

A Concordance to Deleuze and Guattari

Anti-Oedipus: Capitalism & Schizophrenia

Dan O'Hara

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<http://www.danohara.co.uk/dgc.html>

Made with R. J. C. Watts' program [Concordance](#).

General introduction

This concordance is a Keyword-in-Context (KWIC) concordance – that is, it lists each word alphabetically, as an index does, but also shows the context in which the word appears in the original text. In this case, the context given is ten words long either side of the keyword.

My aim in producing it is to aid scholars working on Deleuze and Guattari generally. Recent and growing interest not solely in the works of Deleuze and Guattari but also in the very model of interdisciplinary activity that their works propose and demonstrate means that a vast range of scholars of differing specialisms are now employing Deleuzian terms. Within the academy, disciplines now employing their works as epistemological tools or models include philosophy, literary studies, linguistics, cultural studies, film and media studies, history of art, sociology anthropology, history, philosophy of science, and information technology, among many others. Beyond the confines of academic study, Deleuzian methods have recently found applications particularly in military theory, political strategy and analysis; for example, in General Sir Rupert Smith's *The Utility of Force: The Art of War in the Modern World* (2005), which uses the concept of the rhizome to explain the non-hierarchical organization of terrorist movements.

A concordance for Deleuze and Guattari is particularly needed because the use of their concepts and terms is expanding so rapidly and in so many different disciplinary directions. Their works are terminologically dense and cover many distinct academic fields, from philosophy to literary study, film theory and art history. Whilst many of their neologisms have entered standard usage in a wide number of fields, the exact meanings of these terms are often in dispute, and specialists in one discipline may often be unaware of the exact origins and evolution of any given term, especially where that term is first introduced in a Deleuzian work dealing with an area beyond their own specialism. A concordance provides an essential solution to the problem of maintaining rigour in definition of terms, and facilitates more productive and more efficient collaboration between scholars of distinct specialisms. In doing so, the value of such a resource extends well beyond the basic albeit not inconsiderable value of textual analysis: any concordance of this type encourages and directly aids the very process of interdisciplinary and collaborative research.

Dan O'Hara

A note on this volume

It is important to remember that the concordance takes as its corpus text not the French original, but the English translation (in this case, Robert Hurley, Mark Seem and Helen R. Lane's 1977 translation of *Anti-Oedipus*.) Bible scholars are used to working with a standard text that is not in the original language, and use a concordance to negotiate the gaps of definition between their own modern-language text and the Hebrew and Greek originals. I hope that this concordance of Deleuze and Guattari helps scholars to bridge the gap of definition between their English-language scholarship and the original French texts.

In re-editing the 1977 English text in preparation for this concordance, I've chosen not to correct the various typographical errors and mistakes it contains: these are reproduced exactly in the concordance index.

The full Web Concordance to Deleuze and Guattari's works is at <http://www.danohara.co.uk/dgc.html> . At the time of writing it contains *Anti-Oedipus* and *A Thousand Plateaus*, with further works being added periodically; it is in the Web Concordance that corrections of any existing errors are made with each update. I'd be grateful if users of the concordance would report any errors to me at the Web Concordance, so that the full version can be improved.

68	4		
Algerian War, in relation to the whites and the May '68 events, and so on: I fell sick from the Algerian War, the rise of fascism, Stalinism, the Vietnam war, May '68—all these things form complexes of the unconscious, more effective Arab highjacker, a consul kidnapper, a Black Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is an Black Panther, or a Chinaman on the horizon? A May '68, a home-grown Maoist planted like an anchorite on a factory			p 90 p 97 p 260 p 378
+	11		
as if its 4 (+n) corners were reduced to 3 (+ 1, to designate the transcendent factor performing the operation). From employed by Leibnitz to designate a sign that can be + as well as—). It is a question of knowing how each marriage between two lines A and B bears a (+) or (-) sign, according to whether this couple results from cousins' generation to establish that all those in the relationship (+ +) or (- -) are parallel to one another, while generation to establish that all those in the relationship (+ +) or (- -) are parallel to one another, while all parallel to one another, while all those in the relationship (+ -) or (- +) are cross. But once the problem while all those in the relationship (+ -) or (- +) are cross. But once the problem is put in this through that is of the nature of an energy flow (+—or—+), something does not pass or remains blocked (+ is of the nature of an energy flow (+—or—+), something does not pass or remains blocked (+ + or +—or—+), something does not pass or remains blocked (+ + or—), and something blocks, or on the contrary or—+), something does not pass or remains blocked (+ + or—), and something blocks, or on the contrary causes		p 101 p 156 p 156 p 156 p 156 p 156 p 157 p 157 p 157 p 157	
+N	1		
if a tablecloth were being folded, as if its 4 (+n) corners were reduced to 3 (+ 1, to designate the			p 101
-	8		
between two lines A and B bears a (+) or (-) sign, according to whether this couple results from a woman establish that all those in the relationship (+ +) or (- -) are parallel to one another, while all those in that all those in the relationship (+ +) or (- -) are parallel to one another, while all those in the to one another, while all those in the relationship (+ -) or (- +) are cross. But once the problem is another, while all those in the relationship (+ -) or (- +) are cross. But once the problem is put in something does not pass or remains blocked (+ + or—), and something blocks, or on the contrary causes, passage. Something money (a credit granted the productive economy by the banks)-a flow possessing a power of mutation that does not subject never ceases to live and travel as a One-one never stops and never has done with dying; and		p 156 p 156 p 156 p 156 p 156 p 157 p 237 p 330	
-1	1		
them (the Great Signifier symbolizable by the inherency of a -1 in the ensemble of signifiers). Just how far will one			p 306
-F	2		
les coeurs by Georges Darien, Mort a credit by L.-F. Celine. In them we see how bread, money, dwelling place not archaic theory of language. The extreme importance of J.-F. Lyotard's recent book is due to its position as the			p 99 p 243
/	13		
assembled. Under the skin the body is an over-heated factory,/ and outside,/ the invalid shines,/ glows,/ from skin the body is an over-heated factory,/ and outside,/ the invalid shines,/ glows,/ from every burst pore an over-heated factory,/ and outside,/ the invalid shines,/ glows,/ from every burst pore. This does not mean factory,/ and outside,/ the invalid shines,/ glows,/ from every burst pore. This does not mean that we strangling it by organizing it. The body is the body / it is all by itself / and has no need body is the body / it is all by itself / and has no need of organs / the body is all by itself / and has no need of organs / the body is never an organism / organisms are the need of organs / the body is never an organism / organisms are the enemies of the body. Merely so many parental regression. To quote Artaud once again: I got no / papamummy. We have seen how a confusion arose between the repressed as incestuous familial drives. In this way the family / drives relationship is substituted for the relationship between the two song of castration, the lack-of-being-that-is-life; yes it is through castration / that we gain access / to Deeeeesire. What one calls yes it is through castration / that we gain access / to Deeeeesire. What one calls the disappearance of Oedipus is transforming the apparent opposition of repulsion (the body without organs / the machines-partial objects) into a condition of real functioning; ensuring		p 3 p 3 p 3 p 3 p 9 p 9 p 9 p 9 p 9 p 49 p 119 p 312 p 312 p 339	
0	3		
a series of intensive states based on the intensity = 0 that designates the body without organs (but what is most A drop in intensity to the body without organs = 0, autism: the schizo has no other means of reacting to now, at the end, as Thanatos, 4, 3, 2, 1, 0—Oedipus is a race for death. Since the nineteenth century			p 21 p 124 p 359
000	1		
right up until the start of the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly			p 106
1	13		
1 THE DESIRING-MACHINES 1 Desiring-Production It is at work everywhere, functioning 1 THE DESIRING-MACHINES 1 Desiring-Production It is at work everywhere, functioning smoothly at times destroying, however, the essential binary-linear nature of this series: 2, 1, 2, 1... The series is completely refractory to a transcription the essential binary-linear nature of this series: 2, 1, 2, 1... The series is completely refractory to a transcription that would and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus Oedipus restrained is the figure of if its 4 (+n) corners were reduced to 3 (+ 1, to designate the transcendent factor performing the operation). From that schiz and not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscribing Socius If the universal comes at the end be possible to pass to a system in extension where (1) the filiations will be filiations extended in the form of segments that also define the three aspects of its immanence: (1) the one that extracts human surplus value on the basis is the whole task of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or the simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From the point of view of regression, whose meaning is psychiatry, or antipsychiatry, would consist therefore in the following praxis: (1) undoing all the reterritorializations that transform madness into mental illness identified now, at the end, as Thanatos, 4, 3, 2, 1, 0—Oedipus is a race for death. Since the nineteenth			p 1 p 1 p 14 p 14 p 51 p 101 p 139 p 156 p 237 p 273 p 275 p 321 p 359
10	1		
matter, the truth is that we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is			p 240
1001	2		
sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive			p 76 p 76

and the limits of this relationship in the capitalist system. 11 Oedipus at Last In the territorial or even the despotic	p 262
1897 1	
and Pontalis note that Freud discovers the Oedipus complex in 1897 in the course of his self-analysis, but that he doesn't	p 53
1902 1	
she sees the first historical act of antipsychiatry in the 1902 decision granting Judge Schreber his liberty and responsibility, despite the	p 364
1908 1	
touches off psychic repression in an endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus is not yet named	p 117
1911 1	
from the point of view of practice. In this text (1911) Freud encounters the most formidable of questions: how does one	p 56
1923 1	
he doesn't give a generalized theoretical form to it until 1923, in The Ego and the Id, and that, between these	p 53
1924 1	
par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion for distinguishing between neurosis and	p 122
1936 1	
into which he was precipitating the unconscious. Thus in the 1936 letter to Romain Rolland, Freud writes: Everything unfolds as if	p 80
1937 1	
third and final text of Freud's, Analysis Terminable and Interminable (1937). We prefer not to follow a recent suggestion that it	p 65
1953 1	
or else assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that ties of affinity have comparable importance to	p 146
2 13	
it couples production with antiproduction, with an element of antiproduction, 2 The Body without Organs An apparent conflict arises between desiring-machines	p 9
without destroying, however, the essential binary-linear nature of this series: 2, 1, 2, 1... The series is completely refractory to a	p 14
however, the essential binary-linear nature of this series: 2, 1, 2, 1... The series is completely refractory to a transcription that	p 14
to do away with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of	p 51
said Marx, the first capitalists could not be unaware of ...) 2 Three Texts of Freud It is easy to see that	p 56
language, and gives him a memory of the spoken word. 2 The Primitive Territorial Machine The notion of territoriality merely appears	p 145
of lineages, comprising distinctions of persons and of parental appellations; (2) the alliances will be at the same time qualitative relations	p 156
periphery while nevertheless maintaining vast residual zones at the center; (2) the one that extracts machinic surplus value, on the basis	p 237
the child (the Freudian abandonment of the theme of seduction). (2) If regression taken in an absolute sense reveals itself to	p 275
established by perversion, in the familial aggregate of Oedipal neuroses. 2 The Molecular Unconscious What is the meaning of this distinction	p 283
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the flows	
becoming from the one to the other. A permutation involving 2, 3, n organs; deformable abstract polygons that make game of	p 325
is identified now, at the end, as Thanatos, 4, 3, 2, 1, 0—Oedipus is a race for death. Since the	p 359
29 1	
house on the Boulevard de la Blancarde in Marseilles (number 29, to be precise), just as I was eating my afternoon	p 48
3 11	
swarms with them, as a lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming to the meaning of the	p 16
of the schizophrenization that must cure us of the cure. 3 The Connective Synthesis of Production Given the syntheses of the	p 68
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axiomatic replacing the codes and incorporating them, always a contrario. 3 The Problem of Oedipus The full body of the earth	p 154
relations, which the filiations presuppose as much as vice versa; (3) in short, the ambiguous intense signs will cease to be	p 156
and technical code, in the core areas of the center; (3) and the one that absorbs or realizes these two forms	p 237
psychoanalytic conception of repetition remains captive to such a movement.) (3) Finally, the point of view of the community, which is	p 276
will be first of all: to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire is	p 296
from the one to the other. A permutation involving 2, 3, n organs; deformable abstract polygons that make game of the	p 325
that is identified now, at the end, as Thanatos, 4, 3, 2, 1, 0—Oedipus is a race for death. Since	p 359
3+1 5	
in a given social or pathological formation: a structural Oedipus (3+1) that does not conform to a triangle, but performs all	p 52
the triangle and its reproduction: Oedipus has as its formula 3+1, the One of the transcendent phallus without which the terms	p 73
to the four corners of the social field (not even 3+1, but 4+n). A poorly closed triangle, a porous or seeping	p 96
no application is possible that would answer to the formula 3+1 (the four corners of the field folded into three, like	p 178
begin; one is always brought to a halt well before 3+1, and if there is a primitive Oedipus, it is a	p 178
31 1	
though it may appear to have taken place between December 31 and January 6—in a realm above and beyond the	p 22
4 7	
in a realm above and beyond the usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward by the	p 22
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4+N 2	
four corners of the social field (not even 3+1, but 4+n). A poorly closed triangle, a porous or seeping triangle, an	p 96
the heart of primitive production one always finds oneself at 4+n, in the system of ancestors and affines. Far from being	p 178

5	4	
relationship between the analytic machine, the revolutionary machine, and desiring-machines. 5 The Machines In what respect are desiring-machines really machines, in		p 36
halt, in the face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the third synthesis, the		p 84
of social machines, their regime compared to that of desiring-machines. 5 Territorial Representation While representation is always a social		p 184
and psychic		
transference in schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second Positive Task We		p 340
cannot however allow the difference		
5416	2	
the feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine		p 76
vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman		p 76
54161001	1	
the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of the parallel series of the masculine		p 76
6	4	
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of Igitur on race, in an essential relationship with madness. 6 A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and		p 106
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machine		
7	2	
its glories, its labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze		p 113
immobile organizer of the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest		p 200
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Paleolithic right up until the start of the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But		p 106
de ce monde malignement soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion		p 122
castration, yes! Oedipus, no!—the despotic age of the unconscious.) 8 The Urstaat The city of Ur, the point of departure		p 217
9	2	
a pre-oedipal regression as from a progressive restoration of Oedipus. 9 The Process Between neurosis and psychosis there is no difference		p 130
creature imprisoned in the state so as to be tamed.... 9 The Civilized Capitalist Machine The first great movement of deterritorialization		p 222
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of self-cure that brings him back to the equation Nature = Production (the production of a new humanity). As a matter		p 17
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material economic reality, as the process of production wherein Nature = Industry, Nature = History. To a certain degree, the traditional		p 25
as the process of production wherein Nature = Industry, Nature = History. To a certain degree, the traditional logic of desire		p 25
alien to each other, as in the famous equation money = shit. The truth of the matter is that social production		p 29
left. A drop in intensity to the body without organs = 0, autism: the schizo has no other means of reacting		p 124
that he encounters the terrible equation of debt: injury done = pain to be suffered. How does one explain, he asks		p 191
an active life and an obliging gaze. The equation injury = pain has nothing exchangist about it, and it shows in		p 191
A-RETURN-TO-ONENESS	1	
becomes necessary to denounce a fusional dream, a fantasy of a-return-to-Oneness. Castration, they say, is what separates us from politics,		p 103
is		
AARON	1	
kinds of machine, following lines of escape or integration. Will Aaron leave with his flute, which is not a phallus, but		p 357
ABANDON	3	
such an a priori one does not by any means abandon familialism in the strictest sense, which burdens all of psychoanalysis		p 92
you recognize the Oedipal character of infantile sexuality, or you abandon all positions of sexuality. And yet, not even in the		p 100
controversy with Adler and Jung: either, he says, you will abandon the sexual position of the libido in favor of an		p 354
ABANDONED	5	
circumference of the circle, the center of which has been abandoned by the ego. At the center is the desiring-machine, the		p 21
are effective realities, but where the reality of matter has abandoned all extension, just as the interior voyage has abandoned all		p 84
has abandoned all extension, just as the interior voyage has abandoned all form and quality, henceforth causing pure intensities—coupled		p 84
together		
question of belief: the element of belief has not been abandoned. The announcement of the father's death constitutes a last belief		p 107
this, and has ceased doubting itself, while even socialists have abandoned belief in the possibility of capitalism's natural death by attrition		p 151
ABANDONING	1	
we can understand why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The libido internalizes it in the		p 64
ABANDONMENT	3	
of Dreams). They say that this is because a certain abandonment by Freud of the theory of traumatism and seduction leads		p 53
to say that the crucial turning point of Freudianism, the abandonment of sexuality, comes when Freud accepts the idea of a		p 117
first be understood as fantasies of the child (the Freudian abandonment of the theme of seduction). (2) If regression taken in		p 275
ABANDONS	3	
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pure field of		
repression independent of social repression; the way in which he abandons the theme of the seduction of the child by the		p 270
from it, where everyone, like the worker called to war, abandons his machines and sets to fighting for a war trophy		p 323
ABDUCTED	1	
profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by the new alliance and direct filiation, then the		p 199
ancestor		
ABDUCTION	1	

that vacuolize lack in an aggregate of destination: a double abduction of the orphan machines, inasmuch as the structure applies its	p 308
ABERRANT 2	
an effect on these other parts simply because it establishes aberrant paths of communication between noncommunicating vessels, transverse unities between elements	p 43
the vessels all have their positive determinations, and enter into aberrant communication following a transversal that runs through the whole work	p 69
ABET 1	
bumble bee (and the bumble bee only) must aid and abet it before it can reproduce? No one. The bumble bee	p 285
ABHORRENT 1	
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ABIDE 1	
as father-substitute, and the book as family romance). Freud couldn't abide a simple humorous remark by Jung, to the effect that	p 114
ABILITIES 1	
that on the other hand, the parts themselves had specific abilities and potentials for development that did not exist for the	p 91
ABILITY 7	
a hodgepodge—multiple and at the same time limited; the ability to rearrange fragments continually in new and different patterns or uttering the word I, and that we must restore his ability to pronounce this hallowed word. All of which the schizo	p 7
explosions. The dysfunctions are an essential element of its very ability to function, which is not the least important aspect of	p 23
and master race which, organized for war and with the ability to organize, unhesitatingly lays its terrible claws upon a populace	p 151
kind of blindness, a loss of vision and of the ability to appraise; it is now the eye that suffers, although	p 192
the usual polemic between vitalism and mechanism revolves: the machine's ability to account for the workings of the organism, but its	p 205
for us. Only the myth lives in the myth This ability to produce the myth is born out of awareness, out	p 284
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ABJECT 4	
chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear of lacking something. But it should be noted that	p 27
as if this were not a tiny sign of the abject dependence to which analysis reduced the patients. How can we	p 65
we ward off, in the practice of the cure, this abject desire that makes us bend our knees, lays us on	p 65
the Chinese, all the resources of racism and segregation; the abject desire to be loved, the whimpering at not being loved	p 269
ABJECTNESS 1	
come? It must—but who talks in this way? What abjectness—become a desire to be loved, and worse, a sniveling	p 334
ABLAZE 1	
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ABLE 70	
myself, and never, at least so far as I am able to avoid it, in the presence of other people. Let	p 17
example, of the three generations, where the mother was not able to posit her desire toward her own father, nor the	p 52
the forms of psychotic pregenitality are and how they are able to maintain the Oedipal reference. Our preceding criticism of Oedipus	p 52
and it was not by chance that he was never able or never wanted to give this concept the analytical position	p 60
not castrated, so you get fucked. And far from being able to get by with anything like the wretched maneuver where	p 61
mother (anal machine). The result is that the boys are able to see only by becoming little girls, and the girls	p 61
order to transform all its productive connections. But we are able at least to follow, abstractly, the manner in which these	p 72
let it be determined scientifically, and then I shall be able to set up a harem. Though aware of the character	p 90
his own triangle that interlocks with others without one's being able to discern the limits of a nuclear family; the foreclosing	p 94
present even in Cooper. (In this respect Laing is better able to disengage himself from familialism, thanks to the resources of	p 95
and are never organized into a figure or a structure able both to represent the unconscious, and to represent in it	p 97
metaphysical and collective problems—what does it mean to be able to breathe? why be poor? why are there rich people	p 99
applied to a factitious and subjugated territoriality. We are now able to surmise what Oedipus signifies: it displaces the limit, it	p 102
of a metaphor, even a paternal metaphor, that Hitler was able to sexually arouse the fascists. It is not by means	p 104
or stock-market transaction, a claim, a coupon, a credit, is able to arouse people who are not necessarily bankers. And what	p 104
the question What does it mean? No one has been able to pose the problem of language except to the extent	p 109
view of the unconscious. That is why critics have been able to observe a conservative or reactionary turning point in Freud	p 117
subject, and that finally succeeds in what colonization was only able to outline: an effective reduction of the forces of desire	p 120
is of no importance whatsoever: he is sure of being able to make everything rise again from the mother, and to	p 126
the states of desire. Rarely have psychiatrists and psychoanalysts been able to establish a really inspired direct relationship with either child	p 130
himself as a free man, irresponsible, solitary, and joyous, finally able to say and do something simple in his own name	p 131
as a veritable age of Darkness. They will presumably be able to savor the irony of this situation with more amusement	p 131
indispensable element of any coding of flows. We are now able to outline the various instances of territorial representation in the	p 167
chief; as for the sick K, he has not been able to assume the role of mediator that could have made	p 164
to add oedipalization to all the methods that Jaulin was able to describe in La paix blanche. The condition of the	p 169
his own society ... At other times, the analytic dialogue was able to unfold to a greater extent, and in this case	p 170
subject, and that finally succeeds in what colonization was only able to outline: an effective reduction of the forces of desire	p 171
in the system of ancestors and affines. Far from being able to claim that here there is no end to Oedipus	p 178
be introduced into this conception so that the structure is able to function. First of all, when considering kinship structures, it	p 187
Related question: what is the feudal system? We are only able to fix the precise moment of the imperial formation as	p 195
classes, but are merged with a State apparatus. Who is able to touch the full body of the sovereign? Here we	p 199
their part are entitled to an endogamous marriage and are able, by virtue of this formidable right, to serve as initiators	p 200
tablet and the currency on which the new writing is able to mark its figures, its phonetism, and its alphabet. Overcoding	p 212
made latent (...) pushed back and repressed, incarcerated within and finally able to discharge and vent itself only on itself,—that very	p 214
shows in this way that the imperial myths are not able to conceive a law of organization that is immanent in	p 219
columns and in tree trunks! In this sense, Christianity was able to develop a whole set of paranoiac and celibate machines	p 222
flows, and breaks in flows?—all of which capitalism was able to mobilize and break under these hitherto unknown conditions of	p 229
shows the manner in which capitalism for its part was able to interpret the general principle according to which things work	p 230
this cynicism has grown—to the point where he is able to declare: no, nobody is being robbed! For everything is	p 238
level of a generalized theory of flows that one is able to reply to the question: how does one come to	p 239
desiring one's own impotence? How was such a social field able to be invested by desire? And how far does desire	p 239
the highest level of linguistics as a science, Hjelmslev is able to effect a vast decoding of language only by setting	p 246
be done, something that the shrewd or the competent are able to decode, to half understand. Moreover, despite the abundance of	p 250
invent others, and by marshaling all its forces, was even able to prevent the conjunction from taking place (as for the	p 252
the conjunction of the decoded or deterritorialized flows, and is able to carry the becoming-immanent to its highest point only to	p 252
of displacement from the center to the periphery). Capitalism was able to digest the Russian Revolution only by continually adding new	p 253
from this point, as we shall see, that one is able to pose the questions issuing indirectly therefrom, concerning the class	p 257
nationalism, the territoriality of the party: the proletariat was only able to constitute itself as a class on the basis of	p 258
the real history of the corresponding society, one is better able to understand why capitalism is continually reterritorializing with one hand	p 259

regression: the father must have been a child, but was able to be a child only in relation to a father	p 274
father. How does a delirium begin? Perhaps the cinema is able to capture the movement of madness, precisely because it is	p 274
nature between the two, nomadism and segregation. If we are able to define this difference as that which separates paranoia and	p 278
basic psychoanalytic truth, the supreme disavowal of which he was able to denounce in Freud: the independence of sexuality with regard	p 291
and psychoanalysis. political economy and libidinal economy? Here we are able to appreciate the full extent to which psychoanalysis belongs	p 303
to	
this axiomatic to the privatized family. Representation would never be able to ensure its own conversion without this application that furrows	p 303
In search of the structure in psychoanalysis, Moustafa Safouan is able to present it as a contribution to a theory of	p 306
machines desiring-machines. Oedipus is a resistance; if we have been able to speak of the intrinsically perverted nature of psychoanalysis,	p 314
this	
we need to be taken for walks. Even those best able to disconnect, to unplug themselves, enter into connections of desiring-machines	p 315
a common danger, a danger which Jean Oury has been able to analyze in depth: how does one avoid the institution's	p 319
regime to exist—how the partial objects thus defined are able to form machines and arrangements of machines. The answer lies	p 324
and the same engineering of desire. But who will be able to describe the desiring-machines of each subject, what analysis will	p 325
of the body without organs. And we have doubtless been able to present things in a logical order where the disjunctive	p 327
it all works only by breaking down. One is then able to say what this running or this functioning consists of	p 330
had the revelation of the mysterious drift, is no longer able to stand living in the false pretences of residence. First	p 341
by the ethnologist Turner, the Ndembu doctor alone has been able to treat Oedipus as an appearance, a decor, and to	p 360
and of the establishment of conditions where the subject is able to spread, to pass the sickness to his offspring, rather	p 361
from certain intuitions that remained ambiguous in Jaspers, he was able to indicate the incredible scope of this voyage. With the	p 362
disintegrating the normal ego. Lawrence, Miller, and then Laing were able to demonstrate this in a profound way: it is certain	p 362
but still within the category of an active utopia, is able to write: Every sovereign formation would thus have to foresee	p 368
science caused this rupture to fail. The day humans are able to behave as intentionless phenomena—for every intention at the	p 368
ABNEGATION 1	
unconscious representation marks from the outset its bankruptcy or its abnegation: an unconscious that no longer produces, but is content to	p 296
ABODE 1	
or you will recognize Oedipus, making of it the sexual abode of the libido, and you will make daddy-mommy into the	p 354
ABOLISH 1	
use. He is and remains in disjunction: he does not abolish disjunction by identifying the contradictory elements by means of elaboration	p 76
ABOLISHED 1	
without unification or totalization. With every structure dislodged, every memory abolished, every organism set aside, every link undone, they	p 324
function as	
ABOLISHES 1	
part, under the effect of colonization. The colonizer, for example, abolishes the chieftainship, or uses it to further his own ends	p 168
ABOLITION 5	
residence, and the other, an act of liberation through the abolition of small debts. But the State operates by means of	p 196
a ruling class that becomes distinct from the State.) The abolition of debts, when it takes place, is a means of	p 196
primitive filiations to the despotic machine (the agrarian problem); the abolition of debts or their accountable transformation initiates the duty of	p 197
secure its production and its market only by obtaining the abolition of such privileges. That the struggle against monopolistic privileges does	p 253
its own death, as the zero term of a pure abolition that has haunted oedipalized desire from the start, and that	p 359
ABORTION 1	
with your eyes of appendix operation with your eyes of abortion with your eyes of ovaries removed with your eyes of	p 279
ABORTIONS 1	
two stomachs for the ruminant, there must also exist two abortions, two castrations for sick desire: once in the family, in	p 334
ABOUT 93	
one's mind. It even persisted, as it were, in going about its own business.... The striking thing was that it was	p 6
which there was no purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified, not a	p 6
kitchen	
itself to service and communication alike. There was something stunned about it, something petrified. Perhaps it suggested a stalled engine.	p 7
The	
a new act of producing. The table continues to go about its business. The surface of the table, however, is eaten	p 7
of the two productions, nor does the parallel we are about to establish provide any sort of a priori answer to	p 10
always amount to the same as they shift and slide about. As in the case of Beckett's mouth that speaks and	p 12
is a strange subject, however, with no fixed identity, wandering about over the body without organs, but always remaining peripheral to	p 16
productive machine and with the residual reconciliation that it brings about: a conjunctive synthesis of consummation in the form of a	p 17
celibate machine itself is not a paranoiac machine, however. Everything about it is different: its cogs, its sliding carriage, its shears	p 18
at first glance seems quite different: how does psychoanalysis go about reducing a person, who this time is not a schizophrenic	p 20
significance of need as a search in a void: hunting about, trying to capture or become a parasite of passive syntheses	p 27
slept little, owned little or nothing. They had no illusions about duty, or the perpetuation of their kith and kin, or	p 27
families, secret lunar societies. As for the schizo, continually wandering about, migrating here, there, and everywhere as best he can, he	p 35
along certain tracks, and of selections by lot, that bring about partially dependent, aleatory phenomena bearing a close resemblance to a	p 39
and the removals from the flow (prelevements de flux) brought about by the machine. Thus this subject consumes and consummates each	p 41
of the literary machine: how to produce, how to think about fragments whose sale relationship is sheer difference—fragments that are	p 42
to a subsequent totality that may not yet have come about? It is only the category of multiplicity, used as a	p 42
turns back upon them (se rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcursive	p 43
inscriptions on its	
the slightest notion of what the psychoanalytic movement is all about. It is no longer a question of suggestion, but of	p 45
longer says to the patient: Tell me a little bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when	p 45
us consider a child at play, or a child crawling about exploring the various rooms of the house he lives in	p 46
looks intently at an electrical outlet, he moves his body about like a machine, he uses one of his legs as	p 46
Hence, instead of participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking part in the work of	p 50
his Goethian classical culture? In his self-analysis he discovers something about which he remarks: Well now, that looks like Oedipus! And	p 55
Freud invokes only a sexual argument, which consists in bringing about the union of sexuality and the familial complex, and a	p 57
can, according to its more or less forceful intensity, bring about a deactualization of the institution itself and denounce it in	p 63
the lava and the water? And above all, what brings about our sickness? Schizophrenia itself, as a process? Or is it	p 67
sickness? Schizophrenia itself, as a process? Or is it brought about by the frantic neuroticization to which we have been delivered	p 67
that Charlus's coarse admonition is prophetic: A lot we care about our old grandmother, you little shit! For what does in	p 68
conjugal use. We do not yet know what forces bring about this triangulation that interferes with the recording of desire in	p 72
they have passed through—although these destructions can be brought about, as we shall see, in two very different ways. The	p 85
not a German, I'm Polish. Here again individuations are brought about solely within complexes of forces that determine persons as so	p 86
not the name of the father. Everything has been said about the paucity of reality, the loss of reality, the lack	p 86
athymia. Schizophrenics themselves have said everything there is to say about this, and have been quick to slip into the expected	p 86
triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their fusion in the realm of the undifferentiated.	p 93

Jacques Hochman psychotic?) With his general conception of microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further consideration. Likening the living	p 95
social psychoanalysis, a militant analysis: not because it would go about generalizing Oedipus in culture, under the ridiculous conditions that have	p 98
regimes. In this regard let us consider three important works about children: L'Enfant by Jules Valles, Bas les coeurs by Georges	p 99
of a dominating class: it is this use that brings about the feeling of indeed being one of us, of being	p 103
to arouse people who are not necessarily bankers. And what about the effects of money that grows, money that produces more	p 104
The fruits of this news are not the consequences brought about by the death of God, but this other news that	p 107
constitutes a last belief, a belief by virtue of nonbelief about which Nietzsche says: This violence always manifests the need for	p 107
without demolishing entire social sectors. Despite what some revolutionaries think about this, desire is revolutionary in its essence—desire, not	p 116
left-wing	
even in their contrary uses, let us make no mistake about it, the same syntheses are at issue. It is clear	p 116
recording of desiring-production on the body without organs is brought about through a genealogical network that is not familial: parents only	p 120
factors a status other than ulterior or privative. This came about as two concerns were found to be linked in an	p 128
the psychiatrist were allowed to speak here, he could talk about the first two, although they are in fact the most	p 132
process is caught in the trap and made to turn about within the triangle, sometimes it takes itself as an end-in-itself	p 136
isn't that also what Oedipus, the fear of incest, is about: the fear of a decoded flow? If capitalism is the	p 153
necessary to recall once more that the law proves nothing about an original reality of desire because it essentially disfigures the	p 161
essentially disfigures the desired; and that the transgression proves nothing about a functional reality of the law because, far from being	p 161
times, the fact that he wanted to speak to us about traditional treatments corresponded to a beginning of psychotherapy and became	p 170
of the affect; we know perfectly well what it is about, without having been psychoanalyzed. But what enables one to speak	p 172
the unconscious. Given these conditions, what is there to say about the relationship between ethnology and psychoanalysis? Must we be	p 179
content	
could be that psychoanalysts have much to learn from ethnologists: about the unimportance of What does it mean? When Hellenists place	p 180
than from material flows. The exegetical meaning (what is said about the thing) is only one element among others, and is	p 181
obliging gaze. The equation injury = pain has nothing exchangist about it, and it shows in this extreme case that the	p 191
new alliance and direct filiation are mobilized, we are talking about the imperial barbarian formation or the despotic machine. And this	p 193
an option—as in Lewis Carroll's song, the long song about the infinite debt: A man may surely claim his dues	p 198
not to be confused with a beginning. We think only about the Emperor. But not about the present one; or rather	p 198
a beginning. We think only about the Emperor. But not about the present one; or rather we would think about the	p 199
not about the present one; or rather we would think about the present one if we knew who he was or	p 199
if we knew who he was or knew anything definite about him.... [The people] do not know what emperor is reigning	p 199
vengeance and incited resentment, that counter-vengeance. And yet Nietzsche says about them what he has already said about the primitive	p 215
system	
yet Nietzsche says about them what he has already said about the primitive system: it was not in their midst that	p 215
oedipalization to which it was linking its fate-to have brought about this salvation even at the price of a regression, and	p 217
becoming more and more a determining force, private property brings about an internalization of the creditor-debtor relation in the relations of	p 218
that the development of commodity production is enough to bring about feudalism's collapse—on the contrary, this development reinforces	p 220
feudalism in	
the other great movement, the one that will be brought about by the decoding of flows. The action of decoded flows	p 222
of the signifier, and constitutes a decoded theory of language about which one can also say—an ambiguous tribute—that it	p 243
indeed the limit of all societies, insofar as it brings about the decoding of the flows that the other social formations	p 246
fascist or revolutionary is the problem of the universal delirium about which everyone is silent, first of all and especially the	p 260
who desires his son's death and schemes to bring it about. ... In the long run it is the father who appears	p 274
is being treated for heart trouble. He begins to rave about the educational system in general, the need to restore a	p 274
their bodies, but many of man's are loose, and lie about detached, now here and now there, in various parts of	p 284
molecular engineering, enabling an interaction, positive or negative, to come about between compounds without chemical affinity, and thereby	p 288
eventually subordinating any	
or claimed to have said, everything there is to say about love: that it is a matter of a copulation of	p 292
beliefs? This is true at least of the nineteenth-century Hellenists, about whom Engels said: you'd think they really believed in all	p 297
and holy: it is only through desire that we bring about the immaculate conception. Everything is said in these pages from	p 299
the structures in its effects. While Andre Green expresses reservations about the adequacy of the structure, he does so only in	p 305
to the factory. As Charlus says, A lot we care about your grandmother, you little shit! Oedipus and castration are no	p 314
death-carrying agency, the despotic signifier, but also how it brought about this agency's effusion in the full immanence of its own	p 335
investment of desire. The psychoanalyst, who says so many things about the necessity for money in the cure, remains supremely indifferent	p 356
place of honor in the analyst's office. The analyst talks about Oedipus, about castration and the phallus, about the necessity of	p 356
honor in the analyst's office. The analyst talks about Oedipus, about castration and the phallus, about the necessity of assuming one's	p 356
The analyst talks about Oedipus, about castration and the phallus, about the necessity of assuming one's sex, as Freud says, the	p 356
action, as opposed to what is virtual and will come about under certain conditions. Oedipus is virtual and reactional. Let us	p 358
appealing to collective interests and goals, reforms to be brought about, sometimes even revolutions to be made. But madness breaks through	p 364
a surplus value of flux, whose extortion is not brought about by a simple arithmetical difference between two quantities that are	p 372
the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it can only be said that they fall back	p 375
gregarious aggregate that results from it, while the other brings about the inverse subordination, overthrows the established power, and	p 376
subjects the	
of desiring-production and the regime of social production is brought about, since in any case it is the same production, but	p 380
the process and not arresting it, not making it turn about in the void, not assigning it a goal. We'll never	p 382

ABOVE 26

nothingness, nor is it what remains of a lost totality. Above all, it is not a projection; it has nothing whatsoever	p 8
place between December 31 and January 6—in a realm above and beyond the usual rational calendar. 4 A Materialist Psychiatry	p 22
fantasies clearly prove. When in the course of our discussion above, we laid down the broad outlines of a parallelism between	p 31
every hand that are valuable in and of themselves and above all must not be filled in. This is thus the	p 39
theory of bricks or blocks, their detachment and fragmentation, and above all what such a theory presupposes: the introduction of desire	p 40
sort of contretemps with the International Psycho-Analytic Association that bears above its door the inscription Let no one enter here who	p 45
the problem is first of all practical, that it concerns above all else the practice of the cure. For the frenzied	p 56
question to subsist concerning an alien being, a being placed above man and nature: he no longer needs the mediation of	p 58
of his desire both the lava and the water? And above all, what brings about our sickness? Schizophrenia itself, as a	p 67
existed in two forms, the one negative, having to do above all with the mother and imposing differentiation, the other positive	p 71
of being, guilt, signification. Structural interpretation challenges all beliefs, rises above all images, and from the realm of the mother and	p 111
here too it seems that the correct interpretation would be, above all, actual and functional: it is in order to function	p 151
sexual nature of the symbolism and the corresponding affects, and above all, without any reference to an Oedipal representation that could	p 173
on the other hand are recognized to be nonexchangist. And above all, what is made of the unconscious itself, if not	p 186
according to the lateral alliances and the successive generations, but above all the relationship of the statistical formations to their molecular	p 187
possible to judge life and to survey the earth from above: a first principle of paranoiac knowledge. The whole relative play	p 194
execution, perception, and memorization. Memory has become a bad thing. Above all, there is no longer any need of belief, and	p 250
State and is free to secrete its own technobureaucracy, and above all to add a few more axioms for the recognition	p 256
of deterritorialization and reterritorialization. An important consequence emerges from the above considerations. The social axiomatic of	p 260
modern societies is caught between	
overcoding that in turn surveys the entire social field from above (the repressing representation): the formal operations of flattening,	p 266
extrapolation, and	
were combined in a particular sequence within the living. And above all he upheld the basic psychoanalytic truth, the supreme disavowal	p 291
an investment of death, even if speculative? None of the above. The experience of death is the most common of occurrences	p 330
so closely to this hypothesis, it is because he wants above all to keep sexuality in the limited framework of Narcissus	p 352

fantastic. If one keeps in mind the tautological statement made above, one can then understand that people whose preconscious investments	p 374
of	
against authoritarian designs of a State that is incompetent and above all castrating by nature. (For the State imposes a specifically	p 379
understand the politico-economic determinations, but exactly the opposite. And then, above all, we are not looking for a way out when	p 380
ABRAHAM	4
alliance with God through a filiation that goes back to Abraham. There is the essential: every time the categories of new	p 193
Urstaat The city of Ur, the point of departure of Abraham or the new alliance. The State was not formed in	p 217
to religion, the timeliness of a return to the Bible, Abraham. But what in fact did Abraham do? Well now, he	p 274
return to the Bible, Abraham. But what in fact did Abraham do? Well now, he killed or wanted to kill his	p 274
ABRUPT	2
simply run down, and chose to end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather	p 31
than	
the more striking example of a career a l'americaine, with abrupt mutations, just as we imagine such a career to be	p 236
ABRUPTLY	1
it indefinitely—which, strictly speaking, is tantamount to ending it abruptly and prematurely—is what creates the artificial schizophrenic found in	p 5
ABSENCE	44
again a new afflux is necessary, merely to signify this absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses	p 21
who will object that this mechanical, schizophrenic life expresses the absence and the destruction of desire rather than desire itself, and	p 37
manner that the schizophrenic's visible resistance to oedipalization, the obvious absence of the Oedipal link, can be obscured in a	p 52
grandparental	
resolution. The imperialism of Oedipus is founded here on an absence. After all, of the three supposed phases of the girl's	p 58
persons figure in these series, under strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next,	p 69
everything becomes blurred	
is posited only in terms of a certain mode of absence, as that which partial objects and subjects of desire lack	p 72
and an ego under one aspect or another of its absence, and imposing an exclusive direction on the disjunction of the	p 72
foreclosure leads to the forced oedipalization of the rebel: the absence of Oedipus is interpreted as a lack with regard to	p 90
and constrained, back to Oedipus—this void left by the absence of the father and this cancerous development of the mother	p 91
the foreclosure concerning the signifier to a real deficiency or absence of the paternal personage. There is no better example than	p 92
the horizon. That is what style is, or rather the absence of style—asyntactic, agrammatical: the moment when language is no	p 133
certain that the regime of decoding does not signify the absence of organization, but rather the most somber organization, the harshest	p 153
the latent presence of Oedipus appears only through its patent absence, understood as an effect of psychic repression—or, better still	p 171
a transcendence, even when one considers this transcendence as an absence or an empty locus, performing the necessary foldings, levelings	p 207
(rabattements	
elements of the chain, something in common for a common absence, the authority that channels all the breaks-flows into one and	p 208
two aspects of money that express them, and by the absence of a limit exterior to their relationship—the one measuring	p 237
linking desire to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law of castration, at	p 244
involving the destruction of all codes within a becoming-concrete, the absence of limits takes on a new meaning. This absence no	p 250
the absence of limits takes on a new meaning. This absence no longer simply designates the unlimited abstract quantity, but the	p 250
longer simply designates the unlimited abstract quantity, but the effective absence of any limit or end for the differential relation where	p 250
a nature as to be filled by surplus value; an absence of exterior limits that it is filled by the widening	p 250
the woman, the feminine, is defined as a lack, an absence. It could be thought at first that such a hypothesis	p 294
since the structure can never present more than its own absence, or represent something not represented in the representation: but it	p 305
and metonymic causality that marks both the presence and the absence of the structures in its effects. While Andre Green expresses	p 305
it can no longer have value except by its own absence, and it appears as a lack within this space. In	p 306
that allows it to go on living only as an absence and a lack unto itself. For a structural unity is	p 306
them a structural unity under a symbolic signifier acting as absence and lack in an aggregate of departure, the other when	p 308
of the random drawings, and holding together only by the absence of a link (nonlocalizable connections), having no other statutory condition	p 309
symbol that totalizes them in the name of its own absence or withdrawal. Yes, in fact, there the production of desire	p 310
of which it is not itself a part. There the absence of a tie necessarily appears as an absence, and no	p 310
There the absence of a tie necessarily appears as an absence, and no longer as a positive force. There desire is	p 310
signifying in representation only in terms of a signifier of absence or lack. The structure is formed and appears only in	p 310
in the sense that the father's name would designate an absence, but in the sense that the unconscious reproduces itself wherever	p 311
of the right to non-sense as well as to the absence of a link: you will not have reached the ultimate	p 314
a gallop, at the same time that one reduces the absence of a link to a signifier of absence charged with	p 314
reduces the absence of a link to a signifier of absence charged with representing the absence, with linking this absence itself	p 314
link to a signifier of absence charged with representing the absence, with linking this absence itself, and with moving us back	p 314
of absence charged with representing the absence, with linking this absence itself, and with moving us back and forth from one	p 314
for a war trophy that is nothing but a great absence, with one and the same penalty, one and the same	p 323
welded, pasted together by the real distinction or the very absence of a link. Such is the case in the schizoid	p 324
these conditions of dispersion, of real distinction, and of the absence of a link permit any machinic regime to exist—how	p 324
Klossowski noted, an afflux is necessary merely to signify the absence of intensity). We have attempted to show in this respect	p 330
will have no other purpose than that of masking the absence of a purpose or a meaning of their sovereignty by	p 345
the despotic signifier prompting the most miserable struggle, a common absence for all the reciprocal exclusions where the flows dry up	p 351
ABSENCE-CASTRATION	1
sides and makes the two sexes communicate in a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can then	p 295
rejoice in showing	
ABSENT	5
subsumed under the category of a complete object, even if absent—the phallus of castration; breaks-flows that let themselves be projected	p 67
latency period where the analytical mystification culminates. This common, transcendent, absent something will be called phallus or law, in	p 73
order to	
the transcendent form of stock and lack (something common and absent that is just as lacking in men as in women	p 73
to augmentation and diminution. The father is in no way absent. But Amma, the father and genitor, is himself a high	p 158
reduction to an empty form, from which desire itself is absent and expelled? Such a form can serve to define a	p 186
ABSOLUTE	28
the detachment from reality, accompanied by a relative or an absolute predominance of [the schizophrenic's] inner life. The third concept is	p 23
the same time it intensifies the lack by making it absolute: an incurable insufficiency of being, an inability-to-be that is life	p 26
a falling rate of profit, and the increase in the absolute quantity of surplus value, the law of the counteracted tendency	p 34
He explodes the Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning indivisible distances. The	p 78
genealogist-madman lays out a disjunctive	
the limits of the socius. We shall speak of an absolute limit every time the schizo-flows pass through the wall, scramble	p 176
same time pushing the wall further way. Schizophrenia is the absolute limit, but capitalism is the relative limit. Thirdly, there is	p 176
the mind of the father. And the beginning is not absolute: it is only constituted starting from investments of the social	p 178
relative play of alliances and filiations is carried to the absolute in this new alliance and this direct filiation. It remains	p 194
sense of the term, where the despot returns as the absolute monarch. For it is a double error to think that	p 220
Such is the complex notion of a continuity within the absolute break. In the expanded immanence of the system, the limit	p 231

purchasing power—a flow made truly impotent that represents the absolute impotence of the wage earner as well as the relative than any other. Schizophrenia, on the contrary, is indeed the absolute limit that causes the flows to travel in a free unbound flows that manage to break through the wall or absolute limit? The capitalist axiomatic is so rich that one more molecular positions; on whether the flows of desire reach this absolute limit or are content to displace a relative immanent limit has an exterior limit that is schizophrenia, that is, the absolute decoding of flows, but it functions only by pushing back of the desiring-machines. Between the relative interior limits and the absolute exterior limit. If you will: between the capitalists and the production, that is, production as an end in itself, the absolute development of the social productivity of labor; but on the unity, and the unfettered flows that carry them toward an absolute threshold. They recode with all their might, with world-wide dictatorship every woman, the universe is just a setting to the absolute little picture of himself, herself. ... A picture! A Kodak snap history. We have seen in what sense schizophrenia was the absolute limit of every society, inasmuch as it sets in motion another way: precisely in order to neutralize or repel the absolute exterior limit, the schizophrenic limit; it needs to internalize this the theme of seduction). (2) If regression taken in an absolute sense reveals itself to be inadequate, it is because this point of view of the cycle alone is categorical and absolute, because it attains production as the subject of reproduction, which to the codes already recognized, but in decoding in an absolute way, in eliciting something that is uncodable by virtue of it twenty-two years before the film), is merely the formal, absolute exercise that prepares for the conduct—also psychotic—of the the contrary reduced to a minimum, because desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied as on decoded flows that constitute its profound tendency or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit	p 238 p 246 p 246 p 247 p 250 p 255 p 259 p 260 p 266 p 266 p 266 p 275 p 275 p 301 p 317 p 336 p 362
we would like to speak in the name of an absolute incompetence. Someone asked us if we had ever seen a	p 380
ABSOLUTELY 6	
sort of organization, or no organization at all. An incomprehensible, absolutely rigid stasis in the very midst of process, as a relationship to Oedipus. The question, rather, is that of the absolutely anoedipal nature of the production of desire. But because Melanie of the concept of the signifier in order to declare absolutely that Artaud's language is that of a schizophrenic; the psychotic represented (le represente deplace) that disfigures what all societies dread absolutely as their most profound negative: namely, the decoded flows of	p 8 p 45 p 135 p 177
to infinity, barring a shift into the position of an absolutely primary father; but it is clear that the viewpoint of to discover or decipher codes of desire, but to cause absolutely decoded flows of desire, Libido, to circulate, and to discover	p 274 p 329
ABSOLUTION 1	
protest of the One, whereas their real object is the absolution of fragmented universes, in which the law never unites anything	p 43
ABSOLUTISM 1	
lies in the postulate common to Oedipal relativism and Oedipal absolutism—i.e., the stubborn maintenance of a familialist perspective, which	p 173
ABSORB 2	
triangle, breaking apart its vertices. The Oedipal wad does not absorb these flows, any more than it could seal off a that investment in innovations is never sufficient to realize or absorb the surplus value of flux that is produced on the	p 67 p 234
ABSORBED 5	
the surplus value is not merely produced or extorted, but absorbed or realized.? If the capitalist is not defined in terms a flow of knowledge, information, and training, he is so absorbed in capital that the reflux of organized, axiomatized stupidity coincides potential, so long as these flows are not co-opted or absorbed by the laws of the market? Why does it form of sex conceived as the feminine sex (the little hidden absorbed penis). We maintain therefore that castration is the basis for all the immanent combinations it forms with this same life. Absorbed, diffuse, immanent death is the condition formed by the signifier	p 234 p 236 p 245 p 295 p 335
ABSORBING 2	
forces of law and order, do their utmost to reterritorialize, absorbing in the process a larger and larger share of surplus support that attributes to itself the productive forces, extracting and absorbing the surplus value therefrom; the effusion of antiproduction and death-carrying	p 35 p 348
ABSORBS 4	
capitalist axiomatic, is the more manifest in that what it absorbs is not sliced from the surplus value of the firms resources of knowledge and information capital, and finally because it absorbs the greater part of the surplus value produced. The State core areas of the center; (3) and the one that absorbs or realizes these two forms of surplus value of flux of the social machine. The bourgeois sets the example, he absorbs surplus value for ends that, taken as a whole, have	p 235 p 235 p 237 p 254
ABSORPTION 15	
narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of capitalist surplus value, flows of words against flows of with getting itself recognized and institutionalized—a formidable enterprise of absorption of surplus value, with its codification of the interminable cure stagnation. It is easy to list the principal modes of absorption of surplus value outside the spheres of consumption and investment lack where there is always too much, by effecting the absorption of overabundant resources. On the other hand, it alone doubles and an equivalent flow of stupidity that also effects an absorption and a realization, and that ensures the integration of groups brings us back to preparations for war and to the absorption of surplus value. In comparison to the capitalist State, the treats. Psychoanalysis constitutes for its part a gigantic enterprise of absorption of surplus value. But which is the revolutionary path? Is antiproduction within production so as to be filled by the absorption of surplus value—these constitute the three aspects of capitalism's the economy and its monetarization, and surplus value and its absorption (by the State apparatus itself). The regulative functions of the extraction of a surplus or surplus value, of accumulation and absorption, of the market and monetary reckoning. Consequently, either the proletariat	p 111 p 118 p 235 p 235 p 235 p 236 p 239 p 250 p 253 p 256
an industrial society can do without a surplus, without the absorption of a surplus, without a commodity-exchanging and planner State, and the bureaucratic or military apparatus, is a mechanism for the absorption of surplus value, nor is this true from the outside is one of the principal and specific forms of the absorption of surplus value in capitalism. It is this itinerary that only in the future, and form an apparatus for the absorption of a surplus value not even produced yet—which gives effusion of antiproduction within production, as the realization or the absorption of surplus value, in such a way that the military	p 256 p 312 p 335 p 338 p 372
ABSTRACT 74	
notion of a code, it has created an axiomatic of abstract quantities that keeps moving further and further in the direction to rechannel persons who have been defined in terms of abstract quantities. Everything returns or recurs: States, nations, families. That is to another. The reason is that persons are derived from abstract quantities, instead of from flows. Instead of a connective appropriation the reality of the real was posed as a divisible abstract quantity, whereas the real was divided up into qualified unities Oedipus—to obtain the loss-of-reality effect. This is not an abstract operation: an Oedipal organization is imposed on the psychotic, though of decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities in the form of money. Capitalism therefore liberates the which corresponds to the decoding of flows that have become abstract. The first organ to suffer privatization, removal from the social But the logical order is the following: the substitution of abstract quantity for the coded flows; the resulting collective disinvestment of as individual centers of organs and functions derived from the abstract quantity. One is even compelled to say that, while in indeed the essence of desire; but when the libido becomes abstract quantity, the elevated and disinvested anus produces the global persons greater extent than do the systems or filiation and the abstract matrimonial classes. A kinship system is not a structure but not manage to break the codes in favor of their abstract or fictional quantities. And isn't that also what Oedipus, the searching for what they mean by applying them to an abstract familial whole that is thought to contain the secret of territoriality is the product of an effective deterritorialization that substitutes abstract signs for the signs of the earth, and that makes is an origin or an abstraction, it is the original abstract essence that is not to be confused with a beginning	p 33 p 34 p 71 p 87 p 123 p 139 p 143 p 143 p 143 p 143 p 147 p 153 p 183 p 196 p 198

voice, enabling it to extract from the voice a deterritorialized abstract flux that it retains and makes reverberate in the linear	p 202
the same category. For example, feudalism not only presupposes an abstract despotic State that it divides into segments according to the	p 220
was indeed a way in which history proceeded from the abstract to the concrete: the simple categories are the expression of	p 221
category as a subordinate relation. The State was first this abstract unity that integrated subaggregates functioning separately; it is now	p 221
subordinated	
for the technical machine, when it ceases to be an abstract unity or intellectual system reigning over separate subaggregates to become	p 221
inscribes commercial products as particular quanta of a unit of abstract labor. It is abstract labor, posited in the exchange relation	p 226
particular quanta of a unit of abstract labor. It is abstract labor, posited in the exchange relation, that forms the disjunctive	p 226
disjunctive synthesis of the apparent movement of commodities, since the abstract labor is divided into qualified pieces of labor to which	p 226
particular values or be worth all sorts of quanta. This abstract quantity nonetheless must have some particular value, so that it	p 226
of production, which knows nothing of and does not recognize abstract labor. As Marx says, the latter is indeed the simplest	p 227
of the terms and the quantity of the relations. The abstract itself posits the more complex relation within which it will	p 227
realizable hic et nunc, and functioning as an axiomatic of abstract quantities. In the one case, money represents a potential break-deduction	p 228
First of all, money as a general equivalent represents an abstract quantity that is indifferent to the qualified nature of the	p 248
codes. Secondly, the fact remains that money as an unlimited abstract quantity cannot be divorced from a becoming-concrete without which it	p 249
purely virtual; this conjunction is also the disjunction of the abstract quantity through which it becomes something concrete. Dx and dy	p 249
new meaning. This absence no longer simply designates the unlimited abstract quantity, but the effective absence of any limit or end	p 250
any limit or end for the differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain that it both	p 250
has become private in reality, insofar as he derives from abstract quantities and becomes concrete in the becoming-concrete of these same	p 251
seemed to us to preside over the evolution of the abstract despotic Urstaat: from being at first the transcendent unity, it	p 252
of the conjunction according to which the sole end is abstract wealth and its realization in forms other than consumption. The	p 254
foundation of political economy properly speaking: the discovery of an abstract subjective essence of wealth, in labor or production—and in	p 258
but one as well as others, labour in general ... the abstract universality of wealth-creating activity. Here we have the great movement	p 259
a new fetishism or a new hypocrisy. Production as the abstract subjective essence is discovered only in the forms of property	p 259
And even Adam Smith discovers the great essence of wealth, abstract and subjective, industrial and deterritorialized, only by immediately	p 259
reterritorializing it	
can proceed only by continually developing the subjective essence of abstract wealth or production for the sake of production, that is	p 259
it has realized the immanence, it has rendered concrete the abstract as such and has naturalized the artificial, replacing the territorial	p 261
or nonproducers, but the forces and means of production as abstract quantities that become effectively concrete in their becoming related or	p 263
persons first of all, i.e., functions derived from the abstract quantities; they become concrete in the becoming-related or the axiomatic	p 264
wealth no longer as an objective nature, but as an abstract and deterritorialized subjective essence, the activity of production in general	p 270
to objects, aims, or even sources (territories), but as an abstract subjective essence—libido or sexuality. But he still relates this	p 270
the image of an image, so as to discover the abstract figures, the schizzes-flows that it harbors and conceals. To substitute	p 271
and aims of desire. Freud discovers the subjective nature or abstract essence of desire, just as Ricardo discovers the subjective nature	p 299
of desire, just as Ricardo discovers the subjective nature or abstract essence of labor, beyond all representations that would bind it	p 299
the sphere of production that effectively eclipses representation. And subjective abstract desire, like subjective abstract labor, is inseparable	p 300
from a movement	
that effectively eclipses representation. And subjective abstract desire, like subjective abstract labor, is inseparable from a movement of	p 300
deterritorialization that discovers	
and that in this way confound the discovery of the abstract or subjective essence. It has been remarked in this context	p 300
economy and in social production, in the form of subjective abstract labor, and for psychoanalysis and in desiring-production, in the form	p 302
for psychoanalysis and in desiring-production, in the form of subjective abstract libido. As Marx says, in capitalism the essence becomes	p 302
subjective	
essence becomes subjective—the activity of production in general—and abstract labor becomes something real from which all the preceding	p 302
social	
modern society. This is also the case for desire as abstract libido and as subjective essence. Not that a simple parallelism	p 302
that divides the essence in two, and maintains it divided—abstract labor on the one hand, abstract desire on the other	p 302
and maintains it divided—abstract labor on the one hand, abstract desire on the other: political economy and psychoanalysis. political	p 302
economy	
Marx summarizes the entire matter by saying that the subjective abstract essence is discovered by capitalism only to be put in	p 303
cleaves it, and forces it back upon itself. Thus subjective abstract Labor as represented in private property has, as its correlate	p 304
as represented in private property has, as its correlate, subjective abstract Desire as represented in the privatized family. Psychoanalysis	p 304
undertakes the	
names). The unconscious is not figurative, since its figural is abstract, the figure-schizo It is not structural, nor is it symbolic	p 311
the other. A permutation involving 2, 3, n organs; deformable abstract polygons that make game of the figurative Oedipal triangle, and	p 325
signs are points whose nature is a matter of indifference, abstract machinic figures that play freely on the body without organs	p 328
the system of its energetic conversions, and not as an abstract principle. If Freud needs death as a principle, this is	p 332
to impose. Freud made the most profound discovery of the abstract subjective essence of desire—Libido. But since he realenated this	p 333
essence (the identity in nature) into two functions, that of abstract labor alienated in private property that reproduces the ever wider	p 337
that reproduces the ever wider interior limits, and that of abstract desire alienated in the privatized family that displaces the ever	p 337
schizoanalysis attains a non figurative and nonsymbolic unconscious, a pure abstract figural dimension (abstract in the sense of abstract	p 351
painting), flows-schizzes	
non figurative and nonsymbolic unconscious, a pure abstract figural dimension (abstract in the sense of abstract painting), flows-schizzes or	p 351
real desire	
a pure abstract figural dimension (abstract in the sense of abstract painting), flows-schizzes or real desire, apprehended below the minimum	p 351
conditions	
in fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing the folding or the	p 358
correspondence; but	
of painting, centering around the dirty little secret, even in abstract painting where the axiomatic does without figures: a style of	p 370
This is no more complicated than in the case of abstract painting. Everything begins with Marx, continues on with Lenin, and	p 375
other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the one abstract and nonfigurative , the other imaginary; but also the	p 381
one really	
ABSTRACTION 19	
the question itself is the result of a process of abstraction. Desiring-machines work only when they break down, and by continually	p 8
the father is like that of God: born of an abstraction, it assumes the link to be already broken between man	p 107
two quite distinct forms of decoding, by privatization and by abstraction. Or, from the viewpoint of private property itself, the encounter	p 140
time as money came to express the new state of abstraction. Hence the relative truth of psychoanalytic remarks concerning the anal	p 143
State is not primeval, it is an origin or an abstraction, it is the original abstract essence that is not to	p 198
same question, sometimes open and sometimes barred, the same extended abstraction, a repressive machinery that always moves us away	p 214
from the	
State is indeed the origin, but the origin as an abstraction that must include its differences with respect to the concrete	p 219
the formations that follow. There too it is like an abstraction that belongs to another dimension, always at a remove and	p 220
to be treated comparatively. But the despotic State is the abstraction that is realized—in imperial formations, to be sure—only	p 220
realized—in imperial formations, to be sure—only as an abstraction (the overcoding eminent unity). It assumes its immanent concrete	p 220
existence	
machine. And for capital: the deterritorialization of wealth through monetary abstraction; the decoding of the flows of production through	p 225
merchant capital	
assembled, commodities and money effect a decoding of flows through abstraction. But this does not occur in the same way for	p 226
immanent social field particular to capitalism, and confers on the abstraction as such its effectively concrete value, its tendency to	p 227
concretization	
such its effectively concrete value, its tendency to concretization. The abstraction has not ceased to be what it is, but it	p 227
but also on the organs of private man himself; the abstraction of monetary quantities, but also the abstraction of the quantity	p 245
man himself; the abstraction of monetary quantities, but also the abstraction of the quantity of labor; the limitless nature of the	p 245
clear that the viewpoint of regression is the result of abstraction. When we say the father is first in relation to	p 274

generalized decoding or a generalized process of deterritorialization: The simplest abstraction, then, which modern economics places at the head of its	p 302
all forms of society, nevertheless achieves practical truth as an abstraction only as a category of the most modern society. This	p 302
ABSTRACTLY	4
by a social desiring-machine whose product should not be considered abstractly, separating the girl's and the boy's cases, as if each productive connections. But we are able at least to follow, abstractly, the manner in which these forces proceed. We are told of the unconscious. But psychoanalysts are bent on producing man abstractly, that is to say ideologically, for culture. It is Oedipus is a serious mistake to consider this formation in isolation, abstractly, independently of the actual factor that coexists with it and	p 61 p 72 p 108 p 129
ABSTRACTS	1
fundamental inability to account for its formations. From machines, mechanism abstracts a structural unity in terms of which it explains the	p 284
ABSURD	5
began with the child. This leads psychoanalysis to develop an absurd theory of fantasy, in terms of which the father, the and coexisting, different in their very coexistence. Hence it is absurd to speak of a death desire that would presumably be invest a given socius as a full body—a given absurd power in which we participate, or have the chance to flowing over the full body of capital and forming an absurd power. Everyone in his class and his person receives something interest (power), but it feels a disinterested love for the absurd and nonpossessed force of the machine. Oh, to be sure	p 275 p 329 p 346 p 346 p 346
ABSURDITY	3
is identical with the violence it exerts by its very absurdity, but it can exert this violence only by assigning itself of their creation, and the purpose of thereby converting the absurdity into spirituality. That is why it is so futile to being invested for their brute force, their violence, and their absurdity? They would not survive such an investment. Even the most	p 345 p 345 p 367
ABSURDLY	1
other things besides, things that are much smaller, tiny even, absurdly insignificant; it has a peculiar passion for such things that	p 253
ABUNDANCE	5
This involves deliberately organizing wants and needs (manque) amid an abundance of production; making all of desire teeter and fall victim territorial signs of desire and power (puissance), and principles of abundance and the fructification of wealth. Far from being a pathological body without organs. For it is less a question of abundance or scarcity, of a spring or the exhaustion of a are able to decode, to half understand. Moreover, despite the abundance of identity cards, files, and other means of control, capitalism organisms are machines, but asserts that they contain such an abundance of parts that they must be compared to very different	p 28 p 150 p 163 p 250 p 284
ABUNDANT	2
conditions that make industrial investment especially advantageous (the price-revolution, an abundant reserve supply of labor, the formation of a proletariat, an disappear or diminish only in situations where there is an abundant labor supply and an unusual expansion of markets. That is	p 226 p 253
ABYSS	2
disparity between two kinds of flows, as in the fathomless abyss where profit and surplus value are engendered: the flow of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss of capitalist immanence, introducing there, as Schmitt says, a deformation	p 238 p 250
ACCEDES	1
Artaud experiment, the Burroughs experiment). It is here that art accedes to its authentic modernity, which simply consists in liberating what	p 370
ACCELERATE	1
to withdraw from the process, but to go further, to accelerate the process, as Nietzsche put it: in this matter, the	p 240
ACCELERATED	2
on with them to another place. He reproduces in an accelerated fashion his entire filiation, and contracts it into a point a displacement from the standpoint of the flows, and an accelerated reproduction from the standpoint of the chain. The flows must	p 148 p 148
ACCENTUATED	2
antiproduction. And yet the difference in regime, far from being accentuated and deepened, is on the contrary reduced to a minimum gold, or like the church tile whose every fissure is accentuated by the layers of paint or lime covering it (the	p 336 p 362
ACCENTUATES	1
oedipalization, which the treatment does not invent, but precipitates and accentuates within the artificial conditions of its exercise (transference). And inversely	p 66
ACCEPT	5
machine is a machine connected to another machine. We cannot accept the idealist category of expression as a satisfactory or sufficient and is not in a touchy mood, he may even accept the banal Oedipal code, so long as he can stuff at his profoundest as a thinker when he refuses to accept ignorance or illusion on the part of the masses as have crossed and conquered the Acheron. Thus the schizo will accept the reduction of everything to the mother, since it is furnish a large quota.... Our systematic tendency is not to accept the evident iniquities of reality without taking stock of them	p 6 p 15 p 29 p 126 p 127
ACCEPTANCE	1
anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation to, bad conscience, which consists for	p 311
ACCEPTED	1
instinct did so for the same reasons as those who accepted it: some said that there was no death instinct since	p 332
ACCEPTING	2
sensual pleasure falls to my share, I feel justified in accepting it as some slight compensation for the inordinate measure of a specific person. We see no reason in fact for accepting the postulate that underlies exchange notions of society; society is	p 16 p 142
ACCEPTS	2
with belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief in parentheses, which is to say a materialist point of Freudianism, the abandonment of sexuality, comes when Freud accepts the idea of a primary anxiety that supposedly touches off	p 107 p 117
ACCESS	5

or nuclear triangle—always a holy trinity, the means of access to a three-sided situation. It is clear that this extended appear to keep its promise, which is to give us access to a modern and functional understanding of language. The imperialism supply of labor, the formation of a proletariat, an easy access to sources of raw materials, favorable conditions for the production comical nature of the formulas according to which one gains access to desire through castration. But the idea that there are lack-of-being-that-is-life; yes it is through castration / that we gain access / to Deeeeesire. What one calls the disappearance of Oedipus	p 94 p 208 p 226 p 295 p 312
ACCESSIBLE 2	
is there, although it has no existence whatever that is accessible to clinical practice; or that the problem, the point of the more difficult and intellectual to intellectuals as it is accessible to the infirm, the illiterate, and the schizos, embracing all	p 169 p 370
ACCESSION 1	
curing consists of an infinite maintenance, an infinite resignation, an accession to desire by way of castration—and of the establishment	p 361
ACCESSORY 1	
machine, around the entire periphery, a parasite of machines, an accessory of vertebra-machinate desire. In a word, the real difference is	p 285
ACCIDENT 3	
the film, of knowing whether the spectator must see the accident coming or be surprised by it. It is as though be necessary to go looking for the alibi of an accident. Charles Chaplin did not dwell on this. He went quickly it will form still more artificial lands that, barring an accident, accommodate themselves in one way or another to the established	p 317 p 318 p 363
ACCIDENTAL 1	
Thus the link between representation-belief and the family is not accidental; it is of the essence of representation to be a	p 296
ACCIDENTS 6	
of necessity. Ruptures and limits, and not continuity. For great accidents were necessary, and amazing encounters that could have happened elsewhere capitalism that results from a long history of contingencies and accidents, and that brings on this end. It cannot be said who is in store for it; it is endlessly delayed by accidents and deviations. ... Such is the complex notion of a continuity forces that form the other pole of the axiomatic, its accidents, its breakdowns, its chances of being blown to pieces, of we have distinguished the schizophrenic process (the breakthrough) from the accidents and relapses that hinder or interrupt it (the breakdown), and the Algerian War doesn't kill more people than weekend automobile accidents. planned death in Bengal, etc.). Modern man raves to a	p 140 p 153 p 231 p 262 p 278 p 335
ACCOMMODATE 1	
will form still more artificial lands that, barring an accident, accommodate themselves in one way or another to the established order	p 363
ACCOMPANIED 7	
complete withdrawal from the outside world, the detachment from reality, accompanied by a relative or an absolute predominance of [the schizophrenic's] that very fact a failure, even if this proposition is accompanied by the analyst's little smile. We are surprised when we who is who. And being parent or child is also accompanied by two other differentiations on the other sides of the or the age of terror, but the age of cynicism, accompanied by a strange piety. (The two taken together constitute humanism economic sign that consists in producing and breaking flows, is accompanied by a sign of necessarily extraeconomic power, although its causes deterritorialization that goes from the center to the periphery is accompanied by a peripheral reterritorialization, a kind of economic and political deterritorialization of the flows of schizophrenic desire that is not accompanied by global or local reterritorializations, reterritorializations that always reconstitute shores	p 23 p 64 p 75 p 225 p 248 p 258 p 316
ACCOMPANIES 5	
it is contemporary with the most tender age, and it accompanies this life with every step. It does not arise after there is always a perversity who succeeds the paranoiac or accompanies him—sometimes the same man in two situations: the bush his followers: the vigor and the serenity with which Lacan accompanies the signifier back to its source, to its veritable origin The famous personalization of power is like a territoriality that accompanies the deterritorialization of the machine, as its other side. If experience so directly the resistance of the events that he accompanies this character, has the same surprises, the same premonitions, the	p 129 p 148 p 209 p 258 p 317
ACCOMPANY 1	
of the late Roman emperors, and the juridical form will accompany the imperial formation, the legislator alongside the monster, Gaius and	p 213
ACCOMPLICES 1	
of production and antiproduction, the organizers of the escape, the accomplices, the allied sovereigns, the revolutionary enemies, the jealous and hostile	p 88
ACCOMPLISH 5	
such repression? And what means are to be used to accomplish this? What ought to go inside the Oedipal triangle, what recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish what Laing calls the breakthrough of this schizophrenic wall or appropriates them for itself as quasi cause. But it can accomplish this only by reclaiming the connective regime for its own private enterprise, quite the contrary (it took a war to accomplish what the New Deal had failed to accomplish). The role war to accomplish what the New Deal had failed to accomplish). The role of a politico-military-economic complex is the more manifest	p 3 p 135 p 147 p 235 p 235
ACCOMPLISHED 6	
investments where the militant analysis comes into play. Nothing is accomplished as long as machines are not touched upon. This implies Freudianism, and even its theoretical surrender: this work has been accomplished several times, in a profound way, rigorously, and with nuances because the body without organs on which this recording is accomplished already exercises on its own account, as we have seen geohistorical figures or statues, although our apprenticeship is more readily accomplished with these figures, with books, histories, and reproductions, than with to the schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without reversing subordination, without returning production itself in the case of the painter Turner, and his most accomplished paintings that are sometimes termed incomplete: from the moment there	p 112 p 117 p 120 p 352 p 367 p 370
ACCOMPLISHES 1	
from being a mere imitator, the artisan of the signs accomplishes a work that calls to mind the divine creation. But	p 189
ACCOMPLISHMENT 1	
alternative without assuming all these problems resolved beforehand? The immense accomplishment of Lenin and the Russian Revolution was to have forged	p 256

ACCORD	1	
cause us to pass over to the other pole. In accord with a suggestion of Freud's, American society—the industrial society		p 80
ACCORDANCE	12	
acquires as its double some other sort of world, in accordance with the following line of argument: there is an object		p 26
itself, creates empty spaces or vacuoles, and propagates itself in accordance with the organization of an already existing organization of		p 28
production		
a metaphor; it is what interrupts and is interrupted in accordance with these three modes. The first mode has to do		p 41
rabuttu sur) parental images, laid out step by step in accordance with supposed pre-oedipal stages, totalized in Oedipus, and the logic		p 45
of view of the recording of the process, and in accordance with the very special conditions of this recording, including the		p 48
of production, with the factors of antiproduction are woven, in accordance with the laws of desiring-production as a whole. By failing		p 49
of the sky), but it also redistributes these breaks in accordance with its own laws and the requirements of social production		p 125
it. In short, the detachments from the signifying chain, in accordance with the relations of alliance, engender surplus values of code		p 150
case something else again is simulated through incest. And in accordance with the complementarity of simulation and identity that we		p 210
encountered		
according to which the unconscious can no longer operate in accordance with its own constituent machines, but merely represent what a		p 339
that deprive them even more of their supposed autonomy. In accordance with the distinction made by embryologists with regard to the		p 355
social and the metaphysical arrive at the same time, in accordance with the two simultaneous meanings of process, as the historical		p 358
ACCORDED	1	
suspicious agents of antiproduction. Why was mythic and tragic representation accorded such a senseless privilege? Why were expressive		p 298
forms and a		
ACCORDING	108	
simple nor really complex, initially or intentionally complex, or constructed according to a complicated plan. Instead, it had been desimplified in		p 6
all the codes, by quickly shifting from one to another, according to the questions asked him, never giving the same explanation		p 15
of them in this one category—though their importance varies according to the example considered—are as follows: the celibate machine		p 18
metastable states through which a subject passes. The Kantian theory according to which intensive quantities fill up, to varying degrees,		p 19
matter		
separation from reality; rather, they operate along lines that vary according to whatever aspect of them we are considering. Every machine		p 36
attitude of total withdrawal. Hence there is first of all, according to Bettelheim, an autonomous reaction to the total life experience		p 37
an endeavor such as Malinowski's, showing that the figures vary according to the social form under consideration. We even believe what		p 53
institutions themselves as mortal, to destroy them or change them according to the articulations of desire and the social field, by		p 63
to the institutional level of gregariousness, the singular state can, according to its more or less forceful intensity, bring about a		p 63
of fantasy, or rather the two regimes, are therefore distinguished according to whether the social production of goods imposes its rule		p 63
counterindications, the third alone constituting the ideal session in analysis. According to Type I (viscosity, resistance of a hysterical form), the		p 66
over dream as a working over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an obsessional form), here		p 66
resolve them, or to show that they were merely apparent, according to preference. In truth, there are never contradictions, apparent or		p 68
the same time receives a fixed subject, an ego specified according to a given sex, and complete objects defined as global		p 70
or tending to ensure, the reversion of the entire unconscious according to the anoedipal form and within the anoedipal content of		p 74
is true that reality has ceased to be a principle. According to such a principle, the reality of the real was		p 87
this extreme polyvocality: such is the histrionism of the schizophrenic, according to Klossowski's formula, the true program for a theater of		p 87
the asylum, and basically renewing the thrust of nineteenth-century psychiatry according to the slogan put forward by Hochman: From the		p 94
family		
the infrastructure. Preconscious investments are made, or should be made, according to the interests of the opposing classes. But		p 104
unconscious investments		
interests of the opposing classes. But unconscious investments are made according to positions of desire and uses of synthesis, very different		p 104
of the dominant class, but operates on its own account, according to the terms of desire, through the segregative use of		p 105
we even follow Freud in saying that the Oedipus complex, according to one or the other of its two poles, is		p 113
wondering: Freud quotes a remark by Sir J. G. Frazer according to which the law only forbids men to do what		p 114
What they do is merely to make the unconscious speak according to the transcendent uses of synthesis imposed on it by		p 121
make of it this minor expressive activity that secretes ideology according to the dominant codes. The work of art is supposed		p 133
the body. Not only is the criminal deprived of organs according to a regime (ordre) of collective investments; not only is		p 144
only is the one who has to be eaten, eaten according to social rules as exact as those followed in carving		p 144
marked by circumcision, but also a recomposition of the body according to a new model of connection or conjugation, an articulation		p 155
belonging to this order are therefore fundamentally neuter or ambiguous (according to an expression employed by Leibnitz to designate a sign		p 156
lines A and B bears a (+) or (-) sign, according to whether this couple results from a woman being lost		p 156
man married to a B woman, obviously has two signs, according to whether it is envisaged from the viewpoint of A		p 156
the alliance. The essential is not that the signs change according to the sexes and the generations, but that one passes		p 157
the real generation of which he is a member ... Being, according to him, of the same substance and generation as his		p 158
germinal filiation, marked by ambiguous signs of twinning and bisexuality, according to which the son could have done it as well		p 159
one and the same being or flow, varying in intensity according to inclusive disjunctions. But that is precisely the problem; one		p 162
not pass, and for what causes passage or prevents it, according to the patrilateral or matrilinear nature of the marriages, according		p 163
according to the patrilateral or matrilinear nature of the marriages, according to the patrilineal or matrilinear nature of the lineages, according		p 163
according to the patrilineal or matrilinear nature of the lineages, according to the general regime of the extended filiations and the		p 163
to a halt, what is detached, and the different relationships according to which these actions and passions are distributed, help us		p 164
since the latter results from them. Only desiring-machines produce connections according to which they function, and function by improvising		p 181
and forming		
relationship with other things in one and the same complex), according to which the symbol is never in a one-to-one relationship		p 181
organs (numen), and that distributes states of being and becoming according to domains of presence or zones of intensity (voluptas). For		p 183
mind that this repression is exercised in very diverse ways, according to the social formation considered. The system of representation		p 184
comprises		
affinity that varies in degree between social machines and desiring-machines, according to whether their respective regimes are more or less		p 184
similar		
to whether their respective regimes are more or less similar according to whether the desiring-machines have a greater or lesser chance		p 184
interactions to pass into the regime of the social machines; according to whether the social machines execute more or less of		p 184
where others cause the current to circulate, etc. The objection according to which the qualities developed in the system are not		p 187
not only the essential opening of the blocks of debts according to the lateral alliances and the successive generations, but above		p 187
to other formations in competition with it temporally and spiritually, according to relationships that obscure the essential, but to the savage		p 194
State the principle of a territorialization that would inscribe people according to their residence, we should see in the principle of		p 195
in psychosis, where the intrusion of the complex into consciousness, according to the traditional criterion, did not, to be sure, alleviate		p 202
jumping from words to things, and from bodies to appellations, according to the extensive requirements of the system in its length		p 203
itself but on stones, parchments, pieces of currency, and lists. According to Wittfogel's law of diminishing administrative returns, wide sectors		p 211
are		
forcefully developed: first, the paranoiac-schizoid trait of the law (metonymy) according to which the law governs nontotalizable and		p 212
nontotalized parts, partitioning		
and not collective; and second, the manic depressive trait (metaphor) according to which the law reveals nothing and has no knowable		p 212
signified—against the despot, says the law. For the dogs, according to Kafka's observations, want desire to be firmly wedded to		p 213
destiny in the imperial formation as Nietzsche analyzes it. And according to his prophecy, wouldn't the State itself be that dog		p 215
presupposes an abstract despotic State that it divides into segments according to the regime of its private property and the rise		p 220
that are decoded as such, and in keeping the merchants, according to Marx's formula, in the very pores of the old		p 223
for its part was able to interpret the general principle according to which things work well only providing they break down		p 230
Yet no one is or can be robbed—just as, according to Clavel, one no longer knows who is alienated or		p 238

necessary to inject money into the economy from the outside according to a supply and a demand. In this manner the	p 239
is simple: writing implies a use of language in general according to which graphism becomes aligned on the voice, but also	p 240
that causes form and substance, content and expression to flow according to the flows of desire; and that breaks these flows	p 242
to the flows of desire; and that breaks these flows according to points-signs and figures-schizzes. Far from being an overdetermination	p 242
formal investigations concerning manual or printed writing change their meaning according to whether the characteristics of the letters and the	p 243
qualities	
make use of words, making them flow and cutting them according to flows and points that are not linguistic and do	p 244
economic: on the contrary, it expresses the apparent objective movement according to which the economic forces or productive connections	p 247
are attributed	
enjoyment as an end, the new conception of the conjunction according to which the sole end is abstract wealth and its	p 254
inscribed on the socius—directly—is the producers (or nonproducers) according to the standing of their family or their standing inside	p 263
determine the place of each member in social economic reproduction, according to one's status from the standpoint of the alliances and	p 263
alliance and filiation. There ensues a privatization of the family according to which the family ceases to give its social form	p 263
as the interplay of alliances and filiations keeps families extended according to the scale of the determinations of the social field	p 266
reality. But the two kinds of investments are radically different, according as the one bears upon the molar structures that subordinate	p 280
only its functioning, but formation and autoproduction? A machine works according to the previous intercommunications of its structure and the	p 283
positioning	
first merely to contrast the two common arguments, the one according to which the organisms are for the moment only more	p 284
levers that are too small for microscopic detection?), the other according to which machines are never more than extensions of the	p 284
body without organs of a society, which men will appropriate according to their power and their wealth, and whose poverty deprives	p 284
molar machines or of the configurations that the desiring-machines form according to the laws of large numbers, in either or both	p 287
made with them, what they make in themselves. Desiring-machines work according to regimes of syntheses that have no equivalent in the	p 288
sexuality with regard to generation rests. Szondi senses this direction—according to which one must go beyond the molar to the	p 290
in difference. Whence the irresistibly comical nature of the formulas according to which one gains access to desire through castration. But	p 295
The Hellenists? Do the Hellenists believe that the Greeks produced according to their beliefs? This is true at least of the	p 297
background, from whom the child borrows parts and gears according to his need, and who are there as agents of	p 298
being in capitalism, desires to work or that he works according to his desire. But the identity of desire and labor	p 302
way in which the structure is elicited from the machines, according to planes of consistency or of structuration, and lines of	p 309
mingles with the flowers, a new earth where desire functions according to its molecular elements and flows. Such a voyage does	p 319
produced, in one moment, as that which grows or diminishes according to an infinity of degrees (as Klossowski noted, an afflux	p 330
nature dearly, these two irreducible aspects of death; the one, according to which the apparent subject never ceases to live and	p 330
stops and never has done with dying; and the other, according to which this same subject, fixed as I, actually dies	p 330
experience. This very point is remarkable: It is because death, according to Freud, has neither a model nor an experience, that	p 332
thing it represses: illegitimate and transcendent uses of the syntheses according to which the unconscious can no longer operate in	p 339
accordance	
disjunction is a relation of included disjunction, which varies only according to the two directions of subordination, according as the molecular	p 341
which varies only according to the two directions of subordination, according as the molecular phenomena are subordinated to the large	p 341
aggregates	
fucked by the socius, looking for the right place where, according to the aims and the interests assigned to us, one	p 347
two forms of socius, the second of which is measured according to its capacity to introduce the flows of desire into	p 348
whatever their object, source, and aim—are coded and broken according to uniform figures, or on the contrary taken up in	p 351
contrary taken up in chains of decoding that resect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks	p 351
the	
representations, by fixation, regression, assumption, sublimation—and all of that according to what rule? The law of the great Phallus that	p 351
of this last direction; all the more firm in that, according to his own confession, he wants to set things straight	p 354
themselves countersected and divided by the other who defamilializes them according to the laws of social production and desiring-production:	p 355
the mother	
metaphysical. Which permits the preservation of the fundamental Freudian position, according to which the libido must be desexualized in	p 357
order to	
of narcissism—since its investments are already differentiated, but differentiated according to the prepersonal regime of partial objects, of	p 358
singularities, of	
such, and in order to awaken, needed these contradictions translated according to the family code. By that very fact, one has	p 361
the flows, constrict them, turn them back, break them again according to the limits interior to the system, in such a	p 367
total upheaval of the means of production.... If some conspiracy, according to Nietzsche's wish, were to use science and art in	p 368
produce other flows. Persons and organs cease to be coded according to hierarchized collective investments; each person, each organ has a	p 369
these same flows are continually overflowing, and intersecting one another according to schizzes that turn against capitalism and slash into it	p 376
ACCORDINGLY 2	
that it acted as an eminent formal unity, and reigned accordingly over pieces and fragments (the wall and the tower). Hence	p 198
will be the more responsive to physiological requirements, and will accordingly be selected for the extent to which they confer heightened	p 288
ACCOUNT 38	
history in his works, and whenever he takes history into account, he no longer is a materialist. A truly materialist psychiatry	p 22
and demands an explanation that will take their desires into account, an explanation formulated in terms of desire: no, the masses	p 29
predicative relation of the One and the many, that can account for desiring-production: desiring-production is pure multiplicity, that is to say	p 42
nonfamilial experience that psychoanalysis has completely failed to take into account. Lindner's painting attracts our attention once again. It is	p 47
not	
a relation in the sense of a report or an account, an inscription within the over-all process of inscription, within the	p 48
unconscious, even if the work of transformation is taken into account? Groddeck remained more faithful than Freud to an autoproduction of	p 54
to express itself adequately in myths and religions (taking into account, of course, the work of transformation), there are two ways	p 57
from myth, traced from myth with the transformations taken into account. . . What we mean is that, starting from the same postulate	p 57
to put man in God's place (the transformation taken into account). But the person who knows that the place of man	p 58
analysis, but it is no less a necessity on that account. What is at issue in this fantasy? Some boys are	p 59
Freud reproaches himself for not having taken them sufficiently into account. The first of these factors is the rock of castration	p 65
stroke of genius is not simply that he takes into account Louis XVII, or that he takes other pretenders into account	p 88
account Louis XVII, or that he takes other pretenders into account by denouncing them as fake. What is so ingenious is	p 88
is so ingenious is that he takes other pretenders into account by assuming them, by authenticating them—that is to say	p 88
certain causal order, that one must take other causes into account, but that he alone cannot do everything. Besides, he deals	p 102
so as to give us a foretaste: he takes into account the institutions of a particular period (from the sixteenth-century Church	p 102
interest of the dominant class, but operates on its own account, according to the terms of desire, through the segregative use	p 105
must not only be generalized in time so as to account for all the triangular experiences of the child and his	p 109
which this recording is accomplished already exercises on its own account, as we have seen, a primal repression of desiring-production. It	p 120
the reason, perhaps, for the rapid diffusion that the Freudian account enjoyed. What interests us is the precise role of the	p 123
within non-oedipal complexes that are no less familial on that account. That is why our preceding criticism was directed at Oedipus	p 175
in capitalist society, it should not be thought on that account that Oedipus ceases to be what it is, the simple	p 178
is sexual, or if it is necessary to take into account political, economic, and religious dimensions that would go beyond sexuality	p 182
effects on desiring-production, it is therefore necessary to take into account not only the elements of representation as they are organized	p 185
more than hypostatize the principles of an exchangist psychology to account for institutions that on the other hand are recognized to	p 186
as it is described on the socius, without taking into account the real instance that inscribes it, and the forces—economic	p 188
with it. Writing—the first deterritorialized flow, drinkable on this account: it flows from the despotic signifier. For what is the	p 206
their interlocking arrangements. Let us marvel once again at Freud's account of Oedipus. In Moses and Monotheism he indeed surmises that	p 216
of capitalism's entire field of immanence, and by taking into account the conditions under which a surplus value of code is	p 228
two boards, the two inscriptions, the one going into the account of the wage earner, the other into the balance sheet	p 230
of view of the community, which is disjunctive or takes account of the disjunctions in the cycle. Not only is generation	p 276
polemic between vitalism and mechanism revolves: the machine's ability to account for the workings of the organism, but its fundamental	p 284

inability	
the workings of the organism, but its fundamental inability to account for its formations. From machines, mechanism abstracts a structural unity	p 284
if these desiring-machines of the father had been taken into account, as well as their obvious participation in a pedagogical social	p 297
productive connection is made, such as we have tried to account for with the notion of flow-schiz or break-flow. So that	p 325
insofar as they are really distinct and cannot on this account exclude or oppose one another. The partial objects and the	p 327
on the one hand, and the necessity for taking into account a social etiology on the other hand, has led psychiatrists	p 359
Long live the Ndembu, for if we follow the detailed account by the ethnologist Turner, the Ndembu doctor alone has been	p 360
ACCOUNTABLE	1
machine (the agrarian problem); the abolition of debts or their accountable transformation initiates the duty of an interminable service to the	p 197
ACCOUNTED	1
of the desire of the masses that needs to be accounted for. Yet Reich himself never manages to provide a satisfactory	p 29
ACCOUNTING	3
and the mining machine; the synthesis of inscription, with the accounting machine, the writing machine, and the monument machine; and	p 195
finally	
writing in the proper sense of the term. Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly, imperial justice, the	p 202
or impregnate Oedipus with a fourth symbolic term charged with accounting for the splittings through which the libido invests the social	p 354
ACCOUNTS	2
he must himself count and code instead of overcoding the accounts? It is useless to compose the list of differences after	p 220
what is of the order of desire and its irruption accounts for the reality this rupture assumes at a given moment	p 377
ACCUMULATE	1
can develop, be fortified in us, so that it can accumulate its poisonous sperm and gain the time necessary for propagating	p 311
ACCUMULATION	18
to it, the table having become more and more an accumulation, less and less a table It was not intended for	p 6
capitalism, through its process of production, produces an awesome schizophrenic accumulation of energy or charge, against which it brings	p 34
all its	
can be obscured in a grandparental constellation, either because an accumulation of three generations is deemed necessary in order to	p 52
produce	
production, phenomena of excess and deficiency, phenomena of lack and accumulation, which will be compensated for by nonexchangeable	p 150
elements of the	
its working parts. The stocks form the object of an accumulation, the blocks of debt become an infinite relation in the	p 194
all alliances. The filiative stock becomes the object of an accumulation in the other filiation, while the alliance debt becomes an	p 196
that results from the new alliance, by effecting a generalized accumulation of filiative stock. Both marriages are essential to the overcoding	p 201
to emanate.) This age of cynicism is that of the accumulation of capital—an age that implies a period of time	p 225
decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of property title deeds—in land, for example—will be	p 225
between the management of money and the financing of capitalist accumulation, between exchange money and credit money. The fact that	p 229
banks	
but quite the opposite. So true is it that primitive accumulation is not produced just once at the dawn of capitalism	p 231
and commercial production: the granting of monopolies, favorable conditions for accumulation, and the struggle against overproduction. There	p 253
has never been a	
problems of extraction of a surplus or surplus value, of accumulation and absorption, of the market and monetary reckoning. Consequently,	p 256
either	
intra-atomic phenomena and the mass phenomena that operate through statistical accumulation, obeying the laws of aggregates? But in	p 283
reality the unconscious	
unification, a totalization of the molecular forces through a statistical accumulation obeying the laws of large numbers. This unity can be	p 342
or intention. Nor must it be thought that the statistical accumulation results from chance, or that it is a random result	p 342
from chance, or that it is a random result. This accumulation is on the contrary the fruit of a selection exerting	p 342
is obvious in the capitalist regime where, for example, primitive accumulation can take place only for the benefit of a restricted	p 344
ACCUMULATIONS	4
which one will lead to the more or less regular accumulations of individuals, the other to the perfectings of the individual	p 286
giant molecule of the body without organs, and the statistical accumulations that form and select the large aggregates. Szondi set out	p 289
zones of presence, and their own syntheses, amid the large accumulations that fill the preconscious, and that delegate their representatives in	p 338
and whose forces it appropriates, thereby determining the selections, the accumulations, and the attractions without which these forces would	p 343
not assume	
ACCURATE	1
secret. We think that Lawrence and Miller have a more accurate evaluation of sexuality than Freud, even from the viewpoint of	p 292
ACCURATELY	1
Homo natura comes first. But we must also say, more accurately, that desiring-production is first and foremost social in nature, and	p 33
ACCURSED	2
interlaced two openly contradictory themes; the fundamental guilt of the accursed races and the radical innocence of flowers. The diagnosis of	p 68
the molar entirety of men-women loves, there emerge the two accursed and guilty series that bear witness to the same castration	p 69
ACHERON	1
and God: And twice I have crossed and conquered the Acheron. Thus the schizo will accept the reduction of everything to	p 126
ACHIEVE	2
to do is be Worm. Which no doubt I shall achieve by trying to be Jones. Then all I'll have to	p 85
the precapitalist societies in such a way that they never achieve any independence (the blacksmith, the astronomer). But the decoding of	p 233
ACHIEVED	10
to be used and toward the over-all result to be achieved. The satisfaction the handyman experiences when he plugs something into	p 7
supplied by Edison for Eve future). A genuine consummation is achieved by the new machine, a pleasure that can rightly be	p 18
at its command. Its sovereign production and repression can be achieved in no other way. Capitalism is in fact born of	p 33
unconscious. Castration as a practical operation on the unconscious is achieved when the thousand breaks-flows of desiring-machines—all	p 61
positive, all productive	
conclude that this release, made possible by psychoanalysis, will be achieved, is already being achieved, outside it. We cannot, however,	p 81
share	
made possible by psychoanalysis, will be achieved, is already being achieved, outside it. We cannot, however, share either this pessimism or	p 81
consists in thinking that this change, this release, can be achieved only outside psychoanalysis. We believe, on the contrary, in the	p 82
the level of ideology, that the integration of desire is achieved. So what is the solution? Which is the revolutionary path	p 239

in its turn must be overcome, and that this is achieved through castration, latency, desexualization, and sublimation. But what is castration revolutionary break and investment of the libido. This cannot be achieved except at the cost of, and by means of a	p 311 p 377
ACHIEVEMENT 1	
destroy classical psychiatry as shine forth as the latter's crowning achievement. After the madman of the earth and the madman of	p 271
ACHIEVES 2	
immeasurably ancient relation valid in all forms of society, nevertheless achieves practical truth as an abstraction only as a category of something that belongs to no school, no period, something that achieves a breakthrough—art as a process without goal, but that	p 302 p 370
ACHIEVING 1	
They are apathetic, narcissistic, cut off from reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance. The question as	p 23
ACID 1	
a template onto which the distinctive side chain of each acid keys into its proper position. As a general rule, the	p 44
ACIDS 1	
same phenomenon in the particular language of their science: ... amino acids are assimilated individually into the cell, and then are arranged	p 44
ACKNOWLEDGES 1	
whom one would not suspect of complaisance in this regard, acknowledges that culturalism started on the right track: introducing desire into	p 173
ACOUSTIC 3	
the signifier is elevated to the concept corresponding to the acoustic image—that is, to the voice, taken in its maximum terms, but also the concept as the opposite of the acoustic image). In short, the signifier appears twice, once in the and mother are the concepts that correspond to the great acoustic image, to the voice of the new alliance and direct	p 207 p 207 p 209
ACQUAINTED 1	
what a grotesque error to think that the unconscious-as-child is acquainted only with daddy-mommy, and that it doesn't know in its	p 97
ACQUIRE 1	
aroused. A revolutionary machine is nothing if it does not acquire at least as much force as these coercive machines have	p 293
ACQUIRED 2	
history, he was content merely to mention its innate or acquired nature. Clerambault is the Feuerbach of psychiatry, in the sense this couple results from a woman being lost to or acquired by line A or B. In this regard it is	p 22 p 156
ACQUIRED-PRESTIGE 1	
which will be compensated for by nonexchangeable elements of the acquired-prestige or distributed-consumption type. (The chief converts this perishable wealth into	p 150
ACQUIRES 5	
but also the false consciousness that the capitalist being necessarily acquires, both of itself and of the supposedly fixed elements within from as a way of defining its object, the world acquires as its double some other sort of world, in accordance it is now the eye that suffers, although it also acquires other functions.) Or rather, we are unable to say that and the transformation of the Urstaat, is continually expanding, and acquires a consistency entirely its own, which shows the manner in relationship that it assumes with goods as soon as it acquires a purchasing power through its distribution to workers or production	p 4 p 26 p 205 p 230 p 237
ACQUIRING 2	
of superegoization and castration, all the resignation-desires (becoming a general; acquiring low, middle, or high rank), including the resignation to dying	p 62
The leadership has no task more urgent, besides that of acquiring a precise understanding of the objective historical process, than to	p 257
ACQUISITION 2	
forces us to take, making us choose between production and acquisition. From the moment that we place desire on the side the moment that we place desire on the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes	p 25 p 25
ACROSS 9	
conditions does this triangulation divert desire so that it flows across a surface within a narrow channel that is not a which the Dreyfus Affair and then World War I cut across families, introducing into them new breaks and new connections resulting is such that desire, still in its own mode, cuts across the interest of the dominated, exploited classes, and causes flows no disjunctions of filiation that do not reconstitute lateral connections across the alliances and pairings of persons. Not only the flows the sacred deflowerer, the ritual initiator on the mountain or across the waters. The wilderness, land of betrothal. All the flows psychoanalysis with representation. The fact remains that a conflict cuts across the whole of psychoanalysis, the conflict between mythic and tragic	p 47 p 98 p 105 p 149 p 200 p 300
with God Himself on the sidelines, giving the starting signal across the track as the figures speed away in a transversal to silence, beneath the conditions of identity of the parameters, across a structure reduced to impotence; a writing with pneumatic, electronic whose proximity flows of knowledge schizophrenize, and not only flee across the social axiomatic, but pass beyond their own axiomatics, generating	p 369 p 370 p 371
ACT 24	
of the object produced is carried over into a new act of producing. The table continues to go about its business or configurations; and as a consequence, an indifference toward the act of producing and toward the product, toward the set of removed or deducted from the process of producing: between the act of producing and the product, something becomes detached, thus giving powers of repression to bear, but which nonetheless continues to act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this	p 7 p 7 p 26 p 34
ultimate rock—is the effect of castration as a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude for conflict—is rather to be. That is why, when subjects, individuals, or groups act manifestly counter to their class interests—when they rally to represented, insofar as it is induced by repression. Repression cannot act without displacing desire, without giving rise to a consequent desire no longer be any differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered shallow stream. Although we the second place, the modality of these factors: did they act in a negative, privative fashion, by mere frustration? Finally, their at the sight of man). For it is a founding act—that the organs be hewn into the socius, and that It is not content to inscribe all things, it must act as if it produced them. It is necessary that the names—son, sister, mother, brother, father. Now in the incestuous act we can have persons at our disposal, but they lose but descent would be perpetually reduced to filiation in the act of re-engendering oneself; the signifying chain would not form any not speak, but receives the spoken word. He does not act, but is passive under the graphic action; he receives the fundamental acts, one of which is said to be an act of territoriality through the fixing of residence, and the other	p 66 p 104 p 115 p 120 p 127 p 144 p 154 p 161 p 163 p 189 p 196

territoriality through the fixing of residence, and the other, an act of liberation through the abolition of small debts. But the first to say that, everything considered, belief is not an act of the unconscious; it is always the preconscious that believes the father acts on the child's unconscious—but does he act as a head of a family in an expressive familial oneself—man's externalization in the thing—has merely become the act of externalizing—the process of alienating. It is, in fact Worse yet, it will happen that psychoanalysis itself wants to act as an axiomatic, which is the famous turning point where large objectivities, to the territorial or the despotic body, which act as natural or divine preconditions that thus ensure the coding that is, it effuses in the immanent system where each act of production is inextricably linked to the process of anti along with Maud Mannoni when she sees the first historical act of antipsychiatry in the 1902 decision granting Judge Schreber his of a given system. Do these masses or these links act in their own place, within the order of causes and	p 196 p 296 p 297 p 303 p 329 p 336 p 337 p 364 p 377
ACTED 4	
of the reaction of the body insofar as it is acted upon. This is indeed what must be called a debt eye-hand-voice. A magic triangle. Everything in this system is active, acted upon, or reacted to: the action of the voice of with a natural, harmonious, and immanent totality, but that it acted as an eminent formal unity, and reigned accordingly over pieces in advance. The social field, where everyone acts and is acted upon (patit) as a collective agent of enunciation, an agent	p 189 p 189 p 198 p 265
ACTING 16	
autonomous value to psychic repression as a condition of culture acting against the incestuous drives: Reich goes so far as to of the socius, an agent that is also capable of acting on, of inscribing the recording surface of desire. Such an Partial objects are subjected to the notorious law of totality-unity acting as lacking. The disjunctions are subjected to the alternative of an actual neurosis—continues to present the actual factors as acting by means of a repressive deprivation (the sexual stasis) and he installs his desiring-machines and produces a perpetual outflow of acting forces. He has crossed over the limit, the schiz, which simplest, so-called manual forms, the technical machine already implies an acting, a transmitting, or even a driving element that is nonhuman represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting as if Oedipus were already installed within the savage territorial the Yourougou myth, which introduces disorder into the world by acting as the representative of desire. Whence, in the fifth and possible that the primitive codes, at the moment they are acting on the flows of desire with a maximum of vigilance prescriptions and prohibitions that often render him almost incapable of acting make of him a body without organs. He is the as bricks, measuring their distance and forbidding their communication, henceforth acting in the name of a formidable but formal and empty were presenting things in a summary fashion, we were still acting as though the matter were settled once and for all by the son. The first error of psychoanalysis is in acting as if things began with the child. This leads psychoanalysis confers on them a structural unity under a symbolic signifier acting as absence and lack in an aggregate of departure, the organization of signifiers still depends on a despotic Great Signifier acting as an archaism.) What is this point of self-criticism? It a mental structure; its intervention is determined by an axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus	p 117 p 120 p 120 p 127 p 131 p 141 p 166 p 176 p 184 p 194 p 212 p 232 p 275 p 308 p 310 p 371
ACTION 34	
most assuredly not as an ideal model, but as revolutionary action and passion. In his recent works Klossowski indicates to us humor makes God into the master of a syllogism. The action characteristic of Oedipal recording is the introduction of an exclusive us from one pole to the other. A double pincer action that crushes the unconscious caught in its exclusive disjunction. The hand, all kinds of other variable substances had the same action as the envisaged organizing stimulus, and that on the other its own justifications, and that—however capable of expressing the action of the alienating forces—mediates them precisely by suppressing the which is none other than the alienated form of the action of praxis of the family members that literally dominates the who will then be dissociated and otherwise regrouped within the action of the great man and the crowd. It hardly matters where it now proceeds to serve as a principle for action....This has nothing to do with the active unconscious [which] this is precisely where the operation arises. Under the precocious action of social repression, the family slips into and interferes with internalize them in an institutional model at every stage of action, transmission, and motricity. Hence the social machine fashions a memory Oedipus; on the contrary, alliance articulates them, impelled by the action of the local lines and their non-oedipal primary homosexuality. And we must consider many primitive cures; they are schizoanalysis in action. Victor Turner gives a remarkable example of such a cure possess a message value here, but is an instrument of action that acts on the body itself. ... The signs command the He does not act, but is passive under the graphic action; he receives the stamp of the sign. And what is this system is active, acted upon, or reacted to: the action of the voice of alliance, the passion of the body from the respective autonomy of the voice and the graphic action, and also from the autonomous eye that extracts pleasure from gathering all the subjects into the new machine. The essential action of the State, therefore, is the creation of a second adhere to the persons, where the persons elude the graphic action, and where the eye no longer has anything to see the imperial barbarian law crushes the whole primitive interplay of action, the en-acted (l'agi), and reaction. Passivity must now become the or even its suppression. It must result from the repressing action of the incestuous representation, which is not yet by any desire, since on the contrary the representation exercises its repressive action on desire itself. The Oedipus complex, as it is called will be brought about by the decoding of flows. The action of decoded flows is not enough, however, to cause the slavery (esclavagisme). And it is well known that the monopolistic action favoring the guilds and the companies promotes, not the rise struggle against overproduction. There has never been a liberal capitalism: action against monopolies goes back first of all to a time child. But instead of being a strategy that, through the action of alliances and filiations, opens onto the entire social field an individual which springs from a single centre of reproductive action; we therefore assume that there can be no reproductive action action; we therefore assume that there can be no reproductive action which does not arise from a single center; but this configurations are organized that necessarily reproduce a structure under the action of DNA and its segments, the genes, performing veritable lottery first path: it is not the father who indicates the action of machines, but just the opposite; thereafter there is no structural unity, and the signs themselves become signifying under the action of a despotic symbol that totalizes them in the name we become a living example, an advertisement, a theorem in action, so as to attract our children to Oedipus: we have Inversely, one can find the form of social alienation in action in all the reterritorializations of capitalism, inasmuch as they keep not signifying recent as opposed to infantile, but rather in action, as opposed to what is virtual and will come about the libido, i.e., to the schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without reversing subordination	p 63 p 76 p 83 p 91 p 95 p 95 p 103 p 115 p 120 p 141 p 165 p 167 p 189 p 189 p 189 p 191 p 198 p 205 p 213 p 216 p 216 p 222 p 223 p 253 p 264 p 285 p 285 p 289 p 297 p 310 p 312 p 320 p 358 p 367
ACTIONS 4	
process itself. Hence everything is production: production of productions, of actions and of passions; productions of recording processes, of distributions and is detached, and the different relationships according to which these actions and passions are distributed, help us to understand the formation which ceases to be coded in the interplay of savage actions and reactions where fatalism was still something en-acted, in order terms of which the father, the mother, and their real actions and passions must first be understood as fantasies of the	p 4 p 164 p 213 p 275
ACTIVE 25	
religions and ancient myths, which express forces or mechanisms eternally active in the unconscious. It should be noted that Judge Schreber's endogenous sources of the superego, Freud constantly asserts that the active factors are not the real parents, nor even the parents adaptation or integration, but rather of instituting original forms of active groups, the question arises as to what extent these core that troubled times had unconscious effects not only on the active militants, but also on those claiming to be neutral and principle for action....This has nothing to do with the active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious a musician tells us that music does not attest to active and conquering forces, but to reactive forces, to reactions to everywhere reactions of the daddy-mommy type for what is essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself. It to be a final paralogism in psychoanalytic theory and practice; active desiring-production, in its. very process, invests from the beginning a man; and man, who was constituted by means of an active faculty of forgetting (oubli), by means of a repression of like a memory of alliance and of words, implying an active repression of the intense memory of filiation. For if genealogy and the patrilinear or matrilinear character of the marriage, are active elements of the repression, and not objects at which the	p 57 p 92 p 94 p 97 p 115 p 121 p 122 p 129 p 144 p 155 p 159

the mother, etc., there is the affine, who constitutes the active, concrete reality and makes the relations between families coextensive with that the eye extracts, taking hold of the effect of active speech on the body, but also of the reaction of of eye-hand-voice. A magic triangle. Everything in this system is active, acted upon, or reacted to: the action of the voice that is festive! So much is pain part of an active life and an obliging gaze. The equation injury = pain the pain of the other. Everything in the system is active, en-acted (agi), or reacting; everything is a matter of use its furthest point, subjecting language to the paradigms of an active capitalism, for one will never prevent the signifier from reintroducing In the latency system of terror, what is no longer active, en-acted, or reacted to, this instinct for freedom forcibly made by industrial capital. Doubtless the merchant was very early an active factor in production, either by turning into an industrialist himself arts there is the pure figural dimension formed by the active line and the multidimensional point, and on the other hand and labor is not a myth, it is rather the active utopia par excellence that designates the capitalist limit to be The leading character, played by Chaplin, has to be neither active nor passive, neither consenting nor insubordinate, since he is the escapes, and marks out the land while deterritorializing himself. An active point of escape where the revolutionary machine, the artistic machine blockages consonant with the mechanisms of psychic and social repression active in this field: Oedipus, such is Oedipus. In each of investment the furthest, but still within the category of an active utopia, is able to write: Every sovereign formation would thus	p 166 p 189 p 189 p 191 p 204 p 207 p 214 p 226 p 243 p 302 p 317 p 322
ACTIVITIES 3	
is involved in one way or another in these anti-human activities: the farmer supplying food to troops fighting in Vietnam, the the notion of flow-schiz or break-flow. So that the true activities of the unconscious, causing to flow and breaking flows, consist neutralize—or on the contrary put into motion—the two activities, the two heads of desire. For as we have seen	p 236 p 325 p 326
ACTIVITY 27	
in response to autonomous aspects of the productivity or the activity of the child, although he later discerns in him a a phallogentrism that leads them to think of the analytic activity as always having to evolve within a familial microcosm, and and mommy, we must substitute a malevolent, an openly malevolent activity: your Oedipus is a fucking drag, keep it up and exclude this constellation from the field of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus. It the work itself, to make of it this minor expressive activity that secretes ideology according to the dominant codes. The work To such a degree that circulating—exchanging—is a secondary activity in comparison with the task that sums up all the a mutual embrace. And this is already the highly perverse activity of local groups who arrange marriages on the surface of machine) the marriages. When we ascribed to them a perverse-normal activity, we meant that these local groups were the agents of collection of taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything is written in the despot's procession. Let us is indeed the simplest and most ancient relation of productive activity, but it does not appear as such and only becomes In such a system no one escapes participation in the activity of antiproduction that drives the entire productive system. But it Adam Smith to throw out every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as others, labour in general ... the abstract universality of wealth-creating activity. Here we have the great movement of decoding or deterritorialization of wealth, the mercantilists had determined it as a special activity still tied to a money-creating despotic machine; the physiocrats, pushing the physiocrats, pushing this presentiment still further, had tied. subjective activity to a territorial or reterritorialized machine, in the form of no longer relates to a distinct object, but to productive activity itself. The socius as full body has become directly economic nature, but as an abstract and deterritorialized subjective essence, the activity of production in general. But as this determination develops under an allosteric enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure or of orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the end appear As Marx says, in capitalism the essence becomes subjective—the activity of production in general—and abstract labor becomes something real a universal subjective libido. In short, the discovery of an activity of production in general and without distinction, as it appears and labor—a common essence, inasmuch as it is the activity of production in general—is capitalism continually realienating this essence representations, theatrical scenes. And when engaged in this task no activity will be too malevolent. Causing Oedipus and castration to explode of the object were really the lowest level of analytic activity, even and especially when they claim to double the real as the poor woman. Secondly, the familial romance and fantasy activity in general will be presented by Freud as a veritable the Virgin stands for all the desiring women, a joyous activity of profanation extends beneath this generalized privatization. A painter such dream, and fantasy; decoding, deterritorializing—a terrible curettage, a malevolent activity. But everything happens at the same time. For at the	p 37 p 103 p 112 p 129 p 133 p 144 p 149 p 164 p 202 p 227 p 236 p 259 p 259 p 259 p 259 p 263 p 270 p 288 p 292 p 302 p 302 p 302 p 314 p 322 p 353 p 369 p 381
ACTOR 2	
of the process of recollection of an event: a single actor will play the whole of it in pantomime in the of the personality, against the inevitable confusion between mask and actor. It is obvious that Miller's correspondent, Michael Fraenkel, does not	p 21 p 299
ACTRESS 1	
feel as out of place with his theater as an actress from the Comedie-Francaise in a factory, a priest from the	p 113
ACTS 22	
productive forces and all the organs of production, and that acts as a quasi cause by communicating the apparent movement (the exclusions there (whence the oedipalizing interpretations of Lacanism). This signifier acts as the formal cause of the triangulation—that is to guilty and wants to be made to feel guilty? One acts as if it were possible to conclude directly from psychic of social repression, which gives rise to a displacement and acts on the partial drives insofar as they represent in their in the family, not in the analyst's office, which merely acts as the last territoriality. And Oedipus is not made by but both form an essentially open cycle where the socius acts on production, but also where production reacts on the socius egalitarian conditions of generalized exchange, and its aristocratic consequences, Levi-Strauss acts as though he thought the system were in a state the meaning of the ideograms during their initiation. The sign acts through its inscription in the body.... The inscription of a message value here, but is an instrument of action that acts on the body itself. ... The signs command the things they remarked that the State commences (or recommences) with two fundamental acts, one of which is said to be an act of infinite. And that is what is concealed in the two acts of the State: the residence or territoriality of the State than he marries the mother. The fact that the two acts can, to varying degrees, be bound together, assimilated, does not of things—of bodies—established in extended filiation. The former acts on the latter, while the latter reacts on the former is pre-formed, arranged in advance. The social field, where everyone acts and is acted upon (patit) as a collective agent of also the father and the mother, or the child? Psychoanalysis acts as if it were the child (the father is sick For the real question is this: of course the father acts on the child's unconscious—but does he act as a and tragedy as private property is to public property. What acts in myth and tragedy at the level of objective elements unconscious dimension of subjective representation (myth as humanity's dream). What acts as an objective and public element—the Earth, the Despot images are produced by an oedipalizing structure; that this structure acts only insofar as it reproduces the element of castration, which but one deterritorializes on machines. Is it Schreber's father who acts through machines, or on the contrary is it the machines transformation of social into mental alienation; what is more, one acts as if the libido did not directly invest the social entire reactionary and paranoiac investment of the social field that acts as an oedipalizing factor, and that can fuel as well	p 12 p 73 p 114 p 117 p 121 p 147 p 187 p 189 p 189 p 196 p 197 p 200 p 203 p 265 p 273 p 297 p 304 p 304 p 310 p 316 p 361 p 365
ACTUAL 38	

recording rights.) With the development of relative surplus-value in the actual specifically capitalist mode of production, whereby the productive powers of	p 11
representative; rather, it is all life and lived experience: the actual, lived emotion of having breasts does not resemble breasts, it	p 19
the discussions on the comparative role of childhood factors and actual factors in neurosis bear out: how could it be otherwise	p 99
out: how could it be otherwise, so long as the actual factor is conceived of in this form of the afterward	p 99
afterward? But we know in point of fact that the actual factors are there from childhood, and that they determine the	p 99
the rich woman and the poor woman who constitute the actual factor of his obsession. For inadmissible reasons, the existence of	p 100
full meaning if it is related to the problem of actual factors. One of the most important points of psychoanalysis was	p 127
of psychoanalysis was the evaluation of the role of these actual factors, even in neurosis, insofar as they are distinguishable from	p 127
moment, their own time: was it not self-evident that the actual factor arose afterward, and signified recent, in opposition to the	p 127
that there is no psychoneurosis that is not also an actual neurosis—continues to present the actual factors as acting by	p 127
is not also an actual neurosis—continues to present the actual factors as acting by means of a repressive deprivation (the	p 127
a kind of diffuse oedipalism, since the stasis or the actual privative factor only defines the energy of the neurosis, but	p 127
infantile Oedipal conflict, this old conflict becoming reactivated by the actual stasis. But the oedipalists are not saying anything different from	p 127
saying anything different from this when they remark that an actual deprivation or frustration cannot be experienced except in the midst	p 127
double-impasse formula): Could one find examples [illustrating the diagram of actual neuroses] in the prisoner or the concentration-camp	p 127
victim or the	
disturbing. The following choice is imposed on us: either the actual factor is conceived in a totally exterior privative fashion (which	p 128
we see in them an interesting attempt at giving the actual factors a status other than ulterior or privative. This came	p 128
the interminable cure by addressing oneself to the present or actual state of the disorder, and the concern for going further	p 128
for going much further back—as if what was most actual was also the most primary, the shortest, the furthest removed	p 128
the shortest, the furthest removed. Jung presents his archetypes as actual factors that extend in fact beyond the familial images in	p 128
factors themselves. But nothing has been gained thereby, since the actual factor ceases to be privative only provided it enjoys the	p 128
that desiring-production performs in the system of social production. The actual factor is desiring-production insofar as it is caught up in	p 129
by social reproduction by means of the family. The term actual is not used because it designates what is most recent	p 129
in a neurotic formation as a derived effect of the actual factor, or inasmuch as it is dismembered and dissolved in	p 129
to consider this formation in isolation, abstractly, independently of the actual factor that coexists with it and to which it reacts	p 129
on a state of forces that is changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely	p 130
an actual	
actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual existence; progressions and	p 130
regressions are merely the effectuations of a	
desire, this Sign refers to an order of real and actual productivity that is not to be confused with an indirect	p 130
potential energy of the apparent movement; but debt is the actual direction of this movement, a kinetic energy that is determined	p 149
it seems that the correct interpretation would be, above all, actual and functional: it is in order to function that a	p 151
heir, intelligent and ambitious, does not exercise the power; the actual chief is not the real chief; as for the sick	p 167
the State more and more immanent and subordinate to the actual field of forces; but precisely because the circumstances were not	p 252
wall, opening onto the molecular elements where it becomes in actual fact what it was from the start: the schizophrenic process	p 283
a radical misunderstanding with regard to the nature of the actual factors. For either the libido is caught up in molecular	p 358
series of psychoanalytic concepts. The factors of production are always actual, and are so from the tenderest age; actual does not	p 358
are always actual, and are so from the tenderest age; actual does not signify recent as opposed to infantile, but rather	p 358
of traditional authorities, perhaps this is the source of the actual failure of the antipsychiatric undertakings, of their co-option for the	p 360
rule the schizoid pole is potential in relation to the actual paranoiac pole (how can we count on art and science	p 376
ACTUALITY 2	
to the couple, from the couple to the family. In actuality, the benevolent neutrality of the analyst is very limited: it	p 312
count on art and science except as potentialities, since their actuality is easily controlled by the formations of sovereignty). This results	p 376
ACTUALIZATION 2	
only in the name of a theater necessary for the actualization of this structure, playing the role of revealer, a place	p 305
don't share the same law or the same regime. The actualization of a revolutionary potentiality is explained less by the preconscious	p 378
ACTUALIZED 2	
complex that is virtual, either inasmuch as it must be actualized in a neurotic formation as a derived effect of the	p 129
nature and regime, are in a sense potential and are actualized only in inverse proportion. Which means that where the regimes	p 336
ACTUALIZES 2	
sexual repression—that is, the stasis of libidinal energy—that actualizes Oedipus and engages desire in this requisite impasse, organized by	p 118
consciousness that, to be sure, does not create it, but actualizes it in an organized party suited to the task of	p 255
ACTUALLY 13	
humiliated and enslaved, to such a point, indeed, that they actually want humiliation and slavery not only for others but for	p 29
no longer has anything to do with the social field actually invested by the libido. Of course there is always something	p 62
turn out oedipalized subjects, the question of knowing what is actually invested in the comfortable conditions of a supposedly normal or	p 96
performs the repression; the repressed representative, on which the repression actually comes to bear; the displaced represented, which gives	p 115
a falsified	
somatic order causes the whole intensive scale to collapse again. Actually, if the son cannot marry his mother, it is not	p 159
a desire that, instead of just dreaming or lacking it, actually produces a desiring-machine that is at the same time social	p 224
in which the social images produced by the decoded flows actually fall back on restricted familial images invested by desire. It	p 267
the awareness of a process and not the process itself.) Actually, in process, I believe with each line I write that	p 298
impossibility of concluding from the prohibition as to what is actually prohibited). Yes, Oedipus is indeed the displaced represented; yes,	p 313
castration	
that every becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature	p 330
dearly, these two	
other, according to which this same subject, fixed as I, actually dies—which is to say it finally ceases to die	p 330
you a penny. Not only does it cost nothing—you actually enrich others (instead of infecting them) The phantasmal world is	p 334
psychic repression that would enter into compromises with them, but actually covered over by antiformations that disfigure the unconscious in	p 338
itself	
ACTUATES 1	
certainly not Oedipus that harbors it, nor the phallus that actuates it, nor castration that transmits it. The erotic, the purely	p 357
ACUTE 1	
emotion, constitutive of the most lofty thought and the most acute perception. The centrifugal forces do not flee the center forever	p 20
ACUTELY 3	
triangle as its basic perspective, even though today it is acutely aware that this frame of reference is not at all	p 14
the body without organs. It seems that Freud himself was acutely aware of Oedipus's inseparability from a double impasse into which	p 80
one must go beyond the molar to the molecular—so acutely that he takes exception to all statistical interpretations of what	p 290
ADAM 4	
it would seem. (It was an immense step forward for Adam Smith to throw out every limiting specification of wealth-creating activity	p 258
in the form of agriculture and landed property. And even Adam Smith discovers the great essence of wealth, abstract and subjective	p 259

object, but as an interior religiosity; that the merit of Adam Smith and Ricardo was to have determined the essence or room of the analyst. Freud is the Luther and the Adam Smith of psychiatry. He mobilizes all the resources of myth	p 270 p 271
ADAPTATION 7	
longer a matter of re-forming cadres of familial and social adaptation or integration, but rather of instituting original forms of active revolutionary psychiatry broke in vain with the ideals of community adaptation, with everything that Maud Mannoni calls the adaptation police force	p 94 p 95
of community adaptation, with everything that Maud Mannoni calls the adaptation police force, since at every moment it still risks being those less young, whose problems have to do with social adaptation, Adler! And Jung for the adults and the old people	p 95 p 128
project of coding the flows. How does one ensure reciprocal adaptation, the respective embrace of a signifying chain and flows of break-detachment and a rearticulation of economic chains directed toward the adaptation of flows of production to the disjunctions of capital.	p 148 p 229
The	
is not to praise ergotherapy or the virtues of social adaptation. She marks the point where the social machine, the technical	p 381
ADAPTATIONAL 1	
the antipsychiatric undertakings, of their co-option for the benefit of adaptational forms of familial psychotherapy and of community psychiatry, and of	p 360
ADAPTED 5	
but they assume a function that is perfectly contemporary and adapted to the situation within personified capital (the capitalist, the worker continues to make use of writing; not only is writing adapted to money as the general equivalent, but the specific functions say—an ambiguous tribute—that it is the only linguistics adapted to the nature of both the capitalist and the schizophrenic speaking, and all its dependencies, each time in a way adapted to the case in question, the essential aspect of the the machinic conversion of primal repression, there too in an adapted variable manner. Which is to say: undoing the blockage or	p 232 p 240 p 243 p 339 p 339
ADAPTIVE 1	
a means of integration into the group, in both the adaptive form of its own reproduction that makes it pass from	p 103
ADD 13	
are effected in the unconscious. But why does Freud thus add that, on second thought, hysterical neurosis comes first, and that trumpery necklaces, and the like. This occurs only, I may add, when I am by myself, and never, at least so	p 13 p 17
in the critical concept of madness. Luminous pages. Let us add that by enveloping the illness in a familial complex internal All that psychoanalysts do is to reinforce the movement; they add a last burst of energy to the displacement of the it is due to colonization, and it is necessary to add oedipalization to all the methods that Jaulin was able to	p 93 p 121 p 169
a hand is carving in it? Isn't it necessary to add a third element of the sign: eye-pain, in addition to always ready to widen its own limits so as to add a new axiom to a previously saturated system! You say unions, and so on. But it is always prepared to add more axioms, it adds axioms for many other things besides free to secrete its own technobureaucracy, and above all to add a few more axioms for the recognition of the proletariat the territorial or despotic machine. But Marx is quick to add that this essentially cynical discovery finds itself rectified by a that is the primary inspiration of psychoanalysis: it does not add a code to all those that are already known. The sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the	p 189 p 238 p 253 p 256 p 259 p 328 p 351
that schizoanalysis would come to nothing if it did not add to its positive tasks the constant destructive task of disintegrating	p 362
ADDED 11	
particular parts but does not unify them; rather, it is added to them as a new part fabricated separately. It comes Oedipus, although it is Oedipus who makes them speak. Roheim added that it was ridiculous to think that the Freudian theory the prohibition or results from it. Adopting Malinowski's arguments, Reich added a profound remark: desire is all the more Oedipal as postulate common to the culturalists and the symbolists should be added. They all agree that, in our patriarchal and capitalist society giving evidence of another dimension, a cerebral ideality that is added to, superimposed on the material evolution of societies, a regulating essential component of the world-wide capitalist machine. It must be added, however, that the center itself has its organized enclaves of technics themselves, but on capital—a surplus value that is added to human surplus value and that comes to correct the not sliced from the surplus value of the firms, but added to their surplus value by bringing the capitalist economy closer will reconstitute itself further along; on whether controlling reterritorializations are added to the processes of deterritorialization; and on whether money burns	p 42 p 172 p 172 p 174 p 219 p 231 p 234 p 235 p 247
that does not unify or totalize them, but that is added to them like anew, really distinct part. When it repels energy, that energy emanating from Oedipus and capable of being added to either of the two irreducible forms—neutralizing, mortifying life	p 326 p 333
ADDED-FOR 1	
capitalist axiomatic is so rich that one more axiom is added-for the books of a great writer whose lexical and stylistic	p 246
ADDING 6	
only in so far as there was no way of adding anything more to it, the table having become more and axiomatic is never saturated, that it is always capable of adding a new axiom to the previous ones. Capitalism defines a was able to digest the Russian Revolution only by continually adding new axioms to the old ones: an axiom for the the first great movement of deterritorialization, but does so by adding its eminent unity to the territorial communes that it conserves formations. Psychoanalytic interpretation does not consist in competing with codes, adding a code to the codes already recognized, but in decoding	p 6 p 250 p 253 p 261 p 301
a given supplementary axiom that capitalism is always capable of adding to its axiomatic in terms of an enlargement of its	p 373
ADDITION 3	
as something other than father, mother, or sister. And in addition to the father, the mother, etc., there is the affine to add a third element of the sign: eye-pain, in addition to voice-audition and hand-graphics? In the rituals of affliction the planted like an anchorite on a factory smokestack? Always the addition of an axiom to seal off a breach that has	p 166 p 189 p 378
ADDITIONAL 2	
State machine that overcodes the territorial machine and, with an additional turn of the screw, represses the desiring-machines. Incest derives from	p 216
as an autonomous territoriality of the ultimate artifice. A little additional effort is enough to overturn everything, and to lead us	p 321
ADDITIONS 1	
its carpentering.... As it stood, it was a table of additions, much like certain schizophrenics' drawings, described as overstuffed, and if	p 6
ADDRESSED 1	
series of decisive and willfully incompetent questions—that is, questions addressed to Marxist economists by someone who doesn't quite understand how	p 232
ADDRESSES 2	
But we always make love with worlds. And our love addresses itself to this libidinal property of our lover, to either code, or of a social axiomatic to which the libido addresses itself through them. Persons are simulacra derived from a social	p 294 p 366

ADDRESSING	1	
in lung: the concern for curtailing the interminable cure by addressing oneself to the present or actual state of the disorder		p 128
ADDS	5	
fulfills its own immanence; pushes back or enlarges its limits; adds still more axioms while preventing the system from becoming saturated		p 251
But it is always prepared to add more axioms, it adds axioms for many other things besides, things that are much		p 253
filiations, but also with respect to the despotic machine, which adds the relations of the new alliance and direct filiation to		p 263
us no means for escaping familialism; on the contrary, it adds another turn, it attributes a universal metaphoric value to the		p 307
For the great flow of mutant capital repels its limits, adds new axioms, and maintains desire within the mobile framework of		p 375
ADEQUACY	1	
in its effects. While Andre Green expresses reservations about the adequacy of the structure, he does so only in the name		p 305
ADEQUATE	10	
aware that this frame of reference is not at all adequate to explain so-called psychotic phenomena. The psychoanalyst says that we		p 14
dream. But who says that dream, tragedy, and myth are adequate to the formations of the unconscious, even if the work		p 54
does psychic repression bear upon the Oedipus complex as an adequate expression of the unconscious? Must we even follow Freud in		p 113
move desire in the direction of more intense and more adequate investments of the social field, in its organization as well		p 170
adult: all the conditions would then be given for an adequate (extrafamilial) understanding of the libido. But more often it is		p 174
the family, when opened to alliances, is coextensive with and adequate to the social historical field; because it animates social reproduction		p 177
to the simple empirical reality, insofar as it is not adequate to the structural model. All this depends, finally, on a		p 188
matter and particles, in the end appear to us more adequate than the reduction of sexuality to the pitiful little familialist		p 292
of a party apparatus. This situation is not at all adequate, however, for resolving the following problem: why do many of		p 344
recognized as having a primary social content that is immediately adequate. The two poles are defined, the one by the enslavement		p 366
ADEQUATELY	3	
history the neurotic, the pervert, and the psychotic cannot be adequately defined in terms of drives, for drives are simply the		p 35
their break. If the unconscious is thought to express itself adequately in myths and religions (taking into account, of course, the		p 57
descent. The continuity of the structure vertically through time is adequately expressed through the agnatic transmission of a patrilineage		p 146
name. But		
ADEQUATION	5	
complex, and a mythological argument, which consists in positing the adequation of the productive force of the unconscious and the edifying		p 57
work of transformation), there are two ways of reading this adequation, but they have in common the postulate that measures the		p 57
to myth? Why take it as the model? The supposed adequation can then be interpreted in what is termed anagogical fashion		p 57
of the divine, in order to interpret the commonly postulated adequation. But to render religion unconscious, or the unconscious religious, still		p 58
divisions—could lead one to believe in some sort of adequation between the inductor and what is induced. But we are		p 91
ADHERE	1	
shallow stream where nothing passes, where the appellations do not adhere to the persons, where the persons elude the graphic action		p 205
ADHERED	1	
the possibility of establishing a psychoanalytic domain. When a subject adhered fully to the traditional norms and had nothing to say		p 170
ADHERES	1	
to say in his own name so long as he adheres to the traditional norms? Doesn't the Ndembu cure demonstrate just		p 170
ADJACENT	11	
the machine, as an appendix, or as a spare part adjacent to the machine passes through all the degrees of the		p 20
produces a subject alongside the machine, functioning as a part adjacent to the machine. And if this subject has no specific		p 40
where the full body of the socius is as if adjacent to production; it has not yet brought production under its		p 148
production under its sway. The space of the encampment remains adjacent to that of the forest; it is constantly reproduced in		p 148
that make use of this transformed apparatus. At first situated adjacent to communal property, then entering into the latter's composition or		p 218
constituent part of the production process, in order to become adjacent to this process. Hence there is a machinic surplus value		p 232
the socius, and no longer men, the latter having become adjacent to the technical machines—whence the fact that inscription no		p 251
the included disjunctions: the last part of the desiring-machine, the adjacent part. These intense becomings and feelings, these intensive		p 330
emotions, feed		
desiring-machines do not die. And that the subject as an adjacent part is always a one who conducts the experience, not		p 331
the body without organs, the putting to work of other adjacent parts on the periphery that have as much a right		p 331
their three parts: the working parts, the immobile motor, the adjacent part; their three forms of energy: Libido, Numen, and Voluptas		p 338
ADJUST	1	
servitude. Two inscriptions coexist in the imperial formation, and mutually adjust insofar as the one is imbricated into the other, but		p 199
ADJUSTMENT	1	
in its most naive form in community psychiatry aimed at adjustment—the therapeutic return to the family, to the identity of		p 359
ADLER	6	
less young, whose problems have to do with social adaptation, Adler! And Jung for the adults and the old people, whose		p 128
have a similar view of the recent article in which Adler and Cartry return to the question. These authors are right		p 157
thereby assuming its solution. These are the conclusions drawn by Adler and Cartry: It is customary to consider incestuous relations in		p 160
analysis. He demonstrated that Freud, no less than lung and Adler, had repudiated the sexual position: the fixing of the death		p 331
confession, he wants to set things straight with lung and Adler. And after having ascertained in the Wolf Man case the		p 354
and then confirmed in this position by his controversy with Adler and lung: either, he says, you will abandon the sexual		p 354
ADMINISTERED	1	
notion of regression. Taking the example of the bodily cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow		p 130
asks if		
ADMINISTERING	1	
It is not at all a question, she says, of administering care that the schizophrenic presumably did not receive when he		p 130
ADMINISTERS	1	
everywhere: the way a bureaucrat fondles his records, a judge administers justice, a businessman causes money to circulate; the way the		p 293
ADMINISTRATION	4	

division extends to the earth itself, by virtue of an administration that is landed and residential, this cannot be regarded as	p 145
and the economy insofar as it is not identical with administration. Filiation and alliance are like the two forms of a	p 146
standing in the village who becomes the agent of the administration, the elders who curse the White Man, the young people	p 169
starting up again—all this implies social organs of decision, administration, reaction, inscription; a technocracy and a bureaucracy that cannot	p 251
be	
ADMINISTRATIVE	3
which assert the continuance of the affinal relationship. Filiation is administrative and hierarchical, but alliance is political and economic, and	p 146
expresses	
of currency, and lists. According to Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they	p 211
do	
can always be heard within the framework of a hospital, administrative, and psychiatric axiomatic. In brief, the notion of break-flow has	p 246
ADMIRABLE	1
must have a good cutting edge—says Clastres in an admirable text—but not like a sliver of bamboo, which cuts	p 190
ADMIRABLY	4
the subject that lives it). This is what Klossowski has admirably demonstrated in his commentary on Nietzsche: the presence of the	p 20
the voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of the savage	p 188
inscription process	
schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary escape, this fall that	p 341
must be thought	
writes: One of these adolescents, declared unfit for studies, does admirably well in a third-level class, provided he works some in	p 381
ADMIRAL	2
enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only by simulating a (false) admiral who is	p 87
simulating	
crew and becomes admiral again only by simulating a (false) admiral who is simulating a whore who is dancing. But simulation	p 87
ADMIRATION	2
call for destructions that don't come quickly enough, from the admiration for the convict, from the intense crossing of the thresholds	p 85
appears all the more striking to us, given our great admiration for Maud Mannoni's work and for the manner in which	p 90
ADMISSIBLE	1
of an infantile sexuality is denied; but for hardly more admissible reasons, this sexuality is reduced to desiring mommy and wanting	p 100
ADMIT	3
Oedipus or an African Oedipus? They are the first to admit that they re-encounter none of the mechanisms or attitudes that	p 169
details of Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoiac nature is no obstacle	p 292
no obstacle where we are concerned—on the contrary. We admit that any comparison of sexuality with cosmic phenomena such as	p 292
ADMITS	2
a noticeable bias in favor of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes only in response to	p 37
us to be wrong on two occasions. First, when he admits having recoiled too long before this—so serious (he says	p 165
ADMITTED	2
to its incapacity to be an organizer. Once this is admitted, it is enough to measure psychosis against this fake standard	p 123
not have in mind the so-called community psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize everyone—people,	p 319
animals, and	
ADMITTEDLY	4
two different regimes—and despite the fact that it is admittedly a strange adventure for desire to desire repression. There is	p 32
of desiring-machines, but with the family nature of this sexuality. Admittedly, once the child has grown up, he finds himself deeply	p 46
anything. A partial object is not representative, even though it admittedly serves as a basis of relations and as a means	p 47
certain degree of comfort found in the bourgeois family is admittedly necessary to turn out oedipalized subjects, the question of knowing	p 96
ADMONITION	1
us. In this regard it is possible that Charlus's coarse admonition is prophetic: A lot we care about our old grandmother	p 68
ADOLESCENTS	1
her Lettre aux ministres, Maud Mannoni writes: One of these adolescents, declared unfit for studies, does admirably well in a third-level	p 381
ADOLF	1
all the disjunctions that this code was designed to eliminate. Adolf Wolfl's drawings reveal the workings of all sorts of clocks	p 15
ADOPT	2
expression (good or bad)—an approach that forces her to adopt an idealist conception of the partial object. She does not	p 44
are of the same type, even when they do not adopt the same body. We can't go along with Maud Mannoni	p 364
ADOPTED	3
partaken in the same foolishness as they (sexual pleasure). They adopted me as one of their own race. Mongol blood flows	p 90
a great suspicion concerning machines and science. An innovation is adopted only from the perspective of the rate of profit its	p 233
or deterritorialization. But if it is true that innovations are adopted only insofar as they entail a rise in profits through	p 234
ADOPTING	1
representation is born of the prohibition or results from it. Adopting Malinowski's arguments, Reich added a profound remark: desire is all	p 172
ADORE	2
are as though torn between the despotic signifier that they adore, and the schizophrenic figure that sweeps them along. We are	p 260
one and the same illusion of consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman nature of	p 295
ADORNMENTS	1
portion of my body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the like. This occurs	p 17
ADRIENNE	3
wants Aurelia, his fondest love, to be the same as Adrienne, the little girl of his childhood; he perceives them as	p 126
his childhood; he perceives them as identical. And Aurelie and Adrienne, both in one, are his mother. Will it be said	p 126

everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks the point	p 126
ADRIFT 1	
home the person capable of setting whole continents and cultures adrift. He is not suffering from a divided self or a	p 124
ADULT 12	
his later development, the neurotic and psychotic problems of the adult, and sexuality as a whole. Let us keep D. H	p 49
establish a really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground	p 130
in	
from childhood, and under the familial stimuli coming from the adult: all the conditions would then be given for an adequate	p 174
by the child as a microcosm, then projected into the adult and social development (devenir). From this point of view, the	p 174
objected that such a principle is perhaps valid for the adult, but surely not for the child. But in effect, Oedipus	p 178
the theme of the seduction of the child by the adult, in order to substitute the individual fantasy that makes the	p 270
child, and in relation to which one becomes a responsible adult (Oedipus as sickness and sanity, the family as an alienating	p 271
in other myths. Oedipus is first the idea of an adult paranoiac, before it is the childhood feeling of a neurotic	p 274
the Marquesans, as analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked to an endemic famine, and an infantile	p 275
women and of food, recordings and distributions. Never is the adult an afterward of the child, but in the family both	p 275
is just as true of the child as of the adult; if it is true that the child, through the mommy-territoriality	p 277
And the child does not wait until he is an adult before grasping—underneath father-mother—the economic, financial, social, and cultural	p 278
ADULTS 2	
to do with social adaptation, Adler! And Jung for the adults and the old people, whose problems have to do with	p 128
rarity of women that explains how it is that the adults no less than the children are wary of them. In	p 275
ADVANCE 14	
of desire, in whose name all resignations are justified in advance. Psychoanalysis, at the most concrete level of therapy, reinforces this	p 74
very dismal, very sad, quite interminable, with everything decided in advance. Will it be retorted that the schizo is not joyous	p 113
the event. It is not because everyone is suspected, in advance, of being a future bad debtor; the contrary would be	p 191
it mean ?; it is content to bar the question in advance, to render all the answers insufficient by relegating them to	p 208
the infinite debt. As vengeance, and a vengeance exercised in advance, the imperial barbarian law crushes the whole primitive interplay of	p 213
the modern State forms a break that represents a genuine advance in comparison with the despotic State, in terms of its	p 261
few essential and formalizable articulations. Everything is pre-formed, arranged in advance. The social field, where everyone acts and is acted	p 265
upon	
contents toward the realm of functions. But he makes this advance, follows this direction, only by going from aggregates or classes	p 290
least being aware that everything has been played out in advance: Oedipus and castration, the Imaginary and the Symbolic, the great	p 308
all black, whose shadows are not projected by any sun, advance toward nothing. The wireless telegraph poles that run along the	p 317
to it the paranoiac investment only as an escape in advance of the escape. But at the other pole, the schizophrenic	p 341
them impersonally in a great immobile movement. An escape in advance of the escape. [Consider the example of one of these	p 341
on it that makes any perspective of liberation futile in advance. For example, no gay liberation movement is possible as long	p 350
suspect, industrial society would seem to foil this conspiracy in advance by the kind of mise en scene it offers for	p 368
ADVANCED 2	
only by the surplus-value of £10 does the £100 originally advanced become capital. It is solely under these conditions that capital	p 227
but also the indeterminate nature, the nondecidability—of the argument advanced by psychoanalysis's most profound innovator, which makes	p 268
the displaced limit	
ADVANCING 1	
in the process of becoming, developing, coming into being or advancing, and inscribing itself within a temporal dimension that is irreducible	p 96
ADVANTAGE 3	
are the fuel that makes it run. Art often takes advantage of this property of desiring-machines by creating veritable group fantasies	p 31
to the whole of Reichian theory, it possesses the incomparable advantage of showing the double pole of the libido, as a	p 292
Schmitt, who among modern economists has for us the incomparable advantage of offering a delirious interpretation of an unequivocally	p 374
delirious economic	
ADVANTAGEOUS 1	
in prices and under conditions that make industrial investment especially advantageous (the price-revolution, an abundant reserve supply of	p 226
labor, the formation	
ADVANTAGES 1	
we take liberties that can be justified only by the advantages they afford us in our attempt to understand the delirium	p 57
ADVENT 3	
object is related to a whole that prepares for the advent of the complete object in the depressive phase.) It is	p 72
be inscribed in the form of a code. With the advent of capitalism the full body becomes truly naked, as does	p 249
or the celestial reign of the despot's idols, is the advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll	p 266
ADVENTURE 4	
and despite the fact that it is admittedly a strange adventure for desire to desire repression. There is only one kind	p 32
flow running through the openings in the mask, a different adventure—that of desiring-production. Yet it cannot be said that psychoanalysis	p 92
In point of fact, of the three preceding adventures, the adventure of psychosis is the most intimately related to the process	p 136
its cohesion as best it can after a terrible exogenous adventure. The game of alliances is ambiguous: are we still on	p 195
ADVENTURES 2	
stimuli of an indifferent nature that trigger the becoming of adventures, of races, and of continents. But what a bizarre Freudian	p 114
two extremes? In point of fact, of the three preceding adventures, the adventure of psychosis is the most intimately related to	p 136
ADVENTUROUS 2	
to History, that vibrates with it. Never was Freud more adventurous than in Gradiva. In short, our libidinal investments of the	p 352
illness, not a breakdown but a breakthrough, however distressing and adventurous: breaking through the wall or the limit separating us from	p 362
ADVERTISEMENT 1	
extricated from Oedipus as we become a living example, an advertisement, a theorem in action, so as to attract our children	p 312
ADVERTISING 1	
of surplus value outside the spheres of consumption and investment: advertising, civil government, militarism, and imperialism. The role of the	p 235
State	

ADVISABLE	1	
History, continents, kingdoms, races, and cultures. Not that it is advisable to put historical representations in the place of the familial		p 352
ADVISES	1	
one?—To withdraw from the world market, as Samir Amin advises Third World countries to do, in a curious revival of		p 239
AEROLITIC	1	
the rock of schizophrenia, a rock in this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens		p 67
AESTHETIC	3	
as the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that are characterized by goals, schools, and periods		p 370
are characterized by goals, schools, and periods. They relate these aesthetic formations to greater social aggregates, finding in them a field		p 370
beginnings, but was hidden underneath aims and objects, even if aesthetic, and underneath recodings or axiomatics: the pure process that fulfills		p 371
AESTHETICISM	1	
utensility (l'ustensilite) of Oedipus, but also by the shoddiness and aestheticism of perversions, reach the wall and rebound against it, sometimes		p 135
AFFAIR	6	
thinks he's Louis XVII. Not true. In the Louis XVII affair, or rather in the finest case, that of the pretender		p 88
those claiming to be neutral and to remain outside the affair, uninvolved in politics. The same could also be said with		p 97
by breaks that are not familial: the Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise of		p 97
he is interested in the manner in which the Dreyfus Affair and then World War I cut across families, introducing into		p 98
and Monotheism he indeed surmises that latency is a State affair. But then latency must not succeed the Oedipus complex, marking		p 216
longer posed in this way. The narrator continues his own affair, until he reaches the unknown country, his own, the unknown		p 318
AFFAIRS	2	
be an error precisely because, in the current state of affairs, this would still amount to leading the historical and political		p 89
a merit all its own, and tends to its own affairs: the infant Jesus looks from one side while the Virgin		p 369
AFFECT	7	
time Dick came to me ... he manifested no sort of affect when his nurse handed him over to me. When I		p 45
material for subsequent hallucinations and deliriums. The intensive emotion, the affect, is both the common root and the principle of differentiation		p 84
lives himself as the sublime sickness that will no longer affect him. Here, what is, what would a psychiatrist be worth		p 131
complicated. Things would be simpler if the libido or the affect were repressed, in the most general sense of the word		p 172
be said that primitives repress the representation and keep the affect intact? And would the contrary be true in our case		p 172
that we too often keep the full sexuality of the affect; we know perfectly well what it is about, without having		p 172
or the content of private property do not at all affect this form). It is also the form of private property		p 303
AFFECTED	1	
be traced back in large part to a development that affected the whole of bourgeois society in the nineteenth century: the		p 50
AFFECTING	1	
and that they keep throughout all the types of variations affecting them. The elements of the signifier as distinguishing units are		p 242
AFFECTION	1	
so distant with me and from the small amount of affection shown me by my mother. So I decided that one		p 121
AFFECTIONS	1	
of the desiring-machines; and though there are syntheses and disorders (affections) that are peculiar to this recording process, as we see		p 22
AFFECTIVE	3	
even if unconsciously made, and secondly is introduced into the affective passionate sphere, where it now proceeds to serve as a		p 115
field that is not reducible to any mental structure or affective constellation. That is why, when one considers pathological cases and		p 166
outdated, it would seem—that makes of Oedipus an original affective constellation, and that constitutes an extreme position arguing that Oedipus		p 171
AFFECTS	11	
his drawings. What is even more important, the recording process affects the drawings themselves, showing up in the form of lines		p 15
an internal process or of an extrinsic condition (and thus affects the role of the death instinct in particular). But at		p 32
sex, he takes into consideration an intensive series of instincts, affects, and relations that link the normal and positive form of		p 51
guaranteed by the goods themselves, or whether the desiring-production of affects imposes its rule on institutions whose elements are no longer		p 63
relations of production are an institution of desire, and how affects or drives form part of the infrastructure itself. For they		p 63
case: most ethnologists have clearly noted the sexual nature of affects in the public symbols of primitive societies, and this nature		p 172
organization where the representation would remain clear, but with the affects suppressed, inhibited, or transformed? No, in fact:		p 172
psychoanalysis tells us		
of a sexual nature of the symbolism and the corresponding affects, and above all, without any reference to an Oedipal representation		p 173
ethnologists have demonstrated that institutions are primary in relation to affects and structures. For structures are not mental, they are present		p 173
values; connecting words, bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic traces, and eyes, always in a polyvocal		p 204
qualify a particular residue as a flow of madness, but affects just as well the flows of labor and desire, of		p 321
AFFERENT	1	
as a receiver. On it one can go from any afferent direction to any efferent direction, and in whatever order, without		p 241
AFFILIATED	1	
alliance; the territorial filiations are not replaced, but are merely affiliated with the direct filiation. It is like an immense right		p 196
AFFINAL	5	
of these outstanding debts which assert the continuance of the affinal relationship. Filiation is administrative and hierarchical, but alliance is political		p 146
connective regime for its own, in the form of an affinal tie or a pairing of persons that is compatible with		p 147
flows. On the blanket that serves as a familial stock, affinal stones or cowries are made to circulate. There is a		p 149

to which these indices are more or less close and affinal. The desiring-machines in fact are only reached starting from a be explained is that the capitalist aggregate is the least affinal, at the very moment it decodes and deterritorializes with all	p 322 p 336
AFFINE 4	
more or less a kinswoman or more or less an affine in relation to her children. Now this is indeed where will be delivered over to the Nommos as a potential affine. The somatic order causes the whole intensive scale to collapse respective position of the mother or father as kin or affine, the patrilineal or matrilineal character of the filiation, and the addition to the father, the mother, etc., there is the affine, who constitutes the active, concrete reality and makes the relations	p 157 p 159 p 159 p 166
AFFINES 1	
finds oneself at 4+n, in the system of ancestors and affines. Far from being able to claim that here there is	p 178
AFFINITY 9	
descent concept. Thus Fortes (1953), while recognizing that ties of affinity have comparable importance to ties of descent, disguises the former of negotiating for men perhaps finds its reply in women's affinity with the germinal influx, resulting in the enclosed position of repression (refoulement). One can speak instead of a coefficient of affinity that varies in degree between social machines and desiring-machines, according them in a system of cruelty, maintain an infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates theme of a decoding of the flows of desire. Their affinity is great, to be sure: everywhere capitalism sets in motion positive or negative, to come about between compounds without chemical affinity, and thereby eventually subordinating any reaction to the intervention of When Andre Green looks for the reasons that establish the affinity of psychoanalysis with the theatrical and structural representation it makes aggregates of social production were in a variable relationship of affinity with the molecular formations of desiring-production. What must be explained its turn, this identity in nature, far from favoring an affinity in regime between the two modes of production, increases the	p 146 p 165 p 184 p 184 p 245 p 288 p 307 p 336 p 337
AFFIRM 3	
the existence of God as much as lung needs to affirm the essence of the divine, in order to interpret the a matter of indifference, so true is it that to affirm or deny such a being amounts to the same thing social production. In the first place, it is futile to affirm that the family expresses more profound social contradictions, for one	p 58 p 108 p 361
AFFIRMATION 2	
desiring-production: desiring-production is pure multiplicity, that is to say, an affirmation that is irreducible to any sort of unity. We live fissure in opposition to the line of castration; the splendid affirmation of the orphan- and producer-unconscious; the exaltation of the process	p 42 p 299
AFFIRMATIONS 1	
gaps even between things that are contiguous, gaps that are affirmations, pieces of a puzzle belonging not to anyone puzzle but	p 43
AFFIRMATIVE 3	
that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still and restrictive use of the disjunctive synthesis, he substitutes an affirmative use. He is and remains in disjunction: he does not this psychoanalytic conservatory, aren't they more a part of an affirmative task? Lie down, then, on the soft couch which the	p 76 p 76 p 334
AFFIRMED 3	
the paternal theme less visible, and yet never was it affirmed with as much passion and resolution. The imperialism of Oedipus while retaining others, but which now become points-signs (points-signes), all affirmed by their new distance. The disjunction, being now inclusive, does distances are necessarily surveyed, while the disjointed terms are all affirmed. I am the letter and the pen and the paper	p 58 p 77 p 78
AFFIRMS 5	
second for the girls and the first for the boys—affirms without doubt the prevalence of the father in both cases nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still affirms the disjointed terms, that affirms them throughout their entire distance remains disjunctive, and that still affirms the disjointed terms, that affirms them throughout their entire distance, without restricting one by the identifying the contradictory elements by means of elaboration; instead, he affirms it through a continuous overflight spanning an indivisible distance. He reduce two contraries to an identity of the same; he affirms their distance as that which relates the two as different	p 59 p 76 p 76 p 76 p 77
AFFIXES 1	
of production corresponding to a given degree to which it affixes a structural unity and apparent goals, to which it falls	p 343
AFFLICTED 1	
voice of alliance that inflicts and constrains, and the body afflicted by the sign that a hand is carving in it	p 189
AFFLICTION 2	
in addition to voice-audition and hand-graphics? In the rituals of affliction the patient does not speak, but receives the spoken word having completed its migration, will have to experience this extreme affliction of being turned against itself: the turning back against itself	p 189 p 217
AFFLUX 7	
what is most unusual is that here again a new afflux is necessary, merely to signify this absence). There is no of feudalism: there again private property, commodity production, the monetary afflux, the extension of the market, the development of towns, and are tapped by the firms and in turn form an afflux by means of a conjunction; a flow—this time uninterrupted Certainly not the industrial capitalist as the representative of the afflux of profit, since profits do not flow in the reflux profit will flow alongside wages, side by side, reflux and afflux. An axiom will be found even for the language of according to an infinity of degrees (as Klossowski noted, an afflux is necessary merely to signify the absence of intensity). We relationship great flux of financing—reflux of incomes in wages—afflux of raw profit); the effusion of antiproduction within production, as	p 21 p 223 p 238 p 238 p 238 p 330 p 372
AFFORD 1	
liberties that can be justified only by the advantages they afford us in our attempt to understand the delirium. Yet the	p 57
AFFORDED 1	
there does not exist a pure nomad who can be afforded the satisfaction of drifting with the flows and singing direct	p 149
AFFORDS 1	

in symbolic castration. And it's a sure thing that structure affords us no means for escaping familialism; on the contrary, it	p 307
AFRAID 1	
longer designates any ego whatever. He has simply ceased being afraid of becoming mad. He experiences and lives himself as the	p 131
AFRICA 3	
honesty, and the talent of these authors—psychoanalysts specializing in Africa—are beyond question. But the same applies to them as	p 170
isn't imaginary! The same is true of the psychoanalysts in Africa who apply the yoke of a structural or problematical Oedipus	p 170
schizophrenic machines turn into perverse machines in a theater representing Africa. In short, there is no deterritorialization of the flows of	p 316
AFRICAN 4	
who claim to have discovered an Indian Oedipus or an African Oedipus? They are the first to admit that they re-encounter	p 169
superior in numbers but still formless) Even the most ancient African myths speak to us of these blond men. They are	p 192
signifier. This is why the order of latency in the African, Chinese, Egyptian, and other empires was that of rebellions and	p 215
capitalism, where the colonizer's efforts at oedipalizing the indigenous population—African Oedipus—find themselves contradicted by the	p 269
breakup of the family	
AFRICAS 1	
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AFTER 43	
huge, pudgy, bloated boy working one of his little desiring-machines, after having hooked it up to a vast technical social machine	p 7
the disjunctions of a recording surface, in what is left after each division. Returning yet again to the case of Judge	p 16
those who are exploited are not continually out on strike: after centuries of exploitation, why do people still tolerate being humiliated	p 29
performs its role all by itself. In this case, only after the subject has partitioned itself does it proceed to its	p 41
that is needed is what is called a psychotic episode: after a schizophrenic flash, one day we bring our tape recorder	p 56
agreement with Jung. In a certain way this agreement subsists after their break. If the unconscious is thought to express itself	p 57
The imperialism of Oedipus is founded here on an absence. After all, of the three supposed phases of the girl's fantasy	p 58
is a whole chorus, a montage: back in the village after a raid in Vietnam, in the presence of their weeping	p 61
the other. From the outset, the psychoanalytic relationship modeled itself after the contractual relationship of the most traditional bourgeois	p 64
medicine: the	
invited to eat or have a drink at his place, after several years of analysis, as if this were not a	p 64
him, but is it too late for those who come after him? He interprets these things as obstacles to the cure	p 66
new images of persons are the sister and the spouse, after the father and the mother. It has often been remarked	p 71
frustration, to the lack of partial objects take on meaning after the fact. All previous history is recast in a new	p 73
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heart of the family; and finally latency, the celebrated latency, after which the beyond begins. But since this beyond consists in	p 99
third element, the most disturbing, a sort of racket thirsting after respectability, which will never have done with getting itself recognized	p 118
done in two contrary directions. But what does it matter, after all, if morality or religion find an analytical and regressive	p 128
accompanies this life with every step. It does not arise after Oedipus, it in no way presupposes an Oedipal organization, nor	p 129
of somatic, social, and metaphysical relations that do not follow after Oedipal psychological relations but that on the contrary will be	p 129
them impossible as sexual partners. One can commit incest only after a series of substitutions that always moves us away from	p 160
a restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how are we to understand those who claim to	p 169
one that is regaining its cohesion as best it can after a terrible exogenous adventure. The game of alliances is ambiguous	p 195
had discovered in their own way what the Americans rediscovered after the New Deal: that heavy taxes are good for business	p 197
tribe, or finds her again in returning to the tribe after his first marriage. He countersects the extended filiations with a	p 200
will become those of private man, they will become privatized after the model and memory of the disgraced anus, ejected from	p 211
it is called by psychoanalysis, will be born of latency, after latency, and it signifies the return of the repressed under	p 216
displace, and even decode desire. The Oedipus complex appears only after latency; and when Freud recognizes two phases separated by	p 216
latency	
necessary to say as much in regard to what comes after the primal State, in regard to what is resected by	p 220
accounts? It is useless to compose the list of differences after the manner of conscientious historians: village communes here, industrial	p 220
societies	
the common horizon for what comes before and what comes after, it conditions universal history only provided it is not on	p 220
classical psychiatry as shine forth as the latter's crowning achievement. After the madman of the earth and the madman of the	p 271
that the social investment corresponding to the first anxiety comes after the infantile familial investment of the second. For a determination	p 275
or a society, each member of which was bred truly after its kind. We see a machine as a whole, we	p 285
through castration. But the idea that there are two sexes, after all, is no better. This time, like Melanie Klein, one	p 295
at issue, as Octave Mannoni shows: how can belief continue after repudiation, how can we continue to be pious? We have	p 307
and fills the following function: causing beliefs to survive even after repudiation; causing those who no longer believe in anything to	p 314
a path that is very explicitly posted as leading nowhere. After having suppressed the spectator as such, Chaplin perverts the laughter	p 317
order where the disjunctive synthesis of recording seemed to follow after the connective synthesis of production, with a part of the	p 327
that they search for and measure it. Interest always comes after. Antiproduction effuses in the system: antiproduction is loved for itself	p 346
wants to set things straight with lung and Adler. And after having ascertained in the Wolf Man case the existence of	p 354
the secret of the illness as well as its cure. After the family has been internalized in Oedipus, Oedipus is externalized	p 359
one way or another to the established order: the pervert. After all, Oedipus was already an artificial sphere, O family! And	p 363
socius and its interests. Of course one can always say after the fact that history has never ceased being governed by	p 378
AFTER-THE-EVENT 2	
and all the retention change in volume and time (the after-the-event). Vengeance and resentment: not the beginning of justice, to be	p 215
the law; the terrible latency with its afterward or its after-the-event. All the parts of the five paralogisms thus seem to	p 215
AFTERNOON 1	
29, to be precise), just as I was eating my afternoon snack—a chocolate bar that a certain woman known as	p 48
AFTERTASTE 1	
to speak of chemical laws, the word has a moral aftertaste)? From the moment desire is made to depend on the	p 111
AFTERWARD 19	
social (and metaphysical) relations, in the form of an analytic afterward; or else that these relations bring into play a nonsexual	p 46
within history. Neither social relations nor metaphysical relations constitute an afterward or a beyond. The role of such relations must be	p 49
posited the whole of social and metaphysical relations as an afterward or a beyond that desire was incapable of investing immediately	p 58
intermingle. In this conception, the metaphysical and social relations arise afterward, in the manner of a beyond. And since the beginning	p 99
have simply been closed, and that the beyond and the afterward will always be interpreted in terms of Oedipus, in relation	p 99
actual factor is conceived of in this form of the afterward? But we know in point of fact that the actual	p 99
your mother ... It is not at all surprising that only afterward is it discovered that all of this was the father	p 101
time: was it not self-evident that the actual factor arose afterward, and signified recent, in opposition to the infantile or the	p 127
of a repressive deprivation (the sexual stasis) and as arising afterward. Which leads him to maintain a kind of diffuse oedipalism	p 127
of the Ideal, and does not cease to be an afterward except by becoming a beyond, which must be signified anagogically	p 128
it analytically. This necessarily results in the reintroduction of the afterward in the temporal difference, as the astonishing distribution proposed	p 128
by	
is indeed in this sense that the idea of the afterward seemed to us to be a final paralogism in psychoanalytic	p 129

of desire into the law; the terrible latency with its afterward or its after-the-event. All the parts of the five paralogisms of food, recordings and distributions. Never is the adult an afterward of the child, but in the family both relate to that we are granted everything: it will only be granted afterward. It is only afterward that the libido would invest the everything: it will only be granted afterward. It is only afterward that the libido would invest the social field, and that Oedipal organization). We have seen that this conception of the afterward implied a radical misunderstanding with regard to the nature of the metaphysical process of desiring-production. But they do not come afterward. Lindner's painting again asserts its presence, where the turgid little	p 215 p 275 p 357 p 357 p 357 p 358
only the social and the metaphysical. If something crops up afterward, it is certainly not the social and metaphysical investments of	p 358
AGAIN 129	
place—and then the whole process will begin all over again. From a certain point of view it would be much surface, in what is left after each division. Returning yet again to the case of Judge Schreber, we note that he do not flee the center forever, but approach it once again, only to retreat from it yet again: such is the approach it once again, only to retreat from it yet again: such is the nature of the violent oscillations that overwhelm without organs (but what is most unusual is that here again a new afflux is necessary, merely to signify this absence the whole of it reaches expression and then disappears once again in the space of just one day—even though it the schizo sums up by saying: they're fucking me over again. I won't say I any more, I'll never utter the won't say I any more, I'll never utter the word again; it's just too damn stupid. Every time I hear it And if he does chance to utter the word I again, that won't make any difference either. He is too far symptoms, between the symbol and what is symbolized, has arisen again and again. Is this relationship to be considered causal? Or the symbol and what is symbolized, has arisen again and again. Is this relationship to be considered causal? Or is it as an ego cut off from the world, and yet again—most temptingly—as an ego that had not ceased to sympathetic superobserver—in short, a phenomenologist. Let us remember once again one of Marx's caveats: we cannot tell from the mere autism). We find ourselves confronted with the same problem once again: How has the process of the production of desire, how income that comes its way as something left over. (Here again, how bad a model the Oedipal model of castration is the room, shutting himself in, saying dark, and ran out again directly. He went through this performance several times. I explained is inside dark mummy. Meantime he picked up the train again, but soon ran back into the space between the doors to take into account. Lindner's painting attracts our attention once again. It is not a question of denying the vital importance independence from an indefinite parental regression. To quote Artaud once again: I got no / papamummy. We have seen how a we have a properly analytical fallacy (which will be found again, to a considerable degree, in the theory of the signifier some fine pages, Andre Green recently took up the question again by making up a list of three types of sessions asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again, everything comes apart, but this time in a molecular and	p 7 p 16 p 20 p 20 p 21 p 22 p 23 p 23 p 23 p 23 p 23 p 23 p 24 p 24 p 37 p 41 p 45 p 45 p 47 p 49 p 60 p 66 p 69
an immense flow that each partial object produces and cuts again, reproduces and cuts at the same time. More than vice or with the female part of another man, or yet again with the male part of the other man, etc. Here phase of the fantasy A Child Is Being Beaten, or again for the famous latency period where the analytical mystification culminates paralogism in the psychoanalytic process. For a simple reason, we again make use of Kantian terminology. In what he termed the two uses, the one immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent use that introduces exclusions	p 69 p 69 p 73 p 74 p 78
on to others, and the whole movement starts all over again. Such is the Oedipal disjunction, the swing of the pendulum Nietzsche to say, I'm not a German, I'm Polish. Here again individuations are brought about solely within complexes of forces that In a great book by Jacques Besse, we encounter once again the double stroll of the schizo, the geographic exterior voyage intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only by simulating a (false) admiral who is simulating	p 82 p 86 p 87 p 87
a sort of familial romance that would indeed bring us back again to families and refer us to an event or a the Oedipal genealogy? Is history's signifier the dead father? Once again let us consider Judge Schreber's delirium. To be sure, the still part of the family and its Oedipal matrix. Once again one is caught, without a way out: it is simply a production of these quantities. When it became necessary once again to confront psychosis directly, however, the family was immediately reopened	p 89 p 89 p 92 p 93
that of wrestlers, that keeps the triangle from closing up again, from being valid in itself, and from claiming to express for all eternity.... I am a beast, a Negro. There again it is a question of an intense potential for investment to the segregative and biunivocal use made of them. There again this biunivocal use, illegitimate from the point of view of of desire within reality. From the moment desire is welded again to the law—we needn't point out what is known the children, with whom the same story begins all over again? We wonder if Oedipus in fact expresses desire; if Oedipus be no need to prohibit what is not desired. Once again, it is this confidence in the law, the unawareness of familialist and ideological vision. We do not need to relate again the reactionary compromises of Freudianism, and even its theoretical surrender	p 96 p 105 p 110 p 111 p 113 p 114 p 117
forces, to reactions to daddy-mommy, we have only to play again on a paradox dear to Nietzsche, while barely modifying it it seems important that, following an original path, Freud encounters again an idea dear to traditional psychiatry: that madness is fundamentally	p 121 p 123
retains as much as what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is the family's he is sure of being able to make everything rise again from the mother, and to keep for his Own secret The themes of the preceding paintings are to be found again here, their meaning changed. The canvas is truly broken, sundered they never cease falling to do so. The neurotic impasse again closes—the daddy-mommy of oedipalization, America, the return to the not a goal, a production and not an expression. Here again, oedipalization is one of the most important factors in the of workers possessing nothing more than their labor capacity (here again, two distinct forms of deterritorialization). In a sense, capitalism has feel of a flow that would elude their codes. Then again, if we say that capitalism determines the conditions and the because they determine critical points where the apparatus starts up again—provided it is blocked, and where it necessarily places itself of intensive and inclusive disjunctions, it still has to find again and reanimate lateral connections in the network itself, and it of incest as a manifestation of the germinal lineage. Then again, Hamlet is not an extension of Oedipus, an Oedipus to The somatic order causes the whole intensive scale to collapse again. Actually, if the son cannot marry his mother, it is are never more so than when they arrange marriages). Then again—and this is his most serious error—when he wants colonized resists oedipalization, and oedipalization tends to close around him again. To the degree that there is oedipalization, it is due culture. Then what caused culturalism to go wrong? And here again there is no contradiction in the fact that it started we have said repeatedly that Oedipus is demanded, and demanded again and again; and even an attempt as profound as Lacan's said repeatedly that Oedipus is demanded, and demanded again and again; and even an attempt as profound as Lacan's at shaking Oedipus must always resume its point of departure and find again its point of arrival. Oedipus is a limit. But limit voyage before burying or immersing it. If present-day ethnologists are again evincing a lively interest in the hypothetical concept of the part in an aggressing apparatus, in a separating machine. Once again, it is not a question of knowing if the essence of exchange? But Levi-Strauss seems to have closed the question again with a categorical reply: debt is no more than a inscription process. Debt is the direct result of inscription. Once again no revenge, no resentment will be invoked here—that is force of projection that defines paranoia, this strength to start again from zero, to objectify a complete transformation: the subject leaps finds her in penetrating into the tribe, or finds her again in returning to the tribe after his first marriage. He sister, the other where he returns to find his mother again. The purpose of this double incest is not to produce begun to labor and elaborate the mute signifier. He is again correct in linking writing to incest in a mysterious fashion is simulated or not, since in any case something else again is simulated through incest. And in accordance with the complementarity the avenging sword of the vengeance of alliance. For once again, before it becomes a feigned guarantee against despotism, the law rebellions and constant secessions, and not that of revolution. Here again, death will have to be felt from within, but it struggle, their superposition, their interlocking arrangements. Let us marvel once again at Freud's account of Oedipus. In Moses and Monotheism he	p 125 p 126 p 132 p 133 p 133 p 140 p 140 p 151 p 154 p 159 p 159 p 165 p 169 p 173 p 175 p 175 p 175 p 182 p 182 p 185 p 190 p 194 p 200 p 201 p 203 p 210 p 213 p 215 p 216
what repasses from filiation to alliance, what is taken up again by filiation. Jean-Pierre Vernant shows in this way that the the social or technical machine precisely the movement of desire? Again and again we come upon the monstrous paradox: the State or technical machine precisely the movement of desire? Again and again we come upon the monstrous paradox: the State is desire for the rest, it will be a question of starting again from zero: the founding of a spiritual empire there where regime based on slavery. Or the example of feudalism: there again private property, commodity production, the monetary afflux, the extension	p 219 p 221 p 221 p 222 p 223

of	
by rediscovering it as an internal limit to be surpassed again by means of a displacement; thus the continuity of the	p 230
of productivity, automation, and constant capital. This problem was raised again recently by Maurice Clavel in a series of decisive and	p 232
market forecasts justify their exploitation on a large scale. Here again, alliance capital exerts a strong selective pressure on machinic	p 234
innovations	
motion. This cordoning off of production through information shows once again that the productive essence of capitalism functions or speaks	p 241
only	
always passing underneath the signifier, filing through the wall: which again shows that the death of writing is infinite, so long	p 243
suited for resupplying our neuroses, for strangling the process once again, and for overcoding Oedipus with castration, while chaining us to	p 244
and functions well only by grinding, sputtering, and starting up again—all this implies social organs of decision, administration, reaction,	p 251
inscription	
new axiomatic that results from a hitherto unknown conjunction. Once again, this axiomatic is not the invention of capitalism, since it	p 252
in the forms of property that objectifies it all over again, that alienates it by reterritorializing it. Although they had a	p 259
a unit of production and of reproduction, when the conjunction again finds in the family the meaning of a simple unit	p 265
That is why Oedipus gathers up everything, everything is found again in Oedipus, which is indeed the result of universal history	p 267
latter as the new avatar of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the latter	p 269
the condition of capitalism, they objectify the essence all over again, they alienate and reterritorialize it, this time in the form	p 270
father and the child are plunged, simultaneously immersed. Let us again consider the example of the Marquesans, as analyzed by Kardiner	p 275
or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential or depleted flux of a	p 278
a family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential or depleted flux of a historic cosmos	p 278
a free energy capable of fueling a revolutionary machine. (Here again, everything has already been said by Fourier, when he shows	p 293
whereas the Hellenists have long since stopped.) The Schreber case again applies: Schreber's father invented and fabricated astonishing little	p 297
machines, sadistico-paranoiac	
a representative couple of an entirely different nature: family-myth. Once again, have you ever seen a child at play: how he	p 298
by capitalism only to be put in chains all over again, to be subjugated and alienated—no longer, it is true	p 303
psychoanalysis, yet never have we been so close. For here again, as we have seen previously, it is in the interiority	p 303
not cease to reproduce on an ever expanding scale, and again by the marking out of an interior limit that reduces	p 304
public element—the Earth, the Despot—is now taken up again, but as the expression of a subjective and private reterritorialization	p 304
to the Imaginary, but no matter, it will be encountered again, stronger and more whole, more lacking and triumphant by the	p 307
very fact that it is lacking, it will be encountered again in its entirety in symbolic castration. And it's a sure	p 307
the earth, the tragedy of the despot, is taken up again as shadows projected on a stage. The great territorialities have	p 308
makes us believe: Oedipus and castration are demanded, then demanded again, and these demands come from elsewhere and from deeper	p 314
down	
of desire, in the molecular elements of desiring-production. We should again call to mind the practical rule laid down by Leclaire	p 314
flick of the finger, which restarts the movement, links up again with the tendency, and pushes the simulacra to a point	p 322
the experience of death and the model of death? Here again, is it a death desire? A being-far-death? Or rather an	p 330
does not rejoin the model without the model starting out again in the direction of another experience. Always going from the	p 331
going from the model to the experience, and starting out again, returning from the model to the experience, is what schizophrenizing	p 331
psychoanalysis culminates in a theory of culture that takes up again the age-old task of the ascetic ideal Nirvana, the cultural	p 332
intensities produced; and thereby causing the desiring-machines to start up again. Such is the delicate and focal point that fills the	p 339
and the schizophrenic, machinic, and dispersed lines of escape; or again as the staking out of the perverse reterritorializations, and as	p 340
following their positive lines of escape, and for breaking them again following breaks of productive breaks, The most general principle of	p 348
the latter: they mobilize desire, and always cut its flows again further on, overcoming the limit, bringing the social machines back	p 349
form them. But inversely, they are also continually closing up again, remodeling themselves in the image of subjugated groups: re-establishing	p 349
interior	
of social difference—so that within this difference the parents again appear, allocated to such and such a zone, but under	p 355
of desiring-production. But they do not come afterward. Lindner's painting again asserts its presence, where the turgid little boy has already	p 358
to his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that the only incurable is	p 361
the father do not succeed in taking on him. (Here again, in these modern resources, what a strange use is made	p 363
the counterinvestment of the social field that produces the psychotic. Again, everything is neurosis, since it is an outcome of the	p 363
reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once again, we see no objection to the use of terms inherited	p 366
arrest the flows, constrict them, turn them back, break them again according to the limits interior to the system, in such	p 367
such as Saint Sebastian's arrows, come to cut and cut again in such a way as to produce other flows. Persons	p 369
escape that form desiring-machines on the horizon, are taken up again in scraps from the old code, or else introduced into	p 369
creates those interests that rationalize the paranoid investment; or yet again, an effectively revolutionary preconscious investment fully	p 376
maintains a paranoid investment	
discovered; fascist colonels start reading Mao, we won't be fooled again; Castro has become impossible, even in relation to himself; vacuoles	p 378
to laziness, to nonproductivity, to dream and fantasy production, once again we are quite pleased, since we haven't stopped saying the	p 380
we take mechanics away from him he will become schizophrenic again. Her intention is not to praise ergotherapy or the virtues	p 381
AGAINST 85	
are measured in terms of Oedipus—the cards are stacked against us, and the only real relationship, that of production, has	p 24
production, produces an awesome schizophrenic accumulation of energy or charge, against which it brings all its vast powers of repression to	p 34
they have in common the postulate that measures the unconscious against myth, and that from the start substitutes mere expressive forms	p 57
the drive itself is projected onto the outside and turned against the others (death to the foreigner, to those who are	p 62
be exhausted, can the one who is sick be forewarned against ulterior conflicts, can even new conflicts be awakened for a	p 65
quantitative; it would be a matter of reinforcing the ego against the drives. The celebrated strong, mature ego, the contract, the	p 65
nonsymmetrical faces, which creates in us an incurable alveolus, and against which the analyst stumbles. The second is a qualitative aptitude	p 65
seal off a jar of jam or plug a dike. Against the walls of the triangle, toward the outside, flows exert	p 67
What neurotic, provided he is somewhat serious, is not leaning against the rock of schizophrenia, a rock in this case mobile	p 67
are reduced to them: either so as to measure us against that cross, or to establish that we cannot measure up	p 68
differentiation between persons: prohibition of incest with the mother, prohibition against taking the father's place. But a strange sort of	p 70
reasoning	
as being born or dying. Along the way we struggle against other races, we destroy civilizations, in the manner of the	p 85
The theater of cruelty cannot be separated from the struggle against our culture, from the confrontation of the races, and from	p 85
the burgomaster of a city where the Germans are fighting against the Slavs, and a girl defending Alsace against the French	p 89
are fighting against the Slavs, and a girl defending Alsace against the French. At last he crosses the Aryan gradient or	p 89
I attempted to put something into effect, the Algerians argued against it. I had racist notions.... I descend from the Gallic	p 90
similar history, and our knowledge of them has run up against the same sort of difficulties and illusions. During the development	p 91
relation to the God of the Christians. Naturally, to ensure against the historian's justified anger, the psychoanalyst specifies that he is	p 102
a perpetual absorption of capitalist surplus value, flows of words against flows of money, the interminable story—psychoanalysis. The three	p 111
errors	
what it was!). D. H. Lawrence—who does not struggle against Freud in the name of the rights of the Ideal	p 115
value to psychic repression as a condition of culture acting against the incestuous drives: Reich goes so far as to say	p 117
their own fashion a sort of desiring-production, before being exercised against the incestuous or other drives threatening legitimate marriage.	p 117
But it	
Once this is admitted, it is enough to measure psychosis against this fake standard—enough to lead it to this false	p 123
studies in innate science. With regard to them, my rebellion against the paternalism of the first group placed me from the	p 124
remains common to Freud and Jung: the unconscious always measured against myths (and not against the units of production), although the	p 128
and Jung: the unconscious always measured against myths (and not against the units of production), although the measuring is done in	p 128
a libido that is too fluid, too viscous: a violence against syntax, a concerted destruction of the signifier, non-sense erected as	p 133
means of escape. It is correct to measure established literature against an Oedipal psychoanalysis, for this literature deploys a form of	p 134
literary before being psychoanalytic. There will always be a Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin, in	p 134
There will always be a Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin, in order to superegoize literature	p 134
a Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin, in order to superegoize literature and tell us: Careful	p 134

shoddiness and aestheticism of perversions, reach the wall and rebound against it, sometimes with an extreme violence. Then they become immobile	p 135
the result of the process insofar as it runs up against the limit and pounds endlessly away there? Why the same	p 136
D. Lysenko employed a naturally Dogon tone, turning it back against Weismann, to reproach him for making the son the genetic	p 158
not because he is somatically from a different generation. Arguing against Malinowski, Levi-Strauss has demonstrated convincingly that the mixing of generations	p 159
that prohibits it, and that defines it as a transgression against persons. Jung is therefore entirely correct in saying that the	p 162
intensive germinal flow is the representative of desire; it is against this flow that the repression is directed. The extensive Oedipal	p 162
the repressed representative: the representation disfigures or displaces this representative against which it is directed; it projects onto the representative, categories	p 165
the other, extracting and measuring the visibility of the one against the pain of the other. Everything in the system is	p 204
perhaps that is what incites the anger of certain linguists against Lacan, no less than the enthusiasm of his followers: the	p 209
or escape. Suddenly the despot sees rising up before him, against him, the enemy who brings death—an eye with too	p 211
the despotic body, the organs of the citizen risen up against the tyrant. Then they will become those of private man	p 211
it will become or seek to become later: a guarantee against despotism, an immanent principle that unites the parts into a	p 212
alliance. For once again, before it becomes a feigned guarantee against despotism, the law is the invention of the despot himself	p 213
the Golden Age of Roman Lawtaking the debtor's side against the creditor when necessary, so as to consolidate the infinite	p 213
what it signifies, to assert an independence of its signified—against the despot, says the law. For the dogs, according to	p 213
of the apparatus. The revenge becomes that of the subjects against the despot. In the latency system of terror, what is	p 214
will have to experience this extreme affliction of being turned against itself: the turning back against itself, bad conscience, the guilt	p 217
extreme affliction of being turned against itself: the turning back against itself, bad conscience, the guilt that attaches it to the	p 217
making artisans into his own intermediaries or employees (the struggles against the guilds and the monopolies). But capitalism doesn't begin, the	p 226
of life, the terror of one life brought to bear against another life, but a post-mortem despotism, the despot become anus	p 228
granting of monopolies, favorable conditions for accumulation, and the struggle against overproduction. There has never been a liberal	p 253
capitalism: action against	
against overproduction. There has never been a liberal capitalism: action against monopolies goes back first of all to a time when	p 253
by obtaining the abolition of such privileges. That the struggle against monopolistic privileges does not imply any struggle against the very	p 253
the struggle against monopolistic privileges does not imply any struggle against the very principle of State control—providing the State sees	p 253
same men who praise the struggle of the bourgeois class against the nobility and feudalism, and who come to a halt	p 253
only class as such, inasmuch as it leads the struggle against codes, and merges with the generalized decoding of flows. In	p 254
what has to be explained. It happens that one desires against one's own interests: capitalism profits from this, but so does	p 257
or promoted by the State, even though they might turn against the State and cause it serious problems (regionalism, nationalism). The	p 258
has its own minorities, its own territorialities, which re-form themselves against the State, or which the State instigates and organizes. (Russian	p 258
me; the double direction given to resentment, the turning back against oneself, and the projection against the Other: the father is	p 269
to resentment, the turning back against oneself, and the projection against the Other: the father is dead, it's my fault, who	p 269
has to be tried, testing the need for paternal feeling against a series of portraits of assassins. It is no use	p 290
That is what Miller, and already Lawrence, have to say against psychoanalysis (the living are not believers, the seers do not	p 298
a new earth; and even the functioning of the desiring-machines against tragedy, against the fatal drama of the personality, against the	p 299
earth; and even the functioning of the desiring-machines against tragedy, against the fatal drama of the personality, against the inevitable	p 299
confusion	
desiring-machines against tragedy, against the fatal drama of the personality, against the inevitable confusion between mask and actor. It is	p 299
obvious	
of persons and the structural unity of machines, everywhere knocking against the impasses of a molar representation that the family closes	p 308
capital. At its most autistic, psychoanalysis is no longer measured against any reality, it no longer opens to any outside, but	p 313
Perhaps there is only one illness, neurosis, the Oedipal decay against which all the pathogenic interruptions of the process should be	p 319
bicycle bell, half a crutch (if one indefinitely runs up against the same set of pure singularities, one can feel confident	p 324
libido. But when the dualism passed into a death instinct against Eros, this was no longer a simple limitation, it was	p 331
how. does. it do this? By in principle turning death against death, by making this turned-back death (la mort retournee) into	p 332
Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and only retaining from life what the death of	p 332
the essence of life except in a form turned back against itself, in the form of death itself. And this neutralization	p 333
the form of death itself. And this neutralization, this turning against life, is also the last way in which a depressive	p 333
to call that a desire?) But desire must turn back against itself in the name of a horrible Ananke, the Ananke	p 333
of transversality. And what revolution is not tempted to turn against its subject-groups, stigmatized as anarchistic or irresponsible, and to	p 349
liquidate	
costs by interpreting these investments and object choices as defenses against incest? (Thus the familial romance, or Oedipus's own wish to	p 354
chance that institutional analysis has difficulty in maintaining a position against the reconstitution of artificial families where the symbolic order,	p 359
embodied	
Finally, everything is process, schizophrenia as process, since it is against schizophrenia that everything is measured; its peculiar trajectory,	p 363
its neurotic	
by subject-groups. It is true that we still run up against all kinds of problems concerning these distinctions. In what sense	p 367
of science and art, human beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in and	p 368
overflowing, and intersecting one another according to schizzes that turn against capitalism and slash into it. Capitalism, which is always ready	p 376
be determined to rejoin an objective revolutionary situation in reaction against authoritarian designs of a State that is incompetent and above	p 379
AGAPE 1	
bureaucrat, and why not the worker, the trade-unionist. Desire is agape. Not only can the libidinal investment of the social field	p 347
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to any sort of unity. We live today in the age of partial objects, bricks that have been shattered to bits	p 42
and why I was alive; I remember that at the age of six, on a house on the Boulevard de la	p 48
sexual promiscuity to subsist, where everything is permitted until the age when the young man in turn submits to the principle	p 72
and that we must take Oedipus back to the earliest age, but within the order of a repression of the unconscious	p 100
aggregate of departure and on their libidinal investment (from the age of thirteen I've worked hard, rising on the social ladder	p 103
father of the primal horde, to God and the Paleolithic age. It is Oedipus who makes us man, for better or	p 108
displacement, an unparalleled repression of desire commencing with the earliest age of the child. Social production delegates the family to	p 120
psychic	
off in a group at the start of the New Age, with forces for a practical explosion that thrust them into	p 124
life of desire, it is contemporary with the most tender age, and it accompanies this life with every step. It does	p 129
suspect, look back on our enlightened epoch as a veritable age of Darkness. They will presumably be able to savor the	p 131
back to its source, to its veritable origin, the despotic age, and erects an infernal machine that welds desire to the	p 209
Heliogabalus, the delirium of the twelve Caesars and the Golden Age of Roman Lawtaking the debtor's side against the creditor	p 213
that linguists are constantly rediscovering the truths of the despotic age? And finally, could it be that this arbitrariness of designations	p 214
the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of the unconscious.) 8 The Urstaat The city of Ur	p 217
is a great difference in this respect between the despotic age and the capitalist age. For the founders of the State	p 223
in this respect between the despotic age and the capitalist age. For the founders of the State come like lightning; the	p 223
conjunction of all their processes. It is no longer the age of cruelty or the age of terror, but the age	p 225
It is no longer the age of cruelty or the age of terror, but the age of cynicism, accompanied by a	p 225
age of cruelty or the age of terror, but the age of cynicism, accompanied by a strange piety. (The two taken	p 225
whence all the forces of labor seem to emanate.) This age of cynicism is that of the accumulation of capital—an	p 225
of cynicism is that of the accumulation of capital—an age that implies a period of time, precisely for the conjunction	p 225
qua the son, yet both are one and of one age: for only by the surplus-value of £10 does the £100	p 227
the language of dolphins. Marx often alluded to the Golden Age of the capitalist, when the latter didn't hide his own	p 238

nature, that is, its intrinsic perversion or essential cynicism (the age of bad conscience is also the age of pure cynicism) essential cynicism (the age of bad conscience is also the age of pure cynicism). But in point of fact it is which are latent in people of different social strata, occupations, age groups and sexes, and (b) what are the desires, fears the Imaginary, from castration to Oedipus, and from the despotic age to capitalism, inversely there is the progress leading to the That is why, speaking of the schizophrenic nature of our age, I said—until the process is completed the belly of that renders it mad. In this perspective Foucault announced an age when madness would disappear, not because it would be lodged wishes: we are still pious, psychoanalysis remains in the precritical age. Doubtless these illusions would not take hold if they did production are always actual, and are so from the tenderest age; actual does not signify recent as opposed to infantile, but

AGE-OLD 2

taking the path that it has, psychoanalysis is reviving an age-old tendency to humble us, to demean us, and to make in a theory of culture that takes up again the age-old task of the ascetic ideal Nirvana, the cultural extract, judging

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is far ahead of his time: there is here something ageless, and that comes to us from an eternal future, or

AGENCY 12

representations. And as we have seen, it is the same agency—the family—that performs this double operation, distorting and disfiguring suppressed, it continues to rumble, to throb beneath the representative agency (instance representative) that suffocates it, and that it in return law, a represented that is displaced in relation to an agency in a constant state of displacement. But from this, two But from this, two unwarranted conclusions are drawn: that this agency can be discovered by way of the displaced represented; and way of the displaced represented; and this, precisely because this agency itself belongs to representation, as a nonrepresented representative, or as that performs the artificial reterritorializations of desire. If the displacing agency can be concluded from the displaced, this is only true displaced represented; yes, castration is indeed the representative, the displacing agency (le deplacant), the signifier—but none of that constitutes an civilization on the contrary finds itself sanctified as the sale agency capable of opposing the death desire. And how. does. it capitalism is how it inherited much from a transcendent death-carrying agency, the despotic signifier, but also how it brought about this unconscious productions and formations were not merely repelled by an agency of psychic repression that would enter into compromises with them goal on them, and makes scientists and science into an agency perfectly subjugated to the formation of sovereignty (for example, the groups). And if we put forward desire as a revolutionary agency, it is because we believe that capitalist society can endure

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the despotic signifier, but also how it brought about this agency's effusion in the full immanence of its own system: the

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in the form of a persecuting organ or some exterior agent of persecution. But in and of itself the paranoiac machine itself. The psychoanalyst became the carrier of Oedipus, the great agent of antiproduction in desire. The same history as that of means of sexual repression. The family is indeed the delegated agent of this psychic repression, insofar as it ensures a mass operation: the repressive social formation delegates its power to an agent of psychic repression, and correlatively the repressed desire is as disfigured, displaced by psychic repression. The family is the delegated agent of psychic repression, or rather the agent delegated to psychic is the delegated agent of psychic repression, or rather the agent delegated to psychic repression; the incestuous drives are the disfigured its disposal, on the recording surface of the socius, an agent that is also capable of acting on, of inscribing the on, of inscribing the recording surface of desire. Such an agent exists: the family. It belongs essentially to the recording of that Oedipus is an application, and the family a delegated agent. Even by application it is hard, it is difficult for law, or the apparent objective movement; but also a magical agent or fetish, the quasi cause. It is not content to the person with standing in the village who becomes the agent of the administration, the elders who curse the White Man reduces them to a restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how are we to understand those characteristics: the inscription on the socius is in fact the agent of a secondary psychic repression, or repression in the proper was still something en-acted, in order to become the somber agent of overcoding, the detached object that hovers over each subject such has no revolutionary potential; he is the first integrated agent of integration, a refuge for bad conscience, and the forced it, an instance that serves as a support and an agent of inscription. That is what Althusser and Balibar show so everyone acts and is acted upon (patit) as a collective agent of enunciation, an agent of production and antiproduction, is reduced acted upon (patit) as a collective agent of enunciation, an agent of production and antiproduction, is reduced to Oedipus, where everyone sanity, the family as an alienating factor and as an agent of dealienation, if only through the way in which it family in an expressive familial transmission, or rather as the agent of a machine, in a machinic information or communication? Schreber's this field the father has a role only as an agent of production and antiproduction, Freud, on the contrary, chooses the to consider them as identical by showing how the familial agent extends the one into the other. Between the two, however field. Every loved or desired being serves as a collective agent of enunciation. And it is certainly not, as Freud believed or are they on the contrary the place and the agent of a sudden and unexpected irruption, an irruption of desire

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all production, constituting a surface over which the forces and agents of production are distributed, thereby appropriating for itself all surplus to emanate from it as a quasi cause. Forces and agents come to represent a miraculous form of its own power embodying itself in the machine as fixed capital. Machines and agents cling so closely to capital that their very functioning appears ordinary sense of the word. It remains fluid and slippery. Agents of production likewise alight on Schreber's body and cling to of the body without organs: even the copulations of the agents, even the divisions of God, even the genealogies marking it as ideal models but as group fantasies—that is, as agents of the real productivity of desire, making it possible to without organs all by themselves, and make no distinction between agents and their own parts, or between the relations of production a basis of relations and as a means of assigning agents a place and a function; but these agents are not intersubjective of assigning agents a place and a function; but these agents are not persons, any more than these relations are intersubjective are intersubjective. They are relations of production as such, and agents of production and antiproduction. Ray Bradbury demonstrates this very well where the only connection is that between partial objects and agents. The small child lives with his family around the clock functions that the parents are going to occupy as special agents, closely related to other agents? From the very beginning Oedipus going to occupy as special agents, closely related to other agents? From the very beginning Oedipus exists in one form and suckling babe, that these relations with partial objects, with the agents of production, with the factors of antiproduction are woven, in who sets up units of production, and grapples with collective agents of production and antiproduction. Psychoanalysis is like the Russian Revolution it comes furtively to occupy a place among the collective agents. The terms of Oedipus do not form a triangle, but the father and mother have their roles there as subordinate agents of transmission or execution. When the notion of group fantasy the colonel too, and also the mother—when all the agents of social production and antiproduction are in this way reduced a direct relationship proceeding from the statement to the collective agents of enunciation in the group fantasy. Institutional analysis tries to longer designate persons, but singularities flocking from all sides, evanescent agents of production. This is free disjunction; the differential positions persist so he could flee. And then, all around, there are agents of production and antiproduction, the organizers of the escape, the It is precisely this pairing of the parental figures with agents of another nature, their locking embrace similar to that of claiming to express or represent this different nature of the agents that are in question in the unconscious itself. When Frantz represent the unconscious, and to represent in it the various agents of the collectivity; rather, they always shatter into fragments that always shatter into fragments that come into contact with these agents, meet them face to face, square off with them, or investments in which the parents merely have a role as agents of a special production or antiproduction, always grappling with other of a special production or antiproduction. always grappling with other agents that they express all the less as they are increasingly

state of desire and its repression, the distribution of the agents, and the degree of oedipalization of sexuality. Lacan explains well	p 100
parents play the role of partial objects, witnesses, reporters, and agents, in a process that outflanks them on all sides, and	p 100
consists in establishing a constellation of biunivocal relations between the agents of social production, reproduction, and antiproduction on the one hand	p 100
production, reproduction, and antiproduction on the one hand, and the agents of the so-called natural reproduction of the family on the	p 101
that moment it is a foregone conclusion that the collective agents will be interpreted as derivatives of, or substitutes for, parental	p 101
formation. It can be applied to everything, in that the agents and relations of social production, and the libidinal investments corresponding	p 101
parents only intervene here as partial objects, flows, signs, and agents of a process that outflanks them on all sides. At	p 120
the forces and means of labor are recorded, and the agents and the products distributed. It appears here as the quasi	p 141
it lays claim to the productive forces and distributes the agents of production, resides in these operations: tattooing, excising, incising, carving	p 144
dangerous, unique, universal, it falls back on production, on the agents and connections of production. But on it, too, everything is	p 154
perverse-normal activity, we meant that these local groups were the agents of repression, the great coders. Wherever men meet and	p 164
assemble	
where the terms of the structure remained stuck to the agents of oppressive social reproduction, either in a struggle or in	p 169
capitalist production and reproduction fall back. The organs and the agents of the latter no longer pass through a coding of	p 179
representative, the repressing representation, and the displaced represented. But the agents (les instances) that come to carry them into effect	p 184
are	
full body—immobile, monumental, immutable—appropriates all the forces and agents of production; but this inscription of the State allows the	p 198
maximum consumption in the extravagance of the despot and his agents. When the conjunction moves to the fore in the social	p 224
kind of potential spontaneity would be ascribed, suffocated by the agents claiming to represent that interest. Sartre's analysis in Critique de	p 256
only to the two orders of personal images, the collective agents of enunciation that for their part refer to machinic arrangements	p 271
gears according to his need, and who are there as agents of transmission, reception, and interception: kindly agents of production or	p 298
are there as agents of transmission, reception, and interception: kindly agents of production or suspicious agents of antiproduction. Why was	p 298
mythic	
transmission, reception, and interception: kindly agents of production or suspicious agents of antiproduction. Why was mythic and tragic	p 298
representation accorded such	
of deterritorialization that discovers the interplay of machines and their agents underneath all the specific determinations that still linked desire	p 300
or	
as at the level of the persons serving as capital's agents (application of the axiomatic). But we seek in vain to	p 320
it makes the parents function as something entirely different, as agents of production in relation to other agents in sociodesiring-production.	p 355
From	
entirely different, as agents of production in relation to other agents in sociodesiring-production. From the point of view of libidinal investment	p 355
social machine, short-circuiting the parents, who can only intervene as agents of production and antiproduction in one case as in the	p 358
an aggregate of departure—transfinite, constituted by all the objects, agents, and relations of sociodesiring-production—is reduced to a finite	p 358
familial	
AGES 3	
a little Cantor. Go back through the course of the ages, you will never find a child caught in a familial	p 100
the Comedie-Francaise in a factory, a priest from the Middle Ages on an assembly line. We must set up units of	p 113
hearts. But this master signifier remains what it was in ages past, a transcendent stock that distributes lack to all the	p 208
AGGLUTINATED 2	
but group identifications that are always partial, following the compact, agglutinated series of ancestors, and the fragmented series of	p 143
companions and	
purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or dispersed in social machines, and where	p 357
love-object choices occur	
AGGRAVATE 1	
process, is inseparable from the stases that interrupt it, or aggravate it, or make it turn in circles, and reterritorialize it	p 318
AGGRAVATED 1	
numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it continues to grow between	p 182
Hellenists and psychoanalysts	
AGGRAVATION 1	
Or is it rather the interruption of the process, its aggravation, its continuation in the void? What forces the schizophrenic to	p 88
AGGREGATE 58	
the sake of ideology. Oedipus is always and solely an aggregate of destination fabricated to meet the requirements of an aggregate	p 101
aggregate of destination fabricated to meet the requirements of an aggregate of departure constituted by a social formation. It can be	p 101
to conform to the figures of familial reproduction. In the aggregate of departure there is the social formation, or rather the	p 101
the Great Mongol, Luther and the Aztec Serpent. In the aggregate of destination, there remains only daddy, mommy, and me. Thus	p 101
depend on the determinations of the subjugated group as an aggregate of departure and on their libidinal investment (from the age	p 103
etc., and that, by means of a segregation, constitutes an aggregate of departure that is always presupposed by Oedipus, even if	p 111
totally implicit fashion; next, a familial moment that constitutes the aggregate of destination by means of an application. Whence the third	p 111
rabattement): a reduction of the social field, defined as the aggregate of departure, to the familial field, now defined as the	p 177
of departure, to the familial field, now defined as the aggregate of destination—and it must establish a network of one-to-one	p 177
Oedipus is an effect, this is because it forms an aggregate of destination (the family become microcosm) on which capitalist production	p 179
of wives, and generally the original manner in which the aggregate of prestations is evaluated in a particular society, the more	p 187
of variable capital and from the nonmeasurable nature of this aggregate of surplus value of flux. It cannot be defined by	p 237
that it replaces the socius, the social machine, with an aggregate of technical machines. The difference in nature between the two	p 251
private familial images of the second order. It is the aggregate of destination that corresponds to an aggregate of departure that	p 265
It is the aggregate of destination that corresponds to an aggregate of departure that is socially determined. It is our intimate	p 265
of consumption, it is father-mother that we consume. In the aggregate of departure there is the boss, the foreman, the priest	p 265
all the social images of our society; but in the aggregate of destination, in the end, there is no longer anyone	p 265
reproduction to which social production is reduced, between the social aggregate and the private subaggregate to which the social aggregate	p 266
is	
social aggregate and the private subaggregate to which the social aggregate is applied. Oedipus is this displaced or internalized limit where	p 266
determined, first as a stimulus of departure, then as an aggregate of destination, and finally as an intermediary or an interception	p 276
sovereign form as in its colonial formations of the gregarious aggregate, which socially and psychically represses the desire of persons; the	p 280
of the preceding planes, getting caught up in the asylum aggregate of paranoia and schizophrenia as clinical entities, in the artificial	p 283
artificial aggregates or societies established by perversion, in the familial aggregate of Oedipal neuroses. 2 The Molecular Unconscious What	p 283
is the	
entirety, which is to say the sign of the large aggregate invested by the libido, whence the two sexes necessarily derive	p 294
woman and woman) and in their statistical relations within this aggregate? But Marx says something even more mysterious: that the true	p 294
case; what is founded here is rather the statistical aggregate of intersexual loves. For if the woman is defined as	p 295
on the desiring-machines that joins them together in a molar aggregate; the partial objects are referred to a totality that can	p 306
is the structural operation: it distributes lack in the molar aggregate. The limit of desiring-production—the border line separating the molar	p 307
completely displaced. The limit now passes only within the molar aggregate itself, inasmuch as the latter is furrowed by the line	p 307
those of extrapolation, application, and biunivocalization, which reduce the social aggregate of departure to a familial aggregate of destination,	p 307
with the	
which reduce the social aggregate of departure to a familial aggregate of destination, with the familial relation becoming metaphorical for all	p 307
a symbolic signifier acting as absence and lack in an aggregate of departure, the other when the family imposes on them	p 308

with imaginary signifieds that distribute, that vacuolize lack in an aggregate of destination: a double abduction of the orphan machines, inasmuch	p 308
of desiring-production. What must be explained is that the capitalist aggregate is the least affinal, at the very moment it decodes global connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership in a class refers to the role	p 336 p 344
And from this viewpoint it is indeed true that an aggregate comprises practically only a single class, that class which has way in which desire represses itself in the great capitalist aggregate. Repressing desire, not only for others but in oneself, being depending on whether desire is enslaved to a structured molar aggregate that it constitutes under a given form of power and of power and gregariousness, or whether it subjugates the large aggregate to the functional multiplicities that it itself forms on the level, and is defined by the characteristics of a new aggregate, the unconscious or libidinal break belongs to the second level	p 344 p 346 p 348 p 348 p 349 p 356 p 358
pass through or overcome, subordinating the desiring-machines to the repressive aggregate that they constitute on a large scale. There is a the social field invested by the libido to a finite aggregate of destination, where the destination finds nothing but impasses and them as familial beings, but as derivatives of the molar aggregate to which they belong under this other regime. It is	p 358 p 358 p 358 p 364
Let us consider the conditions under which Oedipus arrives: an aggregate of departure—transfinite, constituted by all the objects, agents, and relations of sociodesiring-production—is reduced to a finite familial aggregate as an aggregate of arrival (a minimum of three terms sociodesiring-production—is reduced to a finite familial aggregate as an aggregate of arrival (a minimum of three terms, which one can paranoiac investment consists in subordinating molecular desiring-production to the molar aggregate it forms on one surface of the full body without	p 364 p 365 p 366 p 367 p 367 p 367 p 371
socius, as a limit between two molar aggregates, the social aggregate of departure and the familial subaggregate of arrival that supposedly itself through them. Persons are simulacra derived from a social aggregate whose code is unconsciously invested for itself. That is why the field of immanence peculiar to this system or this aggregate. the other by lines of escape that follow the decoded could a formation of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for their brute force, their violence, and regain its liberty to master in its turn the molar aggregate under an overturned form of power or sovereignty. That is market needs and zones of technical innovation: the great social aggregate that makes the scientific subaggregates into so many applications that	p 372 p 372 p 376 p 376 p 376 p 377
overcodings that characterized the preceding formations; and a molar, gregarious aggregate has formed, whose mode of subjugation has no equal. We	p 372
has no equal. We have seen on what foundations this aggregate operated: a whole field of immanence that is reproduced on desiring-production to the formation of sovereignty and to the gregarious aggregate that results from it, while the other brings about the inverse subordination, overthrows the established power, and subjects the gregarious aggregate to the molecular multiplicities of the productions of desire. And	p 376 p 376
molecular formations of desire that must master the new molar aggregate operate and are inscribed. Only by making this passage do	p 377
AGGREGATES 65	
sociological, linguistic, etc., functionalism at the level of large determinate aggregates (des grands ensembles specifiques). But the same does not hold	p 181
of desire that, under certain determinate conditions, explains the molar aggregates (les ensembles molaires) with their specific use in a biological	p 181
a daddy-mommy? In the first instance one studies large molar aggregates, large social machines—the economic, the political, etc.—and this representation. In the second instance one goes beyond these large aggregates, including the family, toward the molecular elements that form the	p 183 p 183
a specific energy that unites persons derived from the large aggregates, but as the molecular energy that places molecules-partial objects (libido	p 183
as such they never exist independently of the historical molar aggregates, of the macroscopic social formations that they constitute statistically. In	p 183
as though they maintained their own regime in the molar aggregates that they form at the level of large numbers. Symbols is the molecular underdetermination functioning within social and secondarily familial aggregates that trace desire's field of presence and its field of	p 183 p 183
supreme goal, which is to produce lack in the large aggregates, to introduce lack where there is always too much, by on whether one remains at the level of the large aggregates functioning statistically, or crosses the barrier that separates them from because class interest remains a function of the large molar aggregates; it merely defines a collective preconscious that is necessarily represented	p 235 p 247 p 257
the movement of deterritorialization (neighborhood territorialities, territorialities of the large aggregates, gangs). Others are organized or promoted by the State, even	p 258
engineers masses, he is the artist of the large molar aggregates, the statistical formations or gregariousnesses, the phenomena of organized crowds	p 279
lines of escape, instead of the perspectives of the large aggregates. Doubtless it would be a mistake to contrast these two difference between two kinds of collections or populations: the large aggregates and the micromultiplicities. In both cases the investment is collective	p 280 p 280
that is, as partial objects and flows, as opposed to aggregates and persons. It is true that social investments are made organs, one of whose sides is occupied by the molar aggregates, and the other populated by molecular elements. But one can the different forms of socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia body of the Earth despotic body of the Earth despotic body body of capital molar aggregates molecular elements Full body without organs Body of the Earth of paranoia and schizophrenia as clinical entities, in the artificial aggregates or societies established by perversion, in the familial aggregate of phenomena that operate through statistical accumulation, obeying the laws of aggregates? But in reality the unconscious belongs to the realm of	p 280 p 281 p 281 p 281 p 282 p 283 p 283
is produced; the others, resultants reacting on the first, statistical aggregates through which the unconscious is represented and already suffers psychic	p 283
specific and even personal unity, are mass phenomena or molar aggregates; for this reason each points to the extrinsic existence of forms, unifying, structuring, and proceeding by means of large heavy aggregates; the selective pressures that group the parts retain some of regimes of syntheses that have no equivalent in the large aggregates. Jacques Monod has defined the originality of these syntheses, from only in appearance, and in relation to the laws of aggregates, but must be understood positively in terms of force (puissance meaning or an effect of signification only in the large aggregates that they constitute through a linked drawing of elements, a and the statistical accumulations that form and select the large aggregates. Szondi set out on this molecular path, discovering a genic and Szondi himself went on to study schizophrenia using familial aggregates as his units of measure. But the genic unconscious is makes this advance, follows this direction, only by going from aggregates or classes toward categories, of which he establishes a systematically	p 286 p 288 p 288 p 288 p 289 p 289 p 290 p 290
the molar formations on the scale of social and organic aggregates. All that is missing is the confirmations of common sense sexual energy is the direct investment of masses, of large aggregates, and of social and organic fields. We have difficulty understanding family, and must be transformed in order to invest larger aggregates. The truth is that sexuality is everywhere: the way a through a desexualizing extension that the libido invests the large aggregates. On the contrary, it is through a restriction, a blockage open up to more spacious worlds, to masses and large aggregates. There is always something statistical in our loves, and something relationship of sexuality in general, insofar as it invests large aggregates (man and man)? Whence what came to be called the If sexuality is the unconscious investment of the large molar aggregates, it is because on its other side sexuality is identical with the interplay of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism of desire as a correlate	p 292 p 293 p 293 p 293 p 294 p 294 p 294 p 294 p 294
be neither a human sex specifically determined in the large aggregates, nor a human sexuality capable of investing these aggregates. In large aggregates, nor a human sexuality capable of investing these aggregates. In a few sentences Marx, who is nonetheless so miserly The limit of desiring-production—the border line separating the molar aggregates and their molecular elements, the objective representations and the machines	p 294 p 294 p 307
and lines of selection that correspond to the large statistical aggregates or molar formations, and that determine the links and reduce three major planes of structuration, which correspond to the molar aggregates: Oedipus as the imaginary reterritorialization of private man, produced under	p 310 p 310
desire. For the unconscious of schizoanalysis is unaware of persons, aggregates, and laws, and of images, structures, and symbols. It is axiomatic therefore seem to be valid only for the molar aggregates, where the signifying chain forms a given determinate configuration on	p 311 p 328

specified support that marks the molecular limit of the molar aggregates, the chain no longer has any other function than that necessary repressive means? We have seen that the molar statistical aggregates of social production were in a variable relationship of affinity	p 328
be separated from indispensable destructions, the destruction of the molar aggregates, the structures and representations that prevent the machine from functioning	p 336
desiring micromultiplicities are no less collective than the large social aggregates; they are strictly inseparable and constitute one and the same	p 338
according as the molecular phenomena are subordinated to the large aggregates, or on the contrary subordinate them to themselves. At one them to themselves. At one of the poles the large aggregates, the large forms of gregariousness, do not prevent the flight	p 340
he means is that the large numbers or the large aggregates do not exist prior to a selective pressure that might	p 341
but that, quite on the contrary, these large numbers and aggregates are born of this selective pressure that crushes, eliminates, or multiplicity ? forms of selection performing the selection ? molar or gregarious aggregates that result from this selection. What are these	p 341
qualified forms	p 342
bodies determine the different modes of the socius, veritable heavy aggregates of the earth, the despot, and capital. Full bodies or	p 342
full body, under whose effect the molecular formations constitute molar aggregates. Now we can present the second thesis of schizoanalysis:	p 343
within	p 343
conditions. The paranoiac engineers masses, and is continually forming large aggregates, inventing heavy apparatuses for the regimentation	p 364
and the repression of	
interior of the socius, as a limit between two molar aggregates, the social aggregate of departure and the familial subaggregate of	p 365
the enslavement of production and the desiring-machines to the gregarious aggregates that they constitute on a large scale under a given	p 366
the overthrow of power. The one by these molar structured aggregates that crush singularities, select them, and regularize those that they	p 366
multiplicities of singularities that on the contrary treat the large aggregates as so many useful materials for their own elaborations. The	p 367
and periods. They relate these aesthetic formations to greater social aggregates, finding in them a field of application, and everywhere enslave	p 370
a whole system of macroscopic relations that determine the large aggregates under a formation of sovereignty. Subject groups on the other	p 377
has never ceased being governed by the same laws of aggregates and large numbers. The fact remains that the schiz came	p 378
to another, i.e., from the side where the molar aggregates of social production are organized, to this other side, no	p 380
AGGREGATION 1	
become a sexual material, and sexuality, a ritual of social aggregation.) But the problem is too theoretical when posed this way	p 179
AGGRESSING 1	
thing in its own right, a material part in an aggressing apparatus, in a separating machine. Once again, it is not	p 182
AGGRESSION 1	
coming from supernatural powers, or as a sign of an aggression of a magical nature, an idea that is difficult to	p 170
AGGRESSIONS 1	
gap to appear. Why think that supernatural powers and magical aggressions constitute a myth that is inferior to Oedipus? On the	p 170
AGGRESSIVE 3	
reactions of the daddy-mommy type for what is essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself. It is	p 122
me, I am a powerful nature, a nature incensed and aggressive! Such are the two characteristics of the hunter, the great	p 148
a separable part of the body does not represent an aggressive and separate phallus; hair is a thing in its own	p 182
AGI 1	
of the other. Everything in the system is active, en-acted (agi), or reacting; everything is a matter of use and function	p 204
AGITATED 1	
conformities. What a muddle, what an emulsion the family is, agitated by backwashes, pulled in one direction or another, in such	p 278
AGNATIC 1	
the structure vertically through time is adequately expressed through the agnatic transmission of a patrilineage name. But the continuity of the	p 146
AGNATION 1	
essence of this concept, which resembles the Roman distinction between agnation and cognation, is that any Ego is related to the	p 146
AGO 7	
comes to inform the flow? When we noted a moment ago that the schizo is at the very limit of the	p 40
until the start of the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly, as to	p 106
never existed (or if they did, it was so long ago, perhaps during the Paleolithic). All they did was kill a	p 107
who thrust himself upon the community from the outside long ago? It is not always easy to know if one is	p 195
flattened onto the voice—the graphism that, not so long ago, was inscribed flush with the body—body representation subordinates itself	p 209
of the father: the thing was settled a long time ago, although the news of the event is slow to reach	p 240
that are sufficiently wide. This situation ceased to exist long ago, and one must regard as a decisive factor in this	p 253
AGONY 1	
see that Oedipus saves us from Oedipus, it is our agony but also our ecstasy, depending on whether we live it	p 108
AGRAMMATICAL 1	
what style is, or rather the absence of style—asyntactic, agrammatical: the moment when language is no longer defined by what	p 133
AGRARIAN 4	
possibly revolutionary and capable of raising and dealing with the agrarian problem in a comprehensive way. In other cases where a	p 197
that might be produced by the economic givens of the agrarian problem. (As if the Greeks had discovered in their own	p 197
subordinates all the primitive filiations to the despotic machine (the agrarian problem); the abolition of debts or their accountable	p 197
transformation initiates	
One of the elements depends on a transformation of the agrarian structures that constitute the old social body, while the other	p 225
AGREE 4	
experiences them as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he regards the paranoiac machine as	p 9
One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the talking birds are young girls, and the superior	p 14
the culturalists and the symbolists should be added. They all agree that, in our patriarchal and capitalist society at least, Oedipus	p 174
does Fromm, the elements of a new matriarchy). They all agree that our society is the stronghold of Oedipus: the starting	p 175
AGREEING 1	
word is poorly chosen to please. Courage consists, however, in agreeing to flee rather than live tranquilly and hypocritically in false	p 341
AGREEMENT 5	

is not by chance that here Freud declares himself in agreement with Jung. In a certain way this agreement subsists after himself in agreement with Jung. In a certain way this agreement subsists after their break. If the unconscious is thought to to the barbarian despotic institution): If, more or less in agreement with Reuleaux's classic definition, one can consider the machine to phallic nature of symbolism. In theory, everyone could reach an agreement on this point: everything is sexual or sex-influenced (sexue) from is indeed the form in which the signifier is in agreement with the unconscious, and the form in which it produces	p 57 p 57 p 141 p 180 p 209
AGRICULTURAL 2	
the goddess Earth gathers to itself the cultivable species, the agricultural implements, and the human organs. Meyer Fortes makes a passing specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as well as others, labour in general	p 142 p 259
AGRICULTURE 1	
to a territorial or reterritorialized machine, in the form of agriculture and landed property. And even Adam Smith discovers the great	p 259
AH 2	
which repression comes to bear in principle or in reality (Ah, so that's what it was!). D. H. Lawrence—who does for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns like fire, but what can be the	p 115 p 325
AHEAD 6	
for example the father who says to his son: go ahead, criticize me, but strongly hints that all effective criticism—at I was looking ...—not looking so much as just feeling—ahead of me was lying the most horrific journey. When we secret. It cannot even be said that he is far ahead of his time: there is here something ageless, and that flow out through the other. They are continually behind or ahead of themselves. How can the nostalgia for, and the necessity putting their desires (a car, credit, a loan, girl-boy relationships) ahead of their interests (work, savings, a good marriage). But what or assign it goals; it is no more behind than ahead, it coincides with the completion of the process of desiring-production	p 79 p 84 p 132 p 260 p 350 p 382
AID 2	
because the bumble bee (and the bumble bee only) must aid and abet it before it can reproduce? No one. The permanent drama of desire and knowledge. Fraenkel calls to his aid all the commonplaces, Schopenhauer, and the Nietzsche of The Birth	p 285 p 299
AIDED 1	
to resonances and conjunctions of structures, and that are merely aided by the powerful levers of technique. This holds even truer	p 251
AIM 14	
love: We have pushed a process into a goal. The aim of any process is not the perpetuation of that process intend to resolve it better than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious in order to reach the forms anything but one and the same crushing fate: the aim now is to preclude pessimistically, once and for all, the and for all, the prospect of a final discharge; the aim now is to make the glance recoil disconsolately from an terms of enjoyment, the reason is not merely that his aim is the production for production's sake that generates surplus value whole economic schema, this whole story is profoundly schizo. The aim of the theory is clear—a theory that refrains, however Oedipus, you caused it to grow in yourself; and you aim to get out of it through fantasy, through castration, but is economy. Capitalism garners and possesses the force of the aim and the interest (power), but it feels a disinterested love way in which these flows—whatever their object, source, and aim—are coded and broken according to uniform figures, or on of the unconscious reactionary investment as if devoid of an aim, would be enough to transform it completely, to make it for it is only desire that lives from having no aim. Molecular desiring-production would regain its liberty to master in its on the outside, an interplay of forces by themselves without aim or end whose combinations obtain such and such a result structured, and reproduce or produce an interplay of phenomena without aim or end: science as experimentation, as previously defined. In this	p 5 p 81 p 192 p 192 p 235 p 238 p 334 p 346 p 351 p 367 p 367 p 368 p 371
came into existence only by means of a desire without aim or cause that charted it and sided with it. While	p 378
AIMED 6	
dull gray outlines of a dreary, colorless dialectic of evolution, aimed at forming a harmonious whole out of heterogeneous bits by only are they destined to play a role in totalities aimed at integrating the ego, the object, and drives later in as if it applied solely to an imaginary Oedipus and aimed at the role of parental figures, without at all penetrating desire is all the more Oedipal as the prohibitions are aimed, not simply at incest, but at all other types of form in turn a gigantic machine for social repression-psycho repression, aimed at what nevertheless constitutes its own reality—the decoded flows tendency appears in its most naive form in community psychiatry aimed at adjustment—the therapeutic return to the family, to the	p 42 p 44 p 52 p 172 p 245 p 359
AIMING 1	
part that contains his own sister or twin sister. But, aiming too high, the part he carries away makes him the	p 158
AIMS 42	
or a consequence of social reproduction, insofar as this latter aims at domesticating a genealogical form and content that are in the cycle of intensities. This is because the despotic signifier aims at the reconstitution of the full body of the intense or nature of desire, no longer in relation to objects, aims, or even sources (territories), but as an abstract subjective essence that the child, through the mommy-territoriality and the daddy-law, already aims for the schizzes and the encoded or axiomated flows of is itself a system of means in terms of the aims of desire. The link between the two remains secondary and as the principle of every representation of the objects and aims of desire. Freud discovers the subjective nature or abstract essence beyond all representations that would bind it to objects, to aims, or even to particular sources. Freud is thus the first objectities) as to the specific elements that determine its objects, aims, and sources. It is in this way that myth ascribes that creates its own interest in terms of new social aims, new organs and means, a new possible state of social to be represented by a party apparatus that assigns these aims and means, and effects a revolutionary break in the preconscious interest in one place rather than another, to fix our aims on a given path, convinced that this is where our indicators of a degree of development; the apparent interests and aims are merely the preconscious exponents of a social full body but it can exert this violence only by assigning itself aims and meanings in which even the most enslaved elements participate or have the chance to participate, under the cover of aims and interests. The fact remains that there exists a disinterested these are the object of desire, higher than all the aims. It will never flow too much, it will never break into incomes, incomes of wages or of enterprises that define aims or spheres of interest, selections, detachments, and portions. But the the unconscious libido, inasmuch as it is presupposed by the aims. We see the most disadvantaged, the most excluded members of socius, looking for the right place where, according to the aims and the interests assigned to us, one feels something moving unconscious libidinal investment. A revolutionary preconscious investment bears upon new aims, new social syntheses, a new power. But it could be promotion of a socius as a full body carrying new aims, as a form of power or a formation of sovereignty regime of social production that creates, distributes, and satisfies new aims and interests. But the unconscious revolution does not merely refer capacity can be evaluated in terms of the objects, the aims, or the sources of the sexual drives animating an individual to liberate sexuality, and to demand its rights to objects, aims, and sources, all the while maintaining the corresponding flows within and protests concerning the liberty of sexual objects, sources, and aims, as long as sexuality is kept—consciously or not—within that embraces a full body for itself, independently of all aims, and a degree of development for itself, independently of all by their objects, any more than by the sources and aims of the desires and the drives. But there are forms	p 13 p 210 p 270 p 277 p 284 p 299 p 300 p 301 p 344 p 344 p 345 p 345 p 345 p 346 p 346 p 346 p 346 p 347 p 347 p 347 p 347 p 350 p 350 p 351 p 364 p 365

is indeed a sexual revolution, which does not concern objects, aims, or sources, but only machinic forms or indices. The fourth itself as a full body without organs, beyond the preconscious aims and interests that it assigns and distributes. The fact remains the light of day: it must always hide under assignable aims or interests presented as the general aims and interests, even hide under assignable aims or interests presented as the general aims and interests, even though in reality the latter represent only gushings of mercy and pity knowing nothing of meanings and aims (the Artaud experiment, the Burroughs experiment). It is here that present in art from its beginnings, but was hidden underneath aims and objects, even if aesthetic, and underneath recordings or axiomatics which get nasty as soon as the nature of their aims is questioned (It's clear that you're not workers, you have case, there is truly a new investment of interest, new aims that presuppose another body than that of capital-money; those exploited to invest a new social body corresponding to these new aims, in order for it to perform a revolutionary break at the position of a simple revolutionary break with regard to aims and interests, and finally re-forms a merely specific reterritoriality, a an existing order of interests, of causes and means, of aims and reasons; or else the investment of interest itself gives with causality as well as a calling in question of aims and interests. In each case the problem is different: it in their own place, within the order of causes and aims that promote a new socius, or are they on the irruption, an irruption of desire that breaks with causes and aims and overturns the socius, revealing its other side? In the desire is still defined by an order of causes and aims, and itself weaves a whole system of macroscopic relations that schiz has been prepared by a subterranean labor of causes, aims, and interests working together; of course this order of causes	p 366 p 367 p 367 p 367 p 370 p 371 p 374 p 375 p 375 p 375 p 376 p 377 p 377 p 377 p 377 p 378
AIR 5	
neurotic lying on the analyst's couch. A breath of fresh air, a relationship with the outside world. Lenz's stroll, for example only the flow of milk but also the flow of air and sound; the penis that interrupts not only the flow or should one not, suffocate from what one eats, swallow air, shit with one's mouth? The data, the bits of information personality.... A woman is a strange soft vibration on the air, going forth unknown and unconscious, and seeking a vibration of well, even from far off or by osmosis, in the air of the times: they play at Oedipus, a sublime alibi	p 2 p 36 p 38 p 351 p 356
AIRPLANE 1	
and causing circulations, of carrying and being carried away. The airplane of parental coitus, the father's car, the grandmother's sewing machine	p 316
AKIN 2	
such people know that they are close to grass, almost akin to it, and that desire needs very few things—not to man. On this point Nietzsche makes a remark completely akin to those of Marx or Engels: We now laugh when	p 27 p 107
AKKADIAN 3	
read this sign a, which signifies water in Sumerian. An Akkadian comes along and asks his Sumerian master: what is this what is this sign? The Sumerian replies: that's a. The Akkadian takes this sign for a, and on this point there longer any relationship between the sign and water, which in Akkadian is called mil. ... I believe that the presence of the	p 208 p 208 p 208
AKKADIANS 1	
is called mil. ... I believe that the presence of the Akkadians determined the phoneticization of the writing system ... and that the	p 208
AL 1	
brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Capone. The strength of Reich consists in having shown how	p 118
ALAS 1	
this nature discourses already in vogue in his Hegelian epoch. Alas, he was wrong: the discourses have continued. But Nietzsche wanted	p 106
ALBERT 3	
of men, woman on the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of the parallel and the feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane	p 76 p 76 p 76
ALBERTINE 3	
the patent madness of Charlus or the supposed madness of Albertine. Hence Proust maintained that the Whole itself is a product the case in an illustrative passage, the first kiss given Albertine. Albertine's face is at first a nebula, barely extracted from their conjunctions in place (Charlus is therefore surely mad, and Albertine too, perhaps I), are traversed in their turn to a	p 43 p 69 p 318
ALBERTINE'S 5	
compartmentalization of the sexes, both in Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion and the utter innocence case in an illustrative passage, the first kiss given Albertine. Albertine's face is at first a nebula, barely extracted from the a series of views that are like distinct personalities, with Albertine's face jumping from one plane to another as the narrator's proximity, everything falls apart like a face drawn in sand, Albertine's face shatters into molecular partial objects, while those on the is reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps from one plane of consistency to another, in	p 43 p 69 p 69 p 69 p 318
ALCOHOL 1	
or else the perversion of the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has delirium	p 133
ALCOHOLIC 1	
them being no less oedipalized by force than it is alcoholic or sickly. On the other hand, when the requisite conditions	p 178
ALEATORY 2	
and of selections by lot, that bring about partially dependent, aleatory phenomena bearing a close resemblance to a Markov chain. The of human cultures and of living species, as Markov chains: aleatory phenomena that are partially dependent. In the genetic code as	p 39 p 289
ALGEBRA 1	
rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O	p 371
ALGEBRAIC 1	
all privileged reference. Because it describes a pure field of algebraic immanence that no longer allows any surveillance on the part	p 242
ALGERIAN 3	
delirium, situates himself in relation to the Arabs and the Algerian War, in relation to the whites and the May '68 '68 events, and so on: I fell sick from the Algerian problem. I had partaken in the same foolishness as they axiomatic (so many unemployed are needed, so many deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned	p 90 p 90 p 335

ALGERIANS	1	
Every time I attempted to put something into effect, the Algerians argued against it. I had racist notions.... I descend from		p 90
ALIBI	2	
it will not be necessary to go looking for the alibi of an accident. Charles Chaplin did not dwell on this		p 318
air of the times: they play at Oedipus, a sublime alibi. But behind all this, there is an economic situation: the		p 356
ALIEN	2	
or projections of each other without ceasing to be utterly alien to each other, as in the famous equation money =		p 29
allow the possibility of a question to subsist concerning an alien being, a being placed above man and nature: he no		p 58
ALIENATE	1	
of capitalism, they objectify the essence all over again, they alienate and reterritorialize it, this time in the form of the		p 270
ALIENATED	11	
following paradox: While the victim of mental illness is entirely alienated in the real person of his doctor, the doctor dissipates		p 93
children. If the social reality in question is rife with alienated social forms, then this alienation will be mediated to the		p 95
illusion of substantiality but which is none other than the alienated form of the action of praxis of the family members		p 95
our culture the two categories have become confused.... From the alienated starting point of our pseudo-sanity, everything is equivocal. Our		p 131
sanity		
serious implied question that echoes Clavel's ironic question, Who is alienated? Yet no one is or can be robbed—just as		p 238
as, according to Clavel, one no longer knows who is alienated or who does the alienating. Who steals? Certainly not the		p 238
in the place of productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the same time that		p 296
desiring-production		
representation of the essence of desire as an objective desire, alienated in myth or tragedy. How can this very complex ambivalence		p 300
put in chains all over again, to be subjugated and alienated—no longer, it is true, in an exterior and independent		p 303
identity in nature) into two functions, that of abstract labor alienated in private property that reproduces the ever wider interior limits		p 337
the ever wider interior limits, and that of abstract desire alienated in the privatized family that displaces the ever narrower internalized		p 337
ALIENATES	2	
present any grounds for asking whether it betrays or not, alienates or not, deforms or not. The problem is situated there		p 257
forms of property that objectifies it all over again, that alienates it by reterritorializing it. Although they had a presentiment of		p 259
ALIENATING	6	
and that—however capable of expressing the action of the alienating forces—mediates them precisely by suppressing the true categories of		p 95
with the network of desiring-genealogy; it assumes the task of alienating the entire genealogy; it confiscates the Numen (but see here		p 120
between the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive. As if the great voices, which were		p 134
capable		
no longer knows who is alienated or who does the alienating. Who steals? Certainly not the finance capitalist as the representative		p 238
adult (Oedipus as sickness and sanity, the family as an alienating factor and as an agent of dealienation, if only through		p 271
has merely become the act of externalizing—the process of alienating. It is, in fact, the form of private property that		p 303
ALIENATION	21	
in Nietzsche for as long a time as the contemplative alienation of Holderlin ... The vision of the world granted to Nietzsche		p 21
arrange things so that disalienation goes the same route as alienation, with Oedipus at both ends; to establish the moral authority		p 93
itself considered as the indicator for measuring the forces of alienation and disalienation. In this manner the study of the families		p 93
extended familialism, wherein the family receives the very forces of alienation and disalienation, carries with it a renunciation of the		p 94
fundamental		
in question is rife with alienated social forms, then this alienation will be mediated to the individual child and will be		p 95
antipsychiatry, which ultimately posits an identity in nature between social alienation and mental alienation, must be understood in terms of a		p 95
posits an identity in nature between social alienation and mental alienation, must be understood in terms of a maintained familialism , and		p 95
to the extent that the family-microcosm, the family-social-indicator, expresses social alienation that it is believed to organize mental alienation		p 95
in the		
expresses social alienation that it is believed to organize mental alienation in the mind of its own members or its psychotic		p 95
depressive mode, sometimes in a mode of exaltation—his fundamental alienation, his irremediable solitude, the price of his liberty. The basic		p 109
than the process itself. Furthermore, they localize social and mental alienation on a single line, and tend to consider them as		p 320
the axiomatic). But we seek in vain to assign social alienation and mental alienation to one side or the other, as		p 320
we seek in vain to assign social alienation and mental alienation to one side or the other, as long as we		p 320
The deterritorialization of flows in general effectively merges with mental alienation, inasmuch as it includes the reterritorializations that permit		p 320
it to		
other flows. Inversely, one can find the form of social alienation in action in all the reterritorializations of capitalism, inasmuch as		p 320
in the applied framework of the family; but this social alienation includes in its turn mental alienation, which finds itself represented		p 321
family; but this social alienation includes in its turn mental alienation, which finds itself represented or reterritorialized in neurosis, perversion,		p 321
and		
family that displaces the ever narrower internalized limits. The double alienation—labor-desire— is constantly increasing and deepening the		p 337
difference in regime		
a necessary relay for the transformation of social into mental alienation; what is more, one acts as if the libido did		p 361
sociodesiring libidinal investments, which alone are primary; finally, that mental alienation refers directly to these investments and is no less		p 361
social		
to these investments and is no less social than social alienation, which refers for its part to the preconscious investments of		p 361
ALIGHT	1	
word. It remains fluid and slippery. Agents of production likewise alight on Schreber's body and cling to it—the sunbeams, for		p 15
ALIGN	1	
to the voice, but that are autonomous and do not align themselves on it. In return barbarian civilizations are written, not		p 202
ALIGNED	3	
is independent of the voice, a system that is not aligned on the voice and not subordinate to it, but connected		p 188
system has lost its independence and its particular dimensions, has aligned itself on the voice and has become subordinated to the		p 202
use of language in general according to which graphism becomes aligned on the voice, but also overcodes it and induces a		p 240
ALIGNING	1	
independence and the particular dimensions of the graphic system; by aligning itself on the voice, graphism supplants the voice and induces		p 188
ALIGNMENT	1	
ideogrammic, and phonetic procedures: there is always and already an alignment on the voice, at the same time as a substitution		p 203
ALIGNS	1	

despotic machine and imperial representation. In the first place, graphism aligns itself on the voice, falls back on the voice, and	p 205
ALIKE 1	
to no function, self-protective, denying itself to service and communication alike. There was something stunned about it, something petrified. Perhaps it	p 7
ALIMENTARY 2	
Marquesans, as analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked to an endemic famine, and an infantile alimentary	p 275
alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety linked to a deficiency of maternal care. Not only	p 275
ALIVE 13	
who I was, what I was, and why I was alive; I remember that at the age of six, on a	p 48
I asked myself what it meant to exist, to be alive, what it meant to be conscious of oneself breathing, and	p 48
to inhale myself in order to prove that I was alive and to see if I liked being alive, and if	p 48
I was alive and to see if I liked being alive, and if so why. That is the crucial point: a	p 48
machine or the tasting-machine: What does it mean to be alive? What does it mean to breathe? What am I? What	p 48
destiny was not merely that of being sodomized, while still alive, by the rays from heaven, but also that of being	p 57
of the triangle; being man or woman, being dead or alive. Oedipus must not know whether it is alive or dead	p 75
dead or alive. Oedipus must not know whether it is alive or dead, man or woman, any more than it knows	p 75
or child; the obsessed person, whether he is dead or alive; the hysterical person, whether he is man or woman. In	p 75
1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not both at once, but each of the two as	p 76
Schreber is man and woman, parent and child, dead and alive: which is to say, he is situated wherever there is	p 77
death as well as the bud of His life. For, alive or dead, it is still a question of belief: the	p 107
see that this man and this woman are no longer alive. There is no pessimism here either. What had to happen	p 317
ALL 673	
driving other machines, machines being driven by other machines, with all the necessary couplings and connections. An organ-machine is	p 1
plugged into	
a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each with his little machines. For every	p 1
organ-machine, an	
each with his little machines. For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has	p 1
sunbeams in	
falling snowflakes, with other gods or without any gods at all, without a family, without a father or a mother, with	p 2
machines, the stars or rainbows in the sky, alpine machines—all of them connected to those of his body. The continual	p 2
himself back to a time before the man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy have been laid	p 2
and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the self	p 2
and the non-self, outside and	
from the very beginning. But that is not so at all: Oedipus presupposes a fantastic repression of desiring-machines. And why are	p 3
for instance, what a knife rest is used for if all we are given is a geometrical description of it? Or	p 3
as a member of the human species, is not at all anyone specific aspect of nature, but nature as a process	p 3
who is in intimate contact with the profound life of all forms or all types of beings, who is responsible for	p 4
intimate contact with the profound life of all forms or all types of beings, who is responsible for even the stars	p 4
the same essential reality, the producer-product. Production as process overtakes all idealistic categories and constitutes a cycle whose	p 5
relationship to desire	
freezes in place—and then the whole process will begin all over again. From a certain point of view it would	p 7
having some other sort of organization, or no organization at all. An incomprehensible, absolutely rigid stasis in the very midst of	p 8
life are the working machine. We shall not inquire how all this fits together so that the machine will run: the	p 8
nor is it what remains of a lost totality. Above all, it is not a projection; it has nothing whatsoever to	p 8
and loathsome worms, and a God at work messing it all up or strangling it by organizing it. The body is	p 9
organizing it. The body is the body / it is all by itself / and has no need of organs /	p 9
of themselves. It falls back on (il se rabat sur) all production, constituting a surface over which the forces and agents	p 10
and agents of production are distributed, thereby appropriating for itself all surplus production and arrogating to itself both the whole and	p 10
the socius as a full body forms a surface where all production is recorded, whereupon the entire process appears to emanate	p 10
a recording surface that falls back on (se rabat sur) all of production. (Furnishing or realizing surplus value is what establishes	p 11
to capital. Capital thus becomes a very mystic being since all of labour's social productive forces appear to be due to	p 11
objective movement, a fetishistic, perverted, bewitched world are characteristic of all types of society as a constant of social reproduction. The	p 11
an enchanted recording or inscribing surface that arrogates to itself all the productive forces and all the organs of production, and	p 11
surface that arrogates to itself all the productive forces and all the organs of production, and that acts as a quasi	p 11
is it that the schizo practices political economy, and that all sexuality is a matter of economy. Production is not recorded	p 12
attached to the body without organs must be such that all the disjunctive syntheses between the two amount to the same	p 12
of energy divine, why label it Numen, in view of all the ambiguities caused by a problem of the unconscious that	p 13
priori principle (God defined as the Omnitudo realitatis, from which all secondary realities are derived by a process of division). Hence	p 13
acutely aware that this frame of reference is not at all adequate to explain so-called psychotic phenomena. The psychoanalyst says that	p 14
him and undermining it from within (Yes, that's my mother, all right, but my mother's the Virgin Mary, you know). One	p 14
he will surreptitiously reimpregnate the series of young girls with all talking birds, his father with the superior God, and his	p 14
the superior God, and his brother with the inferior God, all of them divine forms that become complicated, or rather desimplified	p 14
co-ordinates for situating himself at his disposal, because, first of all, he has at his disposal his very own recording code	p 15
from one code to the other, that he deliberately scrambles all the codes, by quickly shifting from one to another, according	p 15
code, so long as he can stuff it full of all the disjunctions that this code was designed to eliminate. Adolf	p 15
designed to eliminate. Adolf Wolfli's drawings reveal the workings of all sorts of clocks, turbines, dynamos, celestial machines,	p 15
house-machines, and so	
forms of God derived from the godhead by division. But all this happens and is all recorded on the surface of	p 16
the godhead by division. But all this happens and is all recorded on the surface of the body without organs: even	p 16
suffering, as Marx says, is a form of self-enjoyment. Doubtless all desiring-production is, in and of itself, immediately consumption and	p 16
consummation	
a moment when he is practically cured and has recovered all his faculties: I am sometimes to be found, standing before	p 17
Future Eve), etc. The characteristics that allow us to classify all of them in this one category—though their importance varies	p 18
example considered—are as follows: the celibate machine first of all reveals the existence of a much older paranoiac machine, with	p 18
feeling of transition, states of pure, naked intensity stripped of all shape and form. These are often described as hallucinations and	p 18
balance around a neutral state. On the contrary, they are all positive in relationship to the zero intensity that designates the	p 19
attraction and repulsion produces an open series of intensive elements, all of them positive, that are never an expression of the	p 19
are neither delirious nor hallucinatory phenomena: they designate, first of all, a band of intensity, a zone of intensity on his	p 19
these particular vectors. Nothing here is representative; rather, it is all life and lived experience: the actual, lived emotion of having	p 19
as a spare part adjacent to the machine passes through all the degrees of the circle, and passes from one circle	p 20
states, without the family having anything whatsoever to do with all of this. Or, to follow a path that is more	p 20
following state that determines him at a given moment, consuming-consummating all these states that cause him to be born and reborn	p 20
the fortuitousness of this or that particular individuality will render all of them necessary. The forces of attraction and repulsion, of	p 21
philology, who suddenly loses his mind and supposedly identifies with all sorts of strange people; rather, there is the Nietzschean subject	p 21
schizo, or dealt with it in this way. He consumes all of universal history in one fell swoop. We began by	p 21
common to these three concepts is the fact that they all relate the problem of schizophrenia to the ego through the	p 23
we must restore his ability to pronounce this hallowed word. All of which the schizo sums up by saying: they're fucking	p 23
the Oedipus complex led Freud to rediscover, and to lend all the weight of his authority to, the unfortunate misapplication of	p 23
problem of schizophrenia is explained in terms of the ego, all we can do is sample a supposed essence or a	p 24

and the relations of production. The product appears to be all the more specific, incredibly specific and readily describable, the more process of production on which it depends. The schizophrenic appears all the more specific and recognizable as a distinct personality if To a certain degree, the traditional logic of desire is all wrong from the very outset: from the very first step object behind every real object, or a mental production behind all real productions. This conception does not necessarily compel psychoanalysis to

productive embrace, and reproduces it in a way that is all the more intense because it has few needs. And never wants and needs (manque) amid an abundance of production; making all of desire teeter and fall victim to the great fear would be secondary ones of introjection and projection, as though all social practices had their precise counterpart in introjected or internal that others occasionally go out on strike, but rather that all those who are starving do not steal as a regular are starving do not steal as a regular practice, and all those who are exploited are not continually out on strike for them. Hence in group fantasy the libido may invest all of an existing social field, including the latter's most repressive this, a second difference in regime results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction characteristic of technical machines takes

the economy of desire; they produce a body without organs all by themselves, and make no distinction between agents and their its form and its function, and deliberately perpetuates it, in all its violence, with all the powers at its command. Its function, and deliberately perpetuates it, in all its violence, with all the powers at its command. Its sovereign production and repression limit, which is a genuinely schizophrenic limit. It tends, with all the strength at its command, to produce the schizo as carried further and further, to the point that capitalism with all its flows may dispatch itself straight to the moon: we schizophrenic accumulation of energy or charge, against which it brings all its vast powers of repression to bear, but which nonetheless while simultaneously tending toward that limit. Capitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby

the residual or artificial territorialities of our society, and reduces all of them (les rabat toutes) to Oedipus as the ultimate surplus product, its proletariat, and its exterminating angel. He scrambles all the codes and is the transmitter of the decoded flows of production. That is why, at the limit point of all the transverse or transfinite connections, the partial object and the declares that they are of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study an attitude of total withdrawal. Hence there is first of all, according to Bettelheim, an autonomous reaction to the total life in which the relations of each of the regions with all the others are recorded. An organ may have connections that the regime of another organ—the anorectic mouth, for instance. All sorts of functional questions thus arise: What flow to break organs. These indifferent signs follow no plan, they function at all levels and enter into any and every sort of connection firmly define a specific, personal subject. No chain is homogeneous; all of them resemble, rather, a succession of characters from different outside world, from one region to another of the organism, all intersect, following the endlessly ramified paths of the great disjunctive hand that are valuable in and of themselves and above all must not be filled in. This is thus the second or recording bricks within the coexistence and the interaction of all the syntheses. How could part of a flow be drawn limit of the social codes, where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the bricks of bricks or blocks, their detachment and fragmentation, and above all what such a theory presupposes: the introduction of desire into nothing to do with the whole; it performs its role all by itself. In this case, only after the subject has would sacrifice a very large part of its interests. Like all the other breaks, the subjective break is not at all all the other breaks, the subjective break is not at all an indication of a lack or need (manque), but on last one to be turned up, so that they may all be glued back together to create a unity that is but does not totalize them; it is a unity of all of these particular parts but does not unify them; rather Lost Time constitutes, we are struck by the fact that all the parts are produced as asymmetrical sections, paths that suddenly communication between noncommunicating vessels, transverse unities between elements that retain all their differences within their own particular boundaries. Thus in the

order to locate itself. The whole not only coexists with all the parts; it is contiguous to them, it exists as logic of these objects? It is doubtless because, first of all, she conceives of them as fantasies and judges them from a sufficient charge in and of themselves to blow up all of Oedipus and totally demolish its ridiculous claim to represent desire. The question that thus arises here is not at all that of the relative importance of what might be called Oedipus the sole measure of desiring-production. And naturally this is all the more true in the case of run-of-the-mill practitioners who have the slightest notion of what the psychoanalytic movement is all about. It is no longer a question of suggestion, but and forth. It is obvious that his parents are present all this time, and that the child would have nothing were exists in one form and one form only: open in all directions to a social field, to a field of production beyond. The role of such relations must be recognized in all psychopathological processes, and their importance will be all the greater recognized in all psychopathological processes, and their importance will be all the greater when we are dealing with psychotic syndromes that

as a confession of guilt, its theories are not at all radical or innovative. On the contrary: it is completing the effort to do away with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism 3+1) that does not conform to a triangle, but performs all the possible triangulations by distributing in a given domain desire makes Oedipus into a kind of universal Catholic symbol, beyond all the imaginary modalities. It makes Oedipus into a referential axis and aimed at the role of parental figures, without at all penetrating the structure and its order of symbolic positions and Oedipus, structural as well as imaginary, and something else that all the Oedipuses crush and repress: desiring-production—the machines of desire

invariant merely express the history of a long mistake, throughout all its variations and modalities; the strain of an endless repression the former to a psychic fantasy reality. Oedipus is what all but got lost for the sake of a biological realism injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into motion by Freud, all those also all the explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery of the productive unconscious has

the relationship of psychic repression with social repression. This will all be lost, or at least singularly compromised, with the establishment opening onto polyvocal connections, confines itself to a univocal impasse. All the chains of the unconscious are biunivocalized, linearized, suspended from

this world of wild production and explosive desire, wanting at all costs to restore a little order there, an order made them. He tends therefore to maintain an attitude of denial: all of that is surely true, but it is still daddy-mommy nature, flows of speech in exchange for flows of money. All that is needed is what is called a psychotic episode

Then Oedipus fell back on and appropriated desiring-production as if all the productive forces emanated from Oedipus itself. The psychoanalyst became

is easy to see that the problem is first of all practical, that it concerns above all else the practice of problem is first of all practical, that it concerns above all else the practice of the cure. For the frenzied oedipalization psychoanalysis? Freud held to his atheism in heroic fashion. But all around him, more and more, they respectfully allowed him to imperialism of Oedipus is founded here on an absence. After all, of the three supposed phases of the girl's fantasy, the leaves the second, then, where the father shines forth in all his brilliance, clearly without doubt—but indeed, this second phase the unconscious is achieved when the thousand breaks-flows of desiring-machines—all positive, all productive—are projected into the same mythical space

is achieved when the thousand breaks-flows of desiring-machines—all positive, all productive—are projected into the same mythical space, the unary

even console women by saying that men are castrated, too, all the while rejoicing that they are castrated the other way in a more or less ambiguous state, what belongs to all requirements of liberation: the force of the unconscious itself, the are castrated, but only if the unconscious believes it, since all the ambiguity lies there. What does belief applied to the that the mother is nonetheless the father too, it reduces all of desire to a familial determination that no longer has Oedipus do not form a triangle, but exist shattered into all corners of the social field—the mother on the instructor's conferred on the existing social order carried into the ego all the investments of repression, the phenomena of identification, of superegoization

of repression, the phenomena of identification, of superegoization and castration, all the resignation-desires (becoming a general; acquiring low, middle, or high

established order. As Nietzsche says; churches, armies, States—which of all these dogs wants to die? There results a third difference forced to take on a revolutionary role. It is therefore all the more disturbing to see to what extent Freudian analysis daddy, and the colonel too, and also the mother—when all the agents of social production and antiproduction are in this session is dominated by an extreme mobility of representations of all sorts, ... the language is unfettered, rapid, almost torrential, ... everything

enters
 is uttering without changing anything fundamental to the analytic situation.... All of this is without consequence, since the analysis slides off resistance of the ego, this is the intense outcry of all of desiring-production. We already knew that the pervert resisted oedipalization you see, the colonel, the instructor, the teacher, the boss, all of this meant that: Oedipus and castration, all history in the boss, all of this meant that: Oedipus and castration, all history in a new version. We are not saying that this sufficient to silence the outcry of desiring-production: We are all schizos! We are all perverts! We are all libidos that the outcry of desiring-production: We are all schizos! We are all perverts! We are all libidos that are too viscous and We are all schizos! We are all perverts! We are all libidos that are too viscous and too fluid—and not his desire both the lava and the water? And above all, what brings about our sickness? Schizophrenia itself, as a process been done, the treatment has chosen the path of oedipalization, all cluttered with refuse, instead of the schizophrenization that must cure pure multiplicity, where the partial objects, the boxes, the vessels all have their positive determinations, and enter into aberrant communication following
 Gomorrah series, each one excluding the other. This is not all, however, since the vegetal theme—the innocence of flowers—brings with the male part of the other man, etc. Here all guilt ceases, for it cannot cling to such flowers as molecular sense. That is why Proust, the first to deny all oedipalizing interpretations of his own interpretations, contrasts two kinds of the unconscious following a given use. It is first of all the synthesis of recording that in effect situates, on its in two forms, the one negative, having to do above all with the mother and imposing differentiation, the other positive, concerning but reproducing it as well, transmitting it rather than dying all alone, incestuous, homosexual, and a zombie. Thus the parental or interferes with the recording of desire in order to transform all its productive connections. But we are able at least to of sexuality shift into the Oedipal framework: this projection of all the breaks-flows onto the same mythical locale, and all the of all the breaks-flows onto the same mythical locale, and all the non signifying signs into the same major signifier. The the penis gives its full meaning to castration. Through it, all the external experiences linked to deprivation, to frustration, to the lack of partial objects take on meaning after the fact. All previous history is recast in a new version in the with regard to the production of desire, in whose name all resignations are justified in advance. Psychoanalysis, at the most concrete Oedipus.) This conversion is therefore promoted by psychoanalysis first of all by making a global and specific use of the connective the a priori principle of the disjunctive syllogism, so that all things derive from it by a restriction of a larger exclude while retaining others, but which now become points-signs (points-signes), all affirmed by their new distance. The disjunction, being now inclusive
 and Moran no longer designate persons, but singularities flocking from all sides, evanescent agents of production. This is free disjunction; the they even take on a free quality, but they are all inhabited by a faceless and transpositional subject. Schreber is man say, he is situated wherever there is a singularity, in all the series and in all the branches marked by a there is a singularity, in all the series and in all the branches marked by a singular point, because he is of modifications, determining instead the passage of a subject through all possible predicates. I am God I am not God, I can situate himself, record himself, and take his bearings in all the branches at once, on all sides. He explodes the take his bearings in all the branches at once, on all sides. He explodes the Oedipal genealogy. Through graduated relationships he to man and to nature does not arise here at all. Everything is on the body without organs, both what is nondecomposable distances are necessarily surveyed, while the disjointed terms are all affirmed. I am the letter and the pen and the be made clear that the exclusive disjunctions are not at all the same as the inclusive disjunctions; neither God nor the is the two ends of a ligature that cuts off all desiring-production. The screws are tightened, nothing relating to production can confronted with a choice that is not its own. With all of the exits now blocked, there is no longer any his son: go ahead, criticize me, but strongly hints that all effective criticism—at least a certain type of criticism—will who forbid themselves the fruits of the crime, and spend all the time necessary for internalizing. But we are warned: the astonishing discovery by Mitscherlich that the British Royal Family, after all, is not such a bad thing. It is therefore understood Oedipal dragnet. Oedipus is one of those things that becomes all the more dangerous the less people believe in it; then man. The possibility of living beyond the father's law, beyond all law, is perhaps the most essential possibility brought forth by to reach those regions of the orphan unconscious—indeed beyond all law—where the problem of Oedipus can no longer even is passed on to others, and the whole movement starts all over again. Such is the Oedipal disjunction, the swing of any difference in nature, any border line, any limit at all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and effective realities, but where the reality of matter has abandoned all extension, just as the interior voyage has abandoned all form abandoned all extension, just as the interior voyage has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost
 that everything commingles in these intense becoming, passages, and migrations—all this drift that ascends and descends the flows of time I was my father and I was my son. And all the criminals, the whole list of criminals, the decent criminals be Worm that I'll finally succeed in being Mahood.... Then all I'll have to do is be Worm. Which no doubt doubt I shall achieve by trying to be Jones. Then all I'll have to do is be Jones. But if everything he hallucinates and raves universal history, and proliferates the races. All delirium is racial, which does not necessarily mean racist. It and cultures. The full body does not represent anything at all. On the contrary, the races and cultures designate regions on stubborn, material will to be of a race inferior for all eternity: I have known every son of good birth, I these fields. Whence the role of names, with a magic all their own: there is no ego that identifies with races like physics: a Joan of Arc effect, a Heliogabalus effect—all the names of history, and not the name of the the treasure of the paranoid tortures and the celibate glories—all the pogroms of history, that's what I am, and all all the pogroms of history, that's what I am, and all the triumphs, too, as if a few simple univocal events supposedly put the Dauphin so he could flee. And then, all around, there are agents of production and antiproduction, the organizers lays claim to the premium due the person who traverses all the singularities of the series converging around the machine for tissue, and a transpositional subject moving full circle, passing through all the states, triumphing over some as over his enemies, relishing a well situated scar—ambiguous besides—is better proof than all the memories of childhood that the pretender lacks. The conjunctive and concludes a self from its oscillations on the circle. All delirium possesses a world-historical, political, and racial content, mixing and sister—I mean those families like my own, that owe all to the Declaration of the Rights of Man I; When I prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoid deliriums stir up similar historical, geographic, and racial masses
 delirium whose political nature is especially vivid. This example appears all the more striking to us, given our great admiration for aware of the character of revolt and of truth for all implied in the psychosis, Maud Mannoni argues that the origin The name to be determined scientifically, the name that haunts all history, is simply the paternal name. In this case as But it was soon noticed that on the one hand, all kinds of other variable substances had the same action as the child imagines them. Such is also the case, and all the more so, for Lacan's disciples, when they take up any means abandon familialism in the strictest sense, which burdens all of psychoanalysis; on the contrary, one thereby plunges deeper into familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions of the asylum, and basically renewing the thrust
 of its own members or its psychotic member. (And among all the members, who is the real psychotic?) With his general it. For the disjointed fragments of Oedipus remain stuck to all the corners of the historical social field, as a battlefield the following rule, which we feel to be applicable in all cases: the father and the mother exist only as fragments the resister, the boss, the boss's wife—who constantly break all triangulations, and who prevent the entire situation from falling back the rise of fascism, Stalinism, the Vietnam war, May '68—all these things form complexes of the unconscious, more effective than forms that surfaced in the sphere of the interhuman, destroying all that was held dear until then. Hellenists were right to to invest the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents, and
 or antiproduction, always grappling with other agents that they express all the less as they are increasingly at grips with them recognize the Oedipal character of infantile sexuality, or you abandon all positions of sexuality. And yet, not even in the shadow reporters, and agents, in a process that outflanks them on all sides, and places desire in an immediate relationship with a father, so it was your mother ... It is not at all surprising that only afterward is it discovered that all of at all surprising that only afterward is it discovered that all of this was the father and the mother, since this made to begin with Oedipus, by means of explanation, with all the more certainty as one has reduced everything to Oedipus at the end, not at the beginning. But not at all in the same fashion. We have seen that desiring-production was a case of an ambiguous dimension of applied psychoanalysis; for all Oedipus—Oedipus in and of itself—is already an application

instinct in the circuit connecting desire to the social sphere. All this happens, not in ideology, but well beneath it. An and the deterritorialized, I am of a race inferior for all eternity.... I am a beast, a Negro. There again it to ruminate over the death of the father, and spend all his Paleolithic period internalizing him. On the contrary, Nietzsche is internalizing him. On the contrary, Nietzsche is exceedingly tired of all these stories revolving around the death of the father, the objects like an Egyptian tomb. But that is not at all what Nietzsche is saying: he does not mean that the did, it was so long ago, perhaps during the Paleolithic). All they did was kill a dead man, from time immemorial that changes everything: it really seems as if Bachofen believes all this, that he believes in myths, in the Furies, Apollo better to psychoanalysts: it would seem that they believe in all of this—in myth, in Oedipus and castration. They reply father, a snowball gathering speed as it moves from Oedipus all the way to the father of the primal horde, to for worse, say those who would make fools of us all. The tone may vary, but the message remains basically the only be generalized in time so as to account for all the triangular experiences of the child and his parents, it investments to the eternal daddy-mommy. We still have not exhausted all the paralogisms that lead the practice of the cure in cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs, rises above all images, and from the realm of being, guilt, signification. Structural interpretation challenges all beliefs, rises above all images, and from the realm of the mother and the the priest. From the moment lack is reintroduced into desire, all of desiring-production is crushed, reduced to being no more than a last priest. Oedipal analysis imposes a transcendent use on all the syntheses of the unconscious, ensuring their conversion. The practical forces of oedipalization and hamletization that hem him in on all sides? Better to flee to the body without organs and repressed in a constituted society. Therefore we should first of all consider the second question: does psychic repression bear upon the on to the children, with whom the same story begins all over again)? We wonder if Oedipus in fact expresses desire to Oedipus. what overflows it on every side and from all angles, beginning with the hallucination of books and the delirium without displacing desire, without giving rise to a consequent desire, all ready, all warm for punishment, and without putting this desire desire, without giving rise to a consequent desire, all ready, all warm for punishment, and without putting this desire in the a foreboding of this operation of displacement, and protests with all his might: no, Oedipus is not a state of desire has not succeeded in grasping. Oedipal desires are not at all repressed, nor do they have any reason to be. They but because it is revolutionary. And that does not at all mean that desire is something other than sexuality, but that cure, its cynical justification of the role of money, and all the pledges it makes to the established order. All these and all the pledges it makes to the established order. All these elements were present in Freud, a fantastic Christopher Columbus signs, and agents of a process that outflanks them on all sides. At most, the child innocently relates to his parents have legislated a lot, reinforced a lot, injected a lot. All that psychoanalysts do is to reinforce the movement; they add the family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces a bit more powerful, a bit more the family, than ideology, even joined together. There we have all the forces of social production, reproduction, and repression. This can themes often erupt into the psychotic consciousness, we would be all the more surprised—in line with a remark by Lacan be ill within the Oedipus complex, from an Oedipus arising all the more in his hallucinated consciousness as he lacked it has no other means of reacting to this blocking of all his investments of reality, the barriers placed before him by hiatuses that characterize the machines of desire. It reorganizes them all along the lines of the universal castration that conditions the short, Oedipus is strictly undecidable. It can be found everywhere all the more readily for being undecidable, and in this sense the mother, and to keep for his Own secret use all the Virgins that had been placed there. Everything can be insofar as they are distinguishable from the familial infantile factors; all the major dissensions were linked to this evaluation. The difficulties in two contrary directions. But what does it matter, after all, if morality or religion find an analytical and regressive meaning to take up a progressive pace. It is not at all a question, she says, of administering care that the schizophrenic the cracks in our all-too-closed minds.... Madness need not be all breakdown. It may also be breakthrough.... The person going through The canvas is truly broken, sundered by what penetrates it. All that remains is a background of gold and fog, intense non-sense erected as a flow, polyvocality that returns to haunt all relations. How poorly the problem of literature is put, starting performing a breakthrough in grammar and syntax, and of making all language a desire, were not speaking from the depths of and does not spread his values. Artaud puts it well: all writing is so much pig shit—that is to say the psychotic produces an involuntary discourse, fettered, subjugated: therefore in all respects the contrary of textual writing. But what is this reproduction that they fall back on, to which they apply all the investments. They make the limit pass Into the interior organs, still a territoriality, but this time totally desert-like, where all desiring-production is arrested, or where it becomes rigid, feigning stoppage not come back up to the surface. They have entrusted all their forces to primal repression, in order to escape the designate both the eventual breakthrough and the possible breakdown, and all the transitions, the intrications of the two extremes? In point its own dissolution, so that it is constantly opposing with all its exasperated strength the movement that drives it toward this themselves into desiring-production. Hence it is correct to retrospectively understand all history in the light of capitalism, provided that the rules the rules formulated by Marx are followed exactly. First of all, universal history is the history of contingencies, and not the distinct forms of deterritorialization). In a sense, capitalism has haunted all forms of society, but it haunts them as their terrifying tasks to be performed are distributed. Coding the flows implies all these operations. This is the social machine's supreme task, inasmuch underlies exchange notions of society; society is not first of all a milieu for exchange where the essential would be to shit (only the mind is capable of shitting). Analogy is all the greater once the anus is disinvested. The libido is potentiality? Are we to believe that a universal Oedipus haunts all societies, but exactly as capitalism haunts them, that is to secondary activity in comparison with the task that sums up all the others: marking bodies, which are the earth's products. The and pledges (...), the most repulsive mutilations (...), the cruelist rites of all the religious cults ... one has only to look at our too it seems that the correct interpretation would be, above all, actual and functional: it is in order to function that The variability and relativity of the segments are responsible for all sorts of penetrations between the inalienable elements of filiation and of alliances and filiation. From one pole to the other, all the misfirings and failures in a system that is constantly Barbarian, who will come nonetheless from without and will overcode all their codes. But the greatest danger would be yet another danger would be yet another dispersion, a scission such that all the possibilities of coding would be suppressed: decoded flows, flowing is the nightmare that the primitive social machine exorcises with all its forces and all its segmentary articulations. The primitive machine the primitive social machine exorcises with all its forces and all its segmentary articulations. The primitive machine is not ignorant of so in the sense that makes capitalism the negative of all social formations. It is the thing, the unnamable, the generalized decoding of flows that reveals a contrario the secret of all these formations, coding the flows, and even overcoding them rather came from without by rising from within, and that at all costs had to be prevented from rising. Whence the possibility from rising. Whence the possibility of a retrospective reading of all history in terms of capitalism. It is already possible to industrial and commodity production decoded under the conditions of capitalism. All history can therefore be read under the sign of classes traverses indivisible distances on the full body, and passes through all the singularities, all the intensities of a synthesis that shifts on the full body, and passes through all the singularities, all the intensities of a synthesis that shifts and reproduces itself a complete full body, male and female, binding to itself all the partial objects, with variations that are solely intensive, and fetish, the quasi cause. It is not content to inscribe all things, it must act as if it produced them. It the male cousins are destined to remain bachelors. However, at all events, it does express the law that a man cannot necessary to look at the cousins' generation to establish that all those in the relationship (+ +) or (- -) are +) or (- -) are parallel to one another, while all those in the relationship (+ -) or (- +) are his maternal uncle, the designated husband of this woman. Doubtless all the dramatis personae will be found to come into play incest to its prohibition. Implicit or explicit, this theme underlies all the myths; it is therefore a formal property of this In the first place, the germinal influx of intensity conditions all representation: it is the representative of desire. But if it there we merely see a primitive version of the formula All men are homosexuals, and to be sure, they are never a ceremony interrupted by halts and fresh departures, flows of all sorts, flows of words and breaks: the members of the the sick person's marriages, his position in the village, and all the positions of a chief lived in intensity within the or that of the maternal grandfather, the latter opened onto all the names of history. Instead of everything being projected onto the content of a delirium, when it stuffs it with all its might into the symbolic void of the father. Or to colonization, and it is necessary to add oedipalization to all the methods that Jaulin was able to describe in La restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how are we to understand those who claim to have Oedipus the great paternal catholic symbol, the meeting place of all the churches? The debate began between Malinowski and Jones, it the structural neotenic constant. It was he who said in all seriousness that the Oedipus complex was not to be found Adopting Malinowski's arguments, Reich added a profound remark: desire is all the more Oedipal as the prohibitions are aimed, not simply the prohibitions are aimed, not simply at incest, but at all other types of sexual relations, blocking the other paths. In

of our society. But the repressed is not first of all the Oedipal representation. What is repressed is desiring-production. It is nature of the symbolism and the corresponding affects, and above all, without any reference to an Oedipal representation that could be childhood, and under the familial stimuli coming from the adult: all the conditions would then be given for an adequate (extrafamilial to the culturalists and the symbolists should be added. They all agree that, in our patriarchal and capitalist society at least as does Fromm, the elements of a new matriarchy). They all agree that our society is the stronghold of Oedipus: the a part. In certain respects it is correct to question all social formations starting from Oedipus. But not because Oedipus might limit every time the schizo-flows pass through the wall, scramble all the codes, and deterritorialize the socius: the body without organs limit threatens to arrive, and which it wards off with all the strength it can command. Whence the obstinacy with which of sectors of consumer goods traditionally held by the women: all the codes vacillate. Doubtless, to begin with money and to because it is the displacement of the limit that haunts all societies, the displaced represented (le represente deplace) that disfigures what societies, the displaced represented (le represente deplace) that disfigures what all societies dread absolutely as their most profound negative: namely, the that the universal Oedipal limit is occupied, strategically occupied in all social formations. We must take Kardiner's remark seriously: a Hindu signified. How it works is the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material: the unconscious of what it is engineering: organic, social, linguistic, etc., elements, all tossed into the same pot to stew. The only unities-multiplicities are the desiring-machines themselves and the configurations they form in all the sectors of a field of production (the total fact the other hand are recognized to be nonexchangist. And above all, what is made of the unconscious itself, if not its so that the structure is able to function. First of all, when considering kinship structures, it is difficult not to proceed to the lateral alliances and the successive generations, but above all the relationship of the statistical formations to their molecular elements insofar as it is not adequate to the structural model. All this depends, finally, on a postulate that burdens ethnology to the speaking voice, the marked body, and the enjoying eye. All the stupidity and the arbitrariness of the laws, all the eye. All the stupidity and the arbitrariness of the laws, all the pain of the initiations, the whole perverse apparatus of more than does Oedipus. The fact that innocent men suffer all the marks on their bodies derives from the respective autonomy has the look of bronze and knows itself justified to all eternity in its work, like a mother in her child industrial society, capitalism, and socialism. But it could be that all these—in various ways—presuppose this first great hiatus, although in various ways—presuppose this first great hiatus, although they all claim to repel and to fill it. It could be primitive regimentation and punishment, are nothing. A concerted destruction of all the primitive codings, or worse yet, their derisory preservation, their the new machine, and the new apparatus of repression (refoulement). All that constituted the essential element of the primitive inscription machine the aim now is to preclude pessimistically, once and for all, the prospect of a final discharge; the aim now is has jumped outside the chain; in place of flow selections, all the flows converge into a great river that constitutes the code is an object of appropriation. This conversion crosses through all the syntheses: the synthesis of production, with the hydraulic machine the system of primitive rankings, the mechanism of surplus value—all this already prefigured despotic formations and caste hierarchies. And how It is like an immense right of the first-born over all filiations, an immense right of the wedding night over all all filiations, an immense right of the wedding night over all alliances. The filiative stock becomes the object of an accumulation capitalism wasn't born in China in the thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed to be the State inaugurates the great movement of deterritorialization that subordinates all the primitive filiations to the despotic machine (the agrarian problem duty of an interminable service to the State that subordinates all the primitive alliances to itself (the problem of debts). The organs of production in the new machine. It is perfected all at once because it functions on the basis of dispersed overflowing of the old filiations into the direct filiation, gathering all the subjects into the new machine. The essential action of by which the new full body—immobile, monumental, immutable—appropriates all the forces and agents of production; but this inscription of need to speak the same language). The imperial inscription countersects all the alliances and filiations, prolongs them, makes them converge into and the new alliance of the despot with the people. All the coded flows of the primitive machine are now forced mountain or across the waters. The wilderness, land of betrothal. All the flows converge on a man such as this, all All the flows converge on a man such as this, all the alliances find themselves countersected by this new alliance that the tribe places the hero in a position to overcode all the endogamous marriages in the tribe. It is clear that a flow, not even a magic flow, but to overcode all the existing flows, and to ensure that no intrinsic code founds the new alliance by effecting a generalized appropriation of all the alliance debts. The marriage with the mother is the it ceases to be territorial and becomes imperial. First of all, we have the impression that the elements of the in-depth is continually jumping from one element to another; radiating in all directions; emitting detachments wherever there are flows to be selected of correspondences in the heart of a given social machine. All this finds itself overwhelmed in a new destiny, with the machine. The triangle has become the base for a pyramid, all of whose sides cause the vocal, the graphic, and the networks of a territorial chain, a despotic signifier from which all the signs uniformly flow in a deterritorialized flow of writing is content to bar the question in advance, to render all the answers insufficient by relegating them to the status of in ages past, a transcendent stock that distributes lack to all the elements of the chain, something in common for a in common for a common absence, the authority that channels all the breaks-flows into one and the same locus of one the detached object, the phallus-and-castration, the bar that delivers over all the depressive subjects to the great paranoiac king. O signifier displaced represented that it induces, the famous metaphors and metonymy—all of that constitutes the overcoding and deterritorialized despotic machine. The of overcoding at the two ends of the chain in all the territory ruled by the despot, from the borders to ruled by the despot, from the borders to the center: all the debts of alliance are converted into the infinite debt converted into the infinite debt of the new alliance, and all the extended filiations are subsumed by direct filiation. Incest or through the incest that is itself simulated and therefore produced—all the more real for being simulated, and vice versa—is in the overcoding effected by incest is the following; that all the organs of all the subjects, all the eyes, all by incest is the following; that all the organs of all the subjects, all the eyes, all the eyes, all the mouths, all the following; that all the organs of all the subjects, all the eyes, all the mouths, all the penises, all the all the organs of all the subjects, all the eyes, all the mouths, all the penises, all the vaginas, all the of all the subjects, all the eyes, all the mouths, all the penises, all the vaginas, all the ears, and all subjects, all the eyes, all the mouths, all the penises, all the vaginas, all the ears, and all the anuses become eyes, all the mouths, all the penises, all the vaginas, all the ears, and all the anuses become attached to the all the penises, all the vaginas, all the ears, and all the anuses become attached to the full body of the conducts the dead despot to the latrines, and conducts us all to today's private man—the history sketched out by Artaud cradle, to the wave of shit in his sewer tomb—all writing is so much pig shit, all writing is this his sewer tomb—all writing is so much pig shit, all writing is this simulation, sperm and excrement. One might think value escapes the over coding of the despotic machine. For all the organs and their functions experience a detachment and elevation and necessary as they escape knowing, and as they owe all to their eminent cause. Occasionally it still happens that the to hear, it is true, hypocritical doctors explain what it all means. But all that—the development of the democratic signified is true, hypocritical doctors explain what it all means. But all that—the development of the democratic signified or the wrapping a formidable quantity of reaction passes into a latent state; all the resonance and all the retention change in volume and reaction passes into a latent state; all the resonance and all the retention change in volume and time (the after-the-event). Vengeance establishing each of the formal operations that will make it all possible: the extrapolation of a detached object; the double bind law; the terrible latency with its afterward or its after-the-event. All the parts of the five paralogisms thus seem to be not grasp clearly the story that psychoanalysis is trying at all costs to tell them. It is indeed the story of and its sexual history (there is no other). But here all the parts figure as cogs and wheels in the State of direct filiation. Father and son are not yet born. All sexuality functions in terms of the conjoined operations of machines different organization. There we see the mania of psychoanalysis with all its paralogisms: it presents as a resolution, or an attempted to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to be resumed within a history of desire does not experience this outcome, Oedipus haunts all societies, but as the nightmare of something that has still progressive stages; it appears fully armed, a master stroke executed all at once; the primordial Urstaat, the eternal model of everything the horizon throughout history. There comes back to us from all quarters the discovery of imperial machines that preceded the traditional

state is not a historical break like any other. Of all the institutions, it is perhaps the only one to appear	p 218
there has never been but one State. Whence the variations, all the variants of the new alliance, falling nevertheless under the	p 220
production, the decoding of the producers through expropriation and proletarianization—all the preconditions are present, everything is given,	p 223
without producing a	
the shadows, flows of workers becoming deterritorialized: the encounter of all these flows will be necessary, their conjunction, and their	p 224
reaction	
makes luxury itself into a means of investment, and reduces all the decoded flows to production, in a production for production's	p 224
detail how the elements come together, with the conjunction of all their processes. It is no longer the age of cruelty	p 225
labor, but piety is this same capital as God-capital, whence all the forces of labor seem to emanate.) This age of	p 225
implies a period of time, precisely for the conjunction of all the decoded and deterritorialized flows. As Maurice Dobb has shown	p 225
materials, favorable conditions for the production of tools and machinery) All sorts of contingent factors favor these conjunctions. So many	p 226
encounters	
control over production: capitalism or its break, the conjunction of all the decoded and deterritorialized flows, cannot be defined by commercial	p 226
enters into the reign of the quantitas, which can have all sorts of particular values or be worth all sorts of	p 226
can have all sorts of particular values or be worth all sorts of quanta. This abstract quantity nonetheless must have some	p 226
body, the new socius or the quasi cause that appropriates all the productive forces. We are no longer in the domain	p 227
is transformed into a surplus value of flux. First of all, it appears that—in keeping with Balibar's remarks—this tendency	p 228
of these two operations. Thus in credit money, which comprises all the commercial and bank credits, purely commercial credit has its	p 229
the Desire of the most disadvantaged creature will invest with all its strength, irrespective of any economic understanding or lack of	p 229
desire flows, and relationships between flows, and breaks in flows?—all of which capitalism was able to mobilize and break under	p 229
mode of production. If capitalism is the exterior limit of all societies, this is because capitalism for its part has no	p 230
acting as though the matter were settled once and for all, at the dawn of a capitalism that had lost all	p 232
all, at the dawn of a capitalism that had lost all code value. This is not the case, however. On the	p 232
which takes the place of the old codings and organizes all the decoded flows, including the flows of scientific and technical	p 233
to a properly social axiomatic that is much severer than all the scientific axiomatics, much severer too than all the old	p 234
severer than all the scientific axiomatics, much severer too than all the old codes and overcodes that have disappeared: the axiomatic	p 234
the capitalist effusion is that of antiproduction within production at all levels of the process. On the one hand, it alone	p 235
field of immanence uncovered by the withdrawal of the despot—all this is evidence that writing belongs to imperial despotic representation	p 240
to their relations of opposition, and that they keep throughout all the types of variations affecting them. The elements of the	p 242
writing even confers a secret privilege. We believe that, from all points of view and despite certain appearances, Louis Hjelmslev's linguistics	p 242
opposition to the Saussurian and post-Saussurian undertaking. Because it abandons all privileged reference. Because it describes a pure field	p 242
of algebraic	
crises and speculations. Our societies exhibit a marked taste for all codes—codes foreign or exotic—but this taste is destructive	p 245
have seen—is that capitalism is indeed the limit of all societies, insofar as it brings about the decoding of the	p 246
But not in the same way; they are not at all the same thing, depending on whether the decodings are caught	p 247
a kind of moral impossibility, the other a logical impossibility. All the cruelties and terrors meet in the precapitalist formations; some	p 247
of prestige and consumption in the block of finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to	p 247
that stands opposed to codes in every respect. First of all, money as a general equivalent represents an abstract quantity that	p 248
begin and end with money, therefore never to end at all—is enough to disturb the circuits of qualified flows, to	p 248
sense the antiproduction apparatus ceases to be transcendent, and pervades all production and becomes coextensive with it. Thirdly, as a	p 250
result	
a result of these developed conditions involving the destruction of all codes within a becoming-concrete, the absence of limits takes on	p 250
perception, and memorization. Memory has become a bad thing. Above all, there is no longer any need of belief, and the	p 250
functions well only by grinding, sputtering, and starting up again—all this implies social organs of decision, administration, reaction, inscription;	p 251
a	
overcoding and of codes, to invent others, and by marshaling all its forces, was even able to prevent the conjunction from	p 252
a liberal capitalism: action against monopolies goes back first of all to a time when commercial and financial capital is still	p 253
why the problem of a proletarian class belongs first of all to praxis. The task of the revolutionary socialist movement was	p 255
and is free to secrete its own technobureaucracy, and above all to add a few more axioms for the recognition of	p 256
effect, how does one define the true alternative without assuming all these problems resolved beforehand? The immense accomplishment of	p 256
Lenin and	
saturated—of the socialist State, and the old cynical axiomatic—all the more dangerous for being flexible and never saturated—of	p 256
as to prevent the decoded flows from breaking loose at all the edges of the social axiomatic. One sometimes has the	p 258
in the archaic form of local despots. It may be all but impossible to distinguish deterritorialization from reterritorialization, since they are	p 258
discovered only in the forms of property that objectifies it all over again, that alienates it by reterritorializing it. Although they	p 259
that carry them toward an absolute threshold. They recode with all their might, with world-wide dictatorship, local dictators, and an all-powerful	p 260
the universal delirium about which everyone is silent, first of all and especially the psychiatrists (they have no ideas on the	p 260
of the immanence and the decoding, antiproduction has spread throughout all of production, instead of remaining localized in the system, and	p 262
without—and that, in the case of capitalism, rises with all the more power as one still fails to see exactly	p 262
reproduction begets people whom one can readily assume to be all equal in relation to one another; but inside the field	p 263
to the family. Individual persons are social persons first of all, i.e., functions derived from the abstract quantities; they become	p 264
its autonomous requirements of reproduction, and that it counteracts with all its dimensions. The alliances and filiations no longer pass through	p 264
the result that these images are no longer recognized at all in the desire that is determined to invest only their	p 264
that corresponds to the form of social sovereignty. We are all little colonies and it is Oedipus that colonizes us. When	p 265
priest, the tax collector, the cop, the soldier, the worker, all the machines and territorialities, all the social images of our	p 265
cop, the soldier, the worker, all the machines and territorialities, all the social images of our society; but in the aggregate	p 265
flows that it restores to desiring-production, at the bounds of all social production. And capitalism, the relative limit of every society	p 266
triangle is the personal and private territoriality that corresponds to all of capitalism's efforts at social reterritorialization. Oedipus was always	p 266
the	
private persons, the correlate of the cynicism of social persons. All the cynical tactics of bad conscience, just as Nietzsche and	p 268
the torpor they spread; the hatred of life and of all that is free, of all that passes and flows; the	p 268
hatred of life and of all that is free, of all that passes and flows; the universal effusion of the death	p 268
it's your fault, it's the Jews, the Arabs, the Chinese, all the resources of racism and segregation; the abject desire to	p 269
family has become the locus of retention and resonance of all the social determinations. It falls to the reactionary investment of	p 269
to the reactionary investment of the capitalist field to apply all the social images to the simulacra of the restricted family	p 269
kill my father; a single subject of enunciation—Oedipus—for all the capitalist statements, and between the two, the leveling cleavage	p 270
develops under the condition of capitalism, they objectify the essence all over again, they alienate and reterritorialize it, this time in	p 270
the parents who are ill only from their own childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis and	p 271
the Luther and the Adam Smith of psychiatry. He mobilizes all the resources of myth, of tragedy, of dreams, in order	p 271
me, to sleep with your mother? It is first of all a father's idea: thus Laius. It is the father who	p 273
shame of psychiatrists, is that every delirium is first of all the investment of a field that is social, economic, political	p 274
to his family and his son that overreaches them on all sides. Joseph Gabel, presenting a case of paranoid delirium with	p 274
it is the object of the investment of desire. In all respects the family is never determining, but is always determined	p 276
overinvests it by making it the final eternal cause for all the other social forms of history; counterinvests the enclaves or	p 277
like John Brown. George Jackson. I may take flight, but all the while I am fleeing, I will be looking for	p 277
united by Artaud in the formula: Heliogabalus-the-anarchist, the image of all human contradictions, and of the contradiction in principle. But no	p 278
have posited paranoia no less than schizophrenia as independent of all familial pseudo etiologies, so as to make them bear directly	p 278
in general? We have seen that this is not at all the case. The socius is not a projection of the	p 281
at the origin. And doubtless the body without organs haunts all forms of socius. But in this very sense, if social	p 281
more than extensions of the organism (The lower animals keep all their limbs at home in their bodies, but many of	p 284
crowds. These are therefore the same machines, but not at all the same regime, the same relationships of magnitude, or the	p 288
functioning and formation, use and assembly, product and production merge. All molar functionalism is false, since the organic or social	p 288
machines	
as lines of selection or evolution—this, indeed, is what all the stages of the passage from the molecular to the	p 289
to the molecular—so acutely that he takes exception to all statistical interpretations of what is wrongly called his test. What	p 290

and operate? What use do you make of them, in all the transitions that extend from the molecular to the molar substituting for the libido a vague cosmic energy capable of all of the metamorphoses, or a kind of socialized energy capable of the metamorphoses, or a kind of socialized energy capable of all the investments. Or would we do better to review Reich's combined in a particular sequence within the living. And above all he upheld the basic psychoanalytic truth, the supreme disavowal of molar formations on the scale of social and organic aggregates. All that is missing is the confirmations of common sense: why captures—an always nomadic and migrant desire, characterized first of all by its gigantism: no one has shown this more clearly sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation of sex! What omnipotence of a male homosexuality. Yet this is not at all the case; what is founded here is rather the statistical castration. But the idea that there are two sexes, after all, is no better. This time, like Melanie Klein, one attempts men as the man, and the man as many women, all capable of entering—men with women, women with men—into schizo analytic slogan of the desiring-revolution will be first of all: to each its own sexes. 3 Psychoanalysis and Capitalism The desiring-machines. The order of desire is the order of production; all production is at once desiring-production and social production. We therefore unconscious to this state of representation, if not first of all a system of beliefs put in the place of productions on the zones of production, representation must inflate itself with all the power of myth and tragedy, it must give a the place of the units of production. Who believes in all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did about whom Engels said: you'd think they really believed in all that—in myth, in tragedy. Is it the unconscious that castration? Or is it the psychoanalyst—the psychoanalyst in us all, who represents the unconscious in this way? For never has so much meaning: you'd think the psychoanalysts really believed in all this—in myth, in tragedy. (They go on believing, whereas social machines. In return, the father will be inflated with all the forces of myth and religion and with phylogenesis, so drama of desire and knowledge. Fraenkel calls to his aid all the commonplaces, Schopenhauer, and the Nietzsche of The Birth of in this discovery of the units of production, which subjugate all possible representations rather than being subordinated to them. Just as discovers the subjective nature or abstract essence of labor, beyond all representations that would bind it to objects, to aims, or that discovers the interplay of machines and their agents underneath all the specific determinations that still linked desire or labor to in general—and abstract labor becomes something real from which all the preceding social formations can be reinterpreted from the point discussions, and which expresses an immeasurably ancient relation valid in all forms of society, nevertheless achieves practical truth as an abstraction is discovered by capitalism only to be put in chains all over again, to be subjugated and alienated—no longer, it substance or the content of private property do not at all affect this form). It is also the form of private of today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that has ever been believed by humanity, but everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that has ever been believed by humanity, but only in becomes subjective infinite—that is to say, imaginary—effectively loses all consistency, unless it is supported by a structure that determines objects represented as images, and the formal relations between them all. Symbolic thus no longer designates the relation of representation to nonrepresented representatives whence the subjects, the objects, and their relationships all derive. In this way the structure designates the unconscious of in terms of hidden representatives, their migrations and variable relations. All former beliefs are gathered up and revived in the name aggregate of destination, with the familial relation becoming metaphorical for all the others and hindering the molecular productive elements from following the path of the differentiations: the same thing is found all over, following a rule of inverse relation, or double bind over, following a rule of inverse relation, or double bind. All of production is conducted into the double impasse of subjective we continue to be pious? We have repudiated and lost all our beliefs that proceeded by way of objective representations. The that revolve within the infinite subjective representation. We will muster all our strength so as to believe in these images, from effects of a symbolic signifier. The good identification. We are all Archie Bunker at the theater, shouting out before Oedipus: there's territorialities have fallen into ruin, but the structure proceeds with all the subjective and private reterritorializations. What a perverse operation psychoanalysis only in terms of an extrapolated sign that joins together all the elements of production in a constellation of which it phallus of molar castration. Here too Lacan's approach appears in all its complexity; for it is certain that he does not the archaism of the imperial symbol or the vanished despot. All three are necessary—precisely in order to lead Oedipus to still Oedipus, to the nth power, now symbolic, and therefore all the more virulent? And what is latency, this pure fable and in [subjecting] himself to a father substitute? We are all the more extricated from Oedipus as we become a living pre-oedipal, like the post-oedipal, is still a way of bringing all of desiring-production—the anoedipal—back to Oedipus. When Reich denounces Freud). That is why, inversely, schizoanalysis must devote itself with all its strength to the necessary destructions. Destroying beliefs and representations also of summoning it back to its place. We are all little dogs, we need circuits, and we need to be reterritorialization within the artifice, perversion in the broad sense comprises all the types of reterritorializations, not merely artificial, but also exotic father's car, the grandmother's sewing machine, the little brother's bicycle, all objects of flight and theft, stealing and stealing away—the what spectator? For example, the question no longer applies at all, at this point in the film, of knowing whether the statement. This man and this woman seen from the back, all black, whose shadows are not projected by any sun, advance Search of Lost Time as a great enterprise of schizoanalysis: all the planes are traversed until their molecular line of escape functioning as a desiring-machine capable of collecting and dealing with all the indices. He goes toward these new regions where the on a body without organs—an intensive voyage that undoes all the lands for the benefit of the one it is is only one illness, neurosis, the Oedipal decay against which all the pathogenic interruptions of the process should be measured. Most can find the form of social alienation in action in all the reterritorializations of capitalism, inasmuch as they keep the flows antipsychiatry, would consist therefore in the following praxis: (1) undoing all the reterritorializations that transform madness into mental illness; (2) liberating mental illness; (2) liberating the schizoid movement of deterritorialization in all the flows, in such a way that this characteristic can on the contrary because it would receive the support of all the other flows, including science and art—once it is deprived of this support, and finds itself reduced to testifying all alone for deterritorialization as a universal process. It is merely be overcome by means of other flows escaping control on all sides, and carrying us along. It should therefore be said threshold of deterritorialization and produce the new land—not at all a hope, but a simple finding, a finished design, where schizoanalysis is in no way separable from its positive tasks—all these tasks are necessarily undertaken at the same time. The than a psychoanalysis of the market place. The consideration of all these machines, however, whether they be real, symbolic, or imaginary the same penalty, one and the same ridiculous wound for all—castration. This entire struggle for the phallus, this poorly understood when we insisted earlier on the difference between desiring-machines and all the figures of molar machines, we were fully aware that never cease to undo it. Through binarity, overlapping, or permutation, all these indirect passive syntheses are one and the same engineering the codes by unfolding along a molecular fiber that includes all the possible figures. Similarly, in Lacan, the symbolic organization of inspiration of psychoanalysis: it does not add a code to all those that are already known. The signifying chain of the to circulate, and to discover in desire that which scrambles all the codes and undoes all the territorialities. It is true in desire that which scrambles all the codes and undoes all the territorialities. It is true that Oedipus will restore psychoanalysis of the signifying chain that results in a misappreciation of all the syntheses of the unconscious. The body without organs is the machine itself. And yet the problem persists: how can all that function together? For it is not yet a functioning depends on repulsion is clear to us, inasmuch as it all works only by breaking down. One is then able to of its cycle, a subject that passes by way of all the becomings corresponding to the included disjunctions: the last part instant that fixes it in this way as an I, all the while undoing the intensity, carrying it back to the From one aspect to the other, there is not at all a personal deepening, but something quite different: there is a Eternal Return as experience, and as the deterritorialized circuit of all the cycles of desire. How odd the psychoanalytic venture is a song of life, or else be worth nothing at all. It ought, practically, to teach us to sing life. And a carrier of the life flows, capable of carrying them all the way into the desert and decoding them—even if culture of guilt feeling. There is no need to tell all over how psychoanalysis culminates in a theory of culture that maudlin crying to be loved, which makes your knees go all ricky. Just as there are two stomachs for the ruminant the right way to bring on better days? And aren't all the destructions performed by schizoanalysis worth more than this psychoanalytic past is like dragging a ball and chain.... We are all guilty of crime, the great crime of not living life

interest in its transcendent distinction from life, but it effuses all the more, throughout all the immanent combinations it forms with distinction from life, but it effuses all the more, throughout all the immanent combinations it forms with this same life. Absorbed affinal, at the very moment it decodes and deterritorializes with all its might. The answer is the death instinct, if we and implanting the social machine in the desiring-machines. Death comes all the more from without as it is coded from within longer have anything to do with its real functioning: thus all the statues, the Oedipal images, the phantasmal mises en scene schizoanalysis follows the lines of escape and the machinic indices all the way to the desiring-machines. If the essential aspect of to undo the Oedipal trap of repression properly speaking, and all its dependencies, each time in a way adapted to the the schizoid declaration-I am of a race inferior for all eternity, I am a beast, a black, We are all all eternity, I am a beast, a black, We are all German Jews—the historico-social field is no less invested than I am a pure Aryan, of a superior race for all time. From the viewpoint of the unconscious libidinal investment, all all time. From the viewpoint of the unconscious libidinal investment, all the oscillations from one formula to the other are possible force. For what is the schizo, if not first of all the one who can no longer bear all that: money first of all the one who can no longer bear all that: money, the stock market, the death forces, Nijinsky said between one of two poles, the paranoid counterescape that motivates all the conformist, reactionary, and fascisizing investments, and the schizophrenic escape forces, insofar as these forces define a man-nature independent of all the social formations, or rather common to them all (what of all the social formations, or rather common to them all (what the Marxists term the givens of useful labor). The formation of a party apparatus. This situation is not at all adequate, however, for resolving the following problem: why do many be perturbed and perverted in the most somber organization, below all ideology. Libidinal investment does not bear upon the regime of a socius—these are the object of desire, higher than all the aims. It will never flow too much, it will form of power, its codes, and its flows. It is all the easier, and the contradiction is all the better masked flows. It is all the easier, and the contradiction is all the better masked, as a state of forces does not moment it is preconsciously revolutionary, such a group already presents all the unconscious characteristics of a subjugated group: the subordination to elements within the system, which feels and pretends to be all the more immortal; the phenomena of group superegoization , narcissism, and an oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds of little Narcissuses around, and Reich-the-marginal, plotting a tangent and to demand its rights to objects, aims, and sources, all the while maintaining the corresponding flows within the limits of In short, sexual repression, more insistent than ever, will survive all the publications, demonstrations, emancipations, and protests concerning the liberty of mother—one could just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal triangle, father-mother-me, a of the father-mother representations, by fixation, regression, assumption, sublimation—and all of that according to what rule? The law of the signifier prompting the most miserable struggle, a common absence for all the reciprocal exclusions where the flows dry up, drained by of her, or a model mother, or a model help-meet. All mere devices for avoiding any contact with her. A woman conditions of identity. What does psychoanalysis do, and first of all what does Freud do, if not maintain sexuality under the closely to this hypothesis, it is because he wants above all to keep sexuality in the limited framework of Narcissus and marked taste for the poor woman: the peasant girl on all fours washing some clothes, or the servant scrubbing the floor to these texts is the following: must we see, in all these sexual-social investments of the libido and these object choices dependences of a familial Oedipus? Must we save Oedipus at all costs by interpreting these investments and object choices as defenses field.) Freud makes a firm choice of this last direction; all the more firm in that, according to his own confession flows that traverse the family, but that overreach it on all sides and are not familial. From the start we wonder pretty girl or old lady, animal or Blessed Virgin, and all at once. Everything passes into the machine that causes the of desire, which alone designates the zones of intensity, with all the beings that populate these zones and determine their libidinal times: they play at Oedipus, a sublime alibi. But behind all this, there is an economic situation: the mother reduced to remains uncertain; the father who has had it with feeding all those mouths—in short, a fundamental relation to the outside the machine for putting lack into desire, for drying up all the flows, and for making all the breaks from the Real into the desire, for drying up all the flows, and for making all the breaks from the outside and from the Real into which Oedipus arrives: an aggregate of departure—transfinite, constituted by all the objects, agents, and relations of sociodesiring-production—is reduced to the sectorial order, etc. This progression contains a constant of all modern attempts at reform. And if this tendency appears in symbolic order, embodied in the institution, re-forms group Oedipuses, with all the lethal characteristics of the subjugated groups. What is more within the categories of idealist psychiatry. Whatever one's stake in all of this, society is thereby justified: all that remains to one's stake in all of this, society is thereby justified: all that remains to contest it with are vague considerations on many misunderstandings. For the schizo is the one who escapes all Oedipal, familial, and personological references—I'll no longer say me that it resists, but that suffices to block it on all sides, is led to take itself as an end: a way or another to the established order: the pervert. After all, Oedipus was already an artificial sphere, O family! And the up that embraces a full body for itself, independently of all aims, and a degree of development for itself, independently of aims, and a degree of development for itself, independently of all reason: that very degree and no other, don't take another disinterested love of the molar machine, a veritable enjoyment, with all the hatred it contains for those who do not submit and to his own family—but it is first of all a delirium of races, ranks, classes, and universal history. In and political units of libidinal investment. With the result that all familialist psychoanalysis—with the psychoanalyst at the fore—warrants a field, and which are neither Oedipal nor pre-oedipal since it all amounts to the same thing, but innocently anoedipal, and which territorialized limit that separates them from desiring-production. And to summarize all the preceding determinations: the one is defined by subjugated groups subject-groups. It is true that we still run up against all kinds of problems concerning these distinctions. In what sense does conspiracy joining together art and science presupposes a rupture of all our institutions and a total upheaval of the means of lines of escape or breakthrough. Christ's body is engineered on all sides and in all fashions, pulled in all directions, playing breakthrough. Christ's body is engineered on all sides and in all fashions, pulled in all directions, playing the role of a engineered on all sides and in all fashions, pulled in all directions, playing the role of a full body without organs a full body without organs, a locus of connection for all the machines of desire, a locus of sadomasochistic exercises where hierarchized collective investments; each person, each organ has a merit all its own, and tends to its own affairs: the infant the Virgin Mary listens from the other, Jesus stands for all the desiring children, the Virgin stands for all the desiring stands for all the desiring children, the Virgin stands for all the desiring women, a joyous activity of profanation extends beneath code, or else introduced into new codes, and first of all into a properly pictorial axiomatic that chokes off the escapes have become flows of corrugated iron, the openings blocked on all sides. And perhaps this, as we have seen, is Where with pneumatic, electronic, or gaseous indifferent supports, and that appears all the more difficult and intellectual to intellectuals as it is accessible to the infirm, the illiterate, and the schizos, embracing all that flows and counterflows, the gushings of mercy and pity first aspect of its immanence), a ruling class that is all the more ruthless as it does not place the machine machine and the pathological character of its rationality: not at all a false rationality, but a true rationality of this pathological machine; how it does not run the risk of dying all alone, but rather of making us die, by provoking to cry out to the very end, Long live capital in all its reality, in all its objective dissimulation! Except in ideology very end, Long live capital in all its reality, in all its objective dissimulation! Except in ideology, there has never been of an unequivocally delirious economic system (at least he goes all the way). In short, a truly unconscious libido, a disinterested new perfect? And if one were to ask when it all started to go bad, how far back must we go Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it makes no difference, since capitalism is like belief, it does not need it—a motley painting of all that has been believed. But the reverse is also true the reverse is also true: capitalism is constantly escaping on all sides. Its productions, its art, and its science form decoded which is better, a bad reading or no reading at all. And in all probability there are far more serious reproaches a bad reading or no reading at all. And in all probability there are far more serious reproaches to be made revolutionary potential, and nothing more, and that this potential appears all the more as one is less and less concerned with authoritarian designs of a State that is incompetent and above all castrating by nature. (For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance of preconscious investments of class or interest

which are based in the infrastructure itself. But we attach all the more importance to them as they are the index or the real in itself. Finally, we do not at all think that the revolutionary is schizophrenic or vice versa. On fascist; and it is not these psychiatric categories, freed of all familialism, that will allow us to understand the politico-economic determinations the politico-economic determinations, but exactly the opposite. And then, above all, we are not looking for a way out when we and motors. Everyone knows that a schizo is a machine; all schizos say this, and not just little Joey. The question

ALL-ENCOMPASSING 1

ambitions, frailties, that he is not the repository of an all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path, perhaps

ALL-IMPORTANT 1

corporations have been largely ignored or else assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that ties of

ALL-POWERFUL 2

a substitution for the voice (supplementarity), and phonetism is never all-powerful, but has also always-already begun to labor and elaborate the

all their might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding of—the fluent

ALL-TOO-CLOSED 1

the light began to break through the cracks in our all-too-closed minds.... Madness need not be all breakdown. It may also

ALL-TOO-FAMILIAR 1

identifying the revolutionary with the schizo; for falling into familiar, all-too-familiar traps. This would be a bad reading, and we don't

ALL-TOO-HUMAN 2

strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in of the great Other as an always missing term, the all-too-human sex, the phallus of molar castration. Here too Lacan's approach

ALLAN 1

Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The

ALLEGEDLY 2

place of productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the same time that desiring-production becomes enticed

beliefs at the same time that desiring-production becomes enticed into allegedly unconscious representations. And as we have seen, it is the

ALLEN 1

D. H. Lawrence to Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave

ALLER 1

ce monde du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en

ALLEVIATE 1

according to the traditional criterion, did not, to be sure, alleviate the repression of desire.) With incest's new position in the

ALLIANCE 118

the paranoiac machine and the miraculating machine, forming a new alliance between the desiring-machines and the body without organs so as

autoerotic, or rather automatic: the nuptial celebration of a new alliance, a new birth, a radiant ecstasy, as though the eroticism synthesis of recording extends into a conjugal use, or an alliance use, of the connective syntheses of production: a regime for such a machine consists in the following: the declension of alliance and filiation—declining the lineages on the body of the it is because it is not possible simply to deduce alliance from filiation, the alliances from the filiative lines. It would the filiative lines. It would be erroneous to ascribe to alliance no more than an individuating power over the persons of of the affinal relationship. Filiation is administrative and hierarchical, but alliance is political and economic, and expresses power insofar as it insofar as it is not identical with administration. Filiation and alliance are like the two forms of a primitive capital: fixed in this sense that the economy goes by way of alliance. In the production of children, the child is inscribed in the father and the mother. At no time, therefore, does alliance derive from filiation, but both form an essentially open cycle if filiation expresses what is dominant while being itself determined, alliance expresses what is determinant, or rather the return of the it is essential to take into consideration how ties of alliance combine concretely with relations of filiation on a given territorial and even a strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that a village intervenes as a one relapses into an ideology of large segments that makes alliance depend on the major filiations, and that finds itself contradicted to ask if there exists in the asymmetrical systems of alliance a fundamental tendency toward generalized exchange, that is to say and economic references that keep it open, and that make alliance something other than an arrangement of matrimonial classes and filiative inversely, the detachments from the chain constitute mobile debts of alliance that guide and direct the flows. On the blanket that connect or encaste (encastent) the flows, and the blocks of alliance that cause the chains to flow. Descent is at the and chain of inscription, stock of filiation and fluxion of alliance. Everything takes place as though the stock constituted a surface from the signifying chain, in accordance with the relations of alliance, engender surplus values of code at the level of the the inalienable elements of filiation and the mobile elements of alliance. This is explained by the fact that the length of ruptures throughout the variations of filiation and the fluctuations of alliance. The whole system evolves between two poles: that of fusion in turn on the form of these disjunctions. Such is alliance, the second characteristic of inscription: alliance imposes on the productive these disjunctions. Such is alliance, the second characteristic of inscription: alliance imposes on the productive connections the extensive form of a

use of these same disjunctions. It is therefore inevitable that alliance be mythically represented as supervening at a certain moment in and between themselves, a lateral inscription with articulatory stones of alliance, in short, a whole ark of alliance. Alliances never derive articulatory stones of alliance, in short, a whole ark of alliance. Alliances never derive from filiations, nor can they be deduced two points of view: the one economic and political, where alliance is there from time immemorial, combining and declining itself with this viewpoint the extended system is like a memory of alliance and of words, implying an active repression of the intense in the filiation and what must pass through in the alliance. The essential is not that the signs change according to the prohibition of incest with the sister that the lateral alliance is sealed; it is through the prohibition of incest with filiation in general that is repressed by a memory of alliance. It is the great nocturnal memory of the intensive germinal departure for a new brother-sister relationship, on which a new alliance is founded. What is prolonged, what comes to a halt contrary, what will move and flow following the relations of alliance, in such a way that the systematic coding of the out. We call this second instance—the repressing representation itself—alliance, since the filiations become extended only in terms of lateral partners. Underlining the universal fact that marriage is not an alliance between a man and a woman, but an alliance between an alliance between a man and a woman, but an alliance between two families, a transaction between men concerning women, Georges the man-woman disjunction, which is always the outcome of filiation, alliance places in connection men from different filiations. The question why

the midst of extended filiations (filiation hysteria as opposed to alliance paranoia). Male homosexuality is therefore the representation of

alliance that	
to alliance paranoia). Male homosexuality is therefore the representation of alliance that represses the ambiguous signs of intense bisexual filiation. However	p 165
error—when he wants to make of this homosexuality of alliance a product of the Oedipus complex as something repressed. Alliance	p 165
alliance a product of the Oedipus complex as something repressed. Alliance can never be deduced from the lines of filiation through	p 165
of filiation through the intermediary of Oedipus; on the contrary, alliance articulates them, impelled by the action of the local lines	p 165
discernible only by subjecting them to the homosexual rules of alliance. Incest is only the retroactive effect of the repressing representation	p 165
to the representative terms that did not exist before the alliance organized the positive and the negative into a system in	p 165
of the socius, in the middle, between a beyond of alliance and a filiative this-side-of, between a representation of alliance and	p 177
of alliance and a filiative this-side-of, between a representation of alliance and the representative of filiation, as one attempts to tame	p 177
latter no longer pass through a coding of flows of alliance and filiation, but through an axiomatic of decoded flows. Consequently	p 179
from this savage inscription. For debt is the unit of alliance, and alliance is representation itself. It is alliance that codes	p 185
savage inscription. For debt is the unit of alliance, and alliance is representation itself. It is alliance that codes the flows	p 185
unit of alliance, and alliance is representation itself. It is alliance that codes the flows of desire and that, by means	p 185
creates for man a memory of words (paroles). It is alliance that represses the great, intense, mute filiative memory, the germinal	p 185
with which it is inscribed; one fails to see that alliance is the form in which the socius appropriates the connections	p 188
it does work: the voice is like a voice of alliance to which, on the side of the extended filiation, a	p 188
the calabash serves as a conductor for the voice of alliance; but the graphism must be traced by a member of	p 189
eye to grasp a terrible equivalence between the voice of alliance that inflicts and constrains, and the body afflicted by the	p 189
upon, or reacted to: the action of the voice of alliance, the passion of the body of filiation, the reaction of	p 189
mark him in his flesh, to render him capable of alliance, to form him within the debtor-creditor relation, which on both	p 190
the limits allowed, the gap that separated the voice of alliance and the body of filiation, to such a degree that	p 191
code that compensates the broken relationship between the voice of alliance that the criminal has wronged, and the mark that had	p 191
socius can be summarized in the following way: a new alliance and direct filiation. The despot challenges the lateral alliances and	p 192
extended filiations of the old community. He imposes a new alliance system and places himself in direct filiation with the deity	p 192
deity: the people must follow. A leap into a new alliance, a break with the ancient filiation—this is expressed in	p 192
machine, insofar as it exalts the triumph of the new alliance. The despot is the paranoiac: there is no longer any	p 193
foundation the central doctrine of Judaeism, the doctrine of the alliance with God through a filiation that goes back to Abraham	p 193
There is the essential: every time the categories of new alliance and direct filiation are mobilized, we are talking about the	p 193
the primitive territorial codings. The number of elements in the alliance makes little difference: new alliance and direct filiation are specific	p 194
number of elements in the alliance makes little difference: new alliance and direct filiation are specific categories that testify to the	p 194
and filiations is carried to the absolute in this new alliance and this direct filiation. It remains to be said that	p 194
that which was rising from within: the general irreducibility of alliance to filiation, the independence of the alliance groups, the way	p 195
general irreducibility of alliance to filiation, the independence of the alliance groups, the way in which they serve as a conducting	p 195
ambiguous: are we still on this side of the new alliance, or already beyond it, having fallen back, as it were	p 195
of the imperial formation as that of the new exogenous alliance, not only in the place of former alliances, but in	p 195
of former alliances, but in relation to them. This new alliance is something altogether different from a treaty or a contract	p 195
are not replaced, but are merely allied with the new alliance; the territorial filiations are not replaced, but are merely affiliated	p 196
object of an accumulation in the other filiation, while the alliance debt becomes an infinite relation in the other alliance. It	p 196
the alliance debt becomes an infinite relation in the other alliance. It is the entire primitive system that finds itself mobilized	p 196
filiation of the despot with the deity, and the new alliance of the despot with the people. All the coded flows	p 199
filiations; rather, when these are short-circuited, abducted by the new alliance and direct filiation, then the ancestor—the master of the	p 199
the mother: the one belongs to the connective category of alliance, the other to the disjunctive category of filiation. Incest with	p 200
prohibited insofar as the conditions of territorial coding require that alliance not be confounded with filiation; and incest with the mother	p 200
the despot's incest is twofold, by virtue of the new alliance and direct filiation. He begins by marrying the sister. But	p 200
this, all the alliances find themselves countersected by this new alliance that overcodes them. Endogamous marriage outside the tribe places	p 200
the	
the old alliances with an outcome; it founds the new alliance by effecting a generalized appropriation of all the alliance debts	p 201
new alliance by effecting a generalized appropriation of all the alliance debts. The marriage with the mother is the return to	p 201
it constitutes the direct filiation that results from the new alliance, by effecting a generalized accumulation of filiative stock. Both marriages	p 201
former is like the representation of words constituted in lateral alliance, while the latter is like the representation of things—of	p 203
it induces the voice no longer as the voice of alliance, but as that of the new alliance, a fictitious voice	p 205
the voice of alliance, but as that of the new alliance, a fictitious voice from beyond that expresses itself in the	p 205
the great acoustic image, to the voice of the new alliance and direct filiation. Incest is the very operation of overcoding	p 209
from the borders to the center: all the debts of alliance are converted into the infinite debt of the new alliance	p 209
alliance are converted into the infinite debt of the new alliance, and all the extended filiations are subsumed by direct filiation	p 209
eye extracts a surplus value in the magic triangle of alliance and filiations. Punishment becomes a vengeance, the vengeance of the	p 212
joined together on the despot—the vengeance of the new alliance, whose public character does not spoil the secret: I will	p 212
down upon you the avenging sword of the vengeance of alliance. For once again, before it becomes a feigned guarantee against	p 213
ashes. For it is this whole constellation of the new alliance—the imperialism of the signifier, the metaphoric or metonymic necessity	p 215
machine, but the sister is the representative of the new alliance, and the mother is the representative of direct filiation. Father	p 216
Ur, the point of departure of Abraham or the new alliance. The State was not formed in progressive stages; it appears	p 217
in extension that it conditioned, passing back and forth between alliance and filiation. But the imperial myth of the origin expresses	p 219
the genesis from the order and the power (the new alliance), and also what repasses from filiation to alliance, what is	p 219
the new alliance), and also what repasses from filiation to alliance, what is taken up again by filiation. Jean-Pierre Vernant shows	p 219
State. Whence the variations, all the variants of the new alliance, falling nevertheless under the same category. For example, feudalism not	p 220
start in the wilderness, a new beginning for a new alliance, a rediscovery of the Egyptian and Syriac inspiration that would	p 222
merchant or financial capital is merely in a relationship of alliance with noncapitalist production; it enters into the new alliance that	p 227
of alliance with noncapitalist production; it enters into the new alliance that characterizes precapitalist States—whence the alliance of the	p 227
merchant	
into the new alliance that characterizes precapitalist States—whence the alliance of the merchant and banking bourgeoisie with feudalism. In	p 227
brief	
machine begins when capital ceases to be a capital of alliance to become a filiative capital. Capital becomes filiative when money	p 227
financial capital will now take the form of a new alliance by assuming specific functions. The celebrated problem of the tendency	p 228
industrial capital in its essence, it functions only through its alliance with commercial and financial capital. In a sense, it is	p 229
forecasts justify their exploitation on a large scale. Here again, alliance capital exerts a strong selective pressure on machinic innovations	p 234
within	
implies noneconomic factors. Or the way the autochthonous relations of alliance and filiation are determined as dominant in the so-called	p 248
primitive	
effects lie within the economy (for example, the sign of alliance in relation to the power of the creditor). Or—what	p 248
coextensive with the social field; the relations of filiation and alliance are determinant, or rather determined as dominant. As a matter	p 263
the despotic machine, which adds the relations of the new alliance and direct filiation to the old alliance and filiations (whence	p 263
of the new alliance and direct filiation to the old alliance and filiations (whence the role of the sovereign's family in	p 263
indecisions—which are inscribed under the same category of new alliance). The process by no means remains the same in the	p 263
capital or variable capital, capital of filiation or capital of alliance. Capital has taken upon itself the relations of alliance and	p 263
of alliance. Capital has taken upon itself the relations of alliance and filiation. There ensues a privatization of the family according	p 263

ALLIANCE-DEBT 1

extension (representation) based on the repression of nocturnal intensities. The alliance-debt answers to what Nietzsche described as	p 185
humanity's prehistoric labor: the	

ALLIANCE-FILIATION 1

a complete transformation: the subject leaps outside the intersections of alliance-filiation, installs himself at the limit, at the horizon, in the	p 194
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ALLIANCES 48

is not possible simply to deduce alliance from filiation, the alliances from the filiative lines. It would be erroneous to ascribe to them, the one bifiliative, the other a memory of alliances and of words. While production is recorded in the network of filiation that do not reconstitute lateral connections across the alliances and pairings of persons. Not only the flows and the for examining the primitive socius, the territorial machine for declining alliances and filiations. This machine is segmentary because, through its double	p 146 p 147 p 149 p 152
and tertiary sections, also having their dominant roles and their alliances. The point of separation between the tribal sections becomes the formation of new lineages aspiring to independence, with capitalization of alliances and filiation. From one pole to the other, all the stones of alliance, in short, a whole ark of alliance. Alliances never derive from filiations, nor can they be deduced from the extended filiative lineages that do not exist prior to alliances in a system assumed to be given in extended form that they certainly did not possess before the determinations of alliances conferred it on them. On the contrary, as intensive filiations not in the least consist of going from filiations to alliances, or of deducing the latter from the former. The problem energetic order to an extensive system, which comprises both qualitative alliances and extended filiations. Nothing is changed by the fact that comprising distinctions of persons and of parental appellations; (2) the alliances will be at the same time qualitative relations, which the or an initial exchange, but there are always and already alliances, at the same time as the filiations are extended, expressing only insofar as the filiations become extended, correlatively to lateral alliances that become established. It is through the prohibition of incest that have become extended (patrilineal or matrilineal) and from the alliances that they imply. The entire Dogon mythology is a patrilineal determined in relation to the extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces the	p 152 p 152 p 155 p 155 p 155 p 155 p 156 p 157 p 159 p 160 p 160
the general regime of the extended filiations and the lateral alliances. Let us return to the Dogon preferential marriage as analyzed since the filiations become extended only in terms of lateral alliances that measure their variable segments. Whence the importance of these Leach has identified—and which, two by two, organize the alliances and arrange (machine) the marriages. When we ascribed to them Primitive families constitute a praxis, a politics, a strategy of alliances and filiations; formally, they are the driving elements of social chieftainship and its subchieftainships, the lineages and their segments, the alliances and the filiations: they constantly bring to light desire in the relations of colonization. The whole interplay of races, clans, alliances, and filiations, this entire historical and collective drift: exactly the reproduction, that is, independent of the territorial machine that declines alliances and filiations; the detachable fragments of the chain must be	p 163 p 164 p 164 p 166 p 167 p 168 p 177
fulfilling these conditions. Precisely because the family, when opened to alliances, is coextensive with and adequate to the social historical field	p 177
capable of submerging everything. It is debt that articulates the alliances with the filiations that have become extended, in order to structures, it is difficult not to proceed as though the alliances derived from the lines of filiation and their relationships, although the lines of filiation and their relationships, although the lateral alliances and the blocks of debt condition the extended filiations in attention to the economic and political compromises conveyed by the alliances, to the nature of the counterprestations that come to compensate	p 185 p 187 p 187 p 187
opening of the blocks of debts according to the lateral alliances and the successive generations, but above all the relationship of man—a collective memory of the spoken word and of alliances that declines the alliances with the extended filiations, that endows of the spoken word and of alliances that declines the alliances with the extended filiations, that endows him with faculties of new alliance and direct filiation. The despot challenges the lateral alliances and the extended filiations of the old community. He imposes the existence of a new socius, irreducible to the lateral alliances and the extended filiations that declined the primitive machine. It first principle of paranoid knowledge. The whole relative play of alliances and filiations is carried to the absolute in this new it can after a terrible exogenous adventure. The game of alliances is ambiguous: are we still on this side of the new exogenous alliance, not only in the place of former alliances, but in relation to them. This new alliance is something What is suppressed is not the former regime of lateral alliances and extended filiations, but merely their determining character. They subsist and embedded bricks, having only a controlled mobility. The territorial alliances are not replaced, but are merely allied with the new filiations, an immense right of the wedding night over all alliances. The filiative stock becomes the object of an accumulation in interminable service to the State that subordinates all the primitive alliances to itself (the problem of debts). The infinite creditor and of the despot is a connective synthesis of the old alliances with the new, and a disjunctive synthesis that entails an speak the same language). The imperial inscription countersects all the alliances and filiations, prolongs them, makes them converge into the direct	p 187 p 190 p 190 p 192 p 194 p 194 p 195 p 195 p 196 p 196 p 196 p 197 p 198 p 199
flows converge on a man such as this, all the alliances find themselves countersected by this new alliance that overcodes them spatial divergence from the primitive machine; it provides the old alliances with an outcome; it founds the new alliance by effecting reproduction, according to one's status from the standpoint of the alliances and the filiations, but also with respect to the despotic instead of being a strategy that, through the action of alliances and filiations, opens onto the entire social field, is coextensive reproduction, and that it counteracts with all its dimensions. The alliances and filiations no longer pass through people but through money as the flows are coded and as the interplay of alliances and filiations keeps families extended according to the scale of	p 200 p 201 p 263 p 264 p 264 p 266
ALLIED 3	
and antiproduction, the organizers of the escape, the accomplices, the allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who mobility. The territorial alliances are not replaced, but are merely allied with the new alliance; the territorial filiations are not replaced to a time when commercial and financial capital is still allied with the old system of production, and when nascent industrial	p 88 p 196 p 253
ALLIES 1	
over some as over his enemies, relishing others as his allies, collecting everywhere the fraudulent premium of his avatars. Partial object	p 88
ALLOCATED 2	
full body, however diverse the uses for which it is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The difference—so that within this difference the parents again appear, allocated to such and such a zone, but under a different	p 238 p 355
ALLOCATING 2	
little—and where it is a matter of inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows well how segments from the chain, organizing selections from the flows, and allocating the portions due each person. The idea that primitive societies	p 148 p 150
ALLOCATION 2	
what it reads, the sole problem is always one of allocation on a scale of intensities that assigns the position and parents are stimuli having an indifferent value that trigger the allocation of gradients or zones of intensity on the body without	p 68 p 355
ALLOSTERIC 3	
in terms of force (puissance). Between the substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity there no chemically necessary relationship of structure or of reactivity.... An allosteric protein should be seen as a specialized product of molecular foreign and indifferent to this reaction. The way in which allosteric interactions work hence permits a complete freedom in the choice	p 288 p 288 p 288
ALLOTMENT 1	
through its distribution to workers or production factors, through its allotment in the form of incomes—a relationship that it loses	p 237
ALLOW 19	
a point that they will return to nothingness and thus allow us to return to nothingness? It would seem, however, that Villiers's Eve future (The Future Eve), etc. The characteristics that allow us to classify all of them in this one category and repress: desiring-production—the machines of desire that no longer allow themselves to be reduced to the structure any more than machines, your tape recorder and your little bike, enter and allow yourself to be oedipalized. Everything follows from that, beginning with the place of man is entirely elsewhere does not even allow the possibility of a question to subsist concerning an alien	p 8 p 18 p 53 p 56 p 58

is disclosable, it unfolds along a continuous thread, unable to allow itself any break.... Dreams are narrated, ... the enigma of dream	p 66
it exists in the thousands of productive breaks-flows that never allow themselves to be signified within the unary stroke of castration	p 112
between the two groups is inadequate, an opposition that would allow one to define neurosis as an intra-oedipal disorder, and psychosis	p 125
in order to give him indirect symbolic satisfactions that would allow him to resume a progression, to take up a progressive	p 130
blocked. For the flows to be codable, their energy must allow itself to be quantified and qualified; it is necessary that	p 163
uses of the syntheses of the unconscious, which do not allow themselves to be defined by an assignment of a signifier	p 180
very wide-ranging. By no means does the diachronic capitalist machine allow itself to be revolutionized by one or more of its	p 233
scientists-mathematicians, for example-schizophrenize in their corner, and it can allow the passage of socially decoded flows of code that	p 233
these	
the totality of the national income, since the wage earners allow a great quantity of revenues to escape. These revenues are	p 238
great movement of deterritorialization, but this time because it doesn't allow any part of the codes and overcodes to subsist. However	p 261
the codes and overcodes to subsist. However, what it doesn't allow to subsist it rediscovers through its own original means; it	p 261
the land of Oedipus; when the one who does not allow himself to be Oedipalized is psychoticized in the land of	p 319
of psychoanalysis. 5 The Second Positive Task We cannot however allow the difference in regime to make us forget the identity	p 340
not these psychiatric categories, freed of all familialism, that will allow us to understand the politico-economic determinations, but exactly the	p 380
opposite	
ALLOWED	8
end and a goal in itself, or if it is allowed to go on and on endlessly in a void, so	p 24
fashion. But all around him, more and more, they respectfully allowed him to speak, they let the old man speak, ready	p 58
The paintings range over three periods. If the psychiatrist were allowed to speak here, he could talk about the first two	p 132
and had nothing to say in his own name, he allowed himself to be taken into the care of the traditional	p 170
had been unmarked. He has merely widened, beyond the limits allowed, the gap that separated the voice of alliance and the	p 191
when there's money to be lent, A man must be allowed to choose Such times as are convenient. The despotic State	p 198
the mother, insofar as descent within filiation must not be allowed to interfere with ascending lines. That is why the despot's	p 200
its veritable mole work, always effecting breaks of breaks that allowed it to integrate into its axiomatic sections of the newly	p 256
ALLOWING	6
breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly wind down to a close or gradually	p 31
constantly inhibits this inherent tendency while at the same time allowing it free rein; it continually seeks to avoid reaching its	p 34
by traditional ritual methods ... , the vague nature of mystical beliefs allowing them to be manipulated in relation to a great number	p 167
the father, or of the pre-oedipal and the Oedipal, without allowing either side to leave the family or even Oedipus, always	p 174
term that performs the folding operation). Speaking, dancing, exchanging, and allowing to flow, and even urinating, in the midst of the	p 178
dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding of—the fluent quantities of their capital and	p 260
ALLOWS	11
organs in the space of an instant. This is what allows Lacan to postulate and describe in detail an interplay of	p 41
element that is nonhuman, and that extends man's strength and allows for a certain disengagement from it. The social machine, in	p 141
but it reacts on them, cancels them, represses them, and allows them no more than a mythical expression. The signs cease	p 160
the socius. Oedipus is the baited image with which desire allows itself to be caught (That's what you wanted! The decoded	p 166
a primary equivalence or equality in the underlying principles, which allows it to explain that the inequalities are necessarily introduced in	p 187
and agents of production; but this inscription of the State allows the old territorial inscriptions to subsist, as bricks on the	p 198
eye no longer sees, it reads. The body no longer allows itself to be engraved like the earth, but prostrates itself	p 206
describes a pure field of algebraic immanence that no longer allows any surveillance on the part of a transcendent instance, even	p 242
text by Samuel Butler, The Book of the Machines, nevertheless allows us to go beyond these points of view. It is	p 284
has spread out in the space of a representation that allows it to go on living only as an absence and	p 306
become quite a stupefying drug, where the strangest personal dependence allows the clients to forget, during the time spent in sessions	p 357
ALLUDED	1
be found even for the language of dolphins. Marx often alluded to the Golden Age of the capitalist, when the latter	p 238
ALLUDING	1
with enthusiasm. Let it not be thought that we are alluding to the folkloric aspects of psychoanalysis. The fact that there	p 81
ALLY	1
the analyst as one of the family, then as an ally of the police. Is the schizophrenic sick and cut off	p 91
ALMOST	11
lived for a long time without a stomach, without intestines, almost without lungs, with a torn oesophagus, without a bladder, and	p 8
quantities in their pure state, to a point that is almost unbearable—a celibate misery and glory experienced to the fullest	p 18
contrary, such people know that they are close to grass, almost akin to it, and that desire needs very few things	p 27
over. It is a schizoid work par excellence: it is almost as though the author's guilt, his confessions of guilt are	p 43
better to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the problem is particularly	p 65
practical and	
of representations of all sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as	p 66
easily	
all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate within and without, intensities	p 84
through which a	
recording. Translation-betrayal. At times we say that Oedipus is nothing, almost nothing (within the order of desiring-production, even in the	p 121
child	
his god. The prescriptions and prohibitions that often render him almost incapable of acting make of him a body without organs	p 194
writing system ... and that the contact of two peoples is almost necessary before the spark of a new writing can spring	p 208
matter of a rationalization, and that the true underlying determination almost always leads us back to the sister, to the mommy	p 354
ALONE	21
the schizophrenic loses his patience and demands to be left alone. Other times he goes along with the whole game and	p 14
sessions, the first two of which comprise counterindications, the third alone constituting the ideal session in analysis. According to Type I	p 66
reproducing it as well, transmitting it rather than dying all alone, incestuous, homosexual, and a zombie. Thus the parental or familial	p 71
one must take other causes into account, but that he alone cannot do everything. Besides, he deals just enough with other	p 102
We only wanted peace and Innocence, and to be left alone to machine our little machines, O desiring-production. Of course pieces	p 114
continuous and germinal, but the other discontinuous and somatic, it alone being subjected to a succession of generations. (T. D. Lysenko	p 158
is not motivated by any idea of revenge, but is alone capable of grasping the subtle relationship between the sign engraved	p 189
of preventing commodities from introducing the decoding of flows that alone would be ruinous to the system under consideration. And in	p 220
basic. But the true axiomatic is elsewhere. (Leave the scientists alone to a certain point, let them create their own axiomatic	p 233
all levels of the process. On the one hand, it alone is capable of realizing capitalism's supreme goal, which is to	p 235
the absorption of overabundant resources. On the other hand, it alone doubles the capital and the flow of knowledge with a	p 235
completes the becoming-concrete so fully that, in another sense, it alone represents a veritable rupture with this becoming, a break with	p 252
object of reproduction. The point of view of the cycle alone is categorical and absolute, because it attains production as the	p 275
father, and the son too, the despot Oedipus. We are alone with our bad conscience and our boredom, our life where	p 308
reaches the unknown country, his own, the unknown land, which alone is created by his own work in progress, the Search	p 318
of this support, and finds itself reduced to testifying all alone for deterritorialization as a universal process. It is merely its	p 321
thrust aside the point of view of functional multiplicity that alone is economic. (Szondi situates the problem clearly: why two kinds	p 333

And the organizer is the social field of desire, which alone designates the zones of intensity, with all the beings that the detailed account by the ethnologist Turner, the Ndembu doctor alone has been able to treat Oedipus as an appearance, a	p 355
are always a result of the sociodesiring libidinal investments, which alone are primary; finally, that mental alienation refers directly to these	p 360
how it does not run the risk of dying all alone, but rather of making us die, by provoking to the	p 361
	p 373
ALONG	54
seeing. But a connection with another machine is always established, along a transverse path, so that one machine interrupts the current	p 6
and demands to be left alone. Other times he goes along with the whole game and even invents a few tricks	p 14
transitions and the becomings, the destinations of the subject developing along these particular vectors. Nothing here is representative; rather, it is	p 19
sum up this entire vital progression? Let us trace it along a first path (the shortest route): the points of disjunction	p 20
name in history is I ... The subject spreads itself out along the entire circumference of the circle, the center of which	p 21
be considered as a separation from reality; rather, they operate along lines that vary according to whatever aspect of them we	p 36
language, and establishes syntheses with others that are quite direct along transverse vectors, whereas the vectors between the basic	p 38
elements that	
of a code. It is an entire system of shuntings along certain tracks, and of selections by lot, that bring about	p 39
and diasporas, as Monakow put it: either a lesion spreads along fibers that link it to other regions and thus gives	p 40
seen nor a unity of the points of view, except along the transversal that the frantic passenger traces from one window	p 43
sexuality as production of desire so as to recast it along entirely different lines, making of it a dirty little secret	p 49
not an ego, but the drive that forms the desiring-machine along with it, and that enters into relationships of connection, disjunction	p 60
where no reference to the past is disclosable, it unfolds along a continuous thread, unable to allow itself any break.... Dreams	p 66
and departing becomes as easy as being born or dying. Along the way we struggle against other races, we destroy civilizations	p 85
possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder	p 88
whether this long	
a colonist whose disemboweled ghost perpetually appears before him, carrying along with it and tearing apart the memory of the mother	p 96
longer by interests. A form of social production and reproduction, along with its economic and financial mechanisms, its political formations,	p 104
and	
flows: desire is present wherever something flows and runs, carrying along with it interested subjects—but also drunken or slumbering	p 105
subjects	
obsessional cancellation), while in psychosis a regaining of reality appears along with the delirious reconstruction. The fact remains that Freud	p 123
never	
that characterize the machines of desire. It reorganizes them all along the lines of the universal castration that conditions the family	p 124
the family from what does not. It also cuts inwardly, along the lines of differentiation that form global persons: there's daddy	p 125
is going to retain, what it is going to direct along the dead-end roads leading to its own undifferentiated (the miasma	p 125
and as the movement of metaphysical production that carries desire along with it and reproduces it in a new Earth. The	p 131
The desert grows ... the sign is near. The schizo carries along the decoded flows, makes them traverse the desert of the	p 131
more artificial, societies more secret that they design and institute along the length of the wall, in the locales of perversion	p 135
connective, disjunctive, and conjunctive relations of each section are inscribed along with the other relations (thus, for example, the	p 145
coexistence or	
own disharmonies. What does Jeanne Favret mean when she shows, along with other ethnologists, that the persistence of a segmentary	p 152
organization	
into an unconscious reality, structural rights are invoked in vain—along with the necessary inadequation of attitudes and ideologies in relation	p 186
each element having its own particular force that is connoted along with that of the other, so as to perform the	p 203
sign a, which signifies water in Sumerian. An Akkadian comes along and asks his Sumerian master: what is this sign? The	p 208
the despot himself is the signifier of the voice that, along with the two signifieds, effects the overcoding of the whole	p 209
possible. What does Nietzsche mean, this man who dragged Caesar along with him as a despotic signifier, along with its two	p 215
who dragged Caesar along with him as a despotic signifier, along with its two signifieds, his sister and his mother, and	p 215
consideration. And in more recent examples, we have to go along with Wittfogel when he shows the degree to which modern	p 220
a machinic surplus value produced by constant capital, which develops along with automation and productivity, and which cannot be explained	p 232
by	
with the maintenance of a great quantity of obsolescent equipment, along with a great suspicion concerning machines and science. An	p 233
innovation	
It is a quasi point that analyses, through multiple overlappings, along a dimension that is normal to the network space, the	p 241
of castration, at the risk of restoring the entire signifier along with the law; and discovers the matrix of the figure	p 244
displace a relative immanent limit that will reconstitute itself further along; on whether controlling reterritorializations are added to the	p 247
processes of	
that they adore, and the schizophrenic figure that sweeps them along. We are thus entitled to maintain two conclusions that we	p 261
to Oedipus, where everyone now finds himself cornered and cut along the line that divides him into an individual subject of	p 265
Oedipus—find themselves contradicted by the breakup of the family along the lines of social exploitation and oppression. But it is	p 269
But one can also present this as a single line along which the different forms of socius, their planes and their	p 281
the desiring-machines. The desiring-machines take form and train their sights along a tangent of deterritorialization that traverses the	p 315
representative spheres, and	
of deterritorialization that traverses the representative spheres, and that runs along the body without organs. Leaving, escaping, but while	p 315
causing more	
sun, advance toward nothing. The wireless telegraph poles that run along the left side of the road, the barren trees that	p 317
other flows escaping control on all sides, and carrying us along. It should therefore be said that one can never go	p 321
are elements of the unconscious, and we cannot even go along with the image of the partial objects that their inventor	p 324
into exclusive molar configurations, it undoes the codes by unfolding along a molecular fiber that includes all the possible figures. Similarly	p 328
the repository of an all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path, perhaps you will cease pouring it out	p 334
of gregariousness, do not prevent the flight that carries them along, and they oppose to it the paranoid investment only as	p 341
of external financing and as a means of internal payment, along with the objective dissimulation that it comprises, essential to the	p 356
they do not adopt the same body. We can't go along with Maud Mannoni when she sees the first historical act	p 364
incommensurable with wages and profits, which marks at every step along the way the interior limits of capitalism, their perpetual	p 372
displacement	
ALONGSIDE	12
saying that the subject is produced as a mere residuum alongside the desiring-machines, or that he confuses himself with this third	p 17
on the desiring-machines; then the subject—produced as a residuum alongside the machine, as an appendix, or as a spare part	p 20
the residual break (coupure-rete) or residuum, which produces a subject alongside the machine, functioning as a part adjacent to the	p 40
machine	
that are peripheral. And if we discover such a totality alongside various separate parts, it is a whole of these particular	p 42
is a product, produced as nothing more than a part alongside other parts, which it neither unifies nor totalizes, though it	p 43
in its own particular place within the process of production, alongside the parts that it neither unifies nor totalizes. And when	p 43
unconscious investment of a fascist or reactionary type can exist alongside a conscious revolutionary investment. Inversely, it can	p 105
happen—rarely—that	
the juridical form will accompany the imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla,	p 213
Ulpian and	
see what we can do—and thereafter profit will flow alongside wages, side by side, reflux and afflux. An axiom will	p 238
in desire—with the residual subject off to the side, alongside the machine, around the entire periphery, a parasite of machines	p 285
value of code, and where the whole is itself produced alongside the parts, as a part apart or, as Butler would	p 287
is in fact produced as a whole, but a whole alongside the parts—a whole that does not unify or totalize	p 326
ALPHABET	5
on the body, constitutes a system of cruelty, a terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny in	p 145

respects is the type or genus of social inscription, its alphabet, its characteristics: the inscription on the socius is in fact inscription, but inscription itself, with its imprint of fire, its alphabet inscribed in bodies, and its blocks of debts. The soft is able to mark its figures, its phonetism, and its alphabet. Overcoding is the essence of the law, and the origin of daddy-mommy. Finally some relation to the outside! A whole alphabet, an entire axiomatic done with photos of mad people; this	p 184 p 188 p 212 p 290
ALPHABETICAL 2	
itself around a despotic signifier, so that a phonetic and alphabetical chain flows from it. Alphabetical writing is not for illiterates so that a phonetic and alphabetical chain flows from it. Alphabetical writing is not for illiterates, but by illiterates. It goes	p 208 p 208
ALPHABETS 2	
of them resemble, rather, a succession of characters from different alphabets in which an ideogram, a pictogram, a tiny image of within it not only an inscription with signs from different alphabets, but also various figures, plus one or several straws, and	p 39 p 40
ALPINE 1	
machine. Celestial machines, the stars or rainbows in the sky, alpine machines—all of them connected to those of his body	p 2
ALREADY 93	
remaining pocket of my coat receiving the stones that have already been handled, as each of the stones moves forward one and propagates itself in accordance with the organization of an already existing organization of production. The deliberate creation of lack as another text of Freud's, a later one, where Oedipus is already designated as the nuclear complex: A Child Is Being Beaten his work is, but senses too the poisons that have already filtered in. Everything would be fine if the economic problem this is the intense outcry of all of desiring-production. We already knew that the pervert resisted oedipalization: why should he surrender into a woman, and at its terminal point he is already the mother of a new humanity and can finally die this release, made possible by psychoanalysis, will be achieved, is already being achieved, outside it. We cannot, however, share either this the objective conditions for such a practice appear to be already present. Everything takes place as if Oedipus of itself had structure! As a famous predecessor said to these creatures, you've already made this into an old refrain. As for us, that a girl. Or rather, by simulating someone ... , etc. This was already true of the completely oriental art of the Roman Emperors be raised in a completely different manner, because it is already raised elsewhere for the schizo himself, outside the family? Are that underneath the mask and by means of it, it already invests the terminal forms and the specific higher states whose the beginning of the life of the child, it is already an altogether different undertaking that pierces the mask of Oedipus that, even in the case of worthy Oedipus, it was already a matter of politics. They are simply wrong in concluding is said to be pre-oedipal only to indicate that it already belongs to Oedipus as a referential axis, it is quite as in his feedings, his chains, and his meditations, is already caught up in an immediate desiring-production where the parents play solutions of sublimation). In any case the great man is already great because, for good or for evil, he has found psychoanalysis; for all Oedipus—Oedipus in and of itself—is already an application, in the strictest sense of the word. And an end to the interminable discourses of this nature discourses already in vogue in his Hegelian epoch. Alas, he was wrong born of an abstraction, it assumes the link to be already broken between man and nature, man and the world, so practical principles as directions for the cure. Thus we have already seen how the immanent criteria of desiring-production permitted a definition	p 3 p 28 p 58 p 65 p 67 p 77 p 81 p 82 p 83 p 87 p 89 p 91 p 92 p 98 p 99 p 100 p 102 p 103 p 106 p 107 p 110
the body without organs on which this recording is accomplished already exercises on its own account, as we have seen, a points in the opposite direction: the subjects of psychoanalysis arrive already oedipalized, they demand it, they want more. News flash: Stravinsky	p 120 p 121
Oedipus on the full body of the analyst. And that's already too much. But Oedipus takes shape in the family, not they are carrying us elsewhere or flowing back over us already. The paintings range over three periods. If the psychiatrist were Yet it has been a long time since Engels demonstrated, already apropos of Balzac, how an author is great because he machines. In its simplest, so-called manual forms, the technical machine already implies an acting, a transmitting, or even a driving element primitive territorial machine, with its immobile motor, the earth, is already a social machine, a megamachine, that codes the flows of a pure nomad does not exist; there is always and already an encampment where it is a matter of stocking—however in correspondence, united in a mutual embrace. And this is already the highly perverse activity of local groups who arrange marriages direct filiation, but always a socius waiting to bear down, already deducting and detaching. The flow deductions constitute a filiative stock the better it works, the American way. But this is already the point of view required—given a change of perspective reading of all history in terms of capitalism. It is already possible to see signs of classes in precapitalist societies. But in the filiative lines (although in another sense it is already there from time immemorial). Marcel Griaule describes how, among the vigilant memory, it is to the degree that they are already apprehended in an extensive sense that they certainly did not generation or an initial exchange, but there are always and already alliances, at the same time as the filiations are extended and its transgression ... In both instances, one takes as something already constituted what is in fact the emergence of an order between the two—incest, that slandered shallow stream—always crossed already or not yet crossed. For incest is like this motion the repressed, and from the prohibition to the prohibited, that already implies the whole paralogism of social repression. But why is We are moving too fast, acting as if Oedipus were already installed within the savage territorial machine. However, as Nietzsche says is our modern way of believing and of being pious. Already Geza Roheim proposed organizing primitives into a series of variables only secondarily to an image of the mother. We have already seen how the prohibition of incest referred, not to Oedipus reality. But, fourthly, this limit inhibited from the interior was already projected onto a primordial beginning, a mythical matrix as the later, at the level of an analysis of deliriums. But already, if it appears that Oedipus is an effect, this is and in relation to the primary repression that the latter already performs in the domain of desire—a relation that is an empty form, but rather because it is always and already a functioning machine, a desiring-machine and not an anorexic structure in relation to an ideal of exchange, or is it already given in the preconditions, included in the heterogeneity of the since it expresses the struggle with the old system, and already a glorious celibate machine, insofar as it exalts the triumph of primitive rankings, the mechanism of surplus value—all this already prefigured despotic formations and caste hierarchies. And how does one	p 121 p 132 p 133 p 141 p 142 p 148 p 149 p 149 p 151 p 153 p 155 p 155 p 157 p 161 p 161 p 162 p 166 p 171 p 173 p 176 p 179 p 184 p 186 p 187 p 193 p 195
we still on this side of the new alliance, or already beyond it, having fallen back, as it were, into a repressing function (la fonction refoulante). (That is what we have already seen in psychosis, where the intrusion of the complex into between pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment on the voice, at the same time as the despot into the latrines of the city. Wasn't it already the anus that detached the object on high and produced counter-vengeance. And yet Nietzsche says about them what he has already said about the primitive system: it was not in their no longer be content to overcode territorial elements that are already coded, it must invent specific codes for flows that are of relations within which the less developed concrete may have already realized itself before having posited the more manysided connection or	p 195 p 195 p 202 p 203 p 211 p 215 p 218 p 221
unity of the schiz and the flow. In this respect already the field of social immanence.. as revealed under the withdrawal capital. This implies diachronic encounters and countersectings such as one already sees for example in the early part of the nineteenth and to disintegrate, entering into multiple configurations whose possibilities were already the object of the typographical exercises of Mallarme—always passing	p 230 p 234 p 243
its derivatives, from the ancient City-State to the monarchic State, already found themselves in the presence of flows that were decoded But this transformation can only take place starting from an already conquered State that finds itself confronted by the same axiomatic are thus entitled to maintain two conclusions that we have already put forward and that seemed to stand mutually opposed. On the field itself, the form of social economic reproduction has already preformed the form of the material so as to engender extrapolation, and so on, that later belong to Oedipus, are already sketched out, but within a symbolic space where the object history, but in the singular sense in which capital is already this result. Fetishism, idols, images, and simulacra—here we have the second. For a determination of the social field is already invested in the second type of anxiety, namely, the rarity infantile experience, the mother's breast, and the familial structure is already a state of the breaks and the flows of the true that the child, through the mommy-territoriality and the daddy-law, already aims for the schizzes and the encoded or axiomated flows revolutionary tenor of a familial group with which he is already preparing his ruptures and his conformities. What a muddle, what first, statistical aggregates through which the unconscious is represented and already suffers psychic and social repression of its elementary productive forces	p 252 p 255 p 261 p 263 p 266 p 267 p 275 p 275 p 277 p 278 p 283
capable of fueling a revolutionary machine. (Here again, everything has already been said by Fourier, when he shows the two contrary	p 293

have you ever seen a child at play: how he already populates the technical social machines with his own desiring-machines, O fields and in the factory. That is what Miller, and already Lawrence, have to say against psychoanalysis (the living are not in competing with codes, adding a code to the codes already recognized, but in decoding in an absolute way, in eliciting does not add a code to all those that are already known. The signifying chain of the unconscious, Numen, is not Death is not desired, but what is desired is dead, already dead: images. Everything labors in death, everything wishes for death even anticipate it. (How many revolutionary groups as such are already in place for a co-option that will be carried out but structural, and concerns chains of phenomena that selection has already placed in a state of partial dependence (the Markov chains desiring-production. The moment it is preconsciously revolutionary, such a group already presents all the unconscious characteristics of a subjugated group: the	p 298 p 298 p 301 p 329 p 337 p 338 p 343 p 348
diverse situations that are nevertheless coexistent. A revolutionary group can already have reassumed the form of a subjugated group, yet be of a poor man taken in by bourgeois); Oedipus was already doing this when he claimed a low birth of servant the most undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated according to the prepersonal regime of partial	p 349 p 353 p 358
hand the libido invests persons and an ego, but is already caught up in a social production and social machines that again asserts its presence, where the turgid little boy has already plugged a desiring-machine into a social machine, short-circuiting the parents	p 358 p 358
to the family code. By that very fact, one has already substituted a familial causation or expression for social production, and to the established order: the pervert. After all, Oedipus was already an artificial sphere, O family! And the resistance to Oedipus had not displayed a taste for the socius of an already fascisizing libidinal investment. As machines of subjugation, the social machines does not suffice to say that the nineteenth century is already there in the middle of the fifteenth, since the same of the Byzantine code underneath which strange liberated flows were already circulating. We have seen this in the case of the but maintain it in an order of molar causality that already makes of the party a new form of sovereignty; and they are. revolutionary: they form desiring-machines for which they are already the index in their own regime, at the same time process of desiring-production, following its molecular lines of escape that already define the mechanic's task of the schizoanalyst. And the lines	p 361 p 363 p 364 p 369 p 369 p 378 p 381 p 382
the process of desiring-production, this process that is always and already complete as it proceeds, and as long as it proceeds	p 382
ALREADY-SIGNIFIED 1	
interpretation furnished by [the patient] can offer itself as an already-signified awaiting its meaning. For this reason interpretation is always retrospective	p 66
ALSACE 1	
Germans are fighting against the Slavs, and a girl defending Alsace against the French. At last he crosses the Aryan gradient	p 89
ALSO 157	
the existence of capital and the division of labor, but also the false consciousness that the capitalist being necessarily acquires, both coupling that takes place within the partial object-flow connective synthesis also has another form: product/producing. Producing is always something grafted onto	p 4 p 6
death is not without a model. For desire desires death also, because the full body of death is its motor, just of these disjunctive syntheses in Schreber's delirium in particular, but also in delirium as a general phenomenon. A process of decomposition necessarily discover Schreber's daddy beneath his superior God, and doubtless also his elder brother beneath his inferior God. At times the to say that Homo natura comes first. But we must also say, more accurately, that desiring-production is first and foremost social that cuts off not only the flow of milk but also the flow of air and sound; the penis that interrupts penis that interrupts not only the flow of urine but also the flow of sperm. Each associative flow must be seen which it is connected, but at the same time is also a flow itself, or the production of a flow, in life experience, of which the mother is only a part. Also we must not think that the machines themselves are proof to each of the different regions of the body, but also from the way in which the relations of each of not only an inscription with signs from different alphabets, but also various figures, plus one or several straws, and perhaps a polyvocality that is the code of desire. Every composition, and also every decomposition, uses mobile bricks as the basic unit. Diaschisis only a part that is peripheral to the machine, but also a part that is itself divided into parts that correspond of the unity of Balzac's creation, though his remark is also an apt description of his own oeuvre. In the literary ego, the object, and drives later in life, but they also constitute the original type of object relation between the ego the whole, of global persons, and of complete objects—and also, perhaps, because she is eager to avoid any sort of a questioning way: Nurse? ... As his analysis progressed . . . Dick had also discovered the wash-basin as symbolizing the mother's body, and he	p 8 p 13 p 14 p 33 p 36 p 36 p 36 p 37 p 38 p 40 p 40 p 40 p 42 p 44 p 45 p 45
to playing house, to playing only at being daddy-and-mommy. He also plays at being a magician, a cowboy, a cop or a referential axis not only for the pre-oedipal phases, but also for the para-oedipal varieties, and the exo-oedipal phenomena. The notion Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into motion by Freud, all history as that of Capital, with its enchanted, miraculated world. (Also at the beginning, said Marx, the first capitalists could not sodomized, while still alive, by the rays from heaven, but also that of being posthumously oedipalized by Freud. From the enormous evil, for having tortured so well. It's so bad, but also so good! Perhaps one will recall a sequence from the instructor, the teacher, is daddy, and the colonel too, and also the mother—when all the agents of social production and can communicate with the female part of a woman, but also with the male part of a woman, or with the nor who is who. And being parent or child is also accompanied by two other differentiations on the other sides of can be the greatest enemy in the paranoid inscription, but also the greatest friend in the miraculating inscription. In any case the Imaginary or the values of the Symbolic. It would also be necessary to heed Lacan's word of caution concerning the the principle of differentiation of deliriums and hallucinations. We are also of a mind to believe that everything commingles in these a family and an ego: I am Prado, I am also Prado's father. I venture to say that I am also also Prado's father. I venture to say that I am also Lesseps I wanted to give my Parisians, whom I love a new idea—that of a decent criminal. I am also Chambige—also a decent criminal. ... The unpleasant thing, and one idea—that of a decent criminal. I am also Chambige—also a decent criminal. ... The unpleasant thing, and one that nags which he passes: I am Louis XVII, but I am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII even the parents as the child imagines them. Such is also the case, and all the more so, for Lacan's disciples of others, but where the entirety of the extended family also would oscillate between the two poles of a healthy triangulation that is irreducible and nonclosed. We believe that this is also true in the case of the family-society relationship. There is had unconscious effects not only on the active militants, but also on those claiming to be neutral and to remain outside remain outside the affair, uninvolved in politics. The same could also be said with respect to apparently peaceful times: what a the beginning ... This argument may be explicitly formulated, but it also persists implicitly in theories that nevertheless refuse the viewpoint of into taking the same path (the children to come), and also since the first beginning is said to be pre-oedipal only the superego. On the other side there is the crowd, also defined oedipally, by means of parental images of a second unadapted neurotic stases that block desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where an established order is invested that produces more money? There are socioeconomic complexes that are also veritable complexes of the unconscious, and that communicate a voluptuous flows and runs, carrying along with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal	p 46 p 52 p 54 p 56 p 57 p 61 p 64 p 69 p 75 p 78 p 83 p 84 p 86 p 86 p 86 p 86 p 88 p 92 p 93 p 96 p 97 p 97 p 99 p 99 p 102 p 103
Oedipus saves us from Oedipus, it is our agony but also our ecstasy, depending on whether we live it neurotically or form of production exercises an essential repression of desiring-production, and also that desiring-production—a real desire—is potentially capable of demolishing	p 104 p 105
form. But what is a realdesire, since repression is also desired? How can we tell them apart? We demand the the service of social repression. What it bears on is also the object of social repression: desiring-production. But it in fact the recording surface of the socius, an agent that is also capable of acting on, of inscribing the recording surface of the schematic character of the distinction, for the rupture is also found in neurosis with the return of the repressed (hysterical Artaud, suspended from the ceiling of the sky), but it also redistributes these breaks in accordance with its own laws and	p 116 p 119 p 120 p 123 p 125

what belongs to the family from what does not. It also cuts inwardly, along the lines of differentiation that form global	p 125
expresses an effort to save the Oedipal genealogy, but it also expresses a free thrust of non-oedipal genealogy. Fantasies are never	p 126
demonstrating thereby that there is no psychoneurosis that is not also an actual neurosis—continues to present the actual factors as	p 127
which blocks not merely the roads prohibited by reality, but also those that reality leaves open and that the ego forbids	p 127
much further back—as if what was most actual was also the most primary, the shortest, the furthest removed. Jung presents	p 128
For here is the desert propagated by our world, and also the new earth, and the machine that hums, around which	p 131
all-too-closed minds.... Madness need not be all breakdown. It may also be breakthrough.... The person going through ego-loss or	p 131
transcendental experiences	
of desire (Van Gogh, the Man Suicided by Society), but also what it makes of literature when it opposes literature to	p 135
Still others, sickened by the utensility (l'ustensilité) of Oedipus, but also by the shoddiness and aestheticism of perversions, reach the wall	p 135
between neurosis and psychosis. The relationships of neurosis, psychosis, and also perversion depend on the situation of each one with	p 136
regard	
do we find enough innocence for generating universal history? Desiring-production also exists from the beginning: there is desiring-production	p 139
from the moment	
a word, universal history is not only retrospective, it is also contingent, singular, ironic, and critical. The earth is the primitive	p 140
merely the multiple and divided object of labor, it is also the unique, indivisible entity, the full body that falls back	p 140
to the social machines that condition and organize them, but also limit and inhibit their development. It will be necessary to	p 141
essentially open cycle where the socius acts on production, but also where production reacts on the socius. Marxists are right to	p 147
marriages; territorial tribal units of primary, secondary, and tertiary sections, also having their dominant roles and their alliances. The point of	p 152
favor of their abstract or fictional quantities. And isn't that also what Oedipus, the fear of incest, is about: the fear	p 153
inscription, the fantastic law, or the apparent objective movement; but also a magical agent or fetish, the quasi cause. It is	p 154
gemelleite), a separation of the sexes marked by circumcision, but also a recomposition of the body according to a new model	p 155
lost to her own family. But, as Levi-Strauss remarks, one also changes signs in passing from one generation to the next	p 156
included divisions and bisexual states. I am the son, and also my mother's brother and my sister's husband and my own	p 158
itself, and that in the Oedipal relation the mother is also the earth, and incest is an infinite renaissance. (He is	p 162
from the chain: something must pass through but something must also be blocked, and something must block and cause to pass	p 163
thefts perpetrated by the nephews in the uncle's house, but also, as Griaule says, the augmentation and fructification of the uncle's	p 163
these families the father, the mother, and the sister always also function as something other than father, mother, or sister. And	p 166
the opposite? Could it not be said that Oedipus is also a traditional norm—our own, to be exact? How can	p 171
Oedipus makes us speak in our own name, when one also goes on to say that its resolution teaches us the	p 171
offered not only an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension to this interpretation. On the side of	p 171
this last sense that Oedipus is a limit. This is also the case for desiring-production. But in fact this last sense	p 175
an exchange? And why is it necessary that the giver also be in the position of someone who has been robbed	p 185
developed in the system are not only physical objects, but also honors, responsibilities, privileges, seems to indicate a misunderstanding of the	p 187
of the effect of active speech on the body, but also of the reaction of the body insofar as it is	p 189
respective autonomy of the voice and the graphic action, and also from the autonomous eye that extracts pleasure from the event	p 191
own language. But this death that comes from without is also that which was rising from within: the general irreducibility of	p 195
respect: the dread of decoded flows—flows of production, but also mercantile flows (flux marchands) of exchange and commerce that might	p 197
dread of flows of desire that would resist coding, but also the establishment of a new inscription that overcodes, and that	p 199
writing in the largest sense of the term. He is also right in saying that, within writing in the narrow sense	p 202
the voice (supplementarity), and phonetism is never all-powerful, but has also always-already begun to labor and elaborate the mute signifier.	p 203
He	
writing as direct filiation. These two fundamental despotic categories are also the movement of graphism that, at one and the same	p 205
appraise; it is now the eye that suffers, although it also acquires other functions.) Or rather, we are unable to say	p 205
or a generalized slavery visited upon the masses. It has also been shown that two dimensions exist side by side in	p 207
signifier (value as the opposite of the coexisting terms, but also the concept as the opposite of the acoustic image). In	p 207
not only befalls the subjects of the State, but is also at work in the highest machinery of the apparatus. The	p 214
be that dog which wants to die? But that is also reborn from its ashes. For it is this whole constellation	p 215
from the order and the power (the new alliance), and also what repasses from filiation to alliance, what is taken up	p 219
celibate machines, a whole string of paranoiacs and perverts who also form part of our history's horizon and people our calendar	p 222
spiritualized. The hour of bad conscience draws nigh; it will also be the hour of the greatest cynicism, that repressed cruelty	p 222
despotic State with latency; they submerge the tyrant, but they also cause him to return in unexpected forms; they democratize him	p 223
and desire itself becomes the death instinct, latency, but it also passes over into these flows that carry the seeds of	p 223
the production for production's sake that generates surplus value, it also includes the realization of this surplus value: an unrealized surplus	p 235
periphery and in the appropriated zones of the center, but also because it engenders for its own part an enormous machinic	p 235
with a capital and an equivalent flow of stupidity that also effects an absorption and a realization, and that ensures the	p 235
ever widening capitalist reproduction process are joined, three segments that also define the three aspects of its immanence: (1) the one	p 237
the question: how does one come to desire strength while also desiring one's own impotence? How was such a social field	p 239
according to which graphism becomes aligned on the voice, but also overcodes it and induces a fictitious voice from on high	p 240
constitutes a decoded theory of language about which one can also say—an ambiguous tribute—that it is the only linguistics	p 243
bear on property, goods, and the means of production, but also on the organs of private man himself; the abstraction of	p 244
of private man himself; the abstraction of monetary quantities, but also the abstraction of the quantity of labor; the limitless nature	p 245
While decoding doubtless means understanding and translating a code, it also means destroying the code as such, assigning it an archaic	p 245
body of capital as a socius that is deterritorialized, but also a socius that is even more pitiless than any other	p 246
perversion or essential cynicism (the age of bad conscience is also the age of pure cynicism). But in point of fact	p 247
qualitative, and limited; because of these very characteristics, it is also extraeconomic, and by virtue of this fact engineers the couplings	p 248
this conjunction they would remain purely virtual; this conjunction is also the disjunction of the abstract quantity through which it becomes	p 249
only by pushing back and exorcising this limit. And it also has, yet does not have, interior limits: it has interior	p 250
Reich mean when he speaks of traditional bonds? The latter also belong to the historical process and bring us back to	p 257
attempt at economic and political reterritorialization. But the socialist State also has its own minorities, its own territorialities, which re-form	p 258
themselves	
order and in the fluxion of the decoded flows? But also that the difference in regime is greatest in the capitalist	p 262
from the standpoint of the alliances and the filiations, but also with respect to the despotic machine, which adds the relations	p 263
This placing of the family outside the social field is also its greatest social fortune. For it is the condition under	p 264
the decoded flows and reterritorializes the deterritorialized flows. We have also seen that capitalism finds in schizophrenia its own exterior limit	p 266
social field: the triangulation's cause. Whence the extreme importance—but also the indeterminate nature, the nondecidability—of the	p 268
argument advanced by	
Field Which comes first, the chicken or the egg—but also the father and the mother, or the child? Psychoanalysis acts	p 273
of a combinative apparatus (combinatoire) informing the flows. Such is also the case for the social field: its coding or its	p 276
and frontiers, causing deterritorialized flows of desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan,	p 278
and familialist	
and the other populated by molecular elements. But one can also present this as a single line along which the different	p 281
in the same way it functions has a meaning, and also a purpose, an intention. The desiring-machines on the contrary represent	p 288
the nature of their machinic choices, arrangements, and combinations. He also misses the real question of schizoanalysis: What drives your	p 290
own	
the sexuality of the two sexes. And must it not also be said that the phallus is not one sex, but	p 294
as a category of the most modern society. This is also the case for desire as abstract libido and as subjective	p 302
property do not at all affect this form). It is also the form of private property that constitutes the center of	p 303
the only one capable of pushing the soul out-of-doors, but also of summoning it back to its place. We are all	p 315
comprises all the types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and	p 316
psychoanalysis as	
merely the formal, absolute exercise that prepares for the conduct—also psychotic—of the worker trapped in the machine, with only	p 317
schizoanalysis must proceed as quickly as possible, but it can also proceed only with great patience, great care, by successively undoing	p 318
of a profoundly artificial nature in the perverted reterritorializations, but also in the psychotic reterritorializations of the hospital, or even the	p 321

true that every partial object emits a flow, it is also the case that this flow is associated with another partial the body without organs, which results in appropriation. The chain also implies another type of synthesis than the flows: it is aside his organs, to immobilize them, to silence them, but also, impelled by the working parts that work in an autonomous body without organs or the immobile motor, and there is also life that desires, by virtue of the working organs. There Thanatos was now the partner of Eros, for worse but also for better. Psychoanalysis becomes the training ground of a new death itself. And this neutralization, this turning against life, is also the last way in which a depressive and exhausted libido as there are two stomachs for the ruminant, there must also exist two abortions, two castrations for sick desire: once in much from a transcendent death-carrying agency, the despotic signifier, but also how it brought about this agency's effusion in the full limit becomes internal to capitalism, which continually reproduces it, and also continually occupies it as an internalized and displaced limit; precisely	p 324 p 327 p 329 p 329 p 332 p 333 p 334 p 335 p 337
of love other than that of his interest. This is also the case for the person who has no interest, and forces of desire that form them. But inversely, they are also continually closing up again, remodeling themselves in the image of as they are not merely capable of counteracting them, but also of coexisting with them in opposite modes. In the generation-gap around a form of torture originating in the Orient, but also in this very field he causes his neurosis to oscillate social or generic differences, instead of concluding that the mother also functions as something other than the mother, and gives rise evaluate social production in its pathogenic nature, but secondly, one also fails to understand the schizophrenic process in its relationship with forms of exploitation from the center to the periphery, but also multiplies enclaves of overpopulation in the center itself, and easily of all that has been believed. But the reverse is also true: capitalism is constantly escaping on all sides. Its productions to construct a new socius as full body; one must also pass to the other side of this social full body neurotic-Oedipal; the one abstract and nonfigurative , the other imaginary; but also the one really concrete, the other symbolic; the one machinic	p 346 p 349 p 350 p 353 p 355 p 361 p 373 p 375 p 377 p 381
ALTAR 1	
proclamation of his read out by the priest before the altar. As for the subaggregates themselves, the primitive territorial machines, they	p 199
ALTERNATIVE 10	
either/or claims to mark decisive choices between immutable terms (the alternative: either this or that), the schizophrenic either ... or ... or refers	p 12
cling to such flowers as these. In contrast to the alternative of the either/or exclusions, there is the either ... or ... or Russell is brought to mind by the double-bind situation: an alternative, an exclusive disjunction is defined in terms of a principle underlying wholes, and where the principle itself enters into the alternative (a completely different case from what happens when the disjunction	p 69 p 80 p 80
totality-unity acting as lacking. The disjunctions are subjected to the alternative of the undifferentiated or exclusion. The family is therefore introduced	p 120
But the error lies in having believed in the following alternative: either Oedipus is the product of the social repression-psychoic repression it second class. It is correct to say that the alternative is not between the market and economic planning, since planning itself. And in effect, how does one define the true alternative without assuming all these problems resolved beforehand? The immense accomplishment	p 177 p 256 p 256
discharge, mechanical relaxation). Reich thought he had. thus overcome the alternative between mechanism and vitalism, since these functions, mechanical and electrical	p 291
its parents do. We always fall back into the false alternative where Freud was led by Oedipus, and then confirmed in	p 354
ALTERNATIVES 1	
don't follow the lines of differentiation daddy-mommy-me, and the exclusive alternatives that delineate them, you will fall into the black night	p 78
ALTERS 1	
the other. At the beginning of Creative Evolution, Bergson completely alters the scope of the comparison by opening up both ends	p 96
ALTHOUGH 35	
result is always the same, no matter what the disjunctions. Although the organ-machines attach themselves to the body without organs, the aspects of the productivity or the activity of the child, although he later discerns in him a nonproductive stasis or an to a brother-in-law, receive my wife from a father-in-law. And although new stases or relapses are produced at this level, such even the three familial neuroses do not escape this use, although they suffer from no longer being capable of applying it impasse, is instead a common situation, oedipalizing par excellence. And although it would require formalization, the other type of non-sense spoken	p 15 p 37 p 71 p 76 p 79
wake nothing is left standing once they have passed through—although these destructions can be brought about, as we shall see a use that does not coincide with divisions between classes, although it is an incomparable weapon in the service of a must act quickly and soon. Incest, a slandered shallow stream. Although we can see social production's interest in such an operation measured against myths (and not against the units of production), although the measuring is done in two contrary directions. But what to speak here, he could talk about the first two, although they are in fact the most reasonable. The first canvases last rock, and castration as the cavern: the ultimate territoriality, although reduced to the analyst's couch, rather than the decoded flows social machine as a collective entity he is literally correct (although he limits its application to the barbarian despotic institution): If and the fragmented series of companions and cousins. No anality—although, or rather because, there is a collectively invested anus. What experienced a morbid and mournful foreboding of things to come, although what comes to them always comes from without, rushing in as supervening at a certain moment in the filiative lines (although in another sense it is already there from time immemorial that Levi-Strauss himself invokes the co-ordinates of a physical system, although he sees this as nothing more than a metaphor. In whole from which the mother as such is strangely excluded, although, depending on the circumstances, she can be more or less the ghost of his maternal grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal and must live with their maternal nothing else; sexual reproduction no longer passes through those points, although we rightly need your family to furnish a material that Oedipus). No matter, they say that the structure is there, although it has no existence whatever that is accessible to clinical that the problem, the point of departure, is indeed Oedipal, although the developments and the solutions are completely different from ours the tribes, daughters of the ethnologist, do not say Oedipus, although it is Oedipus who makes them speak. Roheim added that alliances derived from the lines of filiation and their relationships, although the lateral alliances and the blocks of debt condition the all these—in various ways—presuppose this first great hiatus, although they all claim to repel and to fill it. It incomprehensible to me they have pushed right into the capital, although it is a long way from the frontier. At any ability to appraise; it is now the eye that suffers, although it also acquires other functions.) Or rather, we are unable the scientific and technical worker takes on its full meaning. Although he has mastered a flow of knowledge, information, and training the father: the thing was settled a long time ago, although the news of the event is slow to reach us like, I will never come back to the same point, although it will be the same A topological knot where everything flows, is accompanied by a sign of necessarily extraeconomic power, although its causes and effects lie within the economy (for example difference in nature between the two types of machines persists, although they are both machines in the strict sense, without metaphor it all over again, that alienates it by reterritorializing it. Although they had a presentiment of the subjective nature of wealth simple operation, one that indeed readily lends itself to formalization, although it involves universal history. We have seen in what sense hand, the microunconscious presents no fewer arrangements, connections, and interactions, although these arrangements are of an original type; on the other	p 85 p 103 p 120 p 128 p 132 p 135 p 141 p 143 p 152 p 155 p 157 p 157 p 167 p 169 p 169 p 170 p 172 p 187 p 192 p 195 p 205 p 236 p 240 p 241 p 248 p 251 p 259 p 266 p 280
underground thread of the libido. Not geohistorical figures or statues, although our apprenticeship is more readily accomplished with these figures, with	p 352
ALTHUSSER 2	
a support and an agent of inscription. That is what Althusser and Balibar show so well: how juridical and political relations theater taken as the model of production. Even in Louis Althusser we are witness to the following operation: the discovery of	p 247 p 306
ALTOGETHER 13	

presented as a kind of invariant. But the question is altogether different: is there an equivalence between the productions of the of the life of the child, it is already an altogether different undertaking that pierces the mask of Oedipus, a different one sort or another that set in motion another journey altogether, stases that prepare for other breakthroughs, other movements where the psychoanalyst washes his hands of the world's iniquities.) In an altogether different direction, if we consider the idealist deviations of psychoanalysis	p 53 p 92 p 126 p 128
immobile motor gives way to a transcendent unity of an altogether different nature—the unity of the State; the full body entirely correct in saying that the Oedipus complex signifies something altogether different from itself, and that in the Oedipal relation the than it provokes this repression. But—and this is something altogether different—the general social repression-psychoic repression system gives rise to	p 146 p 162 p 172
were in a state of equilibrium. However, the problem is altogether different: it is a question of knowing if the disequilibrium but in relation to them. This new alliance is something altogether different from a treaty or a contract. What is suppressed lines of escape. But this is true in a way altogether different from what psychoanalysis believes it to be. The decoded a global and specific meaning. But it is another case altogether with the properly molecular chain: insofar as the body without constantly translating, constantly converting the death model into something else altogether, which is the experience of death. Converting the death that	p 187 p 195 p 315 p 328 p 330
theirs is an investment of desire whose nature—unconscious-libidinal—is altogether different, and is not simply explained by the conditioned profits	p 374
ALVEOUS 1	
with two nonsymmetrical faces, which creates in us an incurable alveous, and against which the analyst stumbles. The second is a	p 65
ALWAYS 199	
law or set of rules governing associations: one machine is always coupled with another. The productive synthesis, the production of production	p 5
in nature: and ... and then ... This is because there is always a flow-producing machine, and another machine connected to it that terms of seeing. But a connection with another machine is always established, along a transverse path, so that one machine interrupts object-flow connective synthesis also has another form: product/producing. Producing is always something grafted onto the product; and for that reason desiring-production	p 5 p 6 p 6
refers to the system of possible permutations between differences that always amount to the same as they shift and slide about shaky balance for the simple reason that the result is always the same, no matter what the disjunctions. Although the organ-machines fixed identity, wandering about over the body without organs, but always remaining peripheral to the desiring-machines, being defined by the share	p 12 p 15 p 16
vacuolized within a real that is natural and social. Desire always remains in close touch with the conditions of objective existence only when they are not functioning properly: the product is always an offshoot of production, implanting itself upon it like a is why technical machines are not an economic category, and always refer back to a socius or a social machine that deteritorialized socius. The prime function incumbent upon the socius, has always been to codify the flows of desire, to inscribe them to fit together, to interlock, with a number of pieces always left over. It is a schizoid work par excellence: it I was eight years old, and even before that, I always wondered who I was, what I was, and why I translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no longer function except behind the consulting-room	p 27 p 31 p 32 p 33 p 43 p 48 p 55
cases, but this is the famous nonexistent phase. Such is always the case with Freud. Something common to the two sexes field actually invested by the libido. Of course there is always something from the father or the mother that is taken the two types of groups are perpetually shifting, a subject-group always being threatened with subjugation, a subjugated group capable in certain	p 59 p 62 p 64
debt to infinity, by feeding an inexhaustible transference, and by always nursing new conflicts. We are astonished when we hear that an already-signified awaiting its meaning. For this reason interpretation is always retrospective, as the perceived meaning. So that was what this	p 64 p 66
coexisting degrees of what it reads, the sole problem is always one of allocation on a scale of intensities that assigns that structure and differentiate the three terms—or you will always bring one term into play as if it were one beyond the father, as if going beyond the father were always forbidden. This becomes even more clear when Freud elaborates the a crisis is a familial trinity insufficiently structured by faith: always the two poles in inverse proportion, Oedipus forever! How many as we spoke of identification. It expresses those nondecomposable distances always enveloped in the intensities that divide into one another while	p 68 p 79 p 80 p 82 p 87
Man I; When I seek out my most profound opposite, I always encounter my mother and my sister; to see myself related when considered in terms of its beginnings, a thing is always poorly judged because, in order to become apparent, it is crushing desiring-production, conditioning the patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely right in saying that	p 89 p 91 p 92
the primary functions and reestablish the characteristic or nuclear triangle—always a holy trinity, the means of access to a three-sided whole, of the world as of the living being, is always in the process of becoming, developing, coming into being or the family-society relationship. There is no Oedipal triangle: Oedipus is always open in an open social field. Oedipus opens to the and tearing apart the memory of the mother. It could always be said that these extreme situations of war trauma, of in it the various agents of the collectivity; rather, they always shatter into fragments that come into contact with these agents indeed keep the family from being an interior? There is always an uncle from America; a brother who went bad; an paranoia. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in order	p 94 p 96 p 96 p 96 p 97 p 97 p 98
an organizer nor a disorganizer. As for the response, it always comes from another direction. If there is indeed language (langage in the manner of a beyond. And since the beginning always proceeds by twos—this is even the necessary condition for been closed, and that the beyond and the afterward will always be interpreted in terms of Oedipus, in relation to Oedipus a role as agents of a special production or antiproduction, always grappling with other agents that they express all the less completely ideological beginning, for the sake of ideology. Oedipus is always and solely an aggregate of destination fabricated to meet the have seen that desiring-production was the limit of social production, always thwarted in the capitalist formation: the body without organs at that leads them to think of the analytic activity as always having to evolve within a familial microcosm, and they continue by virtue of nonbelief about which Nietzsche says: This violence always manifests the need for a belief, for a prop, for man and nature; a circular movement by which the unconscious, always remaining subject:: produces and reproduces itself. The unconscious does not	p 98 p 99 p 99 p 100 p 101 p 101 p 103 p 107 p 107
Indeed, in this sense we must say the unconscious has always been an orphan—that is, it has engendered itself in Oedipal illegitimate uses seemed to us to be multiform, but always to revolve around the same error, and to envelop theoretical of a segregation, constitutes an aggregate of departure that is always presupposed by Oedipus, even if in a totally implicit fashion be signified within the unary stroke of castration. It is always a point-sign of many dimensions, polyvocality as the basis for seen what remains common to Freud and Jung: the unconscious always measured against myths (and not against the units of production that the cause of the disorder, neurosis or psychosis, is always in desiring-production, in its relation to social production, in their depend on a state of forces that is changing, yet always actual and contemporary, within an oedipal desiring-production. Desiring-production has solely an	p 108 p 110 p 111 p 112 p 128 p 128 p 130
regressions are merely the effectuations of a virtuality that is always fulfilled as perfectly as it can be by virtue of the limit, the schiz, which maintained the production of desire always at the margins of social production, tangential and always repelled desire always at the margins of social production, tangential and always repelled. The schizo knows how to leave: he has made a social order. People are co-opted, not works, which will always come to awake a sleeping youth, and which never cease Oedipus is in fact literary before being psychoanalytic. There will always be a Breton against Artaud, a Goethe against Lenz, a specific ego with global persons—but group identifications that are always partial, following the compact, agglutinated series of ancestors, and the	p 130 p 131 p 131 p 133 p 134 p 143
nomadism. But a pure nomad does not exist; there is always and already an encampment where it is a matter of kill.) In short, as we shall see elsewhere, there is always a pervert who succeeds the paranoiac or accompanies him—sometimes of drifting with the flows and singing direct filiation, but always a socius waiting to bear down, already deducting and detaching state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionalized conflicts but conflicts that generate	p 148 p 148 p 149 p 150

shown precisely with regard to the segmentary system, which is always destined to reconstitute itself on its own ruins; and likewise	p 151
foreboding of things to come, although what comes to them always comes from without, rushing in through their opening. Perhaps it	p 152
permeability, nor in a relative closing or opening; these criteria always reveal themselves to be deceptive, eminently misleading. But the ranks	p 153
compatibility, with the axiomatic replacing the codes and incorporating them, always a contrario. 3 The Problem of Oedipus The full body	p 153
first generation or an initial exchange, but there are always and already alliances, at the same time as the filiations	p 157
strictly speaking, incest does not and cannot exist. We are always on this side of incest, in a series of intensities	p 160
can commit incest only after a series of substitutions that always moves us away from it, that is to say, with	p 160
boundary line between the two—Incest, that slandered shallow stream—always crossed already or not yet crossed. For incest is like	p 161
It is in this sense that we said we are always on this side of it or beyond. Our mothers and	p 161
body of the earth determined as the germen. It is always possible to use the term incest, as well as indifference	p 162
establish their own connections; through the man-woman disjunction, which is always the outcome of filiation, alliance places in connection	p 165
men from	
in these families the father, the mother, and the sister always also function as something other than father, mother, or sister	p 166
the level of the collective: an anarchy whose victim will always be the individual—with the exception of those who occupy	p 169
intentions. There or here, it's the same thing: Oedipus is always colonization pursued by other means, it is the interior colony	p 170
object of repression? Is it because incest is prohibited? We always fall back on this pale rationale: incest is desired because	p 172
allowing either side to leave the family or even Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal pole	p 174
indeed within capitalist society that the critique of Oedipus must always resume its point of departure and find again its point	p 175
the primitive codes. At the heart of primitive production one always finds oneself at 4+n, in the system of ancestors and	p 178
one sees that it never manages to begin; one is always brought to a halt well before 3+1, and if there	p 178
such a way that each member of the group is always on this side of or beyond, without ever occupying the	p 178
the profound difference between the two sorts of questions. Without always formulating it clearly, the ethnologists and the Hellenists think that	p 180
it does and by what is done with it. It always means the phallus or something similar, except that what it	p 180
never in a one-to-one relationship with what it means, but always has a multiplicity of referents, being always multivocal and polysemous	p 181
it means, but always has a multiplicity of referents, being always multivocal and polysemous. Analyzing the magical object buti among the	p 181
to that of desiring-machines. 5 Territorial Representation While representation is always a social and psychic repression of desiring-production,	p 184
it should be	
of desire—a relation that is essentially variable. There is always social repression (refoulement), but the apparatus of repression varies,	p 184
depending	
it is an empty form, but rather because it is always and already a functioning machine, a desiring-machine and not an	p 186
either a gentle creature or a raging beast. But we always rediscover the figures of this paranoiac and his pervers, the	p 193
or not, since throughout these vicissitudes the imperial formation is always defined by a certain type of code and inscription that	p 193
too terrible, too sudden. The death of the primitive system always comes from without; history is the history of contingencies and	p 195
the community from the outside long ago? It is not always easy to know if one is considering a primitive community	p 195
replaced the blocks of mobile and finite debts. There is always a monotheism on the horizon of despotism: the debt becomes	p 197
with the mother-queen. Incest goes by twos. The hero is always sitting astride two groups, the one where he leaves to	p 201
be established between pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment on the voice, at the	p 203
same	
formulas, things, and affects; connoting voices, graphic traces, and eyes, always in a polyvocal usage—a way of jumping that cannot	p 204
mean? In place of segments of the chain that are always detachable, a detached partial object on which the whole chain	p 206
chain of elements in relation to which the signified is always a signifier for another signifier, and a second time in	p 207
Ba of the phallus as voice. Hence something else is always at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as	p 210
inscription on the new full body. (Sade saw clearly this always royal role of incest.) The apparatus of social repression-psychic repression	p 210
sometimes barred, the same extended abstraction, a repressive machinery that always moves us away from the desiring-machines. For there	p 214
has never	
with respect to the concrete beginning. We know that myth always expresses a passage and a divergence (un ecart). The primitive	p 219
it is like an abstraction that belongs to another dimension, always at a remove and struck by latency, but that springs	p 220
history only provided it is not on the outside, but always off to the side, the cold monster that represents the	p 220
of desire. Desire—such is the operation that consists in always stamping the mark of the primordial Urstaat on the new	p 221
they democratize him, oligarchize him, segmentalize him, monarchize him, and always internalize and spiritualize him, while on the horizon	p 223
there is	
defined by a simple decoding of flows, and they are always compensated by residual forces or transformations of the State. Death	p 223
spaces to enter.) Decoded desires and desires for decoding have always existed; history is full of them. But we have just	p 224
engenders itself in this break of a break that is always displaced, in this unity of the schiz and the flow	p 230
itself and that it does not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical	p 231
phenomenon of	
that machines too work or produce value, that they have always worked, and that they work more and more in proportion	p 232
others—to such a degree that the automatic machine has always increasingly internalized them in its body or its structure as	p 233
the production of iron. In general, the introduction of innovations always tends to be delayed beyond the time scientifically necessary, until	p 234
in the large aggregates, to introduce lack where there is always too much, by effecting the absorption of overabundant resources. On	p 235
How much flexibility there is in the axiomatic of capitalism, always ready to widen its own limits so as to add	p 238
being perpetually in need of monetarization, as if it were always necessary to inject money into the economy from the outside	p 239
the signifier overcodes in its turn. There result diverse but always convergent consequences: the comparison of language to a game; the	p 242
were already the object of the typographical exercises of Mallarme—always passing underneath the signifier, filing through the wall: which	p 243
again	
the schizophrenic charges and energies into a world axiomatic that always opposes the revolutionary potential of decoded flows with new	p 246
interior	
of a great writer whose lexical and stylistic characteristics can always be computed by means of an electronic machine, or for	p 246
electronic machine, or for the discourse of madmen that can always be heard within the framework of a hospital, administrative, and	p 246
functions only by reproducing and widening these limits on an always vaster scale. The strength of capitalism indeed resides in the	p 250
fact that its axiomatic is never saturated, that it is always capable of adding a new axiom to the previous ones	p 250
or your labor capacity, the rest is not important, we'll always find a place for you within the expanded limits of	p 251
class, for the unions, and so on. But it is always prepared to add more axioms, it adds axioms for many	p 253
limit, to exceed and displace its interior limits, and to always effect breaks of breaks, then the socialist movement seems necessarily	p 255
of just such a conquest of the State apparatus has always been and remains problematical. A supposedly socialist State implies a	p 255
getting round the break by continuing its veritable mole work, always effecting breaks of breaks that allowed it to integrate into	p 256
of the interests and the process of their realization. Reich always comes back to us with his innocent standards, claiming the	p 257
the first aspect capitalism is continually surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy	p 259
which overthrows every	
overcome only provided they are reproduced on a wider scale (always more reterritorialization—local, world-wide, planetary). That is why the	p 259
law	
falling tendency—that is, limits never reached because they are always surpassed and always reproduced—has seemed to us to have	p 260
is, limits never reached because they are always surpassed and always reproduced—has seemed to us to have as a corollary	p 260
permeates and crushes desire? And what is this death that always rises from within, but that must arrive from without—and	p 262
to all of capitalism's efforts at social reterritorialization. Oedipus was always the displaced limit for every social formation, since it is	p 266
can be a myth, a tragedy, or a dream: it always expresses the displacement of the limit.) Oedipus would be nothing	p 267
outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always rises up and finds its nourishment—what is called	p 270
being	
us to postulate a primacy of the father, but an always relative and hypothetical primacy that carried us to infinity, barring	p 274
of sexuality as a cyclical movement by which the unconscious, always remaining subject, reproduces itself. There is, then, no longer any	p 276
In all respects the family is never determining, but is always determined, first as a stimulus of departure, then as an	p 276
frontiers, causing deterritorialized flows of desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and	p 278
familialist territorialities	
associated waves and particles, associative flows and partial objects, inducing—always at a distance—transverse connections, inclusive	p 287
disjunctions, and polyvocal conjunctions	
reproduction and its objects (defined familiarly or genetically), it is always the unconscious that produces itself in a cyclical orphan movement	p 290

AMBITIONS	1	
god but a human being like yourself, with worries, defects, ambitions, frailties, that he is not the repository of an all-encompassing		p 334
AMBITIOUS	1	
fear of being bewitched, and his would-be heir, intelligent and ambitious, does not exercise the power; the actual chief is not		p 167
AMBIVALENCE	2	
alienated in myth or tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several different things must be distinguished		p 301
Oedipus, just as narcissism has no Narcissus. Such is the ambivalence that traverses psychoanalysis, and that extends beyond the specific problem		p 305
AMBROSE	1	
of the world shall be the Third Eye. Now, Brother Ambrose, just what did I mean by that? What could I		p 298
AMBULANCE	1	
with your eyes being led away by policemen to an ambulance with your eyes with the pancreas removed with your eyes		p 279
AMENABLE	1	
a work was viewed as a machine, producing certain effects, amenable to a certain use. Malcolm Lowry says of his work		p 109
AMERICA	3	
from being an interior? There is always an uncle from America; a brother who went bad; an aunt who took off		p 97
so. The neurotic impasse again closes—the daddy-mommy of oedipalization, America, the return to the native land—or else the perversion		p 133
who later finds himself immersed in dreams of a Great America, and then in search of his Breton ancestors of the		p 277
AMERICAN	7	
the other pole. In accord with a suggestion of Freud's, American society—the industrial society with anonymous management and vanishing personal		p 80
down, the more it schizophrenizes, the better it works, the American way. But this is already the point of view required		p 151
functions in modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the shadow of Oriental despotism.		p 207
Ferdinand de Saussure		
the only kind there is. (Later this will be the American meaning of frontiers: something to go beyond, limits to cross		p 224
end, if not with the basic research projects of the American army, which brings us back to preparations for war and		p 236
Breton ancestors of the superior race. Isn't the destiny of American literature that of crossing limits and frontiers, causing deterritorialized flows		p 277
familial reference. What does one see, in fact, in the American familialist studies pursued by antipsychiatrists? Completely ordinary families		p 360
are baptized		
AMERICANS	2	
bad. We have to keep going back further. To the Americans? To the First International? To the secret Committee? To the		p 55
the Greeks had discovered in their own way what the Americans rediscovered after the New Deal: that heavy taxes are good		p 197
AMID	7	
outdoors, on the other hand, he is in the mountains, amid falling snowflakes, with other gods or without any gods at		p 2
what he has escaped from, why set him back down amid problems that are no longer problems to him, why mock		p 23
dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance of production; making all of desire teeter		p 28
and		
Parts In desiring-machines everything functions at the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short		p 42
circuits		
of these conditions upon the process itself (feedback). It is amid partial objects and within the nonfamilial relations of desiring-production that		p 48
of groups and individuals into the system. Not only lack amid overabundance, but stupidity in the midst of knowledge and science		p 236
their paths, their zones of presence, and their own syntheses, amid the large accumulations that fill the preconscious, and that delegate		p 338
AMIN	2	
displacement belongs essentially to the deterritorialization of capitalism. As Samir Amin has shown, the process of deterritorialization here		p 231
goes from the		
there one?—To withdraw from the world market, as Samir Amin advises Third World countries to do, in a curious revival		p 239
AMINO	1	
the same phenomenon in the particular language of their science: ... amino acids are assimilated individually into the cell, and then are		p 44
AMMA	2	
and diminution. The father is in no way absent. But Amma, the father and genitor, is himself a high intensive part		p 158
the sister, and to whom he becomes united by replacing Amma. In short, a whole world of ambiguous signs, included divisions		p 158
AMNESIA	1	
found in neurosis with the return of the repressed (hysterical amnesia, obsessional cancellation), while in psychosis a regaining of reality		p 123
appears		
AMNIOTIC	1	
even the menstrual flow that carries away the seed unfecund. Amniotic fluid spilling out of the sac and kidney stones; flowing		p 5
AMONG	27	
least slip his body into such machines as one part among the others. Lenz has projected himself back to a time		p 2
to maintain, on the one hand, that the child lives among partial objects, and that on the other hand he conceives		p 47
raised arm—but it comes furtively to occupy a place among the collective agents. The terms of Oedipus do not form		p 62
prior to the prohibitions that found them, and they differentiate among these global persons and in relation to the ego. So		p 78
mind of its own members or its psychotic member. (And among all the members, who is the real psychotic?) With his		p 95
matrimonial regimes where no difference in filiation can be inferred among the corresponding groups. In many analyses, the stress has been		p 146
I have been unable to find anything of that nature among the Mru ... Everyone behaves as if he were ignorant of		p 148
of marrying, and of feeding oneself. (Clastres shows well how, among the Guayaki, the connection between the hunters and the living		p 148
respective paths of the gifts and counter-gifts on the surface. Among the Kula, the circulation of necklaces and bracelets comes to		p 149
is already there from time immemorial). Marcel Griaule describes how, among the Dogons, something is produced at a certain moment, at		p 155
to demand its due. Löffler writes of a specific case: Among the Mru, the patrilineal model predominates over the matrilineal tradition		p 164
Victor Turner gives a remarkable example of such a cure among the Ndembu. The example is the more striking—to our		p 167
and other flows. Analyzing the symbolism of the forked branch among the Ndembu, Victor Turner shows that the names given to		p 181
what is said about the thing) is only one element among others, and is less important than the operative use (what		p 181

being always multivocal and polysemous. Analyzing the magical object buti among the Kukuya of the Congo, Pierre Bonnafe shows how it the respective differential values of these elements in the relationships among themselves. In vain will the comparison of language (language) to	p 181 p 207
city-states, feudalism, capitalism, and socialism. It is not one formation among others, nor is it the transition from one formation to determining only if the despotic State were one concrete formation among others, to be treated comparatively. But the despotic State is commercial capital or by financial capital—these being merely flows among other flows and elements among other elements—but rather by capital—these being merely flows among other flows and elements among other elements—but rather by industrial capital. Doubtless the merchant	p 219 p 220 p 226 p 226
constituted by value—i.e., by the system of relations among ultimate elements of the signifier; but apart from the fact object of codes is therefore to establish necessarily indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply	p 242 p 247
rise to it in the first place. We have distinguished among three social machines corresponding to the savage, the barbarian, and those who think they are standing straight and at ease, among stable things. They know nothing of this immense flight that the remedies invoked are no more than a sincere corroboration among parents, a recognition of the real persons, a discovery of decoded, and now only refer to the relations they entertain among themselves, and with one another. A horizontal or transverse organization nonpossession and nonwealth, in the words of Bernard Schmitt, who among modern economists has for us the incomparable advantage of offering	p 261 p 341 p 360 p 369 p 374
AMOROUS 1	
under the effect of a primary homosexuality. Thus the antiexchangist amorous machine encountered by Joyce in Exiles, and by Klossowski in	p 186
AMORPHOUS 3	
connected, and interrupted flows it sets up a counterflow of amorphous, undifferentiated fluid. In order to resist using words composed of substance or its support, inasmuch as the latter is an amorphous continuum. The electric flow can be considered as the realization as we have seen, it can be produced as the amorphous fluid of antiproduction, just as it can be produced as	p 9 p 240 p 326
AMOUNT 9	
be such that all the disjunctive syntheses between the two amount to the same on the slippery surface. Whereas the either/or to the system of possible permutations between differences that always amount to the same as they shift and slide about. As We are not saying that Oedipus and castration do not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't or ... or of the combinations and permutations where the differences amount to the same without ceasing to be differences. We are because, in the current state of affairs, this would still amount to leading the historical and political content of the delirium or in the desiring-creativity. (To a certain extent, didn't this amount to a reintroduction of the error or the illusion?) The father's being so distant with me and from the small amount of affection shown me by my mother. So I decided love has to do with proteins and society. This would amount to reviving yet once more the old attempts at liquidating and roles confronting other roles and other functions. Does this amount to saying that the parents have no unconscious role as	p 12 p 12 p 67 p 70 p 89 p 119 p 121 p 291 p 355
AMOUNTS 12	
But to render religion unconscious, or the unconscious religious, still amounts to injecting something religious into the unconscious. (And what would it is the problem of identifications. And if getting well amounts to getting oedipalized, we can easily understand the outbursts of an entirely different nature, processes that are endowed with what amounts to an indifference with regard to the stimulus. Doubtless one or not dead, the father dead or not dead, it amounts to the same thing, since the same psychic repression (refoulement) is it that to affirm or deny such a being amounts to the same thing, or to live it or kill codable or noncodable. The germinal flow is such that it amounts to the same to say that everything would pass or in relation to the power of the creditor). Or—what amounts to the same thing—surplus value here is determined as the individual fantasy the nature of group fantasies. Or, what amounts to the same thing, to push the simulacrum to the the father is first in relation to the child really amounts to saying that the investment of desire is in the lies in the passive nature of the syntheses, or—what amounts to the same thing—in the indirect nature of the from the model to the experience, is what schizophrenizing death amounts to, the exercise of the desiring-machines (which is their very and which are neither Oedipal nor pre-oedipal since it all amounts to the same thing, but innocently anoedipal, and which give	p 58 p 91 p 92 p 106 p 108 p 163 p 248 p 271 p 275 p 324 p 331 p 366
AMUSEMENT 1	
able to savor the irony of this situation with more amusement than we can extract from it. The laugh's on us	p 131
AMUSES 1	
person instead, if I happen to remember to. If it amuses them. And it won't make one bit of difference. And	p 23
AMUSING 1	
compromised. If a society is identical with its structures—an amusing hypothesis—then yes, desire threatens its very being. It is	p 116
AN 1091	
by other machines, with all the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one produces a the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one produces a flow that the other interrupts	p 1 p 1
functions: its possessor is uncertain as to whether it is an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma possessor is uncertain as to whether it is an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence	p 1
all handymen: each with his little machines. For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has	p 1
memory is correct? It is often thought that Oedipus is an easy subject to deal with, something perfectly obvious, a given rowboat, and on a picnic in the midst of nature: an infernal machine is being assembled. Under the skin the body machine is being assembled. Under the skin the body is an over-heated factory, and outside, the invalid shines, the poles of schizophrenia. What the schizophrenic experiences, both as an individual and as a member of the human species, is both of itself and of the supposedly fixed elements within an over-all process. For the real truth of the matter—the even the stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree into his body, a and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree into his body, a breast into his constitutes a cycle whose relationship to desire is that of an immanent principle. That is why desiring-production is the principal concern term: it must not be viewed as a goal or an end in itself, nor must it be confused with an end in itself, nor must it be confused with an infinite perpetuation of itself. Putting an end to the process it be confused with an infinite perpetuation of itself. Putting an end to the process or prolonging it indefinitely—which, strictly institutions: a limp rag forced into autistic behavior, produced as an entirely separate and independent entity. D. H. Lawrence says of a striking confirmation of this principle, since by taking such an approach they deny that there is any such thing as more to it, the table having become more and more an accumulation, less and less a table It was not intended as a table, but as some freak piece of furniture, an unfamiliar instrument ... for which there was no purpose. A dehumanized new and different patterns or configurations; and as a consequence, an indifference toward the act of producing and toward the product The satisfaction the handyman experiences when he plugs something into an electric socket or diverts a stream of water can scarcely identity that constitutes a third term in the linear series: an enormous undifferentiated object. Everything stops dead for a moment, everything over the surface of a full body. Desiring-machines make us an organism; but at the very heart of this production, within some other sort of organization, or no organization at all. An incomprehensible, absolutely rigid stasis in the very midst of process	p 3 p 3 p 3 p 3 p 4 p 4 p 4 p 5 p 5 p 5 p 5 p 5 p 6 p 6 p 6 p 7 p 7 p 7 p 8 p 8

organs. The body without organs is not the proof of an original nothingness, nor is it what remains of a lost
nothing whatsoever to do with the body itself, or with an image of the body. It is the body without an
an image of the body. It is the body without an image. This imageless, organless body, the nonproductive, exists right there
is the fact that it couples production with antiproduction, with an element of antiproduction, 2 The Body without Organs An apparent
with an element of antiproduction, 2 The Body without Organs An apparent conflict arises between desiring-machines and the body without
organs
has no need of organs / the body is never an organism / organisms are the enemies of the body. Merely
body without organs repels them, since it experiences them as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk
But in and of itself the paranoid machine is merely an avatar of the desiring-machines: it is a result of the
the forms of social production, like those of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction
coupled with the
production, like those of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction coupled with the
process, a full body
true consciousness of a false movement, a true perception of an apparent objective movement, a true perception of the movement that
that of the earth or the despot, a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are
characteristic
who makes them jingle as he starts toward his opponent. An attraction-machine now takes the place, or may take the place
in particular. But the essential thing is the establishment of an enchanted recording or inscribing surface that arrogates to itself all
without organs as so many points of disjunction, between which an entire network of new syntheses is now woven, marking the
the sole thing that is divine is the nature of an energy of disjunctions. Schreber's divine is inseparable from the disjunctions
empires; later empires of a superior God, and those of an inferior God. Freud stresses the importance of these disjunctive syntheses
The code of delirium or of desire proves to have an extraordinary fluidity. It might be said that the schizophrenic passes
continues nonetheless to be without organs and does not become an organism in the ordinary sense of the word. It remains
everywhere a reward in the form of a becoming or an avatar, being born of the states that it consumes and
in the paranoid machine of primary repression, gave way to an attraction in the miraculating machine. But the opposition between attraction
the fullest, like a cry suspended between life and death, an intense feeling of transition, states of pure, naked intensity stripped
hear) and the basic phenomenon of delirium (I think . . .) presuppose an I feel at an even deeper level, which gives hallucinations
phenomenon of delirium (I think . . .) presuppose an I feel at an even deeper level, which gives hallucinations their object and thought
which gives hallucinations their object and thought delirium its content—an I feel that I am becoming a woman, that I
the opposition of the forces of attraction and repulsion produces an open series of intensive elements, all of them positive, that
of intensive elements, all of them positive, that are never an expression of the final equilibrium of a system, but consist
the final equilibrium of a system, but consist, rather, of an unlimited number of stationary, metastable states through which a subject
becoming a woman and many other things as well, following an endless circle of eternal return. The breasts on the judge's
on his body without organs. The body without organs is an egg: it is crisscrossed with axes and thresholds, with latitudes
the subject—produced as a residuum alongside the machine, as an appendix, or as a spare part adjacent to the machine
such is the nature of the violent oscillations that overwhelm an individual so long as he seeks only his own center
him, it is because each one of them corresponds to an individual other than the one he believes himself to be
point of view of the unlocatable center. As a result, an identity is essentially fortuitous, and a series of individualities must
is, rather, a parody of the process of recollection of an event: a single actor will play the whole of it
in the paranoid forms of schizophrenia, it does not constitute an autonomous sphere, for it depends on the functioning and the
he explained a large part of delirium in turn as an effect of automatism; as for the rest of it, the
and space-time or being-in-the-world (Binswanger). The first of these is an explanatory concept that supposedly locates the specific
dysfunction or primary
locates the specific dysfunction or primary deficiency. The second is an ideational concept indicating the specific nature of the effect of
world, the detachment from reality, accompanied by a relative or an absolute predominance of [the schizophrenic's] inner life. The third
concept
off from reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance. The question as to how to
deal analytically
substituted for the units of production of the unconscious; and an unconscious that was capable of nothing but expressing itself—in
sampled him once as a dissociated ego, another time as an ego cut off from the world, and yet again—most
off from the world, and yet again—most temptingly—as an ego that had not ceased to be, who was there
if the process is halted, or if it is made an end and a goal in itself, or if it is
mental state of the schizophrenic who has made himself into an artificial person through autism, schizophrenia is the process of the
as a rupture or intrusion, having nothing to do with an imaginary relationship with the ego; rather, it is a relationship
place desire on the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon
look upon it as primarily a lack: a lack of an object, a lack of the real object. It is true
aware that the real object can be produced only by an external causality and external mechanisms; nonetheless this knowledge does not
of desire to create its own object—if only in an unreal, hallucinatory, or delirious form—or from representing this causality
object, its very nature as a real entity depends upon an essence of lack that produces the fantasized object. Desire thus
that the real object that desire lacks is related to an extrinsic natural or social production, whereas desire intrinsically produces an
an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that functions as a double of reality, as
a study of gadgets and markets, in the form of an utterly dreary and dull psychoanalysis of the object: psychoanalytic studies
when the fantasy is interpreted in depth, not simply as an object, but as a specific machine that brings desire itself
same time it intensifies the lack by making it absolute: an incurable insufficiency of being, an inability-to-be that is life itself
lack by making it absolute: an incurable insufficiency of being, an inability-to-be that is life itself. Hence the presentation of desire
be the basis of the productivity of desire (theory of an underlying support). In a word, when the theoretician reduces desiring-production
in accordance with the following line of argument: there is an object that desire feels the lack of; hence the world
vacuoles, and propagates itself in accordance with the organization of an already existing organization of production. The deliberate creation
of lack
class. This involves deliberately organizing wants and needs (manque) amid an abundance of production; making all of desire teeter and fall
the family triangle on the other, we are engaging in an enjoyable pastime, but the mechanisms of money remain totally unaffected
ignorance or illusion on the part of the masses as an explanation of fascism, and demands an explanation that will take
of the masses as an explanation of fascism, and demands an explanation that will take their desires into account, an explanation
demands an explanation that will take their desires into account, an explanation formulated in terms of desire: no, the masses were
forms. The fact there is massive social repression that has an enormous effect on desiring-production in no way vitiates our principle
Hence in group fantasy the libido may invest all of an existing social field, including the latter's most repressive forms; or
appropriate them, this parallelism was in no way meant as an exhaustive description of the relationship between the two systems of
when they are not functioning properly: the product is always an offshoot of production, implanting itself upon it like a graft
interfere with the reproductive function of technical machines by introducing an element of dysfunction. Arman's charred violins, for instance,
or Cesar's
of critical paranoia assures the explosion of a desiring-machine within an object of social production. But even earlier, Ravel preferred to
The artist stores up his treasures so as to create an immediate explosion, and that is why, to his way of
some later stage). That is why technical machines are not an economic category, and always refer back to a socius or
A technical machine is therefore not a cause but merely an index of a general form of social production: thus there
factor here, depending on whether it is the result of an internal process or of an extrinsic condition (and thus affects
it is the result of an internal process or of an extrinsic condition (and thus affects the role of the death
Homo historia comes first. The body without organs is not an original primordial entity that later projects itself into different sorts
for the very notion of a code, it has created an axiomatic of abstract quantities that keeps moving further and further
say is that capitalism, through its process of production, produces an awesome schizophrenic accumulation of energy or charge, against which
it
points of departure. Between the two there is nothing but an ongoing process of becoming that is the becoming of reality
flow of sperm. Each associative flow must be seen as an ideal thing, an endless flux, flowing from something not unlike
Each associative flow must be seen as an ideal thing, an endless flux, flowing from something not unlike the immense thigh
they are produced each year as a sample taken from an infinite series that theoretically has one and only one origin
continuity: it presupposes or defines what it cuts into as an ideal continuity. This is because, as we have seen, every
machine is a machine of a machine. The machine produces an interruption of the flow only insofar as it is connected

flow. And doubtless this second machine in turn is really an interruption or break, too. But it is such only in provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that enables him to breathe electrical feeding machine, a car-machine that enables him to breathe, an anal machine that lights up. There are very few examples of desiring-production, and the way in which breaking down constitutes an integral part of the functioning, or the way in which functioning, or the way in which the cutting off is an integral part of mechanical connections. Doubtless there are those who although he later discerns in him a nonproductive stasis or an attitude of total withdrawal. Hence there is first of all withdrawal. Hence there is first of all, according to Bettelheim, an autonomous reaction to the total life experience, of which the to produce the child-machine? How has the process turned into an end in itself? Or how has the child become the is nonetheless still a part. But the machine remains desire, an investment of desire whose history unfolds, by way of the each of the regions with all the others are recorded. An organ may have connections that associate it with several different code resembles not so much a language as a jargon, an open-ended, polyvocal formation. The nature of the signs within it rather, a succession of characters from different alphabets in which an ideogram, a pictogram, a tiny image of an elephant passing in which an ideogram, a pictogram, a tiny image of an elephant passing by, or a rising sun may suddenly make phenomena demonstrate the surplus value of a code. It is an entire system of shuntings along certain tracks, and of selections being composed of heterogeneous elements: containing within it not only an inscription with signs from different alphabets, but also various figures

bricks as so many immobile units for the construction of an imperial Great Wall of China. But the schizo continually detaches with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy that

fills up the body without organs in the space of an instant. This is what allows Lacan to postulate and describe is what allows Lacan to postulate and describe in detail an interplay of elements that is more machinic than etymological: parere the other breaks, the subjective break is not at all an indication of a lack or need (manque), but on the is because breaks or interruptions are not the result of an analysis; rather, in and of themselves, they are syntheses. Syntheses for desiring-production: desiring-production is pure multiplicity, that is to say, an affirmation that is irreducible to any sort of unity. We myth of the existence of fragments that, like pieces of an antique statue, are merely waiting for the last one to the unity of Balzac's creation, though his remark is also an apt description of his own oeuvre. In the literary machine are produced as asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which

schizoid attitude.) For the rigors of the law are only an apparent expression of the protest of the One, whereas their parts, which it neither unifies nor totalizes, though it has an effect on these other parts simply because it establishes aberrant considered as a totality derived from the parts, or as an original totality from which the parts emanate, or as a drives and their objects to progress in the direction of an integrated whole, any more than there is an original totality direction of an integrated whole, any more than there is an original totality from which they can be derived. Melanie Klein and frustration), and of mechanisms of expression (good or bad)—an approach that forces her to adopt an idealist conception of good or bad—an approach that forces her to adopt an idealist conception of the partial object. She does not relate schizoparanoïd partial objects are related to a whole, either to an original whole that has existed earlier in a primary phase the wash-basin as symbolizing the mother's body, and he displayed an extraordinary dread of being wetted with water. Say that it's and through social (and metaphysical) relations, in the form of an analytic afterward; or else that these relations bring into play for which sexuality has merely served as the symbol of an anagogical beyond. It was their disagreement on this particular point of the house he lives in. He looks intently at an electrical outlet, he moves his body about like a machine he uses one of his legs as though it were an oar, he goes into the kitchen, into the study, he desiring-machine connected to the baby's mouth, and is experienced as an object providing a nonpersonal flow of milk, be it copious very first days of his life, he immediately begins having an amazing nonfamilial experience that psychoanalysis has completely failed to take rather a relation in the sense of a report or an account, an inscription within the over-all process of inscription, within relation in the sense of a report or an account, an inscription within the over-all process of inscription, within the Numen to do with these questions. And we are guilty of an error when we confuse the fact that this question is of the unconscious itself, and the collective mechanisms that have an immediate bearing on the unconscious: in particular, the entire interplay desiring-machines, and the body without organs. For the unconscious is an orphan, and produces itself within the identity of nature and of production, and when the cycle discovers its independence from an indefinite parental regression. To quote Artaud once again: I got desiring-machines within history. Neither social relations nor metaphysical relations constitute an afterward or a beyond. The role of such relations must

by taking the path that it has, psychoanalysis is reviving an age-old tendency to humble us, to demean us, and to of instincts hammering at the solidity of the family as an institution and at its most archaic symbols. Hence, instead of at its most archaic symbols. Hence, instead of participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking for each subject of either sex, he takes into consideration an intensive series of instincts, affects, and relations that link the link, can be obscured in a grandparental constellation, either because an accumulation of three generations is deemed necessary in order to deemed necessary in order to produce a psychotic, or because an even more direct mechanism of intervention by the grandparents in between the Imaginary and the Symbolic permits the emergence of an Oedipal structure as a system of positions and functions that totally superficial and petty, as if it applied solely to an imaginary Oedipus and aimed at the role of parental figures Imaginary? We in no way claim to be taking up an endeavor such as Malinowski's, showing that the figures vary according of invariant. But the question is altogether different: is there an equivalence between the productions of the unconscious and this invariant mistake, throughout all its variations and modalities; the strain of an endless repression? What we are calling into question is the the description as well of a spontaneous infantile sexuality of an endogenous nature. It is as if Freud never managed to theory of the cure. The productive unconscious makes way for an unconscious that knows only how to express itself—express itself taken into account? Groddeck remained more faithful than Freud to an autoproduct of the unconscious in the coextension of man and wanting at all costs to restore a little order there, an order made classical owing to the ancient Greek theater. For a theater, a scene and its staging. And not even an avant-garde theater, such as existed in Freud's day (Wedekind), but keep their importance, but are subordinated to the forms of an expressive unconscious and no longer to the formations of the the psychoanalyst can't ignore them. He tends therefore to maintain an attitude of denial: all of that is surely true, but to assign as cause of the malady—even if only an occasional cause—an outburst of homosexual libido directed at Dr cause of the malady—even if only an occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's person. But even allow the possibility of a question to subsist concerning an alien being, a being placed above man and nature: he existence of God—since he has attained those regions of an autoproduct of the unconscious where the unconscious is no less less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of the first argument would lead us to a himself posited the whole of social and metaphysical relations as an afterward or a beyond that desire was incapable of investing analytical transformation of desire, or is signified by it in an anagogical symbolization. Let us consider another text of Freud's, a and resolution. The imperialism of Oedipus is founded here on an absence. After all, of the three supposed phases of the exclusive series to emanate, to which it attributes a goal, an origin, and a path of resignation. The contrary should be the body without organs, with—as its sole subject—not an ego, but the drive that forms the desiring-machine along with What does belief applied to the unconscious signify? What is an unconscious that no longer does anything but believe, rather than the enormous inertia which the law communicates to institutions in an established order. As Nietzsche says; churches, armies, States—which of

goods imposes its rule on desire through the intermediary of an ego whose fictional unity is guaranteed by the goods themselves sense, a la Fourier, it is most assuredly not as an ideal model, but as revolutionary action and passion. In his by discovering how social production and relations of production are an institution of desire, and how affects or drives form part contradicts itself by reproducing a debt to infinity, by feeding an inexhaustible transference, and by always nursing new conflicts. We are problem is particularly practical and concrete. Does this story have an ending? Can an analysis be ended, can the process of practical and concrete. Does this story have an ending? Can an analysis be ended, can the process of analysis be terminated preventive purpose? A great beauty animates this text of Freud's: an undefined something that is hopeless, disenchanted, tired, and at the mature ego, the contract, the pact between the analyst and an ego that is normal in spite of everything ... Except that there are qualitative factors in the desiring-economy that indeed present an obstacle to treatment, and Freud reproaches himself for not having

the rock with two nonsymmetrical faces, which creates in us an incurable alveous, and against which the analyst stumbles. The second to see in this remark of Freud's nothing more than an observation of detail, a mere anecdote. In fact, it concerns thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an obsessional form), here the session is dominated by an

extreme	
of an obsessional form), here the session is dominated by an extreme mobility of representations of all sorts, ... the language is	p 66
Every interpretation furnished by [the patient] can offer itself as an already-signified awaiting its meaning. For this reason interpretation is	p 66
always	
as effects or countereffects of his method. For castration as an analyzable state—or nonanalyzable; the ultimate rock—is the effect	p 66
desert. But what remains, once we learn that resistances of an hysterical or an obsessional form bear witness to the anoedipal	p 67
remains, once we learn that resistances of an hysterical or an obsessional form bear witness to the anoedipal quality of the	p 67
that let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious that lets itself be expressed; connective	p 67
syntheses that let	
specific use; disjunctive syntheses that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that let themselves be	p 67
taken	
the example of homosexuality—though it is something more than an example. We noted how, in Proust, the famous pages of	p 68
communication following a transversal that runs through the whole work; an immense flow that each partial object produces and cuts again	p 69
time, any milieu, any school. Such is the case in an illustrative passage, the first kiss given Albertine. Albertine's face is	p 69
fully aware of it, and finally we are transsexual in an elemental, molecular sense. That is why Proust, the first to	p 70
first, desire at the same time receives a fixed subject, an ego specified according to a given sex, and complete objects	p 70
as global persons. The complexity and the foundations of such an operation appear more distinctly if we consider the mutual reactions	p 70
to take as wife someone other than my sister, and an obligation to keep my sister for someone else; I must	p 71
the synthesis of recording extends into a conjugal use, or an alliance use, of the connective syntheses of production: a regime	p 71
difference in regime becomes apparent each time a society permits an infantile stage of sexual promiscuity to subsist, where everything is	p 72
We are told that partial objects are caught up in an intuition of precocious totality, just as the ego is caught	p 72
precocious totality, just as the ego is caught up in an intuition of unity that precedes its fulfillment. (Even in Melanie	p 72
introducing lack into desire, in situating and specifying persons and an ego under one aspect or another of its absence, and	p 72
under one aspect or another of its absence, and imposing an exclusive direction on the disjunction of the sexes. Such is	p 72
the detached complete object, from which global persons derive by an assigning of lack. For example, in the capitalist code and	p 73
regard to them? We do not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration	p 74
We do not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as	p 74
there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete objects, global	p 74
images, and	
a stage that must be surmounted in the direction of an evolutive integration (toward the depressive position under the reign of	p 74
is in fact a consequence of Oedipus: far from being an obstacle to treatment encountered from without, it is a product	p 74
to do with pre-oedipal stages that would still revolve around an Oedipal axis, but rather with the existence and the nature	p 74
axis, but rather with the existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal	p 74
castration	
with the existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the	p 74
breaks-flows of	
nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of	p 74
desiring-production do not let themselves	
short, the familial triangulation represents the minimum condition under which an ego takes on the co-ordinates that differentiate it at one	p 75
The action characteristic of Oedipal recording is the introduction of an exclusive, restrictive, and negative use of the disjunctive synthesis. We	p 76
teaches us a singular extra-Oedipal lesson, and reveals to us an unknown force of the disjunctive synthesis, an immanent use that	p 76
reveals to us an unknown force of the disjunctive synthesis, an immanent use that would no longer be exclusive or restrictive	p 76
exclusive and restrictive use of the disjunctive synthesis, he substitutes an affirmative use. He is and remains in disjunction: he does	p 76
elaboration; instead, he affirms it through a continuous overflight spanning an indivisible distance. He is not simply bisexual, or between the	p 76
is trans-alive/dead, trans-parent/child. He does not reduce two contraries to an identity of the same; he affirms their distance as that	p 77
being so well preserved, but a partition came crashing down—an event that will liberate a space where Molloy and Moran	p 77
exclusions and restrictions that derive from the disjunctive syllogism, with an antichrist who is the prince of modifications, determining instead	p 77
the	
go beyond the negative disjunctions of the derived reality, in an original reality of Man-God, but rather of an inclusive disjunction	p 77
reality, in an original reality of Man-God, but rather of an inclusive disjunction that carries out the synthesis itself in drifting	p 77
am a clown of God; I am Apis. I am an Egyptian. I am a red Indian. I am a Negro	p 77
between the whole of the differentiations that it imposes and an undifferentiated (un indifférencie) that it presupposes. Oedipus informs us: if	p 78
the body without organs and in the unconscious that remains an orphan (yes, I was ...); rather, they designate global persons who	p 78
by Russell is brought to mind by the double-bind situation: an alternative, an exclusive disjunction is defined in terms of a	p 80
is brought to mind by the double-bind situation: an alternative, an exclusive disjunction is defined in terms of a principle which	p 80
sense that Oedipus should be presented as a series, or an oscillation between two poles: the neurotic identification, and the internalization	p 80
double impasse. And if a schizo is produced here as an entity, this occurs for the simple reason that there is	p 80
dangerous, it must prepare the way for the rediscovery of an equivalent to parental authority, it must cause us to pass	p 80
to replace the high priests. The first profound example of an analysis of double bind, in this sense, can be found	p 81
illnesses under the influence of Oedipus. It sometimes happens that an analyst becomes fed up with this myth that is the	p 81
psychoanalysis. We believe, on the contrary, in the possibility of an internal reversal that would make the analytic machine into an	p 82
an internal reversal that would make the analytic machine into an indispensable part of the revolutionary machinery. What is more, the	p 82
maximum, depending on whether it is regarded as tending toward an undifferentiated value of its variable images, or toward the force	p 82
predecessor said to these creatures, you've already made this into an old refrain. As for us, that is why we were	p 83
the heart of the structural equilibrium in the manner of an infernal machine, the desiring-machine. Then a second generation of disciples	p 83
lack into the series of desire on which it imposed an exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless	p 83
have seen how the body without organs was in fact an egg, crisscrossed with axes, banded with zones, localized with areas	p 84
no more a metaphor than before when we spoke of an egg, and of what takes place in and on it	p 84
local variations of potentials. There is no reason to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the	p 84
nomadic subject passes. Here it is not a case of an hallucinatory experience nor of a delirious mode of thought, but	p 84
threshold while destroying the factitious unity of a family and an ego: I am Prado, I am also Prado's father. I	p 86
world, growing desert: a solitary machine hums on the beach, an atomic factory installed in the desert. But if the body	p 86
body without organs is indeed this desert, it is as an indivisible, nondecomposable distance over which the schizo glides in order	p 87
by being Jones. He is a girl only by being an old man who is miming or simulating the girl. Or	p 87
the girl. Or rather, by being someone who is simulating an old man simulating a girl. Or rather, by simulating someone	p 87
order to become the Real and its artifice. To seize an intensive real as produced in the coextension of nature and	p 87
schizophrenic is closest to the beating heart of reality, to an intense point identical with the production of the real, and	p 87
bring us back again to families and refer us to an event or a structural determination inside the family itself? Or	p 89
for example, that fascists are mere paranoiacs. This would be an error precisely because, in the current state of affairs, this	p 89
the historical and political content of the delirium back to an internal familial determination. And what is even more disturbing to	p 89
as to reveal in the crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoiac delirium as related	p 89
role. It is obvious that they do. But is this an initial role as symbolic organizer (or symbolic disorganizer) from which	p 90
historical delirium would derive, as so many glittering reflections in an imaginary mirror? Is the trinitary formula for the schizo—which	p 91
treats the analyst as one of the family, then as an ally of the police. Is the schizophrenic sick and cut	p 91
we can see that it makes use of masks in an entirely different manner, and that underneath the mask and by	p 91
or stimuli of varying, vague import that trigger processes of an entirely different nature, processes that are endowed with what amounts	p 91
different nature, processes that are endowed with what amounts to an indifference with regard to the stimulus. Doubtless one can believe	p 92
the Oedipal inductor—is a real organizer. But believing is an operation of a conscious or preconscious nature, an extrinsic perception	p 92
believing is an operation of a conscious or preconscious nature, an extrinsic perception rather than an operation of the unconscious upon	p 92
a conscious or preconscious nature, an extrinsic perception rather than an operation of the unconscious upon itself. From the beginning of	p 92
beginning of the life of the child, it is already an altogether different undertaking that pierces the mask of Oedipus, a	p 92
his theory of the primal fantasy, of the traces of an archaic heredity, and the endogenous sources of the superego, Freud	p 92
prematurity? Worse yet: it is clear that by invoking such an a priori one does not by any means abandon familialism	p 92
places within the workings of the unconscious, as inductors of an indifferent nature, yet the role of organizer continues to be	p 92
Oedipus by making it reign over the extensive order of an expanded family, where not only each person would combine to	p 93
The problem of the cure then becomes rather similar to an operation of differential calculus, where one proceeds by way of	p 94

positions of psychoanalysis concerning sexuality, despite the formal conservation of an analytic vocabulary. A veritable regression in favor of a taxonomy p 94

extension is ever present, conforming to the double impasse of an extended Oedipus, just as much in the diagnostic of pathogenic family as a matrix, or better still as a microcosm, an expressive milieu that provides its own justifications, and that—however p 94
example he may say that his mind is controlled by an electrical machine or by men from outer space. These constructions p 95
patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an identity in nature between social alienation and mental p 95
alienation, must

deserves further consideration. Likening the living to a microcosm is an ancient platitude. But if the living organism was thought to p 95
to the fact that it was or tended to be an isolated system, naturally closed: the comparison between microcosm and macrocosm p 95
There is no Oedipal triangle: Oedipus is always open in an open social field. Oedipus opens to the four winds, to p 96
4+n). A poorly closed triangle, a porous or seeping triangle, an exploded triangle from which the flows of desire escape in p 96
he first asks himself if he has to deal with an unconscious guilt complex following on the death of the mother p 96
the family is never a microcosm in the sense of an autonomous figure, even when inscribed in a larger circle that p 97
and their distribution that indeed keep the family from being an interior? There is always an uncle from America; a brother p 97
keep the family from being an interior? There is always an uncle from America; a brother who went bad; an aunt p 97
always an uncle from America; a brother who went bad; an aunt who took off with a military man; a cousin p 97
out of work, bankrupt, or a victim of the Crash; an anarchist grandfather; a grandmother in the hospital, crazy or senile p 97
the contrary, because it proposes to demonstrate the existence of an unconscious libidinal investment of sociohistorical production, distinct p 98
from the conscious

wrong in saying that, far from being the author of an intimate work, he goes further than the proponents of a p 98
the world. There is no signifying chain without a Chinaman, an Arab, and a black who drop in to trouble the p 98
is a stimulus—but a stimulus that is qualitatively indifferent, an inductor that is neither an organizer nor a disorganizer. As p 98
stimulus that is qualitatively indifferent, an inductor that is neither an organizer nor a disorganizer. As for the response, it always p 98
it contented itself with understanding the response by starting from an expressive symbolism that was still familial, instead of interpreting it p 99
symbolism that was still familial, instead of interpreting it in an unconscious system of production as such (analytical economy). The great p 99
factor of his obsession. For inadmissible reasons, the existence of an infantile sexuality is denied; but for hardly more admissible reasons p 100
his chains, and his meditations, is already caught up in an immediate desiring-production where the parents play the role of partial p 100
that outflanks them on all sides, and places desire in an immediate relationship with a historical and social reality. It is p 100
of the family on the other. This operation is called an application. It is as if a tablecloth were being folded p 101
for the sake of ideology. Oedipus is always and solely an aggregate of destination fabricated to meet the requirements of an p 101
an aggregate of destination fabricated to meet the requirements of an aggregate of departure constituted by a social formation. It can p 101
be made of Oedipus? Nor is it a case of an ambiguous dimension of applied psychoanalysis; for all Oedipus—Oedipus in p 103
for all Oedipus—Oedipus in and of itself—is already an application, in the strictest sense of the word. And when p 103
to the rock of castration presented as the locus of an untenable truth that is irreducible: they closet themselves in a p 103
and the formation of this field. There is no more an individual Oedipus than there is an individual fantasy. Oedipus is p 103
There is no more an individual Oedipus than there is an individual fantasy. Oedipus is a means of integration into the p 103
at prearranged impasses. Oedipus also flourishes in subjugated groups, where an established order is invested through the group's own p 103
repressive forms

that depend on the determinations of the subjugated group as an aggregate of departure and on their libidinal investment (from the p 103
does not coincide with divisions between classes, although it is an incomparable weapon in the service of a dominating class: it p 103
is not reduced to the familial tie except by presupposing an enormous archaism, an incarnation of the race in person or p 104
to the familial tie except by presupposing an enormous archaism, an incarnation of the race in person or in spirit: yes p 104
you. It is not a question of ideology. There is an unconscious libidinal investment of the social field that coexists, but p 104
were fooled, the masses have been fooled. It is not an ideological problem, a problem of failing to recognize, or of p 104
problem of failing to recognize, or of being subject to, an illusion. It is a problem of desire, and desire is p 104
the subject, individual or collective, who desires. These investments of an unconscious nature can ensure the general submission to a p 104
dominant

All this happens, not in ideology, but well beneath it. An unconscious investment of a fascist or reactionary type can exist p 105
beast, a Negro. There again it is a question of an intense potential for investment and counterinvestment in the unconscious. Oedipus p 105
So it's ... !, or the meditation of Igitur on race, in an essential relationship with madness. 6 A Recapitulation of the Three p 106
the father, the death of God, and wants to put an end to the interminable discourses of this nature discourses already p 106
the unconscious being ignorant of time, conserving its objects like an Egyptian tomb. But that is not at all what Nietzsche p 106
which is to say a materialist reduction of Oedipus as an ideological form. It is not a matter of saying that p 107
of the father is like that of God: born of an abstraction, it assumes the link to be already broken between p 107
generation of bodies is in the service of sexuality as an autoproduction of the unconscious. Sexuality does not represent a premium p 108
this sense we must say the unconscious has always been an orphan—that is, it has engendered itself in the identity p 108
splendid gifts of civilization in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the individual learns p 108
to live the

machines? A tractable gear is greased, or on the contrary an infernal machine is made ready. What are the connections, what p 109
to explore a transcendental unconscious, rather than a metaphysical one; an unconscious that is material rather than ideological; p 109
schizophrenic rather than

than imaginary; real rather than symbolic; machinic rather than structural—an unconscious, finally, that is molecular, microphysical, and p 109
micrological rather than

paralogism of extrapolation that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on the whole p 110
operation: the

on which the entire chain thereafter seemed to depend, assigning an element of lack to each position of desire, fusing desire p 110
freed the elements of the chain. In the second place, an inclusive or nonrestrictive use of the disjunctive syntheses is in p 110
religious, etc., and that, by means of a segregation, constitutes an aggregate of departure that is always presupposed by Oedipus, even p 111
moment that constitutes the aggregate of destination by means of an application. Whence the third paralogism, the paralogism of application, p 111
which

law, and signifier. It is one and the same error, an idealism that forms a pious conception of the unconscious. And p 111
of a combinative apparatus (une combinatoire) that makes of lack an empty position and no longer a deprivation, that turns the p 111
of a belief too sure of itself? Would it be an exaggeration to say that in the unconscious there is necessarily p 112
and of a different type, than in the consciousness of an heir, a soldier, or a Chief of State? The unconscious p 112
understands only daddy and mommy, we must substitute a malevolent, an openly malevolent activity: your Oedipus is a fucking drag, keep p 112
would feel as out of place with his theater as an actress from the Comedie-Francaise in a factory, a priest from p 113
in a factory, a priest from the Middle Ages on an assembly line. We must set up units of production, plug p 113
question: does psychic repression bear upon the Oedipus complex as an adequate expression of the unconscious? Must we even follow p 113
Freud

the chain, the parents are there as ordinary stimuli of an indifferent nature that trigger the becoming of adventures, of races p 114
it ever be suspected that the law discredits—and has an interest in discrediting and disgracing—the person it presumes to p 114
not a state of desire and the drives, it is an idea, nothing but an idea that repression inspires in us p 115
desire and the drives, it is an idea, nothing but an idea that repression inspires in us concerning desire; not even p 115
inspires in us concerning desire; not even a compromise, but an idea in the service of repression, its propaganda, or its p 115
they have any reason to be. They are nevertheless in an intimate relationship with psychic repression, but in a different manner p 116
obstacle to the establishment of society, as the partisans of an exchangeist conception claim. We have seen that there were other p 116
being compromised. If a society is identical with its structures—an amusing hypothesis—then yes, desire threatens its very being. It p 116
to circulate that do not let themselves be stocked within an established order. Desire does not want revolution, it is revolutionary p 116
with the result that a social form of production exercises an essential repression of desiring-production, and also that desiring-production—a p 116
real

turning point in Freud, from the moment that he gave an autonomous value to psychic repression as a condition of culture p 117
a primary anxiety that supposedly touches off psychic repression in an endogenous fashion. Consider the 1908 article on civilized sexual p 117
morality

its becoming. As if we could reproach someone for having an ambiguous relationship with psychoanalysis, without first mentioning that p 117
psychoanalysis owes

such that the desire moving within it simply coincided with an economic rationality; as to the reactionary mass investments, they seemed p 119

object of social repression: desiring-production. But it in fact implies an original double operation: the repressive social formation delegates its power p 119

double operation: the repressive social formation delegates its power to an agent of psychic repression, and correlatively the repressed desire is p 119

whole of psychoanalysis goes astray. And the interest of such an operation, from the point of view of social production, becomes stream. Although we can see social production's interest in such an operation, it is less clear what makes this operation possible p 120

at its disposal, on the recording surface of the socius, an agent that is also capable of acting on, of inscribing p 120

acting on, of inscribing the recording surface of desire. Such an agent exists: the family. It belongs essentially to the recording p 120

into the production of desire and will perform a displacement, an unparalleled repression of desire commencing with the earliest age of p 120

in this sense, as we have seen, that Oedipus is an application, and the family a delegated agent. Even by application p 122

difficult for a child to live and experience himself as an angle, Cet enfant it nest pas la, it nest qu'un p 122

the patient manifested a strong hatred for her mother and an incestuous desire for her father, but under conditions of reality p 122

dropped this simple distinction. And it seems important that, following an original path, Freud encounters again an idea dear to traditional p 123

seems important that, following an original path, Freud encounters again an idea dear to traditional psychiatry: that madness is fundamentally linked p 123

and dissolves into itself, testifying to its incapacity to be an organizer. Once this is admitted, it is enough to measure p 123

criterion, Oedipus—to obtain the loss-of-reality effect. This is not an abstract operation: an Oedipal organization is imposed on the psychotic p 123

obtain the loss-of-reality effect. This is not an abstract operation: an Oedipal organization is imposed on the psychotic, though for the p 123

organization in the psychotic, in his very body. It is an exercise in naked flesh, in the depths of the soul p 123

schizo would not be ill within the Oedipus complex, from an Oedipus arising all the more in his hallucinated consciousness as p 123

the interruption of the journey? Hence another possible formulation of an inverse relationship: there would be something like two groups, the p 124

family's second function. The family is at the same time an anus that retains, a voice that resounds, and a mouth p 125

that the simple opposition between the two groups is inadequate, an opposition that would allow one to define neurosis as an p 125

an opposition that would allow one to define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is p 125

to define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is not even enough to state that p 125

of the triangle reach its limit? A familial romance expresses an effort to save the Oedipal genealogy, but it also expresses p 126

question must be posed. It would be inaccurate to maintain an Oedipal interpretation for the neuroses, and to reserve an extra-oedipal p 126

maintain an Oedipal interpretation for the neuroses, and to reserve an extra-oedipal explanation for the psychoses. There are not two groups p 126

thereby that there is no psychoneurosis that is not also an actual neurosis—continues to present the actual factors as acting p 127

not saying anything different from this when they remark that an actual deprivation or frustration cannot be experienced except in the p 127

or frustration cannot be experienced except in the midst of an older internal qualitative conflict, which blocks not merely the roads p 127

is conceived in a totally exterior privative fashion (which is an impossibility), or it descends into an internal qualitative conflict that p 128

privative fashion (which is an impossibility), or it descends into an internal qualitative conflict that is necessarily understood in relation to p 128

the psychoanalyst washes his hands of the world's iniquities.) In an altogether different direction, if we consider the idealist deviations of p 128

consider the idealist deviations of psychoanalysis, we see in them an interesting attempt at giving the actual factors a status other p 128

about as two concerns were found to be linked in an apparent paradox, for example in lung: the concern for curtailing p 128

as well as being archaic factors infinitely older and from an order of time which is not that of the infantile p 128

rights of the Ideal, and does not cease to be an afterward except by becoming a beyond, which must be signified p 128

does it matter, after all, if morality or religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds p 128

analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or religion? We maintain p 128

does not arise after Oedipus, it in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the contrary, it p 129

of desiring-production is formed, beginning with early childhood, or as an effect of the psychic and social repression imposed on p 129

desiring-production

always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual existence; progressions and p 130

regressions are merely the effectuations of

his body.... It is a question of the recognition of an unconscious desire, and not of this desire's satisfaction. Recognizing the p 130

of desire this position of desire, this Sign refers to an order of real and actual productivity that is not to p 130

and actual productivity that is not to be confused with an indirect or symbolic satisfaction, and that, in its stops as p 130

we call psychosis the process itself, or on the contrary, an interruption of the process (and what type of interruption?). Schizophrenia p 130

is not true madness. The madness of our patients is an artifact of the destruction wreaked on them by us and p 132

is here something ageless, and that comes to us from an eternal future, or flees toward it. The canvas turns in p 132

pierced by a hole, a lake, a flame, a tornado, an explosion. The themes of the preceding paintings are to be p 132

of the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated more between its p 133

long time since Engels demonstrated, already apropos of Balzac, how an author is great because he cannot prevent himself from tracing p 133

a process and not a goal, a production and not an expression. Here again, oedipalization is one of the most important p 133

the most important factors in the reduction of literature to an object of consumption conforming to the established order, and incapable p 133

and as if they were not demonstrating for our benefit an eminently psychotic and revolutionary means of escape. It is correct p 134

of escape. It is correct to measure established literature against an Oedipal psychoanalysis, for this literature deploys a form of superego p 134

but to be translated and reduced. He makes at least an economic error, an error in tact, and does not spread p 134

translated and reduced. He makes at least an economic error, an error in tact, and does not spread his values. Artaud p 134

that is to say, any literature that takes itself as an end or sets ends for itself, instead of being a p 134

is a sellout. The only literature is that which places an explosive device in its package, fabricating a counterfeit currency, causing p 134

Artaud's language is that of a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated: therefore in all respects p 135

the contrary

perversions, reach the wall and rebound against it, sometimes with an extreme violence. Then they become immobile, silent, they retreat to p 135

turn about within the triangle, sometimes it takes itself as an end-in-itself, other times it continues on in the void and p 136

body without organs and desiring-production—under the conditions determined by an apparently victorious capitalism, where do we find p 139

enough innocence for

on the basis of decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities in the form of money. Capitalism p 139

its simplest, so-called manual forms, the technical machine already implies an acting, a transmitting, or even a driving element that is p 141

them with their machines, and integrate them, internalize them in an institutional model at every stage of action, transmission, and motricity p 141

a machine, irrespective of any metaphor, inasmuch as it exhibits an immobile motor and undertakes a variety of interventions: flows are p 141

the socius and attached to it. A mask is such an institution of organs. Initiation societies compose the pieces of a p 142

repels or attracts them: vaginas riveted on the woman's body, an immense penis shared by the men, an independent anus that p 142

the woman's body, an immense penis shared by the men, an independent anus that assigns itself a body without anus. A p 142

uterine mother-father of a frantic anality, whose child is only an angle, this kind of covering eternally hanging on something that p 143

the self. The whole of Oedipus is anal and implies an individual overinvestment of the organ to compensate for its collective p 143

the making of Oedipus? The structure—that is to say, an unrealized potentiality? Are we to believe that a universal Oedipus p 144

to be a biological organism and becomes a full body, an earth, to which his organs become attached, where they are p 144

for man; and man, who was constituted by means of an active faculty of forgetting (oubli), by means of a repression p 144

by means of a repression of biological memory, must create an other memory, one that is collective, a memory of words p 144

the primitive machine subdivides the people, but does so on an indivisible earth where the connective, disjunctive, and conjunctive relations of p 145

the division extends to the earth itself, by virtue of an administration that is landed and residential, this cannot be regarded p 145

the immobile motor gives way to a transcendent unity of an altogether different nature—the unity of the State; the full p 146

would be erroneous to ascribe to alliance no more than an individuating power over the persons of a lineage; it produces p 146

is maintained by a continuing chain of debt relationships of an economic kind ... It is the existence of these outstanding debts p 146

the connective regime for its own, in the form of an affinal tie or a pairing of persons that is compatible p 147

time, therefore, does alliance derive from filiation, but both form an essentially open cycle where the socius acts on production, but p 147

of a structure unfolding in the mind, one relapses into an ideology of large segments that makes alliance depend on the p 147

keep it open, and that make alliance something other than an arrangement of matrimonial classes and filiative lineages. It is the p 148

moves on with them to another place. He reproduces in an accelerated fashion his entire filiation, and contracts it into a p 148

pure nomad does not exist; there is always and already an encampment where it is a matter of stocking—however little p 148

the dead animals and the hunters—a disjunction similar to an incest prohibition, since the hunter cannot consume his own kill p 148

of a displacement from the standpoint of the flows, and an accelerated reproduction from the standpoint of the chain. The flows p 148

market, and without exchange commodity relations. The mainspring of such an economy is a veritable surplus value of code: each p 150

detachment

open social reality, in a state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionalized breaking down, in spasms of minor explosions. The dysfunctions are an essential element of its very ability to function, which is inner potentiality, at the cost of the dysfunctions that constitute an integral part of the functioning of their system. The segmentary imperial State, while classes are relative to the process of an industrial and commodity production decoded under the conditions of capitalism indivisible distance and on every side, a litany of twins, an intense filiation. At the beginning of Le renard pale, Marcel cause. These are the two aspects of the full body: an enchanted surface of inscription, the fantastic law, or the apparent disjunctions of inscription, but inversely reacts on inscription by determining an exclusive and restrictive use of these same disjunctions. It is body according to a new model of connection or conjugation, an articulation of bodies for and between themselves, a lateral inscription is like a memory of alliance and of words, implying an active repression of the intense memory of filiation. For if filiation. For if genealogy and filiations are the object of an ever vigilant memory, it is to the degree that they is to the degree that they are already apprehended in an extensive sense that they certainly did not possess before the from the former. The problem is one of passing from an intensive energetic order to an extensive system, which comprises both is one of passing from an intensive energetic order to an extensive system, which comprises both qualitative alliances and extended filiations the primary energy of the intensive order—the Numen—is an energy of filiation, for this intense filiation is not yet this order are therefore fundamentally neuter or ambiguous (according to an expression employed by Leibnitz to designate a sign that can was gained in the previous generation ... The pivot-couple, formed by an A man married to a B woman, obviously has two less a question of applying a logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have it, than one extension, something passes through that is of the nature of an energy flow (+—or—+), something does not pass or no primary filiation, nor is there a first generation or an initial exchange, but there are always and already alliances, at the intensive to the extensive, that is to say, from an order of ambiguous signs to an order of signs that is to say, from an order of ambiguous signs to an order of signs that are changing but determined. It is not because the myth would be a transposed or even an inverse representation of real relations in extension, but because only be more or less a kinswoman or more or less an affine in relation to her children. Now this is indeed in intensity. The egg and the placenta itself, swept by an unconscious life energy susceptible to augmentation and diminution. The father part of the placenta in his turn, it is in an intensive relationship with another part that contains his own sister narrative develops a mythical Weismannism, where the germinative plasma forms an immortal and continuous lineage that does not depend on bodies manifestation of the germinal lineage. Then again, Hamlet is not an extension of Oedipus, an Oedipus to the second degree; on lineage. Then again, Hamlet is not an extension of Oedipus, an Oedipus to the second degree; on the contrary, a negative as well, and could have been himself this uncle in an intense relationship with the mother-twin. The vicious circle of the intensive germinal filiation that is repressed for the sake of an extensive somatic memory, created from filiations that have become extended is ignorant of discernible persons; or else beyond incest, in an extension that recognizes them, that constitutes them, but that does something already constituted what is in fact the emergence of an order that the myth narrates and explains. In other words are avoided: one that makes the limit a matrix or an origin, as though the prohibition proved that the thing was to recall once more that the law proves nothing about an original reality of desire because it essentially disfigures the desired relation the mother is also the earth, and incest is an infinite renaissance. (He is wrong only in thinking that he represented as such in the complex, since the complex is an element derived from this this-side-of. Incest as it is prohibited renders persons discernible, that makes a determinate use of signs, an exclusive use of the disjunctive syntheses, and a conjugal use the formation mechanism of the surplus value of code as an indispensable element of any coding of flows. We are now childhood partners. Underlining the universal fact that marriage is not an alliance between a man and a woman, but an alliance not an alliance between a man and a woman, but an alliance between two families, a transaction between men concerning women primary homosexuality. And if it is true that there exists an Oedipal or filiative homosexuality, this should be understood merely as elements of social reproduction; they have nothing to do with an expressive microcosm; in these families the father, the mother, and the two that would confer on any familial complex whatever an expressive value and an apparent autonomous form. On the contrary confer on any familial complex whatever an expressive value and an apparent autonomous form. On the contrary, it is evident that contentus culturels), even if it is brought into relation with an ethnic unconscious—as seen in attempted parallelisms between the psychoanalytic and must live with their maternal kin, K has stayed an exceptionally long time in the matrilineage of his father, whose itself, through the women and the marriages, was just such an investment of desire; the parents played the role of stimuli be subjected to a new order of reproduction. Yes, then, an Oedipal framework is outlined for the dispossessed primitives: a shantytown individual and the restricted family, with, by way of consequence, an extreme anarchy or disorder at the level of the collective extreme anarchy or disorder at the level of the collective: an anarchy whose victim will always be the individual—with the are we to understand those who claim to have discovered an Indian Oedipus or an African Oedipus? They are the first those who claim to have discovered an Indian Oedipus or an African Oedipus? They are the first to admit that they conclude their book? Illness is considered as a sign of an election, of a special attention coming from supernatural powers, or attention coming from supernatural powers, or as a sign of an aggression of a magical nature, an idea that is difficult as a sign of an aggression of a magical nature, an idea that is difficult to express in profane terms. Analytic finally succeeds in what colonization was only able to outline: an effective reduction of the forces of desire to Oedipus, to and certain disciples of Lacan—those who offered not only an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension not only an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension to this interpretation. On the side of the poles: one—outdated, it would seem—that makes of Oedipus an original affective constellation, and that constitutes an extreme position arguing makes of Oedipus an original affective constellation, and that constitutes an extreme position arguing that Oedipus was a real event whose of Oedipus appears only through its patent absence, understood as an effect of psychic repression—or, better still, since the structural to the need for a symbolic foreclosure (the father as an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists having been psychoanalyzed. But what enables one to speak of an Oedipal representation that would be the object of repression? Is it is prohibited. The prohibition of incest would therefore imply an Oedipal representation, and it would be born of the repression different—the general social repression-psychic repression system gives rise to an Oedipal image as a disfiguration of the repressed. The fact the corresponding affects, and above all, without any reference to an Oedipal representation that could be held to be originally repressed of a libidinal investment of desire that only secondarily derives an image of the father from desiring-production. The same holds true not being hungry, and this investment refers only secondarily to an image of the mother. We have already seen how the choses), in the forms of social production and reproduction. Even an author like Marcuse, whom one would not suspect of complaisance the adult: all the conditions would then be given for an adequate (extrafamilial) understanding of the libido. But more often it is the stronghold of Oedipus: the starting point for reencountering an Oedipal structure everywhere; or on the contrary, they hold that Oedipus is demanded, and demanded again and again; and even an attempt as profound as Lacan's at shaking loose from the loose from the yoke of Oedipus has been interpreted as an unhoped-for means of making it heavier still and of resecuring different meanings, since it can be at the beginning as an inaugural event, in the role of a matrix; or in the ground of their relations; or at the end as an eschatological determination. Now we have seen that it is only at the limits of the socius. We shall speak of an absolute limit every time the schizo-flows pass through the wall preventing flows of money and flows of production from assuming an autonomy that would destroy their codes. Such is the real children. When money supervenes, it can only be coded as an object of prestige, yet merchants use it to lay hold to begin with money and to finish with money is an operation that cannot be expressed in terms of a code of the socius by noncoded flows that move like lava? An irrepressible wave of shit, as in the Fourbe myth; or to tame the dreaded forces of a river by digging an artificial river bed, or by diverting it into a thousand formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo can dream of Oedipus, without however being subjected to cited). It is colonization that causes Oedipus to exist, but an Oedipus that is taken for what it is, a pure investments: this will be seen later, at the level of an analysis of deliriums. But already, if it appears that Oedipus of deliriums. But already, if it appears that Oedipus is an effect, this is because it forms an aggregate of destination that Oedipus is an effect, this is because it forms an aggregate of destination (the family become microcosm) on which capitalist a coding of flows of alliance and filiation, but through an axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty decoded flows. Consequently, the capitalist formation of sovereignty will need an intimate colonial formation that corresponds to it, to which it relationship between ethnology and psychoanalysis? Must we be content with an uncertain parallelism where each contemplates the other with perplexity, placing

the phallic nature of symbolism. In theory, everyone could reach an agreement on this point: everything is sexual or sex-influenced (sexue p 180
unconscious, which do not allow themselves to be defined by an assignment of a signifier any more than by the determination p 180
sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material: the unconscious does not p 180
mean anything. On the

a desiring-machine, a desiring-machine that functions within the social machine, an investment of the social machine by desire. It has often p 180
by desire. It has often been said and demonstrated that an institution cannot be explained by its use, any more than p 180
institution cannot be explained by its use, any more than an organ can. Biological formations and social formations are not formed p 180
together plant life, pieces of organs, a shred of clothing, an image of daddy, formulas and words: we shall not ask p 181
fragments from the body of the subject with those of an animal; the inclusive disjunction that inscribes the object in the p 181
as a separable part of the body does not represent an aggressive and separate phallus; hair is a thing in its p 182
a thing in its own right, a material part in an aggressing apparatus, in a separating machine. Once again, it is p 182
apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings into conflict the despotic p 182
machine

of sexuality and libidinal investment. Must they be referred to an event or to something that is felt, which remains familial p 182
felt, which remains familial and intimate in spite of everything, an intimate Oedipal feeling, even when it is interpreted structurally, on p 183
entails searching for what they mean by applying them to an abstract familial whole that is thought to contain the secret p 183
trace desire's field of presence and its field of production: an entire nonOedipal unconscious that will only produce Oedipus as one p 183
and extension, binding them in a system of cruelty, maintain an infinitely greater affinity with desiring-machines than does the capitalist p 184
axiomatic

process, instead of making it—and the inscriptions themselves—into an indirect means of universal exchange. There is a question that p 185
is it that what takes place looks like anything but an exchange? Why must it be a gift, or a countergift p 185
must it be a gift, or a countergift, and not an exchange? And why is it necessary that the giver also p 185
so as to demonstrate clearly that he does not expect an exchange, not even a deferred exchange? It is theft that p 186
that prevents the gift and the countergift from entering into an exchange relation. Desire knows nothing of exchange, it knows only p 186
severely restricted, so that no corresponding value can develop as an exchange value that would introduce the nightmare of a commodity p 186
The primitive market operates through bargaining rather than by fixing an equivalent that would lead to a decoding of flows and p 186
but inscribing or marking. And when exchange is made into an unconscious reality, structural rights are invoked in vain—along with p 186
for one does nothing more than hypostatize the principles of an exchange psychology to account for institutions that on the other p 186
of the unconscious itself, if not its explicit reduction to an empty form, from which desire itself is absent and expelled p 186
material or content, this is assuredly not because it is an empty form, but rather because it is always and already p 186
always and already a functioning machine, a desiring-machine and not an anorexic structure. The difference between machine and structure p 186
appears in

as Leach argues. Is the instability derived in relation to an ideal of exchange, or is it already given in the p 187
not subordinate to it, but connected to it, co-ordinated in an organization that is radiating, as it were, and multidimensional. (And p 188
the sign, which is not a resemblance or imitation, nor an effect of a signifier, but rather a position and a p 189
does not merely possess a message value here, but is an instrument of action that acts on the body itself. ... The p 189
that speaks or intones, a sign marked in bare flesh, an eye that extracts enjoyment from the pain; these are the p 189
It must have a good cutting edge—says Clastres in an admirable text—but not like a sliver of bamboo, which p 190
it should be. For the Genealogy, the second essay, is an attempt—and a success without equal—at interpreting primitive economy p 190
of coding, of marking, has never been raised in such an incisive fashion. Man must constitute himself through the repression of p 190
memory—a memory straining toward the future. Far from being an appearance assumed by exchange, debt is the immediate effect or p 190
degree that it is necessary to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but what does p 191
explain, he asks, that the criminal's pain can serve as an equivalent of the harm he has done? How can one p 191
he has done? How can one pay back with suffering? An eye must be invoked that extracts pleasure from the event p 191
much that is festive! So much is pain part of an active life and an obliging gaze. The equation injury = p 191
So much is pain part of an active life and an obliging gaze. The equation injury = pain has nothing exchange p 191
sudden, too different even to be hated. Their work is an instinctive creation and imposition of forms; they are the most p 191
finite debts, the parcels of destiny—finds itself taken into an immense machinery that renders the debt infinite and no longer p 192
aim now is to make the glance recoil disconsolately from an iron impossibility. The earth becomes a madhouse. 6 The Barbarian p 192
most barren of ordeals, and attesting to the resistance of an old order as well as to the validation of the p 193
barbarian formation has to be conceived of in terms of an opposition between it and the primitive territorial machine: the birth p 193
between it and the primitive territorial machine: the birth of an empire. But in reality one can perceive the movement of p 193
a functional pyramid that has the despot at its apex, an immobile motor, with the bureaucratic apparatus as its lateral surface p 194
as its working parts. The stocks form the object of an accumulation, the blocks of debt become an infinite relation in p 194
the object of an accumulation, the blocks of debt become an infinite relation in the form of the tribute. The entire p 194
of the tribute. The entire surplus value of code is an object of appropriation. This conversion crosses through all the syntheses p 195
of a movement of deterritorialization that divides the earth as an object and subjects men to the new imperial inscription, to p 195
if one is considering a primitive community that is repressing an endogenous tendency, or one that is regaining its cohesion as p 195
are merely affiliated with the direct filiation. It is like an immense right of the first-born over all filiations, an immense p 196
like an immense right of the first-born over all filiations, an immense right of the wedding night over all alliances. The p 196
over all alliances. The filiative stock becomes the object of an accumulation in the other filiation, while the alliance debt becomes p 196
accumulation in the other filiation, while the alliance debt becomes an infinite relation in the other alliance. It is the entire p 196
two fundamental acts, one of which is said to be an act of territoriality through the fixing of residence, and the p 196
of territoriality through the fixing of residence, and the other, an act of liberation through the abolition of small debts. But p 196
means of euphemisms. The pseudo territoriality is the product of an effective deterritorialization that substitutes abstract signs for the signs of p 196
into the object of a State ownership of property, or an ownership held by the State's richest servants and officials. (There p 196
of debts or their accountable transformation initiates the duty of an interminable service to the State that subordinates all the primitive p 197
quits repaying, for repaying is a duty but lending is an option—as in Lewis Carroll's song, the long song about p 198
alliances with the new, and a disjunctive synthesis that entails an overflowing of the old filiations into the direct filiation, gathering p 198
natural, harmonious, and immanent totality, but that it acted as an eminent formal unity, and reigned accordingly over pieces and fragments p 198
the tower). Hence the State is not primeval, it is an origin or an abstraction, it is the original abstract essence p 198
the State is not primeval, it is an origin or an abstraction, it is the original abstract essence that is not p 198
of States, these artists with a look of bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation p 199
oppressive and remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This infinitivator (infinitivation) p 199
cannot be understood exactly as

outside the tribe who for their part are entitled to an endogamous marriage and are able, by virtue of this formidable p 200
from the primitive machine; it provides the old alliances with an outcome; it founds the new alliance by effecting a generalized p 201
pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment on the voice, at the same time as a p 203
lead us to conclude in favor of the constancy of an apparatus of psychic repression, operating in the manner of a p 203
to pass. The full body of the earth must assume an extension in the socius and as the socius. The primitive p 203
its width. What we call the order of connotation is an order in which the word (le mot) as a vocal p 203
thing or body designated as such, insofar as it reveals an unknown facet described on it, traced by the graphism that p 204
sides—voice-audition, graphism-body, eye-pain—thus seems to us to be an order of connotation, a system of cruelty where the word p 204
of connotation, a system of cruelty where the word has an essentially designating function, but where the graphism itself constitutes a p 204
usage—a way of jumping that cannot be contained within an order of meaning, still less within a signifier. And if p 204
to its furthest point, subjecting language to the paradigms of an active capitalism, for one will never prevent the signifier from p 207
code operating on the signifier in the first sense, without an overcoding effected by the signifier itself in the second sense p 207
by a transcendence, even when one considers this transcendence as an absence or an empty locus, performing the necessary foldings, p 207
levelings

even when one considers this transcendence as an absence or an empty locus, performing the necessary foldings, levelings (rabattements), p 207
and subordinations

in the transcendence of the signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts itself. For if language itself p 207
Sumerians read this sign a, which signifies water in Sumerian. An Akkadian comes along and asks his Sumerian master: what is p 208
new writing can spring forth. One cannot better show how an operation of biunivocalization organizes itself around a despotic signifier, so p 208
source, to its veritable origin, the despotic age, and erects an infernal machine that welds desire to the Law, because, everything p 209
the voice. Simulation does not replace reality, it is not an equivalent that stands for reality, but rather it appropriates reality p 210

up before him, against him, the enemy who brings death—an eye with too steady a look, a mouth with too
and the same time that a half-deaf Caesar complains of an ear that no longer hears, and sees weighing on him
to despotism comes late—when the State presents itself as an apparent peacemaker between classes that become distinct from the State
become or seek to become later: a guarantee against despotism, an immanent principle that unites the parts into a whole, that
will whose sanctions are merely derivative of a judgment and an application directed at the rebellious parts. The imperial barbarian law
law, however, wants to explain what it signifies, to assert an independence of its signified—against the despot, says the law
wheels in the State machine. Desire is by no means an interplay between a son, a mother, and a father. Desire
a State machine that overcodes the territorial machine and, with an additional turn of the screw, represses the desiring-machines. Incest
derives
with all its paralogisms: it presents as a resolution, or an attempted resolution, of the complex what is rather the latter's
being the displaced represented. The debt must not only become an infinite debt, it will have to be internalized and spiritualized
debt, it will have to be internalized and spiritualized as an infinite debt (Christianity and what follows). The father and the
Mycenaean manuscript. Under every Black and every Jew there is an Egyptian, and a Mycenaean under the Greeks, an Etruscan under
there is an Egyptian, and a Mycenaean under the Greeks, an Etruscan under the Romans. And yet their origin sinks into
more and more a determining force, private property brings about an internalization of the creditor-debtor relation in the relations of opposed
despotic State is indeed the origin, but the origin as an abstraction that must include its differences with respect to the
to the moment when a supremacy, this time definitive, puts an end to the dramatic elaboration of the dunesteia. So that
respects the formations that follow. There too it is like an abstraction that belongs to another dimension, always at a remove
under the same category. For example, feudalism not only presupposes an abstract despotic State that it divides into segments according to
is realized—in imperial formations, to be sure—only as an abstraction (the overcoding eminent unity). It assumes its immanent concrete
depending on the things it signifies. It no longer produces an overcoding unity; it is itself produced inside the field of
while subordinating itself to the dominant forces. The existence of an analogous evolution has been demonstrated for the technical machine,
when
demonstrated for the technical machine, when it ceases to be an abstract unity or intellectual system reigning over separate subaggregates to
age of cynicism is that of the accumulation of capital—an age that implies a period of time, precisely for the
the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of property title deeds—in land, for example—will
under conditions that make industrial investment especially advantageous (the price-revolution, an abundant reserve supply of labor, the
formation of a proletariat
abundant reserve supply of labor, the formation of a proletariat, an easy access to sources of raw materials, favorable conditions for
rather by industrial capital. Doubtless the merchant was very early an active factor in production, either by turning into an industrialist
early an active factor in production, either by turning into an industrialist himself in occupations based on commerce, or by making
process, and, as such, capital. ... Value ... suddenly presents itself as an independent substance, endowed with a motion of its own, in
the benefit of a machine of another species, functioning in an entirely different way. This is no longer the cruelty of
and use values, and a one-to-one relation between money and an imposed range of products (which I have a right to
long-term evaluation, not realizable hic et nunc, and functioning as an axiomatic of abstract quantities. In the one case, money represents
particular circuit where it assumes, then loses, its value as an instrument of exchange, and where the conditions of flux imply
limit—that is, by reconstituting it, by rediscovering it as an internal limit to be surpassed again by means of a
capitalism for its part has no exterior limit, but only an interior limit that is capital itself and that it does
countries, which do not constitute a separate world, but rather an essential component of the world-wide capitalist machine. It must be
in the rate of surplus value, in the form of an increasing exploitation of the peripheral proletariat in relation to that
contrary, they come from modern industries and plantations that generate an immense surplus value, to a point where it is no
economic circuits, a specific hypertrophy of the tertiary sector, and an extreme inequality in the different areas of productivity and in
On the one hand, codes continue to exist—even as an archaism—but they assume a function that is perfectly contemporary
means does it confer on its scientists and its technicians an independence that was unknown in the previous regimes. Doubtless it
it has often been remarked that the Industrial Revolution combined an elevated rate of technical progress with the maintenance of a
equipment, along with a great suspicion concerning machines and science. An innovation is adopted only from the perspective of the rate
human surplus value insofar as it resulted from decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior
limit) between
of capitalism is completed, while reproducing its immanent limits on an ever larger scale, only if the surplus value is not
value, it also includes the realization of this surplus value: an unrealized surplus value of flux is as if not produced
limits, and by widening these limits in turn—especially within an order of military expenditures that are in no way competitive
center, but also because it engenders for its own part an enormous machinic surplus value by mobilizing the resources of knowledge
only the nature of the limits that capitalism reproduces on an ever wider scale as interior limits, but the presence of
capital and the flow of knowledge with a capital and an equivalent flow of stupidity that also effects an absorption and
capital and an equivalent flow of stupidity that also effects an absorption and a realization, and that ensures the integration of
Gregory Bateson begins by fleeing the civilized world, by becoming an ethnologist and following the primitive codes and the savage flows
and more decoded, those of schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still in search of a beyond
man and supply the military machine who are engaged in an anti-human enterprise. The same can be said in varying degrees
one that extracts machinic surplus value, on the basis of an axiomatic of the flows of scientific and technical code, in
immense deterritorialized flow that constitutes the full body of capital. An economist of the caliber of Bernard Schmitt finds strange lyrical
strange lyrical words to characterize this flow of infinite debt: an instantaneous creative flow that the banks create spontaneously as a
revenues are tapped by the firms and in turn form an afflux by means of a conjunction; a flow—this time
this time uninterrupted—of raw profit, constituting at one go an undivided quantity flowing over the full body, however diverse the
axiom to a previously saturated system! You say you want an axiom for wage earners, for the working class and the
will flow alongside wages, side by side, reflux and afflux. An axiom will be found even for the language of dolphins
In this manner it is indeed the global object of an investment of desire. The wage earner's desire, the capitalist's desire
exterior limit, and where capitalism reproduces its immanent limits on an ever widening and more comprehensive scale. Hence it is at
which is by no means a failure to recognize or an illusion of consciousness—shows that the productive essence of capitalism
relations with money, and recording—while refusing to recognize it—an entire system of economic-monetary dependences at the heart of the
fact nonetheless remains that writing typically plays the role of an archaism in capitalism, the Gutenberg press being the element that
its substance or its support, inasmuch as the latter is an amorphous continuum. The electric flow can be considered as the
such that the first defines a content and the second, an expression. The deterritorialized flows of content and expression are in
flows according to points-signs and figures-schizzes. Far from being an overdetermination of structuralism and of its fondness for the signifier
decoded theory of language about which one can also say—an ambiguous tribute—that it is the only linguistics adapted to
whole of desire as effective production. But at least for an instant the mortgage of the signifier was raised: that enormous
it also means destroying the code as such, assigning it an archaic, folkloric, or residual function, which makes of psychoanalysis and
it effects relative breaks, because it substitutes for the codes an extremely rigorous axiomatic that maintains the energy of the flows
repels this reality. The language of a banker, a general, an industrialist, a middle or high-level manager, or a government minister
of language only by setting in motion from the start an axiomatic machine based on the supposed finite number of the
and stylistic characteristics can always be computed by means of an electronic machine, or for the discourse of madmen that can
thing, depending on whether the decodings are caught up in an axiomatic or not; on whether one remains at the level
these quantities do not enter into equivalences that would presuppose an unlimited something; they simply form composites that are
themselves qualitative
which the economic forces or productive connections are attributed to an extraeconomic instance as though they emanated from it, an
instance
to an extraeconomic instance as though they emanated from it, an instance that serves as a support and an agent of
from it, an instance that serves as a support and an agent of inscription. That is what Althusser and Balibar show
short, there is a code where a full body as an instance of anti production falls back on the economy that
it appropriates. That is why the sign of desire, as an economic sign that consists in producing and breaking flows, is
is called a genetic code; not because it depends on an effect of a signifier, but on the contrary because the
respect. First of all, money as a general equivalent represents an abstract quantity that is indifferent to the qualified nature of
New Guinea, have shown how the introduction of money as an equivalent—which makes it possible to begin and end with
basis of codes. Secondly, the fact remains that money as an unlimited abstract quantity cannot be divorced from a becoming-concrete without
be borne in mind that the differential relation is not an indirect relation between qualified or coded flows, it is a
financing, and flows of means of payment or income. Such an extension merely signifies that capital has no industrial essence functioning
as dominant. That the flow of financing is raised to an entirely different power from the flow of means of payment

we maintain that it both does and does not have an exterior limit: it has an exterior limit that is schizophrenia p 250
does and does not have an exterior limit: it has an exterior limit that is schizophrenia, that is, the absolute decoding p 250
it functions only by reproducing and widening these limits on an always vaster scale. The strength of capitalism indeed resides in p 250
this field. But this deterritorialized field finds itself determined by an axiomatic, in contrast to the territorial field determined by primitive p 250
such a nature as to be filled by surplus value; an absence of exterior limits that it is filled by the p 250
immanence, introducing there, as Schmitt says, a deformation, a convulsion, an explosion—in a word, a movement of extreme violence. There p 250

you within the expanded limits of the system, even if an axiom has to be created just for you. There is p 251
Oedipus draws nigh. While capitalism thus proceeds by means of an axiomatic and not by means of a code, one must p 251
think that it replaces the socius, the social machine, with an aggregate of technical machines. The difference in nature between the p 251
theory has no need of bearing directly, on men. But an axiomatic of itself is by no means a simple technical p 251
is by no means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as much concerning scientific p 251
to disappear or diminish only in situations where there is an abundant labor supply and an unusual expansion of markets. That p 253
in situations where there is an abundant labor supply and an unusual expansion of markets. That is, when capitalism functions with p 253
having at the same time to reproduce its limits on an ever expanding scale (the axiom of displacement from the center p 253
only by continually adding new axioms to the old ones: an axiom for the working class, for the unions, and so p 253
the essential unchanged. The State is thus induced to play an increasingly important role in the regulation of the axiomatized flows p 253
entirely in the service of the so-called ruling class is an obvious practical fact, but a fact that does not reveal p 253
with profits and wages. This proposition contains something other than an ideological blindness or denial. Classes are the negative of castes p 254
the rise of the bourgeoisie: the disappearance of enjoyment as an end, the new conception of the conjunction according to which p 254
despotic State at least implied the existence of masters, and an apparatus of antiproduction distinct from the sphere of production. But p 254
limit, and the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no p 254
longer even p 254
effusion of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even any p 254
masters, but p 254
castes and the statuses, and that draws from the machine an undivided flow of income convertible into consumer and production goods p 255
be sure, does not create it, but actualizes it in an organized party suited to the task of conquering the State p 255
rationale. But this transformation can only take place starting from an already conquered State that finds itself confronted by the same p 255
the most direct question is not that of knowing whether an industrial society can do without a surplus, without the absorption p 256
surplus, without a commodity-exchanging and planner State, and even without an equivalent of the bourgeoisie: it is evident both that the p 256
the foundation of political economy properly speaking: the discovery of an abstract subjective essence of wealth, in labor or production—and p 258
and in desire as well, it would seem. (It was an immense step forward for Adam Smith to throw out every p 258
production for the sake of production, that is, production as an end in itself, the absolute development of the social productivity p 259
the simultaneity of the two movements of deterritorialization and reterritorialization. An important consequence emerges from the above p 260
considerations. The social axiomatic p 260
between the Urstaat that they would like to resuscitate as an overcoding and reterritorializing unity, and the unfettered flows that carry p 260
reterritorializing unity, and the unfettered flows that carry them toward an absolute threshold. They recode with all their might, with world-wide p 260
with all their might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding of—the p 260
a panic (a Chinese on the horizon, a Cuban missile-launcher, an Arab highjacker, a consul kidnapper, a Black Panther, a May p 260
'68, or even stoned hippies, angry gays, etc.)? There is an oscillation between the reactionary paranoid overcharges and the subterranean, p 260
schizophrenic p 260
ambiguous poles of delirium, their transformations, the way in which an archaism or folklore in a given set of circumstances can p 260
artificial, replacing the territorial codes and the despotic overcoding with an axiomatic of decoded flows, and a regulation of these flows p 261
order of representation, and that this representation subjects desire to an operation of social repression-psychoic repression that is stronger p 262
than any p 262
the social form of this reproduction. The family is therefore an open praxis, a strategy that is coextensive with the social p 262
of images—that is, simulacra that are thus endowed with an aptitude for representing the first-order images of social persons. These p 264
cultural social field, its breaks and flows. Private persons are an illusion, images of images or derivatives of derivatives. But in p 264
order. It is the aggregate of destination that corresponds to an aggregate of departure that is socially determined. It is our p 265
Lacan to say, willingly betraying the secret of psychoanalysis as an applied axiomatic: what appears to come most freely into play p 265
is acted upon (patit) as a collective agent of enunciation, an agent of production and antiproduction, is reduced to Oedipus, where p 265
cornered and cut along the line that divides him into an individual subject of the statement and an individual subject of p 265
divides him into an individual subject of the statement and an individual subject of enunciation. The subject of the statement is p 265
not lived or inhabited, inasmuch as the imperial incest effects an overcoding that in turn surveys the entire social field from p 266
machines. For Oedipus makes ready in the territorial machine, as an empty unoccupied limit. It takes form in the despotic machine p 267
limit.) Oedipus would be nothing if the symbolic position of an object from on high, in the despotic machine, did not p 267
transcendent signifier taken in a maximum that distributes lack, and an immanent system of relations between minimal elements that come to p 268
ego, are the products of capitalism insofar as it engineers an operation that has no equivalent in the other social formations p 269
no longer on the side of the object, but as an interior religiosity; that the merit of Adam Smith and Ricardo p 270
determined the essence or nature of wealth no longer as an objective nature, but as an abstract and deterritorialized subjective essence p 270
of wealth no longer as an objective nature, but as an abstract and deterritorialized subjective essence, the activity of production in p 270
relation to objects, aims, or even sources (territories), but as an abstract subjective essence—libido or sexuality. But he still relates p 270
smallest member, the child. The way in which he posits an autonomous repression independent of social repression; the way in which p 270
responsible adult (Oedipus as sickness and sanity, the family as an alienating factor and as an agent of dealienation, if only p 271
and sanity, the family as an alienating factor and as an agent of dealienation, if only through the way in which p 271
dreams, in order to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is nevertheless the universal of desire p 271
the point where it ceases to be the image of an image, so as to discover the abstract figures, the schizzes-flows p 271
appears in other myths. Oedipus is first the idea of an adult paranoid, before it is the childhood feeling of a p 274
it is that psychoanalysis has much difficulty extracting itself from an infinite regression: the father must have been a child, but p 274
Nicolas Ray, supposedly representing the formation of a cortisone delirium: an overworked father, a high-school teacher who works overtime p 274
for a p 274
forced us to postulate a primacy of the father, but an always relative and hypothetical primacy that carried us to infinity p 274
us to infinity, barring a shift into the position of an absolutely primary father; but it is clear that the viewpoint p 274
of the Marquesans, as analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked to an endemic famine, and an p 275
Kardiner: he distinguishes between an adult alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety linked to a p 275
an adult alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety linked to a deficiency of maternal care p 275
and of food, recordings and distributions. Never is the adult an afterward of the child, but in the family both relate p 275
the child. The paranoid father Oedipalizes the son. Guilt is an idea projected by the father before it is an inner p 275
is an idea projected by the father before it is an inner feeling experienced by the son. The first error of p 275
things began with the child. This leads psychoanalysis to develop an absurd theory of fantasy, in terms of which the father p 275
of the theme of seduction). (2) If regression taken in an absolute sense reveals itself to be inadequate, it is because p 275
of sexuality from reproduction, lies in having remained captive to an unrepentant familism that condemned it to evolve solely within the p 276
to the cycle, but transmission is second in relation to an information or a communication. The genetic revolution occurred when it p 276
transmission of flows, but a communication of a code or an axiomatic, of a combinative apparatus (combinatoire) informing the flows. Such p 276
always determined, first as a stimulus of departure, then as an aggregate of destination, and finally as an intermediary or an p 276
departure, then as an aggregate of destination, and finally as an intermediary or an interception of communication. If the familial investment p 276
an aggregate of destination, and finally as an intermediary or an interception of communication. If the familial investment is only a p 276
communication. If the familial investment is only a dependence or an application of the unconscious investments of the social field—and p 276
groups-in-fusion in the enclaves or at the periphery—proceeding in an inverse fashion from that of the other pole: I am p 277
pole of delirium to the other: the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the p 277
other. And the child does not wait until he is an adult before grasping—underneath father-mother—the economic, financial, social, and p 278
belonging or his desire to belong to a superior or an inferior race, the reactionary or the revolutionary tenor of a p 278
preparing his ruptures and his conformities. What a muddle, what an emulsion the family is, agitated by backwashes, pulled in one p 278
mold or doesn't succeed in imposing it, pursuing directions of an entirely different nature that traverse the family from the exterior p 278
exterior. What we mean is that Oedipus is born of an application or a reduction to personalized images, which presupposes a p 278
dependency of the paranoid territoriality, whereas the schizophrenic investment commands an entirely different determination, a family p 278

gasping for breath and stretched	
robots with your eyes being led away by policemen to an ambulance with your eyes with the pancreas removed with your	p 279
fewer arrangements, connections, and interactions, although these arrangements are of an original type; on the other hand, the form of	p 280
individualized	
micromultiplicities. In both cases the investment is collective, it is an investment of a collective field; even a lone particle has	p 280
investment of a collective field; even a lone particle has an associated wave as a flow that defines the coexisting space	p 280
unconscious a distinction grounded in physics, when we speak of an opposition between intra-atomic phenomena and the mass phenomena	p 283
that operate	
Nor is it our intention to revive the question of an individual psychology and a collective psychology, and of the priority	p 283
populations, groups, and machines. When we posit in one case an involuntariness (un involontaire) of the social and technical machines, in	p 283
of the social and technical machines, in the other case an unconscious of the desiring-machines, it is a question of a	p 283
which it explains the functioning of the organism. Vitalism invokes an individual and specific unity of the living, which every machine	p 284
way or another, the machine and desire thus remain in an extrinsic relationship, either because desire appears as an effect determined	p 284
remain in an extrinsic relationship, either because desire appears as an effect determined by a system of mechanical causes, or because	p 284
most purely spiritual are anything but disturbances of equilibrium in an infinite series of levers, beginning with those levers that are	p 284
a Butlerian manner for carrying each of the arguments to an extreme point where it can no longer be opposed to	p 284
that organisms are machines, but asserts that they contain such an abundance of parts that they must be compared to very	p 284
at our own limbs, and know that the combination forms an individual which springs from a single centre of reproductive action	p 285
are exact equivalents: man as a vertebro-machinate mammal, or as an aphidian parasite of machines. What is essential is not in	p 285
the machine, around the entire periphery, a parasite of machines, an accessory of vertebra-machinate desire. In a word, the real difference	p 285
the structural level of techniques and institutions that give them an existence as visible as a plate of steel; when the	p 287
level of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of desire; for it is only there that	p 288
functioning	
way it functions has a meaning, and also a purpose, an intention. The desiring-machines on the contrary represent nothing, signify nothing	p 288
positively in terms of force (puissance). Between the substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity	p 288
exists no chemically necessary relationship of structure or of reactivity.... An allosteric protein should be seen as a specialized product of	p 288
be seen as a specialized product of molecular engineering, enabling an interaction, positive or negative, to come about between compounds	p 288
without	
language), composed of nonsignifying elements that have a meaning or an effect of signification only in the large aggregates that they	p 289
daddy-mommy. Finally some relation to the outside! A whole alphabet, an entire axiomatic done with photos of mad people; this has	p 290
stimuli that enter into variable combinations following vectors that survey an entire social historical field—an analysis of destiny. In point	p 290
combinations following vectors that survey an entire social historical field—an analysis of destiny. In point of fact, the truly molecular	p 290
It will be remembered that Reich concluded in favor of an intra-atomic cosmic energy—the orgone—generative of an electrical flux	p 291
favor of an intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic particles, the bions. This	p 291
energy	
as a molecular formation on the submicroscopic scale, and as an investment of the molar formations on the scale of social	p 292
to which it is joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized first of all by	p 292
assumption of such a conception is still familialism—that is, an assumption holding that sexuality operates only in the family, and	p 293
which the woman, the feminine, is defined as a lack, an absence. It could be thought at first that such a	p 294
sex necessarily leads to the erection of a phallus as an object on high, which distributes lack as two nonsuperimposable sides	p 295
fantasies are truly desired? What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious	p 295
representation marks from the outset its bankruptcy or its abnegation: an unconscious that no longer produces, but is content to believe	p 296
the first to say that, everything considered, belief is not an act of the unconscious; it is always the preconscious that	p 296
the psychoanalyst in each of us? Would belief then be an effect on the conscious material that the unconscious representation exerts	p 296
double operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus the link between representation-belief	p 296
and the family is	
resonate to the breaking point. Thus in order to keep an effective grip on the zones of production, representation must inflate	p 296
does he act as a head of a family in an expressive familial transmission, or rather as the agent of a	p 297
In this field the father has a role only as an agent of production and antiproduction, Freud, on the contrary, chooses	p 297
the social field—gives way to a representative couple of an entirely different nature: family-myth. Once again, have you ever seen	p 298
breaks that break through representation, traversing it through and through: an immense expanse of shade extended beneath the level of	p 299
representation	
apparatuses and machines of desire, desiring-machines and the assembling of an analytic machine suited to decode them: the domain of free	p 300
he denounces in Jung, then in Rank, the re-establishment of an exterior representation of the essence of desire as an objective	p 300
of an exterior representation of the essence of desire as an objective desire, alienated in myth or tragedy. How can this	p 300
code to the codes already recognized, but in decoding in an absolute way, in eliciting something that is uncodable by virtue	p 301
the interest psychoanalysis has in myth (or in tragedy) is an essentially critical interest, since the specificity of myth, understood objectively	p 302
places at the head of its discussions, and which expresses an immeasurably ancient relation valid in all forms of society, nevertheless	p 302
in all forms of society, nevertheless achieves practical truth as an abstraction only as a category of the most modern society	p 302
of a universal subjective libido. In short, the discovery of an activity of production in general and without distinction, as it	p 302
but it never stops repelling them by binding them in an axiomatic that takes the place of the codes. Capitalism is	p 303
be subjugated and alienated—no longer, it is true, in an exterior and independent element as objectivity, but in the element	p 303
this world, by attributing to it the new form of an infinite subjective representation. We seem to be straying from the	p 303
capitalism requires and institutes not only a social axiomatic, but an application of this axiomatic to the privatized family. Representation would	p 303
immanent limits that capitalism does not cease to reproduce on an ever expanding scale, and again by the marking out of	p 304
ever expanding scale, and again by the marking out of an interior limit that reduces this social reproduction to restricted familial	p 304
and raised to a higher level by psychoanalysis, but as an unconscious dimension of subjective representation (myth as humanity's dream).	p 304
What	
of subjective representation (myth as humanity's dream). What acts as an objective and public element—the Earth, the Despot—is now	p 304
nothing but images. What is left in the end is an intimate familial theater, the theater of private man, which is	p 305
Symbolic thus no longer designates the relation of representation to an objectivity as an element; it designates the ultimate elements of	p 306
longer designates the relation of representation to an objectivity as an element; it designates the ultimate elements of subjective representation,	p 306
pure	
representation that allows it to go on living only as an absence and a lack unto itself. For a structural unity	p 306
intentions are often progressive. But no one today can enter an analyst's consulting room without at least being aware that everything	p 308
under a symbolic signifier acting as absence and lack in an aggregate of departure, the other when the family imposes on	p 308
unity with imaginary signifieds that distribute, that vacuolize lack in an aggregate of destination: a double abduction of the orphan machines	p 308
the body without organs that fills the space each time an intensity fills it; signs of desire that compose a signifying	p 309
production of desire can be represented only in terms of an extrapolated sign that joins together all the elements of production	p 310
part. There the absence of a tie necessarily appears as an absence, and no longer as a positive force. There desire	p 310
in representation, to a signifier of the great Other as an always missing term, the all-too-human sex, the phallus of molar	p 310
is certain that he does not enclose the unconscious in an Oedipal structure. He shows on the contrary that Oedipus is	p 310
shows on the contrary that Oedipus is imaginary, nothing but an image, a myth; that this or these images are produced	p 310
a myth; that this or these images are produced by an oedipalizing structure; that this structure acts only insofar as it	p 310
Roudinesco has clearly seen that, in Lacan, the hypothesis of an unconscious-as-language does not closet the unconscious in a linguistic	p 310
structure	
signifiers still depends on a despotic Great Signifier acting as an archaism.) What is this point of self-criticism? It is the	p 310
and laws, and of images, structures, and symbols. It is an orphan, just as it is an anarchist and an atheist	p 311
and symbols. It is an orphan, just as it is an anarchist and an atheist. It is not an orphan in	p 311
is an orphan, just as it is an anarchist and an atheist. It is not an orphan in the sense that	p 311
it is an anarchist and an atheist. It is not an orphan in the sense that the father's name would designate	p 311
orphan in the sense that the father's name would designate an absence, but in the sense that the unconscious reproduces itself	p 311
more extricated from Oedipus as we become a living example, an advertisement, a theorem in action, so as to attract our	p 312
What one calls the disappearance of Oedipus is Oedipus become an idea. Only the idea can inject the venom. Oedipus has	p 312
the idea can inject the venom. Oedipus has to become an idea so that it sprouts each time a new set	p 312
see what the stamp of this bureaucracy is, and that an appeal to the pre-oedipal is not enough to escape this	p 312

infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an economic mechanism (whence its relations with money) through which the autistic person, who escapes psychoanalysis; the whole of psychoanalysis is an immense perversion, a drug, a radical break with reality, starting	p 312 p 313
own law, a represented that is displaced in relation to an agency in a constant state of displacement. But from this agency (le deplacant), the signifier—but none of that constitutes an unconscious material, nor does any of it concern the productions Lawrence, Miller—stake out a far-off territoriality that still forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even	p 313 p 313 p 315
vacillating spirals of The Unnamable keep the familial tower as an uncertain center where it continues to turn while treading its and systematized within its representation. It makes the most of an irreducible factor of non-sense, which will develop elsewhere and from opposition still holds between the neurotic on the couch—as an ultimate and sterile land, the last exhausted colony—and the a walk in a deterritorialized circuit. The following excerpt from an article by Michel Cournot on Chaplin helps us understand what not be necessary to go looking for the alibi of an accident. Charles Chaplin did not dwell on this. He went immobile, in a room and on a body without organs—an intensive voyage that undoes all the lands for the benefit analyze in depth: how does one avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies,	p 315 p 316 p 316 p 316 p 318 p 319 p 319
or sick people implore by reaction that they be given back an asylum, or a little Beckettian land, a garbage can, so only thing that can save us from these impasses is an effective politicization of psychiatry. And doubtless, with R. D. Laing Between the two, however, the relationship is rather that of an included disjunction. This is because the decoding and the deterritorialization capacities, that renders it mad. In this perspective Foucault announced an age when madness would disappear, not because it would be in the direction of deterritorialization: you haven't seen anything yet—an irreversible process. And when we consider what there is of couch, a little island with its commander, the psychoanalyst, as an autonomous territoriality of the ultimate artifice. A little additional effort other escapes, and marks out the land while deterritorializing himself. An active point of escape where the revolutionary machine, the artistic especially when they claim to double the real object with an imaginary object; and better a how-to-interpret-your-dreams book than a psychoanalysis	p 319 p 320 p 320 p 321 p 321 p 321 p 322 p 322
that one part is continually referring to a part from an entirely different machine, like the red clover and the bumble it is no more than a conception, because it is an idea that reason imposes on the unconscious and introduces into term erogenous body not to designate a fragmented organism, but an emission of preindividual and prepersonal singularities, a pure dispersed and	p 323 p 323 p 324
the partial objects do not refer in the least to an organism that would function phantasmatically as a lost unity or of included disjunction. Finally there remains the possibility, not of an overlapping of the flows, but of a permutation of the ensures its own opposition, and their opposition, with regard to an organism. The body without organs and the organs-partial objects are does not totalize them, unify them in the manner of an organism: the organs-partial objects cling to the body without organs connection that traverse the productive parts of the machine, but an entire network of disjunction on the recording surface of the it will happen that psychoanalysis itself wants to act as an axiomatic, which is the famous turning point where it no that supposedly answers for its own success—the couch as an axiomatized earth, the axiomatic of the cure as a successful but also, impelled by the working parts that work in an autonomous or stereotyped fashion, to reactivate the organs, to reanimate i.e., without ceasing to be immobile and without forming an organism—attracts the organs to the body without organs, and again, is it a death desire? A being-far-death? Or rather an investment of death, even if speculative? None of the above one moment, as that which grows or diminishes according to an infinity of degrees (as Klossowski noted, an afflux is necessary diminishes according to an infinity of degrees (as Klossowski noted, an afflux is necessary merely to signify the absence of intensity say that the unconscious as a real subject has scattered an apparent residual and nomadic subject around the entire compass of a last instant that fixes it in this way as an I, all the while undoing the intensity, carrying it back the desiring-machines do not die. And that the subject as an adjacent part is always a one who conducts the experience part is always a one who conducts the experience, not an I who receives the model. For the model itself is putting it in the service of a pseudo life through an entire culture of guilt feeling. There is no need to because death, according to Freud, has neither a model nor an experience, that he makes of it a transcendent principle. So and the system of its energetic conversions, and not as an abstract principle. If Freud needs death as a principle, this Libido-Numen-Voluptas). It is a matter of imposing the idea of an energetic duality rendering the machinic transformations impossible, with everything obliged transformations impossible, with everything obliged to pass by way of an indifferent neutral energy, that energy emanating from Oedipus and capable	p 324 p 325 p 326 p 326 p 327 p 329 p 329 p 329 p 329 p 330 p 330 p 330 p 330 p 331 p 331 p 332 p 332 p 332 p 333
and dream that it is surviving: The ascetic ideal is an artifice for the preservation of life ... even when he wounds love me enough. Sick desire stretches out on the couch, an artificial swamp, a little earth, a little mother. Look at the familial scene, with the knitting mother; another time in an aseptized clinic, in the psychoanalytic scene, with specialist artists who than this psychoanalytic conservatory, aren't they more a part of an affirmative task? Lie down, then, on the soft couch which defects, ambitions, frailties, that he is not the repository of an all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path	p 333 p 334 p 334 p 334 p 334
we explain that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of this production than do the preceding on the contrary reduced to a minimum, because desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied to a minimum, because desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied as an internalized and limit remains an exterior limit, or else stays unoccupied as an internalized and displaced limit, with the result that the machines despotic terror, where debt becomes infinite and where death experiences an elevation that tends to make of it a latent instinct there nonetheless subsists a model in the overcoding law, and an experience for the overcoded subjects, at the same time as which continually reproduces it, and also continually occupies it as an internalized and displaced limit; precisely for these reasons, the identity in its turn, this identity in nature, far from favoring an affinity in regime between the two modes of production, increases the difference in regime in a catastrophic fashion, and assembles an apparatus of repression the mere idea of which neither savagery is decoded, it loses its relationship with a model and an experience, and becomes an instinct; that is, it effuses in its relationship with a model and an experience, and becomes an instinct; that is, it effuses in the immanent system where will be carried out only in the future, and form an apparatus for the absorption of a surplus value not even surplus value not even produced yet—which gives them precisely an apparent revolutionary position.) In a world such as this, there conjunctive syntheses of intensities and becomings. The schizoanalyst is not an interpreter, even less a theater director; he is a mechanic the unconscious productions and formations were not merely repelled by an agency of psychic repression that would enter into compromises with	p 335 p 336 p 336 p 336 p 337 p 337 p 337 p 337 p 337 p 337 p 338 p 338 p 338 p 338
the perverse reterritorializations. So that one can never, as in an interpretation, read the repressed through and in the repression, since by means of which the conscious makes of the unconscious an image consonant with its wishes: we are still pious, psychoanalysis forces and thus crush desiring-production. Repression properly speaking profits from an occasion without which it could not interfere in the machinery	p 339 p 339 p 339
ensure the machinic conversion of primal repression, there too in an adapted variable manner. Which is to say: undoing the blockage is not one molecular formation that is not by itself an investment of a molar formation. There are no desiring-machines that How can the schizophrenic escape, with its molecular dispersion, form an investment that is as strong and determined as the other and they oppose to it the paranoid investment only as an escape in advance of the escape. But at the other point ensuring the conversion of schizophrenia as a process into an effectively revolutionary force. For what is the schizo, if not steps that lead them impersonally in a great immobile movement. An escape in advance of the escape. [Consider the example of of a species or the structural unity of a socius: an organism, social or living, is composed as a whole, as constellation is what organizes lack on a large scale. Such an organization belongs essentially to the biological or social organism—species revenues. And from this viewpoint it is indeed true that an aggregate comprises practically only a single class, that class which comprises practically only a single class, that class which has an interest in a given regime. The other class can constitute or reformist, or what is revolutionary. But those who have an interest, in this sense, are always of a smaller number why do many of those who have or should have an objective revolutionary interest maintain a preconscious investment of a reactionary and in the other case a blindness, the result of an ideological deception or mystification? Revolutionaries often forget, or do not not duty. Here as elsewhere, the concept of ideology is an execrable concept that hides the real problems, which are always concept that hides the real problems, which are always of an organizational nature. If Reich, at the very moment he raised investments of the same reality as social reality. There is an unconscious libidinal investment of desire that does not necessarily coincide in and for themselves. Even in the person who has an interest—and loves them besides with a form of love is! The officer of In the Penal Colony demonstrates what an intense libidinal investment of a machine can be, a machine	p 339 p 340 p 340 p 341 p 341 p 341 p 342 p 342 p 344 p 344 p 344 p 344 p 344 p 344 p 344 p 345 p 346 p 346

nonpossessed, flowing over the full body of capital and forming an absurd power. Everyone in his class and his person receives the system that oppresses them, and where they always find an interest, since it is here that they search for and assigned to us, one feels something moving that has neither an interest nor a purpose. A sort of art for art's most disadvantaged, the most exploited, to seek their ends in an oppressive machine, but what is reactionary or revolutionary in the that desiring-production subordinates in its turn, under the condition of an overthrown power, an overthrown subordination. The preconscious revolution refers to

in its turn, under the condition of an overthrown power, an overthrown subordination. The preconscious revolution refers to a new regime refers within this socius to the regime of desiring-production as an overthrown power on the body without organs, it is not do not necessarily imply unconscious investments of the same nature; an apparatus of interest never takes the place of a machine trace further back in time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with all as the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds of little Narcissuses around, and the aims, or the sources of the sexual drives animating an individual or a group; assuredly perversions, and even sexual emancipation the while maintaining the corresponding flows within the limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while

way that sexuality, including chastity, is a matter of flows, an infinity of different and even contrary flows. Everything depends on medical means for rendering it public, for making it into an open secret, the analytic Oedipus? We are told, See here present everywhere in the cases studied by Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation too quickly resolved

having ascertained in the Wolf Man case the existence of an intention of debasing the woman as love object, he concludes abandon the sexual position of the libido in favor of an individual and social will to power, or in favor of when this position makes the mother resemble a floorwasher, or an animal, what authorizes Freud to say that the animal or the mother, and gives rise in the child's libido to an entire differentiated social investment at the same time as she have no unconscious role as such? Of course they have an unconscious role, but in two quite specific ways that deprive between the stimulus and the organizer, parents are stimuli having an indifferent value that trigger the allocation of gradients or zones familial investment, both in point of fact and by statute: an indifferent stimulus at the beginning, an extrinsic result at the fact and by statute: an indifferent stimulus at the beginning, an extrinsic result at the point of arrival. The relation to Oedipus, a sublime alibi. But behind all this, there is an economic situation: the mother reduced to housework, or to a to do with the phallus and castration, but directly concerns an unbearable economic dependence. And the woman and the children who Even the closed familial scene appears to him to be an excessive outside. He promotes the pure analytic scene, an office be an excessive outside. He promotes the pure analytic scene, an office Oedipus and an office castration, that should be its He promotes the pure analytic scene, an office Oedipus and an office castration, that should be its own reality, its own or on the other hand the libido invests persons and an ego, but is already caught up in a social production reactional. Let us consider the conditions under which Oedipus arrives: an aggregate of departure—transfinite, constituted by all the objects, agents

of sociodesiring-production—is reduced to a finite familial aggregate as an aggregate of arrival (a minimum of three terms, which one can and even must augment, but not to infinity). Such an application in fact presupposes a fourth, extrapolated, mobile term, the but is its product. That is why we speak of an Oedipal-narcissistic machine, at the end of which the ego encounters and judge of the illness, and the closed asylum as an artificial family charged with internalizing guilt and with instituting responsibility and psychoanalysts to redeploy under open conditions the order of an extended family, which is still believed to possess the secret as schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary familial logic, i.e., neuroticizing at worst. In so-called

Ndembu doctor alone has been able to treat Oedipus as an appearance, a decor, and to go back to the unconscious claim to cure neurosis, since, for it, curing consists of an infinite maintenance, an infinite resignation, an accession to desire by neurosis, since, for it, curing consists of an infinite maintenance, an infinite resignation, an accession to desire by way of castration it, curing consists of an infinite maintenance, an infinite resignation, an accession to desire by way of castration—and of the the contrary that is the schizophrenic process, which is not an illness, not a breakdown but a breakthrough, however distressing and internal relative limits for it that it can reproduce on an ever expanding scale, or an axiomatic of flows that subjects that it can reproduce on an ever expanding scale, or an axiomatic of flows that subjects this tendency to the harshest it on all sides, is led to take itself as an end: a psychotic is produced who escapes the delegated repression catatonia rather than Oedipus and castration—but it is still an effect of neuroticization, a countereffect of one and the same for and create its new land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more

more sphere—it will form still more artificial lands that, barring an accident, accommodate themselves in one way or another to the the established order: the pervert. After all, Oedipus was already an artificial sphere, O family! And the resistance to Oedipus, the Oedipus, the return to the body without organs was still an artificial sphere, O asylum! So that everything is perversion. But produces the psychotic. Again, everything is neurosis, since it is an outcome of the neuroticization that runs counter to the process void, its psychotic finalizations. Inasmuch as Oedipus arises out of an application of the entire social field to the finite familial of the preconscious, and which animate the strange discourse of an organization of society. Even its language is demented. Listen to he had not displayed a taste for the socius of an already fascisizing libidinal investment. As machines of subjugation, the social universal history. In short, Oedipus implies within the unconscious itself an entire reactionary and paranoiac investment of the social field that and paranoiac investment of the social field that acts as an oedipalizing factor, and that can fuel as well as counteract of interest, the unconscious investments of desire had sexuality as an index in their social scope itself. Which does not mean that it assigns and distributes. The fact remains that such an investment does not endure the light of day: it must their violence, and their absurdity? They would not survive such an investment. Even the most overt fascism speaks the language of order of reasons is inextricably fixed, under a code, under an axiomatic that determines it. What is more, the bringing to light of the unconscious reactionary investment as if devoid of an aim, would be enough to transform it completely, to make liberty to master in its turn the molar aggregate under an overturned form of power or sovereignty. That is why Klossowski of investment the furthest, but still within the category of an active utopia, is able to write: Every sovereign formation would constantly elaborates do no more than reproduce, on the outside, an interplay of forces by themselves without aim or end whose of experimental spheres finally revealing the true face of modernity—an ultimate phase that Nietzsche saw as the end result of time that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that grants it a large degree of autonomy, its painting: what would appear to be another world opens up, an other art, where the lines are deterritorialized, the colors are figures: a style of painting whose secret essence is scatological, an oedipalizing painting, even when it has broken with the Holy neuroticizing painting that makes the process into a goal or an arrest, an interruption, or a continuation in the void. This that makes the process into a goal or an arrest, an interruption, or a continuation in the void. This style of since these investments function on the contrary as its signifier; an Oedipal form of content that no longer even needs to a goal on them, and makes scientists and science into an agency perfectly subjugated to the formation of sovereignty (for example no longer either figurative or structured, and reproduce or produce an interplay of phenomena without aim or end: science as experimentation scientist. (J. R. Mayer, Cantor, I will not draw up an honor roll of these dramas that sometimes lead to madness even as a mental structure; its intervention is determined by an axiomatic acting as an oedipalizing factor, resulting in a specifically structure; its intervention is determined by an axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in operated: a whole field of immanence that is reproduced on an always larger scale, that is continually multiplying its axioms to which desire is determined to desire its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as a

limits of capitalism, their perpetual displacement, and their reproduction on an always larger scale (the movement of interior limits as the always capable of adding to its axiomatic in terms of an enlargement of its limits: let's create the New Deal; let's the last detail, and the Third World is organized as an integral part of capitalism. The reproduction of the interior limits capitalism. The reproduction of the interior limits of capitalism on an always wider scale has several consequences: it permits increases and them still more, but while causing them to pass into an axiomatic apparatus that combines them, and at the points of mutant flow of capital is pure deterritorialization, but it performs an equivalent reterritorialization when converted into a reflux of means of investments of class and of interest. And capitalists first have an interest in capitalism. A statement as commonplace as this is commonplace as this is made for another purpose: capitalists have an interest in capitalism only through the tapping of profits that what does define capitalism, for what conditions profit, theirs is an investment of desire whose nature—unconscious-libidinal—is altogether different, and

differs, in the incomparable advantage of offering a delirious interpretation of an unequivocally delirious economic system (at least he goes all the should not, go in the direction of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that scarcely

threatens	
libido as a full body can very well function as an autonomous territoriality, but one that is caught and wedged in	p 375
to go bad, how far back must we go for an answer, back to Lenin, back to Marx? So true is	p 375
always ready to expand its interior limits, remains threatened by an exterior limit that stands a greater chance of coming to	p 376
lines of escape are singularly creative and positive: they constitute an investment of the social field that is no less complete	p 376
covers over the irrational character of the paranoiac investment under an existing order of interests, of causes and means, of aims	p 376
those interests that rationalize the paranoiac investment; or yet again, an effectively revolutionary preconscious investment fully maintains a	p 376
paranoiac investment at	
and by means of a rupture with, causality. Desire is an exile, desire is a desert that traverses the body without	p 377
pass from one of its faces to the other. Never an individual exile, never a personal desert, but a collective exile	p 377
place and the agent of a sudden and unexpected irruption, an irruption of desire that breaks with causes and aims and	p 377
side? In the subjugated groups, desire is still defined by an order of causes and aims, and itself weaves a whole	p 377
the possibility of a new socius but maintain it in an order of molar causality that already makes of the party	p 377
capitalism. Will it come in the person of a Castro, an Arab, a Black Panther, or a Chinaman on the horizon	p 378
the horizon? A May '68, a home-grown Maoist planted like an anchorite on a factory smokestack? Always the addition of an	p 378
an anchorite on a factory smokestack? Always the addition of an axiom to seal off a breach that has been discovered	p 378
of classes and class struggle; for militating in favor of an irrationalism of desire; for identifying the revolutionary with the schizo	p 378
the scientist and the artist may be determined to rejoin an objective revolutionary situation in reaction against authoritarian designs of a	p 379
and not because it is a lack, a thirst, or an aspiration, but because it is the production of desire: desire	p 379
On the contrary, we have consistently distinguished the schizophrenic as an entity from schizophrenia as a process; now the schizophrenic as	p 379
competent; we would like to speak in the name of an absolute incompetence. Someone asked us if we had ever seen	p 380
ANACHRONISTIC	2
exchanges on the contrary promote a subversion of the law: Anachronistic, relative to the institutional level of gregariousness, the singular	p 63
state	
of the institution itself and denounce it in turn as anachronistic. The two kinds of fantasy, or rather the two regimes	p 63
ANAGOGICAL	4
which sexuality has merely served as the symbol of an anagogical beyond. It was their disagreement on this particular point that	p 46
supposed adequation can then be interpreted in what is termed anagogical fashion, toward the higher. Or inversely, in analytical fashion,	p 57
toward	
transformation of desire, or is signified by it in an anagogical symbolization. Let us consider another text of Freud's, a later	p 58
and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or religion? We maintain that	p 128
ANAGOGICALLY	1
afterward except by becoming a beyond, which must be signified anagogically by Oedipus instead of depending on it analytically. This	p 128
necessarily	
ANAL	8
is uncertain as to whether it is an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we	p 1
but the mechanisms of money remain totally unaffected by the anal projections of those who manipulate money. The Marx-Freud parallelism	p 28
between	
feeding machine, a car-machine that enables him to breathe, an anal machine that lights up. There are very few examples that	p 37
and obtain satisfaction in a masochistic fantasy involving the mother (anal machine). The result is that the boys are able to	p 61
abstraction. Hence the relative truth of psychoanalytic remarks concerning the anal nature of monetary economy. But the logical order is the	p 143
the contrary sublimation results from them. It is not the anal that presents itself for sublimation, it is sublimation in its	p 143
for sublimation, it is sublimation in its entirety that is anal; moreover, the simplest critique of sublimation is the fact that	p 143
something that is the self. The whole of Oedipus is anal and implies an individual overinvestment of the organ to compensate	p 143
ANALITY	7
police repression; they talk too much and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play	p 108
is it that can make the analyst a promoter of anality? Or there is the psychoanalyst-as-priest, the pious psychoanalyst who is	p 108
that will constitute the phallus. Sublimation is profoundly linked to anality, but this is not to say that the latter furnishes	p 143
a material to be sublimated, for want of another use. Anality does not represent a lower requiring conversion to a higher	p 143
from the shit (only the mind is capable of shitting). Anality is all the greater once the anus is disinvested. The	p 143
issues the daddy-mommy-me triangle, the uterine mother-father of a frantic anality, whose child is only an angle, this kind of covering	p 143
ancestors, and the fragmented series of companions and cousins. No anality—although, or rather because, there is a collectively invested	p 143
anus	
ANALOGOUS	3
then are arranged in the proper sequence by a mechanism analogous to a template onto which the distinctive side chain of	p 44
subordinating itself to the dominant forces. The existence of an analogous evolution has been demonstrated for the technical machine, when it	p 221
And is it not a contradiction on another level, but analogous, when some, attempting to hasten the teaching of Lacan, place	p 360
ANALOGUE	1
and capitalism. Hence when we posited the socius as the analogue of a full body without organs, there was nonetheless one	p 32
ANALYSES	6
belongs to the conscious or mental-subjective self. So the first analyses are, or should be, so impersonal that the so-called human	p 115
filiation can be inferred among the corresponding groups. In many analyses, the stress has been upon ties within the unilineal corporation	p 146
Let us return to the paradox that emerges from the analyses of Leroi-Gourhan: primitive societies are oral not because they lack	p 202
This seems to us to be the significance of McLuhan's analyses: to have shown what a language of decoded flows is	p 240
a cloverleaf highway interchange.... It is a quasi point that analyses, through multiple overlappings, along a dimension that is normal to	p 241
the paranoiac. We have seen in general that the pseudo analyses of the object were really the lowest level of analytic	p 322
ANALYSIS	65
fantasy is never individual: it is group fantasy—as institutional analysis has successfully demonstrated. And if there is such a thing	p 30
or several chains—of meaning: a discovery thus totally transforming analysis. (The basic text in this connection is his La lettre	p 38
because breaks or interruptions are not the result of an analysis; rather, in and of themselves, they are syntheses. Syntheses produce	p 41
ego, the mother, and the father. And in the final analysis that is where the crux of the matter lies. Partial	p 44
he said twice in a questioning way: Nurse? ... As his analysis progressed . . . Dick had also discovered the wash-basin as symbolizing the	p 45
complex and leads a marginal existence. The fact that Schreber's analysis was not in vivo detracts nothing from its exemplary value	p 56
injecting something religious into the unconscious. (And what would Freudian analysis be without the celebrated guilt feelings ascribed to the	p 58
unconscious	
complex, by making Oedipus into the criterion of sexuality in analysis—the test of orthodoxy par excellence—Freud himself posited the	p 58
never succeeded in becoming conscious. It is a construction of analysis, but it is no less a necessity on that account	p 59
of group fantasy was elaborated in the perspective of institutional analysis—in the works of the team at La Borde Clinic	p 62
all the more disturbing to see to what extent Freudian analysis retains from the fantasy only its lines of exclusive disjunction	p 64
the collective agents of enunciation in the group fantasy. Institutional analysis tries to trace its difficult path between the repressive asylum	p 64
conflicts. We are astonished when we hear that a terminated analysis is by that very fact a failure, even if this	p 64
have a drink at his place, after several years of analysis, as if this were not a tiny sign of the	p 64

not a tiny sign of the abject dependence to which analysis reduced the patients. How can we ward off, in the	p 65
Let us consider a third and final text of Freud's, Analysis Terminable and Interminable (1937). We prefer not to follow a	p 65
a recent suggestion that it would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic	p 65
suggestion that it would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the	p 65
and concrete. Does this story have an ending? Can an analysis be ended, can the process of analysis be terminated, yes	p 65
ending? Can an analysis be ended, can the process of analysis be terminated, yes or no? Can it be completed, or	p 65
comprise counterindications, the third alone constituting the ideal session in analysis. According to Type I (viscosity, resistance of a hysterical	p 66
form	
analytic situation.... All of this is without consequence, since the analysis slides off the couch like water off a duck's back	p 66
Only the third type remains, whose characteristics define a good analysis. The patient speaks in order to constitute the process of	p 66
premature interruption of the process (the production of the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are	p 68
replace the high priests. The first profound example of an analysis of double bind, in this sense, can be found in	p 81
the entirety of this enormous content disappears completely from Freud's analysis: not one trace of it remains; everything is ground, squashed	p 89
But even within the progressive or revolutionary sectors of institutional analysis on the one hand, and antipsychiatry on the other, the	p 94
that it is a political and social psychoanalysis, a militant analysis: not because it would go about generalizing Oedipus in culture	p 98
have been the norm until now. It is a militant analysis, on the contrary, because it proposes to demonstrate the existence	p 98
to a hypothetical meaning and re-establish a kind of transcendence. Analysis termed transcendental is precisely the determination of these	p 109
criteria, immanent	
mean? Schizoanalysis is at once a transcendental and a materialist analysis. It is critical in the sense that it leads the	p 109
psychoanalysis reinforces the movement, it invents a last priest. Oedipal analysis imposes a transcendent use on all the syntheses of the	p 112
the level of economic and social investments where the militant analysis comes into play. Nothing is accomplished as long as machines	p 112
Oedipus is a fucking drag, keep it up and the analysis will be stopped, or else we'll apply a shock treatment	p 112
condition of the Oedipal triangle. But we have postponed the analysis of the real forces, the real causes on which the	p 113
them apart? We demand the right to a very deliberate analysis. For even in their contrary uses, let us make no	p 116
the soothsayer and the medicine man launch into a social analysis concerning the territory and its environs, the chieftainship and its	p 167
try to mislead them. Divination becomes a form of social analysis in the course of which hidden struggles between individuals and	p 167
man does not organize a sociodrama, but a veritable group analysis centering on the sick individual. Giving him potions, attaching horns	p 168
to us of father, mother, grandfather. In fact, the Ndembu analysis was never Oedipal: it was directly plugged into social organization	p 168
historical and collective drift: exactly the opposite of the Oedipal analysis, when it stubbornly crushes the content of a delirium, when	p 168
the father. Or rather, if it is true that the analysis doesn't even begin as Oedipal, except to our way of	p 168
this will be seen later, at the level of an analysis of deliriums. But already, if it appears that Oedipus is	p 179
this that must be subjected to the requirements of Marxist analysis. That is why it is unfortunate that Marxist economists too	p 230
This is something that became evident as we pursued the analysis of capital and labor at the level of the differential	p 249
suffocated by the agents claiming to represent that interest. Sartre's analysis in Critique de la raison dialectique appears to us profoundly	p 256
This is what Foucault has shown in his very fine analysis: the familialism inherent in psychoanalysis doesn't so much destroy classical	p 271
this distinction, as it appears in Group Psychology and the Analysis of the Ego, remains completely stymied by Oedipus. In the	p 283
following vectors that survey an entire social historical field—an analysis of destiny. In point of fact, the truly molecular unconscious	p 290
even two sexes, but n sexes. Schizoanalysis is the variable analysis of the n sexes in a subject, beyond the anthropomorphic	p 296
behave. These machines play no role whatever in the Freudian analysis. Perhaps it would have been more difficult to crush the	p 297
Desire as represented in the privatized family. Psychoanalysis undertakes the analysis of this second term, as political economy analyzes the	p 304
first	
place by which the structure becomes visible. In her fine analysis of the phenomenon of belief, Octave Mannoni likewise uses the	p 305
or voucher, on a par with Reality. In the final analysis that is indeed what is at issue, as Octave Mannoni	p 307
libido that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces the existence of a psychoanalytic bureaucracy,	p 312
he	
than parts of even a fragmented whole. As Lawrence said, analysis does not have to do with anything that resembles a	p 323
or a person, the so-called human relations are not involved. Analysis should deal solely (except in its negative task) with the	p 323
be able to describe the desiring-machines of each subject, what analysis will be exacting enough for this? Mozart's desiring-machine? Raise	p 325
your	
perhaps the only one to maintain that the product of analysis should be a free and joyous person, a carrier of	p 331
appearance of a crazy idea, given what had become of analysis. He demonstrated that Freud, no less than Jung and Adler	p 331
objective and the subjective. (Consequently, psychoanalysis was consigned to the analysis of the subjective, as defined by ideology.) But	p 345
everything is	
question of who is footing the bill. For example, the analysis reveals the unconscious conflicts of a woman with her husband	p 356
her husband, but the husband is paying for his wife's analysis. This isn't the only time we encounter the duality of	p 356
even imaginary domain. It is not by chance that institutional analysis has difficulty in maintaining a position against the reconstitution of	p 359
counteract the preconscious investments. From the standpoint of schizoanalysis, the analysis of Oedipus therefore consists in tracing back	p 365
from the son's	
ANALYST 16	
of life. If we here choose the example of the analyst least prone to see everything in terms of Oedipus, we	p 45
little smile. We are surprised when we hear a knowledgeable analyst mention, in passing, that one of his patients still dreams	p 64
celebrated strong, mature ego, the contract, the pact between the analyst and an ego that is normal in spite of everything	p 65
creates in us an incurable alveous, and against which the analyst stumbles. The second is a qualitative aptitude for conflict, which	p 65
under the influence of Oedipus. It sometimes happens that an analyst becomes fed up with this myth that is the bed	p 81
does not want to be cured, and who treats the analyst as one of the family, then as an ally of	p 91
disquieting play on words is it that can make the analyst a promoter of anxiety? Or there is the psychoanalyst-as-priest, the	p 108
in place of the benevolent pseudo neutrality of the Oedipal analyst, who wants and understands only daddy and mommy, we must	p 112
away at his Oedipus on the full body of the analyst. And that's already too much. But Oedipus takes shape in	p 121
a last territoriality, the couch, and a last Law, the analyst as despot and money collector. But the mother as the	p 269
asylum, in psychoanalysis and in the consulting room of the analyst. Freud is the Luther and the Adam Smith of psychiatry	p 271
performed by psychoanalysis under the benevolent neutral eye of the analyst. For these are Hegel-style destructions, ways of conserving. How	p 311
is	
to the family. In actuality, the benevolent neutrality of the analyst is very limited: it ceases the instant one stops responding	p 312
task? Lie down, then, on the soft couch which the analyst provides and try to think up something different ... if you	p 334
occupying a place of honor in the analyst's office. The analyst talks about Oedipus, about castration and the phallus, about the	p 356
Real. Too much always penetrates from the outside, where the analyst is concerned, too much penetrates into his office. Even the	p 357
ANALYST'S 11	
is a better model than a neurotic lying on the analyst's couch. A breath of fresh air, a relationship with the	p 2
to Oedipus as the ultimate territoriality—as reconstructed in the analyst's office and projected upon the full body of the psychoanalyst	p 35
flash, one day we bring our tape recorder into the analyst's office—stop!—with this insertion of a desiring-machine everything is	p 56
a failure, even if this proposition is accompanied by the analyst's little smile. We are surprised when we hear a knowledgeable	p 64
But Oedipus takes shape in the family, not in the analyst's office, which merely acts as the last territoriality. And Oedipus	p 121
as the cavern: the ultimate territoriality, although reduced to the analyst's couch, rather than the decoded flows of desire that flee	p 135
are often progressive. But no one today can enter an analyst's consulting room without at least being aware that everything has	p 308
instant one introduces a little desiring-machine—the tape-recorder—into the analyst's office; it ceases as soon as a flow is made	p 312
radical laxity, a radical incompetence—the right to enter the analyst's office and say it smells bad there. It reeks of	p 334
essential concealment, miniaturized, occupying a place of honor in the analyst's office. The analyst talks about Oedipus, about castration and	p 356
the	
a private kind of thing to be treated in the analyst's office. But we ask precisely what type of unconscious social	p 365
ANALYSTS 4	

Oedipus, something infinitely stronger? For what Freud and the first analysts discover is the domain of free syntheses where everything is even going that far, a lively controversy developed when certain analysts, following Melanie Klein, tried to define the unconscious forces of applications, we can't say things are much better, since the analysts retreat to the rock of castration presented as the locus us from politics, is what makes for our originality as analysts—we who do not forget that society too is triangular	p 54 p 60 p 103 p 103
ANALYTIC	29
one: daddy-mommy-me. We may well ponder the possibility that the analytic imperialism of the Oedipus complex led Freud to rediscover, and eschatological terms the problem of the ultimate relationship between the analytic machine, the revolutionary machine, and desiring-machines.	p 23 p 35
5 The Machines In through social (and metaphysical) relations, in the form of an analytic afterward; or else that these relations bring into play a on the level of the Real, the tie between the analytic machine, desire, and production? For the unconscious itself is no everything he is uttering without changing anything fundamental to the analytic situation.... All of this is without consequence, since the analysis is played out from the start: everywhere we encounter the analytic process that consists in extrapolating a transcendent and common something the anoeidal form and within the anoeidal content of desiring-production, analytic theory and practice never cease to promote the conversion of the possibility of an internal reversal that would make the analytic machine into an indispensable part of the revolutionary machinery. What of psychoanalysis concerning sexuality, despite the formal conservation of an analytic vocabulary. A veritable regression in favor of a taxonomy of in a phallocentrism that leads them to think of the analytic activity as always having to evolve within a familial microcosm pardon. Reich was the first to attempt to make the analytic machine and the revolutionary machine function together. In the end an idea that is difficult to express in profane terms. Analytic psychotherapy can intervene only starting from the moment a demand himself personally in his own society ... At other times, the analytic dialogue was able to unfold to a greater extent, and either, nor is there a psychoanalytic interpretation, but only uses, analytic uses of the syntheses of the unconscious, which do not come most freely into play in what is called the analytic dialogue, in fact depends on a subfoundation that is perfectly and with which it represents its own sexuality. The schizo analytic slogan of the desiring-revolution will be first of all: to and machines of desire, desiring-machines and the assembling of an analytic machine suited to decode them: the domain of free syntheses resulting from these formations—such is the composition of the analytic field. And this subrepresentative field will continue to survive and with the psychoanalyst's couch, to make it so that the analytic situation is incestuous in its essence, so that it is different direction. He is not content to turn, like the analytic squirrel, inside the wheel of the Imaginary and the Symbolic as machine, and the O as nonhuman sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic field. Everything hinges on index sui, with no other reference than itself or the analytic situation. Psychoanalysis states clearly that unconscious representation can never be machine, the artistic machine, the scientific machine, and the (schizo) analytic machine become parts and pieces of one another. 4 The analyses of the object were really the lowest level of analytic activity, even and especially when they claim to double the it public, for making it into an open secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's topic on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest and rigorous topics such as the theory him to be an excessive outside. He promotes the pure analytic scene, an office Oedipus and an office castration, that should and oedipalization. Even the use of modern resources, the pure analytic scene, the symbolic phallus, structural foreclosure, and the name of who was the first on the contrary to schizophrenize the analytic field! In this second case the process, confronted with a	p 46 p 53 p 66 p 72 p 74 p 82 p 94 p 103 p 119 p 170 p 170 p 180 p 265 p 296 p 300 p 300 p 307 p 308 p 309 p 313 p 322 p 322 p 352 p 353 p 357 p 363 p 363
ANALYTICAL	11
is termed anagogical fashion, toward the higher. Or inversely, in analytical fashion, toward the lower, relating the myth to the drives that this beyond derives from the familial complex through the analytical transformation of desire, or is signified by it in an never able or never wanted to give this concept the analytical position and extension it required. Without even going that far deprivation, and not the opposite. Here we have a properly analytical fallacy (which will be found again, to a considerable degree Beaten, or again for the famous latency period where the analytical mystification culminates. This common, transcendent, absent something will be called interpreting it in an unconscious system of production as such (analytical economy). The great argument of familialism is: at least in it matter, after all, if morality or religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds an merely art or literature. For either the artistic machine, the analytical machine, and the revolutionary machine will remain in extrinsic relationships by the State. Commerce's relationship with money is synthetic, not analytical. And money is fundamentally inseparable, not from commerce, but from the two orders of magnitude in terms of the same analytical unit is a pure fiction, a cosmic swindle, as if capture the movement of madness, precisely because it is not analytical and regressive, but explores a global field of coexistence. Witness	p 57 p 58 p 60 p 60 p 73 p 99 p 128 p 137 p 197 p 230 p 274
ANALYTICALLY	3
an undesirable resemblance. The question as to how to deal analytically with the relationship between drives (pulsions) and symptoms, between the be signified anagogically by Oedipus instead of depending on it analytically. This necessarily results in the reintroduction of the afterward in first in relation to the child can only be understood analytically in terms of another primacy, that of social investments and	p 23 p 128 p 179
ANALYZABLE	1
effects or countereffects of his method. For castration as an analyzable state—or nonanalyzable; the ultimate rock—is the effect of	p 66
ANALYZE	6
consequence of such production under various conditions that we must analyze. That is why the fundamental problem of political philosophy is the object of a properly inclusive use that we must analyze. Freud had a concept at his disposal for stating this subjects—toward lethal destinations. Hence the goal of schizoanalysis: to analyze the specific nature of the libidinal investments in the economic 7 Social Repression and Psychic Repression We have attempted to analyze the form, the reproduction, the (formal) cause, the method, and that ascends on high, under the conditions (which we must analyze) of its removal from the field, conditions that do not danger, a danger which Jean Oury has been able to analyze in depth: how does one avoid the institution's re-forming an	p 29 p 60 p 105 p 113 p 143 p 319
ANALYZED	6
they still lend themselves to oedipalization. These questions have been analyzed in depth by Jean Oury. They demonstrate how revolutionary psychiatry alliances. Let us return to the Dogon preferential marriage as analyzed by Griaule: what is blocked is the relationship with the And that one wasn't looking if one hadn't had oneself analyzed. And that is why your daughter is mute, which is be directly coded, and the appraising eye as we have analyzed it in the primitive system. It should be noted that bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them to arrive at a definition of civilized European man Let us again consider the example of the Marquesans, as analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked	p 94 p 163 p 172 p 248 p 268 p 275
ANALYZES	6
their fusion in the realm of the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families under the same fusionist start of the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly, as to the death becoming and its destiny in the imperial formation as Nietzsche analyzes it. And according to his prophecy, wouldn't the State itself encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the curve without	p 93 p 106 p 215 p 231

a tangent, and what it was deterritorializing with the other. In Capital Marx analyzes the true reason for the double movement: on the one undertakes the analysis of this second term, as political economy analyzes the first. Psychoanalysis is the technique of application, for which	p 259 p 304
ANALYZING 3	
a praxis, a method, and even a strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that a the flows, in relation to other breaks and other flows. Analyzing the symbolism of the forked branch among the Ndembu, Victor has a multiplicity of referents, being always multivocal and polysemous. Analyzing the magical object buti among the Kukuya of the Congo	p 147 p 181 p 181
ANANKE 4	
come to a halt, in the face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the turn back against itself in the name of a horrible Ananke, the Ananke of the weak and the depressed, the contagious against itself in the name of a horrible Ananke, the Ananke of the weak and the depressed, the contagious neurotic Ananke Ananke of the weak and the depressed, the contagious neurotic Ananke; desire must produce its shadow or its monkey, and find	p 84 p 333 p 333 p 333
ANARCHIC 1	
emission of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are welded	p 324
ANARCHIST 2	
of work, bankrupt, or a victim of the Crash; an anarchist grandfather; a grandmother in the hospital, crazy or senile. The symbols. It is an orphan, just as it is an anarchist and an atheist. It is not an orphan in the	p 97 p 311
ANARCHISTIC 1	
is not tempted to turn against its subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate them? How do we combat	p 349
ANARCHY 2	
the restricted family, with, by way of consequence, an extreme anarchy or disorder at the level of the collective: an anarchy anarchy or disorder at the level of the collective: an anarchy whose victim will always be the individual—with the exception	p 169 p 169
ANATOMICAL 1	
a body, which are at the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to	p 142
ANCESTOR 4	
point that keeps him in a direct relationship with the ancestor or the god. Pierre Clastres describes the solitary hunter who at the level and on the side of the eighth ancestor: a derailment of the disjunctions, which cease to be inclusive teeth are the cause, the two top incisors of the ancestor hunter, contained in a sacred pouch, but which can escape abducted by the new alliance and direct filiation, then the ancestor—the master of the mobile and finite blocks—finds himself	p 148 p 155 p 167 p 200
ANCESTORS 6	
son, the Irish Protestant who commemorates the victory of his ancestors, the fascist who belongs to the master race. Oedipus depends that are always partial, following the compact, agglutinated series of ancestors, and the fragmented series of companions and cousins. No anality Nommo, or the Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member of the primitive community is himself a one always finds oneself at 4+n, in the system of ancestors and affines. Far from being able to claim that here it—that is, as a consequence of the interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited a Great America, and then in search of his Breton ancestors of the superior race. Isn't the destiny of American literature	p 104 p 143 p 154 p 178 p 199 p 277
ANCHORING 1	
unconscious does not cause anything to stick, there is no anchoring in the transference. Here the transference is volatile.... Only the	p 66
ANCHORITE 2	
and his bureaucrats, the holy man and his disciples, the anchorite and his monks, Christ and his Saint Paul. Moses flees horizon? A May '68, a home-grown Maoist planted like an anchorite on a factory smokestack? Always the addition of an axiom	p 193 p 378
ANCIENT 19	
older paranoiac machine, with its tortures, its dark shadows, its ancient Law. The celibate machine itself is not a paranoiac machine little order there, an order made classical owing to the ancient Greek theater. For what does it mean to say that returns in fact everywhere and more visibly in religions and ancient myths, which express forces or mechanisms eternally active in the further consideration. Likening the living to a microcosm is an ancient platitude. But if the living organism was thought to be flesh, to impose a memory of words founded on the ancient biocosmic memory. That is why it is so important to only a meager set of tools at his disposal—some ancient Germanic law, a little Hindu law. But he does not tremendously superior in numbers but still formless) Even the most ancient African myths speak to us of these blond men. They proceeds: a terror without precedent, in comparison with which the ancient system of cruelty, the forms of primitive regimentation and punishment A leap into a new alliance, a break with the ancient filiation—this is expressed in a strange machine, or rather part of the procession. It might be said that the ancient complementarity has shifted to form a new socius: no longer the despot who establishes the practice of writing (the most ancient authors saw this clearly); it is the imperial formation that This oblivion and this return. On the one hand, the ancient city-state, the Germanic commune, and feudalism presuppose the great empires has no place in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not one formation Marx says, the latter is indeed the simplest and most ancient relation of productive activity, but it does not appear as Urstaat was defined by overcoding, and its derivatives, from the ancient City-State to the monarchic State, already found themselves in the State, its bureaucracy and its technocracy, do not resemble the ancient despotic State. Of course not, since it is a matter the head of its discussions, and which expresses an immeasurably ancient relation valid in all forms of society, nevertheless achieves practical	p 18 p 54 p 57 p 95 p 185 p 190 p 192 p 192 p 192 p 193 p 202 p 218 p 219 p 227 p 252 p 261 p 302
than could tragedy and myth when reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy entering and leaving it, linking it up with other societies, ancient or contemporary, remote or vanished, dead or yet to be	p 305 p 352
ANCILLARY 1	
order to extract surplus value from them, the more its ancillary apparatuses, such as government bureaucracies and the forces of law	p 35
AND 4932	
everywhere, functioning smoothly at times, at other times in fits and starts. It breathes, it heats, it eats. It shits and and starts. It breathes, it heats, it eats. It shits and fucks. What a mistake to have ever said the id being driven by other machines, with all the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one other interrupts. The breast is a machine that produces milk, and the mouth a machine coupled to it. The mouth of	p 1 p 1 p 1 p 1

machines. For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams in his ass. A solar p 2

Judge Schreber has sunbeams in his ass. A solar anus. And rest assured that it works: Judge Schreber feels something, produces p 2

assured that it works: Judge Schreber feels something, produces something, and is capable of explaining the process theoretically. Something p 2

is produced

every form, to have a soul for rocks, metals, water, and plants, to take into himself, as in a dream, every p 2

element of nature, like flowers that breathe with the waxing and waning of the moon. To be a chlorophyll- or a p 2

only a process that produces the one within the other and couples the machines together. Producing-machines, desiring-machines p 2

everywhere, schizophrenic machines, all

desiring-machines everywhere, schizophrenic machines, all of species life: the self and the non-self, outside and inside, no longer have any p 2

meaning

all of species life: the self and the non-self, outside and inside, no longer have any meaning whatsoever. Now that we p 2

Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods of self-locomotion constitute, in and of themselves, p 2

a finely

outdoors. Their various gaits and methods of self-locomotion constitute, in and of themselves, a finely tuned machine. And then there is p 2

self-locomotion constitute, in and of themselves, a finely tuned machine. And then there is the function of the bicycle in Beckett's p 2

the mother-anus machine? What a rest to speak of bicycles and horns. Unfortunately it is not of them I have to p 3

so at all: Oedipus presupposes a fantastic repression of desiring-machines. And why are they repressed? To what end? Is it really p 3

it really necessary or desirable to submit to such repression? And what means are to be used to accomplish this? What p 3

thing is required to construct it? Are a bicycle horn and my mother's arse sufficient to do the job? Aren't there p 3

a certain effect, what machine is capable of producing it? And given a certain machine, what can it be used for p 3

stones), five stones in the right-hand pocket of my trousers, and five in the left-hand pocket (transmission pockets), with the remaining p 3

takes the schizophrenics out for a ride in a van and a rowboat, and on a picnic in the midst of p 3

out for a ride in a van and a rowboat, and on a picnic in the midst of nature: an infernal p 3

Under the skin the body is an over-heated factory, and outside, the invalid shines, glows, from every p 3

of schizophrenia. What the schizophrenic experiences, both as an individual and as a member of the human species, is not at p 3

process? It is probable that at a certain level nature and industry are two separate and distinct things: from one point p 3

at a certain level nature and industry are two separate and distinct things: from one point of view, industry is the p 3

nature; from yet another, it returns its refuse to nature; and so on. Even within society, this characteristic man-nature, industry-nature, p 3

society-nature

as Marx has demonstrated) not only the existence of capital and the division of labor, but also the false consciousness that p 4

consciousness that the capitalist being necessarily acquires, both of itself and of the supposedly fixed elements within an over-all process. For p 4

as relatively independent spheres or circuits: production is immediately consumption and a recording process (enregistrement), without any p 4

sort of mediation, and

and a recording process (enregistrement), without any sort of mediation, and the recording process and consumption directly determine p 4

production, though they

enregistrement), without any sort of mediation, and the recording process and consumption directly determine production, though they do so p 4

within the

itself. Hence everything is production: production of productions, of actions and of passions; productions of recording processes, of p 4

distributions and of

actions and of passions; productions of recording processes, of distributions and of co-ordinates that serve as points of reference; productions p 4

of

of reference; productions of consumptions, of sensual pleasures, of anxieties, and of pain. Everything is production, since the recording p 4

processes are

production, since the recording processes are immediately consumed, immediately consummated, and these consumptions directly p 4

reproduced. This is the first meaning of

meaning of process as we use the term: incorporating recording and consumption within production itself, thus making them the productions of p 4

within production itself, thus making them the productions of one and the same process. Second, we make no distinction between man p 4

the same process. Second, we make no distinction between man and nature: the human essence of nature and the natural essence p 4

distinction between man and nature: the human essence of nature and the natural essence of man become one within nature in p 4

of its fundamental identity with nature as production of man and by man. Not man as the king of creation, but p 4

types of beings, who is responsible for even the stars and animal life, and who ceaselessly plugs an organ-machine into an p 4

who is responsible for even the stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree p 4

second meaning of process as we use the term: man and nature are not like two opposite terms confronting each other p 4

opposites within a relationship of causation, ideation, or expression (cause and effect, subject and object, etc.); rather, they are one and p 5

relationship of causation, ideation, or expression (cause and effect, subject and object, etc.); rather, they are one and the same essential p 5

and effect, subject and object, etc.); rather, they are one and the same essential reality, the producer-product. Production as process p 5

overtakes

reality, the producer-product. Production as process overtakes all idealistic categories and constitutes a cycle whose relationship to desire is p 5

that of

the principal concern of a materialist psychiatry, which conceives of and deals with the schizo as Homo natura. This will be p 5

indefinitely—which, strictly speaking, is tantamount to ending it abruptly and prematurely—is what creates the artificial schizophrenic found in p 5

mental

rag forced into autistic behavior, produced as an entirely separate and independent entity. D. H. Lawrence says of love: We have p 5

work to a completion, not to some horror of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is p 5

to some horror of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is like love: there is no p 5

schizophrenic phenomenon or entity; schizophrenia is the universe of productive and reproductive desiring-machines, universal primary p 5

production as the essential reality of

desiring-machines, universal primary production as the essential reality of man and nature. Desiring-machines are binary machines, obeying a p 5

binary law or

synthesis, the production of production, is inherently connective in nature: and ... and then ... This is because there is always a flow-producing p 5

the production of production, is inherently connective in nature: and ... and then ... This is because there is always a flow-producing machine p 5

then ... This is because there is always a flow-producing machine, and another machine connected to it that interrupts or draws off p 5

draws off part of this flow (the breast—the mouth). And because the first machine is in turn connected to another p 5

is linear in every direction. Desire constantly couples continuous flows and partial objects that are by nature fragmentary and fragmented. p 5

Desire

continuous flows and partial objects that are by nature fragmentary and fragmented. Desire causes the current to flow, itself flows in p 5

Desire causes the current to flow, itself flows in turn, and breaks the flows. I love everything that flows, even the p 5

the seed unfecund. Amniotic fluid spilling out of the sac and kidney stones; flowing hair; a flow of spittle, a flow p 5

sperm, shit, or urine that are produced by partial objects and constantly cut off by other partial objects, which in turn p 5

form: product/producing. Producing is always something grafted onto the product; and for that reason desiring-production is production of p 6

production, just as

of additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished it was only in so far as there p 6

adding anything more to it, the table having become more and more an accumulation, less and less a table It was p 6

the table having become more and more an accumulation, less and less a table It was not intended for any specific p 6

lent itself to no function, self-protective, denying itself to service and communication alike. There was something stunned about it, something p 7

petrified

producer. There is no need to distinguish here between producing and its product. We need merely note that the pure thisness p 7

are fairly extensive, though more or less a hodgepodge—multiple and at the same time limited; the ability to rearrange fragments p 7

time limited; the ability to rearrange fragments continually in new and different patterns or configurations; and as a consequence, an p 7

indifference

rearrange fragments continually in new and different patterns or configurations; and as a consequence, an indifference toward the act of p 7

producing

as a consequence, an indifference toward the act of producing and toward the product, toward the set of instruments to be p 7

the product, toward the set of instruments to be used and toward the over-all result to be achieved. The satisfaction the p 7

water can scarcely be explained in terms of playing mommy and daddy, or by the pleasure of violating a taboo. The Everything stops dead for a moment, everything freezes in place—and then the whole process will begin all over again. From functioned. Never being born, escaping the wheel of continual birth and rebirth, no mouth to suck with, no anus to shit to such a point that they will return to nothingness and thus allow us to return to nothingness? It would seem No esophagus. No belly. No anus. The automata stop dead and set free the unorganized mass they once served to articulate at that moment. The death instinct: that is its name, and death is not without a model. For desire desires death process of abstraction. Desiring-machines work only when they break down, and by continually breaking down. Judge Schreber lived for a long

almost without lungs, with a torn oesophagus, without a bladder, and with shattered ribs; he used sometimes to swallow part of is nonproductive; nonetheless it is produced, at a certain place and a certain time in the connective synthesis, as the identity time in the connective synthesis, as the identity of producing and the product: the schizophrenic table is a body without organs The Body without Organs An apparent conflict arises between desiring-machines and the body without organs. Every coupling of machines, every production

without organs. Beneath its organs it senses there are larvae and loathsome worms, and a God at work messing it all its organs it senses there are larvae and loathsome worms, and a God at work messing it all up or strangling is the body / it is all by itself / and has no need of organs / the body is never surface as a barrier. In order to resist linked, connected, and interrupted flows it sets up a counterflow of amorphous, undifferentiated words composed of articulated phonetic units, it utters only gasps and cries that are sheer unarticulated blocks of sound. We are the desiring-machines attempt to break into the body without organs, and the body without organs repels them, since it experiences them machine as a mere projection of. a person's own body and the genital organs. The genesis of the machine lies precisely the opposition of the process of production of the desiring-machines and the nonproductive stasis of the body without organs. The anonymous the body without organs. The anonymous nature of the machine and the non differentiated nature of its surface are proof of persecuting organ or some exterior agent of persecution. But in and of itself the paranoiac machine is merely an avatar of it is a result of the relationship between the desiring-machines and the body without organs, and occurs when the latter can the relationship between the desiring-machines and the body without organs, and occurs when the latter can no longer tolerate these machines

uninterrupted process, we must first establish a parallel between desiring-production and social production. We intend such a parallel to be regarded

are here drawing no conclusions whatsoever as to the nature and the relationship of the two productions, nor does the parallel sort of a priori answer to the question whether desiring-production and social production are really two separate and distinct productions. Its question whether desiring-production and social production are really two separate and distinct productions. Its one purpose is to point out the does not restrict itself merely to opposing productive forces in and of themselves. It falls back on (il se rabat sur sur) all production, constituting a surface over which the forces and agents of production are distributed, thereby appropriating for itself all production are distributed, thereby appropriating for itself all surplus production and arrogating to itself both the whole and the parts of all surplus production and arrogating to itself both the whole and the parts of the process, which now seem to emanate seem to emanate from it as a quasi cause. Forces and agents come to represent a miraculous form of its own being. But as such, it is not only the fluid and petrified substance of money, for it will give to the as the body without organs reproduces itself, puts forth shoots, and branches out to the farthest corners of the universe. It while embodying itself in the machine as fixed capital. Machines and agents cling so closely to capital that their very functioning beginning capitalists are necessarily conscious of the opposition between capital and labor, and of the use of capital as a means are necessarily conscious of the opposition between capital and labor, and of the use of capital as a means of extorting productive powers of social labour are developed, these productive powers and the social interrelations of labour in the direct labour-process seem

to be due to capital, rather than labour as such, and seem to issue from the womb of capital itself. What What is specifically capitalist here is the role of money and the use of capital as a full body to constitute now falls back on (se rabat sur) desiring-production, attracts it, and appropriates it for its own. The organ-machines now cling to what is meant here by succeeding? The two coexist, rather, and black humor does not attempt to resolve contradictions, but to contradictions, but to make it so that there are none, and never were any. The body without organs, the unproductive, the apparent objective movement that establishes a relationship between the machines and the body without organs. The organs are regenerated, miraculated on

inscribing surface that arrogates to itself all the productive forces and all the organs of production, and that acts as a all the productive forces and all the organs of production, and that acts as a quasi cause by communicating the apparent So true is it that the schizo practices political economy, and that all sexuality is a matter of economy. Production is either ... or ... or of the schizophrenic takes over from the and then: no matter what two organs are involved, the way differences that always amount to the same as they shift and slide about. As in the case of Beckett's mouth that about. As in the case of Beckett's mouth that speaks and feet that walk: He sometimes halted without saying anything. Either instance—inscribes on his own body the litany of disjunctions, and creates for himself a world of parries where the most when it attracts to itself the entire process of production and server as its miraculate, enchanted surface, inscribing it in each server as its miraculate, enchanted surface, inscribing it in each and everyone of its disjunctions. Hence the strange relationship that Schreber earlier empires, later empires; later empires of a superior God, and those of an inferior God. Freud stresses the importance of once more into their elements the products of the condensations and identifications which are effected in the unconscious. But why does thus add that, on second thought, hysterical neurosis comes first, and that disjunctions appear only as a result of the projection intact the rights of Oedipus in the God of delirium and the schizophrenic recording process. And for that very reason we in the God of delirium and the schizophrenic recording process. And for that very reason we must pose the most far-reaching insofar as this latter aims at domesticating a genealogical form and content that are in every way intractable? For there is Molloy, said the sergeant. Yes, I said, now I remember. And your mother? said the sergeant. I didn't follow. Is your said. They took me away, to the guardroom I suppose, and there I was told to sit down. I must have innovative in this respect: it continues to ask its questions and develop its interpretations from the depths of the Oedipal triangle we must necessarily discover Schreber's daddy beneath his superior God, and doubtless also his elder brother beneath his inferior God. At his inferior God. At times the schizophrenic loses his patience and demands to be left alone. Other times he goes along alone. Other times he goes along with the whole game and even invents a few tricks of his own, introducing his his own reference points in the model put before him and undermining it from within (Yes, that's my mother, all right I quite agree, naturally the talking birds are young girls, and the superior God is my daddy and the inferior God are young girls, and the superior God is my daddy and the inferior God my brother. But little by little he with all talking birds, his father with the superior God, and his brother with the inferior God, all of them divine or rather desimplified, as they break through the simplistic terms and functions of the Oedipal triangle. As Artaud put it: I series is completely refractory to a transcription that would transform and mold it into a specifically ternary and triangular schema such that would transform and mold it into a specifically ternary and triangular schema such as Oedipus. The full body without organs of its own self-production, of its own engendering of itself? And it is precisely here on this body, right where it body, right where it is, that the Numen is distributed and disjunctions are established, independent of any sort of projection. Yes any sort of projection. Yes, I have been my father and I have been my son. I, Antonin Artaud, am my I, Antonin Artaud, am my son, my father, my mother, and myself. The schizo has his own system of co-ordinates for way. When he is more or less forced into it and is not in a touchy mood, he may even accept of all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines work in a connective fashion of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines work in a connective fashion, from the perimeter

without organs, the latter continues nonetheless to be without organs and does not become an organism in the ordinary sense of in the ordinary sense of the word. It remains fluid and slippery. Agents of production likewise alight on Schreber's body and and slippery. Agents of production likewise alight on Schreber's body and cling to it—the sunbeams, for instance, that he attracts of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with God and forms of God derived

nerves enter into changeable and genealogically complex relationships with God and forms of God derived from the godhead by division. But derived from the godhead by division. But all this happens and is all recorded on the surface of the body without the genealogies marking it off into squares like a grid, and their permutations. The surface of this uncreated body swarms with as a lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming to the meaning of the word process, recording by consumption, but the production of consumption is produced in and through the production of recording. This is because something on

of the product it takes for itself, garnering here, there, and everywhere a reward in the form of a becoming or an avatar, being born of the states that it consumes and being reborn with each new state. It's me, and so consumes and being reborn with each new state. It's me, and so it's mine... Even suffering, as Marx says, is a is a form of self-enjoyment. Doubtless all desiring-production is, in and of itself, immediately consumption and consummation, and therefore, sensual pleasure p 16

Doubtless all desiring-production is, in and of itself, immediately consumption and consummation, and therefore, sensual pleasure. But this is not yet p 16

desiring-production is, in and of itself, immediately consumption and consummation, and therefore, sensual pleasure. But this is not yet the case p 16

the other hand, God demands a constant state of enjoyment . . . and it is my duty to provide him with this ... in p 16

the shape of the greatest possible output of spiritual voluptuousness. And if, in this process, a little sensual pleasure falls to as some slight compensation for the inordinate measure of suffering and privation that has been mine for so many past years p 16

produced. Our point of departure was the opposition between desiring-machines and the body without organs. The repulsion of these machines, as p 17

attraction in the miraculating machine. But the opposition between attraction and repulsion persists. It would seem that a genuine reconciliation of p 17

occurs in Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon a process of self-cure that brings him back p 17

matter of fact, Schreber finds himself frozen in the pose and trapped in the paraphernalia of a transvestite, at a moment p 17

a transvestite, at a moment when he is practically cured and has recovered all his faculties: I am sometimes to be elsewhere, with the upper portion of my body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and p 17

and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the like. This occurs only, I may add, when I occurs only, I may add, when I am by myself, and never, at least so far as I am able to p 17

machine to designate this machine that succeeds the paranoiac machine and the miraculating machine, forming a new alliance between the desiring-machines p 17

the miraculating machine, forming a new alliance between the desiring-machines and the body without organs so as to give birth to or that he confuses himself with this third productive machine and with the residual reconciliation that it brings about: a conjunctive p 17

examples he points to are of many very different sorts, and at first glance do not seem to belong to a p 18

Even when it tortures or kills, it manifests something new and different, a solar force. In the second place, this transfiguration to a point that is almost unbearable—a celibate misery and glory experienced to the fullest, like a cry suspended between p 18

experienced to the fullest, like a cry suspended between life and death, an intense feeling of transition, states of pure, naked transition, states of pure, naked intensity stripped of all shape and form. These are often described as hallucinations and delirium, but p 18

all shape and form. These are often described as hallucinations and delirium, but the basic phenomenon of hallucination (I see, I but the basic phenomenon of hallucination (I see, I hear) and the basic phenomenon of delirium (I think . . .) presuppose an I p 18

at an even deeper level, which gives hallucinations their object and thought delirium its content—an I feel that I am p 18

am becoming a woman, that I am becoming a god, and so on, which is neither delirious nor hallucinatory, but will p 18

but will project the hallucination or internalize the delirium. Delirium and hallucination are secondary in relation to the really primary emotion come from? They come from the two preceding forces, repulsion and attraction, and from the opposition of these two forces. It p 19

They come from the two preceding forces, repulsion and attraction, and from the opposition of these two forces. It must not the zero intensity that designates the full body without organs. And they undergo relative rises or falls depending on the complex p 19

rises or falls depending on the complex relationship between them and the variations in the relative strength of attraction and repulsion p 19

them and the variations in the relative strength of attraction and repulsion as determining factors. In a word, the opposition of p 19

In a word, the opposition of the forces of attraction and repulsion produces an open series of intensive elements, all of p 19

Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up the body varying degrees—states through which Schreber-the-subject passes, becoming a woman and many other things as well, following an endless p 19

circle of

without organs is an egg: it is crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by p 19

egg: it is crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients marking the transitions p 19

is crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients marking the transitions and the p 19

longitudes and geodesic lines, traversed by gradients marking the transitions and the becomings, the destinations of the subject developing along these p 19

vectors. Nothing here is representative; rather, it is all life and lived experience: the actual, lived emotion of having breasts does produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, p 19

which brings the schizo

the mind aware of the terribly disturbing sound of matter, and passes through its white-hot flame. How is it possible that p 19

conceived of as the autistic rag—separated from the real and cut off from life—that he is so often thought p 20

remain at that unbearable point where the mind touches matter and lives its every intensity, consumes it? And shouldn't this question p 20

mind touches matter and lives its every intensity, consumes it? And shouldn't this question immediately compel us to raise another one p 20

a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive synthesis of So p 20

could the conjunctive synthesis of So that's what it was! and So it's me! have been reduced to the endless, dreary p 20

consumption of pure intensities has to do with family figures, and how very different the connective tissue of the So it's p 20

the machine passes through all the degrees of the circle, and passes from one circle to another. This subject itself is p 20

by Beckett's Unnamable: a succession of irregular loops, now sharp and short as in the waltz, now of a parabolic sweep p 20

to the same thing: by means of the paranoiac machine and the miraculating machine, the proportions of attraction and repulsion on p 20

paranoiac machine and the miraculating machine, the proportions of attraction and repulsion on the body without organs produce, starting from zero p 20

from zero, a series of states in the celibate machine; and the subject is born of each state in the series p 20

consuming-consummating all these states that cause him to be born and reborn (the lived state coming first, in relation to the p 20

as a material emotion, constitutive of the most lofty thought and the most acute perception. The centrifugal forces do not flee p 20

individual so long as he seeks only his own center and is incapable of seeing the circle of which he himself p 21

unlocatable center. As a result, an identity is essentially fortuitous, and a series of individualities must be undergone by each of p 21

will render all of them necessary. The forces of attraction and repulsion, of soaring ascents and plunging falls, produce a series p 21

necessary. The forces of attraction and repulsion, of soaring ascents and plunging falls, produce a series of intensive states based on p 21

no Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly identifies with all sorts of strange people; rather, there p 21

the Nietzschean subject who passes through a series of states, and who identifies these states with the names of history: every p 21

history with zones of intensity on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No p 21

fell swoop. We began by defining him as Homo natura, and lo and behold, he has turned out to be Homo p 21

We began by defining him as Homo natura, and lo and behold, he has turned out to be Homo historia. This p 21

the one to the other stretches from Holderlin to Nietzsche, and the pace becomes faster and faster. The euphoria could not p 21

stretches from Holderlin to Nietzsche, and the pace becomes faster and faster. The euphoria could not be prolonged in Nietzsche for p 21

single solemn day—because the whole of it reaches expression and then disappears once again in the space of just one p 22

it may appear to have taken place between December 31 and January 6—in a realm above and beyond the usual p 22

between December 31 and January 6—in a realm above and beyond the usual rational calendar. 4 A Materialist Psychiatry The p 22

Clerambault seems well founded: delirium, which is by nature global and systematic, is a secondary phenomenon, a consequence of partial and p 22

and

and systematic, is a secondary phenomenon, a consequence of partial and local automatistic phenomena. Delirium is in fact characteristic of the p 22

is made of the process of production of the desiring-machines; and though there are syntheses and disorders (affections) that are peculiar p 22

of production of the desiring-machines; and though there are syntheses and disorders (affections) that are peculiar to this recording process, as p 22

peculiar to this recording process, as we see in paranoia and even in the paranoid forms of schizophrenia, it does not p 22

constitute an autonomous sphere, for it depends on the functioning and the breakdowns of desiring-machines. Nonetheless Clerambault used the term (mental

his view it was of the nature of a reaction and had to do with character, the manifestations of which might

as a materialist, there is no history in his works, and whenever he takes history into account, he no longer is

twofold task it sets itself: introducing desire into the mechanism, and introducing production into desire. There is no very great difference

desire. There is no very great difference between false materialism and typical forms of idealism. The theory of schizophrenia is formulated

concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger). The

first of these is an

the soul, a vague conjoining of the requirements of spiritualism and positivism. The ego, however, is like daddy-mommy: the schizo has

behind or below these problems, rather than immersed in them. And wherever he is, there are problems, insurmountable sufferings,

unbearable needs

that the schizo is incapable of uttering the word I, and that we must restore his ability to pronounce this hallowed

if I happen to remember to. If it amuses them. And it won't make one bit of difference. And if he

amuses them. And it won't make one bit of difference. And if he does chance to utter the word I again

far past them. Even Freud never went beyond this narrow and limited conception of the ego. And what prevented him from

went beyond this narrow and limited conception of the ego. And what prevented him from doing so was his own tripartite

analytic imperialism of the Oedipus complex led Freud to rediscover, and to lend all the weight of his authority to, the

like schizophrenics. He doesn't like their resistance to being oedipalized, and tends to treat them more or less as animals. They

how to deal analytically with the relationship between drives (pulsions) and symptoms, between the symbol and what is symbolized, has arisen

the relationship between drives (pulsions) and symptoms, between the symbol and what is symbolized, has arisen again and again. Is this

between the symbol and what is symbolized, has arisen again and again. Is this relationship to be considered causal? Or is

in terms of Oedipus—the cards are stacked against us, and the only real relationship, that of production, has been done

was substituted for the units of production of the unconscious; and an unconscious that was capable of nothing but expressing itself

the schizo, regardless of whether we do so with love and pity or disgustedly spit out the mouthful we have tasted

another time as an ego cut off from the world, and yet again—most temptingly—as an ego that had not

the product gives us no hint as to the system and the relations of production. The product appears to be all

product appears to be all the more specific, incredibly specific and readily describable, the more closely the theoretician relates it to

which it depends. The schizophrenic appears all the more specific and recognizable as a distinct personality if the process is halted

process is halted, or if it is made an end and a goal in itself, or if it is allowed to

in itself, or if it is allowed to go on and on endlessly in a void, so as to provoke that

as to provoke that horror of ... extremity wherein the soul and body ultimately perish (the autist). Kraepelin's celebrated terminal state... But

autism, schizophrenia is the process of the production of desire and desiring-machines. How does one get from one to the other

desiring-machines. How does one get from one to the other, and is this transition inevitable? This remains the crucial question. Karl

desire forces us to take, making us choose between production and acquisition. From the moment that we place desire on the

is not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this definition of desire: as Kant

real object can be produced only by an external causality and external mechanisms; nonetheless this knowledge does not prevent us from

a lack; rather, it uses this conception as a support and a buttress, and merely examines its implications more carefully. In

it uses this conception as a support and a buttress, and merely examines its implications more carefully. In point of fact

necessarily compel psychoanalysis to engage in a study of gadgets and markets, in the form of an utterly dreary and dull

gadgets and markets, in the form of an utterly dreary and dull psychoanalysis of the object: psychoanalytic studies of packages of

but as a specific machine that brings desire itself front and center, this machine is merely theatrical, and the complementarity of

desire itself front and center, this machine is merely theatrical, and the complementarity of what it sets apart still remains: it

need that is defined in terms of a relative lack and determined by its own object, whereas desire is regarded as

object, whereas desire is regarded as what produces the fantasy and produces itself by detaching itself from the object, though at

of desire as something supported by needs, while these needs, and their relationship to the object as something that is lacking

the lack of; hence the world does not contain each and every object that exists; there is at least one object

productive, it can be productive only in the real world and can produce only reality. Desire is the set of passive

the set of passive syntheses that engineer partial objects, flows, and bodies, and that function as units of production. The real

of passive syntheses that engineer partial objects, flows, and bodies, and that function as units of production. The real is the

there is no fixed subject unless there is repression. Desire and its object are one and the same thing: the machine

unless there is repression. Desire and its object are one and the same thing: the machine, as a machine of a

as a machine of a machine. Desire is a machine, and the object of desire is another machine connected to it

from the process of producing: between the act of producing and the product, something becomes detached, thus giving the vagabond, nomad

residuum. The objective being of desire is the Real in and of itself. There is no particular form of existence that

in fact is not lack, but passion, as a natural and sensuous object. Desire is not bolstered by needs, but rather

is deposited, distributed, vacuolized within a real that is natural and social. Desire always remains in close touch with the conditions

touch with the conditions of objective existence; it embraces them and follows them, shifts when they shift, and does not outlive

it embraces them and follows them, shifts when they shift, and does not outlive them. For that reason it so often

that they are close to grass, almost akin to it, and that desire needs very few things—not those leftovers that

but the very things that are continually taken from them—and that what is missing is not things a subject feels

molar organization deprives desire of its objective being. Revolutionaries, artists, and seers are content to be objective, merely objective: they

know

know that desire clasps life in its powerfully productive embrace, and reproduces it in a way that is all the more

is all the more intense because it has few needs. And never mind those who believe that this is very easy

no illusions about duty, or the perpetuation of their kith and kin, or the preservation of the State ... The phantasmal world

forward clinging to the past is like dragging a ball and chain. The true visionary is a Spinoza in the garb

of a Neapolitan revolutionary. We know very well where lack—and its subjective correlative—come from. Lack (manque) is created, planned

its subjective correlative—come from. Lack (manque) is created, planned, and organized in and through social production. It is

counterproduced as

come from. Lack (manque) is created, planned, and organized in and through social production. It is counterproduced as a result of

falls back on (se rabat sur) the forces of production and appropriates them. It is never primary; production is never organized

is lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance with the organization of an already

art of a dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance of production; making all of

amid an abundance of production; making all of desire teeter and fall victim to the great fear of not having one's

to the great fear of not having one's needs satisfied; and making the object dependent upon a real production that is

same time the production of desire is categorized as fantasy and nothing but fantasy. There is no such thing as the

as the social production of reality on the one hand, and a desiring-production that is mere fantasy on the other. The

between these two productions would be secondary ones of introjection and projection, as though all social practices had their precise

counterpart

content to establish a perfect parallel between money, gold, capital, and the capitalist triangle on the one hand, and the libido

gold, capital, and the capitalist triangle on the one hand, and the libido, the anus, the phallus, and the family triangle

the one hand, and the libido, the anus, the phallus, and the family triangle on the other, we are engaging in

money. The Marx-Freud parallelism between the two remains utterly sterile and insignificant as long as it is expressed in terms that

truth of the matter is that social production is purely and simply desiring-production itself under determinate conditions. We maintain that the

desire, that it is the historically determined product of desire, and that libido has no need of any mediation or sublimation

sublimation, any psychic operation, any transformation, in order to invade and invest the productive forces and the relations of production.

There

transformation, in order to invade and invest the productive forces and the relations of production. There is only desire and the

forces and the relations of production. There is only desire and the social, and nothing else. Even the most repressive and

relations of production. There is only desire and the social, and nothing else. Even the most repressive and the most deadly

and the social, and nothing else. Even the most repressive and the most deadly forms of social reproduction are produced by

is still precisely the one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight for their

who are starving do not steal as a regular practice, and all those who are exploited are not continually out on

centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such a point, indeed, that they actually want

to such a point, indeed, that they actually want humiliation and slavery not only for others but for themselves? Reich is the part of the masses as an explanation of fascism, and demands an explanation that will take their desires into account point, under a certain set of conditions, they wanted fascism, and it is this perversion of the desire of the masses or ought to be in the process of social production, and the irrational element in desire, and by regarding only this process of social production, and the irrational element in desire, and by regarding only this latter as a suitable subject for between the real object rationally produced on the one hand, and irrational, fantasizing production on the other. He gives up trying the common denominator or the coextension of the social field and desire. In order to establish the basis for a genuinely would apply to the real in both its so-called rational and irrational forms. The fact there is massive social repression that desire produces reality, or stated another way, desiring-production is one and the same thing as social production. It is not possible fantasy-machines or dream-machines, which supposedly can be distinguished from technical and social machines. Rather, fantasies are secondary expressions, deriving from the it is group fantasy—as institutional analysis has successfully demonstrated. And if there is such a thing as two sorts of there is never any difference in nature between the desiring-machines and the technical social machines. There is a certain distinction between down the broad outlines of a parallelism between social production and desiring-production, in order to show that in both cases there antiproduction to operate retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was in no way meant as characterized by a strict distinction between the means of production and the product; thanks to this distinction, the machine transmits value Desiring-machines, on the contrary, continually break down as they run, and in fact run only when they are not functioning properly offshoot of production, implanting itself upon it like a graft, and at the same time the parts of the machine are fantasies in which desiring-production is used to short-circuit social production, and to interfere with the reproductive function of technical machines by out of gear rather than let them simply run down, and chose to end his compositions with abrupt breaks, hesitations, tremolos end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly wind down very functioning of desiring-machines; the artist presents paranoiac machines, miraculating-machines, and celibate machines as so many technical machines, so as to up his treasures so as to create an immediate explosion, and that is why, to his way of thinking, destructions can That is why technical machines are not an economic category, and always refer back to a socius or a social machine a social machine that is quite distinct from these machines, and that conditions this reproduction. A technical machine is therefore not general form of social production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial machines and capitalism. Hence when societies, hydraulic machines and Asiatic forms of society, industrial machines and capitalism. Hence when we posited the socius as the analogue desire; they produce a body without organs all by themselves, and make no distinction between agents and their own parts, or organs all by themselves, and make no distinction between agents and their own parts, or between the relations of production and and their own parts, or between the relations of production and their own relations, or between the social order and technology production and their own relations, or between the social order and technology. Desiring-machines are both technical and social. It is in between the social order and technology. Desiring-machines are both technical and social. It is in this sense that desiring-production is the repression, whereas social production is where social repression takes place, and it is between the former and the latter that there social repression takes place, and it is between the former and the latter that there occurs something that resembles secondary psychic result of an internal process or of an extrinsic condition (and thus affects the role of the death instinct in particular the fact that they are governed by two different regimes—and despite the fact that it is admittedly a strange adventure only one kind of production, the production of the real. And doubtless we can express this identity in two different ways we must also say, more accurately, that desiring-production is first and foremost social in nature, and tends to free itself only accurately, that desiring-production is first and foremost social in nature, and tends to free itself only at the end: which is new situation: it is faced with the task of decoding and deterritorializing the flows. Capitalism does not confront this situation from very fabric of its existence, as both its primary determinant and its fundamental raw material, its form and its function, and its primary determinant and its fundamental raw material, its form and its function, and deliberately perpetuates it, in all its violence and its fundamental raw material, its form and its function, and deliberately perpetuates it, in all its violence, with all the with all the powers at its command. Its sovereign production and repression can be achieved in no other way. Capitalism is the decoded flows of production in the form of money-capital, and the decoded flows of labor in the form of the created an axiomatic of abstract quantities that keeps moving further and further in the direction of the deterritorialization of the socius socius in order to make it a body without organs and unleash the flows of desire on this body as a schizophrenia is the product of the capitalist machine, as manic-depression and paranoia are the product of the despotic machine, and hysteria manic-depression and paranoia are the product of the despotic machine, and hysteria the product of the territorial machine? The decoding of flows and the deterritorialization of the socius thus constitutes the most characteristic the deterritorialization of the socius thus constitutes the most characteristic and the most important tendency of capitalism. It continually draws near on the body without organs—more capitalist than the capitalist and more proletarian than the proletariat. This tendency is being carried proletarian than the proletariat. This tendency is being carried further and further, to the point that capitalism with all its flows phenomena of shifting of meaning in the case of schizophrenics and the mechanisms of ever increasing disharmony and discord at every case of schizophrenics and the mechanisms of ever increasing disharmony and discord at every level of industrial society. What we are that limit. Capitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it believed. The real is not impossible; it is simply more and more artificial. Marx termed the twofold movement of the tendency movement of the tendency to a falling rate of profit, and the increase in the absolute quantity of surplus value, the movement of decoding or deterritorializing flows on the one hand, and their violent and artificial reterritorialization on the other. The more or deterritorializing flows on the one hand, and their violent and artificial reterritorialization on the other. The more the capitalist machine on the other. The more the capitalist machine deterritorializes, decoding and axiomatizing flows in order to extract surplus value from them them, the more its ancillary apparatuses, such as government bureaucracies and the forces of law and order, do their utmost to apparatuses, such as government bureaucracies and the forces of law and order, do their utmost to reterritorialize, absorbing in the process their utmost to reterritorialize, absorbing in the process a larger and larger share of surplus value. There is no doubt that that at this point in history the neurotic, the pervert, and the psychotic cannot be adequately defined in terms of drives trapped within the residual or artificial territorialities of our society, and reduces all of them (les rabat toutes) to Oedipus as as the ultimate territoriality—as reconstructed in the analyst's office and projected upon the full body of the psychoanalyst (yes, my body of the psychoanalyst (yes, my boss is my father, and so is the Chief of State, and so are you is my father, and so is the Chief of State, and so are you, Doctor). The pervert is someone who takes the artifice seriously and plays the game to the hilt: if you want them As for the schizo, continually wandering about, migrating here, there, and everywhere as best he can, he plunges further and further there, and everywhere as best he can, he plunges further and further into the realm of deterritorialization, reaching the furthest limits inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles all the codes and is proletariat, and its exterminating angel. He scrambles all the codes and is the transmitter of the decoded flows of desire. The element in nature or within the heart of the earth, and the historical process of social production that restores the autonomy Schizophrenia is desiring-production as the limit of social production. Desiring-production, and its difference in regime as compared to social production, are ongoing process of becoming that is the becoming of reality. And if materialist psychiatry may be defined as the psychiatry that the ultimate relationship between the analytic machine, the revolutionary machine, and desiring-machines. 5 The Machines In what respect are desiring-machines really ham-slicing machine, removing portions from the associative flow: the anus and the flow of shit it cuts off, for instance; the the flow of milk but also the flow of air and sound; the penis that interrupts not only the flow of matter ideally possesses. When Robert Jaulin describes the little balls and pinches of snuff used in a certain initiation ceremony, he sample taken from an infinite series that theoretically has one and only one origin, a single ball that extends to the is connected to another machine that supposedly produces this flow. And doubtless this second machine in turn is really an interruption relatively—produces a continuous, infinite flux: for example, the anus-machine and the intestine-machine, the intestine-machine and the

stomach-machine, the stomach-machine and
flux: for example, the anus-machine and the intestine-machine, the intestine-machine and the stomach-machine, the stomach-machine and
the mouth-machine, the mouth-machine and
and the intestine-machine, the intestine-machine and the stomach-machine, the stomach-machine and the mouth-machine, the
mouth-machine and the flow of milk of
and the stomach-machine, the stomach-machine and the mouth-machine, the mouth-machine and the flow of milk of a herd of dairy cattle
the flow of milk of a herd of dairy cattle (and then ... and then ... and then ...). In a word, every machine
of milk of a herd of dairy cattle (and then ... and then ... and then ...). In a word, every machine functions as
of a herd of dairy cattle (and then ... and then ... and then ...). In a word, every machine functions as a break
of all the transverse or transfinite connections, the partial object and the continuous flux, the interruption and the connection, fuse into
connections, the partial object and the continuous flux, the interruption and the connection, fuse into one: everywhere there are breaks-flows
out
out of which desire wells up, thereby constituting its productivity and continually grafting the process of production onto the product. (It
far-reaching, neglects to study flows from this point of view and declares that they are of no importance; she thus short-circuits
portrait of this young child who can live, eat, defecate, and sleep only if he is plugged into machines provided with
plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a
car-machine that enables
that cast as much light on the regime of desiring-production, and the way in which breaking down constitutes an integral part
will object that this mechanical, schizophrenic life expresses the absence and the destruction of desire rather than desire itself, and
presupposes
absence and the destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes on the part of his
how have the child's desiring-machines begun to turn endlessly round and round in a total vacuum, so as to produce the
desire whose history unfolds, by way of the primary repression and the return of the repressed, in the succession of the
the succession of the states of paranoid machines, miraculating machines, and celibate machines through which little Joey passes as
Bettelheim's therapy
not only from the way in which it is recorded and transmitted to each of the different regions of the body
with several different flows; it may waver between several functions, and even take on the regime of another organ—the anorectic
arise: What flow to break? Where to interrupt it? How and by what means? What place should be left for other
with one's mouth? The data, the bits of information recorded, and their transmission form a grid of disjunctions of a type
indifferent signs follow no plan, they function at all levels and enter into any and every sort of connection; each one
plan, they function at all levels and enter into any and every sort of connection; each one speaks its own language
every sort of connection; each one speaks its own language, and establishes syntheses with others that are quite direct along transverse
since exclusions can arise only as a function of inhibitors and repressors that eventually determine the support and firmly define a
function of inhibitors and repressors that eventually determine the support and firmly define a specific, personal subject. No chain is
homogeneous
It is an entire system of shuntings along certain tracks, and of selections by lot, that bring about partially dependent, aleatory
bearing a close resemblance to a Markov chain. The recordings and transmissions that have come from the internal codes, from the
something that might be labeled the Signifier-writing that ceaselessly composes and decomposes the chains into signs that have nothing that
impels
of continual detachments-schizzes on every hand that are valuable in and of themselves and above all must not be filled in
on every hand that are valuable in and of themselves and above all must not be filled in. This is thus
off (coupures-prelevements). The latter have to do with continuous fluxes and are related to partial objects. Schizzes have to do with
to partial objects. Schizzes have to do with heterogeneous chains, and as their basic unit use detachable segments or mobile stocks
of each brick as having been launched from a distance and as being composed of heterogeneous elements: containing within it not
alphabets, but also various figures, plus one or several straws, and perhaps a corpse. Cutting into the flows (le prelevement du
prelevement du flux) involves detachment of something from a chain; and the partial objects of production presuppose stocks of material or
presuppose stocks of material or recording bricks within the coexistence and the interaction of all the syntheses. How could part of
despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the bricks as so many immobile units for the
But the schizo continually detaches them, continually works them loose and carries them off in every direction in order to create
new polyvocality that is the code of desire. Every composition, and also every decomposition, uses mobile bricks as the basic unit
every decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis, as Monakow put it: either a lesion spreads along
lesion spreads along fibers that link it to other regions and thus gives rise at a distance to phenomena that are
a humoral disturbance brings on a shift in nervous energy and creates broken, fragmented paths within the sphere of instincts. These
of the recording process: they are at once component parts and products of the process of decomposition that are spatially localized
music box type, with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire
it, is the theory of bricks or blocks, their detachment and fragmentation, and above all what such a theory presupposes: the
the theory of bricks or blocks, their detachment and fragmentation, and above all what such a theory presupposes: the introduction of
the machine, functioning as a part adjacent to the machine. And if this subject has no specific or personal identity, if
correspond to the detachments from the chain (detachements de chaine) and the removals from the flow (prelevements de flux) brought about
flux) brought about by the machine. Thus this subject consumes and consummates each of the states through which it passes, and
and consummates each of the states through which it passes, and is born of each of them anew, continuously emerging from
of an instant. This is what allows Lacan to postulate and describe in detail an interplay of elements that is more
interruptions are not the result of an analysis; rather, in and of themselves, they are syntheses. Syntheses produce divisions. Let us
baby throws up when it burps; it is at one and the same time the restitution of something that has been
the signifying chain (reproduction de detachement sur la chaine signifiante); and a residuum (residu) that constitutes the subject's share of the
The desiring-machine is not a metaphor; it is what interrupts and is interrupted in accordance with these three modes. The first
The first mode has to do with the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The second
prelevement). The second has to do with the disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de
detachement). The
detachement). The third has to do with the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It is these
at once the production of production, the production of recording, and the production of consumption. To withdraw a part from the
to detach, to have something left over, is to produce, and to carry out real operations of desire in the material
operations of desire in the material world. 6 The Whole and Its Parts In desiring-machines everything functions at the same time
desiring-machines everything functions at the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits,
distances and
at the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a
time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a sum that
never
and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a sum that never succeeds in bringing
its
That is because the breaks in the process are productive, and are reassemblies in and of themselves. Disjunctions, by the very
breaks in the process are productive, and are reassemblies in and of themselves. Disjunctions, by the very fact that they are
disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found a way to pose
the
is only the category of multiplicity, used as a substantive and going beyond both the One and the many, beyond the
used as a substantive and going beyond both the One and the many, beyond the predicative relation of the One and
and the many, beyond the predicative relation of the One and the many, that can account for desiring-production: desiring-production is pure
of partial objects, bricks that have been shattered to bits, and leftovers. We no longer believe in the myth of the
rough edges. We believe only in totalities that are peripheral. And if we discover such a totality alongside various separate parts
anything in a single Whole, but on the contrary measures and maps out the divergences, the dispersions, the exploding into fragments
the total compartmentalization of the sexes, both in Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion and
the
encounters and in Albertine's slumber, where flowers blossom in profusion and the utter innocence of madness is revealed, whether it be
in order to draw together, in order to reweave intermittent and opposite fragments. This drawing together, this reweaving is what Joyce
production, alongside the parts that it neither unifies nor totalizes. And when it operates on them, when it turns back upon
sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcurive inscriptions on its own surface,

on which the functional objects are continually intersected by breaks in the signifying chains, and by breaks effected by a subject that uses them as exists as a product that is produced apart from them and yet at the same time is related to them. Geneticists their science: ... amino acids are assimilated individually into the cell, and then are arranged in the proper sequence by a mechanism a general rule, the problem of the relationships between parts and the whole continues to be rather awkwardly formulated by classic whole continues to be rather awkwardly formulated by classic mechanism and vitalism, so long as the whole is considered as a twofold need to consider the role of production in desire and the role of desire in mechanics. There is no sort sort of evolution of drives that would cause these drives and their objects to progress in the direction of an integrated because, first of all, she conceives of them as fantasies and judges them from the point of view of consumption, rather production. She explains them in terms of causal mechanisms (introjection and projection, for instance), of mechanisms that produce certain effects (gratification projection, for instance), of mechanisms that produce certain effects (gratification and frustration), and of mechanisms of expression (good or bad)—an instance), of mechanisms that produce certain effects (gratification and frustration), and of mechanisms of expression (good or bad)—an approach that role in totalities aimed at integrating the ego, the object, and drives later in life, but they also constitute the original original type of object relation between the ego, the mother, and the father. And in the final analysis that is where object relation between the ego, the mother, and the father. And in the final analysis that is where the crux of matter lies. Partial objects unquestionably have a sufficient charge in and of themselves to blow up all of Oedipus and totally in and of themselves to blow up all of Oedipus and totally demolish its ridiculous claim to represent the unconscious, to the point of view of the whole, of global persons, and of complete objects—and also, perhaps, because she is eager of the whole, of global persons, and of complete objects—and also, perhaps, because she is eager to avoid any sort for her to make Oedipus the sole measure of desiring-production. And naturally this is all the more true in the case them without the faintest interest. I took a big train and put it beside a smaller one and called them Daddy-train a big train and put it beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked up the put it beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked up the train I called Dick Dick-train. Thereupon he picked up the train I called Dick and made it roll to the window and said Station. I I called Dick and made it roll to the window and said Station. I explained: The station is mummy; Dick is left the train, ran into the space between the outer and inner doors of the room, shutting himself in, saying dark inner doors of the room, shutting himself in, saying dark, and ran out again directly. He went through this performance several had also discovered the wash-basin as symbolizing the mother's body, and he displayed an extraordinary dread of being wetted with water Klein. So the entire process of desiring-production is trampled underfoot and reduced to (rabuttu sur) parental images, laid out step by step in accordance with supposed pre-oedipal stages, totalized in Oedipus, and the logic of partial objects is thereby reduced to nothing are parts of desiring-machines, having to do with a process and with relations of production that are both irreducible and prior process and with relations of production that are both irreducible and prior to anything that may be made to conform to conform to the Oedipal figure. When the break between Freud and Jung is discussed, the modest and practical point of disagreement the break between Freud and Jung is discussed, the modest and practical point of disagreement that marked the beginning of their the guise of a devil, a god, or a sorcerer, and that the roles he assumed in the patient's eyes went be granted either that sexuality is sublimated or neutralized in and through social (and metaphysical) relations, in the form of an that sexuality is sublimated or neutralized in and through social (and metaphysical) relations, in the form of an analytic afterward; or this particular point that eventually made the break between Freud and Jung irreconcilable. Yet at the same time the two of the kitchen, into the study, he runs toy cars back and forth. It is obvious that his parents are present all is obvious that his parents are present all this time, and that the child would have nothing were it not for the one hand, that the child lives among partial objects, and that on the other hand he conceives of these partial a part of a desiring-machine connected to the baby's mouth, and is experienced as an object providing a nonpersonal flow of flow of milk, be it copious or scanty. A desiring-machine and a partial object do not represent anything. A partial object even though it admittedly serves as a basis of relations and as a means of assigning agents a place and a relations and as a means of assigning agents a place and a function; but these agents are not persons, any more relations are intersubjective. They are relations of production as such, and agents of production and antiproduction. Ray Bradbury demonstrates this very are relations of production as such, and agents of production and antiproduction. Ray Bradbury demonstrates this very well when he describes when he describes the nursery as a place where desiring-production and group fantasy occur, as a place where the only connection place where the only connection is that between partial objects and agents. The small child lives with his family around the around the clock; but within the bosom of this family, and from the very first days of his life, he immediately parents or the love attachment of children to their mothers and fathers. It is a question of knowing what the place fathers. It is a question of knowing what the place and the function of parents are within desiring-production, rather than doing of parents are within desiring-production, rather than doing the opposite and forcing the entire interplay of desiring-machines to fit within (rabattre) How does the child first come to define the places and the functions that the parents are going to occupy as agents? From the very beginning Oedipus exists in one form and one form only: open in all directions to a social How does it form a type of inscription for experiences and the workings of mechanisms that extend far beyond it in beyond it in every direction? It is in this sense and this sense only that the child relates the breast as as a partial object to the person of his mother, and constantly watches the expression on his mother's face. The word desire—a whole set of nonfamilial relations with the objects and the machines of desire—that is not related to the the point of view of the recording of the process, and in accordance with the very special conditions of this recording upon the process itself (feedback). It is amid partial objects and within the nonfamilial relations of desiring-production that the child lives nonfamilial relations of desiring-production that the child lives his life and ponders what it means to live, even though the question even though the question must be related to his parents and the only possible tentative answer must be sought in family I remember that ever since I was eight years old, and even before that, I always wondered who I was, what that, I always wondered who I was, what I was, and why I was alive; I remember that at the age alive, what it meant to be conscious of oneself breathing, and I remember that I wanted to inhale myself in order inhale myself in order to prove that I was alive and to see if I liked being alive, and if so why. That is the crucial point: a question was alive and to see if I liked being alive, and if so why. That is the crucial point: a question Cartesian cogito, parents have nothing to do with these questions. And we are guilty of an error when we confuse the but fail to understand the production of the unconscious itself, and the collective mechanisms that have an immediate bearing on the particular, the entire interplay between primal psychic repression, the desiring-machines, and the body without organs. For the unconscious is an orphan the body without organs. For the unconscious is an orphan, and produces itself within the identity of nature and man. The the body without organs. For the unconscious is an orphan, and produces itself within the identity of nature and man. The autoproduction of the unconscious suddenly became evident when parents, when the socialist thinker discovered the unity of man and nature within the process of production, and when the cycle unity of man and nature within the process of production, and when the cycle discovers its independence from an indefinite parental process as the metaphysical production of the demoniacal within nature, and process as social production of desiring-machines within history. Neither social of such relations must be recognized in all psychopathological processes, and their importance will be all the greater when we are psychotic syndromes that would appear to be the most animal-like and the most desocialized. It is in the child's very first to see what the precise nature of this desiring-production is, and how, under what conditions, and in response to what pressures nature of this desiring-production is, and how, under what conditions, and in response to what pressures, the Oedipal triangulation plays a generalized oedipalism that radically distorts the life of the child and his later development, the neurotic and psychotic problems of the life of the child and his later development, the neurotic and psychotic problems of the adult, and sexuality as a whole later development, the neurotic and psychotic problems of the adult, and sexuality as a whole. Let us keep D. H. Lawrence's us keep D. H. Lawrence's reaction to psychoanalysis in mind, and never forget it. In Lawrence's case, at least, his reservations a private theater rather than the fantastic factory of Nature and Production. Lawrence had the impression that sexuality possessed more power that sexuality possessed more power or more potentiality than that. And though psychoanalysis may perhaps have managed to disinfect the dirty

reviving an age-old tendency to humble us, to demean us, and to make us feel guilty? Foucault has noted that the feel guilty? Foucault has noted that the relationship between madness and the family can be traced back in large part to became the measuring rod of the responsibility of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in the psychoanalysis cloaks insanity in the mantle of a parental complex, and regards the patterns of self-punishment resulting from Oedipus as a hammering at the solidity of the family as an institution and at its most archaic symbols. Hence, instead of participating in say, keeping European humanity harnessed to the yoke of daddy-mommy and making no effort to do away with this problem once making no effort to do away with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 away with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus

Oedipus

he takes into consideration an intensive series of instincts, affects, and relations that link the normal and positive form of the series of instincts, affects, and relations that link the normal and positive form of the complex to its inverse or negative standard model Oedipus, such as Freud presents in The Ego and the Id, which makes it possible to connect the pre-Oedipal into consideration the coexistence in extension of the subjects themselves and their multiple interactions: a group Oedipus that brings together relatives multiple interactions: a group Oedipus that brings together relatives, descendants, and ascendants. (It is in this manner that the schizophrenic's visible of intervention by the grandparents in the psychosis is discovered, and Oedipuses of Oedipus are constituted, to the second power: neurosis but grandma, that's psychosis.) Finally, the distinction between the Imaginary and the Symbolic permits the emergence of an Oedipal structure as emergence of an Oedipal structure as a system of positions and functions that do not conform to the variable figure of triangulations by distributing in a given domain desire, its object, and the law. It is certain that the two preceding modes for the pre-oedipal phases, but also for the para-oedipal varieties, and the exo-oedipal phenomena. The notion of foreclosure, for example, seems in psychoses; next, what the forms of psychotic pregenitality are and how they are able to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty, as if it applied solely to an imaginary Oedipus petty, as if it applied solely to an imaginary Oedipus and aimed at the role of parental figures, without at all role of parental figures, without at all penetrating the structure and its order of symbolic positions and functions. For us, however all penetrating the structure and its order of symbolic positions and functions. For us, however, the problem is one of knowing real difference be between Oedipus, structural as well as imaginary, and something else that all the Oedipuses crush and repress: desiring-production as imaginary, and something else that all the Oedipuses crush and repress: desiring-production—the machines of desire that no longer allow be reduced to the structure any more than to persons, and that constitute the Real in itself, beyond or beneath the is there an equivalence between the productions of the unconscious and this invariant—between the desiring-machines and the Oedipal structure? Or productions of the unconscious and this invariant—between the desiring-machines and the Oedipal structure? Or rather, does not the invariant merely the history of a long mistake, throughout all its variations and modalities; the strain of an endless repression? What we are is the frantic Oedipalization to which psychoanalysis devotes itself, practically and theoretically, with the combined resources of image and structure. And itself, practically and theoretically, with the combined resources of image and structure. And despite some fine books by certain disciples of and theoretically, with the combined resources of image and structure. And despite some fine books by certain disciples of Lacan, we the schizo? Or is it a question of something else, and even the contrary? Wouldn't it be better to schizophrenia—to domain, so as to shatter the iron collar of Oedipus and rediscover everywhere the force of desiring, production; to renew, on of the Real, the tie between the analytic machine, desire, and production? For the unconscious itself is no more structural than symbolic, it is the Real in itself, the impossible real and its production. But what is this long history, if we of psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus does not take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex in 1897 generalized theoretical form to it until 1923, in The Ego and the Id, and that, between these two formulations, Oedipus leads to it until 1923, in The Ego and the Id, and that, between these two formulations, Oedipus leads a more or a certain abandonment by Freud of the theory of traumatism and seduction leads not to a univocal determination of Oedipus, but if Freud never managed to articulate the interrelations of Oedipus and infantile sexuality, the latter referring to a biological reality of else sacrificed to Oedipus, something infinitely stronger? For what Freud and the first analysts discover is the domain of free syntheses is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines pound away and throb in the depths nonspecific conjunctions, partial objects and flows. The desiring-machines pound away and throb in the depths of the unconscious: Irma's injection, the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into motion by Freud explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery of the productive unconscious has what appear to correlates: on the one hand, the direct confrontation between desiring-production and social production, between symptomological and collective formations, given their identical the direct confrontation between desiring-production and social production, between symptomological and collective formations, given their identical nature and their differing regimes production, between symptomological and collective formations, given their identical nature and their differing regimes; and on the other hand, the repression collective formations, given their identical nature and their differing regimes; and on the other hand, the repression that the social machine hand, the repression that the social machine exercises on desiring-machines, and the relationship of psychic repression with social repression. This will of desiring-production is crushed, subjected to the requirements of representation, and to the dreary games of what is representative and represented representation, and to the dreary games of what is representative and represented in representation. And there is the essential thing: the dreary games of what is representative and represented in representation. And there is the essential thing: the reproduction of desire gives in tragedy, in dream. But who says that dream, tragedy, and myth are adequate to the formations of the unconscious, even an autoproduction of the unconscious in the coextension of man and Nature. It is as if Freud had drawn back from Freud had drawn back from this world of wild production and explosive desire, wanting at all costs to restore a little about which he remarks: Well now, that looks like Oedipus! And at first he considers this something as a variant of romance, on the contrary, into a mere dependence on Oedipus, and that he neuroticizes everything in the unconscious at the same in the unconscious at the same time as he oedipalizes, and closes the familial triangle over the entire unconscious. The schizo a factory, a workshop—to become a theater, a scene and its staging. And not even an avant-garde theater, such as workshop—to become a theater, a scene and its staging. And not even an avant-garde theater, such as existed in Freud's the engineer or mechanic who sets up units of production, and grapples with collective agents of production and antiproduction. Psychoanalysis is units of production, and grapples with collective agents of production and antiproduction. Psychoanalysis is like the Russian Revolution; we don't know desiring-production. The fundamental notions of the economy of desire—work and investment—keep their importance, but are subordinated to the forms but are subordinated to the forms of an expressive unconscious and no longer to the formations of the productive unconscious. The Leave your desiring-machines at the door, give up your orphan and celibate machines, your tape recorder and your little bike, enter give up your orphan and celibate machines, your tape recorder and your little bike, enter and allow yourself to be oedipalized celibate machines, your tape recorder and your little bike, enter and allow yourself to be oedipalized. Everything follows from that, beginning beginning with the untellable character of the cure, its interminable and highly contractual nature, flows of speech in exchange for flows inject it into the unconscious. Then Oedipus fell back on and appropriated desiring-production as if all the productive forces emanated from yet received its full theoretical formulation as the nuclear complex and leads a marginal existence. The fact that Schreber's analysis was

person. But when we replace the doctor with the father and commission the father to explain the God of delirium, we Freud states such scruples, the more he thrusts them aside and sweeps them away with a firm and confident response. And thrusts them aside and sweeps them away with a firm and confident response. And this response is double: it is not and sweeps them away with a firm and confident response. And this response is double: it is not my fault if not my fault if psychoanalysis attests to a great monotony and encounters the father everywhere—in Flechsig, in the God, in God, in the sun; it is the fault of sexuality and its stubborn symbolism. Furthermore, it is not surprising that the father returns constantly in current deliriums in the most hidden and least recognizable guises, since he returns in fact everywhere and and least recognizable guises, since he returns in fact everywhere and more visibly in religions and ancient myths, which express forces he returns in fact everywhere and more visibly in religions and ancient myths, which express forces or mechanisms eternally active in being posthumously oedipalized by Freud. From the enormous political, social, and historical content of Schreber's delirium not one word is retained

argument, which consists in bringing about the union of sexuality and the familial complex, and a mythological argument, which consists in bringing about the union of sexuality and the familial complex, and a mythological argument, which consists in positing the adequation of positing the adequation of the productive force of the unconscious and the edifying forces of myths and religions. This latter argument force of the unconscious and the edifying forces of myths and religions. This latter argument is very important, and it is of myths and religions. This latter argument is very important, and it is not by chance that here Freud declares himself the unconscious is thought to express itself adequately in myths and religions (taking into account, of course, the work of transformation in common the postulate that measures the unconscious against myth, and that from the start substitutes mere expressive forms for the same postulate, Jung is led to restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed in his most rigorous religious, still amounts to injecting something religious into the unconscious. (And what would Freudian analysis be without the celebrated guilt feelings

his atheism in heroic fashion. But all around him, more and more, they respectfully allowed him to speak, they let the to prepare behind his back the reconciliation of the churches and psychoanalysis, the moment when the Church would train its own the moment when the Church would train its own psychoanalysts, and when it would become possible to write in the history subside concerning an alien being, a being placed above man and nature: he no longer needs the mediation of myth, he is no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of the first argument would lead us orthodoxy par excellence—Freud himself posited the whole of social and metaphysical relations as an afterward or a beyond that desire a disquieting strangeness. Never was the paternal theme less visible, and yet never was it affirmed with as much passion and and yet never was it affirmed with as much passion and resolution. The imperialism of Oedipus is founded here on a way be the ego (substitutes for the subject himself) and the one who does the beating must be the father must be strictly exclusive. Hence there will be a girl-series and a boy-series, but dissymmetrical, the female fantasy having three phases me. The only common phase—the second for the girls and the first for the boys—affirms without doubt the prevalence is required, but something that will be lacking in both, and that will distribute the lack in two nonsymmetrical series, establishing are girl or boy! Such is the case with Oedipus and its resolution, different in boys and in girls. Such is the case with Oedipus and its resolution, different in boys and in girls. Such is the case with castration, and its boys and in girls. Such is the case with castration, and its relationship to Oedipus in both instances. Castration is at is at once the common lot—that is, the prevalent and transcendent Phallus, and the exclusive distribution that presents itself in the common lot—that is, the prevalent and transcendent Phallus, and the exclusive distribution that presents itself in girls as desire that presents itself in girls as desire for the penis, and in boys as fear of losing it or refusal of for the exclusive use of the disjunctions of the unconscious—and teach us resignation. Resignation to Oedipus, to castration: for girls the One in negative theology, it introduces lack into desire and causes exclusive series to emanate, to which it attributes a to emanate, to which it attributes a goal, an origin, and a path of resignation. The contrary should be said: neither of them, but with the two of them partitioned off, and where each subject communicates with one sex or the other disposal for stating this contrary notion: the concept of bisexuality; and it was not by chance that he was never able or never wanted to give this concept the analytical position and extension it required. Without even going that far, a lively sexual organ by positive characteristics in terms of partial objects and flows. This slight shift—which did not suppress mythical castration except by proceeding from a lack or a primal deprivation, and not the opposite. Here we have a properly analytical fallacy but the drive that forms the desiring-machine along with it, and that enters into relationships of connection, disjunction, and conjunction with with it, and that enters into relationships of connection, disjunction, and conjunction with other partial objects, at the core of the in saying: We are not castrated, so you get fucked. And far from being able to get by with anything like not even irrational, but on the contrary only too reasonable and consistent with the established order? Let us return to the a typical group fantasy where desire invests the social field and its repressive forms. If there is a *mise en scene* whose product should not be considered abstractly, separating the girl's and the boy's cases, as if each were a little ego a little ego taking up its own business with daddy and mommy. On the contrary, we should consider the complementary ensemble we should consider the complementary ensemble made up of boy-girl and parents-agents of production and antiproduction, this ensemble being present at complementary ensemble made up of boy-girl and parents-agents of production and antiproduction, this ensemble being present at the same time in ensemble being present at the same time in each individual and in the *socius* that presides over the organization of the by the teacher on the little girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy involving the mother (anal boys are able to see only by becoming little girls, and the girls cannot experience the pleasure of punishment except by by their instructor, on whose knees the mommy is seated, and they have orgasms for having been so evil, for having Perhaps one will recall a sequence from the film *Hearts and Minds*: we see Colonel Patton, the general's son, saying that guys are great, that they love their mothers, their fathers, and their country, that they cry at the religious services for dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals a big paranoiac in uniform who shouts in conclusion when traditional psychoanalysis explains that the instructor is the father, and that the colonel too is the father, and that the the father, and that the colonel too is the father, and that the mother is nonetheless the father too, it reduces father next to the colonel. Group fantasy is plugged into and machined on the *socius*. Being fucked by the *socius*, wanting fucked by the *socius*, does not derive from the father and mother, even though the father and mother have their roles derive from the father and mother, even though the father and mother have their roles there as subordinate agents of transmission the investments of repression, the phenomena of identification, of superegoization and castration, all the resignation-desires (becoming a general; acquiring low, middle order, whereas the drive itself is projected onto the outside and turned against the others (death to the foreigner, to those them or change them according to the articulations of desire and the social field, by making the death instinct into a to die? There results a third difference between group fantasy and the so-called individual fantasy. The latter has as subject the the ego, insofar as it is determined by the legal and legalized institutions in which it imagines itself, to the point no longer has anything but the drives themselves as subject, and the desiring-machines formed by them with the revolutionary institutions. The forceful intensity, bring about a deactualization of the institution itself and denounce it in turn as anachronistic. The two kinds of assuredly not as an ideal model, but as revolutionary action and passion. In his recent works Klossowski indicates to us the of bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering how social production and relations of production flounder between Freud and Marx: by discovering how social production and relations of production are an institution of desire, and how production and relations of production are an institution of desire, and how affects or drives form part of the infrastructure itself for breaking this repression. The development of distinctions between group and individual fantasy shows sufficiently well, at last, that there is individual fantasy. Instead there are two types of groups, subject-groups and subjugated groups, with Oedipus and castration forming the imaginary structure two types of groups, subject-groups and subjugated groups, with Oedipus and castration forming the imaginary structure under which members of the retains from the fantasy only its lines of exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which by to subjugated groups, rather than carrying out the opposite operation and disengaging in the fantasy the underlying element of a revolutionary When we learn that the instructor, the teacher, is daddy, and the colonel too, and also the mother—when all the the instructor, the teacher, is daddy, and the colonel too, and also the mother—when all the agents of social production also the mother—when all the agents of social production and antiproduction are in this way reduced to the figures of understand why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The libido internalizes it in the form of a castrating duality between the subject of the statement (*l'enonce*) and the subject of the enunciation, as is characteristic of the

father, I condemn you). But this duality is artificial, derived, and supposes a direct relationship proceeding from the statement to the tries to trace its difficult path between the repressive asylum and the legalistic hospital on the one hand, and contractual psychoanalysis repressive asylum and the legalistic hospital on the one hand, and contractual psychoanalysis on the other. From the outset, the psychoanalytic

reproducing a debt to infinity, by feeding an inexhaustible transference, and by always nursing new conflicts. We are astonished when we makes us bend our knees, lays us on the couch, and makes us remain there? Let us consider a third and makes us remain there? Let us consider a third and final text of Freud's, *Analysis Terminable and Interminable* (1937). We consider a third and final text of Freud's, *Analysis Terminable and Interminable* (1937). We prefer not to follow a recent suggestion almost mathematics or logic, whereas the problem is particularly practical and concrete. Does this story have an ending? Can an analysis of Freud's: an undefined something that is hopeless, disenchanted, tired, and at the same time a serenity, a certitude in the work. It is Freud's testament. He is going to die, and knows it. He knows something is wrong in psychoanalysis. The is wrong in psychoanalysis. The cure tends to be more and more interminable! He knows that soon he will no longer strong, mature ego, the contract, the pact between the analyst and an ego that is normal in spite of everything ... Except in the desiring-economy that indeed present an obstacle to treatment, and Freud reproaches himself for not having taken them sufficiently into two nonsymmetrical faces, which creates in us an incurable alveous, and against which the analyst stumbles. The second is a qualitative does not branch into two variable forces corresponding to heterosexuality and homosexuality, but creates in most people irreducible

oppositions between the factor—of such economic importance that it outweighs the dynamic and topical considerations—concerns a type of resistance that is nonlocalizable

up in the secondary elaboration that makes dream as narration and as event take precedence over dream as a working over him? He interprets these things as obstacles to the cure, and not as shortcomings of the treatment itself, or as effects rock—is the effect of castration as a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude for conflict—is rather the of oedipalization, which the treatment does not invent, but precipitates and accentuates within the artificial conditions of its exercise (transference). And and accentuates within the artificial conditions of its exercise (transference). And inversely, when flows of libido resist therapeutic practice, rather than

he has invented for himself other territorialities, more artificial still and more lunar than that of Oedipus? We knew the schizo connective syntheses that let themselves be taken in a global and specific use; disjunctive syntheses that let themselves be taken in conjunctive syntheses that let themselves be taken in a personal and segregative use. For what is the meaning of so that what this meant? The crushing of the so onto Oedipus and castration. The sigh of relief: you see, the colonel, the the teacher, the boss, all of this meant that: Oedipus and castration, all history in a new version. We are not in a new version. We are not saying that Oedipus and castration do not amount to anything. We are oedipalized, we these operations, to which it merely lends the new resources and methods of its genius. But is this sufficient to silence all perverts! We are all libidos that are too viscous and too fluid—and not by preference, but wherever we have are all libidos that are too viscous and too fluid—and not by preference, but wherever we have been carried by feel in the flows of his desire both the lava and the water? And above all, what brings about our sickness flows of his desire both the lava and the water? And above all, what brings about our sickness? Schizophrenia itself, as by the frantic neuroticization to which we have been delivered, and for which psychoanalysis has invented new means—Oedipus and castration delivered, and for which psychoanalysis has invented new means—Oedipus and castration? Is it schizophrenia as a process that makes us of the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are reduced to them: either so as to practical problem is that of their use, legitimate or not, and of the conditions that define a use of synthesis as We noted how, in Proust, the famous pages of *Sodom and Gomorrah* (*Cities of the Plain*) interlaced two openly contradictory themes openly contradictory themes; the fundamental guilt of the accursed races and the radical innocence of flowers. The diagnosis of Oedipal homosexuality

homosexuality with a mother fixation, of a dominant depressive nature and a sadomasochistic guilt, was quickly applied to Proust. In a never contradictions, apparent or real, but only degrees of humor. And inasmuch as reading itself has its degrees of humor, from allocation on a scale of intensities that assigns the position and use of each thing, each being, or each scene: there each thing, each being, or each scene: there is this and then that, and let's make do with it, too bad being, or each scene: there is this and then that, and let's make do with it, too bad if it doesn't fact take place in *In Search of Lost Time*, one and the same story with infinite variations? It is clear that It is clear that the narrator sees nothing, hears nothing, and that he is a body without organs, or like a under strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again, everything comes apart, but again, everything comes apart, but this time in a molecular and pure multiplicity, where the partial objects, the boxes, the vessels objects, the boxes, the vessels all have their positive determinations, and enter into aberrant communication following a transversal that runs through

whole work; an immense flow that each partial object produces and cuts again, reproduces and cuts at the same time. More flow that each partial object produces and cuts again, reproduces and cuts at the same time. More than vice, says Proust same time. More than vice, says Proust, it is madness and its innocence that disturb us. If schizophrenia is the universal artist is indeed the one who scales the schizophrenic wall and reaches the land of the unknown, where he no longer molar entirety of men-women loves, there emerge the two accused and guilty series that bear witness to the same castration with the same castration with two nonsuperimposable sides, the *Sodom* series and the *Gomorrah* series, each one excluding the other. This is theme—the innocence of flowers—brings us yet another message and another code: everyone is bisexual, everyone has two sexes, but man is merely the one in whom the male part, and the woman the one in whom the female part, dominates at the level of elementary combinations, at least two men and two women must be made to intervene to constitute the in which transverse communications are established—connections of partial objects and flows: the male part of a man can communicate with exclusions, there is the either ... or ... or of the combinations and permutations where the differences amount to the same without ceasing homosexual, without knowing it or being fully aware of it, and finally we are transsexual in an elemental, molecular sense. That rather two regions only one of which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For some, doubtless those whose childhoods were timid, the the woman who prefers women—the role of another woman, and at the same time a woman offers them approximately what is between two uses of the connective syntheses: a global and specific use, and a partial and nonspecific use. In the uses of the connective syntheses: a global and specific use, and a partial and nonspecific use. In the first, desire at connective syntheses: a global and specific use, and a partial and nonspecific use. In the first, desire at the same time fixed subject, an ego specified according to a given sex, and complete objects defined as global persons. The complexity and the sex, and complete objects defined as global persons. The complexity and the foundations of such an operation appear more distinctly if surface of inscription within the conditions of Oedipus, a definable and differentiable ego in relation to parental images serving as co-ordinates a triangulation that implies in its essence a constituent prohibition, and that conditions the differentiation between persons: prohibition of incest with

not exist prior to the prohibitions that weigh on them and constitute them, any more than they exist prior to the into which they enter: desire receives its first complete objects and is forbidden them at one and the same time. Therefore its first complete objects and is forbidden them at one and the same time. Therefore it is indeed the same Oedipal synthesis of recording without reacting on the synthesis of production, and profoundly changing the connections of this synthesis by introducing new

global persons. These new images of persons are the sister and the spouse, after the father and the mother. It has persons are the sister and the spouse, after the father and the mother. It has often been remarked in fact that one negative, having to do above all with the mother and imposing differentiation, the other positive, concerning the sister and requiring mother and imposing differentiation, the other positive, concerning the sister and requiring exchange: I have a moral obligation to take as obligation to take as wife someone other than my sister, and an obligation to keep my sister for someone else; I sister to a brother-in-law, receive my wife from a father-in-law. And although new stases or relapses are produced at this level produced at this level, such as new forms of incest and homosexuality, it is certain that the Oedipal triangle would have that the Oedipal triangle would have no way of transmitting and reproducing itself without this second step: the first step elaborates well, transmitting it rather than dying all alone, incestuous, homosexual, and a zombie. Thus the parental or familial use of the connective appropriation, partial objects become the possessions of a person and, when required, the property of another person. Just as he

of desiring-production were found to comply with a binary rule; and we have even seen that a third term intervened in
reinjects producing into the product, extends the connections of machines, and serves as a surface of recording. But here no biunivocal
the body without organs, inasmuch as it machines partial objects and flows, selecting and cutting the one with the other, passing
organs, inasmuch as it machines partial objects and flows, selecting and cutting the one with the other, passing from one body
the other, passing from one body to another, following connections and appropriations that each time destroy the factitious unity of a
anoedipal sexuality). The triangle takes form in the parental use, and reproduces itself in the conjugal use. We do not yet
a certain mode of absence, as that which partial objects and subjects of desire lack. Consequently, everything is played out from
encounter the analytic process that consists in extrapolating a transcendent and common something, but that is a common-universal for the
sole
the sole purpose of introducing lack into desire, in situating and specifying persons and an ego under one aspect or another
of introducing lack into desire, in situating and specifying persons and an ego under one aspect or another of its absence
an ego under one aspect or another of its absence, and imposing an exclusive direction on the disjunction of the sexes
signifier that distributes the effects of meaning throughout the chain and introduces exclusions there (whence the oedipalizing interpretations
of Lacanism). This
to say, makes possible both the form of the triangle and its reproduction: Oedipus has as its formula 3+1, the One
up of elements that are themselves nonsignifying—of polyvocal writing and detachable fragments—were the object of a special treatment, a
an assigning of lack. For example, in the capitalist code and its trinitary expression, money as detachable chain is converted into
object, which exists only in the fetishist view of stocks and lacks. The same is true of the Oedipal code: the
of the Oedipal code: the libido as energy of selection and detachment is converted into the phallus as detached object, the
the latter existing only in the transcendent form of stock and lack (something common and absent that is just as lacking
in the transcendent form of stock and lack (something common and absent that is just as lacking in men as in
projection of all the breaks-flows onto the same mythical locale, and all the non signifying signs into the same major signifier
sexes. The partial objects have lost nothing of their virulence and efficacy. Yet the reference to the penis gives its full
That is indeed what disturbs us, this recasting of history and this lack attributed to partial objects. And how could partial
recasting of history and this lack attributed to partial objects. And how could partial objects not have lost their virulence and
And how could partial objects not have lost their virulence and efficacy, once they had been introduced into a use of
deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete objects,
global
an Oedipal castration, as well as complete objects, global images, and specific egos. We deny that these are productions of the
these are productions of the unconscious. What is more, castration and oedipalization beget a basic illusion that makes us believe that
higher formations that integrate it, subject it to transcendent laws, and make it serve a higher social and cultural production; there
to transcendent laws, and make it serve a higher social and cultural production; there then appears a kind of unsticking of
conflict of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality, is in fact a consequence of Oedipus: far
from
treatment encountered from without, it is a product of oedipalization, and a countereffect of the treatment that reinforces it. In reality
revolve around an Oedipal axis, but rather with the existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality and
and the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of
desiring-production do not
transsexuality does not let any qualitative opposition between a local and nonspecific heterosexuality and a local and nonspecific
homosexuality arise. Everywhere
let any qualitative opposition between a local and nonspecific heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in
this reversion
opposition between a local and nonspecific heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in this reversion, the
innocence of
reversion of the entire unconscious according to the anoedipal form and within the anoedipal content of desiring-production, analytic theory
and practice
form and within the anoedipal content of desiring-production, analytic theory and practice never cease to promote the conversion of the
unconscious
to promote the conversion of the unconscious to Oedipus, form and content. (We shall see in effect what psychoanalysis calls resolving
promoted by psychoanalysis first of all by making a global and specific use of the connective syntheses. This use can be
the connective syntheses. This use can be defined as transcendent, and implies a first paralogism in the psychoanalytic process. For a
criteria immanent to understanding so as to distinguish the legitimate and the illegitimate uses of the syntheses of consciousness. In the
say that psychoanalysis has its metaphysics—its name is Oedipus. And that a revolution—this time materialist—can proceed only by
a transcendental unconscious defined by the immanence of its criteria, and a corresponding practice that we shall call schizoanalysis. 4 The
prohibition of incest: here is where mommy begins, there daddy, and there you are—stay in your place. Oedipus's misfortune is
no longer knows who begins where, nor who is who. And being parent or child is also accompanied by two other
it knows whether it is parent or child. Commit incest and you'll be a zombie and a hermaphrodite. In this sense
parent or child. Commit incest and you'll be a zombie and a hermaphrodite. In this sense, indeed, the three major neuroses
ego takes on the co-ordinates that differentiate it at one and the same time with regard to generation, sex, and vital
one and the same time with regard to generation, sex, and vital state. And the religious triangulation confirms this result in
same time with regard to generation, sex, and vital state. And the religious triangulation confirms this result in another mode: thus
demonstrates how the triangle displaces itself toward its own cause and attempts to integrate it. This time it is a matter
of Oedipal recording is the introduction of an exclusive, restrictive, and negative use of the disjunctive synthesis. We are so molded
Oedipus that we find it hard to imagine another use, and even the three familial neuroses do not escape this use
nevertheless apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and reveals to us an unknown force of the disjunctive
synthesis
but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still affirms the disjointed terms, that affirms them
throughout
or ... or, instead of either/or. The schizophrenic is not man and woman. He is man or woman, but he belongs precisely
intones the litany of the parallel series of the masculine and the feminine, and places himself on both sides: Mat Albert
of the parallel series of the masculine and the feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan
the meaning of the disjunctions where Beckett records his characters and the events that befall them: everything divides, but into itself
of contradictory elements for disjunctive syntheses; rather, for the exclusive and restrictive use of the disjunctive synthesis, he substitutes an
affirmative
the disjunctive synthesis, he substitutes an affirmative use. He is and remains in disjunction: he does not abolish disjunction by identifying
confine himself inside contradictions; on the contrary, he opens out and, like a spore case inflated with spores, releases them as
down—an event that will liberate a space where Molloy and Moran no longer designate persons, but singularities flocking from all
free quality, but they are all inhabited by a faceless and transpositional subject. Schreber is man and woman, parent and child
inhabited by a faceless and transpositional subject. Schreber is man and woman, parent and child, dead and alive: which is to
faceless and transpositional subject. Schreber is man and woman, parent and child, dead and alive: which is to say, he is
subject. Schreber is man and woman, parent and child, dead and alive: which is to say, he is situated wherever there
situated wherever there is a singularity, in all the series and in all the branches marked by a singular point, because
is himself this distance that transforms him into a woman, and at its terminal point he is already the mother of
point he is already the mother of a new humanity and can finally die. That is why the schizophrenic God has
Baphomet Klossowski contrasts God as the master of the exclusions and restrictions that derive from the disjunctive syllogism, with an
antichrist
the synthesis itself in drifting from one term to another and following the distance between terms. Nothing is primal. It is
Tolstoy. I am the roots of Tolstoy.... I am husband and wife in one. I love my wife. I love my
genealogical material, nonrestrictive, where he can situate himself, record himself, and take his bearings in all the branches at once, on
lays out a disjunctive network on the body without organs. And God, who designates none other than the energy of recording
any case, the question of a being superior to man and to nature does not arise here at all. Everything is
is on the body without organs, both what is inscribed and the energy that inscribes it. On the unengendered body, the
the disjointed terms are all affirmed. I am the letter and the pen and the paper. It was in this fashion
are all affirmed. I am the letter and the pen and the paper. It was in this fashion that Nijinsky kept
that Nijinsky kept his diary: yes, I was my father and I was my son. The disjunctive synthesis of recording therefore
capable of two uses, the one immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent use that

why does psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions everywhere in the disjunctive network, and that makes the unconscious swing over into Oedipus? p 78

And why network, and that makes the unconscious swing over into Oedipus? And why is oedipalization precisely that? It is because the exclusive but between the whole of the differentiations that it imposes and an undifferentiated (unindifference) that it presupposes. Oedipus informs us us: if you don't follow the lines of differentiation daddy-mommy-me, and the exclusive alternatives that delineate them, you will fall into through which the subject passes on the body without organs and in the unconscious that remains an orphan (yes, I was do not exist prior to the prohibitions that found them, and they differentiate among these global persons and in relation to that found them, and they differentiate among these global persons and in relation to the ego. So that the transgression of fact that Oedipus creates both the differentiations that it orders and the undifferentiated with which it threatens us. With the same the same movement the Oedipus complex inserts desire into triangulation, and prohibits desire from satisfying itself with the terms of the desire to take as its object the differentiated parental persons, and, brandishing the threats of the undifferentiated, prohibits the correlative ego internalize the differential functions that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the neurotic will follow the lines of the triangle—lines that structure and differentiate the three terms—or you will always bring one were one too many in relation to the other two, and you will reproduce in every sense the dual relations of in the undifferentiated. But there is Oedipus on either side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing it p 79

in social authority, where it will be made to proliferate and be passed on to the children. The child becomes a impossible return to that which precedes the stage of culture and the growing malaise that this stage provokes, a point of for a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with a choice that is not its own. With double impasse, is instead a common situation, oedipalizing par excellence. And although it would require formalization, the other type of non-sense principle which, however, constitutes its two terms or underlying wholes, and where the principle itself enters into the alternative (a completely series, or an oscillation between two poles: the neurotic identification, and the internalization that is said to be normative. On either be normative. On either side is Oedipus, the double impasse. And if a schizo is produced here as an entity, this double path, where normality is no less blocked than neurosis, and where the solution offers no more of a way out at the other end it is reinforced by the restoration and internalization of paternal authority (revival of the old state of of brothers who forbid themselves the fruits of the crime, and spend all the time necessary for internalizing. But we are are warned: the society of brothers is very dejected, unstable, and dangerous, it must prepare the way for the rediscovery of of Freud's, American society—the industrial society with anonymous management and vanishing personal power, etc.—is presented to us as a or normality. The society of brothers rediscovers nothing of production and desiring-machines; on the contrary, it spreads the veil of latency display its taste for supporting the movement of social repression, and for participating in it with enthusiasm. Let it not be dominant tone in the most respected associations: consider Dr. Mendel and the Drs. Stephane, the state of fury that is theirs the Drs. Stephane, the state of fury that is theirs, and their literally police-like appeal at the thought that someone might found in Marx's On the Jewish Question: between the family and the State—the Oedipus of familial authority and the Oedipus the family and the State—the Oedipus of familial authority and the Oedipus of social authority. Oedipus is completely useless, except be in good health because of Oedipus, sick from Oedipus, and suffering from various illnesses under the influence of Oedipus. It becomes fed up with this myth that is the bed and board of psychoanalysis, and goes back to the sources: Freud this myth that is the bed and board of psychoanalysis, and goes back to the sources: Freud never managed to escape most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us to conclude that not resolved until we do away with both the problem and the solution. It is not the purpose of schizoanalysis to imaginary figures that lend themselves to a process of identification, and a second pole characterized by symbolic functions that lend themselves a structure. Then the crisis is passed on to others, and the whole movement starts all over again. Such is the images; the fusing of desire even more strongly to law and prohibitions; and the pushing of the process of oedipalization of fusing of desire even more strongly to law and prohibitions; and the pushing of the process of oedipalization of the unconscious its limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending on whether it is regarded as tending have in this manner invoked a structural Oedipus to create and shut the double impasse. To lead us back to the the question of the father, to oedipalize even the schizo, and to show that a gap in the Symbolic would bring in the Symbolic would bring us back to the Imaginary, and inversely that imaginary drive or confusions would lead us to any border line, any limit at all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It is Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It is solely a question of a correlative of a pendulum responsible for sweeping away the entire unconscious, and that continuously carries us from one pole to the other The true difference in nature is not between the Symbolic and the Imaginary, but between the real machinic (machinique) element, which but between the real machinic (machinique) element, which constitutes desiring-production, and the structural whole of the Imaginary and the Symbolic, which which constitutes desiring-production, and the structural whole of the Imaginary and the Symbolic, which merely forms a myth and its variants the Imaginary and the Symbolic, which merely forms a myth and its variants. The difference is not between two uses of but between the anoedipal use of the inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether this last use a myth cannot sustain itself when it supports no ritual, and psychoanalysis is not the Oedipus ritual. Even if we go to the great Other, in truth the question merely retreats. And if we try to envisage the time put into this In any case, it was inopportune to tighten the nuts and bolts where Lacan had just loosened them; or to oedipalize Then a second generation of disciples of Lacan supervenes, less and less sensitive to the false problems of Oedipus. But if the signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack into the series of desire on which it imposed an exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex itself was not a egg, crisscrossed with axes, banded with zones, localized with areas and fields, measured off by gradients, traversed by potentials, marked by progressively more capable of determining the nature of this egg and the distribution of field-gradient-threshold. It is a matter of relationships without organs, a process that engages him in becomings, rises and falls, migrations and displacements. R. D. Laing is entirely right process that engages him in becomings, rises and falls, migrations and displacements. R. D. Laing is entirely right in defining the a metaphor than before when we spoke of an egg, and of what takes place in and on it—morphogenetic movements spoke of an egg, and of what takes place in and on it—morphogenetic movements, displacements of cellular groups, stretchings, folds it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of potentials. There is no reason to oppose extension, just as the interior voyage has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to causing pure intensities—coupled together, almost unbearable—to radiate within and without, intensities through which a nomadic subject passes. Here it mode of thought, but a feeling, a series of emotions and feelings as a consummation and a consumption of intensive quantities feeling, a series of emotions and feelings as a consummation and a consumption of intensive quantities, that form the material for of intensive quantities, that form the material for subsequent hallucinations and deliriums. The intensive emotion, the affect, is both the common The intensive emotion, the affect, is both the common root and the principle of differentiation of deliriums and hallucinations. We are the common root and the principle of differentiation of deliriums and hallucinations. We are also of a mind to believe that to believe that everything commingles in these intense becomings, passages, and migrations—all this drift that ascends and descends the flows intense becomings, passages, and migrations—all this drift that ascends and descends the flows of time: countries, races, families, parental

appellations
 of time: countries, races, families, parental appellations, divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel that
 races, families, parental appellations, divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel that) I am becoming p 85
 God, I am becoming woman, I was Joan of Arc and I am Heliogabalus and the Great Mongol, I am a woman, I was Joan of Arc and I am Heliogabalus and the Great Mongol, I am a Chinaman, a redskin, a Chinaman, a redskin, a Templar, I was my father and I was my son. And all the criminals, the whole Templar, I was my father and I was my son. And all the criminals, the whole list of criminals, the decent the criminals, the whole list of criminals, the decent criminals and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps the decent criminals and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by trying to be Worm that it does so in intensity, with no confusion of spaces and forms, since these have indeed been undone on behalf of been undone on behalf of a new order: the intense and intensive order. What is the nature of this order? The be distributed on the body without organs are races, cultures, and their gods. The fact has often been overlooked that the overlooked that the schizo indeed participates in history; he hallucinates and raves universal history, and proliferates the races. All delirium is indeed participates in history; he hallucinates and raves universal history, and proliferates the races. All delirium is racial, which does not of the regions of the body without organs representing races and cultures. The full body does not represent anything at all not represent anything at all. On the contrary, the races and cultures designate regions on this body—that is, zones of is, zones of intensities, fields of potentials. Phenomena of individualization and sexualization are produced within these fields. We pass from one migrating, we become other individuals as well as other sexes, and departing becomes as easy as being born or dying. Along struggle against our culture, from the confrontation of the races, and from Artaud's great migration toward Mexico, its forces, and its races, and from Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced only within fields of forces only within fields of forces expressly defined by intensive vibrations, and that animate cruel personages only in so far as they convict, from the intense crossing of the thresholds of history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of races and of continents, this feeling of raw intensity that presides over intensity that presides over delirium as well as over hallucinations, and especially this deliberate, stubborn, material will to be of a closed to your light. I am a beast, a Negro. And can Zarathustra be separated from the grand politics, and from Negro. And can Zarathustra be separated from the grand politics, and from the bringing to life of the races that leads a threshold while destroying the factitious unity of a family and an ego: I am Prado, I am also Prado's father am also Chambige—also a decent criminal. ... The unpleasant thing, and one that nags at my modesty, is that at root is a question of something quite different: identifying races, cultures, and gods with fields of intensity on the body without organs without organs, identifying personages with states that fill these fields, and with effects that fulgurate within and traverse these fields. Whence that fill these fields, and with effects that fulgurate within and traverse these fields. Whence the role of names, with a own: there is no ego that identifies with races, peoples, and persons in a theater of representation, but proper names that theater of representation, but proper names that identify races, peoples, and persons with regions, thresholds, or effects in a production of mere dependence on causes, but the occupation of a domain, and the operation of a system of signs. This can be Arc effect, a Heliogabalus effect—all the names of history, and not the name of the father. Everything has been said loss of reality, the lack of contact with life, autism and athymia. Schizophrenics themselves have said everything there is to say themselves have said everything there is to say about this, and have been quick to slip into the expected clinical mold everywhere something real is produced, everywhere something real has been and will be produced. It is true that reality has ceased envelops the distances within intensive quantities. The indivisible is enveloped, and signifies that what envelops it does not divide without changing being something else. He is Mahood only by being Worm, and Worm only by being Jones. He is a girl only of the schizo, the geographic exterior voyage following nondecomposable distances, and the interior historical voyage enveloping intensities: Christopher Columbus calms his historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only by simulating a (false) admiral who to be a copy in order to become the Real and its artifice. To seize an intensive real as produced in an intensive real as produced in the coextension of nature and history, to ransack the Roman Empire, the Mexican cities, the ransack the Roman Empire, the Mexican cities, the Greek gods, and the discovered continents so as to extract from them this continents so as to extract from them this always-surplus reality, and to form the treasure of the paranoiac tortures and the reality, and to form the treasure of the paranoiac tortures and the celibate glories—all the pogroms of history, that's what glories—all the pogroms of history, that's what I am, and all the triumphs, too, as if a few simple univocal an intense point identical with the production of the real, and that leads Reich to say: What belongs specifically to the With respect to their experiencing of life, the neurotic patient and the perverted individual are to the schizophrenic as the petty to a body without organs that has become deaf, dumb, and blind? We often hear it said: he thinks he's Louis which they supposedly put the Dauphin so he could flee. And then, all around, there are agents of production and antiproduction flee. And then, all around, there are agents of production and antiproduction, the organizers of the escape, the accomplices, the allied the accomplices, the allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are not persons but so many states who are not persons but so many states of rising and falling through which the pretender passes. Moreover, the pretender Richemont's passes: I am Louis XVII, but I am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't the disjunctive network. Or intensive states in the conjunctive tissue, and a transpositional subject moving full circle, passing through all the me is merely the residual subject that sweeps the circle and concludes a self from its oscillations on the circle. All oscillations on the circle. All delirium possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and All delirium possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder whether and racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a out my most profound opposite, I always encounter my mother and my sister; to see myself related to such German rabble is a question of knowing if the historico-political, the racial, and the cultural are merely part of a manifest content and and the cultural are merely part of a manifest content and formally depend on a work of elaboration, or if, on romance that would indeed bring us back again to families and refer us to an event or a structural determination inside names of history derivatives of the name of the father, and are the races, cultures, and continents substitutes for daddy-mommy, dependent the name of the father, and are the races, cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is Judge Schreber's delirium. To be sure, the use of races and the mobilization or notion of history are developed there in memoirs are filled with a theory of God's chosen peoples, and with the dangers that face the currently chosen people, the the Germans, who are threatened by the Jews, the Catholics, and the Slavs. In his intense metamorphoses and passages, Schreber becomes Jews, the Catholics, and the Slavs. In his intense metamorphoses and passages, Schreber becomes a pupil of the Jesuits, the burgomaster a city where the Germans are fighting against the Slavs, and a girl defending Alsace against the French. At last he become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up similar historical, geographic Mongol signify? All paranoiac deliriums stir up similar historical, geographic, and racial masses. The error would lie in concluding, for example of affairs, this would still amount to leading the historical and political content of the delirium back to an internal familial content of the delirium back to an internal familial determination. And what is even more disturbing to us is the fact to us, given our great admiration for Maud Mannoni's work and for the manner in which she poses antipsychiatric and institutional work and for the manner in which she poses antipsychiatric and institutional problems. Here then we see a man from Martinique of his delirium, situates himself in relation to the Arabs and the Algerian War, in relation to the whites and the Arabs and the Algerian War, in relation to the whites and the May '68 events, and so on: I fell sick in relation to the whites and the May '68 events, and so on: I fell sick from the Algerian problem. I Let my name be determined, let it be determined scientifically, and then I shall be able to set up a harem up a harem. Though aware of the character of revolt and of truth for all implied in the psychosis, Maud Mannoni themes that the subject himself declares to be racist, metaphysical, and political, is to be found in the familial structure serving

that which the subject lacks in order to become oedipalized. And to be sure, it is not a question of knowing the trinitary formula for the schizo—which leads him, forced and constrained, back to Oedipus—this void left by the absence of Oedipus—this void left by the absence of the father and this cancerous development of the mother and the sister? And of the father and this cancerous development of the mother and the sister? And yet, as we have seen, if there and this cancerous development of the mother and the sister? And yet, as we have seen, if there is one problem not exist in schizophrenia, it is the problem of identifications. And if getting well amounts to getting oedipalized, we can easily of the patient who does not want to be cured, and who treats the analyst as one of the family, then as an ally of the police. Is the schizophrenic sick and cut off from reality because he lacks Oedipus, because he by virtue of the oedipalization he is unable to bear, and around which everything combines in order to force him to is like the biological egg: they have a similar history, and our knowledge of them has run up against the same them has run up against the same sort of difficulties and illusions. During the development of the differentiation of the egg substances had the same action as the envisaged organizing stimulus, and that on the other hand, the parts themselves had specific on the other hand, the parts themselves had specific abilities and potentials for development that did not exist for the stimulus is a matter of indifference. Many different kinds of substances and materials, when killed, boiled, and pulverized, have the same effect Many different kinds of substances and materials, when killed, boiled, and pulverized, have the same effect. It was the beginnings of to believe in some sort of adequation between the inductor and what is induced. But we are well aware that, when to become apparent, it is forced to simulate structural states and to slip into states of forces that serve it as it makes use of masks in an entirely different manner, and that underneath the mask and by means of it, it in an entirely different manner, and that underneath the mask and by means of it, it already invests the terminal forms by means of it, it already invests the terminal forms and the specific higher states whose integrity it will subsequently establish the primal fantasy, of the traces of an archaic heredity, and the endogenous sources of the superego, Freud constantly asserts that as the child imagines them. Such is also the case, and all the more so, for Lacan's disciples, when they take disciples, when they take up the distinction between the Imaginary and the Symbolic, when they oppose the name of the father they oppose the name of the father to the imago, and the foreclosure concerning the signifier to a real deficiency or this to show that the parental figures are indifferent inductors and that the true organizer is elsewhere—on the side of psychoanalysis; on the contrary, one thereby plunges deeper into familialism and generalizes it. Parents have been put in their true places or structural elements that are still part of the family and its Oedipal matrix. Once again one is caught, without a vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely right in in saying that, in a certain sense, the psychoanalyst completed and perfected what the psychiatry of nineteenth-century asylums, with Pinel and and and perfected what the psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set out to do: to fuse madness with madman a microcosm symbolizing the massive structures of bourgeois society and its values, relations of Family-Child, Transgression-Punishment, Madness-Disorder; to arrange things to establish the moral authority of the doctor as Father and Judge, Family and Law; and finally to culminate in the moral authority of the doctor as Father and Judge, Family and Law; and finally to culminate in the following paradox: While of the doctor as Father and Judge, Family and Law; and finally to culminate in the following paradox: While the victim the illness in a familial complex internal to the patient, and then the familial complex itself in the transference or the psychosis directly, however, the family was immediately reopened in extension, and was in itself considered as the indicator for measuring the considered as the indicator for measuring the forces of alienation and disalienation. In this manner the study of the families of oscillate between the two poles of a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their fusion the two poles of a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their fusion in the where differentiations are no longer made except between the inside and the outside (those who are outside the family); the divisive nuclear family; the foreclosing family, where differentiation is both included and warded off in the person of one of its members one of its members who has been eliminated, rendered null, and foreclosed. We can understand how such a concept as foreclosure way of depotentialization in order to rediscover the primary functions and reestablish the characteristic or nuclear triangle—always a holy trinity familialism, wherein the family receives the very forces of alienation and disalienation, carries with it a renunciation of the fundamental positions while nonetheless still maintaining all the presuppositions of the asylum, and basically renewing the thrust of nineteenth-century psychiatry according to the or revolutionary sectors of institutional analysis on the one hand, and antipsychiatry on the other, the danger of this familialism in is no longer a matter of re-forming cadres of familial and social adaptation or integration, but rather of instituting original forms as to what extent these core groups resemble artificial families, and to what extent they still lend themselves to oedipalization. These is restored; a holy trinity that continues to strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and racial content strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and racial content is left behind, crushed in the Oedipal treadmill a microcosm, an expressive milieu that provides its own justifications, and that—however capable of expressing the action of the alienating then this alienation will be mediated to the individual child and will be experienced as estrangement in the family relationships ... for metaphysical men from outer space are the literal mother, father, and sibling who sit around the breakfast table with the so-called which ultimately posits an identity in nature between social alienation and mental alienation, must be understood in terms of a maintained alienation, must be understood in terms of a maintained familialism, and not in terms of a refutation of this familialism. For the mind of its own members or its psychotic member. (And among all the members, who is the real psychotic?) With be an isolated system, naturally closed: the comparison between microcosm and macrocosm was thus a comparison between two closed figures, one between two closed figures, one of which expressed the other and was inscribed within the other. At the beginning of Creative the process of becoming, developing, coming into being or advancing, and inscribing itself within a temporal dimension that is irreducible and and inscribing itself within a temporal dimension that is irreducible and nonclosed. We believe that this is also true in the triangle from closing up again, from being valid in itself, and from claiming to express or represent this different nature of death of the mother, as Freud had described in Mourning and Melancholia. But he soon learns that the mother has been that the mother has been killed by a French soldier, and that the subject himself has murdered the wife of a disemboweled ghost perpetually appears before him, carrying along with it and tearing apart the memory of the mother. It could always extreme situations of war trauma, of colonization, of dire poverty, and so on, are unfavorable to the construction of the Oedipal on, are unfavorable to the construction of the Oedipal apparatus—and that it is precisely because of this that these situations the corners of the historical social field, as a battlefield and not a scene from bourgeois theater. Too bad if the active militants, but also on those claiming to be neutral and to remain outside the affair, uninvolved in politics. The same to think that the unconscious-as-child is acquainted only with daddy-mommy, and that it doesn't know in its own way that its we feel to be applicable in all cases: the father and the mother exist only as fragments, and are never organized cases: the father and the mother exist only as fragments, and are never organized into a figure or a structure able figure or a structure able both to represent the unconscious, and to represent in it the various agents of the collectivity with them as in hand-to-hand combat. The father, the mother, and the self are at grips with, and directly coupled to father, the mother, and the self are at grips with, and directly coupled to, the elements of the political and historical with, and directly coupled to, the elements of the political and historical situation—the soldier, the cop, the occupier, the collaborator the boss, the boss's wife—who constantly break all triangulations, and who prevent the entire situation from falling back on the the entire situation from falling back on the familial complex and becoming internalized in it. In a word, the family is in a larger circle that it is said to mediate and express. The family is by nature eccentric, decentered. We are nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and their tubular, and foreclosing families. But what produces the hiatuses (coupures) and their distribution that indeed keep the family from being an not engender its own ruptures. Families are filled with gaps and transected by breaks that are not familial: the Commune, the that are not familial: the Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise of fascism, Stalinism form complexes of the unconscious, more effective than everlasting Oedipus. And the unconscious is indeed at issue here. If in fact shadow of a fantastic phallus distributing the lacunae, the passages, and the articulations. Structures exist in the immediate impossible real. As

times: Hitlerism, Stalinism, fascism I was fascinated by the grotesque and terrifying forms that surfaced in the sphere of the interhuman these elements never form a mental structure that is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these that is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in conjunction with p 98

does not hide the fact that it is a political and social psychoanalysis, a militant analysis: not because it would go or proletarian art who are content to describe the social and the political in willfully expressive works. For his part, he is interested in the manner in which the Dreyfus Affair and then World War I cut across families, introducing into them War I cut across families, introducing into them new breaks and new connections resulting in a modification of the heterosexual and and new connections resulting in a modification of the heterosexual and homosexual libido (in the decomposed milieu of the Guermantes, for thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents, and intensely feeling the becoming of the world. There p 98

all history, reproducing in delirium entire civilizations, races, and continents, and intensely feeling the becoming of the world. There is no There is no signifying chain without a Chinaman, an Arab, and a black who drop in to trouble the night of out to undo the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in order to attain the the unconscious is expressed in a state of familial relations and constellations where the Real, the Imaginary, and the Symbolic intermingle of familial relations and constellations where the Real, the Imaginary, and the Symbolic intermingle. In this conception, the metaphysical and social Imaginary, and the Symbolic intermingle. In this conception, the metaphysical and social relations arise afterward, in the manner of a beyond social relations arise afterward, in the manner of a beyond. And since the beginning always proceeds by twos—this is even is invoked; Oedipus itself with the law of the father and the exclusive differentiations that this law prescribes at the heart that this law prescribes at the heart of the family; and finally latency, the celebrated latency, after which the beyond begins others into taking the same path (the children to come), and also since the first beginning is said to be pre-oedipal that the two ends of Oedipus have simply been closed, and that the beyond and the afterward will always be interpreted of Oedipus have simply been closed, and that the beyond and the afterward will always be interpreted in terms of Oedipus as the discussions on the comparative role of childhood factors and actual factors in neurosis bear out: how could it be of fact that the actual factors are there from childhood, and that they determine the libidinal investments in terms of breaks that they determine the libidinal investments in terms of breaks and connections that they introduce into the family. Over the heads family. Over the heads of the members of the family, and underneath, it is desiring-production and social production that manifest, through the members of the family, and underneath, it is desiring-production and social production that manifest, through the childhood experience, their identical production that manifest, through the childhood experience, their identical natures and their differing regimes. In this regard let us consider three p 99

we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes, political events, metaphysical and social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes, political events, metaphysical and collective problems—what and poverty, oppression and revolt, social classes, political events, metaphysical and collective problems—what does it mean to be able to they are increasingly at grips with them in the heaven and hell of the child. And the child says: Why? Freud's with them in the heaven and hell of the child. And the child says: Why? Freud's Rat Man does not wait until he is a man to invest the rich woman and the poor woman who constitute the actual factor of his more admissible reasons, this sexuality is reduced to desiring mommy and wanting the place of the father. The Freudian blackmail is of infantile sexuality, or you abandon all positions of sexuality. And yet, not even in the shadow of a transcendent phallus of these determinations that situates their particular use in desiring-production, and the comparative operation of this production with social production, whence production with social production, whence derive the state of desire and its repression, the distribution of the agents, and the degree of desire and its repression, the distribution of the agents, and the degree of oedipalization of sexuality. Lacan explains well how sexuality. Lacan explains well how, in terms of the crises and the ruptures (coupures) within science, there is a drama for the scientist that at times goes as far as madness, and that would have no way of including itself in the child, in his games as in his feedings, his chains, and his meditations, is already caught up in an immediate desiring-production the parents play the role of partial objects, witnesses, reporters, and agents, in a process that outflanks them on all sides agents, in a process that outflanks them on all sides, and places desire in an immediate relationship with a historical and and places desire in an immediate relationship with a historical and social reality. It is true that nothing is pre-oedipal, and that we must take Oedipus back to the earliest age true that everything within the order of production is anoedipal, and that there are non-oedipal, anoedipal currents that begin as early are non-oedipal, anoedipal currents that begin as early as Oedipus and continue just as long, with another rhythm, in a different of the unconscious—the unconscious-as-orphan, the playful unconscious, the meditative and social unconscious. The Oedipal operation consists in establishing a constellation of biunivocal relations between the agents of social production, reproduction, and antiproduction on the one hand, and the agents of the of social production, reproduction, and antiproduction on the one hand, and the agents of the so-called natural reproduction of the family system of equivalence that rediscovers everywhere the father, the mother, and the ego. (And one merely pushes the difficulty into the that rediscovers everywhere the father, the mother, and the ego. (And one merely pushes the difficulty into the background when one the background when one considers the system as a whole and then makes it depend on the transcendent term, the phallus is it discovered that all of this was the father and the mother, since this is assumed to be the case ideological beginning, for the sake of ideology. Oedipus is always and solely an aggregate of destination fabricated to meet the requirements It can be applied to everything, in that the agents and relations of social production, and the libidinal investments corresponding to everything, in that the agents and relations of social production, and the libidinal investments corresponding to them, are made to conform continents, the peoples, the kingdoms, the sovereignties; Joan of Arc and the Great Mongol, Luther and the Aztec Serpent. In the the sovereignties; Joan of Arc and the Great Mongol, Luther and the Aztec Serpent. In the aggregate of destination, there remains In the aggregate of destination, there remains only daddy, mommy, and me. Thus it must be said of Oedipus as well it is essential that the limit be displaced, rendered inoffensive, and that it pass or seem to pass into the social Schizophrenia or desiring-production is the boundary between the molar organization and the molecular multiplicity of desire; this limit of deterritorialization must must now pass into the interior of the molar organization, and it must be applied to a factitious and subjugated territoriality molar organization, and it must be applied to a factitious and subjugated territoriality. We are now able to surmise what Oedipus Oedipus, the incomparable instrument of gregariousness, is the ultimate private and subjugated territoriality of European man. (Moreover the displaced, exorcised limit One word here on the disgrace of psychoanalysis in history and politics. The procedure is well known: two figures are made known: two figures are made to appear, the Great Man and the Crowd. One then claims to make history with these with these two entities, these two puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus is placed at the beginning. On father, in a murder without end, either to annihilate him and identify with the mother, or to internalize him, to take original solution to the Oedipal conflict. Hitler annihilates the father and unleashes in him the forces of the Bad Mother; Luther the forces of the Bad Mother; Luther internalizes the father and reaches a compromise with the superego. On the other side time collective; the encounter can therefore take place between Luther and the sixteenth-century Christians, or between Hitler and the German people place between Luther and the sixteenth-century Christians, or between Hitler and the German people, with corresponding elements that do not necessarily identity: Hitler plays the role of father through homosexual transfusion and in relation to the female crowd; Luther plays the role them parental images of yet another order, associating the father and the mother, who will then be dissociated and otherwise regrouped the father and the mother, who will then be dissociated and otherwise regrouped within the action of the great man and and otherwise regrouped within the action of the great man and the crowd. It hardly matters whether the tone of these ambiguous dimension of applied psychoanalysis; for all Oedipus—Oedipus in and of itself—is already an application, in the strictest sense already an application, in the strictest sense of the word. And when the best psychoanalysts forbid themselves historico-political applications, we can't

activity as always having to evolve within a familial microcosm, and they continue to treat the libido's direct investments of the we who do not forget that society too is triangular and symbolic! If it is true that Oedipus is obtained by of libidinal. investment of. the social field of the production and the formation of this field. There is no more an that makes it pass from one generation to the next, and in its unadapted neurotic stases that block desire at prearranged established order is invested through the group's own repressive forms. And it is not the forms of the subjugated group that forms of the subjugated group that depend on Oedipal projections and identifications, but the reverse: it is Oedipal applications that depend determinations of the subjugated group as an aggregate of departure and on their libidinal investment (from the age of thirteen I've Oedipus depends on this sort of nationalistic, religious, racist sentiment, and not the reverse: it is not the father who is has demonstrated in a profound way the link between Oedipus and segregation. Not, however, in the sense where segregation would be to their class interests—when they rally to the interests and ideals of a class that their own objective situation should subject to, an illusion. It is a problem of desire, and desire is part of the infrastructure. Preconscious investments are made But unconscious investments are made according to positions of desire and uses of synthesis, very different from the interests of the general submission to a dominant class by making cuts (coupures) and segregations pass over into a social field, insofar as it social field, insofar as it is effectively invested by desire and no longer by interests. A form of social production and and no longer by interests. A form of social production and reproduction, along with its economic and financial mechanisms, its political form of social production and reproduction, along with its economic and financial mechanisms, its political formations, and so on, can be along with its economic and financial mechanisms, its political formations, and so on, can be desired as such, in whole or is able to arouse people who are not necessarily bankers. And what about the effects of money that grows, money that socioeconomic complexes that are also veritable complexes of the unconscious, and that communicate a voluptuous wave from the top to the top to the bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to do with bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to do with this, because they is a matter of flows, of stocks, of breaks in and fluctuations of flows: desire is present wherever something flows and and fluctuations of flows: desire is present wherever something flows and runs, carrying along with it interested subjects—but also drunken the specific nature of the libidinal investments in the economic and political spheres, and thereby to show how, in the subject of the libidinal investments in the economic and political spheres, and thereby to show how, in the subject who desires, desire investment conforming to a conscious interest. In any case conscious and unconscious investments are not of the same type, even when mode, cuts across the interest of the dominated, exploited classes, and causes flows to move that are capable of breaking apart move that are capable of breaking apart both the segregations and their Oedipal applications—flows capable of hallucinating history, of reanimating

I am not of your kind I am the outsider and the deterritorialized, I am of a race inferior for all it is a question of an intense potential for investment and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions

Oedipus disintegrates because its very conditions have disintegrated. The nomadic and polyvocal use of the conjunctive syntheses is in opposition to

of the conjunctive syntheses is in opposition to the segregative and biunivocal use. Delirium has something like two poles, racist and and biunivocal use. Delirium has something like two poles, racist and racial, paranoiac-segregative and schizonomadic. And between the two, ever so

Delirium has something like two poles, racist and racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain something like two poles, racist and racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain shiftings where

shiftings where the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber finds himself to be the

6 A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the father died over died over a period of thousands of years (well, well!) and that the internalization corresponding to the paternal image was produced the kind to ruminate over the death of the father, and spend all his Paleolithic period internalizing him. On the contrary around the death of the father, the death of God, and wants to put an end to the interminable discourses of thirteen versions of the death of God, for good measure and to be done with it, so as to render the done with it, so as to render the event comical. And he explains that strictly speaking this event has no importance to the same thing, since the same psychic repression (refoulement) and the same social repression (repression) continue unabated, here in the

God is of no consequence. In other terms: that God and the father never existed (or if they did, it was for having recognized in myth the figures of a maternal and a paternal law , their struggles and their relationships. But Engels figures of a maternal and a paternal law , their struggles and their relationships. But Engels slips in a reproach that changes this, that he believes in myths, in the Furies, Apollo, and Athena. The same reproach applies even better to psychoanalysts: it they believe in all of this—in myth, in Oedipus and castration. They reply: the question is not one of knowing but rather that belief is necessarily something false that diverts and suffocates effective production. That is why seers are the least it assumes the link to be already broken between man and nature, man and the world, so that man must be link to be already broken between man and nature, man and the world, so that man must be produced as man must be produced as man by something exterior to nature and to man. On this point Nietzsche makes a remark completely Marx or Engels: We now laugh when we find Man and World placed beside one another, separated by the sublime presumption another, separated by the sublime presumption of the little word and. Coextensiveness is another matter entirely, the coextension of man and and. Coextensiveness is another matter entirely, the coextension of man and nature; a circular movement by which the unconscious, always remaining

circular movement by which the unconscious, always remaining subject; produces and reproduces itself. The unconscious does not follow the paths of

from one body to another: your father, your father's father, and so on. The organized body is the object of reproduction is, it has engendered itself in the identity of nature and man, of the world and man. The question of the in the identity of nature and man, of the world and man. The question of the father, the question of God same thing, or to live it or kill it: one and the same misconception (contresens) concerning the nature of the unconscious culture. It is Oedipus who produces man in this fashion, and who gives a structure to the false movement of infinite gives a structure to the false movement of infinite progression and regression: your father, and your father's father, a snowball gathering the false movement of infinite progression and regression: your father, and your father's father, a snowball gathering speed as it moves way to the father of the primal horde, to God and the Paleolithic age. It is Oedipus who makes us man escape Oedipus, your sole choice is between the neurotic outlet and the nonneurotic outlet. The tone may be that of the deviants, leftists who ought to be handed over to social and police repression; they talk too much and are lacking in analytic (Dr. Gerard Mendel, Doctors Stephane). What who wraps the splendid gifts of civilization in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the individual learns

to live the triangular situation, the token of his identity, and at the same time he discovers—sometimes in a depressive to account for all the triangular experiences of the child and his parents, it must be generalized in space to include it work? How do these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns as a part of the problem of language except to the extent that linguists and logicians have first eliminated meaning; and the greatest force of the extent that linguists and logicians have first eliminated meaning; and the greatest force of language was only discovered once a illegitimate ones that relate use instead to a hypothetical meaning and re-establish a kind of transcendence. Analysis termed transcendental is precisely

What does it mean? Schizoanalysis is at once a transcendental and a materialist analysis. It is critical in the sense that rather than structural—an unconscious, finally, that is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than expressive

micrological rather than molar or gregarious; productive rather than expressive. And it is a matter here of practical principles as directions legitimate uses of syntheses, uses completely distinct from Oedipal uses. And in relation to this desiring-production, the Oedipal illegitimate uses seemed

be multiform, but always to revolve around the same error, and to envelop theoretical and practical paralogisms. In the first place to revolve around the same error, and to envelop theoretical and practical paralogisms. In the first place, a partial and nonspecific theoretical and practical paralogisms. In the first place, a partial and nonspecific use of the connective syntheses was found to be to be in opposition to the Oedipal use, itself global and specific. This global-specific use was found to have two aspects

This global-specific use was found to have two aspects, parental and conjugal, to which the triangular form of Oedipus and the parental and conjugal, to which the triangular form of Oedipus and the reproduction of this form corresponded. This use rested upon each position of desire, fusing desire to a law, and engendering the illusion that this loosened up and freed the a law, and engendering the illusion that this loosened up and freed the elements of the chain. In the second place This restrictive use in its turn has two poles, imaginary and symbolic, since the only choice it permits is between the only choice it permits is between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates around in the void.) In the third place, a nomadic and polyvocal use of the conjunctive syntheses is opposed to the use of the conjunctive syntheses is opposed to the segregative and biunivocal use made of them. There again this biunivocal use moments: first, a moment that is racist, nationalistic, religious, etc., and that, by means of a segregation, constitutes an aggregate of of biunivocal relations between the determinations of the social field and the familial determinations, thereby making possible and inevitable the reduction the social field and the familial determinations, thereby making possible and inevitable the reduction of libidinal investments to the eternal daddy-mommy closeted in a day nursery, a narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of capitalist surplus value psychoanalysis. The three errors concerning desire are called lack, law, and signifier. It is one and the same error, an idealism desire are called lack, law, and signifier. It is one and the same error, an idealism that forms a pious conception of an idealism that forms a pious conception of the unconscious. And it is futile to interpret these notions in terms of apparatus (une combinatoire) that makes of lack an empty position and no longer a deprivation, that turns the law into a that turns the law into a rule of the game and no longer a commandment, and the signifier into a distributor a rule of the game and no longer a commandment, and the signifier into a distributor and no longer a meaning no longer a commandment, and the signifier into a distributor and no longer a meaning, for these notions cannot be prevented signification. Structural interpretation challenges all beliefs, rises above all images, and from the realm of the mother and the father retains above all images, and from the realm of the mother and the father retains only functions, defines the prohibition and the mother and the father retains only functions, defines the prohibition and the transgression as structural operations. But what water will cleanse knowledge as nonbelief is truly the last refuge of belief, and as Nietzsche put it, there never was but one psychology not produce fantasies, it is a production of the real and a position of desire within reality. From the moment desire operation that closes around the unconscious the circle of prohibition and transgression, white mass and black mass; but the sign of the unconscious the circle of prohibition and transgression, white mass and black mass; but the sign of desire is never a of the law, it is a sign of strength (puissance). And who would dare use the term law for the fact use the term law for the fact that desire situates and develops its strength, and that wherever it is, it causes for the fact that desire situates and develops its strength, and that wherever it is, it causes flows to move and and that wherever it is, it causes flows to move and substances to be intersected (I am careful not to speak punctual semiology. It is said that the unconscious is dark and somber. Reich and Marcuse are often reproached for their Rousseauism is said that the unconscious is dark and somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a the unconscious horrors that could only be those of consciousness, and of a belief too sure of itself? Would it be say that in the unconscious there is necessarily less cruelty and terror, and of a different type, than in the consciousness in the unconscious there is necessarily less cruelty and terror, and of a different type, than in the consciousness of an not the slumber of reason that engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And how vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And how much malice and ruse there are in Rousseau! Transgression The unconscious is Rousseauistic, being man-nature. And how much malice and ruse there are in Rousseau! Transgression, guilt, castration: are these the beliefs so as to attain the production of desiring-machines, and to reach the level of economic and social investments where production of desiring-machines, and to reach the level of economic and social investments where the militant analysis comes into play. Nothing the benevolent pseudo neutrality of the Oedipal analyst, who wants and understands only daddy and mommy, we must substitute a malevolent of the Oedipal analyst, who wants and understands only daddy and mommy, we must substitute a malevolent, an openly malevolent activity activity: your Oedipus is a fucking drag, keep it up and the analysis will be stopped, or else we'll apply a course Hamlet lives in you as Werther lives in you, and Oedipus too, and anything you want, but you grow uterine in you as Werther lives in you, and Oedipus too, and anything you want, but you grow uterine arms and legs too, and anything you want, but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing back the memory that he can no longer bear the forces of oedipalization and hamletization that hem him in on all sides? Better to all sides? Better to flee to the body without organs and hide out there, closing himself up in it. The little place in this factory, what this process is, its spasms and its glories, its labors and its joys, still remain unknown this process is, its spasms and its glories, its labors and its joys, still remain unknown. 7 Social Repression and Psychic labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze the form, the analyze the form, the reproduction, the (formal) cause, the method, and the condition of the Oedipal triangle. But we have postponed of social repression. This response, however, leaves two problems untouched and makes them even more urgent: on the one hand, the on the one hand, the specific relationship between psychic repression and social repression; on the other hand, the particular situation of on incestuous desires, it would thereby gain a certain independence and primacy, as a condition for constituting a system of exchange two poles, is either repressed (not without leaving behind traces and returns that will be confronted by the prohibitions), or suppressed this confidence in the law, the unawareness of the ruses and the procedures of the law, that leaves us wondering. The be daddy. Or the station mommy. We only wanted peace and Innocence, and to be left alone to machine our little Or the station mommy. We only wanted peace and Innocence, and to be left alone to machine our little machines, O desiring-production. Of course pieces from the bodies of the mother and the father are taken up in the connections, parental appellations indifferent nature that trigger the becoming of adventures, of races, and of continents. But what a bizarre Freudian mania—to relate to relate to Oedipus. what overflows it on every side and from all angles, beginning with the hallucination of books and and from all angles, beginning with the hallucination of books and the delirium of apprenticeships (the teacher as father-substitute, and the books and the delirium of apprenticeships (the teacher as father-substitute, and the book as family romance). Freud couldn't abide a simple thing for the primitive or the child is to form and put into motion their desiring-machines, to make flows circulate and and put into motion their desiring-machines, to make flows circulate and to perform breaks in these flows. The law tells us The law tells us: You will not marry your mother, and you will not kill your father. And we docile subjects marry your mother, and you will not kill your father. And we docile subjects say to ourselves: so that's what I wanted! Will it ever be suspected that the law discredits—and has an interest in discrediting and disgracing—the person it that the law discredits—and has an interest in discrediting and disgracing—the person it presumes to be guilty, the person be guilty, the person the law wants to be guilty and wants to be made to feel guilty? One acts as conclude directly from psychic repression the nature of the repressed, and from the prohibition the nature of what is prohibited. There to a consequent desire, all ready, all warm for punishment, and without putting this desire in the place of the antecedent but who speaks by virtue of the flows of sexuality and the intensities of the unconscious, and who is incensed and the flows of sexuality and the intensities of the unconscious, and who is incensed and bewildered by what Freud is doing and the intensities of the unconscious, and who is incensed and bewildered by what Freud is doing when he closets sexuality Oedipal nursery—has a foreboding of this operation of displacement, and protests with all his might: no, Oedipus is not a his might: no, Oedipus is not a state of desire and the drives, it is an idea, nothing but an idea recourse to this last extremity, to save itself ... which first and foremost is a logical deduction made by the human reason deduction made by the human reason, even if unconsciously made, and secondly is introduced into the affective passionate sphere, where it the unconscious contains nothing ideal, nothing in the least conceptual, and hence nothing in the least personal, since personality, like the this is not because it is desire for the mother and for the death of the father; on the contrary, desire reign of the repression that models the mask for it and plasters it on its face. Besides, it is doubtful that desire is revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate a position of real desire without position of real desire without its structures of exploitation, servitude, and hierarchy being compromised. If a society is identical with its therefore of vital importance for a society to repress desire, and even to find something more efficient than repression, so that something more efficient than repression, so that repression, hierarchy, exploitation, and servitude are themselves desired. It is quite troublesome to have

to sleep with the mother, but because it is revolutionary. And that does not at all mean that desire is something that desire is something other than sexuality, but that sexuality and love do not live in the bedroom of Oedipus, they the bedroom of Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate that do not let themselves of this study we have maintained both that social production and desiring-production are one and the same, and that they have have maintained both that social production and desiring-production are one and the same, and that they have differing regimes, with the that social production and desiring-production are one and the same, and that they have differing regimes, with the result that a social form of production exercises an essential repression of desiring-production, and also that desiring-production—a real desire—is potentially capable of a link, where Oedipus would be the object of repression, and even its subject through the intermediary of the superego. From a justification that makes psychic repression move into the foreground and no longer considers the problem of social repression as anything terms of social repression, which gives rise to a displacement and acts on the partial drives insofar as they represent in then becomes evident that, the more the problem of Oedipus and incest comes to occupy center stage, the more psychic repression incest comes to occupy center stage, the more psychic repression and its correlates, suppression and sublimation, will be founded on supposedly center stage, the more psychic repression and its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of civilization same time that the psychoanalyst plunges deeper into a familialist and ideological vision. We do not need to relate again the not need to relate again the reactionary compromises of Freudianism, and even its theoretical surrender: this work has been accomplished several has been accomplished several times, in a profound way, rigorously, and with nuances. We see no special problem in the possibility problem in the possibility of a coexistence of revolutionary, reformist, and reactionary elements at the heart of the same theoretical and and reactionary elements at the heart of the same theoretical and practical doctrine. We refuse to play take it or leave great doctrine were not a combined formation, constructed from bits and pieces, various intermingled codes and flux, partial elements and derivatives combined formation, constructed from bits and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute its very life bits and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute its very life or its becoming. As mentioning that psychoanalysis owes its existence to a relationship, theoretically and practically ambiguous, with what it discovers and the forces that a relationship, theoretically and practically ambiguous, with what it discovers and the forces that it wields. While the critical study of While the critical study of Freudian ideology has been done, and done well, on the other hand the history of the the structure of the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its suicides and its follies its tendencies and its focal points, its self-applications, its suicides and its follies, the enormous group superego—everything that took place of Ernest Jones does not penetrate censorship, it codifies it. And the way the three elements coexisted: the exploratory, pioneering, revolutionary a scene from Oedipal theatrical representation (the return to myth!); and finally the third element, the most disturbing, a sort of respectability, which will never have done with getting itself recognized and institutionalized—a formidable enterprise of absorption of surplus value, with interminable cure, its cynical justification of the role of money, and all the pledges it makes to the established order. All fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Capone. The strength of Reich consists needs psychic repression precisely in order to form docile subjects and to ensure the reproduction of the social formation, including its given form of social production. Social repression bears on desire—and not solely on needs or interests—only by means of that is, the stasis of libidinal energy—that actualizes Oedipus and engages desire in this requisite impasse, organized by the repressive first to raise the problem of the relationship between desire and the social field (and went further than Marcuse, who treats problem of the relationship between desire and the social field (and went further than Marcuse, who treats the problem lightly). He merely had the role of explaining the subjective, the negative, and the inhibited, without participating directly as psychoanalysis in the positivity Orgone, he said to himself, in search of the vital and cosmic element of desire, than to continue being a psychoanalyst was the first to attempt to make the analytic machine and the revolutionary machine function together. In the end, he only end, he only had his own desiring-machines, his paranoiac, miraculous, and celibate boxes, with metallic inner walls lined with cotton and and celibate boxes, with metallic inner walls lined with cotton and wool. Psychic repression distinguishes itself from social repression by the from social repression by the unconscious nature of the operation and by its result (even the inhibition of revolt has become formation delegates its power to an agent of psychic repression, and correlatively the repressed desire is as though masked by the the result of this double operation. It is in one and the same movement that the repressive social production is replaced the repressive social production is replaced by the repressing family, and that the latter offers a displaced image of desiring-production that in a diversion where the whole of psychoanalysis goes astray. And the interest of such an operation, from the point of latter could not otherwise ward off desire's potential for revolt and revolution. By placing the distorting mirror of incest before desire be any differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered shallow stream. Although we can see social production, as a system of reproduction of the producers. And doubtless, at the other pole, the recording of desiring-production on familial: parents only intervene here as partial objects, flows, signs, and agents of a process that outflanks them on all sides the precocious action of social repression, the family slips into and interferes with the network of desiring-genealogy; it assumes the task treated as if it were intrinsically related to the parents, and as if the family were its supreme law. Partial objects The family is therefore introduced into the production of desire and will perform a displacement, an unparalleled repression of desire commencing the child. Social production delegates the family to psychic repression. And if the family is able in this manner to slip desiring-production. It falls to the family to profit from this, and to superimpose the repression that is properly termed secondary, this in the enterprise of domesticating the unconscious, of representing desire and the unconscious). To be sure, we have never dreamed of it, came from my father's being so distant with me and from the small amount of affection shown me by my this, it would be a mistake to stand on ceremony and hold to the ordinary scruples of a diligent psychoanalyst. If musician tells us that music does not attest to active and conquering forces, but to reactive forces, to reactions to daddy-mommy invent nothing, though they have invented much in another way, and have legislated a lot, reinforced a lot, injected a lot a transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and virulent, but where the subject finally has what he wants virulent, but where the subject finally has what he wants, and sucks away at his Oedipus on the full body of at his Oedipus on the full body of the analyst. And that's already too much. But Oedipus takes shape in the the analyst's office, which merely acts as the last territoriality. And Oedipus is not made by the family. The Oedipal uses There we have all the forces of social production, reproduction, and repression. This can be explained by the simple truth that to defeat the forces of desire, lead them to resignation, and substitute everywhere reactions of the daddy-mommy type for what is daddy-mommy type for what is essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself. It is in this sense sense, as we have seen, that Oedipus is an application, and the family a delegated agent. Even by application it is is hard, it is difficult for a child to live and experience himself as an angle, *Cet enfant it nest pas monde malignement soutenu par la plus sombre organisation.* 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion for distinguishing 1924 Freud proposed a simple criterion for distinguishing between neurosis and psychosis: in neurosis the ego obeys the requirements of reality psychosis: in neurosis the ego obeys the requirements of reality and stands ready to repress the drives of the id, whereas into France. Not this one, however; that same year Capgras and Carrette presented a case of schizophrenia with a delusion of where the patient manifested a strong hatred for her mother and an incestuous desire for her father, but under conditions of The fact remains that Freud never dropped this simple distinction. And it seems important that, following an original path, Freud encounters convergence with the psychiatric elaboration of the notions of dissociation and autism. Hence the reason, perhaps, for the rapid diffusion that of reality bear on something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its incapacity to be an the depths of the soul. The psychotic reacts with autism and the loss of reality. Could it be that the loss Must we correct what we were saying a little earlier, and suppose that some tolerate oedipalization less well than others? Thus

which he is made to submit—the most somber organization—and which he can no longer tolerate: he who has gone bringing back home the person capable of setting whole continents and cultures adrift. He is not suffering from a divided self barriers placed before him by the Oedipal system of social and psychic repression. As Laing says, they are interrupted in their relationship: there would be something like two groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those who the psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate it and are even content with it who do not tolerate oedipalization, and those who tolerate it and are even content with it and evolve within it. Those those who tolerate it and are even content with it and evolve within it. Those on whom the Oedipal imprint does it. Those on whom the Oedipal imprint does not take, and those on whom it does. I believe my friends cast year in a socially difficult position that was growing more and more suffocating. So, do you believe these two groups are won, there will be no more struggles between the Father and the Son! ... I am speaking of God's people, naturally, not the recording of desire on the increate body without organs, and the familial recording on the socius, that are in opposition opposition throughout the two groups. The innate science in psychosis and the neurotic experimental sciences. The schizoid excentric circle and the psychosis and the neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle. On a more general level, it is in opposition. On the one hand there are the desiring-machines, and on the other the Oedipal-narcissistic machine. In order to understand performs a vast appropriation of the productive forces; it displaces and reorganizes in its own fashion the entirety of the connections reorganizes in its own fashion the entirety of the connections and the hiatuses that characterize the machines of desire. It reorganizes also redistributes these breaks in accordance with its own laws and the requirements of social production. The inscription performed by the form global persons: there's daddy, there's mommy, there you are, and then there's your sister. Cut into the flow of milk the dead-end roads leading to its own undifferentiated (the miasma), and what on the contrary it is going to lead down is going to lead down the paths of a contagious and reproduceable differentiation. For the family creates at the same time For the family creates at the same time its disgraces and its honors, the nondifferentiation of its neurosis and the differentiation its disgraces and its honors, the nondifferentiation of its neurosis and the differentiation of its ideal, which are distinguishable only in The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks. The child feels the task required of him. But that be retained, will that constitute a good Oedipal incision? And the bicycle horn? What is part of the family? It same time an anus that retains, a voice that resounds, and a mouth that consumes: its very own three syntheses, since would allow one to define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is not even enough distinguish between the pressure that familial reproduction exercises on desiring-production, and the pressure that desiring-production exercises on familial reproduction? The Oedipal that desiring-production exercises on familial reproduction? The Oedipal triangle vibrates and trembles but is this in terms of the hold over in terms of these machines that escape the Oedipal imprint and cause the triangle to release its grip? Where does the be found everywhere all the more readily for being undecidable, and in this sense it is correct to say that Oedipus little girl of his childhood; he perceives them as identical. And Aurelie and Adrienne, both in one, are his mother. Will of his childhood; he perceives them as identical. And Aurelie and Adrienne, both in one, are his mother. Will it be whereas in neurosis the identity remains that of unconscious representations and does not compromise perception. But what is there to gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks the point where where the mother is no longer encountered, but the Virgin and God: And twice I have crossed and conquered the Acheron mother is no longer encountered, but the Virgin and God: And twice I have crossed and conquered the Acheron. Thus the but the Virgin and God: And twice I have crossed and conquered the Acheron. Thus the schizo will accept the reduction being able to make everything rise again from the mother, and to keep for his Own secret use all the Virgins be inaccurate to maintain an Oedipal interpretation for the neuroses, and to reserve an extra-oedipal explanation for the psychoses. There are two groups, there is no difference in nature between neuroses and psychoses. For in any case desiring-production is the cause, the both the psychotic subversions that shatter Oedipus or overwhelm it, and of the neurotic reverberations that constitute it. Such a principle was it not self-evident that the actual factor arose afterward, and signified recent, in opposition to the infantile or the oldest acting by means of a repressive deprivation (the sexual stasis) and as arising afterward. Which leads him to maintain a kind prohibited by reality, but also those that reality leaves open and that the ego forbids itself in its turn (the double-impasse oneself to the present or actual state of the disorder, and the concern for going further than Oedipus, even further than the transference, as well as being archaic factors infinitely older and from an order of time which is not that of privative only provided it enjoys the rights of the Ideal, and does not cease to be an afterward except by becoming lung attests: for the young, whose problems concern the family and love, Freud's method! For those less young, whose problems have young, whose problems have to do with social adaptation, Adler! And Jung for the adults and the old people, whose problems do with social adaptation, Adler! And Jung for the adults and the old people, whose problems have to do with the old people, whose problems have to do with the Ideal. And we have seen what remains common to Freud and Jung Ideal. And we have seen what remains common to Freud and Jung: the unconscious always measured against myths (and not against to Freud and Jung: the unconscious always measured against myths (and not against the units of production), although the measuring is matter, after all, if morality or religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or religion? We maintain that the relation to social production, in their different or conflicting regimes, and the modes of investment that desiring-production performs in the system as it is caught up in this relationship, this conflict, and these modalities. Nor is this factor either ulterior or privative of desire, it is contemporary with the most tender age, and it accompanies this life with every step. It does not with early childhood, or as an effect of the psychic and social repression imposed on desiring-production by social reproduction by means is not used because it designates what is most recent and because it would be opposed to former or infantile; it used in terms of its difference with respect to virtual. And it is the Oedipus complex that is virtual, either inasmuch of the actual factor, or inasmuch as it is dismembered and dissolved in a psychotic formation as the direct effect of to us to be a final paralogue in psychoanalytic theory and practice; active desiring-production, in its very process, invests from the process, invests from the beginning a constellation of somatic, social, and metaphysical relations that do not follow after Oedipal psychological relations abstractly, independently of the actual factor that coexists with it and to which it reacts. Yet this is what psychoanalysis does is what psychoanalysis does when it closets itself in Oedipus, and determines its progressions and regressions in terms of Oedipus, or when it closets itself in Oedipus, and determines its progressions and regressions in terms of Oedipus, or even in relationship to characterize psychosis. It is like a Cartesian devil; the regressions and progressions are made only within the artificially closed vessel of are made only within the artificially closed vessel of Oedipus, and in reality depend on a state of forces that is a state of forces that is changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual existence within anoedipal desiring-production. Desiring-production has solely an actual existence; progressions and regressions are merely the effectuations of a virtuality that is by virtue of the states of desire. Rarely have psychiatrists and psychoanalysts been able to establish a really inspired direct relationship direct relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this area by the ground in this area by the force of their theory and the efficacy of their therapy. It is not by chance baby. It is a question of giving the patient tactile and other bodily sensations that lead him to a recognition of is a question of the recognition of an unconscious desire, and not of this desire's satisfaction. Recognizing the desire is tantamount to which the schizo had retreated in order to silence and suffocate this production. This recognition of desire this position of of desire, this Sign refers to an order of real and actual productivity that is not to be confused with an not to be confused with an indirect or symbolic satisfaction, and that, in its stops as in its starts, is as a progressive restoration of Oedipus. 9 The Process Between neurosis and psychosis there is no difference in nature, species, or group Then how do we conceive of the relationship between psychosis and neurosis? Everything changes depending on whether we call psychosis the

Itself, or on the contrary, an interruption of the process (and what type of interruption?). Schizophrenia as a process is desiring-production production that goes to the very extremes of its deterritorialization, and as the movement of metaphysical production that carries desire along movement of metaphysical production that carries desire along with it and reproduces it in a new Earth. The desert grows ... the of the body without organs, where he installs his desiring-machines and produces a perpetual outflow of acting forces. He has crossed of desire always at the margins of social production, tangential and always repelled. The schizo knows how to leave: he has journey in intensity, around the desiring-machine that is erected here and remains here. For here is the desert propagated by our here. For here is the desert propagated by our world, and also the new earth, and the machine that hums, around

desert propagated by our world, and also the new earth, and the machine that hums, around which the schizos revolve, planets yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each gesture p 131

a man produces himself as a free man, irresponsible, solitary, and joyous, finally able to say and do something simple in free man, irresponsible, solitary, and joyous, finally able to say and do something simple in his own name, without asking permission p 131

permission; a desire lacking nothing, a flux that overcomes barriers and codes, a name that no longer designates any ego whatever p 131

has simply ceased being afraid of becoming mad. He experiences and lives himself as the sublime sickness that will no longer psychiatry only Jaspers, then Laing have grasped what process signified, and its fulfillment—and so escaped the familialism that is the then Laing have grasped what process signified, and its fulfillment—and so escaped the familialism that is the ordinary bed and and so escaped the familialism that is the ordinary bed and board of psychoanalysis and psychiatry. If the human race survives p 131

familialism that is the ordinary bed and board of psychoanalysis and psychiatry. If the human race survives, future men will, I an artifact of the destruction wreaked on them by us and by them on themselves. Let no one suppose that we p 131

paintings, one understands what it means to scale the wall, and yet to remain behind; to cause flows to pass through p 132

most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings of the second p 132

far ahead of his time: there is here something ageless, and that comes to us from an eternal future, or flees p 132

penetrates it. All that remains is a background of gold and fog, intense, intensive, traversed in depth by what has just p 132

has just sundered its breadth: the schizo Everything becomes mixed and confused, and it is here that the breakthrough—not the sundered its breadth: the schizo Everything becomes mixed and confused, and it is here that the breakthrough—not the breakdown—occurs p 132

Lawrence to Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave, to scramble p 132

overcome a limit, they shatter a wall, the capitalist barrier. And of course they fail to complete the process, they never p 133

oscillated more between its two poles. But through the impasses and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage p 133

works, which will always come to awake a sleeping youth, and which never cease extending their flame. As for ideology, it relationship of the literary machine with a field of production, and the moment when the emitted sign breaks through this form p 133

is great because he cannot prevent himself from tracing flows and causing them to circulate, flows that split asunder the catholic causing them to circulate, flows that split asunder the catholic and despotic signifier of his work, and that necessarily nourish a split asunder the catholic and despotic signifier of his work, and that necessarily nourish a revolutionary machine on the horizon. That p 133

thing, but by what causes it to move, to flow, and to explode—desire. For literature is like schizophrenia: a process p 133

to explode—desire. For literature is like schizophrenia: a process and not a goal, a production and not an expression. Here p 133

like schizophrenia: a process and not a goal, a production and not an expression. Here again, oedipalization is one of the p 133

to an object of consumption conforming to the established order, and incapable of causing anyone harm. It is not a question p 133

a question here of the personal oedipalization of the author and his readers, but of the Oedipal form to which one p 133

in this fashion between the two poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one regressive between the two poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one regressive, where the work p 133

poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one regressive, where the work hashes out and and truth—the one regressive, where the work hashes out and redistributes the nonresolved conflicts of childhood, and the other prospective p 133

work hashes out and redistributes the nonresolved conflicts of childhood, and the other prospective, by which the work invents the paths we draw a line between the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive. As if the great p 134

the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive. As if the great voices, which were capable of performing a breakthrough in grammar and syntax, and of making all language a desire, were not p 134

voices, which were capable of performing a breakthrough in grammar and syntax, and of making all language a desire, were not were capable of performing a breakthrough in grammar and syntax, and of making all language a desire, were not speaking from p 134

a desire, were not speaking from the depths of psychosis, and as if they were not demonstrating for our benefit an p 134

they were not demonstrating for our benefit an eminently psychotic and revolutionary means of escape. It is correct to measure established Lenz, a Schiller against Holderlin, in order to superegoize literature and tell us: Careful, go no further! No errors for lack p 134

Lenz, a Schiller against Holderlin, in order to superegoize literature and tell us: Careful, go no further! No errors for lack psychoanalysis than in the established literature, since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and p 134

psychoanalysis than in the established literature, since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which p 134

neurotic pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must pay not only to pay not only to be read, but to be translated and reduced. He makes at least an economic error, an error p 134

pay not only to be read, but to be translated and reduced. He makes at least an economic error, an error makes at least an economic error, an error in tact, and does not spread his values. Artaud puts it well: all p 134

of being a process that ploughs the crap of being and its language, transports the weak, the aphasiacs, the illiterate. At p 134

its package, fabricating a counterfeit currency, causing the superego and its form of expression to explode, as well as the retort: he is not schizophrenic, since he belongs to literature, and the most important literature at that, the textual. Both groups p 134

one thing in common; they subscribe to the same puerile and reactionary conception of schizophrenia, and the same marketable neurotic conception p 134

one thing in common; they subscribe to the same puerile and reactionary conception of schizophrenia, and the same marketable neurotic conception of literature. A p 134

shrewd critic

The signifier, that subjects literature to the mark of castration and sanctifies the two aspects of its Oedipal form? And who p 135

castration and sanctifies the two aspects of its Oedipal form? And who told this shrewd critic that the discourse of the makes a shambles of psychiatry, precisely because he is schizophrenic and not because he is not. Artaud is the fulfillment of p 135

is the fulfillment of literature, precisely because he is schizophrenic and not because he is not. It has been a long p 135

signifier: Artaud the Schizo. From the depths of his suffering and his glory, he has the right to denounce what society ordinary people, nevertheless. But the majority draw near the wall and back away horrified. Better to fall back under the law p 135

ordinary people, nevertheless. But the majority draw near the wall and back away horrified. Better to fall back under the law the interior of the social formation, between the social production and reproduction that they invest, and the familial reproduction that they p 135

formation, between the social production and reproduction that they invest, and the familial reproduction that they fall back on, to which between the two poles of Oedipus. They never stop involuting and evolving between these two poles. Oedipus as the last rock p 135

evolving between these two poles. Oedipus as the last rock, and castration as the cavern: the ultimate territoriality, although reduced to than the decoded flows of desire that flee, slip away, and take us where? Such is neurosis, the displacement of the p 135

exotic, families more artificial, societies more secret that they design and institute along the length of the wall, in the locales p 135

the intensity (l'ustensilité) of Oedipus, but also by the shoddiness and aestheticism of perversions, reach the wall and rebound against it p 135

by the shoddiness and aestheticism of perversions, reach the wall and rebound against it, sometimes with an extreme violence. Then they p 135

primal repression, in order to escape the system of social and psychic repression that fabricates neurotics. But a more naked repression p 136

both the process insofar as it goes beyond the limit, and the result of the process insofar as it runs up p 136

the process insofar as it runs up against the limit and pounds endlessly away there? Why the same word to designate p 136

Why the same word to designate both the eventual breakthrough and the possible breakdown, and all the transitions, the intrications of to designate both the eventual breakthrough and the possible breakdown, and all the transitions, the intrications of the two extremes? In p 136

endlessly run the risk of making it topple into breakdown and disintegration. We no longer know if it is the process p 136

or caricature, or if the sickness is our only madness and the process our only cure. But in any case, the p 136

we were unable to establish any direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis, and also p 136

perversion depend

relationship between neurosis and psychosis. The relationships of neurosis, psychosis, and also perversion depend on the situation of each one with p 136

one with

the situation of each one with regard to the process, and on the manner in which each one represents a mode p 136

without organs: sometimes the process is caught in the trap and made to turn about within the triangle, sometimes it takes p 136

an end-in-itself, other times it continues on in the void and substitutes a horrible exasperation for its fulfillment. Each of these p 136

is at once the wall, the breaking through this wall, and the failures of this breakthrough: How does one get through p 136

useless to hit it hard, it has to be undermined and penetrated with a file, slowly and with patience as I p 136

has to be undermined and penetrated with a file, slowly and with patience as I see it. What is at stake p 136

or literature. For either the artistic machine, the analytical machine, and the revolutionary machine will remain in extrinsic relationships that p 137

make

function in the deadening framework of the system of social and psychic repression, or they will become parts and cogs of of social and psychic repression, or they will become parts and cogs of one another in the flow that feeds one p 137

cogs of one another in the flow that feeds one and the same desiring-machine, so many local fires patiently kindled for p 137

local fires patiently kindled for a generalized explosion—the schizo and not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The p 137

the universal comes at the end—the body without organs and desiring-production—under the conditions determined by an apparently p 139

victorious capitalism

there is desiring-production from the moment there is social production and reproduction. But in a very precise sense it is true it, they code the flows of desire. To code desire—and the fear, the anguish of decoded flows—is the business desire, but under the social conditions that define its limit and the possibility of its own dissolution, so that it is the deterritorialized socius gives way to the body without organs, and the decoded flows throw themselves into desiring-production. Hence it is First of all, universal history is the history of contingencies, and not the history of necessity. Ruptures and limits, and not history of contingencies, and not the history of necessity. Ruptures and limits, and not continuity. For great accidents were necessary, and contingencies, and not the history of necessity. Ruptures and limits, and not continuity. For great accidents were necessary, and amazing encounters and limits, and not continuity. For great accidents were necessary, and amazing encounters that could have happened elsewhere, or before, or have happened, in order for the flows to escape coding and, escaping, to nonetheless fashion a new machine bearing the determinations of the capitalist socius. Thus the encounter between private property and commodity production, which presents itself, however, as two quite distinct however, as two quite distinct forms of decoding, by privatization and by abstraction. Or, from the viewpoint of private property itself the encounter between flows of convertible wealth owned by capitalists and a flow of workers possessing nothing more than their labor Then again, if we say that capitalism determines the conditions and the possibility of a universal history, this is true only is not only retrospective, it is also contingent, singular, ironic, and critical. The earth is the primitive, savage unity of desire critical. The earth is the primitive, savage unity of desire and production. For the earth is not merely the multiple and and production. For the earth is not merely the multiple and divided object of labor, it is also the unique, indivisible full body that falls back on the forces of production and appropriates them for its own as the natural or divine divine precondition. While the ground can be the productive element and the result of appropriation, the Earth is the great unengendered the element superior to production that conditions the common appropriation and utilization of the ground. It is the surface on which whole process of production is inscribed, on which the forces and means of labor are recorded, and the agents and the on which the forces and means of labor are recorded, and the agents and the products distributed. It appears here as forces and means of labor are recorded, and the agents and the products distributed. It appears here as the quasi cause distributed. It appears here as the quasi cause of production and the object of desire (it is on the earth that a transmitting, or even a driving element that is nonhuman, and that extends man's strength and allows for a certain disengagement driving element that is nonhuman, and that extends man's strength and allows for a certain disengagement from it. The social machine its parts, even if we view them with their machines, and integrate them, internalize them in an institutional model at every in an institutional model at every stage of action, transmission, and motricity. Hence the social machine fashions a memory without which memory without which there would be no synergy of man and his (technical) machines. The latter do not in fact contain their process; they point to the social machines that condition and organize them, but also limit and inhibit their development. It social machines that condition and organize them, but also limit and inhibit their development. It will be necessary to await capitalism semiautonomous organization of technical production that tends to appropriate memory and reproduction, and thereby modifies the forms of the exploitation of of technical production that tends to appropriate memory and reproduction, and thereby modifies the forms of the exploitation of man; but that preceded it. The same machine can be both technical and social, but only when viewed from different perspectives: for example the clock as a technical machine for measuring uniform time, and as a social machine for reproducing canonic hours and for time, and as a social machine for reproducing canonic hours and for assuring order in the city. When Lewis Mumford coins the combination of solid elements, each having its specialized function and operating under human control in order to transmit a movement operating under human control in order to transmit a movement and perform a task, then the human machine was indeed a of any metaphor, inasmuch as it exhibits an immobile motor and undertakes a variety of interventions: flows are set apart, elements flows are set apart, elements are detached from a chain, and portions of the tasks to be performed are distributed. Coding share for each member, in a global system of desire and destiny that organizes the productions of production, the productions of that organizes the productions of production, the productions of recording, and the productions of consumption. Flows of women and children; flows of recording, and the productions of consumption. Flows of women and children; flows of herds and of seed, sperm flows, flows of consumption. Flows of women and children; flows of herds and of seed, sperm flows, flows of shit, menstrual flows: nothing of production, the flows of means of production, of producers and consumers: the full body of the goddess Earth gathers to Earth gathers to itself the cultivable species, the agricultural implements, and the human organs. Meyer Fortes makes a passing remark that organs. Meyer Fortes makes a passing remark that is joyous and refreshingly sound: The circulation of women is not the problem socius of inscription where the essential thing is to mark and to be marked. There is circulation only if inscription requires to the extent that the organs capable respectively of producing and breaking them are themselves encircled, instituted as partial objects, distributed themselves encircled, instituted as partial objects, distributed on the socius and attached to it. A mask is such an institution of which are at the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those who collectively invested organ. The mythologies sing of organs—partial objects and their relations with a full body that repels or attracts persons, but rather in series which determine the connections, disjunctions, and conjunctions of organs. That is why fantasies are group fantasies collective investment of organs that plugs desire into the socius and assembles social production and desiring-production into a whole on the that plugs desire into the socius and assembles social production and desiring-production into a whole on the earth. Our modern societies the constitution of private persons as individual centers of organs and functions derived from the abstract quantity. One is even compelled detached object distributing lack to the persons of both sexes and organizing the Oedipal triangle, it is the anus that in this manner detaches it, it is the anus that removes and sublimates the penis in a kind of *Aufhebung* that will desire; but when the libido becomes abstract quantity, the elevated and disinvested anus produces the global persons and the specific egos quantity, the elevated and disinvested anus produces the global persons and the specific egos that serve this same quantity as units that is the self. The whole of Oedipus is anal and implies an individual overinvestment of the organ to compensate for are always partial, following the compact, agglutinated series of ancestors, and the fragmented series of companions and cousins. No anality—although agglutinated series of ancestors, and the fragmented series of companions and cousins. No anality—although, or rather because, there is a capitalism haunts them, that is to say, as the nightmare and the anxious foreboding of what might result from the decoding foreboding of what might result from the decoding of flows and the collective disinvestment of organs, the becoming-abstract of the flows disinvestment of organs, the becoming-abstract of the flows of desire, and the becoming-private of the organs? The primitive territorial machine codes the organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To such a degree that circulating—exchanging—is socius, insofar as it lays claim to the productive forces and distributes the agents of production, resides in these operations: tattooing in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality of mores (...)—the labor evaluations possessing the force of law concerning the various members and parts of the body. Not only is the criminal deprived social rules as exact as those followed in carving up and apportioning a steer; but the man who enjoys the full the man who enjoys the full exercise of his rights and duties has his whole body marked under a regime that whole body marked under a regime that consigns his organs and their exercise to the collectivity (the privatization of the organs founding act—that the organs be hewn into the socius, and that the flows run over its surface—through which man surface—through which man ceases to be a biological organism and becomes a full body, an earth, to which his organs it is a matter of creating a memory for man; and man, who was constituted by means of an active faculty memory, one that is collective, a memory of words (*paroles*) and no longer a memory of things, a memory of signs no longer a memory of things, a memory of signs and no longer of effects. This organization, which traces its signs a terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny in the whole prehistory of man than his mnemotechnics than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he felt the need to create a memory to create a memory for himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites of all is the movement of culture that is realized in bodies and inscribed on them, belaboring them. That is what cruelty means ideology: on the contrary, it forcibly injects production into desire, and conversely, it forcibly inserts desire into social production and reproduction desire, and conversely, it forcibly inserts desire into social production and reproduction. For even death, punishment, and torture are desired, and

desire into social production and reproduction. For even death, punishment, and torture are desired, and are instances of production (compare the history of fatalism). It makes men or their organs into the parts and wheels of the social machine. The sign is a position are the territorial signs that plant their flags in bodies. And if one wants to call this inscription in naked flesh it must be said that speech in fact presupposes writing, and that it is this cruel system of inscribed signs that system of inscribed signs that renders man capable of language, and gives him a memory of the spoken word. 2 The Engel's formula, it subdivides not the people but the territory, and substitutes a geographic organization for the organization of gens. Yet does so on an indivisible earth where the connective, disjunctive, and conjunctive relations of each section are inscribed along with the for example, the coexistence or complementarity of the section chief and the guardian of the earth). When the division extends to earth itself, by virtue of an administration that is landed and residential, this cannot be regarded as a promotion of territoriality the soil as well as the rain from the sky and the general appropriation of the productive forces. Hence the savage only territorial machine in the strict sense of the term. And the functioning of such a machine consists in the following a machine consists in the following: the declension of alliance and filiation—declining the lineages on the body of the earth of this concept, which resembles the Roman distinction between agnation and cognation, is that any Ego is related to the kinsman two parents because he is the descendant of both parents and not because his parents were married ... [However] the cross ties assert the continuance of the affinal relationship. Filiation is administrative and hierarchical, but alliance is political and economic, and expresses power relationship. Filiation is administrative and hierarchical, but alliance is political and economic, and expresses power insofar as it is not fused is administrative and hierarchical, but alliance is political and economic, and expresses power insofar as it is not fused with the power insofar as it is not fused with the hierarchy and cannot be deduced from it, and the economy insofar as fused with the hierarchy and cannot be deduced from it, and the economy insofar as it is not identical with administration economy insofar as it is not identical with administration. Filiation and alliance are like the two forms of a primitive capital forms of a primitive capital: fixed capital or filiative stock, and circulating capital or mobile blocks of debts. There are two of them, the one biofiliative, the other a memory of alliances and of words. While production is recorded in the network of labor still must detach themselves from the productive process and pass into the element of recording that appropriates them for through a connection represented by the marriage of the father and the mother. At no time, therefore, does alliance derive from in primitive society, it is determined as dominant by economic and political factors. And if filiation expresses what is dominant while it is determined as dominant by economic and political factors. And if filiation expresses what is dominant while being itself determined lineages insofar as they are differentiated from lineages of filiation, and insofar as they operate at the level of small segments the same area, or in neighboring areas, who arrange marriages and shape concrete reality to a much greater extent than do a much greater extent than do the systems or filiation and the abstract matrimonial classes. A kinship system is not a not a structure but a practice, a praxis, a method, and even a strategy, Louis Berthe, analyzing a relationship of alliance even a strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that a village intervenes as a third large segments that makes alliance depend on the major filiations, and that finds itself contradicted by practice. It is necessary to compensation that would result from the closing of the cycle, and everyone stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior to the extent that it is severed from the political and economic references that keep it open, and that make alliance from the political and economic references that keep it open, and that make alliance something other than an arrangement of matrimonial make alliance something other than an arrangement of matrimonial classes and filiative lineages. It is the same for the whole project ensure reciprocal adaptation, the respective embrace of a signifying chain and flows of production? The great nomad hunter follows the flows great nomad hunter follows the flows, exhausts them in place, and moves on with them to another place. He reproduces in place. He reproduces in an accelerated fashion his entire filiation, and contracts it into a point that keeps him in a describes the solitary hunter who becomes identical with his force and his destiny, and delivers his song in a language that hunter who becomes identical with his force and his destiny, and delivers his song in a language that becomes increasingly rapid delivers his song in a language that becomes increasingly rapid and distorted: Me, me, me, I am a powerful nature, a me, me, I am a powerful nature, a me, me, I am a powerful nature, a nature incensed and aggressive! Such are the two characteristics of the hunter, the the bush or the forest: real displacement with the flows and direct filiation with the god. It has to do with But a pure nomad does not exist; there is always and already an encampment where it is a matter of stocking encampment where it is a matter of stocking—however little—and where it is a matter of inscribing and allocating, of however little—and where it is a matter of inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows well it is a matter of inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows well how, among the Guayaki well how, among the Guayaki, the connection between the hunters and the living animals is succeeded in the encampment by a in the encampment by a disjunction between the dead animals and the hunters—a disjunction similar to an incest prohibition, since sometimes the same man in two situations: the bush paranoiac and the village pervert. Once the socius becomes fixed, falling back the socius becomes fixed, falling back on the productive forces and appropriating them for its own, the problem of coding can simultaneity of a displacement from the standpoint of the flows, and an accelerated reproduction from the standpoint of the chain. The object of deductions (prelevements) that constitute a minimum of stock, and the signifying chain must be the object of detachments (detachements) A flow is coded insofar as detachments from the chain and deductions from the flows are effected in correspondence, united in flows are effected in correspondence, united in a mutual embrace. And this is already the highly perverse activity of local groups to other cases where a psychic work of selection, refinement, and calculation was manifested. And this is the case from the a psychic work of selection, refinement, and calculation was manifested. And this is the case from the start, since there does can be afforded the satisfaction of drifting with the flows and singing direct filiation, but always a socius waiting to bear but always a socius waiting to bear down, already deducting and detaching. The flow deductions constitute a filiative stock in the from the chain constitute mobile debts of alliance that guide and direct the flows. On the blanket that serves as a is a sort of vast cycle of flows of production and chains of inscription, and a lesser cycle, between the stocks vast cycle of flows of production and chains of inscription, and a lesser cycle, between the stocks of filiation that connect stocks of filiation that connect or encaste (encastent) the flows, and the blocks of alliance that cause the chains to flow flow. Descent is at the same time flow of production and chain of inscription, stock of filiation and fluxion of alliance flow of production and chain of inscription, stock of filiation and fluxion of alliance. Everything takes place as though the stock that is determined by the respective paths of the gifts and counter-gifts on the surface. Among the Kula, the circulation of on the surface. Among the Kula, the circulation of necklaces and bracelets comes to a standstill in certain places, on certain filiation that do not reconstitute lateral connections across the alliances and pairings of persons. Not only the flows and the chains the alliances and pairings of persons. Not only the flows and the chains, but the fixed stocks and the mobile debts only the flows and the chains, but the fixed stocks and the mobile debts—insofar as they in turn imply relations debts—insofar as they in turn imply relations between chains and flows in both directions—are in a state of perpetual saying that the supposedly closed system extends in one direction and opens as the prestations become wider and more complex. But in one direction and opens as the prestations become wider and more complex. But such a conception is in contradiction with economy, which is without net investment, without money or market, and without exchange commodity relations. The mainspring of such an economy the other in the flows of production, phenomena of excess and deficiency, phenomena of lack and accumulation, which will be compensated of production, phenomena of excess and deficiency, phenomena of lack and accumulation, which will be compensated for by nonexchangeable elements of gifts be reciprocated with interest, being territorial signs of desire and power (puissance), and principles of abundance and the fructification of with interest, being territorial signs of desire and power (puissance), and principles of abundance and the fructification of wealth. Far from signs of desire and power (puissance), and principles of abundance and the fructification of wealth. Far from being a pathological consequence Far from being a pathological consequence, the disequilibrium is functional and fundamental. Far from being the extension of a system that in the heterogeneity of the elements that compose the prestations and that compensate for the disequilibrium by displacing it. In short for example, the superior or inferior ranks of the givers and receivers of wives). The surplus value of code carries out detaching segments from the chain, organizing selections from the flows, and allocating the portions due each person. The idea that primitive societies have no history, that they are dominated by archetypes and their repetition, is especially weak and inadequate. This idea was are dominated by archetypes and their repetition, is especially weak and inadequate. This idea was not conceived by ethnologists, but by of history. If what is called history is a dynamic and open social reality, in a state of functional disequilibrium, or a state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionized

conflicts but conflicts that	
only institutionalized conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside history, and far	p 151
ruptures, and scissions, then primitive societies are fully inside history, and far distant from the stability, or even from the harmony	p 151
such disharmonies: ideally, by the gap between the real institution and the assumed ideal model; morally, by invoking a structural bond	p 151
ideal model; morally, by invoking a structural bond between law and transgression; physically, as though it were a question of attrition	p 151
seems that the correct interpretation would be, above all, actual and functional: it is in order to function that a social	p 151
is always destined to reconstitute itself on its own ruins; and likewise for the organization of the political function in these	p 151
where the apparatus starts up again—provided it is blocked, and where it necessarily places itself in a negative relation to	p 151
but rather its misfirings; it can operate only by fits and starts, by grinding and breaking down, in spasms of minor	p 151
it can operate only by fits and starts, by grinding and breaking down, in spasms of minor explosions. The dysfunctions are	p 151
on the crises they provoke, on the anxieties they engender, and on the infernal operations they regenerate. Capitalism has learned this	p 151
on the infernal operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while even socialists have abandoned	p 151
belief	
death by attrition. No one has ever died from contradictions. And the more it breaks down, the more it schizophrenizes, the	p 151
examining the primitive socius, the territorial machine for declining alliances and filiations. This machine is segmentary because, through its	p 152
double apparatus	
machine is segmentary because, through its double apparatus of tribe and lineage, it cuts up segments of varying lengths: genealogical	p 152
filiative	
segments of varying lengths: genealogical filiative units of major, minor, and minimal lineages, with their hierarchy, their respective chiefs, their	p 152
elders	
hierarchy, their respective chiefs, their elders who guard the stocks and organize marriages; territorial tribal units of primary, secondary, and	p 152
tertiary	
stocks and organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also having their dominant roles and their	p 152
alliances	
primary, secondary, and tertiary sections, also having their dominant roles and their alliances. The point of separation between the tribal	p 152
sections	
associated with each section. For, as we have seen, clans and their lineages are not distinct corporate groups, but are embodied	p 152
two systems intersect, each segment being associated with the flows and the chains, with the stocked flows and the passing flows	p 152
with the flows and the chains, with the stocked flows and the passing flows, with selections from the flows and detachments	p 152
flows and the passing flows, with selections from the flows and detachments from the chains (certain production projects are executed in	p 152
others in the framework of the lineage system). The variability and relativity of the segments are responsible for all sorts of	p 152
all sorts of penetrations between the inalienable elements of filiation and the mobile elements of alliance. This is explained by the	p 152
series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of filiation and the	p 152
fluctuations of	
mixes rivalries, conflicts, and ruptures throughout the variations of filiation and the fluctuations of alliance. The whole system evolves between	p 152
two	
two poles: that of fusion through opposition to other groups, and that of scission through the constant formation of new lineages	p 152
of new lineages aspiring to independence, with capitalization of alliances and filiation. From one pole to the other, all the misfirings	p 152
filiation. From one pole to the other, all the misfirings and failures in a system that is constantly reborn of its	p 152
enough so that fear remains the motor of the whole? And what is this fear? It would appear that social formations	p 152
fear? It would appear that social formations experienced a morbid and mournful foreboding of things to come, although what comes to	p 152
segmentary territorial machine makes use of scission to exorcise fusion, and impedes the concentration of power by maintaining the organs of	p 152
of the imperial Barbarian, who will come nonetheless from without and will overcode all their codes. But the greatest danger would	p 153
that the primitive social machine exorcises with all its forces and all its segmentary articulations. The primitive machine is not ignorant	p 153
articulations. The primitive machine is not ignorant of exchange, commerce, and industry; it exorcises them, localizes them, cordons them off,	p 153
encastes	
it exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant and the blacksmith in a subordinate position	p 153
them, cordons them off, encastes them, and maintains the merchant and the blacksmith in a subordinate position, so that the flows	p 153
in a subordinate position, so that the flows of exchange and the flows of production do not manage to break the	p 153
the codes in favor of their abstract or fictional quantities. And isn't that also what Oedipus, the fear of incest, is	p 153
contrario the secret of all these formations, coding the flows, and even overcoding them rather than letting anything escape coding. Primitive	p 153
is capitalism that results from a long history of contingencies and accidents, and that brings on this end. It cannot be	p 153
that results from a long history of contingencies and accidents, and that brings on this end. It cannot be said that	p 153
Thing that only came from without by rising from within, and that at all costs had to be prevented from rising	p 153
those protoclasses from the castes organized by the imperial machine and from the rankings distributed by the segmentary primitive machine.	p 153
The	
the segmentary primitive machine. The criteria that distinguish classes, castes, and ranks must not be sought in a fixity or a	p 153
while classes are relative to the process of an industrial and commodity production decoded under the conditions of capitalism. All history	p 153
classes, but by observing the rules set forth by Marx, and bearing in mind that classes are the negative of castes	p 153
bearing in mind that classes are the negative of castes and ranks. For it is certain that the regime of decoding	p 153
organization, the harshest compatibility, with the axiomatic replacing the codes and incorporating them, always a contrario. 3 The Problem of	p 153
Oedipus	
body of the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on production, on the	p 154
unique, universal, it falls back on production, on the agents and connections of production. But on it, too, everything is attached	p 154
connections of production. But on it, too, everything is attached and inscribed, everything is attracted, miraculated. It is the basis of	p 154
attracted, miraculated. It is the basis of the disjunctive synthesis and its reproduction: a pure force of filiation or genealogy, Numen	p 154
is the first character of inscription marked on this body. And we know the nature of this intensive filiation, this inclusive	p 154
filiation, this inclusive disjunction where everything divides, but into itself, and where the same being is everywhere, on every side, at	p 154
same included being traverses indivisible distances on the full body, and passes through all the singularities, all the intensities of a	p 154
the singularities, all the intensities of a synthesis that shifts and reproduces itself. It serves no purpose to recall that genealogical	p 154
Should one say the twins or the twin? Which divides and unites into itself- the Nommo, or the Nommos? The disjunctive	p 154
the primitive community is himself a complete full body, male and female, binding to itself all the partial objects, with variations	p 154
all the partial objects, with variations that are solely intensive, and that correspond to the internal zigzag of the Dogon egg	p 154
egg. Each one intensively repeats the entire genealogy for himself. And everywhere it is the same, at both ends of the	p 154
is the same, at both ends of the indivisible distance and on every side, a litany of twins, an intense filiation	p 154
filiation. At the beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of the sign	p 154
splendid theory of the sign: the signs of filiation, guide-signs and master-signs, signs of desire, intensive at first, which fall in	p 154
of desire, intensive at first, which fall in a spiral and traverse a series of explosions before extending into images, figures	p 154
traverse a series of explosions before extending into images, figures, and drawings. If the full body falls back on the productive	p 154
If the full body falls back on the productive connections and inscribes them in a network of intensive and inclusive disjunctions	p 154
productive connections and inscribes them in a network of intensive and inclusive disjunctions, it still has to find again and reanimate	p 154
intensive and inclusive disjunctions, it still has to find again and reanimate lateral connections in the network itself, and it must	p 154
find again and reanimate lateral connections in the network itself, and it must attribute them to itself as though it were	p 154
inscription, but inversely reacts on inscription by determining an exclusive and restrictive use of these same disjunctions. It is therefore	p 155
inevitable	
something is produced at a certain moment, at the level and on the side of the eighth ancestor: a derailment of	p 155
a derailment of the disjunctions, which cease to be inclusive and become exclusive. Once this occurs, there is a dismembering of	p 155
model of connection or conjugation, an articulation of bodies for and between themselves, a lateral inscription with articulatory stones of	p 155
alliance	
must distinguish between two points of view: the one economic and political, where alliance is there from time immemorial, combining and	p 155
and political, where alliance is there from time immemorial, combining and declining itself with the extended filiative lineages that do not	p 155
which shows how the extension of a system takes form and delimits itself, proceeding from intense and primordial filiative lineages that	p 155
a system takes form and delimits itself, proceeding from intense and primordial filiative lineages that necessarily lose their inclusive or	p 155
nonrestrictive	
viewpoint the extended system is like a memory of alliance and of words, implying an active repression of the intense memory	p 155

repression of the intense memory of filiation. For if genealogy and filiations are the object of an ever vigilant memory, it p 155
filiations they become the object of a separate memory, nocturnal and biocosmic—the memory that indeed must suffer repression in order p 155
order to an extensive system, which comprises both qualitative alliances and extended filiations. Nothing is changed by the fact that the p 155
of filiation, for this intense filiation is not yet extended, and does not as yet comprise any distinction of persons, nor p 155
extended in the form of lineages, comprising distinctions of persons and of parental appellations; (2) the alliances will be at the p 156
short, the ambiguous intense signs will cease to be ambiguous and will become positive or negative. This may be seen clearly p 156
the simple forms of marriage the prohibition of parallel cousins and the approbation of cross-cousins: each marriage between two lines A p 156
the approbation of cross-cousins: each marriage between two lines A and B bears a (+) or (-) sign, according to whether p 156
envisaged from the viewpoint of A, or that of B, and the same is true for children. It is now only p 156
does not pass or remains blocked (+ + or —), and something blocks, or on the contrary causes, passage. Something or p 157
first generation or an initial exchange, but there are always and already alliances, at the same time as the filiations are p 157
extended, expressing both what must remain blocked in the filiation and what must pass through in the alliance. The essential is p 157
is not that the signs change according to the sexes and the generations, but that one passes from the intensive to p 157
the system of production included) in conformity with indigenous thought and practice. That is why a text of Marcel Griaule's, which p 157
principle that would explain the avunculate, seems decisive to us, and seems to avoid the reproach of idealism that usually greets p 157
a similar view of the recent article in which Adler and Cartry return to the question. These authors are right in p 157
his own mother. He saw this organ as his own and as forming a part of his own person, in such p 157
birth to him. She was the matrix of the world, and he considered himself to be placed on the same plane p 157
He senses unconsciously his symbolic membership in his mother's generation and his detachment from the real generation of which he is p 157
a member ... Being, according to him, of the same substance and generation as his mother, he likens himself to a male p 158
he likens himself to a male twin of his genetrix, and the mythical rule of the union of two paired members p 158
father, son, mother's brother, son's sister. But it is evident and striking that these are not persons. Their names do not p 158
cosmic egg. Everything must be interpreted in intensity. The egg and the placenta itself, swept by an unconscious life energy susceptible p 158
itself, swept by an unconscious life energy susceptible to augmentation and diminution. The father is in no way absent. But Amma p 158
father is in no way absent. But Amma, the father and genitor, is himself a high intensive part, immanent to the p 158
from the twinning, which relates him to his feminine part. And if the Yourougou son carries away a part of the p 158
the sister of his mother, who eminently replaces the sister, and to whom he becomes united by replacing Amma. In short p 158
In short, a whole world of ambiguous signs, included divisions and bisexual states. I am the son, and also my mother's p 158
signs, included divisions and bisexual states. I am the son, and also my mother's brother and my sister's husband and my p 158
states. I am the son, and also my mother's brother and my sister's husband and my own father. Everything rests on p 158
son, and also my mother's brother and my sister's husband and my own father. Everything rests on the placenta, which has p 158
because the placenta, as a substance common to the mother and the child, a common part of their bodies, makes it p 158
makes it such that these bodies are not like cause and effect, but are both products derived from this same substance p 158
myth related by Griaule. Yes, I have been my mother and I have been my son. It is rare that one p 158
been my son. It is rare that one sees myth and science saying the same thing from such a great distance p 158
a mythical Weismannism, where the generative plasma forms an immortal and continuous lineage that does not depend on bodies; on the p 158
it. Whence the distinction between two lines, the one continuous and germinal, but the other discontinuous and somatic, it alone being p 158
lines, the one continuous and germinal, but the other discontinuous and somatic, it alone being subjected to a succession of generations p 158
their children; if we are to believe their doctrine, parents and children are brothers and sisters.) But the son is not p 159
are to believe their doctrine, parents and children are brothers and sisters.) But the son is not somatically his mother's brother p 159
sisters.) But the son is not somatically his mother's brother and twin. That is why he cannot marry her (bearing in p 159
not having done what he the son could not do. And why didn't the uncle marry the mother, his somatic sister p 159
of this germinal filiation, marked by ambiguous signs of twinning and bisexuality, according to which the son could have done it p 159
to which the son could have done it as well, and could have been himself this uncle in an intense relationship p 159
of generations was not in the least feared as such, and that the incest prohibition could not be explained in this p 159
case of the uncle-sister, that is, it testifies to one and the same intensive germinal filiation that must be repressed in p 159
or affine, the patrilineal or matrilineal character of the filiation, and the patrilineal or matrilineal character of the marriage, are active p 159
character of the marriage, are active elements of the repression, and not objects at which the repression is directed. It is p 159
created from filiations that have become extended (patrilineal or matrilineal) and from the alliances that they imply. The entire Dogon p 160
mythology p 160
a patrilineal version of the opposition between the two genealogies and the two filiations: in intensity and in extension, the intense p 160
between the two genealogies and the two filiations: in intensity and in extension, the intense germinal order and the extensive regime p 160
filiations: in intensity and in extension, the intense germinal order and the extensive regime of the somatic generations. The system in p 160
possible, but it reacts on them, cancels them, represses them, and allows them no more than a mythical expression. The signs p 160
as they are determined in relation to the extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive (the p 160
either/or p 160
intensive states, but discernible persons. Discernibility settles on the sister and the mother as prohibited spouses. The reason is that persons p 160
prior to the prohibitions that constitute them as such. Mother and sister do not exist prior to their prohibition as spouses p 160
language. We must conclude that, strictly speaking, incest does not and cannot exist. We are always on this side of incest p 160
assuming its solution. These are the conclusions drawn by Adler and Cartry: It is customary to consider incestuous relations in myth p 160
the social rule, a function destined to found the prohibition and its transgression ... In both instances, one takes as something already p 161
fact the emergence of an order that the myth narrates and explains. In other words, one reasons as if the myth p 161
placed on the stage persons defined as father, mother, brother, and sister, whereas these roles belong to the order constituted by p 161
structural function, as though the supposedly fundamental relationship between desire and law were manifested in transgression. It is p 161
necessary to recall p 161
original reality of desire because it essentially disfigures the desired; and that the transgression proves nothing about a functional reality of p 161
crossed. For incest is like this motion, it is impossible. And it is not impossible in the same sense that the p 161
possible to go to bed with one's sister or mother? And how do we dispense with the old argument: it must p 161
lies elsewhere. The possibility of incest would require both persons and names—son, sister, mother, brother, father. Now in the incestuous p 161
that proscribes them as partners; or else the names subsist, and designate nothing more than prepersonal intensive states that could just p 161
always on this side of it or beyond. Our mothers and our sisters melt in our arms; their names slide on p 161
wet. This is because one can never enjoy the person and the name at the same time—yet this would be p 162
as indifference to incest, for this regime composed of one and the same being or flow, varying in intensity according to p 162
as represented in extension in the state that prohibits it, and that defines it as a transgression against persons. Jung is p 162
that the Oedipus complex signifies something altogether different from itself, and that in the Oedipal relation the mother is also the p 162
in the Oedipal relation the mother is also the earth, and incest is an infinite renaissance. (He is wrong only in p 162
this conclusion, going directly from the repression to the repressed, and from the prohibition to the prohibited, that already implies the p 162
not form any code, it would only emit ambiguous signs and be perpetually eroded by its own energetic support; what would p 163
would be as unfettered as the noncoded flows that shift and slide on the desert of a body without organs. For p 163
be codable, their energy must allow itself to be quantified and qualified; it is necessary that selections from the flows be p 163
something must pass through but something must also be blocked, and something must block and cause to pass through. Now this p 163
but something must also be blocked, and something must block and cause to pass through. Now this is possible only in p 163
use of signs, an exclusive use of the disjunctive syntheses, and a conjugal use of the connective syntheses. Such is indeed p 163
of intensity that passes through, for what does not pass, and for what causes passage or prevents it, according to the p 163
lineages, according to the general regime of the extended filiations and the lateral alliances. Let us return to the Dogon preferential p 163
the uncle's house, but also, as Griaule says, the augmentation and fructification of the uncle's possessions when the oldest of the p 163
system?—cannot be resolved independently of the lines of passage and the lines of blockage, as if what was blocked or p 164
the brother-sister relationship, which is transmitted from father to son and from mother to daughter, can be transmitted indefinitely through the p 164
which her mother belongs. The niece becomes herself a mother and the point of departure for a new brother-sister relationship, on p 164
is prolonged, what comes to a halt, what is detached, and the different relationships according to which these actions and passions p 164
detached, and the different relationships according to which these actions and passions are distributed, help us to understand the formation p 164
mechanism p 164
repression determines what part of the influx will pass through and what will not in the system in extension, what will p 164
what will remain blocked or stocked in the extended filiations, and on the contrary, what will move and flow following the p 164
the extended filiations, and on the contrary, what will move and flow following the relations of alliance, in such a way p 164
the importance of these local lines that Leach has identified—and which, two by two, organize the alliances and arrange (machine p 164

has identified—and which, two by two, organize the alliances and arrange (machine) the marriages. When we ascribed to them a	p 164
the agents of repression, the great coders. Wherever men meet and assemble to take wives for themselves, to negotiate for them	p 164
fact that marriage is not an alliance between a man and a woman, but an alliance between two families, a transaction	p 165
a primitive version of the formula All men are homosexuals, and to be sure, they are never more so than when	p 165
never more so than when they arrange marriages). Then again—and this is his most serious error—when he wants to	p 165
articulates them, impelled by the action of the local lines and their non-oedipal primary homosexuality. And if it is true that	p 165
action of the local lines and their non-oedipal primary homosexuality. And if it is true that there exists an Oedipal or	p 165
the representative of desire, which is on this side of and completely ignorant of daddy-mommy. Nor is it the repressing representation	p 165
daddy-mommy. Nor is it the repressing representation, which is beyond, and which renders the persons discernible only by subjecting them to	p 165
that did not exist before the alliance organized the positive and the negative into a system in extension—the representation reduces	p 165
comprises these three instances: the repressed representative, the repressing representation, and the displaced represented. 4	p 166
Psychoanalysis and Ethnology We are moving	
representative, the repressing representation, and the displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting	p 166
as if Oedipus	
existing in the framework of the familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a	p 166
praxis	
families constitute a praxis, a politics, a strategy of alliances and filiations; formally, they are the driving elements of social reproduction	p 166
an expressive microcosm; in these families the father, the mother, and the sister always also function as something other than father	p 166
also function as something other than father, mother, or sister. And in addition to the father, the mother, etc., there is	p 166
there is the affine, who constitutes the active, concrete reality and makes the relations between families coextensive with the social field	p 166
family determinations burst apart at every corner of this field and remain attached to strictly social determinations, since both kinds of	p 166
strictly social determinations, since both kinds of determinations form one and the same component in the territorial machine. Since familial	p 166
reproduction	
would confer on any familial complex whatever an expressive value and an apparent autonomous form. On the contrary, it is evident	p 166
the family, however young, directly invests a social, historical, economic, and political field that is not reducible to any mental structure	p 166
affective constellation. That is why, when one considers pathological cases and processes of cure in primitive societies, it seems to us	p 166
unconscious—as seen in attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our	p 167
definition of schizoanalysis focused	
the destruction of the expressive pseudo forms of the unconscious, and the discovery of desire's unconscious investments of the social field	p 167
grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal and must live with their maternal kin, K has stayed an	p 167
in the matrilineage of his father, whose favorite he was, and has entered into marriage with paternal cousins. But with the	p 167
with the death of his father he is driven away, and returns to the maternal village. There his house expresses his	p 167
sectors, the houses of the members of the paternal group and those belonging to his own matrilineage. How does the divination	p 167
divination, responsible for indicating the cause of the illness, proceed, and the medical cure responsible for treating it? The teeth are	p 167
a sacred pouch, but which can escape from the pouch and penetrate the body of the sick man. In order to	p 167
the body of the sick man. In order to diagnose and ward off the effects of the incisor, the soothsayer and	p 167
and ward off the effects of the incisor, the soothsayer and the medicine man launch into a social analysis concerning the	p 167
medicine man launch into a social analysis concerning the territory and its environs, the chieftainship and its subchieftainships, the lineages	p 167
and	
social analysis concerning the territory and its environs, the chieftainship and its subchieftainships, the lineages and their segments, the	p 167
alliances and	
and its environs, the chieftainship and its subchieftainships, the lineages and their segments, the alliances and the filiations: they constantly	p 167
bring	
and its subchieftainships, the lineages and their segments, the alliances and the filiations: they constantly bring to light desire in its	p 167
constantly bring to light desire in its relations with political and economic units—the very point on which, moreover, the witnesses	p 167
analysis in the course of which hidden struggles between individuals and factions are brought to light, in such a way that	p 167
had to relinquish the throne for fear of being bewitched, and his would-be heir, intelligent and ambitious, does not exercise the	p 167
for fear of being bewitched, and his would-be heir, intelligent and ambitious, does not exercise the power; the actual chief is	p 167
the medicine man proceeds with a ceremony interrupted by halts and fresh departures, flows of all sorts, flows of words and	p 168
and fresh departures, flows of all sorts, flows of words and breaks: the members of the village come to talk, the	p 168
of the sick person's marriages, his position in the village, and all the positions of a chief lived in intensity within	p 168
was never Oedipal: it was directly plugged into social organization and disorganization; sexuality itself, through the women and the marriages,	p 168
was	
into social organization and disorganization; sexuality itself, through the women and the marriages, was just such an investment of desire; the	p 168
desire; the parents played the role of stimuli in it, and not the role of group organizers (or disorganizers)—the role	p 168
group organizers (or disorganizers)—the role held by the chief and his personages. Rather than everything being reduced to the name	p 168
relations of colonization. The whole interplay of races, clans, alliances, and filiations, this entire historical and collective drift: exactly the	p 168
opposite	
interplay of races, clans, alliances, and filiations, this entire historical and collective drift: exactly the opposite of the Oedipal analysis, when	p 168
seeing, doesn't it become Oedipal nevertheless, in a certain way—and in what way? Yes, it becomes Oedipal in part, under	p 168
the chieftainship, or uses it to further his own ends (and he uses many other things besides: the chieftainship is only	p 168
a beginning). The colonizer says: your father is your father and nothing else, or your maternal grandfather—don't mistake them for	p 168
chiefs: you can go have yourself triangulated in your corner, and place your house between those of your paternal and maternal	p 168
corner, and place your house between those of your paternal and maternal kin; your family is your family and nothing else	p 168
your paternal and maternal kin; your family is your family and nothing else; sexual reproduction no longer passes through those points	p 169
where the Oedipal structure does not manage to close itself, and where the terms of the structure remained stuck to the	p 169
political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends to close around him again. To the degree	p 169
degree that there is oedipalization, it is due to colonization, and it is necessary to add oedipalization to all the methods	p 169
will be a solution on the scale of the individual and the restricted family, with, by way of consequence, an extreme	p 169
social reproduction escapes the members of the group, in nature and in extension, the more it falls back on them, or	p 169
falls back on them, or reduces them to a restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how	p 169
the point of departure, is indeed Oedipal, although the developments and the solutions are completely different from ours (Parin , Ortigues).	p 170
They	
then yes, whites think too much. The competence, the honesty, and the talent of these authors—psychoanalysts specializing in Africa—are	p 170
for triangulating the child: but watch out—a structural Oedipus, and this time it isn't imaginary! The same is true of	p 170
colonization pursued by other means, it is the interior colony, and we shall see that even here at home, where we	p 170
are we to understand the phrases with which M. C. and Edmond Ortigues conclude their book? Illness is considered as a	p 170
domain. When a subject adhered fully to the traditional norms and had nothing to say in his own name, he allowed	p 170
to be taken into the care of the traditional therapists and the familial group, or into that of the medical practice	p 170
us about traditional treatments corresponded to a beginning of psychotherapy and became for him a means of situating himself personally in	p 170
analytic dialogue was able to unfold to a greater extent, and in this case the Oedipal problem tended to assume its	p 170
the generation gap to appear. Why think that supernatural powers and magical aggressions constitute a myth that is inferior to Oedipus	p 170
that they move desire in the direction of more intense and more adequate investments of the social field, in its organization	p 170
disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what entitles one to determine that the subject has nothing	p 170
that its resolution teaches us the incurable inadequacy of being and universal castration? And what is this demand that is invoked	p 171
teaches us the incurable inadequacy of being and universal castration? And what is this demand that is invoked to justify Oedipus	p 171
to justify Oedipus? It goes without saying, the subject demands and redemands daddy-mommy: but which subject, and in what state? Is	p 171
saying, the subject demands and redemands daddy-mommy: but which subject, and in what state? Is that the means to situate oneself	p 171
the means to situate oneself personally in one's own society? And which society? The neocolonized society that is constructed for the	p 171
society? The neocolonized society that is constructed for the subject, and that finally succeeds in what colonization was only able to	p 171
in the grotesque triangle? Let us return to the well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is	p 171
Oedipus universal	
us return to the well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the	p 171
great paternal	
place of all the churches? The debate began between Malinowski and Jones, it continued between Kardiner and Fromm on one side	p 171
debate began between Malinowski and Jones. it continued between Kardiner and Fromm on one side, and Roheim on the other. It	p 171

Jones, it continued between Kardiner and Fromm on one side, and Roheim on the other. It is still pursued between certain on the other. It is still pursued between certain ethnologists and certain disciples of Lacan—those who offered not only an would seem—that makes of Oedipus an original affective constellation, and that constitutes an extreme position arguing that Oedipus was a a real event whose effects were transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into a structure, a discovering the structure in fantasy, in relation to biological prematuration and neoteny. Two very different conceptions of the limit, one as the Great Signifier. Interpretation is our modern way of believing and of being pious. Already Geza Roheim proposed organizing primitives into was not to be found if it wasn't looked for. And that one wasn't looking if one hadn't had oneself analyzed that one wasn't looking if one hadn't had oneself analyzed. And that is why your daughter is mute, which is to such breaks with which the nature of social repression (repression), and the meaning and scope of psychic repression (refoulement), would vary

which the nature of social repression (repression), and the meaning and scope of psychic repression (refoulement), would vary. This story of nature of affects in the public symbols of primitive societies, and this nature remains integrally lived by the members of these of these societies, even though they have not been psychoanalyzed, and in spite of the displacement of the representation. As Leach repressed. Must it be said that primitives repress the representation and keep the affect intact? And would the contrary be true that primitives repress the representation and keep the affect intact? And would the contrary be true in our case, in the fact: psychoanalysis tells us that we too repress the representation. And everything tells us that we too often keep the full The prohibition of incest would therefore imply an Oedipal representation, and it would be born of the repression of this representation it would be born of the repression of this representation and of the latter's return. Now the opposite is clearly the Oedipal representation any more than it provokes this repression. But—and this is something altogether different—the general social repression-psychic repression

social production or reproduction. It is what would introduce disorder and revolution into the socius, the noncoded flows of desire. The without any repression of a sexual nature of the symbolism and the corresponding affects, and above all, without any reference to a sexual nature of the symbolism and the corresponding affects, and above all, without any reference to an Oedipal representation that hungry is evident, or a pleasure at not being hungry, and this investment refers only secondarily to an image of the to Oedipus, but to the noncoded flows that constitute desire, and to their representative, the intense prepersonal flow. As for Oedipus of codifying what eludes the codes, or of displacing desire and its object, a way of entrapping them. Culturalists and ethnologists desire and its object, a way of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in relation to have demonstrated that institutions are primary in relation to affects and structures. For structures are not mental, they are present in sont dans les choses), in the forms of social production and reproduction. Even an author like Marcuse, whom one would not track: introducing desire into production, strengthening the link between instinctual and economic structure; and at the same time [indicating] the possibility

into production, strengthening the link between instinctual and economic structure; and at the same time [indicating] the possibility of progress beyond

the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again there is no contradiction in the fact that in the fact that it started on the right track, and that it went wrong from the start. Perhaps the answer the answer lies in the postulate common to Oedipal relativism and Oedipal absolutism—i.e., the stubborn maintenance of a familialist to the contrary a nuclear constant around which families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for difficulty in demonstrating that these are imaginary variations of one and the same structural constant, different figures of one and the one and the same structural constant, different figures of one and the same symbolic triangulation, which are not identical either with the side, as the empty position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to these evaluations of

to these evaluations of the respective roles of the mother and the father, or of the pre-oedipal and the Oedipal, without of the mother and the father, or of the pre-oedipal and the Oedipal, without allowing either side to leave the family famous two poles, the pre-oedipal maternal pole of the Imaginary, and the Oedipal paternal pole of the structural, both on the of the way desire invests the social field from childhood, and under the familial stimuli coming from the adult: all the the child as a microcosm, then projected into the adult and social development (devenir). From this point of view, the discussion round in circles between the holders of a cultural interpretation and the holders of a symbolic or structural interpretation of this this same organization. A second postulate common to the culturalists and the symbolists should be added. They all agree that, in should be added. They all agree that, in our patriarchal and capitalist society at least, Oedipus is a sure thing (even everywhere; or on the contrary, they hold that the terms and the relations should be made to vary within non-oedipal complexes at Oedipus as it is meant to command our respect and to function for us: it is not at the weakest strongest link, by revealing the degree of disfiguration it implies and brings to bear on desiring-production, on the syntheses of the to bear on desiring-production, on the syntheses of the unconscious, and on libidinal investments in our cultural and social milieu. Not of the unconscious, and on libidinal investments in our cultural and social milieu. Not that Oedipus counts for nothing in our our society: we have said repeatedly that Oedipus is demanded, and demanded again and again; and even an attempt as profound have said repeatedly that Oedipus is demanded, and demanded again and again; and even an attempt as profound as Lacan's at repeatedly that Oedipus is demanded, and demanded again and again; and even an attempt as profound as Lacan's at shaking loose interpreted as an unhelped-for means of making it heavier still and of resecuring it on the baby and the schizo. To it heavier still and of resecuring it on the baby and the schizo. To be sure, it is not only legitimate the current organization be capable of conducting its own criticism. And yet Oedipus's autocritique is something rarely seen in our organization

that has only succeeded with us by assembling the parts and wheels of its apparatus from elements of the previous social critique of Oedipus must always resume its point of departure and find again its point of arrival. Oedipus is a limit middle as a structural function ensuring the mediation of personages and the ground of their relations; or at the end as production; the decoded flows, at the limits of the codes and the territorialities; the body without organs, at the limits of the schizo-flows pass through the wall, scramble all the codes, and deterritorialize the socius: the body without organs is the deterritorialized than the capitalist social formation, because the latter engineers (machine) and mobilizes flows that are effectively decoded, but does so by the real form in which the limit threatens to arrive, and which it wards off with all the strength it can obstinacy with which the formations preceding capitalism encase the merchant and the technician, preventing flows of money and flows of production

encase the merchant and the technician, preventing flows of money and flows of production from assuming an autonomy that would destroy which codes three kinds of flows: consumer goods, prestige goods, and women and children. When money supervenes, it can only be three kinds of flows: consumer goods, prestige goods, and women and children. When money supervenes, it can only be coded as women: all the codes vacillate. Doubtless, to begin with money and to finish with money is an operation that cannot be loaded with export goods, the Tiv elders deplore this situation, and know what is happening, but do not know where to acting as the representative of desire. Whence, in the fifth and last instance, the importance of the task of displacing the the socius, in the middle, between a beyond of alliance and a filiative this-side-of, between a representation of alliance and the alliance and a filiative this-side-of, between a representation of alliance and the representative of filiation, as one attempts to tame the which case it is not universal; or it is universal, and a position of desire. In reality, it is universal because number of conditions are indispensable: the field of social production and reproduction must become independent of familial reproduction, that is, independent

that is, independent of the territorial machine that declines alliances and filiations; the detachable fragments of the chain must be converted the familial field, now defined as the aggregate destination—and it must establish a network of one-to-one relations between the representation; it must migrate to the heart of this system and itself come to occupy the position of the representative of because the family, when opened to alliances, is coextensive with and adequate to the social historical field; because it animates social transcendent term that performs the folding operation). Speaking, dancing, exchanging, and allowing to flow, and even urinating, in the midst of

the folding operation). Speaking, dancing, exchanging, and allowing to flow, and even urinating, in the midst of the community of men himself puts it, to express the fluidity of the flows and the primitive codes. At the heart of primitive production one always finds oneself at 4+n, in the system of ancestors and affines. Far from being able to claim that here there one is always brought to a halt well before 3+1, and if there is a primitive Oedipus, it is a neg-Oedipus in effect, Oedipus begins in the mind of the father. And the beginning is not absolute: it is only constituted starting the social historical field that are effected by the father. And if it passes over to the son, this is not invested through the familial stimuli is still the social field, and a whole system of breaks and extrafamilial flows. The fact still the social field, and a whole system of breaks and extrafamilial flows. The fact that the father is first in

analytically in terms of another primacy, that of social investments and counterinvestments in relation to familial investments: this will be seen on which capitalist production and reproduction fall back. The organs and the agents of the no longer pass through a coding of flows of alliance and filiation, but through an axiomatic of decoded flows. Consequently, the that corresponds to it, to which it will be applied, and without which it would have no hold on the productions what is there to say about the relationship between ethnology and psychoanalysis? Must we be content with an uncertain parallelism where two irreducible sectors of symbolism? A social sector of symbols, and a sexual sector that would constitute a kind of private the two, since social symbolism can become a sexual material, and sexuality, a ritual of social aggregation.) But the problem is means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself of what use can psychoanalytic interpretations be

but between two kinds of questions, What does it mean? and What purpose does it serve? Of what use is it only to the ethnologist, but what purpose does it serve and how does it work in the very formation that makes no useful purpose, either for psychoanalysts or for the unconscious. And to what use could the phallus be put, since it representation. The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from a faulty knowledge or recognition sorts of questions. Without always formulating it clearly, the ethnologists and the Hellenists think that a symbol is not defined by defined by what it means, but by what it does and by what is done with it. It always means the that there is no ethnographic material: there are only uses and functionings (des fonctionnements). On this point, it could be that to replace the psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel psychoanalysts for their part to make a unconscious constructs machines, which are machines of desire, whose use and functioning schizoanalysis discovers in their immanent relationship with social machines the social machine by desire. It has often been said and demonstrated that an institution cannot be explained by its use its use, any more than an organ can. Biological formations and social formations are not formed in the same way in case of desiring-machines as molecular elements: there, use, functioning, production, and formation are one and the same process. And it is molecular elements: there, use, functioning, production, and formation are one and the same process. And it is this synthesis of desire functioning, production, and formation are one and the same process. And it is this synthesis of desire that, under certain determinate them. Only desiring-machines produce connections according to which they function, and function by improvising and forming the connections. A molar functionalism connections according to which they function, and function by improvising and forming the connections. A molar functionalism is therefore a functionalism only unities-multiplicities that functionalism must know are the desiring-machines themselves and the configurations they form in all the sectors of a organs, a shred of clothing, an image of daddy, formulas and words: we shall not ask what it means, but what machine is assembled in this manner—what kind of flows and breaks in the flows, in relation to other breaks and and breaks in the flows, in relation to other breaks and other flows. Analyzing the symbolism of the forked branch among form a part of a chain that mobilizes the species and the properties of the trees from which the branches are as well as the names of these species in turn, and the technical procedures with which they are treated. Selections are said about the thing) is only one element among others, and is less important than the operative use (what is done the positional functioning (the relationship with other things in one and the same complex), according to which the symbol is never but always has a multiplicity of referents, being always multivocal and polysemous. Analyzing the magical object buti among the Kukuya of it is inseparable from the practical syntheses that produce, record, and consume it: the partial and nonspecific connection that combines fragments practical syntheses that produce, record, and consume it: the partial and nonspecific connection that combines fragments from the body of the that inscribes the object in the body of the subject, and transforms the latter into a man-animal; the residual conjunction that ethnologist senses that there is a problem of political power and economic and religious force inseparable from the fetish, even when that there is a problem of political power and economic and religious force inseparable from the fetish, even when its use inseparable from the fetish, even when its use is individual and private. Hair, for example—the rituals of hair-cutting and coiffure individual and private. Hair, for example—the rituals of hair-cutting and coiffure: is there any interest in referring these rituals to rituals to the phallus entity as signifying the separate thing, and in everywhere re-encountering the father as the symbolic representative of flow of hair, with the breaks in such a flow, and with what passes from one state into another through the separable part of the body does not represent an aggressive and separate phallus; hair is a thing in its own right if it is necessary to take into account political, economic, and religious dimensions that would go beyond sexuality. So long as manner, so long as a choice is imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it continues to be aggravated—just as it continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly entire political history that brings into conflict the despotic machine and the old primitive territorial machine—whence derive both the negation the old primitive territorial machine—whence derive both the negation and the persistence of autochthony, brought into clear relief by Levi-Strauss is a question of knowing how one conceives of sexuality and libidinal investment. Must they be referred to an event or event or to something that is felt, which remains familial and intimate in spite of everything, an intimate Oedipal feeling, even pure signifier? Or rather is it necessary to open sexuality and libidinal investment onto the determinations of a sociohistorical field, where determinations of a sociohistorical field, where the economic, the political, and the religious are things that are invested by the libido are things that are invested by the libido for themselves, and not the derivatives of a daddy-mommy? In the first instance molar aggregates, large social machines—the economic, the political, etc.—and this entails searching for what they mean by applying them the family, toward the molecular elements that form the parts and wheels of desiring-machines. One searches for the way in which way in which these machines function, for how they invest and underdetermine (subdeterminent) the social machines that they constitute on a on the giant molecule of the body without organs (numen), and that distributes states of being and becoming according to domains body without organs (numen), and that distributes states of being and becoming according to domains of presence or zones of intensity they constitute statistically. In this sense, there is only desire and the social. Beneath the conscious investments of economic, political, religious way in which desire is present in a social field, and joins this field to itself as the statistically determined domain that they form at the level of large numbers. Symbols and fetishes are manifestations of desiring-machines. Sexuality is by no means familial whole; it is the molecular underdetermination functioning within social and secondarily familial aggregates that trace desire's field of presence and and secondarily familial aggregates that trace desire's field of presence and its field of production: an entire nonOedipal unconscious that will desiring-machines. 5 Territorial Representation While representation is always a social and psychic repression of desiring-production, it should be borne in mind that vary in depth: the repressed representative, the repressing representation, and the displaced represented. But the agents (les instances) that come see no reason for believing in the universality of one and the same apparatus of sociocultural repression (refoulement). One can speak coefficient of affinity that varies in degree between social machines and desiring-machines, according to whether their respective regimes are more or have a greater or lesser chance of causing their connections and interactions to pass into the regime of the social machines a movement of detachment (decollement) in relation to the desiring-machines; and whether the death-carrying elements remain caught in the machinery of in relation to the desiring-inscription of the body without organs, and in relation to the primary repression that the latter already on the flows of desire with a maximum of vigilance and extension, binding them in a system of cruelty, maintain an of impasses, the flows have lost none of their polyvocality, and the simple represented in representation has not yet taken the to evaluate in every instance the nature of the apparatus and its effects on desiring-production, it is therefore necessary to take this savage inscription. For debt is the unit of alliance, and alliance is representation itself. It is alliance that codes the itself. It is alliance that codes the flows of desire and that, by means of debt, creates for man a memory the filiations that have become extended, in order to form and to forge a system in extension (representation) based on the consequence of the primitive inscription process, instead of making it—and the inscriptions themselves—into an indirect means of universal

exchange	
first principles of anthropology: the whole notion of social practice, and the postulates conveyed by this practice, are at issue here	p 185
the postulates conveyed by this practice, are at issue here—and the whole problem of the unconscious. For if exchange underlies	p 185
exchange? Why must it be a gift, or a countergift, and not an exchange? And why is it necessary that the	p 185
be a gift, or a countergift, and not an exchange? And why is it necessary that the giver also be in	p 185
a deferred exchange? It is theft that prevents the gift and the countergift from entering into an exchange relation. Desire knows	p 186
relation. Desire knows nothing of exchange, it knows only theft and gift, at times the one within the other under the	p 186
Thus the antiexchangeist amorous machine encountered by Joyce in <i>Exiles</i> , and by Klossowski in <i>Roberte</i> . In Gourma ideology, it is as	p 186
an equivalent that would lead to a decoding of flows and a collapse of the mode of inscription on the <i>socius</i>	p 186
our point of departure: the fact that exchange is inhibited and exorcised by no means attests to its primary reality, but	p 186
the essential process is not exchanging, but inscribing or marking. And when exchange is made into an unconscious reality, structural rights	p 186
invoked in vain—along with the necessary inadequation of attitudes and ideologies in relation to this structure—for one does nothing	p 186
that on the other hand are recognized to be nonexchangeist. And above all, what is made of the unconscious itself, if	p 186
to an empty form, from which desire itself is absent and expelled? Such a form can serve to define a preconscious	p 186
is an empty form, but rather because it is always and already a functioning machine, a desiring-machine and not an anorexic	p 186
it is always and already a functioning machine, a desiring-machine and not an anorexic structure. The difference between machine and	p 186
structure	
desiring-machine and not an anorexic structure. The difference between machine and structure appears in the postulates that implicitly	p 186
animate the structural	
structure appears in the postulates that implicitly animate the structural and exchangeist conception of the <i>socius</i> , with the correctives that must	p 186
as though the alliances derived from the lines of filiation and their relationships, although the lateral alliances and the blocks of	p 187
lines of filiation and their relationships, although the lateral alliances and the blocks of debt condition the extended filiations in the	p 187
debt condition the extended filiations in the system in extension, and not the opposite. Secondly, there is a tendency to make	p 187
physical system where intensities are distributed, where some cancel out and block a current, where others cause the current to circulate	p 187
indicate a misunderstanding of the role of the incommensurable elements and the inequalities in the conditions of the system. More precisely	p 187
more significant in this regard than the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a	p 187
conflict between	
Invoking a conflict between the egalitarian conditions of generalized exchange, and its aristocratic consequences, Levi-Strauss acts as though	p 187
he thought the	
is a question of knowing if the disequilibrium is pathological and a manifestation of consequences, as Levi-Strauss maintains, or functional and	p 187
and a manifestation of consequences, as Levi-Strauss maintains, or functional and fundamental, as Leach argues. Is the instability derived in	p 187
relation	
in the heterogeneity of the terms that compose the prestations and counterprestations? The more one directs one's attention to the economic	p 187
counterprestations? The more one directs one's attention to the economic and political compromises conveyed by the alliances, to the nature	p 187
of	
come to compensate the disequilibrium of the prestations of wives, and generally the original manner in which the aggregate of prestations	p 187
of surplus value as a surplus value of code. But—and this is the fourth point—the exchangeist conception finds it	p 187
finds it necessary to postulate a closed system, statistically closed, and to shore up the structure with a psychological conviction (confidence	p 187
of the blocks of debts according to the lateral alliances and the successive generations, but above all the relationship of the	p 187
without taking into account the real instance that inscribes it, and the forces—economic and political—with which it is inscribed	p 188
the real instance that inscribes it, and the forces—economic and political—with which it is inscribed; one fails to see	p 188
of circulation in the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In	p 188
this sense	
the essential thing seemed to us to be, not exchange and circulation, which closely depend on the requirements of inscription, but	p 188
with its imprint of fire, its alphabet inscribed in bodies, and its blocks of debts. The soft structure would never function	p 188
voice, a system that is not aligned on the voice and not subordinate to it, but connected to it, co-ordinated in	p 188
co-ordinated in an organization that is radiating, as it were, and multidimensional. (And it must be said that this graphic system	p 188
an organization that is radiating, as it were, and multidimensional. (And it must be said that this graphic system is linear	p 188
contrary: civilizations cease being oral only through losing the independence and the particular dimensions of the graphic system; by aligning	p 188
itself	
by aligning itself on the voice, graphism supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described	p 188
these	
the savage inscription process or territorial representation: the couple voice-audition and hand-graphics. How does such a machine work? For	p 188
it does	
of the two elements takes place on the body itself, and constitutes the sign, which is not a resemblance or imitation	p 189
nor an effect of a signifier, but rather a position and a production of desire: In order for the young woman's	p 189
must take place between her stomach, on the one hand, and the calabash and the signs inscribed on her, on the	p 189
between her stomach, on the one hand, and the calabash and the signs inscribed on her, on the other hand. The	p 189
woman must become physically saturated with the signs of procreation and she must incorporate them. The young women are never taught	p 189
the body itself. ... The signs command the things they signify, and far from being a mere imitator, the artisan of the	p 189
a terrible equivalence between the voice of alliance that inflicts and constrains, and the body afflicted by the sign that a	p 189
equivalence between the voice of alliance that inflicts and constrains, and the body afflicted by the sign that a hand is	p 189
third element of the sign: eye-pain, in addition to voice-audition and hand-graphics? In the rituals of affliction the patient does not	p 189
the graphic action; he receives the stamp of the sign. And what is his pain if not a pleasure for the	p 189
the subtle relationship between the sign engraved in the body and the voice issuing from a face—between the mark and	p 189
and the voice issuing from a face—between the mark and the mask. Between these two elements of the code, pain	p 189
sides of a savage triangle forming a territory of resonance and retention, a theater of cruelty that implies the triple independence	p 189
the triple independence of the articulated voice, the graphic hand, and the appreciative eye. Such is the manner in which territorial	p 189
make a man of the young Guayaki, with enough pain and suffering, by cleaving the length of his back: It must	p 190
reduced to that: a rock.... Furrowed skin, scarified earth, one and the same mark. The great book of modern ethnology is	p 190
be. For the <i>Genealogy</i> , the second essay, is an attempt—and a success without equal—at interpreting primitive economy in terms	p 190
by eliminating every consideration of exchange or interest a l'anglaise. And if they are eliminated from psychology, it is not in	p 190
But he does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not	p 190
created for man—a collective memory of the spoken word and of alliances that declines the alliances with the extended filiations	p 190
the extended filiations, that endows him with faculties of resonance and retention, of selection (preLevement) and detachment, and that effects	p 190
in	
him with faculties of resonance and retention, of selection (preLevement) and detachment, and that effects in this way the coding of	p 190
faculties of resonance and retention, of selection (preLevement) and detachment, and that effects in this way the coding of the flows	p 190
<i>socius</i> ? The answer is simple, it is debt—open, mobile, and finite blocks of debt: this extraordinary composite of the speaking	p 190
this extraordinary composite of the speaking voice, the marked body, and the enjoying eye. All the stupidity and the arbitrariness of	p 190
the marked body, and the enjoying eye. All the stupidity and the arbitrariness of the laws, all the pain of the	p 190
pain of the initiations, the whole perverse apparatus of repression and education, the red-hot irons, and the atrocious procedures have only	p 190
whole perverse apparatus of repression and education, the red-hot irons, and the atrocious procedures have only this meaning: to breed man	p 190
the immediate effect or the direct means of the territorial and corporal inscription process. Debt is the direct result of inscription	p 190
their bodies derives from the respective autonomy of the voice and the graphic action, and also from the autonomous eye that	p 191
the respective autonomy of the voice and the graphic action, and also from the autonomous eye that extracts pleasure from the	p 191
limits allowed, the gap that separated the voice of alliance and the body of filiation, to such a degree that it	p 191
or the eye of the gods who enjoy cruel spectacles, and in punishment there is so much that is festive! So	p 191
festive! So much is pain part of an active life and an obliging gaze. The equation injury = pain has nothing	p 191
The equation injury = pain has nothing exchangeist about it, and it shows in this extreme case that the debt itself	p 191
between the voice of alliance that the criminal has wronged, and the mark that had not sufficiently penetrated his body. The	p 191
as primitive justice, territorial representation has foreseen everything. Coding pain and death, it has foreseen everything—except for the way	p 191
its	
even to be hated. Their work is an instinctive creation and imposition of forms; they are the most involuntary, unconscious artists	p 191
new arises, a ruling structure that lives, in which parts and functions are delimited and coordinated, in which nothing whatever finds	p 191

structure that lives, in which parts and functions are delimited and coordinated, in which nothing whatever finds a place that has that terrible artist's egoism that has the look of bronze and knows itself justified to all eternity in its work, like from the world, or at least from the visible world, and made as it were latent under their hammer blows and and made as it were latent under their hammer blows and artist's violence. It is here that Nietzsche speaks of a fate? (Some pack of blond beasts of prey, a conqueror and master race which, organized for war and with the ability prey, a conqueror and master race which, organized for war and with the ability to organize, unhesitatingly lays its terrible claws of other breakers: those of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could be that all these—in various this first great hiatus, although they all claim to repel and to fill it. It could be that, spiritual or temporal a single State, the State-as-dog that speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror without the ancient system of cruelty, the forms of primitive regimentation and punishment, are nothing. A concerted destruction of all the primitive to the condition of secondary parts in the new machine, and the new apparatus of repression (refoulement). All that constituted the taken into an immense machinery that renders the debt infinite and no longer forms anything but one and the same crushing the debt infinite and no longer forms anything but one and the same crushing fate: the aim now is to preclude crushing fate: the aim now is to preclude pessimistically, once and for all, the prospect of a final discharge; the aim can be summarized in the following way: a new alliance and direct filiation. The despot challenges the lateral alliances and the alliance and direct filiation. The despot challenges the lateral alliances and the extended filiations of the old community. He imposes a of the old community. He imposes a new alliance system and places himself in direct filiation with the deity: the people the strange whose locus is the desert, imposing the harshest and the most barren of ordeals, and attesting to the resistance desert, imposing the harshest and the most barren of ordeals, and attesting to the resistance of an old order as well machine, since it expresses the struggle with the old system, and already a glorious celibate machine, insofar as it exalts the the characteristic familism of the concept of paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia a type of familism of the concept of paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia a type of investment of in paranoia a type of investment of a social formation. And new perverse groups spread the despot's invention (perhaps they even perhaps they even fabricated it for him), broadcast his fame, and impose his power in the towns they found or conquer in the towns they found or conquer. Wherever a despot and his army pass, doctors, priests, scribes, and officials are part Wherever a despot and his army pass, doctors, priests, scribes, and officials are part of the procession. It might be said to form a new socius: no longer the bush paranoiac and the encampment or village pervers, but the desert paranoiac and the encampment or village pervers, but the desert paranoiac and the town pervers. In theory the despotic barbarian formation has be conceived of in terms of an opposition between it and the primitive territorial machine: the birth of an empire. But decadence. It may be that the enterprise is primarily military and motivated by conquest, or that it is primarily religious, the primarily religious, the military discipline being converted into internal asceticism and cohesion. It may be that the paranoiac himself is either beast. But we always rediscover the figures of this paranoiac and his pervers, the conqueror and his elite troops, the despot the figures of this paranoiac and his pervers, the conqueror and his elite troops, the despot and his bureaucrats, the holy his pervers, the conqueror and his elite troops, the despot and his bureaucrats, the holy man and his disciples, the anchorite elite troops, the despot and his bureaucrats, the holy man and his disciples, the anchorite and his monks, Christ and his his bureaucrats, the holy man and his disciples, the anchorite and his monks, Christ and his Saint Paul. Moses flees from man and his disciples, the anchorite and his monks, Christ and his Saint Paul. Moses flees from the Egyptian machine into Paul. Moses flees from the Egyptian machine into the wilderness and installs his new machine there, a holy ark and a wilderness and installs his new machine there, a holy ark and a portable temple, and gives his people a new religious-military new machine there, a holy ark and a portable temple, and gives his people a new religious-military organization. In order to is the essential: every time the categories of new alliance and direct filiation are mobilized, we are talking about the imperial talking about the imperial barbarian formation or the despotic machine. And this holds true whatever the context of this mobilization, whether formation is always defined by a certain type of code and inscription that is in direct opposition to the primitive territorial of elements in the alliance makes little difference: new alliance and direct filiation are specific categories that testify to the existence existence of a new socius, irreducible to the lateral alliances and the extended filiations that declined the primitive machine. It is of a deterritorialized knowledge that links him directly to God and connects him to the people. For the first time, something For the first time, something has been withdrawn from life and from the earth that will make it possible to judge the earth that will make it possible to judge life and to survey the earth from above: a first principle of principle of paranoiac knowledge. The whole relative play of alliances and filiations is carried to the absolute in this new alliance filiations is carried to the absolute in this new alliance and this direct filiation. It remains to be said that, in it not to other formations in competition with it temporally and spiritually, according to relationships that obscure the essential, but to the productive forces to it in the great projects undertaken, and makes it appear as the cause of the collective conditions the despot, the despot himself or his god. The prescriptions and prohibitions that often render him almost incapable of acting make without organs. He is the sole quasi cause, the source and fountainhead and estuary of the apparent objective movement. In place He is the sole quasi cause, the source and fountainhead and estuary of the apparent objective movement. In place of mobile immobile motor, with the bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at its base, serving bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at its base, serving as its working parts the syntheses: the synthesis of production, with the hydraulic machine and the mining machine; the synthesis of inscription, with the accounting synthesis of inscription, with the accounting machine, the writing machine, and the monument machine; and finally the synthesis of consumption, with the accounting machine, the writing machine, and the monument machine; and finally the synthesis of consumption, with the upkeep of the despot, his court, and the bureaucratic caste. Far from seeing in the State the movement of deterritorialization that divides the earth as an object and subjects men to the new imperial inscription, to the new always comes from without; history is the history of contingencies and encounters. Like a cloud blown in from the desert, the which they serve as a conducting element for the political and economic relations, the system of primitive rankings, the mechanism of mechanism of surplus value—all this already prefigured despotic formations and caste hierarchies. And how does one distinguish the way in value—all this already prefigured despotic formations and caste hierarchies. And how does one distinguish the way in which the primitive its guard with respect to its own institutions of chieftainship, and exorcises or strait-jackets the image of the possible despot whom back, as it were, into a this-side-of that is residual and transformed? (Related question: what is the feudal system?) We are is suppressed is not the former regime of lateral alliances and extended filiations, but merely their determining character. They subsist, more specific character of Asiatic production: the autochthonous rural communities subsist, and continue to produce, inscribe, and consume; in effect, they are the autochthonous rural communities subsist, and continue to produce, inscribe, and consume; in effect, they are the State's sole concern. The of the State machine. The objects, the organs, the persons, and the groups retain at least a part of their intrinsic value. The old inscription remains, but is bricked over by and in the inscription of the State. The blocks subsist, but of the State. The blocks subsist, but have become encasted and embedded bricks, having only a controlled mobility. The territorial alliances encounter, the attempts at transformation for the purpose of defense and reaction, and the results of successful counteractions. It has often attempts at transformation for the purpose of defense and reaction, and the results of successful counteractions. It has often been remarked be an act of territoriality through the fixing of residence, and the other, an act of liberation through the abolition of that substitutes abstract signs for the signs of the earth, and that makes the earth itself into the object of a property, or an ownership held by the State's richest servants and officials. (There is no great change, from this point of place, is a means of maintaining the distribution of land, and a means of preventing the entry on stage of a entry on stage of a new territorial machine, possibly revolutionary and capable of raising and dealing with the agrarian problem in a new territorial machine, possibly revolutionary and capable of raising and dealing with the agrarian problem in a comprehensive way. In of production, but also mercantile flows (flux marchands) of exchange and commerce that might escape the State monopoly, with its tight that might escape the State monopoly, with its tight restrictions and its plugging of flows. When Etienne Balazs asks why capitalism China in the thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed to be present, the answer lies as soon as the reserves of metal were judged sufficient, and which retained a monopoly or a narrow control over commerce the State. Commerce's relationship with money is synthetic, not analytical. And money is fundamentally inseparable, not from commerce, but from taxes Even where dominant classes set themselves apart from this apparatus and make use of it for the benefit of private property

the benefit of private property, the despotic tie between money and taxes remains visible. Basing himself on the research of Edouard shows how, in certain Greek tyrannies, the tax on aristocrats and the distribution of money to the poor are a means of bringing the money back to the rich and a means of remarkably widening the regime of debts, making the regime of debts, making it even stronger, by anticipating and repressing any reterritorialization that might be produced by the economic of money—is the means for rendering the debt infinite. And that is what is concealed in the two acts of alliances to itself (the problem of debts). The infinite creditor and infinite credit have replaced the blocks of mobile and finite creditor and infinite credit have replaced the blocks of mobile and finite debts. There is always a monotheism on the horizon a connective synthesis of the old alliances with the new, and a disjunctive synthesis that entails an overflowing of the old new full body—immobile, monumental, immutable—appropriates all the forces and agents of production; but this inscription of the State allows territorial inscriptions to subsist, as bricks on the new surface. And finally, from this appropriation there results the way in which in which the conjunction of the two parts is implemented and the respective portions are distributed to the higher proprietary unity the respective portions are distributed to the higher proprietary unity and to the propertied communities, to the overcoding process and to unity and to the propertied communities, to the overcoding process and to the intrinsic codes, to the appropriated surplus value and to the usufruct put into use, to the State machine to the usufruct put into use, to the State machine and to the territorial machines. As in Kafka's *The Great Wall* functioning separately, to which it assigns a development in bricks and a labor of construction by fragments. Scattered partial objects hanging the law had nothing to do with a natural, harmonious, and immanent totality, but that it acted as an eminent formal totality, but that it acted as an eminent formal unity, and reigned accordingly over pieces and fragments (the wall and the as an eminent formal unity, and reigned accordingly over pieces and fragments (the wall and the tower). Hence the State is unity, and reigned accordingly over pieces and fragments (the wall and the tower). Hence the State is not primeval, it is him.... [The people] do not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty Long-dead emperors are set on the throne in our villages, and one that only lives in song recently had a proclamation territorial machines, they are the concrete itself, the concrete base and beginning, but their segments here enter into relationships corresponding to of bricks that ensures their integration into the higher unity, and their distributive operation, consonant with the great collective designs of tributes, generalized servitude. Two inscriptions coexist in the imperial formation, and mutually adjust insofar as the one is imbricated into the into the other, but the new inscription cements the whole and brings producers and products into relations with itself (they do but the new inscription cements the whole and brings producers and products into relations with itself (they do not need to the same language). The imperial inscription countersects all the alliances and filiations, prolongs them, makes them converge into the direct filiation into the direct filiation of the despot with the deity, and the new alliance of the despot with the people. All is the operation that constitutes the essence of the State, and that measures both its continuity and its break with the essence of the State, and that measures both its continuity and its break with the previous formations: the dread of flows but also the establishment of a new inscription that overcodes, and that makes desire into the property of the sovereign, even death instinct itself. The castes are inseparable from this overcoding, and imply the existence of dominant classes that do not yet the earth for the benefit of the deterritorialized full body, and that on this full body renders the movement of debt these artists with a look of bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation an ironclad as a consequence of the interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by the rather, when these are short-circuited, abducted by the new alliance and direct filiation, then the ancestor—the master of the mobile direct filiation, then the ancestor—the master of the mobile and finite blocks—finds himself dismissed by the deity, the immobile dismissed by the deity, the immobile organizer of the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest with the mother are very different things. The sister circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest with the mother are very different things. The sister territorial coding require that alliance not be confounded with filiation; and incest with the mother, insofar as descent within filiation must despot's incest is twofold, by virtue of the new alliance and direct filiation. He begins by marrying the sister. But he who for their part are entitled to an endogamous marriage and are able, by virtue of this formidable right, to serve two sequences in the phenomenon: the union with the princess-sister and the union with the mother-queen. Incest goes by twos. The a magic flow, but to overcode all the existing flows, and to ensure that no intrinsic code, no underlying flow escapes is possible. How is it that incest has become possible, and not only possible, but the manifest property and seal of become possible, and not only possible, but the manifest property and seal of the despot? Who is this sister, this mother the despot? Who is this sister, this mother? The sister and mother of the despot himself? Or should the question be whole system of representation when it ceases to be territorial and becomes imperial. First of all, we have the impression that no doubt: this way the despot has of committing incest, and of making it possible, in no way involves removing the possible, in no way involves removing the apparatus of social and psychic repression (l'appareil repression-refoulement), On the contrary, the despot's intervention too easy, if it were enough to make incest possible, and to implement this in sovereign fashion, so that the exercise in sovereign fashion, so that the exercise of psychic repression and the service of social repression would be made to end incest comes to take the place of the representation itself, and in this capacity take charge of the repressing function (la surface organization of representation is the relationship between the voice and graphism: it is the despot who establishes the practice of the voice, react to the voice, but that are autonomous and do not align themselves on it. In return barbarian civilizations lost, but because the graphic system has lost its independence and its particular dimensions, has aligned itself on the voice and and its particular dimensions, has aligned itself on the voice and has become subordinated to the voice, enabling it to extract from the voice a deterritorialized abstract flux that it retains and makes reverberate in the linear code of writing. In short the linear code of writing. In short, graphism in one and the same movement begins to depend on the voice, and and the same movement begins to depend on the voice, and induces a mute voice from on high or from the which it originates, if by that he means the existence and the connection of some sort of graphism—writing in the sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment on established between pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment on the voice, at the same time the same time as a substitution for the voice (supplementarity), and phonetism is never all-powerful, but has also always-already begun to is never all-powerful, but has also always-already begun to labor and elaborate the mute signifier. He is again correct in linking world of representation, between this writing in the narrow sense and writing in the broad sense—that is, between two completely by being independent of the voice while connecting with it, and a graphism that dominates or supplants the voice by depending supplants the voice by depending on it in various ways and by subordinating itself to the voice. The primitive territorial sign desire of a desire. It knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm and and its reciprocity: neither pictogram nor ideogram, it is rhythm and not form, zigzag and not line, artifact and not idea pictogram nor ideogram, it is rhythm and not form, zigzag and not line, artifact and not idea, production and not expression is rhythm and not form, zigzag and not line, artifact and not idea, production and not expression. Let us try to form, zigzag and not line, artifact and not idea, production and not expression. Let us try to summarize the differences between summarize the differences between these two forms of representation, territorial and imperial. In the first place, territorial representation is made up territorial representation is made up of two heterogeneous elements, voice and graphism: the former is like the representation of words constituted of the earth must assume an extension in the socius and as the socius. The primitive socius covers itself in this network wherein one is continually jumping from words to things, and from bodies to appellations, according to the extensive requirements of to the extensive requirements of the system in its length and its width. What we call the order of connotation is heterogeneity, the divergence, the disequilibrium of the two elements—vocal and graphic—is resolved by a third element: the visual, the itself constitutes a sign in conjunction with the thing designated, and where the eye goes from one to the other, extracting where the eye goes from one to the other, extracting and measuring the visibility of the one against the pain of en-acted (agi), or reacting; everything is a matter of use and function. So that when one considers the whole of territorial including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic traces consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic traces, and eyes

surplus values; connecting words, bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic traces, and eyes, p 204
always in a
sufferings, and formulas, things, and affects; connoting voices, graphic traces, and eyes, always in a polyvocal usage—a way of jumping p 204
within an order of meaning, still less within a signifier. And if incest seemed impossible to us from this point of p 204
to the persons, where the persons elude the graphic action, and where the eye no longer has anything to see or p 205
dimensions of representation—its surface organization with the elements voice-graphy-eye, and its in-depth organization with the representing p 205
instances of desire—repressing
itself overwhelmed in a new destiny, with the despotic machine and imperial representation. In the first place, graphism aligns itself on p 205
aligns itself on the voice, falls back on the voice, and becomes writing. At the same time it induces the voice p 205
categories are also the movement of graphism that, at one and the same time, subordinates itself to the voice in order p 205
itself to the voice in order to subordinate the voice and supplant it. Then there occurs a crushing of the magic p 205
animate bodies, but is set into writing on tablets, stones, and books; the eye sets itself to reading. (Writing does not p 205
but implies a kind of blindness, a loss of vision and of the ability to appraise; it is now the eye p 205
magic triangle is completely crushed: it subsists as a base and as a brick, insofar as the territorial machine continues to p 205
pyramid, all of whose sides cause the vocal, the graphic, and the visual to converge toward the eminent unity of the p 205
has changed, that it has become a plane of subordination and no longer one of connotation. And here, in the second p 205
a plane of subordination and no longer one of connotation. And here, in the second place, is the essential: the flattening p 205
voice on which the whole chain now seems to depend, and in relation to which it becomes linearized. The subordination of p 205
a set of biunivocal relations that leads to the breakaway and elevation of a detached object, and the linearization of the p 206
leads to the breakaway and elevation of a detached object, and the linearization of the chain that derives from this object p 206
the question What does it mean? begins to be heard, and that problems of exegesis prevail over problems of use and p 206
and that problems of exegesis prevail over problems of use and efficacy. The emperor, the god—what did he mean? In p 206
whose power is ensured by the truth of the Revelation and not by a symbolic or incantatory efficacy.... The Moslem holy p 206
man's learning refers to a hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse will be placed p 206
to a hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse will be placed in a bottle p 206
will be drunk, one's body will be rubbed with it, and one's hands will be washed with it. Writing—the first p 206
the nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes—a plane of subordination on their plane of p 206
langue), or be used to clear away problems of meaning and signification, or be resolved into the coexistence of phonematic elements p 206
In vain will the comparison of language (langage) to exchange and money be pushed to its furthest point, subjecting language to p 207
one will never prevent the signifier from reintroducing its transcendence, and from bearing witness for a vanished despot who still functions p 207
which the signified is always a signifier for another signifier, and a second time in the detached object on which the p 207
detached object on which the whole of the chain depends, and that spreads over the chain the effects of signification. There p 207
is no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between articulations of different levels, p 207
monemes and
and phonetic values, or between articulations of different levels, monemes and phonemes—that finally ensure the independence and the p 207
linearity of
different levels, monemes and phonemes—that finally ensure the independence and the linearity of the deterritorialized signs. But such a field p 207
or an empty locus, performing the necessary foldings, levelings (rabattements), and subordinations—a transcendence whence issues p 207
throughout the system the inarticulate
inarticulate material flux in which this transcendence operates, opposes, selects, and combines: the signifier. It is curious, therefore, that one p 207
can
of language, without showing how the domination is exercised through and in the transcendence of the signifier. There, however, as elsewhere p 207
a, which signifies water in Sumerian. An Akkadian comes along and asks his Sumerian master: what is this sign? The Sumerian p 208
replies: that's a. The Akkadian takes this sign for a, and on this point there is no longer any relationship between p 208
point there is no longer any relationship between the sign and water, which in Akkadian is called mil. ... I believe that p 208
of the Akkadians determined the phoneticization of the writing system ... and that the contact of two peoples is almost necessary before p 208
organizes itself around a despotic signifier, so that a phonetic and alphabetical chain flows from it. Alphabetical writing is not for p 208
while the other language is completely coded into phonetic elements. And if the unconscious in fact includes the topical order of p 208
promise, which is to give us access to a modern and functional understanding of language. The imperialism of the signifier does p 208
It challenges exegesis in the name of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace dogs too quick p 208
young palace dogs too quick to drink the verse water, and who never tire of crying: The signifier, you have not p 208
absence, the authority that channels all the breaks-flows into one and the same locus of one and the same cleavage: the p 208
the breaks-flows into one and the same locus of one and the same cleavage: the detached object, the phallus-and-castration, the bar p 208
they still look for the empty tomb, the dead father, and the mystery of the name! And perhaps that is what p 209
tomb, the dead father, and the mystery of the name! And perhaps that is what incites the anger of certain linguists p 209
no less than the enthusiasm of his followers: the vigor and the serenity with which Lacan accompanies the signifier back to p 209
to its source, to its veritable origin, the despotic age, and erects an infernal machine that welds desire to the Law p 209
in which the signifier is in agreement with the unconscious, and the form in which it produces effects of the signified p 209
signified in the unconscious. The signifier as the repressing representation, and the new displaced represented that it induces, the famous p 209
metaphors
the new displaced represented that it induces, the famous metaphors and metonymy—all of that constitutes the overcoding and p 209
deterritorialized despotic
famous metaphors and metonymy—all of that constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has the p 209
effect of
chain. The signified is precisely the effect of the signifier, and not what it represents or what it designates. The signified p 209
it designates. The signified is the sister of the borders and the mother of the interior. Sister and mother are the p 209
of the borders and the mother of the interior. Sister and mother are the concepts that correspond to the great acoustic p 209
great acoustic image, to the voice of the new alliance and direct filiation. Incest is the very operation of overcoding at p 209
are converted into the infinite debt of the new alliance, and all the extended filiations are subsumed by direct filiation. Incest p 209
the body—body representation subordinates itself to word representation: sister and mother are the voice's signifieds. But to the extent that p 209
has become possible in the wedding of the kinship bodies and family appellations, in the union of the signifier with its p 209
question of knowing if the despot marries his true sister and his true mother. For in any case his true sister p 210
in any case something else again is simulated through incest. And in accordance with the complementarity of simulation and identity that p 210
through incest. And in accordance with the complementarity of simulation and identity that we encountered earlier, if the identification is that p 210
full body that replaces the earth. It expresses the appropriation and production of the real by a quasi cause. In incest p 210
signifieds. System of simulation is the other name for signification and subordination. And what is simulated and therefore produced, through p 210
the
of simulation is the other name for signification and subordination. And what is simulated and therefore produced, through the incest that p 210
other name for signification and subordination. And what is simulated and therefore produced, through the incest that is itself simulated and p 210
and therefore produced, through the incest that is itself simulated and therefore produced—all the more real for being simulated, and p 210
and therefore produced—all the more real for being simulated, and vice versa—is something very much like the extreme states p 210
of the body must be situated at the extreme limit; and with his mother the despot simulates a superforce where the p 210
royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in the cycle of intensities. This is p 210
because the
is the reason that incest changes its meaning or locus, and becomes the repressing representation. For what is at stake in p 210
mouths, all the penises, all the vaginas, all the ears, and all the anuses become attached to the full body of p 210
as though to the peacock's tail of a royal train, and that they have in this body their own intensive representatives p 210
Royal incest is inseparable from the intense multiplication of organs and their inscription on the new full body. (Sade saw clearly p 210
each organ is a possible protest. It is at one and the same time that a half-deaf Caesar complains of an p 211
half-deaf Caesar complains of an ear that no longer hears, and sees weighing on him the look of Cassius, lean and p 211
and sees weighing on him the look of Cassius, lean and hungry, and the smile of Cassius, who smiles in such p 211
weighing on him the look of Cassius, lean and hungry, and the smile of Cassius, who smiles in such a sort p 211
it already the anus that detached the object on high and produced the eminent voice? Didn't the transcendence of the phallus p 211
of private man, they will become privatized after the model and memory of the disgraced anus, ejected from the social field p 211
bad. The entire history of primitive coding, of despotic overcoding, and of the decoding of private man turns on these movements p 211

flows: the intense germinal influx, the surflux of royal incest, and the reflux of excrement that conducts the dead despot to
of excrement that conducts the dead despot to the latrines, and conducts us all to today's private man—the history sketched
so much pig shit, all writing is this simulation, sperm and excrement. One might think that the system of imperial representation
the flesh itself but on stones, parchments, pieces of currency, and lists. According to Wittfogel's law of diminishing administrative returns, wide
has ceased to evaluate; it has begun rather to forewarn and keep watch, to see that no surplus value escapes the
over coding of the despotic machine. For all the organs and their functions experience a detachment and elevation that relates them
For all the organs and their functions experience a detachment and elevation that relates them to, and makes them converge on
functions experience a detachment and elevation that relates them to, and makes them converge on, the full body of the despot
bricked into the State apparatus, which at times organizes it and at other times tolerates or limits it, in order to
order to make it serve the ends of the State, and to subsume it under the higher superimposed unity of a
makes of this whole the object of a general knowledge and will whose sanctions are merely derivative of a judgment and
and will whose sanctions are merely derivative of a judgment and an application directed at the rebellious parts. The imperial barbarian
the law (metonymy) according to which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks,
measuring
partitioning them off, organizing them as bricks, measuring their distance and forbidding their communication, henceforth acting in the name of
a
henceforth acting in the name of a formidable but formal and empty Unity, eminent, distributive, and not collective; and second, the
of a formidable but formal and empty Unity, eminent, distributive, and not collective; and second, the maniacal depressive trait (metaphor)
according
but formal and empty Unity, eminent, distributive, and not collective; and second, the maniacal depressive trait (metaphor) according to which
the
depressive trait (metaphor) according to which the law reveals nothing and has no knowable object, the verdict having no existence prior
object, the verdict having no existence prior to the penalty, and the statement of the law having no existence prior to
Colony, it is the penalty that writes both the verdict and the rule that has been broken. In vain did the
the system of connotation, for it now becomes the stone and the paper, the tablet and the currency on which the
it now becomes the stone and the paper, the tablet and the currency on which the new writing is able to
new writing is able to mark its figures, its phonetism, and its alphabet. Overcoding is the essence of the law, and
and its alphabet. Overcoding is the essence of the law, and the origin of the new sufferings of the body. Punishment
extracts a surplus value in the magic triangle of alliance and filiations. Punishment becomes a vengeance, the vengeance of the voice
becomes a vengeance, the vengeance of the voice, the hand, and the eye now joined together on the despot—the vengeance
procession up to the time of the late Roman emperors, and the juridical form will accompany the imperial formation, the legislator
accompany the imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and
Heliogabalus, the delirium of
formation, the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the delirium of the
twelve Caesars
alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the delirium of the twelve Caesars and the
Golden
Caracalla, Ulpian and Heliogabalus, the delirium of the twelve Caesars and the Golden Age of Roman Lawtaking the debtor's side
necessary, so as to consolidate the infinite debt. As vengeance, and a vengeance exercised in advance, the imperial barbarian law crushes
crushes the whole primitive interplay of action, the en-acted (l'agi), and reaction. Passivity must now become the virtue of the subjects
from the world, or at least from the visible world, and made as it were latent under their hammer blows and
and made as it were latent under their hammer blows and artists' violence. There occurs a detachment and elevation of the
their hammer blows and artists' violence. There occurs a detachment and elevation of the death instinct, which ceases to be coded
ceases to be coded in the interplay of savage actions and reactions where fatalism was still something en-acted, in order to
signify will only be revealed later, when it has evolved and assumed the new figure that appears to place it in
produces its signifieds as effects that are the more effective and necessary as they escape knowing, and as they owe all
are the more effective and necessary as they escape knowing, and as they owe all to their eminent cause. Occasionally it
be firmly wedded to the law in the pure detachment and elevation of the death instinct, rather than to hear, it
signifier—nevertheless forms part of the same question, sometimes open and sometimes barred, the same extended abstraction, a repressive
machinery that
The question What is the use of that? fades more and more, and disappears in the fog of pessimism, of nihilism
What is the use of that? fades more and more, and disappears in the fog of pessimism, of nihilism, Nada, Nada
order of law as it appears in the imperial formation, and as it will evolve later, indeed have something in common
system of primitive connotation with its interplay of voice, graphism, and eye, here disappears in the new relationship of barbarian
subordination
linguists are constantly rediscovering the truths of the despotic age? And finally, could it be that this arbitrariness of designations, as
on his servants, but on the despot himself, his dynasty, and his name ([The people] do not know what emperor is
name ([The people] do not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty
is even more deeply rooted in the State than thought, and that latency not only befalls the subjects of the State
to, this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to discharge and vent
freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to discharge and vent itself only on itself
back and repressed, incarcerated within and finally able to discharge and vent itself only on itself,—that very thing is now
of reaction passes into a latent state; all the resonance and all the retention change in volume and time (the after-the-event
all the resonance and all the retention change in volume and time (the after-the-event). Vengeance and resentment: not the beginning of
the retention change in volume and time (the after-the-event). Vengeance and resentment: not the beginning of justice, to be sure, but
the beginning of justice, to be sure, but its becoming and its destiny in the imperial formation as Nietzsche analyzes it
its destiny in the imperial formation as Nietzsche analyzes it. And according to his prophecy, wouldn't the State itself be that
of the designations—that ensures the maintenance of the system, and sees to it that the name is succeeded by another
another name, one dynasty by another, without changing the signifieds, and without a collapse of the wall of the signifier. This
why the order of latency in the African, Chinese, Egyptian, and other empires was that of rebellions and constant secessions, and
African, Chinese, Egyptian, and other empires was that of rebellions and constant secessions, and not that of revolution. Here again, death
and other empires was that of rebellions and constant secessions, and not that of revolution. Here again, death will have to
everything to pass into a latent state; they invented vengeance and incited resentment, that counter-vengeance. And yet Nietzsche says
about them
latent state; they invented vengeance and incited resentment, that counter-vengeance. And yet Nietzsche says about them what he has
already said
bad conscience, this ugly growth—i.e., Oedipus—took root and began to grow. It is simply that one more step
a despotic signifier, along with its two signifieds, his sister and his mother, and who felt their weight grow heavier as
along with its two signifieds, his sister and his mother, and who felt their weight grow heavier as he drew nearer
clubfooted despot committing double incest through overcoding, with his sister and his mother as body representations subjected to verbal
representation. Moreover
double bind of overcoding or royal incest; the biunivocalization, application, and linearization of the chain between masters and slaves; the
introduction
the biunivocalization, application, and linearization of the chain between masters and slaves; the introduction of the law into desire, and of
masters and slaves; the introduction of the law into desire, and of desire into the law; the terrible latency with its
But we are still very far from the psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly the story
to tell them. It is indeed the story of desire and its sexual history (there is no other). But here all
no other). But here all the parts figure as cogs and wheels in the State machine. Desire is by no means
by no means an interplay between a son, a mother, and a father. Desire institutes a libidinal investment of a State
investment of a State machine that overcodes the territorial machine and, with an additional turn of the screw, represses the
desiring-machines
the screw, represses the desiring-machines. Incest derives from this investment and not the reverse. At first it brings into play only
first it brings into play only the despot, the sister, and the mother: it is the overcoding and repressing representation. The
despot, the sister, and the mother: it is the overcoding and repressing representation. The father intervenes only as the representative of
but the sister is the representative of the new alliance, and the mother is the representative of direct filiation. Father and
and the mother is the representative of direct filiation. Father and son are not yet born. All sexuality functions in terms

marvel once again at Freud's account of Oedipus. In Moses and Monotheism he indeed surmises that latency is a State affair called by psychoanalysis, will be born of latency, after latency, and it signifies the return of the repressed under conditions that the return of the repressed under conditions that disfigure, displace, and even decode desire. The Oedipus complex appears only after latency

even decode desire. The Oedipus complex appears only after latency; and when Freud recognizes two phases separated by latency, it is the complex's name, while the first expresses only its parts and wheels functioning from a completely different viewpoint, in a completely is rather the latter's definitive establishment or its interior installation, and it presents as the complex what is still the complex's will have to finally become the representative of desire itself. And it must become the latter by virtue of being the become an infinite debt, it will have to be internalized and spiritualized as an infinite debt (Christianity and what follows). The to be internalized and spiritualized as an infinite debt (Christianity and what follows). The father and the son will have to as an infinite debt (Christianity and what follows). The father and the son will have to take form—that is, the take form—that is, the royal triad must masculinize itself—and this must occur as a direct consequence of the infinite will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to be resumed

will have to be resumed within a decoded social field, and must reverberate in the pure and private element of interiority a decoded social field, and must reverberate in the pure and private element of interiority, of interior reproduction. The apparatus of still not happened to them—its hour has not come. (And isn't this the strength of Lacan, to have saved psychoanalysis about this salvation even at the price of a regression, and even though it meant the unconscious would be kept under it would be reinterpreted starting from this apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the despotic starting from this apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of the unconscious the eternal model of everything the State wants to be and desires. Asiatic production, with the State that expresses or constitutes State ownership of property, with communal possession bricked into it, and collective dependence. Every form that is more evolved is like covers a despotic inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Egyptian, and a Mycenaean under Under every Black and every Jew there is an Egyptian, and a Mycenaean under the Greeks, an Etruscan under the Romans a Mycenaean under the Greeks, an Etruscan under the Romans. And yet their origin sinks into oblivion, a latency that lays oblivion, a latency that lays hold of the State itself, and where the writing system sometimes disappears. It is beneath the its decline. Land enters into the sphere of private property and into that of commodities. Classes appear, inasmuch as the dominant into the latter's composition or conditioning it, then becoming more and more a determining force, private property brings about an internalization

explain both this latency into which the despotic State enters, and this power with which it re-forms itself on modified foundations modified foundations, in order to spring back more mendacious, colder, and more hypocritical than ever? This oblivion and this return. On more mendacious, colder, and more hypocritical than ever? This oblivion and this return. On the one hand, the ancient city-state, the On the one hand, the ancient city-state, the Germanic commune, and feudalism presuppose the great empires, and cannot be understood except

city-state, the Germanic commune, and feudalism presuppose the great empires, and cannot be understood except in terms of the Urstaat that new distinct determinations. For what do private property, wealth, commodities, and classes signify? The breakdown of codes. The appearance, the surging of the new class relations; integrating the relations of wealth and poverty, of commodity and labor; reconciling market money and money relations; integrating the relations of wealth and poverty, of commodity and labor; reconciling market money and money from revenues; everywhere stamping wealth and poverty, of commodity and labor; reconciling market money and money from revenues; everywhere stamping the mark of the Urstaat

mark of the Urstaat on the new state of things. And everywhere, the presence of the latent model that can no This special situation of the State as a category—oblivion and return—has to be explained. To begin with, it should the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not one formation among others, nor is

be set back at a remove from what it transects and from what it resects, as though it were giving evidence idea or principle of reflection (terror) that organizes the parts and the flows into a whole. What is transected, supersected, or concrete beginning. We know that myth always expresses a passage and a divergence (un ecart). The primitive territorial myth of the the social system in extension that it conditioned, passing back and forth between alliance and filiation. But the imperial myth of extension that it conditioned, passing back and forth between alliance and filiation. But the imperial myth of the origin expresses something extension from the idea, of the genesis from the order and the power (the new alliance), and also what repasses from the genesis from the order and the power (the new alliance), and also what repasses from filiation to alliance, what is taken that is immanent in the universe: they need to posit and internalize this difference between the origin and the beginnings, between need to posit and internalize this difference between the origin and the beginnings, between the sovereign power and the genesis of between the origin and the beginnings, between the sovereign power and the genesis of the world; the myth constitutes itself within the end one no longer really knows what comes first, and whether the territorial machine does not in fact presuppose a abstraction that belongs to another dimension, always at a remove and struck by latency, but that springs back and returns stronger a remove and struck by latency, but that springs back and returns stronger than before in the later forms that lend into segments according to the regime of its private property and the rise of its commodity production, but the latter induce in many respects, offering the latter new conditions of existence and survival—and that feudalism of itself is in opposition to respects, offering the latter new conditions of existence and survival—and that feudalism of itself is in opposition to the State that alone would be ruinous to the system under consideration. And in more recent examples, we have to go along with Wittfogel when he shows the degree to which modern capitalist and socialist States take on the characteristic features of the primordial to recognize in them the despot who has become colder and more hypocritical, more calculating, since he must himself count and and more hypocritical, more calculating, since he must himself count and code instead of overcoding the accounts? It is useless to manner of conscientious historians: village communes here, industrial societies there, and so on. The differences could be determining only if the

subsequent forms that cause it to return under other guises and conditions. Being the common horizon for what comes before and conditions. Being the common horizon for what comes before and what comes after, it conditions universal history only provided it subordinated to a field of forces whose flows it co-ordinates and whose autonomous relations of domination and subordination it expresses. It whose flows it co-ordinates and whose autonomous relations of domination and subordination it expresses. It is no longer content to overcode it expresses. It is no longer content to overcode maintained and imbricated territorialities; it must constitute, invent codes for the decoded constitute, invent codes for the decoded flows of money, commodities, and private property. It no longer of itself forms a ruling is itself formed by these classes, which have become independent and delegate it to serve their power and their contradictions, their have become independent and delegate it to serve their power and their contradictions, their struggles and their compromises with the dominated

it to serve their power and their contradictions, their struggles and their compromises with the dominated classes. It is no longer social or technical machine precisely the movement of desire? Again and again we come upon the monstrous paradox: the State is head of the despot to the hearts of his subjects, and from the intellectual law to the entire physical system that machine for repression, is still desire—the subject that desires and the object of desire. Desire—such is the operation that they found in the immanence of the objective Roman world, and the purists, who wanted a fresh start in the wilderness beginning for a new alliance, a rediscovery of the Egyptian and Syriac inspiration that would provide the impetus for a transcendent What strange machines those were that cropped up on columns and in tree trunks! In this sense, Christianity was able to Christianity was able to develop a whole set of paranoiac and celibate machines, a whole string of paranoiacs and perverts who of paranoiac and celibate machines, a whole string of paranoiacs and perverts who also form part of our history's horizon and and perverts who also form part of our history's horizon and people our calendar. These are the two aspects of a greatest cynicism, that repressed cruelty of the animal-man made inward and scared back into himself, the creature imprisoned in the state not enough, however, to cause the new break to traverse and transform the socius—not enough, that is, to induce the forms; they democratize him, oligarchize him, segmentalize him, monarchize him, and always internalize and spiritualize him, while on the horizon there

him, oligarchize him, segmentalize him, monarchize him, and always internalize and spiritualize him, while on the horizon there is the latent of commodity production, the decoding of the producers through expropriation and proletarianization—all the preconditions are present, everything is given, without

afflux, the extension of the market, the development of towns, and the appearance of manorial ground rent in money form, or

a capitalist economy, but rather a reinforcing of feudal offices and relations, at times a return to more primitive stages of
at times a return to more primitive stages of feudalism, and occasionally even the re-establishment of a kind of slavery (esclavagisme
occasionally even the re-establishment of a kind of slavery (esclavagisme). And it is well known that the monopolistic action favoring the
is well known that the monopolistic action favoring the guilds and the companies promotes, not the rise of capitalist production, but
production, but the insertion of the bourgeoisie into a town and State feudalism that consists in devising codes for flows that
in devising codes for flows that are decoded as such, and in keeping the merchants, according to Marx's formula, in the
lead to the dissolution of feudalism, but rather the contrary, and that is why so much time was required between the
a great difference in this respect between the despotic age and the capitalist age. For the founders of the State come
The dissolutions are defined by a simple decoding of flows, and they are always compensated by residual forces or transformations of
transformations of the State. Death is felt rising from within and desire itself becomes the death instinct, latency, but it also
is sold, flows of money that circulates, flows of production and means of production making ready in the shadows, flows of
encounter of all these flows will be necessary, their conjunction, and their reaction on one another—and the contingent nature of
be necessary, their conjunction, and their reaction on one another—and the contingent nature of this encounter, this conjunction, and this
another—and the contingent nature of this encounter, this conjunction, and this reaction, which occur one time—in order for capitalism
occur one time—in order for capitalism to be born, and for the old system to die this time from without
without, at the same time as the new life begins and desire receives its name. The only universal history is the
to set in motion, noncoded spaces to enter.) Decoded desires and desires for decoding have always existed; history is full of
just seen that only through their encounter in a place, and their conjunction in a space that takes time, do decoded
produces a desiring-machine that is at the same time social and technical. That is why capitalism and its break are defined
the same time social and technical. That is why capitalism and its break are defined not solely by decoded flows, but
territorial machine operated on the basis of connections of production, and that the barbarian despotic machine was based on disjunctions of
even the maximum consumption in the extravagance of the despot and his agents. When the conjunction moves to the fore in
that it makes luxury itself into a means of investment, and reduces all the decoded flows to production, in a production
on the sole condition—that they be linked to capital and to the new deterritorialized full body, the true consumer from
on one side, the deterritorialized worker who has become free and naked, having to sell his labor capacity; and on the
become free and naked, having to sell his labor capacity; and on the other, decoded money that has become capital and
and on the other, decoded money that has become capital and is capable of buying it. The fact that these two
result from the segmentation of the despotic State in feudalism, and from the decomposition of the feudal system itself and that
feudalism, and from the decomposition of the feudal system itself and that of its State, still does not give us the
the extrinsic conjunction of these two flows: flows of producers and flows of money. The encounter might not have taken place
encounter might not have taken place, with the free workers and the money-capital existing virtually side by side. One of the
a completely different series going by way of the merchant and the usurer, as they exist marginally in the pores of
of these elements brings into play several processes of decoding and deterritorialization having very different origins. For the free worker: the
the means of consumption through the dissolution of the family and the corporation; and finally, the decoding of the worker in
consumption through the dissolution of the family and the corporation; and finally, the decoding of the worker in favor of the
in favor of the work itself or of the machine. And for capital: the deterritorialization of wealth through monetary abstraction; the
through merchant capital; the decoding of States through financial capital and public debts; the decoding of the means of production through
the means of production through the formation of industrial capital; and so on. Let us consider more in detail how the
humanism: cynicism is the physical immanence of the social field, and piety is the maintenance of a spiritualized Urstaat; cynicism is
of time, precisely for the conjunction of all the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of
this property costs little (the disintegration of the feudal system); and a second period is required when the property is sold
when the property is sold during a rise in prices and under conditions that make industrial investment especially advantageous (the
price-revolution
of raw materials, favorable conditions for the production of tools and machinery) All sorts of contingent factors favor these conjunctions. So
But the effect of the conjunction is indeed capital's tighter and tighter control over production: capitalism or its break, the conjunction
capitalism or its break, the conjunction of all the decoded and deterritorialized flows, cannot be defined by commercial capital or by
by financial capital—these being merely flows among other flows and elements among other elements—but rather by industrial capital.
Doubtless
his own intermediaries or employees (the struggles against the guilds and the monopolies). But capitalism doesn't begin, the capitalist
machine is
capitalist machine is not assembled, until capital directly appropriates production, and until financial capital and merchant capital are no longer
anything
assembled, until capital directly appropriates production, and until financial capital and merchant capital are no longer anything but specific
functions corresponding
then re-encounters the production of productions, the production of recordings, and the production of consumptions—but precisely in this
conjunction of
makes of capital the new social full body, whereas commercial and financial capitalism in its primitive forms merely installed itself in
of production. Even before the capitalist production-machine is assembled, commodities and money effect a decoding of flows through
abstraction. But this
the exchange relation formally unites partial objects that are produced and even inscribed independently of it. The commercial and monetary
inscription
are produced and even inscribed independently of it. The commercial and monetary inscription remains overcoded and even repressed by the
previous
independently of it. The commercial and monetary inscription remains overcoded and even repressed by the previous characteristics and
modes of inscription
inscription remains overcoded and even repressed by the previous characteristics and modes of inscription of a socius considered in its
specific
in its specific mode of production, which knows nothing of and does not recognize abstract labor. As Marx says, the latter
labor. As Marx says, the latter is indeed the simplest and most ancient relation of productive activity, but it does not
of productive activity, but it does not appear as such and only becomes a true practical relation in the modern capitalist
the modern capitalist machine. That is why, before, the monetary and commercial inscription does not have a body of its own
not have a body of its own at its disposal, and why it is inserted into the interstices of the pre-existing
maintained territorialities, so as to buy where prices are low and sell where they are high. Before the capitalist machine, merchant
that characterizes precapitalist States—whence the alliance of the merchant and banking bourgeoisie with feudalism. In brief, the capitalist
machine begins
value a surplus value—value in process, money in process, and, as such, capital. ... Value ... suddenly presents itself as an independent
endowed with a motion of its own, in which money and commodities are mere forms which it assumes and casts off
which money and commodities are mere forms which it assumes and casts off in turn. Nay more: instead of simply representing
father differentiates himself qua the son, yet both are one and of one age: for only by the surplus-value of £10
conjunction that defines the immanent social field particular to capitalism, and confers on the abstraction as such its effectively concrete value
taken upon itself the independence, the quality of the terms and the quantity of the relations. The abstract itself posits the
the differential relation Dy/Dx , where Dy derives from labor power and constitutes the fluctuation of variable capital, and where Dx derives
from labor power and constitutes the fluctuation of variable capital, and where Dx derives from capital itself and constitutes the fluctuation
of variable capital, and where Dx derives from capital itself and constitutes the fluctuation of constant capital (the definition of constant
that one is witnessing a breakdown of the subsisting codes and territorialities for the benefit of a machine of another species
another life, but a post-mortem despotism, the despot become anus and vampire: Capital is dead labour, that vampire-like, only lives by
dead labour, that vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks. Industrial capital
of the capitalist machine, in relation to which commercial capital and financial capital will now take the form of a new
only from the viewpoint of capitalism's entire field of immanence, and by taking into account the conditions under which a surplus
the same reasons that provoke the laughter of the capitalists and their economists when they ascertain that surplus value cannot be
money that goes into the pocket of the wage earner and is entered on the balance sheet of a commercial enterprise
a flow of means of payment relative to consumer goods and use values, and a one-to-one relation between money and an
means of payment relative to consumer goods and use values, and a one-to-one relation between money and an imposed range of
goods and use values, and a one-to-one relation between money and an imposed range of products (which I have a right
or to a long-term evaluation, not realizable hic et nunc, and functioning as an axiomatic of abstract quantities. In the one
of consumption; in the other case, it represents a break-detachment and a rearticulation of economic chains directed toward the adaptation of

demonstrated, the dualism between the formation of means of payment and the structure of financing, between the management of money and	p 229
and the structure of financing, between the management of money and the financing of capitalist accumulation, between exchange money and credit	p 229
money and the financing of capitalist accumulation, between exchange money and credit money. The fact that banks participate in both, that they are situated at the pivotal point between financing and payment, merely shows the multiple interactions of these two operations	p 229
operations. Thus in credit money, which comprises all the commercial and bank credits, purely commercial credit has its roots in simple	p 229
Inversely, bank credit effects a demonetization or dematerialization of money, and is based on the circulation of drafts instead of the	p 229
assumes, then loses, its value as an instrument of exchange, and where the conditions of flux imply conditions of reflux, giving	p 229
of the dualism of these two forms of money, payment and financing—the two aspects of banking practice. But this dissimulation	p 229
it is necessary for money to play on both boards), and where no integration of the dominated classes could occur without	p 229
social field as a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in flows?—all of which	p 229
whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in flows?—all of which capitalism was able to	p 229
in flows?—all of which capitalism was able to mobilize and break under these hitherto unknown conditions of money. While it	p 229
its essence, it functions only through its alliance with commercial and financial capital. In a sense, it is the bank that	p 229
sense, it is the bank that controls the whole system and the investment of desire. One of Keynes's contributions was the	p 230
too often dwell on considerations concerning the mode of production, and on the theory of money as the general equivalent as	p 230
without attaching enough importance to banking practice, to financial operations, and to the specific circulation of credit money—which would	p 230
be	
one were to measure intergalactic or intra-atomic distances in meters and centimeters. There is no common measure between the value of	p 230
is no common measure between the value of the enterprises and that of the labor capacity of wage earners. That is	p 230
calculable if it is a matter of the production flow and the labor flow on which surplus value depends. Thus the	p 230
reach or even approximate. The tendency's only limit is internal, and it is continually going beyond it, but by displacing this	p 230
that is always displaced, in this unity of the schiz and the flow. In this respect already the field of social	p 230
the field of social immanence.. as revealed under the withdrawal and the transformation of the Urstaat, is continually expanding, and acquires	p 230
withdrawal and the transformation of the Urstaat, is continually expanding, and acquires a consistency entirely its own, which shows the	p 230
manner	
limit, but only an interior limit that is capital itself and that it does not encounter, but reproduces by always displacing	p 231
analyzes the mathematical phenomenon of the curve without a tangent, and the direction it is apt to take in economy as	p 231
in store for it; it is endlessly delayed by accidents and deviations. ... Such is the complex notion of a continuity within	p 231
center itself has its organized enclaves of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has	p 231
defined the	
as a fragment of the Third World that has succeeded and has preserved its immense zones of underdevelopment.) And if it	p 231
has succeeded and has preserved its immense zones of underdevelopment.) And if it is true that the tendency to a falling	p 231
at the center, carrying the economy toward the most progressive and the most automated sectors, a veritable development of	p 231
underdevelopment on	
archaic territorialities: on the contrary, they come from modern industries and plantations that generate an immense surplus value, to a point	p 231
extraverted economic circuits, a specific hypertrophy of the tertiary sector, and an extreme inequality in the different areas of productivity and	p 232
and an extreme inequality in the different areas of productivity and in incomes. Each passage of a flux is a deterritorialization	p 232
in incomes. Each passage of a flux is a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more	p 232
detrterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more on the periphery. It will be said that, even	p 232
diminution that is ensured by the development of productivity, automation, and constant capital. This problem was raised again recently by	p 232
Maurice	
again recently by Maurice Clavel in a series of decisive and willfully incompetent questions—that is, questions addressed to Marxist	p 232
economists	
too work or produce value, that they have always worked, and that they work more and more in proportion to man	p 232
that they have always worked, and that they work more and more in proportion to man, who thus ceases to be	p 232
value produced by constant capital, which develops along with automation and productivity, and which cannot be explained by factors that	p 232
counteract	
by constant capital, which develops along with automation and productivity, and which cannot be explained by factors that counteract the	p 232
falling	
In defining precapitalist regimes by a surplus value of code, and capitalism by a generalized decoding that converted this surplus value	p 232
were still acting as though the matter were settled once and for all, at the dawn of a capitalism that had	p 232
archaism—but they assume a function that is perfectly contemporary and adapted to the situation within personified capital (the capitalist, the	p 232
worker, the merchant, the banker). But on the other hand, and more profoundly, every technical machine presupposes flows of a particular	p 232
a particular type: flows of code that are both interior and exterior to the machine, forming the elements of a technology	p 232
exterior to the machine, forming the elements of a technology and even a science. It is these flows of code that	p 232
But the decoding of flows in capitalism has freed, deterritorialized, and decoded the flows of code just as it has the	p 233
as a field of forces, while depending on a science and a technology, on a so-called intellectual labor distinct from the	p 233
machines that have created capitalism, but capitalism that creates machines, and that is constantly introducing breaks and cleavages through	p 233
which it	
capitalism that creates machines, and that is constantly introducing breaks and cleavages through which it revolutionizes its technical modes	p 233
of production	
several correctives must be introduced in this regard. These breaks and cleavages take time, and their extension is very wide-ranging. By	p 233
introduced in this regard. These breaks and cleavages take time, and their extension is very wide-ranging. By no means does the	p 233
revolutionized by one or more of its synchronous technical machines, and by no means does it confer on its scientists and	p 233
and by no means does it confer on its scientists and its technicians an independence that was unknown in the previous	p 233
certain number of scientists-mathematicians, for example-schizophrenize in their corner, and it can allow the passage of socially decoded	p 233
flows of	
machine itself, which takes the place of the old codings and organizes all the decoded flows, including the flows of scientific	p 233
organizes all the decoded flows, including the flows of scientific and technical code, for the benefit of the capitalist system and	p 233
and technical code, for the benefit of the capitalist system and in the service of its ends. That is why it	p 233
of obsolescent equipment, along with a great suspicion concerning machines and science. An innovation is adopted only from the perspective	p 233
of	
without this prospect, the capitalist will keep the existing equipment, and stand ready to make a parallel investment in equipment in	p 233
of human surplus value remains decisive, even at the center and in highly industrialized sectors. What determines the lowering of costs	p 233
in highly industrialized sectors. What determines the lowering of costs and the elevation of the rate of profit through machinic surplus	p 233
profitability of the firm in its relationships with the market and with commercial and financial capital. This implies diachronic encounters and	p 234
firm in its relationships with the market and with commercial and financial capital. This implies diachronic encounters and countersectings such	p 234
as	
and with commercial and financial capital. This implies diachronic encounters and countersectings such as one already sees for example in	p 234
the	
early part of the nineteenth century, between the steam engine and textile machines or techniques for the production of iron. In	p 234
the specific flows of code that have taken a technical and scientific form are subjected to a properly social axiomatic that	p 234
scientific axiomatics, much severer too than all the old codes and overcodes that have disappeared: the axiomatic of the world capitalist	p 234
brief, the flows of code that are liberated in science and technics by the capitalist regime engender a machinic surplus value	p 234
machinic surplus value that does not directly depend on science and technics themselves, but on capital—a surplus value that is	p 234
a surplus value that is added to human surplus value and that comes to correct the relative diminution of the latter	p 234
surplus value of flux that characterizes the system. Knowledge, information, and specialized education are just as much parts of capital	p 234
(knowledge	
capital) as is the most elementary labor of the worker. And just as we found, on the side of human surplus	p 234
a fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or between two forms of money, here too, on	p 234
the side of the machinic surplus value resulting from scientific and technical flows of code, we find no commensurability or exterior	p 234
limit between scientific or technical labor—even when highly remunerated—and the profit of capital that inscribes itself with another sort	p 234
another sort of writing. In this respect the knowledge flow and the labor flow find themselves in the same situation, determined	p 234
rise in profits through a lowering of costs of production, and if there exists a sufficiently high volume of production to	p 234

unrealized surplus value of flux is as if not produced, and becomes embodied in unemployment and stagnation. It is easy to
 is as if not produced, and becomes embodied in unemployment and stagnation. It is easy to list the principal modes of
 of absorption of surplus value outside the spheres of consumption and investment: advertising, civil government, militarism, and imperialism. p 235

The role of
 within the spheres of consumption and investment: advertising, civil government, militarism, and imperialism. The role of the State in this regard, p 235

capitalist economy closer to full output within the given limits, and by widening these limits in turn—especially within an order p 235

guarantees the extraction of human surplus value on the periphery and in the appropriated zones of the center, but also because p 235

enormous machinic surplus value by mobilizing the resources of knowledge and information capital, and finally because it absorbs the greater p 235

part
 value by mobilizing the resources of knowledge and information capital, and finally because it absorbs the greater part of the surplus p 235

part of the surplus value produced. The State, its police, and its army form a gigantic enterprise of antiproduction, but at p 235

enterprise of antiproduction, but at the heart of production itself, and conditioning this production. Here we discover a new determination of p 235

field of immanence: not only the interplay of the relations and differential coefficients of decoded flows, not only the nature of p 235

the contrary, it insinuates itself everywhere in the productive machine and becomes firmly wedded to it in order to regulate its p 235

firmly wedded to it in order to regulate its productivity and realize surplus value which explains, for example, the difference between p 235

which explains, for example, the difference between the despotic bureaucracy and the capitalist bureaucracy. This effusion from the apparatus p 235

of antiproduction
 resources. On the other hand, it alone doubles the capital and the flow of knowledge with a capital and an equivalent p 235

the capital and the flow of knowledge with a capital and an equivalent flow of stupidity that also effects an absorption p 235

an equivalent flow of stupidity that also effects an absorption and a realization, and that ensures the integration of groups and p 235

of stupidity that also effects an absorption and a realization, and that ensures the integration of groups and individuals into the p 236

and a realization, and that ensures the integration of groups and individuals into the system. Not only lack amid overabundance, but p 236

lack amid overabundance, but stupidity in the midst of knowledge and science; it will be seen in particular how it is p 236

particular how it is at the level of the State and the military that the most progressive sectors of scientific or p 236

current functions. Here Andre Gorz's double portrait of the scientific and technical worker takes on its full meaning. Although he has p 236

meaning. Although he has mastered a flow of knowledge, information, and training, he is so absorbed in capital that the reflux p 236

first integrated agent of integration, a refuge for bad conscience, and the forced destroyer of his own creativity. Let us consider p 236

begins by fleeing the civilized world, by becoming an ethnologist and following the primitive codes and the savage flows; then he p 236

world, by becoming an ethnologist and following the primitive codes and the savage flows; then he turns in the direction of p 236

he turns in the direction of flows that are more and more decoded, those of schizophrenia, from which he extracts an p 236

the language of dolphins, to flows that are even stranger and more deterritorialized. But where does the dolphin flux end, if p 236

American army, which brings us back to preparations for war and to the absorption of surplus value. In comparison to the p 236

fact that its axiomatic is not more flexible, but wider and more englobing. In such a system no one escapes participation p 236

productive system. But it is not only those who man and supply the military machine who are engaged in an anti-human p 236

varying degrees of many millions of other workers who produce, and create wants for, goods and services which no one needs p 236

of other workers who produce, and create wants for, goods and services which no one needs. And so interdependent are the p 236

create wants for, goods and services which no one needs. And so interdependent are the various sectors and branches of the p 236

no one needs. And so interdependent are the various sectors and branches of the economy that nearly everyone is involved in p 236

farmer supplying food to troops fighting in Vietnam, the tool and die makers turning out the intricate machinery needed for a p 237

needed for a new automobile model, the manufacturers of paper and ink and TV sets whose products are used to control p 237

a new automobile model, the manufacturers of paper and ink and TV sets whose products are used to control the minds p 237

products are used to control the minds of the people, and so on and so on. Thus the three segments of p 237

to control the minds of the people, and so on and so on. Thus the three segments of the ever widening p 237

basis of the differential relation between decoded flows of labor and production, and that moves from the center to the periphery p 237

the differential relation between decoded flows of labor and production, and that moves from the center to the periphery while nevertheless p 237

the basis of an axiomatic of the flows of scientific and technical code, in the core areas of the center; (3 p 237

technical code, in the core areas of the center; (3) and the one that absorbs or realizes these two forms of p 237

surplus value of flux by guaranteeing the emission of both, and by constantly injecting antiproduction into the producing apparatus. p 237

Schizophrenization occurs
 occurs on the periphery, but it occurs at the center and at the core as well. The definition of surplus value p 237

distinguishes itself from the human surplus value of variable capital and from the nonmeasurable nature of this aggregate of surplus value p 237

defined by the difference between the value of labor capacity and the value created by labor capacity, but by the incommensurability p 237

disparity between the two aspects of money that express them, and by the absence of a limit exterior to their relationship p 237

money (a debt entered as a liability of the banks), and projects at the other extreme a positive money (a credit p 237

a power of mutation that does not enter into income and is not assigned to purchases, a pure availability, nonpossession and p 237

and is not assigned to purchases, a pure availability, nonpossession and nonwealth. The other aspect of money represents the reflux, that p 237

first aspect). The incommensurability of the two aspects—the flux and the reflux—shows that nominal wages fail to embrace the p 238

revenues to escape. These revenues are tapped by the firms and in turn form an afflux by means of a conjunction p 238

great instantaneous creative flow, which is not even a possession and has no purchasing power. Who is robbed? Certainly not the p 238

want an axiom for wage earners, for the working class and the unions? Well then, let's see what we can do p 238

the unions? Well then, let's see what we can do—and thereafter profit will flow alongside wages, side by side, reflux p 238

thereafter profit will flow alongside wages, side by side, reflux and afflux. An axiom will be found even for the language p 238

kinds of flows, as in the fathomless abyss where profit and surplus value are engendered: the flow of merchant capital's economic p 238

value are engendered: the flow of merchant capital's economic force and the flow that is derivatively named purchasing power—a flow p 238

the relative dependence of the industrial capitalist. This is money and the market, capitalism's true police. In a certain sense, capitalist p 239

into the economy from the outside according to a supply and a demand. In this manner the system indeed holds together p 239

a demand. In this manner the system indeed holds together and functions, and perpetually fulfills its own immanence. In this manner p 239

In this manner the system indeed holds together and functions, and perpetually fulfills its own immanence. In this manner it is p 239

the capitalist's desire, everything moves to the rhythm of one and the same desire, founded on the differential relation of flows p 239

the differential relation of flows having no assignable exterior limit, and where capitalism reproduces its immanent limits on an ever widening p 239

where capitalism reproduces its immanent limits on an ever widening and more comprehensive scale. Hence it is at the level of p 239

such a social field able to be invested by desire? And how far does desire go beyond so-called objective interests, when p 239

it is a question of flows to set in motion and to break? Doubtless Marxists will remind us that the formation p 239

in this necessarily monetary or commodity form that controls it, and whose flows and relations between flows contain the secret of p 239

monetary or commodity form that controls it, and whose flows and relations between flows contain the secret of the investment of p 239

is at the level of flows, the monetary flows included, and not at the level of ideology, that the integration of p 239

as it does the most intimate of relations with money, and recording—while refusing to recognize it—an entire system of p 239

that is, in the movement of the market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough p 239

enough, not decoded enough, from the viewpoint of a theory and a practice of a highly schizophrenic character. Not to withdraw p 239

the news of the event is slow to reach us, and there survives in us the memory of extinct signs with p 240

graphism becomes aligned on the voice, but also overcodes it and induces a fictitious voice from on high that functions as p 240

subordination of the signified, the transcendence of the despotic signifier, and finally, its consecutive decomposition into minimal elements p 240

within a field
 collapse of the Gutenberg galaxy? Of course capitalism has made and continues to make use of writing; not only is writing p 240

functions of money in capitalism went by way of writing and printing, and in some measure continue to do so. The p 240

money in capitalism went by way of writing and printing, and in some measure continue to do so. The fact nonetheless p 240

decoded flows is, as opposed to a signifier that strangles and overcodes the flows. In the first place, for nonsignifying language p 240

with another flow, such that the first defines a content and the second, an expression. The deterritorialized flows of content and p 241

and the second, an expression. The deterritorialized flows of content and expression are in a state of conjunction or reciprocal precondition p 241

that constitutes figures as the ultimate units of both content and expression. These figures do not derive from a signifier nor p 241

streams of gas; the computer is a machine for instantaneous and generalized decoding. Michel Serres defines in this sense the correlation p 241

Serres defines in this sense the correlation of the break and the flow in the signs of the new technical language p 241

can go from any afferent direction to any efferent direction, and in whatever order, without ever encountering any of the other p 241

where everything is connected without confusion, where everything flows together and is distributed.... Thus a knot may be seen as a p 241

several dimensions—which, far from cancelling the flows, contains them and sets them in motion. This cordoning off of production through p 241

There are great differences between such a linguistics of flows and linguistics of the signifier. Saussurian linguistics, for example, in effect	p 241
minimal identity that they owe to their relations of opposition, and that they keep throughout all the types of variations affecting	p 242
secret privilege. We believe that, from all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound	p 242
opposition	
Louis Hjelmslev's linguistics stands in profound opposition to the Saussurian and post-Saussurian undertaking. Because it abandons all	p 242
privileged reference. Because it	
this field it sets in motion its flows of form and substance, content and expression. Because it substitutes the relationship of	p 242
sets in motion its flows of form and substance, content and expression. Because it substitutes the relationship of reciprocal precondition	p 242
between	
Because it substitutes the relationship of reciprocal precondition between expression and content for the relationship of subordination between	p 242
signifier and signified	
expression and content for the relationship of subordination between signifier and signified. Because there no longer occurs a double	p 242
articulation between	
planes, constituted by the relation between the form of content and the form of expression. Because in this relation one reaches	p 242
flows-breaks that collapse the wall of the signifier, pass through, and continue on beyond. Because these signs have crossed a new	p 242
elements is secondary in relation to the axiomatic of flows and figures. Because the money model in the point-sign, or in	p 242
the game. In short, Hjelmslev's very special position in linguistics, and the reactions he provokes, seem to be explained by the	p 243
the double game of the voice-graphism domination; that causes form and substance, content and expression to flow according to the flows	p 242
of the voice-graphism domination; that causes form and substance, content and expression to flow according to the flows of desire; and	p 242
and expression to flow according to the flows of desire; and that breaks these flows according to points-signs and figures-schizzes	p 242
of desire; and that breaks these flows according to points-signs and figures-schizzes. Far from being an overdetermination of structuralism and	p 242
and figures-schizzes. Far from being an overdetermination of structuralism and of its fondness for the signifier, Hjelmslev's linguistics implies	p 243
the	
signifier, Hjelmslev's linguistics implies the concerted destruction of the signifier, and constitutes a decoded theory of language about which	p 243
one can	
only linguistics adapted to the nature of both the capitalist and the schizophrenic flows: until now, the only modern—and not	p 243
capitalist and the schizophrenic flows: until now, the only modern—and not archaic theory of language. The extreme importance of J	p 243
to short-circuit the signifier's coded gaps, inserting itself between them, and working under the conditions of identity of their elements. In	p 243
under the conditions of identity of their elements. In language and in writing itself, sometimes the letters as breaks, as shattered	p 243
itself, sometimes the letters as breaks, as shattered partial objects—and sometimes the words as undivided flows, as nondecomposable	p 243
blocks, or	
themselves over to the order of desire: rushes of breath and cries. (In particular, formal investigations concerning manual or printed writing	p 243
their meaning according to whether the characteristics of the letters and the qualities of the words are in the service of	p 243
through this wall so as to set flows in motion, and establish breaks that overflow or rupture the sign's conditions of	p 243
breaks that overflow or rupture the sign's conditions of identity, and that cause books within the book to flow and to	p 243
identity, and that cause books within the book to flow and to disintegrate, entering into multiple configurations whose possibilities were already	p 243
death of writing is infinite, so long as it arises and arrives from within.) Similarly, in the plastic arts there is	p 243
is the pure figural dimension formed by the active line and the multidimensional point, and on the other hand, the multiple	p 243
dimension formed by the active line and the multidimensional point, and on the other hand, the multiple configurations formed by the	p 243
other hand, the multiple configurations formed by the passive line and the surface it engenders, so as to reveal—as in	p 243
those intermundia that perhaps are visible only to children, madmen, and primitives. Or in dreams: in some very beautiful pages, Lyotard	p 243
of images that make use of words, making them flow and cutting them according to flows and points that are not	p 244
words, making them flow and cutting them according to flows and points that are not linguistic and do not depend on	p 244
them according to flows and points that are not linguistic and do not depend on the signifier or its regulated elements	p 244
elements. Thus Lyotard everywhere reverses the order of the signifier and the figure. It is not the figures that depend on	p 244
It is not the figures that depend on the signifier and its effects, but the signifying chain that depends on the	p 244
unities, creating from nonfigurative figures configurations of images that form and then disintegrate. And these constellations are like flows that	p 244
imply	
nonfigurative figures configurations of images that form and then disintegrate. And these constellations are like flows that imply the breaks	p 244
effected	
the reader's impression that Lyotard is continually arresting the process, and steering the schizzes toward shores he has so recently left	p 244
so recently left behind: toward coded or overcoded territories, spaces, and structures, to which they bring only transgressions, disorders, and	p 244
deformations	
spaces, and structures, to which they bring only transgressions, disorders, and deformations that are secondary in spite of everything, instead	p 244
of	
that are secondary in spite of everything, instead of forming and transporting further the desiring-machines that are in opposition to the	p 244
further the desiring-machines that are in opposition to the structures, and the intensities that are in opposition to the spaces? The	p 244
at linking desire to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law of castration	p 244
risk of restoring the entire signifier along with the law; and discovers the matrix of the figure in fantasy, the simple	p 244
enormous archaism that causes so many of us to groan and bow under its weight, and that others use to establish	p 244
many of us to groan and bow under its weight, and that others use to establish a new terrorism, diverting Lacan's	p 244
for resupplying our neuroses, for strangling the process once again, and for overcoding Oedipus with castration, while chaining us to the	p 244
a vanished archaic despot. For it is certain that, even and especially in their manifestations of extreme force, neither capitalism nor	p 244
paths of the signifier. Civilization is defined by the decoding and the deterritorialization of flows in capitalist production. Any method will	p 244
universal decoding: the privatization brought to bear on property, goods, and the means of production, but also on the organs of	p 244
of labor; the limitless nature of the relationship between capital and labor capacity, and between the flows of financing and the	p 245
limitless nature of the relationship between capital and labor capacity, and between the flows of financing and the flows of incomes	p 245
capital and labor capacity, and between the flows of financing and the flows of incomes or means of payment; the scientific	p 245
the flows of incomes or means of payment; the scientific and technical form assumed by flows of code themselves; the formation	p 245
code themselves; the formation of floating configurations starting from lines and points without a discernible identity. The route taken by the	p 245
capital, the floating of currencies, the new means of financing and credit, the special drawing rights, and the new form of	p 245
new means of financing and credit, the special drawing rights, and the new form of crises and speculations. Our societies exhibit	p 245
the special drawing rights, and the new form of crises and speculations. Our societies exhibit a marked taste for all codes	p 245
codes—codes foreign or exotic—but this taste is destructive and morbid. While decoding doubtless means understanding and translating a	p 245
code	
taste is destructive and morbid. While decoding doubtless means understanding and translating a code, it also means destroying the code as	p 245
an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded in our modern	p 245
societies. Yet	
would be a serious error to consider the capitalist flows and the schizophrenic flows as identical, under the general theme of	p 245
everywhere capitalism sets in motion schizo-flows that animate our arts and our sciences, just as they congeal into the production of	p 245
far beyond problems of modes of living, environment, ideology, etc., and that it should be examined at the deepest level of	p 245
it should be examined at the deepest level of one and the same economy, one and the same production process. Our	p 245
the deepest level of one and the same economy, one and the same production process. Our society produces schizos the same	p 245
fact that capitalist production is constantly arresting the schizophrenic process and transforming the subject of the process into a confined	p 245
clinical	
nominally but in reality? Why does it confine its madmen and madwomen instead of seeing in them its own heros and	p 245
and madwomen instead of seeing in them its own heros and heroines, its own fulfillment? And where it can no longer	p 245
in them its own heros and heroines, its own fulfillment? And where it can no longer recognize the figure of a	p 245
of a simple illness, why does it keep its artists and even its scientists under such close surveillance—as though they	p 245
risked unleashing flows that would be dangerous for capitalist production and charged with a revolutionary potential, so long as these flows	p 245
decoding of the flows that the other social formations coded and overcoded. But it is the relative limit of every society	p 246
capitalism it is a question of binding the schizophrenic charges and energies into a world axiomatic that always opposes the revolutionary	p 246
the revolutionary potential of decoded flows with new interior limits. And it is impossible in such a regime to distinguish, even	p 246
a regime to distinguish, even in two phases, between decoding and the axiomatization that comes to replace the vanished codes. The	p 246
comes to replace the vanished codes. The flows are decoded and axiomatized by capitalism at the same time. Hence schizophrenia is	p 246

of capitalism, but on the contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they death. Monetary flows are perfectly schizophrenic realities, but they exist and function only within the immanent axiomatic that exorcises and repels exist and function only within the immanent axiomatic that exorcises and repels this reality. The language of a banker, a general figures considered.) Then what becomes of the truly schizophrenic language and the truly decoded and unbound flows that manage to break becomes of the truly schizophrenic language and the truly decoded and unbound flows that manage to break through the wall or is added-for the books of a great writer whose lexical and stylistic characteristics can always be computed by means of an always be heard within the framework of a hospital, administrative, and psychiatric axiomatic. In brief, the notion of break-flow has seemed of break-flow has seemed to us to define both capitalism and schizophrenia. But not in the same way; they are not whether controlling reterritorializations are added to the processes of deterritorialization; and on whether money burns or bursts into flames.

Why not moral impossibility, the other a logical impossibility. All the cruelties and terrors meet in the precapitalist formations; some fragments of the for example, the three circuits of consumer goods, prestige goods, and women and children); the characteristic object of codes is therefore the three circuits of consumer goods, prestige goods, and women and children); the characteristic object of codes is therefore to establish is therefore to establish necessarily indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply a quantitative siphoning they simply form composites that are themselves qualitative, essentially mobile and limited, where differences between the elements compensate the disequilibrium (whence the elements compensate the disequilibrium (whence the relationship of prestige and consumption in the block of finite debt). All these code block of finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to show that a code is not limited—are sufficient to show that a code is not, and can never be, economic: on the contrary, it expresses the emanated from it, an instance that serves as a support and an agent of inscription. That is what Althusser and Balibar support and an agent of inscription. That is what Althusser and Balibar show so well: how juridical and political relations are is what Althusser and Balibar show so well: how juridical and political relations are determined as dominant—in the case of form of surplus value constitutes a flux that is qualitatively and temporally distinct from that of labor, and consequently must enter that is qualitatively and temporally distinct from that of labor, and consequently must enter into a composite that is itself qualitative consequently must enter into a composite that is itself qualitative and implies noneconomic factors. Or the way the autochthonous relations of noneconomic factors. Or the way the autochthonous relations of alliance and filiation are determined as dominant in the so-called primitive societies dominant in the so-called primitive societies, where the economic forces and flows are inscribed on the full body of the earth flows are inscribed on the full body of the earth and are attributed to it. In short, there is a code of desire, as an economic sign that consists in producing and breaking flows, is accompanied by a sign of necessarily extraeconomic by a sign of necessarily extraeconomic power, although its causes and effects lie within the economy (for example, the sign of code. Hence the code relation is not only indirect, qualitative, and limited; because of these very characteristics, it is also extraeconomic limited; because of these very characteristics, it is also extraeconomic, and by virtue of this fact engineers the couplings between qualified qualified flows. Consequently it implies a system of collective appraisal and evaluation, and a set of organs of perception, or more Consequently it implies a system of collective appraisal and evaluation, and a set of organs of perception, or more precisely of or more precisely of belief, as a condition of existence and survival of the society in question—thus the collective investment investment of organs that causes men to be directly coded, and the appraising eye as we have analyzed it in the that are exclusively indirect, qualitative composites that are essentially limited, and organs of perception and extrachemical factors that select and appropriate qualitative composites that are essentially limited, and organs of perception and extrachemical factors that select and appropriate the cellular connections. So limited, and organs of perception and extrachemical factors that select and appropriate the cellular connections. So many reasons for defining capitalism money as an equivalent—which makes it possible to begin and end with money, therefore never to end at all—is of qualified flows, to decompose the finite blocks of debt, and to destroy the very basis of codes. Secondly, the fact from a becoming-concrete without which it would not become capital and would not appropriate production. We have seen that this becoming-concrete the abstract quantity through which it becomes something concrete. Dx and dy are nothing independent of their relation, which determines the one as a pure quality of the flow of labor and the other as a pure quality of the flow of powers. For if one of the flows finds itself subordinated and enslaved to the other, the reason is precisely that they precisely that they are not to the same power (x and y² for example), and that the relation is established between not to the same power (x and y² for example), and that the relation is established between a power and a example), and that the relation is established between a power and a given magnitude. This is something that became evident as that became evident as we pursued the analysis of capital and labor at the level of the differential relation between flows the level of the differential relation between flows of financing, and flows of means of payment or income. Such an extension has no industrial essence functioning other than as merchant, financial, and commercial capital, where money would take on functions other than instead of being doubles to the economic signs of desire and expressing for their part noneconomic factors determined as dominant. That of payment signifies that the power has become directly economic. And yet, as regards paid labor, it is evident that there to ensure surplus labor, when the latter is merged qualitatively and temporally with labor itself into one and the same simple is merged qualitatively and temporally with labor itself into one and the same simple magnitude (the condition characterized by surplus value inasmuch as capital itself figures as a directly economic instance, and falls back on production without interposing extraeconomic factors that would In this sense the antiproduction apparatus ceases to be transcendent, and pervades all production and becomes coextensive with it. Thirdly, as antiproduction apparatus ceases to be transcendent, and pervades all production and becomes coextensive with it. Thirdly, as a result of these something concrete. Concerning capitalism, we maintain that it both does and does not have an exterior limit: it has an exterior decoding of flows, but it functions only by pushing back and exorcising this limit. And it also has, yet does not have, interior limits: it it functions only by pushing back and exorcising this limit. And it also has, yet does not have, interior limits: it has interior limits under the specific conditions of capitalist production and circulation, that is, in capital itself, but it functions only is, in capital itself, but it functions only by reproducing and widening these limits on an always vaster scale. The strength to the previous ones. Capitalism defines a field of immanence and never ceases to fully occupy this field. But this deterritorialized that it is filled by the widening of internal limits; and the effusion of antiproduction within production so as to be value—these constitute the three aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss of capitalist immanence not need to write in bare flesh, to mark bodies and organs, nor does it need to fashion a memory for in its different aspects its own organs of execution, perception, and memorization. Memory has become a bad thing. Above all, there Above all, there is no longer any need of belief, and the capitalist is merely striking a pose when he bemoans half understand. Moreover, despite the abundance of identity cards, files, and other means of control, capitalism does not even need to private in reality, insofar as he derives from abstract quantities and becomes concrete in the becoming-concrete of these same quantities. It very special role in the system: a role of application, and no longer of implication, in a code. The hour of nigh. While capitalism thus proceeds by means of an axiomatic and not by means of a code, one must not think constant capital attached to the full body of the socius, and no longer men, the latter having become adjacent to the formulas, but rather imply intuitions that are linked to resonances and conjunctions of structures, and that are merely aided by the intuitions that are linked to resonances and conjunctions of structures, and that are merely aided by the powerful levers of technique still more axioms while preventing the system from becoming saturated; and functions well only by grinding, sputtering, and starting up again from becoming saturated; and functions well only by grinding, sputtering, and starting up again—all this implies social organs of decision implies social organs of decision, administration, reaction, inscription; a technocracy and a bureaucracy that cannot be reduced to the operation of short, the conjunction of the decoded flows, their differential relations, and their multiple schizzes or breaks require a whole apparatus of to the field of social forces, enters into their service, and serves as a regulator of the decoded and axiomatized flows their service, and serves as a regulator of the decoded and axiomatized flows. The capitalist State completes the becoming-concrete so fully of the Urstaat. For the Urstaat was defined by overcoding, and its derivatives, from the ancient City-State to the monarchic State

flows doubtless had the effect of making the State more and more immanent and subordinate to the actual field of forces p 252
the effect of making the State more and more immanent and subordinate to the actual field of forces; but precisely because p 252
the State could be content to save fragments of overcoding and of codes, to invent others, and by marshaling all its p 252
save fragments of overcoding and of codes, to invent others, and by marshaling all its forces, was even able to prevent p 252
produced by the conjunction of the decoded or deterritorialized flows, and is able to carry the becoming-immanent to its highest point p 252
that it is partly to the generalized breakdown of codes and overcodings, and evolves entirely within this new axiomatic that results p 252
is partly to the generalized breakdown of codes and overcodings, and evolves entirely within this new axiomatic that results from a p 252
over or directs progress toward a saturation of the axiomatic and the corresponding widenings of the limits. Never before has a p 252
force into the service of the signs of economic power. And capitalism, despite what is said to the contrary, assumed this p 252
the flow of free workers: the control of manual labor and of wages; from the standpoint of the flow of industrial p 252
of wages; from the standpoint of the flow of industrial and commercial production: the granting of monopolies, favorable conditions for p 252
accumulation
commercial production: the granting of monopolies, favorable conditions for accumulation, and the struggle against overproduction. There has p 253
never been a liberal
goes back first of all to a time when commercial and financial capital is still allied with the old system of p 253
capital is still allied with the old system of production, and when nascent industrial capitalism can secure its production and its p 253
production, and when nascent industrial capitalism can secure its production and its market only by obtaining the abolition of such privileges p 253
direct interests in production. As a general rule, State controls and regulations tend to disappear or diminish only in situations where p 253
only in situations where there is an abundant labor supply and an unusual expansion of markets. That is, when capitalism functions p 253
are sufficiently wide. This situation ceased to exist long ago, and one must regard as a decisive factor in this evolution p 253
organization of a powerful working class that required a high and stable level of employment, and forced capitalism to multiply its p 253
class that required a high and stable level of employment, and forced capitalism to multiply its axioms while having at the p 253
ones: an axiom for the working class, for the unions, and so on. But it is always prepared to add more p 253
the regulation of the axiomatized flows, with regard to production and its planning, the economy and its monetarization, and surplus value p 253
flows, with regard to production and its planning, the economy and its monetarization, and surplus value and its absorption (by the p 253
to production and its planning, the economy and its monetarization, and surplus value and its absorption (by the State apparatus itself p 253
its planning, the economy and its monetarization, and surplus value and its absorption (by the State apparatus itself). The regulative functions p 253
Saint-Simon, should be credited with the discovery of class struggle and its role in history—precisely the same men who praise p 253
praise the struggle of the bourgeois class against the nobility and feudalism, and who come to a halt before the proletariat p 253
struggle of the bourgeois class against the nobility and feudalism, and who come to a halt before the proletariat and deny p 253
feudalism, and who come to a halt before the proletariat and deny that there can be any difference in class between p 253
be any difference in class between the industrialist or banker and the worker, but only a fusion into one and the p 253
banker and the worker, but only a fusion into one and the same flow as with profits and wages. This proposition p 253
fusion into one and the same flow as with profits and wages. This proposition contains something other than an ideological blindness p 254
ideological blindness or denial. Classes are the negative of castes and statuses; classes are orders, castes, and statuses that have been p 254
the negative of castes and statuses; classes are orders, castes, and statuses that have been decoded. To reread history through the p 254
read it in terms of the bourgeoisie as the decoding and decoded class. It is the only class as such, inasmuch p 254
as such, inasmuch as it leads the struggle against codes, and merges with the generalized decoding of flows. In this capacity p 254
it is sufficient to fill the capitalist field of immanence. And in point of fact, something new occurs with the rise p 254
conjunction according to which the sole end is abstract wealth and its realization in forms other than consumption. The generalized slavery p 254
the despotic State at least implied the existence of masters, and an apparatus of antiproduction distinct from the sphere of production p 254
decoded flows, the negation of any transcendence or exterior limit, and the effusion of antiproduction inside production itself—institutes an p 254
unrivaled
be said that there is nonetheless a class that rules and a class that is ruled, both defined by surplus value p 254
by surplus value, the distinction between the flow of financing and the flow of income in wages. But this is only p 254
of the conjunction of the two in the differential relations, and integrates them both in the continually expanded reproduction of its p 254
of the great mutant decoded flow—cut off from goods—and one class of servants, the decoding bourgeoisie, the class that p 254
servants, the decoding bourgeoisie, the class that decodes the castes and the statuses, and that draws from the machine an undivided p 254
bourgeoisie, the class that decodes the castes and the statuses, and that draws from the machine an undivided flow of income p 254
the machine an undivided flow of income convertible into consumer and production goods, a flow on which profits and wages are p 255
into consumer and production goods, a flow on which profits and wages are based. In short, the theoretical opposition is not p 255
into a class axiomatic on the full body of capital, and on the other hand, the decoded flows that free themselves p 255
themselves from the despotic signifier, that break through this wall, and this wall of a wall, and begin flowing on the p 255
break through this wall, and this wall of a wall, and begin flowing on the full body without organs. The opposition p 255
full body without organs. The opposition is between the class and those who are outside the class. Between the servants of p 255
are outside the class. Between the servants of the machine, and those who sabotage it or its cogs and wheels. Between p 255
the machine, and those who sabotage it or its cogs and wheels. Between the social machine's regime and that of the p 255
or its cogs and wheels. Between the social machine's regime and that of the desiring-machines. Between the relative interior limits and p 255
and that of the desiring-machines. Between the relative interior limits and the absolute exterior limit. If you will: between the capitalists p 255
the absolute exterior limit. If you will: between the capitalists and the schizos in their basic intimacy at the level of p 255
the nineteenth-century socialists' portrait of the proletariat, between the latter and a perfect schizo. That is why the problem of a p 255
wages). But not only are these determinations sometimes too narrow and sometimes too wide, but the objective being they define as p 255
relations, is to dodge any assignable fixed limit, to exceed and displace its interior limits, and to always effect breaks of p 255
assignable fixed limit, to exceed and displace its interior limits, and to always effect breaks of breaks, then the socialist movement p 255
great cleavage that will animate a struggle not only economic and financial, but political as well. Now the meaning of just p 255
such a conquest of the State apparatus has always been and remains problematical. A supposedly socialist State implies a transformation of p 255
implies a transformation of production, of the units of production and the economic rationale. But this transformation can only take place p 255
of extraction of a surplus or surplus value, of accumulation and absorption, of the market and monetary reckoning. Consequently, either the p 256
or surplus value, of accumulation and absorption, of the market and monetary reckoning. Consequently, either the proletariat prevails and p 256
transforms the
the market and monetary reckoning. Consequently, either the proletariat prevails and transforms the apparatus in conformity with its objective p 256
interest—but
class—or the bourgeoisie keeps its control of the State and is free to secrete its own technobureaucracy, and above all p 256
the State and is free to secrete its own technobureaucracy, and above all to add a few more axioms for the p 256
to say that the alternative is not between the market and economic planning, since planning is necessarily introduced in the capitalist p 256
planning, since planning is necessarily introduced in the capitalist State, and the market subsists in the socialist State, if only as p 256
if only as a monopolistic market of the State itself. And in effect, how does one define the true alternative without p 256
all these problems resolved beforehand? The immense accomplishment of Lenin and the Russian Revolution was to have forged a class p 256
consciousness
consonant with the objective being or interest of the class, and as a consequence, to have imposed on the capitalist countries p 256
Thus the only choice left was between the new terroristic and rigid axiomatic—quickly saturated—of the socialist State, and the p 256
terroristic and rigid axiomatic—quickly saturated—of the socialist State, and the old cynical axiomatic—all the more dangerous for being p 256
old cynical axiomatic—all the more dangerous for being flexible and never saturated—of the capitalist State. But in reality, the p 256
surplus, without the absorption of a surplus, without a commodity-exchanging and planner State, and even without an equivalent of the p 256
bourgeoisie
absorption of a surplus, without a commodity-exchanging and planner State, and even without an equivalent of the bourgeoisie: it is evident p 256
bourgeoisie: it is evident both that the answer is no, and that in these terms the question is poorly put. Nor p 256
which remains serial, represented by the party or the State. And the two do not exist on the same scale. This p 257
not. The problem is situated there, between unconscious group desires and preconscious class interests. It is only starting from this point p 257
pose the questions issuing indirectly therefrom, concerning the class preconscious and the representative forms of class consciousness, and p 257
the nature of
the class preconscious and the representative forms of class consciousness, and the nature of the interests and the process of their p 257
forms of class consciousness, and the nature of the interests and the process of their realization. Reich always comes back to p 257
standards, claiming the rights of a prior distinction between desire and interest: The leadership has no task more urgent, besides that p 257
than to understand : (a) what are the progressive desires, ideas and thoughts which are latent in people of different social strata p 257
latent in people of different social strata, occupations, age groups and sexes, and (b) what are the desires, fears, thoughts and p 257

people of different social strata, occupations, age groups and sexes, and (b) what are the desires, fears, thoughts and ideas (traditional and sexes, and (b) what are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc cry: no, the masses were not deceived, they desired fascism, and that is what has to be explained. It happens that capitalism profits from this, but so does socialism, the party, and the party leadership. How does one explain that desire devotes not failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when he speaks of traditional bonds

bonds traditional bonds? The latter also belong to the historical process and bring us back to the modern functions of the State State. Civilized modern societies are defined by processes of decoding and deterritorialization. But what they deterritorialize with one hand, they reterritorialize

Edgar Morin puts it. These modern archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless represent social varied. Some are mainly folkloric, but they nonetheless represent social and potentially political forces (from domino players to home brewers via the State, even though they might turn against the State and cause it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at economic and political reterritorialization. But the socialist State also has its own re-form themselves against the State, or which the State instigates and organizes. (Russian nationalism, the territoriality of the party: the proletariat

of the flows of financing, but reterritorialization of purchasing power and the means of payment (the role of the central banks is accompanied by a peripheral reterritorialization, a kind of economic and political self-centering of the periphery, either in the modernistic forms

they are mutually enmeshed, or like opposite faces of one and the same process. This essential aspect of the regulation performed one sees that it is directly based on the social and economic axiomatic of capitalism as such. It is the very an abstract subjective essence of wealth, in labor or production—and in desire as well, it would seem. (It was an a territorial or reterritorialized machine, in the form of agriculture and landed property. And even Adam Smith discovers the great essence reterritorialized machine, in the form of agriculture and landed property. And even Adam Smith discovers the great essence of wealth, abstract even Adam Smith discovers the great essence of wealth, abstract and subjective, industrial and deterritorialized, only by immediately reterritorializing it in

discovers the great essence of wealth, abstract and subjective, industrial and deterritorialized, only by immediately reterritorializing it in the private ownership

the social productivity of labor; but on the other hand and at the same time, it can do so only in further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under the second, strictly complementary, aspect, capitalism is

the second, strictly complementary, aspect, capitalism is continually confronting limits and barriers that are interior and immanent to itself, and that

capitalism is continually confronting limits and barriers that are interior and immanent to itself, and that, precisely because they are immanent limits and barriers that are interior and immanent to itself, and that, precisely because they are immanent, let themselves be overcome that is, limits never reached because they are always surpassed and always reproduced—has seemed to us to have as a reproduced—has seemed to us to have as a corollary and even as a direct manifestation, the simultaneity of the two direct manifestation, the simultaneity of the two movements of deterritorialization and reterritorialization. An important consequence emerges from the above considerations. The

social axiomatic of modern societies is caught between two poles, and is constantly oscillating from one pole to the other. Born oscillating from one pole to the other. Born of decoding and deterritorialization, on the ruins of the despotic machine, these societies Urstaat that they would like to resuscitate as an overcoding and reterritorializing unity, and the unfettered flows that carry them toward would like to resuscitate as an overcoding and reterritorializing unity, and the unfettered flows that carry them toward an absolute threshold recode with all their might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding of allowing the decoding of—the fluent quantities of their capital and their populations. They are torn in two directions: archaism and and their populations. They are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between

They are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the

in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the paranoiac despotic sign

that they try to revive as a unit of code; and the sign-figure of the schizo as a unit of decoded behind or ahead of themselves. How can the nostalgia for, and the necessity of, the Urstaat be reconciled with the insistence the necessity of, the Urstaat be reconciled with the insistence and the inevitability of the fluxion of the flows? What can the flows? What can be done so that the decoding and the deterritorialization constitutive of the system do not make it through one end or another that would escape the axiomatic and throw the machine into a panic (a Chinese on the etc.)? There is an oscillation between the reactionary paranoiac overcharges and the subterranean, schizophrenic, and revolutionary charges.

Moreover, one no longer oscillation between the reactionary paranoiac overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it

universal delirium about which everyone is silent, first of all and especially the psychiatrists (they have no ideas on the subject have no ideas on the subject—why would they?). Capitalism, and socialism as well, are as though torn between the despotic as though torn between the despotic signifier that they adore, and the schizophrenic figure that sweeps them along. We are thus to maintain two conclusions that we have already put forward and that seemed to stand mutually opposed. On the one hand its fulfillment of a becoming-immanent, its generalized decoding of flows, and its axiomatic that comes to replace the codes and overcodings flows, and its axiomatic that comes to replace the codes and overcodings, But on the other hand there has never been among three social machines corresponding to the savage, the barbarian, and the civilized societies. The first is the underlying territorial machine

communes that it conserves by bringing them together, overcoding them and appropriating their surplus labor. The third is the modern immanent

the immanence, it has rendered concrete the abstract as such and has naturalized the artificial, replacing the territorial codes and the such and has naturalized the artificial, replacing the territorial codes and the despotic overcoding with an axiomatic of decoded flows, and the despotic overcoding with an axiomatic of decoded flows, and a regulation of these flows; it effects the second great time because it doesn't allow any part of the codes and overcodes to subsist. However, what it doesn't allow to subsist creates new archaisms where it has destroyed the old ones—and the two become as one. The historian says no, the one. The historian says no, the Modern State, its bureaucracy and its technocracy, do not resemble the ancient despotic State. Of of the poles between which it is determined to oscillate. And in its imperturbable and cynical existence, it is prey to which it is determined to oscillate. And in its imperturbable and cynical existence, it is prey to great forces that form decodes to pass beyond the wall of its immanent regulations and beyond its transcendental resurrections. Each type of social machine produces

corresponding to the decoding of the flows. Deterritorialization, the axiomatic, and reterritorialization are the three surface elements of the representation of

in each case what is the relationship between social production and desiring-production, once it is said that they have identical natures desiring-production, once it is said that they have identical natures and differing regimes? Could it be that the identity in nature identity is universally realized in the immanence of this order and in the fluxion of the decoded flows? But also that in regime is greatest in the capitalist order of representation, and that this representation subjects desire to an operation of social stronger than any other, because, by means of the immanence and the decoding, antiproduction has spread throughout all of production, instead

all of production, instead of remaining localized in the system, and has freed a fantastic death instinct that now permeates and and has freed a fantastic death instinct that now permeates and crushes desire? And what is this death that always rises a fantastic death instinct that now permeates and crushes desire? And what is this death that always rises from within, but always rises from within, but that must arrive from without—and that, in the case of capitalism, rises with all the to desiring-production, the variations of this relationship in each case, and the limits of this relationship in the capitalist system. 11 is coextensive with the social field; the relations of filiation and alliance are determinant, or rather determined as dominant. As a is true not only with respect to the territorial machine, and to local groups that determine the place of each member

according to one's status from the standpoint of the alliances and the filiations, but also with respect to the despotic machine p 263
despotic machine, which adds the relations of the new alliance and direct filiation to the old alliance and filiations (whence the p 263
the new alliance and direct filiation to the old alliance and filiations (whence the role of the sovereign's family in despotic p 263
whence the role of the sovereign's family in despotic overcoding, and that of the dynasty whatever its mutations, its indecisions—which p 263
is no longer the producers or nonproducers, but the forces and means of production as abstract quantities that become effectively concrete p 263
alliance. Capital has taken upon itself the relations of alliance and filiation. There ensues a privatization of the family according to p 263
itself subordinated to the autonomous social form of economic reproduction, and that comes to take the place assigned it by the p 263
latter. That is to say that the elements of production and antiproduction are not reproduced in the same way as humans p 263
are needed, the capitalist as a function derived from capital, and the worker as a function derived from labor capacity, etc p 263
e., as a function derived from the flow of capital; and the worker as personified labor capacity—i.e., a function p 264
its field of immanence with images: even destitution, despair, revolt—and on the other side, the violence and the oppression of p 264
destitution, despair, revolt—and on the other side, the violence and the oppression of capital—become images of destitution, despair, revolt p 264
produce them, these images will themselves be capable of figuring and reproducing only by shaping a human material whose specific form p 264
of being a strategy that, through the action of alliances and filiations, opens onto the entire social field, is coextensive with p 264
opens onto the entire social field, is coextensive with it, and countersects its co-ordinates, it would appear that the family is p 264
recloses, to which it applies its autonomous requirements of reproduction, and that it counteracts with all its dimensions. The alliances and p 264
and that it counteracts with all its dimensions. The alliances and filiations no longer pass through people but through money; so p 264
is invested through the family is still the economic, political, and cultural social field, its breaks and flows. Private persons are p 264
still the economic, political, and cultural social field, its breaks and flows. Private persons are an illusion, images of images or p 264
sense everything has changed, because the family, instead of constituting and developing the dominant factors of social reproduction, is p 264
content to
the dominant factors of social reproduction, is content to apply and envelop these factors in its own mode of reproduction. Father p 264
these factors in its own mode of reproduction. Father, mother, and child thus become the simulacrum of the images of capital p 264
simulacrum of the images of capital (Mister Capital, Madame Earth, and their child the Worker), with the result that these images p 264
is applied. Since each person has his own private father and mother, it is a distributive subaggregate that simulates for each p 265
simulates for each person the collective whole of social persons and that closes off his domain and scrambles his images. Everything p 265
whole of social persons and that closes off his domain and scrambles his images. Everything is reduced to the father-mother-child triangle p 265
the form of social sovereignty. We are all little colonies and it is Oedipus that colonizes us. When the family ceases p 265
When the family ceases to be a unit of production and of reproduction, when the conjunction again finds in the family p 265
collector, the cop, the soldier, the worker, all the machines and territorialities, all the social images of our society; but in p 265
the end, there is no longer anyone but daddy, mommy, and me, the despotic sign inherited by daddy, the residual territoriality p 265
sign inherited by daddy, the residual territoriality assumed by mommy, and the divided, split, castrated ego. Isn't this operation of flattening p 265
a subfoundation that is perfectly reducible to a few essential and formalizable articulations. Everything is pre-formed, arranged in advance. The p 265
social
pre-formed, arranged in advance. The social field, where everyone acts and is acted upon (patit) as a collective agent of enunciation p 265
as a collective agent of enunciation, an agent of production and antiproduction, is reduced to Oedipus, where everyone now finds himself p 265
is reduced to Oedipus, where everyone now finds himself cornered and cut along the line that divides him into an individual p 265
that divides him into an individual subject of the statement and an individual subject of enunciation. The subject of the statement p 265
enunciation. The subject of the statement is the social person, and the subject of enunciation, the private person. So it's your p 265
is the new way in which capitalism utilizes the schizzes and diverts the flows: composite images, images flattened onto other images p 265
is the advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . p 266
To
of every society, inasmuch as it sets in motion decoded and deterritorialized flows that it restores to desiring-production, at the bounds p 266
restores to desiring-production, at the bounds of all social production. And capitalism, the relative limit of every society, inasmuch as it p 266
of every society, inasmuch as it axiomatizes the decoded flows and reterritorializes the deterritorialized flows. We have also seen that p 266
capitalism
schizophrenia its own exterior limit, which it is continually repelling and exorcising, while capitalism itself produces its immanent limits, which it p 266
produces its immanent limits, which it never ceases to displace and enlarge. But capitalism still needs a displaced interior limit in p 266
by causing it to pass no longer between social production and the desiring-production that breaks away from social reproduction, but inside p 266
but inside social production, between the form of social reproduction and the form of a familial reproduction to which social production p 266
to which social production is reduced, between the social aggregate and the private subaggregate to which the social aggregate is applied p 266
lets itself be caught. The Oedipal triangle is the personal and private territoriality that corresponds to all of capitalism's efforts at p 266
limit remains vacant, precisely insofar as the flows are coded and as the interplay of alliances and filiations keeps families extended p 266
the flows are coded and as the interplay of alliances and filiations keeps families extended according to the scale of the p 266
above (the repressing representation): the formal operations of flattening, extrapolation, and so on, that later belong to Oedipus, are already p 266
sketched
the Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense in which the social images produced p 267
formation, since the imaginary Oedipus results from such a becoming and not the inverse. It is not via a flow of p 267
via the decoded flows of capital-money. The waves of incest and shit are only secondary derivatives of the latter, insofar as p 267
it is a question of encounters or conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there is a recapitulation p 267
machine as a symbolically occupied limit. But it is filled and carried to completion only by becoming the imaginary Oedipus of p 267
the capitalist machine. The despotic machine preserved the primitive territorialities, and the capitalist machine resuscitates the Urstaat as one p 267
of the
in which capital is already this result. Fetishes, idols, images, and simulacra—here we have the whole series: territorial fetishes, despotic p 267
everything is recapitulated in the images of capitalism, which shapes and reduces them to the Oedipal simulacrum. The representative of the p 267
in two contrary directions: the ritual primitive direction of Totem and Taboo, and the private direction of modern man the dreamer p 267
contrary directions: the ritual primitive direction of Totem and Taboo, and the private direction of modern man the dreamer. (Oedipus can p 267
the despotic machine, did not first make possible the folding and flattening operations that will constitute Oedipus in the modern social p 268
innovator, which makes the displaced limit pass between the Symbolic and the Imaginary, between symbolic castration and imaginary p 268
Oedipus. For castration
pass between the Symbolic and the Imaginary, between symbolic castration and imaginary Oedipus. For castration in the order of the despotic p 268
the despot, in introducing lack there at the deepest levels, and in rescuing us from Oedipus by means of a fantastic p 268
from Oedipus by means of a fantastic regression. A fantastic and brilliant regression: someone had to do it, no one helped p 268
as Lacan says, to shake loose the yoke of Oedipus and carry it to the point of its autocritique. But it p 268
the plastic charges so well that the pylon blew up and fell back into its hole. From the Symbolic to the p 268
From the Symbolic to the Imaginary, from castration to Oedipus, and from the despotic age to capitalism, inversely there is the p 268
is the progress leading to the withdrawal of the overseeing and overcoding object from on high, which gives way to a p 268
social field of immanence where the decoded flows produce images and level them down. Whence the two aspects of the signifier p 268
barred transcendent signifier taken in a maximum that distributes lack, and an immanent system of relations between minimal elements that p 268
come
the atoms of Democritus). A transcendent object that is more and more spiritualized, for a field of forces that is more p 268
more spiritualized, for a field of forces that is more and more immanent, more and more internalized: this describes the evolution p 268
field of forces that is more and more immanent, more and more internalized: this describes the evolution of the infinite debt p 268
then the Reformation. The extreme spiritualization of the despotic State, and the extreme internalization of the capitalist field, define bad p 268
conscience
All the cynical tactics of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them to arrive at a p 268
tactics of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them to arrive at a definition of civilized p 268
arrive at a definition of civilized European man: the hypnosis and the reign of images, the torpor they spread; the hatred p 268
of images, the torpor they spread; the hatred of life and of all that is free, of all that passes and p 268
and of all that is free, of all that passes and flows; the universal effusion of the death instinct; depression and p 268
and flows; the universal effusion of the death instinct; depression and guilt used as a means of contagion, the kiss of p 268
slaughter, kill! but in the name of the social order, and so daddy-mommy will be proud of me; the double direction p 269
double direction given to resentment, the turning back against oneself, and the projection against the Other: the father is dead, it's p 269
Jews, the Arabs, the Chinese, all the resources of racism and segregation; the abject desire to be loved, the whimpering at p 269
that does not find in Oedipus its land of milk and honey, its good provider. Nor is there a single one p 269

a single one of these tactics that does not serve and develop in psychoanalysis, with the latter as the new avatar it merely provides the latter a last territoriality, the couch, and a last Law, the analyst as despot and money collector the couch, and a last Law, the analyst as despot and money collector. But the mother as the simulacrum of territoriality money collector. But the mother as the simulacrum of territoriality, and the father as the simulacrum of the despotic Law, with coupled or which they confront in the course of struggles and compromises; so that what is invested through the breaks and and compromises; so that what is invested through the breaks and segments of families is the economic, political, and cultural breaks the breaks and segments of families is the economic, political, and cultural breaks of the field into which they are plunged breakup of the family along the lines of social exploitation and oppression. But it is at the soft center of capitalism temperate zones of the bourgeoisie, that the colony becomes intimate and private, interior to each person: it is there that the pseudo organizer. The family has become the locus of retention and resonance of all the social determinations. It falls to the that sticks to our skin. Yes, I desired my mother and wanted to kill my father; a single subject of enunciation single subject of enunciation—Oedipus—for all the capitalist statements, and between the two, the leveling cleavage of castration. Marx said as an interior religiosity; that the merit of Adam Smith and Ricardo was to have determined the essence or nature of no longer as an objective nature, but as an abstract and deterritorialized subjective essence, the activity of production in general. But capitalism, they objectify the essence all over again, they alienate and reterritorialize it, this time in the form of the private marginal at first in the Three Essays, then centering more and more around desire. It is as though Freud were asking with the outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always rises up and finds its nourishment—what is the discourse of bad conscience and guilt always rises up and finds its nourishment—what is called being cured. On two family of any wrongs, the better to internalize the family and the wrongs in the person of the family's smallest member the manner in which the child lives it intensely, internally, and where it is confounded with the child's own guilt; the of responsibility, before which one stands as a guilty child, and in relation to which one becomes a responsible adult (Oedipus to which one becomes a responsible adult (Oedipus as sickness and sanity, the family as an alienating factor and as an as sickness and sanity, the family as an alienating factor and as an agent of de-alienation, if only through the way the latter's crowning achievement. After the madman of the earth and the madman of the despot comes the madman of the in the asylum—the imperative fiction of the family, Reason-the-father and madness-the-child or minor, the parents who are ill only from all this finds its fulfillment outside the asylum, in psychoanalysis and in the consulting room of the analyst. Freud is the consulting room of the analyst. Freud is the Luther and the Adam Smith of psychiatry. He mobilizes all the resources of the conditions of its contingent, singular existence, its irony, and its own critique. And what are these conditions, this point its contingent, singular existence, its irony, and its own critique. And what are these conditions, this point where the autocritique is are these conditions, this point where the autocritique is possible and necessary? To discover beneath the familial reduction the nature of to discover the abstract figures, the schizzes-flows that it harbors and conceals. To substitute, for the private subject of castration, split private subject of castration, split into a subject of enunciation and a subject of the statement relating only to the two first, the chicken or the egg—but also the father and the mother, or the child? Psychoanalysis acts as if it the child is sick only in relation to a father and a mother). This is clearly evident in the primal position nothing without the identifications of the parents with the children; and the fact cannot be hidden that everything begins in the idea: thus Laius. It is the father who raises hell, and who brandishes the law (the mother tends to be obliging the mind of the father, who desires his son's death and schemes to bring it about. ... In the long run it father who appears guilty, through having tried to avenge himself, and it is he who is killed This curious indifference toward the movement of madness, precisely because it is not analytical and regressive, but explores a global field of coexistence. Witness a a high-school teacher who works overtime for a radio-taxi service and is being treated for heart trouble. He begins to rave to restore a pure race, the salvation of the social and moral order, then he passes to religion, the timeliness of Well now, he killed or wanted to kill his son, and perhaps God's only error lies in having stayed his hand of a field that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person applies a delirium that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person applies a delirium to his family religious: the delirious person applies a delirium to his family and his son that overreaches them on all sides. Joseph Gabel it possible to say that such a case is rare, and that, moreover, its origins are not reconstructible. Yet it is that does not possess this characteristic to a high degree, and that is not originally economic, political, and so forth, before a high degree, and that is not originally economic, political, and so forth, before being crushed in the psychiatric and psychoanalytic political, and so forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his not deny this (nor his father, who invented the Pangymnastikon and a general pedagogical system). Everything changes, then: the infinite regression

postulate a primacy of the father, but an always relative and hypothetical primacy that carried us to infinity, barring a shift the investment of a social field into which the father and the child are plunged, simultaneously immersed. Let us again consider between an adult alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety linked to a deficiency of maternal the child invests through the infantile experience, the mother's breast, and the familial structure is already a state of the breaks the familial structure is already a state of the breaks and the flows of the social field in its entirety, flows of the social field in its entirety, flows of women and of food, recordings and distributions. Never is the adult an in its entirety, flows of women and of food, recordings and distributions. Never is the adult an afterward of the child the determinations of the field in which both the family and they are simultaneously immersed. Hence we are confronted by three of fantasy, in terms of which the father, the mother, and their real actions and passions must first be understood as of which the father, the mother, and their real actions and passions must first be understood as fantasies of the child us in simple reproduction or generation. Furthermore, taking organic bodies and organized persons as its object, the theory of regression merely

The point of view of the cycle alone is categorical and absolute, because it attains production as the subject of reproduction process of autoproduction of the unconscious (a unity of history and of nature, from Homo natura to Homo historia). It is of the social field in which the father, the child, and the family as a subaggregate are at one and the child, and the family as a subaggregate are at one and the same time immersed. The primacy of the social field the terminus of the investment of desire defines the cycle, and the states through which a subject passes. The second error in his remarks on occultism, constitutes in fact the norm, and pushes into the background the problems of hereditary transmission that or tries to repress, is the unconscious of the father and the mother. The failure of that repression is the basis a stimulus of departure, then as an aggregate of destination, and finally as an intermediary or an interception of communication. If an application of the unconscious investments of the social field—and if this is just as true of the child as if it is true that the child, through the mommy-territoriality and the daddy-law, already aims for the schizzes and the encoded the mommy-territoriality and the daddy-law, already aims for the schizzes and the encoded or axiomatized flows of the social field—then that there were two major types of social investment, segregative and nomadic, just as there were two poles of delirium: first social forms of history; counterinvests the enclaves or the periphery; and disinvests every free figure of desire—yes, I am your every free figure of desire—yes, I am your kind, and I belong to the superior race and class. And second am your kind, and I belong to the superior race and class. And second, a schizorevolutionary type or pole that follows kind, and I belong to the superior race and class. And second, a schizorevolutionary type or pole that follows the lines follows the lines of escape of desire; breaches the wall and causes flows to move; assembles its machines and its groups-in-fusion the wall and causes flows to move; assembles its machines and its groups-in-fusion in the enclaves or at the periphery—proceeding that to escape is not good, that it isn't effective, and that one must work for reforms. But the revolutionary knows the great victim of delirium who evolves while communicating more and more with the paranoia of his father. The case of later finds himself immersed in dreams of a Great America, and then in search of his Breton ancestors of the superior Isn't the destiny of American literature that of crossing limits and frontiers, causing deterritorialized flows of desire to circulate, but also but also always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these underground passages in the formula: Heliogabalus-the-anarchist, the image of all human contradictions, and of the contradiction in principle. But no passage impairs or

or suppresses the difference in nature between the two, nomadism and segregation. If we are able to define this difference as able to define this difference as that which separates paranoia and schizophrenia, it is because on the one hand we have have distinguished the schizophrenic process (the breakthrough) from the accidents and relapses that hinder or interrupt it (the breakdown), and because accidents and relapses that hinder or interrupt it (the breakdown), and because on the other hand we have posited paranoia no bear directly upon the social field: every name in history, and not the name of the father. On the contrary, the the nature of the familial investments depends on the breaks and the flows of the social field as they are invested

one type or another, at one pole or the other. And the child does not wait until he is an adult p 278

an adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems that cross through a family: his p 278

belonging or

familial group with which he is already preparing his ruptures and his conformities. What a muddle, what an emulsion the family p 278

type—which explains why Freud first discovers the familial romance and Oedipus while reflecting on paranoia. Oedipus is a dependency of p 278

commands an entirely different determination, a family gasping for breath and stretched out over the dimensions of a social field that p 278

withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential or depleted flux of a historic p 278

The matrical fissure of schizophrenia, as opposed to paranoiac castration; and the line of escape as opposed to the blue line p 278

farewell with a long black shoe farewell with Communist Party and a broken stocking.... with your sagging belly with your fear p 279

mouth of bad short stories.... with your belly of strikes and smokestacks with your chin of Trotsky and the Spanish War p 279

belly of strikes and smokestacks with your chin of Trotsky and the Spanish War with your voice singing for the decaying p 279

lobotomy with your eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and girls' first names p 279

these words, paranoia and schizophrenia, which are like talking birds and girls' first names? Why do social investments follow this dividing p 279

gives them a specifically delirious content (recreating history in delirium)? And what is this line, how can we situate schizophrenia and p 279

And what is this line, how can we situate schizophrenia and paranoia on either side of it? Our assumption is that p 279

Elias Canetti has clearly shown how the paranoiac organizes masses and packs. The paranoiac opposes them to one another, maneuvers p 279

them

physics—the molar direction that goes toward the large numbers and the mass phenomena, and the molecular direction that on the p 280

that goes toward the large numbers and the mass phenomena, and the molecular direction that on the contrary penetrates into singularities p 280

direction that on the contrary penetrates into singularities, their interactions and connections at a distance or between different orders—the p 280

paranoiac

orders—the paranoiac has chosen the first: he practices macrophysics. And it could be said that by contrast the schizo goes p 280

insofar as they no longer obey the statistical laws: waves and corpuscles, flows and partial objects that are no longer dependent p 280

no longer obey the statistical laws: waves and corpuscles, flows and partial objects that are no longer dependent upon the large p 280

to contrast these two dimensions in terms of the collective and the individual. On the one hand, the microunconscious presents no p 280

the one hand, the microunconscious presents no fewer arrangements, connections, and interactions, although these arrangements are of an p 280

original type; on

not belong to it, since it knows only partial objects and flows, but belongs instead to the laws of statistical distribution p 280

between two kinds of collections or populations: the large aggregates and the micromultiplicities. In both cases the investment is collective, it p 280

Every investment is collective, every fantasy is a group fantasy and in this sense a position of reality. But the two p 280

one bears upon the molar structures that subordinate the molecules, and the other on the contrary bears upon the molecular multiplicities p 280

in its colonial formations of the gregarious aggregate, which socially and psychically represses the desire of persons; the other, a p 280

subject-group

desire as a molecular phenomenon, that is, as partial objects and flows, as opposed to aggregates and persons. It is true p 280

is, as partial objects and flows, as opposed to aggregates and persons. It is true that social investments are made on p 280

are made on the socius itself as a full body, and that their respective poles necessarily relate to the character or p 281

or capital-money (for each social machine the two poles, paranoiac and schizophrenic, are distributed in varying ways). Whereas the p 281

paranoiac and

and schizophrenic, are distributed in varying ways). Whereas the paranoiac and the schizophrenic, properly speaking, do not operate on the p 281

socius

us spectators to the imaginary birth of the mass phenomenon, and does so at a level that is still microscopic. The p 281

the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their machines, p 281

minute strings, ropes

worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their machines, minute strings, ropes, teeth, p 281

fingernails, levers and pulleys

organization and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber the millions of p 281

spermatazoids in

organs are, therefore, the side on which the mass phenomenon and the paranoiac investment corresponding to it are organized on a p 281

investment corresponding to it are organized on a microscopic scale, and the other side on which, on a submicroscopic scale, the p 281

side on which, on a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It is on the body p 281

organs, as a pivot, as a frontier between the molar and the molecular, that the paranoia-schizophrenia division is made. Are we p 281

at the limit, at the end, not at the origin. And doubtless the body without organs haunts all forms of socius p 281

schizophrenic, it is to the extent that they have paranoia and schizophrenia as ultimate products under the determinate conditions of capitalism p 281

capitalism. From the standpoint of a universal clinical theory, paranoia and schizophrenia can be presented as the two extreme oscillations of p 281

around the position of a socius as a full body and, at the limit, of a body without organs, one of p 281

one of whose sides is occupied by the molar aggregates, and the other populated by molecular elements. But one can also p 281

line along which the different forms of socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia body of p 281

dimension, another that is perverse, a kind of familial position, and a dotted line of escape or schizoid breakthrough. The major p 283

breakthrough. The major line ends at the body without organs, and there it either passes through the wall, opening onto the p 283

of deterritorialization. Or it strikes the wall, rebounds off it, and falls back into the most miserably arranged territorialities of the p 283

planes, getting caught up in the asylum aggregate of paranoia and schizophrenia as clinical entities, in the artificial aggregates or societies p 283

the meaning of this distinction between two regions: one molecular and the other molar; one micropsychic or micrological, the other statistical p 283

the other molar; one micropsychic or micrological, the other statistical and gregarious? Is this anything more than a metaphor lending the p 283

physics, when we speak of an opposition between intra-atomic phenomena and the mass phenomena that operate through statistical p 283

accumulation, obeying the

belongs to the realm of physics; the body without organs and its intensities are not metaphors, but matter itself. Nor is p 283

our intention to revive the question of an individual psychology and a collective psychology, and of the priority of the one p 283

the question of an individual psychology and a collective psychology, and of the priority of the one or the other; this p 283

the other; this distinction, as it appears in Group Psychology and the Analysis of the Ego, remains completely stymied by Oedipus p 283

by Oedipus. In the unconscious there are only populations, groups, and machines. When we posit in one case an involuntariness (un p 283

in one case an involuntariness (un involontaire) of the social and technical machines, in the other case an unconscious of the p 283

the first, statistical aggregates through which the unconscious is represented and already suffers psychic and social repression of its p 283

elementary productive

through which the unconscious is represented and already suffers psychic and social repression of its elementary productive forces. But how p 283

can

that is to say, not only its functioning, but formation and autoproduction? A machine works according to the previous intercommunications of p 283

machine works according to the previous intercommunications of its structure and the positioning of its parts, but does not set itself p 283

even the point around which the usual polemic between vitalism and mechanism revolves: the machine's ability to account for the workings p 284

explains the functioning of the organism. Vitalism invokes an individual and specific unity of the living, which every machine presupposes p 284

insofar

machine presupposes insofar as it is subordinate to organic continuance, and insofar as it extends the latter's autonomous formations on the p 284

be noted that, in one way or another, the machine and desire thus remain in an extrinsic relationship, either because desire p 284

aims of desire. The link between the two remains secondary and indirect, both in the new means appropriated by desire and p 284

and indirect, both in the new means appropriated by desire and in the derived desires produced by the machines. A profound p 284

home in their bodies, but many of man's are loose, and lie about detached, now here and now there, in various p 284

of man's are loose, and lie about detached, now here and now there, in various parts of the world). But there p 284

extend the organism, but asserts that they are really limbs and organs lying on the body without organs of a society p 284

a society, which men will appropriate according to their power and their wealth, and whose poverty deprives them as if they p 284

men will appropriate according to their power and their wealth, and whose poverty deprives them as if they were mutilated organisms p 284

in question the specific or personal unity of the organism, and the mechanist argument even more decisively, by calling in question p 284

red clover has no reproductive system because the bumble bee (and the bumble bee only) must aid and abet it before p 285

the bumble bee (and the bumble bee only) must aid and abet it before it can reproduce? No one. The bumble p 285

machine as a whole, we call it by a name and individualize it; we look at our own limbs, and know p 285

name and individualize it; we look at our own limbs, and know that the combination forms an individual which springs from p 285

arise from a single center; but this assumption is unscientific, and the bare fact that no vapour-engine was ever made entirely p 285

own special breeders, whose function is to breed that part, and that only, while the combination of the parts into a within its own code a code fragment of another machine, and thus owes its reproduction to a part of another machine reproduction to a part of another machine: the red clover and the bumble bee; or the orchid and the male wasp the red clover and the bumble bee; or the orchid and the male wasp that it attracts and intercepts by carrying or the orchid and the male wasp that it attracts and intercepts by carrying on its flower the image and the attracts and intercepts by carrying on its flower the image and the odor of the female wasp. At this point of unity of the machine has been undone, once the personal and specific unity of the living has been laid to rest to rest, a direct link is perceived between the machine and desire, the machine passes to the heart of desire, the passes to the heart of desire, the machine is desiring and desire, machined. Desire is not in the subject, but the a word, the real difference is not between the living and the machine, vitalism and mechanism, but between two states of difference is not between the living and the machine, vitalism and mechanism, but between two states of the machine that are in its structural unity, the living taken in its specific and even personal unity, are mass phenomena or molar aggregates; for reason each points to the extrinsic existence of the other. And even if they are differentiated and mutually opposed, it is existence of the other. And even if they are differentiated and mutually opposed, it is merely as two paths in the multiplicities there is interpenetration, direct communication between the molecular phenomena and the singularities of the living, that is to say, between

to say, between the small machines scattered in every machine, and the small formations dispersed in every organism: a domain of in every organism: a domain of nondifference between the microphysical and the biological, there being as many living beings in the are as yet no statistical laws At this level, functioning and formation are still confounded as in the molecule; and, starting functioning and formation are still confounded as in the molecule; and, starting from this level, two diverging paths open up, of one hand the molar machines—whether social, technical, or organic—and on the other the desiring-machines, which are of a molecular are the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from their formation; chronogeneous machines engaged engaged in their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented formations dispersed localizations, bringing into play processes of temporalization, fragmented formations, and detached parts, with a surplus value of code, and where formations, and detached parts, with a surplus value of code, and where the whole is itself produced alongside the parts, as machines in the strict sense, because they proceed by breaks and flows, associated waves and particles, associative flows and partial objects sense, because they proceed by breaks and flows, associated waves and particles, associative flows and partial objects, inducing—always at a by breaks and flows, associated waves and particles, associative flows and partial objects, inducing—always at a distance—transverse connections, inclusive objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and remainders, with a connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and remainders, with a transference of individuality, in a generalized schizogenesis the machines become unified at the structural level of techniques and institutions that give them an existence as visible as a too, become structured by the statistical unities of their persons and their species, varieties, and locales; when a machine appears as the statistical unities of their persons and their species, varieties, and locales; when a machine appears as a single object, and and locales; when a machine appears as a single object, and a living organism appears as a single subject; when the appears as a single subject; when the connections become global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire then desire when the connections become global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project These forms are immediately molar manifestations, statistical determinations of desire and of its own machines. They are the same machines (there desiring-machines belong to the domain of dreams or the Imaginary, and that they stand in for the other machines. There is stand in for the other machines. There is only desire and environments, fields, forms of herd instinct. Stated differently, the molecular in either or both senses of subordination, in one sense and the other of subordination. Desiring-machines in one sense, but organic the machines enter as so many stable forms, unifying, structuring, and proceeding by means of large heavy aggregates; the selective pressures selective pressures that group the parts retain some of them and exclude others, organizing the crowds. These are therefore the same engineering of desire; for it is only there that functioning and formation, use and assembly, product and production merge. All molar for it is only there that functioning and formation, use and assembly, product and production merge. All molar functionalism is false only there that functioning and formation, use and assembly, product and production merge. All molar functionalism is false, since the organic machines are not formed in the same way they function, and the technical machines are not assembled in the same way produced in the same way it functions has a meaning, and also a purpose, an intention. The desiring-machines on the contrary desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes of them, what is made microscopic cybernetics without regard to the traditional opposition between mechanism and vitalism. Here the fundamental traits of synthesis are the indifferent nature of the chemical signals, the indifference to the substrate, and the indirect character of the interactions. Such formulas as these interactions. Such formulas as these are negative only in appearance, and in relation to the laws of aggregates, but must be of force (puissance). Between the substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity there exists no or negative, to come about between compounds without chemical affinity, and thereby eventually subordinating any reaction to the intervention of compounds reaction to the intervention of compounds that are chemically foreign and indifferent to this reaction. The way in which allosteric interactions hence permits a complete freedom in the choice of controls. And these controls, having no chemical requirements to answer to, will answer to, will be the more responsive to physiological requirements, and will accordingly be selected for the extent to which they selected for the extent to which they confer heightened coherence and efficiency upon the cell or organism. In a word, the systems, giving molecular evolution a practically limitless field for exploration and experiment, enabled it to elaborate the huge network of cybernetic that necessarily reproduce a structure under the action of DNA and its segments, the genes, performing veritable lottery drawings, creating switching no less so in the social machines with other laws and other figures. In this sense it was possible to insist possible to insist on a common characteristic of human cultures and of living species, as Markov chains: aleatory phenomena that are constitute through a linked drawing of elements, a partial dependence, and a superposition of relays. It is not a matter of matter of showing the common participation of the social machines and the organic machines in the desiring-machines. At man's most basic the Id: the Schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole biology of schizophrenia; molecular intensity on the giant molecule of the body without organs, and the statistical accumulations that form and select the large aggregates the body without organs, and the statistical accumulations that form and select the large aggregates. Szondi set out on this molecular unconscious. He often calls this genic or genealogical unconscious familial; and Szondi himself went on to study schizophrenia using familial aggregates as its units of reproduction; these units are still expressive, and lead to molar formations. Molecular biology teaches us that it us that it is only the DNA that is reproduced, and not the proteins. Proteins are both products and units of production; they are what constitutes the unconscious as is reproduced, and not the proteins. Proteins are both products and units of production; they are what constitutes the unconscious as the ultimate molecular elements in the arrangement of the desiring-machines and the syntheses of desire. We have seen that, through reproduction the syntheses of desire. We have seen that, through reproduction and its objects (defined familiarly or genetically), it is always the forms of existence that a subject is meant to choose and combine freely. For this reason Szondi misses the internal or elements of desire, the nature of their machinic choices, arrangements, and combinations. He also misses the real question of schizoanalysis: What their functioning? What are the syntheses into which they enter and operate? What use do you make of them, in all the transitions that extend from the molecular to the molar and inversely, and that constitute the cycle whereby the unconscious, remaining that extend from the molecular to the molar and inversely, and that constitute the cycle whereby the unconscious, remaining a subject constitute the cycle whereby the unconscious, remaining a subject, produces and reproduces itself? We use the term Libido to designate the

the term Libido to designate the specific energy of desiring-machines; and the transformations of this energy—Numen and Voluptas—are never energy of desiring-machines; and the transformations of this energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology indeed seems molar order where they form the organic or social machines, and invest organic or social surroundings. It is in fact difficult in fact difficult to present sexual energy as directly cosmic and intra-atomic, and at the same time as directly sociohistorical. It is difficult to present sexual energy as directly cosmic and intra-atomic, and at the same time as directly sociohistorical. It would be futile to say that love has to do with proteins and society. This would amount to reviving yet once more the intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in intensities distributed on the body considered from a molecular viewpoint, and was associated with a mechanics of fluids in this same therefore the association of the two modes of operation, mechanical and electrical, in a sequence with two poles, molar and molecular mechanical and electrical, in a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich Reich thought he had. thus overcome the alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter the alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in general, but were combined in but were combined in a particular sequence within the living. And above all he upheld the basic psychoanalytic truth, the supreme are taken into consideration, we admit that its simultaneously schizophrenic and paranoiac nature is no obstacle where we are concerned—on such as electrical storms, the blue color of the sky and the blue-gray of atmospheric haze, the blue of the orgone atmospheric haze, the blue of the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows, matter Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the end appear to us the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the end appear to us more adequate than to the pitiful little familialist secret. We think that Lawrence and Miller have a more accurate evaluation of sexuality than Freud couch who speaks to us of love, of its force and its despair, but the mute stroll of the schizo, Lenz's mute stroll of the schizo, Lenz's outing in the mountains and under the stars, the immobile voyage in intensities on the the libido, as a molecular formation on the submicroscopic scale, and as an investment of the molar formations on the scale investment of the molar formations on the scale of social and organic aggregates. All that is missing is the confirmations of that it is a matter of a copulation of social and organic machines on a large scale (at bottom, love is claim a scandal where there is none to be found, and to pass for bold while lacking boldness. Better the delirium things, but the entire surroundings that it traverses, the vibrations and flows of every sort to which it is joined, introducing every sort to which it is joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized first of is joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized first of all by its gigantism: no energy is the direct investment of masses, of large aggregates, and of social and organic fields. We have difficulty understanding what direct investment of masses, of large aggregates, and of social and organic fields. We have difficulty understanding what principles psychoanalysis uses even sublimated in order to proceed to the social investments, and inversely that the libido only resexualizes these investments during the an assumption holding that sexuality operates only in the family, and must be transformed in order to invest larger aggregates. The money to circulate; the way the bourgeoisie fucks the proletariat; and so on. And there is no need to resort to the way the bourgeoisie fucks the proletariat; and so on. And there is no need to resort to metaphors, any more much force as these coercive machines have for producing breaks and mobilizing flows. It is not through a desexualizing extension that On the contrary, it is through a restriction, a blockage, and a reduction that the libido is made to repress its the narrow cells of the type couple, family, person, objects. And doubtless such a blockage is necessarily justified: the libido does choice itself refers to a conjunction of flows of life and of society that this body and this person intercept, receive of flows of life and of society that this body and this person intercept, receive, and transmit, always within a biological of society that this body and this person intercept, receive, and transmit, always within a biological, social, and historical field where person intercept, receive, and transmit, always within a biological, social, and historical field where we are equally immersed or with which it engages desire in the Oedipal impasses of the couple and the family in the service of the repressive machines, or of the passions.) But we always make love with worlds. And our love addresses itself to this libidinal property of our off or open up to more spacious worlds, to masses and large aggregates. There is always something statistical in our loves large aggregates. There is always something statistical in our loves, and something belonging to the laws of large numbers. And isn't loves, and something belonging to the laws of large numbers. And isn't it in this way that we must understand the understand the famous formula of Marx?—the relationship between man and woman is the direct, natural, and necessary relation of person the relationship between man and woman is the direct, natural, and necessary relation of person to person. That is, the relationship person. That is, the relationship between the two sexes (man and woman) is only the measure of the relationship of sexuality sexuality in general, insofar as it invests large aggregates (man and man)? Whence what came to be called the species determination the species determination of the sexuality of the two sexes. And must it not also be said that the phallus is both in their separation (the two homosexual series of man and man, woman and woman) and in their statistical relations within separation (the two homosexual series of man and man, woman and woman) and in their statistical relations within this aggregate? But two homosexual series of man and man, woman and woman) and in their statistical relations within this aggregate? But Marx says the two sexes, but the difference between the human sex and the nonhuman sex. It is clearly not a question of dwarfism of desire as a correlate to its gigantism. Sexuality and the desiring-machines are one and the same inasmuch as these correlate to its gigantism. Sexuality and the desiring-machines are one and the same inasmuch as these machines are present and operating one and the same inasmuch as these machines are present and operating in the social machines, in their field, their formation are the nonhuman sex, the molecular machinic elements, their arrangements and their syntheses, without which there would be neither a human In a few sentences Marx, who is nonetheless so miserly and reticent where sexuality is concerned, exploded something that will hold where sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation of sex object on high, which distributes lack as two nonsuperimposable sides and makes the two sexes communicate in a common absence-castration. Women or psychoanalyzed, can then rejoice in showing man the way, and in recuperating equality in difference. Whence the irresistibly comical nature instead their separation into two homosexual series that remain statistical. And one does not by any means escape castration. It is maintain therefore that castration is the basis for the anthropomorphic and molar representation of sexuality. Castration is the universal belief that of sexuality. Castration is the universal belief that brings together and disperses both men and women under the yoke of one the universal belief that brings together and disperses both men and women under the yoke of one and the same illusion disperses both men and women under the yoke of one and the same illusion of consciousness, and makes them adore this the yoke of one and the same illusion of consciousness, and makes them adore this yoke. Every attempt to determine the for example, the Great Other in Lacan—while conserving myth and castration, is defeated from the start. And what does Jean-Francois while conserving myth and castration, is defeated from the start. And what does Jean-Francois Lyotard mean, in his commentary—so profound perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates in the contrary, knows nothing of castration, because partial objects lack nothing and form free multiplicities as such; because the multiple breaks never break capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality in the woman containing as many men as the man, and the man as many women, all capable of entering—men beyond the anthropomorphic representation that society imposes on this subject, and with which it represents its own sexuality. The schizo analytic first of all: to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire is a machine the order of production; all production is at once desiring-production and social production. We therefore reproach psychoanalysis for having stifled this

same time that desiring-production becomes enticed into allegedly unconscious representations. And as we have seen, it is the same agency—the	p 296
same agency—the family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus the	p 296
leading it into an impasse. Thus the link between representation-belief and the family is not accidental; it is of the essence	p 296
throb beneath the representative agency (instance representative) that suffocates it, and that it in return can make resonate to the breaking	p 296
representation must inflate itself with all the power of myth and tragedy, it must give a mythic and tragic presentation of	p 297
power of myth and tragedy, it must give a mythic and tragic presentation of the family—and a familial presentation of	p 297
must give a mythic and tragic presentation of the family—and a familial presentation of myth and tragedy. Yet aren't myth	p 297
presentation of the family—and a familial presentation of myth and tragedy. Yet aren't myth and tragedy, too, productions—forms of	p 297
a familial presentation of myth and tragedy. Yet aren't myth and tragedy, too, productions—forms of production? Certainly not; they are	p 297
tragedy. Is it the unconscious that represents itself through Oedipus and castration? Or is it the psychoanalyst—the psychoanalyst in us	p 297
since stopped.) The Schreber case again applies: Schreber's father invented and fabricated astonishing little machines, sadistico-paranoiac	p 297
machines—for example head straps	
sadistico-paranoiac machines—for example head straps with a metallic shank and leather bands, for restrictive use on children, for making	p 297
them	
for restrictive use on children, for making them straighten up and behave. These machines play no role whatever in the Freudian	p 297
father has a role only as an agent of production and antiproduction, Freud, on the contrary, chooses the first path: it	p 297
father will be inflated with all the forces of myth and religion and with phylogenesis, so as to ensure that the	p 298
be inflated with all the forces of myth and religion and with phylogenesis, so as to ensure that the little familial	p 298
with the field of delirium. The production couple—the desiring-machines and the social field—gives way to a representative couple of	p 298
remains in the background, from whom the child borrows parts and gears according to his need, and who are there as	p 298
the child borrows parts and gears according to his need, and who are there as agents of transmission, reception, and interception	p 298
need, and who are there as agents of transmission, reception, and interception: kindly agents of production or suspicious agents of	p 298
antiproduction	
of production or suspicious agents of antiproduction. Why was mythic and tragic representation accorded such a senseless privilege? Why	p 298
were expressive	
representation accorded such a senseless privilege? Why were expressive forms and a whole theater installed there where there were fields,	p 298
workshops	
dumbfounded unconscious, a real P. T. Barnum in the fields and in the factory. That is what Miller, and already Lawrence	p 298
the fields and in the factory. That is what Miller, and already Lawrence, have to say against psychoanalysis (the living are	p 298
are not believers, the seers do not believe in myth and tragedy): By retracing the paths to the earlier heroic life	p 298
to the earlier heroic life ... you defeat the very element and quality of the heroic, for the hero never looks backward	p 298
doubt his powers. Hamlet was undoubtedly a hero to himself, and for every Hamlet born the only true course to pursue	p 298
kind of writing which, because it is of the disease and therefore beyond, clears the ground for fresh superstructures. (In my	p 298
abhorrent, but this is merely the awareness of a process and not the process itself.) Actually, in process, I believe with	p 298
were. Behind this process lies the idea not of edifice and superstructure, which is culture and hence false, but of continuous	p 298
the idea not of edifice and superstructure, which is culture and hence false, but of continuous birth, renewal. life, life In	p 298
be bodied forth in so far as it is conceived. And to conceive there must first be desire, ... Desire is instinctual	p 299
to conceive there must first be desire, ... Desire is instinctual and holy: it is only through desire that we bring about	p 299
led to the point of autocritique; the expressive forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing more than	p 299
the line of castration; the splendid affirmation of the orphan- and producer-unconscious; the exaltation of the process as a schizophrenic	p 299
process	
schizophrenic process of deterritorialization that must produce a new earth; and even the functioning of the desiring-machines against tragedy,	p 299
against the	
drama of the personality, against the inevitable confusion between mask and actor. It is obvious that Miller's correspondent, Michael Fraenkel,	p 299
does	
psychoanalyst, or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they	p 299
express the true	
pregnant forms; they express the true permanent drama of desire and knowledge. Fraenkel calls to his aid all the commonplaces,	p 299
Schopenhauer	
knowledge. Fraenkel calls to his aid all the commonplaces, Schopenhauer, and the Nietzsche of The Birth of Tragedy. He thinks Miller	p 299
of Tragedy. He thinks Miller is unaware of these things, and never wonders for a second why Nietzsche himself broke with	p 299
that no longer permit themselves to be contained in representation, and it calls forth flows and breaks that break through representation	p 299
to be contained in representation, and it calls forth flows and breaks that break through representation, traversing it through and through	p 299
flows and breaks that break through representation, traversing it through and through: an immense expanse of shade extended beneath the	p 299
level	
immense expanse of shade extended beneath the level of representation. And this collapse or sinking of the classical world of representation	p 299
assigned a date by Foucault; the end of the eighteenth and the beginning of the nineteenth century. So it seems that	p 299
libido as the principle of every representation of the objects and aims of desire. Freud discovers the subjective nature or abstract	p 299
court), as Ricardo disengages labor itself (le travail tout court), and thereby the sphere of production that effectively eclipses representation.	p 300
And	
and thereby the sphere of production that effectively eclipses representation. And subjective abstract desire, like subjective abstract labor, is	p 300
inseparable from	
a movement of deterritorialization that discovers the interplay of machines and their agents underneath all the specific determinations that still	p 300
linked	
to a given object in the framework of representation. Desiring-production and machines, psychic apparatuses and machines of desire,	p 300
desiring-machines and the	
in the framework of representation. Desiring-production and machines, psychic apparatuses and machines of desire, desiring-machines and	p 300
the assembling of an analytic	
Desiring-production and machines, psychic apparatuses and machines of desire, desiring-machines and the assembling of an analytic	p 300
machine suited to decode them	
is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the relation of	p 300
desiring-machines as formations of	
the molar formations that they constitute statistically in organized crowds; and the apparatus of social and psychic repression resulting from	p 300
these	
constitute statistically in organized crowds; and the apparatus of social and psychic repression resulting from these formations—such is the	p 300
composition	
these formations—such is the composition of the analytic field. And this subrepresentative field will continue to survive and work, even	p 300
analytic field. And this subrepresentative field will continue to survive and work, even through Oedipus, even through myth and tragedy, which	p 300
to survive and work, even through Oedipus, even through myth and tragedy, which nevertheless mark the reconciliation of psychoanalysis with	p 300
representation	
cuts across the whole of psychoanalysis, the conflict between mythic and tragic familial representation and social and desiring-production. For	p 300
myth and	
of psychoanalysis, the conflict between mythic and tragic familial representation and social and desiring-production. For myth and tragedy are	p 300
systems of	
the conflict between mythic and tragic familial representation and social and desiring-production. For myth and tragedy are systems of	p 300
symbolic representations	
and tragic familial representation and social and desiring-production. For myth and tragedy are systems of symbolic representations that still	p 300
refer desire	
objective codes—the body of the Earth, the despotic body—and that in this way confound the discovery of the abstract	p 300
the fore the study of the psychic apparatuses, the social and desiring-machines, the mechanisms of the drives, and the institutional	p 300
mechanisms	
apparatuses, the social and desiring-machines, the mechanisms of the drives, and the institutional mechanisms, his interest in myth and	p 300
tragedy tends	
the drives, and the institutional mechanisms, his interest in myth and tragedy tends to diminish, while at the same time he	p 300

as to the specific elements that determine its objects, aims, and sources. It is in this way that myth ascribes desire to the element of the earth as a full body, and to the territorial code that distributes prescriptions and prohibitions. Likewise full body, and to the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body of the despot and to the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in a systematic phenomenology of these elements and objectities (as in the old Hellenists or even Jung); or understood by historical study that assigns them to their real and objective social conditions (as with recent Hellenists). Viewed in the latter fashion, representation implies a certain lag, and expresses less a stable element than the conditioned passage from conditions under which this element fades before the despotic element; and tragic representation does not express the despotic element properly speaking

quite different: rather than referring symbolic representation to determinate objectities and to objective social conditions, psychoanalysis refers them to the subjective

to objective social conditions, psychoanalysis refers them to the subjective and universal essence of desire as libido. Thus the operation of sciences of man; the discovery of the secret of such and such a code. Psychoanalysis must undo the codes so as must undo the codes so as to attain the quantitative and qualitative flows of libido that traverse dreams, fantasies, and pathological quantitative and qualitative flows of libido that traverse dreams, fantasies, and pathological formations as well as myth, tragedy, and the social dreams, fantasies, and pathological formations as well as myth, tragedy, and the social formations. Psychoanalytic interpretation does not consist in competing

eliciting something that is uncodable by virtue of its polymorphism and its polyvocality. It appears then that the interest psychoanalysis has follows that, in the second place, the link between psychoanalysis and capitalism is no less profound than that between political economy capitalism is no less profound than that between political economy and capitalism. This discovery of the decoded and deterritorialized flows is between political economy and capitalism. This discovery of the decoded and deterritorialized flows is the same as that which takes place the same as that which takes place for political economy and in social production, in the form of subjective abstract labor in social production, in the form of subjective abstract labor, and for psychoanalysis and in desiring-production, in the form of subjective in the form of subjective abstract labor, and for psychoanalysis and in desiring-production, in the form of subjective abstract libido. As the essence becomes subjective—the activity of production in general—and abstract labor becomes something real from which all the preceding

which modern economics places at the head of its discussions, and which expresses an immeasurably ancient relation valid in all forms This is also the case for desire as abstract libido and as subjective essence. Not that a simple parallelism should be a simple parallelism should be drawn between capitalist social production and desiring-production, or between the flows of money-capital and the shit-flows social production and desiring-production, or between the flows of money-capital and the shit-flows of desire. The relationship is much closer: desiring-machines

The relationship is much closer: desiring-machines are in social machines and nowhere else, so that the conjunction of the decoded flows short, the discovery of an activity of production in general and without distinction, as it appears in capitalism, is the identical in capitalism, is the identical discovery of both political economy and psychoanalysis, beyond the determinate systems of representation. Obviously this does

works according to his desire. But the identity of desire and labor is not a myth, it is rather the active same time as it discovers the subjective essence of desire and labor—a common essence, inasmuch as it is the activity of production in general—is capitalism continually realienating this essence, and without interruption, in a repressive machine that divides the essence

in a repressive machine that divides the essence in two, and maintains it divided—abstract labor on the one hand, abstract the one hand, abstract desire on the other: political economy and psychoanalysis. political economy and libidinal economy? Here we are able desire on the other: political economy and psychoanalysis. political economy and libidinal economy? Here we are able to appreciate the full movement of deterritorialization, but this movement is exorcised through factitious and artificial reterritorializations. Capitalism is constructed on the ruins of the

reterritorializations. Capitalism is constructed on the ruins of the territorial and the despotic, the mythic and the tragic representations, but it re-establishes them in its own the ruins of the territorial and the despotic, the mythic and the tragic representations, but it re-establishes them in its own tragic representations, but it re-establishes them in its own service and in another form, as images of capital. Marx summarizes the be put in chains all over again, to be subjugated and alienated—no longer, it is true, in an exterior and and alienated—no longer, it is true, in an exterior and independent element as objectivity, but in the element, itself subjective that constitutes the center of the factitious reterritorializations of capitalism. And finally, it is this form that produces the images filling is in the interiority of its movement that capitalism requires and institutes not only a social axiomatic, but an application of without this application that furrows deep into it, cleaves it, and forces it back upon itself. Thus subjective abstract Labor as does not cease to reproduce on an ever expanding scale, and again by the marking out of an interior limit that has the following explanation: psychoanalysis undoes them as objective representations, and discovers in them the figures of a subjective universal libido

figures of a subjective universal libido; but it reanimates them, and promotes them as subjective representations that extend the mythic and and promotes them as subjective representations that extend the mythic and tragic contents to infinity. Psychoanalysis does treat myth and tragedy

mythic and tragic contents to infinity. Psychoanalysis does treat myth and tragedy, but it treats them as the dreams and the myth and tragedy, but it treats them as the dreams and the fantasies of private man, Homo familia—and in fact the dreams and the fantasies of private man, Homo familia—and in fact dream and fantasy are to myth and tragedy fantasies of private man, Homo familia—and in fact dream and fantasy are to myth and tragedy as private property is familia—and in fact dream and fantasy are to myth and tragedy as private property is to public property. What acts private property is to public property. What acts in myth and tragedy at the level of objective elements is therefore reappropriated tragedy at the level of objective elements is therefore reappropriated and raised to a higher level by psychoanalysis, but as an representation (myth as humanity's dream). What acts as an objective and public element—the Earth, the Despot—is now taken up taken up again, but as the expression of a subjective and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but

complex conceived of as the daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that has

than to mythologists, but at the same time extends myth and tragedy to the dimensions of the subjective universal: if Oedipus has no Narcissus. Such is the ambivalence that traverses psychoanalysis, and that extends beyond the specific problem of myth and tragedy psychoanalysis, and that extends beyond the specific problem of myth and tragedy: with one hand psychoanalysis undoes the system of objective

reverses this production in a system of subjective representations (dream and fantasy, with myth and tragedy posited as their developments or a system of subjective representations (dream and fantasy, with myth and tragedy posited as their developments or projections). Images, nothing but

theater that disfigures this production even more than could tragedy and myth when reduced to their meager ancient resources. Myth, tragedy when reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms of dream to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms of dream and fantasy meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms of dream and fantasy—are the fantasy—and myth and tragedy reinterpreted in terms of dream and fantasy—are the representative series that psychoanalysis substitutes for the series that psychoanalysis substitutes for the line of production: social and desiring-production. A theater series, instead of a production series. But

this theatrical form (There is a mysterious tie between psychoanalysis and the theater)? We are familiar with the eminently modern reply that the theater's privilege is that of staging this metaphoric and metonymic causality that marks both the presence and the absence this metaphoric and metonymic causality that marks both the presence and the absence of the structures in its effects. While Andre it is supported by a structure that determines the place and the functions of the subject of representation, as well as of representation, as well as the objects represented as images, and the formal relations between them all. Symbolic thus no longer pure signifiers, pure nonrepresented representatives whence the subjects, the objects, and their relationships all derive. In this way the structure designates

representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely because the theater is thought to stage the latent

the latent structure, as well as to embody its elements and relations, it is in a position to reveal the universality
this structure, even in the objective representations that it salvages and reinterprets in terms of hidden representatives, their migrations and
variable salvages and reinterprets in terms of hidden representatives, their migrations and variable relations. All former beliefs are gathered up and
revived migrations and variable relations. All former beliefs are gathered up and revived in the name of a structure of the unconscious p 306
a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as the model of production p 306
machine to structure, the identification of production with a structural and theatrical representation (Darstellung) Now the same is true of both p 306
representation (Darstellung) Now the same is true of both desiring-production and social production: every time that production, rather than p 306
being apprehended
can no longer have value except by its own absence, and it appears as a lack within this space. In search p 306
allows it to go on living only as an absence and a lack unto itself. For a structural unity is imposed p 306
can appear only as that which the partial objects lack, and as that which is lacking unto itself while being lacking p 306
limit of desiring-production—the border line separating the molar aggregates and their molecular elements, the objective representations and p 307
the machines of
the molar aggregates and their molecular elements, the objective representations and the machines of desire—is now completely displaced. p 307
The limit
formal operations of the structure are those of extrapolation, application, and biunivocalization, which reduce the social aggregate of departure p 307
to a
with the familial relation becoming metaphorical for all the others and hindering the molecular productive elements from following their own line p 307
reasons that establish the affinity of psychoanalysis with the theatrical and structural representation it makes visible, he offers two that are p 307
of a universal metaphoric structural relation, whence the imaginary place and interplay of persons derives; and inversely, the theater forces the p 307
relation, whence the imaginary place and interplay of persons derives; and inversely, the theater forces the play and the working of p 307
of persons derives; and inversely, the theater forces the play and the working of machines into the wings, behind a limit p 307
short, the displaced limit no longer passes between objective representation and desiring-production, but between the two poles of subjective p 307
representation, as
the two poles of subjective representation, as infinite imaginary representation, and as finite structural representation. Thereafter it is possible p 307
to oppose
tend toward the night of the indeterminate or the nondifferentiated, and the symbolic invariant that traces the path of the differentiations p 307
Imaginary, but no matter, it will be encountered again, stronger and more whole, more lacking and triumphant by the very fact p 307
will be encountered again, stronger and more whole, more lacking and triumphant by the very fact that it is lacking, it p 307
will be encountered again in its entirety in symbolic castration. And it's a sure thing that structure affords us no means p 307
how can we continue to be pious? We have repudiated and lost all our beliefs that proceeded by way of objective p 308
is growing: the old father is dead, the territorial father, and the son too, the despot Oedipus. We are alone with p 308
the despot Oedipus. We are alone with our bad conscience and our boredom, our life where nothing happens; nothing left but p 308
depths of a structure that governs our relationships with them and our identifications as so many effects of a symbolic signifier p 308
into ruin, but the structure proceeds with all the subjective and private reterritorializations. What a perverse operation psychoanalysis is, where p 308
this
aware that everything has been played out in advance: Oedipus and castration, the Imaginary and the Symbolic, the great lesson of p 308
been played out in advance: Oedipus and castration, the Imaginary and the Symbolic, the great lesson of the inadequacy of being p 308
like the analytic squirrel, inside the wheel of the Imaginary and the Symbolic; he refuses to be caught up in the p 308
he refuses to be caught up in the Oedipal Imaginary and the oedipalizing structure, the imaginary identity of persons and the p 308
Imaginary and the oedipalizing structure, the imaginary identity of persons and the structural unity of machines, everywhere knocking against p 308
the impasses
a structural unity under a symbolic signifier acting as absence and lack in an aggregate of departure, the other when the p 308
back from images to the structure would have little significance and would not rescue us from representation, if the structure did p 308
compose a signifying chain but that are not themselves signifying, and do not answer to the rules of a linguistic game p 309
one another only by the order of the random drawings, and holding together only by the absence of a link (nonlocalizable p 309
the structure that Lacan discovers, with the o as machine, and the O as nonhuman sex: schizophrenizing the analytic field, instead p 309
the machines, according to planes of consistency or of structuration, and lines of selection that correspond to the large statistical aggregates p 309
that correspond to the large statistical aggregates or molar formations, and that determine the links and reduce production to p 310
representation—that
statistical aggregates or molar formations, and that determine the links and reduce production to representation—that is where the disjunctions p 310
become
production to representation—that is where the disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal), p 310
at the same
is where the disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal), at the same time that the support p 310
that the support gains a specificity under a structural unity, and the signs themselves become signifying under the action of a p 310
the absence of a tie necessarily appears as an absence, and no longer as a positive force. There desire is necessarily p 310
a signifier of absence or lack. The structure is formed and appears only in terms of the symbolic term defined as p 310
under the structural conditions of capitalism, inasmuch as capitalism reproduces and revives the archaism of the imperial symbol or the p 310
vanished
point where the structure, beyond the images that fill it and the Symbolic that conditions it within representation, reveals its reverse p 311
into the order of production, related to its molecular elements, and where it lacks nothing, because it is defined as the p 311
it lacks nothing, because it is defined as the natural and sensuous objective being, at the same time as the Real p 311
For the unconscious of schizoanalysis is unaware of persons, aggregates, and laws, and of images, structures, and symbols. It is an p 311
unconscious of schizoanalysis is unaware of persons, aggregates, and laws, and of images, structures, and symbols. It is an orphan, just p 311
unaware of persons, aggregates, and laws, and of images, structures, and symbols. It is an orphan, just as it is an p 311
It is an orphan, just as it is an anarchist and an atheist. It is not an orphan in the sense p 311
its very inorganization. It is not representative, but solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes by way p 311
ways of conserving. How is it that the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance or the p 311
indispensable, that it is the source of every possible differentiation, and that it saves us from the terrible non differentiated mother p 311
are told that Oedipus in its turn must be overcome, and that this is achieved through castration, latency, desexualization, and sublimation p 311
overcome, and that this is achieved through castration, latency, desexualization, and sublimation. But what is castration if not still Oedipus, to p 311
if not still Oedipus, to the nth power, now symbolic, and therefore all the more virulent? And what is latency, this p 311
nth power, now symbolic, and therefore all the more virulent? And what is latency, this pure fable, if not the silence p 311
in us, so that it can accumulate its poisonous sperm and gain the time necessary for propagating itself, and for passing p 311
poisonous sperm and gain the time necessary for propagating itself, and for passing on to our future children? And what is p 311
propagating itself, and for passing on to our future children? And what is the elimination of castration anxiety in its turn p 311
is the elimination of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation to p 311
its turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation to, bad conscience, which consists for the p 311
woman
destined to be converted into a wish for a baby and for a husband, and for the man in assuming his p 312
into a wish for a baby and for a husband, and for the man in assuming his passive attitude and in p 312
husband, and for the man in assuming his passive attitude and in [subjecting] himself to a father substitute ? We are all p 312
have evolved in Oedipus, we have been structured in Oedipus, and under the neutral and benevolent eye of the substitute, we p 312
we have been structured in Oedipus, and under the neutral and benevolent eye of the substitute, we have learned the song p 312
that it sprouts each time a new set of arms and legs, lips and mustache: In tracing back the memory deaths p 312
each time a new set of arms and legs, lips and mustache: In tracing back the memory deaths your ego becomes p 312
the futility of living. We have been triangulated in Oedipus, and will triangulate in it in turn. From the family to p 312
he doesn't see what the stamp of this bureaucracy is, and that an appeal to the pre-oedipal is not enough to p 312
not merely ideological, that it is infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an economic mechanism p 312
(whence its
word of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on the couch; So it's ... Psychoanalysis, no p 312

less than

this true from the outside, extrinsically; rather, its very form and its finality are marked by this social function. It is
it is a narcissism, a monstrous autism: the characteristic autism and the intrinsic perversion of the machine of capital. At its
to any outside, but becomes itself the test of reality and the guarantor of its own test: reality as the lack
own test: reality as the lack to which the inside and the outside, departure and arrival, are reduced. Psychoanalysis index sui
the lack to which the inside and the outside, departure and arrival, are reduced. Psychoanalysis index sui, with no other reference
agency can be discovered by way of the displaced represented; and this, precisely because this agency itself belongs to representation, as
contrary, the movement through which the limit itself is displaced, and now passes to the interior of the representation that performs
law of representation perverted the productive forces of the unconscious, and induced in its very structure a false image that caught
sure, it is not psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again, and these demands come
us believe: Oedipus and castration are demanded, then demanded again, and these demands come from elsewhere and from deeper down.

But demanded, then demanded again, and these demands come from elsewhere and from deeper down. But psychoanalysis did find the following means p 314

from deeper down. But psychoanalysis did find the following means, and fills the following function: causing beliefs to survive even after p 314

with all its strength to the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this task no p 314

to the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this task no activity will be too p 314

this task no activity will be too malevolent. Causing Oedipus and castration to explode, brutally intervening each time the subject strikes p 314

lot we care about your grandmother, you little shit! Oedipus and castration are no more than reactional formations, resistances, blockages, and p 314

and castration are no more than reactional formations, resistances, blockages, and armorings whose destruction can't come fast enough. p 314

Reich intuitively has a sense that schizoanalysis has nothing to interpret. There are only resistances, and then machines desiring-machines. Oedipus is a resistance; if we have

psychoanalyst reterritorializes on the couch, in the representation of Oedipus and castration. Schizoanalysis on the contrary must disengage the deterritorialized flows

of a link: you will not have reached the ultimate and irreducible terms of the unconscious so long as you find
give way to Reality defined as a lack, with Oedipus and castration back at a gallop, at the same time that

charged with representing the absence, with linking this absence itself, and with moving us back and forth from one pole of displacement to the other? One

free energy (libido) of the desiring-machines. The desiring-machines take form and train their sights along a tangent of deterritorialization that traverses

along a tangent of deterritorialization that traverses the representative spheres, and that runs along the body without organs. Leaving, escaping, but

desiring-machines themselves are the flows-schizzes or the breaks-flows that break and flow at the same time on the body without organs
wound represented in castration, but the myriad little connections, disjunctions, and conjunctions by which every machine produces a flow in

produces a flow in relation to another that breaks it, and breaks a flow that another produces. But how would these

some

stake out a far-off territoriality that still forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the schizo's
without borrowing from territorial circuits: the tottering walk of Molloy and his bicycle preserves the mother's room as the vestige of

while treading its own underfoot; the infinite series of juxtaposed and unlocalized parks in Watt still contains a reference to Mr
its place. We are all little dogs, we need circuits, and we need to be taken for walks. Even those best

of delirium, one as the molecular schizophrenic line of escape, and the other as the paranoid molar investment. But the perverted reconstitution of territorialities is opposed to the movement of deterritorialization. And if perversion in the narrowest sense of the word performs

artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's

always reconstitute shores of representation. What is more, the force and the obstinacy of a deterritorialization can only be evaluated through

side of the other. Our loves are complexes of deterritorialization and reterritorialization. What we love is always a certain mulatto—male representations. Take the example of dreams: yes, dreams are Oedipal, and this comes as no surprise, since dreams are a perverse

a perverse reterritorialization in relation to the deterritorialization of sleep and nightmares. But why return to dreams, why turn them into dreams, why turn them into the royal road of desire and the unconscious, when they are in fact the manifestation of

are in fact the manifestation of a superego, a superpowerful and superarchaized ego (the Urszene of the Urstaat)? Yet at the heart of dreams themselves—as with fantasy and delirium—machines function as indices of deterritorialization. In dreams there

strange property of passing from hand to hand, of escaping and causing circulations, of carrying and being carried away. The airplane
hand to hand, of escaping and causing circulations, of carrying and being carried away. The airplane of parental coitus, the father's

little brother's bicycle, all objects of flight and theft, stealing and stealing away—the machine is always infernal in the family

always infernal in the family dream. The machine introduces breaks and flows that prevent the dream from being reconfined in its scene and systematized within its representation. It makes the most of an

of an irreducible factor of non-sense, which will develop elsewhere and from without, in the conjunctions of the real as such
a dim understanding of this; for one reterritorializes on persons and surroundings, but one deterritorializes on machines. Is it Schreber's father

that function through the father? Psychoanalysis settles on the imaginary and structural representatives of reterritorialization, while schizoanalysis follows the machinic indices

holds between the neurotic on the couch—as an ultimate and sterile land, the last exhausted colony—and the schizo out
as an ultimate and sterile land, the last exhausted colony—and the schizo out for a walk in a deterritorialized circuit

as well as the schizophrenic line of escape or breakthrough, and the process as deterritorialization, with its machinic indices: The moment provokes the spectator's laughter. Yes, but what laughter is this? And what spectator? For example, the question no longer applies at

in the machine, with only his upside-down head sticking out, and who has Chaplin feed him his lunch, since it is the spectator is no longer master of his own circuits, and tends to spontaneously take either a shorter path, which is

Critics have occasionally spoken of the pessimism of *Modern Times* and of the optimism of the final image. Neither term suits with a precise stroke, the finished design of several oppressive and fundamental manifestations. The leading character, played by Chaplin,

has to
be doing at the conclusion of this statement. This man and this woman seen from the back, all black, whose shadows

void hanging over them. Anyone can see that this man and this woman are no longer alive. There is no pessimism
each other. They were not brought down by the police. And it will not be necessary to go looking for the

great patience, great care, by successively undoing the representative territorialities and reterritorializations through which a subject passes in his individual history

it, or aggravate it, or make it turn in circles, and reterritorialize it into neurosis, perversion, and psychosis. To a point p 318
it turn in circles, and reterritorialize it into neurosis, perversion, and psychosis. To a point where the process cannot extricate itself p 318

a point where the process cannot extricate itself, continue on, and reach fulfillment, except insofar as it is capable of creating molecules. The reader always risks stopping at a given plane and saying yes, that is where Proust is explaining himself. But

is explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming the journey, watching for the signs or the
for the signs or the indices that operate like machines and that will cause him to go on further. This very

humor. Oh, the narrator does not homestead in the familial and neurotic lands of Oedipus, there where the global and personal
 familial and neurotic lands of Oedipus, there where the global and personal connections are established; he does not remain there, he

of homosexuality, where the exclusive disjunctions of women with women, and men with men, are established, likewise break apart in terms with their conjunctions in place (Charlus is therefore surely mad, and Albertine too, perhaps I), are traversed in their turn to

Time in progress, functioning as a desiring-machine capable of collecting and dealing with all the indices. He goes toward these new
toward these new regions where the connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal, the

disjunctions included, where the connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality p 319

the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any

longer: the world of transverse
new earth where desire functions according to its molecular elements and flows. Such a voyage does not necessarily imply great movements
great movements in extension; it becomes immobile, in a room and on a body without organs—an intensive voyage that undoes
of the asylum; when the one who escapes the family and the asylum is perverted in the artificial locales? Perhaps there
inpatient hospitals, social clubs for the sick, family care, institutions, and even antipsychiatry—remain threatened by a common danger, a
danger
avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual paternalistic or
mothering pseudo families
admitted purpose is to triangulate, to Oedipalize everyone—people, animals, and things—to a point where we will witness a new
molecular process? Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and the intense voyage—tires out and
proposes the image of
to the schizophrenic breakthrough and the intense voyage—tires out and proposes the image of a subject-group that would become
immediately
immediately repurposed, with former schizos guiding the most recent ones, and, as relays, little chapels, or better yet, a convent in
us from these impasses is an effective politicization of psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry went
effective politicization of psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry went very far in this direction. But
still conceive of this politicization in terms of the structure and the event, rather than the process itself. Furthermore, they localize
event, rather than the process itself. Furthermore, they localize social and mental alienation on a single line, and tend to consider
they localize social and mental alienation on a single line, and tend to consider them as identical by showing how the
that of an included disjunction. This is because the decoding and the deterritorialization of flows define the very process of capitalism
very process of capitalism—that is, its essence, its tendency, and its external limit. But we know that the process is
the tendency counteracted, or the limit displaced, by subjective reterritorializations and representations that operate as much at the level of
capital
axiomatic). But we seek in vain to assign social alienation and mental alienation to one side or the other, as long
because it is charged with representing whatever escapes the axiomatics and the applications of reterritorialization in other flows. Inversely,
one can
inasmuch as they keep the flows from escaping the system, and maintain labor in the axiomatic framework of property, and desire
system, and maintain labor in the axiomatic framework of property, and desire in the applied framework of the family; but this
alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental illnesses). A true politics of
psychiatry, or
madness, but affects just as well the flows of labor and desire, of production, knowledge, and creation in their most profound
well the flows of labor and desire, of production, knowledge, and creation in their most profound tendency. Here, madness would no
receive the support of all the other flows, including science and art—once it is said that madness is called madness
art—once it is said that madness is called madness and appears as such only because it is deprived of this
as such only because it is deprived of this support, and finds itself reduced to testifying all alone for deterritorialization as
by means of other flows escaping control on all sides, and carrying us along. It should therefore be said that one
of deterritorialization: you haven't seen anything yet—an irreversible process. And when we consider what there is of a profoundly artificial
so artificial that the movement of deterritorialization creates of necessity and by itself a new earth. Psychoanalysis is especially satisfying in
consists in transforming familial neurosis into artificial neurosis (of transference), and in exalting the couch, a little island with its commander
artifice. A little additional effort is enough to overturn everything, and to lead us finally toward other far-off places. The schizoanalytic
which restarts the movement, links up again with the tendency, and pushes the simulacra to a point where they cease being
what the completion of the process is: not a promised and a pre-existing land, but a world created in the process
production, there where the flows cross the threshold of deterritorialization and produce the new land—not at all a hope, but
finished design, where the person who escapes causes other escapes, and marks out the land while deterritorializing himself. An active point
where the revolutionary machine, the artistic machine, the scientific machine, and the (schizo) analytic machine become parts and pieces of
one
the scientific machine, and the (schizo) analytic machine become parts and pieces of one another. 4 The First Positive Task of
what are your nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis is solely functional. In this respect it cannot remain
of the subject's use of his machines in his dreams and his fantasies. These machines are still too representative, and represent
dreams and his fantasies. These machines are still too representative, and represent units that are too large—even the perverted machines
object were really the lowest level of analytic activity, even and especially when they claim to double the real object with
claim to double the real object with an imaginary object; and better a how-to-interpret-your-dreams book than a psychoanalysis of the market
desiring-machines, to which these indices are more or less close and affinal. The desiring-machines in fact are only reached starting from
part from an entirely different machine, like the red clover and the bumble bee, the wasp and the orchid, the bicycle
like the red clover and the bumble bee, the wasp and the orchid, the bicycle horn and the dead rat's ass
bumble bee, the wasp and the orchid, the bicycle horn and the dead rat's ass. Let's not rush to introduce a
term that would be like a phallus structuring the whole and personifying the parts, unifying and totalizing everything. Everywhere there is
a phallus structuring the whole and personifying the parts, unifying and totalizing everything. Everywhere there is libido as machine energy,
and
and totalizing everything. Everywhere there is libido as machine energy, and neither the horn nor the bumble bee have the privilege
a phallus: the phallus intervenes only in the structural organization and the personal relations deriving from it, where everyone, like the
everyone, like the worker called to war, abandons his machines and sets to fighting for a war trophy that is nothing
trophy that is nothing but a great absence, with one and the same penalty, one and the same ridiculous wound for
a great absence, with one and the same penalty, one and the same ridiculous wound for all—castration. This entire struggle
it is an idea that reason imposes on the unconscious and introduces into the passionate sphere, and is not by any
imposes on the unconscious and introduces into the passionate sphere, and is not by any means a formation of this sphere
desire finds itself trapped, specifically limited to human sex, unified and identified in the molar constellation. But the desiring-machines live on
contrary under the order of dispersion of the molecular elements. And one fails to understand the nature and function of partial
the molecular elements. And one fails to understand the nature and function of partial objects if one does not see therein
the differentiations of a single being, such as the masculine and the feminine in the human sex, but different or really-distinct
found in the dispersion of the nonhuman sex (the clover and the bee). As long as schizoanalysis has not arrived at
to designate a fragmented organism, but an emission of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity,
without unity
an emission of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose
elements are
a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by the real distinction
of organs that eventually form part of the multiplicity; psychological and axiological links—the good, the bad—that finally refer to
respect that the partial objects are elements of the unconscious, and we cannot even go along with the image of the
come. Their dispersion has nothing to do with a lack, and constitutes their mode of presence in the multiplicity they form
why, when we insisted earlier on the difference between desiring-machines and all the figures of molar machines, we were fully aware
we were fully aware that they were both contained in, and did not exist without, one another, but we had to
another, but we had to stress the difference in regime and in scale between these two machinic species. It is true
instead wonder how these conditions of dispersion, of real distinction, and of the absence of a link permit any machinic regime
the partial objects thus defined are able to form machines and arrangements of machines. The answer lies in the passive nature
case that this flow is associated with another partial object and defines the other's potential field of presence, which is itself
objects will break. The flows are two-headed, so to speak, and it is by means of these flows that every productive
that the true activities of the unconscious, causing to flow and breaking flows, consist of the passive synthesis itself insofar as
passive synthesis itself insofar as it ensures the relative coexistence and displacement of the two different functions. Now let us assume
their production remains distinct in relation to the objects x and y that emit them, but not the fields of presence
the fields of presence in relation to the objects a and b that inhabit and interrupt them, such that the partial
in relation to the objects a and b that inhabit and interrupt them, such that the partial a and the partial
that inhabit and interrupt them, such that the partial a and the partial b become in this regard indiscernible (thus the
partial b become in this regard indiscernible (thus the mouth and the anus, the mouth-anus of the anorexic). And they are
the mouth and the anus, the mouth-anus of the anorexic). And they are not indiscernible solely in the mixed region, since
then finds oneself before a new passive synthesis where a and b are in a paradoxical relationship of included disjunction. Finally
testify to the remainder of a flow in the other, and form residual conjunctive syntheses guiding the passage or the heartfelt

abstract polygons that make game of the figurative Oedipal triangle, and never cease to undo it. Through binarity, overlapping, or permutation p 325
overlapping, or permutation, all these indirect passive syntheses are one and the same engineering of desire. But who will be able p 325
It can as well repel the organs-objects as attract them, and appropriate them for itself. But in repulsion as in attraction p 326
opposition to these organs-objects; it merely ensures its own opposition, and their opposition, with regard to an organism. The body without p 326
opposition, with regard to an organism. The body without organs and the organs-partial objects are opposed conjointly to the organism. The p 326
by these organs themselves insofar as they constitute a nonorganic and nonorganized multiplicity. And when it attracts them and fits itself p 326
themselves insofar as they constitute a nonorganic and nonorganized multiplicity. And when it attracts them and fits itself over them, in p 326
a nonorganic and nonorganized multiplicity. And when it attracts them and fits itself over them, in the process of a miraculating p 326
organism: the organs-partial objects cling to the body without organs, and enter into the new syntheses of included disjunction and nomadic p 326
organs, and enter into the new syntheses of included disjunction and nomadic conjunction, of overlapping and permutation, on this p 326
body—syntheses
new syntheses of included disjunction and nomadic conjunction, of overlapping and permutation, on this body—syntheses that continue to p 326
repudiate the
on this body—syntheses that continue to repudiate the organism and its organization. Desire indeed passes through the body, and through p 326
organism and its organization. Desire indeed passes through the body, and through the organs, but not through the organism. That is p 326
together that would surmount its own parts. The organs-partial objects and the body without organs are at bottom one and the p 326
objects and the body without organs are at bottom one and the same thing, one and the same multiplicity that must p 326
organs are at bottom one and the same thing, one and the same multiplicity that must be conceived as such by p 326
objects are the direct powers of the body without organs, and the body without organs, the raw material of the partial p 326
matter that always fills space to given degrees of intensity, and the partial objects are these degrees, these intensive parts that p 327
immanent substance, in the most Spinozist sense of the word; and the partial objects are like its ultimate attributes, which belong p 327
belong to it precisely insofar as they are really distinct and cannot on this account exclude or oppose one another. The p 327
this account exclude or oppose one another. The partial objects and the body without organs are the two material elements of p 327
together—without unifying or uniting them—the body without organs and the partial objects, the desiring-machine is inseparable both from the p 327
distribution of the partial objects on the body without organs, and from the leveling effect exerted on the partial objects by p 327
disjunction on the recording surface of the body without organs. And we have doubtless been able to present things in a p 327
no succession that ensures the strict coexistence of the chains and the flows, as well as of the body without organs p 327
the flows, as well as of the body without organs and the partial objects. The conversion of a portion of the p 327
not occur at a given moment, but is a preliminary and constant condition of the system. The chain is the network p 327
decoded flows, it cannot itself proceed except by effecting reterritorializations and by reviving the signifying unity. The very notions of code p 328
by reviving the signifying unity. The very notions of code and axiomatic therefore seem to be valid only for the molar p 328
determinate configuration on a support that is itself specifically determined, and in terms of a detached signifier. These conditions are not p 328
detached signifier. These conditions are not fulfilled without exclusions forming and appearing in the disjunctive network—at the same time as p 328
same time as the connective lines take on a global and specific meaning. But it is another case altogether with the p 328
chain: insofar as the body without organs is a nonspecific and non specified support that marks the molecular limit of the p 328
has any other function than that of deterritorializing the flows and causing them to pass through the signifying wall, thereby undoing p 328
full body without organs. It is a chain of escape, and no longer a code. The signifying chain has become a p 328
code. The signifying chain has become a chain of decoding and deterritorialization, which must be apprehended—and can only be p 328
apprehended
a chain of decoding and deterritorialization, which must be apprehended—and can only be apprehended—as the reverse of the codes p 328
can only be apprehended—as the reverse of the codes and the territorialities. This molecular chain is still signifying because it p 328
machinic figures that play freely on the body without organs and as yet form no structured configuration—or rather, they form p 328
to a genic decoding: one need only grasp the decoding and deterritorialization functions in their own positivity, inasmuch as they imply p 328
as they imply a particular chain state that is metastable and distinct both from any axiomatic and from any code. The p 328
state that is metastable and distinct both from any axiomatic and from any code. The molecular chain is the form in p 328
in which the genic unconscious, always remaining subject, reproduces itself. And as we have seen, that is the primary inspiration of p 328
to cause absolutely decoded flows of desire, Libido, to circulate, and to discover in desire that which scrambles all the codes p 329
to discover in desire that which scrambles all the codes and undoes all the territorialities. It is true that Oedipus will p 329
the status of a simple code, with the familial territoriality and the signifier of castration. Worse yet, it will happen that p 329
the psychoanalytic scene that supposedly answers for its own truth, and to the psychoanalytic operation that supposedly answers for its own p 329
model appears when the body without organs repels the organs and lays them aside: no mouth, no tongue, no teeth—to p 329
there is no real opposition between the body without organs and the organs as partial objects; the only real opposition is p 329
is a question of different parts of the machine, different and coexisting, different in their very coexistence. Hence it is absurd p 329
virtue of the body without organs or the immobile motor, and there is also life that desires, by virtue of the p 329
of desiring-machine parts, in the dispersion of the machine itself. And yet the problem persists: how can all that function together p 329
the preceding conditions—i.e., without ceasing to be immobile and without forming an organism—attracts the organs to the body p 329
an organism—attracts the organs to the body without organs, and appropriates them for itself in the apparent objective movement. Repulsion p 329
for what is this distinction between the experience of death and the model of death? Here again, is it a death p 330
occurrences in the unconscious, precisely because it occurs in life and for life, in every passage or becoming, in every intensity p 330
to show in this respect how the relations of attraction and repulsion produced such states, sensations, and emotions, which imply a p 330
the relations of attraction and repulsion produced such states, sensations, and emotions, which imply a new energetic conversion and form the p 330
states, sensations, and emotions, which imply a new energetic conversion and form the third kind of synthesis, the synthesis of conjunction p 330
unconscious as a real subject has scattered an apparent residual and nomadic subject around the entire compass of its cycle, a p 330
part of the desiring-machine, the adjacent part. These intense becoming and feelings, these intensive emotions, feed deliriums and p 330
hallucinations. But in
These intense becoming and feelings, these intensive emotions, feed deliriums and hallucinations. But in themselves, these intensive p 330
emotions are closest to
is what is felt in every feeling, what never ceases and never finishes happening in every becoming—in the becoming-another-sex, the p 330
intensity controls within its own life the experience of death, and envelops it. And it is doubtless the case that every p 330
its own life the experience of death, and envelops it. And it is doubtless the case that every intensity is extinguished p 330
according to which the apparent subject never ceases to live and travel as a One-one never stops and never p 330
live and travel as a One-one never stops and never has done with dying; and the other, according to p 330
-one never stops and never has done with dying; and the other, according to which this same subject, fixed as p 330
given us exactly enough broadened experience, in order to live and know that the desiring-machines do not die. And that the p 331
to live and know that the desiring-machines do not die. And that the subject as an adjacent part is always a p 331
is not the I either, but the body without organs. And I does not rejoin the model without the model starting p 331
another experience. Always going from the model to the experience, and starting out again, returning from the model to the experience p 331
understood by the terrifying authors). The machines tell us this, and make us live it, feel it, deeper than delirium and p 331
and make us live it, feel it, deeper than delirium and further than hallucination: yes, the return to repulsion will condition p 331
ourselves do. Let him die in his leaping through unheard-of and unnamable things: other horrible workers will come; they will begin p 331
horizons where the other collapsed ! The Eternal Return as experience, and as the deterritorialized circuit of all the cycles of desire p 331
all. It ought, practically, to teach us to sing life. And see how the most defeated, sad .song of death emanates p 331
song of death emanates from it: eiapoepia. From the start, and because of his stubborn dualism of the drives, Freud never p 331
liquidation of the libido. Reich did not go wrong here, and was perhaps the only one to maintain that the product p 331
maintain that the product of analysis should be a free and joyous person, a carrier of the life flows, capable of p 331
capable of carrying them all the way into the desert and decoding them—even if this idea necessarily took on the p 331
of analysis. He demonstrated that Freud, no less than Jung and Adler, had repudiated the sexual position: the fixing of the p 331
as the sale agency capable of opposing the death desire. And how. does. it do this? By in principle turning death p 332
cultural extract, judging life, belittling life, measuring life against death, and only retaining from life what the death of death wants p 332
breathed a sigh of relief: one knew what this meant, and that everything was going to unfold within a mortified life p 332
The death instinct is pure silence, pure transcendence, not givable and not given in experience. This very point is remarkable: It p 332
is no death instinct because there is both the model and the experience of death in the unconscious. Death then is p 332
itself be judged, evaluated in the functioning of the machine and the system of its energetic conversions, and not as an p 332
of the machine and the system of its energetic conversions, and not as an abstract principle. If Freud needs death as p 332
escape the conflict): once the dualism of the sexual drives and the ego drives has only a topological scope, the qualitative p 332

topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos. But the same enterprise is continued and reinforced—eliminating	p 332
between Eros and Thanatos. But the same enterprise is continued and reinforced—eliminating the machinic element of desire, the desiring-machines. It	p 332
of an indifferent neutral energy, that energy emanating from Oedipus and capable of being added to either of the two irreducible irreducible forms—neutralizing, mortifying life. The purpose of the topological and dynamic dualities is to thrust aside the point of view	p 333
it in a subjective system of representation of the ego, and since he receded this essence on the residual territoriality of	p 333
he receded this essence on the residual territoriality of Oedipus and under the despotic signifier of castration, he could no longer	p 333
turned back against itself, in the form of death itself. And this neutralization, this turning against life, is also the last	p 333
life, is also the last way in which a depressive and exhausted libido can go on surviving, and dream that it	p 333
which a depressive and exhausted libido can go on surviving, and dream that it is surviving: The ascetic ideal is an	p 333
marshy earth, that gives off a powerful odor of decay and death; and it is castration, the pious ascetic wound, the	p 333
that gives off a powerful odor of decay and death; and it is castration, the pious ascetic wound, the signifier, that	p 333
love, but a force to love, a virtue that gives and produces, that engineers. (For how could what is in life	p 333
name of a horrible Ananke, the Ananke of the weak and the depressed, the contagious neurotic Ananke; desire must produce its	p 333
neurotic Ananke; desire must produce its shadow or its monkey, and find a strange artificial force for vegetating in the void	p 334
this way? What abjectness—become a desire to be loved, and worse, a sniveling desire to have been loved, a desire	p 334
a little earth, a little mother. Look at you, stumbling and staggering with no use in your legs And it's nothing	p 334
you, stumbling and staggering with no use in your legs And it's nothing but your wanting to be loved which does	p 334
specialist artists who know how to handle the death instinct and bring off castration, bring off frustration. Is this really the	p 334
this really the right way to bring on better days? And aren't all the destructions performed by schizoanalysis worth more than	p 334
down, then, on the soft couch which the analyst provides and try to think up something different ... if you realize that	p 334
a sewer, however melodious it may sound to your ears, and rise up on your own two legs and sing with	p 334
your ears, and rise up on your own two legs and sing with your own God-given voice [Numen]. To confess, to	p 334
forward clinging to the past is like dragging a ball and chain.... We are all guilty of crime, the great crime	p 334
weren't born Oedipus, you caused it to grow in yourself; and you aim to get out of it through fantasy, through	p 334
yourself: the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than	p 334
a	
of a relation to the outside, a little real reality. And we claim the right to a radical laxity, a radical	p 334
a radical incompetence—the right to enter the analyst's office and say it smells bad there. It reeks of the great	p 334
it smells bad there. It reeks of the great death and the little ego. Freud himself indeed spoke of the link	p 334
of the link between his discovery of the death instinct and World War I, which remains the model of capitalist war	p 335
More generally, the death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had been full of hesitation. What	p 335
we	
having become that of capital-money, suppresses the distinction between production and antiproduction; everywhere it mixes antiproduction	p 335
with the productive forces in	
the axiomatic). The death enterprise is one of the principal and specific forms of the absorption of surplus value in capitalism	p 335
value in capitalism. It is this itinerary that psychoanalysis rediscovers and retraces with the death instinct: the death instinct is now	p 335
is everywhere displaced in order to block the schizophrenic escapes and place restraints on the flights. The only modern myth is	p 335
work, brought back to reason. In this sense the primitive and the barbarian, with their ways of coding death, are children	p 335
of coding death, are children in comparison to modern man and his axiomatic (so many unemployed are needed, so many deaths	p 335
the primitive or even the barbarian systems, which nonetheless code and overcode the flows? Once it is said that desiring-production is	p 335
Once it is said that desiring-production is itself a decoded and deterritorialized production, how do we explain that capitalism, with its	p 335
is the least affinal, at the very moment it decodes and deterritorializes with all its might. The answer is the death	p 336
instinct in general the conditions of life that are historically and socially determined by the relations of production and antiproduction in	p 336
are historically and socially determined by the relations of production and antiproduction in a system. We know that molar social production	p 336
antiproduction in a system. We know that molar social production and molecular desiring-production must be evaluated both from the	p 336
viewpoint of	
evaluated both from the viewpoint of their identity in nature and from the viewpoint of their difference in regime. But it	p 336
regime. But it could be that these two aspects, nature and regime, are in a sense potential and are actualized only	p 336
two aspects, nature and regime, are in a sense potential and are actualized only in inverse proportion. Which means that where	p 336
identity in nature is on the contrary at its minimum; and where the identity in nature appears to be at its	p 336
there: as much by the difference between the objective socius and the subjective full body of desiring-production, as by the difference	p 336
of desiring-production, as by the difference between the qualified codes and overcodings of social production and the chains of decoding or	p 336
difference between the qualified codes and overcodings of social production and the chains of decoding or of deterritorialization belonging to	p 336
desiring-production	
the chains of decoding or of deterritorialization belonging to desiring-production, and by the entire repressive apparatus represented in the	p 336
savage prohibitions	
repressive apparatus represented in the savage prohibitions, the barbarian law, and the rights of antiproduction. And yet the difference in	p 336
regime	
savage prohibitions, the barbarian law, and the rights of antiproduction. And yet the difference in regime, far from being accentuated and	p 336
And yet the difference in regime, far from being accentuated and deepened, is on the contrary reduced to a minimum, because	p 336
an exterior limit, or else stays unoccupied as an internalized and displaced limit, with the result that the machines of desire	p 336
side of their limit within the framework of the socius and its codes. That is why the primitive codes and even	p 336
socius and its codes. That is why the primitive codes and even the despotic overcodings testify to a polyvocality that functionally	p 336
workings of the social machine; the flows of desire enter and exit through the codes that continue, however, to inform the	p 336
through the codes that continue, however, to inform the model and experience of death that are elaborated in the unity of	p 336
death that are elaborated in the unity of the .sociodesiring-apparatus. And it is even less a question of the death instinct	p 336
of the death instinct to the extent that the model and the experience are better coded in a circuit that never	p 336
that never stops grafting the desiring-machines onto the social machine and implanting the social machine in the desiring-machines. Death	p 337
comes all	
in the system of despotic terror, where debt becomes infinite and where death experiences an elevation that tends to make of	p 337
instinct, there nonetheless subsists a model in the overcoding law, and an experience for the overcoded subjects, at the same time	p 337
in capitalism. Precisely because the flows of capital are decoded and deterritorialized flows; precisely because the subjective essence of	p 337
production is	
the limit becomes internal to capitalism, which continually reproduces it, and also continually occupies it as an internalized and displaced limit	p 337
reproduces it, and also continually occupies it as an internalized and displaced limit; precisely for these reasons, the identity in nature	p 337
identity in nature must appear for itself between social production and desiring-production. But in its turn, this identity in nature, far	p 337
production, increases the difference in regime in a catastrophic fashion, and assembles an apparatus of repression the mere idea of which	p 337
of a general collapse of the large objectivities, the decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but	p 337
in private property that reproduces the ever wider interior limits, and that of abstract desire alienated in the privatized family that	p 337
narrower internalized limits. The double alienation—labor-desire—is constantly increasing and deepening the difference in regime at the heart	p 337
of the	
death is decoded, it loses its relationship with a model and an experience, and becomes an instinct; that is, it effuses	p 337
it loses its relationship with a model and an experience, and becomes an instinct; that is, it effuses in the immanent	p 337
undone, the death instinct lays hold of the repressive apparatus and begins to direct the circulation of the libido. A mortuary	p 337
more often than not with what is to be co-opted, and even anticipate it. (How many revolutionary groups as such are	p 338
co-option that will be carried out only in the future, and form an apparatus for the absorption of a surplus value	p 338
at one end where everything would end up following behind and being swallowed up—a question of regime. Here are the	p 338
the adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of partial	p 338
part; their three forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of partial objects and	p 338
and their three syntheses: the connective syntheses of partial objects and flows, the disjunctive syntheses of singularities and chains, and the	p 338
of partial objects and flows, the disjunctive syntheses of singularities and chains, and the conjunctive syntheses of intensities and becomings.	p 338
The	
objects and flows, the disjunctive syntheses of singularities and chains, and the conjunctive syntheses of intensities and becomings. The	p 338
schizoanalyst is	

of singularities and chains, and the conjunctive syntheses of intensities and becomings. The schizoanalyst is not an interpreter, even less a there are only stones to be sucked, a la Beckett, and other machinic elements belonging to deterritorialized constellations. The task of the machine, what constituent misfires, with what flows, what chains, and what becomings in each case. Moreover, this positive task cannot indispensable destructions, the destruction of the molar aggregates, the structures and representations that prevent the machine from functioning. It is not even the giant molecule—their paths, their zones of presence, and their own syntheses, amid the large accumulations that fill the own syntheses, amid the large accumulations that fill the preconscious, and that delegate their representatives in the unconscious itself, thereby immobilizing does not apply pressure to consciousness; rather, consciousness applies pressure and strait-jackets the unconscious, to prevent its escape. As to the to show from the outset is how the unconscious productions and formations were not merely repelled by an agency of psychic covered over by antiformations that disfigure the unconscious in itself, and impose on it causations, comprehensions, and expressions that no longer the unconscious in itself, and impose on it causations, comprehensions, and expressions that no longer have anything to do with its can never, as in an interpretation, read the repressed through and in the repression, since the latter is constantly inducing a inducing a false image of the thing it represses: illegitimate and transcendent uses of the syntheses according to which the unconscious it gives rise to the inevitable illusions (including the structure and the signifier) by means of which the conscious makes of take hold if they did not benefit from a coincidence and a support in the unconscious itself that ensures the hold not be delegated in the unconscious by the molar forces and thus crush desiring-production. Repression properly speaking profits from an occasion fall into its trap, schizoanalysis follows the lines of escape and the machinic indices all the way to the desiring-machines. If is to undo the Oedipal trap of repression properly speaking, and all its dependencies, each time in a way adapted to real functioning; ensuring this functioning in the forms of attraction and production of intensities; thereafter integrating the failures in the attractive well as enveloping the zero degree in the intensities produced; and thereby causing the desiring-machines to start up again. Such is the desiring-machines to start up again. Such is the delicate and focal point that fills the function of transference in schizoanalysis present them merely as the duality of the molar formations and the molecular formations, since there is not one molecular formation the social machines that they form on a large scale; and no social machines without the desiring-machines that inhabit them on Nor is there any molecular chain that does not intercept and reproduce whole blocks of molar code or axiomatic, nor any collective than the large social aggregates; they are strictly inseparable and constitute one and the same process of production. From this large social aggregates; they are strictly inseparable and constitute one and the same process of production. From this point of view the duality of the poles passes less between the molar and the molecular than to the interior of the molar social poles has necessarily varied. At times we contrasted the molar and the molecular as the paranoiac, signifying, and structured lines of contrasted the molar and the molecular as the paranoiac, signifying, and structured lines of integration, and the schizophrenic, machinic, and dispersed molecular as the paranoiac, signifying, and structured lines of integration, and the schizophrenic, machinic, and dispersed lines of escape; or again signifying, and structured lines of integration, and the schizophrenic, machinic, and dispersed lines of escape; or again as the staking out or again as the staking out of the perverse reterritorializations, and as the movement of the schizophrenic deterritorializations. At other times two major types of equally social investments: the one sedentary and biunivocalizing, and of a reactionary or fascist tendency; the other types of equally social investments: the one sedentary and biunivocalizing, and of a reactionary or fascist tendency; the other nomadic and and of a reactionary or fascist tendency; the other nomadic and polyvocal, and of a revolutionary tendency. In fact, in the a reactionary or fascist tendency; the other nomadic and polyvocal, and of a revolutionary tendency. In fact, in the schizoid declaration—its molecular dispersion, form an investment that is as strong and determined as the other? And why are there two types investment that is as strong and determined as the other? And why are there two types of social investment that correspond poles? The answer is that everywhere there exist the molecular and the molar: their disjunction is a relation of included disjunction gregariousness, do not prevent the flight that carries them along, and they oppose to it the paranoiac investment only as an through the multiplicity of holes that eat away at it and penetrate it, always coupled directly to it, everywhere setting the market, the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is a whole world of difference between There is a whole world of difference between the schizo and the revolutionary: the difference between the one who escapes, and and the revolutionary: the difference between the one who escapes, and the one who knows how to make what he is escaping is not courageous, we answer: what is not escape and social investment at the same time? The choice is between poles, the paranoiac counterescape that motivates all the conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible into a revolutionary counterescape that motivates all the conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot of this revolutionary escape, this fall that must be thought and carried out as the most positive of events: What is consists, however, in agreeing to flee rather than live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes that our vanity and our complacency bestow morals, homelands, religions, and these private certitudes that our vanity and our complacency bestow generously on us, have as many deceptive world arrangements for those who think they are standing straight and at ease, among stable things. They know nothing of this first thesis of schizoanalysis is this: every investment is social, and in any case bears upon a sociohistorical field. Let us or schizzes, to large vacuoles determined globally, of the neurosis and castration type: the neurotic needs a global object in relation which the partial objects can be determined as a lack, and inversely. But on a more general level, the statistical transformation of desire to lack is precisely what gives desire collective and personal ends, goals or intentions—instead of desire taken in them, but that, quite on the contrary, these large numbers and aggregates are born of this selective pressure that crushes, eliminates does not presuppose a primary gregariousness; gregariousness presupposes the selection and is born of it. Culture as a selective process of exerted. That is why statistics is not functional but structural, and concerns chains of phenomena that selection has already placed in role of totalizing, unifying, signifying objectivities, that assign organizations, lacks, and goals? The full bodies determine the different modes of the the socius, veritable heavy aggregates of the earth, the despot, and capital. Full bodies or clothed substances, which are distinguished from any goal or end, since they are what determines goals and ends. The form or quality of a given socius—the a given degree to which it affixes a structural unity and apparent goals, to which it falls back, and whose forces structural unity and apparent goals, to which it falls back, and whose forces it appropriates, thereby determining the selections, the accumulations whose forces it appropriates, thereby determining the selections, the accumulations, and the attractions without which these forces would not assume a will distinguish the unconscious libidinal investment of group or desire, and the preconscious investment of class or interest. The latter passes The latter passes by way of the large social goals, and concerns the organism and the collective organs, including the arranged way of the large social goals, and concerns the organism and the collective organs, including the arranged vacuoles of lack. A regime of syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership in the detachments of codes, to the subjective remains or revenues. And from this viewpoint it is indeed true that an aggregate own interest in terms of new social aims, new organs and means, a new possible state of social syntheses. Whence the be represented by a party apparatus that assigns these aims and means, and effects a revolutionary break in the preconscious domain by a party apparatus that assigns these aims and means, and effects a revolutionary break in the preconscious domain—the Leninist contradictions within the dominant class, i.e., the class pure and simple. This is obvious in the capitalist regime where, for revolutionary interest maintain a preconscious investment of a reactionary type? And more rarely, how do certain people whose interest is objectively justice, a just ideological position, as well as a correct and just view; and in the other case a blindness, the ideological position, as well as a correct and just view; and in the other case a blindness, the result of an forget, or do not like to recognize, that one wants and makes revolution out of desire, not duty. Here as elsewhere

by invoking the ideological, the subjective, the irrational, the negative, and the inhibited, it was because he remained the prisoner of him from seeing how desire was part of the infrastructure, and that confined him in the duality of the objective and and that confined him in the duality of the objective and the subjective. (Consequently, psychoanalysis was consigned to the analysis of distinction to be made passes into the economic infrastructure itself and into its investments. Libidinal economy is no less objective than investments. Libidinal economy is no less objective than political economy, and the political no less subjective than the libidinal, even though does not necessarily coincide with the preconscious investments of interest, and that explains how the latter can be perturbed and perverted interest, and that explains how the latter can be perturbed and perverted in the most somber organization, below all ideology. Libidinal syntheses depend. It does not bear upon the selections, detachments, and remainders effected by these syntheses, but upon the nature of by these syntheses, but upon the nature of the codes and the flows that condition them. It does not bear upon condition them. It does not bear upon the social means and ends, but upon the full body as socius, the formation or the form of power for itself, devoid of meaning and purpose, since the meanings and the purposes derive from it for itself, devoid of meaning and purpose, since the meanings and the purposes derive from it, and not the contrary. It purpose, since the meanings and the purposes derive from it, and not the contrary. It is doubtless true that interests predispose preconscious indicators of a degree of development; the apparent interests and aims are merely the preconscious exponents of a social full can exert this violence only by assigning itself aims and meanings in which even the most enslaved elements participate: The sovereignty by means of the organic purpose of their creation, and the purpose of thereby converting the absurdity into spirituality. That is so futile to attempt to distinguish what is rational and what is irrational in a society. To be sure, the in a society. To be sure, the place, the place, and the part one has in a society, and from which the place, and the part one has in a society, and from which one inherits in terms of the laws of have the chance to participate, under the cover of aims and interests. The fact remains that there exists a disinterested love love of the social machine, of the form of power, and of the degree of development in and for themselves. Even form of power, and of the degree of development in and for themselves. Even in the person who has an interest for themselves. Even in the person who has an interest—and loves them besides with a form of love other than also the case for the person who has no interest, and who substitutes the force of a strange love for this flow too much, it will never break or code enough—and in that very way! Oh how beautiful the machine is be, a machine that is not only technical but social, and through which desire desires its own repression. We have seen system of immanence bordered by a great mutant flow, nonpossessive and nonpossessed, flowing over the full body of capital and forming nonpossessive and nonpossessed, flowing over the full body of capital and forming an absurd power. Everyone in his class and his capital and forming an absurd power. Everyone in his class and his person receives something from this power, or is excluded enterprises that define aims or spheres of interest, selections, detachments, and portions. But the investment of the flow itself and its detachments, and portions. But the investment of the flow itself and its axiomatic, which to be sure requires no precise knowledge of society invest with passion the system that oppresses them, and where they always find an interest, since it is here an interest, since it is here that they search for and measure it. Interest always comes after. Antiproduction effuses in the for others but in oneself, being the cop for others and for oneself—that is what arouses, and it is not cop for others and for oneself—that is what arouses, and it is not ideology, it is economy. Capitalism garners and and it is not ideology, it is economy. Capitalism garners and possesses the force of the aim and the interest (power economy. Capitalism garners and possesses the force of the aim and the interest (power), but it feels a disinterested love for power), but it feels a disinterested love for the absurd and nonpossessed force of the machine. Oh, to be sure, it looking for the right place where, according to the aims and the interests assigned to us, one feels something moving that the banker, the cop, the soldier, the technocrat, the bureaucrat, and why not the worker, the trade-unionist. Desire is agape. Not of the social field interfere with the investment of interest, and constrain the most disadvantaged, the most exploited, to seek their the former body, the old form of power, its codes, and its flows. It is all the easier, and the contradiction its codes, and its flows. It is all the easier, and the contradiction is all the better masked, as a state preserving or reviving the old full body as a residual and subordinated territoriality (witness how the capitalist machine revives the despotic despotic Urstaat, or how the socialist machine preserves a State and market monopoly capitalism). But there is something more serious: even the new force that corresponds to the effectively revolutionary goals and syntheses from the viewpoint of the preconscious—it is not do not pass at the level of the unconscious desires and the preconscious interests. The preconscious revolutionary break is sufficiently well to a new regime of social production that creates, distributes, and satisfies new aims and interests. But the unconscious revolution does of social production that creates, distributes, and satisfies new aims and interests. But the unconscious revolution does not merely refer to without organs. It is not the same state of flows and schizzes: in one case the break is between two forms of desire to circulate following their positive lines of escape, and for breaking them again following breaks of productive breaks. The aggregate that it constitutes under a given form of power and gregariousness, or whether it subjugates the large aggregate to the If the preconscious revolutionary break appears at the first level, and is defined by the characteristics of a new aggregate, the the unconscious or libidinal break belongs to the second level and is defined by the driving role of desiring-production and the level and is defined by the driving role of desiring-production and the position of its multiplicities. It is understandable, therefore, that group can be revolutionary from the standpoint of class interest and its preconscious investments, but not be so—and even remain class interest and its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint of its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint of its libidinal investments, Truly revolutionary refers to a form of force that continues to enslave and crush desiring-production. The moment it is preconsciously revolutionary, such a fixed support that attributes to itself the productive forces, extracting and absorbing the surplus value therefrom; the effusion of antiproduction and absorbing the surplus value therefrom; the effusion of antiproduction and death-carrying elements within the system, which feels and pretends to of antiproduction and death-carrying elements within the system, which feels and pretends to be all the more immortal; the phenomena of all the more immortal; the phenomena of group superegoization, narcissism, and hierarchy—the mechanisms for the repression of desire, A subject-group revolutionary; it causes desire to penetrate into the social field, and subordinates the socius or the form of power to desiring-production or the form of power to desiring-production; productive of desire and a desire that produces, the subject-group invents always mortal formations groups through a rupture of the latter: they mobilize desire, and always cut its flows again further on, overcoming the limit of subjugation that is opposed to the coefficients of transversality. And what revolution is not tempted to turn against its subject-groups to turn against its subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate them? How do we combat the deadly inclination of interest, then to preconscious investments that are simply reformist? And where do we even situate such and such a group are simply reformist? And where do we even situate such and such a group? Did it ever have revolutionary unconscious investments surrealist group, for example, with its fantastic subjugation, its narcissism, and its superego? (It can happen that one lone man functions group from which he excludes himself or is excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group within this complexity an interior limit, with all kinds of little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows of as they are differentiated from the preconscious investments of interest, and insofar as they are not merely capable of counteracting them other people as raw desire still contains complexes of desire and interest, and a mixture of forms of desire and of as raw desire still contains complexes of desire and interest, and a mixture of forms of desire and of interest that desire and interest, and a mixture of forms of desire and of interest that are specifically reactionary and vaguely revolutionary. The forms of desire and of interest that are specifically reactionary and vaguely revolutionary. The situation is completely muddled. It seems that sexual drives animating an individual or a group; assuredly perversions, and even sexual emancipation, give no privilege as long as sexuality the lie under which it can merely become cynical, shameful, and mortified. It is a lie to claim to liberate sexuality mortified. It is a lie to claim to liberate sexuality, and to demand its rights to objects, aims, and sources, all liberate sexuality, and to demand its rights to objects, aims, and sources, all the while maintaining the corresponding flows within the of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose a familialist and masturbatory form or sublimation of Oedipus), and while continuing to impose a familialist and masturbatory form or motivation on it that makes any perspective a relation that ascribes them both to a common Oedipal and castrating stock, charged with ensuring only their differentiation in two noncommunicating series, instead of bringing to light their reciprocal inclusion and their transverse communication in the decoded flows of desire (included insistent than ever, will survive all the publications, demonstrations, emancipations, and protests concerning the liberty of sexual objects,

sources, and aims

emancipations, and protests concerning the liberty of sexual objects, sources, and aims, as long as sexuality is kept—consciously or not as sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure the triumph of chastity, is a matter of flows, an infinity of different and even contrary flows. Everything depends on the way in which the way in which these flows—whatever their object, source, and aim—are coded and broken according to uniform figures, or these flows—whatever their object, source, and aim—are coded and broken according to uniform figures, or on the contrary taken in chains of decoding that respect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of the terms of the father-mother representations, by fixation, regression, assumption, sublimation—and all of that according to what rule? The law of exclusions where the flows dry up, drained by bad conscience and resentment. ... sticking a woman on a pedestal, or the reverse not a model anything. She is not even a distinct and definite personality.... A woman is a strange soft vibration on a strange soft vibration on the air, going forth unknown and unconscious, and seeking a vibration of response. Or else she soft vibration on the air, going forth unknown and unconscious, and seeking a vibration of response. Or else she is a discordant, jarring, painful vibration, going forth and hurting everyone within range. And a man the same. Let's jarring, painful vibration, going forth and hurting everyone within range. And a man the same. Let's not be too quick to the extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis is the following: schizoanalysis

attains a non figurative and and schizoanalysis is the following: schizoanalysis attains a non figurative and nonsymbolic unconscious, a pure abstract figural dimension (abstract in the

below the minimum conditions of identity. What does psychoanalysis do, and first of all what does Freud do, if not maintain like that, but one continues to embrace the same humiliating and degrading conception of sexuality, the same figurative conception as the field as such except on condition that it be desexualized and sublimated. If he holds so closely to this hypothesis, it all to keep sexuality in the limited framework of Narcissus and Oedipus, the ego and the family. Consequently, every sexual libidinal in the limited framework of Narcissus and Oedipus, the ego and the family. Consequently, every sexual libidinal investment having a social state, a fixation in narcissism, or a regression to Oedipus and to the pre-oedipal stages, by means of which homosexuality will of which homosexuality will be explained as a reinforced drive, and paranoia as a means of defense. We have seen on the contrary that what the libido invested, through its loves and sexuality, was the social field itself in its economic, political the social field itself in its economic, political, historical, racial, and cultural determinations: in delirium the libido is continually re-creating

History delirium the libido is continually re-creating History, continents, kingdoms, races, and cultures. Not that it is advisable to put historical representations

vibrations, which is to say that they express connections, disjunctions, and conjunctions of flows that cross through a society, entering and and conjunctions of flows that cross through a society, entering and leaving it, linking it up with other societies, ancient or remote or vanished, dead or yet to be born. Africas and Orients, always following the underground thread of the libido. Not is more readily accomplished with these figures, with books, histories, and reproductions, than with our mommy. But flows and codes of books, histories, and reproductions, than with our mommy. But flows and codes of socius that do not portray anything, that merely designate zones of libidinal intensity on the body without organs, and that are emitted, captured, intercepted by the being that we investments of the libido. The desiring sexual relationships of man and woman (or of man and man, or woman and woman man and woman (or of man and man, or woman and woman) are the index of social man and woman (or of man and man, or woman and woman) are the index of social relationships between people. Love woman) are the index of social relationships between people. Love and sexuality are the exponents or the indicators, this time unconscious or desired being serves as a collective agent of enunciation. And it is certainly not, as Freud believed, the libido that not, as Freud believed, the libido that must be desexualized and sublimated in order to invest society and its flows; on must be desexualized and sublimated in order to invest society and its flows; on the contrary, it is love, desire, and and its flows; on the contrary, it is love, desire, and their flows that manifest the directly social character of the that manifest the directly social character of the nonsublimated libido and its sexual investments. For those looking for a thesis topic should not suggest vast considerations on analytic epistemology, but modest and rigorous topics such as the theory of maids or domestic older half brother from the rich side of the family, and the thievish maid as the poor woman. Secondly, the familial thievish maid as the poor woman. Secondly, the familial romance and fantasy activity in general will be presented by Freud as to oscillate between two poles constituted by the rich woman and the poor woman, under the effect of a strange unconscious themes, which were enough to challenge the whole of Oedipus; and he shows the existence of a social complex where the a splitting of the sexual object into a rich woman and a poor woman—and at other times ensures the unity sexual object into a rich woman and a poor woman—and at other times ensures the unity of the object, but we see, in all these sexual-social investments of the libido and these object choices, mere dependences of a familial Oedipus? Must we save Oedipus at all costs by interpreting these investments and object choices as defenses against incest? (Thus the familial romance him of his crime.) Must these be understood as compromises and substitutes for incest? (Thus in The Wolf Man, the peasant the same name as she, or the girl on hands and knees, working, as a substitute for the mother surprised in a substitute for the mother surprised in the coitus scene; and in The Rat Man, the disguised repetition of the paternal own confession, he wants to set things straight with lung and Adler. And after having ascertained in the Wolf Man case he wants to set things straight with lung and Adler. And after having ascertained in the Wolf Man case the existence concludes that it is merely a matter of a rationalization, and that the true underlying determination almost always leads us back social distinctions, which have little meaning for it as yet; and it classes people of inferior rank with its parents if into the false alternative where Freud was led by Oedipus, and then confirmed in this position by his controversy with Adler then confirmed in this position by his controversy with Adler and lung: either, he says, you will abandon the sexual position sexual position of the libido in favor of an individual and social will to power, or in favor of a prehistoric Oedipus, making of it the sexual abode of the libido, and you will make daddy-mommy into the purely erotic motive. Oedipus Girard: there is no family where vacuoles are not arranged. and where extrafamilial breaks are not manifest, by means of which class as determined under the empirical rubrics of the richest and the poorest, and sometimes both at once. Wouldn't the Great under the empirical rubrics of the richest and the poorest, and sometimes both at once. Wouldn't the Great Other, indispensable to position of desire, be the Social Other. social difference apprehended and invested as the nonfamily within the family itself? The other the nonfamily, the index of what is nonhuman in sex, and without which the libido would not assemble its desiring-machines. Class of Oedipus; Oedipus is a drift of the familial romance, and thereby of the social field. It is not a question not a question of denying the importance of parental coitus, and the position of the mother; but when this position makes the mother also functions as something other than the mother, and gives rise in the child's libido to an entire differentiated background than the father, etc., has to do with breaks and flows that traverse the family, but that overreach it on traverse the family, but that overreach it on all sides and are not familial. From the start we wonder if the not only open to the other, they are themselves countersected and divided by the other who defamilializes them according to the who defamilializes them according to the laws of social production and desiring-production: the mother herself functions as rich woman or poor

princess, pretty girl or old lady, animal or Blessed Virgin, and all at once. Everything passes into the machine that causes is a field of social desire, a field of production and antiproduction with its breaks and flows, where the parents are desire, a field of production and antiproduction with its breaks and flows, where the parents are apprehended in nonparental functions and and flows, where the parents are apprehended in nonparental functions and roles confronting other roles and other functions. Does this amount

are apprehended in nonparental functions and roles confronting other roles and other functions. Does this amount to saying that the parents by embryologists with regard to the egg between the stimulus and the organizer, parents are stimuli having an indifferent value that within this difference the parents again appear, allocated to such and such a zone, but under a different rubric from that zone, but under a different rubric from that of parents. And the organizer is the social field of desire, which alone of intensity, with all the beings that populate these zones and determine their libidinal investment. Secondly, the parents as parents are aggregate of destination, where the destination finds nothing but impasses and blockages consonant with the mechanisms of psychic and social repression

but impasses and blockages consonant with the mechanisms of psychic and social repression active in this field: Oedipus, such is Oedipus field over the familial investment, both in point of fact and by statute: an indifferent stimulus at the beginning, an extrinsic the form of sexuality of the field in social production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One often in social production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the impression that families have understood

situation: the mother reduced to housework, or to a difficult and uninteresting job on the outside; children whose future remains uncertain

the relation to the outside, is what the libido invests and counterinvests as sexual libido. One gets off on flows and and counterinvests as sexual libido. One gets off on flows and the breaks in these flows. Let us consider for a the duality of money, as a structure of external financing and as a means of internal payment, along with the objective the analyst's office. The analyst talks about Oedipus, about castration and the phallus, about the necessity of assuming one's sex, as of assuming one's sex, as Freud says, the human sex, and the necessity for the woman to renounce her desire for the woman to renounce her desire for the penis and for the man to renounce his male protest. We maintain because this situation has nothing to do with the phallus and castration, but directly concerns an unbearable economic dependence. And the phallus and castration, but directly concerns an unbearable economic dependence. And the woman and the children who succeed in assuming do but directly concerns an unbearable economic dependence. And the woman and the children who succeed in assuming do so only by children who succeed in assuming do so only by detours and determinations completely distinct from their being-woman and their being-child. Nothing only by detours and determinations completely distinct from their being-woman and their being-child. Nothing to do with the phallus, but much putting lack into desire, for drying up all the flows, and for making all the breaks from the outside and from flows, and for making all the breaks from the outside and from the Real into one and the same break with breaks from the outside and from the Real into one and the same break with the outside, with the Real. Too outside. He promotes the pure analytic scene, an office Oedipus and an office castration, that should be its own reality, its castration, that should be its own reality, its own proof, and that, contrary to the movement, proves itself only by not bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals know what they are doing? We dream of entering doing? We dream of entering their offices, opening the windows and saying, It smells stuffy in here—some relation with the cut off from the outside, cut off from its economic and social investments and counterinvestments. And if there is, to use the outside, cut off from its economic and social investments and counterinvestments. And if there is, to use Freud's terms, a cut off from its economic and social investments and counterinvestments. And if there is, to use Freud's terms, a purely erotic field, wherever desiring-machines are agglutinated or dispersed in social machines, and where love-object choices occur at the meeting place of the his flute, which is not a phallus, but a desiring-machine and a process of deterritorialization? Let us suppose that we are only afterward that the libido would invest the social field, and that it would participate in the social and the metaphysical social field, and that it would participate in the social and the metaphysical. Which permits the preservation of the fundamental Freudian to perform such investments, but begins with Oedipus, me, father and mother (the pre-oedipal stages relating structurally or eschatologically to the For either the libido is caught up in molecular desiring-production and knows nothing of persons just as it knows nothing of regime of partial objects, of singularities, of intensities, of gears and parts of machines of desire, where one would have a seen how contradictory it was to invoke the partial objects, and to make of them representatives of parental persons or the relations); or on the other hand the libido invests persons and an ego, but is already caught up in a social ego, but is already caught up in a social production and social machines that do not merely differentiate them as familial this other regime. It is indeed true that the social and the metaphysical arrive at the same time, in accordance with meanings of process, as the historical process of social production and as the metaphysical process of desiring-production. But they do not the parents, who can only intervene as agents of production and antiproduction in one case as in the other. There is case as in the other. There is only the social and the metaphysical. If something crops up afterward, it is certainly something crops up afterward, it is certainly not the social and metaphysical investments of the libido, the unconscious syntheses; rather, on unconscious syntheses; rather, on the contrary, it is Oedipus, narcissism, and the entire series of psychoanalytic concepts. The factors of production of psychoanalytic concepts. The factors of production are always actual, and are so from the tenderest age; actual does not signify but rather in action, as opposed to what is virtual and will come about under certain conditions. Oedipus is virtual and and will come about under certain conditions. Oedipus is virtual and reactional. Let us consider the conditions under which Oedipus arrives aggregate of departure—transfinite, constituted by all the objects, agents, and relations of sociodesiring-production—is reduced to a finite familial aggregate of arrival (a minimum of three terms, which one can and even must augment, but not to infinity). Such an application pure abolition that has haunted oedipalized desire from the start, and that is identified now, at the end, as Thanatos, 4 death. Since the nineteenth century, the study of mental illnesses and madness has remained the prisoner of the familial postulate and and madness has remained the prisoner of the familial postulate and its correlates, the personological correlate and the egoic postulate (le of the familial postulate and its correlates, the personological correlate and the egoic postulate (le postulat moi-même). We have seen, following nineteenth-century psychiatry had conceived of the family as both cause and judge of the illness, and the closed asylum as an the family as both cause and judge of the illness, and the closed asylum as an artificial family charged with internalizing closed asylum as an artificial family charged with internalizing guilt and with instituting responsibility, enveloping madness no less than its cure with psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first imposed a certain free, intensive, phantasmal use of the But the resistance of the psychoses on the one hand, and the necessity for taking into account a social etiology on a social etiology on the other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the order of an progression contains a constant of all modern attempts at reform. And if this tendency appears in its most naive form in therapeutic return to the family, to the identity of persons and the integrity of the ego, the whole works being blessed diverted, utilized for grounding a structural Oedipus applicable to psychosis, and for extending the familial co-ordinates beyond their real and even psychosis, and for extending the familial co-ordinates beyond their real and even imaginary domain. It is not by chance that institutional has sought the secret of a causality at once social and schizophrenic in the redeployed families. This is perhaps where the baptized as schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary familial logic, i.e., neuroticizing at worst. In Let's be friends, son, I'm the best friend you've got, and Watch out, son, don't treat me like one of your is led, when he claims to assign schizophrenogenic social mechanisms, and at the same time to discover them within the order within the order of the family, which both social production and the schizophrenic process escape. This contradiction is perhaps especially perceptible psychiatric practice, undertakes assigning a veritable social genesis to psychosis, and calls for a continuation of the voyage as a process calls for a continuation of the voyage as a process and for a dissolution of the normal ego, he falls back normal ego, he falls back into the worst familialist, personological, and egoic postulates, so that the remedies invoked are no more co-option for the benefit of adaptational forms of familial psychotherapy and of community psychiatry, and of Laing's own retreat to the of adaptational forms of familial psychotherapy and of community psychiatry, and of Laing's own retreat to the Orient. And is it community psychiatry, and of Laing's own retreat to the Orient. And is it not a contradiction on another level, but analogous the teaching of Lacan, place it back on a familial and personological axis—whereas Lacan assigns the cause of desire in been able to treat Oedipus as an appearance, a decor, and to go back to the unconscious libidinal investments of the unconscious libidinal investments of the social field. Oedipal familialism, even and especially in its most modern forms, makes impossible the discovery libido did not directly invest the social contradictions as such, and in order to awaken, needed these contradictions translated according to already substituted a familial causation or expression for social production, and finds oneself back within the categories of idealist psychiatry. Whatever its mode of production, its most precise capitalist economic circuits; and that the libido invests this social field, not in a field, not in a form where it would be expressed and translated by means of a family-microcosm, but in the form but in the form where it causes its nonfamilial breaks and flows, invested as such, to enter into the family; hence primary; finally, that mental alienation refers directly to these investments and is no less social than social alienation, which refers for as a sick person. For one attempts to neuroticize everything. And doubtless one thus conforms to the family's mission, which is psychic repression, without which social repression would never find docile and resigned subjects, and would not succeed in choking off the which social repression would never find docile and resigned subjects, and would not succeed in choking off the flows' lines of infinite resignation, an accession to desire by way of castration—and of the establishment of conditions where the subject is able the sickness to his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that the only the schizo is the one who escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll no longer I'll no longer say me, I'll no longer say daddy-mommy—and he keeps his word. Now the question is, first, if

an illness, not a breakdown but a breakthrough, however distressing and adventurous: breaking through the wall or the limit separating us p 362
constant destructive task of disintegrating the normal ego. Lawrence, Miller, and then Laing were able to demonstrate this in a profound p 362
women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to personological co-ordinates from p 362
which it
it results, persons in their turn refer to familial co-ordinates, and we shall see what the familial constellation refers to in p 362
task of schizoanalysis is that of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they enclose and p 362
repress
egos and their presuppositions; liberating the prepersonal singularities they enclose and repress; mobilizing the flows they would be capable of p 362
transmitting
be capable of transmitting, receiving, or intercepting; establishing always further and more sharply the schizzes and the breaks well below p 362
conditions
or intercepting; establishing always further and more sharply the schizzes and the breaks well below conditions of identity; and assembling the p 362
the schizzes and the breaks well below conditions of identity; and assembling the desiring-machines that countersect everyone and group p 362
everyone with
conditions of identity; and assembling the desiring-machines that countersect everyone and group everyone with others. For everyone is a little p 362
group
with others. For everyone is a little group (un groupuscule) and must live as such—or rather, like the Zen tea p 362
that subjects this tendency to the harshest forms of despotism and repression. It is in this sense that contradiction installs itself p 362
flows' constituent parts—between the paranoid reconstruction of the Urstaat and the positive schizophrenic lines of escape. Thereafter three p 363
possibilities emerge
process is arrested, the limit of desiring-production is displaced, travestied, and now passes over into the Oedipal subaggregate. So the schizo p 363
into the Oedipal subaggregate. So the schizo is effectively neuroticized, and it is this neuroticization that constitutes his illness, for in p 363
result of the former. Or, second, the schizo resists neuroticization and oedipalization. Even the use of modern resources, the pure analytic p 363
resources, the pure analytic scene, the symbolic phallus, structural foreclosure, and the name of the father do not succeed in taking p 363
in primal repression, closing the body without organs around itself and silencing his desiring-machines. Catatonia rather than neurosis, p 363
catatonia rather than
his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but it is still an effect of neuroticization, a p 363
is still an effect of neuroticization, a countereffect of one and the same illness. Or—the third case—the process sets p 363
a process of deterritorialization, it can no longer search for and create its new land. Confronted with Oedipal reterritorialization—an archaic p 363
After all, Oedipus was already an artificial sphere, O family! And the resistance to Oedipus, the return to the body without p 363
asylum! So that everything is perversion. But everything is psychosis and paranoia as well, since everything is set in motion by p 363
but a very particular investment that renders this application possible and necessary. That is why Oedipus seemed to us a paranoid's p 364
a full body under determinate conditions. The paranoid engineers masses, and is continually forming large aggregates, inventing heavy p 364
apparatuses for the
continually forming large aggregates, inventing heavy apparatuses for the regimentation and the repression of the desiring-machines. p 364
Doubtless it is not hard
for him to appear reasonable, by appealing to collective interests and goals, reforms to be brought about, sometimes even revolutions to p 364
madness breaks through, beneath the reformist investments, or the reactionary and fascist investments, which assume a reasonable p 364
appearance only in the
a reasonable appearance only in the light of the preconscious, and which animate the strange discourse of an organization of society p 364
the silent majority. The explanation is that, beneath preconscious goals and interests, a uniquely unconscious investment rises up that p 364
embraces a
embraces a full body for itself, independently of all aims, and a degree of development for itself, independently of all reason p 364
development for itself, independently of all reason: that very degree and no other, don't take another step; that very socius and p 364
and no other, don't take another step; that very socius and no other, hands off. A disinterested love of the molar p 364
that there are few differences between a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one p 364
another
antipsychiatry in the 1902 decision granting Judge Schreber his liberty and responsibility, despite the recognized continuation of his delirious p 364
ideas. There
proved himself so competent in the management of his wealth, and if in his delirium he had not displayed a taste p 364
is the investment—of a socius as such, beyond goals. And it is not merely the despot's body to which the p 365
revolutionary body, the moment it becomes a form of power and gregariousness. To be possessed by this body as well as p 365
engineer subjugated groups for which one becomes so many cogs and parts; to insert oneself into the machine to find there p 365
Oedipus; psychoanalysis is content to live off Oedipus, to develop and promote it, and to give it a marketable medical form p 365
content to live off Oedipus, to develop and promote it, and to give it a marketable medical form. Inasmuch as the p 365
for it that the limit of this production be displaced, and that it pass to the interior of the socius, as p 365
limit between two molar aggregates, the social aggregate of departure and the familial subaggregate of arrival that supposedly corresponds to p 365
it
social repression. The paranoid applies his delirium to the family—and to his own family—but it is first of all p 365
is first of all a delirium of races, ranks, classes, and universal history. In short, Oedipus implies within the unconscious itself p 365
short, Oedipus implies within the unconscious itself an entire reactionary and paranoid investment of the social field that acts as an p 365
of the social field that acts as an oedipalizing factor, and that can fuel as well as counteract the preconscious investments p 365
lines of investment of the parents, of their internalized representatives and their substitutes: not in order to attain the whole of p 365
family, which is never more than a locus of application and reproduction, but in order to attain the social and political p 365
application and reproduction, but in order to attain the social and political units of libidinal investment. With the result that all p 365
defined by their objects, any more than by the sources and aims of the desires and the drives. But there are p 365
more than by the sources and aims of the desires and the drives. But there are forms of love that are p 365
of a sociohistorical or geographic field, from which the loved and desired beings receive their definition. Oedipus is one of these p 366
one of these forms, the index of a reactionary investment. And the well-defined figures, the well-identified roles, the clearly distinct persons p 366
Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor woman—are dependents of p 366
Oedipus
mistress, wife, saint or whore, princess and maid, rich woman and poor woman—are dependents of Oedipus, even in their reversals p 366
poor woman—are dependents of Oedipus, even in their reversals and their substitutions. The very form of these images, their configurations p 366
their substitutions. The very form of these images, their configurations, and the whole of their possible relations are the product of p 366
code is unconsciously invested for itself. That is why love and desire exhibit reactionary, or else revolutionary, indices; the latter emerge p 366
way to decoded flows of desire, to lines of vibration, and where the cross-sections of images give way to schizzes that p 366
loves, indices of a revolutionary investment of the social field, and which are neither Oedipal nor pre-oedipal since it all amounts p 366
it all amounts to the same thing, but innocently anedipal, and which give the revolutionary the right to say, Oedipus? Never p 366
Oedipus? Never heard of it. Undoing the form of persons and the ego, not in behalf of a pre-oedipal undifferentiated, but p 366
or sources, but only machinic forms or indices. The fourth and final thesis of schizoanalysis is therefore the distinction between two p 366
between two poles of social libidinal investment: the paranoid, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once p 366
again, we
of social libidinal investment: the paranoid, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once again, we see no p 366
objection
a familial connotation that would make them into simple projections, and from the moment delirium is recognized as having a primary p 366
poles are defined, the one by the enslavement of production and the desiring-machines to the gregarious aggregates that they constitute on p 366
power or selective sovereignty; the other by the inverse subordination and the overthrow of power. The one by these molar structured p 366
by these molar structured aggregates that crush singularities, select them, and regularize those that they retain in codes or axiomatics: the p 366
their own elaborations. The one by the lines of integration and territorialization that arrest the flows, constrict them, turn them back p 367
the other by lines of escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that p 367
wall or the territorialized limit that separates them from desiring-production. And to summarize all the preceding determinations: the one is p 367
defined
the other one, a real investment of the sociohistorical field, and not a simple utopia? In what sense are the lines p 367
In what sense are the lines of escape collective, positive, and creative? What is the relationship between the two unconscious poles p 367

creative? What is the relationship between the two unconscious poles, and what is their relationship with the preconscious investments of interest p 367

as a full body without organs, beyond the preconscious aims and interests that it assigns and distributes. The fact remains that organs, beyond the preconscious aims and interests that it assigns and distributes. The fact remains that such an investment does not under assignable aims or interests presented as the general aims and interests, even though in reality the latter represent only the this class. How could a formation of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for their brute force aggregate, endure being invested for their brute force, their violence, and their absurdity? They would not survive such an investment. Even overt fascism speaks the language of goals, of law, order, and reason. Even the most insane capitalism speaks in the name most insane capitalism speaks in the name of economic rationality. And this is necessarily the case, since it is in the decompose it. ... By way of the circuitous route of science and art, human beings have many times revolted against this fixity against this fixity; this capacity notwithstanding, the gregarious impulse in and by science caused this rupture to fail. The day humans by themselves without aim or end whose combinations obtain such and such a result. ... However, no science can develop outside a its autonomy appears strictly inconceivable. A conspiracy joining together art and science presupposes a rupture of all our institutions and a art and science presupposes a rupture of all our institutions and a total upheaval of the means of production.... If some some conspiracy, according to Nietzsche's wish, were to use science and art in a plot whose ends were no less suspect result of the evolution of societies. In this perspective, art and science would then emerge as sovereign formations that Nietzsche said that Nietzsche said constituted the object of his countersociology—art and science establishing themselves as dominant powers, on the ruins of on the ruins of institutions. Why this appeal to art and science, in a world where scientists and technicians and even appeal to art and science, in a world where scientists and technicians and even artists, and science and art themselves, work art and science, in a world where scientists and technicians and even artists, and science and art themselves, work so closely in a world where scientists and technicians and even artists, and science and art themselves, work so closely with the established world where scientists and technicians and even artists, and science and art themselves, work so closely with the established sovereignties—if its own grandeur, its own genius, creates chains of decoding and deterritorialization that serve as the foundation for desiring-machines, and make decoding and deterritorialization that serve as the foundation for desiring-machines, and make them function. Take the example of the Venetian School molds itself to a Byzantine code where even the colors and the lines are subordinated to a signifier that determines their art, where the lines are deterritorialized, the colors are decoded, and now only refer to the relations they entertain among themselves now only refer to the relations they entertain among themselves, and with one another. A horizontal or transverse organization of the escape or breakthrough. Christ's body is engineered on all sides and in all fashions, pulled in all directions, playing the role Christs. Organs become direct powers of the body without organs, and emit flows on it that the myriad wounds, such as myriad wounds, such as Saint Sebastian's arrows, come to cut and cut again in such a way as to produce other in such a way as to produce other flows. Persons and organs cease to be coded according to hierarchized collective investments each person, each organ has a merit all its own, and tends to its own affairs: the infant Jesus looks from that could just as easily be from the nineteenth century. And of course this decoding of the flows of painting, these from the old code, or else introduced into new codes, and first of all into a properly pictorial axiomatic that chokes closes the whole constellation to the transversal relations between lines and colors, and reduces it to archaic or new territorialities (perspective whole constellation to the transversal relations between lines and colors, and reduces it to archaic or new territorialities (perspective, for example signifiers, passed under the structures, set the flows in motion, and effected breaks at the limits of desire: a breakthrough. It have seen this in the case of the painter Turner, and his most accomplished paintings that are sometimes termed incomplete: from without goal, but that attains completion as such. The codes and their signifiers, the axiomatics and their structures, the imaginary figures completion as such. The codes and their signifiers, the axiomatics and their structures, the imaginary figures that come to occupy them properly aesthetic molar formations that are characterized by goals, schools, and periods. They relate these aesthetic formations to greater social aggregates greater social aggregates, finding in them a field of application, and everywhere enslave art to a great castrating machine of sovereignty under the usurped name of modern painting—a poisonous flower—and brought one of Lawrence's heroes to speak much like Henry the need to have done with pouring out one's merciful and pitiful guts, these flows of corrugated iron.: The productive breaks flows of corrugated iron, the openings blocked on all sides. And perhaps this, as we have seen, is Where we find seen, is Where we find the commodity value of art and literature: a paranoiac form of expression that no longer even is no longer measured except in terms of the decoded and deterritorialized flows that it causes to circulate beneath a signifier impotence; a writing with pneumatic, electronic, or gaseous indifferent supports, and that appears all the more difficult and intellectual to intellectuals gaseous indifferent supports, and that appears all the more difficult and intellectual to intellectuals as it is accessible to the infirm intellectuals as it is accessible to the infirm, the illiterate, and the schizos, embracing all that flows and counterflows, the gushings of mercy and pity knowing nothing of embracing all that flows and counterflows, the gushings of mercy and pity knowing nothing of meanings and aims (the Artaud experiment the gushings of mercy and pity knowing nothing of meanings and aims (the Artaud experiment, the Burroughs experiment). It is here in art from its beginnings, but was hidden underneath aims and objects, even if aesthetic, and underneath recodings or axiomatics: the but was hidden underneath aims and objects, even if aesthetic, and underneath recodings or axiomatics: the pure process that fulfills itself underneath recodings or axiomatics: the pure process that fulfills itself, and that never ceases to reach fulfillment as it proceeds—art ceases to reach fulfillment as it proceeds—art as experimentation. And the same will be said of science: the decoded flows science what must be retained in terms of market needs and zones of technical innovation: the great social aggregate that makes scientific subaggregates into so many applications that are characteristic of and that correspond to it—in short, the set of methods any deviance on their part, imposes a goal on them, and makes scientists and science into an agency perfectly subjugated to their part, imposes a goal on them, and makes scientists and science into an agency perfectly subjugated to the formation of the schizoid pole, in whose proximity flows of knowledge schizophrenize, and not only flee across the social axiomatic, but pass beyond signs, figures-schizzes that are no longer either figurative or structured, and reproduce or produce an interplay of phenomena without aim or a properly libidinal conflict between a paranoiac-Oedipalizing element of science, and a schizorevolutionary element? That very conflict that leads Lacan to as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up around the luminous triangle!—there is another song: O schizophrenic mathematics, uncontrollable and mad desiring-machines! In the capitalist formation of sovereignty—the full socius—the great social axiomatic has replaced the territorial codes and the despotic overcodings that characterized the preceding formations; and a codes and the despotic overcodings that characterized the preceding formations; and a molar, gregarious aggregate has formed, whose mode of subjugation axioms to suit its needs, that is filled with images and with images of images, through which desire is determined to determined to desire its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as a system of differential combination as a system of differential relations between the decoded and deterritorialized flows, in such a way that social inscription and and deterritorialized flows, in such a way that social inscription and repression no longer even need to bear directly upon bodies and persons, but on the contrary precede them (axiomatic: regulation and and persons, but on the contrary precede them (axiomatic: regulation and application); a surplus value determined as a surplus value of a simple arithmetical difference between two quantities that are homogeneous and belong to the same code, but precisely by differential relations not raised to the same power: a flow of capital and a flow of labor as human surplus value in the in the industrial essence of capitalism, a flow of financing and a flow of payment or incomes in the monetary inscription incomes in the monetary inscription of capitalism, a market flow and a flow of innovation as machinic surplus value in the class functions on a more profound level as creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks at every step along the way the

the way the interior limits of capitalism, their perpetual displacement, and their reproduction on an always larger scale (the movement of surplus value, in such a way that the military, bureaucratic, and police apparatus finds itself grounded in the economy itself, which that does not reveal the insanity of the capitalist machine and the pathological character of its rationality: not at all a mad, it is mad from one end to the other and from the beginning, and this is the source of its rationality. Marx's black humor it came to be assembled, on what foundation of decoding and deterritorialization; how it works, always more decoded, always more deterritorialized

that do not even go by way of a deceptive and subjective ideology, and that lead us to cry out to even go by way of a deceptive and subjective ideology, and that lead us to cry out to the very end cruelty having no parallel in the primitive system of cruelty, and by a terror having no parallel in the despotic regime no parallel in the despotic regime of terror. Wage increases and improvements in the standard of living are realities, but realities of its limits: let's create the New Deal; let's cultivate and recognize strong unions; let's promote participation, the single class; let's Jewish problem variety are prepared down to the last detail, and the Third World is organized as an integral part of an always wider scale has several consequences: it permits increases and improvements of standards at the center, it displaces the harshest but also multiplies enclaves of overpopulation in the center itself, and easily tolerates the so-called socialist formations. (It is not kibbutz-style insane: this is because the capitalist machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes them still more, but

capitalist machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes them still more, but while causing them to pass

them to pass into an axiomatic apparatus that combines them, and at the points of combination produces pseudo codes and artificial them, and at the points of combination produces pseudo codes and artificial reterritorializations. It is in this sense that the capitalist the capitalist axiomatic cannot but give rise to new territorialities and revive a new despotic Urstaat. The great mutant flow of of capitalism. The system teams with preconscious investments of class and of interest. And capitalists first have an interest in capitalism system teams with preconscious investments of class and of interest. And capitalists first have an interest in capitalism. A statement as large the extraction of profits, it does not define capitalism. And for what does define capitalism, for what conditions profit, theirs an investment of desire whose nature—unconscious-libidinal—is altogether different, and is not simply explained by the conditioned profits, but on

is not convertible as such, not appropriated as such—nonpossession and nonwealth, in the words of Bernard Schmitt, who among modern that scarcely threatens it. In the first case, they confine and localize their preconscious interest in wage increases and the improvement they confine and localize their preconscious interest in wage increases and the improvement of the standard of living; powerful organizations represent

the system, vote for a clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail to find one's interest in of capital-money; those exploited become conscious of their preconscious interest, and this interest is truly revolutionary—a major break from the

function as an autonomous territoriality, but one that is caught and wedged in the capitalist machine, and is localizable in the one that is caught and wedged in the capitalist machine, and is localizable in the field of its market. For the flow of mutant capital repels its limits, adds new axioms, and maintains desire within the mobile framework of its expanded limits can be a preconscious revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather the order of things is position of a simple revolutionary break with regard to aims and interests, and finally re-forms a merely specific reterritoriality, a specific a simple revolutionary break with regard to aims and interests, and finally re-forms a merely specific reterritoriality, a specific body on abstract painting. Everything begins with Marx, continues on with Lenin, and ends with the refrain, Welcome, Mister Brezhnev. Is this still revolutionary, or rather a village clamoring for a new prefect? And if one were to ask when it all started to Oedipus, but that do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it can only be

do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it can only be said that they that they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it makes no

is constantly escaping on all sides. Its productions, its art, and its science form decoded and deterritorialized flows that do not sides. Its productions, its art, and its science form decoded and deterritorialized flows that do not merely submit to the corresponding pass through the mesh of the axiomatic, underneath the recodings and the reterritorializations. Subject-groups in their turn derive from subjugated groups

is continually cutting off the circulation of flows, breaking them and deferring the break, but these same flows are continually overflowing deferring the break, but these same flows are continually overflowing, and intersecting one another according to schizzes that turn against capitalism

intersecting one another according to schizzes that turn against capitalism and slash into it. Capitalism, which is always ready to expand limit that stands a greater chance of coming to it and cleaving it from within, in proportion as the interior limits That is why the lines of escape are singularly creative and positive: they constitute an investment of the social field that complete, no less total than the contrary investment. The paranoiac and the schizoid investments are like two opposite poles of unconscious one of which subordinates desiring-production to the formation of sovereignty and to the gregarious aggregate that results from it, while the other brings about the inverse subordination, overthrows the established power, and subjects the gregarious aggregate to the molecular multiplicities of the

aggregate to the molecular multiplicities of the productions of desire. And if it is true that delirium is coextensive with the poles are found to coexist in every case of delirium, and fragments of schizoid revolutionary investment are found to coincide with delirium. It appears, however, that the oscillation is not equal, and that as a rule the schizoid pole is potential in the actual paranoiac pole (how can we count on art and science except as potentialities, since their actuality is easily controlled investment of interest fundamentally conceals the paranoiac investment of desire, and reinforces it as much as it conceals it: it covers paranoiac investment under an existing order of interests, of causes and means, of aims and reasons; or else the investment of existing order of interests, of causes and means, of aims and reasons; or else the investment of interest itself gives rise or else the investment of interest itself gives rise to and creates those interests that rationalize the paranoiac investment; or yet in the name of the higher interests of the revolution and the inevitable sequences of causality. In the other case, the contrary discover the necessity for a different sort of investment, and must perform a kind of rupture with causality as well causality as well as a calling in question of aims and interests. In each case the problem is different: it is of desire that must master the new molar aggregate operate and are inscribed. Only by making this passage do we reach by making this passage do we reach the revolutionary break and investment of the libido. This cannot be achieved except at libido. This cannot be achieved except at the cost of, and by means of a rupture with, causality. Desire is an desire is a desert that traverses the body without organs and makes us pass from one of its faces to the individual exile, never a persona! desert, but a collective exile and a collective desert. It is only too obvious that the revolution is linked solely to the interest of the dominated and exploited masses. But it is the nature of this link act in their own place, within the order of causes and aims that promote a new socius, or are they on new socius, or are they on the contrary the place and the agent of a sudden and unexpected irruption, an irruption the contrary the place and the agent of a sudden and unexpected irruption, an irruption of desire that breaks with causes unexpected irruption, an irruption of desire that breaks with causes and aims and overturns the socius, revealing its other side? In an irruption of desire that breaks with causes and aims and overturns the socius, revealing its other side? In the subjugated groups, desire is still defined by an order of causes and aims, and itself weaves a whole system of macroscopic relations is still defined by an order of causes and aims, and itself weaves a whole system of macroscopic relations that determine cause a rupture with causality, a revolutionary line of escape; and even though one can and must assign the objective factors a revolutionary line of escape; and even though one can and must assign the objective factors, such as the weakest links rupture possible, only what is of the order of desire and its irruption accounts for the reality this rupture assumes at a given place. It is clear how everything can coexist and intermix: in the Leninist break, for example, when the Bolshevik already makes of the party a new form of sovereignty; and finally unconscious revolutionary investments that perform a real rupture with a real rupture with causality in the order of desire. And in the same people the most varied kinds of investments the most varied kinds of investments can coexist at such and such a moment, the two kinds of groups can interpenetrate interpenetrate. This is because the two groups are like determinism and freedom in Kant's philosophy: they indeed have the same object freedom in Kant's philosophy: they indeed have the same object—and social production is never anything other than desiring-production, and vice

object—and social production is never anything other than desiring-production, and vice versa—but they don't share the same law or

productive elements from following their own line of escape. When Andre Green looks for the reasons that establish the affinity of	p 307
ANECDOTE 1	
Freud's nothing more than an observation of detail, a mere anecdote. In fact, it concerns what is most essential in the	p 66
ANEW 2	
which it passes, and is born of each of them anew, continuously emerging from them as a part made up of or totalize them, but that is added to them like anew, really distinct part. When it repels the organs, as in	p 41 p 326
ANGEL 1	
to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles all the codes and is the transmitter of	p 35
ANGER 2	
of the Christians. Naturally, to ensure against the historian's justified anger, the psychoanalyst specifies that he is concerned only with a of the name! And perhaps that is what incites the anger of certain linguists against Lacan, no less than the enthusiasm	p 102 p 209
ANGLE 4	
for a child to live and experience himself as an angle, Cet enfant it nest pas la, it nest qu'un angle angle, Cet enfant it nest pas la, it nest qu'un angle, un angle a venir, et it n'y a pas d'angle enfant it nest pas la, it nest qu'un angle, un angle a venir, et it n'y a pas d'angle.... or ce mother-father of a frantic anality, whose child is only an angle, this kind of covering eternally hanging on something that is	p 122 p 122 p 122 p 143
ANGLES 1	
Oedipus. what overflows it on every side and from all angles, beginning with the hallucination of books and the delirium of	p 114
ANGLO-AMERICAN 1	
is here that the breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to Malcolm	p 132
ANGRY 2	
groups are capable of being joined? I am not too angry with these bastards of virile paternalism, I am not vindictive a Black Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is an oscillation between the reactionary paranoiac	p 124 p 260
ANGUISH 1	
flows of desire. To code desire—and the fear, the anguish of decoded flows—is the business of the socius. As	p 139
ANIMAL 8	
of beings, who is responsible for even the stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine be held to be originally repressed or structurally foreclosed. The animal in us is not merely the object of a preconscious from the body of the subject with those of an animal; the inclusive disjunction that inscribes the object in the body slaves; there is no longer any need to burden the animal from the outside, it shoulders its own burden. Not that It is clearly not a question of animals, nor of animal sexuality. Something quite different is involved. If sexuality is the this position makes the mother resemble a floorwasher, or an animal, what authorizes Freud to say that the animal or the or an animal, what authorizes Freud to say that the animal or the maid stand for the mother, independently of the poor woman, maid or princess, pretty girl or old lady, animal or Blessed Virgin, and all at once. Everything passes into	p 4 p 173 p 181 p 254 p 294 p 355 p 355 p 355
ANIMAL-LIKE 1	
with psychotic syndromes that would appear to be the most animal-like and the most desocialized. It is in the child's very	p 49
ANIMAL-MAN 1	
hour of the greatest cynicism, that repressed cruelty of the animal-man made inward and scared back into himself, the creature imprisoned	p 222
ANIMALCULES 3	
egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their machines, minute strings the clover. Each one of ourselves has sprung from minute animalcules whose entity was entirely distinct from our own These creatures composed of machine parts or the temporal infinity of the animalcules—but rather in what this passage blossoms into. Once the	p 281 p 285 p 285
ANIMALS 7	
oedipalized, and tends to treat them more or less as animals. They mistake words for things, he says. They are apathetic the Guayaki, the connection between the hunters and the living animals is succeeded in the encampment by a disjunction between the succeeded in the encampment by a disjunction between the dead animals and the hunters—a disjunction similar to an incest prohibition are never more than extensions of the organism (The lower animals keep all their limbs at home in their bodies, but the nonhuman sex. It is clearly not a question of animals, nor of animal sexuality. Something quite different is involved. If whose admitted purpose is to triangulate, to Oedipalize everyone—people, animals, and things—to a point where we will witness a Do these psychoanalysts who are oedipalizing women, children, blacks, and animals know what they are doing? We dream of entering their	p 23 p 148 p 148 p 284 p 294 p 319 p 357
ANIMATE 6	
fields of forces expressly defined by intensive vibrations, and that animate cruel personages only in so far as they are induced between machine and structure appears in the postulates that implicitly animate the structural and exchangeist conception of the socius, with the dictates, decrees; the graphy no longer dances, it ceases to animate bodies, but is set into writing on tablets, stones, and to be sure: everywhere capitalism sets in motion schizo-flows that animate our arts and our sciences, just as they congeal into the proletariat from the bourgeoisie—a great cleavage that will animate a struggle not only economic and financial, but political as appearance only in the light of the preconscious, and which animate the strange discourse of an organization of society. Even its	p 85 p 186 p 205 p 245 p 255 p 364
ANIMATED 1	
pushes into the background the problems of hereditary transmission that animated the Freud-Jung controversy. It appears that, in the common social	p 276
ANIMATES 3	
conflicts be awakened for a preventive purpose? A great beauty animates this text of Freud's: an undefined something that is hopeless with and adequate to the social historical field; because it animates social reproduction itself; because it mobilizes or causes passage of its result; it follows that sexuality as desire no longer animates a social critique of civilization, but that civilization on the	p 65 p 177 p 332
ANIMATING 1	
objects, the aims, or the sources of the sexual drives animating an individual or a group; assuredly perversions, and even sexual	p 350

ANIMIST	2	
plane of subordination on the old plane of coimotation of animist values: The divine or prophetic word, written or recited, is the foundation of this universe; the transparency of the animist prayer yields to the opacity of the rigid Arab verse		p 206 p 206
ANNA'S	1	
depths of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into		p 54
ANNIHILATE	1	
killed the father, in a murder without end, either to annihilate him and identify with the mother, or to internalize him		p 102
ANNIHILATES	1	
found a certain original solution to the Oedipal conflict. Hitler annihilates the father and unleashes in him the forces of the		p 102
ANNOUNCED	1	
its capacities, that renders it mad. In this perspective Foucault announced an age when madness would disappear, not because it would		p 321
ANNOUNCEMENT	1	
belief: the element of belief has not been abandoned. The announcement of the father's death constitutes a last belief, a belief		p 107
ANNOUNCES	1	
Once this is said, what exactly is meant when someone announces the collapse of the Gutenberg galaxy? Of course capitalism has		p 240
ANOEDIPAL	18	
to Oedipus. The question, rather, is that of the absolutely anoedipal nature of the production of desire. But because Melanie Klein		p 45
no longer to the formations of the productive unconscious. The anoedipal nature of desiring-production remains present, but it is fitted over		p 55
an hysterical or an obsessional form bear witness to the anoedipal quality of the flows of desire on the very terrain		p 67
of which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For some, doubtless those whose		p 70
childhoods		
destroy the factitious unity of a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in the parental use, and		p 72
but rather with the existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal		p 74
castration: the		
the existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the		p 74
breaks-flows of desiring-production		
of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of desiring-production do		p 74
not let themselves be		
ensure, the reversion of the entire unconscious according to the anoedipal form and within the anoedipal content of desiring-production,		p 74
analytic theory		
entire unconscious according to the anoedipal form and within the anoedipal content of desiring-production, analytic theory and practice never		p 74
cease to		
is not between two uses of Oedipus, but between the anoedipal use of the inclusive, nonrestrictive disjunctions, and the Oedipal use		p 83
equally true that everything within the order of production is anoedipal, and that there are non-oedipal, anoedipal currents that begin as		p 100
order of production is anoedipal, and that there are non-oedipal, anoedipal currents that begin as early as Oedipus and continue just		p 100
one form or another, a simple inductor through which the anoedipal organization of desiring-production is formed, beginning with early		p 129
childhood, or		
forces that is changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual		p 130
existence; progressions and regressions		
is still a way of bringing all of desiring-production—the anoedipal—back to Oedipus. When Reich denounces the way in which		p 312
since it all amounts to the same thing, but innocently anoedipal, and which give the revolutionary the right to say, Oedipus		p 366
in behalf of a pre-oedipal undifferentiated, but in behalf of anoedipal lines of singularities, the desiring-machines. For there is indeed a		p 366
ANONYMOUS	2	
and the nonproductive stasis of the body without organs. The anonymous nature of the machine and the non differentiated nature of		p 9
a suggestion of Freud's, American society—the industrial society with anonymous management and vanishing personal power, etc.—is		p 80
presented to us		
ANORECTIC	1	
and even take on the regime of another organ—the anorectic mouth, for instance. All sorts of functional questions thus arise		p 38
ANOREXIC	3	
mouth a machine coupled to it. The mouth of the anorexic wavers between several functions: its possessor is uncertain as to		p 1
and already a functioning machine, a desiring-machine and not an anorexic structure. The difference between machine and structure appears		p 186
in the		
thus the mouth and the anus, the mouth-anus of the anorexic). And they are not indiscernible solely in the mixed region		p 325
ANOTHER	151	
are given is a geometrical description of it? Or yet another example: on being confronted with a complete machine made up		p 3
point of view, industry is the opposite of nature; from another, industry extracts its raw materials from nature; from yet another		p 3
another, industry extracts its raw materials from nature; from yet another, it returns its refuse to nature; and so on. Even		p 3
of rules governing associations: one machine is always coupled with another. The productive synthesis, the production of production, is		p 5
inherently connective		
This is because there is always a flow-producing machine, and another machine connected to it that interrupts or draws off part		p 5
And because the first machine is in turn connected to another whose flow it interrupts or partially drains off, the binary		p 5
shitting, fucking—in terms of seeing. But a connection with another machine is always established, along a transverse path, so that		p 6
takes place within the partial object-flow connective synthesis also has another form: product/producing. Producing is always something		p 6
grafted onto the product		
production, just as every machine is a machine connected to another machine. We cannot accept the idealist category of expression as		p 6
thing as a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a schizophrenic table in terms of		p 6
without organs belongs to the realm of antiproduction; but yet another characteristic of the connective or productive synthesis is the fact		p 8
to capital), it would seem that they then come under another law that expresses a distribution in relation to the nonproductive		p 12
scrambles all the codes, by quickly shifting from one to another, according to the questions asked him, never giving the same		p 15
thought that the intensities themselves are in opposition to one another, arriving at a state of balance around a neutral state		p 19
it? And shouldn't this question immediately compel us to raise another one, which at first glance seems quite different: how does		p 20
degrees of the circle, and passes from one circle to another. This subject itself is not at the center, which is		p 20
tasted. We have sampled him once as a dissociated ego, another time as an ego cut off from the world, and		p 24
to evaporate, while at the same time the possibility of another outcome, another end result of the process appears. Before being		p 24
while at the same time the possibility of another outcome, another end result of the process appears. Before being a mental		p 24
Desire is a machine, and the object of desire is another machine connected to it. Hence the product is something removed		p 26
no way vitiates our principle: desire produces reality, or stated another way, desiring-production is one and the same thing as social		p 30

of the flow only insofar as it is connected to another machine that supposedly produces this flow. And doubtless this second between several functions, and even take on the regime of another organ—the anorectic mouth, for instance. All sorts of functional internal codes, from the outside world, from one region to another of the organism, all intersect, following the endlessly ramified paths relationship is sheer difference—fragments that are related to one another only in that each of them is different—without having signified by it in an analogical symbolization. Let us consider another text of Freud's, a later one, where Oedipus is already each subject communicates with one sex or the other in another subject. Such is the law of partial objects. Nothing is distinct personalities, with Albertine's face jumping from one plane to another as the narrator's lips draw nearer her cheek. At last the vegetal theme—the innocence of flowers—brings us yet another message and another code: everyone is bisexual, everyone has two the innocence of flowers—brings us yet another message and another code: everyone is bisexual, everyone has two sexes, but partitioned part of a woman, or with the female part of another man, or yet again with the male part of the play—for the woman who prefers women—the role of another woman, and at the same time a woman offers them from the nonpersonal flows that pass from one person to another. The reason is that persons are derived from abstract quantities possessions of a person and, when required, the property of another person. Just as he draws upon centuries of scholastic reflection makes a person the owner of the sexual organs of another person. One need only consult a religious manual of sexual the one with the other, passing from one body to another, following connections and appropriations that each time destroy the factitious and specifying persons and an ego under one aspect or another of its absence, and imposing an exclusive direction on the vital state. And the religious triangulation confirms this result in another mode: thus in the trinity, the obliteration of the feminine molded by Oedipus that we find it hard to imagine another use, and even the three familial neuroses do not escape out the synthesis itself in drifting from one term to another and following the distance between terms. Nothing is primal. It those who refuse to be oedipalized in one form or another, at one end or the other in the treatment, the fact that there are some, around Lacan, who are developing another conception of psychoanalysis, does not mean that we should take produced within these fields. We pass from one field to another by crossing thresholds: we never stop migrating, we become other distances always enveloped in the intensities that divide into one another while changing their form. If identification is a nomination, a fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoid delirium as related by Maud Mannoni, a delirium whose precisely this pairing of the parental figures with agents of another nature, their locking embrace similar to that of wrestlers, that a disorganizer. As for the response, it always comes from another direction. If there is indeed language (langage), it is on as early as Oedipus and continue just as long, with another rhythm, in a different mode of operation, in another dimension with another rhythm, in a different mode of operation, in another dimension, with other uses of syntheses that feed the autoproduction if only to see in them parental images of yet another order, associating the father and the mother, who will then laugh when we find Man and World placed beside one another, separated by the sublime presumption of the little word and the sublime presumption of the little word and. Coextensiveness is another matter entirely, the coextension of man and nature; a circular of a generation progressing (or regressing) from one body to another: your father, your father's father, and so on. The organized ego's solace, its prolongation, the passage from one body to another through which the unconscious does no more than reproduce itself their functioning? How do they pass from one body to another? How are they attached to the body without organs? What what is prohibited. There we have a typical paralogism—yet another, a fourth paralogism that we shall have to call displacement No, psychoanalysts invent nothing, though they have invented much in another way, and have legislated a lot, reinforced a lot, injected the journey, or during the interruption of the journey? Hence another possible formulation of an inverse relationship: there would be something other still more intense regions, stimuli of one sort or another that set in motion another journey altogether, stases that prepare stimuli of one sort or another that set in motion another journey altogether, stases that prepare for other breakthroughs, other movements on desiring-production, either as a stimulus of one form or another, a simple inductor through which the anoedipal organization of desiring-production is strangely stationary, in place. He does not speak of another world, he is not from another world: even when he does not speak of another world, he is not from another world: even when he is displacing himself in space, his sanity might be. True sanity entails in one way or another the dissolution of the normal ego. The visit to London repression, or they will become parts and cogs of one another in the flow that feeds one and the same desiring-machine latter furnishes a material to be sublimated, for want of another use. Anal sex does not represent a lower requiring conversion to exhausts them in place, and moves on with them to another place. He reproduces in an accelerated fashion his entire filiation all their codes. But the greatest danger would be yet another dispersion, a scission such that all the possibilities of coding at a certain moment in the filiative lines (although in another sense it is already there from time immemorial). Marcel Griaule relationship (+ +) or (- -) are parallel to one another, while all those in the relationship (+ -) or (- -) in his turn, it is in an intensive relationship with another part that contains his own sister or twin sister. But prohibition proved that the thing was first desired as such; another that makes the limit a structural function, as though the a material at the service of a social reproduction of another nature, there is no possibility of reducing (rabattre sur) social representative, the intense prepersonal flow. As for Oedipus, it is another way of coding the uncodable, of codifying what eludes the the child can only be understood analytically in terms of another primacy, that of social investments and counterinvestments in relation to a flow, and with what passes from one state into another through the break. As Leach says, hair as a partial carry the Oedipal cell from one locus of representation to another. In the imperial formation, incest has ceased being the displaced now comes to occupy the position of the repressing representation. Another gain in the sum of repression, a new economy in Jean-Francois Lyotard has attempted to describe such a system in another context, where the word has only a designating function but of territorial signs is continually jumping from one element to another; radiating in all directions; emitting detachments wherever there are flows relation to which the signified is always a signifier for another signifier, and a second time in the detached object on those unconscious workers. The signifier implies a language that overcodes another language, while the other language is completely coded into phonetic and sees to it that the name is succeeded by another name, one dynasty by another, without changing the signifieds, and the name is succeeded by another name, one dynasty by another, without changing the signifieds, and without a collapse of the others, nor is it the transition from one formation to another. It appears to be set back at a remove from what it respects, as though it were giving evidence of another dimension, a cerebral ideality that is added to, superimposed on There too it is like an abstraction that belongs to another dimension, always at a remove and struck by latency, but will be necessary, their conjunction, and their reaction on one another—and the contingent nature of this encounter, this conjunction, and codes and territorialities for the benefit of a machine of another species, functioning in an entirely different way. This is no life, the terror of one life brought to bear against another life, but a post-mortem despotism, the despot become anus and differentials is not resolved, the differences no longer cancel one another in their relationship. No limit opposes the break (la brisure stand ready to make a parallel investment in equipment in another area. Thus the importance of human surplus value remains decisive remunerated—and the profit of capital that inscribes itself with another sort of writing. In this respect the knowledge flow and psychoanalytic theory; then, still in search of a beyond, of another wall to break through, he turns to dolphins, to the economy that nearly everyone is involved in one way or another in these anti-human activities: the farmer supplying food to troops be formed when a flow enters into a relationship with another flow, such that the first defines a content and the maintain any identity when they pass from one whole to another. Hence the figures, that is, the schizzes or breaks-flows are particular constellation that dissolves in order to be replaced by another one. Three million points per second transmitted by television, only Why not merely say that capitalism replaces one code with another, that it carries into effect a new type of coding The capitalist State completes the becoming-concrete so fully that, in another sense, it alone represents a veritable rupture with this becoming system do not make it flee through one end or another that would escape the axiomatic and throw the machine into readily assume to be all equal in relation to one another; but inside the field itself, the form of social economic illusion, images of images or derivatives of derivatives. But in another sense everything has changed, because the family, instead of constituting enlarge. But capitalism still needs a displaced interior limit in another way: precisely in order to neutralize or repel the absolute a father, who was himself a child, in relation to another father. How does a delirium begin? Perhaps the cinema is social field as they are invested in one type or another, at one pole or the other. And the child does family is, agitated by backwashes, pulled in one direction or another, in such a way that the Oedipal bacillus takes or organizes masses and packs. The paranoid opposes them to one another, maneuvers them. The paranoid engineers masses, he is the artist entity each of these planes there is a paranoid dimension, another that is perverse, a kind of familial position, and a But it should be noted that, in one way or another, the machine and desire thus remain in an extrinsic relationship poverty deprives them as if they were mutilated organisms. For another, he is not content to say that organisms are machines bare fact that no vapour-engine was ever made entirely by another, or two others, of its own kind, is not sufficient

while the combination of the parts into a whole forms another department of the mechanical reproductive system. In passing, Butler encounters	p 285
machine captures within its own code a code fragment of another machine, and thus owes its reproduction to a part of machine, and thus owes its reproduction to a part of another machine: the red clover and the bumble bee; or the	p 285
as a part apart or, as Butler would say, in another department that fits the whole over the other parts; machines	p 287
turn lacks what is lacking in the woman, simply in another fashion: the idea of a single sex necessarily leads to	p 295
stable element than the conditioned passage from one element to another: mythic representation does not express the element of the earth	p 301
but it re-establishes them in its own service and in another form, as images of capital. Marx summarizes the entire matter	p 303
no means for escaping familialism; on the contrary, it adds another turn, it attributes a universal metaphoric value to the family	p 307
thing or a piece of a thing, depending on one another only by the order of the random drawings, and holding	p 309
by which every machine produces a flow in relation to another that breaks it, and breaks a flow that another produces	p 315
to another that breaks it, and breaks a flow that another produces. But how would these decoded and deterritorialized flows of	p 315
territoriality, how would they keep from forming for themselves yet another such territory, even if on the body without organs as	p 315
where Albertine's face jumps from one plane of consistency to another, in order to finally come undone in a nebula of	p 318
the (schizo) analytic machine become parts and pieces of one another. 4 The First Positive Task of Schizoanalysis The negative or	p 322
were both contained in, and did not exist without, one another, but we had to stress the difference in regime and	p 324
is also the case that this flow is associated with another partial object and defines the other's potential field of presence	p 324
its presence within the field, always breaks the flow that another object emits or produces relatively, itself ready to emit a	p 325
distinct and cannot on this account exclude or oppose one another. The partial objects and the body without organs are the	p 327
without organs, which results in appropriation. The chain also implies another type of synthesis than the flows: it is no longer	p 327
take on a global and specific meaning. But it is another case altogether with the properly molecular chain: insofar as the	p 328
is closed. For a new departure, since this I is another? The experience of death must have given us exactly enough	p 331
without the model starting out again in the direction of another experience. Always going from the model to the experience, and	p 331
the family, in the familial scene, with the knitting mother; another time in an aseptized clinic, in the psychoanalytic scene, with	p 334
to look for our interest in one place rather than another, to fix our aims on a given path, convinced that	p 345
to the Orient. And is it not a contradiction on another level, but analogous, when some, attempting to hasten the teaching	p 360
that, barring an accident, accommodate themselves in one way or another to the established order: the pervers. After all, Oedipus was	p 363
all reason: that very degree and no other, don't take another step; that very socius and no other, hands off. A	p 364
and sometimes even certain revolutionaries, who are distinguished from one another only in a preconscious fashion, but whose unconscious	p 364
investments are	
breaks out in this painting: what would appear to be another world opens up, an other art, where the lines are	p 369
to the relations they entertain among themselves, and with one another. A horizontal or transverse organization of the canvas is born	p 369
mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic mathematics,	p 372
uncontrollable and mad desiring-machines! In the	
capitalism. A statement as commonplace as this is made for another purpose: capitalists have an interest in capitalism only through the	p 374
truly a new investment of interest, new aims that presuppose another body than that of capital-money; those exploited become conscious of	p 375
Brezhnev. Is this still a case of revolutionaries speaking to another revolutionary, or rather a village clamoring for a new prefect	p 375
the various investments, even when opposed, can coexist with one another in complexes that are not the province of Oedipus, but	p 375
but these same flows are continually overflowing, and intersecting one another according to schizzes that turn against capitalism and slash	p 376
into	
causes, it becomes real only by means of something of another order: Desire, the desert-desire, the revolutionary investment of desire. And	p 378
the index in the infrastructure of a libidinal investment of another nature, and that can coincide as well as clash with	p 379
is thus the possibility for going from one side to another, i.e., from the side where the molar aggregates of	p 380
ANSWER 22	
are about to establish provide any sort of a priori answer to the question whether desiring-production and social production are really	p 10
machine produce? what is produced by means of it? The answer would seem to be: intensive quantities. There is a schizophrenic	p 18
of Oedipus: So it's my father, my mother? We cannot answer these two questions at this point. We merely see how	p 20
little bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I speak to you! Even Melanie Klein.	p 45
So	
be related to his parents and the only possible tentative answer must be sought in family relations. I remember that ever	p 48
get by with anything like the wretched maneuver where men answer that this itself is proof that women are castrated—or	p 61
and that it went wrong from the start. Perhaps the answer lies in the postulate common to Oedipal relativism and Oedipal	p 173
object—no reduction whatever, no application is possible that would answer to the formula 3+1 (the four corners of the field	p 178
flows of desire as a condition of the socius? The answer is simple, it is debt—open, mobile, and finite blocks	p 190
scientific and technical conditions nevertheless seemed to be present, the answer lies in the State, which closed the mines as soon	p 197
that only applies appellations to persons by prohibiting persons who answer to the names of sister, mother, father. Between the two	p 204
what nevertheless constitutes its own reality—the decoded flows? The answer—as we have seen—is that capitalism is indeed the	p 245
equivalent of the bourgeoisie: it is evident both that the answer is no, and that in these terms the question is	p 256
Everything is reduced to the father-mother-child triangle, which reverberates the answer daddy-mommy every time it is stimulated by the	p 265
images of	
of controls. And these controls, having no chemical requirements to answer to, will be the more responsive to physiological requirements, and	p 288
chain but that are not themselves signifying, and do not answer to the rules of a linguistic game of chess, but	p 309
are able to form machines and arrangements of machines. The answer lies in the passive nature of the syntheses, or—what	p 324
moment it decodes and deterritorializes with all its might. The answer is the death instinct, if we call instinct in general	p 336
of social investment that correspond to the two poles? The answer is that everywhere there exist the molecular and the molar	p 340
To those who say that escaping is not courageous, we answer: what is not escape and social investment at the same	p 341
questions—Why did the masses desire fascism ?—was content to answer by invoking the ideological, the subjective, the irrational, the	p 345
negative	
go bad, how far back must we go for an answer, back to Lenin, back to Marx? So true is it	p 375
ANSWERABLE 1	
basic illusion that makes us believe that real desiring-production is answerable to higher formations that integrate it, subject it to transcendent	p 74
ANSWERING 1	
the Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the talking birds are	p 14
ANSWERS 5	
representation) based on the repression of nocturnal intensities. The alliance-debt answers to what Nietzsche described as humanity's	p 185
prehistoric labor: the use	
to bar the question in advance, to render all the answers insufficient by relegating them to the status of a simple	p 208
thing is now resenti: The eternal resentment of the subjects answers to the eternal vengeance of the despots. The inscription is	p 214
familial scene, but solely to the psychoanalytic scene that supposedly answers for its own truth, and to the psychoanalytic operation that	p 329
its own truth, and to the psychoanalytic operation that supposedly answers for its own success—the couch as an axiomatized earth	p 329
ANTAGONISM 1	
basic intimacy at the level of decoding, in their basic antagonism at the level of the axiomatic—whence the resemblance, in	p 255
ANTECEDENT 1	
and without putting this desire in the place of the antecedent desire on which repression comes to bear in principle or	p 115
ANTHROPOLOGIZING 1	

is not a matter of biologizing human history, nor of anthropologizing natural history. It is a matter of showing the common	p 289
ANTHROPOLOGY 2	
text most profoundly inspired by psychoanalysis in the whole of anthropology. Yet it leads to conclusions that cause the whole of	p 160
is not a theoretical discussion of the first principles of anthropology: the whole notion of social practice, and the postulates conveyed	p 185
ANTHROPOMORPHIC 9	
State? The unconscious has its horrors, but they are not anthropomorphic. It is not the slumber of reason that engenders monsters	p 112
will hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation of sex! What we call anthropomorphic	p 294
representation is just	
forever captive: the anthropomorphic representation of sex! What we call anthropomorphic representation is just as much the idea that there	p 294
are	
We maintain therefore that castration is the basis for the anthropomorphic and molar representation of sexuality. Castration is the universal	p 295
belief	
idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates in the very thing that founds	p 295
it	
analysis of the n sexes in a subject, beyond the anthropomorphic representation that society imposes on this subject, and with which	p 296
rehabilitated cult of castration, this ideology of lack culminates: the anthropomorphic representation of sex! In truth, they don't know what they	p 308
Miller—stake out a far-off territoriality that still forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the	p 315
for the phallus, this poorly understood will to power, this anthropomorphic representation of sex, this whole conception of sexuality that	p 323
horrifies	
ANTHROPOMORPHISM 1	
At least in this way one avoids phallocentrism, if not anthropomorphism. But this time, far from founding the communication between the	p 295
ANTI 2	
a code where a full body as an instance of anti production falls back on the economy that it appropriates. That	p 248
act of production is inextricably linked to the process of anti production as capital. There where the codes are undone, the	p 337
ANTI-HUMAN 2	
and supply the military machine who are engaged in an anti-human enterprise. The same can be said in varying degrees of	p 236
everyone is involved in one way or another in these anti-human activities: the farmer supplying food to troops fighting in Vietnam	p 236
ANTICHRIST 1	
and restrictions that derive from the disjunctive syllogism, with an antichrist who is the prince of modifications, determining instead the passage	p 77
ANTICIPATE 1	
than not with what is to be co-opted, and even anticipate it. (How many revolutionary groups as such are already in	p 338
ANTICIPATED 1	
possibility of a proletarian revolution that would not follow the anticipated causal order of the relations of forces, but that would	p 377
ANTICIPATES 1	
is not content to bring scientists back to reason but anticipates any deviance on their part, imposes a goal on them	p 371
ANTICIPATING 1	
widening the regime of debts, making it even stronger, by anticipating and repressing any reterritorialization that might be produced by the	p 197
ANTIEXCHANGIST 1	
other under the effect of a primary homosexuality. Thus the antiexchangist amorous machine encountered by Joyce in Exiles, and by	p 186
Klossowski	
ANTIFORMATIONS 1	
enter into compromises with them, but actually covered over by antiformations that disfigure the unconscious in itself, and impose on it	p 338
ANTIPRODUCERS 1	
means? What place should be left for other producers or antiproducers (the place of one's little brother, for instance)? Should one	p 38
ANTIPRODUCTION 49	
The full body without organs belongs to the realm of antiproduction; but yet another characteristic of the connective or productive synthesis	p 8
productive synthesis is the fact that it couples production with antiproduction, with an element of antiproduction, 2 The Body without Organs	p 8
that it couples production with antiproduction, with an element of antiproduction, 2 The Body without Organs An apparent conflict arises	p 8
between	
of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction coupled with the process, a full body that	p 10
functions as	
as Oedipus. The full body without organs is produced as antiproduction, that is to say it intervenes within the process as	p 15
It is counterproduced as a result of the pressure of antiproduction; the latter falls back on (se rabat sur) the forces	p 28
a strong tendency on the part of the forces of antiproduction to operate retroactively on (se rabattre sur) productive forms and	p 31
From this, a second difference in regime results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction	p 32
characteristic of technical machines	
regime results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction characteristic of technical machines	p 32
takes place only within the extrinsic	
relations of production as such, and agents of production and antiproduction. Ray Bradbury demonstrates this very well when he describes the	p 47
objects, with the agents of production, with the factors of antiproduction are woven, in accordance with the laws of desiring-production as	p 49
of production, and grapples with collective agents of production and antiproduction. Psychoanalysis is like the Russian Revolution; we don't	p 55
know when	
psychoanalyst became the carrier of Oedipus, the great agent of antiproduction in desire. The same history as that of Capital, with	p 56
ensemble made up of boy-girl and parents-agents of production and antiproduction, this ensemble being present at the same time in each	p 61
the mother—when all the agents of social production and antiproduction are in this way reduced to the figures of familial	p 64
And then, all around, there are agents of production and antiproduction, the organizers of the escape, the accomplices, the allied sovereigns	p 88
have a role as agents of a special production or antiproduction, always grappling with other agents that they express all the	p 100
biunivocal relations between the agents of social production, reproduction, and antiproduction on the one hand, and the agents of the so-called	p 101
has become the earth, the unengendered, the full body of antiproduction where the organs-partial objects of a sacrificed Nommo are attached	p 158
its police, and its army form a gigantic enterprise of antiproduction, but at the heart of production itself, and conditioning this	p 235
ever wider scale as interior limits, but the presence of antiproduction within production itself. The apparatus of antiproduction is no longer	p 235
the presence of antiproduction within production itself. The apparatus of antiproduction is no longer a transcendent instance that opposes	p 235

production, limits	
and the capitalist bureaucracy. This effusion from the apparatus of antiproduction is characteristic of the entire capitalist system; the capitalist effusion	p 235
the entire capitalist system; the capitalist effusion is that of antiproduction within production at all levels of the process. On the	p 235
a system no one escapes participation in the activity of antiproduction that drives the entire productive system. But it is not	p 236
by guaranteeing the emission of both, and by constantly injecting antiproduction into the producing apparatus. Schizophrenization occurs on the periphery, but	p 237
is attached to this full body. In this sense the antiproduction apparatus ceases to be transcendent, and pervades all production and by the widening of internal limits; and the effusion of antiproduction within production so as to be filled by the absorption	p 250
least implied the existence of masters, and an apparatus of antiproduction distinct from the sphere of production. But the bourgeois field of any transcendence or exterior limit, and the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation	p 254
other, because, by means of the immanence and the decoding, antiproduction has spread throughout all of production, instead of remaining localized	p 262
That is to say that the elements of production and antiproduction are not reproduced in the same way as humans themselves	p 263
a collective agent of enunciation, an agent of production and antiproduction, is reduced to Oedipus, where everyone now finds himself cornered	p 265
has a role only as an agent of production and antiproduction, Freud, on the contrary, chooses the first path: it is	p 297
and interception: kindly agents of production or suspicious agents of antiproduction. Why was mythic and tragic representation accorded such a senseless	p 298
seen, it can be produced as the amorphous fluid of antiproduction, just as it can be produced as the support that	p 326
become that of capital-money, suppresses the distinction between production and antiproduction; everywhere it mixes antiproduction with the productive forces in the	p 335
suppresses the distinction between production and antiproduction; everywhere it mixes antiproduction with the productive forces in the immanent reproduction of its	p 335
historically and socially determined by the relations of production and antiproduction in a system. We know that molar social production and the savage prohibitions, the barbarian law, and the rights of antiproduction. And yet the difference in regime, far from being accentuated	p 336
experience for the overcoded subjects, at the same time as antiproduction remains separate as the share owing to the overlord. Things in a class refers to the role in production or antiproduction, to the place in the inscription, to the portion that	p 337
they search for and measure it. Interest always comes after. Antiproduction effuses in the system: antiproduction is loved for itself, as	p 344
it. Interest always comes after. Antiproduction effuses in the system: antiproduction is loved for itself, as is the way in which	p 346
extracting and absorbing the surplus value therefrom; the effusion of antiproduction and death-carrying elements within the system, which feels and pretends	p 348
a field of social desire, a field of production and antiproduction with its breaks and flows, where the parents are apprehended	p 355
parents, who can only intervene as agents of production and antiproduction in one case as in the other. There is only	p 358
incomes in wages—afflux of raw profit; the effusion of antiproduction within production, as the realization or the absorption of surplus	p 372
which directly produces libidinal investments for the repression of desire (antiproduction as the third aspect of capitalist immanence, expressing the twofold	p 373
ANTI-PSYCHIATRIC	2
Mannoni's work and for the manner in which she poses antipsychiatric and institutional problems. Here then we see a man from	p 90
this is the source of the actual failure of the antipsychiatric undertakings, of their co-option for the benefit of adaptational forms	p 360
ANTI-PSYCHIATRISTS	2
see, in fact, in the American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as well as	p 360
in Laing, because he is the most revolutionary of the antipsychiatrists. At the very moment he breaks with psychiatric practice, undertakes	p 360
ANTI-PSYCHIATRY	9
revolutionary sectors of institutional analysis on the one hand, and antipsychiatry on the other, the danger of this familialism in extension with the so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an identity in nature between social alienation	p 94
social clubs for the sick, family care, institutions, and even antipsychiatry—remain threatened by a common danger, a danger which Jean organization has the function of binding the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and the intense voyage	p 95
psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry went very far in this direction. But it seems to	p 319
psychosis (the mental illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore in the following praxis: (1) undoing all the lethal characteristics of the subjugated groups. What is more, antipsychiatry has sought the secret of a causality at once social	p 320
This is perhaps where the mystification appears most clearly, because antipsychiatry, by certain of its aspects, was the most suited to	p 321
Maud Mannoni when she sees the first historical act of antipsychiatry in the 1902 decision granting Judge Schreber his liberty and	p 359
	p 364
ANTI-QUE	1
of the existence of fragments that, like pieces of an antique statue, are merely waiting for the last one to be	p 42
ANTONIN	2
organs is the unproductive, the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no shape	p 8
been my father and I have been my son. I, Antonin Artaud, am my son, my father, my mother, and myself	p 15
ANUS	24
interruptions. Judge Schreber has sunbeams in his ass. A solar anus. And rest assured that it works: Judge Schreber feels something continual birth and rebirth, no mouth to suck with, no anus to shit through. Will the machines run so badly, their	p 2
tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata stop dead and set free the unorganized mass	p 7
voices that attempt to de-miraculate (demiraculer) the organs, the Judge's anus in particular. But the essential thing is the establishment of capitalist triangle on the one hand, and the libido, the anus, the phallus, and the family triangle on the other, we	p 8
a ham-slicing machine, removing portions from the associative flow: the anus and the flow of shit it cuts off, for instance	p 11
second function. The family is at the same time an anus that retains, a voice that resounds, and a mouth that	p 28
body, an immense penis shared by the men, an independent anus that assigns itself a body without anus. A Gourma story	p 36
men, an independent anus that assigns itself a body without anus. A Gourma story begins: When the mouth was dead, the	p 125
to suffer privatization, removal from the social field, was the anus. It was the anus that offered itself as a model	p 142
from the social field, was the anus. It was the anus that offered itself as a model for privatization, at the	p 142
collective disinvestment of the organs, on the model of the anus; the constitution of private persons as individual centers of organs	p 143
both sexes and organizing the Oedipal triangle, it is the anus that in this manner detaches it, it is the anus	p 143
anus that in this manner detaches it, it is the anus that removes and sublimates the penis in a kind of	p 143
a lower requiring conversion to a higher. It is the anus itself that ascends on high, under the conditions (which we	p 143
capable of shitting). Analogy is all the greater once the anus is disinvested. The libido is indeed the essence of desire	p 143
when the libido becomes abstract quantity, the elevated and disinvested anus produces the global persons and the specific egos that serve	p 143
analogy—although, or rather because, there is a collectively invested anus. What remains then for the making of Oedipus? The structure	p 144
into the latrines of the city. Wasn't it already the anus that detached the object on high and produced the eminent	p 211
voice? Didn't the transcendence of the phallus depend on the anus? But the latter is revealed only at the end, as	p 211
become privatized after the model and memory of the disgraced anus, ejected from the social field—the obsessive fear of smelling	p 211
against another life, but a post-mortem despotism, the despot become anus and vampire: Capital is dead labour, that vampire-like, only lives	p 228
fills space in varying degrees (the eye, the mouth, the anus as degrees of matter); pure positive multiplicities where everything is	p 309

become in this regard indiscernible (thus the mouth and the anus, the mouth-anus of the anorexic). And they are not indiscernible	p 325
ANUS-MACHINE 1	
say, relatively—produces a continuous, infinite flux: for example, the anus-machine and the intestine-machine, the intestine-machine and the stomach-machine, the stomach-machine	p 36
ANUSES 2	
penises, all the vaginas, all the ears, and all the anuses become attached to the full body of the despot, as	p 210
field of presence, which is itself multiple (a multiplicity of anuses for the flows of shit). The synthesis of connection of	p 324
ANXIETIES 2	
points of reference; productions of consumptions, of sensual pleasures, of anxieties, and of pain. Everything is production, since the recording processes	p 4
give rise to, on the crises they provoke, on the anxieties they engender, and on the infernal operations they regenerate. Capitalism	p 151
ANXIETY 8	
sexuality, comes when Freud accepts the idea of a primary anxiety that supposedly touches off psychic repression in an endogenous fashion as analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety	p 117 p 275
anxiety linked to an endemic famine, and an infantile alimentary anxiety linked to a deficiency of maternal care. Not only is	p 275
care. Not only is it impossible to derive the first anxiety from the second, but one cannot even consider, as Kardiner	p 275
Kardiner does, that the social investment corresponding to the first anxiety comes after the infantile familial investment of the second. For	p 275
social field is already invested in the second type of anxiety, namely, the rarity of women that explains how it is	p 275
our future children? And what is the elimination of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance	p 311
at least one essential point, which is the genesis of anxiety, since this genesis becomes the autonomous cause of sexual repression	p 332
ANXIOUS 1	
them, that is to say, as the nightmare and the anxious foreboding of what might result from the decoding of flows	p 144
ANY 173	
the mountains, amid falling snowflakes, with other gods or without any gods at all, without a family, without a father or	p 2
self and the non-self, outside and inside, no longer have any meaning whatsoever. Now that we have had a look at	p 2
production is immediately consumption and a recording process (enregistrement), without any sort of mediation, and the recording process	p 4
and consumption directly	
have pushed a process into a goal. The aim of any process is not the perpetuation of that process, but the	p 5
by taking such an approach they deny that there is any such thing as a specific, identifiable schizophrenic entity. Or to	p 6
less and less a table It was not intended for any specific purpose, for anything one expects of a table. Heavy	p 6
nor does the parallel we are about to establish provide any sort of a priori answer to the question whether desiring-production	p 10
make it so that there are none, and never were any. The body without organs, the unproductive, the unconsumable, serves as	p 11
the process as such for the sale purpose of rejecting any attempt to impose on it any sort of triangulation implying	p 15
sale purpose of rejecting any attempt to impose on it any sort of triangulation implying that it was produced by parents	p 15
the Numen is distributed and disjunctions are established, independent of any sort of projection. Yes, I have been my father and	p 15
breasts does not resemble breasts, it does not represent them, any more than a predestined zone in the egg resembles the	p 19
saying: they're fucking me over again. I won't say I any more, I'll never utter the word again; it's just too	p 23
chance to utter the word I again, that won't make any difference either. He is too far removed from these problems	p 23
without either of the two sets of practices ever having any real or concrete effect upon the other. As long as	p 28
product of desire, and that libido has no need of any mediation or sublimation, any psychic operation, any transformation, in order	p 29
that libido has no need of any mediation or sublimation, any psychic operation, any transformation, in order to invade and invest	p 29
no need of any mediation or sublimation, any psychic operation, any transformation, in order to invade and invest the productive forces	p 29
the identical nature of the two sorts of machines in any given set of circumstances. Thus fantasy is never individual: it	p 30
the revolutionary institution of desire itself.) But there is never any difference in nature between the desiring-machines and the technical social	p 31
no plan, they function at all levels and enter into any and every sort of connection; each one speaks its own	p 38
The disjunctions characteristic of these chains still do not involve any exclusion, however, since exclusions can arise only as a function	p 38
a legitimate status within society. Nothing in the life of any subject would sacrifice a very large part of its interests	p 41
each of them is different—without having recourse either to any sort of original totality (not even one that has been	p 42
that is to say, an affirmation that is irreducible to any sort of unity. We live today in the age of	p 42
objects to progress in the direction of an integrated whole, any more than there is an original totality from which they	p 44
objects—and also, perhaps, because she is eager to avoid any sort of contretemps with the International Psycho-Analytic Association that	p 45
bears	
roles he assumed in the patient's eyes went far beyond any sort of parental images. They eventually came to a total	p 46
place and a function; but these agents are not persons, any more than these relations are intersubjective. They are relations of	p 47
no longer allow themselves to be reduced to the structure any more than to persons, and that constitute the Real in	p 53
is no more structural than personal, it does not symbolize any more than it imagines or represents; it engineers, it is	p 53
it unfolds along a continuous thread, unable to allow itself any break.... Dreams are narrated, ... the enigma of dream is taken	p 66
its vertices. The Oedipal wad does not absorb these flows, any more than it could seal off a jar of jam	p 67
establish that we cannot measure up to it. But in any case the harm has been done, the treatment has chosen	p 68
land of the unknown, where he no longer belongs to any time, any milieu, any school. Such is the case in	p 69
the unknown, where he no longer belongs to any time, any milieu, any school. Such is the case in an illustrative	p 69
where he no longer belongs to any time, any milieu, any school. Such is the case in an illustrative passage, the	p 69
to the prohibitions that weigh on them and constitute them, any more than they exist prior to the triangulation into which	p 70
material of transgression does not exist prior to the prohibition, any more than does the form of persons. We can therefore	p 71
themselves be extrapolated from a signifier; transsexuality does not let any qualitative opposition between a local and nonspecific	p 74
heterosexuality and a	
know whether it is alive or dead, man or woman, any more than it knows whether it is parent or child	p 75
but also the greatest friend in the miraculating inscription. In any case, the question of a being superior to man and	p 78
this time with no way out. Nor is it by any means certain that, between the impossible return to that which	p 79
tightened, nothing relating to production can make its way through any longer, except for a far-distant murmur. The unconscious has been	p 79
all of the exits now blocked, there is no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have been	p 79
that lend themselves to a process of differentiation. But in any case we are oedipalized: if we don't have Oedipus as	p 82
for us, that is why we were unable to posit any difference in nature, any border line, any limit at all	p 83
why we were unable to posit any difference in nature, any border line, any limit at all between the Imaginary and	p 83
unable to posit any difference in nature, any border line, any limit at all between the Imaginary and the Symbolic, or	p 83
for fraternity, is segregation (what does he mean here?). In any case, it was inopportune to tighten the nuts and bolts	p 83
kidnapping Louis XVII. There is no ego at the center, any more than there are persons distributed on the periphery. Nothing	p 88
by invoking such an a priori one does not by any means abandon familialism in the strictest sense, which burdens all	p 92
from this that the libido has nothing to do with any of it. Quite the contrary: what is invested by the	p 98
normal solutions, that is to say solutions of sublimation). In any case the great man is already great because, for good	p 102
with a reactionary investment conforming to a conscious interest. In any case conscious and unconscious investments are not of the same	p 105
their outcome, in its resolution as in its problem. In any case, the double bind is not the schizophrenic process; on	p 110
as a condition for constituting a system of exchange or any society, in relation to social repression, which would then concern	p 113
desires are not at all repressed, nor do they have any reason to be. They are nevertheless in an intimate relationship	p 116
kept his sister for himself? there would no longer be any differentiation, any exchanges possible). We must act quickly and soon	p 120
sister for himself? there would no longer be any differentiation, any exchanges possible). We must act quickly and soon. Incest, a	p 120

part, doubtless constituted by centers of collarbones, was deprived of any possibility of individual success at the moment they were engaged these bastards of virile paternalism, I am not vindictive.... In any case, if I have won, there will be no more no difference in nature between neuroses and psychoses. For in any case desiring-production is the cause, the ultimate cause of both overcomes barriers and codes, a name that no longer designates any ego whatever. He has simply ceased being afraid of becoming themselves. Let no one suppose that we meet true madness any more than that we are truly sane. The madness that remain behind; to cause flows to pass through, without knowing any longer whether they are carrying us elsewhere or flowing back From this point of view, there is no longer even any need for applying psychoanalysis to the work of art, since writing is so much pig shit—that is to say, any literature that takes itself as an end or sets ends only madness and the process our only cure. But in any case, the intimate nature of the relationship appears directly in why, on the other hand, we were unable to establish any direct relationship between neurosis and psychosis. The relationships of neurosis machine. The social machine is literally a machine, irrespective of any metaphor, inasmuch as it exhibits an immobile motor and undertakes of sublimation is the fact that it does not by any means rescue us from the shit (only the mind is recognize nonetheless that one does not encounter in primitive societies any of the mechanisms or any of the attitudes that make not encounter in primitive societies any of the mechanisms or any of the attitudes that make it a reality in our resembles the Roman distinction between agnation and cognation, is that any Ego is related to the kinsman of his two parents is not yet extended, and does not as yet comprise any distinction of persons, nor even a distinction of sexes, but act of re-engendering oneself; the signifying chain would not form any code, it would only emit ambiguous signs and be perpetually the surplus value of code as an indispensable element of any coding of flows. We are now able to outline the establish one-to-one relations between the two that would confer on any familial complex whatever an expressive value and an apparent autonomous

historical, economic, and political field that is not reducible to any mental structure or affective constellation. That is why, when one a reduction in the humanization of the universe, so that any solution that is sought will be a solution on the of incest is not born of a repressed Oedipal representation any more than it provokes this repression. But—and this is forms a direct sexual investment of this social production, without any repression of a sexual nature of the symbolism and the the symbolism and the corresponding affects, and above all, without any reference to an Oedipal representation that could be held to a thing, it is not certain that the thing serves any useful purpose whatever. It is possible, for example, that Oedipus themselves to be defined by an assignment of a signifier any more than by the determination of signifieds. How it works demonstrated that an institution cannot be explained by its use, any more than an organ can. Biological formations and social formations for example—the rituals of hair-cutting and coiffure: is there any interest in referring these rituals to the phallus entity as the collective or divine eye that is not motivated by any idea of revenge, but is alone capable of grasping the invoked here—that is not the ground they grow on, any more than does Oedipus. The fact that innocent men suffer alliance. The despot is the paranoiac: there is no longer any reason to forego such a statement, once one has freed although it is a long way from the frontier. At any rate, here they are; it seems that every morning there of debts, making it even stronger, by anticipating and repressing any reterritorialization that might be produced by the economic givens of of bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This infinitivatori (infinitivation) cannot

in saying that, within writing in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures

for a, and on this point there is no longer any relationship between the sign and water, which in Akkadian is marries his true sister and his true mother. For in any case his true sister is the sister of the wilderness matters little whether it is simulated or not, since in any case something else again is simulated through incest. And in action of the incestuous representation, which is not yet by any means a complex in the sense of repressed desire, since the primordial despotic state is not a historical break like any other. Of all the institutions, it is perhaps the only or of the contractual hiring of labor, do not by any means produce a capitalist economy, but rather a reinforcing of disadvantaged creature will invest with all its strength, irrespective of any economic understanding or lack of it, the capitalist social field well as linguistics: If the movement does not tend toward any limit, if the quotient of differentials is not calculable, the of differentials is not calculable, the present no longer has any meaning. ... The quotient of differentials is not resolved, the differences precapitalist societies in such a way that they never achieve any independence (the blacksmith, the astronomer). But the decoding of flows theory is clear—a theory that refrains, however, from employing any moral reference. Who is robbed? is the serious implied question coming together in a whole, but that do not maintain any identity when they pass from one whole to another. Hence serves as a receiver. On it one can go from any afferent direction to any efferent direction, and in whatever order On it one can go from any afferent direction to any efferent direction, and in whatever order, without ever encountering any any efferent direction, and in whatever order, without ever encountering any of the other directions.... If I like, I will never a pure field of algebraic immanence that no longer allows any surveillance on the part of a transcendent instance, even one the decoding and the deterritorialization of flows in capitalist production. Any method will do for ensuring this universal decoding: the privatization

but also a socius that is even more pitiless than any other. Schizophrenia, on the contrary, is indeed the absolute limit paid labor, it is evident that there is no longer any need for a code in order to ensure surplus labor by surplus value of flux). Hence capital differentiates itself from any other socius or full body, inasmuch as capital itself figures designates the unlimited abstract quantity, but the effective absence of any limit or end for the differential relation where the abstract become a bad thing. Above all, there is no longer any need of belief, and the capitalist is merely striking a bemoans the fact that nowadays no one believes in anything any more. Language no longer signifies something that must be believed to be created just for you. There is no longer any need of a collective investment of organs, as they are privileges. That the struggle against monopolistic privileges does not imply any struggle against the very principle of State control—providing the

itself). The regulative functions of the State do not imply any sort of arbitration between social classes. That the State is halt before the proletariat and deny that there can be any difference in class between the industrialist or banker and the by the conjunction of the decoded flows, the negation of any transcendence or exterior limit, and the effusion of antiproduction inside unrivaled slavery, an unprecedented subjugation: there are no longer even any masters, but only slaves commanding other slaves; there is no but only slaves commanding other slaves; there is no longer any need to burden the animal from the outside, it shoulders in the interplay of its differential relations, is to dodge any assignable fixed limit, to exceed and displace its interior limits prevent the resurrection of a State capitalism inside socialism itself, any more than it prevented classical capitalism from getting round the profoundly correct where he concludes that there does not exist any class spontaneity, but only a group spontaneity: whence the necessity distinct consciousness that, at this level, does not even present any grounds for asking whether it betrays or not, alienates or movement of deterritorialization, but this time because it doesn't allow any part of the codes and overcodes to subsist. However, what an operation of social repression-psychic repression that is stronger than any other, because, by means of the immanence and the decoding has become directly economic as capital-money; it does not tolerate any other preconditions. What is inscribed or marked is no longer the scale of the determinations of the social field, preventing any secondary reduction of the latter to the former. In the sexuality by saying to us: at least it won't go any further than the family! The dirty little secret, in place points at least, Freud exonerates the real exterior family of any wrongs, the better to internalize the family and the wrongs always remaining subject, reproduces itself. There is, then, no longer any call for wondering which is first, the father or the of neuroses. But this communication of unconscious does not by any means take the family as its principle; it takes as of its parts, but does not set itself into place any more than it forms or reproduces itself. This is even of that of the machines? ... We are misled by considering any complicated machine as a single thing; in truth it is seem to be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But there is the possibility of formation

about between compounds without chemical affinity, and thereby eventually subordinating any reaction to the intervention of compounds that are chemically foreign

where we are concerned—on the contrary. We admit that any comparison of sexuality with cosmic phenomena such as electrical storms on. And there is no need to resort to metaphors, any more than for the libido to go by way of homosexual series that remain statistical. And one does not by any means escape castration. It is simply that castration, instead of but just the opposite; thereafter there is no longer even any reason for considering machines, whether as desiring-machines or as social serves them precisely as a support receives no specificity from any structural or personal unity, but appears as the body without At its most autistic, psychoanalysis is no longer measured against any reality, it no longer opens to any outside, but becomes longer measured against any reality, it no longer opens to any outside, but becomes itself the test of reality and the but none of that constitutes an unconscious material, nor does any of it concern the productions of the unconscious. Oedipus, castration

the back, all black, whose shadows are not projected by any sun, advance toward nothing. The wireless telegraph poles that run the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer: the world of transverse communications, where the finally conquered	p 317 p 319
the formation, or the functioning of his desiring-machines, independently of any interpretations. What are your desiring-machines, what do you put into	p 322
and introduces into the passionate sphere, and is not by any means a formation of this sphere—here is where desire	p 323
real distinction, and of the absence of a link permit any machinic regime to exist—how the partial objects thus defined	p 324
limit of the molar aggregates, the chain no longer has any other function than that of deterritorializing the flows and causing	p 328
particular chain state that is metastable and distinct both from any axiomatic and from any code. The molecular chain is the	p 328
is metastable and distinct both from any axiomatic and from any code. The molecular chain is the form in which the	p 328
of the death instinct: it is not a question of any fact whatever, but merely of a principle, a question of	p 332
that inhabit them on a small scale. Nor is there any molecular chain that does not intercept and reproduce whole blocks	p 340
and reproduce whole blocks of molar code or axiomatic, nor any such blocks that do not contain or seal off fragments	p 340
to the interior of the molar social investments, since in any case the molecular formations are such investments. That is why	p 340
of schizoanalysis is this: every investment is social, and in any case bears upon a sociohistorical field. Let us recall the	p 342
its production, which behaves as a molecular phenomenon devoid of any goal or intention. Nor must it be thought that the	p 342
that they are not to be explained in terms of any goal or end, since they are what determines goals and	p 343
that desire is always constitutive of a social field. In any case desire belongs to the infrastructure, not to ideology: desire	p 348
familialist and masturbatory form or motivation on it that makes any perspective of liberation futile in advance. For example, no gay	p 350
mother, or a model help-meet. All mere devices for avoiding any contact with her. A woman is not a model anything	p 351
choking off the flows' lines of escape. We don't feel any need to attach the slightest importance to psychoanalysis's claim to	p 361
it is this neuroticization that constitutes his illness, for in any case neuroticization precedes neurosis, the latter being the result of	p 363
to the finite familial figure, it does not imply just any investment of this field by the libido, but a very	p 363
to say that loves are not defined by their objects, any more than by the sources and aims of the desires	p 365
not content to bring scientists back to reason but anticipates any deviance on their part, imposes a goal on them, and	p 371
the regime of social production is brought about, since in any case it is the same production, but under two different	p 380
ANYBODY 1	
without designating anything. The law does not designate anything or anybody (the democratic conception of law will make this into a	p 214
ANYONE 9	
a member of the human species, is not at all anyone specific aspect of nature, but nature as a process of	p 3
Hence the strange relationship that Schreber has with God. To anyone who asks: Do you believe in God? we should reply	p 13
The term hyle in fact designates the pure continuity that anyone sort of matter ideally possesses. When Robert Jaulin describes the	p 36
that are affirmations, pieces of a puzzle belonging not to anyone puzzle but to many, pieces assembled by forcing them into	p 43
consumption conforming to the established order, and incapable of causing anyone harm. It is not a question here of the personal	p 133
aggregate of destination, in the end, there is no longer anyone but daddy, mommy, and me, the despotic sign inherited by	p 265
only reproduce themselves through the intermediary of man, but does anyone say that the red clover has no reproductive system because	p 285
a line that merges with the void hanging over them. Anyone can see that this man and this woman are no	p 317
that does not claim to be speaking for anything or anyone, not even—in fact especially not—for psychoanalysis: nothing more	p 380
ANYTHING 57	
in so far as there was no way of adding anything more to it, the table having become more and more	p 6
table It was not intended for any specific purpose, for anything one expects of a table. Heavy, cumbersome, it was virtually	p 6
speaks and feet that walk: He sometimes halted without saying anything. Either he had finally nothing to say, or while having	p 12
Murphy, Watt, Mercier, etc., as states, without the family having anything whatsoever to do with all of this. Or, to follow	p 20
desire as autoproduction of the unconscious. Desire does not lack anything; it does not lack its object. It is, rather, the	p 26
dispatch itself straight to the moon: we really haven't seen anything yet! When we say that schizophrenia is our characteristic malady	p 34
The Machines In what respect are desiring-machines really machines, in anything more than a metaphorical sense? A machine may be	p 36
defined	
absolution of fragmented universes, in which the law never unites anything in a single Whole, but on the contrary measures and	p 43
relations of production that are both irreducible and prior to anything that may be made to conform to the Oedipal figure	p 46
scanty. A desiring-machine and a partial object do not represent anything. A partial object is not representative, even though it admittedly	p 47
of resignation. The contrary should be said: neither is there anything in common between the two sexes, nor do they cease	p 60
fucked. And far from being able to get by with anything like the wretched maneuver where men answer that this itself	p 61
unconscious signify? What is an unconscious that no longer does anything but believe, rather than produce? What are the operations, the	p 61
of desire to a familial determination that no longer has anything to do with the social field actually invested by the	p 62
for example, Oedipal homosexuality). But group fantasy no longer has anything but the drives themselves as subject, and the	p 63
desiring-machines formed	
imposes its rule on institutions whose elements are no longer anything but drives. If we must still speak of utopia in	p 63
say the opposite of everything he is uttering without changing anything fundamental to the analytic situation.... All of this is without	p 66
water off a duck's back. The unconscious does not cause anything to stick, there is no anchoring in the transference. Here	p 66
not saying that Oedipus and castration do not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these	p 67
representing races and cultures. The full body does not represent anything at all. On the contrary, the races and cultures designate	p 85
a certain use. Malcolm Lowry says of his work: it's anything you want it to be, so long as it works	p 109
you as Werther lives in you, and Oedipus too, and anything you want, but you grow uterine arms and legs, uterine	p 112
is that what you want, speak up? We didn't want anything of the sort, however. We didn't want the train to	p 114
and no longer considers the problem of social repression as anything more than secondary from the point of view of the	p 117
by the actual stasis. But the oedipalists are not saying anything different from this when they remark that an actual deprivation	p 127
closing of the cycle. I have been unable to find anything of that nature among the Mru ... Everyone behaves as if	p 148
coding the flows, and even overcoding them rather than letting anything escape coding. Primitive societies are not outside history; rather, it	p 153
reminded how illegitimate it is to conclude from the prohibition anything regarding the nature of what is prohibited; for the prohibition	p 162
us beyond the question, What does it mean? Is it anything other than this same question, only this time barred? This	p 180
foregoes discovering an unconscious material: the unconscious does not mean anything. On the other hand the unconscious constructs	p 180
machines, which are	
micrological, or microphysical unconscious that no longer means or represents anything. Sexuality is no longer regarded as a specific energy	p 183
that	
everything, why is it that what takes place looks like anything but an exchange? Why must it be a gift, or	p 185
machinery that renders the debt infinite and no longer forms anything but one and the same crushing fate: the aim now	p 192
of the territorial lineage machine subsist, but are no longer anything more than the working parts of the State machine. The	p 196
this point of view, when the State no longer does anything more than guarantee the private property of a ruling class	p 196
present one if we knew who he was or knew anything definite about him.... [The people] do not know what emperor	p 199
the graphic action, and where the eye no longer has anything to see or evaluate: incest, the simple displaced limit, neither	p 205
in the nature of the law to signify without designating anything. The law does not designate anything or anybody (the democratic	p 214
to signify without designating anything. The law does not designate anything or anybody (the democratic conception of law will make this	p 214
the Greeks echoes through history: You Greeks will never be anything but children! This special situation of the State as a	p 218
and until financial capital and merchant capital are no longer anything but specific functions corresponding to a division of labor in	p 226
in this matter, the truth is that we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing	p 240
overcodes the flows. In the first place, for nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc., no	p 240
secrecy—secret societies or initiation groups—but there is never anything in these societies that is, strictly speaking, unavowable. It is	p 247
he bemoans the fact that nowadays no one believes in anything any more. Language no longer signifies something that must be	p 250
the result that, wherever one turns, one no longer finds anything but father-mother—this Oedipal filth that sticks to our skin	p 269
micropsychic or micrological, the other statistical and gregarious? Is this anything more than a metaphor lending the unconscious a distinction	p 283
grounded	

Whether those things which we deem most purely spiritual are anything but disturbances of equilibrium in an infinite series of levers even after repudiation; causing those who no longer believe in anything to continue believing; reconstituting a private territory for them, a with neuroticizing, perverting, psychotizing castration? How will this structure produce anything but a subjugated group? How will it give free play	p 284 p 314 p 320
far enough in the direction of deterritorialization: you haven't seen anything yet—an irreversible process. And when we consider what there As Lawrence said, analysis does not have to do with anything that resembles a concept or a person, the so-called human on it causations, comprehensions, and expressions that no longer have anything to do with its real functioning: thus all the statues any contact with her. A woman is not a model anything. She is not even a distinct and definite personality.... A But flows and codes of socius that do not portray anything, that merely designate zones of libidinal intensity on the body indeed have the same object—and social production is never anything other than desiring-production, and vice versa—but they don't share is something that does not claim to be speaking for anything or anyone, not even—in fact especially not—for psychoanalysis	p 321 p 323 p 338 p 351 p 352 p 378 p 380
APART 19	
Will the machines run so badly, their component pieces fall apart to such a point that they will return to nothingness is merely theatrical, and the complementarity of what it sets apart still remains: it is now need that is defined in to them, it exists as a product that is produced apart from them and yet at the same time is related qualitative economy shows: flows ooze, they traverse the triangle, breaking apart its vertices. The Oedipal wad does not absorb these flows vice, and guilt. Next, everything becomes blurred again, everything comes apart, but this time in a molecular and pure multiplicity, where her cheek. At last, within the magnified proximity, everything falls apart like a face drawn in sand, Albertine's face shatters into community psychiatry or of so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions of	p 8 p 26 p 44 p 67 p 69 p 69 p 94
perpetually appears before him, carrying along with it and tearing apart the memory of the mother. It could always be said we have a strong feeling that the problem lies elsewhere. Apart from the fact that a certain degree of comfort found and causes flows to move that are capable of breaking apart both the segregations and their Oedipal applications—flows capable of since repression is also desired? How can we tell them apart? We demand the right to a very deliberate analysis. For motor and undertakes a variety of interventions: flows are set apart, elements are detached from a chain, and portions of the even be exact to say that the family determinations burst apart at every corner of this field and remain attached to this Oedipus, when in fact it does not even have (apart from colonization) the necessary conditions to begin to exist. If apparatus of the State. Even where dominant classes set themselves apart from this apparatus and make use of it for the system of relations among ultimate elements of the signifier; but apart from the fact that this field of immanence still presupposes whole is itself produced alongside the parts, as a part apart or, as Butler would say, in another department that fits with women, and men with men, are established, likewise break apart in terms of the machinic indices that undermine them. The turn. The task of schizoanalysis is that of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they enclose	p 96 p 96 p 105 p 116 p 141 p 166 p 170 p 197 p 242 p 287 p 318 p 362
APATHETIC 1	
animals. They mistake words for things, he says. They are apathetic, narcissistic, cut off from reality, incapable of achieving transference; they	p 23
APEX 1	
State, a functional pyramid that has the despot at its apex, an immobile motor, with the bureaucratic apparatus as its lateral	p 194
APHASIACS 1	
crap of being and its language, transports the weak, the aphasiacs, the illiterate. At least spare us sublimation. Every writer is	p 134
APHIDIAN 1	
exact equivalents: man as a vertebro-machinate mammal, or as an aphidian parasite of machines. What is essential is not in the	p 285
APIS 1	
not God I am a clown of God; I am Apis. I am an Egyptian. I am a red Indian. I	p 77
APOCALYPSE 1	
decoded flows run free, the end of the world, the apocalypse. Secondly, however, the relative limit is no more nor less	p 176
APOLLO 1	
all this, that he believes in myths, in the Furies, Apollo, and Athena. The same reproach applies even better to psychoanalysts	p 107
APPARATUS 62	
repels them, since it experiences them as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he regards the strange notion that if a psychotic escapes the Oedipal apparatus, this is solely due to the fact that he is so on, are unfavorable to the construction of the Oedipal apparatus—and that it is precisely because of this that these would have no way of including itself in the Oedipal apparatus, unless by calling it into question by way of a price of his liberty. The basic structure of the Oedipal apparatus must not only be generalized in time so as to futile to interpret these notions in terms of a combinative apparatus (une combinatoire) that makes of lack an empty position and that the primitive social machine is not territorial. Only the apparatus of the State will be territorial in this sense because ideal but rather because they determine critical points where the apparatus starts up again—provided it is blocked, and where it and filiations. This machine is segmentary because, through its double apparatus of tribe and lineage, it cuts up segments of varying it is less a question of applying a logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have it with us by assembling the parts and wheels of its apparatus from elements of the previous social formations. It is universal in its own right, a material part in an aggressing apparatus, in a separating machine. Once again, it is not a for believing in the universality of one and the same apparatus of sociocultural repression (refoulement). One can speak instead of a essentially variable. There is always social repression (refoulement), but the apparatus of repression varies, depending in particular on what plays the	p 9 p 94 p 96 p 100 p 109 p 111 p 145 p 151 p 152 p 156 p 175 p 182 p 184 p 184
order to evaluate in every instance the nature of the apparatus and its effects on desiring-production, it is therefore necessary to the right stone therefore requires a practiced eye. The whole apparatus of this new ceremony is reduced to that: a rock laws, all the pain of the initiations, the whole perverse apparatus of repression and education, the red-hot irons, and the atrocious of secondary parts in the new machine, and the new apparatus of repression (refoulement). All that constituted the essential element of despot at its apex, an immobile motor, with the bureaucratic apparatus as its lateral surface and its transmission gear, and the from commerce, but from taxes as the maintenance of the apparatus of the State. Even where dominant classes set themselves apart State. Even where dominant classes set themselves apart from this apparatus and make use of it for the benefit of private manifest themselves as classes, but are merged with a State apparatus. Who is able to touch the full body of the of making it possible, in no way involves removing the apparatus of social and psychic repression (l'appareil repression-refoulement), On the contrary	p 185 p 190 p 190 p 192 p 194 p 197 p 197 p 199 p 201
On the contrary, the despot's intervention forms part of the apparatus, it changes only the parts of the machine; yet it sum of repression, a new economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new severity. It us to conclude in favor of the constancy of an apparatus of psychic repression, operating in the manner of a graphic Sade saw clearly this always royal role of incest.) The apparatus of social repression-psychic repression—i.e., the repressing representation—now	p 201 p 201 p 203 p 210
quasi-autonomous sectors; but it is now bricked into the State apparatus, which at times organizes it and at other times tolerates desire, a latency inscribed in the bowels of the State apparatus. Better not a sole survivor than for a single organ survivor than for a single organ to flow outside this apparatus or slip away from the body of the despot. This is also at work in the highest machinery of the apparatus. The revenge becomes that of the subjects against the despot pure and private element of interiority, of interior reproduction. The apparatus of social repression-psychic repression will have to undergo a	p 212 p 213 p 213 p 214 p 217

complete	
unconscious would be kept under the weight of the despotic apparatus, that it would be reinterpreted starting from this apparatus, the despotic apparatus, that it would be reinterpreted starting from this apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus	p 217 p 217
the dominant classes are no longer merged with the State apparatus, but are distinct determinations that make use of this transformed but are distinct determinations that make use of this transformed apparatus. At first situated adjacent to communal property, then entering into limits, but the presence of antiproduction within production itself. The apparatus of antiproduction is no longer a transcendent instance that	p 218 p 218 p 235
opposes despotic bureaucracy and the capitalist bureaucracy. This effusion from the apparatus of antiproduction is characteristic of the entire capitalist system; the	p 235
of both, and by constantly injecting antiproduction into the producing apparatus. Schizophrenization occurs on the periphery, but it occurs at the	p 237
attached to this full body. In this sense the antiproduction apparatus ceases to be transcendent, and pervades all production and becomes relations, and their multiple schizzes or breaks require a whole apparatus of regulation whose principal organ is the State. The capitalist monetarization, and surplus value and its absorption (by the State apparatus itself). The regulative functions of the State do not imply State at least implied the existence of masters, and an apparatus of antiproduction distinct from the sphere of production. But the organized party suited to the task of conquering the State apparatus. If the movement of capitalism, in the interplay of its the meaning of just such a conquest of the State apparatus has always been and remains problematical. A supposedly socialist State monetary reckoning. Consequently, either the proletariat prevails and transforms the apparatus in conformity with its objective interest—but these operations are	p 250 p 252 p 253 p 254 p 255 p 255 p 256
flows on the full body of the despot or his apparatus, the Urstaat: it effects the first great movement of deterritorialization communication of a code or an axiomatic, of a combinative apparatus (combinatoire) informing the flows. Such is also the case for formations that they constitute statistically in organized crowds; and the apparatus of social and psychic repression resulting from these formations—such	p 261 p 276 p 300
So it's . . . Psychoanalysis, no less than the bureaucratic or military apparatus, is a mechanism for the absorption of surplus value, nor the molecular chain of desire. The chain is like the apparatus of transmission or of reproduction in the desiring-machine. Insofar as of deterritorialization belonging to desiring-production, and by the entire repressive apparatus represented in the savage prohibitions, the barbarian law, and the	p 312 p 327 p 336
difference in regime in a catastrophic fashion, and assembles an apparatus of repression the mere idea of which neither savagery nor are undone, the death instinct lays hold of the repressive apparatus and begins to direct the circulation of the libido. A be carried out only in the future, and form an apparatus for the absorption of a surplus value not even produced its own constituent machines, but merely represent what a repressive apparatus gives it to represent. It is the very form of for the other class to be represented by a party apparatus that assigns these aims and means, and effects a revolutionary for the Russian Revolution, with its formation of a party apparatus. This situation is not at all adequate, however, for resolving not necessarily imply unconscious investments of the same nature; an apparatus of interest never takes the place of a machine of or the cause of desire, but is itself the castrating apparatus, the machine for putting lack into desire, for drying up in such a way that the military, bureaucratic, and police apparatus finds itself grounded in the economy itself, which directly produces more, but while causing them to pass into an axiomatic apparatus that combines them, and at the points of combination produces	p 337 p 337 p 338 p 339 p 344 p 344 p 348 p 357 p 372 p 374
APPARATUSES 5	
to extract surplus value from them, the more its ancillary apparatuses, such as government bureaucracies and the forces of law and Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the object in the framework of representation. Desiring-production and machines, psychic apparatuses and machines of desire, desiring-machines and the assembling of an	p 35 p 54 p 300
Freud brings to the fore the study of the psychic apparatuses, the social and desiring-machines, the mechanisms of the drives, and engineers masses, and is continually forming large aggregates, inventing heavy apparatuses for the regimentation and the repression of the desiring-machines. Doubtless	p 300 p 364
APPARENT 38	
an element of antiproduction, 2 The Body without Organs An apparent conflict arises between desiring-machines and the body without organs. Every	p 9
consciousness of a false movement, a true perception of an apparent objective movement, a true perception of the movement that is of the earth or the despot, a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of so that desiring-machines seem to emanate from it in the apparent objective movement that establishes a relationship between the machines and	p 10 p 11 p 11
and that acts as a quasi cause by communicating the apparent movement (the fetish) to them. So true is it that produced, however. Or rather, it is not reproduced within the apparent objective movement in the same way in which it is attitude.) For the rigors of the law are only an apparent expression of the protest of the One, whereas their real source is madness. This is why in Proust's work the apparent theme of guilt is tightly interwoven with a completely different to resolve them, or to show that they were merely apparent, according to preference. In truth, there are never contradictions, apparent apparent, according to preference. In truth, there are never contradictions, apparent or real, but only degrees of humor. And inasmuch as of the wife. Clearer still, the difference in regime becomes apparent each time a society permits an infantile stage of sexual Psychoanalysis, at the most concrete level of therapy, reinforces this apparent movement with its combined forces. Psychoanalysis itself ensures this conversion	p 12 p 12 p 43 p 43 p 68 p 68 p 72 p 74
this taste for exclusive disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and reveals	p 76
thing is always poorly judged because, in order to become apparent, it is forced to simulate structural states and to slip comes to bear; the displaced represented, which gives a falsified apparent image that is meant to trap desire. Such is the content itself with repressing real desiring-production, but offers a displaced apparent image of the repressed, by substituting a familial recording for	p 91 p 115 p 121
as two concerns were found to be linked in an apparent paradox, for example in lung: the concern for curtailing the of production, but has not yet appropriated this process. The apparent objective movement of inscription has not suppressed the real movement	p 128 p 148
energy of inscription or recording, the potential energy of the apparent movement; but debt is the actual direction of this movement in a negative relation to the group. Here it becomes apparent that the social machine is identical with the desiring-machine. The an enchanted surface of inscription, the fantastic law, or the apparent objective movement; but also a magical agent or fetish, the on any familial complex whatever an expressive value and an apparent autonomous form. On the contrary, it is evident that the social reproduction to the sphere of circulation. One retains the apparent objective movement as it is described on the socius, without the State becomes the true owner in conformity with the apparent objective movement that attributes the surplus product to the State quasi cause, the source and fountainhead and estuary of the apparent objective movement. In place of mobile detachments from the signifying	p 149 p 151 p 154 p 166 p 188 p 194 p 194
terrible. As a matter of fact, the law's opposition or apparent opposition to despotism comes late—when the State presents itself despotism comes late—when the State presents itself as an apparent peacemaker between classes that become distinct from the State, making	p 212 p 212
the exchange relation, that forms the disjunctive synthesis of the apparent movement of commodities, since the abstract labor is divided into much as it expresses the capitalist field of immanence, the apparent objective movement where the lower or subordinate form is no the economy a monetary economy. The fact remains that the apparent objective movement of capital—which is by no means a can never be, economic: on the contrary, it expresses the apparent objective movement according to which the economic forces or productive body without organs, and appropriates them for itself in the apparent objective movement. Repulsion is the condition of the machine's functioning	p 226 p 229 p 239 p 247 p 329
that the unconscious as a real subject has scattered an apparent residual and nomadic subject around the entire compass of its irreducible aspects of death; the one, according to which the apparent subject never ceases to live and travel as a One value not even produced yet—which gives them precisely an apparent revolutionary position.) In a world such as this, there is coincidence on which the repression properly speaking relies; transforming the apparent opposition of repulsion (the body without organs / the	p 330 p 330 p 338 p 339

machines-partial given degree to which it affixes a structural unity and apparent goals, to which it falls back, and whose forces it merely the preconscious indicators of a degree of development; the apparent interests and aims are merely the preconscious exponents of a	p 343 p 345
APPARENTLY	5
caused by a problem of the unconscious that is only apparently religious? The body without organs is not God, quite the we suspected at the very beginning, partial objects are only apparently derived from (preleves sur) global persons; they are really produced politics. The same could also be said with respect to apparently peaceful times: what a grotesque error to think that the without organs and desiring-production—under the conditions determined by an apparently victorious capitalism, where do we find enough innocence for generating that grants it a large degree of autonomy, its painting apparently molds itself to a Byzantine code where even the colors	p 13 p 46 p 97 p 139 p 369
APPEAL	3
state of fury that is theirs, and their literally police-like appeal at the thought that someone might claim to escape the what the stamp of this bureaucracy is, and that an appeal to the pre-oedipal is not enough to escape this stamp as dominant powers, on the ruins of institutions. Why this appeal to art and science, in a world where scientists and	p 81 p 312 p 368
APPEALED	1
relation to himself; vacuoles are isolated, ghettos created; unions are appealed to for help; the most sinister forms of dissuasion are	p 378
APPEALING	1
it is not hard for him to appear reasonable, by appealing to collective interests and goals, reforms to be brought about	p 364
APPEAR	36
to represent a miraculous form of its own power: they appear to be miraculated (miracule) by it. In a word, the very mystic being since all of labour's social productive forces appear to be due to capital, rather than labour as such on second thought, hysterical neurosis comes first, and that disjunctions appear only as a result of the projection of a more the space of just one day—even though it may appear to have taken place between December 31 and January 6 a primary phase, or to a whole that will eventually appear in a final depressive stage (the complete Object). Partial objects a final depressive stage (the complete Object). Partial objects hence appear to her to be derived from (preleves sur) global persons greater when we are dealing with psychotic syndromes that would appear to be the most animal-like and the most desocialized. It neurobiologico-desiring-machines. And the discovery of the productive unconscious has what appear to be two correlates: on the one hand, the direct the first is such that the father does not yet appear, while in the third the father no longer appears: that persons. The complexity and the foundations of such an operation appear more distinctly if we consider the mutual reactions between the What is more, the objective conditions for such a practice appear to be already present. Everything takes place as if Oedipus The procedure is well known: two figures are made to appear, the Great Man and the Crowd. One then claims to the point of view of the unconscious itself, has what appear to be two moments: first, a moment that is racist of the whole? And what is this fear? It would appear that social formations experienced a morbid and mournful foreboding of to assume its diachronic dimension, causing the generation gap to appear. Why think that supernatural powers and magical aggressions constitute a sense stolen (the lipwotali); every union that could too manifestly appear to be the result of a direct exchange between two They come like fate, without reason, consideration, or pretext; they appear as lightning appears, too terrible, too convincing, too sudden, too are the most involuntary, unconscious artists there are—wherever they appear something new arises, a ruling structure that lives, in which to it in the great projects undertaken, and makes it appear as the cause of the collective conditions of appropriation. The body, to the new socius. They come like fate, ... they appear as lightning appears, too terrible, too sudden. The death of like one language, but like two. The signifier does not appear to keep its promise, which is to give us access sphere of private property and into that of commodities. Classes appear, inasmuch as the dominant classes are no longer merged with all the institutions, it is perhaps the only one to appear fully armed in the brain of those who institute it synchronic while the capitalist machine's time is diachronic. The capitalists appear in succession in a series that institutes a kind of most ancient relation of productive activity, but it does not appear as such and only becomes a true practical relation in is coextensive with it, and countersects its co-ordinates, it would appear that the family is now merely a simple tactic around re-enslaves what within it tends to free itself or to appear freely. The same thing must be said of Freud: his so many innocents or even victims. For the family must appear in two forms: one where doubtless it is guilty, but activity, fluids and flows, matter and particles, in the end appear to us more adequate than the reduction of sexuality to the partial objects are referred to a totality that can appear only as that which the partial objects lack, and as limit; precisely for these reasons, the identity in nature must appear for itself between social production and desiring-production. But in its new order that the partial objects of a molecular order appear as a lack, at the same time that the whole unconscious, so well masked by the preconscious investments, that they appear only in our sexual choices of lovers. A love is social difference—so that within this difference the parents again appear, allocated to such and such a zone, but under a the desiring-machines. Doubtless it is not hard for him to appear reasonable, by appealing to collective interests and goals, reforms to its decline, something breaks out in this painting: what would appear to be another world opens up, an other art, where	p 10 p 11 p 13 p 22 p 44 p 44 p 49 p 54 p 58 p 70 p 82 p 102 p 110 p 152 p 170 p 186 p 191 p 191 p 194 p 195 p 208 p 218 p 218 p 223 p 227 p 264 p 270 p 270 p 292 p 306 p 337 p 342 p 352 p 355 p 364 p 369
APPEARANCE	16
of these currents that were tormenting him, he gives every appearance of having finally joined forces with them, taking passionate pride passing by, or a rising sun may suddenly make its appearance. In a chain that mixes together phonemes, morphemes, etc., without libido. It would seem obvious that parents indeed make their appearance on the recording surface of desiring-production. But this is in reduced everything to Oedipus by means of application. Only in appearance is Oedipus a beginning, either as a historical or prehistorical faked image of its object, on which it bestows the appearance of independence. Strictly speaking, psychic repression is a means in the differentiation of its ideal, which are distinguishable only in appearance. While this is taking place, what is desiring-production doing? The a memory straining toward the future. Far from being an appearance assumed by exchange, debt is the immediate effect or the wealth, commodities, and classes signify? The breakdown of codes. The appearance, the surging forth of now decoded flows that pour over extension of the market, the development of towns, and the appearance of manorial ground rent in money form, or of the a surplus value of flux. The fact that a mathematical appearance here replaces the old code simply signifies that one is the field of immanence peculiar to capitalism itself, with the appearance of the technical means of expression that correspond to the the interactions. Such formulas as these are negative only in appearance, and in relation to the laws of aggregates, but must as to ensure that the little familial representation has the appearance of being coextensive with the field of delirium. The production decoding them—even if this idea necessarily took on the appearance of a crazy idea, given what had become of analysis doctor alone has been able to treat Oedipus as an appearance, a decor, and to go back to the unconscious libidinal or the reactionary and fascist investments, which assume a reasonable appearance only in the light of the preconscious, and which animate	p 17 p 39 p 47 p 101 p 119 p 125 p 190 p 218 p 223 p 228 p 240 p 288 p 298 p 331 p 360 p 364
APPEARANCES	1
believe that, from all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to the Saussurian	p 242
APPEARED	3
remarked that in the process of transference the psychoanalyst frequently appeared in the guise of a devil, a god, or a he therefore denounced the transcendent use of syntheses such as appeared in metaphysics. In like fashion we are compelled to say would not appropriate production. We have seen that this becoming-concrete appeared in the differential relation; but it must be borne in	p 46 p 75 p 249
APPEARING	1

signifier. These conditions are not fulfilled without exclusions forming and appearing in the disjunctive network—at the same time as the	p 328
APPEARS 73	
that it is not the product of labor, but rather appears as its natural or divine presupposition. In fact, it does	p 10
surface where all production is recorded, whereupon the entire process appears to emanate from this recording surface. Society constructs its	p 10
own	
agents cling so closely to capital that their very functioning appears to be miraculated by it. Everything seems objectively to be	p 11
to the system and the relations of production. The product appears to be all the more specific, incredibly specific and readily	p 24
real process of production on which it depends. The schizophrenic appears all the more specific and recognizable as a distinct personality	p 24
possibility of another outcome, another end result of the process appears. Before being a mental state of the schizophrenic who has	p 24
to which he felt the difficulty: to begin with, it appears difficult to assign as cause of the malady—even if	p 57
yet appear, while in the third the father no longer appears: that leaves the second, then, where the father shines forth	p 58
would fit production into the mold of representatives; no triangulation appears at this level that would refer the objects of desire	p 72
it serve a higher social and cultural production; there then appears a kind of unsticking of the social field with regard	p 74
a delirium whose political nature is especially vivid. This example appears all the more striking to us, given our great admiration	p 90
murdered the wife of a colonist whose disemboweled ghost perpetually appears before him, carrying along with it and tearing apart the	p 96
amnesia, obsessional cancellation), while in psychosis a regaining of reality appears along with the delirious reconstruction. The fact remains	p 123
that Freud	
isn't it true instead that, in psychosis, the familial complex appears precisely as a stimulus whose quality is a matter of	p 123
But in any case, the intimate nature of the relationship appears directly in inverse ratio: the more the process of production	p 136
least to a certain point: the point where the limit appears, in the very movement that counteracts the tendency). In a	p 140
are recorded, and the agents and the products distributed. It appears here as the quasi cause of production and the object	p 141
2 The Primitive Territorial Machine The notion of territoriality merely appears ambiguous. For if it is taken to mean a principle	p 145
of asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears closed to the extent that it is severed from the	p 148
group. The presence of history in every social machine plainly appears in the disharmonies that, as Levi-Strauss says, bear the unmistakable	p 151
perverted eyes—for the fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the	p 167
are invited to interpret, since the latent presence of Oedipus appears only through its patent absence, understood as an effect of	p 171
level of an analysis of deliriums. But already, if it appears that Oedipus is an effect, this is because it forms	p 179
not an anorexic structure. The difference between machine and structure appears in the postulates that implicitly animate the structural and	p 186
exchangist	
clearly the necessarily open nature of the system in extension appears, as in the case of the primitive mechanism of surplus	p 187
the relations of production, in fact, the circulation of women appears as a distribution of labor capacity, but in the ideological	p 188
fate, without reason, consideration, or pretext; they appear as lightning appears, too terrible, too convincing, too sudden, too different even to	p 191
new socius. They come like fate, ... they appear as lightning appears, too terrible, too sudden. The death of the primitive system	p 195
times as are convenient. The despotic State, such as it appears in the purest conditions of Asiatic production, has two correlative	p 198
the displaced represented of desire. From this moment on it appears indeed that the two dimensions of representation—its surface	p 205
organization	
the opposite of the acoustic image). In short, the signifier appears twice, once in the chain of elements in relation to	p 207
when it has evolved and assumed the new figure that appears to place it in opposition to despotism. But from the	p 213
of nihilism, Nada, Nada! The order of law as it appears in the imperial formation, and as it will evolve later	p 214
that disfigure, displace, and even decode desire. The Oedipus complex appears only after latency; and when Freud recognizes two phases	p 216
separated	
alliance. The State was not formed in progressive stages; it appears fully armed, a master stroke executed all at once; the	p 217
is it the transition from one formation to another. It appears to be set back at a remove from what it	p 219
longer the pure signifier that regulates its signifieds: it now appears behind them, depending on the things it signifies. It no	p 221
The Civilized Capitalist Machine The first great movement of deterritorialization appears with the overcoding performed by the despotic State.	p 222
But it	
quantum corresponds. But it is only when a general equivalent appears as money that one enters into the reign of the	p 226
nonetheless must have some particular value, so that it still appears only as a relation of magnitude between quanta. It is	p 226
ceased to be what it is, but it no longer appears in the simple quantity as a variable relation between independent	p 227
into a surplus value of flux. First of all, it appears that—in keeping with Balibar's remarks—this tendency to a	p 228
that interest. Sartre's analysis in Critique de la raison dialectique appears to us profoundly correct where he concludes that there does	p 256
betraying the secret of psychoanalysis as an applied axiomatic: what appears to come most freely into play in what is called	p 265
about. ... In the long run it is the father who appears guilty, through having tried to avenge himself, and it is	p 274
is he who is killed This curious indifference toward incest appears in other myths. Oedipus is first the idea of an	p 274
problems of hereditary transmission that animated the Freud-Jung controversy. It appears that, in the common social field, the first thing that	p 276
of the one or the other; this distinction, as it appears in Group Psychology and the Analysis of the Ego, remains	p 283
desire thus remain in an extrinsic relationship, either because desire appears as an effect determined by a system of mechanical causes	p 284
persons and their species, varieties, and locales; when a machine appears as a single object, and a living organism appears as	p 287
machine appears as a single object, and a living organism appears as a single subject; when the connections become global and	p 287
the molecular to the molar demonstrate, such as this passage appears in the organic machines, but no less so in the	p 289
uncodable by virtue of its polymorphism and its polyvocality. It appears then that the interest psychoanalysis has in myth (or in	p 301
activity of production in general and without distinction, as it appears in capitalism, is the identical discovery of both political economy	p 302
longer have value except by its own absence, and it appears as a lack within this space. In search of the	p 306
receives no specificity from any structural or personal unity, but appears as the body without organs that fills the space each	p 309
itself a part. There the absence of a tie necessarily appears as an absence, and no longer as a positive force	p 310
signifier of absence or lack. The structure is formed and appears only in terms of the symbolic term defined as a	p 310
sex, the phallus of molar castration. Here too Lacan's approach appears in all its complexity; for it is certain that he	p 310
once it is said that madness is called madness and appears as such only because it is deprived of this support	p 321
gives its model to death. Zero intensity. The death model appears when the body without organs repels the organs and lays	p 329
solely the (nonstructural) condition of a molecular functioning. The functioning appears when the motor, under the preceding conditions—i.e.,	p 329
without	
contrary at its minimum; and where the identity in nature appears to be at its maximum, the regimes differ to the	p 336
instance than in the other). If the preconscious revolutionary break appears at the first level, and is defined by the characteristics	p 348
of their interests (work, savings, a good marriage). But what appears to other people as raw desire still contains complexes of	p 350
much penetrates into his office. Even the closed familial scene appears to him to be an excessive outside. He promotes the	p 357
of all modern attempts at reform. And if this tendency appears in its most naive form in community psychiatry aimed at	p 359
in the redeployed families. This is perhaps where the mystification appears most clearly, because antipsychiatry, by certain of its aspects, was	p 359
that pulverize desire—such is the paranoid experience. Now Oedipus appears to be a relatively innocent thing, a private kind of	p 365
hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art and	p 368
science presupposes	
writing with pneumatic, electronic, or gaseous indifferent supports, and that appears all the more difficult and intellectual to intellectuals as it	p 370
two poles is a constituent aspect of the delirium. It appears, however, that the oscillation is not equal, and that as	p 376
a revolutionary potential, and nothing more, and that this potential appears all the more as one is less and less concerned	p 379
APPEASED 1	
to, bad conscience, which consists for the woman of the appeased wish for a penis ... destined to be converted into a	p 311
APPELLATIONS 14	
the same role in the two. In exclusive disjunctions, parental appellations no longer designate intensive states through which the subject passes	p 78
and descends the flows of time: countries, races, families, parental appellations, divine appellations, geographical and historical designations,	p 85
and even miscellaneous news	
the flows of time: countries, races, families, parental appellations, divine appellations, geographical and historical designations, and even	p 85

miscellaneous news items. (1	
and the father are taken up in the connections, parental appellations crop up In the disjunctions of the chain, the parents	p 114
form of lineages, comprising distinctions of persons and of parental appellations; (2) the alliances will be at the same time qualitative	p 156
else replaces the intense either ... or ... or ...); the names, the appellations no longer designate intensive states, but discernible persons.	p 160
Discernibility settles	
continually jumping from words to things, and from bodies to appellations, according to the extensive requirements of the system in its	p 203
a jump that necessarily fails, this jump that goes from appellations to persons, from names to bodies: on the one hand	p 204
to bodies: on the one hand, the repressed this-side-of of appellations that do not yet designate persons, but only intensive germinal	p 204
on the other hand, the repressing beyond that only applies appellations to persons by prohibiting persons who answer to the names	p 204
the two, the shallow stream where nothing passes, where the appellations do not adhere to the persons, where the persons elude	p 205
made incest impossible—namely, that at times we had the appellations (mother, sister) but not the persons or the bodies, while	p 209
while at other times we had the bodies, but the appellations disappeared from view as soon as we broke through the	p 209
possible in the wedding of the kinship bodies and family appellations, in the union of the signifier with its signifieds. Hence	p 209
APPENDIX 2	
subject—produced as a residuum alongside the machine, as an appendix, or as a spare part adjacent to the machine passes	p 20
your eyes with the pancreas removed with your eyes of appendix operation with your eyes of abortion with your eyes of	p 279
APPLICABLE 3	
we formulate the following rule, which we feel to be applicable in all cases: the father and the mother exist only	p 97
are constantly saying that kinship rules are neither applied nor applicable to real marriages: not because these rules are ideal but	p 151
order has been diverted, utilized for grounding a structural Oedipus applicable to psychosis, and for extending the familial co-ordinates beyond	p 359
their	
APPLICATION 36	
now pursuing, not the realization of a system, but the application of a program ... in the form of residues of the	p 21
the family on the other. This operation is called an application. It is as if a tablecloth were being folded, as	p 101
as one has reduced everything to Oedipus by means of application. Only in appearance is Oedipus a beginning, either as a	p 101
all Oedipus—Oedipus in and of itself—is already an application, in the strictest sense of the word. And when the	p 103
it is true that Oedipus is obtained by reduction or application , it presupposes in itself a certain kind of libidinal. investment	p 103
that constitutes the aggregate of destination by means of an application. Whence the third paralogism, the paralogism of application, which	p 111
fixes	
of an application. Whence the third paralogism, the paralogism of application, which fixes the precondition for Oedipus by establishing a set	p 111
this sense, as we have seen, that Oedipus is an application, and the family a delegated agent. Even by application it	p 122
an application, and the family a delegated agent. Even by application it is hard, it is difficult for a child to	p 122
collective entity he is literally correct (although he limits its application to the barbarian despotic institution): If, more or less in	p 141
must perform a kind of folding operation—a kind of application or reduction (rabattement): a reduction of the social field, defined	p 177
converting them into a detached object—no reduction whatever, no application is possible that would answer to the formula 3+1 (the	p 178
whose sanctions are merely derivative of a judgment and an application directed at the rebellious parts. The imperial barbarian law possesses	p 212
the double bind of overcoding or royal incest; the biunivocalization, application, and linearization of the chain between masters and slaves; the	p 215
a very special role in the system: a role of application, and no longer of implication, in a code. The hour	p 251
to invest only their simulacrum. The familial determinations become the application of the social axiomatic. The family becomes the	p 264
subaggregate to	
arrives: it is born in the capitalist system of the application of first-order social images to the private familial images of	p 265
split, castrated ego. Isn't this operation of flattening, folding, or application what leads Lacan to say, willingly betraying the secret of	p 265
relation to the familial investments, which result solely from the application or the reduction (rabattement) of the social investments. To say	p 275
If the familial investment is only a dependence or an application of the unconscious investments of the social field—and if	p 276
What we mean is that Oedipus is born of an application or a reduction to personalized images, which presupposes a social	p 278
requires and institutes not only a social axiomatic, but an application of this axiomatic to the privatized family. Representation would never	p 303
never be able to ensure its own conversion without this application that furrows deep into it, cleaves it, and forces it	p 303
political economy analyzes the first. Psychoanalysis is the technique of application, for which political economy is the axiomatic. In a word	p 304
The formal operations of the structure are those of extrapolation, application, and biunivocalization, which reduce the social aggregate of	p 307
departure to	
must necessarily be reduced to a familial field where the application of this axiomatic is carried out: Oedipus as the last	p 312
at the level of the persons serving as capital's agents (application of the axiomatic). But we seek in vain to assign	p 320
unpublished remarks that seem to us to have a wide application, situates the problem at several levels. In the first place	p 353
libidinal investment. Secondly, the parents as parents are terms of application that express the reduction of the social field invested by	p 356
and even must augment, but not to infinity). Such an application in fact presupposes a fourth, extrapolated, mobile term, the symbolic	p 358
charged with performing the folding or the correspondence; but this application effectively operates on the three persons who constitute the	p 358
minimum	
its psychotic finalizations. Inasmuch as Oedipus arises out of an application of the entire social field to the finite familial figure	p 363
the libido, but a very particular investment that renders this application possible and necessary. That is why Oedipus seemed to us	p 364
a family, which is never more than a locus of application and reproduction, but in order to attain the social and	p 365
to greater social aggregates, finding in them a field of application, and everywhere enslave art to a great castrating machine of	p 370
persons, but on the contrary precede them (axiomatic: regulation and application); a surplus value determined as a surplus value of flux	p 372
APPLICATIONS 5	
the word. And when the best psychoanalysts forbid themselves historico-political applications, we can't say things are much better, since the	p 103
analysts	
Oedipal projections and identifications, but the reverse: it is Oedipal applications that depend on the determinations of the subjugated group as	p 103
capable of breaking apart both the segregations and their Oedipal applications—flows capable of hallucinating history, of reanimating the	p 105
races in	
is charged with representing whatever escapes the axiomatics and the applications of reterritorialization in other flows. Inversely, one can find	p 320
the	
social aggregate that makes the scientific subaggregates into so many applications that are characteristic of and that correspond to it—in	p 371
APPLIED 19	
risks being judged totally superficial and petty, as if it applied solely to an imaginary Oedipus and aimed at the role	p 52
it, since all the ambiguity lies there. What does belief applied to the unconscious signify? What is an unconscious that no	p 61
a dominant depressive nature and a sadomasochistic guilt, was quickly applied to Proust. In a more general way still, some critics	p 68
of departure constituted by a social formation. It can be applied to everything, in that the agents and relations of social	p 101
the interior of the molar organization, and it must be applied to a factitious and subjugated territoriality. We are now able	p 102
Nor is it a case of an ambiguous dimension of applied psychoanalysis; for all Oedipus—Oedipus in and of itself—is	p 103
is projected onto the boss, but the boss who is applied to the father, either in order to tell us you	p 104
Oedipal psychological relations but that on the contrary will be applied to the underlying Oedipal constellation defined by reaction, or else	p 129
impotence. Ethnologists are constantly saying that kinship rules are neither applied nor applicable to real marriages: not because these rules	p 151
are	
formation that corresponds to it, to which it will be applied, and without which it would have no hold on the	p 179
inasmuch as it appraises the pain emanating from the graphism applied to the flesh itself: the eye jumps. The magic triangle	p 204
the condition under which the entire social field can be applied to the family. Individual persons are social persons first of	p 264
subaggregate to which the whole of the social field is applied. Since each person has his own private father and mother	p 265
to say, willingly betraying the secret of psychoanalysis as an applied axiomatic: what appears to come most freely into play in	p 265
conjunction results from the capitalist conjunctions, insofar as they are applied to private persons. Daddy-mommy-me—one is sure to	p 265

re-encounter them	
is sure to re-encounter them everywhere, since everything has been applied to them. The reign of images is the new way	p 265
and the private subaggregate to which the social aggregate is applied. Oedipus is this displaced or internalized limit where desire lets	p 266
persons to which the flows of capital are reduced or applied. (Which explains the complex origin of the relation that is	p 267
in the axiomatic framework of property, and desire in the applied framework of the family; but this social alienation includes in	p 321
APPLIES 11	
myths, in the Furies, Apollo, and Athena. The same reproach applies even better to psychoanalysts: it would seem that they believe	p 107
representative, categories, rendered discernible, that it has itself established; it applies to the representative terms that did not exist before the	p 165
psychoanalysts specializing in Africa—are beyond question. But the same applies to them as to certain psychotherapists here: it would seem	p 170
states; on the other hand, the repressing beyond that only applies appellations to persons by prohibiting persons who answer to the	p 204
tactic around which the social field recloses, to which it applies its autonomous requirements of reproduction, and that it counteracts with	p 264
cultural, racial and racist, pedagogical, and religious: the delirious person applies a delirium to his family and his son that overreaches	p 274
the Hellenists have long since stopped.) The Schreber case again applies: Schreber's father invented and fabricated astonishing little	p 297
machines, sadistico-paranoiac machines	
double abduction of the orphan machines, inasmuch as the structure applies its articulation to them, inasmuch as the parents lay their	p 308
this? And what spectator? For example, the question no longer applies at all, at this point in the film, of knowing	p 317
The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure and strait-jackets the unconscious, to	p 338
prevent its escape. As	
comes to double the weight of social repression. The paranoiac applies his delirium to the family—and to his own family	p 365
APPLY 10	
was sorely in need of: that of desiring-production, which would apply to the real in both its so-called rational and irrational	p 30
capitalist machine is incapable of providing a code that will apply to the whole of the social field. By substituting money	p 33
up and the analysis will be stopped, or else we'll apply a shock treatment to you; stop saying daddy-mommy; of course	p 112
familial reproduction that they fall back on, to which they apply all the investments. They make the limit pass into the	p 135
organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those who, in a given state or on a	p 142
sincerely believe they are engaged in progressive work when they apply new methods for triangulating the child: but watch out—a	p 170
The same is true of the psychoanalysts in Africa who apply the yoke of a structural or problematical Oedipus, in the	p 170
developing the dominant factors of social reproduction, is content to apply and envelop these factors in its own mode of reproduction	p 264
falls to the reactionary investment of the capitalist field to apply all the social images to the simulacra of the restricted	p 269
the contrary the lines of escape. The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure and	p 338
strait-jackets the	
APPLYING 5	
a new part fabricated separately. It comes into being, but applying this time to the whole as some inspired fragment composed	p 42
use, although they suffer from no longer being capable of applying it. Everywhere in psychoanalysis, in Freud, we have seen this	p 76
of view, there is no longer even any need for applying psychoanalysis to the work of art, since the work itself	p 134
put in this way, it is less a question of applying a logical combinative apparatus governing an interplay of exchanges, as	p 156
etc.—and this entails searching for what they mean by applying them to an abstract familial whole that is thought to	p 183
APPORTIONING 2	
This is the social machine's supreme task, inasmuch as the apportioning of production corresponds to extractions from the chain, resulting in	p 142
rules as exact as those followed in carving up and apportioning a steer; but the man who enjoys the full exercise	p 144
APPRAISAL 1	
between qualified flows. Consequently it implies a system of collective appraisal and evaluation, and a set of organs of perception, or	p 248
APPRAISE 1	
blindness, a loss of vision and of the ability to appraise; it is now the eye that suffers, although it also	p 205
APPRAISES 1	
which sees the word without reading it, inasmuch as it appraises the pain emanating from the graphism applied to the flesh	p 204
APPRAISING 1	
organs that causes men to be directly coded, and the appraising eye as we have analyzed it in the primitive system	p 248
APPRECIATE 1	
political economy and libidinal economy? Here we are able to appreciate the full extent to which psychoanalysis belongs to capitalism. For	p 303
APPRECIATIVE 1	
independence of the articulated voice, the graphic hand, and the appreciative eye. Such is the manner in which territorial representation	p 189
organizes	
APPREHENDED 11	
memory, it is to the degree that they are already apprehended in an extensive sense that they certainly did not possess	p 155
difference in nature): here, as organic, technical, or social machines apprehended in their mass phenomenon, to which they become	p 287
subordinated; there	
mass phenomenon, to which they become subordinated; there, as desiring-machines apprehended in their submicroscopic singularities that	p 287
subordinate the mass phenomena. That	
and social production: every time that production, rather than being apprehended in its originality, in its reality, becomes reduced (rabattue) in	p 306
situation. Psychoanalysis states clearly that unconscious representation can never be apprehended independently of the deformations,	p 313
disguises, or displacements it undergoes. Unconscious	
become a chain of decoding and deterritorialization, which must be apprehended—and can only be apprehended—as the reverse of the	p 328
and deterritorialization, which must be apprehended—and can only be apprehended—as the reverse of the codes and the territorialities. This	p 328
flows of capitalism are not recaptured or co-opted, but directly apprehended in a codeless axiomatic that consigns them to the universe	p 337
in the sense of abstract painting), flows-schizzes or real desire, apprehended below the minimum conditions of identity. What does	p 351
psychoanalysis do	
the position of desire, be the Social Other. social difference apprehended and invested as the nonfamily within the family itself? The	p 354
antiproduction with its breaks and flows, where the parents are apprehended in nonparental functions and roles confronting other roles and	p 355
other	
APPREHENDS 1	
fantasy is itself plugged into the existing social field, but apprehends it in the form of imaginary qualities that confer on	p 62
APPRENTICESHIP 1	
of the libido. Not geohistorical figures or statues, although our apprenticeship is more readily accomplished with these figures, with books,	p 352
histories	

APPRENTICESHIPS	1	
beginning with the hallucination of books and the delirium of apprenticeships (the teacher as father-substitute, and the book as family romance)		p 114
APPROACH	5	
striking confirmation of this principle, since by taking such an approach they deny that there is any such thing as a		p 6
The centrifugal forces do not flee the center forever, but approach it once again, only to retreat from it yet again		p 20
frustration), and of mechanisms of expression (good or bad)—an approach that forces her to adopt an idealist conception of the		p 44
of treating myth or tragedy is suited to the psychoanalytic approach. The psychoanalytic method is quite different: rather than referring		p 301
symbolic		
all-too-human sex, the phallus of molar castration. Here too Lacan's approach appears in all its complexity; for it is certain that		p 310
APPROACHING	1	
regard this event with melancholy as the sign of their approaching death. For example, the Bohannans describe the Tiv economy, which		p 176
APPROBATION	1	
forms of marriage the prohibition of parallel cousins and the approbation of cross-cousins: each marriage between two lines A and B		p 156
APPROPRIATE	7	
to operate retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was in no way meant as an		p 31
find a semiautonomous organization of technical production that tends to appropriate memory and reproduction, and thereby modifies the		p 141
forms of the		
There are no productive connections without disjunctions of filiation that appropriate them, but there are no disjunctions of filiation that do		p 149
and organs of perception and extrachemical factors that select and appropriate the cellular connections. So many reasons for defining		p 248
capitalism by		
without which it would not become capital and would not appropriate production. We have seen that this becoming-concrete appeared in the		p 249
the body without organs of a society, which men will appropriate according to their power and their wealth, and whose poverty		p 284
can as well repel the organs-objects as attract them, and appropriate them for itself. But in repulsion as in attraction, the		p 326
APPROPRIATED	7	
it into the unconscious. Then Oedipus fell back on and appropriated desiring-production as if all the productive forces emanated from Oedipus		p 56
the pairing of people, which legally determines what may be appropriated from the body of the wife. Clearer still, the difference		p 72
reproduced in the process of production, but has not yet appropriated this process. The apparent objective movement of inscription has not		p 148
the overcoding process and to the intrinsic codes, to the appropriated surplus value and to the usufruct put into use, to		p 198
of human surplus value on the periphery and in the appropriated zones of the center, but also because it engenders for		p 235
two remains secondary and indirect, both in the new means appropriated by desire and in the derived desires produced by the		p 284
the great flow that is not convertible as such, not appropriated as such—nonpossession and nonwealth, in the words of Bernard		p 374
APPROPRIATELY	1	
data processing does without them both, as does that discipline appropriately named fluidics, which operates by means of streams of gas		p 241
APPROPRIATES	14	
falls back on (se rabat sur) desiring-production, attracts it, and appropriates it for its own. The organ-machines now cling to the		p 11
back on (se rabat sur) the forces of production and appropriates them. It is never primary; production is never organized on		p 28
body that falls back on the forces of production and appropriates them for its own as the natural or divine precondition		p 140
productive process and pass into the element of recording that appropriates them for itself as quasi cause. But it can accomplish		p 147
see that alliance is the form in which the socius appropriates the connections of labor in the disjunctive order of its		p 188
former regime find themselves overcoded by the transcendent unity that appropriates surplus value. The old inscription remains, but is bricked		p 196
over		
inscription by which the new full body—immobile, monumental, immutable—appropriates all the forces and agents of production; but this		p 198
inscription		
not an equivalent that stands for reality, but rather it appropriates reality in the operation of despotic overcoding, it produces reality		p 210
begin, the capitalist machine is not assembled, until capital directly appropriates production, and until financial capital and merchant capital are		p 226
no		
full body, the new socius or the quasi cause that appropriates all the productive forces. We are no longer in the		p 227
of anti production falls back on the economy that it appropriates. That is why the sign of desire, as an economic		p 248
just as it can be produced as the support that appropriates for itself the flow production. It can as well repel		p 326
organism—attracts the organs to the body without organs, and appropriates them for itself in the apparent objective movement. Repulsion is		p 329
goals, to which it falls back, and whose forces it appropriates, thereby determining the selections, the accumulations, and the attractions		p 343
without		
APPROPRIATING	3	
which the forces and agents of production are distributed, thereby appropriating for itself all surplus production and arrogating to itself both		p 10
socius becomes fixed, falling back on the productive forces and appropriating them for its own, the problem of coding can no		p 148
that it conserves by bringing them together, overcoding them and appropriating their surplus labor. The third is the modern immanent machine		p 261
APPROPRIATION	12	
abstract quantities, instead of from flows. Instead of a connective appropriation, partial objects become the possessions of a person and, when		p 71
of desire, clutching at everything, the family performs a vast appropriation of the productive forces; it displaces and reorganizes in its		p 124
ground can be the productive element and the result of appropriation, the Earth is the great unengendered stasis, the element superior		p 141
stasis, the element superior to production that conditions the common appropriation and utilization of the ground. It is the surface on		p 141
well as the rain from the sky and the general appropriation of the productive forces. Hence the savage, primitive socius was		p 146
it appear as the cause of the collective conditions of appropriation. The full body as socius has ceased to be the		p 194
The entire surplus value of code is an object of appropriation. This conversion crosses through all the syntheses: the synthesis of		p 195
as bricks on the new surface. And finally, from this appropriation there results the way in which the conjunction of the		p 198
outcome; it founds the new alliance by effecting a generalized appropriation of all the alliance debts. The marriage with the mother		p 201
new full body that replaces the earth. It expresses the appropriation and production of the real by a quasi cause. In		p 210
dissolution		p 225
partial objects by the body without organs, which results in appropriation. The chain also implies another type of synthesis than the		p 327
APPROPRIATIONS	1	
other, passing from one body to another, following connections and appropriations that each time destroy the factitious unity of a possessive		p 72
APPROXIMATE	1	
has no exterior limit that it could reach or even approximate. The tendency's only limit is internal, and it is continually		p 230
APPROXIMATELY	2	

woman, and at the same time a woman offers them approximately what they find in a man. The opposition here is the Paleolithic right up until the start of the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't	p 70 p 106
APPROPOS 7	
it has been a long time since Engels demonstrated, already apropos of Balzac, how an author is great because he cannot spite of the displacement of the representation. As Leach says apropos of the sex/hair relationship, displaced phallic symbolism is very common	p 133 p 172
interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than apropos of the fetish. While for his part, the ethnologist senses just as it continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an	p 182 p 182
historians know how to ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese been full of hesitation. What we have tried to show apropos of capitalism is how it inherited much from a transcendent was the other direction, glimpsed for a moment by Freud apropos of the familial romance, before the Oedipal trapdoor slams shut	p 224 p 335 p 354
APT 3	
unity of Balzac's creation, though his remark is also an apt description of his own oeuvre. In the literary machine that the curve without a tangent, and the direction it is apt to take in economy as well as linguistics: If the are borrowed; structural links between the ideas or the concepts apt to correspond to them. But it is not in this	p 42 p 231 p 324
APTITUDE 4	
against which the analyst stumbles. The second is a qualitative aptitude for conflict, which means that the quantity of libido does castration as a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude for conflict—is rather the effect of oedipalization, which the	p 65 p 66
a despotic signifier, under the reign of the phallus). The aptitude for conflict of which Freud spoke, the qualitative opposition between images—that is, simulacra that are thus endowed with an aptitude for representing the first-order images of social persons. These private	p 74 p 264
AQUARIUMS 1	
lodged within the controlled space of mental illness (great tepid aquariums), but on the contrary because the exterior limit designated by	p 321
ARAB 4	
world. There is no signifying chain without a Chinaman, an Arab, and a black who drop in to trouble the night the animist prayer yields to the opacity of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is panic (a Chinese on the horizon, a Cuban missile-launcher, an Arab hijacker, a consul kidnapper, a Black Panther, a May '68 Will it come in the person of a Castro, an Arab, a Black Panther, or a Chinaman on the horizon? A	p 98 p 206 p 260 p 378
ARABS 2	
process of his delirium, situates himself in relation to the Arabs and the Algerian War, in relation to the whites and who killed him? It's your fault, it's the Jews, the Arabs, the Chinese, all the resources of racism and segregation; the	p 90 p 269
ARBITRARINESS 3	
body, and the enjoying eye. All the stupidity and the arbitrariness of the laws, all the pain of the initiations, the de Saussure does not merely emphasize the following: that the arbitrariness of language establishes its sovereignty, as a servitude or a the despotic age? And finally, could it be that this arbitrariness of designations, as the reverse side of a necessity of	p 190 p 207 p 214
ARBITRARY 4	
established in the overcoding process, that refers designations to the arbitrary (or that lets them subsist in the form of bricks the metaphoric or metonymic necessity of the signifieds, with the arbitrary of the designations—that ensures the maintenance of the system voice from on high that functions as a signifier. The arbitrary nature of the thing designated, the subordination of the signified are never desexualizations or sublimations. This terminology indeed seems extremely arbitrary. Considering the two ways in which the desiring-machines must be	p 214 p 215 p 240 p 291
ARBITRATION 1	
functions of the State do not imply any sort of arbitration between social classes. That the State is entirely in the	p 253
ARC 3	
becoming God, I am becoming woman, I was Joan of Arc and I am Heliogabalus and the Great Mongol, I am the Kelvin effect. History is like physics: a Joan of Arc effect, a Heliogabalus effect—all the names of history, and the continents, the peoples, the kingdoms, the sovereignties; Joan of Arc and the Great Mongol, Luther and the Aztec Serpent. In	p 85 p 86 p 101
ARCHAEOLOGY 1	
a micromechanic. There are no excavations to be undertaken, no archaeology, no statues in the unconscious: there are only stones to	p 338
ARCHAIC 14	
of the family as an institution and at its most archaic symbols. Hence, instead of participating in an undertaking that will theory of the primal fantasy, of the traces of an archaic heredity, and the endogenous sources of the superego, Freud constantly the familial images in the transference, as well as being archaic factors infinitely older and from an order of time which exports from the periphery originate primarily in traditional sectors or archaic territorialities: on the contrary, they come from modern industries and	p 50 p 92 p 128 p 231
the schizophrenic flows: until now, the only modern—and not archaic theory of language. The extreme importance of J.-F. Lyotard's chaining us to the current structural functions of a vanished archaic despot. For it is certain that, even and especially in also means destroying the code as such, assigning it an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic; but they are archaisms having a perfectly current function, our	p 243 p 244 p 245 p 257
reterritorializes itself in forms that are at times the most archaic.) The famous personalization of power is like a territoriality that forms of a State socialism or capitalism, or in the archaic form of local despots. It may be all but impossible is the very conjunction of the deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the foundation	p 258 p 258 p 258
the types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even	p 316
and create its new land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more artificial	p 363
transversal relations between lines and colors, and reduces it to archaic or new territorialities (perspective, for example). So true is it	p 369
ARCHAISM 12	
reduced to the familial tie except by presupposing an enormous archaism, an incarnation of the race in person or in spirit contrary of textual writing. But what is this enormous textual archaism,. The signifier, that subjects literature to the mark of castration depressive subjects to the great paranoiac king. O signifier, terrible archaism of the despot where they still look for the empty the one hand, codes continue to exist—even as an archaism—but they assume a function that is perfectly contemporary and nonetheless remains that writing typically plays the role of an archaism in capitalism, the Gutenberg press being the element that confers	p 104 p 135 p 208 p 232 p 240

the Gutenberg press being the element that confers on the archaism a current function. But the capitalist use of language is instant the mortgage of the signifier was raised: that enormous archaism that causes so many of us to groan and bow via the Veterans of Foreign Wars). Others are enclaves whose archaism is just as capable of nourishing a modern fascism as capital and their populations. They are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate	p 240 p 244 p 258 p 260
poles of delirium, their transformations, the way in which an archaism or folklore in a given set of circumstances can suddenly conditions of capitalism, inasmuch as capitalism reproduces and revives the archaism of the imperial symbol or the vanished despot. All three still depends on a despotic Great Signifier acting as an archaism.) What is this point of self-criticism? It is the point	p 260 p 310 p 310
ARCHAISMS 10	
Lorrain, or the Dutch tradition: the world is reconstructed through archaisms having a modern function. But something incomparable happens at the	p 132
are realized in the capitalist formation; furthermore, they imply certain archaisms borrowed from the imperial barbarian formations—in particular, the position	p 177
sectors of scientific or technical knowledge combine with those feeble archaisms bearing the greatest burden of current functions. Here Andre Gorz's	p 236
up for the vanished body markings. Those are only relics, archaisms with a current function. The person has become private in	p 251
These neoterritorialities are often artificial, residual, archaic; but they are archaisms having a perfectly current function, our modern way of imbricating	p 257
or jargons. Neoarchaisms, as Edgar Morin puts it. These modern archaisms are extremely complex and varied. Some are mainly folkloric, but problem, the Irish Catholics, the Indian reservations). Some of these archaisms take form as if spontaneously, in the very current of reterritorializes where it has lost the territorialities, it creates new archaisms where it has destroyed the old ones—and the two breaks free, sometimes even in the midst of the worst archaisms; inversely, the way in which everything turns fascist or envelops in fascism, the way in which it falls back into archaisms. Or, staying on the level of literary examples: the case	p 257 p 258 p 261 p 277 p 277
ARCHETYPES 3	
most primary, the shortest, the furthest removed. Jung presents his archetypes as actual factors that extend in fact beyond the familial primitive societies have no history, that they are dominated by archetypes and their repetition, is especially weak and inadequate. This idea the familial representations of the Freudian unconscious, or even the archetypes of a collective unconscious. It is merely a question of	p 128 p 150 p 352
ARCHIE 1	
of a symbolic signifier. The good identification. We are all Archie Bunker at the theater, shouting out before Oedipus: there's my	p 308
ARE 1084	
machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each with his little machines. For every organ-machine	p 1
all: Oedipus presupposes a fantastic repression of desiring-machines. And why are they repressed? To what end? Is it really necessary or or desirable to submit to such repression? And what means are to be used to accomplish this? What ought to go	p 3 p 3 p 3
triangle, what sort of thing is required to construct it? Are a bicycle horn and my mother's arse sufficient to do	p 3
what a knife rest is used for if all we are given is a geometrical description of it? Or yet another	p 3
from every burst pore. This does not mean that we are attempting to make nature one of the poles of schizophrenia	p 3
is probable that at a certain level nature and industry are two separate and distinct things: from one point of view	p 3
is responsible for the distinction of relatively autonomous spheres that are called production, distribution, consumption. But in general this entire level	p 4
and of pain. Everything is production, since the recording processes are immediately consumed, immediately consummated, and these consumptions directly reproduced. This	p 4
of process as we use the term: man and nature are not like two opposite terms confronting each other—not even	p 4
expression (cause and effect, subject and object, etc.); rather, they are one and the same essential reality, the producer-product. Production as	p 5
production as the essential reality of man and nature. Desiring-machines are binary machines, obeying a binary law or set of rules direction. Desire constantly couples continuous flows and partial objects that are by nature fragmentary and fragmented. Desire causes the current to	p 5 p 5
of spittle, a flow of sperm, shit, or urine that are produced by partial objects and constantly cut off by other	p 5
to the process of production. The Cahiers de l'art brut are a striking confirmation of this principle, since by taking such	p 6
a stock of materials or of rules of thumb that are fairly extensive, though more or less a hodgepodge—multiple and	p 7
nothingness? It would seem, however, that the flows of energy are still too closely connected, the partial objects still too organic	p 8
just as it desires life, because the organs of life are the working machine. We shall not inquire how all this	p 8
the body without organs. Beneath its organs it senses there are larvae and loathsome worms, and a God at work messing	p 9
organs / the body is never an organism / organisms are the enemies of the body. Merely so many nails piercing	p 9
articulated phonetic units, it utters only gasps and cries that are sheer unarticulated blocks of sound. We are of the opinion	p 9
and cries that are sheer unarticulated blocks of sound. We are of the opinion that what is ordinarily referred to as	p 9
the machine and the non differentiated nature of its surface are proof of this. Projection enters the picture only secondarily, as	p 9
such a parallel to be regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to the nature and	p 10
relationship of the two productions, nor does the parallel we are about to establish provide any sort of a priori answer	p 10
priori answer to the question whether desiring-production and social production are really two separate and distinct productions. Its one purpose is	p 10
a surface over which the forces and agents of production are distributed, thereby appropriating for itself all surplus production and arrogating as quasi cause. As Marx observes, in the beginning capitalists are necessarily conscious of the opposition between capital and labor, and mode of production, whereby the productive powers of social labour are developed, these productive powers and the social interrelations of labour	p 10 p 11 p 11
surface, an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of all types of society as a constant of to resolve contradictions, but to make it so that there are none, and never were any. The body without organs, the	p 11 p 11
between the machines and the body without organs. The organs are regenerated, miraculated on the body of Judge Schreber, who attracts over from the and then: no matter what two organs are involved, the way in which they are attached to the	p 11 p 12
what two organs are involved, the way in which they are attached to the body without organs must be such that	p 12
defined as the Omnitudo realitatis, from which all secondary realities are derived by a process of division). Hence the sole thing	p 13
their elements the products of the condensations and identifications which are effected in the unconscious. But why does Freud thus add	p 13
various stages in the formation of the Oedipus complex? Disjunctions are the form that the genealogy of desire assumes; but is	p 13
latter aims at domesticating a genealogical form and content that are in every way intractable? For there is no doubting the	p 13
not constitute a specific pole, the questions put to him are formulated in terms of the existing social code: your name	p 14
answering Freud: Yes, I quite agree, naturally the talking birds are young girls, and the superior God is my daddy and	p 14
where it is, that the Numen is distributed and disjunctions are established, independent of any sort of projection. Yes, I have	p 15
which he changes as often as the mood strikes him, are based on genealogical series that constitute the recording of each	p 15
the form of lines standing for catastrophe or collapse that are so many disjunctions surrounded by spirals. The schizo maintains a	p 15
new machine, functioning as the return of the repressed. There are a number of proofs that such a reconciliation does or	p 17
or can exist. With no further details being provided, we are told of Robert Gie , the very talented designer of paranoiaic	p 17
discovered in works of literature. The examples he points to are of many very different sorts, and at first glance do	p 18
category—though their importance varies according to the example considered—are as follows: the celibate machine first of all reveals the	p 18
pure, naked intensity stripped of all shape and form. These are often described as hallucinations and delirium, but the basic phenomenon	p 18
project the hallucination or internalize the delirium. Delirium and hallucination are secondary in relation to the really primary emotion, which in	p 18
forces. It must not be thought that the intensities themselves are in opposition to one another, arriving at a state of	p 19
of balance around a neutral state. On the contrary, they are all positive in relationship to the zero intensity that designates	p 19
open series of intensive elements, all of them positive, that are never an expression of the final equilibrium of a system	p 19
has no empty spaces, is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion produce intense	p 19

of eternal return. The breasts on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first of all the process of production of the desiring-machines; and though there are syntheses and disorders (affections) that are peculiar to this recording desiring-machines; and though there are syntheses and disorders (affections) that are peculiar to this recording process, as we see in paranoia rather than immersed in them. And wherever he is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring escaped from, why set him back down amid problems that are no longer problems to him, why mock his truth by by merely figuratively taking our hats off to it? There are those who will maintain that the schizo is incapable of as animals. They mistake words for things, he says. They are apathetic, narcissistic, cut off from reality, incapable of achieving transference too theoretically. The fact is, from the moment that we are placed within the framework of Oedipus—from the moment that within the framework of Oedipus—from the moment that we are measured in terms of Oedipus—the cards are stacked against that we are measured in terms of Oedipus—the cards are stacked against us, and the only real relationship, that of this definition of desire: as Kant would have it, we are well aware that the real object can be produced only fixed subject unless there is repression. Desire and its object are one and the same thing: the machine, as a machine is not bolstered by needs, but rather the contrary; needs are derived from desire: they are counterproducts within the real that but rather the contrary; needs are derived from desire: they are counterproducts within the real that desire produces. Lack is a happen to exist in. It is no use saying: We are not green plants; we have long since been unable to the dispossessed. On the contrary, such people know that they are close to grass, almost akin to it, and that desire chance to come their way, but the very things that are continually taken from them—and that what is missing is deprives desire of its objective being. Revolutionaries, artists, and seers are content to be objective, merely objective: they know that desire or concrete effect upon the other. As long as we are content to establish a perfect parallel between money, gold, capital the phallus, and the family triangle on the other, we are engaging in an enjoyable pastime, but the mechanisms of money most repressive and the most deadly forms of social reproduction are produced by desire within the organization that is the consequence go out on strike, but rather that all those who are starving do not steal as a regular practice, and all not steal as a regular practice, and all those who are exploited are not continually out on strike: after centuries of as a regular practice, and all those who are exploited are not continually out on strike: after centuries of exploitation, why presumably different from the material reality of social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be distinguished from can be distinguished from technical and social machines. Rather, fantasies are secondary expressions, deriving from the identical nature of the two fantasy, it is because two different readings of this identity are possible, depending upon whether the desiring-machines are regarded from the of this identity are possible, depending upon whether the desiring-machines are regarded from the point of view of the great gregarious great gregarious masses that they form, or whether social machines are considered from the point of view of the elementary forces relationships of size. Except for this difference in regime, they are the same machines, as group fantasies clearly prove. When in the first place, technical machines obviously work only if they are not out of order; they ordinarily stop working not because as they run, and in fact run only when they are not functioning properly: the product is always an offshoot of and at the same time the parts of the machine are the fuel that makes it run. Art often takes advantage being at some later stage). That is why technical machines are not an economic category, and always refer back to a index of a general form of social production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms without organs, there was nonetheless one important difference. For desiring-machines are the fundamental category of the economy of desire; they produce own relations, or between the social order and technology. Desiring-machines are both technical and social. It is in this sense that death instinct in particular). But at the same time they are the same machines, despite the fact that they are governed they are the same machines, despite the fact that they are governed by two different regimes—and despite the fact that the product of the capitalist machine, as manic-depression and paranoia are the product of the despotic machine, and hysteria the product and discord at every level of industrial society. What we are really trying to say is that capitalism, through its process cannot be adequately defined in terms of drives, for drives are simply the desiring-machines themselves. They must be defined in terms father, and so is the Chief of State, and so are you, Doctor). The pervert is someone who takes the artifice body without organs. It may well be that these peregrinations are the schizo's own particular way of rediscovering the earth. The to flow. In the schizo, the two aspects of process are conjoined: the metaphysical process that puts us in contact with and its difference in regime as compared to social production, are thus end points, not points of departure. Between the two revolutionary machine, and desiring-machines. 5 The Machines In what respect are desiring-machines really machines, in anything more than a metaphorical sense lines that vary according to whatever aspect of them we are considering. Every machine, in the first place, is related to used in a certain initiation ceremony, he shows that they are produced each year as a sample taken from an infinite the interruption and the connection, fuse into one: everywhere there are breaks-flows out of which desire wells up, thereby constituting its flows from this point of view and declares that they are of no importance; she thus short-circuits all the connections.) Connecticut him to breathe, an anal machine that lights up. There are very few examples that cast as much light on the off is an integral part of mechanical connections. Doubtless there are those who will object that this mechanical, schizophrenic life expresses part. Also we must not think that the machines themselves are proof of the loss or repression of desire (which Bettelheim relations of each of the regions with all the others are recorded. An organ may have connections that associate it with chain or even of one code of desire. The chains are called signifying chains (chaines signifiantes) because they are made up The chains are called signifying chains (chaines signifiantes) because they are made up of signs, but these signs are not themselves because they are made up of signs, but these signs are not themselves signifying. The code resembles not so much a speaks its own language, and establishes syntheses with others that are quite direct along transverse vectors, whereas the vectors between the whereas the vectors between the basic elements that constitute them are quite indirect. The disjunctions characteristic of these chains still do to produce desire, engineering it in every direction. These chains are the locus of continual detachments-schizzes on every hand that are are the locus of continual detachments-schizzes on every hand that are valuable in and of themselves and above all must not is thus the second characteristic of the machine: breaks that are a detachment (coupures-detachements), which must not be confused with breaks detachment (coupures-detachements), which must not be confused with breaks that are a slicing off (coupures-prelevements). The latter have to do with coupures-prelevements). The latter have to do with continuous fluxes and are related to partial objects. Schizzes have to do with heterogeneous and thus gives rise at a distance to phenomena that are incomprehensible from a purely mechanistic (but not a machinic) point paths within the sphere of instincts. These bricks or blocks are the essential parts of desiring-machines from the point of view from the point of view of the recording process: they are at once component parts and products of the process of component parts and products of the process of decomposition that are spatially localized only at certain moments, by contrast with the model of castration is!) That is because breaks or interruptions are not the result of an analysis; rather, in and of result of an analysis; rather, in and of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for example, the a whole. That is because the breaks in the process are productive, and are reassemblies in and of themselves. Disjunctions, by is because the breaks in the process are productive, and are reassemblies in and of themselves. Disjunctions, by the very fact and of themselves. Disjunctions, by the very fact that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming themselves. Disjunctions, by the very fact that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns very fact that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found about fragments whose sale relationship is sheer difference—fragments that are related to one another only in that each of them existence of fragments that, like pieces of an antique statue, are merely waiting for the last one to be turned up off their rough edges. We believe only in totalities that are peripheral. And if we discover such a totality alongside various machine that Proust's *In Search of Lost Time* constitutes, we are struck by the fact that all the parts are produced we are struck by the fact that all the parts are produced as asymmetrical sections, paths that suddenly come to an hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even between things that are contiguous, gaps that are

compartments, in which there are gaps even between things that are contiguous, gaps that are affirmations, pieces of a puzzle belonging to anyone puzzle almost as though the author's guilt, his confessions of guilt are merely a sort of joke. (In Kleinian terms, it might deeply rooted schizoid attitude.) For the rigors of the law are only an apparent expression of the protest of the One own surface, on which the functional breaks of partial objects are continually intersected by breaks in the signifying chains, and by phenomenon in the particular language of their science: ... amino acids are assimilated individually into the cell, and then are arranged in amino acids are assimilated individually into the cell, and then are arranged in the proper sequence by a mechanism analogous to cannot rid herself of the notion that schizophrenic partial objects are related to a whole, either to an original whole that to be derived from (prelevés sur) global persons; not only are they destined to play a role in totalities aimed at For as we suspected at the very beginning, partial objects are only apparently derived from (prelevés sur) global persons; they are are only apparently derived from (prelevés sur) global persons; they are really produced by being drawn from (prelevés sur) a flow unconscious is totally unaware of persons as such. Partial objects are not representations of parental figures or of the basic patterns figures or of the basic patterns of family relations; they are parts of desiring-machines, having to do with a process and do with a process and with relations of production that are both irreducible and prior to anything that may be made up, he finds himself deeply involved in social relations that are no longer familial relations. But since these relations supposedly come come into being at a later stage in life, there are only two possible ways in which this can be explained cars back and forth. It is obvious that his parents are present all this time, and that the child would have his crib, his mother's breast, her nipple, his bowel movements are desiring-machines connected to parts of his body. It seems to assigning agents a place and a function; but these agents are not persons, any more than these relations are intersubjective. They these agents are not persons, any more than these relations are intersubjective. They are relations of production as such, and agents not persons, any more than these relations are intersubjective. They are relations of production as such, and agents of production and of knowing what the place and the function of parents are within desiring-production, rather than doing the opposite and forcing the to define the places and the functions that the parents are going to occupy as special agents, closely related to other in fact the crux of the entire Oedipal problem: What are the precise forces that cause the Oedipal triangulation to close parents have nothing to do with these questions. And we are guilty of an error when we confuse the fact that and their importance will be all the greater when we are dealing with psychotic syndromes that would appear to be the with the agents of production, with the factors of antiproduction are woven, in accordance with the laws of desiring-production as a resulting from Oedipus as a confession of guilt, its theories are not at all radical or innovative. On the contrary: it grandparents in the psychosis is discovered, and Oedipuses of Oedipus are constituted, to the second power: neurosis, that's father-mother, but grandma consequently, toward the mother. One of Lacan's disciples writes: we are going to consider the means by which the Oedipal organization role in psychoses; next, what the forms of psychotic pregenitality are and how they are able to maintain the Oedipal reference what the forms of psychotic pregenitality are and how they are able to maintain the Oedipal reference. Our preceding criticism of the social form under consideration. We even believe what we are told when Oedipus is presented as a kind of invariant and modalities; the strain of an endless repression? What we are calling into question is the frantic Oedipalization to which psychoanalysis to a univocal impasse. All the chains of the unconscious are biunivocalized, linearized, suspended from a despotic signifier. The whole of in dream. But who says that dream, tragedy, and myth are adequate to the formations of the unconscious, even if the difference or frontier did not lie between these terms, which are perhaps complementary.) Production is reduced to mere fantasy production, production economy of desire—work and investment—keep their importance, but are subordinated to the forms of an expressive unconscious and no which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no longer function except behind the desiring-machine everything is reversed: we have broken the contract, we are not faithful to the major principle of the exclusion of taking into account, of course, the work of transformation), there are two ways of reading this adequation, but they have in relating the myth to the drives. But since the drives are transferred from myth, traced from myth with the transformations taken write in the history of the movement: so even we are still pious! Let us recall Marx's great declaration: he who account. What is at issue in this fantasy? Some boys are beaten by someone—the teacher, for example—in the presence for example—in the presence of the little girls. We are present from the start at a double Freudian reduction, which fantasy having three phases, the last of which is boys are beaten by the teacher, while the male fantasy has only nonsymmetrical series, establishing the exclusive use of the disjunctions: you are girl or boy! Such is the case with Oedipus and is lacking, nothing can be defined as a lack; nor are the disjunctions in the unconscious ever exclusive, but rather the when the thousand breaks-flows of desiring-machines—all positive, all productive—are projected into the same mythical space, the unary stroke of of parents, gods, the law, lack. The Women's Liberation movements are correct in saying: We are not castrated, so you get lack. The Women's Liberation movements are correct in saying: We are not castrated, so you get fucked. And far from being where men answer that this itself is proof that women are castrated—or even console women by saying that men are are castrated—or even console women by saying that men are castrated, too, all the while rejoicing that they are castrated men are castrated, too, all the while rejoicing that they are castrated the other way, on the side that is not of the social field, the disinvestment of repressive structures. Nor are we going to say that the question is not that that the question is not that of knowing if women are castrated, but only if the unconscious believes it, since all no longer does anything but believe, rather than produce? What are the operations, the artifices that inject the unconscious with beliefs operations, the artifices that inject the unconscious with beliefs that are not even irrational, but on the contrary only too reasonable return to the fantasy, a child is being beaten, children are beaten—a typical group fantasy where desire invests the social over the organization of the group fantasy. Simultaneously the boys are beaten—initiated by the teacher on the little girl's erotic the mother (anal machine). The result is that the boys are able to see only by becoming little girls, and the in the presence of their weeping sisters, the filthy Marines are beaten by their instructor, on whose knees the mommy is see Colonel Patton, the general's son, saying that his guys are great, that they love their mothers, their fathers, and their against the others (death to the foreigner, to those who are not of our own ranks!). The revolutionary pole of group The two kinds of fantasy, or rather the two regimes, are therefore distinguished according to whether the social production of goods desiring-production of affects imposes its rule on institutions whose elements are no longer anything but drives. If we must still speak Marx: by discovering how social production and relations of production are an institution of desire, and how affects or drives form or drives form part of the infrastructure itself. For they are part of it, they are present there in every way the infrastructure itself. For they are part of it, they are present there in every way while creating within the economic at last, that there is no individual fantasy. Instead there are two types of groups, subject-groups and subjugated groups, with Oedipus the imaginary structure under which members of the subjugated groups are induced to live or fantasize individually their membership in the must still be said that the two types of groups are perpetually shifting, a subject-group always being threatened with subjugation, a mother—when all the agents of social production and antiproduction are in this way reduced to the figures of familial reproduction an inexhaustible transference, and by always nursing new conflicts. We are astonished when we hear that a terminated analysis is by this proposition is accompanied by the analyst's little smile. We are surprised when we hear a knowledgeable analyst mention, in passing he will no longer be there to see how things are going. So he takes stock of the obstacles to treatment that is normal in spite of everything ... Except that there are qualitative factors in the desiring-economy that indeed present an obstacle is dominated by a heavy, weighty, boggy climate. The silences are leaden, the discourse is dominated by the events of the a continuous thread, unable to allow itself any break.... Dreams are narrated, ... the enigma of dream is taken up in the pressure of lava or the invincible oozing of water. What are the most favorable conditions for the cure, it is asked Oedipus and castration, all history in a new version. We are not saying that Oedipus and castration do not amount to that Oedipus and castration do not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to castration do not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it merely is this sufficient to silence the outcry of desiring-production: We are all schizos! We are all perverts! We are all libidos silence the outcry of desiring-production: We are all schizos! We are all perverts! We are all libidos that are too viscous desiring-production: We are all schizos! We are all perverts! We are all libidos that are too viscous and too fluid—and schizos! We are all perverts! We are all libidos that are too viscous and too fluid—and not by preference, but of the process (the production of the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are reduced to analysis)? We are forcibly confronted with Oedipus and castration, we are reduced to them: either so as to measure us against they were merely apparent, according to preference. In truth, there are never contradictions, apparent or real, but only degrees of humor its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising singularities

distributed haphazardly (a
 within these nebulae or these collectives, sides take shape, series are arranged, persons figure in these series, under strange laws of
 her person disengages itself, through a series of views that are like distinct personalities, with Albertine's face jumping from one plane
 to intervene to constitute the multiplicity in which transverse communications are established—connections of partial objects and flows: the
 male part
 amount to the same without ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual, without
 knowing it
 it or being fully aware of it, and finally we are transsexual in an elemental, molecular sense. That is why Proust
 less exclusively under Saturn's satellite, for in their case women are not entirely excluded.... But those in the second group seek
 by introducing new global persons. These new images of persons are the sister and the spouse, after the father and the
 wife from a father-in-law. And although new stases or relapses are produced at this level, such as new forms of incest
 from one person to another. The reason is that persons are derived from abstract quantities, instead of from flows. Instead of
 in order to transform all its productive connections. But we are able at least to follow, abstractly, the manner in which
 follow, abstractly, the manner in which these forces proceed. We are told that partial objects are caught up in an intuition
 which these forces proceed. We are told that partial objects are caught up in an intuition of precocious totality, just as
 if the so-called signifying chain, made up of elements that are themselves nonsignifying—of polyvocal writing and detachable fragments—were
 the
 objects, global images, and specific egos. We deny that these are productions of the unconscious. What is more, castration and oedipalization
 to the production of desire, in whose name all resignations are justified in advance. Psychoanalysis, at the most concrete level of
 syntheses such as appeared in metaphysics. In like fashion we are compelled to say that psychoanalysis has its metaphysics—its name
 here is where mommy begins, there daddy, and there you are—stay in your place. Oedipus's misfortune is indeed that it
 hermaphrodite. In this sense, indeed, the three major neuroses that are termed familial seem to correspond to Oedipal lapses in the
 is a matter of the maximum conditions under which persons are differentiated. Hence the importance of the Kantian definition that posits
 exclusive, restrictive, and negative use of the disjunctive synthesis. We are so molded by Oedipus that we find it hard to
 befall them: everything divides, but into itself. Even the distances are positive, at the same time as the included disjunctions. It
 entirety, they even take on a free quality, but they are all inhabited by a faceless and transpositional subject. Schreber is
 to do with the God of religion, even though they are related to the same syllogism. In Le Baphomet Klossowski contrasts
 that inscribes it. On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjointed terms are all
 affirmed. I
 the nondecomposable distances are necessarily surveyed, while the disjointed terms are all affirmed. I am the letter and the pen and
 undifferentiated. It should be made clear that the exclusive disjunctions are not at all the same as the inclusive disjunctions; neither
 of a ligature that cuts off all desiring-production. The screws are tightened, nothing relating to production can make its way through
 and spend all the time necessary for internalizing. But we are warned: the society of brothers is very dejected, unstable, and
 it with enthusiasm. Let it not be thought that we are alluding to the folkloric aspects of psychoanalysis. The fact that
 to the folkloric aspects of psychoanalysis. The fact that there are some, around Lacan, who are developing another conception of
 psychoanalysis
 psychoanalysis. The fact that there are some, around Lacan, who are developing another conception of psychoanalysis, does not mean that
 we
 dangerous the less people believe in it; then the cops are there to replace the high priests. The first profound example
 strictly undecidable (indecidable), as the mathematicians would put it. We are extremely tired of those stories where one is said to
 to a process of differentiation. But in any case we are oedipalized: if we don't have Oedipus as a crisis, we
 pendulum, the exclusive inverse reasoning. That is why, when we are invited to go beyond a simplistic conception of Oedipus based
 a structure, it is in vain that the traditional daddy-mommy are replaced by a mother-function, a father-function; we don't quite see
 ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but where the reality of matter has
 abandoned
 and the principle of differentiation of deliriums and hallucinations. We are also of a mind to believe that everything commingles in
 first things to be distributed on the body without organs are races, cultures, and their gods. The fact has often been
 of intensities, fields of potentials. Phenomena of individualization and sexualization are produced within these fields. We pass from one field to
 great migration toward Mexico, its forces, and its religions: individuations are produced only within fields of forces expressly defined by
 intensive
 that animate cruel personages only in so far as they are induced organs, parts of desiring-machines (mannequins). A season in hell
 this people, I have never been Christian, ... yes my eyes are closed to your light. I am a beast, a Negro
 say, I'm not a German, I'm Polish. Here again individuations are brought about solely within complexes of forces that determine persons
 it refers instead to the class of effects: effects that are not a mere dependence on causes, but the occupation of
 experiencing of life, the neurotic patient and the perverted individual are to the schizophrenic as the petty thief is to the
 Dauphin so he could flee. And then, all around, there are agents of production and antiproduction, the organizers of the escape
 sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are not persons but so many states of rising and falling
 is no ego at the center, any more than there are persons distributed on the periphery. Nothing but a series of
 constitutes a derivative of Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I mean those families like
 of knowing if the historico-political, the racial, and the cultural are merely part of a manifest content and formally depend on
 already raised elsewhere for the schizo himself, outside the family? Are the names of history derivatives of the name of the
 of history derivatives of the name of the father, and are the races, cultures, and continents substitutes for daddy-mommy, dependent on
 use of races and the mobilization or notion of history are developed there in a manner totally different from that employed
 we have previously mentioned. The fact remains that Schreber's memoirs are filled with a theory of God's chosen peoples, and with
 dangers that face the currently chosen people, the Germans, who are threatened by the Jews, the Catholics, and the Slavs. In
 the Jesuits, the burgomaster of a city where the Germans are fighting against the Slavs, and a girl defending Alsace against
 The error would lie in concluding, for example, that fascists are mere paranoiacs. This would be an error precisely because, in
 the structure; next, in the name of this lack, we are referred to the other Oedipal pole, the pole of imaginary
 stimulus (experiments with grafting). Whence the idea that the stimuli are not organizers, but mere inductors: ultimately, the nature of these
 adequation between the inductor and what is induced. But we are well aware that, when considered in terms of its beginnings
 establish. Such is the history of Oedipus: the parental figures are in no way organizers, but rather inductors or stimuli of
 that trigger processes of an entirely different nature, processes that are endowed with what amounts to an indifference with regard to
 of the superego, Freud constantly asserts that the active factors are not the real parents, nor even the parents as the
 better example than this to show that the parental figures are indifferent inductors and that the true organizer is elsewhere—on
 continues to be entrusted to symbolic or structural elements that are still part of the family and its Oedipal matrix. Once
 the same fusionist postulate: the properly fusionist family, where differentiations are no longer made except between the inside and the outside
 made except between the inside and the outside (those who are outside the family); the divisive (scissionnelle) family that establishes blocks
 back into the framework of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a holy trinity that
 machine or by men from outer space. These constructions, however, are largely embodiments of the family process, which has the illusion
 of the psychotic member. These metaphysical men from outer space are the literal mother, father, and sibling who sit around the
 express or represent this different nature of the agents that are in question in the unconscious itself. When Frantz Fanon encounters
 war trauma, of colonization, of dire poverty, and so on, are unfavorable to the construction of the Oedipal apparatus—and that
 the father and the mother exist only as fragments, and are never organized into a figure or a structure able both
 in hand-to-hand combat. The father, the mother, and the self are at grips with, and directly coupled to, the elements of
 and express. The family is by nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families. But what
 senile. The family does not engender its own ruptures. Families are filled with gaps and transected by breaks that are not
 Families are filled with gaps and transected by breaks that are not familial: the Commune, the Dreyfus Affair, religion and atheism
 unconscious is indeed at issue here. If in fact there are structures, they do not exist in the mind, in the
 worthy Oedipus, it was already a matter of politics. They are simply wrong in concluding from this that the libido has
 never form a mental structure that is autonomous and expressive—these extrafamilial, subfamilial gaps and breaks (coupures), these
 forms of
 than the proponents of a populist or proletarian art who are content to describe the social and the political in willfully
 we know in point of fact that the actual factors are there from childhood, and that they determine the libidinal investments
 mean to be able to breathe? why be poor? why are there rich people?—form the object of investments in which

other agents that they express all the less as they are increasingly at grips with them in the heaven and hell yet, not even in the shadow of a transcendent phallus are the unconscious effects of a signified established throughout the determinations within the order of production is anoedipal, and that there are non-oedipal, anoedipal currents that begin as early as Oedipus and of social production, and the libidinal investments corresponding to them, are made to conform to the figures of familial reproduction. In must be applied to a factitious and subjugated territoriality. We are now able to surmise what Oedipus signifies: it displaces the history and politics. The procedure is well known: two figures are made to appear, the Great Man and the Crowd. One books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by saying that they belong distant past of psychoanalysis: similar books—a lot of them—are still written today. Let's not say that it is merely best psychoanalysts forbid themselves historico-political applications, we can't say things are much better, since the analysts retreat to the rock of desire, and desire is part of the infrastructure. Preconscious investments are made, or should be made, according to the interests of to the interests of the opposing classes. But unconscious investments are made according to positions of desire and uses of synthesis a coupon, a credit, is able to arouse people who are not necessarily bankers. And what about the effects of money of money that grows, money that produces more money? There are socioeconomic complexes that are also veritable complexes of the unconscious money that produces more money? There are socioeconomic complexes that are also veritable complexes of the unconscious, and that communicate a conscious interest. In any case conscious and unconscious investments are not of the same type, even when they coincide or not of the same type, even when they coincide or are superimposed on each other. We define the reactionary unconscious investment the dominated, exploited classes, and causes flows to move that are capable of breaking apart both the segregations and their Oedipal the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the father died over a period of thousands no difference to the unconscious. The fruits of this news are not the consequences brought about by the death of God that diverts and suffocates effective production. That is why seers are the least believing of men. When we relate desire to believing of men. When we relate desire to Oedipus, we are condemned to ignore the productive nature of desire: we condemn desire: we condemn desire to vague dreams or imaginations that are merely conscious expressions of it; we relate it to independent misconception (contresens) concerning the nature of the unconscious. But psychoanalysts are bent on producing man abstractly, that is to say ideologically those who do not bow to the imperialism of Oedipus are dangerous deviants, leftists who ought to be handed over to to social and police repression; they talk too much and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane). What kind How do they pass from one body to another? How are they attached to the body without organs? What occurs when on the contrary an infernal machine is made ready. What are the connections, what are the disjunctions, the conjunctions, what use infernal machine is made ready. What are the connections, what are the disjunctions, the conjunctions, what use is made of the immanent to the field of the unconscious, insofar as they are opposed to the transcendent exercises of a What does it money, the interminable story—psychoanalysis. The three errors concerning desire are called lack, law, and signifier. It is one and the that the unconscious is dark and somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a conception of Chief of State? The unconscious has its horrors, but they are not anthropomorphic. It is not the slumber of reason that Rousseauistic, being man-nature. And how much malice and ruse there are in Rousseau! Transgression, guilt, castration: are these determinations of the malice and ruse there are in Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or is this the way is this the way a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering comes into play. Nothing is accomplished as long as machines are not touched upon. This implies interventions that are in fact as machines are not touched upon. This implies interventions that are in fact very concrete; in place of the benevolent pseudo Oedipus in this social repression-psycho repression system. The two problems are obviously linked because, if psychic repression did bear on incestuous pieces from the bodies of the mother and the father are taken up in the connections, parental appellations crop up In crop up In the disjunctions of the chain, the parents are there as ordinary stimuli of an indifferent nature that trigger on intention, of making the unconscious guilty. In short, we are not witness here to a system of two terms where to the conscious or mental-subjective self. So the first analyses are, or should be, so impersonal that the so-called human relations or should be, so impersonal that the so-called human relations are not involved. The first relationship is neither personal nor biological fact which psychoanalysis has not succeeded in grasping. Oedipal desires are not at all repressed, nor do they have any reason repressed, nor do they have any reason to be. They are nevertheless in an intimate relationship with psychic repression, but in with psychic repression, but in a different manner. Oedipal desires are the bait, the disfigured image by means of which repression efficient than repression, so that repression, hierarchy, exploitation, and servitude are themselves desired. It is quite troublesome to have to say study we have maintained both that social production and desiring-production are one and the same, and that they have differing regimes let us make no mistake about it, the same syntheses are at issue. It is clear what psychoanalysis expects to gain rather the agent delegated to psychic repression; the incestuous drives are the disfigured image of the repressed. The Oedipus complex, the as if the family were its supreme law. Partial objects are subjected to the notorious law of totality-unity acting as lacking the notorious law of totality-unity acting as lacking. The disjunctions are subjected to the alternative of the undifferentiated or exclusion. The be explained by the simple truth that very powerful forces are required to defeat the forces of desire, lead them to system of social and psychic repression. As Laing says, they are interrupted in their journey. They have lost reality But when do not tolerate oedipalization, and those who tolerate it and are even content with it and evolve within it. Those on and more suffocating. So, do you believe these two groups are capable of being joined? I am not too angry with without organs, and the familial recording on the socius, that are in opposition throughout the two groups. The innate science in is the two kinds of use made of synthesis that are in opposition. On the one hand there are the desiring-machines synthesis that are in opposition. On the one hand there are the desiring-machines, and on the other the Oedipal-narcissistic machine. In that form global persons: there's daddy, there's mommy, there you are, and then there's your sister. Cut into the flow of of its neurosis and the differentiation of its ideal, which are distinguishable only in appearance. While this is taking place, what them without causing the whole triangle to reverberate. The desiring-machines are at the door, they make everything shake when they enter But what is to be put into the triangle, how are selections to be made? The father's nose or the mother's is not even enough to state that the two groups are capable of being joined. Rather it is the possibility of it also expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to them as identical. And Aurelie and Adrienne, both in one, are his mother. Will it be said that the identification as psychosis? One step further and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks the point where the vibration of the vibration of the triangle is at its limit. You are simply seeking for drama, says Aurelio. Everything is not inscribed and to reserve an extra-oedipal explanation for the psychoses. There are not two groups, there is no difference in nature between of these actual factors, even in neurosis, insofar as they are distinguishable from the familial infantile factors; all the major dissensions conflict becoming reactivated by the actual stasis. But the oedipalists are not saying anything different from this when they remark that It is like a Cartesian devil; the regressions and progressions are made only within the artificially closed vessel of Oedipus, and desiring-production. Desiring-production has solely an actual existence; progressions and regressions are merely the effectuations of a virtuality that is always fulfilled These men of desire—or do they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They that we meet true madness any more than that we are truly sane. The madness that we encounter in patients is flows to pass through, without knowing any longer whether they are carrying us elsewhere or flowing back over us already. The here, he could talk about the first two, although they are in fact the most reasonable. The first canvases are of they are in fact the most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins That's where Turner begins. The paintings of the second period are somewhat like the delirious reconstruction, where the delirium hides, or a tornado, an explosion. The themes of the preceding paintings are to be found again here, their meaning changed. The canvas from the co-option of it by a social order. People are co-opted, not works, which will always come to awake a The Oedipal form of literature is its commodity form. We are free to think that there is finally even less dishonesty more nearly the opposite, thank God. But these very oppositions are singularly lacking in relevance. Artaud makes a shambles of psychiatry very precise sense it is true that precapitalist social machines are inherent in desire: they code it, they code the flows light of capitalism, provided that the rules formulated by Marx are followed exactly. First of all, universal history is the history is inscribed, on which the forces and means of labor are recorded, and the agents and the products distributed. It appears

an immobile motor and undertakes a variety of interventions: flows are set apart, elements are detached from a chain, and portions	p 141
undertakes a variety of interventions: flows are set apart, elements are detached from a chain, and portions of the tasks to	p 141
a chain, and portions of the tasks to be performed are distributed. Coding the flows implies all these operations. This is	p 141
not at one's disposal, but the juridical rights governing progeniture are determined for the profit of a specific person. We see	p 142
this sense the collective investment of the organs; for flows are coded only to the extent that the organs capable respectively	p 142
that the organs capable respectively of producing and breaking them are themselves encircled, instituted as partial objects, distributed on the	p 142
socius	
organs. Initiation societies compose the pieces of a body, which are at the same time sensory organs, anatomical parts, and joints	p 142
who, in a given state or on a given occasion, are deprived of the right to enjoy a collectively invested organ	p 142
would take charge of the burial ... The unities in question are never found in persons, but rather in series which determine	p 142
connections, disjunctions, and conjunctions of organs. That is why fantasies are group fantasies. It is the collective investment of organs that	p 142
a specific ego with global persons—but group identifications that are always partial, following the compact, agglutinated series of ancestors,	p 143
and	
Oedipus? The structure—that is to say, an unrealized potentiality? Are we to believe that a universal Oedipus haunts all societies	p 144
task that sums up all the others: marking bodies, which are the earth's products. The essence of the recording, inscribing socius	p 144
an earth, to which his organs become attached, where they are attracted, repelled, miraculated, following the requirements of a socius.	p 144
Nietzsche	
social production and reproduction. For even death, punishment, and torture are desired, and are instances of production (compare the history	p 145
of	
reproduction. For even death, punishment, and torture are desired, and are instances of production (compare the history of fatalism). It makes	p 145
sign is a position of desire; but the first signs are the territorial signs that plant their flags in bodies. And	p 145
where the connective, disjunctive, and conjunctive relations of each section are inscribed along with the other relations (thus, for example, the	p 145
married ... [However] the cross ties linking the different patrilineages laterally are not felt by the peoples themselves to be of the	p 146
as it is not identical with administration. Filiation and alliance are like the two forms of a primitive capital: fixed capital	p 146
stock, and circulating capital or mobile blocks of debts. There are two memories that correspond to them, the one biofilial, the	p 146
production, but also where production reacts on the socius. Marxists are right to remind us that if kinship is dominant in	p 147
specifically underscored the importance of local lineages insofar as they are differentiated from lineages of filiation, and insofar as they operate	p 147
am a powerful nature, a nature incensed and aggressive! Such are the two characteristics of the hunter, the great paranoiac of	p 148
as detachments from the chain and deductions from the flows are effected in correspondence, united in a mutual embrace. And this	p 149
that serves as a familial stock, affinal stones or cowries are made to circulate. There is a sort of vast cycle	p 149
certain occasions, so that a stock may be re-formed. There are no productive connections without disjunctions of filiation that appropriate them	p 149
connections without disjunctions of filiation that appropriate them, but there are no disjunctions of filiation that do not reconstitute lateral	p 149
connections	
turn imply relations between chains and flows in both directions—are in a state of perpetual relativity: their elements vary—women	p 149
prestige through the medium of spectacular feasting. The ultimate consumers are in this way the original producers.) Surplus value of code	p 150
values of code at the level of the flows, whence are derived differences in status between the filiative lines (for example	p 150
The idea that primitive societies have no history, that they are dominated by archetypes and their repetition, is especially weak and	p 150
that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside history, and far distant from the stability, or	p 151
unmistakable stamp of time elapsed. It is true that there are several ways to interpret such disharmonies: ideally, by the gap	p 151
effect is exercised only by indicating its own impotence. Ethnologists are constantly saying that kinship rules are neither applied nor applicable	p 151
its own impotence. Ethnologists are constantly saying that kinship rules are neither applied nor applicable to real marriages: not because these	p 151
applied nor applicable to real marriages: not because these rules are ideal but rather because they determine critical points where the	p 151
and breaking down, in spasms of minor explosions. The dysfunctions are an essential element of its very ability to function, which	p 151
section. For, as we have seen, clans and their lineages are not distinct corporate groups, but are embodied in local communities	p 152
clans and their lineages are not distinct corporate groups, but are embodied in local communities, through which they function structurally. The	p 152
the flows and detachments from the chains (certain production projects are executed in the framework of the tribal system, others in	p 152
the lineage system). The variability and relativity of the segments are responsible for all sorts of penetrations between the inalienable elements	p 152
overcoding them rather than letting anything escape coding. Primitive societies are not outside history; rather, it is capitalism that is at	p 153
reveal themselves to be deceptive, eminently misleading. But the ranks are inseparable from the primitive territorial coding process, just as	p 153
castes	
inseparable from the primitive territorial coding process, just as castes are inseparable from the overcoding practiced by the imperial State,	p 153
while	
from the overcoding practiced by the imperial State, while classes are relative to the process of an industrial and commodity production	p 153
set forth by Marx, and bearing in mind that classes are the negative of castes and ranks. For it is certain	p 153
binding to itself all the partial objects, with variations that are solely intensive, and that correspond to the internal zigzag of	p 154
them to itself as though it were their cause. These are the two aspects of the full body: an enchanted surface	p 154
the intense memory of filiation. For if genealogy and filiations are the object of an ever vigilant memory, it is to	p 155
ever vigilant memory, it is to the degree that they are already apprehended in an extensive sense that they certainly did	p 155
bisexuality in differing degrees. The signs belonging to this order are therefore fundamentally neuter or ambiguous (according to an expression	p 156
employed	
In a patrilineal or patrilocal regime, for example, related women are women lost; women brought in by marriage are women gained	p 156
related women are women lost; women brought in by marriage are women gained. Each family descended from these marriages thus bears	p 156
this difference does not mean that half the male cousins are destined to remain bachelors. However, at all events, it does	p 156
all those in the relationship (+ +) or (- -) are parallel to one another, while all those in the relationship	p 156
all those in the relationship (+ -) or (- +) are cross. But once the problem is put in this way	p 156
there a first generation or an initial exchange, but there are always and already alliances, at the same time as the	p 157
and already alliances, at the same time as the filiations are extended, expressing both what must remain blocked in the filiation	p 157
order of ambiguous signs to an order of signs that are changing but determined. It is here that resorting to myth	p 157
which Adler and Cartry return to the question. These authors are right in remarking that Levi-Strauss's kinship atom—with its four	p 157
son's sister. But it is evident and striking that these are not persons. Their names do not designate persons, but rather	p 158
of antiproduction where the organs-partial objects of a sacrificed Nommo are attached. It is because the placenta, as a substance common	p 158
part of their bodies, makes it such that these bodies are not like cause and effect, but are both products derived	p 158
that these bodies are not like cause and effect, but are both products derived from this same substance, in relation to	p 158
Morganists-Mendelians, following Weismann, start from the idea that the parents are not genetically the parents of their children; if we are	p 159
are not genetically the parents of their children; if we are to believe their doctrine, parents and children are brothers and	p 159
if we are to believe their doctrine, parents and children are brothers and sisters.) But the son is not somatically his	p 159
filiation, and the patrilateral or matrilineal character of the marriage, are active elements of the repression, and not objects at which	p 159
cease to be ambiguous at the same time as they are determined in relation to the extended filiations and the lateral	p 160
that, strictly speaking, incest does not and cannot exist. We are always on this side of incest, in a series of	p 160
pose the problem in extension, thereby assuming its solution. These are the conclusions drawn by Adler and Cartry: It is customary	p 160
pure limit. Provided that two false beliefs concerning the limit are avoided: one that makes the limit a matrix or an	p 161
disposal, but they lose their names inasmuch as these names are inseparable from the prohibition that proscribes them as partners; or	p 161
wife. It is in this sense that we said we are always on this side of it or beyond. Our mothers	p 161
in this instance, the platitude is not even true. We are reminded how illegitimate it is to conclude from the prohibition	p 162
the different relationships according to which these actions and passions are distributed, help us to understand the formation mechanism of	p 164
the	
as an indispensable element of any coding of flows. We are now able to outline the various instances of territorial representation	p 164
merely see a primitive version of the formula All men are homosexuals, and to be sure, they are never more so	p 165
formula All men are homosexuals, and to be sure, they are never more so than when they arrange marriages). Then again	p 165
representation, and the displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting as if Oedipus were already	p 166
installed	

the framework of the familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a politics p 166

a politics, a strategy of alliances and filiations; formally, they are the driving elements of social reproduction; they have nothing to p 166

of view that we must consider many primitive cures; they are schizoanalysis in action. Victor Turner gives a remarkable example of p 167

his maternal grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal and must live with their maternal kin, K has p 167

and the medical cure responsible for treating it? The teeth are the cause, the two top incisors of the ancestor hunter p 167

the course of which hidden struggles between individuals and factions are brought to light, in such a way that they can p 167

young people who enter into a political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends to close p 169

neuroticized familial reproduction whose agent is Oedipus. After all, how are we to understand those who claim to have discovered an p 169

have discovered an Indian Oedipus or an African Oedipus? They are the first to admit that they re-encounter none of the p 169

departure, is indeed Oedipal, although the developments and the solutions are completely different from ours (Parin , Ortigues). They say that p 170

there

and the talent of these authors—psychoanalysts specializing in Africa—are beyond question. But the same applies to them as to p 170

here: it would seem that they don't know what they are doing. We have psychotherapists who sincerely believe they are engaged p 170

they are doing. We have psychotherapists who sincerely believe they are engaged in progressive work when they apply new methods for p 170

shall see that even here at home, where we Europeans are concerned, it is our intimate colonial education. How are we p 170

Europeans are concerned, it is our intimate colonial education. How are we to understand the phrases with which M. C. and p 170

to this interpretation. On the side of the universal there are two poles: one—outdated, it would seem—that makes of p 171

function. But in both these senses of the universal, we are invited to interpret, since the latent presence of Oedipus appears p 171

remark: desire is all the more Oedipal as the prohibitions are aimed, not simply at incest, but at all other types p 172

of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in relation to affects and structures. For p 173

structures are

are primary in relation to affects and structures. For structures are not mental, they are present in things (elles sont dans p 173

to affects and structures. For structures are not mental, they are present in things (elles sont dans les choses), in the p 173

but the oedipalists have no difficulty in demonstrating that these are imaginary variations of one and the same structural constant, different p 174

different figures of one and the same symbolic triangulation, which are not identical either with the personages who come to realize p 174

endless debates on Is it daddy? Is it mommy? (You are neglecting the mother! No, you're the one who fails to p 174

relations should be made to vary within non-oedipal complexes that are no less familial on that account. That is why our p 175

truth of the unconscious that is especially visible where we are concerned; on the contrary, because it is a mystification of p 175

formation, because the latter engineers (machine) and mobilizes flows that are effectively decoded, but does so by substituting for the codes p 176

their codes. Such is the real limit . When such societies are confronted with this real limit, repressed from within, but which p 176

For Oedipus to be occupied, a certain number of conditions are indispensable: the field of social production and reproduction must become p 177

desire. These conditions, inseparable from the paralogsms of the unconscious, are realized in the capitalist formation; furthermore, they imply p 177

certain archaisms

a pure oppression, inasmuch as it assumes that these Savages are deprived of the control over their own social production, that p 178

of the control over their own social production, that they are ripe for being reduced to the only thing they have p 178

or sickly. On the other hand, when the requisite conditions are realized in capitalist society, it should not be thought on p 178

constituted starting from investments of the social historical field that are effected by the father. And if it passes over to p 178

castration that deprives us of its use? Of course we are told not to confuse the signified with the signifier. But p 179

the simple reason that there is no ethnographic material: there are only uses and functionings (des fonctionnements). On this point, it p 180

anything. On the other hand the unconscious constructs machines, which are machines of desire, whose use and functioning schizoanalysis p 180

discovers in

more than an organ can. Biological formations and social formations are not formed in the same way in which they function p 180

desiring-machines as molecular elements: there, use, functioning, production, and formation are one and the same process. And it is this p 181

synthesis

is because the large molar machines presuppose pre-established connections that are not explained by their functioning, since the latter p 181

results from

pot to stew. The only unities-multiplicities that functionalism must know are the desiring-machines themselves and the configurations they form p 181

in all

and the properties of the trees from which the branches are taken, as well as the names of these species in p 181

species in turn, and the technical procedures with which they are treated. Selections are made from signifying chains no less than p 181

and the technical procedures with which they are treated. Selections are made from signifying chains no less than from material flows p 181

long voyage before burying or immersing it. If present-day ethnologists are again evincing a lively interest in the hypothetical concept of p 182

sociohistorical field, where the economic, the political, and the religious are things that are invested by the libido for themselves, and p 183

the economic, the political, and the religious are things that are invested by the libido for themselves, and not the derivatives p 183

domains of presence or zones of intensity (voluptas). For desiring-machines are precisely that: the microphysics of the unconscious, the p 183

elements of

the conscious investments of economic, political, religious, etc., formations, there are unconscious sexual investments, micro investments that p 183

attest to the way

form at the level of large numbers. Symbols and fetishes are manifestations of desiring-machines. Sexuality is by no means a molar p 183

agents (les instances) that come to carry them into effect are themselves variable; there are migrations in the system. We see p 184

come to carry them into effect are themselves variable; there are migrations in the system. We see no reason for believing p 184

social machines and desiring-machines, according to whether their respective regimes are more or less similar according to whether the p 184

desiring-machines have

is possible that the primitive codes, at the moment they are acting on the flows of desire with a maximum of p 184

into account not only the elements of representation as they are organized in depth, but the manner in which representation itself p 185

the socius is inscriptive: not exchanging but marking bodies, which are part of the earth. We have seen that the regime p 185

of social practice, and the postulates conveyed by this practice, are at issue here—and the whole problem of the unconscious p 185

But what entitles one to declare that shares of debt are secondary compared with a totality that is more real? Yet p 186

collapse of the mode of inscription on the socius. We are brought back to our point of departure: the fact that p 186

when exchange is made into an unconscious reality, structural rights are invoked in vain—along with the necessary inadequation of attitudes p 186

psychology to account for institutions that on the other hand are recognized to be nonexchangist. And above all, what is made p 186

it for what it is: a physical system where intensities are distributed, where some cancel out and block a current, where p 187

objection according to which the qualities developed in the system are not only physical objects, but also honors, responsibilities, privileges, p 187

seems

underlying principles, which allows it to explain that the inequalities are necessarily introduced in the consequences. Nothing is more p 187

significant in

base, this aspect fades before the relations of exchange, which are, however, merely the form this distribution takes within the sphere p 188

the hard machinic element that presides over inscriptions. Savage formations are oral, are vocal, but not because they lack a graphic p 188

machinic element that presides over inscriptions. Savage formations are oral, are vocal, but not because they lack a graphic system: a p 188

a drawing on a wall, a mark on the body are a graphic system, a geo-graphism, a geography. These formations are p 188

are a graphic system, a geo-graphism, a geography. These formations are oral precisely because they possess a graphic system that is p 188

of procreation and she must incorporate them. The young women are never taught the meaning of the ideograms during their initiation p 189

flesh, an eye that extracts enjoyment from the pain; these are the three sides of a savage triangle forming a territory p 189

consideration of exchange or interest a l'anglaise. And if they are eliminated from psychology, it is not in order to place p 190

work is an instinctive creation and imposition of forms; they are the most involuntary, unconscious artists there are—wherever they appear p 191

of forms; they are the most involuntary, unconscious artists there are—wherever they appear something new arises, a ruling structure that p 191

a ruling structure that lives, in which parts and functions are delimited and coordinated, in which nothing whatever finds a place p 191

whole. They do not know what guilt, responsibility, or consideration are, these born organizers; they exemplify that terrible artist's egoism that p 191

Nietzsche speaks of a break, a rupture, a leap. Who are these beings, they who come like fate? (Some pack of p 192

African myths speak to us of these blond men. They are the founders of the State. Nietzsche will come to establish p 192

system of cruelty, the forms of primitive regimentation and punishment, are nothing. A concerted destruction of all the primitive codings, or p 192

despot and his army pass, doctors, priests, scribes, and officials are part of the procession. It might be said that the p 193

every time the categories of new alliance and direct filiation are mobilized, we are talking about the imperial barbarian formation or p 193

categories of new alliance and direct filiation are mobilized, we are talking about the imperial barbarian formation or the despotic machine p 193

the alliance makes little difference: new alliance and direct filiation are specific categories that testify to the existence of a new p 194

Like a cloud blown in from the desert, the conquerors are there: In some way that is incomprehensible to me they long way from the frontier. At any rate, here they are; it seems that every morning there are more of them rate, here they are; it seems that every morning there are more of them.... Speech with the nomads is impossible. They a terrible exogenous adventure. The game of alliances is ambiguous: are we still on this side of the new alliance, or and transformed? (Related question: what is the feudal system?) We are only able to fix the precise moment of the imperial and continue to produce, inscribe, and consume; in effect, they are the State's sole concern. The wheels of the territorial lineage concern. The wheels of the territorial lineage machine subsist, but are no longer anything more than the working parts of the embedded bricks, having only a controlled mobility. The territorial alliances are not replaced, but are merely allied with the new alliance a controlled mobility. The territorial alliances are not replaced, but are merely allied with the new alliance; the territorial filiations are are merely allied with the new alliance; the territorial filiations are not replaced, but are merely affiliated with the direct filiation the new alliance; the territorial filiations are not replaced, but are merely affiliated with the direct filiation. It is like an on aristocrats and the distribution of money to the poor are a means of bringing the money back to the rich the Americans rediscovered after the New Deal: that heavy taxes are good for business.) In a word, money—the circulation of A man must be allowed to choose Such times as are convenient. The despotic State, such as it appears in the it functions on the basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the viewpoint of

of the two parts is implemented and the respective portions are distributed to the higher proprietary unity and to the propertied doubts regarding even the name of the dynasty.... Long-dead emperors are set on the throne in our villages, and one that As for the subaggregates themselves, the primitive territorial machines, they are the concrete itself, the concrete base and beginning, but their the people. All the coded flows of the primitive machine are now forced into a bottleneck, where the despotic machine overcodes even though he be the death instinct itself. The castes are inseparable from this overcoding, and imply the existence of dominant classes that do not yet manifest themselves as classes, but are merged with a State apparatus. Who is able to touch of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by the new alliance and direct filiation, then

Representation Incest with the sister and incest with the mother are very different things. The sister is not a substitute for position of men outside the tribe who for their part are entitled to an endogamous marriage and are able, by virtue for their part are entitled to an endogamous marriage and are able, by virtue of this formidable right, to serve as by effecting a generalized accumulation of filiative stock. Both marriages are essential to the overcoding, as the two ends of a desire.) With incest's new position in the imperial formation, we are therefore speaking only of a migration in the in-depth elements paradox that emerges from the analyses of Leroi-Gourhan: primitive societies are oral not because they lack a graphic system but because respond to the voice, react to the voice, but that are autonomous and do not align themselves on it. In return do not align themselves on it. In return barbarian civilizations are written, not because the voice has been lost, but because to another; radiating in all directions; emitting detachments wherever there are flows to be selected; including disjunctions; consuming remains; extracting surplus

of writing as direct filiation. These two fundamental despotic categories are also the movement of graphism that, at one and the suffers, although it also acquires other functions.) Or rather, we are unable to say that the magic triangle is completely crushed he mean? In place of segments of the chain that are always detachable, a detached partial object on which the whole crying: The signifier, you have not reached the signifier, you are still at the level of the signifieds! The signifier is borders and the mother of the interior. Sister and mother are the concepts that correspond to the great acoustic image, to the borders to the center: all the debts of alliance are converted into the infinite debt of the new alliance, and debt of the new alliance, and all the extended filiations are subsumed by direct filiation. Incest or the royal trinity is body representation subordinates itself to word representation: sister and mother are the voice's signifieds. But to the extent that this flattening of everything, milder than that of territorial representation. The signs are no longer inscribed in the flesh itself but on stones According to Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they do not compromise the power

the object of a general knowledge and will whose sanctions are merely derivative of a judgment and an application directed at parts. The imperial barbarian law possesses instead two features that are in opposition to those just mentioned—the two features that of the signifier that produces its signifieds as effects that are the more effective and necessary as they escape knowing, and over from the old system). Why is it that linguists are constantly rediscovering the truths of the despotic age? And finally the five paralogisms thus seem to be ready. But we are still very far from the psychoanalytic Oedipus, and the Hellenists still very far from the psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly the story that psychoanalysis is mother is the representative of direct filiation. Father and son are not yet born. All sexuality functions in terms of the that of commodities. Classes appear, inasmuch as the dominant classes are no longer merged with the State apparatus, but are distinct classes are no longer merged with the State apparatus, but are distinct determinations that make use of this transformed apparatus. At can no longer be content to overcode territorial elements that are already coded, it must invent specific codes for flows that already coded, it must invent specific codes for flows that are increasingly deterritorialized, which means: putting despotism in the service of Jean-Pierre Vernant shows in this way that the imperial myths are not able to conceive a law of organization that is proceeded from the abstract to the concrete: the simple categories are the expression of relations within which the less developed concrete part of our history's horizon and people our calendar. These are the two aspects of a becoming of the State: its of the producers through expropriation and proletarianization—all the preconditions are present, everything is given, without producing a capitalism properly speaking

State feudalism that consists in devising codes for flows that are decoded as such, and in keeping the merchants, according to the schizoid time of the new creative break. The dissolutions are defined by a simple decoding of flows, and they are are defined by a simple decoding of flows, and they are always compensated by residual forces or transformations of the State social and technical. That is why capitalism and its break are defined not solely by decoded flows, but by the generalized directly appropriates production, and until financial capital and merchant capital are no longer anything but specific functions corresponding to a division

sense that the exchange relation formally unites partial objects that are produced and even inscribed independently of it. The commercial and with the maintained territorialities, so as to buy where prices are low and sell where they are high. Before the capitalist to buy where prices are low and sell where they are high. Before the capitalist machine, merchant or financial capital is a motion of its own, in which money and commodities are mere forms which it assumes and casts off in turn as the father differentiates himself qua the son, yet both are one and of one age: for only by the surplus-value the quasi cause that appropriates all the productive forces. We are no longer in the domain of the quantum or of better off concluding in favor of the very thing they are bent on hiding: that it is not the same money sheet of a commercial enterprise. In the one case, there are impotent money signs of exchange value, a flow of means range of products (which I have a right to, which are my due, so they're mine); in the other case, signs money. The fact that banks participate in both, that they are situated at the pivotal point between financing and payment, merely presupposes flows of a particular type: flows of code that are both interior and exterior to the machine, forming the elements innovations within industrial capital. In brief, there where the flows are decoded, the specific flows of code that have taken a of code that have taken a technical and scientific form are subjected to a properly social axiomatic that is much severer world capitalist market. In brief, the flows of code that are liberated in science and technics by the capitalist regime engender flux that characterizes the system. Knowledge, information, and specialized education are just as much parts of capital (knowledge capital) as is

decoding or deterritorialization. But if it is true that innovations are adopted only insofar as they entail a rise in profits in turn—especially within an order of military expenditures that are in no way competitive with private enterprise, quite the contrary flows; then he turns in the direction of flows that are more and more decoded, those of schizophrenia, from which he to dolphins, to the language of dolphins, to flows that are even stranger and more deterritorialized. But where does the dolphin value. In comparison to the capitalist State, the socialist States are children—but children who learned something from their father concerning only those who man and supply the military machine who are engaged in an anti-human enterprise. The same can be said goods and services which no one needs. And so interdependent are the various sectors and branches of the economy that nearly manufacturers of paper and ink and TV sets whose products are used to control the minds of the people, and so the three segments of the ever widening capitalist reproduction process are joined, three segments that also define the three aspects of labor capacity, but by the incommensurability between two flows that are nonetheless immanent to each other, by the disparity between the a relationship that it loses as soon as the latter are converted into real goods (at which point everything recommences by allow a great quantity of revenues to escape. These revenues are tapped by the firms and in turn form an afflux as in the fathomless abyss where profit and surplus value are engendered: the flow of merchant capital's economic force and the

market, capitalism's true police. In a certain sense, capitalist economists are not mistaken when they present the economy as being perpetually the market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint second, an expression. The deterritorialized flows of content and expression are in a state of conjunction or reciprocal precondition that constitutes expression. These figures do not derive from a signifier nor are they even signs as minimal elements of the signifier; they even signs as minimal elements of the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks another. Hence the figures, that is, the schizzes or breaks-flows are in no way figurative; they become figurative only in a per second transmitted by television, only a few of which are retained. Electric language does not go by way of the by merchant capital or the axiomatic of the market. There are great differences between such a linguistics of flows and linguistics affecting them. The elements of the signifier as distinguishing units are regulated by coded gaps that the signifier overcodes in its of expression. Because in this relation one reaches figures that are no longer effects of a signifier, but schizzes, points-signs, or characteristics of the letters and the qualities of the words are in the service of a signifier, whose effects they express to reveal—as in Paul Klee—those intermundia that perhaps are visible only to children, madmen, and primitives. Or in dreams flow and cutting them according to flows and points that are not linguistic and do not depend on the signifier or of images that form and then disintegrate. And these constellations are like flows that imply the breaks effected by points, just to which they bring only transgressions, disorders, and deformations that are secondary in spite of everything, instead of forming and transporting everything, instead of forming and transporting further the desiring-machines that are in opposition to the structures, and the intensities that are in opposition to the structures, and the intensities that are in opposition to the spaces? The explanation is that, despite or Ford cars, the only difference being that the schizos are not salable. How then does one explain the fact that charged with a revolutionary potential, so long as these flows are not co-opted or absorbed by the laws of the market axiomatization that comes to replace the vanished codes. The flows are decoded and axiomatized by capitalism at the same time. Hence contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist and function only within capitalism and schizophrenia. But not in the same way; they are not at all the same thing, depending on whether the at all the same thing, depending on whether the decodings are caught up in an axiomatic or not; on whether one whether the flows of desire reach this absolute limit or are content to displace a relative immanent limit that will reconstitute that will reconstitute itself further along; on whether controlling reterritorializations are added to the processes of deterritorialization; and on whether money in the precapitalist formations; some fragments of the signifying chain are struck by secrecy—secret societies or initiation groups—but there would presuppose an unlimited something; they simply form composites that are themselves qualitative, essentially mobile and limited, where differences between the finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to show that a code is not, and can movement according to which the economic forces or productive connections are attributed to an extraeconomic instance as though they emanated from and Balibar show so well: how juridical and political relations are determined as dominant—in the case of feudalism, for example Or the way the autochthonous relations of alliance and filiation are determined as dominant in the so-called primitive societies, where the the so-called primitive societies, where the economic forces and flows are inscribed on the full body of the earth and are are inscribed on the full body of the earth and are attributed to it. In short, there is a code where should be noted that these general traits characterizing a code are rediscovered precisely in what today is called a genetic code it calls into play couplings between qualified flows, interactions that are exclusively indirect, qualitative composites that are essentially limited, and organs and organs qualified flows, interactions that are exclusively indirect, qualitative composites that are essentially limited, and organs of perception and extrachemical factors that quantity through which it becomes something concrete. D_x and d_y are nothing independent of their relation, which determines the one as enslaved to the other, the reason is precisely that they are not to the same power (x and y^2 for example from the viewpoint of a code: they become coefficients that are directly economic, instead of being doubles to the economic signs to be done, something that the shrewd or the competent are able to decode, to half understand. Moreover, despite the abundance books to make up for the vanished body markings. Those are only relics, archaisms with a current function. The person has becoming-concrete of these same quantities. It is these quantities that are marked, no longer the persons themselves: your capital or your any need of a collective investment of organs, as they are sufficiently filled with the floating images constantly produced by capitalism nature between the two types of machines persists, although they are both machines in the strict sense, without metaphor. Capitalism's originality mechanical game of isolated formulas, but rather imply intuitions that are linked to resonances and conjunctions of structures, and that are are linked to resonances and conjunctions of structures, and that are merely aided by the powerful levers of technique. This holds the regulator of decoded flows as such, insofar as they are caught up in the axiomatic of capital. In this sense a very small number of axioms within relative limits that are sufficiently wide. This situation ceased to exist long ago, and it adds axioms for many other things besides, things that are much smaller, tiny even, absurdly insignificant; it has a peculiar contains something other than an ideological blindness or denial. Classes are the negative of castes and statuses; classes are orders, castes denial. Classes are the negative of castes and statuses; classes are orders, castes, and statuses that have been decoded. To reread production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even any masters, but only slaves commanding other of the infinite debt. I too am a slave—these are the new words spoken by the master. Only as personified and production goods, a flow on which profits and wages are based. In short, the theoretical opposition is not between two organs. The opposition is between the class and those who are outside the class. Between the servants of the machine, and the level of money (income in wages). But not only are these determinations sometimes too narrow and sometimes too wide, but apparatus in conformity with its objective interest—but these operations are carried out under the domination of its consciousness or party of the objective historical process, than to understand : (a) what are the progressive desires, ideas and thoughts which are latent in a) what are the progressive desires, ideas and thoughts which are latent in people of different social strata, occupations, age groups social strata, occupations, age groups and sexes, and (b) what are the desires, fears, thoughts and ideas (traditional bonds) which prevent does one explain that desire devotes itself to operations that are not failures of recognition, but rather perfectly reactionary unconscious investments to the modern functions of the State. Civilized modern societies are defined by processes of decoding and deterritorialization. But what they with one hand, they reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic; but they are archaisms having a other. These neoterritorialities are often artificial, residual, archaic; but they are archaisms having a perfectly current function, our modern way of jargons. Neoarchaisms, as Edgar Morin puts it. These modern archaisms are extremely complex and varied. Some are mainly folkloric, but they it. These modern archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless represent social and potentially political to home brewers via the Veterans of Foreign Wars). Others are enclaves whose archaism is just as capable of nourishing a deterritorialization (neighborhood territorialities, territorialities of the large aggregates, gangs). Others are organized or promoted by the State, even though they might in parallel fashion, the bourgeoisie reterritorializes itself in forms that are at times the most archaic.) The famous personalization of power all but impossible to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like opposite faces of one and the complementary, aspect, capitalism is continually confronting limits and barriers that are interior and immanent to itself, and that, precisely because they interior and immanent to itself, and that, precisely because they are immanent, let themselves be overcome only provided they are reproduced they are immanent, let themselves be overcome only provided they are reproduced on a wider scale (always more reterritorialization—local, world-wide

the falling tendency—that is, limits never reached because they are always surpassed and always reproduced—has seemed to us to p 259
detritorialization, on the ruins of the despotic machine, these societies are caught between the Urstaat that they would like to resuscitate p 260
the fluent quantities of their capital and their populations. They are torn in two directions: archaism and futurism, nearchaism and ex-futurism p 260
but they pour or flow out through the other. They are continually behind or ahead of themselves. How can the nostalgia p 260
the subject—why would they?). Capitalism, and socialism as well, are as though torn between the despotic signifier that they adore p 260
adore, and the schizophrenic figure that sweeps them along. We are thus entitled to maintain two conclusions that we have already p 261
Desyr. But the events that restore a thing to life are not the same as those that gave rise to it p 261
social machine produces a particular kind of representation whose elements are organized at the surface of the socius: the system of p 262
the decoding of the flows. Deterritorialization, the axiomatic, and reterritorialization are the three surface elements of the representation of p 262
desire in

with the social field; the relations of filiation and alliance are determinant, or rather determined as dominant. As a matter of p 263
that of the dynasty whatever its mutations, its indecisions—which are inscribed under the same category of new alliance). The process p 263
is to say that the elements of production and antiproduction are not reproduced in the same way as humans themselves, but p 263
of the material so as to engender, there where they are needed, the capitalist as a function derived from capital, and p 263
social field can be applied to the family. Individual persons are social persons first of all, i.e., functions derived from p 264
or the axiomatic of these quantities, in their conjunction. They are nothing more nor less than configurations or images produced by p 264
the social field that nonetheless determines this form. Private persons are therefore images of the second order, images of images—that p 264
the second order, images of images—that is, simulacra that are thus endowed with an aptitude for representing the first-order images p 264
representing the first-order images of social persons. These private persons are formally delimited in the locus of the restricted family as p 264
and cultural social field, its breaks and flows. Private persons are an illusion, images of images or derivatives of derivatives. But p 264
their child the Worker), with the result that these images are no longer recognized at all in the desire that is p 264
formation that corresponds to the form of social sovereignty. We are all little colonies and it is Oedipus that colonizes us p 265
familial conjunction results from the capitalist conjunctions, insofar as they are applied to private persons. Daddy-mommy-me—one is sure to p 265
re-encounter

formations this limit remains vacant, precisely insofar as the flows are coded and as the interplay of alliances and filiations keeps p 266
flattening, extrapolation, and so on, that later belong to Oedipus, are already sketched out, but within a symbolic space where the p 266
decoded flows of capital-money. The waves of incest and shit are only secondary derivatives of the latter, insofar as they transport p 267
transport the private persons to which the flows of capital are reduced or applied. (Which explains the complex origin of the p 267
of the despotic Law, with the slashed, split, castrated ego, are the products of capitalism insofar as it engineers an operation p 269
political, and cultural breaks of the field into which they are plunged (cf. Ndembu schizophrenia). This is the case even in p 269
the family, Reason-the-father and madness-the-child or minor, the parents who are ill only from their own childhoods—all this finds its p 271
singular existence, its irony, and its own critique. And what are these conditions, this point where the autocritique is possible and p 271
such a case is rare, and that, moreover, its origins are not reconstructible. Yet it is evident that there is never p 274
meaning in itself, concretely means the following: the social investments are first in relation to the familial investments, which result solely p 275
a social field into which the father and the child are plunged, simultaneously immersed. Let us again consider the example of p 275
it is that the adults no less than the children are wary of them. In brief, what the child invests through p 275
of the field in which both the family and they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions p 275
both the family and they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From the point of p 275
the father, the child, and the family as a subaggregate are at one and the same time immersed. The primacy of p 276
fleeing, I will be looking for a weapon! Doubtless there are astonishing oscillations of the unconscious, from one pole of delirium p 277
in nature between the two, nomadism and segregation. If we are able to define this difference as that which separates paranoia p 278
breaks and the flows of the social field as they are invested in one type or another, at one pole or p 278
eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and girls' first names? Why do social p 279
statistical laws: waves and corpuscles, flows and partial objects that are no longer dependent upon the large numbers; infinitesimal lines of p 280
presents no fewer arrangements, connections, and interactions, although these arrangements are of an original type; on the other hand, the p 280
form

a position of reality. But the two kinds of investments are radically different, according as the one bears upon the molar p 280
to aggregates and persons. It is true that social investments are made on the socius itself as a full body, and p 280
for each social machine the two poles, paranoid and schizophrenic, are distributed in varying ways). Whereas the paranoid and the p 281
schizophrenic

coagulated nothingness. The two sides of the body without organs are, therefore, the side on which the mass phenomenon and the p 281
the mass phenomenon and the paranoid investment corresponding to it are organized on a microscopic scale, and the other side on p 281
a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It is on the body without organs, as a p 281
a molar and the molecular, that the paranoia-schizophrenia division is made. Are we to believe, then, that social investments are secondary p 281
projections

is made. Are we to believe, then, that social investments are secondary projections, as if a large two-headed schizonoic, father of p 281
The socius—the earth, the body of the despot, capital-money—are clothed full bodies, just as the body without organs is p 281
different forms of socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia body of the Earth despotic body p 281
realm of physics; the body without organs and its intensities are not metaphors, but matter itself. Nor is it our intention p 283
Ego, remains completely stymied by Oedipus. In the unconscious there are only populations, groups, and machines. When we posit in one p 283
a necessary relationship between inextricably linked forces. Some of these are elementary forces by means of which the unconscious is p 283
produced

two common arguments, the one according to which the organisms are for the moment only more perfect machines (Whether those things p 284
machines (Whether those things which we deem most purely spiritual are anything but disturbances of equilibrium in an infinite series of p 284
an infinite series of levers, beginning with those levers that are too small for microscopic detection?), the other according to which p 284
small for microscopic detection?), the other according to which machines are never more than extensions of the organism (The lower animals p 284
limbs at home in their bodies, but many of man's are loose, and lie about detached, now here and now there p 284
say that machines extend the organism, but asserts that they are really limbs and organs lying on the body without organs p 284
For another, he is not content to say that organisms are machines, but asserts that they contain such an abundance of p 284
whose entity was entirely distinct from our own These creatures are part of our reproductive system; then why not we part p 285
why not we part of that of the machines? ... We are misled by considering any complicated machine as a single thing p 285
two arguments, it becomes immaterial whether one says that machines are organs, or organs, machines. The two definitions are exact p 285
equivalents

that machines are organs, or organs, machines. The two definitions are exact equivalents: man as a vertebrate-machinate mammal, or as an p 285
and mechanism, but between two states of the machine that are two states of the living as well. The machine taken p 286
the living taken in its specific and even personal unity, are mass phenomena or molar aggregates; for this reason each points p 286
the extrinsic existence of the other. And even if they are differentiated and mutually opposed, it is merely as two paths p 286
being as many living beings in the machine as there are machines in the living. Why speak of machines in this p 286
of assembly begins in a domain where by definition there are as yet no statistical laws At this level, functioning and p 286
yet no statistical laws At this level, functioning and formation are still confounded as in the molecule; and, starting from this p 286
technical, or organic—and on the other the desiring-machines, which are of a molecular order. Desiring-machines are the following: formative p 286
machines

other the desiring-machines, which are of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings p 286
are functional, and p 286
order. Desiring-machines are the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible p 286
from their formation; chronogeneous

a transference of individuality, in a generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say p 287
on the other

itself into these forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of desire and of p 287
its

statistical determinations of desire and of its own machines. They are the same machines (there is no difference in nature): here p 287
fields, forms of herd instinct. Stated differently, the molecular desiring-machines are in themselves the investment of the large molar machines p 287
or

but organic, technical, or social machines in the other: these are the same machines under determinate conditions. By determinate conditions p 287
we

some of them and exclude others, organizing the crowds. These are therefore the same machines, but not at all the same p 288

molar functionalism is false, since the organic or social machines are not formed in the same way they function, and the	p 288
in the same way they function, and the technical machines are not assembled in the same way they are used, but	p 288
technical machines are not assembled in the same way they are used, but imply precisely the specific conditions that separate their	p 288
on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes of them, what is made with	p 288
between mechanism and vitalism. Here the fundamental traits of synthesis are the indifferent nature of the chemical signals, the indifference to	p 288
the indirect character of the interactions. Such formulas as these are negative only in appearance, and in relation to the laws	p 288
eventually subordinating any reaction to the intervention of compounds that are chemically foreign and indifferent to this reaction. The way in	p 288
this domain of chance or of real inorganization, large configurations are organized that necessarily reproduce a structure under the action of	p 289
and of living species, as Markov chains: aleatory phenomena that are partially dependent. In the genetic code as in the social	p 289
itself to genes as its units of reproduction; these units are still expressive, and lead to molar formations. Molecular biology teaches	p 290
the DNA that is reproduced, and not the proteins. Proteins are both products and units of production; they are what constitutes	p 290
proteins. Proteins are both products and units of production; they are what constitutes the unconscious as a cycle or as the	p 290
of which he establishes a systematically closed list—categories that are still only expressive forms of existence that a subject is	p 290
What drives your own desiring-machines? What is their functioning? What are the syntheses into which they enter and operate? What use	p 290
desiring-machines; and the transformations of this energy—Numen and Voluptas—are never desexualizations or sublimations. This	p 291
terminology indeed seems extremely arbitrary	
a properly sexual energy is not immediately clear: either they are assigned to the molecular order that is their own, or	p 291
to the molecular order that is their own, or they are assigned to the molar order where they form the organic	p 291
as a cycle. If the details of Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic and	p 292
simultaneously schizophrenic and paranoid nature is no obstacle where we are concerned—on the contrary. We admit that any comparison	p 292
of	
In a word, the social as well as biological surroundings are the object of unconscious investments that are necessarily desiring or	p 292
as biological surroundings are the object of unconscious investments that are necessarily desiring or libidinal, in contrast with the preconscious	p 292
investments	
always within a biological, social, and historical field where we are equally immersed or with which we communicate. The persons to	p 293
with which we communicate. The persons to whom our loves are dedicated, including the parental persons, intervene only as points of	p 293
as a correlate to its gigantism. Sexuality and the desiring-machines are one and the same inasmuch as these machines are present	p 294
desiring-machines are one and the same inasmuch as these machines are present and operating in the social machines, in their field	p 294
social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements,	p 294
their arrangements and	
anthropomorphic representation is just as much the idea that there are two sexes as the idea that there is only one	p 294
access to desire through castration. But the idea that there are two sexes, after all, is no better. This time, like	p 295
live castration, so that desire may be strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea! An idea	p 295
and tragedy, too, productions—forms of production? Certainly not; they are production only when brought into connection with real social	p 297
production	
into connection with real social production, real desiring-production. Otherwise they are ideological forms, which have taken the place of the	p 297
units	
father; but it is in this very way that they are from early childhood the libidinal investment of a social field	p 297
borrow parts and gears according to his need, and who are there as agents of transmission, reception, and interception: kindly agents	p 298
and already Lawrence, have to say against psychoanalysis (the living are not believers, the seers do not believe in myth and	p 298
describes. But the question, it seems to me, is this: are we born Hamlets? Were you born Hamlet? Or did you	p 298
mean except that from this intellectual world in which we are swimming there must body forth a new world; but this	p 298
like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they express the true	p 299
permanent drama	
familial representation and social and desiring-production. For myth and tragedy are systems of symbolic representations that still refer desire	p 300
to determinate	
the shit-flows of desire. The relationship is much closer: desiring-machines are in social machines and nowhere else, so that the conjunction	p 302
economy and psychoanalysis. political economy and libidinal economy? Here we are able to appreciate the full extent to which psychoanalysis	p 303
belongs	
private man, Homo familia—and in fact dream and fantasy are to myth and tragedy as private property is to public	p 304
myth and tragedy reinterpreted in terms of dream and fantasy—are the representative series that psychoanalysis substitutes for the line of	p 305
is a mysterious tie between psychoanalysis and the theater)? We are familiar with the eminently modern reply of certain recent authors	p 305
hidden representatives, their migrations and variable relations. All former beliefs are gathered up and revived in the name of a structure	p 306
in the name of a structure of the unconscious: we are still pious. Everywhere, the great game of the symbolic signifier	p 306
as the model of production. Even in Louis Althusser we are witness to the following operation: the discovery of social production	p 306
joins them together in a molar aggregate; the partial objects are referred to a totality that can appear only as that	p 306
the line of castration. The formal operations of the structure are those of extrapolation, application, and biunivocalization, which reduce the	p 307
social	
and structural representation it makes visible, he offers two that are especially striking: the theater raises the familial relation to the	p 307
that has become impassible (exactly as in fantasy the machines are there, but behind the wall). In short, the displaced limit	p 307
territorial father, and the son too, the despot Oedipus. We are alone with our bad conscience and our boredom, our life	p 308
many effects of a symbolic signifier. The good identification. We are all Archie Bunker at the theater, shouting out before Oedipus	p 308
representation of sex! In truth, they don't know what they are doing, nor what mechanism of repression they are fostering, for	p 308
what they are doing, nor what mechanism of repression they are fostering, for their intentions are often progressive. But no one	p 308
what mechanism of repression they are fostering, for their intentions are often progressive. But no one today can enter an analyst's	p 308
objects that enter into indirect syntheses or interactions, since they are not partial (partiels) in the sense of extensive parts, but	p 309
or negation, syntheses operating without a plan, where the connections are transverse, the disjunctions included, the conjunctions polyvocal,	p 309
indifferent to their	
signs of desire that compose a signifying chain but that are not themselves signifying, and do not answer to the rules	p 309
condition than that of being dispersed elements of desiring-machines that are themselves dispersed. It is this entire reverse side of the	p 309
but an image, a myth; that this or these images are produced by an oedipalizing structure; that this structure acts only	p 310
of the imperial symbol or the vanished despot. All three are necessary—precisely in order to lead Oedipus to the point	p 310
under the benevolent neutral eye of the analyst. For these are Hegel-style destructions, ways of conserving. How is it that the	p 311
Oedipus complex, do not make us burst into laughter? We are told that Oedipus is indispensable, that it is the source	p 311
necessarily operates in the form of this double impasse. We are told that Oedipus in its turn must be overcome, and	p 311
attitude and in [subjecting] himself to a father substitute? We are all the more extricated from Oedipus as we become a	p 312
the outside, extrinsically; rather, its very form and its finality are marked by this social function. It is not the pervert	p 312
to which the inside and the outside, departure and arrival, are reduced. Psychoanalysis index sui, with no other reference than itself	p 313
constant state of displacement. But from this, two unwarranted conclusions are drawn: that this agency can be discovered by way of	p 313
not true in the first sense, where the molecular elements are continually passing through the links in the chain. We have	p 313
is not psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again, and these demands come from	p 314
elsewhere	
care about your grandmother, you little shit! Oedipus and castration are no more than reactional formations, resistances, blockages, and	p 314
armorings whose	
unconscious material, so that schizoanalysis has nothing to interpret. There are only resistances, and then machines desiring-machines.	p 314
Oedipus is a resistance	
of the flows of desire, whose machines on the contrary are indices of deterritorialized production. The psychoanalyst reterritorializes on the	p 314
couch	
Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the flows-schizzes or the breaks-flows that break	p 315
and flow at	
the indifferent support for a last representation? Even those who are best at leaving, those who make leaving into something as	p 315
but also of summoning it back to its place. We are all little dogs, we need circuits, and we need to	p 315
that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led to discover the image of a family castle under	p 315
one is the reverse side of the other. Our loves are complexes of deterritorialization and reterritorialization. What we love is always	p 316
the territorial representations. Take the example of dreams: yes, dreams are Oedipal, and this comes as no surprise, since dreams are	p 316

are Oedipal, and this comes as no surprise, since dreams are a perverse reterritorialization in relation to the deterritorialization of sleep the royal road of desire and the unconscious, when they are in fact the manifestation of a superego, a superpowerful and delirium—machines function as indices of deterritorialization. In dreams there are always machines endowed with the strange property of passing from

this woman seen from the back, all black, whose shadows are not projected by any sun, advance toward nothing. The wireless them. Anyone can see that this man and this woman are no longer alive. There is no pessimism here either. What which a subject passes in his individual history. For there are several layers, several planes of resistance that come from within layers, several planes of resistance that come from within or are imposed from without. Schizophrenia as a process, deterritorialization as a density; we must seek to discover how the machinic indices are grouped on each of these lands that permit going beyond Time as a great enterprise of schizoanalysis: all the planes are traversed until their molecular line of escape is reached, their lands of Oedipus, there where the global and personal connections are established; he does not remain there, he crosses these lands exclusive disjunctions of women with women, and men with men, are established, likewise break apart in terms of the machinic indices Charlus is therefore surely mad, and Albertine too, perhaps I), are traversed in their turn to a point where the problem indices. He goes toward these new regions where the connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal, the

the process, or on the contrary its interruption—the two are so closely interrelated that they can only be evaluated each question: from what does the schizo suffer, he whose sufferings are unspeakable? Does he suffer from the process itself, or rather no way separable from its positive tasks—all these tasks are necessarily undertaken at the same time. The first positive task the functioning of his desiring-machines, independently of any interpretations. What are your desiring-machines, what do you put into these machines, what

machines, what is the output, how does it work, what are your nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis or as a user; nor of the technical machines that are his prized possession, or that he perfects or even produces his machines in his dreams and his fantasies. These machines are still too representative, and represent units that are too large These machines are still too representative, and represent units that are too large—even the perverted machines of the sadist or in the direction of the desiring-machines, to which these indices are more or less close and affinal. The desiring-machines in fact more or less close and affinal. The desiring-machines in fact are only reached starting from a certain threshold of dispersion that the order of the signified or the signifier.) Partial objects are what make up the parts of the desiring-machines; partial objects resembles a concept or a person, the so-called human relations are not involved. Analysis should deal solely (except in its negative the real-desire (reel-desir): the elements or parts of the desiring-machines are recognized by their mutual independence, such that nothing in the

and anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by the real distinction or the very the persons or to the scenes from which these elements are borrowed; structural links between the ideas or the concepts apt it is not in this respect that the partial objects are elements of the unconscious, and we cannot even go along a machine that is itself dispersed. In short, partial objects are the molecular functions of the unconscious. That is why, when machinic regime to exist—how the partial objects thus defined are able to form machines and arrangements of machines. The answer a flow that other partial objects will break. The flows are two-headed, so to speak, and it is by means of and the anus, the mouth-anus of the anorexic). And they are not indiscernible solely in the mixed region, since one can oneself before a new passive synthesis where a and b are in a paradoxical relationship of included disjunction. Finally there remains Through binarity, overlapping, or permutation, all these indirect passive syntheses are one and the same engineering of desire. But who will an organism. The body without organs and the organs-partial objects are opposed conjointly to the organism. The body without organs is not through the organism. That is why the partial objects are not the expression of a fragmented, shattered organism, which would own parts. The organs-partial objects and the body without organs are at bottom one and the same thing, one and the that must be conceived as such by schizoanalysis. Partial objects are the direct powers of the body without organs, and the space to given degrees of intensity, and the partial objects are these degrees, these intensive parts that produce the real in most Spinozist sense of the word; and the partial objects are like its ultimate attributes, which belong to it precisely insofar ultimate attributes, which belong to it precisely insofar as they are really distinct and cannot on this account exclude or oppose one another. The partial objects and the body without organs are the two material elements of the schizophrenic desiring-machines: the one determined, and in terms of a detached signifier. These conditions are not fulfilled without exclusions forming and appearing in the disjunctive it is composed of signs of desire; but these signs are no longer signifying, given the fact that they are under signs are no longer signifying, given the fact that they are under the order of the included disjunctions where everything is of the included disjunctions where everything is possible. These signs are points whose nature is a matter of indifference, abstract machinic it does not add a code to all those that are already known. The signifying chain of the unconscious, Numen, is on the body without organs). But it seems that things are becoming very obscure, for what is this distinction between the feed deliriums and hallucinations. But in themselves, these intensive emotions are closest to the matter whose zero degree they invest in which makes your knees go all ricky. Just as there are two stomachs for the ruminant, there must also exist two the past is like dragging a ball and chain.... We are all guilty of crime, the great crime of not living primitive and the barbarian, with their ways of coding death, are children in comparison to modern man and his axiomatic (so comparison to modern man and his axiomatic (so many unemployed are needed, so many deaths, the Algerian War doesn't kill more we call instinct in general the conditions of life that are historically and socially determined by the relations of production and it could be that these two aspects, nature and regime, are in a sense potential and are actualized only in inverse aspects, nature and regime, are in a sense potential and are actualized only in inverse proportion. Which means that where the only in inverse proportion. Which means that where the regimes are the closest, the identity in nature is on the contrary of desire by introducing them into systems of representation that are themselves objective. Hence it can be said that the identity however, to inform the model and experience of death that are elaborated in the unity of the .sociodesiring-apparatus. And it is instinct to the extent that the model and the experience are better coded in a circuit that never stops grafting the remains separate as the share owing to the overlord. Things are very different in capitalism. Precisely because the flows of capital very different in capitalism. Precisely because the flows of capital are decoded and deterritorialized flows; precisely because the subjective essence of

the large objectities, the decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but directly apprehended in a codeless

process of anti production as capital. There where the codes are undone, the death instinct lays hold of the repressive apparatus and even anticipate it. (How many revolutionary groups as such are already in place for a co-option that will be carried behind and being swallowed up—a question of regime. Here are the desiring-machines, with their three parts: the working parts, the a theater director; he is a mechanic, a micromechanic. There are no excavations to be undertaken, no archaeology, no statues in be undertaken, no archaeology, no statues in the unconscious: there are only stones to be sucked, a la Beckett, and other of schizoanalysis is that of learning what a subject's desiring-machines are, how they work, with what syntheses, what bursts of energy of the unconscious an image consonant with its wishes: we are still pious, psychoanalysis remains in the precritical age. Doubtless these regime to make us forget the identity in nature. There are fundamentally two poles; but we would not be satisfied if not by itself an investment of a molar formation. There are no desiring-machines that exist outside the social machines that they machine contains desiring-machine parts within its workings. The desiring micromultiplicities are no less collective than the large social aggregates; they are

are no less collective than the large social aggregates; they are strictly inseparable and constitute one and the same process of molar social investments, since in any case the molecular formations are such investments. That is why our terminology concerning the two for all eternity, I am a beast, a black, We are all German Jews—the historico-social field is no less invested investment, all the oscillations from one formula to the other are possible. How can this be? How can the schizophrenic escape is as strong and determined as the other? And why are there two types of social investment that correspond to the the two directions of subordination, according as the molecular phenomena are subordinated to the large aggregates, or on the contrary subordinate

sojourns as the world arranges for those who think they are standing straight and at ease, among stable things. They know breaks-flows that determine the positive dispersion in a molecular multiplicity are fitted over vacuoles of lack that perform this fusion in its midst, by variable means peculiar to it. (These means are not the same, for example, in a despotic type of that, quite on the contrary, these large numbers and aggregates are born of this selective pressure that crushes, eliminates, or regularizes in the genetic code. In other terms, forms of gregariousness are never indifferent: they refer back to the qualified forms that molar or gregarious aggregates that result from this selection. What are these qualified forms—formations of sovereignty, as Nietzsche said—that

the despot, and capital. Full bodies or clothed substances, which are distinguished from the full body without organs or the naked

forms of force come from, it is evident that they are not to be explained in terms of any goal or	p 343
explained in terms of any goal or end, since they are what determines goals and ends. The form or quality of	p 343
production is desiring-production itself under determinate conditions. These determinate conditions are thus the forms of gregariousness as a	p 343
socius or full	
revolutionary. But those who have an interest, in this sense, are always of a smaller number than those whose interest, in	p 344
is an execrable concept that hides the real problems, which are always of an organizational nature. If Reich, at the very	p 344
interests predispose us to a given libidinal investment, but they are not identical with this investment. Moreover, the unconscious libidinal	p 345
investment	
chances lie—since love drives us on. The manifest syntheses are merely the preconscious indicators of a degree of development; the	p 345
of a degree of development; the apparent interests and aims are merely the preconscious exponents of a social full body. As	p 345
run on the porous full body of a socius—these are the object of desire, higher than all the aims. It	p 346
subject-group, on the contrary, is a group whose libidinal investments are themselves revolutionary; it causes desire to penetrate into the	p 348
social	
both characteristics at the same time, in diverse situations that are nevertheless coexistent. A revolutionary group can already have	p 349
reassumed the	
passing from one type of group to the other. Subject-groups are continually deriving from subjugated groups through a rupture of the	p 349
elementary forces of desire that form them. But inversely, they are also continually closing up again, remodeling themselves in the image	p 349
pass from its revolutionary libidinal investments to revolutionary investments that are simply preconscious investments or investments of	p 349
interest, then to preconscious	
investments or investments of interest, then to preconscious investments that are simply reformist? And where do we even situate such and	p 349
of unconscious desire of the social field, insofar as they are differentiated from the preconscious investments of interest, and insofar as	p 350
from the preconscious investments of interest, and insofar as they are not merely capable of counteracting them, but also of coexisting	p 350
a mixture of forms of desire and of interest that are specifically reactionary and vaguely revolutionary. The situation is completely muddled	p 350
consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure the triumph of the most rigorous	p 351
censors	
in which these flows—whatever their object, source, and aim—are coded and broken according to uniform figures, or on the	p 351
poverty of the immutable identical images, the figurative roles that are so many tourniquets cutting off the flows of sexuality: fiancée	p 351
just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal triangle, father-mother-me, a representative	p 351
ego thought	
making it into an open secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's like that, but	p 352
question of ascertaining that our choices in matters of love are at the crossroads of vibrations, which is to say that	p 352
of libidinal intensity on the body without organs, and that are emitted, captured, intercepted by the being that we are then	p 352
that are emitted, captured, intercepted by the being that we are then determined to love, like a point-sign, a singular point	p 352
our libidinal investments of the social field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the	p 352
woman (or of man and man, or woman and woman) are the index of social relationships between people. Love and sexuality	p 352
the index of social relationships between people. Love and sexuality are the exponents or the indicators, this time unconscious, of the	p 352
theory of maids or domestic servants in Freud's thought. There are some real indices in such areas. On the subject of	p 353
indices in such areas. On the subject of maids—who are present everywhere in the cases studied by Freud—there occurs	p 353
hypothetically, by Philippe Girard: there is no family where vacuoles are not arranged. and where extrafamilial breaks are not manifest, by	p 354
family where vacuoles are not arranged. and where extrafamilial breaks are not manifest, by means of which the libido is engulfed	p 354
the family, but that overreach it on all sides and are not familial. From the start we wonder if the libido	p 355
libidinal investment, parents not only open to the other, they are themselves countersected and divided by the other who defamilializes them	p 355
and antiproduction with its breaks and flows, where the parents are apprehended in nonparental functions and roles confronting other roles	p 355
and	
to the egg between the stimulus and the organizer, parents are stimuli having an indifferent value that trigger the allocation of	p 355
and determine their libidinal investment. Secondly, the parents as parents are terms of application that express the reduction of the social	p 356
flows entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals know what	p 357
they are	
are oedipalizing women, children, blacks, and animals know what they are doing? We dream of entering their offices, opening the windows	p 357
the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or dispersed in social machines, and where	p 357
love-object choices	
and a process of deterritorialization? Let us suppose that we are granted everything: it will only be granted afterward. It is	p 357
even the most undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated according to the	p 358
prepersonal regime of	
the entire series of psychoanalytic concepts. The factors of production are always actual, and are so from the tenderest age; actual	p 358
psychoanalytic concepts. The factors of production are always actual, and are so from the tenderest age; actual does not signify recent	p 358
the American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as well as	p 360
completely ordinary familial mechanisms	
familialist, personological, and egoic postulates, so that the remedies invoked are no more than a sincere corroboration among parents, a	p 360
recognition	
is thereby justified: all that remains to contest it with are vague considerations on the sick nature of the family, or	p 361
to enter into the family; hence, that the familial investments are always a result of the sociodesiring libidinal investments, which alone	p 361
always a result of the sociodesiring libidinal investments, which alone are primary; finally, that mental alienation refers directly to these	p 361
investments	
profound way: it is certain that neither men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots	p 362
of view of libidinal investment, it is clear that there are few differences between a reformist, a fascist, and sometimes even	p 364
a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one another only in a preconscious fashion, but	p 364
another only in a preconscious fashion, but whose unconscious investments are of the same type, even when they do not adopt	p 364
subjugation, the social machines give rise to incomparable loves, which are not explained by their interests, since interests derive from them	p 364
the maid, or the whore to have revolutionary loves. There are no revolutionary or reactionary loves, which is to say that	p 365
revolutionary or reactionary loves, which is to say that loves are not defined by their objects, any more than by the	p 365
and aims of the desires and the drives. But there are forms of love that are the indices of the reactionary	p 365
and the drives. But there are forms of love that are the indices of the reactionary or the revolutionary character of	p 366
or whore, princess and maid, rich woman and poor woman—are dependents of Oedipus, even in their reversals and their substitutions	p 366
images, their configurations, and the whole of their possible relations are the product of a code, or of a social axiomatic	p 366
axiomatic to which the libido addresses itself through them. Persons are simulacra derived from a social aggregate whose code is	p 366
unconsciously	
of a revolutionary investment of the social field, and which are neither Oedipal nor pre-oedipal since it all amounts to the	p 366
primary social content that is immediately adequate. The two poles are defined, the one by the enslavement of production and the	p 366
sociohistorical field, and not a simple utopia? In what sense are the lines of escape collective, positive, and creative? What is	p 367
by science caused this rupture to fail. The day humans are able to behave as intentionless phenomena—for every intention at	p 368
a Byzantine code where even the colors and the lines are subordinated to a signifier that determines their hierarchy as a	p 369
another world opens up, an other art, where the lines are deterritorialized, the colors are decoded, and now only refer to	p 369
an other art, where the lines are deterritorialized, the colors are decoded, and now only refer to the relations they entertain	p 369
schizoid lines of escape that form desiring-machines on the horizon, are taken up again in scraps from the old code, or	p 369
of the painter Turner, and his most accomplished paintings that are sometimes termed incomplete: from the moment there is genius, there	p 370
relationships that gauge them, constitute properly aesthetic molar formations that are characterized by goals, schools, and periods. They relate	p 370
these aesthetic	
will be said of science: the decoded flows of knowledge are first bound in the properly scientific axiomatics, but these axiomatics	p 371
that makes the scientific subaggregates into so many applications that are characteristic of and that correspond to it—in short, the	p 371
beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured,	p 371
and reproduce or produce	
about by a simple arithmetical difference between two quantities that are homogeneous and belong to the same code, but precisely by	p 372
code, but precisely by differential relations between heterogeneous magnitudes that are not raised to the same power: a flow of capital	p 372
error. Wage increases and improvements in the standard of living are realities, but realities that derive from a given supplementary axiom	p 373
scientific of ways, final solutions of the Jewish problem variety are prepared down to the last detail, and the Third World	p 373

which makes the displaced	
both arguments beyond their very limits. He shatters the vitalist argument by calling in question the specific or personal unity of	p 284
specific or personal unity of the organism, and the mechanist argument even more decisively, by calling in question the structural unity	p 284
each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire is a machine, a synthesis of machines	p 296
ARGUMENTS	5
born of the prohibition or results from it. Adopting Malinowski's arguments, Reich added a profound remark: desire is all the more	p 172
text seems at first merely to contrast the two common arguments, the one according to which the organisms are for the	p 284
there is a Butlerian manner for carrying each of the arguments to an extreme point where it can no longer be	p 284
is essential is this double movement whereby Butler drives both arguments beyond their very limits. He shatters the vitalist argument by	p 284
female wasp. At this point of dispersion of the two arguments, it becomes immaterial whether one says that machines are organs	p 285
ARISE	8
anorectic mouth, for instance. All sorts of functional questions thus arise: What flow to break? Where to interrupt it? How and	p 38
still do not involve any exclusion, however, since exclusions can arise only as a function of inhibitors and repressors that eventually	p 38
local and nonspecific heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in this reversion, the innocence of flowers	p 74
instead of	
a being superior to man and to nature does not arise here at all. Everything is on the body without organs	p 78
Symbolic intermingle. In this conception, the metaphysical and social relations arise afterward, in the manner of a beyond. And since the	p 99
it accompanies this life with every step. It does not arise after Oedipus, it in no way presupposes an Oedipal organization	p 129
simulates a zero state from which the phallic force will arise, like a promise whose hidden presence in the very interior	p 210
that there can be no reproductive action which does not arise from a single center; but this assumption is unscientific, and	p 285
ARISEN	1
and symptoms, between the symbol and what is symbolized, has arisen again and again. Is this relationship to be considered causal	p 23
ARISES	10
of antiproduction, 2 The Body without Organs An apparent conflict arises between desiring-machines and the body without organs. Every	p 9
coupling of	
encompass the entire production of desire. The question that thus arises here is not at all that of the relative importance	p 44
rather of instituting original forms of active groups, the question arises as to what extent these core groups resemble artificial families	p 94
them as such. Yet this is precisely where the operation arises. Under the precocious action of social repression, the family slips	p 120
is led off course, brutally interrupted, the more the schizo-as-entity arises as a specific product. That is why, on the other	p 136
involuntary, unconscious artists there are—wherever they appear something new arises, a ruling structure that lives, in which parts and	p 191
functions	
breaks away from a preceding empire; or even when there arises the dream of a spiritual empire, wherever temporal empires fall	p 193
the death of writing is infinite, so long as it arises and arrives from within.) Similarly, in the plastic arts there	p 243
performed, with lack defined as castration. From the structure there arises the most austere song in honor of castration—yes, yes	p 306
continuations in the void, its psychotic finalizations. Inasmuch as Oedipus arises out of an application of the entire social field to	p 363
ARISING	2
not be ill within the Oedipus complex, from an Oedipus arising all the more in his hallucinated consciousness as he lacked	p 123
means of a repressive deprivation (the sexual stasis) and as arising afterward. Which leads him to maintain a kind of diffuse	p 127
ARISTOCRATIC	1
conflict between the egalitarian conditions of generalized exchange, and its aristocratic consequences, Levi-Strauss acts as though he thought	p 187
the system were	
ARISTOCRATS	1
Foucault shows how, in certain Greek tyrannies, the tax on aristocrats and the distribution of money to the poor are a	p 197
ARISTOTLE	2
real? (Wasn't this tantamount to taking up the cry of Aristotle: We really must come to a halt, in the face	p 84
though disinvested, placed outside the field; in the language of Aristotle, the family is now simply the form of human matter	p 263
ARITHMETIC	1
that rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity!	p 371
luminous triangle!—there is another song	
ARITHMETICAL	1
flux, whose extortion is not brought about by a simple arithmetical difference between two quantities that are homogeneous and belong to	p 372
ARITHMETICALLY	1
its part with drawing incomes that, however enormous, differ only arithmetically from the workers' wages-income, whereas this class functions	p 372
on a	
ARK	2
inscription with articulatory stones of alliance, in short, a whole ark of alliance. Alliances never derive from filiations, nor can they	p 155
the wilderness and installs his new machine there, a holy ark and a portable temple, and gives his people a new	p 193
ARM	2
phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm, a ribbon, a little girl, a cop, a shoe suddenly	p 39
up in the signifying chain—daddy's mustache, the mother's raised arm—but it comes furtively to occupy a place among the	p 62
ARMAN'S	1
function of technical machines by introducing an element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car	p 31
bodies. More	
ARMED	2
State was not formed in progressive stages; it appears fully armed, a master stroke executed all at once; the primordial Urstaat	p 217
institutions, it is perhaps the only one to appear fully armed in the brain of those who institute it, the artists	p 218
ARMIES	2
to institutions in an established order. As Nietzsche says; churches, armies, States—which of all these dogs wants to die? There	p 63
of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a lot of people aroused. A revolutionary machine	p 293
ARMORINGS	1

castration are no more than reactional formations, resistances, blockages, and armorings whose destruction can't come fast enough. Reich intuitu a fundamental	p 314
ARMS 3	
Oedipus too, and anything you want, but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing back the towns they found or conquer. Wherever a despot and his army pass, doctors, priests, scribes, and officials are part of the surplus value produced. The State, its police, and its army form a gigantic enterprise of antiproduction, but at the heart if not with the basic research projects of the American army, which brings us back to preparations for war and to	p 112 p 162 p 312
ARMY 4	
it matter if I die, says the general, since the Army is immortal? The imaginary dimension of the individual fantasy has towns they found or conquer. Wherever a despot and his army pass, doctors, priests, scribes, and officials are part of the surplus value produced. The State, its police, and its army form a gigantic enterprise of antiproduction, but at the heart if not with the basic research projects of the American army, which brings us back to preparations for war and to	p 62 p 193 p 235 p 236
AROSE 3	
got no / papamummy. We have seen how a confusion arose between the two meanings of process: process as the metaphysical own time: was it not self-evident that the actual factor arose afterward, and signified recent, in opposition to the infantile or the residual, artificial, or factitious ones. But at least something arose whose force fractured the codes, undid the signifiers, passed under	p 49 p 127 p 369
AROUND 33	
opposition to one another, arriving at a state of balance around a neutral state. On the contrary, they are all positive objects and agents. The small child lives with his family around the clock; but within the bosom of this family, and Freud held to his atheism in heroic fashion. But all around him, more and more, they respectfully allowed him to speak the works of the team at La Borde Clinic, assembled around Jean Oury—the first task was to show how it nothing to do with pre-oedipal stages that would still revolve around an Oedipal axis, but rather with the existence and the folkloric aspects of psychoanalysis. The fact that there are some, around Lacan, who are developing another conception of psychoanalysis, does not	p 19 p 47 p 58 p 62 p 74 p 81
put the Dauphin so he could flee. And then, all around, there are agents of production and antiproduction, the organizers of person who traverses all the singularities of the series converging around the machine for kidnapping Louis XVII. There is no ego virtue of the oedipalization he is unable to bear, and around which everything combines in order to force him to submit space are the literal mother, father, and sibling who sit around the breakfast table with the so-called psychotic patient. Even the contrary, Nietzsche is exceedingly tired of all these stories revolving around the death of the father, the death of God, and that the death of God spends a long time plodding around in the unconscious. He means that what takes so long seemed to us to be multiform, but always to revolve around the same error, and to envelop theoretical and practical paralogisms the motion of the process, or forces it to spin around in the void.) In the third place, a nomadic and eternal operation of eternal repression recommences, the operation that closes around the unconscious the circle of prohibition and transgression, white mass	p 88 p 88 p 91 p 95 p 106 p 106 p 110 p 110 p 111
displacing himself in space, his is a journey in intensity, around the desiring-machine that is erected here and remains here. For and also the new earth, and the machine that hums, around which the schizos revolve, planets for a new sun. These true: the colonized resists oedipalization, and oedipalization tends to close around him again. To the degree that there is oedipalization, it or that Oedipus is to the contrary a nuclear constant around which families and institutions turn. The culturalists invoke other triangles cannot better show how an operation of biunivocalization organizes itself around a despotic signifier, so that a phonetic and alphabetical chain appear that the family is now merely a simple tactic around which the social field recloses, to which it applies its first in the Three Essays, then centering more and more around desire. It is as though Freud were asking to be presented as the two extreme oscillations of a pendulum oscillating around the position of a socius as a full body and it forms or reproduces itself. This is even the point around which the usual polemic between vitalism and mechanism revolves: the the residual subject off to the side, alongside the machine, around the entire periphery, a parasite of machines, an accessory of true in the second sense, where molar representation is organized around a representative that displaces the represented. But this is certainly real subject has scattered an apparent residual and nomadic subject around the entire compass of its cycle, a subject that passes as an interior limit, with all kinds of little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows	p 131 p 131 p 169 p 174 p 208 p 264 p 270 p 281 p 283 p 285 p 313 p 330 p 349
the other as military, he not only makes it revolve around a form of torture originating in the Orient, but also take refuge in primal repression, closing the body without organs around itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia	p 353 p 363
a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around the dirty little secret, even in abstract painting where the	p 370
Oedipus.) And in contrast to Lautreamont's song that rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing	p 371
and between schizoanalysis and psychoanalysis on the other? Everything revolves around desiring-machines and the production of desire. Schizoanalysis as such does	p 380
AROUSE 2	
even a paternal metaphor, that Hitler was able to sexually arouse the fascists. It is not by means of a metaphor transaction, a claim, a coupon, a credit, is able to arouse people who are not necessarily bankers. And what about the	p 104 p 104
AROUSED 2	
go by way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a lot of people aroused aroused. Flags, nations, armies, banks get a lot of people aroused. A revolutionary machine is nothing if it does not acquire	p 293 p 293
AROUSES 1	
the cop for others and for oneself—that is what arouses, and it is not ideology, it is economy. Capitalism garners	p 346
ARRANGE 6	
society and its values, relations of Family-Child, Transgression-Punishment, Madness-Disorder; to arrange things so that disalienation goes the same route as alienation	p 93
residing in the same area, or in neighboring areas, who arrange marriages and shape concrete reality to a much greater extent is already the highly perverse activity of local groups who arrange marriages on the surface of the primitive territoriality: a normal identified—and which, two by two, organize the alliances and arrange (machine) the marriages. When we ascribed to them a perverse-normal be sure, they are never more so than when they arrange marriages). Then again—and this is his most serious error species or socius. There is no society that does not arrange lack in its midst, by variable means peculiar to it	p 147 p 149 p 164 p 165 p 342
ARRANGED 9	
acids are assimilated individually into the cell, and then are arranged in the proper sequence by a mechanism analogous to a these nebulae or these collectives, sides take shape, series are arranged, persons figure in these series, under strange laws of lack to a few essential and formalizable articulations. Everything is pre-formed, arranged in advance. The social field, where everyone acts and is submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It is on the body without organs, as a pivot forms of socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia body of the Earth despotic body body rebounds off it, and falls back into the most miserably arranged territorialities of the modern world as simulacra of the preceding and concerns the organism and the collective organs, including the arranged vacuoles of lack. A class is defined by a regime Philippe Girard: there is no family where vacuoles are not arranged. and where extrafamilial breaks are not manifest, by means of that conditions these islands, exploitation grows constantly harsher, lack is arranged in the most scientific of ways, final solutions of the	p 44 p 69 p 265 p 281 p 281 p 283 p 344 p 354 p 373

ARRANGEMENT	4	
it open, and that make alliance something other than an arrangement of matrimonial classes and filiative lineages. It is the same		p 148
to make the system in extension into a logical combinative arrangement, instead of taking it for what it is: a physical		p 187
autoproduction of the unconscious—the ultimate molecular elements in the arrangement of the desiring-machines and the syntheses of desire.		p 290
We have		
desire is a machine, a synthesis of machines, a machinic arrangement—desiring-machines. The order of desire is the order of production		p 296
ARRANGEMENTS	9	
operations of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at Freud's		p 216
account of Oedipus		
agents of enunciation that for their part refer to machinic arrangements. To overturn the theater of representation into the order of		p 271
individual. On the one hand, the microunconscious presents no fewer arrangements, connections, and interactions, although these		p 280
arrangements are of an original		
microunconscious presents no fewer arrangements, connections, and interactions, although these arrangements are of an original type; on the		p 280
other hand, the		
submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of desire; for it is only		p 288
there that		
molecular elements of desire, the nature of their machinic choices, arrangements, and combinations. He also misses the real question of		p 290
schizoanalysis		
Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements and their syntheses, without which there		p 294
would be neither a		
deal solely (except in its negative task) with the machinic arrangements grasped in the context of their molecular dispersion. Let us		p 323
partial objects thus defined are able to form machines and arrangements of machines. The answer lies in the passive nature of		p 324
ARRANGES	1	
on us, have as many deceptive sojourns as the world arranges for those who think they are standing straight and at		p 341
ARREST	4	
transforms the breakthrough into a breakdown? It is the constrained arrest of the process, or its continuation in the void, or		p 362
The one by the lines of integration and territorialization that arrest the flows, constrict them, turn them back, break them again		p 367
painting that makes the process into a goal or an arrest, an interruption, or a continuation in the void. This style		p 370
to be found in the neurotic or perverse reterritorializations that arrest the process or assign it goals; it is no more		p 382
ARRESTED	2	
territoriality, but this time totally desert-like, where all desiring-production is arrested, or where it becomes rigid, feigning stoppage: psychosis.		p 136
These catatonic		
of escape. Thereafter three possibilities emerge. First, the process is arrested, the limit of desiring-production is displaced, travestied, and now		p 363
passes		
ARRESTING	3	
But what explains the reader's impression that Lyotard is continually arresting the process, and steering the schizzes toward shores he has		p 244
does one explain the fact that capitalist production is constantly arresting the schizophrenic process and transforming the subject of the		p 245
process		
and the repression of desire. Completing the process and not arresting it, not making it turn about in the void, not		p 382
ARRESTS	3	
the contrary, the double bind is Oedipus insofar as it arrests the motion of the process, or forces it to spin		p 110
schizophrenia that everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in the void, its psychotic		p 363
finalizations. Inasmuch		
as entity can only be defined in relation to the arrests, the continuations in the void, or the finalist illusions that		p 379
ARRIVAL	5	
its point of departure and find again its point of arrival. Oedipus is a limit. But limit has many different meanings		p 175
lack to which the inside and the outside, departure and arrival, are reduced. Psychoanalysis index sui, with no other reference than		p 313
at the beginning, an extrinsic result at the point of arrival. The relation to the nonfamilial is always primary: in the		p 356
reduced to a finite familial aggregate as an aggregate of arrival (a minimum of three terms, which one can and even		p 358
the social aggregate of departure and the familial subaggregate of arrival that supposedly corresponds to it, in such a way that		p 365
ARRIVE	7	
Everything points in the opposite direction: the subjects of psychoanalysis arrive already oedipalized, they demand it, they want more. News		p 121
flash		
of, the real form in which the limit threatens to arrive, and which it wards off with all the strength it		p 176
this death that always rises from within, but that must arrive from without—and that, in the case of capitalism, rises		p 262
exactly what this outside is that will cause it to arrive? In short, the general theory of society is a generalized		p 262
the withdrawal of the signifier. I reach desire when I arrive at castration! What does the desire-castration equation signify, if not		p 268
as Nietzsche and then Lawrence and Miller analyzed them to arrive at a definition of civilized European man: the hypnosis and		p 268
It is indeed true that the social and the metaphysical arrive at the same time, in accordance with the two simultaneous		p 358
ARRIVED	1	
clover and the bee). As long as schizoanalysis has not arrived at these disparate elements, it has not yet discovered the		p 323
ARRIVES	5	
opening. Perhaps it is even for this reason that it arrives from without; they suffocate its inner potentiality, at the cost		p 152
of writing is infinite, so long as it arises and arrives from within.) Similarly, in the plastic arts there is the		p 243
is stimulated by the images of capital. In short, Oedipus arrives: it is born in the capitalist system of the application		p 265
flow of shit or a wave of incest that Oedipus arrives, but via the decoded flows of capital-money. The waves of		p 267
and reactional. Let us consider the conditions under which Oedipus arrives: an aggregate of departure—transfinite, constituted by all the		p 358
objects		
ARRIVING	1	
that the intensities themselves are in opposition to one another, arriving at a state of balance around a neutral state. On		p 19
ARROGANT	1	
unconscious closeted in a day nursery, a narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of capitalist surplus		p 111
ARROGATES	1	
the establishment of an enchanted recording or inscribing surface that arrogates to itself all the productive forces and all the organs		p 11
ARROGATING	1	

are distributed, thereby appropriating for itself all surplus production and arrogating to itself both the whole and the parts of the	p 10
ARROWS 1	
on it that the myriad wounds, such as Saint Sebastian's arrows, come to cut and cut again in such a way	p 369
ARSE 2	
brought me into the world, through the hole in her arse if my memory is correct. ? It is often thought that to construct it? Are a bicycle horn and my mother's arse sufficient to do the job? Aren't there more important questions	p 3 p 3
ART 34	
of lack as a function of market economy is the art of a dominant class. This involves deliberately organizing wants and of the machine are the fuel that makes it run. Art often takes advantage of this property of desiring-machines by creating to undermine technical machines. Even more important, the work of art is itself a desiring-machine. The artist stores up his treasures someone ... , etc. This was already true of the completely oriental art of the Roman Emperors, the twelve paranoiacs of Suetonius. In goes further than the proponents of a populist or proletarian art who are content to describe the social and the political secretes ideology according to the dominant codes. The work of art is supposed to inscribe itself in this fashion between the even any need for applying psychoanalysis to the work of art, since the work itself constitutes a successful psychoanalysis, a sublime resounds: a little neurosis is good for the work of art, good material, but not psychosis, especially not psychosis; we draw I see it. What is at stake is not merely art or literature. For either the artistic machine, the analytical machine the support of all the other flows, including science and art—once it is said that madness is called madness and has neither an interest nor a purpose. A sort of art for art's sake in the libido, a taste for a it. ... By way of the circuitous route of science and art, human beings have many times revolted against this fixity; this schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art and science presupposes a rupture of all our institutions and	p 28 p 31 p 32 p 87 p 98 p 133 p 134 p 134 p 137 p 321 p 347 p 368 p 368
conspiracy, according to Nietzsche's wish, were to use science and art in a plot whose ends were no less suspect, industrial end result of the evolution of societies. In this perspective, art and science would then emerge as sovereign formations that Nietzsche formations that Nietzsche said constituted the object of his countersociology—art and science establishing themselves as dominant powers, on the ruins	p 368 p 368 p 368 p 368
powers, on the ruins of institutions. Why this appeal to art and science, in a world where scientists and technicians and where scientists and technicians and even artists, and science and art themselves, work so closely with the established sovereignties—if only sovereignties—if only because of the structures of financing? Because art, as soon as it attains its own grandeur, its own would appear to be another world opens up, an other art, where the lines are deterritorialized, the colors are decoded, and to no school, no period, something that achieves a breakthrough—art as a process without goal, but that attains completion as finding in them a field of application, and everywhere enslave art to a great castrating machine of sovereignty. There is a of sovereignty. There is a pole of reactionary investment for art as well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of have seen, is Where we find the commodity value of art and literature: a paranoiac form of expression that no longer But on the other, the schizorevolutionary, pole, the value of art is no longer measured except in terms of the decoded the Artaud experiment, the Burroughs experiment). It is here that art accedes to its authentic modernity, which simply consists in liberating modernity, which simply consists in liberating what was present in art from its beginnings, but was hidden underneath aims and objects and that never ceases to reach fulfillment as it proceeds—art as experimentation. And the same will be said of science capitalism is constantly escaping on all sides. Its productions, its art, and its science form decoded and deterritorialized flows that do to the actual paranoiac pole (how can we count on art and science except as potentialities, since their actuality is easily us: for believing too much in the pure potentialities of art and even of science; for denying or minimizing the role we have named, we hold in the first place that art and science have a revolutionary potential, and nothing more, and more as one is less and less concerned with what art and science mean, from the standpoint of a signifier or or signifieds that are necessarily reserved for specialists; but that art and science cause increasingly decoded and deterritorialized flows to circulate	p 368 p 368 p 368 p 369 p 370 p 370 p 370 p 370 p 370 p 371 p 371 p 375 p 376 p 378 p 379 p 379 p 379
ART'S 1	
an interest nor a purpose. A sort of art for art's sake in the libido, a taste for a job well	p 347
ARTAUD 16	
is the unproductive, the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no shape or	p 8
the simplistic terms and functions of the Oedipal triangle. As Artaud put it: I don't believe in father in mother, got my father and I have been my son. I, Antonin Artaud, am my son, my father, my mother, and myself. The discovers its independence from an indefinite parental regression. To quote Artaud once again: I got no / papamummy. We have seen that conditions the family itself (a dead rat's ass, said Artaud, suspended from the ceiling of the sky), but it also before being psychoanalytic. There will always be a Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin, in order an error in tact, and does not spread his values. Artaud puts it well: all writing is so much pig shit market value of its form of content. But some reply: Artaud does not belong to the realm of literature, he is God. But these very oppositions are singularly lacking in relevance. Artaud makes a shambles of psychiatry, precisely because he is schizophrenic	p 14 p 15 p 49 p 125 p 134 p 134 p 134 p 135
because he is schizophrenic and not because he is not. Artaud is the fulfillment of literature, precisely because he is schizophrenic time since he broke down the wall of the signifier: Artaud the Schizo. From the depths of his suffering and his egos that serve this same quantity as units of measure. Artaud expresses it well: this dead rat's ass suspended from the all to today's private man—the history sketched out by Artaud in his masterpiece Heliogabale. The entire history of the graphic the major objects of schizoanalysis. The two poles united by Artaud in the formula: Heliogabalus-the-anarchist, the image of all human contradictions	p 135 p 135 p 143 p 211 p 278
lead a brief existence as little men on his body. Artaud says: this world of microbes, which is nothing more than mercy and pity knowing nothing of meanings and aims (the Artaud experiment, the Burroughs experiment). It is here that art accedes	p 281 p 370
ARTAUD'S 2	
our culture, from the confrontation of the races, and from Artaud's great migration toward Mexico, its forces, and its religions: individuations concept of the signifier in order to declare absolutely that Artaud's language is that of a schizophrenic; the psychotic produces an	p 85 p 135
ARTAUD-THE-SCHIZO 1	
subjugated group from which he excludes himself or is excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group within this	p 349
ARTICLE 4	
off psychic repression in an endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus is not yet named here of attempt. We have a similar view of the recent article in which Adler and Cartry return to the question. These the aunt, who is herself equivalent to the mother). Griaule's article is without doubt the text most profoundly inspired by psychoanalysis walk in a deterritorialized circuit. The following excerpt from an article by Michel Cournot on Chaplin helps us understand what schizophrenic	p 117 p 157 p 160 p 316
ARTICULATE 2	
and set free the unorganized mass they once served to articulate. The full body without organs is the unproductive, the sterile endogenous nature. It is as if Freud never managed to articulate the interrelations of Oedipus and infantile sexuality, the latter referring	p 8 p 54
ARTICULATED 2	

undifferentiated fluid. In order to resist using words composed of articulated phonetic units, it utters only gasps and cries that are theater of cruelty that implies the triple independence of the articulated voice, the graphic hand, and the appreciative eye. Such is	p 9 p 189
ARTICULATES 2	
filiation through the intermediary of Oedipus; on the contrary, alliance articulates them, impelled by the action of the local lines and of desire capable of submerging everything. It is debt that articulates the alliances with the filiations that have become extended, in	p 165 p 185
ARTICULATION 4	
according to a new model of connection or conjugation, an articulation of bodies for and between themselves, a lateral inscription with traced by a member of the young woman's clan. The articulation of the two elements takes place on the body itself	p 155 p 189
signifier and signified. Because there no longer occurs a double articulation between two hierarchized levels of language, but between two convertible	p 242
of the orphan machines, inasmuch as the structure applies its articulation to them, inasmuch as the parents lay their fingers on	p 308
ARTICULATIONS 7	
became evident that group fantasy was inseparable from the symbolic articulations that define a social field insofar as it is real mortal, to destroy them or change them according to the articulations of desire and the social field, by making the death	p 62 p 63
a fantastic phallus distributing the lacunae, the passages, and the articulations. Structures exist in the immediate impossible real. As Witold Grombrowicz	p 97
polyvocal real in favor of a symbolic relationship between two articulations: so that is what this meant. Everything is made to machine exorcises with all its forces and all its segmentary articulations. The primitive machine is not ignorant of exchange, commerce, and biunivocal relations—whether between ideographic and phonetic values, or between articulations of different levels, monemes and	p 101 p 153 p 207
phonemes—that finally ensure the	
that is perfectly reducible to a few essential and formalizable articulations. Everything is pre-formed, arranged in advance. The social field, where	p 265
ARTICULATORY 1	
of bodies for and between themselves, a lateral inscription with articulatory stones of alliance, in short, a whole ark of alliance	p 155
ARTIFACT 2	
not true madness. The madness of our patients is an artifact of the destruction wreaked on them by us and by	p 132
it is rhythm and not form, zigzag and not line, artifact and not idea, production and not expression. Let us try	p 203
ARTIFICIAL 1	
painted with bourgeois motifs, in a kind of rather repugnant artificial triangle, thereby stifling the whole of sexuality as production of	p 49
ARTIFICE 8	
are you, Doctor). The pervert is someone who takes the artifice seriously and plays the game to the hilt: if you	p 35
a copy in order to become the Real and its artifice. To seize an intensive real as produced in the coextension	p 87
of desire. Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic territoriality of the body without organs: sometimes the process	p 136
performs a certain very specific type of reterritorialization within the artifice, perversion in the broad sense comprises all the types of the lands—only too well known—of the asylum, the artifice, or the family? We always return to the same question	p 315 p 319
the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a point where the earth becomes so artificial that	p 321
commander, the psychoanalyst, as an autonomous territoriality of the ultimate artifice. A little additional effort is enough to overturn everything, and	p 321
dream that it is surviving: The ascetic ideal is an artifice for the preservation of life ... even when he wounds himself	p 333
ARTIFICES 1	
but believe, rather than produce? What are the operations, the artifices that inject the unconscious with beliefs that are not even	p 61
ARTIFICIAL 41	
to ending it abruptly and prematurely—is what creates the artificial schizophrenic found in mental institutions: a limp rag forced into state of the schizophrenic who has made himself into an artificial person through autism, schizophrenia is the process of the production limit. Capitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can	p 5 p 24 p 34 p 34
real is not impossible; it is simply more and more artificial. Marx termed the twofold movement of the tendency to a deterritorializing flows on the one hand, and their violent and artificial reterritorialization on the other. The more the capitalist machine deterritorializes	p 34
modern territorialities. The neurotic is trapped within the residual or artificial territorialities of our society, and reduces all of them (les you want them, you can have them—territorialities infinitely more artificial than the ones that society offers us, totally artificial new	p 35 p 35
more artificial than the ones that society offers us, totally artificial new families, secret lunar societies. As for the schizo, continually as the father, I condemn you). But this duality is artificial, derived, and supposes a direct relationship proceeding from the statement	p 35 p 64
treatment does not invent, but precipitates and accentuates within the artificial conditions of its exercise (transference). And inversely, when flows of	p 66
surrender, since he has invented for himself other territorialities, more artificial still and more lunar than that of Oedipus? We knew	p 67
question arises as to what extent these core groups resemble artificial families, and to what extent they still lend themselves to	p 94
Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in order to	p 98
But others want virgin lands, more truly exotic, families more artificial, societies more secret that they design and institute along the tame the dreaded forces of a river by digging an artificial river bed, or by diverting it into a thousand shallow	p 135 p 177
of its functions. In brief, it does not cease being artificial, but it becomes concrete, it tends to concretization while subordinating	p 221
hand, they reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic; but they are archaisms having a perfectly current	p 257
to constitute itself as a class on the basis of artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself in forms	p 258
very conjunction of the deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the foundation of political	p 258
rendered concrete the abstract as such and has naturalized the artificial, replacing the territorial codes and the despotic overcoding with an aggregate of paranoia and schizophrenia as clinical entities, in the artificial aggregates or societies established by perversion, in the familial	p 261 p 283
aggregate	
of deterritorialization, but this movement is exorcised through factitious and artificial reterritorializations. Capitalism is constructed on the ruins of the territorial	p 303
passes to the interior of the representation that performs the artificial reterritorializations of desire. If the displacing agency can be concluded due to the fact that perversion in general is the artificial reterritorialization of the flows of desire, whose machines on the	p 313 p 314
broad sense comprises all the types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and	p 315
the journey on these lands—Oedipal familial lands of neurosis, artificial lands of perversion, clinical lands of psychosis? In Search of escapes the family and the asylum is perverted in the artificial locales? Perhaps there is only one illness, neurosis, the Oedipal	p 318 p 319
institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families? We do	p 319
And when we consider what there is of a profoundly artificial nature in the perverted reterritorializations, but also in the psychotic	p 321
More artifice!—to a point where the earth becomes so artificial that the movement of deterritorialization creates of necessity and by	p 321
practice of the cure consists in transforming familial neurosis into artificial neurosis (of transference), and in exalting the couch, a little	p 321

pushes the simulacra to a point where they cease being artificial images to become indices of the new world. That is	p 322
produce its shadow or its monkey, and find a strange artificial force for vegetating in the void, at the heart of	p 334
me enough. Sick desire stretches out on the couch, an artificial swamp, a little earth, a little mother. Look at you	p 334
judge of the illness, and the closed asylum as an artificial family charged with internalizing guilt and with instituting responsibility, enveloping	p 359
has difficulty in maintaining a position against the reconstitution of artificial families where the symbolic order, embodied in the institution,	p 359
re-forms	
archaic, residual, ludicrously restricted sphere—it will form still more artificial lands that, barring an accident, accommodate themselves in one	p 363
way	
established order: the pervert. After all, Oedipus was already an artificial sphere, O family! And the resistance to Oedipus, the return	p 363
the return to the body without organs was still an artificial sphere, O asylum! So that everything is perversion. But everything	p 363
grasped as the reverse side of territorialities, even the residual, artificial, or factitious ones. But at least something arose whose force	p 369
and at the points of combination produces pseudo codes and artificial reterritorializations. It is in this sense that the capitalist axiomatic	p 374
ARTIFICIALLY 1	
devil; the regressions and progressions are made only within the artificially closed vessel of Oedipus, and in reality depend on a	p 129
ARTISAN 1	
they signify, and far from being a mere imitator, the artisan of the signs accomplishes a work that calls to mind	p 189
ARTISANS 1	
industrialist himself in occupations based on commerce, or by making artisans into his own intermediaries or employees (the struggles against	p 226
the	
ARTIST 7	
to a close or gradually die away into silence. The artist is the master of objects; he puts before us shattered	p 32
down is part of the very functioning of desiring-machines; the artist presents paranoiac machines, miraculating-machines, and celibate	p 32
machines as so many	
important, the work of art is itself a desiring-machine. The artist stores up his treasures so as to create an immediate	p 32
that disturb us. If schizophrenia is the universal, the great artist is indeed the one who scales the schizophrenic wall and	p 69
paranoia of his father. The case of Jack Kerouac, the artist possessing the soberest of means who took revolutionary flight, but	p 277
another, maneuvers them. The paranoiac engineers masses, he is the artist of the large molar aggregates, the statistical formations or	p 279
gregariousnesses	
more saturated, to the point where the scientist and the artist may be determined to rejoin an objective revolutionary situation in	p 379
ARTIST'S 3	
or consideration are, these born organizers; they exemplify that terrible artist's egoism that has the look of bronze and knows itself	p 191
made as it were latent under their hammer blows and artist's violence. It is here that Nietzsche speaks of a break	p 192
machines of desire, a locus of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs become direct	p 369
powers	
ARTISTIC 5	
of the daddy-mommy type for what is essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself. It is in	p 122
stake is not merely art or literature. For either the artistic machine, the analytical machine, and the revolutionary machine will remain	p 137
An active point of escape where the revolutionary machine, the artistic machine, the scientific machine, and the (schizo) analytic machine	p 322
become	
all castrating by nature. (For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at	p 379
this is indeed the direction the social, technical, scientific, and artistic machines take when they are. revolutionary: they form desiring-machines	p 381
for	
ARTISTS 8	
the molar organization deprives desire of its objective being. Revolutionaries, artists, and seers are content to be objective, merely objective:	p 27
they	
decided that one day I would show them. If even artists give in to this, it would be a mistake to	p 121
imposition of forms; they are the most involuntary, unconscious artists there are—wherever they appear something new arises, a ruling	p 191
a movement that begins with the founders of States, these artists with a look of bronze, creating an oppressive and remorseless	p 199
armed in the brain of those who institute it, the artists with a look of bronze. That is why Marxism didn't	p 219
figure of a simple illness, why does it keep its artists and even its scientists under such close surveillance—as though	p 245
in an aseptized clinic, in the psychoanalytic scene, with specialist artists who know how to handle the death instinct and bring	p 334
science, in a world where scientists and technicians and even artists, and science and art themselves, work so closely with the	p 368
ARTISTS' 1	
made as it were latent under their hammer blows and artists' violence. There occurs a detachment and elevation of the death	p 213
ARTS 2	
it arises and arrives from within.) Similarly, in the plastic arts there is the pure figural dimension formed by the active	p 243
sure: everywhere capitalism sets in motion schizo-flows that animate our arts and our sciences, just as they congeal into the production	p 245
ARYAN 4	
defending Alsace against the French. At last he crosses the Aryan gradient or threshold to become a Mongol prince. What does	p 89
to be the Great Mongol when he breaks through the Aryan segregation. Whence the ambiguity in the texts of great authors	p 105
from the same place as you, I am a pure Aryan, of a superior race for all time. From the viewpoint	p 340
for a black or a Jew rather than a pure Aryan, if he had not proved himself so competent in the	p 364
ASCENDANTS 1	
interactions: a group Oedipus that brings together relatives, descendants, and ascendants. (It is in this manner that the schizophrenic's visible	p 52
resistance	
ASCENDING 1	
descent within filiation must not be allowed to interfere with ascending lines. That is why the despot's incest is twofold, by	p 200
ASCENDS 2	
these intense becomings, passages, and migrations—all this drift that ascends and descends the flows of time: countries, races, families,	p 85
parental	
conversion to a higher. It is the anus itself that ascends on high, under the conditions (which we must analyze) of	p 143
ASCENSION 1	
the God of delirium, we ourselves have trouble following this ascension; we take liberties that can be justified only by the	p 57
ASCENTS 1	

them necessary. The forces of attraction and repulsion, of soaring ascents and plunging falls, produce a series of intensive states based	p 21
ASCERTAIN 1	
the laughter of the capitalists and their economists when they ascertain that surplus value cannot be determined mathematically. Yet they have	p 228
ASCERTAINED 1	
set things straight with lung and Adler. And after having ascertained in the Wolf Man case the existence of an intention	p 354
ASCERTAINING 1	
of a collective unconscious. It is merely a question of ascertaining that our choices in matters of love are at the	p 352
ASCETIC 5	
of Freudianism, a fear of life, a resurgence of the ascetic ideal, a cultural broth of bad consciousness. Better to depart	p 119
psychoanalysis, with the latter as the new avatar of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely	p 269
culture that takes up again the age-old task of the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring	p 332
go on surviving, and dream that it is surviving: The ascetic ideal is an artifice for the preservation of life ... even	p 333
of decay and death; and it is castration, the pious ascetic wound, the signifier, that makes of this death a conservatory	p 333
ASCETICISM 1	
is primarily religious, the military discipline being converted into internal asceticism and cohesion. It may be that the paranoiac himself is	p 193
ASCRIBE 1	
alliances from the filiative lines. It would be erroneous to ascribe to alliance no more than an individuating power over the	p 146
ASCRIBED 4	
the point of view of immediate production, but that is ascribed to them (with either love or hatred) from the point	p 48
what would Freudian analysis be without the celebrated guilt feelings ascribed to the unconscious? What came to pass in the history	p 58
organize the alliances and arrange (machine) the marriages. When we ascribed to them a perverse-normal activity, we meant that these local	p 164
interest, to which a kind of potential spontaneity would be ascribed, suffocated by the agents claiming to represent that interest. Sartre's	p 256
ASCRIBES 3	
aims, and sources. It is in this way that myth ascribes desire to the element of the earth as a full	p 301
the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body of the despot and to	p 301
a relation of exclusive disjunction with heterosexuality, a relation that ascribes them both to a common Oedipal and castrating stock, charged	p 350
ASEPTICIZED 1	
familial scene, with the knitting mother; another time in an aseptized clinic, in the psychoanalytic scene, with specialist artists who know	p 334
ASHAMED 1	
means of contagion, the kiss of the Vampire: aren't you ashamed to be happy? follow my example, I won't let go	p 268
ASHES 1	
wants to die? But that is also reborn from its ashes. For it is this whole constellation of the new alliance	p 215
ASIA 1	
West, confined as it was on its narrow Cape of Asia, was to have needed the world, to have needed to	p 224
ASIATIC 6	
there are manual machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial machines and capitalism. Hence	p 32
when we	
it. It is exactly in this way that Marx defines Asiatic production: a higher unity of the State establishes itself on	p 194
of fact, that is what forms the specific character of Asiatic production: the autochthonous rural communities subsist, and continue to produce	p 196
State, such as it appears in the purest conditions of Asiatic production, has two correlative aspects: on the one hand it	p 198
model of everything the State wants to be and desires. Asiatic production, with the State that expresses or constitutes its objective	p 217
there has never been but one State, the Urstaat, the Asiatic despotic formation, which constitutes in its shadow existence history's only	p 261
ASIDE 7	
more Freud states such scruples, the more he thrusts them aside and sweeps them away with a firm and confident response	p 57
productive formations. The basic question is never asked, but cast aside: Why return to myth? Why take it as the model	p 57
of what it retains as much as what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud	p 125
With every structure dislodged, every memory abolished, every organism set aside, every link undone, they function as raw partial objects,	p 324
dispersed	
the body without organs repels the organs and lays them aside: no mouth, no tongue, no teeth—to the point of	p 329
inspired by the immobile motor that forces him to put aside his organs, to immobilize them, to silence them, but also	p 329
purpose of the topological and dynamic dualities is to thrust aside the point of view of functional multiplicity that alone is	p 333
ASIGNIFYING 1	
on the figural effects—this chain itself being composed of asignifying signs—crushing the signifiers as well as the signifieds, treating	p 244
ASK 8	
psychoanalysis is very innovative in this respect: it continues to ask its questions and develop its interpretations from the depths of	p 14
that finds itself contradicted by practice. It is necessary to ask if there exists in the asymmetrical systems of alliance a	p 147
an image of daddy, formulas and words: we shall not ask what it means, but what kind of machine is assembled	p 181
despotic knot. A pause seems in order here while we ask how such a thing is possible. How is it that	p 201
this eminently contingent question that modern historians know how to ask: why Europe, why not China? Apropos of ocean navigation,	p 224
Fernand	
your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit of a relation to the	p 334
thing to be treated in the analyst's office. But we ask precisely what type of unconscious social investment Oedipus presupposes, since	p 365
clamoring for a new prefect? And if one were to ask when it all started to go bad, how far back	p 375
ASKED 6	
quickly shifting from one to another, according to the questions asked him, never giving the same explanation from one day to	p 15
a certain woman known as my mother gave me—I asked myself what it meant to exist, to be alive, what	p 48
forms for the productive formations. The basic question is never asked, but cast aside: Why return to myth? Why take it	p 57
are the most favorable conditions for the cure, it is asked? A flow that lets itself be plugged by Oedipus; partial	p 67
to speak in the name of an absolute incompetence. Someone asked us if we had ever seen a schizophrenic—no, no	p 380
this, and not just little Joey. The question to be asked is whether schizophrenics are the living machines of a dead	p 381

ASKING	3	
say and do something simple in his own name, without asking permission; a desire lacking nothing, a flux that overcomes barriers at this level, does not even present any grounds for asking whether it betrays or not, alienates or not, deforms or and more around desire. It is as though Freud were asking to be forgiven his profound discovery of sexuality by saying		p 131 p 257 p 270
ASKS	13	
strange relationship that Schreber has with God. To anyone who asks: Do you believe in God? we should reply in strictly psychosis linked to the death of the mother, he first asks himself if he has to deal with an unconscious guilt		p 13 p 96
cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow asks if it is a matter of reaching the invalid at the symbol: it means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself of what use can castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself of what use can psychoanalytic interpretations be to me		p 130 p 179 p 179
= pain to be suffered. How does one explain, he asks, that the criminal's pain can serve as an equivalent of tight restrictions and its plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China in the thirteenth century which signifies water in Sumerian. An Akkadian comes along and asks his Sumerian master: what is this sign? The Sumerian replies Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not in it (it's only a dream: the strictest piety today asks for nothing more). Whence this double impression, that psychoanalysis is identical with the revolution itself. Given a socius, schizoanalysis only asks what place it reserves for desiring-production; what generative role desire		p 191 p 197 p 208 p 224 p 304 p 380
in nature between political economy and libidinal economy. Schizoanalysis merely asks what are the machinic, social, and technical indices on a		p 381
join closely together and bring their regimes into communication. She asks if our society can handle that, and what it is		p 381
ASOCIAL	1	
the established order of a society: not that desire is asocial, on the contrary. But it is explosive; there is no		p 116
ASPECT	19	
of the human species, is not at all anyone specific aspect of nature, but nature as a process of production. What rather, they operate along lines that vary according to whatever aspect of them we are considering. Every machine, in the first in situating and specifying persons and an ego under one aspect or another of its absence, and imposing an exclusive direction psychosis; we draw a line between the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive. As if the line between the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive. As if the great voices, which were very ability to function, which is not the least important aspect of the system of cruelty. The death of a social that the society gives itself of its economic base, this aspect fades before the relations of exchange, which are, however, merely to purchases, a pure availability, nonpossession and nonwealth. The other aspect of money represents the reflux, that is, the relationship that that will first come under the sway of the first aspect). The incommensurability of the two aspects—the flux and the opposite faces of one and the same process. This essential aspect of the regulation performed by the State is even more of capital, the self-expansion of existing capital. Under the first aspect capitalism is continually surpassing its own limits, always deterritorializing further		p 3 p 36 p 72 p 134 p 134 p 151 p 188 p 237 p 238 p 258 p 259
every restriction and bond; but under the second, strictly complementary, aspect, capitalism is continually confronting limits and barriers that are interior		p 259
it back to the zero that envelops it. From one aspect to the other, there is not at all a personal indices all the way to the desiring-machines. If the essential aspect of the destructive task is to undo the Oedipal trap a way adapted to the case in question, the essential aspect of the first positive task is to ensure the machinic in the operation of capitalism (surplus value as the first aspect of its immanence), a ruling class that is all the larger scale (the movement of interior limits as the second aspect of the capitalist field of immanence, defined by the circular investments for the repression of desire (antiproduction as the third aspect of capitalist immanence, expressing the twofold nature of capitalism: production investment. The oscillation between the two poles is a constituent aspect of the delirium. It appears, however, that the oscillation is		p 331 p 339 p 339 p 372 p 372 p 373 p 376
ASPECTS	24	
The real continues to flow. In the schizo, the two aspects of process are conjoined: the metaphysical process that puts us this sort of causality intervenes only in response to autonomous aspects of the productivity or the activity of the child, although Voluptas as residual energy (energie residuelle). It is these three aspects that make the process of desiring-production at once the production not be thought that we are alluding to the folkloric aspects of psychoanalysis. The fact that there are some, around Lacan and specific. This global-specific use was found to have two aspects, parental and conjugal, to which the triangular form of Oedipus were linked to this evaluation. The difficulties bore on several aspects. First, the nature of these factors: were they somatic, social literature to the mark of castration and sanctifies the two aspects of its Oedipal form? And who told this shrewd critic as though it were their cause. These are the two aspects of the full body: an enchanted surface of inscription, the cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects: the destruction of the expressive pseudo forms of the unconscious		p 35 p 37 p 41 p 81 p 110 p 127 p 135 p 154 p 167
in the purest conditions of Asiatic production, has two correlative aspects: on the one hand it replaces the territorial machine, it history's horizon and people our calendar. These are the two aspects of a becoming of the State: its internalization in a these two forms of money, payment and financing—the two aspects of banking practice. But this dissimulation does not depend on process are joined, three segments that also define the three aspects of its immanence: (1) the one that extracts human surplus immanent to each other, by the disparity between the two aspects of money that express them, and by the absence of sway of the first aspect). The incommensurability of the two aspects—the flux and the reflux—shows that nominal wages fail by the absorption of surplus value—these constitute the three aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill		p 198 p 222 p 229 p 237 p 237 p 238 p 250
In contrast to codes, the axiomatic finds in its different aspects its own organs of execution, perception, and memorization. Memory has regulation of the decoded, deterritorialized flows, one of the principal aspects of this function consists in reterritorializing, so as to prevent flows produce images and level them down. Whence the two aspects of the signifier: a barred transcendent signifier taken in a structural representation. Thereafter it is possible to oppose these two aspects to each other, the imaginary variations that tend toward the Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects of death; the one, according to which the apparent subject		p 250 p 258 p 268 p 307 p 330
difference in regime. But it could be that these two aspects, nature and regime, are in a sense potential and are mystification appears most clearly, because antipsychiatry, by certain of its aspects, was the most suited to break with the traditional familial the conditions of capital). There is not one of these aspects—not the least operation, the least industrial or financial mechanism		p 336 p 359 p 373
ASPIRATION	1	
not because it is a lack, a thirst, or an aspiration, but because it is the production of desire: desire that		p 379
ASPIRES	1	
not merely the despot's body to which the paranoiac lovingly aspires, but the body of capital-money as well, or a new		p 365
ASPIRING	1	
that of scission through the constant formation of new lineages aspiring to independence, with capitalization of alliances and filiation. From one		p 152
ASS	7	

time, flows and interruptions. Judge Schreber has sunbeams in his ass. A solar anus. And rest assured that it works: Judge universal castration that conditions the family itself (a dead rat's ass, said Artaud, suspended from the ceiling of the sky), but units of measure. Artaud expresses it well: this dead rat's ass suspended from the ceiling of the sky, whence issues the voice: the despot is nothing more than this dead rat's ass suspended from the ceiling of the sky. The organs begin and the orchid, the bicycle horn and the dead rat's ass. Let's not rush to introduce a term that would be will be exacting enough for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns like fire, but Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns like fire, but what can be the meaning of	p 2 p 125 p 143 p 211 p 323 p 325 p 325
ASSASSINATED 1	
he mock'd himself. A long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot into the latrines	p 211
ASSASSINS 2	
carried out by comparing desire to the photographs of hermaphrodites, assassins, etc., instead of reducing it as usual to the images need for paternal feeling against a series of portraits of assassins. It is no use saying this remains within the bounds	p 290 p 290
ASSEMBLE 2	
agents of repression, the great coders. Wherever men meet and assemble to take wives for themselves, to negotiate for them, to nonhuman in sex, and without which the libido would not assemble its desiring-machines. Class struggle goes to the heart of the	p 164 p 355
ASSEMBLED 10	
in the midst of nature: an infernal machine is being assembled. Under the skin the body is an over-heated factory./ puzzle belonging not to anyone puzzle but to many, pieces assembled by forcing them into a certain place where they mayor in the works of the team at La Borde Clinic, assembled around Jean Oury—the first task was to show how it is explosive; there is no desiring-machine capable of being assembled without demolishing entire social sectors. Despite what some revolutionaries think ask what it means, but what kind of machine is assembled in this manner—what kind of flows and breaks in monopolies). But capitalism doesn't begin, the capitalist machine is not assembled, until capital directly appropriates production, and until financial capital and old mode of production. Even before the capitalist production-machine is assembled, commodities and money effect a decoding of flows through abstraction in working cycles that mesh with each other—which, once assembled, will obey the laws of thermo-dynamics, but which in the same way they function, and the technical machines are not assembled in the same way they are used, but imply precisely fascination with such a machine: how it came to be assembled, on what foundation of decoding and deterritorialization; how it works	p 3 p 43 p 62 p 116 p 181 p 226 p 226 p 286 p 288 p 373
ASSEMBLES 3	
investment of organs that plugs desire into the socius and assembles social production and desiring-production into a whole on the earth of desire; breaches the wall and causes flows to move; assembles its machines and its groups-in-fusion in the enclaves or at increases the difference in regime in a catastrophic fashion, and assembles an apparatus of repression the mere idea of which neither	p 142 p 277 p 337
ASSEMBLING 4	
of the unconscious that has only succeeded with us by assembling the parts and wheels of its apparatus from elements of signs that it emits (revelation). This is perhaps the first assembling of formal operations that will lead to Oedipus (the paralogism machines, psychic apparatuses and machines of desire, desiring-machines and the assembling of an analytic machine suited to decode them: the domain schizzes and the breaks well below conditions of identity; and assembling the desiring-machines that countersect everyone and group everyone with others	p 175 p 205 p 300 p 362
ASSEMBLY 5	
a factory, a priest from the Middle Ages on an assembly line. We must set up units of production, plug in the laws of thermo-dynamics, but which in the process of assembly do not depend on these laws, since the chain of do not depend on these laws, since the chain of assembly begins in a domain where by definition there are as indiscernible from their formation; chronogeneous machines engaged in their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into it is only there that functioning and formation, use and assembly, product and production merge. All molar functionalism is false, since	p 113 p 286 p 286 p 286 p 288
ASSERT 3	
in Freud, we have seen this taste for exclusive disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us a kind ... It is the existence of these outstanding debts which assert the continuance of the affinal relationship. Filiation is administrative and the law, however, wants to explain what it signifies, to assert an independence of its signified—against the despot, says the	p 76 p 146 p 213
ASSERTS 6	
heredity, and the endogenous sources of the superego, Freud constantly asserts that the active factors are not the real parents, nor signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts itself. For if language itself does not presuppose conquest, the to a falling rate of profit or to its equalization asserts itself at least partially at the center, carrying the economy not content to say that machines extend the organism, but asserts that they are really limbs and organs lying on the is not content to say that organisms are machines, but asserts that they contain such an abundance of parts that they desiring-production. But they do not come afterward. Lindner's painting again asserts its presence, where the turgid little boy has already plugged	p 92 p 208 p 231 p 284 p 284 p 358
ASSHOLE 1	
body, a breast into his mouth, the sun into his asshole: the eternal custodian of the machines of the universe. This	p 4
ASSIGN 8	
felt the difficulty: to begin with, it appears difficult to assign as cause of the malady—even if only an occasional same major signifier. The effective triangulation makes it possible to assign sexuality to one of the sexes. The partial objects have then the socialist movement seems necessarily led to fix or assign a limit that differentiates the proletariat from the bourgeoisie—a application of the axiomatic). But we seek in vain to assign social alienation and mental alienation to one side or the that play the role of totalizing, unifying, signifying objectivities, that assign organizations, lacks, and goals? The full bodies determine the different which the researcher himself is led, when he claims to assign schizophrenogenic social mechanisms, and at the same time to discover line of escape; and even though one can and must assign the objective factors, such as the weakest links, within causal the neurotic or perverse reterritorializations that arrest the process or assign it goals; it is no more behind than ahead, it	p 57 p 73 p 255 p 320 p 343 p 360 p 377 p 382
ASSIGNABLE 4	
from decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or between two desire, founded on the differential relation of flows having no assignable exterior limit, and where capitalism reproduces its immanent limits on the interplay of its differential relations, is to dodge any assignable fixed limit, to exceed and displace its interior limits, and	p 234 p 239 p 255

endure the light of day: it must always hide under assignable aims or interests presented as the general aims and interests	p 367
ASSIGNED 7	
nothing whatever finds a place that has not first been assigned a meaning in relation to the whole. They do not	p 191
mutation that does not enter into income and is not assigned to purchases, a pure availability, nonpossession and nonwealth. The other	p 237
of economic reproduction, and that comes to take the place assigned it by the latter. That is to say that the	p 263
properly sexual energy is not immediately clear: either they are assigned to the molecular order that is their own, or they	p 291
the molecular order that is their own, or they are assigned to the molar order where they form the organic or	p 291
collapse or sinking of the classical world of representation is assigned a date by Foucault; the end of the eighteenth and	p 299
right place where, according to the aims and the interests assigned to us, one feels something moving that has neither an	p 347
ASSIGNING 8	
as a basis of relations and as a means of assigning agents a place and a function; but these agents are	p 47
detached complete object, from which global persons derive by an assigning of lack. For example, in the capitalist code and its	p 73
signifier on which the entire chain thereafter seemed to depend, assigning an element of lack to each position of desire, fusing	p 110
imposed on the psychotic, though for the sole purpose of assigning the lack of this organization in the psychotic, in his	p 123
a code, it also means destroying the code as such, assigning it an archaic, folkloric, or residual function, which makes of	p 245
very absurdity, but it can exert this violence only by assigning itself aims and meanings in which even the most enslaved	p 345
At the very moment he breaks with psychiatric practice, undertakes assigning a veritable social genesis to psychosis, and calls for a	p 360
it, not making it turn about in the void, not assigning it a goal. We'll never go too far with the	p 382
ASSIGNMENT 1	
which do not allow themselves to be defined by an assignment of a signifier any more than by the determination of	p 180
ASSIGNS 9	
suitable subject for psychoanalytic investigation. Hence the sole task he assigns psychoanalysis is the explanation of the negative, the	p 29
subjective, the	
always one of allocation on a scale of intensities that assigns the position and use of each thing, each being, or	p 68
immense penis shared by the men, an independent anus that assigns itself a body without anus. A Gourma story begins: When	p 142
objective movement that attributes the surplus product to the State, assigns the productive forces to it in the great projects undertaken	p 194
that integrates relatively isolated subaggregates, functioning separately, to which it assigns a development in bricks and a labor of construction	p 198
by	
else these representations may be understood by historical study that assigns them to their real and objective social conditions (as with	p 301
other class to be represented by a party apparatus that assigns these aims and means, and effects a revolutionary break in	p 344
it back on a familial and personological axis—whereas Lacan assigns the cause of desire in a nonhuman object, heterogeneous to	p 360
without organs, beyond the preconscious aims and interests that it assigns and distributes. The fact remains that such an investment does	p 367
ASSIMILATED 3	
in the particular language of their science: ... amino acids are assimilated individually into the cell, and then are arranged in the	p 44
members of different corporations have been largely ignored or else assimilated into the all-important descent concept. Thus Fortes (1953),	p 146
while recognizing	
the two acts can, to varying degrees, be bound together, assimilated, does not rule out the existence of two sequences in	p 200
ASSOCIATE 1	
the others are recorded. An organ may have connections that associate it with several different flows; it may waver between several	p 38
ASSOCIATED 7	
point of divergence in the clan structure of the lineages associated with each section. For, as we have seen, clans and	p 152
they function structurally. The two systems intersect, each segment being associated with the flows and the chains, with the stocked flows	p 152
of a collective field; even a lone particle has an associated wave as a flow that defines the coexisting space of	p 280
the strict sense, because they proceed by breaks and flows, associated waves and particles, associative flows and partial objects,	p 287
inducing—always	
on the body considered from a molecular viewpoint, and was associated with a mechanics of fluids in this same body considered	p 291
flow, it is also the case that this flow is associated with another partial object and defines the other's potential field	p 324
different functions. Now let us assume that the respective flows associated with two partial objects at least partially overlap: their production	p 325
ASSOCIATIF 1	
from the associative flux (restitution de prelevement sur le flux associatif); the reproduction of the process of detachment from the signifying	p 41
ASSOCIATING 1	
to see in them parental images of yet another order, associating the father and the mother, who will then be dissociated	p 102
ASSOCIATION 3	
to avoid any sort of contretemps with the International Psycho-Analytic Association that bears above its door the inscription Let no one	p 45
singularly compromised, with the establishment of a sovereign Oedipus. Free association, rather than opening onto polyvocal connections,	p 54
confines itself to a	
viewpoint. What defined the libido as sexuality was therefore the association of the two modes of operation, mechanical and electrical, in	p 291
ASSOCIATIONS 2	
machines, obeying a binary law or set of rules governing associations: one machine is always coupled with another. The productive synthesis	p 5
no notice of the dominant tone in the most respected associations: consider Dr. Mendel and the Drs. Stephane, the state of	p 81
ASSOCIATIVE 4	
It functions like a ham-slicing machine, removing portions from the associative flow: the anus and the flow of shit it cuts	p 36
flow of urine but also the flow of sperm. Each associative flow must be seen as an ideal thing, an endless	p 36
the restitution of something that has been levied from the associative flux (restitution de prelevement sur le flux associatif); the reproduction	p 41
they proceed by breaks and flows, associated waves and particles, associative flows and partial objects, inducing—always at a	p 287
distance—transverse	
ASSUME 16	
is a natural aversion to incest, we ought rather to assume that there is a natural instinct in favor of it	p 114
recording of desire. Desiring-production taken as a whole does not assume the well-known Oedipal figure except in the familial translation of	p 121
for the sick K, he has not been able to assume the role of mediator that could have made him a	p 167
extent, and in this case the Oedipal problem tended to assume its diachronic dimension, causing the generation gap to appear. Why	p 170
segments here enter into relationships corresponding to the essence, they assume precisely this form of bricks that ensures their integration	p 199
into	
fail to pass. The full body of the earth must assume an extension in the socius and as the socius. The	p 203
codes continue to exist—even as an archaism—but they assume a function that is perfectly contemporary and adapted to the	p 232
form of human reproduction begets people whom one can readily assume to be all equal in relation to one another; but	p 263
springs from a single centre of reproductive action; we therefore assume that there can be no reproductive action which does not	p 285

But why in fact does representation, having become subjective representation, assume this theatrical form (There is a mysterious tie between psychoanalysis and displacement of the two different functions. Now let us assume that the respective flows associated with two partial objects at indiscernible solely in the mixed region, since one can always assume that, having exchanged their function within this region, they cannot accumulations, and the attractions without which these forces would not assume a social character. It is indeed in this sense that a social complex where the subject at times attempts to assume his own role—but at the price of a splitting woman—more particularly, not one child—who can as such assume her or his situation in a capitalist society, precisely because the reformist investments, or the reactionary and fascist investments, which assume a reasonable appearance only in the light of the preconscious	p 305
ASSUMED 10	
a god, or a sorcerer, and that the roles he assumed in the patient's eyes went far beyond any sort of this was the father and the mother, since this is assumed to be the case from the beginning, but is subsequently ideally, by the gap between the real institution and the assumed ideal model; morally, by invoking a structural bond between law that do not exist prior to alliances in a system assumed to be given in extended form; the other mythical, which memory straining toward the future. Far from being an appearance assumed by exchange, debt is the immediate effect or the direct invention of the despot himself: it is the juridical form assumed by the infinite debt. The jurist will be seen in will only be revealed later, when it has evolved and assumed the new figure that appears to place it in opposition incomes or means of payment; the scientific and technical form assumed by flows of code themselves; the formation of floating configurations power. And capitalism, despite what is said to the contrary, assumed this role very early, in fact from the start, from me, the despotic sign inherited by daddy, the residual territoriality assumed by mommy, and the divided, split, castrated ego. Isn't this	p 46 p 101 p 151 p 155 p 190 p 213 p 213 p 245 p 252 p 265
ASSUMES 9	
complex? Disjunctions are the form that the genealogy of desire assumes; but is this genealogy Oedipal, is it recorded in the is like that of God: born of an abstraction, it assumes the link to be already broken between man and nature slips into and interferes with the network of desiring-genealogy; it assumes the task of alienating the entire genealogy; it confiscates the for what it is, a pure oppression, inasmuch as it assumes that these Savages are deprived of the control over their sure—only as an abstraction (the overcoding eminent unity). It assumes its immanent concrete existence only in the subsequent forms that in which money and commodities are mere forms which it assumes and casts off in turn. Nay more: instead of simply money. This credit money traverses a particular circuit where it assumes, then loses, its value as an instrument of exchange, and money represents the reflux, that is, the relationship that it assumes with goods as soon as it acquires a purchasing power desire and its irruption accounts for the reality this rupture assumes at a given moment, in a given place. It is	p 13 p 107 p 120 p 178 p 220 p 227 p 229 p 237 p 377
ASSUMING 10	
ingenious is that he takes other pretenders into account by assuming them, by authenticating them—that is to say, by making do what their instincts incline them to do; ... Instead of assuming, therefore, from the legal prohibition of incest that there is is not content to pose the problem in extension, thereby assuming its solution. These are the conclusions drawn by Adler and technician, preventing flows of money and flows of production from assuming an autonomy that would destroy their codes. Such is the will now take the form of a new alliance by assuming specific functions. The celebrated problem of the tendency to a there is not a single economic or financial operation that, assuming it is translated in terms of a code, would not in effect, how does one define the true alternative without assuming all these problems resolved beforehand? The immense accomplishment of Lenin baby and for a husband, and for the man in assuming his passive attitude and in [subjecting] himself to a father Oedipus, about castration and the phallus, about the necessity of assuming one's sex, as Freud says, the human sex, and the dependence. And the woman and the children who succeed in assuming do so only by detours and determinations completely distinct from	p 88 p 114 p 160 p 176 p 228 p 247 p 256 p 312 p 356 p 357
ASSUMPTION 6	
the penis; for boys, renunciation of male protest—in short, assumption of one's sex. This something in common, the great Phallus situate schizophrenia and paranoia on either side of it? Our assumption is that everything happens on the body without organs; but which does not arise from a single center; but this assumption is unscientific, and the bare fact that no vapour-engine was these investments during the course of pathological regression. Unless the assumption of such a conception is still familialism—that is, an of such a conception is still familialism—that is, an assumption holding that sexuality operates only in the family, and must defined in terms of the father-mother representations, by fixation, regression, assumption, sublimation—and all of that according to what rule? The	p 59 p 279 p 285 p 293 p 293 p 351
ASSURED 1	
has sunbeams in his ass. A solar anus. And rest assured that it works: Judge Schreber feels something, produces something, and	p 2
ASSUREDLY 3	
utopia in this sense, a la Fourier, it is most assuredly not as an ideal model, but as revolutionary action and that the unconscious has no material or content, this is assuredly not because it is an empty form, but rather because of the sexual drives animating an individual or a group; assuredly perversions, and even sexual emancipation, give no privilege as long	p 63 p 186 p 350
ASSURES 1	
compressed car bodies. More generally, Dali's method of critical paranoia assures the explosion of a desiring-machine within an object of social	p 31
ASSURING 1	
as a social machine for reproducing canonic hours and for assuring order in the city. When Lewis Mumford coins the word	p 141
ASTHMA 1	
an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each with his little	p 1
ASTONISHED 1	
inexhaustible transference, and by always nursing new conflicts. We are astonished when we hear that a terminated analysis is by that	p 64
ASTONISHING 6	
of shouting: More taxes! Less bread!? As Reich remarks, the astonishing thing is not that some people steal or that others modes for the restoration of the equivalent—for example, the astonishing discovery by Mitscherlich that the British Royal Family, after all child innocently relates to his parents some part of the astonishing productive experience he is undergoing with his desire; but this reintroduction of the afterward in the temporal difference, as the astonishing distribution proposed by lung attests: for the young, whose problems I will be looking for a weapon! Doubtless there are astonishing oscillations of the unconscious, from one pole of delirium to The Schreber case again applies: Schreber's father invented and fabricated astonishing little machines, sadistico-paranoiac machines—for example head straps with a	p 29 p 80 p 120 p 128 p 277 p 297
ASTRAY 1	
production, in a diversion where the whole of psychoanalysis goes astray. And the interest of such an operation, from the point	p 120

ASTRIDE	1	
mother-queen. Incest goes by twos. The hero is always sitting astride two groups, the one where he leaves to find his		p 201
ASTRONOMER	1	
way that they never achieve any independence (the blacksmith, the astronomer). But the decoding of flows in capitalism has freed, deterritorialized		p 233
ASUNDER	1	
tracing flows and causing them to circulate, flows that split asunder the catholic and despotic signifier of his work, and that		p 133
ASYLUM	15	
analysis tries to trace its difficult path between the repressive asylum and the legalistic hospital on the one hand, and contractual in the treatment, the psychoanalyst is there to call the asylum or the police for help. The police on our side		p 64 p 81
psychiatry or of so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions of the		p 94
existence while nonetheless still maintaining all the presuppositions of the asylum, and basically renewing the thrust of nineteenth-century psychiatry according to		p 94
family; what nineteenth-century psychiatry had wanted to organize in the asylum—the imperative fiction of the family, Reason-the-father and madness-the-child or		p 271
their own childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis and in the consulting room of the analyst		p 271
simulacra of the preceding planes, getting caught up in the asylum aggregate of paranoia and schizophrenia as clinical entities, in the don't reconstitute the lands—only too well known—of the asylum, the artifice, or the family? We always return to the		p 283 p 319
to be Oedipalized is psychoticized in the land of the asylum; when the one who escapes the family and the asylum		p 319
asylum; when the one who escapes the family and the asylum is perverted in the artificial locales? Perhaps there is only		p 319
in depth: how does one avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual		p 319
people implore by reaction that they be given back an asylum, or a little Beckettian land, a garbage can, so they		p 359
both cause and judge of the illness, and the closed asylum as an artificial family charged with internalizing guilt and with		p 359
from breaking with psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first imposed a certain free, intensive, phantasmal use		
the body without organs was still an artificial sphere, O asylum! So that everything is perversion. But everything is psychosis and		p 363
ASYLUMS	1	
the psychoanalyst completed and perfected what the psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set out to do: to		p 92
ASYMMETRICAL	2	
by the fact that all the parts are produced as asymmetrical sections, paths that suddenly come to an end, hermetically sealed		p 42
It is necessary to ask if there exists in the asymmetrical systems of alliance a fundamental tendency toward generalized exchange, that		p 147
ASYMMETRY	3	
figure in these series, under strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again		p 69
closing of the cycle, and everyone stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears closed		p 148
it resulted from decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or		p 234
ASYNTACTIC	1	
is what style is, or rather the absence of style—asyntactic, agrammatical: the moment when language is no longer defined by		p 133
ATE	1	
in life, who were moulding life, who were life itself, ate little, slept little, owned little or nothing. They had no		p 27
ATHEISM	3	
spiritualized religiosity, whereas Freud is confirmed in his most rigorous atheism. Freud needs to deny the existence of God as much		p 58
pass in the history of psychoanalysis? Freud held to his atheism in heroic fashion. But all around him, more and more		p 58
are not familial: the Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise of fascism, Stalinism, the		p 97
ATHEIST	3	
autoproduction of the unconscious where the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination		p 58
where the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of the first argument		p 58
an orphan, just as it is an anarchist and an atheist. It is not an orphan in the sense that the		p 311
ATHEMATIC	1	
Nonetheless Clerambault used the term (mental) automatism to designate only athematic phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts		p 22
ATHENA	1	
that he believes in myths, in the Furies, Apollo, and Athena. The same reproach applies even better to psychoanalysts: it would		p 107
ATHYMIA	1	
of reality, the lack of contact with life, autism and athymia. Schizophrenics themselves have said everything there is to say about		p 86
ATMOSPHERIC	1	
the blue color of the sky and the blue-gray of atmospheric haze, the blue of the orgone, St. Elmo's fire, and		p 292
ATOM	1	
question. These authors are right in remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son		p 157
ATOMIC	1	
growing desert: a solitary machine hums on the beach, an atomic factory installed in the desert. But if the body without		p 86
ATOMS	1	
the way one goes from the Parmenidean Being to the atoms of Democritus). A transcendent object that is more and more		p 268

ATROCIOUS	1	
apparatus of repression and education, the red-hot irons, and the atrocious procedures have only this meaning: to breed man, to mark		p 190
ATTACH	4	
a natural or divine presupposition (the disjunctions of capital). Machines attach themselves to the body without organs as so many points		p 12
the same, no matter what the disjunctions. Although the organ-machines attach themselves to the body without organs, the latter continues		p 15
nonetheless		
flows' lines of escape. We don't feel any need to attach the slightest importance to psychoanalysis's claim to cure neurosis, since		p 361
interest, which are based in the infrastructure itself. But we attach all the more importance to them as they are the		p 379
ATTACHED	12	
two organs are involved, the way in which they are attached to the body without organs must be such that all		p 12
process of a chain of signifiers. The meaning is not attached to the signified to which each of the enunciated signifiers		p 66
they pass from one body to another? How are they attached to the body without organs? What occurs when their mode		p 109
encircled, instituted as partial objects, distributed on the socius and attached to it. A mask is such an institution of organs		p 142
a full body, an earth, to which his organs become attached, where they are attracted, repelled, miraculated, following the requirements of		p 144
and connections of production. But on it, too, everything is attached and inscribed, everything is attracted, miraculated. It is the basis		p 154
antiproduction where the organs-partial objects of a sacrificed Nommo are attached. It is because the placenta, as a substance common to		p 158
burst apart at every corner of this field and remain attached to strictly social determinations, since both kinds of determinations form		p 166
the vaginas, all the ears, and all the anuses become attached to the full body of the despot, as though to		p 210
reaction. Passivity must now become the virtue of the subjects attached to the despotic body. As Nietzsche says when he shows		p 213
becomes truly naked, as does the worker himself who is attached to this full body. In this sense the antiproduction apparatus		p 250
machine has for its parts technical machines as constant capital attached to the full body of the socius, and no longer		p 251
ATTACHES	2	
the turning back against itself, bad conscience, the guilt that attaches it to the most decoded of social fields as well		p 217
corpses on the full body of the desert. Judge Schreber attaches little men by the thousands to his body. It might		p 280
ATTACHING	2	
group analysis centering on the sick individual. Giving him potions, attaching horns to his body for drawing up the incisor, making		p 168
equivalent as found in the first section of Capital, without attaching enough importance to banking practice, to financial operations, and to		p 230
ATTACHMENT	1	
of denying the vital importance of parents or the love attachment of children to their mothers and fathers. It is a		p 47
ATTACK	1	
workers, you have no idea whatsoever of real struggles, let's attack profits for a better management of the system, vote for		p 374
ATTACKED	2	
at the weakest point—the primitives—that Oedipus must be attacked, but at the strongest point, at the level of the		p 175
your eyes of starving India . with your eyes of Czechoslovakia attacked by robots with your eyes being led away by policemen		p 279
ATTACKS	3	
eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each with his little		p 1
machines		
summarize Saint John the Baptist's enterprise, one author declares: John attacks at its foundation the central doctrine of Judaeism, the		p 193
doctrine		
them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of the immutable identical images, the		p 351
figurative roles		
ATTAIN	6	
It is certain that the two preceding modes of generalization attain their full scope only in structural interpretation. Structural interpretation		p 52
makes		
repressive and repressed, mediated by the family, in order to attain the immediate productive unconscious. Yes, the family is a stimulus		p 98
the daddy-mommy spider web, undoing the beliefs so as to attain the production of desiring-machines, and to reach the level of		p 112
a code. Psychoanalysis must undo the codes so as to attain the quantitative and qualitative flows of libido that traverse dreams		p 301
their internalized representatives and their substitutes: not in order to attain the whole of a family, which is never more than		p 365
a locus of application and reproduction, but in order to attain the social and political units of libidinal investment. With the		p 365
ATTAINED	1	
the negation of the existence of God—since he has attained those regions of an autoproduction of the unconscious where the		p 58
ATTAINING	1	
form of interpretation that shows itself to be incapable of attaining the unconscious, since it gives rise to the inevitable illusions		p 339
ATTAINS	6	
organized persons as its object, the theory of regression merely attains the object of reproduction. The point of view of the		p 275
of the cycle alone is categorical and absolute, because it attains production as the subject of reproduction, which is to say		p 275
as the subject of reproduction, which is to say it attains the process of autoproduction of the unconscious (a unity of		p 275
fundamental difference between psychoanalysis and schizoanalysis is the following: schizoanalysis attains a non figurative and nonsymbolic		p 351
unconscious, a pure abstract figural		
the structures of financing? Because art, as soon as it attains its own grandeur, its own genius, creates chains of decoding		p 368
a breakthrough—art as a process without goal, but that attains completion as such. The codes and their signifiers , the axiomatics		p 370
ATTEMPT	19	
sufficient explanation of this phenomenon. We cannot, we must not attempt to describe the schizophrenic object without relating it to the		p 6
is the real meaning of the paranoiac machine: the desiring-machines attempt to break into the body without organs, and the body		p 9
succeeding? The two coexist, rather, and black humor does not attempt to resolve contradictions, but to make it so that there		p 11
continues to exist in the form of mocking voices that attempt to de-miraculate (demiraculer) the organs, the Judge's anus in particular		p 11
process as such for the sole purpose of rejecting any attempt to impose on it any sort of triangulation implying that		p 15
half-imaginary dialectic of the Family, deciphering within it the unending attempt to murder the father, the dull thud of instincts hammering		p 50
justified only by the advantages they afford us in our attempt to understand the delirium. Yet the more Freud states such		p 57
whereas Freud got full pardon. Reich was the first to attempt to make the analytic machine and the revolutionary machine function		p 119
even more vibrations to be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks. The child feels		p 125
idealist deviations of psychoanalysis, we see in them an interesting attempt at giving the actual factors a status other than ulterior		p 128
the reproach of idealism that usually greets this kind of attempt. We have a similar view of the recent article in		p 157
is demanded, and demanded again and again; and even an attempt as profound as Lacan's at shaking loose from the yoke		p 175
should be. For the Genealogy, the second essay, is an attempt—and a success without equal—at interpreting primitive economy in		p 190

influx, the great biocosmic memory that threatens to deluge every attempt at collectivity. But at the same time, how is a	p 190
opposition to the spaces? The explanation is that, despite his attempt at linking desire to a fundamental yes, Lyotard reintroduces lack	p 244
The fascist State has been without doubt capitalism's most fantastic attempt at economic and political reterritorialization. But the socialist State	p 258
also	
investments. Or would we do better to review Reich's final attempt, involving a biogenesis that not without justification is qualified as	p 291
illusion of consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman nature of sex—for example, the	p 295
into spirituality. That is why it is so futile to attempt to distinguish what is rational and what is irrational in	p 346
ATTEMPTED	6
race. Mongol blood flows through my veins. Every time I attempted to put something into effect, the Algerians argued against it	p 90
remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze the form, the reproduction, the (formal) cause,	p 113
the	
brought into relation with an ethnic unconscious—as seen in attempted parallelisms between the psychoanalytic cure and the shamanistic	p 167
cure (Devereux	
evaluates the suffering caused by the graphism. Jean-Francois Lyotard has attempted to describe such a system in another context, where the	p 204
all its paralogisms: it presents as a resolution, or an attempted resolution, of the complex what is rather the latter's definitive	p 216
necessary merely to signify the absence of intensity). We have attempted to show in this respect how the relations of attraction	p 330
ATTEMPTING	4
every burst pore. This does not mean that we are attempting to make nature one of the poles of schizophrenia. What	p 3
sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to recede, to rechannel persons who	p 34
sign breaks through this form of the content that was attempting to maintain the sign within the order of the signifier	p 133
not a contradiction on another level, but analogous, when some, attempting to hasten the teaching of Lacan, place it back on	p 360
ATTEMPTS	10
how the triangle displaces itself toward its own cause and attempts to integrate it. This time it is a matter of	p 75
idea of pre-oedipal regression, by means of which one sometimes attempts to characterize psychosis. It is like a Cartesian devil; the	p 129
his readers, but of the Oedipal form to which one attempts to enslave the work itself, to make of it this	p 133
representation of alliance and the representative of filiation, as one attempts to tame the dreaded forces of a river by digging	p 177
independent processes of subduing, plus the resistances they encounter, the attempts at transformation for the purpose of defense and	p 196
reaction, and	
This would amount to reviving yet once more the old attempts at liquidating Freudianism, by substituting for the libido a vague	p 291
all, is no better. This time, like Melanie Klein, one attempts to define the female sex by means of positive characteristics	p 295
existence of a social complex where the subject at times attempts to assume his own role—but at the price of	p 353
order, etc. This progression contains a constant of all modern attempts at reform. And if this tendency appears in its most	p 359
relationship with the schizophrenic as a sick person. For one attempts to neurotize everything. And doubtless one thus conforms to the	p 361
ATTENTION	3
completely failed to take into account. Lindner's painting attracts our attention once again. It is not a question of denying the	p 47
considered as a sign of an election, of a special attention coming from supernatural powers, or as a sign of an	p 170
compose the prestations and counterprestations? The more one directs one's attention to the economic and political compromises conveyed	p 187
by the alliances	
ATTENTIVE	1
the outside of which the psychoanalyst washes his hands, too attentive to seeing that his clients play nice games. Now the	p 356
ATTEST	2
psychoanalyst. If a musician tells us that music does not attest to active and conquering forces, but to reactive forces, to	p 121
etc., formations, there are unconscious sexual investments, micro investments that attest to the way in which desire is present in a	p 183
ATTESTING	2
the structural constant is discovered only through its imaginary variations, attesting to the need for a symbolic foreclosure (the father as	p 171
imposing the harshest and the most barren of ordeals, and attesting to the resistance of an old order as well as	p 193
ATTESTS	3
response is double: it is not my fault if psychoanalysis attests to a great monotony and encounters the father everywhere—in	p 57
the temporal difference, as the astonishing distribution proposed by lung attests: for the young, whose problems concern the family and love	p 128
fact that exchange is inhibited and exorcised by no means attests to its primary reality, but demonstrates on the contrary that	p 186
ATTITUDE	6
social production, like those of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction coupled	p 10
with the process, a full	
he later discerns in him a nonproductive stasis or an attitude of total withdrawal. Hence there is first of all, according	p 37
is only a cover-up for a more deeply rooted schizoid attitude.) For the rigors of the law are only an apparent	p 43
psychoanalyst can't ignore them. He tends therefore to maintain an attitude of denial: all of that is surely true, but it	p 55
as fear of losing it or refusal of a passive attitude. This something in common must lay the foundation for the	p 59
a husband, and for the man in assuming his passive attitude and in [subjecting] himself to a father substitute ? We are	p 312
ATTITUDES	5
desire rather than desire itself, and presupposes certain extremely negative attitudes on the part of his parents to which the child	p 37
primitive societies any of the mechanisms or any of the attitudes that make it a reality in our society. No superego	p 143
to admit that they re-encounter none of the mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus). No	p 169
personages who come to realize the triangulation, or with the attitudes that come to place these personages in relation to each	p 174
are invoked in vain—along with the necessary inadequation of attitudes and ideologies in relation to this structure—for one does	p 186
ATTRACT	2
example, an advertisement, a theorem in action, so as to attract our children to Oedipus: we have evolved in Oedipus, we	p 312
flow production. It can as well repel the organs-objects as attract them, and appropriate them for itself. But in repulsion as	p 326
ATTRACTED	2
earth, to which his organs become attached, where they are attracted, repelled, miraculated, following the requirements of a socius. Nietzsche	p 144
says	
on it, too, everything is attached and inscribed, everything is attracted, miraculated. It is the basis of the disjunctive synthesis and	p 154
ATTRACTING	1
many reasons for doubting the notion as it offers for attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration	p 182
more often	

ATTRACTION	12	
the paranoiac machine of primary repression, gave way to an attraction in the miraculating machine. But the opposition between attraction and		p 17
an attraction in the miraculating machine. But the opposition between attraction and repulsion persists. It would seem that a genuine		p 17
reconciliation		
from? They come from the two preceding forces, repulsion and attraction, and from the opposition of these two forces. It must		p 19
between them and the variations in the relative strength of attraction and repulsion as determining factors. In a word, the opposition		p 19
factors. In a word, the opposition of the forces of attraction and repulsion produces an open series of intensive elements, all		p 19
schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up the		p 19
the paranoiac machine and the miraculating machine, the proportions of attraction and repulsion on the body without organs produce, starting		p 20
from		
individuality will render all of them necessary. The forces of attraction and repulsion, of soaring ascents and plunging falls, produce a		p 21
and appropriate them for itself. But in repulsion as in attraction, the body without organs is not in opposition to these		p 326
movement. Repulsion is the condition of the machine's functioning, but attraction is the functioning itself. That the functioning depends on		p 330
repulsion		
attempted to show in this respect how the relations of attraction and repulsion produced such states, sensations, and emotions, which imply		p 330
of real functioning; ensuring this functioning in the forms of attraction and production of intensities; thereafter integrating the failures in the		p 339
ATTRACTION-MACHINE	1	
makes them jingle as he starts toward his opponent. An attraction-machine now takes the place, or may take the place, of		p 11
ATTRACTIONS	2	
than hallucination: yes, the return to repulsion will condition other attractions, other functionings, the setting in motion of other working parts		p 331
it appropriates, thereby determining the selections, the accumulations, and the attractions without which these forces would not assume a		p 343
social character		
ATTRACTIVE	1	
and production of intensities; thereafter integrating the failures in the attractive functioning, as well as enveloping the zero degree in the		p 339
ATTRACTS	10	
without organs now falls back on (se rabat sur) desiring-production, attracts it, and appropriates it for its own. The organ-machines now		p 11
are regenerated, miraculated on the body of Judge Schreber, who attracts God's rays to himself. Doubtless the former paranoiac machine		p 11
continues		
the energy that sweeps through it is divine, when it attracts to itself the entire process of production and server as		p 13
and cling to it—the sunbeams, for instance, that he attracts, which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves		p 15
it extracts a surplus value, just as the orchid code attracts the figure of a wasp: both phenomena demonstrate the surplus		p 39
psychoanalysis has completely failed to take into account. Lindner's painting attracts our attention once again. It is not a question of		p 47
and their relations with a full body that repels or attracts them: vaginas riveted on the woman's body, an immense penis		p 142
bee; or the orchid and the male wasp that it attracts and intercepts by carrying on its flower the image and		p 285
they constitute a nonorganic and nonorganized multiplicity. And when it attracts them and fits itself over them, in the process of		p 326
without ceasing to be immobile and without forming an organism—attracts the organs to the body without organs, and appropriates them		p 329
ATTRIBUTE	2	
same thing as social production. It is not possible to attribute a special form of existence to desire, a mental or		p 30
reanimate lateral connections in the network itself, and it must attribute them to itself as though it were their cause. These		p 154
ATTRIBUTED	6	
uttering of odd sounds, or sudden irrational outbursts which he attributed to the mechanical effects of infections or intoxications. Moreover, he		p 22
what disturbs us, this recasting of history and this lack attributed to partial objects. And how could partial objects not have		p 73
was thought to be similar to the world, this was attributed to the fact that it was or tended to be		p 95
far distant from the stability, or even from the harmony, attributed to them in the name of a primacy of a		p 151
according to which the economic forces or productive connections are attributed to an extraeconomic instance as though they emanated from		p 247
it		
inscribed on the full body of the earth and are attributed to it. In short, there is a code where a		p 248
ATTRIBUTES	5	
desire and causes exclusive series to emanate, to which it attributes a goal, an origin, and a path of resignation. The		p 60
true owner in conformity with the apparent objective movement that attributes the surplus product to the State, assigns the productive forces		p 194
escaping familialism; on the contrary, it adds another turn, it attributes a universal metaphoric value to the family at the very		p 307
the word; and the partial objects are like its ultimate attributes, which belong to it precisely insofar as they are really		p 327
the subordination to a socius as a fixed support that attributes to itself the productive forces, extracting and absorbing the surplus		p 348
ATTRIBUTING	2	
a critical revolution as regards the theory of desire, by attributing to it the faculty of being, through its representations, the		p 25
It merely performs a vast conversion of this world, by attributing to it the new form of an infinite subjective representation		p 303
ATTRITION	3	
and transgression; physically, as though it were a question of attrition that would cause the social machine to lose its capacity		p 151
identical with the desiring-machine. The social machine's limit is not attrition, but rather its misfirings; it can operate only by fits		p 151
abandoned belief in the possibility of capitalism's natural death by attrition. No one has ever died from contradictions. And the more		p 151
ATYPICAL	1	
as on so many others, because his idealism was remarkably atypical. Contrasting the concept of process with those of reaction formation		p 25
AUFHEBUNG	1	
that removes and sublimates the penis in a kind of Aufhebung that will constitute the phallus. Sublimation is profoundly linked to		p 143
AUGMENT	1	
minimum of three terms, which one can and even must augment, but not to infinity). Such an application in fact presupposes		p 358
AUGMENTATION	2	
placenta itself, swept by an unconscious life energy susceptible to augmentation and diminution. The father is in no way absent. But		p 158
in the uncle's house, but also, as Griaule says, the augmentation and fructification of the uncle's possessions when the oldest of		p 163
AUNT	4	
an uncle from America; a brother who went bad; an aunt who took off with a military man; a cousin out		p 97
marriage with the uncle's daughter, she being equivalent to the aunt, who is herself equivalent to the mother). Griaule's article is		p 160
by Griaule: what is blocked is the relationship with the aunt as a substitute for the mother, in the form of		p 163
relationship with the aunt's daughter as a substitute for the aunt, as the first possible or permitted incest; what does the		p 163

AUNT'S	1	
make-believe parent; what passes through is the relationship with the aunt's daughter as a substitute for the aunt, as the first		p 163
AURELIA	1	
to the beautiful story of Gerard de Nerval: he wants Aurelia, his fondest love, to be the same as Adrienne, the		p 126
AURELIE	2	
girl of his childhood; he perceives them as identical. And Aurelie and Adrienne, both in one, are his mother. Will it		p 126
inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks the		p 126
AURELIO	1	
at its limit. You are simply seeking for drama, says Aurelio. Everything is not inscribed in Oedipus without everything at its		p 126
AUSSI	1	
dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de ce monde		p 122
malignement		
AUSTERE	1	
defined as castration. From the structure there arises the most austere song in honor of castration—yes, yes, we enter the		p 306
AUTHENTIC	1	
Burroughs experiment). It is here that art accedes to its authentic modernity, which simply consists in liberating what was present in		p 371
AUTHENTICATING	1	
he takes other pretenders into account by assuming them, by authenticating them—that is to say, by making them too into		p 88
AUTHOR	5	
is not wrong in saying that, far from being the author of an intimate work, he goes further than the proponents		p 98
time since Engels demonstrated, already apropos of Balzac, how an author is great because he cannot prevent himself from tracing flows		p 133
not a question here of the personal oedipalization of the author and his readers, but of the Oedipal form to which		p 133
in the forms of social production and reproduction. Even an author like Marcuse, whom one would not suspect of complaisance in		p 173
In order to summarize Saint John the Baptist's enterprise, one author declares: John attacks at its foundation the central doctrine of		p 193
AUTHOR'S	1	
schizoid work par excellence: it is almost as though the author's guilt, his confessions of guilt are merely a sort of		p 43
AUTHORITARIAN	1	
determined to rejoin an objective revolutionary situation in reaction against authoritarian designs of a State that is incompetent and above all		p 379
AUTHORITIES	1	
in Martin Buber. Even more than the hostility of traditional authorities, perhaps this is the source of the actual failure of		p 360
AUTHORITY	9	
to rediscover, and to lend all the weight of his authority to, the unfortunate misapplication of the concept of autism to		p 23
as to better rediscover it on the outside, in social authority, where it will be made to proliferate and be passed		p 79
him into society, where he finds, within the figure of Authority, the obligation to relive it, this time with no way		p 79
it is reinforced by the restoration and internalization of paternal authority (revival of the old state of things at a new		p 80
the way for the rediscovery of an equivalent to parental authority, it must cause us to pass over to the other		p 80
between the family and the State—the Oedipus of familial authority and the Oedipus of social authority. Oedipus is completely useless		p 81
the Oedipus of familial authority and the Oedipus of social authority. Oedipus is completely useless, except for tying off the unconscious		p 81
alienation, with Oedipus at both ends; to establish the moral authority of the doctor as Father and Judge, Family and Law		p 93
the chain, something in common for a common absence, the authority that channels all the breaks-flows into one and the same		p 208
AUTHORIZES	1	
makes the mother resemble a floorwasher, or an animal, what authorizes Freud to say that the animal or the maid stand		p 355
AUTHORS	8	
in a manner totally different from that employed by the authors we have previously mentioned. The fact remains that Schreber's memoirs		p 89
Aryan segregation. Whence the ambiguity in the texts of great authors, when they develop the theme of races, as rich in		p 105
in which Adler and Cartry return to the question. These authors are right in remarking that Levi-Strauss's kinship atom—with its		p 157
much. The competence, the honesty, and the talent of these authors—psychoanalysts specializing in Africa—are beyond question. But the		p 170
same		
despot who establishes the practice of writing (the most ancient authors saw this clearly); it is the imperial formation that makes		p 202
are familiar with the eminently modern reply of certain recent authors: the theater elicits the finite structure of the infinite subjective		p 305
body without organs is the model of death. As the authors of horror stories have understood so well, it is not		p 329
which is their very secret, well understood by the terrifying authors). The machines tell us this, and make us live it		p 331
AUTISM	10	
of three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world		p 22
(Binswanger). The first of these		
his authority to, the unfortunate misapplication of the concept of autism to schizophrenia. For we must not delude ourselves: Freud doesn't		p 23
schizophrenic who has made himself into an artificial person through autism, schizophrenia is the process of the production of desire and		p 24
or repression of desire (which Bettelheim translates in terms of autism). We find ourselves confronted with the same problem once again		p 37
the loss of reality, the lack of contact with life, autism and athymia. Schizophrenics themselves have said everything there is to		p 86
with the psychiatric elaboration of the notions of dissociation and autism. Hence the reason, perhaps, for the rapid diffusion that the		p 123
in the depths of the soul. The psychotic reacts with autism and the loss of reality. Could it be that the		p 123
drop in intensity to the body without organs = 0, autism: the schizo has no other means of reacting to this		p 124
the reality of desire; it is a narcissism, a monstrous autism: the characteristic autism and the intrinsic perversion of the machine		p 313
desire; it is a narcissism, a monstrous autism: the characteristic autism and the intrinsic perversion of the machine of capital. At		p 313
AUTIST	1	
of ... extremity wherein the soul and body ultimately perish (the autist). Kraepelin's celebrated terminal state... But the moment that one		p 24
describes		
AUTISTIC	7	
schizophrenic found in mental institutions: a limp rag forced into autistic behavior, produced as an entirely separate and independent entity. D		p 5

it possible that the schizo was conceived of as the autistic rag—separated from the real and cut off from life	p 19
So the question returns: what reduces the schizophrenic to his autistic, hospitalized profile, cut off from reality? Is it the process	p 88
neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of gregariousness, is the	p 102
ultimate private	
that declares them identical with the hospital schizo, the great autistic one, the clinical entity that lacks Oedipus. Why the same	p 136
social function. It is not the pervert, nor even the autistic person, who escapes psychoanalysis; the whole of psychoanalysis is an	p 313
intrinsic perversion of the machine of capital. At its most autistic, psychoanalysis is no longer measured against any reality, it no	p 313
AUTOCHTHONOUS 2	
is what forms the specific character of Asiatic production: the autochthonous rural communities subsist, and continue to produce, inscribe, and	p 196
consume	
itself qualitative and implies noneconomic factors. Or the way the autochthonous relations of alliance and filiation are determined as dominant	p 248
in	
AUTOCHTHONY 1	
machine—whence derive both the negation and the persistence of autochthony, brought into clear relief by Levi-Strauss. But this is not	p 182
AUTOCRITIQUE 6	
be capable of conducting its own criticism. And yet Oedipus's autocritique is something rarely seen in our organization, of which	p 175
psychoanalysis	
of Oedipus and carry it to the point of its autocritique. But it is like the story of the Resistance fighters	p 268
capable, at least to a certain point, of conducting its autocritique. Universal history is nothing more than a theology if it	p 271
critique. And what are these conditions, this point where the autocritique is possible and necessary? To discover beneath the familial reduction	p 271
from Miller: Oedipus (or Hamlet) led to the point of autocritique; the expressive forms—myth and tragedy—denounced as conscious beliefs	p 299
linguistic structure, but leads linguistics to the point of its autocritique, by showing how the structural organization of signifiers still depends	p 310
AUTOEROTIC 1	
the new machine, a pleasure that can rightly be called autoerotic, or rather automatic: the nuptial celebration of a new alliance	p 18
AUTOMATA 1	
teeth. No larynx. No esophagus. No belly. No anus. The automata stop dead and set free the unorganized mass they once	p 8
AUTOMATED 1	
carrying the economy toward the most progressive and the most automated sectors, a veritable development of underdevelopment on the	p 231
periphery ensures	
AUTOMATIC 3	
a pleasure that can rightly be called autoerotic, or rather automatic: the nuptial celebration of a new alliance, a new birth	p 18
it has the others—to such a degree that the automatic machine has always increasingly internalized them in its body or	p 233
by no means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as much concerning scientific	p 251
axiomatics	
AUTOMATION 2	
a diminution that is ensured by the development of productivity, automation, and constant capital. This problem was raised again recently by	p 232
surplus value produced by constant capital, which develops along with automation and productivity, and which cannot be explained by factors	p 232
that	
AUTOMATISM 4	
the breakdowns of desiring-machines. Nonetheless Clerambault used the term (mental) automatism to designate only athematic	p 22
phenomenaecholia, the uttering of odd sounds	
large part of delirium in turn as an effect of automatism; as for the rest of it, the personal part, in	p 22
with character, the manifestations of which might well precede the automatism (as in the paranoiac character, for instance). Hence	p 22
Clerambault regarded	
as in the paranoiac character, for instance). Hence Clerambault regarded automatism as merely a neurological mechanism in the most general	p 22
sense	
AUTOMATISTIC 1	
is a secondary phenomenon, a consequence of partial and local automatistic phenomena. Delirium is in fact characteristic of the recording that	p 22
AUTOMOBILE 2	
makers turning out the intricate machinery needed for a new automobile model, the manufacturers of paper and ink and TV sets	p 237
deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned death in Bengal, etc.). Modern man raves to	p 335
AUTONOMOUS 24	
industry-nature, society-nature relationship is responsible for the distinction of relatively autonomous spheres that are called production,	p 4
distribution, consumption. But in general	
the paranoid forms of schizophrenia, it does not constitute an autonomous sphere, for it depends on the functioning and the breakdowns	p 22
that this sort of causality intervenes only in response to autonomous aspects of the productivity or the activity of the child	p 37
Hence there is first of all, according to Bettelheim, an autonomous reaction to the total life experience, of which the mother	p 37
family is never a microcosm in the sense of an autonomous figure, even when inscribed in a larger circle that it	p 97
that these elements never form a mental structure that is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks	p 98
(coupures	
find a child caught in a familial order that is autonomous, expressive, or signifying. Even the nursing child, in his games	p 100
point in Freud, from the moment that he gave an autonomous value to psychic repression as a condition of culture acting	p 117
any familial complex whatever an expressive value and an apparent autonomous form. On the contrary, it is evident that the individual	p 166
the voice and the graphic action, and also from the autonomous eye that extracts pleasure from the event. It is not	p 191
the needs of commerce, or at least it has no autonomous mercantile model. The despotic machine holds the following in common	p 197
the basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the viewpoint of	p 198
production; but from	
to the voice, react to the voice, but that are autonomous and do not align themselves on it. In return barbarian	p 202
system of cruelty. The old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but it is now bricked into the	p 212
a field of forces whose flows it co-ordinates and whose autonomous relations of domination and subordination it expresses. It is no	p 221
human matter or material that finds itself subordinated to the autonomous social form of economic reproduction, and that comes to take	p 263
which the social field recloses, to which it applies its autonomous requirements of reproduction, and that it counteracts with all its	p 264
member, the child. The way in which he posits an autonomous repression independent of social repression; the way in which he	p 270
to organic continuance, and insofar as it extends the latter's autonomous formations on the outside. But it should be noted that	p 284
of productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the same time that desiring-production	p 296
becomes enticed into	

a little island with its commander, the psychoanalyst, as an autonomous territoriality of the ultimate artifice. A little additional effort is also, impelled by the working parts that work in an autonomous or stereotyped fashion, to reactivate the organs, to reanimate them is the genesis of anxiety, since this genesis becomes the autonomous cause of sexual repression instead of its result; it follows as a full body can very well function as an autonomous territoriality, but one that is caught and wedged in the	p 321 p 329 p 332 p 375
AUTONOMY 6	
and the historical process of social production that restores the autonomy of desiring-machines in relation to the deterritorialized social machine. Schizophrenia	p 35
flows of money and flows of production from assuming an autonomy that would destroy their codes. Such is the real limit	p 176
all the marks on their bodies derives from the respective autonomy of the voice and the graphic action, and also from	p 191
specific ways that deprive them even more of their supposed autonomy. In accordance with the distinction made by embryologists with regard in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art and science	p 355 p 368
bordering an Urstaat, that grants it a large degree of autonomy, its painting apparently molds itself to a Byzantine code where	p 369
AUTOPRODUCTION 10	
product, the result of the passive syntheses of desire as autoproduction of the unconscious. Desire does not lack anything; it does different ways, even though these two ways together constitute the autoproduction of the unconscious as a cycle. We can say that produces itself within the identity of nature and man. The autoproduction of the unconscious suddenly became evident when the subject of into account? Groddeck remained more faithful than Freud to an autoproduction of the unconscious in the coextension of man and Nature of God—since he has attained those regions of an autoproduction of the unconscious where the unconscious is no less atheist	p 26 p 32 p 49 p 54 p 58
another dimension, with other uses of syntheses that feed the autoproduction of the unconscious—the unconscious-as-orphan, the playful unconscious, the meditative	p 100
of bodies is in the service of sexuality as an autoproduction of the unconscious. Sexuality does not represent a premium for reproduction, which is to say it attains the process of autoproduction of the unconscious (a unity of history and of nature	p 108 p 275
is to say, not only its functioning, but formation and autoproduction? A machine works according to the previous intercommunications of its what constitutes the unconscious as a cycle or as the autoproduction of the unconscious—the ultimate molecular elements in the arrangement	p 283 p 290
AUTOUR 1	
en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de ce monde malignement soutenu	p 122
AUX 1	
thereafter has no more schizophrenics to produce. In her Lettre aux ministres, Maud Mannoni writes: One of these adolescents, declared unfit	p 381
AVAILABILITY 1	
into income and is not assigned to purchases, a pure availability, nonpossession and nonwealth. The other aspect of money represents the	p 237
AVALANCHES 1	
the most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings of the	p 132
AVANT-GARDE 1	
theater, a scene and its staging. And not even an avant-garde theater, such as existed in Freud's day (Wedekind), but the	p 55
AVATAR 4	
in and of itself the paranoiac machine is merely an avatar of the desiring-machines: it is a result of the relationship a reward in the form of a becoming or an avatar, being born of the states that it consumes and being	p 9 p 16
ego through the intermediary of the body image—the final avatar of the soul, a vague conjoining of the requirements of and develop in psychoanalysis, with the latter as the new avatar of the ascetic ideal. Once again, psychoanalysis does not invent	p 23 p 269
AVATARS 2	
as his allies, collecting everywhere the fraudulent premium of his avatars. Partial object: a well situated scar—ambiguous besides—is better it into the very object of its narrative, retracing the avatars of sovereignty down through the succession of generations to the	p 88 p 219
AVENGE 1	
is the father who appears guilty, through having tried to avenge himself, and it is he who is killed This curious	p 274
AVENGING 1	
spoil the secret: I will bring down upon you the avenging sword of the vengeance of alliance. For once again, before	p 213
AVERSION 1	
the legal prohibition of incest that there is a natural aversion to incest, we ought rather to assume that there is	p 114
AVOID 7	
never, at least so far as I am able to avoid it, in the presence of other people. Let us borrow	p 17
same time allowing it free rein; it continually seeks to avoid reaching its limit while simultaneously tending toward that limit. Capitalism	p 34
production into consideration of the problem of desire, it cannot avoid posing in eschatological terms the problem of the ultimate relationship complete objects—and also, perhaps, because she is eager to avoid any sort of contretemps with the International Psycho-Analytic Association that	p 35 p 45
explain the avunculate, seems decisive to us, and seems to avoid the reproach of idealism that usually greets this kind of	p 157
has been able to analyze in depth: how does one avoid the institution's re-forming an asylum structure, or constituting perverse and the libidinal investment of the social field, so as to avoid as much as possible the confusion of the schizophrenic process	p 319 p 379
AVOIDED 1	
limit. Provided that two false beliefs concerning the limit are avoided: one that makes the limit a matrix or an origin	p 161
AVOIDING 1	
model mother, or a model help-meet. All mere devices for avoiding any contact with her. A woman is not a model	p 351
AVOIDS 1	
if they be terrifying. At least in this way one avoids phallocentrism, if not anthropomorphism. But this time, far from founding	p 295
AVOWALS 1	
localizations. The second group would shock most people by their avowals. They live perhaps less exclusively under Saturn's satellite, for in	p 70

AVUNCULATE	1	
looks to myth for a principle that would explain the avunculate, seems decisive to us, and seems to avoid the reproach		p 157
AWAIT	1	
limit and inhibit their development. It will be necessary to await capitalism to find a semiautonomous organization of technical production that		p 141
AWAITING	1	
furnished by [the patient] can offer itself as an already-signified awaiting its meaning. For this reason interpretation is always retrospective, as		p 66
AWAITS	1	
totality that once existed, or in a final totality that awaits us at some future date. We no longer believe in		p 42
AWAKE	1	
People are co-opted, not works, which will always come to awake a sleeping youth, and which never cease extending their flame		p 133
AWAKEN	1	
invest the social contradictions as such, and in order to awaken, needed these contradictions translated according to the family code. By		p 361
AWAKENED	1	
be forewarned against ulterior conflicts, can even new conflicts be awakened for a preventive purpose? A great beauty animates this text		p 65
AWARE	11	
as its basic perspective, even though today it is acutely aware that this frame of reference is not at all adequate		p 14
case of Judge Schreber, we note that he is vividly aware of this fact: the rate of cosmic sexual pleasure remains		p 16
entire soul flows into this emotion that makes the mind aware of the terribly disturbing sound of matter, and passes through		p 19
of desire: as Kant would have it, we are well aware that the real object can be produced only by an		p 25
heterosexual, but personally homosexual, without knowing it or being fully aware of it, and finally we are transsexual in an elemental		p 70
body without organs. It seems that Freud himself was acutely aware of Oedipus's inseparability from a double impasse into which he		p 80
I shall be able to set up a harem. Though aware of the character of revolt and of truth for all		p 90
the inductor and what is induced. But we are well aware that, when considered in terms of its beginnings, a thing		p 91
can enter an analyst's consulting room without at least being aware that everything has been played out in advance: Oedipus and		p 308
and all the figures of molar machines, we were fully aware that they were both contained in, and did not exist		p 324
group, or at least a part of this group, becomes aware of the immediate possibility of a proletarian revolution that would		p 377
AWARENESS	2	
of fresh superstructures is abhorrent, but this is merely the awareness of a process and not the process itself.) Actually, in		p 298
This ability to produce the myth is born out of awareness, out of ever-increasing consciousness. That is why, speaking of the		p 298
AWAY	34	
love everything that flows, even the menstrual flow that carries away the seed unfecund. Amniotic fluid spilling out of the sac		p 5
name must be Molloy too, I said. They took me away, to the guardroom I suppose, and there I was told		p 14
the only real relationship, that of production, has been done away with. The great discovery of psychoanalysis was that of the		p 24
to slowly wind down to a close or gradually die away into silence. The artist is the master of objects; he		p 32
the yoke of daddy-mommy and making no effort to do away with this problem once and for all. 2 PSYCHOANALYSIS AND		p 50
disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines pound away and throb in the depths of the		p 54
unconscious: Irma's injection		
scruples, the more he thrusts them aside and sweeps them away with a firm and confident response. And this response is		p 57
like God; the problem is not resolved until we do away with both the problem and the solution. It is not		p 81
double impasse, a swing of a pendulum responsible for sweeping away the entire unconscious, and that continuously carries us from one		p 83
fruits of the news of the death of God do away with the flower of His death as well as the		p 107
where the subject finally has what he wants, and sucks away at his Oedipus on the full body of the analyst		p 121
nevertheless. But the majority draw near the wall and back away horrified. Better to fall back under the law of the		p 135
rather than the decoded flows of desire that flee, slip away, and take us where? Such is neurosis, the displacement of		p 135
as it runs up against the limit and pounds endlessly away there? Why the same word to designate both the eventual		p 136
whom he is united by that fact: This individual went away into the distance carrying with him a part of the		p 157
to his feminine part. And if the Yourougou son carries away a part of the placenta in his turn, it is		p 158
twin sister. But, aiming too high, the part he carries away makes him the sister of his mother, who eminently replaces		p 158
only after a series of substitutions that always moves us away from it, that is to say, with a person who		p 160
But with the death of his father he is driven away, and returns to the maternal village. There his house expresses		p 167
a wife could only be given (the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen (the lipwotali); every		p 186
of this formation just as well when one empire breaks away from a preceding empire; or even when there arises the		p 193
system of language (la langue), or be used to clear away problems of meaning and signification, or be resolved into the		p 206
might flow outside the despotic body, that it might break away or escape. Suddenly the despot sees rising up before him		p 211
a single organ to flow outside this apparatus or slip away from the body of the despot. This is because there		p 213
same extended abstraction, a repressive machinery that always moves us away from the desiring-machines. For there has never been but one		p 214
no longer between social production and the desiring-production that breaks away from social reproduction, but inside social production,		p 266
between the form		
knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on leaving, or causes a piece of		p 277
of Czechoslovakia attacked by robots with your eyes being led away by policemen to an ambulance with your eyes with the		p 279
out: Oedipus as the last word of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on the couch; So		p 312
of escaping and causing circulations, of carrying and being carried away. The airplane of parental coitus, the father's car, the grandmother's		p 316
bicycle, all objects of flight and theft, stealing and stealing away—the machine is always infernal in the family dream. The		p 316
to take flight through the multiplicity of holes that eat away at it and penetrate it, always coupled directly to it		p 341
the starting signal across the track as the figures speed away in a transversal direction. Suddenly a painting by Lotto surges		p 369
garage has been his best therapist. If we take mechanics away from him he will become schizophrenic again. Her intention is		p 381
AWESOME	1	
is that capitalism, through its process of production, produces an awesome schizophrenic accumulation of energy or charge, against which it		p 34
brings		
AWKWARDLY	1	
relationships between parts and the whole continues to be rather awkwardly formulated by classic mechanism and vitalism, so long as the		p 44
AXES	2	
body without organs is an egg: it is crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed		p 19
body without organs was in fact an egg, crisscrossed with axes, banded with zones, localized with areas and fields, measured off		p 84
AXIOLOGICAL	1	

organs that eventually form part of the multiplicity; psychological and axiological links—the good, the bad—that finally refer to the	p 324
AXIOM 11	
widen its own limits so as to add a new axiom to a previously saturated system! You say you want an	p 238
to a previously saturated system! You say you want an axiom for wage earners, for the working class and the unions	p 238
flow alongside wages, side by side, reflux and afflux. An axiom will be found even for the language of dolphins. Marx	p 238
limit? The capitalist axiomatic is so rich that one more axiom is added for the books of a great writer whose lexical	p 246
saturated, that it is always capable of adding a new axiom to the previous ones. Capitalism defines a field of immanence	p 250
within the expanded limits of the system, even if an axiom has to be created just for you. There is no	p 251
to reproduce its limits on an ever expanding scale (the axiom of displacement from the center to the periphery). Capitalism was	p 253
by continually adding new axioms to the old ones: an axiom for the working class, for the unions, and so on	p 253
are realities, but realities that derive from a given supplementary axiom that capitalism is always capable of adding to its axiomatic.	p 373
Subjugated groups are continually deriving from revolutionary subject-groups. One more axiom. This is no more complicated than in the case	p 375
of	
anchorite on a factory smokestack? Always the addition of an axiom to seal off a breach that has been discovered; fascist	p 378
AXIOMATED 1	
daddy-law, already aims for the schizzes and the encoded or axiomated flows of the social field—then we must transport the	p 277
AXIOMATIC 109	
the very notion of a code, it has created an axiomatic of abstract quantities that keeps moving further and further in	p 33
the basis of decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities in the form of money. Capitalism therefore	p 139
rather the most somber organization, the harshest compatibility, with the axiomatic replacing the codes and incorporating them, always a	p 153
contrario. 3	
but does so by substituting for the codes a quantifying axiomatic (une axiématique comptable) that is even more oppressive. With the	p 176
coding of flows of alliance and filiation, but through an axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty will	p 179
an infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates the decoded flows. This is	p 184
because in	
evaluation, not realizable hic et nunc, and functioning as an axiomatic of abstract quantities. In the one case, money represents a	p 228
research that is said to be basic. But the true axiomatic is elsewhere. (Leave the scientists alone to a certain point	p 233
alone to a certain point, let them create their own axiomatic, but when the time comes for serious things ... For example	p 233
have to be brought into line with determinism.) The true axiomatic is that of the social machine itself, which takes the	p 233
technical and scientific form are subjected to a properly social axiomatic that is much severer than all the scientific axiomatics, much	p 234
all the old codes and overcodes that have disappeared: the axiomatic of the world capitalist market. In brief, the flows of	p 234
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of capitalism can be explained by the fact that its axiomatic is not more flexible, but wider and more englobing. In	p 236
that extracts machinic surplus value, on the basis of an axiomatic of the flows of scientific and technical code, in the	p 237
that creates incomes. How much flexibility there is in the axiomatic of capitalism, always ready to widen its own limits so	p 238
of signs imposed on it by merchant capital or the axiomatic of the market. There are great differences between such a	p 241
order of the elements is secondary in relation to the axiomatic of flows and figures. Because the money model in the	p 242
breaks, because it substitutes for the codes an extremely rigorous axiomatic that maintains the energy of the flows in a bound	p 246
of binding the schizophrenic charges and energies into a world axiomatic that always opposes the revolutionary potential of decoded flows with	p 246
realities, but they exist and function only within the immanent axiomatic that exorcises and repels this reality. The language of a	p 246
schizophrenic language, but that functions only statistically within the flattening axiomatic of connections that puts it in the service of the	p 246
language only by setting in motion from the start an axiomatic machine based on the supposed finite number of the figures	p 246
to break through the wall or absolute limit? The capitalist axiomatic is so rich that one more axiom is added-for the	p 246
heard within the framework of a hospital, administrative, and psychiatric axiomatic. In brief, the notion of break-flow has seemed to us	p 246
depending on whether the decodings are caught up in an axiomatic or not; on whether one remains at the level of	p 247
connections. So many reasons for defining capitalism by a social axiomatic that stands opposed to codes in every respect. First of	p 248
strength of capitalism indeed resides in the fact that its axiomatic is never saturated, that it is always capable of adding	p 250
field. But this deterritorialized field finds itself determined by an axiomatic, in contrast to the territorial field determined by primitive codes	p 250
surplus value—these constitute the three aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss	p 250
of capitalist	
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characteristic that places the axiomatic in opposition to codes. The axiomatic does not need to write in bare flesh, to mark	p 250
fashion a memory for man. In contrast to codes, the axiomatic finds in its different aspects its own organs of execution	p 250
draws nigh. While capitalism thus proceeds by means of an axiomatic and not by means of a code, one must not	p 251
has no need of bearing directly, on men. But an axiomatic of itself is by no means a simple technical machine	p 251
levers of technique. This holds even truer of the social axiomatic: the way in which this axiomatic fulfills its own immanence	p 251
truer of the social axiomatic: the way in which this axiomatic fulfills its own immanence; pushes back or enlarges its limits	p 251
as such, insofar as they are caught up in the axiomatic of capital. In this sense it indeed completes the becoming-concrete	p 252
of codes and overcodings, and evolves entirely within this new axiomatic that results from a hitherto unknown conjunction. Once again, this	p 252
that results from a hitherto unknown conjunction. Once again, this axiomatic is not the invention of capitalism, since it is identical	p 252
offspring, its result. Capitalism merely ensures the regulation of the axiomatic; it regulates or even organizes the failures of the axiomatic	p 252
axiomatic; it regulates or even organizes the failures of the axiomatic as conditions of the latter's operation; it watches over or	p 252
watches over or directs progress toward a saturation of the axiomatic and the corresponding widenings of the limits. Never before has	p 252
is simple to explain: from the viewpoint of the capitalist axiomatic there is only one class, a class with a universalist	p 253
terms of ideology, but in the very organization of his axiomatic: there is only one machine, that of the great mutant	p 254
one hand, the decoded flows that enter into a class axiomatic on the full body of capital, and on the other	p 255
other hand, the decoded flows that free themselves from this axiomatic just as they free themselves from the despotic signifier, that	p 255
decoding, in their basic antagonism at the level of the axiomatic—whence the resemblance, in the nineteenth-century socialists' portrait of the	p 255
already conquered State that finds itself confronted by the same axiomatic problems of extraction of a surplus or surplus value, of	p 256
breaks of breaks that allowed it to integrate into its axiomatic sections of the newly recognized class, while throwing the uncontrolled	p 256
only choice left was between the new terroristic and rigid axiomatic—quickly saturated—of the socialist State, and the old cynical	p 256
quickly saturated—of the socialist State, and the old cynical axiomatic—all the more dangerous for being flexible and never saturated	p 256
from breaking loose at all the edges of the social axiomatic. One sometimes has the impression that the flows of capital	p 258
that it is directly based on the social and economic axiomatic of capitalism as such. It is the very conjunction of	p 258
An important consequence emerges from the above considerations. The social axiomatic of modern societies is caught between two poles,	p 260
and is	
flee through one end or another that would escape the axiomatic and throw the machine into a panic (a Chinese on	p 260
of a becoming-immanent, its generalized decoding of flows, and its axiomatic that comes to replace the codes and overcodings. But on	p 261
shadow existence history's only break, since even the modern social axiomatic can function only by resuscitating it as one of the	p 261
replacing the territorial codes and the despotic overcoding with an axiomatic of decoded flows, and a regulation of these flows; it	p 261
the Urstaat for effecting its reterritorializations. But the imperturbable modern axiomatic, from the depths of its immanence, reproduces the	p 261
transcendence of	
to great forces that form the other pole of the axiomatic, its accidents, its breakdowns, its chances of being blown to	p 262
machine, corresponding to the decoding of the flows. Deterritorialization, the axiomatic, and reterritorialization are the three surface elements	p 262
of the representation	
abstract quantities; they become concrete in the becoming-related or the axiomatic of these quantities, in their conjunction. They are nothing	p 264
more	
simulacrum. The familial determinations become the application of the social axiomatic. The family becomes the subaggregate to which the	p 264
whole of	
say, willingly betraying the secret of psychoanalysis as an applied axiomatic: what appears to come most freely into play in what	p 265

resuscitates the Urstaat as one of the poles of its axiomatic, it makes the despot into one of its images. That	p 267
of flows, but a communication of a code or an axiomatic, of a combinative apparatus (combinatoire) informing the flows. Such is	p 276
the case for the social field: its coding or its axiomatic first determine within it a communication of unconsciousnesses. This phenomenon	p 276
some relation to the outside! A whole alphabet, an entire axiomatic done with photos of mad people; this has to be	p 290
it never stops repelling them by binding them in an axiomatic that takes the place of the codes. Capitalism is inseparable	p 303
movement that capitalism requires and institutes not only a social axiomatic, but an application of this axiomatic to the privatized family	p 303
not only a social axiomatic, but an application of this axiomatic to the privatized family. Representation would never be able to	p 303
the technique of application, for which political economy is the axiomatic. In a word, psychoanalysis disengages the second pole in the	p 304
the decoded flows of desire, as taken up in the axiomatic of capitalism, must necessarily be reduced to a familial field	p 312
reduced to a familial field where the application of this axiomatic is carried out: Oedipus as the last word of capitalist	p 312
much at the level of capital as a subject (the axiomatic), as at the level of the persons serving as capital's	p 320
of the persons serving as capital's agents (application of the axiomatic). But we seek in vain to assign social alienation and	p 320
flows from escaping the system, and maintain labor in the axiomatic framework of property, and desire in the applied framework of	p 321
entire chain depends. In this regard, in vain is the axiomatic in profound opposition to codes; since it works on the	p 327
reviving the signifying unity. The very notions of code and axiomatic therefore seem to be valid only for the molar aggregates	p 328
chain state that is metastable and distinct both from any axiomatic and from any code. The molecular chain is the form	p 328
will happen that psychoanalysis itself wants to act as an axiomatic, which is the famous turning point where it no longer	p 329
its own success—the couch as an axiomatized earth, the axiomatic of the cure as a successful castration! But by recoding	p 329
the immanent reproduction of its own always widened limits (the axiomatic). The death enterprise is one of the principal and specific	p 335
death, are children in comparison to modern man and his axiomatic (so many unemployed are needed, so many deaths, the Algerian	p 335
detrterritorialized production, how do we explain that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of this	p 335
production	
not recaptured or co-opted, but directly apprehended in a codeless axiomatic that consigns them to the universe of subjective representation.	p 337
Now	
begins to direct the circulation of the libido. A mortuary axiomatic. One might then believe in liberated desires, but ones that	p 337
not intercept and reproduce whole blocks of molar code or axiomatic, nor any such blocks that do not contain or seal	p 340
portions. But the investment of the flow itself and its axiomatic, which to be sure requires no precise knowledge of political	p 346
flows of desire into a new code or a new axiomatic of interest; in the other case the break is within	p 348
it can reproduce on an ever expanding scale, or an axiomatic of flows that subjects this tendency to the harshest forms	p 362
are the product of a code, or of a social axiomatic to which the libido addresses itself through them. Persons are	p 366
of reasons is inextricably fixed, under a code, under an axiomatic that determines it. What is more, the bringing to light	p 367
new codes, and first of all into a properly pictorial axiomatic that chokes off the escapes, closes the whole constellation to	p 369
the dirty little secret, even in abstract painting where the axiomatic does without figures: a style of painting whose secret essence	p 370
bipolar hesitation. One of the poles is the great social axiomatic that retains from science what must be retained in terms	p 371
of knowledge schizophrenize, and not only flee across the social axiomatic, but pass beyond their own axiomatics, generating increasingly	p 371
detrterritorialized signs	
as a mental structure; its intervention is determined by an axiomatic acting as an oedipalizing factor, resulting in a specifically scientific	p 371
full body of capital-money as the socius—the great social axiomatic has replaced the territorial codes and the despotic overcodings that	p 372
upon bodies and persons, but on the contrary precede them (axiomatic: regulation and application); a surplus value determined as a surplus	p 372
its operation grows more relentless with the development of the axiomatic, the combination of the flows; how it produces the terrible	p 373
axiom that capitalism is always capable of adding to its axiomatic in terms of an enlargement of its limits: let's create	p 373
still more, but while causing them to pass into an axiomatic apparatus that combines them, and at the points of combination	p 374
artificial retrterritorializations. It is in this sense that the capitalist axiomatic cannot but give rise to new territorialities and revive a	p 374
detrterritorialized flows that do not merely submit to the corresponding axiomatic, but cause some of their currents to pass through the	p 375
of their currents to pass through the mesh of the axiomatic, underneath the recodings and the retrterritorializations. Subject-groups in their turn	p 375
too far and cuts too sharply, thereby escaping from the axiomatic of capitalism. Will it come in the person of a	p 378
flows that are perceptible to everyone, which force the social axiomatic to grow ever more complicated, to become more saturated, to	p 379
AXIOMATICS 8	
socially decoded flows of code that these scientists organize into axiomatics of research that is said to be basic. But the	p 233
social axiomatic that is much severer than all the scientific axiomatics, much severer too than all the old codes and overcodes	p 234
automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they do not form a Taylor system, nor a mechanical	p 251
them, and regularize those that they retain in codes or axiomatics: the other by the molecular multiplicities of singularities that on	p 366
attains completion as such. The codes and their signifiers, the axiomatics and their structures, the imaginary figures that come to occupy	p 370
aims and objects, even if aesthetic, and underneath recodings or axiomatics: the pure process that fulfills itself, and that never ceases	p 371
are first bound in the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of the poles is the	p 371
flee across the social axiomatic, but pass beyond their own axiomatics, generating increasingly detrterritorialized signs, figures-schizzes that are	p 371
no longer either	
AXIOMATIQUE 1	
so by substituting for the codes a quantifying axiomatic (une axiématique comptable) that is even more oppressive. With the result that	p 176
AXIOMATIZATION 2	
to distinguish, even in two phases, between decoding and the axiomatization that comes to replace the vanished codes. The flows are	p 246
conjunction of the decoded flows, which is to say their axiomatization in a system where the flows of the means of	p 303
AXIOMATIZED 5	
is so absorbed in capital that the reflux of organized, axiomatized stupidity coincides with him, so that, when he goes home	p 236
to replace the vanished codes. The flows are decoded and axiomatized by capitalism at the same time. Hence schizophrenia is not	p 246
service, and serves as a regulator of the decoded and axiomatized flows. The capitalist State completes the becoming-concrete so fully that	p 252
play an increasingly important role in the regulation of the axiomatized flows, with regard to production and its planning, the economy	p 253
supposedly answers for its own success—the couch as an axiomatized earth, the axiomatic of the cure as a successful castration	p 329
AXIOMATIZES 2	
limits, which it continually reproduces on a widened scale. It axiomatizes with one hand what it decodes with the other. Such	p 246
capitalism, the relative limit of every society, inasmuch as it axiomatizes the decoded flows and retrterritorializes the detrterritorialized flows. We	p 266
have	
AXIOMATIZING 3	
the other. The more the capitalist machine detrterritorializes, decoding and axiomatizing flows in order to extract surplus value from them, the	p 35
but children who learned something from their father concerning the axiomatizing role of the State. But the socialist States have more	p 236
the cure as a successful castration! But by recoding or axiomatizing the flows of desire in this way, psychoanalysis makes a	p 329
AXIOMS 9	
immance; pushes back or enlarges its limits; adds still more axioms while preventing the system from becoming saturated; and functions	p 251
well	
is, when capitalism functions with a very small number of axioms within relative limits that are sufficiently wide. This situation ceased	p 253
stable level of employment, and forced capitalism to multiply its axioms while having at the same time to reproduce its limits	p 253
to digest the Russian Revolution only by continually adding new axioms to the old ones: an axiom for the working class	p 253
so on. But it is always prepared to add more axioms, it adds axioms for many other things besides, things that	p 253
it is always prepared to add more axioms, it adds axioms for many other things besides, things that are much smaller	p 253
own technobureaucracy, and above all to add a few more axioms for the recognition of the proletariat as its second class	p 256

on an always larger scale, that is continually multiplying its axioms to suit its needs, that is filled with images and great flow of mutant capital repels its limits, adds new axioms, and maintains desire within the mobile framework of its expanded	p 372 p 375
AXIORNATICS 2	
thus because it is charged with representing whatever escapes the axiornatics and the applications of reterritorialization in other flows. Inversely, one flows of knowledge are first bound in the properly scientific axiornatics, but these axiornatics express a bipolar hesitation. One of the	p 320 p 371
AXIS 7	
all the imaginary modalities. It makes Oedipus into a referential axis not only for the pre-oedipal phases, but also for the which the schizophrenic is of course repositioned on the Oedipal axis, set back into the Oedipal orbit in the perspective, for with pre-oedipal stages that would still revolve around an Oedipal axis, but rather with the existence and the nature of an indicate that it already belongs to Oedipus as a referential axis, it is quite clear that the two ends of Oedipus the son is his mother's twin: such is indeed the axis of the Dogon myth related by Griaule. Yes, I have Oedipal paternal pole of the structural, both on the same axis, both speaking the same language of a familialized social realm of Lacan, place it back on a familial and personological axis—whereas Lacan assigns the cause of desire in a nonhuman	p 52 p 52 p 74 p 99 p 158 p 174 p 360
AZTEC 1	
Joan of Arc and the Great Mongol, Luther and the Aztec Serpent. In the aggregate of destination, there remains only daddy	p 101
B 8	
approbation of cross-cousins: each marriage between two lines A and B bears a (+) or (-) sign, according to whether this woman being lost to or acquired by line A or B. In this regard it is not important whether the regime The pivot-couple, formed by an A man married to a B woman, obviously has two signs, according to whether it is is envisaged from the viewpoint of A, or that of B, and the same is true for children. It is now of different social strata, occupations, age groups and sexes, and (b) what are the desires, fears, thoughts and ideas (traditional bonds fields of presence in relation to the objects a and b that inhabit and interrupt them, such that the partial a interrupt them, such that the partial a and the partial b become in this regard indiscernible (thus the mouth and the finds oneself before a new passive synthesis where a and b are in a paradoxical relationship of included disjunction. Finally there	p 156 p 156 p 156 p 156 p 257 p 325 p 325 p 325
B-A 1	
the maximum [degree of externalization] of their specific natures; the B-A Ba of the phallus as voice. Hence something else is	p 210
BA 1	
maximum [degree of externalization] of their specific natures; the B-A Ba of the phallus as voice. Hence something else is always	p 210
BABE 1	
life, in the most elementary behavior patterns of the suckling babe, that these relations with partial objects, with the agents of	p 49
BABY 5	
produce divisions. Let us consider, for example, the milk the baby throws up when it burps; it is at one and parents' bodies. Strictly speaking, it is not true that a baby experiences his mother's breast as a separate part of her the schizophrenic presumably did not receive when he was a baby. It is a question of giving the patient tactile and making it heavier still and of resecuring it on the baby and the schizo. To be sure, it is not only penis ... destined to be converted into a wish for a baby and for a husband, and for the man in assuming	p 41 p 47 p 130 p 175 p 312
BABY'S 1	
rather, as a part of a desiring-machine connected to the baby's mouth, and is experienced as an object providing a nonpersonal	p 47
BACHELORS 2	
par ses celibataires, meme (The Bride Stripped Bare by Her Bachelors, Even, the machine in Kafka's In the Penal Colony, Raymond mean that half the male cousins are destined to remain bachelors. However, at all events, it does express the law that	p 18 p 156
BACHOFEN 2	
a structure. Oedipus-as-structure. Engels paid homage to the genius of Bachofen, for having recognized in myth the figures of a maternal a reproach that changes everything: it really seems as if Bachofen believes all this, that he believes in myths, in the	p 107 p 107
BACILLI 1	
like the cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their	p 281
BACILLUS 1	
direction or another, in such a way that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed	p 278
BACK 125	
as one part among the others. Lenz has projected himself back to a time before the man-nature dichotomy, before all the to opposing productive forces in and of themselves. It falls back on (il se rabat sur) all production, constituting a surface increasingly plays the role of a recording surface that falls back on (se rabat sur) all of production. (Furnishing or realizing constant of social reproduction. The body without organs now falls back on (se rabat sur) desiring-production, attracts it, and appropriates it Conforming to the meaning of the word process, recording falls back on (se rabat sur) production, but the production of recording and embarks upon a process of self-cure that brings him back to the equation Nature = Production (the production of a insurmountable sufferings, unbearable needs. But why try to bring him back to what he has escaped from, why set him back back to what he has escaped from, why set him back down amid problems that are no longer problems to him a result of the pressure of antiproduction; the latter falls back on (se rabat sur) the forces of production and appropriates technical machines are not an economic category, and always refer back to a socius or a social machine that is quite be turned up, so that they may all be glued back together to create a unity that is precisely the same totalizes. And when it operates on them, when it turns back upon them (se rabat sur elles), it brings about transverse Meantime he picked up the train again, but soon ran back into the space between the doors. While I was saying into the kitchen, into the study, he runs toy cars back and forth. It is obvious that his parents are present the relationship between madness and the family can be traced back in large part to a development that affected the whole schizophrenic is of course repositioned on the Oedipal axis, set back into the Oedipal orbit in the perspective, for example, of man and Nature. It is as if Freud had drawn back from this world of wild production and explosive desire, wanting when it started going bad. We have to keep going back further. To the Americans? To the First International? To the Oedipus, to inject it into the unconscious. Then Oedipus fell back on and appropriated desiring-production as if all the productive forces let the old man speak, ready to prepare behind his back the reconciliation of the churches and psychoanalysis, the moment when by becoming boys. It is a whole chorus, a montage: back in the village after a raid in Vietnam, in the analysis slides off the couch like water off a duck's back. The unconscious does not cause anything to stick, there is that is the bed and board of psychoanalysis, and goes back to the sources: Freud never managed to escape the world to create and shut the double impasse. to lead us back to the question of the father, to oedipalize even the	p 2 p 10 p 11 p 11 p 16 p 17 p 23 p 23 p 28 p 32 p 42 p 43 p 45 p 47 p 50 p 52 p 54 p 55 p 56 p 58 p 61 p 66 p 81 p 82

show that a gap in the Symbolic would bring us back to the Imaginary, and inversely that imaginary drive or confusions p 83
 psychoanalysis is not the Oedipus ritual. Even if we go back from the images to the structure, from imaginary figures to p 83
 a sort of familial romance that would indeed bring us back again to families and refer us to an event or p 89
 to leading the historical and political content of the delirium back to an internal familial determination. And what is even more p 89
 formula for the schizo—which leads him, forced and constrained, back to Oedipus—this void left by the absence of the p 91
 force, since at every moment it still risks being thrust back into the framework of a structural Oedipus whose deficiencies are p 95
 all triangulations, and who prevent the entire situation from falling back on the familial complex and becoming internalized in it. In p 97
 every child is a little scientist, a little Cantor. Go back through the course of the ages, you will never find p 100
 that nothing is pre-oedipal, and that we must take Oedipus back to the earliest age, but within the order of a p 100
 is made to depend on the signifier, it is put back under the yoke of a despotism whose effect is castration p 112
 uterine arms and legs, uterine lips, uterine mustache. In tracing back the memory deaths your ego becomes a sort of mineral p 112
 on a distant journey. As though one were constantly bringing back home the person capable of setting whole continents and cultures p 123
 shattered Oedipus, but on the contrary, from having been brought back to everything he had left. A drop in intensity to p 124
 Oedipus, even further than the pre-oedipal, for going much further back—as if what was most actual was also the most p 128
 desire's satisfaction. Recognizing the desire is tantamount to setting desiring-production back into motion on the body without organs, in the p 130
 very

the human race survives, future men will, I suspect, look back on our enlightened epoch as a veritable age of Darkness p 131
 any longer whether they are carrying us elsewhere or flowing back over us already. The paintings range over three periods. If p 132
 people, nevertheless. But the majority draw near the wall and back away horrified. Better to fall back under the law of p 135
 near the wall and back away horrified. Better to fall back under the law of the signifier, marked by castration, triangulated p 135
 that they invest, and the familial reproduction that they fall back on, to which they apply all the investments. They make p 135
 like lead weights, immense transfixed hippopotamuses who will not come back up to the surface. They have entrusted all their forces p 136
 also the unique, indivisible entity, the full body that falls back on the forces of production and appropriates them for its p 140
 and the village pervert. Once the socius becomes fixed, falling back on the productive forces and appropriating them for its own p 148
 without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on production, on the agents and connections of p 154
 production. But

into images, figures, and drawings. If the full body falls back on the productive connections and inscribes them in a network p 154
 T. D. Lysenko employed a naturally Dogon tone, turning it back against Weismann, to reproach him for making the son the p 158
 group, in nature and in extension, the more it falls back on them, or reduces them to a restricted and neuroticized p 169
 repression? Is it because incest is prohibited? We always fall back on this pale rationale: incest is desired because it is p 172
 previous social investment of a certain type, capable of falling back on (se rabattre sur) family determinations. It will be objected p 178
 family become microcosm) on which capitalist production and reproduction fall back. The organs and the agents of the latter no longer p 179
 the mode of inscription on the socius. We are brought back to our point of departure: the fact that exchange is p 186
 the statistical formations to their molecular elements, find themselves brought back to the simple empirical reality, insofar as it is not p 188
 enough pain and suffering, by cleaving the length of his back: It must have a good cutting edge—says Clastres in p 190
 of the harm he has done? How can one pay back with suffering? An eye must be invoked that extracts pleasure p 191
 of the alliance with God through a filiation that goes back to Abraham. There is the essential: every time the categories p 193
 of the new alliance, or already beyond it, having fallen back, as it were, into a this-side-of that is residual and p 195
 to the poor are a means of bringing the money back to the rich and a means of remarkably widening the p 197
 the first place, graphism aligns itself on the voice, falls back on the voice, and becomes writing. At the same time p 205
 vigor and the serenity with which Lacan accompanies the signifier back to its source, to its veritable origin, the despotic age p 209
 reacted to, this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to discharge and p 214
 this extreme affliction of being turned against itself: the turning back against itself, bad conscience, the guilt that attaches it to p 217
 the basic formation, on the horizon throughout history. There comes back to us from all quarters the discovery of imperial machines p 217
 it re-forms itself on modified foundations, in order to spring back more mendacious, colder, and more hypocritical than ever? This oblivion p 218
 from one formation to another. It appears to be set back at a remove from what it transects and from what p 219
 to the social system in extension that it conditioned, passing back and forth between alliance and filiation. But the imperial myth p 219
 at a remove and struck by latency, but that springs back and returns stronger than before in the later forms that p 220
 that repressed cruelty of the animal-man made inward and scared back into himself, the creature imprisoned in the state so as p 222
 basic research projects of the American army, which brings us back to preparations for war and to the absorption of surplus p 236
 the other directions.... If I like, I will never come back to the same point, although it will be the same p 241
 condition that it inhibit this tendency, or that it push back or displace this limit, by substituting for it its own p 246
 a full body as an instance of anti production falls back on the economy that it appropriates. That is why the p 248
 capital itself figures as a directly economic instance, and falls back on production without interposing extraeconomic factors that would be p 249
 inscribed

absolute decoding of flows, but it functions only by pushing back and exorcising this limit. And it also has, yet does p 250
 way in which this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still more axioms while preventing p 251
 has never been a liberal capitalism: action against monopolies goes back first of all to a time when commercial and financial p 253
 interests and the process of their realization. Reich always comes back to us with his innocent standards, claiming the rights of p 257
 latter also belong to the historical process and bring us back to the modern functions of the State. Civilized modern societies p 257
 if the capitalist State were not there to bring them back to earth. For example: deterritorialization of the flows of financing p 258
 representation of desire in the modern socius. So we come back to the question: in each case what is the relationship p 262
 the social images produced by the decoded flows actually fall back on restricted familial images invested by desire. It is at p 267
 charges so well that the pylon blew up and fell back into its hole. From the Symbolic to the Imaginary, from p 268
 of me; the double direction given to resentment, the turning back against oneself, and the projection against the Other: the father p 269
 envelops itself in fascism, the way in which it falls back into archaisms. Or, staying on the level of literary examples p 277
 Or it strikes the wall, rebounds off it, and falls back into the most miserably arranged territorialities of the modern world p 283
 that furrows deep into it, cleaves it, and forces it back upon itself. Thus subjective abstract Labor as represented in private p 303
 as the parents lay their fingers on them. To trace back from images to the structure would have little significance and p 308
 set of arms and legs, lips and mustache: In tracing back the memory deaths your ego becomes a sort of mineral p 312
 still a way of bringing all of desiring-production—the anodipal—back to Oedipus. When Reich denounces the way in which psychoanalysis p 312
 the song of myth or intones tragic lines, carrying him back to the factory. As Charlus says, A lot we care p 314
 to Reality defined as a lack, with Oedipus and castration back at a gallop, at the same time that one reduces p 314
 absence, with linking this absence itself, and with moving us back and forth from one pole of displacement to the other p 314
 from one pole of displacement to the other? One falls back into the molar hole while claiming to unmask the real p 314
 of pushing the soul out-of-doors, but also of summoning it back to its place. We are all little dogs, we need p 315
 this statement. This man and this woman seen from the back, all black, whose shadows are not projected by any sun p 317
 exactly?—a new land. In each case we must go back by way of old lands, study their nature, their density p 318
 of sick people implore by reaction that they be given back an asylum, or a little Beckettian land, a garbage can p 319
 without organs the expression of a de-differentiated (de-differencie) organism stuck back together that would surmount its own parts. The p 326
 organs-partial objects

an I, all the while undoing the intensity, carrying it back to the zero that envelops it. From one aspect to p 331
 conceive the essence of life except in a form turned back against itself, in the form of death itself. And this p 333
 want to call that a desire?) But desire must turn back against itself in the name of a horrible Ananke, the p 333
 the myth of zombies—mortified schizos, good for work, brought back to reason. In this sense the primitive and the barbarian p 335
 other terms, forms of gregariousness are never indifferent: they refer back to the qualified forms that produce them by creative selection p 343
 a structural unity and apparent goals, to which it falls back, and whose forces it appropriates, thereby determining the selections, the p 343
 again further on, overcoming the limit, bringing the social machines back to the elementary forces of desire that form them. But p 349
 started going bad, it is always necessary to trace further back in time. Freud as the group superego, an oedipalizing grandfather p 349
 and that the true underlying determination almost always leads us back to the sister, to the mommy, considered as the only p 354
 they love it as its parents do. We always fall back into the false alternative where Freud was led by Oedipus p 354
 and for a dissolution of the normal ego, he falls back into the worst familialist, personological, and egoic postulates, so that p 360
 some, attempting to hasten the teaching of Lacan, place it back on a familial and personological axis—whereas Lacan assigns the p 360
 treat Oedipus as an appearance, a decor, and to go back to the unconscious libidinal investments of the social field. Oedipal p 360
 familial causation or expression for social production, and finds oneself back within the categories of idealist psychiatry. Whatever one's stake p 361

in

of schizoanalysis, the analysis of Oedipus therefore consists in tracing back from the son's confused feelings to the delirious ideas or and territorialization that arrest the flows, constrict them, turn them back, break them again according to the limits interior to the grouping. In order to prevent science from calling social groups back in question, these groups take science back in hand ... [integrate calling social groups back in question, these groups take science back in hand ... [integrate it] into the diverse industrial schemes; its set of methods that is not content to bring scientists back to reason but anticipates any deviance on their part, imposes ask when it all started to go bad, how far back must we go for an answer, back to Lenin, back bad, how far back must we go for an answer, back to Lenin, back to Marx? So true is it that back must we go for an answer, back to Lenin, back to Marx? So true is it that the various investments about which it can only be said that they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe we're not speaking for him, and for him we take back everything we have said. So what is the relationship between	p 365 p 367 p 368 p 368 p 371 p 375 p 375 p 375 p 375
BACKGROUND 7	
normal or normative Oedipus is pushed still further into the background. The revolutionary is the first to have the right to the ego. (And one merely pushes the difficulty into the background when one considers the system as a whole and then operations. But what water will cleanse these concepts of their background, their previous existences—religiosity? Scientific knowledge as nonbelief is truly sundered by what penetrates it. All that remains is a background of gold and fog, intense, intensive, traversed in depth by occultism, constitutes in fact the norm, and pushes into the background the problems of hereditary transmission that animated the Freud-Jung controversy	p 96 p 101 p 111 p 132 p 276
O sexuality—while the father or mother remains in the background, from whom the child borrows parts and gears according to not, whether the mother is from a richer or poorer background than the father, etc., has to do with breaks and	p 298 p 355
BACKWARD 1	
and quality of the heroic, for the hero never looks backward, nor does he ever doubt his powers. Hamlet was undoubtedly	p 298
BACKWASHES 1	
a muddle, what an emulsion the family is, agitated by backwashes, pulled in one direction or another, in such a way	p 278
BAD 38	
comes its way as something left over. (Here again, how bad a model the Oedipal model of castration is!) That is gratification and frustration), and of mechanisms of expression (good or bad)—an approach that forces her to adopt an idealist conception the Russian Revolution; we don't know when it started going bad. We have to keep going back further. To the Americans been so evil, for having tortured so well. It's so bad, but also so good! Perhaps one will recall a sequence and then that, and let's make do with it, too bad if it doesn't suit us. In this regard it is the British Royal Family, after all, is not such a bad thing. It is therefore understood that we leave one pole a battlefield and not a scene from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at this point. Fanon is always an uncle from America; a brother who went bad; an aunt who took off with a military man; a the father and unleashes in him the forces of the Bad Mother; Luther internalizes the father and reaches a compromise with a resurgence of the ascetic ideal, a cultural broth of bad consciousness. Better to depart in search of the Orgone, he savage territorial machine. However, as Nietzsche says with regard to bad conscience, such a plant does not grow on that kind because everyone is suspected, in advance, of being a future bad debtor; the contrary would be closer to the truth. It contrary would be closer to the truth. It is the bad debtor who must be understood as if the marks had in her child. It is not in them that the bad conscience developed, that goes without saying—but it would not ejected from the social field—the obsessive fear of smelling bad. The entire history of primitive coding, of despotic overcoding, and the primitive system: it was not in their midst that bad conscience, this ugly growth—i.e., Oedipus—took root and one more step has been taken in that direction: Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche mean of being turned against itself: the turning back against itself, bad conscience, the guilt that attaches it to the most decoded the same time as it becomes spiritualized. The hour of bad conscience draws nigh; it will also be the hour of is the first integrated agent of integration, a refuge for bad conscience, and the forced destroyer of his own creativity. Let is, its intrinsic perversion or essential cynicism (the age of bad conscience is also the age of pure cynicism). But in organs of execution, perception, and memorization. Memory has become a bad thing. Above all, there is no longer any need of State, and the extreme internalization of the capitalist field, define bad conscience. The latter is not cynicism's contrary; it is, in the cynicism of social persons. All the cynical tactics of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed new relationship with the outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always rises up and finds its nourishment belly with your fear of Hitler with your mouth of bad short stories.... with your belly of strikes and smokestacks with What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates son too, the despot Oedipus. We are alone with our bad conscience and our boredom, our life where nothing happens; nothing sublimation—if not divine acceptance of, and infinite resignation to, bad conscience, which consists for the woman of the appeased wish of the multiplicity; psychological and axiological links—the good, the bad—that finally refer to the persons or to the scenes ground of a new kind of priest, the director of bad conscience: bad conscience has made us sick, but that is a new kind of priest, the director of bad conscience: bad conscience has made us sick, but that is what will right to enter the analyst's office and say it smells bad there. It reeks of the great death and the little social investments? Every time we wonder when it started going bad, it is always necessary to trace further back in time the reciprocal exclusions where the flows dry up, drained by bad conscience and resentment. ... sticking a woman on a pedestal, or one were to ask when it all started to go bad, how far back must we go for an answer, back for falling into familiar, all-too-familiar traps. This would be a bad reading, and we don't know which is better, a bad bad reading, and we don't know which is better, a bad reading or no reading at all. And in all probability	p 41 p 44 p 55 p 61 p 68 p 80 p 97 p 97 p 102 p 119 p 166 p 191 p 191 p 192 p 211 p 215 p 215 p 217 p 222 p 236 p 247 p 250 p 268 p 268 p 270
badly with your fear of Hitler with your mouth of bad short stories.... with your belly of strikes and smokestacks with What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates son too, the despot Oedipus. We are alone with our bad conscience and our boredom, our life where nothing happens; nothing sublimation—if not divine acceptance of, and infinite resignation to, bad conscience, which consists for the woman of the appeased wish of the multiplicity; psychological and axiological links—the good, the bad—that finally refer to the persons or to the scenes ground of a new kind of priest, the director of bad conscience: bad conscience has made us sick, but that is a new kind of priest, the director of bad conscience: bad conscience has made us sick, but that is what will right to enter the analyst's office and say it smells bad there. It reeks of the great death and the little social investments? Every time we wonder when it started going bad, it is always necessary to trace further back in time the reciprocal exclusions where the flows dry up, drained by bad conscience and resentment. ... sticking a woman on a pedestal, or one were to ask when it all started to go bad, how far back must we go for an answer, back for falling into familiar, all-too-familiar traps. This would be a bad reading, and we don't know which is better, a bad bad reading, and we don't know which is better, a bad reading or no reading at all. And in all probability	p 279 p 295
BADLY 1	
no anus to shit through. Will the machines run so badly, their component pieces fall apart to such a point that	p 8
BAIT 1	
repression, but in a different manner. Oedipal desires are the bait, the disfigured image by means of which repression catches desire	p 116
BAITED 1	
passes into the interior of the socius. Oedipus is the baited image with which desire allows itself to be caught (That's	p 166
BALANCE 4	
many disjunctions surrounded by spirals. The schizo maintains a shaky balance for the simple reason that the result is always the in opposition to one another, arriving at a state of balance around a neutral state. On the contrary, they are all pocket of the wage earner and is entered on the balance sheet of a commercial enterprise. In the one case, there the account of the wage earner, the other into the balance sheet of the enterprise. Measuring the two orders of magnitude	p 15 p 19 p 228 p 230
BALANCED 1	
of the Resistance fighters who, wanting to destroy a pylon, balanced the plastic charges so well that the pylon blew up	p 268
BALAZS 1	
its tight restrictions and its plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China in the thirteenth	p 197

BALD	1	
not meet at the horizon. There is no horizon. The bald hills facing the spectator only form a line that merges		p 317
BALIBAR	1	
and an agent of inscription. That is what Althusser and Balibar show so well: how juridical and political relations are determined		p 247
BALIBAR'S	1	
flux. First of all, it appears that—in keeping with Balibar's remarks—this tendency to a falling rate of profit has		p 228
BALL	3	
move forward clinging to the past is like dragging a ball and chain. The true visionary is a Spinoza in the		p 28
that theoretically has one and only one origin, a single ball that extends to the very limits of the universe. Far		p 36
move forward clinging to the past is like dragging a ball and chain.... We are all guilty of crime, the great		p 334
BALLS	1	
of matter ideally possesses. When Robert Jaulin describes the little balls and pinches of snuff used in a certain initiation ceremony		p 36
BALZAC	1	
been a long time since Engels demonstrated, already apropos of Balzac, how an author is great because he cannot prevent himself		p 133
BALZAC'S	1	
fragment composed separately.... So Proust writes of the unity of Balzac's creation, though his remark is also an apt description of		p 42
BAMBOO	1	
in an admirable text—but not like a sliver of bamboo, which cuts too easily. Choosing the right stone therefore requires		p 190
BANAL	1	
not in a touchy mood, he may even accept the banal Oedipal code, so long as he can stuff it full		p 15
BAND	1	
delirious nor hallucinatory phenomena: they designate, first of all, a band of intensity, a zone of intensity on his body without		p 19
BANDED	1	
without organs was in fact an egg, crisscrossed with axes, banded with zones, localized with areas and fields, measured off by		p 84
BANDS	2	
going to be stimulated to produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally		p 19
overwhelming		
for example head straps with a metallic shank and leather bands, for restrictive use on children, for making them straighten up		p 297
BANISHED	1	
a subjective and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a reterritorialization is engineered, using the Oedipus complex		p 304
BANK	3	
Thus in credit money, which comprises all the commercial and bank credits, purely commercial credit has its roots in simple circulation		p 229
date, which constitute a monetary form of finite debt). Inversely, bank credit effects a demonetization or dematerialization of money, and is		p 229
commercial and financial capital. In a sense, it is the bank that controls the whole system and the investment of desire		p 230
BANKER	4	
within personified capital (the capitalist, the worker, the merchant, the banker). But on the other hand, and more profoundly, every technical		p 232
that exorcises and repels this reality. The language of a banker, a general, an industrialist, a middle or high-level manager, or		p 246
can be any difference in class between the industrialist or banker and the worker, but only a fusion into one and		p 253
job well done, each one in his own place, the banker, the cop, the soldier, the technocrat, the bureaucrat, and why		p 347
BANKERS	1	
credit, is able to arouse people who are not necessarily bankers. And what about the effects of money that grows, money		p 104
BANKING	5	
It is not by means of a metaphor that a banking or stock-market transaction, a claim, a coupon, a credit, is		p 104
characterizes precapitalist States—whence the alliance of the merchant and banking bourgeoisie with feudalism. In brief, the capitalist		p 227
machine begins when		
in the capitalist system of the dualism that exists in banking has been demonstrated, the dualism between the formation of means		p 229
forms of money, payment and financing—the two aspects of banking practice. But this dissimulation does not depend on a faulty		p 229
the first section of Capital, without attaching enough importance to banking practice, to financial operations, and to the specific circulation of		p 230
BANKRUPT	1	
off with a military man; a cousin out of work, bankrupt, or a victim of the Crash; an anarchist grandfather; a		p 97
BANKRUPTCY	1	
this idea of unconscious representation marks from the outset its bankruptcy or its abnegation: an unconscious that no longer produces, but		p 296
BANKS	6	
accumulation, between exchange money and credit money. The fact that banks participate in both, that they are situated at the pivotal		p 229
flow of infinite debt: an instantaneous creative flow that the banks create spontaneously as a debt owing to themselves, a creation		p 237
negative money (a debt entered as a liability of the banks), and projects at the other extreme a positive money (a		p 237
positive money (a credit granted the productive economy by the banks)—a flow possessing a power of mutation that does		p 237
and the means of payment (the role of the central banks). Or the movement of deterritorialization that goes from the center		p 258
metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a lot of people aroused. A revolutionary machine is		p 293
BAPHOMET	1	
though they are related to the same syllogism. In Le Baphomet Klossowski contrasts God as the master of the exclusions and		p 77
BAPTIST'S	1	

new religious-military organization. In order to summarize Saint John the Baptist's enterprise, one author declares: John attacks at its foundation the	p 193
BAPTIZED 1	
American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as well as completely ordinary familial mechanisms, and	p 360
BAR 3	
just as I was eating my afternoon snack—a chocolate bar that a certain woman known as my mother gave me the question, What does it mean ?; it is content to bar the question in advance, to render all the answers insufficient and the same cleavage: the detached object, the phallus-and-castration, the bar that delivers over all the depressive subjects to the great	p 48 p 208 p 208
BARBARIAN 21	
is literally correct (although he limits its application to the barbarian despotic institution): If, more or less in agreement with Reuleaux's though the savages themselves sensed the rise of the imperial Barbarian, who will come nonetheless from without and will overcode all formation; furthermore, they imply certain archaisms borrowed from the imperial barbarian formations—in particular, the position of the transcendent object. The	p 141 p 153 p 177
an iron impossibility. The earth becomes a madhouse. 6 The Barbarian Despotic Machine The founding of the despotic machine or the Despotic Machine The founding of the despotic machine or the barbarian socius can be summarized in the following way: a new desert paranoiac and the town perverts. In theory the despotic barbarian formation has to be conceived of in terms of an direct filiation are mobilized, we are talking about the imperial barbarian formation or the despotic machine. And this holds true whatever remains to be said that, in order to understand the barbarian formation, it is necessary to relate it not to other	p 192 p 192 p 193 p 193 p 194
organizer of the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest with of social repression would be made to end. The royal barbarian incest is merely the means to overcode the flows of autonomous and do not align themselves on it. In return barbarian civilizations are written, not because the voice has been lost	p 200 p 201 p 202
and an application directed at the rebellious parts. The imperial barbarian law possesses instead two features that are in opposition to As vengeance, and a vengeance exercised in advance, the imperial barbarian law crushes the whole primitive interplay of action, the en-acted graphism, and eye, here disappears in the new relationship of barbarian subordination. How could designation subsist when the sign has ceased	p 212 p 213 p 214
on the basis of connections of production, and that the barbarian despotic machine was based on disjunctions of inscription derived from distinguished among three social machines corresponding to the savage, the barbarian, and the civilized societies. The first is the underlying territorial	p 224 p 261
coding of the flows; the system of subordination-disjunction in the barbarian despotic machine, corresponding to overcoding; the system of co-ordination-conjunction in	p 262
back to reason. In this sense the primitive and the barbarian, with their ways of coding death, are children in comparison removed from desiring-production than were the primitive or even the barbarian systems, which nonetheless code and overcode the flows? Once it	p 335 p 335
the highest degree. If we examine the primitive or the barbarian constellations, we see that the subjective essence of desire as the entire repressive apparatus represented in the savage prohibitions, the barbarian law, and the rights of antiproduction. And yet the difference	p 336 p 336
BARBARIANS 1	
generalized explosion—the schiz and not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscribing Socius If the universal comes	p 139
BARBARISM 1	
of repression the mere idea of which neither savagery nor barbarism could provide us. This is because, on the basis of	p 337
BARE 5	
mise a nu par ses celibataires, meme (The Bride Stripped Bare by Her Bachelors, Even, the machine in Kafka's In the a voice that speaks or intones, a sign marked in bare flesh, an eye that extracts enjoyment from the pain; these is translated in terms of a code, would not lay bare its own unavowable nature, that is, its intrinsic perversion or to codes. The axiomatic does not need to write in bare flesh, to mark bodies and organs, nor does it need a single center; but this assumption is unscientific, and the bare fact that no vapour-engine was ever made entirely by another	p 18 p 189 p 247 p 250 p 285
BARED 1	
or elsewhere, with the upper portion of my body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces	p 17
BARELY 2	
kiss given Albertine. Albertine's face is at first a nebula, barely extracted from the collective of girls. Then her person disengages to play again on a paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have	p 69 p 121
BARGAINING 1	
nightmare of a commodity economy. The primitive market operates through bargaining rather than by fixing an equivalent that would lead to	p 186
BARNUM 1	
his circus in the dumbfounded unconscious, a real P. T. Barnum in the fields and in the factory. That is what	p 298
BARRED 4	
it anything other than this same question, only this time barred? This is still the domain of representation. The true misunderstandings forms part of the same question, sometimes open and sometimes barred, the same extended abstraction, a repressive machinery that always moves	p 180 p 214
them down. Whence the two aspects of the signifier: a barred transcendent signifier taken in a maximum that distributes lack, and either a shorter path, which is not passable, which is barred, or else a path that is very explicitly posted as	p 268 p 317
BARREN 2	
locus is the desert, imposing the harshest and the most barren of ordeals, and attesting to the resistance of an old that run along the left side of the road, the barren trees that dot the right side, do not meet at	p 193 p 317
BARRIER 3	
organs presents its smooth, slippery, opaque, taut surface as a barrier. In order to resist linked, connected, and interrupted flows it They overcome a limit, they shatter a wall, the capitalist barrier. And of course they fail to complete the process, they level of the large aggregates functioning statistically, or crosses the barrier that separates them from the unbound molecular positions; on whether	p 9 p 133 p 247
BARRIERS 3	
to this blocking of all his investments of reality, the barriers placed before him by the Oedipal system of social and asking permission; a desire lacking nothing, a flux that overcomes barriers and codes, a name that no longer designates any ego	p 124 p 131

second, strictly complementary, aspect, capitalism is continually confronting limits and barriers that are interior and immanent to itself, and that, precisely	p 259
BARRING 2	
always relative and hypothetical primacy that carried us to infinity, barring a shift into the position of an absolutely primary father restricted sphere—it will form still more artificial lands that, barring an accident, accommodate themselves in one way or another to	p 274 p 363
BAS 1	
consider three important works about children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort a credit by L	p 99
BASE 7	
other than my sister in order to constitute the differentiated base of a new triangle whose inverted vertex will be my ideological representation that the society gives itself of its economic base, this aspect fades before the relations of exchange, which are surface and its transmission gear, and the villagers at its base, serving as its working parts. The stocks form the object primitive territorial machines, they are the concrete itself, the concrete base and beginning, but their segments here enter into relationships corresponding	p 71 p 188 p 194 p 199
the magic triangle is completely crushed: it subsists as a base and as a brick, insofar as the territorial machine continues framework of the new machine. The triangle has become the base for a pyramid, all of whose sides cause the vocal two-headed schizonoia, father of the primitive horde, were at the base of the socius in general? We have seen that this	p 205 p 205 p 281
BASED 14	
a time before the man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy have been laid down. He does he changes as often as the mood strikes him, are based on genealogical series that constitute the recording of each of ascents and plunging falls, produce a series of intensive states based on the intensity = 0 that designates the body without are invited to go beyond a simplistic conception of Oedipus based on parental images, in order to define symbolic functions within to form and to forge a system in extension (representation) based on the repression of nocturnal intensities. The alliance-debt answers to without producing a capitalism properly speaking, but rather a regime based on slavery. Or the example of feudalism: there again private connections of production, and that the barbarian despotic machine was based on disjunctions of inscription derived from the eminent unity.	p 2 p 15 p 21 p 82 p 185 p 223 p 224
But production, either by turning into an industrialist himself in occupations based on commerce, or by making artisans into his own intermediaries credit effects a demonetization or dematerialization of money, and is based on the circulation of drafts instead of the circulation of declare: no, nobody is being robbed! For everything is then based on the disparity between two kinds of flows, as in by setting in motion from the start an axiomatic machine based on the supposed finite number of the figures considered.) Then production goods, a flow on which profits and wages are based. In short, the theoretical opposition is not between two classes more readily understood if one sees that it is directly based on the social and economic axiomatic of capitalism as such importance of preconscious investments of class or interest, which are based in the infrastructure itself. But we attach all the more	p 226 p 229 p 238 p 246 p 255 p 258 p 379
BASIC 21	
only as a result of the projection of a more basic, primordial condensed material? Doubtless this is a way of maintaining interpretations from the depths of the Oedipal triangle as its basic perspective, even though today it is acutely aware that this These are often described as hallucinations and delirium, but the basic phenomenon of hallucination (I see, I hear) and the basic basic phenomenon of hallucination (I see, I hear) and the basic phenomenon of delirium (I think . . .) presuppose an I feel at chains—of meaning: a discovery thus totally transforming analysis. (The basic text in this connection is his La lettre volée [The quite direct along transverse vectors, whereas the vectors between the basic elements that constitute them are quite indirect. The disjunctions characteristic	p 13 p 14 p 18 p 18 p 38 p 38
Schizzes have to do with heterogeneous chains, and as their basic unit use detachable segments or mobile stocks resembling building blocks composition, and also every decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis, as Monakow put it: either a objects are not representations of parental figures or of the basic patterns of family relations; they are parts of desiring-machines, having start substitutes mere expressive forms for the productive formations. The basic question is never asked, but cast aside: Why return to the unconscious. What is more, castration and oedipalization beget a basic illusion that makes us believe that real desiring-production is answerable	p 39 p 40 p 46 p 57 p 74
alienation, his irremediable solitude, the price of his liberty. The basic structure of the Oedipal apparatus must not only be generalized concerning women, Georges Devereux drew the correct conclusion of a basic homosexual motivation of a group character. Through women, men establish	p 109 p 165
or that this organization contain in its own way the basic elements of the ethnological hypothesis. This is what Marx was objective movement, is not a distinct formation; it is the basic formation, on the horizon throughout history. There comes back to organize into axiomatics of research that is said to be basic. But the true axiomatic is elsewhere. (Leave the scientists alone where does the dolphin flux end, if not with the basic research projects of the American army, which brings us back you will: between the capitalists and the schizos in their basic intimacy at the level of decoding, in their basic antagonism their basic intimacy at the level of decoding, in their basic antagonism at the level of the axiomatic—whence the resemblance and the organic machines in the desiring-machines. At man's most basic stratum, the Id: the Schizophrenic cell, the schizo molecules, their sequence within the living. And above all he upheld the basic psychoanalytic truth, the supreme disavowal of which he was able	p 175 p 217 p 233 p 236 p 255 p 255 p 289 p 291
BASICALLY 2	
nonetheless still maintaining all the presuppositions of the asylum, and basically renewing the thrust of nineteenth-century psychiatry according to the slogan	p 94
us all. The tone may vary, but the message remains basically the same: you will not escape Oedipus, your sole choice	p 108
BASING 1	
property, the despotic tie between money and taxes remains visible. Basing himself on the research of Edouard Will, Michel Foucault shows	p 197
BASIS 19	
something that is lacking or missing, continue to be the basis of the productivity of desire (theory of an underlying support It is never primary; production is never organized on the basis of a pre-existing need or lack (manque). It is lack the social field and desire. In order to establish the basis for a genuinely materialistic psychiatry, there was a category that of the elementary forces of desire that serve as a basis for them. Hence in group fantasy the libido may invest is not representative, even though it admittedly serves as a basis of relations and as a means of assigning agents a is always a point-sign of many dimensions, polyvocality as the basis for a punctual semiology. It is said that the unconscious is the only social machine that is constructed on the basis of decoded flows, substituting for intrinsic codes an axiomatic of attached and inscribed, everything is attracted, miraculated. It is the basis of the disjunctive synthesis and its reproduction: a pure force is perfected all at once because it functions on the basis of dispersed rural communities, which are like pre-existing autonomous or can say that the savage territorial machine operated on the basis of connections of production, and that the barbarian despotic machine understand how one can maintain human surplus value as the basis for capitalist production, while recognizing that machines too work or 1) the one that extracts human surplus value on the basis of the differential relation between decoded flows of labor and 2) the one that extracts machinic surplus value, on the basis of an axiomatic of the flows of scientific and technical the finite blocks of debt, and to destroy the very basis of codes. Secondly, the fact remains that money as an only able to constitute itself as a class on the basis of artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself and the mother. The failure of that repression is the basis of neuroses. But this communication of unconsciousness does not by hidden absorbed penis). We maintain therefore that castration is the basis for the anthropomorphic and molar representation of sexuality. Castration is hanging. Once it is said that capitalism works on the basis of decoded flows as such, how is it that it nor barbarism could provide us. This is because, on the basis of a general collapse of the large objectivities, the decoded	p 26 p 28 p 30 p 30 p 47 p 112 p 139 p 154 p 198 p 224 p 232 p 237 p 237 p 249 p 258 p 276 p 295 p 335 p 337

BASQUE	1	
as of freeing a revolutionary charge (the ethnic minorities, the Basque problem, the Irish Catholics, the Indian reservations). Some of these		p 258
BASTARDS	1	
of being joined? I am not too angry with these bastards of virile paternalism, I am not vindictive.... In any case		p 124
BATAILLE	1	
not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either.)		p 190
The		
BATESON	3	
orphan) unconscious! Double bind is the term used by Gregory Bateson to describe the simultaneous transmission of two kinds of messages		p 79
least a certain type of criticism—will be very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which he		p 79
just as we imagine such a career to be: Gregory Bateson begins by fleeing the civilized world, by becoming an ethnologist		p 236
BATESON'S	1	
easily recognizes his own daddy, his own mommy. For example, Bateson's double impasse or double bind: where is there a father		p 360
BATHS	1	
example of the bodily cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow asks if it is a matter of		p 130
BATTLE	1	
within the province of large numbers. The night of the battle, Colonel Lawrence lines up the young naked corpses on the		p 279
BATTLEFIELD	1	
all the corners of the historical social field, as a battlefield and not a scene from bourgeois theater. Too bad if		p 97
BE	920	
The continual whirr of machines. He thought that it must be a feeling of endless bliss to be in contact with		p 2
that it must be a feeling of endless bliss to be in contact with the profound life of every form, to		p 2
breathe with the waxing and waning of the moon. To be a chlorophyll- or a photosynthesis-machine, or at least slip his		p 2
to submit to such repression? And what means are to be used to accomplish this? What ought to go inside the		p 3
producing it? And given a certain machine, what can it be used for? Can we possibly guess, for instance, what a		p 3
and deals with the schizo as Homo natura. This will be the case, however, only on one condition, which in fact		p 5
of process as we use the term: it must not be viewed as a goal or an end in itself, nor		p 5
a goal or an end in itself, nor must it be confused with an infinite perpetuation of itself. Putting an end		p 5
and toward the product, toward the set of instruments to be used and toward the over-all result to be achieved. The		p 7
instruments to be used and toward the over-all result to be achieved. The satisfaction the handyman experiences when he plugs something		p 7
electric socket or diverts a stream of water can scarcely be explained in terms of playing mommy and daddy, or by		p 7
over again. From a certain point of view it would be much better if nothing worked, if nothing functioned. Never being		p 7
objects still too organic, for this to happen. What would be required is a pure fluid in a free state, flowing		p 8
desiring-production and social production. We intend such a parallel to be regarded as merely phenomenological: we are here drawing no		p 10
conclusions		
full body that functions as a socius. This socius may be the body of the earth, that of the tyrant, or		p 10
a miraculous form of its own power: they appear to be miraculated (miracule) by it. In a word, the socius as		p 10
so closely to capital that their very functioning appears to be miraculated by it. Everything seems objectively to be produced by		p 11
appears to be miraculated by it. Everything seems objectively to be produced by capital as quasi cause. As Marx observes, in		p 11
being since all of labour's social productive forces appear to be due to capital, rather than labour as such, and seem		p 11
which they are attached to the body without organs must be such that all the disjunctive syntheses between the two amount		p 12
parries where the most minute of permutations is supposed to be a response to the new situation or a reply to		p 12
term libido is the connective labor of desiring-production, it should be said that a part of this energy is transformed into		p 13
sergeant. Was mother's name Molloy? Very likely. Her name must be Molloy too, I said. They took me away, to the		p 14
At times the schizophrenic loses his patience and demands to be left alone. Other times he goes along with the whole		p 14
of desire proves to have an extraordinary fluidity. It might be said that the schizophrenic passes from one code to the		p 15
to the body without organs, the latter continues nonetheless to be without organs and does not become an organism in the		p 15
is because something on the order of a subject can be discerned on the recording surface. It is a strange subject		p 16
and has recovered all his faculties: I am sometimes to be found, standing before the mirror or elsewhere, with the upper		p 17
a solar force. In the second place, this transfiguration cannot be explained by the miraculating powers the machine possesses due to		p 18
achieved by the new machine, a pleasure that can rightly be called autoerotic, or rather automatic: the nuptial celebration of a		p 18
produced by means of it? The answer would seem to be: intensive quantities. There is a schizophrenic experience of intensive quantities		p 18
from the opposition of these two forces. It must not be thought that the intensities themselves are in opposition to one		p 19
the egg resembles the organ that it is going to be stimulated to produce within itself. Nothing but bands of intensity		p 19
off from life—that he is so often thought to be? Worse still: how can psychiatric practice have made him this		p 20
given moment, consuming-consuming all these states that cause him to be born and reborn (the lived state coming first, in relation		p 20
an individual other than the one he believes himself to be, from the point of view of the unlocatable center. As		p 21
identity is essentially fortuitous, and a series of individualities must be undergone by each of these oscillations, so that as a		p 21
turns out, a product that the reader had thought to be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes		p 21
natura, and lo and behold, he has turned out to be Homo historia. This long road that leads from the one		p 21
the pace becomes faster and faster. The euphoria could not be prolonged in Nietzsche for as long a time as the		p 21
no longer is a materialist. A truly materialist psychiatry can be defined, on the contrary, by the twofold task it sets		p 22
symbolized, has arisen again and again. Is this relationship to be considered causal? Or is it a relationship of comprehension? A		p 23
most temptingly—as an ego that had not ceased to be, who was there in the most specific way, but in		p 24
system and the relations of production. The product appears to be all the more specific, incredibly specific and readily describable, the		p 24
side, has not been entirely ignored. Kant, for instance, must be credited with effecting a critical revolution as regards the theory		p 25
it, we are well aware that the real object can be produced only by an external causality and external mechanisms; nonetheless		p 25
by desire, is thus a psychic reality. Hence it can be said that Kant's critical revolution changes nothing essential: this way		p 25
object as something that is lacking or missing, continue to be the basis of the productivity of desire (theory of an		p 26
its product is real. If desire is productive, it can be productive only in the real world and can produce only		p 26
itself. There is no particular form of existence that can be labeled psychic reality. As Marx notes, what exists in fact		p 27
becomes this abject fear of lacking something. But it should be noted that this is not a phrase uttered by the		p 27
its objective being. Revolutionaries, artists, and seers are content to be objective, merely objective: they know that desire clasps life in		p 27
say, or that it is the sort of idea to be found in books. From the little reading I had done		p 27
mere fantasy on the other. The only connections that could be established between these two productions would be secondary ones of		p 28
connections that could be established between these two productions would be secondary ones of introjection and projection, as though all		p 28
social		
them introjections or projections of each other without ceasing to be utterly alien to each other, as in the famous equation		p 29
perversion of the desire of the masses that needs to be accounted for. Yet Reich himself never manages to provide a		p 29
a distinction between rationality as it is or ought to be in the process of social production, and the irrational element		p 29
production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be distinguished from technical and social		p 30
machines. Rather, fantasies are secondary		
responsible for social organization. The social machine or socius may be the body of the Earth, the body of the Despot		p 33

powers at its command. Its sovereign production and repression can be achieved in no other way. Capitalism is in fact born in history the neurotic, the pervert, and the psychotic cannot be adequately defined in terms of drives, for drives are simply drives, for drives are simply the desiring-machines themselves. They must be defined in terms of modern territorialities. The neurotic is trapped

surface of his own body without organs. It may well be that these peregrinations are the schizo's own particular way of is the becoming of reality. And if materialist psychiatry may be defined as the psychiatry that introduces the concept of production in anything more than a metaphorical sense? A machine may be defined as a system of interruptions or breaks (coupures). These interruptions or breaks (coupures). These breaks should in no way be considered as a separation from reality; rather, they operate along but also the flow of sperm. Each associative flow must be seen as an ideal thing, an endless flux, flowing from interrupt it? How and by what means? What place should be left for other producers or antiproducers (the place of one's where we would search in vain for something that might be labeled the Signifier-writing that ceaselessly composes and decomposes the chains

valuable in and of themselves and above all must not be filled in. This is thus the second characteristic of the machine: breaks that are a detachment (coupures-detachements), which must not be confused with breaks that are a slicing off (coupures-prelevements). The of all the syntheses. How could part of a flow be drawn off without a fragmentary detachment taking place within the antique statue, are merely waiting for the last one to be turned up, so that they may all be glued back one to be turned up, so that they may all be glued back together to create a unity that is precisely merely a sort of joke. (In Kleinian terms, it might be said that the depressive position is only a cover-up for and the utter innocence of madness is revealed, whether it be the patent madness of Charlus or the supposed madness of of the relationships between parts and the whole continues to be rather awkwardly formulated by classic mechanism and vitalism, so long than there is an original totality from which they can be derived. Melanie Klein was responsible for the marvelous discovery of the complete Object). Partial objects hence appear to her to be derived from (prelevés sur) global persons; not only are they at all that of the relative importance of what might be called the pre-oedipal in relation to Oedipus itself, since pre-oedipal that are both irreducible and prior to anything that may be made to conform to the Oedipal figure. When the break there are only two possible ways in which this can be explained: it must be granted either that sexuality is sublimated possible ways in which this can be explained: it must be granted either that sexuality is sublimated or neutralized in and experienced as an object providing a nonpersonal flow of milk, be it copious or scanty. A desiring-machine and a partial object what it means to live, even though the question must be related to his parents and the only possible tentative answer to his parents and the only possible tentative answer must be sought in family relations. I remember that ever since I the Boulevard de la Blancarde in Marseilles (number 29, to be precise), just as I was eating my afternoon snack—a me—I asked myself what it meant to exist, to be alive, what it meant to be conscious of oneself breathing meant to exist, to be alive, what it meant to be conscious of oneself breathing, and I remember that I wanted point: a question occurs to the child that will perhaps be related to the woman known as mommy, but that is mouth-air machine or the tasting-machine: What does it mean to be alive? What does it mean to breathe? What am I afterward or a beyond. The role of such relations must be recognized in all psychopathological processes, and their importance will be be recognized in all psychopathological processes, and their importance will be all the greater when we are dealing with psychotic syndromes we are dealing with psychotic syndromes that would appear to be the most animal-like and the most desocialized. It is in noted that the relationship between madness and the family can be traced back in large part to a development that affected is not unaware of the existence of relations said to be pre-oedipal in the child, exo-oedipal in the psychotic, para-oedipal in to oedipalization, the obvious absence of the Oedipal link, can be obscured in a grandparental constellation, either because an accumulation of

is where the difference enters in. Wouldn't the real difference be between Oedipus, structural as well as imaginary, and something else the machines of desire that no longer allow themselves to be reduced to the structure any more than to persons, and well as the Imaginary? We in no way claim to be taking up an endeavor such as Malinowski's, showing that the question of something else, and even the contrary? Wouldn't it be better to schizophrenize—to schizophrenize the domain of the unconscious the discovery of the productive unconscious has what appear to be two correlates: on the one hand, the direct confrontation between relationship of psychic repression with social repression. This will all be lost, or at least singularly compromised, with the establishment of mere fantasy production, production of expression. The unconscious ceases to be what it is—a factory, a workshop—to become a Oedipus? Oedipus is the idealist turning point. Yet it cannot be said that psychoanalysis set to work unaware of desiring-production. The recorder and your little bike, enter and allow yourself to be oedipalized. Everything follows from that, beginning with the untellable character business is with desiring-machines. At the beginning, psychoanalysts could not be unaware of the forcing employed to introduce Oedipus, to inject

at the beginning, said Marx, the first capitalists could not be unaware of ...) 2 Three Texts of Freud It is easy have trouble following this ascension; we take liberties that can be justified only by the advantages they afford us in our forces or mechanisms eternally active in the unconscious. It should be noted that Judge Schreber's destiny was not merely that of take it as the model? The supposed adequation can then be interpreted in what is termed anagogical fashion, toward the higher something religious into the unconscious. (And what would Freudian analysis be without the celebrated guilt feelings ascribed to the unconscious?) What

purely individual dimension: the beaten children must in a way be the ego (substitutes for the subject himself) and the one subject himself) and the one who does the beating must be the father (father substitute). On the other hand it is it is necessary for the variations of the fantasy to be organized in disjunctions whose use must be strictly exclusive. Hence the fantasy to be organized in disjunctions whose use must be strictly exclusive. Hence there will be a girl-series and a disjunctions whose use must be strictly exclusive. Hence there will be a girl-series and a boy-series, but dissymmetrical, the female fantasy to the two sexes is required, but something that will be lacking in both, and that will distribute the lack in an origin, and a path of resignation. The contrary should be said: neither is there anything in common between the two the law of partial objects. Nothing is lacking, nothing can be defined as a lack; nor are the disjunctions in the the organ, from the viewpoint of the unconscious, could not be understood except by proceeding from a lack or a primal opposite. Here we have a properly analytical fallacy (which will be found again, to a considerable degree, in the theory of core of the corresponding multiplicity whose every element can only be defined positively. We must speak of castration in the same way, on the side that is not superimposable—it should be recognized that Women's Liberation movements contain, in a more or is directed by a social desiring-machine whose product should not be considered abstractly, separating the girl's and the boy's cases, as on the socius. Being fucked by the socius, wanting to be fucked by the socius, does not derive from the father fantasize individually their membership in the group. It must still be said that the two types of groups are perpetually shifting prefer not to follow a recent suggestion that it would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite is concrete. Does this story have an ending? Can an analysis be ended, can the process of analysis be terminated, yes or Can an analysis be ended, can the process of analysis be terminated, yes or no? Can it be completed, or is process of analysis be terminated, yes or no? Can it be completed, or is it condemned to a constant self-perpetuation? As constant self-perpetuation? As Freud says, can a currently given conflict be exhausted, can the one who is sick be forewarned against given conflict be exhausted, can the one who is sick be forewarned against ulterior conflicts, can even new conflicts be awakened sick be forewarned against ulterior conflicts, can even new conflicts be awakened for a preventive purpose? A great beauty animates this knows something is wrong in psychoanalysis. The cure tends to be more and more interminable! He knows that soon he will more interminable! He knows that soon he will no longer be there to see how things are going. So he takes too the poisons that have already filtered in. Everything would be fine if the economic problem of desire were merely quantitative the economic problem of desire were merely quantitative; it would be a matter of reinforcing the ego against the drives. The liquid one, that nothing succeeds in taking hold. It would be a mistake to see in this remark of Freud's nothing the cure, it is asked? A flow that lets itself be plugged by Oedipus; partial objects that let themselves be subsumed itself be plugged by Oedipus; partial objects that let themselves be subsumed under the category of a complete object, even if if absent—the phallus of castration; breaks-flows that let themselves be projected onto a mythical space; polyvocal chains that let themselves projected onto a mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious that lets

linearized, suspended from a signifier; an unconscious that lets itself be expressed; connective syntheses that let themselves be taken in a that lets itself be expressed; connective syntheses that let themselves be taken in a global and specific use; disjunctive syntheses that a global and specific use; disjunctive syntheses that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that let in an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in a personal and segregative use. For what is elementary combinations, at least two men and two women must be made to intervene to constitute the multiplicity in which transverse

where the differences amount to the same without ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual p 70

differentiated base of a new triangle whose inverted vertex will be my child—which is called surmounting Oedipus, but reproducing it the rules of familial reproduction. Partial objects now seem to be taken from people, rather than from the nonpersonal flows that p 71

for the pairing of people, which legally determines what may be appropriated from the body of the wife. Clearer still, the p 72

the analytical mystification culminates. This common, transcendent, absent something will be called phallus or law, in order to designate the p 73

signifier

signifier from whose law the entire chain seems consequently to be suspended, each link triangulated. There we have a curious paralogism p 73

it calls the pre-oedipal, it sees a stage that must be surmounted in the direction of an evolutive integration (toward the p 74

anoedipal castration: the breaks-flows of desiring-production do not let themselves be projected onto a mythical locale; the signs of desire do p 74

mythical locale; the signs of desire do not let themselves be extrapolated from a signifier; transsexuality does not let any qualitative p 74

and specific use of the connective syntheses. This use can be defined as transcendent, and implies a first paralogism in the p 74

whether it is parent or child. Commit incest and you'll be a zombie and a hermaphrodite. In this sense, indeed, the p 75

in the disjunctive synthesis: the phobic person can no longer be sure whether he is parent or child; the obsessed person p 75

the disjunctive synthesis, an immanent use that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A p 76

disjunction

at the same time as the included disjunctions. It would be a total misunderstanding of this order of thought if we p 76

who designates none other than the energy of recording, can be the greatest enemy in the paranoiac inscription, but also the p 78

fall into the black night of the undifferentiated. It should be made clear that the exclusive disjunctions are not at all p 78

it on the outside, in social authority, where it will be made to proliferate and be passed on to the children p 79

social authority, where it will be made to proliferate and be passed on to the children. The child becomes a man p 79

malaise that this stage provokes, a point of equilibrium can be found. Oedipus is like the labyrinth, you only get out p 79

effective criticism—at least a certain type of criticism—will be very unwelcome. Bateson sees in this phenomenon a particularly p 79

schizophrénizing

of Oedipus. It is in this sense that Oedipus should be presented as a series, or an oscillation between two poles p 80

the neurotic identification, and the internalization that is said to be normative. On either side is Oedipus, the double impasse. And p 80

the veil of latency. As to those who refuse to be oedipalized in one form or another, at one end or p 81

and for participating in it with enthusiasm. Let it not be thought that we are alluding to the folkloric aspects of p 81

of an analysis of double bind, in this sense, can be found in Marx's On the Jewish Question: between the family p 81

extremely tired of those stories where one is said to be in good health because of Oedipus, sick from Oedipus, and p 81

to conclude that this release, made possible by psychoanalysis, will be achieved, is already being achieved, outside it. We cannot, however p 81

law—where the problem of Oedipus can no longer even be raised. By the same token, we do not share the p 82

that consists in thinking that this change, this release, can be achieved only outside psychoanalysis. We believe, on the contrary, in p 82

more, the objective conditions for such a practice appear to be already present. Everything takes place as if Oedipus of itself p 82

of Lacanism, overtly or secretly pious as the case may be, have in this manner invoked a structural Oedipus to create p 82

Imaginary or the values of the Symbolic. It would also be necessary to heed Lacan's word of caution concerning the Freudian p 83

schizophrenia (in conjunction with the biochemistry of drugs), that will be progressively more capable of determining the nature of this egg p 84

than Freud and his Oedipus. Perhaps it's by trying to be Worm that I'll finally succeed in being Mahood.... Then all p 85

in being Mahood.... Then all I'll have to do is be Worm. Which no doubt I shall achieve by trying to p 85

Worm. Which no doubt I shall achieve by trying to be Jones. Then all I'll have to do is be Jones p 85

to be Jones. Then all I'll have to do is be Jones. But if everything commingles in this fashion it does p 85

is the nature of this order? The first things to be distributed on the body without organs are races, cultures, and p 85

standing once they have passed through—although these destructions can be brought about, as we shall see, in two very different p 85

crossing of a threshold entails ravages elsewhere—how could it be otherwise? The body without organs closes round the deserted places p 85

closes round the deserted places. The theater of cruelty cannot be separated from the struggle against our culture, from the confrontation p 85

of desiring-machines (mannequins). A season in hell—how could it be separated from denunciations of European families, from the call for p 85

over hallucinations, and especially this deliberate, stubborn, material will to be of a race inferior for all eternity: I have known p 86

light. I am a beast, a Negro. And can Zarathustra be separated from the grand politics, and from the bringing to p 86

of intensive quantities. The theory of proper names should not be conceived of in terms of representation; it refers instead to p 86

and the operation of a system of signs. This can be clearly seen in physics, where proper names designate such effects p 86

nondecomposable distance over which the schizo glides in order to be everywhere something real is produced, everywhere something real p 87

has been

real is produced, everywhere something real has been and will be produced. It is true that reality has ceased to be p 87

be produced. It is true that reality has ceased to be a principle. According to such a principle, the reality of p 87

is simulating a whore who is dancing. But simulation must be understood in the same way as we spoke of identification p 87

by the desiring-machine. The point where the copy ceases to be a copy in order to become the Real and its p 87

triumphs, too, as if a few simple univocal events could be extricated from this extreme polyvocality: such is the histrionism of p 87

I am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays p 88

childhood that the pretender lacks. The conjunctive synthesis can therefore be expressed: So I am the king! So the kingdom belongs p 88

of elaboration, or if, on the contrary, this content should be followed as the thread of latency that the order of p 89

of families hides from us. Should the rupture with families be taken as a sort of familial romance that would indeed p 89

Or is this rather the sign that the problem must be raised in a completely different manner, because it is already p 89

father? Once again let us consider Judge Schreber's delirium. To be sure, the use of races and the mobilization or notion p 89

concluding, for example, that fascists are mere paranoiacs. This would be an error precisely because, in the current state of affairs p 89

I am a man of noble lineage Let my name be determined, let it be determined scientifically, and then I shall p 90

of noble lineage Let my name be determined, let it be determined scientifically, and then I shall be able to set p 90

determined, let it be determined scientifically, and then I shall be able to set up a harem. Though aware of the p 90

in favor of themes that the subject himself declares to be racist, metaphysical, and political, is to be found in the p 90

himself declares to be racist, metaphysical, and political, is to be found in the familial structure serving as a matrix. This p 90

forclusion) of the signifier of the father. The name to be determined scientifically, the name that haunts all history, is simply p 90

the subject lacks in order to become oedipalized. And to be sure, it is not a question of knowing whether or p 90

the outbursts of the patient who does not want to be cured, and who treats the analyst as one of the p 91

lacks Oedipus, because he is lacking in something only to be found in Oedipus—or on the contrary he is sick p 91

mask, a different adventure—that of desiring-production. Yet it cannot be said that psychoanalysis was unaware of this in a certain p 92

an indifferent nature, yet the role of organizer continues to be entrusted to symbolic or structural elements that are still part p 92

is rife with alienated social forms, then this alienation will be mediated to the individual child and will be experienced as p 95

alienation will be mediated to the individual child and will be experienced as estrangement in the family relationships ... for example he p 95

identity in nature between social alienation and mental alienation, must be understood in terms of a maintained familialism, and not in p 95

ancient platitude. But if the living organism was thought to be similar to the world, this was attributed to the fact p 95

attributed to the fact that it was or tended to be an isolated system, naturally closed: the comparison between microcosm and p 95

tearing apart the memory of the mother. It could always be said that these extreme situations of war trauma, of colonization p 96

on the active militants, but also on those claiming to be neutral and to remain outside the affair, uninvolved in politics p 97

outside the affair, uninvolved in politics. The same could also be said with respect to apparently peaceful times: what a grotesque p 97

Therefore we formulate the following rule, which we feel to be applicable in all cases: the father and the mother exist p 97

familialism is: at least in the beginning ... This argument may be explicitly formulated, but it also persists implicitly in theories that p 99

come), and also since the first beginning is said to be pre-oedipal only to indicate that it already belongs to Oedipus p 99

closed, and that the beyond and the afterward will always be interpreted in terms of Oedipus, in relation to Oedipus, within p 99

relation to Oedipus, within the framework of Oedipus. Everything will be reduced to Oedipus, as the discussions on the comparative role p 99

and actual factors in neurosis bear out: how could it be otherwise, so long as the actual factor is conceived of p 99

events, metaphysical and collective problems—what does it mean to be able to breathe? why be poor? why are there rich p 99

what does it mean to be able to breathe? why be poor? why are there rich people?—form the object of p 99

it is a foregone conclusion that the collective agents will be interpreted as derivatives of, or substitutes for, parental figures, in p 101

the father and the mother, since this is assumed to be the case from the beginning, but is subsequently forgotten-repressed, though p 101

aggregate of departure constituted by a social formation. It can be applied to everything, in that the agents and relations of p 101

there remains only daddy, mommy, and me. Thus it must be said of Oedipus as well as of desiring-production: it is p 101

But it is urgent, it is essential that the limit be displaced, rendered inoffensive, and that it pass or seem to p 102

into the interior of the molar organization, and it must be applied to a factitious and subjugated territoriality. We are now order, associating the father and the mother, who will then be dissociated and otherwise regrouped within the action of the great of a careless use of Oedipus: what other use could be made of Oedipus? Nor is it a case of an and segregation. Not, however, in the sense where segregation would be a consequence of Oedipus, subjacent to the fraternity of the preconscious investments, or with what the preconscious investments ought to be. That is why, when subjects, individuals, or groups act manifestly

part of the infrastructure. Preconscious investments are made, or should be made, according to the interests of the opposing classes. But and financial mechanisms, its political formations, and so on, can be desired as such, in whole or in part, independently of to show how, in the subject who desires, desire can be made to desire its own repression—whence the role of charge and its revolutionary potential. Even Schreber finds himself to be the Great Mongol when he breaks through the Aryan segregation of the father, news doesn't travel very fast: it would be a mistake to embark Nietzsche on that particular voyage through of the death of God, for good measure and to be done with it, so as to render the event comical

God: born of an abstraction, it assumes the link to be already broken between man and nature, man and the world and nature, man and the world, so that man must be produced as man by something exterior to nature and to the neurotic outlet and the nonneurotic outlet. The tone may be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do

imperialism of Oedipus are dangerous deviants, leftists who ought to be handed over to social and police repression; they talk too The basic structure of the Oedipal apparatus must not only be generalized in time so as to account for all the triangular experiences of the child and his parents, it must be generalized in space to include those triangular relations other than says of his work: it's anything you want it to be, so long as it works—It works too, believe me have found out—a machinery. But on condition that meaning be nothing other than use, that it become a firm principle this desiring-production, the Oedipal illegitimate uses seemed to us to be multiform, but always to revolve around the same error, and and nonspecific use of the connective syntheses was found to be in opposition to the Oedipal use, itself global and specific line with a suggestion made by Henri Gobard, would it be better to translate this as double hold like a full of view of the unconscious itself, has what appear to be two moments: first, a moment that is racist, nationalistic, religious distributor and no longer a meaning, for these notions cannot be prevented from dragging their theological cortege behind—insufficiency of being

it is, it causes flows to move and substances to be intersected (I am careful not to speak of chemical laws the thousands of productive breaks-flows that never allow themselves to be signified within the unary stroke of castration. It is always naturalism: a conception of the unconscious that is thought to be too idyllic. But doesn't one indeed lend to the unconscious one indeed lend to the unconscious horrors that could only be those of consciousness, and of a belief too sure of and of a belief too sure of itself? Would it be an exaggeration to say that in the unconscious there is a fucking drag, keep it up and the analysis will be stopped, or else we'll apply a shock treatment to you you not rather create the type in yourself? Whether this be so or not, what seems infinitely more important is—why sad, quite ineliminable, with everything decided in advance. Will it be retorted that the schizo is not joyous either? But doesn't repressed (not without leaving behind traces and returns that will be confronted by the prohibitions), or suppressed (not without being passed is prohibited, this is because it is desired—there would be no need to prohibit what is not desired. Once again of the sort, however. We didn't want the train to be daddy, Or the station mommy. We only wanted peace and station mommy. We only wanted peace and Innocence, and to be left alone to machine our little machines, O desiring-production. Of to ourselves: so that's what I wanted! Will it ever be suspected that the law discredits—and has an interest in interest in discrediting and disgracing—the person it presumes to be guilty, the person the law wants to be guilty and presumes to be guilty, the person the law wants to be guilty and wants to be made to feel guilty? One person the law wants to be guilty and wants to be made to feel guilty? One acts as if it were three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing representation which performs the repression; the repressed or mental-subjective self. So the first analyses are, or should be, so impersonal that the so-called human relations are not involved at all repressed, nor do they have any reason to be. They are nevertheless in an intimate relationship with psychic repression cause strange flows to circulate that do not let themselves be stocked within an established order. Desire does not want revolution expects to gain from claiming a link, where Oedipus would be the object of repression, and even its subject through the more psychic repression and its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of civilization, at the same on the body of the master. What has come to be called the monumental work of Ernest Jones does not penetrate formation, including its repressive structures. But social repression should not be understood by using as a starting point a familial repression with civilization—far from it; it is civilization that must be understood in terms of a social repression inherent to a economic system of a society. Of course it should not be concluded from this that desire is Oedipal. On the contrary nature between the two repressions. But a real independence cannot be concluded from this. Psychic repression is such that social repression or kept his sister for himself? there would no longer be any differentiation, any exchanges possible). We must act quickly and domesticating the unconscious, of representing desire and the unconscious). To be sure, we have never dreamed of saying that psychoanalysis invented them. If even artists give in to this, it would be a mistake to stand on ceremony and hold to the the forces of social production, reproduction, and repression. This can be explained by the simple truth that very powerful forces are reality is preserved, but on condition that the causal complex be repressed; in psychosis the complex invades consciousness and becomes its familial themes often erupt into the psychotic consciousness, we would be all the more surprised—in line with a remark by in fact discovered in neurosis where it is supposed to be latent, rather than in psychosis where it is held to be latent, rather than in psychosis where it is held to be patent. But isn't it true instead that, in psychosis, the consciousness and dissolves into itself, testifying to its incapacity to be an organizer. Once this is admitted, it is enough to reacts with autism and the loss of reality. Could it be that the loss of reality is not the effect of oedipalization less well than others? Thus the schizo would not be ill within the Oedipus complex, from an Oedipus arising all Hence another possible formulation of an inverse relationship: there would be something like two groups, the psychotics and neurotics, those who vindictive.... In any case, if I have won, there will be no more struggles between the Father and the Son! ... I order to understand the details of this struggle, it must be borne in mind that the family relentlessly operates on desiring-production what does not enter causes perhaps even more vibrations to be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant feels the task required of him. But what is to be put into the triangle, how are selections to be made to be put into the triangle, how are selections to be made? The father's nose or the mother's ear—will that nose or the mother's ear—will that do, can that be retained, will that constitute a good Oedipal incision? And the the other. In short, Oedipus is strictly undecidable. It can be found everywhere all the more readily for being undecidable, and Gerard de Nerval: he wants Aurelia, his fondest love, to be the same as Adrienne, the little girl of his childhood and Adrienne, both in one, are his mother. Will it be said that the identification as a perceptual identity is here all the Virgins that had been placed there. Everything can be converted into neurosis, or warped out of shape into psychosis is therefore not in this fashion that the question must be posed. It would be inaccurate to maintain an Oedipal interpretation this fashion that the question must be posed. It would be inaccurate to maintain an Oedipal interpretation for the neuroses, and opposition to the infantile or the oldest factor that could be sufficiently explained by the familial complex? Even a writer like when they remark that an actual deprivation or frustration cannot be experienced except in the midst of an older internal qualitative privative. This came about as two concerns were found to be linked in an apparent paradox, for example in lung: the has been gained thereby, since the actual factor ceases to be privative only provided it enjoys the rights of the Ideal the rights of the Ideal, and does not cease to be an afterward except by becoming a beyond, which must be be an afterward except by becoming a beyond, which must be signified anagogically by Oedipus instead of depending on it analytically it designates what is most recent and because it would be opposed to former or infantile; it is used in terms Oedipus complex that is virtual, either inasmuch as it must be actualized in a neurotic formation as a derived effect of that the idea of the afterward seemed to us to be a final paralogism in psychoanalytic theory and practice; active desiring-production after Oedipal psychological relations but that on the contrary will be applied to the underlying Oedipal constellation defined by reaction, or virtuality that is always fulfilled as perfectly as it can be by virtue of the states of desire. Rarely have psychiatrists order of real and actual productivity that is not to be confused with an indirect or symbolic satisfaction, and that, in difference in nature, species, or group. Neurosis can no more be explained oedipally than can psychosis. It is rather the contrary

longer affect him. Here, what is, what would a psychiatrist be worth? In the whole of psychiatry only Jaspers, then Laing p 131
epoch as a veritable age of Darkness. They will presumably be able to savor the irony of this situation with more p 131
through the cracks in our all-too-closed minds.... Madness need not be all breakdown. It may also be breakthrough.... The person going p 131
minds.... Madness need not be all breakdown. It may also be breakthrough.... The person going through ego-loss or transcendental p 131
experiences mayor

not become in different ways confused. Then he might legitimately be regarded as mad. But to be mad is not necessarily p 131
Then he might legitimately be regarded as mad. But to be mad is not necessarily to be ill, notwithstanding that in p 131
as mad. But to be mad is not necessarily to be ill, notwithstanding that in our culture the two categories have p 131
natural healing of that estranged integration we call sanity might be. True sanity entails in one way or another the dissolution p 132
Turner does not exhibit, but keeps secret. It cannot even be said that he is far ahead of his time: there p 132
an explosion. The themes of the preceding paintings are to be found again here, their meaning changed. The canvas is truly p 132
or a stream of words that do not let themselves be coded, a libido that is too fluid, too viscous: a p 133
is in fact literary before being psychoanalytic. There will always be a Breton against Artaud, a Goethe against Lenz, a Schiller p 134
nonmarketable, which on the contrary must pay not only to be read, but to be translated and reduced. He makes at p 134
contrary must pay not only to be read, but to be translated and reduced. He makes at least an economic error p 134
longer know if it is the process that must truly be called madness, the sickness being only disguise or caricature, or p 136
ground to which one still clings so as not to be carried off by the deterritorialized flows of desire. Neurotic territoriality p 136
it is useless to hit it hard, it has to be undermined and penetrated with a file, slowly and with patience p 136
as the natural or divine precondition. While the ground can be the productive element and the result of appropriation, the Earth p 140
megamachine that covers a social field. It is not to be confused with technical machines. In its simplest, so-called manual forms p 141
the social machine fashions a memory without which there would be no synergy of man and his (technical) machines. The latter p 141
them, but also limit and inhibit their development. It will be necessary to await capitalism to find a semiautonomous organization of p 141
great social machines that preceded it. The same machine can be both technical and social, but only when viewed from different p 141
with Reuleaux's classic definition, one can consider the machine to be the combination of solid elements, each having its specialized function p 141
detached from a chain, and portions of the tasks to be performed are distributed. Coding the flows implies all these operations p 141
of all a milieu for exchange where the essential would be to circulate or to cause to circulate, but rather a p 142
inscription where the essential thing is to mark and to be marked. There is circulation only if inscription requires or permits p 142
not to say that the latter furnishes a material to be sublimated, for want of another use. Analogy does not represent p 143
collective investments; not only is the one who has to be eaten, eaten according to social rules as exact as those p 144
man). For it is a founding act—that the organs be hewn into the socius, and that the flows run over p 144
flows run over its surface—through which man ceases to be a biological organism and becomes a full body, an earth p 144
to do with some ill-defined or natural violence that might be commissioned to explain the history of mankind; cruelty is the p 145
call this inscription in naked flesh writing, then it must be said that speech in fact presupposes writing, and that it p 145
is not territorial. Only the apparatus of the State will be territorial in this sense because, following Engel's formula, it subdivides p 145
of an administration that is landed and residential, this cannot be regarded as a promotion of territoriality; on the contrary, it p 145
from filiation, the alliances from the filiative lines. It would be erroneous to ascribe to alliance no more than an individuating p 146
very diverse matrimonial regimes where no difference in filiation can be inferred among the corresponding groups. In many analyses, the p 146
stress

patrilineages laterally are not felt by the peoples themselves to be of the nature of descent. The continuity of the structure p 146
as it is not fused with the hierarchy and cannot be deduced from it, and the economy insofar as it is p 146
from the strict viewpoint of structure: The third term must be interpreted much more as a method than as a true p 147
for its own, the problem of coding can no longer be resolved by the simultaneity of a displacement from the standpoint p 148
reproduction from the standpoint of the chain. The flows must be the object of deductions (prelevements) that constitute a minimum of p 149
constitute a minimum of stock, and the signifying chain must be the object of detachments (detachements) that constitute a minimum of p 149
since there does not exist a pure nomad who can be afforded the satisfaction of drifting with the flows and singing p 149
certain places, on certain occasions, so that a stock may be re-formed. There are no productive connections without disjunctions of filiation p 149
prestige, status. If one postulates that somewhere there has to be a kind of equilibrium of prices, one is compelled to p 149
excess and deficiency, phenomena of lack and accumulation, which will be compensated for by nonexchangeable elements of the p 150
acquired-prestige or distributed-consumption

given, or the force of circumstance that requires that gifts be reciprocated with interest, being territorial signs of desire and power p 150
But here too it seems that the correct interpretation would be, above all, actual and functional: it is in order to p 151
persistence of a segmentary organization requires paradoxically that its mechanisms be ineffectual enough so that fear remains the motor of p 152
the

will overcode all their codes. But the greatest danger would be yet another dispersion, a scission such that all the possibilities p 153
a scission such that all the possibilities of coding would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius p 153
and accidents, and that brings on this end. It cannot be said that the previous formations did not foresee this Thing p 153
rising from within, and that at all costs had to be prevented from rising. Whence the possibility of a retrospective reading p 153
The criteria that distinguish classes, castes, and ranks must not be sought in a fixity or a permeability, nor in a p 153
relative closing or opening; these criteria always reveal themselves to be deceptive, eminently misleading. But the ranks are inseparable from p 153
the

decoded under the conditions of capitalism. All history can therefore be read under the sign of classes, but by observing the p 153
of these same disjunctions. It is therefore inevitable that alliance be mythically represented as supervening at a certain moment in the p 155
eighth ancestor: a derailment of the disjunctions, which cease to be inclusive and become exclusive. Once this occurs, there is a p 155
of alliance. Alliances never derive from filiations, nor can they be deduced from them. But, this principle once established, we must p 155
not exist prior to alliances in a system assumed to be given in extended form; the other mythical, which shows how p 155
suffer repression in order for the new extended memory to be established. We can better understand why the problem does not p 155
expression employed by Leibnitz to designate a sign that can be + as well as—). It is a question of knowing p 156
of knowing how, starting from this primary intensity, it will be possible to pass to a system in extension where (1 p 156
to a system in extension where (1) the filiations will be filiations extended in the form of lineages, comprising distinctions of p 156
of persons and of parental appellations; (2) the alliances will be at the same time qualitative relations, which the filiations presuppose p 156
3) in short, the ambiguous intense signs will cease to be ambiguous and will become positive or negative. This may be p 156
be ambiguous and will become positive or negative. This may be seen clearly in a passage from Levi-Strauss, explaining for the p 156
wife except from the group from which a woman can be claimed, because in the previous generation a sister or a p 156
resorting to myth is indispensable, not because the myth would be a transposed or even an inverse representation of real relations p 157
is strangely excluded, although, depending on the circumstances, she can be more or less a kinswoman or more or less an p 157
the matrix of the world, and he considered himself to be placed on the same plane as she from the viewpoint p 157
his capacity as pseudo brother to his genetrix, he should be in the position of his maternal uncle, the designated husband p 158
husband of this woman. Doubtless all the dramatis personae will be found to come into play from this point on: mother p 158
which a subject passes on the cosmic egg. Everything must be interpreted in intensity. The egg and the placenta itself, swept p 158
marry her (bearing in mind what we said earlier to be the meaning of that is why). The one who should p 159
son marry his own sister—the Yourougou female twin will be delivered over to the Nommos as a potential affine. The p 159
feared as such, and that the incest prohibition could not be explained in this manner. This is because the mixing of p 159
to one and the same intensive germinal filiation that must be repressed in both cases. In short, a somatic system in p 159
no more than a mythical expression. The signs cease to be ambiguous at the same time as they are determined in p 160
or the nostalgia for a world where such relations would be possible or would meet with indifference, or as the expression p 161
not impossible in the same sense that the Real would be impossible, but quite the contrary, in the sense that the p 161
how do we dispense with the old argument: it must be possible since it is prohibited? The problem lies elsewhere. The p 161
and the name at the same time—yet this would be the condition for incest. Granted, incest is a lure, it p 162
precisely the problem; one cannot confound incest as it would be in this intensive nonpersonal regime that would institute it, with p 162
a germinal implex. Incest refers to a this-side-of that cannot be represented as such in the complex, since the complex is p 162
does its work from the moment that desire lets itself be caught as though by the impossible itself. You see, that p 162
its capacity as representative, is a flow that would not be codable, that would not let itself be coded—specifically, the p 163
that would not be codable, that would not let itself be coded—specifically, the terror of the primitive socius. No chain p 163
specifically, the terror of the primitive socius. No chain could be detached, nothing could be selected; nothing would pass from filiation p 163
the primitive socius. No chain could be detached, nothing could be selected; nothing would pass from filiation to descent, but descent p 163
nothing would pass from filiation to descent, but descent would be perpetually reduced to filiation in the act of re-engendering oneself p 163

form any code, it would only emit ambiguous signs and be perpetually eroded by its own energetic support; what would flow would flow on the full body of the earth would be as unfettered as the noncoded flows that shift and slide
flow with it, or on the contrary, that everything would be blocked. For the flows to be codable, their energy must
contrary, that everything would be blocked. For the flows to be codable, their energy must allow itself to be quantified and
flows to be codable, their energy must allow itself to be quantified and qualified; it is necessary that selections from the
and qualified; it is necessary that selections from the flows be made in relation to detachments from the chain: something must
the chain: something must pass through but something must also be blocked, and something must block and cause to pass through
right to the matrimonial prestations in a given system?—cannot be resolved independently of the lines of passage and the lines
from father to son and from mother to daughter, can be transmitted indefinitely through the father-son relationship, but not through the
the mother's brother upon the marriage of his niece can be understood only in the following way: the girl leaves the
a way that the systematic coding of the flows will be carried out. We call this second instance—the repressing representation
of intense bisexual filiation. However, Devereux seems to us to be wrong on two occasions. First, when he admits having recoiled
version of the formula All men are homosexuals, and to be sure, they are never more so than when they arrange
of the Oedipus complex as something repressed. Alliance can never be deduced from the lines of filiation through the intermediary of
that there exists an Oedipal or filiative homosexuality, this should be understood merely as a secondary reaction to this group homosexuality
is the baited image with which desire allows itself to be caught (That's what you wanted! The decoded flows were incest
a long story begins, the story of oedipalization. But to be exact, everything begins in the mind of Laius, the old
families coextensive with the social field. It would not even be exact to say that the family determinations burst apart at
brought to light, in such a way that they can be treated by traditional ritual methods ... , the vague nature of mystical
methods ... , the vague nature of mystical beliefs allowing them to be manipulated in relation to a great number of social situations
rightly need your family to furnish a material that will be subjected to a new order of reproduction. Yes, then, an
the universe, so that any solution that is sought will be a solution on the scale of the individual and the
level of the collective: an anarchy whose victim will always be the individual—with the exception of those who occupy the
begin to exist. If it is true that thought can be evaluated in terms of the degree of oedipalization, then yes
can intervene only starting from the moment a demand can be formulated by the subject. Our entire research was therefore conditioned
to say in his own name, he allowed himself to be taken into the care of the traditional therapists and the
the Ndembu cure demonstrate just the opposite? Could it not be said that Oedipus is also a traditional norm—our own
that Oedipus is also a traditional norm—our own, to be exact? How can one say that Oedipus makes us speak
in all seriousness that the Oedipus complex was not to be found if it wasn't looked for. And that one wasn't
This story of psychic repression is quite complicated. Things would be simpler if the libido or the affect were repressed, in
phallic origin of the symbolism is not repressed. Must it be said that primitives repress the representation and keep the affect
representation and keep the affect intact? And would the contrary be true in our case, in the patriarchal organization where the
enables one to speak of an Oedipal representation that would be the object of repression? Is it because incest is prohibited
incest would therefore imply an Oedipal representation, and it would be born of the repression of this representation and of the
all, without any reference to an Oedipal representation that could be held to be originally repressed or structurally foreclosed. The animal
reference to an Oedipal representation that could be held to be originally repressed or structurally foreclosed. The animal in us is
institution has been clearly shown. In certain cases it can be a question of the way desire invests the social field
stimuli coming from the adult: all the conditions would then be given for an adequate (extrafamilial) understanding of the libido. But
of the familial organization in itself, which is thought to be lived first by the child as a microcosm, then projected
second postulate common to the culturalists and the symbolists should be added. They all agree that, in our patriarchal and capitalist
contrary, they hold that the terms and the relations should be made to vary within non-oedipal complexes that are no less
not at the weakest point—the primitives—that Oedipus must be attacked, but at the strongest point, at the level of
of resecuring it on the baby and the schizo. To be sure, it is not only legitimate but indispensable that the
legitimate but indispensable that the ethnological or historical explanation not be in contradiction with our social organization, or that this
organization
he went on to say, provided that the current organization be capable of conducting its own criticism. And yet Oedipus's autocritique
social formations starting from Oedipus. But not because Oedipus might be a truth of the unconscious that is especially visible where
limit. But limit has many different meanings, since it can be at the beginning as an inaugural event, in the role
for desiring-production. But in fact this last sense itself can be understood in many different ways. In the first place, desiring-production
and women and children. When money supervenes, it can only be coded as an object of prestige, yet merchants use it
and to finish with money is an operation that cannot be expressed in terms of a code; seeing the trucks that
mythical matrix as the imaginary limit. How can this nightmare be imagined: the invasion of the socius by noncoded flows that
to the complex, without having the complex. For Oedipus to be occupied, a certain number of conditions are indispensable: the field
alliances and filiations; the detachable fragments of the chain must be converted, by virtue of this independence, into a transcendent detached
network of one-to-one relations between the two. For Oedipus to be occupied, it is not enough that it be a limit
Oedipus to be occupied, it is not enough that it be a limit or a displaced represented in the system of
requisite conditions are realized in capitalist society, it should not be thought on that account that Oedipus ceases to be what
not be thought on that account that Oedipus ceases to be what it is, the simple displaced represented that comes to
falling back on (se rabattre sur) family determinations. It will be objected that such a principle is perhaps valid for the
father is first in relation to the child can only be understood analytically in terms of another primacy, that of social
investments and counterinvestments in relation to familial investments: this will be seen later, at the level of an analysis of deliriums
colonial formation that corresponds to it, to which it will be applied, and without which it would have no hold on
say about the relationship between ethnology and psychoanalysis? Must we be content with an uncertain parallelism where each
contemplates the other
and sincerely asks himself of what use can psychoanalytic interpretations be to me? Hence the duality is displaced, it is no
very formation that makes use of the symbol? Whatever may be the meaning of a thing, it is not certain that
for the unconscious. And to what use could the phallus be put, since it is inseparable from the castration that deprives
uses and functionings (des fonctionnements). On this point, it could be that psychoanalysts have much to learn from ethnologists: about the
themselves in opposition to the Freudian Oedipus, it should not be thought that they put forward other interpretations to replace the
forward other interpretations to replace the psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel
psychoanalysts for their part
syntheses of the unconscious, which do not allow themselves to be defined by an assignment of a signifier any more than
has often been said and demonstrated that an institution cannot be explained by its use, any more than an organ can
father as the symbolic representative of the separation? Wouldn't this be tantamount to remaining at the level of what it means
and numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it continues to grow between
Hellenists and
how one conceives of sexuality and libidinal investment. Must they be referred to an event or to something that is felt
always a social and psychic repression of desiring-production, it should be borne in mind that this repression is exercised in very
place looks like anything but an exchange? Why must it be a gift, or a counter-gift, and not an exchange? And
exchange? And why is it necessary that the giver also be in the position of someone who has been robbed, so
Gourma ideology, it is as though a wife could only be given (the lityuatieli), or carried away, kidnapped, hence in a
the lipwotali); every union that could too manifestly appear to be the result of a direct exchange between two lineages or
if not prohibited, at least widely disapproved of. Will it be said that, if desire knows nothing of exchange, it is
exchange, it is because exchange is desire's unconscious? Will this be explained by the exigencies of generalized exchange? But what
entitles
known in the primitive socius—but as that which must be exorcised, encasted, severely restricted, so that no corresponding value can
for institutions that on the other hand are recognized to be nonexchangeist. And above all, what is made of the unconscious
exchangeist conception of the socius, with the correctives that must be introduced into this conception so that the structure is able
In this sense the essential thing seemed to us to be, not exchange and circulation, which closely depend on the requirements
is radiating, as it were, and multidimensional. (And it must be said that this graphic system is linear writing's contrary: civilizations
conductor for the voice of alliance; but the graphism must be traced by a member of the young woman's clan. The
of desire: In order for the young woman's transformation to be fully effective, a direct contact must take place between her
as it is acted upon. This is indeed what must be called a debt system or territorial representation: a voice that
Nietzsche's On the Genealogy of Morals. At least it should be. For the Genealogy, the second essay, is an attempt—and
at the same time, how is a new memory to be created for man—a collective memory of the spoken word

the debtor-creditor relation, which on both sides turns out to be a matter of memory—a memory straining toward the future result of inscription. Once again no revenge, no resentment will be invoked here—that is not the ground they grow on advance, of being a future bad debtor; the contrary would be closer to the truth. It is the bad debtor who to the truth. It is the bad debtor who must be understood as if the marks had not sufficiently taken on the terrible equation of debt: injury done = pain to be suffered. How does one explain, he asks, that the criminal's How can one pay back with suffering? An eye must be invoked that extracts pleasure from the event (this has nothing too terrible, too convincing, too sudden, too different even to be hated. Their work is an instinctive creation and imposition of bourgeois humanism, industrial society, capitalism, and socialism. But it could be that all these—in various ways—presuppose this first great all claim to repel and to fill it. It could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist founding of the despotic machine or the barbarian socius can be summarized in the following way: a new alliance and direct scribes, and officials are part of the procession. It might be said that the ancient complementarity has shifted to form a town pervers. In theory the despotic barbarian formation has to be conceived of in terms of an opposition between it and spiritual empire, wherever temporal empires fall into decadence. It may be that the enterprise is primarily military and motivated by conquest discipline being converted into internal asceticism and cohesion. It may be that the paranoiac himself is either a gentle creature or this new alliance and this direct filiation. It remains to be said that, in order to understand the barbarian formation, it of appropriation. The full body as socius has ceased to be the earth, it has become the body of the despot person of the sovereign, nor even his function, which can be limited. It is the social machine that has profoundly changed with two fundamental acts, one of which is said to be an act of territoriality through the fixing of residence, and all the necessary scientific and technical conditions nevertheless seemed to be present, the answer lies in the State, which closed the even stronger, by anticipating and repressing any reterritorialization that might be produced by the economic givens of the agrarian problem.

(As may surely claim his dues: But, when there's money to be lent, A man must be allowed to choose Such times But, when there's money to be lent, A man must be allowed to choose Such times as are convenient. The despotic it is the original abstract essence that is not to be confused with a beginning. We think only about the Emperor desire into the property of the sovereign, even though he be the death instinct itself. The castes are inseparable from this perspective of liberation an ironclad impossibility. This infinitivatori (infinitivation) cannot be understood exactly as Nietzsche would have it—that is, as as the conditions of territorial coding require that alliance not be confounded with filiation; and incest with the mother, insofar as with the mother, insofar as descent within filiation must not be allowed to interfere with ascending lines. That is why the The fact that the two acts can, to varying degrees, be bound together, assimilated, does not rule out the existence of and mother of the despot himself? Or should the question be framed in a different way? For it concerns the whole concerns the whole system of representation when it ceases to be territorial and becomes imperial. First of all, we have the desire to become the repressing representation itself. For there can be no doubt: this way the despot has of committing incest refoulant repressif), a new mark, a new severity. It would be easy, too easy, if it were enough to make incest of psychic repression and the service of social repression would be made to end. The royal barbarian incest is merely the into consciousness, according to the traditional criterion, did not, to be sure, alleviate the repression of desire.) With incest's new position infinite with respect to desiring-production. But this migration would never be possible if there did not occur correlatively a considerable change

within writing in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always by a third element: the visual, the eye. It might be said of this eye that it sees the word—it three sides—voice-audition, graphism-body, eye-pain—thus seems to us to be an order of connotation, a system of cruelty where the in all directions; emitting detachments wherever there are flows to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words in a polyvocal usage—a way of jumping that cannot be contained within an order of meaning, still less within a juncture that the question What does it mean? begins to be heard, and that problems of exegesis prevail over problems of numbers, and corresponding beings—and if necessary, the verse will be placed in a bottle filled with pure water, the verse a bottle filled with pure water, the verse water will be drunk, one's body will be rubbed with it, and one's water, the verse water will be drunk, one's body will be rubbed with it, and one's hands will be washed with body will be rubbed with it, and one's hands will be washed with it. Writing—the first deterritorialized flow, drinkable on sees, it reads. The body no longer allows itself to be engraved like the earth, but prostrates itself before the engravings master or the master signifier. In vain will the signifier be immersed in the immanent system of language (la langue), or immersed in the immanent system of language (la langue), or be used to clear away problems of meaning and signification, or used to clear away problems of meaning and signification, or be resolved into the coexistence of phonematic elements, where the signified will the comparison of language (langage) to exchange and money be pushed to its furthest point, subjecting language to the paradigms hidden presence in the very interior of the body must be situated at the extreme limit; and with his mother the the despot simulates a superforce where the two sexes would be at the maximum [degree of externalization] of their specific natures the new sufferings of the body. Punishment has ceased to be a festive occasion, from which the eye extracts a surplus juridical form assumed by the infinite debt. The jurist will be seen in the despot's procession up to the time of detachment and elevation of the death instinct, which ceases to be coded in the interplay of savage actions and reactions where terror. What the law is supposed to signify will only be revealed later, when it has evolved and assumed the new For the dogs, according to Kafka's observations, want desire to be firmly wedded to the law in the pure detachment and How could designation subsist when the sign has ceased to be a position of desire, in order to become this imperial the truths of the despotic age? And finally, could it be that this arbitrariness of designations, as the reverse side of after-the-event). Vengeance and resentment: not the beginning of justice, to be sure, but its becoming and its destiny in the imperial it. And according to his prophecy, wouldn't the State itself be that dog which wants to die? But that is also not that of revolution. Here again, death will have to be felt from within, but it will have to come from All the parts of the five paralogisms thus seem to be ready. But we are still very far from the psychoanalytic The Oedipus complex, as it is called by psychoanalysis, will be born of latency, after latency, and it signifies the return the complex what is still the complex's opposite. What will be necessary in order for Oedipus to become the Oedipus, the will have to complete its migration; it must no longer be content to pass from the state of the displaced represented not only become an infinite debt, it will have to be internalized and spiritualized as an infinite debt (Christianity and what infinite debt that is now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to be resumed within a decoded social field, and must reverberate in a regression, and even though it meant the unconscious would be kept under the weight of the despotic apparatus, that it under the weight of the despotic apparatus, that it would be reinterpreted starting from this apparatus, the Law, and the signifier Urstaat, the eternal model of everything the State wants to be and desires. Asiatic production, with the State that expresses or Germanic commune, and feudalism presuppose the great empires, and cannot be understood except in terms of the Urstaat that serves as one end to the other. The State can no longer be content to overcode territorial elements that are already coded, it the presence of the latent model that can no longer be equaled, but that one cannot help but imitate. The Egyptian's to the Greeks echoes through history: You Greeks will never be anything but children! This special situation of the State as the State as a category—oblivion and return—has to be explained. To begin with, it should be said that the return—has to be explained. To begin with, it should be said that the primordial despotic state is not a historical the transition from one formation to another. It appears to be set back at a remove from what it transects and commodities from introducing the decoding of flows that alone would be ruinous to the system under consideration. And in more recent here, industrial societies there, and so on. The differences could be determining only if the despotic State were one concrete formation the despotic State were one concrete formation among others, to be treated comparatively. But the despotic State is the abstraction that is the abstraction that is realized—in imperial formations, to be sure—only as an abstraction (the overcoding eminent unity). It been demonstrated for the technical machine, when it ceases to be an abstract unity or intellectual system reigning over separate subaggregates interior to this system. As for the rest, it will be a question of starting again from zero: the founding of The hour of bad conscience draws nigh; it will also be the hour of the greatest cynicism, that repressed cruelty of himself, the creature imprisoned in the state so as to be tamed.... 9 The Civilized Capitalist Machine The first great movement compared to the other great movement, the one that will be brought about by the decoding of flows. The action of

workers becoming deterritorialized: the encounter of all these flows will be necessary, their conjunction, and their reaction on one another—and reaction, which occur one time—in order for capitalism to be born, and for the old system to die this time voyage is the only kind there is. (Later this will be the American meaning of frontiers: something to go beyond, limits machine, it seems on the contrary that it ceases to be tied to enjoyment or to the excess consumption of a of labor, on condition—on the sole condition—that they be linked to capital and to the new deterritorialized full body accumulation of property title deeds—in land, for example—will be necessary in a first period of time, in a favorable the conjunction of all the decoded and deterritorialized flows, cannot be defined by commercial capital or by financial capital—these being quantitas, which can have all sorts of particular values or be worth all sorts of quanta. This abstract quantity nonetheless must In brief, the capitalist machine begins when capital ceases to be a capital of alliance to become a filiative capital. Capital its tendency to concretization. The abstraction has not ceased to be what it is, but it no longer appears in the is, of surplus value in relation to total capital, can be understood only from the viewpoint of capitalism's entire field of and their economists when they ascertain that surplus value cannot be determined mathematically. Yet they have little cause to rejoice. They mathematically. Yet they have little cause to rejoice. They would be better off concluding in favor of the very thing they into the problem of money; it is this that must be subjected to the requirements of Marxist analysis. That is why and to the specific circulation of credit money—which would be the meaning of a return to Marx, to the Marxist reconstituting it, by rediscovering it as an internal limit to be surpassed again by means of a displacement; thus the continuity an essential component of the world-wide capitalist machine. It must be added, however, that the center itself has its organized enclaves in relation to that of the center. For it would be a great error to think that exports from the periphery Capitalism schizophrenizes more and more on the periphery. It will be said that, even so, at the center the falling tendency and more in proportion to man, who thus ceases to be a constituent part of the production process, in order to which develops along with automation and productivity, and which cannot be explained by factors that counteract the falling tendency—the increasing with the same indispensable incompetence, that these problems can only be viewed under the conditions of the transformation of the surplus revolutionizes its technical modes of production. But several correctives must be introduced in this regard. These breaks and cleavages take time no means does the diachronic capitalist machine allow itself to be revolutionized by one or more of its synchronous technical machines scientists organize into axiomatics of research that is said to be basic. But the true axiomatic is elsewhere. (Leave the scientists example, nondeterminist physics, with its corpuscular flows, will have to be brought into line with determinism.) The true axiomatic is that iron. In general, the introduction of innovations always tends to be delayed beyond the time scientifically necessary, until the moment when stupidity in the midst of knowledge and science; it will be seen in particular how it is at the level of abrupt mutations, just as we imagine such a career to be: Gregory Bateson begins by fleeing the civilized world, by becoming the contrary is called the co-opting power of capitalism can be explained by the fact that its axiomatic is not more who are engaged in an anti-human enterprise. The same can be said in varying degrees of many millions of other workers the core as well. The definition of surplus value must be modified in terms of the machinic surplus value of constant of this aggregate of surplus value of flux. It cannot be defined by the difference between the value of labor capacity question, Who is alienated? Yet no one is or can be robbed—just as, according to Clavel, one no longer knows creates the purchasing power, instead of presupposing it. Who would be capable of stealing? Certainly not the industrial capitalist as the wages, side by side, reflux and afflux. An axiom will be found even for the language of dolphins. Marx often alluded own cynicism: in the beginning, at least, he could not be unaware of what he was doing, extorting surplus value. But own impotence? How was such a social field able to be invested by desire? And how far does desire go beyond curious revival of the fascist economic solution? Or might it be to go in the opposite direction? To go still further indirect form, to despotic overcoding. This seems to us to be the significance of McLuhan's analyses: to have shown what a first place, for nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc., no flow is privileged in this the latter is an amorphous continuum. The electric flow can be considered as the realization of such a flow that is indeterminate as such. But a substance is said to be formed when a flow enters into a relationship with another only in a particular constellation that dissolves in order to be replaced by another one. Three million points per second transmitted never come back to the same point, although it will be the same A topological knot where everything is connected without everything flows together and is distributed.... Thus a knot may be seen as a point having several dimensions—which, far from position in linguistics, and the reactions he provokes, seem to be explained by the following: that he tends to fashion a disciplines highly regarded in our modern societies. Yet it would be a serious error to consider the capitalist flows and the of the flows of desire. Their affinity is great, to be sure: everywhere capitalism sets in motion schizo-flows that animate our modes of living, environment, ideology, etc., and that it should be examined at the deepest level of one and the same close surveillance—as though they risked unleashing flows that would be dangerous for capitalist production and charged with a revolutionary potential a great writer whose lexical and stylistic characteristics can always be computed by means of an electronic machine, or for the machine, or for the discourse of madmen that can always be heard within the framework of a hospital, administrative, and psychiatric to show that a code is not, and can never be, economic: on the contrary, it expresses the apparent objective movement thus the collective investment of organs that causes men to be directly coded, and the appraising eye as we have analyzed we have analyzed it in the primitive system. It should be noted that these general traits characterizing a code are rediscovered fact remains that money as an unlimited abstract quantity cannot be divorced from a becoming-concrete without which it would not become this becoming-concrete appeared in the differential relation; but it must be borne in mind that the differential relation is not an falls back on production without interposing extraeconomic factors that would be inscribed in the form of a code. With the advent full body. In this sense the antiproduction apparatus ceases to be transcendent, and pervades all production and becomes coextensive with it primitive codes. Differential relations of such a nature as to be filled by surplus value; an absence of exterior limits that and the effusion of antiproduction within production so as to be filled by the absorption of surplus value—these constitute the anything any more. Language no longer signifies something that must be believed, it indicates rather what is going to be done must be believed, it indicates rather what is going to be done, something that the shrewd or the competent are able limits of the system, even if an axiom has to be created just for you. There is no longer any need administration, reaction, inscription; a technocracy and a bureaucracy that cannot be reduced to the operation of technical machines. In short, the these flows to enter into a conjunction, the State could be content to save fragments of overcoding and of codes, to principle of State control—providing the State sees fit—can be seen clearly in mercantilism, inasmuch as it expresses the new of the nineteenth century, under the influence of Saint-Simon, should be credited with the discovery of class struggle and its role a halt before the proletariat and deny that there can be any difference in class between the industrialist or banker and which he is but one of the wheels. It will be said that there is nonetheless a class that rules and as it is not embodied in a consciousness that, to be sure, does not create it, but actualizes it in an class interest, to which a kind of potential spontaneity would be ascribed, suffocated by the agents claiming to represent that interest word desire, I pull out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not deceived, they desired fascism, and that is what has to be explained. It happens that one desires against one's own interests or in the archaic form of local despots. It may be all but impossible to distinguish deterritorialization from reterritorialization, since they or deterritorialization: the nature of wealth is no longer to be sought on the side of the object, under exterior conditions itself, and that, precisely because they are immanent, let themselves be overcome only provided they are reproduced on a wider scale can the nostalgia for, and the necessity of, the Urstaat be reconciled with the insistence and the inevitability of the fluxion the inevitability of the fluxion of the flows? What can be done so that the decoding and the deterritorialization constitutive of that they have identical natures and differing regimes? Could it be that the identity in nature is at its highest point human reproduction begets people whom one can readily assume to be all equal in relation to one another; but inside the is the condition under which the entire social field can be applied to the family. Individual persons are social persons first from the breaks-flows that produce them, these images will themselves be capable of figuring and reproducing only by shaping a human is Oedipus that colonizes us. When the family ceases to be a unit of production and of reproduction, when the conjunction is this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle is the personal and private territoriality the private direction of modern man the dreamer. (Oedipus can be a myth, a tragedy, or a dream: it always expresses it always expresses the displacement of the limit.) Oedipus would be nothing if the symbolic position of an object from on reality the formal condition of the Oedipal images that will be deployed in the field of immanence left uncovered by the contagion, the kiss of the Vampire: aren't you ashamed to be happy? follow my example, I won't let go before you

the name of the social order, and so daddy-mommy will be proud of me; the double direction given to resentment, the resources of racism and segregation; the abject desire to be loved, the whimpering at not being loved enough, at not free itself or to appear freely. The same thing must be said of Freud: his greatness lies in having determined the around desire. It is as though Freud were asking to be forgiven his profound discovery of sexuality by saying to us one condition, which is not met by Freud: that Oedipus be capable, at least to a certain point, of conducting its push the simulacrum to the point where it ceases to be the image of an image, so as to discover the position of the father of the horde. Oedipus itself would be nothing without the identifications of the parents with the children of the parents with the children; and the fact cannot be hidden that everything begins in the mind of the father hell, and who brandishes the law (the mother tends to be obliging: we mustn't make this into a scene, it's only father must have been a child, but was able to be a child only in relation to a father, who was the mother, and their real actions and passions must first be understood as fantasies of the child (the Freudian abandonment of If regression taken in an absolute sense reveals itself to be inadequate, it is because this regression encloses us in simple the father or the child, because such a question can be raised only within the framework of familialism. The father is flight, but all the while I am fleeing, I will be looking for a weapon! Doubtless there are astonishing oscillations of little men by the thousands to his body. It might be said that, of the two directions in physics—the molar has chosen the first: he practices macrophysics. And it could be said that by contrast the schizo goes in the other of the perspectives of the large aggregates. Doubtless it would be a mistake to contrast these two dimensions in terms of body without organs in a pure state. It might then be said that the paranoid, in the clinical sense of the socius. But in this very sense, if social investments can be said to be paranoid or schizophrenic, it is to the this very sense, if social investments can be said to be paranoid or schizophrenic, it is to the extent that they standpoint of a universal clinical theory, paranoia and schizophrenia can be presented as the two extreme oscillations of a pendulum oscillating

the latter's autonomous formations on the outside. But it should be noted that, in one way or another, the machine and arguments to an extreme point where it can no longer be opposed to the other, a point of nondifference or dispersion they contain such an abundance of parts that they must be compared to very different parts of distinct machines, each relating centre of reproductive action; we therefore assume that there can be no reproductive action which does not arise from a single of machines in this domain, when there would seem to be none, strictly speaking—no structural unity nor any preformed mechanical and in relation to the laws of aggregates, but must be understood positively in terms of force (puissance). Between the substrate relationship of structure or of reactivity.... An allosteric protein should be seen as a specialized product of molecular engineering, enabling an these controls, having no chemical requirements to answer to, will be the more responsive to physiological requirements, and will accordingly be

be the more responsive to physiological requirements, and will accordingly be selected for the extent to which they confer heightened coherence

axiomatic done with photos of mad people; this has to be tried, testing the need for paternal feeling against a series arbitrary. Considering the two ways in which the desiring-machines must be viewed, what they have to do with a properly sexual and at the same time as directly sociohistorical. It would be futile to say that love has to do with proteins is qualified as a schizophrenic mode of reasoning? It will be remembered that Reich concluded in favor of an intra-atomic cosmic is to claim a scandal where there is none to be found, and to pass for bold while lacking boldness. Better conception of desire, when it maintains that the libido must be desexualized or even sublimated in order to proceed to the holding that sexuality operates only in the family, and must be transformed in order to invest larger aggregates. The truth is invests large aggregates (man and man)? Whence what came to be called the species determination of the sexuality of the two sexuality of the two sexes. And must it not also be said that the phallus is not one sex, but sexuality elements, their arrangements and their syntheses, without which there would be neither a human sex specifically determined in the large aggregates

feminine, is defined as a lack, an absence. It could be thought at first that such a hypothesis founds the omnipotence female sex by means of positive characteristics, even if they be terrifying. At least in this way one avoids phallogentrism, if he sees the opening of the nonhuman as having to be the entry of the subject into desire through castration? Long desire through castration? Long live castration, so that desire may be strong? Only fantasies are truly desired? What a perverse, human own sexuality. The schizo analytic slogan of the desiring-revolution will be first of all: to each its own sexes. 3 Psychoanalysis the law. It is doubtless true that the psychoanalyst would be the first to say that, everything considered, belief is not it is always the preconscious that believes. Shouldn't it even be said that it is the psychoanalyst who believes—the psychoanalyst believes—the psychoanalyst in each of us? Would belief then be an effect on the conscious material that the unconscious representation not accidental; it is of the essence of representation to be a familial representation. But production is not thereby suppressed, it desiring-machines or as social machines. In return, the father will be inflated with all the forces of myth and religion and you not rather create the type in yourself? Whether this be so or not, what seems infinitely more important is—why the process is completed the belly of the world shall be the Third Eye. Now, Brother Ambrose, just what did I forth a new world; but this new world can only be bodied forth in so far as it is conceived. And as it is conceived. And to conceive there must first be desire, ... Desire is instinctual and holy: it is only through irruption of production into the world of representation. Production can be that of labor or that of desire, it can be be that of labor or that of desire, it can be social or desiring, it calls forth forces that no longer it calls forth forces that no longer permit themselves to be contained in representation, and it calls forth flows and breaks is far more complex than we made it out to be, since psychoanalysis participates to the highest degree in this discovery or tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the first

complex ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the first place, symbolic representation indeed grasps the

old Hellenists or even Jung); or else these representations may be understood by historical study that assigns them to their real something real from which all the preceding social formations can be reinterpreted from the point of view of a generalized decoding and as subjective essence. Not that a simple parallelism should be drawn between capitalist social production and desiring-production, or between the

active utopia par excellence that designates the capitalist limit to be overcome through desiring-production. But why, precisely, is desiring-production situated at

the subjective abstract essence is discovered by capitalism only to be put in chains all over again, to be subjugated and only to be put in chains all over again, to be subjugated and alienated—no longer, it is true, in an new form of an infinite subjective representation. We seem to be straying from the main concern of psychoanalysis, yet never have of this axiomatic to the privatized family. Representation would never be able to ensure its own conversion without this application that essential that the limit of the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by the position of immanent stage.? We should understand that representation, when it ceases to be objective, when it becomes subjective infinite—that is to say into the double impasse of subjective representation. Oedipus can always be consigned to the Imaginary, but no matter, it will be be consigned to the Imaginary, but no matter, it will be encountered again, stronger and more whole, more lacking and triumphant by the very fact that it is lacking, it will be encountered again in its entirety in symbolic castration. And it's can belief continue after repudiation, how can we continue to be pious? We have repudiated and lost all our beliefs that wheel of the Imaginary and the Symbolic; he refuses to be caught up in the Oedipal Imaginary and the oedipalizing structure to the lottery drawings that sometimes cause a word to be chosen, sometimes a design, sometimes a thing or a piece withdrawal. Yes, in fact, there the production of desire can be represented only in terms of an extrapolated sign that joins referred to a missing term, whose very essence is to be lacking. The signs of desire, being nonsignifying, become signifying in impasse. We are told that Oedipus in its turn must be overcome, and that this is achieved through castration, latency, desexualization the silence imposed on desiring-machines so that Oedipus can develop, be fortified in us, so that it can accumulate its poisonous woman of the appeased wish for a penis ... destined to be converted into a wish for a baby and for a flow is made to circulate that does not let itself be stopped by Oedipus, the mark of the triangle (they tell as taken up in the axiomatic of capitalism, must necessarily be reduced to a familial field where the application of this analytic situation. Psychoanalysis states clearly that unconscious representation can never be apprehended independently of the deformations, disguises, or displacements it undergoes

this, two unwarranted conclusions are drawn: that this agency can be discovered by way of the displaced represented; and this, precisely the artificial reterritorializations of desire. If the displacing agency can be concluded from the displaced, this is only true in the other where repressed desiring-production finds itself replaced by representations. To be sure, it is not psychoanalysis that makes us believe:

Oedipus	
scenes. And when engaged in this task no activity will be too malevolent. Causing Oedipus and castration to explode, brutally intervening	p 314
is that there is indeed a necessity for desiring-production to be induced from representation, to be discovered through its lines of	p 314
a necessity for desiring-production to be induced from representation, to be discovered through its lines of escape. But this is true	p 314
a way altogether different from what psychoanalysis believes it to be. The decoded flows of desire form the free energy (libido	p 315
all little dogs, we need circuits, and we need to be taken for walks. Even those best able to disconnect, to	p 315
the force and the obstinacy of a deterritorialization can only be evaluated through the types of reterritorialization that represent it; the	p 316
mulatto—male or female. The movement of deterritorialization can never be grasped in itself, one can only grasp its indices in	p 316
knowing whether the spectator must see the accident coming or be surprised by it. It is as though the spectator, at	p 317
laughter is a reaction that takes certain circuits, it can be said that Charlie Chaplin, as the film's sequences unfold, progressively	p 317
spectator as such, Chaplin perverts the laughter, which comes to be like so many short-circuits of a disconnected piece of machinery	p 317
fundamental manifestations. The leading character, played by Chaplin, has to be neither active nor passive, neither consenting nor	p 317
insubordinate, since he	
is without optimism. One does not see what optimism would be doing at the conclusion of this statement. This man and	p 317
not brought down by the police. And it will not be necessary to go looking for the alibi of an accident	p 318
and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer: the world of transverse	p 319
communications, where the	
the two are so closely interrelated that they can only be evaluated each within the other. How would the schizo's voyage	p 319
evaluated each within the other. How would the schizo's voyage be possible independent of certain circuits, how could it exist without	p 319
it exist without a land? But inversely, how can we be certain that these circuits don't reconstitute the lands—only too	p 319
Oedipus; when the one who does not allow himself to be Oedipalized is psychotized in the land of the asylum; when	p 319
against which all the pathogenic interruptions of the process should be measured. Most of the modern endeavors—outpatient centers,	p 319
inpatient hospitals	
new race of sick people implore by reaction that they be given back an asylum, or a little Beckettian land, a	p 319
good circuit for the deterritorialized schizo? Such a thing would be very surprising, to say the least: the therapeutic potentialities of	p 319
an age when madness would disappear, not because it would be lodged within the controlled space of mental illness (great tepid	p 321
the contrary because the exterior limit designated by madness would be overcome by means of other flows escaping control on all	p 321
on all sides, and carrying us along. It should therefore be said that one can never go far enough in the	p 321
place. The consideration of all these machines, however, whether they be real, symbolic, or imaginary, must indeed intervene in a specific	p 322
ass. Let's not rush to introduce a term that would be like a phallus structuring the whole and personifying the parts	p 323
should depend on something in the other. They must not be opposed determinations of a same entity, nor the differentiations of	p 323
has drawn near the singularity of the subject's desire). To be sure, one can always establish or re-establish some sort of	p 324
that, having exchanged their function within this region, they cannot be further distinguished by exclusion there where the two flows no	p 325
one and the same engineering of desire. But who will be able to describe the desiring-machines of each subject, what analysis	p 325
to describe the desiring-machines of each subject, what analysis will be exacting enough for this? Mozart's desiring-machine? Raise your ass	p 325
to	
mouth, ... ah, my ass burns like fire, but what can be the meaning of that? Perhaps a turd wants to come	p 325
heads of desire. For as we have seen, it can be produced as the amorphous fluid of antiproduction, just as it	p 326
as the amorphous fluid of antiproduction, just as it can be produced as the support that appropriates for itself the flow	p 326
the same thing, one and the same multiplicity that must be conceived as such by schizoanalysis. Partial objects are the direct	p 326
The very notions of code and axiomatic therefore seem to be valid only for the molar aggregates, where the signifying chain	p 328
has become a chain of decoding and deterritorialization, which must be apprehended—and can only be apprehended—as the reverse of	p 328
decoding and deterritorialization, which must be apprehended—and can only be apprehended—as the reverse of the codes and the	p 328
territorialities	
structure, where nothing but the play of blind combinations can be discerned. It is precisely the ambiguity of what the biologists	p 328
absurd to speak of a death desire that would presumably be in qualitative opposition to the life desires. Death is not	p 329
motor, under the preceding conditions—i.e., without ceasing to be immobile and without forming an organism—attracts the organs to	p 329
desire. How odd the psychoanalytic venture is. Psychoanalysis ought to be a song of life, or else be worth nothing at	p 331
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only one to maintain that the product of analysis should be a free and joyous person, a carrier of the life	p 331
a part of the desiring-machine, a part :hat must itself be judged, evaluated in the functioning of the machine and the	p 332
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talks in this way? What abjectness—become a desire to be loved, and worse, a sniveling desire to have been loved	p 334
in your legs And it's nothing but your wanting to be loved which does it. A maudlin crying to be loved	p 334
to be loved which does it. A maudlin crying to be loved, which makes your knees go all rickly. Just as	p 334
of affinity with the molecular formations of desiring-production. What must be explained is that the capitalist aggregate is the least affinal	p 336
We know that molar social production and molecular desiring-production must be evaluated both from the viewpoint of their identity in nature	p 336
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its minimum; and where the identity in nature appears to be at its maximum, the regimes differ to the highest degree	p 336
systems of representation that are themselves objective. Hence it can be said that the identity in nature between the two productions	p 336
co-option coexist more often than not with what is to be co-opted, and even anticipate it. (How many revolutionary groups as	p 338
such are already in place for a co-option that will be carried out only in the future, and form an apparatus	p 338
is a mechanic, a micromechanic. There are no excavations to be undertaken, no archaeology, no statues in the unconscious: there are	p 338
no statues in the unconscious: there are only stones to be sucked, a la Beckett, and other machinic elements belonging to	p 338
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aggregates	
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one formula to the other are possible. How can this be? How can the schizophrenic escape, with its molecular dispersion, form	p 340
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the same time that the whole itself is said to be lacked by the partial objects. In this way desire will	p 342
lacked by the partial objects. In this way desire will be fused to lack. The myriad breaks-flows that determine the positive	p 342
global object in relation to which the partial objects can be determined as a lack, and inversely. But on a more	p 342
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state of partial dependence (the Markov chains). This can even be seen in the genetic code. In other terms, forms of	p 343
come from, it is evident that they are not to be explained in terms of any goal or end, since they	p 343
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one wishes. That is not the distinction: the distinction to be made passes into the economic infrastructure itself and into its	p 345
investments of interest, and that explains how the latter can be perturbed and perverted in the most somber organization, below all	p 345
is rational and what is irrational in a society. To be sure, the role, the place, and the part one has	p 346
demonstrates what an intense libidinal investment of a machine can be, a machine that is not only technical but social, and	p 346
investment of the flow itself and its axiomatic, which to be sure requires no precise knowledge of political economy, is the	p 346
the absurd and nonpossessed force of the machine. Oh, to be sure, it is not for himself or his children that	p 346
aims, new social syntheses, a new power. But it could be that a part at least of the unconscious libido continues	p 347
production is in desire as desiring-production. But these forms can be understood in two ways, depending on whether desire is enslaved	p 348
its multiplicities. It is understandable, therefore, that a group can be revolutionary from the standpoint of class interest and its preconscious	p 348
standpoint of class interest and its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint	p 348
death-carrying elements within the system, which feels and pretends to be all the more immortal; the phenomena of group superegoization ,	p 348
narcissism	
already have reassumed the form of a subjugated group, yet be determined under certain conditions to continue to play the role	p 349
that constitutes the indices. Not that the revolutionary capacity can be evaluated in terms of the objects, the aims, or the	p 350
the secret is published, that one demands one's right to be heard; it can even be disinfected, treated in a psychoanalytic	p 350
one demands one's right to be heard; it can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby	p 350

by the Oedipal triangle, father-mother-me, a representative ego thought to be defined in terms of the father-mother representations, by fixation, regression	p 351
everyone within range. And a man the same. Let's not be too quick to make light of the pantheism of flows	p 351
the social field as such except on condition that it be desexualized and sublimated. If he holds so closely to this	p 352
to the pre-oedipal stages, by means of which homosexuality will be explained as a reinforced drive, and paranoia as a means	p 352
ancient or contemporary, remote or vanished, dead or yet to be born. Africas and Orients, always following the underground thread of	p 352
is certainly not, as Freud believed, the libido that must be desexualized and sublimated in order to invest society and its	p 353
Secondly, the familial romance and fantasy activity in general will be presented by Freud as a veritable drift of the social	p 353
parents who would cleanse him of his crime.) Must these be understood as compromises and substitutes for incest? (Thus in The	p 354
Wouldn't the Great Other, indispensable to the position of desire, be the Social Other. social difference apprehended and invested as the	p 354
the parents that in each case wealth or poverty will be situated, the relative richest or poorest, as empirical forms of	p 355
consider for a moment the motivations that lead someone to be psychoanalyzed: it involves a situation of economic dependence that has	p 356
office. Even the closed familial scene appears to him to be an excessive outside. He promotes the pure analytic scene, an	p 357
scene, an office Oedipus and an office castration, that should be its own reality, its own proof, and that, contrary to	p 357
us suppose that we are granted everything: it will only be granted afterward. It is only afterward that the libido would	p 357
the fundamental Freudian position, according to which the libido must be desexualized in order to perform such investments, but begins with	p 357
does not stop there, since these three terms tend to be reduced to two, either in the scene of castration where	p 358
father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the best friend you've got, and Watch	p 360
makes impossible the discovery of what one claims nevertheless to be searching for today: schizophrenogenic social production. In the first	p 360
place	
this social field, not in a form where it would be expressed and translated by means of a family-microcosm, but in	p 361
than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that the only incurable is the neurotic—whence	p 361
interminable	
singularities they enclose and repress; mobilizing the flows they would be capable of transmitting, receiving, or intercepting; establishing	p 362
always further and	
reasonable, by appealing to collective interests and goals, reforms to be brought about, sometimes even revolutions to be made. But madness	p 364
goals, reforms to be brought about, sometimes even revolutions to be made. But madness breaks through, beneath the reformist investments,	p 364
or	
moment it becomes a form of power and gregariousness. To be possessed by this body as well as possessing it; to	p 365
desire—such is the paranoid experience. Now Oedipus appears to be a relatively innocent thing, a private kind of thing to	p 365
a relatively innocent thing, a private kind of thing to be treated in the analyst's office. But we ask precisely what	p 365
very important for it that the limit of this production be displaced, and that it pass to the interior of the	p 365
unconscious reactionary investment as if devoid of an aim, would be enough to transform it completely, to make it pass to	p 367
e., to the schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without reversing subordination,	p 367
without returning production	
something breaks out in this painting: what would appear to be another world opens up, an other art, where the lines	p 369
as to produce other flows. Persons and organs cease to be coded according to hierarchized collective investments; each person, each organ	p 369
painting by Lotto surges forth that could just as easily be from the nineteenth century. And of course this decoding of	p 369
true is it that the movement of deterritorialization can only be grasped as the reverse side of territorialities, even the residual	p 369
middle of the fifteenth, since the same would have to be said of the Byzantine code underneath which strange liberated flows	p 369
as it proceeds—art as experimentation. And the same will be said of science: the decoded flows of knowledge are first	p 371
the great social axiomatic that retains from science what must be retained in terms of market needs and zones of technical	p 371
his fascination with such a machine: how it came to be assembled, on what foundation of decoding and deterritorialization; how it	p 373
within the mobile framework of its expanded limits. There can be a preconscious revolutionary break, with no real libidinal and unconscious	p 375
and unconscious conflicts and contradictions, about which it can only be said that they fall back on Oedipus, Marx-the-father, Lenin-the-father,	p 375
Brezhnev-the-father	
the revolutionary break and investment of the libido. This cannot be achieved except at the cost of, and by means of	p 377
exploited masses? It is like death—where, when? It will be a decoded flow, a deterritorialized flow that runs too far	p 378
has been discovered; fascist colonels start reading Mao, we won't be fooled again; Castro has become impossible, even in relation to	p 378
the schizo; for falling into familiar, all-too-familiar traps. This would be a bad reading, and we don't know which is better	p 379
in all probability there are far more serious reproaches to be made, which we haven't even thought of. As for those	p 379
to the point where the scientist and the artist may be determined to rejoin an objective revolutionary situation in reaction against	p 379
a way to pose the question, How can the revolution be betrayed?—once it has been said that betrayals don't wait	p 379
of interest, but not one manifestation of desire, which would be enough to make its fundamental structures explode, even at the	p 379
as a process; now the schizophrenic as entity can only be defined in relation to the arrests, the continuations in the	p 379
program to propose. If it did have one, it would be grotesque and disquieting at the same time. It does not	p 380
party or even a group, and does not claim to be speaking for the masses. No political program will be elaborated	p 380
to be speaking for the masses. No political program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is	p 380
something	
schizoanalysis. Finally, schizoanalysis is something that does not claim to be speaking for anything or anyone, not even—in fact especially	p 380
come out of the revolution; it does not claim to be identical with the revolution itself. Given a socius, schizoanalysis only	p 380
in regime; if there is, and how there comes to be, a formation of subject-groups; etc. If someone retorts that we	p 380
say this, and not just little Joey. The question to be asked is whether schizophrenics are the living machines of a	p 381
We have seen how the negative task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater,	p 381
dream, and fantasy	
one day become a place of healing) is not to be found in the neurotic or perverse reterritorializations that arrest the	p 382
BEACH 1	
Dark world, growing desert: a solitary machine hums on the beach, an atomic factory installed in the desert. But if the	p 86
BEAR 27	
which it brings all its vast powers of repression to bear, but which nonetheless continues to act as capitalism's limit. For	p 34
learn that resistances of an hysterical or an obsessional form bear witness to the anoedipal quality of the flows of desire	p 67
loves, there emerge the two accursed and guilty series that bear witness to the same castration with two nonsuperimposable sides, the	p 69
sick by virtue of the oedipalization he is unable to bear, and around which everything combines in order to force him	p 91
comparative role of childhood factors and actual factors in neurosis bear out: how could it be otherwise, so long as the	p 99
God is dead, but the time this news takes to bear fruit. Here the psychoanalyst perks up his ears, believing he	p 106
sadness come from the fact that he can no longer bear the forces of oedipalization and hamletization that hem him in	p 113
two problems are obviously linked because, if psychic repression did bear on incestuous desires, it would thereby gain a certain independence	p 113
first of all consider the second question: does psychic repression bear upon the Oedipus complex as an adequate expression of the	p 113
it is indeed on it that psychic repression comes to bear. Now the Freudian argument is of a nature to leave	p 114
the repressed representative, on which the repression actually comes to bear; the displaced represented, which gives a falsified apparent	p 115
image that	
place of the antecedent desire on which repression comes to bear in principle or in reality (Ah, so that's what it	p 115
the role of organizer, where the intensive investments of reality bear on something totally different (the social, historical, and cultural fields	p 123
and singing direct filiation, but always a socius waiting to bear down, already deducting and detaching. The flow deductions constitute a	p 149
machine plainly appears in the disharmonies that, as Levi-Strauss says, bear the unmistakable stamp of time elapsed. It is true that	p 151
revealing the degree of disfiguration it implies and brings to bear on desiring-production, on the syntheses of the unconscious, and on	p 175
of the representative on which the repression is brought to bear. In this sense it is possible that the primitive codes	p 184
the reverse side of a necessity of signification, does not bear only on the despot's subjects, nor even on his servants	p 214
cruelty of life, the terror of one life brought to bear against another life, but a post-mortem despotism, the despot become	p 228
of financing, a system of differential quotients of production that bear witness to a prospective force or to a long-term evaluation	p 228
do for ensuring this universal decoding: the privatization brought to bear on property, goods, and the means of production, but also	p 244

of all familial pseudo etiologies, so as to make them bear directly upon the social field: every name in history, and not first of all the one who can no longer bear all that: money, the stock market, the death forces, Nijinsky	p 278 p 341
most somber organization, below all ideology. Libidinal investment does not bear upon the regime of the social syntheses, but upon the the energies on which these syntheses depend. It does not bear upon the selections, detachments, and remainders effected by these syntheses	p 345 p 345
codes and the flows that condition them. It does not bear upon the social means and ends, but upon the full that social inscription and repression no longer even need to bear directly upon bodies and persons, but on the contrary precede	p 345 p 372
BEARING	8
selections by lot, that bring about partially dependent, aleatory phenomena bearing a close resemblance to a Markov chain. The recordings and	p 39
unconscious itself, and the collective mechanisms that have an immediate bearing on the unconscious: in particular, the entire interplay between primal	p 49
escape coding and, escaping, to nonetheless fashion a new machine bearing the determinations of the capitalist socius. Thus the encounter between	p 140
but by observing the rules set forth by Marx, and bearing in mind that classes are the negative of castes and brother and twin. That is why he cannot marry her (bearing in mind what we said earlier to be the meaning	p 153 p 159
never prevent the signifier from reintroducing its transcendence, and from bearing witness for a vanished despot who still functions in modern of scientific or technical knowledge combine with those feeble archaisms bearing the greatest burden of current functions. Here Andre Gorz's	p 207 p 236
double	
directly, or at least in theory has no need of bearing directly, on men. But an axiomatic of itself is by	p 251
BEARINGS	1
where he can situate himself, record himself, and take his bearings in all the branches at once, on all sides. He	p 78
BEARS	14
any sort of contretemps with the International Psycho-Analytic Association that bears above its door the inscription Let no one enter here inherent to a given form of social production. Social repression bears on desire—and not solely on needs or interests—only	p 45 p 118
a means in the service of social repression. What it bears on is also the object of social repression: desiring-production. But its object, at the price of a repression that now bears on reality itself or the function of the real. Doubtless	p 119 p 123
of literature is put, starting from the ideology that it bears, or from the co-option of it by a social order	p 133
of cross-cousins: each marriage between two lines A and B bears a (+) or (-) sign, according to whether this couple	p 156
are women gained. Each family descended from these marriages thus bears a sign, which is determined, for the initial group, by	p 156
side of the extended filiation, a graphics is co-ordinated that bears no resemblance. The calabash of the excision is placed on	p 188
a supreme danger that expresses the representative on which it bears: the danger that a single organ might flow outside the	p 211
the technical machines—whence the fact that inscription no longer bears directly, or at least in theory has no need of	p 251
kinds of investments are radically different, according as the one bears upon the molar structures that subordinate the molecules, and the that subordinate the molecules, and the other on the contrary bears upon the molecular multiplicities that subordinate the structured crowd	p 280 p 280
phenomena	
is this: every investment is social, and in any case bears upon a sociohistorical field. Let us recall the major traits	p 342
revolutionary in the unconscious libidinal investment. A revolutionary preconscious investment bears upon new aims, new social syntheses, a new power. But	p 347
BEAST	6
my eyes are closed to your light. I am a beast, a Negro. And can Zarathustra be separated from the grand	p 86
of a race inferior for all eternity.... I am a beast, a Negro. There again it is a question of an	p 105
paranoiac himself is either a gentle creature or a raging beast. But we always rediscover the figures of this paranoiac and	p 193
he is the first servant of the ravenous machine, the beast of the reproduction of capital, internalization of the infinite debt	p 254
I belong eternally to the inferior race, I am a beast, a black. Good people say that we must not flee	p 277
of a race inferior for all eternity, I am a beast, a black, We are all German Jews—the historico-social field	p 340
BEASTS	1
beings, they who come like fate? (Some pack of blond beasts of prey, a conqueror and master race which, organized for	p 192
BEAT	1
his body for drawing up the incisor, making the drums beat, the medicine man proceeds with a ceremony interrupted by halts	p 168
BEATEN	10
already designated as the nuclear complex: A Child Is Being Beaten. The reader cannot escape the impression of a disquieting strangeness	p 58
What is at issue in this fantasy? Some boys are beaten by someone—the teacher, for example—in the presence of	p 59
character of the fantasy to a purely individual dimension: the beaten children must in a way be the ego (substitutes for	p 59
having three phases, the last of which is boys are beaten by the teacher, while the male fantasy has only two	p 59
Let us return to the fantasy, a child is being beaten, children are beaten—a typical group fantasy where desire invests	p 61
to the fantasy, a child is being beaten, children are beaten—a typical group fantasy where desire invests the social field	p 61
the organization of the group fantasy. Simultaneously the boys are beaten—initiated by the teacher on the little girl's erotic stage	p 61
the presence of their weeping sisters, the filthy Marines are beaten by their instructor, on whose knees the mommy is seated	p 61
the second phase of the fantasy A Child Is Being Beaten, or again for the famous latency period where the analytical	p 73
fucked by the tax collector, while the self was being beaten by a white man. It is precisely this pairing of	p 96
BEATING	3
for the subject himself) and the one who does the beating must be the father (father substitute). On the other hand	p 59
famous conclusion to Molloy: It is midnight. The rain is beating on the windows. It was not midnight. It was not	p 77
what contact with life, the schizophrenic is closest to the beating heart of reality, to an intense point identical with the	p 87
BEATS	1
has only two, the last of which is my mother beats me. The only common phase—the second for the girls	p 59
BEAUTIFUL	3
is strictly good for nothing. Let us turn to the beautiful story of Gerard de Nerval: he wants Aurelia, his fondest	p 126
children, madmen, and primitives. Or in dreams: in some very beautiful pages, Lyotard shows that what is at work in dreams	p 243
or code enough—and in that very way! Oh how beautiful the machine is! The officer of In the Penal Colony	p 346
BEAUTY	1
new conflicts be awakened for a preventive purpose? A great beauty animates this text of Freud's: an undefined something that is	p 65
BECAME	8
of nature and man. The autoproduction of the unconscious suddenly became evident when the subject of the Cartesian cogito realized that	p 49
the nineteenth century: the family was entrusted with functions that became the measuring rod of the responsibility of its members and	p 50
all the productive forces emanated from Oedipus itself. The psychoanalyst became the carrier of Oedipus, the great agent of antiproduction in	p 56
beyond that desire was incapable of investing immediately. He then became rather indifferent to the fact that this beyond derives from	p 58

was to show how it differed from individual fantasy. It became evident that group fantasy was inseparable from the symbolic articulations	p 62
general principle of a production of these quantities. When it became necessary once again to confront psychosis directly, however, the family	p 93
about traditional treatments corresponded to a beginning of psychotherapy and became for him a means of situating himself personally in his	p 170
a power and a given magnitude. This is something that became evident as we pursued the analysis of capital and labor	p 249
BECAUSE 200	
is inherently connective in nature: and ... and then ... This is because there is always a flow-producing machine, and another machine	p 5
connected	
off part of this flow (the breast—the mouth). And because the first machine is in turn connected to another whose	p 5
is not without a model. For desire desires death also, because the full body of death is its motor, just as	p 8
of death is its motor, just as it desires life, because the organs of life are the working machine. We shall	p 8
the schizo is constantly subjected to interrogation, constantly cross-examined. Precisely because his relationship with nature does not	p 13
constitute a specific pole	
own system of co-ordinates for situating himself at his disposal, because, first of all, he has at his disposal his very	p 15
produced in and through the production of recording. This is because something on the order of a subject can be discerned	p 16
a part; for if these oscillations overwhelm him, it is because each one of them corresponds to an individual other than	p 21
in pantomime in the course of a single solemn day—because the whole of it reaches expression and then disappears once	p 22
precious insights, on this point as on so many others, because his idealism was remarkably atypical. Contrasting the concept of process	p 25
it in a way that is all the more intense because it has few needs. And never mind those who believe	p 27
never manages to provide a satisfactory explanation of this phenomenon, because at a certain point he reintroduces precisely the line of	p 29
a thing as two sorts of group fantasy, it is because two different readings of this identity are possible, depending upon	p 30
are not out of order; they ordinarily stop working not because they break down but because they wear out. Marx makes	p 31
they ordinarily stop working not because they break down but because they wear out. Marx makes use of this simple principle	p 31
what it cuts into as an ideal continuity. This is because, as we have seen, every machine is a machine of	p 36
Purloined Letter].) But how very strange this domain seems, simply because of its multiplicity—a multiplicity so complex that we can	p 38
of desire. The chains are called signifying chains (chaines signifiantes) because they are made up of signs, but these signs are	p 38
the body without organs without destroying its indifference, it is because it is not only a part that is peripheral to	p 40
a model the Oedipal model of castration is!) That is because breaks or interruptions are not the result of an analysis	p 41
parts together so as to form a whole. That is because the breaks in the process are productive, and are reassemblies	p 42
the exploding into fragments of something that is innocent precisely because its source is madness. This is why in Proust's work	p 43
though it has an effect on these other parts simply because it establishes aberrant paths of communication between noncommunicating	p 43
vessels, transverse	
to grasp the logic of these objects? It is doubtless because, first of all, she conceives of them as fantasies and	p 44
the absolutely anoedipal nature of the production of desire. But because Melanie Klein insists on considering desire from the point of	p 45
of global persons, and of complete objects—and also, perhaps, because she is eager to avoid any sort of contretemps with	p 45
Oedipal link, can be obscured in a grandparental constellation, either because an accumulation of three generations is deemed necessary in	p 52
order	
is deemed necessary in order to produce a psychotic, or because an even more direct mechanism of intervention by the grandparents	p 52
dreams (The Interpretation of Dreams). They say that this is because a certain abandonment by Freud of the theory of traumatism	p 53
that of Oedipus? We knew the schizo was not oedipalizable, because he is beyond territoriality, because he has carried his flows	p 67
the schizo was not oedipalizable, because he is beyond territoriality, because he has carried his flows right into the desert. But	p 67
and in all the branches marked by a singular point, because he is himself this distance that transforms him into a	p 77
into Oedipus? And why is oedipalization precisely that? It is because the exclusive relation introduced by Oedipus comes into play not	p 78
stories where one is said to be in good health because of Oedipus, sick from Oedipus, and suffering from various illnesses	p 81
possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us to conclude that	p 81
this release	
the problem must be raised in a completely different manner, because it is already raised elsewhere for the schizo himself, outside	p 89
fascists are mere paranoiacs. This would be an error precisely because, in the current state of affairs, this would still amount	p 89
police. Is the schizophrenic sick and cut off from reality because he lacks Oedipus, because he is lacking in something only	p 91
sick and cut off from reality because he lacks Oedipus, because he is lacking in something only to be found in	p 91
terms of its beginnings, a thing is always poorly judged because, in order to become apparent, it is forced to simulate	p 91
is left behind, crushed in the Oedipal treadmill. This is because psychiatrists persist in treating the family as a matrix, or	p 95
construction of the Oedipal apparatus—and that it is precisely because of this that these situations favor a psychotic development or	p 96
is a political and social psychoanalysis, a militant analysis: not because it would go about generalizing Oedipus in culture, under the	p 98
until now. It is a militant analysis, on the contrary, because it proposes to demonstrate the existence of an unconscious libidinal	p 98
sublimation). In any case the great man is already great because, for good or for evil, he has found a certain	p 102
Oedipus, and the phallus have nothing to do with this, because they depend on it rather than being its impetus. For	p 105
potential for investment and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The	p 105
nomadic and polyvocal use	
social repression-psychic repression system. The two problems are obviously linked because, if psychic repression did bear on incestuous	p 113
desires, it would	
it. In other words: if it is prohibited, this is because it is desired—there would be no need to prohibit	p 114
in the trap. If desire is repressed, this is not because it is desire for the mother and for the death	p 116
of the father; on the contrary, desire becomes that only because it is repressed, it takes on that mask only under	p 116
real danger is elsewhere. If desire is repressed, it is because every position of desire, no matter how small, is capable	p 116
say such rudimentary things: desire does not threaten a society because it is a desire to sleep with the mother, but	p 116
it is a desire to sleep with the mother, but because it is revolutionary. And that does not at all mean	p 116
manner to slip into the recording of desire, it is because the body without organs on which this recording is accomplished	p 120
organization of his unconscious. On the contrary, he is ill because of the oedipalization to which he is made to submit	p 123
means of the family. The term actual is not used because it designates what is most recent and because it would	p 129
not used because it designates what is most recent and because it would be opposed to former or infantile; it is	p 129
flame. As for ideology, it is the most confused notion because it keeps us from seizing the relationship of the literary	p 133
demonstrated, already apropos of Balzac, how an author is great because he cannot prevent himself from tracing flows and causing them	p 133
belong to the realm of literature, he is outside it because he is schizophrenic. Others retort: he is not schizophrenic, since	p 134
lacking in relevance. Artaud makes a shambles of psychiatry, precisely because he is schizophrenic and not because he is not. Artaud	p 135
shambles of psychiatry, precisely because he is schizophrenic and not because he is not. Artaud is the fulfillment of literature, precisely	p 135
he is not. Artaud is the fulfillment of literature, precisely because he is schizophrenic and not because he is not. It	p 135
fulfillment of literature, precisely because he is schizophrenic and not because he is not. It has been a long time since	p 135
series of companions and cousins. No anality—although, or rather because, there is a collectively invested anus. What remains then for	p 144
apparatus of the State will be territorial in this sense because, following Engel's formula, it subdivides not the people but the	p 145
difficult to show the importance of local ties. This is because the primitive machine subdivides the people, but does so on	p 145
a State. If declension characterizes the primitive machine, it is because it is not possible simply to deduce alliance from filiation	p 146
Ego is related to the kinsman of his two parents because he is the descendant of both parents and not because	p 146
because he is the descendant of both parents and not because his parents were married ... [However] the cross ties linking the	p 146
rules are neither applied nor applicable to real marriages: not because these rules are ideal but rather because they determine critical	p 151
real marriages: not because these rules are ideal but rather because they determine critical points where the apparatus starts up again	p 151
machine for declining alliances and filiations. This machine is segmentary because, through its double apparatus of tribe and lineage, it cuts	p 152
from the group from which a woman can be claimed, because in the previous generation a sister or a daughter was	p 156
It is here that resorting to myth is indispensable, not because the myth would be a transposed or even an inverse	p 157
even an inverse representation of real relations in extension, but because only the myth can determine the intensive conditions of the	p 157
organs-partial objects of a sacrificed Nommo are attached. It is because the placenta, as a substance common to the mother and	p 158
why didn't the uncle marry the mother, his somatic sister? Because he must not, except in the name of this germinal	p 159
if the son cannot marry his mother, it is not because he is somatically from a different generation. Arguing against Malinowski	p 159
prohibition could not be explained in this manner. This is because the mixing of the generations in the son-mother case has	p 159
to conclusions that cause the whole of Oedipus to shatter, because it is not content to pose the problem in extension	p 160

the law proves nothing about an original reality of desire because it essentially disfigures the desired; and that the transgression proves	p 161
transgression proves nothing about a functional reality of the law because, far from being a mockery of the law, it is	p 161
persons like a stamp that is too wet. This is because one can never enjoy the person and the name at	p 162
repressed, since it is nevertheless the territorial representative of desire? Because the thing it refers to, in its capacity as representative	p 162
of desire. But if it is termed representative, this is because it is equivalent to the noncodable, noncoded, or decoded flows	p 164
have made him a candidate for chief. Everything becomes complicated because of the colonizer-colonized relations: the English have not	p 168
recognized the	
representation that would be the object of repression? Is it because incest is prohibited? We always fall back on this pale	p 172
always fall back on this pale rationale: incest is desired because it is prohibited. The prohibition of incest would therefore imply	p 172
to question all social formations starting from Oedipus. But not because Oedipus might be a truth of the unconscious that is	p 175
is especially visible where we are concerned; on the contrary, because it is a mystification of the unconscious that has only	p 175
is no more nor less than the capitalist social formation, because the latter engineers (machine) and mobilizes flows that are effectively	p 176
and a position of desire. In reality, it is universal because it is the displacement of the limit that haunts all	p 177
formations do not come close to fulfilling these conditions. Precisely because the family, when opened to alliances, is coextensive with and	p 177
is coextensive with and adequate to the social historical field; because it animates social reproduction itself; because it mobilizes or causes	p 177
the social historical field; because it animates social reproduction itself; because it mobilizes or causes passage of the detachable fragments	p 177
without	
if it appears that Oedipus is an effect, this is because it forms an aggregate of destination (the family become microcosm	p 179
it works is the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material: the	p 180
unconscious does not	
use in a biological, social, or linguistic field. This is because the large molar machines presuppose pre-established connections that are not	p 181
capitalist axiomatic, which nonetheless liberates the decoded flows. This is because in the primitive socius desire is not yet trapped, not	p 184
said that, if desire knows nothing of exchange, it is because exchange is desire's unconscious? Will this be explained by the	p 186
unconscious has no material or content, this is assuredly not because it is an empty form, but rather because it is	p 186
assuredly not because it is an empty form, but rather because it is always and already a functioning machine, a desiring-machine	p 186
over inscriptions. Savage formations are oral, are vocal, but not because they lack a graphic system: a dance on the earth	p 188
system, a geo-graphism, a geography. These formations are oral precisely because they possess a graphic system that is independent of the	p 188
eye that extracts pleasure from the event. It is not because everyone is suspected, in advance, of being a future bad	p 191
in the new machine. It is perfected all at once because it functions on the basis of dispersed rural communities, which	p 198
from the analyses of Leroi-Gourhan: primitive societies are oral not because they lack a graphic system but because, on the contrary	p 202
are oral not because they lack a graphic system but because, on the contrary, the graphic system in these societies is	p 202
themselves on it. In return barbarian civilizations are written, not because the voice has been lost, but because the graphic system	p 202
are written, not because the voice has been lost, but because the graphic system has lost its independence and its particular	p 202
but where the thing designated is no less a sign, because it is furrowed by a graphism that is connoted in	p 203
impossible to us from this point of view, it is because incest is nothing other than a jump that necessarily fails	p 204
erects an infernal machine that welds desire to the Law, because, everything considered—so Lacan thinks—this is indeed the form	p 209
gradients and passages in the cycle of intensities. This is because the despotic signifier aims at the reconstitution of the full	p 210
slip away from the body of the despot. This is because there is no other necessity (no other fatum) than that	p 213
capitalism is the exterior limit of all societies, this is because capitalism for its part has no exterior limit, but only	p 230
and in the appropriated zones of the center, but also because it engenders for its own part an enormous machinic surplus	p 235
mobilizing the resources of knowledge and information capital, and finally because it absorbs the greater part of the surplus value produced	p 235
stands in profound opposition to the Saussurian and post-Saussurian undertaking. Because it abandons all privileged reference. Because it	p 242
describes a pure	
Saussurian and post-Saussurian undertaking. Because it abandons all privileged reference. Because it describes a pure field of algebraic	p 242
immanence that no	
part of a transcendent instance, even one that has withdrawn. Because within this field it sets in motion its flows of	p 242
motion its flows of form and substance, content and expression. Because it substitutes the relationship of reciprocal precondition between	p 242
expression and	
content for the relationship of subordination between signifier and signified. Because there no longer occurs a double articulation between two	p 242
hierarchized	
between the form of content and the form of expression. Because in this relation one reaches figures that are no longer	p 242
wall of the signifier, pass through, and continue on beyond. Because these signs have crossed a new threshold of deterritorialization. Because	p 242
Because these signs have crossed a new threshold of deterritorialization. Because these figures have definitively lost the minimum conditions	p 242
of identity	
of identity that defined the elements of the signifier itself. Because in Hjelmslev's linguistics the order of the elements is secondary	p 242
secondary in relation to the axiomatic of flows and figures. Because the money model in the point-sign, or in the figure-break	p 242
the relative limit of every society; it effects relative breaks, because it substitutes for the codes an extremely rigorous axiomatic that	p 246
determined as dominant—in the case of feudalism, for example—because surplus labor as a form of surplus value constitutes a	p 247
the code relation is not only indirect, qualitative, and limited; because of these very characteristics, it is also extraeconomic, and by	p 248
precisely in what today is called a genetic code; not because it depends on an effect of a signifier, but on	p 248
on an effect of a signifier, but on the contrary because the chain it constitutes is only signifying in a secondary	p 248
and subordinate to the actual field of forces; but precisely because the circumstances were not right for these flows to enter	p 252
two do not exist on the same scale. This is because class interest remains a function of the large molar aggregates	p 257
that are interior and immanent to itself, and that, precisely because they are immanent, let themselves be overcome only provided they	p 259
law of the falling tendency—that is, limits never reached because they are always surpassed and always reproduced—has seemed to	p 259
effects the second great movement of deterritorialization, but this time because it doesn't allow any part of the codes and overcodes	p 261
its highest point in the order of modern capitalist representation, because this identity is universally realized in the immanence of this	p 262
of social repression-psycho repression that is stronger than any other, because, by means of the immanence and the decoding, antiproduction	p 262
has	
from the form this material has as human reproduction. Precisely because it is privatized, placed outside the field, the form of	p 263
derivatives of derivatives. But in another sense everything has changed, because the family, instead of constituting and developing the	p 264
dominant factors	
cinema is able to capture the movement of madness, precisely because it is not analytical and regressive, but explores a global	p 274
an absolute sense reveals itself to be inadequate, it is because this regression encloses us in simple reproduction or generation. Furthermore	p 275
of view of the cycle alone is categorical and absolute, because it attains production as the subject of reproduction, which is	p 275
for wondering which is first, the father or the child, because such a question can be raised only within the framework	p 276
father is first in relation to the child, but only because what is first is the social investment in relation to	p 276
difference as that which separates paranoia and schizophrenia, it is because on the one hand we have distinguished the schizophrenic	p 278
process	
and relapses that hinder or interrupt it (the breakdown), and because on the other hand we have posited paranoia no less	p 278
machine and desire thus remain in an extrinsic relationship, either because desire appears as an effect determined by a system of	p 284
an effect determined by a system of mechanical causes, or because the machine is itself a system of means in terms	p 284
anyone say that the red clover has no reproductive system because the bumble bee (and the bumble bee only) must aid	p 285
whole over the other parts; machines in the strict sense, because they proceed by breaks and flows, associated waves and particles	p 287
the unconscious investment of the large molar aggregates, it is because on its other side sexuality is identical with the interplay	p 294
The molecular unconscious, on the contrary, knows nothing of castration, because partial objects lack nothing and form free multiplicities as	p 295
such	
partial objects lack nothing and form free multiplicities as such; because the multiple breaks never cease producing flows, instead of	p 295
repressing	
a single stroke—the only break capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive	p 295
disjunctions, nomadic	
poetic immolation, its mythos, through a kind of writing which, because it is of the disease and therefore beyond, clears the	p 298
presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely because the	p 306
theater is thought to stage the latent structure, as	
related to its molecular elements, and where it lacks nothing, because it is defined as the natural and sensuous objective being	p 311

of a psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't see what the stamp of this bureaucracy is	p 312
forces with social repression, he still doesn't go far enough, because he doesn't see that the tie linking psychoanalysis with capitalism	p 312
discovered by way of the displaced represented; and this, precisely because this agency itself belongs to representation, as a nonrepresented	p 313
representative	
relationship is rather that of an included disjunction. This is because the decoding and the deterritorialization of flows define the very	p 320
particular flow, a flow of madness that is defined thus because it is charged with representing whatever escapes the axiomatics and	p 320
tendency. Here, madness would no longer exist as madness, not because it would have been transformed into mental illness, but on	p 321
have been transformed into mental illness, but on the contrary because it would receive the support of all the other flows	p 321
that madness is called madness and appears as such only because it is deprived of this support, and finds itself reduced	p 321
perspective Foucault announced an age when madness would disappear, not because it would be lodged within the controlled space of	p 321
mental	
of mental illness (great tepid aquariums), but on the contrary because the exterior limit designated by madness would be overcome by	p 321
sex, this whole conception of sexuality that horrifies Lawrence precisely because it is no more than a conception, because it is	p 323
Lawrence precisely because it is no more than a conception, because it is an idea that reason imposes on the unconscious	p 323
partial objects that their inventor, Melanie Klein, proposes. This is because, whether organs or fragments of organs, the partial objects do	p 324
codes and the territorialities. This molecular chain is still signifying because it is composed of signs of desire; but these signs	p 328
is the most common of occurrences in the unconscious, precisely because it occurs in life and for life, in every passage	p 330
of death emanates from it: elapopeia. From the start, and because of his stubborn dualism of the drives, Freud never stopped	p 331
given in experience. This very point is remarkable: It is because death, according to Freud, has neither a model nor an	p 332
the unconscious; others, that there was a death instinct precisely because there was no model or experience. We say, to the	p 332
say, to the contrary, that there is no death instinct because there is both the model and the experience of death	p 332
and deepened, is on the contrary reduced to a minimum, because desiring-production as an absolute limit remains an exterior limit, or	p 336
to the overlord. Things are very different in capitalism. Precisely because the flows of capital are decoded and deterritorialized flows; precisely	p 337
the flows of capital are decoded and deterritorialized flows; precisely because the subjective essence of production is revealed in capitalism;	p 337
precisely	
the subjective essence of production is revealed in capitalism; precisely because the limit becomes internal to capitalism, which continually	p 337
reproduces it	
which neither savagery nor barbarism could provide us. This is because, on the basis of a general collapse of the large	p 337
subjective, the irrational, the negative, and the inhibited, it was because he remained the prisoner of derived concepts that made him	p 345
If he holds so closely to this hypothesis, it is because he wants above all to keep sexuality in the limited	p 352
assume her or his situation in a capitalist society, precisely because this situation has nothing to do with the phallus and	p 356
families. This is perhaps where the mystification appears most clearly, because antipsychiatry, by certain of its aspects, was the most suited	p 359
process escape. This contradiction is perhaps especially perceptible in Laing, because he is the most revolutionary of the antipsychiatrists. At	p 360
the	
is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire process of treatment it	p 362
schizophrenizes, instead of	
instead. At the deepest level of society there is delirium, because delirium is the investment—of a socius as such, beyond	p 364
themselves, work so closely with the established sovereignties—if only because of the structures of financing? Because art, as soon as	p 368
established sovereignties—if only because of the structures of financing? Because art, as soon as it attains its own grandeur, its	p 368
are prisons. Everything in the system is insane: this is because the capitalist machine thrives on decoded and deterritorialized flows; it	p 374
moment, the two kinds of groups can interpenetrate. This is because the two groups are like determinism and freedom in Kant's	p 378
we put forward desire as a revolutionary agency, it is because we believe that capitalist society can endure many manifestations of	p 379
in the irrational of every form of rationality, and not because it is a lack, a thirst, or an aspiration, but	p 379
it is a lack, a thirst, or an aspiration, but because it is the production of desire: desire that produces—real-desire	p 379
BECKETT 3	
nondecomposable space. This is the meaning of the disjunctions where Beckett records his characters and the events that befall them:	p 76
everything	
link. Such is the case in the schizoid sequences of Beckett: stones, pockets, mouth; a shoe, a pipe bowl, a small	p 324
unconscious: there are only stones to be sucked, a la Beckett, and other machinic elements belonging to deterritorialized constellations. The	p 338
task	
BECKETT'S 6	
of a schizo, let us compare what happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods	p 2
And then there is the function of the bicycle in Beckett's works: what relationship does the bicycle-horn machine have with the	p 2
they shift and slide about. As in the case of Beckett's mouth that speaks and feet that walk: He sometimes halted	p 12
your mother? In the course of his exercises in desiring-production, Beckett's Molloy is cross-examined by a policeman: Your name is Molloy	p 14
states through which it passes. Thus the circles traced by Beckett's Unnamable: a succession of irregular loops, now sharp and short	p 20
to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but where the reality of matter	p 84
BECKETTIAN 1	
that they be given back an asylum, or a little Beckettian land, a garbage can, so they can become catatonic in	p 319
BECOME 136	
human essence of nature and the natural essence of man become one within nature in the form of production or industry	p 4
way of adding anything more to it, the table having become more and more an accumulation, less and less a table	p 6
with the inferior God, all of them divine forms that become complicated, or rather desimplified, as they break through the simplistic	p 14
latter continues nonetheless to be without organs and does not become an organism in the ordinary sense of the word. It	p 15
to this state of a body without organs that has become a dead thing—this schizo who sought to remain at	p 20
form of residues of the Nietzschean discourse, which have now become the repertory, so to speak, of his histrionicism. It is	p 21
search in a void: hunting about, trying to capture or become a parasite of passive syntheses in whatever vague world they	p 27
into an end in itself? Or how has the child become the victim of a premature interruption or a terrible frustration	p 37
chains into signs that have nothing that impels them to become signifying. The one vocation of the sign is to produce	p 39
to be what it is—a factory, a workshop—to become a theater, a scene and its staging. And not even	p 55
Church would train its own psychoanalysts, and when it would become possible to write in the history of the movement: so	p 58
of from flows. Instead of a connective appropriation, partial objects become the possessions of a person and, when required, the property	p 71
he intended to exclude while retaining others, but which now become points-signs (points-signes), all affirmed by their new distance. The	p 77
disjunction	
to another by crossing thresholds: we never stop migrating, we become other individuals as well as other sexes, and departing becomes	p 85
the copy ceases to be a copy in order to become the Real and its artifice. To seize an intensive real	p 87
schizophrenic to withdraw to a body without organs that has become deaf, dumb, and blind? We often hear it said: he	p 88
At last he crosses the Aryan gradient or threshold to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and	p 89
or on that which the subject lacks in order to become oedipalized. And to be sure, it is not a question	p 90
a thing is always poorly judged because, in order to become apparent, it is forced to simulate structural states and to	p 91
state of belief? Who injects it with belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief in parentheses	p 107
of the father, the question of God, is what has become impossible, a matter of indifference, so true is it that	p 108
condition that meaning be nothing other than use, that it become a firm principle only if we have at our disposal	p 109
a little discovery, is restored to psychoanalysis. For it has become very dismal, very sad, quite interminable, with everything decided in	p 113
and by its result (even the inhibition of revolt has become unconscious), a distinction that expresses clearly the difference in nature	p 119
person going through ego-loss or transcendental experiences may or may not become in different ways confused. Then he might legitimately	p 131
be regarded	
ill, notwithstanding that in our culture the two categories have become confused.... From the alienated starting point of our pseudo-sanity,	p 131
everything	
rebound against it, sometimes with an extreme violence. Then they become immobile, silent, they retreat to the body without organs, still	p 135

the system of social and psychic repression, or they will become parts and cogs of one another in the flow that organs, which corresponds to the decoding of flows that have become abstract. The first organ to suffer privatization, removal from the becomes a full body, an earth, to which his organs become attached, where they are attracted, repelled, miraculated, following the requirements	p 137 p 143 p 144
system extends in one direction and opens as the prestations become wider and more complex. But such a conception is in derailment of the disjunctions, which cease to be inclusive and become exclusive. Once this occurs, there is a dismembering of the it on them. On the contrary, as intensive filiations they become the object of a separate memory, nocturnal and biocosmic—the ambiguous intense signs will cease to be ambiguous and will become positive or negative. This may be seen clearly in a my own father. Everything rests on the placenta, which has become the earth, the unengendered, the full body of antiproduction where in extension can constitute itself only insofar as the filiations become extended, correlatively to lateral alliances that become established. It is as the filiations become extended, correlatively to lateral alliances that become established. It is through the prohibition of incest with the of an extensive somatic memory, created from filiations that have become extended (patrilineal or matrilineal) and from the alliances that they to the extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces the intense either ... or	p 149 p 155 p 155 p 156 p 158 p 159 p 159 p 160 p 160
second instance—the repressing representation itself—alliance, since the filiations become extended only in terms of lateral alliances that measure their	p 164
as Oedipal, except to our way of seeing, doesn't it become Oedipal nevertheless, in a certain way—and in what way	p 168
are indispensable: the field of social production and reproduction must become independent of familial reproduction, that is, independent of the territorial	p 177
is because it forms an aggregate of destination (the family become microcosm) on which capitalist production and reproduction fall back. The of individual-universal? (Transversals between the two, since social symbolism can become a sexual material, and sexuality, a ritual of social aggregation	p 179 p 179
debt that articulates the alliances with the filiations that have become extended, in order to form and to forge a system on her, on the other hand. The young woman must become physically saturated with the signs of procreation and she must as socius has ceased to be the earth, it has become the body of the despot, the despot himself or his form the object of an accumulation, the blocks of debt become an infinite relation in the form of the tribute. The which it binds up the symbol—a symbol that has become derisory—of a former despot who thrust himself upon the the inscription of the State. The blocks subsist, but have become encasted and embedded bricks, having only a controlled mobility. The a thing is possible. How is it that incest has become possible, and not only possible, but the manifest property and incest has ceased being the displaced represented of desire to become the repressing representation itself. For there can be no doubt particular dimensions, has aligned itself on the voice and has become subordinated to the voice, enabling it to extract from the in the framework of the new machine. The triangle has become the base for a pyramid, all of whose sides cause is evident that this plane has changed, that it has become a plane of subordination and no longer one of connotation of immanent connotation? The signifier is the sign that has become a sign of the sign, the despotic sign having replaced sign made letter. Desire no longer dares to desire, having become a desire of desire, a desire of the despot's desire the prohibitions they bore—has ceased to exist. Incest has become possible in the wedding of the kinship bodies and family all the vaginas, all the ears, and all the anuses become attached to the full body of the despot, as though the citizen risen up against the tyrant. Then they will become those of private man, they will become privatized after the Then they will become those of private man, they will become privatized after the model and memory of the disgraced anus State presents itself as an apparent peacemaker between classes that become distinct from the State, making it necessary for the latter The law does not begin by being what it will become or seek to become later: a guarantee against despotism, an begin by being what it will become or seek to become later: a guarantee against despotism, an immanent principle that unites of action, the en-acted (l'agi), and reaction. Passivity must now become the virtue of the subjects attached to the despotic body reactions where fatalism was still something en-acted, in order to become the somber agent of overcoding, the detached object that hovers ceased to be a position of desire, in order to become this imperial sign, a universal castration that welds desire to desire, it becomes the repressing representation itself. The impossible has become possible; the unoccupied limit now finds itself occupied by the	p 185 p 189 p 194 p 194 p 195 p 196 p 201 p 201 p 202 p 205 p 205 p 206 p 206 p 209 p 210 p 211 p 211 p 212 p 212 p 212 p 213 p 213 p 214 p 215
the opposite. What will be necessary in order for Oedipus to become the Oedipus, the Oedipus complex? Many things, in fact—those from being the repressing representation, it will have to finally become the representative of desire itself. And it must become the finally become the representative of desire itself. And it must become the latter by virtue of being the displaced represented. The of being the displaced represented. The debt must not only become an infinite debt, it will have to be internalized and one fail to recognize in them the despot who has become colder and more hypocritical, more calculating, since he must himself classes; it is itself formed by these classes, which have become independent and delegate it to serve their power and their abstract unity or intellectual system reigning over separate subaggregates to become a relation that is subordinated to a field of forces increasingly overcodes, forming a metaphysical system. The infinite debt must become internalized at the same time as it becomes spiritualized. The	p 216 p 216 p 216 p 217 p 220 p 221 p 221 p 222
principal elements: on one side, the deterritorialized worker who has become free and naked, having to sell his labor capacity; and labor capacity; and on the other, decoded money that has become capital and is capable of buying it. The fact that when capital ceases to be a capital of alliance to become a filiative capital. Capital becomes filiative when money begets money by the surplus-value of £10 does the £100 originally advanced become capital. It is solely under these conditions that capital becomes bear against another life, but a post-mortem despotism, the despot become anus and vampire: Capital is dead labour, that vampire-like, only a constituent part of the production process, in order to become adjacent to this process. Hence there is a machinic surplus the schizzes or breaks-flows are in no way figurative; they become figurative only in a particular constellation that dissolves in order be divorced from a becoming-concrete without which it would not become capital and would not appropriate production. We have seen that what they were from the viewpoint of a code: they become coefficients that are directly economic, instead of being doubles to flow of means of payment signifies that the power has become directly economic. And yet, as regards paid labor, it is its own organs of execution, perception, and memorization. Memory has become a bad thing. Above all, there is no longer any only relics, archaisms with a current function. The person has become private in reality, insofar as he derives from abstract quantities of the socius, and no longer men, the latter having become adjacent to the technical machines—whence the fact that inscription or folklore in a given set of circumstances can suddenly become charged with a dangerous progressive value. How things turn fascist where it has destroyed the old ones—and the two become as one. The historian says no, the Modern State, its to productive activity itself. The socius as full body has become directly economic as capital-money; it does not tolerate any other the forces and means of production as abstract quantities that become effectively concrete in their becoming related or their conjunction: labor all, i.e., functions derived from the abstract quantities; they become concrete in the becoming-related or the axiomatic of these quantities the other side, the violence and the oppression of capital—become images of destitution, despair, revolt, violence, or oppression. But starting its own mode of reproduction. Father, mother, and child thus become the simulacrum of the images of capital (Mister Capital, Madame is determined to invest only their simulacrum. The familial determinations become the application of the social axiomatic. The family becomes the	p 225 p 225 p 227 p 227 p 228 p 228 p 232 p 241 p 249 p 249 p 249 p 250 p 251 p 251 p 260 p 261 p 263 p 263 p 264 p 264 p 264 p 264
in the in-depth elements of representation: the displaced represented has become, as such, the representation of desire. Hence it goes without	p 267
to Sophocles for the central image of Oedipus-the-despot, the myth become tragedy, in order to make the image radiate in two function only by opening onto social images to which they become coupled or which they confront in the course of struggles familial investment serving as a pseudo organizer. The family has become the locus of retention and resonance of all the social to break through the wall, even if one has to become black like John Brown. George Jackson. I may take flight we should say on the other hand—when the machines become unified at the structural level of techniques and institutions that visible as a plate of steel; when the living, too, become structured by the statistical unities of their persons and their living organism appears as a single subject; when the connections become global and specific, the disjunctions exclusive, and the conjunctions biunivocal	p 267 p 269 p 269 p 269 p 277 p 287 p 287 p 287
not need to project itself into these forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of	p 287
social machines apprehended in their mass phenomenon, to which they become subordinated; there, as desiring-machines apprehended in their submicroscopic singularities that	p 287
external to oneself—man's externalization in the thing—has merely become the act of externalizing—the process of alienating. It is a production series. But why in fact does representation, having become subjective representation, assume this theatrical form (There is a mysterious	p 303 p 305
of machines into the wings, behind a limit that has become impassible (exactly as in fantasy the machines are there, but	p 307

and reduce production to representation—that is where the disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal), at	p 310
a specificity under a structural unity, and the signs themselves become signifying under the action of a despotic symbol that totalizes	p 310
is to be lacking. The signs of desire, being nonsignifying, become signifying in representation only in terms of a signifier of	p 310
We are all the more extricated from Oedipus as we become a living example, an advertisement, a theorem in action, so	p 312
Deeeeesire. What one calls the disappearance of Oedipus is Oedipus become an idea. Only the idea can inject the venom. Oedipus	p 312
Only the idea can inject the venom. Oedipus has to become an idea so that it sprouts each time a new	p 312
a little Beckettian land, a garbage can, so they can become catatonic in a corner. But in a less openly repressive	p 319
out and proposes the image of a subject-group that would become immediately repurposed, with former schizos guiding the most recent ones	p 320
to a point where they cease being artificial images to become indices of the new world. That is what the completion	p 322
artistic machine, the scientific machine, and the (schizo) analytic machine become parts and pieces of one another. 4 The First Positive	p 322
them, such that the partial a and the partial b become in this regard indiscernible (thus the mouth and the anus	p 325
escape, and no longer a code. The signifying chain has become a chain of decoding and deterritorialization, which must be apprehended	p 328
on the appearance of a crazy idea, given what had become of analysis. He demonstrated that Freud, no less than lung	p 331
It must—but who talks in this way? What abjectness—become a desire to be loved, and worse, a sniveling desire	p 334
full immanence of its own system: the full body, having become that of capital-money, suppresses the distinction between production and	p 335
antiproduction	
on it as the lie under which it can merely become cynical, shameful, and mortified. It is a lie to claim	p 350
hesitation too quickly resolved in favor of what was to become a dogma of psychoanalysis. Philippe Girard, in unpublished remarks that	p 353
psychoanalyzed: it involves a situation of economic dependence that has become unbearable for desire, or full of conflicts for the investment	p 356
itself only by not working, by being interminable. Psychoanalysis has become quite a stupefying drug, where the strangest personal	p 357
dependence allows	
where the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the body without organs, and emit flows	p 369
the enormous unproductive cleavage of castration, the flows that have become flows of corrugated iron, the openings blocked on all sides	p 370
that presuppose another body than that of capital-money; those exploited become conscious of their preconscious interest, and this interest is	p 375
truly	
start reading Mao, we won't be fooled again; Castro has become impossible, even in relation to himself; vacuoles are isolated, ghettos	p 378
force the social axiomatic to grow ever more complicated, to become more saturated, to the point where the scientist and the	p 379
therapist. If we take mechanics away from him he will become schizophrenic again. Her intention is not to praise ergotherapy or	p 381
the new earth (In truth, the earth will one day become a place of healing) is not to be found in	p 382
BECOMES 117	
production of a machine, every sound of a machine running, becomes unbearable to the body without organs. Beneath its organs it	p 9
direct labour-process seem transferred from labour to capital. Capital thus becomes a very mystic being since all of labour's social productive	p 11
crucial turning point that occurs in Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon a process of	p 17
self-cure	
eroticism of the machine liberated other unlimited forces. The question becomes: what does the celibate machine produce? what is produced	p 18
by	
the other stretches from Holderlin to Nietzsche, and the pace becomes faster and faster. The euphoria could not be prolonged in	p 21
producing: between the act of producing and the product, something becomes detached, thus giving the vagabond, nomad subject a	p 26
residuum. The	
does not outlive them. For that reason it so often becomes the desire to die, whereas need is a measure of	p 27
to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear of lacking something. But it should be	p 27
on the contrary, within the real everything is possible, everything becomes possible. Desire does not express a molar lack within the	p 27
of partial objects is thereby reduced to nothing. Oedipus thus becomes at this point the crucial premise in the logic of	p 46
the classical theater, the classical order of representation. The psychoanalyst becomes a director for a private theater, rather than the engineer	p 55
of our own ranks!). The revolutionary pole of group fantasy becomes visible, on the contrary, in the power to experience institutions	p 62
lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again, everything comes apart, but	p 69
this time in a	
body of the wife. Clearer still, the difference in regime becomes apparent each time a society permits an infantile stage of	p 72
of a certain restrictive or exclusive use on them that becomes identical with the form of triangulation: being daddy, mommy, or	p 75
have seen this taste for exclusive disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us a singular	p 76
extra-Oedipal lesson	
to the ego. So that the transgression of the prohibition becomes correlatively a confusion of persons, where the ego identifies with	p 78
proliferate and be passed on to the children. The child becomes a man only by resolving the Oedipus complex, whose resolution	p 79
as if going beyond the father were always forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical series	p 80
the Oedipal dragnet. Oedipus is one of those things that becomes all the more dangerous the less people believe in it	p 81
the influence of Oedipus. It sometimes happens that an analyst becomes fed up with this myth that is the bed and	p 81
become other individuals as well as other sexes, and departing becomes as easy as being born or dying. Along the way	p 85
voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only by simulating a (false) admiral	p 87
who is	
and the Slavs. In his intense metamorphoses and passages, Schreber becomes a pupil of the Jesuits, the burgomaster of a city	p 89
that includes the grandparents. The problem of the cure then becomes rather similar to an operation of differential calculus, where one	p 94
social field as simple imaginary dependencies on Oedipus, where it becomes necessary to denounce a fusional dream, a fantasy of	p 103
a-return-to-Oneness	
uterine mustache. In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility	p 112
before us a system of three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing	p 115
representation which	
for the death of the father; on the contrary, desire becomes that only because it is repressed, it takes on that	p 116
incestuous or other drives threatening legitimate marriage. But it then becomes evident that, the more the problem of Oedipus and incest	p 117
concluded from this. Psychic repression is such that social repression becomes desired; it induces a consequent desire, a faked image of	p 119
an operation, from the point of view of social production, becomes evident, for the latter could not otherwise ward off desire's	p 120
complex be repressed; in psychosis the complex invades consciousness and becomes its object, at the price of a repression that now	p 123
by what has just sundered its breadth: the schizo Everything becomes mixed and confused, and it is here that the breakthrough	p 132
totally desert-like, where all desiring-production is arrested, or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies	p 136
have fallen into	
object of desire (it is on the earth that desire becomes bound to its own repression). The territorial machine is therefore	p 141
is indeed the essence of desire; but when the libido becomes abstract quantity, the elevated and disinvested anus produces the global	p 143
through which man ceases to be a biological organism and becomes a full body, an earth, to which his organs become	p 144
or the god. Pierre Clastres describes the solitary hunter who becomes identical with his force and his destiny, and delivers his	p 148
his destiny, and delivers his song in a language that becomes increasingly rapid and distorted: Me, me, me, I am a	p 148
the bush paranoid and the village pervert. Once the socius becomes fixed, falling back on the productive forces and appropriating them	p 148
itself in a negative relation to the group. Here it becomes apparent that the social machine is identical with the desiring-machine	p 151
their alliances. The point of separation between the tribal sections becomes the point of divergence in the clan structure of the	p 152
mother, who eminently replaces the sister, and to whom he becomes united by replacing Amma. In short, a whole world of	p 158
the prohibition of incest with the mother that the filiation becomes extended. There we find no repression of the father, no	p 159
own brother. At the same time, a daughter who marries becomes detached not from her brother's line, but solely from that	p 164
previous family group, to which her mother belongs. The niece becomes herself a mother and the point of departure for a	p 164
on which, moreover, the witnesses try to mislead them. Divination becomes a form of social analysis in the course of which	p 167
that could have made him a candidate for chief. Everything becomes complicated because of the colonizer-colonized relations: the English	p 167
have not	
in a certain way—and in what way? Yes, it becomes Oedipal in part, under the effect of colonization. The colonizer	p 168
of goods, the person with standing in the village who becomes the agent of the administration, the elders who curse the	p 169

the glance recoil disconsolately from an iron impossibility. The earth becomes a madhouse. 6 The Barbarian Despotic Machine The founding of	p 192
which keep their ownership of the soil, while the State becomes the true owner in conformity with the apparent objective movement	p 194
of the wedding night over all alliances. The filiative stock becomes the object of an accumulation in the other filiation, while	p 196
an accumulation in the other filiation, while the alliance debt becomes an infinite relation in the other alliance. It is the	p 196
than guarantee the private property of a ruling class that becomes distinct from the State.) The abolition of debts, when it	p 196
always a monotheism on the horizon of despotism: the debt becomes a debt of existence, a debt of the existence of	p 197
filiations with a direct filiation. The initiated or initiating hero becomes king. The second marriage develops the consequences of the first	p 200
system of representation when it ceases to be territorial and becomes imperial. First of all, we have the impression that the	p 201
function but does not of itself constitute the sign; what becomes a sign is rather the thing or body designated as	p 204
itself on the voice, falls back on the voice, and becomes writing. At the same time it induces the voice no	p 205
now seems to depend, and in relation to which it becomes linearized. The subordination of graphism to the voice induces a	p 205
the reason that incest changes its meaning or locus, and becomes the repressing representation. For what is at stake in the	p 210
characteristic graphism in the system of connotation, for it now becomes the stone and the paper, the tablet and the currency	p 212
value in the magic triangle of alliance and filiations. Punishment becomes a vengeance, the vengeance of the voice, the hand, and	p 212
of the vengeance of alliance. For once again, before it becomes a feigned guarantee against despotism, the law is the invention	p 213
body. As Nietzsche says when he shows precisely how punishment becomes a vengeance in the imperial formations, a tremendous quantity	p 213
of	
work in the highest machinery of the apparatus. The revenge becomes that of the subjects against the despot. In the latency	p 214
no longer en-acted or reacted to. When the deterritorialized sign becomes a signifier, a formidable quantity of reaction passes into a	p 215
from being at first the displaced represented of desire, it becomes the repressing representation itself. The impossible has become possible;	p 215
the	
In brief, it does not cease being artificial, but it becomes concrete, it tends to concretization while subordinating itself to the	p 221
debt must become internalized at the same time as it becomes spiritualized. The hour of bad conscience draws nigh; it will	p 222
State. Death is felt rising from within and desire itself becomes the death instinct, latency, but it also passes over into	p 223
activity, but it does not appear as such and only becomes a true practical relation in the modern capitalist machine. That	p 227
a capital of alliance to become a filiative capital. Capital becomes filiative when money begets money, or value a surplus value	p 227
become capital. It is solely under these conditions that capital becomes the full body, the new socius or the quasi cause	p 227
surplus value of flux is as if not produced, and becomes embodied in unemployment and stagnation. It is easy to list	p 235
contrary, it insinuates itself everywhere in the productive machine and becomes firmly wedded to it in order to regulate its productivity	p 235
a use of language in general according to which graphism becomes aligned on the voice, but also overcodes it and induces	p 240
of language is different in nature; it is realized or becomes concrete within the field of immanence peculiar to capitalism itself	p 240
the supposed finite number of the figures considered.) Then what becomes of the truly schizophrenic language and the truly decoded and	p 246
also the disjunction of the abstract quantity through which it becomes something concrete. Dx and dy are nothing independent of their	p 249
a code. With the advent of capitalism the full body becomes truly naked, as does the worker himself who is attached	p 250
apparatus ceases to be transcendent, and pervades all production and becomes coextensive with it. Thirdly, as a result of these developed	p 250
limit or end for the differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain that it both does	p 250
in reality, insofar as he derives from abstract quantities and becomes concrete in the becoming-concrete of these same quantities. It is	p 251
despotic Urstaat: from being at first the transcendent unity, it becomes immanent to the field of social forces, enters into their	p 252
longer pass through people but through money; so the family becomes a microcosm, suited to expressing what it no longer dominates	p 264
determinations become the application of the social axiomatic. The family becomes the subaggregate to which the whole of the social field	p 265
in the temperate zones of the bourgeoisie, that the colony becomes intimate and private, interior to each person: it is there	p 269
as a guilty child, and in relation to which one becomes a responsible adult (Oedipus as sickness and sanity, the family	p 271
through the wall, opening onto the molecular elements where it becomes in actual fact what it was from the start: the	p 283
At this point of dispersion of the two arguments, it becomes immaterial whether one says that machines are organs, or organs	p 285
conceived as the masculine sex (the great castrated soaring Phallus), becomes the result of sex conceived as the feminine sex (the	p 295
put in the place of productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the same time that	p 296
in allegedly autonomous beliefs at the same time that desiring-production becomes enticed into allegedly unconscious representations. And as	p 296
we have seen	
subjective abstract libido. As Marx says, in capitalism the essence becomes subjective—the activity of production in general—and abstract	p 302
labor	
subjective—the activity of production in general—and abstract labor becomes something real from which all the preceding social formations	p 302
can	
the role of revealer, a place by which the structure becomes visible. In her fine analysis of the phenomenon of belief	p 305
that representation, when it ceases to be objective, when it becomes subjective infinite—that is to say, imaginary—effectively loses all	p 305
rather than being apprehended in its originality, in its reality, becomes reduced (rabattue) in this manner to a representational space, it	p 306
and mustache: In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility	p 312
any reality, it no longer opens to any outside, but becomes itself the test of reality and the guarantor of its	p 313
of two operations of capture: one where repressive social production becomes replaced by beliefs, the other where repressed	p 313
desiring-production finds itself	
voyage does not necessarily imply great movements in extension; it becomes immobile, in a room and on a body without organs	p 319
More perversion! More artifice!—to a point where the earth becomes so artificial that the movement of deterritorialization creates of necessity	p 321
intensity is extinguished at the end, that every becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice	p 330
Blanchot distinguishes	
point, which is the genesis of anxiety, since this genesis becomes the autonomous cause of sexual repression instead of its result	p 332
partner of Eros, for worse but also for better. Psychoanalysis becomes the training ground of a new kind of priest, the	p 332
But even in the system of despotic terror, where debt becomes infinite and where death experiences an elevation that tends to	p 337
of production is revealed in capitalism; precisely because the limit becomes internal to capitalism, which continually reproduces it, and also	p 337
continually	
loses its relationship with a model and an experience, and becomes an instinct; that is, it effuses in the immanent system	p 337
as well, or a new revolutionary body, the moment it becomes a form of power and gregariousness. To be possessed by	p 365
as possessing it; to engineer subjugated groups for which one becomes so many cogs and parts; to insert oneself into the	p 365
this prise de conscience: for as soon as this formation becomes conscious of its immanent disintegration in the individuals who compose	p 368
Bolshevik group, or at least a part of this group, becomes aware of the immediate possibility of a proletarian revolution that	p 377
the schiz is possible without the order of causes, it becomes real only by means of something of another order: Desire	p 378
BECOMING 44	
there, and everywhere a reward in the form of a becoming or an avatar, being born of the states that it	p 16
thought delirium its content—an I feel that I am becoming a woman, that I am becoming a god, and so	p 18
feel that I am becoming a woman, that I am becoming a god, and so on, which is neither delirious nor	p 18
without organs to varying degrees—states through which Schreber-the-subject passes, becoming a woman and many other things as well,	p 19
following an	
the two there is nothing but an ongoing process of becoming that is the becoming of reality. And if materialist psychiatry	p 35
nothing but an ongoing process of becoming that is the becoming of reality. And if materialist psychiatry may be defined as	p 35
are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found a way to	p 42
pose	
existence. It is never remembered, it has never succeeded in becoming conscious. It is a construction of analysis, but it is	p 59
is that the boys are able to see only by becoming little girls, and the girls cannot experience the pleasure of	p 61
the girls cannot experience the pleasure of punishment except by becoming boys. It is a whole chorus, a montage: back in	p 61
phenomena of identification, of superegoization and castration, all the resignation-desires (becoming a general; acquiring low, middle, or high	p 62
rank), including the	
and even miscellaneous news items. (I feel that) I am becoming God, I am becoming woman, I was Joan of Arc	p 85
items. (I feel that) I am becoming God, I am becoming woman, I was Joan of Arc and I am Heliogabalus	p 85
of the living being, is always in the process of becoming, developing, coming into being or advancing, and inscribing itself within	p 96
entire situation from falling back on the familial complex and becoming internalized in it. In a word, the family is never	p 97

delirium entire civilizations, races, and continents, and intensely feeling the becoming of the world. There is no signifying chain without a	p 98
as ordinary stimuli of an indifferent nature that trigger the becoming of adventures, of races, and of continents. But what a	p 114
elements and derivatives, that constitute its very life or its becoming. As if we could reproach someone for having an ambiguous	p 117
part refers to the infantile Oedipal conflict, this old conflict becoming reactivated by the actual stasis. But the oedipalists are not	p 127
and does not cease to be an afterward except by becoming a beyond, which must be signified anagogically by Oedipus instead	p 128
any ego whatever. He has simply ceased being afraid of becoming mad. He experiences and lives himself as the sublime sickness	p 131
without organs (numen), and that distributes states of being and becoming according to domains of presence or zones of intensity (voluptas	p 183
not the beginning of justice, to be sure, but its becoming and its destiny in the imperial formation as Nietzsche analyzes	p 215
then entering into the latter's composition or conditioning it, then becoming more and more a determining force, private property brings about	p 218
people our calendar. These are the two aspects of a becoming of the State: its internalization in a field of increasingly	p 222
of production making ready in the shadows, flows of workers becoming deterritorialized: the encounter of all these flows will be necessary	p 223
be: Gregory Bateson begins by fleeing the civilized world, by becoming an ethnologist and following the primitive codes and the savage	p 236
limits; adds still more axioms while preventing the system from becoming saturated; and functions well only by grinding, sputtering, and	p 251
starting	
another sense, it alone represents a veritable rupture with this becoming, a break with it, in contrast to the other forms	p 252
production as abstract quantities that become effectively concrete in their becoming related or their conjunction: labor capacity or capital,	p 263
constant capital	
representation of desire. Hence it goes without saying that this becoming or this constitution does not develop under the categories imagined	p 267
social formation, since the imaginary Oedipus results from such a becoming and not the inverse. It is not via a flow	p 267
But it is filled and carried to completion only by becoming the imaginary Oedipus of the capitalist machine. The despotic machine	p 267
statistical order of the sexes. Making love is not just becoming as one, or even two, but becoming as a hundred	p 296
is not just becoming as one, or even two, but becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not	p 296
to a familial aggregate of destination, with the familial relation becoming metaphorical for all the others and hindering the molecular productive	p 307
the movement through which desiring-production is continually overcoming the limit, becoming deterritorialized, causing its flows to escape,	p 313
going beyond the threshold	
form residual conjunctive syntheses guiding the passage or the heartfelt becoming from the one to the other. A permutation involving 2	p 325
the body without organs). But it seems that things are becoming very obscure, for what is this distinction between the experience	p 330
occurs in life and for life, in every passage or becoming, in every intensity as passage or becoming. It is in	p 330
every passage or becoming, in every intensity as passage or becoming. It is in the very nature of every intensity to	p 330
feeling, what never ceases and never finishes happening in every becoming—in the becoming-another-sex, the becoming-god, the	p 330
becoming-a-race, etc., forming zones	
that every intensity is extinguished at the end, that every becoming itself becomes a becoming-death! Death, then, does actually happen.	p 330
Maurice	
me. The capitalist machine does not run the risk of becoming mad, it is mad from one end to the other	p 373
BECOMING-A-RACE 1	
happening in every becoming—in the becoming-another-sex, the becoming-god, the becoming-a-race, etc., forming zones of intensity on the	p 330
body without organs	
BECOMING-ABSTRACT 1	
decoding of flows and the collective disinvestment of organs, the becoming-abstract of the flows of desire, and the becoming-private of the	p 144
BECOMING-ANOTHER-SEX 1	
ceases and never finishes happening in every becoming—in the becoming-another-sex, the becoming-god, the becoming-a-race, etc., forming	p 330
zones of intensity on	
BECOMING-CONCRETE 6	
as an unlimited abstract quantity cannot be divorced from a becoming-concrete without which it would not become capital and would not	p 249
and would not appropriate production. We have seen that this becoming-concrete appeared in the differential relation; but it must be borne	p 249
developed conditions involving the destruction of all codes within a becoming-concrete, the absence of limits takes on a new meaning. This	p 250
he derives from abstract quantities and becomes concrete in the becoming-concrete of these same quantities. It is these quantities that are	p 251
axiomatic of capital. In this sense it indeed completes the becoming-concrete that seemed to us to preside over the evolution of	p 252
the decoded and axiomatized flows. The capitalist State completes the becoming-concrete so fully that, in another sense, it alone represents a	p 252
BECOMING-DEATH 1	
extinguished at the end, that every becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot	p 330
distinguishes this twofold	
BECOMING-GOD 1	
never finishes happening in every becoming—in the becoming-another-sex, the becoming-god, the becoming-a-race, etc., forming zones of	p 330
intensity on the body	
BECOMING-IMMANENT 2	
decoded or deterritorialized flows, and is able to carry the becoming-immanent to its highest point only to the extent that it	p 252
the despotic State, in terms of its fulfillment of a becoming-immanent, its generalized decoding of flows, and its axiomatic that comes	p 261
BECOMING-PRIVATE 1	
organs, the becoming-abstract of the flows of desire, and the becoming-private of the organs? The primitive territorial machine codes flows,	p 144
invests	
BECOMING-PUPIL 1	
or threshold to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up	p 89
BECOMING-RELATED 1	
derived from the abstract quantities; they become concrete in the becoming-related or the axiomatic of these quantities, in their conjunction.	p 264
They	
BECOMING-SCANDINAVIAN 1	
of history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of races and of	p 86
continents, this	
BECOMING-WOMAN 3	
recompense for his suffering or as a reward for his becoming-woman. On the other hand, God demands a constant state of	p 16
that occurs in Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon a process of self-cure that brings	p 17
him	
the thresholds of history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement	p 86
of races and of	
BECOMINGS 8	

really primary emotion, which in the beginning only experiences intensities, becomings, transitions. Where do these pure intensities come from? They come	p 19
geodesic lines, traversed by gradients marking the transitions and the becomings, the destinations of the subject developing along these particular vectors	p 19
the body without organs, a process that engages him in becomings, rises and falls, migrations and displacements. R. D. Laing is a mind to believe that everything commingles in these intense becomings, passages, and migrations—all this drift that ascends and descends cycle, a subject that passes by way of all the becomings corresponding to the included disjunctions: the last part of the last part of the desiring-machine, the adjacent part. These intense becomings and feelings, these intensive emotions, feed deliriums and hallucinations. But	p 84 p 84 p 330 p 330
singularities and chains, and the conjunctive syntheses of intensities and becomings. The schizoanalyst is not an interpreter, even less a theater	p 338
what constituent misfires, with what flows, what chains, and what becomings in each case. Moreover, this positive task cannot be separated	p 338
BED 6	
analyst becomes fed up with this myth that is the bed and board of psychoanalysis, and goes back to the sources fulfillment—and so escaped the familialism that is the ordinary bed and board of psychoanalysis and psychiatry. If the human race that incest is impossible? Isn't it possible to go to bed with one's sister or mother? And how do we dispense dreaded forces of a river by digging an artificial river bed, or by diverting it into a thousand shallow little streams of the great decoded flows, little streams recoded in mommy's bed. Interiority in place of a new relationship with the outside to relieve the waning family, to replace the broken-down familial bed with the psychoanalyst's couch, to make it so that the	p 81 p 131 p 161 p 177 p 270 p 307
BEDROOM 1	
but that sexuality and love do not live in the bedroom of Oedipus, they dream instead of wide-open spaces, and cause	p 116
BEE 7	
the red clover has no reproductive system because the bumble bee (and the bumble bee only) must aid and abet it no reproductive system because the bumble bee (and the bumble bee only) must aid and abet it before it can reproduce abet it before it can reproduce? No one. The bumble bee is a part of the reproductive system of the clover part of another machine: the red clover and the bumble bee; or the orchid and the male wasp that it attracts entirely different machine, like the red clover and the bumble bee, the wasp and the orchid, the bicycle horn and the as machine energy, and neither the horn nor the bumble bee have the privilege of being a phallus: the phallus intervenes the dispersion of the nonhuman sex (the clover and the bee). As long as schizoanalysis has not arrived at these disparate	p 285 p 285 p 285 p 285 p 323 p 323 p 323
BEEN 143	
before all the co-ordinates based on this fundamental dichotomy have been laid down. He does not live nature as nature, but pocket of my coat receiving the stones that have already been handled, as each of the stones moves forward one pocket or constructed according to a complicated plan. Instead, it had been desimplified in the course of its carpentering.... As it stood its top surface, the useful part of the table, having been gradually reduced, was disappearing, with so little relation to the it was produced by parents. How could this body have been produced by parents, when by its very nature it is established, independent of any sort of projection. Yes, I have been my father and I have been my son. I, Antonin projection. Yes, I have been my father and I have been my son. I, Antonin Artaud, am my son, my father for the inordinate measure of suffering and privation that has been mine for so many past years. Just as a part So that's what it was! and So it's me! have been reduced to the endless, dreary discovery of Oedipus: So it's entire circumference of the circle, the center of which has been abandoned by the ego. At the center is the desiring-machine exclaims: They're me! So it's me! No one has ever been as deeply involved in history as the schizo, or dealt of comprehension? A mode of expression? The question, however, has been posed too theoretically. The fact is, from the moment that us, and the only real relationship, that of production, has been done away with. The great discovery of psychoanalysis was that true that the other side, the production side, has not been entirely ignored. Kant, for instance, must be credited with effecting of as production, though merely the production of fantasies, has been explained perfectly by psychoanalysis. On the very lowest level of saying: We are not green plants; we have long since been unable to synthesize chlorophyll, so it's necessary to eat ... Desire State ... The phantasmal world is the world which has never been fully conquered over. It is the world of the past socius. The prime function incumbent upon the socius, has always been to codify the flows of desire, to inscribe them, to best it can, to recede, to rechannel persons who have been defined in terms of abstract quantities. Everything returns or recurs of capitalism a motley painting of everything that has ever been believed. The real is not impossible; it is simply more flying bricks. We must conceive of each brick as having been launched from a distance and as being composed of heterogeneous and the same time the restitution of something that has been levied from the associative flux (restitution de prelevement sur le any sort of original totality (not even one that has been lost), or to a subsequent totality that may not yet today in the age of partial objects, bricks that have been shattered to bits, and leftovers. We no longer believe in dirty little secret of Oedipus-the-modern-tyrant benefited very little from having been thus disinfected. Is it possible that, by taking the path the mommy is seated, and they have orgasms for having been so evil, for having tortured so well. It's so bad too fluid—and not by preference, but wherever we have been carried by the deterritorialized flows. What neurotic, provided he is brought about by the frantic neuroticization to which we have been delivered, and for which psychoanalysis has invented new means—Oedipus	p 2 p 3 p 6 p 6 p 15 p 15 p 15 p 16 p 20 p 21 p 21 p 24 p 24 p 25 p 25 p 27 p 28 p 33 p 34 p 34 p 40 p 41 p 42 p 42 p 50 p 61 p 67 p 67
up to it. But in any case the harm has been done, the treatment has chosen the path of oedipalization, all spouse, after the father and the mother. It has often been remarked in fact that the prohibition existed in two forms not have lost their virulence and efficacy, once they had been introduced into a use of synthesis that remains fundamentally illegitimate any longer, except for a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with a choice that is not any possible use for the inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious! Double bind is the term no confusion of spaces and forms, since these have indeed been undone on behalf of a new order: the intense and are races, cultures, and their gods. The fact has often been overlooked that the schizo indeed participates in history; he hallucinates have known every son of good birth, I have never been of this people, I have never been Christian, ... yes my I have never been of this people, I have never been Christian, ... yes my eyes are closed to your light. I history, and not the name of the father. Everything has been said about the paucity of reality, the loss of reality said everything there is to say about this, and have been quick to slip into the expected clinical mold. Dark world be everywhere something real is produced, everywhere something real has been and will be produced. It is true that reality has thereby plunges deeper into familialism and generalizes it. Parents have been put in their true places within the workings of the a way out: it is simply that the means have been found to render the family transcendent. There we have it in the person of one of its members who has been eliminated, rendered null, and foreclosed. We can understand how such in the constitution of therapeutic quasi families. Once it has been said that it is no longer a matter of re-forming extent they still lend themselves to oedipalization. These questions have been analyzed in depth by Jean Oury. They demonstrate how revolutionary	p 68 p 71 p 73 p 79 p 79 p 85 p 85 p 86 p 86 p 86 p 87 p 92 p 92 p 94 p 94 p 94
and Melancholia. But he soon learns that the mother has been killed by a French soldier, and that the subject himself generalizing Oedipus in culture, under the ridiculous conditions that have been the norm until now. It is a militant analysis, on quite clear that the two ends of Oedipus have simply been closed, and that the beyond and the afterward will always society of neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of gregariousness, is the	p 96 p 98 p 99 p 102
not enough to say: they were fooled, the masses have been fooled. It is not an ideological problem, a problem of a question of belief: the element of belief has not been abandoned. The announcement of the father's death constitutes a last in this sense we must say the unconscious has always been an orphan—that is, it has engendered itself in the of the question What does it mean? No one has been able to pose the problem of language except to the The general line of the response is simple, it has been sketched out by Reich: it is social repression, the forces of view of the unconscious. That is why critics have been able to observe a conservative or reactionary turning point in of Freudianism, and even its theoretical surrender: this work has been accomplished several times, in a profound way, rigorously, and with it wields. While the critical study of Freudian ideology has been done, and done well, on the other hand the history	p 104 p 107 p 108 p 109 p 113 p 117 p 117 p 117

other hand the history of the movement has never even been sketched out: the structure of the psychoanalytic group, its politics	p 118
or a shattered Oedipus, but on the contrary, from having been brought back to everything he had left. A drop in	p 124
for his Own secret use all the Virgins that had been placed there. Everything can be converted into neurosis, or warped	p 126
not that of the infantile factors themselves. But nothing has been gained thereby, since the actual factor ceases to be privative	p 128
of the states of desire. Rarely have psychiatrists and psychoanalysts been able to establish a really inspired direct relationship with either	p 130
sign within the order of the signifier. Yet it has been a long time since Engels demonstrated, already apropos of Balzac	p 133
is schizophrenic and not because he is not. It has been a long time since he broke down the wall of	p 135
among the corresponding groups. In many analyses, the stress has been upon ties within the unilineal corporation or between different	p 146
corporations	
ties deriving from marriage between members of different corporations have been largely ignored or else assimilated into the all-important	p 146
descent concept	
to say, toward the closing of the cycle. I have been unable to find anything of that nature among the Mru	p 148
that a social machine must not function well. This has been shown precisely with regard to the segmentary system, which is	p 151
of cruelty. The death of a social machine has never been heralded by a disharmony or a dysfunction; on the contrary	p 151
the father has received a wife, or the mother has been transferred outside, whether the sons have the right to a	p 156
of the Dogon myth related by Griaule. Yes, I have been my mother and I have been my son. It is	p 158
Griaule. Yes, I have been my mother and I have been my son. It is rare that one sees myth and	p 158
son could have done it as well, and could have been himself this uncle in an intense relationship with the mother-twin	p 159
real chief; as for the sick K, he has not been able to assume the role of mediator that could have	p 167
the members of these societies, even though they have not been psychoanalyzed, and in spite of the displacement of the representation	p 172
we know perfectly well what it is about, without having been psychoanalyzed. But what enables one to speak of an Oedipal	p 172
position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to these evaluations of the respective roles of	p 174
the	
The ambiguity of what Kardiner called the primary institution has been clearly shown. In certain cases it can be a question	p 174
Lacan's at shaking loose from the yoke of Oedipus has been interpreted as an unhelped-for means of making it heavier still	p 175
the position of the transcendent object. The capitalist style has been described by D. H. Lawrence: our democratic, industrial order of	p 177
investment of the social machine by desire. It has often been said and demonstrated that an institution cannot be explained by	p 180
giver also be in the position of someone who has been robbed, so as to demonstrate clearly that he does not	p 186
the problem of inscription, of coding, of marking, has never been raised in such an incisive fashion. Man must constitute himself	p 190
sufficiently taken on him, as if he were or had been unmarked. He has merely widened, beyond the limits allowed, the	p 191
which nothing whatever finds a place that has not first been assigned a meaning in relation to the whole. They do	p 191
have developed if a tremendous quantity of freedom had not been expelled from the world, or at least from the visible	p 192
temporal, tyrannical or democratic, capitalist or socialist, there has never been but a single State, the State-as-dog that speaks with flaming	p 192
him to the people. For the first time, something has been withdrawn from life and from the earth that will make	p 194
reaction, and the results of successful counteractions. It has often been remarked that the State commences (or recommences) with two	p 196
fundamental	
Heliogabalus,. O mad memory of vanished emperors! Incest never having been the desire, .but merely its displaced represented as it results	p 202
return barbarian civilizations are written, not because the voice has been lost, but because the graphic system has lost its independence	p 202
flow in a deterritorialized flow of writing. Men have even been seen drinking this flow. Andras Zempleni shows how, in certain	p 206
a generalized slavery visited upon the masses. It has also been shown that two dimensions exist side by side in Saussure	p 207
that writes both the verdict and the rule that has been broken. In vain did the body liberate itself from its	p 212
the imperial formations, a tremendous quantity of freedom must have been expelled from the world, or at least from the visible	p 213
moves us away from the desiring-machines. For there has never been but one State. The question What is the use of	p 214
to grow. It is simply that one more step has been taken in that direction: Oedipus, bad conscience, interiority, they made	p 215
a concrete existence. A protean State, yet there has never been but one State. Whence the variations, all the variants of	p 220
the dominant forces. The existence of an analogous evolution has been demonstrated for the technical machine, when it ceases to be	p 221
capitalist system of the dualism that exists in banking has been demonstrated, the dualism between the formation of means of payment	p 229
service of its ends. That is why it has often been remarked that the Industrial Revolution combined an elevated rate of	p 233
haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate. The death	p 240
of writing	
for accumulation, and the struggle against overproduction. There has never been a liberal capitalism: action against monopolies goes back	p 253
first of	
and statuses; classes are orders, castes, and statuses that have been decoded. To reread history through the class struggle is to	p 254
just such a conquest of the State apparatus has always been and remains problematical. A supposedly socialist State implies a transformation	p 255
cause it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at economic	p 258
and political	
and overcodings. But on the other hand there has never been but one State, the Urstaat, the Asiatic despotic formation, which	p 261
one is sure to re-encounter them everywhere, since everything has been applied to them. The reign of images is the new	p 265
Oedipus himself: a motley painting of everything that has ever been believed. It comes as no surprise that Freud looks to	p 267
extracting itself from an infinite regression: the father must have been a child, but was able to be a child only	p 274
blossoms into. Once the structural unity of the machine has been undone, once the personal and specific unity of the living	p 285
once the personal and specific unity of the living has been laid to rest, a direct link is perceived between the	p 285
of fueling a revolutionary machine. (Here again, everything has already been said by Fourier, when he shows the two contrary directions	p 294
role whatever in the Freudian analysis. Perhaps it would have been more difficult to crush the entire sociopolitical content of Schreber's	p 297
of Schreber's delirium if these desiring-machines of the father had been taken into account, as well as their obvious participation in	p 297
the discovery of the abstract or subjective essence. It has been remarked in this context that each time Freud brings to	p 300
from the main concern of psychoanalysis, yet never have we been so close. For here again, as we have seen previously	p 303
Oedipus complex gather up all beliefs, all that has ever been believed by humanity, but only in order to raise it	p 304
consulting room without at least being aware that everything has been played out in advance: Oedipus and castration, the Imaginary and	p 308
children to Oedipus: we have evolved in Oedipus, we have been structured in Oedipus, and under the neutral and benevolent eye	p 312
theorem which constantly proves the futility of living. We have been triangulated in Oedipus, and will triangulate in it in turn	p 312
then machines desiring-machines. Oedipus is a resistance; if we have been able to speak of the intrinsically perverted nature of	p 314
psychoanalysis	
by a common danger, a danger which Jean Oury has been able to analyze in depth: how does one avoid the	p 319
no longer exist as madness, not because it would have been transformed into mental illness, but on the contrary because it	p 321
surface of the body without organs. And we have doubtless been able to present things in a logical order where the	p 327
to be loved, and worse, a sniveling desire to have been loved, a desire that is reborn of its own frustration	p 334
them) The phantasmal world is the world which has not been fully conquered over. It is the world of the past	p 334
celebrates the wedding of psychoanalysis and capitalism; their engagement had been full of hesitation. What we have tried to show apropos	p 335
if disinfected: i.e., as long as it has not been rescued from the Oedipal-narcissistic origin imposed on it as the	p 350
Thus the familial romance, or Oedipus's own wish to have been born of poor parents who would cleanse him of his	p 354
desire, with sexuality as desire. For the phallus has never been either the object or the cause of desire, but is	p 357
illness as well as its cure. After the family has been internalized in Oedipus, Oedipus is externalized in the symbolic order	p 359
It is not by chance that Lacan's symbolic order has been diverted, utilized for grounding a structural Oedipus applicable to psychosis	p 359
account by the ethnologist Turner, the Ndembu doctor alone has been able to treat Oedipus as an appearance, a decor, and	p 360
There is room for doubting that the decision would have been the same if Schreber had been schizophrenic rather than paranoiac	p 364
the decision would have been the same if Schreber had been schizophrenic rather than paranoiac, if he had taken himself for	p 364
all its objective dissimulation! Except in ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined by	p 373
not need it—a motley painting of all that has been believed. But the reverse is also true: capitalism is constantly	p 375
moment when everything is possible. Of course the schiz has been prepared by a subterranean labor of causes, aims, and interests	p 378
of an axiom to seal off a breach that has been discovered; fascist colonels start reading Mao, we won't be fooled	p 378
question, How can the revolution be betrayed?—once it has been said that betrayals don't wait their turn, but are there	p 379
things aren't going well in psychoanalysis, and that they haven't been since the start. We are still too competent; we would	p 380
a passion for mechanics. The man in the garage has been his best therapist. If we take mechanics away from him	p 381

BEFALL	1	
disjunctions where Beckett records his characters and the events that befall them: everything divides, but into itself. Even the distances are		p 76
BEFALLS	2	
psychic repression that fabricates neurotics. But a more naked repression befalls them that declares them identical with the hospital schizo,		p 136
the		
in the State than thought, and that latency not only befalls the subjects of the State, but is also at work		p 214
BEFORE	57	
the others. Lenz has projected himself back to a time before the man-nature dichotomy, before all the co-ordinates based on this		p 2
projected himself back to a time before the man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy have been		p 2
own, introducing his own reference points in the model put before him and undermining it from within (Yes, that's my mother		p 14
all his faculties: I am sometimes to be found, standing before the mirror or elsewhere, with the upper portion of my		p 17
of another outcome, another end result of the process appears. Before being a mental state of the schizophrenic who has made		p 24
silence. The artist is the master of objects; he puts before us shattered, burned, broken-down objects, converting them to the regime		p 32
that ever since I was eight years old, and even before that, I always wondered who I was, what I was		p 48
of a voyage, this is no more a metaphor than before when we spoke of an egg, and of what takes		p 84
in order to force him to submit (social repression even before psychoanalysis)? The schizophrenic egg is like the biological egg: they		p 91
the wife of a colonist whose disemboweled ghost perpetually appears before him, carrying along with it and tearing apart the memory		p 96
the formal prohibition what is really prohibited. Instead we have before us a system of three terms, where this conclusion becomes		p 115
they represent in their own fashion a sort of desiring-production, before being exercised against the incestuous or other drives threatening		p 117
legitimate		
revolt and revolution. By placing the distorting mirror of incest before desire (that's what you wanted, isn't it?), desire is shamed		p 120
they demand it, they want more. News flash: Stravinsky declares before dying: My misfortune, I am sure of it, came from		p 121
break with reality. Freud's ideas often took quite some time before making their way into France. Not this one, however; that		p 122
blocking of all his investments of reality, the barriers placed before him by the Oedipal system of social and psychic repression		p 124
noxious than the unwritten superego. Oedipus is in fact literary before being psychoanalytic. There will always be a Breton against Artaud		p 134
necessary, and amazing encounters that could have happened elsewhere, or before, or might never have happened, in order for the flows		p 140
filiation—declining the lineages on the body of the earth, before there is a State. If declension characterizes the primitive machine		p 146
fall in a spiral and traverse a series of explosions before extending into images, figures, and drawings. If the full body		p 154
in an extensive sense that they certainly did not possess before the determinations of alliances conferred it on them. On the		p 155
two occasions. First, when he admits having recoiled too long before this—so serious (he says)—discovery of a homosexual representation		p 165
it applies to the representative terms that did not exist before the alliance organized the positive and the negative into a		p 165
to begin; one is always brought to a halt well before 3+1, and if there is a primitive Oedipus, it is		p 178
that causes the residue to submit to a long voyage before burying or immersing it. If present-day ethnologists are again evincing		p 181
the level of what it means? The ethnologist finds himself before a flow of hair, with the breaks in such a		p 182
society gives itself of its economic base, this aspect fades before the relations of exchange, which are, however, merely the form		p 188
had a proclamation of his read out by the priest before the altar. As for the subaggregates themselves, the primitive territorial		p 199
look of bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This		p 199
infinitor (infinite)		
itself to be engraved like the earth, but prostrates itself before the engravings of the despot, the region beyond the earth		p 206
and that the contact of two peoples is almost necessary before the spark of a new writing can spring forth. One		p 208
break away or escape. Suddenly the despot sees rising up before him, against him, the enemy who brings death—an eye		p 211
avenging sword of the vengeance of alliance. For once again, before it becomes a feigned guarantee against despotism, the law is		p 213
supersected, or overcoded by the despotic State is what comes before—the territorial machine, which it reduces to the state of		p 219
what is resected by this State. It supersects what comes before, but resects the formations that follow. There too it is		p 220
by latency, but that springs back and returns stronger than before in the later forms that lend it a concrete existence		p 220
guises and conditions. Being the common horizon for what comes before and what comes after, it conditions universal history only provided		p 220
which the less developed concrete may have already realized itself before having posited the more mansided connection or relation which is		p 221
old socius without changing the old mode of production. Even before the capitalist production-machine is assembled, commodities and money		p 226
effect a		
practical relation in the modern capitalist machine. That is why, before, the monetary and commercial inscription does not have a body		p 227
where prices are low and sell where they are high. Before the capitalist machine, merchant or financial capital is merely in		p 227
the axiomatic and the corresponding widenings of the limits. Never before has a State lost so much of its power in		p 252
the nobility and feudalism, and who come to a halt before the proletariat and deny that there can be any difference		p 253
to be happy? follow my example, I won't let go before you say. It's my fault, O ignoble contagion of the		p 268
guilt; the other where it is a tribunal of responsibility, before which one stands as a guilty child, and in relation		p 271
myths. Oedipus is first the idea of an adult paranoiac, before it is the childhood feeling of a neurotic. So it		p 274
and that is not originally economic, political, and so forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber		p 274
the son. Guilt is an idea projected by the father before it is an inner feeling experienced by the son. The		p 275
the child does not wait until he is an adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems		p 278
and the bumble bee only) must aid and abet it before it can reproduce? No one. The bumble bee is a		p 285
earth, but rather the conditions under which this element fades before the despotic element; and tragic representation does not express the		p 301
We are all Archie Bunker at the theater, shouting out before Oedipus: there's my kind of guy, there's my kind of		p 308
foreign to the film (Chaplin had invented it twenty-two years before the film), is merely the formal, absolute exercise that prepares		p 317
the two flows no longer overlap: one then finds oneself before a new passive synthesis where a and b are in		p 325
market economy raises them to a degree of perfection unknown before capitalism.) This welding of desire to lack is precisely what		p 342
for a moment by Freud apropos of the familial romance, before the Oedipal trapdoor slams shut? It is the direction rediscovered		p 354
That is why Oedipus seemed to us a paranoiac's idea before being a neurotic's feeling. In fact, the paranoiac investment consists		p 364
BEFOREHAND	1	
define the true alternative without assuming all these problems resolved beforehand? The immense accomplishment of Lenin and the Russian		p 256
Revolution was		
BEGAN	7	
consumes all of universal history in one fell swoop. We began by defining him as Homo natura, and lo and behold		p 21
law—we needn't point out what is known since time began: that there is no desire without law—the eternal operation		p 111
forms in which, often through quite ordinary people, the light began to break through the cracks in our all-too-closed minds.... Madness		p 131
symbol, the meeting place of all the churches? The debate began between Malinowski and Jones, it continued between Kardiner and Fromm		p 171
conscience, this ugly growth—i.e., Oedipus—took root and began to grow. It is simply that one more step has		p 215
first error of psychoanalysis is in acting as if things began with the child. This leads psychoanalysis to develop an absurd		p 275
us with—a sublime resignation. As Reich says, when psychoanalysis began to speak of Eros, the whole world breathed a sigh		p 332
BEGET	1	
productions of the unconscious. What is more, castration and oedipalization beget a basic illusion that makes us believe that real		p 74
desiring-production		
BEGETS	2	
to become a filiative capital. Capital becomes filiative when money begets money, or value a surplus value—value in process, money		p 227
form of the material or the form of human reproduction begets people whom one can readily assume to be all equal		p 263

BEGETTERS 1		
relate it to independent existences—the father, the mother, the begetters—that do not yet comprise their elements as internal elements		p 107
BEGIN 18		
everything freezes in place—and then the whole process will begin all over again. From a certain point of view it marks the extent to which he felt the difficulty: to begin with, it appears difficult to assign as cause of the is anoedipal, and that there are non-oedipal, anoedipal currents that begin as early as Oedipus and continue just as long, with so that is what this meant. Everything is made to begin with Oedipus, by means of explanation, with all the more to the collectivity (the privatization of the organs will only begin with the shame felt by man at the sight of rather, if it is true that the analysis doesn't even begin as Oedipal, except to our way of seeing, doesn't it not even have (apart from colonization) the necessary conditions to begin to exist. If it is true that thought can be held by the women: all the codes vacillate. Doubtless, to begin with money and to finish with money is an operation end to Oedipus, one sees that it never manages to begin; one is always brought to a halt well before 3+1 established by the State-money. For without question, money does not begin by serving the needs of commerce, or at least it ass suspended from the ceiling of the sky. The organs begin by detaching themselves from the despotic body, the organs of to reshape its form of sovereignty. The law does not begin by being what it will become or seek to become a category—oblivion and return—has to be explained. To begin with, it should be said that the primordial despotic state struggles against the guilds and the monopolies). But capitalism doesn't begin, the capitalist machine is not assembled, until capital directly appropriates of money as an equivalent—which makes it possible to begin and end with money, therefore never to end at all through this wall, and this wall of a wall, and begin flowing on the full body without organs. The opposition is child, in relation to another father. How does a delirium begin? Perhaps the cinema is able to capture the movement of and unnamable things: other horrible workers will come; they will begin on the horizons where the other collapsed ! The Eternal Return	p 7 p 57 p 100 p 101 p 144 p 168 p 170 p 176 p 178 p 197 p 211 p 212 p 218 p 226 p 248 p 255 p 274 p 331	
BEGINNING 53		
perfectly obvious, a given that is there from the very beginning. But that is not so at all: Oedipus presupposes a by capital as quasi cause. As Marx observes, in the beginning capitalists are necessarily conscious of the opposition between capital and in relation to the really primary emotion, which in the beginning only experiences intensities, becomings, transitions. Where do these pure intensities logic of psychoanalysis. For as we suspected at the very beginning, partial objects are only apparently derived from (preleves sur) global the modest and practical point of disagreement that marked the beginning of their differences is too often forgotten: Jung remarked that special agents, closely related to other agents? From the very beginning Oedipus exists in one form and one form only: open laws of desiring-production as a whole. By failing from the beginning to see what the precise nature of this desiring-production is and allow yourself to be oedipalized. Everything follows from that, beginning with the untellable character of the cure, its interminable and Oedipus, behind Oedipus, his business is with desiring-machines. At the beginning, psychoanalysts could not be unaware of the forcing employed to of Capital, with its enchanted, miraculated world. (Also at the beginning, said Marx, the first capitalists could not be unaware of a subject to remark: I had existed since the very beginning ... from the lowest form of life [the body without organs] the development that favored the illusion: the simplicity of the beginning—consisting, for example, of cellular divisions—could lead one to that serve it as masks. What is more, from the beginning we can see that it makes use of masks in to the stimulus. Doubtless one can believe that, in the beginning (?), the stimulus—the Oedipal inductor—is a real organizer. But than an operation of the unconscious upon itself. From the beginning of the life of the child, it is already an on that of the inductor. But that is just the beginning of the question, the same question as in the case the other and was inscribed within the other. At the beginning of Creative Evolution, Bergson completely alters the scope of the The great argument of familialism is: at least in the beginning ... This argument may be explicitly formulated, but it also persists nevertheless refuse the viewpoint of genesis. At least in the beginning, this argument runs, the unconscious is expressed in a state afterward, in the manner of a beyond. And since the beginning always proceeds by twos—this is even the necessary condition the necessary condition for rendering escape impossible—a first pre-oedipal beginning is invoked, the primitive nondifferentiation of the most precocious stages personality in the relationship with the mother; then a second beginning is invoked; Oedipus itself with the law of the father path (the children to come), and also since the first beginning is said to be pre-oedipal only to indicate that it since this is assumed to be the case from the beginning, but is subsequently forgotten-repressed, though still subject to a later by means of application. Only in appearance is Oedipus a beginning, either as a historical or prehistorical origin, or as a a structural foundation. In reality it is a completely ideological beginning, for the sake of ideology. Oedipus is always and solely of desiring-production: it is at the end, not at the beginning. But not at all in the same fashion. We have Crustacean and the Crazy Invertebrate. Oedipus is placed at the beginning. On the one side there is the great man defined what overflows it on every side and from all angles, beginning with the hallucination of books and the delirium of apprenticeships as though involuntarily, by wanting what it wants. From the beginning of this study we have maintained both that social production inductor through which the anoedipal organization of desiring-production is formed, beginning with early childhood, or as an effect of the psychic practice; active desiring-production, in its. very process, invests from the beginning a constellation of somatic, social, and metaphysical relations that do innocence for generating universal history? Desiring-production also exists from the beginning: there is desiring-production from the moment there is social production side, a litany of twins, an intense filiation. At the beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch uses many other things besides: the chieftainship is only a beginning). The colonizer says: your father is your father and nothing to speak to us about traditional treatments corresponded to a beginning of psychotherapy and became for him a means of situating has many different meanings, since it can be at the beginning as an inaugural event, in the role of a matrix inhibited from the interior was already projected onto a primordial beginning, a mythical matrix as the imaginary limit. How can this Oedipus begins in the mind of the father. And the beginning is not absolute: it is only constituted starting from investments (sexue) from one end to the other. Everyone knows this, beginning with the users. The practical misunderstandings come rather from the abstract essence that is not to be confused with a beginning. We think only about the Emperor. But not about the machines, they are the concrete itself, the concrete base and beginning, but their segments here enter into relationships corresponding to the to place it in opposition to despotism. But from the beginning it expresses the imperialism of the signifier that produces its volume and time (the after-the-event). Vengeance and resentment: not the beginning of justice, to be sure, but its becoming and its that must include its differences with respect to the concrete beginning. We know that myth always expresses a passage and a a divergence (un ecart). The primitive territorial myth of the beginning expressed the divergence of a characteristically intense energy—what Marcel of the origin expresses something else: the divergence of this beginning from the origin itself, the divergence of the extension from who wanted a fresh start in the wilderness, a new beginning for a new alliance, a rediscovery of the Egyptian and when the latter didn't hide his own cynicism: in the beginning, at least, he could not be unaware of what he but disturbances of equilibrium in an infinite series of levers, beginning with those levers that are too small for microscopic detection date by Foucault; the end of the eighteenth and the beginning of the nineteenth century. So it seems that the situation of fact and by statute: an indifferent stimulus at the beginning, an extrinsic result at the point of arrival. The relation mad from one end to the other and from the beginning, and this is the source of its rationality. Marx's black	p 3 p 11 p 18 p 46 p 46 p 47 p 49 p 56 p 56 p 56 p 84 p 91 p 91 p 92 p 92 p 92 p 96 p 99 p 99 p 99 p 99 p 99 p 99 p 101 p 101 p 101 p 101 p 102 p 114 p 116 p 129 p 129 p 139 p 154 p 168 p 170 p 175 p 176 p 178 p 180 p 198 p 199 p 213 p 215 p 219 p 219 p 219 p 222 p 238 p 284 p 299 p 356 p 373	
BEGINNINGS 4		
boiled, and pulverized, have the same effect. It was the beginnings of the development that favored the illusion: the simplicity of are well aware that, when considered in terms of its beginnings, a thing is always poorly judged because, in order to posit and internalize this difference between the origin and the beginnings, between the sovereign power and the genesis of the world consists in liberating what was present in art from its beginnings, but was hidden underneath aims and objects, even if aesthetic		p 91 p 91 p 219 p 371

from the very first days of his life, he immediately begins having an amazing nonfamilial experience that psychoanalysis has completely failed to the slightest vibration by springing on its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or function of the prohibition of incest: here is where mommy begins, there daddy, and there you are—stay in your place	p 47 p 68 p 75
Oedipus's misfortune is indeed that it no longer knows who begins where, nor who is who. And being parent or child and finally latency, the celebrated latency, after which the beyond begins. But since this beyond consists in duping others into taking passed on to the children, with whom the same story begins all over again)? We wonder if Oedipus in fact expresses are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings of the second period are somewhat like the	p 75 p 99 p 113 p 132
that assigns itself a body without anus. A Gourma story begins: When the mouth was dead, the other parts of the wanted! The decoded flows were incest!). Then a long story begins, the story of oedipalization. But to be exact, everything begins begins, the story of oedipalization. But to be exact, everything begins in the mind of Laius, the old group homosexual, the but surely not for the child. But in effect, Oedipus begins in the mind of the father. And the beginning is to have stressed the importance of such a movement that begins with the founders of States, these artists with a look by virtue of the new alliance and direct filiation. He begins by marrying the sister. But he enters into this forbidden it draws out the effects of the first. The hero begins by marrying the sister, than he marries the mother. The writing. In short, graphism in one and the same movement begins to depend on the voice, and induces a mute voice from on high or from the beyond, a voice that begins to depend on graphism. It is by subordinating itself to at this juncture that the question What does it mean? begins to be heard, and that problems of exegesis prevail over he drew nearer to madness? It is true that Oedipus begins its cellular, ovular migration in the system of imperial representation from without, at the same time as the new life begins and desire receives its name. The only universal history is and banking bourgeoisie with feudalism. In brief, the capitalist machine begins when capital ceases to be a capital of alliance to as we imagine such a career to be: Gregory Bateson begins by fleeing the civilized world, by becoming an ethnologist and unavoidable. It is with the thing, capitalism, that the unavowable begins: there is not a single economic or financial operation that the children; and the fact cannot be hidden that everything begins in the mind of the father: isn't that what you radio-taxi service and is being treated for heart trouble. He begins to rave about the educational system in general, the need not depend on these laws, since the chain of assembly begins in a domain where by definition there are as yet the death instinct lays hold of the repressive apparatus and begins to direct the circulation of the libido. A mortuary axiomatic must be desexualized in order to perform such investments, but begins with Oedipus, me, father and mother (the pre-oedipal stages relating more complicated than in the case of abstract painting. Everything begins with Marx, continues on with Lenin, and ends with the	p 142 p 166 p 166 p 178 p 199 p 200 p 200 p 202 p 202 p 206 p 215 p 224 p 227 p 236 p 247 p 273 p 274 p 286 p 337 p 357 p 375
BEGUN 6	
of the production of desire, how have the child's desiring-machines begun to turn endlessly round and round in a total vacuum or innovative. On the contrary: it is completing the task begun by nineteenth-century psychology, namely, to develop a moralized, familial discourse that the elements of the in-depth system of representation have begun to move: the cellular migration has begun that will carry of representation have begun to move: the cellular migration has begun that will carry the Oedipal cell from one locus of supplementarity), and phonetism is never all-powerful, but has also always-already begun to labor and elaborate the mute signifier. He is again spectacle of suffering, it has ceased to evaluate; it has begun rather to forewarn and keep watch, to see that no	p 37 p 50 p 201 p 201 p 203 p 211
BEHALF 4	
spaces and forms, since these have indeed been undone on behalf of a new order: the intense and intensive order. What intimate Oedipal feeling, even when it is interpreted structurally, on behalf of the pure signifier? Or rather is it necessary to Undoing the form of persons and the ego, not in behalf of a pre-oedipal undifferentiated, but in behalf of anoedipal lines ego, not in behalf of a pre-oedipal undifferentiated, but in behalf of anoedipal lines of singularities, the desiring-machines. For there is	p 85 p 183 p 366 p 366
BEHAVE 2	
restrictive use on children, for making them straighten up and behave. These machines play no role whatever in the Freudian analysis this rupture to fail. The day humans are able to behave as intentionless phenomena—for every intention at the level of	p 297 p 368
BEHAVES 2	
to find anything of that nature among the Mru ... Everyone behaves as if he were ignorant of the compensation that would desire taken in the real order of its production, which behaves as a molecular phenomenon devoid of any goal or intention	p 148 p 342
BEHAVIOR 3	
found in mental institutions: a limp rag forced into autistic behavior, produced as an entirely separate and independent entity. D. H child's very first days of life, in the most elementary behavior patterns of the suckling babe, that these relations with partial and everyone stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears closed to the extent that	p 5 p 49 p 148
BEHIND 21	
It is this residual energy that is the motive force behind the third synthesis of the unconscious: the conjunctive synthesis so to believe in it. He is somewhere else, beyond or behind or below these problems, rather than immersed in them. And double of reality, as though there were a dreamed-of object behind every real object, or a mental production behind all real dreamed-of object behind every real object, or a mental production behind all real productions. This conception does not necessarily compel psychoanalysis desiring-machines are always there, but they no longer function except behind the consulting-room walls. Behind the walls or in the wings but they no longer function except behind the consulting-room walls. Behind the walls or in the wings, such is the place Yet every psychoanalyst should know that, underneath Oedipus, through Oedipus, behind Oedipus, his business is with desiring-machines. At the beginning, psychoanalysts speak, they let the old man speak, ready to prepare behind his back the reconciliation of the churches and psychoanalysis, the problems. The political, cultural, world-historical, and racial content is left behind, crushed in the Oedipal treadmill. This is because psychiatrists persist these notions cannot be prevented from dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs of its two poles, is either repressed (not without leaving behind traces and returns that will be confronted by the prohibitions it means to scale the wall, and yet to remain behind; to cause flows to pass through, without knowing any longer the pure signifier that regulates its signifieds: it now appears behind them, depending on the things it signifies. It no longer steering the schizzes toward shores he has so recently left behind: toward coded or overcoded territories, spaces, and structures, to which pour or flow out through the other. They are continually behind or ahead of themselves. How can the nostalgia for, and scouring the womb, giving it the curette, as it were. Behind this process lies the idea not of edifice and superstructure the play and the working of machines into the wings, behind a limit that has become impassible (exactly as in fantasy impassible (exactly as in fantasy as in fantasy the machines are there, but behind the wall). In short, the displaced limit no longer passes dissolve at one end where everything would end up following behind and being swallowed up—a question of regime. Here are the times: they play at Oedipus, a sublime alibi. But behind all this, there is an economic situation: the mother reduced the process or assign it goals; it is no more behind than ahead, it coincides with the completion of the process	p 17 p 23 p 25 p 26 p 55 p 55 p 56 p 58 p 95 p 111 p 113 p 132 p 221 p 244 p 260 p 298 p 307 p 307 p 338 p 356 p 382
BEHOLD 1	
began by defining him as Homo natura, and lo and behold, he has turned out to be Homo historia. This long	p 21
BEING 221	
real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings	p 1

and
a geometrical description of it? Or yet another example: on being confronted with a complete machine made up of six stones
picnic in the midst of nature: an infernal machine is being assembled. Under the skin the body is an over-heated factory
of labor, but also the false consciousness that the capitalist being necessarily acquires, both of itself and of the supposedly fixed
man as the king of creation, but rather as the being who is in intimate contact with the profound life of
be much better if nothing worked, if nothing functioned. Never being born, escaping the wheel of continual birth and rebirth, no
the very production of this production, the body suffers from being organized in this way, from not having some other sort
without organs of the capitalist, or rather of the capitalist being. But as such, it is not only the fluid and
surplus labor. But a perverted, bewitched world quickly comes into being, as capital increasingly plays the role of a recording surface
from labour to capital. Capital thus becomes a very mystic being since all of labour's social productive forces appear to be
body without organs, but always remaining peripheral to the desiring-machines, being defined by the share of the product it takes for
reward in the form of a becoming or an avatar, being born of the states that it consumes and being reborn
avatar, being born of the states that it consumes and being reborn with each new state. It's me, and so it's
a reconciliation does or can exist. With no further details being provided, we are told of Robert Gie , the very talented
Freud doesn't like schizophrenics. He doesn't like their resistance to being oedipalized , and tends to treat them more or less as
another outcome, another end result of the process appears. Before being a mental state of the schizophrenic who has made himself
theory of desire, by attributing to it the faculty of being, through its representations, the cause of the reality of the
the lack by making it absolute: an incurable insufficiency of being, an inability-to-be that is life itself. Hence the presentation of
thus giving the vagabond, nomad subject a residuum. The objective being of desire is the Real in and of itself. There
inside himself, but rather the objectivity of man, the objective being of man, for whom to desire is to produce, to
subject; rather, the molar organization deprives desire of its objective being. Revolutionaries, artists, and seers are content to be objective,
merely
strike: after centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such a point, indeed, that they
the process (even though these conditions do not come into being at some later stage). That is why technical machines are
capitalist and more proletarian than the proletariat. This tendency is being carried further and further, to the point that capitalism with
extends to the very limits of the universe. Far from being the opposite of continuity, the break or interruption conditions this
brick as having been launched from a distance and as being composed of heterogeneous elements: containing within it not only an
them as a new part fabricated separately. It comes into being, but applying this time to the whole as some inspired
the mother's body, and he displayed an extraordinary dread of being wetted with water. Say that it's Oedipus, or you'll get
from (prelevés sur) global persons; they are really produced by being drawn from (prelevés sur) a flow or a nonpersonal hyle
never confines himself to playing house, to playing only at being daddy-and-mommy. He also plays at being a magician, a cowboy
to playing only at being daddy-and-mommy. He also plays at being a magician, a cowboy, a cop or a robber, a
longer familial relations. But since these relations supposedly come into being at a later stage in life, there are only two
the other hand he conceives of these partial objects as being his parents, or even different parts of his parents' bodies
that I was alive and to see if I liked being alive, and if so why. That is the crucial point
on my body without organs? The child is a metaphysical being. As in the case of the Cartesian cogito, parents have
question is related to the parents, in the sense of being recounted or communicated to them, with the notion that it
the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty, as if it applied solely
noted that Judge Schreber's destiny was not merely that of being sodomized, while still alive, by the rays from heaven, but
alive, by the rays from heaven, but also that of being posthumously oedipalized by Freud. From the enormous political, social, and
the possibility of a question to subsist concerning an alien being, a being placed above man and nature: he no longer
of a question to subsist concerning an alien being, a being placed above man and nature: he no longer needs the
is already designated as the nuclear complex: A Child Is Being Beaten. The reader cannot escape the impression of a disquieting
are not castrated, so you get fucked. And far from being able to get by with anything like the wretched maneuver
order? Let us return to the fantasy, a child is being beaten, children are beaten—a typical group fantasy where desire
of boy-girl and parents-agents of production and antiproduction, this ensemble being present at the same time in each individual and in
Group fantasy is plugged into and machined on the socius. Being fucked by the socius, wanting to be fucked by the
two types of groups are perpetually shifting, a subject-group always being threatened with subjugation, a subjugated group capable in certain
cases
with subjugation, a subjugated group capable in certain cases of being forced to take on a revolutionary role. It is therefore
in passing, that one of his patients still dreams of being invited to eat or have a drink at his place
inversely, when flows of libido resist therapeutic practice, rather than being a resistance of the ego, this is the intense outcry
that assigns the position and use of each thing, each being, or each scene: there is this and then that, and
or molarly heterosexual, but personally homosexual, without knowing it or being fully aware of it, and finally we are transsexual in
one of which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For some, doubtless those
whose
for the second phase of the fantasy A Child Is Being Beaten, or again for the famous latency period where the
heterosexuality, is in fact a consequence of Oedipus: far from being an obstacle to treatment encountered from without, it is a
on them that becomes identical with the form of triangulation: being daddy, mommy, or child. This is the reign of the
longer knows who begins where, nor who is who. And being parent or child is also accompanied by two other differentiations
two other differentiations on the other sides of the triangle; being man or woman, being dead or alive. Oedipus must not
the other sides of the triangle; being man or woman, being dead or alive. Oedipus must not know whether it is
not escape this use, although they suffer from no longer being capable of applying it. Everywhere in psychoanalysis, in Freud, we
points-signs (points-signes), all affirmed by their new distance. The disjunction, being now inclusive, does not closet itself inside its own terms
was then no longer this closed box to which loved being so well preserved, but a partition came crashing down—an
the miraculating inscription. In any case, the question of a being superior to man and to nature does not arise here
release, made possible by psychoanalysis, will be achieved, is already being achieved, outside it. We cannot, however, share either this
pessimism
by trying to be Worm that I'll finally succeed in being Mahood.... Then all I'll have to do is be Worm
well as other sexes, and departing becomes as easy as being born or dying. Along the way we struggle against other
The schizo has no principles: he is something only by being something else. He is Mahood only by being Worm, and
only by being something else. He is Mahood only by being Worm, and Worm only by being Jones. He is a
is Mahood only by being Worm, and Worm only by being Jones. He is a girl only by being an old
only by being Jones. He is a girl only by being an old man who is miming or simulating the girl
who is miming or simulating the girl. Or rather, by being someone who is simulating an old man simulating a girl
having his own triangle that interlocks with others without one's being able to discern the limits of a nuclear family; the
adaptation police force, since at every moment it still risks being thrust back into the framework of a structural Oedipus whose
the comparison by opening up both ends. If the living being resembles the world, this is true, on the contrary, insofar
that the whole, of the world as of the living being, is always in the process of becoming, developing, coming into
is always in the process of becoming, developing, coming into being or advancing, and inscribing itself within a temporal dimension that
pseudo triangle, mommy was dancing with the missionary, daddy was being fucked by the tax collector, while the self was being
being fucked by the tax collector, while the self was being beaten by a white man. It is precisely this pairing
wrestlers, that keeps the triangle from closing up again, from being valid in itself, and from claiming to express or represent
coupures) and their distribution that indeed keep the family from being an interior? There is always an uncle from America; a
it. Proust is not wrong in saying that, far from being the author of an intimate work, he goes further than
called an application. It is as if a tablecloth were being folded, as if its 4 (+n) corners were reduced to
I've worked hard, rising on the social ladder, getting promotions, being a part of the exploiters). There is therefore a segregative
is this use that brings about the feeling of indeed being one of us, of being part of a superior race
about the feeling of indeed being one of us, of being part of a superior race threatened by enemies from outside
ideological problem, a problem of failing to recognize, or of being subject to, an illusion. It is a problem of desire
do with this, because they depend on it rather than being its impetus. For it is a matter of flows, of
can even quote some texts of Freud on the unconscious being ignorant of time, conserving its objects like an Egyptian tomb
true is it that to affirm or deny such a being amounts to the same thing, or to live it or
pious psychoanalyst who is forever chanting the incurable insufficiency of being: don't you see that Oedipus saves us from Oedipus, it
be prevented from dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all
beliefs, rises above all

reintroduced into desire, all of desiring-production is crushed, reduced to being no more than the production of fantasy; but the sign monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And how much malice and ruse there are in

will be confronted by the prohibitions), or suppressed (not without being passed on to the children, with whom the same story

But it is explosive; there is no desiring-machine capable of being assembled without demolishing entire social sectors. Despite what some revolutionaries

real desire without its structures of exploitation, servitude, and hierarchy being compromised. If a society is identical with its structures—an structures—an amusing hypothesis—then yes, desire threatens its very being. It is therefore of vital importance for a society to represent in their own fashion a sort of desiring-production, before being exercised against the incestuous or other drives threatening legitimate marriage

or leave it, under the pretext that theory justifies practice, being born from it, or that one cannot challenge the process

the vital and cosmic element of desire, than to continue being a psychoanalyst under those conditions. No one forgave him this

to superimpose the repression that is properly termed secondary, this being a function delegated to the family or one to which misfortune, I am sure of it, came from my father's being so distant with me and from the small amount of

So, do you believe these two groups are capable of being joined? I am not too angry with these bastards of

enough to state that the two groups are capable of being joined. Rather it is the possibility of discriminating directly between

It can be found everywhere all the more readily for being undecidable, and in this sense it is correct to say

it is of no importance whatsoever: he is sure of being able to make everything rise again from the mother, and

beyond the familial images in the transference, as well as being archaic factors infinitely older and from an order of time

these modalities. Nor is this factor either ulterior or privative. Being constitutive of the full life of desire, it is contemporary

leave: he has made departure into something as simple as being born or dying. But at the same time his journey

no longer designates any ego whatever. He has simply ceased being afraid of becoming mad. He experiences and lives himself as

than the nonwritten superego. Oedipus is in fact literary before being psychoanalytic. There will always be a Breton against Artaud, a

as an end or sets ends for itself, instead of being a process that ploughs the crap of being and its

instead of being a process that ploughs the crap of being and its language, transports the weak, the aphasiacs, the illiterate

the process that must truly be called madness, the sickness being only disguise or caricature, or if the sickness is our

political factors. And if filiation expresses what is dominant while being itself determined, alliance expresses what is determinant, or rather the

of circumstance that requires that gifts be reciprocated with interest, being territorial signs of desire and power (puissance), and principles of

principles of abundance and the fructification of wealth. Far from being a pathological consequence, the disequilibrium is functional and

fundamental. Far

pathological consequence, the disequilibrium is functional and fundamental. Far from being the extension of a system that is at first closed

which they function structurally. The two systems intersect, each segment being associated with the flows and the chains, with the stocked

where everything divides, but into itself, and where the same being is everywhere, on every side, at every level, differing only

at every level, differing only in intensity. The same included being traverses indivisible distances on the full body, and passes through

sign, according to whether this couple results from a woman being lost to or acquired by line A or B. In

from the real generation of which he is a member ... Being, according to him, of the same substance and generation as

and germinal, but the other discontinuous and somatic, it alone being subjected to a succession of generations. (T. D. Lysenko employed

the mother or the sister only by virtue of not being either: she who is discernible as a possible spouse. Such

example, the preferential Dogon marriage with the uncle's daughter, she being equivalent to the aunt, who is herself equivalent to the

about a functional reality of the law because, far from being a mockery of the law, it is itself derisory in

incest, for this regime composed of one and the same being or flow, varying in intensity according to inclusive disjunctions. But

the maternal village. There his house expresses his situation well, being wedged between two sectors, the houses of the members of

chief, had had to relinquish the throne for fear of being bewitched, and his would-be heir, intelligent and ambitious, does not

held by the chief and his personages. Rather than everything being reduced to the name of the father, or that of

opened onto all the names of history. Instead of everything being projected onto a grotesque hiatus of castration, everything was scattered

say that its resolution teaches us the incurable inadequacy of being and universal castration? And what is this demand that is

Signifier. Interpretation is our modern way of believing and of being pious. Already Geza Roheim proposed organizing primitives into a series

of going hungry is evident, or a pleasure at not being hungry, and this investment refers only secondarily to an image

Hindu or an Eskimo can dream of Oedipus, without however being subjected to the complex, without having the complex. For Oedipus

4+n, in the system of ancestors and affines. Far from being able to claim that here there is no end to

over their own social production, that they are ripe for being reduced to the only thing they have left, the familial

thing they have left, the familial reproduction imposed on them being no less oedipalized by force than it is alcoholic or

what it means, but always has a multiplicity of referents, being always multivocal and polysemous. Analyzing the magical object buti among

the body without organs (numen), and that distributes states of being and becoming according to domains of presence or zones of

that this graphic system is linear writing's contrary: civilizations cease being oral only through losing the independence and the particular

dimensions

The signs command the things they signify, and far from being a mere imitator, the artisan of the signs accomplishes a

of memory—a memory straining toward the future. Far from being an appearance assumed by exchange, debt is the immediate effect

It is not because everyone is suspected, in advance, of being a future bad debtor; the contrary would be closer to

conquest, or that it is primarily religious, the military discipline being converted into internal asceticism and cohesion. It may be that

representation to another. In the imperial formation, incest has ceased being the displaced represented of desire to become the repressing

representation

of inscription: a graphism that leaves the voice dominant by being independent of the voice while connecting with it, and a

itself simulated and therefore produced—all the more real for being simulated, and vice versa—is something very much like the

its form of sovereignty. The law does not begin by being what it will become or seek to become later: a

cellular, ovular migration in the system of imperial representation: from being at first the displaced represented of desire, it becomes the

the displaced represented to that of repressing representation; rather, from being the repressing representation, it will have to finally become

the

itself. And it must become the latter by virtue of being the displaced represented. The debt must not only become an

its migration, will have to experience this extreme affliction of being turned against itself: the turning back against itself, bad conscience

that cause it to return under other guises and conditions. Being the common horizon for what comes before and what comes

exercise of its functions. In brief, it does not cease being artificial, but it becomes concrete, it tends to concretization while

be defined by commercial capital or by financial capital—these being merely flows among other flows and elements among other elements

which things work well only providing they break down, crises being the means immanent to the capitalist mode of production. If

point where he is able to declare: no, nobody is being robbed! For everything is then based on the disparity between

economists are not mistaken when they present the economy as being perpetually in need of monetarization, as if it were always

the role of an archaism in capitalism, the Gutenberg press being the element that confers on the archaism a current function

these flows according to points-signs and figures-schizzes. Far from being an overdetermination of structuralism and of its fondness for the

chain that depends on the figural effects—this chain itself being composed of asignifying signs—crushing the signifiers as well as

it produces Prell shampoo or Ford cars, the only difference being that the schizos are not salable. How then does one

But in this way the signs of power completely cease being what they were from the viewpoint of a code: they

code: they become coefficients that are directly economic, instead of being doubles to the economic signs of desire and expressing for

preside over the evolution of the abstract despotic Urstaat: from being at first the transcendent unity, it becomes immanent to the

of flows that were decoded or in the process of being decoded. These flows doubtless had the effect of making the

sometimes too narrow and sometimes too wide, but the objective being they define as class interest remains purely virtual so long

to have forged a class consciousness consonant with the objective being or interest of the class, and as a consequence, to

and the old cynical axiomatic—all the more dangerous for being flexible and never saturated—of the capitalist State. But in

of the axiomatic, its accidents, its breakdowns, its chances of being blown to pieces, of causing what it decodes to pass

the restricted family as father, mother, child. But instead of being a strategy that, through the action of alliances and filiations

traditional terms, to the way one goes from the Parmenidean Being to the atoms of Democritus). A transcendent object that is

the abject desire to be loved, the whimpering at not being loved enough, at not being understood, concurrent with the reduction

loved, the whimpering at not being loved enough, at not being understood, concurrent with the reduction of sexuality to the dirty

always rises up and finds its nourishment—what is called being cured. On two points at least, Freud exonerates the real

teacher who works overtime for a radio-taxi service and is being treated for heart trouble. He begins to rave about the

that is not originally economic, political, and so forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber

would

your eyes of Czechoslovakia attacked by robots with your eyes being led away by policemen to an ambulance with your eyes	p 279
domain of nondifference between the microphysical and the biological, there being as many living beings in the machine as there are	p 286
means escape castration. It is simply that castration, instead of being the principle of sex conceived as the masculine sex (the	p 295
ensure that the little familial representation has the appearance of being coextensive with the field of delirium. The production couple—the	p 298
erected its cultural edifice is now, by a critical irony, being given its poetic immolation, its mythos, through a kind of	p 298
units of production, which subjugate all possible representations rather than being subordinated to them. Just as Ricardo founds political or	p 299
social	
of representation. Obviously this does not mean that the capitalist being, or the being in capitalism, desires to work or that	p 302
this does not mean that the capitalist being, or the being in capitalism, desires to work or that he works according	p 302
the element, itself subjective, of private property: What was previously being external to oneself—man's externalization in the thing—has	p 303
merely	
desiring-production and social production: every time that production, rather than being apprehended in its originality, in its reality, becomes	p 306
reduced (rabattue	
lack, and as that which is lacking unto itself while being lacking in them (the Great Signifier symbolizable by the inherency	p 306
today can enter an analyst's consulting room without at least being aware that everything has been played out in advance: Oedipus	p 308
and the Symbolic, the great lesson of the inadequacy of being or of dispossession. Psychoanalysis as a gadget, Oedipus as a	p 308
nonlocalizable connections), having no other statutory condition than that of being dispersed elements of desiring-machines that are	p 309
themselves dispersed. It is	
very essence is to be lacking. The signs of desire, being nonsignifying, become signifying in representation only in terms of a	p 310
because it is defined as the natural and sensuous objective being, at the same time as the Real is defined as	p 311
same time as the Real is defined as the objective being of desire. For the unconscious of schizoanalysis is unaware of	p 311
the last word of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on the couch; So it's ...	p 312
Psychoanalysis, no	
would these decoded and deterritorialized flows of desiring-production keep from being reduced to some representative territoriality, how	p 315
would they keep from	
leaving, those who make leaving into something as natural as being born or dying, those who set out in search of	p 315
to hand, of escaping and causing circulations, of carrying and being carried away. The airplane of parental coitus, the father's car	p 316
machine introduces breaks and flows that prevent the dream from being reconfined in its scene and systematized within its representation. It	p 316
and pushes the simulacra to a point where they cease being artificial images to become indices of the new world. That	p 322
the horn nor the bumble bee have the privilege of being a phallus: the phallus intervenes only in the structural organization	p 323
of a same entity, nor the differentiations of a single being, such as the masculine and the feminine in the human	p 323
production, with a part of the energy of production (Libido) being converted into a recording energy (Numen). But in fact, from	p 327
neutral energy, that energy emanating from Oedipus and capable of being added to either of the two irreducible forms—neutralizing, mortifying	p 333
realize that he is not a god but a human being like yourself, with worries, defects, ambitions, frailties, that he is	p 334
of antiproduction. And yet the difference in regime, far from being accentuated and deepened, is on the contrary reduced to a	p 336
one end where everything would end up following behind and being swallowed up—a question of regime. Here are the desiring-machines	p 338
connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership in a class refers	p 344
to the role in	
aggregate. Repressing desire, not only for others but in oneself, being the cop for others and for oneself—that is what	p 346
without organs, and that are emitted, captured, intercepted by the being that we are then determined to love, like a point-sign	p 352
libidinal investments of the social field. Every loved or desired being serves as a collective agent of enunciation. And it is	p 353
to the movement, proves itself only by not working, by being interminable. Psychoanalysis has become quite a stupefying drug, where the	p 357
persons and the integrity of the ego, the whole works being blessed by successful castration in a sacred triangular form—the	p 359
illness, for in any case neuroticization precedes neurosis, the latter being the result of the former. Or, second, the schizo resists	p 363
is why Oedipus seemed to us a paranoid's idea before being a neurotic's feeling. In fact, the paranoid investment consists in	p 364
formation of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for their brute force, their violence, and their	p 367
absurdity	
phenomena—for every intention at the level of the human being always obeys the laws of its conservation, its continued existence	p 368
relation to the center of capitalism but belongs to capitalism, being a pure peripheral territoriality of capitalism. The system teems with	p 374
always say after the fact that history has never ceased being governed by the same laws of aggregates and large numbers	p 378
BEING-CHILD 1	
detours and determinations completely distinct from their being-woman and their being-child. Nothing to do with the phallus, but much to do	p 357
BEING-FAR-DEATH 1	
of death? Here again, is it a death desire? A being-far-death? Or rather an investment of death, even if speculative? None	p 330
BEING-IN-THE-WORLD 1	
its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger). The first of these is an	p 22
explanatory concept that	
BEING-WOMAN 1	
so only by detours and determinations completely distinct from their being-woman and their being-child. Nothing to do with the phallus, but	p 357
BEINGS 9	
the profound life of all forms or all types of beings, who is responsible for even the stars and animal life	p 4
of a break, a rupture, a leap. Who are these beings, they who come like fate? (Some pack of blond beasts	p 192
refers to a hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse will be placed in a	p 206
the microphysical and the biological, there being as many living beings in the machine as there are machines in the living	p 286
human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found in the dispersion of the nonhuman sex (the	p 323
which alone designates the zones of intensity, with all the beings that populate these zones and determine their libidinal investment. Secondly	p 355
social machines that do not merely differentiate them as familial beings, but as derivatives of the molar aggregate to which they	p 358
sociohistorical or geographic field, from which the loved and desired beings receive their definition. Oedipus is one of these forms, the	p 366
way of the circuitous route of science and art, human beings have many times revolted against this fixity; this capacity notwithstanding	p 368
BELABORING 1	
culture that is realized in bodies and inscribed on them, belaboring them. That is what cruelty means. This culture is not	p 145
BELIEF 26	
same time the two of them continued to share the belief that the libido cannot invest a social or metaphysical field	p 46
believes it, since all the ambiguity lies there. What does belief applied to the unconscious signify? What is an unconscious that	p 61
For, alive or dead, it is still a question of belief: the element of belief has not been abandoned. The announcement	p 107
it is still a question of belief: the element of belief has not been abandoned. The announcement of the father's death	p 107
abandoned. The announcement of the father's death constitutes a last belief, a belief by virtue of nonbelief about which Nietzsche says	p 107
announcement of the father's death constitutes a last belief, a belief by virtue of nonbelief about which Nietzsche says: This violence	p 107
Nietzsche says: This violence always manifests the need for a belief, for a prop, for a structure. Oedipus-as-structure. Engels paid homage	p 107
what is this unconscious when reduced to the state of belief? Who injects it with belief? Psychoanalysis cannot become a rigorous	p 107
reduced to the state of belief? Who injects it with belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting	p 107
Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief in parentheses, which is to say a materialist reduction of	p 107
not a matter of saying that Oedipus is a false belief, but rather that belief is necessarily something false that diverts	p 107
saying that Oedipus is a false belief, but rather that belief is necessarily something false that diverts and suffocates effective production	p 107

Scientific knowledge as nonbelief is truly the last refuge of belief, and as Nietzsche put it, there never was but one that could only be those of consciousness, and of a belief too sure of itself? Would it be an exaggeration to and has ceased doubting itself, while even socialists have abandoned belief in the possibility of capitalism's natural death by attrition. No a set of organs of perception, or more precisely of belief, as a condition of existence and survival of the society thing. Above all, there is no longer any need of belief, and the capitalist is merely striking a pose when he anthropomorphic and molar representation of sexuality. Castration is the universal belief that brings together and disperses both men and women under	p 111 p 112 p 151 p 248 p 250 p 295
psychoanalyst would be the first to say that, everything considered, belief is not an act of the unconscious; it is always psychoanalyst who believes—the psychoanalyst in each of us? Would belief then be an effect on the conscious material that the raise it to the condition of a denial that preserves belief without believing in it (it's only a dream: the strictest becomes visible. In her fine analysis of the phenomenon of belief, Octave Mannoni likewise uses the theater model to show how uses the theater model to show how the denial of belief in fact implies a transformation of belief, under the effect the denial of belief in fact implies a transformation of belief, under the effect of a structure that the theater embodies what is at issue, as Octave Mannoni shows: how can belief continue after repudiation, how can we continue to be pious the Christian religion, it lives precisely from a lack of belief, it does not need it—a motley painting of all	p 296 p 296 p 304 p 305 p 305 p 305 p 307 p 375
BELIEFS 17	
But it is not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this definition of desire are the operations, the artifices that inject the unconscious with beliefs that are not even irrational, but on the contrary only behind—insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs, rises above all images, and from the realm of the immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so as to attain the production of desiring-machines, and to exist. Incest is a pure limit. Provided that two false beliefs concerning the limit are avoided: one that makes the limit treated by traditional ritual methods . . . , the vague nature of mystical beliefs allowing them to be manipulated in relation to a great the whole of desiring-production, replacing it with a system of beliefs. Oedipus is never a cause: it depends on a previous of representation, if not first of all a system of beliefs put in the place of productions? In reality, social production productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the same time that desiring-production becomes enticed into allegedly the Hellenists believe that the Greeks produced according to their beliefs? This is true at least of the nineteenth-century Hellenists, about autocritique; the expressive forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the necessity of a today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that has ever been believed by humanity, but only of hidden representatives, their migrations and variable relations. All former beliefs are gathered up and revived in the name of a to be pious? We have repudiated and lost all our beliefs that proceeded by way of objective representations. The earth is of capture: one where repressive social production becomes replaced by beliefs, the other where repressed desiring-production finds itself replaced by representations find the following means, and fills the following function: causing beliefs to survive even after repudiation; causing those who no longer itself with all its strength to the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this task	p 25 p 61 p 111 p 112 p 161 p 167 p 178 p 296 p 296 p 297 p 299 p 304 p 306 p 308 p 313 p 314 p 314
BELIEVE 44	
Schreber has with God. To anyone who asks: Do you believe in God? we should reply in strictly Kantian or Schreberian of the Oedipal triangle. As Artaud put it: I don't believe in father in mother, got no papamummy Desiring-production forms a empty spaces, is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states is like daddy-mommy: the schizo has long since ceased to believe in it. He is somewhere else, beyond or behind or because it has few needs. And never mind those who believe that this is very easy to say, or that it have been shattered to bits, and leftovers. We no longer believe in the myth of the existence of fragments that, like precisely the same as the original unity. We no longer believe in a primordial totality that once existed, or in a that awaits us at some future date. We no longer believe in the dull gray outlines of a dreary, colorless dialectic of heterogeneous bits by rounding off their rough edges. We believe only in totalities that are peripheral. And if we discover the inscription Let no one enter here who does not believe in Oedipushe does not make use of partial objects vary according to the social form under consideration. We even believe what we are told when Oedipus is presented as a What is an unconscious that no longer does anything but believe, rather than produce? What are the operations, the artifices that castration and oedipalization beget a basic illusion that makes us believe that real desiring-production is answerable to higher formations that integrate things that becomes all the more dangerous the less people believe in it; then the cops are there to replace the change, this release, can be achieved only outside psychoanalysis. We believe, on the contrary, in the possibility of an internal reversal traversed by potentials, marked by thresholds. In this sense, we believe in a biochemistry of schizophrenia (in conjunction with the biochemistry deliriums and hallucinations. We are also of a mind to believe that everything commingles in these intense becomings, passages, and migrations consisting, for example, of cellular divisions—could lead one to believe in some sort of adequation between the inductor and what an indifference with regard to the stimulus. Doubtless one can believe that, in the beginning (?), the stimulus—the Oedipal inductor—is within a temporal dimension that is irreducible and nonclosed. We believe that this is also true in the case of the applies even better to psychoanalysts: it would seem that they believe in all of this—in myth, in Oedipus and castration reply: the question is not one of knowing whether we believe in this, but whether or not the unconscious itself believes to be, so long as it works—It works too, believe me, as I have found out—a machinery. But on does not take, and those on whom it does. I believe my friends cast off in a group at the start that was growing more and more suffocating. So, do you believe these two groups are capable of being joined? I am that is to say, an unrealized potentiality? Are we to believe that a universal Oedipus haunts all societies, but exactly as genetically the parents of their children; if we are to believe their doctrine, parents and children are brothers and sisters.) But know what they are doing. We have psychotherapists who sincerely believe they are engaged in progressive work when they apply new sign and water, which in Akkadian is called mil. . . . I believe that the presence of the Akkadians determined the phoneticization of substance on which writing even confers a secret privilege. We believe that, from all points of view and despite certain appearances molecular, that the paranoia-schizophrenia division is made. Are we to believe, then, that social investments are secondary projections, as if a an unconscious that no longer produces, but is content to believe. The unconscious believes in Oedipus, it believes in castration, in the same way they believed? The Hellenists? Do the Hellenists believe that the Greeks produced according to their beliefs? This is psychoanalysis (the living are not believers, the seers do not believe in myth and tragedy): By retracing the paths to the process and not the process itself.) Actually, in process, I believe with each line I write that I am scouring the representation. We will muster all our strength so as to believe in these images, from the depths of a structure that To be sure, it is not psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again, and these to survive even after repudiation; causing those who no longer believe in anything to continue believing; reconstituting a private territory for circulation of the libido. A mortuary axiomatic. One might then believe in liberated desires, but ones that, like cadavers, feed on of this pathological state, this insanity, the machine works too, believe me. The capitalist machine does not run the risk of back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it makes no difference, since capitalism investments in the case of some people who do not believe in this possibility; revolutionary preconscious investments in those who see forward desire as a revolutionary agency, it is because we believe that capitalist society can endure many manifestations of interest, but its fundamental structures explode, even at the kindergarten level. We believe in desire as in the irrational of every form of	p 13 p 14 p 19 p 23 p 27 p 42 p 42 p 42 p 45 p 53 p 61 p 74 p 81 p 82 p 84 p 84 p 91 p 92 p 96 p 107 p 107 p 109 p 124 p 144 p 159 p 170 p 208 p 242 p 281 p 296 p 297 p 298 p 298 p 308 p 314 p 314 p 337 p 373 p 375 p 377 p 379 p 379
BELIEVED 13	
capitalism a motley painting of everything that has ever been believed. The real is not impossible; it is simply more and	p 34

development of the differentiation of the egg, it was first believed that veritable organizers decided the destiny of the parts. But the family-microcosm, the family-social-indicator, expresses social alienation that it is believed to organize mental alienation in the mind of its own	p 91 p 95
Yes, Oedipus is universal. But the error lies in having believed in the following alternative: either Oedipus is the product of any more. Language no longer signifies something that must be believed, it indicates rather what is going to be done, something himself: a motley painting of everything that has ever been believed. It comes as no surprise that Freud looks to Sophocles the Greeks did not produce in the same way they believed? The Hellenists? Do the Hellenists believe that the Greeks produced nineteenth-century Hellenists, about whom Engels said: you'd think they really believed in all that—in myth, in tragedy. Is it the remark regained so much meaning: you'd think the psychoanalysts really believed in all this—in myth, in tragedy. (They go on complex gather up all beliefs, all that has ever been believed by humanity, but only in order to raise it to agent of enunciation. And it is certainly not, as Freud believed, the libido that must be desexualized and sublimated in order conditions the order of an extended family, which is still believed to possess the secret of the illness as well as need it—a motley painting of all that has been believed. But the reverse is also true: capitalism is constantly escaping	p 177 p 250 p 267 p 297 p 297 p 297 p 304 p 353 p 359 p 375
BELIEVERS 1	
Lawrence, have to say against psychoanalysis (the living are not believers, the seers do not believe in myth and tragedy): By	p 298
BELIEVES 14	
them corresponds to an individual other than the one he believes himself to be, from the point of view of the be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes that he is now pursuing, not the realization of a knowing if women are castrated, but only if the unconscious believes it, since all the ambiguity lies there. What does belief reproach that changes everything: it really seems as if Bachofen believes all this, that he believes in myths, in the Furies really seems as if Bachofen believes all this, that he believes in myths, in the Furies, Apollo, and Athena. The same believe in this, but whether or not the unconscious itself believes in it. But what is this unconscious when reduced to pose when he bemoans the fact that nowadays no one believes in anything any more. Language no longer signifies something that strong politico-erotic content replete with suggestions for social reform i believes it possible to say that such a case is rare no longer produces, but is content to believe. The unconscious believes in Oedipus, it believes in castration, in the law. It is content to believe. The unconscious believes in Oedipus, it believes in castration, in the law. It is doubtless true that act of the unconscious; it is always the preconscious that believes. Shouldn't it even be said that it is the psychoanalyst it even be said that it is the psychoanalyst who believes—the psychoanalyst in each of us? Would belief then be have taken the place of the units of production. Who believes in all this—Oedipus, castration, etc.? The Greeks? Then the is true in a way altogether different from what psychoanalysis believes it to be. The decoded flows of desire form the	p 21 p 21 p 61 p 107 p 107 p 107 p 250 p 274 p 296 p 296 p 296 p 296 p 297 p 315
BELIEVING 12	
no longer problems to him, why mock his truth by believing that we have paid it its due by merely figuratively external mechanisms; nonetheless this knowledge does not prevent us from believing in the intrinsic power of desire to create its own the stimulus—the Oedipal inductor—is a real organizer. But believing is an operation of a conscious or preconscious nature, an to bear fruit. Here the psychoanalyst perks up his ears, believing he has heard a familiar chord: it is well known suffocates effective production. That is why seers are the least believing of men. When we relate desire to Oedipus, we are or the Great Signifier. Interpretation is our modern way of believing and of being pious. Already Geza Roheim proposed organizing primitives are migrations in the system. We see no reason for believing in the universality of one and the same apparatus of in all this—in myth, in tragedy. (They go on believing, whereas the Hellenists have long since stopped.) The Schreber case himself broke with The Birth of Tragedy, why he stopped believing in tragic representation. Michel Foucault has convincingly shown what break	p 23 p 25 p 92 p 106 p 107 p 171 p 184 p 297 p 299
to the condition of a denial that preserves belief without believing in it (it's only a dream: the strictest piety today causing those who no longer believe in anything to continue believing; reconstituting a private territory for them, a private Urstaat, a far will perhaps find many reasons for reproaching us: for believing too much in the pure potentialities of art and even	p 304 p 314 p 378
BELITTLING 1	
of the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and only retaining from life	p 332
BELL 1	
limp bundle that is undefined, a cover for a bicycle bell, half a crutch (if one indefinitely runs up against the	p 324
BELLES-LETTRES 1	
neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish what Laing calls the breakthrough of this	p 135
BELLY 4	
mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata stop dead and set free the with Communist Party and a broken stocking.... with your sagging belly with your fear of Hitler with your mouth of bad Hitler with your mouth of bad short stories.... with your belly of strikes and smokestacks with your chin of Trotsky and our age, I said—until the process is completed the belly of the world shall be the Third Eye. Now, Brother	p 8 p 279 p 279 p 298
BELONG 16	
different sorts, and at first glance do not seem to belong to a single category: Marcel Duchamp's painting La mariee mise them into a certain place where they mayor may not belong, their unmatched edges violently bent out of shape, forcibly made are nauseating. Let's not dismiss them by saying that they belong to the distant past of psychoanalysis: similar books—a lot its form of content. But some reply: Artaud does not belong to the realm of literature, he is outside it because defined as father, mother, brother, and sister, whereas these roles belong to the order constituted by the prohibition ... : incest does not mean when he speaks of traditional bonds? The latter also belong to the historical process and bring us back to the formal operations of flattening, extrapolation, and so on, that later belong to Oedipus, are already sketched out, but within a symbolic figure of desire—yes, I am your kind, and I belong to the superior race and class. And second, a schizorevolutionary of the other pole: I am not your kind, I belong eternally to the inferior race, I am a beast, a cross through a family: his belonging or his desire to belong to a superior or an inferior race, the reactionary or the other hand, the form of individualized persons does not belong to it, since it knows only partial objects and flows from the start we have rejected the idea that desiring-machines belong to the domain of dreams or the Imaginary, and that identity or their structural unity to subsist. (These instances still belong to the order of interpretation, that is to say the and the partial objects are like its ultimate attributes, which belong to it precisely insofar as they are really distinct and but as derivatives of the molar aggregate to which they belong under this other regime. It is indeed true that the simple arithmetical difference between two quantities that are homogeneous and belong to the same code, but precisely by differential relations between	p 18 p 43 p 103 p 134 p 161 p 257 p 266 p 277 p 277 p 278 p 280 p 287 p 323 p 327 p 358 p 372
BELONGING 7	
are contiguous, gaps that are affirmations, pieces of a puzzle belonging not to anyone puzzle but to many, pieces assembled by the same twinness or bisexuality in differing degrees. The signs belonging to this order are therefore fundamentally neuter or ambiguous (according	p 43 p 156
houses of the members of the paternal group and those belonging to his own matrilineage. How does the divination, responsible for social, and cultural problems that cross through a family: his belonging or his desire to belong to a superior or an There is always something statistical in our loves, and something belonging to the laws of large numbers. And isn't it in social production and the chains of decoding or of deterritorialization belonging to desiring-production, and by the entire repressive apparatus represented in	p 167 p 278 p 294 p 336
to be sucked, a la Beckett, and other machinic elements belonging to deterritorialized constellations. The task of schizoanalysis is that of	p 338

BELONGINGS	1	
schizophrenic, the possessor of the most touchingly meager capital—Malone's belongings, for instance—inscribes on his own body the litany of		p 12
BELONGS	27	
water of the hydrotherapy tub. The full body without organs belongs to the realm of antiproduction; but yet another characteristic of movements contain, in a more or less ambiguous state, what belongs to all requirements of liberation: the force of the unconscious reaches the land of the unknown, where he no longer belongs to any time, any milieu, any school. Such is the		p 8 p 61 p 69
man and woman. He is man or woman, but he belongs precisely to both sides, man on the side of men		p 76
of the real, and that leads Reich to say: What belongs specifically to the schizophrenic patient is that ... he experiences the		p 87
be expressed: So I am the king! So the kingdom belongs to me! But this me is merely the residual subject		p 88
said to be pre-oedipal only to indicate that it already belongs to Oedipus as a referential axis, it is quite clear		p 99
who commemorates the victory of his ancestors, the fascist who belongs to the master race. Oedipus depends on this sort of		p 104
nothing in the least personal, since personality, like the ego, belongs to the conscious or mental-subjective self. So the first analyses		p 115
surface of desire. Such an agent exists: the family. It belongs essentially to the recording of social production, as a system		p 120
family follows the pattern of its triangle, by distinguishing what belongs to the family from what does not. It also cuts		p 125
is schizophrenic. Others retort: he is not schizophrenic, since he belongs to literature, and the most important literature at that, the		p 134
girl leaves the previous family group, to which her mother belongs. The niece becomes herself a mother and the point of		p 164
sister is not a substitute for the mother: the one belongs to the connective category of alliance, the other to the		p 200
that follow. There too it is like an abstraction that belongs to another dimension, always at a remove and struck by		p 220
diminish in its primitive emplacement. Now this movement of displacement belongs essentially to the deterritorialization of capitalism. As Samir Amin has		p 231
withdrawal of the despot—all this is evidence that writing belongs to imperial despotic representation. Once this is said, what exactly		p 240
schizo. That is why the problem of a proletarian class belongs first of all to praxis. The task of the revolutionary		p 255
it, since it knows only partial objects and flows, but belongs instead to the laws of statistical distribution of the molar		p 280
obeying the laws of aggregates? But in reality the unconscious belongs to the realm of physics; the body without organs and		p 283
are able to appreciate the full extent to which psychoanalysis belongs to capitalism. For as we have seen, capitalism indeed has		p 303
the displaced represented; and this, precisely because this agency itself belongs to representation, as a nonrepresented representative, or as		p 313
a lack		
what organizes lack on a large scale. Such an organization belongs essentially to the biological or social organism—species or socius		p 342
always constitutive of a social field. In any case desire belongs to the infrastructure, not to ideology: desire is in production		p 348
characteristics of a new aggregate, the unconscious or libidinal break belongs to the second level and is defined by the driving		p 348
from the moment there is genius, there is something that belongs to no school, no period, something that achieves a breakthrough		p 370
is deterritorialized in relation to the center of capitalism but belongs to capitalism, being a pure peripheral territoriality of capitalism. The		p 374
BELOW	5	
in it. He is somewhere else, beyond or behind or below these problems, rather than immersed in them. And wherever he		p 23
can be perturbed and perverted in the most somber organization, below all ideology. Libidinal investment does not bear upon the regime		p 345
(the sense of abstract painting), flows-schizzes or real desire, apprehended below the minimum conditions of identity. What does		p 351
psychoanalysis do, and		
of desire in a nonhuman object, heterogeneous to the person, below the minimum conditions of identity, escaping the intersubjective		p 360
co-ordinates as		
further and more sharply the schizzes and the breaks well below conditions of identity; and assembling the desiring-machines that countersect		p 362
everyone		
BEMOAN	1	
of two groups that have fled the English; the elders bemoan the current decadence). The medicine man does not organize a		p 168
BEMOANS	1	
and the capitalist is merely striking a pose when he bemoans the fact that nowadays no one believes in anything any		p 250
BEND	1	
practice of the cure, this abject desire that makes us bend our knees, lays us on the couch, and makes us		p 65
BENEATH	19	
a machine running, becomes unbearable to the body without organs. Beneath its organs it senses there are larvae and loathsome worms		p 9
The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his superior God, and doubtless also his elder brother		p 14
beneath		
beneath his superior God, and doubtless also his elder brother beneath his inferior God. At times the schizophrenic loses his patience		p 14
once Oedipus entered the picture, this discovery was soon buried beneath a new brand of idealism: a classical theater was substituted		p 24
persons, and that constitute the Real in itself, beyond or beneath the Symbolic as well as the Imaginary? We in no		p 53
social sphere. All this happens, not in ideology, but well beneath it. An unconscious investment of a fascist or reactionary type		p 105
In this sense, there is only desire and the social. Beneath the conscious investments of economic, political, religious, etc., formations, there		p 183
itself, and where the writing system sometimes disappears. It is beneath the blows of private property, then of commodity production, that		p 218
point where the autocritique is possible and necessary? To discover beneath the familial reduction the nature of the social investments of		p 271
nature of the social investments of the unconscious. To discover beneath the individual fantasy the nature of group fantasies. Or, what		p 271
is not thereby suppressed, it continues to rumble, to throb beneath the representative agency (instance representative) that suffocates it, and		p 296
that		
it through and through: an immense expanse of shade extended beneath the level of representation. And this collapse or sinking of		p 299
a woman on a pedestal, or the reverse, sticking her beneath notice; or making a model housewife of her, or a		p 351
sometimes even revolutions to be made. But madness breaks through, beneath the reformist investments, or the reactionary and fascist		p 364
investments, which		
a firm, a technician. Listen to the great paranoiac din beneath the discourse of reason that speaks for others, in the		p 364
the name of the silent majority. The explanation is that, beneath preconscious goals and interests, a uniquely unconscious investment rises up		p 364
all the desiring women, a joyous activity of profanation extends beneath this generalized privatization. A painter such as Tintoretto paints the		p 369
the decoded and deterritorialized flows that it causes to circulate beneath a signifier reduced to silence, beneath the conditions of identity		p 370
it causes to circulate beneath a signifier reduced to silence, beneath the conditions of identity of the parameters, across a structure		p 370
BENEFIT	12	
psychosis, and as if they were not demonstrating for our benefit an eminently psychotic and revolutionary means of escape. It is		p 134
from this apparatus and make use of it for the benefit of private property, the despotic tie between money and taxes		p 197
castes. It is overcoding that impoverishes the earth for the benefit of the deterritorialized full body, and that on this full		p 199
breakdown of the subsisting codes and territorialities for the benefit of a machine of another species, functioning in an entirely		p 228
including the flows of scientific and technical code, for the benefit of the capitalist system and in the service of its		p 233
of its consciousness or party vanguard, that is, for the benefit of a bureaucracy or technocracy that stands in for the		p 256
the collapse of the great objective determinate representations, for the benefit of production as the universal interior essence, but it does		p 303
undoes the system of objective representations (myth, tragedy) for the benefit of the subjective essence conceived as		p 305
desiring-production, while with the		
an intensive voyage that undoes all the lands for the benefit of the one it is creating. The patient resumption of		p 319
these illusions would not take hold if they did not benefit from a coincidence and a support in the unconscious itself		p 339

for example, primitive accumulation can take place only for the benefit of a restricted fraction of the whole of the dominant failure of the antipsychiatric undertakings, of their co-option for the benefit of adaptational forms of familial psychotherapy and of community psychiatry	p 344 p 360
BENEFITED	1
dirty little secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant benefited very little from having been thus disinfected. Is it possible	p 50
BENEVOLENT	4
that are in fact very concrete; in place of the benevolent pseudo neutrality of the Oedipal analyst, who wants and understands pious destructions, such as those performed by psychoanalysis under the benevolent neutral eye of the analyst. For these are Hegel-style destructions	p 112 p 311
have been structured in Oedipus, and under the neutral and benevolent eye of the substitute, we have learned the song of couple, from the couple to the family. In actuality, the benevolent neutrality of the analyst is very limited: it ceases the	p 312 p 312
BENGAL	1
kill more people than weekend automobile accidents. planned death in Bengal, etc.). Modern man raves to a far greater extent. His	p 335
BENT	3
where they mayor may not belong, their unmatched edges violently bent out of shape, forcibly made to fit together, to interlock (contresens) concerning the nature of the unconscious. But psychoanalysts are bent on producing man abstractly, that is to say ideologically, for	p 43 p 108
off concluding in favor of the very thing they are bent on hiding: that it is not the same money that	p 228
BERGSON	2
the real psychotic?) With his general conception of microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further consideration. Likening	p 95
inscribed within the other. At the beginning of Creative Evolution, Bergson completely alters the scope of the comparison by opening up	p 96
BERNARD	2
full body of capital. An economist of the caliber of Bernard Schmitt finds strange lyrical words to characterize this flow of appropriated as such—nonpossession and nonwealth, in the words of Bernard Schmitt, who among modern economists has for us the incomparable	p 237 p 374
BERTHE	1
practice, a praxis, a method, and even a strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that	p 147
BESIDE	3
faintest interest. I took a big train and put it beside a smaller one and called them Daddy-train and Dick-train. Thereupon We now laugh when we find Man and World placed beside one another, separated by the sublime presumption of the little as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what entitles one to determine that the subject	p 45 p 107 p 170
BESIDES	8
of his avatars. Partial object: a well situated scar—ambiguous besides—is better proof than all the memories of childhood that causes into account, but that he alone cannot do everything. Besides, he deals just enough with other causes so as to a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating it	p 88 p 102 p 112
the mask for it and plasters it on its face. Besides, it is doubtful that incest was a real obstacle to further his own ends (and he uses many other things besides: the chieftainship is only a beginning). The colonizer says: your add more axioms, it adds axioms for many other things besides, things that are much smaller, tiny even, absurdly insignificant; it desire and interest: The leadership has no task more urgent, besides that of acquiring a precise understanding of the objective historical in the person who has an interest—and loves them besides with a form of love other than that of his	p 116 p 168 p 253 p 257 p 346
BESSE	1
twelve paranoiacs of Suetonius. In a great book by Jacques Besse, we encounter once again the double stroll of the schizo	p 87
BEST	10
residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to recede, to rechannel persons who have been schizo, continually wandering about, migrating here, there, and everywhere as best he can, he plunges further and further into the realm in the strictest sense of the word. And when the best psychoanalysts forbid themselves historico-political applications, we can't say things are endogenous tendency, or one that is regaining its cohesion as best it can after a terrible exogenous adventure. The game of the transcendent law that governs fragments; it must fashion as best it can a whole to which it will render its	p 34 p 35 p 103 p 195 p 221
It is now up to the State to recode as best it can, by means of regular or exceptional operations, the indifferent support for a last representation? Even those who are best at leaving, those who make leaving into something as natural and we need to be taken for walks. Even those best able to disconnect, to unplug themselves, enter into connections of the two contradictory injunctions—Let's be friends, son, I'm the best friend you've got, and Watch out, son, don't treat me for mechanics. The man in the garage has been his best therapist. If we take mechanics away from him he will	p 223 p 315 p 315 p 360 p 381
BESTOW	1
and these private certitudes that our vanity and our complacency bestow generously on us, have as many deceptive sojourns as the	p 341
BESTOWS	1
desire, a faked image of its object, on which it bestows the appearance of independence. Strictly speaking, psychic repression is a	p 119
BETRAYAL	1
the cure in the direction of a frenzied oedipalization, a betrayal of desire, the unconscious closeted in a day nursery, a	p 111
BETRAYALS	2
first ruptures, which signify renunciations by Freud as much as betrayals by those who break with him? To Freud himself, from the revolution be betrayed?—once it has been said that betrayals don't wait their turn, but are there from the very	p 55 p 379
BETRAYED	3
young woman to his mother or his grandmother. If Jung betrayed everything, it was nevertheless not by way of this remark can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses were way to pose the question, How can the revolution be betrayed?—once it has been said that betrayals don't wait their	p 114 p 257 p 379
BETRAYING	1
flattening, folding, or application what leads Lacan to say, willingly betraying the secret of psychoanalysis as an applied axiomatic: what appears	p 265

anal projections of those who manipulate money. The Marx-Freud parallelism between the two remains utterly sterile and insignificant as long as

was in the process of demolishing, by creating a distinction between rationality as it is or ought to be in the the social field. He therefore necessarily returns to a dualism between the real object rationally produced on the one hand, and desire itself.) But there is never any difference in nature between the desiring-machines and the technical social machines. There is a and the technical social machines. There is a certain distinction between them, but it is merely a distinction of regime, depending above, we laid down the broad outlines of a parallelism between social production and desiring-production, in order to show that in no way meant as an exhaustive description of the relationship between the two systems of production. It merely enables us to certain phenomena having to do with the difference in regime between them. In the first place, technical machines obviously work only regime of technical machines is characterized by a strict distinction between the means of production and the product; thanks to this body without organs all by themselves, and make no distinction between agents and their own parts, or between the relations of make no distinction between agents and their own parts, or between the relations of production and their own relations, or between between the relations of production and their own relations, or between the social order and technology. Desiring-machines are both technical and

production is where social repression takes place, and it is between the former and the latter that there occurs something that parallelism is a much more precise formulation of the relationship between, for example, the phenomena of shifting of meaning in the social production, are thus end points, not points of departure. Between the two there is nothing but an ongoing process of posing in eschatological terms the problem of the ultimate relationship between the analytic machine, the revolutionary machine, and desiring-machines. 5 The

that associate it with several different flows; it may waver between several functions, and even take on the regime of another that are quite direct along transverse vectors, whereas the vectors between the basic elements that constitute them are quite indirect. The noncommunicating vessels, watertight compartments, in which there are gaps even between things that are contiguous, gaps that are affirmations, pieces of

other parts simply because it establishes aberrant paths of communication between noncommunicating vessels, transverse unities between elements that retain all their

establishes aberrant paths of communication between noncommunicating vessels, transverse unities between elements that retain all their differences within their own particular

position. As a general rule, the problem of the relationships between parts and the whole continues to be rather awkwardly formulated but they also constitute the original type of object relation between the ego, the mother, and the father. And in the into mummy. He left the train, ran into the space between the outer and inner doors of the room, shutting himself the train again, but soon ran back into the space between the doors. While I was saying that he was going made to conform to the Oedipal figure. When the break between Freud and Jung is discussed, the modest and practical point disagreement on this particular point that eventually made the break between Freud and Jung irreconcilable. Yet at the same time the occur, as a place where the only connection is that between partial objects and agents. The small child lives with his immediate bearing on the unconscious: in particular, the entire interplay between primal psychic repression, the desiring-machines, and the body without organs

no / papamummy. We have seen how a confusion arose between the two meanings of process: process as the metaphysical production make us feel guilty? Foucault has noted that the relationship between madness and the family can be traced back in large neurosis, that's father-mother, but grandma, that's psychosis.) Finally, the distinction between the Imaginary and the Symbolic permits the emergence of an

where the difference enters in. Wouldn't the real difference be between Oedipus, structural as well as imaginary, and something else that But the question is altogether different: is there an equivalence between the productions of the unconscious and this invariant—between the equivalence between the productions of the unconscious and this invariant—between the desiring-machines and the Oedipal structure? Or rather, does not

to renew, on the level of the Real, the tie between the analytic machine, desire, and production? For the unconscious itself until 1923, in The Ego and the Id, and that, between these two formulations, Oedipus leads a more or less marginal be two correlates: on the one hand, the direct confrontation between desiring-production and social production, between symptomological and collective formations, given

one hand, the direct confrontation between desiring-production and social production, between symptomological and collective formations, given their identical nature and their

seen that the real difference or frontier did not lie between these terms, which are perhaps complementary.) Production is reduced to contrary should be said: neither is there anything in common between the two sexes, nor do they cease communicating with each these dogs wants to die? There results a third difference between group fantasy and the so-called individual fantasy. The latter has only means of bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering how social production and relations

the means for breaking this repression. The development of distinctions between group and individual fantasy shows sufficiently well, at last, that

libido internalizes it in the form of a castrating duality between the subject of the statement (l'enonce) and the subject of group fantasy. Institutional analysis tries to trace its difficult path between the repressive asylum and the legalistic hospital on the one drives. The celebrated strong, mature ego, the contract, the pact between the analyst and an ego that is normal in spite heterosexuality and homosexuality, but creates in most people irreducible oppositions between the two forces. Finally, the third factor—of such economic

what they find in a man. The opposition here is between two uses of the connective syntheses: a global and specific operation appear more distinctly if we consider the mutual reactions between the different syntheses of the unconscious following a given use its essence a constituent prohibition, and that conditions the differentiation between persons: prohibition of incest with the mother, prohibition against taking

aptitude for conflict of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality, is in fact a consequence of Oedipus

from a signifier; transsexuality does not let any qualitative opposition between a local and nonspecific heterosexuality and a local and nonspecific

spanning an indivisible distance. He is not simply bisexual, or between the two, or intersexual. He is transsexual. He is trans-alivedead drifting from one term to another and following the distance between terms. Nothing is primal. It is like the famous conclusion exclusive relation introduced by Oedipus comes into play not only between the various disjunctions conceived as differentiations, but between the whole

not only between the various disjunctions conceived as differentiations, but between the whole of the differentiations that it imposes and an way out. Nor is it by any means certain that, between the impossible return to that which precedes the stage of Oedipus should be presented as a series, or an oscillation between two poles: the neurotic identification, and the internalization that is of the old state of things at a new level). Between the two there is latency—the celebrated latency—which is sense, can be found in Marx's On the Jewish Question: between the family and the State—the Oedipus of familial authority difference in nature, any border line, any limit at all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure

limit at all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution

Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It is solely a question

its exclusive disjunction. The true difference in nature is not between the Symbolic and the Imaginary, but between the real machinic nature is not between the Symbolic and the Imaginary, but between the real machinic (machinique) element, which constitutes desiring-production, and the

forms a myth and its variants. The difference is not between two uses of Oedipus, but between the anoedipal use of The difference is not between two uses of Oedipus, but between the anoedipal use of the inclusive, nonrestrictive disjunctions, and the could lead one to believe in some sort of adequation between the inductor and what is induced. But we are well so, for Lacan's disciples, when they take up the distinction between the Imaginary and the Symbolic, when they oppose the name where the entirety of the extended family also would oscillate between the two poles of a healthy triangulation, structuring and differentiating properly fusionist family, where differentiations are no longer made except between the inside and the outside (those who are outside the hypothesis of antipsychiatry, which ultimately posits an identity in nature between social alienation and mental alienation, must be understood in terms

tended to be an isolated system, naturally closed: the comparison between microcosm and macrocosm was thus a comparison between two closed	p 95
the comparison between microcosm and macrocosm was thus a comparison between two closed figures, one of which expressed the other and	p 96
Oedipal operation consists in establishing a constellation of biunivocal relations between the agents of social production, reproduction, and antiproduction on the	p 100
of the polyvocal real in favor of a symbolic relationship between two articulations: so that is what this meant. Everything is	p 101
the social formation itself. Schizophrenia or desiring-production is the boundary between the molar organization and the molecular multiplicity of desire; this	p 102
exorcised limit or border shifts to the interior of Oedipus, between its two poles.) One word here on the disgrace of	p 102
order, this time collective; the encounter can therefore take place between Luther and the sixteenth-century Christians, or between Hitler and the	p 102
therefore take place between Luther and the sixteenth-century Christians, or between Hitler and the German people, with corresponding elements that do	p 102
the unconscious, a use that does not coincide with divisions between classes, although it is an incomparable weapon in the service	p 103
forefathers. Lacan has demonstrated in a profound way the link between Oedipus and segregation. Not, however, in the sense where	p 104
segregation like two poles, racist and racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain shiftings where the	p 105
so many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber finds	p 105
an abstraction, it assumes the link to be already broken between man and nature, man and the world, so that man	p 107
same: you will not escape Oedipus, your sole choice is between the neurotic outlet and the nonneurotic outlet. The tone may	p 108
imaginary and symbolic, since the only choice it permits is between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined	p 110
precondition for Oedipus by establishing a set of biunivocal relations between the determinations of the social field and the familial determinations	p 111
even more urgent: on the one hand, the specific relationship between psychic repression and social repression; on the other hand, the	p 113
was the first to raise the problem of the relationship between desire and the social field (and went further than Marcuse	p 118
unconscious), a distinction that expresses clearly the difference in nature between the two repressions. But a real independence cannot be concluded	p 119
the family / drives relationship is substituted for the relationship between the two orders of production, in a diversion where the	p 120
the family is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but has not shown the scope of	p 121
not shown the scope of this difference or the distinction between their respective regimes.) That is why psychic repression in the	p 121
Psychosis In 1924 Freud proposed a simple criterion for distinguishing between neurosis and psychosis: in neurosis the ego obeys the requirements	p 122
if I have won, there will be no more struggles between the Father and the Son! ... I am speaking of God's	p 124
We now come to the realization that the simple opposition between the two groups is inadequate, an opposition that would allow	p 125
being joined. Rather it is the possibility of discriminating directly between the two that creates the difficulty. How can we distinguish	p 125
the two that creates the difficulty. How can we distinguish between the pressure that familial reproduction exercises on desiring-production, and the	p 126
are not two groups, there is no difference in nature between neuroses and psychoses. For in any case desiring-production is the	p 127
as from a progressive restoration of Oedipus. 9 The Process between neurosis and psychosis there is no difference in nature, species	p 130
explains Oedipus. Then how do we conceive of the relationship between psychosis and neurosis? Everything changes depending on whether we call	p 130
still an old fascist dream. Never has delirium oscillated more between its two poles. But through the impasses and the triangles	p 133
of art is supposed to inscribe itself in this fashion between the two poles of Oedipus, problem and solution, neurosis and	p 133
but not psychosis, especially not psychosis; we draw a line between the eventually creative neurotic aspect, and the psychotic aspect, alienating	p 134
make it pass into the interior of the social formation, between the social production and reproduction that they invest, and the	p 135
Into the interior of the domain thus described by Oedipus, between the two poles of Oedipus. They never stop involuting and	p 135
two poles of Oedipus. They never stop involuting and evolving between these two poles. Oedipus as the last rock, and castration	p 135
other hand, we were unable to establish any direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis, and also	p 136
bearing the determinations of the capitalist socius. Thus the encounter between private property and commodity production, which presents itself, however, as	p 140
Or, from the viewpoint of private property itself, the encounter between flows of convertible wealth owned by capitalists and a flow	p 140
stress has been upon ties within the unilineal corporation or between different corporations linked by ties of common descent. The structural	p 146
ties of common descent. The structural ties deriving from marriage between members of different corporations have been largely ignored or else	p 146
The essence of this concept, which resembles the Roman distinction between agnation and cognation, is that any Ego is related to	p 146
village intervenes as a third party to permit matrimonial connections between elements that the disjunction of two moieties would forbid from oneself. (Clastres shows well how, among the Guayaki, the connection between the hunters and the living animals is succeeded in the	p 147
living animals is succeeded in the encampment by a disjunction between the dead animals and the hunters—a disjunction similar to	p 148
of production and chains of inscription, and a lesser cycle, between the stocks of filiation that connect or encaste (encastent) the	p 149
the mobile debts—insofar as they in turn imply relations between chains and flows in both directions—are in a state	p 149
level of the flows, whence are derived differences in status between the filiative lines (for example, the superior or inferior ranks	p 150
several ways to interpret such disharmonies: ideally, by the gap between the real institution and the assumed ideal model; morally, by	p 151
the assumed ideal model; morally, by invoking a structural bond between law and transgression; physically, as though it were a question	p 151
their dominant roles and their alliances. The point of separation between the tribal sections becomes the point of divergence in the	p 152
of the segments are responsible for all sorts of penetrations between the inalienable elements of filiation and the mobile elements of	p 152
filiation and the fluctuations of alliance. The whole system evolves between two poles: that of fusion through opposition to other groups	p 152
of connection or conjugation, an articulation of bodies for and between themselves, a lateral inscription with articulatory stones of alliance, in	p 155
from them. But, this principle once established, we must distinguish between two points of view: the one economic and political, where	p 155
of parallel cousins and the approbation of cross-cousins: each marriage between two lines A and B bears a (+) or (-)	p 156
well as the children depend on it. Whence the distinction between two lines, the one continuous and germinal, but the other	p 158
entire Dogon mythology is a patrilineal version of the opposition between the two genealogies and the two filiations: in intensity and	p 160
limit a structural function, as though the supposedly fundamental relationship between desire and law were manifested in transgression. It is necessary	p 161
a this-side-of nor a beyond: it is the boundary line between the two—Incest, that slandered shallow stream—always crossed already	p 161
etc., one recognizes the perverse tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood	p 165
partners. Underlining the universal	
the perverse tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the	p 165
universal fact that marriage	
Underlining the universal fact that marriage is not an alliance between a man and a woman, but an alliance between two	p 165
alliance between a man and a woman, but an alliance between two families, a transaction between men concerning women, Georges	p 165
Devereux	
a woman, but an alliance between two families, a transaction between men concerning women, Georges Devereux drew the correct	p 165
conclusion of	
who constitutes the active, concrete reality and makes the relations between families coextensive with the social field. It would not even	p 166
familial reproduction, nor is it possible to establish one-to-one relations between the two that would confer on any familial complex whatever	p 166
relation with an ethnic unconscious—as seen in attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux,	p 167
Levi-Strauss). Our	
village. There his house expresses his situation well, being wedged between two sectors, the houses of the members of the paternal	p 167
of social analysis in the course of which hidden struggles between individuals and factions are brought to light, in such a	p 167

have yourself triangulated in your corner, and place your house between those of your paternal and maternal kin; your family is triangle? Let us return to the well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the meeting place of all the churches? The debate began between Malinowski and Jones, it continued between Kardiner and Fromm on churches? The debate began between Malinowski and Jones, it continued between Kardiner and Fromm on one side, and Roheim on the side, and Roheim on the other. It is still pursued between certain ethnologists and certain disciples of Lacan—those who offered the right track: introducing desire into production, strengthening the link between instinctual and economic structure; and at the same time [indicating] off to the side, as the empty position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to these side to leave the family or even Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal pole of the of view, the discussion can only go round in circles between the holders of a cultural interpretation and the holders of pass into the interior of the socius, in the middle, between a beyond of alliance and a filiative this-side-of, between a middle, between a beyond of alliance and a filiative this-side-of, between a representation of alliance and the representative of filiation, as destination—and it must establish a network of one-to-one relations between the two. For Oedipus to be occupied, it is not these conditions, what is there to say about the relationship between ethnology and psychoanalysis? Must we be content with an uncertain a kind of private universal, a kind of individual-universal? (Transversals between the two, since social symbolism can become a sexual material me? Hence the duality is displaced, it is no longer between two sectors, but between two kinds of questions, What does is displaced, it is no longer between two sectors, but between two kinds of questions, What does it mean? and What still the domain of representation. The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from a users. The practical misunderstandings come rather from the profound difference between the two sorts of questions. Without always formulating it clearly in this manner, so long as a choice is imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can a choice is imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it can only be aggravated—just as it continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot instead of a coefficient of affinity that varies in degree between social machines and desiring-machines, according to whether their respective regimes manifestly appear to be the result of a direct exchange between two lineages or lineage segments is, in this society, if machine, a desiring-machine and not an anorexic structure. The difference between machine and structure appears in the postulates that implicitly animate Nothing is more significant in this regard than the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a and Leach concerning the Kachin marriage system. Invoking a conflict between the egalitarian conditions of generalized exchange, and its aristocratic consequences to be fully effective, a direct contact must take place between her stomach, on the one hand, and the calabash and precisely, what enables the eye to grasp a terrible equivalence between the voice of alliance that inflicts and constrains, and the revenge, but is alone capable of grasping the subtle relationship between the sign engraved in the body and the voice issuing in the body and the voice issuing from a face—between the mark and the mask. Between these two elements of issuing from a face—between the mark and the mask. Between these two elements of the code, pain is like the Hindu law. But he does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration a surplus value of code that compensates the broken relationship between the voice of alliance that the criminal has wronged, and has to be conceived of in terms of an opposition between it and the primitive territorial machine: the birth of an it for the benefit of private property, the despotic tie between money and taxes remains visible. Basing himself on the research expresses the temporal divergence from the primitive machine (the difference between the generations); it constitutes the direct filiation that results from singularly in the surface organization of representation is the relationship between the voice and graphism: it is the despot who establishes in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always and already a break that changes everything in the world of representation, between this writing in the narrow sense and writing in the narrow sense and writing in the broad sense—that is, between two completely different orders of inscription: a graphism that leaves and not expression. Let us try to summarize the differences between these two forms of representation, territorial and imperial. In the by the graphism that responds to the word. The gap between the two elements is bridged by the eye, which sees persons who answer to the names of sister, mother, father, Between the two, the shallow stream where nothing passes, where the sense. There is no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between articulations of different levels without biunivocal relations—whether between ideographic and phonetic values, or between articulations of different levels, monemes and phonemes—that finally ensure and on this point there is no longer any relationship between the sign and water, which in Akkadian is called mil late—when the State presents itself as an apparent peacemaker between classes that become distinct from the State, making it necessary royal incest; the biunivocalization, application, and linearization of the chain between masters and slaves; the introduction of the law into desire the State machine. Desire is by no means an interplay between a son, a mother, and a father. Desire institutes a system in extension that it conditioned, passing back and forth between alliance and filiation. But the imperial myth of the origin the universe: they need to posit and internalize this difference between the origin and the beginnings, between the sovereign power and and internalize this difference between the origin and the beginnings, between the sovereign power and the genesis of the world; the Christians took possession of the Empire, this complementary duality reappeared between those who wanted to do everything possible to reconstruct the contrary, and that is why so much time was required between the two. There is a great difference in this respect the two. There is a great difference in this respect between the despotic age and the capitalist age. For the founders that it still appears only as a relation of magnitude between quanta. It is in this sense that the exchange relation longer appears in the simple quantity as a variable relation between independent terms; it has taken upon itself the independence, the to consumer goods and use values, and a one-to-one relation between money and an imposed range of products (which I have dualism that exists in banking has been demonstrated, the dualism between the formation of means of payment and the structure of formation of means of payment and the structure of financing, between the management of money and the financing of capitalist accumulation the management of money and the financing of capitalist accumulation, between exchange money and credit money. The fact that banks participate in both, that they are situated at the pivotal point between financing and payment, merely shows the multiple interactions of these as a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in flows?—all of which capitalism was distances in meters and centimeters. There is no common measure between the value of the enterprises and that of the labor for example in the early part of the nineteenth century, between the steam engine and textile machines or techniques for the an incommensurability or a fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or between two forms of money no assignable exterior limit) between manual labor and capital, or between two forms of money, here too, on the side of flows of code, we find no commensurability or exterior limit between scientific or technical labor—even when highly remunerated—and the and realize surplus value which explains, for example, the difference between the despotic bureaucracy and the capitalist bureaucracy. This effusion from human surplus value on the basis of the differential relation between decoded flows of labor and production, and that moves from value of flux. It cannot be defined by the difference between the value of labor capacity and the value created by the value created by labor capacity, but by the incommensurability between two flows that are nonetheless immanent to each other, by that are nonetheless immanent to each other, by the disparity between the two aspects of money that express them, and by being robbed! For everything is then based on the disparity between two kinds of flows, as in the fathomless abyss where commodity form that controls it, and whose flows and relations between flows contain the secret of the investment of desire. It

or the axiomatic of the market. There are great differences between such a linguistics of flows and linguistics of the signifier	p 241
and expression. Because it substitutes the relationship of reciprocal precondition between expression and content for the relationship of	p 242
subordination between signifier	
precondition between expression and content for the relationship of subordination between signifier and signified. Because there no longer	p 242
occurs a double	
and signified. Because there no longer occurs a double articulation between two hierarchized levels of language, but between two convertible	p 242
detrterritorialized	
a double articulation between two hierarchized levels of language, but between two convertible detrterritorialized planes, constituted by the	p 242
relation between the	
but between two convertible detrterritorialized planes, constituted by the relation between the form of content and the form of expression.	p 242
Because	
that comes to short-circuit the signifier's coded gaps, inserting itself between them, and working under the conditions of identity of their	p 243
the quantity of labor; the limitless nature of the relationship between capital and labor capacity, and between the flows of financing	p 245
nature of the relationship between capital and labor capacity, and between the flows of financing and the flows of incomes or	p 245
in such a regime to distinguish, even in two phases, between decoding and the axiomatization that comes to replace the vanished	p 246
that are themselves qualitative, essentially mobile and limited, where differences between the elements compensate the disequilibrium	p 247
(whence the relationship of prestige	
extraeconomic, and by virtue of this fact engineers the couplings between qualified flows. Consequently it implies a system of collective	p 248
appraisal	
a secondary way, insofar as it calls into play couplings between qualified flows, interactions that are exclusively indirect, qualitative composites	p 248
that	
mind that the differential relation is not an indirect relation between qualified or coded flows, it is a direct relation between	p 249
between qualified or coded flows, it is a direct relation between decoded flows whose respective qualities have no existence prior to	p 249
and y2 for example), and that the relation is established between a power and a given magnitude. This is something that	p 249
capital and labor at the level of the differential relation between flows of financing, and flows of means of payment or	p 249
with an aggregate of technical machines. The difference in nature between the two types of machines persists, although they are both	p 251
of the State do not imply any sort of arbitration between social classes. That the State is entirely in the service	p 253
and deny that there can be any difference in class between the industrialist or banker and the worker, but only a	p 253
that is ruled, both defined by surplus value, the distinction between the flow of financing and the flow of income in	p 254
wages are based. In short, the theoretical opposition is not between two classes, for it is the very notion of class	p 255
only one class. The theoretical opposition lies elsewhere: it is between, on the one hand, the decoded flows that enter into	p 255
flowing on the full body without organs. The opposition is between the class and those who are outside the class. Between	p 255
between the class and those who are outside the class. Between the servants of the machine, and those who sabotage it	p 255
and those who sabotage it or its cogs and wheels. Between the social machine's regime and that of the desiring-machines. Between	p 255
Between the social machine's regime and that of the desiring-machines. Between the relative interior limits and the absolute exterior limit. If	p 255
interior limits and the absolute exterior limit. If you will: between the capitalists and the schizos in their basic intimacy at	p 255
the resemblance, in the nineteenth-century socialists' portrait of the proletariat, between the latter and a perfect schizo. That is why the	p 255
It is correct to say that the alternative is not between the market and economic planning, since planning is necessarily introduced	p 256
periphery or into enclaves. Thus the only choice left was between the new terroristic and rigid axiomatic—quickly saturated—of the	p 256
or not, deforms or not. The problem is situated there, between unconscious group desires and preconscious class interests. It is only	p 257
his innocent standards, claiming the rights of a prior distinction between desire and interest: The leadership has no task more urgent	p 257
above considerations. The social axiomatic of modern societies is caught between two poles, and is constantly oscillating from one pole to	p 260
the ruins of the despotic machine, these societies are caught between the Urstaat that they would like to resuscitate as an	p 260
and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the paranoiac despotic sign, the	p 260
sign-signifier of the	
even stoned hippies, angry gays, etc.)? There is an oscillation between the reactionary paranoiac overcharges and the subterranean,	p 260
schizophrenic, and revolutionary	
they?). Capitalism, and socialism as well, are as though torn between the despotic signifier that they adore, and the schizophrenic figure	p 260
function only by resuscitating it as one of the poles between which it produces its own break. Democracy, fascism, or socialism	p 261
Urstaat as its internalized limit, or one of the poles between which it is determined to oscillate. And in its imperturbable	p 262
to the question: in each case what is the relationship between social production and desiring-production, once it is said that they	p 262
by restricting it, by causing it to pass no longer between social production and the desiring-production that breaks away from social	p 266
that breaks away from social reproduction, but inside social production, between the form of social reproduction and the form of a	p 266
of a familial reproduction to which social production is reduced, between the social aggregate and the private subaggregate to which the	p 266
a question of encounters or conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there is a recapitulation of the	p 267
psychoanalysis's most profound innovator, which makes the displaced limit pass between the Symbolic and the Imaginary, between symbolic	p 268
castration and imaginary	
the displaced limit pass between the Symbolic and the Imaginary, between symbolic castration and imaginary Oedipus. For castration in the	p 268
order	
maximum that distributes lack, and an immanent system of relations between minimal elements that come to fill the uncovered field	p 268
(somewhat	
subject of enunciation—Oedipus—for all the capitalist statements, and between the two, the leveling cleavage of castration. Marx said that	p 270
example of the Marquesans, as analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked to an endemic famine, and	p 275
But no passage impairs or suppresses the difference in nature between the two, nomadism and segregation. If we are able to	p 278
into singularities, their interactions and connections at a distance or between different orders—the paranoiac has chosen the first: he practices	p 280
psychosis). It is therefore more a matter of the difference between two kinds of collections or populations: the large aggregates and	p 280
the body without organs, as a pivot, as a frontier between the molar and the molecular, that the paranoia-schizophrenia division is	p 281
The Molecular Unconscious What is the meaning of this distinction between two regions: one molecular and the other molar; one micropsychic	p 283
distinction grounded in physics, when we speak of an opposition between intra-atomic phenomena and the mass phenomena that operate	p 283
through statistical	
the desiring-machines, it is a question of a necessary relationship between inextricably linked forces. Some of these are elementary forces by	p 283
This is even the point around which the usual polemic between vitalism and mechanism revolves: the machine's ability to account for	p 284
means in terms of the aims of desire. The link between the two remains secondary and indirect, both in the new	p 284
has been laid to rest, a direct link is perceived between the machine and desire, the machine passes to the heart	p 285
vertebra-machinate desire. In a word, the real difference is not between the living and the machine, vitalism and mechanism, but between	p 285
between the living and the machine, vitalism and mechanism, but between two states of the machine that are two states of	p 286
or intrinsic direction of multiplicities there is interpenetration, direct communication between the molecular phenomena and the singularities of	p 286
the living, that	
and the singularities of the living, that is to say, between the small machines scattered in every machine, and the small	p 286
small formations dispersed in every organism: a domain of nondifference between the microphysical and the biological, there being as many	p 286
living	
the formation of a pipe . The real difference is therefore between on the one hand the molar machines—whether social, technical	p 286
of a microscopic cybernetics without regard to the traditional opposition between mechanism and vitalism. Here the fundamental traits of	p 288
synthesis are	
but must be understood positively in terms of force (puissance). Between the substrate of an allosteric enzyme and the ligands prompting	p 288
engineering, enabling an interaction, positive or negative, to come about between compounds without chemical affinity, and thereby eventually	p 288
subordinating any reaction	
mechanical relaxation). Reich thought he had. thus overcome the alternative between mechanism and vitalism, since these functions,	p 291
mechanical and electrical, existed	
we must understand the famous formula of Marx?—the relationship between man and woman is the direct, natural, and necessary relation	p 294
necessary relation of person to person. That is, the relationship between the two sexes (man and woman) is only the measure	p 294
more mysterious: that the true difference is not the difference between the two sexes, but the difference between the human sex	p 294
not the difference between the two sexes, but the difference between the human sex and the nonhuman sex. It is clearly	p 294
not anthropomorphism. But this time, far from founding the communication between the two sexes, one founds instead their separation into	p 295
two	

social desiring-production, leading it into an impasse. Thus the link between representation-belief and the family is not accidental; it is of the fatal drama of the personality, against the inevitable confusion between mask and actor. It is obvious that Miller's correspondent, Michael	p 296
a conflict cuts across the whole of psychoanalysis, the conflict between mythic and tragic familial representation and social and	p 299
desiring-production. For	p 300
crumble. It follows that, in the second place, the link between psychoanalysis and capitalism is no less profound than that between	p 302
between psychoanalysis and capitalism is no less profound than that between political economy and capitalism. This discovery of the decoded	p 302
and	
subjective essence. Not that a simple parallelism should be drawn between capitalist social production and desiring-production, or between	p 302
the flows of	
should be drawn between capitalist social production and desiring-production, or between the flows of money-capital and the shit-flows of	p 302
desire. The	
representation, assume this theatrical form (There is a mysterious tie between psychoanalysis and the theater)? We are familiar with the	p 305
eminently	
as the objects represented as images, and the formal relations between them all. Symbolic thus no longer designates the relation of	p 306
the wall). In short, the displaced limit no longer passes between objective representation and desiring-production, but between the two poles of	p 307
limit no longer passes between objective representation and desiring-production, but between the two poles of subjective representation, as	p 307
infinite imaginary representation	
unconscious so long as you find or restore a link between two elements. (But how then can one see in this	p 314
follows the machinic indices of deterritorialization. The opposition still holds between the neurotic on the couch—as an ultimate and sterile	p 316
how the familial agent extends the one into the other. Between the two, however, the relationship is rather that of an	p 320
other, as long as we establish a relation of exclusion between the two. The deterritorialization of flows in general effectively merges	p 320
one can always establish or re-establish some sort of link between these elements: organic links between organs or fragments of organs	p 324
re-establish some sort of link between these elements: organic links between organs or fragments of organs that eventually form part of	p 324
the scenes from which these elements are borrowed; structural links between the ideas or the concepts apt to correspond to them	p 324
That is why, when we insisted earlier on the difference between desiring-machines and all the figures of molar machines, we were	p 324
had to stress the difference in regime and in scale between these two machinic species. It is true that one might	p 324
the point of suicide. Yet there is no real opposition between the body without organs and the organs as partial objects	p 329
things are becoming very obscure, for what is this distinction between the experience of death and the model of death? Here	p 330
the requirements of the dualism that maintains a qualitative opposition between the drives (you will not escape the conflict): once the	p 332
only a topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos. But the same enterprise is continued and	p 332
the little ego. Freud himself indeed spoke of the link between his discovery of the death instinct and World War I	p 335
full body, having become that of capital-money, suppresses the distinction between production and antiproduction; everywhere it mixes	p 335
antiproduction with the productive	
Hence it can be said that the identity in nature between the two productions is completely hidden there: as much by	p 336
productions is completely hidden there: as much by the difference between the objective socius and the subjective full body of	p 336
desiring-production	
the subjective full body of desiring-production, as by the difference between the qualified codes and overcodings of social production and the	p 336
these reasons, the identity in nature must appear for itself between social production and desiring-production. But in its turn, this identity	p 337
identity in nature, far from favoring an affinity in regime between the two modes of production, increases the difference in regime	p 337
point of view, the duality of the poles passes less between the molar and the molecular than to the interior of	p 340
and private certitudes? There is a whole world of difference between the schizo and the revolutionary: the difference between the one	p 341
of difference between the schizo and the revolutionary: the difference between the one who escapes, and the one who knows how	p 341
and social investment at the same time? The choice is between one of two poles, the paranoid counterescapes that motivates all	p 341
of flows and schizzes: in one case the break is between two forms of socius, the second of which is measured	p 348
landscapes, to the extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis is the following:	p 351
schizoanalysis attains a non	
or woman and woman) are the index of social relationships between people. Love and sexuality are the exponents or the indicators	p 352
in this very field he causes his neurosis to oscillate between two poles constituted by the rich woman and the poor	p 353
the distinction made by embryologists with regard to the egg between the stimulus and the organizer, parents are stimuli having an	p 355
of their libidinal investments, which form the flows' constituent parts—between the paranoid reconstruction of the Urstaat and the positive	p 363
schizophrenic	
libidinal investment, it is clear that there are few differences between a reformist, a fascist, and sometimes even certain revolutionaries, who	p 364
pass to the interior of the socius, as a limit between two molar aggregates, the social aggregate of departure and the	p 365
fourth and final thesis of schizoanalysis is therefore the distinction between two poles of social libidinal investment: the paranoid, reactionary,	p 366
and	
of escape collective, positive, and creative? What is the relationship between the two unconscious poles, and what is their relationship with	p 367
the escapes, closes the whole constellation to the transversal relations between lines and colors, and reduces it to archaic or new	p 369
as in the others, isn't there a properly libidinal conflict between a paranoid-Oedipalizing element of science, and a schizorevolutionary	p 371
element? That	
which institutes a combination as a system of differential relations between the decoded and deterritorialized flows, in such a way that	p 372
extortion is not brought about by a simple arithmetical difference between two quantities that are homogeneous and belong to the same	p 372
belong to the same code, but precisely by differential relations between heterogeneous magnitudes that are not raised to the same power	p 372
to coincide with blocks of paranoid reactionary investment. The oscillation between the two poles is a constituent aspect of the delirium	p 376
back everything we have said. So what is the relationship between schizoanalysis and politics on the one hand, and between schizoanalysis	p 380
relationship between schizoanalysis and politics on the one hand, and between schizoanalysis and psychoanalysis on the other? Everything	p 380
revolves around desiring-machines	
generative role desire enjoys therein; in what forms the conciliation between the regime of desiring-production and the regime of social	p 380
production	
As opposed to Reich, schizoanalysis makes no distinction in nature between political economy and libidinal economy. Schizoanalysis merely	p 381
asks what are	
as a position of desire. What, finally, is the opposition between schizoanalysis and psychoanalysis, when the negative and positive tasks of	p 381
BEWILDERED 1	
the intensities of the unconscious, and who is incensed and bewildered by what Freud is doing when he closets sexuality in	p 115
BEWITCHED 3	
as a means of extorting surplus labor. But a perverted, bewitched world quickly comes into being, as capital increasingly plays the	p 11
a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of all types of society as a	p 11
had had to relinquish the throne for fear of being bewitched, and his would-be heir, intelligent and ambitious, does not exercise	p 167
BEYOND 78	
December 31 and January 6—in a realm above and beyond the usual rational calendar. 4 A Materialist Psychiatry The famous	p 22
since ceased to believe in it. He is somewhere else, beyond or behind or below these problems, rather than immersed in	p 23
these problems, too far past them. Even Freud never went beyond this narrow and limited conception of the ego. And what	p 23
makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy that originally inspired it, is the	p 40
the category of multiplicity, used as a substantive and going beyond both the One and the many, beyond the predicative relation	p 42
substantive and going beyond both the One and the many, beyond the predicative relation of the One and the many, that	p 42
the roles he assumed in the patient's eyes went far beyond any sort of parental images. They eventually came to a	p 46
sexuality has merely served as the symbol of an anagogical beyond. It was their disagreement on this particular point that eventually	p 46
for experiences and the workings of mechanisms that extend far beyond it in every direction? It is in this sense and	p 48
social relations nor metaphysical relations constitute an afterward or a beyond. The role of such relations must be recognized in all	p 49
interpretation makes Oedipus into a kind of universal Catholic symbol, beyond all the imaginary modalities. It makes Oedipus into a referential	p 52
than to persons, and that constitute the Real in itself, beyond or beneath the Symbolic as well as the Imaginary? We	p 53

of social and metaphysical relations as an afterward or a beyond that desire was incapable of investing immediately. He then became	p 58
He then became rather indifferent to the fact that this beyond derives from the familial complex through the analytical transformation of	p 58
We knew the schizo was not oedipalizable, because he is beyond territoriality, because he has carried his flows right into the	p 67
case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel in the	p 67
is not a matter of a synthesis that would go beyond the negative disjunctions of the derived reality, in an original	p 77
writes: Everything unfolds as if the essential were to go beyond the father, as if going beyond the father were always	p 80
essential were to go beyond the father, as if going beyond the father were always forbidden. This becomes even more clear	p 80
from the father's hold on man. The possibility of living beyond the father's law, beyond all law, is perhaps the most	p 81
on man. The possibility of living beyond the father's law, beyond all law, is perhaps the most essential possibility brought forth	p 81
proposes to reach those regions of the orphan unconscious—indeed beyond all law—where the problem of Oedipus can no longer	p 82
reasoning. That is why, when we are invited to go beyond a simplistic conception of Oedipus based on parental images, in	p 82
this, except for the founding of the universality of Oedipus beyond the variability of images; the fusing of desire even more	p 82
so many intensive states embodied in a criminal, ceaselessly passing beyond a threshold while destroying the factitious unity of a family	p 86
strangely polyvalent, flush with the real. It carries the real beyond its principle to the point where it is effectively produced	p 87
and social relations arise afterward, in the manner of a beyond. And since the beginning always proceeds by twos—this is	p 99
family; and finally latency, the celebrated latency, after which the beyond begins. But since this beyond consists in duping others into	p 99
celebrated latency, after which the beyond begins. But since this beyond consists in duping others into taking the same path (the	p 99
ends of Oedipus have simply been closed, and that the beyond and the afterward will always be interpreted in terms of	p 99
not inscribed in Oedipus without everything at its extreme fleeing beyond the reach of Oedipus. These identifications were not identifications	p 126
with	
presents his archetypes as actual factors that extend in fact beyond the familial images in the transference, as well as being	p 128
not cease to be an afterward except by becoming a beyond, which must be signified anagogically by Oedipus instead of depending	p 128
schizo, to designate both the process insofar as it goes beyond the limit, and the result of the process insofar as	p 136
of intensities that is ignorant of discernible persons; or else beyond incest, in an extension that recognizes them, that constitutes them	p 160
In short, the limit is neither a this-side-of nor a beyond: it is the boundary line between the two—Incest, that	p 161
said we are always on this side of it or beyond. Our mothers and our sisters melt in our arms; their	p 161
of daddy-mommy. Nor is it the repressing representation, which is beyond, and which renders the persons discernible only by subjecting them	p 165
the talent of these authors—psychoanalysts specializing in Africa—are beyond question. But the same applies to them as to certain	p 170
and at the same time [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go	p 173
wrong	
the interior of the socius, in the middle, between a beyond of alliance and a filiative this-side-of, between a representation of	p 176
of the group is always on this side of or beyond, without ever occupying the position (Kardiner has understood this very	p 178
signified with the signifier. But does the signifier take us beyond the question, What does it mean? Is it anything other	p 180
into account political, economic, and religious dimensions that would go beyond sexuality. So long as the problem is put in this	p 182
the framework of representation. In the second instance one goes beyond these large aggregates, including the family, toward the molecular	p 183
elements	
he were or had been unmarked. He has merely widened, beyond the limits allowed, the gap that separated the voice of	p 191
still on this side of the new alliance, or already beyond it, having fallen back, as it were, into a this-side-of	p 195
induces a mute voice from on high or from the beyond, a voice that begins to depend on graphism. It is	p 202
only intensive germinal states; on the other hand, the repressing beyond that only applies appellations to persons by prohibiting persons who	p 204
as that of the new alliance, a fictitious voice from beyond that expresses itself in the flow of writing as direct	p 205
prostrates itself before the engravings of the despot, the region beyond the earth, the new full body. No water will ever	p 206
language. The imperialism of the signifier does not take us beyond the question, What does it mean? ; it is content to	p 208
will be the American meaning of frontiers: something to go beyond, limits to cross over, flows to set in motion, noncoded	p 224
tendency's only limit is internal, and it is continually going beyond it, but by displacing this limit—that is, by reconstituting	p 230
general, the introduction of innovations always tends to be delayed beyond the time scientifically necessary, until the moment when the market	p 234
an interesting psychoanalytic theory; then, still in search of a beyond, of another wall to break through, he turns to dolphins	p 236
be invested by desire? And how far does desire go beyond so-called objective interests, when it is a question of flows	p 239
the wall of the signifier, pass through, and continue on beyond. Because these signs have crossed a new threshold of deterritorialization	p 242
seen that the relationship of schizophrenia to capitalism went far beyond problems of modes of living, environment, ideology, etc., and that	p 245
blown to pieces, of causing what it decodes to pass beyond the wall of its immanent regulations and beyond its transcendental	p 262
to pass beyond the wall of its immanent regulations and beyond its transcendental resurrections. Each type of social machine produces a	p 262
The Book of the Machines, nevertheless allows us to go beyond these points of view. It is true that this text	p 284
essential is this double movement whereby Butler drives both arguments beyond their very limits. He shatters the vitalist argument by calling	p 284
Szondi senses this direction—according to which one must go beyond the molar to the molecular—so acutely that he takes	p 290
called his test. What is more, he calls for going beyond contents toward the realm of functions. But he makes this	p 290
the variable analysis of the n sexes in a subject, beyond the anthropomorphic representation that society imposes on this subject, and	p 296
writing which, because it is of the disease and therefore beyond, clears the ground for fresh superstructures. (In my own mind	p 298
Ricardo discovers the subjective nature or abstract essence of labor, beyond all representations that would bind it to objects, to aims	p 300
is the identical discovery of both political economy and psychoanalysis, beyond the determinate systems of representation. Obviously this	p 302
does not mean	
Such is the ambivalence that traverses psychoanalysis, and that extends beyond the specific problem of myth and tragedy: with one hand	p 305
point of self-criticism? It is the point where the structure, beyond the images that fill it and the Symbolic that conditions	p 311
the limit, becoming deterritorialized, causing its flows to escape, going beyond the threshold of representation; at times, on the contrary, the	p 313
are grouped on each of these lands that permit going beyond them. How can we reconquer the process each time, constantly	p 318
universal process. It is merely its unwarranted privilege, a privilege beyond its capacities, that renders it mad. In this perspective Foucault	p 321
Oedipus applicable to psychosis, and for extending the familial co-ordinates beyond their real and even imaginary domain. It is not by	p 359
because delirium is the investment—of a socius as such, beyond goals. And it is not merely the despot's body to	p 365
in the socius itself as a full body without organs, beyond the preconscious aims and interests that it assigns and distributes	p 367
and not only flee across the social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs,	p 371
figures-schizzes that are	
BIAS 1	
into a machine. But even Bettelheim, who has a noticeable bias in favor of Oedipal or pre-oedipal causality, admits that this	p 37
BIBLE 1	
passes to religion, the timeliness of a return to the Bible, Abraham. But what in fact did Abraham do? Well now	p 274
BICYCLE 7	
tuned machine. And then there is the function of the bicycle in Beckett's works: what relationship does the bicycle-horn machine have	p 2
sort of thing is required to construct it? Are a bicycle horn and my mother's arse sufficient to do the job	p 3
retained, will that constitute a good Oedipal incision? And the bicycle horn? What is part of the family? It is the	p 125
from territorial circuits: the tottering walk of Molloy and his bicycle preserves the mother's room as the vestige of a goal	p 315
the father's car, the grandmother's sewing machine, the little brother's bicycle, all objects of flight and theft, stealing and stealing away	p 316
and the bumble bee, the wasp and the orchid, the bicycle horn and the dead rat's ass. Let's not rush to	p 323
small limp bundle that is undefined, a cover for a bicycle bell, half a crutch (if one indefinitely runs up against	p 324
BICYCLE-HORN 1	
of the bicycle in Beckett's works: what relationship does the bicycle-horn machine have with the mother-anus machine? What a rest to	p 2
BICYCLES 1	
with the mother-anus machine? What a rest to speak of bicycles and horns. Unfortunately it is not of them I have	p 3

BIG	2	
looked at them without the faintest interest. I took a big train and put it beside a smaller one and called boys; then the colonel's face changes, grimaces, and reveals a big paranoiac in uniform who shouts in conclusion: but still, they're		p 45 p 62
BIKE	1	
orphan and celibate machines, your tape recorder and your little bike, enter and allow yourself to be oedipalized. Everything follows from		p 56
BILL	1	
supremely indifferent to the question of who is footing the bill. For example, the analysis reveals the unconscious conflicts of a		p 356
BILLS	1	
in simple circulation where money develops as means of payment (bills of exchange falling due on a fixed date, which constitute		p 229
BINARITY	2	
have even seen that a third term intervened in this binarity, the body without organs that reinjects producing into the product figurative Oedipal triangle, and never cease to undo it. Through binarity, overlapping, or permutation, all these indirect passive syntheses are one		p 72 p 325
BINARY	4	
as the essential reality of man and nature. Desiring-machines are binary machines, obeying a binary law or set of rules governing of man and nature. Desiring-machines are binary machines, obeying a binary law or set of rules governing associations: one machine is another whose flow it interrupts or partially drains off, the binary series is linear in every direction. Desire constantly couples continuous the connections of desiring-production were found to comply with a binary rule; and we have even seen that a third term		p 5 p 5 p 5 p 72
BINARY-LINEAR	3	
where it is produced, in the third stage of the binary-linear series. It is perpetually reinserted into the process of production in father in mother, got no papamummy Desiring-production forms a binary-linear system. The full body is introduced as a third term third term in the series, without destroying, however, the essential binary-linear nature of this series: 2, 1, 2, 1... The series		p 8 p 14 p 14
BIND	13	
disjunctions. Parents have been found for the (orphan) unconscious! Double bind is the term used by Gregory Bateson to describe the theory of types. It seems to us that the double bind, the double impasse, is instead a common situation, oedipalizing par have the second paralogism of psychoanalysis. In short, the double bind is none other than the whole of Oedipus. It is priests. The first profound example of an analysis of double bind, in this sense, can be found in Marx's On the identifications within the maternal undifferentiated. The law of the double bind operates relentlessly, ruthlessly, flinging us from one pole to the proceeds, it demonstrates Oedipus's method: a paralogism of the double bind, the double impasse. (Or, in line with a suggestion made resolution as in its problem. In any case, the double bind is not the schizophrenic process; on the contrary, the double is not the schizophrenic process; on the contrary, the double bind is Oedipus insofar as it arrests the motion of the vicious circle of the germinal lineage closes (the primitive double bind): neither can the uncle marry his sister, the mother, nor all possible: the extrapolation of a detached object; the double bind of overcoding or royal incest; the biunivocalization, application, and linearization		p 79 p 79 p 80 p 81 p 90 p 110 p 110 p 110 p 110 p 159 p 215
or abstract essence of labor, beyond all representations that would bind it to objects, to aims, or even to particular sources all over, following a rule of inverse relation, or double bind. All of production is conducted into the double impasse of his own mommy. For example, Bateson's double impasse or double bind: where is there a father who doesn't simultaneously transmit the		p 300 p 307 p 360
BINDING	5	
community is himself a complete full body, male and female, binding to itself all the partial objects, with variations that are flows of desire with a maximum of vigilance and extension, binding them in a system of cruelty, maintain an infinitely greater the other. But for capitalism it is a question of binding the schizophrenic charges and energies into a world axiomatic that flows of desiring-production, but it never stops repelling them by binding them in an axiomatic that takes the place of the process, when its entire molar organization has the function of binding the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic		p 154 p 184 p 246 p 303 p 320
BINDS	1	
to secrete from within, from the way in which it binds up the symbol—a symbol that has become derisory—of		p 195
BINSWANGER	1	
trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger). The first of these is an explanatory concept that supposedly		p 22
BIOCHEMISTRY	2	
marked by thresholds. In this sense, we believe in a biochemistry of schizophrenia (in conjunction with the biochemistry of drugs), that believe in a biochemistry of schizophrenia (in conjunction with the biochemistry of drugs), that will be progressively more capable of determining		p 84 p 84
BIOCOSMIC	3	
they become the object of a separate memory, nocturnal and biocosmic—the memory that indeed must suffer repression in order for to impose a memory of words founded on the ancient biocosmic memory. That is why it is so important to see through the repression of the intense germinal influx, the great biocosmic memory that threatens to deluge every attempt at collectivity. But		p 155 p 185 p 190
BIOCULTURAL	1	
microphysics. But inversely schizophrenia—the theory of schizophrenia—is biological, biocultural, inasmuch as it examines the machinic connections of a molecular		p 289
BIOFILATIVE	1	
There are two memories that correspond to them, the one biofilative, the other a memory of alliances and of words. While		p 147
BIOGENESIS	1	
we do better to review Reich's final attempt, involving a biogenesis that not without justification is qualified as a schizoparanoiac mode		p 291
BIOLOGICAL	19	
of Oedipus and infantile sexuality, the latter referring to a biological reality of development, the former to a psychic fantasy reality what all but got lost for the sake of a biological realism. But is it correct to present things in this Did the imperialism of Oedipus require only the renunciation of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely repression even before psychoanalysis)? The schizophrenic egg is like the biological egg: they have a similar history, and our knowledge of question, the same question as in the case of the biological egg. For under these conditions is there no solution but are not involved. The first relationship is neither personal nor biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal		p 54 p 54 p 54 p 91 p 92 p 115

over its surface—through which man ceases to be a biological organism and becomes a full body, an earth, to which faculty of forgetting (oubli), by means of a repression of biological memory, must create an other memory, one that is collective purpose to recall that genealogical filiation is social rather than biological, for it is necessarily biosocial inasmuch as it is inscribed possibility of discovering the structure in fantasy, in relation to biological prematuration and neoteny. Two very different conceptions of the limit explained by its use, any more than an organ can. Biological formations and social formations are not formed in the same same way in which they function. Nor is there a biological, sociological, linguistic, etc., functionalism at the level of large determinate aggregates (les ensembles molaires) with their specific use in a biological, social, or linguistic field. This is because the large molar organism: a domain of nondifference between the microphysical and the biological, there being as many living beings in the machine as is microphysics. But inversely schizophrenia—the theory of schizophrenia—is biological, biocultural, inasmuch as it examines the machinic connections of a	p 144 p 144 p 154 p 171 p 180 p 180 p 181 p 286 p 289
Charles Fourier. In a word, the social as well as biological surroundings are the object of unconscious investments that are necessarily and this person intercept, receive, and transmit, always within a biological, social, and historical field where we are equally immersed or the laws of large numbers. This unity can be the biological unity of a species or the structural unity of a large scale. Such an organization belongs essentially to the biological or social organism—species or socius. There is no society	p 292 p 293 p 342 p 342
BIOLOGISTS 1	
be discerned. It is precisely the ambiguity of what the biologists call a genetic code that enables us to understand this	p 328
BIOLOGIZING 1	
a superposition of relays. It is not a matter of biologizing human history, nor of anthropologizing natural history. It is a	p 289
BIOLOGY 5	
to the schizophrenic patient is that ... he experiences the vital biology of the body With respect to their experiencing of life originality of these syntheses, from the standpoint of a molecular biology or of a microscopic cybernetics without regard to the traditional molecules, their chains and their jargons. There is a whole biology of schizophrenia; molecular biology is itself schizophrenic—as is microphysics	p 88 p 288 p 289
their jargons. There is a whole biology of schizophrenia; molecular biology is itself schizophrenic—as is microphysics. But inversely schizophrenia—the	p 289
units are still expressive, and lead to molar formations. Molecular biology teaches us that it is only the DNA that is	p 290
BIONS 1	
generative of an electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in potential or intensities distributed on	p 291
BIOSOCIAL 1	
filiation is social rather than biological, for it is necessarily biosocial inasmuch as it is inscribed on the cosmic egg of	p 154
BIPOLAR 2	
terms confronting each other—not even in the sense of bipolar opposites within a relationship of causation, ideation, or expression (cause in the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of the poles is the great social axiomatic	p 5 p 371
BIPOLARITY 3	
task of the revolutionary socialist movement was to organize a bipolarity of the social field, a bipolarity of classes. Of course was to organize a bipolarity of the social field, a bipolarity of classes. Of course it is possible to conceive a have imposed on the capitalist countries a recognition of class bipolarity. But this great Leninist break did not prevent the resurrection	p 255 p 255 p 256
BIRD 2	
I am a foreigner, a stranger. I am a sea bird. I am a land bird. I am the tree of stranger. I am a sea bird. I am a land bird. I am the tree of Tolstoy. I am the roots	p 77 p 77
BIRDS 4	
Schreber answering Freud: Yes, I quite agree, naturally the talking birds are young girls, and the superior God is my daddy surreptitiously reimpregnate the series of young girls with all talking birds, his father with the superior God, and his brother with that he attracts, which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with	p 14 p 14 p 16
Why these words, paranoia and schizophrenia, which are like talking birds and girls' first names? Why do social investments follow this	p 279
BIRTH 13	
nothing functioned. Never being born, escaping the wheel of continual birth and rebirth, no mouth to suck with, no anus to desiring-machines and the body without organs so as to give birth to a new humanity or a glorious organism. This is automatic: the nuptial celebration of a new alliance, a new birth, a radiant ecstasy, as though the eroticism of the machine is experienced as a representative of his parents. Ever since birth his crib, his mother's breast, her nipple, his bowel movements for all eternity: I have known every son of good birth, I have never been of this people, I have never way that he identified himself with the one who gave birth to him. She was the matrix of the world, and an opposition between it and the primitive territorial machine: the birth of an empire. But in reality one can perceive the transform the socius—not enough, that is, to induce the birth of capitalism. Decoded flows strike the despotic State with latency sense of the term, makes us spectators to the imaginary birth of the mass phenomenon, and does so at a level superstructure, which is culture and hence false, but of continuous birth, renewal. life, life In the myth there is no life aid all the commonplaces, Schopenhauer, and the Nietzsche of The Birth of Tragedy. He thinks Miller is unaware of these things wonders for a second why Nietzsche himself broke with The Birth of Tragedy, why he stopped believing in tragic representation. Michel Oedipus was already doing this when he claimed a low birth of servant parents. Thirdly, the Rat Man not only installs	p 7 p 17 p 18 p 47 p 86 p 157 p 193 p 222 p 281 p 298 p 299 p 299 p 353
BISEXUAL 4	
brings us yet another message and another code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating; the man is	p 69
continuous overflight spanning an indivisible distance. He is not simply bisexual, or between the two, or intersexual. He is transsexual. He is short, a whole world of ambiguous signs, included divisions and bisexual states. I am the son, and also my mother's brother representation of alliance that represses the ambiguous signs of intense bisexual filiation. However, Devereux seems to us to be wrong on	p 77 p 158 p 165
BISEXUALITY 4	
his disposal for stating this contrary notion: the concept of bisexuality; and it was not by chance that he was never prepersonal variations in intensity, taking on the same twinnedness or bisexuality in differing degrees. The signs belonging to this order are this germinal filiation, marked by ambiguous signs of twinnedness and bisexuality, according to which the son could have done it as Hence something else is always at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in	p 60 p 156 p 159 p 210
BIT 8	
to. If it amuses them. And it won't make one bit of difference. And if he does chance to utter the no longer says to the patient: Tell me a little bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy the unconscious takes a lot of time to digest a bit of news; one can even quote some texts of Freud	p 23 p 45 p 106

of synthesis, oedipalization, triangulation, castration, all refer to forces a bit more powerful, a bit more subterranean than psychoanalysis, than the	p 122
castration, all refer to forces a bit more powerful, a bit more subterranean than psychoanalysis, than the family, than ideology, even	p 122
represents a mode of interruption of the process, a residual bit of ground to which one still clings so as not	p 136
symbolic theater. What does schizoanalysis ask? Nothing more than a bit of a relation to the outside, a little real reality	p 334
dependencies that drive them there in the first place (a bit like the way the decoding of flows entails a reinforcement	p 357
BITS 4	
eats, swallow air, shit with one's mouth? The data, the bits of information recorded, and their transmission form a grid of	p 38
age of partial objects, bricks that have been shattered to bits, and leftovers. We no longer believe in the myth of	p 42
evolution, aimed at forming a harmonious whole out of heterogeneous bits by rounding off their rough edges. We believe only in	p 42
every great doctrine were not a combined formation, constructed from bits and pieces, various intermingled codes and flux, partial elements	p 117
and	
BIUNIVOCAL 10	
and serves as a surface of recording. But here no biunivocal process is in fact produced that would fit production into	p 72
unconscious. The Oedipal operation consists in establishing a constellation of biunivocal relations between the agents of social production,	p 100
reproduction, and antiproduction	
the conjunctive syntheses is in opposition to the segregative and biunivocal use. Delirium has something like two poles, racist and racial	p 105
of the conjunctive syntheses is opposed to the segregative and biunivocal use made of them. There again this biunivocal use, illegitimate	p 110
segregative and biunivocal use made of them. There again this biunivocal use, illegitimate from the point of view of the unconscious	p 110
fixes the precondition for Oedipus by establishing a set of biunivocal relations between the determinations of the social field and the	p 111
paralogism of extrapolation): a flattening out or a set of biunivocal relations that leads to the breakaway and elevation of a	p 206
in the second sense. There is no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between	p 207
articulations	
become global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project itself into these	p 287
disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal), at the same time that the support gains a	p 310
specificity	
BIUNIVOCALIZATION 4	
place of a polyvocal graphism flush with the real, a biunivocalization forming the transcendent dimension that gives rise to a linearity	p 206
spring forth. One cannot better show how an operation of biunivocalization organizes itself around a despotic signifier, so that a phonetic	p 208
object; the double bind of overcoding or royal incest; the biunivocalization, application, and linearization of the chain between masters and	p 215
slaves	
operations of the structure are those of extrapolation, application, and biunivocalization, which reduce the social aggregate of departure to a	p 307
familial	
BIUNIVOCALIZATION-THE 1	
to more recent developments. Whence the magical formula that characterizes biunivocalization-the flattening of the polyvocal real in favor of a	p 101
symbolic	
BIUNIVOCALIZED 4	
the Real: a strangely polyvocal kind of writing, never a biunivocalized, linearized one; a transcurative system of writing, never a discursive	p 39
a univocal impasse. All the chains of the unconscious are biunivocalized, linearized, suspended from a despotic signifier. The whole of	p 54
desiring-production	
onto a mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious that lets	p 67
itself	
fourth), if the latter is biunivocalizing whereas the first is biunivocalized? As partial objects the desiring-machines undergo two totalizations,	p 308
one when	
BIUNIVOCALIZES 1	
where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the bricks as so many immobile units	p 40
BIUNIVOCALIZING 2	
to the symbolic third (or fourth), if the latter is biunivocalizing whereas the first is biunivocalized? As partial objects the desiring-machines	p 308
major types of equally social investments: the one sedentary and biunivocalizing, and of a reactionary or fascist tendency; the other nomadic	p 340
BIZARRE 4	
instinctive impression—that psychoanalysis was shutting sexuality up in a bizarre sort of box painted with bourgeois motifs, in a kind	p 49
of adventures, of races, and of continents. But what a bizarre Freudian mania—to relate to Oedipus. what overflows it on	p 114
only one. We know how Freudianism is permeated by this bizarre notion that there is finally only one sex, the masculine	p 294
Imaginary—Oedipus as a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as	p 306
the	
BLACK 16	
is meant here by succeeding? The two coexist, rather, and black humor does not attempt to resolve contradictions, but to make	p 11
inasmuch as reading itself has its degrees of humor, from black to white, with which it evaluates the coexisting degrees of	p 68
exclusive alternatives that delineate them, you will fall into the black night of the undifferentiated. It should be made clear that	p 78
no signifying chain without a Chinaman, an Arab, and a black who drop in to trouble the night of a white	p 98
unconscious the circle of prohibition and transgression, white mass and black mass; but the sign of desire is never a sign	p 111
it covers a despotic inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Egyptian, and a Mycenaean	p 218
a Cuban missile-launcher, an Arab highjacker, a consul kidnapper, a Black Panther, a May '68, or even stoned hippies, angry gays	p 260
eternally to the inferior race, I am a beast, a black. Good people say that we must not flee, that to	p 277
break through the wall, even if one has to become black like John Brown. George Jackson. I may take flight, but	p 277
blue line, the blues. o mother farewell with a long black shoe farewell with Communist Party and a broken stocking.... with	p 279
This man and this woman seen from the back, all black, whose shadows are not projected by any sun, advance toward	p 317
him to go on further. This very movement is humor, black humor. Oh, the narrator does not homestead in the familial	p 318
race inferior for all eternity, I am a beast, a black, We are all German Jews—the historico-social field is no	p 340
rather than paranoiac, if he had taken himself for a black or a Jew rather than a pure Aryan, if he	p 364
beginning, and this is the source of its rationality. Marx's black humor, the source of Capital, is his fascination with such	p 373
come in the person of a Castro, an Arab, a Black Panther, or a Chinaman on the horizon? A May '68	p 378
BLACKMAIL 1	
mommy and wanting the place of the father. The Freudian blackmail is this: either you recognize the Oedipal character of infantile	p 100
BLACKS 1	
of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals know what they are doing? We dream of	p 357
BLACKSMITH 2	
them off, encastes them, and maintains the merchant and the blacksmith in a subordinate position, so that the flows of exchange	p 153

such a way that they never achieve any independence (the blacksmith, the astronomer). But the decoding of flows in capitalism has	p 233
BLADDER 1	
intestines, almost without lungs, with a torn oesophagus, without a bladder, and with shattered ribs; he used sometimes to swallow part	p 8
BLADE 1	
of the pure psychoanalyst, on which to sharpen the sacred blade of a successful castration. Yet what was the other direction	p 354
BLAME 1	
is happening, but do not know where to place their blame—a harsh reality. But, fourthly, this limit inhibited from the	p 176
BLANCARDE 1	
of six, on a house on the Boulevard de la Blancarde in Marseilles (number 29, to be precise), just as I	p 48
BLANCHE 1	
methods that Jaulin was able to describe in La paix blanche. The condition of the colonized can lead to a reduction	p 169
BLANCHOT 3	
Even consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found a way to pose the problem in the	p 42
itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two	p 330
irreducible aspects of	
and the schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary escape,	p 341
this fall that must	
BLANKET 1	
of alliance that guide and direct the flows. On the blanket that serves as a familial stock, affinal stones or cowries	p 149
BLASPHEMY 1	
related to such German rabble is, as it were, a blasphemy with respect to my doctrine of the Eternal Return! It	p 89
BLESSED 2	
maid or princess, pretty girl or old lady, animal or Blessed Virgin, and all at once. Everything passes into the machine	p 355
and the integrity of the ego, the whole works being blessed by successful castration in a sacred triangular form—the same	p 359
BLEULER 1	
three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger).	p 22
The first of these is	
BLEW 1	
pylon, balanced the plastic charges so well that the pylon blew up and fell back into its hole. From the Symbolic	p 268
BLIND 3	
a body without organs that has become deaf, dumb, and blind? We often hear it said: he thinks he's Louis XVII	p 88
of coding would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such is the nightmare that the primitive	p 153
not by its structure, where nothing but the play of blind combinations can be discerned. It is precisely the ambiguity of	p 328
BLINDNESS 3	
reading. (Writing does not entail but implies a kind of blindness, a loss of vision and of the ability to appraise	p 205
and wages. This proposition contains something other than an ideological blindness or denial. Classes are the negative of castes and statuses	p 254
correct and just view; and in the other case a blindness, the result of an ideological deception or mystification? Revolutionaries often	p 344
BLISS 1	
He thought that it must be a feeling of endless bliss to be in contact with the profound life of every	p 2
BLOATED 1	
by Richard Lindner, Boy with Machine, shows a huge, pudgy, bloated boy working one of his little desiring-machines, after having hooked	p 7
BLOCK 6	
to the next, and in its unadapted neurotic stases that block desire at prearranged impassés. Oedipus also flourishes in subjugated groups	p 103
through but something must also be blocked, and something must block and cause to pass through. Now this is possible only	p 163
system where intensities are distributed, where some cancel out and block a current, where others cause the current to circulate, etc	p 187
disequilibrium (whence the relationship of prestige and consumption in the block of finite debt). All these code characteristics—indirect,	p 247
qualitative, and	
the empty locus that is everywhere displaced in order to block the schizophrenic escapes and place restraints on the flights. The	p 335
with a neuroticization that it resists, but that suffices to block it on all sides, is led to take itself as	p 363
BLOCKAGE 5	
independently of the lines of passage and the lines of blockage, as if what was blocked or prohibited reappeared in marriages	p 164
aggregates. On the contrary, it is through a restriction, a blockage, and a reduction that the libido is made to repress	p 293
the type couple, family, person, objects. And doubtless such a blockage is necessarily justified: the libido does not come to consciousness	p 293
they translate. Thus no matter how well grounded the love blockage is, it curiously changes its function, depending on whether it	p 293
an adapted variable manner. Which is to say: undoing the blockage or the coincidence on which the repression properly speaking relies	p 339
BLOCKAGES 2	
Oedipus and castration are no more than reactional formations, resistances, blockages, and armorings whose destruction can't come fast	p 314
enough. Reich intuitively	
of destination, where the destination finds nothing but impassés and blockages consonant with the mechanisms of psychic and social	p 356
repression active	
BLOCKED 14	
is not its own. With all of the exits now blocked, there is no longer any possible use for the inclusive	p 79
of escaping this double path, where normality is no less blocked than neurosis, and where the solution offers no more of	p 80
points where the apparatus starts up again—provided it is blocked, and where it necessarily places itself in a negative relation	p 151
flow (+—or—+), something does not pass or remains blocked (+ + or—), and something blocks, or on the	p 157
as the filiations are extended, expressing both what must remain blocked in the filiation and what must pass through in the	p 157
with it, or on the contrary, that everything would be blocked. For the flows to be codable, their energy must allow	p 163

chain: something must pass through but something must also be blocked, and something must block and cause to pass through. Now the Dogon preferential marriage as analyzed by Griaule: what is blocked is the relationship with the aunt as a substitute for What passes through leads to—as compensation for what is blocked—a veritable surplus value of code, which falls to the passage and the lines of blockage, as if what was blocked or prohibited reappeared in marriages in spectral form, coming to will not in the system in extension, what will remain blocked or stocked in the extended filiations, and on the contrary in extension—the representation reduces the representative to what is blocked in this system. Hence Oedipus is indeed the limit, but last word of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on the couch; So it's . . . Psychoanalysis, no less	p 163 p 163 p 163 p 164 p 164 p 165 p 312
flows that have become flows of corrugated iron, the openings blocked on all sides. And perhaps this, as we have seen	p 370
BLOCKING 4	
the schizo has no other means of reacting to this blocking of all his investments of reality, the barriers placed before as the first possible or permitted incest; what does the blocking or causes passage is the maternal uncle. What passes through a kind of minus value insofar as he does the blocking (thus the ritual thefts perpetrated by the nephews in the at incest, but at all other types of sexual relations, blocking the other paths. In a word, the repression of incest	p 124 p 163 p 163 p 172
BLOCKS 24	
it utters only gasps and cries that are sheer unarticulated blocks of sound. We are of the opinion that what is basic unit use detachable segments or mobile stocks resembling building blocks or flying bricks. We must conceive of each brick as fragmented paths within the sphere of instincts. These bricks or blocks are the essential parts of desiring-machines from the point of that originally inspired it, is the theory of bricks or blocks, their detachment and fragmentation, and above all what such a are outside the family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the tubular family, where the in the midst of an older internal qualitative conflict, which blocks not merely the roads prohibited by reality, but also those fixed capital or filiative stock, and circulating capital or mobile blocks of debts. There are two memories that correspond to them filiation that connect or encaste (encastent) the flows, and the blocks of alliance that cause the chains to flow. Descent is pass or remains blocked (+ + or—), and something blocks, or on the contrary causes, passage. Something or someone. In filiation and their relationships, although the lateral alliances and the blocks of debt condition the extended filiations in the system in will reclose). Thus not only the essential opening of the blocks of debts according to the lateral alliances and the successive imprint of fire, its alphabet inscribed in bodies, and its blocks of debts. The soft structure would never function, would never answer is simple, it is debt—open, mobile, and finite blocks of debt: this extraordinary composite of the speaking voice, the constituted the essential element of the primitive inscription machine—the blocks of mobile, open, finite debts, the parcels of destiny—finds parts. The stocks form the object of an accumulation, the blocks of debt become an infinite relation in the form of over by and in the inscription of the State. The blocks subsist, but have become encasted and embedded bricks, having only debts). The infinite creditor and infinite credit have replaced the blocks of mobile and finite debts. There is always a monotheism then the ancestor—the master of the mobile and finite blocks—finds himself dismissed by the deity, the immobile organizer of objects—and sometimes the words as undivided flows, as nondecomposable blocks, or full bodies having a tonic value—constitute as signifying	p 9 p 40 p 40 p 40 p 93 p 127 p 146 p 149 p 157 p 187 p 187 p 188 p 190 p 192 p 194 p 196 p 197 p 200 p 243
disturb the circuits of qualified flows, to decompose the finite blocks of debt, and to destroy the very basis of codes value as well as in the movement of the finite blocks of debt. But even in the system of despotic terror any molecular chain that does not intercept and reproduce whole blocks of molar code or axiomatic, nor any such blocks that whole blocks of molar code or axiomatic, nor any such blocks that do not contain or seal off fragments of molecular fragments of schizoid revolutionary investment are found to coincide with blocks of paranoid reactionary investment. The oscillation between the two poles	p 249 p 337 p 340 p 340 p 376
BLOND 2	
these beings, they who come like fate? (Some pack of blond beasts of prey, a conqueror and master race which, organized the most ancient African myths speak to us of these blond men. They are the founders of the State. Nietzsche will	p 192 p 192
BLOOD 2	
They adopted me as one of their own race. Mongol blood flows through my veins. Every time I attempted to put of man than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he felt the need to create	p 90 p 145
BLOODY 1	
in uniform who shouts in conclusion: but still, they're a bloody good bunch of killers! It is obvious that when traditional	p 62
BLOSSOM 1	
both in Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion and the utter innocence of madness is revealed	p 43
BLOSSOMS 1	
infinity of the animalcules—but rather in what this passage blossoms into. Once the structural unity of the machine has been	p 285
BLOW 1	
unquestionably have a sufficient charge in and of themselves to blow up all of Oedipus and totally demolish its ridiculous claim	p 44
BLOWN 2	
is the history of contingencies and encounters. Like a cloud blown in from the desert, the conquerors are there: In some the axiomatic, its accidents, its breakdowns, its chances of being blown to pieces, of causing what it decodes to pass beyond	p 195 p 262
BLOWS 3	
world, and made as it were latent under their hammer blows and artist's violence. It is here that Nietzsche speaks of world, and made as it were latent under their hammer blows and artists' violence. There occurs a detachment and elevation of where the writing system sometimes disappears. It is beneath the blows of private property, then of commodity production, that the State	p 192 p 213 p 218
BLUE 3	
castration; and the line of escape as opposed to the blue line, the blues. o mother farewell with a long black of sexuality with cosmic phenomena such as electrical storms, the blue color of the sky and the blue-gray of atmospheric haze of the sky and the blue-gray of atmospheric haze, the blue of the orgone, St. Elmo's fire, and the bluish formations	p 278 p 292 p 292
BLUE-GRAY 1	
electrical storms, the blue color of the sky and the blue-gray of atmospheric haze, the blue of the orgone, St. Elmo's	p 292
BLUES 1	
line of escape as opposed to the blue line, the blues. o mother farewell with a long black shoe farewell with	p 278
BLUIISH 1	
the blue of the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows, matter and particles	p 292
BLURRED 2	

prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living	p 69
absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again, everything comes apart, but this time in a molecular	p 69
BOARD 3	
fed up with this myth that is the bed and board of psychoanalysis, and goes back to the sources: Freud never	p 81
so escaped the familialism that is the ordinary bed and board of psychoanalysis and psychiatry. If the human race survives, future	p 131
with its machinic indices: The moment Charlie Chaplin makes the board fall a second time on his head—a psychotic gesture	p 317
BOARDS 2	
other (it is necessary for money to play on both boards), and where no integration of the dominated classes could occur	p 229
us return to the dualism of money, to the two boards, the two inscriptions, the one going into the account of	p 230
BODIED 1	
a new world; but this new world can only be bodied forth in so far as it is conceived. And to	p 299
BODIES 34	
set of passive syntheses that engineer partial objects, flows, and bodies, and that function as units of production. The real is	p 26
dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia	p 31
assures the explosion	
being his parents, or even different parts of his parents' bodies. Strictly speaking, it is not true that a baby experiences	p 47
mean; in the service of generation; rather, the generation of bodies is in the service of sexuality as an autoproduction of	p 108
our little machines, O desiring-production. Of course pieces from the bodies of the mother and the father are taken up in	p 114
or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the river like lead weights, immense	p 136
transfixed	
The primitive territorial machine codes flows, invests organs, and marks bodies. To such a degree that circulating—exchanging—is a	p 144
secondary	
with the task that sums up all the others: marking bodies, which are the earth's products. The essence of the recording	p 144
cruelty is the movement of culture that is realized in bodies and inscribed on them, belaboring them. That is what cruelty	p 145
signs are the territorial signs that plant their flags in bodies. And if one wants to call this inscription in naked	p 145
a new model of connection or conjugation, an articulation of bodies for and between themselves, a lateral inscription with articulatory stones	p 155
the mother and the child, a common part of their bodies, makes it such that these bodies are not like cause	p 158
common part of their bodies, makes it such that these bodies are not like cause and effect, but are both products	p 158
an immortal and continuous lineage that does not depend on bodies; on the contrary, the bodies of the parents as well	p 158
that does not depend on bodies; on the contrary, the bodies of the parents as well as the children depend on	p 158
not exchangist, the socius is inscriptive: not exchanging but marking bodies, which are part of the earth. We have seen that	p 185
itself, with its imprint of fire, its alphabet inscribed in bodies, and its blocks of debts. The soft structure would never	p 188
fact that innocent men suffer all the marks on their bodies derives from the respective autonomy of the voice and the	p 191
while the latter is like the representation of things—of bodies—established in extended filiation. The former acts on the latter	p 203
one is continually jumping from words to things, and from bodies to appellations, according to the extensive requirements of the system	p 203
selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas, things,	p 204
and affects; connoting voices, graphic	
jump that goes from appellations to persons, from names to bodies: on the one hand, the repressed this-side-of appellations that	p 204
decreases; the graphy no longer dances, it ceases to animate bodies, but is set into writing on tablets, stones, and books	p 205
the appellations (mother, sister) but not the persons or the bodies, while at other times we had the bodies, but the	p 209
or the bodies, while at other times we had the bodies, but the appellations disappeared from view as soon as we	p 209
Incest has become possible in the wedding of the kinship bodies and family appellations, in the union of the signifier with	p 209
the words as undivided flows, as nondecomposable blocks, or full bodies having a tonic value—constitute as signifying signs that deliver	p 243
does not need to write in bare flesh, to mark bodies and organs, nor does it need to fashion a memory	p 250
encloses us in simple reproduction or generation. Furthermore, taking organic bodies and organized persons as its object, the theory of	p 275
regression	
earth, the body of the despot, capital-money—are clothed full bodies, just as the body without organs is a naked full	p 281
lower animals keep all their limbs at home in their bodies, but many of man's are loose, and lie about detached	p 284
signifying objectivities, that assign organizations, lacks, and goals? The full bodies determine the different modes of the socius, veritable heavy	p 343
aggregates	
heavy aggregates of the earth, the despot, and capital. Full bodies or clothed substances, which are distinguished from the full body	p 343
and repression no longer even need to bear directly upon bodies and persons, but on the contrary precede them (axiomatic: regulation	p 372
BODILY 2	
question the notion of regression. Taking the example of the bodily cares administered to a schizophrenic—massages, baths,	p 130
swathings—Gisela Pankow	
is a question of giving the patient tactile and other bodily sensations that lead him to a recognition of the limits	p 130
BODY 398	
alpine machines—all of them connected to those of his body. The continual whirr of machines. He thought that it must	p 2
a chlorophyll- or a photosynthesis-machine, or at least slip his body into such machines as one part among the others. Lenz	p 2
an infernal machine is being assembled. Under the skin the body is an over-heated factory, / and outside, / the invalid	p 3
plugs an organ-machine into an energy-machine, a tree into his body, a breast into his mouth, the sun into his asshole	p 4
some horror of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is like love: there is no specifically	p 5
flowing without interruption, streaming over the surface of a full body. Desiring-machines make us an organism; but at the very heart	p 8
this production, within the very production of this production, the body suffers from being organized in this way, from not having	p 8
the unorganized mass they once served to articulate. The full body without organs is the unproductive, the sterile, the unengendered, the	p 8
a model. For desire desires death also, because the full body of death is its motor, just as it desires life	p 8
part of his own larynx with his food, etc.? The body without organs is nonproductive; nonetheless it is produced, at a	p 8
of producing and the product: the schizophrenic table is a body without organs. The body without organs is not the proof	p 8
product: the schizophrenic table is a body without organs. The body without organs is not the proof of an original nothingness	p 8
a projection; it has nothing whatsoever to do with the body itself, or with an image of the body. It is	p 8
with the body itself, or with an image of the body. It is the body without an image. This imageless, organless	p 8
or with an image of the body. It is the body without an image. This imageless, organless body, the nonproductive, exists	p 8
It is the body without an image. This imageless, organless body, the nonproductive, exists right there where it is produced, in	p 8
is perpetually reinserted into the process of production. The catatonic body is produced in the water of the hydrotherapy tub. The	p 8
produced in the water of the hydrotherapy tub. The full body without organs belongs to the realm of antiproduction; but yet	p 8
production with antiproduction, with an element of antiproduction, 2 The Body without Organs An apparent conflict arises between	p 9
desiring-machines and the	
without Organs An apparent conflict arises between desiring-machines and the body without organs. Every coupling of machines, every	p 9
production of a	
every sound of a machine running, becomes unbearable to the body without organs. Beneath its organs it senses there are larvae	p 9
it all up or strangling it by organizing it. The body is the body / it is all by itself /	p 9
or strangling it by organizing it. The body is the body / it is all by itself / and has no	p 9
itself / and has no need of organs / the body is never an organism / organisms are the enemies of	p 9
never an organism / organisms are the enemies of the body. Merely so many nails piercing the flesh, so many forms	p 9
many forms of torture. In order to resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as	p 9

a countercathexis, but rather this repulsion of desiring-machines by the body without organs. This is the real meaning of the paranoiac machine: the desiring-machines attempt to break into the body without organs, and the body without organs repels them, since attempt to break into the body without organs, and the body without organs repels them, since it experiences them as an paranoiac machine as a mere projection of. a person's own body and the genital organs. The genesis of the machine lies production of the desiring-machines and the nonproductive stasis of the body without organs. The anonymous nature of the machine and the enters the picture only secondarily, as does counterinvestment. as the body without organs invests a counterinside or a counteroutside, in the a result of the relationship between the desiring-machines and the body without organs, and occurs when the latter can no longer wish to have some idea of the forces that the body without organs exerts later on in the uninterrupted process, we an element of antiproduction coupled with the process, a full body that functions as a socius. This socius may be the that functions as a socius. This socius may be the body of the earth, that of the tyrant, or capital. This earth, that of the tyrant, or capital. This is the body that Marx is referring to when he says that it by it. In a word, the socius as a full body forms a surface where all production is recorded, whereupon the is produced on the recording surface. Capital is indeed the body without organs of the capitalist, or rather of the capitalist money produces money. It produces surplus value, just as the body without organs reproduces itself, puts forth shoots, and branches out of money and the use of capital as a full body to constitute the recording or inscribing surface. But some kind the recording or inscribing surface. But some kind of full body, that of the earth or the despot, a recording surface types of society as a constant of social reproduction. The body without organs now falls back on (se rabat sur) desiring-production it for its own. The organ-machines now cling to the body without organs as though it were a fencer's padded jacket so that there are none, and never were any. The body without organs, the unproductive, the unconsumable, serves as a surface movement that establishes a relationship between the machines and the body without organs. The organs are regenerated, miraculated on the body body without organs. The organs are regenerated, miraculated on the body of Judge Schreber, who attracts God's rays to himself. Doubtless But when the productive connections pass from machines to the body without organs (as from labor to capital), it would seem presupposition (the disjunctions of capital). Machines attach themselves to the body without organs as so many points of disjunction, between which involved, the way in which they are attached to the body without organs must be such that all the disjunctive syntheses meager capital—Malone's belongings, for instance—inscribes on his own body the litany of disjunctions, and creates for himself a world problem of the unconscious that is only apparently religious? The body without organs is not God, quite the contrary. But the got no papamummy Desiring-production forms a binary-linear system. The full body is introduced as a third term in the series, without specifically ternary and triangular schema such as Oedipus. The full body without organs is produced as antiproduction, that is to say implying that it was produced by parents. How could this body have been produced by parents, when by its very nature engendering of itself? And it is precisely here on this body, right where it is, that the Numen is distributed and what the disjunctions. Although the organ-machines attach themselves to the body without organs, the latter continues nonetheless to be without organs fluid and slippery. Agents of production likewise alight on Schreber's body and cling to it—the sunbeams, for instance, that he happens and is all recorded on the surface of the body without organs: even the copulations of the agents, even the a grid, and their permutations. The surface of this uncreated body swarms with them, as a lion's mane swarms with fleas subject, however, with no fixed identity, wandering about over the body without organs, but always remaining peripheral to the desiring-machines, being point of departure was the opposition between desiring-machines and the body without organs. The repulsion of these machines, as found in the mirror or elsewhere, with the upper portion of my body partly bared, and wearing sundry feminine adornments, such as ribbons machine, forming a new alliance between the desiring-machines and the body without organs so as to give birth to a new in relationship to the zero intensity that designates the full body without organs. And they undergo relative rises or falls depending and repulsion produce intense nervous states that fill up the body without organs to varying degrees—states through which Schreber-the-subject passes a band of intensity, a zone of intensity on his body without organs. The body without organs is an egg: it a zone of intensity on his body without organs. The body without organs is an egg: it is crisscrossed with axes can it have reduced him to this state of a body without organs that has become a dead thing—this schizo path (the shortest route): the points of disjunction on the body without organs form circles that converge on the desiring-machines; then miraculating machine, the proportions of attraction and repulsion on the body without organs produce, starting from zero, a series of states states based on the intensity = 0 that designates the body without organs (but what is most unusual is that here the names of history with zones of intensity on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So of schizophrenia to the ego through the intermediary of the body image—the final avatar of the soul, a vague conjoining to provoke that horror of ... extremity wherein the soul and body ultimately perish (the autistic). Kraepelin's celebrated terminal state... But the we posited the socius as the analogue of a full body without organs, there was nonetheless one important difference. For desiring-machines fundamental category of the economy of desire; they produce a body without organs all by themselves, and make no distinction between psychic repression in the strictest sense: the situation of the body without organs or its equivalent is the crucial factor here which is to say that Homo historia comes first. The body without organs is not an original primordial entity that later social organization. The social machine or socius may be the body of the Earth, the body of the Despot, the body or socius may be the body of the Earth, the body of the Despot, the body of Money. It is never body of the Earth, the body of the Despot, the body of Money. It is never a projection, however, of the of Money. It is never a projection, however, of the body without organs. On the contrary: the body without organs is however, of the body without organs. On the contrary: the body without organs is the ultimate residuum of a deterritorialized socius will destroy the socius in order to make it a body without organs and unleash the flows of desire on this without organs and unleash the flows of desire on this body as a deterritorialized field. Is it correct to say that schizo as the subject of the decoded flows on the body without organs—more capitalist than the capitalist and more proletarian reconstructed in the analyst's office and projected upon the full body of the psychoanalyst (yes, my boss is my father, and decomposition of the socius on the surface of his own body without organs. It may well be that these peregrinations are a terrible frustration? It is only by means of the body without organs (eyes closed tight, nostrils pinched shut, ears stopped and transmitted to each of the different regions of the body, but also from the way in which the relations of support completely immaterial to these signs? The support is the body without organs. These indifferent signs follow no plan, they function has no specific or personal identity, if it traverses the body without organs without destroying its indifference, it is because it of parts, each one of which completely fills up the body without organs in the space of an instant. This is drawing together, this reweaving is what Joyce called re-embodiment. The body without organs is produced as a whole, but in its Dick had also discovered the wash-basin as symbolizing the mother's body, and he displayed an extraordinary dread of being wetted with He looks intently at an electrical outlet, he moves his body about like a machine, he uses one of his legs his bowel movements are desiring-machines connected to parts of his body. It seems to us self-contradictory to maintain, on the one experiences his mother's breast as a separate part of her body. It exists, rather, as a part of a desiring-machine connected I? What sort of thing is this breathing-machine on my body without organs? The child is a metaphysical being. As in entire interplay between primal psychic repression, the desiring-machines, and the body without organs. For the unconscious is an orphan, and produces when the partial object is posited for itself on the body without organs, with—as its sole subject—not an ego the communication proper to partial objects: everyone passes into the body of the other on the body without organs. In this everyone passes into the body of the other on the body without organs. In this respect Klossowski has convincingly shown the narrator sees nothing, hears nothing, and that he is a body without organs, or like a spider poised in its web partial objects, while those on the narrator's face rejoin the body without organs, eyes closed, nostrils pinched shut, mouth filled. What people, which legally determines what may be appropriated from the body of the wife. Clearer still, the difference in regime becomes seen that a third term intervened in this binarity, the body without organs that reinjects producing into the product, extends the specific subject. The only subject is desire itself on the body without organs, inasmuch as it machines partial objects and flows and cutting the one with the other, passing from one body to another, following connections and appropriations that each time destroy distances. The genealogist-madman lays out a disjunctive network on the body without organs. And God, who designates none other than the does not arise here at all. Everything is on the body without organs, both what is inscribed and the energy that inscribed and the energy that inscribes it. On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjoined terms designate intensive states through which the subject passes on the body without organs and in the unconscious that remains an orphan than does the problem. Hence the schizo's withdrawal to the body without organs. It seems that Freud himself was acutely aware

the conjunctive synthesis of consumption, we have seen how the body without organs was in fact an egg, crisscrossed with axes relationships of intensities through which the subject passes on the body without organs, a process that engages him in becomings, rises the very beginning ... from the lowest form of life [the body without organs] to the present time, ... I was looking ...—not this order? The first things to be distributed on the body without organs are races, cultures, and their gods. The fact It is not a matter of the regions of the body without organs representing races and cultures. The full body does the body without organs representing races and cultures. The full body does not represent anything at all. On the contrary, the the contrary, the races and cultures designate regions on this body—that is, zones of intensities, fields of potentials. Phenomena of threshold entails ravages elsewhere—how could it be otherwise? The body without organs closes round the deserted places. The theater of races, cultures, and gods with fields of intensity on the body without organs, identifying personages with states that fill these fields an atomic factory installed in the desert. But if the body without organs is indeed this desert, it is as an patient is that ... he experiences the vital biology of the body With respect to their experiencing of life, the neurotic patient the void? What forces the schizophrenic to withdraw to a body without organs that has become deaf, dumb, and blind? We of social production, always thwarted in the capitalist formation: the body without organs at the edge of the deterritorialized socius, the the paths of a generation progressing (or regressing) from one body to another: your father, your father's father, and so on your father, your father's father, and so on. The organized body is the object of reproduction by generation; it is not is the ego's solace, its prolongation, the passage from one body to another through which the unconscious does no more than part of their functioning? How do they pass from one body to another? How are they attached to the body without one body to another? How are they attached to the body without organs? What occurs when their mode of operation confronts him in on all sides? Better to flee to the body without organs and hide out there, closing himself up in the enormous group superego—everything that took place on the body of the master. What has come to be called the at the other pole, the recording of desiring-production on the body without organs is brought about through a genealogical network that slip into the recording of desire, it is because the body without organs on which this recording is accomplished already exercises wants, and sucks away at his Oedipus on the full body of the analyst. And that's already too much. But Oedipus lack of this organization in the psychotic, in his very body. It is an exercise in naked flesh, in the depths everything he had left. A drop in intensity to the body without organs = 0, autism: the schizo has no other people. It is the recording of desire on the increate body without organs, and the familial recording on the socius, that lead him to a recognition of the limits of his body.... It is a question of the recognition of an unconscious is tantamount to setting desiring-production back into motion on the body without organs, in the very place to which the schizo the decoded flows, makes them traverse the desert of the body without organs, where he installs his desiring-machines and produces a cause flows to circulate, to traverse the desert of the body without organs. They overcome a limit, they shatter a wall violence. Then they become immobile, silent, they retreat to the body without organs, still a territoriality, but this time totally desert-like Oedipus, perverse territorialities of the artifice, psychotic territoriality of the body without organs: sometimes the process is caught in the trap Inscripting Socius If the universal comes at the end—the body without organs and desiring-production—under the conditions determined by an At capitalism's limit the deterritorialized socius gives way to the body without organs, and the decoded flows throw themselves into desiring-production labor, it is also the unique, indivisible entity, the full body that falls back on the forces of production and appropriates of means of production, of producers and consumers: the full body of the goddess Earth gathers to itself the cultivable species institution of organs. Initiation societies compose the pieces of a body, which are at the same time sensory organs, anatomical parts of organs—partial objects and their relations with a full body that repels or attracts them: vaginas riveted on the woman's that repels or attracts them: vaginas riveted on the woman's body, an immense penis shared by the men, an independent anus by the men, an independent anus that assigns itself a body without anus. A Gourma story begins: When the mouth was When the mouth was dead, the other parts of the body were consulted to see which of them would take charge of law concerning the various members and parts of the body. Not only is the criminal deprived of organs according to full exercise of his rights and duties has his whole body marked under a regime that consigns his organs and their ceases to be a biological organism and becomes a full body, an earth, to which his organs become attached, where they effects. This organization, which traces its signs directly on the body, constitutes a system of cruelty, a terrible alphabet. Perhaps indeed altogether different nature—the unity of the State; the full body is no longer that of the earth, it is the no longer that of the earth, it is the full body of the Despot, the Unengendered, which now takes charge of declension of alliance and filiation—declining the lineages on the body of the earth, before there is a State. If declension do with the nature of nomadic space, where the full body of the socius is as if adjacent to production; it always a contrario. 3 The Problem of Oedipus The full body of the earth is not without distinguishing characteristics. Suffering and a pure force of filiation or genealogy, Numen. The full body is the unengendered, but filiation is the first character of filiation is the first character of inscription marked on this body. And we know the nature of this intensive filiation, this The same included being traverses indivisible distances on the full body, and passes through all the singularities, all the intensities of it is inscribed on the cosmic egg of the full body of the earth. It has a mythical origin that is member of the primitive community is himself a complete full body, male and female, binding to itself all the partial objects before extending into images, figures, and drawings. If the full body falls back on the productive connections and inscribes them in their cause. These are the two aspects of the full body: an enchanted surface of inscription, the fantastic law, or the Once this occurs, there is a dismembering of the full body, a canceling of twinness (la gemelleite), a separation of the sexes marked by circumcision, but also a recomposition of the body according to a new model of connection or conjugation, an placenta, which has become the earth, the unengendered, the full body of antiproduction where the organs-partial objects of a sacrificed Nommo since these names only designate intensive variations on the full body of the earth determined as the germen. It is always its own energetic support; what would flow on the full body of the earth would be as unfettered as the noncoded flows that shift and slide on the desert of a body without organs. For it is less a question of abundance but which can escape from the pouch and penetrate the body of the sick man. In order to diagnose and ward the sick individual. Giving him potions, attaching horns to his body for drawing up the incisor, making the drums beat, the at the limits of the codes and the territorialities; the body without organs, at the limits of the socius. We shall wall, scramble all the codes, and deterritorialize the socius: the body without organs is the deterritorialized socius, the wilderness where the the partial and nonspecific connection that combines fragments from the body of the subject with those of an animal; the inclusive animal; the inclusive disjunction that inscribes the object in the body of the subject, and transforms the latter into a man-animal a partial object or as a separable part of the body does not represent an aggressive and separate phallus; hair is that organizes inclusive disjunctions on the giant molecule of the body without organs (numen), and that distributes states of being and is necessarily situated in relation to the desiring-inscription of the body without organs, and in relation to the primary repression that earth, a drawing on a wall, a mark on the body are a graphic system, a geo-graphism, a geography. These formations resemblance. The calabash of the excision is placed on the body of the young woman. Furnished by the husband's lineage, the The articulation of the two elements takes place on the body itself, and constitutes the sign, which is not a resemblance their initiation. The sign acts through its inscription in the body.... The inscription of a mark on the body does not in the body.... The inscription of a mark on the body does not merely possess a message value here, but is but is an instrument of action that acts on the body itself. ... The signs command the things they signify, and far the voice of alliance that inflicts and constrains, and the body afflicted by the sign that a hand is carving in grasping the subtle relationship between the sign engraved in the body and the voice issuing from a face—between the mark taking hold of the effect of active speech on the body, but also of the reaction of the body insofar as on the body, but also of the reaction of the body insofar as it is acted upon. This is indeed what action of the voice of alliance, the passion of the body of filiation, the reaction of the eye evaluating the declension debt: this extraordinary composite of the speaking voice, the marked body, and the enjoying eye. All the stupidity and the arbitrariness the gap that separated the voice of alliance and the body of filiation, to such a degree that it is necessary wronged, and the mark that had not sufficiently penetrated his body. The crime, a rupture of the phonographic connection, re-established by the cause of the collective conditions of appropriation. The full body as socius has ceased to be the earth, it has has ceased to be the earth, it has become the body of the despot, the despot himself or his god. The render him almost incapable of acting make of him a body without organs. He is the sole quasi cause, the source men to the new imperial inscription, to the new full body, to the new socius. They come like fate, ... they appear replaces the territorial machine, it forms a new deterritorialized full body; on the other hand it maintains the old territorialities, integrates capacities of the separate communities. What is produced on the body of the despot is a connective synthesis of the old creation of a second inscription by which the new full body—immobile, monumental, immutable—appropriates all the forces and agents of of construction by fragments. Scattered partial objects hanging on the body without organs. No one has equaled Kafka in demonstrating that

a State apparatus. Who is able to touch the full body of the sovereign? Here we have a problem of castes
impooverishes the earth for the benefit of the deterritorialized full body, and that on this full body renders the movement of
of the deterritorialized full body, and that on this full body renders the movement of debt infinite. It is a measure
is independent of the voice; it marks signs on the body that respond to the voice, react to the voice, but
intense repression. What is repressed, in fact, is the full body as the foundation of the intense earth, which must yield
intensities in question pass or fail to pass. The full body of the earth must assume an extension in the socius
sign; what becomes a sign is rather the thing or body designated as such, insofar as it reveals an unknown facet
with pure water, the verse water will be drunk, one's body will be rubbed with it, and one's hands will be
the letter. The eye no longer sees, it reads. The body no longer allows itself to be engraved like the earth
the despot, the region beyond the earth, the new full body. No water will ever cleanse the signifier of its imperial
that, not so long ago, was inscribed flush with the body—body representation subordinates itself to word representation: sister and mother
not so long ago, was inscribed flush with the body—body representation subordinates itself to word representation: sister and mother are
of despotic overcoding, it produces reality on the new full body that replaces the earth. It expresses the appropriation and production
promise whose hidden presence in the very interior of the body must be situated at the extreme limit; and with his
the despotic signifier aims at the reconstitution of the full body of the intense earth that the primitive machine had repressed
foundations or under new conditions present in the deterritorialized full body of the despot himself. This is the reason that incest
ears, and all the anuses become attached to the full body of the despot, as though to the peacock's tail of
of a royal train, and that they have in this body their own intensive representatives. Royal incest is inseparable from the
multiplication of organs and their inscription on the new full body. (Sade saw clearly this always royal role of incest.) The
danger that a single organ might flow outside the despotic body, that it might break away or escape. Suddenly the despot
long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot into the latrines of the city. Wasn't
sky. The organs begin by detaching themselves from the despotic body, the organs of the citizen risen up against the tyrant
relates them to, and makes them converge on, the full body of the despot. In point of fact the regime is
the rule that has been broken. In vain did the body liberate itself from its characteristic graphism in the system of
law, and the origin of the new sufferings of the body. Punishment has ceased to be a festive occasion, from which
become the virtue of the subjects attached to the despotic body. As Nietzsche says when he shows precisely how punishment becomes
to flow outside this apparatus or slip away from the body of the despot. This is because there is no other
incest through overcoding, with his sister and his mother as body representations subjected to verbal representation. Moreover, Oedipus is in
the
Marx's formula, in the very pores of the old full body of the social machine. Hence capitalism does not lead to
be linked to capital and to the new deterritorialized full body, the true consumer from whence they seem to emanate (as
transformation of the agrarian structures that constitute the old social body, while the other depends on a completely different series going
they exist marginally in the pores of this old social body. What is more, each of these elements brings into play
decoded flows that makes of capital the new social full body, whereas commercial and financial capitalism in its primitive forms merely
before, the monetary and commercial inscription does not have a body of its own at its disposal, and why it is
it is inserted into the interstices of the pre-existing social body. The merchant is continually speculating with the maintained territorialities, so
is solely under these conditions that capital becomes the full body, the new socius or the quasi cause that appropriates all
the automatic machine has always increasingly internalized them in its body or its structure as a field of forces, while depending
first is the immense deterritorialized flow that constitutes the full body of capital. An economist of the caliber of Bernard Schmitt
of payment, hollows out at one extreme of the full body a negative money (a debt entered as a liability of
at one go an undivided quantity flowing over the full body, however diverse the uses for which it is allocated (interest
energy of the flows in a bound state on the body of capital as a socius that is deterritorialized, but also
flows to travel in a free state on a desocialized body without organs. Hence one can say that schizophrenia is the
the economic forces and flows are inscribed on the full body of the earth and are attributed to it. In short
it. In short, there is a code where a full body as an instance of anti production falls back on the
Hence capital differentiates itself from any other socius or full body, inasmuch as capital itself figures as a directly economic instance
of a code. With the advent of capitalism the full body becomes truly naked, as does the worker himself who is
does the worker himself who is attached to this full body. In this sense the antiproduction apparatus ceases to be transcendent
to write in books to make up for the vanished body markings. Those are only relics, archaisms with a current function
parts technical machines as constant capital attached to the full body of the socius, and no longer men, the latter having
flows that enter into a class axiomatic on the full body of capital, and on the other hand, the decoded flows
wall of a wall, and begin flowing on the full body without organs. The opposition is between the class and those
machine, which consists in coding the flows on the full body of the earth. The second is the transcendent imperial machine
machine, which consists in overcoding the flows on the full body of the despot or his apparatus, the Urstaat: it effects
machine, which consists in decoding the flows on the full body of capital-money: it has realized the immanence, it has rendered
object, but to productive activity itself. The socius as full body has become directly economic as capital-money; it does not tolerate
of it? Our assumption is that everything happens on the body without organs; but this body has, as it were, two
that everything happens on the body without organs; but this body has, as it were, two faces. Elias Canetti has clearly
Lawrence lines up the young naked corpses on the full body of the desert. Judge Schreber attaches little men by the
Judge Schreber attaches little men by the thousands to his body. It might be said that, of the two directions in
investments are made on the socius itself as a full body, and that their respective poles necessarily relate to the character
speaking, do not operate on the socius, but on the body without organs in a pure state. It might then be
does so at a level that is still microscopic. The body without organs is like the cosmic egg, the giant molecule
that lead a brief existence as little men on his body. Artaud says: this world of microbes, which is nothing more
nothing more than coagulated nothingness. The two sides of the body without organs are, therefore, the side on which the mass
and their schizophrenic investment are arranged. It is on the body without organs, as a pivot, as a frontier between the
the case. The socius is not a projection of the body without organs; rather, the body without organs is the limit
not a projection of the body without organs; rather, the body without organs is the limit of the socius, its tangent
residue of a deterritorialized socius. The socius—the earth, the body of the despot, capital-money—are clothed full bodies, just as
the despot, capital-money—are clothed full bodies, just as the body without organs is a naked full body; but the latter
just as the body without organs is a naked full body; but the latter exists at the limit, at the end
at the end, not at the origin. And doubtless the body without organs haunts all forms of socius. But in this
oscillating around the position of a socius as a full body and, at the limit, of a body without organs, one
as a full body and, at the limit, of a body without organs, one of whose sides is occupied by the
planes and their large aggregates, are arranged; on paranoia schizophrenia body of the Earth despotic body body of capital molar aggregates
are arranged; on paranoia schizophrenia body of the Earth despotic body body of capital molar aggregates molecular elements Full body
without
arranged; on paranoia schizophrenia body of the Earth despotic body body of capital molar aggregates molecular elements Full body without
organs
despotic body body of capital molar aggregates molecular elements Full body without organs Body of the Earth Despotic body Body of
of capital molar aggregates molecular elements Full body without organs Body of the Earth Despotic body Body of capital-money Full body
elements Full body without organs Body of the Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses as
Full body without organs Body of the Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses as familial
Body of the Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses as familial entities Paranoiac psychoses as
escape or schizoid breakthrough. The major line ends at the body without organs, and there it either passes through the wall
reality the unconscious belongs to the realm of physics; the body without organs and its intensities are not metaphors, but matter
that they are really limbs and organs lying on the body without organs of a society, which men will appropriate according
into maps of intensity on the giant molecule of the body without organs, and the statistical accumulations that form and select
energy produced differences in potential or intensities distributed on the body considered from a molecular viewpoint, and was associated with
a
was associated with a mechanics of fluids in this same body considered from a molar viewpoint. What defined the libido as
under the stars, the immobile voyage in intensities on the body without organs. As to the whole of Reichian theory, it
not come to consciousness except in relation to a given body, a given person that it takes as object. But our
conjunction of flows of life and of society that this body and this person intercept, receive, and transmit, always within a

this intellectual world in which we are swimming there must body forth a new world; but this new world can only exterior conditions as well as to particular objective codes—the body of the Earth, the despotic body—and that in this particular objective codes—the body of the Earth, the despotic body—and that in this way confound the discovery of the desire to the element of the earth as a full body, and to the territorial code that distributes prescriptions and prohibitions prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body of the despot and to the corresponding imperial code. p 298
p 300
p 300
p 301
p 301

Consequently
from any structural or personal unity, but appears as the body without organs that fills the space each time an intensity that traverses the representative spheres, and that runs along the body without organs. Leaving, escaping, but while causing more escapes. p 309
p 315

The
that break and flow at the same time on the body without organs: not the gaping wound represented in castration, but for themselves yet another such territory, even if on the body without organs as the indifferent support for a last representation p 315
p 315
the roots of the uprooted tree that crosses through their body without organs. Previously we distinguished two poles of delirium, one p 315
extension; it becomes immobile, in a room and on a body without organs—an intensive voyage that undoes all the lands p 319
is in this sense that Leclaire used the term erogenous body not to designate a fragmented organism, but an emission of thing possible? These syntheses necessarily imply the position of a body without organs. This is due to the fact that the p 324
without organs. This is due to the fact that the body without organs is in no way the contrary of the p 325
them for itself. But in repulsion as in attraction, the body without organs is not in opposition to these organs-objects; it p 326
opposition, and their opposition, with regard to an organism. The body without organs and the organs-partial objects are opposed conjointly to p 326
the organs-partial objects are opposed conjointly to the organism. The body without organs is in fact produced as a whole, but p 326
organs, as in the mounting of the paranoid machine, the body without organs marks the external limit of the pure multiplicity p 326
manner of an organism: the organs-partial objects cling to the body without organs, and enter into the new syntheses of included p 326
disjunction and nomadic conjunction, of overlapping and permutation, on this body—syntheses that continue to repudiate the organism and its p 326
organization

the organism and its organization. Desire indeed passes through the body, and through the organs, but not through the organism. That p 326
or the freed parts of a whole; nor is the body without organs the expression of a de-differentiated (de-differencie) organism stuck p 326
would surmount its own parts. The organs-partial objects and the body without organs are at bottom one and the same thing p 326
by schizoanalysis. Partial objects are the direct powers of the body without organs, and the body without organs, the raw material p 326
the direct powers of the body without organs, and the body without organs, the raw material of the partial objects. The p 326
without organs, the raw material of the partial objects. The body without organs is the matter that always fills space to p 326
the real in space starting from matter as intensity=0. The body without organs is the immanent substance, in the most Spinozist p 327
exclude or oppose one another. The partial objects and the body without organs are the two material elements of the schizophrenic p 327
as it brings together—without unifying or uniting them—the body without organs and the partial objects, the desiring-machine is inseparable p 327
both from the distribution of the partial objects on the body without organs, and from the leveling effect exerted on the p 327
the leveling effect exerted on the partial objects by the body without organs, which results in appropriation. The chain also implies p 327
entire network of disjunction on the recording surface of the body without organs. And we have doubtless been able to present p 327
the chains and the flows, as well as of the body without organs and the partial objects. The conversion of a p 327
The chain is the network of included disjunctions on the body without organs, inasmuch as these disjunctions resect the productive p 327
connections

connections; the chain causes them to pass over to the body without organs itself, thereby channeling or codifying the flows. However p 327
on the one hand, the specific determination of the full body as a territoriality of support; on the other hand, the p 327
case altogether with the properly molecular chain: insofar as the body without organs is a nonspecific and non specified support that p 328
no longer that of coding the flows on a full body of the earth, the despot, or capital, but on the p 328
on the contrary that of decoding them on the full body without organs. It is a chain of escape, and no p 328
of indifference, abstract machinic figures that play freely on the body without organs and as yet form no structured configuration—or p 328
a misappreciation of all the syntheses of the unconscious. The body without organs is the model of death. As the authors p 329
to death. Zero intensity. The death model appears when the body without organs repels the organs and lays them aside: no p 329
of suicide. Yet there is no real opposition between the body without organs and the organs as partial objects; the only p 329
there is only death that desires, by virtue of the body without organs or the immobile motor, and there is also p 329
and without forming an organism—attracts the organs to the body without organs, and appropriates them for itself in the apparent p 329
death. Converting the death that rises from within (in the body without organs) into the death that comes from without (on p 330
organs) into the death that comes from without (on the body without organs). But it seems that things are becoming very p 330
becoming-god, the becoming-a-race, etc., forming zones of intensity on the body without organs. Every intensity controls within its own life the p 330
the model itself is not the I either, but the body without organs. And I does not rejoin the model without p 331
the setting in motion of other working parts on the body without organs, the putting to work of other adjacent parts p 331
in the full immanence of its own system: the full body, having become that of capital-money, suppresses the distinction between production p 335
referred to large objectivities, to the territorial or the despotic body, which act as natural or divine preconditions that thus ensure p 336
the difference between the objective socius and the subjective full body of desiring-production, as by the difference between the qualified p 336
codes

what this support was: primal repression, as exerted by the body without organs at the moment of repulsion, at the heart p 339
properly speaking relies; transforming the apparent opposition of repulsion (the body without organs / the machines-partial objects) into a p 339
condition of

bodies or clothed substances, which are distinguished from the full body without organs or the naked matter of molecular desiring-production. p 343
p 343

If
ends. The form or quality of a given socius—the body of the earth, the body of the despot, the body p 343
of a given socius—the body of the earth, the body of the despot, the body of capital-money—depends on a p 343
body of the earth, the body of the despot, the body of capital-money—depends on a state or degree of intensive p 343
thus the forms of gregariousness as a socius or full body, under whose effect the molecular formations constitute molar aggregates. Now p 343
upon the social means and ends, but upon the full body as socius, the formation of sovereignty, or the form of p 345
aims are merely the preconscious exponents of a social full body. As Klossowski says in his profound commentary on Nietzsche, a p 345
the libido to invest a given socius as a full body—a given absurd power in which we participate, or have p 346
for this counterinvestment. Flows that run on the porous full body of a socius—these are the object of desire, higher p 346
great mutant flow, nonpossessive and nonpossessed, flowing over the full body of capital and forming an absurd power. Everyone in his p 346
least of the unconscious libido continues to invest the former body, the old form of power, its codes, and its flows p 347
the former state without preserving or reviving the old full body as a residual and subordinated territoriality (witness how the capitalist p 347
something more serious: even when the libido embraces the new body—the new force that corresponds to the effectively revolutionary goals p 347
defined by the promotion of a socius as a full body carrying new aims, as a form of power or a p 347
fact, the unconscious revolutionary break implies for its part the body without organs as the limit of the socius that desiring-production p 347
the regime of desiring-production as an overthrown power on the body without organs. It is not the same state of flows p 347
anything, that merely designate zones of libidinal intensity on the body without organs, and that are emitted, captured, intercepted by the p 352
a singular point in the entire network of the intensive body that responds to History, that vibrates with it. Never was p 352
the allocation of gradients or zones of intensity on the body without organs: it is in relation to the parents that p 355
speaking only to take refuge in primal repression, closing the body without organs around itself and silencing his desiring-machines. Catatonia p 363
rather

family! And the resistance to Oedipus, the return to the body without organs was still an artificial sphere, O asylum! So p 363
molar aggregate it forms on one surface of the full body without organs, enslaving it by that very fact to a p 364
form of socius that exercises the function of a full body under determinate conditions. The paranoid engineers masses, and is continually p 364
a uniquely unconscious investment rises up that embraces a full body for itself, independently of all aims, and a degree of p 364
same type, even when they do not adopt the same body. We can't go along with Maud Mannoni when she sees p 364
such, beyond goals. And it is not merely the despot's body to which the paranoid lovingly aspires, but the body of p 365
despot's body to which the paranoid lovingly aspires, but the body of capital-money as well, or a new revolutionary body, the p 365
the body of capital-money as well, or a new revolutionary body, the moment it becomes a form of power and gregariousness p 365
form of power and gregariousness. To be possessed by this body as well as possessing it; to engineer subjugated groups for p 365
investment was grounded in the socius itself as a full body without organs, beyond the preconscious aims and interests that it p 367
case, since it is in the irrationality of the full body that the order of reasons is inextricably fixed, under a p 367
canvas is born, with lines of escape or breakthrough. Christ's body is engineered on all sides and in all fashions, pulled p 369
pulled in all directions, playing the role of a full body without organs, a locus of connection for all the machines p 369

free. Even homosexual Christs. Organs become direct powers of the body without organs, and emit flows on it that the myriad mad desiring-machines! In the capitalist formation of sovereignty—the full body of capital-money as the socius—the great social axiomatic has a new investment of interest, new aims that presuppose another body than that of capital-money; those exploited become conscious of their not enough for the libido to invest a new social body corresponding to these new aims, in order for it to	p 369 p 372 p 375 p 375 p 375 p 375 p 375
The new socius invested by the libido as a full body can very well function as an autonomous territoriality, but one interests, and finally re-forms a merely specific reterritoriality, a specific body on the full body of capital. Subjugated groups are continually a merely specific reterritoriality, a specific body on the full body of capital. Subjugated groups are continually deriving from revolutionary subject-groups	p 377 p 377 p 377 p 380
is not enough to construct a new socius as full body; one must also pass to the other side of this	p 377
also pass to the other side of this social full body, where the molecular formations of desire that must master the	p 377
is an exile, desire is a desert that traverses the body without organs and makes us pass from one of its	p 377
two different regimes; if, on this socius as a full body, there is thus the possibility for going from one side	p 380
BOGGY 1	
hysterical form), the session is dominated by a heavy, weighty, boggy climate. The silences are leaden, the discourse is dominated by	p 66
BOHANNAN 1	
money as capital has therefore no limits. The studies of Bohannan concerning the Tiv of the Niger River, or those of	p 248
BOHANNANS 1	
as the sign of their approaching death. For example, the Bohannans describe the Tiv economy, which codes three kinds of flows	p 176
BOILED 1	
indifference. Many different kinds of substances and materials, when killed, boiled, and pulverized, have the same effect. It was the beginnings	p 91
BOLD 1	
there is none to be found, and to pass for bold while lacking boldness. Better the delirium of common sense than	p 292
BOLDNESS 2	
to be found, and to pass for bold while lacking boldness. Better the delirium of common sense than its platitude. For	p 292
for having shunted it into representation. Far from showing the boldness of psychoanalysis, this idea of unconscious representation marks from the	p 296
BOLSHEVIK 1	
and intermix: in the Leninist break, for example, when the Bolshevik group, or at least a part of this group, becomes	p 377
BOLSTERED 1	
passion, as a natural and sensuous object. Desire is not bolstered by needs, but rather the contrary; needs are derived from	p 27
BOLTS 1	
any case, it was inopportune to tighten the nuts and bolts where Lacan had just loosened them; or to oedipalize the	p 83
BOND 3	
elaborates the entire historico-mythical series: at one end the Oedipal bond is established by the murderous identification, at the other end and the assumed ideal model; morally, by invoking a structural bond between law and transgression; physically, as though it were a displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under the second, strictly complementary, aspect, capitalism is continually	p 80 p 151 p 259
BONDAGE 1	
the way the decoding of flows entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and	p 357
BONDS 2	
b) what are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from developing. (The And what does Reich mean when he speaks of traditional bonds? The latter also belong to the historical process and bring	p 257 p 257
BONNAFE 1	
magical object buti among the Kukuya of the Congo, Pierre Bonnafe shows how it is inseparable from the practical syntheses that	p 181
BOOK 10	
Roman Emperors, the twelve paranoiacs of Suetonius. In a great book by Jacques Besse, we encounter once again the double stroll the delirium of apprenticeships (the teacher as father-substitute, and the book as family romance). Freud couldn't abide a simple humorous remark	p 87 p 114
phrases with which M. C. and Edmond Ortigues conclude their book? Illness is considered as a sign of an election, of	p 170
skin, scarified earth, one and the same mark. The great book of modern ethnology is not so much Mauss's The Gift	p 190
territory. This is what Pierre Gordon showed in his strange book: the same rule that proscribes incest must prescribe it for	p 200
of language. The extreme importance of J.-F. Lyotard's recent book is due to its position as the first generalized critique	p 243
sign's conditions of identity, and that cause books within the book to flow and to disintegrate, entering into multiple configurations whose	p 243
by the machines. A profound text by Samuel Butler, The Book of the Machines, nevertheless allows us to go beyond these	p 284
real object with an imaginary object; and better a how-to-interpret-your-dreams book than a psychoanalysis of the market place. The consideration of	p 322
no, we have never seen one. If someone reading this book feels that things are fine in psychoanalysis, we're not speaking	p 380
BOOKS 11	
it is the sort of idea to be found in books. From the little reading I had done I had observed	p 27
combined resources of image and structure. And despite some fine books by certain disciples of Lacan, we wonder if Lacan's thought	p 53
the crowd. It hardly matters whether the tone of these books is orthodox Freudian, culturalist, or Jungian. Books like those are	p 103
tone of these books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by saying	p 103
that they belong to the distant past of psychoanalysis: similar books—a lot of them—are still written today. Let's not	p 103
side and from all angles, beginning with the hallucination of books and the delirium of apprenticeships (the teacher as father-substitute, and	p 114
bodies, but is set into writing on tablets, stones, and books; the eye sets itself to reading. (Writing does not entail	p 205
or rupture the sign's conditions of identity, and that cause books within the book to flow and to disintegrate, entering into	p 243
is so rich that one more axiom is added—for the books of a great writer whose lexical and stylistic characteristics can	p 246
of control, capitalism does not even need to write in books to make up for the vanished body markings. Those are	p 250
our apprenticeship is more readily accomplished with these figures, with books, histories, and reproductions, than with our mommy. But flows and	p 352

BORDE	1		
institutional analysis—in the works of the team at La Borde Clinic, assembled around Jean Oury—the first task was to			p 62
BORDER	4		
we were unable to posit any difference in nature, any border line, any limit at all between the Imaginary and the territoriality of European man. (Moreover the displaced, exorcised limit or border shifts to the interior of Oedipus, between its two poles thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to cross over to one side lack in the molar aggregate. The limit of desiring-production—the border line separating the molar aggregates and their molecular elements, the			p 83 p 102 p 126 p 307
BORDERED	1		
seen how the capitalist machine constituted a system of immanence bordered by a great mutant flow, nonpossessive and nonpossessed, flowing over			p 346
BORDERING	1		
same time that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that grants it a large degree of autonomy			p 369
BORDERS	2		
what it designates. The signified is the sister of the borders and the mother of the interior. Sister and mother are in all the territory ruled by the despot, from the borders to the center: all the debts of alliance are converted			p 209 p 209
BORE	2		
the major dissensions were linked to this evaluation. The difficulties bore on several aspects. First, the nature of these factors: were view as soon as we broke through the prohibitions they bore—has ceased to exist. Incest has become possible in the			p 127 p 209
BOREDOM	1		
Oedipus. We are alone with our bad conscience and our boredom, our life where nothing happens; nothing left but images that			p 308
BORN	36		
much better if nothing worked, if nothing functioned. Never being born, escaping the wheel of continual birth and rebirth, no mouth in the form of a becoming or an avatar, being born of the states that it consumes and being reborn with of states in the celibate machine; and the subject is born of each state in the series, is continually reborn of moment, consuming-consummating all these states that cause him to be born and reborn (the lived state coming first, in relation to be achieved in no other way. Capitalism is in fact born of the encounter of two sorts of flows: the decoded each of the states through which it passes, and is born of each of them anew, continuously emerging from them as as other sexes, and departing becomes as easy as being born or dying. Along the way we struggle against other races The question of the father is like that of God: born of an abstraction, it assumes the link to be already theorem which constantly proves the futility of living Were you born Hamlet? Or did you not rather create the type in leave it, under the pretext that theory justifies practice, being born from it, or that one cannot challenge the process of he has made departure into something as simple as being born or dying. But at the same time his journey is regime of the somatic generations. The system in extension is born of the intensive conditions that make it possible, but it displaced represented (le represente deplace), the lure or fake image, born of repression, that comes to conceal desire. It matters little would therefore imply an Oedipal representation, and it would be born of the repression of this representation and of the latter's is not even possible to say that the representation is born of the prohibition or results from it. Adopting Malinowski's arguments paths. In a word, the repression of incest is not born of a repressed Oedipal representation any more than it provokes do not know what guilt, responsibility, or consideration are, these born organizers; they exemplify that terrible artist's egoism that has the plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China in the thirteenth century, when all the necessary representative of direct filiation. Father and son are not yet born. All sexuality functions in terms of the conjoined operations of Oedipus complex, as it is called by psychoanalysis, will be born of latency, after latency, and it signifies the return of which occur one time—in order for capitalism to be born, and for the old system to die this time from wages. But this is only partially true, since capitalism is born of the conjunction of the two in the differential relations and is constantly oscillating from one pole to the other. Born of decoding and deterritorialization, on the ruins of the despotic the images of capital. In short, Oedipus arrives: it is born in the capitalist system of the application of first-order social from the exterior. What we mean is that Oedipus is born of an application or a reduction to personalized images, which was undoubtedly a hero to himself, and for every Hamlet born the only true course to pursue is the very course the question, it seems to me, is this: are we born Hamlets? Were you born Hamlet? Or did you not rather to me, is this: are we born Hamlets? Were you born Hamlet? Or did you not rather create the type in in the myth This ability to produce the myth is born out of awareness, out of ever-increasing consciousness. That is why those who make leaving into something as natural as being born or dying, those who set out in search of nonhuman crime of not living life to the full. You weren't born Oedipus, you caused it to grow in yourself; and you quite on the contrary, these large numbers and aggregates are born of this selective pressure that crushes, eliminates, or regularizes the presuppose a primary gregariousness; gregariousness presupposes the selection and is born of it. Culture as a selective process of marking or			p 7 p 16 p 20 p 20 p 33 p 41 p 85 p 107 p 112 p 117 p 131 p 160 p 162 p 172 p 172 p 172 p 191 p 197 p 216 p 216 p 224 p 254 p 260 p 265 p 278 p 298 p 298 p 298 p 298 p 315 p 334 p 342 p 343
or contemporary, remote or vanished, dead or yet to be born. Africas and Orients, always following the underground thread of the the familial romance, or Oedipus's own wish to have been born of poor parents who would cleanse him of his crime another. A horizontal or transverse organization of the canvas is born, with lines of escape or breakthrough. Christ's body is engineered			p 352 p 354 p 369
BORNE	3		
to understand the details of this struggle, it must be borne in mind that the family relentlessly operates on desiring-production. Inscribing a social and psychic repression of desiring-production, it should be borne in mind that this repression is exercised in very diverse becoming-concrete appeared in the differential relation; but it must be borne in mind that the differential relation is not an indirect			p 124 p 184 p 249
BORROW	1		
avoid it, in the presence of other people. Let us borrow the term celibate machine to designate this machine that succeeds			p 17
BORROWED	3		
compare them with psychoanalytic procedure by relating them to criteria borrowed from the latter: for example, a familial complex, even if realized in the capitalist formation; furthermore, they imply certain archaisms borrowed from the imperial barbarian formations—in particular, the position of persons or to the scenes from which these elements are borrowed; structural links between the ideas or the concepts apt to			p 166 p 177 p 324
BORROWING	1		
schizo's stroll or voyage does not effect great deterritorializations without borrowing from territorial circuits: the tottering walk of Molloy and his			p 315
BORROWS	2		
the Oedipal use of exclusive disjunctions, whether this last use borrows from the paths of the Imaginary or the values of or mother remains in the background, from whom the child borrows parts and gears according to his need, and who are			p 83 p 298
BOSOM	1		

lives with his family around the clock; but within the bosom of this family, and from the very first days of	p 47
BOSS 10	
projected upon the full body of the psychoanalyst (yes, my boss is my father, and so is the Chief of State	p 35
I, as a man, understand you, but as judge, as boss, as colonel or general, that is to say as the	p 64
relief: you see, the colonel, the instructor, the teacher, the boss, all of this meant that: Oedipus and castration, all history	p 67
know in its own way that its father has a boss who is not a father's father, or moreover that its	p 97
father's father, or moreover that its father himself is a boss who is not a father. Therefore we formulate the following	p 97
cop, the occupier, the collaborator, the radical, the resister, the boss, the boss's wife—who constantly break all triangulations, and who	p 97
it is not the father who is projected onto the boss, but the boss who is applied to the father, either	p 104
the father who is projected onto the boss, but the boss who is applied to the father, either in order to	p 104
we consume. In the aggregate of departure there is the boss, the foreman, the priest, the tax collector, the cop, the	p 265
demented. Listen to a Secretary of State, a general, the boss of a firm, a technician. Listen to the great paranoiac	p 364
BOSS'S 1	
occupier, the collaborator, the radical, the resister, the boss, the boss's wife—who constantly break all triangulations, and who prevent the	p 97
BOTH 105	
one of the poles of schizophrenia. What the schizophrenic experiences, both as an individual and as a member of the human	p 3
also the false consciousness that the capitalist being necessarily acquires, both of itself and of the supposedly fixed elements within an	p 4
appropriating for itself all surplus production and arrogating to itself both the whole and the parts of the process, which now	p 10
that of desiring-production, which would apply to the real in both its so-called rational and irrational forms. The fact there is	p 30
social production and desiring-production, in order to show that in both cases there is a strong tendency on the part of	p 31
relations, or between the social order and technology. Desiring-machines are both technical and social. It is in this sense that	p 32
desiring-production	
experiences it as the very fabric of its existence, as both its primary determinant and its fundamental raw material, its form	p 33
as the orchid code attracts the figure of a wasp: both phenomena demonstrate the surplus value of a code. It is	p 39
category of multiplicity, used as a substantive and going beyond both the One and the many, beyond the predicative relation of	p 42
innocence that results from the total compartmentalization of the sexes, both in Charlus's encounters and in Albertine's slumber, where flowers	p 43
blossom	
with a process and with relations of production that are both irreducible and prior to anything that may be made to	p 46
boys—affirms without doubt the prevalence of the father in both cases, but this is the famous nonexistent phase. Such is	p 59
sexes is required, but something that will be lacking in both, and that will distribute the lack in two nonsymmetrical series	p 59
the case with castration, and its relationship to Oedipus in both instances. Castration is at once the common lot—that is	p 59
each other in a transverse mode where each subject possesses both of them, but with the two of them partitioned off	p 60
Who does not feel in the flows of his desire both the lava and the water? And above all, what brings	p 67
cause of the triangulation—that is to say, makes possible both the form of the triangle and its reproduction: Oedipus has	p 73
He is man or woman, but he belongs precisely to both sides, man on the side of men, woman on the	p 76
of the masculine and the feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire	p 76
insane Roman sultaness). The schizophrenic is dead or alive, not both at once, but each of the two as the terminal	p 76
over which he glides. He is child or parent, not both, but the one at the end of the other, like	p 76
here at all. Everything is on the body without organs, both what is inscribed and the energy that inscribes it. On	p 78
functions. But we should stress the fact that Oedipus creates both the differentiations that it orders and the undifferentiated with which	p 78
is completely useless, except for tying off the unconscious on both sides. We shall see in what sense Oedipus is strictly	p 81
the problem is not resolved until we do away with both the problem and the solution. It is not the purpose	p 81
subsequent hallucinations and deliriums. The intensive emotion, the affect, is both the common root and the principle of differentiation of	p 84
deliriums	
disalienation goes the same route as alienation, with Oedipus at both ends; to establish the moral authority of the doctor as	p 93
of a nuclear family; the foreclosing family, where differentiation is both included and warded off in the person of one of	p 94
completely alters the scope of the comparison by opening up both ends. If the living being resembles the world, this is	p 96
are never organized into a figure or a structure able both to represent the unconscious, and to represent in it the	p 97
Oedipus is a means of integration into the group, in both the adaptive form of its own reproduction that makes it	p 103
causes flows to move that are capable of breaking apart both the segregations and their Oedipal applications—flows capable of hallucinating	p 105
treatment forced on the unconscious when it is bound at both ends, leaving it no other choice than to respond Oedipus	p 110
wants. From the beginning of this study we have maintained both that social production and desiring-production are one and the same	p 116
childhood; he perceives them as identical. And Aurelie and Adrienne, both in one, are his mother. Will it be said that	p 126
any case desiring-production is the cause, the ultimate cause of both the psychotic subversions that shatter Oedipus or overwhelm it, and	p 127
efficacy of their therapy. It is not by chance that both of them call into question the notion of regression. Taking	p 130
literature, and the most important literature at that, the textual. Both groups hold at least one thing in common; they subscribe	p 134
that lacks Oedipus. Why the same word, schizo, to designate both the process insofar as it goes beyond the limit, and	p 136
pounds endlessly away there? Why the same word to designate both the eventual breakthrough and the possible breakdown, and all the	p 136
social machines that preceded it. The same machine can be both technical and social, but only when viewed from different perspectives	p 141
of a detached object distributing lack to the persons of both sexes and organizing the Oedipal triangle, it is the anus	p 143
of his two parents because he is the descendant of both parents and not because his parents were married ... [However] the	p 146
At no time, therefore, does alliance derive from filiation, but both form an essentially open cycle where the socius acts on	p 147
they in turn imply relations between chains and flows in both directions—are in a state of perpetual relativity: their elements	p 149
genealogy for himself. And everywhere it is the same, at both ends of the indivisible distance and on every side, a	p 154
an intensive energetic order to an extensive system, which comprises both qualitative alliances and extended filiations. Nothing is changed by	p 155
the	
at the same time as the filiations are extended, expressing both what must remain blocked in the filiation and what must	p 157
these bodies are not like cause and effect, but are both products derived from this same substance, in relation to which	p 158
the same intensive germinal filiation that must be repressed in both cases. In short, a somatic system in extension can constitute	p 159
function destined to found the prohibition and its transgression ... In both instances, one takes as something already constituted what is in	p 161
The problem lies elsewhere. The possibility of incest would require both persons and names—son, sister, mother, brother, father. Now in	p 161
this field and remain attached to strictly social determinations, since both kinds of determinations form one and the same component in	p 166
the young people who enter into a political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends to	p 169
as original matrix, the other as structural function. But in both these senses of the universal, we are invited to interpret	p 171
the Imaginary, and the Oedipal paternal pole of the structural, both on the same axis, both speaking the same language of	p 174
paternal pole of the structural, both on the same axis, both speaking the same language of a familialized social realm, where	p 174
despotic machine and the old primitive territorial machine—whence derive both the negation and the persistence of autochthony, brought into	p 182
clear	
alliance, to form him within the debtor-creditor relation, which on both sides turns out to be a matter of memory—a	p 190
of the new order. The machine of the strange is both a great paranoiac machine, since it expresses the struggle with	p 193
that constitutes the essence of the State, and that measures both its continuity and its break with the previous formations: the	p 199
formidable right, to serve as initiators to exogamous subjects of both sexes: the sacred deflowerer, the ritual initiator on the mountain	p 200
new alliance, by effecting a generalized accumulation of filiative stock. Both marriages are essential to the overcoding, as the two ends	p 201
In the Penal Colony, it is the penalty that writes both the verdict and the rule that has been broken. In	p 212
the relations of opposed classes. But how does one explain both this latency into which the despotic State enters, and this	p 218
But this does not occur in the same way for both instances. First, simple exchange inscribes commercial products as particular quanta	p 226
surplus-value; as the father differentiates himself qua the son, yet both are one and of one age: for only by the	p 227
money and credit money. The fact that banks participate in both, that they are situated at the pivotal point between financing	p 229
the other (it is necessary for money to play on both boards), and where no integration of the dominated classes could	p 229
flows of a particular type: flows of code that are both interior and exterior to the machine, forming the elements of	p 232
that comes to correct the relative diminution of the latter, both of them constituting the whole of the surplus value of	p 234

of surplus value of flux by guaranteeing the emission of both, and by constantly injecting antiproduction into the producing apparatus.	p 237
Schizophrenization	
reciprocal precondition that constitutes figures as the ultimate units of both content and expression. These figures do not derive from a	p 241
of the voice or writing; data processing does without them both, as does that discipline appropriately named fluidics, which operates by	p 241
it is the only linguistics adapted to the nature of both the capitalist and the schizophrenic flows: until now, the only	p 243
the notion of break-flow has seemed to us to define both capitalism and schizophrenia. But not in the same way; they	p 247
abstract becomes something concrete. Concerning capitalism, we maintain that it both does and does not have an exterior limit: it has	p 250
between the two types of machines persists, although they are both machines in the strict sense, without metaphor. Capitalism's originality	p 251
resides	
a class that rules and a class that is ruled, both defined by surplus value, the distinction between the flow of	p 254
of the two in the differential relations, and integrates them both in the continually expanded reproduction of its limits. So that	p 254
even without an equivalent of the bourgeoisie: it is evident both that the answer is no, and that in these terms	p 256
adult an afterward of the child, but in the family both relate to the determinations of the field in which both	p 275
both relate to the determinations of the field in which both the family and they are simultaneously immersed. Hence we are	p 275
collections or populations: the large aggregates and the micromultiplicities. In both cases the investment is collective, it is an investment of	p 280
desire. The link between the two remains secondary and indirect, both in the new means appropriated by desire and in the	p 284
What is essential is this double movement whereby Butler drives both arguments beyond their very limits. He shatters the vitalist argument	p 284
according to the laws of large numbers, in either or both senses of subordination, in one sense and the other of	p 287
DNA that is reproduced, and not the proteins. Proteins are both products and units of production; they are what constitutes the	p 290
invested by the libido, whence the two sexes necessarily derive, both in their separation (the two homosexual series of man and	p 294
Castration is the universal belief that brings together and disperses both men and women under the yoke of one and the	p 295
as it appears in capitalism, is the identical discovery of both political economy and psychoanalysis, beyond the determinate systems of	p 302
representation	
that of staging this metaphoric and metonymic causality that marks both the presence and the absence of the structures in its	p 305
and theatrical representation (Darstellung) Now the same is true of both desiring-production and social production: every time that production,	p 306
rather than	
of molar machines, we were fully aware that they were both contained in, and did not exist without, one another, but	p 324
without organs and the partial objects, the desiring-machine is inseparable both from the distribution of the partial objects on the body	p 327
imply a particular chain state that is metastable and distinct both from any axiomatic and from any code. The molecular chain	p 328
contrary, that there is no death instinct because there is both the model and the experience of death in the unconscious	p 332
that molar social production and molecular desiring-production must be evaluated both from the viewpoint of their identity in nature and from	p 336
true, is that the same individuals can participate in both kinds of groups in diverse ways (Saint-Juste, Lenin). Or the	p 349
diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics at the same time, in diverse situations that are	p 349
of exclusive disjunction with heterosexuality, a relation that ascribes them both to a common Oedipal and castrating stock, charged with	p 350
ensuring	
empirical rubrics of the richest and the poorest, and sometimes both at once. Wouldn't the Great Other, indispensable to the position	p 354
libidinal investments of the social field over the familial investment, both in point of fact and by statute: an indifferent stimulus	p 356
Foucault, how nineteenth-century psychiatry had conceived of the family as both cause and judge of the illness, and the closed asylum	p 359
to discover them within the order of the family, which both social production and the schizophrenic process escape. This contradiction is	p 360
BOTHER 1	
one word is retained, as though the libido did not bother itself with such things. Freud invokes only a sexual argument	p 57
BOTTLE 1	
and if necessary, the verse will be placed in a bottle filled with pure water, the verse water will be drunk	p 206
BOTTLENECK 1	
flows of the primitive machine are now forced into a bottleneck, where the despotic machine overcodes them. Overcoding is the operation	p 199
BOTTOM 4	
that communicate a voluptuous wave from the top to the bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and	p 105
of social and organic machines on a large scale (at bottom, love is in the organs; at bottom, love is a	p 292
large scale (at bottom, love is in the organs; at bottom, love is a matter of economic determinations, money). But what	p 292
The organs-partial objects and the body without organs are at bottom one and the same thing, one and the same multiplicity	p 326
BOUGHT 1	
is robbed? Certainly not the worker who is not even bought, since the reflux or salary distribution creates the purchasing power	p 238
BOULEVARD 1	
at the age of six, on a house on the Boulevard de la Blancarde in Marseilles (number 29, to be precise	p 48
BOUND 7	
refers, but is constituted by process, suture, the concatenation of bound elements.... Every interpretation furnished by [the patient] can offer	p 66
itself	
describe the treatment forced on the unconscious when it is bound at both ends, leaving it no other choice than to	p 110
of desire (it is on the earth that desire becomes bound to its own repression). The territorial machine is therefore the	p 141
field to itself as the statistically determined domain that is bound to it. Desiring-machines function within social machines, as though they	p 183
fact that the two acts can, to varying degrees, be bound together, assimilated, does not rule out the existence of two	p 200
axiomatic that maintains the energy of the flows in a bound state on the body of capital as a socius that	p 246
said of science: the decoded flows of knowledge are first bound in the properly scientific axiomatics, but these axiomatics express a	p 371
BOUNDARIES 1	
elements that retain all their differences within their own particular boundaries. Thus in the trip on the train in In Search	p 43
BOUNDARY 2	
into the social formation itself. Schizophrenia or desiring-production is the boundary between the molar organization and the molecular	p 102
multiplicity of desire	
is neither a this-side-of nor a beyond: it is the boundary line between the two—Incest, that slandered shallow stream—always	p 161
BOUNDS 2	
and deterritorialized flows that it restores to desiring-production, at the bounds of all social production. And capitalism, the relative limit of	p 266
assassins. It is no use saying this remains within the bounds of Oedipus, the truth is that it throws them open	p 290
BOURBAKI 1	
simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they do not	p 251
form	
BOURGEOIS 17	
sexuality up in a bizarre sort of box painted with bourgeois motifs, in a kind of rather repugnant artificial triangle, thereby	p 49

large part to a development that affected the whole of bourgeois society in the nineteenth century: the family was entrusted with genuine liberation, psychoanalysis is taking part in the work of bourgeois repression at its most far-reaching level, that is to say modeled itself after the contractual relationship of the most traditional bourgeois medicine: the feigned exclusion of a third party; the hypocritical	p 50 p 50 p 64
for the madman a microcosm symbolizing the massive structures of bourgeois society and its values, relations of Family-Child, Transgression-Punishment, Madness-Disorder; to	p 93
fact that a certain degree of comfort found in the bourgeois family is admittedly necessary to turn out oedipalized subjects, the social field, as a battlefield and not a scene from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at	p 96 p 97
them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social	p 99
were present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Capone	p 118
burdens ethnology to the same extent that it has determined bourgeois political economy: the reduction of social reproduction to the sphere in the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In this sense the essential	p 188 p 188
other breaks: those of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could be	p 192
precisely the same men who praise the struggle of the bourgeois class against the nobility and feudalism, and who come to of antiproduction distinct from the sphere of production. But the bourgeois field of immanence—as delimited by the conjunction of the he is rather the slave of the social machine. The bourgeois sets the example, he absorbs surplus value for ends that	p 253 p 254 p 254
the continually expanded reproduction of its limits. So that the bourgeois is justified in saying, not in terms of ideology, but or the son of a poor man taken in by bourgeois); Oedipus was already doing this when he claimed a low	p 254 p 353
BOURGEOISIE	13
the rise of capitalist production, but the insertion of the bourgeoisie into a town and State feudalism that consists in devising precapitalist States—whence the alliance of the merchant and banking bourgeoisie with feudalism. In brief, the capitalist machine begins when capital	p 223 p 227
only one class, a class with a universalist vocation, the bourgeoisie. Plekhanov notes that the French School of the nineteenth century class struggle is to read it in terms of the bourgeoisie as the decoding and decoded class. It is the only	p 253 p 254
of fact, something new occurs with the rise of the bourgeoisie: the disappearance of enjoyment as an end, the new conception off from goods—and one class of servants, the decoding bourgeoisie, the class that decodes the castes and the statuses, and	p 254 p 254
or assign a limit that differentiates the proletariat from the bourgeoisie—a great cleavage that will animate a struggle not only of a bureaucracy or technocracy that stands in for the bourgeoisie as the great-absent class—or the bourgeoisie keeps its control	p 255 p 256
in for the bourgeoisie as the great-absent class—or the bourgeoisie keeps its control of the State and is free to and planner State, and even without an equivalent of the bourgeoisie: it is evident both that the answer is no, and	p 256 p 256
on the basis of artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself in forms that are at times the most soft center of capitalism, in the temperate zones of the bourgeoisie, that the colony becomes intimate and private, interior to each justice, a businessman causes money to circulate; the way the bourgeoisie fucks the proletariat; and so on. And there is no	p 258 p 269 p 293
BOW	2
of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the imperialism of Oedipus are dangerous deviants, leftists who	p 108
archaism that causes so many of us to groan and bow under its weight, and that others use to establish a	p 244
BOWEL	1
since birth his crib, his mother's breast, her nipple, his bowel movements are desiring-machines connected to parts of his body. It	p 47
BOWELS	1
desire of the despot's desire, a latency inscribed in the bowels of the State apparatus. Better not a sole survivor than	p 213
BOWL	1
sequences of Beckett: stones, pockets, mouth; a shoe, a pipe bowl, a small limp bundle that is undefined, a cover for	p 324
BOX	4
a great chronogeneous machine: a melody-producing machine of the music box type, with a nonspatial localization. What makes Monakow and Mourgue's	p 40
psychoanalysis was shutting sexuality up in a bizarre sort of box painted with bourgeois motifs, in a kind of rather repugnant it is nonrestrictive. I was then no longer this closed box to which loved being so well preserved, but a partition	p 49 p 77
must live as such—or rather, like the Zen tea box broken in a hundred places, whose every crack is repaired	p 362
BOXES	3
sections, paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even	p 42
a molecular and pure multiplicity, where the partial objects, the boxes, the vessels all have their positive determinations, and enter into only had his own desiring-machines, his paranoiac, miraculous, and celibate boxes, with metallic inner walls lined with cotton and wool.	p 69 p 119
Psychic	
BOXING	1
in the sense of a fundamental connection with them. By boxing the life of the child up within the Oedipus complex	p 48
BOY	4
production: the production of production. A painting by Richard Lindner, Boy with Machine, shows a huge, pudgy, bloated boy working one Richard Lindner, Boy with Machine, shows a huge, pudgy, bloated boy working one of his little desiring-machines, after having hooked it the exclusive use of the disjunctions: you are girl or boy! Such is the case with Oedipus and its resolution, different	p 7 p 7 p 59
Lindner's painting again asserts its presence, where the turgid little boy has already plugged a desiring-machine into a social machine, short-circuiting	p 358
BOY'S	1
should not be considered abstractly, separating the girl's and the boy's cases, as if each were a little ego taking up	p 61
BOY-GIRL	1
contrary, we should consider the complementary ensemble made up of boy-girl and parents-agents of production and antiproduction, this ensemble being present	p 61
BOY-SERIES	1
strictly exclusive. Hence there will be a girl-series and a boy-series, but dissymmetrical, the female fantasy having three phases, the last	p 59
BOYS	10
that account. What is at issue in this fantasy? Some boys are beaten by someone— the teacher, for example—in the female fantasy having three phases, the last of which is boys are beaten by the teacher, while the male fantasy has	p 59 p 59

the second for the girls and the first for the boys—affirms without doubt the prevalence of the father in both itself in girls as desire for the penis, and in boys as fear of losing it or refusal of a passive for girls, renunciation of their desire for the penis; for boys, renunciation of male protest—in short, assumption of one's sex presides over the organization of the group fantasy. Simultaneously the boys are beaten—initiated by the teacher on the little girl's involving the mother (anal machine). The result is that the boys are able to see only by becoming little girls, and girls cannot experience the pleasure of punishment except by becoming boys. It is a whole chorus, a montage: back in the cry at the religious services for their dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals a big	p 59 p 59 p 59 p 59 p 61 p 61 p 61 p 62
BRACELETS 1	
the surface. Among the Kula, the circulation of necklaces and bracelets comes to a standstill in certain places, on certain occasions	p 149
BRADBURY 1	
production as such, and agents of production and antiproduction. Ray Bradbury demonstrates this very well when he describes the nursery as	p 47
BRAIN 2	
perhaps the only one to appear fully armed in the brain of those who institute it, the artists with a look way in which history is in the head, in the brain—the Urstaat. Marx recognized that there was indeed a way	p 219 p 221
BRANCH 2	
conflict, which means that the quantity of libido does not branch into two variable forces corresponding to heterosexuality and homosexuality, but breaks and other flows. Analyzing the symbolism of the forked branch among the Ndembu, Victor Turner shows that the names given	p 65 p 181
BRANCHES 5	
the body without organs reproduces itself, puts forth shoots, and branches out to the farthest corners of the universe. It makes a singularity, in all the series and in all the branches marked by a singular point, because he is himself this himself, record himself, and take his bearings in all the branches at once, on all sides. He explodes the Oedipal genealogy species and the properties of the trees from which the branches are taken, as well as the names of these species one needs. And so interdependent are the various sectors and branches of the economy that nearly everyone is involved in one	p 10 p 77 p 78 p 181 p 236
BRAND 1	
the picture, this discovery was soon buried beneath a new brand of idealism: a classical theater was substituted for the unconscious	p 24
BRANDISHES 1	
Laius. It is the father who raises hell, and who brandishes the law (the mother tends to be obliging: we musn't	p 273
BRANDISHING 1	
to take as its object the differentiated parental persons, and, brandishing the threats of the undifferentiated, prohibits the correlative ego from	p 79
BRAUDEL 1	
why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why	p 224
BRAVE 1	
the world. He doesn't care for the ladies. He is brave, too. He is decorated like crazy. In man's game of	p 335
BREACH 3	
but that would singularly precipitate things by plunging into a breach (the escape, or revolutionary defeatism). In reality, everything coexists: still of causes runs the risk of closing and cementing the breach in the name of the new socius and its interests Always the addition of an axiom to seal off a breach that has been discovered; fascist colonels start reading Mao, we	p 377 p 378 p 378
BREACHES 1	
or pole that follows the lines of escape of desire; breaches the wall and causes flows to move; assembles its machines	p 277
BREACHING 2	
causing the flows of desire to circulate, smashing the limit, breaching the wall. But it is not just a matter of own nonfigurative breaks or schizzes that produce new flows, always breaching the coded wall or the territorialized limit that separates them	p 350 p 367
BREAD 2	
people possibly reach the point of shouting: More taxes! Less bread!? As Reich remarks, the astonishing thing is not that some credit by L.-F. Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth	p 29 p 99
BREADTH 1	
intensive, traversed in depth by what has just sundered its breadth: the schizo Everything becomes mixed and confused, and it is	p 132
BREAK 89	
of a process of abstraction. Desiring-machines work only when they break down, and by continually breaking down. Judge Schreber lived for real meaning of the paranoiac machine: the desiring-machines attempt to break into the body without organs, and the body without organs divine forms that become complicated, or rather desimplified, as they break through the simplistic terms and functions of the Oedipal triangle out of order; they ordinarily stop working not because they break down but because they wear out. Marx makes use of loses as it wears out. Desiring-machines, on the contrary, continually break down as they run, and in fact run only when the universe. Far from being the opposite of continuity, the break or interruption conditions this continuity: it presupposes or defines what this second machine in turn is really an interruption or break, too. But it is such only in relationship to a and then ...). In a word, every machine functions as a break in the flow in relation to the machine to which All sorts of functional questions thus arise: What flow to break? Where to interrupt it? How and by what means? What of desire into neurology. The third type of interruption or break characteristic of the desiring-machine is the residual break (coupure-reste) or interruption or break characteristic of the desiring-machine is the residual break (coupure-reste) or residuum, which produces a subject alongside the machine of its interests. Like all the other breaks, the subjective break is not at all an indication of a lack or be made to conform to the Oedipal figure. When the break between Freud and Jung is discussed, the modest and practical their disagreement on this particular point that eventually made the break between Freud and Jung irreconcilable. Yet at the same time renunciations by Freud as much as betrayals by those who break with him? To Freud himself, from the moment of the Jung. In a certain way this agreement subsists after their break. If the unconscious is thought to express itself adequately in unfolds along a continuous thread, unable to allow itself any break.... Dreams are narrated, ... the enigma of dream is taken up of community psychiatry or of so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions radical, the resister, the boss, the boss's wife—who constantly break all triangulations, and who prevent the entire situation from falling	p 8 p 9 p 14 p 31 p 31 p 36 p 36 p 36 p 38 p 40 p 40 p 41 p 46 p 46 p 55 p 57 p 66 p 94 p 97

ego is under the sway of the id, ready to break with reality. Freud's ideas often took quite some time before	p 122
either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this area by the force of their	p 130
which, often through quite ordinary people, the light began to break through the cracks in our all-too-closed minds.... Madness need not	p 131
exchange and the flows of production do not manage to break the codes in favor of their abstract or fictional quantities	p 153
to see that Franz Joseph was not a pertinent historical break (coupure), but that perhaps the oral, the written, or even	p 172
with what passes from one state into another through the break. As Leach says, hair as a partial object or as	p 182
artist's violence. It is here that Nietzsche speaks of a break, a rupture, a leap. Who are these beings, they who	p 192
people must follow. A leap into a new alliance, a break with the ancient filiation—this is expressed in a strange	p 192
the State, and that measures both its continuity and its break with the previous formations: the dread of flows of desire	p 199
of hieroglyphs as by phonemes. For there is indeed a break that changes everything in the world of representation, between this	p 203
organ might flow outside the despotic body, that it might break away or escape. Suddenly the despot sees rising up before	p 211
said that the primordial despotic state is not a historical break like any other. Of all the institutions, it is perhaps	p 218
decoded flows is not enough, however, to cause the new break to traverse and transform the socius—not enough, that is	p 222
a strange menagerie: the schizoid time of the new creative break. The dissolutions are defined by a simple decoding of flows	p 223
time social and technical. That is why capitalism and its break are defined not solely by decoded flows, but by the	p 224
capital's tighter and tighter control over production: capitalism or its break, the conjunction of all the decoded and deterritorialized flows, cannot	p 226
flows?—all of which capitalism was able to mobilize and break under these hitherto unknown conditions of money. While it is	p 229
the continuity of the capitalist process engenders itself in this break of a break that is always displaced, in this unity	p 230
the capitalist process engenders itself in this break of a break that is always displaced, in this unity of the schiz	p 230
principle according to which things work well only providing they break down, crises being the means immanent to the capitalist mode	p 230
cancel one another in their relationship. No limit opposes the break (la brisure), or the breaking of this break. The tendency	p 231
opposes the break (la brisure), or the breaking of this break. The tendency finds no end, the thing in motion never	p 231
is the complex notion of a continuity within the absolute break. In the expanded immanence of the system, the limit tends	p 231
still in search of a beyond, of another wall to break through, he turns to dolphins, to the language of dolphins	p 236
a question of flows to set in motion and to break? Doubtless Marxists will remind us that the formation of money	p 239
Michel Serres defines in this sense the correlation of the break and the flow in the signs of the new technical	p 241
express following exegetical rules; Or whether, on the contrary, they break through this wall so as to set flows in motion	p 243
and the truly decoded and unbound flows that manage to break through the wall or absolute limit? The capitalist axiomatic is	p 246
it alone represents a veritable rupture with this becoming, a break with it, in contrast to the other forms that were	p 252
just as they free themselves from the despotic signifier, that break through this wall, and this wall of a wall, and	p 255
countries a recognition of class bipolarity. But this great Leninist break did not prevent the resurrection of a State capitalism inside	p 256
more than it prevented classical capitalism from getting round the break by continuing its veritable mole work, always effecting breaks of	p 256
opposed. On the one hand, the modern State forms a break that represents a genuine advance in comparison with the despotic	p 261
despotic formation, which constitutes in its shadow existence history's only break, since even the modern social axiomatic can function only by	p 261
one of the poles between which it produces its own break. Democracy, fascism, or socialism, which of these is not haunted	p 261
to get lost in the shuffle. What matters is to break through the wall, even if one has to become black	p 277
repressing them, cutting them at a single stroke—the only break capable of exhausting them; because the syntheses constitute local and	p 295
believing in tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the irruption of production into the	p 299
world of	
in representation, and it calls forth flows and breaks that break through representation, traversing it through and through: an immense expanse	p 299
of psychoanalysis is an immense perversion, a drug, a radical break with reality, starting with the reality of desire; it is	p 313
The desiring-machines themselves are the flows-schizzes or the breaks-flows that break and flow at the same time on the body without	p 315
women with women, and men with men, are established, likewise break apart in terms of the machinic indices that undermine them	p 318
of the institution save it? But how will the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this	p 320
ready to emit a flow that other partial objects will break. The flows are two-headed, so to speak, and it is	p 325
escape, collapsing a filthy drainage pipe, causing a deluge to break loose, liberating a flow, resecting a schizo The schizo is	p 341
that assigns these aims and means, and effects a revolutionary break in the preconscious domain—the Leninist break, for example. In	p 344
effects a revolutionary break in the preconscious domain—the Leninist break, for example. In this domain of preconscious investments of class	p 344
aims. It will never flow too much, it will never break or code enough—and in that very way! Oh how	p 346
the unconscious desires and the preconscious interests. The preconscious revolutionary break is sufficiently well defined by the promotion of a	p 347
socius	
sense as the preconscious investment. In fact, the unconscious revolutionary break implies for its part the body without organs as the	p 347
same state of flows and schizzes: in one case the break is between two forms of socius, the second of which	p 348
a new axiomatic of interest; in the other case the break is within the socius itself, in that it has the	p 348
this instance than in the other). If the preconscious revolutionary break appears at the first level, and is defined by the	p 348
the characteristics of a new aggregate, the unconscious or libidinal break belongs to the second level and is defined by the	p 348
image of subjugated groups: re-establishing interior limits, reforming a great break that the flows will not pass through or overcome,	p 349
subordinating	
man functions as a flow-schiz , as a subject-group, through a break with the subjugated group from which he excludes himself or	p 349
outside and from the Real into one and the same break with the outside, with the Real. Too much always penetrates	p 357
by certain of its aspects, was the most suited to break with the traditional familial reference. What does one see, in	p 359
territorialization that arrest the flows, constrict them, turn them back, break them again according to the limits interior to the system	p 367
preconscious interest, and this interest is truly revolutionary—a major break from the standpoint of the preconscious. But it is not	p 375
new aims, in order for it to perform a revolutionary break at the unconscious level with the same mode as the	p 375
the unconscious level with the same mode as the preconscious break. In fact, the two levels do not function in the	p 375
of its expanded limits. There can be a preconscious revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather	p 375
preconscious revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather the order of things is as follows: there	p 375
is as follows: there is first a real libidinal revolutionary break, which then shifts into the position of a simple revolutionary	p 375
which then shifts into the position of a simple revolutionary break with regard to aims and interests, and finally re-forms a	p 375
off the circulation of flows, breaking them and deferring the break, but these same flows are continually overflowing, and intersecting one	p 376
Only by making this passage do we reach the revolutionary break and investment of the libido. This cannot be achieved except	p 377
clear how everything can coexist and intermix: in the Leninist break, for example, when the Bolshevik group, or at least a	p 377
is nonetheless included, than by the efficacy of a libidinal break at a precise moment, a schiz whose sole cause is	p 378
BREAK-DEDUCTION 1	
abstract quantities. In the one case, money represents a potential break-deduction in a flow of consumption; in the other case, it	p 228
BREAK-DETACHMENT 1	
flow of consumption; in the other case, it represents a break-detachment and a rearticulation of economic chains directed toward the	p 229
adaptation	
BREAK-FLOW 3	
unity without identity is that of the flux-schiz or the break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire	p 244
hospital, administrative, and psychiatric axiomatic. In brief, the notion of break-flow has seemed to us to define both capitalism and	p 246
schizophrenia	
tried to account for with the notion of flow-schiz or break-flow. So that the true activities of the unconscious, causing to	p 325
BREAKAWAY 1	
or a set of biunivocal relations that leads to the breakaway and elevation of a detached object, and the linearization of	p 206

BREAKDOWN 10

cracks in our all-too-closed minds.... Madness need not be all breakdown. It may also be breakthrough.... The person going through ego-loss	p 131
confused, and it is here that the breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H.	p 132
word to designate both the eventual breakthrough and the possible breakdown, and all the transitions, the intrications of the two extremes	p 136
which endlessly run the risk of making it topple into breakdown and disintegration. We no longer know if it is the	p 136
what do private property, wealth, commodities, and classes signify? The breakdown of codes. The appearance, the surging forth of now	p 218
decoded	
the old code simply signifies that one is witnessing a breakdown of the subsisting codes and territorialities for the benefit of	p 228
to the extent that it is partly to the generalized breakdown of codes and overcodings, and evolves entirely within this new	p 252
the accidents and relapses that hinder or interrupt it (the breakdown), and because on the other hand we have posited paranoia	p 278
the schizophrenic process, which is not an illness, not a breakdown but a breakthrough, however distressing and adventurous: breaking	p 362
through the	
schizophrenia as a process? What transforms the breakthrough into a breakdown? It is the constrained arrest of the process, or its	p 362

BREAKDOWNS 4

autonomous sphere, for it depends on the functioning and the breakdowns of desiring-machines. Nonetheless Clerambault used the term	p 22
(mental) automatism to	
functions at the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations,	p 42
within	
these desiring-machines, work—yours and mine? With what sort of breakdowns as a part of their functioning? How do they pass	p 109
form the other pole of the axiomatic, its accidents, its breakdowns, its chances of being blown to pieces, of causing what	p 262

BREAKFAST 1

the literal mother, father, and sibling who sit around the breakfast table with the so-called psychotic patient. Even the essential hypothesis	p 95
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BREAKING 20

Desiring-machines work only when they break down, and by continually breaking down. Judge Schreber lived for a long time without a	p 8
burned, broken-down objects, converting them to the regime of desiring-machines, breaking down is part of the very functioning of	p 32
desiring-machines; the	
on the regime of desiring-production, and the way in which breaking down constitutes an integral part of the functioning, or the	p 37
forms their own repression, as well as the means for breaking this repression. The development of distinctions between group and individual	p 63
what qualitative economy shows: flows ooze, they traverse the triangle, breaking apart its vertices. The Oedipal wad does not absorb these	p 67
classes, and causes flows to move that are capable of breaking apart both the segregations and their Oedipal applications—flows capable	p 105
the only universal. Schizophrenia is at once the wall, the breaking through this wall, and the failures of this breakthrough: How	p 136
the extent that the organs capable respectively of producing and breaking them are themselves encircled, instituted as partial objects,	p 142
distributed on	
can operate only by fits and starts, by grinding and breaking down, in spasms of minor explosions. The dysfunctions are an	p 151
not express but conditions. As Griaule relates it, the Yourougou, breaking into the piece of placenta he has stolen, is like	p 157
relationship. No limit opposes the break (la brisure), or the breaking of this break. The tendency finds no end, the thing	p 231
desire, as an economic sign that consists in producing and breaking flows, is accompanied by a sign of necessarily extraeconomic power	p 248
in reterritorializing, so as to prevent the decoded flows from breaking loose at all the edges of the social axiomatic. One	p 258
and that it in return can make resonate to the breaking point. Thus in order to keep an effective grip on	p 296
the true activities of the unconscious, causing to flow and breaking flows, consist of the passive synthesis itself insofar as it	p 325
clear to us, inasmuch as it all works only by breaking down. One is then able to say what this running	p 330
to circulate following their positive lines of escape, and for breaking them again following breaks of productive breaks, The most general	p 348
a father-child relationship everywhere present. In this respect, far from breaking with psychiatry, psychoanalysis transported its requirements	p 359
outside the asylum walls	
not a breakdown but a breakthrough, however distressing and adventurous: breaking through the wall or the limit separating us from	p 362
desiring-production	
latter. Capitalism is continually cutting off the circulation of flows, breaking them and deferring the break, but these same flows are	p 376

BREAKS 81

causes the current to flow, itself flows in turn, and breaks the flows. I love everything that flows, even the menstrual	p 5
run down, and chose to end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than	p 31
allowing	
machine may be defined as a system of interruptions or breaks (coupures). These breaks should in no way be considered as	p 36
defined as a system of interruptions or breaks (coupures). These breaks should in no way be considered as a separation from	p 36
in. This is thus the second characteristic of the machine: breaks that are a detachment (coupures-detachements), which must not be confused	p 39
are a detachment (coupures-detachements), which must not be confused with breaks that are a slicing off (coupures-prelevements). The latter	p 39
have to	
very large part of its interests. Like all the other breaks, the subjective break is not at all an indication of	p 41
model the Oedipal model of castration is!) That is because breaks or interruptions are not the result of an analysis; rather	p 41
so as to form a whole. That is because the breaks in the process are productive, and are reassemblies in and	p 42
transcursive inscriptions on its own surface, on which the functional breaks of partial objects are continually intersected by breaks in the	p 43
the functional breaks of partial objects are continually intersected by breaks in the signifying chains, and by breaks effected by a	p 43
continually intersected by breaks in the signifying chains, and by breaks effected by a subject that uses them as reference points	p 43
own ruptures. Families are filled with gaps and transected by breaks that are not familial: the Commune, the Dreyfus Affair, religion	p 97
is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in	p 98
conjunction with desiring-production	
World War I cut across families, introducing into them new breaks and new connections resulting in a modification of the heterosexual	p 98
and that they determine the libidinal investments in terms of breaks and connections that they introduce into the family. Over the	p 99
For it is a matter of flows, of stocks, of breaks in and fluctuations of flows: desire is present wherever something	p 105
Schreber finds himself to be the Great Mongol when he breaks through the Aryan segregation. Whence the ambiguity in the texts	p 105
motion their desiring-machines, to make flows circulate and to perform breaks in these flows. The law tells us: You will not	p 114
the ceiling of the sky), but it also redistributes these breaks in accordance with its own laws and the requirements of	p 125
desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks. The child feels the task required of him. But what	p 125
field of production, and the moment when the emitted sign breaks through this form of the content that was attempting to	p 133
one has ever died from contradictions. And the more it breaks down, the more it schizophrenizes, the better it works, the	p 151
fresh departures, flows of all sorts, flows of words and breaks: the members of the village come to talk, the sick	p 168
oral, the written, or even the capitalist civilizations were such breaks with which the nature of social repression (repression), and the	p 172
is still the social field, and a whole system of breaks and extrafamilial flows. The fact that the father is first	p 179
is assembled in this manner—what kind of flows and breaks in the flows, in relation to other breaks and other	p 181
flows and breaks in the flows, in relation to other breaks and other flows. Analyzing the symbolism of the forked branch	p 181
ethnologist finds himself before a flow of hair, with the breaks in such a flow, and with what passes from one	p 182
State. Nietzsche will come to establish the existence of other breaks: those of the Greek city-state, Christianity, democratic and bourgeois	p 192
humanism	
movement of this formation just as well when one empire breaks away from a preceding empire; or even when there arises	p 193
saying that, within writing in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic	p 203
procedures: there	
Flows, who doesn't desire flows, and relationships between flows, and breaks in flows?—all of which capitalism was able to mobilize	p 229
but capitalism that creates machines, and that is constantly introducing breaks and cleavages through which it revolutionizes its technical	p 233
modes of	
But several correctives must be introduced in this regard. These breaks and cleavages take time, and their extension is very wide-ranging	p 233

to flow according to the flows of desire; and that breaks these flows according to points-signs and figures-schizzes. Far from	p 242
In language and in writing itself, sometimes the letters as breaks, as shattered partial objects—and sometimes the words as undivided	p 243
wall so as to set flows in motion, and establish breaks that overflow or rupture the sign's conditions of identity, and	p 243
disintegrate. And these constellations are like flows that imply the breaks effected by points, just as the points imply the fluxion	p 244
is the relative limit of every society; it effects relative breaks, because it substitutes for the codes an extremely rigorous axiomatic	p 246
decoded flows, their differential relations, and their multiple schizzes or breaks require a whole apparatus of regulation whose principal organ	p 252
is	
exceed and displace its interior limits, and to always effect breaks of breaks, then the socialist movement seems necessarily led to	p 255
displace its interior limits, and to always effect breaks of breaks, then the socialist movement seems necessarily led to fix or	p 255
the break by continuing its veritable mole work, always effecting breaks of breaks that allowed it to integrate into its axiomatic	p 256
by continuing its veritable mole work, always effecting breaks of breaks that allowed it to integrate into its axiomatic sections of	p 256
is still the economic, political, and cultural social field, its breaks and flows. Private persons are an illusion, images of images	p 264
pass no longer between social production and the desiring-production that breaks away from social reproduction, but inside social production,	p 266
between the	
struggles and compromises; so that what is invested through the breaks and segments of families is the economic, political, and cultural	p 269
and segments of families is the economic, political, and cultural breaks of the field into which they are plunged (cf. Ndembu	p 269
and the familial structure is already a state of the breaks and the flows of the social field in its entirety	p 275
other: the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of the worst archaisms	p 277
contrary, the nature of the familial investments depends on the breaks and the flows of the social field as they are	p 278
parts; machines in the strict sense, because they proceed by breaks and flows, associated waves and particles, associative flows and partial	p 287
of every sort to which it is joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized first	p 292
as much force as these coercive machines have for producing breaks and mobilizing flows. It is not through a desexualizing extension	p 293
nothing and form free multiplicities as such; because the multiple breaks never cease producing flows, instead of repressing them, cutting	p 295
them	
be contained in representation, and it calls forth flows and breaks that break through representation, traversing it through and through: an	p 299
connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the relation of desiring-machines	p 300
as formations of the unconscious with	
every machine produces a flow in relation to another that breaks it, and breaks a flow that another produces. But how	p 315
a flow in relation to another that breaks it, and breaks a flow that another produces. But how would these decoded	p 315
is always infernal in the family dream. The machine introduces breaks and flows that prevent the dream from being reconfined in	p 316
in each point of its presence within the field, always breaks the flow that another object emits or produces relatively, itself	p 325
one went from psychotic multiplicities of dispersion, founded on the breaks or schizzes, to large vacuoles determined globally, of the neurosis	p 342
the unconscious libidinal investment is itself revolutionary. For the same breaks do not pass at the level of the unconscious desires	p 347
positive lines of escape, and for breaking them again following breaks of productive breaks, The most general principle of schizoanalysis is	p 348
escape, and for breaking them again following breaks of productive breaks, The most general principle of schizoanalysis is that desire is	p 348
no family where vacuoles are not arranged. and where extrafamilial breaks are not manifest, by means of which the libido is	p 354
poorer background than the father, etc., has to do with breaks and flows that traverse the family, but that overreach it	p 355
social desire, a field of production and antiproduction with its breaks and flows, where the parents are apprehended in nonparental functions	p 355
as sexual libido. One gets off on flows and the breaks in these flows. Let us consider for a moment the	p 356
drying up all the flows, and for making all the breaks from the outside and from the Real into one and	p 357
most revolutionary of the antipsychiatrists. At the very moment he breaks with psychiatric practice, undertakes assigning a veritable social	p 360
genesis to	
family-microcosm, but in the form where it causes its nonfamilial breaks and flows, invested as such, to enter into the family	p 361
establishing always further and more sharply the schizzes and the breaks well below conditions of identity; and assembling the	p 362
desiring-machines that	
brought about, sometimes even revolutions to be made. But madness breaks through, beneath the reformist investments, or the reactionary	p 364
and fascist	
follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new flows, always breaching	p 367
the coded	
Venetian capitalism confronts the first signs of its decline, something breaks out in this painting: what would appear to be another	p 369
desire, a locus of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the	p 369
under the structures, set the flows in motion, and effected breaks at the limits of desire: a breakthrough. It does not	p 369
and pitiful guts, these flows of corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage of castration, the	p 370
flows	
a sudden and unexpected irruption, an irruption of desire that breaks with causes and aims and overturns the socius, revealing its	p 377
BREAKS-FLOWS 13	
interruption and the connection, fuse into one: everywhere there are breaks-flows out of which desire wells up, thereby constituting its	p 37
productivity	
practical operation on the unconscious is achieved when the thousand breaks-flows of desiring-machines—all positive, all productive—are	p 61
projected into the	
a complete object, even if absent—the phallus of castration; breaks-flows that let themselves be projected onto a mythical space; polyvocal	p 67
shift into the Oedipal framework: this projection of all the breaks-flows onto the same mythical locale, and all the non signifying	p 73
sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of desiring-production do not let	p 74
themselves be projected onto a	
is never signifying, it exists in the thousands of productive breaks-flows that never allow themselves to be signified within the unary	p 112
grotesque hiatus of castration, everything was scattered in the thousand breaks-flows of the chieftainships, the lineages, the relations of	p 168
colonization. The	
for a common absence, the authority that channels all the breaks-flows into one and the same locus of one and the	p 208
to another. Hence the figures, that is, the schizzes or breaks-flows are in no way figurative; they become figurative only in	p 241
less than configurations or images produced by the points-signs, the breaks-flows, the pure figures of capitalism; the capitalist as personified	p 264
capital	
oppression. But starting from non figurative figures or from the breaks-flows that produce them, these images will themselves be capable of	p 264
more escapes. The desiring-machines themselves are the flows-schizzes or the breaks-flows that break and flow at the same time on the	p 315
this way desire will be fused to lack. The myriad breaks-flows that determine the positive dispersion in a molecular multiplicity are	p 342
BREAKTHROUGH 16	
Madness need not be all breakdown. It may also be breakthrough.... The person going through ego-loss or transcendental experiences mayor	p 131
may	
becomes mixed and confused, and it is here that the breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from	p 132
Thomas Hardy	
if the great voices, which were capable of performing a breakthrough in grammar and syntax, and of making all language a	p 134
coward of belles-lettres). Very few accomplish what Laing calls the breakthrough of this schizophrenic wall or limit: quite ordinary people,	p 135
nevertheless	
there? Why the same word to designate both the eventual breakthrough and the possible breakdown, and all the transitions, the intrications	p 136
the breaking through this wall, and the failures of this breakthrough: How does one get through this wall, for it is	p 136
the one hand we have distinguished the schizophrenic process (the breakthrough) from the accidents and relapses that hinder or interrupt it	p 278
familial position, and a dotted line of escape or schizoid breakthrough. The major line ends at the body without organs, and	p 283
is, as well as the schizophrenic line of escape or breakthrough, and the process as deterritorialization, with its machinic indices: The	p 316
until their molecular line of escape is reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps from one	p 318
the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and the intense voyage—tires out and	p 320
proposes the image	
which is not an illness, not a breakdown but a breakthrough, however distressing and adventurous: breaking through the wall or the	p 362
illness is not schizophrenia as a process? What transforms the breakthrough into a breakdown? It is the constrained arrest of the	p 362

of the canvas is born, with lines of escape or breakthrough. Christ's body is engineered on all sides and in all motion, and effected breaks at the limits of desire: a breakthrough. It does not suffice to say that the nineteenth century belongs to no school, no period, something that achieves a breakthrough—art as a process without goal, but that attains completion	p 369 p 369 p 370
BREAKTHROUGHS	1
in motion another journey altogether, stases that prepare for other breakthroughs, other movements where the mother is no longer encountered, but	p 126
BREAKUP	3
the psychosis, Maud Mannoni argues that the origin of the breakup of familial relations in favor of themes that the subject the indigenous population—African Oedipus—find themselves contradicted by the breakup of the family along the lines of social exploitation and	p 90 p 269
what this conspiracy reserves for this society: i.e., the breakup of the institutional structures that mask the society into a	p 368
BREAST	7
the one produces a flow that the other interrupts. The breast is a machine that produces milk, and the mouth a organ-machine into an energy-machine, a tree into his body, a breast into his mouth, the sun into his asshole: the eternal that interrupts or draws off part of this flow (the breast—the mouth). And because the first machine is in turn of his parents. Ever since birth his crib, his mother's breast, her nipple, his bowel movements are desiring-machines connected to parts it is not true that a baby experiences his mother's breast as a separate part of her body. It exists, rather sense and this sense only that the child relates the breast as a partial object to the person of his mother what the child invests through the infantile experience, the mother's breast, and the familial structure is already a state of the	p 1 p 4 p 5 p 47 p 47 p 48 p 275
BREASTS	3
as well, following an endless circle of eternal return. The breasts on the judge's naked torso are neither delirious nor hallucinatory life and lived experience: the actual, lived emotion of having breasts does not resemble breasts, it does not represent them, any the actual, lived emotion of having breasts does not resemble breasts, it does not represent them, any more than a predestined	p 19 p 19 p 19
BREATH	3
model than a neurotic lying on the analyst's couch. A breath of fresh air, a relationship with the outside world. Lenz's deliver themselves over to the order of desire: rushes of breath and cries. (In particular, formal investigations concerning manual or printed investment commands an entirely different determination, a family gasping for breath and stretched out over the dimensions of a social field	p 2 p 243 p 278
BREATHE	4
in a dream, every element of nature, like flowers that breathe with the waxing and waning of the moon. To be an electrical feeding machine, a car-machine that enables him to breathe, an anal machine that lights up. There are very few it mean to be alive? What does it mean to breathe? What am I? What sort of thing is this breathing-machine collective problems—what does it mean to be able to breathe? why be poor? why are there rich people?—form the	p 2 p 37 p 48 p 99
BREATHED	2
this manner the study of the families of schizophrenics has breathed new life into Oedipus by making it reign over the when psychoanalysis began to speak of Eros, the whole world breathed a sigh of relief: one knew what this meant, and	p 93 p 332
BREATHES	1
at times, at other times in fits and starts. It breathes, it heats, it eats. It shits and fucks. What a	p 1
BREATHING	1
be alive, what it meant to be conscious of oneself breathing, and I remember that I wanted to inhale myself in	p 48
BREATHING-MACHINE	2
is an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each with his breathe? What am I? What sort of thing is this breathing-machine on my body without organs? The child is a metaphysical	p 1 p 48
BRED	2
a city or a society, each member of which was bred truly after its kind. We see a machine as a The truth is that each part of every vapour-engine is bred by its own special breeders, whose function is to breed	p 285 p 285
BREED	3
to understand what effort it costs on this earth to breed a nation of thinkers! Cruelty has nothing to do with irons, and the atrocious procedures have only this meaning: to breed man, to mark him in his flesh, to render him bred by its own special breeders, whose function is to breed that part, and that only, while the combination of the	p 145 p 190 p 285
BREEDERS	1
part of every vapour-engine is bred by its own special breeders, whose function is to breed that part, and that only	p 285
BRETON	2
fact literary before being psychoanalytic. There will always be a Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin of a Great America, and then in search of his Breton ancestors of the superior race. Isn't the destiny of American	p 134 p 277
BREWERS	1
social and potentially political forces (from domino players to home brewers via the Veterans of Foreign Wars). Others are enclaves whose	p 257
BREZHNEV	2
of the system, vote for a clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail to find one's interest on with Lenin, and ends with the refrain, Welcome, Mister Brezhnev. Is this still a case of revolutionaries speaking to another	p 374 p 375
BREZHNEV-THE-FATHER	1
be said that they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it	p 375
BRICK	2
building blocks or flying bricks. We must conceive of each brick as having been launched from a distance and as being completely crushed: it subsists as a base and as a brick, insofar as the territorial machine continues to function in the	p 40 p 205
BRICKED	3
that appropriates surplus value. The old inscription remains, but is bricked over by and in the inscription of the State. The in the autonomous or quasi-autonomous sectors; but it is now bricked into the State apparatus, which at times organizes it and	p 196 p 212

machines characterized by State ownership of property, with communal possession bricked into it, and collective dependence. Every form that is more	p 218
BRICKS	16
detachable segments or mobile stocks resembling building blocks or flying bricks. We must conceive of each brick as having been launched partial objects of production presuppose stocks of material or recording bricks within the coexistence and the interaction of all the syntheses all the chains, linearizes them, biunivocalizes them, and uses the bricks as so many immobile units for the construction of an of desire. Every composition, and also every decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis, as Monakow put creates broken, fragmented paths within the sphere of instincts. These bricks or blocks are the essential parts of desiring-machines from the Jacksonist philosophy that originally inspired it, is the theory of bricks or blocks, their detachment and fragmentation, and above all what unity. We live today in the age of partial objects, bricks that have been shattered to bits, and leftovers. We no State. The blocks subsist, but have become encasted and embedded bricks, having only a controlled mobility. The territorial alliances are not the State allows the old territorial inscriptions to subsist, as bricks on the new surface. And finally, from this appropriation there subaggregates, functioning separately, to which it assigns a development in bricks and a labor of construction by fragments. Scattered partial objects corresponding to the essence, they assume precisely this form of bricks that ensures their integration into the higher unity, and their himself dismissed by the deity, the immobile organizer of the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks, measuring their distance and forbidding their communication, henceforth acting in arbitrary (or that lets them subsist in the form of bricks held over from the old system). Why is it that the territorial machine, which it reduces to the state of bricks, of working parts henceforth subjected to the cerebral idea. In fact presuppose a despotic machine from which it extracts the bricks or that it segments in its turn. In a certain	p 40 p 40 p 40 p 40 p 40 p 40 p 42 p 196 p 198 p 198 p 199 p 200 p 212 p 214 p 219 p 219
BRICOLAGE	1
consequence of its mode of production. When Claude Levi-Strauss defines bricolage, he does so in terms of a set of closely	p 7
BRIDE	1
La mariee mise a nu par ses celibataires, meme (The Bride Stripped Bare by Her Bachelors, Even, the machine in Kafka's	p 18
BRIDGED	1
to the word. The gap between the two elements is bridged by the eye, which sees the word without reading it	p 204
BRIEF	8
Judge's—since the Judge in his memoirs makes only very brief references to the memory of his father. On several occasions it is incorporated in the exercise of its functions. In brief, it does not cease being artificial, but it becomes concrete alliance of the merchant and banking bourgeoisie with feudalism. In brief, the capitalist machine begins when capital ceases to be a strong selective pressure on machinic innovations within industrial capital. In brief, there where the flows are decoded, the specific flows of have disappeared: the axiomatic of the world capitalist market. In brief, the flows of code that are liberated in science and the framework of a hospital, administrative, and psychiatric axiomatic. In brief, the notion of break-flow has seemed to us to define no less than the children are wary of them. In brief, what the child invests through the infantile experience, the mother's spermatazoids in the sunbeams, or the souls that lead a brief existence as little men on his body. Artaud says: this	p 56 p 221 p 227 p 234 p 234 p 246 p 275 p 281
BRILLIANCE	1
second, then, where the father shines forth in all his brilliance, clearly without doubt—but indeed, this second phase has never	p 58
BRILLIANT	2
elements were present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Oedipus by means of a fantastic regression. A fantastic and brilliant regression: someone had to do it, no one helped me	p 118 p 268
BRING	23
are problems, insurmountable sufferings, unbearable needs. But why try to bring him back to what he has escaped from, why set shuntings along certain tracks, and of selections by lot, that bring about partially dependent, aleatory phenomena bearing a close resemblance to form of an analytic afterward; or else that these relations bring into play a nonsexual energy, for which sexuality has merely symbols. Hence, instead of participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking part in the work a psychotic episode: after a schizophrenic flash, one day we bring our tape recorder into the analyst's office—stop!—with this state can, according to its more or less forceful intensity, bring about a deactualization of the institution itself and denounce it the conjugal use. We do not yet know what forces bring about this triangulation that interferes with the recording of desire structure and differentiate the three terms—or you will always bring one term into play as if it were one too and to show that a gap in the Symbolic would bring us back to the Imaginary, and inversely that imaginary drive taken as a sort of familial romance that would indeed bring us back again to families and refer us to an and their segments, the alliances and the filiations: they constantly bring to light desire in its relations with political and economic whose public character does not spoil the secret: I will bring down upon you the avenging sword of the vengeance of think that the development of commodity production is enough to bring about feudalism's collapse—on the contrary, this development reinforces feudalism coded or overcoded territories, spaces, and structures, to which they bring only transgressions, disorders, and deformations that are secondary in spite bonds? The latter also belong to the historical process and bring us back to the modern functions of the State. Civilized the moon if the capitalist State were not there to bring them back to earth. For example: deterritorialization of the flows the father, who desires his son's death and schemes to bring it about. ... In the long run it is the father instinctual and holy: it is only through desire that we bring about the immaculate conception. Everything is said in these pages artists who know how to handle the death instinct and bring off castration, bring off frustration. Is this really the right how to handle the death instinct and bring off castration, bring off frustration. Is this really the right way to bring bring off frustration. Is this really the right way to bring on better days? And aren't all the destructions performed by short, the set of methods that is not content to bring scientists back to reason but anticipates any deviance on their the technical machine, and the desiring-machine join closely together and bring their regimes into communication. She asks if our society can	p 23 p 39 p 46 p 50 p 56 p 63 p 72 p 79 p 83 p 89 p 167 p 212 p 220 p 244 p 257 p 258 p 274 p 299 p 334 p 334 p 334 p 371 p 381
BRINGING	14
distances and fragmentations, within a sum that never succeeds in bringing its various parts together so as to form a whole things. Freud invokes only a sexual argument, which consists in bringing about the union of sexuality and the familial complex, and Zarathustra be separated from the grand politics, and from the bringing to life of the races that leads Nietzsche to say healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their fusion in the realm of the undifferentiated. Jacques gone on a distant journey. As though one were constantly bringing back home the person capable of setting whole continents and secondary statistical formations (complexes), at the end of a history bringing into play the destiny of social machines, their regime compared distribution of money to the poor are a means of bringing the money back to the rich and a means of of the firms, but added to their surplus value by bringing the capitalist economy closer to full output within the given eminent unity to the territorial communes that it conserves by bringing them together, overcoding them and appropriating their surplus labor. The own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented formations, and detached parts	p 42 p 57 p 86 p 93 p 123 p 184 p 197 p 235 p 261 p 286

the pre-oedipal, like the post-oedipal, is still a way of bringing all of desiring-production—the anoedipal—back to Oedipus. When Reich always cut its flows again further on, overcoming the limit, bringing the social machines back to the elementary forces of desire ensuring only their differentiation in two noncommunicating series, instead of bringing to light their reciprocal inclusion and their transverse communication in	p 312 p 349 p 350
under an axiomatic that determines it. What is more, the bringing to light of the unconscious reactionary investment as if devoid	p 367
BRINGS	27
to becoming-woman and embarks upon a process of self-cure that brings him back to the equation Nature = Production (the production third productive machine and with the residual reconciliation that it brings about: a conjunctive synthesis of consummation in the form of potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, which brings the schizo as close as possible to matter, to a	p 17 p 17 p 19
simply as an object, but as a specific machine that brings desire itself front and center, this machine is merely theatrical	p 26
awesome schizophrenic accumulation of energy or charge, against which it brings all its vast powers of repression to bear, but which	p 34
a machinic point of view; or else a humoral disturbance brings on a shift in nervous energy and creates broken, fragmented	p 40
it turns back upon them (se rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcursive inscriptions on	p 43
subjects themselves and their multiple interactions: a group Oedipus that brings together relatives, descendants, and ascendants. (It is in this manner	p 52
both the lava and the water? And above all, what brings about our sickness? Schizophrenia itself, as a process? Or is	p 67
all, however, since the vegetal theme—the innocence of flowers—brings us yet another message and another code: everyone is bisexual	p 69
service of a dominating class: it is this use that brings about the feeling of indeed being one of us, of	p 103
from a long history of contingencies and accidents, and that brings on this end. It cannot be said that the previous	p 153
link, by revealing the degree of disfiguration it implies and brings to bear on desiring-production, on the syntheses of the unconscious	p 175
a field of production (the total fact). A magical chain brings together plant life, pieces of organs, a shred of clothing	p 181
clubfooted despot, who clearly invokes an entire political history that brings into conflict the despotic machine and the old primitive territorial	p 182
the other, but the new inscription cements the whole and brings producers and products into relations with itself (they do not	p 199
sees rising up before him, against him, the enemy who brings death—an eye with too steady a look, a mouth	p 211
from this investment and not the reverse. At first it brings into play only the despot, the sister, and the mother	p 216
then becoming more and more a determining force, private property brings about an internalization of the creditor-debtor relation in the relations	p 218
old social body. What is more, each of these elements brings into play several processes of decoding and deterritorialization having very	p 225
with the basic research projects of the American army, which brings us back to preparations for war and to the absorption	p 236
is indeed the limit of all societies, insofar as it brings about the decoding of the flows that the other social	p 246
molar representation of sexuality. Castration is the universal belief that brings together and disperses both men and women under the yoke	p 295
has been remarked in this context that each time Freud brings to the fore the study of the psychic apparatuses, the	p 300
transmission or of reproduction in the desiring-machine. Insofar as it brings together—without unifying or uniting them—the body without organs	p 327
discovers his own Oedipus in a complex social context that brings into play the older half brother from the rich side	p 353
the gregarious aggregate that results from it, while the other brings about the inverse subordination, overthrows the established power, and subjects	p 376
BRISURE	1
another in their relationship. No limit opposes the break (la brisure), or the breaking of this break. The tendency finds no	p 231
BRITISH	1
equivalent—for example, the astonishing discovery by Mitscherlich that the British Royal Family, after all, is not such a bad thing	p 80
BROAD	3
the course of our discussion above, we laid down the broad outlines of a parallelism between social production and desiring-production, in this writing in the narrow sense and writing in the broad sense—that is, between two completely different orders of inscription	p 31 p 203
specific type of reterritorialization within the artifice, perversion in the broad sense comprises all the types of reterritorializations, not merely artificial	p 315
BROADCAST	1
the despot's invention (perhaps they even fabricated it for him), broadcast his fame, and impose his power in the towns they	p 193
BROADENED	1
The experience of death must have given us exactly enough broadened experience, in order to live and know that the desiring-machines	p 331
BROKE	4
in depth by Jean Oury. They demonstrate how revolutionary psychiatry broke in vain with the ideals of community adaptation, with everything is not. It has been a long time since he broke down the wall of the signifier: Artaud the Schizo. From	p 94 p 135
but the appellations disappeared from view as soon as we broke through the prohibitions they bore—has ceased to exist. Incest	p 209
things, and never wonders for a second why Nietzsche himself broke with The Birth of Tragedy, why he stopped believing in	p 299
BROKEN	12
disturbance brings on a shift in nervous energy and creates broken, fragmented paths within the sphere of instincts. These bricks or this insertion of a desiring-machine everything is reversed: we have broken the contract, we are not faithful to the major principle	p 40 p 56
of an abstraction, it assumes the link to be already broken between man and nature, man and the world, so that	p 107
found again here, their meaning changed. The canvas is truly broken, sundered by what penetrates it. All that remains is a	p 132
is contemplating a surplus value of code that compensates the broken relationship between the voice of alliance that the criminal has	p 191
writes both the verdict and the rule that has been broken. In vain did the body liberate itself from its characteristic	p 212
a long black shoe farewell with Communist Party and a broken stocking.... with your sagging belly with your fear of Hitler	p 279
feeling oneself a wheel in the machine, traversed by flows, broken by schizzes. Placing oneself in a position where one is	p 346
Placing oneself in a position where one is thus traversed, broken, fucked by the socius, looking for the right place where	p 347
flows—whatever their object, source, and aim—are coded and broken according to uniform figures, or on the contrary taken up	p 351
live as such—or rather, like the Zen tea box broken in a hundred places, whose every crack is repaired with	p 362
essence is scatological, an oedipalizing painting, even when it has broken with the Holy Trinity as the Oedipal image, a neurotic	p 370
BROKEN-DOWN	2
the master of objects; he puts before us shattered, burned, broken-down objects, converting them to the regime of desiring-machines, breaking down	p 32
ambition clear: to relieve the waning family, to replace the broken-down familial bed with the psychoanalyst's couch, to make it so	p 307
BRONZE	3
exemplify that terrible artist's egoism that has the look of bronze and knows itself justified to all eternity in its work	p 191
the founders of States, these artists with a look of bronze, creating an oppressive and remorseless machine, erecting before any perspective	p 199
those who institute it, the artists with a look of bronze. That is why Marxism didn't quite know what to make	p 219
BROTH	1

of life, a resurgence of the ascetic ideal, a cultural broth of bad consciousness. Better to depart in search of the	p 119
BROTHER 21	
daddy beneath his superior God, and doubtless also his elder brother beneath his inferior God. At times the schizophrenic loses his superior God is my daddy and the inferior God my brother. But little by little he will surreptitiously reimpregnate the series talking birds, his father with the superior God, and his brother with the inferior God, all of them divine forms that for other producers or antiproducers (the place of one's little brother, for instance)? Should one, or should one not, suffocate from an interior? There is always an uncle from America; a brother who went bad; an aunt who took off with a or a daughter-in-law ... The sign changes in passing from the brother to the sister, since the brother gains a wife, while in passing from the brother to the sister, since the brother gains a wife, while the sister is lost to her generation a sister or a daughter was lost, while a brother owes a sister (or a father, a daughter) to the the piece of placenta he has stolen, is like the brother of his mother, with whom he is united by that as the ideal husband. Hence, in his capacity as pseudo brother to his genetrix, he should be in the position of into play from this point on: mother, father, son, mother's brother, son's sister. But it is evident and striking that these bisexual states. I am the son, and also my mother's brother and my sister's husband and my own father. Everything rests reproach him for making the son the genetic or germinal brother of the mother: The Morganists-Mendelians, following Weismann, start from the and sisters.) But the son is not somatically his mother's brother and twin. That is why he cannot marry her (bearing myth placed on the stage persons defined as father, mother, brother, and sister, whereas these roles belong to the order constituted incest would require both persons and names—son, sister, mother, brother, father. Now in the incestuous act we can have persons new relationship, namely that which joins her to her own brother. At the same time, a daughter who marries becomes detached her brother's line, but solely from that of her mother's brother. The significance of the payments to the mother's brother upon mother's brother. The significance of the payments to the mother's brother upon the marriage of his niece can be understood only belly of the world shall be the Third Eye. Now, Brother Ambrose, just what did I mean by that? What could complex social context that brings into play the older half brother from the rich side of the family, and the thievish	p 14 p 14 p 14 p 38 p 97 p 156 p 156 p 156 p 157 p 158 p 158 p 158 p 158 p 159 p 161 p 161 p 164 p 164 p 164 p 298 p 353
BROTHER'S 3	
sister. Cut into the flow of milk here, it's your brother's turn, don't take a crap here, cut into the stream time, a daughter who marries becomes detached not from her brother's line, but solely from that of her mother's brother. The coitus, the father's car, the grandmother's sewing machine, the little brother's bicycle, all objects of flight and theft, stealing and stealing	p 125 p 164 p 316
BROTHER-IN-LAW 1	
someone else; I must give up my sister to a brother-in-law, receive my wife from a father-in-law. And although new stases	p 71
BROTHER-SISTER 3	
in remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as a ready-made Mru, the patrilineal model predominates over the matrilineal tradition: the brother-sister relationship, which is transmitted from father to son and from a mother and the point of departure for a new brother-sister relationship, on which a new alliance is founded. What is	p 157 p 164 p 164
BROTHERS 6	
is without doubt the greatest psychoanalytic mystification: this society of brothers who forbid themselves the fruits of the crime, and spend necessary for internalizing. But we are warned: the society of brothers is very dejected, unstable, and dangerous, it must prepare the way of getting out, neurosis or normality. The society of brothers rediscovers nothing of production and desiring-machines; on the contrary, it on to say, the sole foundation for the society of brothers, for fraternity, is segregation (what does he mean here?). In a consequence of Oedipus, subjacent to the fraternity of the brothers once the father is dead. On the contrary, the segregative we are to believe their doctrine, parents and children are brothers and sisters.) But the son is not somatically his mother's	p 80 p 80 p 80 p 83 p 104 p 159
BROTHERS-IN-LAW 1	
perverse tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact that marriage is	p 165
BROUGHT 35	
of them I have to speak, but of her who brought me into the world, through the hole in her arse the very limit of capitalism: he is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating chaine) and the removals from the flow (prelevements de flux) brought about by the machine. Thus this subject consumes and consummates third party; the hypocritical role of money, to which psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts itself our sickness? Schizophrenia itself, as a process? Or is it brought about by the frantic neuroticization to which we have been the other type of non-sense spoken of by Russell is brought to mind by the double-bind situation: an alternative, an exclusive law, beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of once they have passed through—although these destructions can be brought about, as we shall see, in two very different ways I'm not a German, I'm Polish. Here again individuations are brought about solely within complexes of forces that determine persons as real psychotic?) With his general conception of microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further consideration. Liking the unconscious. The fruits of this news are not the consequences brought about by the death of God, but this other news the recording of desiring-production on the body without organs is brought about through a genealogical network that is not familial: parents a shattered Oedipus, but on the contrary, from having been brought back to everything he had left. A drop in intensity is as if adjacent to production; it has not yet brought production under its sway. The space of the encampment remains patrilocal regime, for example, related women are women lost; women brought in by marriage are women gained. Each family descended from or cultural material (des contenus culturels), even if it is brought into relation with an ethnic unconscious—as seen in attempted course of which hidden struggles between individuals and factions are brought to light, in such a way that they can be sees that it never manages to begin; one is always brought to a halt well before 3+1, and if there is whence derive both the negation and the persistence of autochthony, brought into clear relief by Levi-Strauss. But this is not enough the role of the representative on which the repression is brought to bear. In this sense it is possible that the of the mode of inscription on the socius. We are brought back to our point of departure: the fact that exchange of the statistical formations to their molecular elements, find themselves brought back to the simple empirical reality, insofar as it is frenzied oedipalization to which it was linking its fate-to have brought about this salvation even at the price of a regression to the other great movement, the one that will be brought about by the decoding of flows. The action of decoded longer the cruelty of life, the terror of one life brought to bear against another life, but a post-mortem despotism, the nondeterminist physics, with its corpuscular flows, will have to be brought into line with determinism.) The true axiomatic is that of method will do for ensuring this universal decoding: the privatization brought to bear on property, goods, and the means of production forms of production? Certainly not; they are production only when brought into connection with real social production, real desiring-production. Otherwise they happened. They did not kill each other. They were not brought down by the police. And it will not be necessary transcendent death-carrying agency, the despotic signifier, but also how it brought about this agency's effusion in the full immanence of its is the myth of zombies—mortified schizos, good for work, brought back to reason. In this sense the primitive and the by appealing to collective interests and goals, reforms to be brought about, sometimes even revolutions to be made. But madness breaks the usurped name of modern painting—a poisonous flower—and brought one of Lawrence's heroes to speak much like Henry Miller as a surplus value of flux, whose extortion is not brought about by a simple arithmetical difference between two quantities that	p 3 p 35 p 41 p 64 p 67 p 80 p 81 p 85 p 86 p 95 p 107 p 120 p 124 p 148 p 156 p 167 p 167 p 178 p 182 p 184 p 186 p 188 p 217 p 222 p 228 p 233 p 244 p 297 p 318 p 335 p 335 p 364 p 370 p 372

regime of desiring-production and the regime of social production is brought about, since in any case it is the same production	p 380
BROWN 1	
wall, even if one has to become black like John Brown. George Jackson. I may take flight, but all the while	p 277
BRUNEAU 1	
am Louis XVII, but I am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with	p 88
BRUNO 2	
Connect-I-cut! cries little Joey. In his study The Empty Fortress, Bruno Bettelheim paints the portrait of this young child who can relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this area by the force	p 37 p 130
BRUT 1	
it to the process of production. The Cahiers de l'art brut are a striking confirmation of this principle, since by taking	p 6
BRUTAL 1	
seen how the negative task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing	p 381
BRUTALLY 2	
the more the process of production is led off course, brutally interrupted, the more the schizo-as-entity arises as a specific product will be too malevolent. Causing Oedipus and castration to explode, brutally intervening each time the subject strikes up the song of	p 136 p 314
BRUTE 1	
fixed and determinate gregarious aggregate, endure being invested for their brute force, their violence, and their absurdity? They would not survive	p 367
BUBER 1	
discovery of the true ego or self as in Martin Buber. Even more than the hostility of traditional authorities, perhaps this	p 360
BUCHNER 1	
the outside world. Lenz's stroll, for example, as reconstructed by Buchner. This walk outdoors is different from the moments when Lenz	p 2
BUD 1	
with the flower of His death as well as the bud of His life. For, alive or dead, it is still	p 107
BUDDIES 2	
that they cry at the religious services for their dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals Watch out, son, don't treat me like one of your buddies? There is nothing there with which to make a schizophrenic	p 62 p 360
BUILDING 1	
their basic unit use detachable segments or mobile stocks resembling building blocks or flying bricks. We must conceive of each brick	p 39
BUILT 2	
overcoding system. But the capitalist machine, insofar as it was built on the ruins of a despotic State more or less the second place, every machine has a sort of code built into it, stored up inside it. This code is inseparable	p 33 p 38
BUMBLE 6	
that the red clover has no reproductive system because the bumble bee (and the bumble bee only) must aid and abet has no reproductive system because the bumble bee (and the bumble bee only) must aid and abet it before it can and abet it before it can reproduce? No one. The bumble bee is a part of the reproductive system of the a part of another machine: the red clover and the bumble bee; or the orchid and the male wasp that it an entirely different machine, like the red clover and the bumble bee, the wasp and the orchid, the bicycle horn and libido as machine energy, and neither the horn nor the bumble bee have the privilege of being a phallus: the phallus	p 285 p 285 p 285 p 285 p 323 p 323
BUNCH 1	
who shouts in conclusion: but still, they're a bloody good bunch of killers! It is obvious that when traditional psychoanalysis explains	p 62
BUNDLE 1	
pockets, mouth; a shoe, a pipe bowl, a small limp bundle that is undefined, a cover for a bicycle bell, half	p 324
BUNKER 1	
a symbolic signifier. The good identification. We are all Archie Bunker at the theater, shouting out before Oedipus: there's my kind	p 308
BURDEN 3	
technical knowledge combine with those feeble archaisms bearing the greatest burden of current functions. Here Andre Gorz's double portrait of the commanding other slaves; there is no longer any need to burden the animal from the outside, it shoulders its own burden burden the animal from the outside, it shoulders its own burden. Not that man is ever the slave of technical machines	p 236 p 254 p 254
BURDENED 1	
society without the father. Not surprisingly, the industrial society is burdened with the search for original modes for the restoration of	p 80
BURDENS 2	
by any means abandon familism in the strictest sense, which burdens all of psychoanalysis; on the contrary, one thereby plunges deeper structural model. All this depends, finally, on a postulate that burdens ethnology to the same extent that it has determined bourgeois	p 92 p 188
BUREAUCRACIES 1	
from them, the more its ancillary apparatuses, such as government bureaucracies and the forces of law and order, do their utmost	p 35
BUREAUCRACY 8	
of writing in the proper sense of the term. Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly, imperial justice value which explains, for example, the difference between the despotic bureaucracy and the capitalist bureaucracy. This effusion from the apparatus of example, the difference between the despotic bureaucracy and the capitalist bureaucracy. This effusion from the apparatus of antiproduction is	p 202 p 235 p 235

characteristic of organs of decision, administration, reaction, inscription; a technocracy and a bureaucracy that cannot be reduced to the operation of technical machines	p 252
or party vanguard, that is, for the benefit of a bureaucracy or technocracy that stands in for the bourgeoisie as the as one. The historian says no, the Modern State, its bureaucracy and its technocracy, do not resemble the ancient despotic State for analysis). When Fromm denounces the existence of a psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't see enough, because he doesn't see what the stamp of this bureaucracy is, and that an appeal to the pre-oedipal is not	p 256 p 261 p 312 p 312
BUREAUCRAT 2	
The truth is that sexuality is everywhere: the way a bureaucrat fondles his records, a judge administers justice, a businessman causes place, the banker, the cop, the soldier, the technocrat, the bureaucrat, and why not the worker, the trade-unionist. Desire is agape	p 293 p 347
BUREAUCRATIC 4	
the despot at its apex, an immobile motor, with the bureaucratic apparatus as its lateral surface and its transmission gear, and with the upkeep of the despot, his court, and the bureaucratic caste. Far from seeing in the State the principle of on the couch; So it's . . . Psychoanalysis, no less than the bureaucratic or military apparatus, is a mechanism for the absorption of of surplus value, in such a way that the military, bureaucratic, and police apparatus finds itself grounded in the economy itself	p 194 p 195 p 312 p 372
BUREAUCRATS 1	
the conqueror and his elite troops, the despot and his bureaucrats, the holy man and his disciples, the anchorite and his	p 193
BURGOMASTER 2	
and passages, Schreber becomes a pupil of the Jesuits, the burgomaster of a city where the Germans are fighting against the threshold to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up similar	p 89 p 89
BURIAL 1	
to see which of them would take charge of the burial . . . The unities in question are never found in persons, but	p 142
BURIED 1	
But once Oedipus entered the picture, this discovery was soon buried beneath a new brand of idealism: a classical theater was	p 24
BURNED 1	
is the master of objects; he puts before us shattered, burned, broken-down objects, converting them to the regime of desiring-machines, breaking	p 32
BURNING 1	
the schizo as close as possible to matter, to a burning, living center of matter: . . . this emotion, situated outside of the	p 19
BURNS 2	
added to the processes of deterritorialization; and on whether money burns or bursts into flames. Why not merely say that capitalism desiring-machine? Raise your ass to your mouth, . . . ah, my ass burns like fire, but what can be the meaning of that	p 247 p 325
BURPS 1	
for example, the milk the baby throws up when it burps; it is at one and the same time the restitution	p 41
BURROUGHS 1	
knowing nothing of meanings and aims (the Artaud experiment, the Burroughs experiment). It is here that art accedes to its authentic	p 370
BURST 4	
outside,/ the invalid shines,/ glows,/ from every burst pore. This does not mean that we are attempting to do is to reinforce the movement; they add a last burst of energy to the displacement of the entire unconscious. What not even be exact to say that the family determinations burst apart at every corner of this field and remain attached the dissolution of the Oedipus complex, do not make us burst into laughter? We are told that Oedipus is indispensable, that	p 3 p 121 p 166 p 311
BURSTS 2	
the processes of deterritorialization; and on whether money burns or bursts into flames. Why not merely say that capitalism replaces one subject's desiring-machines are, how they work, with what syntheses, what bursts of energy in the machine, what constituent misfires, with what	p 247 p 338
BURYING 1	
causes the residue to submit to a long voyage before burying or immersing it. If present-day ethnologists are again evincing a	p 182
BUSH 3	
two characteristics of the hunter, the great paranoiac of the bush or the forest: real displacement with the flows and direct accompanies him—sometimes the same man in two situations: the bush paranoiac and the village pervert. Once the socius becomes fixed has shifted to form a new socius: no longer the bush paranoiac and the encampment or village perverts, but the desert	p 148 p 148 p 193
BUSINESS 7	
even persisted, as it were, in going about its own business.... The striking thing was that it was neither simple nor act of producing. The table continues to go about its business. The surface of the table, however, is eaten up by should know that, underneath Oedipus, through Oedipus, behind Oedipus, his business is with desiring-machines. At the beginning, psychoanalysts could not be if each were a little ego taking up its own business with daddy and mommy. On the contrary, we should consider and the fear, the anguish of decoded flows—is the business of the socius. As we shall see, capitalism is the after the New Deal: that heavy taxes are good for business.) In a word, money—the circulation of money—is the sure requires no precise knowledge of political economy, is the business of the unconscious libido, inasmuch as it is presupposed by	p 6 p 7 p 56 p 61 p 139 p 197 p 346
BUSINESSMAN 1	
a bureaucrat fondles his records, a judge administers justice, a businessman causes money to circulate; the way the bourgeoisie fucks the	p 293
BUT 1155	
been laid down. He does not live nature as nature, but as a process of production. There is no such thing Unfortunately it is not of them I have to speak, but of her who brought me into the world, through the obvious, a given that is there from the very beginning. But that is not so at all: Oedipus presupposes a fantastic species, is not at all anyone specific aspect of nature, but nature as a process of production. What do we mean of relatively autonomous spheres that are called production, distribution, consumption. But in general this entire level of distinctions, examined	p 2 p 3 p 3 p 3 p 4

from the
only the existence of capital and the division of labor, but also the false consciousness that the capitalist being necessarily acquires
longer considered from the extrinsic point of view of utility, but rather from the point of view of its fundamental identity
and by man. Not man as the king of creation, but rather as the being who is in intimate contact with
of any process is not the perpetuation of that process, but the completion thereof. ... The process should work to a completion
interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But a connection with another machine is always
established, along a
that the thing did not strike one as a table, but as some freak piece of furniture, an unfamiliar instrument ... for
surface of a full body. Desiring-machines make us an organism; but at the very heart of this production, within the very
full body without organs belongs to the realm of antiproduction; but yet another characteristic of the connective or productive synthesis is
primary repression means precisely that: it is not a countercathesis, but rather this repulsion of desiring-machines by the body without organs
of a persecuting organ or some exterior agent of persecution. But in and of itself the paranoiac machine is merely an
he says that it is not the product of labor, but rather appears as its natural or divine presupposition. In fact
constructs its own delirium by recording the process of production; but it is not a conscious delirium, or rather is a
organs of the capitalist, or rather of the capitalist being. But as such, it is not only the fluid and petrified
use of capital as a means of extorting surplus labor. But a perverted, bewitched world quickly comes into being, as capital
a full body to constitute the recording or inscribing surface. But some kind of full body, that of the earth or
place, of a repulsion-machine: a miraculating-machine succeeding the paranoiac machine. But what is meant here by succeeding? The two
coexist, rather
rather, and black humor does not attempt to resolve contradictions, but to make it so that there are none, and never
to de-miraculate (demiraculer) the organs, the Judge's anus in particular. But the essential thing is the establishment of an enchanted
recording
The law governing the latter was connective synthesis or coupling. But when the productive connections pass from machines to the body
the energy of disjunctive inscription (Numen). A transformation of energy. But why call this new form of energy divine, why label
The body without organs is not God, quite the contrary. But the energy that sweeps through it is divine, when it
should reply in strictly Kantian or Schreberian terms: Of course, but only as the master of the disjunctive syllogism, or as
importance of these disjunctive syntheses in Schreber's delirium in particular, but also in delirium as a general phenomenon. A process of
the condensations and identifications which are effected in the unconscious. But why does Freud thus add that, on second thought, hysterical
Disjunctions are the form that the genealogy of desire assumes; but is this genealogy Oedipal, is it recorded in the Oedipal
undermining it from within (Yes, that's my mother, all right, but my mother's the Virgin Mary, you know). One can easily
God is my daddy and the inferior God my brother. But little by little he will surreptitiously reimpregnate the series of
the perimeter to the center, in successive layers or segments. But the explanations that he provides for them, which he changes
and forms of God derived from the godhead by division. But all this happens and is all recorded on the surface
word process, recording falls back on (se rabat sur) production, but the production of recording itself is produced by the production
the production of production. Similarly, recording is followed by consumption, but the production of consumption is produced in and through the
no fixed identity, wandering about over the body without organs, but always remaining peripheral to the desiring-machines, being defined by
the
of itself, immediately consumption and consummation, and therefore, sensual pleasure. But this is not yet the case for a subject that
to do so Schreber must transform himself into a woman. But Schreber experiences only a residual share of this pleasure, as
repression, gave way to an attraction in the miraculating machine. But the opposition between attraction and repulsion persists. It would seem
and form. These are often described as hallucinations and delirium, but the basic phenomenon of hallucination (I see, I hear) and
god, and so on, which is neither delirious nor hallucinatory, but will project the hallucination or internalize the delirium. Delirium and
never an expression of the final equilibrium of a system, but consist, rather, of an unlimited number of stationary, metastable states
is going to be stimulated to produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally
reducing a person, who this time is not a schizophrenic but a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy
not at the center, which is occupied by the machine, but on the periphery, with no fixed identity, forever decentered, defined
this. Or, to follow a path that is more complex, but leads in the end to the same thing: by means
perception. The centrifugal forces do not flee the center forever, but approach it once again, only to retreat from it yet
the intensity = 0 that designates the body without organs (but what is most unusual is that here again a new
he is now pursuing, not the realization of a system, but the application of a program ... in the form of residues
is not a matter of identifying with various historical personages, but rather identifying the names of history with zones of intensity
wherever he is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring him back to what he has
the production of desire, of the productions of the unconscious. But once Oedipus entered the picture, this discovery was soon buried
the unconscious; and an unconscious that was capable of nothing but expressing itself—in myth, tragedy, dreams—was substituted for the
to be, who was there in the most specific way, but in his very own world, though he might reveal himself
and body ultimately perish (the autist). Kraepelin's celebrated terminal state... But the moment that one describes, on the contrary, the material
cause of the reality of the objects of these representations. But it is not by chance that Kant chooses superstitious beliefs
object: psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even when the fantasy is interpreted in depth, not simply
fantasy is interpreted in depth, not simply as an object, but as a specific machine that brings desire itself front and
As Marx notes, what exists in fact is not lack, but passion, as a natural and sensuous object. Desire is not
natural and sensuous object. Desire is not bolstered by needs, but rather the contrary; needs are derived from desire: they are
eat ... Desire then becomes this abject fear of lacking something. But it should be noted that this is not a phrase
things—not those leftovers that chance to come their way, but the very things that are continually taken from them—and
subject feels the lack of somewhere deep down inside himself, but rather the objectivity of man, the objective being of man
the production of desire is categorized as fantasy and nothing but fantasy. There is no such thing as the social production
on the other, we are engaging in an enjoyable pastime, but the mechanisms of money remain totally unaffected by the anal
people steal or that others occasionally go out on strike, but rather that all those who are starving do not steal
they actually want humiliation and slavery not only for others but for themselves? Reich is at his profoundest as a thinker
the nineteenth century function, for example, not as ideal models but as group fantasies—that is, as agents of the real
institutionalize it, to further the revolutionary institution of desire itself.) But there is never any difference in nature between the
desiring-machines
technical social machines. There is a certain distinction between them, but it is merely a distinction of regime, depending on their
order; they ordinarily stop working not because they break down but because they wear out. Marx makes use of this simple
to this distinction, the machine transmits value to the product, but only the value that the machine itself loses as it
explosion of a desiring-machine within an object of social production. But even earlier, Ravel preferred to throw his inventions entirely out
this reproduction. A technical machine is therefore not a cause but merely an index of a general form of social production
thus affects the role of the death instinct in particular). But at the same time they are the same machines, despite
desiring-production: which is to say that Homo natura comes first. But we must also say, more accurately, that desiring-production is first
the despotic machine set up a kind of overcoding system. But the capitalist machine, insofar as it was built on the
It is not a question of a way of life, but of a process of production. Nor is it merely a
it brings all its vast powers of repression to bear, but which nonetheless continues to act as capitalism's limit. For capitalism
not points of departure. Between the two there is nothing but an ongoing process of becoming that is the becoming of
mouth that cuts off not only the flow of milk but also the flow of air and sound; the penis that
the penis that interrupts not only the flow of urine but also the flow of sperm. Each associative flow must be
machine in turn is really an interruption or break, too. But it is such only in relationship to a third machine
in relation to the machine to which it is connected, but at the same time is also a flow itself, or
which the child reacts by turning himself into a machine. But even Bettelheim, who has a noticeable bias in favor of
of production, of which it is nonetheless still a part. But the machine remains desire, an investment of desire whose history
transmitted to each of the different regions of the body, but also from the way in which the relations of each
this connection is his La lettre volée [The Purloined Letter].) But how very strange this domain seems, simply because of its
chains (chaines signifiantes) because they are made up of signs, but these signs are not themselves signifying. The code resembles not
it not only an inscription with signs from different alphabets, but also various figures, plus one or several straws, and perhaps
for the construction of an imperial Great Wall of China. But the schizo continually detaches them, continually works them loose and
distance to phenomena that are incomprehensible from a purely mechanistic (but not a machinic) point of view; or else a humoral

not only a part that is peripheral to the machine, but also a part that is itself divided into parts that at all an indication of a lack or need (manque), but on the contrary a share that falls to the subject
 Its Parts In desiring-machines everything functions at the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short

separate parts, it is a whole of these particular parts but does not totalize them; it is a unity of all it is a unity of all of these particular parts but does not unify them; rather, it is added to them as a new part fabricated separately. It comes into being, but applying this time to the whole as some inspired fragment affirmations, pieces of a puzzle belonging not to anyone puzzle but to many, pieces assembled by forcing them into a certain which the law never unites anything in a single Whole, but on the contrary measures and maps out the divergences, the re-embodiment. The body without organs is produced as a whole, but in its own particular place within the process of production discovery of partial objects, that world of explosions, rotations, vibrations. But how can we explain the fact that she has nonetheless integrating the ego, the object, and drives later in life, but they also constitute the original type of object relation between of the absolutely anoedipal nature of the production of desire. But because Melanie Klein insists on considering desire from the point all about. It is no longer a question of suggestion, but of sheer terrorism. Melanie Klein herself writes: The first time inside dark mummy. Meantime he picked up the train again, but soon ran back into the space between the doors. While has to do not with the sexual nature of desiring-machines, but with the family nature of this sexuality. Admittedly, once the involved in social relations that are no longer familial relations. But since these relations supposedly come into being at a later the child would have nothing were it not for them. But that is not the real matter at issue. The matter a means of assigning agents a place and a function; but these agents are not persons, any more than these relations The small child lives with his family around the clock; but within the bosom of this family, and from the very indeed make their appearance on the recording surface of desiring-production. But this is in fact the crux of the entire Oedipal in this case does not designate a natural productive relationship, but rather a relation in the sense of a report or the parents from the point of view of immediate production, but that is ascribed to them (with either love or hatred will perhaps be related to the woman known as mommy, but that is not formulated in terms of her, but rather mommy, but that is not formulated in terms of her, but rather produced within the interplay of desiring-machines—at the level familial relations the universal mediation of childhood, we cannot help but fail to understand the production of the unconscious itself, and stem from terror at having discovered what real sexuality was. But he had the impression—the purely instinctive impression—that psychoanalysis figure of the daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes of Oedipus its dogma, it is not Oedipus are constituted, to the second power: neurosis, that's father-mother, but grandma, that's psychosis.) Finally, the distinction between the Imaginary and structural Oedipus (3+1) that does not conform to a triangle, but performs all the possible triangulations by distributing in a given into a referential axis not only for the pre-oedipal phases, but also for the para-oedipal varieties, and the exo-oedipal phenomena. The told when Oedipus is presented as a kind of invariant. But the question is altogether different: is there an equivalence between the Real in itself, the impossible real and its production. But what is this long history, if we consider it only Oedipus complex in 1897 in the course of his self-analysis, but that he doesn't give a generalized theoretical form to it and seduction leads not to a univocal determination of Oedipus, but to the description as well of a spontaneous infantile sexuality former to a psychic fantasy reality. Oedipus is what all but got lost for the sake of a biological realism. But but got lost for the sake of a biological realism. But is it correct to present things in this way? Did express itself—express itself in myth, in tragedy, in dream. But who says that dream, tragedy, and myth are adequate to an avant-garde theater, such as existed in Freud's day (Wedekind), but the classical theater, the classical order of representation. The psychoanalyst the economy of desire—work and investment—keep their importance, but are subordinated to the forms of an expressive unconscious and the productive unconscious. The anoedipal nature of desiring-production remains present, but it is fitted over the co-ordinates of Oedipus, which translate into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no longer function except behind the consulting-room walls. Behind an attitude of denial: all of that is surely true, but it is still daddy-mommy. Over the consulting-room door is written an outburst of homosexual libido directed at Dr. Flechsig's person. But when we replace the doctor with the father and commission being sodomized, while still alive, by the rays from heaven, but also that of being posthumously oedipalized by Freud. From the of transformation), there are two ways of reading this adequation, but they have in common the postulate that measures the unconscious for the productive formations. The basic question is never asked, but cast aside: Why return to myth? Why take it as fashion, toward the lower, relating the myth to the drives. But since the drives are transferred from myth, traced from myth the divine, in order to interpret the commonly postulated adequation. But to render religion unconscious, or the unconscious religious, still amounts of psychoanalysis? Freud held to his atheism in heroic fashion. But all around him, more and more, they respectfully allowed him put man in God's place (the transformation taken into account). But the person who knows that the place of man is father shines forth in all his brilliance, clearly without doubt—but indeed, this second phase has never had a real existence succeeded in becoming conscious. It is a construction of analysis, but it is no less a necessity on that account. What reduction, which is in no way imposed by the fantasy, but is required by Freud in the manner of a presupposition exclusive. Hence there will be a girl-series and a boy-series, but dissymmetrical, the female fantasy having three phases, the last of without doubt the prevalence of the father in both cases, but this is the famous nonexistent phase. Such is always the with Freud. Something common to the two sexes is required, but something that will be lacking in both, and that that will a transverse mode where each subject possesses both of them, but with the two of them partitioned off, and where each lack; nor are the disjunctions in the unconscious ever exclusive, but rather the object of a properly inclusive use that we flows. This slight shift—which did not suppress mythical castration but made it depend secondarily on the organ, instead of the without organs, with—as its sole subject—not an ego, but the drive that forms the desiring-machine along with it, and question is not that of knowing if women are castrated, but only if the unconscious believes it, since all the ambiguity signify? What is an unconscious that no longer does anything but believe, rather than produce? What are the operations, the artifices inject the unconscious with beliefs that are not even irrational, but on the contrary only too reasonable and consistent with the so evil, for having tortured so well. It's so bad, but also so good! Perhaps one will recall a sequence from reveals a big paranoiac in uniform who shouts in conclusion: but still, they're a bloody good bunch of killers! It is in the signifying chain—daddy's mustache, the mother's raised arm—but it comes furtively to occupy a place among the collective agents. The terms of Oedipus do not form a triangle, but exist shattered into all corners of the social field—the individual fantasy is itself plugged into the existing social field, but apprehends it in the form of imaginary qualities that confer the disjunctions imposed by the law (for example, Oedipal homosexuality). But group fantasy no longer has anything but the drives themselves example, Oedipal homosexuality). But group fantasy no longer has anything but the drives themselves as subject, and the desiring-machines formed by the sense that each subject, discharged of his personal identity but not of his singularities, enters into relations with others following its rule on institutions whose elements are no longer anything but drives. If we must still speak of utopia in this Fourier, it is most assuredly not as an ideal model, but as revolutionary action and passion. In his recent works Klossowski of the pseudoindividual fantasy (I, as a man, understand you, but as judge, as boss, as colonel or general, that is that is to say as the father, I condemn you). But this duality is artificial, derived, and supposes a direct relationship the person who senses what a treasure his work is, but senses too the poisons that have already filtered in. Everything branch into two variable forces corresponding to heterosexuality and homosexuality, but creates in most people irreducible oppositions between the two forces the signified to which each of the enunciated signifiers refers, but is constituted by process, suture, the concatenation of bound elements the cure. Of course it is too late for him, but is it too late for those who come after him the effect of oedipalization, which the treatment does not invent, but precipitates and accentuates within the artificial conditions of its exercise because he has carried his flows right into the desert. But what remains, once we learn that resistances of an hysterical merely lends the new resources and methods of its genius. But is this sufficient to silence the outcry of desiring-production: We are too viscous and too fluid—and not by preference, but wherever we have been carried by the deterritorialized flows. What or to establish that we cannot measure up to it. But in any case the harm has been done, the treatment preference. In truth, there are never contradictions, apparent or real, but only degrees of humor. And inasmuch as reading itself has or like a spider poised in its web, observing nothing, but responding to the slightest sign, to the slightest vibration by

and guilt. Next, everything becomes blurred again, everything comes apart, but this time in a molecular and pure multiplicity, where the
and another code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating; the man is merely the one in whom
man can communicate with the female part of a woman, but also with the male part of a woman, or with
ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual, without knowing it or being fully aware of
satellite, for in their case women are not entirely excluded.... But those in the second group seek out women who prefer
incest with the mother, prohibition against taking the father's place. But a strange sort of reasoning leads one to conclude that
step: the first step elaborates the form of the triangle, but it is only the second step that ensures the transmission
vertex will be my child—which is called surmounting Oedipus, but reproducing it as well, transmitting it rather than dying all
connections of machines, and serves as a surface of recording. But here no biunivocal process is in fact produced that would
of desire in order to transform all its productive connections. But we are able at least to follow, abstractly, the manner
process that consists in extrapolating a transcendent and common something, but that is a common-universal for the sole purpose of
introducing
pre-oedipal stages that would still revolve around an Oedipal axis, but rather with the existence and the nature of an anoedipal
the innocence of flowers instead of the guilt of conversion. But rather than ensuring, or tending to ensure, the reversion of
immanent use that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains
disjunctive, and
is not man and woman. He is man or woman, but he belongs precisely to both sides, man on the side
The schizophrenic is dead or alive, not both at once, but each of the two as the terminal point of a
which he glides. He is child or parent, not both, but the one at the end of the other, like the
his characters and the events that befall them: everything divides, but into itself. Even the distances are positive, at the same
some of which he intended to exclude while retaining others, but which now become points-signs (points-signes), all affirmed by their new
this closed box to which loved being so well preserved, but a partition came crashing down—an event that will liberate
a space where Molloy and Moran no longer designate persons, but singularities flocking from all sides, evanescent agents of production. This
in their entirety, they even take on a free quality, but they are all inhabited by a faceless and transpositional subject
of the derived reality, in an original reality of Man-God, but rather of an inclusive disjunction that carries out the synthesis
counts is not parental designations, nor racial or divine designations, but merely the use made of them. No problem of meaning
merely the use made of them. No problem of meaning, but only of usage. Nothing original or derived, but a generalized
of meaning, but only of usage. Nothing original or derived, but a generalized drift. It would seem that the schizo liberates
recording, can be the greatest enemy in the paranoiac inscription, but also the greatest friend in the miraculating inscription. In any
play not only between the various disjunctions conceived as differentiations, but between the whole of the differentiations that it imposes and
persons, with the loss of differentiating rules or differential functions. But we should stress the fact that Oedipus creates both the
persons, in the name of the same requirements of differentiation. But it is this undifferentiated that Oedipus creates as the reverse
every sense the dual relations of identification in the undifferentiated. But there is Oedipus on either side. And everybody knows what
father who says to his son: go ahead, criticize me, but strongly hints that all effective criticism—at least a certain
the crime, and spend all the time necessary for internalizing. But we are warned: the society of brothers is very dejected
perhaps the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything
leads us to
symbolic functions that lend themselves to a process of differentiation. But in any case we are oedipalized: if we don't have
in nature is not between the Symbolic and the Imaginary, but between the real machinic (machinique) element, which constitutes
desiring-production, and
variants. The difference is not between two uses of Oedipus, but between the anoedipal use of the inclusive, nonrestrictive disjunctions, and
less and less sensitive to the false problems of Oedipus. But if the first disciples were tempted to reclose the Oedipus
maintain that the castration complex itself was not a myth but in fact something real? (Wasn't this tantamount to taking up
Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but where the reality of matter has abandoned all extension, just
an hallucinatory experience nor of a delirious mode of thought, but a feeling, a series of emotions and feelings as a
Jones. Then all I'll have to do is be Jones. But if everything commingles in this fashion it does so in
with races, peoples, and persons in a theater of representation, but proper names that identify races, peoples, and persons with regions
effects: effects that are not a mere dependence on causes, but the occupation of a domain, and the operation of a
on the beach, an atomic factory installed in the desert. But if the body without organs is indeed this desert, it
was divided up into qualified unities, into distinct qualitative forms. But now the real is a product that envelops the distances
false) admiral who is simulating a whore who is dancing. But simulation must be understood in the same way as we
enemies, the jealous and hostile uncles, who are not persons but so many states of rising and falling through which the
into states through which he passes: I am Louis XVII, but I am also Hervagault and Mathurin Bruneau, who claimed to
more than there are persons distributed on the periphery. Nothing but a series of singularities in the disjunctive network, Or intensive
I am the king! So the kingdom belongs to me! But this me is merely the residual subject that sweeps the
Symbolic must reappear in the Real in a hallucinatory form. But in this fashion the entire historicopolitical theme gets interpreted as
indeterminations play a role. It is obvious that they do. But is this an initial role as symbolic organizer (or symbolic
believed that veritable organizers decided the destiny of the parts. But it was soon noticed that on the one hand, all
grafting). Whence the idea that the stimuli are not organizers, but mere inductors: ultimately, the nature of these inductors is a
sort of adequation between the inductor and what is induced. But we are well aware that, when considered in terms of
of Oedipus: the parental figures are in no way organizers, but rather inductors or stimuli of varying, vague import that trigger
beginning (?), the stimulus—the Oedipal inductor—is a real organizer. But believing is an operation of a conscious or preconscious nature
of what is induced, not on that of the inductor. But that is just the beginning of the question, the same
biological egg. For under these conditions there is no solution but to revive the notion of a terrain, whether in the
extent his or her triangle with the triangle of others, but where the entirety of the extended family also would oscillate
to the familial institution, ... a therapeutic return to the family! But even within the progressive or revolutionary sectors of institutional analysis
of re-forming cadres of familial and social adaptation or integration, but rather of instituting original forms of active groups, the question
the framework of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a holy trinity that continues to
of the family process, which has the illusion of substantiality but which is none other than the alienated form of the
Likening the living to a microcosm is an ancient platitude. But if the living organism was thought to be similar to
the four corners of the social field (not even 3+1, but 4+n). A poorly closed triangle, a porous or seeping triangle
the mother, as Freud had described in Mourning and Melancholia. But he soon learns that the mother has been killed by
this that these situations favor a psychotic development or explosion—but we have a strong feeling that the problem lies elsewhere
times had unconscious effects not only on the active militants, but also on those claiming to be neutral and to remain
We are told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and their distribution that indeed
the immediate productive unconscious. Yes, the family is a stimulus—but a stimulus that is qualitatively indifferent, an inductor that is
of the response to the stimulation performed by these images. But it contented itself with understanding the response by starting from
least in the beginning ... This argument may be explicitly formulated, but it also persists implicitly in theories that nevertheless refuse the
finally latency, the celebrated latency, after which the beyond begins. But since this beyond consists in duping others into taking the
factor is conceived of in this form of the afterward? But we know in point of fact that the actual factors
inadmissible reasons, the existence of an infantile sexuality is denied; but for hardly more admissible reasons, this sexuality is reduced to
that we must take Oedipus back to the earliest age, but within the order of a repression of the unconscious. It
this is assumed to be the case from the beginning, but is subsequently forgotten-repressed, though still subject to a later rediscovery
desiring-production: it is at the end, not at the beginning. But not at all in the same fashion. We have seen
deteritorialized socius, the desert at the gates of the city. But it is urgent, it is essential that the limit be
causal order, that one must take other causes into account, but that he alone cannot do everything. Besides, he deals just
the subjugated group that depend on Oedipal projections and identifications, but the reverse: it is Oedipal applications that depend on the
is not the father who is projected onto the boss, but the boss who is applied to the father, either in
an unconscious libidinal investment of the social field that coexists, but does not necessarily coincide, with the preconscious investments, or
with
be made, according to the interests of the opposing classes. But unconscious investments are made according to positions of desire and
something flows and runs, carrying along with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations.
Hence the
to the social sphere. All this happens, not in ideology, but well beneath it. An unconscious investment of a fascist or
investment that conforms to the interest of the dominant class, but operates on its own account, according to the terms of
8,000 years ago. One analyzes historically or one doesn't. But honestly, as to the death of the father, news doesn't

Hegelian epoch. Alas, he was wrong: the discourses have continued. But Nietzsche wanted us finally to pass on to serious things p 106
 it is important is not the news that God is dead, but the time this news takes to bear fruit. Here the p 106
 ignorant of time, conserving its objects like an Egyptian tomb. But that is not at all what Nietzsche is saying: he p 106
 not the consequences brought about by the death of God, but this other news that the death of God is of p 107
 maternal and a paternal law, their struggles and their relationships. But Engels slips in a reproach that changes everything: it really p 107
 is not one of knowing whether we believe in this, but whether or not the unconscious itself believes in it. But p 107
 but whether or not the unconscious itself believes in it. But what is this unconscious when reduced to the state of p 107
 a matter of saying that Oedipus is a false belief, but rather that belief is necessarily something false that diverts and p 107
 the same misconception (contresens) concerning the nature of the unconscious. But psychoanalysts are bent on producing man abstractly, p 108
 that is to

would make fools of us all. The tone may vary, but the message remains basically the same: you will not escape p 108
 that Oedipus saves us from Oedipus, it is our agony but also our ecstasy, depending on whether we live it neurotically p 108
 question posed by desire is not What does it mean? but rather How does it work? How do these machines, these p 109
 what use is made of the syntheses? It represents nothing, but it produces. It means nothing, but it works. Desire makes p 109
 syntheses? It represents nothing, but it produces. It means nothing, but it works. Desire makes its entry with the general collapse p 109
 too, believe me, as I have found out—a machinery. But on condition that meaning be nothing other than use, that p 109
 the Oedipal illegitimate uses seemed to us to be multiform, but always to revolve around the same error, and to envelop p 110
 functions, defines the prohibition and the transgression as structural operations. But what water will cleanse these concepts of their p 111
 background, their

of belief, and as Nietzsche put it, there never was but one psychology, that of the priest. From the moment lack p 111
 reduced to being no more than the production of fantasy; but the sign does not produce fantasies, it is a production p 111
 circle of prohibition and transgression, white mass and black mass; but the sign of desire is never a sign of the p 111
 there where one recognizes the stroke of the signifier itself; but the sign of desire is never signifying, it exists in p 112
 of the unconscious that is thought to be too idyllic. But doesn't one indeed lend to the unconscious horrors that could p 112
 or a Chief of State? The unconscious has its horrors, but they are not anthropomorphic. It is not the slumber of p 112
 It is not the slumber of reason that engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being p 112
 man-nature

psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces the movement, it invents a last p 112
 priest. Oedipal

lives in you, and Oedipus too, and anything you want, but you grow uterine arms and legs, uterine lips, uterine mustache p 112
 it be retorted that the schizo is not joyous either? But doesn't his sadness come from the fact that he can p 113
 cause, the method, and the condition of the Oedipal triangle. But we have postponed the analysis of the real forces, the p 113
 trigger the becoming of adventures, of races, and of continents. But what a bizarre Freudian mania—to relate to Oedipus. what p 114
 Freud in the name of the rights of the Ideal, but who speaks by virtue of the flows of sexuality and p 115
 of desire and the drives, it is an idea, nothing but an idea that repression inspires in us concerning desire; not p 115
 repression inspires in us concerning desire; not even a compromise, but an idea in the service of repression, its propaganda, or p 115
 They are nevertheless in an intimate relationship with psychic repression, but in a different manner. Oedipal desires are the bait, the p 116
 a society: not that desire is asocial, on the contrary. But it is explosive; there is no desiring-machine capable of being p 116
 because it is a desire to sleep with the mother, but because it is revolutionary. And that does not at all p 116
 at all mean that desire is something other than sexuality, but that sexuality and love do not live in the bedroom p 116
 real desire—is potentially capable of demolishing the social form. But what is a real desire, since repression is also desired p 116
 exercised against the incestuous or other drives threatening legitimate marriage. But it then becomes evident that, the more the problem of p 117
 the reproduction of the social formation, including its repressive structures. But social repression should not be understood by using as a p 118
 Marxism too quick to say the masses were fooled, mystified. But since he had not sufficiently formulated the concept of desiring-production p 118
 expresses clearly the difference in nature between the two repressions. But a real independence cannot be concluded from this. Psychic p 119
 repression

bears on is also the object of social repression: desiring-production. But it in fact implies an original double operation: the repressive p 119
 the astonishing productive experience he is undergoing with his desire; but this experience is not related to them as such. Yet p 120
 task of alienating the entire genealogy; it confiscates the Numen (but see here, God is daddy). The desiring-experience is treated as p 120
 Psychoanalysis has clearly demonstrated the difference between these two repressions, but has not shown the scope of this difference or the p 121
 strict sense does not content itself with repressing real desiring-production, but offers a displaced apparent image of the repressed, by p 121
 substituting

that music does not attest to active and conquering forces, but to reactive forces, to reactions to daddy-mommy, we have only p 121
 Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and virulent, but where the subject finally has what he wants, and sucks p 121
 full body of the analyst. And that's already too much. But Oedipus takes shape in the family, not in the analyst's p 121
 for her mother and an incestuous desire for her father, but under conditions of reality loss where the parents were lived p 122
 relationship: in neurosis the object function of reality is preserved, but on condition that the causal complex be repressed; in psychosis p 122
 than in psychosis where it is held to be patent. But isn't it true instead that, in psychosis, the familial complex p 123
 of reality is not the effect of the schizophrenic process, but the effect of its forced oedipalization, that is to say p 123
 not suffering from a divided self or a shattered Oedipus, but on the contrary, from having been brought back to everything p 124
 they are interrupted in their journey. They have lost reality. But when did they lose it? During the journey, or during p 124
 ass, said Artaud, suspended from the ceiling of the sky), but it also redistributes these breaks in accordance with its own p 125
 and breaks. The child feels the task required of him. But what is to be put into the triangle, how are p 125
 exercises on familial reproduction? The Oedipal triangle vibrates and trembles but is this in terms of the hold over the machines p 126
 familial romance expresses an effort to save the Oedipal genealogy, but it also expresses a free thrust of non-oedipal genealogy. Fantasies p 126
 free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to cross over to one p 126
 remains that of unconscious representations and does not compromise perception. But what is there to gain from inscribing everything in p 126
 Oedipus

were not identifications with persons from the viewpoint of perception, but identifications of names with regions of intensity that provide the p 126
 breakthroughs, other movements where the mother is no longer encountered, but the Virgin and God: And twice I have crossed and p 126
 actual privative factor only defines the energy of the neurosis, but not the content that for its own part refers to p 127
 conflict, this old conflict becoming reactivated by the actual stasis. But the oedipalists are not saying anything different from this when p 127
 conflict, which blocks not merely the roads prohibited by reality, but also those that reality leaves open and that the ego p 127
 within more or less irreversible structures. We understand this sentence, but can't help finding its tone disturbing. The following choice is p 128
 time which is not that of the infantile factors themselves. But nothing has been gained thereby, since the actual factor ceases p 128
 production), although the measuring is done in two contrary directions. But what does it matter, after all, if morality or religion p 128
 metaphysical relations that do not follow after Oedipal psychological relations but that on the contrary will be applied to the underlying p 129
 what type of interruption?). Schizophrenia as a process is desiring-production, but it is this production as it functions at the end p 130
 departure into something as simple as being born or dying. But at the same time his journey is strangely stationary, in p 131
 sicknesses. They have their specters. They must reinvent each gesture. But such a man produces himself as a free man, irresponsible p 131
 ways confused. Then he might legitimately be regarded as mad. But to be mad is not necessarily to be ill, notwithstanding p 131
 the world is reconstructed through archaisms having a modern function. But something incomparable happens at the level of the paintings of p 132
 the third period, in the series Turner does not exhibit, but keeps secret. It cannot even be said that he is p 132
 dream. Never has delirium oscillated more between its two poles. But through the impasses and the triangles a schizophrenic flow moves p 133
 says, even less by what makes it a signifying thing, but by what causes it to move, to flow, and to p 133
 of the personal oedipalization of the author and his readers, but of the Oedipal form to which one attempts to enslave p 133
 neurosis is good for the work of art, good material, but not psychosis, especially not psychosis; we draw a line between p 134
 on the contrary must pay not only to be read, but to be translated and reduced. He makes at least an p 134
 well as the market value of its form of content. But some reply: Artaud does not belong to the realm of p 134
 subjugated: therefore in all respects the contrary of textual writing. But what is this enormous textual archaism,. The signifier, that subjects p 135
 Not that it is more nearly the opposite, thank God. But these very oppositions are singularly lacking in relevance. Artaud makes p 135
 flows of desire (Van Gogh, the Man Suicided by Society), but also what it makes of literature when it opposes literature p 135
 of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw near the wall and back away horrified p 135
 order to create a little colonial world of one's own. But others want virgin lands, more truly exotic, families more artificial p 135
 perversion. Still others, sickened by the intensity (l'ustensilite) of Oedipus, but also by the shoddiness and aestheticism of perversions, reach p 135
 the

they retreat to the body without organs, still a territoriality, but this time totally desert-like, where all desiring-production is arrested, or the system of social and psychic repression that fabricates neurotics. But a more naked repression befalls them that declares them identical is our only madness and the process our only cure. But in any case, the intimate nature of the relationship appears	p 136 p 136 p 136
desiring-production from the moment there is social production and reproduction. But in a very precise sense it is true that precapitalist form of money. Capitalism therefore liberates the flows of desire, but under the social conditions that define its limit and the	p 139 p 139
In a sense, capitalism has haunted all forms of society, but it haunts them as their terrifying nightmare, it is the	p 140
point to the social machines that condition and organize them, but also limit and inhibit their development. It will be necessary	p 141
and thereby modifies the forms of the exploitation of man; but as a matter of fact, this organization presupposes a dismantling	p 141
it. The same machine can be both technical and social, but only when viewed from different perspectives: for example, the clock	p 141
woman circulates of herself. She is not at one's disposal, but the juridical rights governing progeniture are determined for the profit	p 142
essential would be to circulate or to cause to circulate, but rather a socius of inscription where the essential thing is	p 142
burial ... The unities in question are never found in persons, but rather in series which determine the connections, disjunctions, and	p 142
conjunctions	
of psychoanalytic remarks concerning the anal nature of monetary economy. But the logical order is the following: the substitution of abstract will constitute the phallus. Sublimation is profoundly linked to anality, but this is not to say that the latter furnishes a	p 143 p 143
is disinvested. The libido is indeed the essence of desire; but when the libido becomes abstract quantity, the elevated and disinvested	p 143
guilt. No identification of a specific ego with global persons—but group identifications that are always partial, following the compact,	p 143
agglutinated	
we to believe that a universal Oedipus haunts all societies, but exactly as capitalism haunts them, that is to say, as	p 144
as those followed in carving up and apportioning a steer; but the man who enjoys the full exercise of his rights	p 144
the social machine. The sign is a position of desire; but the first signs are the territorial signs that plant their	p 145
sense because, following Engel's formula, it subdivides not the people but the territory, and substitutes a geographic organization for the	p 145
organization	
ties. This is because the primitive machine subdivides the people, but does so on an indivisible earth where the connective, disjunctive	p 145
adequately expressed through the agnatic transmission of a patrilineage name. But the continuity of the structure laterally is not so expressed	p 146
continuance of the affinal relationship. Filiation is administrative and hierarchical, but alliance is political and economic, and expresses power	p 146
insofar as	
of recording that appropriates them for itself as quasi cause. But it can accomplish this only by reclaiming the connective regime	p 147
relation to the disjunctive lines of its father or mother, but inversely, the disjunctive lines inscribe it only through a connection	p 147
mother. At no time, therefore, does alliance derive from filiation, but both form an essentially open cycle where the socius acts	p 147
an essentially open cycle where the socius acts on production, but also where production reacts on the socius. Marxists are right	p 147
abstract matrimonial classes. A kinship system is not a structure but a practice, a praxis, a method, and even a strategy	p 147
forest; it is constantly reproduced in the process of production, but has not yet appropriated this process. The apparent objective movement	p 148
of inscription has not suppressed the real movement of nomadism. But a pure nomad does not exist; there is always and	p 148
satisfaction of drifting with the flows and singing direct filiation, but always a socius waiting to bear down, already deducting and	p 149
flow deductions constitute a filiative stock in the signifying chain; but inversely, the detachments from the chain constitute mobile debts of	p 149
inscription or recording, the potential energy of the apparent movement; but debt is the actual direction of this movement, a kinetic	p 149
no productive connections without disjunctions of filiation that appropriate them, but there are no disjunctions of filiation that do not reconstitute	p 149
pairings of persons. Not only the flows and the chains, but the fixed stocks and the mobile debts—insofar as they	p 149
and opens as the prestations become wider and more complex. But such a conception is in contradiction with the primitive cold	p 149
weak and inadequate. This idea was not conceived by ethnologists, but by ideologists in the service of a tragic Judaeo-Christian	p 150
consciousness	
equilibrium, unstable and always compensated, comprising not only institutionlized conflicts but conflicts that generate changes, revolts,	p 150
ruptures, and scissions, then primitive	
social machine to lose its capacity to wield its materials. But here too it seems that the correct interpretation would be	p 151
applicable to real marriages: not because these rules are ideal but rather because they determine critical points where the apparatus starts	p 151
with the desiring-machine. The social machine's limit is not attrition, but rather its misfirings; it can operate only by fits and	p 151
more it schizophrenizes, the better it works, the American way. But this is already the point of view required—given a	p 151
seen, clans and their lineages are not distinct corporate groups, but are embodied in local communities, through which they function	p 152
structurally	
come nonetheless from without and will overcode all their codes. But the greatest danger would be yet another dispersion, a scission	p 153
already possible to see signs of classes in precapitalist societies. But ethnologists observe how difficult it is to distinguish those protoclasses	p 153
these criteria always reveal themselves to be deceptive, eminently misleading. But the ranks are inseparable from the primitive territorial	p 153
coding process	
history can therefore be read under the sign of classes, but by observing the rules set forth by Marx, and bearing	p 153
regime of decoding does not signify the absence of organization, but rather the most somber organization, the harshest compatibility, with the	p 153
back on production, on the agents and connections of production. But on it, too, everything is attached and inscribed, everything is	p 154
filiation or genealogy, Numen. The full body is the unengendered, but filiation is the first character of inscription marked on this	p 154
of this intensive filiation, this inclusive disjunction where everything divides, but into itself, and where the same being is everywhere, on	p 154
or the Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member of the primitive community is himself a	p 154
complete	
of inscription, the fantastic law, or the apparent objective movement; but also a magical agent or fetish, the quasi cause. It	p 154
a pairing of persons, compatible with the disjunctions of inscription, but inversely reacts on inscription by determining an exclusive and	p 155
restrictive	
la gemelleite), a separation of the sexes marked by circumcision, but also a recomposition of the body according to a new	p 155
derive from filiations, nor can they be deduced from them. But, this principle once established, we must distinguish between two points	p 155
any distinction of persons, nor even a distinction of sexes, but only prepersonal variations in intensity, taking on the same twinness	p 155
wife, while the sister is lost to her own family. But, as Levi-Strauss remarks, one also changes signs in passing from	p 156
in the relationship (+ -) or (- +) are cross. But once the problem is put in this way, it is	p 156
nor is there a first generation or an initial exchange, but there are always and already alliances, at the same time	p 157
the signs change according to the sexes and the generations, but that one passes from the intensive to the extensive, that	p 157
ambiguous signs to an order of signs that are changing but determined. It is here that resorting to myth is indispensable	p 157
or even an inverse representation of real relations in extension, but because only the myth can determine the intensive conditions of	p 157
the myth takes root, the myth that does not express but conditions. As Griaule relates it, the Yourougou, breaking into the	p 157
this point on: mother, father, son, mother's brother, son's sister. But it is evident and striking that these are not persons	p 158
these are not persons. Their names do not designate persons, but rather the intensive variations of a vibratory spiraling movement, inclusive	p 158
augmentation and diminution. The father is in no way absent. But Amma, the father and genitor, is himself a high intensive	p 158
another part that contains his own sister or twin sister. But, aiming too high, the part he carries away makes him	p 158
such that these bodies are not like cause and effect, but are both products derived from this same substance, in relation	p 158
the distinction between two lines, the one continuous and germinal, but the other discontinuous and somatic, it alone being subjected to	p 158
believe their doctrine, parents and children are brothers and sisters.) But the son is not somatically his mother's brother and twin	p 159
sister is not a substitute for incest with the mother, but on the contrary the intensive model of incest as a	p 159
is born of the intensive conditions that make it possible, but it reacts on them, cancels them, represses them, and allows	p 160
or ...); the names, the appellations no longer designate intensive states, but discernible persons. Discernibility settles on the sister and the	p 160
mother	
incest, in an extension that recognizes them, that constitutes them, but that does not constitute them without rendering them impossible as	p 160
meaning of preferential marriage: the first incest that is permitted. But it is not by chance that this kind of marriage	p 160
in the same sense that the Real would be impossible, but quite the contrary, in the sense that the Symbolic is	p 161
quite the contrary, in the sense that the Symbolic is. But what does it mean to say that incest is impossible	p 161
the incestuous act we can have persons at our disposal, but they lose their names inasmuch as these names are inseparable	p 161
for incest. Granted, incest is a lure, it is impossible. But the problem is only deferred. Is that not the nature	p 162
being or flow, varying in intensity according to inclusive disjunctions. But that is precisely the problem; one cannot confound incest as	p 162
prohibited, that already implies the whole paralogism of social repression. But why is the germinal implex or influx repressed, since it	p 162
could be selected; nothing would pass from filiation to descent, but descent would be perpetually reduced to filiation in the act	p 163
relation to detachments from the chain: something must pass through but something must also be blocked, and something must block and	p 163

ritual thefts perpetrated by the nephews in the uncle's house, but also, as Griaule says, the augmentation and fructification of the
to daughter, can be transmitted indefinitely through the father-son relationship, but not through the mother-daughter relationship, which
terminates with the daughter's
daughter who marries becomes detached not from her brother's line, but solely from that of her mother's brother. The significance of
intensity conditions all representation: it is the representative of desire. But if it is termed representative, this is because it is
is not an alliance between a man and a woman, but an alliance between two families, a transaction between men concerning
blocked in this system. Hence Oedipus is indeed the limit, but the displaced limit that now passes into the interior of
incest!). Then a long story begins, the story of oedipalization. But to be exact, everything begins in the mind of Laius
he was, and has entered into marriage with paternal cousins. But with the death of his father he is driven away
incisors of the ancestor hunter, contained in a sacred pouch, but which can escape from the pouch and penetrate the body
pathological incisor is indeed mainly that of the maternal grandfather. But the latter was a great chief; his successor, the real
current decadence). The medicine man does not organize a sociodrama, but a veritable group analysis centering on the sick individual. Giving
discovering the preconscious investments of a social field by interests, but—more profoundly—its unconscious investments by desire, such as
they
of these authors—psychoanalysts specializing in Africa—are beyond question. But the same applies to them as to certain psychotherapists
here
work when they apply new methods for triangulating the child: but watch out—a structural Oedipus, and this time it isn't
It goes without saying, the subject demands and redemands daddy-mommy: but which subject, and in what state? Is that the means
who offered not only an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension to this interpretation. On the side
limit, one as original matrix, the other as structural function. But in both these senses of the universal, we are invited
that Franz Joseph was not a pertinent historical break (coupure), but that perhaps the oral, the written, or even the capitalist
transformed)—at the same time as the supposed Oedipal representation. But such is not the case: most ethnologists have clearly noted
of the sex/hair relationship, displaced phallic symbolism is very common, but the phallic origin of the symbolism is not repressed. Must
in the patriarchal organization where the representation would remain clear, but with the affects suppressed, inhibited, or transformed? No, in
fact
perfectly well what it is about, without having been psychoanalyzed. But what enables one to speak of an Oedipal representation that
only does the Oedipal representation presuppose the prohibition of incest, but it is not even possible to say that the representation
Oedipal as the prohibitions are aimed, not simply at incest, but at all other types of sexual relations, blocking the other
repressed Oedipal representation any more than it provokes this repression. But—and this is something altogether different—the general
social repression-psyche
than incest—such is the long history of our society. But the repressed is not first of all the Oedipal representation
merely the object of a preconscious investment determined by interest, but the object of a libidinal investment of desire that only
seen how the prohibition of incest referred, not to Oedipus, but to the noncoded flows that constitute desire, and to their
turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty in demonstrating
that these are
come to place these personages in relation to each other. But inversely, the invocation of such a transcendent symbolism does not
be given for an adequate (extrafamilial) understanding of the libido. But more often it is solely a question of the familial
the weakest point—the primitives—that Oedipus must be attacked, but at the strongest point, at the level of the strongest
the schizo. To be sure, it is not only legitimate but indispensable that the ethnological or historical explanation not be in
saying as he recalled the requirements of a universal history—but, as he went on to say, provided that the current
is correct to question all social formations starting from Oedipus. But not because Oedipus might be a truth of the unconscious
find again its point of arrival. Oedipus is a limit. But limit has many different meanings, since it can be at
is a limit. This is also the case for desiring-production. But in fact this last sense itself can be understood in
latter engineers (machine) and mobilizes flows that are effectively decoded, but does so by substituting for the codes a quantifying axiomatic
pushing the wall further way. Schizophrenia is the absolute limit, but capitalism is the relative limit. Thirdly, there is no social
societies are confronted with this real limit, repressed from within, but which returns to them from without, they regard this event
Tiv elders deplore this situation, and know what is happening, but do not know where to place their blame—a harsh
not know where to place their blame—a harsh reality. But, fourthly, this limit inhibited from the interior was already projected
streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But the error lies in having believed in the following alternative
neg-entropy. Oedipus is indeed a limit or a displaced represented, but precisely in such a way that each member of the
we cited). It is colonization that causes Oedipus to exist, but an Oedipus that is taken for what it is, a
that such a principle is perhaps valid for the adult, but surely not for the child. But in effect, Oedipus begins
valid for the adult, but surely not for the child. But in effect, Oedipus begins in the mind of the father
son, this is not by virtue of a familial heredity, but by virtue of a much more complex relationship that depends
seen later, at the level of an analysis of deliriums. But already, if it appears that Oedipus is an effect, this
pass through a coding of flows of alliance and filiation, but through an axiomatic of decoded flows. Consequently, the capitalist formation
a sexual material, and sexuality, a ritual of social aggregation.) But the problem is too theoretical when posed this way. Practically
the meaning of the symbol: it means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself of
duality is displaced, it is no longer between two sectors, but between two kinds of questions, What does it mean? and
Of what use is it not only to the ethnologist, but what purpose does it serve and how does it work
are told not to confuse the signified with the signifier. But does the signifier take us beyond the question, What does
that a symbol is not defined by what it means, but by what it does and by what is done with
no unconscious material either, nor is there a psychoanalytic interpretation, but only uses, analytic uses of the syntheses of the unconscious
not speak, it engineers. It is not expressive or representative, but productive. A symbol is nothing other than a social machine
the level of large determinate aggregates (des grands ensembles spécifiques). But the same does not hold true in the case of
formulas and words: we shall not ask what it means, but what kind of machine is assembled in this manner—what
is never in a one-to-one relationship with what it means, but always has a multiplicity of referents, being always multivocal and
fetish, this is unquestionably due to the influence of psychoanalysis. But it would seem that psychoanalysis offers them just as many
the persistence of autochthony, brought into clear relief by Levi-Strauss. But this is not enough to desexualize the drama. On the
specific energy that unites persons derived from the large aggregates, but as the molecular energy that places molecules-partial objects
(libido) in
the microphysics of the unconscious, the elements of the microunconscious. But as such they never exist independently of the historical molar
the repressed representative, the repressing representation, and the displaced represented. But the agents (les instances) that come to carry
them into
that is essentially variable. There is always social repression (refoulement), but the apparatus of repression varies, depending in particular on
what
the elements of representation as they are organized in depth, but the manner in which representation itself is organized at the
Society is not exchangist, the socius is inscriptive: not exchanging but marking bodies, which are part of the earth. We have
mode of exchange, a means in the service of exchange? But Levi-Strauss seems to have closed the question again with a
why is it that what takes place looks like anything but an exchange? Why must it be a gift, or a
Will this be explained by the exigencies of generalized exchange? But what entitles one to declare that shares of debt are
Yet exchange is known, well known in the primitive socius—but as that which must be exorcised, encasted, severely restricted, so
and exorcised by no means attests to its primary reality, but demonstrates on the contrary that the essential process is not
on the contrary that the essential process is not exchanging, but inscribing or marking. And when exchange is made into an
expelled? Such a form can serve to define a preconscious, but certainly not the unconscious. For if it is true that
this is assuredly not because it is an empty form, but rather because it is always and already a functioning machine
qualities developed in the system are not only physical objects, but also honors, responsibilities, privileges, seems to indicate a
misunderstanding of
mechanism of surplus value as a surplus value of code. But—and this is the fourth point—the exchangist conception finds
debts according to the lateral alliances and the successive generations, but above all the relationship of the statistical formations to their
circulation of women appears as a distribution of labor capacity, but in the ideological representation that the society gives itself of
and circulation, which closely depend on the requirements of inscription, but inscription itself, with its imprint of fire, its alphabet inscribed
that presides over inscriptions. Savage formations are oral, are vocal, but not because they lack a graphic system: a dance on
not aligned on the voice and not subordinate to it, but connected to it, co-ordinated in an organization that is radiating
calabash serves as a conductor for the voice of alliance; but the graphism must be traced by a member of the
a resemblance or imitation, nor an effect of a signifier, but rather a position and a production of desire: In order

the body does not merely possess a message value here, but is an instrument of action that acts on the body p 189
accomplishes a work that calls to mind the divine creation. But how does one explain the role played by sight, indicated p 189
In the rituals of affliction the patient does not speak, but receives the spoken word. He does not act, but is p 189
speak, but receives the spoken word. He does not act, but is passive under the graphic action; he receives the stamp p 189
eye that is not motivated by any idea of revenge, but is alone capable of grasping the subtle relationship between the p 189
hold of the effect of active speech on the body, but also of the reaction of the body insofar as it p 189
a good cutting edge—says Clastres in an admirable text—but not like a sliver of bamboo, which cuts too easily p 190
his disposal—some ancient Germanic law, a little Hindu law. But he does not hesitate, as does Mauss, between exchange and p 190
biocosmic memory that threatens to deluge every attempt at collectivity. But at the same time, how is a new memory to p 190
equilibrium through an increase in pain. Nietzsche doesn't say this, but what does it matter? For it is indeed here that p 191
them that the bad conscience developed, that goes without saying—but it would not have developed if a tremendous quantity of p 192
terrible claws upon a populace perhaps tremendously superior in numbers but still formless) Even the most ancient African myths speak to p 192
Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could be that all these—in various p 192
ways—presuppose
tyrannical or democratic, capitalist or socialist, there has never been but a single State, the State-as-dog that speaks with flaming roars p 192
that renders the debt infinite and no longer forms anything but one and the same crushing fate: the aim now is p 192
longer the bush paranoiac and the encampment or village perverts, but the desert paranoiac and the town perverts. In theory the p 193
and the primitive territorial machine: the birth of an empire. But in reality one can perceive the movement of this formation p 193
himself is either a gentle creature or a raging beast. But we always rediscover the figures of this paranoiac and his p 193
temporally and spiritually, according to relationships that obscure the essential, but to the savage primitive formation that it supplants by p 194
imposing
that it supplants by imposing its own rule of law, but that continues to haunt it. It is exactly in this p 194
nomads is impossible. They do not know our own language. But this death that comes from without is also that which p 195
exogenous alliance, not only in the place of former alliances, but in relation to them. This new alliance is something altogether p 195
not the former regime of lateral alliances and extended filiations, but merely their determining character. They subsist, more or less modified p 196
sole concern. The wheels of the territorial lineage machine subsist, but are no longer anything more than the working parts of p 196
groups retain at least a part of their intrinsic coding, but these coded flows of the former regime find themselves overcoded p 196
transcendent unity that appropriates surplus value. The old inscription remains, but is bricked over by and in the inscription of the p 196
and in the inscription of the State. The blocks subsist, but have become encased and embedded bricks, having only a controlled p 196
only a controlled mobility. The territorial alliances are not replaced, but are merely allied with the new alliance; the territorial filiations p 196
with the new alliance; the territorial filiations are not replaced, but are merely affiliated with the direct filiation. It is like p 196
an act of liberation through the abolition of small debts. But the State operates by means of euphemisms. The pseudo territoriality p 196
this respect: the dread of decoded flows—flows of production, but also mercantile flows (flux marchands) of exchange and commerce that p 197
not analytical. And money is fundamentally inseparable, not from commerce, but from taxes as the maintenance of the apparatus of the p 197
the debtor never quits repaying, for repaying is a duty but lending is an option—as in Lewis Carroll's song, the p 198
the infinite debt: A man may surely claim his dues: But, when there's money to be lent, A man must be p 198
pre-existing autonomous or semiautonomous machines from the viewpoint of production; but from this same viewpoint, it reacts on them in p 198
producing
monumental, immutable—appropriates all the forces and agents of production; but this inscription of the State allows the old territorial p 198
inscriptions
nothing to do with a natural, harmonious, and immanent totality, but that it acted as an eminent formal unity, and reigned p 198
confused with a beginning. We think only about the Emperor. But not about the present one; or rather we would think p 198
they are the concrete itself, the concrete base and beginning, but their segments here enter into relationships corresponding to the essence p 199
adjust insofar as the one is imbricated into the other, but the new inscription cements the whole and brings producers and p 199
the dread of flows of desire that would resist coding, but also the establishment of a new inscription that overcodes, and p 199
dominant classes that do not yet manifest themselves as classes, but are merged with a State apparatus. Who is able to p 199
alliance and direct filiation. He begins by marrying the sister. But he enters into this forbidden endogamous marriage outside the tribe p 200
not to produce a flow, not even a magic flow, but to overcode all the existing flows, and to ensure that p 201
it that incest has become possible, and not only possible, but the manifest property and seal of the despot? Who is p 201
memory of vanished emperors! Incest never having been the desire, .but merely its displaced represented as it results from psychic repression p 202
ruthless, more definitive, or more infinite with respect to desiring-production. But this migration would never be possible if there did not p 202
societies are oral not because they lack a graphic system but because, on the contrary, the graphic system in these societies p 202
body that respond to the voice, react to the voice, but that are autonomous and do not align themselves on it p 202
civilizations are written, not because the voice has been lost, but because the graphic system has lost its independence and its p 202
substitution for the voice (supplementarity), and phonetism is never all-powerful, but has also always-already begun to labor and elaborate the p 203
mute
correct in linking writing to incest in a mysterious fashion. But we see nothing in this link that would lead us p 203
the word (le mot) as a vocal sign designates something, but where the thing designated is no less a sign, because p 203
another context, where the word has only a designating function but does not of itself constitute the sign; what becomes a p 204
of cruelty where the word has an essentially designating function, but where the graphism itself constitutes a sign in conjunction with p 204
repressed this-side-of of appellations that do not yet designate persons, but only intensive germinal states; on the other hand, the repressing p 204
evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced represented of desire. From this p 205
moment on
induces the voice no longer as the voice of alliance, but as that of the new alliance, a fictitious voice from p 205
crushing of the magic triangle: the voice no longer sings but dictates, decrees; the graphy no longer dances, it ceases to p 205
the graphy no longer dances, it ceases to animate bodies, but is set into writing on tablets, stones, and books; the p 205
the eye sets itself to reading. (Writing does not entail but implies a kind of blindness, a loss of vision and p 205
no longer allows itself to be engraved like the earth, but prostrates itself before the engravings of the despot, the region p 206
value of coexisting minimal terms into which the signifier decomposes; but the other vertical, where the signifier is elevated to the p 207
the signifier (value as the opposite of the coexisting terms, but also the concept as the opposite of the acoustic image p 207
ensure the independence and the linearity of the deterritorialized signs. But such a field remains defined by a transcendence, even when p 207
chain flows from it. Alphabetical writing is not for illiterates, but by illiterates. It goes by way of illiterates, those unconscious p 208
a double inscription, it is not structured like one language, but like two. The signifier does not appear to keep its p 208
The signifier is the only thing that gladdens their hearts. But this master signifier remains what it was in ages past p 208
to word representation: sister and mother are the voice's signifieds. But to the extent that this flattening induces a fictitious voice p 209
namely, that at times we had the appellations (mother, sister) but not the persons or the bodies, while at other times p 209
the bodies, while at other times we had the bodies, but the appellations disappeared from view as soon as we broke p 209
reality, it is not an equivalent that stands for reality, but rather it appropriates reality in the operation of despotic overcoding p 210
of the intense earth that the primitive machine had repressed, but on new foundations or under new conditions present in the p 210
Didn't the transcendence of the phallus depend on the anus? But the latter is revealed only at the end, as the p 211
The signs are no longer inscribed in the flesh itself but on stones, parchments, pieces of currency, and lists. According to p 211
old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but it is now bricked into the State apparatus, which at p 212
their communication, henceforth acting in the name of a formidable but formal and empty Unity, eminent, distributive, and not collective; and p 212
figure that appears to place it in opposition to despotism. But from the beginning it expresses the imperialism of the signifier p 213
it is true, hypocritical doctors explain what it all means. But all that—the development of the democratic signified or the p 213
us away from the desiring-machines. For there has never been but one State. The question What is the use of that p 214
only on the despot's subjects, nor even on his servants, but on the despot himself, his dynasty, and his name ([The p 214
that latency not only befalls the subjects of the State, but is also at work in the highest machinery of the p 214
and ressentiment: not the beginning of justice, to be sure, but its becoming and its destiny in the imperial formation as p 215
the State itself be that dog which wants to die? But that is also reborn from its ashes. For it is p 215
Here again, death will have to be felt from within, but it will have to come from without. The founders of p 215
parts of the five paralogisms thus seem to be ready. But we are still very far from the psychoanalytic Oedipus, and p 216
of desire and its sexual history (there is no other). But here all the parts figure as cogs and wheels in p 216
intervenes only as the representative of the old territorial machine, but the sister is the representative of the new alliance, and p 216
Monotheism he indeed surmises that latency is a State affair. But then latency must not succeed the Oedipus complex, marking the p 216

desire does not experience this outcome, Oedipus haunts all societies, but as the nightmare of something that has still not happened p 217
 dominant classes are no longer merged with the State apparatus, but are distinct determinations that make use of this transformed apparatus p 218
 of the creditor-debtor relation in the relations of opposed classes. But how does one explain both this latency into which the p 218
 of the latent model that can no longer be equaled, but that one cannot help but imitate. The Egyptian's melancholy warning p 218
 can no longer be equaled, but that one cannot help but imitate. The Egyptian's melancholy warning to the Greeks echoes through p 218
 Greeks echoes through history: You Greeks will never be anything but children! This special situation of the State as a category p 218
 In this sense the despotic State is indeed the origin, but the origin as an abstraction that must include its differences p 219
 it conditioned, passing back and forth between alliance and filiation. But the imperial myth of the origin expresses something else: the p 219
 is resected by this State. It supersects what comes before, but resects the formations that follow. There too it is like p 220
 another dimension, always at a remove and struck by latency, but that springs back and returns stronger than before in the p 220
 concrete existence. A protean State, yet there has never been but one State. Whence the variations, all the variants of the p 220
 its private property and the rise of its commodity production, but the latter induce in return the concrete existence of a p 220
 were one concrete formation among others, to be treated comparatively. But the despotic State is the abstraction that is realized—in p 220
 universal history only provided it is not on the outside, but always off to the side, the cold monster that represents p 220
 its functions. In brief, it does not cease being artificial, but it becomes concrete, it tends to concretization while subordinating itself p 221
 a field of forces operating as a concrete physical system. But isn't this tendency to concretization in the social or technical p 221
 deterritorialization appears with the overcoding performed by the despotic State. But it is nothing compared to the other great movement, the p 222
 strike the despotic State with latency; they submerge the tyrant, but they also cause him to return in unexpected forms; they p 223
 present, everything is given, without producing a capitalism properly speaking, but rather a regime based on slavery. Or the example of p 223
 labor, do not by any means produce a capitalist economy, but rather a reinforcing of feudal offices and relations, at times p 223
 and the companies promotes, not the rise of capitalist production, but the insertion of the bourgeoisie into a town and State p 223
 Hence capitalism does not lead to the dissolution of feudalism, but rather the contrary, and that is why so much time p 223
 from within and desire itself becomes the death instinct, latency, but it also passes over into these flows that carry the p 223
 that carry the seeds of a new life. Decoded flows—but who will give a name to this new desire? Flows p 223
 for decoding have always existed; history is full of them. But we have just seen that only through their encounter in p 224
 and its break are defined not solely by decoded flows, but by the generalized decoding of flows, the new massive deterritorialization p 224
 based on disjunctions of inscription derived from the eminent unity. But the capitalist machine, the civilized machine, will first establish itself p 224
 longer the age of cruelty or the age of terror, but the age of cynicism, accompanied by a strange piety. (The p 225
 cynicism is capital as the means of extorting surplus labor, but piety is this same capital as God-capital, whence all the p 225
 many encounters for the formation of the thing, the unnamable! But the effect of the conjunction is indeed capital's tighter and p 226
 merely flows among other flows and elements among other elements—but rather by industrial capital. Doubtless the merchant was very early p 226
 or employees (the struggles against the guilds and the monopolies). But capitalism doesn't begin, the capitalist machine is not assembled, p 226
 until p 226
 until financial capital and merchant capital are no longer anything but specific functions corresponding to a division of labor in the p 226
 productions, the production of recordings, and the production of consumptions—but precisely in this conjunction of decoded flows that makes p 226
 of p 226
 commodities and money effect a decoding of flows through abstraction. But this does not occur in the same way for both p 226
 pieces of labor to which a given determinate quantum corresponds. But it is only when a general equivalent appears as money p 226
 indeed the simplest and most ancient relation of productive activity, but it does not appear as such and only becomes a p 227
 in the domain of the quantum or of the quantitas, but in that of the differential relation as a conjunction that p 227
 The abstraction has not ceased to be what it is, but it no longer appears in the simple quantity as a p 227
 terror of one life brought to bear against another life, but a post-mortem despotism, the despot become anus and vampire: Capital p 228
 tendency to a falling rate of profit has no end, but reproduces itself while reproducing the factors that counteract it. But p 228
 but reproduces itself while reproducing the factors that counteract it. But why does it have no end? Doubtless for the same p 228
 of reflux, giving to the infinite debt its capitalist form; but the State as a regulator ensures a principle of convertibility p 229
 money, payment and financing—the two aspects of banking practice. But this dissimulation does not depend on a faulty understanding so p 229
 the production flows from the viewpoint of a full output, but it is not calculable if it is a matter of p 230
 limit is internal, and it is continually going beyond it, but by displacing this limit—that is, by reconstituting it, by p 230
 is because capitalism for its part has no exterior limit, but only an interior limit that is capital itself and that p 230
 that is capital itself and that it does not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the p 231
 the underdeveloped countries, which do not constitute a separate world, but rather an essential component of the world-wide capitalist machine. p 231
 It p 231
 the developed countries that supply the underdeveloped countries with capital, but quite the opposite. So true is it that primitive accumulation p 231
 is not produced just once at the dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the p 231
 one hand, codes continue to exist—even as an archaism—but they assume a function that is perfectly contemporary and adapted p 232
 personified capital (the capitalist, the worker, the merchant, the banker). But on the other hand, and more profoundly, every technical machine p 232
 that they never achieve any independence (the blacksmith, the astronomer). But the decoding of flows in capitalism has freed, deterritorialized p 233
 , and p 233
 this sense, it is not machines that have created capitalism, but capitalism that creates machines, and that is constantly introducing breaks p 233
 cleavages through which it revolutionizes its technical modes of production. But several correctives must be introduced in this regard. These p 233
 breaks p 233
 into axiomatics of research that is said to be basic. But the true axiomatic is elsewhere. (Leave the scientists alone to p 233
 to a certain point, let them create their own axiomatic, but when the time comes for serious things ... For example, nondeterminist p 233
 even the profitability of the new technique considered in isolation, but its effect on the over-all profitability of the firm in p 233
 that does not directly depend on science and technics themselves, but on capital—a surplus value that is added to human p 234
 in the same situation, determined by capitalist decoding or deterritorialization. But if it is true that innovations are adopted only insofar p 234
 if the surplus value is not merely produced or extorted, but absorbed or realized.? If the capitalist is not defined in p 234
 is not sliced from the surplus value of the firms, but added to their surplus value by bringing the capitalist economy p 235
 the periphery and in the appropriated zones of the center, but also because it engenders for its own part an enormous p 235
 police, and its army form a gigantic enterprise of antiproduction, but at the heart of production itself, and conditioning this production p 235
 capitalism reproduces on an ever wider scale as interior limits, but the presence of antiproduction within production itself. The apparatus of p 235
 and individuals into the system. Not only lack amid overabundance, but stupidity in the midst of knowledge and science; it will p 236
 dolphins, to flows that are even stranger and more deterritorialized. But where does the dolphin flux end, if not with the p 236
 comparison to the capitalist State, the socialist States are children—but children who learned something from their father concerning the p 236
 axiomatizing p 236
 from their father concerning the axiomatizing role of the State. But the socialist States have more trouble stopping unexpected flow leakage p 236
 by the fact that its axiomatic is not more flexible, but wider and more englobing. In such a system no one p 236
 the activity of antiproduction that drives the entire productive system. But it is not only those who man and supply the p 236
 antiproduction into the producing apparatus. Schizophrenization occurs on the periphery, but it occurs at the center and at the core as p 237
 of labor capacity and the value created by labor capacity, but by the incommensurability between two flows that are nonetheless immanent p 237
 of profit, since profits do not flow in the reflux, but side by side with, deviating from rather than penalizing the p 238
 be unaware of what he was doing, extorting surplus value. But how this cynicism has grown—to the point where he p 238
 its part a gigantic enterprise of absorption of surplus value. But which is the revolutionary path? Is there one?—To withdraw p 239
 a highly schizophrenic character. Not to withdraw from the process, but to go further, to accelerate the process, as Nietzsche put p 240
 general according to which graphism becomes aligned on the voice, but also overcodes it and induces a fictitious voice from on p 240
 only is writing adapted to money as the general equivalent, but the specific functions of money in capitalism went by way p 240
 the element that confers on the archaism a current function. But the capitalist use of language is different in nature; it p 240
 realization of such a flow that is indeterminate as such. But a substance is said to be formed when a flow p 240
 that form images through their coming together in a whole, but that do not maintain any identity when they pass from p 241
 the system of relations among ultimate elements of the signifier; but apart from the fact that this field of immanence still p 242
 that the signifier overcodes in its turn. There result diverse but always convergent consequences: the comparison of language to a game p 242
 occurs a double articulation between two hierarchized levels of language, but between two convertible deterritorialized planes, constituted by p 242
 the relation between p 242
 reaches figures that are no longer effects of a signifier, but schizzes, points-signs, or flows-breaks that collapse the wall of the p 242
 what is at work in dreams is not the signifier but a figural dimension underneath, which gives rise to configurations of p 243
 the figures that depend on the signifier and its effects, but the signifying chain that depends on the figural effects—this p 244

carries us to the gates of schizophrenia as a process. But what explains the reader's impression that Lyotard is continually arresting to veil desiring-production, the whole of desire as effective production. But at least for an instant the mortgage of the signifier to bear on property, goods, and the means of production, but also on the organs of private man himself; the abstraction organs of private man himself; the abstraction of monetary quantities, but also the abstraction of the quantity of labor; the limitless a marked taste for all codes—codes foreign or exotic—but this taste is destructive and morbid. While decoding doubtless means make the schizophrenic into a sick person not only nominally but in reality? Why does it confine its madmen and madwomen the flows that the other social formations coded and overcoded. But it is the relative limit of every society; it effects the body of capital as a socius that is deterritorialized, but also a socius that is even more pitiless than any of capitalism itself or the conclusion of its deepest tendency, but that capitalism only functions on condition that it inhibit this the entire capitalist field from one end to the other. But for capitalism it is a question of binding the schizophrenic same time. Hence schizophrenia is not the identity of capitalism, but on the contrary its difference, its divergence, and its death divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist and function only within the immanent axiomatic that manager, or a government minister is a perfectly schizophrenic language, but that functions only statistically within the flattening axiomatic of connections p 246

has seemed to us to define both capitalism and schizophrenia. But not in the same way; they are not at all chain are struck by secrecy—secret societies or initiation groups—but there is never anything in these societies that is, strictly of bad conscience is also the age of pure cynicism). But in point of fact it is impossible to code such siphoning off of portions of the different sorts of flows, but these quantities do not enter into equivalences that would presuppose not because it depends on an effect of a signifier, but on the contrary because the chain it constitutes is only that is indifferent to the qualified nature of the flows. But the equivalence itself points to the position of a relation have seen that this becoming-concrete appeared in the differential relation; but it must be borne in mind that the differential relation other than those deriving from its form as the equivalent. But in this way the signs of power completely cease being This absence no longer simply designates the unlimited abstract quantity, but the effective absence of any limit or end for the that is schizophrenia, that is, the absolute decoding of flows, but it functions only by pushing back and exorcising this limit of capitalist production and circulation, that is, in capital itself, but it functions only by reproducing and widening these limits on of immanence and never ceases to fully occupy this field. But this deterritorialized field finds itself determined by an axiomatic, in in theory has no need of bearing directly, on men. But an axiomatic of itself is by no means a simple a Taylor system, nor a mechanical game of isolated formulas, but rather imply intuitions that are linked to resonances and conjunctions more immanent and subordinate to the actual field of forces; but precisely because the circumstances were not right for these flows for the working class, for the unions, and so on. But it is always prepared to add more axioms, it adds of the so-called ruling class is an obvious practical fact, but a fact that does not reveal its theoretical foundation. The in class between the industrialist or banker and the worker, but only a fusion into one and the same flow as an apparatus of antiproduction distinct from the sphere of production. But the bourgeois field of immanence—as delimited by the conjunction an unprecedented subjugation: there are no longer even any masters, but only slaves commanding other slaves; there is no longer any shares with the miser the passion for wealth as wealth. But that which in the miser is a mere idiosyncrasy, is the effect of the social mechanism, of which he is but one of the wheels. It will be said that there flow of financing and the flow of income in wages. But this is only partially true, since capitalism is born of bourgeois is justified in saying, not in terms of ideology, but in the very organization of his axiomatic: there is only extorted), or at the level of money (income in wages). But not only are these determinations sometimes too narrow and sometimes are these determinations sometimes too narrow and sometimes too wide, but the objective being they define as class interest remains purely a consciousness that, to be sure, does not create it, but actualizes it in an organized party suited to the task that will animate a struggle not only economic and financial, but political as well. Now the meaning of just such a production, of the units of production and the economic rationale. But this transformation can only take place starting from an already and transforms the apparatus in conformity with its objective interest—but these operations are carried out under the domination of its imposed on the capitalist countries a recognition of class bipolarity. But this great Leninist break did not prevent the resurrection of for being flexible and never saturated—of the capitalist State. But in reality, the most direct question is not that of he concludes that there does not exist any class spontaneity, but only a group spontaneity: whence the necessity for distinguishing groups-in-fusion p 256

never be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses were not one desires against one's own interests: capitalism profits from this, but so does socialism, the party, and the party leadership. How devotes itself to operations that are not failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean p 257

modern societies are defined by processes of decoding and deterritorialization. But what they deterritorialize with one hand, they reterritorialize with the modern p 257

archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless represent social and potentially political forces (from domino p 257

doubt capitalism's most fantastic attempt at economic and political reterritorialization. But the socialist State also has its own minorities, its own to earth. For example: deterritorialization of the flows of financing, but reterritorialization of purchasing power and the means of payment (the the archaic form of local despots. It may be all but impossible to distinguish deterritorialization from reterritorialization, since they are mutually wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as well as others, labour in general ... the abstract p 259

object, under exterior conditions, in the territorial or despotic machine. But Marx is quick to add that this essentially cynical discovery not a question of writing the history of political economy, but the real history of the corresponding society, one is better itself, the absolute development of the social productivity of labor; but on the other hand and at the same time, it a cosmopolitan, universal energy which overthrows every restriction and bond; but under the second, strictly complementary, aspect, capitalism is continually confronting or flow-break. They try to hold on to the one, but they pour or flow out through the other. They are its axiomatic that comes to replace the codes and overcodings, But on the other hand there has never been but one overcodings, But on the other hand there has never been but one State, the Urstaat, the Asiatic despotic formation, which constitutes of the local dictator Duvalier's chief of police was Desyr. But the events that restore a thing to life are not the Urstaat: it effects the first great movement of deterritorialization, but does so by adding its eminent unity to the territorial these flows; it effects the second great movement of deterritorialization, but this time because it doesn't allow any part of the a matter in the one case of reterritorializing decoded flows, but in the other case of overcoding the territorial flows. The capitalism makes use of the Urstaat for effecting its reterritorializations. But the imperturbable modern axiomatic, from the depths of its immanence p 261

this order and in the fluxion of the decoded flows? But also that the difference in regime is greatest in the And what is this death that always rises from within, but that must arrive from without—and that, in the case inside the family. The reproduction process is not directly economic, but passes by way of the noneconomic factors of kinship. This status from the standpoint of the alliances and the filiations, but also with respect to the despotic machine, which adds the capitalist system. Representation no longer relates to a distinct object, but to productive activity itself. The socius as full body has inscribed or marked is no longer the producers or nonproducers, but the forces and means of production as abstract quantities that are not reproduced in the same way as humans themselves, but find in them a simple material that the form of assume to be all equal in relation to one another; but inside the field itself, the form of social economic reproduction capital—become images of destitution, despair, revolt, violence, or oppression. But starting from non figurative figures or from the breaks-flows that the locus of the restricted family as father, mother, child. But instead of being a strategy that, through the action of dimensions. The alliances and filiations no longer pass through people but through money; so the family becomes a microcosm, suited to are an illusion, images of images or derivatives of derivatives. But in another sense everything has changed, because the family, instead machines and territorialities, all the social images of our society; but in the aggregate of destination, in the end, there is of destination, in the end, there is no longer anyone but daddy, mommy, and me, the despotic sign inherited by daddy immanent limits, which it never ceases to displace and enlarge. But capitalism still needs a displaced interior limit in another way production and the desiring-production that breaks away from social reproduction, but inside social production, between the form of social p 266

reproduction and social formation, since it is the displaced represented of desire. But in the primitive formations this limit remains vacant, precisely insofar as the despotic formations the Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the imperial incest effects on, that later belong to Oedipus, are already sketched out, but within a symbolic space where the object from on high formation that the Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense in which the social of shit or a wave of incest that Oedipus arrives, but via the decoded flows of capital-money. The waves of incest form in the despotic machine as a symbolically occupied limit. But it is filled and carried to completion only by becoming in Oedipus, which is indeed the result of universal history, but in the singular sense in which capital is already this modern social field: the triangulation's cause. Whence the extreme importance—but also the indeterminate nature, the nondecidability—of the argument advanced

Oedipus and carry it to the point of its autocritique. But it is like the story of the Resistance fighters who ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the name of the social order, and so daddy-mommy a last Law, the analyst as despot and money collector. But the mother as the simulacrum of territoriality, and the father the family along the lines of social exploitation and oppression. But it is at the soft center of capitalism, in the result that, wherever one turns, one no longer finds anything but father-mother—this Oedipal filth that sticks to our skin. Yes of religion, no longer on the side of the object, but as an interior religiosity; that the merit of Adam Smith or nature of wealth no longer as an objective nature, but as an abstract and deterritorialized subjective essence, the activity of and deterritorialized subjective essence, the activity of production in general. But as this determination develops under the condition of capitalism, they

that capitalism is without doubt the universal of every society, but only insofar as it is capable of carrying to a longer in relation to objects, aims, or even sources (territories), but as an abstract subjective essence—libido or sexuality. But he territories), but as an abstract subjective essence—libido or sexuality. But he still relates this essence to the family as the appear in two forms: one where doubtless it is guilty, but only in the manner in which the child lives it nevertheless the universal of desire, the product of universal history—but on one condition, which is not met by Freud: that Social Field Which comes first, the chicken or the egg—but also the father and the mother, or the child? Psychoanalysis child (the father is sick only from his own childhood), but at the same time is forced to postulate a parental an infinite regression: the father must have been a child, but was able to be a child only in relation to of madness, precisely because it is not analytical and regressive, but explores a global field of coexistence. Witness a film by religion, the timeliness of a return to the Bible, Abraham. But what in fact did Abraham do? Well now, he killed perhaps God's only error lies in having stayed his hand. But doesn't this man, the film's protagonist, have a son of regression forced us to postulate a primacy of the father, but an always relative and hypothetical primacy that carried us to a shift into the position of an absolutely primary father; but it is clear that the viewpoint of regression is the it impossible to derive the first anxiety from the second, but one cannot even consider, as Kardiner does, that the social distributions. Never is the adult an afterward of the child, but in the family both relate to the determinations of the certainly not sexuality that is in the service of generation, but progressive or regressive generation that is in the service of familism. The father is first in relation to the child, but only because what is first is the social investment in Not only is generation second in relation to the cycle, but transmission is second in relation to an information or a discovered that, strictly speaking, there is no transmission of flows, but a communication of a code or an axiomatic, of a The failure of that repression is the basis of neuroses. But this communication of unconscious does not by any means take of desire. In all respects the family is never determining, but is always determined, first as a stimulus of departure, then mobilizes a delirious interplay of disinvestments, of counterinvestments, of overinvestments. But we have seen in this context that there were two

it isn't effective, and that one must work for reforms. But the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided black like John Brown. George Jackson. I may take flight, but all the while I am fleeing, I will be looking artist possessing the soberest of means who took revolutionary flight, but who later finds himself immersed in dreams of a Great limits and frontiers, causing deterritorialized flows of desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and

of all human contradictions, and of the contradiction in principle. But no passage impairs or suppresses the difference in nature between assumption is that everything happens on the body without organs; but this body has, as it were, two faces. Elias Canetti to it, since it knows only partial objects and flows, but belongs instead to the laws of statistical distribution of the group fantasy and in this sense a position of reality. But the two kinds of investments are radically different, according as the schizophrenic, properly speaking, do not operate on the socius, but on the body without organs in a pure state. It as the body without organs is a naked full body; but the latter exists at the limit, at the end, not doubtless the body without organs haunts all forms of socius. But in this very sense, if social investments can be said the molar aggregates, and the other populated by molecular elements. But one can also present this as a single line along that operate through statistical accumulation, obeying the laws of aggregates? But in reality the unconscious belongs to the realm of physics the body without organs and its intensities are not metaphors, but matter itself. Nor is it our intention to revive the suffers psychic and social repression of its elementary productive forces. But how can we speak of machines in this microphysical or is desire—that is to say, not only its functioning, but formation and autoproduction? A machine works according to the previous intercommunications of its structure and the positioning of its parts, but does not set itself into place any more than it machine's ability to account for the workings of the organism, but its fundamental inability to account for its formations. From machines as it extends the latter's autonomous formations on the outside. But it should be noted that, in one way or another those things which we deem most purely spiritual are anything but disturbances of equilibrium in an infinite series of levers, beginning animals keep all their limbs at home in their bodies, but many of man's are loose, and lie about detached, now here and now there, in various parts of the world). But there is a Butlerian manner for carrying each of the is not content to say that machines extend the organism, but asserts that they are really limbs and organs lying on he is not content to say that organisms are machines, but asserts that they contain such an abundance of parts that that they only reproduce themselves through the intermediary of man, but does anyone say that the red clover has no reproductive reproductive action which does not arise from a single center; but this assumption is unscientific, and the bare fact that no of machine parts or the temporal infinity of the animalcules—but rather in what this passage blossoms into. Once the structural desiring and desire, machined. Desire is not in the subject, but the machine in desire—with the residual subject off to not between the living and the machine, vitalism and mechanism, but between two states of the machine that are two states is merely as two paths in the same statistical direction. But in the other more profound or intrinsic direction of multiplicities strictly speaking—no structural unity nor any preformed mechanical interconnections? But there is the possibility of formation of such machines—in

other—which, once assembled, will obey the laws of thermo-dynamics, but which in the process of assembly do not depend on sense and the other of subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other: these are others, organizing the crowds. These are therefore the same machines, but not at all the same regime, the same relationships of are not assembled in the same way they are used, but imply precisely the specific conditions that separate their own production in appearance, and in relation to the laws of aggregates, but must be understood positively in terms of force (puissance). Between demonstrate, such as this passage appears in the organic machines, but no less so in the social machines with other laws of schizophrenia; molecular biology is itself schizophrenic—as is microphysics. But inversely schizophrenia—the theory of schizophrenia—is biological, biocultural, inasmuch

study schizophrenia using familial aggregates as his units of measure. But the genic unconscious is familial only to a very small calls for going beyond contents toward the realm of functions. But he makes this advance, follows this direction, only by going these functions, mechanical and electrical, existed in matter in general, but were combined in a particular sequence within the living. And to us of love, of its force and its despair, but the mute stroll of the schizo, Lenz's outing in the at bottom, love is a matter of economic determinations, money). But what is properly cynical is to claim a scandal where desire does not take as its object persons or things, but the entire surroundings that it traverses, the vibrations and flows given body, a given person that it takes as object. But our object choice itself refers to a conjunction of flows directions of the captivation or the mechanization of the passions.) But we always make love with worlds. And our love addresses also be said that the phallus is not one sex, but sexuality in its entirety, which is to say the sign and woman) and in their statistical relations within this aggregate? But Marx says something even more mysterious: that the true difference true difference is not the difference between the two sexes, but the difference between the human sex and the nonhuman sex according to which one gains access to desire through castration. But the idea that there are two sexes, after all, is least in this way one avoids phallogocentrism, if not anthropomorphism. But this time, far from founding the communication between the two

love is not just becoming as one, or even two, but becoming as a hundred thousand. Desiring-machines or the nonhuman sex	p 296
or the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is the variable analysis of the n	p 296
bankruptcy or its abnegation: an unconscious that no longer produces, but is content to believe. The unconscious believes in Oedipus, it	p 296
conscious material that the unconscious representation exerts from a distance? But inversely, who or what reduced the unconscious to this	p 296
state	
of the essence of representation to be a familial representation. But production is not thereby suppressed, it continues to rumble, to	p 296
this: of course the father acts on the child's unconscious—but does he act as a head of a family in	p 297
or communication? Schreber's desiring-machines communicate with those of his father; but it is in this very way that they are from	p 297
is not the father who indicates the action of machines, but just the opposite; thereafter there is no longer even any	p 297
course to pursue is the very course which Shakespeare describes. But the question, it seems to me, is this: are we	p 298
my own mind the thought of fresh superstructures is abhorrent, but this is merely the awareness of a process and not	p 298
of edifice and superstructure, which is culture and hence false, but of continuous birth, renewal. life, life In the myth there	p 298
we are swimming there must body forth a new world; but this new world can only be bodied forth in so	p 299
first place, symbolic representation indeed grasps the essence of desire, but by referring it to large objectities (objectites) as to the	p 301
mythic representation does not express the element of the earth, but rather the conditions under which this element fades before the	p 301
tragic representation does not express the despotic element properly speaking, but the conditions under which—in fifth-century Greece, for	p 301
example—this	
with codes, adding a code to the codes already recognized, but in decoding in an absolute way, in eliciting something that	p 301
to work or that he works according to his desire. But the identity of desire and labor is not a myth	p 302
that designates the capitalist limit to be overcome through desiring-production. But why, precisely, is desiring-production situated at the always	p 302
counteracted limit	
indeed has as its limit the decoded flows of desiring-production, but it never stops repelling them by binding them in an	p 303
the codes. Capitalism is inseparable from the movement of deterritorialization, but this movement is exorcised through factitious and artificial	p 303
reterritorializations. Capitalism	
territorial and the despotic, the mythic and the tragic representations, but it re-establishes them in its own service and in another	p 303
is true, in an exterior and independent element as objectivity, but in the element, itself subjective, of private property: What was	p 303
for the benefit of production as the universal interior essence, but it does not thereby escape the world of representation. It	p 303
that capitalism requires and institutes not only a social axiomatic, but an application of this axiomatic to the privatized family. Representation	p 303
discovers in them the figures of a subjective universal libido; but it reanimates them, and promotes them as subjective representations that	p 304
tragic contents to infinity. Psychoanalysis does treat myth and tragedy, but it treats them as the dreams and the fantasies of	p 304
therefore reappropriated and raised to a higher level by psychoanalysis, but as an unconscious dimension of subjective representation (myth	p 304
as humanity's	
element—the Earth, the Despot—is now taken up again, but as the expression of a subjective and private reterritorialization: Oedipus	p 304
and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a reterritorialization is engineered, using the	p 304
Oedipus complex conceived of	
all beliefs, all that has ever been believed by humanity, but only in order to raise it to the condition of	p 304
psychoanalysis is opposed to mythology no less than to mythologists, but at the same time extends myth and tragedy to the	p 304
and tragedy posited as their developments or projections). Images, nothing but images. What is left in the end is an intimate	p 305
and desiring-production. A theater series, instead of a production series. But why in fact does representation, having become subjective	p 305
representation, assume	
own absence, or represent something not represented in the representation: but it is claimed that the theater's privilege is that of	p 305
or machinery, irreducible to the world of objective representation (Vorstellung); but immediately the reduction of the machine to structure, the	p 306
identification	
become impassable (exactly as in fantasy the machines are there, but behind the wall). In short, the displaced limit no longer	p 307
displaced limit no longer passes between objective representation and desiring-production, but between the two poles of subjective	p 307
representation, as infinite imaginary	
subjective representation. Oedipus can always be consigned to the Imaginary, but no matter, it will be encountered again, stronger and more	p 307
and our boredom, our life where nothing happens; nothing left but images that revolve within the infinite subjective representation. We will	p 308
on a stage. The great territorialities have fallen into ruin, but the structure proceeds with all the subjective and private reterritorializations	p 308
repression they are fostering, for their intentions are often progressive. But no one today can enter an analyst's consulting room without	p 308
are not partial (partiels) in the sense of extensive parts, but rather partial (partiaux) like the intensities under which a unit	p 309
support receives no specificity from any structural or personal unity, but appears as the body without organs that fills the space	p 309
fills it; signs of desire that compose a signifying chain but that are not themselves signifying, and do not answer to	p 309
answer to the rules of a linguistic game of chess, but instead to the lottery drawings that sometimes cause a word	p 309
He shows on the contrary that Oedipus is imaginary, nothing but an image, a myth; that this or these images are	p 310
reproduces the element of castration, which itself is not imaginary but symbolic. There we have the three major planes of structuration	p 310
unconscious-as-language does not closet the unconscious in a linguistic structure, but leads linguistics to the point of its autocritique, by	p 310
showing	
the sense that the father's name would designate an absence, but in the sense that the unconscious reproduces itself wherever the	p 311
very production, in its very inorganization. It is not representative, but solely machinic, and productive. Destroy, destroy. The task of	p 311
schizoanalysis	
that it saves us from the terrible non differentiated mother. But this terrible mother, the sphinx, is herself part of Oedipus	p 311
that this is achieved through castration, latency, desexualization, and sublimation. But what is castration if not still Oedipus, to the nth	p 311
against any reality, it no longer opens to any outside, but becomes itself the test of reality and the guarantor of	p 313
relation to an agency in a constant state of displacement. But from this, two unwarranted conclusions are drawn: that this agency	p 313
representation is organized around a representative that displaces the represented. But this is certainly not true in the first sense, where	p 313
indeed the representative, the displacing agency (le déplaçant), the signifier—but none of that constitutes an unconscious material, nor does	p 313
any	
and these demands come from elsewhere and from deeper down. But psychoanalysis did find the following means, and fills the following	p 314
resistances must not wait upon the discovery of the material. But the reason for this is even more radical than he	p 314
as you find or restore a link between two elements. (But how then can one see in this extreme dispersion—machines	p 314
from representation, to be discovered through its lines of escape. But this is true in a way altogether different from what	p 315
and that runs along the body without organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the	p 315
flows-schizzes	
body without organs: not the gaping wound represented in castration, but the myriad little connections, disjunctions, and conjunctions by which	p 315
every	
that breaks it, and breaks a flow that another produces. But how would these decoded and deterritorialized flows of desiring-production keep	p 315
house, the only one capable of pushing the soul out-of-doors, but also of summoning it back to its place. We are	p 315
of escape, and the other as the paranoid molar investment. But the perverted pole is equally opposed to the schizophrenic pole	p 315
sense comprises all the types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and	p 315
psychoanalysis	
reterritorialization in relation to the deterritorialization of sleep and nightmares. But why return to dreams, why turn them into the royal	p 316
understanding of this; for one reterritorializes on persons and surroundings, but one deterritorializes on machines. Is it Schreber's father who	p 316
acts	
head—a psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter is this? And what spectator? For example, the	p 317
progressively, not to identify with the character of Modern Times, but to experience so directly the resistance of the events that	p 317
its destructive task, schizoanalysis must proceed as quickly as possible, but it can also proceed only with great patience, great care	p 318
and saying yes, that is where Proust is explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming the	p 318
of certain circuits, how could it exist without a land? But inversely, how can we be certain that these circuits don't	p 319
garbage can, so they can become catatonic in a corner. But in a less openly repressive manner, who says that the	p 319
real problems? Will the structure of the institution save it? But how will the structure break its relationship with neuroticizing, perverting	p 320
neuroticizing, perverting, psychotizing castration? How will this structure produce anything but a subjugated group? How will it give free play	p 320
to	
and David Cooper antipsychiatry went very far in this direction. But it seems to us that they still conceive of this	p 320
that is, its essence, its tendency, and its external limit. But we know that the process is continually interrupted, or the	p 320
the persons serving as capital's agents (application of the axiomatic). But we seek in vain to assign social alienation and mental	p 320

property, and desire in the applied framework of the family; but this social alienation includes in its turn mental alienation, which longer qualify a particular residue as a flow of madness, but affects just as well the flows of labor and desire not because it would have been transformed into mental illness, but on the contrary because it would receive the support of within the controlled space of mental illness (great tepid aquariums), but on the contrary because the exterior limit designated by madness is of a profoundly artificial nature in the perverted reterritorializations, but also in the psychotic reterritorializations of the hospital, or even the process is: not a promised and a pre-existing land, but a world created in the process of its tendency, its and produce the new land—not at all a hope, but a simple finding, a finished design, where the person who symbolic, or imaginary, must indeed intervene in a specific way—but as functional indices to point us in the direction of partial objects define the working machine or the working parts, but in a state of dispersion such that one part is sets to fighting for a war trophy that is nothing but a great absence, with one and the same penalty, one to human sex, unified and identified in the molar constellation. But the desiring-machines live on the contrary under the order of as the masculine and the feminine in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found the term erogenous body not to designate a fragmented organism, but an emission of preindividual and prepersonal singularities, a pure dispersed

the ideas or the concepts apt to correspond to them. But it is not in this respect that the partial objects both contained in, and did not exist without, one another, but we had to stress the difference in regime and in relation to the objects x and y that emit them, but not the fields of presence in relation to the objects remains the possibility, not of an overlapping of the flows, but of a permutation of the objects that emit them: one passive syntheses are one and the same engineering of desire. But who will be able to describe the desiring-machines of each ass to your mouth, ... ah, my ass burns like fire, but what can be the meaning of that? Perhaps a turd the organs-objects as attract them, and appropriate them for itself. But in repulsion as in attraction, the body without organs is body without organs is in fact produced as a whole, but a whole alongside the parts—a whole that does not parts—a whole that does not unify or totalize them, but that is added to them like anew, really distinct part Desire indeed passes through the body, and through the organs, but not through the organism. That is why the partial objects of connection that traverse the productive parts of the machine, but an entire network of disjunction on the recording surface of of production (Libido) being converted into a recording energy (Numen). But in fact, from the standpoint of the machine itself, there of the energy does not occur at a given moment, but is a preliminary and constant condition of the system. The the connective lines take on a global and specific meaning. But it is another case altogether with the properly molecular chain a full body of the earth, the despot, or capital, but on the contrary that of decoding them on the full still signifying because it is composed of signs of desire; but these signs are no longer signifying, given the fact that of a machine that is such by its functional properties but not by its structure, where nothing but the play of its functional properties but not by its structure, where nothing but the play of blind combinations can be discerned. It is is not used to discover or decipher codes of desire, but to cause absolutely decoded flows of desire, Libido, to circulate where it no longer even relates to the familial scene, but solely to the psychoanalytic scene that supposedly answers for its earth, the axiomatic of the cure as a successful castration! But by recoding or axiomatizing the flows of desire in this put aside his organs, to immobilize them, to silence them, but also, impelled by the working parts that work in an the working organs. There we do not have two desires but two parts, two kinds of desiring-machine parts, in the dispersion that function together? For it is not yet a functioning, but solely the (nonstructural) condition of a molecular functioning. The functioning objective movement. Repulsion is the condition of the machine's functioning, but attraction is the functioning itself. That the functioning depends on

death that comes from without (on the body without organs). But it seems that things are becoming very obscure, for what becomings and feelings, these intensive emotions, feed deliriums and hallucinations. But in themselves, these intensive emotions are closest to the matter

the other, there is not at all a personal deepening, but something quite different: there is a return from the experience model. For the model itself is not the I either, but the body without organs. And I does not rejoin the of a subjective or vital essence of desire as libido. But when the dualism passed into a death instinct against Eros as desire no longer animates a social critique of civilization, but that civilization on the contrary finds itself sanctified as the since Thanatos was now the partner of Eros, for worse but also for better. Psychoanalysis becomes the training ground of a director of bad conscience: bad conscience has made us sick, but that is what will cure us! Freud did not hide instinct: it is not a question of any fact whatever, but merely of a principle, a question of principle. The death the qualitative or dynamic dualism passes between Eros and Thanatos. But the same enterprise is continued and reinforced—eliminating the machinic

profound discovery of the abstract subjective essence of desire—Libido. But since he realienated this essence, reinvesting it in a subjective life . Desire is in itself not a desire to love, but a force to love, a virtue that gives and produces desire life? Who would want to call that a desire?) But desire must turn back against itself in the name of its own Jack. For better days to come? It must—but who talks in this way? What abjectness—become a desire staggering with no use in your legs And it's nothing but your wanting to be loved which does it. A maudlin different ... if you realize that he is not a god but a human being like yourself, with worries, defects, ambitions, frailties he is not the repository of an all-encompassing wisdom [=code] but a wanderer, along the [detrterritorialized] path, perhaps you will cease aim to get out of it through fantasy, through castration, but this in turn you have caused to grow in Oedipus inherited much from a transcendent death-carrying agency, the despotic signifier, but also how it brought about this agency's effusion in the now only pure silence in its transcendent distinction from life, but it effuses all the more, throughout all the immanent combinations nature and from the viewpoint of their difference in regime. But it could be that these two aspects, nature and regime as in the movement of the finite blocks of debt. But even in the system of despotic terror, where debt becomes nature must appear for itself between social production and desiring-production. But in its turn, this identity in nature, far from favoring and deterritorialized flows of capitalism are not recaptured or co-opted, but directly apprehended in a codeless axiomatic that consigns them to

A mortuary axiomatic. One might then believe in liberated desires, but ones that, like cadavers, feed on images. Death is not that, like cadavers, feed on images. Death is not desired, but what is desired is dead, already dead: images. Everything labors unconscious it is not the lines of pressure that matter, but on the contrary the lines of escape. The unconscious does of psychic repression that would enter into compromises with them, but actually covered over by anti-formations that disfigure the unconscious in

no longer operate in accordance with its own constituent machines, but merely represent what a repressive apparatus gives it to represent forget the identity in nature. There are fundamentally two poles; but we would not be satisfied if we had to present investment only as an escape in advance of the escape. But at the other pole, the schizophrenic escape itself does not a flow, resecting a schizo The schizo is not revolutionary, but the schizophrenic process—in terms of which the schizo is is, that it can no longer be a personal destiny, but the common lot. In this regard, the first thesis of partial objects can be determined as a lack, and inversely. But on a more general level, the statistical transformation of molecular a selective pressure that might elicit singular lines from them, but that, quite on the contrary, these large numbers and aggregates it is exerted. That is why statistics is not functional but structural, and concerns chains of phenomena that selection has already them by creative selection. The order is not: gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of selection performing the

form or quality of the socius is therefore itself produced, but as the unengendered—that is, as the natural or divine distinguish what is reactionary or reformist, or what is revolutionary. But those who have an interest, in this sense, are always a restricted fraction of the whole of the dominant class. But it is just as obvious for the Russian Revolution, with to the analysis of the subjective, as defined by ideology.) But everything is objective or subjective, as one wishes. That is does not bear upon the regime of the social syntheses, but upon the degree of development of the forces or the upon the selections, detachments, and remainders effected by these syntheses, but upon the nature of the codes and the flows that It does not bear upon the social means and ends, but upon the full body as socius, the formation of sovereignty true that interests predispose us to a given libidinal investment, but they are not identical with this investment. Moreover, the unconscious identical with the violence it exerts by its very absurdity, but it can exert this violence only by assigning itself aims machine can be, a machine that is not only technical but social, and through which desire desires its own repression. We define aims or spheres of interest, selections, detachments, and portions. But the investment of the flow itself and its axiomatic, which the great capitalist aggregate. Repressing desire, not only for others but in oneself, being the cop for others and for oneself possesses the force of the aim and the interest (power), but it feels a disinterested love for the absurd and nonpossessed not for himself or his children that the capitalist works, but for the immortality of the system. A violence without purpose

most exploited, to seek their ends in an oppressive machine, but what is reactionary or revolutionary in the preconscious investment of bears upon new aims, new social syntheses, a new power. But it could be that a part at least of the socialist machine preserves a State and market monopoly capitalism). But there is something more serious: even when the libido embraces a formation of sovereignty that subordinates desiring-production under new conditions. But even though the unconscious libido is charged with investing this production that creates, distributes, and satisfies new aims and interests. But the unconscious revolution does not merely refer to the social production, just as production is in desire as desiring-production. But these forms can be understood in two ways, depending on from the standpoint of class interest and its preconscious investments, but not be so—and even remain fascist and police-like—from back to the elementary forces of desire that form them. But inversely, they are also continually closing up again, remodeling themselves of desire to circulate, smashing the limit, breaching the wall. But it is not just a matter of literature or even insofar as they are not merely capable of counteracting them, but also of coexisting with them in opposite modes. In the relationships) ahead of their interests (work, savings, a good marriage). But what appears to other people as raw desire still contains are told, See here, it's quite normal, everybody's like that, but one continues to embrace the same humiliating and degrading conception figures, with books, histories, and reproductions, than with our mommy. But flows and codes of socius that do not portray anything choices of lovers. A love is not reactionary or revolutionary, but it is the index of the reactionary or revolutionary character psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest and rigorous topics such as the theory of maids revolve around a form of torture originating in the Orient, but also in this very field he causes his neurosis to the subject at times attempts to assume his own role—but at the price of a splitting of the sexual object and at other times ensures the unity of the object, but this time at the price of a splitting of his libido as a magnified or impoverished image of the mother, but as the foreign, the nonmother, the nonfather, the nonfamily, the importance of parental coitus, and the position of the mother; but when this position makes the mother resemble a floorwasher, or to do with breaks and flows that traverse the family, but that overreach it on all sides and are not familial role as such? Of course they have an unconscious role, but in two quite specific ways that deprive them even more parents again appear, allocated to such and such a zone, but under a different rubric from that of parents. And the a finite aggregate of destination, where the destination finds nothing but impasses and blockages consonant with the mechanisms of psychic and of the times: they play at Oedipus, a sublime alibi. But behind all this, there is an economic situation: the mother reveals the unconscious conflicts of a woman with her husband, but the husband is paying for his wife's analysis. This isn't objective dissimulation that it comprises, essential to the capitalist system. But it is interesting to find this essential concealment, miniaturized, occupying situation has nothing to do with the phallus and castration, but directly concerns an unbearable economic dependence. And the woman and being-woman and their being-child. Nothing to do with the phallus, but much to do with desire, with sexuality as desire. For never been either the object or the cause of desire, but is itself the castrating apparatus, the machine for putting lack Aaron leave with his flute, which is not a phallus, but a desiring-machine and a process of deterritorialization? Let us suppose libido must be desexualized in order to perform such investments, but begins with Oedipus, me, father and mother (the pre-oedipal stages undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated according to the prepersonal regime of partial objects, of the other hand the libido invests persons and an ego, but is already caught up in a social production and social machines that do not merely differentiate them as familial beings, but as derivatives of the molar aggregate to which they belong of social production and as the metaphysical process of desiring-production. But they do not come afterward. Lindner's painting again asserts its age; actual does not signify recent as opposed to infantile, but rather in action, as opposed to what is virtual and of three terms, which one can and even must augment, but not to infinity). Such an application in fact presupposes a abstract phallus, charged with performing the folding or the correspondence; but this application effectively operates on the three persons who constitute to one in narcissism, which in no way precedes Oedipus but is its product. That is why we speak of an seemed particularly suited to what was isolated as the neuroses. But the resistance of the psychoses on the one hand, and double impasse in no way defined a specific schizophrenic mechanism, but merely characterized Oedipus in the whole of its extension. If Orient. And is it not a contradiction on another level, but analogous, when some, attempting to hasten the teaching of Lacan would be expressed and translated by means of a family-microcosm, but in the form where it causes its nonfamilial breaks and fail to correctly evaluate social production in its pathogenic nature, but secondly, one also fails to understand the schizophrenic process in schizophrenic process, which is not an illness, not a breakdown but a breakthrough, however distressing and adventurous: breaking through the wall certain that neither men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to the level of the flows that traverse the social field, but at the level of their libidinal investments, which form the case the process, confronted with a neuroticization that it resists, but that suffices to block it on all sides, is led Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but it is still an effect of neuroticization, a countereffect of an artificial sphere, O asylum! So that everything is perversion. But everything is psychosis and paranoia as well, since everything is imply just any investment of this field by the libido, but a very particular investment that renders this application possible and to be brought about, sometimes even revolutions to be made. But madness breaks through, beneath the reformist investments, or the reactionary are distinguished from one another only in a preconscious fashion, but whose unconscious investments are of the same type, even when merely the despot's body to which the paranoiac lovingly aspires, but the body of capital-money as well, or a new revolutionary kind of thing to be treated in the analyst's office. But we ask precisely what type of unconscious social investment Oedipus his delirium to the family—and to his own family—but it is first of all a delirium of races, ranks is never more than a locus of application and reproduction, but in order to attain the social and political units of the sources and aims of the desires and the drives. But there are forms of love that are the indices of nor pre-oedipal since it all amounts to the same thing, but innocently anoedipal, and which give the revolutionary the right to and the ego, not in behalf of a pre-oedipal undifferentiated, but in behalf of anoedipal lines of singularities, the desiring-machines. For sexual revolution, which does not concern objects, aims, or sources, but only machinic forms or indices. The fourth and final thesis the theory of the two poles of investment the furthest, but still within the category of an active utopia, is able a signifier that determines their hierarchy as a vertical order. But toward the middle of the fifteenth century, when Venetian capitalism side of territorialities, even the residual, artificial, or factitious ones. But at least something arose whose force fractured the codes, undid that achieves a breakthrough—art as a process without goal, but that attains completion as such. The codes and their signifiers longer even needs to represent Oedipus, since the structure suffices. But on the other, the schizorevolutionary, pole, the value of art in liberating what was present in art from its beginnings, but was hidden underneath aims and objects, even if aesthetic, and of knowledge are first bound in the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of the poles that is not content to bring scientists back to reason but anticipates any deviance on their part, imposes a goal on a point, then ordered to make its peace with determinism). But the other pole is the schizoid pole, in whose proximity knowledge schizophrenize, and not only flee across the social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes longer even need to bear directly upon bodies and persons, but on the contrary precede them (axiomatic: regulation and application); a quantities that are homogeneous and belong to the same code, but precisely by differential relations between heterogeneous magnitudes that are not as it does not place the machine in its service, but is the servant of the capitalist machine: in this sense expressing the twofold nature of capitalism: production for production's sake, but under the conditions of capital). There is not one of character of its rationality: not at all a false rationality, but a true rationality of this pathological state, this insanity, the it does not run the risk of dying all alone, but rather of making us die, by provoking to the very increases and improvements in the standard of living are realities, but realities that derive from a given supplementary axiom that capitalism toward Russia, which is taking so many toward us; etc. But within the enlarged reality that conditions these islands, exploitation grows harshest forms of exploitation from the center to the periphery, but also multiplies enclaves of overpopulation in the center itself, and and deterritorialized flows; it decodes and deterritorializes them still more, but while causing them to pass into an axiomatic apparatus that It is in this sense that the capitalist axiomatic cannot but give rise to new territorialities and revive a new despotic Urstaat. The great mutant flow of capital is pure deterritorialization, but it performs an equivalent reterritorialization when converted into a reflux

World is deterritorialized in relation to the center of capitalism but belongs to capitalism, being a pure peripheral territoriality of capitalism through the tapping of profits that they extract from it. But no matter how large the extraction of profits, it does different, and is not simply explained by the conditioned profits, but on the contrary itself explains that a small-time capitalist, with revolutionary—a major break from the standpoint of the preconscious. But it is not enough for the libido to invest a full body can very well function as an autonomous territoriality, but one that is caught and wedged in the capitalist machine another in complexes that are not the province of Oedipus, but that do concern the sociohistorical field, its preconscious and unconscious Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it makes no difference, since capitalism is like the Christian	p 374 p 374 p 374 p 375 p 375 p 375 p 375
it—a motley painting of all that has been believed. But the reverse is also true: capitalism is constantly escaping on flows that do not merely submit to the corresponding axiomatic, but cause some of their currents to pass through the mesh the circulation of flows, breaking them and deferring the break, but these same flows are continually overflowing, and intersecting one another the other. Never an individual exile, never a personal desert, but a collective exile and a collective desert. It is only solely to the interest of the dominated and exploited masses. But it is the nature of this link that poses the follow the anticipated causal order of the relations of forces, but that would singularly precipitate things by plunging into a breach in those who see the possibility of a new socius but maintain it in an order of molar causality that already production is never anything other than desiring-production, and vice versa—but they don't share the same law or the same regime of dissuasion are invented; the repression of interest is reinforced—but where will the new irruption of desire come from? Those a signifier or signifieds that are necessarily reserved for specialists; but that art and science cause increasingly decoded and deterritorialized flows	p 375 p 375 p 376 p 377 p 377 p 377 p 377 p 378 p 378 p 379
class or interest, which are based in the infrastructure itself. But we attach all the more importance to them as they it has been said that betrayals don't wait their turn, but are there from the very start (the maintenance of paranoid believe that capitalist society can endure many manifestations of interest, but not one manifestation of desire, which would be enough to because it is a lack, a thirst, or an aspiration, but because it is the production of desire: desire that produces familialism, that will allow us to understand the politico-economic determinations, but exactly the opposite. And then, above all, we are not about, since in any case it is the same production, but under two different regimes; if, on this socius as a other neurotic-Oedipal; the one abstract and nonfigurative, the other imaginary; but also the one really concrete, the other symbolic; the one and fantasy; decoding, deterritorializing—a terrible curettage, a malevolent activity. But everything happens at the same time. For at the same	p 379 p 379 p 379 p 379 p 380 p 380 p 381 p 381
BUTI 1	
referents, being always multivocal and polysemous. Analyzing the magical object buti among the Kukuya of the Congo, Pierre Bonnafe shows how	p 181
BUTLER 5	
desires produced by the machines. A profound text by Samuel Butler, <i>The Book of the Machines</i> , nevertheless allows us to go other, a point of nondifference or dispersion. For one thing, Butler is not content to say that machines extend the organism the others. What is essential is this double movement whereby Butler drives both arguments beyond their very limits. He shatters the forms another department of the mechanical reproductive system. In passing, Butler encounters the phenomenon of surplus value of code, when a	p 284 p 284 p 284 p 285
produced alongside the parts, as a part apart or, as Butler would say, in another department that fits the whole over	p 287
BUTLERIAN 1	
in various parts of the world). But there is a Butlerian manner for carrying each of the arguments to an extreme	p 284
BUTTRESS 1	
rather, it uses this conception as a support and a buttress, and merely examines its implications more carefully. In point of	p 25
BUY 2	
connecting desire to the ready-made objects of social production. Go buy madeleines in Combray if you really want to feel the is continually speculating with the maintained territorialities, so as to buy where prices are low and sell where they are high	p 125 p 227
BUYING 1	
decoded money that has become capital and is capable of buying it. The fact that these two elements result from the	p 225
BUZZING 1	
flight that transports them, ignorant of themselves, in the monotonous buzzing of their ever quickening steps that lead them impersonally in	p 341
BYPASSING 1	
recent works Klossowski indicates to us the only means of bypassing the sterile parallelism where we flounder between Freud and Marx	p 63
BYZANTINE 2	
degree of autonomy, its painting apparently molds itself to a Byzantine code where even the colors and the lines are subordinated since the same would have to be said of the Byzantine code underneath which strange liberated flows were already circulating. We	p 369 p 369
C 1	
How are we to understand the phrases with which M. C. and Edmond Ortigues conclude their book? Illness is considered as	p 170
CADAVERS 1	
might then believe in liberated desires, but ones that, like cadavers, feed on images. Death is not desired, but what is	p 337
CADRES 1	
said that it is no longer a matter of re-forming cadres of familial and social adaptation or integration, but rather of	p 94
CAESAR 2	
is at one and the same time that a half-deaf Caesar complains of an ear that no longer hears, and sees it possible. What does Nietzsche mean, this man who dragged Caesar along with him as a despotic signifier, along with its	p 211 p 215
CAESARS 1	
and Caracalla, Ulpian and Heliogabalus, the delirium of the twelve Caesars and the Golden Age of Roman Lawtaking the debtor's	p 213
CAHIERS 1	
object without relating it to the process of production. The Cahiers de l'art brut are a striking confirmation of this principle	p 6
CALABASH 3	
filiation, a graphics is co-ordinated that bears no resemblance. The calabash of the excision is placed on the body of the of the young woman. Furnished by the husband's lineage, the calabash serves as a conductor for the voice of alliance; but place between her stomach, on the one hand, and the calabash and the signs inscribed on her, on the other hand	p 188 p 188 p 189

CALCULABLE	3	
tendency has no conclusion. A quotient of differentials is indeed calculable if it is a matter of the limit of variation		p 230
the viewpoint of a full output, but it is not calculable if it is a matter of the production flow and		p 230
toward any limit, if the quotient of differentials is not calculable, the present no longer has any meaning. ... The quotient of		p 231
CALCULATING	1	
the despot who has become colder and more hypocritical, more calculating, since he must himself count and code instead of overcoding		p 220
CALCULATION	1	
other cases where a psychic work of selection, refinement, and calculation was manifested. And this is the case from the start		p 149
CALCULUS	1	
cure then becomes rather similar to an operation of differential calculus, where one proceeds by way of depotentialization in order to		p 94
CALENDAR	2	
6—in a realm above and beyond the usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward by		p 22
also form part of our history's horizon and people our calendar. These are the two aspects of a becoming of the		p 222
CALIBER	1	
constitutes the full body of capital. An economist of the caliber of Bernard Schmitt finds strange lyrical words to characterize this		p 237
CALIGULA	1	
of desire, certainly not a means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never		p 202
CALL	23	
of disjunctive inscription (Numen). A transformation of energy. But why call this new form of energy divine, why label it Numen		p 13
of its criteria, and a corresponding practice that we shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips		p 75
the other in the treatment, the psychoanalyst is there to call the asylum or the police for help. The police on		p 81
it be separated from denunciations of European families, from the call for destructions that don't come quickly enough, from the admiration		p 85
yet another, a fourth paralogism that we shall have to call displacement. For what really takes place is that the law		p 114
therapy. It is not by chance that both of them call into question the notion of regression. Taking the example of		p 130
between psychosis and neurosis? Everything changes depending on whether we call psychosis the process itself, or on the contrary, an		p 130
interruption		
The laugh's on us. They will see that what we call schizophrenia was one of the forms in which, often through		p 131
of what the natural healing of that estranged integration we call sanity might be. True sanity entails in one way or		p 132
plant their flags in bodies. And if one wants to call this inscription in naked flesh writing, then it must be		p 145
systematic coding of the flows will be carried out. We call this second instance—the repressing representation itself—alliance, since the		p 164
the system in its length and its width. What we call the order of connotation is an order in which the		p 203
converge toward the eminent unity of the despot. If we call the order of representation in a social system a plane		p 205
cause. Occasionally it still happens that the young dogs will call for a return to the despotic signifier, without exegesis or		p 213
remaining subject, reproduces itself. There is, then, no longer any call for wondering which is first, the father or the child		p 276
its kind. We see a machine as a whole, we call it by a name and individualize it; we look at		p 285
psychoanalysis forever captive: the anthropomorphic representation of sex! What we call anthropomorphic representation is just as much the		p 294
idea that there		
that the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance or the dissolution of the Oedipus complex, do		p 311
desire, in the molecular elements of desiring-production. We should again call to mind the practical rule laid down by Leclaire, following		p 314
discerned. It is precisely the ambiguity of what the biologists call a genetic code that enables us to understand this kind		p 328
is in life still desire life? Who would want to call that a desire?) But desire must turn back against itself		p 333
its might. The answer is the death instinct, if we call instinct in general the conditions of life that are historically		p 336
could not include itself in Oedipus, unless it were to call Oedipus in question. Since, in point of fact, Oedipus does		p 371
CALLED	30	
responsible for the distinction of relatively autonomous spheres that are called production, distribution, consumption. But in general this entire		p 4
level of		
by the new machine, a pleasure that can rightly be called autoerotic, or rather automatic: the nuptial celebration of a new		p 18
or even of one code of desire. The chains are called signifying chains (chaines signifiantes) because they are made up of		p 38
opposite fragments. This drawing together, this reweaving is what Joyce called re-embodiment. The body without organs is produced as a		p 43
whole		
all that of the relative importance of what might be called the pre-oedipal in relation to Oedipus itself, since pre-oedipal still		p 45
big train and put it beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked up the train		p 45
Daddy-train and Dick-train. Thereupon he picked up the train I called Dick and made it roll to the window and said		p 45
the pre-Oedipal phases with the negative complex when this seems called for. On the other hand, he takes into consideration the		p 51
flows of money. All that is needed is what is called a psychotic episode: after a schizophrenic flash, one day we		p 56
triangle whose inverted vertex will be my child—which is called surmounting Oedipus, but reproducing it as well, transmitting it rather		p 71
analytical mystification culminates. This common, transcendent, absent something will be called phallus or law, in order to designate the		p 73
signifier that		
reproduction of the family on the other. This operation is called an application. It is as if a tablecloth were being		p 101
the interminable story—psychoanalysis. The three errors concerning desire are called lack, law, and signifier. It is one and the same		p 111
the body of the master. What has come to be called the monumental work of Ernest Jones does not penetrate censorship		p 118
know if it is the process that must truly be called madness, the sickness being only disguise or caricature, or if		p 136
to credit with the invention of history. If what is called history is a dynamic and open social reality, in a		p 150
the language of the father. The ambiguity of what Kardiner called the primary institution has been clearly shown. In certain cases		p 174
it is acted upon. This is indeed what must be called a debt system or territorial representation: a voice that speaks		p 189
ends; so true is it, said Nietzsche, that what is called the evolution of a thing is a succession of more		p 196
relationship between the sign and water, which in Akkadian is called mil. ... I believe that the presence of the Akkadians determined		p 208
action on desire itself. The Oedipus complex, as it is called by psychoanalysis, will be born of latency, after latency, and		p 216
the divergence of a characteristically intense energy—what Marcel Griaule called the metaphysical part of mythology, the vibratory spiral—in		p 219
relation		
leakage except by direct violence. What on the contrary is called the co-opting power of capitalism can be explained by the		p 236
characterizing a code are rediscovered precisely in what today is called a genetic code; not because it depends on an effect		p 248
appears to come most freely into play in what is called the analytic dialogue, in fact depends on a subfoundation that		p 265
guilt always rises up and finds its nourishment—what is called being cured. On two points at least, Freud exonerates the		p 270
takes exception to all statistical interpretations of what is wrongly called his test. What is more, he calls for going beyond		p 290
large aggregates (man and man)? Whence what came to be called the species determination of the sexuality of the two sexes		p 294
science and art—once it is said that madness is called madness and appears as such only because it is deprived		p 321
personal relations deriving from it, where everyone, like the worker called to war, abandons his machines and sets to fighting for		p 323
CALLING	7	
modalities; the strain of an endless repression? What we are calling into question is the frantic Oedipalization to which psychoanalysis devotes		p 53
way of including itself in the Oedipal apparatus, unless by calling it into question by way of a consequence. In this		p 100

position of desire, no matter how small, is capable of calling into question the established order of a society: not that beyond their very limits. He shatters the vitalist argument by calling in question the specific or personal unity of the organism the organism, and the mechanist argument even more decisively, by calling in question the structural unity of the machine. It is a constituted social grouping. In order to prevent science from calling social groups back in question, these groups take science back a kind of rupture with causality as well as a calling in question of aims and interests. In each case the	p 116 p 284 p 284 p 368 p 377
CALLS 16	
itself ensures this conversion of the unconscious. In what it calls the pre-oedipal, it sees a stage that must be surmounted form and content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first	p 74 p 74
the ideals of community adaptation, with everything that Maud Mannoni calls the adaptation police force, since at every moment it still or the coward of belles-lettres). Very few accomplish what Laing calls the breakthrough of this schizophrenic wall or limit: quite ordinary just as well extend to other persons, as when one calls his legitimate wife mama, or one's sister his wife. It imitator, the artisan of the signs accomplishes a work that calls to mind the divine creation. But how does one explain has nothing to do with vengeance): something that Nietzsche himself calls the evaluating eye, or the eye of the gods who is only signifying in a secondary way, insofar as it calls into play couplings between qualified flows, interactions that are exclusively unconscious as well as with Jung's collective unconscious. He often calls this genic or genealogical unconscious familial; and Szondi himself went	p 95 p 135 p 161 p 189 p 191 p 248 p 289
what is wrongly called his test. What is more, he calls for going beyond contents toward the realm of functions. But express the true permanent drama of desire and knowledge. Fraenkel calls to his aid all the commonplaces, Schopenhauer, and the Nietzsche	p 290 p 299
that of desire, it can be social or desiring, it calls forth forces that no longer permit themselves to be contained longer permit themselves to be contained in representation, and it calls forth flows and breaks that break through representation, traversing it How is it that the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance or the dissolution of the / that we gain access / to Deeeeesire. What one calls the disappearance of Oedipus is Oedipus become an idea. Only practice, undertakes assigning a veritable social genesis to psychosis, and calls for a continuation of the voyage as a process and	p 299 p 299 p 311 p 312 p 360
CALMS 1	
distances, and the interior historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only by simulating	p 87
CAME 11	
sheer terrorism. Melanie Klein herself writes: The first time Dick came to me ... he manifested no sort of affect when his went far beyond any sort of parental images. They eventually came to a total parting of the ways, yet Jung's initial without the celebrated guilt feelings ascribed to the unconscious?) What came to pass in the history of psychoanalysis? Freud held to to which loved being so well preserved, but a partition came crashing down—an event that will liberate a space where declares before dying: My misfortune, I am sure of it, came from my father's being so distant with me and from actual factors a status other than ulterior or privative. This came about as two concerns were found to be linked in a model for privatization, at the same time as money came to express the new state of abstraction. Hence the relative the previous formations did not foresee this Thing that only came from without by rising from within, and that at all as it invests large aggregates (man and man)? Whence what came to be called the species determination of the sexuality of Capital, is his fascination with such a machine: how it came to be assembled, on what foundation of decoding and deterritorialization aggregates and large numbers. The fact remains that the schiz came into existence only by means of a desire without aim	p 45 p 46 p 58 p 77 p 121 p 128 p 143 p 153 p 294 p 373 p 378
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or a mother, with nature. What does my father want? Can he offer me more than that? Impossible. Leave me in capable of producing it? And given a certain machine, what can it be used for? Can we possibly guess, for instance given a certain machine, what can it be used for? Can we possibly guess, for instance, what a knife rest is as each of the stones moves forward one pocket, how can we determine the effect of this circuit of distribution in into an electric socket or diverts a stream of water can scarcely be explained in terms of playing mommy and daddy and the body without organs, and occurs when the latter can no longer tolerate these machines. If we wish to have right, but my mother's the Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally even accept the banal Oedipal code, so long as he can stuff it full of all the disjunctions that this code This is because something on the order of a subject can be discerned on the recording surface. It is a strange this is not yet the case for a subject that can situate itself only in terms of the disjunctions of a It would seem that a genuine reconciliation of the two can take place only on the level of a new machine a number of proofs that such a reconciliation does or can exist. With no further details being provided, we are told consummation is achieved by the new machine, a pleasure that can rightly be called autoerotic, or rather automatic: the nuptial celebration he is so often thought to be? Worse still: how can psychiatric practice have made him this sort of rag, how psychiatric practice have made him this sort of rag, how can it have reduced him to this state of a body of the So it's ... is from the Oedipal tissue. How can we sum up this entire vital progression? Let us trace he no longer is a materialist. A truly materialist psychiatry can be defined, on the contrary, by the twofold task it schizophrenia is explained in terms of the ego, all we can do is sample a supposed essence or a presumed specific have it, we are well aware that the real object can be produced only by an external causality and external mechanisms produced by desire, is thus a psychic reality. Hence it can be said that Kant's critical revolution changes nothing essential: this produces, its product is real. If desire is productive, it can be productive only in the real world and can produce it can be productive only in the real world and can produce only reality. Desire is the set of passive syntheses of itself. There is no particular form of existence that can be labeled psychic reality. As Marx notes, what exists in servitude as stubbornly as though it were their salvation? How can people possibly reach the point of shouting: More taxes! Less social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be distinguished from technical and social machines. Rather, fantasies are and that is why, to his way of thinking, destructions can never take place as rapidly as they ought to. From of production, the production of the real. And doubtless we can express this identity in two different ways, even though these constitute the autoproduction of the unconscious as a cycle. We can say that social production, under determinate conditions, derives primarily from the powers at its command. Its sovereign production and repression can be achieved in no other way. Capitalism is in fact artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to recede, to rechannel persons who have been defined in the game to the hilt: if you want them, you can have them—territorialities infinitely more artificial than the ones that wandering about, migrating here, there, and everywhere as best he can, he plunges further and further into the realm of deterritorialization Bruno Bettelheim paints the portrait of this young child who can live, eat, defecate, and sleep only if he is plugged because of its multiplicity—a multiplicity so complex that we can scarcely speak of one chain or even of one code chains still do not involve any exclusion, however, since exclusions can arise only as a function of inhibitors and repressors that it proceed to its parturition ... that is why the subject can procure what is of particular concern to it here, a the predicative relation of the One and the many, that can account for desiring-production: desiring-production is pure multiplicity, that is to more than there is an original totality from which they can be derived. Melanie Klein was responsible for the marvelous discovery partial objects, that world of explosions, rotations, vibrations. But how can we explain the fact that she has nonetheless failed to life, there are only two possible ways in which this can be explained: it must be granted either that sexuality is has noted that the relationship between madness and the family can be traced back in large part to a development that resistance to oedipalization, the obvious absence of the Oedipal link, can be obscured in a grandparental constellation, either because an accumulation ourselves have trouble following this ascension; we take liberties that can be justified only by the advantages they afford us in myth? Why take it as the model? The supposed adequation can then be interpreted in what is termed anagogical fashion, toward is the law of partial objects. Nothing is lacking, nothing can be defined as a lack; nor are the disjunctions in at the core of the corresponding multiplicity whose every element can only be defined positively. We must speak of castration in	p 2 p 3 p 3 p 3 p 7 p 9 p 14 p 15 p 16 p 16 p 17 p 17 p 18 p 20 p 20 p 20 p 22 p 24 p 25 p 25 p 26 p 26 p 27 p 29 p 30 p 32 p 32 p 33 p 33 p 34 p 35 p 35 p 37 p 38 p 38 p 41 p 42 p 44 p 44 p 46 p 50 p 52 p 57 p 57 p 60 p 60

relative to the institutional level of gregariousness, the singular state can, according to its more or less forceful intensity, bring about this way reduced to the figures of familial reproduction—we can understand why the panicked libido no longer risks abandoning Oedipus the object dependence to which analysis reduced the patients. How can we ward off, in the practice of the cure, this particularly practical and concrete. Does this story have an ending? Can an analysis be ended, can the process of analysis be this story have an ending? Can an analysis be ended, can the process of analysis be terminated, yes or no? Can the process of analysis be terminated, yes or no? Can it be completed, or is it condemned to a constant is it condemned to a constant self-perpetuation? As Freud says, can a currently given conflict be exhausted, can the one who As Freud says, can a currently given conflict be exhausted, can the one who is sick be forewarned against ulterior conflicts the one who is sick be forewarned against ulterior conflicts, can even new conflicts be awakened for a preventive purpose? A concatenation of bound elements.... Every interpretation furnished by [the patient] can offer itself as an already-signified awaiting its meaning.

For this partial objects and flows: the male part of a man can communicate with the female part of a woman, but also pleasure they take does not matter, so long as they can relate it to a male countenance. While others, whose sensuality who prefer women, women who suggest young men ... indeed, they can take, with such women, the same pleasure as with a prohibition, any more than does the form of persons. We can therefore see the property the prohibition has of displacing itself global and specific use of the connective syntheses. This use can be defined as transcendent, and implies a first paralogism in name is Oedipus. And that a revolution—this time materialist—can proceed only by way of a critique of Oedipus, by differentiating function or in the disjunctive synthesis: the phobic person can no longer be sure whether he is parent or child he is already the mother of a new humanity and can finally die. That is why the schizophrenic God has so the schizo liberates a raw genealogical material, nonrestrictive, where he can situate himself, record himself, and take his bearings in all God, who designates none other than the energy of recording, can be the greatest enemy in the paranoid inscription, but also growing malaise that this stage provokes, a point of equilibrium can be found. Oedipus is like the labyrinth, you only get all desiring-production. The screws are tightened, nothing relating to production can make its way through any longer, except for a far-distant example of an analysis of double bind, in this sense, can be found in Marx's On the Jewish Question: between the unconscious—indeed beyond all law—where the problem of Oedipus can no longer even be raised. By the same token, we pessimism that consists in thinking that this change, this release, can be achieved only outside psychoanalysis. We believe, on the contrary left standing once they have passed through—although these destructions can be brought about, as we shall see, in two very to your light. I am a beast, a Negro. And can Zarathustra be separated from the grand politics, and from the domain, and the operation of a system of signs. This can be clearly seen in physics, where proper names designate such memories of childhood that the pretender lacks. The conjunctive synthesis can therefore be expressed: So I am the king! So the identifications. And if getting well amounts to getting oedipalized, we can easily understand the outbursts of the patient who does not it as masks. What is more, from the beginning we can see that it makes use of masks in an entirely to an indifference with regard to the stimulus. Doubtless one can believe that, in the beginning (?), the stimulus—the Oedipal inductor members who has been eliminated, rendered null, and foreclosed. We can understand how such a concept as foreclosure operates within this an aggregate of departure constituted by a social formation. It can be applied to everything, in that the agents and relations images of a second order, this time collective; the encounter can therefore take place between Luther and the sixteenth-century Christians, or or collective, who desires. These investments of an unconscious nature can ensure the general submission to a dominant class by making economic and financial mechanisms, its political formations, and so on, can be desired as such, in whole or in part, independently thereby to show how, in the subject who desires, desire can be made to desire its own repression—whence the role it. An unconscious investment of a fascist or reactionary type can exist alongside a conscious revolutionary investment. Inversely, it can happen type can exist alongside a conscious revolutionary investment. Inversely, it can happen—rarely—that a revolutionary investment on the level of lot of time to digest a bit of news; one can even quote some texts of Freud on the unconscious being What kind of disquieting play on words is it that can make the analyst a promoter of anal? Or there is But doesn't his sadness come from the fact that he can no longer bear the forces of oedipalization and hamletization that it was nevertheless not by way of this remark, Which can only suggest that the mother functions as a pretty girl in its essence—desire, not left-wing holidays!—and no society can tolerate a position of real desire without its structures of is a real desire, since repression is also desired? How can we tell them apart? We demand the right to a quickly and soon. Incest, a slandered shallow stream. Although we can see social production's interest in such an operation, it is all the forces of social production, reproduction, and repression. This can be explained by the simple truth that very powerful forces made to submit—the most somber organization—and which he can no longer tolerate: he who has gone on a distant The father's nose or the mother's ear—will that do, can that be retained, will that constitute a good Oedipal incision discriminating directly between the two that creates the difficulty. How can we distinguish between the pressure that familial reproduction exercises on or the other. In short, Oedipus is strictly undecidable. It can be found everywhere all the more readily for being undecidable use all the Virgins that had been placed there. Everything can be converted into neurosis, or warped out of shape into a virtuality that is always fulfilled as perfectly as it can be by virtue of the states of desire. Rarely have there is no difference in nature, species, or group. Neurosis can no more be explained oedipally than can psychosis. It is or group. Neurosis can no more be explained oedipally than can psychosis. It is rather the contrary; neurosis explains Oedipus. Then the irony of this situation with more amusement than we can extract from it. The laugh's on us. They will see own as the natural or divine precondition. While the ground can be the productive element and the result of appropriation, the the great social machines that preceded it. The same machine can be both technical and social, but only when viewed from more or less in agreement with Reuleaux's classic definition, one can consider the machine to be the combination of solid elements of very diverse matrimonial regimes where no difference in filiation can be inferred among the corresponding groups. In many analyses, the that appropriates them for itself as quasi cause. But it can accomplish this only by reclaiming the connective regime for its and appropriating them for its own, the problem of coding can no longer be resolved by the simultaneity of a displacement start, since there does not exist a pure nomad who can be afforded the satisfaction of drifting with the flows and machine's limit is not attrition, but rather its misfirings; it can operate only by fits and starts, by grinding and breaking commodity production decoded under the conditions of capitalism. All history can therefore be read under the sign of classes, but by whole ark of alliance. Alliances never derive from filiations, nor can they be deduced from them. But, this principle once established order for the new extended memory to be established. We can better understand why the problem does not in the least an expression employed by Leibnitz to designate a sign that can be + as well as—). It is a question of a wife except from the group from which a woman can be claimed, because in the previous generation a sister or of real relations in extension, but because only the myth can determine the intensive conditions of the system (the system of such is strangely excluded, although, depending on the circumstances, she can be more or less a kinswoman or more or less of the germinal lineage closes (the primitive double bind): neither can the uncle marry his sister, the mother, nor from that uncle marry his sister, the mother, nor from that moment can the son marry his own sister—the Yourougou female twin in both cases. In short, a somatic system in extension can constitute itself only insofar as the filiations become extended, correlatively constitute them without rendering them impossible as sexual partners. One can commit incest only after a series of substitutions that always sister, mother, brother, father. Now in the incestuous act we can have persons at our disposal, but they lose their names a stamp that is too wet. This is because one can never enjoy the person and the name at the same transmitted from father to son and from mother to daughter, can be transmitted indefinitely through the father-son relationship, but not through to the mother's brother upon the marriage of his niece can be understood only in the following way: the girl leaves a product of the Oedipus complex as something repressed. Alliance can never be deduced from the lines of filiation through the the ancestor hunter, contained in a sacred pouch, but which can escape from the pouch and penetrate the body of the are brought to light, in such a way that they can be treated by traditional ritual methods ... , the vague nature of or your maternal grandfather—don't mistake them for chiefs; you can go have yourself triangulated in your corner, and place your describe in La paix blanche. The condition of the colonized can lead to a reduction in the humanization of the universe to begin to exist. If it is true that thought can be evaluated in terms of the degree of oedipalization, then that is difficult to express in profane terms. Analytic psychotherapy can intervene only starting from the moment a demand can be psychotherapy can intervene only starting from the moment a demand can be formulated by the subject. Our entire research was therefore also a traditional norm—our own, to be exact? How can one say that Oedipus makes us speak in our own primary institution has been clearly shown. In certain cases it can be a question of the way desire invests the social social development (devenir). From this point of view, the discussion can only go round in circles between the holders of a a limit. But limit has many different meanings, since it can be at the beginning as an inaugural event, in the

case for desiring-production. But in fact this last sense itself can be understood in many different ways. In the first place	p 175
and which it wards off with all the strength it can command. Whence the obstinacy with which the formations preceding capitalism	p 176
prestige goods, and women and children. When money supervenes, it can only be coded as an object of prestige, yet merchants	p 176
primordial beginning, a mythical matrix as the imaginary limit. How can this nightmare be imagined: the invasion of the socius by	p 176
must take Kardiner's remark seriously: a Hindu or an Eskimo can dream of Oedipus, without however being subjected to the complex	p 177
that the father is first in relation to the child can only be understood analytically in terms of another primacy, that	p 179
kind of individual-universal? (Transversals between the two, since social symbolism can become a sexual material, and sexuality, a ritual of	p 179
social	
asks other questions, and sincerely asks himself of what use can psychoanalytic interpretations be to me? Hence the duality is displaced	p 179
be explained by its use, any more than an organ can. Biological formations and social formations are not formed in the	p 180
between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it continues to	p 182
grow between	
one and the same apparatus of sociocultural repression (refoulement). One can speak instead of a coefficient of affinity that varies in	p 184
be exorcised, encasted, severely restricted, so that no corresponding value can develop as an exchange value that would introduce the	p 186
nightmare	
which desire itself is absent and expelled? Such a form can serve to define a preconscious, but certainly not the unconscious	p 186
How does one explain, he asks, that the criminal's pain can serve as an equivalent of the harm he has done	p 191
as an equivalent of the harm he has done? How can one pay back with suffering? An eye must be invoked	p 191
The founding of the despotic machine or the barbarian socius can be summarized in the following way: a new alliance and	p 192
machine: the birth of an empire. But in reality one can perceive the movement of this formation just as well when	p 193
the person of the sovereign, nor even his function, which can be limited. It is the social machine that has profoundly	p 194
or one that is regaining its cohesion as best it can after a terrible exogenous adventure. The game of alliances is	p 195
he marries the mother. The fact that the two acts can, to varying degrees, be bound together, assimilated, does not rule	p 200
of desire to become the repressing representation itself. For there can be no doubt: this way the despot has of committing	p 201
that, within writing in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures:	p 203
there is	
and combines: the signifier. It is curious, therefore, that one can show so well the servitude of the masses with respect	p 207
is almost necessary before the spark of a new writing can spring forth. One cannot better show how an operation of	p 208
crossing it from one end to the other. The State can no longer be content to overcode territorial elements that are	p 218
things. And everywhere, the presence of the latent model that can no longer be equaled, but that one cannot help but	p 218
law that governs fragments; it must fashion as best it can a whole to which it will render its law immanent	p 221
spiritual empire there where forms exist under which the State can no longer function as such in the physical system. When	p 222
now up to the State to recode as best it can, by means of regular or exceptional operations, the product of	p 223
ensured the universality of capitalism. By simplifying a lot, we can say that the savage territorial machine operated on the basis	p 224
that one enters into the reign of the quantitas, which can have all sorts of particular values or be worth all	p 226
that is, of surplus value in relation to total capital, can be understood only from the viewpoint of capitalism's entire field	p 228
Marxist economists by someone who doesn't quite understand how one can maintain human surplus value as the basis for capitalist	p 232
production	
to us, with the same indispensable incompetence, that these problems can only be viewed under the conditions of the transformation of	p 232
independence that was unknown in the previous regimes. Doubtless it can let a certain number of scientists-mathematicians, for	p 233
example-schizophrenize in	
of scientists-mathematicians, for example-schizophrenize in their corner, and it can allow the passage of socially decoded flows of code that	p 233
on the contrary is called the co-opting power of capitalism can be explained by the fact that its axiomatic is not	p 236
machine who are engaged in an anti-human enterprise. The same can be said in varying degrees of many millions of other	p 236
ironic question, Who is alienated? Yet no one is or can be robbed—just as, according to Clavel, one no longer	p 238
class and the unions? Well then, let's see what we can do—and thereafter profit will flow alongside wages, side by	p 238
illusion of consciousness—shows that the productive essence of capitalism can itself function only in this necessarily monetary or commodity	p 239
form	
as the latter is an amorphous continuum. The electric flow can be considered as the realization of such a flow that	p 240
for which it serves as a receiver. On it one can go from any afferent direction to any efferent direction, and	p 241
and constitutes a decoded theory of language about which one can also say—an ambiguous tribute—that it is the only	p 243
own heros and heroines, its own fulfillment? And where it can no longer recognize the figure of a simple illness, why	p 245
free state on a desocialized body without organs. Hence one can say that schizophrenia is the exterior limit of capitalism itself	p 246
books of a great writer whose lexical and stylistic characteristics can always be computed by means of an electronic machine, or	p 246
an electronic machine, or for the discourse of madmen that can always be heard within the framework of a hospital, administrative	p 246
are sufficient to show that a code is not, and can never be, economic: on the contrary, it expresses the apparent	p 247
the old system of production, and when nascent industrial capitalism can secure its production and its market only by obtaining the	p 253
very principle of State control—providing the State sees fit—can be seen clearly in mercantilism, inasmuch as it expresses the	p 253
to a halt before the proletariat and deny that there can be any difference in class between the industrialist or banker	p 253
units of production and the economic rationale. But this transformation can only take place starting from an already conquered State that	p 255
question is not that of knowing whether an industrial society can do without a surplus, without the absorption of a surplus	p 256
hear the word desire, I pull out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed	p 257
pull out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's	p 257
in the private ownership of the means of production. (Nor can one say in this regard that so-called common ownership changes	p 259
reason for the double movement: on the one hand, capitalism can proceed only by continually developing the subjective essence of abstract	p 259
on the other hand and at the same time, it can do so only in the framework of its own limited	p 259
other. They are continually behind or ahead of themselves. How can the nostalgia for, and the necessity of, the Urstaat be	p 260
and the inevitability of the fluxion of the flows? What can be done so that the decoding and the deterritorialization constitutive	p 260
an archaism or folklore in a given set of circumstances can suddenly become charged with a dangerous progressive value. How things	p 260
existence history's only break, since even the modern social axiomatic can function only by resuscitating it as one of the poles	p 261
or the form of human reproduction begets people whom one can readily assume to be all equal in relation to one	p 263
it is the condition under which the entire social field can be applied to the family. Individual persons are social persons	p 264
and the private direction of modern man the dreamer. (Oedipus can be a myth, a tragedy, or a dream: it always	p 267
first, the father or the child, because such a question can be raised only within the framework of familialism. The father	p 276
recreating history in delirium)? And what is this line, how can we situate schizophrenia and paranoia on either side of it	p 279
of socius. But in this very sense, if social investments can be said to be paranoiac or schizophrenic, it is to	p 281
the standpoint of a universal clinical theory, paranoia and schizophrenia can be presented as the two extreme oscillations of a pendulum	p 281
aggregates, and the other populated by molecular elements. But one can also present this as a single line along which the	p 281
and social repression of its elementary productive forces. But how can we speak of machines in this microphysical or micropsychic region	p 283
each of the arguments to an extreme point where it can no longer be opposed to the other, a point of	p 284
bumble bee only) must aid and abet it before it can reproduce? No one. The bumble bee is a part of	p 285
single centre of reproductive action; we therefore assume that there can be no reproductive action which does not arise from a	p 285
communicate in a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and	p 295
in recuperating	
instance representative) that suffocates it, and that it in return can make resonate to the breaking point. Thus in order to	p 296
must body forth a new world; but this new world can only be bodied forth in so far as it is	p 299
the irruption of production into the world of representation. Production can be that of labor or that of desire, it can	p 299
can be that of labor or that of desire, it can be social or desiring, it calls forth forces that no	p 299
as an objective desire, alienated in myth or tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several	p 301
different	
desire as libido. Thus the operation of decoding in psychoanalysis can no longer signify what it signifies in the sciences of	p 301
becomes something real from which all the preceding social formations can be reinterpreted from the point of view of a generalized	p 302
is meant by elicit is very complex, since the structure can never present more than its own absence, or represent something	p 305
reduced (rabattue) in this manner to a representational space, it can no longer have value except by its own absence, and	p 306
aggregate; the partial objects are referred to a totality that can appear only as that which the partial objects lack, and	p 306
is conducted into the double impasse of subjective representation. Oedipus can always be consigned to the Imaginary, but no matter, it	p 307

indeed what is at issue, as Octave Mannoni shows: how can belief continue after repudiation, how can we continue to be Octave Mannoni shows: how can belief continue after repudiation, how can we continue to be pious? We have repudiated and lost for their intentions are often progressive. But no one today can enter an analyst's consulting room without at least being aware or withdrawal. Yes, in fact, there the production of desire can be represented only in terms of an extrapolated sign that if not the silence imposed on desiring-machines so that Oedipus can develop, be fortified in us, so that it can accumulate Oedipus can develop, be fortified in us, so that it can accumulate its poisonous sperm and gain the time necessary for of Oedipus is Oedipus become an idea. Only the idea can inject the venom. Oedipus has to become an idea so or the analytic situation. Psychoanalysis states clearly that unconscious representation can never be apprehended independently of the deformations, disguises, or displacements

from this, two unwarranted conclusions are drawn: that this agency can be discovered by way of the displaced represented; and this performs the artificial reterritorializations of desire. If the displacing agency can be concluded from the displaced, this is only true in or restore a link between two elements. (But how then can one see in this extreme dispersion—machines dispersed in every is more, the force and the obstinacy of a deterritorialization can only be evaluated through the types of reterritorialization that represent a certain mulatto—male or female. The movement of deterritorialization can never be grasped in itself, one can only grasp its movement of deterritorialization can never be grasped in itself, one can only grasp its indices in relation to the territorial representations. If laughter is a reaction that takes certain circuits, it can be said that Charlie Chaplin, as the film's sequences unfold line that merges with the void hanging over them. Anyone can see that this man and this woman are no longer task, schizoanalysis must proceed as quickly as possible, but it can also proceed only with great patience, great care, by successively each of these lands that permit going beyond them. How can we reconquer the process each time, constantly resuming the journey its interruption—the two are so closely interrelated that they can only be evaluated each within the other. How would the how could it exist without a land? But inversely, how can we be certain that these circuits don't reconstitute the lands back an asylum, or a little Beckettian land, a garbage can, so they can become catatonic in a corner. But in or a little Beckettian land, a garbage can, so they can become catatonic in a corner. But in a less openly better yet, a convent in Ceylon. The only thing that can save us from these impasses is an effective politicization of and the applications of reterritorialization in other flows. Inversely, one can find the form of social alienation in action in all all the flows, in such a way that this characteristic can no longer qualify a particular residue as a flow of carrying us along. It should therefore be said that one can never go far enough in the direction of deterritorialization: you runs up against the same set of pure singularities, one can feel confident that he has drawn near the singularity of the singularity of the subject's desire). To be sure, one can always establish or re-establish some sort of link between these are not indiscernible solely in the mixed region, since one can always assume that, having exchanged their function within this region your mouth, ... ah, my ass burns like fire, but what can be the meaning of that? Perhaps a turd wants to two heads of desire. For as we have seen, it can be produced as the amorphous fluid of antiproduction, just as produced as the amorphous fluid of antiproduction, just as it can be produced as the support that appropriates for itself the support that appropriates for itself the flow production. It can as well repel the organs-objects as attract them, and appropriate flows. However, the whole question is in knowing whether one can speak of a code at the level of this molecular chain of decoding and deterritorialization, which must be apprehended—and can only be apprehended—as the reverse of the codes and its structure, where nothing but the play of blind combinations can be discerned. It is precisely the ambiguity of what the of the machine itself. And yet the problem persists: how can all that function together? For it is not yet a the last way in which a depressive and exhausted libido can go on surviving, and dream that it is surviving: The into systems of representation that are themselves objective. Hence it can be said that the identity in nature between the two of the death instinct, the perverse reterritorializations. So that one can never, as in an interpretation, read the repressed through and transcendent uses of the syntheses according to which the unconscious can no longer operate in accordance with its own constituent machines

oscillations from one formula to the other are possible. How can this be? How can the schizophrenic escape, with its molecular to the other are possible. How can this be? How can the schizophrenic escape, with its molecular dispersion, form an investment the schizo, if not first of all the one who can no longer bear all that: money, the stock market, the [But] perhaps that is what the fall is, that it can no longer be a personal destiny, but the common lot statistical accumulation obeying the laws of large numbers. This unity can be the biological unity of a species or the structural a global object in relation to which the partial objects can be determined as a lack, and inversely. But on a in a state of partial dependence (the Markov chains). This can even be seen in the genetic code. In other terms whose effect the molecular formations constitute molar aggregates. Now we can present the second thesis of schizoanalysis: within the social investments

has an interest in a given regime. The other class can constitute itself only by a counterinvestment that creates its own obvious in the capitalist regime where, for example, primitive accumulation can take place only for the benefit of a restricted fraction preconscious investments of interest, and that explains how the latter can be perturbed and perverted in the most somber organization, below the violence it exerts by its very absurdity, but it can exert this violence only by assigning itself aims and meanings Colony demonstrates what an intense libidinal investment of a machine can be, a machine that is not only technical but social not the worker, the trade-unionist. Desire is agape. Not only can the libidinal investment of the social field interfere with the as production is in desire as desiring-production. But these forms can be understood in two ways, depending on whether desire is of its multiplicities. It is understandable, therefore, that a group can be revolutionary from the standpoint of class interest and its complicates everything, it is true, is that the same individuals can participate in both kinds of groups in diverse ways (Saint-Juste groups in diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics at the same time, in diverse situations in diverse situations that are nevertheless coexistent. A revolutionary group can already have reassumed the form of a subjugated group, yet with its fantastic subjugation, its narcissism, and its superego? (It can happen that one lone man functions as a flow-schiz , as revolutionary. The situation is completely muddled. It seems that schizoanalysis can make use only of indices—the machinic indices—in order sexuality that constitutes the indices. Not that the revolutionary capacity can be evaluated in terms of the objects, the aims, or published, that one demands one's right to be heard; it can even be disinfected, treated in a psychoanalytic or scientific manner origin imposed on it as the lie under which it can merely become cynical, shameful, and mortified. It is a lie is not one woman—more particularly, not one child—who can as such assume her or his situation in a capitalist a desiring-machine into a social machine, short-circuiting the parents, who can only intervene as agents of production and antiproduction in one

aggregate of arrival (a minimum of three terms, which one can and even must augment, but not to infinity). Such an limit by substituting internal relative limits for it that it can reproduce on an ever expanding scale, or an axiomatic of void. Since it is now a process of deterritorialization, it can no longer search for and create its new land. Confronted social field that acts as an oedipalizing factor, and that can fuel as well as counteract the preconscious investments. From the combinations obtain such and such a result. ... However, no science can develop outside a constituted social grouping. In order to prevent example). So true is it that the movement of deterritorialization can only be grasped as the reverse side of territorialities, even one keeps in mind the tautological statement made above, one can then understand that people whose preconscious investments of interest do

not, or should not, go in the direction of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that new socius invested by the libido as a full body can very well function as an autonomous territoriality, but one that desire within the mobile framework of its expanded limits. There can be a preconscious revolutionary break, with no real libidinal and true is it that the various investments, even when opposed, can coexist with one another in complexes that are not the its preconscious and unconscious conflicts and contradictions, about which it can only be said that they fall back on Oedipus, Marx-the-father is potential in relation to the actual paranoiac pole (how can we count on art and science except as potentialities, since causality, a revolutionary line of escape; and even though one can and must assign the objective factors, such as the weakest moment, in a given place. It is clear how everything can coexist and intermix: in the Leninist break, for example, when in the same people the most varied kinds of investments can coexist at such and such a moment, the two kinds such and such a moment, the two kinds of groups can interpenetrate. This is because the two groups are like determinism of the new socius and its interests. Of course one can always say after the fact that history has never ceased infrastructure of a libidinal investment of another nature, and that can coincide as well as clash with them. Which is merely Which is merely a way to pose the question, How can the revolution be betrayed?—once it has been said that revolutionary agency, it is because we believe that capitalist society can endure many manifestations of interest, but not one manifestation of from schizophrenia as a process; now the schizophrenic as entity can only be defined in relation to the arrests, the continuations are formed; whether and to what extent such a socius can endure the reversal of power such that desiring-production subjugates social bring their regimes into communication. She asks if our society can handle that, and what it is worth if it can't

CAN'T	6	
continue nevertheless to make a hellish racket. Even the psychoanalyst can't ignore them. He tends therefore to maintain an attitude of		p 55
And when the best psychoanalysts forbid themselves historico-political applications, we can't say things are much better, since the analysts		p 103
retreat to		
more or less irreversible structures. We understand this sentence, but can't help finding its tone disturbing. The following choice is imposed		p 128
more than reactionary formations, resistances, blockages, and armorings whose destruction can't come fast enough. Reich intuits a		p 314
fundamental principle of schizoanalysis		
even when they do not adopt the same body. We can't go along with Maud Mannoni when she sees the first		p 364
can handle that, and what it is worth if it can't. And this is indeed the direction the social, technical, scientific		p 381
CANCEL	2	
is: a physical system where intensities are distributed, where some cancel out and block a current, where others cause the current		p 187
quotient of differentials is not resolved, the differences no longer cancel one another in their relationship. No limit opposes the break		p 231
CANCELED	1	
on which surplus value depends. Thus the difference is not canceled in the relationship that constitutes it as a difference in		p 230
CANCELING	2	
occurs, there is a dismembering of the full body, a canceling of twinness (la gemelleite), a separation of the sexes marked		p 155
points-signs with several dimensions causing flows to circulate rather than canceling them. Nonfigurative loves, indices of a revolutionary		p 366
investment of the		
CANCELLATION	1	
neurosis with the return of the repressed (hysterical amnesia, obsessional cancellation), while in psychosis a regaining of reality appears along		p 123
with		
CANCELLING	1	
seen as a point having several dimensions—which, far from cancelling the flows, contains them and sets them in motion. This		p 241
CANCELS	1	
conditions that make it possible, but it reacts on them, cancels them, represses them, and allows them no more than a		p 160
CANCEROUS	1	
void left by the absence of the father and this cancerous development of the mother and the sister? And yet, as		p 91
CANDIDATE	1	
the role of mediator that could have made him a candidate for chief. Everything becomes complicated because of the colonizer-colonized		p 167
relations		
CANETTI	1	
but this body has, as it were, two faces. Elias Canetti has clearly shown how the paranoiac organizes masses and packs		p 279
CANNOT	68	
every machine is a machine connected to another machine. We cannot accept the idealist category of expression as a satisfactory or		p 6
as a satisfactory or sufficient explanation of this phenomenon. We cannot, we must not attempt to describe the schizophrenic object without		p 6
it experiences them as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he regards the paranoiac machine		p 9
to sit down. I must have tried to explain. We cannot say that psychoanalysis is very innovative in this respect: it		p 14
different, a solar force. In the second place, this transfiguration cannot be explained by the miraculating powers the machine possesses due		p 18
discovery of Oedipus: So it's my father, my mother? We cannot answer these two questions at this point. We merely see		p 20
Let us remember once again one of Marx's caveats: we cannot tell from the mere taste of wheat who grew it		p 24
point in history the neurotic, the pervert, and the psychotic cannot be adequately defined in terms of drives, for drives are		p 35
of production into consideration of the problem of desire, it cannot avoid posing in eschatological terms the problem of the ultimate		p 35
out by desiring-machines, for instance. In the second place, she cannot rid herself of the notion that schizoparanoic partial objects are		p 44
of them continued to share the belief that the libido cannot invest a social or metaphysical field without some sort of		p 46
by making familial relations the universal mediation of childhood, we cannot help but fail to understand the production of the unconscious		p 49
of Oedipus? Oedipus is the idealist turning point. Yet it cannot be said that psychoanalysis set to work unaware of desiring-production		p 55
the nuclear complex: A Child Is Being Beaten. The reader cannot escape the impression of a disquieting strangeness. Never was the		p 58
to see only by becoming little girls, and the girls cannot experience the pleasure of punishment except by becoming boys. It		p 61
measure us against that cross, or to establish that we cannot measure up to it. But in any case the harm		p 68
the other man, etc. Here all guilt ceases, for it cannot cling to such flowers as these. In contrast to the		p 69
will be achieved, is already being achieved, outside it. We cannot, however, share either this pessimism or this optimism. For there		p 81
society where the tragic sense is increasingly lost ... : a myth cannot sustain itself when it supports no ritual, and psychoanalysis is		p 83
organs closes round the deserted places. The theater of cruelty cannot be separated from the struggle against our culture, from the		p 85
the mask, a different adventure—that of desiring-production. Yet it cannot be said that psychoanalysis was unaware of this in a		p 92
must take other causes into account, but that he alone cannot do everything. Besides, he deals just enough with other causes		p 102
the state of belief? Who injects it with belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief in		p 107
a distributor and no longer a meaning, for these notions cannot be prevented from dragging their theological cortege behind—insufficiency of		p 111
the represented, insofar as it is induced by repression. Repression cannot act without displacing desire, without giving rise to a consequent		p 115
theory justifies practice, being born from it, or that one cannot challenge the process of cure except by starting from elements		p 117
in nature between the two repressions. But a real independence cannot be concluded from this. Psychic repression is such that social		p 119
this when they remark that an actual deprivation or frustration cannot be experienced except in the midst of an older internal		p 127
the series Turner does not exhibit, but keeps secret. It cannot even be said that he is far ahead of his		p 132
apropos of Balzac, how an author is great because he cannot prevent himself from tracing flows and causing them to circulate		p 133
virtue of an administration that is landed and residential, this cannot be regarded as a promotion of territoriality; on the contrary		p 145
insofar as it is not fused with the hierarchy and cannot be deduced from it, and the economy insofar as it		p 146
a disjunction similar to an incest prohibition, since the hunter cannot consume his own kill.) In short, as we shall see		p 148
contingencies and accidents, and that brings on this end. It cannot be said that the previous formations did not foresee this		p 153
all events, it does express the law that a man cannot receive a wife except from the group from which a		p 156
somatically his mother's brother and twin. That is why he cannot marry her (bearing in mind what we said earlier to		p 159
whole intensive scale to collapse again. Actually, if the son cannot marry his mother, it is not because he is somatically		p 159
We must conclude that, strictly speaking, incest does not and cannot exist. We are always on this side of incest, in		p 160
to inclusive disjunctions. But that is precisely the problem; one cannot confound incest as it would be in this intensive nonpersonal		p 162
to a germinal implex. Incest refers to a this-side-of that cannot be represented as such in the complex, since the complex		p 162
the right to the matrimonial prestations in a given system?—cannot be resolved independently of the lines of passage and the		p 164
money and to finish with money is an operation that cannot be expressed in terms of a code; seeing the trucks		p 176
It has often been said and demonstrated that an institution cannot be explained by its use, any more than an organ		p 180
any perspective of liberation an ironclad impossibility. This infinitivation (infinitivation) cannot be understood exactly as Nietzsche would have		p 199
it—that is		
always in a polyvocal usage—a way of jumping that cannot be contained within an order of meaning, still less within		p 204
the spark of a new writing can spring forth. One cannot better show how an operation of biunivocalization organizes itself around		p 208

the Germanic commune, and feudalism presuppose the great empires, and cannot be understood except in terms of the Urstaat that serves model that can no longer be equaled, but that one cannot help but imitate. The Egyptian's melancholy warning to the Greeks	p 218
break, the conjunction of all the decoded and deterritorialized flows, cannot be defined by commercial capital or by financial capital—these capitalists and their economists when they ascertain that surplus value cannot be determined mathematically. Yet they have little cause to rejoice	p 218 p 226 p 228
capital, which develops along with automation and productivity, and which cannot be explained by factors that counteract the falling tendency—the	p 232
nature of this aggregate of surplus value of flux. It cannot be defined by the difference between the value of labor	p 237
the fact remains that money as an unlimited abstract quantity cannot be divorced from a becoming-concrete without which it would not decision, administration, reaction, inscription; a technocracy and a bureaucracy that cannot be reduced to the operation of technical machines.	p 249 p 252
In short	
identifications of the parents with the children; and the fact cannot be hidden that everything begins in the mind of the	p 273
to derive the first anxiety from the second, but one cannot even consider, as Kardiner does, that the social investment corresponding	p 275
of destiny. In point of fact, the truly molecular unconscious cannot confine itself to genes as its units of reproduction; these	p 290
neurosis, perversion, and psychosis. To a point where the process cannot extricate itself, continue on, and reach fulfillment, except insofar as	p 318
nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer: the world of	p 319
transverse communications, where	
mechanic, and schizoanalysis is solely functional. In this respect it cannot remain at the level of a still interpretative	p 322
examination—interpretative	
the partial objects are elements of the unconscious, and we cannot even go along with the image of the partial objects	p 324
assume that, having exchanged their function within this region, they cannot be further distinguished by exclusion there where the two flows	p 325
to it precisely insofar as they are really distinct and cannot on this account exclude or oppose one another. The partial	p 327
to codes; since it works on the decoded flows, it cannot itself proceed except by effecting reterritorializations and by reviving the	p 327
and what becomings in each case. Moreover, this positive task cannot be separated from indispensable destructions, the destruction of the molar	p 338
perverse transference of psychoanalysis. 5 The Second Positive Task We cannot however allow the difference in regime to make us forget	p 340
reterritorializations. It is in this sense that the capitalist axiomatic cannot but give rise to new territorialities and revive a new	p 374
reach the revolutionary break and investment of the libido. This cannot be achieved except at the cost of, and by means	p 377
CANONIC 1	
measuring uniform time, and as a social machine for reproducing canonic hours and for assuring order in the city. When Lewis	p 141
CANTOR 2	
this sense every child is a little scientist, a little Cantor. Go back through the course of the ages, you will	p 100
there exists a drama for the scientist. (J. R. Mayer, Cantor, I will not draw up an honor roll of these	p 371
CANVAS 3	
us from an eternal future, or flees toward it. The canvas turns in on itself, it is pierced by a hole	p 132
are to be found again here, their meaning changed. The canvas is truly broken, sundered by what penetrates it. All that	p 132
with one another. A horizontal or transverse organization of the canvas is born, with lines of escape or breakthrough. Christ's body	p 369
CANVASES 1	
although they are in fact the most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where	p 132
Turner	
CAPABLE 56	
it works: Judge Schreber feels something, produces something, and is capable of explaining the process theoretically. Something is produced: the effects	p 2
than these, however? Given a certain effect, what machine is capable of producing it? And given a certain machine, what can	p 3
of production of the unconscious; and an unconscious that was capable of nothing but expressing itself—in myth, tragedy, dreams—was	p 24
a subject-group always being threatened with subjugation, a subjugated group capable in certain cases of being forced to take on a	p 64
escape this use, although they suffer from no longer being capable of applying it. Everywhere in psychoanalysis, in Freud, we have	p 76
the same result as the connective synthesis: it too is capable of two uses, the one immanent, the other transcendent. And	p 78
he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting the field of psychoanalysis. The object (small	p 83
o	
with the biochemistry of drugs), that will be progressively more capable of determining the nature of this egg and the distribution	p 84
expressive milieu that provides its own justifications, and that—however capable of expressing the action of the alienating forces—mediates	p 95
them	
dominated, exploited classes, and causes flows to move that are capable of breaking apart both the segregations and their Oedipal	p 105
applications	
breaking apart both the segregations and their Oedipal applications—flows capable of hallucinating history, of reanimating the races in	p 105
delirium, of	
principle only if we have at our disposal immanent criteria capable of determining the legitimate uses, as opposed to the illegitimate	p 109
because every position of desire, no matter how small, is capable of calling into question the established order of a society	p 116
the contrary. But it is explosive; there is no desiring-machine capable of being assembled without demolishing entire social sectors. Despite	p 116
what	
desiring-production, and also that desiring-production—a real desire—is potentially capable of demolishing the social form. But what is a real	p 116
recording surface of the socius, an agent that is also capable of acting on, of inscribing the recording surface of desire	p 120
As though one were constantly bringing back home the person capable of setting whole continents and cultures adrift. He is not	p 124
more suffocating. So, do you believe these two groups are capable of being joined? I am not too angry with these	p 124
not even enough to state that the two groups are capable of being joined. Rather it is the possibility of discriminating	p 125
alienating and destructive. As if the great voices, which were capable of performing a breakthrough in grammar and syntax, and of	p 134
its own destruction—as Marx says, insofar as it is capable of self-criticism (at least to a certain point: the point	p 140
flows are coded only to the extent that the organs capable respectively of producing and breaking them are themselves encircled, instituted	p 142
means rescue us from the shit (only the mind is capable of shitting). Analogy is all the greater once the anus	p 143
is this cruel system of inscribed signs that renders man capable of language, and gives him a memory of the spoken	p 145
why a female homosexuality hasn't given rise to Amazon groups capable of negotiating for men perhaps finds its reply in women's	p 165
went on to say, provided that the current organization be capable of conducting its own criticism. And yet Oedipus's autocritique is	p 175
depends on a previous social investment of a certain type, capable of falling back on (se rabattre sur) family determinations. It	p 178
influx as the representative of the noncoded flows of desire capable of submerging everything. It is debt that articulates the alliances	p 185
not motivated by any idea of revenge, but is alone capable of grasping the subtle relationship between the sign engraved in	p 189
man, to mark him in his flesh, to render him capable of alliance, to form him within the debtor-creditor relation, which	p 190
on stage of a new territorial machine, possibly revolutionary and capable of raising and dealing with the agrarian problem in a	p 196
psychic repression, operating in the manner of a graphic machine capable of performing as well by means of hieroglyphs as by	p 203
State, which on the contrary, as the feudal State, is capable of preventing commodities from introducing the decoding of flows that	p 220
the other, decoded money that has become capital and is capable of buying it. The fact that these two elements result	p 225
of the process. On the one hand, it alone is capable of realizing capitalism's supreme goal, which is to produce lack	p 235
the purchasing power, instead of presupposing it. Who would be capable of stealing? Certainly not the industrial capitalist as the	p 238
representative	
that its axiomatic is never saturated, that it is always capable of adding a new axiom to the previous ones. Capitalism	p 250
Foreign Wars). Others are enclaves whose archaism is just as capable of nourishing a modern fascism as of freeing a revolutionary	p 258
the breaks-flows that produce them, these images will themselves be capable of figuring and reproducing only by shaping a human material	p 264
universal of every society, but only insofar as it is capable of carrying to a certain point its own critique—that	p 270
condition, which is not met by Freud: that Oedipus be capable, at least to a certain point, of conducting its autocritique	p 271

not assembled, until capital directly appropriates production, and until financial capital and merchant capital are no longer anything but specific functions	p 226
capital directly appropriates production, and until financial capital and merchant capital are no longer anything but specific functions	p 226
corresponding to a	
precisely in this conjunction of decoded flows that makes of capital the new social full body, whereas commercial and financial capitalism they are high. Before the capitalist machine, merchant or financial capital is merely in a relationship of alliance with noncapitalist production	p 226
bourgeoisie with feudalism. In brief, the capitalist machine begins when capital ceases to be a capital of alliance to become a	p 227
the capitalist machine begins when capital ceases to be a capital of alliance to become a filiative capital. Capital becomes filiative	p 227
to be a capital of alliance to become a filiative capital. Capital becomes filiative when money begets money, or value a	p 227
be a capital of alliance to become a filiative capital. Capital becomes filiative when money begets money, or value a surplus	p 227
value—value in process, money in process, and, as such, capital. ... Value ... suddenly presents itself as an independent substance, endowed with	p 227
the surplus-value of £10 does the £100 originally advanced become capital. It is solely under these conditions that capital becomes the	p 227
advanced become capital. It is solely under these conditions that capital becomes the full body, the new socius or the quasi	p 227
derives from labor power and constitutes the fluctuation of variable capital, and where Dx derives from capital itself and constitutes the	p 227
the fluctuation of variable capital, and where Dx derives from capital itself and constitutes the fluctuation of constant capital (the definition	p 228
derives from capital itself and constitutes the fluctuation of constant capital (the definition of constant capital by no means excludes the	p 228
constitutes the fluctuation of constant capital (the definition of constant capital by no means excludes the possibility of a change in	p 228
decoded flows, from their conjunction, that the filiative form of capital, $x+dx$, results. The differential relation expresses the fundamental	p 228
capitalist phenomenon	
but a post-mortem despotism, the despot become anus and vampire: Capital is dead labour, that vampire-like, only lives by sucking living	p 228
and lives the more, the more labour it sucks. Industrial capital thus offers a new new filiation that is a constituent	p 228
part of the capitalist machine, in relation to which commercial capital and financial capital will now take the form of a	p 228
capitalist machine, in relation to which commercial capital and financial capital will now take the form of a new alliance by	p 228
profit, that is, of surplus value in relation to total capital, can be understood only from the viewpoint of capitalism's entire	p 228
mine); in the other case, signs of the power of capital, flows of financing, a system of differential quotients of production	p 228
the adaptation of flows of production to the disjunctions of capital. The extreme importance in the capitalist system of the dualism	p 229
of the credit, a uniform interest rate, a unity of capital markets, etc. Hence one is correct in speaking of a	p 229
capitalism. While it is true that it is filiative industrial capital in its essence, it functions only through its alliance with	p 229
it functions only through its alliance with commercial and financial capital. In a sense, it is the bank that controls the	p 229
the general equivalent as found in the first section of Capital, without attaching enough importance to banking practice, to financial operations	p 230
no exterior limit, but only an interior limit that is capital itself and that it does not encounter, but reproduces by	p 231
longer the developed countries that supply the underdeveloped countries with capital, but quite the opposite. So true is it that primitive	p 231
of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the same time as capitalist deterritorialization is	p 231
developing from	
the relative diminution of surplus value in relation to total capital—a diminution that is ensured by the development of productivity	p 232
is ensured by the development of productivity, automation, and constant capital. This problem was raised again recently by Maurice Clavel in	p 232
Hence there is a machinic surplus value produced by constant capital, which develops along with automation and productivity, and which	p 232
cannot	
the diminution of the price of the elements of constant capital, etc.—since, on the contrary, these factors depend on it	p 232
is perfectly contemporary and adapted to the situation within personified capital (the capitalist, the worker, the merchant, the banker). But on	p 232
its relationships with the market and with commercial and financial capital. This implies diachronic encounters and countersectings such as	p 234
one already	
justify their exploitation on a large scale. Here again, alliance capital exerts a strong selective pressure on machinic innovations within	p 234
industrial	
exerts a strong selective pressure on machinic innovations within industrial capital. In brief, there where the flows are decoded, the specific	p 234
not directly depend on science and technics themselves, but on capital—a surplus value that is added to human surplus value	p 234
information, and specialized education are just as much parts of capital (knowledge capital) as is the most elementary labor of the	p 234
specialized education are just as much parts of capital (knowledge capital) as is the most elementary labor of the worker. And	p 234
fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or between two forms of money, here too, on the	p 234
technical labor—even when highly remunerated—and the profit of capital that inscribes itself with another sort of writing. In this	p 234
surplus value by mobilizing the resources of knowledge and information capital, and finally because it absorbs the greater part of the	p 235
overabundant resources. On the other hand, it alone doubles the capital and the flow of knowledge with a capital and an	p 235
doubles the capital and the flow of knowledge with a capital and an equivalent flow of stupidity that also effects an	p 235
of knowledge, information, and training, he is so absorbed in capital that the reflux of organized, axiomatized stupidity coincides with him	p 236
modified in terms of the machinic surplus value of constant capital, which distinguishes itself from the human surplus value of variable	p 237
which distinguishes itself from the human surplus value of variable capital and from the nonmeasurable nature of this aggregate of surplus	p 237
the immense deterritorialized flow that constitutes the full body of capital. An economist of the caliber of Bernard Schmitt finds strange	p 237
economy. The fact remains that the apparent objective movement of capital—which is by no means a failure to recognize or	p 239
in the language of signs imposed on it by merchant capital or the axiomatic of the market. There are great differences	p 241
quantity of labor; the limitless nature of the relationship between capital and labor capacity, and between the flows of financing and	p 245
recent monetary history: the role of the dollar, short-term migrating capital, the floating of currencies, the new means of financing and	p 245
the flows in a bound state on the body of capital as a socius that is deterritorialized, but also a socius	p 246
limitation: in the formula M-C-M, the circulation of money as capital has therefore no limits. The studies of Bohannon concerning the	p 248
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the other as a pure quality of the flow of capital. The progression is therefore the opposite of that of a	p 249
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of payment or income. Such an extension merely signifies that capital has no industrial essence functioning other than as merchant, financial	p 249
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magnitude (the condition characterized by surplus value of flux). Hence capital differentiates itself from any other socius or full body, inasmuch	p 249
itself from any other socius or full body, inasmuch as capital itself figures as a directly economic instance, and falls back	p 249
specific conditions of capitalist production and circulation, that is, in capital itself, but it functions only by reproducing and widening these	p 250
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of the ravenous machine, the beast of the reproduction of capital, internalization of the infinite debt. I too am a slave	p 254
the new words spoken by the master. Only as personified capital is the capitalist respectable. As such, he shares with the	p 254
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mode of production, production of capital, the self-expansion of existing capital. Under the first aspect capitalism is continually surpassing its	p 259
own	
or allowing the decoding of—the fluent quantities of their capital and their populations. They are torn in two directions: archaism	p 260
in their becoming related or their conjunction: labor capacity or capital, constant capital or variable capital, capital of filiation or capital	p 263
becoming related or their conjunction: labor capacity or capital, constant capital or variable capital, capital of filiation or capital of alliance	p 263
their conjunction: labor capacity or capital, constant capital or variable capital, capital of filiation or capital of alliance. Capital has taken	p 263
conjunction: labor capacity or capital, constant capital or variable capital, capital of filiation or capital of alliance. Capital has taken upon	p 263
capital, constant capital or variable capital, capital of filiation or capital of alliance. Capital has taken upon itself the relations of	p 263
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they are needed, the capitalist as a function derived from capital, and the worker as a function derived from labor capacity	p 263

breaks-flows, the pure figures of capitalism; the capitalist as personified capital—i.e., as a function derived from the flow of	p 264
i.e., as a function derived from the flow of capital; and the worker as personified labor capacity—i.e., a	p 264
on the other side, the violence and the oppression of capital—become images of destitution, despair, revolt, violence, or oppression. But	p 264
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thus become the simulacrum of the images of capital (Mister Capital, Madame Earth, and their child the Worker), with the result	p 264
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they transport the private persons to which the flows of capital are reduced or applied. (Which explains the complex origin of	p 267
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of	
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a private territory for them, a private Urstaat, a private capital (dreams as capital, said Freud). That is why, inversely, schizoanalysis	p 314
for them, a private Urstaat, a private capital (dreams as capital, said Freud). That is why, inversely, schizoanalysis must devote itself	p 314
and representations that operate as much at the level of capital as a subject (the axiomatic), as at the level of	p 320
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are very different in capitalism. Precisely because the flows of capital are decoded and deterritorialized flows; precisely because the subjective	p 337
essence	
is inextricably linked to the process of anti production as capital. There where the codes are undone, the death instinct lays	p 337
socius, veritable heavy aggregates of the earth, the despot, and capital. Full bodies or clothed substances, which are distinguished from the	p 343
flow, nonpossessive and nonpossessed, flowing over the full body of capital and forming an absurd power. Everyone in his class and	p 346
are not raised to the same power: a flow of capital and a flow of labor as human surplus value in	p 372
capitalism: production for production's sake, but under the conditions of capital). There is not one of these aspects—not the least	p 373
source of its rationality. Marx's black humor, the source of Capital, is his fascination with such a machine: how it came	p 373
us to cry out to the very end, Long live capital in all its reality, in all its objective dissimulation! Except	p 373
revive a new despotic Urstaat. The great mutant flow of capital is pure deterritorialization, but it performs an equivalent reterritorialization when	p 374
field of its market. For the great flow of mutant capital repels its limits, adds new axioms, and maintains desire within	p 375
specific reterritoriality, a specific body on the full body of capital. Subjugated groups are continually deriving from revolutionary subject-groups.	p 375
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the unnamable! But the effect of the conjunction is indeed capital's tighter and tighter control over production: capitalism or its break	p 226
profit and surplus value are engendered: the flow of merchant capital's economic force and the flow that is derisively named purchasing	p 238
axiomatic), as at the level of the persons serving as capital's agents (application of the axiomatic). But we seek in vain	p 320
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consists in decoding the flows on the full body of capital-money: it has realized the immanence, it has rendered concrete the	p 261
The socius as full body has become directly economic as capital-money; it does not tolerate any other preconditions. What is inscribed	p 263
incest that Oedipus arrives, but via the decoded flows of capital-money. The waves of incest and shit are only secondary derivatives	p 267
the character or the map of this socius-earth, despot, or capital-money (for each social machine the two poles, paranoiac and schizophrenic	p 281
socius. The socius—the earth, the body of the despot, capital-money—are clothed full bodies, just as the body without organs	p 281
without organs Body of the Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses as familial entities	p 282
Paranoiac	
its own system: the full body, having become that of capital-money, suppresses the distinction between production and antiproduction;	p 335
everywhere it mixes	
the earth, the body of the despot, the body of capital-money—depends on a state or degree of intensive development of	p 343
to which the paranoiac lovingly aspires, but the body of capital-money as well, or a new revolutionary body, the moment it	p 365
In the capitalist formation of sovereignty—the full body of capital-money as the socius—the great social axiomatic has replaced the	p 372
interest, new aims that presuppose another body than that of capital-money; those exploited become conscious of their preconscious interest,	p 375
and this	
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faced with the task of decoding and deterritorializing the flows. Capitalism does not confront this situation from the outside, since it	p 33
production and repression can be achieved in no other way. Capitalism is in fact born of the encounter of two sorts	p 33
further in the direction of the deterritorialization of the socius. Capitalism tends toward a threshold of decoding that will destroy the	p 33
constitutes the most characteristic and the most important tendency of capitalism. It continually draws near to its limit, which is a	p 34
is being carried further and further, to the point that capitalism with all its flows may dispatch itself straight to the	p 34
society. What we are really trying to say is that capitalism, through its process of production, produces an awesome schizophrenic	p 34
accumulation	
but which nonetheless continues to act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency	p 34
while at the	
avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes or restores all sorts of residual and artificial,	p 34
imaginary	
States, nations, families. That is what makes the ideology of capitalism a motley painting of everything that has ever been believed	p 34
earth. The schizophrenic deliberately seeks out the very limit of capitalism: he is its inherent tendency brought to fulfillment, its surplus	p 35
the limit of social production determined by the conditions of capitalism. It is our very own malady, modern man's sickness. The	p 130
and desiring-production—under the conditions determined by an apparently victorious capitalism, where do we find enough innocence for	p 139
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is the business of the socius. As we shall see, capitalism is the only social machine that is constructed on the	p 139
an axiomatic of abstract quantities in the form of money. Capitalism therefore liberates the flows of desire, but under the social	p 139
correct to retrospectively understand all history in the light of capitalism, provided that the rules formulated by Marx are followed exactly	p 140
here again, two distinct forms of deterritorialization). In a sense, capitalism has haunted all forms of society, but it haunts them	p 140
would elude their codes. Then again, if we say that capitalism determines the conditions and the possibility of a universal history	p 140
of a universal history, this is true only insofar as capitalism has to deal essentially with its own limit its own	p 140
and inhibit their development. It will be necessary to await capitalism to find a semiautonomous organization of technical production that tends	p 141
that a universal Oedipus haunts all societies, but exactly as capitalism haunts them, that is to say, as the nightmare and	p 144
anxieties they engender, and on the infernal operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while	p 151
even	
incest, is about: the fear of a decoded flow? If capitalism is the universal truth, it is so in the sense	p 153
universal truth, it is so in the sense that makes capitalism the negative of all social formations. It is the thing	p 153
coding. Primitive societies are not outside history; rather, it is capitalism that is at the end of history, it is capitalism	p 153
capitalism that is at the end of history, it is capitalism that results from a long history of contingencies and accidents	p 153
of a retrospective reading of all history in terms of capitalism. It is already possible to see signs of classes in	p 153
an industrial and commodity production decoded under the conditions of capitalism. All history can therefore be read under the sign of	p 153
comptable) that is even more oppressive. With the result that capitalism—in conformity with the movement by which it counteracts its	p 176
the wall further way. Schizophrenia is the absolute limit, but capitalism is the relative limit. Thirdly, there is no social formation	p 176
can command. Whence the obstinacy with which the formations preceding capitalism encase the merchant and the technician, preventing	p 176
flows of money	
the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could be that all	p 192
these—in	
and its plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China in the thirteenth century, when all	p 197
furthest point, subjecting language to the paradigms of an active capitalism, for one will never prevent the signifier from reintroducing its	p 207
in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not one formation among others,	p 219

nor
socius—not enough, that is, to induce the birth of capitalism. Decoded flows strike the despotic State with latency; they submerge the preconditions are present, everything is given, without producing a capitalism properly speaking, but rather a regime based on slavery. Or of the old full body of the social machine. Hence capitalism does not lead to the dissolution of feudalism, but rather and this reaction, which occur one time—in order for capitalism to be born, and for the old system to die at the same time social and technical. That is why capitalism and its break are defined not solely by decoded flows singular nature of this conjunction that ensured the universality of capitalism. By simplifying a lot, we can say that the savage conjunction is indeed capital's tighter and tighter control over production: capitalism or its break, the conjunction of all the decoded and employees (the struggles against the guilds and the monopolies). But capitalism doesn't begin, the capitalist machine is not assembled, until capital
capital the new social full body, whereas commercial and financial capitalism in its primitive forms merely installed itself in the pores a conjunction that defines the immanent social field particular to capitalism, and confers on the abstraction as such its effectively concrete relationships between flows, and breaks in flows?—all of which capitalism was able to mobilize and break under these hitherto unknown hitherto unknown conditions of money. While it is true that capitalism is industrial in its essence or mode of production, it essence or mode of production, it functions only as merchant capitalism. While it is true that it is filiative industrial capital consistency entirely its own, which shows the manner in which capitalism for its part was able to interpret the general principle the means immanent to the capitalist mode of production. If capitalism is the exterior limit of all societies, this is because is the exterior limit of all societies, this is because capitalism for its part has no exterior limit, but only an this movement of displacement belongs essentially to the deterritorialization of capitalism. As Samir Amin has shown, the process of deterritorialization here accumulation is not produced just once at the dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the same time as capitalist deterritorialization flux is a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more on the periphery. It will be defining precapitalist regimes by a surplus value of code, and capitalism by a generalized decoding that converted this surplus value of settled once and for all, at the dawn of a capitalism that had lost all code value. This is not the the blacksmith, the astronomer). But the decoding of flows in capitalism has freed, deterritorialized, and decoded the flows of code just In this sense, it is not machines that have created capitalism, but capitalism that creates machines, and that is constantly introducing sense, it is not machines that have created capitalism, but capitalism that creates machines, and that is constantly introducing breaks and the importance of the problem: the ever widening circle of capitalism is completed, while reproducing its immanent limits on an ever decoded flows, not only the nature of the limits that capitalism reproduces on an ever wider scale as interior limits, but What on the contrary is called the co-opting power of capitalism can be explained by the fact that its axiomatic is incomes. How much flexibility there is in the axiomatic of capitalism, always ready to widen its own limits so as to relation of flows having no assignable exterior limit, and where capitalism reproduces its immanent limits on an ever widening and more that the formation of money as a specific relation within capitalism depends on the mode of production that makes the economy an illusion of consciousness—shows that the productive essence of capitalism can itself function only in this necessarily monetary or commodity yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate. The death of writing is like the someone announces the collapse of the Gutenberg galaxy? Of course capitalism has made and continues to make use of writing; not the general equivalent, but the specific functions of money in capitalism went by way of writing and printing, and in some that writing typically plays the role of an archaism in capitalism, the Gutenberg press being the element that confers on the or becomes concrete within the field of immanence peculiar to capitalism itself, with the appearance of the technical means of expression through information shows once again that the productive essence of capitalism functions or speaks only in the language of signs imposed even and especially in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of the signifier of desire. Their affinity is great, to be sure: everywhere capitalism sets in motion schizo-flows that animate our arts and our schizophrenics. We have seen that the relationship of schizophrenia to capitalism went far beyond problems of modes of living, environment, ideology decoded flows? The answer—as we have seen—is that capitalism is indeed the limit of all societies, insofar as it one can say that schizophrenia is the exterior limit of capitalism itself or the conclusion of its deepest tendency, but that itself or the conclusion of its deepest tendency, but that capitalism only functions on condition that it inhibit this tendency, or capitalist field from one end to the other. But for capitalism it is a question of binding the schizophrenic charges and the vanished codes. The flows are decoded and axiomatized by capitalism at the same time. Hence schizophrenia is not the identity the same time. Hence schizophrenia is not the identity of capitalism, but on the contrary its difference, its divergence, and its notion of break-flow has seemed to us to define both capitalism and schizophrenia. But not in the same way; they are burns or bursts into flames. Why not merely say that capitalism replaces one code with another, that it carries into effect that is, strictly speaking, unavowable. It is with the thing, capitalism, that the unavowable begins: there is not a single economic and appropriate the cellular connections. So many reasons for defining capitalism by a social axiomatic that stands opposed to codes in in the form of a code. With the advent of capitalism the full body becomes truly naked, as does the worker the differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain that it both does and does not have these limits on an always vaster scale. The strength of capitalism indeed resides in the fact that its axiomatic is never capable of adding a new axiom to the previous ones. Capitalism defines a field of immanence and never ceases to fully abundance of identity cards, files, and other means of control, capitalism does not even need to write in books to make are sufficiently filled with the floating images constantly produced by capitalism. To pursue a remark of Henri Lefebvre's, these images do in a code. The hour of Oedipus draws nigh. While capitalism thus proceeds by means of an axiomatic and not by conjunction. Once again, this axiomatic is not the invention of capitalism, since it is identical with capital itself. On the contrary since it is identical with capital itself. On the contrary, capitalism is its offspring, its result. Capitalism merely ensures the regulation itself. On the contrary, capitalism is its offspring, its result. Capitalism merely ensures the regulation of the axiomatic; it regulates or into the service of the signs of economic power. And capitalism, despite what is said to the contrary, assumed this role the struggle against overproduction. There has never been a liberal capitalism: action against monopolies goes back first of all to a with the old system of production, and when nascent industrial capitalism can secure its production and its market only by obtaining supply and an unusual expansion of markets. That is, when capitalism functions with a very small number of axioms within relative required a high and stable level of employment, and forced capitalism to multiply its axioms while having at the same time the axiom of displacement from the center to the periphery). Capitalism was able to digest the Russian Revolution only by continually income in wages. But this is only partially true, since capitalism is born of the conjunction of the two in the task of conquering the State apparatus. If the movement of capitalism, in the interplay of its differential relations, is to dodge Leninist break did not prevent the resurrection of a State capitalism inside socialism itself, any more than it prevented classical capitalism capitalism inside socialism itself, any more than it prevented classical capitalism from getting round the break by continuing its veritable mole revolutionary elements—no more controlled by official socialism than by capitalism itself—further into the distance, to flee periphery or into explained. It happens that one desires against one's own interests: capitalism profits from this, but so does socialism, the party, and either in the modernistic forms of a State socialism or capitalism, or in the archaic form of local despots. It may is directly based on the social and economic axiomatic of capitalism as such. It is the very conjunction of the deterritorialized the corresponding society, one is better able to understand why capitalism is continually reterritorializing with one hand what it was deterritorializing true reason for the double movement: on the one hand, capitalism can proceed only by continually developing the subjective essence of capital, the self-expansion of existing capital. Under the first aspect capitalism is continually surpassing its own limits, always deterritorializing further, displaying restriction and bond; but under the second, strictly complementary, aspect, capitalism is continually confronting limits and barriers that are interior and they have no ideas on the subject—why would they?). Capitalism, and socialism as well, are as though torn between the case of overcoding the territorial flows. The paradox is that capitalism makes use of the Urstaat for effecting its reterritorializations. But must arrive from without—and that, in the case of capitalism, rises with all the more power as one still fails produced by the points-signs, the breaks-flows, the pure figures of capitalism; the capitalist as personified capital—i.e., as a function function derived from the flow of labor. In this way capitalism fills its field of immanence with images: even destitution, despair The reign of images is the new way in which capitalism utilizes the schizzes and diverts the flows: composite images, images

to desiring-production, at the bounds of all social production. And capitalism, the relative limit of every society, inasmuch as it axiomatizes and reterritorializes the deterritorialized flows. We have also seen that capitalism finds in schizophrenia its own exterior limit, which it is exterior limit, which it is continually repelling and exorcising, while capitalism itself produces its immanent limits, which it never ceases to limits, which it never ceases to displace and enlarge. But capitalism still needs a displaced interior limit in another way: precisely or symbols, then everything is recapitulated in the images of capitalism, which shapes and reduces them to the Oedipal simulacrum. The from castration to Oedipus, and from the despotic age to capitalism, inversely there is the progress leading to the withdrawal of with the slashed, split, castrated ego, are the products of capitalism insofar as it engineers an operation that has no equivalent This is the case even in the peripheral zones of capitalism, where the colonizer's efforts at oedipalizing the indigenous population—African and oppression. But it is at the soft center of capitalism, in the temperate zones of the bourgeoisie, that the colony general. But as this determination develops under the condition of capitalism, they objectify the essence all over again, they alienate and the private ownership of the means of production. So that capitalism is without doubt the universal of every society, but only and schizophrenia as ultimate products under the determinate conditions of capitalism. From the standpoint of a universal clinical theory, paranoia and

of all: to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire is a machine, a that, in the second place, the link between psychoanalysis and capitalism is no less profound than that between political economy and is no less profound than that between political economy and capitalism. This discovery of the decoded and deterritorialized flows is the the form of subjective abstract libido. As Marx says, in capitalism the essence becomes subjective—the activity of production in general production in general and without distinction, as it appears in capitalism, is the identical discovery of both political economy and psychoanalysis

not mean that the capitalist being, or the being in capitalism, desires to work or that he works according to his precisely, is desiring-production situated at the always counteracted limit of capitalism? Why, at the same time as it discovers the subjective as it is the activity of production in general—is capitalism continually realienating this essence, and without interruption, in a repressive to appreciate the full extent to which psychoanalysis belongs to capitalism. For as we have seen, capitalism indeed has as its which psychoanalysis belongs to capitalism. For as we have seen, capitalism indeed has as its limit the decoded flows of desiring-production in an axiomatic that takes the place of the codes. Capitalism is inseparable from the movement of deterritorialization, but this movement but this movement is exorcised through factitious and artificial reterritorializations. Capitalism is constructed on the ruins of the territorial and the

by saying that the subjective abstract essence is discovered by capitalism only to be put in chains all over again, to property that constitutes the center of the factitious reterritorializations of capitalism. And finally, it is this form that produces the images of immanence, the capitalist, the worker, etc. In other terms, capitalism indeed implies the collapse of the great objective determinate representations

previously, it is in the interiority of its movement that capitalism requires and institutes not only a social axiomatic, but an psychoanalysis disengages the second pole in the very movement of capitalism, which substitutes the infinite subjective representation for the large determinate

doubly displaced, once by the position of immanent limits that capitalism does not cease to reproduce on an ever expanding scale reterritorialization of private man, produced under the structural conditions of capitalism, inasmuch as capitalism reproduces and revives the archaism of the

man, produced under the structural conditions of capitalism, inasmuch as capitalism reproduces and revives the archaism of the imperial symbol or

because he doesn't see that the tie linking psychoanalysis with capitalism is not merely ideological, that it is infinitely closer, infinitely flows of desire, as taken up in the axiomatic of capitalism, must necessarily be reduced to a familial field where the and the deterritorialization of flows define the very process of capitalism—that is, its essence, its tendency, and its external limit of social alienation in action in all the reterritorializations of capitalism, inasmuch as they keep the flows from escaping the system generally, the death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had been full of hesitation. What we have

of hesitation. What we have tried to show apropos of capitalism is how it inherited much from a transcendent death-carrying agency and specific forms of the absorption of surplus value in capitalism. It is this itinerary that psychoanalysis rediscovers and retraces with immanent death is the condition formed by the signifier in capitalism, the empty locus that is everywhere displaced in order to problem we had left hanging. Once it is said that capitalism works on the basis of decoded flows as such, how a decoded and deterritorialized production, how do we explain that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression

share owing to the overlord. Things are very different in capitalism. Precisely because the flows of capital are decoded and deterritorialized precisely because the subjective essence of production is revealed in capitalism; precisely because the limit becomes internal to capitalism, which continually

revealed in capitalism; precisely because the limit becomes internal to capitalism, which continually reproduces it, and also continually occupies it as

of the large objectivities, the decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but directly apprehended in a Everything labors in death, everything wishes for death. In truth, capitalism has nothing to co-opt; or rather, its powers of co-option economy raises them to a degree of perfection unknown before capitalism.) This welding of desire to lack is precisely what gives what arouses, and it is not ideology, it is economy. Capitalism garners and possesses the force of the aim and the how the socialist machine preserves a State and market monopoly capitalism). But there is something more serious: even when the libido flows that constitute its profound tendency or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit by substituting

goals, of law, order, and reason. Even the most insane capitalism speaks in the name of economic rationality. And this is the same time that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that grants it a large degree of But toward the middle of the fifteenth century, when Venetian capitalism confronts the first signs of its decline, something breaks out labor as human surplus value in the industrial essence of capitalism, a flow of financing and a flow of payment or flow of payment or incomes in the monetary inscription of capitalism, a market flow and a flow of innovation as machinic of innovation as machinic surplus value in the operation of capitalism (surplus value as the first aspect of its immanence), a at every step along the way the interior limits of capitalism, their perpetual displacement, and their reproduction on an always larger third aspect of capitalist immanence, expressing the twofold nature of capitalism: production for production's sake, but under the conditions of capital

ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty having no parallel in there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty having no parallel in the but realities that derive from a given supplementary axiom that capitalism is always capable of adding to its axiomatic in terms the Third World is organized as an integral part of capitalism. The reproduction of the interior limits of capitalism on an part of capitalism. The reproduction of the interior limits of capitalism on an always wider scale has several consequences: it permits just as it is not Russian socialism that troubles world capitalism.) There is no metaphor here: the factories are prisons, they Third World is deterritorialized in relation to the center of capitalism but belongs to capitalism, being a pure peripheral territoriality of in relation to the center of capitalism but belongs to capitalism, being a pure peripheral territoriality of capitalism. The system teems but belongs to capitalism, being a pure peripheral territoriality of capitalism. The system teems with preconscious investments of class and of and of interest. And capitalists first have an interest in capitalism. A statement as commonplace as this is made for another is made for another purpose: capitalists have an interest in capitalism only through the tapping of profits that they extract from how large the extraction of profits, it does not define capitalism. And for what does define capitalism, for what conditions profit it does not define capitalism. And for what does define capitalism, for what conditions profit, theirs is an investment of desire do not, or should not, go in the direction of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that scarcely threatens it. In the first case, they believe in all this but it makes no difference, since capitalism is like the Christian religion, it lives precisely from a that has been believed. But the reverse is also true: capitalism is constantly escaping on all sides. Its productions, its art from subjugated groups by way of ruptures in the latter. Capitalism is continually cutting off the circulation of flows, breaking them and intersecting one another according to schizzes that turn against capitalism and slash into it. Capitalism, which is always ready to expand its interior limits, remains to schizzes that turn against capitalism and slash into it. Capitalism, which is always ready to expand its interior limits, remains revolutionary investment of desire. And that is indeed what undermines capitalism: where will the revolution come from, and in what form and cuts too sharply, thereby escaping from the axiomatic of capitalism. Will it come in the person of a Castro, an to the dead machines of living labor as organized in capitalism. Or whether instead desiring, technical, and social machines join together

CAPITALISM'S 11

repression to bear, but which nonetheless continues to act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency	p 34
strengthen the movement that drives it toward this limit. At capitalism's limit the deterritorialized socius gives way to the body without	p 140
while even socialists have abandoned belief in the possibility of capitalism's natural death by attrition. No one has ever died from	p 151
total capital, can be understood only from the viewpoint of capitalism's entire field of immanence, and by taking into account the	p 228
On the one hand, it alone is capable of realizing capitalism's supreme goal, which is to produce lack in the large	p 235
of the industrial capitalist. This is money and the market, capitalism's true police. In a certain sense, capitalist economists are not	p 239
seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate. The death of writing is	p 240
absorption of surplus value—these constitute the three aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss	p 250
they are both machines in the strict sense, without metaphor. Capitalism's originality resides rather in the fact that the social machine	p 251
problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at economic and political reterritorialization. But the	p 258
the personal and private territoriality that corresponds to all of capitalism's efforts at social reterritorialization. Oedipus was always the displaced limit	p 266

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division of labor, but also the false consciousness that the capitalist being necessarily acquires, both of itself and of the supposedly	p 4
surface. Capital is indeed the body without organs of the capitalist, or rather of the capitalist being. But as such, it	p 10
body without organs of the capitalist, or rather of the capitalist being. But as such, it is not only the fluid	p 10
With the development of relative surplus-value in the actual specifically capitalist mode of production, whereby the productive powers of social labour	p 11
issue from the womb of capital itself. What is specifically capitalist here is the role of money and the use of	p 11
establish a perfect parallel between money, gold, capital, and the capitalist triangle on the one hand, and the libido, the anus	p 28
machine set up a kind of overcoding system. But the capitalist machine, insofar as it was built on the ruins of	p 33
of the free worker. Hence, unlike previous social machines, the capitalist machine is incapable of providing a code that will apply	p 33
that in this sense schizophrenia is the product of the capitalist machine, as manic-depression and paranoia are the product of the	p 33
of the decoded flows on the body without organs—more capitalist than the capitalist and more proletarian than the proletariat. This	p 34
flows on the body without organs—more capitalist than the capitalist and more proletarian than the proletariat. This tendency is being	p 34
violent and artificial reterritorialization on the other. The more the capitalist machine deterritorializes, decoding and axiomatizing flows in order to extract	p 35
derive by an assigning of lack. For example, in the capitalist code and its trinitary expression, money as detachable chain is	p 73
was the limit of social production, always thwarted in the capitalist formation: the body without organs at the edge of the	p 101
of a particular period (from the sixteenth-century Church to twentieth-century capitalist power), if only to see in them parental images of	p 102
for arrogant and mouthy little egos, a perpetual absorption of capitalist surplus value, flows of words against flows of money, the	p 111
organs. They overcome a limit, they shatter a wall, the capitalist barrier. And of course they fail to complete the process	p 133
nonetheless fashion a new machine bearing the determinations of the capitalist socius. Thus the encounter between private property and commodity production	p 140
but that perhaps the oral, the written, or even the capitalist civilizations were such breaks with which the nature of social	p 172
be added. They all agree that, in our patriarchal and capitalist society at least, Oedipus is a sure thing (even if	p 174
is universal in that sense. Thus it is indeed within capitalist society that the critique of Oedipus must always resume its	p 175
the relative limit is no more nor less than the capitalist social formation, because the latter engineers (machine) and mobilizes flows	p 176
from the paralogisms of the unconscious, are realized in the capitalist formation; furthermore, they imply certain archaisms borrowed from the imperial	p 177
formations—in particular, the position of the transcendent object. The capitalist style has been described by D. H. Lawrence: our democratic	p 177
the other hand, when the requisite conditions are realized in capitalist society, it should not be thought on that account that	p 178
an aggregate of destination (the family become microcosm) on which capitalist production and reproduction fall back. The organs and the agents	p 179
filiation, but through an axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty will need an intimate colonial formation that	p 179
maintain an infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates the decoded flows. This is because	p 184
It could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been but a single State	p 192
with Wittfogel when he shows the degree to which modern capitalist and socialist States take on the characteristic features of the	p 220
the state so as to be tamed.... 9 The Civilized Capitalist Machine The first great movement of deterritorialization appears with the	p 222
hiring of labor, do not by any means produce a capitalist economy, but rather a reinforcing of feudal offices and relations	p 223
the guilds and the companies promotes, not the rise of capitalist production, but the insertion of the bourgeoisie into a town	p 223
difference in this respect between the despotic age and the capitalist age. For the founders of the State come like lightning	p 223
come like lightning; the despotic machine is synchronic while the capitalist machine's time is diachronic. The capitalists appear in succession	p 223
in	
disjunctions of inscription derived from the eminent unity. But the capitalist machine, the civilized machine, will first establish itself on the	p 224
the guilds and the monopolies). But capitalism doesn't begin, the capitalist machine is not assembled, until capital directly appropriates	p 226
production, and	
specific functions corresponding to a division of labor in the capitalist mode of production in general. One then re-encounters the production	p 226
without changing the old mode of production. Even before the capitalist production-machine is assembled, commodities and money effect a decoding of	p 226
and only becomes a true practical relation in the modern capitalist machine. That is why, before, the monetary and commercial inscription	p 227
are low and sell where they are high. Before the capitalist machine, merchant or financial capital is merely in a relationship	p 227
the merchant and banking bourgeoisie with feudalism. In brief, the capitalist machine begins when capital ceases to be a capital of	p 227
of capital, $x+dx$, results. The differential relation expresses the fundamental capitalist phenomenon of the transformation of the surplus value of code	p 228
new new filiation that is a constituent part of the capitalist machine, in relation to which commercial capital and financial capital	p 228
to the disjunctions of capital. The extreme importance in the capitalist system of the dualism that exists in banking has been	p 229
financing, between the management of money and the financing of capitalist accumulation, between exchange money and credit money. The fact that	p 229
imply conditions of reflux, giving to the infinite debt its capitalist form; but the State as a regulator ensures a principle	p 229
on a faulty understanding so much as it expresses the capitalist field of immanence, the apparent objective movement where the lower	p 229
irrespective of any economic understanding or lack of it, the capitalist social field as a whole. Flows, who doesn't desire flows	p 229
by means of a displacement; thus the continuity of the capitalist process engenders itself in this break of a break that	p 230
they break down, crises being the means immanent to the capitalist mode of production. If capitalism is the exterior limit of	p 230
separate world, but rather an essential component of the world-wide capitalist machine. It must be added, however, that the center itself	p 231
itself. Capitalism exports filiative capital. At the same time as capitalist deterritorialization is developing from the center to the periphery, the	p 232
one can maintain human surplus value as the basis for capitalist production, while recognizing that machines too work or produce value	p 232
contemporary and adapted to the situation within personified capital (the capitalist, the worker, the merchant, the banker). But on the other	p 232
extension is very wide-ranging. By no means does the diachronic capitalist machine allow itself to be revolutionized by one or more	p 233
of scientific and technical code, for the benefit of the capitalist system and in the service of its ends. That is	p 233
by the lowering of production costs; without this prospect, the capitalist will keep the existing equipment, and stand ready to make	p 233
and overcodes that have disappeared: the axiomatic of the world capitalist market. In brief, the flows of code that are liberated	p 234
code that are liberated in science and technics by the capitalist regime engender a machinic surplus value that does not directly	p 234
labor flow find themselves in the same situation, determined by capitalist decoding or deterritorialization. But if it is true that innovations	p 234
merely produced or extorted, but absorbed or realized.? If the capitalist is not defined in terms of enjoyment, the reason is	p 234
The role of the State in this regard, within the capitalist axiomatic, is the more manifest in that what it absorbs	p 235
firms, but added to their surplus value by bringing the capitalist economy closer to full output within the given limits, and	p 235

production. Here we discover a new determination of the properly capitalist field of immanence: not only the interplay of the relations for example, the difference between the despotic bureaucracy and the capitalist bureaucracy. This effusion from the apparatus of antiproduction is characteristic	p 235 p 235
from the apparatus of antiproduction is characteristic of the entire capitalist system; the capitalist effusion is that of antiproduction within production	p 235
of antiproduction is characteristic of the entire capitalist system; the capitalist effusion is that of antiproduction within production at all levels to the absorption of surplus value. In comparison to the capitalist State, the socialist States are children—but children who learned so on. Thus the three segments of the ever widening capitalist reproduction process are joined, three segments that also define the who does the alienating. Who steals? Certainly not the finance capitalist as the representative of the great instantaneous creative flow, which Who would be capable of stealing? Certainly not the industrial capitalist as the representative of the afflux of profit, since profits dolphins. Marx often alluded to the Golden Age of the capitalist, when the latter didn't hide his own cynicism: in the earner as well as the relative dependence of the industrial capitalist. This is money and the market, capitalism's true police. In and the market, capitalism's true police. In a certain sense, capitalist economists are not mistaken when they present the economy as the truth is that we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly that confers on the archaism a current function. But the capitalist use of language is different in nature; it is realized the only linguistics adapted to the nature of both the capitalist and the schizophrenic flows: until now, the only modern—and defined by the decoding and the deterritorialization of flows in capitalist production. Any method will do for ensuring this universal decoding Yet it would be a serious error to consider the capitalist flows and the schizophrenic flows as identical, under the general not salable. How then does one explain the fact that capitalist production is constantly arresting the schizophrenic process and transforming the	p 235 p 236 p 237 p 238 p 238 p 238 p 239 p 239 p 240 p 240 p 243 p 244 p 245 p 245
though they risked unleashing flows that would be dangerous for capitalist production and charged with a revolutionary potential, so long as counteracting tendency. With the result that schizophrenia pervades the entire capitalist field from one end to the other. But for capitalism of connections that puts it in the service of the capitalist order. (At the highest level of linguistics as a science manage to break through the wall or absolute limit? The capitalist axiomatic is so rich that one more axiom is added-for the opposite of that of a code; it expresses the capitalist transformation of the surplus value of code into a surplus limits: it has interior limits under the specific conditions of capitalist production and circulation, that is, in capital itself, but it axiomatic. And monetarization everywhere comes to fill the abyss of capitalist immanence, introducing there, as Schmitt says, a deformation, a convulsion	p 245 p 246 p 246 p 246 p 249 p 250 p 250
there is no longer any need of belief, and the capitalist is merely striking a pose when he bemoans the fact apparatus of regulation whose principal organ is the State. The capitalist State is the regulator of decoded flows as such, insofar as a regulator of the decoded and axiomatized flows. The capitalist State completes the becoming-concrete so fully that, in another sense project was to resuscitate the Urstaat insofar as possible). The capitalist State is in a different situation: it is produced by latter is simple to explain: from the viewpoint of the capitalist axiomatic there is only one class, a class with a flows. In this capacity it is sufficient to fill the capitalist field of immanence. And in point of fact, something new spoken by the master. Only as personified capital is the capitalist respectable. As such, he shares with the miser the passion in the miser is a mere idiosyncrasy, is, in the capitalist, the effect of the social mechanism, of which he is and economic planning, since planning is necessarily introduced in the capitalist State, and the market subsists in the socialist State, if class, and as a consequence, to have imposed on the capitalist countries a recognition of class bipolarity. But this great Leninist more dangerous for being flexible and never saturated—of the capitalist State. But in reality, the most direct question is not capital would willingly dispatch themselves to the moon if the capitalist State were not there to bring them back to earth corresponding to overcoding; the system of co-ordination-conjunction in the civilized capitalist machine, corresponding to the decoding of the flows. Deterritorialization, the	p 250 p 252 p 252 p 252 p 253 p 254 p 254 p 254 p 256 p 256 p 256 p 258 p 262
is at its highest point in the order of modern capitalist representation, because this identity is universally realized in the immanence also that the difference in regime is greatest in the capitalist order of representation, and that this representation subjects desire to each case, and the limits of this relationship in the capitalist system. 11 Oedipus at Last In the territorial or even The process by no means remains the same in the capitalist system. Representation no longer relates to a distinct object, but so as to engender, there where they are needed, the capitalist as a function derived from capital, and the worker as the points-signs, the breaks-flows, the pure figures of capitalism; the capitalist as personified capital—i.e., as a function derived from capital. In short, Oedipus arrives: it is born in the capitalist system of the application of first-order social images to the mother, so it's you: the familial conjunction results from the capitalist conjunctions, insofar as they are applied to private persons.	p 262 p 262 p 262 p 263 p 263 p 264 p 265 p 265
Daddy-mommy-me from on high is formed. It is only in the capitalist formation that the Oedipal limit finds itself not only occupied to completion only by becoming the imaginary Oedipus of the capitalist machine. The despotic machine preserved the primitive territorialities, and the machine. The despotic machine preserved the primitive territorialities, and the capitalist machine resuscitates the Urstaat as one of the poles of	p 267 p 267 p 267
of the despotic State, and the extreme internalization of the capitalist field, define bad conscience. The latter is not cynicism's contrary social determinations. It falls to the reactionary investment of the capitalist field to apply all the social images to the simulcra father; a single subject of enunciation—Oedipus—for all the capitalist statements, and between the two, the leveling cleavage of castration essence. Not that a simple parallelism should be drawn between capitalist social production and desiring-production, or between the flows of money-capital	p 268 p 269 p 270 p 302
so that the conjunction of the decoded flows in the capitalist machine tends to liberate the free figures of a universal systems of representation. Obviously this does not mean that the capitalist being, or the being in capitalism, desires to work or is rather the active utopia par excellence that designates the capitalist limit to be overcome through desiring-production. But why, precisely, is it is this form that produces the images filling the capitalist field of immanence, the capitalist, the worker, etc. In other produces the images filling the capitalist field of immanence, the capitalist, the worker, etc. In other terms, capitalism indeed implies the axiomatic is carried out: Oedipus as the last word of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on	p 302 p 302 p 302 p 303 p 303 p 312
instinct and World War I, which remains the model of capitalist war. More generally, the death instinct celebrates the wedding of formations of desiring-production. What must be explained is that the capitalist aggregate is the least affinal, at the very moment it example, in a despotic type of society, or in a capitalist society where the market economy raises them to a degree the class pure and simple. This is obvious in the capitalist regime where, for example, primitive accumulation can take place only desire desires its own repression. We have seen how the capitalist machine constituted a system of immanence bordered by a great the way in which desire represses itself in the great capitalist aggregate. Repressing desire, not only for others but in oneself it is not for himself or his children that the capitalist works, but for the immortality of the system. A violence body as a residual and subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat, or how the socialist machine	p 335 p 336 p 342 p 344 p 346 p 346 p 346 p 347
with the objective dissimulation that it comprises, essential to the capitalist system. But it is interesting to find this essential concealment can as such assume her or his situation in a capitalist society, precisely because this situation has nothing to do with of its infrastructure, its mode of production, its most precise capitalist economic circuits; and that the libido invests this social field song: O schizophrenic mathematics, uncontrollable and mad desiring-machines! In the capitalist formation of sovereignty—the full body of capital-money as the	p 356 p 356 p 361 p 372
machine in its service, but is the servant of the capitalist machine: in this sense, a single class, content for its movement of interior limits as the second aspect of the capitalist field of immanence, defined by the circular relationship great flux the repression of desire (antiproduction as the third aspect of capitalist immanence, expressing the twofold nature of capitalism: production for production's	p 372 p 372 p 373
financial mechanism—that does not reveal the insanity of the capitalist machine and the pathological character of its rationality: not at state, this insanity, the machine works too, believe me. The capitalist machine does not run the risk of becoming mad, it Everything in the system is insane: this is because the capitalist machine thrives on decoded and deterritorialized flows; it decodes and and artificial reterritorializations. It is in this sense that the capitalist axiomatic cannot but give rise to new territorialities and revive profits, but on the contrary itself explains that a small-time capitalist, with no great profits or hopes, fully maintains the entirety where one has sunk it, at the heart of the capitalist system? Or else, in the second case, there is truly territoriality, but one that is caught and wedged in the capitalist machine, and is localizable in the field of its market as a revolutionary agency, it is because we believe that capitalist society can endure many manifestations of interest, but not one	p 373 p 373 p 374 p 374 p 374 p 375 p 375 p 379

CAPITALIST'S	1	
of an investment of desire. The wage earner's desire, the capitalist's desire, everything moves to the rhythm of one and the		p 239
CAPITALISTS	9	
capital as quasi cause. As Marx observes, in the beginning capitalists are necessarily conscious of the opposition between capital and labor		p 11
miraculated world. (Also at the beginning, said Marx, the first capitalists could not be unaware of ...) 2 Three Texts of Freud		p 56
itself, the encounter between flows of convertible wealth owned by capitalists and a flow of workers possessing nothing more than their		p 140
is synchronic while the capitalist machine's time is diachronic. The capitalists appear in succession in a series that institutes a kind		p 223
for the same reasons that provoke the laughter of the capitalists and their economists when they ascertain that surplus value cannot		p 228
and the absolute exterior limit. If you will: between the capitalists and the schizos in their basic intimacy at the level		p 255
of the means of production, as the property of the capitalists, is directly related to the flow of so-called free labor		p 303
teems with preconscious investments of class and of interest. And capitalists first have an interest in capitalism. A statement as commonplace		p 374
statement as commonplace as this is made for another purpose: capitalists have an interest in capitalism only through the tapping of		p 374
CAPITALIZATION	1	
the constant formation of new lineages aspiring to independence, with capitalization of alliances and filiation. From one pole to the other		p 152
CAPONE	1	
bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Capone. The strength of Reich consists in having shown how psychic		p 118
CAPTIVATION	1	
Fourier, when he shows the two contrary directions of the captivation or the mechanization of the passions.) But we always make		p 294
CAPTIVE	3	
the separation of sexuality from reproduction, lies in having remained captive to an unrepentant familialism that condemned it to evolve solely		p 276
regression or progression. (Even the psychoanalytic conception of repetition remains captive to such a movement.) (3) Finally, the point of		p 276
view		
something that will hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation of sex! What we call		p 294
anthropomorphic representation		
CAPTURE	3	
as a search in a void: hunting about, trying to capture or become a parasite of passive syntheses in whatever vague		p 27
does a delirium begin? Perhaps the cinema is able to capture the movement of madness, precisely because it is not analytical		p 274
signifier, etc., exist at the crossroads of two operations of capture: one where repressive social production becomes replaced by beliefs, the		p 313
CAPTURED	1	
intensity on the body without organs, and that are emitted, captured, intercepted by the being that we are then determined to		p 352
CAPTURES	3	
girl, a cop, a shoe suddenly turn up. Each chain captures fragments of other chains from which it extracts a surplus		p 39
surplus value of code, when a part of a machine captures within its own code a code fragment of another machine		p 285
sort to which it is joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized first of all		p 292
CAR	4	
of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia		p 31
assures the		
cowboy, a cop or a robber, a train, a little car. The train is not necessarily daddy, nor is the train		p 46
being carried away. The airplane of parental coitus, the father's car, the grandmother's sewing machine, the little brother's bicycle, all objects		p 316
in the most malicious way, for putting their desires (a car, credit, a loan, girl-boy relationships) ahead of their interests (work		p 350
CAR-MACHINE	1	
carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that enables him to breathe, an anal machine that		p 37
lights		
CARACALLA	1	
the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the delirium of the twelve		p 213
Caesars and		
CARBURETORS	1	
he is plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a		p 37
car-machine		
CARDS	2	
moment that we are measured in terms of Oedipus—the cards are stacked against us, and the only real relationship, that		p 24
decode, to half understand. Moreover, despite the abundance of identity cards, files, and other means of control, capitalism does not even		p 250
CARE	8	
possible that Charlus's coarse admonition is prophetic: A lot we care about our old grandmother, you little shit! For what does		p 68
is not at all a question, she says, of administering care that the schizophrenic presumably did not receive when he was		p 130
own name, he allowed himself to be taken into the care of the traditional therapists and the familial group, or into		p 170
an infantile alimentary anxiety linked to a deficiency of maternal care. Not only is it impossible to derive the first anxiety		p 275
back to the factory. As Charlus says, A lot we care about your grandmother, you little shit! Oedipus and castration are		p 314
but it can also proceed only with great patience, great care, by successively undoing the representative territorialities and reterritorializations		p 318
through which		
outpatient centers, inpatient hospitals, social clubs for the sick, family care, institutions, and even antipsychiatry—remain threatened by a		p 319
common danger		
telephones. He gives his orders to the world. He doesn't care for the ladies. He is brave, too. He is decorated		p 335
CAREER	2	
creativity. Let us consider the more striking example of a career a l'americaine, with abrupt mutations, just as we imagine such		p 236
l'americaine, with abrupt mutations, just as we imagine such a career to be: Gregory Bateson begins by fleeing the civilized world		p 236
CAREFUL	3	
flows to move and substances to be intersected (I am careful not to speak of chemical laws, the word has a		p 111
explained by the familial complex? Even a writer like Reich—so careful to situate desire in relation to the forms of social		p 127
against Holderlin, in order to superegoize literature and tell us: Careful, go no further! No errors for lack of tact! Werther		p 134

CAREFULLY	1	
support and a buttress, and merely examines its implications more carefully. In point of fact, if desire is the lack of		p 25
CARELESS	1	
not say that it is merely a question of a careless use of Oedipus: what other use could be made of		p 103
CARES	1	
the notion of regression. Taking the example of the bodily cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow asks		p 130
CARICATURE	2	
in patients is a gross travesty, a mockery, a grotesque caricature of what the natural healing of that estranged integration we truly be called madness, the sickness being only disguise or caricature, or if the sickness is our only madness and the		p 132 p 136
CARPENTERING	1	
Instead, it had been desimplified in the course of its carpentering.... As it stood, it was a table of additions, much		p 6
CARRETTE	1	
France. Not this one, however; that same year Capgras and Carrette presented a case of schizophrenia with a delusion of doubles		p 122
CARRIAGE	1	
however. Everything about it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures or		p 18
CARRIED	18	
note that the pure thisness of the object produced is carried over into a new act of producing. The table continues		p 7
and more proletarian than the proletariat. This tendency is being carried further and further, to the point that capitalism with all		p 34
objects to a real process of production—of the sort carried out by desiring-machines, for instance. In the second place, she		p 44
insofar as the immortality conferred on the existing social order carried into the ego all the investments of repression, the phenomena		p 62
not oedipalizable, because he is beyond territoriality, because he has carried his flows right into the desert. But what remains, once		p 67
fluid—and not by preference, but wherever we have been carried by the deterritorialized flows. What neurotic, provided he is somewhat		p 67
to which one still clings so as not to be carried off by the deterritorialized flows of desire. Neurotic territoriality of		p 136
way that the systematic coding of the flows will be carried out. We call this second instance—the repressing representation itself		p 164
though a wife could only be given (the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen (the lipwotali		p 186
knowledge. The whole relative play of alliances and filiations is carried to the absolute in this new alliance and this direct		p 194
in conformity with its objective interest—but these operations are carried out under the domination of its consciousness or party vanguard		p 256
as a symbolically occupied limit. But it is filled and carried to completion only by becoming the imaginary Oedipus of the		p 267
the father, but an always relative and hypothetical primacy that carried us to infinity, barring a shift into the position of		p 274
much less so than Freud's unconscious, since the diagnosis is carried out by comparing desire to the photographs of hermaphrodites,		p 290
assassins		
a familial field where the application of this axiomatic is carried out: Oedipus as the last word of capitalist consumption—sucking		p 312
hand, of escaping and causing circulations, of carrying and being carried away. The airplane of parental coitus, the father's car, the		p 316
are already in place for a co-option that will be carried out only in the future, and form an apparatus for		p 338
this revolutionary escape, this fall that must be thought and carried out as the most positive of events: What is this		p 341
CARRIER	2	
productive forces emanated from Oedipus itself. The psychoanalyst became the carrier of Oedipus, the great agent of antiproduction in desire.		p 56
The		
of analysis should be a free and joyous person, a carrier of the life flows, capable of carrying them all the		p 331
CARRIES	14	
I love everything that flows, even the menstrual flow that carries away the seed unfecund. Amniotic fluid spilling out of the		p 5
the schizo continually detaches them, continually works them loose and carries them off in every direction in order to create a		p 40
reality of Man-God, but rather of an inclusive disjunction that carries out the synthesis itself in drifting from one term to		p 77
responsible for sweeping away the entire unconscious, and that continuously carries us from one pole to the other. A double pincer		p 83
writing that is strangely polyvocal, flush with the real. It carries the real beyond its principle to the point where it		p 87
the family receives the very forces of alienation and disalienation, carries with it a renunciation of the fundamental positions of psychoanalysis		p 94
its deterritorialization, and as the movement of metaphysical production that carries desire along with it and reproduces it in a new		p 131
Earth. The desert grows ... the sign is near. The schizo carries along the decoded flows, makes them traverse the desert of		p 131
givers and receivers of wives). The surplus value of code carries out the diverse operations of the primitive territorial machine: detaching		p 150
him to his feminine part. And if the Yourougou son carries away a part of the placenta in his turn, it		p 158
or twin sister. But, aiming too high, the part he carries away makes him the sister of his mother, who eminently		p 158
pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us to the gates of schizophrenia as a process. But		p 244
say that capitalism replaces one code with another, that it carries into effect a new type of coding? For two reasons		p 247
large forms of gregariousness, do not prevent the flight that carries them along, and they oppose to it the paranoid investment		p 341
CARROLL	1	
in the name of a neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish what Laing		p 135
CARROLL'S	1	
a duty but lending is an option—as in Lewis Carroll's song, the long song about the infinite debt: A man		p 198
CARROUGES	1	
form of a wonderstruck So that's what it was! Michel Carrouges has identified a certain number of fantastic machines—celibate machines		p 18
CARRY	8	
to have something left over, is to produce, and to carry out real operations of desire in the material world. 6		p 41
displaced represented. But the agents (les instances) that come to carry them into effect are themselves variable; there are migrations in		p 184
begun to move: the cellular migration has begun that will carry the Oedipal cell from one locus of representation to another		p 201
as if he mock'd himself. A long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot into		p 211
latency, but it also passes over into these flows that carry the seeds of a new life. Decoded flows—but who		p 223
of the decoded or deterritorialized flows, and is able to carry the becoming-immanent to its highest point only to the extent		p 252
an overcoding and reterritorializing unity, and the unfettered flows that carry them toward an absolute threshold. They recode with all their		p 260
Lacan says, to shake loose the yoke of Oedipus and carry it to the point of its autocritique. But it is		p 268
CARRYING	16	
very nature refer the fantasy to subjugated groups, rather than carrying out the opposite operation and disengaging in the fantasy the		p 64
of a colonist whose disemboweled ghost perpetually appears before him, carrying along with it and tearing apart the memory of the		p 96
of flows: desire is present wherever something flows and runs, carrying along with it interested subjects—but also drunken or slumbering		p 105
to pass through, without knowing any longer whether they are carrying us elsewhere or flowing back over us already. The paintings		p 132

by that fact: This individual went away into the distance carrying with him a part of the nourishing placenta, which is its equalization asserts itself at least partially at the center, carrying the economy toward the most progressive and the most automated every society, but only insofar as it is capable of carrying to a certain point its own critique—that is, the (of the world). But there is a Butlerian manner for carrying each of the arguments to an extreme point where it and the male wasp that it attracts and intercepts by carrying on its flower the image and the odor of the cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in potential	p 157 p 231 p 270 p 284 p 285 p 291
strikes up the song of myth or intones tragic lines, carrying him back to the factory. As Charlus says, A lot from hand to hand, of escaping and causing circulations, of carrying and being carried away. The airplane of parental coitus, the means of other flows escaping control on all sides, and carrying us along. It should therefore be said that one can way as an I, all the while undoing the intensity, carrying it back to the zero that envelops it. From one joyous person, a carrier of the life flows, capable of carrying them all the way into the desert and decoding them by the promotion of a socius as a full body carrying new aims, as a form of power or a formation	p 314 p 316 p 321 p 331 p 331 p 347
CARS 3	
psychoanalysis of the object: psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even when the fantasy is interpreted in	p 26
goes into the kitchen, into the study, he runs toy cars back and forth. It is obvious that his parents are schizos the same way it produces Prell shampoo or Ford cars, the only difference being that the schizos are not salable	p 47 p 245
CARTESIAN 3	
is a metaphysical being. As in the case of the Cartesian cogito, parents have nothing to do with these questions. And the unconscious suddenly became evident when the subject of the Cartesian cogito realized that it had no parents, when the socialist one sometimes attempts to characterize psychosis. It is like a Cartesian devil; the regressions and progressions are made only within the	p 48 p 49 p 129
CARTRY 2	
similar view of the recent article in which Adler and Cartry return to the question. These authors are right in remarking its solution. These are the conclusions drawn by Adler and Cartry: It is customary to consider incestuous relations in myth either	p 157 p 160
CARVING 3	
agents of production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality according to social rules as exact as those followed in carving up and apportioning a steer; but the man who enjoys the body afflicted by the sign that a hand is carving in it? Isn't it necessary to add a third element	p 144 p 144 p 189
CASE 116	
with the schizo as Homo natura. This will be the case, however, only on one condition, which in fact constitutes the same as they shift and slide about. As in the case of Beckett's mouth that speaks and feet that walk: He and therefore, sensual pleasure. But this is not yet the case for a subject that can situate itself only in terms is left after each division. Returning yet again to the case of Judge Schreber, we note that he is vividly aware for example, the phenomena of shifting of meaning in the case of schizophrenics and the mechanisms of ever increasing disharmony and whole; it performs its role all by itself. In this case, only after the subject has partitioned itself does it proceed And naturally this is all the more true in the case of run-of-the-mill practitioners who no longer have the slightest notion field without some sort of mediation. This is not the case, however. Let us consider a child at play, or a expression on his mother's face. The word relate in this case does not designate a natural productive relationship, but rather a organs? The child is a metaphysical being. As in the case of the Cartesian cogito, parents have nothing to do with to psychoanalysis in mind, and never forget it. In Lawrence's case, at least, his reservations with regard to psychoanalysis did not this is the famous nonexistent phase. Such is always the case with Freud. Something common to the two sexes is required the disjunctions: you are girl or boy! Such is the case with Oedipus and its resolution, different in boys and in resolution, different in boys and in girls. Such is the case with castration, and its relationship to Oedipus in both instances the tyrannical complete object. This is perhaps no longer the case when the partial object is posited for itself on the leaning against the rock of schizophrenia, a rock in this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond that we cannot measure up to it. But in any case the harm has been done, the treatment has chosen the to any time, any milieu, any school. Such is the case in an illustrative passage, the first kiss given Albertine. Albertine's live perhaps less exclusively under Saturn's satellite, for in their case women are not entirely excluded.... But those in the second direction on the disjunction of the sexes. Such is the case in Freud: for Oedipus, for castration, for the second phase on the contrary, he opens out and, like a spore case inflated with spores, releases them as so many singularities that also the greatest friend in the miraculating inscription. In any case, the question of a being superior to man and to the principle itself enters into the alternative (a completely different case from what happens when the disjunction is inclusive). Here we lend themselves to a process of differentiation. But in any case we are oedipalized: if we don't have Oedipus as a many interpretations of Lacanism, overtly or secretly pious as the case may be, have in this manner invoked a structural Oedipus fraternity, is segregation (what does he mean here?). In any case, it was inopportune to tighten the nuts and bolts where which a nomadic subject passes. Here it is not a case of an hallucinatory experience nor of a delirious mode of In the Louis XVII affair, or rather in the finest case, that of the pretender Richemont, there is a desiring-machine or haunts all history, is simply the paternal name. In this case as in many others, the utilization of the Lacanian concept parents as the child imagines them. Such is also the case, and all the more so, for Lacan's disciples, when they beginning of the question, the same question as in the case of the biological egg. For under these conditions is there nonclosed. We believe that this is also true in the case of the family-society relationship. There is no Oedipal triangle: Oedipus question in the unconscious itself. When Frantz Fanon encounters a case of persecution psychosis linked to the death of the mother Hellenists were right to remind us that, even in the case of worthy Oedipus, it was already a matter of politics and the mother, since this is assumed to be the case from the beginning, but is subsequently forgotten-repressed, though still subject solutions, that is to say solutions of sublimation). In any case the great man is already great because, for good or use could be made of Oedipus? Nor is it a case of an ambiguous dimension of applied psychoanalysis; for all Oedipus a reactionary investment conforming to a conscious interest. In any case conscious and unconscious investments are not of the same type outcome, in its resolution as in its problem. In any case, the double bind is not the schizophrenic process; on the one, however; that same year Capgras and Carrette presented a case of schizophrenia with a delusion of doubles, where the patient bastards of virile paternalism, I am not vindictive.... In any case, if I have won, there will be no more struggles difference in nature between neuroses and psychoses. For in any case desiring-production is the cause, the ultimate cause of both the madness and the process our only cure. But in any case, the intimate nature of the relationship appears directly in inverse selection, refinement, and calculation was manifested. And this is the case from the start, since there does not exist a pure is because the mixing of the generations in the son-mother case has the same effect as their correspondence in the case case has the same effect as their correspondence in the case of the uncle-sister, that is, it testifies to one and a physical system in extension: one must look in each case for the part of the flow of intensity that passes coming to demand its due. Loffler writes of a specific case: Among the Mru, the patrilineal model predominates over the matrilineal able to unfold to a greater extent, and in this case the Oedipal problem tended to assume its diachronic dimension, causing as the supposed Oedipal representation. But such is not the case: most ethnologists have clearly noted the sexual nature of affects affect intact? And would the contrary be true in our case, in the patriarchal organization where the representation would remain clear of the latter's return. Now the opposite is clearly the case; not only does the Oedipal representation presuppose the prohibition of sense that Oedipus is a limit. This is also the case for desiring-production. But in fact this last sense itself can the product of the social repression-psychic repression system, in which case it is not universal; or it is universal, and a (specifies). But the same does not hold true in the case of desiring-machines as molecular elements: there, use, functioning, production, and nature of the system in extension appears, as in the case of the primitive mechanism of surplus value as a surplus nothing exchangist about it, and it shows in this extreme case that the debt itself had nothing to do with exchange his true sister and his true mother. For in any case his true sister is the sister of the wilderness, just	p 5 p 12 p 16 p 16 p 34 p 41 p 45 p 46 p 48 p 48 p 49 p 59 p 59 p 59 p 60 p 67 p 68 p 69 p 70 p 72 p 77 p 78 p 80 p 82 p 82 p 83 p 84 p 88 p 90 p 92 p 92 p 96 p 96 p 98 p 101 p 102 p 103 p 105 p 110 p 122 p 124 p 127 p 136 p 149 p 159 p 159 p 163 p 164 p 170 p 172 p 172 p 172 p 175 p 177 p 181 p 187 p 191 p 210

little whether it is simulated or not, since in any case something else again is simulated through incest. And in accordance with the balance sheet of a commercial enterprise. In the one case, there are impotent money signs of exchange value, a flow which are my due, so they're mine); in the other case, signs of the power of capital, flows of financing, a functioning as an axiomatic of abstract quantities. In the one case, money represents a potential break-deduction in a flow of consumption potential break-deduction in a flow of consumption; in the other case, it represents a break-detachment and a rearticulation of economic chains	p 210 p 228 p 228 p 228 p 228
that had lost all code value. This is not the case, however. On the one hand, codes continue to exist—even juridical and political relations are determined as dominant—in the case of feudalism, for example—because surplus labor as a form course not, since it is a matter in the one case of reterritorializing decoded flows, but in the other case of one case of reterritorializing decoded flows, but in the other case of overcoding the territorial flows. The paradox is that capitalism socius. So we come back to the question: in each case what is the relationship between social production and desiring-production, once but that must arrive from without—and that, in the case of capitalism, rises with all the more power as one production to desiring-production, the variations of this relationship in each case, and the limits of this relationship in the capitalist system which they are plunged (cf. Ndembu schizophrenia). This is the case even in the peripheral zones of capitalism, where the colonizer's that overreaches them on all sides. Joseph Gabel, presenting a case of paranoid delirium with a strong politico-erotic content replete with reform i believes it possible to say that such a case is rare, and that, moreover, its origins are not reconstructible combinatorial apparatus (combinatoire) informing the flows. Such is also the case for the social field: its coding or its axiomatic first archaisms. Or, staying on the level of literary examples: the case of Celine, the great victim of delirium who evolves while more and more with the paranoia of his father. The case of Jack Kerouac, the artist possessing the soberest of means We have seen that this is not at all the case. The socius is not a projection of the body without only populations, groups, and machines. When we posit in one case an involuntariness (un involontaire) of the social and technical machines involontaire) of the social and technical machines, in the other case an unconscious of the desiring-machines, it is a question of a male homosexuality. Yet this is not at all the case; what is founded here is rather the statistical aggregate of believing, whereas the Hellenists have long since stopped.) The Schreber case again applies: Schreber's father invented and fabricated astonishing little machines	p 232 p 247 p 261 p 261 p 262 p 262 p 262 p 269 p 274 p 274 p 276 p 277 p 277 p 281 p 283 p 283 p 295 p 297
category of the most modern society. This is also the case for desire as abstract libido and as subjective essence. Not capable of creating—what exactly?—a new land. In each case we must go back by way of old lands, study or the very absence of a link. Such is the case in the schizoid sequences of Beckett: stones, pockets, mouth; a every partial object emits a flow, it is also the case that this flow is associated with another partial object and on a global and specific meaning. But it is another case altogether with the properly molecular chain: insofar as the body of death, and envelops it. And it is doubtless the case that every intensity is extinguished at the end, that every with what flows, what chains, and what becomings in each case. Moreover, this positive task cannot be separated from indispensable destructions	p 302 p 318 p 324 p 324 p 328 p 330 p 338
its dependencies, each time in a way adapted to the case in question, the essential aspect of the first positive task the interior of the molar social investments, since in any case the molecular formations are such investments. That is why our schizoanalysis is this: every investment is social, and in any case bears upon a sociohistorical field. Let us recall the major a preconscious revolutionary investment? Must we invoke in the one case a thirst for justice, a just ideological position, as well as a correct and just view; and in the other case a blindness, the result of an ideological deception or mystification other than that of his interest. This is also the case for the person who has no interest, and who substitutes not the same state of flows and schizzes: in one case the break is between two forms of socius, the second code or a new axiomatic of interest; in the other case the break is within the socius itself, in that it desire is always constitutive of a social field. In any case desire belongs to the infrastructure, not to ideology: desire is forms on the molecular scale (it is no more a case of persons or individuals in this instance than in the and Adler. And after having ascertained in the Wolf Man case the existence of an intention of debasing the woman as it is in relation to the parents that in each case wealth or poverty will be situated, the relative richest or only intervene as agents of production and antiproduction in one case as in the other. There is only the social and is this neuroticization that constitutes his illness, for in any case neuroticization precedes neurosis, the latter being the result of the the contrary to schizophrenize the analytic field!) In this second case the process, confronted with a neuroticization that it resists, but countereffect of one and the same illness. Or—the third case—the process sets to turning round in the void. Since the name of economic rationality. And this is necessarily the case, since it is in the irrationality of the full body flows were already circulating. We have seen this in the case of the painter Turner, and his most accomplished paintings that with capitalism, or that scarcely threatens it. In the first case, they confine and localize their preconscious interest in wage increases heart of the capitalist system? Or else, in the second case, there is truly a new investment of interest, new aims more axiom. This is no more complicated than in the case of abstract painting. Everything begins with Marx, continues on with with the refrain, Welcome, Mister Brezhnev. Is this still a case of revolutionaries speaking to another revolutionary, or rather a village field, these two poles are found to coexist in every case of delirium, and fragments of schizoid revolutionary investment are found revolution and the inevitable sequences of causality. In the other case, the preconscious interest must on the contrary discover the necessity a calling in question of aims and interests. In each case the problem is different: it is not enough to construct In reality, everything coexists: still hesitant preconscious investments in the case of some people who do not believe in this possibility regime of social production is brought about, since in any case it is the same production, but under two different regimes task of schizoanalysis is ultimately that of discovering for every case the nature of the libidinal investments of the social field	p 339 p 340 p 342 p 344 p 344 p 346 p 348 p 348 p 348 p 354 p 355 p 358 p 363 p 363 p 363 p 367 p 370 p 374 p 375 p 375 p 375 p 376 p 376 p 377 p 377 p 380 p 382
CASES	13
production and desiring-production, in order to show that in both cases there is a strong tendency on the part of the affirms without doubt the prevalence of the father in both cases, but this is the famous nonexistent phase. Such is always not be considered abstractly, separating the girl's and the boy's cases, as if each were a little ego taking up its being threatened with subjugation, a subjugated group capable in certain cases of being forced to take on a revolutionary role. It following rule, which we feel to be applicable in all cases: the father and the mother exist only as fragments, and it produces instead a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where no difference in filiation nonpathological perversity, as Henry Ey would say, referring to other cases where a psychic work of selection, refinement, and calculation was same intensive germinal filiation that must be repressed in both cases. In short, a somatic system in extension can constitute itself or affective constellation. That is why, when one considers pathological cases and processes of cure in primitive societies, it seems to called the primary institution has been clearly shown. In certain cases it can be a question of the way desire invests with the agrarian problem in a comprehensive way. In other cases where a redistribution occurs, the cycle of credits is maintained or populations: the large aggregates and the micromultiplicities. In both cases the investment is collective, it is an investment of a the subject of maids—who are present everywhere in the cases studied by Freud—there occurs an exemplary hesitation in Freudian	p 31 p 59 p 61 p 64 p 97 p 146 p 149 p 159 p 166 p 174 p 197 p 280 p 353
CASH	1
whereby the unconscious social reality of exchange is converted into cash. What is involved is not a theoretical discussion of the	p 185
CASSIUS	2
longer hears, and sees weighing on him the look of Cassius, lean and hungry, and the smile of Cassius, who smiles look of Cassius, lean and hungry, and the smile of Cassius, who smiles in such a sort as if he mock'd	p 211 p 211
CAST	3
machine that lights up. There are very few examples that cast as much light on the regime of desiring-production, and the the productive formations. The basic question is never asked, but cast aside: Why return to myth? Why take it as the and those on whom it does. I believe my friends cast off in a group at the start of the New	p 37 p 57 p 124
CASTE	2
the upkeep of the despot, his court, and the bureaucratic caste. Far from seeing in the State the principle of a of surplus value—all this already prefigured despotic formations and caste hierarchies. And how does one distinguish the way in which	p 195 p 195

CASTES 9		
how difficult it is to distinguish those protoclasses from the castes organized by the imperial machine and from the rankings distributed by the segmentary primitive machine. The criteria that distinguish classes, castes, and ranks must not be sought in a fixity or are inseparable from the primitive territorial coding process, just as castes are inseparable from the overcoding practiced by the imperial State and bearing in mind that classes are the negative of castes and ranks. For it is certain that the regime of sovereign, even though he be the death instinct itself. The castes are inseparable from this overcoding, and imply the existence of body of the sovereign? Here we have a problem of castes. It is overcoding that impoverishes the earth for the benefit an ideological blindness or denial. Classes are the negative of castes and statuses; classes are orders, castes, and statuses that have are the negative of castes and statuses; classes are orders, castes, and statuses that have been decoded. To reread history through of servants, the decoding bourgeoisie, the class that decodes the castes and the statuses, and that draws from the machine an	p 153 p 153 p 153 p 153 p 199 p 199 p 254 p 254 p 254	
CASTLE 1		
subjects are led to discover the image of a family castle under the roots of the uprooted tree that crosses through		p 315
CASTRATED 9		
Women's Liberation movements are correct in saying: We are not castrated, so you get fucked. And far from being able to men answer that this itself is proof that women are castrated—or even console women by saying that men are castrated castrated—or even console women by saying that men are castrated, too, all the while rejoicing that they are castrated the are castrated, too, all the while rejoicing that they are castrated the other way, on the side that is not superimposable the question is not that of knowing if women are castrated, but only if the unconscious believes it, since all the do not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it merely lends the residual territoriality assumed by mommy, and the divided, split, castrated ego. Isn't this operation of flattening, folding, or application what the simulacrum of the despotic Law, with the slashed, split, castrated ego, are the products of capitalism insofar as it engineers principle of sex conceived as the masculine sex (the great castrated soaring Phallus), becomes the result of sex conceived as the	p 61 p 61 p 61 p 61 p 61 p 67 p 265 p 269 p 295	
CASTRATES 1		
moment it is: castration designates the operation by which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration as a		p 60
CASTRATING 7		
it. The libido internalizes it in the form of a castrating duality between the subject of the statement (l'enonce) and the forces besides psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces the movement, it invents a last relation that ascribes them both to a common Oedipal and castrating stock, charged with ensuring only their differentiation in two noncommunicating sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure the triumph of the object or the cause of desire, but is itself the castrating apparatus, the machine for putting lack into desire, for drying field of application, and everywhere enslave art to a great castrating machine of sovereignty. There is a pole of reactionary investment designs of a State that is incompetent and above all castrating by nature. (For the State imposes a specifically artistic Oedipus	p 64 p 112 p 350 p 351 p 357 p 370 p 379	
CASTRATION 114		
Here again, how bad a model the Oedipal model of castration is!) That is because breaks or interruptions are not the in boys and in girls. Such is the case with castration, and its relationship to Oedipus in both instances. Castration is with castration, and its relationship to Oedipus in both instances. Castration is at once the common lot—that is, the prevalent the unconscious—and teach us resignation. Resignation to Oedipus, to castration: for girls, renunciation of their desire for the penis; for and flows. This slight shift—which did not suppress mythical castration but made it depend secondarily on the organ, instead of element can only be defined positively. We must speak of castration in the same way we speak of oedipalization, whose crowning way we speak of oedipalization, whose crowning moment it is: castration designates the operation by which psychoanalysis castrates the unconscious, injects designates the operation by which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration as a practical operation on the which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration as a practical operation on the unconscious is achieved when of the ignorances of the unconscious; it knows nothing of castration or Oedipus, just as it knows nothing of parents, gods investments of repression, the phenomena of identification, of superegoization and castration, all the resignation-desires (becoming a general; acquiring low, middle, or types of groups, subject-groups and subjugated groups, with Oedipus and castration forming the imaginary structure under which members of the subjugated account. The first of these factors is the rock of castration, the rock with two nonsymmetrical faces, which creates in us itself, or as effects or countereffects of his method. For castration as an analyzable state—or nonanalyzable; the ultimate rock—is state—or nonanalyzable; the ultimate rock—is the effect of castration as a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude of a complete object, even if absent—the phallus of castration; breaks-flows that let themselves be projected onto a mythical space this meant? The crushing of the so onto Oedipus and castration. The sigh of relief: you see, the colonel, the instructor teacher, the boss, all of this meant that: Oedipus and castration, all history in a new version. We are not saying a new version. We are not saying that Oedipus and castration do not amount to anything. We are oedipalized, we are and for which psychoanalysis has invented new means—Oedipus and castration? Is it schizophrenia as a process that makes us sick the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are reduced to them: either so as to measure accursed and guilty series that bear witness to the same castration with two nonsuperimposable sides, the Sodom series and the Gomorrah sexes. Such is the case in Freud: for Oedipus, for castration, for the second phase of the fantasy A Child Is the reference to the penis gives its full meaning to castration. Through it, all the external experiences linked to deprivation, to is recast in a new version in the light of castration. That is indeed what disturbs us, this recasting of history an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete objects, global images, and specific egos that these are productions of the unconscious. What is more, castration and oedipalization beget a basic illusion that makes us believe an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of desiring-production do not let themselves be projected it possible to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex itself was not a myth but in fact something much better, since the analysts retreat to the rock of castration presented as the locus of an untenable truth that is necessary to denounce a fusional dream, a fantasy of a-return-to-Oneness. Castration, they say, is what separates us from politics, is what believe in all of this—in myth, in Oedipus and castration. They reply: the question is not one of knowing whether back under the yoke of a despotism whose effect is castration, there where one recognizes the stroke of the signifier itself allow themselves to be signified within the unary stroke of castration. It is always a point-sign of many dimensions, polyvocality as much malice and ruse there are in Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or is this the by the family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces a bit more powerful, a bit It reorganizes them all along the lines of the universal castration that conditions the family itself (a dead rat's ass, said archaism,. The signifier, that subjects literature to the mark of castration and sanctifies the two aspects of its Oedipal form? And fall back under the law of the signifier, marked by castration, triangulated in Oedipus. So they displace the limit, they make between these two poles. Oedipus as the last rock, and castration as the cavern: the ultimate territoriality, although reduced to the Instead of everything being projected onto a grotesque hiatus of castration, everything was scattered in the thousand breaks-flows of the chieftainships resolution teaches us the incurable inadequacy of being and universal castration? And what is this demand that is invoked to justify	p 41 p 59 p 59 p 59 p 60 p 60 p 60 p 60 p 60 p 60 p 60 p 61 p 62 p 64 p 65 p 66 p 66 p 67 p 67 p 67 p 67 p 68 p 68 p 69 p 72 p 73 p 73 p 74 p 74 p 74 p 84 p 103 p 103 p 107 p 112 p 112 p 112 p 122 p 124 p 135 p 135 p 135 p 168 p 171	

the ethnologist the meaning of the symbol: it means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks the phallus be put, since it is inseparable from the castration that deprives us of its use? Of course we are	p 179
else is always at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in the cycle	p 179
desire, in order to become this imperial sign, a universal castration that welds desire to the law? It is the crushing	p 210
from this apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of the unconscious.) 8	p 214
and absence into desire; maintains desire under the law of castration, at the risk of restoring the entire signifier along with	p 217
strangling the process once again, and for overcoding Oedipus with castration, while chaining us to the current structural functions of a	p 244
limit pass between the Symbolic and the Imaginary, between symbolic castration and imaginary Oedipus. For castration in the order of the	p 244
and the Imaginary, between symbolic castration and imaginary Oedipus. For castration in the order of the despotic signifier, as the law	p 268
of the signifier. I reach desire when I arrive at castration! What does the desire-castration equation signify, if not in fact	p 268
into its hole. From the Symbolic to the Imaginary, from castration to Oedipus, and from the despotic age to capitalism, inversely	p 268
capitalist statements, and between the two, the leveling cleavage of castration. Marx said that Luther's merit was to have determined the	p 270
harbors and conceals. To substitute, for the private subject of castration, split into a subject of enunciation and a subject of	p 271
chaos. The matrical fissure of schizophrenia, as opposed to paranoid castration; and the line of escape as opposed to the blue	p 278
formulas according to which one gains access to desire through castration. But the idea that there are two sexes, after all	p 295
remain statistical. And one does not by any means escape castration. It is simply that castration, instead of being the principle	p 295
not by any means escape castration. It is simply that castration, instead of being the principle of sex conceived as the	p 295
sex (the little hidden absorbed penis). We maintain therefore that castration is the basis for the anthropomorphic and molar representation of	p 295
the basis for the anthropomorphic and molar representation of sexuality. Castration is the universal belief that brings together and disperses	p 295
both	
example, the Great Other in Lacan—while conserving myth and castration, is defeated from the start. And what does Jean-Francois Lyotard	p 295
to be the entry of the subject into desire through castration? Long live castration, so that desire may be strong? Only	p 295
entry of the subject into desire through castration? Long live castration, so that desire may be strong? Only fantasies are truly	p 295
lack. The molecular unconscious, on the contrary, knows nothing of castration, because partial objects lack nothing and form free multiplicities	p 295
as	
to believe. The unconscious believes in Oedipus, it believes in castration, in the law. It is doubtless true that the psychoanalyst	p 296
the units of production. Who believes in all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce in	p 297
Is it the unconscious that represents itself through Oedipus and castration? Or is it the psychoanalyst—the psychoanalyst in us all	p 297
unconscious; the matrical fissure in opposition to the line of castration; the splendid affirmation of the orphan- and producer-unconscious; the	p 299
exaltation	
desire with the impossible is performed, with lack defined as castration. From the structure there arises the most austere song in	p 306
structure there arises the most austere song in honor of castration—yes, yes, we enter the order of desire through the	p 306
we enter the order of desire through the gates of castration once desiring-production has spread out in the space of a	p 306
inasmuch as the latter is furrowed by the line of castration. The formal operations of the structure are those of extrapolation	p 307
it will be encountered again in its entirety in symbolic castration. And it's a sure thing that structure affords us no	p 307
operation psychoanalysis is, where this neoidealism, this rehabilitated cult of castration, this ideology of lack culminates: the anthropomorphic	p 308
representation of sex	
that everything has been played out in advance: Oedipus and castration, the Imaginary and the Symbolic, the great lesson of the	p 308
reterritorialization, a retimbering of modern man on the rock of castration. The path marked out by Lacan led in a completely	p 308
always missing term, the all-too-human sex, the phallus of molar castration. Here too Lacan's approach appears in all its complexity; for	p 310
structure acts only insofar as it reproduces the element of castration, which itself is not imaginary but symbolic. There we have	p 310
the ego, the puppet of the superego, guilt, the law, castration. It is not a matter of pious destructions, such as	p 311
turn must be overcome, and that this is achieved through castration, latency, desexualization, and sublimation. But what is castration if not	p 311
achieved through castration, latency, desexualization, and sublimation. But what is castration if not still Oedipus, to the nth power, now	p 311
symbolic	
to our future children? And what is the elimination of castration anxiety in its turn—desexualization and sublimation—if not divine	p 311
eye of the substitute, we have learned the song of castration, the lack-of-being-that-is-life; yes it is through castration / that we	p 312
the song of castration, the lack-of-being-that-is-life; yes it is through castration / that we gain access / to Deeeesire. What one	p 312
actually prohibited). Yes, Oedipus is indeed the displaced represented; yes, castration is indeed the representative, the displacing agency (le	p 313
deplacant), the	
any of it concern the productions of the unconscious. Oedipus, castration, the signifier, etc., exist at the crossroads of two operations	p 313
it is not psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again, and these demands come from	p 314
task no activity will be too malevolent. Causing Oedipus and castration to explode, brutally intervening each time the subject strikes up	p 314
we care about your grandmother, you little shit! Oedipus and castration are no more than reactional formations, resistances, blockages, and	p 314
armorings	
reterritorializes on the couch, in the representation of Oedipus and castration. Schizoanalysis on the contrary must disengage the	p 314
detrterritorialized flows of	
way to Reality defined as a lack, with Oedipus and castration back at a gallop, at the same time that one	p 314
the body without organs: not the gaping wound represented in castration, but the myriad little connections, disjunctions, and conjunctions by	p 315
which	
will the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce anything but a	p 320
subjugated group	
same penalty, one and the same ridiculous wound for all—castration. This entire struggle for the phallus, this poorly understood will	p 323
simple code, with the familial territoriality and the signifier of castration. Worse yet, it will happen that psychoanalysis itself wants to	p 329
axiomatized earth, the axiomatic of the cure as a successful castration! But by recoding or axiomatizing the flows of desire in	p 329
residual territoriality of Oedipus and under the despotic signifier of castration, he could no longer conceive the essence of life except	p 333
a powerful odor of decay and death; and it is castration, the pious ascetic wound, the signifier, that makes of this	p 333
know how to handle the death instinct and bring off castration, bring off frustration. Is this really the right way to	p 334
you aim to get out of it through fantasy, through castration, but this in turn you have caused to grow in	p 334
Oedipal images, the phantasmal mises en scene, the Symbolic of castration, the effusion of the death instinct, the perverse	p 339
reterritorializations. So	
schizzes, to large vacuoles determined globally, of the neurosis and castration type: the neurotic needs a global object in relation to	p 342
on which to sharpen the sacred blade of a successful castration. Yet what was the other direction, glimpsed for a moment	p 354
in the analyst's office. The analyst talks about Oedipus, about castration and the phallus, about the necessity of assuming one's sex	p 356
this situation has nothing to do with the phallus and castration, but directly concerns an unbearable economic dependence. And the woman	p 357
the pure analytic scene, an office Oedipus and an office castration, that should be its own reality, its own proof, and	p 357
that harbors it, nor the phallus that actuates it, nor castration that transmits it. The erotic, the purely erotic motive pervades	p 357
to be reduced to two, either in the scene of castration where the father kills the child, or in the scene	p 358
of the ego, the whole works being blessed by successful castration in a sacred triangular form—the same tendency in more	p 359
an infinite resignation, an accession to desire by way of castration—and of the establishment of conditions where the subject is	p 361
layers of paint or lime covering it (the contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so	p 362
desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but it is still an effect of neuroticization, a	p 363
countereffect	
The productive breaks projected onto the enormous unproductive cleavage of castration, the flows that have become flows of corrugated iron,	p 370
the	
CASTRATIONS 1	
for the ruminant, there must also exist two abortions, two castrations for sick desire: once in the family, in the familial	p 334
CASTRO 2	
of capitalism. Will it come in the person of a Castro, an Arab, a Black Panther, or a Chinaman on the	p 378
fascist colonels start reading Mao, we won't be fooled again; Castro has become impossible, even in relation to himself; vacuoles are	p 378
CASTS 1	

money and commodities are mere forms which it assumes and casts off in turn. Nay more: instead of simply representing the	p 227
CASUISTRY 1	
person. One need only consult a religious manual of sexual casuistry to see with what restrictions the organ-desiring machine connections remain	p 72
CATAPULTS 1	
their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber the millions of spermatazoids in the sunbeams	p 281
CATASTROPHE 1	
themselves, showing up in the form of lines standing for catastrophe or collapse that are so many disjunctions surrounded by spirals	p 15
CATASTROPHES 1	
fact the most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings of	p 132
CATASTROPHIC 1	
modes of production, increases the difference in regime in a catastrophic fashion, and assembles an apparatus of repression the mere idea	p 337
CATATONIA 3	
it is not death that serves as the model for catatonia, it is catatonic schizophrenia that gives its model to death	p 329
the body without organs around itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but	p 363
around itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but it is still an	p 363
CATATONIC 5	
It is perpetually reinserted into the process of production. The catatonic body is produced in the water of the hydrotherapy tub	p 8
arrested, or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the river like lead weights, immense	p 136
little Beckettian land, a garbage can, so they can become catatonic in a corner. But in a less openly repressive manner	p 319
death that serves as the model for catatonia, it is catatonic schizophrenia that gives its model to death. Zero intensity. The	p 329
their common enemy. In the desiring-machine, one sees the same catatonic inspired by the immobile motor that forces him to put	p 329
CATCHES 1	
the bait, the disfigured image by means of which repression catches desire in the trap. If desire is repressed, this is	p 116
CATEGORICAL 2	
Levi-Strauss seems to have closed the question again with a categorical reply: debt is no more than a superstructure, a conscious reproduction. The point of view of the cycle alone is categorical and absolute, because it attains production as the subject of	p 185 p 275
CATEGORIES 13	
essential reality, the producer-product. Production as process overtakes all idealistic categories and constitutes a cycle whose relationship to desire is that	p 5
the alienating forces—mediates them precisely by suppressing the true categories of production in the machines of desire. It seems to	p 95
to be ill, notwithstanding that in our culture the two categories have become confused.... From the alienated starting point of our	p 131
against which it is directed; it projects onto the representative, categories, rendered discernible, that it has itself established; it applies to	p 165
back to Abraham. There is the essential: every time the categories of new alliance and direct filiation are mobilized, we are	p 193
makes little difference: new alliance and direct filiation are specific categories that testify to the existence of a new socius, irreducible	p 194
flow of writing as direct filiation. These two fundamental despotic categories are also the movement of graphism that, at one and	p 205
history proceeded from the abstract to the concrete: the simple categories are the expression of relations within which the less developed	p 221
this becoming or this constitution does not develop under the categories imagined in the earlier social formation, since the imaginary Oedipus	p 267
this direction, only by going from aggregates or classes toward categories, of which he establishes a systematically closed list—categories that	p 290
toward categories, of which he establishes a systematically closed list—categories that are still only expressive forms of existence that a	p 290
expression for social production, and finds oneself back within the categories of idealist psychiatry. Whatever one's stake in all of this	p 361
is reactionary and fascist; and it is not these psychiatric categories, freed of all familialism, that will allow us to understand	p 380
CATEGORIZED 1	
while at the same time the production of desire is categorized as fantasy and nothing but fantasy. There is no such	p 28
CATEGORY 18	
machine connected to another machine. We cannot accept the idealist category of expression as a satisfactory or sufficient explanation of this	p 6
first glance do not seem to belong to a single category: Marcel Duchamp's painting <i>La mariee mise a nu par ses</i>	p 18
allow us to classify all of them in this one category—though their importance varies according to the example considered—are	p 18
the basis for a genuinely materialistic psychiatry, there was a category that Reich was sorely in need of: that of desiring-production	p 30
stage). That is why technical machines are not an economic category, and always refer back to a socius or a social	p 32
was nonetheless one important difference. For desiring-machines are the fundamental category of the economy of desire; they produce a body	p 32
without	
may not yet have come about? It is only the category of multiplicity, used as a substantive and going beyond both	p 42
Oedipus; partial objects that let themselves be subsumed under the category of a complete object, even if absent—the phallus of	p 67
substitute for the mother: the one belongs to the connective category of alliance, the other to the disjunctive category of filiation	p 200
the connective category of alliance, the other to the disjunctive category of filiation. Incest with the sister is prohibited insofar as	p 200
but children! This special situation of the State as a category—oblivion and return—has to be explained. To begin with	p 218
variants of the new alliance, falling nevertheless under the same category. For example, feudalism not only presupposes an abstract despotic	p 220
State	
or relation which is mentally expressed in the more concrete category; while the more developed concrete preserves the same category as	p 221
concrete category; while the more developed concrete preserves the same category as a subordinate relation. The State was first this abstract	p 221
its mutations, its indecisions—which are inscribed under the same category of new alliance). The process by no means remains the	p 263
nevertheless achieves practical truth as an abstraction only as a category of the most modern society. This is also the case	p 302
as one has not succeeded in rescuing sexuality from the category of secrets, even if public, even if disinfected: i.e	p 350
two poles of investment the furthest, but still within the category of an active utopia, is able to write: Every sovereign	p 368
CATHOLIC 3	
interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic symbol, beyond all the imaginary modalities. It makes	p 52
Oedipus into	
and causing them to circulate, flows that split asunder the catholic and despotic signifier of his work, and that necessarily nourish	p 133
orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great paternal catholic symbol, the meeting place of all the churches? The	p 171
debate	

CATHOLICISM	1	
internalized: this describes the evolution of the infinite debt—through Catholicism, then the Reformation. The extreme spiritualization of the despotic State		p 268
CATHOLICS	2	
people, the Germans, who are threatened by the Jews, the Catholics, and the Slavs. In his intense metamorphoses and passages, Schreber revolutionary charge (the ethnic minorities, the Basque problem, the Irish Catholics, the Indian reservations). Some of these archaisms take form as		p 89 p 258
CATTLE	1	
and the flow of milk of a herd of dairy cattle (and then ... and then ... and then ...). In a word, every		p 36
CAUGHT	26	
these forces proceed. We are told that partial objects are caught up in an intuition of precocious totality, just as the		p 72
an intuition of precocious totality, just as the ego is caught up in an intuition of unity that precedes its fulfillment		p 72
the other. A double pincer action that crushes the unconscious caught in its exclusive disjunction. The true difference in nature is		p 83
the family and its Oedipal matrix. Once again one is caught, without a way out: it is simply that the means		p 92
course of the ages, you will never find a child caught in a familial order that is autonomous, expressive, or signifying		p 100
in his feedings, his chains, and his meditations, is already caught up in an immediate desiring-production where the parents play the		p 100
production. The actual factor is desiring-production insofar as it is caught up in this relationship, this conflict, and these modalities. Nor		p 129
territoriality of the body without organs: sometimes the process is caught in the trap and made to turn about within the		p 136
its work from the moment that desire lets itself be caught as though by the impossible itself. You see, that is		p 162
the baited image with which desire allows itself to be caught (That's what you wanted! The decoded flows were incest!). Then		p 166
relation to the desiring-machines; and whether the death-carrying elements remain caught in the machinery of desire, encasted in the social machine		p 184
machine, that is lacking. Isn't it rather that desire remains caught in the nets of the despotic State, entirely invested in		p 224
all the same thing, depending on whether the decodings are caught up in an axiomatic or not; on whether one remains		p 247
regulator of decoded flows as such, insofar as they are caught up in the axiomatic of capital. In this sense it		p 252
the above considerations. The social axiomatic of modern societies is caught between two poles, and is constantly oscillating from one pole		p 260
on the ruins of the despotic machine, these societies are caught between the Urstaat that they would like to resuscitate as		p 260
this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle is the personal and private territoriality that		p 266
the modern world as simulacra of the preceding planes, getting caught up in the asylum aggregate of paranoia and schizophrenia as		p 283
of the Imaginary and the Symbolic; he refuses to be caught up in the Oedipal Imaginary and the oedipalizing structure, the		p 308
and induced in its very structure a false image that caught desire in its trap (the impossibility of concluding from the		p 313
unconscious—of the social machines in which the subject is caught as a cog or as a user; nor of the		p 322
gay liberation movement is possible as long as homosexuality is caught up in a relation of exclusive disjunction with heterosexuality, a		p 350
nature of the actual factors. For either the libido is caught up in molecular desiring-production and knows nothing of persons just		p 358
the libido invests persons and an ego, but is already caught up in a social production and social machines that do		p 358
corresponds to it, in such a way that desire is caught in the trap of a familial psychic repression that comes		p 365
well function as an autonomous territoriality, but one that is caught and wedged in the capitalist machine, and is localizable in		p 375
CAUSAL	7	
arisen again and again. Is this relationship to be considered causal? Or is it a relationship of comprehension? A mode of		p 24
them as genuine production. She explains them in terms of causal mechanisms (introjection and projection, for instance), of mechanisms that produce		p 44
psychoanalyst specifies that he is concerned only with a certain causal order, that one must take other causes into account, but		p 102
function of reality is preserved, but on condition that the causal complex be repressed; in psychosis the complex invades consciousness and		p 122
link that poses the real problem, as either a determined causal link or a different sort of connection. It is a		p 377
assign the objective factors, such as the weakest links, within causal series that made such a rupture possible, only what is		p 377
of a proletarian revolution that would not follow the anticipated causal order of the relations of forces, but that would singularly		p 377
CAUSALITY	14	
the real object can be produced only by an external causality and external mechanisms; nonetheless this knowledge does not prevent us		p 25
an unreal, hallucinatory, or delirious form—or from representing this causality as stemming from within desire itself. The reality of the		p 25
has a noticeable bias in favor of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes only in response		p 37
of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes only in response to autonomous aspects of the productivity		p 37
theater's privilege is that of staging this metaphoric and metonymic causality that marks both the presence and the absence of the		p 305
What is more, antipsychiatry has sought the secret of a causality at once social and schizophrenic in the redeployed families. This		p 359
higher interests of the revolution and the inevitable sequences of causality. In the other case, the preconscious interest must on the		p 376
of investment, and must perform a kind of rupture with causality as well as a calling in question of aims and		p 377
the cost of, and by means of a rupture with, causality. Desire is an exile, desire is a desert that traverses		p 377
other hand have as their sole cause a rupture with causality, a revolutionary line of escape; and even though one can		p 377
new socius but maintain it in an order of molar causality that already makes of the party a new form of		p 377
finally unconscious revolutionary investments that perform a real rupture with causality in the order of desire. And in the same people		p 378
revolutionary potentiality is explained less by the preconscious state of causality in which it is nonetheless included, than by the efficacy		p 378
cause is desire—which is to say the rupture with causality that forces a rewriting of history on a level with		p 378
CAUSATION	3	
in the sense of bipolar opposites within a relationship of causation, ideation, or expression (cause and effect, subject and object, etc		p 5
more closely the theoretician relates it to ideal forms of causation, comprehension, or expression, rather than to the real process of		p 24
By that very fact, one has already substituted a familial causation or expression for social production, and finds oneself back within		p 361
CAUSATIONS	1	
that disfigure the unconscious in itself, and impose on it causations, comprehensions, and expressions that no longer have anything to do		p 338
CAUSE	72	
bipolar opposites within a relationship of causation, ideation, or expression (cause and effect, subject and object, etc.); rather, they are one		p 5
which now seem to emanate from it as a quasi cause. Forces and agents come to represent a miraculous form of		p 10
Everything seems objectively to be produced by capital as quasi cause. As Marx observes, in the beginning capitalists are necessarily		p 11
conscious		
the organs of production, and that acts as a quasi cause by communicating the apparent movement (the fetish) to them. So		p 12
him at a given moment, consuming-consummating all these states that cause him to be born and reborn (the lived state coming		p 20
to it the faculty of being, through its representations, the cause of the reality of the objects of these representations. But		p 25
celibate machines as so many technical machines, so as to cause desiring-machines to undermine technical machines. Even more important,		p 32
the work		
conditions this reproduction. A technical machine is therefore not a cause but merely an index of a general form of social		p 32
There is no sort of evolution of drives that would cause these drives and their objects to progress in the direction		p 44
the entire Oedipal problem: What are the precise forces that cause the Oedipal triangulation to close up? Under what conditions does		p 47
difficulty: to begin with, it appears difficult to assign as cause of the malady—even if only an occasional cause—an		p 57
as cause of the malady—even if only an occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's person		p 57
like water off a duck's back. The unconscious does not cause anything to stick, there is no anchoring in the transference		p 66

oedipalizing interpretations of Lacanism). This signifier acts as the formal cause of the triangulation—that is to say, makes possible both symbol demonstrates how the triangle displaces itself toward its own cause and attempts to integrate it. This time it is a the rediscovery of an equivalent to parental authority, it must cause us to pass over to the other pole. In accord a paralogism of extrapolation that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on the whole operation	p 73 p 75 p 80 p 110
have attempted to analyze the form, the reproduction, the (formal) cause, the method, and the condition of the Oedipal triangle. But bedroom of Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate that do not let themselves be terms of these machines that escape the Oedipal imprint and cause the triangle to release its grip? Where does the resonance neuroses and psychoses. For in any case desiring-production is the cause, the ultimate cause of both the psychotic subversions that shatter For in any case desiring-production is the cause, the ultimate cause of both the psychotic subversions that shatter Oedipus or overwhelm prospective meaning in morality or religion? We maintain that the cause of the disorder, neurosis or psychosis, is always in desiring-production	p 113 p 116 p 126 p 127 p 127 p 128
to scale the wall, and yet to remain behind; to cause flows to pass through, without knowing any longer whether they who know how to leave, to scramble the codes, to cause flows to circulate, to traverse the desert of the body and the products distributed. It appears here as the quasi cause of production and the object of desire (it is on exchange where the essential would be to circulate or to cause to circulate, but rather a socius of inscription where the element of recording that appropriates them for itself as quasi cause. But it can accomplish this only by reclaiming the connective encaste (encastent) the flows, and the blocks of alliance that cause the chains to flow. Descent is at the same time as though it were a question of attrition that would cause the social machine to lose its capacity to wield its must attribute them to itself as though it were their cause. These are the two aspects of the full body: an movement; but also a magical agent or fetish, the quasi cause. It is not content to inscribe all things, it must bodies, makes it such that these bodies are not like cause and effect, but are both products derived from this same the whole of anthropology. Yet it leads to conclusions that cause the whole of Oedipus to shatter, because it is not something must also be blocked, and something must block and cause to pass through. Now this is possible only in the own matrilineage. How does the divination, responsible for indicating the cause of the illness, proceed, and the medical cure responsible for medical cure responsible for treating it? The teeth are the cause, the two top incisors of the ancestor hunter, contained in it with a system of beliefs. Oedipus is never a cause: it depends on a previous social investment of a certain where some cancel out and block a current, where others cause the current to circulate, etc. The objection according to which of debts. The soft structure would never function, would never cause a circulation, without the hard machinic element that presides over the great projects undertaken, and makes it appear as the cause of the collective conditions of appropriation. The full body as him a body without organs. He is the sole quasi cause, the source and fountainhead and estuary of the apparent objective become the base for a pyramid, all of whose sides cause the vocal, the graphic, and the visual to converge toward the appropriation and production of the real by a quasi cause. In incest it is the signifier that makes love with escape knowing, and as they owe all to their eminent cause. Occasionally it still happens that the young dogs will call its immanent concrete existence only in the subsequent forms that cause it to return under other guises and conditions. Being the The action of decoded flows is not enough, however, to cause the new break to traverse and transform the socius—not State with latency; they submerge the tyrant, but they also cause him to return in unexpected forms; they democratize him, oligarchize becomes the full body, the new socius or the quasi cause that appropriates all the productive forces. We are no longer surplus value cannot be determined mathematically. Yet they have little cause to rejoice. They would be better off concluding in favor overflow or rupture the sign's conditions of identity, and that cause books within the book to flow and to disintegrate, entering as the points imply the fluxion of the material they cause to flow or leak: the sole unity without identity is State, even though they might turn against the State and cause it serious problems (regionalism, nationalism). The fascist State has been fails to see exactly what this outside is that will cause it to arrive? In short, the general theory of society will constitute Oedipus in the modern social field: the triangulation's cause. Whence the extreme importance—but also the indeterminate nature, the central sovereignty; overinvests it by making it the final eternal cause for all the other social forms of history; counterinvests the of chess, but instead to the lottery drawings that sometimes cause a word to be chosen, sometimes a design, sometimes a or the indices that operate like machines and that will cause him to go on further. This very movement is humor used to discover or decipher codes of desire, but to cause absolutely decoded flows of desire, Libido, to circulate, and to the genesis of anxiety, since this genesis becomes the autonomous cause of sexual repression instead of its result; it follows that there is no living desire that could not of itself cause the system to explode, or that would not make the the phallus has never been either the object or the cause of desire, but is itself the castrating apparatus, the machine how nineteenth-century psychiatry had conceived of the family as both cause and judge of the illness, and the closed asylum as on a familial and personological axis—whereas Lacan assigns the cause of desire in a nonhuman object, heterogeneous to the person incurable is the neurotic—whence interminable psychoanalysis. It is a cause for self-congratulation when one succeeds in transforming a schizo into neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the cause of the illness is not schizophrenia as a process? What that do not merely submit to the corresponding axiomatic, but cause some of their currents to pass through the mesh of Subject groups on the other hand have as their sole cause a rupture with causality, a revolutionary line of escape; and libidinal break at a precise moment, a schiz whose sole cause is desire—which is to say the rupture with causality existence only by means of a desire without aim or cause that charted it and sided with it. While the schiz are necessarily reserved for specialists; but that art and science cause increasingly decoded and deterritorialized flows to circulate in the socius wheels, and motors of these machines, as much as they cause them to enter into their own parts, wheels, and motors	p 132 p 133 p 141 p 142 p 147 p 149 p 151 p 154 p 154 p 158 p 160 p 163 p 167 p 167 p 178 p 187 p 188 p 194 p 194 p 205 p 210 p 213 p 220 p 222 p 223 p 227 p 228 p 243 p 244 p 258 p 262 p 268 p 277 p 309 p 318 p 329 p 332 p 338 p 357 p 359 p 360 p 361 p 362 p 375 p 377 p 378 p 378 p 379 p 381
CAUSED 8	
why label it Numen, in view of all the ambiguities caused by a problem of the unconscious that is only apparently The fact remains that Reich, in the name of desire, caused a song of life to pass into psychoanalysis. He denounced the possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again there is no does not read it—insofar as it evaluates the suffering caused by the graphism. Jean-Francois Lyotard has attempted to describe such will have to come from without. The founders of empires caused everything to pass into a latent state; they invented vengeance living life to the full. You weren't born Oedipus, you caused it to grow in yourself; and you aim to get through fantasy, through castration, but this in turn you have caused to grow in Oedipus—namely, in yourself: the horrible circle this capacity notwithstanding, the gregarious impulse in and by science caused this rupture to fail. The day humans are able to	p 13 p 119 p 173 p 204 p 215 p 334 p 334 p 368
CAUSES 47	
partial objects that are by nature fragmentary and fragmented. Desire causes the current to flow, itself flows in turn, and breaks acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon it as primarily a lack: a of the familial romance, a paranoiac recording by which desire causes precisely the familial determinations to explode. It is only little One in negative theology, it introduces lack into desire and causes exclusive series to emanate, to which it attributes a goal a transcendental experience of the loss of the Ego, which causes a subject to remark: I had existed since the very of effects: effects that are not a mere dependence on causes, but the occupation of a domain, and the operation of with a certain causal order, that one must take other causes into account, but that he alone cannot do everything. Besides cannot do everything. Besides, he deals just enough with other causes so as to give us a foretaste: he takes into cuts across the interest of the dominated, exploited classes, and causes flows to move that are capable of breaking apart both and develops its strength, and that wherever it is, it causes flows to move and substances to be intersected (I am have postponed the analysis of the real forces, the real causes on which the triangulation depends. The general line of the everything shake when they enter. Moreover, what does not enter causes perhaps even more vibrations to be felt. The desiring-machines reintroduce by what makes it a signifying thing, but by what causes it to move, to flow, and to explode—desire. For + or—), and something blocks, or on the contrary causes, passage. Something or someone. In this system in extension there to the Nommos as a potential affine. The somatic order causes the whole intensive scale to collapse again. Actually, if the passes through, for what does not pass, and for what causes passage or prevents it, according to the patrilateral or matrilateral first possible or permitted incest; what does the blocking or causes passage is the maternal uncle. What passes through leads to of code, which falls to the uncle insofar as he causes passage, while he suffers a kind of minus value insofar	p 5 p 25 p 55 p 60 p 84 p 86 p 102 p 102 p 105 p 111 p 113 p 125 p 133 p 157 p 159 p 163 p 163 p 163

because it animates social reproduction itself; because it mobilizes or causes passage of the detachable fragments without ever converting them into	p 177
well in the formula we cited). It is colonization that causes Oedipus to exist, but an Oedipus that is taken for	p 178
transforms the latter into a man-animal; the residual conjunction that causes the residue to submit to a long voyage before burying	p 181
that shatters the double game of the voice-graphism domination; that causes form and substance, content and expression to flow according to	p 242
mortgage of the signifier was raised: that enormous archaism that causes so many of us to groan and bow under its	p 244
Schizophrenia, on the contrary, is indeed the absolute limit that causes the flows to travel in a free state on a	p 246
accompanied by a sign of necessarily extraeconomic power, although its causes and effects lie within the economy (for example, the sign	p 248
society in question—thus the collective investment of organs that causes men to be directly coded, and the appraising eye as	p 248
the lines of escape of desire; breaches the wall and causes flows to move; assembles its machines and its groups-in-fusion in	p 277
provided one sweeps away the social cover on leaving, or causes a piece of the system to get lost in the	p 277
appears as an effect determined by a system of mechanical causes, or because the machine is itself a system of means	p 284
bureaucrat fondles his records, a judge administers justice, a businessman causes money to circulate; the way the bourgeoisie fucks the	p 293
proletariat	
Chaplin, as the film's sequences unfold, progressively displaces the reactions, causes them to recede, level by level, until the moment when	p 317
simple finding, a finished design, where the person who escapes causes other escapes, and marks out the land while deterritorializing himself	p 322
inasmuch as these disjunctions respect the productive connections; the chain causes them to pass over to the body without organs itself	p 327
withdrawing from the social, in living on the fringe: it causes the social to take flight through the multiplicity of holes	p 341
with this investment. Moreover, the unconscious libidinal investment is what causes us to look for our interest in one place rather	p 345
is a group whose libidinal investments are themselves revolutionary; it causes desire to penetrate into the social field, and subordinates the	p 348
in the Orient, but also in this very field he causes his neurosis to oscillate between two poles constituted by the	p 353
and all at once. Everything passes into the machine that causes the properly familial determinations to disintegrate. What the orphan libido	p 355
means of a family-microcosm, but in the form where it causes its nonfamilial breaks and flows, invested as such, to enter	p 361
in terms of the decoded and deterritorialized flows that it causes to circulate beneath a signifier reduced to silence, beneath the	p 370
the paranoid investment under an existing order of interests, of causes and means, of aims and reasons; or else the investment	p 376
links act in their own place, within the order of causes and aims that promote a new socius, or are they	p 377
and unexpected irruption, an irruption of desire that breaks with causes and aims and overturns the socius, revealing its other side	p 377
subjugated groups, desire is still defined by an order of causes and aims, and itself weaves a whole system of macroscopic	p 377
the schiz has been prepared by a subterranean labor of causes, aims, and interests working together; of course this order of	p 378
aims, and interests working together; of course this order of causes runs the risk of closing and cementing the breach in	p 378
it. While the schiz is possible without the order of causes, it becomes real only by means of something of another	p 378
CAUSING 27	
the interior voyage has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate	p 84
within and	
synthesis that imposes such a profound change on them without causing the whole triangle to reverberate. The desiring-machines are at the	p 125
great because he cannot prevent himself from tracing flows and causing them to circulate, flows that split asunder the catholic and	p 133
of consumption conforming to the established order, and incapable of causing anyone harm. It is not a question here of the	p 133
an explosive device in its package, fabricating a counterfeit currency, causing the superego and its form of expression to explode, as	p 134
case the Oedipal problem tended to assume its diachronic dimension, causing the generation gap to appear. Why think that supernatural	p 170
powers	
instance, the importance of the task of displacing the limit: causing it to pass into the interior of the socius, in	p 176
whether the desiring-machines have a greater or lesser chance of causing their connections and interactions to pass into the regime of	p 184
its breakdowns, its chances of being blown to pieces, of causing what it decodes to pass beyond the wall of its	p 262
to internalize this limit, this time by restricting it, by causing it to pass no longer between social production and the	p 266
destiny of American literature that of crossing limits and frontiers, causing deterritorialized flows of desire to circulate, but also always making	p 277
through which desiring-production is continually overcoming the limit, becoming deterritorialized, causing its flows to escape, going beyond the	p 313
threshold of representation	
did find the following means, and fills the following function: causing beliefs to survive even after repudiation; causing those who no	p 314
the following function: causing beliefs to survive even after repudiation; causing those who no longer believe in anything to continue believing	p 314
engaged in this task no activity will be too malevolent. Causing Oedipus and castration to explode, brutally intervening each time the	p 314
runs along the body without organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the	p 315
flows-schizzes or the	
property of passing from hand to hand, of escaping and causing circulations, of carrying and being carried away. The airplane of	p 316
or break-flow. So that the true activities of the unconscious, causing to flow and breaking flows, consist of the passive synthesis	p 325
any other function than that of deterritorializing the flows and causing them to pass through the signifying wall, thereby undoing the	p 328
contrast to psychoanalysis, which itself falls into the trap while causing the unconscious to fall into its trap, schizoanalysis follows the	p 339
enveloping the zero degree in the intensities produced; and thereby causing the desiring-machines to start up again. Such is the delicate	p 339
what he is escaping escape, collapsing a filthy drainage pipe, causing a deluge to break loose, liberating a flow, resecting a	p 341
the socius itself, in that it has the capacity for causing the flows of desire to circulate following their positive lines	p 348
little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows of desire to circulate, smashing	p 349
the limit, breaching	
through the wall or the limit separating us from desiring-production, causing the flows of desire to circulate. Laing's importance lies in	p 362
to schizzes that constitute singular points, points-signs with several dimensions causing flows to circulate rather than canceling them.	p 366
Nonfigurative loves, indices	
flows; it decodes and deterritorializes them still more, but while causing them to pass into an axiomatic apparatus that combines them	p 374
CAUTION 1	
It would also be necessary to heed Lacan's word of caution concerning the Freudian myth of Oedipus, which has no way	p 83
CAVEATS 1	
a phenomenologist. Let us remember once again one of Marx's caveats: we cannot tell from the mere taste of wheat who	p 24
CAVERN 1	
poles. Oedipus as the last rock, and castration as the cavern: the ultimate territoriality, although reduced to the analyst's couch, rather	p 135
CE 4	
angle a venir, et it n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller	p 122
a pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat	p 122
du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification	p 122
d'unification constante aussi.... autour duquel tourne tout le systeme de ce monde malignement soutenu par la plus sombre organisation. 8	p 122
Neurosis	
CEASE 18	
anything in common between the two sexes, nor do they cease communicating with each other in a transverse mode where each	p 60
the anoedipal content of desiring-production, analytic theory and practice never cease to promote the conversion of the unconscious to	p 74
Oedipus, form	
it enjoys the rights of the Ideal, and does not cease to be an afterward except by becoming a beyond, which	p 128
of course they fail to complete the process, they never cease falling to do so. The neurotic impasse again closes—the	p 133
always come to awake a sleeping youth, and which never cease extending their flame. As for ideology, it is the most	p 133
of the eighth ancestor: a derailment of the disjunctions, which cease to be inclusive and become exclusive. Once this occurs, there	p 155
vice versa; (3) in short, the ambiguous intense signs will cease to be ambiguous and will become positive or negative. This	p 156
allows them no more than a mythical expression. The signs cease to be ambiguous at the same time as they are	p 160

said that this graphic system is linear writing's contrary: civilizations cease being oral only through losing the independence and the particular exercise of its functions. In brief, it does not cease being artificial, but it becomes concrete, it tends to concretization equivalent. But in this way the signs of power completely cease being what they were from the viewpoint of a code form free multiplicities as such; because the multiple breaks never cease producing flows, instead of repressing them, cutting them at a by the position of immanent limits that capitalism does not cease to reproduce on an ever expanding scale, and again by tendency, and pushes the simulacra to a point where they cease being artificial images to become indices of the new world that make game of the figurative Oedipal triangle, and never cease to undo it. Through binarity, overlapping, or permutation, all these but a wanderer, along the [deterritorialized] path, perhaps you will cease pouring it out like a sewer, however melodious it may characterizing social investments of the unconscious, insofar as these terms cease to have a familial connotation that would make them into a way as to produce other flows. Persons and organs cease to be coded according to hierarchized collective investments; each person	p 188 p 221 p 249 p 295 p 304 p 322 p 325 p 334 p 366 p 369
CEASED 14	
ego, however, is like daddy-mommy: the schizo has long since ceased to believe in it. He is somewhere else, beyond or yet again—most temptingly—as an ego that had not ceased to be, who was there in the most specific way and will be produced. It is true that reality has ceased to be a principle. According to such a principle, the that no longer designates any ego whatever. He has simply ceased being afraid of becoming mad. He experiences and lives himself infernal operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while even socialists have abandoned belief in the collective conditions of appropriation. The full body as socius has ceased to be the earth, it has become the body of of representation to another. In the imperial formation, incest has ceased being the displaced represented of desire to become the repressing soon as we broke through the prohibitions they bore—has ceased to exist. Incest has become possible in the wedding of a surplus value from the spectacle of suffering, it has ceased to evaluate; it has begun rather to forewarn and keep origin of the new sufferings of the body. Punishment has ceased to be a festive occasion, from which the eye extracts barbarian subordination. How could designation subsist when the sign has ceased to be a position of desire, in order to become concrete value, its tendency to concretization. The abstraction has not ceased to be what it is, but it no longer appears axioms within relative limits that are sufficiently wide. This situation ceased to exist long ago, and one must regard as a can always say after the fact that history has never ceased being governed by the same laws of aggregates and large	p 23 p 24 p 87 p 131 p 151 p 194 p 201 p 209 p 211 p 212 p 214 p 227 p 253 p 378
CEASELESSLY 3	
responsible for even the stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree into his vain for something that might be labeled the Signifier-writing that ceaselessly composes and decomposes the chains into signs that have nothing persons as so many intensive states embodied in a criminal, ceaselessly passing beyond a threshold while destroying the factitious unity of	p 4 p 39 p 86
CEASES 28	
reduced to mere fantasy production, production of expression. The unconscious ceases to be what it is—a factory, a workshop—to male part of the other man, etc. Here all guilt ceases, for it cannot cling to such flowers as these. In effectively produced by the desiring-machine. The point where the copy ceases to be a copy in order to become the Real But nothing has been gained thereby, since the actual factor ceases to be privative only provided it enjoys the rights of that the flows run over its surface—through which man ceases to be a biological organism and becomes a full body it should not be thought on that account that Oedipus ceases to be what it is, the simple displaced represented that For it concerns the whole system of representation when it ceases to be territorial and becomes imperial. First of all, we sings but dictates, decrees; the graphy no longer dances, it ceases to animate bodies, but is set into writing on tablets occurs a detachment and elevation of the death instinct, which ceases to be coded in the interplay of savage actions and evolution has been demonstrated for the technical machine, when it ceases to be an abstract unity or intellectual system reigning over the social machine, it seems on the contrary that it ceases to be tied to enjoyment or to the excess consumption with feudalism. In brief, the capitalist machine begins when capital ceases to be a capital of alliance to become a filiative work more and more in proportion to man, who thus ceases to be a constituent part of the production process, in to this full body. In this sense the antiproduction apparatus ceases to be transcendent, and pervades all production and becomes coextensive previous ones. Capitalism defines a field of immanence and never ceases to fully occupy this field. But this deterritorialized field finds a privatization of the family according to which the family ceases to give its social form to economic reproduction: it is and it is Oedipus that colonizes us. When the family ceases to be a unit of production and of reproduction, when while capitalism itself produces its immanent limits, which it never ceases to displace and enlarge. But capitalism still needs a displaced thing, to push the simulacrum to the point where it ceases to be the image of an image, so as to places on stage.? We should understand that representation, when it ceases to be objective, when it becomes subjective infinite—that is the benevolent neutrality of the analyst is very limited: it ceases the instant one stops responding daddy-mommy. It ceases the instant limited: it ceases the instant one stops responding daddy-mommy. It ceases the instant one introduces a little desiring-machine—the tape-recorder—into a little desiring-machine—the tape-recorder—into the analyst's office; it ceases as soon as a flow is made to circulate that is where Proust is explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming the journey, watching for the death is what is felt in every feeling, what never ceases and never finishes happening in every becoming—in the becoming-another-sex death; the one, according to which the apparent subject never ceases to live and travel as a One-one never as I, actually dies—which is to say it finally ceases to die since it ends up dying, in the reality axiomatics: the pure process that fulfills itself, and that never ceases to reach fulfillment as it proceeds—art as experimentation. And	p 55 p 69 p 87 p 128 p 144 p 178 p 201 p 205 p 213 p 221 p 224 p 227 p 232 p 250 p 250 p 263 p 265 p 266 p 271 p 305 p 312 p 312 p 312 p 318 p 330 p 330 p 331 p 371
CEASING 3	
that make them introjections or projections of each other without ceasing to be utterly alien to each other, as in the and permutations where the differences amount to the same without ceasing to be differences. We are statistically or molarly heterosexual, but when the motor, under the preceding conditions—i.e., without ceasing to be immobile and without forming an organism—attracts the	p 29 p 70 p 329
CEILING 3	
itself (a dead rat's ass, said Artaud, suspended from the ceiling of the sky), but it also redistributes these breaks in expresses it well: this dead rat's ass suspended from the ceiling of the sky, whence issues the daddy-mommy-me triangle, the uterine nothing more than this dead rat's ass suspended from the ceiling of the sky. The organs begin by detaching themselves from	p 125 p 143 p 211
CELEBRATED 8	
wherein the soul and body ultimately perish (the autist). Kraepelin's celebrated terminal state... But the moment that one describes, on the the unconscious. (And what would Freudian analysis be without the celebrated guilt feelings ascribed to the unconscious?) What came to pass a matter of reinforcing the ego against the drives. The celebrated strong, mature ego, the contract, the pact between the analyst a new level). Between the two there is latency—the celebrated latency—which is without doubt the greatest psychoanalytic mystification: this at the heart of the family; and finally latency, the celebrated latency, after which the beyond begins. But since this beyond form of surplus value, inasmuch as it corresponds to Mauss's celebrated formula: the spirit of the thing given, or the force form of a new alliance by assuming specific functions. The celebrated problem of the tendency to a falling rate of profit Hegel-style destructions, ways of conserving. How is it that the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance	p 24 p 58 p 65 p 80 p 99 p 150 p 228 p 311
CELEBRATES 1	
the model of capitalist war. More generally, the death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had been	p 335

CELEBRATION	1	
can rightly be called autoerotic, or rather automatic: the nuptial celebration of a new alliance, a new birth, a radiant ecstasy		p 18
CELESTIAL	3	
that? Impossible. Leave me in peace. Everything is a machine. Celestial machines, the stars or rainbows in the sky, alpine machines		p 2
reveal the workings of all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines work in		p 15
subterranean reign of the fetishes of the earth, or the celestial reign of the despot's idols, is the advent of the		p 266
CELIBATAIRES	1	
Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme (The Bride Stripped Bare by Her Bachelors, Even, the		p 18
CELIBATE	17	
the presence of other people. Let us borrow the term celibate machine to designate this machine that succeeds the paranoiac machine		p 17
Michel Carrouges has identified a certain number of fantastic machines—celibate machines—that he has discovered in works of literature. The		p 18
varies according to the example considered—are as follows: the celibate machine first of all reveals the existence of a much		p 18
with its tortures, its dark shadows, its ancient Law. The celibate machine itself is not a paranoiac machine, however. Everything about		p 18
liberated other unlimited forces. The question becomes: what does the celibate machine produce? what is produced by means of it? The		p 18
pure state, to a point that is almost unbearable—a celibate misery and glory experienced to the fullest, like a cry		p 18
produce, starting from zero, a series of states in the celibate machine; and the subject is born of each state in		p 20
by the ego. At the center is the desiring-machine, the celibate machine of the Eternal Return. A residual subject of the		p 21
functioning of desiring-machines; the artist presents paranoiac machines, miraculating-machines, and celibate machines as so many technical		p 32
machines, so as to cause		
succession of the states of paranoiac machines, miraculating machines, and celibate machines through which little Joey passes as		p 38
Bettelheim's therapy progresses		
your desiring-machines at the door, give up your orphan and celibate machines, your tape recorder and your little bike, enter and		p 56
to form the treasure of the paranoiac tortures and the celibate glories—all the pogroms of history, that's what I am		p 87
of the pretender Richemont, there is a desiring-machine or a celibate machine in the center: the horse with short, jointed paws		p 88
he only had his own desiring-machines, his paranoiac, miraculous, and celibate boxes, with metallic inner walls lined with cotton and wool		p 119
the struggle with the old system, and already a glorious celibate machine, insofar as it exalts the triumph of the new		p 193
was able to develop a whole set of paranoiac and celibate machines, a whole string of paranoiacs and perverts who also		p 222
to pass the sickness to his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that		p 361
CELINE	2	
coeurs by Georges Darien, Mort a credit by L.-F. Celine. In them we see how bread, money, dwelling place, social		p 99
staying on the level of literary examples: the case of Celine, the great victim of delirium who evolves while communicating more		p 277
CELINE'S	1	
the law, that leaves us wondering. The immortal father of Celine's Death on the Installment Plan (Mort a credit) cries out		p 114
CELL	5	
of their science: ... amino acids are assimilated individually into the cell, and then are arranged in the proper sequence by a		p 44
the cellular migration has begun that will carry the Oedipal cell from one locus of representation to another. In the imperial		p 201
grasped in the evolution of the infinite debt. The Oedipal cell will have to complete its migration; it must no longer		p 216
to which they confer heightened coherence and efficiency upon the cell or organism. In a word, the very gratuitousness of these		p 288
desiring-machines. At man's most basic stratum, the Id: the Schizophrenic cell, the schizo molecules, their chains and their jargons. There is		p 289
CELLS	1	
its flows in order to contain them in the narrow cells of the type couple, family, person, objects. And doubtless such		p 293
CELLULAR	5	
takes place in and on it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of		p 84
potentials. There		
illusion: the simplicity of the beginning—consisting, for example, of cellular divisions—could lead one to believe in some sort of		p 91
the in-depth system of representation have begun to move: the cellular migration has begun that will carry the Oedipal cell from		p 201
nearer to madness? It is true that Oedipus begins its cellular, ovular migration in the system of imperial representation: from being		p 215
of perception and extrachemical factors that select and appropriate the cellular connections. So many reasons for defining capitalism by a		p 248
social		
CEMENT	1	
in a hundred places, whose every crack is repaired with cement made of gold, or like the church tile whose every		p 362
CEMENTING	1	
this order of causes runs the risk of closing and cementing the breach in the name of the new socius and		p 378
CEMENTS	1	
one is imbricated into the other, but the new inscription cements the whole and brings producers and products into relations with		p 199
CENSORS	1	
are enough to ensure the triumph of the most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence shows in a		p 351
CENSORS'	1	
degrading conception of sexuality, the same figurative conception as the censors' . It is certain that psychoanalysis has not made its pictorial		p 352
CENSORSHIP	2	
called the monumental work of Ernest Jones does not penetrate censorship, it codifies it. And the way the three elements coexisted		p 118
it was ridiculous to think that the Freudian theory of censorship depended on the repressive regime in the empire of Franz		p 172
CENTER	36	
work in a connective fashion, from the perimeter to the center, in successive layers or segments. But the explanations that he		p 15
as close as possible to matter, to a burning, living center of matter: ... this emotion, situated outside of the particular point		p 19
circle to another. This subject itself is not at the center, which is occupied by the machine, but on the periphery		p 20
most acute perception. The centrifugal forces do not flee the center forever, but approach it once again, only to retreat from		p 20
an individual so long as he seeks only his own center and is incapable of seeing the circle of which he		p 21
to be, from the point of view of the unlocatable center. As a result, an identity is essentially fortuitous, and a		p 21
itself out along the entire circumference of the circle, the center of which has been abandoned by the ego. At the		p 21
of which has been abandoned by the ego. At the center is the desiring-machine, the celibate machine of the Eternal Return		p 21
as a specific machine that brings desire itself front and center, this machine is merely theatrical, and the complementarity of what		p 26

there is a desiring-machine or a celibate machine in the center: the horse with short, jointed paws, inside which they supposedly for kidnapping Louis XVII. There is no ego at the center, any more than there are persons distributed on the periphery	p 88
more the problem of Oedipus and incest comes to occupy center stage, the more psychic repression and its correlates, suppression and territory ruled by the despot, from the borders to the center: all the debts of alliance are converted into the infinite	p 88
has shown, the process of deterritorialization here goes from the center to the periphery, that is, from the developed countries to world-wide capitalist machine. It must be added, however, that the center itself has its organized enclaves of underdevelopment, its reservations and	p 117
to its equalization asserts itself at least partially at the center, carrying the economy toward the most progressive and the most of the peripheral proletariat in relation to that of the center. For it would be a great error to think that	p 209
the same time as capitalist deterritorialization is developing from the center to the periphery, the decoding of flows on the periphery periphery. It will be said that, even so, at the center the falling tendency retains its restricted sense, i.e., the	p 231
importance of human surplus value remains decisive, even at the center and in highly industrialized sectors. What determines the lowering of on the periphery and in the appropriated zones of the center, but also because it engenders for its own part an	p 231
flows of labor and production, and that moves from the center to the periphery while nevertheless maintaining vast residual zones at the periphery while nevertheless maintaining vast residual zones at the center; (2) the one that extracts machinic surplus value, on the scientific and technical code, in the core areas of the center; (3) and the one that absorbs or realizes these two	p 232
Schizophrenization occurs on the periphery, but it occurs at the center and at the core as well. The definition of surplus	p 232
an ever expanding scale (the axiom of displacement from the center to the periphery). Capitalism was able to digest the Russian banks). Or the movement of deterritorialization that goes from the center to the periphery is accompanied by a peripheral reterritorialization, a	p 233
of each person, related to its father-mother, is truly the center of the world. Much more underhanded than the subterranean reign social exploitation and oppression. But it is at the soft center of capitalism, in the temperate zones of the bourgeoisie, that	p 235
no reproductive action which does not arise from a single center; but this assumption is unscientific, and the bare fact that is also the form of private property that constitutes the center of the factitious reterritorializations of capitalism. And finally, it is	p 237
of The Unnamable keep the familial tower as an uncertain center where it continues to turn while treading its own underfoot consequences: it permits increases and improvements of standards at the center, it displaces the harshest forms of exploitation from the center	p 237
center, it displaces the harshest forms of exploitation from the center to the periphery, but also multiplies enclaves of overpopulation in the periphery, but also multiplies enclaves of overpopulation in the center itself, and easily tolerates the so-called socialist formations. (It is payment. The Third World is deterritorialized in relation to the center of capitalism but belongs to capitalism, being a pure peripheral	p 237
CENTERING 3	p 374
does not organize a sociodrama, but a veritable group analysis centering on the sick individual. Giving him potions, attaching horns to of Oedipus, marginal at first in the Three Essays, then centering more and more around desire. It is as though Freud	p 168
well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around the dirty little secret, even in abstract painting where	p 270
CENTERS 3	p 370
loners, of which I am a part, doubtless constituted by centers of collarbones, was deprived of any possibility of individual success of the anus; the constitution of private persons as individual centers of organs and functions derived from the abstract quantity. One	p 124
process should be measured. Most of the modern endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family care, institutions	p 143
CENTIMETERS 1	p 319
were to measure intergalactic or intra-atomic distances in meters and centimeters. There is no common measure between the value of the	p 230
CENTRAL 4	
enterprise, one author declares: John attacks at its foundation the central doctrine of Judaism, the doctrine of the alliance with God power and the means of payment (the role of the central banks). Or the movement of deterritorialization that goes from the	p 193
as no surprise that Freud looks to Sophocles for the central image of Oedipus-the-despot, the myth become tragedy, in order to fascisizing (fascisant) type or pole that invests the formation of central sovereignty; overinvests it by making it the final eternal cause	p 258
CENTRALIZATION 1	p 267
tying it to gold, or indirectly through a mode of centralization that comprises a guarantor of the credit, a uniform interest	p 277
CENTRE 1	
the combination forms an individual which springs from a single centre of reproductive action; we therefore assume that there can be	p 229
CENTRIFUGAL 1	
the most lofty thought and the most acute perception. The centrifugal forces do not flee the center forever, but approach it	p 20
CENTURIES 3	
who are exploited are not continually out on strike: after centuries of exploitation, why do people still tolerate being humiliated and the property of another person. Just as he draws upon centuries of scholastic reflection in defining God as the principle of	p 29
as the principle of the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he defines marriage as the	p 71
CENTURY 10	p 71
source of energy. (The great socialist utopias of the nineteenth century function, for example, not as ideal models but as group that affected the whole of bourgeois society in the nineteenth century: the family was entrusted with functions that became the measuring	p 30
asks why capitalism wasn't born in China in the thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed	p 50
sees for example in the early part of the nineteenth century, between the steam engine and textile machines or techniques for bourgeoisie. Plekhanov notes that the French School of the nineteenth century, under the influence of Saint-Simon, should be credited with the	p 197
end of the eighteenth and the beginning of the nineteenth century. So it seems that the situation is far more complex	p 234
0—Oedipus is a race for death. Since the nineteenth century, the study of mental illnesses and madness has remained the	p 253
a vertical order. But toward the middle of the fifteenth century, when Venetian capitalism confronts the first signs of its decline	p 299
forth that could just as easily be from the nineteenth century. And of course this decoding of the flows of painting	p 359
breakthrough. It does not suffice to say that the nineteenth century is already there in the middle of the fifteenth, since	p 369
CEREBRAL 2	p 369
as though it were giving evidence of another dimension, a cerebral ideality that is added to, superimposed on the material evolution state of bricks, of working parts henceforth subjected to the cerebral idea. In this sense the despotic State is indeed the	p 219
CEREMONY 4	p 219
balls and pinches of snuff used in a certain initiation ceremony, he shows that they are produced each year as a	p 36
to this, it would be a mistake to stand on ceremony and hold to the ordinary scruples of a diligent psychoanalyst	p 121
making the drums beat, the medicine man proceeds with a ceremony interrupted by halts and fresh departures, flows of all sorts	p 168
requires a practiced eye. The whole apparatus of this new ceremony is reduced to that: a rock.... Furrowed skin, scarified earth	p 190
CERTAIN 99	

Aren't there more important questions than these, however? Given a certain effect, what machine is capable of producing it? And given what machine is capable of producing it? And given a certain machine, what can it be used for? Can we possibly mean here by process? It is probable that at a certain level nature and industry are two separate and distinct things	p 3 p 3 p 3
it stood, it was a table of additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished it was the whole process will begin all over again. From a certain point of view it would be much better if nothing	p 6 p 7
without organs is nonproductive; nonetheless it is produced, at a certain place and a certain time in the connective synthesis, as nonetheless it is produced, at a certain place and a certain time in the connective synthesis, as the identity of producing	p 8 p 8
So that's what it was! Michel Carrouges has identified a certain number of fantastic machines—celibate machines—that he has discovered Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve	p 18 p 18
future (The Future	
production wherein Nature = Industry, Nature = History. To a certain degree, the traditional logic of desire is all wrong from desire: no, the masses were not innocent dupes; at a certain point, under a certain set of conditions, they wanted fascism	p 25 p 29
were not innocent dupes; at a certain point, under a certain set of conditions, they wanted fascism, and it is this	p 29
provide a satisfactory explanation of this phenomenon, because at a certain point he reintroduces precisely the line of argument that he the desiring-machines and the technical social machines. There is a certain distinction between them, but it is merely a distinction of systems of production. It merely enables us to point to certain phenomena having to do with the difference in regime between	p 29 p 31 p 31
the little balls and pinches of snuff used in a certain initiation ceremony, he shows that they are produced each year	p 36
the destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes on the part of his parents to a code. It is an entire system of shuntings along certain tracks, and of selections by lot, that bring about partially	p 37 p 39
the process of decomposition that are spatially localized only at certain moments, by contrast with the nervous system, which is a but to many, pieces assembled by forcing them into a certain place where they may not belong, their unmatched edges	p 40 p 43
mechanisms (introjection and projection, for instance), of mechanisms that produce certain effects (gratification and frustration), and of mechanisms of expression (good	p 44
was eating my afternoon snack—a chocolate bar that a certain woman known as my mother gave me—I asked myself	p 48
given domain desire, its object, and the law. It is certain that the two preceding modes of generalization attain their full	p 52
of image and structure. And despite some fine books by certain disciples of Lacan, we wonder if Lacan's thought really goes	p 53
Interpretation of Dreams). They say that this is because a certain abandonment by Freud of the theory of traumatism and seduction	p 53
here Freud declares himself in agreement with Jung. In a certain way this agreement subsists after their break. If the unconscious	p 57
Without even going that far, a lively controversy developed when certain analysts, following Melanie Klein, tried to define the unconscious	p 60
forces	
always being threatened with subjugation, a subjugated group capable in certain cases of being forced to take on a revolutionary role	p 64
type of resistance that is nonlocalizable. It would seem that certain subjects have such a viscous libido, or on the contrary	p 65
whose sensuality is doubtless more violent, give their material pleasure certain imperious localizations. The second group would shock most	p 70
people by	
such as new forms of incest and homosexuality, it is certain that the Oedipal triangle would have no way of transmitting	p 71
such a totality-unity is posited only in terms of a certain mode of absence, as that which partial objects and subjects	p 72
disjunctive syntheses of desiring-recording, it imposes the ideal of a certain restrictive or exclusive use on them that becomes identical with	p 75
with no way out. Nor is it by any means certain that, between the impossible return to that which precedes the	p 79
but strongly hints that all effective criticism—at least a certain type of criticism—will be very unwelcome. Bateson sees in	p 79
be said that psychoanalysis was unaware of this in a certain respect. In his theory of the primal fantasy, of the	p 92
Thus Foucault was entirely right in saying that, in a certain sense, the psychoanalyst completed and perfected what the psychiatry of	p 92
the problem lies elsewhere. Apart from the fact that a certain degree of comfort found in the bourgeois family is admittedly	p 96
because, for good or for evil, he has found a certain original solution to the Oedipal conflict. Hitler annihilates the father	p 102
the psychoanalyst specifies that he is concerned only with a certain causal order, that one must take other causes into account	p 102
obtained by reduction or application, it presupposes in itself a certain kind of libidinal investment of the social field of the	p 103
discovered once a work was viewed as a machine, producing certain effects, amenable to a certain use. Malcolm Lowry says of	p 109
viewed as a machine, producing certain effects, amenable to a certain use. Malcolm Lowry says of his work: it's anything you	p 109
did bear on incestuous desires, it would thereby gain a certain independence and primacy, as a condition for constituting a system	p 113
of the revolutionary movement or in the desiring-creativity. (To a certain extent, didn't this amount to a reintroduction of the error	p 119
victim or the worker harassed by work? It is not certain that they would furnish a large quota.... Our systematic tendency	p 127
as it is capable of self-criticism (at least to a certain point: the point where the limit appears, in the very	p 140
nonhuman, and that extends man's strength and allows for a certain disengagement from it. The social machine, in contrast, has men	p 141
circulation of necklaces and bracelets comes to a standstill in certain places, on certain occasions, so that a stock may be	p 149
and bracelets comes to a standstill in certain places, on certain occasions, so that a stock may be re-formed. There are	p 149
with selections from the flows and detachments from the chains (certain production projects are executed in the framework of the tribal	p 152
are the negative of castes and ranks. For it is certain that the regime of decoding does not signify the absence	p 153
inevitable that alliance be mythically represented as supervening at a certain moment in the filiative lines (although in another sense it	p 155
describes how, among the Dogons, something is produced at a certain moment, at the level and on the side of the	p 155
way of seeing, doesn't it become Oedipal nevertheless, in a certain way—and in what way? Yes, it becomes Oedipal in	p 168
beyond question. But the same applies to them as to certain psychotherapists here: it would seem that they don't know what	p 170
and Roheim on the other. It is still pursued between certain ethnologists and certain disciples of Lacan—those who offered not	p 171
the other. It is still pursued between certain ethnologists and certain disciples of Lacan—those who offered not only an oedipalizing	p 171
Kardiner called the primary institution has been clearly shown. In certain cases it can be a question of the way desire	p 174
in our organization, of which psychoanalysis forms a part. In certain respects it is correct to question all social formations starting	p 175
without having the complex. For Oedipus to be occupied, a certain number of conditions are indispensable: the field of social production	p 177
unconscious, are realized in the capitalist formation; furthermore, they imply certain archaisms borrowed from the imperial barbarian	p 177
formations—in particular, the	
cause: it depends on a previous social investment of a certain type, capable of falling back on (se rabattre sur) family	p 178
may be the meaning of a thing, it is not certain that the thing serves any useful purpose whatever. It is	p 179
process. And it is this synthesis of desire that, under certain determinate conditions, explains the molar aggregates (les ensembles molaires)	p 181
with	
given (the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen (the lipwotali); every union that could too manifestly	p 186
these vicissitudes the imperial formation is always defined by a certain type of code and inscription that is in direct opposition	p 193
the research of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the tax on aristocrats and the distribution of	p 197
the same rule that proscribes incest must prescribe it for certain persons. Exogamy must result in the position of men outside	p 200
been seen drinking this flow. Andras Zempleni shows how, in certain regions of Senegal, Islam superimposes a plane of subordination on	p 206
name! And perhaps that is what incites the anger of certain linguists against Lacan, no less than the enthusiasm of his	p 209
bricks or that it segments in its turn. In a certain sense it is necessary to say as much in regard	p 220
unknown in the previous regimes. Doubtless it can let a certain number of scientists-mathematicians, for example-schizophrenize in their	p 233
corner, and	
true axiomatic is elsewhere. (Leave the scientists alone to a certain point, let them create their own axiomatic, but when the	p 233
is money and the market, capitalism's true police. In a certain sense, capitalist economists are not mistaken when they present the	p 239
We believe that, from all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to the	p 242
structural functions of a vanished archaic despot. For it is certain that, even and especially in their manifestations of extreme force	p 244
suited to expressing what it no longer dominates. In a certain sense the situation has not changed; for what is invested	p 264
only insofar as it is capable of carrying to a certain point its own critique—that is, the critique of the	p 270
by Freud: that Oedipus be capable, at least to a certain point, of conducting its autocritique. Universal history is nothing more	p 271
recent Hellenists). Viewed in the latter fashion, representation implies a certain lag, and expresses less a stable element than the conditioned	p 301
theater)? We are familiar with the eminently modern reply of certain recent authors: the theater elicits the finite structure of the	p 305
Lacan's approach appears in all its complexity; for it is certain that he does not enclose the unconscious in an Oedipal	p 310
perversion in the narrowest sense of the word performs a certain very specific type of reterritorialization within the artifice, perversion in	p 315
of deterritorialization and reterritorialization. What we love is always a certain mulatto—male or female. The movement of deterritorialization	p 316
can never	
is lunch time. If laughter is a reaction that takes certain circuits, it can be said that Charlie Chaplin, as the	p 317
other. How would the schizo's voyage be possible independent of certain circuits, how could it exist without a land? But inversely	p 319
exist without a land? But inversely, how can we be certain that these circuits don't reconstitute the lands—only too well	p 319

The desiring-machines in fact are only reached starting from a certain threshold of dispersion that no longer permits either their imaginary investment of a reactionary type? And more rarely, how do certain people whose interest is objectively reactionary come to effect a syntheses from the viewpoint of the preconscious—it is not certain that the unconscious libidinal investment is itself revolutionary. For the the form of a subjugated group, yet be determined under certain conditions to continue to play the role of a subject-group sexuality, the same figurative conception as the censors' . It is certain that psychoanalysis has not made its pictorial revolution. There is opposed to what is virtual and will come about under certain conditions. Oedipus is virtual and reactional. Let us consider the its requirements outside the asylum walls, and first imposed a certain free, intensive, phantasmal use of the family that seemed particularly perhaps where the mystification appears most clearly, because antipsychiatry, by certain of its aspects, was the most suited to break with circulate. Laing's importance lies in the fact that, starting from certain intuitions that remained ambiguous in Jaspers, he was able to able to demonstrate this in a profound way: it is certain that neither men nor women are clearly defined personalities, but few differences between a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one another only in a	p 322 p 344 p 347 p 349 p 352 p 358 p 359 p 359 p 362 p 362 p 364
CERTAINLY	13
they are already apprehended in an extensive sense that they certainly did not possess before the determinations of alliances conferred it have the right to a woman or owe a sister. Certainly, in real life this difference does not mean that half Such a form can serve to define a preconscious, but certainly not the unconscious. For if it is true that the is merely the means to overcode the flows of desire, certainly not a means to liberate them. O Caligula, O Heliogabalus who is alienated or who does the alienating. Who steals? Certainly not the finance capitalist as the representative of the great a possession and has no purchasing power. Who is robbed? Certainly not the worker who is not even bought, since the instead of presupposing it. Who would be capable of stealing? Certainly not the industrial capitalist as the representative of the afflux of nature, from Homo natura to Homo historia). It is certainly not sexuality that is in the service of generation, but Yet aren't myth and tragedy, too, productions—forms of production? Certainly not; they are production only when brought into connection with around a representative that displaces the represented. But this is certainly not true in the first sense, where the molecular elements serves as a collective agent of enunciation. And it is certainly not, as Freud believed, the libido that must be desexualized to use Freud's terms, a purely erotic motive, it is certainly not Oedipus that harbors it, nor the phallus that actuates and the metaphysical. If something crops up afterward, it is certainly not the social and metaphysical investments of the libido, the	p 155 p 156 p 186 p 202 p 238 p 238 p 238 p 275 p 297 p 313 p 353 p 357 p 358
CERTAINTY	1
with Oedipus, by means of explanation, with all the more certainty as one has reduced everything to Oedipus by means of	p 101
CERTITUDE	1
disenchanted, tired, and at the same time a serenity, a certitude in the finished work. It is Freud's testament. He is	p 65
CERTITUDES	2
death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is a whole world of difference between the schizo in false refuges. Values, morals, homelands, religions, and these private certitudes that our vanity and our complacency bestow generously on us	p 341 p 341
CESAR'S	1
an element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia	p 31
CET	1
a child to live and experience himself as an angle, Cet enfant it nest pas la, it nest qu'un angle, un	p 122
CEYLON	1
as relays, little chapels, or better yet, a convent in Ceylon. The only thing that can save us from these impasses	p 320
CF	2
fact contains within itself the most impressive sort of inscriptions (cf. the recording supplied by Edison for Eve future). A genuine cultural breaks of the field into which they are plunged (cf. Ndembu schizophrenia). This is the case even in the peripheral	p 18 p 269
CHAIN	93
clinging to the past is like dragging a ball and chain. The true visionary is a Spinoza in the garb of domain of a code of the unconscious, incorporating the entire chain—or several chains—of meaning: a discovery thus totally transforming multiplicity so complex that we can scarcely speak of one chain or even of one code of desire. The chains are the support and firmly define a specific, personal subject. No chain is homogeneous; all of them resemble, rather, a succession of a rising sun may suddenly make its appearance. In a chain that mixes together phonemes, morphemes, etc., without combining them, papa's little girl, a cop, a shoe suddenly turn up. Each chain captures fragments of other chains from which it extracts a dependent, aleatory phenomena bearing a close resemblance to a Markov chain. The recordings and transmissions that have come from the internal le prelevement du flux) involves detachment of something from a chain; and the partial objects of production presuppose stocks of material divided into parts that correspond to the detachments from the chain (detachements de chaine) and the removals from the flow (prelevements the reproduction of the process of detachment from the signifying chain (reproduction de detachement sur la chaine signifiante); and a residuum mechanism analogous to a template onto which the distinctive side chain of each acid keys into its proper position. As a or the mother that is taken up in the signifying chain—daddy's mustache, the mother's raised arm—but it comes furtively patient speaks in order to constitute the process of a chain of signifiers. The meaning is not attached to the signified the signifier that distributes the effects of meaning throughout the chain and introduces exclusions there (whence the oedipalizing interpretations of Lacan of a triangle. It is as if the so-called signifying chain, made up of elements that are themselves nonsignifying—of polyvocal a crushing operation that extracted a detached object from the chain, a despotic signifier from whose law the entire chain seems the chain, a despotic signifier from whose law the entire chain seems consequently to be suspended, each link triangulated. There we the capitalist code and its trinitary expression, money as detachable chain is converted into capital as detached object, which exists only feeling the becoming of the world. There is no signifying chain without a Chinaman, an Arab, and a black who drop the extraction of a transcendent complete object from the signifying chain, which served as a despotic signifier on which the entire which served as a despotic signifier on which the entire chain thereafter seemed to depend, assigning an element of lack to that this loosened up and freed the elements of the chain. In the second place, an inclusive or nonrestrictive use of connections, parental appellations crop up In the disjunctions of the chain, the parents are there as ordinary stimuli of an indifferent interventions: flows are set apart, elements are detached from a chain, and portions of the tasks to be performed are distributed as the apportioning of production corresponds to extractions from the chain, resulting in a residual share for each member, in a not so expressed. Instead, it is maintained by a continuing chain of debt relationships of an economic kind ... It is the one ensure reciprocal adaptation, the respective embrace of a signifying chain and flows of production? The great nomad hunter follows the flows, and an accelerated reproduction from the standpoint of the chain. The flows must be the object of deductions (prelevements) that prelevements) that constitute a minimum of stock, and the signifying chain must be the object of detachments (detachements) that constitute a mediations. A flow is coded insofar as detachments from the chain and deductions from the flows are effected in correspondence, united The flow deductions constitute a filiative stock in the signifying chain; but inversely, the detachments from the chain constitute mobile debts in the signifying chain; but inversely, the detachments from the chain constitute mobile debts of alliance that guide and direct the Descent is at the same time flow of production and chain of inscription, stock of filiation and fluxion of alliance. Everything a veritable surplus value of code: each detachment from the chain produces, on one side or the other in the flows	p 28 p 38 p 38 p 39 p 39 p 39 p 39 p 40 p 41 p 41 p 44 p 62 p 66 p 73 p 73 p 73 p 73 p 73 p 98 p 110 p 110 p 110 p 114 p 141 p 142 p 146 p 148 p 149 p 149 p 149 p 150

by displacing it. In short, the detachments from the signifying chain, in accordance with the relations of alliance, engender surplus values	p 150
operations of the primitive territorial machine: detaching segments from the chain, organizing selections from the flows, and allocating the portions due	p 150
be coded—specifically, the terror of the primitive socius. No chain could be detached, nothing could be selected; nothing would pass	p 163
to filiation in the act of re-engendering oneself; the signifying chain would not form any code, it would only emit ambiguous	p 163
the flows be made in relation to detachments from the chain: something must pass through but something must also be blocked	p 163
that declines alliances and filiations; the detachable fragments of the chain must be converted, by virtue of this independence, into a	p 177
of a field of production (the total fact). A magical chain brings together plant life, pieces of organs, a shred of	p 181
the names given to them form a part of a chain that mobilizes the species and the properties of the trees	p 181
objective movement. In place of mobile detachments from the signifying chain, a detached object has jumped outside the chain; in place	p 194
the signifying chain, a detached object has jumped outside the chain; in place of flow selections, all the flows converge into	p 194
of the networks with which it covers the socius: the chain of territorial signs is continually jumping from one element to	p 204
the voice has made a transcendent object jump outside the chain—a mute voice on which the whole chain now seems	p 205
outside the chain—a mute voice on which the whole chain now seems to depend, and in relation to which it	p 205
elevation of a detached object, and the linearization of the chain that derives from this object. It is perhaps at this	p 206
what did he mean? In place of segments of the chain that are always detachable, a detached partial object on which	p 206
always detachable, a detached partial object on which the whole chain depends; in place of a polyvocal graphism flush with the	p 206
of nonsignifying signs that compose the networks of a territorial chain, a despotic signifier from which all the signs uniformly flow	p 206
image). In short, the signifier appears twice, once in the chain of elements in relation to which the signified is always	p 207
in the detached object on which the whole of the chain depends, and that spreads over the chain the effects of	p 207
whole of the chain depends, and that spreads over the chain the effects of signification. There is no phonological or even	p 207
around a despotic signifier, so that a phonetic and alphabetical chain flows from it. Alphabetical writing is not for illiterates, but	p 208
stock that distributes lack to all the elements of the chain, something in common for a common absence, the authority that	p 208
The despotic signifier has the effect of overcoding the territorial chain. The signified is precisely the effect of the signifier, and	p 209
very operation of overcoding at the two ends of the chain in all the territory ruled by the despot, from the	p 209
with the two signifieds, effects the overcoding of the whole chain. What made incest impossible—namely, that at times we had	p 209
or royal incest; the biunivocalization, application, and linearization of the chain between masters and slaves; the introduction of the law into	p 215
depend on the signifier and its effects, but the signifying chain that depends on the figural effects—this chain itself being	p 244
the signifying chain that depends on the figural effects—this chain itself being composed of asignifying signs—crushing the signifiers as	p 244
meet in the precapitalist formations; some fragments of the signifying chain are struck by secrecy—secret societies or initiation groups—but	p 247
effect of a signifier, but on the contrary because the chain it constitutes is only signifying in a secondary way, insofar	p 248
of assembly do not depend on these laws, since the chain of assembly begins in a domain where by definition there	p 286
as in the social codes, what is termed a signifying chain is more a jargon than a language (langage), composed of	p 289
intensity fills it; signs of desire that compose a signifying chain but that are not themselves signifying, and do not answer	p 309
molecular elements are continually passing through the links in the chain. We have seen in this perspective how the law of	p 313
continuity from one end to the other of the molecular chain of desire. The chain is like the apparatus of transmission	p 327
to the other of the molecular chain of desire. The chain is like the apparatus of transmission or of reproduction in	p 327
by the body without organs, which results in appropriation. The chain also implies another type of synthesis than the flows: it	p 327
is a preliminary and constant condition of the system. The chain is the network of included disjunctions on the body without	p 327
organs, inasmuch as these disjunctions reset the productive connections; the chain causes them to pass over to the body without organs	p 327
speak of a code at the level of this molecular chain of desire. We have seen that a code implied two	p 327
the erection of a despotic signifier on which the entire chain depends. In this regard, in vain is the axiomatic in	p 327
be valid only for the molar aggregates, where the signifying chain forms a given determinate configuration on a support that is	p 328
But it is another case altogether with the properly molecular chain: insofar as the body without organs is a nonspecific and	p 328
that marks the molecular limit of the molar aggregates, the chain no longer has any other function than that of deterritorializing	p 328
signifying wall, thereby undoing the codes. The function of the chain is no longer that of coding the flows on a	p 328
them on the full body without organs. It is a chain of escape, and no longer a code. The signifying chain	p 328
chain of escape, and no longer a code. The signifying chain has become a chain of decoding and deterritorialization, which must	p 328
no longer a code. The signifying chain has become a chain of decoding and deterritorialization, which must be apprehended—and can	p 328
the reverse of the codes and the territorialities. This molecular chain is still signifying because it is composed of signs of	p 328
to understand this kind of situation: for if the corresponding chain effectively forms codes, inasmuch as it folds into exclusive molar	p 328
in their own positivity, inasmuch as they imply a particular chain state that is metastable and distinct both from any axiomatic	p 328
both from any axiomatic and from any code. The molecular chain is the form in which the genic unconscious, always remaining	p 328
code to all those that are already known. The signifying chain of the unconscious, Numen, is not used to discover or	p 329
this way, psychoanalysis makes a molar use of the signifying chain that results in a misappreciation of all the syntheses of	p 329
clinging to the past is like dragging a ball and chain.... We are all guilty of crime, the great crime of	p 334
to a polyvocality that functionally draws them nearer to a chain of decoding of desire: the parts of the desiring-machine function	p 336
them on a small scale. Nor is there any molecular chain that does not intercept and reproduce whole blocks of molar	p 340
that do not contain or seal off fragments of molecular chain. A sequence of desire is extended by a social series	p 340
his own social function at the other extremity of the chain. Fourthly, the Wolf Man demonstrates a marked taste for the	p 353
CHAINE 2	
that correspond to the detachments from the chain (detachements de chaine) and the removals from the flow (prelevements de flux) brought	p 41
detachment from the signifying chain (reproduction de detachement sur la chaine signifiante); and a residuum (residu) that constitutes the	p 41
subject's share	
CHAINES 1	
one code of desire. The chains are called signifying chains (chaines signifiantes) because they are made up of signs, but these	p 38
CHAINING 1	
process once again, and for overcoding Oedipus with castration, while chaining us to the current structural functions of a vanished archaic	p 244
CHAINS 35	
code of the unconscious, incorporating the entire chain—or several chains—of meaning: a discovery thus totally transforming analysis. (The	p 38
basic	
one chain or even of one code of desire. The chains are called signifying chains (chaines signifiantes) because they are made	p 38
of one code of desire. The chains are called signifying chains (chaines signifiantes) because they are made up of signs, but	p 38
constitute them are quite indirect. The disjunctions characteristic of these chains still do not involve any exclusion, however, since exclusions	p 38
can	
shoe suddenly turn up. Each chain captures fragments of other chains from which it extracts a surplus value, just as the	p 39
be labeled the Signifier-writing that ceaselessly composes and decomposes the chains into signs that have nothing that impels them to	p 39
become	
is to produce desire, engineering it in every direction. These chains are the locus of continual detachments-schizzes on every hand that	p 39
related to partial objects. Schizzes have to do with heterogeneous chains, and as their basic unit use detachable segments or mobile	p 39
the social codes, where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the bricks as so	p 40
partial objects are continually intersected by breaks in the signifying chains, and by breaks effected by a subject that uses them	p 43
polyvocal connections, confines itself to a univocal impasse. All the chains of the unconscious are biunivocalized, linearized, suspended from	p 54
a despotic	
that let themselves be projected onto a mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended from a	p 67
signifier	
seemed to maintain a kind of projection of the signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack	p 83
nursing child, in his games as in his feedings, his chains, and his meditations, is already caught up in an immediate	p 100
a sort of vast cycle of flows of production and chains of inscription, and a lesser cycle, between the stocks of	p 149
the flows, and the blocks of alliance that cause the chains to flow. Descent is at the same time flow of	p 149

and pairings of persons. Not only the flows and the chains, but the fixed stocks and the mobile debts—insofar as mobile debts—insofar as they in turn imply relations between chains and flows in both directions—are in a state of intersect, each segment being associated with the flows and the chains, with the stocked flows and the passing flows, with selections from the flows and detachments from the chains (certain production projects are executed in the framework of the with which they are treated. Selections are made from signifying chains no less than from material flows. The exegetical meaning (what to the nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes—a plane of subordination on their plane case, it represents a break-detachment and a rearticulation of economic chains directed toward the adaptation of flows of production to the characteristic of human cultures and of living species, as Markov chains: aleatory phenomena that are partially dependent. In the genetic code	p 149 p 149 p 152 p 152 p 181 p 206 p 229 p 289
stratum, the Id: the Schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole biology of schizophrenia possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the relation of desiring-machines as formations of the essence is discovered by capitalism only to be put in chains all over again, to be subjugated and alienated—no longer is no succession that ensures the strict coexistence of the chains and the flows, as well as of the body without the qualified codes and overcodings of social production and the chains of decoding or of deterritorialization belonging to desiring-production, and by partial objects and flows, the disjunctive syntheses of singularities and chains, and the conjunctive syntheses of intensities and becomings. The schizoanalyst in the machine, what constituent misfires, with what flows, what chains, and what becomings in each case. Moreover, this positive task is why statistics is not functional but structural, and concerns chains of phenomena that selection has already placed in a state already placed in a state of partial dependence (the Markov chains). This can even be seen in the genetic code. In to uniform figures, or on the contrary taken up in chains of decoding that resect them according to mobile and nonfigurative as it attains its own grandeur, its own genius, creates chains of decoding and deterritorialization that serve as the foundation for	p 289 p 300 p 303 p 327 p 336 p 338 p 338 p 343 p 343 p 351 p 368
CHALLENGE 2	
justifies practice, being born from it, or that one cannot challenge the process of cure except by starting from elements drawn the first to emphasize these themes, which were enough to challenge the whole of Oedipus; and he shows the existence of	p 117 p 353
CHALLENGED 1	
a derivative of Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I mean those families like my	p 88
CHALLENGES 3	
theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs, rises above all images, and from the realm following way: a new alliance and direct filiation. The despot challenges the lateral alliances and the extended filiations of the old relegating them to the status of a simple signified. It challenges exegesis in the name of recitation, pure textuality, and superior	p 111 p 192 p 208
CHAMBIGE 1	
new idea—that of a decent criminal. I am also Chambige—also a decent criminal. ... The unpleasant thing, and one that	p 86
CHANCE 17	
won't make one bit of difference. And if he does chance to utter the word I again, that won't make any the objects of these representations. But it is not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations that desire needs very few things—not those leftovers that chance to come their way, but the very things that are latter argument is very important, and it is not by chance that here Freud declares himself in agreement with Jung. In notion: the concept of bisexuality; and it was not by chance that he was never able or never wanted to give and the efficacy of their therapy. It is not by chance that both of them call into question the notion of first incest that is permitted. But it is not by chance that this kind of marriage rarely occurs, as though it according to whether the desiring-machines have a greater or lesser chance of causing their connections and interactions to pass into the network of cybernetic inter-connections. How, starting from this domain of chance or of real inorganization, large configurations are organized that necessarily too. He is decorated like crazy. In man's game of chance the death instinct, the silent instinct is decidedly well placed must it be thought that the statistical accumulation results from chance, or that it is a random result. This accumulation is of a selection exerting its force on the elements of chance. When Nietzsche says that the selection is most often exerted given absurd power in which we participate, or have the chance to participate, under the cover of aims and interests. The psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing desire, or of inventing forms of liberation for is at work in other trends. It is not by chance that Lacan's symbolic order has been diverted, utilized for grounding their real and even imaginary domain. It is not by chance that institutional analysis has difficulty in maintaining a position against remains threatened by an exterior limit that stands a greater chance of coming to it and cleaving it from within, in	p 23 p 25 p 27 p 57 p 60 p 130 p 160 p 184 p 289 p 335 p 342 p 342 p 346 p 350 p 359 p 359 p 376
CHANCES 2	
other pole of the axiomatic, its accidents, its breakdowns, its chances of being blown to pieces, of causing what it decodes on a given path, convinced that this is where our chances lie—since love drives us on. The manifest syntheses are	p 262 p 345
CHANGE 13	
to experience institutions themselves as mortal, to destroy them or change them according to the articulations of desire and the social not share the pessimism that consists in thinking that this change, this release, can be achieved only outside psychoanalysis. We believe the new use of synthesis that imposes such a profound change on them without causing the whole triangle to reverberate. The this is already the point of view required—given a change of perspective—for examining the primitive socius, the territorial machine in the alliance. The essential is not that the signs change according to the sexes and the generations, but that one a great river that constitutes the sovereign's consumption: a radical change of regimes in the fetish or the symbol. What counts the State's richest servants and officials. (There is no great change, from this point of view, when the State no longer be possible if there did not occur correlatively a considerable change in the other elements of representation, those elements that operate a latent state; all the resonance and all the retention change in volume and time (the after-the-event). Vengeance and ressentiment: not constant capital by no means excludes the possibility of a change in the value of its constituent parts). It is from cries. (In particular, formal investigations concerning manual or printed writing change their meaning according to whether the characteristics of the letters code into a surplus value of flux. Whence the fundamental change in the order of powers. For if one of the does not merely refer to the socius that conditions this change as a form of power: it refers within this socius	p 63 p 82 p 125 p 151 p 157 p 194 p 196 p 202 p 215 p 228 p 243 p 249 p 347
CHANGEABLE 1	
thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with God and forms of God	p 16
CHANGED 6	
preceding paintings are to be found again here, their meaning changed. The canvas is truly broken, sundered by what penetrates it which comprises both qualitative alliances and extended filiations. Nothing is changed by the fact that the primary energy of the intensive be limited. It is the social machine that has profoundly changed: in place of the territorial machine, there is the megamachine plan de consistance), it is evident that this plane has changed, that it has become a plane of subordination and no longer dominates. In a certain sense the situation has not changed; for what is invested through the family is still the or derivatives of derivatives. But in another sense everything has changed, because the family, instead of constituting and developing the	p 132 p 155 p 194 p 205 p 264 p 264

dominant	
CHANGES	15
But the explanations that he provides for them, which he changes as often as the mood strikes him, are based on reality. Hence it can be said that Kant's critical revolution changes nothing essential: this way of conceiving of productivity does not for their dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals a big paranoiac in uniform who shouts and their relationships. But Engels slips in a reproach that changes everything: it really seems as if Bachofen believes all this we conceive of the relationship between psychosis and neurosis? Everything changes depending on whether we call psychosis the process itself, or compensated, comprising not only institutionized conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside children's mother is a daughter or a daughter-in-law ... The sign changes in passing from the brother to the sister, since the to her own family. But, as Levi-Strauss remarks, one also changes signs in passing from one generation to the next: It contrary, the despot's intervention forms part of the apparatus, it changes only the parts of the machine; yet it is still that operate on the surface of the inscribing socius. What changes singularly in the surface organization of representation is the relationship as by phonemes. For there is indeed a break that changes everything in the world of representation, between this writing in of the despot himself. This is the reason that incest changes its meaning or locus, and becomes the repressing representation. For can one say in this regard that so-called common ownership changes the direction of this movement.) Moreover, if it is not who invented the Pangymnastikon and a general pedagogical system). Everything changes, then: the infinite regression forced us to postulate a primacy matter how well grounded the love blockage is, it curiously changes its function, depending on whether it engages desire in the	p 15 p 25 p 62 p 107 p 130 p 151 p 156 p 156 p 201 p 202 p 203 p 210 p 259 p 274 p 293
CHANGING	8
easily say the opposite of everything he is uttering without changing anything fundamental to the analytic situation.... All of this is recording without reacting on the synthesis of production, and profoundly changing the connections of this synthesis by introducing new global persons and signifies that what envelops it does not divide without changing its nature or form. The schizo has no principles: he enveloped in the intensities that divide into one another while changing their form. If identification is a nomination, a designation, then in reality depend on a state of forces that is changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has of ambiguous signs to an order of signs that are changing but determined. It is here that resorting to myth is is succeeded by another name, one dynasty by another, without changing the signifieds, and without a collapse of the wall of installed itself in the pores of the old socius without changing the old mode of production. Even before the capitalist production-machine	p 66 p 71 p 87 p 87 p 130 p 157 p 215 p 226
CHANNEL	1
so that it flows across a surface within a narrow channel that is not a natural conformation of this surface? How	p 48
CHANNELED	1
that no flow exists that is not property dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to the	p 33
CHANNELING	1
to pass over to the body without organs itself, thereby channeling or codifying the flows. However, the whole question is in	p 327
CHANNELS	1
something in common for a common absence, the authority that channels all the breaks-flows into one and the same locus of	p 208
CHANTING	2
the unary stroke of the signifier. We have not finished chanting the litany of the ignorances of the unconscious; it knows there is the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting the incurable insufficiency of being: don't you see that Oedipus	p 61 p 108
CHANTS	1
ghost is invoked, the medicine man explains, everything recommences, drums, chants, trances. It is not only a question of discovering the	p 168
CHAOS	1
torrential or depleted flux of a historic cosmos, a historic chaos. The matrical fissure of schizophrenia, as opposed to paranoiac castration	p 278
CHAPELS	1
schizos guiding the most recent ones, and, as relays, little chapels, or better yet, a convent in Ceylon. The only thing	p 320
CHAPLIN	9
The following excerpt from an article by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is, as well as process as deterritorialization, with its machinic indices: The moment Charlie Chaplin makes the board fall a second time on his head a sense, by its excess, is foreign to the film (Chaplin had invented it twenty-two years before the film), is merely with only his upside-down head sticking out, and who has Chaplin feed him his lunch, since it is lunch time. If that takes certain circuits, it can be said that Charlie Chaplin, as the film's sequences unfold, progressively displaces the reactions, causes as leading nowhere. After having suppressed the spectator as such, Chaplin perverts the laughter, which comes to be like so many of the final image. Neither term suits the film. Charles Chaplin in Modern Times sketches rather, on a very small scale several oppressive and fundamental manifestations. The leading character, played by Chaplin, has to be neither active nor passive, neither consenting nor to go looking for the alibi of an accident. Charles Chaplin did not dwell on this. He went quickly, as usual	p 316 p 317 p 317 p 317 p 317 p 317 p 317 p 317 p 318
CHAPTER	2
or less marginal existence, confined for example to a separate chapter on object-choice at puberty (Three Essays), or to a chapter chapter on object-choice at puberty (Three Essays), or to a chapter on typical dreams (The Interpretation of Dreams). They say that	p 53 p 53
CHARACTER	27
the nature of a reaction and had to do with character, the manifestations of which might well precede the automatism (as which might well precede the automatism (as in the paranoiac character, for instance). Hence Clerambault regarded automatism as merely a neurological be oedipalized. Everything follows from that, beginning with the untellable character of the cure, its interminable and highly contractual nature, flows the one hand Freud wants to deliberately reduce the group character of the fantasy to a purely individual dimension: the beaten able to set up a harem. Though aware of the character of revolt and of truth for all implied in the The Freudian blackmail is this: either you recognize the Oedipal character of infantile sexuality, or you abandon all positions of sexuality the real. Doubtless Freud was merely insisting on the schematic character of the distinction, for the rupture is also found in full body is the unengendered, but filiation is the first character of inscription marked on this body. And we know the or father as kin or affine, the patrilineal or matrilineal character of the filiation, and the patrilateral or matrilateral character of matrilineal character of the filiation, and the patrilateral or matrilateral character of the marriage, are active elements of the repression, and correct conclusion of a basic homosexual motivation of a group character. Through women, men establish their own connections; through the	p 22 p 22 p 56 p 59 p 90 p 100 p 123 p 154 p 159 p 159 p 165

man-woman	
independence, into a transcendent detached object that crushes their polyvocal character; the detached object (phallus) must perform a kind of folding	p 177
of lateral alliances and extended filiations, but merely their determining character. They subsist, more or less modified, more or less harnessed	p 196
In point of fact, that is what forms the specific character of Asiatic production: the autochthonous rural communities subsist, and continue the despot—the vengeance of the new alliance, whose public character does not spoil the secret: I will bring down upon	p 196 p 212
of a theory and a practice of a highly schizophrenic character. Not to withdraw from the process, but to go further	p 239
body, and that their respective poles necessarily relate to the character or the map of this socius-earth, despot, or capital-money (for	p 281
chemical signals, the indifference to the substrate, and the indirect character of the interactions. Such formulas as these are negative only	p 288
gymnastics has lead him, progressively, not to identify with the character of Modern Times, but to experience so directly the resistance	p 317
directly the resistance of the events that he accompanies this character, has the same surprises, the same premonitions, the same habits	p 317
finished design of several oppressive and fundamental manifestations. The leading character, played by Chaplin, has to be neither active nor	p 317
passive	
attractions without which these forces would not assume a social character. It is indeed in this sense that social production is	p 343
but it is the index of the reactionary or revolutionary character of the social investments of the libido. The desiring sexual	p 352
love, desire, and their flows that manifest the directly social character of the nonsublimated libido and its sexual investments. For those	p 353
that are the indices of the reactionary or the revolutionary character of the investment made by the libido of a sociohistorical	p 366
reveal the insanity of the capitalist machine and the pathological character of its rationality: not at all a false rationality, but	p 373
much as it conceals it: it covers over the irrational character of the paranoid investment under an existing order of interests	p 376
CHARACTERISTIC	27
refuse to nature; and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible for	p 3
the distinction of	
producing production, of grafting producing onto the product, is a characteristic of desiring-machines or of primary production: the production	p 7
of production	
organs belongs to the realm of antiproduction; but yet another characteristic of the connective or productive synthesis is the fact that	p 8
an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of all types of society as a constant of social	p 11
phenomenon. A process of decomposition of this kind is very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or	p 13
rather	
of partial and local automatistic phenomena. Delirium is in fact characteristic of the recording that is made of the process of	p 22
results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction characteristic of technical machines takes	p 32
place only within the extrinsic conditions	
and the deterritorialization of the socius thus constitutes the most characteristic and the most important tendency of capitalism. It continually	p 34
draws	
seen anything yet! When we say that schizophrenia is our characteristic malady, the malady of our era, we do not merely	p 34
basic elements that constitute them are quite indirect. The disjunctions characteristic of these chains still do not involve any exclusion,	p 38
however	
must not be filled in. This is thus the second characteristic of the machine: breaks that are a detachment (coupures-detachements), which	p 39
desire into neurology. The third type of interruption or break characteristic of the desiring-machine is the residual break (coupure-reste) or	p 40
residuum	
statement (l'enonce) and the subject of the enunciation, as is characteristic of the pseudoindividual fantasy (I, as a man, understand you	p 64
makes God into the master of a syllogism. The action characteristic of Oedipal recording is the introduction of an exclusive, restrictive	p 76
in order to rediscover the primary functions and reestablish the characteristic or nuclear triangle—always a holy trinity, the means of	p 94
the form of these disjunctions. Such is alliance, the second characteristic of inscription: alliance imposes on the productive connections the	p 155
extensive	
such a statement, once one has freed oneself from the characteristic familialism of the concept of paranoia in psychoanalysis and psychiatry	p 193
broken. In vain did the body liberate itself from its characteristic graphism in the system of connotation, for it now becomes	p 212
to which modern capitalist and socialist States take on the characteristic features of the primordial despotic State. As for democracies, how	p 220
capitalist bureaucracy. This effusion from the apparatus of antiproduction is characteristic of the entire capitalist system; the capitalist effusion	p 235
is that	
of consumer goods, prestige goods, and women and children); the characteristic object of codes is therefore to establish necessarily indirect	p 247
relations	
a movement of extreme violence. There results, finally, a fourth characteristic that places the axiomatic in opposition to codes. The axiomatic	p 250
there is never a delirium that does not possess this characteristic to a high degree, and that is not originally economic	p 274
this sense it was possible to insist on a common characteristic of human cultures and of living species, as Markov chains	p 289
of desire; it is a narcissism, a monstrous autism: the characteristic autism and the intrinsic perversion of the machine of capital	p 313
in all the flows, in such a way that this characteristic can no longer qualify a particular residue as a flow	p 321
makes the scientific subaggregates into so many applications that are characteristic of and that correspond to it—in short, the set	p 371
CHARACTERISTICALLY	1
territorial myth of the beginning expressed the divergence of a characteristically intense energy—what Marcel Griaule called the metaphysical	p 219
part of	
CHARACTERISTICS	17
does so in terms of a set of closely related characteristics: the possession of a stock of materials or of rules	p 7
Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics that allow us to classify all of them in this	p 18
the unconscious forces of the female sexual organ by positive characteristics in terms of partial objects and flows. This slight shift	p 60
the transference is volatile.... Only the third type remains, whose characteristics define a good analysis. The patient speaks in order to	p 66
nature, a nature incensed and aggressive! Such are the two characteristics of the hunter, the great paranoid of the bush or	p 148
The full body of the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on production	p 154
the type or genus of social inscription, its alphabet, its characteristics: the inscription on the socius is in fact the agent	p 184
monetary inscription remains overcoded and even repressed by the previous characteristics and modes of inscription of a socius considered in	p 227
its	
or printed writing change their meaning according to whether the characteristics of the letters and the qualities of the words are	p 243
the books of a great writer whose lexical and stylistic characteristics can always be computed by means of an electronic machine	p 246
consumption in the block of finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to show that a	p 247
not only indirect, qualitative, and limited; because of these very characteristics, it is also extraeconomic, and by virtue of this fact	p 248
attempts to define the female sex by means of positive characteristics, even if they be terrifying. At least in this way	p 295
appears at the first level, and is defined by the characteristics of a new aggregate, the unconscious or libidinal break belongs	p 348
preconsciously revolutionary, such a group already presents all the unconscious characteristics of a subjugated group: the subordination to a	p 348
socius as	
ways (Saint-Juste, Lenin). Or the same group can present both characteristics at the same time, in diverse situations that are nevertheless	p 349
in the institution, re-forms group Oedipuses, with all the lethal characteristics of the subjugated groups. What is more, antipsychiatry has	p 359
sought	
CHARACTERIZE	4
fashion the entirety of the connections and the hiatuses that characterize the machines of desire. It reorganizes them all along the	p 124
pre-oedipal regression, by means of which one sometimes attempts to characterize psychosis. It is like a Cartesian devil; the regressions and	p 129
the caliber of Bernard Schmitt finds strange lyrical words to characterize this flow of infinite debt: an instantaneous creative flow that	p 237
state of global connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership in	p 344
a class refers to	
CHARACTERIZED	10

principle to show that the regime of technical machines is characterized by a strict distinction between the means of production and as if Oedipus of itself had two poles: one pole characterized by imaginary figures that lend themselves to a process of themselves to a process of identification, and a second pole characterized by symbolic functions that lend themselves to a process of of imperial machines that preceded the traditional historical forms, machines characterized by State ownership of property, with communal possession bricked into	p 31 p 82 p 82 p 217
new terrorism, diverting Lacan's imperial discourse into a university discourse characterized by a pure scientificity, that scientificity perfectly suited for resupplying	p 244
itself into one and the same simple magnitude (the condition characterized by surplus value of flux). Hence capital differentiates itself from therein breaks and captures—an always nomadic and migrant desire, characterized first of all by its gigantism: no one has shown in no way defined a specific schizophrenogenic mechanism, but merely characterized Oedipus in the whole of its extension. If there is that gauge them, constitute properly aesthetic molar formations that are characterized by goals, schools, and periods. They relate these aesthetic formations	p 249 p 292 p 360 p 370
has replaced the territorial codes and the despotic overcodings that characterized the preceding formations; and a molar, gregarious aggregate has formed	p 372
CHARACTERIZES	4
relation to more recent developments. Whence the magical formula that characterizes biunivocalization—the flattening of the polyvocal real in favor of a	p 101
of the earth, before there is a State. If declension characterizes the primitive machine, it is because it is not possible with noncapitalist production; it enters into the new alliance that characterizes precapitalist States—whence the alliance of the merchant and banking	p 146 p 227
constituting the whole of the surplus value of flux that characterizes the system. Knowledge, information, and specialized education are just as	p 234
CHARACTERIZING	2
primitive system. It should be noted that these general traits characterizing a code are rediscovered precisely in what today is called objection to the use of terms inherited from psychiatry for characterizing social investments of the unconscious, insofar as these terms cease	p 248 p 366
CHARACTERS	3
a schizo, let us compare what happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods of is homogeneous; all of them resemble, rather, a succession of characters from different alphabets in which an ideogram, a pictogram, a is the meaning of the disjunctions where Beckett records his characters and the events that befall them: everything divides, but into	p 2 p 39 p 76
CHARGE	8
of production, produces an awesome schizophrenic accumulation of energy or charge, against which it brings all its vast powers of repression of the matter lies. Partial objects unquestionably have a sufficient charge in and of themselves to blow up all of Oedipus uncertain shiftings where the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber finds himself to be	p 34 p 44 p 105
body were consulted to see which of them would take charge of the burial ... The unities in question are never found full body of the Despot, the Unengendered, which now takes charge of the fertility of the soil as well as the place of the representation itself, and in this capacity take charge of the repressing function (la fonction refoulante). (That is what of nourishing a modern fascism as of freeing a revolutionary charge (the ethnic minorities, the Basque problem, the Irish Catholics, the sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus overcome	p 142 p 146 p 202 p 258 p 291
CHARGED	9
unleashing flows that would be dangerous for capitalist production and charged with a revolutionary potential, so long as these flows are folklore in a given set of circumstances can suddenly become charged with a dangerous progressive value. How things turn fascist or the absence of a link to a signifier of absence charged with representing the absence, with linking this absence itself, and flow of madness that is defined thus because it is charged with representing whatever escapes the axiomatics and the applications of under new conditions. But even though the unconscious libido is charged with investing this socius, its investment is not necessarily revolutionary	p 245 p 260 p 314 p 320 p 347
ascribes them both to a common Oedipal and castrating stock, charged with ensuring only their differentiation in two noncommunicating series, instead	p 350
to enrich or impregnate Oedipus with a fourth symbolic term charged with accounting for the splittings through which the libido invests presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing the folding or the correspondence; but this application	p 354 p 358
the illness, and the closed asylum as an artificial family charged with internalizing guilt and with instituting responsibility, enveloping madness no	p 359
CHARGES	4
for capitalism it is a question of binding the schizophrenic charges and energies into a world axiomatic that always opposes the the reactionary paranoiac overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it goes on	p 246 p 260
fighters who, wanting to destroy a pylon, balanced the plastic charges so well that the pylon blew up and fell back	p 268
it, always coupled directly to it, everywhere setting the molecular charges that will explode what must explode, make fall what must	p 341
CHARLES	3
its gigantism: no one has shown this more clearly than Charles Fourier. In a word, the social as well as biological optimism of the final image. Neither term suits the film. Charles Chaplin in Modern Times sketches rather, on a very small necessary to go looking for the alibi of an accident. Charles Chaplin did not dwell on this. He went quickly, as	p 292 p 317 p 318
CHARLIE	2
the process as deterritorialization, with its machinic indices: The moment Charlie Chaplin makes the board fall a second time on his reaction that takes certain circuits, it can be said that Charlie Chaplin, as the film's sequences unfold, progressively displaces the reactions	p 317 p 317
CHARLUS	3
madness is revealed, whether it be the patent madness of Charlus or the supposed madness of Albertine. Hence Proust maintained that intones tragic lines, carrying him back to the factory. As Charlus says, A lot we care about your grandmother, you little undermine them. The psychotic earths, with their conjunctions in place (Charlus is therefore surely mad, and Albertine too, perhaps I), are	p 43 p 314 p 318
CHARLUS'S	2
results from the total compartmentalization of the sexes, both in Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion	p 43
doesn't suit us. In this regard it is possible that Charlus's coarse admonition is prophetic: A lot we care about our	p 68
CHARRED	1
of technical machines by introducing an element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies. More generally	p 31
CHARTED	1

by means of a desire without aim or cause that charted it and sided with it. While the schiz is possible	p 378
CHASTITY 1	
Lawrence. Lawrence shows in a profound way that sexuality, including chastity, is a matter of flows, an infinity of different and	p 351
CHECKS 1	
longer a transcendent instance that opposes production, limits it, or checks it; on the contrary, it insinuates itself everywhere in the	p 235
CHEEK 1	
plane to another as the narrator's lips draw nearer her cheek. At last, within the magnified proximity, everything falls apart like	p 69
CHEMICAL 4	
to be intersected (I am careful not to speak of chemical laws, the word has a moral aftertaste)? From the moment	p 111
fundamental traits of synthesis are the indifferent nature of the chemical signals, the indifference to the substrate, and the indirect character	p 288
interaction, positive or negative, to come about between compounds without chemical affinity, and thereby eventually subordinating any	p 288
reaction to the intervention	
in the choice of controls. And these controls, having no chemical requirements to answer to, will be the more responsive to	p 288
CHEMICALLY 2	
the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure or of reactivity.... An allosteric	p 288
protein	
subordinating any reaction to the intervention of compounds that are chemically foreign and indifferent to this reaction. The way in which	p 288
CHESS 1	
not answer to the rules of a linguistic game of chess, but instead to the lottery drawings that sometimes cause a	p 309
CHICKEN 1	
TO SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or the egg—but also the father and the mother	p 273
CHIEF 12	
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diffuse, generalized oedipalism that radically distorts the life of the child and his later development, the neurotic and psychotic problems of the existence of relations said to be pre-oedipal in the child, exo-oedipal in the psychotic, para-oedipal in others. The function of where Oedipus is already designated as the nuclear complex: A Child Is Being Beaten. The reader cannot escape the impression of the established order? Let us return to the fantasy, a child is being beaten, children are beaten—a typical group fantasy of a new triangle whose inverted vertex will be my child—which is called surmounting Oedipus, but reproducing it as well for castration, for the second phase of the fantasy A Child Is Being Beaten, or again for the famous latency period identical with the form of triangulation: being daddy, mommy, or child. This is the reign of the either/or in the differentiating begins where, nor who is who. And being parent or child is also accompanied by two other differentiations on the other any more than it knows whether it is parent or child. Commit incest and you'll be a zombie and a hermaphrodite can no longer be sure whether he is parent or child; the obsessed person, whether he is dead or alive; the point of a distance over which he glides. He is child or parent, not both, but the one at the end and transpositional subject. Schreber is man and woman, parent and child, dead and alive: which is to say, he is situated to proliferate and be passed on to the children. The child becomes a man only by resolving the Oedipus complex, whose upon itself. From the beginning of the life of the child, it is already an altogether different undertaking that pierces the not the real parents, nor even the parents as the child imagines them. Such is also the case, and all the forms, then this alienation will be mediated to the individual child and will be experienced as estrangement in the family relationships grips with them in the heaven and hell of the child. And the child says: Why? Freud's Rat Man does not in the heaven and hell of the child. And the child says: Why? Freud's Rat Man does not wait until he question by way of a consequence. In this sense every child is a little scientist, a little Cantor. Go back through the course of the ages, you will never find a child caught in a familial order that is autonomous, expressive, or order that is autonomous, expressive, or signifying. Even the nursing child, in his games as in his feedings, his chains, and as to account for all the triangular experiences of the child and his parents, it must be generalized in space to mother, since the main thing for the primitive or the child is to form and put into motion their desiring-machines, to process that outflanks them on all sides. At most, the child innocently relates to his parents some part of the astonishing repression of desire commencing with the earliest age of the child. Social production delegates the family to psychic repression. And if almost nothing (within the order of desiring-production, even in the child); at other times we say that it is everywhere (in by application it is hard, it is difficult for a child to live and experience himself as an angle, Cet enfant or attempt to reintroduce their deviant cuts and breaks. The child feels the task required of him. But what is to able to establish a really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new daddy-mommy-me triangle, the uterine mother-father of a frantic anality, whose child is only an angle, this kind of covering eternally hanging by way of alliance. In the production of children, the child is inscribed in relation to the disjunctive lines of its placenta, as a substance common to the mother and the child, a common part of their bodies, makes it such that progressive work when they apply new methods for triangulating the child: but watch out—a structural Oedipus, and this time it itself, which is thought to be lived first by the child as a microcosm, then projected into the adult and social perhaps valid for the adult, but surely not for the child. But in effect, Oedipus begins in the mind of the of the unconscious. With the result that, even in the child, what is invested through the familial stimuli is still the fact that the father is first in relation to the child can only be understood analytically in terms of another primacy all eternity in its work, like a mother in her child. It is not in them that the bad conscience developed in the locus of the restricted family as father, mother, child. But instead of being a strategy that, through the action factors in its own mode of reproduction. Father, mother, and child thus become the simulacrum of the images of capital (Mister the images of capital (Mister Capital, Madame Earth, and their child the Worker), with the result that these images are no wrongs in the person of the family's smallest member, the child. The way in which he posits an autonomous repression independent which he abandons the theme of the seduction of the child by the adult, in order to substitute the individual fantasy is guilty, but only in the manner in which the child lives it intensely, internally, and where it is confounded with tribunal of responsibility, before which one stands as a guilty child, and in relation to which one becomes a responsible adult egg—but also the father and the mother, or the child? Psychoanalysis acts as if it were the child (the father or the child? Psychoanalysis acts as if it were the child (the father is sick only from his own childhood), but same time is forced to postulate a parental pre-existence (the child is sick only in relation to a father and a from an infinite regression: the father must have been a child, but was able to be a child only in relation have been a child, but was able to be a child only in relation to a father, who was himself a only in relation to a father, who was himself a child, in relation to another father. How does a delirium begin we say the father is first in relation to the child, this proposition, devoid of meaning in itself, concretely means the say that the father is first in relation to the child really amounts to saying that the investment of desire is of a social field into which the father and the child are plunged, simultaneously immersed. Let us again consider the example the children are wary of them. In brief, what the child invests through the infantile experience, the mother's breast, and the and distributions. Never is the adult an afterward of the child, but in the family both relate to the determinations of is the father who is first in relation to the child. The paranoiac father Oedipalizes the son. Guilt is an idea psychoanalysis is in acting as if things began with the child. This leads psychoanalysis to develop an absurd theory of fantasy and passions must first be understood as fantasies of the child (the Freudian abandonment of the theme of seduction). (2) If call for wondering which is first, the father or the child, because such a question can be raised only within the of familialism. The father is first in relation to the child, but only because what is first is the social investment investment of the social field in which the father, the child, and the family as a subaggregate are at one and field—and if this is just as true of the child as of the adult; if it is true that the as of the adult; if it is true that the child, through the mommy-territoriality and the daddy-law, already aims for the or another, at one pole or the other. And the child does not wait until he is an adult before grasping different nature: family-myth. Once again, have you ever seen a child at play: how he already populates the technical social machines father or mother remains in the background, from whom the child borrows parts and gears according to his need, and who eternal refrain of Oedipus, the eternal lullaby, he writes: A child pays no regard to social distinctions, which have little meaning that there is not one woman—more particularly, not one child—who can as such assume her or his situation in the minimum familial constellation, or on their substitutes—father, mother, child. One does not stop there, since these three terms tend in the scene of castration where the father kills the child, or in the scene of the terrible mother where the scene of the terrible mother where the mother kills the child or the father. Then from two we pass to one

CHILD'S 5

the process of the production of desire, how have the child's desiring-machines begun to turn endlessly round and round in a most animal-like and the most desocialized. It is in the child's very first days of life, in the most elementary behavior it intensely, internally, and where it is confounded with the child's own guilt; the other where it is a tribunal of question is this: of course the father acts on the child's unconscious—but does he act as a head of a something other than the mother, and gives rise in the child's libido to an entire differentiated social investment at the same

CHILD-MACHINE 1

round in a total vacuum, so as to produce the child-machine? How has the process turned into an end in itself

CHILDHOOD 13

Oedipus complex, by making familial relations the universal mediation of childhood, we cannot help but fail to understand the production of ambiguous besides—is better proof than all the memories of childhood that the pretender lacks. The conjunctive synthesis can therefore be to Oedipus, as the discussions on the comparative role of childhood factors and actual factors in neurosis bear out: how could point of fact that the actual factors are there from childhood, and that they determine the libidinal investments in terms of it is desiring-production and social production that manifest, through the childhood experience, their identical natures and their differing regimes. In this

be the same as Adrienne, the little girl of his childhood; he perceives them as identical. And Aurelie and Adrienne, both the anoeidal organization of desiring-production is formed, beginning with early childhood, or as an effect of the psychic and social repression

the work hashes out and redistributes the nonresolved conflicts of childhood, and the other prospective, by which the work invents the

of a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact that marriage is not an	p 165
question of the way desire invests the social field from childhood, and under the familial stimuli coming from the adult: all	p 174
the child (the father is sick only from his own childhood), but at the same time is forced to postulate a	p 273
the idea of an adult paranoiac, before it is the childhood feeling of a neurotic. So it is that psychoanalysis has	p 274
is in this very way that they are from early childhood the libidinal investment of a social field. In this field	p 297
CHILDHOODS 2	
oedipal schizoid, included, and inclusive: For some, doubtless those whose childhoods were timid, the material kind of pleasure they take	p 70
does	
minor, the parents who are ill only from their own childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis	p 271
CHILDREN 33	
the vital importance of parents or the love attachment of children to their mothers and fathers. It is a question of	p 47
of the fantasy to a purely individual dimension: the beaten children must in a way be the ego (substitutes for the	p 59
us return to the fantasy, a child is being beaten, children are beaten—a typical group fantasy where desire invests the	p 61
principle of pairing that regulates the social production of children. It is true that the connections of desiring-production were found	p 72
be made to proliferate and be passed on to the children. The child becomes a man only by resolving the Oedipus	p 79
the Orient.) Cooper writes: Families mediate social reality to their children. If the social reality in question is rife with alienated	p 95
consists in duping others into taking the same path (the children to come), and also since the first beginning is said	p 99
In this regard let us consider three important works about children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien	p 99
prohibitions), or suppressed (not without being passed on to the children, with whom the same story begins all over again)? We	p 113
recording, and the productions of consumption. Flows of women and children; flows of herds and of seed, sperm flows, flows of	p 142
economy goes by way of alliance. In the production of children, the child is inscribed in relation to the disjunctive lines	p 147
or that of B, and the same is true for children. It is now only necessary to look at the cousins'	p 156
or more or less an affine in relation to her children. Now this is indeed where the myth takes root, the	p 157
contrary, the bodies of the parents as well as the children depend on it. Whence the distinction between two lines, the	p 158
that the parents are not genetically the parents of their children; if we are to believe their doctrine, parents and children	p 159
children; if we are to believe their doctrine, parents and children are brothers and sisters.) But the son is not somatically	p 159
kinds of flows: consumer goods, prestige goods, and women and children. When money supervenes, it can only be coded as an	p 176
echoes through history: You Greeks will never be anything but children! This special situation of the State as a category—oblivion	p 218
In comparison to the capitalist State, the socialist States are children—but children who learned something from their father concerning the	p 236
to the capitalist State, the socialist States are children—but children who learned something from their father concerning the axiomatizing role	p 236
Paul Klee—those intermundia that perhaps are visible only to children, madmen, and primitives. Or in dreams: in some very beautiful	p 243
three circuits of consumer goods, prestige goods, and women and children); the characteristic object of codes is therefore to establish	p 247
necessarily	
be nothing without the identifications of the parents with the children; and the fact cannot be hidden that everything begins in	p 273
how it is that the adults no less than the children are wary of them. In brief, what the child invests	p 275
a metallic shank and leather bands, for restrictive use on children, for making them straighten up and behave. These machines play	p 297
for propagating itself, and for passing on to our future children? And what is the elimination of castration anxiety in its	p 311
advertisement, a theorem in action, so as to attract our children to Oedipus: we have evolved in Oedipus, we have been	p 312
and the barbarian, with their ways of coding death, are children in comparison to modern man and his axiomatic (so many	p 335
to be sure, it is not for himself or his children that the capitalist works, but for the immortality of the	p 346
or to a difficult and uninteresting job on the outside; children whose future remains uncertain; the father who has had it	p 356
concerns an unbearable economic dependence. And the woman and the children who succeed in assuming do so only by detours and	p 357
reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals know what they are doing?	p 357
We dream	
listens from the other, Jesus stands for all the desiring children, the Virgin stands for all the desiring women, a joyous	p 369
CHILDREN'S 2	
was a telling one. The same remark holds true of children's games. A child never confines himself to playing house, to	p 46
which is determined, for the initial group, by whether the children's mother is a daughter or a daughter-in-law ... The sign changes	p 156
CHIN 1	
stories.... with your belly of strikes and smokestacks with your chin of Trotsky and the Spanish War with your voice singing	p 279
CHINA 4	
units for the construction of an imperial Great Wall of China. But the schizo continually detaches them, continually works them loose	p 40
flows. When Etienne Balazs asks why capitalism wasn't born in China in the thirteenth century, when all the necessary scientific and	p 197
the territorial machines. As in Kafka's The Great Wall of China, the State is the transcendent higher unity that integrates relatively	p 198
modern historians know how to ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese	p 224
CHINAMAN 4	
a red Indian. I am a Negro. I am a Chinaman. I am a Japanese. I am a foreigner, a stranger	p 77
I am Heliogabalus and the Great Mongol, I am a Chinaman, a redskin, a Templar, I was my father and I	p 85
of the world. There is no signifying chain without a Chinaman, an Arab, and a black who drop in to trouble	p 98
of a Castro, an Arab, a Black Panther, or a Chinaman on the horizon? A May '68, a home-grown Maoist planted	p 378
CHINESE 4	
This is why the order of latency in the African, Chinese, Egyptian, and other empires was that of rebellions and constant	p 215
China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor	p 224
the axiomatic and throw the machine into a panic (a Chinese on the horizon, a Cuban missile-launcher, an Arab hijacker, a	p 260
him? it's your fault, it's the Jews, the Arabs, the Chinese, all the resources of racism and segregation; the abject desire	p 269
CHLOROPHYLL 1	
green plants; we have long since been unable to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject	p 27
CHLOROPHYLL- 1	
the waxing and waning of the moon. To be a chlorophyll- or a photosynthesis-machine, or at least slip his body into	p 2
CHOCOLATE 1	
precise), just as I was eating my afternoon snack—a chocolate bar that a certain woman known as my mother gave	p 48
CHOICE 11	
The unconscious has been crushed, triangulated, and confronted with a choice that is not its own. With all of the exits	p 79
basically the same: you will not escape Oedipus, your sole choice is between the neurotic outlet and the nonneurotic outlet. The	p 108
turn has two poles, imaginary and symbolic, since the only choice it permits is between the exclusive symbolic differentiations and the	p 110
it is bound at both ends, leaving it no other choice than to respond Oedipus, to cry Oedipus, in sickness as	p 110
sentence, but can't help finding its tone disturbing. The following choice is imposed on us: either the actual factor is conceived	p 128
problem is put in this manner, so long as a choice is imposed between libido and numen, the misunderstanding between ethnologists	p 182
distance, to flee periphery or into enclaves. Thus the only choice left was between the new terroristic and rigid axiomatic—quickly	p 256

allosteric interactions work hence permits a complete freedom in the choice of controls. And these controls, having no chemical requirements to	p 288
given person that it takes as object. But our object choice itself refers to a conjunction of flows of life and	p 293
not escape and social investment at the same time? The choice is between one of two poles, the paranoiac counterescape that	p 341
the libido invests the social field.) Freud makes a firm choice of this last direction; all the more firm in that	p 354
CHOICES	7
the slippery surface. Whereas the either/or claims to mark decisive choices between immutable terms (the alternative: either this or that), the	p 12
or molecular elements of desire, the nature of their machinic choices, arrangements, and combinations. He also misses the real question of	p 290
unconscious. It is merely a question of ascertaining that our choices in matters of love are at the crossroads of vibrations	p 352
the preconscious investments, that they appear only in our sexual choices of lovers. A love is not reactionary or revolutionary, but	p 352
all these sexual-social investments of the libido and these object choices, mere dependences of a familial Oedipus? Must we save Oedipus	p 353
Oedipus at all costs by interpreting these investments and object choices as defenses against incest? (Thus the familial romance, or	p 354
Oedipus's	
are agglutinated or dispersed in social machines, and where love-object choices occur at the meeting place of the two kinds of	p 357
CHOKES	1
and first of all into a properly pictorial axiomatic that chokes off the escapes, closes the whole constellation to the transversal	p 369
CHOKING	1
find docile and resigned subjects, and would not succeed in choking off the flows' lines of escape. We don't feel any	p 361
CHOOSE	5
Platonic logic of desire forces us to take, making us choose between production and acquisition. From the moment that we place	p 25
to the very earliest years of life. If we here choose the example of the analyst least prone to see everything	p 45
of the eye evaluating the declension of the two. To choose the stone that will make a man of the young	p 190
money to be lent, A man must be allowed to choose Such times as are convenient. The despotic State, such as	p 198
expressive forms of existence that a subject is meant to choose and combine freely. For this reason Szondi misses the internal	p 290
CHOOSSES	2
these representations. But it is not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this	p 25
definition	
an agent of production and antiproduction, Freud, on the contrary, chooses the first path: it is not the father who indicates	p 297
CHOOSING	1
not like a sliver of bamboo, which cuts too easily. Choosing the right stone therefore requires a practiced eye. The whole	p 190
CHORD	1
perks up his ears, believing he has heard a familiar chord: it is well known that the unconscious takes a lot	p 106
CHORDS	1
compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly wind	p 31
down to a	
CHORUS	1
of punishment except by becoming boys. It is a whole chorus, a montage: back in the village after a raid in	p 61
CHOSE	1
of gear rather than let them simply run down, and chose to end his compositions with abrupt breaks, hesitations, tremolos, discordant	p 31
CHOSEN	7
any case the harm has been done, the treatment has chosen the path of oedipalization, all cluttered with refuse, instead of	p 68
that Schreber's memoirs are filled with a theory of God's chosen peoples, and with the dangers that face the currently chosen	p 89
chosen peoples, and with the dangers that face the currently chosen people, the Germans, who are threatened by the Jews, the	p 89
at a distance or between different orders—the paranoiac has chosen the first: he practices macrophysics. And it could be said	p 280
the lottery drawings that sometimes cause a word to be chosen, sometimes a design, sometimes a thing or a piece of	p 309
a sufficiently nomadic circuit? How does one prevent the unit chosen, even if a specific institution, from constituting a perverted society	p 320
of events: What is this escape? The word is poorly chosen to please. Courage consists, however, in agreeing to flee rather	p 341
CHOSSES	1
mental, they are present in things (elles sont dans les choses), in the forms of social production and reproduction. Even an	p 173
CHRIST	1
holy man and his disciples, the anchorite and his monks, Christ and his Saint Paul. Moses flees from the Egyptian machine	p 193
CHRIST'S	1
the canvas is born, with lines of escape or breakthrough. Christ's body is engineered on all sides and in all fashions	p 369
CHRISTIAN	3
surprise to learn that Oedipus as a structure is the Christian Trinity, whereas Oedipus as a crisis is a familial trinity	p 82
have never been of this people, I have never been Christian, ... yes my eyes are closed to your light. I am	p 86
but it makes no difference, since capitalism is like the Christian religion, it lives precisely from a lack of belief, it	p 375
CHRISTIANITY	3
the existence of other breaks: those of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism,	p 192
and socialism. But	
have to be internalized and spiritualized as an infinite debt (Christianity and what follows). The father and the son will have	p 217
up on columns and in tree trunks! In this sense, Christianity was able to develop a whole set of paranoiac and	p 222
CHRISTIANS	3
encounter can therefore take place between Luther and the sixteenth-century Christians, or between Hitler and the German people, with	p 102
corresponding elements	
role of woman in relation to the God of the Christians. Naturally, to ensure against the historian's justified anger, the psychoanalyst	p 102
longer function as such in the physical system. When the Christians took possession of the Empire, this complementary duality reappeared	p 222
between	
CHRISTOPHER	2

following nondecomposable distances, and the interior historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only order. All these elements were present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles	p 87 p 118
CHRISTS 1	
sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the body without organs, and	p 369
CHRONICLE 1	
such a sort as if he mock'd himself. A long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body of	p 211
CHRONOGENEOUS 2	
by contrast with the nervous system, which is a great chronogeneous machine: a melody-producing machine of the music box type, with are functional, and whose functioning is indiscernible from their formation; chronogeneous machines engaged in their own assembly (montage), operating by nonlocalizable	p 40 p 286
CHURCH 3	
reconciliation of the churches and psychoanalysis, the moment when the Church would train its own psychoanalysts, and when it would become	p 58
account the institutions of a particular period (from the sixteenth-century Church to twentieth-century capitalist power), if only to see in them is repaired with cement made of gold, or like the church tile whose every fissure is accentuated by the layers of	p 102 p 362
CHURCHES 3	
ready to prepare behind his back the reconciliation of the churches and psychoanalysis, the moment when the Church would train its communicates to institutions in an established order. As Nietzsche says; churches, armies, States—which of all these dogs wants to die great paternal catholic symbol, the meeting place of all the churches? The debate began between Malinowski and Jones, it continued between	p 58 p 63 p 171
CINEMA 1	
to another father. How does a delirium begin? Perhaps the cinema is able to capture the movement of madness, precisely because	p 274
CIRCLE 14	
woman and many other things as well, following an endless circle of eternal return. The breasts on the judge's naked torso to the machine passes through all the degrees of the circle, and passes from one circle to another. This subject itself all the degrees of the circle, and passes from one circle to another. This subject itself is not at the center only his own center and is incapable of seeing the circle of which he himself is a part; for if these subject spreads itself out along the entire circumference of the circle, the center of which has been abandoned by the ego in the conjunctive tissue, and a transpositional subject moving full circle, passing through all the states, triumphing over some as over this me is merely the residual subject that sweeps the circle and concludes a self from its oscillations on the circle circle and concludes a self from its oscillations on the circle. All delirium possesses a world-historical, political, and racial content, mixing of an autonomous figure, even when inscribed in a larger circle that it is said to mediate and express. The family repression recommences, the operation that closes around the unconscious the circle of prohibition and transgression, white mass and black mass; but	p 19 p 20 p 20 p 21 p 21 p 88 p 88 p 88 p 88 p 97 p 111
in psychosis and the neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle. On a more general level, it uncle in an intense relationship with the mother-twin. The vicious circle of the germinal lineage closes (the primitive double bind): neither clearly demonstrated the importance of the problem: the ever widening circle of capitalism is completed, while reproducing its immanent limits on	p 124 p 159 p 234
caused to grow in Oedipus—namely, in yourself: the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What	p 334
CIRCLES 4	
the points of disjunction on the body without organs form circles that converge on the desiring-machines; then the subject—produced as defined by the states through which it passes. Thus the circles traced by Beckett's Unnamable: a succession of irregular loops, now point of view, the discussion can only go round in circles between the holders of a cultural interpretation and the holders interrupt it, or aggravate it, or make it turn in circles, and reterritorialize it into neurosis, perversion, and psychosis. To a	p 20 p 20 p 174 p 318
CIRCUIT 10	
one pocket, how can we determine the effect of this circuit of distribution in which the mouth, too, plays a role a role as a stone-sucking machine? Where in this entire circuit do we find the production of sexual pleasure? At the repression—whence the role of the death instinct in the circuit connecting desire to the social sphere. All this happens, not the immobile organizer of the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and the circulation of money. This credit money traverses a particular circuit where it assumes, then loses, its value as an instrument and the schizo out for a walk in a deterritorialized circuit. The following excerpt from an article by Michel Cournot on says that the family is a good place, a good circuit for the deterritorialized schizo? Such a thing would be very whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How does one prevent the unit chosen, even if a collapsed ! The Eternal Return as experience, and as the deterritorialized circuit of all the cycles of desire. How odd the psychoanalytic the model and the experience are better coded in a circuit that never stops grafting the desiring-machines onto the social machine	p 3 p 3 p 105 p 200 p 229 p 316 p 319 p 320 p 331 p 336
CIRCUITOUS 1	
it, these same individuals decompose it. ... By way of the circuitous route of science and art, human beings have many times	p 368
CIRCUITS 12	
there is no such thing as relatively independent spheres or circuits: production is immediately consumption and a recording process (enregistrement), without amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a sum that never succeeds in	p 4 p 42
the ruin of traditional sectors, the development of extraverted economic circuits, a specific hypertrophy of the tertiary sector, and an extreme the flows passing through the socius (for example, the three circuits of consumer goods, prestige goods, and women and children); the never to end at all—is enough to disturb the circuits of qualified flows, to decompose the finite blocks of debt voyage does not effect great deterritorializations without borrowing from territorial circuits: the tottering walk of Molloy and his bicycle preserves the	p 232 p 247 p 249 p 315
to its place. We are all little dogs, we need circuits, and we need to be taken for walks. Even those lunch time. If laughter is a reaction that takes certain circuits, it can be said that Charlie Chaplin, as the film's when the spectator is no longer master of his own circuits, and tends to spontaneously take either a shorter path, which How would the schizo's voyage be possible independent of certain circuits, how could it exist without a land? But inversely, how land? But inversely, how can we be certain that these circuits don't reconstitute the lands—only too well known—of the infrastructure, its mode of production, its most precise capitalist economic circuits; and that the libido invests this social field, not in	p 315 p 317 p 317 p 319 p 319 p 361
CIRCULAR 3	
another matter entirely, the coextension of man and nature; a circular movement by which the unconscious, always remaining subject;	p 107

produces and of reproduction is the unconscious itself which holds to the circular form of production. Sexuality is not a mean; in the aspect of the capitalist field of immanence, defined by the circular relationship great flux of financing—reflux of incomes in wages	p 108 p 372
CIRCULATE	18
form and put into motion their desiring-machines, to make flows circulate and to perform breaks in these flows. The law tells dream instead of wide-open spaces, and cause strange flows to circulate that do not let themselves be stocked within an established to leave, to scramble the codes, to cause flows to circulate, to traverse the desert of the body without organs. They cannot prevent himself from tracing flows and causing them to circulate, flows that split asunder the catholic and despotic signifier of a milieu for exchange where the essential would be to circulate or to cause to circulate, but rather a socius of the essential would be to circulate or to cause to circulate, but rather a socius of inscription where the essential thing a familial stock, affinal stones or cowries are made to circulate. There is a sort of vast cycle of flows of and block a current, where others cause the current to circulate, etc. The objection according to which the qualities developed in crossing limits and frontiers, causing deterritorialized flows of desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan	p 114 p 116 p 133 p 133 p 142 p 142 p 149 p 187 p 277
records, a judge administers justice, a businessman causes money to circulate; the way the bourgeoisie fucks the proletariat; and so on it ceases as soon as a flow is made to circulate that does not let itself be stopped by Oedipus, the but to cause absolutely decoded flows of desire, Libido, to circulate, and to discover in desire that which scrambles all the has the capacity for causing the flows of desire to circulate following their positive lines of escape, and for breaking them a tangent of deterritorialization, causing the flows of desire to circulate, smashing the limit, breaching the wall. But it is not separating us from desiring-production, causing the flows of desire to circulate. Laing's importance lies in the fact that, starting from certain constitute singular points, points-signs with several dimensions causing flows to circulate rather than canceling them. Nonfigurative loves, indices of a revolutionary	p 293 p 312 p 329 p 348 p 349 p 362 p 366
of the decoded and deterritorialized flows that it causes to circulate beneath a signifier reduced to silence, beneath the conditions of art and science cause increasingly decoded and deterritorialized flows to circulate in the socius, flows that are perceptible to everyone, which	p 370 p 379
CIRCULATES	2
The circulation of women is not the problem ... A woman circulates of herself. She is not at one's disposal, but the Flows of property that is sold, flows of money that circulates, flows of production and means of production making ready in	p 142 p 223
CIRCULATING	3
invests organs, and marks bodies. To such a degree that circulating—exchanging—is a secondary activity in comparison with the task of a primitive capital: fixed capital or filiative stock, and circulating capital or mobile blocks of debts. There are two memories the Byzantine code underneath which strange liberated flows were already circulating. We have seen this in the case of the painter	p 144 p 146 p 369
CIRCULATION	18
a passing remark that is joyous and refreshingly sound: The circulation of women is not the problem ... A woman circulates of thing is to mark and to be marked. There is circulation only if inscription requires or permits it. The method of gifts and counter-gifts on the surface. Among the Kula, the circulation of necklaces and bracelets comes to a standstill in certain economy: the reduction of social reproduction to the sphere of circulation. One retains the apparent objective movement as it is described the viewpoint of the relations of production, in fact, the circulation of women appears as a distribution of labor capacity, but merely the form this distribution takes within the sphere of circulation: by isolating the moment of circulation in the reproduction process within the sphere of circulation: by isolating the moment of circulation in the reproduction process, ethnology ratifies this representation, and grants	p 142 p 142 p 149 p 188 p 188 p 188 p 188
essential thing seemed to us to be, not exchange and circulation, which closely depend on the requirements of inscription, but inscription The soft structure would never function, would never cause a circulation, without the hard machinic element that presides over inscriptions. Savage	p 188 p 188
taxes are good for business.) In a word, money—the circulation of money—is the means for rendering the debt infinite bank credits, purely commercial credit has its roots in simple circulation where money develops as means of payment (bills of exchange demonetization or dematerialization of money, and is based on the circulation of drafts instead of the circulation of money. This credit is based on the circulation of drafts instead of the circulation of money. This credit money traverses a particular circuit where to banking practice, to financial operations, and to the specific circulation of credit money—which would be the meaning of a of a relation without limitation: in the formula M-C-M, the circulation of money as capital has therefore no limits. The studies interior limits under the specific conditions of capitalist production and circulation, that is, in capital itself, but it functions only by hold of the repressive apparatus and begins to direct the circulation of the libido. A mortuary axiomatic. One might then believe ruptures in the latter. Capitalism is continually cutting off the circulation of flows, breaking them and deferring the break, but these	p 197 p 229 p 229 p 229 p 230 p 248 p 250 p 337 p 376
CIRCULATIONS	1
of passing from hand to hand, of escaping and causing circulations, of carrying and being carried away. The airplane of parental	p 316
CIRCUMCISION	1
twinness (la gemelleite), a separation of the sexes marked by circumcision, but also a recomposition of the body according to a	p 155
CIRCUMFERENCE	1
is I ... The subject spreads itself out along the entire circumference of the circle, the center of which has been abandoned	p 21
CIRCUMSTANCE	1
the spirit of the thing given, or the force of circumstance that requires that gifts be reciprocated with interest, being territorial	p 150
CIRCUMSTANCES	4
the two sorts of machines in any given set of circumstances. Thus fantasy is never individual: it is group fantasy—as mother as such is strangely excluded, although, depending on the circumstances, she can be more or less a kinswoman or more to the actual field of forces; but precisely because the circumstances were not right for these flows to enter into a which an archaism or folklore in a given set of circumstances can suddenly become charged with a dangerous progressive value. How	p 30 p 157 p 252 p 260
CIRCUS	1
fields, workshops, factories, units of production? The psychoanalyst parks his circus in the dumbfounded unconscious, a real P. T. Barnum in	p 298
CITED	1
Kardiner has understood this very well in the formula we cited). It is colonization that causes Oedipus to exist, but an	p 178
CITES	1
lineage; it produces instead a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where no difference in	p 146
CITIES	2
how, in Proust, the famous pages of Sodom and Gomorrah (Cities of the Plain) interlaced two openly contradictory themes; the fundamental nature and history, to ransack the Roman Empire, the Mexican cities, the Greek gods, and the discovered continents so as to	p 68 p 87

CITIZEN	1	
detaching themselves from the despotic body, the organs of the citizen risen up against the tyrant. Then they will become those		p 211
CITY	6	
becomes a pupil of the Jesuits, the burgomaster of a city where the Germans are fighting against the Slavs, and a		p 89
the deterritorialized socius, the desert at the gates of the city. But it is urgent, it is essential that the limit		p 102
for reproducing canonic hours and for assuring order in the city. When Lewis Mumford coins the word megamachine to designate the		p 141
filled-down body of the despot into the latrines of the city. Wasn't it already the anus that detached the object on		p 211
the despotic age of the unconscious.) 8 The Urstaat The city of Ur, the point of departure of Abraham or the		p 217
machine as a single thing; in truth it is a city or a society, each member of which was bred truly		p 285
CITY-STATE	4	
establish the existence of other breaks: those of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society,		p 192
capitalism, and socialism		
oblivion and this return. On the one hand, the ancient city-state, the Germanic commune, and feudalism presuppose the great empires, and		p 218
was defined by overcoding, and its derivatives, from the ancient City-State to the monarchic State, already found themselves in the presence		p 252
element diminishes in favor of the new order of the city-state. It is obvious that neither one of these ways of		p 301
CITY-STATES	1	
no place in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not one formation		p 219
among		
CIVIL	2	
the Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise of fascism, Stalinism, the Vietnam war, May		p 97
surplus value outside the spheres of consumption and investment: advertising, civil government, militarism, and imperialism. The role of the		p 235
State in		
CIVILIZATION	8	
obsessed with the triangle, who wraps the splendid gifts of civilization in Oedipus-identity, manic-depression, and liberty in an infinite		p 108
progression: Through		
and sublimation, will be founded on supposedly transcendent requirements of civilization, at the same time that the psychoanalyst plunges		p 117
deeper into		
using as a starting point a familial repression coextensive with civilization—far from it; it is civilization that must be understood		p 118
familial repression coextensive with civilization—far from it; it is civilization that must be understood in terms of a social repression		p 118
itself in the name of the more important interests of civilization (what if everyone did the same, what if everyone married		p 120
nor revolution nor schizophrenia follows the paths of the signifier. Civilization is defined by the decoding and the deterritorialization of flows		p 244
sexuality as desire no longer animates a social critique of civilization, but that civilization on the contrary finds itself sanctified as		p 332
no longer animates a social critique of civilization, but that civilization on the contrary finds itself sanctified as the sale agency		p 332
CIVILIZATIONS	5	
Along the way we struggle against other races, we destroy civilizations, in the manner of the great migrants in whose wake		p 85
unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents, and intensely feeling the		p 98
becoming of the		
that perhaps the oral, the written, or even the capitalist civilizations were such breaks with which the nature of social repression		p 172
be said that this graphic system is linear writing's contrary: civilizations cease being oral only through losing the independence and the		p 188
and do not align themselves on it. In return barbarian civilizations are written, not because the voice has been lost, but		p 202
CIVILIZED	9	
repression in an endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus is not yet named here; psychic		p 117
repression		
explosion—the schiz and not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscribing Socius If the universal comes at		p 139
in the state so as to be tamed.... 9 The Civilized Capitalist Machine The first great movement of deterritorialization appears with		p 222
derived from the eminent unity. But the capitalist machine, the civilized machine, will first establish itself on the conjunction. When this		p 224
a career to be: Gregory Bateson begins by fleeing the civilized world, by becoming an ethnologist and following the primitive codes		p 236
bring us back to the modern functions of the State. Civilized modern societies are defined by processes of decoding and deterritorialization		p 257
social machines corresponding to the savage, the barbarian, and the civilized societies. The first is the underlying territorial machine, which		p 261
consists		
machine, corresponding to overcoding; the system of co-ordination-conjunction in the civilized capitalist machine, corresponding to the		p 262
decoding of the flows. Deterritorialization		
and Miller analyzed them to arrive at a definition of civilized European man: the hypnosis and the reign of images, the		p 268
CLAIM	19	
blow up all of Oedipus and totally demolish its ridiculous claim to represent the unconscious, to triangulate the unconscious, to encompass		p 44
Symbolic as well as the Imaginary? We in no way claim to be taking up an endeavor such as Malinowski's, showing		p 53
their literally police-like appeal at the thought that someone might claim to escape the Oedipal dragnet. Oedipus is one of those		p 81
Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to the premium due the person who traverses all the		p 88
of a metaphor that a banking or stock-market transaction, a claim, a coupon, a credit, is able to arouse people who		p 104
establishment of society, as the partisans of an exchangeist conception claim. We have seen that there were other obstacles. The real		p 116
essence of the recording, inscribing socius, insofar as it lays claim to the productive forces and distributes the agents of production		p 144
Oedipus. After all, how are we to understand those who claim to have discovered an Indian Oedipus or an African Oedipus		p 169
system of ancestors and affines. Far from being able to claim that here there is no end to Oedipus, one sees		p 178
various ways—presuppose this first great hiatus, although they all claim to repel and to fill it. It could be that		p 192
long song about the infinite debt: A man may surely claim his dues: But, when there's money to be lent, A		p 198
economic determinations, money). But what is properly cynical is to claim a scandal where there is none to be found, and		p 292
lowest level of analytic activity, even and especially when they claim to double the real object with an imaginary object; and		p 322
relation to the outside, a little real reality. And we claim the right to a radical laxity, a radical incompetence—the		p 334
become cynical, shameful, and mortified. It is a lie to claim to liberate sexuality, and to demand its rights to objects		p 350
feel any need to attach the slightest importance to psychoanalysis's claim to cure neurosis, since, for it, curing consists of an		p 361
for a party or even a group, and does not claim to be speaking for the masses. No political program will		p 380
framework of schizoanalysis. Finally, schizoanalysis is something that does not claim to be speaking for anything or anyone, not even—in		p 380
socius to come out of the revolution; it does not claim to be identical with the revolution itself. Given a socius		p 380
CLAIMED	5	
XVII, but I am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII		p 88
except from the group from which a woman can be claimed, because in the previous generation a sister or a daughter		p 156
in what sense is this sexuality? Cynicism has said, or claimed to have said, everything there is to say about love		p 292
represent something not represented in the representation: but it is claimed that the theater's privilege is that of staging this metaphoric		p 305
in by bourgeois); Oedipus was already doing this when he claimed a low birth of servant parents. Thirdly, the Rat Man		p 353
CLAIMING	7	

closing up again, from being valid in itself, and from claiming to express or represent this different nature of the agents not only on the active militants, but also on those claiming to be neutral and to remain outside the affair, uninvolved issue. It is clear what psychoanalysis expects to gain from claiming a link, where Oedipus would be the object of repression of potential spontaneity would be ascribed, suffocated by the agents claiming to represent that interest. Sartre's analysis in Critique de la Reich always comes back to us with his innocent standards, claiming the rights of a prior distinction between desire and interest the other? One falls back into the molar hole while claiming to unmask the real.) What complicates everything is that there formation of subject-groups; etc. If someone retorts that we are claiming the famous rights to laziness, to nonproductivity, to dream and	p 96 p 97 p 117 p 256 p 257 p 314 p 380
CLAIMS	5
to the same on the slippery surface. Whereas the either/or claims to mark decisive choices between immutable terms (the alternative: either to appear, the Great Man and the Crowd. One then claims to make history with these two entities, these two puppets theoretical when posed this way. Practically speaking, the psychoanalyst often claims to explain to the ethnologist the meaning of the symbol one into which the researcher himself is led, when he claims to assign schizophrenogenic social mechanisms, and at the same time most modern forms, makes impossible the discovery of what one claims nevertheless to be searching for today: schizophrenogenic social production. In	p 12 p 102 p 179 p 360 p 360
CLAMORING	1
of revolutionaries speaking to another revolutionary, or rather a village clamoring for a new prefect? And if one were to ask	p 375
CLAN	2
the tribal sections becomes the point of divergence in the clan structure of the lineages associated with each section. For, as must be traced by a member of the young woman's clan. The articulation of the two elements takes place on the	p 152 p 189
CLANS	3
outside the family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the tubular family, where the triangle lineages associated with each section. For, as we have seen, clans and their lineages are not distinct corporate groups, but are lineages, the relations of colonization. The whole interplay of races, clans, alliances, and filiations, this entire historical and collective drift: exactly	p 93 p 152 p 168
CLASH	1
of another nature, and that can coincide as well as clash with them. Which is merely a way to pose the	p 379
CLASPS	1
content to be objective, merely objective: they know that desire clasps life in its powerfully productive embrace, and reproduces it in	p 27
CLASS	81
function of market economy is the art of a dominant class. This involves deliberately organizing wants and needs (manque) amid an of in terms of representation; it refers instead to the class of effects: effects that are not a mere dependence on is an incomparable weapon in the service of a dominating class: it is this use that brings about the feeling of when subjects, individuals, or groups act manifestly counter to their class interests—when they rally to the interests and ideals of when they rally to the interests and ideals of a class that their own objective situation should lead them to combat unconscious nature can ensure the general submission to a dominant class by making cuts (coupures) and segregations pass over into a the investment that conforms to the interest of the dominant class, but operates on its own account, according to the terms anything more than guarantee the private property of a ruling class that becomes distinct from the State.) The abolition of debts which means: putting despotism in the service of the new class relations; integrating the relations of wealth and poverty, of commodity private property. It no longer of itself forms a ruling class or classes; it is itself formed by these classes, which tied to enjoyment or to the excess consumption of a class, that it makes luxury itself into a means of investment you want an axiom for wage earners, for the working class and the unions? Well then, let's see what we can factor in this evolution the organization of a powerful working class that required a high and stable level of employment, and axioms to the old ones: an axiom for the working class, for the unions, and so on. But it is always State is entirely in the service of the so-called ruling class is an obvious practical fact, but a fact that does the viewpoint of the capitalist axiomatic there is only one class, a class with a universalist vocation, the bourgeoisie. Plekhanov notes of the capitalist axiomatic there is only one class, a class with a universalist vocation, the bourgeoisie. Plekhanov notes that the influence of Saint-Simon, should be credited with the discovery of class struggle and its role in history—precisely the same men the same men who praise the struggle of the bourgeois class against the nobility and feudalism, and who come to a proletariat and deny that there can be any difference in class between the industrialist or banker and the worker, but only statuses that have been decoded. To reread history through the class struggle is to read it in terms of the bourgeoisie in terms of the bourgeoisie as the decoding and decoded class. It is the only class as such, inasmuch as it as the decoding and decoded class. It is the only class as such, inasmuch as it leads the struggle against codes wheels. It will be said that there is nonetheless a class that rules and a class that is ruled, both defined that there is nonetheless a class that rules and a class that is ruled, both defined by surplus value, the distinction great mutant decoded flow—cut off from goods—and one class of servants, the decoding bourgeoisie, the class that decodes the goods—and one class of servants, the decoding bourgeoisie, the class that decodes the castes and the statuses, and that draws between two classes, for it is the very notion of class, insofar as it designates the negative of codes, that implies the negative of codes, that implies there is only one class. The theoretical opposition lies elsewhere: it is between, on the the one hand, the decoded flows that enter into a class axiomatic on the full body of capital, and on the the full body without organs. The opposition is between the class and those who are outside the class. Between the servants is between the class and those who are outside the class. Between the servants of the machine, and those who sabotage perfect schizo. That is why the problem of a proletarian class belongs first of all to praxis. The task of the is possible to conceive a theoretical determination of the proletarian class at the level of production (those from whom surplus value sometimes too wide, but the objective being they define as class interest remains purely virtual so long as it is not technocracy that stands in for the bourgeoisie as the great-absent class—or the bourgeoisie keeps its control of the State and axioms for the recognition of the proletariat as it second class. It is correct to say that the alternative is not Lenin and the Russian Revolution was to have forged a class consciousness consonant with the objective being or interest of the consciousness consonant with the objective being or interest of the class, and as a consequence, to have imposed on the capitalist to have imposed on the capitalist countries a recognition of class bipolarity. But this great Leninist break did not prevent the to integrate into its axiomatic sections of the newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled by Nor is it a question of knowing whether or not class consciousness, embodied in a party or a State, betrays the embodied in a party or a State, betrays the objective class interest, to which a kind of potential spontaneity would be correct where he concludes that there does not exist any class spontaneity, but only a group spontaneity: whence the necessity for group spontaneity: whence the necessity for distinguishing groups-in-fusion from the class, which remains serial, represented by the party or the State do not exist on the same scale. This is because class interest remains a function of the large molar aggregates; it problem is situated there, between unconscious group desires and preconscious class interests. It is only starting from this point, as we able to pose the questions issuing indirectly therefrom, concerning the class preconscious and the representative forms of class consciousness, and the therefrom, concerning the class preconscious and the representative forms of class consciousness, and the nature of the interests and the process the proletariat was only able to constitute itself as a class on the basis of artificial neoterritorialities; in parallel fashion, the your kind, and I belong to the superior race and class. And second, a schizorevolutionary type or pole that follows the investment of group or desire, and the preconscious investment of class or interest. The latter passes by way of the large	p 28 p 86 p 103 p 104 p 104 p 104 p 105 p 196 p 218 p 221 p 224 p 238 p 253 p 253 p 253 p 253 p 253 p 253 p 253 p 254 p 254 p 254 p 254 p 254 p 254 p 254 p 255 p 255 p 255 p 255 p 255 p 255 p 255 p 255 p 256 p 256 p 256 p 256 p 256 p 256 p 256 p 257 p 257 p 257 p 257 p 257 p 258 p 277 p 343

CLASTRES	3	
a direct relationship with the ancestor or the god. Pierre Clastres describes the solitary hunter who becomes identical with his force of inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows well how, among the Guayaki, the connection between the his back: It must have a good cutting edge—says Clastres in an admirable text—but not like a sliver of		p 148 p 148 p 190
CLAUDE	1	
is a necessary consequence of its mode of production. When Claude Levi-Strauss defines bricolage, he does so in terms of a		p 7
CLAVEL	2	
constant capital. This problem was raised again recently by Maurice Clavel in a series of decisive and willfully incompetent questions—that one is or can be robbed—just as, according to Clavel, one no longer knows who is alienated or who does		p 232 p 238
CLAVEL'S	1	
Who is robbed? is the serious implied question that echoes Clavel's ironic question, Who is alienated? Yet no one is or		p 238
CLAWS	1	
and with the ability to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers but still		p 192
CLEAN	1	
for a better management of the system, vote for a clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail		p 374
CLEANSE	3	
and the transgression as structural operations. But what water will cleanse these concepts of their background, their previous existences—religiosity? Scientific the earth, the new full body. No water will ever cleanse the signifier of its imperial origin: the signifying master or wish to have been born of poor parents who would cleanse him of his crime.) Must these be understood as compromises		p 111 p 206 p 354
CLEAR	21	
one and the same story with infinite variations? It is clear that the narrator sees nothing, hears nothing, and that he of the complete object in the depressive phase.) It is clear that such a totality-unity is posited only in terms of the black night of the undifferentiated. It should be made clear that the exclusive disjunctions are not at all the same beyond the father were always forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical series: at one end		p 68 p 72 p 78 p 80
symbolic a priori linked to prematuration? Worse yet: it is clear that by invoking such an a priori one does not the means of access to a three-sided situation. It is clear that this extended familialism, wherein the family receives the very belongs to Oedipus as a referential axis, it is quite clear that the two ends of Oedipus have simply been closed about it, the same syntheses are at issue. It is clear what psychoanalysis expects to gain from claiming a link, where social production's interest in such an operation, it is less clear what makes this operation possible from the point of view case, in the patriarchal organization where the representation would remain clear, but with the affects suppressed, inhibited, or transformed?		p 92 p 94 p 99 p 117 p 120 p 172
No, in both the negation and the persistence of autochthony, brought into clear relief by Levi-Strauss. But this is not enough to desexualize overcode all the endogamous marriages in the tribe. It is clear that incest with the mother has a completely different meaning immanent system of language (la langue), or be used to clear away problems of meaning and signification, or be resolved into story is profoundly schizo. The aim of the theory is clear—a theory that refrains, however, from employing any moral reference the position of an absolutely primary father; but it is clear that the viewpoint of regression is the result of abstraction to do with a properly sexual energy is not immediately clear: either they are assigned to the molecular order that is has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve the waning family, to replace the broken-down familial the functioning itself. That the functioning depends on repulsion is clear to us, inasmuch as it all works only by breaking From the point of view of libidinal investment, it is clear that there are few differences between a reformist, a fascist soon as the nature of their aims is questioned (It's clear that you're not workers, you have no idea whatsoever of at a given moment, in a given place. It is clear how everything can coexist and intermix: in the Leninist break		p 182 p 200 p 206 p 238 p 274 p 291 p 307 p 330 p 364 p 374 p 377
CLEARER	1	
what may be appropriated from the body of the wife. Clearer still, the difference in regime becomes apparent each time a		p 72
CLEARLY	32	
philosophy is still precisely the one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight for in regime, they are the same machines, as group fantasies clearly prove. When in the course of our discussion above, we then, where the father shines forth in all his brilliance, clearly without doubt—but indeed, this second phase has never had the operation of a system of signs. This can be clearly seen in physics, where proper names designate such effects within regression in favor of a taxonomy of families. This is clearly visible in the projects of community psychiatry or of so-called inhibition of revolt has become unconscious), a distinction that expresses clearly the difference in nature between the two repressions. But a or one to which the family is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but has not and will become positive or negative. This may be seen clearly in a passage from Levi-Strauss, explaining for the simple forms representation. But such is not the case: most ethnologists have clearly noted the sexual nature of affects in the public symbols representation and of the latter's return. Now the opposite is clearly the case; not only does the Oedipal representation presuppose the ambiguity of what Kardiner called the primary institution has been clearly shown. In certain cases it can be a question of between the two sorts of questions. Without always formulating it clearly, the ethnologists and the Hellenists think that a symbol is and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings into conflict the		p 29 p 31 p 58 p 86 p 94 p 119 p 121 p 156 p 172 p 172 p 174 p 180 p 182
of someone who has been robbed, so as to demonstrate clearly that he does not expect an exchange, not even a of prestations is evaluated in a particular society, the more clearly the necessarily open nature of the system in extension appears the practice of writing (the most ancient authors saw this clearly); it is the imperial formation that makes graphism into a and their inscription on the new full body. (Sade saw clearly this always royal role of incest.) The apparatus of social psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly the story that psychoanalysis is trying at all costs to on the one side as on the other. Marx has clearly demonstrated the importance of the problem: the ever widening circle State control—providing the State sees fit—can be seen clearly in mercantilism, inasmuch as it expresses the new commercial functions in relation to a father and a mother). This is clearly evident in the primal position of the father of the body has, as it were, two faces. Elias Canetti has clearly shown how the paranoiac organizes masses and packs. The paranoiac all by its gigantism: no one has shown this more clearly than Charles Fourier. In a word, the social as well between the human sex and the nonhuman sex. It is clearly not a question of animals, nor of animal sexuality. Something lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen that, in Lacan, the hypothesis of an unconscious-as-language does		p 186 p 187 p 202 p 210 p 216 p 234 p 253 p 273 p 279 p 292 p 294 p 310
other reference than itself or the analytic situation. Psychoanalysis states clearly that unconscious representation can never be apprehended independently of the molecular dispersion. Let us therefore return to the rule so clearly stated by Serge Leclair, even if he sees this only functional multiplicity that alone is economic. (Szondi situates the problem clearly: why two kinds of drives qualified as molar, functioning mysteriously in a statistical constellation of a molar order. Freud demonstrated clearly in this respect how one went from psychotic multiplicities of redeployed families. This is perhaps where the mystification appears most clearly, because antipsychiatry, by certain of its aspects, was the		p 313 p 323 p 333 p 342 p 359

most way: it is certain that neither men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The reactionary investment. And the well-defined figures, the well-identified roles, the clearly distinct persons, in short the image-models of which Lawrence spoke	p 362 p 366
CLEARs 1	
which, because it is of the disease and therefore beyond, clears the ground for fresh superstructures. (In my own mind the	p 298
CLEAVAGE 4	
one and the same locus of one and the same cleavage: the detached object, the phallus-and-castration, the bar that delivers over limit that differentiates the proletariat from the bourgeoisie—a great cleavage that will animate a struggle not only economic and financial all the capitalist statements, and between the two, the leveling cleavage of castration. Marx said that Luther's merit was to have corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage of castration, the flows that have become flows of corrugated	p 208 p 255 p 270 p 370
CLEAVAGES 2	
that creates machines, and that is constantly introducing breaks and cleavages through which it revolutionizes its technical modes of production. But	p 233
correctives must be introduced in this regard. These breaks and cleavages take time, and their extension is very wide-ranging. By no	p 233
CLEAVES 1	
own conversion without this application that furrows deep into it, cleaves it, and forces it back upon itself. Thus subjective abstract	p 303
CLEAVING 2	
of the young Guayaki, with enough pain and suffering, by cleaving the length of his back: It must have a good that stands a greater chance of coming to it and cleaving it from within, in proportion as the interior limits expand	p 190 p 376
CLEMENT 1	
lack, rather than a process of production, of industrial production. Clement Rosset puts it very well: every time the emphasis is	p 26
CLERAMBAULT 4	
The famous hypothesis put forward by the psychiatrist G. de Clerambault seems well founded: delirium, which is by nature global and depends on the functioning and the breakdowns of desiring-machines. Nonetheless Clerambault used the term (mental) automatism to designate only athematic phenomenaecholalia	p 22 p 22
the automatism (as in the paranoiac character, for instance). Hence Clerambault regarded automatism as merely a neurological mechanism in the most	p 22
was content merely to mention its innate or acquired nature. Clerambault is the Feuerbach of psychiatry, in the sense in which	p 22
CLEVER 1	
very own world, though he might reveal himself to a clever psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us	p 24
CLIENTS 2	
psychoanalyst washes his hands, too attentive to seeing that his clients play nice games. Now the economic situation, the relation to a stupefying drug, where the strangest personal dependence allows the clients to forget, during the time spent in sessions on the	p 356 p 357
CLIMATE 1	
form), the session is dominated by a heavy, weighty, boggy climate. The silences are leaden, the discourse is dominated by the	p 66
CLING 5	
itself in the machine as fixed capital. Machines and agents cling so closely to capital that their very functioning appears to it, and appropriates it for its own. The organ-machines now cling to the body without organs as though it were a slippery. Agents of production likewise alight on Schreber's body and cling to it—the sunbeams, for instance, that he attracts, which other man, etc. Here all guilt ceases, for it cannot cling to such flowers as these. In contrast to the alternative them in the manner of an organism: the organs-partial objects cling to the body without organs, and enter into the new	p 10 p 11 p 15 p 69 p 326
CLINGING 2	
of the past, never of the future. To move forward clinging to the past is like dragging a ball and chain of the past, never of the future. To move forward clinging to the past is like dragging a ball and chain	p 28 p 334
CLINGS 1	
process, a residual bit of ground to which one still clings so as not to be carried off by the deterritorialized	p 136
CLINIC 2	
analysis—in the works of the team at La Borde Clinic, assembled around Jean Oury—the first task was to show scene, with the knitting mother; another time in an aseptitized clinic, in the psychoanalytic scene, with specialist artists who know how	p 62 p 334
CLINICAL 10	
this, and have been quick to slip into the expected clinical mold. Dark world, growing desert: a solitary machine hums on schizophrenization as a process, not in the schizo as a clinical entity. You have pushed a process into a goal. ... If identical with the hospital schizo, the great autistic one, the clinical entity that lacks Oedipus. Why the same word, schizo, to although it has no existence whatever that is accessible to clinical practice; or that the problem, the point of departure, is and transforming the subject of the process into a confined clinical entity, as though it saw in this process the image It might then be said that the paranoiac, in the clinical sense of the term, makes us spectators to the imaginary determinate conditions of capitalism. From the standpoint of a universal clinical theory, paranoia and schizophrenia can be presented as the two	p 86 p 113 p 136 p 169 p 245 p 281 p 281
as territorial entities Schizophrenic process of deterritorialization Schizophrenia as a clinical entity each of these planes there is a paranoiac dimension	p 282
up in the asylum aggregate of paranoia and schizophrenia as clinical entities, in the artificial aggregates or societies established by perversion lands—Oedipal familial lands of neurosis, artificial lands of perversion, clinical lands of psychosis? In Search of Lost Time as a	p 283 p 318
CLOAKS 1	
of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in the mantle of a parental complex, and regards	p 50
CLOCK 2	
agents. The small child lives with his family around the clock; but within the bosom of this family, and from the but only when viewed from different perspectives: for example, the clock as a technical machine for measuring uniform time, and as	p 47 p 141

CLOCKS	1	
Adolf Wolffli's drawings reveal the workings of all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these		p 15
CLOSE	16	
A harrowing, emotionally overwhelming experience, which brings the schizo as close as possible to matter, to a burning, living center of real that is natural and social. Desire always remains in close touch with the conditions of objective existence; it embraces them dispossessed. On the contrary, such people know that they are close to grass, almost akin to it, and that desire needs rather than allowing them to slowly wind down to a close or gradually die away into silence. The artist is the lot, that bring about partially dependent, aleatory phenomena bearing a close resemblance to a Markov chain. The recordings and transmissions that		p 19 p 27 p 27 p 32 p 39
are the precise forces that cause the Oedipal triangulation to close up? Under what conditions does this triangulation divert desire so I am speaking of God's people, naturally, not of those close to Him who take themselves for his people. It is of marriage rarely occurs, as though it were still too close to the nonexistent impossible (for example, the preferential Dogon marriage fact, that's where the Oedipal structure does not manage to close itself, and where the terms of the structure remained stuck are true: the colonized resists oedipalization, and oedipalization tends to close around him again. To the degree that there is oedipalization it is evident that the primitive formations do not come close to fulfilling these conditions. Precisely because the family, when opened which territorial representation organizes itself at the surface, still quite close to a desiring-machine of eye-hand-voice. A magic triangle. Everything in		p 47 p 124 p 160 p 169 p 169 p 177 p 189
it keep its artists and even its scientists under such close surveillance—as though they risked unleashing flows that would be itself to this libidinal property of our lover, to either close himself off or open up to more spacious worlds, to main concern of psychoanalysis, yet never have we been so close. For here again, as we have seen previously, it is the desiring-machines, to which these indices are more or less close and affinal. The desiring-machines in fact are only reached starting		p 245 p 294 p 303 p 322
CLOSED	20	
is only by means of the body without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that something is on the narrator's face rejoin the body without organs, eyes closed, nostrils pinched shut, mouth filled. What is more, their entire contrary it is nonrestrictive. I was then no longer this closed box to which loved being so well preserved, but a people, I have never been Christian, ... yes my eyes are closed to your light. I am a beast, a Negro. And it was or tended to be an isolated system, naturally closed: the comparison between microcosm and macrocosm was thus a comparison between microcosm and macrocosm was thus a comparison between two closed figures, one of which expressed the other and was inscribed the social field (not even 3+1, but 4+n). A poorly closed triangle, a porous or seeping triangle, an exploded triangle from clear that the two ends of Oedipus have simply been closed, and that the beyond and the afterward will always be the regressions and progressions are made only within the artificially closed vessel of Oedipus, and in reality depend on a state asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears closed to the extent that it is severed from the political pathological consequence, which one explains by saying that the supposedly closed system extends in one direction and opens as the prestations		p 37 p 69 p 77 p 86 p 95 p 96 p 96 p 99 p 129 p 148 p 149
being the extension of a system that is at first closed, the opening is primary, founded in the heterogeneity of the in the service of exchange? But Levi-Strauss seems to have closed the question again with a categorical reply: debt is no point—the exchangist conception finds it necessary to postulate a closed system, statistically closed, and to shore up the structure with conception finds it necessary to postulate a closed system, statistically closed, and to shore up the structure with a psychological conviction to be present, the answer lies in the State, which closed the mines as soon as the reserves of metal were or classes toward categories, of which he establishes a systematically closed list—categories that are still only expressive forms of existence death, in the cycle of the desiring-machines. The cycle is closed. For a new departure, since this I is another? The is concerned, too much penetrates into his office. Even the closed familial scene appears to him to be an excessive outside as both cause and judge of the illness, and the closed asylum as an artificial family charged with internalizing guilt and		p 150 p 185 p 187 p 187 p 197 p 290 p 331 p 357 p 359
CLOSELY	10	
bricolage, he does so in terms of a set of closely related characteristics: the possession of a stock of materials or seem, however, that the flows of energy are still too closely connected, the partial objects still too organic, for this to the machine as fixed capital. Machines and agents cling so closely to capital that their very functioning appears to be miraculated the more specific, incredibly specific and readily describable, the more closely the theoretician relates it to ideal forms of causation, comprehension		p 7 p 8 p 11 p 24
that the parents are going to occupy as special agents, closely related to other agents? From the very beginning Oedipus exists seemed to us to be, not exchange and circulation, which closely depend on the requirements of inscription, but inscription itself, with or on the contrary its interruption—the two are so closely interrelated that they can only be evaluated each within the that it be desexualized and sublimated. If he holds so closely to this hypothesis, it is because he wants above all and even artists, and science and art themselves, work so closely with the established sovereignties—if only because of the structures the social machine, the technical machine, and the desiring-machine join closely together and bring their regimes into communication. She asks if		p 47 p 188 p 319 p 352 p 368 p 381
CLOSER	4	
of being a future bad debtor; the contrary would be closer to the truth. It is the bad debtor who must added to their surplus value by bringing the capitalist economy closer to full output within the given limits, and by widening money-capital and the shit-flows of desire. The relationship is much closer: desiring-machines are in social machines and nowhere else, so that		p 191 p 235 p 302
with capitalism is not merely ideological, that it is infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an economic		p 312
CLOSES	8	
the unconscious at the same time as he oedipalizes, and closes the familial triangle over the entire unconscious. The schizo—there elsewhere—how could it be otherwise? The body without organs closes round the deserted places. The theater of cruelty cannot be the eternal operation of eternal repression recommences, the operation that closes around the unconscious the circle of prohibition and transgression, white never cease falling to do so. The neurotic impasse again closes—the daddy-mommy of oedipalization, America, the return to the native with the mother-twin. The vicious circle of the germinal lineage closes (the primitive double bind): neither can the uncle marry his each person the collective whole of social persons and that closes off his domain and scrambles his images. Everything is reduced against the impasses of a molar representation that the family closes round itself. What is the use of going from the into a properly pictorial axiomatic that chokes off the escapes, closes the whole constellation to the transversal relations between lines and		p 55 p 85 p 111 p 133 p 159 p 265 p 308 p 369
CLOSEST	3	
lost who knows what contact with life, the schizophrenic is closest to the beating heart of reality, to an intense point deliriums and hallucinations. But in themselves, these intensive emotions are closest to the matter whose zero degree they invest in itself inverse proportion. Which means that where the regimes are the closest, the identity in nature is on the contrary at its		p 87 p 330 p 336
CLOSET	3	
their new distance. The disjunction, being now inclusive, does not closet itself inside its own terms. On the contrary it is the locus of an untenable truth that is irreducible: they closet themselves in a phallocentrism that leads them to think of that, in Lacan, the hypothesis of an unconscious-as-language does not closet the unconscious in a linguistic structure, but leads linguistics to		p 77 p 103 p 310
CLOSETED	2	
outdoors is different from the moments when Lenz finds himself closeted with his pastor, who forces him to situate himself socially of a frenzied oedipalization, a betrayal of desire, the unconscious closeted in a day nursery, a narcissistic machine for arrogant and		p 2 p 111

CLOSETS	2	
incensed and bewildered by what Freud is doing when he closets sexuality in the Oedipal nursery—has a foreboding of this it reacts. Yet this is what psychoanalysis does when it closets itself in Oedipus, and determines its progressions and regressions in		p 115 p 129
CLOSING	8	
similar to that of wrestlers, that keeps the triangle from closing up again, from being valid in itself, and from claiming flee to the body without organs and hide out there, closing himself up in it. The little joy lies in schizophrenization tendency toward generalized exchange, that is to say, toward the closing of the cycle. I have been unable to find anything were ignorant of the compensation that would result from the closing of the cycle, and everyone stresses the relationship of asymmetry in a fixity or a permeability, nor in a relative closing or opening; these criteria always reveal themselves to be deceptive desire that form them. But inversely, they are also continually closing up again, remodeling themselves in the image of subjugated groups repression properly speaking only to take refuge in primal repression, closing the body without organs around itself and silencing his desiring-machines		p 96 p 113 p 148 p 148 p 153 p 349 p 363
of course this order of causes runs the risk of closing and cementing the breach in the name of the new		p 378
CLOTHED	2	
socius—the earth, the body of the despot, capital-money—are clothed full bodies, just as the body without organs is a of the earth, the despot, and capital. Full bodies or clothed substances, which are distinguished from the full body without organs		p 281 p 343
CLOTHES	1	
poor woman: the peasant girl on all fours washing some clothes, or the servant scrubbing the floor. The fundamental problem with		p 353
CLOTHING	1	
brings together plant life, pieces of organs, a shred of clothing, an image of daddy, formulas and words: we shall not		p 181
CLOUD	1	
history is the history of contingencies and encounters. Like a cloud blown in from the desert, the conquerors are there: In		p 195
CLOVER	5	
intermediary of man, but does anyone say that the red clover has no reproductive system because the bumble bee (and the bee is a part of the reproductive system of the clover. Each one of ourselves has sprung from minute animalcules whose its reproduction to a part of another machine: the red clover and the bumble bee; or the orchid and the male a part from an entirely different machine, like the red clover and the bumble bee, the wasp and the orchid, the as found in the dispersion of the nonhuman sex (the clover and the bee). As long as schizoanalysis has not arrived		p 285 p 285 p 285 p 323 p 323
CLOVERLEAF	1	
production is narrowly determined by information: Take for example a cloverleaf highway interchange.... It is a quasi point that analyses, through		p 241
CLOWN	1	
I am God I was not God I am a clown of God; I am Apis. I am an Egyptian. I		p 77
CLUBFOOTED	2	
grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings occupied by the despot. Oedipus has received its name, the clubfooted despot committing double incest through overcoding, with his sister and		p 182 p 215
CLUBS	1	
Most of the modern endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family care, institutions, and even antipsychiatry—remain		p 319
CLUMSY	1	
gradually reduced, was disappearing, with so little relation to the clumsy framework that the thing did not strike one as a		p 6
CLUTCHING	1	
on desiring-production. Inscribing itself into the recording process of desire, clutching at everything, the family performs a vast appropriation of the		p 124
CLUTTERED	1	
done, the treatment has chosen the path of oedipalization, all cluttered with refuse, instead of the schizophrenization that must cure us		p 68
CO-HUSBANDS	1	
tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact that marriage is not		p 165
CO-OPT	1	
everything wishes for death. In truth, capitalism has nothing to co-opt; or rather, its powers of co-option coexist more often than		p 337
CO-OPTED	4	
the co-option of it by a social order. People are co-opted, not works, which will always come to awake a sleeping a revolutionary potential, so long as these flows are not co-opted or absorbed by the laws of the market? Why does decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but directly apprehended in a codeless axiomatic that consigns them coexist more often than not with what is to be co-opted, and even anticipate it. (How many revolutionary groups as such		p 133 p 245 p 337 p 338
CO-OPTING	1	
by direct violence. What on the contrary is called the co-opting power of capitalism can be explained by the fact that		p 236
CO-OPTION	4	
starting from the ideology that it bears, or from the co-option of it by a social order. People are co-opted, not capitalism has nothing to co-opt; or rather, its powers of co-option coexist more often than not with what is to be revolutionary groups as such are already in place for a co-option that will be carried out only in the future, and of the actual failure of the antipsychiatric undertakings, of their co-option for the benefit of adaptational forms of familial psychotherapy and		p 133 p 337 p 338 p 360

CO-ORDINATED	2	
voice and not subordinate to it, but connected to it, co-ordinated in an organization that is radiating, as it were, and on the side of the extended filiation, a graphics is co-ordinated that bears no resemblance. The calabash of the excision is		p 188 p 188
CO-ORDINATES	15	
to a time before the man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy have been laid down. He of passions; productions of recording processes, of distributions and of co-ordinates that serve as points of reference; productions of consumptions, of		p 2 p 4
new syntheses is now woven, marking the surface off into co-ordinates, like a grid. The either ... or ... or of the schizophrenic mother, and myself. The schizo has his own system of co-ordinates for situating himself at his disposal, because, first of all of desiring-production remains present, but it is fitted over the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc		p 12 p 15 p 55
and differentiable ego in relation to parental images serving as co-ordinates (mother, father). There we have a triangulation that implies in the minimum condition under which an ego takes on the co-ordinates that differentiate it at one and the same time with seems to us very significant that Levi-Strauss himself invokes the co-ordinates of a physical system, although he sees this as nothing now subordinated to a field of forces whose flows it co-ordinates and whose autonomous relations of domination and subordination it expresses		p 70 p 75 p 157 p 221
entire social field, is coextensive with it, and countersects its co-ordinates, it would appear that the family is now merely a is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure the triumph of the most structural Oedipus applicable to psychosis, and for extending the familial co-ordinates beyond their real and even imaginary domain. It is not person, below the minimum conditions of identity, escaping the intersubjective co-ordinates as well as the world of meanings? Long live the vibrations, flows, schizzes, and knots. The ego refers to personological co-ordinates from which it results, persons in their turn refer to which it results, persons in their turn refer to familial co-ordinates, and we shall see what the familial constellation refers to		p 264 p 351 p 359 p 360 p 362 p 362
CO-ORDINATION-CONJUNCTION . . .	1	
the barbarian despotic machine, corresponding to overcoding; the system of co-ordination-conjunction in the civilized capitalist machine, corresponding to the decoding of		p 262
COAGULATED	1	
says: this world of microbes, which is nothing more than coagulated nothingness. The two sides of the body without organs are		p 281
COALITIONS	1	
family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the tubular family, where the triangle multiplies endlessly		p 93
COARSE	1	
suit us. In this regard it is possible that Charlus's coarse admonition is prophetic: A lot we care about our old		p 68
COAT	2	
up of six stones in the right-hand pocket of my coat (the pocket that serves as the source of the stones left-hand pocket (transmission pockets), with the remaining pocket of my coat receiving the stones that have already been handled, as each		p 3 p 3
CODABLE	3	
capacity as representative, is a flow that would not be codable, that would not let itself be coded—specifically, the terror of a spring is a flow), than of what is codable or noncodable. The germinal flow is such that it amounts that everything would be blocked. For the flows to be codable, their energy must allow itself to be quantified and qualified		p 163 p 163 p 163
CODE	115	
to him are formulated in terms of the existing social code: your name, your father, your mother? In the course of all, he has at his disposal his very own recording code, which does not coincide with the social code, or coincides own recording code, which does not coincide with the social code, or coincides with it only in order to parody it coincides with it only in order to parody it. The code of delirium or of desire proves to have an extraordinary It might be said that the schizophrenic passes from one code to the other, that he deliberately scrambles all the codes a touchy mood, he may even accept the banal Oedipal code, so long as he can stuff it full of all can stuff it full of all the disjunctions that this code was designed to eliminate. Adolf Wolffi's drawings reveal the workings social machines, the capitalist machine is incapable of providing a code that will apply to the whole of the social field field. By substituting money for the very notion of a code, it has created an axiomatic of abstract quantities that keeps In the second place, every machine has a sort of code built into it, stored up inside it. This code is of code built into it, stored up inside it. This code is inseparable not only from the way in which it Jacques Lacan the discovery of this fertile domain of a code of the unconscious, incorporating the entire chain—or several chains can scarcely speak of one chain or even of one code of desire. The chains are called signifying chains (chaines signifiantes of signs, but these signs are not themselves signifying. The code resembles not so much a language as a jargon, an which it extracts a surplus value, just as the orchid code attracts the figure of a wasp: both phenomena demonstrate the a wasp: both phenomena demonstrate the surplus value of a code. It is an entire system of shuntings along certain tracks drawn off without a fragmentary detachment taking place within the code that comes to inform the flow? When we noted a in order to create a new polyvocality that is the code of desire. Every composition, and also every decomposition, uses mobile rabattre tout le jeu des machines desirantes dans) the restricted code of Oedipus. How does the child first come to define innocence of flowers—brings us yet another message and another code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating		p 14 p 15 p 15 p 15 p 15 p 15 p 15 p 15 p 33 p 33 p 38 p 38 p 38 p 38 p 38 p 38 p 39 p 39 p 40 p 40 p 47 p 69
by an assigning of lack. For example, in the capitalist code and its trinitary expression, money as detachable chain is converted stocks and lacks. The same is true of the Oedipal code: the libido as energy of selection and detachment is converted true that precapitalist social machines are inherent in desire: they code it, they code the flows of desire. To code desire social machines are inherent in desire: they code it, they code the flows of desire. To code desire—and the fear they code it, they code the flows of desire. To code desire—and the fear, the anguish of decoded flows—is of such an economy is a veritable surplus value of code: each detachment from the chain produces, on one side or are in this way the original producers.) Surplus value of code is the primitive form of surplus value, inasmuch as it accordance with the relations of alliance, engender surplus values of code at the level of the flows, whence are derived differences the givers and receivers of wives). The surplus value of code carries out the diverse operations of the primitive territorial machine of re-engendering oneself; the signifying chain would not form any code, it would only emit ambiguous signs and be perpetually eroded compensation for what is blocked—a veritable surplus value of code, which falls to the uncle insofar as he causes passage to understand the formation mechanism of the surplus value of code as an indispensable element of any coding of flows. We an operation that cannot be expressed in terms of a code; seeing the trucks that leave loaded with export goods, the primitive mechanism of surplus value as a surplus value of code. But—and this is the fourth point—the exchangist conception mark and the mask. Between these two elements of the code, pain is like the surplus value that the eye extracts from the pain it is contemplating a surplus value of code that compensates the broken relationship between the voice of alliance imperial formation is always defined by a certain type of code and inscription that is in direct opposition to the primitive the form of the tribute. The entire surplus value of code is an object of appropriation. This conversion crosses through all all the existing flows, and to ensure that no intrinsic code, no underlying flow escapes the overcoding of the despotic machine flux that it retains and makes reverberate in the linear code of writing. In short, graphism in one and the same effects of signification. There is no phonological or even phonetic code operating on the signifier in the first sense, without an to the law? It is the crushing of the old code, it is the new relationship of signification, it is the more hypocritical, more calculating, since he must himself count and code instead of overcoding the accounts? It is useless to compose		p 73 p 73 p 139 p 139 p 139 p 150 p 150 p 150 p 150 p 163 p 163 p 164 p 176 p 187 p 189 p 191 p 193 p 195 p 201 p 202 p 207 p 214 p 220

capitalist phenomenon of the transformation of the surplus value of code into a surplus value of flux. The fact that a
The fact that a mathematical appearance here replaces the old code simply signifies that one is witnessing a breakdown of the
into account the conditions under which a surplus value of code is transformed into a surplus value of flux. First of
the conditions of the transformation of the surplus value of code into a surplus value of flux. In defining precapitalist regimes
flux. In defining precapitalist regimes by a surplus value of code, and capitalism by a generalized decoding that converted this surplus
by a generalized decoding that converted this surplus value of code into a surplus value of flux, we were presenting things
at the dawn of a capitalism that had lost all code value. This is not the case, however. On the one
technical machine presupposes flows of a particular type: flows of code that are both interior and exterior to the machine, forming
technology and even a science. It is these flows of code that find themselves encasted, coded, or overcoded in the precapitalist
in capitalism has freed, deterritorialized, and decoded the flows of code just as it has the others—to such a degree
it can allow the passage of socially decoded flows of code that these scientists organize into axiomatics of research that is
the decoded flows, including the flows of scientific and technical code, for the benefit of the capitalist system and in the
there where the flows are decoded, the specific flows of code that have taken a technical and scientific form are subjected
of the world capitalist market. In brief, the flows of code that are liberated in science and technics by the capitalist
machinic surplus value resulting from scientific and technical flows of code, we find no commensurability or exterior limit between scientific or
of an axiomatic of the flows of scientific and technical code, in the core areas of the center; (3) and the
payment; the scientific and technical form assumed by flows of code themselves; the formation of floating configurations starting from lines
and
and morbid. While decoding doubtless means understanding and translating a code, it also means destroying the code as such, assigning it
understanding and translating a code, it also means destroying the code as such, assigning it an archaic, folkloric, or residual function
into flames. Why not merely say that capitalism replaces one code with another, that it carries into effect a new type
operation that, assuming it is translated in terms of a code, would not lay bare its own unavowable nature, that is
cynicism). But in point of fact it is impossible to code such operations: in the first place, a code determines the
impossible to code such operations: in the first place, a code determines the respective qualities of the flows passing through the
and consumption in the block of finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to show that
indirect, qualitative, and limited—are sufficient to show that a code is not, and can never be, economic: on the contrary
and are attributed to it. In short, there is a code where a full body as an instance of anti production
surplus value here is determined as a surplus value of code. Hence the code relation is not only indirect, qualitative, and
is determined as a surplus value of code. Hence the code relation is not only indirect, qualitative, and limited; because of
It should be noted that these general traits characterizing a code are rediscovered precisely in what today is called a genetic
are rediscovered precisely in what today is called a genetic code; not because it depends on an effect of a signifier
The progression is therefore the opposite of that of a code; it expresses the capitalist transformation of the surplus value of
it expresses the capitalist transformation of the surplus value of code into a surplus value of flux. Whence the fundamental change
cease being what they were from the viewpoint of a code: they become coefficients that are directly economic, instead of being
evident that there is no longer any need for a code in order to ensure surplus labor, when the latter is
factors that would be inscribed in the form of a code. With the advent of capitalism the full body becomes truly
role of application, and no longer of implication, in a code. The hour of Oedipus draws nigh. While capitalism thus proceeds
means of an axiomatic and not by means of a code, one must not think that it replaces the *socius*, the
our modern way of imbricating, of sectioning off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons.
Neorchaisms
despot that they try to revive as a unit of code; and the sign-figure of the schizo as a unit of
is no transmission of flows, but a communication of a code or an axiomatic, of a combinative apparatus (*combinatoire*) informing the
In passing, Butler encounters the phenomenon of surplus value of code, when a part of a machine captures within its own
when a part of a machine captures within its own code a code fragment of another machine, and thus owes its
part of a machine captures within its own code a code fragment of another machine, and thus owes its reproduction to
fragmented formations, and detached parts, with a surplus value of code, and where the whole is itself produced alongside the parts
chains: aleatory phenomena that are partially dependent. In the genetic code as in the social codes, what is termed a signifying
the earth as a full body, and to the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to
full body of the despot and to the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in a
the discovery of the secret of such and such a code. Psychoanalysis must undo the codes so as to attain the
interpretation does not consist in competing with codes, adding a code to the codes already recognized, but in decoding in an
question is in knowing whether one can speak of a code at the level of this molecular chain of desire. We
this molecular chain of desire. We have seen that a code implied two things—one or the other, or the two
and by reviving the signifying unity. The very notions of code and axiomatic therefore seem to be valid only for the
It is a chain of escape, and no longer a code. The signifying chain has become a chain of decoding and
precisely the ambiguity of what the biologists call a genetic code that enables us to understand this kind of situation: for
real inorganization of desire. It would seem that the genetic code points to a genic decoding: one need only grasp the
metastable and distinct both from any axiomatic and from any code. The molecular chain is the form in which the genic
the primary inspiration of psychoanalysis: it does not add a code to all those that are already known. The signifying chain
Oedipus will restore psychoanalysis to the status of a simple code, with the familial territoriality and the signifier of castration. Worse
were the primitive or even the barbarian systems, which nonetheless code and overcode the flows? Once it is said that desiring-production
that does not intercept and reproduce whole blocks of molar code or axiomatic, nor any such blocks that do not contain
Markov chains). This can even be seen in the genetic code. In other terms, forms of gregariousness are never indifferent: they
will never flow too much, it will never break or code enough—and in that very way! Oh how beautiful the
capacity to introduce the flows of desire into a new code or a new axiomatic of interest; in the other case
maintaining the corresponding flows within the limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while
continuing to
to awaken, needed these contradictions translated according to the family code. By that very fact, one has already substituted a familial
whole of their possible relations are the product of a code, or of a social axiomatic to which the libido addresses
them. Persons are simulacra derived from a social aggregate whose code is unconsciously invested for itself. That is why love and
that the order of reasons is inextricably fixed, under a code, under an axiomatic that determines it. What is more, the
of autonomy, its painting apparently molds itself to a Byzantine code where even the colors and the lines are subordinated to
horizon, are taken up again in scraps from the old code, or else introduced into new codes, and first of all
the same would have to be said of the Byzantine code underneath which strange liberated flows were already circulating. We have
two quantities that are homogeneous and belong to the same code, but precisely by differential relations between heterogeneous magnitudes
that are

CODED 24

a stream of words that do not let themselves be coded, a libido that is too fluid, too viscous: a violence
sense the collective investment of the organs; for flows are coded only to the extent that the organs capable respectively of
is the following: the substitution of abstract quantity for the coded flows; the resulting collective disinvestment of the organs, on the
detachments) that constitute a minimum of mediations. A flow is coded insofar as detachments from the chain and deductions from the
would not be codable, that would not let itself be coded—specifically, the terror of the primitive *socius*. No chain could
women and children. When money supervenes, it can only be coded as an object of prestige, yet merchants use it to
at least a part of their intrinsic coding, but these coded flows of the former regime find themselves overcoded by the
new alliance of the despot with the people. All the coded flows of the primitive machine are now forced into a
that overcodes another language, while the other language is completely coded into phonetic elements. And if the unconscious in fact includes

and elevation of the death instinct, which ceases to be coded in the interplay of savage actions and reactions where fatalism
longer be content to overcode territorial elements that are already coded, it must invent specific codes for flows that are increasingly
It is these flows of code that find themselves encasted, coded, or overcoded in the precapitalist societies in such a way
elements of the signifier as distinguishing units are regulated by coded gaps that the signifier overcodes in its turn. There result
decisively, by the figural that comes to short-circuit the signifier's coded gaps, inserting itself between them, and working under the conditions
schizzes toward shores he has so recently left behind: toward coded or overcoded territories, spaces, and structures, to which they bring
the decoding of the flows that the other social formations coded and overcoded. But it is the relative limit of every

collective investment of organs that causes men to be directly coded, and the appraising eye as we have analyzed it in	p 248
differential relation is not an indirect relation between qualified or coded flows, it is a direct relation between decoded flows whose	p 249
this limit remains vacant, precisely insofar as the flows are coded and as the interplay of alliances and filiations keeps families	p 266
the extent that the model and the experience are better coded in a circuit that never stops grafting the desiring-machines onto	p 336
Death comes all the more from without as it is coded from within. This is especially true of the system of	p 337
which these flows—whatever their object, source, and aim—are coded and broken according to uniform figures, or on the contrary	p 351
breaks or schizzes that produce new flows, always breaching the coded wall or the territorialized limit that separates them from	p 367
desiring-production	
to produce other flows. Persons and organs cease to be coded according to hierarchized collective investments; each person, each organ has	p 369
CODELESS 1	
are not recaptured or co-opted, but directly apprehended in a codeless axiomatic that consigns them to the universe of subjective	p 337
representation	
CODERS 1	
these local groups were the agents of repression, the great coders. Wherever men meet and assemble to take wives for themselves	p 164
CODES 85	
code to the other, that he deliberately scrambles all the codes, by quickly shifting from one to another, according to the	p 15
though from the point of view of the failure of codes, such a parallelism is a much more precise formulation of	p 34
its proletariat, and its exterminating angel. He scrambles all the codes and is the transmitter of the decoded flows of desire	p 35
The recordings and transmissions that have come from the internal codes, from the outside world, from one region to another of	p 39
that he was at the very limit of the social codes, where a despotic Signifier destroys all the chains, linearizes them	p 40
a combined formation, constructed from bits and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute	p 117
its very	
a desire lacking nothing, a flux that overcomes barriers and codes, a name that no longer designates any ego whatever. He	p 131
Kerouac, men who know how to leave, to scramble the codes, to cause flows to circulate, to traverse the desert of	p 132
minor expressive activity that secretes ideology according to the dominant codes. The work of art is supposed to inscribe itself in	p 133
constructed on the basis of decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities in the form of money	p 139
dread they feel of a flow that would elude their codes. Then again, if we say that capitalism determines the conditions	p 140
the earth, is already a social machine, a megamachine, that codes the flows of production, the flows of means of production	p 142
and the becoming-private of the organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To such a degree	p 144
religious cults ... one has only to look at our former codes of punishments to understand what effort it costs on this	p 145
will come nonetheless from without and will overcode all their codes. But the greatest danger would be yet another dispersion, a	p 153
the flows of production do not manage to break the codes in favor of their abstract or fictional quantities. And isn't	p 153
somber organization, the harshest compatibility, with the axiomatic replacing the codes and incorporating them, always a contrario. 3 The	p 153
Problem of	
way of coding the uncodable, of codifying what eludes the codes, or of displacing desire and its object, a way of	p 173
social production; the decoded flows, at the limits of the codes and the territorialities; the body without organs, at the limits	p 176
time the schizo-flows pass through the wall, scramble all the codes, and deterritorialize the socius: the body without organs is the	p 176
are effectively decoded, but does so by substituting for the codes a quantifying axiomatic (une axiomatique comptable) that is even more	p 176
of production from assuming an autonomy that would destroy their codes. Such is the real limit. When such societies are confronted	p 176
death. For example, the Bohannans describe the Tiv economy, which codes three kinds of flows: consumer goods, prestige goods, and	p 176
women	
of consumer goods traditionally held by the women: all the codes vacillate. Doubtless, to begin with money and to finish with	p 176
to express the fluidity of the flows and the primitive codes. At the heart of primitive production one always finds oneself	p 178
bear. In this sense it is possible that the primitive codes, at the moment they are acting on the flows of	p 184
alliance, and alliance is representation itself. It is alliance that codes the flows of desire and that, by means of debt	p 185
propertied communities, to the overcoding process and to the intrinsic codes, to the appropriated surplus value and to the usufruct put	p 198
private property, wealth, commodities, and classes signify? The breakdown of codes. The appearance, the surging forth of now decoded flows	p 218
that	
territorial elements that are already coded, it must invent specific codes for flows that are increasingly deterritorialized, which means: putting	p 218
despotism	
to overcode maintained and imbricated territorialities; it must constitute, invent codes for the decoded flows of money, commodities, and	p 221
private property	
into a town and State feudalism that consists in devising codes for flows that are decoded as such, and in keeping	p 223
signifies that one is witnessing a breakdown of the subsisting codes and territorialities for the benefit of a machine of another	p 228
This is not the case, however. On the one hand, codes continue to exist—even as an archaism—but they assume	p 232
the scientific axiomatics, much severer too than all the old codes and overcodes that have disappeared: the axiomatic of the world	p 234
civilized world, by becoming an ethnologist and following the primitive codes and the savage flows; then he turns in the direction	p 236
and speculations. Our societies exhibit a marked taste for all codes—codes foreign or exotic—but this taste is destructive and	p 245
speculations. Our societies exhibit a marked taste for all codes—codes foreign or exotic—but this taste is destructive and morbid	p 245
society; it effects relative breaks, because it substitutes for the codes an extremely rigorous axiomatic that maintains the energy of the	p 246
decoding and the axiomatization that comes to replace the vanished codes. The flows are decoded and axiomatized by capitalism at the	p 246
prestige goods, and women and children); the characteristic object of codes is therefore to establish necessarily indirect relations among these	p 247
qualified	
establish necessarily indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply a	p 247
quantitative siphoning off of portions	
defining capitalism by a social axiomatic that stands opposed to codes in every respect. First of all, money as a general	p 248
blocks of debt, and to destroy the very basis of codes. Secondly, the fact remains that money as an unlimited abstract	p 249
result of these developed conditions involving the destruction of all codes within a becoming-concrete, the absence of limits takes on a	p 250
axiomatic, in contrast to the territorial field determined by primitive codes. Differential relations of such a nature as to be filled	p 250
a fourth characteristic that places the axiomatic in opposition to codes. The axiomatic does not need to write in bare flesh	p 250
need to fashion a memory for man. In contrast to codes, the axiomatic finds in its different aspects its own organs	p 250
could be content to save fragments of overcoding and of codes, to invent others, and by marshaling all its forces, was	p 252
extent that it is party to the generalized breakdown of codes and overcodings, and evolves entirely within this new axiomatic that	p 252
class as such, inasmuch as it leads the struggle against codes, and merges with the generalized decoding of flows. In this	p 254
notion of class, insofar as it designates the negative of codes, that implies there is only one class. The theoretical opposition	p 255
imbricating, of sectioning off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons. Nearchaisms, as	p 257
Edgar Morin puts	
off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons. Nearchaisms, as Edgar Morin puts it. These	p 257
modern	
of flows, and its axiomatic that comes to replace the codes and overcodings, But on the other hand there has never	p 261
as such and has naturalized the artificial, replacing the territorial codes and the despotic overcoding with an axiomatic of decoded flows	p 261
this time because it doesn't allow any part of the codes and overcodes to subsist. However, what it doesn't allow to	p 261
partially dependent. In the genetic code as in the social codes, what is termed a signifying chain is more a jargon	p 289
to determinate exterior conditions as well as to particular objective codes—the body of the Earth, the despotic body—and that	p 300
of such and such a code. Psychoanalysis must undo the codes so as to attain the quantitative and qualitative flows of	p 301
social formations. Psychoanalytic interpretation does not consist in competing with codes, adding a code to the codes already recognized, but	p 301
in	
consist in competing with codes, adding a code to the codes already recognized, but in decoding in an absolute way, in	p 301
them in an axiomatic that takes the place of the codes. Capitalism is inseparable from the movement of deterritorialization, but this	p 303
regard, in vain is the axiomatic in profound opposition to codes; since it works on the decoded flows, it cannot itself	p 327
them to pass through the signifying wall, thereby undoing the codes. The function of the chain is no longer that of	p 328

and can only be apprehended—as the reverse of the codes and the territorialities. This molecular chain is still signifying because	p 328
kind of situation: for if the corresponding chain effectively forms codes, inasmuch as it folds into exclusive molar configurations, it undoes	p 328
as it folds into exclusive molar configurations, it undoes the codes by unfolding along a molecular fiber that includes all the	p 328
the unconscious, Numen, is not used to discover or decipher codes of desire, but to cause absolutely decoded flows of desire	p 329
and to discover in desire that which scrambles all the codes and undoes all the territorialities. It is true that Oedipus	p 329
body of desiring-production, as by the difference between the qualified codes and overcodings of social production and the chains of decoding	p 336
their limit within the framework of the socius and its codes. That is why the primitive codes and even the despotic	p 336
the socius and its codes. That is why the primitive codes and even the despotic overcodings testify to a polyvocality that	p 336
machine; the flows of desire enter and exit through the codes that continue, however, to inform the model and experience of	p 336
the process of anti production as capital. There where the codes are undone, the death instinct lays hold of the repressive	p 337
refers to the selections of flows, to the detachments of codes, to the subjective remains or revenues. And from this viewpoint	p 344
effected by these syntheses, but upon the nature of the codes and the flows that condition them. It does not bear	p 345
invest the former body, the old form of power, its codes, and its flows. It is all the easier, and the	p 347
histories, and reproductions, than with our mommy. But flows and codes of socius that do not portray anything, that merely designate	p 352
singularities, select them, and regularize those that they retain in codes or axiomatics: the other by the molecular multiplicities of singularities	p 366
scraps from the old code, or else introduced into new codes, and first of all into a properly pictorial axiomatic that	p 369
ones. But at least something arose whose force fractured the codes, undid the signifiers, passed under the structures, set the flows	p 369
process without goal, but that attains completion as such. The codes and their signifiers, the axiomatics and their structures, the imaginary	p 370
the socius—the great social axiomatic has replaced the territorial codes and the despotic overcodings that characterized the preceding	p 372
formations; and	
combines them, and at the points of combination produces pseudo codes and artificial reterritorializations. It is in this sense that the	p 374
CODIFICATION 1	
a formidable enterprise of absorption of surplus value, with its codification of the interminable cure, its cynical justification of the role	p 118
CODIFIES 1	
monumental work of Ernest Jones does not penetrate censorship, it codifies it. And the way the three elements coexisted: the exploratory	p 118
CODIFY 1	
prime function incumbent upon the socius, has always been to codify the flows of desire, to inscribe them, to record them	p 33
CODIFYING 2	
Oedipus, it is another way of coding the uncodable, of codifying what eludes the codes, or of displacing desire and its	p 173
over to the body without organs itself, thereby channeling or codifying the flows. However, the whole question is in knowing whether	p 327
CODING 29	
never have happened, in order for the flows to escape coding and, escaping, to nonetheless fashion a new machine bearing the	p 140
and portions of the tasks to be performed are distributed. Coding the flows implies all these operations. This is the social	p 141
sperm flows, flows of shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with its immobile motor, the earth	p 142
lineages. It is the same for the whole project of coding the flows. How does one ensure reciprocal adaptation, the respective	p 148
forces and appropriating them for its own, the problem of coding can no longer be resolved by the simultaneity of a	p 148
another dispersion, a scission such that all the possibilities of coding would be suppressed: decoded flows, flowing on a blind, mute	p 153
that reveals a contrario the secret of all these formations, coding the flows, and even overcoding them rather than letting anything	p 153
flows, and even overcoding them rather than letting anything escape coding. Primitive societies are not outside history; rather, it is capitalism	p 153
misleading. But the ranks are inseparable from the primitive territorial coding process, just as castes are inseparable from the overcoding	p 153
practiced	
surplus value of code as an indispensable element of any coding of flows. We are now able to outline the various	p 164
relations of alliance, in such a way that the systematic coding of the flows will be carried out. We call this	p 164
prepersonal flow. As for Oedipus, it is another way of coding the uncodable, of codifying what eludes the codes, or of	p 173
the agents of the latter no longer pass through a coding of flows of alliance and filiation, but through an axiomatic	p 179
the primitive socius, which is the problem of inscription, of coding, of marking, has never been raised in such an incisive	p 190
preLevement) and detachment, and that effects in this way the coding of the flows of desire as a condition of the	p 190
the punishment: as primitive justice, territorial representation has foreseen everything. Coding pain and death, it has foreseen	p 191
everything—except for the	
the groups retain at least a part of their intrinsic coding, but these coded flows of the former regime find themselves	p 196
formations: the dread of flows of desire that would resist coding, but also the establishment of a new inscription that overcodes	p 199
the sister is prohibited insofar as the conditions of territorial coding require that alliance not be confounded with filiation; and incest	p 200
obsessive fear of smelling bad. The entire history of primitive coding, of despotic overcoding, and of the decoding of private man	p 211
watch, to see that no surplus value escapes the over coding of the despotic machine. For all the organs and their	p 211
the conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions as in the primitive feasts,	p 224
or even the	
another, that it carries into effect a new type of coding? For two reasons, one of which represents a kind of	p 247
The first is the underlying territorial machine, which consists in coding the flows on the full body of the earth. The	p 261
of connotation-connection in the savage territorial machine, corresponding to the coding of the flows; the system of subordination-disjunction in	p 262
the barbarian	
Such is also the case for the social field: its coding or its axiomatic first determine within it a communication of	p 276
The function of the chain is no longer that of coding the flows on a full body of the earth, the	p 328
sense the primitive and the barbarian, with their ways of coding death, are children in comparison to modern man and his	p 335
act as natural or divine preconditions that thus ensure the coding or the overcoding of the flows of desire by introducing	p 336
CODINGS 3	
punishment, are nothing. A concerted destruction of all the primitive codings, or worse yet, their derisory preservation, their reduction to the	p 192
inscription that is in direct opposition to the primitive territorial codings. The number of elements in the alliance makes little difference	p 193
social machine itself, which takes the place of the old codings and organizes all the decoded flows, including the flows of	p 233
COEFFICIENT 1	
of sociocultural repression (refoulement). One can speak instead of a coefficient of affinity that varies in degree between social machines and	p 184
COEFFICIENTS 5	
immanence: not only the interplay of the relations and differential coefficients of decoded flows, not only the nature of the limits	p 235
they were from the viewpoint of a code: they become coefficients that are directly economic, instead of being doubles to the	p 249
effusion in it of a death instinct; it opposes real coefficients of transversality to the symbolic determinations of subjugation, coefficients without	p 349
real coefficients of transversality to the symbolic determinations of subjugation, coefficients without a hierarchy or a group superego. What	p 349
complicates everything	
is a speed of subjugation that is opposed to the coefficients of transversality. And what revolution is not tempted to turn	p 349
COERCIVE 1	
does not acquire at least as much force as these coercive machines have for producing breaks and mobilizing flows. It is	p 293
COEURS 1	
important works about children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort a credit by L.-F. Celine	p 99

COEXIST	7	
machine. But what is meant here by succeeding? The two coexist, rather, and black humor does not attempt to resolve contradictions projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist in the imperial formation, and mutually adjust insofar as the		p 11 p 199
has nothing to co-opt; or rather, its powers of co-option coexist more often than not with what is to be co-opted		p 337
is it that the various investments, even when opposed, can coexist with one another in complexes that are not the province		p 375
with the social field, these two poles are found to coexist in every case of delirium, and fragments of schizoid revolutionary		p 376
in a given place. It is clear how everything can coexist and intermix: in the Leninist break, for example, when the		p 377
same people the most varied kinds of investments can coexist at such and such a moment, the two kinds of		p 378
COEXISTED	1	
censorship, it codifies it. And the way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby desiring-production was discovered; the		p 118
COEXISTENCE	10	
production presuppose stocks of material or recording bricks within the coexistence and the interaction of all the syntheses. How could part for. On the other hand, he takes into consideration the coexistence in extension of the subjects themselves and their multiple interactions		p 40 p 52
We see no special problem in the possibility of a coexistence of revolutionary, reformist, and reactionary elements at the heart of		p 117
inscribed along with the other relations (thus, for example, the coexistence or complementarity of the section chief and the guardian of		p 145
problems of meaning and signification, or be resolved into the coexistence of phonematic elements, where the signified is no more than		p 206
not analytical and regressive, but explores a global field of coexistence. Witness a film by Nicolas Ray, supposedly representing the formation		p 274
one type of libidinal investment to the other—often the coexistence of the two—form one of the major objects of		p 278
the passive synthesis itself insofar as it ensures the relative coexistence and displacement of the two different functions. Now let us		p 325
machine itself, there is no succession that ensures the strict coexistence of the chains and the flows, as well as of		p 327
of the machine, different and coexisting, different in their very coexistence. Hence it is absurd to speak of a death desire		p 329
COEXISTENT	1	
at the same time, in diverse situations that are nevertheless coexistent. A revolutionary group can already have reassumed the form of		p 349
COEXISTING	7	
humor, from black to white, with which it evaluates the coexisting degrees of what it reads, the sole problem is always		p 68
libidinal investment of sociohistorical production, distinct from the conscious investments coexisting with it. Proust is not wrong in saying that,		p 98
far		
horizontal, where the signified is reduced to the value of coexisting minimal terms into which the signifier decomposes; but the other		p 207
which recomposes the signifier (value as the opposite of the coexisting terms, but also the concept as the opposite of the		p 207
has an associated wave as a flow that defines the coexisting space of its presences. Every investment is collective, every fantasy		p 280
a question of different parts of the machine, different and coexisting, different in their very coexistence. Hence it is absurd to		p 329
are not merely capable of counteracting them, but also of coexisting with them in opposite modes. In the generation-gap conflict we		p 350
COEXISTS	5	
points in order to locate itself. The whole not only coexists with all the parts; it is contiguous to them, it		p 44
is an unconscious libidinal investment of the social field that coexists, but does not necessarily coincide, with the preconscious investments, or		p 104
rarely—that a revolutionary investment on the level of desire coexists with a reactionary investment conforming to a conscious interest. In		p 105
formation in isolation, abstractly, independently of the actual factor that coexists with it and to which it reacts. Yet this is		p 129
a breach (the escape, or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious investments in the case of some		p 377
people		
COEXTENSION	4	
gives up trying to discover the common denominator or the coextension of the social field and desire. In order to establish		p 30
than Freud to an autoproduct of the unconscious in the coextension of man and Nature. It is as if Freud had		p 54
artifice. To seize an intensive real as produced in the coextension of nature and history, to ransack the Roman Empire, the		p 87
the little word and. Coextensiveness is another matter entirely, the coextension of man and nature; a circular movement by which the		p 107
COEXTENSIVE	8	
understood by using as a starting point a familial repression coextensive with civilization—far from it; it is civilization that must		p 118
the active, concrete reality and makes the relations between families coextensive with the social field. It would not even be exact		p 166
conditions. Precisely because the family, when opened to alliances, is coextensive with and adequate to the social historical field; because it		p 177
ceases to be transcendent, and pervades all production and becomes coextensive with it. Thirdly, as a result of these developed conditions		p 250
family is therefore an open praxis, a strategy that is coextensive with the social field; the relations of filiation and alliance		p 262
alliances and filiations, opens onto the entire social field, is coextensive with it, and countersects its co-ordinates, it would appear that		p 264
that the little familial representation has the appearance of being coextensive with the field of delirium. The production couple—the		p 298
desiring-machines		
of desire. And if it is true that delirium is coextensive with the social field, these two poles are found to		p 376
COEXTENSIVENESS	1	
separated by the sublime presumption of the little word and. Coextensiveness is another matter entirely, the coextension of man and nature		p 107
COG	1	
social machines in which the subject is caught as a cog or as a user; nor of the technical machines that		p 322
COGITO	2	
a metaphysical being. As in the case of the Cartesian cogito, parents have nothing to do with these questions. And we		p 48
unconscious suddenly became evident when the subject of the Cartesian cogito realized that it had no parents, when the socialist thinker		p 49
COGNATION	1	
this concept, which resembles the Roman distinction between agnation and cognation, is that any Ego is related to the kinsman of		p 146
COGS	5	
a paranoiac machine, however. Everything about it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when		p 18
social and psychic repression, or they will become parts and cogs of one another in the flow that feeds one and		p 137
is no other). But here all the parts figure as cogs and wheels in the State machine. Desire is by no		p 216
of the machine, and those who sabotage it or its cogs and wheels. Between the social machine's regime and that of		p 255
to engineer subjugated groups for which one becomes so many cogs and parts; to insert oneself into the machine to find		p 365
COHERENCE	1	
be selected for the extent to which they confer heightened coherence and efficiency upon the cell or organism. In a word		p 288

COHESION	2	
religious, the military discipline being converted into internal asceticism and cohesion. It may be that the paranoiac himself is either a repressing an endogenous tendency, or one that is regaining its cohesion as best it can after a terrible exogenous adventure. The		p 193 p 195
COIFFURE	1	
and private. Hair, for example—the rituals of hair-cutting and coiffure: is there any interest in referring these rituals to the		p 182
COIMOTATION	1	
superimposes a plane of subordination on the old plane of coimotation of animist values: The divine or prophetic word, written or		p 206
COINCIDE	8	
his disposal his very own recording code, which does not coincide with the social code, or coincides with it only in conjunctive syntheses of the unconscious, a use that does not coincide with divisions between classes, although it is an incomparable weapon		p 15 p 103
of the social field that coexists, but does not necessarily coincide, with the preconscious investments, or with what the preconscious investments are not of the same type, even when they coincide or are superimposed on each other. We define the reactionary an unconscious libidinal investment of desire that does not necessarily coincide with the preconscious investments of interest, and that explains how		p 104 p 105 p 345
revolutionary in the preconscious investment of interest does not necessarily coincide with what is reactionary or revolutionary in the unconscious libidinal delirium, and fragments of schizoid revolutionary investment are found to coincide with blocks of paranoiac reactionary investment. The oscillation between the		p 347 p 376
of a libidinal investment of another nature, and that can coincide as well as clash with them. Which is merely a		p 379
COINCIDED	1	
to him such that the desire moving within it simply coincided with an economic rationality; as to the reactionary mass investments		p 119
COINCIDENCE	2	
not take hold if they did not benefit from a coincidence and a support in the unconscious itself that ensures the manner. Which is to say: undoing the blockage or the coincidence on which the repression properly speaking relies; transforming the apparent		p 339 p 339
COINCIDES	3	
code, which does not coincide with the social code, or coincides with it only in order to parody it. The code absorbed in capital that the reflux of organized, axiomatized stupidity coincides with him, so that, when he goes home in the it goals; it is no more behind than ahead, it coincides with the completion of the process of desiring-production, this process		p 15 p 236 p 382
COINS	1	
and for assuring order in the city. When Lewis Mumford coins the word megamachine to designate the social machine as a		p 141
COITUS	3	
of carrying and being carried away. The airplane of parental coitus, the father's car, the grandmother's sewing machine, the little brother's working, as a substitute for the mother surprised in the coitus scene; and in The Rat Man, the disguised repetition of is not a question of denying the importance of parental coitus, and the position of the mother; but when this position		p 316 p 354 p 355
COLD	2	
But such a conception is in contradiction with the primitive cold economy, which is without net investment, without money or market on the outside, but always off to the side, the cold monster that represents the way in which history is in		p 150 p 221
COLDER	2	
on modified foundations, in order to spring back more mendacious, colder, and more hypocritical than ever? This oblivion and this return fail to recognize in them the despot who has become colder and more hypocritical, more calculating, since he must himself count		p 218 p 220
COLLABORATOR	1	
and historical situation—the soldier, the cop, the occupier, the collaborator, the radical, the resister, the boss, the boss's wife—who		p 97
COLLAPSE	11	
up in the form of lines standing for catastrophe or collapse that are so many disjunctions surrounded by spirals. The schizo but it works. Desire makes its entry with the general collapse of the question What does it mean? No one has affine. The somatic order causes the whole intensive scale to collapse again. Actually, if the son cannot marry his mother, it that would lead to a decoding of flows and a collapse of the mode of inscription on the socius. We are dynasty by another, without changing the signifieds, and without a collapse of the wall of the signifier. This is why the development of commodity production is enough to bring about feudalism's collapse—on the contrary, this development reinforces feudalism in many respects		p 15 p 109 p 159 p 186 p 215 p 220
is said, what exactly is meant when someone announces the collapse of the Gutenberg galaxy? Of course capitalism has made and effects of a signifier, but schizzes, points-signs, or flows-breaks that collapse the wall of the signifier, pass through, and continue on of shade extended beneath the level of representation. And this collapse or sinking of the classical world of representation is assigned the worker, etc. In other terms, capitalism indeed implies the collapse of the great objective determinate representations, for the benefit of us. This is because, on the basis of a general collapse of the large objectivities, the decoded and deterritorialized flows of		p 240 p 242 p 299 p 303 p 337
COLLAPSED	1	
come; they will begin on the horizons where the other collapsed ! The Eternal Return as experience, and as the deterritorialized circuit		p 331
COLLAPSING	1	
who knows how to make what he is escaping escape, collapsing a filthy drainage pipe, causing a deluge to break loose		p 341
COLLAR	2	
not make use of partial objects to shatter the iron collar of Oedipus; on the contrary, she uses them—or makes as the sociohistorical domain, so as to shatter the iron collar of Oedipus and rediscover everywhere the force of desiring, production		p 45 p 53
COLLARBONES	1	
which I am a part, doubtless constituted by centers of collarbones, was deprived of any possibility of individual success at the		p 124
COLLECTING	2	
some as over his enemies, relishing others as his allies, collecting everywhere the fraudulent premium of his avatars. Partial object: a Lost Time in progress, functioning as a desiring-machine capable of collecting and dealing with all the indices. He goes toward these		p 88 p 319

COLLECTION	1	
the proper sense of the term. Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly, imperial justice, the functionaries' activity		p 202
COLLECTIONS	1	
more a matter of the difference between two kinds of collections or populations: the large aggregates and the micromultiplicities. In both		p 280
COLLECTIVE	53	
to understand the production of the unconscious itself, and the collective mechanisms that have an immediate bearing on the unconscious: in direct confrontation between desiring-production and social production, between symptomological and collective formations, given their identical nature and their differing regimes; and		p 49 p 54
mechanic who sets up units of production, and grapples with collective agents of production and antiproduction. Psychoanalysis is like the Russian		p 55
but it comes furtively to occupy a place among the collective agents. The terms of Oedipus do not form a triangle		p 62
supposes a direct relationship proceeding from the statement to the collective agents of enunciation in the group fantasy. Institutional analysis tries		p 64
with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living room, a group		p 69
face is at first a nebula, barely extracted from the collective of girls. Then her person disengages itself, through a series		p 69
poverty, oppression and revolt, social classes, political events, metaphysical and collective problems—what does it mean to be able to breathe		p 99
From that moment it is a foregone conclusion that the collective agents will be interpreted as derivatives of, or substitutes for		p 101
means of parental images of a second order, this time collective; the encounter can therefore take place between Luther and the		p 102
very different from the interests of the subject, individual or collective, who desires. These investments of an unconscious nature can ensure		p 104
itself constitutes a successful psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical warning resounds: a little neurosis is good		p 134
the word megamachine to designate the social machine as a collective entity he is literally correct (although he limits its application		p 141
of the primitive territorial machine is in this sense the collective investment of the organs; for flows are coded only to		p 142
That is why fantasies are group fantasies. It is the collective investment of organs that plugs desire into the socius and		p 142
substitution of abstract quantity for the coded flows; the resulting collective disinvestment of the organs, on the model of the anus		p 143
an individual overinvestment of the organ to compensate for its collective disinvestment. That is why the commentators most favorable to the		p 143
what might result from the decoding of flows and the collective disinvestment of organs, the becoming-abstract of the flows of desire		p 144
criminal deprived of organs according to a regime (ordre) of collective investments; not only is the one who has to be		p 144
biological memory, must create an other memory, one that is collective, a memory of words (paroles) and no longer a memory		p 144
of races, clans, alliances, and filiations, this entire historical and collective drift: exactly the opposite of the Oedipal analysis, when it		p 168
an extreme anarchy or disorder at the level of the collective: an anarchy whose victim will always be the individual—with		p 169
not a pleasure for the eye that regards it, the collective or divine eye that is not motivated by any idea		p 189
is a new memory to be created for man—a collective memory of the spoken word and of alliances that declines		p 190
undertaken, and makes it appear as the cause of the collective conditions of appropriation. The full body as socius has ceased		p 194
higher unity, and their distributive operation, consonant with the great collective designs of this same unity: major work projects, extortion of		p 199
formidable but formal and empty Unity, eminent, distributive, and not collective; and second, the maniacal depressive trait (metaphor)		p 212
according to which		
ownership of property, with communal possession bricked into it, and collective dependence. Every form that is more evolved is like a		p 218
couplings between qualified flows. Consequently it implies a system of collective appraisal and evaluation, and a set of organs of perception		p 248
existence and survival of the society in question—thus the collective investment of organs that causes men to be directly coded		p 248
for you. There is no longer any need of a collective investment of organs, as they are sufficiently filled with the		p 251
function of the large molar aggregates; it merely defines a collective preconscious that is necessarily represented in a distinct consciousness		p 257
that		
is a distributive subaggregate that simulates for each person the collective whole of social persons and that closes off his domain		p 265
where everyone acts and is acted upon (patit) as a collective agent of enunciation, an agent of production and antiproduction, is		p 265
relating only to the two orders of personal images, the collective agents of enunciation that for their part refer to machinic		p 271
mistake to contrast these two dimensions in terms of the collective and the individual. On the one hand, the microunconscious presents		p 280
aggregates and the micromultiplicities. In both cases the investment is collective, it is an investment of a collective field; even a		p 280
the investment is collective, it is an investment of a collective field; even a lone particle has an associated wave as		p 280
defines the coexisting space of its presences. Every investment is collective, every fantasy is a group fantasy and in this sense		p 280
to revive the question of an individual psychology and a collective psychology, and of the priority of the one or the		p 283
with the Freudian individual unconscious as well as with Jung's collective unconscious. He often calls this genic or genealogical unconscious		p 289
familial		
parts within its workings. The desiring micromultiplicities are no less collective than the large social aggregates; they are strictly inseparable		p 340
and		
welding of desire to lack is precisely what gives desire collective and personal ends, goals or intentions—instead of desire taken		p 342
the large social goals, and concerns the organism and the collective organs, including the arranged vacuoles of lack. A class is		p 344
of the Freudian unconscious, or even the archetypes of a collective unconscious. It is merely a question of ascertaining that our		p 352
social field. Every loved or desired being serves as a collective agent of enunciation. And it is certainly not, as Freud		p 353
social will to power, or in favor of a prehistoric collective unconscious—or you will recognize Oedipus, making of it the		p 354
not hard for him to appear reasonable, by appealing to collective interests and goals, reforms to be brought about, sometimes even		p 364
simple utopia? In what sense are the lines of escape collective, positive, and creative? What is the relationship between the two		p 367
Persons and organs cease to be coded according to hierarchized collective investments; each person, each organ has a merit all its		p 369
Never an individual exile, never a personal desert, but a collective exile and a collective desert. It is only too obvious		p 377
never a personal desert, but a collective exile and a collective desert. It is only too obvious that the destiny of		p 377
social production are organized, to this other side, no less collective, where the molecular multiplicities of desiring-production are formed;		p 380
whether and		
COLLECTIVELY	2	
given occasion, are deprived of the right to enjoy a collectively invested organ. The mythologies sing of organs—partial objects and		p 142
cousins. No anality—although, or rather because, there is a collectively invested anus. What remains then for the making of Oedipus		p 144
COLLECTIVES	1	
of girls, a landscape). Then, within these nebulae or these collectives, sides take shape, series are arranged, persons figure in these		p 69
COLLECTIVITY	3	
and to represent in it the various agents of the collectivity; rather, they always shatter into fragments that come into contact		p 97
regime that consigns his organs and their exercise to the collectivity (the privatization of the organs will only begin with the		p 144
great biocosmic memory that threatens to deluge every attempt at collectivity. But at the same time, how is a new memory		p 190
COLLECTOR	4	
with the missionary, daddy was being fucked by the tax collector, while the self was being beaten by a white man		p 96
in a complicity: the White Man, the missionary, the tax collector, the exporter of goods, the person with standing in the		p 169
there is the boss, the foreman, the priest, the tax collector, the cop, the soldier, the worker, all the machines and		p 265
and a last Law, the analyst as despot and money collector. But the mother as the simulacrum of territoriality, and the		p 269
COLONEL	7	

a sequence from the film <i>Hearts and Minds</i> : we see Colonel Patton, the general's son, saying that his guys are great explains that the instructor is the father, and that the colonel too is the father, and that the mother is nonetheless mother on the instructor's knees, the father next to the colonel. Group fantasy is plugged into and machined on the socius learn that the instructor, the teacher, is daddy, and the colonel too, and also the mother—when all the agents of a man, understand you, but as judge, as boss, as colonel or general, that is to say as the father, I Oedipus and castration. The sigh of relief: you see, the colonel, the instructor, the teacher, the boss, all of this meant the province of large numbers. The night of the battle, Colonel Lawrence lines up the young naked corpses on the full	p 62 p 62 p 62 p 64 p 64 p 67 p 280
COLONEL'S 1	
religious services for their dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals a big paranoiac in uniform	p 62
COLONELS 1	
to seal off a breach that has been discovered; fascist colonels start reading Mao, we won't be fooled again; Castro has	p 378
COLONIAL 6	
displacement of the limit, in order to create a little colonial world of one's own. But others want virgin lands, more home, where we Europeans are concerned, it is our intimate colonial education. How are we to understand the phrases with which Consequently, the capitalist formation of sovereignty will need an intimate colonial formation that corresponds to it, to which it will be ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In this sense the essential thing seemed to us	p 135 p 170 p 179 p 188
of departure that is socially determined. It is our intimate colonial formation that corresponds to the form of social sovereignty. We investment, as much in its sovereign form as in its colonial formations of the gregarious aggregate, which socially and psychically represses	p 265 p 280
COLONIES 1	
to the form of social sovereignty. We are all little colonies and it is Oedipus that colonizes us. When the family	p 265
COLONIST 1	
that the subject himself has murdered the wife of a colonist whose disemboweled ghost perpetually appears before him, carrying along with	p 96
COLONIZATION 8	
be said that these extreme situations of war trauma, of colonization, of dire poverty, and so on, are unfavorable to the thousand breaks-flows of the chieftainships, the lineages, the relations of colonization. The whole interplay of races, clans, alliances, and filiations, this	p 96 p 168
Yes, it becomes Oedipal in part, under the effect of colonization. The colonizer, for example, abolishes the chieftainship, or uses it the degree that there is oedipalization, it is due to colonization, and it is necessary to add oedipalization to all the when in fact it does not even have (apart from colonization) the necessary conditions to begin to exist. If it is	p 168 p 169 p 170
There or here, it's the same thing: Oedipus is always colonization pursued by other means, it is the interior colony, and constructed for the subject, and that finally succeeds in what colonization was only able to outline: an effective reduction of the this very well in the formula we cited). It is colonization that causes Oedipus to exist, but an Oedipus that is	p 170 p 171 p 178
COLONIZED 5	
strange that we had to wait for the dreams of colonized peoples in order to see that, on the vertices of primitives: a shantytown Oedipus. We have seen, however, that the colonized remained a typical example of resistance to Oedipus: in fact enter into a political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends to close around him again to describe in <i>La paix blanche</i> . The condition of the colonized can lead to a reduction in the humanization of the namely the colonizers, who, during this same period when the colonized reduce the universe, will tend to extend it. Oedipus is	p 96 p 169 p 169 p 169 p 169
COLONIZER 2	
becomes Oedipal in part, under the effect of colonization. The colonizer, for example, abolishes the chieftainship, or uses it to further other things besides: the chieftainship is only a beginning). The colonizer says: your father is your father and nothing else, or	p 168 p 168
COLONIZER'S 1	
case even in the peripheral zones of capitalism, where the colonizer's efforts at oedipalizing the indigenous population—African Oedipus—find themselves	p 269
COLONIZER-COLONIZED 1	
a candidate for chief. Everything becomes complicated because of the colonizer-colonized relations: the English have not recognized the chieftainship; the impoverished	p 168
COLONIZERS 1	
occupy the key positions in such a system, namely the colonizers, who, during this same period when the colonized reduce the	p 169
COLONIZES 1	
We are all little colonies and it is Oedipus that colonizes us. When the family ceases to be a unit of	p 265
COLONY 6	
Her Bachelors, Even, the machine in Kafka's <i>In the Penal Colony</i> , Raymond Roussel's machines, those of Jarry's <i>Surmale</i> (Supermale), certain of	p 18
always colonization pursued by other means, it is the interior colony, and we shall see that even here at home, where raw state. As in the machine of <i>In the Penal Colony</i> , it is the penalty that writes both the verdict and capitalism, in the temperate zones of the bourgeoisie, that the colony becomes intimate and private, interior to each person: it is couch—as an ultimate and sterile land, the last exhausted colony—and the schizo out for a walk in a deterritorialized beautiful the machine is! The officer of <i>In the Penal Colony</i> demonstrates what an intense libidinal investment of a machine can	p 170 p 212 p 269 p 316 p 346
COLOR 1	
sexuality with cosmic phenomena such as electrical storms, the blue color of the sky and the blue-gray of atmospheric haze, the	p 292
COLORLESS 1	
longer believe in the dull gray outlines of a dreary, colorless dialectic of evolution, aimed at forming a harmonious whole out	p 42
COLORS 3	
apparently molds itself to a Byzantine code where even the colors and the lines are subordinated to a signifier that determines up, an other art, where the lines are deterritorialized, the colors are decoded, and now only refer to the relations they the whole constellation to the transversal relations between lines and colors, and reduces it to archaic or new territorialities (perspective, for	p 369 p 369 p 369
COLUMBUS 2	
nondecomposable distances, and the interior historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only by	p 87

All these elements were present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a	p 118
COLUMNS 1	
Urstaat. What strange machines those were that cropped up on columns and in tree trunks! In this sense, Christianity was able	p 222
COMBAT 3	
them, or settle the differences with them as in hand-to-hand combat. The father, the mother, and the self are at grips	p 97
class that their own objective situation should lead them to combat—it is not enough to say: they were fooled, the	p 104
anarchistic or irresponsible, and to liquidate them? How do we combat the deadly inclination that makes a group pass from its	p 349
COMBINATION 7	
classic definition, one can consider the machine to be the combination of solid elements, each having its specialized function and operating	p 141
of distinct machines, each relating to the others, engineered in combination with the others. What is essential is this double movement	p 284
we look at our own limbs, and know that the combination forms an individual which springs from a single centre of	p 285
is to breed that part, and that only, while the combination of the parts into a whole forms another department of	p 285
repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as a system of differential	p 372
relations between the decoded and	
grows more relentless with the development of the axiomatic, the combination of the flows; how it produces the terrible single class	p 373
axiomatic apparatus that combines them, and at the points of combination produces pseudo codes and artificial reterritorializations. It is in this	p 374
COMBINATIONS 7	
part, dominates statistically. So that at the level of elementary combinations, at least two men and two women must be made	p 69
either/or exclusions, there is the either ... or ... or of the combinations and permutations where the differences amount to the same without	p 70
play the role of simple stimuli that enter into variable combinations following vectors that survey an entire social historical field—an	p 290
of desire, the nature of their machinic choices, arrangements, and combinations. He also misses the real question of schizoanalysis: What	p 290
drives	
by its structure, where nothing but the play of blind combinations can be discerned. It is precisely the ambiguity of what	p 328
but it effuses all the more, throughout all the immanent combinations it forms with this same life. Absorbed, diffuse, immanent death	p 335
interplay of forces by themselves without aim or end whose combinations obtain such and such a result. ... However, no science can	p 368
COMBINATIVE 4	
is futile to interpret these notions in terms of a combinative apparatus (une combinatoire) that makes of lack an empty position	p 111
way, it is less a question of applying a logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have	p 156
tendency to make the system in extension into a logical combinative arrangement, instead of taking it for what it is: a	p 187
a communication of a code or an axiomatic, of a combinative apparatus (combinatoire) informing the flows. Such is also the case	p 276
COMBINATOIRE 2	
interpret these notions in terms of a combinative apparatus (une combinatoire) that makes of lack an empty position and no longer	p 111
of a code or an axiomatic, of a combinative apparatus (combinatoire) informing the flows. Such is also the case for the	p 276
COMBINE 4	
of an expanded family, where not only each person would combine to a greater or lesser extent his or her triangle	p 93
is essential to take into consideration how ties of alliance combine concretely with relations of filiation on a given territorial surface	p 147
that the most progressive sectors of scientific or technical knowledge combine with those feeble archaisms bearing the greatest burden of	p 236
current	
of existence that a subject is meant to choose and combine freely. For this reason Szondi misses the internal or molecular	p 290
COMBINED 5	
to which psychoanalysis devotes itself, practically and theoretically, with the combined resources of image and structure. And despite some	p 53
fine books	
concrete level of therapy, reinforces this apparent movement with its combined forces. Psychoanalysis itself ensures this conversion of the	p 74
unconscious. In	
very cure. As if every great doctrine were not a combined formation, constructed from bits and pieces, various intermingled codes and	p 117
why it has often been remarked that the Industrial Revolution combined an elevated rate of technical progress with the maintenance of	p 233
mechanical and electrical, existed in matter in general, but were combined in a particular sequence within the living. And above all	p 291
COMBINES 4	
oedipalization he is unable to bear, and around which everything combines in order to force him to submit (social repression even	p 91
record, and consume it: the partial and nonspecific connection that combines fragments from the body of the subject with those of	p 181
material flux in which this transcendence operates, opposes, selects, and combines: the signifier. It is curious, therefore, that one can show	p 207
while causing them to pass into an axiomatic apparatus that combines them, and at the points of combination produces pseudo codes	p 374
COMBINING 2	
In a chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm, a ribbon, a little	p 39
economic and political, where alliance is there from time immemorial, combining and declining itself with the extended filiative lineages that do	p 155
COMBRAY 1	
the ready-made objects of social production. Go buy madeleines in Combray if you really want to feel the vibrations. We now	p 125
COME 79	
emanate from it as a quasi cause. Forces and agents come to represent a miraculous form of its own power: they	p 10
from labor to capital), it would seem that they then come under another law that expresses a distribution in relation to	p 12
only experiences intensities, becoming, transitions. Where do these pure intensities come from? They come from the two preceding forces,	p 19
repulsion and	
becomings, transitions. Where do these pure intensities come from? They come from the two preceding forces, repulsion and attraction, and	p 19
from	
needs very few things—not those leftovers that chance to come their way, but the very things that are continually taken	p 27
We know very well where lack—and its subjective correlative—come from. Lack (manque) is created, planned, and organized in and	p 28
reproduction of the process (even though these conditions do not come into being at some later stage). That is why technical	p 32
to a Markov chain. The recordings and transmissions that have come from the internal codes, from the outside world, from one	p 39
or to a subsequent totality that may not yet have come about? It is only the category of multiplicity, used as	p 42
the parts are produced as asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels,	p 42
watertight compartments	
are no longer familial relations. But since these relations supposedly come into being at a later stage in life, there are	p 46
the restricted code of Oedipus. How does the child first come to define the places and the functions that the parents	p 47
do not conform to the variable figure of those who come to occupy them in a given social or pathological formation	p 52
for him, but is it too late for those who come after him? He interprets these things as obstacles to the	p 66
function increases, one tends toward distinctive valences. It will hardly come as a surprise to learn that Oedipus as a structure	p 82
to taking up the cry of Aristotle: We really must come to a halt, in the face of this Freudian Ananke	p 84

of European families, from the call for destructions that don't come quickly enough, from the admiration for the convict, from the of the collectivity; rather, they always shatter into fragments that come into contact with these agents, meet them face to face	p 85
duping others into taking the same path (the children to come), and also since the first beginning is said to be	p 97
the schizo is not joyous either? But doesn't his sadness come from the fact that he can no longer bear the	p 99
took place on the body of the master. What has come to be called the monumental work of Ernest Jones does	p 113
if you really want to feel the vibrations. We now come to the realization that the simple opposition between the two	p 118
social order. People are co-opted, not works, which will always come to awake a sleeping youth, and which never cease extending	p 125
river like lead weights, immense transfixed hippopotamuses who will not come back up to the surface. They have entrusted all their	p 133
formations experienced a morbid and mournful foreboding of things to come, although what comes to them always comes from without,	p 136
rushing	p 152
themselves sensed the rise of the imperial Barbarian, who will come nonetheless from without and will overcode all their codes. But	p 153
woman. Doubtless all the dramatis personae will be found to come into play from this point on: mother, father, son, mother's	p 158
flows of words and breaks: the members of the village come to talk, the sick subject talks, the ghost is invoked	p 168
triangulation, which are not identical either with the personages who come to realize the triangulation, or with the attitudes that come	p 174
to realize the triangulation, or with the attitudes that come to place these personages in relation to each other. But	p 174
must migrate to the heart of this system and itself come to occupy the position of the representative of desire. These	p 177
hand, it is evident that the primitive formations do not come close to fulfilling these conditions. Precisely because the family, when	p 177
the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from a faulty knowledge or recognition of the	p 180
unconscious, of	
Everyone knows this, beginning with the users. The practical misunderstandings come rather from the profound difference between the two	p 180
sorts of	
and the displaced represented. But the agents (les instances) that come to carry them into effect are themselves variable; there are	p 184
by the alliances, to the nature of the counterprestations that come to compensate the disequilibrium of the prestations of wives, and	p 187
foreseen everything—except for the way its own death would come to it from without. They come like fate, without reason	p 191
its own death would come to it from without. They come like fate, without reason, consideration, or pretext; they appear as	p 191
a rupture, a leap. Who are these beings, they who come like fate? (Some pack of blond beasts of prey, a	p 192
men. They are the founders of the State. Nietzsche will come to establish the existence of other breaks: those of the	p 192
to the new full body, to the new socius. They come like fate, ... they appear as lightning appears, too terrible, too	p 195
of the existence of the subjects themselves. A time will come when the creditor has not yet lent while the debtor	p 197
hovers over each subject, as though the social machine had come unstuck from its desiring-machines: death, the desire of desire, the	p 213
to be felt from within, but it will have to come from without. The founders of empires caused everything to pass	p 215
has still not happened to them—its hour has not come. (And isn't this the strength of Lacan, to have saved	p 217
machine precisely the movement of desire? Again and again we come upon the monstrous paradox: the State is desire that passes	p 221
and the capitalist age. For the founders of the State come like lightning; the despotic machine is synchronic while the capitalist	p 223
on. Let us consider more in detail how the elements come together, with the conjunction of all their processes. It is	p 225
in traditional sectors or archaic territorialities: on the contrary, they come from modern industries and plantations that generate an immense	p 231
surplus	
recommences by means of a new production that will first come under the sway of the first aspect). The incommensurability of	p 238
is able to reply to the question: how does one come to desire strength while also desiring one's own impotence? How	p 239
of the other directions.... If I like, I will never come back to the same point, although it will be the	p 241
the bourgeois class against the nobility and feudalism, and who come to a halt before the proletariat and deny that there	p 253
the representation of desire in the modern socius. So we come back to the question: in each case what is the	p 262
secret of psychoanalysis as an applied axiomatic: what appears to come most freely into play in what is called the analytic	p 265
and an immanent system of relations between minimal elements that come to fill the uncovered field (somewhat similar, in traditional terms	p 268
of molecular engineering, enabling an interaction, positive or negative, to come about between compounds without chemical affinity, and	p 288
thereby eventually subordinating	
such a blockage is necessarily justified: the libido does not come to consciousness except in relation to a given body, a	p 293
and castration are demanded, then demanded again, and these demands come from elsewhere and from deeper down. But psychoanalysis	p 314
did find	
than reactional formations, resistances, blockages, and armorings whose destruction can't come fast enough. Reich intuitively a fundamental	p 314
principle of schizoanalysis when	
For there are several layers, several planes of resistance that come from within or are imposed from without. Schizophrenia as a	p 318
one plane of consistency to another, in order to finally come undone in a nebula of molecules. The reader always risks	p 318
function phantasmatically as a lost unity or a totality to come. Their dispersion has nothing to do with a lack, and	p 324
be the meaning of that? Perhaps a turd wants to come out. ... Yes, yes, turd, I know you, I see you	p 325
the symbolic organization of the structure, with its exclusions that come from the function of the signifier, has as its reverse	p 328
leaping through unheard-of and unnamable things: other horrible workers will come; they will begin on the horizons where the other collapsed	p 331
the heart of its own Jack. For better days to come? It must—but who talks in this way? What abjectness	p 334
molecular desiring-production. If we wonder where these forms of force come from, it is evident that they are not to be	p 343
rarely, how do certain people whose interest is objectively reactionary come to effect a preconscious revolutionary investment? Must we	p 344
invoke in	
as the metaphysical process of desiring-production. But they do not come afterward. Lindner's painting again asserts its presence, where the	p 358
turgid	
in action, as opposed to what is virtual and will come about under certain conditions. Oedipus is virtual and reactional. Let	p 358
scope of this voyage. With the result that schizoanalysis would come to nothing if it did not add to its positive	p 362
in such a way as to produce the images that come to fill the field of immanence peculiar to this system	p 367
it that the myriad wounds, such as Saint Sebastian's arrows, come to cut and cut again in such a way as	p 369
signifiers, the axiomatics and their structures, the imaginary figures that come to occupy them as well as the purely symbolic relationships	p 370
that is indeed what undermines capitalism: where will the revolution come from, and in what form within the exploited masses? It	p 378
sharply, thereby escaping from the axiomatic of capitalism. Will it come in the person of a Castro, an Arab, a Black	p 378
is reinforced—but where will the new irruption of desire come from? Those who have read us this far will perhaps	p 378
raise the problem of the nature of the socius to come out of the revolution; it does not claim to be	p 380
COMEDIE-FRANCAISE 1	
of place with his theater as an actress from the Comedie-Francaise in a factory, a priest from the Middle Ages on	p 113
COMES 61	
of extorting surplus labor. But a perverted, bewitched world quickly comes into being, as capital increasingly plays the role of a	p 11
to the indiscreet questioner. The disjunctive synthesis of recording therefore comes to overlap the connective syntheses of production. The	p 12
process as	
does Freud thus add that, on second thought, hysterical neurosis comes first, and that disjunctions appear only as a result of	p 13
primarily from desiring-production: which is to say that Homo natura comes first. But we must also say, more accurately, that	p 33
desiring-production	
at the end: which is to say that Homo historia comes first. The body without organs is not an original primordial	p 33
without a fragmentary detachment taking place within the code that comes to inform the flow? When we noted a moment ago	p 40
the subject as a part of a whole, income that comes its way as something left over. (Here again, how bad	p 41
added to them as a new part fabricated separately. It comes into being, but applying this time to the whole as	p 42
signifying chain—daddy's mustache, the mother's raised arm—but it comes furtively to occupy a place among the collective agents. The	p 62
noncommunication, vice, and guilt. Next, everything becomes blurred again, everything comes apart, but this time in a molecular and pure	p 69
multiplicity	
that? It is because the exclusive relation introduced by Oedipus comes into play not only between the various disjunctions conceived as	p 78
organizer nor a disorganizer. As for the response, it always comes from another direction. If there is indeed language (langage), it	p 98
level of economic and social investments where the militant analysis comes into play. Nothing is accomplished as long as machines are	p 112
desired then it is indeed on it that psychic repression comes to bear. Now the Freudian argument is of a nature	p 114
the repression; the repressed representative, on which the repression actually comes to bear; the displaced represented, which gives a	p 115

falsified apparent	
in the place of the antecedent desire on which repression comes to bear in principle or in reality (Ah, so that's	p 115
the crucial turning point of Freudianism, the abandonment of sexuality, comes when Freud accepts the idea of a primary anxiety that	p 117
evident that, the more the problem of Oedipus and incest comes to occupy center stage, the more psychic repression and its	p 117
of his time: there is here something ageless, and that comes to us from an eternal future, or flees toward it	p 132
BARBARIANS, CIVILIZED MEN 1 The Inscripting Socius If the universal comes at the end—the body without organs and	p 139
desiring-production—under	
surface. Among the Kula, the circulation of necklaces and bracelets comes to a standstill in certain places, on certain occasions, so	p 149
morbid and mournful foreboding of things to come, although what comes to them always comes from without, rushing in through their	p 152
of things to come, although what comes to them always comes from without, rushing in through their opening. Perhaps it is	p 152
deplace), the lure or fake image, born of repression, that comes to conceal desire. It matters little that this image is	p 162
of the uncle's possessions when the oldest of the nephews comes to live with him). The fundamental problem—who has the	p 163
which a new alliance is founded. What is prolonged, what comes to a halt, what is detached, and the different relationships	p 164
this image in turn finally suffers a repression, that it comes to take the place of the repressed or of the	p 173
to be what it is, the simple displaced represented that comes to usurp the place of the representative of desire, snaring	p 178
terrible, too sudden. The death of the primitive system always comes from without; history is the history of contingencies and encounters	p 195
do not know our own language. But this death that comes from without is also that which was rising from within	p 195
it is still as the displaced represented that incest now comes to occupy the position of the repressing representation. Another gain	p 201
psychic repression, social repression has everything to gain when incest comes to take the place of the representation itself, and in	p 202
this sign a, which signifies water in Sumerian. An Akkadian comes along and asks his Sumerian master: what is this sign	p 208
of fact, the law's opposition or apparent opposition to despotism comes late—when the State presents itself as an apparent peacemaker	p 212
is the basic formation, on the horizon throughout history. There comes back to us from all quarters the discovery of imperial	p 217
transected, supersected, or overcoded by the despotic State is what comes before—the territorial machine, which it reduces to the state	p 219
that in the end one no longer really knows what comes first, and whether the territorial machine does not in fact	p 219
is necessary to say as much in regard to what comes after the primal State, in regard to what is resected	p 220
to what is resected by this State. It supersects what comes before, but resects the formations that follow. There too it	p 220
other guises and conditions. Being the common horizon for what comes before and what comes after, it conditions universal history only	p 220
Being the common horizon for what comes before and what comes after, it conditions universal history only provided it is not	p 220
let them create their own axiomatic, but when the time comes for serious things ... For example, nondeterminist physics, with its corpuscular	p 233
value that is added to human surplus value and that comes to correct the relative diminution of the latter, both of	p 234
that compose it—or, more decisively, by the figural that comes to short-circuit the signifier's coded gaps, inserting itself between them	p 243
matrix of the figure in fantasy, the simple fantasy that comes to veil desiring-production, the whole of desire as effective production	p 244
even in two phases, between decoding and the axiomatization that comes to replace the vanished codes. The flows are decoded and	p 246
the three aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss of capitalist immanence,	p 250
introducing there, as	
the interests and the process of their realization. Reich always comes back to us with his innocent standards, claiming the rights	p 257
becoming-immanent, its generalized decoding of flows, and its axiomatic that comes to replace the codes and overcodings. But on the other	p 261
to the autonomous social form of economic reproduction, and that comes to take the place assigned it by the latter. That	p 263
motley painting of everything that has ever been believed. It comes as no surprise that Freud looks to Sophocles for the	p 267
madman of the earth and the madman of the despot comes the madman of the family; what nineteenth-century psychiatry had wanted	p 271
schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or the egg—but also the father	p 273
does, that the social investment corresponding to the first anxiety comes after the infantile familial investment of the second. For a	p 275
the example of dreams: yes, dreams are Oedipal, and this comes as no surprise, since dreams are a perverse reterritorialization in	p 316
suppressed the spectator as such, Chaplin perverts the laughter, which comes to be like so many short-circuits of a disconnected piece	p 317
within (in the body without organs) into the death that comes from without (on the body without organs). But it seems	p 330
machine and implanting the social machine in the desiring-machines. Death comes all the more from without as it is coded from	p 337
here that they search for and measure it. Interest always comes after. Antiproduction effuses in the system: antiproduction is loved for	p 346
caught in the trap of a familial psychic repression that comes to double the weight of social repression. The paranoiac applies	p 365
the difference in regime; if there is, and how there comes to be, a formation of subject-groups; etc. If someone retorts	p 380
COMFORT 1	
elsewhere. Apart from the fact that a certain degree of comfort found in the bourgeois family is admittedly necessary to turn	p 96
COMFORTABLE 1	
the question of knowing what is actually invested in the comfortable conditions of a supposedly normal or normative Oedipus is pushed	p 96
COMICAL 2	
be done with it, so as to render the event comical. And he explains that strictly speaking this event has no	p 106
way, and in recuperating equality in difference. Whence the irresistibly comical nature of the formulas according to which one gains access	p 295
COMING 11	
cause him to be born and reborn (the lived state coming first, in relation to the subject that lives it). This	p 20
living being, is always in the process of becoming, developing, coming into being or advancing, and inscribing itself within a temporal	p 96
the unconscious. He means that what takes so long in coming to consciousness is the news that the death of God	p 106
was blocked or prohibited reappeared in marriages in spectral form, coming to demand its due. Loffler writes of a specific case	p 164
as a sign of an election, of a special attention coming from supernatural powers, or as a sign of an aggression	p 170
the social field from childhood, and under the familial stimuli coming from the adult: all the conditions would then be given	p 174
several dimensions, flows-breaks or schizzes that form images through their coming together in a whole, but that do not maintain any	p 241
saw in this process the image of its own death coming from within? Why does it make the schizophrenic into a	p 245
film, of knowing whether the spectator must see the accident coming or be surprised by it. It is as though the	p 317
a world created in the process of its tendency, its coming undone, its deterritorialization. The movement of the theater of cruelty	p 322
by an exterior limit that stands a greater chance of coming to it and cleaving it from within, in proportion as	p 376
COMMAND 5	
in all its violence, with all the powers at its command. Its sovereign production and repression can be achieved in no	p 33
schizophrenic limit. It tends, with all the strength at its command, to produce the schizo as the subject of the decoded	p 34
criticism was directed at Oedipus as it is meant to command our respect and to function for us: it is not	p 175
which it wards off with all the strength it can command. Whence the obstinacy with which the formations preceding capitalism encaste	p 176
of action that acts on the body itself. ... The signs command the things they signify, and far from being a mere	p 189
COMMANDER 1	
and in exalting the couch, a little island with its commander, the psychoanalyst, as an autonomous territoriality of the ultimate artifice	p 321
COMMANDING 1	
there are no longer even any masters, but only slaves commanding other slaves; there is no longer any need to burden	p 254
COMMANDMENT 1	
into a rule of the game and no longer a commandment, and the signifier into a distributor and no longer a	p 111
COMMANDS 1	
a dependency of the paranoiac territoriality, whereas the schizophrenic investment commands an entirely different determination, a family	p 278
gasping for breath and	

COMMEMORATES	1	
Thus the Little White pioneers' son, the Irish Protestant who commemorates the victory of his ancestors, the fascist who belongs to		p 104
COMMENCES	1	
successful counteractions. It has often been remarked that the State commences (or recommences) with two fundamental acts, one of which is		p 196
COMMENCING	1	
and will perform a displacement, an unparalleled repression of desire commencing with the earliest age of the child. Social production delegates		p 120
COMMENSURABILITY	1	
from scientific and technical flows of code, we find no commensurability or exterior limit between scientific or technical labor—even when		p 234
COMMENTARY	3	
it). This is what Klossowski has admirably demonstrated in his commentary on Nietzsche: the presence of the Stimmung as a material the start. And what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text, when he sees the a social full body. As Klossowski says in his profound commentary on Nietzsche, a form of power is identical with the		p 20 p 295 p 345
COMMENTATORS	1	
to compensate for its collective disinvestment. That is why the commentators most favorable to the universality of Oedipus recognize nonetheless that		p 143
COMMERCE	8	
segmentary articulations. The primitive machine is not ignorant of exchange, commerce, and industry; it exorcises them, localizes them, cordons them off		p 153
question, money does not begin by serving the needs of commerce, or at least it has no autonomous mercantile model. The production, but also mercantile flows (flux marchands) of exchange and commerce that might escape the State monopoly, with its tight restrictions		p 197 p 197
and which retained a monopoly or a narrow control over commerce (the merchant as functionary). The role of money in commerce commerce (the merchant as functionary). The role of money in commerce hinges less on commerce itself than on its control by functionary). The role of money in commerce hinges less on commerce itself than on its control by the State. Commerce's relationship synthetic, not analytical. And money is fundamentally inseparable, not from commerce, but from taxes as the maintenance of the apparatus of by turning into an industrialist himself in occupations based on commerce, or by making artisans into his own intermediaries or employees		p 197 p 197 p 197 p 197 p 226
COMMERCE'S	1	
on commerce itself than on its control by the State. Commerce's relationship with money is synthetic, not analytical. And money is		p 197
COMMERCIAL	17	
through the formation of great fortunes, the decoding of the commercial flows through the development of commodity production, the decoding of		p 223
all the decoded and deterritorialized flows, cannot be defined by commercial capital or by financial capital—these being merely flows among that makes of capital the new social full body, whereas commercial and financial capitalism in its primitive forms merely installed itself the same way for both instances. First, simple exchange inscribes commercial products as particular quanta of a unit of abstract labor that are produced and even inscribed independently of it. The commercial and monetary inscription remains overcoded and even repressed by the		p 226 p 226 p 226 p 227
modern capitalist machine. That is why, before, the monetary and commercial inscription does not have a body of its own at constituent part of the capitalist machine, in relation to which commercial capital and financial capital will now take the form of earner and is entered on the balance sheet of a commercial enterprise. In the one case, there are impotent money signs two operations. Thus in credit money, which comprises all the commercial and bank credits, purely commercial credit has its roots in money, which comprises all the commercial and bank credits, purely commercial credit has its roots in simple circulation where money develops		p 227 p 228 p 228 p 229 p 229
in its essence, it functions only through its alliance with commercial and financial capital. In a sense, it is the bank the firm in its relationships with the market and with commercial and financial capital. This implies diachronic encounters and countersectings such		p 229 p 234
no industrial essence functioning other than as merchant, financial, and commercial capital, where money would take on functions other than those		p 249
wages; from the standpoint of the flow of industrial and commercial production: the granting of monopolies, favorable conditions for accumulation, and		p 252
monopolies goes back first of all to a time when commercial and financial capital is still allied with the old system seen clearly in mercantilism, inasmuch as it expresses the new commercial functions of a capital that has secured for itself direct every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as well as others, labour		p 253 p 253 p 259
COMMINGLES	2	
We are also of a mind to believe that everything commingles in these intense becomings, passages, and migrations—all this drift I'll have to do is be Jones. But if everything commingles in this fashion it does so in intensity, with no		p 84 p 85
COMMISERATE	1	
God-given voice [Numen]. To confess, to whine, to complain, to commiserate, always demands a toll. To sing it doesn't cost you		p 334
COMMISSION	1	
But when we replace the doctor with the father and commission the father to explain the God of delirium, we ourselves		p 57
COMMISSIONED	1	
do with some ill-defined or natural violence that might be commissioned to explain the history of mankind; cruelty is the movement		p 145
COMMIT	2	
more than it knows whether it is parent or child. Commit incest and you'll be a zombie and a hermaphrodite. In them without rendering them impossible as sexual partners. One can commit incest only after a series of substitutions that always moves		p 75 p 160
COMMITTED	1	
The initial theme of the key myth is the incest committed by the hero with the mother. Yet the idea that		p 273
COMMITTEE	1	
To the Americans? To the First International? To the secret Committee? To the first ruptures, which signify renunciations by Freud as		p 55

COMMITTING	2	
can be no doubt: this way the despot has of committing incest, and of making it possible, in no way involves the despot. Oedipus has received its name, the clubfooted despot committing double incest through overcoding, with his sister and his mother		p 201 p 215
COMMODITIES	8	
into the sphere of private property and into that of commodities. Classes appear, inasmuch as the dominant classes are no longer their new distinct determinations. For what do private property, wealth, commodities, and classes signify? The breakdown of codes. The appearance, the		p 218 p 218
the contrary, as the feudal State, is capable of preventing commodities from introducing the decoding of flows that alone would be		p 220
must constitute, invent codes for the decoded flows of money, commodities, and private property. It no longer of itself forms a		p 221
mode of production. Even before the capitalist production-machine is assembled, commodities and money effect a decoding of flows through		p 226
abstraction. But		
that forms the disjunctive synthesis of the apparent movement of commodities, since the abstract labor is divided into qualified pieces of		p 226
with a motion of its own, in which money and commodities are mere forms which it assumes and casts off in		p 227
turn. Nay more: instead of simply representing the relations of commodities, it enters now, so to say, into relations with itself		p 227
COMMODITY	14	
yes, Lenz no! The Oedipal form of literature is its commodity form. We are free to think that there is finally		p 134
the capitalist socius. Thus the encounter between private property and commodity production, which presents itself, however, as two quite		p 140
distinct forms		
without net investment, without money or market, and without exchangist commodity relations. The mainspring of such an economy is a		p 150
veritable		
classes are relative to the process of an industrial and commodity production decoded under the conditions of capitalism. All history can		p 153
an exchange value that would introduce the nightmare of a commodity economy. The primitive market operates through bargaining rather than		p 186
by		
It is beneath the blows of private property, then of commodity production, that the State witnesses its decline. Land enters into		p 218
class relations; integrating the relations of wealth and poverty, of commodity and labor; reconciling market money and money from revenues;		p 218
everywhere		
regime of its private property and the rise of its commodity production, but the latter induce in return the concrete existence		p 220
is a double error to think that the development of commodity production is enough to bring about feudalism's collapse—on the		p 220
the decoding of the commercial flows through the development of commodity production, the decoding of the producers through expropriation		p 223
and proletarianization		
slavery. Or the example of feudalism: there again private property, commodity production, the monetary afflux, the extension of the market, the		p 223
capitalism can itself function only in this necessarily monetary or commodity form that controls it, and whose flows and relations between		p 239
at the same time that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that grants it a large degree		p 368
this, as we have seen, is Where we find the commodity value of art and literature: a paranoiac form of expression		p 370
COMMODITY-EXCHANGING	1	
a surplus, without the absorption of a surplus, without a commodity-exchanging and planner State, and even without an equivalent of the		p 256
COMMODUS	1	
the imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the		p 213
delirium of the		
COMMON	45	
the delirious person in his own specific world. What is common to these three concepts is the fact that they all		p 23
on the other. He gives up trying to discover the common denominator or the coextension of the social field and desire		p 30
two ways of reading this adequation, but they have in common the postulate that measures the unconscious against myth, and that		p 57
last of which is my mother beats me. The only common phase—the second for the girls and the first for		p 59
nonexistent phase. Such is always the case with Freud. Something common to the two sexes is required, but something that will		p 59
to Oedipus in both instances. Castration is at once the common lot—that is, the prevalent and transcendent Phallus, and the		p 59
it or refusal of a passive attitude. This something in common must lay the foundation for the exclusive use of the		p 59
protest—in short, assumption of one's sex. This something in common, the great Phallus, the Lack with two nonsuperimposable sides, is		p 60
The contrary should be said: neither is there anything in common between the two sexes, nor do they cease communicating with		p 60
the analytic process that consists in extrapolating a transcendent and common something, but that is a common-universal for the sole purpose		p 72
the famous latency period where the analytical mystification culminates. This common, transcendent, absent something will be called phallus		p 73
or law, in		
only in the transcendent form of stock and lack (something common and absent that is just as lacking in men as		p 73
that the double bind, the double impasse, is instead a common situation, oedipalizing par excellence. And although it would require		p 79
formalization		
and deliriums. The intensive emotion, the affect, is both the common root and the principle of differentiation of deliriums and hallucinations		p 84
do with the Ideal. And we have seen what remains common to Freud and Jung: the unconscious always measured against myths		p 128
the textual. Both groups hold at least one thing in common; they subscribe to the same puerile and reactionary conception of		p 134
unengendered stasis, the element superior to production that conditions the common appropriation and utilization of the ground. It is the		p 141
surface		
unilineal corporation or between different corporations linked by ties of common descent. The structural ties deriving from marriage between		p 146
members of		
are attached. It is because the placenta, as a substance common to the mother and the child, a common part of		p 158
a substance common to the mother and the child, a common part of their bodies, makes it such that these bodies		p 158
apropos of the sex/hair relationship, displaced phallic symbolism is very common, but the phallic origin of the symbolism is not repressed		p 172
from the start. Perhaps the answer lies in the postulate common to Oedipal relativism and Oedipal absolutism—i.e., the stubborn		p 173
or structural interpretation of this same organization. A second postulate common to the culturalists and the symbolists should be added. They		p 174
autonomous mercantile model. The despotic machine holds the following in common with the primitive machine, it confirms the latter in this		p 197
lack to all the elements of the chain, something in common for a common absence, the authority that channels all the		p 208
elements of the chain, something in common for a common absence, the authority that channels all the breaks-flows into one		p 208
and as it will evolve later, indeed have something in common: the indifference to designation. It is in the nature of		p 214
it to return under other guises and conditions. Being the common horizon for what comes before and what comes after, it		p 220
or intra-atomic distances in meters and centimeters. There is no common measure between the value of the enterprises and that of		p 230
production. (Nor can one say in this regard that so-called common ownership changes the direction of this movement.) Moreover, if it		p 259
that animated the Freud-Jung controversy. It appears that, in the common social field, the first thing that the son represses, or		p 276
this text seems at first merely to contrast the two common arguments, the one according to which the organisms are for		p 284
In this sense it was possible to insist on a common characteristic of human cultures and of living species, as Markov		p 289
anthropologizing natural history. It is a matter of showing the common participation of the social machines and the organic machines in		p 289
organic aggregates. All that is missing is the confirmations of common sense: why, in what sense is this sexuality? Cynicism has		p 292
pass for bold while lacking boldness. Better the delirium of common sense than its platitude. For the prime evidence points to		p 292
nonsuperimposable sides and makes the two sexes communicate in a common absence-castration. Women, as psychoanalysts or		p 295
psychoanalyzed, can then rejoice in		
it discovers the subjective essence of desire and labor—a common essence, inasmuch as it is the activity of production in		p 302
family care, institutions, and even antipsychiatry—remain threatened by a common danger, a danger which Jean Oury has been able to		p 319
real opposition is to the molar organism that is their common enemy. In the desiring-machine, one sees the same catatonic inspired		p 329
of the above. The experience of death is the most common of occurrences in the unconscious, precisely because it occurs in		p 330

it can no longer be a personal destiny, but the common lot. In this regard, the first thesis of schizoanalysis is a man-nature independent of all the social formations, or rather common to them all (what the Marxists term the givens of with heterosexuality, a relation that ascribes them both to a common Oedipal and castrating stock, charged with ensuring only their differentiation possesses, the despotic signifier prompting the most miserable struggle, a common absence for all the reciprocal exclusions where the flows dry	p 342 p 343 p 350
COMMON-UNIVERSAL 1	
extrapolating a transcendent and common something, but that is a common-universal for the sole purpose of introducing lack into desire, in	p 72
COMMONALTY 1	
family as its principle; it takes as its principle the commonality of the social field insofar as it is the object	p 276
COMMONLY 1	
the essence of the divine, in order to interpret the commonly postulated adequation. But to render religion unconscious, or the unconscious	p 58
COMMONPLACE 1	
capitalists first have an interest in capitalism. A statement as commonplace as this is made for another purpose: capitalists have an	p 374
COMMONPLACES 1	
desire and knowledge. Fraenkel calls to his aid all the commonplaces, Schopenhauer, and the Nietzsche of The Birth of Tragedy. He	p 299
COMMUNAL 2	
historical forms, machines characterized by State ownership of property, with communal possession bricked into it, and collective dependence. Every form that	p 218
use of this transformed apparatus. At first situated adjacent to communal property, then entering into the latter's composition or conditioning it	p 218
COMMUNE 3	
gaps and transected by breaks that are not familial: the Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War element. Every time one interprets kinship relations in the primitive commune in terms of a structure unfolding in the mind, one return. On the one hand, the ancient city-state, the Germanic commune, and feudalism presuppose the great empires, and cannot be understood	p 97 p 147 p 218
COMMUNES 3	
of the first great movement of deterritorialization on the primitive communes. The immanent unity of the earth as the immobile motor list of differences after the manner of conscientious historians: village communes here, industrial societies there, and so on. The differences could	p 146 p 220
does so by adding its eminent unity to the territorial communes that it conserves by bringing them together, overcoding them and	p 261
COMMUNICATE 5	
objects and flows: the male part of a man can communicate with the female part of a woman, but also with that are also veritable complexes of the unconscious, and that communicate a voluptuous wave from the top to the bottom of field where we are equally immersed or with which we communicate. The persons to whom our loves are dedicated, including the lack as two nonsuperimposable sides and makes the two sexes communicate in a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can	p 69 p 104 p 293 p 295
a machine, in a machinic information or communication? Schreber's desiring-machines communicate with those of his father; but it is in this	p 297
COMMUNICATED 1	
to the parents, in the sense of being recounted or communicated to them, with the notion that it is related to	p 48
COMMUNICATES 2	
the two of them partitioned off, and where each subject communicates with one sex or the other in another subject. Such the revolutionary institution from the enormous inertia which the law communicates to institutions in an established order. As Nietzsche says; churches	p 60 p 63
COMMUNICATING 3	
of production, and that acts as a quasi cause by communicating the apparent movement (the fetish) to them. So true is in common between the two sexes, nor do they cease communicating with each other in a transverse mode where each subject of Celine, the great victim of delirium who evolves while communicating more and more with the paranoia of his father. The	p 12 p 60 p 277
COMMUNICATION 22	
itself to no function, self-protective, denying itself to service and communication alike. There was something stunned about it, something petrified. Perhaps	p 7
Other main examples suggest themselves to the mind. Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed continuous	p 12
with immediate redeparture. Same thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same thing with delayed redeparture. Immediate discontinuous	p 12
with immediate redeparture. Same thing with delayed redeparture. Immediate discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed discontinuous	p 12
with immediate redeparture. Same thing with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Thus the	p 12
these other parts simply because it establishes aberrant paths of communication between noncommunicating vessels, transverse unities between elements that retain all	p 43
of his singularities, enters into relations with others following the communication proper to partial objects: everyone passes into the body of vessels all have their positive determinations, and enter into aberrant communication following a transversal that runs through the whole work; an	p 63 p 69
of a much more complex relationship that depends on the communication of the unconscious. With the result that, even in the organizing them as bricks, measuring their distance and forbidding their communication, henceforth acting in the name of a formidable but formal	p 178 p 212
transmission is second in relation to an information or a communication. The genetic revolution occurred when it was discovered that, strictly strictly speaking, there is no transmission of flows, but a communication of a code or an axiomatic, of a combinative apparatus	p 276 p 276 p 276
its coding or its axiomatic first determine within it a communication of unconscious. This phenomenon of communication, which Freud touched on	
determine within it a communication of unconscious. This phenomenon of communication, which Freud touched on only marginally in his remarks on	p 276
of that repression is the basis of neuroses. But this communication of unconscious does not by any means take the family destination, and finally as an intermediary or an interception of communication. If the familial investment is only a dependence or an profound or intrinsic direction of multiplicities there is interpenetration, direct communication between the molecular phenomena and the singularities of the living	p 276 p 276 p 286
if not anthropomorphism. But this time, far from founding the communication between the two sexes, one founds instead their separation into	p 295

the agent of a machine, in a machinic information or communication? Schreber's desiring-machines communicate with those of his father; but it	p 297
of bringing to light their reciprocal inclusion and their transverse communication in the decoded flows of desire (included disjunctions, local connections	p 350
the poor woman, under the effect of a strange unconscious communication with the unconscious of the father. Lacan was the first	p 353
the desiring-machine join closely together and bring their regimes into communication. She asks if our society can handle that, and what	p 381
COMMUNICATIONS	3
upon them (se rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcursive inscriptions on its own surface	p 43
made to intervene to constitute the multiplicity in which transverse communications are established—connections of partial objects and flows: the male	p 69
heterosexuality cannot be distinguished any longer: the world of transverse communications, where the finally conquered nonhuman sex mingles with the flowers	p 319
COMMUNISM	1
it has no place in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not one	p 219
COMMUNIST	1
o mother farewell with a long black shoe farewell with Communist Party and a broken stocking.... with your sagging belly with	p 279
COMMUNITIES	6
are not distinct corporate groups, but are embodied in local communities, through which they function structurally. The two systems intersect, each	p 152
State establishes itself on the foundations of the primitive rural communities, which keep their ownership of the soil, while the State forms the specific character of Asiatic production: the autochthonous rural communities subsist, and continue to produce, inscribe, and consume; in effect	p 194 p 196
once because it functions on the basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the	p 198
major work projects that exceed the capacities of the separate communities. What is produced on the body of the despot is distributed to the higher proprietary unity and to the propertied communities, to the overcoding process and to the intrinsic codes, to	p 198 p 198
COMMUNITY	13
of families. This is clearly visible in the projects of community psychiatry or of so-called familial psychotherapy, which effectively break apart how revolutionary psychiatry broke in vain with the ideals of community adaptation, with everything that Maud Mannoni calls the adaptation police	p 94 p 94
distributes the primordial ancestors, but each member of the primitive community is himself a complete full body, male and female, binding to flow, and even urinating, in the midst of the community of men, as Parin himself puts it, to express the	p 154 p 178
the lateral alliances and the extended filiations of the old community. He imposes a new alliance system and places himself in how does one distinguish the way in which the primitive community remains on its guard with respect to its own institutions	p 192 p 195
derisory—of a former despot who thrust himself upon the community from the outside long ago? It is not always easy	p 195
always easy to know if one is considering a primitive community that is repressing an endogenous tendency, or one that is a movement.) (3) Finally, the point of view of the community, which is disjunctive or takes account of the disjunctions in	p 195 p 276
pseudo families? We do not have in mind the so-called community psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize	p 319
in the symbolic order, in the institutional order, in the community order, the sectorial order, etc. This progression contains a constant if this tendency appears in its most naive form in community psychiatry aimed at adjustment—the therapeutic return to the family	p 359 p 359
the benefit of adaptational forms of familial psychotherapy and of community psychiatry, and of Laing's own retreat to the Orient. And	p 360
COMPACT	1
persons—but group identifications that are always partial, following the compact, agglutinated series of ancestors, and the fragmented series of companions	p 143
COMPANIES	1
known that the monopolistic action favoring the guilds and the companies promotes, not the rise of capitalist production, but the insertion	p 223
COMPANIONS	1
compact, agglutinated series of ancestors, and the fragmented series of companions and cousins. No anality—although, or rather because, there is	p 143
COMPARABLE	1
Thus Fortes (1953), while recognizing that ties of affinity have comparable importance to ties of descent, disguises the former under his	p 146
COMPARATIVE	2
will be reduced to Oedipus, as the discussions on the comparative role of childhood factors and actual factors in neurosis bear determinations that situates their particular use in desiring-production, and the comparative operation of this production with social production, whence derive the	p 99 p 100
COMPARATIVELY	1
State were one concrete formation among others, to be treated comparatively. But the despotic State is the abstraction that is realized	p 220
COMPARE	3
a look at this stroll of a schizo, let us compare what happens when Samuel Beckett's characters decide to venture outdoors punishment, and torture are desired, and are instances of production (compare the history of fatalism). It makes men or their organs in primitive societies, it seems to us entirely insufficient to compare them with psychoanalytic procedure by relating them to criteria borrowed	p 2 p 145 p 166
COMPARED	5
of social production. Desiring-production, and its difference in regime as compared to social production, are thus end points, not points of bringing into play the destiny of social machines, their regime compared to that of desiring-machines. 5 Territorial Representation While representation is	p 35 p 184
entitles one to declare that shares of debt are secondary compared with a totality that is more real? Yet exchange is overcoding performed by the despotic State. But it is nothing compared to the other great movement, the one that will be contain such an abundance of parts that they must be compared to very different parts of distinct machines, each relating to	p 186 p 222 p 284
COMPARING	1
than Freud's unconscious, since the diagnosis is carried out by comparing desire to the photographs of hermaphrodites, assassins, etc., instead of	p 290
COMPARISON	11

or tended to be an isolated system, naturally closed: the comparison between microcosm and macrocosm was thus a comparison between two	p 95
closed: the comparison between microcosm and macrocosm was thus a comparison between two closed figures, one of which expressed the other	p 96
of Creative Evolution, Bergson completely alters the scope of the comparison by opening up both ends. If the living being resembles a degree that circulating—exchanging—is a secondary activity in comparison with the task that sums up all the others: marking how this new socius proceeds: a terror without precedent, in comparison with which the ancient system of cruelty, the forms of elements in the relationships among themselves. In vain will the comparison of language (langage) to exchange and money be pushed to for war and to the absorption of surplus value. In comparison to the capitalist State, the socialist States are children—but its turn. There result diverse but always convergent consequences: the comparison of language to a game; the signified-signifier relationship, where the	p 96 p 144 p 192 p 207 p 236 p 242
State forms a break that represents a genuine advance in comparison with the despotic State, in terms of its fulfillment of we are concerned—on the contrary. We admit that any comparison of sexuality with cosmic phenomena such as electrical storms, the barbarian, with their ways of coding death, are children in comparison to modern man and his axiomatic (so many unemployed are	p 261 p 292 p 335
COMPARTMENTALIZATION 1	
contradicting it; the plantlike innocence that results from the total compartmentalization of the sexes, both in Charlus's encounters and in Albertine's	p 43
COMPARTMENTS 1	
come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even between things that are	p 42
COMPASS 1	
scattered an apparent residual and nomadic subject around the entire compass of its cycle, a subject that passes by way of	p 330
COMPATIBILITY 1	
of organization, but rather the most somber organization, the harshest compatibility, with the axiomatic replacing the codes and incorporating them, always	p 153
COMPATIBLE 3	
an affinal tie or a pairing of persons that is compatible with the disjunctions of filiation. It is in this sense It is necessary that the connections reappear in a form compatible with the inscribed disjunctions, even if they react in turn productive connections the extensive form of a pairing of persons, compatible with the disjunctions of inscription, but inversely reacts on inscription	p 147 p 154 p 155
COMPEL 3	
its every intensity, consumes it? And shouldn't this question immediately compel us to raise another one, which at first glance seems production behind all real productions. This conception does not necessarily compel psychoanalysis to engage in a study of gadgets and markets psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel psychoanalysts for their part to make a similar discovery: namely	p 20 p 26 p 180
COMPELLED 3	
such as appeared in metaphysics. In like fashion we are compelled to say that psychoanalysis has its metaphysics—its name is and functions derived from the abstract quantity. One is even compelled to say that, while in our societies the penis has to be a kind of equilibrium of prices, one is compelled to see in the manifest disequilibrium of the relations a	p 75 p 143 p 149
COMPELS 1	
this master of destruction, of self-destructing—the very wound itself compels him to live. . . . It is Oedipus, the marshy earth, that	p 333
COMPENSATE 4	
anal and implies an individual overinvestment of the organ to compensate for its collective disinvestment. That is why the commentators most heterogeneity of the elements that compose the prestations and that compensate for the disequilibrium by displacing it. In short, the detachments alliances, to the nature of the counterprestations that come to compensate the disequilibrium of the prestations of wives, and generally the qualitative, essentially mobile and limited, where differences between the elements compensate the disequilibrium (whence the relationship of prestige and consumption in	p 143 p 150 p 187 p 247
COMPENSATED 3	
and deficiency, phenomena of lack and accumulation, which will be compensated for by nonexchangeable elements of the acquired-prestige or distributed-consumption type of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionized conflicts but conflicts that generate changes by a simple decoding of flows, and they are always compensated by residual forces or transformations of the State. Death is	p 150 p 150 p 223
COMPENSATES 1	
pain it is contemplating a surplus value of code that compensates the broken relationship between the voice of alliance that the	p 191
COMPENSATION 3	
share, I feel justified in accepting it as some slight compensation for the inordinate measure of suffering and privation that has Mru ... Everyone behaves as if he were ignorant of the compensation that would result from the closing of the cycle, and is the maternal uncle. What passes through leads to—as compensation for what is blocked—a veritable surplus value of code	p 16 p 148 p 163
COMPETENCE 1	
degree of oedipalization, then yes, whites think too much. The competence, the honesty, and the talent of these authors—psychoanalysts specializing	p 170
COMPETENT 3	
going to be done, something that the shrewd or the competent are able to decode, to half understand. Moreover, despite the a pure Aryan, if he had not proved himself so competent in the management of his wealth, and if in his they haven't been since the start. We are still too competent; we would like to speak in the name of an	p 250 p 364 p 380
COMPETING 1	
and the social formations. Psychoanalytic interpretation does not consist in competing with codes, adding a code to the codes already recognized	p 301
COMPETITION 1	

is necessary to relate it not to other formations in competition with it temporally and spiritually, according to relationships that obscure	p 194
COMPETITIVE 1	
an order of military expenditures that are in no way competitive with private enterprise, quite the contrary (it took a war	p 235
COMPLACENCY 1	
religions, and these private certitudes that our vanity and our complacency bestow generously on us, have as many deceptive sojourns as	p 341
COMPLAIN 1	
your own God-given voice [Numen]. To confess, to whine, to complain, to commiserate, always demands a toll. To sing it doesn't	p 334
COMPLAINS 1	
at one and the same time that a half-deaf Caesar complains of an ear that no longer hears, and sees weighing	p 211
COMPLAISANCE 1	
an author like Marcuse, whom one would not suspect of complaisance in this regard, acknowledges that culturalism started on the right	p 173
COMPLEMENTARITY 4	
front and center, this machine is merely theatrical, and the complementarity of what it sets apart still remains: it is now	p 26
with the other relations (thus, for example, the coexistence or complementarity of the section chief and the guardian of the earth	p 145
of the procession. It might be said that the ancient complementarity has shifted to form a new socius: no longer the	p 193
again is simulated through incest. And in accordance with the complementarity of simulation and identity that we encountered earlier, if the	p 210
COMPLEMENTARY 5	
frontier did not lie between these terms, which are perhaps complementary.) Production is reduced to mere fantasy production, production of	p 55
expression	
daddy and mommy. On the contrary, we should consider the complementary ensemble made up of boy-girl and parents-agents of production	p 61
and	
to ties of descent, disguises the former under his expression complementary filiation. The essence of this concept, which resembles the	p 146
Roman	
system. When the Christians took possession of the Empire, this complementary duality reappeared between those who wanted to do	p 222
everything possible	
overthrows every restriction and bond; but under the second, strictly complementary, aspect, capitalism is continually confronting limits and	p 259
barriers that are	
COMPLETE 25	
it? Or yet another example: on being confronted with a complete machine made up of six stones in the right-hand pocket	p 3
the effect of the disorder: the delirium itself or the complete withdrawal from the outside world, the detachment from reality, accompanied	p 23
that will eventually appear in a final depressive stage (the complete Object). Partial objects hence appear to her to be derived	p 44
of view of the whole, of global persons, and of complete objects—and also, perhaps, because she is eager to avoid	p 45
from the detachable partial object to the position of a complete object as the thing detached (phallus). This passage implies a	p 60
necessarily experiences as a lack his subordination to the tyrannical complete object. This is perhaps no longer the case when the	p 60
that let themselves be subsumed under the category of a complete object, even if absent—the phallus of castration; breaks-flows that	p 67
subject, an ego specified according to a given sex, and complete objects defined as global persons. The complexity and the foundations	p 70
the triangulation into which they enter: desire receives its first complete objects and is forbidden them at one and the same	p 70
to a whole that prepares for the advent of the complete object in the depressive phase.) It is clear that such	p 72
unconscious: we pass from detachable partial objects to the detached complete object, from which global persons derive by an assigning of	p 73
Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete objects, global images, and specific egos. We deny	p 74
that these	
integration (toward the depressive position under the reign of the complete object), or organized in the direction of a structural integration	p 74
weighed on the whole operation: the extraction of a transcendent complete object from the signifying chain, which served as a despotic	p 110
synthesis imposed on it by other forces: Global Persons, the Complete Object, the Great Phallus, the Terrible Undifferentiated of the Imaginary	p 121
wall, the capitalist barrier. And of course they fail to complete the process, they never cease falling to do so. The	p 133
but each member of the primitive community is himself a complete full body, male and female, binding to itself all the	p 154
this strength to start again from zero, to objectify a complete transformation: the subject leaps outside the intersections of alliance-filiation,	p 194
installs	
of the infinite debt. The Oedipal cell will have to complete its migration; it must no longer be content to pass	p 216
apparatus of social repression-psychoic repression will have to undergo a complete reorganization. Hence desire, having completed its	p 217
migration, will have to	
The way in which allosteric interactions work hence permits a complete freedom in the choice of controls. And these controls, having	p 288
way of Destruction—a whole scouring of the unconscious, a complete curettagé. Destroy Oedipus, the illusion of the ego, the puppet	p 311
living, is composed as a whole, as a global or complete object. It is in relation to this new order that	p 342
an investment of the social field that is no less complete, no less total than the contrary investment. The paranoid and	p 376
process of desiring-production, this process that is always and already complete as it proceeds, and as long as it proceeds. It	p 382
COMPLETED 5	
of analysis be terminated, yes or no? Can it be completed, or is it condemned to a constant self-perpetuation? As Freud	p 65
right in saying that, in a certain sense, the psychoanalyst completed and perfected what the psychiatry of nineteenth-century asylums, with	p 92
Pinel	
will have to undergo a complete reorganization. Hence desire, having completed its migration, will have to experience this extreme affliction of	p 217
of the problem: the ever widening circle of capitalism is completed, while reproducing its immanent limits on an ever larger scale	p 234
nature of our age, I said—until the process is completed the belly of the world shall be the Third Eye	p 298
COMPLETELY 35	
of this series: 2, 1, 2, 1... The series is completely refractory to a transcription that would transform and mold it	p 14
do with what supports them. Or rather, isn't the support completely immaterial to these signs? The support is the body without	p 38
a part made up of parts, each one of which completely fills up the body without organs in the space of	p 41
the apparent theme of guilt is tightly interwoven with a completely different theme totally contradicting it; the plantlike innocence that results	p 43
immediately begins having an amazing nonfamilial experience that psychoanalysis has completely failed to take into account. Lindner's	p 47
painting attracts our attention	
and where the principle itself enters into the alternative (a completely different case from what happens when the disjunction is inclusive	p 80
familial authority and the Oedipus of social authority. Oedipus is completely useless, except for tying off the unconscious on both sides	p 81
by simulating someone ... , etc. This was already true of the completely oriental art of the Roman Emperors, the twelve paranoiacs of	p 87
the sign that the problem must be raised in a completely different manner, because it is already raised elsewhere for the	p 89
the fact that the entirety of this enormous content disappears completely from Freud's analysis: not one trace of it remains; everything	p 89
within the other. At the beginning of Creative Evolution, Bergson completely alters the scope of the comparison by opening up both	p 96
or as a structural foundation. In reality it is a completely ideological beginning, for the sake of ideology. Oedipus is always	p 101
and to man. On this point Nietzsche makes a remark completely akin to those of Marx or Engels: We now laugh	p 107
desiring-production permitted a definition of legitimate uses of syntheses, uses completely distinct from Oedipal uses. And in relation to this	p 110
desiring-production	

us a system of three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing representation which performs	p 115
representative of desire, which is on this side of and completely ignorant of daddy-mommy. Nor is it the repressing representation, which is indeed Oedipal, although the developments and the solutions are completely different from ours (Parin , Ortigues). They say that there is	p 165 p 170
It is clear that incest with the mother has a completely different meaning: this time it is a question of the	p 200
and writing in the broad sense—that is, between two completely different orders of inscription: a graphism that leaves the voice	p 203
we are unable to say that the magic triangle is completely crushed: it subsists as a base and as a brick	p 205
language that overcodes another language, while the other language is completely coded into phonetic elements. And if the unconscious in fact	p 208
first expresses only its parts and wheels functioning from a completely different viewpoint, in a completely different organization. There we see	p 216
and wheels functioning from a completely different viewpoint, in a completely different organization. There we see the mania of psychoanalysis with	p 216
the old social body, while the other depends on a completely different series going by way of the merchant and the	p 225
the equivalent. But in this way the signs of power completely cease being what they were from the viewpoint of a	p 249
Which explains the complex origin of the relation that is completely distorted in the psychoanalytic equation, shit=money; in reality, it is	p 267
in Group Psychology and the Analysis of the Ego, remains completely stymied by Oedipus. In the unconscious there are only populations	p 283
the objective representations and the machines of desire—is now completely displaced. The limit now passes only within the molar aggregate	p 307
castration. The path marked out by Lacan led in a completely different direction. He is not content to turn, like the	p 308
that the identity in nature between the two productions is completely hidden there: as much by the difference between the objective	p 336
that are specifically reactionary and vaguely revolutionary. The situation is completely muddled. It seems that schizoanalysis can make use	p 350
only of	
succeed in assuming do so only by detours and determinations completely distinct from their being-woman and their being-child. Nothing to do	p 357
in fact, in the American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as	p 360
well as completely	
Completely ordinary families are baptized as schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary familial	p 360
logic, i.e	
devoid of an aim, would be enough to transform it completely, to make it pass to the other pole of the	p 367
COMPLETES 3	
in the axiomatic of capital. In this sense it indeed completes the becoming-concrete that seemed to us to preside over the	p 252
regulator of the decoded and axiomatized flows. The capitalist State completes the becoming-concrete so fully that, in another sense, it alone	p 252
that Oedipus is constituted, at the same time as it completes its migration in the in-depth elements of representation: the displaced	p 267
COMPLETING 3	
at all radical or innovative. On the contrary: it is completing the task begun by nineteenth-century psychology, namely, to develop a	p 50
The second error of psychoanalysis, made just as it was completing the separation of sexuality from reproduction, lies in having remained	p 276
entire interplay of the desiring-machines and the repression of desire. Completing the process and not arresting it, not making it turn	p 382
COMPLETION 6	
process is not the perpetuation of that process, but the completion thereof. ... The process should work to a completion, not to	p 5
but the completion thereof. ... The process should work to a completion, not to some horror of intensification and extremity wherein the	p 5
symbolically occupied limit. But it is filled and carried to completion only by becoming the imaginary Oedipus of the capitalist machine	p 267
become indices of the new world. That is what the completion of the process is: not a promised and a pre-existing	p 322
breakthrough—art as a process without goal, but that attains completion as such. The codes and their signifiers , the axiomatics and	p 370
is no more behind than ahead, it coincides with the completion of the process of desiring-production, this process that is always	p 382
COMPLEX 78	
striking thing was that it was neither simple nor really complex, initially or intentionally complex, or constructed according to a complicated	p 6
it was neither simple nor really complex, initially or intentionally complex, or constructed according to a complicated plan. Instead, it had	p 6
of the various stages in the formation of the Oedipus complex? Disjunctions are the form that the genealogy of desire assumes	p 13
spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with God and forms of God	p 16
derived from the	
And they undergo relative rises or falls depending on the complex relationship between them and the variations in the relative strength	p 19
of this. Or, to follow a path that is more complex, but leads in the end to the same thing: by	p 20
ponder the possibility that the analytic imperialism of the Oedipus complex led Freud to rediscover, and to lend all the weight	p 23
domain seems, simply because of its multiplicity—a multiplicity so complex that we can scarcely speak of one chain or even	p 38
boxing the life of the child up within the Oedipus complex, by making familial relations the universal mediation of childhood, we	p 48
as psychoanalysis cloaks insanity in the mantle of a parental complex, and regards the patterns of self-punishment resulting from Oedipus as	p 50
The function of Oedipus as dogma, or as the nuclear complex, is inseparable from a forcing by which the psychoanalyst as	p 51
relations that link the normal and positive form of the complex to its inverse or negative form: a standard model Oedipus	p 51
it possible to connect the pre-Oedipal phases with the negative complex when this seems called for. On the other hand, he	p 51
repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex in 1897 in the course of his self-analysis, but that	p 53
not yet received its full theoretical formulation as the nuclear complex and leads a marginal existence. The fact that Schreber's analysis	p 56
in bringing about the union of sexuality and the familial complex, and a mythological argument, which consists in positing the adequation	p 57
to a similar conclusion. By joining sexuality to the familial complex, by making Oedipus into the criterion of sexuality in analysis	p 58
to the fact that this beyond derives from the familial complex through the analytical transformation of desire, or is signified by	p 58
later one, where Oedipus is already designated as the nuclear complex: A Child Is Being Beaten. The reader cannot escape the	p 58
which it threatens us. With the same movement the Oedipus complex inserts desire into triangulation, and prohibits desire from satisfying itself	p 79
The child becomes a man only by resolving the Oedipus complex, whose resolution introduces him into society, where he finds, within	p 79
possible to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex itself was not a myth but in fact something real	p 84
set out to do: to fuse madness with a parental complex, to link it to the half-real, half-imaginary dialectic of the	p 92
us add that by enveloping the illness in a familial complex internal to the patient, and then the familial complex itself	p 93
familial complex internal to the patient, and then the familial complex itself in the transference or the doctor-patient relationship, Freudian	p 93
psychoanalysis	
himself if he has to deal with an unconscious guilt complex following on the death of the mother, as Freud had	p 96
prevent the entire situation from falling back on the familial complex and becoming internalized in it. In a word, the family	p 97
the top to the bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to do	p 105
the second question: does psychic repression bear upon the Oedipus complex as an adequate expression of the unconscious? Must we even	p 113
Must we even follow Freud in saying that the Oedipus complex, according to one or the other of its two poles	p 113
drives are the disfigured image of the repressed. The Oedipus complex, the process of oedipalization, is therefore the result of this	p 119
of reality is preserved, but on condition that the causal complex be repressed; in psychosis the complex invades consciousness and becomes	p 123
condition that the causal complex be repressed; in psychosis the complex invades consciousness and becomes its object, at the price of	p 123
What interests us is the precise role of the Oedipus complex in this convergence. For if it is true that the	p 123
But isn't it true instead that, in psychosis, the familial complex appears precisely as a stimulus whose quality is a matter	p 123
Thus the schizo would not be ill within the Oedipus complex, from an Oedipus arising all the more in his hallucinated	p 123
of psychosis? One then encounters the criterion of reality: the complex invades the psychotic consciousness only at the price of a	p 126
oldest factor that could be sufficiently explained by the familial complex? Even a writer like Reich—so careful to situate desire in	p 127
difference with respect to virtual. And it is the Oedipus complex that is virtual, either inasmuch as it must be actualized	p 129
direction and opens as the prestations become wider and more complex. But such a conception is in contradiction with the primitive	p 149
Jung is therefore entirely correct in saying that the Oedipus complex signifies something altogether different from itself, and that in the	p 162
in thinking that he has thus transcended sexuality.) The somatic complex refers to a germinal implex. Incest refers to a this-side-of	p 162
a this-side-of that cannot be represented as such in the complex, since the complex is an element derived from this this-side-of	p 162

cannot be represented as such in the complex, since the complex is an element derived from this this-side-of. Incest as it	p 162
of this homosexuality of alliance a product of the Oedipus complex as something repressed. Alliance can never be deduced from the	p 165
fact that the necessary conditions for Oedipus as a familial complex, existing in the framework of the familialism suited to psychiatry	p 166
relations between the two that would confer on any familial complex whatever an expressive value and an apparent autonomous form. On	p 166
to criteria borrowed from the latter: for example, a familial complex, even if it differs from our own, or cultural material	p 166
was he who said in all seriousness that the Oedipus complex was not to be found if it wasn't looked for	p 171
familial institution, it matters little to say that the familial complex varies with the institutions, or that Oedipus is to the	p 174
can dream of Oedipus, without however being subjected to the complex, without having the complex. For Oedipus to be occupied, a	p 177
without however being subjected to the complex, without having the complex. For Oedipus to be occupied, a certain number of conditions	p 177
a familial heredity, but by virtue of a much more complex relationship that depends on the communication of the unconscious. With	p 178
the relationship with other things in one and the same complex), according to which the symbol is never in a one-to-one	p 181
have already seen in psychosis, where the intrusion of the complex into consciousness, according to the traditional criterion, did not, to	p 202
conception of law will make this into a criterion). The complex relationship of designation, as we have seen it elaborated in	p 214
State affair. But then latency must not succeed the Oedipus complex, marking the complex's repression or even its suppression. It must	p 216
incestuous representation, which is not yet by any means a complex in the sense of repressed desire, since on the contrary	p 216
representation exercises its repressive action on desire itself. The Oedipus complex, as it is called by psychoanalysis, will be born of	p 216
conditions that disfigure, displace, and even decode desire. The Oedipus complex appears only after latency; and when Freud recognizes two	p 216
phases	
presents as a resolution, or an attempted resolution, of the complex what is rather the latter's definitive establishment or its interior	p 216
establishment or its interior installation, and it presents as the complex what is still the complex's opposite. What will be necessary	p 216
in order for Oedipus to become the Oedipus, the Oedipus complex? Many things, in fact—those things that Nietzsche partially grasped	p 216
quantity of the relations. The abstract itself posits the more complex relation within which it will develop like something concrete. This	p 227
is endlessly delayed by accidents and deviations. ... Such is the complex notion of a continuity within the absolute break. In the	p 231
Deal had failed to accomplish). The role of a politico-military-economic complex is the more manifest in that it guarantees the extraction	p 235
as Edgar Morin puts it. These modern archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless represent	p 257
flows of capital are reduced or applied. (Which explains the complex origin of the relation that is completely distorted in the	p 267
century. So it seems that the situation is far more complex than we made it out to be, since psychoanalysis participates	p 299
desire, alienated in myth or tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several different things must	p 301
be	
banished, deterritorialized—but a reterritorialization is engineered, using the Oedipus complex conceived of as the daddy-mommy-me of	p 304
today's everyman. Psychoanalysis and	
as the daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that has ever been believed	p 304
dimensions of the subjective universal: if Oedipus himself has no complex, the Oedipus complex has no Oedipus, just as narcissism has	p 304
subjective universal: if Oedipus himself has no complex, the Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such	p 304
infinite subjective representation. What is meant by elicit is very complex, since the structure can never present more than its own	p 305
to call—the disappearance or the dissolution of the Oedipus complex, do not make us burst into laughter? We are told	p 311
the first place, Freud discovers his own Oedipus in a complex social context that brings into play the older half brother	p 353
of Oedipus; and he shows the existence of a social complex where the subject at times attempts to assume his own	p 353
COMPLEX'S 3	
then latency must not succeed the Oedipus complex, marking the complex's repression or even its suppression. It must result from the	p 216
latency, it is only the second phase that merits the complex's name, while the first expresses only its parts and wheels	p 216
and it presents as the complex what is still the complex's opposite. What will be necessary in order for Oedipus to	p 216
COMPLEXES 9	
I'm Polish. Here again individuations are brought about solely within complexes of forces that determine persons as so many intensive states	p 86
Stalinism, the Vietnam war, May '68—all these things form complexes of the unconscious, more effective than everlasting Oedipus. And the	p 97
that grows, money that produces more money? There are socioeconomic complexes that are also veritable complexes of the unconscious,	p 104
and that	
more money? There are socioeconomic complexes that are also veritable complexes of the unconscious, and that communicate a voluptuous	p 104
wave from	
and the relations should be made to vary within non-oedipal complexes that are no less familial on that account. That is	p 175
only produce Oedipus as one of its secondary statistical formations (complexes), at the end of a history bringing into play the	p 184
is the reverse side of the other. Our loves are complexes of deterritorialization and reterritorialization. What we love is always a	p 316
what appears to other people as raw desire still contains complexes of desire and interest, and a mixture of forms of	p 350
investments, even when opposed, can coexist with one another in complexes that are not the province of Oedipus, but that do	p 375
COMPLEXITY 4	
given sex, and complete objects defined as global persons. The complexity and the foundations of such an operation appear more distinctly	p 70
the whole of territorial representation, one is struck by the complexity of the networks with which it covers the socius: the	p 204
molar castration. Here too Lacan's approach appears in all its complexity; for it is certain that he does not enclose the	p 310
And where do we situate the psychoanalytic group within this complexity of social investments? Every time we wonder when it started	p 349
COMPLICATED 7	
complex, initially or intentionally complex, or constructed according to a complicated plan. Instead, it had been desimplified in the course of	p 6
the inferior God, all of them divine forms that become complicated, or rather desimplified, as they break through the simplistic terms	p 14
could have made him a candidate for chief. Everything becomes complicated because of the colonizer-colonized relations: the English have	p 167
not recognized	
refoulement), would vary. This story of psychic repression is quite complicated. Things would be simpler if the libido or the affect	p 172
that of the machines? ... We are misled by considering any complicated machine as a single thing; in truth it is a	p 285
from revolutionary subject-groups. One more axiom. This is no more complicated than in the case of abstract painting. Everything begins with	p 375
everyone, which force the social axiomatic to grow ever more complicated, to become more saturated, to the point where the scientist	p 379
COMPLICATES 2	
the molar hole while claiming to unmask the real.) What complicates everything is that there is indeed a necessity for desiring-production	p 314
subjugation, coefficients without a hierarchy or a group superego. What complicates everything, it is true, is that the same individuals can	p 349
COMPLICITY 1	
oppressive social reproduction, either in a struggle or in a complicity: the White Man, the missionary, the tax collector, the exporter	p 169
COMPLY 1	
is true that the connections of desiring-production were found to comply with a binary rule; and we have even seen that	p 72
COMPONENT 4	
to shit through. Will the machines run so badly, their component pieces fall apart to such a point that they will	p 8
of view of the recording process: they are at once component parts and products of the process of decomposition that are	p 40
since both kinds of determinations form one and the same component in the territorial machine. Since familial reproduction is not yet	p 166
do not constitute a separate world, but rather an essential component of the world-wide capitalist machine. It must be added, however	p 231
COMPOSE 8	

A mask is such an institution of organs. Initiation societies compose the pieces of a body, which are at the same is primary, founded in the heterogeneity of the elements that compose the prestations and that compensate for the disequilibrium by displacing	p 142 p 150
the preconditions, included in the heterogeneity of the terms that compose the prestations and counterprestations? The more one directs one's attention	p 187
rise to a linearity; in place of nonsignifying signs that compose the networks of a territorial chain, a despotic signifier from code instead of overcoding the accounts? It is useless to compose the list of differences after the manner of conscientious historians	p 206 p 220
is overtaken toward the inside by the pure figures that compose it—or, more decisively, by the figural that comes to each time an intensity fills it; signs of desire that compose a signifying chain but that are not themselves signifying, and becomes conscious of its immanent disintegration in the individuals who compose it, these same individuals decompose it. ... By way of the	p 243 p 309 p 368
COMPOSED	9
of amorphous, undifferentiated fluid. In order to resist using words composed of articulated phonetic units, it utters only gasps and cries as having been launched from a distance and as being composed of heterogeneous elements: containing within it not only an inscription applying this time to the whole as some inspired fragment composed separately.... So Proust writes of the unity of Balzac's creation incest, as well as indifference to incest, for this regime composed of one and the same being or flow, varying in that depends on the figural effects—this chain itself being composed of asignifying signs—crushing the signifiers as well as the is not in the passage to infinity itself—the infinity composed of machine parts or the temporal infinity of the animalcules signifying chain is more a jargon than a language (langage), composed of nonsignifying elements that have a meaning or an effect territorialities. This molecular chain is still signifying because it is composed of signs of desire; but these signs are no longer unity of a socius: an organism, social or living, is composed as a whole, as a global or complete object. It	p 9 p 40 p 42 p 162 p 244 p 285 p 289 p 328 p 342
COMPOSES	1
for something that might be labeled the Signifier-writing that ceaselessly composes and decomposes the chains into signs that have nothing that	p 39
COMPOSITE	3
debt—open, mobile, and finite blocks of debt: this extraordinary composite of the speaking voice, the marked body, and the enjoying from that of labor, and consequently must enter into a composite that is itself qualitative and implies noneconomic factors. Or the in which capitalism utilizes the schizzes and diverts the flows: composite images, images flattened onto other images, so that when this	p 190 p 248 p 265
COMPOSITES	2
equivalences that would presuppose an unlimited something; they simply form composites that are themselves qualitative, essentially mobile and limited, where differences couplings between qualified flows, interactions that are exclusively indirect, qualitative composites that are essentially limited, and organs of perception and extrachemical	p 247 p 248
COMPOSITION	3
a new polyvocality that is the code of desire. Every composition, and also every decomposition, uses mobile bricks as the basic situated adjacent to communal property, then entering into the latter's composition or conditioning it, then becoming more and more a determining and psychic repression resulting from these formations—such is the composition of the analytic field. And this subrepresentative field will continue	p 40 p 218 p 300
COMPOSITIONS	1
let them simply run down, and chose to end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords	p 31
COMPOUNDS	2
enabling an interaction, positive or negative, to come about between compounds without chemical affinity, and thereby eventually subordinating any reaction to and thereby eventually subordinating any reaction to the intervention of compounds that are chemically foreign and indifferent to this reaction. The	p 288 p 288
COMPREHENSION	2
to be considered causal? Or is it a relationship of comprehension? A mode of expression? The question, however, has been posed closely the theoretician relates it to ideal forms of causation, comprehension, or expression, rather than to the real process of production	p 24 p 24
COMPREHENSIONS	1
disfigure the unconscious in itself, and impose on it causations, comprehensions, and expressions that no longer have anything to do with	p 338
COMPREHENSIVE	2
of raising and dealing with the agrarian problem in a comprehensive way. In other cases where a redistribution occurs, the cycle reproduces its immanent limits on an ever widening and more comprehensive scale. Hence it is at the level of a generalized	p 197 p 239
COMPRESSED	1
element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia assures	p 31
COMPRISE	3
of three types of sessions, the first two of which comprise counterindications, the third alone constituting the ideal session in analysis the father, the mother, the begetters—that do not yet comprise their elements as internal elements of desire. The question of filiation is not yet extended, and does not as yet comprise any distinction of persons, nor even a distinction of sexes	p 66 p 107 p 155
COMPRISES	9
from an intensive energetic order to an extensive system, which comprises both qualitative alliances and extended filiations. Nothing is changed by desire. For desire is that, too: a trap. Territorial representation comprises these three instances: the repressed representative, the repressing representation, and according to the social formation considered. The system of representation comprises three elements that vary in depth: the repressed representative, the interactions of these two operations. Thus in credit money, which comprises all the commercial and bank credits, purely commercial credit has to gold, or indirectly through a mode of centralization that comprises a guarantor of the credit, a uniform interest rate, a the deformations, disguises, or displacements it undergoes. Unconscious representation therefore comprises essentially, by virtue of its own law, a represented that of reterritorialization within the artifice, perversion in the broad sense comprises all the types of reterritorializations, not merely artificial, but also from this viewpoint it is indeed true that an aggregate comprises practically only a single class, that class which has an of internal payment, along with the objective dissimulation that it comprises, essential to the capitalist system. But it is interesting to	p 155 p 166 p 184 p 229 p 229 p 313 p 315 p 344 p 356

COMPRISING	3	
statistical wholes whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living room, a group of girls)		p 69
functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionalized conflicts but conflicts that generate changes, revolts		p 150
filiations will be filiations extended in the form of lineages, comprising distinctions of persons and of parental appellations; (2) the alliances		p 156
COMPROMISE	4	
the Bad Mother; Luther internalizes the father and reaches a compromise with the superego. On the other side there is the		p 102
that repression inspires in us concerning desire; not even a compromise, but an idea in the service of repression, its propaganda		p 115
the identity remains that of unconscious representations and does not compromise perception. But what is there to gain from inscribing everything		p 126
wide sectors are left semiautonomous insofar as they do not compromise the power of the State. The eye no longer extracts		p 211
COMPROMISED	2	
repression. This will all be lost, or at least singularly compromised, with the establishment of a sovereign Oedipus. Free association, rather desire without its structures of exploitation, servitude, and hierarchy being compromised. If a society is identical with its structures—an amusing		p 54 p 116
COMPROMISES	6	
vision. We do not need to relate again the reactionary compromises of Freudianism, and even its theoretical surrender: this work has more one directs one's attention to the economic and political compromises conveyed by the alliances, to the nature of the counterprestations serve their power and their contradictions, their struggles and their compromises with the dominated classes. It is no longer the transcendent or which they confront in the course of struggles and compromises; so that what is invested through the breaks and segments		p 117 p 187 p 221 p 269
by an agency of psychic repression that would enter into compromises with them, but actually covered over by antiformations that disfigure cleanse him of his crime.) Must these be understood as compromises and substitutes for incest? (Thus in The Wolf Man, the		p 338 p 354
COMPTABLE	1	
by substituting for the codes a quantifying axiomatic (une axiomatique comptable) that is even more oppressive. With the result that capitalism		p 176
COMPUTED	1	
great writer whose lexical and stylistic characteristics can always be computed by means of an electronic machine, or for the discourse		p 246
COMPUTER	1	
fluidics, which operates by means of streams of gas; the computer is a machine for instantaneous and generalized decoding. Michel Serres		p 241
CONCATENATION	1	
enunciated signifiers refers, but is constituted by process, suture, the concatenation of bound elements.... Every interpretation furnished by [the patient] can		p 66
CONCEAL	1	
lure or fake image, born of repression, that comes to conceal desire. It matters little that this image is impossible: it		p 162
CONCEALED	1	
for rendering the debt infinite. And that is what is concealed in the two acts of the State: the residence or		p 197
CONCEALMENT	1	
capitalist system. But it is interesting to find this essential concealment, miniaturized, occupying a place of honor in the analyst's office		p 356
CONCEALS	3	
discover the abstract figures, the schizzes-flows that it harbors and conceals. To substitute, for the private subject of castration, split into the one hand, in fact, the investment of interest fundamentally conceals the paranoid investment of desire, and reinforces it as much investment of desire, and reinforces it as much as it conceals it: it covers over the irrational character of the paranoid		p 271 p 376 p 376
CONCEDES	1	
in the wings, such is the place the primal fantasy concedes to desiring-machines, when it reduces everything to the Oedipal scene		p 55
CONCEIVE	8	
mobile stocks resembling building blocks or flying bricks. We must conceive of each brick as having been launched from a distance rather the contrary; neurosis explains Oedipus. Then how do we conceive of the relationship between psychosis and neurosis? Everything changes depending		p 40 p 130
this way that the imperial myths are not able to conceive a law of organization that is immanent in the universe		p 219
a bipolarity of classes. Of course it is possible to conceive a theoretical determination of the proletarian class at the level		p 255
birth in so far as it is conceived. And to conceive there must first be desire, ... Desire is instinctual and holy		p 299
this direction. But it seems to us that they still conceive of this politicization in terms of the structure and the		p 320
form one no longer. As Jacques Monod says, we must conceive of a machine that is such by its functional properties		p 328
under the despotic signifier of castration, he could no longer conceive the essence of life except in a form turned back		p 333
CONCEIVED	16	
white-hot flame. How is it possible that the schizo was conceived of as the autistic rag—separated from the real and essence of lack that produces the fantasized object. Desire thus conceived of as production, though merely the production of fantasies, has Oedipus comes into play not only between the various disjunctions conceived as differentiations, but between the whole of the differentiations		p 19 p 25 p 78
that		
intense quantities. The theory of proper names should not be conceived of in terms of representation; it refers instead to the		p 86
it be otherwise, so long as the actual factor is conceived of in this form of the afterward? But we know		p 99
choice is imposed on us: either the actual factor is conceived in a totally exterior privative fashion (which is an impossibility		p 128
repetition, is especially weak and inadequate. This idea was not conceived by ethnologists, but by ideologists in the service of a		p 150
syntheses. Such is indeed the meaning of the incest prohibition conceived as the establishment of a physical system in extension: one		p 163
perverts. In theory the despotic barbarian formation has to be conceived of in terms of an opposition between it and the		p 193
simply that castration, instead of being the principle of sex conceived as the masculine sex (the great castrated soaring Phallus), becomes		p 295
the great castrated soaring Phallus), becomes the result of sex conceived as the feminine sex (the little hidden absorbed penis). We		p 295
only be bodied forth in so far as it is conceived. And to conceive there must first be desire, ... Desire is		p 299
detrterritorialized—but a reterritorialization is engineered, using the Oedipus complex conceived of as the daddy-mommy-me of today's		p 304
everyman. Psychoanalysis and the		
representations (myth, tragedy) for the benefit of the subjective essence conceived as desiring-production, while with the other hand it reverses		p 305
this		
same thing, one and the same multiplicity that must be conceived as such by schizoanalysis. Partial objects are the direct powers		p 326
moiique). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of the family as both cause and judge of the		p 359

CONCEIVES	4	
desiring-production is the principal concern of a materialist psychiatry, which conceives of and deals with the schizo as Homo natura. This		p 5
these objects? It is doubtless because, first of all, she conceives of them as fantasies and judges them from the point		p 44
among partial objects, and that on the other hand he conceives of these partial objects as being his parents, or even		p 47
In reality, it is a question of knowing how one conceives of sexuality and libidinal investment. Must they be referred to		p 182
CONCEIVING	1	
that Kant's critical revolution changes nothing essential: this way of conceiving of productivity does not question the validity of the classical		p 25
CONCENTRATION	1	
makes use of scission to exorcise fusion, and impedes the concentration of power by maintaining the organs of chieftainry in a		p 152
CONCENTRATION-CAMP	1	
the diagram of actual neuroses] in the prisoner or the concentration-camp victim or the worker harassed by work? It is not		p 127
CONCEPT	23	
or being-in-the-world (Binswanger). The first of these is an explanatory concept that supposedly locates the specific dysfunction or primary		p 22
deficiency. The		
specific dysfunction or primary deficiency. The second is an ideational concept indicating the specific nature of the effect of the disorder		p 23
an absolute predominance of [the schizophrenic's] inner life. The third concept is a descriptive one, discovering or rediscovering the delirious		p 23
person		
weight of his authority to, the unfortunate misapplication of the concept of autism to schizophrenia. For we must not delude ourselves		p 23
many others, because his idealism was remarkably atypical. Contrasting the concept of process with those of reaction formation or		p 25
development of		
psychiatry may be defined as the psychiatry that introduces the concept of production into consideration of the problem of desire, it		p 35
properly inclusive use that we must analyze. Freud had a concept at his disposal for stating this contrary notion: the concept		p 60
concept at his disposal for stating this contrary notion: the concept of bisexuality; and it was not by chance that he		p 60
he was never able or never wanted to give this concept the analytical position and extension it required. Without even going		p 60
case as in many others, the utilization of the Lacanian concept of foreclosure leads to the forced oedipalization of the rebel		p 90
dissipates the reality of the mental illness in the critical concept of madness. Luminous pages. Let us add that by enveloping		p 93
rendered null, and foreclosed. We can understand how such a concept as foreclosure operates within this extensive framework of a family		p 94
fooled, mystified. But since he had not sufficiently formulated the concept of desiring-production, he did not succeed in determining the		p 118
insertion		
A shrewd critic writes: one need understand nothing of the concept of the signifier in order to declare absolutely that Artaud's		p 135
been largely ignored or else assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that ties of affinity have		p 146
former under his expression complementary filiation. The essence of this concept, which resembles the Roman distinction between agnation		p 146
and cognition, is		
ethnologists are again evincing a lively interest in the hypothetical concept of the fetish, this is unquestionably due to the influence		p 182
one has freed oneself from the characteristic familism of the concept of paranoia in psychoanalysis and psychiatry, and provided one sees		p 193
the other vertical, where the signifier is elevated to the concept corresponding to the acoustic image—that is, to the voice		p 207
as the opposite of the coexisting terms, but also the concept as the opposite of the acoustic image). In short, the		p 207
does not have to do with anything that resembles a concept or a person, the so-called human relations are not involved		p 323
revolution out of desire, not duty. Here as elsewhere, the concept of ideology is an execrable concept that hides the real		p 344
Here as elsewhere, the concept of ideology is an execrable concept that hides the real problems, which are always of an		p 344
CONCEPTION	34	
them. Even Freud never went beyond this narrow and limited conception of the ego. And what prevented him from doing so		p 23
side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon it as primarily a		p 25
of productivity does not question the validity of the classical conception of desire as a lack; rather, it uses this conception		p 25
conception of desire as a lack; rather, it uses this conception as a support and a buttress, and merely examines its		p 25
object, or a mental production behind all real productions. This conception does not necessarily compel psychoanalysis to engage in a study		p 26
bad)—an approach that forces her to adopt an idealist conception of the partial object. She does not relate these partial		p 44
by which the psychoanalyst as theoretician elevates himself to the conception of a generalized Oedipus. On the one hand, for each		p 51
that there are some, around Lacan, who are developing another conception of psychoanalysis, does not mean that we should take no		p 81
why, when we are invited to go beyond a simplistic conception of Oedipus based on parental images, in order to define		p 82
the members, who is the real psychotic?) With his general conception of microcosm-macrocosm relationships, Bergson brought about a		p 95
discreet revolution that		
the Real, the Imaginary, and the Symbolic intermingle. In this conception, the metaphysical and social relations arise afterward, in the manner		p 99
and the same error, an idealism that forms a pious conception of the unconscious. And it is futile to interpret these		p 111
Marcuse are often reproached for their Rousseauism, their naturalism: a conception of the unconscious that is thought to be too idyllic		p 112
the establishment of society, as the partisans of an exchangeist conception claim. We have seen that there were other obstacles. The		p 116
in common; they subscribe to the same puerile and reactionary conception of schizophrenia, and the same marketable neurotic conception of		p 134
literature		
and reactionary conception of schizophrenia, and the same marketable neurotic conception of literature. A shrewd critic writes: one need		p 134
understand nothing		
the prestations become wider and more complex. But such a conception is in contradiction with the primitive cold economy, which is		p 150
in the postulates that implicitly animate the structural and exchangeist conception of the socius, with the correctives that must be introduced		p 186
socius, with the correctives that must be introduced into this conception so that the structure is able to function. First of		p 187
system. More precisely, in the third place, the structural exchangeist conception tends to postulate a kind of primary equilibrium of prices		p 187
code. But—and this is the fourth point—the exchangeist conception finds it necessary to postulate a closed system, statistically closed		p 187
The law does not designate anything or anybody (the democratic conception of law will make this into a criterion). The complex		p 214
bourgeoisie: the disappearance of enjoyment as an end, the new conception of the conjunction according to which the sole end is		p 254
within the movement of regression or progression. (Even the psychoanalytic conception of repetition remains captive to such a movement.) (3)		p 276
Finally		
have difficulty understanding what principles psychoanalysis uses to support its conception of desire, when it maintains that the libido must be		p 293
course of pathological regression. Unless the assumption of such a conception is still familism—that is, an assumption holding that sexuality		p 293
is only through desire that we bring about the immaculate conception. Everything is said in these pages from Miller: Oedipus (or		p 299
will to power, this anthropomorphic representation of sex, this whole conception of sexuality that horrifies Lawrence precisely because it is no		p 323
horrifies Lawrence precisely because it is no more than a conception, because it is an idea that reason imposes on the		p 323
facts, it has a lot to do with the psychoanalyst's conception of psychoanalytic practice, a conception the psychoanalyst wishes to impose		p 333
to do with the psychoanalyst's conception of psychoanalytic practice, a conception the psychoanalyst wishes to impose. Freud made the most		p 333
profound		
but one continues to embrace the same humiliating and degrading conception of sexuality, the same figurative conception as the censors' . It		p 352
same humiliating and degrading conception of sexuality, the same figurative conception as the censors' . It is certain that psychoanalysis has		p 352
not		
eschatologically to the Oedipal organization). We have seen that this conception of the afterward implied a radical misunderstanding with		p 357
regard to		
CONCEPTIONS	1	
in relation to biological prematuration and neoteny. Two very different conceptions of the limit, one as original matrix, the other as		p 171

CONCEPTS	8	
The theory of schizophrenia is formulated in terms of three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and his own specific world. What is common to these three concepts is the fact that they all relate the problem of transgression as structural operations. But what water will cleanse these concepts of their background, their previous existences—religiosity? Scientific knowledge as		p 22 p 23 p 111
Which in no way implies a confusion of the two concepts, since social repression needs psychic repression precisely in order to the mother of the interior. Sister and mother are the concepts that correspond to the great acoustic image, to the voice elements are borrowed; structural links between the ideas or the concepts apt to correspond to them. But it is not in inhibited, it was because he remained the prisoner of derived concepts that made him fall short of the materialist psychiatry he it is Oedipus, narcissism, and the entire series of psychoanalytic concepts. The factors of production are always actual, and are so		p 118 p 209 p 324 p 345 p 358
CONCEPTUAL	1	
that the unconscious contains nothing ideal, nothing in the least conceptual, and hence nothing in the least personal, since personality, like		p 115
CONCERN	11	
an immanent principle. That is why desiring-production is the principal concern of a materialist psychiatry, which conceives of and deals with is why the subject can procure what is of particular concern to it here, a state that we would label a any society, in relation to social repression, which would then concern only the returns of the psychically repressed in a constituted linked in an apparent paradox, for example in lung: the concern for curtailing the interminable cure by addressing oneself to the the present or actual state of the disorder, and the concern for going further than Oedipus, even further than the pre-oedipal distribution proposed by lung attests: for the young, whose problems concern the family and love, Freud's method! For those less young inscribe, and consume; in effect, they are the State's sole concern. The wheels of the territorial lineage machine subsist, but are subjective representation. We seem to be straying from the main concern of psychoanalysis, yet never have we been so close. For that constitutes an unconscious material, nor does any of it concern the productions of the unconscious. Oedipus, castration, the signifier, etc For there is indeed a sexual revolution, which does not concern objects, aims, or sources, but only machinic forms or indices that are not the province of Oedipus, but that do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions		p 5 p 41 p 113 p 128 p 128 p 128 p 196 p 303 p 313 p 366 p 375
CONCERNED	7	
the historian's justified anger, the psychoanalyst specifies that he is concerned only with a certain causal order, that one must take see that even here at home, where we Europeans are concerned, it is our intimate colonial education. How are we to of the unconscious that is especially visible where we are concerned; on the contrary, because it is a mystification of the schizophrenic and paranoid nature is no obstacle where we are concerned—on the contrary. We admit that any comparison of sexuality who is nonetheless so miserly and reticent where sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis much always penetrates from the outside, where the analyst is concerned, too much penetrates into his office. Even the closed familial appears all the more as one is less and less concerned with what art and science mean, from the standpoint of		p 102 p 170 p 175 p 292 p 294 p 357 p 379
CONCERNING	27	
not even allow the possibility of a question to subsist concerning an alien being, a being placed above man and nature all with the mother and imposing differentiation, the other positive, concerning the sister and requiring exchange: I have a moral obligation would also be necessary to heed Lacan's word of caution concerning the Freudian myth of Oedipus, which has no way of name of the father to the imago, and the foreclosure concerning the signifier to a real deficiency or absence of the with it a renunciation of the fundamental positions of psychoanalysis concerning sexuality, despite the formal conservation of an analytic vocabulary. A		p 58 p 71 p 83 p 92 p 94
it or kill it: one and the same misconception (contresens) concerning the nature of the unconscious. But psychoanalysts are bent on flows of money, the interminable story—psychoanalysis. The three errors concerning desire are called lack, law, and signifier. It is one idea, nothing but an idea that repression inspires in us concerning desire; not even a compromise, but an idea in the the work invents the paths leading toward a new solution concerning the future of man. It is said that the work state of abstraction. Hence the relative truth of psychoanalytic remarks concerning the anal nature of monetary economy. But the logical order labor; a system of evaluations possessing the force of law concerning the various members and parts of the body. Not only Incest is a pure limit. Provided that two false beliefs concerning the limit are avoided: one that makes the limit a but an alliance between two families, a transaction between men concerning women, Georges Devereux drew the correct conclusion of a basic		p 108 p 111 p 115 p 134 p 143 p 144 p 161 p 165
soothsayer and the medicine man launch into a social analysis concerning the territory and its environs, the chieftainship and its subchieftainships		p 167
in this regard than the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a conflict between the egalitarian		p 187
is unfortunate that Marxist economists too often dwell on considerations concerning the mode of production, and on the theory of money great quantity of obsolescent equipment, along with a great suspicion concerning machines and science. An innovation is adopted only from the		p 230 p 233
are children—but children who learned something from their father concerning the axiomatizing role of the State. But the socialist States desire: rushes of breath and cries. (In particular, formal investigations concerning manual or printed writing change their meaning according to whether		p 236 p 243
as capital has therefore no limits. The studies of Bohannon concerning the Tiv of the Niger River, or those of Salisbury the Tiv of the Niger River, or those of Salisbury concerning the Siane of New Guinea, have shown how the introduction for the differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain that it both does and does not		p 248 p 248 p 250
even an automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they do not form a Taylor system, nor one is able to pose the questions issuing indirectly therefrom, concerning the class preconscious and the representative forms of class consciousness		p 251 p 257
molecular formations are such investments. That is why our terminology concerning the two poles has necessarily varied. At times we contrasted		p 340
ever, will survive all the publications, demonstrations, emancipations, and protests concerning the liberty of sexual objects, sources, and aims, as long		p 351
that we still run up against all kinds of problems concerning these distinctions. In what sense does the schizoid investment constitute		p 367
CONCERNS	9	
that the problem is first of all practical, that it concerns above all else the practice of the cure. For the economic importance that it outweighs the dynamic and topical considerations—concerns a type of resistance that is nonlocalizable. It would seem		p 56 p 65
an observation of detail, a mere anecdote. In fact, it concerns what is most essential in the phenomenon of desire: the speaking this event has no importance whatever, that it merely concerns the latest Pope: God dead or not dead, the father other than ulterior or privative. This came about as two concerns were found to be linked in an apparent paradox, for the question be framed in a different way? For it concerns the whole system of representation when it ceases to be That is why statistics is not functional but structural, and concerns chains of phenomena that selection has already placed in a latter passes by way of the large social goals, and concerns the organism and the collective organs, including the arranged vacuoles nothing to do with the phallus and castration, but directly concerns an unbearable economic dependence. And the woman and the children		p 66 p 106 p 128 p 201 p 343 p 343 p 357
CONCERTED	3	
is too fluid, too viscous: a violence against syntax, a concerted destruction of the signifier, non-sense erected as a flow, polyvocality the forms of primitive regimentation and punishment, are nothing. A concerted destruction of all the primitive codings, or worse yet, their of its fondness for the signifier, Hjelmslev's linguistics implies the concerted destruction of the signifier, and constitutes a decoded theory of		p 133 p 192 p 243

CONCILIATION	1	
what generative role desire enjoys therein; in what forms the conciliation between the regime of desiring-production and the regime of social		p 380
CONCLUDE	8	
place. But a strange sort of reasoning leads one to conclude that, since it is forbidden, that very thing was desired		p 70
paradoxically, and perhaps because of Freud, everything leads us to conclude that this release, made possible by psychoanalysis, will be		p 81
achieved		
feel guilty? One acts as if it were possible to conclude directly from psychic repression the nature of the repressed, and		p 114
here to a system of two terms where we could conclude from the formal prohibition what is really prohibited. Instead we		p 115
is therefore a formal property of this language. We must conclude that, strictly speaking, incest does not and cannot exist. We		p 160
even true. We are reminded how illegitimate it is to conclude from the prohibition anything regarding the nature of what is		p 162
understand the phrases with which M. C. and Edmond Ortigues conclude their book? Illness is considered as a sign of an		p 170
see nothing in this link that would lead us to conclude in favor of the constancy of an apparatus of psychic		p 203
CONCLUDED	5	
a total misunderstanding of this order of thought if we concluded that the schizophrenic substituted vague syntheses of identification of		p 76
contradictory		
system of a society. Of course it should not be concluded from this that desire is Oedipal. On the contrary, it		p 118
between the two repressions. But a real independence cannot be concluded from this. Psychic repression is such that social repression		p 119
becomes		
schizoparanoiac mode of reasoning? It will be remembered that Reich concluded in favor of an intra-atomic cosmic energy—the		p 291
orgone—generative		
artificial reterritorializations of desire. If the displacing agency can be concluded from the displaced, this is only true in the second		p 313
CONCLUDES	3	
is merely the residual subject that sweeps the circle and concludes a self from its oscillations on the circle. All delirium		p 88
la raison dialectique appears to us profoundly correct where he concludes that there does not exist any class spontaneity, but only		p 256
an intention of debasing the woman as love object, he concludes that it is merely a matter of a rationalization, and		p 354
CONCLUDING	5	
historical, geographic, and racial masses. The error would lie in concluding, for example, that fascists are mere paranoiacs. This would be		p 89
already a matter of politics. They are simply wrong in concluding from this that the libido has nothing to do with		p 98
have little cause to rejoice. They would be better off concluding in favor of the very thing they are bent on		p 228
image that caught desire in its trap (the impossibility of concluding from the prohibition as to what is actually prohibited). Yes		p 313
mother, independently of the social or generic differences, instead of concluding that the mother also functions as something other than the		p 355
CONCLUSION	10	
of the first argument would lead us to a similar conclusion. By joining sexuality to the familial complex, by making Oedipus		p 58
and reveals a big paranoiac in uniform who shouts in conclusion: but still, they're a bloody good bunch of killers! It		p 62
between terms. Nothing is primal. It is like the famous conclusion to Molloy: It is midnight. The rain is beating on		p 77
performing the operation). From that moment it is a foregone conclusion that the collective agents will be interpreted as derivatives of		p 101
have before us a system of three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing		p 115
representation		
see, that is what you wanted! However it is this conclusion, going directly from the repression to the repressed, and from		p 162
transaction between men concerning women, Georges Devereux drew the correct conclusion of a basic homosexual motivation of a group		p 165
character. Through		
wage earners. That is why the falling tendency has no conclusion. A quotient of differentials is indeed calculable if it is		p 230
schizophrenia is the exterior limit of capitalism itself or the conclusion of its deepest tendency, but that capitalism only functions on		p 246
does not see what optimism would be doing at the conclusion of this statement. This man and this woman seen from		p 317
CONCLUSIONS	6	
be regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to the nature and the relationship of the		p 10
psychoanalysis in the whole of anthropology. Yet it leads to conclusions that cause the whole of Oedipus to shatter, because it		p 160
problem in extension, thereby assuming its solution. These are the conclusions drawn by Adler and Cartry: It is customary to consider		p 160
sweeps them along. We are thus entitled to maintain two conclusions that we have already put forward and that seemed to		p 261
are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From the point of view of regression, whose		p 275
meaning		
a constant state of displacement. But from this, two unwarranted conclusions are drawn: that this agency can be discovered by way		p 313
CONCRETE	29	
the two sets of practices ever having any real or concrete effect upon the other. As long as we are content		p 28
mathematics or logic, whereas the problem is particularly practical and concrete. Does this story have an ending? Can an analysis be		p 65
all resignations are justified in advance. Psychoanalysis, at the most concrete level of therapy, reinforces this apparent movement with its		p 74
combined		
touched upon. This implies interventions that are in fact very concrete; in place of the benevolent pseudo neutrality of the Oedipal		p 112
area, or in neighboring areas, who arrange marriages and shape concrete reality to a much greater extent than do the systems		p 147
mother, etc., there is the affine, who constitutes the active, concrete reality and makes the relations between families coextensive with the		p 166
the subaggregates themselves, the primitive territorial machines, they are the concrete itself, the concrete base and beginning, but their		p 199
segments here		
the primitive territorial machines, they are the concrete itself, the concrete base and beginning, but their segments here enter into relationships		p 199
abstraction that must include its differences with respect to the concrete beginning. We know that myth always expresses a passage and		p 219
than before in the later forms that lend it a concrete existence. A protean State, yet there has never been but		p 220
its commodity production, but the latter induce in return the concrete existence of a feudal state in the proper sense of		p 220
could be determining only if the despotic State were one concrete formation among others, to be treated comparatively. But the despotic		p 220
an abstraction (the overcoding eminent unity). It assumes its immanent concrete existence only in the subsequent forms that cause it to		p 220
way in which history proceeded from the abstract to the concrete: the simple categories are the expression of relations within which		p 221
are the expression of relations within which the less developed concrete may have already realized itself before having posited the more		p 221
connection or relation which is mentally expressed in the more concrete category; while the more developed concrete preserves the same		p 221
category		
expressed in the more concrete category; while the more developed concrete preserves the same category as a subordinate relation. The		p 221
State		
brief, it does not cease being artificial, but it becomes concrete, it tends to concretization while subordinating itself to the dominant		p 221
is subordinated to a field of forces operating as a concrete physical system. But isn't this tendency to concretization in the		p 221
capitalism, and confers on the abstraction as such its effectively concrete value, its tendency to concretization. The abstraction has not ceased		p 227
more complex relation within which it will develop like something concrete. This is the differential relation Dy/Dx , where Dy derives from		p 227
language is different in nature; it is realized or becomes concrete within the field of immanence peculiar to capitalism itself, with		p 240
disjunction of the abstract quantity through which it becomes something concrete. Dx and dy are nothing independent of their relation, which		p 249
end for the differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain that it both does and		p 250
does		

reality, insofar as he derives from abstract quantities and becomes concrete in the becoming-concrete of these same quantities. It is these of capital-money: it has realized the immanence, it has rendered concrete the abstract as such and has naturalized the artificial, replacing and means of production as abstract quantities that become effectively concrete in their becoming related or their conjunction: labor capacity or	p 251 p 261 p 263
i.e., functions derived from the abstract quantities; they become concrete in the becoming-related or the axiomatic of these quantities, in and nonfigurative, the other imaginary; but also the one really concrete, the other symbolic; the one machinic, the other structural; the	p 264 p 381
CONCRETELY 2	
essential to take into consideration how ties of alliance combine concretely with relations of filiation on a given territorial surface. Leach to the child, this proposition, devoid of meaning in itself, concretely means the following: the social investments are first in relation	p 147 p 274
CONCRETIZATION 3	
cease being artificial, but it becomes concrete, it tends to concretization while subordinating itself to the dominant forces. The existence of as a concrete physical system. But isn't this tendency to concretization in the social or technical machine precisely the movement of abstraction as such its effectively concrete value, its tendency to concretization. The abstraction has not ceased to be what it is	p 221 p 221 p 227
CONCURRENT 1	
whimpering at not being loved enough, at not being understood, concurrent with the reduction of sexuality to the dirty little secret	p 269
CONDEMN 2	
or general, that is to say as the father, I condemn you). But this duality is artificial, derived, and supposes a are condemned to ignore the productive nature of desire: we condemn desire to vague dreams or imaginations that are merely conscious	p 64 p 107
CONDEMNED 3	
yes or no? Can it be completed, or is it condemned to a constant self-perpetuation? As Freud says, can a currently of men. When we relate desire to Oedipus, we are condemned to ignore the productive nature of desire: we condemn desire lies in having remained captive to an unrepentant familialism that condemned it to evolve solely within the movement of regression or	p 65 p 107 p 276
CONDENSATIONS 1	
resolves once more into their elements the products of the condensations and identifications which are effected in the unconscious. But why	p 13
CONDENSED 1	
a result of the projection of a more basic, primordial condensed material? Doubtless this is a way of maintaining intact the	p 13
CONDENSES 2	
is very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once more into their elements the of the repressive machines, or whether on the contrary it condenses a free energy capable of fueling a revolutionary machine. (Here	p 13 p 293
CONDITION 37	
natura. This will be the case, however, only on one condition, which in fact constitutes the third meaning of process as the result of an internal process or of an extrinsic condition (and thus affects the role of the death instinct in or woman. In short, the familial triangulation represents the minimum condition under which an ego takes on the co-ordinates that differentiate a family where several generations—at least three—form the condition of fabrication of a psychotic: as for example when the beginning always proceeds by twos—this is even the necessary condition for rendering escape impossible—a first pre-oedipal beginning is invoked	p 5 p 32 p 75 p 94 p 99
me, as I have found out—a machinery. But on condition that meaning be nothing other than use, that it become form, the reproduction, the (formal) cause, the method, and the condition of the Oedipal triangle. But we have postponed the analysis would thereby gain a certain independence and primacy, as a condition for constituting a system of exchange or any society, in he gave an autonomous value to psychic repression as a condition of culture acting against the incestuous drives: Reich goes so neurosis the object function of reality is preserved, but on condition that the causal complex be repressed; in psychosis the complex of their process; they point to the social machines that condition and organize them, but also limit and inhibit their development name at the same time—yet this would be the condition for incest. Granted, incest is a lure, it is impossible Jaulin was able to describe in <i>La paix blanche</i> . The condition of the colonized can lead to a reduction in the relationships, although the lateral alliances and the blocks of debt condition the extended filiations in the system in extension, and not way the coding of the flows of desire as a condition of the socius? The answer is simple, it is debt or worse yet, their derisory preservation, their reduction to the condition of secondary parts in the new machine, and the new production's sake that rediscovers the primitive connections of labor, on condition—that they be linked to capital the primitive connections of labor, on condition—on the sole condition—that they be linked to capital and to the new of its deepest tendency, but that capitalism only functions on condition that it inhibit this tendency, or that it push back organs of perception, or more precisely of belief, as a condition of existence and survival of the society in question—thus labor itself into one and the same simple magnitude (the condition characterized by surplus value of flux). Hence capital differentiates itself is also its greatest social fortune. For it is the condition under which the entire social field can be applied to the object from on high, is in reality the formal condition of the Oedipal images that will be deployed in the production in general. But as this determination develops under the condition of capitalism, they objectify the essence all over again, they of desire, the product of universal history—but on one condition, which is not met by Freud: that Oedipus be capable humanity, but only in order to raise it to the condition of a denial that preserves belief without believing in it especially striking: the theater raises the familial relation to the condition of a universal metaphoric structural relation, whence the imaginary place absence of a link (nonlocalizable connections), having no other statutory condition than that of being dispersed elements of desiring-machines that are	p 109 p 113 p 113 p 117 p 122 p 141 p 162 p 169 p 187 p 190 p 192 p 224 p 224 p 246 p 248 p 249 p 264 p 268 p 270 p 271 p 304 p 307
at a given moment, but is a preliminary and constant condition of the system. The chain is the network of included it is not yet a functioning, but solely the (nonstructural) condition of a molecular functioning. The functioning appears when the motor for itself in the apparent objective movement. Repulsion is the condition of the machine's functioning, but attraction is the functioning itself and further than hallucination: yes, the return to repulsion will condition other attractions, other functionings, the setting in motion of other with this same life. Absorbed, diffuse, immanent death is the condition formed by the signifier in capitalism, the empty locus that the body without organs / the machines-partial objects) into a condition of real functioning; ensuring this functioning in the forms of upon the nature of the codes and the flows that condition them. It does not bear upon the social means and the socius that desiring-production subordinates in its turn, under the condition of an overthrown power, an overthrown subordination. The preconscious revolution does not invest the social field as such except on condition that it be desexualized and sublimated. If he holds so	p 309 p 327 p 329 p 329 p 331 p 335 p 339 p 345 p 347 p 352
CONDITIONED 5	
Oedipal. It was only the point of departure for us, conditioned to say Oedipus every time someone speaks to us of be formulated by the subject. Our entire research was therefore conditioned by the possibility of establishing a psychoanalytic domain. When a	p 168 p 170
in relation to the social system in extension that it conditioned, passing back and forth between alliance and filiation. But the certain lag, and expresses less a stable element than the conditioned passage from one element to another: mythic representation does not is altogether different, and is not simply explained by the conditioned profits, but on the contrary itself explains that a small-time	p 219 p 301 p 374
CONDITIONING 3	

unconscious within Oedipus, cutting off all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and to always consume daddy-mommy	p 92
to communal property, then entering into the latter's composition or conditioning it, then becoming more and more a determining force, private of antiproduction, but at the heart of production itself, and conditioning this production. Here we discover a new determination of the	p 218 p 235
CONDITIONS	114
and social. Desire always remains in close touch with the conditions of objective existence; it embraces them and follows them, shifts same time that it loses the passive syntheses of these conditions. This is precisely the significance of need as a search	p 27 p 27
social production is purely and simply desiring-production itself under determinate conditions. We maintain that the social field is immediately invested by	p 29
organization that is the consequence of such production under various conditions that we must analyze. That is why the fundamental problem	p 29
dupes; at a certain point, under a certain set of conditions, they wanted fascism, and it is this perversion of the	p 29
characteristic of technical machines takes place only within the extrinsic conditions of the reproduction of the process (even though these	p 32
conditions	
conditions of the reproduction of the process (even though these conditions do not come into being at some later stage). That	p 32
machine that is quite distinct from these machines, and that conditions this reproduction. A technical machine is therefore not a cause	p 32
a cycle. We can say that social production, under determinate conditions, derives primarily from desiring-production: which is to say that Homo	p 33
from being the opposite of continuity, the break or interruption conditions this continuity: it presupposes or defines what it cuts into	p 36
that cause the Oedipal triangulation to close up? Under what conditions does this triangulation divert desire so that it flows across	p 47
of the process, and in accordance with the very special conditions of this recording, including the effect of these conditions upon	p 48
special conditions of this recording, including the effect of these conditions upon the process itself (feedback). It is amid partial objects	p 48
precise nature of this desiring-production is, and how, under what conditions, and in response to what pressures, the Oedipal triangulation	p 49
plays	
does not invent, but precipitates and accentuates within the artificial conditions of its exercise (transference). And inversely, when flows of	p 66
libido	
the invincible oozing of water. What are the most favorable conditions for the cure, it is asked? A flow that lets	p 67
that of their use, legitimate or not, and of the conditions that define a use of synthesis as legitimate or not	p 68
in effect situations, on its surface of inscription within the conditions of Oedipus, a definable and differentiable ego in relation to	p 70
that implies in its essence a constituent prohibition, and that conditions the differentiation between persons: prohibition of incest with the	p 70
mother	
it. This time it is a matter of the maximum conditions under which persons are differentiated. Hence the importance of the	p 75
part of the revolutionary machinery. What is more, the objective conditions for such a practice appear to be already present. Everything	p 82
in the case of the biological egg. For under these conditions is there no solution but to revive the notion of	p 92
question of knowing what is actually invested in the comfortable conditions of a supposedly normal or normative Oedipus is pushed still	p 96
would go about generalizing Oedipus in culture, under the ridiculous conditions that have been the norm until now. It is a	p 98
and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic and polyvocal	p 105
use of the conjunctive	
of desire, than to continue being a psychoanalyst under those conditions. No one forgave him this, whereas Freud got full pardon	p 119
mother and an incestuous desire for her father, but under conditions of reality loss where the parents were lived as false	p 122
them all along the lines of the universal castration that conditions the family itself (a dead rat's ass, said Artaud, suspended	p 124
end, as the limit of social production determined by the conditions of capitalism. It is our very own malady, modern man's	p 130
the end—the body without organs and desiring-production—under the conditions determined by an apparently victorious capitalism, where do	p 139
we find	
therefore liberates the flows of desire, but under the social conditions that define its limit and the possibility of its own	p 139
codes. Then again, if we say that capitalism determines the conditions and the possibility of a universal history, this is true	p 140
the great unengendered stasis, the element superior to production that conditions the common appropriation and utilization of the ground. It is	p 141
technical) machines. The latter do not in fact contain the conditions for the reproduction of their process; they point to the	p 141
is the anus itself that ascends on high, under the conditions (which we must analyze) of its removal from the field	p 143
which we must analyze) of its removal from the field, conditions that do not presuppose sublimation; since on the contrary sublimation	p 143
process of an industrial and commodity production decoded under the conditions of capitalism. All history can therefore be read under the	p 153
extension, but because only the myth can determine the intensive conditions of the system (the system of production included) in conformity	p 157
myth takes root, the myth that does not express but conditions. As Griaule relates it, the Yourougou, breaking into the piece	p 157
generations. The system in extension is born of the intensive conditions that make it possible, but it reacts on them, cancels	p 160
socius. In the first place, the germinal influx of intensity conditions all representation: it is the representative of desire. But if	p 164
terrain. This is explained by the fact that the necessary conditions for Oedipus as a familial complex, existing in the framework	p 166
it does not even have (apart from colonization) the necessary conditions to begin to exist. If it is true that thought	p 170
under the familial stimuli coming from the adult: all the conditions would then be given for an adequate (extrafamilial) understanding of	p 174
complex. For Oedipus to be occupied, a certain number of conditions are indispensable: the field of social production and reproduction must	p 177
to occupy the position of the representative of desire. These conditions, inseparable from the paralogisms of the unconscious, are realized in	p 177
the primitive formations do not come close to fulfilling these conditions. Precisely because the family, when opened to alliances, is coextensive	p 177
alcoholic or sickly. On the other hand, when the requisite conditions are realized in capitalist society, it should not be thought	p 178
no hold on the productions of the unconscious. Given these conditions, what is there to say about the relationship between ethnology	p 179
it is this synthesis of desire that, under certain determinate conditions, explains the molar aggregates (les ensembles molaires) with their	p 181
specific	
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the Kachin marriage system. Invoking a conflict between the egalitarian conditions of generalized exchange, and its aristocratic	p 187
consequences, Levi-Strauss acts as	
and makes it appear as the cause of the collective conditions of appropriation. The full body as socius has ceased to	p 194
the thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed to be present, the answer lies in the	p 197
The despotic State, such as it appears in the purest conditions of Asiatic production, has two correlative aspects: on the one	p 198
this same viewpoint, it reacts on them in producing the conditions for major work projects that exceed the capacities of the	p 198
filiation. Incest with the sister is prohibited insofar as the conditions of territorial coding require that alliance not be confounded with	p 200
machine had repressed, but on new foundations or under new conditions present in the deterritorialized full body of the despot himself	p 210
latency, and it signifies the return of the repressed under conditions that disfigure, displace, and even decode desire. The Oedipus complex	p 216
development reinforces feudalism in many respects, offering the latter new conditions of existence and survival—and that feudalism of itself is	p 220
forms that cause it to return under other guises and conditions. Being the common horizon for what comes before and what	p 220
horizon for what comes before and what comes after, it conditions universal history only provided it is not on the outside	p 220
property is sold during a rise in prices and under conditions that make industrial investment especially advantageous (the price-revolution, an	p 226
abundant	
proletariat, an easy access to sources of raw materials, favorable conditions for the production of tools and machinery) All sorts of	p 226
£100 originally advanced become capital. It is solely under these conditions that capital becomes the full body, the new socius or	p 227
entire field of immanence, and by taking into account the conditions under which a surplus value of code is transformed into	p 228
its value as an instrument of exchange, and where the conditions of flux imply conditions of reflux, giving to the infinite	p 229
instrument of exchange, and where the conditions of flux imply conditions of reflux, giving to the infinite debt its capitalist form	p 229
was able to mobilize and break under these hitherto unknown conditions of money. While it is true that capitalism is industrial	p 229
incompetence, that these problems can only be viewed under the conditions of the transformation of the surplus value of code into	p 232
of deterritorialization. Because these figures have definitively lost the minimum conditions of identity that defined the elements of the signifier	p 242
itself	
coded gaps, inserting itself between them, and working under the conditions of identity of their elements. In language and in writing	p 243
motion, and establish breaks that overflow or rupture the sign's conditions of identity, and that cause books within the book to	p 243
coextensive with it. Thirdly, as a result of these developed conditions involving the destruction of all codes within a becoming-concrete, the	p 250
have, interior limits: it has interior limits under the specific conditions of capitalist production and circulation, that is, in capital itself	p 250
regulates or even organizes the failures of the axiomatic as conditions of the latter's operation; it watches over or directs progress	p 252

of industrial and commercial production: the granting of monopolies, favorable conditions for accumulation, and the struggle against overproduction. There has never	p 253
be sought on the side of the object, under exterior conditions, in the territorial or despotic machine. But Marx is quick	p 259
a theology if it does not seize control of the conditions of its contingent, singular existence, its irony, and its own	p 271
its irony, and its own critique. And what are these conditions, this point where the autocritique is possible and necessary? To	p 271
have paranoia and schizophrenia as ultimate products under the determinate conditions of capitalism. From the standpoint of a universal	p 281
clinical theory	
in the other: these are the same machines under determinate conditions. By determinate conditions we mean those statistical forms into which	p 287
these are the same machines under determinate conditions. By determinate conditions we mean those statistical forms into which the	p 287
machines enter	
same way they are used, but imply precisely the specific conditions that separate their own production from their distinct product. Only	p 288
of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism of desire as a correlate to its	p 294
gigantism	
of symbolic representations that still refer desire to determinate exterior conditions as well as to particular objective codes—the body of	p 300
study that assigns them to their real and objective social conditions (as with recent Hellenists). Viewed in the latter fashion, representation	p 301
not express the element of the earth, but rather the conditions under which this element fades before the despotic element; and	p 301
does not express the despotic element properly speaking, but the conditions under which—in fifth-century Greece, for example—this element	p 301
diminishes	
referring symbolic representation to determinate objectities and to objective social conditions, psychoanalysis refers them to the subjective and	p 301
universal essence of	
It is, in fact, the form of private property that conditions the conjunction of the decoded flows, which is to say	p 303
the imaginary reterritorialization of private man, produced under the structural conditions of capitalism, inasmuch as capitalism reproduces and	p 310
revives the archaism	
beyond the images that fill it and the Symbolic that conditions it within representation, reveals its reverse side as a positive	p 311
It is true that one might instead wonder how these conditions of dispersion, of real distinction, and of the absence of	p 324
specifically determined, and in terms of a detached signifier. These conditions are not fulfilled without exclusions forming and appearing in the	p 328
functioning. The functioning appears when the motor, under the preceding conditions—i.e., without ceasing to be immobile and without forming	p 329
the death instinct, if we call instinct in general the conditions of life that are historically and socially determined by the	p 336
this sense that social production is desiring-production itself under determinate conditions. These determinate conditions are thus the forms of	p 343
gregariousness as	
social production is desiring-production itself under determinate conditions. These determinate conditions are thus the forms of gregariousness	p 343
as a socius or	
or a formation of sovereignty that subordinates desiring-production under new conditions. But even though the unconscious libido is charged	p 347
with investing	
unconscious revolution does not merely refer to the socius that conditions this change as a form of power: it refers within	p 347
form of a subjugated group, yet be determined under certain conditions to continue to play the role of a subject-group. One	p 349
abstract painting), flows-schizzes or real desire, apprehended below the minimum conditions of identity. What does psychoanalysis do, and	p 351
first of all	
to what is virtual and will come about under certain conditions. Oedipus is virtual and reactional. Let us consider the conditions	p 358
conditions. Oedipus is virtual and reactional. Let us consider the conditions under which Oedipus arrives: an aggregate of	p 358
departure—transfinite, constituted	
hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the order of an extended family, which is still believed	p 359
a nonhuman object, heterogeneous to the person, below the minimum conditions of identity, escaping the intersubjective co-ordinates as well	p 360
as the	
desire by way of castration—and of the establishment of conditions where the subject is able to spread, to pass the	p 361
and more sharply the schizzes and the breaks well below conditions of identity; and assembling the desiring-machines that countersect	p 362
everyone and	
that exercises the function of a full body under determinate conditions. The paranoiac engineers masses, and is continually forming large	p 364
aggregates	
to circulate beneath a signifier reduced to silence, beneath the conditions of identity of the parameters, across a structure reduced to	p 370
nature of capitalism: production for production's sake, but under the conditions of capital). There is not one of these aspects—not	p 373
many toward us; etc. But within the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is arranged in	p 373
define capitalism. And for what does define capitalism, for what conditions profit, theirs is an investment of desire whose	p 374
nature—unconscious-libidinal	
CONDUCT 1	
is merely the formal, absolute exercise that prepares for the conduct—also psychotic—of the worker trapped in the machine, with	p 317
CONDUCTED 1	
of inverse relation, or double bind. All of production is conducted into the double impasse of subjective representation. Oedipus can always	p 307
CONDUCTING 3	
to say, provided that the current organization be capable of conducting its own criticism. And yet Oedipus's autocritique is something rarely	p 175
alliance groups, the way in which they serve as a conducting element for the political and economic relations, the system of	p 195
Oedipus be capable, at least to a certain point, of conducting its autocritique. Universal history is nothing more than a theology	p 271
CONDUCTOR 1	
Furnished by the husband's lineage, the calabash serves as a conductor for the voice of alliance; but the graphism must be	p 189
CONDUCTS 3	
surflux of royal incest, and the reflux of excrement that conducts the dead despot to the latrines, and conducts us all	p 211
excrement that conducts the dead despot to the latrines, and conducts us all to today's private man—the history sketched out	p 211
subject as an adjacent part is always a one who conducts the experience, not an I who receives the model. For	p 331
CONFER 4	
but apprehends it in the form of imaginary qualities that confer on it a kind of transcendence or immortality under the	p 62
possible to establish one-to-one relations between the two that would confer on any familial complex whatever an expressive value and an	p 166
its synchronous technical machines, and by no means does it confer on its scientists and its technicians an independence that was	p 233
will accordingly be selected for the extent to which they confer heightened coherence and efficiency upon the cell or organism. In	p 288
CONFERRED 2	
decisive importance over the death instinct, insofar as the immortality conferred on the existing social order carried into the ego all	p 62
they certainly did not possess before the determinations of alliances conferred it on them. On the contrary, as intensive filiations they	p 155
CONFERS 5	
that defines the immanent social field particular to capitalism, and confers on the abstraction as such its effectively concrete value, its	p 227
archaism in capitalism, the Gutenberg press being the element that confers on the archaism a current function. But the capitalist use	p 240
in relation to a phonic substance on which writing even confers a secret privilege. We believe that, from all points of	p 242
objects the desiring-machines undergo two totalizations, one when the socius confers on them a structural unity under a symbolic signifier	p 308
acting	

that the family expresses more profound social contradictions, for one confers on it a value as microcosm, gives it the role	p 361
CONFESS 1	
legs and sing with your own God-given voice [Numen]. To confess, to whine, to complain, to commiserate, always demands a toll	p 334
CONFESSION 2	
regards the patterns of self-punishment resulting from Oedipus as a confession of guilt, its theories are not at all radical or all the more firm in that, according to his own confession, he wants to set things straight with lung and Adler	p 50 p 354
CONFESSIONS 1	
excellence: it is almost as though the author's guilt, his confessions of guilt are merely a sort of joke. (In Kleinian	p 43
CONFIDENCE 2	
prohibit what is not desired. Once again, it is this confidence in the law, the unawareness of the ruses and the and to shore up the structure with a psychological conviction (confidence that the cycle will reclose). Thus not only the essential	p 114 p 187
CONFIDENT 2	
them aside and sweeps them away with a firm and confident response. And this response is double: it is not my against the same set of pure singularities, one can feel confident that he has drawn near the singularity of the subject's	p 57 p 324
CONFIGURATION 2	
molar aggregates, where the signifying chain forms a given determinate configuration on a support that is itself specifically determined, and in the body without organs and as yet form no structured configuration—or rather, they form one no longer. As Jacques Monod	p 328 p 328
CONFIGURATIONS 12	
to rearrange fragments continually in new and different patterns or configurations; and as a consequence, an indifference toward the act of that functionalism must know are the desiring-machines themselves and the configurations they form in all the sectors of a field of the book to flow and to disintegrate, entering into multiple configurations whose possibilities were already the object of the typographical exercises	p 7 p 181 p 243
the multidimensional point, and on the other hand, the multiple configurations formed by the passive line and the surface it engenders signifier but a figural dimension underneath, which gives rise to configurations of images that make use of words, making them flow words as things, fabricating new unities, creating from nonfigurative figures configurations of images that form and then disintegrate. And these constellations	p 243 p 244 p 244
assumed by flows of code themselves; the formation of floating configurations starting from lines and points without a discernible identity. The in their conjunction. They are nothing more nor less than configurations or images produced by the points-signs, the breaks-flows, the pure the investment of the large molar machines or of the configurations that the desiring-machines form according to the laws of large from this domain of chance or of real inorganization, large configurations are organized that necessarily reproduce a structure under the action	p 245 p 264 p 287 p 289
effectively forms codes, inasmuch as it folds into exclusive molar configurations, it undoes the codes by unfolding along a molecular fiber and their substitutions. The very form of these images, their configurations, and the whole of their possible relations are the product	p 328 p 366
CONFINE 4	
that which relates the two as different. He does not confine himself inside contradictions; on the contrary, he opens out and person not only nominally but in reality? Why does it confine its madmen and madwomen instead of seeing in them its destiny. In point of fact, the truly molecular unconscious cannot confine itself to genes as its units of reproduction; these units or that scarcely threatens it. In the first case, they confine and localize their preconscious interest in wage increases and the	p 77 p 245 p 290 p 374
CONFINED 5	
two formulations, Oedipus leads a more or less marginal existence, confined for example to a separate chapter on object-choice at puberty the despot's machine? Perhaps then the merit of the West, confined as it was on its narrow Cape of Asia, was process and transforming the subject of the process into a confined clinical entity, as though it saw in this process the seeing how desire was part of the infrastructure, and that confined him in the duality of the objective and the subjective sexual emancipation, give no privilege as long as sexuality remains confined within the framework of the dirty little secret. It is	p 53 p 224 p 245 p 345 p 350
CONFINES 2	
same remark holds true of children's games. A child never confines himself to playing house, to playing only at being daddy-and-mommy sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines itself to a univocal impasse. All the chains of the	p 46 p 54
CONFIRMATION 1	
of production. The Cahiers de l'art brut are a striking confirmation of this principle, since by taking such an approach they	p 6
CONFIRMATIONS 1	
social and organic aggregates. All that is missing is the confirmations of common sense: why, in what sense is this sexuality	p 292
CONFIRMED 2	
restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed in his most rigorous atheism. Freud needs to deny the false alternative where Freud was led by Oedipus, and then confirmed in this position by his controversy with Adler and lung	p 58 p 354
CONFIRMS 2	
to generation, sex, and vital state. And the religious triangulation confirms this result in another mode: thus in the trinity, the holds the following in common with the primitive machine, it confirms the latter in this respect: the dread of decoded flows	p 75 p 197
CONFISCATES 1	
it assumes the task of alienating the entire genealogy; it confiscates the Numen (but see here, God is daddy). The desiring-experience	p 120
CONFLICT 21	
element of antiproduction, 2 The Body without Organs An apparent conflict arises between desiring-machines and the body without organs. Every coupling	p 9
a constant self-perpetuation? As Freud says, can a currently given conflict be exhausted, can the one who is sick be forewarned the analyst stumbles. The second is a qualitative aptitude for conflict, which means that the quantity of libido does not branch a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude for conflict—is rather the effect of oedipalization, which the treatment does	p 65 p 65 p 66
signifier, under the reign of the phallus). The aptitude for conflict of which Freud spoke, the qualitative opposition between homosexuality and he has found a certain original solution to the Oedipal conflict. Hitler annihilates the father and unleashes in him the forces that for its own part refers to the infantile Oedipal conflict, this old conflict becoming reactivated by the actual stasis. But own part refers to the infantile Oedipal conflict, this old conflict becoming reactivated by the actual stasis. But the oedipalists are experienced except in the midst of an older internal qualitative conflict, which blocks not merely the roads prohibited by reality, but	p 74 p 102 p 127 p 127 p 127

is an impossibility), or it descends into an internal qualitative conflict that is necessarily understood in relation to Oedipus. (Oedipus, the insofar as it is caught up in this relationship, this conflict, and these modalities. Nor is this factor either ulterior or father off to the side, as the empty position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to who clearly invokes an entire political history that brings into conflict the despotic machine and the old primitive territorial machine—whence Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a conflict between the egalitarian conditions of generalized exchange, and its aristocratic reconciliation of psychoanalysis with representation. The fact remains that a conflict cuts across the whole of psychoanalysis, the conflict between mythic that a conflict cuts across the whole of psychoanalysis, the conflict between mythic and tragic familial representation and social and desiring-production qualitative opposition between the drives (you will not escape the conflict): once the dualism of the sexual drives and the ego of coexisting with them in opposite modes. In the generation-gap conflict we hear old people reproach the young, in the most the corresponding flows within the limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose domain as in the others, isn't there a properly libidinal conflict between a paranoiac-Oedipalizing element of science, and a schizorevolutionary element paranoiac-Oedipalizing element of science, and a schizorevolutionary element? That very conflict that leads Lacan to say there exists a drama for	p 128 p 129 p 174 p 182 p 187 p 300 p 300 p 332 p 350 p 350 p 371 p 371
CONFLICTING 1	
in its relation to social production, in their different or conflicting regimes, and the modes of investment that desiring-production performs in	p 129
CONFLICTS 12	
by feeding an inexhaustible transference, and by always nursing new conflicts. We are astonished when we hear that a terminated analysis can be the one who is sick be forewarned against ulterior conflicts, can even new conflicts be awakened for a preventive purpose is sick be forewarned against ulterior conflicts, can even new conflicts be awakened for a preventive purpose? A great beauty animates regressive, where the work hashes out and redistributes the nonresolved conflicts of childhood, and the other prospective, by which the work oscillating equilibrium, unstable and always compensated, comprising not only institutionized conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then unstable and always compensated, comprising not only institutionized conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies a series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of filiation and the fluctuations dependence that has become unbearable for desire, or full of conflicts for the investment of desire. The psychoanalyst, who says so footing the bill. For example, the analysis reveals the unconscious conflicts of a woman with her husband, but the husband is that do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it can only be said that the libidinal investments of the social field, their possible internal conflicts, their relationships with the preconscious investments of the same field with the preconscious investments of the same field, their possible conflicts with these—in short, the entire interplay of the desiring-machines	p 64 p 65 p 65 p 133 p 150 p 150 p 152 p 356 p 356 p 375 p 382 p 382
CONFORM 4	
irreducible and prior to anything that may be made to conform to the Oedipal figure. When the break between Freud and as a system of positions and functions that do not conform to the variable figure of those who come to occupy or pathological formation: a structural Oedipus (3+1) that does not conform to a triangle, but performs all the possible triangulations by and the libidinal investments corresponding to them, are made to conform to the figures of familial reproduction. In the aggregate of	p 46 p 52 p 52 p 101
CONFORMATION 1	
surface within a narrow channel that is not a natural conformation of this surface? How does it form a type of	p 48
CONFORMING 4	
lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming to the meaning of the word process, recording falls back the danger of this familialism in extension is ever present, conforming to the double impasse of an extended Oedipus, just as on the level of desire coexists with a reactionary investment conforming to a conscious interest. In any case conscious and unconscious in the reduction of literature to an object of consumption conforming to the established order, and incapable of causing anyone harm	p 16 p 94 p 105 p 133
CONFORMIST 1	
of two poles, the paranoiac counterescape that motivates all the conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible into	p 341
CONFORMITIES 1	
with which he is already preparing his ruptures and his conformities. What a muddle, what an emulsion the family is, agitated	p 278
CONFORMITY 5	
own resolution, by way of a differentiation of persons in conformity with the prohibition, as well as the possibility for its conditions of the system (the system of production included) in conformity with indigenous thought and practice. That is why a text is even more oppressive. With the result that capitalism—in conformity with the movement by which it counteracts its own tendency the soil, while the State becomes the true owner in conformity with the apparent objective movement that attributes the surplus product Consequently, either the proletariat prevails and transforms the apparatus in conformity with its objective interest—but these operations are carried out	p 71 p 157 p 176 p 194 p 256
CONFORMS 3	
to the point where, even in its perversions, the ego conforms to the exclusive use of the disjunctions imposed by the We define the reactionary unconscious investment as the investment that conforms to the interest of the dominant class, but operates on For one attempts to neurotize everything. And doubtless one thus conforms to the family's mission, which is to produce neurotics by	p 63 p 105 p 361
CONFOUND 2	
inclusive disjunctions. But that is precisely the problem; one cannot confound incest as it would be in this intensive nonpersonal regime the Earth, the despotic body—and that in this way confound the discovery of the abstract or subjective essence. It has	p 162 p 300
CONFOUNDED 3	
the conditions of territorial coding require that alliance not be confounded with filiation; and incest with the mother, insofar as descent the child lives it intensely, internally, and where it is confounded with the child's own guilt; the other where it is statistical laws At this level, functioning and formation are still confounded as in the molecule; and, starting from this level, two	p 200 p 271 p 286
CONFRONT 3	
task of decoding and deterritorializing the flows. Capitalism does not confront this situation from the outside, since it experiences it as of these quantities. When it became necessary once again to confront psychosis directly, however, the family was immediately reopened in extension social images to which they become coupled or which they confront in the course of struggles and compromises; so that what	p 33 p 93 p 269

CONFRONTATION	2	
to be two correlates: on the one hand, the direct confrontation between desiring-production and social production, between symptomological and collective formations		p 54
be separated from the struggle against our culture, from the confrontation of the races, and from Artaud's great migration toward Mexico		p 85
CONFRONTED	10	
geometrical description of it? Or yet another example: on being confronted with a complete machine made up of six stones in which Bettelheim translates in terms of autism). We find ourselves confronted with the same problem once again: How has the process process (the production of the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are reduced to them: either a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with a choice that is not its own. With all not without leaving behind traces and returns that will be confronted by the prohibitions), or suppressed (not without being passed on codes. Such is the real limit . When such societies are confronted with this real limit, repressed from within, but which returns place starting from an already conquered State that finds itself confronted by the same axiomatic problems of extraction of a surplus the family and they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From the point of view schizophrenize the analytic field!) In this second case the process, confronted with a neuroticization that it resists, but that suffices to can no longer search for and create its new land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it		p 3 p 37 p 68 p 79 p 113 p 176 p 256 p 275 p 363 p 363
CONFRONTING	4	
term: man and nature are not like two opposite terms confronting each other—not even in the sense of bipolar opposites serves as their horizon. On the other hand, the problem confronting these forms is to reconstitute the Urstaat insofar as possible but under the second, strictly complementary, aspect, capitalism is continually confronting limits and barriers that are interior and immanent to itself		p 5 p 218 p 259
where the parents are apprehended in nonparental functions and roles confronting other roles and other functions. Does this amount to saying		p 355
CONFRONTS	2	
body without organs? What occurs when their mode of operation confronts the social machines? A tractable gear is greased, or on toward the middle of the fifteenth century, when Venetian capitalism confronts the first signs of its decline, something breaks out in		p 109 p 369
CONFUSE	2	
questions. And we are guilty of an error when we confuse the fact that this question is related to the parents of its use? Of course we are told not to confuse the signified with the signifier. But does the signifier take		p 48 p 179
CONFUSED	10	
goal or an end in itself, nor must it be confused with an infinite perpetuation of itself. Putting an end to breaks that are a detachment (coupures-detachements), which must not be confused with breaks that are a slicing off (coupures-prelevements). The latter		p 5 p 39
of real and actual productivity that is not to be confused with an indirect or symbolic satisfaction, and that, in its or transcendental experiences mayor may not become in different ways confused. Then he might legitimately be regarded as mad. But to notwithstanding that in our culture the two categories have become confused.... From the alienated starting point of our pseudo-sanity, everything is		p 130 p 131 p 131
just sundered its breadth: the schizo Everything becomes mixed and confused, and it is here that the breakthrough—not the breakdown extending their flame. As for ideology, it is the most confused notion because it keeps us from seizing the relationship of that covers a social field. It is not to be confused with technical machines. In its simplest, so-called manual forms, the is the original abstract essence that is not to be confused with a beginning. We think only about the Emperor. But of Oedipus therefore consists in tracing back from the son's confused feelings to the delirious ideas or the lines of investment		p 132 p 133 p 141 p 198 p 365
CONFUSES	1	
as a mere residuum alongside the desiring-machines, or that he confuses himself with this third productive machine and with the residual		p 17
CONFUSION	8	
I got no / papamummy. We have seen how a confusion arose between the two meanings of process: process as the exasperation (the production of the schizophrenic-as-entity)? Or is it the confusion of the process with a goal (the production of the So that the transgression of the prohibition becomes correlatively a confusion of persons, where the ego identifies with the global persons in this fashion it does so in intensity, with no confusion of spaces and forms, since these have indeed been undone depended on social repression. Which in no way implies a confusion of the two concepts, since social repression needs psychic repression the same A topological knot where everything is connected without confusion, where everything flows together and is distributed.... Thus a knot		p 49 p 68 p 78 p 85 p 118 p 241
against the fatal drama of the personality, against the inevitable confusion between mask and actor. It is obvious that Miller's correspondent field, so as to avoid as much as possible the confusion of the schizophrenic process with the production of a schizophrenic		p 299 p 379
CONFUSIONS	1	
back to the Imaginary, and inversely that imaginary drivell or confusions would lead us to the structure! As a famous predecessor		p 83
CONGEAL	1	
that animate our arts and our sciences, just as they congeal into the production of our own sick, the schizophrenics. We		p 245
CONGO	1	
Analyzing the magical object buti among the Kukuya of the Congo, Pierre Bonnafe shows how it is inseparable from the practical		p 181
CONJOINED	2	
flow. In the schizo, the two aspects of process are conjoined: the metaphysical process that puts us in contact with the not yet born. All sexuality functions in terms of the conjoined operations of machines, their internecine struggle, their superposition, their interlocking		p 35 p 216
CONJOINING	1	
body image—the final avatar of the soul, a vague conjoining of the requirements of spiritualism and positivism. The ego, however		p 23
CONJOINTLY	1	
The body without organs and the organs-partial objects are opposed conjointly to the organism. The body without organs is in fact		p 326
CONJUGAL	4	
familial use of the synthesis of recording extends into a conjugal use, or an alliance use, of the connective syntheses of form in the parental use, and reproduces itself in the conjugal use. We do not yet know what forces bring about global-specific use was found to have two aspects, parental and conjugal, to which the triangular form of Oedipus and the reproduction signs, an exclusive use of the disjunctive syntheses, and a conjugal use of the connective syntheses. Such is indeed the meaning		p 71 p 72 p 110 p 163
CONJUGATION	1	

CONJUNCTION 47

it, and that enters into relationships of connection, disjunction, and conjunction with other partial objects, at the core of the corresponding this sense, we believe in a biochemistry of schizophrenia (in conjunction with the biochemistry of drugs), that will be progressively more gaps and breaks (coupures), these forms of social production in conjunction with desiring-production. Schizoanalysis therefore does not hide the fact that	p 60 p 84 p 98
subject, and transforms the latter into a man-animal; the residual conjunction that causes the residue to submit to a long voyage from this appropriation there results the way in which the conjunction of the two parts is implemented and the respective portions it is furrowed by a graphism that is connoted in conjunction with the voice. The heterogeneity, the divergence, the disequilibrium of function, but where the graphism itself constitutes a sign in conjunction with the thing designated, and where the eye goes from the encounter of all these flows will be necessary, their conjunction, and their reaction on one another—and the contingent nature one another—and the contingent nature of this encounter, this conjunction, and this reaction, which occur one time—in order for that only through their encounter in a place, and their conjunction in a space that takes time, do decoded flows constitute the generalized decoding of flows, the new massive deterritorialization, the conjunction of deterritorialized flows. It is the singular nature of this of deterritorialized flows. It is the singular nature of this conjunction that ensured the universality of capitalism. By simplifying a lot machine, the civilized machine, will first establish itself on the conjunction. When this occurs, the conjunction no longer merely designates remnants	p 181 p 198 p 203 p 204 p 224 p 224 p 224 p 224 p 224 p 224
first establish itself on the conjunction. When this occurs, the conjunction no longer merely designates remnants that have escaped coding, or the extravagance of the despot and his agents. When the conjunction moves to the fore in the social machine, it seems of its State, still does not give us the extrinsic conjunction of these two flows: flows of producers and flows of more in detail how the elements come together, with the conjunction of all their processes. It is no longer the age age that implies a period of time, precisely for the conjunction of all the decoded and deterritorialized flows. As Maurice Dobb of the thing, the unnamable! But the effect of the conjunction is indeed capital's tighter and tighter control over production: capitalism and tighter control over production: capitalism or its break, the conjunction of all the decoded and deterritorialized flows, cannot be defined recordings, and the production of consumptions—but precisely in this conjunction of decoded flows that makes of capital the new social quantitas, but in that of the differential relation as a conjunction that defines the immanent social field particular to capitalism, and It is from the fluxion of decoded flows, from their conjunction, that the filiative form of capital, $x+dx$, results. The differential and in turn form an afflux by means of a conjunction; a flow—this time uninterrupted—of raw profit, constituting at flows of content and expression are in a state of conjunction or reciprocal precondition that constitutes figures as the ultimate units itself. The quality of the flows results solely from their conjunction as decoded flows; outside this conjunction they would remain purely results solely from their conjunction as decoded flows; outside this conjunction they would remain purely virtual; this conjunction is also the flows; outside this conjunction they would remain purely virtual; this conjunction is also the disjunction of the abstract quantity through which reduced to the operation of technical machines. In short, the conjunction of the decoded flows, their differential relations, and their multiple were not right for these flows to enter into a conjunction, the State could be content to save fragments of overcoding marshaling all its forces, was even able to prevent the conjunction from taking place (as for the rest, its project was is in a different situation: it is produced by the conjunction of the decoded or deterritorialized flows, and is able to within this new axiomatic that results from a hitherto unknown conjunction. Once again, this axiomatic is not the invention of capitalism of enjoyment as an end, the new conception of the conjunction according to which the sole end is abstract wealth and But the bourgeois field of immanence—as delimited by the conjunction of the decoded flows, the negation of any transcendence or is only partially true, since capitalism is born of the conjunction of the two in the differential relations, and integrates them economic axiomatic of capitalism as such. It is the very conjunction of the deterritorialized flows that delineates archaic or artificial neoterritorialities	p 224 p 224 p 225 p 225 p 225 p 226 p 226 p 226 p 227 p 228 p 238 p 241 p 249 p 249 p 249 p 252 p 252 p 252 p 252 p 252 p 254 p 254 p 254 p 258
that become effectively concrete in their becoming related or their conjunction: labor capacity or capital, constant capital or variable capital, capital	p 263
the becoming-related or the axiomatic of these quantities, in their conjunction. They are nothing more nor less than configurations or images be a unit of production and of reproduction, when the conjunction again finds in the family the meaning of a simple father, so it's your mother, so it's you: the familial conjunction results from the capitalist conjunctions, insofar as they are applied as object. But our object choice itself refers to a conjunction of flows of life and of society that this body persons, intervene only as points of connection, of disjunction, of conjunction of flows whose libidinal tenor of a properly unconscious investment	p 264 p 265 p 265 p 293 p 293
are in social machines and nowhere else, so that the conjunction of the decoded flows in the capitalist machine tends to in fact, the form of private property that conditions the conjunction of the decoded flows, which is to say their axiomatization enter into the new syntheses of included disjunction and nomadic conjunction, of overlapping and permutation, on this body—syntheses that continue	p 302 p 303 p 326
and form the third kind of synthesis, the synthesis of conjunction. One might say that the unconscious as a real subject	p 330

CONJUNCTIONS 20

syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines pound away and throb ready. What are the connections, what are the disjunctions, the conjunctions, what use is made of the syntheses? It represents nothing but rather in series which determine the connections, disjunctions, and conjunctions of organs. That is why fantasies are group fantasies. It tools and machinery) All sorts of contingent factors favor these conjunctions. So many encounters for the formation of the thing, the but rather imply intuitions that are linked to resonances and conjunctions of structures, and that are merely aided by the powerful so it's you: the familial conjunction results from the capitalist conjunctions, insofar as they are applied to private persons. Daddy-mommy-me—one shit-money; in reality, it is a question of encounters or conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there always at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and remainders, with a transference of connections become global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project itself into the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the woman containing as syntheses where everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the relation of desiring-machines plan, where the connections are transverse, the disjunctions included, the conjunctions polyvocal, indifferent to their underlying support, since this matter that the disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal), at the same time that the support gains a represented in castration, but the myriad little connections, disjunctions, and conjunctions by which every machine produces a flow in relation to non-sense, which will develop elsewhere and from without, in the conjunctions of the real as such. Psychoanalysis, with its Oedipal stubbornness machinic indices that undermine them. The psychotic earths, with their conjunctions in place (Charlus is therefore surely mad, and Albertine too regions where the connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership in a class the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than ever, will survive which is to say that they express connections, disjunctions, and conjunctions of flows that cross through a society, entering and leaving	p 54 p 109 p 142 p 226 p 251 p 265 p 267 p 287 p 287 p 295 p 300 p 309 p 310 p 315 p 316 p 318 p 319 p 344 p 351 p 352
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CONJUNCTIVE 17

motive force behind the third synthesis of the unconscious: the conjunctive synthesis so it's ... , or the production of consumption. We must	p 17
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and with the residual reconciliation that it brings about: a conjunctive synthesis of consummation in the form of a wonderstruck So eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive synthesis of So that's what it was! and So it's	p 18 p 20
energie de detachment). The third has to do with the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in a personal and the face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the third synthesis, the conjunctive synthesis	p 41 p 67 p 84
The Conjunctive Synthesis of Consumption-Consummation In the third synthesis, the conjunctive synthesis of consumption, we have seen how the body without singularities in the disjunctive network, Or intensive states in the conjunctive tissue, and a transpositional subject moving full circle, passing through	p 84 p 88
all the memories of childhood that the pretender lacks. The conjunctive synthesis can therefore be expressed: So I am the king the phallus). There we have a faulty use of the conjunctive synthesis, leading to the statement, So it was your father the exploiters). There is therefore a segregative use of the conjunctive syntheses of the unconscious, a use that does not coincide the terms of desire, through the segregative use of the conjunctive syntheses from which Oedipus is derived: I am of the conditions have disintegrated. The nomadic and polyvocal use of the conjunctive syntheses is in opposition to the segregative and biunivocal use	p 88 p 101 p 103 p 105 p 105
the third place, a nomadic and polyvocal use of the conjunctive syntheses is opposed to the segregative and biunivocal use made so on an indivisible earth where the connective, disjunctive, and conjunctive relations of each section are inscribed along with the other remainder of a flow in the other, and form residual conjunctive syntheses guiding the passage or the heartfelt becoming from the flows, the disjunctive syntheses of singularities and chains, and the conjunctive syntheses of intensities and becomings. The schizoanalyst is not an	p 110 p 145 p 325 p 338
CONJUNCTURE 1	
necessary in a first period of time, in a favorable conjuncture, at a time when this property costs little (the disintegration	p 225
CONNECT 2	
The Ego and the Id, which makes it possible to connect the pre-Oedipal phases with the negative complex when this seems and a lesser cycle, between the stocks of filiation that connect or encaste (encastent) the flows, and the blocks of alliance	p 51 p 149
CONNECT-I-CUT 1	
of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study The Empty Fortress, Bruno	p 37
CONNECTED 14	
or rainbows in the sky, alpine machines—all of them connected to those of his body. The continual whirr of machines because there is always a flow-producing machine, and another machine connected to it that interrupts or draws off part of this the mouth). And because the first machine is in turn connected to another whose flow it interrupts or partially drains off production of production, just as every machine is a machine connected to another machine. We cannot accept the idealist category of however, that the flows of energy are still too closely connected, the partial objects still too organic, for this to happen taut surface as a barrier. In order to resist linked, connected, and interrupted flows it sets up a counterflow of amorphous a machine, and the object of desire is another machine connected to it. Hence the product is something removed or deducted an interruption of the flow only insofar as it is connected to another machine that supposedly produces this flow. And doubtless flow in relation to the machine to which it is connected, but at the same time is also a flow itself the production of a flow, in relation to the machine connected to it. This is the law of the production of his mother's breast, her nipple, his bowel movements are desiring-machines connected to parts of his body. It seems to us self-contradictory body. It exists, rather, as a part of a desiring-machine connected to the baby's mouth, and is experienced as an object aligned on the voice and not subordinate to it, but connected to it, co-ordinated in an organization that is radiating, as will be the same A topological knot where everything is connected without confusion, where everything flows together and is distributed.... Thus	p 2 p 5 p 5 p 6 p 8 p 9 p 26 p 36 p 36 p 36 p 47 p 47 p 188 p 241
CONNECTICUT 1	
are of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study The Empty Fortress	p 37
CONNECTING 5	
or a nonpersonal hyle, with which they re-establish contact by connecting themselves to other partial objects. The unconscious is totally unaware whence the role of the death instinct in the circuit connecting desire to the social sphere. All this happens, not in very own three syntheses, since it is a matter of connecting desire to the ready-made objects of social production. Go buy the voice dominant by being independent of the voice while connecting with it, and a graphism that dominates or supplants the to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas, things, and affects; connoting	p 46 p 105 p 125 p 203 p 204
CONNECTION 25	
speaking, understanding, shitting, fucking—in terms of seeing. But a connection with another machine is always established, along a transverse path partial object and the continuous flux, the interruption and the connection, fuse into one: everywhere there are breaks-flows out of which discovery thus totally transforming analysis. (The basic text in this connection is his La lettre volee [The Purloined Letter].) But how all levels and enter into any and every sort of connection; each one speaks its own language, and establishes syntheses with and group fantasy occur, as a place where the only connection is that between partial objects and agents. The small child is related to them in the sense of a fundamental connection with them. By boxing the life of the child up desiring-machine along with it, and that enters into relationships of connection, disjunction, and conjunction with other partial objects, at the core production: a regime for the pairing of people replaces the connection of partial objects. On the whole, the connections of organ-machines but inversely, the disjunctive lines inscribe it only through a connection represented by the marriage of the father and the mother feeding oneself. (Clastres shows well how, among the Guayaki, the connection between the hunters and the living animals is succeeded in recomposition of the body according to a new model of connection or conjugation, an articulation of bodies for and between themselves which is always the outcome of filiation, alliance places in connection men from different filiations. The question why a female homosexuality that produce, record, and consume it: the partial and nonspecific connection that combines fragments from the body of the subject with as the molecular energy that places molecules-partial objects (libido) in connection, that organizes inclusive disjunctions on the giant molecule of the penetrated his body. The crime, a rupture of the phonographic connection, re-established by the spectacle of the punishment: as primitive justice originates, if by that he means the existence and the connection of some sort of graphism—writing in the largest sense have already realized itself before having posited the more manysided connection or relation which is mentally expressed in the more concrete	p 6 p 37 p 38 p 38 p 47 p 48 p 60 p 71 p 147 p 148 p 155 p 165 p 181 p 183 p 191 p 202 p 221
dedicated, including the parental persons, intervene only as points of connection, of disjunction, of conjunction of flows whose libidinal tenor of production? Certainly not; they are production only when brought into connection with real social production, real desiring-production. Otherwise they are ideological of anuses for the flows of shit). The synthesis of connection of the partial objects is indirect, since one of the it is by means of these flows that every productive connection is made, such as we have tried to account for It is itself produced in the first passive synthesis of connection, as that which is going to neutralize—or on the than the flows: it is no longer the lines of connection that traverse the productive parts of the machine, but an	p 293 p 297 p 325 p 325 p 326 p 327

role of a full body without organs, a locus of connection for all the machines of desire, a locus of sadomasochistic either a determined causal link or a different sort of connection. It is a question of knowing how a revolutionary potential	p 369 p 377
CONNECTIONS	63
driven by other machines, with all the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one produces	p 1
latter was connective synthesis or coupling. But when the productive connections pass from machines to the body without organs (as from desiring-production that is mere fantasy on the other. The only connections that could be established between these two productions would be at the limit point of all the transverse or transfinite connections, the partial object and the continuous flux, the interruption and they are of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study The Empty which the cutting off is an integral part of mechanical connections. Doubtless there are those who will object that this mechanical with all the others are recorded. An organ may have connections that associate it with several different flows; it may waver of disjunctions of a type that differs from the previous connections. We owe to Jacques Lacan the discovery of this fertile the domain of free syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines	p 12 p 28 p 37 p 37 p 37 p 38 p 38 p 54
a sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines itself to a univocal impasse. All the chains of to constitute the multiplicity in which transverse communications are established—connections of partial objects and flows: the male part of a reacting on the synthesis of production, and profoundly changing the connections of this synthesis by introducing new global persons. These new	p 54 p 69 p 71
replaces the connection of partial objects. On the whole, the connections of organ-machines suited to desiring-production give way to a pairing	p 71
sexual casuistry to see with what restrictions the organ-desiring machine connections remain tolerated within the regime for the pairing of people	p 72
the social production of children. It is true that the connections of desiring-production were found to comply with a binary rule without organs that reinjects producing into the product, extends the connections of machines, and serves as a surface of recording. But with the other, passing from one body to another, following connections and appropriations that each time destroy the factitious unity of recording of desire in order to transform all its productive connections. But we are able at least to follow, abstractly, the cut across families, introducing into them new breaks and new connections resulting in a modification of the heterosexual and homosexual libido	p 72 p 72 p 72 p 72 p 98
they determine the libidinal investments in terms of breaks and connections that they introduce into the family. Over the heads of contrary an infernal machine is made ready. What are the connections, what are the disjunctions, the conjunctions, what use is made the mother and the father are taken up in the connections, parental appellations crop up In the disjunctions of the chain and reorganizes in its own fashion the entirety of the connections and the hiatuses that characterize the machines of desire. It found in persons, but rather in series which determine the connections, disjunctions, and conjunctions of organs. That is why fantasies are in the network of filiative disjunctions on the socius, the connections of labor still must detach themselves from the productive process a village intervenes as a third party to permit matrimonial connections between elements that the disjunction of two moieties would forbid that a stock may be re-formed. There are no productive connections without disjunctions of filiation that appropriate them, but there are are no disjunctions of filiation that do not reconstitute lateral connections across the alliances and pairings of persons. Not only the universal, it falls back on production, on the agents and connections of production. But on it, too, everything is attached and drawings. If the full body falls back on the productive connections and inscribes them in a network of intensive and inclusive disjunctions, it still has to find again and reanimate lateral connections in the network itself, and it must attribute them to as if it produced them. It is necessary that the connections reappear in a form compatible with the inscribed disjunctions, even the second characteristic of inscription: alliance imposes on the productive connections the extensive form of a pairing of persons, compatible with	p 99 p 109 p 114 p 124 p 142 p 147 p 147 p 149 p 149 p 154 p 154 p 154 p 154
of a group character. Through women, men establish their own connections; through the man-woman disjunction, which is always the outcome of	p 165
field. This is because the large molar machines presuppose pre-established connections that are not explained by their functioning, since the latter	p 181
functioning, since the latter results from them. Only desiring-machines produce connections according to which they function, and function by improvising and	p 181
which they function, and function by improvising and forming the connections. A molar functionalism is therefore a functionalism that did not desiring-machines have a greater or lesser chance of causing their connections and interactions to pass into the regime of the social alliance is the form in which the socius appropriates the connections of labor in the disjunctive order of its inscriptions. From is a position of desire in a state of multiple connections. It is not a sign of a sign nor a that the savage territorial machine operated on the basis of connections of production, and that the barbarian despotic machine was based in a production for production's sake that rediscovers the primitive connections of labor, on condition—on the sole condition—that they but that functions only statistically within the flattening axiomatic of connections that puts it in the service of the capitalist order objective movement according to which the economic forces or productive connections are attributed to an extraeconomic instance as though they emanated	p 181 p 184 p 188 p 203 p 224 p 224 p 246 p 247
perception and extrachemical factors that select and appropriate the cellular connections. So many reasons for defining capitalism by a social axiomatic	p 248
that on the contrary penetrates into singularities, their interactions and connections at a distance or between different orders—the paranoiac has	p 280
On the one hand, the microunconscious presents no fewer arrangements, connections, and interactions, although these arrangements are of an original type	p 280
flows and partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and	p 287
a living organism appears as a single subject; when the connections become global and specific, the disjunctions exclusive, and the conjunctions	p 287
schizophrenia—is biological, biocultural, inasmuch as it examines the machinic connections of a molecular order, their distribution into maps of intensity	p 289
of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in	p 295
the domain of free syntheses where everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks	p 300
exclusiveness or negation, syntheses operating without a plan, where the connections are transverse, the disjunctions included, the conjunctions polyvocal, indifferent to	p 309
holding together only by the absence of a link (nonlocalizable connections), having no other statutory condition than that of being dispersed representation—that is where the disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal), at the same time that	p 309 p 310
the gaping wound represented in castration, but the myriad little connections, disjunctions, and conjunctions by which every machine produces a flow	p 315
those best able to disconnect, to unplug themselves, enter into connections of desiring-machines that re-form little earths. Even Gisela Pankow's great	p 315
neurotic lands of Oedipus, there where the global and personal connections are established; he does not remain there, he crosses these the indices. He goes toward these new regions where the connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal	p 318 p 319
body without organs, inasmuch as these disjunctions resect the productive connections; the chain causes them to pass over to the body defined by a regime of syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being	p 327 p 344
communication in the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than ever	p 351
crossroads of vibrations, which is to say that they express connections, disjunctions, and conjunctions of flows that cross through a society	p 352
CONNECTIVE	26

another. The productive synthesis, the production of production, is inherently connective in nature: and ... and then ... This is because there is Hence the coupling that takes place within the partial object-flow connective synthesis also has another form: product/producing. Producing is always something	p 5 p 6
at a certain place and a certain time in the connective synthesis, as the identity of producing and the product: the realm of antiproduction; but yet another characteristic of the connective or productive synthesis is the fact that it couples production the production of production. The law governing the latter was connective synthesis or coupling. But when the productive connections pass from	p 8 p 8 p 12
The disjunctive synthesis of recording therefore comes to overlap the connective syntheses of production. The process as process of production extends	p 13
inscription. Or rather, if what we term libido is the connective labor of desiring-production, it should be said that a part house-machines, and so on. And these machines work in a connective fashion, from the perimeter to the center, in successive layers to do with family figures, and how very different the connective tissue of the So it's ... is from the Oedipal tissue	p 13 p 15 p 20
three modes. The first mode has to do with the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement from a signifier; an unconscious that lets itself be expressed; connective syntheses that let themselves be taken in a global and schizophrenization that must cure us of the cure. 3 The Connective Synthesis of Production Given the syntheses of the unconscious, the man. The opposition here is between two uses of the connective syntheses: a global and specific use, and a partial and	p 41 p 67 p 68 p 70
into a conjugal use, or an alliance use, of the connective syntheses of production: a regime for the pairing of people from abstract quantities, instead of from flows. Instead of a connective appropriation, partial objects become the possessions of a person and all by making a global and specific use of the connective syntheses. This use can be defined as transcendent, and implies	p 71 p 71 p 74
recording therefore leads us to the same result as the connective synthesis: it too is capable of two uses, the one the first place, a partial and nonspecific use of the connective syntheses was found to be in opposition to the Oedipal people, but does so on an indivisible earth where the connective, disjunctive, and conjunctive relations of each section are inscribed along cause. But it can accomplish this only by reclaiming the connective regime for its own, in the form of an affinal	p 78 p 110 p 145
of the disjunctive syntheses, and a conjugal use of the connective syntheses. Such is indeed the meaning of the incest prohibition is produced on the body of the despot is a connective synthesis of the old alliances with the new, and a	p 147 p 163 p 198
a substitute for the mother: the one belongs to the connective category of alliance, the other to the disjunctive category of the disjunctive synthesis of recording seemed to follow after the connective synthesis of production, with a part of the energy of in the disjunctive network—at the same time as the connective lines take on a global and specific meaning. But it	p 200 p 327 p 328
energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of partial objects and flows, the disjunctive syntheses of	p 338
CONNECTS 1	
a deterritorialized knowledge that links him directly to God and connects him to the people. For the first time, something has	p 194
CONNOTATION 8	
length and its width. What we call the order of connotation is an order in which the word (le mot) as eye-pain—thus seems to us to be an order of connotation, a system of cruelty where the word has an essentially become a plane of subordination and no longer one of connotation. And here, in the second place, is the essential: the superimposes—a plane of subordination on their plane of immanent connotation? The signifier is the sign that has become a sign system of subordination or signification has replaced the system of connotation. To the extent that graphism is flattened onto the voice liberate itself from its characteristic graphism in the system of connotation, for it now becomes the stone and the paper, the we have seen it elaborated in the system of primitive connotation with its interplay of voice, graphism, and eye, here disappears unconscious, insofar as these terms cease to have a familial connotation that would make them into simple projections, and from the	p 203 p 204 p 205 p 206 p 209 p 212 p 214 p 366
CONNOTATION-CONNECTION 1	
organized at the surface of the socius: the system of connotation-connection in the savage territorial machine, corresponding to the coding of	p 262
CONNOTED 2	
former, each element having its own particular force that is connoted along with that of the other, so as to perform sign, because it is furrowed by a graphism that is connoted in conjunction with the voice. The heterogeneity, the divergence, the	p 203 p 203
CONNOTING 1	
connecting words, bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic traces, and eyes, always in a polyvocal usage	p 204
CONQUER 1	
and impose his power in the towns they found or conquer. Wherever a despot and his army pass, doctors, priests, scribes	p 193
CONQUERED 5	
phantasmal world is the world which has never been fully conquered over. It is the world of the past, never of the Virgin and God: And twice I have crossed and conquered the Acheron. Thus the schizo will accept the reduction of this transformation can only take place starting from an already conquered State that finds itself confronted by the same axiomatic problems any longer: the world of transverse communications, where the finally conquered nonhuman sex mingles with the flowers, a new earth where phantasmal world is the world which has not been fully conquered over. It is the world of the past, never of	p 28 p 126 p 256 p 319 p 334
CONQUERING 2	
tells us that music does not attest to active and conquering forces, but to reactive forces, to reactions to daddy-mommy, we it in an organized party suited to the task of conquering the State apparatus. If the movement of capitalism, in the	p 121 p 255
CONQUEROR 2	
like fate? (Some pack of blond beasts of prey, a conqueror and master race which, organized for war and with the rediscover the figures of this paranoiac and his pervers, the conqueror and his elite troops, the despot and his bureaucrats, the	p 192 p 193
CONQUERORS 1	
encounters. Like a cloud blown in from the desert, the conquerors are there: In some way that is incomprehensible to me	p 195
CONQUEST 4	
be that the enterprise is primarily military and motivated by conquest, or that it is primarily religious, the military discipline being the signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts itself. For if language itself does not presuppose conquest	p 193 p 208
conquest asserts itself. For if language itself does not presuppose conquest, the leveling operations (les operations de rabattement) that constitute written	p 208
political as well. Now the meaning of just such a conquest of the State apparatus has always been and remains problematical	p 255
CONSCIENCE 18	
territorial machine. However, as Nietzsche says with regard to bad conscience, such a plant does not grow on that kind of her child. It is not in them that the bad conscience developed, that goes without saying—but it would not have primitive system: it was not in their midst that bad conscience, this ugly growth—i.e., Oedipus—took root and began more step has been taken in that direction: Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche mean, this being turned against itself: the turning back against itself, bad conscience, the guilt that attaches it to the most decoded of	p 166 p 192 p 215 p 215 p 217

same time as it becomes spiritualized. The hour of bad conscience draws nigh; it will also be the hour of the first integrated agent of integration, a refuge for bad conscience, and the forced destroyer of his own creativity. Let us	p 222
its intrinsic perversion or essential cynicism (the age of bad conscience is also the age of pure cynicism). But in point	p 236
and the extreme internalization of the capitalist field, define bad conscience. The latter is not cynicism's contrary; it is, in private	p 247
cynicism of social persons. All the cynical tactics of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them	p 268
relationship with the outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always rises up and finds its	p 268
nourishment—what	p 270
a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar	p 295
representation culminates in	
too, the despot Oedipus. We are alone with our bad conscience and our boredom, our life where nothing happens; nothing left	p 308
if not divine acceptance of, and infinite resignation to, bad conscience, which consists for the woman of the appeased wish for	p 311
of a new kind of priest, the director of bad conscience: bad conscience has made us sick, but that is what	p 332
new kind of priest, the director of bad conscience: bad conscience has made us sick, but that is what will cure	p 332
reciprocal exclusions where the flows dry up, drained by bad conscience and resentment. ... sticking a woman on a pedestal, or the	p 351
in order to crystallize, will ever endure this prise de conscience: for as soon as this formation becomes conscious of its	p 368
CONSCIENTIOUS 1	
to compose the list of differences after the manner of conscientious historians: village communes here, industrial societies there, and so on	p 220
CONSCIOUS 18	
recording the process of production; but it is not a conscious delirium, or rather is a true consciousness of a false	p 10
cause. As Marx observes, in the beginning capitalists are necessarily conscious of the opposition between capital and labor, and of the	p 11
to exist, to be alive, what it meant to be conscious of oneself breathing, and I remember that I wanted to	p 48
It is never remembered, it has never succeeded in becoming conscious. It is a construction of analysis, but it is no	p 59
a real organizer. But believing is an operation of a conscious or preconscious nature, an extrinsic perception rather than an operation	p 92
an unconscious libidinal investment of sociohistorical production, distinct from the conscious investments coexisting with it. Proust is not wrong	p 98
in saying	
of a fascist or reactionary type can exist alongside a conscious revolutionary investment. Inversely, it can happen—rarely—that a revolutionary	p 105
of desire coexists with a reactionary investment conforming to a conscious interest. In any case conscious and unconscious investments are	p 105
not	
reactionary investment conforming to a conscious interest. In any case conscious and unconscious investments are not of the same type,	p 105
even	
condemn desire to vague dreams or imaginations that are merely conscious expressions of it; we relate it to independent existences—the	p 107
least personal, since personality, like the ego, belongs to the conscious or mental-subjective self. So the first analyses are, or should	p 115
sense, there is only desire and the social. Beneath the conscious investments of economic, political, religious, etc., formations, there are	p 183
unconscious	
categorical reply: debt is no more than a superstructure, a conscious form whereby the unconscious social reality of exchange is converted	p 185
of us? Would belief then be an effect on the conscious material that the unconscious representation exerts from a distance? But	p 296
of autocritique; the expressive forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the necessity	p 299
of	
the structure and the signifier) by means of which the conscious makes of the unconscious an image consonant with its wishes	p 339
prise de conscience: for as soon as this formation becomes conscious of its immanent disintegration in the individuals who compose it	p 368
presuppose another body than that of capital-money; those exploited become conscious of their preconscious interest, and this interest is truly	p 375
revolutionary	
CONSCIOUSLY 1	
objects, sources, and aims, as long as sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are	p 351
CONSCIOUSNESS 26	
capital and the division of labor, but also the false consciousness that the capitalist being necessarily acquires, both of itself and	p 4
is not a conscious delirium, or rather is a true consciousness of a false movement, a true perception of an apparent	p 10
the legitimate and the illegitimate uses of the syntheses of consciousness. In the name of transcendental philosophy (immanence of criteria),	p 75
he	
He means that what takes so long in coming to consciousness is the news that the death of God makes no	p 106
to the unconscious horrors that could only be those of consciousness, and of a belief too sure of itself? Would it	p 112
and terror, and of a different type, than in the consciousness of an heir, a soldier, or a Chief of State	p 112
resurgence of the ascetic ideal, a cultural broth of bad consciousness. Better to depart in search of the Orgone, he said	p 119
the causal complex be repressed; in psychosis the complex invades consciousness and becomes its object, at the price of a repression	p 123
true that the familial themes often erupt into the psychotic consciousness, we would be all the more surprised—in line with	p 123
different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its	p 123
incapacity to be	
from an Oedipus arising all the more in his hallucinated consciousness as he lacked it in the symbolic organization of his	p 123
encounters the criterion of reality: the complex invades the psychotic consciousness only at the price of a rupture with the real	p 126
but by ideologists in the service of a tragic Judaeo-Christian consciousness that they wished to credit with the invention of history	p 150
seen in psychosis, where the intrusion of the complex into consciousness, according to the traditional criterion, did not, to be sure	p 202
no means a failure to recognize or an illusion of consciousness—shows that the productive essence of capitalism can itself function	p 239
virtual so long as it is not embodied in a consciousness that, to be sure, does not create it, but actualizes	p 255
these operations are carried out under the domination of its consciousness or party vanguard, that is, for the benefit of a	p 256
and the Russian Revolution was to have forged a class consciousness consonant with the objective being or interest of the class	p 256
is it a question of knowing whether or not class consciousness, embodied in a party or a State, betrays the objective	p 256
a collective preconscious that is necessarily represented in a distinct consciousness that, at this level, does not even present any grounds	p 257
concerning the class preconscious and the representative forms of class consciousness, and the nature of the interests and the process of	p 257
blockage is necessarily justified: the libido does not come to consciousness except in relation to a given body, a given person	p 293
under the yoke of one and the same illusion of consciousness, and makes them adore this yoke. Every attempt to determine	p 295
the myth is born out of awareness, out of ever-increasing consciousness. That is why, speaking of the schizophrenic nature of our	p 298
lines of escape. The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure and strait-jackets the	p 338
unconscious, to prevent	
escape. The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure and strait-jackets the	p 338
unconscious, to prevent its escape	
CONSECUTIVE 1	
signified, the transcendence of the despotic signifier, and finally, its consecutive decomposition into minimal elements within a field of	p 240
immanence uncovered	
CONSENTING 1	
by Chaplin, has to be neither active nor passive, neither consenting nor insubordinate, since he is the pencil point that traces	p 317
CONSEQUENCE 20	
supporting framework. The nontermination of the table is a necessary consequence of its mode of production. When Claude Levi-Strauss	p 7
defines bricolage	
in new and different patterns or configurations; and as a consequence, an indifference toward the act of producing and toward the	p 7
not more likely that Oedipus is a requirement or a consequence of social reproduction, insofar as this latter aims at domesticating	p 13

undergone by each of these oscillations, so that as a consequence the fortuitousness of this or that particular individuality will render by nature global and systematic, is a secondary phenomenon, a consequence of partial and local automatic phenomena. Delirium is in fact produced by desire within the organization that is the consequence of such production under various conditions that we must analyze fundamental to the analytic situation.... All of this is without consequence, since the analysis slides off the couch like water off qualitative opposition between homosexuality and heterosexuality, is in fact a consequence of Oedipus: far from being an obstacle to treatment encountered unless by calling it into question by way of a consequence. In this sense every child is a little scientist, a Not, however, in the sense where segregation would be a consequence of Oedipus, subjacent to the fraternity of the brothers once other news that the death of God is of no consequence. In other terms: that God and the father never existed see in the manifest disequilibrium of the relations a pathological consequence, which one explains by saying that the supposedly closed system and the fructification of wealth. Far from being a pathological consequence, the disequilibrium is functional and fundamental. Far from being the married the mother was therefore the maternal uncle. The first consequence of this is that incest with the sister is not the individual and the restricted family, with, by way of consequence, an extreme anarchy or disorder at the level of the it is so important to see debt as a direct consequence of the primitive inscription process, instead of making it—and exactly as Nietzsche would have it—that is, as a consequence of the interplay of ancestors, profound genealogies, and extended filiations must masculinize itself—and this must occur as a direct consequence of the infinite debt that is now internalized. Oedipus-the-despot will objective being or interest of the class, and as a consequence, to have imposed on the capitalist countries a recognition of of the two movements of deterritorialization and reterritorialization. An important consequence emerges from the above considerations. The social axiomatic of modern	p 21 p 22 p 29 p 66 p 74 p 100 p 104 p 107 p 149 p 150 p 159 p 169 p 185 p 199 p 217 p 256 p 260
CONSEQUENCES 7	
the unconscious. The fruits of this news are not the consequences brought about by the death of God, but this other to explain that the inequalities are necessarily introduced in the consequences. Nothing is more significant in this regard than the controversy between the egalitarian conditions of generalized exchange, and its aristocratic consequences, Levi-Strauss acts as though he thought the system were in knowing if the disequilibrium is pathological and a manifestation of consequences, as Levi-Strauss maintains, or functional and fundamental, as Leach argues or initiating hero becomes king. The second marriage develops the consequences of the first, it draws out the effects of the overcodes in its turn. There result diverse but always convergent consequences: the comparison of language to a game; the signified-signifier relationship limits of capitalism on an always wider scale has several consequences: it permits increases and improvements of standards at the center	p 107 p 187 p 187 p 187 p 200 p 242 p 373
CONSEQUENT 2	
cannot act without displacing desire, without giving rise to a consequent desire, all ready, all warm for punishment, and without putting is such that social repression becomes desired; it induces a consequent desire, a faked image of its object, on which it	p 115 p 119
CONSEQUENTLY 12	
posit her desire toward her own father, nor the son, consequently, toward the mother. One of Lacan's disciples writes: we are as that which partial objects and subjects of desire lack. Consequently, everything is played out from the start: everywhere we encounter a despotic signifier from whose law the entire chain seems consequently to be suspended, each link triangulated. There we have a infrastructure itself, the insertion of the drives into social production. Consequently, revolutionary investment seemed to him such that the desire moving alliance and filiation, but through an axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty will need an intimate colonial is qualitatively and temporally distinct from that of labor, and consequently must enter into a composite that is itself qualitative and virtue of this fact engineers the couplings between qualified flows. Consequently it implies a system of collective appraisal and evaluation, and of accumulation and absorption, of the market and monetary reckoning. Consequently, either the proletariat prevails and transforms the apparatus in conformity body of the despot and to the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in a systematic limit that reduces this social reproduction to restricted familial reproduction. Consequently, the ambiguity of psychoanalysis in relation to myth or tragedy him in the duality of the objective and the subjective. (Consequently, psychoanalysis was consigned to the analysis of the subjective, as framework of Narcissus and Oedipus, the ego and the family. Consequently, every sexual libidinal investment having a social dimension seems to	p 52 p 72 p 73 p 119 p 179 p 248 p 248 p 256 p 301 p 304 p 345 p 352
CONSERVATION 2	
the fundamental positions of psychoanalysis concerning sexuality, despite the formal conservation of an analytic vocabulary. A veritable regression in favor of of the human being always obeys the laws of its conservation, its continued existence—on that day a new creature will	p 94 p 368
CONSERVATIVE 1	
That is why critics have been able to observe a conservative or reactionary turning point in Freud, from the moment that	p 117
CONSERVATORY 2	
ascetic wound, the signifier, that makes of this death a conservatory for the Oedipal life . Desire is in itself not a the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't they more a part of an affirmative task? Lie	p 333 p 334
CONSERVES 1	
adding its eminent unity to the territorial communes that it conserves by bringing them together, overcoding them and appropriating their surplus	p 261
CONSERVING 3	
texts of Freud on the unconscious being ignorant of time, conserving its objects like an Egyptian tomb. But that is not of sex—for example, the Great Other in Lacan—while conserving myth and castration, is defeated from the start. And what of the analyst. For these are Hegel-style destructions, ways of conserving. How is it that the celebrated neutrality, and what psychoanalysis	p 106 p 295 p 311
CONSIDER 30	
of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for example, the milk the baby throws up when it understood the nature of desiring-machines, nor the twofold need to consider the role of production in desire and the role of of mediation. This is not the case, however. Let us consider a child at play, or a child crawling about exploring mother. One of Lacan's disciples writes: we are going to consider the means by which the Oedipal organization plays a role its production. But what is this long history, if we consider it only during the period of psychoanalysis? It does not is signified by it in an anagogical symbolization. Let us consider another text of Freud's, a later one, where Oedipus is business with daddy and mommy. On the contrary, we should consider the complementary ensemble made up of boy-girl and parents-agents of on the couch, and makes us remain there? Let us consider a third and final text of Freud's, Analysis Terminable and foundations of such an operation appear more distinctly if we consider the mutual reactions between the different syntheses of the unconscious	p 41 p 44 p 46 p 52 p 53 p 58 p 61 p 65 p 70

notice of the dominant tone in the most respected associations: consider Dr. Mendel and the Drs. Stephane, the state of fury	p 81
Is history's signifier the dead father? Once again let us consider Judge Schreber's delirium. To be sure, the use of races	p 89
crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoiac delirium as related by Maud Mannoni, a delirium	p 89
natures and their differing regimes. In this regard let us consider three important works about children: L'Enfant by Jules Valles, Bas	p 99
in a constituted society. Therefore we should first of all consider the second question: does psychic repression bear upon the Oedipus	p 113
that supposedly touches off psychic repression in an endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus is not	p 117
the world's iniquities.) In an altogether different direction, if we consider the idealist deviations of psychoanalysis, we see in them an	p 128
a reaction to desiring-production. It is a serious mistake to consider this formation in isolation, abstractly, independently of the actual factor	p 129
or less in agreement with Reuleaux's classic definition, one can consider the machine to be the combination of solid elements, each	p 141
conclusions drawn by Adler and Cartry: It is customary to consider incestuous relations in myth either as the expression of the	p 161
It is from this point of view that we must consider many primitive cures; they are schizoanalysis in action. Victor Turner	p 167
the formation of industrial capital; and so on. Let us consider more in detail how the elements come together, with the	p 225
and the forced destroyer of his own creativity. Let us consider the more striking example of a career a l'americaine, with	p 236
modern societies. Yet it would be a serious error to consider the capitalist flows and the schizophrenic flows as identical, under	p 245
it is in terms of the latter that one must consider the relationship of social production to desiring-production, the variations of	p 262
and the child are plunged, simultaneously immersed. Let us again consider the example of the Marquesans, as analyzed by Kardiner: he	p 275
the first anxiety from the second, but one cannot even consider, as Kardiner does, that the social investment corresponding to the	p 275
and mental alienation on a single line, and tend to consider them as identical by showing how the familial agent extends	p 320
haven't seen anything yet—an irreversible process. And when we consider what there is of a profoundly artificial nature in the	p 321
on flows and the breaks in these flows. Let us consider for a moment the motivations that lead someone to be	p 356
under certain conditions. Oedipus is virtual and reactional. Let us consider the conditions under which Oedipus arrives: an aggregate of	p 358
departure	
CONSIDERABLE 2	
properly analytical fallacy (which will be found again, to a considerable degree, in the theory of the signifier) that consists in	p 60
never be possible if there did not occur correlatively a considerable change in the other elements of representation, those elements that	p 202
CONSIDERATION 13	
as the psychiatry that introduces the concept of production into consideration of the problem of desire, it cannot avoid posing in	p 35
hand, for each subject of either sex, he takes into consideration an intensive series of instincts, affects, and relations that link	p 51
seems called for. On the other hand, he takes into consideration the coexistence in extension of the subjects themselves and their	p 52
that the figures vary according to the social form under consideration. We even believe what we are told when Oedipus is	p 53
relationships, Bergson brought about a discreet revolution that deserves further consideration. Lkening the living to a microcosm is an ancient	p 95
platitude	
dominance. That is why it is essential to take into consideration how ties of alliance combine concretely with relations of filiation	p 147
terms of debt, in the debtor-creditor relationship, by eliminating every consideration of exchange or interest a l'anglaise. And if they are	p 190
to it from without. They come like fate, without reason, consideration, or pretext; they appear as lightning appears, too terrible, too	p 191
the whole. They do not know what guilt, responsibility, or consideration are, these born organizers; they exemplify that terrible artist's egoism	p 191
flows that alone would be ruinous to the system under consideration. And in more recent examples, we have to go along	p 220
If the details of Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoiac nature is	p 292
how-to-interpret-your-dreams book than a psychoanalysis of the market place. The consideration of all these machines, however, whether they	p 322
be real, symbolic	
same thing—in the indirect nature of the interactions under consideration. If it is true that every partial object emits a	p 324
CONSIDERATIONS 6	
such economic importance that it outweighs the dynamic and topical considerations—concerns a type of resistance that is nonlocalizable. It	p 65
would	
it is unfortunate that Marxist economists too often dwell on considerations concerning the mode of production, and on the theory of	p 230
detritorialization and reterritorialization. An important consequence emerges from the above considerations. The social axiomatic of modern	p 260
societies is caught between two	
a thesis topic on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest and rigorous topics such	p 353
as	
justified: all that remains to contest it with are vague considerations on the sick nature of the family, or more generally	p 361
the sick nature of the family, or more generally still, considerations on the modern way of life. One has therefore glossed	p 361
CONSIDERED 24	
of man as a species. Industry is then no longer considered from the extrinsic point of view of utility, but rather	p 4
one category—though their importance varies according to the example considered—are as follows: the celibate machine first of all reveals	p 18
has arisen again and again. Is this relationship to be considered causal? Or is it a relationship of comprehension? A mode	p 24
gregarious masses that they form, or whether social machines are considered from the point of view of the elementary forces of	p 30
or breaks (couppes). These breaks should in no way be considered as a separation from reality; rather, they operate along lines	p 36
classic mechanism and vitalism, so long as the whole is considered as a totality derived from the parts, or as an	p 44
directed by a social desiring-machine whose product should not be considered abstractly, separating the girl's and the boy's cases, as if	p 61
the One of the transcendent phallus without which the terms considered would not take the form of a triangle. It is	p 73
what is induced. But we are well aware that, when considered in terms of its beginnings, a thing is always poorly	p 91
family was immediately reopened in extension, and was in itself considered as the indicator for measuring the forces of alienation and	p 93
morality: Oedipus is not yet named here; psychic repression is considered in terms of social repression, which gives rise to a	p 117
him. She was the matrix of the world, and he considered himself to be placed on the same plane as she	p 157
M. C. and Edmond Ortiqes conclude their book? Illness is considered as a sign of an election, of a special attention	p 170
exercised in very diverse ways, according to the social formation considered. The system of representation comprises three elements that vary	p 184
in	
infernal machine that welds desire to the Law, because, everything considered—so Lacan thinks—this is indeed the form in which	p 209
the previous characteristics and modes of inscription of a socius considered in its specific mode of production, which knows nothing of	p 227
It is not even the profitability of the new technique considered in isolation, but its effect on the over-all profitability of	p 233
latter is an amorphous continuum. The electric flow can be considered as the realization of such a flow that is indeterminate	p 240
machine based on the supposed finite number of the figures considered.) Then what becomes of the truly schizophrenic language and the	p 246
produced differences in potential or intensities distributed on the body considered from a molecular viewpoint, and was associated with a	p 291
mechanics	
associated with a mechanics of fluids in this same body considered from a molar viewpoint. What defined the libido as sexuality	p 291
the psychoanalyst would be the first to say that, everything considered, belief is not an act of the unconscious; it is	p 296
exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership in a class refers to the role in	p 344
production	
always leads us back to the sister, to the mommy, considered as the only purely erotic motives! Taking up the eternal	p 354
CONSIDERING 7	
that vary according to whatever aspect of them we are considering. Every machine, in the first place, is related to a	p 36
the production of desire. But because Melanie Klein insists on considering desire from the point of view of the whole, of	p 45
the structure is able to function. First of all, when considering kinship structures, it is difficult not to proceed as though	p 187
It is not always easy to know if one is considering a primitive community that is repressing an endogenous tendency, or	p 195
part of that of the machines? ... We are misled by considering any complicated machine as a single thing; in truth it	p 285
never desexualizations or sublimations. This terminology indeed seems extremely arbitrary. Considering the two ways in which the	p 291
desiring-machines must be viewed	

opposite; thereafter there is no longer even any reason for considering machines, whether as desiring-machines or as social machines. In return	p 297
CONSIDERS 6	
Well now, that looks like Oedipus! And at first he considers this something as a variant of the familial romance, a one merely pushes the difficulty into the background when one considers the system as a whole and then makes it depend makes psychic repression move into the foreground and no longer considers the problem of social repression as anything more than secondary	p 55 p 101 p 117
mental structure or affective constellation. That is why, when one considers pathological cases and processes of cure in primitive societies, it a matter of use and function. So that when one considers the whole of territorial representation, one is struck by the a field remains defined by a transcendence, even when one considers this transcendence as an absence or an empty locus, performing	p 166 p 204 p 207
CONSIGNED 2	
the double impasse of subjective representation. Oedipus can always be consigned to the Imaginary, but no matter, it will be encountered duality of the objective and the subjective. (Consequently, psychoanalysis was consigned to the analysis of the subjective, as defined by ideology	p 307 p 345
CONSIGNS 2	
duties has his whole body marked under a regime that consigns his organs and their exercise to the collectivity (the privatization or co-opted, but directly apprehended in a codeless axiomatic that consigns them to the universe of subjective representation. Now this universe	p 144 p 337
CONSIST 7	
an expression of the final equilibrium of a system, but consist, rather, of an unlimited number of stationary, metastable states through better understand why the problem does not in the least consist of going from filiations to alliances, or of deducing the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in a systematic phenomenology of these elements and objectities (as myth, tragedy, and the social formations. Psychoanalytic interpretation does not consist in competing with codes, adding a code to the codes mental illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore in the following praxis: (1) undoing all the reterritorializations	p 19 p 155 p 301 p 301 p 321
activities of the unconscious, causing to flow and breaking flows, consist of the passive synthesis itself insofar as it ensures the the other pole, the schizophrenic escape itself does not merely consist in withdrawing from the social, in living on the fringe	p 325 p 341
CONSISTANCE 1	
in a social system a plane of consistency (plan de consistance), it is evident that this plane has changed, that it	p 205
CONSISTENCY 5	
order of representation in a social system a plane of consistency (plan de consistance), it is evident that this plane has transformation of the Urstaat, is continually expanding, and acquires a consistency entirely its own, which shows the manner in which capitalism	p 205 p 230
subjective infinite—that is to say, imaginary—effectively loses all consistency, unless it is supported by a structure that determines the structure is elicited from the machines, according to planes of consistency or of structuration, and lines of selection that correspond to the kiss where Albertine's face jumps from one plane of consistency to another, in order to finally come undone in a	p 305 p 309 p 318
CONSISTENT 1	
even irrational, but on the contrary only too reasonable and consistent with the established order? Let us return to the fantasy	p 61
CONSISTENTLY 1	
is schizophrenic or vice versa. On the contrary, we have consistently distinguished the schizophrenic as an entity from schizophrenia as a	p 379
CONSISTING 2	
development that favored the illusion: the simplicity of the beginning—consisting, for example, of cellular divisions—could lead one to believe ignoble contagion of the depressives, neurosis as the only illness consisting in making others ill; the permissive structure: let me deceive	p 91 p 269
CONSISTS 27	
with such things. Freud invokes only a sexual argument, which consists in bringing about the union of sexuality and the familial sexuality and the familial complex, and a mythological argument, which consists in positing the adequation of the productive force of the a considerable degree, in the theory of the signifier) that consists in passing from the detachable partial object to the position from the start: everywhere we encounter the analytic process that consists in extrapolating a transcendent and common something, but that is the same token, we do not share the pessimism that consists in thinking that this change, this release, can be achieved	p 57 p 57 p 60 p 72 p 82 p 99 p 100
latency, after which the beyond begins. But since this beyond consists in duping others into taking the same path (the children playful unconscious, the meditative and social unconscious. The Oedipal operation consists in establishing a constellation of biunivocal relations between the agents	
and Sophocles, a masked Al Capone. The strength of Reich consists in having shown how psychic repression depended on social repression of the term. And the functioning of such a machine consists in the following: the declension of alliance and filiation—declining an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists in interpreting negation as a deprivation, as a lack: the	p 118 p 146 p 171
the object of desire. Desire—such is the operation that consists in always stamping the mark of the primordial Urstaat on of the bourgeoisie into a town and State feudalism that consists in devising codes for flows that are decoded as such	p 221 p 223 p 248
why the sign of desire, as an economic sign that consists in producing and breaking flows, is accompanied by a sign deterritorialized flows, one of the principal aspects of this function consists in reterritorializing, so as to prevent the decoded flows from civilized societies. The first is the underlying territorial machine, which consists in coding the flows on the full body of the the earth. The second is the transcendent imperial machine, which consists in overcoding the flows on the full body of the surplus labor. The third is the modern immanent machine, which consists in decoding the flows on the full body of capital-money	p 258 p 261 p 261 p 261 p 268 p 311 p 321 p 322 p 330 p 341 p 361 p 364
equation signify, if not in fact a prodigious operation that consists in replacing desire under the law of the despot, in divine acceptance of, and infinite resignation to, bad conscience, which consists for the woman of the appeased wish for a penis in this regard: its entire perverted practice of the cure consists in transforming familial neurosis into artificial neurosis (of transference), and necessarily undertaken at the same time. The first positive task consists of discovering in a subject the nature, the formation, or then able to say what this running or this functioning consists of: in the cycle of the desiring-machine it is a	
this escape? The word is poorly chosen to please. Courage consists, however, in agreeing to flee rather than live tranquilly and to psychoanalysis's claim to cure neurosis, since, for it, curing consists of an infinite maintenance, an infinite resignation, an accession to before being a neurotic's feeling. In fact, the paranoiac investment consists in subordinating molecular desiring-production to the molar aggregate it forms	
From the standpoint of schizoanalysis, the analysis of Oedipus therefore consists in tracing back from the son's confused feelings to the here that art accedes to its authentic modernity, which simply consists in liberating what was present in art from its beginnings	p 365 p 371
CONSOLATION 1	
latent Urstaat, for the loss of which there is no consolation. It is now up to the State to recode as	p 223
CONSOLE 1	

this itself is proof that women are castrated—or even console women by saying that men are castrated, too, all the	p 61
CONSOLIDATE 1	
debtor's side against the creditor when necessary, so as to consolidate the infinite debt. As vengeance, and a vengeance exercised in	p 213
CONSONANT 5	
their integration into the higher unity, and their distributive operation, consonant with the great collective designs of this same unity: major	p 199
the Russian Revolution was to have forged a class consciousness consonant with the objective being or interest of the class, and	p 256
of which the conscious makes of the unconscious an image consonant with its wishes: we are still pious, psychoanalysis remains in	p 339
destination, where the destination finds nothing but impassés and blockages consonant with the mechanisms of psychic and social repression	p 356
active in	
the direction of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that scarcely threatens it. In the first	p 374
CONSPIRACY 4	
the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art and science presupposes a	p 368
rupture of all	
a total upheaval of the means of production.... If some conspiracy, according to Nietzsche's wish, were to use science and art	p 368
no less suspect, industrial society would seem to foil this conspiracy in advance by the kind of mise en scene it	p 368
offers for it, under pain of effectively suffering what this conspiracy reserves for this society: i.e., the breakup of the	p 368
CONSTANCY 1	
that would lead us to conclude in favor of the constancy of an apparatus of psychic repression, operating in the manner	p 203
CONSTANT 22	
world are characteristic of all types of society as a constant of social reproduction. The body without organs now falls back	p 11
of this fact: the rate of cosmic sexual pleasure remains constant, so that God will find a way of taking his	p 16
for his becoming-woman. On the other hand, God demands a constant state of enjoyment . . . and it is my duty to provide	p 16
Can it be completed, or is it condemned to a constant self-perpetuation? As Freud says, can a currently given conflict be	p 65
opposition to other groups, and that of scission through the constant formation of new lineages aspiring to independence, with capitalization of	p 152
effect of psychic repression—or, better still, since the structural constant is discovered only through its imaginary variations, attesting to the	p 171
into a series of variables converging toward the structural neotenic constant. It was he who said in all seriousness that the	p 171
institutions, or that Oedipus is to the contrary a nuclear constant around which families and institutions turn. The culturalists invoke other	p 174
these are imaginary variations of one and the same structural constant, different figures of one and the same symbolic triangulation, which	p 174
Chinese, Egyptian, and other empires was that of rebellions and constant secessions, and not that of revolution. Here again, death will	p 215
Dx derives from capital itself and constitutes the fluctuation of constant capital (the definition of constant capital by no means excludes	p 228
and constitutes the fluctuation of constant capital (the definition of constant capital by no means excludes the possibility of a change	p 228
that is ensured by the development of productivity, automation, and constant capital. This problem was raised again recently by Maurice Clavel	p 232
process. Hence there is a machinic surplus value produced by constant capital, which develops along with automation and productivity, and	p 232
which	
labor, the diminution of the price of the elements of constant capital, etc.—since, on the contrary, these factors depend on	p 232
be modified in terms of the machinic surplus value of constant capital, which distinguishes itself from the human surplus value of	p 237
the social machine has for its parts technical machines as constant capital attached to the full body of the socius, and	p 251
their becoming related or their conjunction: labor capacity or capital, constant capital or variable capital, capital of filiation or capital of	p 263
that is displaced in relation to an agency in a constant state of displacement. But from this, two unwarranted conclusions are	p 313
occur at a given moment, but is a preliminary and constant condition of the system. The chain is the network of	p 327
community order, the sectorial order, etc. This progression contains a constant of all modern attempts at reform. And if this tendency	p 359
if it did not add to its positive tasks the constant destructive task of disintegrating the normal ego. Lawrence, Miller, and	p 362
CONSTANTE 2	
s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne	p 122
tout le	
monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de ce	p 122
monde	
CONSTANTLY 35	
off, the binary series is linear in every direction. Desire constantly couples continuous flows and partial objects that are by nature	p 5
shit, or urine that are produced by partial objects and constantly cut off by other partial objects, which in turn produce	p 5
there is no doubting the fact that the schizo is constantly subjected to interrogation, constantly cross-examined. Precisely because his	p 13
relationship with	
the fact that the schizo is constantly subjected to interrogation, constantly cross-examined. Precisely because his relationship with nature does	p 13
not constitute	
which nonetheless continues to act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency while	p 34
at the same	
continues to act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency while at the same time	p 34
allowing	
a partial object to the person of his mother, and constantly watches the expression on his mother's face. The word relate	p 48
symbolism. Furthermore, it is not surprising that the father returns constantly in current deliriums in the most hidden and least recognizable	p 57
archaic heredity, and the endogenous sources of the superego, Freud constantly asserts that the active factors are not the real parents	p 92
the radical, the resister, the boss, the boss's wife—who constantly break all triangulations, and who prevent the entire situation from	p 97
deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living Were you born Hamlet? Or	p 112
has gone on a distant journey. As though one were constantly bringing back home the person capable of setting whole continents	p 123
of the hold over the machines of desire that it constantly guarantees itself, or in terms of these machines that escape	p 126
the possibility of its own dissolution, so that it is constantly opposing with all its exasperated strength the movement that drives	p 140
encampment remains adjacent to that of the forest; it is constantly reproduced in the process of production, but has not yet	p 148
is exercised only by indicating its own impotence. Ethnologists are constantly saying that kinship rules are neither applied nor applicable to	p 151
all the misfirings and failures in a system that is constantly reborn of its own disharmonies. What does Jeanne Favret mean	p 152
lineages and their segments, the alliances and the filiations: they constantly bring to light desire in its relations with political and	p 167
from the old system). Why is it that linguists are constantly rediscovering the truths of the despotic age? And finally, could	p 214
created capitalism, but capitalism that creates machines, and that is constantly introducing breaks and cleavages through which it	p 233
revolutionizes its technical	
of flux by guaranteeing the emission of both, and by constantly injecting antiproduction into the producing apparatus. Schizophrenization	p 237
occurs on the	
then does one explain the fact that capitalist production is constantly arresting the schizophrenic process and transforming the subject of the	p 245
organs, as they are sufficiently filled with the floating images constantly produced by capitalism. To pursue a remark of Henri Lefebvre's	p 251
of modern societies is caught between two poles, and is constantly oscillating from one pole to the other. Born of decoding	p 260
deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living. We have been triangulated in	p 312
beyond them. How can we reconquer the process each time, constantly resuming the journey on these lands—Oedipal familial lands of	p 318
the cycle of the desiring-machine it is a matter of constantly translating, constantly converting the death model into something else altogether	p 330
of the desiring-machine it is a matter of constantly translating, constantly converting the death model into something else altogether, which is	p 330
the ever narrower internalized limits. The double alienation—labor-desire—is constantly increasing and deepening the difference in regime at	p 337
the heart	
repressed through and in the repression, since the latter is constantly inducing a false image of the thing it represses: illegitimate	p 339

constitute its profound tendency or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit by substituting internal relative	p 362
demonstrates by its very method that the means that it constantly elaborates do no more than reproduce, on the outside, an	p 368
within the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is arranged in the most scientific of ways	p 373
been believed. But the reverse is also true: capitalism is constantly escaping on all sides. Its productions, its art, and its	p 375
positive tasks of schizoanalysis are taken as a whole? We constantly contrasted two sorts of unconscious or two interpretations of the	p 381
CONSTELLATION 18	
restrained is the figure of the daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes of Oedipus its dogma	p 51
of the Oedipal link, can be obscured in a grandparental constellation, either because an accumulation of three generations is deemed necessary	p 52
this fashion the entire historicopolitical theme gets interpreted as a constellation of imaginary identifications depending on Oedipus, or on that which	p 90
and social unconscious. The Oedipal operation consists in establishing a constellation of biunivocal relations between the agents of social production, reproduction	p 100
desiring-production, in its. very process, invests from the beginning a constellation of somatic, social, and metaphysical relations that do not follow	p 129
on the contrary will be applied to the underlying Oedipal constellation defined by reaction, or else will exclude this constellation from Oedipal constellation defined by reaction, or else will exclude this constellation from the field of investment constituting their activity.	p 129
Undecidable, virtual	
that is not reducible to any mental structure or affective constellation. That is why, when one considers pathological cases and processes it would seem—that makes of Oedipus an original affective constellation, and that constitutes an extreme position arguing that Oedipus was also reborn from its ashes. For it is this whole constellation of the new alliance—the imperialism of the signifier, the	p 166
no way figurative; they become figurative only in a particular constellation that dissolves in order to be replaced by another one	p 171
that joins together all the elements of production in a constellation of which it is not itself a part. There the	p 215
limited to human sex, unified and identified in the molar constellation. But the desiring-machines live on the contrary under the order vacuoles of lack that perform this fusion in a statistical constellation of a molar order. Freud demonstrated clearly in this respect	p 241
level, the statistical transformation of molecular multiplicity into a molar constellation is what organizes lack on a large scale. Such an operates on the three persons who constitute the minimum familial constellation, or on their substitutes—father, mother, child. One does not	p 310
to familial co-ordinates, and we shall see what the familial constellation refers to in order to produce individuals in its turn	p 323
pictorial axiomatic that chokes off the escapes, closes the whole constellation to the transversal relations between lines and colors, and reduces	p 342
	p 342
	p 358
	p 362
	p 369
CONSTELLATIONS 4	
unconscious is expressed in a state of familial relations and constellations where the Real, the Imaginary, and the Symbolic intermingle. In configurations of images that form and then disintegrate. And these constellations are like flows that imply the breaks effected by points	p 99
highest degree. If we examine the primitive or the barbarian constellations, we see that the subjective essence of desire as production a la Beckett, and other machinic elements belonging to deterritorialized constellations. The task of schizoanalysis is that of learning what a	p 244
	p 336
	p 338
CONSTITUENT 8	
we have a triangulation that implies in its essence a constituent prohibition, and that conditions the differentiation between persons: prohibition of	p 70
the possibility of a change in the value of its constituent parts). It is from the fluxion of decoded flows, from	p 228
capital thus offers a new new filiation that is a constituent part of the capitalist machine, in relation to which commercial	p 228
in proportion to man, who thus ceases to be a constituent part of the production process, in order to become adjacent	p 232
what syntheses, what bursts of energy in the machine, what constituent misfires, with what flows, what chains, and what becomings in	p 338
unconscious can no longer operate in accordance with its own constituent machines, but merely represent what a repressive apparatus gives it	p 339
the level of their libidinal investments, which form the flows' constituent parts—between the paranoiac reconstruction of the Urstaat and the reactionary investment. The oscillation between the two poles is a constituent aspect of the delirium. It appears, however, that the oscillation	p 363
	p 376
CONSTITUTE 67	
to venture outdoors. Their various gaits and methods of self-locomotion constitute, in and of themselves, a finely tuned machine. And then and the use of capital as a full body to constitute the recording or inscribing surface. But some kind of full	p 2
constantly cross-examined. Precisely because his relationship with nature does not constitute a specific pole, the questions put to him are formulated	p 11
the mood strikes him, are based on genealogical series that constitute the recording of each of his drawings. What is even	p 13
even in the paranoid forms of schizophrenia, it does not constitute an autonomous sphere, for it depends on the functioning and of schizophrenia is formulated in terms of three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and	p 15
space-time or	p 22
in two different ways, even though these two ways together constitute the autoproduction of the unconscious as a cycle. We can	p 22
transverse vectors, whereas the vectors between the basic elements that constitute them are quite indirect. The disjunctions characteristic of these chains	p 32
the object, and drives later in life, but they also constitute the original type of object relation between the ego, the	p 38
of desiring-machines within history. Neither social relations nor metaphysical relations constitute an afterward or a beyond. The role of such relations	p 44
to the structure any more than to persons, and that constitute the Real in itself, beyond or beneath the Symbolic as	p 49
define a good analysis. The patient speaks in order to constitute the process of a chain of signifiers. The meaning is	p 53
men and two women must be made to intervene to constitute the multiplicity in which transverse communications are	p 66
established—connections of	p 69
exist prior to the prohibitions that weigh on them and constitute them, any more than they exist prior to the triangulation	p 70
take a woman other than my sister in order to constitute the differentiated base of a new triangle whose inverted vertex	p 71
it to the half-real, half-imaginary dialectic of the Family; to constitute for the madman a microcosm symbolizing the massive structures of	p 93
to invest the rich woman and the poor woman who constitute the actual factor of his obsession. For inadmissible reasons, the	p 100
various intermingled codes and flux, partial elements and derivatives, that constitute its very life or its becoming. As if we could	p 117
ear—that that do, can that be retained, will that constitute a good Oedipal incision? And the bicycle horn? What is	p 125
Oedipus or overwhelm it, and of the neurotic reverberations that constitute it. Such a principle takes on its full meaning if	p 127
sublimates the penis in a kind of Aufhebung that will constitute the phallus. Sublimation is profoundly linked to anality, but this	p 143
The flows must be the object of deductions (prelevements) that constitute a minimum of stock, and the signifying chain must be	p 149
signifying chain must be the object of detachments (detachements) that constitute a minimum of mediations. A flow is coded insofar as	p 149
to bear down, already deducting and detaching. The flow deductions constitute a filiative stock in the signifying chain; but inversely, the	p 149
the signifying chain; but inversely, the detachments from the chain constitute mobile debts of alliance that guide and direct the flows	p 149
its inner potentiality, at the cost of the dysfunctions that constitute an integral part of the functioning of their system. The	p 152
both cases. In short, a somatic system in extension can constitute itself only insofar as the filiations become extended, correlatively to	p 159
designate them, do not exist prior to the prohibitions that constitute them as such. Mother and sister do not exist prior	p 160
that recognizes them, that constitutes them, but that does not constitute them without rendering them impossible as sexual partners. One can	p 160
to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a politics, a strategy of alliances and filiations	p 166
that they re-encounter none of the mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they	p 169
to appear. Why think that supernatural powers and magical aggressions constitute a myth that is inferior to Oedipus? On the contrary	p 170
referred, not to Oedipus, but to the noncoded flows that constitute desire, and to their representative, the intense prepersonal flow. As	p 173
social sector of symbols, and a sexual sector that would constitute a kind of private universal, a kind of individual-universal? (Transversals	p 179
they invest and underdetermine (subdeterminent) the social machines that they constitute on a large scale. One then reaches the regions of	p 183

historical molar aggregates, of the macroscopic social formations that they constitute statistically. In this sense, there is only desire and the never been raised in such an incisive fashion. Man must constitute himself through the repression of the intense germinal influx, the has only a designating function but does not of itself constitute the sign; what becomes a sign is rather the thing	p 183 p 190 p 204
presuppose conquest, the leveling operations (les opérations de rabatement) that constitute written language indeed presuppose two inscriptions that do not speak	p 208
longer content to overcode maintained and imbricated territorialities; it must constitute, invent codes for the decoded flows of money, commodities, and	p 221
conjunction in a space that takes time, do decoded flows constitute a desire—a desire that, instead of just dreaming or elements depends on a transformation of the agrarian structures that constitute the old social body, while the other depends on a cynicism, accompanied by a strange piety. (The two taken together constitute humanism: cynicism is the physical immanence of the social field	p 224 p 225 p 225
bills of exchange falling due on a fixed date, which constitute a monetary form of finite debt). Inversely, bank credit effects the developed countries to the underdeveloped countries, which do not constitute a separate world, but rather an essential component of the as nondecomposable blocks, or full bodies having a tonic value—constitute as signifying signs that deliver themselves over to the order to be filled by the absorption of surplus value—these constitute the three aspects of capitalism's immanent axiomatic. And monetarization everywhere	p 229 p 231 p 243 p 250
territoriality of the party: the proletariat was only able to constitute itself as a class on the basis of artificial neoterritorialities first make possible the folding and flattening operations that will constitute Oedipus in the modern social field: the triangulation's cause.	p 258 p 268
Whence	
effect of signification only in the large aggregates that they constitute through a linked drawing of elements, a partial dependence, and from the molecular to the molar and inversely, and that constitute the cycle whereby the unconscious, remaining a subject, produces and is identical with the interplay of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism of desire as	p 289 p 290 p 294
the only break capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a	p 295
formations of the unconscious with the molar formations that they constitute statistically in organized crowds; and the apparatus of social and whole town, then, the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How does one prevent the unit pure multiplicity formed by these organs themselves insofar as they constitute a nonorganic and nonorganized multiplicity. And when it attracts them	p 300 p 319 p 326
than the large social aggregates; they are strictly inseparable and constitute one and the same process of production. From this point socius or full body, under whose effect the molecular formations constitute molar aggregates. Now we can present the second thesis of an interest in a given regime. The other class can constitute itself only by a counterinvestment that creates its own interest overcome, subordinating the desiring-machines to the repressive aggregate that they constitute on a large scale. There is a speed of subjugation	p 340 p 343 p 344 p 349
but this application effectively operates on the three persons who constitute the minimum familial constellation, or on their substitutes—father, mother	p 358
production produced the sick schizo: constructed on decoded flows that constitute its profound tendency or its absolute limit, capitalism is constantly	p 362
where the cross-sections of images give way to schizzes that constitute singular points, points-signs with several dimensions causing flows to circulate	p 366
production and the desiring-machines to the gregarious aggregates that they constitute on a large scale under a given form of power concerning these distinctions. In what sense does the schizoid investment constitute, to the same extent as the other one, a real as well as the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that are characterized by goals, schools	p 366 p 367 p 370
the lines of escape are singularly creative and positive: they constitute an investment of the social field that is no less	p 376
CONSTITUTED 22	
in the psychosis is discovered, and Oedipuses of Oedipus are constituted, to the second power: neurosis, that's father-mother, but grandma, that's	p 52
to which each of the enunciated signifiers refers, but is constituted by process, suture, the concatenation of bound elements.... Every interpretation	p 66
fabricated to meet the requirements of an aggregate of departure constituted by a social formation. It can be applied to everything use rested upon a paralogism of extrapolation that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on	p 101 p 110
concern only the returns of the psychically repressed in a constituted society. Therefore we should first of all consider the second group of loners, of which I am a part, doubtless constituted by centers of collarbones, was deprived of any possibility of future of man. It is said that the work is constituted by a conversion interior to itself as cultural object. From	p 113 p 124 p 134
of creating a memory for man; and man, who was constituted by means of an active faculty of forgetting (oubli), by fluxion of alliance. Everything takes place as though the stock constituted a surface energy of inscription or recording, the potential energy its transgression ... In both instances, one takes as something already constituted what is in fact the emergence of an order that brother, and sister, whereas these roles belong to the order constituted by the prohibition ... : incest does not exist. Incest is a father. And the beginning is not absolute: it is only constituted starting from investments of the social historical field that are machine, and the new apparatus of repression (refoulement). All that constituted the essential element of the primitive inscription machine—the blocks	p 144 p 149 p 161 p 161 p 178 p 192
and graphism: the former is like the representation of words constituted in lateral alliance, while the latter is like the representation linguistics, for example, in effect discovers a field of immanence constituted by value—i.e., by the system of relations among hierarchized levels of language, but between two convertible deterritorialized planes, constituted by the relation between the form of content and the	p 203 p 241 p 242
is at this point in the Imaginary that Oedipus is constituted, at the same time as it completes its migration in its own repression. We have seen how the capitalist machine constituted a system of immanence bordered by a great mutant flow field he causes his neurosis to oscillate between two poles constituted by the rich woman and the poor woman, under the conditions under which Oedipus arrives: an aggregate of departure—transfinite, constituted by all the objects, agents, and relations of sociodesiring-production—is	p 267 p 346 p 353 p 358
such a result. ... However, no science can develop outside a constituted social grouping. In order to prevent science from calling social science would then emerge as sovereign formations that Nietzsche said constituted the object of his countersociology—art and science establishing themselves	p 368 p 368
CONSTITUTES 47	
the producer-product. Production as process overtakes all idealistic categories and constitutes a cycle whose relationship to desire is that of an	p 5
the case, however, only on one condition, which in fact constitutes the third meaning of process as we use the term a product: a producing/product identity. It is this identity that constitutes a third term in the linear series: an enormous undifferentiated decoding of flows and the deterritorialization of the socius thus constitutes the most characteristic and the most important tendency of capitalism	p 5 p 7 p 34
regime of desiring-production, and the way in which breaking down constitutes an integral part of the functioning, or the way in endlessly ramified paths of the great disjunctive synthesis. If this constitutes a system of writing, it is a writing inscribed on system of writing, never a discursive one; a writing that constitutes the entire domain of the real inorganization of the passive detachment sur la chaîne signifiante; and a residuum (residu) that constitutes the subject's share of the whole. The desiring-machine is not the literary machine that Proust's In Search of Lost Time constitutes, we are struck by the fact that all the parts	p 37 p 39 p 39 p 41 p 42
disjunction is defined in terms of a principle which, however, constitutes its two terms or underlying wholes, and where the principle the Imaginary, but between the real machinic (machinique) element, which constitutes desiring-production, and the structural whole of the Imaginary and the	p 80 p 83
continents, and kingdoms; some wonder whether this long drift merely constitutes a derivative of Oedipus. The familial order explodes, families are	p 88
has not been abandoned. The announcement of the father's death constitutes a last belief, a belief by virtue of nonbelief about	p 107

nationalistic, religious, etc., and that, by means of a segregation, constitutes an aggregate of departure that is always presupposed by Oedipus	p 111
in a totally implicit fashion; next, a familial moment that constitutes the aggregate of destination by means of an application. Whence psychoanalysis to the work of art, since the work itself constitutes a successful psychoanalysis, a sublime transference with exemplary collective virtualities	p 111 p 134
This organization, which traces its signs directly on the body, constitutes a system of cruelty, a terrible alphabet. Perhaps indeed there else beyond incest, in an extension that recognizes them, that constitutes them, but that does not constitute them without rendering them the father, the mother, etc., there is the affine, who constitutes the active, concrete reality and makes the relations between families that makes of Oedipus an original affective constellation, and that constitutes an extreme position arguing that Oedipus was a real event the two elements takes place on the body itself, and constitutes the sign, which is not a resemblance or imitation, nor selections, all the flows converge into a great river that constitutes the sovereign's consumption: a radical change of regimes in the the despotic machine overcodes them. Overcoding is the operation that constitutes the essence of the State, and that measures both its from the primitive machine (the difference between the generations); it constitutes the direct filiation that results from the new alliance, by has an essentially designating function, but where the graphism itself constitutes a sign in conjunction with the thing designated, and where it induces, the famous metaphors and metonymy—all of that constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has	p 145 p 160 p 166 p 171 p 189 p 194 p 199 p 201 p 204 p 209
and desires. Asiatic production, with the State that expresses or constitutes its objective movement, is not a distinct formation; it is sovereign power and the genesis of the world; the myth constitutes itself within this distance, it makes it into the very differential relation Dy/Dx , where Dy derives from labor power and constitutes the fluctuation of variable capital, and where Dx derives from variable capital, and where Dx derives from capital itself and constitutes the fluctuation of constant capital (the definition of constant capital Thus the difference is not canceled in the relationship that constitutes it as a difference in nature; the tendency has no as income. The first is the immense deterritorialized flow that constitutes the full body of capital. An economist of the caliber heart of the desire of every subject it treats. Psychoanalysis constitutes for its part a gigantic enterprise of absorption of surplus are in a state of conjunction or reciprocal precondition that constitutes figures as the ultimate units of both content and expression Hjelmslev's linguistics implies the concerted destruction of the signifier, and constitutes a decoded theory of language about which one can also	p 217 p 219 p 227 p 228 p 230 p 237 p 239 p 241 p 243
gigantic machine for social repression-psychic repression, aimed at what nevertheless constitutes its own reality—the decoded flows? The answer—as we	p 245
example—because surplus labor as a form of surplus value constitutes a flux that is qualitatively and temporally distinct from that a signifier, but on the contrary because the chain it constitutes is only signifying in a secondary way, insofar as it but one State, the Urstaat, the Asiatic despotic formation, which constitutes in its shadow existence history's only break, since even the Freud touched on only marginally in his remarks on occultism, constitutes in fact the norm, and pushes into the background the are both products and units of production; they are what constitutes the unconscious as a cycle or as the autoproduction of form). It is also the form of private property that constitutes the center of the factitious reterritorializations of capitalism. And finally displacing agency (le déplacant), the signifier—but none of that constitutes an unconscious material, nor does any of it concern the Their dispersion has nothing to do with a lack, and constitutes their mode of presence in the multiplicity they form without desire is enslaved to a structured molar aggregate that it constitutes under a given form of power and gregariousness, or whether social field. Now in this respect it is sexuality that constitutes the indices. Not that the revolutionary capacity can be evaluated schizo is effectively neuroticized, and it is this neuroticization that constitutes his illness, for in any case neuroticization precedes neurosis, the	p 247 p 248 p 261 p 276 p 290 p 303 p 313 p 324 p 348 p 350 p 363
CONSTITUTING	10
It falls back on (il se rabat sur) all production, constituting a surface over which the forces and agents of production there are breaks-flows out of which desire wells up, thereby constituting its productivity and continually grafting the process of production onto the first two of which comprise counterindications, the third alone constituting the ideal session in analysis. According to Type I (viscosity gain a certain independence and primacy, as a condition for constituting a system of exchange or any society, in relation to else will exclude this constellation from the field of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is	p 10 p 37 p 66 p 113 p 129
correct the relative diminution of the latter, both of them constituting the whole of the surplus value of flux that characterizes a conjunction; a flow—this time uninterrupted—of raw profit, constituting at one go an undivided quantity flowing over the full another sense everything has changed, because the family, instead of constituting and developing the dominant factors of social reproduction, is content	p 234 p 238 p 264
does one avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual paternalistic or mothering	p 319
prevent the unit chosen, even if a specific institution, from constituting a perverted society of tolerance, a mutual-aid society that hides	p 320
CONSTITUTION	4
way in which it is produced within the process of constitution. In fact, we have passed imperceptibly into a domain of the diagnostic of pathogenic families in themselves as in the constitution of therapeutic quasi families. Once it has been said that of the organs, on the model of the anus; the constitution of private persons as individual centers of organs and functions Hence it goes without saying that this becoming or this constitution does not develop under the categories imagined in the earlier	p 12 p 94 p 143 p 267
CONSTITUTIVE	4
Nietzsche: the presence of the Stimmung as a material emotion, constitutive of the most lofty thought and the most acute perception modalities. Nor is this factor either ulterior or privative. Being constitutive of the full life of desire, it is contemporary with can be done so that the decoding and the deterritorialization constitutive of the system do not make it flee through one most general principle of schizoanalysis is that desire is always constitutive of a social field. In any case desire belongs to	p 20 p 129 p 260 p 348
CONSTRAIN	1
the social field interfere with the investment of interest, and constrain the most disadvantaged, the most exploited, to seek their ends	p 347
CONSTRAINED	2
trinitary formula for the schizo—which leads him, forced and constrained, back to Oedipus—this void left by the absence of What transforms the breakthrough into a breakdown? It is the constrained arrest of the process, or its continuation in the void	p 91 p 362
CONSTRAINS	1
terrible equivalence between the voice of alliance that inflicts and constrains, and the body afflicted by the sign that a hand	p 189
CONSTRUCT	1
the lines of integration and territorialization that arrest the flows, constrict them, turn them back, break them again according to the	p 367
CONSTRUCT	2
the Oedipal triangle, what sort of thing is required to construct it? Are a bicycle horn and my mother's arse sufficient case the problem is different: it is not enough to construct a new socius as full body; one must also pass	p 3 p 377
CONSTRUCTED	6
neither simple nor really complex, initially or intentionally complex, or constructed according to a complicated plan. Instead, it had been desimplified	p 6
As if every great doctrine were not a combined formation, constructed from bits and pieces, various intermingled codes and flux, partial shall see, capitalism is the only social machine that is constructed on the basis of decoded flows, substituting for intrinsic codes own society? And which society? The neocolonized society that is constructed for the subject, and that finally succeeds in what colonization movement is exorcised through factitious and artificial reterritorializations. Capitalism is constructed on the ruins of the territorial and the despotic, the	p 117 p 139 p 171 p 303

in this sense how social production produced the sick schizo: constructed on decoded flows that constitute its profound tendency or its	p 362
CONSTRUCTING 1	
the father, or of guilt... While offering the possibility of constructing a logic of the relation to the father, he was	p 81
CONSTRUCTION 4	
uses the bricks as so many immobile units for the construction of an imperial Great Wall of China. But the schizo	p 40
it has never succeeded in becoming conscious. It is a construction of analysis, but it is no less a necessity on	p 59
of dire poverty, and so on, are unfavorable to the construction of the Oedipal apparatus—and that it is precisely because	p 96
it assigns a development in bricks and a labor of construction by fragments. Scattered partial objects hanging on the body without	p 198
CONSTRUCTIONS 1	
an electrical machine or by men from outer space. These constructions, however, are largely embodiments of the family process, which has	p 95
CONSTRUCTS 2	
entire process appears to emanate from this recording surface. Society constructs its own delirium by recording the process of production; but	p 10
does not mean anything. On the other hand the unconscious constructs machines, which are machines of desire, whose use and functioning	p 180
CONSUL 1	
on the horizon, a Cuban missile-launcher, an Arab highjacker, a consul kidnapper, a Black Panther, a May '68, or even stoned	p 260
CONSULT 1	
of the sexual organs of another person. One need only consult a religious manual of sexual casuistry to see with what	p 72
CONSULTED 1	
mouth was dead, the other parts of the body were consulted to see which of them would take charge of the	p 142
CONSULTING 2	
its fulfillment outside the asylum, in psychoanalysis and in the consulting room of the analyst. Freud is the Luther and the	p 271
often progressive. But no one today can enter an analyst's consulting room without at least being aware that everything has been	p 308
CONSULTING-ROOM 3	
always there, but they no longer function except behind the consulting-room walls. Behind the walls or in the wings, such is	p 55
is surely true, but it is still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines at the door, give	p 56
psychoanalysts invent is only the transference, a transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and	p 121
virulent, but where the	
CONSUME 5	
desiring-production, conditioning the patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely	p 92
right in saying that, in	
disjunction similar to an incest prohibition, since the hunter cannot consume his own kill.) In short, as we shall see elsewhere	p 148
is inseparable from the practical syntheses that produce, record, and consume it: the partial and nonspecific connection that combines	p 181
fragments from	
autochthonous rural communities subsist, and continue to produce, inscribe, and consume; in effect, they are the State's sole concern. The	p 196
wheels	
a simple unit of consumption, it is father-mother that we consume. In the aggregate of departure there is the boss, the	p 265
CONSUMED 1	
pain. Everything is production, since the recording processes are immediately consumed, immediately consummated, and these consumptions	p 4
directly reproduced. This is the	
CONSUMER 7	
in a state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that	p 149
describe the Tiv economy, which codes three kinds of flows: consumer goods, prestige goods, and women and children. When money	p 176
supervenes	
yet merchants use it to lay hold of sectors of consumer goods traditionally held by the women: all the codes vacillate	p 176
capital and to the new deterritorialized full body, the true consumer from whence they seem to emanate (as in the pact	p 225
exchange value, a flow of means of payment relative to consumer goods and use values, and a one-to-one relation between money	p 228
passing through the socius (for example, the three circuits of consumer goods, prestige goods, and women and children); the characteristic	p 247
object	
from the machine an undivided flow of income convertible into consumer and production goods, a flow on which profits and wages	p 255
CONSUMERS 2	
production, the flows of means of production, of producers and consumers: the full body of the goddess Earth gathers to itself	p 142
imperishable prestige through the medium of spectacular feasting. The ultimate consumers are in this way the original producers.) Surplus	p 150
value of	
CONSUMES 6	
or an avatar, being born of the states that it consumes and being reborn with each new state. It's me, and	p 16
where the mind touches matter and lives its every intensity, consumes it? And shouldn't this question immediately compel us to raise	p 20
schizophrenic but a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the	p 20
conjunctive synthesis	
the schizo, or dealt with it in this way. He consumes all of universal history in one fell swoop. We began	p 21
de flux) brought about by the machine. Thus this subject consumes and consummates each of the states through which it passes	p 41
that retains, a voice that resounds, and a mouth that consumes: its very own three syntheses, since it is a matter	p 125
CONSUMING 1	
detachments wherever there are flows to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words,	p 204
bodies, and sufferings, and	
CONSUMING-CONSUMMATING 1	
the following state that determines him at a given moment, consuming-consummating all these states that cause him to be born and	p 20
CONSUMMATED 1	
is production, since the recording processes are immediately consumed, immediately consummated, and these consumptions directly	p 4
reproduced. This is the first meaning	

CONSUMMATES	1	
brought about by the machine. Thus this subject consumes and consummates each of the states through which it passes, and is		p 41
CONSUMMATION	5	
all desiring-production is, in and of itself, immediately consumption and consummation, and therefore, sensual pleasure. But this is not yet the		p 16
of this energy of recording is transformed into energy of consummation (Voluptas). It is this residual energy that is the motive		p 17
residual reconciliation that it brings about: a conjunctive synthesis of consummation in the form of a wonderstruck So that's what it		p 18
the recording supplied by Edison for Eve future). A genuine consummation is achieved by the new machine, a pleasure that can		p 18
a feeling, a series of emotions and feelings as a consummation and a consumption of intensive quantities, that form the material		p 84
CONSUMMATIONS-CONSUMPTIONS	1	
no longer merely designates remnants that have escaped coding, or consummations-consumptions as in the primitive feasts, or even the		p 224
maximum consumption		
CONSUMPTION	26	
distinction of relatively autonomous spheres that are called production, distribution, consumption. But in general this entire level of distinctions,		p 4
examined from		
thing as relatively independent spheres or circuits: production is immediately consumption and a recording process (enregistrement), without		p 4
any sort of mediation		
without any sort of mediation, and the recording process and consumption directly determine production, though they do so within the		p 4
production		
of process as we use the term: incorporating recording and consumption within production itself, thus making them the productions of one		p 4
by the production of production. Similarly, recording is followed by consumption, but the production of consumption is produced in and through		p 16
Similarly, recording is followed by consumption, but the production of consumption is produced in and through the production of recording. This		p 16
self-enjoyment. Doubtless all desiring-production is, in and of itself, immediately consumption and consummation, and therefore, sensual		p 16
pleasure. But this is not		
unconscious: the conjunctive synthesis so it's ... , or the production of consumption. We must examine how this synthesis is formed or how		p 17
at this point. We merely see how very little the consumption of pure intensities has to do with family figures, and		p 20
of production, the production of recording, and the production of consumption. To withdraw a part from the whole, to detach, to		p 41
fantasies and judges them from the point of view of consumption, rather than regarding them as genuine production. She explains them		p 44
of Consumption-Consummation In the third synthesis, the conjunctive synthesis of consumption, we have seen how the body without organs		p 84
was in		
series of emotions and feelings as a consummation and a consumption of intensive quantities, that form the material for subsequent		p 84
hallucinations		
factors in the reduction of literature to an object of consumption conforming to the established order, and incapable of causing anyone		p 133
of production, the productions of recording, and the productions of consumption. Flows of women and children; flows of herds and of		p 142
flows converge into a great river that constitutes the sovereign's consumption: a radical change of regimes in the fetish or the		p 194
machine, and the monument machine; and finally the synthesis of consumption, with the upkeep of the despot, his court, and the		p 195
consummations-consumptions as in the primitive feasts, or even the maximum consumption in the extravagance of the despot and his agents.		p 224
When		
ceases to be tied to enjoyment or to the excess consumption of a class, that it makes luxury itself into a		p 224
of production through appropriation; the loss of the means of consumption through the dissolution of the family and the corporation; and		p 225
case, money represents a potential break-deduction in a flow of consumption; in the other case, it represents a break-detachment and a		p 228
modes of absorption of surplus value outside the spheres of consumption and investment: advertising, civil government, militarism, and		p 235
imperialism. The role		
elements compensate the disequilibrium (whence the relationship of prestige and consumption in the block of finite debt). All these code		p 247
characteristics		
is abstract wealth and its realization in forms other than consumption. The generalized slavery of the despotic State at least implied		p 254
in the family the meaning of a simple unit of consumption, it is father-mother that we consume. In the aggregate of		p 265
is carried out: Oedipus as the last word of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on the		p 312
CONSUMPTION-CONSUMMATION	1	
this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the third synthesis, the conjunctive		p 84
synthesis of consumption, we		
CONSUMPTIONS	4	
of co-ordinates that serve as points of reference; productions of consumptions, of sensual pleasures, of anxieties, and of pain. Everything is		p 4
the recording processes are immediately consumed, immediately consummated, and these consumptions directly reproduced. This is the first		p 4
meaning of process as		
the very fact that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice		p 42
Blanchot has		
of productions, the production of recordings, and the production of consumptions—but precisely in this conjunction of decoded flows that		p 226
makes		
CONTACT	10	
must be a feeling of endless bliss to be in contact with the profound life of every form, to have a		p 2
creation, but rather as the being who is in intimate contact with the profound life of all forms or all types		p 4
process are conjoined: the metaphysical process that puts us in contact with the demoniacal element in nature or within the heart		p 35
a flow or a nonpersonal hyle, with which they re-establish contact by connecting themselves to other partial objects. The unconscious is		p 46
paucity of reality, the loss of reality, the lack of contact with life, autism and athymia. Schizophrenics themselves have said everything		p 86
produce the real. Far from having lost who knows what contact with life, the schizophrenic is closest to the beating heart		p 87
collectivity; rather, they always shatter into fragments that come into contact with these agents, meet them face to face, square off		p 97
the young woman's transformation to be fully effective, a direct contact must take place between her stomach, on the one hand		p 189
determined the phoneticization of the writing system ... and that the contact of two peoples is almost necessary before the spark of		p 208
or a model help-meet. All mere devices for avoiding any contact with her. A woman is not a model anything. She		p 351
CONTAGION	2	
death instinct; depression and guilt used as a means of contagion, the kiss of the Vampire: aren't you ashamed to be		p 268
let go before you say, It's my fault, O ignoble contagion of the depressives, neurosis as the only illness consisting in		p 269
CONTAGIOUS	2	
it is going to lead down the paths of a contagious and reproduceable differentiation. For the family creates at the same		p 125
Ananke, the Ananke of the weak and the depressed, the contagious neurotic Ananke; desire must produce its shadow or its monkey		p 333
CONTAIN	10	
to it—the sunbeams, for instance, that he attracts, which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into		p 15
desire feels the lack of; hence the world does not contain each and every object that exists; there is at least		p 26
not superimposable—it should be recognized that Women's Liberation movements contain, in a more or less ambiguous state, what belongs		p 61
to		
and his (technical) machines. The latter do not in fact contain the conditions for the reproduction of their process; they point		p 141

in contradiction with our social organization, or that this organization contain in its own way the basic elements of the ethnological	p 175
them to an abstract familial whole that is thought to contain the secret of the libido: in this way, one remains	p 183
that controls it, and whose flows and relations between flows contain the secret of the investment of desire. It is at	p 239
to say that organisms are machines, but asserts that they contain such an abundance of parts that they must be compared	p 284
libido is made to repress its flows in order to contain them in the narrow cells of the type couple, family	p 293
code or axiomatic, nor any such blocks that do not contain or seal off fragments of molecular chain. A sequence of	p 340
CONTAINED 4	
the cause, the two top incisors of the ancestor hunter, contained in a sacred pouch, but which can escape from the	p 167
a polyvocal usage—a way of jumping that cannot be contained within an order of meaning, still less within a signifier	p 204
calls forth forces that no longer permit themselves to be contained in representation, and it calls forth flows and breaks that	p 299
molar machines, we were fully aware that they were both contained in, and did not exist without, one another, but we	p 324
CONTAINING 2	
from a distance and as being composed of heterogeneous elements: containing within it not only an inscription with signs from different	p 40
nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the woman containing as many men as the man, and the man as	p 295
CONTAINS 11	
to the inscription hidden inside it, though it in fact contains within itself the most impressive sort of inscriptions (cf. the	p 18
the lack of; hence there exists some other place that contains the key to desire (missing in this world). If desire	p 26
unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal, nothing in the least conceptual, and	p 115
hence nothing	
it is in an intensive relationship with another part that contains his own sister or twin sister. But, aiming too high	p 158
point having several dimensions—which, far from cancelling the flows, contains them and sets them in motion. This cordoning off of	p 241
the same flow as with profits and wages. This proposition contains something other than an ideological blindness or denial. Classes are	p 254
infinite series of juxtaposed and unlocalized parks in Watt still contains a reference to Mr. Knott's house, the only one capable	p 315
is extended by a social series, or a social machine contains desiring-machine parts within its workings. The desiring micromultiplicities are no	p 340
But what appears to other people as raw desire still contains complexes of desire and interest, and a mixture of forms	p 350
in the community order, the sectorial order, etc. This progression contains a constant of all modern attempts at reform. And if	p 359
molar machine, a veritable enjoyment, with all the hatred it contains for those who do not submit to the molar machine	p 364
CONTEMPLATES 1	
Must we be content with an uncertain parallelism where each contemplates the other with perplexity, placing in opposition two irreducible	p 179
sectors	
CONTEMPLATING 1	
Simply stated, the eye extracts from the pain it is contemplating a surplus value of code that compensates the broken relationship	p 191
CONTEMPLATION 2	
the role played by sight, indicated by Leroi-Gourhan, in the contemplation of the face that is speaking, as well as in	p 189
unconscious everything was a problem of population (likewise, in the contemplation of multiplicities he saw a sign of psychosis). It is	p 280
CONTEMPLATIVE 1	
prolonged in Nietzsche for as long a time as the contemplative alienation of Holderlin ... The vision of the world granted to	p 21
CONTEMPORARY 4	
Being constitutive of the full life of desire, it is contemporary with the most tender age, and it accompanies this life	p 129
state of forces that is changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an	p 130
actual existence; progressions	
an archaism—but they assume a function that is perfectly contemporary and adapted to the situation within personified capital (the capitalist	p 232
leaving it, linking it up with other societies, ancient or contemporary, remote or vanished, dead or yet to be born. Africas	p 352
CONTENT 54	
as this latter aims at domesticating a genealogical form and content that are in every way intractable? For there is no	p 13
level, which gives hallucinations their object and thought delirium its content—an I feel that I am becoming a woman, that	p 18
of economic production involving desiring-machines. As for history, he was content merely to mention its innate or acquired nature.	p 22
Clerambault is	
theoretician reduces desiring-production to a production of fantasy, he is content to exploit to the fullest the idealist principle that defines	p 26
desire of its objective being. Revolutionaries, artists, and seers are content to be objective, merely objective: they know that desire clasps	p 27
concrete effect upon the other. As long as we are content to establish a perfect parallel between money, gold, capital, and	p 28
oedipalized by Freud. From the enormous political, social, and historical content of Schreber's delirium not one word is retained, as though	p 57
unconscious according to the anoedipal form and within the anoedipal content of desiring-production, analytic theory and practice never cease	p 74
to promote	
promote the conversion of the unconscious to Oedipus, form and content. (We shall see in effect what psychoanalysis calls resolving Oedipus	p 74
the circle. All delirium possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and	p 88
kingdoms; some	
racial, and the cultural are merely part of a manifest content and formally depend on a work of elaboration, or if	p 89
a work of elaboration, or if, on the contrary, this content should be followed as the thread of latency that the	p 89
this would still amount to leading the historical and political content of the delirium back to an internal familial determination. And	p 89
us is the fact that the entirety of this enormous content disappears completely from Freud's analysis: not one trace of it	p 89
and suffocate its problems. The political, cultural, world-historical, and racial content is left behind, crushed in the Oedipal treadmill. This is	p 95
the proponents of a populist or proletarian art who are content to describe the social and the political in willfully expressive	p 98
is why psychic repression in the strict sense does not content itself with repressing real desiring-production, but offers a displaced apparent	p 121
tolerate oedipalization, and those who tolerate it and are even content with it and evolve within it. Those on whom the	p 124
only defines the energy of the neurosis, but not the content that for its own part refers to the infantile Oedipal	p 127
when the emitted sign breaks through this form of the content that was attempting to maintain the sign within the order	p 133
as well as the market value of its form of content. But some reply: Artaud does not belong to the realm	p 134
magical agent or fetish, the quasi cause. It is not content to inscribe all things, it must act as if it	p 154
the whole of Oedipus to shatter, because it is not content to pose the problem in extension, thereby assuming its solution	p 160
opposite of the Oedipal analysis, when it stubbornly crushes the content of a delirium, when it stuffs it with all its	p 168
about the relationship between ethnology and psychoanalysis? Must we be content with an uncertain parallelism where each contemplates the	p 179
other with	
it is true that the unconscious has no material or content, this is assuredly not because it is an empty form	p 186
us beyond the question, What does it mean ?; it is content to bar the question in advance, to render all the	p 208
have to complete its migration; it must no longer be content to pass from the state of the displaced represented to	p 216
end to the other. The State can no longer be content to overcode territorial elements that are already coded, it must	p 218
of domination and subordination it expresses. It is no longer content to overcode maintained and imbricated territorialities; it must constitute,	p 221
invent	
relationship with another flow, such that the first defines a content and the second, an expression. The deterritorialized flows of content	p 241
content and the second, an expression. The deterritorialized flows of content and expression are in a state of conjunction or reciprocal	p 241
precondition that constitutes figures as the ultimate units of both content and expression. These figures do not derive from a signifier	p 241
it sets in motion its flows of form and substance, content and expression. Because it substitutes the relationship of reciprocal precondition	p 242

it substitutes the relationship of reciprocal precondition between expression and content for the relationship of subordination between signifier and signified. Because	p 242
detrterritorialized planes, constituted by the relation between the form of content and the form of expression. Because in this relation one game of the voice-graphism domination; that causes form and substance, content and expression to flow according to the flows of desire	p 242
the flows of desire reach this absolute limit or are content to displace a relative immanent limit that will reconstitute itself	p 247
flows to enter into a conjunction, the State could be content to save fragments of overcoding and of codes, to invent	p 252
constituting and developing the dominant factors of social reproduction, is content to apply and envelop these factors in its own mode	p 264
presenting a case of paranoiac delirium with a strong politico-erotic content replete with suggestions for social reform i believes it possible	p 274
follow this dividing line that gives them a specifically delirious content (recreating history in delirium)? And what is this line, how	p 279
of nondifference or dispersion. For one thing, Butler is not content to say that machines extend the organism, but asserts that	p 284
if they were mutilated organisms. For another, he is not content to say that organisms are machines, but asserts that they	p 284
its abnegation: an unconscious that no longer produces, but is content to believe. The unconscious believes in Oedipus, it believes in	p 296
would have been more difficult to crush the entire sociopolitical content of Schreber's delirium if these desiring-machines of the father had	p 297
so that the State restrictions on the substance or the content of private property do not at all affect this form	p 303
Lacan led in a completely different direction. He is not content to turn, like the analytic squirrel, inside the wheel of	p 308
profound of questions—Why did the masses desire fascism ?—was content to answer by invoking the ideological, the subjective, the irrational	p 345
Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis is content to live off Oedipus, to develop and promote it, and	p 365
the moment delirium is recognized as having a primary social content that is immediately adequate. The two poles are defined, the	p 366
on the contrary as its signifier; an Oedipal form of content that no longer even needs to represent Oedipus, since the	p 370
it—in short, the set of methods that is not content to bring scientists back to reason but anticipates any deviance	p 371
of the capitalist machine: in this sense, a single class, content for its part with drawing incomes that, however enormous, differ	p 372
CONTENTED 1	
response to the stimulation performed by these images. But it contented itself with understanding the response by starting from an expressive	p 98
CONTENTS 3	
as symbolic organizer (or symbolic disorganizer) from which the floating contents of the historical delirium would derive, as so many glittering	p 91
his test. What is more, he calls for going beyond contents toward the realm of functions. But he makes this advance	p 290
them as subjective representations that extend the mythic and tragic contents to infinity. Psychoanalysis does treat myth and tragedy, but it	p 304
CONTENUS 1	
if it differs from our own, or cultural material (des contenus culturels), even if it is brought into relation with an	p 167
CONTEST 1	
of this, society is thereby justified: all that remains to contest it with are vague considerations on the sick nature of	p 361
CONTEXT 6	
or the despotic machine. And this holds true whatever the context of this mobilization, whether in a relationship with preceding empires	p 193
Lyotard has attempted to describe such a system in another context, where the word has only a designating function but does	p 204
of counterinvestments, of overinvestments. But we have seen in this context that there were two major types of social investment, segregative	p 277
abstract or subjective essence. It has been remarked in this context that each time Freud brings to the fore the study	p 300
its negative task) with the machinic arrangements grasped in the context of their molecular dispersion. Let us therefore return to the	p 323
place, Freud discovers his own Oedipus in a complex social context that brings into play the older half brother from the	p 353
CONTIGUOUS 2	
in which there are gaps even between things that are contiguous, gaps that are affirmations, pieces of a puzzle belonging not	p 43
whole not only coexists with all the parts; it is contiguous to them, it exists as a product that is produced	p 44
CONTINENTS 10	
this becoming-Scandinavian or Mongol, this displacement of races and of continents, this feeling of raw intensity that presides over delirium as	p 86
Empire, the Mexican cities, the Greek gods, and the discovered continents so as to extract from them this always-surplus reality, and	p 87
political, and racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift merely	p 88
constitutes	
name of the father, and are the races, cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is	p 89
history's	
hallucinating all history, reproducing in delirium entire civilizations, races, and continents, and intensely feeling the becoming of the world.	p 98
There is	
or rather the social formations: the races, the classes, the continents, the peoples, the kingdoms, the sovereignties; Joan of Arc and	p 101
hallucinating history, of reanimating the races in delirium, of setting continents ablaze. No, I am not of your kind I am	p 105
that trigger the becoming of adventures, of races, and of continents. But what a bizarre Freudian mania—to relate to Oedipus	p 114
constantly bringing back home the person capable of setting whole continents and cultures adrift. He is not suffering from a divided	p 124
cultural determinations: in delirium the libido is continually re-creating History, continents, kingdoms, races, and cultures. Not that it is	p 352
advisable to	
CONTINGENCIES 3	
exactly. First of all, universal history is the history of contingencies, and not the history of necessity. Ruptures and limits, and	p 140
it is capitalism that results from a long history of contingencies and accidents, and that brings on this end. It cannot	p 153
system always comes from without; history is the history of contingencies and encounters. Like a cloud blown in from the desert	p 195
CONTINGENCY 1	
its name. The only universal history is the history of contingency. Let us return to this eminently contingent question that modern	p 224
CONTINGENT 5	
word, universal history is not only retrospective, it is also contingent, singular, ironic, and critical. The earth is the primitive, savage	p 140
their conjunction, and their reaction on one another—and the contingent nature of this encounter, this conjunction, and this reaction, which	p 224
the history of contingency. Let us return to this eminently contingent question that modern historians know how to ask: why Europe	p 224
for the production of tools and machinery) All sorts of contingent factors favor these conjunctions. So many encounters for the formation	p 226
it does not seize control of the conditions of its contingent, singular existence, its irony, and its own critique. And what	p 271
CONTINUAL 4	
all of them connected to those of his body. The continual whirr of machines. He thought that it must be a	p 2
if nothing functioned. Never being born, escaping the wheel of continual birth and rebirth, no mouth to suck with, no anus	p 7
Every machine, in the first place, is related to a continual material flow (hyle) that it cuts into. It functions like	p 36
it in every direction. These chains are the locus of continual detachments-schizzes on every hand that are valuable in and of	p 39
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at the same time limited; the ability to rearrange fragments continually in new and different patterns or configurations; and as a	p 7
by the pleasure of violating a taboo. The rule of continually producing production, of grafting producing onto the product, is a	p 7

abstraction. Desiring-machines work only when they break down, and by continually breaking down. Judge Schreber lived for a long time without	p 8
subject is born of each state in the series, is continually reborn of the following state that determines him at a	p 20
to come their way, but the very things that are continually taken from them—and that what is missing is not	p 27
regular practice, and all those who are exploited are not continually out on strike: after centuries of exploitation, why do people	p 29
itself loses as it wears out. Desiring-machines, on the contrary, continually break down as they run, and in fact run only	p 31
most characteristic and the most important tendency of capitalism. It continually draws near to its limit, which is a genuinely schizophrenic	p 34
while at the same time allowing it free rein; it continually seeks to avoid reaching its limit while simultaneously tending toward	p 34
artificial new families, secret lunar societies. As for the schizo, continually wandering about, migrating here, there, and everywhere as best he	p 35
of which desire wells up, thereby constituting its productivity and continually grafting the process of production onto the product. (It is	p 37
of an imperial Great Wall of China. But the schizo continually detaches them, continually works them loose and carries them off	p 40
Great Wall of China. But the schizo continually detaches them, continually works them loose and carries them off in every direction	p 40
surface, on which the functional breaks of partial objects are continually intersected by breaks in the signifying chains, and by breaks	p 43
the movement by which it counteracts its own tendency—is continually drawing near the wall, while at the same time pushing	p 176
itself in this manner with a network wherein one is continually jumping from words to things, and from bodies to appellations	p 203
it covers the socius: the chain of territorial signs is continually jumping from one element to another; radiating in all directions	p 204
the interstices of the pre-existing social body. The merchant is continually speculating with the maintained territorialities, so as to buy where	p 227
approximate. The tendency's only limit is internal, and it is continually going beyond it, but by displacing this limit—that is	p 230
under the withdrawal and the transformation of the Urstaat, is continually expanding, and acquires a consistency entirely its own, which shows	p 230
produced just once at the dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the same time	p 231
process. But what explains the reader's impression that Lyotard is continually arresting the process, and steering the schizzes toward shores	p 244
he	
substituting for it its own immanent relative limits, which it continually reproduces on a widened scale. It axiomatizes with one hand	p 246
Capitalism was able to digest the Russian Revolution only by continually adding new axioms to the old ones: an axiom for	p 253
in the differential relations, and integrates them both in the continually expanded reproduction of its limits. So that the bourgeois is	p 254
society, one is better able to understand why capitalism is continually reterritorializing with one hand what it was deterritorializing with the	p 259
movement: on the one hand, capitalism can proceed only by continually developing the subjective essence of abstract wealth or production for	p 259
self-expansion of existing capital. Under the first aspect capitalism is continually surpassing its own limits, always deterritorializing further,	p 259
displaying a cosmopolitan	
bond; but under the second, strictly complementary, aspect, capitalism is continually confronting limits and barriers that are interior and	p 259
immanent to	
they pour or flow out through the other. They are continually behind or ahead of themselves. How can the nostalgia for	p 260
finds in schizophrenia its own exterior limit, which it is continually repelling and exorcising, while capitalism itself produces its immanent limits	p 266
it is the activity of production in general—is capitalism continually realienating this essence, and without interruption, in a repressive machine	p 302
different movements: at times, the movement through which desiring-production is continually overcoming the limit, becoming deterritorialized,	p 313
causing its flows to escape	
true in the first sense, where the molecular elements are continually passing through the links in the chain. We have seen	p 313
its external limit. But we know that the process is continually interrupted, or the tendency counteracted, or the limit displaced, by	p 320
in a state of dispersion such that one part is continually referring to a part from an entirely different machine, like	p 323
capitalism; precisely because the limit becomes internal to capitalism, which continually reproduces it, and also continually occupies it as an	p 337
internalized	
becomes internal to capitalism, which continually reproduces it, and also continually occupies it as an internalized and displaced limit;	p 337
precisely for	
continue to play the role of a subject-group. One is continually passing from one type of group to the other. Subject-groups	p 349
from one type of group to the other. Subject-groups are continually deriving from subjugated groups through a rupture of the latter	p 349
of desire that form them. But inversely, they are also continually closing up again, remodeling themselves in the image of subjugated	p 349
historical, racial, and cultural determinations: in delirium the libido is continually re-creating History, continents, kingdoms, races, and cultures.	p 352
Not that it	
body under determinate conditions. The paranoiac engineers masses, and is continually forming large aggregates, inventing heavy	p 364
apparatuses for the regimentation and	
that is reproduced on an always larger scale, that is continually multiplying its axioms to suit its needs, that is filled	p 372
body on the full body of capital. Subjugated groups are continually deriving from revolutionary subject-groups. One more axiom. This is no	p 375
groups by way of ruptures in the latter. Capitalism is continually cutting off the circulation of flows, breaking them and deferring	p 376
them and deferring the break, but these same flows are continually overflowing, and intersecting one another according to schizzes that turn	p 376
CONTINUANCE 2	
is the existence of these outstanding debts which assert the continuance of the affinal relationship. Filiation is administrative and hierarchical,	p 146
but	
every machine presupposes insofar as it is subordinate to organic continuance, and insofar as it extends the latter's autonomous formations	p 284
on	
CONTINUATION 6	
it rather the interruption of the process, its aggravation, its continuation in the void? What forces the schizophrenic to withdraw to	p 88
of which the schizo is merely the interruption, or the continuation in the void—is the potential for revolution. To those	p 341
a veritable social genesis to psychosis, and calls for a continuation of the voyage as a process and for a dissolution	p 360
It is the constrained arrest of the process, or its continuation in the void, or the way in which it is	p 362
granting Judge Schreber his liberty and responsibility, despite the recognized continuation of his delirious ideas. There is room for doubting	p 364
that	
into a goal or an arrest, an interruption, or a continuation in the void. This style of painting flourishes today, under	p 370
CONTINUATIONS 2	
is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in the void, its psychotic finalizations. Inasmuch as Oedipus	p 363
arises	
can only be defined in relation to the arrests, the continuations in the void, or the finalist illusions that repression imposes	p 379
CONTINUE 18	
to the object as something that is lacking or missing, continue to be the basis of the productivity of desire (theory	p 26
desiring-machines, when it reduces everything to the Oedipal scene. They continue nevertheless to make a hellish racket. Even the	p 55
psychoanalyst can't	
non-oedipal, anoedipal currents that begin as early as Oedipus and continue just as long, with another rhythm, in a different mode	p 100
always having to evolve within a familial microcosm, and they continue to treat the libido's direct investments of the social field	p 103
same psychic repression (refoulement) and the same social repression (repression) continue unabated, here in the name of God or a living	p 106
of the vital and cosmic element of desire, than to continue being a psychoanalyst under those conditions. No one forgave him	p 119
character of Asiatic production: the autochthonous rural communities subsist, and continue to produce, inscribe, and consume; in effect, they	p 196
are the	
is not the case, however. On the one hand, codes continue to exist—even as an archaism—but they assume a	p 232
by way of writing and printing, and in some measure continue to do so. The fact nonetheless remains that writing typically	p 240
that collapse the wall of the signifier, pass through, and continue on beyond. Because these signs have crossed a new threshold	p 242
composition of the analytic field. And this subrepresentative field will continue to survive and work, even through Oedipus, even through myth	p 300
is at issue, as Octave Mannoni shows: how can belief continue after repudiation, how can we continue to be pious? We	p 307
shows: how can belief continue after repudiation, how can we continue to be pious? We have repudiated and lost all our	p 308
repudiation; causing those who no longer believe in anything to continue believing; reconstituting a private territory for them, a private Urstaat	p 314
psychosis. To a point where the process cannot extricate itself, continue on, and reach fulfillment, except insofar as it is capable	p 318

conjunction, of overlapping and permutation, on this body—syntheses that continue to repudiate the organism and its organization. Desire indeed passes	p 326
flows of desire enter and exit through the codes that continue, however, to inform the model and experience of death that a subjugated group, yet be determined under certain conditions to continue to play the role of a subject-group. One is continually	p 336 p 349
CONTINUED 6	
of production which is that of desire: Once noticed, it continued to occupy one's mind. It even persisted, as it were irreconcilable. Yet at the same time the two of them continued to share the belief that the libido cannot invest a his Hegelian epoch. Alas, he was wrong: the discourses have continued. But Nietzsche wanted us finally to pass on to serious the churches? The debate began between Malinowski and Jones, it continued between Kardiner and Fromm on one side, and Roheim on passes between Eros and Thanatos. But the same enterprise is continued and reinforced—eliminating the machinic element of desire, the desiring-machines	p 6 p 46 p 106 p 171 p 332
human being always obeys the laws of its conservation, its continued existence—on that day a new creature will declare the	p 368
CONTINUES 23	
carried over into a new act of producing. The table continues to go about its business. The surface of the table attracts God's rays to himself. Doubtless the former paranoiac machine continues to exist in the form of mocking voices that attempt say that psychoanalysis is very innovative in this respect: it continues to ask its questions and develop its interpretations from the organ-machines attach themselves to the body without organs, the latter continues nonetheless to be without organs and does not become an its vast powers of repression to bear, but which nonetheless continues to act as capitalism's limit. For capitalism constantly counteracts,	p 7 p 11 p 14 p 15 p 34
constantly the transmitter of the decoded flows of desire. The real continues to flow. In the schizo, the two aspects of process the problem of the relationships between parts and the whole continues to be rather awkwardly formulated by classic mechanism and vitalism inductors of an indifferent nature, yet the role of organizer continues to be entrusted to symbolic or structural elements that are diagnosed but whose integrity is restored; a holy trinity that continues to strangle desiring-production and suffocate its problems. The political, cultural	p 35 p 44 p 92 p 95
is no psychoneurosis that is not also an actual neurosis—continues to present the actual factors as acting by means of sometimes it takes itself as an end-in-itself, other times it continues on in the void and substitutes a horrible exasperation for ethnologists and psychoanalysts can only be aggravated—just as it continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus	p 127 p 136 p 182
supplants by imposing its own rule of law, but that continues to haunt it. It is exactly in this way that base and as a brick, insofar as the territorial machine continues to function in the framework of the new machine. The of the Gutenberg galaxy? Of course capitalism has made and continues to make use of writing; not only is writing adapted a familial representation. But production is not thereby suppressed, it continues to rumble, to throb beneath the representative agency (instance representative	p 194 p 205 p 240 p 296
keep the familial tower as an uncertain center where it continues to turn while treading its own underfoot; the infinite series longer posed, no longer posed in this way. The narrator continues his own affair, until he reaches the unknown country, his be that a part at least of the unconscious libido continues to invest the former body, the old form of power this power itself refers to a form of force that continues to enslave and crush desiring-production. The moment it is preconsciously See here, it's quite normal, everybody's like that, but one continues to embrace the same humiliating and degrading conception of sexuality in the case of abstract painting. Everything begins with Marx, continues on with Lenin, and ends with the refrain, Welcome, Mister of the libido, to the extent that the new socius continues to subordinate the entire production of desire in the name	p 315 p 318 p 347 p 348 p 352 p 375 p 376
CONTINUING 3	
is not so expressed. Instead, it is maintained by a continuing chain of debt relationships of an economic kind ... It is it prevented classical capitalism from getting round the break by continuing its veritable mole work, always effecting breaks of breaks that Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose a familialist and masturbatory form or motivation on	p 146 p 256 p 350
CONTINUITY 12	
flows, interrupted by other partial objects. Every object presupposes the continuity of a flow; every flow, the fragmentation of the object a pig. The term hyle in fact designates the pure continuity that anyone sort of matter ideally possesses. When Robert Jaulin limits of the universe. Far from being the opposite of continuity, the break or interruption conditions this continuity: it presupposes or the opposite of continuity, the break or interruption conditions this continuity: it presupposes or defines what it cuts into as an presupposes or defines what it cuts into as an ideal continuity. This is because, as we have seen, every machine is not the history of necessity. Ruptures and limits, and not continuity. For great accidents were necessary, and amazing encounters that could peoples themselves to be of the nature of descent. The continuity of the structure vertically through time is adequately expressed through through the agnatic transmission of a patrilineage name. But the continuity of the structure laterally is not so expressed. Instead, it the essence of the State, and that measures both its continuity and its break with the previous formations: the dread of be surpassed again by means of a displacement; thus the continuity of the capitalist process engenders itself in this break of accidents and deviations. ... Such is the complex notion of a continuity within the absolute break. In the expanded immanence of the as the micromolecules—the two together in a relationship of continuity from one end to the other of the molecular chain	p 6 p 36 p 36 p 36 p 36 p 140 p 146 p 146 p 199 p 230 p 231 p 327
CONTINUOUS 11	
binary series is linear in every direction. Desire constantly couples continuous flows and partial objects that are by nature fragmentary and it. ... Other main examples suggest themselves to the mind. Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed communication with immediate redeparture. Same thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same thing with delayed redeparture. Immediate machine that ideally—that is to say, relatively—produces a continuous, infinite flux: for example, the anus-machine and the intestine-machine, the the transverse or transfinite connections, the partial object and the continuous flux, the interruption and the connection, fuse into one: everywhere	p 5 p 12 p 12 p 36
a slicing off (coupures-prelevements). The latter have to do with continuous fluxes and are related to partial objects. Schizzes have to reference to the past is disclosable, it unfolds along a continuous thread, unable to allow itself any break.... Dreams are narrated by means of elaboration; instead, he affirms it through a continuous overflight spanning an indivisible distance. He is not simply bisexual mythical Weismannism, where the germinative plasma forms an immortal and continuous lineage that does not depend on bodies; on the contrary	p 39 p 66 p 76 p 158
on it. Whence the distinction between two lines, the one continuous and germinal, but the other discontinuous and somatic, it alone and superstructure, which is culture and hence false, but of continuous birth, renewal. life, life In the myth there is no	p 158 p 298
CONTINUOUSLY 2	
it passes, and is born of each of them anew, continuously emerging from them as a part made up of parts pendulum responsible for sweeping away the entire unconscious, and that continuously carries us from one pole to the other. A double	p 41 p 83
CONTINUUM 1	
or its support, inasmuch as the latter is an amorphous continuum. The electric flow can be considered as the realization of	p 240
CONTRACT 3	
of a desiring-machine everything is reversed: we have broken the contract, we are not faithful to the major principle of the ego against the drives. The celebrated strong, mature ego, the contract, the pact between the analyst and an ego that is alliance is something altogether different from a treaty or a contract. What is suppressed is not the former regime of lateral	p 56 p 65 p 195

CONTRACTS	1	
He reproduces in an accelerated fashion his entire filiation, and contracts it into a point that keeps him in a direct		p 148
CONTRACTUAL	4	
the untellable character of the cure, its interminable and highly contractual nature, flows of speech in exchange for flows of money		p 56
asylum and the legalistic hospital on the one hand, and contractual psychoanalysis on the other. From the outset, the psychoanalytic		p 64
relationship		
From the outset, the psychoanalytic relationship modeled itself after the contractual relationship of the most traditional bourgeois medicine: the		p 64
feigned exclusion		
of manorial ground rent in money form, or of the contractual hiring of labor, do not by any means produce a		p 223
CONTRADICTED	2	
alliance depend on the major filiations, and that finds itself contradicted by practice. It is necessary to ask if there exists		p 147
efforts at oedipalizing the indigenous population—African Oedipus—find themselves contradicted by the breakup of the family along the lines		p 269
of		
CONTRADICTING	1	
guilt is tightly interwoven with a completely different theme totally contradicting it; the plantlike innocence that results from the total		p 43
compartmentalization		
CONTRADICTION	9	
wider and more complex. But such a conception is in contradiction with the primitive cold economy, which is without net investment		p 150
culturalism to go wrong? And here again there is no contradiction in the fact that it started on the right track		p 173
indispensable that the ethnological or historical explanation not be in contradiction with our social organization, or that this organization contain		p 175
in		
Heliogabalus-the-anarchist, the image of all human contradictions, and of the contradiction in principle. But no passage impairs or suppresses		p 278
the difference		
and its flows. It is all the easier, and the contradiction is all the better masked, as a state of forces		p 347
its extension. If there is a veritable impasse, a veritable contradiction, it is the one into which the researcher himself is		p 360
which both social production and the schizophrenic process escape. This contradiction is perhaps especially perceptible in Laing, because he		p 360
is the		
own retreat to the Orient. And is it not a contradiction on another level, but analogous, when some, attempting to hasten		p 360
of despotism and repression. It is in this sense that contradiction installs itself not only at the level of the flows		p 363
CONTRADICTIONS	13	
coexist, rather, and black humor does not attempt to resolve contradictions, but to make it so that there are none, and		p 11
general way still, some critics were too quick in discovering contradictions, either in order to declare them irreducible, or to resolve		p 68
merely apparent, according to preference. In truth, there are never contradictions, apparent or real, but only degrees of humor. And inasmuch		p 68
the two as different. He does not confine himself inside contradictions; on the contrary, he opens out and, like a spore		p 77
contrary, social machines make a habit of feeding on the contradictions they give rise to, on the crises they provoke, on		p 151
natural death by attrition. No one has ever died from contradictions. And the more it breaks down, the more it schizophrenizes		p 151
independent and delegate it to serve their power and their contradictions, their struggles and their compromises with the dominated classes. It		p 221
Artaud in the formula: Heliogabalus-the-anarchist, the image of all human contradictions, and of the contradiction in principle. But no passage		p 278
impairs		
the class taken in its theoretical determination. Whence the subsisting contradictions within the dominant class, i.e., the class pure and		p 344
futile to affirm that the family expresses more profound social contradictions, for one confers on it a value as microcosm, gives		p 361
as if the libido did not directly invest the social contradictions as such, and in order to awaken, needed these contradictions		p 361
contradictions as such, and in order to awaken, needed these contradictions translated according to the family code. By that very fact		p 361
concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it can only be said that they fall		p 375
CONTRADICTORY	6	
Sodom and Gomorrah (Cities of the Plain) interlaced two openly contradictory themes; the fundamental guilt of the accursed races and the		p 68
concluded that the schizophrenic substituted vague syntheses of identification of contradictory elements for disjunctions, like the last of the		p 76
Hegelian philosophers		
of the Hegelian philosophers. He does not substitute syntheses of contradictory elements for disjunctive syntheses; rather, for the exclusive		p 76
and restrictive		
in disjunction: he does not abolish disjunction by identifying the contradictory elements by means of elaboration; instead, he affirms it through		p 76
recognizing mother or father or me (we have seen how contradictory it was to invoke the partial objects, and to make		p 358
is there a father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the best friend you've		p 360
CONTRADICTS	2	
psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts itself by reproducing a debt to infinity, by		p 64
feeding an		
simultaneous transmission of two kinds of messages, one of which contradicts the other, as for example the father who says to		p 79
CONTRAINDICATIONS	1	
have a libido that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces the existence of a psychoanalytic		p 312
CONTRARIES	1	
transsexual. He is trans-alive, trans-parentchild. He does not reduce two contraries to an identity of the same; he affirms their distance		p 77
CONTRARIO	2	
the unnamable, the generalized decoding of flows that reveals a contrario the secret of all these formations, coding the flows, and		p 153
the axiomatic replacing the codes and incorporating them, always a contrario. 3 The Problem of Oedipus The full body of the		p 153
CONTRARY	155	
religious? The body without organs is not God, quite the contrary. But the energy that sweeps through it is divine, when		p 13
a state of balance around a neutral state. On the contrary, they are all positive in relationship to the zero intensity		p 19
materialist. A truly materialist psychiatry can be defined, on the contrary, by the twofold task it sets itself: introducing desire into		p 22
terminal state... But the moment that one describes, on the contrary, the material process of production, the specificity of the product		p 24
object. Desire is not bolstered by needs, but rather the contrary; needs are derived from desire: they are counterproducts within the		p 27
phrase uttered by the poor or the dispossessed. On the contrary, such people know that they are close to grass, almost		p 27
of the real. The real is not impossible; on the contrary, within the real everything is possible, everything becomes possible. Desire		p 27
field, including the latter's most repressive forms; or on the contrary, it may launch a counterinvestment whereby revolutionary desire is		p 30
plugged		
machine itself loses as it wears out. Desiring-machines, on the contrary, continually break down as they run, and in fact run		p 31
a projection, however, of the body without organs. On the contrary: the body without organs is the ultimate residuum of a		p 33
indication of a lack or need (manque), but on the contrary a share that falls to the subject as a part		p 41
never unites anything in a single Whole, but on the contrary measures and maps out the divergences, the dispersions, the exploding		p 43

objects to shatter the iron collar of Oedipus; on the contrary, she uses them—or makes a pretense of using them theories are not at all radical or innovative. On the contrary: it is completing the task begun by nineteenth-century psychology, namely p 45
is it a question of something else, and even the contrary? Wouldn't it be better to schizophrenize—to schizophrenize the domain p 50
by little that he makes the familial romance, on the contrary, into a mere dependence on Oedipus, and that he neuroticizes p 53
a goal, an origin, and a path of resignation. The contrary should be said: neither is there anything in common between p 55
Freud had a concept at his disposal for stating this contrary notion: the concept of bisexuality; and it was not by p 60
with beliefs that are not even irrational, but on the contrary only too reasonable and consistent with the established order? Let p 60
up its own business with daddy and mommy. On the contrary, we should consider the complementary ensemble made up of boy-girl p 61
The revolutionary pole of group fantasy becomes visible, on the contrary, in the power to experience institutions themselves as mortal, to p 61
the psychic exchanges, or as the psychic exchanges on the contrary promote a subversion of the law: Anachronistic, relative to the p 63
certain subjects have such a viscous libido, or on the contrary such a liquid one, that nothing succeeds in taking hold p 63
different. He does not confine himself inside contradictions; on the contrary, he opens out and, like a spore case inflated with p 65
does not closet itself inside its own terms. On the contrary it is nonrestrictive. I was then no longer this closed p 65
phenomenon a particularly schizophrenizing situation, which he interprets as a contrary from the viewpoint of Russell's theory of types. It p 77
seems p 77

of brothers rediscovers nothing of production and desiring-machines; on the contrary, it spreads the veil of latency. As to those who p 81
can be achieved only outside psychoanalysis. We believe, on the contrary, in the possibility of an internal reversal that would make p 82
loosened them; or to oedipalize the schizo where on the contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow p 83
full body does not represent anything at all. On the contrary, the races and cultures designate regions on this body—that p 85
depend on a work of elaboration, or if, on the contrary, this content should be followed as the thread of latency p 89
something only to be found in Oedipus—or on the contrary is he sick by virtue of the oedipalization he is p 91
the strictest sense, which burdens all of psychoanalysis; on the contrary, one thereby plunges deeper into familialism and generalizes it. p 92

Parents

living being resembles the world, this is true, on the contrary, insofar as it opens itself to the opening of the p 96
has nothing to do with any of it. Quite the contrary: what is invested by the libido throughout the disjoined elements p 98
norm until now. It is a militant analysis, on the contrary, because it proposes to demonstrate the existence of an unconscious p 98
established throughout the determinations of a social field; on the contrary, it is the libidinal investment of these determinations that situates p 100
of the brothers once the father is dead. On the contrary, the segregative use is a precondition of Oedipus, to the p 104
and spend all his Paleolithic period internalizing him. On the contrary, Nietzsche is exceedingly tired of all these stories revolving around p 106
for its subordination to the process of generation; on the contrary, generation is the ego's solace, its prolongation, the passage from p 108
social machines? A tractable gear is greased, or on the contrary an infernal machine is made ready. What are the connections p 109
the double bind is not the schizophrenic process; on the contrary, the double bind is Oedipus insofar as it arrests the p 110
mother and for the death of the father; on the contrary, desire becomes that only because it is repressed, it takes p 116
of a society: not that desire is asocial, on the contrary. But it is explosive; there is no desiring-machine capable of p 116
right to a very deliberate analysis. For even in their contrary uses, let us make no mistake about it, the same p 116
be concluded from this that desire is Oedipal. On the contrary, it is the social repression of desire or sexual repression p 118
it in the symbolic organization of his unconscious. On the contrary, he is ill because of the oedipalization to which he p 123
a divided self or a shattered Oedipus, but on the contrary, from having been brought back to everything he had left p 124
to its own undifferentiated (the miasma), and what on the contrary it is going to lead down the paths of a p 125
units of production), although the measuring is done in two contrary directions. But what does it matter, after all, if morality p 128
presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the contrary, it is Oedipus that depends on desiring-production, p 129
either as a

not follow after Oedipal psychological relations but that on the contrary will be applied to the underlying Oedipal constellation defined by p 129
be explained oedipally than can psychosis. It is rather the contrary; neurosis explains Oedipus. Then how do we conceive of the p 130
whether we call psychosis the process itself, or on the contrary, an interruption of the process (and what type of interruption p 130
a solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must pay not only to be read, but to be p 134
an involuntary discourse, fettered, subjugated: therefore in all respects the contrary of textual writing. But what is this enormous textual p 135

archaism

field, conditions that do not presuppose sublimation; since on the contrary sublimation results from them. It is not the anal that p 143
This culture is not the movement of ideology; on the contrary, it forcibly injects production into desire, and conversely, it forcibly p 145
cannot be regarded as a promotion of territoriality; on the contrary, it is rather the effect of the first great movement p 145
been heralded by a disharmony or a dysfunction; on the contrary, social machines make a habit of feeding on the contradictions p 151
the determinations of alliances conferred it on them. On the contrary, as intensive filiations they become the object of a separate p 155
+ + or—), and something blocks, or on the contrary causes, passage. Something or someone. In this system in extension p 157
continuous lineage that does not depend on bodies; on the contrary, the bodies of the parents as well as the children p 158
a substitute for incest with the mother, but on the contrary the intensive model of incest as a manifestation of the p 159
of Oedipus, an Oedipus to the second degree; on the contrary, a negative or inverse Hamlet is primary in relation to p 159
sense that the Real would be impossible, but quite the contrary, in the sense that the Symbolic is. But what does p 161
everything would pass or flow with it, or on the contrary, that everything would be blocked. For the flows to be p 163
blocked or stocked in the extended filiations, and on the contrary, what will move and flow following the relations of alliance p 164
lines of filiation through the intermediary of Oedipus; on the contrary, alliance articulates them, impelled by the action of the local p 165
an expressive value and an apparent autonomous form. On the contrary, it is evident that the individual in the family, however p 166
constitute a myth that is inferior to Oedipus? On the contrary, is it not true that they move desire in the p 170
the representation and keep the affect intact? And would the contrary be true in our case, in the patriarchal organization where p 172
noncoded flows of desire. The part that passes, on the contrary, from desiring-production to social production forms a direct sexual investment p 173
varies with the institutions, or that Oedipus is to the contrary a nuclear constant around which families and institutions turn. The p 174
point for reencountering an Oedipal structure everywhere; or on the contrary, they hold that the terms and the relations should be p 175
that is especially visible where we are concerned; on the contrary, because it is a mystification of the unconscious that has p 175
this is not enough to desexualize the drama. On the contrary. In reality, it is a question of knowing how one p 182
of desire, encasted in the social machine, or on the contrary join together to form a death instinct that extends throughout p 184
means attests to its primary reality, but demonstrates on the contrary that the essential process is not exchanging, but inscribing or p 186
must be said that this graphic system is linear writing's contrary: civilizations cease being oral only through losing the independence and p 188
suspected, in advance, of being a future bad debtor; the contrary would be closer to the truth. It is the bad p 191
apparatus of social and psychic repression (l'appareil repression-refoulement), On the contrary, the despot's intervention forms part of the p 201
apparatus, it changes

because they lack a graphic system but because, on the contrary, the graphic system in these societies is independent of the p 202
complex in the sense of repressed desire, since on the contrary the representation exercises its repressive action on desire itself. The p 216
production is enough to bring about feudalism's collapse—on the contrary, this development reinforces feudalism in many respects, offering p 220
the latter

itself is in opposition to the State, which on the contrary, as the feudal State, is capable of preventing commodities from p 220
not lead to the dissolution of feudalism, but rather the contrary, and that is why so much time was required between p 223
the fore in the social machine, it seems on the contrary that it ceases to be tied to enjoyment or to p 224
originate primarily in traditional sectors or archaic territorialities: on the contrary, they come from modern industries and plantations that p 231
generate an

of the elements of constant capital, etc.—since, on the contrary, these factors depend on it. It seems to us, with p 232
are in no way competitive with private enterprise, quite the contrary (it took a war to accomplish what the New Deal p 235
that opposes production, limits it, or checks it; on the contrary, it insinuates itself everywhere in the productive machine and becomes p 235
unexpected flow leakage except by direct violence. What on the contrary is called the co-opting power of capitalism can be explained p 236
effects they express following exegetical rules; Or whether, on the contrary, they break through this wall so as to set flows p 243
is even more pitiless than any other. Schizophrenia, on the contrary, is indeed the absolute limit that causes the flows to p 246
schizophrenia is not the identity of capitalism, but on the contrary its difference, its divergence, and its death. Monetary flows are p 246
code is not, and can never be, economic: on the contrary, it expresses the apparent objective movement according to which the p 247
depends on an effect of a signifier, but on the contrary because the chain it constitutes is only signifying in a p 248
capitalism, since it is identical with capital itself. On the contrary, capitalism is its offspring, its result. Capitalism merely ensures the p 252
economic power. And capitalism, despite what is said to the contrary, assumed this role very early, in fact from the start p 252
tragedy, in order to make the image radiate in two contrary directions: the ritual primitive direction of Totem and Taboo, and p 267

capitalist field, define bad conscience. The latter is not cynicism's contrary; it is, in private persons, the correlate of the cynicism history, and not the name of the father. On the contrary, the nature of the familial investments depends on the breaks	p 268 p 278
the mass phenomena, and the molecular direction that on the contrary penetrates into singularities, their interactions and connections at a distance	p 280
structures that subordinate the molecules, and the other on the contrary bears upon the molecular multiplicities that subordinate the structured crowd	p 280
and also a purpose, an intention. The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what	p 288
nature is no obstacle where we are concerned—on the contrary. We admit that any comparison of sexuality with cosmic phenomena extension that the libido invests the large aggregates. On the contrary, it is through a restriction, a blockage, and a reduction	p 292 p 293
the service of the repressive machines, or whether on the contrary it condenses a free energy capable of fueling a revolutionary already been said by Fourier, when he shows the two contrary directions of the captivation or the mechanization of the passions	p 293 p 294
it, the ideology of lack. The molecular unconscious, on the contrary, knows nothing of castration, because partial objects lack nothing and as an agent of production and antiproduction, Freud, on the contrary, chooses the first path: it is not the father who	p 295 p 297
structure affords us no means for escaping familialism; on the contrary, it adds another turn, it attributes a universal metaphoric value the unconscious in an Oedipal structure. He shows on the contrary that Oedipus is imaginary, nothing but an image, a myth	p 307 p 310
going beyond the threshold of representation; at times, on the contrary, the movement through which the limit itself is displaced, and reterritorialization of the flows of desire, whose machines on the contrary are indices of deterritorialized production. The psychoanalyst reterritorializes on the	p 313 p 314
in the representation of Oedipus and castration. Schizoanalysis on the contrary must disengage the deterritorialized flows of desire, in the molecular	p 314
it Schreber's father who acts through machines, or on the contrary is it the machines themselves that function through the father creating. The patient resumption of the process, or on the contrary its interruption—the two are so closely interrelated that they would have been transformed into mental illness, but on the contrary because it would receive the support of all the other	p 316 p 319 p 321
space of mental illness (great tepid aquariums), but on the contrary because the exterior limit designated by madness would be overcome in the molar constellation. But the desiring-machines live on the contrary under the order of dispersion of the molecular elements. And that the body without organs is in no way the contrary of the organs-partial objects. It is itself produced in the	p 321 p 322 p 323
as that which is going to neutralize—or on the contrary put into motion—the two activities, the two heads of of the earth, the despot, or capital, but on the contrary that of decoding them on the full body without organs	p 325 p 326 p 328
a social critique of civilization, but that civilization on the contrary finds itself sanctified as the sale agency capable of opposing there was no model or experience. We say, to the contrary, that there is no death instinct because there is both	p 332 p 332
are the closest, the identity in nature is on the contrary at its minimum; and where the identity in nature appears regime, far from being accentuated and deepened, is on the contrary reduced to a minimum, because desiring-production as an absolute limit	p 336 p 336
not the lines of pressure that matter, but on the contrary the lines of escape. The unconscious does not apply pressure movement of the schizophrenic deterritorializations. At other times, on the contrary, we contrasted them as the two major types of equally	p 338 p 340
phenomena are subordinated to the large aggregates, or on the contrary subordinate them to themselves. At one of the poles the it is a random result. This accumulation is on the contrary the fruit of a selection exerting its force on the	p 341 p 342
elicit singular lines from them, but that, quite on the contrary, these large numbers and aggregates are born of this selective selection. The order is not: gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of selection performing the selection	p 342 p 343
? molar or	
meanings and the purposes derive from it, and not the contrary. It is doubtless true that interests predispose us to a mechanisms for the repression of desire, A subject-group, on the contrary, is a group whose libidinal investments are themselves	p 345 p 348
revolutionary; it	
a matter of flows, an infinity of different and even contrary flows. Everything depends on the way in which these flows coded and broken according to uniform figures, or on the contrary taken up in chains of decoding that resect them according	p 351 p 351
as a means of defense. We have seen on the contrary that what the libido invested, through its loves and sexuality in order to invest society and its flows; on the contrary, it is love, desire, and their flows that manifest the	p 352 p 353
should be its own reality, its own proof, and that, contrary to the movement, proves itself only by not working, by investments of the libido, the unconscious syntheses; rather, on the contrary, it is Oedipus, narcissism, and the entire series of psychoanalytic	p 357 p 358
that is what makes him ill, or if on the contrary that is the schizophrenic process, which is not an illness by the layers of paint or lime covering it (the contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis	p 362 p 362
of Lacan's discoveries—Lacan, who was the first on the contrary to schizophrenize the analytic field!) In this second case the reactionary, or else revolutionary, indices; the latter emerge on the contrary as nonfigurative indices, where persons give way to decoded flows	p 363 p 366
other by the molecular multiplicities of singularities that on the contrary treat the large aggregates as so many useful materials for its reactionary libidinal investments, since these investments function on the contrary as its signifier; an Oedipal form of content that no	p 367 p 370
to bear directly upon bodies and persons, but on the contrary precede them (axiomatic: regulation and application); a surplus value determined	p 372
not simply explained by the conditioned profits, but on the contrary itself explains that a small-time capitalist, with no great profits that is no less complete, no less total than the contrary investment. The paranoid and the schizoid investments are like two	p 374 p 376
In the other case, the preconscious interest must on the contrary discover the necessity for a different sort of investment, and that promote a new socius, or are they on the contrary the place and the agent of a sudden and unexpected	p 376 p 377
that the revolutionary is schizophrenic or vice versa. On the contrary, we have consistently distinguished the schizophrenic as an entity from	p 379
CONTRAST 12	
decomposition that are spatially localized only at certain moments, by contrast with the nervous system, which is a great chronogeneous machine	p 40
for it cannot cling to such flowers as these. In contrast to the alternative of the either/or exclusions, there is the for a certain disengagement from it. The social machine, in contrast, has men for its parts, even if we view them	p 69 p 141
this deterritorialized field finds itself determined by an axiomatic, in contrast to the territorial field determined by primitive codes. Differential relations	p 250
does it need to fashion a memory for man. In contrast to codes, the axiomatic finds in its different aspects its veritable rupture with this becoming, a break with it, in contrast to the other forms that were established on the ruins	p 250 p 252
he practices macrophysics. And it could be said that by contrast the schizo goes in the other direction, that of microphysics the large aggregates. Doubtless it would be a mistake to contrast these two dimensions in terms of the collective and the	p 280 p 280
is true that this text seems at first merely to contrast the two common arguments, the one according to which the of unconscious investments that are necessarily desiring or libidinal, in contrast with the preconscious investments of need or of interest. The	p 284 p 292
it could not interfere in the machinery of desire. In contrast to psychoanalysis, which itself falls into the trap while causing oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up around the	p 292 p 339
paranoiac-Oedipal-narcissistic pole	p 371
CONTRASTED 5	
on this molecular path, discovering a genic unconscious that he contrasted with the Freudian individual unconscious as well as with Jung's concerning the two poles has necessarily varied. At times we contrasted the molar and the molecular as the paranoid, signifying, and the schizophrenic deterritorializations. At other times, on the contrary, we contrasted them as the two major types of equally social investments	p 289 p 340 p 340
the living machines of a dead labor, which are then contrasted to the dead machines of living labor as organized in tasks of schizoanalysis are taken as a whole? We constantly contrasted two sorts of unconscious or two interpretations of the unconscious	p 381 p 381
CONTRASTING 2	
on so many others, because his idealism was remarkably atypical. Contrasting the concept of process with those of reaction formation or The practical problem of schizoanalysis is, then, to ensure the contrasting reversion: restoring the syntheses of the unconscious to their immanent	p 25 p 112

CONTRASTS	2	
first to deny all oedipalizing interpretations of his own interpretations, contrasts two kinds of homosexuality, or rather two regions only one are related to the same syllogism. In Le Baphomet Klossowski contrasts God as the master of the exclusions and restrictions that		p 70 p 77
CONTRESENS	1	
live it or kill it: one and the same misconception (contresens) concerning the nature of the unconscious. But psychoanalysts are bent		p 108
CONTRETEMPS	1	
perhaps, because she is eager to avoid any sort of contretemps with the International Psycho-Analytic Association that bears above its door		p 45
CONTRIBUTION	1	
psychoanalysis, Moustafa Safouan is able to present it as a contribution to a theory of lack. It is in the structure		p 306
CONTRIBUTIONS	1	
whole system and the investment of desire. One of Keynes's contributions was the reintroduction of desire into the problem of money		p 230
CONTROL	13	
elements, each having its specialized function and operating under human control in order to transmit a movement and perform a task as it assumes that these Savages are deprived of the control over their own social production, that they are ripe for judged sufficient, and which retained a monopoly or a narrow control over commerce (the merchant as functionary). The role of money in commerce hinges less on commerce itself than on its control by the State. Commerce's relationship with money is synthetic, not effect of the conjunction is indeed capital's tighter and tighter control over production: capitalism or its break, the conjunction of all and ink and TV sets whose products are used to control the minds of the people, and so on and so		p 141 p 178 p 197 p 197 p 226 p 237 p 250 p 252 p 253 p 256 p 271 p 321 p 330
the abundance of identity cards, files, and other means of control, capitalism does not even need to write in books to from the standpoint of the flow of free workers: the control of manual labor and of wages; from the standpoint of not imply any struggle against the very principle of State control—providing the State sees fit—can be seen clearly in bourgeoisie as the great-absent class—or the bourgeoisie keeps its control of the State and is free to secrete its own nothing more than a theology if it does not seize control of the conditions of its contingent, singular existence, its irony madness would be overcome by means of other flows escaping control on all sides, and carrying us along. It should therefore the matter whose zero degree they invest in itself. They control the unconscious experience of death, insofar as death is what		
CONTROLLED	5	
relationships ... for example he may say that his mind is controlled by an electrical machine or by men from outer space but have become encasted and embedded bricks, having only a controlled mobility. The territorial alliances are not replaced, but are merely recognized class, while throwing the uncontrolled revolutionary elements—no more controlled by official socialism than by capitalism itself—further into the		p 95 p 196 p 256
would disappear, not because it would be lodged within the controlled space of mental illness (great tepid aquariums), but on the and science except as potentialities, since their actuality is easily controlled by the formations of sovereignty). This results from the fact		p 321 p 376
CONTROLLING	1	
immanent limit that will reconstitute itself further along; on whether controlling reterritorializations are added to the processes of deterritorialization; and on		p 247
CONTROLS	6	
financial capital. In a sense, it is the bank that controls the whole system and the investment of desire. One of function only in this necessarily monetary or commodity form that controls it, and whose flows and relations between flows contain the itself direct interests in production. As a general rule, State controls and regulations tend to disappear or diminish only in situations work hence permits a complete freedom in the choice of controls. And these controls, having no chemical requirements to answer to a complete freedom in the choice of controls. And these controls, having no chemical requirements to answer to, will be the zones of intensity on the body without organs. Every intensity controls within its own life the experience of death, and envelops		p 230 p 239 p 253 p 288 p 288 p 330
CONTROVERSY	4	
extension it required. Without even going that far, a lively controversy developed when certain analysts, following Melanie Klein, tried to define consequences. Nothing is more significant in this regard than the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking background the problems of hereditary transmission that animated the Freud-Jung controversy. It appears that, in the common social field, the first		p 60 p 187 p 276
by Oedipus, and then confirmed in this position by his controversy with Adler and Jung: either, he says, you will abandon		p 354
CONVENIENT	1	
man must be allowed to choose Such times as are convenient. The despotic State, such as it appears in the purest		p 198
CONVENT	1	
ones, and, as relays, little chapels, or better yet, a convent in Ceylon. The only thing that can save us from		p 320
CONVERGE	6	
of disjunction on the body without organs form circles that converge on the desiring-machines; then the subject—produced as a residuum the chain; in place of flow selections, all the flows converge into a great river that constitutes the sovereign's consumption: a counterseats all the alliances and filiations, prolongs them, makes them converge into the direct filiation of the despot with the deity the waters. The wilderness, land of betrothal. All the flows converge on a man such as this, all the alliances find sides cause the vocal, the graphic, and the visual to converge toward the eminent unity of the despot. If we call detachment and elevation that relates them to, and makes them converge on, the full body of the despot. In point of		p 20 p 194 p 199 p 200 p 205 p 211
CONVERGENCE	2	
linked to a loss of reality. Thus there is a convergence with the psychiatric elaboration of the notions of dissociation and is the precise role of the Oedipus complex in this convergence. For if it is true that the familial themes often		p 123 p 123
CONVERGENT	1	
signifier overcodes in its turn. There result diverse but always convergent consequences: the comparison of language to a game; the signified-signifier		p 242
CONVERGING	2	
the person who traverses all the singularities of the series converging around the machine for kidnapping Louis XVII. There is no Geza Roheim proposed organizing primitives into a series of variables converging toward the structural neotenic constant. It was he who said		p 88 p 171
CONVERSELY	1	
on the contrary, it forcibly injects production into desire, and conversely, it forcibly inserts desire into social production and reproduction. For		p 145

CONVERSION	15	
as lacking in men as in women). It is this conversion that makes the whole of sexuality shift into the Oedipal		p 73
apparent movement with its combined forces. Psychoanalysis itself ensures this conversion of the unconscious. In what it calls the		p 74
pre-oedipal, it		
reversion, the innocence of flowers instead of the guilt of conversion. But rather than ensuring, or tending to ensure, the reversion		p 74
desiring-production, analytic theory and practice never cease to promote the conversion of the unconscious to Oedipus, form and content. (We		p 74
shall		
shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first of all by making		p 74
use on all the syntheses of the unconscious, ensuring their conversion. The practical problem of schizoanalysis is, then, to ensure the		p 112
It is said that the work is constituted by a conversion interior to itself as cultural object. From this point of		p 134
of another use. Analogy does not represent a lower requiring conversion to a higher. It is the anus itself that ascends		p 143
surplus value of code is an object of appropriation. This conversion crosses through all the syntheses: the synthesis of production, with		p 195
escape the world of representation. It merely performs a vast conversion of this world, by attributing to it the new form		p 303
family. Representation would never be able to ensure its own conversion without this application that furrows deep into it, cleaves it		p 303
of the body without organs and the partial objects. The conversion of a portion of the energy does not occur at		p 327
such states, sensations, and emotions, which imply a new energetic conversion and form the third kind of synthesis, the synthesis of		p 330
of the first positive task is to ensure the machinic conversion of primal repression, there too in an adapted variable manner		p 339
make escape what must escape, at each point ensuring the conversion of schizophrenia as a process into an effectively revolutionary force		p 341
CONVERSIONS	2	
functioning of the machine and the system of its energetic conversions, and not as an abstract principle. If Freud needs death		p 332
the libido, insofar as it implies the possibility of energetic conversions in the machine (Libido-Numen-Voluptas). It is a matter of imposing		p 333
CONVERTED	13	
code and its trinary expression, money as detachable chain is converted into capital as detached object, which exists only in the		p 73
code: the libido as energy of selection and detachment is converted into the phallus as detached object, the latter existing only		p 73
the Virgins that had been placed there. Everything can be converted into neurosis, or warped out of shape into psychosis: it		p 126
and filiations; the detachable fragments of the chain must be converted, by virtue of this independence, into a transcendent detached object		p 177
conscious form whereby the unconscious social reality of exchange is converted into cash. What is involved is not a theoretical discussion		p 185
or that it is primarily religious, the military discipline being converted into internal asceticism and cohesion. It may be that the		p 193
borders to the center: all the debts of alliance are converted into the infinite debt of the new alliance, and all		p 209
value of code, and capitalism by a generalized decoding that converted this surplus value of code into a surplus value of		p 232
relationship that it loses as soon as the latter are converted into real goods (at which point everything recommences by means		p 238
of the appeased wish for a penis ... destined to be converted into a wish for a baby and for a husband		p 312
with a part of the energy of production (Libido) being converted into a recording energy (Numen). But in fact, from the		p 327
is excluded from it, insofar as the great flow is converted into incomes, incomes of wages or of enterprises that define		p 346
is pure deterritorialization, but it performs an equivalent reterritorialization when converted into a reflux of means of payment. The Third World		p 374
CONVERTIBILITY	2	
but the State as a regulator ensures a principle of convertibility of this credit money, either directly by tying it to		p 229
could occur without the shadow of this unapplied principle of convertibility—which is enough, however, to ensure that the Desire of		p 229
CONVERTIBLE	5	
viewpoint of private property itself, the encounter between flows of convertible wealth owned by capitalists and a flow of workers possessing		p 140
articulation between two hierarchized levels of language, but between two convertible deterritorialized planes, constituted by the relation		p 242
between the form of		
that draws from the machine an undivided flow of income convertible into consumer and production goods, a flow on which profits		p 255
the conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible into a revolutionary investment. Maurice		p 341
Blanchot speaks admirably of this		
investments: the libido investing the great flow that is not convertible as such, not appropriated as such—nonpossession and nonwealth, in		p 374
CONVERTING	5	
of objects; he puts before us shattered, burned, broken-down objects, converting them to the regime of desiring-machines, breaking down is		p 32
part		
mobilizes or causes passage of the detachable fragments without ever converting them into a detached object—no reduction whatever, no		p 177
application		
the desiring-machine it is a matter of constantly translating, constantly converting the death model into something else altogether, which is the		p 330
into something else altogether, which is the experience of death. Converting the death that rises from within (in the body without		p 330
organic purpose of their creation, and the purpose of thereby converting the absurdity into spirituality. That is why it is so		p 345
CONVERTS	1	
nonexchangeable elements of the acquired-prestige or distributed-consumption type. (The chief converts this perishable wealth into		p 150
imperishable prestige through the medium of		
CONVEY	1	
the other, a subject-group investment in the transverse multiplicities that convey desire as a molecular phenomenon, that is, as partial objects		p 280
CONVEYED	2	
anthropology: the whole notion of social practice, and the postulates conveyed by this practice, are at issue here—and the whole		p 185
one directs one's attention to the economic and political compromises conveyed by the alliances, to the nature of the counterprestations that		p 187
CONVICT	1	
that don't come quickly enough, from the admiration for the convict, from the intense crossing of the thresholds of history, and		p 85
CONVICTION	1	
closed, and to shore up the structure with a psychological conviction (confidence that the cycle will reclose). Thus not only the		p 187
CONVINCED	1	
than another, to fix our aims on a given path, convinced that this is where our chances lie—since love drives		p 345
CONVINCING	1	
or pretext; they appear as lightning appears, too terrible, too convincing, too sudden, too different even to be hated. Their work		p 191
CONVINCINGLY	4	
on the body without organs. In this respect Klossowski has convincingly shown the inverse relationship that pulls the fantasy in two		p 63
Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that a village intervenes as a third party to permit		p 147
from a different generation. Arguing against Malinowski, Levi-Strauss has demonstrated convincingly that the mixing of generations was not in		p 159
the least		

why he stopped believing in tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the irruption of production into	p 299
CONVULSION 1	
capitalist immanence, introducing there, as Schmitt says, a deformation, a convulsion, an explosion—in a word, a movement of extreme violence	p 250
COOPER 3	
to us that such a viewpoint is present even in Cooper. (In this respect Laing is better able to disengage himself thanks to the resources of a flux from the Orient.) Cooper writes: Families mediate social reality to their children. If the of psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry went very far in this direction. But it seems	p 95 p 95 p 320
COORDINATED 1	
that lives, in which parts and functions are delimited and coordinated, in which nothing whatever finds a place that has not	p 191
COP 6	
mustache, mama's upraised arm, a ribbon, a little girl, a cop, a shoe suddenly turn up. Each chain captures fragments of He also plays at being a magician, a cowboy, a cop or a robber, a train, a little car. The train elements of the political and historical situation—the soldier, the cop, the occupier, the collaborator, the radical, the resister, the boss the boss, the foreman, the priest, the tax collector, the cop, the soldier, the worker, all the machines and territorialities, all desire, not only for others but in oneself, being the cop for others and for oneself—that is what arouses, and done, each one in his own place, the banker, the cop, the soldier, the technocrat, the bureaucrat, and why not the	p 39 p 46 p 97 p 265 p 346 p 347
COPIOUS 1	
an object providing a nonpersonal flow of milk, be it copious or scanty. A desiring-machine and a partial object do not	p 47
COPS 1	
more dangerous the less people believe in it; then the cops are there to replace the high priests. The first profound	p 81
COPULATION 1	
say about love: that it is a matter of a copulation of social and organic machines on a large scale (at	p 292
COPULATIONS 1	
on the surface of the body without organs: even the copulations of the agents, even the divisions of God, even the	p 16
COPY 2	
is effectively produced by the desiring-machine. The point where the copy ceases to be a copy in order to become the desiring-machine. The point where the copy ceases to be a copy in order to become the Real and its artifice. To	p 87 p 87
CORDONING 1	
the flows, contains them and sets them in motion. This cordoning off of production through information shows once again that the	p 241
CORDONS 1	
of exchange, commerce, and industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant and the	p 153
CORE 4	
connection, disjunction, and conjunction with other partial objects, at the core of the corresponding multiplicity whose every element can only be active groups, the question arises as to what extent these core groups resemble artificial families, and to what extent they still of the flows of scientific and technical code, in the core areas of the center; (3) and the one that absorbs periphery, but it occurs at the center and at the core as well. The definition of surplus value must be modified	p 60 p 94 p 237 p 237
CORNER 4	
to say that the family determinations burst apart at every corner of this field and remain attached to strictly social determinations for chiefs; you can go have yourself triangulated in your corner, and place your house between those of your paternal and a certain number of scientists-mathematicians, for example-schizophrenize in their corner, and it can allow the passage of socially decoded flows a garbage can, so they can become catatonic in a corner. But in a less openly repressive manner, who says that	p 166 p 168 p 233 p 319
CORNERED 1	
antiproduction, is reduced to Oedipus, where everyone now finds himself cornered and cut along the line that divides him into an	p 265
CORNERING 1	
thereby immobilizing the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the unconscious it is not	p 338
CORNERS 6	
itself, puts forth shoots, and branches out to the farthest corners of the universe. It makes the machine responsible for producing do not form a triangle, but exist shattered into all corners of the social field—the mother on the instructor's knees field. Oedipus opens to the four winds, to the four corners of the social field (not even 3+1, but 4+n). A the disjointed fragments of Oedipus remain stuck to all the corners of the historical social field, as a battlefield and not a tablecloth were being folded, as if its 4 (+n) corners were reduced to 3 (+ 1, to designate the transcendent possible that would answer to the formula 3+1 (the four corners of the field folded into three, like a tablecloth, plus	p 10 p 62 p 96 p 97 p 101 p 178
COROLLARY 3	
surplus value, the law of the counteracted tendency. As a corollary of this law, there is the twofold movement of decoding a sufficiently high volume of production to justify them, the corollary that derives from this proposition is that investment in innovations always reproduced—has seemed to us to have as a corollary and even as a direct manifestation, the simultaneity of the	p 34 p 234 p 260
CORPORAL 1	
immediate effect or the direct means of the territorial and corporal inscription process. Debt is the direct result of inscription. Once	p 190
CORPORATE 1	
we have seen, clans and their lineages are not distinct corporate groups, but are embodied in local communities, through which they	p 152

CORPORATION	2	
analyses, the stress has been upon ties within the unilineal corporation or between different corporations linked by ties of common descent of consumption through the dissolution of the family and the corporation; and finally, the decoding of the worker in favor of		p 146 p 225
CORPORATIONS	2	
been upon ties within the unilineal corporation or between different corporations linked by ties of common descent. The structural ties deriving from marriage between members of different corporations have been largely ignored or else assimilated into the all-important		p 146 p 146
CORPSE	1	
various figures, plus one or several straws, and perhaps a corpse. Cutting into the flows (le prelevement du flux) involves detachment		p 40
CORPSES	1	
of the battle, Colonel Lawrence lines up the young naked corpses on the full body of the desert. Judge Schreber attaches		p 280
CORPUSCLES	1	
as they no longer obey the statistical laws: waves and corpuscles, flows and partial objects that are no longer dependent upon		p 280
CORPUSCULAR	1	
comes for serious things ... For example, nondeterminist physics, with its corpuscular flows, will have to be brought into line with determinism		p 233
CORRECT	20	
through the hole in her arse if my memory is correct.? It is often thought that Oedipus is an easy subject desire on this body as a deterritorialized field. Is it correct to say that in this sense schizophrenia is the product for the sake of a biological realism. But is it correct to present things in this way? Did the imperialism of parents, gods, the law, lack. The Women's Liberation movements are correct in saying: We are not castrated, so you get fucked forced oedipalization, that is to say, its interruption? Must we correct what we were saying a little earlier, and suppose that readily for being undecidable, and in this sense it is correct to say that Oedipus is strictly good for nothing. Let an eminently psychotic and revolutionary means of escape. It is correct to measure established literature against an Oedipal psychoanalysis, for this the decoded flows throw themselves into desiring-production. Hence it is correct to retrospectively understand all history in the light of capitalism the social machine as a collective entity he is literally correct (although he limits its application to the barbarian despotic institution wield its materials. But here too it seems that the correct interpretation would be, above all, actual and functional: it is it as a transgression against persons. Jung is therefore entirely correct in saying that the Oedipus complex signifies something altogether different a transaction between men concerning women, Georges Devereux drew the correct conclusion of a basic homosexual motivation of a group character which psychoanalysis forms a part. In certain respects it is correct to question all social formations starting from Oedipus. But not to the voice that writing supplants it. Jacques Derrida is correct in saying that every language presupposes a writing system from to labor and elaborate the mute signifier. He is again correct in linking writing to incest in a mysterious fashion. But rate, a unity of capital markets, etc. Hence one is correct in speaking of a profound dissimulation of the dualism of is added to human surplus value and that comes to correct the relative diminution of the latter, both of them constituting recognition of the proletariat as it second class. It is correct to say that the alternative is not between the market in Critique de la raison dialectique appears to us profoundly correct where he concludes that there does not exist any class for justice, a just ideological position, as well as a correct and just view; and in the other case a blindness	p 3 p 33 p 54 p 61 p 123 p 126 p 134 p 140 p 141 p 151 p 162 p 165 p 175 p 202 p 203 p 229 p 234 p 256 p 256 p 344	
CORRECTIVES	2	
the structural and exchangist conception of the socius, with the correctives that must be introduced into this conception so that the which it revolutionizes its technical modes of production. But several correctives must be introduced in this regard. These breaks and cleavages		p 186 p 233
CORRECTLY	2	
or the break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us to the gates of schizophrenia investments of interest. Not only does one thereby fail to correctly evaluate social production in its pathogenic nature, but secondly, one		p 244 p 361
CORRELATE	4	
is not cynicism's contrary; it is, in private persons, the correlate of the cynicism of social persons. All the cynical tactics aggregates under determinate conditions. The dwarfism of desire as a correlate to its gigantism. Sexuality and the desiring-machines are one and abstract Labor as represented in private property has, as its correlate, subjective abstract Desire as represented in the privatized family. Psychoanalysis prisoner of the familial postulate and its correlates, the personological correlate and the egoic postulate (le postulat moiique). We have seen		p 268 p 294 p 304 p 359
CORRELATES	3	
of the productive unconscious has what appear to be two correlates: on the one hand, the direct confrontation between desiring-production and to occupy center stage, the more psychic repression and its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements has remained the prisoner of the familial postulate and its correlates, the personological correlate and the egoic postulate (le postulat moiique)		p 54 p 117 p 359
CORRELATION	1	
and generalized decoding. Michel Serres defines in this sense the correlation of the break and the flow in the signs of		p 241
CORRELATIVE	4	
revolutionary. We know very well where lack—and its subjective correlative—come from. Lack (manque) is created, planned, and organized in persons, and, brandishing the threats of the undifferentiated, prohibits the correlative ego from satisfying its desires with these persons, in the and its solution. It is solely a question of a correlative double impasse, a swing of a pendulum responsible for sweeping appears in the purest conditions of Asiatic production, has two correlative aspects: on the one hand it replaces the territorial machine		p 28 p 79 p 83 p 198
CORRELATIVELY	5	
the ego. So that the transgression of the prohibition becomes correlatively a confusion of persons, where the ego identifies with the is between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates this time how Oedipus delegates its power to an agent of psychic repression, and correlatively the repressed desire is as though masked by the faked can constitute itself only insofar as the filiations become extended, correlatively to lateral alliances that become established. It is through the migration would never be possible if there did not occur correlatively a considerable change in the other elements of representation, those		p 78 p 110 p 119 p 159 p 202
CORRESPOND	13	

also a part that is itself divided into parts that correspond to the detachments from the chain (detachements de chaine) and the three major neuroses that are termed familial seem to correspond to Oedipal lapses in the differentiating function or in the a reconciliation (with a host of variations in detail that correspond to neurotic, psychotic, perverse, or normal solutions, that is to or mobile blocks of debts. There are two memories that correspond to them, the one biofilative, the other a memory of partial objects, with variations that are solely intensive, and that correspond to the internal zigzag of the Dogon egg. Each one of the interior. Sister and mother are the concepts that correspond to the great acoustic image, to the voice of the with the appearance of the technical means of expression that correspond to the generalized decoding of flows, instead of still referring of consistency or of structuration, and lines of selection that correspond to the large statistical aggregates or molar formations, and that There we have the three major planes of structuration, which correspond to the molar aggregates: Oedipus as the imaginary reterritorialization of	p 40 p 75 p 102 p 147 p 154 p 209 p 240 p 310 p 310
structural links between the ideas or the concepts apt to correspond to them. But it is not in this respect that And why are there two types of social investment that correspond to the two poles? The answer is that everywhere there no less subjective than the libidinal, even though the two correspond to two modes of different investments of the same reality into so many applications that are characteristic of and that correspond to it—in short, the set of methods that is	p 324 p 340 p 345 p 371
CORRESPONDED 2	
triangular form of Oedipus and the reproduction of this form corresponded. This use rested upon a paralogism of extrapolation that in that he wanted to speak to us about traditional treatments corresponded to a beginning of psychotherapy and became for him a	p 110 p 170
CORRESPONDENCE 3	
the chain and deductions from the flows are effected in correspondence, united in a mutual embrace. And this is already the in the son-mother case has the same effect as their correspondence in the case of the uncle-sister, that is, it testifies symbolic abstract phallus, charged with performing the folding or the correspondence; but this application effectively operates on the three persons who	p 149 p 159 p 358
CORRESPONDENCES 1	
representation/displaced represented—share the same fate, like a system of correspondences in the heart of a given social machine. All this	p 205
CORRESPONDENT 1	
confusion between mask and actor. It is obvious that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst	p 299
CORRESPONDING 30	
conjunction with other partial objects, at the core of the corresponding multiplicity whose every element can only be defined positively. We quantity of libido does not branch into two variable forces corresponding to heterosexuality and homosexuality, but creates in most people irreducible unconscious defined by the immanence of its criteria, and a corresponding practice that we shall call schizoanalysis. 4 The Disjunctive Synthesis	p 60 p 65 p 75
is a nomination, a designation, then simulation is the writing corresponding to it, a writing that is strangely polyvocal, flush with agents and relations of social production, and the libidinal investments corresponding to them, are made to conform to the figures of sixteenth-century Christians, or between Hitler and the German people, with corresponding elements that do not necessarily imply identity: Hitler plays the	p 87 p 101 p 102
of thousands of years (well, well!) and that the internalization corresponding to the paternal image was produced during the Paleolithic right as to persuade its subjects that they had the intention corresponding to this fiction. This is indeed the only way the where no difference in filiation can be inferred among the corresponding groups. In many analyses, the stress has been upon ties repression of a sexual nature of the symbolism and the corresponding affects, and above all, without any reference to an Oedipal which must be exorcised, encasted, severely restricted, so that no corresponding value can develop as an exchange value that would introduce	p 106 p 115 p 146 p 173 p 186
base and beginning, but their segments here enter into relationships corresponding to the essence, they assume precisely this form of bricks learning refers to a hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse will be placed in other vertical, where the signifier is elevated to the concept corresponding to the acoustic image—that is, to the voice, taken and merchant capital are no longer anything but specific functions corresponding to a division of labor in the capitalist mode of directs progress toward a saturation of the axiomatic and the corresponding widenings of the limits. Never before has a State lost history of political economy, but the real history of the corresponding society, one is better able to understand why capitalism is the first place. We have distinguished among three social machines corresponding to the savage, the barbarian, and the civilized societies. The	p 199 p 206 p 207 p 226 p 252 p 259 p 261
socius: the system of connotation-connection in the savage territorial machine, corresponding to the coding of the flows; the system of subordination-disjunction	p 262
flows; the system of subordination-disjunction in the barbarian despotic machine, corresponding to overcoding; the system of co-ordination-conjunction in the civilized capitalist	p 262
overcoding; the system of co-ordination-conjunction in the civilized capitalist machine, corresponding to the decoding of the flows. Deterritorialization, the axiomatic, and	p 262
cannot even consider, as Kardiner does, that the social investment corresponding to the first anxiety comes after the infantile familial investment	p 275
side on which the mass phenomenon and the paranoiac investment corresponding to it are organized on a microscopic scale, and the to the full body of the despot and to the corresponding imperial code. Consequently, the understanding of symbolic representations may consist	p 281 p 301
us to understand this kind of situation: for if the corresponding chain effectively forms codes, inasmuch as it folds into exclusive a subject that passes by way of all the becomings corresponding to the included disjunctions: the last part of the desiring-machine that is, as the natural or divine precondition of production corresponding to a given degree to which it affixes a structural to objects, aims, and sources, all the while maintaining the corresponding flows within the limits of an Oedipal code (conflict, regression enough for the libido to invest a new social body corresponding to these new aims, in order for it to perform and deterritorialized flows that do not merely submit to the corresponding axiomatic, but cause some of their currents to pass through	p 328 p 330 p 343 p 350 p 375 p 375
CORRESPONDS 12	
oscillations overwhelm him, it is because each one of them corresponds to an individual other than the one he believes himself social machine's supreme task, inasmuch as the apportioning of production corresponds to extractions from the chain, resulting in a residual share	p 21 p 142
have instead undertaken a vast privatization of the organs, which corresponds to the decoding of flows that have become abstract. The is the primitive form of surplus value, inasmuch as it corresponds to Mauss's celebrated formula: the spirit of the thing given formation of sovereignty will need an intimate colonial formation that corresponds to it, to which it will be applied, and without object on high, the simulation is indeed the writing that corresponds to it, the flux that flows from this object, the qualified pieces of labor to which a given determinate quantum corresponds. But it is only when a general equivalent appears as the second order. It is the aggregate of destination that corresponds to an aggregate of departure that is socially determined. It is socially determined. It is our intimate colonial formation that corresponds to the form of social sovereignty. We are all little The Oedipal triangle is the personal and private territoriality that corresponds to all of capitalism's efforts at social reterritorialization. Oedipus was	p 143 p 150 p 179 p 210 p 226 p 265 p 265 p 266
the libido embraces the new body—the new force that corresponds to the effectively revolutionary goals and syntheses from the viewpoint of departure and the familial subaggregate of arrival that supposedly corresponds to it, in such a way that desire is caught	p 347 p 365
CORROBORATION 1	
that the remedies invoked are no more than a sincere corroboration among parents, a recognition of the real persons, a discovery	p 360

CORRUGATED	2	
pouring out one's merciful and pitiful guts, these flows of corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage		p 370
cleavage of castration, the flows that have become flows of corrugated iron, the openings blocked on all sides. And perhaps this		p 370
CORTEGE	1	
for these notions cannot be prevented from dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all		p 111
CORTISONE	1	
film by Nicolas Ray, supposedly representing the formation of a cortisone delirium: an overworked father, a high-school teacher who works overtime		p 274
COSMIC	10	
he is vividly aware of this fact: the rate of cosmic sexual pleasure remains constant, so that God will find a		p 16
he said to himself, in search of the vital and cosmic element of desire, than to continue being a psychoanalyst under		p 119
is necessarily biosocial inasmuch as it is inscribed on the cosmic egg of the full body of the earth. It has		p 154
necessarily twin states through which a subject passes on the cosmic egg. Everything must be interpreted in intensity. The egg and		p 158
of the same analytical unit is a pure fiction, a cosmic swindle, as if one were to measure intergalactic or intra-atomic		p 230
is still microscopic. The body without organs is like the cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures		p 281
is in fact difficult to present sexual energy as directly cosmic and intra-atomic, and at the same time as directly sociohistorical		p 291
at liquidating Freudianism, by substituting for the libido a vague cosmic energy capable of all of the metamorphoses, or a kind		p 291
be remembered that Reich concluded in favor of an intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying		p 291
the contrary. We admit that any comparison of sexuality with cosmic phenomena such as electrical storms, the blue color of the		p 292
COSMOPOLITAN	1	
continually surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under		p 259
COSMOS	1	
again into the torrential or depleted flux of a historic cosmos, a historic chaos. The matrical fissure of schizophrenia, as opposed		p 278
COST	4	
arrives from without; they suffocate its inner potentiality, at the cost of the dysfunctions that constitute an integral part of the		p 152
to commiserate, always demands a toll. To sing it doesn't cost you a penny. Not only does it cost nothing—you		p 334
it doesn't cost you a penny. Not only does it cost nothing—you actually enrich others (instead of infecting them) The		p 334
of the libido. This cannot be achieved except at the cost of, and by means of a rupture with, causality. Desire		p 377
COSTS	9	
world of wild production and explosive desire, wanting at all costs to restore a little order there, an order made classical		p 54
our former codes of punishments to understand what effort it costs on this earth to breed a nation of thinkers! Cruelty		p 145
from without by rising from within, and that at all costs had to be prevented from rising. Whence the possibility of		p 153
grasp clearly the story that psychoanalysis is trying at all costs to tell them. It is indeed the story of desire		p 216
in a favorable conjuncture, at a time when this property costs little (the disintegration of the feudal system); and a second		p 225
profit its investment will offer by the lowering of production costs; without this prospect, the capitalist will keep the existing equipment		p 233
and in highly industrialized sectors. What determines the lowering of costs and the elevation of the rate of profit through machinic		p 233
they entail a rise in profits through a lowering of costs of production, and if there exists a sufficiently high volume		p 234
of a familial Oedipus? Must we save Oedipus at all costs by interpreting these investments and object choices as defenses against		p 354
COTTON	1	
miraculous, and celibate boxes, with metallic inner walls lined with cotton and wool. Psychic repression distinguishes itself from social repression by		p 119
COUCH	16	
a better model than a neurotic lying on the analyst's couch. A breath of fresh air, a relationship with the outside		p 2
that makes us bend our knees, lays us on the couch, and makes us remain there? Let us consider a third		p 65
this is without consequence, since the analysis slides off the couch like water off a duck's back. The unconscious does not		p 66
the cavern: the ultimate territoriality, although reduced to the analyst's couch, rather than the decoded flows of desire that flee, slip		p 135
Oedipus; it merely provides the latter a last territoriality, the couch, and a last Law, the analyst as despot and money		p 269
scientificity. It is not the neurotic stretched out on the couch who speaks to us of love, of its force and		p 292
family, to replace the broken-down familial bed with the psychoanalyst's couch, to make it so that the analytic situation is incestuous		p 307
sucking away at daddy-mommy, being blocked and triangulated on the couch; So it's ... Psychoanalysis, no less than the bureaucratic or		p 312
military		
are indices of deterritorialized production. The psychoanalyst reterritorializes on the couch, in the representation of Oedipus and castration.		p 314
Schizoanalysis on the		
detrterritorialization. The opposition still holds between the neurotic on the couch—as an ultimate and sterile land, the last exhausted colony		p 316
neurosis into artificial neurosis (of transference), and in exalting the couch, a little island with its commander, the psychoanalyst, as an		p 321
psychoanalytic operation that supposedly answers for its own success—the couch as an axiomatized earth, the axiomatic of the cure as		p 329
didn't love me enough. Sick desire stretches out on the couch, an artificial swamp, a little earth, a little mother. Look		p 334
of an affirmative task? Lie down, then, on the soft couch which the analyst provides and try to think up something		p 334
to forget, during the time spent in sessions on the couch, the economic dependencies that drive them there in the first		p 357
a schizoanalysis. Only one way to spend time on the couch: schizoanalyze the psychoanalyst. We have maintained throughout that, by dint		p 365
COUGHING	1	
of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into motion		p 54
COULD	77	
of triangulation implying that it was produced by parents. How could this body have been produced by parents, when by its creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive synthesis of So that's what it was! and		p 15
Nietzsche, and the pace becomes faster and faster. The euphoria could not be prolonged in Nietzsche for as long a time		p 21
is mere fantasy on the other. The only connections that could be established between these two productions would be secondary ones		p 28
the coexistence and the interaction of all the syntheses. How could part of a flow be drawn off without a fragmentary		p 40
Oedipus, his business is with desiring-machines. At the beginning, psychoanalysts could not be unaware of the forcing employed to introduce		p 56
Oedipus		
world. (Also at the beginning, said Marx, the first capitalists could not be unaware of ...) 2 Three Texts of Freud It		p 56
maintained that the organ, from the viewpoint of the unconscious, could not be understood except by proceeding from a lack or		p 60
is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as easily say the opposite of everything he is		p 66
wad does not absorb these flows, any more than it could seal off a jar of jam or plug a dike		p 67

history and this lack attributed to partial objects. And how could partial objects not have lost their virulence and efficacy, once ways. The crossing of a threshold entails ravages elsewhere—how could it be otherwise? The body without organs closes round the organs, parts of desiring-machines (mannequins). A season in hell—how could it be separated from denunciations of European families, from the triumphs, too, as if a few simple univocal events could be extricated from this extreme polyvocality: such is the histrionism paws, inside which they supposedly put the Dauphin so he could flee. And then, all around, there are agents of production simplicity of the beginning—consisting, for example, of cellular divisions—could lead one to believe in some sort of adequation between it and tearing apart the memory of the mother. It could always be said that these extreme situations of war trauma to remain outside the affair, uninvolved in politics. The same could also be said with respect to apparently peaceful times: what childhood factors and actual factors in neurosis bear out: how could it be otherwise, so long as the actual factor is question of a careless use of Oedipus: what other use could be made of Oedipus? Nor is it a case of But doesn't one indeed lend to the unconscious horrors that could only be those of consciousness, and of a belief too witness here to a system of two terms where we could conclude from the formal prohibition what is really prohibited. Instead constitute its very life or its becoming. As if we could reproach someone for having an ambiguous relationship with psychoanalysis, without of view of social production, becomes evident, for the latter could not otherwise ward off desire's potential for revolt and revolution The psychotic reacts with autism and the loss of reality. Could it be that the loss of reality is not the in opposition to the infantile or the oldest factor that could be sufficiently explained by the familial complex? Even a writer the ego forbids itself in its turn (the double-impasse formula): Could one find examples [illustrating the diagram of actual neuroses] in periods. If the psychiatrist were allowed to speak here, he could talk about the first two, although they are in fact continuity. For great accidents were necessary, and amazing encounters that could have happened elsewhere, or before, or might never have happened in the whole prehistory of man than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he felt reproaches him for not having done what he the son could not do. And why didn't the uncle marry the mother signs of twinning and bisexuality, according to which the son could have done it as well, and could have been himself which the son could have done it as well, and could have been himself this uncle in an intense relationship with the least feared as such, and that the incest prohibition could not be explained in this manner. This is because the subside, and designate nothing more than prepersonal intensive states that could just as well extend to other persons, as when one coded—specifically, the terror of the primitive socius. No chain could be detached, nothing could be selected; nothing would pass from of the primitive socius. No chain could be detached, nothing could be selected; nothing would pass from filiation to descent, but not been able to assume the role of mediator that could have made him a candidate for chief. Everything becomes complicated traditional norms? Doesn't the Ndembu cure demonstrate just the opposite? Could it not be said that Oedipus is also a traditional above all, without any reference to an Oedipal representation that could be held to be originally repressed or structurally foreclosed. The for psychoanalysts or for the unconscious. And to what use could the phallus be put, since it is inseparable from the sexuality, of the phallic nature of symbolism. In theory, everyone could reach an agreement on this point: everything is sexual or only uses and functionings (des fonctionnements). On this point, it could be that psychoanalysts have much to learn from ethnologists: about put forward other interpretations to replace the psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel psychoanalysts for their	p 73 p 85 p 85 p 87 p 88 p 91 p 96 p 97 p 99 p 103 p 112 p 115 p 117 p 120 p 123 p 127 p 127 p 132 p 140
Roberte. In Gourma ideology, it is as though a wife could only be given (the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen (the lipwotali); every union that could too manifestly appear to be the result of a direct and bourgeois humanism, industrial society, capitalism, and socialism. But it could be that all these—in various ways—presuppose this first they all claim to repel and to fill it. It could be that, spiritual or temporal, tyrannical or democratic, capitalist or here disappears in the new relationship of barbarian subordination. How could designation subside when the sign has ceased to be a constantly rediscovering the truths of the despotic age? And finally, could it be that this arbitrariness of designations, as the reverse features of the primordial despotic State. As for democracies, how could one fail to recognize in them the despot who has communes here, industrial societies there, and so on. The differences could be determining only if the despotic State were one concrete both boards), and where no integration of the dominated classes could occur without the shadow of this unapplied principle of convertibility has no end, it has no exterior limit that it could reach or even approximate. The tendency's only limit is internal hide his own cynicism: in the beginning, at least, he could not be unaware of what he was doing, extorting surplus for these flows to enter into a conjunction, the State could be content to save fragments of overcoding and of codes is said that they have identical natures and differing regimes? Could it be that the identity in nature is at its paranoiac has chosen the first: he practices macrophysics. And it could be said that by contrast the schizo goes in the the feminine, is defined as a lack, an absence. It could be thought at first that such a hypothesis founds the Brother Ambrose, just what did I mean by that? What could I mean except that from this intellectual world in which production, a theater that disfigures this production even more than could tragedy and myth when reduced to their meager ancient resources the schizo's voyage be possible independent of certain circuits, how could it exist without a land? But inversely, how can we of Oedipus and under the despotic signifier of castration, he could no longer conceive the essence of life except in a a virtue that gives and produces, that engineers. (For how could what is in life still desire life? Who would want from the viewpoint of their difference in regime. But it could be that these two aspects, nature and regime, are in repression the mere idea of which neither savagery nor barbarism could provide us. This is because, on the basis of a world such as this, there is no living desire that could not of itself cause the system to explode, or that a psychic repression in the proper sense of the word could not be delegated in the unconscious by the molar forces Repression properly speaking profits from an occasion without which it could not interfere in the machinery of desire. In contrast to new aims, new social syntheses, a new power. But it could be that a part at least of the unconscious libido off the flows of sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all these roles de-oedipalize even nature, even landscapes, to the extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis is the following the dominant class or a fraction of this class. How could a formation of sovereignty, a fixed and determinate gregarious aggregate libido, i.e., to the schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without reversing subordination, without transversal direction. Suddenly a painting by Lotto surges forth that could just as easily be from the nineteenth century. And of these dramas that sometimes lead to madness ... , a list that could not include itself in Oedipus, unless it were to call for a clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail to find one's interest in the hole where	p 145 p 159 p 159 p 159 p 159 p 161 p 163 p 163 p 167 p 171 p 173 p 179 p 180 p 180 p 180
COULDN'T 1	
teacher as father-substitute, and the book as family romance). Freud couldn't abide a simple humorous remark by Jung, to the effect	p 114
COUNT 2	
colder and more hypocritical, more calculating, since he must himself count and code instead of overcoding the accounts? It is useless in relation to the actual paranoiac pole (how can we count on art and science except as potentialities, since their actuality	p 220 p 376
COUNTENANCE 1	
so long as they can relate it to a male countenance. While others, whose sensuality is doubtless more violent, give their	p 70
COUNTER 2	
That is why, when subjects, individuals, or groups act manifestly counter to their class interests—when they rally to the interests since it is an outcome of the neuroticization that runs counter to the process. Finally, everything is process, schizophrenia as process	p 104 p 363
COUNTER-VENGEANCE 1	
a latent state; they invented vengeance and incited resentment, that counter-vengeance. And yet Nietzsche says about them what he has already	p 215
COUNTERACT 3	
no end, but reproduces itself while reproducing the factors that counteract it. But why does it have no end? Doubtless for	p 228

and productivity, and which cannot be explained by factors that counteract the falling tendency—the increasing intensity of the exploitation of an oedipalizing factor, and that can fuel as well as counteract the preconscious investments. From the standpoint of schizoanalysis, the analysis	p 232 p 365
COUNTERACTED	3
the absolute quantity of surplus value, the law of the counteracted tendency. As a corollary of this law, there is the desiring-production. But why, precisely, is desiring-production situated at the always counteracted limit of capitalism? Why, at the same time as it	p 34 p 302
know that the process is continually interrupted, or the tendency counteracted, or the limit displaced, by subjective reterritorializations and representations that	p 320
COUNTERACTING	3
the way one must reinterpret the Marxist law of the counteracting tendency. With the result that schizophrenia pervades the entire capitalist interest, and insofar as they are not merely capable of counteracting them, but also of coexisting with them in opposite modes	p 246 p 350
its profound tendency or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits	p 362
COUNTERACTIONS	1
purpose of defense and reaction, and the results of successful counteractions. It has often been remarked that the State commences (or	p 196
COUNTERACTS	4
nonetheless continues to act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency while at the same time	p 34
point where the limit appears, in the very movement that counteracts the tendency). In a word, universal history is not only	p 140
that capitalism—in conformity with the movement by which it counteracts its own tendency—is continually drawing near the wall, while	p 176
it applies its autonomous requirements of reproduction, and that it counteracts with all its dimensions. The alliances and filiations no longer	p 264
COUNTERCATHESIS	1
as primary repression means precisely that: it is not a countercathesis, but rather this repulsion of desiring-machines by the body without	p 9
COUNTEREFFECT	3
counterproducts within the real that desire produces. Lack is a countereffect of desire; it is deposited, distributed, vacuolized within a real from without, it is a product of oedipalization, and a countereffect of the treatment that reinforces it. In reality the problem	p 27 p 74
castration—but it is still an effect of neuroticization, a countereffect of one and the same illness. Or—the third case	p 363
COUNTEREFFECTS	1
as shortcomings of the treatment itself, or as effects or countereffects of his method. For castration as an analyzable state—or	p 66
COUNTERESCAPE	1
The choice is between one of two poles, the paranoiac counterescape that motivates all the conformist, reactionary, and fascisizing investments, and	p 341
COUNTERFEIT	1
which places an explosive device in its package, fabricating a counterfeit currency, causing the superego and its form of expression to	p 134
COUNTERFLOW	1
resist linked, connected, and interrupted flows it sets up a counterflow of amorphous, undifferentiated fluid. In order to resist using words	p 9
COUNTERFLOWS	1
the illiterate, and the schizos, embracing all that flows and counterflows, the gushings of mercy and pity knowing nothing of meanings	p 370
COUNTERGIFT	2
an exchange? Why must it be a gift, or a countergift, and not an exchange? And why is it necessary that	p 185
exchange? It is theft that prevents the gift and the countergift from entering into an exchangist relation. Desire knows nothing of	p 186
COUNTERGIFTS	1
is determined by the respective paths of the gifts and countergifts on the surface. Among the Kula, the circulation of necklaces	p 149
COUNTERINDICATIONS	1
three types of sessions, the first two of which comprise counterindications, the third alone constituting the ideal session in analysis. According	p 66
COUNTERINSIDE	1
as does counterinvestment. as the body without organs invests a counterinside or a counteroutside, in the form of a persecuting organ	p 9
COUNTERINVESTMENT	6
of this. Projection enters the picture only secondarily, as does counterinvestment. as the body without organs invests a counterinside or a repressive forms; or on the contrary, it may launch a counterinvestment whereby revolutionary desire is plugged into the existing social field	p 9 p 30
is a question of an intense potential for investment and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have	p 105
regime. The other class can constitute itself only by a counterinvestment that creates its own interest in terms of new social	p 344
who substitutes the force of a strange love for this counterinvestment. Flows that run on the porous full body of a	p 346
as well, since everything is set in motion by the counterinvestment of the social field that produces the psychotic. Again, everything	p 363
COUNTERINVESTMENTS	3
in terms of another primacy, that of social investments and counterinvestments in relation to familial investments: this will be seen later	p 179
Every unconscious investment mobilizes a delirious interplay of disinvestments, of counterinvestments, of overinvestments. But we have seen in this context that	p 277
outside, cut off from its economic and social investments and counterinvestments. And if there is, to use Freud's terms, a purely	p 357
COUNTERINVESTS	2
eternal cause for all the other social forms of history; counterinvests the enclaves or the periphery; and disinvests every free figure	p 277
relation to the outside, is what the libido invests and counterinvests as sexual libido. One gets off on flows and the	p 356
COUNTEROUTSIDE	1
as the body without organs invests a counterinside or a counteroutside, in the form of a persecuting organ or some exterior	p 9

COUNTERPART	1	
and projection, as though all social practices had their precise counterpart in introjected or internal mental practices, or as though mental		p 28
COUNTERPRESTATIONS	2	
the heterogeneity of the terms that compose the prestations and counterprestations? The more one directs one's attention to the economic		p 187
and		
compromises conveyed by the alliances, to the nature of the counterprestations that come to compensate the disequilibrium of the prestations		p 187
of		
COUNTERPRODUCED	2	
planned, and organized in and through social production. It is counterproduced as a result of the pressure of antiproduction; the latter		p 28
nostrils pinched shut, ears stopped up) that something is produced, counterproduced, something that diverts or frustrates the entire process of		p 38
production		
COUNTERPRODUCTS	1	
rather the contrary; needs are derived from desire: they are counterproducts within the real that desire produces. Lack is a countereffect		p 27
COUNTERSECT	1	
well below conditions of identity; and assembling the desiring-machines that countersect everyone and group everyone with others. For		p 362
everyone is a		
COUNTERSECTED	3	
a man such as this, all the alliances find themselves countersected by this new alliance that overcodes them. Endogamous marriage outside		p 200
etc., in such a way that the family finds itself countersected by the order of classes. (In this sense, indeed, segregation		p 263
parents not only open to the other, they are themselves countersected and divided by the other who defamilializes them according to		p 355
COUNTERSECTINGS	1	
with commercial and financial capital. This implies diachronic encounters and countersectings such as one already sees for example in the		p 234
early		
COUNTERSECTS	3	
not need to speak the same language). The imperial inscription countersects all the alliances and filiations, prolongs them, makes them		p 199
converge		
in returning to the tribe after his first marriage. He countersects the extended filiations with a direct filiation. The initiated or		p 200
onto the entire social field, is coextensive with it, and countersects its co-ordinates, it would appear that the family is now		p 264
COUNTERSOCIOLOGY	1	
sovereign formations that Nietzsche said constituted the object of his countersociology—art and science establishing themselves as dominant		p 368
powers, on the		
COUNTRIES	7	
this drift that ascends and descends the flows of time: countries, races, families, parental appellations, divine appellations, geographical and		p 85
historical designations		
the center to the periphery, that is, from the developed countries to the underdeveloped countries, which do not constitute a separate		p 231
periphery, that is, from the developed countries to the underdeveloped countries, which do not constitute a separate world, but rather an		p 231
to a point where it is no longer the developed countries that supply the underdeveloped countries with capital, but quite the		p 231
is no longer the developed countries that supply the underdeveloped countries with capital, but quite the opposite. So true is it		p 231
from the world market, as Samir Amin advises Third World countries to do, in a curious revival of the fascist economic		p 239
and as a consequence, to have imposed on the capitalist countries a recognition of class bipolarity. But this great Leninist break		p 256
COUNTRIFIED	1	
table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or a work table. A table		p 6
COUNTRY	2	
great, that they love their mothers, their fathers, and their country, that they cry at the religious services for their dead		p 62
narrator continues his own affair, until he reaches the unknown country, his own, the unknown land, which alone is created by		p 318
COUNTS	3	
one. I love my wife. I love my husband. What counts is not parental designations, nor racial or divine designations, but		p 77
investments in our cultural and social milieu. Not that Oedipus counts for nothing in our society: we have said repeatedly that		p 175
change of regimes in the fetish or the symbol. What counts is not the person of the sovereign, nor even his		p 194
COUPLE	8	
bears a (+) or (-) sign, according to whether this couple results from a woman being lost to or acquired by		p 156
poles of the savage inscription process or territorial representation: the couple voice-audition and hand-graphics. How does such a machine		p 188
work? For		
to contain them in the narrow cells of the type couple, family, person, objects. And doubtless such a blockage is necessarily		p 293
whether it engages desire in the Oedipal impasses of the couple and the family in the service of the repressive machines		p 293
of being coextensive with the field of delirium. The production couple—the desiring-machines and the social field—gives way to a		p 298
desiring-machines and the social field—gives way to a representative couple of an entirely different nature: family-myth. Once again, have you		p 298
triangulate in it in turn. From the family to the couple, from the couple to the family. In actuality, the benevolent		p 312
in turn. From the family to the couple, from the couple to the family. In actuality, the benevolent neutrality of the		p 312
COUPLED	7	
a machine that produces milk, and the mouth a machine coupled to it. The mouth of the anorexic wavers between several		p 1
or set of rules governing associations: one machine is always coupled with another. The productive synthesis, the production of production, is		p 5
desiring-production, involve an ungendered nonproductive attitude, an element of antiproduction coupled with the process, a full body that		p 10
functions as a		
has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate within and without,		p 84
intensities through		
mother, and the self are at grips with, and directly coupled to, the elements of the political and historical situation—the		p 97
only by opening onto social images to which they become coupled or which they confront in the course of struggles and		p 269
holes that eat away at it and penetrate it, always coupled directly to it, everywhere setting the molecular charges that will		p 341
COUPLES	3	
a process that produces the one within the other and couples the machines together. Producing-machines, desiring-machines everywhere,		p 2
schizophrenic machines, all of		
the binary series is linear in every direction. Desire constantly couples continuous flows and partial objects that are by nature fragmentary		p 5

the connective or productive synthesis is the fact that it couples production with antiproduction, with an element of antiproduction, 2 The	p 8
COUPLING 3	
the other or sees its own current interrupted. Hence the coupling that takes place within the partial object-flow connective synthesis also	p 6
conflict arises between desiring-machines and the body without organs. Every coupling of machines, every production of a machine, every	p 9
sound of	
production. The law governing the latter was connective synthesis or coupling. But when the productive connections pass from machines to	p 12
the	
COUPLINGS 3	
machines being driven by other machines, with all the necessary couplings and connections. An organ-machine is plugged into an	p 1
energy-source-machine: the	
also extraeconomic, and by virtue of this fact engineers the couplings between qualified flows. Consequently it implies a system of collective	p 248
in a secondary way, insofar as it calls into play couplings between qualified flows, interactions that are exclusively indirect, qualitative	p 248
composites	
COUPON 1	
metaphor that a banking or stock-market transaction, a claim, a coupon, a credit, is able to arouse people who are not	p 104
COUPURE 2	
see that Franz Joseph was not a pertinent historical break (coupure), but that perhaps the oral, the written, or even the	p 172
in tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the irruption of production into the world of	p 299
representation	
COUPURE-RESTE 1	
or break characteristic of the desiring-machine is the residual break (coupure-reste) or residuum, which produces a subject alongside the	p 40
machine, functioning	
COUPURES 5	
may be defined as a system of interruptions or breaks (coupures). These breaks should in no way be considered as a	p 36
divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and their distribution that indeed keep the family from	p 97
being	
autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in conjunction	p 98
with desiring-production. Schizoanalysis	
well how, in terms of the crises and the ruptures (coupures) within science, there is a drama for the scientist that	p 100
the general submission to a dominant class by making cuts (coupures) and segregations pass over into a social field, insofar as	p 104
COUPURES-DETACHEMENTS 1	
second characteristic of the machine: breaks that are a detachment (coupures-detachements), which must not be confused with breaks that	p 39
are a	
COUPURES-PRELEVEMENTS 1	
not be confused with breaks that are a slicing off (coupures-prelevements). The latter have to do with continuous fluxes and are	p 39
COURAGE 1	
is this escape? The word is poorly chosen to please. Courage consists, however, in agreeing to flee rather than live tranquilly	p 341
COURAGEOUS 1	
for revolution. To those who say that escaping is not courageous, we answer: what is not escape and social investment at	p 341
COURNOT 1	
detrterritorialized circuit. The following excerpt from an article by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is,	p 316
as	
COURSE 33	
a complicated plan. Instead, it had been desimplified in the course of its carpentering.... As it stood, it was a table	p 6
we should reply in strictly Kantian or Schreberian terms: Of course, but only as the master of the disjunctive syllogism, or	p 13
social code: your name, your father, your mother? In the course of his exercises in desiring-production, Beckett's Molloy is cross-examined by	p 14
will play the whole of it in pantomime in the course of a single solemn day—because the whole of it	p 21
same machines, as group fantasies clearly prove. When in the course of our discussion above, we laid down the broad outlines	p 31
structural deficiency, by means of which the schizophrenic is of course repositioned on the Oedipal axis, set back into the Oedipal	p 52
that Freud discovers the Oedipus complex in 1897 in the course of his self-analysis, but that he doesn't give a generalized	p 53
itself adequately in myths and religions (taking into account, of course, the work of transformation), there are two ways of reading	p 57
with the social field actually invested by the libido. Of course there is always something from the father or the mother	p 62
that Freud never questions the process of the cure. Of course it is too late for him, but is it too	p 66
a little scientist, a little Cantor. Go back through the course of the ages, you will never find a child caught	p 100
apply a shock treatment to you; stop saying daddy-mommy; of course Hamlet lives in you as Werther lives in you, and	p 112
left alone to machine our little machines, O desiring-production. Of course pieces from the bodies of the mother and the father	p 114
psychological reproduction of the economic system of a society. Of course it should not be concluded from this that desire is	p 118
limit, they shatter a wall, the capitalist barrier. And of course they fail to complete the process, they never cease falling	p 133
ratio: the more the process of production is led off course, brutally interrupted, the more the schizo-as-entity arises as a specific	p 136
them. Divination becomes a form of social analysis in the course of which hidden struggles between individuals and factions are brought	p 167
from the castration that deprives us of its use? Of course we are told not to confuse the signified with the	p 179
desiring-machines by tinkering with a television set—O despair. Of course the scientist as such has no revolutionary potential; he is	p 236
when someone announces the collapse of the Gutenberg galaxy? Of course capitalism has made and continues to make use of writing	p 240
bipolarity of the social field, a bipolarity of classes. Of course it is possible to conceive a theoretical determination of the	p 255
its technocracy, do not resemble the ancient despotic State. Of course not, since it is a matter in the one case	p 261
which they become coupled or which they confront in the course of struggles and compromises; so that what is invested through	p 269
inversely that the libido only resexualizes these investments during the course of pathological regression. Unless the assumption of such a	p 293
conception	
machine in general. For the real question is this: of course the father acts on the child's unconscious—but does he	p 297
to himself, and for every Hamlet born the only true course to pursue is the very course which Shakespeare describes. But	p 298
born the only true course to pursue is the very course which Shakespeare describes. But the question, it seems to me	p 298
that the parents have no unconscious role as such? Of course they have an unconscious role, but in two quite specific	p 355
in their social scope itself. Which does not mean, of course, that one need only invest the poor woman, the maid	p 365
just as easily be from the nineteenth century. And of course this decoding of the flows of painting, these schizoid lines	p 369
produces this strangely polyvocal moment when everything is possible. Of course the schiz has been prepared by a subterranean labor of	p 378
subterranean labor of causes, aims, and interests working together; of course this order of causes runs the risk of closing and	p 378
the name of the new socius and its interests. Of course one can always say after the fact that history has	p 378

COURT	3	
synthesis of consumption, with the upkeep of the despot, his court, and the bureaucratic caste. Far from seeing in the State thus the first to disengage desire itself (le desir tout court), as Ricardo disengages labor itself (le travail tout court), and tout court), as Ricardo disengages labor itself (le travail tout court), and thereby the sphere of production that effectively eclipses representation		p 195 p 300 p 300
COUSIN	1	
an aunt who took off with a military man; a cousin out of work, bankrupt, or a victim of the Crash		p 97
COUSINS	4	
series of ancestors, and the fragmented series of companions and cousins. No anality—although, or rather because, there is a collectively for the simple forms of marriage the prohibition of parallel cousins and the approbation of cross-cousins: each marriage between two lines life this difference does not mean that half the male cousins are destined to remain bachelors. However, at all events, it favorite he was, and has entered into marriage with paternal cousins. But with the death of his father he is driven		p 143 p 156 p 156 p 167
COUSINS'	1	
children. It is now only necessary to look at the cousins' generation to establish that all those in the relationship (+		p 156
COVER	3	
is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on leaving, or causes a piece of the system to pipe bowl, a small limp bundle that is undefined, a cover for a bicycle bell, half a crutch (if one indefinitely we participate, or have the chance to participate, under the cover of aims and interests. The fact remains that there exists		p 277 p 324 p 346
COVER-UP	1	
might be said that the depressive position is only a cover-up for a more deeply rooted schizoid attitude.) For the rigors		p 43
COVERED	2	
to the social organization (or disorganization), is as it were covered over by a reflux that flattens the social investment onto repression that would enter into compromises with them, but actually covered over by antiformations that disfigure the unconscious in itself, and		p 269 p 338
COVERING	2	
anality, whose child is only an angle, this kind of covering eternally hanging on something that is the self . The whole fissure is accentuated by the layers of paint or lime covering it (the contrary of castration, which is unified, molarized, hidden		p 143 p 362
COVERS	5	
of socius, the machine of primitive inscription, the megamachine that covers a social field. It is not to be confused with in the socius and as the socius. The primitive socius covers itself in this manner with a network wherein one is struck by the complexity of the networks with which it covers the socius: the chain of territorial signs is continually jumping form that is more evolved is like a palimpsest: it covers a despotic inscription, a Mycenaean manuscript. Under every Black and and reinforces it as much as it conceals it: it covers over the irrational character of the paranoiac investment under an		p 141 p 203 p 204 p 218 p 376
COWARD	1	
of a neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish what Laing calls the breakthrough		p 135
COWBOY	1	
being daddy-and-mommy. He also plays at being a magician, a cowboy, a cop or a robber, a train, a little car		p 46
COWRIES	1	
blanket that serves as a familial stock, affinal stones or cowries are made to circulate. There is a sort of vast		p 149
COZY	1	
for which there was no purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified, not a		p 6
CRACK	1	
Zen tea box broken in a hundred places, whose every crack is repaired with cement made of gold, or like the		p 362
CRACKS	1	
quite ordinary people, the light began to break through the cracks in our all-too-closed minds.... Madness need not be all breakdown		p 131
CRADLE	1	
flux goes from the flood of sperm in the tyrant's cradle, to the wave of shit in his sewer tomb—all		p 211
CRAP	2	
of milk here, it's your brother's turn, don't take a crap here, cut into the stream of shit over there. Retention for itself, instead of being a process that ploughs the crap of being and its language, transports the weak, the aphasiacs		p 125 p 134
CRASH	1	
cousin out of work, bankrupt, or a victim of the Crash; an anarchist grandfather; a grandmother in the hospital, crazy or		p 97
CRASHING	1	
which loved being so well preserved, but a partition came crashing down—an event that will liberate a space where Molloy		p 77
CRAWLING	1	
Let us consider a child at play, or a child crawling about exploring the various rooms of the house he lives		p 46
CRAZY	4	
the Crash; an anarchist grandfather; a grandmother in the hospital, crazy or senile. The family does not engender its own ruptures two entities, these two puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus is placed at the beginning. On the one if this idea necessarily took on the appearance of a crazy idea, given what had become of analysis. He demonstrated that the ladies. He is brave, too. He is decorated like crazy. In man's game of chance the death instinct, the silent		p 97 p 102 p 331 p 335
CREATE	16	
us from believing in the intrinsic power of desire to create its own object—if only in an unreal, hallucinatory, or desiring-machine. The artist stores up his treasures so as to create an immediate explosion, and that is why, to his way		p 25 p 32

and carries them off in every direction in order to create a new polyvocality that is the code of desire. Every	p 40
so that they may all be glued back together to create a unity that is precisely the same as the original	p 42
be, have in this manner invoked a structural Oedipus to create and shut the double impasse. To lead us back to	p 82
living Were you born Hamlet? Or did you not rather create the type in yourself? Whether this be so or not	p 112
is neurosis, the displacement of the limit, in order to create a little colonial world of one's own. But others want	p 135
oubli), by means of a repression of biological memory, must create an other memory, one that is collective, a memory of	p 144
blood, torture, and sacrifices when he felt the need to create a memory for himself; the most dreadful sacrifices and pledges	p 145
Leave the scientists alone to a certain point, let them create their own axiomatic, but when the time comes for serious	p 233
degrees of many millions of other workers who produce, and create wants for, goods and services which no one needs. And	p 236
of infinite debt: an instantaneous creative flow that the banks create spontaneously as a debt owing to themselves, a creation ex	p 237
embodied in a consciousness that, to be sure, does not create it, but actualizes it in an organized party suited to	p 255
Hamlets? Were you born Hamlet? Or did you not rather create the type in yourself? Whether this be so or not	p 298
process of deterritorialization, it can no longer search for and create its new land. Confronted with Oedipal reterritorialization—an archaic,	p 363
residual	
axiomatic in terms of an enlargement of its limits: let's create the New Deal; let's cultivate and recognize strong unions; let's	p 373
CREATED 13	
lack—and its subjective correlative—come from. Lack (manque) is created, planned, and organized in and through social production. It is	p 28
money for the very notion of a code, it has created an axiomatic of abstract quantities that keeps moving further and	p 33
into the undifferentiated as the reverse side of the differentiation created by the prohibitions (incest by identification with the father,	p 71
homosexuality	
is repressed for the sake of an extensive somatic memory, created from filiations that have become extended (patrilineal or matrilineal) and	p 160
the same time, how is a new memory to be created for man—a collective memory of the spoken word and	p 190
object). In this sense, it is not machines that have created capitalism, but capitalism that creates machines, and that is constantly	p 233
difference between the value of labor capacity and the value created by labor capacity, but by the incommensurability between two flows	p 237
of the system, even if an axiom has to be created just for you. There is no longer any need of	p 251
her nondifferentiation is merely the reverse of the exclusive differentiations created by Oedipus, she is herself created by Oedipus: Oedipus	p 311
necessarily	
of the exclusive differentiations created by Oedipus, she is herself created by Oedipus: Oedipus necessarily operates in the form of this	p 311
unknown country, his own, the unknown land, which alone is created by his own work in progress, the Search of Lost	p 318
not a promised and a pre-existing land, but a world created in the process of its tendency, its coming undone, its	p 322
impossible, even in relation to himself; vacuoles are isolated, ghettos created; unions are appealed to for help; the most sinister forms	p 378
CREATES 21	
is tantamount to ending it abruptly and prematurely—is what creates the artificial schizophrenic found in mental institutions: a limp rag	p 5
inscribes on his own body the litany of disjunctions, and creates for himself a world of parries where the most minute	p 12
need or lack (manque). It is lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance with	p 28
humoral disturbance brings on a shift in nervous energy and creates broken, fragmented paths within the sphere of instincts. These bricks	p 40
rock of castration, the rock with two nonsymmetrical faces, which creates in us an incurable alveous, and against which the analyst	p 65
into two variable forces corresponding to heterosexuality and homosexuality, but creates in most people irreducible oppositions between the	p 65
two forces. Finally	
differential functions. But we should stress the fact that Oedipus creates both the differentiations that it orders and the undifferentiated with	p 78
requirements of differentiation. But it is this undifferentiated that Oedipus creates as the reverse of the differentiations that it creates. Oedipus	p 79
Oedipus creates as the reverse of the differentiations that it creates. Oedipus says to us: either you will internalize the differential	p 79
paths of a contagious and reproducible differentiation. For the family creates at the same time its disgraces and its honors, the	p 125
is the possibility of discriminating directly between the two that creates the difficulty. How can we distinguish between the pressure that	p 125
the flows of desire and that, by means of debt, creates for man a memory of words (paroles). It is alliance	p 185
is not machines that have created capitalism, but capitalism that creates machines, and that is constantly introducing breaks and cleavages	p 233
through	
is not even bought, since the reflux or salary distribution creates the purchasing power, instead of presupposing it. Who would be	p 238
side with, deviating from rather than penalizing the flow that creates incomes. How much flexibility there is in the axiomatic of	p 238
means; it reterritorializes where it has lost the territorialities, it creates new archaisms where it has destroyed the old ones—and	p 261
the earth becomes so artificial that the movement of deterritorialization creates of necessity and by itself a new earth. Psychoanalysis is	p 321
other class can constitute itself only by a counterinvestment that creates its own interest in terms of new social aims, new	p 344
revolution refers to a new regime of social production that creates, distributes, and satisfies new aims and interests. But the unconscious	p 347
soon as it attains its own grandeur, its own genius, creates chains of decoding and deterritorialization that serve as the foundation	p 368
else the investment of interest itself gives rise to and creates those interests that rationalize the paranoid investment; or yet again	p 376
CREATING 9	
argument that he was in the process of demolishing, by creating a distinction between rationality as it is or ought to	p 29
Art often takes advantage of this property of desiring-machines by creating veritable group fantasies in which desiring-production is used to	p 31
short-circuit	
of it, they are present there in every way while creating within the economic forms their own repression, as well as	p 63
of a socius. Nietzsche says: it is a matter of creating a memory for man; and man, who was constituted by	p 144
founders of States, these artists with a look of bronze, creating an oppressive and remorseless machine, erecting before any perspective of	p 199
as the signifieds, treating words as things, fabricating new unities, creating from nonfigurative figures configurations of images that form and	p 244
then	
DNA and its segments, the genes, performing veritable lottery drawings, creating switching points as lines of selection or evolution—this,	p 289
indeed	
and reach fulfillment, except insofar as it is capable of creating—what exactly?—a new land. In each case we must	p 318
the lands for the benefit of the one it is creating. The patient resumption of the process, or on the contrary	p 319
CREATION 10	
man and by man. Not man as the king of creation, but rather as the being who is in intimate contact	p 4
organization of an already existing organization of production. The deliberate creation of lack as a function of market economy is the	p 28
composed separately.... So Proust writes of the unity of Balzac's creation, though his remark is also an apt description of his	p 42
signs accomplishes a work that calls to mind the divine creation. But how does one explain the role played by sight	p 189
different even to be hated. Their work is an instinctive creation and imposition of forms; they are the most involuntary, unconscious	p 191
machine. The essential action of the State, therefore, is the creation of a second inscription by which the new full body	p 198
banks create spontaneously as a debt owing to themselves, a creation ex nihilo that, instead of transferring a pre-existing currency as	p 237
the flows of labor and desire, of production, knowledge, and creation in their most profound tendency. Here, madness would no longer	p 321
their sovereignty by means of the organic purpose of their creation, and the purpose of thereby converting the absurdity into spirituality	p 345
this generalized privatization. A painter such as Tintoretto paints the creation of the world like a race represented in its whole	p 369
CREATIVE 8	
and was inscribed within the other. At the beginning of Creative Evolution, Bergson completely alters the scope of the comparison by	p 96
especially not psychosis; we draw a line between the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive.	p 134
As	
history, a strange menagerie: the schizoid time of the new creative break. The dissolutions are defined by a simple decoding of	p 223
words to characterize this flow of infinite debt: an instantaneous creative flow that the banks create spontaneously as a debt owing	p 237
the finance capitalist as the representative of the great instantaneous creative flow, which is not even a possession and has no	p 238
refer back to the qualified forms that produce them by creative selection. The order is not: gregariousness ? selection, but on the	p 343
what sense are the lines of escape collective, positive, and creative? What is the relationship between the two unconscious poles, and	p 367
expand. That is why the lines of escape are singularly creative and positive: they constitute an investment of the social field	p 376

CREATIVITY	3	
field, by making the death instinct into a veritable institutional creativity. For that is precisely the criterion—at least the formal in succession in a series that institutes a kind of creativity of history, a strange menagerie: the schizoid time of the for bad conscience, and the forced destroyer of his own creativity. Let us consider the more striking example of a career		p 63 p 223 p 236
CREATOR	1	
whereas this class functions on a more profound level as creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable		p 372
CREATURE	5	
is not a schizophrenic but a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could		p 20
may be that the paranoiac himself is either a gentle creature or a raging beast. But we always rediscover the figures		p 193
the animal-man made inward and scared back into himself, the creature imprisoned in the state so as to be tamed.... 9		p 222
however, to ensure that the Desire of the most disadvantaged creature will invest with all its strength, irrespective of any economic		p 229
its conservation, its continued existence—on that day a new creature will declare the integrity of existence.... Science demonstrates by its		p 368
CREATURES	3	
to the structure! As a famous predecessor said to these creatures, you've already made this into an old refrain. As for exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but where the reality of matter has animalcules whose entity was entirely distinct from our own These creatures are part of our reproductive system; then why not we		p 83 p 84 p 285
CREDIT	16	
Jules Valles, Bas les coeurs by Georges Darien, Mort a credit by L.-F. Celine. In them we see how bread		p 99
a banking or stock-market transaction, a claim, a coupon, a credit, is able to arouse people who are not necessarily bankers		p 104
father of Celine's Death on the Installment Plan (Mort a credit) cries out: So you want to see me die, eh		p 114
service of a tragic Judaeo-Christian consciousness that they wished to credit with the invention of history. If what is called history		p 150
itself (the problem of debts). The infinite creditor and infinite credit have replaced the blocks of mobile and finite debts. There		p 197
and the financing of capitalist accumulation, between exchange money and credit money. The fact that banks participate in both, that they		p 229
shows the multiple interactions of these two operations. Thus in credit money, which comprises all the commercial and bank credits, purely		p 229
which comprises all the commercial and bank credits, purely commercial credit has its roots in simple circulation where money develops as		p 229
which constitute a monetary form of finite debt). Inversely, bank credit effects a demonetization or dematerialization of money, and is based		p 229
circulation of drafts instead of the circulation of money. This credit money traverses a particular circuit where it assumes, then loses		p 229
as a regulator ensures a principle of convertibility of this credit money, either directly by tying it to gold, or indirectly		p 229
a mode of centralization that comprises a guarantor of the credit, a uniform interest rate, a unity of capital markets, etc		p 229
practice, to financial operations, and to the specific circulation of credit money—which would be the meaning of a return to		p 230
and projects at the other extreme a positive money (a credit granted the productive economy by the banks)-a flow		p 237
the floating of currencies, the new means of financing and credit, the special drawing rights, and the new form of crises		p 245
the most malicious way, for putting their desires (a car, credit, a loan, girl-boy relationships) ahead of their interests (work, savings		p 350
CREDITED	2	
has not been entirely ignored. Kant, for instance, must be credited with effecting a critical revolution as regards the theory of the nineteenth century, under the influence of Saint-Simon, should be credited with the discovery of class struggle and its role in		p 25 p 253
CREDITOR	4	
primitive alliances to itself (the problem of debts). The infinite creditor and infinite credit have replaced the blocks of mobile and of the subjects themselves. A time will come when the creditor has not yet lent while the debtor never quits repaying		p 197 p 197
Age of Roman Lawtaking the debtor's side against the creditor when necessary, so as to consolidate the infinite debt. As		p 213
sign of alliance in relation to the power of the creditor). Or—what amounts to the same thing—surplus value here		p 248
CREDITOR-DEBTOR	2	
cycle, and everyone stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears closed to the extent		p 148
determining force, private property brings about an internalization of the creditor-debtor relation in the relations of opposed classes. But how does		p 218
CREDITS	2	
In other cases where a redistribution occurs, the cycle of credits is maintained, in the new form established by the State-money in credit money, which comprises all the commercial and bank credits, purely commercial credit has its roots in simple circulation where		p 197 p 229
CREW	1	
interior historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only by simulating a (false) admiral		p 87
CRIB	1	
as a representative of his parents. Ever since birth his crib, his mother's breast, her nipple, his bowel movements are desiring-machines		p 47
CRIED	1	
said the sergeant, is your mother's— Let me think! I cried. At least I imagine that's how it was. Take your		p 14
CRIES	4	
composed of articulated phonetic units, it utters only gasps and cries that are sheer unarticulated blocks of sound. We are of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study The Empty Fortress, Bruno Bettelheim		p 9 p 37
of Celine's Death on the Installment Plan (Mort a credit) cries out: So you want to see me die, eh, is		p 114
over to the order of desire: rushes of breath and cries. (In particular, formal investigations concerning manual or printed writing change		p 243
CRIME	5	
society of brothers who forbid themselves the fruits of the crime, and spend all the time necessary for internalizing. But we the mark that had not sufficiently penetrated his body. The crime, a rupture of the phonographic connection, re-established by the spectacle dragging a ball and chain.... We are all guilty of crime, the great crime of not living life to the full		p 80 p 191 p 334
and chain.... We are all guilty of crime, the great crime of not living life to the full. You weren't born		p 334
born of poor parents who would cleanse him of his crime.) Must these be understood as compromises and substitutes for incest		p 354
CRIMINAL	5	
determine persons as so many intensive states embodied in a criminal, ceaselessly passing beyond a threshold while destroying the factitious unity		p 86
whom I love, a new idea—that of a decent criminal. I am also Chambige—also a decent criminal. ... The unpleasant		p 86

a decent criminal. I am also Chambige—also a decent criminal. ... The unpleasant thing, and one that nags at my modesty members and parts of the body. Not only is the criminal deprived of organs according to a regime (ordre) of collective the broken relationship between the voice of alliance that the criminal has wronged, and the mark that had not sufficiently penetrated	p 86 p 144 p 191
CRIMINAL'S 1	
be suffered. How does one explain, he asks, that the criminal's pain can serve as an equivalent of the harm he	p 191
CRIMINALS 3	
my father and I was my son. And all the criminals, the whole list of criminals, the decent criminals and the my son. And all the criminals, the whole list of criminals, the decent criminals and the scoundrels: Szondi rather than Freud all the criminals, the whole list of criminals, the decent criminals and the scoundrels: Szondi rather than Freud and his Oedipus	p 85 p 85 p 85
CRISES 5	
of sexuality. Lacan explains well how, in terms of the crises and the ruptures (coupures) within science, there is a drama to cry Oedipus, in sickness as in health, in its crises as in their outcome, in its resolution as in its feeding on the contradictions they give rise to, on the crises they provoke, on the anxieties they engender, and on the to which things work well only providing they break down, crises being the means immanent to the capitalist mode of production credit, the special drawing rights, and the new form of crises and speculations. Our societies exhibit a marked taste for all	p 100 p 110 p 151 p 230 p 245
CRISIS 3	
we are oedipalized: if we don't have Oedipus as a crisis, we have it as a structure. Then the crisis is a crisis, we have it as a structure. Then the crisis is passed on to others, and the whole movement starts a structure is the Christian Trinity, whereas Oedipus as a crisis is a familial trinity insufficiently structured by faith: always the	p 82 p 82 p 82
CRISSCROSSED 2	
organs. The body without organs is an egg: it is crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic how the body without organs was in fact an egg, crisscrossed with axes, banded with zones, localized with areas and fields	p 19 p 84
CRITERIA 9	
what he termed the critical revolution, Kant intended to discover criteria immanent to understanding so as to distinguish the legitimate and of consciousness. In the name of transcendental philosophy (immanence of criteria), he therefore denounced the transcendent use of syntheses such as rediscover a transcendental unconscious defined by the immanence of its criteria, and a corresponding practice that we shall call schizoanalysis. 4 firm principle only if we have at our disposal immanent criteria capable of determining the legitimate uses, as opposed to the transcendence. Analysis termed transcendental is precisely the determination of these criteria, immanent to the field of the unconscious, insofar as they the cure. Thus we have already seen how the immanent criteria of desiring-production permitted a definition of legitimate uses of syntheses from the rankings distributed by the segmentary primitive machine. The criteria that distinguish classes, castes, and ranks must not be sought a permeability, nor in a relative closing or opening; these criteria always reveal themselves to be deceptive, eminently misleading. But the to compare them with psychoanalytic procedure by relating them to criteria borrowed from the latter: for example, a familial complex, even	p 75 p 75 p 75 p 109 p 109 p 110 p 153 p 153 p 166
CRITERION 9	
sexuality to the familial complex, by making Oedipus into the criterion of sexuality in analysis—the test of orthodoxy par excellence into a veritable institutional creativity. For that is precisely the criterion—at least the formal criterion—that distinguishes the revolutionary institution For that is precisely the criterion—at least the formal criterion—that distinguishes the revolutionary institution from the enormous inertia which 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion for distinguishing between neurosis and psychosis: in neurosis the ego this fake standard—enough to lead it to this false criterion, Oedipus—to obtain the loss-of-reality effect. This is not an is here a sign of psychosis? One then encounters the criterion of reality: the complex invades the psychotic consciousness only at intrusion of the complex into consciousness, according to the traditional criterion, did not, to be sure, alleviate the repression of desire the democratic conception of law will make this into a criterion). The complex relationship of designation, as we have seen it own withdrawal, the elements populating this field have for a criterion a minimal identity that they owe to their relations of	p 58 p 63 p 63 p 122 p 123 p 126 p 202 p 214 p 242
CRITIC 2	
and the same marketable neurotic conception of literature. A shrewd critic writes: one need understand nothing of the concept of the aspects of its Oedipal form? And who told this shrewd critic that the discourse of the psychotic was involuntary, fettered, subjugated	p 135 p 135
CRITICAL 11	
ignored. Kant, for instance, must be credited with effecting a critical revolution as regards the theory of desire, by attributing to a psychic reality. Hence it can be said that Kant's critical revolution changes nothing essential: this way of conceiving of productivity or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia assures the explosion of a desiring-machine within an object make use of Kantian terminology. In what he termed the critical revolution, Kant intended to discover criteria immanent to understanding so doctor dissipates the reality of the mental illness in the critical concept of madness. Luminous pages. Let us add that by at once a transcendental and a materialist analysis. It is critical in the sense that it leads the criticism of Oedipus it discovers and the forces that it wields. While the critical study of Freudian ideology has been done, and done well not only retrospective, it is also contingent, singular, ironic, and critical. The earth is the primitive, savage unity of desire and because these rules are ideal but rather because they determine critical points where the apparatus starts up again—provided it is world has erected its cultural edifice is now, by a critical irony, being given its poetic immolation, its mythos, through a psychoanalysis has in myth (or in tragedy) is an essentially critical interest, since the specificity of myth, understood objectively, must melt	p 25 p 25 p 31 p 75 p 93 p 109 p 117 p 140 p 151 p 298 p 302
CRITICISM 6	
they are able to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty go ahead, criticize me, but strongly hints that all effective criticism—at least a certain type of criticism—will be very that all effective criticism—at least a certain type of criticism—will be very unwelcome. Bateson sees in this phenomenon a It is critical in the sense that it leads the criticism of Oedipus, or leads Oedipus, to the point of its less familial on that account. That is why our preceding criticism was directed at Oedipus as it is meant to command that the current organization be capable of conducting its own criticism. And yet Oedipus's autocritique is something rarely seen in our	p 52 p 79 p 79 p 109 p 175 p 175
CRITICIZE 1	
example the father who says to his son: go ahead, criticize me, but strongly hints that all effective criticism—at least	p 79
CRITICS 3	
applied to Proust. In a more general way still, some critics were too quick in discovering contradictions, either in order to the point of view of the unconscious. That is why critics have been able to observe a conservative or reactionary turning like so many short-circuits of a disconnected piece of machinery. Critics have occasionally spoken of the pessimism of Modern Times and	p 68 p 117 p 317
CRITIQUE 9	

this time materialist—can proceed only by way of a critique of Oedipus, by denouncing the illegitimate use of the syntheses sublimation in its entirety that is anal; moreover, the simplest critique of sublimation is the fact that it does not by sense. Thus it is indeed within capitalist society that the critique of Oedipus must always resume its point of departure and book is due to its position as the first generalized critique of the signifier. In his most general proposition, in fact the agents claiming to represent that interest. Sartre's analysis in <i>Critique de la raison dialectique</i> appears to us profoundly correct where is capable of carrying to a certain point its own critique—that is, the critique of the processes by which it to a certain point its own critique—that is, the critique of the processes by which it re-enslaves what within it of its contingent, singular existence, its irony, and its own critique. And what are these conditions, this point where the autocritique follows that sexuality as desire no longer animates a social critique of civilization, but that civilization on the contrary finds itself	p 75 p 143 p 175 p 243 p 256 p 270 p 270 p 271 p 332
CROP 1	
the father are taken up in the connections, parental appellations crop up In the disjunctions of the chain, the parents are	p 114
CROPPED 1	
for a transcendent Urstaat. What strange machines those were that cropped up on columns and in tree trunks! In this sense	p 222
CROPS 1	
There is only the social and the metaphysical. If something crops up afterward, it is certainly not the social and metaphysical	p 358
CROSS 8	
to them: either so as to measure us against that cross, or to establish that we cannot measure up to it never pregnant forms, but border or frontier phenomena ready to cross over to one side or the other. In short, Oedipus parents and not because his parents were married ... [However] the cross ties linking the different patrilineages laterally are not felt by those in the relationship (+ -) or (- +) are cross. But once the problem is put in this way, it American meaning of frontiers: something to go beyond, limits to cross over, flows to set in motion, noncoded spaces to enter underneath father-mother—the economic, financial, social, and cultural problems that cross through a family: his belonging or his desire to belong is the only theater of production, there where the flows cross the threshold of deterritorialization and produce the new land—not that they express connections, disjunctions, and conjunctions of flows that cross through a society, entering and leaving it, linking it up	p 68 p 126 p 146 p 156 p 224 p 278 p 322 p 352
CROSS-COUSINS 1	
marriage the prohibition of parallel cousins and the approbation of cross-cousins: each marriage between two lines A and B bears a	p 156
CROSS-EXAMINED 2	
fact that the schizo is constantly subjected to interrogation, constantly cross-examined. Precisely because his relationship with nature does not constitute a the course of his exercises in desiring-production, Beckett's Molloy is cross-examined by a policeman: Your name is Molloy, said the sergeant	p 13 p 14
CROSS-SECTIONS 1	
flows of desire, to lines of vibration, and where the cross-sections of images give way to schizzes that constitute singular points	p 366
CROSSED 6	
encountered, but the Virgin and God: And twice I have crossed and conquered the Acheron. Thus the schizo will accept the and produces a perpetual outflow of acting forces. He has crossed over the limit, the schiz, which maintained the production of line between the two—Incest, that slandered shallow stream—always crossed already or not yet crossed. For incest is like this that slandered shallow stream—always crossed already or not yet crossed. For incest is like this motion, it is impossible. And sign, the despotic sign having replaced the territorial sign, having crossed the threshold of deterritorialization; the signifier is merely the deterritorialized pass through, and continue on beyond. Because these signs have crossed a new threshold of deterritorialization. Because these figures have definitively	p 126 p 131 p 161 p 161 p 206 p 242
CROSSES 5	
a girl defending Alsace against the French. At last he crosses the Aryan gradient or threshold to become a Mongol prince value of code is an object of appropriation. This conversion crosses through all the syntheses: the synthesis of production, with the at the level of the large aggregates functioning statistically, or crosses the barrier that separates them from the unbound molecular positions family castle under the roots of the uprooted tree that crosses through their body without organs. Previously we distinguished two poles personal connections are established; he does not remain there, he crosses these lands, he desecrates them, he penetrates them, he liquidates	p 89 p 195 p 247 p 315 p 318
CROSSING 5	
these fields. We pass from one field to another by crossing thresholds: we never stop migrating, we become other individuals as as we shall see, in two very different ways. The crossing of a threshold entails ravages elsewhere—how could it be enough, from the admiration for the convict, from the intense crossing of the thresholds of history, and from this prodigious migration forth of now decoded flows that pour over the socius, crossing it from one end to the other. The State can superior race. Isn't the destiny of American literature that of crossing limits and frontiers, causing deterritorialized flows of desire to circulate	p 85 p 85 p 86 p 218 p 277
CROSSROADS 2	
the unconscious. Oedipus, castration, the signifier, etc., exist at the crossroads of two operations of capture: one where repressive social production that our choices in matters of love are at the crossroads of vibrations, which is to say that they express connections	p 313 p 352
CROWD 5	
figures are made to appear, the Great Man and the Crowd. One then claims to make history with these two entities with the superego. On the other side there is the crowd, also defined oedipally, by means of parental images of a father through homosexual transfusion and in relation to the female crowd; Luther plays the role of woman in relation to the regrouped within the action of the great man and the crowd. It hardly matters whether the tone of these books is contrary bears upon the molecular multiplicities that subordinate the structured crowd phenomena. One is a subjugated group investment, as much in	p 102 p 102 p 102 p 103 p 280
CROWDS 3	
aggregates, the statistical formations or gregariousnesses, the phenomena of organized crowds. He invests everything that falls within the province of large parts retain some of them and exclude others, organizing the crowds. These are therefore the same machines, but not at all with the molar formations that they constitute statistically in organized crowds; and the apparatus of social and psychic repression resulting from	p 279 p 288 p 300
CROWNING 2	
castration in the same way we speak of oedipalization, whose crowning moment it is: castration designates the operation by which psychoanalysis	p 60

much destroy classical psychiatry as shine forth as the latter's crowning achievement. After the madman of the earth and the madman	p 271
CRUCIAL 6	
their triumph. Freud is more specific when he stresses the crucial turning point that occurs in Schreber's illness when Schreber becomes the other, and is this transition inevitable? This remains the crucial question. Karl Jaspers has given us precious insights, on this of the body without organs or its equivalent is the crucial factor here, depending on whether it is the result of reduced to nothing. Oedipus thus becomes at this point the crucial premise in the logic of psychoanalysis. For as we suspected liked being alive, and if so why. That is the crucial point: a question occurs to the child that will perhaps drives: Reich goes so far as to say that the crucial turning point of Freudianism, the abandonment of sexuality, comes when	p 17 p 24 p 32 p 46 p 48 p 117
CRUDEST 1	
father, in such a way as to reveal in the crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider	p 89
CRUEL 3	
of forces expressly defined by intensive vibrations, and that animate cruel personages only in so far as they are induced organs speech in fact presupposes writing, and that it is this cruel system of inscribed signs that renders man capable of language evaluating eye, or the eye of the gods who enjoy cruel spectacles, and in punishment there is so much that is	p 85 p 145 p 191
CRUELIST 2	
most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites of all the religious cults ... one has only to Nietzsche described as humanity's prehistoric labor: the use of the cruelist mnemotechnics, in naked flesh, to impose a memory of words	p 145 p 185
CRUELY 1	
preyed upon by the ghost of his maternal grandfather, who cruelly reproaches him. Although the Ndembe are matrilineal and must live	p 167
CRUELITIES 1	
of moral impossibility, the other a logical impossibility. All the cruelties and terrors meet in the precapitalist formations; some fragments of	p 247
CRUELTY 21	
without organs closes round the deserted places. The theater of cruelty cannot be separated from the struggle against our culture, from to Klossowski's formula, the true program for a theater of cruelty, the mise-en-scene of a machine to produce the real. Far to say that in the unconscious there is necessarily less cruelty and terror, and of a different type, than in the its signs directly on the body, constitutes a system of cruelty, a terrible alphabet. Perhaps indeed there was nothing more fearful costs on this earth to breed a nation of thinkers! Cruelty has nothing to do with some ill-defined or natural violence that might be commissioned to explain the history of mankind; cruelty is the movement of culture that is realized in bodies bodies and inscribed on them, belaboring them. That is what cruelty means. This culture is not the movement of ideology: on is not the least important aspect of the system of cruelty. The death of a social machine has never been heralded of vigilance and extension, binding them in a system of cruelty, maintain an infinitely greater affinity with desiring-machines than does the forming a territory of resonance and retention, a theater of cruelty that implies the triple independence of the articulated voice, the without precedent, in comparison with which the ancient system of cruelty, the forms of primitive regimentation and punishment, are nothing. A	p 85 p 87 p 112 p 145 p 145 p 145 p 145 p 151 p 184 p 189 p 192
us to be an order of connotation, a system of cruelty where the word has an essentially designating function, but where milder; the system of terror has replaced the system of cruelty. The old cruelty persists, especially in the autonomous or quasi-autonomous of terror has replaced the system of cruelty. The old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but it also be the hour of the greatest cynicism, that repressed cruelty of the animal-man made inward and scared back into himself all their processes. It is no longer the age of cruelty or the age of terror, but the age of cynicism in an entirely different way. This is no longer the cruelty of life, the terror of one life brought to bear coming undone, its deterritorialization. The movement of the theater of cruelty; for it is the only theater of production, there where from within. This is especially true of the system of cruelty, where death is inscribed in the primitive mechanism of surplus humane, liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty having no parallel in the primitive system of cruelty, and a cruelty having no parallel in the primitive system of cruelty, and by a terror having no parallel in the despotic	p 204 p 211 p 211 p 222 p 225 p 228 p 322 p 337 p 373 p 373
CRUMBLE 1	
indeed the world of representation that crumbles, or tends to crumble. It follows that, in the second place, the link between	p 302
CRUMBLES 1	
subjective libido: it is indeed the world of representation that crumbles, or tends to crumble. It follows that, in the second	p 302
CRUSH 5	
well as imaginary, and something else that all the Oedipuses crush and repress: desiring-production—the machines of desire that no longer Freudian analysis. Perhaps it would have been more difficult to crush the entire sociopolitical content of Schreber's delirium if these desiring-machines delegated in the unconscious by the molar forces and thus crush desiring-production. Repression properly speaking profits from an occasion without which to a form of force that continues to enslave and crush desiring-production. The moment it is preconsciously revolutionary, such a group of power. Tlle one by these molar structured aggregates that crush singularities, select them, and regularize those that they retain in	p 52 p 297 p 339 p 348 p 366
CRUSHED 6	
suspended from a despotic signifier. The whole of desiring-production is crushed, subjected to the requirements of representation, and to the dreary longer, except for a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with a choice that is not its The political, cultural, world-historical, and racial content is left behind, crushed in the Oedipal treadmill. This is because psychiatrists persist in moment lack is reintroduced into desire, all of desiring-production is crushed, reduced to being no more than the production of fantasy are unable to say that the magic triangle is completely crushed: it subsists as a base and as a brick, insofar is not originally economic, political, and so forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not	p 54 p 79 p 95 p 111 p 205 p 274
CRUSHES 6	
one pole to the other. A double pincer action that crushes the unconscious caught in its exclusive disjunction. The true difference exactly the opposite of the Oedipal analysis, when it stubbornly crushes the content of a delirium, when it stuffs it with virtue of this independence, into a transcendent detached object that crushes their polyvocal character; the detached object (phallus) must perform a and a vengeance exercised in advance, the imperial barbarian law crushes the whole primitive interplay of action, the en-acted (l'agi), and has freed a fantastic death instinct that now permeates and crushes desire? And what is this death that always rises from numbers and aggregates are born of this selective pressure that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a	p 83 p 168 p 177 p 213 p 262 p 343
CRUSHING 9	

the meaning of so that was what this meant? The crushing of the so onto Oedipus and castration. The sigh of detachable fragments—were the object of a special treatment, a crushing operation that extracted a detached object from the chain, a enclosing the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and to always	p 67 p 73 p 92
desire, snaring the unconscious in the trap of its paralogisms, crushing the whole of desiring-production, replacing it with a system of form a death instinct that extends throughout the social machine, crushing desire. The principal factor in each of these respects is and no longer forms anything but one and the same crushing fate: the aim now is to preclude pessimistically, once and subordinate the voice and supplant it. Then there occurs a crushing of the magic triangle: the voice no longer sings but castration that welds desire to the law? It is the crushing of the old code, it is the new relationship of figural effects—this chain itself being composed of asignifying signs—crushing the signifiers as well as the signifieds, treating words as	p 178 p 184 p 192 p 205 p 214 p 244
CRUSTACEAN 1	
history with these two entities, these two puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus is placed at the beginning	p 102
CRUTCH 1	
is undefined, a cover for a bicycle bell, half a crutch (if one indefinitely runs up against the same set of	p 324
CRUX 2	
father. And in the final analysis that is where the crux of the matter lies. Partial objects unquestionably have a sufficient recording surface of desiring-production. But this is in fact the crux of the entire Oedipal problem: What are the precise forces	p 44 p 47
CRY 7	
celibate misery and glory experienced to the fullest, like a cry suspended between life and death, an intense feeling of transition love their mothers, their fathers, and their country, that they cry at the religious services for their dead buddies, fine boys fact something real? (Wasn't this tantamount to taking up the cry of Aristotle: We really must come to a halt, in leaving it no other choice than to respond Oedipus, to cry Oedipus, in sickness as in health, in its crises as be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses were not deceived, they desired fascism, and of the hospital, or even the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a point where the a deceptive and subjective ideology, and that lead us to cry out to the very end, Long live capital in all	p 18 p 62 p 84 p 110 p 257 p 321 p 373
CRYING 2	
to drink the verse water, and who never tire of crying: The signifier, you have not reached the signifier, you are your wanting to be loved which does it. A maudlin crying to be loved, which makes your knees go all ricky	p 208 p 334
CRYSTALIZE 1	
of its disintegration.... No formation of sovereignty, in order to crystalize, will ever endure this prise de conscience: for as soon	p 368
CUBAN 1	
machine into a panic (a Chinese on the horizon, a Cuban missile-launcher, an Arab highjacker, a consul kidnapper, a Black Panther	p 260
CULMINATE 1	
as Father and Judge, Family and Law; and finally to culminate in the following paradox: While the victim of mental illness	p 93
CULMINATES 4	
again for the famous latency period where the analytical mystification culminates. This common, transcendent, absent something will be called phallus or bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates in the very thing that founds it, the ideology of neoidealism, this rehabilitated cult of castration, this ideology of lack culminates: the anthropomorphic representation of sex! In truth, they don't know There is no need to tell all over how psychoanalysis culminates in a theory of culture that takes up again the	p 73 p 295 p 308 p 332
CULT 1	
a perverse operation psychoanalysis is, where this neoidealism, this rehabilitated cult of castration, this ideology of lack culminates: the anthropomorphic representation	p 308
CULTIVABLE 1	
full body of the goddess Earth gathers to itself the cultivable species, the agricultural implements, and the human organs. Meyer Fortes	p 142
CULTIVATE 1	
enlargement of its limits: let's create the New Deal; let's cultivate and recognize strong unions; let's promote participation, the single class	p 373
CULTS 1	
most repulsive mutilations (...), the cruelist rites of all the religious cults ... one has only to look at our former codes of	p 145
CULTURAL 19	
transcendent laws, and make it serve a higher social and cultural production; there then appears a kind of unsticking of the question of knowing if the historico-political, the racial, and the cultural are merely part of a manifest content and formally depend the form of a phylogenetic innateness of preformation, or a cultural symbolic a priori linked to prematuration? Worse yet: it is continues to strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and racial content is left behind, crushed in the the intermediary of the superego. From this it expects a cultural justification for psychic repression—a justification that makes psychic repression exploratory, pioneering, revolutionary element, whereby desiring-production was discovered; the classical cultural element, which reduces everything to a scene from Oedipal theatrical fear of life, a resurgence of the ascetic ideal, a cultural broth of bad consciousness. Better to depart in search of reality bear on something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying work is constituted by a conversion interior to itself as cultural object. From this point of view, there is no longer familial complex, even if it differs from our own, or cultural material (des contenues culturels), even if it is brought into only go round in circles between the holders of a cultural interpretation and the holders of a symbolic or structural interpretation syntheses of the unconscious, and on libidinal investments in our cultural and social milieu. Not that Oedipus counts for nothing in invested through the family is still the economic, political, and cultural social field, its breaks and flows. Private persons are an breaks and segments of families is the economic, political, and cultural breaks of the field into which they are plunged (cf the investment of a field that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person applies adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems that cross through a family: his belonging or his ideational rubbish out of which our world has erected its cultural edifice is now, by a critical irony, being given its again the age-old task of the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and social field itself in its economic, political, historical, racial, and cultural determinations: in delirium the libido is continually re-creating History,	p 74 p 89 p 92 p 95 p 117 p 118 p 119 p 123 p 134 p 167 p 174 p 175 p 264 p 269 p 274 p 278 p 298 p 332 p 352

continents	
CULTURALISM	2
would not suspect of complaisance in this regard, acknowledges that culturalism started on the right track: introducing desire into production, strengthening possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again there is no contradiction	p 173 p 173
CULTURALIST	1
matters whether the tone of these books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss	p 103
CULTURALISTS	5
Let us return to the well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great displacing desire and its object, a way of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in relation	p 171 p 173
a nuclear constant around which families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists to the side, as the empty position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to these evaluations	p 174 p 174
of this same organization. A second postulate common to the culturalists and the symbolists should be added. They all agree that	p 174
CULTURE	15
it in his self-analysis, or rather in his Goethian classical culture? In his self-analysis he discovers something about which he remarks the impossible return to that which precedes the stage of culture and the growing malaise that this stage provokes, a point of cruelty cannot be separated from the struggle against our culture, from the confrontation of the races, and from Artaud's great Witold Grombrowicz says, the structuralists search for their structures in culture. As for myself, I look for them in the immediate analysis: not because it would go about generalizing Oedipus in culture, under the ridiculous conditions that have been the norm until on producing man abstractly, that is to say ideologically, for culture. It is Oedipus who produces man in this fashion, and an autonomous value to psychic repression as a condition of culture acting against the incestuous drives: Reich goes so far as is not necessarily to be ill, notwithstanding that in our culture the two categories have become confused.... From the alienated starting explain the history of mankind; cruelty is the movement of culture that is realized in bodies and inscribed on them, belaboring on them, belaboring them. That is what cruelty means. This culture is not the movement of ideology: on the contrary, it same time [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again	p 55 p 79 p 85 p 97 p 98 p 108 p 117 p 131 p 145 p 173
lies the idea not of edifice and superstructure, which is culture and hence false, but of continuous birth, renewal. life, life in the service of a pseudo life through an entire culture of guilt feeling. There is no need to tell all tell all over how psychoanalysis culminates in a theory of culture that takes up again the age-old task of the ascetic gregariousness; gregariousness presupposes the selection and is born of it. Culture as a selective process of marking or inscription invents the	p 298 p 332 p 332 p 343
CULTURELS	1
it differs from our own, or cultural material (des contenus culturels), even if it is brought into relation with an ethnic	p 167
CULTURES	9
to be distributed on the body without organs are races, cultures, and their gods. The fact has often been overlooked that the regions of the body without organs representing races and cultures. The full body does not represent anything at all. On represent anything at all. On the contrary, the races and cultures designate regions on this body—that is, zones of intensities It is a question of something quite different: identifying races, cultures, and gods with fields of intensity on the body without world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift merely	p 85 p 85 p 85 p 86 p 88
of the name of the father, and are the races, cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal genealogy back home the person capable of setting whole continents and cultures adrift. He is not suffering from a divided self or was possible to insist on a common characteristic of human cultures and of living species, as Markov chains: aleatory phenomena that the libido is continually re-creating History, continents, kingdoms, races, and cultures. Not that it is advisable to put historical representations in	p 89 p 124 p 289 p 352
CUMBERSOME	1
specific purpose, for anything one expects of a table. Heavy, cumbersome, it was virtually immovable. One didn't know how to handle	p 6
CURE	31
representation, in the process as well as theory of the cure. The productive unconscious makes way for an unconscious that knows follows from that, beginning with the untellable character of the cure, its interminable and highly contractual nature, flows of speech in that it concerns above all else the practice of the cure. For the frenzied oedipalization process takes form precisely at the How can we ward off, in the practice of the cure, this abject desire that makes us bend our knees, lays knows it. He knows something is wrong in psychoanalysis. The cure tends to be more and more interminable! He knows that serious is that Freud never questions the process of the cure. Of course it is too late for him, but is after him? He interprets these things as obstacles to the cure, and not as shortcomings of the treatment itself, or as of water. What are the most favorable conditions for the cure, it is asked? A flow that lets itself be plugged all cluttered with refuse, instead of the schizophrenization that must cure us of the cure. 3 The Connective Synthesis of Production instead of the schizophrenization that must cure us of the cure. 3 The Connective Synthesis of Production Given the syntheses of of extension that includes the grandparents. The problem of the cure then becomes rather similar to an operation of differential calculus a matter here of practical principles as directions for the cure. Thus we have already seen how the immanent criteria of exhausted all the paralogisms that lead the practice of the cure in the direction of a frenzied oedipalization, a betrayal of from it, or that one cannot challenge the process of cure except by starting from elements drawn from this very cure cure except by starting from elements drawn from this very cure. As if every great doctrine were not a combined formation absorption of surplus value, with its codification of the interminable cure, its cynical justification of the role of money, and all for example in lung: the concern for curtailing the interminable cure by addressing oneself to the present or actual state of sickness is our only madness and the process our only cure. But in any case, the intimate nature of the relationship is why, when one considers pathological cases and processes of cure in primitive societies, it seems to us entirely insufficient to ethnic unconscious—as seen in attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis in attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects	p 54 p 56 p 56 p 65 p 65 p 66 p 66 p 67 p 68 p 68 p 94 p 110 p 111 p 117 p 117 p 118 p 128 p 136 p 166 p 167
Our definition of schizoanalysis in attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects	p 167
action. Victor Turner gives a remarkable example of such a cure among the Ndembu. The example is the more striking—to indicating the cause of the illness, proceed, and the medical cure responsible for treating it? The teeth are the cause, the as he adheres to the traditional norms? Doesn't the Ndembu cure demonstrate just the opposite? Could it not be said that satisfying in this regard: its entire perverted practice of the cure consists in transforming familial neurosis into artificial neurosis (of transference	p 167 p 167 p 170 p 321
the couch as an axiomatized earth, the axiomatic of the cure as a successful castration! But by recoding or axiomatizing the conscience has made us sick, but that is what will cure us! Freud did not hide what was really at issue so many things about the necessity for money in the cure, remains supremely indifferent to the question of who is footing	p 329 p 332 p 356

and with instituting responsibility, enveloping madness no less than its cure in a father-child relationship everywhere present. In this respect, far	p 359
possess the secret of the illness as well as its cure. After the family has been internalized in Oedipus, Oedipus is	p 359
need to attach the slightest importance to psychoanalysis's claim to cure neurosis, since, for it, curing consists of an infinite maintenance	p 361
CURED 3	
of a transvestite, at a moment when he is practically cured and has recovered all his faculties: I am sometimes to	p 17
outbursts of the patient who does not want to be cured, and who treats the analyst as one of the family	p 91
rises up and finds its nourishment—what is called being cured. On two points at least, Freud exonerates the real exterior	p 270
CURES 1	
this point of view that we must consider many primitive cures; they are schizoanalysis in action. Victor Turner gives a remarkable	p 167
CURETTAGE 3	
necessity of a scouring of the unconscious, schizoanalysis as a curettage of the unconscious; the matrical fissure in opposition to the	p 299
of Destruction—a whole scouring of the unconscious, a complete curettage. Destroy Oedipus, the illusion of the ego, the puppet of	p 311
decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible curettage, a malevolent activity. But everything	p 381
happens at the same time	
CURETTE 1	
write that I am scouring the womb, giving it the curette, as it were. Behind this process lies the idea not	p 298
CURING 1	
importance to psychoanalysis's claim to cure neurosis, since, for it, curing consists of an infinite maintenance, an infinite resignation, an	p 361
accession	
CURIOUS 5	
the process of production onto the product. (It is very curious that Melanie Klein, whose discovery of partial objects was so	p 37
to be suspended, each link triangulated. There we have a curious paralogism implying a transcendent use of the syntheses of the	p 73
transcendence operates, opposes, selects, and combines: the signifier. It is curious, therefore, that one can show so well the servitude of	p 207
Samir Amin advises Third World countries to do, in a curious revival of the fascist economic solution? Or might it be	p 239
avenge himself, and it is he who is killed This curious indifference toward incest appears in other myths. Oedipus is first	p 274
CURIOSLY 1	
no matter how well grounded the love blockage is, it curiously changes its function, depending on whether it engages desire in	p 293
CURRENCIES 1	
role of the dollar, short-term migrating capital, the floating of currencies, the new means of financing and credit, the special drawing	p 245
CURRENCY 4	
places an explosive device in its package, fabricating a counterfeit currency, causing the superego and its form of expression to explode	p 134
in the flesh itself but on stones, parchments, pieces of currency, and lists. According to Wittfogel's law of diminishing administrative returns	p 211
becomes the stone and the paper, the tablet and the currency on which the new writing is able to mark its	p 212
a creation ex nihilo that, instead of transferring a pre-existing currency as means of payment, hollows out at one extreme of	p 237
CURRENT 16	
that are by nature fragmentary and fragmented. Desire causes the current to flow, itself flows in turn, and breaks the flows	p 5
along a transverse path, so that one machine interrupts the current of the other or sees its own current interrupted. Hence	p 6
interrupts the current of the other or sees its own current interrupted. Hence the coupling that takes place within the partial	p 6
real productivity of desire, making it possible to disinvest the current social field, to de-institutionalize it, to further the revolutionary	p 31
it is not surprising that the father returns constantly in current deliriums in the most hidden and least recognizable guises, since	p 57
paranoiacs. This would be an error precisely because, in the current state of affairs, this would still amount to leading the	p 89
groups that have fled the English; the elders bemoan the current decadence). The medicine man does not organize a sociodrama, but	p 168
but, as he went on to say, provided that the current organization be capable of conducting its own criticism. And yet	p 175
intensities are distributed, where some cancel out and block a current, where others cause the current to circulate, etc. The objection	p 187
cancel out and block a current, where others cause the current to circulate, etc. The objection according to which the qualities	p 187
combine with those feeble archaisms bearing the greatest burden of current functions. Here Andre Gorz's double portrait of the scientific and	p 236
press being the element that confers on the archaism a current function. But the capitalist use of language is different in	p 240
for overcoding Oedipus with castration, while chaining us to the current structural functions of a vanished archaic despot. For it is	p 244
vanished body markings. Those are only relics, archaisms with a current function. The person has become private in reality, insofar as	p 251
artificial, residual, archaic; but they are archaisms having a perfectly current function, our modern way of imbricating, of sectioning off, of	p 257
these archaisms take form as if spontaneously, in the very current of the movement of deterritorialization (neighborhood territorialities,	p 258
territorialities of the	
CURRENTLY 2	
condemned to a constant self-perpetuation? As Freud says, can a currently given conflict be exhausted, can the one who is sick	p 65
God's chosen peoples, and with the dangers that face the currently chosen people, the Germans, who are threatened by the Jews	p 89
CURRENTS 3	
machines: Since he was unable to free himself of these currents that were tormenting him, he gives every appearance of having	p 17
of production is anoedipal, and that there are non-oedipal, anoedipal currents that begin as early as Oedipus and continue just as	p 100
submit to the corresponding axiomatic, but cause some of their currents to pass through the mesh of the axiomatic, underneath the	p 375
CURSE 1	
who becomes the agent of the administration, the elders who curse the White Man, the young people who enter into a	p 169
CURTAILING 1	
an apparent paradox, for example in lung: the concern for curtailing the interminable cure by addressing oneself to the present or	p 128
CURVE 1	
it. Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the curve without a tangent, and the direction it is apt to	p 231
CUSTODIAN 1	
into his mouth, the sun into his asshole: the eternal custodian of the machines of the universe. This is the second	p 4
CUSTOMARY 2	
are the conclusions drawn by Adler and Cartry: It is customary to consider incestuous relations in myth either as the expression	p 160
of a familialized social realm, where one pole designates the customary maternal dialects, while the other designates the imperative law of	p 174

CUT	16	
or urine that are produced by partial objects and constantly cut off by other partial objects, which in turn produce other		p 5
of as the autistic rag—separated from the real and cut off from life—that he is so often thought to		p 20
mistake words for things, he says. They are apathetic, narcissistic, cut off from reality, incapable of achieving transference; they resemble		p 23
philosophers		
once as a dissociated ego, another time as an ego cut off from the world, and yet again—most temptingly—as		p 24
returns: what reduces the schizophrenic to his autistic, hospitalized profile, cut off from reality? Is it the process, Or is it		p 88
an ally of the police. Is the schizophrenic sick and cut off from reality because he lacks Oedipus, because he is		p 91
in which the Dreyfus Affair and then World War I cut across families, introducing into them new breaks and new connections		p 98
there's mommy, there you are, and then there's your sister. Cut into the flow of milk here, it's your brother's turn		p 125
here, it's your brother's turn, don't take a crap here, cut into the stream of shit over there. Retention is the		p 125
only one machine, that of the great mutant decoded flow—cut off from goods—and one class of servants, the decoding		p 254
reduced to Oedipus, where everyone now finds himself cornered and cut along the line that divides him into an individual subject		p 265
a rupture of the latter: they mobilize desire, and always cut its flows again further on, overcoming the limit, bringing the		p 349
the outside, if you please. For desire does not survive cut off from the outside, cut off from its economic and		p 357
For desire does not survive cut off from the outside, cut off from its economic and social investments and counterinvestments. And		p 357
the myriad wounds, such as Saint Sebastian's arrows, come to cut and cut again in such a way as to produce		p 369
wounds, such as Saint Sebastian's arrows, come to cut and cut again in such a way as to produce other flows		p 369
CUTS	15	
is related to a continual material flow (hyle) that it cuts into. It functions like a ham-slicing machine, removing portions from		p 36
associative flow: the anus and the flow of shit it cuts off, for instance; the mouth that cuts off not only		p 36
of shit it cuts off, for instance; the mouth that cuts off not only the flow of milk but also the		p 36
interruption conditions this continuity: it presupposes or defines what it cuts into as an ideal continuity. This is because, as we		p 36
work; an immense flow that each partial object produces and cuts again, reproduces and cuts at the same time. More than		p 69
that each partial object produces and cuts again, reproduces and cuts at the same time. More than vice, says Proust, it		p 69
or solution is the two ends of a ligature that cuts off all desiring-production. The screws are tightened, nothing relating to		p 79
ensure the general submission to a dominant class by making cuts (coupures) and segregations pass over into a social field, insofar		p 104
investment is such that desire, still in its own mode, cuts across the interest of the dominated, exploited classes, and causes		p 105
belongs to the family from what does not. It also cuts inwardly, along the lines of differentiation that form global persons		p 125
felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks. The child feels the task required of him		p 125
because, through its double apparatus of tribe and lineage, it cuts up segments of varying lengths: genealogical filiative units of major		p 152
admirable text—but not like a sliver of bamboo, which cuts too easily. Choosing the right stone therefore requires a practiced		p 190
of psychoanalysis with representation. The fact remains that a conflict cuts across the whole of psychoanalysis, the conflict between mythic		p 300
and		
decoded flow, a deterritorialized flow that runs too far and cuts too sharply, thereby escaping from the axiomatic of capitalism. Will		p 378
CUTTING	9	
part of the functioning, or the way in which the cutting off is an integral part of mechanical connections. Doubtless there		p 37
figures, plus one or several straws, and perhaps a corpse. Cutting into the flows (le prelevement du flux) involves detachment of		p 40
inasmuch as it machines partial objects and flows, selecting and cutting the one with the other, passing from one body to		p 72
the incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production,		p 92
conditioning the patient to		
the length of his back: It must have a good cutting edge—says Clastres in an admirable text—but not like		p 190
images that make use of words, making them flow and cutting them according to flows and points that are not linguistic		p 244
multiple breaks never cease producing flows, instead of repressing them, cutting them at a single stroke—the only break capable of		p 295
identical images, the figurative roles that are so many tourniquets cutting off the flows of sexuality: fiancée, mistress, wife, mother—one		p 351
by way of ruptures in the latter. Capitalism is continually cutting off the circulation of flows, breaking them and deferring the		p 376
CYBERNETIC	2	
means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics:		p 251
they do		
and experiment, enabled it to elaborate the huge network of cybernetic inter-connections. How, starting from this domain of chance or of		p 289
CYBERNETICS	1	
the standpoint of a molecular biology or of a microscopic cybernetics without regard to the traditional opposition between mechanism and		p 288
vitalism		
CYCLE	23	
Production as process overtakes all idealistic categories and constitutes a cycle whose relationship to desire is that of an immanent principle		p 5
ways together constitute the autoproduction of the unconscious as a cycle. We can say that social production, under determinate conditions,		p 33
derives		
and nature within the process of production, and when the cycle discovers its independence from an indefinite parental regression. To quote		p 49
alliance derive from filiation, but both form an essentially open cycle where the socius acts on production, but also where production		p 147
exchange, that is to say, toward the closing of the cycle. I have been unable to find anything of that nature		p 148
the compensation that would result from the closing of the cycle, and everyone stresses the relationship of asymmetry, emphasizing the		p 148
creditor-debtor		
are made to circulate. There is a sort of vast cycle of flows of production and chains of inscription, and a		p 149
flows of production and chains of inscription, and a lesser cycle, between the stocks of filiation that connect or encaste (encastent		p 149
up the structure with a psychological conviction (confidence that the cycle will reclose). Thus not only the essential opening of the		p 187
comprehensive way. In other cases where a redistribution occurs, the cycle of credits is maintained, in the new form established by		p 197
castration, transvestism, as so many gradients and passages in the cycle of intensities. This is because the despotic signifier aims at		p 210
the object of reproduction. The point of view of the cycle alone is categorical and absolute, because it attains production as		p 275
as the terminus of the investment of desire defines the cycle, and the states through which a subject passes. The second		p 276
is disjunctive or takes account of the disjunctions in the cycle. Not only is generation second in relation to the cycle		p 276
cycle. Not only is generation second in relation to the cycle, but transmission is second in relation to an information or		p 276
of production; they are what constitutes the unconscious as a cycle or as the autoproduction of the unconscious—the ultimate molecular		p 290
unconscious that produces itself in a cyclical orphan movement, a cycle of destiny where it always remains a subject. It is		p 290
molecular to the molar and inversely, and that constitute the cycle whereby the unconscious, remaining a subject, produces and reproduces		p 290
itself		
subordination of progressive or regressive reproduction to sexuality as a cycle. If the details of Reich's final theory are taken into		p 291
what this running or this functioning consists of: in the cycle of the desiring-machine it is a matter of constantly translating		p 330
residual and nomadic subject around the entire compass of its cycle, a subject that passes by way of all the becomings		p 330
experience of death to the model of death, in the cycle of the desiring-machines. The cycle is closed. For a new		p 331
model of death, in the cycle of the desiring-machines. The cycle is closed. For a new departure, since this I is		p 331
CYCLES	2	
formation of such machines—in indefinitely superimposed relays, in working cycles that mesh with each other—which, once assembled, will		p 286
obey		
as experience, and as the deterritorialized circuit of all the cycles of desire. How odd the psychoanalytic venture is. Psychoanalysis ought		p 331

CYCLICAL	2	
generation that is in the service of sexuality as a cyclical movement by which the unconscious, always remaining subject, reproduces itself		p 275
it is always the unconscious that produces itself in a cyclical orphan movement, a cycle of destiny where it always remains		p 290
CYNICAL	7	
surplus value, with its codification of the interminable cure, its cynical justification of the role of money, and all the pledges		p 118
axiomatic—quickly saturated—of the socialist State, and the old cynical axiomatic—all the more dangerous for being flexible and never		p 256
machine. But Marx is quick to add that this essentially cynical discovery finds itself rectified by a new territorialization, in the		p 259
it is determined to oscillate. And in its imperturbable and cynical existence, it is prey to great forces that form the		p 262
the correlate of the cynicism of social persons. All the cynical tactics of bad conscience, just as Nietzsche and then Lawrence		p 268
a matter of economic determinations, money). But what is properly cynical is to claim a scandal where there is none to		p 292
it as the lie under which it can merely become cynical, shameful, and mortified. It is a lie to claim to		p 350
CYNICISM	11	
nigh; it will also be the hour of the greatest cynicism, that repressed cruelty of the animal-man made inward and scared		p 222
cruelty or the age of terror, but the age of cynicism, accompanied by a strange piety. (The two taken together constitute		p 225
by a strange piety. (The two taken together constitute humanism: cynicism is the physical immanence of the social field, and piety		p 225
field, and piety is the maintenance of a spiritualized Urstaat; cynicism is capital as the means of extorting surplus labor, but		p 225
the forces of labor seem to emanate.) This age of cynicism is that of the accumulation of capital—an age that		p 225
of the capitalist, when the latter didn't hide his own cynicism: in the beginning, at least, he could not be unaware		p 238
what he was doing, extorting surplus value. But how this cynicism has grown—to the point where he is able to		p 238
own unavowable nature, that is, its intrinsic perversion or essential cynicism (the age of bad conscience is also the age of		p 247
age of bad conscience is also the age of pure cynicism). But in point of fact it is impossible to code		p 247
contrary; it is, in private persons, the correlate of the cynicism of social persons. All the cynical tactics of bad conscience		p 268
of common sense: why, in what sense is this sexuality? Cynicism has said, or claimed to have said, everything there is		p 292
CYNICISM'S	1	
the capitalist field, define bad conscience. The latter is not cynicism's contrary; it is, in private persons, the correlate of the		p 268
CZECHOSLOVAKIA	1	
with your eyes of starving India . with your eyes of Czechoslovakia attacked by robots with your eyes being led away by		p 279
D	8	
autistic behavior, produced as an entirely separate and independent entity. D. H. Lawrence says of love: We have pushed a process		p 5
the adult, and sexuality as a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in mind, and never forget		p 49
him in becomings, rises and falls, migrations and displacements. R. D. Laing is entirely right in defining the schizophrenic process as		p 84
principle or in reality (Ah, so that's what it was!). D. H. Lawrence—who does not struggle against Freud in the		p 115
the breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry Miller to		p 132
Allen		
it alone being subjected to a succession of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it back against		p 158
the transcendent object. The capitalist style has been described by D. H. Lawrence: our democratic, industrial order of things whose style		p 177
is an effective politicization of psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry went very far in this		p 320
D'ANGLE	1	
angle, un angle a venir, et it n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui doit		p 122
D'UNIFICATION	1	
ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de		p 122
ce		
DADDY	19	
can scarcely be explained in terms of playing mommy and daddy, or by the pleasure of violating a taboo. The rule		p 7
phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his superior God, and doubtless also his		p 14
elder brother		
birds are young girls, and the superior God is my daddy and the inferior God my brother. But little by little		p 14
a train, a little car. The train is not necessarily daddy, nor is the train station necessarily mommy. The problem has		p 46
were a little ego taking up its own business with daddy and mommy. On the contrary, we should consider the complementary		p 61
potential. When we learn that the instructor, the teacher, is daddy, and the colonel too, and also the mother—when all		p 64
them that becomes identical with the form of triangulation: being daddy, mommy, or child. This is the reign of the either/or		p 75
the prohibition of incest: here is where mommy begins, there daddy, and there you are—stay in your place. Oedipus's misfortune		p 75
of the pseudo triangle, mommy was dancing with the missionary, daddy was being fucked by the tax collector, while the self		p 96
Aztec Serpent. In the aggregate of destination, there remains only daddy, mommy, and me. Thus it must be said of Oedipus		p 101
neutrality of the Oedipal analyst, who wants and understands only daddy and mommy, we must substitute a malevolent, an openly malevolent		p 112
the sort, however. We didn't want the train to be daddy, Or the station mommy. We only wanted peace and Innocence		p 114
genealogy; it confiscates the Numen (but see here, God is daddy). The desiring-experience is treated as if it were intrinsically related		p 120
along the lines of differentiation that form global persons: there's daddy, there's mommy, there you are, and then there's your sister		p 125
The same holds for the endless debates on Is it daddy? Is it mommy? (You are neglecting the mother! No, you're		p 174
pieces of organs, a shred of clothing, an image of daddy, formulas and words: we shall not ask what it means		p 181
destination, in the end, there is no longer anyone but daddy, mommy, and me, the despotic sign inherited by daddy, the		p 265
but daddy, mommy, and me, the despotic sign inherited by daddy, the residual territoriality assumed by mommy, and the divided, split		p 265
In so-called schizophrenic familial monographs everyone easily recognizes his own daddy, his own mommy. For example, Bateson's double		p 360
impasse or double		
DADDY'S	1	
the mother that is taken up in the signifying chain—daddy's mustache, the mother's raised arm—but it comes furtively to		p 62
DADDY-AND-MOMMY	3	
but a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive		p 20
synthesis of		
bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I speak to you! Even Melanie Klein. So		p 45
the		
confines himself to playing house, to playing only at being daddy-and-mommy. He also plays at being a magician, a cowboy, a		p 46
DADDY-LAW	1	
is true that the child, through the mommy-territoriality and the daddy-law, already aims for the schizzes and the encoded or axiomated		p 277
DADDY-MOMMY	25	
requirements of spiritualism and positivism. The ego, however, is like daddy-mommy: the schizo has long since ceased to believe in it		p 23
to say, keeping European humanity harnessed to the yoke of daddy-mommy and making no effort to do away with this problem		p 50
all of that is surely true, but it is still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines at		p 55

within a structure, it is in vain that the traditional daddy-mommy are replaced by a mother-function, a father-function; we don't quite father, and are the races, cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is history's signifier the dead	p 82 p 89
all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely right	p 92
conditioning the patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely right in saying that, in a error to think that the unconscious-as-child is acquainted only with daddy-mommy, and that it doesn't know in its own way that and inevitable the reduction of libidinal investments to the eternal daddy-mommy. We still have not exhausted all the paralogisms that lead of the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so as to attain the else we'll apply a shock treatment to you; stop saying daddy-mommy; of course Hamlet lives in you as Werther lives in and conquering forces, but to reactive forces, to reactions to daddy-mommy, we have only to play again on a paradox dear lead them to resignation, and substitute everywhere reactions of the daddy-mommy type for what is essentially active, aggressive, artistic, productive, and falling to do so. The neurotic impasse again closes—the daddy-mommy of oedipalization, America, the return to the native land—or which is on this side of and completely ignorant of daddy-mommy. Nor is it the repressing representation, which is beyond, and Oedipus? It goes without saying, the subject demands and redemands daddy-mommy: but which subject, and in what state? Is that the the libido for themselves, and not the derivatives of a daddy-mommy? In the first instance one studies large molar aggregates, large is reduced to the father-mother-child triangle, which reverberates the answer daddy-mommy every time it is stimulated by the images of capital	p 92 p 97 p 111 p 112 p 112 p 121 p 122 p 133 p 165 p 171 p 183 p 265
but in the name of the social order, and so daddy-mommy will be proud of me; the double direction given to instead of reducing it as usual to the images of daddy-mommy. Finally some relation to the outside! A whole alphabet, an is very limited: it ceases the instant one stops responding daddy-mommy. It ceases the instant one introduces a little desiring-machine—the as the last word of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on the couch; So it's . . . Psychoanalysis	p 269 p 290 p 312 p 312
a desire that is reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the the sexual abode of the libido, and you will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone of the references—I'll no longer say me, I'll no longer say daddy-mommy—and he keeps his word. Now the question is, first	p 334 p 354 p 362
DADDY-MOMMY-ME 6	
so was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that the analytic imperialism	p 23
Imperialism of Oedipus Oedipus restrained is the figure of the daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes	p 51
informs us: if you don't follow the lines of differentiation daddy-mommy-me, and the exclusive alternatives that delineate them, you will fall suspended from the ceiling of the sky, whence issues the daddy-mommy-me triangle, the uterine mother-father of a frantic anality, whose child	p 78 p 143
capitalist conjunctions, insofar as they are applied to private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has is engineered, using the Oedipus complex conceived of as the daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up	p 265 p 304
DADDY-TRAIN 1	
and put it beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked up the train I called	p 45
DAIRY 1	
mouth-machine and the flow of milk of a herd of dairy cattle (and then ... and then ... and then ...). In a word	p 36
DALI'S 1	
violins, for instance, or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia assures the explosion of a desiring-machine	p 31
DAMMED 1	
to it that no flow exists that is not properly dammed up, channeled, regulated. When the primitive territorial machine proved inadequate	p 33
DAMN 1	
more, I'll never utter the word again; it's just too damn stupid. Every time I hear it, I'll use the third	p 23
DANCE 1	
vocal, but not because they lack a graphic system: a dance on the earth, a drawing on a wall, a mark	p 188
DANCES 1	
no longer sings but dictates, decrees; the graphy no longer dances, it ceases to animate bodies, but is set into writing	p 205
DANCING 3	
a (false) admiral who is simulating a whore who is dancing. But simulation must be understood in the same way as that, on the vertices of the pseudo triangle, mommy was dancing with the missionary, daddy was being fucked by the tax plus the transcendent term that performs the folding operation). Speaking, dancing, exchanging, and allowing to flow, and even urinating, in the	p 87 p 96 p 178
DANGER 7	
on the one hand, and antipsychiatry on the other, the danger of this familialism in extension is ever present, conforming to We have seen that there were other obstacles. The real danger is elsewhere. If desire is repressed, it is because every without and will overcode all their codes. But the greatest danger would be yet another dispersion, a scission such that all representation—now finds itself defined in terms of a supreme danger that expresses the representative on which it bears: the danger danger that expresses the representative on which it bears: the danger that a single organ might flow outside the despotic body care, institutions, and even antipsychiatry—remain threatened by a common danger, a danger which Jean Oury has been able to analyze and even antipsychiatry—remain threatened by a common danger, a danger which Jean Oury has been able to analyze in depth	p 94 p 116 p 153 p 211 p 211 p 319 p 319
DANGEROUS 7	
warned: the society of brothers is very dejected, unstable, and dangerous, it must prepare the way for the rediscovery of an is one of those things that becomes all the more dangerous the less people believe in it; then the cops are who do not bow to the imperialism of Oedipus are dangerous deviants, leftists who ought to be handed over to social of the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on production, on the agents surveillance—as though they risked unleashing flows that would be dangerous for capitalist production and charged with a revolutionary potential, so socialist State, and the old cynical axiomatic—all the more dangerous for being flexible and never saturated—of the capitalist State given set of circumstances can suddenly become charged with a dangerous progressive value. How things turn fascist or revolutionary is the	p 80 p 81 p 108 p 154 p 245 p 256 p 260
DANGERS 1	

with a theory of God's chosen peoples, and with the dangers that face the currently chosen people, the Germans, who are	p 89
DANS 2	
to fit within (rabattre tout le jeu des machines desirantes dans) the restricted code of Oedipus. How does the child first	p 47
are not mental, they are present in things (elles sont dans les choses), in the forms of social production and reproduction	p 173
DARE 2	
Freud encounters the most formidable of questions: how does one dare reduce to the paternal theme a delirium so rich, so	p 56
it is a sign of strength (puissance). And who would dare use the term law for the fact that desire situates	p 111
DARES 2	
detrterritorialized sign itself. The sign made letter. Desire no longer dares to desire, having become a desire of desire, a desire	p 206
is it that the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance or the dissolution of the Oedipus	p 311
DARIEN 1	
children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort a credit by L.-F. Celine. In them we	p 99
DARING 1	
to the schizophrenic as the petty thief is to the daring safecracker. So the question returns: what reduces the schizophrenic to	p 88
DARK 7	
of a much older paranoiac machine, with its tortures, its dark shadows, its ancient Law. The celibate machine itself is not	p 18
and inner doors of the room, shutting himself in, saying dark, and ran out again directly. He went through this performance	p 45
this performance several times. I explained to him: It is dark inside mummy. Dick is inside dark mummy. Meantime he picked	p 45
to him: It is dark inside mummy. Dick is inside dark mummy. Meantime he picked up the train again, but soon	p 45
doors. While I was saying that he was going into dark mummy, he said twice in a questioning way: Nurse? ... As	p 45
have been quick to slip into the expected clinical mold. Dark world, growing desert: a solitary machine hums on the beach	p 86
a punctual semiology. It is said that the unconscious is dark and somber. Reich and Marcuse are often reproached for their	p 112
DARKNESS 1	
back on our enlightened epoch as a veritable age of Darkness. They will presumably be able to savor the irony of	p 131
DARSTELLUNG 1	
the identification of production with a structural and theatrical representation (Darstellung) Now the same is true of both desiring-production	p 306
and social	
DARWINIAN 1	
distribution of the molar unconscious or the macrounconscious. Freud was Darwinian, neo-Darwinian, when he said that in the unconscious	p 280
everything was	
DATA 2	
what one eats, swallow air, shit with one's mouth? The data, the bits of information recorded, and their transmission form a	p 38
does not go by way of the voice or writing; data processing does without them both, as does that discipline appropriately	p 241
DATE 3	
in a final totality that awaits us at some future date. We no longer believe in the dull gray outlines of	p 42
of payment (bills of exchange falling due on a fixed date, which constitute a monetary form of finite debt). Inversely, bank	p 229
sinking of the classical world of representation is assigned a date by Foucault; the end of the eighteenth and the beginning	p 299
DAUGHTER 10	
the initial group, by whether the children's mother is a daughter or a daughter-in-law ... The sign changes in passing from the	p 156
claimed, because in the previous generation a sister or a daughter was lost, while a brother owes a sister (or a	p 156
while a brother owes a sister (or a father, a daughter) to the outside world if a woman was gained in	p 156
impossible (for example, the preferential Dogon marriage with the uncle's daughter, she being equivalent to the aunt, who is herself equivalent	p 160
parent; what passes through is the relationship with the aunt's daughter as a substitute for the aunt, as the first possible	p 163
is transmitted from father to son and from mother to daughter, can be transmitted indefinitely through the father-son relationship, but not	p 164
mother-daughter relationship, which terminates with the daughter's marriage. A married daughter transmits to her own daughter a new	p 164
relationship, namely that	
the daughter's marriage. A married daughter transmits to her own daughter a new relationship, namely that which joins her to her	p 164
her to her own brother. At the same time, a daughter who marries becomes detached not from her brother's line, but	p 164
one hadn't had oneself analyzed. And that is why your daughter is mute, which is to say: the tribes, daughters of	p 172
DAUGHTER'S 1	
but not through the mother-daughter relationship, which terminates with the daughter's marriage. A married daughter transmits to her own	p 164
daughter a	
DAUGHTER-IN-LAW 1	
by whether the children's mother is a daughter or a daughter-in-law ... The sign changes in passing from the brother to the	p 156
DAUGHTERS 1	
your daughter is mute, which is to say: the tribes, daughters of the ethnologist, do not say Oedipus, although it is	p 172
DAUPHIN 1	
with short, jointed paws, inside which they supposedly put the Dauphin so he could flee. And then, all around, there are	p 88
DAVID 1	
politicization of psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry went very far in this direction. But it	p 320
DAWN 2	
that primitive accumulation is not produced just once at the dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative	p 231
the matter were settled once and for all, at the dawn of a capitalism that had lost all code value. This	p 232
DAY 13	
sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no shape or form whatsoever, right	p 8
there	
questions asked him, never giving the same explanation from one day to the next, never invoking the same genealogy, never recording	p 15
it in pantomime in the course of a single solemn day—because the whole of it reaches expression and then disappears	p 22

then disappears once again in the space of just one day—even though it may appear to have taken place between not even an avant-garde theater, such as existed in Freud's day (Wedekind), but the classical theater, the classical order of representation is called a psychotic episode: after a schizophrenic flash, one day we bring our tape recorder into the analyst's office—stop leaden, the discourse is dominated by the events of the day, ... is uniform, it is a descriptive narration where no reference oedipalization, a betrayal of desire, the unconscious closeted in a day nursery, a narcissistic machine for arrogant and mouthy little egos shown me by my mother. So I decided that one day I would show them. If even artists give in to that such an investment does not endure the light of day: it must always hide under assignable aims or interests presented in and by science caused this rupture to fail. The day humans are able to behave as intentionless phenomena—for every the laws of its conservation, its continued existence—on that day a new creature will declare the integrity of existence.... Science For the new earth (In truth, the earth will one day become a place of healing) is not to be found	p 22 p 55 p 56 p 66 p 111 p 121 p 367 p 368 p 368 p 382
DAYS 4	
the bosom of this family, and from the very first days of his life, he immediately begins having an amazing nonfamilial the most desocialized. It is in the child's very first days of life, in the most elementary behavior patterns of the void, at the heart of its own Jack. For better days to come? It must—but who talks in this way Is this really the right way to bring on better days? And aren't all the destructions performed by schizoanalysis worth more	p 47 p 49 p 334 p 334
DCTERRITORIALIZATION 1	
despotic Urstaat. The great mutant flow of capital is pure dterritorialization, but it performs an equivalent reterritorialization when converted into a	p 374
DE 18	
without relating it to the process of production. The Cahiers de l'art brut are a striking confirmation of this principle, since Psychiatry The famous hypothesis put forward by the psychiatrist G. de Clerambault seems well founded: delirium, which is by nature global making it possible to disinvest the current social field, to de institutionalize it, to further the revolutionary institution of desire itself parts that correspond to the detachments from the chain (detachements de chaine) and the removals from the flow (prelevements de flux detachements de chaine) and the removals from the flow (prelevements de flux) brought about by the machine. Thus this subject consumes something that has been levied from the associative flux (restitution de prelevement sur le flux associatif); the reproduction of the process of the process of detachment from the signifying chain (reproduction de detachement sur la chaine signifiante); and a residuum (residu) that the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The second has to do with the disjunctive synthesis disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de detachement). The third has to do with the conjunctive synthesis the age of six, on a house on the Boulevard de la Blancarde in Marseilles (number 29, to be precise), just qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne volonte d'unification constante aussi.... autour duquel tourne tout le systeme de ce monde malignement soutenu par la plus sombre organisation. 8 nothing. Let us turn to the beautiful story of Gerard de Nerval: he wants Aurelia, his fondest love, to be the representation in a social system a plane of consistency (plan de consistance), it is evident that this plane has changed, that or American, linguistics manipulates the shadow of Oriental despotism. Ferdinand de Saussure does not merely emphasize the following: that the arbitrariness itself does not presuppose conquest, the leveling operations (les operations de rabatement) that constitute written language indeed presuppose two inscriptions that agents claiming to represent that interest. Sartre's analysis in Critique de la raison dialectique appears to us profoundly correct where he sovereignty, in order to crystalize, will ever endure this prise de conscience: for as soon as this formation becomes conscious of	p 6 p 22 p 31 p 41 p 41 p 41 p 41 p 41 p 41 p 41 p 41 p 41 p 41 p 48 p 122 p 122 p 126 p 205 p 207 p 208 p 256 p 368
DE-DIFFERENCIE 1	
is the body without organs the expression of a de-differentiated (de-differencie) organism stuck back together that would surmount its own parts	p 326
DE-DIFFERENTIATED 1	
nor is the body without organs the expression of a de-differentiated (de-differencie) organism stuck back together that would surmount its own	p 326
DE-MIRACULATE 1	
exist in the form of mocking voices that attempt to de-miraculate (demiraculer) the organs, the Judge's anus in particular. But the	p 11
DE-OEDIPALIZE 2	
it better than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious in order to reach the real problems. Schizoanalysis in such texts as this: it is not easy to de-oedipalize even nature, even landscapes, to the extent that Lawrence could	p 81 p 351
DE-OEDIPALIZING 2	
restoring the syntheses of the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so as the negative task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible	p 112 p 381
DEACTUALIZATION 1	
to its more or less forceful intensity, bring about a deactualization of the institution itself and denounce it in turn as	p 63
DEAD 37	
in the linear series: an enormous undifferentiated object. Everything stops dead for a moment, everything freezes in place—and then the larynx. No esophagus. No belly. No anus. The automata stop dead and set free the unorganized mass they once served to state of a body without organs that has become a dead thing—this schizo who sought to remain at that unbearable country, that they cry at the religious services for their dead buddies, fine boys; then the colonel's face changes, grimaces, and other sides of the triangle; being man or woman, being dead or alive. Oedipus must not know whether it is alive alive. Oedipus must not know whether it is alive or dead, man or woman, any more than it knows whether it is parent or child; the obsessed person, whether he is dead or alive; the hysterical person, whether he is man or Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not both at once, but each of the transpositional subject. Schreber is man and woman, parent and child, dead and alive: which is to say, he is situated wherever daddy-mommy, dependent on the Oedipal genealogy? Is history's signifier the dead father? Once again let us consider Judge Schreber's delirium. To to the fraternity of the brothers once the father is dead. On the contrary, the segregative use is a precondition of importance whatever, that it merely concerns the latest Pope: God dead or not dead, the father dead or not dead, it it merely concerns the latest Pope: God dead or not dead, the father dead or not dead, it amounts to the the latest Pope: God dead or not dead, the father dead or not dead, it amounts to the same thing, since God dead or not dead, the father dead or not dead, it amounts to the same thing, since the same psychic living father, there in the name of man or the dead father. Nietzsche says that what is important is not the what is important is not the news that God is dead, but the time this news takes to bear fruit. Here perhaps during the Paleolithic). All they did was kill a dead man, from time immemorial. The fruits of the news of well as the bud of His life. For, alive or dead, it is still a question of belief: the element of	p 7 p 8 p 20 p 62 p 75 p 75 p 75 p 76 p 77 p 89 p 104 p 106 p 106 p 106 p 106 p 106 p 106 p 107 p 107

of the universal castration that conditions the family itself (a dead rat's ass, said Artaud, suspended from the ceiling of the without anus. A Gourma story begins: When the mouth was dead, the other parts of the body were consulted to see quantity as units of measure. Artaud expresses it well: this dead rat's ass suspended from the ceiling of the sky, whence is succeeded in the encampment by a disjunction between the dead animals and the hunters—a disjunction similar to an incest a deprivation, as a lack: the symbolic lack of the dead father, or the Great Signifier. Interpretation is our modern way despot where they still look for the empty tomb, the dead father, and the mystery of the name! And perhaps that of his voice: the despot is nothing more than this dead rat's ass suspended from the ceiling of the sky. The royal incest, and the reflux of excrement that conducts the dead despot to the latrines, and conducts us all to today's post-mortem despotism, the despot become anus and vampire: Capital is dead labour, that vampire-like, only lives by sucking living labour, and	p 124 p 142 p 143 p 148 p 171 p 209 p 211 p 211 p 228
oneself, and the projection against the Other: the father is dead, it's my fault, who killed him? it's your fault, it's that proceeded by way of objective representations. The earth is dead, the desert is growing: the old father is dead, the is dead, the desert is growing: the old father is dead, the territorial father, and the son too, the despot Oedipus the wasp and the orchid, the bicycle horn and the dead rat's ass. Let's not rush to introduce a term that images. Death is not desired, but what is desired is dead, already dead: images. Everything labors in death, everything wishes for is not desired, but what is desired is dead, already dead: images. Everything labors in death, everything wishes for death. In up with other societies, ancient or contemporary, remote or vanished, dead or yet to be born. Africas and Orients, always following asked is whether schizophrenics are the living machines of a dead labor, which are then contrasted to the dead machines of of a dead labor, which are then contrasted to the dead machines of living labor as organized in capitalism. Or whether	p 269 p 308 p 308 p 323 p 337 p 337 p 352 p 381 p 381
DEAD-END 1	
to retain, what it is going to direct along the dead-end roads leading to its own undifferentiated (the miasma), and what	p 125
DEADENING 1	
remain in extrinsic relationships that make them function in the deadening framework of the system of social and psychic repression, or	p 137
DEADLY 2	
and nothing else. Even the most repressive and the most deadly forms of social reproduction are produced by desire within the irresponsible, and to liquidate them? How do we combat the deadly inclination that makes a group pass from its revolutionary libidinal	p 29 p 349
DEAF 1	
to withdraw to a body without organs that has become deaf, dumb, and blind? We often hear it said: he thinks	p 88
DEAL 8	
is often thought that Oedipus is an easy subject to deal with, something perfectly obvious, a given that is there from philosophers—an undesirable resemblance. The question as to how to deal analytically with the relationship between drives (pulsions) and symptoms, between	p 3 p 23
the mother, he first asks himself if he has to deal with an unconscious guilt complex following on the death of history, this is true only insofar as capitalism has to deal essentially with its own limit its own destruction—as Marx their own way what the Americans rediscovered after the New Deal: that heavy taxes are good for business.) In a word contrary (it took a war to accomplish what the New Deal had failed to accomplish). The role of a politico-military-economic complex person, the so-called human relations are not involved. Analysis should deal solely (except in its negative task) with the machinic arrangements	p 96 p 140 p 197 p 235 p 323
of an enlargement of its limits: let's create the New Deal; let's cultivate and recognize strong unions; let's promote participation, the	p 373
DEALIENATION 1	
family as an alienating factor and as an agent of dealiation, if only through the way in which it is reconstituted	p 271
DEALING 3	
their importance will be all the greater when we are dealing with psychotic syndromes that would appear to be the most new territorial machine, possibly revolutionary and capable of raising and dealing with the agrarian problem in a comprehensive way. In other in progress, functioning as a desiring-machine capable of collecting and dealing with all the indices. He goes toward these new regions	p 49 p 197 p 319
DEALS 2	
principal concern of a materialist psychiatry, which conceives of and deals with the schizo as Homo natura. This will be the account, but that he alone cannot do everything. Besides, he deals just enough with other causes so as to give us	p 5 p 102
DEALT 1	
been as deeply involved in history as the schizo, or dealt with it in this way. He consumes all of universal	p 21
DEAR 4	
the sphere of the interhuman, destroying all that was held dear until then. Hellenists were right to remind us that, even daddy-mommy, we have only to play again on a paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent	p 98 p 121
that, following an original path, Freud encounters again an idea dear to traditional psychiatry: that madness is fundamentally linked to a has not made its pictorial revolution. There is a hypothesis dear to Freud: the libido does not invest the social field	p 123 p 352
DEARLY 1	
then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects of death; the one, according to	p 330
DEATH 134	
whatsoever, right there where he was at that moment. The death instinct: that is its name, and death is not without that moment. The death instinct: that is its name, and death is not without a model. For desire desires death also and death is not without a model. For desire desires death also, because the full body of death is its motor	p 8 p 8 p 8 p 8
For desire desires death also, because the full body of death is its motor, just as it desires life, because the to the fullest, like a cry suspended between life and death, an intense feeling of transition, states of pure, naked intensity an extrinsic condition (and thus affects the role of the death instinct in particular). But at the same time they are of the individual fantasy has a decisive importance over the death instinct, insofar as the immortality conferred on the existing social is projected onto the outside and turned against the others (death to the foreigner, to those who are not of our articulations of desire and the social field, by making the death instinct into a veritable institutional creativity. For that is precisely Fanon encounters a case of persecution psychosis linked to the death of the mother, he first asks himself if he has to deal with an unconscious guilt complex following on the death of the mother, as Freud had described in Mourning and to desire its own repression—whence the role of the death instinct in the circuit connecting desire to the social sphere analyzes historically or one doesn't. But honestly, as to the death of the father, news doesn't travel very fast: it would For Nietzsche is not the kind to ruminate over the death of the father, and spend all his Paleolithic period internalizing is exceedingly tired of all these stories revolving around the death of the father, the death of God, and wants to these stories revolving around the death of the father, the death of God, and wants to put an end to the things. He gives us twelve or thirteen versions of the death of God, for good measure and to be done with what Nietzsche is saying: he does not mean that the death of God spends a long time plodding around in the	p 32 p 62 p 62 p 63 p 96 p 96 p 105 p 106 p 106 p 106 p 106 p 106 p 106

long in coming to consciousness is the news that the death of God makes no difference to the unconscious. The fruits of this news are not the consequences brought about by the death of God, but this other news that the death of the death of God, but this other news that the death of God is of no consequence. In other terms: that from time immemorial. The fruits of the news of the death of God do away with the flower of His death death of God do away with the flower of His death as well as the bud of His life. For, alive belief has not been abandoned. The announcement of the father's death constitutes a last belief, a belief by virtue of nonbelief law, that leaves us wondering. The immortal father of Celine's *Death on the Installment Plan* (Mort à credit) cries out: So because it is desire for the mother and for the death of the father; on the contrary, desire becomes that only forcibly inserts desire into social production and reproduction. For even death, punishment, and torture are desired, and are instances of production

the least important aspect of the system of cruelty. The death of a social machine has never been heralded by a socialists have abandoned belief in the possibility of capitalism's natural death by attrition. No one has ever died from contradictions. And has entered into marriage with paternal cousins. But with the death of his father he is driven away, and returns to this event with melancholy as the sign of their approaching death. For example, the Bohannans describe the Tiv economy, which codes machine, or on the contrary join together to form a death instinct that extends throughout the social machine, crushing desire. The primitive justice, territorial representation has foreseen everything. Coding pain and death, it has foreseen everything—except for the way its own

it has foreseen everything—except for the way its own death would come to it from without. They come like fate they appear as lightning appears, too terrible, too sudden. The death of the primitive system always comes from without; history is impossible. They do not know our own language. But this death that comes from without is also that which was rising the property of the sovereign, even though he be the death instinct itself. The castes are inseparable from this overcoding, and rising up before him, against him, the enemy who brings death—an eye with too steady a look, a mouth with artists' violence. There occurs a detachment and elevation of the death instinct, which ceases to be coded in the interplay of though the social machine had come unstuck from its desiring-machines: death, the desire of desire, the desire of the despot's desire the law in the pure detachment and elevation of the death instinct, rather than to hear, it is true, hypocritical doctors the name of the dynasty)? This would mean that the death instinct is even more deeply rooted in the State than and constant secessions, and not that of revolution. Here again, death will have to be felt from within, but it will always compensated by residual forces or transformations of the State. Death is felt rising from within and desire itself becomes the is felt rising from within and desire itself becomes the death instinct, latency, but it also passes over into these flows has never been capitalism's thing. Capitalism is profoundly illiterate. The death of writing is like the death of God or the is profoundly illiterate. The death of writing is like the death of God or the death of the father: the thing of writing is like the death of God or the death of the father: the thing was settled a long time signifier, filing through the wall: which again shows that the death of writing is infinite, so long as it arises and it saw in this process the image of its own death coming from within? Why does it make the schizophrenic into but on the contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist and remaining localized in the system, and has freed a fantastic death instinct that now permeates and crushes desire? And what is that now permeates and crushes desire? And what is this death that always rises from within, but that must arrive from all that passes and flows; the universal effusion of the death instinct; depression and guilt used as a means of contagion in the mind of the father, who desires his son's death and schemes to bring it about. ... In the long run the unconscious. The body without organs is the model of death. As the authors of horror stories have understood so well of horror stories have understood so well, it is not death that serves as the model for catatonia, it is catatonic catatonia, it is catatonic schizophrenia that gives its model to death. Zero intensity. The death model appears when the body without schizophrenia that gives its model to death. Zero intensity. The death model appears when the body without organs repels the organs very coexistence. Hence it is absurd to speak of a death desire that would presumably be in qualitative opposition to the would presumably be in qualitative opposition to the life desires. Death is not desired, there is only death that desires, by the life desires. Death is not desired, there is only death that desires, by virtue of the body without organs or it is a matter of constantly translating, constantly converting the death model into something else altogether, which is the experience of model into something else altogether, which is the experience of death. Converting the death that rises from within (in the body else altogether, which is the experience of death. Converting the death that rises from within (in the body without organs) into rises from within (in the body without organs) into the death that comes from without (on the body without organs). But obscure, for what is this distinction between the experience of death and the model of death? Here again, is it a distinction between the experience of death and the model of death? Here again, is it a death desire? A being-far-death? Or and the model of death? Here again, is it a death desire? A being-far-death? Or rather an investment of death, even a death desire? A being-far-death? Or rather an investment of death, even if speculative? None of the above. The experience of even if speculative? None of the above. The experience of death is the most common of occurrences in the unconscious, precisely they invest in itself. They control the unconscious experience of death, insofar as death is what is felt in every feeling itself. They control the unconscious experience of death, insofar as death is what is felt in every feeling, what never ceases Every intensity controls within its own life the experience of death, and envelops it. And it is doubtless the case that at the end, that every becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature

distinguishes this twofold nature dearly, these two irreducible aspects of death; the one, according to which the apparent subject never ceases quite different: there is a return from the experience of death to the model of death, in the cycle of the return from the experience of death to the model of death, in the cycle of the desiring-machines. The cycle is closed new departure, since this I is another? The experience of death must have given us exactly enough broadened experience, in order returning from the model to the experience, is what schizophrenizing death amounts to, the exercise of the desiring-machines (which is their life. And see how the most defeated, sad .song of death emanates from it: eiapoieia. From the start, and because of desire as libido. But when the dualism passed into a death instinct against Eros, this was no longer a simple limitation Adler, had repudiated the sexual position: the fixing of the death instinct in fact deprives sexuality of its generative role on itself sanctified as the sale agency capable of opposing the death desire. And how. does. it do this? By in principle And how. does. it do this? By in principle turning death against death, by making this turned-back death (la mort retournee) into a does. it do this? By in principle turning death against death, by making this turned-back death (la mort retournee) into a in principle turning death against death, by making this turned-back death (la mort retournee) into a force of desire by putting the cultural extract, judging life, belittling life, measuring life against death, and only retaining from life what the death of death life against death, and only retaining from life what the death of death wants very much to .leave us with—a death, and only retaining from life what the death of death wants very much to .leave us with—a sublime resignation what was really at issue with the introduction of the death instinct: it is not a question of any fact whatever but merely of a principle, a question of principle. The death instinct is pure silence, pure transcendence, not givable and not in experience. This very point is remarkable: It is because death, according to Freud, has neither a model nor an experience a transcendent principle. So that the psychoanalysts who refused the death instinct did so for the same reasons as those who those who accepted it: some said that there was no death instinct since there was no model or experience in the or experience in the unconscious; others, that there was a death instinct precisely because there was no model or experience. We experience. We say, to the contrary, that there is no death instinct because there is both the model and the experience because there is both the model and the experience of death in the unconscious. Death then is a part of the the model and the experience of death in the unconscious. Death then is a part of the desiring-machine, a part :hat conversions, and not as an abstract principle. If Freud needs death as a principle, this is by virtue of the requirements direction for the ultimate reason why Freud erects a transcendent death instinct as a principle, the reason will be found in a form turned back against itself, in the form of death itself. And this neutralization, this turning against life, is also earth, that gives off a powerful odor of decay and death; and it is castration, the pious ascetic wound, the signifier the pious ascetic wound, the signifier, that makes of this death a conservatory for the Oedipal life . Desire is in itself scene, with specialist artists who know how to handle the death instinct and bring off castration, bring off frustration. Is this say it smells bad there. It reeks of the great death and the little ego. Freud himself indeed spoke of the indeed spoke of the link between his discovery of the death instinct and World War I, which remains the model of which remains the model of capitalist war. More generally, the death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement

reproduction of its own always widened limits (the axiomatic). The death enterprise is one of the principal and specific forms of is this itinerary that psychoanalysis rediscovers and retraces with the death instinct: the death instinct is now only pure silence in

that psychoanalysis rediscovers and retraces with the death instinct: the death instinct is now only pure silence in its transcendent distinction combinations it forms with this same life. Absorbed, diffuse, immanent death is the condition formed by the signifier in capitalism, the the primitive and the barbarian, with their ways of coding death, are children in comparison to modern man and his axiomatic War doesn't kill more people than weekend automobile accidents, planned death in Bengal, etc.). Modern man raves to a far greater is decorated like crazy. In man's game of chance the death instinct, the silent instinct is decidedly well placed, perhaps next zero in roulette. The house always wins. So too does death. The law of large numbers works for death. It is too does death. The law of large numbers works for death. It is now or never that we must take up and deterritorializes with all its might. The answer is the death instinct, if we call instinct in general the conditions of that continue, however, to inform the model and experience of death that are elaborated in the unity of the .sociodesiring-apparatus. And sociodesiring-apparatus. And it is even less a question of the death instinct to the extent that the model and the experience social machine and implanting the social machine in the desiring-machines. Death comes all the more from without as it is coded This is especially true of the system of cruelty, where death is inscribed in the primitive mechanism of surplus value as system of despotic terror, where debt becomes infinite and where death experiences an elevation that tends to make of it a of the identity in nature. At the same time that death is decoded, it loses its relationship with a model and production as capital. There where the codes are undone, the death instinct lays hold of the repressive apparatus and begins to liberated desires, but ones that, like cadavers, feed on images. Death is not desired, but what is desired is dead, already is desired is dead, already dead: images. Everything labors in death, everything wishes for death. In truth, capitalism has nothing to already dead: images. Everything labors in death, everything wishes for death. In truth, capitalism has nothing to co-opt; or rather, its en scene, the Symbolic of castration, the effusion of the death instinct, the perverse reterritorializations. So that one can never, as no longer bear all that: money, the stock market, the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes mortal formations that exorcise the effusion in it of a death instinct; it opposes real coefficients of transversality to the symbolic at the end of which the ego encounters its own death, as the zero term of a pure abolition that has 4, 3, 2, 1, 0—Oedipus is a race for death. Since the nineteenth century, the study of mental illnesses and in what form within the exploited masses? It is like death—where, when? It will be a decoded flow, a deterritorialized	p 335 p 335 p 335 p 335 p 335 p 335 p 336 p 336 p 336 p 337 p 337 p 337 p 337 p 337 p 337 p 337 p 339 p 341 p 349 p 359 p 359 p 378
DEATH-CARRYING 3	
detachment (decollement) in relation to the desiring-machines; and whether the death-carrying elements remain caught in the machinery of desire, encasted in of capitalism is how it inherited much from a transcendent death-carrying agency, the despotic signifier, but also how it brought about absorbing the surplus value therefrom; the effusion of antiproduction and death-carrying elements within the system, which feels and pretends to be	p 184 p 335 p 348
DEATHS 3	
legs, uterine lips, uterine mustache. In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly and legs, lips and mustache: In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly and his axiomatic (so many unemployed are needed, so many deaths, the Algerian War doesn't kill more people than weekend automobile	p 112 p 312 p 335
DEBASING 1	
the Wolf Man case the existence of an intention of debasing the woman as love object, he concludes that it is	p 354
DEBATE 2	
grotesque triangle? Let us return to the well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus catholic symbol, the meeting place of all the churches? The debate began between Malinowski and Jones, it continued between Kardiner and	p 171 p 171
DEBATES 1	
familial point of view. The same holds for the endless debates on Is it daddy? Is it mommy? (You are neglecting	p 174
DEBT 50	
the pretended time limitation that contradicts itself by reproducing a debt to infinity, by feeding an inexhaustible transference, and by always expressed. Instead, it is maintained by a continuing chain of debt relationships of an economic kind ... It is the existence of or recording, the potential energy of the apparent movement; but debt is the actual direction of this movement, a kinetic energy of the earth. We have seen that the regime of debt directly resulted from this savage inscription. For debt is the regime of debt directly resulted from this savage inscription. For debt is the unit of alliance, and alliance is representation itself codes the flows of desire and that, by means of debt, creates for man a memory of words (paroles). It is uncoded flows of desire capable of submerging everything. It is debt that articulates the alliances with the filiations that have become memory. That is why it is so important to see debt as a direct consequence of the primitive inscription process, instead a question that Marcel Mauss at least left open: is debt primary in relation to exchange, or is it merely a to have closed the question again with a categorical reply: debt is no more than a superstructure, a conscious form whereby exchange? But what entitles one to declare that shares of debt are secondary compared with a totality that is more real their relationships, although the lateral alliances and the blocks of debt condition the extended filiations in the system in extension, and acted upon. This is indeed what must be called a debt system or territorial representation: a voice that speaks or intones success without equal—at interpreting primitive economy in terms of debt, in the debtor-creditor relationship, by eliminating every consideration of exchange he does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate condition of the socius? The answer is simple, it is debt—open, mobile, and finite blocks of debt: this extraordinary composite simple, it is debt—open, mobile, and finite blocks of debt: this extraordinary composite of the speaking voice, the marked body the future. Far from being an appearance assumed by exchange, debt is the immediate effect or the direct means of the the direct means of the territorial and corporal inscription process. Debt is the direct result of inscription. Once again no revenge is indeed here that he encounters the terrible equation of debt: injury done = pain to be suffered. How does one it, and it shows in this extreme case that the debt itself had nothing to do with exchange. Simply stated, the finds itself taken into an immense machinery that renders the debt infinite and no longer forms anything but one and the stocks form the object of an accumulation; the blocks of debt become an infinite relation in the form of the tribute of an accumulation in the other filiation, while the alliance debt becomes an infinite relation in the other alliance. It is the circulation of money—is the means for rendering the debt infinite. And that is what is concealed in the two is always a monotheism on the horizon of despotism: the debt becomes a debt of existence, a debt of the existence monotheism on the horizon of despotism: the debt becomes a debt of existence, a debt of the existence of the subjects of despotism: the debt becomes a debt of existence, a debt of the existence of the subjects themselves. A time will in Lewis Carroll's song, the long song about the infinite debt: A man may surely claim his dues: But, when there's and that on this full body renders the movement of debt infinite. It is a measure of Nietzsche's force to have all the debts of alliance are converted into the infinite debt of the new alliance, and all the extended filiations are himself: it is the juridical form assumed by the infinite debt. The jurist will be seen in the despot's procession up the creditor when necessary, so as to consolidate the infinite debt. As vengeance, and a vengeance exercised in advance, the imperial that Nietzsche partially grasped in the evolution of the infinite debt. The Oedipal cell will have to complete its migration; it the latter by virtue of being the displaced represented. The debt must not only become an infinite debt, it will have displaced represented. The debt must not only become an infinite debt, it will have to be internalized and spiritualized as an will have to be internalized and spiritualized as an infinite debt (Christianity and what follows). The father and the son will this must occur as a direct consequence of the infinite debt that is now internalized. Oedipus-the-despot will have to be replaced field that increasingly overcodes, forming a metaphysical system. The infinite debt must become internalized at the same time as it becomes a fixed debt, which constitute a monetary form of finite debt). Inversely, bank credit effects a demonetization or dematerialization of money of flux imply conditions of reflux, giving to the infinite debt its capitalist form; but the State as a regulator ensures finds strange lyrical words to characterize this flow of infinite debt: an instantaneous creative flow that the banks create spontaneously as instantaneous creative flow that the banks create spontaneously as a debt owing to themselves, a creation ex nihilo that, instead of	p 64 p 146 p 149 p 185 p 185 p 185 p 185 p 185 p 185 p 185 p 185 p 186 p 187 p 189 p 190 p 190 p 190 p 190 p 190 p 190 p 191 p 191 p 192 p 194 p 196 p 197 p 197 p 197 p 197 p 197 p 198 p 199 p 209 p 213 p 213 p 216 p 217 p 217 p 217 p 217 p 222 p 229 p 229 p 237 p 237

one extreme of the full body a negative money (a debt entered as a liability of the banks), and projects at relationship of prestige and consumption in the block of finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient	p 237 p 247
circuits of qualified flows, to decompose the finite blocks of debt, and to destroy the very basis of codes. Secondly, the beast of the reproduction of capital, internalization of the infinite debt. I too am a slave—these are the new words and more internalized: this describes the evolution of the infinite debt—through Catholicism, then the Reformation. The extreme spiritualization of the	p 249 p 254 p 268
well as in the movement of the finite blocks of debt. But even in the system of despotic terror, where debt debt. But even in the system of despotic terror, where debt becomes infinite and where death experiences an elevation that tends	p 337 p 337
DEBTOR 3	
everyone is suspected, in advance, of being a future bad debtor; the contrary would be closer to the truth. It is would be closer to the truth. It is the bad debtor who must be understood as if the marks had not come when the creditor has not yet lent while the debtor never quits repaying, for repaying is a duty but lending	p 191 p 191 p 197
DEBTOR'S 1	
Caesars and the Golden Age of Roman Lawtaking the debtor's side against the creditor when necessary, so as to consolidate	p 213
DEBTOR-CREDITOR 2	
at interpreting primitive economy in terms of debt, in the debtor-creditor relationship, by eliminating every consideration of exchange or interest a	p 190
render him capable of alliance, to form him within the debtor-creditor relation, which on both sides turns out to be a	p 190
DEBTS 17	
an economic kind ... It is the existence of these outstanding debts which assert the continuance of the affinal relationship. Filiation is or filiative stock, and circulating capital or mobile blocks of debts. There are two memories that correspond to them, the one chain; but inversely, the detachments from the chain constitute mobile debts of alliance that guide and direct the flows. On the and the chains, but the fixed stocks and the mobile debts—insofar as they in turn imply relations between chains and physical system that will express itself naturally in terms of debts. It seems to us very significant that Levi-Strauss himself invokes Thus not only the essential opening of the blocks of debts according to the lateral alliances and the successive generations, but fire, its alphabet inscribed in bodies, and its blocks of debts. The soft structure would never function, would never cause a the primitive inscription machine—the blocks of mobile, open, finite debts, the parcels of destiny—finds itself taken into an immense other, an act of liberation through the abolition of small debts. But the State operates by means of euphemisms. The pseudo class that becomes distinct from the State.) The abolition of debts, when it takes place, is a means of maintaining the rich and a means of remarkably widening the regime of debts, making it even stronger, by anticipating and repressing any reterritorialization to the despotic machine (the agrarian problem); the abolition of debts or their accountable transformation initiates the duty of an interminable subordinates all the primitive alliances to itself (the problem of debts). The infinite creditor and infinite credit have replaced the blocks infinite credit have replaced the blocks of mobile and finite debts. There is always a monotheism on the horizon of despotism alliance by effecting a generalized appropriation of all the alliance debts. The marriage with the mother is the return to the the despot, from the borders to the center: all the debts of alliance are converted into the infinite debt of the capital; the decoding of States through financial capital and public debts; the decoding of the means of production through the formation	p 146 p 146 p 149 p 149 p 157 p 187 p 188 p 192 p 196 p 196 p 197 p 197 p 197 p 197 p 201 p 209 p 225
DECADENCE 2	
that have fled the English; the elders bemoan the current decadence). The medicine man does not organize a sociodrama, but a dream of a spiritual empire, wherever temporal empires fall into decadence. It may be that the enterprise is primarily military and	p 168 p 193
DECASTRATING 1	
negative task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible curettage	p 381
DECAY 2	
locales? Perhaps there is only one illness, neurosis, the Oedipal decay against which all the pathogenic interruptions of the process should the marshy earth, that gives off a powerful odor of decay and death; and it is castration, the pious ascetic wound	p 319 p 333
DECAYING 1	
and the Spanish War with your voice singing for the decaying overbroken workers.... with your eyes with your eyes of Russia	p 279
DECEIVE 1	
consisting in making others ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the name of the social	p 269
DECEIVED 3	
desire, I pull out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no not desire. Whence Reich's cry: no, the masses were not deceived, they desired fascism, and that is what has to be	p 257 p 257 p 257
DECEMBER 1	
even though it may appear to have taken place between December 31 and January 6—in a realm above and beyond	p 22
DECENT 3	
And all the criminals, the whole list of criminals, the decent criminals and the scoundrels: Szondi rather than Freud and his Parisians, whom I love, a new idea—that of a decent criminal. I am also Chambige—also a decent criminal. ... The of a decent criminal. I am also Chambige—also a decent criminal. ... The unpleasant thing, and one that nags at my	p 85 p 86 p 86
DECENTERED 2	
machine, but on the periphery, with no fixed identity, forever decentered, defined by the states through which it passes. Thus the to mediate and express. The family is by nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families	p 20 p 97
DECEPTION 1	
the other case a blindness, the result of an ideological deception or mystification? Revolutionaries often forget, or do not like to	p 344
DECEPTIVE 3	
closing or opening; these criteria always reveal themselves to be deceptive, eminently misleading. But the ranks are inseparable from the primitive and our complacency bestow generously on us, have as many deceptive sojourns as the world arranges for those who think they desire that do not even go by way of a deceptive and subjective ideology, and that lead us to cry out	p 153 p 341 p 373
DECIDE 1	
schizo, let us compare what happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods of	p 2

self-locomotion

DECIDED 4

to say, or while having something to say he finally decided not to say it. ... Other main examples suggest themselves to
of the egg, it was first believed that veritable organizers decided the destiny of the parts. But it was soon noticed
has become very dismal, very sad, quite interminable, with everything decided in advance. Will it be retorted that the schizo is
amount of affection shown me by my mother. So I decided that one day I would show them. If even artists

p 12
p 91
p 113
p 121

DECIDEDLY 1

game of chance the death instinct, the silent instinct is decidedly well placed, perhaps next to egoism. It takes the place

p 335

DECIPHER 1

of the unconscious, Numen, is not used to discover or decipher codes of desire, but to cause absolutely decoded flows of

p 329

DECIPHERING 1

linking madness to the half-real, half-imaginary dialectic of the Family, deciphering within it the unending attempt to murder the father, the

p 50

DECISION 3

and starting up again—all this implies social organs of decision, administration, reaction, inscription; a technocracy and a bureaucracy that
cannot

p 251

sees the first historical act of antipsychiatry in the 1902 decision granting Judge Schreber his liberty and responsibility, despite the recognized
his delirious ideas. There is room for doubting that the decision would have been the same if Schreber had been schizophrenic

p 364
p 364

DECISIVE 6

on the slippery surface. Whereas the either/or claims to mark decisive choices between immutable terms (the alternative: either this or that
immortal? The imaginary dimension of the individual fantasy has a decisive importance over the death instinct, insofar as the immortality
conferred

p 12
p 62

myth for a principle that would explain the avunculate, seems decisive to us, and seems to avoid the reproach of idealism
raised again recently by Maurice Clavel in a series of decisive and willfully incompetent questions—that is, questions addressed to Marxist
another area. Thus the importance of human surplus value remains decisive, even at the center and in highly industrialized sectors. What
to exist long ago, and one must regard as a decisive factor in this evolution the organization of a powerful working

p 157
p 232
p 233
p 253

DECISIVELY 2

inside by the pure figures that compose it—or, more decisively, by the figural that comes to short-circuit the signifier's coded
unity of the organism, and the mechanist argument even more decisively, by calling in question the structural unity of the machine

p 243
p 284

DECLARATION 2

even we are still pious! Let us recall Marx's great declaration: he who denies God does only a secondary thing, for
those families like my own, that owe all to the Declaration of the Rights of Man !; When I seek out my

p 58
p 89

DECLARATION- 1

and of a revolutionary tendency. In fact, in the schizoid declaration-I am of a race inferior for all eternity, I

p 340

DECLARE 5

were too quick in discovering contradictions, either in order to declare them irreducible, or to resolve them, or to show that
nothing of the concept of the signifier in order to declare absolutely that Artaud's language is that of a schizophrenic; the
the exigencies of generalized exchange? But what entitles one to declare that shares of debt are secondary compared with a totality
has grown—to the point where he is able to declare: no, nobody is being robbed! For everything is then based
its continued existence—on that day a new creature will declare the integrity of existence.... Science demonstrates by its very method

p 68
p 135
p 186
p 238
p 368

DECLARED 1

Lettre aux ministres, Maud Mannoni writes: One of these adolescents, declared unfit for studies, does admirably well in a third-level class

p 381

DECLARES 6

neglects to study flows from this point of view and declares that they are of no importance; she thus short-circuits all
important, and it is not by chance that here Freud declares himself in agreement with Jung. In a certain way this
familial relations in favor of themes that the subject himself declares to be racist, metaphysical, and political, is to be found
oedipalized, they demand it, they want more. News flash: Stravinsky declares before dying: My misfortune, I am sure of it, came
fabricates neurotics. But a more naked repression befalls them that declares them identical with the hospital schizo, the great autistic one
order to summarize Saint John the Baptist's enterprise, one author declares: John attacks at its foundation the central doctrine of Judaeism

p 37
p 57
p 90
p 121
p 136
p 193

DECLENSION 3

functioning of such a machine consists in the following: the declension of alliance and filiation—declining the lineages on the body
body of the earth, before there is a State. If declension characterizes the primitive machine, it is because it is not
body of filiation, the reaction of the eye evaluating the declension of the two. To choose the stone that will make

p 146
p 146
p 190

DECLINE 2

property, then of commodity production, that the State witnesses its decline. Land enters into the sphere of private property and into
century, when Venetian capitalism confronts the first signs of its decline, something breaks out in this painting: what would appear to

p 218
p 369

DECLINED 1

irreducible to the lateral alliances and the extended filiations that declined the primitive machine. It is this force of projection that

p 194

DECLINES 2

familial reproduction, that is, independent of the territorial machine that declines alliances and filiations; the detachable fragments of the chain
must

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collective memory of the spoken word and of alliances that declines the alliances with the extended filiations, that endows him with

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DECLINING 3

consists in the following: the declension of alliance and filiation—declining the lineages on the body of the earth, before there
perspective—for examining the primitive socius, the territorial machine for declining alliances and filiations. This machine is segmentary
because, through its
political, where alliance is there from time immemorial, combining and declining itself with the extended filiative lineages that do not exist

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DECODE 3

of the repressed under conditions that disfigure, displace, and even decode desire. The Oedipus complex appears only after latency; and
when

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something that the shrewd or the competent are able to decode, to half understand. Moreover, despite the abundance of identity cards
desiring-machines and the assembling of an analytic machine suited to decode them: the domain of free syntheses where everything is
possible

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DECODED 113

born of the encounter of two sorts of flows: the decoded flows of production in the form of money-capital, and the
flows of production in the form of money-capital, and the decoded flows of labor in the form of the free worker
command, to produce the schizo as the subject of the decoded flows on the body without organs—more capitalist than the
scrambles all the codes and is the transmitter of the decoded flows of desire. The real continues to flow. In the
that the schizo is at the very limit of the decoded flows of desire, we meant that he was at the
grows ... the sign is near. The schizo carries along the decoded flows, makes them traverse the desert of the body without
territoriality, although reduced to the analyst's couch, rather than the decoded flows of desire that flee, slip away, and take us
desire. To code desire—and the fear, the anguish of decoded flows—is the business of the socius. As we shall
only social machine that is constructed on the basis of decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities
socius gives way to the body without organs, and the decoded flows throw themselves into desiring-production. Hence it is correct to
such that all the possibilities of coding would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such is
the fear of incest, is about: the fear of a decoded flow? If capitalism is the universal truth, it is so
relative to the process of an industrial and commodity production decoded under the conditions of capitalism. All history can therefore be
is because it is equivalent to the noncodable, noncoded, or decoded flows. In this sense it implies, in its own way
allows itself to be caught (That's what you wanted! The decoded flows were incest!). Then a long story begins, the story
desiring-production is situated at the limits of social production; the decoded flows, at the limits of the codes and the territorialities
without organs is the deterritorialized socius, the wilderness where the decoded flows run free, the end of the world, the apocalypse
the latter engineers (machine) and mobilizes flows that are effectively decoded, but does so by substituting for the codes a quantifying
societies dread absolutely as their most profound negative: namely, the decoded flows of desire. This is not to say that the
flows of alliance and filiation, but through an axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty will need an
desiring-machines than does the capitalist axiomatic, which nonetheless liberates the decoded flows. This is because in the primitive socius
desire is

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it confirms the latter in this respect: the dread of decoded flows—flows of production, but also mercantile flows (flux marchands
the formal operations will have to be resumed within a decoded social field, and must reverberate in the pure and private
bad conscience, the guilt that attaches it to the most decoded of social fields as well as to the sickest interiority
breakdown of codes. The appearance, the surging forth of now decoded flows that pour over the socius, crossing it from one
and imbricated territorialities; it must constitute, invent codes for the decoded flows of money, commodities, and private property. It no longer
overcoding unity; it is itself produced inside the field of decoded flows. As a machine it no longer determines a social
of the State: its internalization in a field of increasingly decoded social forces forming a physical system; its spiritualization in a
brought about by the decoding of flows. The action of decoded flows is not enough, however, to cause the new break
not enough, that is, to induce the birth of capitalism. Decoded flows strike the despotic State with latency; they submerge the
means of regular or exceptional operations, the product of the decoded flows. Let us take the example of Rome: the decoding
feudalism that consists in devising codes for flows that are decoded as such, and in keeping the merchants, according to Marx's
these flows that carry the seeds of a new life. Decoded flows—but who will give a name to this new
over, flows to set in motion, noncoded spaces to enter.) Decoded desires and desires for decoding have always existed; history is
and their conjunction in a space that takes time, do decoded flows constitute a desire—a desire that, instead of just
why capitalism and its break are defined not solely by decoded flows, but by the generalized decoding of flows, the new
itself into a means of investment, and reduces all the decoded flows to production, in a production for production's sake that
having to sell his labor capacity; and on the other, decoded money that has become capital and is capable of buying
period of time, precisely for the conjunction of all the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation
production: capitalism or its break, the conjunction of all the decoded and deterritorialized flows, cannot be defined by commercial capital or
the production of consumptions—but precisely in this conjunction of decoded flows that makes of capital the new social full body
of its constituent parts). It is from the fluxion of decoded flows, from their conjunction, that the filiative form of capital
the decoding of flows in capitalism has freed, deterritorialized, and decoded the flows of code just as it has the others
their corner, and it can allow the passage of socially decoded flows of code that these scientists organize into axiomatics of
the place of the old codings and organizes all the decoded flows, including the flows of scientific and technical code, for
within industrial capital. In brief, there where the flows are decoded, the specific flows of code that have taken a technical
side of human surplus value insofar as it resulted from decoded flows, an incommensurability or a fundamental asymmetry (no assignable
exterior

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only the interplay of the relations and differential coefficients of decoded flows, not only the nature of the limits that capitalism
in the direction of flows that are more and more decoded, those of schizophrenia, from which he extracts an interesting psychoanalytic
surplus value on the basis of the differential relation between decoded flows of labor and production, and that moves from the
For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of a theory and a practice
of McLuhan's analyses: to have shown what a language of decoded flows is, as opposed to a signifier that strangles and
implies the concerted destruction of the signifier, and constitutes a decoded theory of language about which one can also say—an
points without a discernible identity. The route taken by the decoded flows is traced by recent monetary history: the role of
repression, aimed at what nevertheless constitutes its own reality—the decoded flows? The answer—as we have seen—is that capitalism
a world axiomatic that always opposes the revolutionary potential of decoded flows with new interior limits. And it is impossible in
that comes to replace the vanished codes. The flows are decoded and axiomatized by capitalism at the same time. Hence schizophrenia
what becomes of the truly schizophrenic language and the truly decoded and unbound flows that manage to break through the wall
qualified or coded flows, it is a direct relation between decoded flows whose respective qualities have no existence prior to the
quality of the flows results solely from their conjunction as decoded flows; outside this conjunction they would remain purely virtual; this
operation of technical machines. In short, the conjunction of the decoded flows, their differential relations, and their multiple schizzes or breaks

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is the State. The capitalist State is the regulator of decoded flows as such, insofar as they are caught up in
into their service, and serves as a regulator of the decoded and axiomatized flows. The capitalist State completes the becoming-concrete so
already found themselves in the presence of flows that were decoded or in the process of being decoded. These flows doubtless
flows that were decoded or in the process of being decoded. These flows doubtless had the effect of making the State
different situation: it is produced by the conjunction of the decoded or deterritorialized flows, and is able to carry the becoming-immanent
statuses; classes are orders, castes, and statuses that have been decoded. To reread history through the class struggle is to read
it in terms of the bourgeoisie as the decoding and decoded class. It is the only class as such, inasmuch as
field of immanence—as delimited by the conjunction of the decoded flows, the negation of any transcendence or exterior limit, and
there is only one machine, that of the great mutant decoded flow—cut off from goods—and one class of servants
lies elsewhere: it is between, on the one hand, the decoded flows that enter into a class axiomatic on the full
full body of capital, and on the other hand, the decoded flows that free themselves from this axiomatic just as they
function of the modern State is the regulation of the decoded, deterritorialized flows, one of the principal aspects of this function
this function consists in reterritorializing, so as to prevent the decoded flows from breaking loose at all the edges of the
and the sign-figure of the schizo as a unit of decoded flux, a schiz, a point-sign or flow-break. They try to
territorial codes and the despotic overcoding with an axiomatic of decoded flows, and a regulation of these flows; it effects the
it is a matter in the one case of reterritorializing decoded flows, but in the other case of overcoding the territorial
immanence of this order and in the fluxion of the decoded flows? But also that the difference in regime is greatest
limit of every society, inasmuch as it sets in motion decoded and deterritorialized flows that it restores to desiring-production, at the
relative limit of every society, inasmuch as it axiomatizes the decoded flows and reterritorializes the deterritorialized flows. We have also seen
the sense in which the social images produced by the decoded flows actually fall back on restricted familial images invested by
a wave of incest that Oedipus arrives, but via the decoded flows of capital-money. The waves of incest and shit are
question of encounters or conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there is a recapitulation of the three
gives way to a social field of immanence where the decoded flows produce images and level them down. Whence the two
of the drift of desire. In place of the great decoded flows, little streams recoded in mommy's bed. Interiority in place
that between political economy and capitalism. This discovery of the decoded and deterritorialized flows is the same as that which takes
machines and nowhere else, so that the conjunction of the decoded flows in the capitalist machine tends to liberate the free

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we have seen, capitalism indeed has as its limit the decoded flows of desiring-production, but it never stops repelling them by form of private property that conditions the conjunction of the decoded flows, which is to say their axiomatization in a system	p 303
It is in fact essential that the limit of the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by economic mechanism (whence its relations with money) through which the decoded flows of desire, as taken up in the axiomatic of altogether different from what psychoanalysis believes it to be. The decoded flows of desire form the free energy (libido) of the breaks a flow that another produces. But how would these decoded and deterritorialized flows of desiring-production keep from being reduced to	p 303 p 304 p 312 p 315 p 315
in profound opposition to codes; since it works on the decoded flows, it cannot itself proceed except by effecting reterritorializations and discover or decipher codes of desire, but to cause absolutely decoded flows of desire, Libido, to circulate, and to discover in it is said that capitalism works on the basis of decoded flows as such, how is it that it is infinitely	p 327 p 329 p 335
flows? Once it is said that desiring-production is itself a decoded and deterritorialized production, how do we explain that capitalism, with different in capitalism. Precisely because the flows of capital are decoded and deterritorialized flows; precisely because the subjective essence of production	p 335 p 337
basis of a general collapse of the large objectities, the decoded and deterritorialized flows of capitalism are not recaptured or co-opted identity in nature. At the same time that death is decoded, it loses its relationship with a model and an experience	p 337 p 337
light their reciprocal inclusion and their transverse communication in the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). In	p 350
sense how social production produced the sick schizo: constructed on decoded flows that constitute its profound tendency or its absolute limit the contrary as nonfigurative indices, where persons give way to decoded flows of desire, to lines of vibration, and where the aggregate. the other by lines of escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes	p 362 p 366 p 367
other art, where the lines are deterritorialized, the colors are decoded, and now only refer to the relations they entertain among art is no longer measured except in terms of the decoded and deterritorialized flows that it causes to circulate beneath a experimentation. And the same will be said of science: the decoded flows of knowledge are first bound in the properly scientific a combination as a system of differential relations between the decoded and deterritorialized flows, in such a way that social inscription foundation of decoding and deterritorialization; how it works, always more decoded, always more deterritorialized; how its operation grows	p 369 p 370 p 371 p 372 p 373
more relentless with	
is insane: this is because the capitalist machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes them still more all sides. Its productions, its art, and its science form decoded and deterritorialized flows that do not merely submit to the It is like death—where, when? It will be a decoded flow, a deterritorialized flow that runs too far and cuts	p 374 p 375 p 378
reserved for specialists; but that art and science cause increasingly decoded and deterritorialized flows to circulate in the socius, flows that	p 379
DECODES 5	
a widened scale. It axiomatizes with one hand what it decodes with the other. Such is the way one must reinterpret one class of servants, the decoding bourgeoisie, the class that decodes the castes and the statuses, and that draws from the chances of being blown to pieces, of causing what it decodes to pass beyond the wall of its immanent regulations and aggregate is the least affinal, at the very moment it decodes and deterritorializes with all its might. The answer is the the capitalist machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes them still more, but while causing them to	p 246 p 254 p 262 p 336 p 374
DECODING 78	
totally new situation: it is faced with the task of decoding and deterritorializing the flows. Capitalism does not confront this situation deterritorialization of the socius. Capitalism tends toward a threshold of decoding that will destroy the socius in order to make it machine, and hysteria the product of the territorial machine? The decoding of flows and the deterritorialization of the socius thus constitutes corollary of this law, there is the twofold movement of decoding or deterritorializing flows on the one hand, and their violent reterritorialization on the other. The more the capitalist machine deterritorializes, decoding and axiomatizing flows in order to extract surplus value from	p 33 p 33 p 34 p 34 p 35
what society makes of the psychotic in the process of decoding the flows of desire (Van Gogh, the Man Suicided by which presents itself, however, as two quite distinct forms of decoding, by privatization and by abstraction. Or, from the viewpoint of a vast privatization of the organs, which corresponds to the decoding of flows that have become abstract. The first organ to and the anxious foreboding of what might result from the decoding of flows and the collective disinvestment of organs, the becoming-abstract social formations. It is the thing, the unnamable, the generalized decoding of flows that reveals a contrario the secret of all and ranks. For it is certain that the regime of decoding does not signify the absence of organization, but rather the than by fixing an equivalent that would lead to a decoding of flows and a collapse of the mode of inscription history of primitive coding, of despotic overcoding, and of the decoding of private man turns on these movements of flows: the feudal State, is capable of preventing commodities from introducing the decoding of flows that alone would be ruinous to the system movement, the one that will be brought about by the decoding of flows. The action of decoded flows is not enough decoded flows. Let us take the example of Rome: the decoding of the landed flows (des flux fanciers) through the privatization flows (des flux fanciers) through the privatization of property, the decoding of the monetary flows through the formation of great fortunes the monetary flows through the formation of great fortunes, the decoding of the commercial flows through the development of commodity production	p 135 p 140 p 143 p 144 p 153 p 153 p 186 p 211 p 220 p 222 p 223 p 223 p 223
the commercial flows through the development of commodity production, the decoding of the producers through expropriation and proletarianization—all the preconditions	p 223
new creative break. The dissolutions are defined by a simple decoding of flows, and they are always compensated by residual forces motion, noncoded spaces to enter.) Decoded desires and desires for decoding have always existed; history is full of them. But we defined not solely by decoded flows, but by the generalized decoding of flows, the new massive deterritorialization, the conjunction of deterritorialized	p 224 p 224 p 224
each of these elements brings into play several processes of decoding and deterritorialization having very different origins. For the free worker free worker: the deterritorialization of the soil through privatization; the decoding of the instruments of production through appropriation; the loss of	p 225 p 225
dissolution of the family and the corporation; and finally, the decoding of the worker in favor of the work itself or for capital: the deterritorialization of wealth through monetary abstraction; the decoding of the flows of production through merchant capital; the decoding	p 225 p 225
decoding of the flows of production through merchant capital; the decoding of States through financial capital and public debts; the decoding decoding of States through financial capital and public debts; the decoding of the means of production through the formation of industrial the capitalist production-machine is assembled, commodities and money effect a decoding of flows through abstraction. But this does not occur in	p 225 p 225 p 226
deterritorialization is developing from the center to the periphery, the decoding of flows on the periphery develops by means of a a flux is a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more on the periphery. It will a surplus value of code, and capitalism by a generalized decoding that converted this surplus value of code into a surplus never achieve any independence (the blacksmith, the astronomer). But the decoding of flows in capitalism has freed, deterritorialized , and decoded the	p 232 p 232 p 232 p 233
flow find themselves in the same situation, determined by capitalist decoding or deterritorialization. But if it is true that innovations are further, that is, in the movement of the market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized the technical means of expression that correspond to the generalized decoding of flows, instead of still referring, in a direct or gas; the computer is a machine for instantaneous and generalized decoding. Michel Serres defines in this sense the correlation of the the paths of the signifier. Civilization is defined by the decoding and the deterritorialization of flows in capitalist production. Any method capitalist production. Any method will do for ensuring this universal decoding: the privatization brought to bear on property, goods, and the or exotic—but this taste is destructive and morbid. While decoding doubtless means understanding and translating a code, it also means schizophrenic flows as identical, under the general theme of a decoding of the flows of desire. Their affinity is great, to limit of all societies, insofar as it brings about the decoding of the flows that the other social formations coded and such a regime to distinguish, even in two phases, between decoding and the axiomatization that comes to replace the vanished codes as a science, Hjelmslev is able to effect a vast decoding of language only by setting in motion from the start	p 234 p 239 p 240 p 241 p 244 p 244 p 245 p 245 p 246 p 246 p 246
an exterior limit that is schizophrenia, that is, the absolute decoding of flows, but it functions only by pushing back and to read it in terms of the bourgeoisie as the decoding and decoded class. It is the only class as such leads the struggle against codes, and merges with the generalized decoding of flows. In this capacity it is sufficient to fill	p 250 p 254 p 254

cut off from goods—and one class of servants, the decoding bourgeoisie, the class that decodes the castes and the statuses	p 254
the schizos in their basic intimacy at the level of decoding, in their basic antagonism at the level of the axiomatic	p 255
the State. Civilized modern societies are defined by processes of decoding and deterritorialization. But what they deterritorialize with one hand,	p 257
they	
of wealth-creating activity. Here we have the great movement of decoding or deterritorialization: the nature of wealth is no longer to	p 259
constantly oscillating from one pole to the other. Born of decoding and deterritorialization, on the ruins of the despotic machine, these	p 260
with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding of—the fluent quantities of	p 260
their	
dictators, and an all-powerful police, while decoding—or allowing the decoding of—the fluent quantities of their capital and their populations	p 260
of the flows? What can be done so that the decoding and the deterritorialization constitutive of the system do not make	p 260
in terms of its fulfillment of a becoming-immanent, its generalized decoding of flows, and its axiomatic that comes to replace the	p 261
The third is the modern immanent machine, which consists in decoding the flows on the full body of capital-money: it has	p 261
of co-ordination-conjunction in the civilized capitalist machine, corresponding to the decoding of the flows. Deterritorialization, the axiomatic,	p 262
and reterritorialization are the	
any other, because, by means of the immanence and the decoding, antiproduction has spread throughout all of production, instead of	p 262
remaining	
universal essence of desire as libido. Thus the operation of decoding in psychoanalysis can no longer signify what it signifies in	p 301
adding a code to the codes already recognized, but in decoding in an absolute way, in eliciting something that is uncodable	p 301
be reinterpreted from the point of view of a generalized decoding or a generalized process of deterritorialization: The simplest abstraction, then	p 302
rather that of an included disjunction. This is because the decoding and the deterritorialization of flows define the very process of	p 320
the despot, or capital, but on the contrary that of decoding them on the full body without organs. It is a	p 328
a code. The signifying chain has become a chain of decoding and deterritorialization, which must be apprehended—and can only be	p 328
would seem that the genetic code points to a genic decoding: one need only grasp the decoding and deterritorialization functions in	p 328
points to a genic decoding: one need only grasp the decoding and deterritorialization functions in their own positivity, inasmuch as they	p 328
of carrying them all the way into the desert and decoding them—even if this idea necessarily took on the appearance	p 331
codes and overcodings of social production and the chains of decoding or of deterritorialization belonging to desiring-production, and by the	p 336
entire	
polyvocality that functionally draws them nearer to a chain of decoding of desire: the parts of the desiring-machine function in the	p 336
figures, or on the contrary taken up in chains of decoding that resect them according to mobile and nonfigurative points (the	p 351
in the first place (a bit like the way the decoding of flows entails a reinforcement of bondage). Do these psychoanalysts	p 357
attains its own grandeur, its own genius, creates chains of decoding and deterritorialization that serve as the foundation for desiring-machines,	p 368
and	
easily be from the nineteenth century. And of course this decoding of the flows of painting, these schizoid lines of escape	p 369
is determined to desire its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as	p 372
a system of	
how it came to be assembled, on what foundation of decoding and deterritorialization; how it works, always more decoded, always more	p 373
violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible	p 381
curettage, a malevolent activity. But everything happens	
goal. We'll never go too far with the deterritorialization, the decoding of flows. For the new earth (In truth, the earth	p 382
DECODINGS 1	
not at all the same thing, depending on whether the decodings are caught up in an axiomatic or not; on whether	p 247
DECOLLEMENT 1	
machines execute more or less of a movement of detachment (decollement) in relation to the desiring-machines; and whether the	p 184
death-carrying elements	
DECOMPOSE 2	
is enough to disturb the circuits of qualified flows, to decompose the finite blocks of debt, and to destroy the very	p 249
disintegration in the individuals who compose it, these same individuals decompose it. ... By way of the circuitous route of science and	p 368
DECOMPOSED 1	
a modification of the heterosexual and homosexual libido (in the decomposed milieu of the Guermentes, for example). It is the function	p 98
DECOMPOSES 3	
decomposition of this kind is very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves	p 13
once more	
that might be labeled the Signifier-writing that ceaselessly composes and decomposes the chains into signs that have nothing that impels	p 39
them	
the value of coexisting minimal terms into which the signifier decomposes; but the other vertical, where the signifier is elevated to	p 207
DECOMPOSITION 6	
also in delirium as a general phenomenon. A process of decomposition of this kind is very characteristic of paranoia. Paranoia decomposes	p 13
the realm of deterritorialization, reaching the furthest limits of the decomposition of the socius on the surface of his own body	p 35
is the code of desire. Every composition, and also every decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis	p 40
at once component parts and products of the process of decomposition that are spatially localized only at certain moments, by contrast	p 40
segmentation of the despotic State in feudalism, and from the decomposition of the feudal system itself and that of its State	p 225
the transcendence of the despotic signifier, and finally, its consecutive decomposition into minimal elements within a field of immanence	p 240
uncovered by	
DECOR 1	
has been able to treat Oedipus as an appearance, a decor, and to go back to the unconscious libidinal investments of	p 360
DECORATED 1	
care for the ladies. He is brave, too. He is decorated like crazy. In man's game of chance the death instinct	p 335
DECREES 1	
the magic triangle: the voice no longer sings but dictates, decrees; the graphy no longer dances, it ceases to animate bodies	p 205
DECREPITUDE 1	
not recognized the chieftainship; the impoverished village is falling into decrepitude (the two sectors of the village result from a fusion	p 168
DEDICATED 1	
which we communicate. The persons to whom our loves are dedicated, including the parental persons, intervene only as points of connection	p 293
DEDOUBLE-DOUBLE 1	
est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi	p 122
DEDUCE 1	

machine, it is because it is not possible simply to deduce alliance from filiation, the alliances from the filiative lines. It	p 146
DEDUCED 3	
it is not fused with the hierarchy and cannot be deduced from it, and the economy insofar as it is not	p 146
alliance. Alliances never derive from filiations, nor can they be deduced from them. But, this principle once established, we must distinguish	p 155
the Oedipus complex as something repressed. Alliance can never be deduced from the lines of filiation through the intermediary of Oedipus	p 165
DEDUCING 1	
least consist of going from filiations to alliances, or of deducing the latter from the former. The problem is one of	p 155
DEDUCTED 1	
connected to it. Hence the product is something removed or deducted from the process of producing: between the act of producing	p 26
DEDUCTING 1	
filiation, but always a socius waiting to bear down, already deducting and detaching. The flow deductions constitute a filiative stock in	p 149
DEDUCTION 2	
propaganda, or its propagation. The incest motive is a logical deduction of the human reason, which has recourse to this last	p 115
to save itself ... which first and foremost is a logical deduction made by the human reason, even if unconsciously made, and	p 115
DEDUCTIONS 3	
of the chain. The flows must be the object of deductions (prelevements) that constitute a minimum of stock, and the signifying	p 149
flow is coded insofar as detachments from the chain and deductions from the flows are effected in correspondence, united in a	p 149
waiting to bear down, already deducting and detaching. The flow deductions constitute a filiative stock in the signifying chain; but inversely	p 149
DEEDS 1	
As Maurice Dobb has shown, an accumulation of property title deeds—in land, for example—will be necessary in a first	p 225
DEEEEEESIRE 1	
is through castration / that we gain access / to Deeeeesire. What one calls the disappearance of Oedipus is Oedipus become	p 312
DEEM 1	
moment only more perfect machines (Whether those things which we deem most purely spiritual are anything but disturbances of equilibrium	p 284
in	
DEEMED 1	
grandparental constellation, either because an accumulation of three generations is deemed necessary in order to produce a psychotic, or	p 52
because an	
DEEP 2	
is not things a subject feels the lack of somewhere deep down inside himself, but rather the objectivity of man, the	p 27
to ensure its own conversion without this application that furrows deep into it, cleaves it, and forces it back upon itself	p 303
DEEPENED 1	
yet the difference in regime, far from being accentuated and deepened, is on the contrary reduced to a minimum, because desiring-production	p 336
DEEPENING 2	
to the other, there is not at all a personal deepening, but something quite different: there is a return from the	p 331
internalized limits. The double alienation—labor-desire— is constantly increasing and deepening the difference in regime at the heart of the	p 337
identity	
DEEPER 5	
delirium (I think . . .) presuppose an I feel at an even deeper level, which gives hallucinations their object and thought delirium its	p 18
burdens all of psychoanalysis; on the contrary, one thereby plunges deeper into familialism and generalizes it. Parents have been put in	p 92
of civilization, at the same time that the psychoanalyst plunges deeper into a familialist and ideological vision. We do not need	p 117
demanded again, and these demands come from elsewhere and from deeper down. But psychoanalysis did find the following means, and fills	p 314
tell us this, and make us live it, feel it, deeper than delirium and further than hallucination: yes, the return to	p 331
DEEPEST 4	
ideology, etc., and that it should be examined at the deepest level of one and the same economy, one and the	p 245
exterior limit of capitalism itself or the conclusion of its deepest tendency, but that capitalism only functions on condition that it	p 246
law of the despot, in introducing lack there at the deepest levels, and in rescuing us from Oedipus by means of	p 268
their interests, since interests derive from them instead. At the deepest level of society there is delirium, because delirium is the	p 364
DEEPLY 4	
me! So it's me! No one has ever been as deeply involved in history as the schizo, or dealt with it	p 21
the depressive position is only a cover-up for a more deeply rooted schizoid attitude.) For the rigors of the law are	p 43
Admittedly, once the child has grown up, he finds himself deeply involved in social relations that are no longer familial relations	p 46
This would mean that the death instinct is even more deeply rooted in the State than thought, and that latency not	p 214
DEFAMILIALIZES 1	
they are themselves countersected and divided by the other who defamilializes them according to the laws of social production and	p 355
desiring-production	
DEFAMILIARIZING 1	
how the negative task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and	p 381
fantasy; decoding, deterritorializing—a	
DEFEAT 2	
the simple truth that very powerful forces are required to defeat the forces of desire, lead them to resignation, and substitute	p 122
By retracing the paths to the earlier heroic life ... you defeat the very element and quality of the heroic, for the	p 298
DEFEATED 2	
Great Other in Lacan—while conserving myth and castration, is defeated from the start. And what does Jean-Francois Lyotard mean, in	p 295
teach us to sing life. And see how the most defeated, sad .song of death emanates from it: eiapopeia. From the	p 331

DEFEATISM	1	
things by plunging into a breach (the escape, or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious investments in the		p 377
DEFECATE	1	
the portrait of this young child who can live, eat, defecate, and sleep only if he is plugged into machines provided		p 37
DEFECTS	1	
a god but a human being like yourself, with worries, defects, ambitions, frailties, that he is not the repository of an		p 334
DEFENDING	1	
the Germans are fighting against the Slavs, and a girl defending Alsace against the French. At last he crosses the Aryan		p 89
DEFENSE	2	
they encounter, the attempts at transformation for the purpose of defense and reaction, and the results of successful counteractions. It has as a reinforced drive, and paranoia as a means of defense. We have seen on the contrary that what the libido		p 196 p 352
DEFENSES	1	
all costs by interpreting these investments and object choices as defenses against incest? (Thus the familial romance, or Oedipus's own wish		p 354
DEFERRED	2	
a lure, it is impossible. But the problem is only deferred. Is that not the nature of desire, that one desires that he does not expect an exchange, not even a deferred exchange? It is theft that prevents the gift and the		p 162 p 186
DEFERRING	1	
continually cutting off the circulation of flows, breaking them and deferring the break, but these same flows are continually overflowing, and		p 376
DEFICIENCIES	1	
thrust back into the framework of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a holy trinity		p 95
DEFICIENCY	5	
explanatory concept that supposedly locates the specific dysfunction or primary deficiency. The second is an ideational concept indicating the specific nature		p 22
of foreclosure, for example, seems to indicate a specifically structural deficiency, by means of which the schizophrenic is of course repositioned		p 52
imago, and the foreclosure concerning the signifier to a real deficiency or absence of the paternal personage. There is no better other in the flows of production, phenomena of excess and deficiency, phenomena of lack and accumulation, which will be compensated for endemic famine, and an infantile alimentary anxiety linked to a deficiency of maternal care. Not only is it impossible to derive		p 92 p 150 p 275
DEFINABLE	1	
its surface of inscription within the conditions of Oedipus, a definable and differentiable ego in relation to parental images serving as		p 70
DEFINE	25	
inhibitors and repressors that eventually determine the support and firmly define a specific, personal subject. No chain is homogeneous; all of code of Oedipus. How does the child first come to define the places and the functions that the parents are going controversy developed when certain analysts, following Melanie Klein, tried to define the unconscious forces of the female sexual organ by positive		p 39 p 47 p 60
that group fantasy was inseparable from the symbolic articulations that define a social field insofar as it is real, whereas the transference is volatile.... Only the third type remains, whose characteristics define a good analysis. The patient speaks in order to constitute their use, legitimate or not, and of the conditions that define a use of synthesis as legitimate or not. Take the conception of Oedipus based on parental images, in order to define symbolic functions within a structure, it is in vain that when they coincide or are superimposed on each other. We define the reactionary unconscious investment as the investment that conforms to groups is inadequate, an opposition that would allow one to define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal the flows of desire, but under the social conditions that define its limit and the possibility of its own dissolution, so is absent and expelled? Such a form can serve to define a preconscious, but certainly not the unconscious. For if it widening capitalist reproduction process are joined, three segments that also define the three aspects of its immanence: (1) the one that brief, the notion of break-flow has seemed to us to define both capitalism and schizophrenia. But not in the same way narrow and sometimes too wide, but the objective being they define as class interest remains purely virtual so long as it of the State itself. And in effect, how does one define the true alternative without assuming all these problems resolved beforehand despotic State, and the extreme internalization of the capitalist field, define bad conscience. The latter is not cynicism's contrary; it is the two, nomadism and segregation. If we are able to define this difference as that which separates paranoia and schizophrenia, it no better. This time, like Melanie Klein, one attempts to define the female sex by means of positive characteristics, even if This is because the decoding and the deterritorialization of flows define the very process of capitalism—that is, its essence, its what make up the parts of the desiring-machines; partial objects define the working machine or the working parts, but in a intensive development of the productive forces, insofar as these forces define a man-nature independent of all the social formations, or rather converted into incomes, incomes of wages or of enterprises that define aims or spheres of interest, selections, detachments, and portions. But matter how large the extraction of profits, it does not define capitalism. And for what does define capitalism, for what conditions profits, it does not define capitalism. And for what does define capitalism, for what conditions profit, theirs is an investment of of desiring-production, following its molecular lines of escape that already define the mechanic's task of the schizoanalyst. And the lines of		p 62 p 66 p 68 p 82 p 105 p 125 p 139 p 186 p 237 p 246 p 255 p 256 p 268 p 278 p 295 p 320 p 323 p 343 p 346 p 374 p 374 p 382
DEFINED	71	
the disjunctive syllogism, or as its a priori principle (God defined as the Omnitudo realitatis, from which all secondary realities are without organs, but always remaining peripheral to the desiring-machines, being defined by the share of the product it takes for itself but on the periphery, with no fixed identity, forever decentered, defined by the states through which it passes. Thus the circles longer is a materialist. A truly materialist psychiatry can be defined, on the contrary, by the twofold task it sets itself sets apart still remains: it is now need that is defined in terms of a relative lack and determined by its it can, to recede, to rechannel persons who have been defined in terms of abstract quantities. Everything returns or recurs: States the neurotic, the pervers, and the psychotic cannot be adequately defined in terms of drives, for drives are simply the desiring-machines for drives are simply the desiring-machines themselves. They must be defined in terms of modern territorialities. The neurotic is trapped within the becoming of reality. And if materialist psychiatry may be defined as the psychiatry that introduces the concept of production into anything more than a metaphorical sense? A machine may be defined as a system of interruptions or breaks (coupures). These breaks law of partial objects. Nothing is lacking, nothing can be defined as a lack; nor are the disjunctions in the unconscious as the thing detached (phallus). This passage implies a subject, defined as a fixed ego of one sex or the other of the corresponding multiplicity whose every element can only be defined positively. We must speak of castration in the same way ego specified according to a given sex, and complete objects defined as global persons. The complexity and the foundations of such specific use of the connective syntheses. This use can be defined as transcendent, and implies a first paralogism in the psychoanalytic in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious defined by the immanence of its criteria, and a corresponding practice		p 13 p 16 p 20 p 22 p 26 p 34 p 35 p 35 p 35 p 35 p 36 p 60 p 60 p 60 p 70 p 74 p 75
by the double-bind situation: an alternative, an exclusive disjunction is defined in terms of a principle which, however, constitutes its two religions: individuations are produced only within fields of forces expressly defined by intensive vibrations, and that animate cruel personages		p 80 p 85

only in	
beginning. On the one side there is the great man defined oedipally: so he killed the father, in a murder without	p 102
superego. On the other side there is the crowd, also defined oedipally, by means of parental images of a second order	p 102
the contrary will be applied to the underlying Oedipal constellation defined by reaction, or else will exclude this constellation from the	p 129
style—asyntactic, agrammatical: the moment when language is no longer defined by what it says, even less by what makes it	p 133
excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality of mores (...)—the labor	p 144
performed by man upon	
reasons as if the myth placed on the stage persons defined as father, mother, brother, and sister, whereas these roles belong	p 161
application or reduction (rabattement): a reduction of the social field, defined as the aggregate of departure, to the familial field, now	p 177
as the aggregate of departure, to the familial field, now defined as the aggregate of destination—and it must establish a	p 177
ethnologists and the Hellenists think that a symbol is not defined by what it means, but by what it does and	p 180
of the unconscious, which do not allow themselves to be defined by an assignment of a signifier any more than by	p 180
not, since throughout these vicissitudes the imperial formation is always defined by a certain type of code and inscription that is	p 193
linearity of the deterritorialized signs. But such a field remains defined by a transcendence, even when one considers this transcendence as	p 207
repression-psychic repression—i.e., the repressing representation—now finds itself defined in terms of a supreme danger that expresses the	p 210
representative	
schizoid time of the new creative break. The dissolutions are defined by a simple decoding of flows, and they are always	p 223
and technical. That is why capitalism and its break are defined not solely by decoded flows, but by the generalized decoding	p 224
conjunction of all the decoded and deterritorialized flows, cannot be defined by commercial capital or by financial capital—these being merely	p 226
reservations and its ghettos as interior peripheries. (Pierre Moussa has defined the United States as a fragment of the Third World	p 231
extorted, but absorbed or realized.? If the capitalist is not defined in terms of enjoyment, the reason is not merely that	p 234
this aggregate of surplus value of flux. It cannot be defined by the difference between the value of labor capacity and	p 237
signified finds itself by nature subordinated to the signifier; figures defined as effects of the signifier itself; the formal elements of	p 242
figures have definitively lost the minimum conditions of identity that defined the elements of the signifier itself. Because in Hjelmslev's	p 242
linguistics	
nor schizophrenia follows the paths of the signifier. Civilization is defined by the decoding and the deterritorialization of flows in capitalist	p 244
on the ruins of the Urstaat. For the Urstaat was defined by overcoding, and its derivatives, from the ancient City-State to	p 252
class that rules and a class that is ruled, both defined by surplus value, the distinction between the flow of financing	p 254
the modern functions of the State. Civilized modern societies are defined by processes of decoding and deterritorialization. But what they	p 257
deterritorialize	
have no equivalent in the large aggregates. Jacques Monod has defined the originality of these syntheses, from the standpoint of a	p 288
desire. We have seen that, through reproduction and its objects (defined familiarly or genetically), it is always the unconscious that produces	p 290
in this same body considered from a molar viewpoint. What defined the libido as sexuality was therefore the association of the	p 291
masculine, in relation to which the woman, the feminine, is defined as a lack, an absence. It could be thought at	p 294
statistical aggregate of intersexual loves. For if the woman is defined as a lack in relation to the man, the man	p 295
fusion of desire with the impossible is performed, with lack defined as castration. From the structure there arises the most austere	p 306
formed and appears only in terms of the symbolic term defined as a lack. The great Other as the nonhuman sex	p 310
molecular elements, and where it lacks nothing, because it is defined as the natural and sensuous objective being, at the same	p 311
objective being, at the same time as the Real is defined as the objective being of desire. For the unconscious of	p 311
than a pure fiction that must give way to Reality defined as a lack, with Oedipus and castration back at a	p 314
of a particular flow, a flow of madness that is defined thus because it is charged with representing whatever escapes the	p 320
any machinic regime to exist—how the partial objects thus defined are able to form machines and arrangements of machines. The	p 324
organs, including the arranged vacuoles of lack. A class is defined by a regime of syntheses, a state of global connections	p 344
psychoanalysis was consigned to the analysis of the subjective, as defined by ideology.) But everything is objective or subjective, as one	p 345
the preconscious interests. The preconscious revolutionary break is sufficiently well defined by the promotion of a socius as a full body	p 347
preconscious revolutionary break appears at the first level, and is defined by the characteristics of a new aggregate, the unconscious or	p 348
or libidinal break belongs to the second level and is defined by the driving role of desiring-production and the position of	p 348
the Oedipal triangle, father-mother-me, a representative ego thought to be defined in terms of the father-mother representations, by fixation,	p 351
regression, assumption	
in this sense that the double impasse in no way defined a specific schizophrenogenic mechanism, but merely characterized Oedipus in the	p 360
it is certain that neither men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego	p 362
reactionary loves, which is to say that loves are not defined by their objects, any more than by the sources and	p 365
social content that is immediately adequate. The two poles are defined, the one by the enslavement of production and the desiring-machines	p 366
And to summarize all the preceding determinations: the one is defined by subjugated groups, the other by subject-groups. It is true	p 367
phenomena without aim or end: science as experimentation, as previously defined. In this domain as in the others, isn't there a	p 371
as the second aspect of the capitalist field of immanence, defined by the circular relationship great flux of financing—reflux of	p 372
never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty having no parallel in the primitive system	p 373
its other side? In the subjugated groups, desire is still defined by an order of causes and aims, and itself weaves	p 377
a process; now the schizophrenic as entity can only be defined in relation to the arrests, the continuations in the void	p 379
DEFINES 17	
necessary consequence of its mode of production. When Claude Levi-Strauss defines bricolage, he does so in terms of a set of	p 7
content to exploit to the fullest the idealist principle that defines desire as a lack, rather than a process of production	p 26
the break or interruption conditions this continuity: it presupposes or defines what it cuts into as an ideal continuity. This is	p 36
Kant draws upon centuries of Roman juridical reflection when he defines marriage as the tie that makes a person the owner	p 72
realm of the mother and the father retains only functions, defines the prohibition and the transgression as structural operations. But what	p 111
oedipalism, since the stasis or the actual privative factor only defines the energy of the neurosis, but not the content that	p 127
in extension in the state that prohibits it, and that defines it as a transgression against persons. Jung is therefore entirely	p 162
the primitive machine. It is this force of projection that defines paranoia, this strength to start again from zero, to objectify	p 194
haunt it. It is exactly in this way that Marx defines Asiatic production: a higher unity of the State establishes itself	p 194
in that of the differential relation as a conjunction that defines the immanent social field particular to capitalism, and confers on	p 227
into a relationship with another flow, such that the first defines a content and the second, an expression. The deterritorialized flows	p 241
is a machine for instantaneous and generalized decoding. Michel Serres defines in this sense the correlation of the break and the	p 241
of adding a new axiom to the previous ones. Capitalism defines a field of immanence and never ceases to fully occupy	p 250
remains a function of the large molar aggregates; it merely defines a collective preconscious that is necessarily represented in a distinct	p 257
social field as the terminus of the investment of desire defines the cycle, and the states through which a subject passes	p 276
lone particle has an associated wave as a flow that defines the coexisting space of its presences. Every investment is collective	p 280
that this flow is associated with another partial object and defines the other's potential field of presence, which is itself multiple	p 324
DEFINING 6	
of universal history in one fell swoop. We began by defining him as Homo natura, and lo and behold, he has	p 21
lack that desire supposedly suffers from as a way of defining its object, the world acquires as its double some other	p 26
Just as he draws upon centuries of scholastic reflection in defining God as the principle of the disjunctive syllogism, Kant draws	p 71
migrations and displacements. R. D. Laing is entirely right in defining the schizophrenic process as a voyage of initiation, a transcendental	p 84
value of code into a surplus value of flux. In defining precapitalist regimes by a surplus value of code, and capitalism	p 232
select and appropriate the cellular connections. So many reasons for defining capitalism by a social axiomatic that stands opposed to codes	p 248
DEFINITE 2	
one if we knew who he was or knew anything definite about him.... [The people] do not know what emperor is	p 199
a model anything. She is not even a distinct and definite personality.... A woman is a strange soft vibration on the	p 351
DEFINITION 10	
chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this definition of desire: as Kant would have it, we are well	p 25
which persons are differentiated. Hence the importance of the Kantian definition that posits God as the a priori principle of the	p 75

already seen how the immanent criteria of desiring-production permitted a definition of legitimate uses of syntheses, uses completely distinct from Oedipal institution): If, more or less in agreement with Reuleaux's classic definition, one can consider the machine to be the combination of the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects: the destruction of the capital itself and constitutes the fluctuation of constant capital (the definition of constant capital by no means excludes the possibility of at the center and at the core as well. The definition of surplus value must be modified in terms of the then Lawrence and Miller analyzed them to arrive at a definition of civilized European man: the hypnosis and the reign of the chain of assembly begins in a domain where by definition there are as yet no statistical laws At this level field, from which the loved and desired beings receive their definition. Oedipus is one of these forms, the index of a	p 110 p 141 p 167 p 228 p 237 p 268 p 286 p 366
DEFINITIONS 1	
says that machines are organs, or organs, machines. The two definitions are exact equivalents: man as a vertebro-machinate mammal, or as	p 285
DEFINITIVE 3	
which will render the latter more foreign, more ruthless, more definitive, or more infinite with respect to desiring-production. But this migration attempted resolution, of the complex what is rather the latter's definitive establishment or its interior installation, and it presents as the of generations to the moment when a supremacy, this time definitive, puts an end to the dramatic elaboration of the dunesteia	p 202 p 216 p 219
DEFINITIVELY 1	
crossed a new threshold of deterritorialization. Because these figures have definitively lost the minimum conditions of identity that defined the elements	p 242
DEFLOWERER 1	
as initiators to exogamous subjects of both sexes: the sacred deflowerer, the ritual initiator on the mountain or across the waters	p 200
DEFORMABLE 1	
to the other. A permutation involving 2, 3, n organs; deformable abstract polygons that make game of the figurative Oedipal triangle	p 325
DEFORMATION 1	
abyss of capitalist immanence, introducing there, as Schmitt says, a deformation, a convulsion, an explosion—in a word, a movement of	p 250
DEFORMATIONS 2	
and structures, to which they bring only transgressions, disorders, and deformations that are secondary in spite of everything, instead of forming that unconscious representation can never be apprehended independently of the deformations, disguises, or displacements it undergoes. Unconscious representation therefore comprises essentially	p 244 p 313
DEFORMS 1	
for asking whether it betrays or not, alienates or not, deforms or not. The problem is situated there, between unconscious group	p 257
DEGRADING 1	
that, but one continues to embrace the same humiliating and degrading conception of sexuality, the same figurative conception as the censors'	p 352
DEGREE 29	
wherein Nature = Industry, Nature = History. To a certain degree, the traditional logic of desire is all wrong from the analytical fallacy (which will be found again, to a considerable degree, in the theory of the signifier) that consists in passing problem lies elsewhere. Apart from the fact that a certain degree of comfort found in the bourgeois family is admittedly necessary and its repression, the distribution of the agents, and the degree of oedipalization of sexuality. Lacan explains well how, in terms codes flows, invests organs, and marks bodies. To such a degree that circulating—exchanging—is a secondary activity in comparison with object of an ever vigilant memory, it is to the degree that they are already apprehended in an extensive sense that not an extension of Oedipus, an Oedipus to the second degree; on the contrary, a negative or inverse Hamlet is primary and oedipalization tends to close around him again. To the degree that there is oedipalization, it is due to colonization, and true that thought can be evaluated in terms of the degree of oedipalization, then yes, whites think too much. The competence at the level of the strongest link, by revealing the degree of disfiguration it implies and brings to bear on desiring-production speak instead of a coefficient of affinity that varies in degree between social machines and desiring-machines, according to whether their respective of alliance and the body of filiation, to such a degree that it is necessary to re-establish the equilibrium through an have to go along with Wittfogel when he shows the degree to which modern capitalist and socialist States take on the code just as it has the others—to such a degree that the automatic machine has always increasingly internalized them in delirium that does not possess this characteristic to a high degree, and that is not originally economic, political, and so forth the genic unconscious is familial only to a very small degree, much less so than Freud's unconscious, since the diagnosis is it out to be, since psychoanalysis participates to the highest degree in this discovery of the units of production, which subjugate these intensive emotions are closest to the matter whose zero degree they invest in itself. They control the unconscious experience of be at its maximum, the regimes differ to the highest degree. If we examine the primitive or the barbarian constellations, we in the attractive functioning, as well as enveloping the zero degree in the intensities produced; and thereby causing the desiring-machines to capitalist society where the market economy raises them to a degree of perfection unknown before capitalism.) This welding of desire to despot, the body of capital-money—depends on a state or degree of intensive development of the productive forces, insofar as these natural or divine precondition of production corresponding to a given degree to which it affixes a structural unity and apparent goals upon the regime of the social syntheses, but upon the degree of development of the forces or the energies on which The manifest syntheses are merely the preconscious indicators of a degree of development; the apparent interests and aims are merely the social machine, of the form of power, and of the degree of development in and for themselves. Even in the person full body for itself, independently of all aims, and a degree of development for itself, independently of all reason: that very of development for itself, independently of all reason: that very degree and no other, don't take another step; that very socius commodity capitalism, bordering an Urstaat, that grants it a large degree of autonomy, its painting apparently molds itself to a Byzantine	p 25 p 60 p 96 p 100 p 144 p 155 p 159 p 169 p 170 p 175 p 184 p 191 p 220 p 233 p 274 p 290 p 299 p 330 p 336 p 339 p 342 p 343 p 343 p 345 p 345 p 346 p 364 p 364 p 369
DEGREES 14	
theory according to which intensive quantities fill up, to varying degrees, matter that has no empty spaces, is profoundly schizoid. Further states that fill up the body without organs to varying degrees—states through which Schreber-the-subject passes, becoming a woman and many spare part adjacent to the machine passes through all the degrees of the circle, and passes from one circle to another truth, there are never contradictions, apparent or real, but only degrees of humor. And inasmuch as reading itself has its degrees degrees of humor. And inasmuch as reading itself has its degrees of humor, from black to white, with which it evaluates from black to white, with which it evaluates the coexisting degrees of what it reads, the sole problem is always one intensity, taking on the same twinnedness or bisexuality in differing degrees. The signs belonging to this order are therefore fundamentally neuter mother. The fact that the two acts can, to varying degrees, be bound together, assimilated, does not rule out the existence an anti-human enterprise. The same can be said in varying degrees of many millions of other workers who produce, and create which a unit of matter always fills space in varying degrees (the eye, the mouth, the anus as degrees of matter in varying degrees (the eye, the mouth, the anus as degrees of matter); pure positive multiplicities where everything is possible, without organs is the matter that always fills space to given degrees of intensity, and the partial objects are these degrees, these	p 19 p 19 p 20 p 68 p 68 p 68 p 156 p 200 p 236 p 309 p 309 p 327

given degrees of intensity, and the partial objects are these degrees, these intensive parts that produce the real in space starting that which grows or diminishes according to an infinity of degrees (as Klossowski noted, an afflux is necessary merely to signify	p 327 p 330
DEHUMANIZED 1	
an unfamiliar instrument ... for which there was no purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing	p 6
DEITY 3	
alliance system and places himself in direct filiation with the deity: the people must follow. A leap into a new alliance converge into the direct filiation of the despot with the deity, and the new alliance of the despot with the people the mobile and finite blocks—finds himself dismissed by the deity, the immobile organizer of the bricks and of their infinite	p 192 p 199 p 200
DEJECTED 1	
But we are warned: the society of brothers is very dejected, unstable, and dangerous, it must prepare the way for the	p 80
DELAYED 8	
mind. Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same thing with continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same thing with delayed redeparture redeparture. Delayed continuous communication with immediate redeparture. Same thing with delayed redeparture. Immediate discontinuous communication with immediate redeparture. Same thing with discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Same thing with immediate redeparture. Same thing with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Thus the schizophrenic, the possessor of the most touchingly immediate future has in store for it; it is endlessly delayed by accidents and deviations. ... Such is the complex notion of In general, the introduction of innovations always tends to be delayed beyond the time scientifically necessary, until the moment when the	p 12 p 12 p 12 p 12 p 12 p 12 p 12 p 231 p 234
DELEGATE 2	
itself formed by these classes, which have become independent and delegate it to serve their power and their contradictions, their struggles amid the large accumulations that fill the preconscious, and that delegate their representatives in the unconscious itself, thereby immobilizing the machines	p 221 p 338
DELEGATED 10	
by means of sexual repression. The family is indeed the delegated agent of this psychic repression, insofar as it ensures a image to which the repression gives rise. Psychic repression is delegated by the social formation, while the desiring-formation is disfigured, displaced is disfigured, displaced by psychic repression. The family is the delegated agent of psychic repression, or rather the agent delegated to the delegated agent of psychic repression, or rather the agent delegated to psychic repression; the incestuous drives are the disfigured image repression that is properly termed secondary, this being a function delegated to the family or one to which the family is to the family or one to which the family is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions seen, that Oedipus is an application, and the family a delegated agent. Even by application it is hard, it is difficult in the proper sense of the word could not be delegated in the unconscious by the molar forces and thus crush by means of its oedipalization, its system of impasses, its delegated psychic repression, without which social repression would never find docile as an end: a psychotic is produced who escapes the delegated repression properly speaking only to take refuge in primal repression	p 118 p 119 p 119 p 119 p 121 p 121 p 122 p 339 p 361 p 363
DELEGATES 2	
fact implies an original double operation: the repressive social formation delegates its power to an agent of psychic repression, and correlatively commencing with the earliest age of the child. Social production delegates the family to psychic repression. And if the family is	p 119 p 120
DELIBERATE 3	
the organization of an already existing organization of production. The deliberate creation of lack as a function of market economy is over delirium as well as over hallucinations, and especially this deliberate, stubborn, material will to be of a race inferior for tell them apart? We demand the right to a very deliberate analysis. For even in their contrary uses, let us make	p 28 p 86 p 116
DELIBERATELY 5	
schizophrenic passes from one code to the other, that he deliberately scrambles all the codes, by quickly shifting from one to economy is the art of a dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance of production its fundamental raw material, its form and its function, and deliberately perpetuates it, in all its violence, with all the powers schizo's own particular way of rediscovering the earth. The schizophrenic deliberately seeks out the very limit of capitalism: he is its of a presupposition. On the one hand Freud wants to deliberately reduce the group character of the fantasy to a purely	p 15 p 28 p 33 p 35 p 59
DELICATE 1	
causing the desiring-machines to start up again. Such is the delicate and focal point that fills the function of transference in	p 339
DELIMITED 3	
ruling structure that lives, in which parts and functions are delimited and coordinated, in which nothing whatever finds a place that sphere of production. But the bourgeois field of immanence—as delimited by the conjunction of the decoded flows, the negation of first-order images of social persons. These private persons are formally delimited in the locus of the restricted family as father, mother	p 191 p 254 p 264
DELIMITS 1	
shows how the extension of a system takes form and delimits itself, proceeding from intense and primordial filiative lineages that necessarily	p 155
DELINEATE 1	
the lines of differentiation daddy-mommy-me, and the exclusive alternatives that delineate them, you will fall into the black night of the	p 78
DELINEATES 1	
It is the very conjunction of the deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the	p 258
DELIRIOUS 14	
am becoming a god, and so on, which is neither delirious nor hallucinatory, but will project the hallucination or internalize the return. The breasts on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first of all, a band third concept is a descriptive one, discovering or rediscovering the delirious person in his own specific world. What is common to its own object—if only in an unreal, hallucinatory, or delirious form—or from representing this causality as stemming from within	p 18 p 19 p 23 p 25

not a case of an hallucinatory experience nor of a delirious mode of thought, but a feeling, a series of emotions	p 84
in psychosis a regaining of reality appears along with the delirious reconstruction. The fact remains that Freud never dropped this simple	p 123
The paintings of the second period are somewhat like the delirious reconstruction, where the delirium hides, or rather where it is	p 132
economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person applies a delirium to his family and his son	p 274
of every unconscious social investment. Every unconscious investment mobilizes a delirious interplay of disinvestments, of	p 277
counterinvestments, of overinvestments. But we have	
investments follow this dividing line that gives them a specifically delirious content (recreating history in delirium)? And what is this line	p 279
his liberty and responsibility, despite the recognized continuation of his delirious ideas. There is room for doubting that the decision would	p 364
in tracing back from the son's confused feelings to the delirious ideas or the lines of investment of the parents, of	p 365
economists has for us the incomparable advantage of offering a delirious interpretation of an unequivocally delirious economic system (at least	p 374
he	
incomparable advantage of offering a delirious interpretation of an unequivocally delirious economic system (at least he goes all the way). In	p 374
DELIRIUM 67	
of the matter—the glaring, sober truth that resides in delirium—is that there is no such thing as relatively independent	p 4
to emanate from this recording surface. Society constructs its own delirium by recording the process of production; but it is not	p 10
the process of production; but it is not a conscious delirium, or rather is a true consciousness of a false movement	p 10
Freud stresses the importance of these disjunctive syntheses in Schreber's delirium in particular, but also in delirium as a general	p 13
phenomenon	
disjunctive syntheses in Schreber's delirium in particular, but also in delirium as a general phenomenon. A process of decomposition of this	p 13
maintaining intact the rights of Oedipus in the God of delirium and the schizophrenic recording process. And for that very reason	p 13
it only in order to parody it. The code of delirium or of desire proves to have an extraordinary fluidity. It	p 15
shape and form. These are often described as hallucinations and delirium, but the basic phenomenon of hallucination (I see, I hear	p 18
hallucination (I see, I hear) and the basic phenomenon of delirium (I think . . .) presuppose an I feel at an even deeper	p 18
even deeper level, which gives hallucinations their object and thought delirium its content—an I feel that I am becoming a	p 18
nor hallucinatory, but will project the hallucination or internalize the delirium. Delirium and hallucination are secondary in relation to the really	p 18
hallucinatory, but will project the hallucination or internalize the delirium. Delirium and hallucination are secondary in relation to the really	p 18
primary	
forward by the psychiatrist G. de Clerambault seems well founded: delirium, which is by nature global and systematic, is a secondary	p 22
secondary phenomenon, a consequence of partial and local automatistic phenomena. Delirium is in fact characteristic of the recording that is	p 22
made	
infections or intoxications. Moreover, he explained a large part of delirium in turn as an effect of automatism; as for the	p 22
the specific nature of the effect of the disorder: the delirium itself or the complete withdrawal from the outside world, the	p 23
how does one dare reduce to the paternal theme a delirium so rich, so differentiated, so divine as the Judge's—since	p 56
father and commission the father to explain the God of delirium, we ourselves have trouble following this ascension; we take liberties	p 57
advantages they afford us in our attempt to understand the delirium. Yet the more Freud states such scruples, the more he	p 57
From the enormous political, social, and historical content of Schreber's delirium not one word is retained, as though the libido did	p 57
hallucinates and raves universal history, and proliferates the races. All delirium is racial, which does not necessarily mean racist. It is	p 85
of continents, this feeling of raw intensity that presides over delirium as well as over hallucinations, and especially this deliberate, stubborn	p 86
concludes a self from its oscillations on the circle. All delirium possesses a world-historical, political, and racial content, mixing and sweeping	p 88
the dead father? Once again let us consider Judge Schreber's delirium. To be sure, the use of races and the mobilization	p 89
amount to leading the historical and political content of the delirium back to an internal familial determination. And what is even	p 89
inadequacies of an Oedipal psychoanalysis. Let us consider another paranoiac delirium as related by Maud Mannoni, a delirium whose	p 89
political nature	
consider another paranoiac delirium as related by Maud Mannoni, a delirium whose political nature is especially vivid. This example appears	p 90
all	
a man from Martinique who, in the process of his delirium, situates himself in relation to the Arabs and the Algerian	p 90
symbolic disorganizer) from which the floating contents of the historical delirium would derive, as so many glittering reflections in an imaginary	p 91
field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents, and intensely	p 98
feeling the becoming	
flows capable of hallucinating history, of reanimating the races in delirium, of setting continents ablaze. No, I am not of your	p 105
syntheses is in opposition to the segregative and biunivocal use. Delirium has something like two poles, racist and racial,	p 105
paranoiac-segregative and	
all angles, beginning with the hallucination of books and the delirium of apprenticeships (the teacher as father-substitute, and the book as	p 114
second period are somewhat like the delirious reconstruction, where the delirium hides, or rather where it is on a par with	p 132
alcohol—or worse still an old fascist dream. Never has delirium oscillated more between its two poles. But through the impasses	p 133
Oedipal analysis, when it stubbornly crushes the content of a delirium, when it stuffs it with all its might into the	p 168
Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the delirium of the twelve Caesars and the Golden Age of Roman	p 213
one side or the other: the two ambiguous poles of delirium, their transformations, the way in which an archaism or folklore	p 260
turn fascist or revolutionary is the problem of the universal delirium about which everyone is silent, first of all and especially	p 260
a child, in relation to another father. How does a delirium begin? Perhaps the cinema is able to capture the movement	p 274
by Nicolas Ray, supposedly representing the formation of a cortisone delirium: an overworked father, a high-school teacher who works	p 274
overtime for	
so well, to the shame of psychiatrists, is that every delirium is first of all the investment of a field that	p 274
and racist, pedagogical, and religious: the delirious person applies a delirium to his family and his son that overreaches them on	p 274
on all sides. Joseph Gabel, presenting a case of paranoiac delirium with a strong politico-erotic content replete with suggestions for social	p 274
reconstructible. Yet it is evident that there is never a delirium that does not possess this characteristic to a high degree	p 274
transport the essential difference to the heart of this domain. Delirium is the general matrix of every unconscious social investment. Every	p 277
segregative and nomadic, just as there were two poles of delirium: first, a paranoiac fascisizing (fascisant) type or pole that invests	p 277
are astonishing oscillations of the unconscious, from one pole of delirium to the other: the way in which an expected revolutionary	p 277
literary examples: the case of Celine, the great victim of delirium who evolves while communicating more and more with the paranoia	p 277
that gives them a specifically delirious content (recreating history in delirium)? And what is this line, how can we situate schizophrenia	p 279
and to pass for bold while lacking boldness. Better the delirium of common sense than its platitude. For the prime evidence	p 292
more difficult to crush the entire sociopolitical content of Schreber's delirium if these desiring-machines of the father had been taken into	p 297
has the appearance of being coextensive with the field of delirium. The production couple—the desiring-machines and the social field—gives	p 298
their body without organs. Previously we distinguished two poles of delirium, one as the molecular schizophrenic line of escape, and the	p 315
at the heart of dreams themselves—as with fantasy and delirium—machines function as indices of deterritorialization. In dreams there are	p 316
this, and make us live it, feel it, deeper than delirium and further than hallucination: yes, the return to repulsion will	p 331
etc.). Modern man raves to a far greater extent. His delirium is a switchboard with thirteen telephones. He gives his orders	p 335
in its economic, political, historical, racial, and cultural determinations: in delirium the libido is continually re-creating History, continents,	p 352
kingdoms, races, and	
in the management of his wealth, and if in his delirium he had not displayed a taste for the socius of	p 364
them instead. At the deepest level of society there is delirium, because delirium is the investment—of a socius as such	p 364
At the deepest level of society there is delirium, because delirium is the investment—of a socius as such, beyond goals	p 364
double the weight of social repression. The paranoiac applies his delirium to the family—and to his own family—but it	p 365
his own family—but it is first of all a delirium of races, ranks, classes, and universal history. In short, Oedipus	p 365
would make them into simple projections, and from the moment delirium is recognized as having a primary social content that is	p 366
the productions of desire. And if it is true that delirium is coextensive with the social field, these two poles are	p 376
two poles are found to coexist in every case of delirium, and fragments of schizoid revolutionary investment are found to coincide	p 376
between the two poles is a constituent aspect of the delirium. It appears, however, that the oscillation is not equal, and	p 376
DELIRIUMS 6	
is not surprising that the father returns constantly in current deliriums in the most hidden and least recognizable guises, since he	p 57
intensive quantities, that form the material for subsequent hallucinations and deliriums. The intensive emotion, the affect, is both the common	p 84
root	

both the common root and the principle of differentiation of deliriums and hallucinations. We are also of a mind to believe does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up similar historical, geographic, and racial masses. The error be seen later, at the level of an analysis of deliriums. But already, if it appears that Oedipus is an effect part. These intense becomings and feelings, these intensive emotions, feed deliriums and hallucinations. But in themselves, these intensive emotions are closest	p 84 p 89 p 179 p 330
DELIVER 1	
bodies having a tonic value—constitute as signifying signs that deliver themselves over to the order of desire: rushes of breath	p 243
DELIVERED 2	
about by the frantic neuroticization to which we have been delivered, and for which psychoanalysis has invented new means—Oedipus and marry his own sister—the Yourougou female twin will be delivered over to the Nommos as a potential affine. The somatic	p 67 p 159
DELIVERS 2	
who becomes identical with his force and his destiny, and delivers his song in a language that becomes increasingly rapid and same cleavage: the detached object, the phallus-and-castration, the bar that delivers over all the depressive subjects to the great paranoiac king	p 148 p 208
DELUDE 1	
the concept of autism to schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance	p 23
DELUGE 2	
intense germinal influx, the great biocosmic memory that threatens to deluge every attempt at collectivity. But at the same time, how is escaping escape, collapsing a filthy drainage pipe, causing a deluge to break loose, liberating a flow, resecting a schizo The	p 190 p 341
DELUSION 1	
Capgras and Carrette presented a case of schizophrenia with a delusion of doubles, where the patient manifested a strong hatred for	p 122
DEMAND 7	
is also desired? How can we tell them apart? We demand the right to a very deliberate analysis. For even in opposite direction: the subjects of psychoanalysis arrive already oedipalized, they demand it, they want more. News flash: Stravinsky declares before dying or prohibited reappeared in marriages in spectral form, coming to demand its due. Loffler writes of a specific case: Among the Analytic psychotherapy can intervene only starting from the moment a demand can be formulated by the subject. Our entire research was inadequacy of being and universal castration? And what is this demand that is invoked to justify Oedipus? It goes without saying economy from the outside according to a supply and a demand. In this manner the system indeed holds together and functions is a lie to claim to liberate sexuality, and to demand its rights to objects, aims, and sources, all the while	p 116 p 121 p 164 p 170 p 171 p 239 p 350
DEMANDED 4	
in our society: we have said repeatedly that Oedipus is demanded, and demanded again and again; and even an attempt as society: we have said repeatedly that Oedipus is demanded, and demanded again and again; and even an attempt as profound as not psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again, and these demands come from elsewhere and that makes us believe: Oedipus and castration are demanded, then demanded again, and these demands come from elsewhere and from deeper	p 175 p 175 p 314 p 314
DEMANDS 8	
inferior God. At times the schizophrenic loses his patience and demands to be left alone. Other times he goes along with a reward for his becoming-woman. On the other hand, God demands a constant state of enjoyment . . . and it is my duty a real production that is supposedly exterior to desire (the demands of rationality), while at the same time the production of part of the masses as an explanation of fascism, and demands an explanation that will take their desires into account, an invoked to justify Oedipus? It goes without saying, the subject demands and redemands daddy-mommy: but which subject, and in what state Oedipus and castration are demanded, then demanded again, and these demands come from elsewhere and from deeper down. But psychoanalysis did [Numen]. To confess, to whine, to complain, to commiserate, always demands a toll. To sing it doesn't cost you a penny is in vain that the secret is published, that one demands one's right to be heard; it can even be disinfected	p 14 p 16 p 28 p 29 p 171 p 314 p 334 p 350
DEMATERIALIZATION 1	
of finite debt). Inversely, bank credit effects a demonetization or dematerialization of money, and is based on the circulation of drafts	p 229
DEMEAN 1	
psychoanalysis is reviving an age-old tendency to humble us, to demean us, and to make us feel guilty? Foucault has noted	p 50
DEMENTED 1	
discourse of an organization of society. Even its language is demented. Listen to a Secretary of State, a general, the boss	p 364
DEMIRACULER 1	
in the form of mocking voices that attempt to de-miraculate (demiraculer) the organs, the Judge's anus in particular. But the essential	p 11
DEMOCRACIES 1	
the characteristic features of the primordial despotic State. As for democracies, how could one fail to recognize in them the despot	p 220
DEMOCRACY 1	
of the poles between which it produces its own break. Democracy, fascism, or socialism, which of these is not haunted by	p 261
DEMOCRATIC 5	
capitalist style has been described by D. H. Lawrence: our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on existence of other breaks: those of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it it. It could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been but a single it all means. But all that—the development of the democratic signified or the wrapping of the despotic signifier—nevertheless forms anything. The law does not designate anything or anybody (the democratic conception of law will make this into a criterion). The	p 177 p 192 p 192 p 213 p 214
DEMOCRATIZE 1	
they also cause him to return in unexpected forms; they democratize him, oligarchize him, segmentalize him, monarchize him, and always internalize	p 223

DEMOCRITUS	1	
one goes from the Parmenidean Being to the atoms of Democritus). A transcendent object that is more and more spiritualized, for		p 268
DEMOLISH	1	
of themselves to blow up all of Oedipus and totally demolish its ridiculous claim to represent the unconscious, to triangulate the		p 44
DEMOLISHING	3	
line of argument that he was in the process of demolishing, by creating a distinction between rationality as it is or		p 29
explosive; there is no desiring-machine capable of being assembled without demolishing entire social sectors. Despite what some		p 116
revolutionaries think about this		
also that desiring-production—a real desire—is potentially capable of demolishing the social form. But what is a realdesire, since		p 116
DEMONETIZATION	1	
monetary form of finite debt). Inversely, bank credit effects a demonetization or dematerialization of money, and is based on the circulation		p 229
DEMONIACAL	3	
with the ego; rather, it is a relationship with the demoniacal in nature. The one thing Jaspers failed to do was		p 25
the metaphysical process that puts us in contact with the demoniacal element in nature or within the heart of the earth		p 35
meanings of process: process as the metaphysical production of the demoniacal within nature, and process as social production of		p 49
desiring-machines within		
DEMONIC	1	
the sense of Jaspers' demonstration, when he shows that the demonic—ordinarily repressed—erupts by means of such a state, or		p 136
DEMONSTRATE	8	
orchid code attracts the figure of a wasp: both phenomena demonstrate the surplus value of a code. It is an entire		p 39
terms of Oedipus, we do so only in order to demonstrate what a forcing was necessary for her to make Oedipus		p 45
questions have been analyzed in depth by Jean Oury. They demonstrate how revolutionary psychiatry broke in vain with the ideals of		p 94
a militant analysis, on the contrary, because it proposes to demonstrate the existence of an unconscious libidinal investment of sociohistorical		p 98
production		
he adheres to the traditional norms? Doesn't the Ndembu cure demonstrate just the opposite? Could it not be said that Oedipus		p 170
position of someone who has been robbed, so as to demonstrate clearly that he does not expect an exchange, not even		p 186
stages of the passage from the molecular to the molar demonstrate, such as this passage appears in the organic machines, but		p 289
normal ego. Lawrence, Miller, and then Laing were able to demonstrate this in a profound way: it is certain that neither		p 362
DEMONSTRATED	14	
view of its formal developed structures, presupposes (as Marx has demonstrated) not only the existence of capital and the division of		p 4
subject that lives it). This is what Klossowski has admirably demonstrated in his commentary on Nietzsche: the presence of the Stimmung		p 20
individual: it is group fantasy—as institutional analysis has successfully demonstrated. And if there is such a thing as two sorts		p 30
you will surpass him to find our forefathers. Lacan has demonstrated in a profound way the link between Oedipus and segregation		p 104
one to which the family is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but has not		p 121
shown		
signifier. Yet it has been a long time since Engels demonstrated, already apropos of Balzac, how an author is great because		p 133
somatically from a different generation. Arguing against Malinowski, Levi-Strauss has demonstrated convincingly that the mixing of		p 159
generations was not in the		
object, a way of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in relation to affects and		p 173
structures		
social machine by desire. It has often been said and demonstrated that an institution cannot be explained by its use, any		p 180
dominant forces. The existence of an analogous evolution has been demonstrated for the technical machine, when it ceases to be an		p 221
system of the dualism that exists in banking has been demonstrated, the dualism between the formation of means of payment and		p 229
the one side as on the other. Marx has clearly demonstrated the importance of the problem: the ever widening circle of		p 234
a crazy idea, given what had become of analysis. He demonstrated that Freud, no less than Jung and Adler, had repudiated		p 331
fusion in a statistical constellation of a molar order. Freud demonstrated clearly in this respect how one went from psychotic multiplicities		p 342
DEMONSTRATES	8	
as such, and agents of production and antiproduction. Ray Bradbury demonstrates this very well when he describes the nursery as a		p 47
of the feminine image in favor of a phallic symbol demonstrates how the triangle displaces itself toward its own cause and		p 75
and the undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates this time how Oedipus proceeds, it		p 110
demonstrates Oedipus's method: a		
Oedipus. This use demonstrates this time how Oedipus proceeds, it demonstrates Oedipus's method: a paralogism of the double bind, the		p 110
double		
exorcised by no means attests to its primary reality, but demonstrates on the contrary that the essential process is not exchanging		p 186
the machine is! The officer of In the Penal Colony demonstrates what an intense libidinal investment of a machine can be		p 346
the other extremity of the chain. Fourthly, the Wolf Man demonstrates a marked taste for the poor woman: the peasant girl		p 353
a new creature will declare the integrity of existence.... Science demonstrates by its very method that the means that it constantly		p 368
DEMONSTRATING	4	
situate desire in relation to the forms of social production, demonstrating thereby that there is no psychoneurosis that is not also		p 127
the depths of psychosis, and as if they were not demonstrating for our benefit an eminently psychotic and revolutionary means of		p 134
uncle-aunt-nephew, for example; but the oedipalists have no difficulty in demonstrating that these are imaginary variations of one and the		p 174
same		
the body without organs. No one has equaled Kafka in demonstrating that the law had nothing to do with a natural		p 198
DEMONSTRATION	1	
intimately related to the process: in the sense of Jaspers' demonstration, when he shows that the demonic—ordinarily repressed—erupts by		p 136
DEMONSTRATIONS	1	
repression, more insistent than ever, will survive all the publications, demonstrations, emancipations, and protests concerning the liberty of		p 351
sexual objects, sources		
DENIAL	4	
ignore them. He tends therefore to maintain an attitude of denial: all of that is surely true, but it is still		p 55
This proposition contains something other than an ideological blindness or denial. Classes are the negative of castes and statuses; classes		p 254
are		
in order to raise it to the condition of a denial that preserves belief without believing in it (it's only a		p 304
Mannoni likewise uses the theater model to show how the denial of belief in fact implies a transformation of belief, under		p 305
DENIED	1	

For inadmissible reasons, the existence of an infantile sexuality is denied; but for hardly more admissible reasons, this sexuality is reduced	p 100
DENIES 2	
still pious! Let us recall Marx's great declaration: he who denies God does only a secondary thing, for he denies God	p 58
who denies God does only a secondary thing, for he denies God in order to posit the existence of man, to	p 58
DENOMINATOR 1	
the other. He gives up trying to discover the common denominator or the coextension of the social field and desire. In	p 30
DENOUNCE 5	
intensity, bring about a deactualization of the institution itself and denounce it in turn as anachronistic. The two kinds of fantasy	p 63
which it imposed an exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex	p 84
itself was	
simple imaginary dependencies on Oedipus, where it becomes necessary to denounce a fusional dream, a fantasy of a-return-to-Oneness.	p 103
Castration, they say	
his suffering and his glory, he has the right to denounce what society makes of the psychotic in the process of	p 135
truth, the supreme disavowal of which he was able to denounce in Freud: the independence of sexuality with regard to reproduction	p 291
DENOUNCED 3	
the name of transcendental philosophy (immanence of criteria), he therefore denounced the transcendent use of syntheses such as appeared	p 75
in metaphysics	
caused a song of life to pass into psychoanalysis. He denounced, in the final resignation of Freudianism, a fear of life	p 119
the point of autocritique; the expressive forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the	p 299
DENOUNCES 3	
tragedy tends to diminish, while at the same time he denounces in Jung, then in Rank, the re-establishment of an exterior	p 300
too viscous, or too liquid, contraindications for analysis). When Fromm denounces the existence of a psychoanalytic bureaucracy, he still	p 312
doesn't go	
all of desiring-production—the anoedipal—back to Oedipus. When Reich denounces the way in which psychoanalysis joins forces with social	p 312
repression	
DENOUNCING 2	
proceed only by way of a critique of Oedipus, by denouncing the illegitimate use of the syntheses of the unconscious as	p 75
XVII, or that he takes other pretenders into account by denouncing them as fake. What is so ingenious is that he	p 88
DENSITY 1	
back by way of old lands, study their nature, their density; we must seek to discover how the machinic indices are	p 318
DENUNCIATIONS 1	
A season in hell—how could it be separated from denunciations of European families, from the call for destructions that don't	p 85
DENY 9	
of this principle, since by taking such an approach they deny that there is any such thing as a specific, identifiable	p 6
is confirmed in his most rigorous atheism. Freud needs to deny the existence of God as much as Jung needs to	p 58
elemental, molecular sense. That is why Proust, the first to deny all oedipalizing interpretations of his own interpretations, contrasts two kinds	p 70
remains fundamentally illegitimate with regard to them? We do not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and	p 74
well as complete objects, global images, and specific egos. We deny that these are productions of the unconscious. What is more	p 74
of indifference, so true is it that to affirm or deny such a being amounts to the same thing, or to	p 108
in a situation without exit, it is easily persuaded to deny itself in the name of the more important interests of	p 120
and who come to a halt before the proletariat and deny that there can be any difference in class between the	p 253
in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who invented the Pangymnastikon and a	p 274
DENYING 4	
table. A table which lent itself to no function, self-protective, denying itself to service and communication alike. There was something stunned	p 7
our attention once again. It is not a question of denying the vital importance of parents or the love attachment of	p 47
of the social field. It is not a question of denying the importance of parental coitus, and the position of the	p 355
the pure potentialities of art and even of science; for denying or minimizing the role of classes and class struggle; for	p 378
DEPART 1	
ascetic ideal, a cultural broth of bad consciousness. Better to depart in search of the Orgone, he said to himself, in	p 119
DEPARTING 1	
we become other individuals as well as other sexes, and departing becomes as easy as being born or dying. Along the	p 85
DEPARTMENT 2	
the combination of the parts into a whole forms another department of the mechanical reproductive system. In passing, Butler encounters the	p 285
a part apart or, as Butler would say, in another department that fits the whole over the other parts; machines in	p 287
DEPARTURE 24	
formed or how the subject is produced. Our point of departure was the opposition between desiring-machines and the body without organs	p 17
to social production, are thus end points, not points of departure. Between the two there is nothing but an ongoing process	p 35
destination fabricated to meet the requirements of an aggregate of departure constituted by a social formation. It can be applied to	p 101
to the figures of familial reproduction. In the aggregate of departure there is the social formation, or rather the social formations	p 101
the determinations of the subjugated group as an aggregate of departure and on their libidinal investment (from the age of thirteen	p 103
that, by means of a segregation, constitutes an aggregate of departure that is always presupposed by Oedipus, even if in a	p 111
repelled. The schizo knows how to leave: he has made departure into something as simple as being born or dying. But	p 131
The niece becomes herself a mother and the point of departure for a new brother-sister relationship, on which a new alliance	p 164
intensity within the group. We said that the point of departure seemed Oedipal. It was only the point of departure for	p 168
of departure seemed Oedipal. It was only the point of departure for us, conditioned to say Oedipus every time someone speaks	p 168
to clinical practice; or that the problem, the point of departure, is indeed Oedipal, although the developments and the solutions are	p 170
the critique of Oedipus must always resume its point of departure and find again its point of arrival. Oedipus is a	p 175
reduction of the social field, defined as the aggregate of departure, to the familial field, now defined as the aggregate of	p 177
the socius. We are brought back to our point of departure: the fact that exchange is inhibited and exorcised by no	p 186
8 The Urstaat The city of Ur, the point of departure of Abraham or the new alliance. The State was not	p 217
the aggregate of destination that corresponds to an aggregate of departure that is socially determined. It is our intimate colonial formation	p 265
it is father-mother that we consume. In the aggregate of departure there is the boss, the foreman, the priest, the tax	p 265
determining, but is always determined, first as a stimulus of departure, then as an aggregate of destination, and finally as an	p 276
extrapolation, application, and biunivocalization, which reduce the social aggregate of departure to a familial aggregate of destination, with the	p 307
familial relation	

signifier acting as absence and lack in an aggregate of departure, the other when the family imposes on them a personal as the lack to which the inside and the outside, departure and arrival, are reduced. Psychoanalysis index sui, with no other of the desiring-machines. The cycle is closed. For a new departure, since this I is another? The experience of death must consider the conditions under which Oedipus arrives: an aggregate of departure—transfinite, constituted by all the objects, agents, and relations of	p 308 p 313 p 331 p 358
a limit between two molar aggregates, the social aggregate of departure and the familial subaggregate of arrival that supposedly corresponds to	p 365
DEPARTURES	1
man proceeds with a ceremony interrupted by halts and fresh departures, flows of all sorts, flows of words and breaks: the	p 168
DEPEND	26
shift—which did not suppress mythical castration but made it depend secondarily on the organ, instead of the organ's depending on cultural are merely part of a manifest content and formally depend on a work of elaboration, or if, on the contrary considers the system as a whole and then makes it depend on the transcendent term, the phallus). There we have a it is not the forms of the subjugated group that depend on Oedipal projections and identifications, but the reverse: it is and identifications, but the reverse: it is Oedipal applications that depend on the determinations of the subjugated group as an aggregate the phallus have nothing to do with this, because they depend on it rather than being its impetus. For it is despotic signifier on which the entire chain thereafter seemed to depend, assigning an element of lack to each position of desire a moral aftertaste)? From the moment desire is made to depend on the signifier, it is put back under the yoke within the artificially closed vessel of Oedipus, and in reality depend on a state of forces that is changing, yet always and psychosis. The relationships of neurosis, psychosis, and also perversion depend on the situation of each one with regard to the relapses into an ideology of large segments that makes alliance depend on the major filiations, and that finds itself contradicted by plasma forms an immortal and continuous lineage that does not depend on bodies; on the contrary, the bodies of the parents the bodies of the parents as well as the children depend on it. Whence the distinction between two lines, the one to us to be, not exchange and circulation, which closely depend on the requirements of inscription, but inscription itself, with its short, graphism in one and the same movement begins to depend on the voice, and induces a mute voice from on high or from the beyond, a voice that begins to depend on graphism. It is by subordinating itself to the voice mute voice on which the whole chain now seems to depend, and in relation to which it becomes linearized. The subordination produced the eminent voice? Didn't the transcendence of the phallus depend on the anus? But the latter is revealed only at two aspects of banking practice. But this dissimulation does not depend on a faulty understanding so much as it expresses the of constant capital, etc.—since, on the contrary, these factors depend on it. It seems to us, with the same indispensable regime engender a machinic surplus value that does not directly depend on science and technics themselves, but on capital—a surplus flows and points that are not linguistic and do not depend on the signifier or its regulated elements. Thus Lyotard everywhere signifier and the figure. It is not the figures that depend on the signifier and its effects, but the signifying chain thermo-dynamics, but which in the process of assembly do not depend on these laws, since the chain of assembly begins in independence, such that nothing in the one depends or should depend on something in the other. They must not be opposed of the forces or the energies on which these syntheses depend. It does not bear upon the selections, detachments, and remainders	p 60 p 89 p 101 p 103 p 103 p 105 p 110 p 112 p 130 p 136 p 147 p 158 p 158 p 188 p 202 p 202 p 205 p 211 p 229 p 232 p 234 p 244 p 244 p 286 p 323 p 345
DEPENDENT	2
strength of Reich consists in having shown how psychic repression depended on social repression. Which in no way implies a confusion was ridiculous to think that the Freudian theory of censorship depended on the repressive regime in the empire of Franz Joseph	p 118 p 172
DEPENDENCE	11
makes the familial romance, on the contrary, into a mere dependence on Oedipus, and that he neuroticizes everything in the unconscious if this were not a tiny sign of the abject dependence to which analysis reduced the patients. How can we ward the class of effects: effects that are not a mere dependence on causes, but the occupation of a domain, and the of property, with communal possession bricked into it, and collective dependence. Every form that is more evolved is like a palimpsest impotence of the wage earner as well as the relative dependence of the industrial capitalist. This is money and the market interception of communication. If the familial investment is only a dependence or an application of the unconscious investments of the social they constitute through a linked drawing of elements, a partial dependence, and a superposition of relays. It is not a matter that selection has already placed in a state of partial dependence (the Markov chains). This can even be seen in the someone to be psychoanalyzed: it involves a situation of economic dependence that has become unbearable for desire, or full of conflicts the phallus and castration, but directly concerns an unbearable economic dependence. And the woman and the children who succeed in assuming has become quite a stupefying drug, where the strangest personal dependence allows the clients to forget, during the time spent in	p 55 p 65 p 86 p 218 p 239 p 276 p 289 p 343 p 356 p 357 p 357
DEPENDENCES	2
while refusing to recognize it—an entire system of economic-monetary dependences at the heart of the desire of every subject it sexual-social investments of the libido and these object choices, mere dependences of a familial Oedipus? Must we save Oedipus at all	p 239 p 353
DEPENDENCIES	3
libido's direct investments of the social field as simple imaginary dependencies on Oedipus, where it becomes necessary to denounce a fusional the Oedipal trap of repression properly speaking, and all its dependencies, each time in a way adapted to the case in the time spent in sessions on the couch, the economic dependencies that drive them there in the first place (a bit	p 103 p 339 p 357
DEPENDENCY	1
romance and Oedipus while reflecting on paranoia. Oedipus is a dependency of the paranoid territoriality, whereas the schizophrenic investment commands an	p 278
DEPENDENT	5
of not having one's needs satisfied; and making the object dependent upon a real production that is supposedly exterior to desire tracks, and of selections by lot, that bring about partially dependent, aleatory phenomena bearing a close resemblance to a Markov chain and are the races, cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is history's signifier the dead father and corpuscles, flows and partial objects that are no longer dependent upon the large numbers; infinitesimal lines of escape, instead of living species, as Markov chains: aleatory phenomena that are partially dependent. In the genetic code as in the social codes, what	p 28 p 39 p 89 p 280 p 289
DEPENDENTS	1
whore, princess and maid, rich woman and poor woman—are dependents of Oedipus, even in their reversals and their substitutions. The	p 366
DEPENDING	19
body without organs. And they undergo relative rises or falls depending on the complex relationship between them and the variations in is because two different readings of this identity are possible, depending upon whether the desiring-machines are regarded from the point of between them, but it is merely a distinction of regime, depending on their relationships of size. Except for this difference in without organs or its equivalent is the crucial factor here, depending on whether it is the result of an internal process it depend secondarily on the organ, instead of the organ's depending on it—met with great opposition from Freud. He maintained Oedipus encounters its two extremes, its minimum and its maximum, depending on whether it is regarded as tending toward an undifferentiated historicopolitical theme gets interpreted as a constellation of imaginary identifications depending on Oedipus, or on that which the subject lacks	p 19 p 30 p 31 p 32 p 60 p 82 p 90

in	
from Oedipus, it is our agony but also our ecstasy, depending on whether we live it neurotically or live its structure	p 108
beyond, which must be signified anagogically by Oedipus instead of depending on it analytically. This necessarily results in the reintroduction	p 128
of	
conceive of the relationship between psychosis and neurosis? Everything changes depending on whether we call psychosis the process itself,	p 130
or on	
from which the mother as such is strangely excluded, although, depending on the circumstances, she can be more or less a	p 157
always social repression (refoulement), but the apparatus of repression varies, depending in particular on what plays the role of the	p 184
representative	
and a graphism that dominates or supplants the voice by depending on it in various ways and by subordinating itself to	p 203
signifier that regulates its signifieds: it now appears behind them, depending on the things it signifies. It no longer produces an	p 221
body or its structure as a field of forces, while depending on a science and a technology, on a so-called intellectual	p 233
same way; they are not at all the same thing, depending on whether the decodings are caught up in an axiomatic	p 247
grounded the love blockage is, it curiously changes its function, depending on whether it engages desire in the Oedipal impasses of	p 293
design, sometimes a thing or a piece of a thing, depending on one another only by the order of the random	p 309
desiring-production. But these forms can be understood in two ways, depending on whether desire is enslaved to a structured molar aggregate	p 348
 DEPENDS	27
schizophrenia, it does not constitute an autonomous sphere, for it depends on the functioning and the breakdowns of desiring-machines.	p 22
Nonetheless Clerambault	
than to the real process of production on which it depends. The schizophrenic appears all the more specific and recognizable as	p 24
the real object, its very nature as a real entity depends upon an essence of lack that produces the fantasized object	p 25
ancestors, the fascist who belongs to the master race. Oedipus depends on this sort of nationalistic, religious, racist sentiment, and not	p 104
the real forces, the real causes on which the triangulation depends. The general line of the response is simple, it has	p 113
a pre-oedipal preorganization. On the contrary, it is Oedipus that depends on desiring-production, either as a stimulus of one form or	p 129
signs in passing from one generation to the next: It depends upon whether, from the initial group's point of view, the	p 156
a system of beliefs. Oedipus is never a cause: it depends on a previous social investment of a certain type, capable	p 178
but by virtue of a much more complex relationship that depends on the communication of the unconscious. With the result that	p 178
it is not adequate to the structural model. All this depends, finally, on a postulate that burdens ethnology to the same	p 188
detachable, a detached partial object on which the whole chain depends; in place of a polyvocal graphism flush with the real	p 206
the detached object on which the whole of the chain depends, and that spreads over the chain the effects of signification	p 207
money-capital existing virtually side by side. One of the elements depends on a transformation of the agrarian structures that constitute the	p 225
structures that constitute the old social body, while the other depends on a completely different series going by way of the	p 225
production flow and the labor flow on which surplus value depends. Thus the difference is not canceled in the relationship that	p 230
the formation of money as a specific relation within capitalism depends on the mode of production that makes the economy a	p 239
the signifier and its effects, but the signifying chain that depends on the figural effects—this chain itself being composed of	p 244
what today is called a genetic code; not because it depends on an effect of a signifier, but on the contrary	p 248
play in what is called the analytic dialogue, in fact depends on a subfoundation that is perfectly reducible to a few	p 265
father. On the contrary, the nature of the familial investments depends on the breaks and the flows of the social field	p 278
autocritique, by showing how the structural organization of signifiers still depends on a despotic Great Signifier acting as an archaism.) What	p 310
that it is infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an economic mechanism (whence its relations with	p 312
money	
by their mutual independence, such that nothing in the one depends or should depend on something in the other. They must	p 323
erection of a despotic signifier on which the entire chain depends. In this regard, in vain is the axiomatic in profound	p 327
functioning, but attraction is the functioning itself. That the functioning depends on repulsion is clear to us, inasmuch as it all	p 330
earth, the body of the despot, the body of capital-money—depends on a state or degree of intensive development of the	p 343
flows, an infinity of different and even contrary flows. Everything depends on the way in which these flows—whatever their object	p 351
 DEPERSONALIZED	1
field that does not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential	p 278
 DEPLACANT	1
yes, castration is indeed the representative, the displacing agency (le deplacant), the signifier—but none of that constitutes an unconscious	p 313
material	
 DEPLACE	2
The extensive Oedipal figure is its displaced represented (le represente deplace), the lure or fake image, born of repression, that comes	p 162
limit that haunts all societies, the displaced represented (le represente deplace) that disfigures what all societies dread absolutely as their most	p 177
 DEPLETED	1
objects, which plunge again and again into the torrential or depleted flux of a historic cosmos, a historic chaos. The matrical	p 278
 DEPLORE	1
trucks that leave loaded with export goods, the Tiv elders deplore this situation, and know what is happening, but do not	p 176
 DEPLOYED	1
the formal condition of the Oedipal images that will be deployed in the field of immanence left uncovered by the withdrawal	p 268
 DEPLOYS	1
measure established literature against an Oedipal psychoanalysis, for this literature deploys a form of superego proper to it, even more	p 134
noxious	
 DEPOSITED	1
desire produces. Lack is a countereffect of desire; it is deposited, distributed, vacuolized within a real that is natural and social	p 27
 DEPOTENTIALIZATION	1
operation of differential calculus, where one proceeds by way of depotentialization in order to rediscover the primary functions and reestablish	p 94
the	
 DEPRAVED	1
that thrust them into a paternalistic deviation that I find depraved.... A second group of loners, of which I am a	p 124
 DEPRESSED	1
a horrible Ananke, the Ananke of the weak and the depressed, the contagious neurotic Ananke; desire must produce its shadow or	p 333
 DEPRESSION	1
passes and flows; the universal effusion of the death instinct; depression and guilt used as a means of contagion, the kiss	p 268

DEPRESSIVE	10	
joke. (In Kleinian terms, it might be said that the depressive position is only a cover-up for a more deeply rooted		p 43
to a whole that will eventually appear in a final depressive stage (the complete Object). Partial objects hence appear to her		p 44
of Oedipal homosexuality with a mother fixation, of a dominant depressive nature and a sadomasochistic guilt, was quickly applied to Proust		p 68
two regions only one of which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For some		p 70
prepares for the advent of the complete object in the depressive phase.) It is clear that such a totality-unity is posited		p 72
surmounted in the direction of an evolutive integration (toward the depressive position under the reign of the complete object), or organized		p 74
and at the same time he discovers—sometimes in a depressive mode, sometimes in a mode of exaltation—his fundamental alienation		p 109
object, the phallus-and-castration, the bar that delivers over all the depressive subjects to the great paranoiac king. O signifier, terrible		p 208
archaism		
Unity, eminent, distributive, and not collective; and second, the maniacal depressive trait (metaphor) according to which the law reveals		p 212
nothing and		
against life, is also the last way in which a depressive and exhausted libido can go on surviving, and dream that		p 333
DEPRESSIVES	1	
you say, It's my fault, O ignoble contagion of the depressives, neurosis as the only illness consisting in making others ill		p 269
DEPRIVATION	6	
understood except by proceeding from a lack or a primal deprivation, and not the opposite. Here we have a properly analytical		p 60
to castration. Through it, all the external experiences linked to deprivation, to frustration, to the lack of partial objects take on		p 73
makes of lack an empty position and no longer a deprivation, that turns the law into a rule of the game		p 111
the actual factors as acting by means of a repressive deprivation (the sexual stasis) and as arising afterward. Which leads him		p 127
anything different from this when they remark that an actual deprivation or frustration cannot be experienced except in the midst of		p 127
old metaphysical operation that consists in interpreting negation as a deprivation, as a lack: the symbolic lack of the dead father		p 171
DEPRIVE	1	
an unconscious role, but in two quite specific ways that deprive them even more of their supposed autonomy. In accordance with		p 355
DEPRIVED	5	
am a part, doubtless constituted by centers of collarbones, was deprived of any possibility of individual success at the moment they		p 124
in a given state or on a given occasion, are deprived of the right to enjoy a collectively invested organ. The		p 142
and parts of the body. Not only is the criminal deprived of organs according to a regime (ordre) of collective investments		p 144
pure oppression, inasmuch as it assumes that these Savages are deprived of the control over their own social production, that they		p 178
called madness and appears as such only because it is deprived of this support, and finds itself reduced to testifying all		p 321
DEPRIVES	4	
a molar lack within the subject; rather, the molar organization deprives desire of its objective being. Revolutionaries, artists, and seers are		p 27
be put, since it is inseparable from the castration that deprives us of its use? Of course we are told not		p 179
according to their power and their wealth, and whose poverty deprives them as if they were mutilated organisms. For another, he		p 284
sexual position: the fixing of the death instinct in fact deprives sexuality of its generative role on at least one essential		p 331
DEPTH	6	
or thingumajigs. But even when the fantasy is interpreted in depth, not simply as an object, but as a specific machine		p 26
lend themselves to oedipalization. These questions have been analyzed in depth by Jean Oury. They demonstrate how revolutionary		p 94
psychiatry broke in		
a background of gold and fog, intense, intensive, traversed in depth by what has just sundered its breadth: the schizo Everything		p 132
The system of representation comprises three elements that vary in depth: the repressed representative, the repressing representation, and		p 184
the displaced represented		
only the elements of representation as they are organized in depth, but the manner in which representation itself is organized at		p 185
danger which Jean Oury has been able to analyze in depth: how does one avoid the institution's re-forming an asylum structure		p 319
DEPTHS	7	
to ask its questions and develop its interpretations from the depths of the Oedipal triangle as its basic perspective, even though		p 14
and flows. The desiring-machines pound away and throb in the depths of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's		p 54
body. It is an exercise in naked flesh, in the depths of the soul. The psychotic reacts with autism and the		p 123
making all language a desire, were not speaking from the depths of psychosis, and as if they were not demonstrating for		p 134
the wall of the signifier: Artaud the Schizo. From the depths of his suffering and his glory, he has the right		p 135
effecting its reterritorializations. But the imperturbable modern axiomatic, from the depths of its immanence, reproduces the transcendence of		p 261
the Urstaat as		
strength so as to believe in these images, from the depths of a structure that governs our relationships with them and		p 308
DERAILMENT	1	
level and on the side of the eighth ancestor: a derailment of the disjunctions, which cease to be inclusive and become		p 155
DERISIVELY	1	
of merchant capital's economic force and the flow that is derisively named purchasing power—a flow made truly impotent that represents		p 238
DERISORY	3	
from being a mockery of the law, it is itself derisory in relation to what the law prohibits in reality (the		p 161
destruction of all the primitive codings, or worse yet, their derisory preservation, their reduction to the condition of secondary parts in		p 192
it binds up the symbol—a symbol that has become derisory—of a former despot who thrust himself upon the community		p 195
DERIVATES	1	
capital-money. The waves of incest and shit are only secondary derivatives of the latter, insofar as they transport the private persons		p 267
DERIVATIVE	3	
kingdoms; some wonder whether this long drift merely constitutes a derivative of Oedipus. The familial order explodes, families are challenged,		p 88
son		
of a general knowledge and will whose sanctions are merely derivative of a judgment and an application directed at the rebellious		p 212
the ordeal of desire. The familial romance is not a derivative of Oedipus; Oedipus is a drift of the familial romance		p 355
DERIVATIVES	9	
schizo himself, outside the family? Are the names of history derivatives of the name of the father, and are the races		p 89
foregone conclusion that the collective agents will be interpreted as derivatives of, or substitutes for, parental figures, in a system of		p 101
and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute its very life or its becoming. As if		p 117
are invested by the libido for themselves, and not the derivatives of a daddy-mommy? In the first instance one studies large		p 183
Urstaat. For the Urstaat was defined by overcoding, and its derivatives, from the ancient City-State to the monarchic State, already found		p 252
flows. Private persons are an illusion, images of images or derivatives of derivatives. But in another sense everything has changed, because		p 264
persons are an illusion, images of images or derivatives of derivatives. But in another sense everything has changed, because the family		p 264

reality, it is a question of encounters or conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there is a do not merely differentiate them as familial beings, but as derivatives of the molar aggregate to which they belong under this	p 267 p 358
DERIVE 18	
socius, wanting to be fucked by the socius, does not derive from the father and mother, even though the father and objects to the detached complete object, from which global persons derive by an assigning of lack. For example, in the capitalist priori principle of the disjunctive syllogism, so that all things derive from it by a restriction of a larger reality (omnitude God as the master of the exclusions and restrictions that derive from the disjunctive syllogism, with an antichrist who is the from which the floating contents of the historical delirium would derive, as so many glittering reflections in an imaginary mirror? Is the comparative operation of this production with social production, whence derive the state of desire and its repression, the distribution of to the reactionary mass investments, they seemed to him to derive from ideology, so that psychoanalysis merely had the role of father and the mother. At no time, therefore, does alliance derive from filiation, but both form an essentially open cycle where alliance, in short, a whole ark of alliance. Alliances never derive from filiations, nor can they be deduced from them. But the despotic machine and the old primitive territorial machine—whence derive both the negation and the persistence of autochthony, brought into	p 62 p 73 p 76 p 77 p 91 p 100 p 119 p 147 p 155 p 182
units of both content and expression. These figures do not derive from a signifier nor are they even signs as minimal deficiency of maternal care. Not only is it impossible to derive the first anxiety from the second, but one cannot even aggregate invested by the libido, whence the two sexes necessarily derive, both in their separation (the two homosexual series of man representatives whence the subjects, the objects, and their relationships all derive. In this way the structure designates the unconscious of subjective	p 241 p 275 p 294 p 306
of meaning and purpose, since the meanings and the purposes derive from it, and not the contrary. It is doubtless true loves, which are not explained by their interests, since interests derive from them instead. At the deepest level of society there in the standard of living are realities, but realities that derive from a given supplementary axiom that capitalism is always capable underneath the recodings and the reterritorializations. Subject-groups in their turn derive from subjugated groups by way of ruptures in the latter	p 345 p 364 p 373 p 376
DERIVED 29	
as the Omnitude realitatis, from which all secondary realities are derived by a process of division). Hence the sole thing that and genealogically complex relationships with God and forms of God derived from the godhead by division. But all this happens and not bolstered by needs, but rather the contrary; needs are derived from desire: they are counterproducts within the real that desire so long as the whole is considered as a totality derived from the parts, or as an original totality from which there is an original totality from which they can be derived. Melanie Klein was responsible for the marvelous discovery of partial complete Object). Partial objects hence appear to her to be derived from (preleves sur) global persons; not only are they destined suspected at the very beginning, partial objects are only apparently derived from (preleves sur) global persons; they are really produced by the father, I condemn you). But this duality is artificial, derived, and supposes a direct relationship proceeding from the statement to one person to another. The reason is that persons are derived from abstract quantities, instead of from flows. Instead of a synthesis that would go beyond the negative disjunctions of the derived reality, in an original reality of Man-God, but rather of problem of meaning, but only of usage. Nothing original or derived, but a generalized drift. It would seem that the schizo segregative use of the conjunctive syntheses from which Oedipus is derived: I am of the superior race. The revolutionary unconscious investment	p 13 p 16 p 27 p 44 p 44 p 44 p 46 p 64 p 71 p 77 p 78 p 105
it must be actualized in a neurotic formation as a derived effect of the actual factor, or inasmuch as it is of private persons as individual centers of organs and functions derived from the abstract quantity. One is even compelled to say of code at the level of the flows, whence are derived differences in status between the filiative lines (for example, the are not like cause and effect, but are both products derived from this same substance, in relation to which the son such in the complex, since the complex is an element derived from this this-side-of. Incest as it is prohibited (the form no longer regarded as a specific energy that unites persons derived from the large aggregates, but as the molecular energy that it is difficult not to proceed as though the alliances derived from the lines of filiation and their relationships, although the or functional and fundamental, as Leach argues. Is the instability derived in relation to an ideal of exchange, or is it the barbarian despotic machine was based on disjunctions of inscription derived from the eminent unity. But the capitalist machine, the civilized	p 129 p 143 p 150 p 158 p 162 p 183 p 187 p 187 p 224
there where they are needed, the capitalist as a function derived from capital, and the worker as a function derived from function derived from capital, and the worker as a function derived from labor capacity, etc., in such a way that the persons are social persons first of all, i.e., functions derived from the abstract quantities; they become concrete in the becoming-related the capitalist as personified capital—i.e., as a function derived from the flow of capital; and the worker as personified the worker as personified labor capacity—i.e., a function derived from the flow of labor. In this way capitalism fills in the new means appropriated by desire and in the derived desires produced by the machines. A profound text by Samuel the inhibited, it was because he remained the prisoner of derived concepts that made him fall short of the materialist psychiatry which the libido addresses itself through them. Persons are simulacra derived from a social aggregate whose code is unconsciously invested for	p 263 p 263 p 264 p 264 p 264 p 284 p 345 p 366
DERIVES 11	
cycle. We can say that social production, under determinate conditions, derives primarily from desiring-production: which is to say that Homo natura then became rather indifferent to the fact that this beyond derives from the familial complex through the analytical transformation of desire object of a libidinal investment of desire that only secondarily derives an image of the father from desiring-production. The same holds that innocent men suffer all the marks on their bodies derives from the respective autonomy of the voice and the graphic a detached object, and the linearization of the chain that derives from this object. It is perhaps at this juncture that an additional turn of the screw, represses the desiring-machines. Incest derives from this investment and not the reverse. At first it something concrete. This is the differential relation Dy/Dx , where Dy derives from labor power and constitutes the fluctuation of variable capital and constitutes the fluctuation of variable capital, and where Dx derives from capital itself and constitutes the fluctuation of constant capital high volume of production to justify them, the corollary that derives from this proposition is that investment in innovations is never The person has become private in reality, insofar as he derives from abstract quantities and becomes concrete in the becoming-concrete of structural relation, whence the imaginary place and interplay of persons derives; and inversely, the theater forces the play and the working	p 33 p 58 p 173 p 191 p 206 p 216 p 227 p 228 p 234 p 251 p 307
DERIVING 6	
from technical and social machines. Rather, fantasies are secondary expressions, deriving from the identical nature of the two sorts of machines corporations linked by ties of common descent. The structural ties deriving from marriage between members of different corporations have been largely capital, where money would take on functions other than those deriving from its form as the equivalent. But in this way intervenes only in the structural organization and the personal relations deriving from it, where everyone, like the worker called to war one type of group to the other. Subject-groups are continually deriving from subjugated groups through a rupture of the latter: they on the full body of capital. Subjugated groups are continually deriving from revolutionary subject-groups. One more axiom. This is no more	p 30 p 146 p 249 p 323 p 349 p 375
DERRIDA 1	
subordinating itself to the voice that writing supplants it. Jacques Derrida is correct in saying that every language presupposes a writing	p 202
DES 6	
interplay of desiring-machines to fit within (rabattre tout le jeu des machines desirantes dans) the restricted code of Oedipus. How does even if it differs from our own, or cultural material (des contenus culturels), even if it is brought into relation with is no ethnographic material: there are only uses and functionings (des fonctionnements). On this point, it could be that psychoanalysts have linguistic, etc., functionalism at the level of large determinate aggregates (des grands ensembles specifiques). But the same does not hold true	p 47 p 167 p 180 p 181

the example of Rome: the decoding of the landed flows (des flux fanciers) through the privatization of property, the decoding of feminine in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found in the dispersion of the	p 223 p 323
DESCEND 1	
the Algerians argued against it. I had racist notions.... I descend from the Gallic dynasty. By this right I am a	p 90
DESCENDANT 1	
the kinsman of his two parents because he is the descendant of both parents and not because his parents were married	p 146
DESCENDANTS 1	
their multiple interactions: a group Oedipus that brings together relatives, descendants, and ascendants. (It is in this manner that the schizophrenic's	p 52
DESCENDED 1	
women brought in by marriage are women gained. Each family descended from these marriages thus bears a sign, which is determined	p 156
DESCENDS 2	
becomings, passages, and migrations—all this drift that ascends and descends the flows of time: countries, races, families, parental appellations, divine	p 85
totally exterior privative fashion (which is an impossibility), or it descends into an internal qualitative conflict that is necessarily understood in	p 128
DESCENT 8	
corporation or between different corporations linked by ties of common descent. The structural ties deriving from marriage between members of different	p 146
have been largely ignored or else assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that ties of affinity that ties of affinity have comparable importance to ties of descent, disguises the former under his expression complementary filiation. The essence	p 146 p 146
by the peoples themselves to be of the nature of descent. The continuity of the structure vertically through time is adequately	p 146
the blocks of alliance that cause the chains to flow. Descent is at the same time flow of production and chain	p 149
nothing could be selected; nothing would pass from filiation to descent, but descent would be perpetually reduced to filiation in the	p 163
be selected; nothing would pass from filiation to descent, but descent would be perpetually reduced to filiation in the act of	p 163
confounded with filiation; and incest with the mother, insofar as descent within filiation must not be allowed to interfere with ascending	p 200
DESCRIBABLE 1	
to be all the more specific, incredibly specific and readily describable, the more closely the theoretician relates it to ideal forms	p 24
DESCRIBE 9	
of this phenomenon. We cannot, we must not attempt to describe the schizophrenic object without relating it to the process of an instant. This is what allows Lacan to postulate and describe in detail an interplay of elements that is more machinic	p 6 p 41
Double bind is the term used by Gregory Bateson to describe the simultaneous transmission of two kinds of messages, one of	p 79
of a populist or proletarian art who are content to describe the social and the political in willfully expressive works. For	p 98
a full nelson hold in wrestling, so as to better describe the treatment forced on the unconscious when it is bound	p 110
oedipalization to all the methods that Jaulin was able to describe in La paix blanche. The condition of the colonized can	p 169
the sign of their approaching death. For example, the Bohannans describe the Tiv economy, which codes three kinds of flows: consumer	p 176
suffering caused by the graphism. Jean-Francois Lyotard has attempted to describe such a system in another context, where the word has	p 204
same engineering of desire. But who will be able to describe the desiring-machines of each subject, what analysis will be exacting	p 325
DESCRIBED 9	
was a table of additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished it was only in so	p 6
intensity stripped of all shape and form. These are often described as hallucinations and delirium, but the basic phenomenon of hallucination	p 18
following on the death of the mother, as Freud had described in Mourning and Melancholia. But he soon learns that the	p 96
the limit pass into the interior of the domain thus described by Oedipus, between the two poles of Oedipus. They never	p 135
position of the transcendent object. The capitalist style has been described by D. H. Lawrence: our democratic, industrial order of things	p 177
repression of nocturnal intensities. The alliance-debt answers to what Nietzsche described as humanity's prehistoric labor: the use of the	p 185
cruelst mnemotechnics	
circulation. One retains the apparent objective movement as it is described on the socius, without taking into account the real instance	p 188
voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of the savage inscription	p 188
process or	
designated as such, insofar as it reveals an unknown facet described on it, traced by the graphism that responds to the	p 204
DESCRIBES 11	
identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a schizophrenic table in terms of a process of	p 6
production	
autist). Kraepelin's celebrated terminal state... But the moment that one describes, on the contrary, the material process of production, the	p 24
specificity	
that anyone sort of matter ideally possesses. When Robert Jaulin describes the little balls and pinches of snuff used in a	p 36
and antiproduction. Ray Bradbury demonstrates this very well when he describes the nursery as a place where desiring-production and group	p 47
fantasy	
direct relationship with the ancestor or the god. Pierre Clastres describes the solitary hunter who becomes identical with his force and	p 148
sense it is already there from time immemorial). Marcel Griaule describes how, among the Dogons, something is produced at a certain	p 155
languages), one of masters, the other of slaves. Jean Nougayrol describes just such a situation: For the Sumerians, [a given sign]	p 208
emanate (as in the pact with the devil that Marx describes—the industrial eunuch: so it's your fault if ...) At the	p 225
post-Saussurian undertaking. Because it abandons all privileged reference. Because it describes a pure field of algebraic immanence that no	p 242
longer allows	
is more and more immanent, more and more internalized: this describes the evolution of the infinite debt—through Catholicism, then the	p 268
true course to pursue is the very course which Shakespeare describes. But the question, it seems to me, is this: are	p 298
DESCRIPTION 4	
used for if all we are given is a geometrical description of it? Or yet another example: on being confronted with	p 3
this parallelism was in no way meant as an exhaustive description of the relationship between the two systems of production. It	p 31
of Balzac's creation, though his remark is also an apt description of his own oeuvre. In the literary machine that Proust's	p 42
not to a univocal determination of Oedipus, but to the description as well of a spontaneous infantile sexuality of an endogenous	p 54
DESCRIPTIVE 2	
of [the schizophrenic's] inner life. The third concept is a descriptive one, discovering or rediscovering the delirious person in his own	p 23
the events of the day, ... is uniform, it is a descriptive narration where no reference to the past is disclosable, it	p 66
DESECRATES 1	
he does not remain there, he crosses these lands, he desecrates them, he penetrates them, he liquidates even his grandmother with	p 318

DESERT	20	
territoriality, because he has carried his flows right into the desert. But what remains, once we learn that resistances of an		p 67
to slip into the expected clinical mold. Dark world, growing desert: a solitary machine hums on the beach, an atomic factory		p 86
hums on the beach, an atomic factory installed in the desert. But if the body without organs is indeed this desert		p 86
desert. But if the body without organs is indeed this desert, it is as an indivisible, nondecomposable distance over which the		p 87
without organs at the edge of the deterritorialized socius, the desert at the gates of the city. But it is urgent		p 102
with it and reproduces it in a new Earth. The desert grows ... the sign is near. The schizo carries along the		p 131
schizo carries along the decoded flows, makes them traverse the desert of the body without organs, where he installs his desiring-machines		p 131
is erected here and remains here. For here is the desert propagated by our world, and also the new earth, and		p 131
the codes, to cause flows to circulate, to traverse the desert of the body without organs. They overcome a limit, they		p 133
as the noncoded flows that shift and slide on the desert of a body without organs. For it is less a		p 163
rather a machine of the strange whose locus is the desert, imposing the harshest and the most barren of ordeals, and		p 192
bush paranoiac and the encampment or village perverts, but the desert paranoiac and the town perverts. In theory the despotic barbarian		p 193
installs himself at the limit, at the horizon, in the desert, the subject of a deterritorialized knowledge that links him directly		p 194
contingencies and encounters. Like a cloud blown in from the desert, the conquerors are there: In some way that is incomprehensible		p 195
the young naked corpses on the full body of the desert. Judge Schreber attaches little men by the thousands to his		p 280
by way of objective representations. The earth is dead, the desert is growing: the old father is dead, the territorial father		p 308
flows, capable of carrying them all the way into the desert and decoding them—even if this idea necessarily took on		p 331
rupture with, causality. Desire is an exile, desire is a desert that traverses the body without organs and makes us pass		p 377
to the other. Never an individual exile, never a personal desert, but a collective exile and a collective desert. It is		p 377
a personal desert, but a collective exile and a collective desert. It is only too obvious that the destiny of the		p 377
DESERT-DESIRE	1	
only by means of something of another order: Desire, the desert-desire, the revolutionary investment of desire. And that is indeed what		p 378
DESERT-LIKE	1	
body without organs, still a territoriality, but this time totally desert-like, where all desiring-production is arrested, or where it becomes rigid		p 136
DESERTED	1	
it be otherwise? The body without organs closes round the deserted places. The theater of cruelty cannot be separated from the		p 85
DESERVES	1	
of microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further consideration. Likening the living to		p 95
a microcosm is an		
DESEXUALIZATION	2	
be overcome, and that this is achieved through castration, latency, desexualization, and sublimation. But what is castration if not still Oedipus		p 311
what is the elimination of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation		p 311
DESEXUALIZATIONS	1	
the transformations of this energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology indeed seems		p 291
extremely arbitrary. Considering the		
DESEXUALIZE	1	
clear relief by Levi-Strauss. But this is not enough to desexualize the drama. On the contrary. In reality, it is a		p 182
DESEXUALIZED	5	
the famous problems of living, through which a very pure desexualized idealism was reintroduced into psychoanalysis? In the second place,		p 127
the		
of desire, when it maintains that the libido must be desexualized or even sublimated in order to proceed to the social		p 293
social field as such except on condition that it be desexualized and sublimated. If he holds so closely to this hypothesis		p 352
certainly not, as Freud believed, the libido that must be desexualized and sublimated in order to invest society and its flows		p 353
fundamental Freudian position, according to which the libido must be desexualized in order to perform such investments, but begins with		p 357
Oedipus		
DESEXUALIZING	1	
producing breaks and mobilizing flows. It is not through a desexualizing extension that the libido invests the large aggregates. On the		p 293
DESIGN	6	
truly exotic, families more artificial, societies more secret that they design and institute along the length of the wall, in the		p 135
that sometimes cause a word to be chosen, sometimes a design, sometimes a thing or a piece of a thing, depending		p 309
a very small scale, with a precise stroke, the finished design of several oppressive and fundamental manifestations. The leading character,		p 317
played		
insubordinate, since he is the pencil point that traces the design, he is the stroke itself. ... That is why the final		p 317
this. He went quickly, as usual. He traced the finished design. In its destructive task, schizoanalysis must proceed as quickly as		p 318
at all a hope, but a simple finding, a finished design, where the person who escapes causes other escapes, and marks		p 322
DESIGNATE	27	
other people. Let us borrow the term celibate machine to designate this machine that succeeds the paranoiac machine and the miraculating		p 17
judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first of all, a band of intensity, a zone of		p 19
of desiring-machines. Nonetheless Clerambault used the term (mental) automatism to designate only athematic phenomenaecholalia, the		p 22
uttering of odd sounds, or sudden		
mother's face. The word relate in this case does not designate a natural productive relationship, but rather a relation in the		p 48
something will be called phallus or law, in order to designate the signifier that distributes the effects of meaning throughout the		p 73
will liberate a space where Molloy and Moran no longer designate persons, but singularities flocking from all sides, evanescent agents of		p 77
in the two. In exclusive disjunctions, parental appellations no longer designate intensive states through which the subject passes on the body		p 78
unconscious that remains an orphan (yes, I was ...); rather, they designate global persons who do not exist prior to the prohibitions		p 78
anything at all. On the contrary, the races and cultures designate regions on this body—that is, zones of intensities, fields		p 85
This can be clearly seen in physics, where proper names designate such effects within fields of potentials: the Joule effect, the		p 86
4 (+n) corners were reduced to 3 (+ 1, to designate the transcendent factor performing the operation). From that moment it		p 101
entity that lacks Oedipus. Why the same word, schizo, to designate both the process insofar as it goes beyond the limit		p 136
and pounds endlessly away there? Why the same word to designate both the eventual breakthrough and the possible breakdown, and all		p 136
the city. When Lewis Mumford coins the word megamachine to designate the social machine as a collective entity he is literally		p 141
or ambiguous (according to an expression employed by Leibnitz to designate a sign that can be + as well as—). It		p 156
striking that these are not persons. Their names do not designate persons, but rather the intensive variations of a vibratory spiraling		p 158
intense either ... or ... or ...); the names, the appellations no longer designate intensive states, but discernible persons. Discernibility settles on		p 160
the sister		
The reason is that persons, with the names that now designate them, do not exist prior to the prohibitions that constitute		p 160
proscribes them as partners; or else the names subsist, and designate nothing more than prepersonal intensive states that could just as		p 161
as father, mother, son, sister, etc., since these names only designate intensive variations on the full body of the earth determined		p 162

hand, the repressed this-side-of of appellations that do not yet designate persons, but only intensive germinal states; on the other hand law to signify without designating anything. The law does not designate anything or anybody (the democratic conception of law will make produces and reproduces itself? We use the term Libido to designate the specific energy of desiring-machines; and the transformations of this an orphan in the sense that the father's name would designate an absence, but in the sense that the unconscious reproduces that the unconscious reproduces itself wherever the names of history designate present intensities (the sea of proper names). The unconscious is sense that Leclaire used the term erogenous body not to designate a fragmented organism, but an emission of preindividual and prepersonal codes of socius that do not portray anything, that merely designate zones of libidinal intensity on the body without organs, and	p 204 p 214 p 291 p 311 p 311 p 324 p 352
DESIGNATED 7	
text of Freud's, a later one, where Oedipus is already designated as the nuclear complex: A Child Is Being Beaten. The should be in the position of his maternal uncle, the designated husband of this woman. Doubtless all the dramatis personae will as a vocal sign designates something, but where the thing designated is no less a sign, because it is furrowed by what becomes a sign is rather the thing or body designated as such, insofar as it reveals an unknown facet described graphism itself constitutes a sign in conjunction with the thing designated, and where the eye goes from one to the other functions as a signifier. The arbitrary nature of the thing designated, the subordination of the signified, the transcendence of the despotic tepid aquariums), but on the contrary because the exterior limit designated by madness would be overcome by means of other flows	p 58 p 158 p 203 p 204 p 204 p 240 p 321
DESIGNATES 19	
are all positive in relationship to the zero intensity that designates the full body without organs. And they undergo relative rises of intensive states based on the intensity = 0 that designates the body without organs (but what is most unusual is immense thigh of a pig. The term hyle in fact designates the pure continuity that anyone sort of matter ideally possesses we speak of oedipalization, whose crowning moment it is: castration designates the operation by which psychoanalysis castrates the unconscious, injects castration disjunctive network on the body without organs. And God, who designates none other than the energy of recording, can be the the family. The term actual is not used because it designates what is most recent and because it would be opposed that overcomes barriers and codes, a name that no longer designates any ego whatever. He has simply ceased being afraid of same language of a familialized social realm, where one pole designates the customary maternal dialects, while the other designates the imperative one pole designates the customary maternal dialects, while the other designates the imperative law of the language of the father. The in which the word (le mot) as a vocal sign designates something, but where the thing designated is no less a the signifier, and not what it represents or what it designates. The signified is the sister of the borders and the the conjunction. When this occurs, the conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions as in the takes on a new meaning. This absence no longer simply designates the unlimited abstract quantity, but the effective absence of any it is the very notion of class, insofar as it designates the negative of codes, that implies there is only one myth, it is rather the active utopia par excellence that designates the capitalist limit to be overcome through desiring-production. But why the formal relations between them all. Symbolic thus no longer designates the relation of representation to an objectivity as an element relation of representation to an objectivity as an element; it designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented and their relationships all derive. In this way the structure designates the unconscious of subjective representation. The series of this representation the organizer is the social field of desire, which alone designates the zones of intensity, with all the beings that populate	p 19 p 21 p 36 p 60 p 78 p 129 p 131 p 174 p 174 p 203 p 209 p 224 p 250 p 255 p 302 p 306 p 306 p 306 p 306 p 355
DESIGNATING 3	
system in another context, where the word has only a designating function but does not of itself constitute the sign; what a system of cruelty where the word has an essentially designating function, but where the graphism itself constitutes a sign in is in the nature of the law to signify without designating anything. The law does not designate anything or anybody (the	p 204 p 204 p 214
DESIGNATION 4	
while changing their form. If identification is a nomination, a designation, then simulation is the writing corresponding to it, a writing evolve later, indeed have something in common: the indifference to designation. It is in the nature of the law to signify will make this into a criterion). The complex relationship of designation, as we have seen it elaborated in the system of disappears in the new relationship of barbarian subordination. How could designation subsist when the sign has ceased to be a position	p 87 p 214 p 214 p 214
DESIGNATIONS 7	
wife. I love my husband. What counts is not parental designations, nor racial or divine designations, but merely the use made What counts is not parental designations, nor racial or divine designations, but merely the use made of them. No problem of same as the inclusive disjunctions; neither God nor the parental designations play the same role in the two. In exclusive disjunctions countries, races, families, parental appellations, divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel that) I am this new relationship established in the overcoding process, that refers designations to the arbitrary (or that lets them subsist in the age? And finally, could it be that this arbitrariness of designations, as the reverse side of a necessity of signification, does metonymic necessity of the signifieds, with the arbitrary of the designations—that ensures the maintenance of the system, and sees to	p 77 p 77 p 78 p 85 p 214 p 214 p 215
DESIGNED 1	
it full of all the disjunctions that this code was designed to eliminate. Adolf Wolff's drawings reveal the workings of all	p 15
DESIGNER 1	
provided, we are told of Robert Gie , the very talented designer of paranoiac electrical machines: Since he was unable to free	p 17
DESIGNS 2	
unity, and their distributive operation, consonant with the great collective designs of this same unity: major work projects, extortion of surplus to rejoin an objective revolutionary situation in reaction against authoritarian designs of a State that is incompetent and above all castrating	p 199 p 379
DESIMPLIFIED 2	
constructed according to a complicated plan. Instead, it had been desimplified in the course of its carpentering.... As it stood, it all of them divine forms that become complicated, or rather desimplified, as they break through the simplistic terms and functions of	p 6 p 14
DESIR 1	
Freud is thus the first to disengage desire itself (le desir tout court), as Ricardo disengages labor itself (le travail tout	p 300
DESIRABLE 1	
they repressed? To what end? Is it really necessary or desirable to submit to such repression? And what means are to	p 3
DESIRANTES 1	
desiring-machines to fit within (rabattre tout le jeu des machines desirantes dans) the restricted code of Oedipus. How does the child	p 47
DESIRE 644	

all idealistic categories and constitutes a cycle whose whose relationship to desire is that of an immanent principle. That is why desiring-production drains off, the binary series is linear in every direction. Desire constantly couples continuous flows and partial objects that are by and partial objects that are by nature fragmentary and fragmented. Desire causes the current to flow, itself flows in turn, and terms of a process of production which is that of desire: Once noticed, it continued to occupy one's mind. It even its name, and death is not without a model. For desire desires death also, because the full body of death is for the recording of the entire process of production of desire, so that desiring-machines seem to emanate from it in the most far-reaching question in this regard: does the recording of desire go by way of the various stages in the formation Oedipus complex? Disjunctions are the form that the genealogy of desire assumes; but is this genealogy Oedipal, is it recorded in order to parody it. The code of delirium or of desire proves to have an extraordinary fluidity. It might be said the contrary, by the twofold task it sets itself: introducing desire into the mechanism, and introducing production into desire. There is itself: introducing desire into the mechanism, and introducing production into desire. There is no very great difference between false materialism and great discovery of psychoanalysis was that of the production of desire, of the productions of the unconscious. But once Oedipus entered through autism, schizophrenia is the process of the production of desire and desiring-machines. How does one get from one to the = History. To a certain degree, the traditional logic of desire is all wrong from the very outset: from the very from the very first step that the Platonic logic of desire forces us to take, making us choose between production and between production and acquisition. From the moment that we place desire on the side of acquisition, we make desire an idealistic we place desire on the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look with effecting a critical revolution as regards the theory of desire, by attributing to it the faculty of being, through its beliefs, hallucinations, and fantasies as illustrations of this definition of desire: as Kant would have it, we are well aware that not prevent us from believing in the intrinsic power of desire to create its own object—if only in an unreal form—or from representing this causality as stemming from within desire itself. The reality of the object, insofar as it is reality of the object, insofar as it is produced by desire, is thus a psychic reality. Hence it can be said does not question the validity of the classical conception of desire as a lack; rather, it uses this conception as a examines its implications more carefully. In point of fact, if desire is the lack of the real object, its very nature upon an essence of lack that produces the fantasized object. Desire thus conceived of as production, though merely the production of level of interpretation, this means that the real object that desire lacks is related to an extrinsic natural or social production is related to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that functions as a double as an object, but as a specific machine that brings desire itself front and center, this machine is merely theatrical, and a relative lack and determined by its own object, whereas desire is regarded as what produces the fantasy and produces itself an inability-to-be that is life itself. Hence the presentation of desire as something supported by needs, while these needs, and their missing, continue to be the basis of the productivity of desire (theory of an underlying support). In a word, when the to exploit to the fullest the idealist principle that defines desire as a lack, rather than a process of production, of every time the emphasis is put on a lack that desire supposedly suffers from as a way of defining its object the following line of argument: there is an object that desire feels the lack of; hence the world does not contain there is at least one object missing, the one that desire feels the lack of; hence there exists some other place there exists some other place that contains the key to desire (missing in this world). If desire produces, its product is contains the key to desire (missing in this world). If desire produces, its product is real. If desire is productive, it this world). If desire produces, its product is real. If desire is productive, it can be productive only in the real only in the real world and can produce only reality. Desire is the set of passive syntheses that engineer partial objects the end product, the result of the passive syntheses of desire as autoproduction of the unconscious. Desire does not lack anything the passive syntheses of desire as autoproduction of the unconscious. Desire does not lack anything; it does not lack its object object. It is, rather, the subject that is missing in desire, or desire that lacks a fixed subject; there is no is, rather, the subject that is missing in desire, or desire that lacks a fixed subject; there is no fixed subject subject; there is no fixed subject unless there is repression. Desire and its object are one and the same thing: the same thing: the machine, as a machine of a machine. Desire is a machine, and the object of desire is another a machine. Desire is a machine, and the object of desire is another machine connected to it. Hence the product is the vagabond, nomad subject a residuum. The objective being of desire is the Real in and of itself. There is no not lack, but passion, as a natural and sensuous object. Desire is not bolstered by needs, but rather the contrary; needs by needs, but rather the contrary; needs are derived from desire: they are counterproducts within the real that desire produces. Lack derived from desire: they are counterproducts within the real that desire produces. Lack is a countereffect of desire; it is deposited the real that desire produces. Lack is a countereffect of desire; it is deposited, distributed, vacuolized within a real that is distributed, vacuolized within a real that is natural and social. Desire always remains in close touch with the conditions of objective outlive them. For that reason it so often becomes the desire to die, whereas need is a measure of the withdrawal of the withdrawal of a subject that has lost its desire at the same time that it loses the passive syntheses been unable to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear of lacking something. But it are close to grass, almost akin to it, and that desire needs very few things—not those leftovers that chance to of man, the objective being of man, for whom to desire is to produce, to produce within the realm of the contrary, within the real everything is possible, everything becomes possible. Desire does not express a molar lack within the subject; rather molar lack within the subject; rather, the molar organization deprives desire of its objective being. Revolutionaries, artists, and seers are content are content to be objective, merely objective: they know that desire clasps life in its powerfully productive embrace, and reproduces it needs (manque) amid an abundance of production; making all of desire teeter and fall victim to the great fear of not dependent upon a real production that is supposedly exterior to desire (the demands of rationality), while at the same time the of rationality), while at the same time the production of desire is categorized as fantasy and nothing but fantasy. There is We maintain that the social field is immediately invested by desire, that it is the historically determined product of desire, and by desire, that it is the historically determined product of desire, and that libido has no need of any mediation or productive forces and the relations of production. There is only desire and the social, and nothing else. Even the most repressive the most deadly forms of social reproduction are produced by desire within the organization that is the consequence of such production their desires into account, an explanation formulated in terms of desire: no, the masses were not innocent dupes; at a certain they wanted fascism, and it is this perversion of the desire of the masses that needs to be accounted for. Yet the process of social production, and the irrational element in desire, and by regarding only this latter as a suitable subject common denominator or the coextension of the social field and desire. In order to establish the basis for a genuinely materialistic enormous effect on desiring-production in no way vitiates our principle: desire produces reality, or stated another way, desiring-production is one and not possible to attribute a special form of existence to desire, a mental or psychic reality that is presumably different from from the point of view of the elementary forces of desire that serve as a basis for them. Hence in group on the contrary, it may launch a counterinvestment whereby revolutionary desire is plugged into the existing social field as a source fantasies—that is, as agents of the real productivity of desire, making it possible to disinvest the current social field, to to de institutionalize it, to further the revolutionary institution of desire itself.) But there is never any difference in nature between For desiring-machines are the fundamental category of the economy of desire; they produce a body without organs all by themselves, and the fact that it is admittedly a strange adventure for desire to desire repression. There is only one kind of production that it is admittedly a strange adventure for desire to desire repression. There is only one kind of production, the production the socius, has always been to codify the flows of desire, to inscribe them, to record them, to see to it it a body without organs and unleash the flows of desire on this body as a deterritorialized field. Is it correct codes and is the transmitter of the decoded flows of desire. The real continues to flow. In the schizo, the two the concept of production into consideration of the problem of desire, it cannot avoid posing in eschatological terms the problem of fuse into one: everywhere there are breaks-flows out of which desire wells up, thereby constituting its productivity and continually grafting the mechanical, schizophrenic life expresses the absence and the destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes expresses the absence and the destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes on the part machines themselves are proof of the loss or repression of desire (which Bettelheim translates in terms of autism). We find ourselves once again: How has the process of the production of desire, how have the child's desiring-machines begun to turn endlessly round it is nonetheless still a part. But the machine remains desire, an investment of desire whose history unfolds, by way of a part. But the machine remains desire, an investment of desire whose history unfolds, by way of the primary repression and

speak of one chain or even of one code of desire. The chains are called signifying chains (chaines signifiantes) because they
 signifying. The one vocation of the sign is to produce desire, engineering it in every direction. These chains are the locus
 is at the very limit of the decoded flows of desire, we meant that he was at the very limit of
 to create a new polyvocality that is the code of desire. Every composition, and also every decomposition, uses mobile bricks as
 above all what such a theory presupposes: the introduction of desire into neurology. The third type of interruption or break characteristic
 is to produce, and to carry out real operations of desire in the material world. 6 The Whole and Its Parts
 the twofold need to consider the role of production in desire and the role of desire in mechanics. There is no
 the role of production in desire and the role of desire in mechanics. There is no sort of evolution of drives
 to triangulate the unconscious, to encompass the entire production of desire. The question that thus arises here is not at all
 that of the absolutely anodipal nature of the production of desire. But because Melanie Klein insists on considering desire from the
 production of desire. But because Melanie Klein insists on considering desire from the point of view of the whole, of global
 to close up? Under what conditions does this triangulation divert desire so that it flows across a surface within a narrow
 very earliest infancy, the child has a wide-ranging life of desire—a whole set of nonfamilial relations with the objects and
 of nonfamilial relations with the objects and the machines of desire—that is not related to the parents from the point
 triangle, thereby stifling the whole of sexuality as production of desire so as to recast it along entirely different lines, making
 all the possible triangulations by distributing in a given domain desire, its object, and the law. It is certain that the
 generations, where the mother was not able to posit her desire toward her own father, nor the son, consequently, toward the
 all the Oedipuses crush and repress: desiring-production—the machines of desire that no longer allow themselves to be reduced to the
 level of the Real, the tie between the analytic machine, desire, and production? For the unconscious itself is no more structural
 representation. And there is the essential thing: the reproduction of desire gives way to a simple representation, in the process as
 drawn back from this world of wild production and explosive desire, wanting at all costs to restore a little order there
 variant of the familial romance, a paranoid recording by which desire causes precisely the familial determinations to explode. It is only
 unaware of desiring-production. The fundamental notions of the economy of desire—work and investment—keep their importance, but are
 subordinated to
 the carrier of Oedipus, the great agent of antiproduction in desire. The same history as that of Capital, with its enchanted
 and metaphysical relations as an afterward or a beyond that desire was incapable of investing immediately. He then became rather indifferent
 derives from the familial complex through the analytical transformation of desire, or is signified by it in an analogical symbolization. Let
 and the exclusive distribution that presents itself in girls as desire for the penis, and in boys as fear of losing
 Resignation to Oedipus, to castration: for girls, renunciation of their desire for the penis; for boys, renunciation of male protest—in
 like the One in negative theology, it introduces lack into desire and causes exclusive series to emanate, to which it attributes
 liberation: the force of the unconscious itself, the investment by desire of the social field, the disinvestment of repressive structures. Nor
 being beaten, children are beaten—a typical group fantasy where desire invests the social field and its repressive forms. If there
 mother is nonetheless the father too, it reduces all of desire to a familial determination that no longer has anything to
 destroy them or change them according to the articulations of desire and the social field, by making the death instinct into
 whether the social production of goods imposes its rule on desire through the intermediary of an ego whose fictional unity is
 social production and relations of production are an institution of desire, and how affects or drives form part of the infrastructure
 ward off, in the practice of the cure, this abject desire that makes us bend our knees, lays us on the
 in. Everything would be fine if the economic problem of desire were merely quantitative; it would be a matter of reinforcing
 it concerns what is most essential in the phenomenon of desire: the qualitative flows of the libido. In some fine pages
 bear witness to the anodipal quality of the flows of desire on the very terrain of Oedipus? That is precisely what
 Oedipus? Who does not feel in the flows of his desire both the lava and the water? And above all, what
 use, and a partial and nonspecific use. In the first, desire at the same time receives a fixed subject, an ego
 they exist prior to the triangulation into which they enter: desire receives its first complete objects and is forbidden them at
 has of displacing itself, since from the start it displaces desire. It displaces itself in the sense that the Oedipal inscription
 appears at this level that would refer the objects of desire to global persons, or desire to a specific subject. The
 would refer the objects of desire to global persons, or desire to a specific subject. The only subject is desire itself
 or desire to a specific subject. The only subject is desire itself on the body without organs, inasmuch as it machines
 bring about this triangulation that interferes with the recording of desire in order to transform all its productive connections. But we
 of absence, as that which partial objects and subjects of desire lack. Consequently, everything is played out from the start: everywhere
 a common-universal for the sole purpose of introducing lack into desire, in situating and specifying persons and an ego under one
 of the social field with regard to the production of desire, in whose name all resignations are justified in advance. Psychoanalysis
 themselves be projected onto a mythical locale; the signs of desire do not let themselves be extrapolated from a signifier; transsexuality
 men, woman on the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of the parallel series
 both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane
 romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is
 dead or
 threatens us. With the same movement the Oedipus complex inserts desire into triangulation, and prohibits desire from satisfying itself with the
 movement the Oedipus complex inserts desire into triangulation, and prohibits desire from satisfying itself with the terms of the triangulation. It
 satisfying itself with the terms of the triangulation. It forces desire to take as its object the differentiated parental persons, and
 of Oedipus beyond the variability of images; the fusing of desire even more strongly to law and prohibitions; and the pushing
 lacking unto itself and reintroducing lack into the series of desire on which it imposed an exclusive use? Was it possible
 to the son's inability, in turn, to even posit his desire toward his mother. Whence the strange notion that if a
 suppressing the true categories of production in the machines of desire. It seems to us that such a viewpoint is present
 seeping triangle, an exploded triangle from which the flows of desire escape in the direction of other territories. It is strange
 this production with social production, whence derive the state of desire and its repression, the distribution of the agents, and the
 a process that outflanks them on all sides, and places desire in an immediate relationship with a historical and social reality
 boundary between the molar organization and the molecular multiplicity of desire; this limit of deterritorialization must now pass into the interior
 the next, and in its unadapted neurotic stases that block desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where
 being subject to, an illusion. It is a problem of desire, and desire is part of the infrastructure. Preconscious investments are
 to, an illusion. It is a problem of desire, and desire is part of the infrastructure. Preconscious investments are made, or
 classes. But unconscious investments are made according to positions of desire and uses of synthesis, very different from the interests of
 a social field, insofar as it is effectively invested by desire and no longer by interests. A form of social production
 flows, of stocks, of breaks in and fluctuations of flows: desire is present wherever something flows and runs, carrying along with
 and thereby to show how, in the subject who desires, desire can be made to desire its own repression—whence the
 in the subject who desires, desire can be made to desire its own repression—whence the role of the death instinct
 the role of the death instinct in the circuit connecting desire to the social sphere. All this happens, not in ideology
 happen—rarely—that a revolutionary investment on the level of desire coexists with a reactionary investment conforming to a conscious
 interest
 operates on its own account, according to the terms of desire, through the segregative use of the conjunctive syntheses from which
 the superior race. The revolutionary unconscious investment is such that desire, still in its own mode, cuts across the interest of
 seers are the least believing of men. When we relate desire to Oedipus, we are condemned to ignore the productive nature
 Oedipus, we are condemned to ignore the productive nature of desire: we condemn desire to vague dreams or imaginations that are
 condemned to ignore the productive nature of desire: we condemn desire to vague dreams or imaginations that are merely conscious
 expressions
 do not yet comprise their elements as internal elements of desire. The question of the father is like that of God
 of meaning, solely problems of use. The question posed by desire is not What does it mean? but rather How does
 nothing, but it produces. It means nothing, but it works. Desire makes its entry with the general collapse of the question
 depend, assigning an element of lack to each position of desire, fusing desire to a law, and engendering the illusion that
 an element of lack to each position of desire, fusing desire to a law, and engendering the illusion that this loosened
 in the direction of a frenzied oedipalization, a betrayal of desire, the unconscious closeted in a day nursery, a narcissistic machine
 of money, the interminable story—psychoanalysis. The three errors concerning desire are called lack, law, and signifier. It is one and
 of the priest. From the moment lack is reintroduced into desire, all of desiring-production is crushed, reduced to being no more
 is a production of the real and a position of desire within reality. From the moment desire is welded again to

and a position of desire within reality. From the moment desire is welded again to the law—we needn't point out what is known since time began: that there is no desire without law—the eternal operation of eternal repression recommences, the transgression, white mass and black mass; but the sign of desire is never a sign of the law, it is a would dare use the term law for the fact that desire situates and develops its strength, and that wherever it is laws, the word has a moral aftertaste)? From the moment desire is made to depend on the signifier, it is put the stroke of the signifier itself; but the sign of desire is never signifying, it exists in the thousands of productive all over again)? We wonder if Oedipus in fact expresses desire; if Oedipus is desired then it is indeed on it prohibits something that is perfectly fictitious in the order of desire or of the instincts, so as to persuade its subjects gives a falsified apparent image that is meant to trap desire. Such is the nature of Oedipus—the sham image. Repression it is induced by repression. Repression cannot act without displacing desire, without giving rise to a consequent desire, all ready, all act without displacing desire, without giving rise to a consequent desire, all ready, all warm for punishment, and without putting this all ready, all warm for punishment, and without putting this desire in the place of the antecedent desire on which repression without putting this desire in the place of the antecedent desire on which repression comes to bear in principle or in all his might: no, Oedipus is not a state of desire and the drives, it is an idea, nothing but an nothing but an idea that repression inspires in us concerning desire; not even a compromise, but an idea in the service bait, the disfigured image by means of which repression catches desire in the trap. If desire is repressed, this is not means of which repression catches desire in the trap. If desire is repressed, this is not because it is desire for If desire is repressed, this is not because it is desire for the mother and for the death of the father and for the death of the father; on the contrary, desire becomes that only because it is repressed, it takes on there were other obstacles. The real danger is elsewhere. If desire is repressed, it is because every position of desire, no If desire is repressed, it is because every position of desire, no matter how small, is capable of calling into question into question the established order of a society: not that desire is asocial, on the contrary. But it is explosive; there entire social sectors. Despite what some revolutionaries think about this, desire is revolutionary in its essence—desire, not left-wing holidays!—and revolutionaries think about this, desire is revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate a position holidays!—and no society can tolerate a position of real desire without its structures of exploitation, servitude, and hierarchy being compromised is identical with its structures—an amusing hypothesis—then yes, desire threatens its very being. It is therefore of vital importance is therefore of vital importance for a society to repress desire, and even to find something more efficient than repression, so is quite troublesome to have to say such rudimentary things: desire does not threaten a society because it is a desire desire does not threaten a society because it is a desire to sleep with the mother, but because it is revolutionary is revolutionary. And that does not at all mean that desire is something other than sexuality, but that sexuality and love do not let themselves be stocked within an established order. Desire does not want revolution, it is revolutionary in its own essential repression of desiring-production, and also that desiring-production—a real desire—is potentially capable of demolishing the social form. But what of demolishing the social form. But what is a real desire, since repression is also desired? How can we tell them a given form of social production. Social repression bears on desire—and not solely on needs or interests—only by means Of course it should not be concluded from this that desire is Oedipal. On the contrary, it is the social repression Oedipal. On the contrary, it is the social repression of desire or sexual repression—that is, the stasis of libidinal energy the stasis of libidinal energy—that actualizes Oedipus and engages desire in this requisite impasse, organized by the repressive society. Reich

the first to raise the problem of the relationship between desire and the social field (and went further than Marcuse, who of a materialist psychiatry. Situating the problem in terms of desire, he is the first to reject the explanations of a desiring-production, he did not succeed in determining the insertion of desire into the economic infrastructure itself, the insertion of the drives production. Consequently, revolutionary investment seemed to him such that the desire moving within it simply coincided with an economic rationality; as illusion?) The fact remains that Reich, in the name of desire, caused a song of life to pass into psychoanalysis. He himself, in search of the vital and cosmic element of desire, than to continue being a psychoanalyst under those conditions. No such that social repression becomes desired; it induces a consequent desire, a faked image of its object, on which it bestows to an agent of psychic repression, and correlatively the repressed desire is as though masked by the faked displaced image to and revolution. By placing the distorting mirror of incest before desire (that's what you wanted, isn't it?), desire is shamed, stupefied of incest before desire (that's what you wanted, isn't it?), desire is shamed, stupefied, it is placed in a situation without capable of acting on, of inscribing the recording surface of desire. Such an agent exists: the family. It belongs essentially to of the astonishing productive experience he is undergoing with his desire; but this experience is not related to them as such exclusion. The family is therefore introduced into the production of desire and will perform a displacement, an unparalleled repression of desire

desire and will perform a displacement, an unparalleled repression of desire commencing with the earliest age of the child. Social production able in this manner to slip into the recording of desire, it is because the body without organs on which this repressed, by substituting a familial recording for the recording of desire. Desiring-production taken as a whole does not assume the well-known everywhere (in the enterprise of domesticating the unconscious, of representing desire and the unconscious). To be sure, we have never dreamed very powerful forces are required to defeat the forces of desire, lead them to resignation, and substitute everywhere reactions of the manifested a strong hatred for her mother and an incestuous desire for her father, but under conditions of reality loss where take themselves for his people. It is the recording of desire on the increate body without organs, and the familial recording operates on desiring-production. Inscripting itself into the recording process of desire, clutching at everything, the family performs a vast appropriation of the connections and the hiatuses that characterize the machines of desire. It reorganizes them all along the lines of the universal own three syntheses, since it is a matter of connecting desire to the ready-made objects of social production. Go buy madeleines this in terms of the hold over the machines of desire that it constantly guarantees itself, or in terms of these familial complex? Even a writer like Reich—so careful to situate desire in relation to the forms of social production, demonstrating thereby ulterior or privative. Being constitutive of the full life of desire, it is contemporary with the most tender age, and it as it can be by virtue of the states of desire. Rarely have psychiatrists and psychoanalysts been able to establish a It is a question of the recognition of an unconscious desire, and not of this desire's satisfaction. Recognizing the desire is unconscious desire, and not of this desire's satisfaction. Recognizing the desire is tantamount to setting desiring-production back into motion on the order to silence and suffocate this production. This recognition of desire this position of desire, this Sign refers to an order suffocate this production. This recognition of desire this position of desire, this Sign refers to an order of real and actual deterritorialization, and as the movement of metaphysical production that carries desire along with it and reproduces it in a new Earth over the limit, the schiz, which maintained the production of desire always at the margins of social production, tangential and always schizos revolve, planets for a new sun. These men of desire—or do they not yet exist?—are like Zarathustra. They something simple in his own name, without asking permission; a desire lacking nothing, a flux that overcomes barriers and codes, a what causes it to move, to flow, and to explode—desire. For literature is like schizophrenia: a process and not a two poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one regressive, where the work hashes out in grammar and syntax, and of making all language a desire, were not speaking from the depths of psychosis, and as the psychotic in the process of decoding the flows of desire (Van Gogh, the Man Suicided by Society), but also what to the analyst's couch, rather than the decoded flows of desire that flee, slip away, and take us where? Such is not to be carried off by the deterritorialized flows of desire. Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic it is true that precapitalist social machines are inherent in desire: they code it, they code the flows of desire. To in desire: they code it, they code the flows of desire. To code desire—and the fear, the anguish of decoded code it, they code the flows of desire. To code desire—and the fear, the anguish of decoded flows—is the the form of money. Capitalism therefore liberates the flows of desire, but under the social conditions that define its limit and and critical. The earth is the primitive, savage unity of desire and production. For the earth is not merely the multiple as the quasi cause of production and the object of desire (it is on the earth that desire becomes bound to the object of desire (it is on the earth that desire becomes bound to its own repression). The territorial machine is residual share for each member, in a global system of desire and destiny that organizes the productions of production, the productions

fantasies. It is the collective investment of organs that plugs desire into the socius and assembles social production and desiring-production into	p 142
anus is disinvested. The libido is indeed the essence of desire; but when the libido becomes abstract quantity, the elevated and	p 143
collective disinvestment of organs, the becoming-abstract of the flows of desire, and the becoming-private of the organs? The primitive territorial machine	p 144
of ideology: on the contrary, it forcibly injects production into desire, and conversely, it forcibly inserts desire into social production and	p 145
forcibly injects production into desire, and conversely, it forcibly inserts desire into social production and reproduction. For even death, punishment, and	p 145
of the social machine. The sign is a position of desire; but the first signs are the territorial signs that plant	p 145
that gifts be reciprocated with interest, being territorial signs of desire and power (puissance), and principles of abundance and the fructification	p 150
sign: the signs of filiation, guide-signs and master-signs, signs of desire, intensive at first, which fall in a spiral and traverse	p 154
incestuous relations in myth either as the expression of the desire or the nostalgia for a world where such relations would	p 161
a structural function, as though the supposedly fundamental relationship between desire and law were manifested in transgression. It is necessary to	p 161
that the law proves nothing about an original reality of desire because it essentially disfigures the desired; and that the transgression	p 161
problem is only deferred. Is that not the nature of desire, that one desires the impossible? At least in this instance	p 162
psychic repression without which it would have no grip on desire. What is desired is the intense germinal or generative flow	p 162
intense earth). The intensive germinal flow is the representative of desire; it is against this flow that the repression is directed	p 162
or fake image, born of repression, that comes to conceal desire. It matters little that this image is impossible: it does	p 162
it is impossible: it does its work from the moment that desire lets itself be caught as though by the impossible itself	p 162
influx repressed, since it is nevertheless the territorial representative of desire? Because the thing it refers to, in its capacity as	p 162
of intensity conditions all representation: it is the representative of desire. But if it is termed representative, this is because it	p 164
it is not the repressed—that is, the representative of desire, which is on this side of and completely ignorant of	p 165
of the socius. Oedipus is the baited image with which desire allows itself to be caught (That's what you wanted! The	p 166
old group homosexual, the pervert, who sets a trap for desire. For desire is that, too: a trap. Territorial representation comprises	p 166
homosexual, the pervert, who sets a trap for desire. For desire is that, too: a trap. Territorial representation comprises these three	p 166
the alliances and the filiations: they constantly bring to light desire in its relations with political and economic units—the very	p 167
field by interests, but—more profoundly—its unconscious investments by desire, such as they pass by way of the sick person's	p 168
women and the marriages, was just such an investment of desire; the parents played the role of stimuli in it, and	p 168
On the contrary, is it not true that they move desire in the direction of more intense and more adequate investments	p 170
able to outline: an effective reduction of the forces of desire to Oedipus, to a father's name, in the grotesque triangle	p 171
from it. Adopting Malinowski's arguments, Reich added a profound remark: desire is all the more Oedipal as the prohibitions are aimed	p 172
disorder and revolution into the socius, the noncoded flows of desire. The part that passes, on the contrary, from desiring-production to	p 173
by interest, but the object of a libidinal investment of desire that only secondarily derives an image of the father from	p 173
not to Oedipus, but to the noncoded flows that constitute desire, and to their representative, the intense prepersonal flow. As for	p 173
uncodable, of codifying what eludes the codes, or of displacing desire and its object, a way of entrapping them. Culturalists and	p 173
regard, acknowledges that culturalism started on the right track: introducing desire into production, strengthening the link between instinctual	p 173
and economic structure	
certain cases it can be a question of the way desire invests the social field from childhood, and under the familial	p 174
disorder into the world by acting as the representative of desire. Whence, in the fifth and last instance, the importance of	p 176
not universal; or it is universal, and a position of desire. In reality, it is universal because it is the displacement	p 177
as their most profound negative: namely, the decoded flows of desire. This is not to say that the universal Oedipal limit	p 177
itself come to occupy the position of the representative of desire. These conditions, inseparable from the paralogisms of the unconscious, are	p 177
that comes to usurp the place of the representative of desire, snaring the unconscious in the trap of its paralogisms, crushing	p 178
other hand the unconscious constructs machines, which are machines of desire, whose use and functioning schizoanalysis discovers in their	p 180
immanent relationship	
the social machine, an investment of the social machine by desire. It has often been said and demonstrated that an institution	p 180
and the same process. And it is this synthesis of desire that, under certain determinate conditions, explains the molar aggregates (les	p 181
go far enough, that did not reach those regions where desire engineers, independently of the macroscopic nature of what it is	p 181
that they constitute statistically. In this sense, there is only desire and the social. Beneath the conscious investments of economic, political	p 183
investments, micro investments that attest to the way in which desire is present in a social field, and joins this field	p 183
whether the death-carrying elements remain caught in the machinery of desire, encased in the social machine, or on the contrary join	p 184
a death instinct that extends throughout the social machine, crushing desire. The principal factor in each of these respects is the	p 184
repression that the latter already performs in the domain of desire—a relation that is essentially variable. There is always social	p 184
at the moment they are acting on the flows of desire with a maximum of vigilance and extension, binding them in	p 184
the decoded flows. This is because in the primitive socius desire is not yet trapped, not yet introduced into a set	p 184
representation itself. It is alliance that codes the flows of desire and that, by means of debt, creates for man a	p 185
germinal influx as the representative of the noncoded flows of desire capable of submerging everything. It is debt that articulates the	p 185
gift and the counter-gift from entering into an exchange relation. Desire knows nothing of exchange, it knows only theft and gift	p 186
least widely disapproved of. Will it be said that, if desire knows nothing of exchange, it is because exchange is desire's	p 186
not its explicit reduction to an empty form, from which desire itself is absent and expelled? Such a form can serve	p 186
a signifier, but rather a position and a production of desire: In order for the young woman's transformation to be fully	p 189
effects in this way the coding of the flows of desire as a condition of the socius? The answer is simple	p 190
break with the previous formations: the dread of flows of desire that would resist coding, but also the establishment of a	p 199
establishment of a new inscription that overcodes, and that makes desire into the property of the sovereign, even though he be	p 199
imperial formation, incest has ceased being the displaced represented of desire to become the repressing representation itself. For there can	p 201
be	
incest is merely the means to overcode the flows of desire, certainly not a means to liberate them. O Caligula, O	p 202
mad memory of vanished emperors! Incest never having been the desire, but merely its displaced represented as it results from psychic	p 202
criterion, did not, to be sure, alleviate the repression of desire.) With incest's new position in the imperial formation, we are	p 202
primitive territorial sign is self-validating; it is a position of desire in a state of multiple connections. It is not a	p 203
It is not a sign of a sign nor a desire of a desire. It knows nothing of linear subordination and	p 203
a sign of a sign nor a desire of a desire. It knows nothing of linear subordination and its reciprocity: neither	p 203
neither repressed nor repressing, but merely the displaced represented of desire. From this moment on it appears indeed that the two	p 205
voice-graphy-eye, and its in-depth organization with the representing instances of desire—repressing representation/displaced	p 205
represented—share the same fate, like a system	
is merely the deterritorialized sign itself. The sign made letter. Desire no longer dares to desire, having become a desire of	p 206
itself. The sign made letter. Desire no longer dares to desire, having become a desire of desire, a desire of the	p 206
letter. Desire no longer dares to desire, having become a desire of desire, a desire of the despot's desire. The mouth	p 206
no longer dares to desire, having become a desire of desire, a desire of the despot's desire. The mouth no longer	p 206
dares to desire, having become a desire of desire, a desire of the despot's desire. The mouth no longer speaks, it	p 206
become a desire of desire, a desire of the despot's desire. The mouth no longer speaks, it drinks the letter. The	p 206
the despotic age, and erects an infernal machine that welds desire to the Law, because, everything considered—so Lacan thinks—this	p 209
social machine had come unstuck from its desiring-machines: death, the desire of desire, the desire of the despot's desire, a latency	p 213
had come unstuck from its desiring-machines: death, the desire of desire, the desire of the despot's desire, a latency inscribed in	p 213
unstuck from its desiring-machines: death, the desire of desire, the desire of the despot's desire, a latency inscribed in the bowels	p 213
death, the desire of desire, the desire of the despot's desire, a latency inscribed in the bowels of the State apparatus	p 213
the law. For the dogs, according to Kafka's observations, want desire to be firmly wedded to the law in the pure	p 213
when the sign has ceased to be a position of desire, in order to become this imperial sign, a universal castration	p 214
to become this imperial sign, a universal castration that welds desire to the law? It is the crushing of the old	p 214
imperial representation: from being at first the displaced represented of desire, it becomes the repressing representation itself. The impossible	p 215
has become	
between masters and slaves; the introduction of the law into desire, and of desire into the law; the terrible latency with	p 215
slaves; the introduction of the law into desire, and of desire into the law; the terrible latency with its afterward or	p 215
costs to tell them. It is indeed the story of desire and its sexual history (there is no other). But here	p 216

parts figure as cogs and wheels in the State machine. Desire is by no means an interplay between a son, a mother, and a father. Desire institutes a libidinal investment of a State machine that overcodes by any means a complex in the sense of repressed desire, since on the contrary the representation exercises its repressive action on the contrary the representation exercises its repressive action on desire itself. The Oedipus complex, as it is called by psychoanalysis the repressed under conditions that disfigure, displace, and even decode desire. The Oedipus complex appears only after latency; and when Freud

representation, it will have to finally become the representative of desire itself. And it must become the latter by virtue of repression-psychoic repression will have to undergo a complete reorganization. Hence desire, having completed its migration, will have to experience this extreme

as well as to the sickest interiority, the trap for desire, its ugly growth. So long as the history of desire desire, its ugly growth. So long as the history of desire does not experience this outcome, Oedipus haunts all societies, but in the social or technical machine precisely the movement of desire? Again and again we come upon the monstrous paradox: the again we come upon the monstrous paradox: the State is desire that passes from the head of the despot to the that disengages or liberates itself from the law. A State desire, the most fantastic machine for repression, is still desire—the State desire, the most fantastic machine for repression, is still desire—the subject that desires and the object of desire. Desire still desire—the subject that desires and the object of desire. Desire—such is the operation that consists in always stamping desire—the subject that desires and the object of desire. Desire—such is the operation that consists in always stamping the of the State. Death is felt rising from within and desire itself becomes the death instinct, latency, but it also passes flows—but who will give a name to this new desire? Flows of property that is sold, flows of money that at the same time as the new life begins and desire receives its name. The only universal history is the history the technical machine, that is lacking. Isn't it rather that desire remains caught in the nets of the despotic State, entirely a space that takes time, do decoded flows constitute a desire—a desire that, instead of just dreaming or lacking it that takes time, do decoded flows constitute a desire—a desire that, instead of just dreaming or lacking it, actually produces of convertibility—which is enough, however, to ensure that the Desire of the most disadvantaged creature will invest with all its the capitalist social field as a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in flows?—all bank that controls the whole system and the investment of desire. One of Keynes's contributions was the reintroduction of desire into of desire. One of Keynes's contributions was the reintroduction of desire into the problem of money; it is this that must it is indeed the global object of an investment of desire. The wage earner's desire, the capitalist's desire, everything moves to global object of an investment of desire. The wage earner's desire, the capitalist's desire, everything moves to the rhythm of one an investment of desire. The wage earner's desire, the capitalist's desire, everything moves to the rhythm of one and the same everything moves to the rhythm of one and the same desire, founded on the differential relation of flows having no assignable to reply to the question: how does one come to desire strength while also desiring one's own impotence? How was such was such a social field able to be invested by desire? And how far does desire go beyond so-called objective interests able to be invested by desire? And how far does desire go beyond so-called objective interests, when it is a question relations between flows contain the secret of the investment of desire. It is at the level of flows, the monetary flows not at the level of ideology, that the integration of desire is achieved. So what is the solution? Which is the entire system of economic-monetary dependences at the heart of the desire of every subject it treats. Psychoanalysis constitutes for its part content and expression to flow according to the flows of desire; and that breaks these flows according to points-signs and figures-signifying signs that deliver themselves over to the order of desire: rushes of breath and cries. (In particular, formal investigations concerning break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us to the gates of schizophrenia as a spaces? The explanation is that, despite his attempt at linking desire to a fundamental yes, Lyotard reintroduces lack and absence into to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law of castration, at the risk fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law of castration, at the risk of restoring simple fantasy that comes to veil desiring-production, the whole of desire as effective production. But at least for an instant the the general theme of a decoding of the flows of desire. Their affinity is great, to be sure: everywhere capitalism sets from the unbound molecular positions; on whether the flows of desire reach this absolute limit or are content to displace a economy that it appropriates. That is why the sign of desire, as an economic sign that consists in producing and breaking economic, instead of being doubles to the economic signs of desire and expressing for their part noneconomic factors determined as dominant

innocent standards, claiming the rights of a prior distinction between desire and interest: The leadership has no task more urgent, besides a tendency rather to reply: when I hear the word desire, I pull out my gun.) Desire can never be deceived I hear the word desire, I pull out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses were not deceived, they party, and the party leadership. How does one explain that desire devotes itself to operations that are not failures of recognition subjective essence of wealth, in labor or production—and in desire as well, it would seem. (It was an immense step reterritorialization are the three surface elements of the representation of desire in the modern socius. So we come back to the the capitalist order of representation, and that this representation subjects desire to an operation of social repression-psychoic repression that is stronger

freed a fantastic death instinct that now permeates and crushes desire? And what is this death that always rises from within these images are no longer recognized at all in the desire that is determined to invest only their simulacrum. The familial is applied. Oedipus is this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle is the personal every social formation, since it is the displaced represented of desire. But in the primitive formations this limit remains vacant, precisely flows actually fall back on restricted familial images invested by desire. It is at this point in the Imaginary that Oedipus the displaced represented has become, as such, the representation of desire. Hence it goes without saying that this becoming or this left uncovered by the withdrawal of the signifier. I reach desire when I arrive at castration! What does the desire-castration equation not in fact a prodigious operation that consists in replacing desire under the law of the despot, in introducing lack there Chinese, all the resources of racism and segregation; the abject desire to be loved, the whimpering at not being loved enough a stimulus to the investment of the social field by desire: the familial images function only by opening onto social images it is there that the flow of the investment of desire, which travels from the familial stimulus to the social organization greatness lies in having determined the essence or nature of desire, no longer in relation to objects, aims, or even sources in the Three Essays, then centering more and more around desire. It is as though Freud were asking to be forgiven moment. The familialist reduction, in place of the drift of desire. In place of the great decoded flows, little streams recoded of myth, of tragedy, of dreams, in order to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is an intimate theater. Yes, Oedipus is nevertheless the universal of desire, the product of universal history—but on one condition, which the child really amounts to saying that the investment of desire is in the first instance the investment of a social the social field as the terminus of the investment of desire defines the cycle, and the states through which a subject insofar as it is the object of the investment of desire. In all respects the family is never determining, but is enclaves or the periphery; and disinvests every free figure of desire—yes, I am your kind, and I belong to the type or pole that follows the lines of escape of desire; breaches the wall and causes flows to move; assembles its that of crossing limits and frontiers, causing deterritorialized flows of desire to circulate, but also always making these flows transport fascisizing

problems that cross through a family: his belonging or his desire to belong to a superior or an inferior race, the of the gregarious aggregate, which socially and psychically represses the desire of persons; the other, a subject-group investment in the transverse

other, a subject-group investment in the transverse multiplicities that convey desire as a molecular phenomenon, that is, as partial objects and in this microphysical or micropsychic region, there where there is desire—that is to say, not only its functioning, but formation noted that, in one way or another, the machine and desire thus remain in an extrinsic relationship, either because desire appears and desire thus remain in an extrinsic relationship, either because desire appears as an effect determined by a system of mechanical a system of means in terms of the aims of desire. The link between the two remains secondary and indirect, both secondary and indirect, both in the new means appropriated by desire and in the derived desires produced by the machines. A rest, a direct link is perceived between the machine and desire, the machine passes to the heart of desire, the machine machine and desire, the machine passes to the heart of desire, the machine is desiring and desire, machined. Desire is not to the heart of desire, the machine is desiring and desire, machined. Desire is not in the subject, but the machine heart of desire, the machine is desiring and desire, machined. Desire is not in the subject, but the machine in desire Desire is not in the subject, but the machine in desire—with the residual subject off to the side, alongside the entire periphery, a parasite of machines, an accessory of vertebra-machinate desire. In a word, the real difference is not between the

and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project itself into these forms that opaque. These forms are immediately molar manifestations, statistical determinations of desire and of its own machines. They are the same machines

they stand in for the other machines. There is only desire and environments, fields, forms of herd instinct. Stated differently, the that there exists a functionalism—machinic arrangements, an engineering of desire; for it is only there that functioning and formation, use Freud's unconscious, since the diagnosis is carried out by comparing desire to the photographs of hermaphrodites, assassins, etc., instead of reducing

in the arrangement of the desiring-machines and the syntheses of desire. We have seen that, through reproduction and its objects (defined this reason Szondi misses the internal or molecular elements of desire, the nature of their machinic choices, arrangements, and combinations. He

platitude. For the prime evidence points to the fact that desire does not take as its object persons or things, but introducing therein breaks and captures—an always nomadic and migrant desire, characterized first of all by its gigantism: no one has understanding what principles psychoanalysis uses to support its conception of desire, when it maintains that the libido must be desexualized or

it curiously changes its function, depending on whether it engages desire in the Oedipal impasses of the couple and the family that constitute these aggregates under determinate conditions. The dwarfism of desire as a correlate to its gigantism. Sexuality and the desiring-machines

of the formulas according to which one gains access to desire through castration. But the idea that there are two sexes as having to be the entry of the subject into desire through castration? Long live castration, so that desire may be subject into desire through castration? Long live castration, so that desire may be strong? Only fantasies are truly desired? What a with women, women with men—into relations of production of desire that overturn the statistical order of the sexes. Making love sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire is a machine, a synthesis of machines, a machinic arrangement

synthesis of machines, a machinic arrangement—desiring-machines. The order of desire is the order of production; all production is at once it is conceived. And to conceive there must first be desire, ... Desire is instinctual and holy: it is only through desire is conceived. And to conceive there must first be desire, ... Desire is instinctual and holy: it is only through desire that desire, ... Desire is instinctual and holy: it is only through desire that we bring about the immaculate conception. Everything is said expressions, pregnant forms; they express the true permanent drama of desire and knowledge. Fraenkel calls to his aid all the commonplaces representation. Production can be that of labor or that of desire, it can be social or desiring, it calls forth forces principle of every representation of the objects and aims of desire. Freud discovers the subjective nature or abstract essence of desire desire. Freud discovers the subjective nature or abstract essence of desire, just as Ricardo discovers the subjective nature or abstract essence

to particular sources. Freud is thus the first to disengage desire itself (le desir tout court), as Ricardo disengages labor itself sphere of production that effectively eclipses representation. And subjective abstract desire, like subjective abstract labor, is inseparable from a movement of

their agents underneath all the specific determinations that still linked desire or labor to a given person, to a given object of representation. Desiring-production and machines, psychic apparatuses and machines of desire, desiring-machines and the assembling of an analytic machine suited to

and tragedy are systems of symbolic representations that still refer desire to determinate exterior conditions as well as to particular objective the re-establishment of an exterior representation of the essence of desire as an objective desire, alienated in myth or tragedy. How exterior representation of the essence of desire as an objective desire, alienated in myth or tragedy. How can this very complex the first place, symbolic representation indeed grasps the essence of desire, but by referring it to large objectities (objectities) as to and sources. It is in this way that myth ascribes desire to the element of the earth as a full body territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body of the despot and to the psychoanalysis refers them to the subjective and universal essence of desire as libido. Thus the operation of decoding in psychoanalysis can the most modern society. This is also the case for desire as abstract libido and as subjective essence. Not that a or between the flows of money-capital and the shit-flows of desire. The relationship is much closer: desiring-machines are in social machines desires to work or that he works according to his desire. But the identity of desire and labor is not a he works according to his desire. But the identity of desire and labor is not a myth, it is rather the the same time as it discovers the subjective essence of desire and labor—a common essence, inasmuch as it is the maintains it divided—abstract labor on the one hand, abstract desire on the other: political economy and psychoanalysis. political economy and

represented in private property has, as its correlate, subjective abstract Desire as represented in the privatized family. Psychoanalysis undertakes the analysis

lack. It is in the structure that the fusion of desire with the impossible is performed, with lack defined as castration honor of castration—yes, yes, we enter the order of desire through the gates of castration once desiring-production has spread out their molecular elements, the objective representations and the machines of desire—is now completely displaced. The limit now passes only within

a reverse side that is like the real production of desire. This reverse side is the real inorganization of the molecular the space each time an intensity fills it; signs of desire that compose a signifying chain but that are not themselves absence or withdrawal. Yes, in fact, there the production of desire can be represented only in terms of an extrapolated sign an absence, and no longer as a positive force. There desire is necessarily referred to a missing term, whose very essence whose very essence is to be lacking. The signs of desire, being nonsignifying, become signifying in representation only in terms of as a positive principle of nonconsistency that dissolves it: where desire is shifted into the order of production, related to its as the Real is defined as the objective being of desire. For the unconscious of schizoanalysis is unaware of persons, aggregates (its relations with money) through which the decoded flows of desire, as taken up in the axiomatic of capitalism, must necessarily a radical break with reality, starting with the reality of desire; it is a narcissism, a monstrous autism: the characteristic autism interior of the representation that performs the artificial reterritorializations of desire. If the displacing agency can be concluded from the displaced

induced in its very structure a false image that caught desire in its trap (the impossibility of concluding from the prohibition in general is the artificial reterritorialization of the flows of desire, whose machines on the contrary are indices of deterritorialized production Schizoanalysis on the contrary must disengage the deterritorialized flows of desire, in the molecular elements of desiring-production. We should again call

what psychoanalysis believes it to be. The decoded flows of desire form the free energy (libido) of the desiring-machines. The desiring-machines

short, there is no deterritorialization of the flows of schizophrenic desire that is not accompanied by global or local reterritorializations, reterritorializations

to dreams, why turn them into the royal road of desire and the unconscious, when they are in fact the manifestation nonhuman sex mingles with the flowers, a new earth where desire functions according to its molecular elements and flows. Such a and maintain labor in the axiomatic framework of property, and desire in the applied framework of the family; but this social but affects just as well the flows of labor and desire, of production, knowledge, and creation in their most profound tendency any means a formation of this sphere—here is where desire finds itself trapped, specifically limited to human sex, unified and that he has drawn near the singularity of the subject's desire). To be sure, one can always establish or re-establish some indirect passive syntheses are one and the same engineering of desire. But who will be able to describe the desiring-machines of put into motion—the two activities, the two heads of desire. For as we have seen, it can be produced as syntheses that continue to repudiate the organism and its organization. Desire indeed passes through the body, and through the organs, but one end to the other of the molecular chain of desire. The chain is like the apparatus of transmission or of a code at the level of this molecular chain of desire. We have seen that a code implied two things—one is still signifying because it is composed of signs of desire; but these signs are no longer signifying, given the fact signifier, has as its reverse side the real inorganization of desire. It would seem that the genetic code points to a Numen, is not used to discover or decipher codes of desire, but to cause absolutely decoded flows of desire, Libido, to codes of desire, but to cause absolutely decoded flows of desire, Libido, to circulate, and to discover in desire that which flows of desire, Libido, to circulate, and to discover in desire that which scrambles all the codes and undoes all the successful castration! But by recoding or axiomatizing the flows of desire in this way, psychoanalysis makes a molar use of the coexistence. Hence it is absurd to speak of a death desire that would presumably be in qualitative opposition to the life the model of death? Here again, is it a death desire? A being-far-death? Or rather an investment of death, even if

and as the deterritorialized circuit of all the cycles of desire. How odd the psychoanalytic venture is. Psychoanalysis ought to be limit the discovery of a subjective or vital essence of desire as libido. But when the dualism passed into a death repression instead of its result; it follows that sexuality as desire no longer animates a social critique of civilization, but that sanctified as the sale agency capable of opposing the death desire. And how. does. it do this? By in principle turning this turned-back death (la mort retournee) into a force of desire by putting it in the service of a pseudo life enterprise is continued and reinforced—eliminating the machinic element of desire, the desiring-machines. It is a matter of eliminating the libido p 331 p 331 p 332 p 332 p 332 p 333

the most profound discovery of the abstract subjective essence of desire—Libido. But since he realienated this essence, reinvesting it in makes of this death a conservatory for the Oedipal life . Desire is in itself not a desire to love, but a force to love, a virtue that for the Oedipal life . Desire is in itself not a desire to love, but a force to love, a virtue that p 333 p 333 p 333 p 333 p 333 p 333

that engineers. (For how could what is in life still desire life? Who would want to call that a desire?) But still desire life? Who would want to call that a desire?) But desire must turn back against itself in the name of a life? Who would want to call that a desire?) But desire must turn back against itself in the name of a p 333 p 333 p 333 p 333 p 333 p 333

of the weak and the depressed, the contagious neurotic Ananke; desire must produce its shadow or its monkey, and find a but who talks in this way? What abjectness—become a desire to be loved, and worse, a sniveling desire to have become a desire to be loved, and worse, a sniveling desire to have been loved, a desire that is reborn of p 334 p 334 p 334 p 334 p 334 p 334

and worse, a sniveling desire to have been loved, a desire that is reborn of its own frustration: no, daddy-mommy didn't its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the couch, an artificial swamp, a little there must also exist two abortions, two castrations for sick desire: once in the family, in the familial scene, with the the barbarian constellations, we see that the subjective essence of desire as production is referred to large objectities , to the territorial ensure the coding or the overcoding of the flows of desire by introducing them into systems of representation that are themselves and displaced limit, with the result that the machines of desire operate on this side of their limit within the framework p 336 p 336 p 336 p 336 p 336 p 336

functionally draws them nearer to a chain of decoding of desire: the parts of the desiring-machine function in the very workings the very workings of the social machine; the flows of desire enter and exit through the codes that continue, however, to reproduces the ever wider interior limits, and that of abstract desire alienated in the privatized family that displaces the ever narrower In a world such as this, there is no living desire that could not of itself cause the system to explode p 337 p 337 p 337 p 337 p 337 p 337

without which it could not interfere in the machinery of desire. In contrast to psychoanalysis, which itself falls into the trap or seal off fragments of molecular chain. A sequence of desire is extended by a social series, or a social machine to be lacked by the partial objects. In this way desire will be fused to lack. The myriad breaks-flows that determine a degree of perfection unknown before capitalism.) This welding of desire to lack is precisely what gives desire collective and personal p 338 p 338 p 338 p 338 p 338 p 338

This welding of desire to lack is precisely what gives desire collective and personal ends, goals or intentions—instead of desire desire collective and personal ends, goals or intentions—instead of desire taken in the real order of its production, which behaves we will distinguish the unconscious libidinal investment of group or desire, and the preconscious investment of class or interest. The latter to recognize, that one wants and makes revolution out of desire, not duty. Here as elsewhere, the concept of ideology is raised the most profound of questions—Why did the masses desire fascism ?—was content to answer by invoking the ideological, the psychiatry he dreamed of, that prevented him from seeing how desire was part of the infrastructure, and that confined him in p 342 p 342 p 342 p 342 p 342 p 342

as social reality. There is an unconscious libidinal investment of desire that does not necessarily coincide with the preconscious investments of full body of a socius—these are the object of desire, higher than all the aims. It will never flow too p 342 p 342 p 342 p 342 p 342 p 342

that is not only technical but social, and through which desire desires its own repression. We have seen how the capitalist is loved for itself, as is the way in which desire represses itself in the great capitalist aggregate. Repressing desire, not which desire represses itself in the great capitalist aggregate. Repressing desire, not only for others but in oneself, being the cop technocrat, the bureaucrat, and why not the worker, the trade-unionist. Desire is agape. Not only can the libidinal investment of the measured according to its capacity to introduce the flows of desire into a new code or a new axiomatic of interest p 346 p 346 p 346 p 346 p 346 p 346

that it has the capacity for causing the flows of desire to circulate following their positive lines of escape, and for productive breaks. The most general principle of schizoanalysis is that desire is always constitutive of a social field. In any case is always constitutive of a social field. In any case desire belongs to the infrastructure, not to ideology: desire is in p 348 p 348 p 348 p 348 p 348 p 348

any case desire belongs to the infrastructure, not to ideology: desire is in production as social production, just as production is in production as social production, just as production is in desire as desiring-production. But these forms can be understood in two forms can be understood in two ways, depending on whether desire is enslaved to a structured molar aggregate that it constitutes of interest never takes the place of a machine of desire. A revolutionary group at the preconscious level remains a subjugated superegoization , narcissism, and hierarchy—the mechanisms for the repression of desire, A subject-group, on the contrary, is a group whose libidinal p 348 p 348 p 348 p 348 p 348 p 348

libidinal a group whose libidinal investments are themselves revolutionary; it causes desire to penetrate into the social field, and subordinates the socius p 348 p 348 p 348 p 348 p 348 p 348

socius socius or the form of power to desiring-production; productive of desire and a desire that produces, the subject-group invents always mortal form of power to desiring-production; productive of desire and a desire that produces, the subject-group invents always mortal formations that exorcise p 348 p 348 p 348 p 348 p 348 p 348

subjugated groups through a rupture of the latter: they mobilize desire, and always cut its flows again further on, overcoming the bringing the social machines back to the elementary forces of desire that form them. But inversely, they are also continually closing Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows of desire to circulate, smashing the limit, breaching the wall. But it p 349 p 349 p 349 p 349 p 349 p 349

of schizoanalysis is therefore to reach the investments of unconscious desire of the social field, insofar as they are differentiated from good marriage). But what appears to other people as raw desire still contains complexes of desire and interest, and a mixture to other people as raw desire still contains complexes of desire and interest, and a mixture of forms of desire and of desire and interest, and a mixture of forms of desire and of interest that are specifically reactionary and vaguely revolutionary manner, yet thereby one stands a greater chance of killing desire, or of inventing forms of liberation for it drearier than inclusion and their transverse communication in the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). p 350 p 350 p 350 p 350 p 350 p 350

In short, sexual repression abstract in the sense of abstract painting), flows-schizzes or real desire, apprehended below the minimum conditions of identity. What does psychoanalysis p 351 p 351 p 351 p 351 p 351 p 351

society and its flows; on the contrary, it is love, desire, and their flows that manifest the directly social character of once. Wouldn't the Great Other, indispensable to the position of desire, be the Social Other. social difference apprehended and invested as Class struggle goes to the heart of the ordeal of desire. The familial romance is not a derivative of Oedipus; Oedipus What the orphan libido invests is a field of social desire, a field of production and antiproduction with its breaks and of parents. And the organizer is the social field of desire, which alone designates the zones of intensity, with all the a situation of economic dependence that has become unbearable for desire, or full of conflicts for the investment of desire. The for desire, or full of conflicts for the investment of desire. The psychoanalyst, who says so many things about the necessity sex, and the necessity for the woman to renounce her desire for the penis and for the man to renounce his to do with the phallus, but much to do with desire, with sexuality as desire. For the phallus has never been phallus, but much to do with desire, with sexuality as desire. For the phallus has never been either the object or has never been either the object or the cause of desire, but is itself the castrating apparatus, the machine for putting itself the castrating apparatus, the machine for putting lack into desire, for drying up all the flows, and for making all here—some relation with the outside, if you please. For desire does not survive cut off from the outside, cut off singularities, of intensities, of gears and parts of machines of desire, where one would have a hard time recognizing mother or zero term of a pure abolition that has haunted oedipalized desire from the start, and that is identified now, at the familial and personological axis—whereas Lacan assigns the cause of desire in a nonhuman object, heterogeneous to the person, below the of an infinite maintenance, an infinite resignation, an accession to desire by way of castration—and of the establishment of conditions the limit separating us from desiring-production, causing the flows of desire to circulate. Laing's importance lies in the fact that, starting there at last the enjoyment of the mechanisms that pulverize desire—such is the paranoiac experience. Now Oedipus appears to be that supposedly corresponds to it, in such a way that desire is caught in the trap of a familial psychic repression p 353 p 353 p 353 p 353 p 353 p 353

to the preconscious investments of interest, the unconscious investments of desire had sexuality as an index in their social scope itself is unconsciously invested for itself. That is why love and desire exhibit reactionary, or else revolutionary, indices; the latter emerge on nonfigurative indices, where persons give way to decoded flows of desire, to lines of vibration, and where the cross-sections of images overthrowing power, without reversing subordination, without returning production itself to desire: for it is only desire that lives from having no without returning production itself to desire: for it is only desire that lives from having no aim. Molecular desiring-production would regain p 365 p 365 p 365 p 365 p 365 p 365

eternal model of everything the State wants to be and desires. Asiatic production, with the State that expresses or constitutes its fantastic machine for repression, is still desire—the subject that desires and the object of desire. Desire—such is the operation flows to set in motion, noncoded spaces to enter.) Decoded desires and desires for decoding have always existed; history is full set in motion, noncoded spaces to enter.) Decoded desires and desires for decoding have always existed; history is full of them or not. The problem is situated there, between unconscious group desires and preconscious class interests. It is only starting from this historical process, than to understand : (a) what are the progressive desires, ideas and thoughts which are latent in people of different occupations, age groups and sexes, and (b) what are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from developing. (The leadership has a tendency rather	p 217 p 221 p 224 p 224 p 257 p 257 p 257 p 257
is what has to be explained. It happens that one desires against one's own interests: capitalism profits from this, but so to exist mainly in the mind of the father, who desires his son's death and schemes to bring it about. ... In the new means appropriated by desire and in the derived desires produced by the machines. A profound text by Samuel Butler mean that the capitalist being, or the being in capitalism, desires to work or that he works according to his desire that would presumably be in qualitative opposition to the life desires. Death is not desired, there is only death that desires desires. Death is not desired, there is only death that desires, by virtue of the body without organs or the immobile or the immobile motor, and there is also life that desires, by virtue of the working organs. There we do not of the working organs. There we do not have two desires but two parts, two kinds of desiring-machine parts, in the libido. A mortuary axiomatic. One might then believe in liberated desires, but ones that, like cadavers, feed on images. Death is is not only technical but social, and through which desire desires its own repression. We have seen how the capitalist machine breaks do not pass at the level of the unconscious desires and the preconscious interests. The preconscious revolutionary break is sufficiently the young, in the most malicious way, for putting their desires (a car, credit, a loan, girl-boy relationships) ahead of their any more than by the sources and aims of the desires and the drives. But there are forms of love that	p 257 p 274 p 284 p 302 p 329 p 329 p 329 p 329 p 337 p 346 p 347 p 350 p 365
DESIRING 11	
iron collar of Oedipus and rediscover everywhere the force of desiring, production; to renew, on the level of the Real, the for hardly more admissible reasons, this sexuality is reduced to desiring mommy and wanting the place of the father. The Freudian question: how does one come to desire strength while also desiring one's own impotence? How was such a social field able machine passes to the heart of desire, the machine is desiring and desire, machined. Desire is not in the subject, but surroundings are the object of unconscious investments that are necessarily desiring or libidinal, in contrast with the preconscious investments of need	p 53 p 100 p 239 p 285 p 292
labor or that of desire, it can be social or desiring, it calls forth forces that no longer permit themselves to a social machine contains desiring-machine parts within its workings. The desiring micromultiplicities are no less collective than the large social aggregates	p 299 p 340
revolutionary character of the social investments of the libido. The desiring sexual relationships of man and woman (or of man and Mary listens from the other, Jesus stands for all the desiring children, the Virgin stands for all the desiring women, a all the desiring children, the Virgin stands for all the desiring women, a joyous activity of profanation extends beneath this generalized of living labor as organized in capitalism. Or whether instead desiring, technical, and social machines join together in a process of	p 352 p 369 p 369 p 381
DESIRING-CREATIVITY 1	
in the positivity of the revolutionary movement or in the desiring-creativity. (To a certain extent, didn't this amount to a reintroduction	p 119
DESIRING-ECONOMY 2	
of everything ... Except that there are qualitative factors in the desiring-economy that indeed present an obstacle to treatment, and Freud reproaches	p 65
labor as the principle of every representable value, Freud founds desiring-economy by discovering the quantitative libido as the principle of every	p 299
DESIRING-EXPERIENCE 1	
confiscates the Numen (but see here, God is daddy). The desiring-experience is treated as if it were intrinsically related to the	p 120
DESIRING-FORMATION 1	
Psychic repression is delegated by the social formation, while the desiring-formation is disfigured, displaced by psychic repression. The family is the	p 119
DESIRING-GENEALOGY 1	
the family slips into and interferes with the network of desiring-genealogy; it assumes the task of alienating the entire genealogy; it	p 120
DESIRING-INSCRIPTION 1	
the term, that is necessarily situated in relation to the desiring-inscription of the body without organs, and in relation to the	p 184
DESIRING-MACHINE 38	
been abandoned by the ego. At the center is the desiring-machine, the celibate machine of the Eternal Return. A residual subject Dali's method of critical paranoia assures the explosion of a desiring-machine within an object of social production. But even earlier, Ravel Even more important, the work of art is itself a desiring-machine. The artist stores up his treasures so as to create	p 21 p 31 p 32 p 40
The third type of interruption or break characteristic of the desiring-machine is the residual break (coupure-reste) or residuum, which produces a	
residu) that constitutes the subject's share of the whole. The desiring-machine is not a metaphor; it is what interrupts and is her body. It exists, rather, as a part of a desiring-machine connected to the baby's mouth, and is experienced as an	p 41 p 47
nonpersonal flow of milk, be it copious or scanty. A desiring-machine and a partial object do not represent anything. A partial into the analyst's office—stop!—with this insertion of a desiring-machine everything is reversed: we have broken the contract, we are a third party, we have introduced a third element—the desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus	p 47 p 56 p 56
subject—not an ego, but the drive that forms the desiring-machine along with it, and that enters into relationships of connection a mise en scene, it is directed by a social desiring-machine whose product should not be considered abstractly, separating the girl's structural equilibrium in the manner of an infernal machine, the desiring-machine. Then a second generation of disciples of Lacan supervenes, less	p 60 p 61 p 83
to the point where it is effectively produced by the desiring-machine. The point where the copy ceases to be a copy finest case, that of the pretender Richemont, there is a desiring-machine or a celibate machine in the center: the horse with on the contrary. But it is explosive; there is no desiring-machine capable of being assembled without demolishing entire social sectors. Despite	p 87 p 88 p 116
in space, his is a journey in intensity, around the desiring-machine that is erected here and remains here. For here is another in the flow that feeds one and the same desiring-machine, so many local fires patiently kindled for a generalized explosion becomes apparent that the social machine is identical with the desiring-machine. The social machine's limit is not attrition, but rather its nothing other than a social machine that functions as a desiring-machine, a desiring-machine that functions within the social machine, an investment	p 131 p 137 p 151 p 180
than a social machine that functions as a desiring-machine, a desiring-machine that functions within the social machine, an investment of the because it is always and already a functioning machine, a desiring-machine and not an anorexic structure. The difference between machine and	p 180 p 186
organizes itself at the surface, still quite close to a desiring-machine of eye-hand-voice. A magic triangle. Everything in this system is instead of just dreaming or lacking it, actually produces a desiring-machine that is at the same time social and technical. That responding daddy-mommy. It ceases the instant one introduces a little desiring-machine—the tape-recorder—into the analyst's office; it ceases as soon	p 189 p 224 p 312

the Search of Lost Time in progress, functioning as a desiring-machine capable of collecting and dealing with all the indices. He	p 319
subject, what analysis will be exacting enough for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns	p 325
like the apparatus of transmission or of reproduction in the desiring-machine. Insofar as it brings together—without unifying or uniting them	p 327
them—the body without organs and the partial objects, the desiring-machine is inseparable both from the distribution of the partial objects	p 327
the molar organism that is their common enemy. In the desiring-machine, one sees the same catatonic inspired by the immobile motor	p 329
not have two desires but two parts, two kinds of desiring-machine parts, in the dispersion of the machine itself. And yet	p 329
or this functioning consists of: in the cycle of the desiring-machine it is a matter of constantly translating, constantly converting the	p 330
corresponding to the included disjunctions: the last part of the desiring-machine, the adjacent part. These intense becomings and feelings,	p 330
these intensive	
in the unconscious. Death then is a part of the desiring-machine, a part that must itself be judged, evaluated in the	p 332
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less	
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point where the social machine, the technical machine, and the desiring-machine join closely together and bring their regimes into	p 381
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1 THE DESIRING-MACHINES 1 Desiring-Production It is at work everywhere, functioning smoothly at	p 1
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of man and	
primary production as the essential reality of man and nature. Desiring-machines are binary machines, obeying a binary law or set of	p 5
of grafting producing onto the product, is a characteristic of desiring-machines or of primary production: the production of production. A	p 7
painting	
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without interruption, streaming over the surface of a full body. Desiring-machines make us an organism; but at the very heart of	p 8
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2 The Body without Organs An apparent conflict arises between desiring-machines and the body without organs. Every coupling of machines,	p 9
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desiring-machines: it is a result of the relationship between the desiring-machines and the body without organs, and occurs when the latter	p 9
of the entire process of production of desire, so that desiring-machines seem to emanate from it in the apparent objective movement	p 11
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is produced. Our point of departure was the opposition between desiring-machines and the body without organs. The repulsion of these	p 17
machines	
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the subject is produced as a mere residuum alongside the desiring-machines, or that he confuses himself with this third productive machine	p 17
the body without organs form circles that converge on the desiring-machines; then the subject—produced as a residuum alongside the	p 20
machine	
that is made of the process of production of the desiring-machines; and though there are syntheses and disorders (affections) that are	p 22
for it depends on the functioning and the breakdowns of desiring-machines. Nonetheless Clerambault used the term (mental) automatism to	p 22
designate only	
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But there is never any difference in nature between the desiring-machines and the technical social machines. There is a certain distinction	p 31
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it run. Art often takes advantage of this property of desiring-machines by creating veritable group fantasies in which desiring-production is used	p 31
shattered, burned, broken-down objects, converting them to the regime of desiring-machines, breaking down is part of the very functioning of	p 32
desiring-machines	
desiring-machines, breaking down is part of the very functioning of desiring-machines; the artist presents paranoiac machines,	p 32
miraculating-machines, and celibate machines as	
machines as so many technical machines, so as to cause desiring-machines to undermine technical machines. Even more important, the work	p 32
of	
ought to. From this, a second difference in regime results: desiring-machines produce antiproduction all by themselves, whereas the	p 32
antiproduction characteristic of	
body without organs, there was nonetheless one important difference. For desiring-machines are the fundamental category of the economy of	p 32
desire; they	
their own relations, or between the social order and technology. Desiring-machines are both technical and social. It is in this sense	p 32
defined in terms of drives, for drives are simply the desiring-machines themselves. They must be defined in terms of modern territorialities	p 35
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machine, and desiring-machines. 5 The Machines In what respect are desiring-machines really machines, in anything more than a	p 36
metaphorical sense? A	
process of the production of desire, how have the child's desiring-machines begun to turn endlessly round and round in a total	p 37
instincts. These bricks or blocks are the essential parts of desiring-machines from the point of view of the recording process: they	p 40
the material world. 6 The Whole and Its Parts In desiring-machines everything functions at the same time, but amid hiatuses and	p 42
Neither mechanism nor vitalism has really understood the nature of desiring-machines, nor the twofold need to consider the role of production	p 44
real process of production—of the sort carried out by desiring-machines, for instance. In the second place, she cannot rid herself	p 44
to the patient: Tell me a little bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I speak	p 45
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crib, his mother's breast, her nipple, his bowel movements are desiring-machines connected to parts of his body. It seems to us	p 47
than doing the opposite and forcing the entire interplay of desiring-machines to fit within (rabattre tout le jeu des machines désirantes	p 47
terms of her, but rather produced within the interplay of desiring-machines—at the level, for example, of the mouth-air machine or	p 48
in particular, the entire interplay between primal psychic repression, the desiring-machines, and the body without organs. For the unconscious	p 49
is an	
the demoniacal within nature, and process as social production of desiring-machines within history. Neither social relations nor metaphysical	p 49
relations constitute an	
the productions of the unconscious and this invariant—between the desiring-machines and the Oedipal structure? Or rather, does not the	p 53
invariant	
connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines pound away and throb in	p 54
the depths of the unconscious	

other hand, the repression that the social machine exercises on desiring-machines, and the relationship of psychic repression with social repression. This	p 54
Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no longer function except behind	p 55
wings, such is the place the primal fantasy concedes to desiring-machines, when it reduces everything to the Oedipal scene. They continue still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines at the door, give up your orphan and celibate machines	p 55 p 56
underneath Oedipus, through Oedipus, behind Oedipus, his business is with desiring-machines. At the beginning, psychoanalysts could not be unaware of the	p 56
on the unconscious is achieved when the thousand breaks-flows of desiring-machines—all positive, all productive—are projected into the same mythical	p 61
has anything but the drives themselves as subject, and the desiring-machines formed by them with the revolutionary institutions. The group fantasy	p 63
normality. The society of brothers rediscovers nothing of production and desiring-machines; on the contrary, it spreads the veil of latency. As in so far as they are induced organs, parts of desiring-machines (mannequins). A season in hell—how could it be separated	p 80 p 85
a productive use of the literary machine, a montage of desiring-machines, a schizoid exercise that extracts from the text its revolutionary rather How does it work? How do these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns as undoing the beliefs so as to attain the production of desiring-machines, and to reach the level of economic and social investments	p 106 p 109 p 112
line. We must set up units of production, plug in desiring-machines. What takes place in this factory, what this process is the child is to form and put into motion their desiring-machines, to make flows circulate and to perform breaks in these	p 113 p 114
function together. In the end, he only had his own desiring-machines, his paranoid, miraculous, and celibate boxes, with metallic inner walls are in opposition. On the one hand there are the desiring-machines, and on the other the Oedipal-narcissistic machine. In order to	p 119 p 124
on them without causing the whole triangle to reverberate. The desiring-machines are at the door, they make everything shake when they enter causes perhaps even more vibrations to be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks	p 125 p 125
desert of the body without organs, where he installs his desiring-machines and produces a perpetual outflow of acting forces. He has the same does not hold true in the case of desiring-machines as molecular elements: there, use, functioning, production, and formation are by their functioning, since the latter results from them. Only desiring-machines produce connections according to which they function, and function by	p 131 p 181 p 181
stew. The only unities-multiplicities that functionalism must know are the desiring-machines themselves and the configurations they form in all the sectors	p 181
the molecular elements that form the parts and wheels of desiring-machines. One searches for the way in which these machines function to domains of presence or zones of intensity (voluptas). For desiring-machines are precisely that: the microphysics of the unconscious, the elements	p 183 p 183
as the statistically determined domain that is bound to it. Desiring-machines function within social machines, as though they maintained their own	p 183
level of large numbers. Symbols and fetishes are manifestations of desiring-machines. Sexuality is by no means a molar determination that is destiny of social machines, their regime compared to that of desiring-machines. 5 Territorial Representation While representation is always a social and	p 184 p 184
of affinity that varies in degree between social machines and desiring-machines, according to whether their respective regimes are more or less	p 184
regimes are more or less similar according to whether the desiring-machines have a greater or lesser chance of causing their connections of a movement of detachment (decollement) in relation to the desiring-machines; and whether the death-carrying elements remain caught in the machinery	p 184 p 184
a system of cruelty, maintain an infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates the decoded	p 184
as though the social machine had come unstuck from its desiring-machines: death, the desire of desire, the desire of the despot's a repressive machinery that always moves us away from the desiring-machines. For there has never been but one State. The question and, with an additional turn of the screw, represses the desiring-machines. Incest derives from this investment and not the reverse. At he goes home in the evening, he rediscovers his little desiring-machines by tinkering with a television set—O despair. Of course	p 213 p 214 p 216 p 236
spite of everything, instead of forming and transporting further the desiring-machines that are in opposition to the structures, and the intensities	p 244
wheels. Between the social machine's regime and that of the desiring-machines. Between the relative interior limits and the absolute exterior limit	p 255
technical machines, in the other case an unconscious of the desiring-machines, it is a question of a necessary relationship between inextricably	p 283
whether social, technical, or organic—and on the other the desiring-machines, which are of a molecular order. Desiring-machines are the following	p 286
the other the desiring-machines, which are of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings are functional	p 286
their mass phenomenon, to which they become subordinated; there, as desiring-machines apprehended in their submicroscopic singularities that subordinate the mass phenomena	p 287
why from the start we have rejected the idea that desiring-machines belong to the domain of dreams or the Imaginary, and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines are in themselves the investment of the large molar machines	p 287 p 287
the large molar machines or of the configurations that the desiring-machines form according to the laws of large numbers, in either of subordination, in one sense and the other of subordination. Desiring-machines in one sense, but organic, technical, or social machines in of syntheses. It is only at the submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of	p 287 p 287 p 288
has a meaning, and also a purpose, an intention. The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and what is made with them, what they make in themselves. Desiring-machines work according to regimes of syntheses that have no equivalent of the social machines and the organic machines in the desiring-machines. At man's most basic stratum, the Id: the Schizophrenic cell unconscious—the ultimate molecular elements in the arrangement of the desiring-machines and the syntheses of desire. We have seen that, through	p 288 p 288 p 289 p 290
misses the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the syntheses into which	p 290
use the term Libido to designate the specific energy of desiring-machines; and the transformations of this energy—Numen and Voluptas—are seems extremely arbitrary. Considering the two ways in which the desiring-machines must be viewed, what they have to do with a desire as a correlate to its gigantism. Sexuality and the desiring-machines are one and the same inasmuch as these machines are the social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements	p 291 p 291 p 294 p 294
one, or even two, but becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes is a machine, a synthesis of machines, a machinic arrangement—desiring-machines. The order of desire is the order of production; all crush the entire sociopolitical content of Schreber's delirium if these desiring-machines of the father had been taken into account, as well of a machine, in a machinic information or communication? Schreber's desiring-machines communicate with those of his father; but it is in no longer even any reason for considering machines, whether as desiring-machines or as social machines. In return, the father will be coextensive with the field of delirium. The production couple—the desiring-machines and the social field—gives way to a representative couple	p 296 p 296 p 297 p 297 p 297 p 297 p 298
he already populates the technical social machines with his own desiring-machines, O sexuality—while the father or mother remains in the produce a new earth; and even the functioning of the desiring-machines against tragedy, against the fatal drama of the personality, against representation. Desiring-production and machines, psychic apparatuses and machines of desire, desiring-machines and the assembling of an analytic machine suited to decode	p 298 p 299 p 300
conjunctions, polyvocal flows and chains, transductive breaks; the relation of desiring-machines as formations of the unconscious with the molar formations that	p 300
fore the study of the psychic apparatuses, the social and desiring-machines, the mechanisms of the drives, and the institutional mechanisms, his	p 300

and the shit-flows of desire. The relationship is much closer: desiring-machines are in social machines and nowhere else, so that the unto itself. For a structural unity is imposed on the desiring-machines that joins them together in a molar aggregate; the partial biunivocalizing whereas the first is biunivocalized? As partial objects the desiring-machines undergo two totalizations, one when the socius confers on them	p 302 p 306 p 308
other statutory condition than that of being dispersed elements of desiring-machines that are themselves dispersed. It is this entire reverse side	p 309
latency, this pure fable, if not the silence imposed on desiring-machines so that Oedipus can develop, be fortified in us, so nothing to interpret. There are only resistances, and then machines desiring-machines. Oedipus is a resistance; if we have been able to flows of desire form the free energy (libido) of the desiring-machines. The desiring-machines take form and train their sights along a desire form the free energy (libido) of the desiring-machines. The desiring-machines take form and train their sights along a tangent of without organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the flows-schizzes or the breaks-flows that break and	p 311 p 314 p 315 p 315 p 315
able to disconnect, to unplug themselves, enter into connections of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects	p 315
subject the nature, the formation, or the functioning of his desiring-machines, independently of any interpretations. What are your desiring-machines, what do	p 322
of his desiring-machines, independently of any interpretations. What are your desiring-machines, what do you put into these machines, what is the	p 322
functional indices to point us in the direction of the desiring-machines, to which these indices are more or less close and these indices are more or less close and affinal. The desiring-machines in fact are only reached starting from a certain threshold	p 322 p 322
Partial objects are what make up the parts of the desiring-machines; partial objects define the working machine or the working parts sex, unified and identified in the molar constellation. But the desiring-machines live on the contrary under the order of dispersion of of the real-desire (reel-desir): the elements or parts of the desiring-machines are recognized by their mutual independence, such that nothing in	p 323 p 323 p 323 p 323
is why, when we insisted earlier on the difference between desiring-machines and all the figures of molar machines, we were fully of desire. But who will be able to describe the desiring-machines of each subject, what analysis will be exacting enough for without organs are the two material elements of the schizophrenic desiring-machines: the one as the immobile motor, the others as the to the model of death, in the cycle of the desiring-machines. The cycle is closed. For a new departure, since this broadened experience, in order to live and know that the desiring-machines do not die. And that the subject as an adjacent is what schizophrenizing death amounts to, the exercise of the desiring-machines (which is their very secret, well understood by the terrifying continued and reinforced—eliminating the machinic element of desire, the desiring-machines. It is a matter of eliminating the libido, insofar as better coded in a circuit that never stops grafting the desiring-machines onto the social machine and implanting the social machine in the social machine and implanting the social machine in the desiring-machines. Death comes all the more from without as it is being swallowed up—a question of regime. Here are the desiring-machines, with their three parts: the working parts, the immobile motor task of schizoanalysis is that of learning what a subject's desiring-machines are, how they work, with what syntheses, what bursts of escape and the machinic indices all the way to the desiring-machines. If the essential aspect of the destructive task is to zero degree in the intensities produced; and thereby causing the desiring-machines to start up again. Such is the delicate and focal itself an investment of a molar formation. There are no desiring-machines that exist outside the social machines that they form on on a large scale; and no social machines without the desiring-machines that inhabit them on a small scale. Nor is there the flows will not pass through or overcome, subordinating the desiring-machines to the repressive aggregate that they constitute on a large sex, and without which the libido would not assemble its desiring-machines. Class struggle goes to the heart of the ordeal of erotic, the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or dispersed in social machines, and where love-object	p 324 p 325 p 327 p 331 p 331 p 333 p 337 p 337 p 338 p 338 p 339 p 339 p 340 p 340 p 349 p 355 p 357
the breaks well below conditions of identity; and assembling the desiring-machines that countersect everyone and group everyone with others. For everyone	p 362
closing the body without organs around itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration	p 363
heavy apparatuses for the regimentation and the repression of the desiring-machines. Doubtless it is not hard for him to appear reasonable undifferentiated, but in behalf of an oedipal lines of singularities, the desiring-machines. For there is indeed a sexual revolution, which does not defined, the one by the enslavement of production and the desiring-machines to the gregarious aggregates that they constitute on a large of decoding and deterritorialization that serve as the foundation for desiring-machines, and make them function. Take the example of the Venetian	p 364 p 366 p 366 p 368
flows of painting, these schizoid lines of escape that form desiring-machines on the horizon, are taken up again in scraps from there is another song: O schizophrenic mathematics, uncontrollable and mad desiring-machines! In the capitalist formation of sovereignty—the full body of	p 369 p 372
between schizoanalysis and psychoanalysis on the other? Everything revolves around desiring-machines and the production of desire. Schizoanalysis as such does not	p 380
social, and technical indices on a socius that open to desiring-machines, that enter into the parts, wheels, and motors of these and artistic machines take when they are. revolutionary: they form desiring-machines for which they are already the index in their own in their own regime, at the same time that the desiring-machines form them in the regime that is theirs, and as conflicts with these—in short, the entire interplay of the desiring-machines and the repression of desire. Completing the process and not	p 381 p 381 p 381 p 382
DESIRING-PRODUCTION 184	
1 THE DESIRING-MACHINES 1 Desiring-Production It is at work everywhere, functioning smoothly at times, at desire is that of an immanent principle. That is why desiring-production is the principal concern of a materialist psychiatry, which conceives always something grafted onto the product; and for that reason desiring-production is production of production, just as every machine is a the uninterrupted process, we must first establish a parallel between desiring-production and social production. We intend such a parallel to be	p 1 p 5 p 6 p 10
any sort of a priori answer to the question whether desiring-production and social production are really two separate and distinct productions fact that the forms of social production, like those of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction coupled	p 10 p 10
body without organs now falls back on (se rabat sur) desiring-production, attracts it, and appropriates it for its own. The organ-machines if what we term libido is the connective labor of desiring-production, it should be said that a part of this energy	p 11 p 13
father, your mother? In the course of his exercises in desiring-production, Beckett's Molloy is cross-examined by a policeman: Your name is I don't believe in father in mother, got no papamummy Desiring-production forms a binary-linear system. The full body is introduced as as Marx says, is a form of self-enjoyment. Doubtless all desiring-production is, in and of itself, immediately consumption and consummation, and	p 14 p 14 p 16
an underlying support). In a word, when the theoretician reduces desiring-production to a production of fantasy, he is content to exploit social production of reality on the one hand, and a desiring-production that is mere fantasy on the other. The only connections the matter is that social production is purely and simply desiring-production itself under determinate conditions. We maintain that the social field	p 26 p 28 p 29
category that Reich was sorely in need of: that of desiring-production, which would apply to the real in both its so-called is massive social repression that has an enormous effect on desiring-production in no way vitiates our principle: desire produces reality, or vitiates our principle: desire produces reality, or stated another way, desiring-production is one and the same thing as social production. It the broad outlines of a parallelism between social production and desiring-production, in order to show that in both cases there is property of desiring-machines by creating veritable group fantasies in which desiring-production is used to short-circuit social production, and to interfere with	p 30 p 30 p 30 p 31 p 31
both technical and social. It is in this sense that desiring-production is the locus of a primal psychic repression, whereas social say that social production, under determinate conditions, derives primarily from desiring-production: which is to say that Homo natura comes first. But	p 32 p 33
comes first. But we must also say, more accurately, that desiring-production is first and foremost social in nature, and tends to desiring-machines in relation to the deterritorialized social machine. Schizophrenia is desiring-production as the limit of social production. Desiring-production, and its difference	p 33 p 35
machine. Schizophrenia is desiring-production as the limit of social production. Desiring-production, and its difference in regime as compared to social production	p 35

examples that cast as much light on the regime of desiring-production, and the way in which breaking down constitutes an integral	p 37
It is these three aspects that make the process of desiring-production at once the production of production, the production of recording	p 41
of the One and the many, that can account for desiring-production: desiring-production is pure multiplicity, that is to say, an affirmation	p 42
the One and the many, that can account for desiring-production: desiring-production is pure multiplicity, that is to say, an affirmation that	p 42
necessary for her to make Oedipus the sole measure of desiring-production. And naturally this is all the more true in the	p 45
to you! Even Melanie Klein. So the entire process of desiring-production is trampled underfoot and reduced to (rabattu sur) parental images	p 45
well when he describes the nursery as a place where desiring-production and group fantasy occur, as a place where the only	p 47
what the place and the function of parents are within desiring-production, rather than doing the opposite and forcing the entire interplay	p 47
parents indeed make their appearance on the recording surface of desiring-production. But this is in fact the crux of the entire	p 47
is amid partial objects and within the nonfamilial relations of desiring-production that the child lives his life and ponders what it	p 48
of antiproduction are woven, in accordance with the laws of desiring-production as a whole. By failing from the beginning to see	p 49
the beginning to see what the precise nature of this desiring-production is, and how, under what conditions, and in response to	p 49
and something else that all the Oedipuses crush and repress: desiring-production—the machines of desire that no longer allow themselves to	p 52
two correlates: on the one hand, the direct confrontation between desiring-production and social production, between symptomological and	p 54
collective formations, given their	
biunivocalized, linearized, suspended from a despotic signifier. The whole of desiring-production is crushed, subjected to the requirements of	p 54
representation, and to	
over the entire unconscious. The schizo—there is the enemy! Desiring-production is personalized, or rather personologized (personnologisee),	p 55
imagarinized (imagarinisee), structuralized. (We	
cannot be said that psychoanalysis set to work unaware of desiring-production. The fundamental notions of the economy of desire—work and	p 55
the formations of the productive unconscious. The anoedipal nature of desiring-production remains present, but it is fitted over the co-ordinates	p 55
of	
into the unconscious. Then Oedipus fell back on and appropriated desiring-production as if all the productive forces emanated from Oedipus	p 56
itself	
unity is guaranteed by the goods themselves, or whether the desiring-production of affects imposes its rule on institutions whose elements are	p 63
the ego, this is the intense outcry of all of desiring-production. We already knew that the pervers resisted oedipalization: why should	p 67
genius. But is this sufficient to silence the outcry of desiring-production: We are all schizos! We are all pervers! We are	p 67
objects. On the whole, the connections of organ-machines suited to desiring-production give way to a pairing of people under the rules	p 71
production of children. It is true that the connections of desiring-production were found to comply with a binary rule; and we	p 72
beget a basic illusion that makes us believe that real desiring-production is answerable to higher formations that integrate it, subject it	p 74
anoedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of desiring-production do not let themselves be	p 74
projected onto a mythical locale	
to the anoedipal form and within the anoedipal content of desiring-production, analytic theory and practice never cease to promote the	p 74
conversion	
the two ends of a ligature that cuts off all desiring-production. The screws are tightened, nothing relating to production can make	p 79
Imaginary, but between the real machinic (machinique) element, which constitutes desiring-production, and the structural whole of the	p 83
Imaginary and the Symbolic	
the openings in the mask, a different adventure—that of desiring-production. Yet it cannot be said that psychoanalysis was unaware of	p 92
the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and	p 92
to always consume	
integrity is restored; a holy trinity that continues to strangle desiring-production and suffocate its problems. The political, cultural,	p 95
world-historical, and racial	
breaks (coupures), these forms of social production in conjunction with desiring-production. Schizoanalysis therefore does not hide the fact	p 98
that it is	
of the members of the family, and underneath, it is desiring-production and social production that manifest, through the childhood experience,	p 99
their	
investment of these determinations that situates their particular use in desiring-production, and the comparative operation of this production	p 100
with social production	
and his meditations, is already caught up in an immediate desiring-production where the parents play the role of partial objects, witnesses	p 100
it must be said of Oedipus as well as of desiring-production: it is at the end, not at the beginning. But	p 101
at all in the same fashion. We have seen that desiring-production was the limit of social production, always thwarted in the	p 101
seem to pass into the social formation itself. Schizophrenia or desiring-production is the boundary between the molar organization and the	p 102
molecular	
Thus we have already seen how the immanent criteria of desiring-production permitted a definition of legitimate uses of syntheses, uses	p 110
completely	
completely distinct from Oedipal uses. And in relation to this desiring-production, the Oedipal illegitimate uses seemed to us to be multiform	p 110
From the moment lack is reintroduced into desire, all of desiring-production is crushed, reduced to being no more than the production	p 111
to be left alone to machine our little machines, O desiring-production. Of course pieces from the bodies of the mother and	p 114
this study we have maintained both that social production and desiring-production are one and the same, and that they have differing	p 116
a social form of production exercises an essential repression of desiring-production, and also that desiring-production—a real desire—is	p 116
potentially capable	
production exercises an essential repression of desiring-production, and also that desiring-production—a real desire—is potentially capable of	p 116
demolishing the social	
as they represent in their own fashion a sort of desiring-production, before being exercised against the incestuous or other drives threatening	p 117
the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby desiring-production was discovered; the classical	p 118
cultural element, which reduces everything to	
But since he had not sufficiently formulated the concept of desiring-production, he did not succeed in determining the insertion of desire	p 118
it bears on is also the object of social repression: desiring-production. But it in fact implies an original double operation: the	p 119
family, and that the latter offers a displaced image of desiring-production that represents the repressed as incestuous familial drives. In this	p 119
makes this operation possible from the point of view of desiring-production itself. We do have, however, the elements of a response	p 120
producers. And doubtless, at the other pole, the recording of desiring-production on the body without organs is brought about through a	p 120
own account, as we have seen, a primal repression of desiring-production. It falls to the family to profit from this, and	p 121
the strict sense does not content itself with repressing real desiring-production, but offers a displaced apparent image of the repressed, by	p 121
by substituting a familial recording for the recording of desire. Desiring-production taken as a whole does not assume the well-known Oedipal	p 121
that Oedipus is nothing, almost nothing (within the order of desiring-production, even in the child); at other times we say that	p 121
be borne in mind that the family relentlessly operates on desiring-production. Inscripting itself into the recording process of desire, clutching at	p 124
family: it is a matter of learning what elements of desiring-production the family is going to reject, what it is going	p 125
only in appearance. While this is taking place, what is desiring-production doing? The retained elements do not enter into the new	p 125
we distinguish between the pressure that familial reproduction exercises on desiring-production, and the pressure that desiring-production	p 126
exercises on familial reproduction? The	
that familial reproduction exercises on desiring-production, and the pressure that desiring-production exercises on familial reproduction? The	p 126
Oedipal triangle vibrates and trembles	
in nature between neuroses and psychoses. For in any case desiring-production is the cause, the ultimate cause of both the psychotic	p 127
cause of the disorder, neurosis or psychosis, is always in desiring-production, in its relation to social production, in their different or	p 128
different or conflicting regimes, and the modes of investment that desiring-production performs in the system of social production. The actual	p 129
factor	
in the system of social production. The actual factor is desiring-production insofar as it is caught up in this relationship, this	p 129
preorganization. On the contrary, it is Oedipus that depends on desiring-production, either as a stimulus of one form or another, a	p 129
another, a simple inductor through which the anoedipal organization of desiring-production is formed, beginning with early childhood, or as an	p 129
effect	
an effect of the psychic and social repression imposed on desiring-production by social reproduction by means of the family. The term	p 129
be a final paralogism in psychoanalytic theory and practice; active desiring-production, in its very process, invests from the beginning a	p 129
constellation	
reactional formation, a formation that results from a reaction to desiring-production. It is a serious mistake to consider this formation in	p 129
that is changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual existence;	p 130
progressions and regressions are	

is changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual existence; progressions and regressions are merely	p 130
this desire's satisfaction. Recognizing the desire is tantamount to setting desiring-production back into motion on the body without organs, in the	p 130
and what type of interruption?). Schizophrenia as a process is desiring-production, but it is this production as it functions at the	p 130
still a territoriality, but this time totally desert-like, where all desiring-production is arrested, or where it becomes rigid, feigning stoppage:	p 136
psychosis	
universal comes at the end—the body without organs and desiring-production—under the conditions determined by an apparently victorious	p 139
capitalism, where	
where do we find enough innocence for generating universal history? Desiring-production also exists from the beginning: there is	p 139
desiring-production from the	
universal history? Desiring-production also exists from the beginning: there is desiring-production from the moment there is social production	p 139
and reproduction. But	
body without organs, and the decoded flows throw themselves into desiring-production. Hence it is correct to retrospectively understand all	p 140
history in	
plugs desire into the socius and assembles social production and desiring-production into a whole on the earth. Our modern societies have	p 142
first of all the Oedipal representation. What is repressed is desiring-production. It is the part of this production that does not	p 173
of desire. The part that passes, on the contrary, from desiring-production to social production forms a direct sexual investment of this	p 173
that only secondarily derives an image of the father from desiring-production. The same holds true for the libidinal investment of food	p 173
degree of disfiguration it implies and brings to bear on desiring-production, on the syntheses of the unconscious, and on libidinal investments	p 175
Oedipus is a limit. This is also the case for desiring-production. But in fact this last sense itself can be understood	p 175
be understood in many different ways. In the first place, desiring-production is situated at the limits of social production; the decoded	p 175
in the trap of its paralogisms, crushing the whole of desiring-production, replacing it with a system of beliefs. Oedipus is never	p 178
While representation is always a social and psychic repression of desiring-production, it should be borne in mind that this repression is	p 184
instance the nature of the apparatus and its effects on desiring-production, it is therefore necessary to take into account not only	p 185
more ruthless, more definitive, or more infinite with respect to desiring-production. But this migration would never be possible if there did	p 202
figure in fantasy, the simple fantasy that comes to veil desiring-production, the whole of desire as effective production. But at least	p 244
each case what is the relationship between social production and desiring-production, once it is said that they have identical natures and	p 262
that one must consider the relationship of social production to desiring-production, the variations of this relationship in each case, and the	p 262
in motion decoded and deterritorialized flows that it restores to desiring-production, at the bounds of all social production. And capitalism, the	p 266
to pass no longer between social production and the desiring-production that breaks away from social reproduction, but inside social	p 266
production	
To overturn the theater of representation into the order of desiring-production: this is the whole task of schizoanalysis. 4 INTRODUCTION TO	p 271
is the order of production; all production is at once desiring-production and social production. We therefore reproach psychoanalysis for having	p 296
stifled	
alienated in allegedly autonomous beliefs at the same time that desiring-production becomes enticed into allegedly unconscious	p 296
representations. And as we have	
family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus the link	p 296
between representation-belief	
only when brought into connection with real social production, real desiring-production. Otherwise they are ideological forms, which have taken	p 297
the place	
person, to a given object in the framework of representation. Desiring-production and machines, psychic apparatuses and machines of desire,	p 300
desiring-machines and	
conflict between mythic and tragic familial representation and social and desiring-production. For myth and tragedy are systems of symbolic	p 300
representations that	
form of subjective abstract labor, and for psychoanalysis and in desiring-production, in the form of subjective abstract libido. As Marx says	p 302
simple parallelism should be drawn between capitalist social production and desiring-production, or between the flows of money-capital and	p 302
the shit-flows of	
excellence that designates the capitalist limit to be overcome through desiring-production. But why, precisely, is desiring-production situated at	p 302
the always counteracted	
limit to be overcome through desiring-production. But why, precisely, is desiring-production situated at the always counteracted limit of	p 302
capitalism? Why, at	
capitalism indeed has as its limit the decoded flows of desiring-production, but it never stops repelling them by binding them in	p 303
fact essential that the limit of the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by the position of	p 304
tragedy) for the benefit of the subjective essence conceived as desiring-production, while with the other hand it reverses this production in	p 305
the theater of private man, which is no longer either desiring-production or objective representation. The unconscious as a stage. A whole	p 305
that psychoanalysis substitutes for the line of production: social and desiring-production. A theater series, instead of a production series. But	p 305
why	
theatrical representation (Darstellung) Now the same is true of both desiring-production and social production: every time that production,	p 306
rather than being	
the order of desire through the gates of castration once desiring-production has spread out in the space of a representation that	p 306
it distributes lack in the molar aggregate. The limit of desiring-production—the border line separating the molar aggregates and their molecular	p 307
the displaced limit no longer passes between objective representation and desiring-production, but between the two poles of subjective	p 307
representation, as infinite	
the post-oedipal, is still a way of bringing all of desiring-production—the anoedipal—back to Oedipus. When Reich denounces the way	p 312
to very different movements: at times, the movement through which desiring-production is continually overcoming the limit, becoming	p 313
detrterritorialized, causing its flows	
social production becomes replaced by beliefs, the other where repressed desiring-production finds itself replaced by representations. To be	p 313
sure, it is	
the deterritorialized flows of desire, in the molecular elements of desiring-production. We should again call to mind the practical rule laid	p 314
complicates everything is that there is indeed a necessity for desiring-production to be induced from representation, to be discovered through	p 314
its	
produces. But how would these decoded and deterritorialized flows of desiring-production keep from being reduced to some representative	p 315
territoriality, how would	
how is it that it is infinitely further removed from desiring-production than were the primitive or even the barbarian systems, which	p 335
code and overcode the flows? Once it is said that desiring-production is itself a decoded and deterritorialized production, how do we	p 335
a variable relationship of affinity with the molecular formations of desiring-production. What must be explained is that the capitalist aggregate is	p 336
a system. We know that molar social production and molecular desiring-production must be evaluated both from the viewpoint of their identity	p 336
between the objective socius and the subjective full body of desiring-production, as by the difference between the qualified codes and	p 336
overcodings	
and the chains of decoding or of deterritorialization belonging to desiring-production, and by the entire repressive apparatus represented in the	p 336
savage	
deepened, is on the contrary reduced to a minimum, because desiring-production as an absolute limit remains an exterior limit, or else	p 336
in nature must appear for itself between social production and desiring-production. But in its turn, this identity in nature, far from	p 337
at the moment of repulsion, at the heart of molecular desiring-production. Without this primal repression, a psychic repression in the proper	p 339
in the unconscious by the molar forces and thus crush desiring-production. Repression properly speaking profits from an occasion without	p 339
which it	
full body without organs or the naked matter of molecular desiring-production. If we wonder where these forms of force come from	p 343
It is indeed in this sense that social production is desiring-production itself under determinate conditions. These determinate conditions are	p 343
thus the	
form of power or a formation of sovereignty that subordinates desiring-production under new conditions. But even though the unconscious	p 347
libido is	
body without organs as the limit of the socius that desiring-production subordinates in its turn, under the condition of an overthrown	p 347
power: it refers within this socius to the regime of desiring-production as an overthrown power on the body without organs, It	p 347
as social production, just as production is in desire as desiring-production. But these forms can be understood in two ways, depending	p 348

second level and is defined by the driving role of desiring-production and the position of its multiplicities. It is understandable, therefore a form of force that continues to enslave and crush desiring-production. The moment it is preconsciously revolutionary, such a group already and subordinates the socius or the form of power to desiring-production; productive of desire and a desire that produces, the subject-group defamiliarizes them according to the laws of social production and desiring-production: the mother herself functions as rich woman or poor woman	p 348 p 348 p 348 p 355
the field in social production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the impression that families	p 356
factors. For either the libido is caught up in molecular desiring-production and knows nothing of persons just as it knows nothing process of social production and as the metaphysical process of desiring-production. But they do not come afterward. Lindner's painting again asserts	p 358 p 358
breaking through the wall or the limit separating us from desiring-production, causing the flows of desire to circulate. Laing's importance lies possibilities emerge. First, the process is arrested, the limit of desiring-production is displaced, travestied, and now passes over into the Oedipal	p 362 p 363
feeling. In fact, the paranoid investment consists in subordinating molecular desiring-production to the molar aggregate it forms on one surface of	p 364
a marketable medical form. Inasmuch as the paranoid investment enslaves desiring-production, it is very important for it that the limit of coded wall or the territorialized limit that separates them from desiring-production. And to summarize all the preceding determinations: the one is	p 365 p 367
is only desire that lives from having no aim. Molecular desiring-production would regain its liberty to master in its turn the opposite poles of unconscious libidinal investment, one of which subordinates desiring-production to the formation of sovereignty and to the gregarious aggregate	p 367 p 376
same object—and social production is never anything other than desiring-production, and vice versa—but they don't share the same law a socius, schizoanalysis only asks what place it reserves for desiring-production; what generative role desire enjoys therein; in what forms the therein; in what forms the conciliation between the regime of desiring-production and the regime of social production is brought about, since other side, no less collective, where the molecular multiplicities of desiring-production are formed; whether and to what extent such a socius a socius can endure the reversal of power such that desiring-production subjugates social production and yet does not destroy it, since pleased, since we haven't stopped saying the opposite, and that desiring-production produces the real, and that desire has little to do the same time the process is liberated—the process of desiring-production, following its molecular lines of escape that already define the ahead, it coincides with the completion of the process of desiring-production, this process that is always and already complete as it	p 378 p 380 p 380 p 380 p 380 p 380 p 381 p 382
DESIRING-RECORDING 1	
of Recording When Oedipus slips into the disjunctive syntheses of desiring-recording, it imposes the ideal of a certain restrictive or exclusive	p 75
DESIRING-REVOLUTION 1	
represents its own sexuality. The schizo analytic slogan of the desiring-revolution will be first of all: to each its own sexes	p 296
DESIRING-SUBJECT 1	
whole or in part, independently of the interests of the desiring-subject. It was not by means of a metaphor, even a	p 104
DESOCIALIZED 2	
would appear to be the most animal-like and the most desocialized. It is in the child's very first days of life the flows to travel in a free state on a desocialized body without organs. Hence one can say that schizophrenia is	p 49 p 246
DESPAIR 4	
his little desiring-machines by tinkering with a television set—O despair. Of course the scientist as such has no revolutionary potential capitalism fills its field of immanence with images: even destitution, despair, revolt—and on the other side, the violence and the violence and the oppression of capital—become images of destitution, despair, revolt, violence, or oppression. But starting from non figurative figures	p 236 p 264 p 264
speaks to us of love, of its force and its despair, but the mute stroll of the schizo, Lenz's outing in	p 292
DESPITE 10	
But at the same time they are the same machines, despite the fact that they are governed by two different regimes fact that they are governed by two different regimes—and despite the fact that it is admittedly a strange adventure for theoretically, with the combined resources of image and structure. And despite some fine books by certain disciples of Lacan, we wonder a renunciation of the fundamental positions of psychoanalysis concerning sexuality, despite the formal conservation of an analytic vocabulary.	p 32 p 32 p 53 p 94
A veritable regression desiring-machine capable of being assembled without demolishing entire social sectors. Despite what some revolutionaries think about this, desire is revolutionary in	p 116
privilege. We believe that, from all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to	p 242
are in opposition to the spaces? The explanation is that, despite his attempt at linking desire to a fundamental yes, Lyotard the competent are able to decode, to half understand. Moreover, despite the abundance of identity cards, files, and other means of the service of the signs of economic power. And capitalism, despite what is said to the contrary, assumed this role very	p 244 p 250 p 252 p 364
the 1902 decision granting Judge Schreber his liberty and responsibility, despite the recognized continuation of his delirious ideas. There is room	
DESPOT 73	
kind of full body, that of the earth or the despot, a recording surface, an apparent objective movement, a fetishistic, perverted be the body of the Earth, the body of the Despot, the body of Money. It is never a projection, however of the earth, it is the full body of the Despot, the Unengendered, which now takes charge of the fertility of between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings into	p 11 p 33 p 146 p 182
the following way: a new alliance and direct filiation. The despot challenges the lateral alliances and the extended filiations of the as it exalts the triumph of the new alliance. The despot is the paranoid: there is no longer any reason to power in the towns they found or conquer. Wherever a despot and his army pass, doctors, priests, scribes, and officials are and his perverts, the conqueror and his elite troops, the despot and his bureaucrats, the holy man and his disciples, the be the earth, it has become the body of the despot, the despot himself or his god. The prescriptions and prohibitions earth, it has become the body of the despot, the despot himself or his god. The prescriptions and prohibitions that often megamachine of the State, a functional pyramid that has the despot at its apex, an immobile motor, with the bureaucratic apparatus finally the synthesis of consumption, with the upkeep of the despot, his court, and the bureaucratic caste. Far from seeing in chieftainship, and exorcises or strait-jackets the image of the possible despot whom it threatens to secrete from within, from the way symbol—a symbol that has become derisory—of a former despot who thrust himself upon the community from the outside long separate communities. What is produced on the body of the despot is a connective synthesis of the old alliances with the them, makes them converge into the direct filiation of the despot with the deity, and the new alliance of the despot despot with the deity, and the new alliance of the despot with the people. All the coded flows of the primitive only possible, but the manifest property and seal of the despot? Who is this sister, this mother? The sister and mother this sister, this mother? The sister and mother of the despot himself? Or should the question be framed in a different itself. For there can be no doubt: this way the despot has of committing incest, and of making it possible, in the relationship between the voice and graphism: it is the despot who establishes the practice of writing (the most ancient authors the visual to converge toward the eminent unity of the despot. If we call the order of representation in a social the earth, but prostrates itself before the engravings of the despot, the region beyond the earth, the new full body. No reintroducing its transcendence, and from bearing witness for a vanished despot who still functions in modern imperialism. Even when it speaks	p 192 p 193 p 193 p 193 p 194 p 194 p 194 p 195 p 195 p 195 p 198 p 199 p 199 p 201 p 201 p 201 p 202 p 205 p 206 p 207

the great paranoiac king. O signifier, terrible archaism of the despot where they still look for the empty tomb, the dead of the chain in all the territory ruled by the despot, from the borders to the center: all the debts of no longer expresses itself except in the linear flux, the despot himself is the signifier of the voice that, along with is by no means a question of knowing if the despot marries his true sister and his true mother. For in states of a reconstituted, re-created intensity. With his sister the despot simulates a zero state from which the phallic force will situated at the extreme limit; and with his mother the despot simulates a superforce where the two sexes would be at new conditions present in the deterritorialized full body of the despot himself. This is the reason that incest changes its meaning the anuses become attached to the full body of the despot, as though to the peacock's tail of a royal train body, that it might break away or escape. Suddenly the despot sees rising up before him, against him, the enemy who will carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot into the latrines of the city. Wasn't it already the at the end, as the last vestige of the vanished despot, the underside of his voice: the despot is nothing more of the vanished despot, the underside of his voice: the despot is nothing more than this dead rat's ass suspended from incest, and the reflux of excrement that conducts the dead despot to the latrines, and conducts us all to today's private and makes them converge on, the full body of the despot. In point of fact the regime is not milder; the the hand, and the eye now joined together on the despot—the vengeance of the new alliance, whose public character does guarantee against despotism, the law is the invention of the despot himself: it is the juridical form assumed by the infinite this apparatus or slip away from the body of the despot. This is because there is no other necessity (no other signifies, to assert an independence of its signified—against the despot, says the law. For the dogs, according to Kafka's observations despot's subjects, nor even on his servants, but on the despot himself, his dynasty, and his name ([The people] do not apparatus. The revenge becomes that of the subjects against the despot. In the latency system of terror, what is no longer possible; the unoccupied limit now finds itself occupied by the despot. Oedipus has received its name, the clubfooted despot committing double	p 208 p 209 p 209 p 210 p 210 p 210 p 210 p 211 p 211 p 211 p 211 p 211 p 211 p 212 p 213 p 213 p 213 p 214 p 214 p 215
by the despot. Oedipus has received its name, the clubfooted despot committing double incest through overcoding, with his sister and his the reverse. At first it brings into play only the despot, the sister, and the mother: it is the overcoding and state in the proper sense of the term, where the despot returns as the absolute monarch. For it is a double democracies, how could one fail to recognize in them the despot who has become colder and more hypocritical, more calculating, since State is desire that passes from the head of the despot to the hearts of his subjects, and from the intellectual or even the maximum consumption in the extravagance of the despot and his agents. When the conjunction moves to the fore to bear against another life, but a post-mortem despotism, the despot become anus and vampire: Capital is dead labour, that vampire-like a field of immanence uncovered by the withdrawal of the despot—all this is evidence that writing belongs to imperial despotic us to the current structural functions of a vanished archaic despot. For it is certain that, even and especially in their two poles: the paranoiac despotic sign, the sign-signifier of the despot that they try to revive as a unit of code in overcoding the flows on the full body of the despot or his apparatus, the Urstaat: it effects the first great one of the poles of its axiomatic, it makes the despot into one of its images. That is why Oedipus gathers the local group with Laius, the territoriality with Jocasta, the despot with Oedipus himself: a motley painting of everything that has order of the despotic signifier, as the law of the despot or the effect of the object from on high, is that consists in replacing desire under the law of the despot, in introducing lack there at the deepest levels, and in territoriality, the couch, and a last Law, the analyst as despot and money collector. But the mother as the simulacrum of the madman of the earth and the madman of the despot comes the madman of the family; what nineteenth-century psychiatry had relate to the character or the map of this socius-earth, despot, or capital-money (for each social machine the two poles, paranoiac deterritorialized socius. The socius—the earth, the body of the despot, capital-money—are clothed full bodies, just as the body without Likewise tragedy ascribes desire to the full body of the despot and to the corresponding imperial code. Consequently, the understanding of acts as an objective and public element—the Earth, the Despot—is now taken up again, but as the expression of of a subjective and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a reterritorialization is engineered, using the Oedipus is dead, the territorial father, and the son too, the despot Oedipus. We are alone with our bad conscience and our Everything, the myth of the earth, the tragedy of the despot, is taken up again as shadows projected on a stage revives the archaism of the imperial symbol or the vanished despot. All three are necessary—precisely in order to lead Oedipus the flows on a full body of the earth, the despot, or capital, but on the contrary that of decoding them of the socius, veritable heavy aggregates of the earth, the despot, and capital. Full bodies or clothed substances, which are distinguished socius—the body of the earth, the body of the despot, the body of capital-money—depends on a state or degree	p 215 p 216 p 220 p 220 p 221 p 224 p 228 p 240 p 244 p 260 p 261 p 267 p 267 p 268 p 268 p 269 p 271 p 281 p 281 p 301 p 304 p 304
DESPOT'S 11	
of a social formation. And new perverse groups spread the despot's invention (perhaps they even fabricated it for him), broadcast his allowed to interfere with ascending lines. That is why the despot's incest is twofold, by virtue of the new alliance and social and psychic repression (l'appareil repression-refoulement). On the contrary, the despot's intervention forms part of the apparatus, it changes only the justice, the functionaries' activity, historiography: everything is written in the despot's procession. Let us return to the paradox that emerges from having become a desire of desire, a desire of the despot's desire. The mouth no longer speaks, it drinks the letter the infinite debt. The jurist will be seen in the despot's procession up to the time of the late Roman emperors desiring-machines: death, the desire of desire, the desire of the despot's desire, a latency inscribed in the bowels of the State a necessity of signification, does not bear only on the despot's subjects, nor even on his servants, but on the despot the nets of the despotic State, entirely invested in the despot's machine? Perhaps then the merit of the West, confined as fetishes of the earth, or the celestial reign of the despot's idols, is the advent of the Oedipal-narcissistic machine: No more as such, beyond goals. And it is not merely the despot's body to which the paranoiac lovingly aspires, but the body	p 193 p 200 p 201 p 202 p 206 p 213 p 213 p 214 p 224 p 266 p 365
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the primitive territorial machine proved inadequate to the task, the despotic machine set up a kind of overcoding system. But the insofar as it was built on the ruins of a despotic State more or less far removed in time, finds itself machine, as manic-depression and paranoia are the product of the despotic machine, and hysteria the product of the territorial machine? The at the very limit of the social codes, where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and chains of the unconscious are biunivocalized, linearized, suspended from a despotic signifier. The whole of desiring-production is crushed, subjected to the operation that extracted a detached object from the chain, a despotic signifier from whose law the entire chain seems consequently to direction of a structural integration (toward the position of a despotic signifier, under the reign of the phallus). The aptitude for a kind of projection of the signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack into the series complete object from the signifying chain, which served as a despotic signifier on which the entire chain thereafter seemed to depend them to circulate, flows that split asunder the catholic and despotic signifier of his work, and that necessarily nourish a revolutionary literally correct (although he limits its application to the barbarian despotic institution): If, more or less in agreement with Reuleaux's classic invokes an entire political history that brings into conflict the despotic machine and the old primitive territorial machine—whence derive both iron impossibility. The earth becomes a madhouse. 6 The Barbarian Despotic Machine The founding of the despotic machine or the barbarian madhouse. 6 The Barbarian Despotic Machine The founding of the despotic machine or the barbarian socius can be summarized in the the desert paranoiac and the town pervers. In theory the despotic barbarian formation has to be conceived of in terms of we are talking about the imperial barbarian formation or the despotic machine. And this holds true whatever the context of this rankings, the mechanism of surplus value—all this already prefigured despotic formations and caste hierarchies. And how does one distinguish the or at least it has no autonomous mercantile model. The despotic machine holds the following in common with the primitive machine use of it for the benefit of private property, the despotic tie between money and taxes remains visible. Basing himself on of deterritorialization that subordinates all the primitive filiations to the despotic machine (the agrarian problem); the abolition of debts or their be allowed to choose Such times as are convenient. The despotic State, such as it appears in the purest conditions of primitive machine are now forced into a bottleneck, where the despotic machine overcodes them. Overcoding is the operation that constitutes the intrinsic code, no underlying flow escapes the overcoding of the despotic machine; hence it is by virtue of his sterility that overcoding, as the two ends of a tie for the despotic knot. A pause seems in order here while we ask	p 33 p 33 p 33 p 40 p 54 p 73 p 74 p 83 p 110 p 133 p 141 p 182 p 192 p 192 p 193 p 193 p 195 p 197 p 197 p 197 p 198 p 199
	p 201 p 201

this finds itself overwhelmed in a new destiny, with the despotic machine and imperial representation. In the first place, graphism aligns the flow of writing as direct filiation. These two fundamental despotic categories are also the movement of graphism that, at one signs that compose the networks of a territorial chain, a despotic signifier from which all the signs uniformly flow in a deterritorialized flow, drinkable on this account: it flows from the despotic signifier. For what is the signifier in the first instance sign that has become a sign of the sign, the despotic sign having replaced the territorial sign, having crossed the threshold show how an operation of biunivocalization organizes itself around a despotic signifier, so that a phonetic and alphabetical chain flows from signifier back to its source, to its veritable origin, the despotic age, and erects an infernal machine that welds desire to and metonymy—all of that constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has the effect of overcoding the of that constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has the effect of overcoding the territorial chain. The reality, but rather it appropriates reality in the operation of despotic overcoding, it produces reality on the new full body that passages in the cycle of intensities. This is because the despotic signifier aims at the reconstitution of the full body of the danger that a single organ might flow outside the despotic body, that it might break away or escape. Suddenly the sky. The organs begin by detaching themselves from the despotic body, the organs of the citizen risen up against the of smelling bad. The entire history of primitive coding, of despotic overcoding, and of the decoding of private man turns on that no surplus value escapes the over coding of the despotic machine. For all the organs and their functions experience a now become the virtue of the subjects attached to the despotic body. As Nietzsche says when he shows precisely how punishment the young dogs will call for a return to the despotic signifier, without exegesis or interpretation, while the law, however, wants development of the democratic signified or the wrapping of the despotic signifier—nevertheless forms part of the same question, sometimes open

it that linguists are constantly rediscovering the truths of the despotic age? And finally, could it be that this arbitrariness of this man who dragged Caesar along with him as a despotic signifier, along with its two signifieds, his sister and his the unconscious would be kept under the weight of the despotic apparatus, that it would be reinterpreted starting from this apparatus and the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of the unconscious.) 8 The Urstaat The city of is more evolved is like a palimpsest: it covers a despotic inscription, a Mycenaean manuscript. Under every Black and every Jew how does one explain both this latency into which the despotic State enters, and this power with which it re-forms itself To begin with, it should be said that the primordial despotic state is not a historical break like any other. Of a whole. What is transected, supersected, or overcoded by the despotic State is what comes before—the territorial machine, which it henceforth subjected to the cerebral idea. In this sense the despotic State is indeed the origin, but the origin as an whether the territorial machine does not in fact presuppose a despotic machine from which it extracts the bricks or that it same category. For example, feudalism not only presupposes an abstract despotic State that it divides into segments according to the regime socialist States take on the characteristic features of the primordial despotic State. As for democracies, how could one fail to recognize so on. The differences could be determining only if the despotic State were one concrete formation among others, to be treated concrete formation among others, to be treated comparatively. But the despotic State is the abstraction that is realized—in imperial formations movement of deterritorialization appears with the overcoding performed by the despotic State. But it is nothing compared to the other great to induce the birth of capitalism. Decoded flows strike the despotic State with latency; they submerge the tyrant, but they also There is a great difference in this respect between the despotic age and the capitalist age. For the founders of the For the founders of the State come like lightning; the despotic machine is synchronic while the capitalist machine's time is diachronic rather that desire remains caught in the nets of the despotic State, entirely invested in the despot's machine? Perhaps then the the basis of connections of production, and that the barbarian despotic machine was based on disjunctions of inscription derived from the that these two elements result from the segmentation of the despotic State in feudalism, and from the decomposition of the feudal surplus value which explains, for example, the difference between the despotic bureaucracy and the capitalist bureaucracy. This effusion from the apparatus designated, the subordination of the signified, the transcendence of the despotic signifier, and finally, its consecutive decomposition into minimal elements within despot—all this is evidence that writing belongs to imperial despotic representation. Once this is said, what exactly is meant when of still referring, in a direct or indirect form, to despotic overcoding. This seems to us to be the significance of to us to preside over the evolution of the abstract despotic Urstaat: from being at first the transcendent unity, it becomes in forms other than consumption. The generalized slavery of the despotic State at least implied the existence of masters, and an from this axiomatic just as they free themselves from the despotic signifier, that break through this wall, and this wall of of the object, under exterior conditions, in the territorial or despotic machine. But Marx is quick to add that this essentially it as a special activity still tied to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied Born of decoding and deterritorialization, on the ruins of the despotic machine, these societies are caught between the Urstaat that they paranoia and schizophrenia. They vacillate between two poles: the paranoiac despotic sign, the sign-signifier of the despot that they try to and socialism as well, are as though torn between the despotic signifier that they adore, and the schizophrenic figure that sweeps break that represents a genuine advance in comparison with the despotic State, in terms of its fulfillment of a becoming-immanent, its has never been but one State, the Urstaat, the Asiatic despotic formation, which constitutes in its shadow existence history's only break has naturalized the artificial, replacing the territorial codes and the despotic overcoding with an axiomatic of decoded flows, and a regulation its bureaucracy and its technocracy, do not resemble the ancient despotic State. Of course not, since it is a matter in of the flows; the system of subordination-disjunction in the barbarian despotic machine, corresponding to overcoding; the system of co-ordination-conjunction in the 11 Oedipus at Last In the territorial or even the despotic machine, social economic reproduction is never independent of human reproduction alliances and the filiations, but also with respect to the despotic machine, which adds the relations of the new alliance and and filiations (whence the role of the sovereign's family in despotic overcoding, and that of the dynastywhatever its mutations, its is no longer anyone but daddy, mommy, and me, the despotic sign inherited by daddy, the residual territoriality assumed by mommy secondary reduction of the latter to the former. In the despotic formations the Oedipal limit is occupied, symbolically occupied but not as an empty unoccupied limit. It takes form in the despotic machine as a symbolically occupied limit. But it is filled by becoming the imaginary Oedipus of the capitalist machine. The despotic machine preserved the primitive territorialities, and the capitalist machine resuscitates and simulacra—here we have the whole series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in the images symbolic position of an object from on high, in the despotic machine, did not first make possible the folding and flattening and imaginary Oedipus. For castration in the order of the despotic signifier, as the law of the despot or the effect to the Imaginary, from castration to Oedipus, and from the despotic age to capitalism, inversely there is the progress leading to through Catholicism, then the Reformation. The extreme spiritualization of the despotic State, and the extreme internalization of the capitalist field, define of territoriality, and the father as the simulacrum of the despotic Law, with the slashed, split, castrated ego, are the products aggregates, are arranged; on paranoia schizophrenia body of the Earth despotic body body of capital molar aggregates molecular elements Full body molecular elements Full body without organs Body of the Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses without organs Oedipal neuroses as familial entities Paranoiac psychoses as despotic entities Perversions as territorial entities Schizophrenic process of deterritorialization Schizophrenia to particular objective codes—the body of the Earth, the despotic body—and that in this way confound the discovery of rather the conditions under which this element fades before the despotic element; and tragic representation does not express the despotic element the despotic element; and tragic representation does not express the despotic element properly speaking, but the conditions under which—in fifth-century is constructed on the ruins of the territorial and the despotic, the mythic and the tragic representations, but it re-establishes them the signs themselves become signifying under the action of a despotic symbol that totalizes them in the name of its own how the structural organization of signifiers still depends on a despotic Great Signifier acting as an archaism.) What is this point of support; on the other hand, the erection of a despotic signifier on which the entire chain depends. In this regard essence on the residual territoriality of Oedipus and under the despotic signifier of castration, he could no longer conceive the essence how it inherited much from a transcendent death-carrying agency, the despotic signifier, but also how it brought about this agency's effusion is referred to large objectivities, to the territorial or the despotic body, which act as natural or divine preconditions that thus codes. That is why the primitive codes and even the despotic overcodings testify to a polyvocality that functionally draws them nearer

finite blocks of debt. But even in the system of despotic terror, where debt becomes infinite and where death experiences an	p 337
These means are not the same, for example, in a despotic type of society, or in a capitalist society where the	p 342
and subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat, or how the socialist machine preserves a State	p 347
and	
law of the great Phallus that no one possesses, the despotic signifier prompting the most miserable struggle, a common absence for	p 351
great social axiomatic has replaced the territorial codes and the despotic overcodings that characterized the preceding formations; and a	p 372
molar, gregarious	
cruelty, and by a terror having no parallel in the despotic regime of terror. Wage increases and improvements in the standard	p 373
but give rise to new territorialities and revive a new despotic Urstaat. The great mutant flow of capital is pure dcteritorialization	p 374
DESPOTISM	10
signifier, it is put back under the yoke of a despotism whose effect is castration, there where one recognizes the stroke	p 112
debts. There is always a monotheism on the horizon of despotism: the debt becomes a debt of existence, a debt of	p 197
speaks Swiss or American, linguistics manipulates the shadow of Oriental despotism. Ferdinand de Saussure does not merely emphasize the	p 207
following: that	
matter of fact, the law's opposition or apparent opposition to despotism comes late—when the State presents itself as an apparent	p 212
will become or seek to become later: a guarantee against despotism, an immanent principle that unites the parts into a whole	p 212
For once again, before it becomes a feigned guarantee against despotism, the law is the invention of the despot himself: it	p 213
new figure that appears to place it in opposition to despotism. But from the beginning it expresses the imperialism of the	p 213
codes for flows that are increasingly deterritorialized, which means: putting despotism in the service of the new class relations; integrating the	p 218
life brought to bear against another life, but a post-mortem despotism, the despot become anus and vampire: Capital is dead labour	p 228
flows that subjects this tendency to the harshest forms of despotism and repression. It is in this sense that contradiction installs	p 362
DESPOTS	2
of the subjects answers to the eternal vengeance of the despots. The inscription is ressentie when it is no longer en-acted	p 215
socialism or capitalism, or in the archaic form of local despots. It may be all but impossible to distinguish deterritorialization from	p 258
DESTINATION	12
of ideology. Oedipus is always and solely an aggregate of destination fabricated to meet the requirements of an aggregate of departure	p 101
Mongol, Luther and the Aztec Serpent. In the aggregate of destination, there remains only daddy, mommy, and me. Thus it must	p 101
fashion; next, a familial moment that constitutes the aggregate of destination by means of an application. Whence the third paralogue, the	p 111
to the familial field, now defined as the aggregate of destination—and it must establish a network of one-to-one relations between	p 177
an effect, this is because it forms an aggregate of destination (the family become microcosm) on which capitalist production and reproduction	p 179
images of the second order. It is the aggregate of destination that corresponds to an aggregate of departure that is socially	p 265
social images of our society; but in the aggregate of destination, in the end, there is no longer anyone but daddy	p 265
as a stimulus of departure, then as an aggregate of destination, and finally as an intermediary or an interception of communication	p 276
the social aggregate of departure to a familial aggregate of destination, with the familial relation becoming metaphorical for all the others	p 307
signifieds that distribute, that vacuolize lack in an aggregate of destination: a double abduction of the orphan machines, inasmuch as the	p 308
field invested by the libido to a finite aggregate of destination, where the destination finds nothing but impasses and blockages consonant	p 356
the libido to a finite aggregate of destination, where the destination finds nothing but impasses and blockages consonant with the mechanisms	p 356
DESTINATIONS	2
traversed by gradients marking the transitions and the becomings, the destinations of the subject developing along these particular vectors.	p 19
Nothing here	
interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal of schizoanalysis: to analyze the	p 105
specific nature	
DESTINED	6
derived from (prelèves sur) global persons; not only are they destined to play a role in totalities aimed at integrating the	p 44
precisely with regard to the segmentary system, which is always destined to reconstitute itself on its own ruins; and likewise for	p 151
difference does not mean that half the male cousins are destined to remain bachelors. However, at all events, it does express	p 156
function of the inversion of the social rule, a function destined to found the prohibition and its transgression ... In both instances	p 161
for the woman of the appeased wish for a penis ... destined to be converted into a wish for a baby and	p 312
write: Every sovereign formation would thus have to foresee the destined moment of its disintegration.... No formation of sovereignty, in order	p 368
DESTINY	15
in the unconscious. It should be noted that Judge Schreber's destiny was not merely that of being sodomized, while still alive	p 57
of which the individual, the ego, plays out its pseudo destiny: what does it matter if I die, says the general	p 62
egg, it was first believed that veritable organizers decided the destiny of the parts. But it was soon noticed that on	p 91
develop the theme of races, as rich in ambiguity as destiny itself. Here schizoanalysis must unravel the thread. For reading a	p 105
for each member, in a global system of desire and destiny that organizes the productions of production, the productions of recording	p 142
solitary hunter who becomes identical with his force and his destiny, and delivers his song in a language that becomes increasingly	p 148
at the end of a history bringing into play the destiny of social machines, their regime compared to that of desiring-machines	p 184
the blocks of mobile, open, finite debts, the parcels of destiny—finds itself taken into an immense machinery that renders the	p 192
social machine. All this finds itself overwhelmed in a new destiny, with the despotic machine and imperial representation. In the first	p 205
of justice, to be sure, but its becoming and its destiny in the imperial formation as Nietzsche analyzes it. And according	p 215
of his Breton ancestors of the superior race. Isn't the destiny of American literature that of crossing limits and frontiers, causing	p 277
that survey an entire social historical field—an analysis of destiny. In point of fact, the truly molecular unconscious cannot confine	p 290
produces itself in a cyclical orphan movement, a cycle of destiny where it always remains a subject. It is precisely on	p 290
fall is, that it can no longer be a personal destiny, but the common lot. In this regard, the first thesis	p 342
a collective desert. It is only too obvious that the destiny of the revolution is linked solely to the interest of	p 377
DESTITUTION	2
way capitalism fills its field of immanence with images: even destitution, despair, revolt—and on the other side, the violence and	p 264
the violence and the oppression of capital—become images of destitution, despair, revolt, violence, or oppression. But starting from non	p 264
figurative	
DESTROY	12
socius. Capitalism tends toward a threshold of decoding that will destroy the socius in order to make it a body without	p 33
in the power to experience institutions themselves as mortal, to destroy them or change them according to the articulations of desire	p 63
body to another, following connections and appropriations that each time destroy the factitious unity of a possessive or proprietary ego	p 72
(anoedipal	
dying. Along the way we struggle against other races, we destroy civilizations, in the manner of the great migrants in whose	p 85
and flows of production from assuming an autonomy that would destroy their codes. Such is the real limit . When such societies	p 176
flows, to decompose the finite blocks of debt, and to destroy the very basis of codes. Secondly, the fact remains that	p 249
like the story of the Resistance fighters who, wanting to destroy a pylon, balanced the plastic charges so well that the	p 268
fine analysis: the familialism inherent in psychoanalysis doesn't so much destroy classical psychiatry as shine forth as the latter's crowning	p 271
achievement	
inorganization. It is not representative, but solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes by way of	p 311
Destruction	
It is not representative, but solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes by way of Destruction—a	p 311
Destruction—a whole scouring of the unconscious, a complete curettage. Destroy Oedipus, the illusion of the ego, the puppet of the	p 311

such that desiring-production subjugates social production and yet does not destroy it, since it is the same production working under the	p 380
DESTROYED 2	
lost the territorialities, it creates new archaisms where it has destroyed the old ones—and the two become as one. The expression of a fragmented, shattered organism, which would presuppose a destroyed totality or the freed parts of a whole; nor is	p 261 p 326
DESTROYER 1	
of integration, a refuge for bad conscience, and the forced destroyer of his own creativity. Let us consider the more striking	p 236
DESTROYING 6	
is introduced as a third term in the series, without destroying, however, the essential binary-linear nature of this series: 2, 1 personal identity, if it traverses the body without organs without destroying its indifference, it is because it is not only a embodied in a criminal, ceaselessly passing beyond a threshold while destroying the factitious unity of a family and an ego: I terrifying forms that surfaced in the sphere of the interhuman, destroying all that was held dear until then. Hellenists were right doubtless means understanding and translating a code, it also means destroying the code as such, assigning it an archaic, folkloric, or devote itself with all its strength to the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this	p 14 p 40 p 86 p 98 p 245 p 314
DESTROYS 1	
very limit of the social codes, where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the	p 40
DESTRUCTION 13	
that this mechanical, schizophrenic life expresses the absence and the destruction of desire rather than desire itself, and presupposes certain extremely	p 37
The madness of our patients is an artifact of the destruction wreaked on them by us and by them on themselves too fluid, too viscous: a violence against syntax, a concerted destruction of the signifier, non-sense erected as a flow, polyvocality that has to deal essentially with its own limit its own destruction—as Marx says, insofar as it is capable of self-criticism (Levi-Strauss). Our definition of schizoanalysis focused on two aspects: the destruction of the expressive pseudo forms of the unconscious, and the	p 132 p 133 p 140 p 167
forms of primitive regimentation and punishment, are nothing. A concerted destruction of all the primitive codings, or worse yet, their derisory its fondness for the signifier, Hjelmslev's linguistics implies the concerted destruction of the signifier, and constitutes a decoded theory of language	p 192 p 243
Thirdly, as a result of these developed conditions involving the destruction of all codes within a becoming-concrete, the absence of limits Destroy, destroy. The task of schizoanalysis goes by way of Destruction—a whole scouring of the unconscious, a complete curettage. Destroy no more than reactional formations, resistances, blockages, and armorings whose destruction can't come fast enough. Reich intuitu a fundamental principle of	p 250 p 311 p 314
a fundamental principle of schizoanalysis when he says that the destruction of resistances must not wait upon the discovery of the of life ... even when he wounds himself, this master of destruction, of self-destructing—the very wound itself compels him to live this positive task cannot be separated from indispensable destructions, the destruction of the molar aggregates, the structures and representations that prevent	p 314 p 333 p 338
DESTRUCTIONS 8	
explosion, and that is why, to his way of thinking, destructions can never take place as rapidly as they ought to is left standing once they have passed through—although these destructions can be brought about, as we shall see, in two separated from denunciations of European families, from the call for destructions that don't come quickly enough, from the admiration for the the law, castration. It is not a matter of pious destructions, such as those performed by psychoanalysis under the benevolent neutral benevolent neutral eye of the analyst. For these are Hegel-style destructions, ways of conserving. How is it that the celebrated neutrality must devote itself with all its strength to the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in	p 32 p 85 p 85 p 311 p 314
way to bring on better days? And aren't all the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't	p 334
case. Moreover, this positive task cannot be separated from indispensable destructions, the destruction of the molar aggregates, the structures and representations	p 338
DESTRUCTIVE 6	
eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive. As if the great voices, which were capable of performing all codes—codes foreign or exotic—but this taste is destructive and morbid. While decoding doubtless means understanding and translating a quickly, as usual. He traced the finished design. In its destructive task, schizoanalysis must proceed as quickly as possible, but it 4 The First Positive Task of Schizoanalysis The negative or destructive task of schizoanalysis is in no way separable from its way to the desiring-machines. If the essential aspect of the destructive task is to undo the Oedipal trap of repression properly it did not add to its positive tasks the constant destructive task of disintegrating the normal ego. Lawrence, Miller, and then	p 134 p 245 p 318 p 322 p 339 p 362
DESUNION 1	
doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout	p 122
DESYR 1	
name of the local dictator Duvalier's chief of police was Desyr. But the events that restore a thing to life are	p 261
DETACH 2	
of consumption. To withdraw a part from the whole, to detach, to have something left over, is to produce, and to disjunctions on the socius, the connections of labor still must detach themselves from the productive process and pass into the element	p 41 p 147
DETACHABLE 8	
do with heterogeneous chains, and as their basic unit use detachable segments or mobile stocks resembling building blocks or flying bricks (theory of the signifier) that consists in passing from the detachable partial object to the position of a complete object as of elements that are themselves nonsignifying—of polyvocal writing and detachable fragments—were the object of a special treatment, a crushing	p 39 p 60 p 73
use of the syntheses of the unconscious: we pass from detachable partial objects to the detached complete object, from which global in the capitalist code and its trinitary expression, money as detachable chain is converted into capital as detached object, which exists of the territorial machine that declines alliances and filiations; the detachable fragments of the chain must be converted, by virtue of reproduction itself; because it mobilizes or causes passage of the detachable fragments without ever converting them into a detached object—no	p 73 p 73 p 177 p 177
In place of segments of the chain that are always detachable, a detached partial object on which the whole chain depends	p 206
DETACHED 25	
between the act of producing and the product, something becomes detached, thus giving the vagabond, nomad subject a residuum. The objective to the position of a complete object as the thing detached (phallus). This passage implies a subject, defined as a fixed	p 26 p 60

of a special treatment, a crushing operation that extracted a detached object from the chain, a despotic signifier from whose law the unconscious: we pass from detachable partial objects to the detached complete object, from which global persons derive by an assigning expression, money as detachable chain is converted into capital as detached object, which exists only in the fetishist view of stocks of selection and detachment is converted into the phallus as detached object, the latter existing only in the transcendent form of a variety of interventions: flows are set apart, elements are detached from a chain, and portions of the tasks to be our societies the penis has occupied the position of a detached object distributing lack to the persons of both sexes and the terror of the primitive socius. No chain could be detached, nothing could be selected; nothing would pass from filiation to brother. At the same time, a daughter who marries becomes detached not from her brother's line, but solely from that of What is prolonged, what comes to a halt, what is detached, and the different relationships according to which these actions and be converted, by virtue of this independence, into a transcendent detached object that crushes their polyvocal character; the detached object (phallus)	p 73 p 73 p 73 p 73 p 141 p 143 p 163 p 164 p 164 p 177
a transcendent detached object that crushes their polyvocal character; the detached object (phallus) must perform a kind of folding operation—a	p 177
of the detachable fragments without ever converting them into a detached object—no reduction whatever, no application is possible that would	p 177
In place of mobile detachments from the signifying chain, a detached object has jumped outside the chain; in place of flow relations that leads to the breakaway and elevation of a detached object, and the linearization of the chain that derives from of segments of the chain that are always detachable, a detached partial object on which the whole chain depends; in place signifier for another signifier, and a second time in the detached object on which the whole of the chain depends, and the same locus of one and the same cleavage: the detached object, the phallus-and-castration, the bar that delivers over all the latrines of the city. Wasn't it already the anus that detached the object on high and produced the eminent voice? Didn't in order to become the somber agent of overcoding, the detached object that hovers over each subject, as though the social that will make it all possible: the extrapolation of a detached object; the double bind of overcoding or royal incest; the bodies, but many of man's are loose, and lie about detached, now here and now there, in various parts of the localizations, bringing into play processes of temporalization, fragmented formations, and detached parts, with a surplus value of code, and where the	p 194 p 206 p 206 p 207 p 208 p 211 p 213 p 215 p 284 p 287
that is itself specifically determined, and in terms of a detached signifier. These conditions are not fulfilled without exclusions forming and	p 328
DETACHEMENT 2	
the process of detachment from the signifying chain (reproduction de detachement sur la chaine signifiante); and a residuum (residu) that constitutes	p 41
synthesis, and mobilizes the Numen as detachment energy (energie de detachement). The third has to do with the conjunctive synthesis, and	p 41
DETACHEMENTS 2	
into parts that correspond to the detachments from the chain (detachements de chaine) and the removals from the flow (prelevements de and the signifying chain must be the object of detachments (detachements) that constitute a minimum of mediations. A flow is coded	p 41 p 149
DETACHES 2	
an imperial Great Wall of China. But the schizo continually detaches them, continually works them loose and carries them off in Oedipal triangle, it is the anus that in this manner detaches it, it is the anus that removes and sublimates the	p 40 p 143
DETACHING 4	
regarded as what produces the fantasy and produces itself by detaching itself from the object, though at the same time it always a socius waiting to bear down, already deducting and detaching. The flow deductions constitute a filiative stock in the signifying carries out the diverse operations of the primitive territorial machine: detaching segments from the chain, organizing selections from the flows, and from the ceiling of the sky. The organs begin by detaching themselves from the despotic body, the organs of the citizen	p 26 p 149 p 150 p 211
DETACHMENT 15	
itself or the complete withdrawal from the outside world, the detachment from reality, accompanied by a relative or an absolute predominance the second characteristic of the machine: breaks that are a detachment (coupures-detachements), which must not be confused with breaks that are	p 23 p 39
corpse. Cutting into the flows (le prelevement du flux) involves detachment of something from a chain; and the partial objects of part of a flow be drawn off without a fragmentary detachment taking place within the code that comes to inform the inspired it, is the theory of bricks or blocks, their detachment and fragmentation, and above all what such a theory presupposes sur le flux associatif); the reproduction of the process of detachment from the signifying chain (reproduction de detachement sur la chaine do with the disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de detachement). The third has to do with the Oedipal code: the libido as energy of selection and detachment is converted into the phallus as detached object, the latter an economy is a veritable surplus value of code: each detachment from the chain produces, on one side or the other unconsciously his symbolic membership in his mother's generation and his detachment from the real generation of which he is a member social machines execute more or less of a movement of detachment (decollement) in relation to the desiring-machines; and whether the death-carrying	p 40 p 40 p 40 p 41 p 41 p 73 p 150 p 157 p 184
with faculties of resonance and retention, of selection (preLevement) and detachment, and that effects in this way the coding of the machine. For all the organs and their functions experience a detachment and elevation that relates them to, and makes them converge under their hammer blows and artists' violence. There occurs a detachment and elevation of the death instinct, which ceases to be to be firmly wedded to the law in the pure detachment and elevation of the death instinct, rather than to hear	p 190 p 211 p 213 p 213
DETACHMENTS 13	
that is itself divided into parts that correspond to the detachments from the chain (detachements de chaine) and the removals from stock, and the signifying chain must be the object of detachments (detachements) that constitute a minimum of mediations. A flow is a minimum of mediations. A flow is coded insofar as detachments from the chain and deductions from the flows are effected a filiative stock in the signifying chain; but inversely, the detachments from the chain constitute mobile debts of alliance that guide compensate for the disequilibrium by displacing it. In short, the detachments from the signifying chain, in accordance with the relations of and the passing flows, with selections from the flows and detachments from the chains (certain production projects are executed in the that selections from the flows be made in relation to detachments from the chain: something must pass through but something must estuary of the apparent objective movement. In place of mobile detachments from the signifying chain, a detached object has jumped outside from one element to another; radiating in all directions; emitting detachments wherever there are flows to be selected; including disjunctions; consuming	p 41 p 149 p 149 p 149 p 150 p 152 p 163 p 194 p 204
transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and remainders, with a transference of individuality, in a generalized	p 287
itself thus refers to the selections of flows, to the detachments of codes, to the subjective remains or revenues. And from these syntheses depend. It does not bear upon the selections, detachments, and remainders effected by these syntheses, but upon the nature	p 344 p 345
of enterprises that define aims or spheres of interest, selections, detachments, and portions. But the investment of the flow itself and	p 346
DETACHMENTS-SCHIZZES 1	
in every direction. These chains are the locus of continual detachments-schizzes on every hand that are valuable in and of themselves	p 39
DETAIL 5	
This is what allows Lacan to postulate and describe in detail an interplay of elements that is more machinic than etymological this remark of Freud's nothing more than an observation of detail, a mere anecdote. In fact, it concerns what is most or reach a reconciliation (with a host of variations in detail that correspond to neurotic, psychotic, perverse, or normal solutions, that	p 41 p 66 p 102

industrial capital; and so on. Let us consider more in detail how the elements come together, with the conjunction of all the Jewish problem variety are prepared down to the last detail, and the Third World is organized as an integral part	p 225 p 373
DETAILED 1	
meanings? Long live the Ndembu, for if we follow the detailed account by the ethnologist Turner, the Ndembu doctor alone has	p 360
DETAILS 3	
such a reconciliation does or can exist. With no further details being provided, we are told of Robert Gie , the very the other the Oedipal-narcissistic machine. In order to understand the details of this struggle, it must be borne in mind that or regressive reproduction to sexuality as a cycle. If the details of Reich's final theory are taken into consideration, we admit	p 17 p 124 p 292
DETECTION 1	
beginning with those levers that are too small for microscopic detection?), the other according to which machines are never more than	p 284
DETERMINANT 4	
the very fabric of its existence, as both its primary determinant and its fundamental raw material, its form and its function is dominant while being itself determined, alliance expresses what is determinant, or rather the return of the determinant in the determinate expresses what is determinant, or rather the return of the determinant in the determinate system of dominance. That is why it the social field; the relations of filiation and alliance are determinant, or rather determined as dominant. As a matter of fact	p 33 p 147 p 147 p 263
DETERMINATE 22	
that social production is purely and simply desiring-production itself under determinate conditions. We maintain that the social field is immediately invested as a cycle. We can say that social production, under determinate conditions, derives primarily from desiring-production: which is to say that determinant, or rather the return of the determinant in the determinate system of dominance. That is why it is essential to system in extension that renders persons discernible, that makes a determinate use of signs, an exclusive use of the disjunctive syntheses biological, sociological, linguistic, etc., functionalism at the level of large determinate aggregates (des grands ensembles specifics). But the same does not And it is this synthesis of desire that, under certain determinate conditions, explains the molar aggregates (les ensembles molaires) with their divided into qualified pieces of labor to which a given determinate quantum corresponds. But it is only when a general equivalent in the framework of its own limited purpose, as a determinate mode of production, production of capital, the self-expansion of existing they have paranoia and schizophrenia as ultimate products under the determinate conditions of capitalism. From the standpoint of a universal clinical machines in the other: these are the same machines under determinate conditions. By determinate conditions we mean those statistical forms into other: these are the same machines under determinate conditions. By determinate conditions we mean those statistical forms into which the machines interplay of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism of desire as a correlate to its are systems of symbolic representations that still refer desire to determinate exterior conditions as well as to particular objective codes—the method is quite different: rather than referring symbolic representation to determinate objectivities and to objective social conditions, psychoanalysis refers them to identical discovery of both political economy and psychoanalysis, beyond the determinate systems of representation. Obviously this does not mean that the terms, capitalism indeed implies the collapse of the great objective determinate representations, for the benefit of production as the universal interior capitalism, which substitutes the infinite subjective representation for the large determinate objective representations. It is in fact essential that the limit the molar aggregates, where the signifying chain forms a given determinate configuration on a support that is itself specifically determined, and in this sense that social production is desiring-production itself under determinate conditions. These determinate conditions are thus the forms of gregariousness that social production is desiring-production itself under determinate conditions. These determinate conditions are thus the forms of gregariousness as a socius socius that exercises the function of a full body under determinate conditions. The paranoiac engineers masses, and is continually forming large class. How could a formation of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for their brute force, their	p 29 p 33 p 147 p 163 p 181 p 181 p 226 p 259 p 281 p 287 p 287 p 294 p 300 p 301 p 302 p 303 p 304 p 328 p 343 p 343 p 364 p 367
DETERMINATION 17	
theory of traumatism and seduction leads not to a univocal determination of Oedipus, but to the description as well of a father too, it reduces all of desire to a familial determination that no longer has anything to do with the social families and refer us to an event or a structural determination inside the family itself? Or is this rather the sign political content of the delirium back to an internal familial determination. And what is even more disturbing to us is the a kind of transcendence. Analysis termed transcendental is precisely the determination of these criteria, immanent to the field of the unconscious of their relations; or at the end as an eschatological determination. Now we have seen that it is only in this an assignment of a signifier any more than by the determination of signifieds. How it works is the sole question. Schizoanalysis manifestations of desiring-machines. Sexuality is by no means a molar determination that is representable in a familial whole; it is the itself, and conditioning this production. Here we discover a new determination of the properly capitalist field of immanence: not only the classes. Of course it is possible to conceive a theoretical determination of the proletarian class at the level of production (those essence, the activity of production in general. But as this determination develops under the condition of capitalism, they objectify the essence after the infantile familial investment of the second. For a determination of the social field is already invested in the second paranoiac territoriality, whereas the schizophrenic investment commands an entirely different determination, a family gasping for breath and stretched out over the and man)? Whence what came to be called the species determination of the sexuality of the two sexes. And must it or the two together: on the one hand, the specific determination of the full body as a territoriality of support; on or less extensive than the class taken in its theoretical determination. Whence the subsisting contradictions within the dominant class, i.e a matter of a rationalization, and that the true underlying determination almost always leads us back to the sister, to the	p 54 p 62 p 89 p 89 p 109 p 175 p 180 p 183 p 235 p 255 p 270 p 275 p 278 p 294 p 327 p 344 p 354
DETERMINATIONS 33	
a paranoiac recording by which desire causes precisely the familial determinations to explode. It is only little by little that he partial objects, the boxes, the vessels all have their positive determinations, and enter into aberrant communication following a transversal that runs not a question of knowing whether or not the familial determinations or indeterminations play a role. It is obvious that they are the unconscious effects of a signified established throughout the determinations of a social field; on the contrary, it is the on the contrary, it is the libidinal investment of these determinations that situates their particular use in desiring-production, and the comparative the reverse: it is Oedipal applications that depend on the determinations of the subjugated group as an aggregate of departure and Oedipus by establishing a set of biunivocal relations between the determinations of the social field and the familial determinations, thereby making between the determinations of the social field and the familial determinations, thereby making possible and inevitable the reduction of libidinal investments ruse there are in Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or is this the way a priest and, escaping, to nonetheless fashion a new machine bearing the determinations of the capitalist socius. Thus the encounter between private	p 55 p 69 p 90 p 100 p 100 p 103 p 111 p 111 p 112 p 140

property	
extensive sense that they certainly did not possess before the determinations of alliances conferred it on them. On the contrary, as	p 155
would not even be exact to say that the family determinations burst apart at every corner of this field and remain	p 166
corner of this field and remain attached to strictly social determinations, since both kinds of determinations form one and the same	p 166
remain attached to strictly social determinations, since both kinds of determinations form one and the same component in the territorial	p 166
machine	
type, capable of falling back on (se rabattre sur) family determinations. It will be objected that such a principle is perhaps	p 178
it necessary to open sexuality and libidinal investment onto the determinations of a sociohistorical field, where the economic, the political, and	p 183
no longer merged with the State apparatus, but are distinct determinations that make use of this transformed apparatus. At first situated	p 218
insofar as possible, given the requirements of their new distinct determinations. For what do private property, wealth, commodities, and	p 218
classes signify	
of money (income in wages). But not only are these determinations sometimes too narrow and sometimes too wide, but the objective	p 255
that is determined to invest only their simulacrum. The familial determinations become the application of the social axiomatic. The family	p 264
becomes	
filiations keeps families extended according to the scale of the determinations of the social field, preventing any secondary reduction of the	p 266
the locus of retention and resonance of all the social determinations. It falls to the reactionary investment of the capitalist field	p 269
the child, but in the family both relate to the determinations of the field in which both the family and they	p 275
have become opaque. These forms are immediately molar manifestations, statistical determinations of desire and of its own machines. They	p 287
are the	
the organs; at bottom, love is a matter of economic determinations, money). But what is properly cynical is to claim a	p 292
interplay of machines and their agents underneath all the specific determinations that still linked desire or labor to a given person	p 300
on something in the other. They must not be opposed determinations of a same entity, nor the differentiations of a single	p 323
instinct; it opposes real coefficients of transversality to the symbolic determinations of subjugation, coefficients without a hierarchy or a group	p 349
superego	
field itself in its economic, political, historical, racial, and cultural determinations: in delirium the libido is continually re-creating History,	p 352
continents, kingdoms	
Everything passes into the machine that causes the properly familial determinations to disintegrate. What the orphan libido invests is a field	p 355
who succeed in assuming do so only by detours and determinations completely distinct from their being-woman and their being-child. Nothing	p 357
to	
separates them from desiring-production. And to summarize all the preceding determinations: the one is defined by subjugated groups, the	p 367
other by	
all familialism, that will allow us to understand the politico-economic determinations, but exactly the opposite. And then, above all, we are	p 380
DETERMINE 18	
of the stones moves forward one pocket, how can we determine the effect of this circuit of distribution in which the	p 3
sort of mediation, and the recording process and consumption directly determine production, though they do so within the production process	p 4
itself	
only as a function of inhibitors and repressors that eventually determine the support and firmly define a specific, personal subject. No	p 39
individuations are brought about solely within complexes of forces that determine persons as so many intensive states embodied in a criminal	p 86
the actual factors are there from childhood, and that they determine the libidinal investments in terms of breaks and connections that	p 99
are never found in persons, but rather in series which determine the connections, disjunctions, and conjunctions of organs. That is why	p 142
not because these rules are ideal but rather because they determine critical points where the apparatus starts up again—provided it	p 151
real relations in extension, but because only the myth can determine the intensive conditions of the system (the system of production	p 157
showed Job's place beside Oedipus. And what entitles one to determine that the subject has nothing to say in his own	p 170
respect to the territorial machine, and to local groups that determine the place of each member in social economic reproduction, according	p 263
for the social field: its coding or its axiomatic first determine within it a communication of unconsciousness. This phenomenon of communication	p 276
consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman nature of sex—for example, the Great Other	p 295
to large objectivities (objectivities) as to the specific elements that determine its objects, aims, and sources. It is in this way	p 301
to the large statistical aggregates or molar formations, and that determine the links and reduce production to representation—that is where	p 310
desire will be fused to lack. The myriad breaks-flows that determine the positive dispersion in a molecular multiplicity are fitted over	p 342
objectivities, that assign organizations, lacks, and goals? The full bodies determine the different modes of the socius, veritable heavy	p 343
aggregates of	
intensity, with all the beings that populate these zones and determine their libidinal investment. Secondly, the parents as parents are terms	p 356
and itself weaves a whole system of macroscopic relations that determine the large aggregates under a formation of sovereignty. Subject	p 377
groups	
DETERMINED 59	
that is defined in terms of a relative lack and determined by its own object, whereas desire is regarded as what	p 26
is immediately invested by desire, that it is the historically determined product of desire, and that libido has no need of	p 29
latter has as subject the ego, insofar as it is determined by the legal and legalized institutions in which it imagines	p 63
am a man of noble lineage Let my name be determined, let it be determined scientifically, and then I shall be	p 90
noble lineage Let my name be determined, let it be determined scientifically, and then I shall be able to set up	p 90
of the signifier of the father. The name to be determined scientifically, the name that haunts all history, is simply the	p 90
between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This use	p 110
demonstrates this time how Oedipus proceeds	
functions at the end, as the limit of social production determined by the conditions of capitalism. It is our very own	p 130
end—the body without organs and desiring-production—under the conditions determined by an apparently victorious capitalism, where do we	p 139
find enough	
at one's disposal, but the juridical rights governing progeniture are determined for the profit of a specific person. We see no	p 142
that if kinship is dominant in primitive society, it is determined as dominant by economic and political factors. And if filiation	p 147
And if filiation expresses what is dominant while being itself determined, alliance expresses what is determinant, or rather the return of	p 147
actual direction of this movement, a kinetic energy that is determined by the respective paths of the gifts and counter-gifts on	p 149
of each segment—or even its existence as such—is determined only by its opposition to other segments in a series	p 152
descended from these marriages thus bears a sign, which is determined, for the initial group, by whether the children's mother is	p 156
signs to an order of signs that are changing but determined. It is here that resorting to myth is indispensable, not	p 157
to be ambiguous at the same time as they are determined in relation to the extended filiations and the lateral alliances	p 160
designate intensive variations on the full body of the earth determined as the germen. It is always possible to use the	p 162
us is not merely the object of a preconscious investment determined by interest, but the object of a libidinal investment of	p 173
field, and joins this field to itself as the statistically determined domain that is bound to it. Desiring-machines function within social	p 183
that burdens ethnology to the same extent that it has determined bourgeois political economy: the reduction of social reproduction to the	p 188
called mil. ... I believe that the presence of the Akkadians determined the phoneticization of the writing system ... and that the contact	p 208
it no longer determines a social system; it is itself determined by the social system into which it is incorporated in	p 221
their economists when they ascertain that surplus value cannot be determined mathematically. Yet they have little cause to rejoice. They	p 228
would	
and the labor flow find themselves in the same situation, determined by capitalist decoding or deterritorialization. But if it is true	p 234
the true economic force, the other measuring a purchasing power determined as income. The first is the immense deterritorialized flow that	p 237
of the new technical language machines, where production is narrowly determined by information: Take for example a cloverleaf highway	p 241
interchange.... It	
of the signifier itself; the formal elements of the signifier determined in relation to a phonic substance on which writing even	p 242
Balibar show so well: how juridical and political relations are determined as dominant—in the case of feudalism, for example—because	p 247
the way the autochthonous relations of alliance and filiation are determined as dominant in the so-called primitive societies, where the	p 248
economic	
what amounts to the same thing—surplus value here is determined as a surplus value of code. Hence the code relation	p 248
signs of desire and expressing for their part noneconomic factors determined as dominant. That the flow of financing is raised to	p 249
fully occupy this field. But this deterritorialized field finds itself determined by an axiomatic, in contrast to the territorial field determined	p 250

determined by an axiomatic, in contrast to the territorial field determined by primitive codes. Differential relations of such a nature as presentiment of the subjective nature of wealth, the mercantilists had determined it as a special activity still tied to a money-creating limit, or one of the poles between which it is determined to oscillate. And in its imperturbable and cynical existence, it the relations of filiation and alliance are determinant, or rather determined as dominant. As a matter of fact, what is marked no longer recognized at all in the desire that is determined to invest only their simulacrum. The familial determinations become the that corresponds to an aggregate of departure that is socially determined. It is our intimate colonial formation that corresponds to the of castration. Marx said that Luther's merit was to have determined the essence of religion, no longer on the side of the merit of Adam Smith and Ricardo was to have determined the essence or nature of wealth no longer as an must be said of Freud: his greatness lies in having determined the essence or nature of desire, no longer in relation all respects the family is never determining, but is always determined, first as a stimulus of departure, then as an aggregate an extrinsic relationship, either because desire appears as an effect determined by a system of mechanical causes, or because the machine without which there would be neither a human sex specifically determined in the large aggregates, nor a human sexuality capable of given determinate configuration on a support that is itself specifically determined, and in terms of a detached signifier. These conditions are general the conditions of life that are historically and socially determined by the relations of production and antiproduction in a system molecular dispersion, form an investment that is as strong and determined as the other? And why are there two types of dispersion, founded on the breaks or schizzes, to large vacuoles determined globally, of the neurosis and castration type: the neurotic needs object in relation to which the partial objects can be determined as a lack, and inversely. But on a more general have reassumed the form of a subjugated group, yet be determined under certain conditions to continue to play the role of emitted, captured, intercepted by the being that we are then determined to love, like a point-sign, a singular point in the Man not only installs his neurosis in a social field determined from one end to the other as military, he not sexually invest the nonfamilial—i.e., the other class as determined under the empirical rubrics of the richest and the poorest figure or even as a mental structure; its intervention is determined by an axiomatic acting as an oedipalizing factor, resulting in images and with images of images, through which desire is determined to desire its own repression (imperialism); an unprecedented decoding and contrary precede them (axiomatic: regulation and application); a surplus value determined as a surplus value of flux, whose extortion is not this link that poses the real problem, as either a determined causal link or a different sort of connection. It is the point where the scientist and the artist may be determined to rejoin an objective revolutionary situation in reaction against authoritarian	p 250 p 259 p 262 p 263 p 264 p 265 p 270 p 270 p 270 p 276 p 284 p 294 p 328 p 336 p 340 p 342 p 342 p 349 p 352 p 353 p 354 p 371 p 372 p 372 p 377 p 379
DETERMINES 14	
the series, is continually reborn of the following state that determines him at a given moment, consuming-consummating all these states that within the regime for the pairing of people, which legally determines what may be appropriated from the body of the wife elude their codes. Then again, if we say that capitalism determines the conditions and the possibility of a universal history, this extent that the representative itself undergoes a repression. This repression determines what part of the influx will pass through and what field of decoded flows. As a machine it no longer determines a social system; it is itself determined by the social even at the center and in highly industrialized sectors. What determines the lowering of costs and the elevation of the rate to code such operations: in the first place, a code determines the respective qualities of the flows passing through the socius Dx and dy are nothing independent of their relation, which determines the one as a pure quality of the flow of form of reproduction falls outside the social field that nonetheless determines this form. Private persons are therefore images of the second all consistency, unless it is supported by a structure that determines the place and the functions of the subject of representation terms of any goal or end, since they are what determines goals and ends. The form or quality of a given is inextricably fixed, under a code, under an axiomatic that determines it. What is more, the bringing to light of the colors and the lines are subordinated to a signifier that determines their hierarchy as a vertical order. But toward the middle	p 20 p 72 p 129 p 140 p 164 p 221 p 233 p 247 p 249 p 264 p 305 p 343 p 367 p 369
DETERMINING 11	
variations in the relative strength of attraction and repulsion as determining factors. In a word, the opposition of the forces of syllogism, with an antichrist who is the prince of modifications, determining instead the passage of a subject through all possible predicates biochemistry of drugs), that will be progressively more capable of determining the nature of this egg and the distribution of field-gradient-threshold if we have at our disposal immanent criteria capable of determining the legitimate uses, as opposed to the illegitimate ones that formulated the concept of desiring-production, he did not succeed in determining the insertion of desire into the economic infrastructure itself, the the disjunctions of inscription, but inversely reacts on inscription by determining an exclusive and restrictive use of these same disjunctions. It regime of lateral alliances and extended filiations, but merely their determining character. They subsist, more or less modified, more or less composition or conditioning it, then becoming more and more a determining force, private property brings about an internalization of the creditor-debtor industrial societies there, and so on. The differences could be determining only if the despotic State were one concrete formation among investment of desire. In all respects the family is never determining, but is always determined, first as a stimulus of departure which it falls back, and whose forces it appropriates, thereby determining the selections, the accumulations, and the attractions without which these	p 19 p 77 p 84 p 109 p 118 p 155 p 196 p 218 p 220 p 276 p 343
DETERMINISM 3	
corpuscular flows, will have to be brought into line with determinism.) The true axiomatic is that of the social machine itself to a point, then ordered to make its peace with determinism). But the other pole is the schizoid pole, in whose can interpenetrate. This is because the two groups are like determinism and freedom in Kant's philosophy: they indeed have the same	p 233 p 371 p 378
DETERRITORIALIZATION 75	
keeps moving further and further in the direction of the deterritorialization of the socius. Capitalism tends toward a threshold of decoding of the territorial machine? The decoding of flows and the deterritorialization of the socius thus constitutes the most characteristic and the can, he plunges further and further into the realm of deterritorialization, reaching the furthest limits of the decomposition of the socius organization and the molecular multiplicity of desire; this limit of deterritorialization must now pass into the interior of the molar organization social production that goes to the very extremes of its deterritorialization, and as the movement of metaphysical production that carries desire than their labor capacity (here again, two distinct forms of deterritorialization). In a sense, capitalism has haunted all forms of society is rather the effect of the first great movement of deterritorialization on the primitive communes. The immanent unity of the earth the principle of residence the effect of a movement of deterritorialization that divides the earth as an object and subjects men euphemisms. The pseudo territoriality is the product of an effective deterritorialization that substitutes abstract signs for the signs of the earth or territoriality of the State inaugurates the great movement of deterritorialization that subordinates all the primitive filiations to the despotic machine having replaced the territorial sign, having crossed the threshold of deterritorialization; the signifier is merely the deterritorialized sign itself. The sign 9 The Civilized Capitalist Machine The first great movement of deterritorialization appears with the overcoding performed by the despotic State. But but by the generalized decoding of flows, the new massive deterritorialization, the conjunction of deterritorialized flows. It is the singular nature these elements brings into play several processes of decoding and deterritorialization having very different origins. For the free worker: the deterritorialization deterritorialization having very different origins. For the free worker: the deterritorialization of the soil through privatization; the decoding of the instruments work itself or of the machine. And for capital: the deterritorialization of wealth through monetary abstraction; the decoding of the flows emplacement. Now this movement of displacement belongs essentially to the deterritorialization of capitalism. As Samir Amin has shown, the process of of capitalism. As Samir Amin has shown, the process of deterritorialization here goes from the center to the periphery, that is Capitalism exports filiative capital. At the same time as capitalist deterritorialization is developing from the center to the periphery, the decoding and in incomes. Each passage of a flux is a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and	p 33 p 34 p 35 p 102 p 130 p 140 p 146 p 195 p 196 p 197 p 206 p 222 p 224 p 225 p 225 p 225 p 231 p 231 p 232 p 232

themselves in the same situation, determined by capitalist decoding or deterritorialization. But if it is true that innovations are adopted only	p 234
is, in the movement of the market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not	p 239
beyond. Because these signs have crossed a new threshold of deterritorialization. Because these figures have definitively lost the minimum	p 242
conditions of	
the signifier. Civilization is defined by the decoding and the deterritorialization of flows in capitalist production. Any method will do for	p 244
on whether controlling reterritorializations are added to the processes of deterritorialization; and on whether money burns or bursts into flames.	p 247
Why	
Civilized modern societies are defined by processes of decoding and deterritorialization. But what they deterritorialize with one hand, they	p 257
reterritorialize with	
if spontaneously, in the very current of the movement of deterritorialization (neighborhood territorialities, territorialities of the large aggregates,	p 258
gangs). Others are	
personalization of power is like a territoriality that accompanies the deterritorialization of the machine, as its other side. If it is	p 258
not there to bring them back to earth. For example: deterritorialization of the flows of financing, but reterritorialization of purchasing power	p 258
the role of the central banks). Or the movement of deterritorialization that goes from the center to the periphery is accompanied	p 258
local despots. It may be all but impossible to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like	p 258
opposite	
activity. Here we have the great movement of decoding or deterritorialization: the nature of wealth is no longer to be sought	p 259
a direct manifestation, the simultaneity of the two movements of deterritorialization and reterritorialization. An important consequence emerges	p 260
from the above considerations	
from one pole to the other. Born of decoding and deterritorialization, on the ruins of the despotic machine, these societies are	p 260
What can be done so that the decoding and the deterritorialization constitutive of the system do not make it flee through	p 260
apparatus, the Urstaat: it effects the first great movement of deterritorialization, but does so by adding its eminent unity to the	p 261
of these flows; it effects the second great movement of deterritorialization, but this time because it doesn't allow any part of	p 261
civilized capitalist machine, corresponding to the decoding of the flows. Deterritorialization, the axiomatic, and reterritorialization are the three	p 262
surface elements of	
organs is the limit of the socius, its tangent of deterritorialization, the ultimate residue of a deterritorialized socius. The socius—the	p 281
as despotic entities Perversions as territorial entities Schizophrenic process of deterritorialization Schizophrenia as a clinical entity each of	p 282
these planes there	
the start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off it, and falls	p 283
the exaltation of the process as a schizophrenic process of deterritorialization that must produce a new earth; and even the functioning	p 299
like subjective abstract labor, is inseparable from a movement of deterritorialization that discovers the interplay of machines and their agents	p 300
underneath	
view of a generalized decoding or a generalized process of deterritorialization: The simplest abstraction, then, which modern economics	p 302
places at the	
of the codes. Capitalism is inseparable from the movement of deterritorialization, but this movement is exorcised through factitious and	p 303
artificial reterritorializations	
take form and train their sights along a tangent of deterritorialization that traverses the representative spheres, and that runs along the	p 315
the reconstitution of territorialities is opposed to the movement of deterritorialization. And if perversion in the narrowest sense of the word	p 315
in a theater representing Africa. In short, there is no deterritorialization of the flows of schizophrenic desire that is not accompanied	p 316
What is more, the force and the obstinacy of a deterritorialization can only be evaluated through the types of reterritorialization that	p 316
reverse side of the other. Our loves are complexes of deterritorialization and reterritorialization. What we love is always a certain mulatto	p 316
always a certain mulatto—male or female. The movement of deterritorialization can never be grasped in itself, one can only grasp	p 316
since dreams are a perverse reterritorialization in relation to the deterritorialization of sleep and nightmares. But why return to dreams, why	p 316
as with fantasy and delirium—machines function as indices of deterritorialization. In dreams there are always machines endowed with the	p 316
strange	
representatives of reterritorialization, while schizoanalysis follows the machinic indices of deterritorialization. The opposition still holds between	p 316
the neurotic on the couch	
schizophrenic line of escape or breakthrough, and the process as deterritorialization, with its machinic indices: The moment Charlie Chaplin	p 317
makes the	
within or are imposed from without. Schizophrenia as a process, deterritorialization as a process, is inseparable from the stases that interrupt	p 318
an included disjunction. This is because the decoding and the deterritorialization of flows define the very process of capitalism—that is	p 320
we establish a relation of exclusion between the two. The deterritorialization of flows in general effectively merges with mental alienation,	p 320
inasmuch	
madness into mental illness; (2) liberating the schizoid movement of deterritorialization in all the flows, in such a way that this	p 321
support, and finds itself reduced to testifying all alone for deterritorialization as a universal process. It is merely its unwarranted privilege	p 321
one can never go far enough in the direction of deterritorialization: you haven't seen anything yet—an irreversible process. And when	p 321
where the earth becomes so artificial that the movement of deterritorialization creates of necessity and by itself a new earth. Psychoanalysis	p 321
in the process of its tendency, its coming undone, its deterritorialization. The movement of the theater of cruelty; for it is	p 322
of production, there where the flows cross the threshold of deterritorialization and produce the new land—not at all a hope	p 322
The signifying chain has become a chain of decoding and deterritorialization, which must be apprehended—and can only be apprehended—as	p 328
a genic decoding: one need only grasp the decoding and deterritorialization functions in their own positivity, inasmuch as they imply a	p 328
of social production and the chains of decoding or of deterritorialization belonging to desiring-production, and by the entire repressive	p 336
apparatus represented	
of little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows of desire to circulate, smashing	p 349
the limit	
not a phallus, but a desiring-machine and a process of deterritorialization? Let us suppose that we are granted everything: it will	p 357
in the void. Since it is now a process of deterritorialization, it can no longer search for and create its new	p 363
own grandeur, its own genius, creates chains of decoding and deterritorialization that serve as the foundation for desiring-machines, and make	p 368
them	
for example). So true is it that the movement of deterritorialization can only be grasped as the reverse side of territorialities	p 369
to desire its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as a system of	p 372
differential relations	
came to be assembled, on what foundation of decoding and deterritorialization; how it works, always more decoded, always more	p 373
deterritorialized; how	
it a goal. We'll never go too far with the deterritorialization, the decoding of flows. For the new earth (In truth	p 382
DETERRITORIALIZATIONS 2	
Even the schizo's stroll or voyage does not effect great deterritorializations without borrowing from territorial circuits: the tottering walk of	p 315
Molloy	
the perverse reterritorializations, and as the movement of the schizophrenic deterritorializations. At other times, on the contrary, we contrasted	p 340
them as	
DETERRITORIALIZE 2	
schizo-flows pass through the wall, scramble all the codes, and deterritorialize the socius: the body without organs is the deterritorialized	p 176
socius	
defined by processes of decoding and deterritorialization. But what they deterritorialize with one hand, they reterritorialize with the other. These	p 257
neoterritorialities	
DETERRITORIALIZED 70	
the body without organs is the ultimate residuum of a deterritorialized socius. The prime function incumbent upon the socius, has always	p 33
unleash the flows of desire on this body as a deterritorialized field. Is it correct to say that in this sense	p 33
that restores the autonomy of desiring-machines in relation to the deterritorialized social machine. Schizophrenia is desiring-production as the	p 35
limit of social	

by preference, but wherever we have been carried by the deterritorialized flows. What neurotic, provided he is somewhat serious, is not formation: the body without organs at the edge of the deterritorialized socius, the desert at the gates of the city. But not of your kind I am the outsider and the deterritorialized, I am of a race inferior for all eternity.... I clings so as not to be carried off by the deterritorialized flows of desire. Neurotic territoriality of Oedipus, perverse territorialities of that drives it toward this limit. At capitalism's limit the deterritorialized socius gives way to the body without organs, and the would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such is the nightmare that the primitive social machine	p 67 p 102 p 105 p 136 p 140 p 153
and deterritorialize the socius: the body without organs is the deterritorialized socius, the wilderness where the decoded flows run free, the at the horizon, in the desert, the subject of a deterritorialized knowledge that links him directly to God and connects him hand it replaces the territorial machine, it forms a new deterritorialized full body; on the other hand it maintains the old overcoding that impoverishes the earth for the benefit of the deterritorialized full body, and that on this full body renders the the voice, enabling it to extract from the voice a deterritorialized abstract flux that it retains and makes reverberate in the signifier from which all the signs uniformly flow in a deterritorialized flow of writing. Men have even been seen drinking this one's hands will be washed with it. Writing—the first deterritorialized flow, drinkable on this account: it flows from the despotic crossed the threshold of deterritorialization; the signifier is merely the deterritorialized sign itself. The sign made letter. Desire no longer dares that finally ensure the independence and the linearity of the deterritorialized signs. But such a field remains defined by a transcendence metaphors and metonymy—all of that constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has the effect of overcoding on new foundations or under new conditions present in the deterritorialized full body of the despot himself. This is the reason it is no longer en-acted or reacted to. When the deterritorialized sign becomes a signifier, a formidable quantity of reaction passes must invent specific codes for flows that are increasingly deterritorialized, which means: putting despotism in the service of the new production making ready in the shadows, flows of workers becoming deterritorialized: the encounter of all these flows will be necessary, their decoding of flows, the new massive deterritorialization, the conjunction of deterritorialized flows. It is the singular nature of this conjunction that	p 176 p 194 p 198 p 199 p 202 p 206 p 206 p 206 p 207 p 209 p 210 p 215 p 218 p 223 p 224
that they be linked to capital and to the new deterritorialized full body, the true consumer from whence they seem to the encounter of two principal elements: on one side, the deterritorialized worker who has become free and naked, having to sell time, precisely for the conjunction of all the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of property or its break, the conjunction of all the decoded and deterritorialized flows, cannot be defined by commercial capital or by financial astronomer). But the decoding of flows in capitalism has freed, deterritorialized, and decoded the flows of code just as it has of dolphins, to flows that are even stranger and more deterritorialized. But where does the dolphin flux end, if not with purchasing power determined as income. The first is the immense deterritorialized flow that constitutes the full body of capital. An economist decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of a theory first defines a content and the second, an expression. The deterritorialized flows of content and expression are in a state of between two hierarchized levels of language, but between two convertible deterritorialized planes, constituted by the relation between the form of content on the body of capital as a socius that is deterritorialized, but also a socius that is even more pitiless than and never ceases to fully occupy this field. But this deterritorialized field finds itself determined by an axiomatic, in contrast to it is produced by the conjunction of the decoded or deterritorialized flows, and is able to carry the becoming-immanent to its of the modern State is the regulation of the decoded, deterritorialized flows, one of the principal aspects of this function consists capitalism as such. It is the very conjunction of the deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown the great essence of wealth, abstract and subjective, industrial and deterritorialized, only by immediately reterritorializing it in the private ownership of every society, inasmuch as it sets in motion decoded and deterritorialized flows that it restores to desiring-production, at the bounds of inasmuch as it axiomatizes the decoded flows and reterritorializes the deterritorialized flows. We have also seen that capitalism finds in schizophrenia longer as an objective nature, but as an abstract and deterritorialized subjective essence, the activity of production in general. But as of American literature that of crossing limits and frontiers, causing deterritorialized flows of desire to circulate, but also always making these socius, its tangent of deterritorialization, the ultimate residue of a deterritorialized socius. The socius—the earth, the body of the despot political economy and capitalism. This discovery of the decoded and deterritorialized flows is the same as that which takes place for subjective and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a reterritorialization is engineered, using the Oedipus complex conceived movement through which desiring-production is continually overcoming the limit, becoming deterritorialized, causing its flows to escape, going beyond the threshold of of desire, whose machines on the contrary are indices of deterritorialized production. The psychoanalyst reterritorializes on the couch, in the representation Oedipus and castration. Schizoanalysis on the contrary must disengage the deterritorialized flows of desire, in the molecular elements of desiring-production. We flow that another produces. But how would these decoded and deterritorialized flows of desiring-production keep from being reduced to some representative of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led to discover the image of a family colony—and the schizo out for a walk in a deterritorialized circuit. The following excerpt from an article by Michel Cournot family is a good place, a good circuit for the deterritorialized schizo? Such a thing would be very surprising, to say other collapsed ! The Eternal Return as experience, and as the deterritorialized circuit of all the cycles of desire. How odd the it is said that desiring-production is itself a decoded and deterritorialized production, how do we explain that capitalism, with its axiomatic capitalism. Precisely because the flows of capital are decoded and deterritorialized flows; precisely because the subjective essence of production is revealed a general collapse of the large objectivities, the decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but directly sucked, a la Beckett, and other machinic elements belonging to deterritorialized constellations. The task of schizoanalysis is that of learning what either by lines of escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce world opens up, an other art, where the lines are deterritorialized, the colors are decoded, and now only refer to the no longer measured except in terms of the decoded and deterritorialized flows that it causes to circulate beneath a signifier reduced social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured as a system of differential relations between the decoded and deterritorialized flows, in such a way that social inscription and repression and deterritorialization; how it works, always more decoded, always more deterritorialized; how its operation grows more relentless with the development of this is because the capitalist machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes them still more, but while a reflux of means of payment. The Third World is deterritorialized in relation to the center of capitalism but belongs to Its productions, its art, and its science form decoded and deterritorialized flows that do not merely submit to the corresponding axiomatic death—where, when? It will be a decoded flow, a deterritorialized flow that runs too far and cuts too sharply, thereby specialists; but that art and science cause increasingly decoded and deterritorialized flows to circulate in the socius, flows that are perceptible	p 225 p 225 p 225 p 226 p 233 p 236 p 237 p 239 p 241 p 242 p 246 p 250 p 252 p 258 p 258 p 259 p 266 p 266 p 270 p 277 p 281 p 302 p 304 p 313 p 314 p 314 p 315 p 315 p 316 p 319 p 331 p 335 p 337 p 337 p 338 p 367 p 369 p 370 p 371 p 372 p 373 p 374 p 374 p 375 p 378 p 379

DETERRITORIALIZES 4

artificial reterritorialization on the other. The more the capitalist machine deterritorializes, decoding and axiomatizing flows in order to extract surplus value this; for one reterritorializes on persons and surroundings, but one deterritorializes on machines. Is it Schreber's father who acts through machines the least affinal, at the very moment it decodes and deterritorializes with all its might. The answer is the death instinct machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes them still more, but while causing them to pass into	p 35 p 316 p 336 p 374
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DETERRITORIALIZING 7

situation: it is faced with the task of decoding and deterritorializing the flows. Capitalism does not confront this situation from the this law, there is the twofold movement of decoding or deterritorializing flows on the one hand, and their violent and artificial	p 33 p 34
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capitalism is continually reterritorializing with one hand what it was deterritorializing with the other. In Capital Marx analyzes the true reason first aspect capitalism is continually surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction	p 259 p 259
escapes causes other escapes, and marks out the land while deterritorializing himself. An active point of escape where the revolutionary machine	p 322
chain no longer has any other function than that of deterritorializing the flows and causing them to pass through the signifying brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible curettage, a malevolent activity. But everything happens at	p 328 p 381
DETOURS 2	
period of psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the	p 53
the children who succeed in assuming do so only by detours and determinations completely distinct from their being-woman and their being-child	p 357
DETRACTS 1	
existence. The fact that Schreber's analysis was not in vivo detracts nothing from its exemplary value from the point of view	p 56
DEVELOP 13	
in this respect: it continues to ask its questions and develop its interpretations from the depths of the Oedipal triangle as is completing the task begun by nineteenth-century psychology, namely, to develop a moralized, familial discourse of mental pathology, linking madness to	p 14 p 50
the ambiguity in the texts of great authors, when they develop the theme of races, as rich in ambiguity as destiny	p 105
exorcised, encasted, severely restricted, so that no corresponding value can develop as an exchange value that would introduce the nightmare of	p 186
in tree trunks! In this sense, Christianity was able to develop a whole set of paranoiac and celibate machines, a whole	p 222
itself posits the more complex relation within which it will develop like something concrete. This is the differential relation Dy/Dx , where	p 227
without saying that this becoming or this constitution does not develop under the categories imagined in the earlier social formation, since	p 267
single one of these tactics that does not serve and develop in psychoanalysis, with the latter as the new avatar of	p 269
if things began with the child. This leads psychoanalysis to develop an absurd theory of fantasy, in terms of which the	p 275
not the silence imposed on desiring-machines so that Oedipus can develop, be fortified in us, so that it can accumulate its	p 311
the most of an irreducible factor of non-sense, which will develop elsewhere and from without, in the conjunctions of the real	p 316
invent Oedipus; psychoanalysis is content to live off Oedipus, to develop and promote it, and to give it a marketable medical	p 365
obtain such and such a result. ... However, no science can develop outside a constituted social grouping. In order to prevent science	p 368
DEVELOPED 13	
distinctions, examined from the point of view of its formal developed structures, presupposes (as Marx has demonstrated) not only the	p 4
existence of production, whereby the productive powers of social labour are developed, these productive powers and the social interrelations of labour in	p 11
it required. Without even going that far, a lively controversy developed when certain analysts, following Melanie Klein, tried to define the	p 60
of races and the mobilization or notion of history are developed there in a manner totally different from that employed by	p 89
to circulate, etc. The objection according to which the qualities developed in the system are not only physical objects, but also	p 187
child. It is not in them that the bad conscience developed, that goes without saying—but it would not have developed	p 192
developed, that goes without saying—but it would not have developed if a tremendous quantity of freedom had not been expelled	p 192
those just mentioned—the two features that Kafka so forcefully developed: first, the paranoiac-schizoid trait of the law (metonymy) according	p 212
to	
categories are the expression of relations within which the less developed concrete may have already realized itself before having posited the	p 221
mentally expressed in the more concrete category; while the more developed concrete preserves the same category as a subordinate relation.	p 221
The	
from the center to the periphery, that is, from the developed countries to the underdeveloped countries, which do not constitute a	p 231
value, to a point where it is no longer the developed countries that supply the underdeveloped countries with capital, but quite	p 231
becomes coextensive with it. Thirdly, as a result of these developed conditions involving the destruction of all codes within a	p 250
becoming-concrete	
DEVELOPING 7	
the transitions and the becomings, the destinations of the subject developing along these particular vectors. Nothing here is representative; rather, it	p 19
The fact that there are some, around Lacan, who are developing another conception of psychoanalysis, does not mean that we should	p 81
the living being, is always in the process of becoming, developing, coming into being or advancing, and inscribing itself within a	p 96
filial capital. At the same time as capitalist deterritorialization is developing from the center to the periphery, the decoding of flows	p 232
traditional bonds) which prevent the progressive desires, ideas, etc., from developing. (The leadership has a tendency rather to reply: when I	p 257
on the one hand, capitalism can proceed only by continually developing the subjective essence of abstract wealth or production for the	p 259
everything has changed, because the family, instead of constituting and developing the dominant factors of social reproduction, is content to	p 264
apply	
DEVELOPMENT 30	
realizing surplus value is what establishes recording rights.) With the development of relative surplus-value in the actual specifically capitalist	p 11
mode of	
the concept of process with those of reaction formation or development of the personality, he views process as a rupture or	p 25
radically distorts the life of the child and his later development, the neurotic and psychotic problems of the adult, and sexuality	p 49
family can be traced back in large part to a development that affected the whole of bourgeois society in the nineteenth	p 50
infantile sexuality, the latter referring to a biological reality of development, the former to a psychic fantasy reality. Oedipus is what	p 54
as well as the means for breaking this repression. The development of distinctions between group and individual fantasy shows sufficiently	p 64
well	
left by the absence of the father and this cancerous development of the mother and the sister? And yet, as we	p 91
against the same sort of difficulties and illusions. During the development of the differentiation of the egg, it was first believed	p 91
hand, the parts themselves had specific abilities and potentials for development that did not exist for the stimulus (experiments with grafting	p 91
have the same effect. It was the beginnings of the development that favored the illusion: the simplicity of the beginning—consisting	p 91
precisely because of this that these situations favor a psychotic development or explosion—but we have a strong feeling that the	p 96
condition and organize them, but also limit and inhibit their development. It will be necessary to await capitalism to find a	p 141
as a microcosm, then projected into the adult and social development (devenir). From this point of view, the discussion can only	p 174
relatively isolated subaggregates, functioning separately, to which it assigns a development in bricks and a labor of construction by fragments.	p 198
Scattered	
doctors explain what it all means. But all that—the development of the democratic signified or the wrapping of the despotic	p 213
For it is a double error to think that the development of commodity production is enough to bring about feudalism's collapse	p 220
enough to bring about feudalism's collapse—on the contrary, this development reinforces feudalism in many respects, offering the latter new	p 220
conditions	
great fortunes, the decoding of the commercial flows through the development of commodity production, the decoding of the producers	p 223
through expropriation	
production, the monetary afflux, the extension of the market, the development of towns, and the appearance of manorial ground rent in	p 223
the most progressive and the most automated sectors, a veritable development of underdevelopment on the periphery ensures a rise in the	p 231
a disarticulation that ensures the ruin of traditional sectors, the development of extraverted economic circuits, a specific hypertrophy of the	p 232

tertiary	
to total capital—a diminution that is ensured by the development of productivity, automation, and constant capital. This problem was raised	p 232
that is, production as an end in itself, the absolute development of the social productivity of labor; but on the other	p 259
of signifiers). Just how far will one go in the development of a lack of lack traversing the structure? Such is	p 307
of capital-money—depends on a state or degree of intensive development of the productive forces, insofar as these forces define a	p 343
regime of the social syntheses, but upon the degree of development of the forces or the energies on which these syntheses	p 345
syntheses are merely the preconscious indicators of a degree of development; the apparent interests and aims are merely the preconscious	p 345
exponents	
of the form of power, and of the degree of development in and for themselves. Even in the person who has	p 346
for itself, independently of all aims, and a degree of development for itself, independently of all reason: that very degree and	p 364
more deterritorialized; how its operation grows more relentless with the development of the axiomatic, the combination of the flows; how it	p 373
DEVELOPMENTAL	1
in relation to Oedipus itself, since pre-oedipal still has a developmental or structural relationship to Oedipus. The question, rather, is that	p 45
DEVELOPMENTS	3
subject to a later rediscovery in relation to more recent developments. Whence the magical formula that characterizes biunivocalization-the	p 101
flattening of the	
problem, the point of departure, is indeed Oedipal, although the developments and the solutions are completely different from ours (Parin ,	p 170
Ortigue	
dream and fantasy, with myth and tragedy posited as their developments or projections). Images, nothing but images. What is left in	p 305
DEVELOPS	8
the term law for the fact that desire situates and develops its strength, and that wherever it is, it causes flows	p 111
same thing from such a great distance: the Dogon narrative develops a mythical Weismannism, where the germinative plasma forms an	p 158
immortal	
The initiated or initiating hero becomes king. The second marriage develops the consequences of the first, it draws out the effects	p 200
commercial credit has its roots in simple circulation where money develops as means of payment (bills of exchange falling due on	p 229
to the periphery, the decoding of flows on the periphery develops by means of a disarticulation that ensures the ruin of	p 232
is a machinic surplus value produced by constant capital, which develops along with automation and productivity, and which cannot be	p 232
explained	
the activity of production in general. But as this determination develops under the condition of capitalism, they objectify the essence all	p 270
Venetian School in painting: at the same time that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that grants	p 368
DEVENIR	1
a microcosm, then projected into the adult and social development (devenir). From this point of view, the discussion can only go	p 174
DEVEREUX	3
between two families, a transaction between men concerning women, Georges Devereux drew the correct conclusion of a basic homosexual	p 165
motivation of	
that represses the ambiguous signs of intense bisexual filiation. However, Devereux seems to us to be wrong on two occasions. First	p 165
attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis	p 167
focused on two aspects: the	
DEVIANCE	1
content to bring scientists back to reason but anticipates any deviance on their part, imposes a goal on them, and makes	p 371
DEVIANT	1
be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks. The child feels the task required of	p 125
DEVIANTS	1
do not bow to the imperialism of Oedipus are dangerous deviants, leftists who ought to be handed over to social and	p 108
DEVIATING	1
not flow in the reflux, but side by side with, deviating from rather than penalizing the flow that creates incomes. How	p 238
DEVIATION	1
for a practical explosion that thrust them into a paternalistic deviation that I find depraved.... A second group of loners, of	p 124
DEVIATIONS	2
In an altogether different direction, if we consider the idealist deviations of psychoanalysis, we see in them an interesting attempt at	p 128
store for it; it is endlessly delayed by accidents and deviations. ... Such is the complex notion of a continuity within the	p 231
DEVICE	1
sellout. The only literature is that which places an explosive device in its package, fabricating a counterfeit currency, causing the superego	p 134
DEVICES	1
or a model mother, or a model help-meet. All mere devices for avoiding any contact with her. A woman is not	p 351
DEVIL	3
transference the psychoanalyst frequently appeared in the guise of a devil, a god, or a sorcerer, and that the roles he	p 46
sometimes attempts to characterize psychosis. It is like a Cartesian devil; the regressions and progressions are made only within the artificially	p 129
they seem to emanate (as in the pact with the devil that Marx describes—the industrial eunuch: so it's your fault	p 225
DEVISING	1
bourgeoisie into a town and State feudalism that consists in devising codes for flows that are decoded as such, and in	p 223
DEVOID	4
father is first in relation to the child, this proposition, devoid of meaning in itself, concretely means the following: the social	p 274
order of its production, which behaves as a molecular phenomenon devoid of any goal or intention. Nor must it be thought	p 342
formation of sovereignty, or the form of power for itself, devoid of meaning and purpose, since the meanings and the purposes	p 345
bringing to light of the unconscious reactionary investment as if devoid of an aim, would be enough to transform it completely	p 367
DEVOTE	1
as capital, said Freud). That is why, inversely, schizoanalysis must devote itself with all its strength to the necessary destructions. Destroying	p 314

DEVOTES	2	
calling into question is the frantic Oedipalization to which psychoanalysis devotes itself, practically and theoretically, with the combined resources of image and the party leadership. How does one explain that desire devotes itself to operations that are not failures of recognition, but		p 53 p 257
DIACHRONIC	4	
in this case the Oedipal problem tended to assume its diachronic dimension, causing the generation gap to appear. Why think that despotic machine is synchronic while the capitalist machine's time is diachronic. The capitalists appear in succession in a series that institutes their extension is very wide-ranging. By no means does the diachronic capitalist machine allow itself to be revolutionized by one or the market and with commercial and financial capital. This implies diachronic encounters and countersectings such as one already sees for example		p 170 p 223 p 233 p 234
DIAGNOSE	1	
penetrate the body of the sick man. In order to diagnose and ward off the effects of the incisor, the soothsayer		p 167
DIAGNOSED	1	
into the framework of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a holy trinity that continues		p 95
DIAGNOSIS	2	
the accursed races and the radical innocence of flowers. The diagnosis of Oedipal homosexuality with a mother fixation, of a dominant small degree, much less so than Freud's unconscious, since the diagnosis is carried out by comparing desire to the photographs of		p 68 p 290
DIAGNOSTIC	1	
impasse of an extended Oedipus, just as much in the diagnostic of pathogenic families in themselves as in the constitution of		p 94
DIAGRAM	1	
turn (the double-impasse formula): Could one find examples [illustrating the diagram of actual neuroses] in the prisoner or the concentration-camp victim		p 127
DIALECTIC	3	
believe in the dull gray outlines of a dreary, colorless dialectic of evolution, aimed at forming a harmonious whole out of discourse of mental pathology, linking madness to the half-real, half-imaginary dialectic of the Family, deciphering within it the unending attempt to		p 42 p 50
a parental complex, to link it to the half-real, half-imaginary dialectic of the Family; to constitute for the madman a microcosm		p 92
DIALECTICAL	2	
on the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon it as original totality from which the parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature		p 25 p 44
DIALECTIQUE	1	
represent that interest. Sartre's analysis in Critique de la raison dialectique appears to us profoundly correct where he concludes that there		p 256
DIALECTS	1	
familialized social realm, where one pole designates the customary maternal dialects, while the other designates the imperative law of the language		p 174
DIALOGUE	2	
personally in his own society ... At other times, the analytic dialogue was able to unfold to a greater extent, and in most freely into play in what is called the analytic dialogue, in fact depends on a subfoundation that is perfectly reducible		p 170 p 265
DIARY	1	
paper. It was in this fashion that Nijinsky kept his diary: yes, I was my father and I was my son		p 78
DIASCHISIS	1	
also every decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis, as Monakow put it: either a lesion spreads		p 40
DIASPASIS	1	
decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis, as Monakow put it: either a lesion spreads along fibers		p 40
DICHOTOMY	2	
has projected himself back to a time before the man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy have man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy have been laid down. He does not live nature as		p 2 p 2
DICK	5	
of sheer terrorism. Melanie Klein herself writes: The first time Dick came to me ... he manifested no sort of affect when and Dick-train. Thereupon he picked up the train I called Dick and made it roll to the window and said Station window and said Station. I explained: The station is mummy; Dick is going into mummy. He left the train, ran into times. I explained to him: It is dark inside mummy. Dick is inside dark mummy. Meantime he picked up the train twice in a questioning way: Nurse? ... As his analysis progressed . . . Dick had also discovered the wash-basin as symbolizing the mother's body		p 45 p 45 p 45 p 45 p 45
DICK-TRAIN	1	
it beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked up the train I called Dick and		p 45
DICTATES	1	
of the magic triangle: the voice no longer sings but dictates, decrees; the graphy no longer dances, it ceases to animate		p 205
DICTATOR	1	
as a model without equal? The name of the local dictator Duvalier's chief of police was Desyr. But the events that		p 261
DICTATORS	1	
They recode with all their might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding		p 260
DICTATORSHIP	1	

absolute threshold. They recode with all their might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or p 260
allowing

DID 48

so little relation to the clumsy framework that the thing did not strike one as a table, but as some freak p 6
Lawrence's case, at least, his reservations with regard to psychoanalysis did not stem from terror at having discovered what real sexuality p 49
But is it correct to present things in this way? Did the imperialism of Oedipus require only the renunciation of biological p 54
structuralized. (We have seen that the real difference or frontier did not lie between these terms, which are perhaps complementary.) p 55

Production

delirium not one word is retained, as though the libido did not bother itself with such things. Freud invokes only a p 57
terms of partial objects and flows. This slight shift—which did not suppress mythical castration but made it depend secondarily on p 60
the police for help. The police on our side!—never did psychoanalysis better display its taste for supporting the movement of p 81
parts themselves had specific abilities and potentials for development that did not exist for the stimulus (experiments with grafting). Whence p 91
the

that God and the father never existed (or if they did, it was so long ago, perhaps during the Paleolithic). All p 107
was so long ago, perhaps during the Paleolithic). All they did was kill a dead man, from time immemorial. The fruits p 107
proves the futility of living Were you born Hamlet? Or did you not rather create the type in yourself? Whether this p 112
The two problems are obviously linked because, if psychic repression did bear on incestuous desires, it would thereby gain a certain p 113
he had not sufficiently formulated the concept of desiring-production, he did not succeed in determining the insertion of desire into the p 118
of the more important interests of civilization (what if everyone did the same, what if everyone married his mother or kept p 120
interrupted in their journey. They have lost reality But when did they lose it? During the journey, or during the interruption p 124
psychoanalysis? In the second place, the modality of these factors: did they act in a negative, privative fashion, by mere frustration p 127
question, she says, of administering care that the schizophrenic presumably did not receive when he was a baby. It is a p 130
this end. It cannot be said that the previous formations did not foresee this Thing that only came from without by p 153
are already apprehended in an extensive sense that they certainly did not possess before the determinations of alliances conferred it on p 155
has itself established; it applies to the representative terms that did not exist before the alliance organized the positive and the p 165
the repressive regime in the empire of Franz Joseph. He did not seem to see that Franz Joseph was not a p 172
the connections. A molar functionalism is therefore a functionalism that did not go far enough, that did not reach those regions p 181
therefore a functionalism that did not go far enough, that did not reach those regions where desire engineers, independently of the p 181
of the complex into consciousness, according to the traditional criterion, did not, to be sure, alleviate the repression of desire.) With p 202
desiring-production. But this migration would never be possible if there did not occur correlatively a considerable change in the other elements p 202
problems of use and efficacy. The emperor, the god—what did he mean? In place of segments of the chain that p 206
verdict and the rule that has been broken. In vain did the body liberate itself from its characteristic graphism in the p 212
a recognition of class bipolarity. But this great Leninist break did not prevent the resurrection of a State capitalism inside socialism p 256
of an object from on high, in the despotic machine, did not first make possible the folding and flattening operations that p 267
a return to the Bible, Abraham. But what in fact did Abraham do? Well now, he killed or wanted to kill p 274
all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce in the same way they believed? The Hellenists p 297
this: are we born Hamlets? Were you born Hamlet? Or did you not rather create the type in yourself? Whether this p 298
shall be the Third Eye. Now, Brother Ambrose, just what did I mean by that? What could I mean except that p 298
and would not rescue us from representation, if the structure did not have a reverse side that is like the real p 309
demands come from elsewhere and from deeper down. But psychoanalysis did find the following means, and fills the following function: p 314
causing

no pessimism here either. What had to happen happened. They did not kill each other. They were not brought down by p 317
go looking for the alibi of an accident. Charles Chaplin did not dwell on this. He went quickly, as usual. He p 318
were fully aware that they were both contained in, and did not exist without, one another, but we had to stress p 324
simple limitation, it was a liquidation of the libido. Reich did not go wrong here, and was perhaps the only one p 331
us sick, but that is what will cure us! Freud did not hide what was really at issue with the introduction p 332
principle. So that the psychoanalysts who refused the death instinct did so for the same reasons as those who accepted it p 332
of this production than do the preceding regimes, which nonetheless did not lack the necessary repressive means? We have seen that p 335
age. Doubtless these illusions would not take hold if they did not benefit from a coincidence and a support in the p 339
very moment he raised the most profound of questions—Why did the masses desire fascism?—was content to answer by invoking p 345
where do we even situate such and such a group? Did it ever have revolutionary unconscious investments? The surrealist group, for p 349
alienation; what is more, one acts as if the libido did not directly invest the social contradictions as such, and in p 361
the result that schizoanalysis would come to nothing if it did not add to its positive tasks the constant destructive task p 362
such has strictly no political program to propose. If it did have one, it would be grotesque and disquieting at the p 380

DIDN'T 12

of a table. Heavy, cumbersome, it was virtually immovable. One didn't know how to handle it (mentally or physically). Its top p 6
now I remember. And your mother? said the sergeant. I didn't follow. Is your mother's name Molloy too? said the sergeant p 14
amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it merely lends the new p 67
the first disciples were tempted to reclose the Oedipus yoke, didn't they do so to the extent that Lacan seemed to p 83
die, eh, is that what you want, speak up? We didn't want anything of the sort, however. We didn't want the p 114
up? We didn't want anything of the sort, however. We didn't want the train to be daddy, Or the station mommy p 114
revolutionary movement or in the desiring-creativity. (To a certain extent, didn't this amount to a reintroduction of the error or the p 119
done what he the son could not do. And why didn't the uncle marry the mother, his somatic sister? Because he p 159
detached the object on high and produced the eminent voice? Didn't the transcendence of the phallus depend on the anus? But p 211
artists with a look of bronze. That is why Marxism didn't quite know what to make of it: it has no p 219
to the Golden Age of the capitalist, when the latter didn't hide his own cynicism: in the beginning, at least, he p 238
desire that is reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the couch p 334

DIE 14

For that reason it so often becomes the desire to die, whereas need is a measure of the withdrawal of a p 27
them to slowly wind down to a close or gradually die away into silence. The artist is the master of objects p 32
out its pseudo destiny: what does it matter if I die, says the general, since the Army is immortal? The imaginary p 62
churches, armies, States—which of all these dogs wants to die? There results a third difference between group fantasy and the p 63
finished work. It is Freud's testament. He is going to die, and knows it. He knows something is wrong in psychoanalysis p 65
already the mother of a new humanity and can finally die. That is why the schizophrenic God has so little to p 77
a credit) cries out: So you want to see me die, eh, is that what you want, speak up? We didn't p 114
wouldn't the State itself be that dog which wants to die? But that is also reborn from its ashes. For it p 215
capitalism to be born, and for the old system to die this time from without, at the same time as the p 224
supplying food to troops fighting in Vietnam, the tool and die makers turning out the intricate machinery needed for a new p 237
actually dies—which is to say it finally ceases to die since it ends up dying, in the reality of a p 331
order to live and know that the desiring-machines do not die. And that the subject as an adjacent part is always p 331
right to say One as we ourselves do. Let him die in his leaping through unheard-of and unnamable things: other horrible p 331
risk of dying all alone, but rather of making us die, by provoking to the very end investments of desire that p 373

DIED 2

inexhaustible and ever present. We are told that the father died over a period of thousands of years (well, well!) and p 106
of capitalism's natural death by attrition. No one has ever died from contradictions. And the more it breaks down, the more p 151

DIES 2

the production of sexual pleasure? At the end of Malone Dies, Lady Pedal takes the schizophrenics out for a ride in p 3
according to which this same subject, fixed as I, actually dies—which is to say it finally ceases to die since p 330

DIETERLEN	1	
the beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of the sign: the signs		p 154
DIFFER	2	
in nature appears to be at its maximum, the regimes differ to the highest degree. If we examine the primitive or		p 336
content for its part with drawing incomes that, however enormous, differ only arithmetically from the workers' wages-income, whereas this		p 372
class functions		
DIFFERED	1	
Jean Oury—the first task was to show how it differed from individual fantasy. It became evident that group fantasy was		p 62
DIFFERENCE	73	
and introducing production into desire. There is no very great difference between false materialism and typical forms of idealism. The theory		p 22
it amuses them. And it won't make one bit of difference. And if he does chance to utter the word I		p 23
to utter the word I again, that won't make any difference either. He is too far removed from these problems, too		p 23
revolutionary institution of desire itself.) But there is never any difference in nature between the desiring-machines and the technical social		p 31
machines		
regime, depending on their relationships of size. Except for this difference in regime, they are the same machines, as group fantasies		p 31
to point to certain phenomena having to do with the difference in regime between them. In the first place, technical machines		p 31
as rapidly as they ought to. From this, a second difference in regime results: desiring-machines produce antiproduction all by themselves,		p 32
whereas		
a full body without organs, there was nonetheless one important difference. For desiring-machines are the fundamental category of the		p 32
economy of		
desiring-production as the limit of social production. Desiring-production, and its difference in regime as compared to social production, are		p 35
thus end		
how to think about fragments whose sale relationship is sheer difference—fragments that are related to one another only in that		p 42
is one of knowing if, indeed, that is where the difference enters in. Wouldn't the real difference be between Oedipus, structural		p 52
that is where the difference enters in. Wouldn't the real difference be between Oedipus, structural as well as imaginary, and something		p 52
personologisee), imaginized (imaginarisee), structuralized. (We have seen that the real difference or frontier did not lie between these		p 55
terms, which are		
all these dogs wants to die? There results a third difference between group fantasy and the so-called individual fantasy. The latter		p 63
appropriated from the body of the wife. Clearer still, the difference in regime becomes apparent each time a society permits an		p 72
us, that is why we were unable to posit any difference in nature, any border line, any limit at all between		p 83
crushes the unconscious caught in its exclusive disjunction. The true difference in nature is not between the Symbolic and the Imaginary		p 83
Symbolic, which merely forms a myth and its variants. The difference is not between two uses of Oedipus, but between the		p 83
is the news that the death of God makes no difference to the unconscious. The fruits of this news are not		p 106
revolt has become unconscious), a distinction that expresses clearly the difference in nature between the two repressions. But a real		p 119
independence		
which the family is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but has not shown the		p 121
scope		
two repressions, but has not shown the scope of this difference or the distinction between their respective regimes.) That is why		p 121
the psychoses. There are not two groups, there is no difference in nature between neuroses and psychoses. For in any case		p 127
results in the reintroduction of the afterward in the temporal difference, as the astonishing distribution proposed by lung attests: for the		p 128
former or infantile; it is used in terms of its difference with respect to virtual. And it is the Oedipus complex		p 129
9 The Process Between neurosis and psychosis there is no difference in nature, species, or group. Neurosis can no more be		p 130
Leach cites cases of very diverse matrimonial regimes where no difference in filiation can be inferred among the corresponding groups. In		p 146
woman or owe a sister. Certainly, in real life this difference does not mean that half the male cousins are destined		p 156
the users. The practical misunderstandings come rather from the profound difference between the two sorts of questions. Without always		p 180
formulating it		
functioning machine, a desiring-machine and not an anorexic structure. The difference between machine and structure appears in the		p 186
postulates that implicitly		
codings. The number of elements in the alliance makes little difference: new alliance and direct filiation are specific categories that testify		p 194
it expresses the temporal divergence from the primitive machine (the difference between the generations); it constitutes the direct filiation that		p 201
results		
in the universe: they need to posit and internalize this difference between the origin and the beginnings, between the sovereign power		p 219
time was required between the two. There is a great difference in this respect between the despotic age and the capitalist		p 223
the labor flow on which surplus value depends. Thus the difference is not canceled in the relationship that constitutes it as		p 230
not canceled in the relationship that constitutes it as a difference in nature; the tendency has no end, it has no		p 230
productivity and realize surplus value which explains, for example, the difference between the despotic bureaucracy and the capitalist		p 235
bureaucracy. This effusion		
surplus value of flux. It cannot be defined by the difference between the value of labor capacity and the value created		p 237
way it produces Prell shampoo or Ford cars, the only difference being that the schizos are not salable. How then does		p 245
not the identity of capitalism, but on the contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic		p 246
the social machine, with an aggregate of technical machines. The difference in nature between the two types of machines persists, although		p 251
before the proletariat and deny that there can be any difference in class between the industrialist or banker and the worker		p 253
the fluxion of the decoded flows? But also that the difference in regime is greatest in the capitalist order of representation		p 262
of the social field—then we must transport the essential difference to the heart of this domain. Delirium is the general		p 277
contradiction in principle. But no passage impairs or suppresses the difference in nature between the two, nomadism and segregation. If we		p 278
nomadism and segregation. If we are able to define this difference as that which separates paranoia and schizophrenia, it is because		p 278
of psychosis). It is therefore more a matter of the difference between two kinds of collections or populations: the large aggregates		p 280
an accessory of vertebra-machine desire. In a word, the real difference is not between the living and the machine, vitalism and		p 285
simplest schema is the formation of a pipe . The real difference is therefore between on the one hand the molar machines		p 286
own machines. They are the same machines (there is no difference in nature): here, as organic, technical, or social machines apprehended		p 287
But Marx says something even more mysterious: that the true difference is not the difference between the two sexes, but the		p 294
even more mysterious: that the true difference is not the difference between the two sexes, but the difference between the human		p 294
is not the difference between the two sexes, but the difference between the human sex and the nonhuman sex. It is		p 294
in showing man the way, and in recuperating equality in difference. Whence the irresistibly comical nature of the formulas according to		p 295
unconscious. That is why, when we insisted earlier on the difference between desiring-machines and all the figures of molar machines, we		p 324
exist without, one another, but we had to stress the difference in regime and in scale between these two machinic species		p 324
their identity in nature and from the viewpoint of their difference in regime. But it could be that these two aspects		p 336
two productions is completely hidden there: as much by the difference between the objective socius and the subjective full body of		p 336
and the subjective full body of desiring-production, as by the difference between the qualified codes and overcodings of social production and		p 336
barbarian law, and the rights of antiproduction. And yet the difference in regime, far from being accentuated and deepened, is on		p 336
in regime between the two modes of production, increases the difference in regime in a catastrophic fashion, and assembles an apparatus		p 337
The double alienation—labor-desire—is constantly increasing and deepening the difference in regime at the heart of the identity in nature		p 337
5 The Second Positive Task We cannot however allow the difference in regime to make us forget the identity in nature		p 340
religions, and private certitudes? There is a whole world of difference between the schizo and the revolutionary: the difference between the		p 341
world of difference between the schizo and the revolutionary: the difference between the one who escapes, and the one who knows		p 341
even landscapes, to the extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis is the following:		p 351
schizoanalysis attains a		
to the position of desire, be the Social Other. social difference apprehended and invested as the nonfamily within the family itself		p 354
the relative richest or poorest, as empirical forms of social difference—so that within this difference the parents again appear, allocated		p 355
as empirical forms of social difference—so that within this difference the parents again appear, allocated to such and such a		p 355
psychoanalyst. We have maintained throughout that, by dint of their difference in nature with regard to the preconscious investments of		p 365

interest	
whose extortion is not brought about by a simple arithmetical difference between two quantities that are homogeneous and belong to the fewer people believe in all this but it makes no difference, since capitalism is like the Christian religion, it lives precisely it, since it is the same production working under the difference in regime; if there is, and how there comes to	p 372 p 375 p 380
DIFFERENCES	17
or ... or refers to the system of possible permutations between differences that always amount to the same as they shift and noncommunicating vessels, transverse unities between elements that retain all their differences within their own particular boundaries. Thus in the trip on	p 12 p 43
practical point of disagreement that marked the beginning of their differences is too often forgotten: Jung remarked that in the process either ... or ... or of the combinations and permutations where the differences amount to the same without ceasing to be differences. We the differences amount to the same without ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual, without	p 46 p 70 p 70
face to face, square off with them, or settle the differences with them as in hand-to-hand combat. The father, the mother code at the level of the flows, whence are derived differences in status between the filiative lines (for example, the superior production and not expression. Let us try to summarize the differences between these two forms of representation, territorial and imperial. In but the origin as an abstraction that must include its differences with respect to the concrete beginning. We know that myth the accounts? It is useless to compose the list of differences after the manner of conscientious historians: village communes here, industrial village communes here, industrial societies there, and so on. The differences could be determining only if the despotic State were one any meaning. ... The quotient of differentials is not resolved, the differences no longer cancel one another in their relationship. No limit capital or the axiomatic of the market. There are great differences between such a linguistics of flows and linguistics of the composites that are themselves qualitative, essentially mobile and limited, where differences between the elements compensate the disequilibrium (whence the relationship of	p 97 p 150 p 203 p 219 p 220 p 220 p 231 p 241 p 247
flux and carrying submicroscopic particles, the bions. This energy produced differences in potential or intensities distributed on the body considered from	p 291
stand for the mother, independently of the social or generic differences, instead of concluding that the mother also functions as something of libidinal investment, it is clear that there are few differences between a reformist, a fascist, and sometimes even certain revolutionaries	p 355 p 364
DIFFERENT	112
for example, as reconstructed by Buchner. This walk outdoors is different from the moments when Lenz finds himself closeted with his limited; the ability to rearrange fragments continually in new and different patterns or configurations; and as a consequence, an indifference toward	p 2 p 7
literature. The examples he points to are of many very different sorts, and at first glance do not seem to belong is not a paranoiac machine, however. Everything about it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays when it tortures or kills, it manifests something new and different, a solar force. In the second place, this transfiguration cannot to raise another one, which at first glance seems quite different: how does psychoanalysis go about reducing a person, who this intensities has to do with family figures, and how very different the connective tissue of the So it's ... is from the to desire, a mental or psychic reality that is presumably different from the material reality of social production. Desiring-machines are not as two sorts of group fantasy, it is because two different readings of this identity are possible, depending upon whether the machines, despite the fact that they are governed by two different regimes—and despite the fact that it is admittedly a real. And doubtless we can express this identity in two different ways, even though these two ways together constitute the autoproduction not an original primordial entity that later projects itself into different sorts of socius, as though it were a raving paranoiac which it is recorded and transmitted to each of the different regions of the body, but also from the way in	p 18 p 18 p 18 p 20 p 20 p 30 p 30 p 30 p 32 p 32 p 33 p 38 p 38 p 39 p 40 p 42 p 43 p 47 p 49 p 53 p 59 p 70 p 77 p 80 p 85 p 86 p 89 p 89 p 91 p 91 p 92 p 92 p 92 p 96 p 100 p 104 p 112 p 116 p 123
An organ may have connections that associate it with several different flows; it may waver between several functions, and even take all of them resemble, rather, a succession of characters from different alphabets in which an ideogram, a pictogram, a tiny image containing within it not only an inscription with signs from different alphabets, but also various figures, plus one or several straws to one another only in that each of them is different—without having recourse either to any sort of original totality apparent theme of guilt is tightly interwoven with a completely different theme totally contradicting it; the plantlike innocence that results from of these partial objects as being his parents, or even different parts of his parents' bodies. Strictly speaking, it is not production of desire so as to recast it along entirely different lines, making of it a dirty little secret, the dirty as a kind of invariant. But the question is altogether different: is there an equivalence between the productions of the unconscious boy! Such is the case with Oedipus and its resolution, different in boys and in girls. Such is the case with more distinctly if we consider the mutual reactions between the different syntheses of the unconscious following a given use. It is affirms their distance as that which relates the two as different. He does not confine himself inside contradictions; on the contrary where the principle itself enters into the alternative (a completely different case from what happens when the disjunction is inclusive). Here be brought about, as we shall see, in two very different ways. The crossing of a threshold entails ravages elsewhere—how himself for so-and-so.... It is a question of something quite different: identifying races, cultures, and gods with fields of intensity on sign that the problem must be raised in a completely different manner, because it is already raised elsewhere for the schizo notion of history are developed there in a manner totally different from that employed by the authors we have previously mentioned nature of these inductors is a matter of indifference. Many different kinds of substances and materials, when killed, boiled, and pulverized see that it makes use of masks in an entirely different manner, and that underneath the mask and by means of of varying, vague import that trigger processes of an entirely different nature, processes that are endowed with what amounts to an the life of the child, it is already an altogether different undertaking that pierces the mask of Oedipus, a different flow altogether different undertaking that pierces the mask of Oedipus, a different flow running through the openings in the mask, a different different flow running through the openings in the mask, a different adventure—that of desiring-production. Yet it cannot be said that in itself, and from claiming to express or represent this different nature of the agents that are in question in the and continue just as long, with another rhythm, in a different mode of operation, in another dimension, with other uses of according to positions of desire and uses of synthesis, very different from the interests of the subject, individual or collective, who there is necessarily less cruelty and terror, and of a different type, than in the consciousness of an heir, a soldier in an intimate relationship with psychic repression, but in a different manner. Oedipal desires are the bait, the disfigured image by where the intensive investments of reality bear on something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness	
the actual stasis. But the oedipalists are not saying anything different from this when they remark that an actual deprivation or washes his hands of the world's iniquities.) In an altogether different direction, if we consider the idealist deviations of psychoanalysis, we in desiring-production, in its relation to social production, in their different or conflicting regimes, and the modes of investment that	p 127 p 128 p 129
desiring-production through ego-loss or transcendental experiences mayor may not become in different ways confused. Then he might legitimately be regarded as mad	p 131
be both technical and social, but only when viewed from different perspectives: for example, the clock as a technical machine for motor gives way to a transcendent unity of an altogether different nature—the unity of the State; the full body is has been upon ties within the unilineal corporation or between different corporations linked by ties of common descent. The structural ties descent. The structural ties deriving from marriage between members of different corporations have been largely ignored or else assimilated into the	p 141 p 146 p 146 p 146
his parents were married ... [However] the cross ties linking the different patrilineages laterally are not felt by the peoples themselves to mother, it is not because he is somatically from a different generation. Arguing against Malinowski, Levi-Strauss has demonstrated convincingly that the	p 146 p 159
correct in saying that the Oedipus complex signifies something altogether different from itself, and that in the Oedipal relation the mother what comes to a halt, what is detached, and the different relationships according to which these actions and passions are distributed the outcome of filiation, alliance places in connection men from different filiations. The question why a female homosexuality hasn't given rise indeed Oedipal, although the developments and the solutions are completely different from ours (Parin , Ortigues). They say that there is no fantasy, in relation to biological prematuration and neoteny. Two very different conceptions of the limit, one as original matrix, the other it provokes this repression. But—and this is something altogether different—the general social repression-psychic repression system gives rise to an	p 162 p 164 p 165 p 170 p 171 p 172
are imaginary variations of one and the same structural constant, different figures of one and the same symbolic triangulation, which are of arrival. Oedipus is a limit. But limit has many different meanings, since it can be at the beginning as an	p 174 p 175

fact this last sense itself can be understood in many different ways. In the first place, desiring-production is situated at the in a state of equilibrium. However, the problem is altogether different: it is a question of knowing if the disequilibrium is as lightning appears, too terrible, too convincing, too sudden, too different even to be hated. Their work is an instinctive creation in relation to them. This new alliance is something altogether different from a treaty or a contract. What is suppressed is with the sister and incest with the mother are very different things. The sister is not a substitute for the mother is clear that incest with the mother has a completely different meaning: this time it is a question of the mother despot himself? Or should the question be framed in a different way? For it concerns the whole system of representation when writing in the broad sense—that is, between two completely different orders of inscription: a graphism that leaves the voice dominant whether between ideographic and phonetic values, or between articulations of different levels, monemes and phonemes—that finally ensure the independence and	p 175 p 187 p 191 p 195 p 200 p 200 p 201 p 203 p 207
expresses only its parts and wheels functioning from a completely different viewpoint, in a completely different organization. There we see the wheels functioning from a completely different viewpoint, in a completely different organization. There we see the mania of psychoanalysis with all	p 216 p 216
old social body, while the other depends on a completely different series going by way of the merchant and the usurer into play several processes of decoding and deterritorialization having very different origins. For the free worker: the deterritorialization of the soil	p 225 p 225
of a machine of another species, functioning in an entirely different way. This is no longer the cruelty of life, the of the tertiary sector, and an extreme inequality in the different areas of productivity and in incomes. Each passage of a a current function. But the capitalist use of language is different in nature; it is realized or becomes concrete within the indeed imply a quantitative siphoning off of portions of the different sorts of flows, but these quantities do not enter into That the flow of financing is raised to an entirely different power from the flow of means of payment signifies that man. In contrast to codes, the axiomatic finds in its different aspects its own organs of execution, perception, and memorization. Memory Urstaat insofar as possible). The capitalist State is in a different situation: it is produced by the conjunction of the decoded desires, ideas and thoughts which are latent in people of different social strata, occupations, age groups and sexes, and (b) what doesn't succeed in imposing it, pursuing directions of an entirely different nature that traverse the family from the exterior. What we the paranoiac territoriality, whereas the schizophrenic investment commands an entirely different determination, a family gasping for breath and stretched out over	p 228 p 232 p 240 p 247 p 249 p 250 p 252 p 257 p 278 p 278
singularities, their interactions and connections at a distance or between different orders—the paranoiac has chosen the first: he practices macrophysics	p 280
of reality. But the two kinds of investments are radically different, according as the one bears upon the molar structures that also present this as a single line along which the different forms of socius, their planes and their large aggregates, are abundance of parts that they must be compared to very different parts of distinct machines, each relating to the others, engineered a question of animals, nor of animal sexuality. Something quite different is involved. If sexuality is the unconscious investment of the field—gives way to a representative couple of an entirely different nature: family-myth. Once again, have you ever seen a child can this very complex ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the first place, symbolic representation	p 280 p 281 p 284 p 294 p 298 p 301
suited to the psychoanalytic approach. The psychoanalytic method is quite different: rather than referring symbolic representation to determinate objectivities and to	p 301
The path marked out by Lacan led in a completely different direction. He is not content to turn, like the analytic	p 308
This results from the fact that displacement refers to very different movements: at times, the movement through which desiring-production is continually	p 313
of escape. But this is true in a way altogether different from what psychoanalysis believes it to be. The decoded flows part is continually referring to a part from an entirely different machine, like the red clover and the bumble bee, the the masculine and the feminine in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found in it ensures the relative coexistence and displacement of the two different functions. Now let us assume that the respective flows associated reanimate them with local movements. It is a question of different parts of the machine, different and coexisting, different in their question of different parts of the machine, different and coexisting, different in their very coexistence. Hence it is question of different parts of the machine, different and coexisting, different in their very coexistence. Hence it is absurd to speak is not at all a personal deepening, but something quite different: there is a return from the experience of death to which the analyst provides and try to think up something different ... if you realize that he is not a god but as the share owing to the overlord. Things are very different in capitalism. Precisely because the flows of capital are decoded assign organizations, lacks, and goals? The full bodies determine the different modes of the socius, veritable heavy aggregates of the earth libidinal, even though the two correspond to two modes of different investments of the same reality as social reality. There is including chastity, is a matter of flows, an infinity of different and even contrary flows. Everything depends on the way in rather if it makes the parents function as something entirely different, as agents of production in relation to other agents in allocated to such and such a zone, but under a different rubric from that of parents. And the organizer is the is an investment of desire whose nature—unconscious-libidinal—is altogether different, and is not simply explained by the conditioned profits, but	p 315 p 323 p 323 p 325 p 329 p 329 p 329 p 331 p 334 p 337 p 343 p 345 p 351 p 355 p 355 p 374
interest must on the contrary discover the necessity for a different sort of investment, and must perform a kind of rupture of aims and interests. In each case the problem is different: it is not enough to construct a new socius as real problem, as either a determined causal link or a different sort of connection. It is a question of knowing how any case it is the same production, but under two different regimes; if, on this socius as a full body, there	p 376 p 377 p 377 p 380
DIFFERENTIABLE 1	
of inscription within the conditions of Oedipus, a definable and differentiable ego in relation to parental images serving as co-ordinates (mother	p 70
DIFFERENTIAL 25	
sides, evanescent agents of production. This is free disjunction; the differential positions persist in their entirety, they even take on a the global persons, with the loss of differentiating rules or differential functions. But we should stress the fact that Oedipus creates creates. Oedipus says to us: either you will internalize the differential functions that rule over the exclusive disjunctions, and thereby resolve functions. When one draws nearer to the material imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer	p 77 p 78 p 79 p 82
equivalences; when one draws nearer to the formative elements, the differential function increases, one tends toward distinctive valences. It will hardly	p 82
the cure then becomes rather similar to an operation of differential calculus, where one proceeds by way of depotentialization in order signified is no more than the summary of the respective differential values of these elements in the relationships among themselves. In quantum or of the quantitas, but in that of the differential relation as a conjunction that defines the immanent social field which it will develop like something concrete. This is the differential relation Dy/Dx , where Dy derives from labor power and constitutes conjunction, that the filiative form of capital, $x+dx$, results. The differential relation expresses the fundamental capitalist phenomenon of the transformation of	p 94 p 207 p 227 p 227 p 228
the power of capital, flows of financing, a system of differential quotients of production that bear witness to a prospective force of immanence: not only the interplay of the relations and differential coefficients of decoded flows, not only the nature of the that extracts human surplus value on the basis of the differential relation between decoded flows of labor and production, and that rhythm of one and the same desire, founded on the differential relation of flows having no assignable exterior limit, and where production. We have seen that this becoming-concrete appeared in the differential relation; but it must be borne in mind that the relation; but it must be borne in mind that the differential relation is not an indirect relation between qualified or coded flows whose respective qualities have no existence prior to the differential relation itself. The quality of the flows results solely from analysis of capital and labor at the level of the differential relation between flows of financing, and flows of means of the effective absence of any limit or end for the differential relation where the abstract becomes something concrete. Concerning capitalism, we	p 228 p 235 p 237 p 239 p 249 p 249 p 249 p 250
in contrast to the territorial field determined by primitive codes. Differential relations of such a nature as to be filled by machines. In short, the conjunction of the decoded flows, their differential relations, and their multiple schizzes or breaks require a whole is born of the conjunction of the two in the differential relations, and integrates them both in the continually expanded reproduction If the movement of capitalism, in the interplay of its differential relations, is to dodge any assignable fixed limit, to exceed	p 250 p 252 p 254 p 255

and deterritorialization, which institutes a combination as a system of differential relations between the decoded and deterritorialized flows, in such a	p 372
homogeneous and belong to the same code, but precisely by differential relations between heterogeneous magnitudes that are not raised to the	p 372
DIFFERENTIALS 3	
why the falling tendency has no conclusion. A quotient of differentials is indeed calculable if it is a matter of the	p 230
does not tend toward any limit, if the quotient of differentials is not calculable, the present no longer has any meaning	p 231
the present no longer has any meaning. ... The quotient of differentials is not resolved, the differences no longer cancel one another	p 231
DIFFERENTIATE 4	
condition under which an ego takes on the co-ordinates that differentiate it at one and the same time with regard to	p 75
exist prior to the prohibitions that found them, and they differentiate among these global persons and in relation to the ego	p 78
follow the lines of the triangle—lines that structure and differentiate the three terms—or you will always bring one term	p 79
a social production and social machines that do not merely differentiate them as familial beings, but as derivatives of the molar	p 358
DIFFERENTIATED 12	
organs. The anonymous nature of the machine and the non differentiated nature of its surface are proof of this. Projection enters	p 9
reduce to the paternal theme a delirium so rich, so differentiated, so divine as the Judge's—since the Judge in his	p 56
woman other than my sister in order to constitute the differentiated base of a new triangle whose inverted vertex will be	p 71
a matter of the maximum conditions under which persons are differentiated. Hence the importance of the Kantian definition that posits God	p 75
triangulation. It forces desire to take as its object the differentiated parental persons, and, brandishing the threats of the undifferentiated,	p 79
prohibits	
underscored the importance of local lineages insofar as they are differentiated from lineages of filiation, and insofar as they operate at	p 147
extrinsic existence of the other. And even if they are differentiated and mutually opposed, it is merely as two paths in	p 286
differentiation, and that it saves us from the terrible non differentiated mother. But this terrible mother, the sphinx, is herself part	p 311
unconscious desire of the social field, insofar as they are differentiated from the preconscious investments of interest, and insofar as they	p 350
and gives rise in the child's libido to an entire differentiated social investment at the same time as she opens the	p 355
most undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated according to the prepersonal	p 358
regime of partial objects	
ego of narcissism—since its investments are already differentiated, but differentiated according to the prepersonal regime of partial objects, of	p 358
singularities	
DIFFERENTIATES 4	
enters now, so to say, into relations with itself. It differentiates itself as original value from itself as surplus-value; as the	p 227
as original value from itself as surplus-value; as the father differentiates himself qua the son, yet both are one and of	p 227
the condition characterized by surplus value of flux). Hence capital differentiates itself from any other socius or full body, inasmuch as	p 249
seems necessarily led to fix or assign a limit that differentiates the proletariat from the bourgeoisie—a great cleavage that will	p 255
DIFFERENTIATING 4	
child. This is the reign of the either/or in the differentiating function of the prohibition of incest: here is where mommy	p 75
termed familial seem to correspond to Oedipal lapses in the differentiating function or in the disjunctive synthesis: the phobic person can	p 75
ego identifies with the global persons, with the loss of differentiating rules or differential functions. But we should stress the fact	p 78
between the two poles of a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their fusion in	p 93
DIFFERENTIATION 17	
in its essence a constituent prohibition, and that conditions the differentiation between persons: prohibition of incest with the mother,	p 70
prohibition against	
the possibility of its own resolution, by way of a differentiation of persons in conformity with the prohibition, as well as	p 70
falling into the undifferentiated as the reverse side of the differentiation created by the prohibitions (incest by identification with the father	p 71
having to do above all with the mother and imposing differentiation, the other positive, concerning the sister and requiring exchange: I	p 71
Oedipus informs us: if you don't follow the lines of differentiation daddy-mommy-me, and the exclusive alternatives that delineate them, you will	p 78
these persons, in the name of the same requirements of differentiation. But it is this undifferentiated that Oedipus creates as the	p 79
by symbolic functions that lend themselves to a process of differentiation. But in any case we are oedipalized: if we don't	p 82
value of its variable images, or toward the force of differentiation of its symbolic functions. When one draws nearer to the	p 82
affect, is both the common root and the principle of differentiation of deliriums and hallucinations. We are also of a mind	p 84
sort of difficulties and illusions. During the development of the differentiation of the egg, it was first believed that veritable organizers	p 91
the limits of a nuclear family; the foreclosing family, where differentiation is both included and warded off in the person of	p 94
his sister for himself? there would no longer be any differentiation, any exchanges possible). We must act quickly and soon. Incest	p 120
does not. It also cuts inwardly, along the lines of differentiation that form global persons: there's daddy, there's mommy, there you	p 125
to lead down the paths of a contagious and reproducible differentiation. For the family creates at the same time its disgraces	p 125
and its honors, the nondifferentiation of its neurosis and the differentiation of its ideal, which are distinguishable only in appearance. While	p 125
is indispensable, that it is the source of every possible differentiation, and that it saves us from the terrible non differentiated	p 311
common Oedipal and castrating stock, charged with ensuring only their differentiation in two noncommunicating series, instead of bringing to	p 350
light their	
DIFFERENTIATIONS 12	
being parent or child is also accompanied by two other differentiations on the other sides of the triangle; being man or	p 75
into play not only between the various disjunctions conceived as differentiations, but between the whole of the differentiations that it imposes	p 78
disjunctions conceived as differentiations, but between the whole of the differentiations that it imposes and an undifferentiated (un	p 78
indifference) that it	
we should stress the fact that Oedipus creates both the differentiations that it orders and the undifferentiated with which it threatens	p 78
this undifferentiated that Oedipus creates as the reverse of the differentiations that it creates. Oedipus says to us: either you will	p 79
under the same fusionist postulate: the properly fusionist family, where differentiations are no longer made except between the inside and the	p 93
itself with the law of the father and the exclusive differentiations that this law prescribes at the heart of the family	p 99
the only choice it permits is between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by	p 110
Oedipus. This use	
the Great Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only	p 121
the transference, a transference	
and the symbolic invariant that traces the path of the differentiations: the same thing is found all over, following a rule	p 307
Oedipus; her nondifferentiation is merely the reverse of the exclusive differentiations created by Oedipus, she is herself created by Oedipus:	p 311
Oedipus	
not be opposed determinations of a same entity, nor the differentiations of a single being, such as the masculine and the	p 323
DIFFERENTLY 1	
only desire and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines are in themselves the	p 287
investment of the	
DIFFERING 6	
symptomological and collective formations, given their identical nature and their differing regimes; and on the other hand, the repression that	p 54
the	

manifest, through the childhood experience, their identical natures and their differing regimes. In this regard let us consider three important works	p 99
desiring-production are one and the same, and that they have differing regimes, with the result that a social form of production same being is everywhere, on every side, at every level, differing only in intensity. The same included being traverses indivisible distances in intensity, taking on the same twinnedness or bisexuality in differing degrees. The signs belonging to this order are therefore fundamentally once it is said that they have identical natures and differing regimes? Could it be that the identity in nature is	p 116 p 154 p 156 p 262
DIFFERS 2	
transmission form a grid of disjunctions of a type that differs from the previous connections. We owe to Jacques Lacan the the latter: for example, a familial complex, even if it differs from our own, or cultural material (des contenus culturels), even	p 38 p 166
DIFFICULT 12	
which he felt the difficulty: to begin with, it appears difficult to assign as cause of the malady—even if only in the group fantasy. Institutional analysis tries to trace its difficult path between the repressive asylum and the legalistic hospital on delegated agent. Even by application it is hard, it is difficult for a child to live and experience himself as an group placed me from the second year in a socially difficult position that was growing more and more suffocating. So, do kinship seems to predominate over the earth, it is not difficult to show the importance of local ties. This is because signs of classes in precapitalist societies. But ethnologists observe how difficult it is to distinguish those protoclasses from the castes organized	p 57 p 64 p 122 p 124 p 145 p 153
an aggression of a magical nature, an idea that is difficult to express in profane terms. Analytic psychotherapy can intervene only function. First of all, when considering kinship structures, it is difficult not to proceed as though the alliances derived from the and invest organic or social surroundings. It is in fact difficult to present sexual energy as directly cosmic and intra-atomic, and in the Freudian analysis. Perhaps it would have been more difficult to crush the entire sociopolitical content of Schreber's delirium if economic situation: the mother reduced to housework, or to a difficult and uninteresting job on the outside; children whose future remains or gaseous indifferent supports, and that appears all the more difficult and intellectual to intellectuals as it is accessible to the	p 170 p 187 p 291 p 297 p 356 p 370
DIFFICULTIES 2	
of them has run up against the same sort of difficulties and illusions. During the development of the differentiation of the all the major dissensions were linked to this evaluation. The difficulties bore on several aspects. First, the nature of these factors	p 91 p 127
DIFFICULTY 7	
Freud's text marks the extent to which he felt the difficulty: to begin with, it appears difficult to assign as cause the mother, and the ego. (And one merely pushes the difficulty into the background when one considers the system as a possibility of discriminating directly between the two that creates the difficulty. How can we distinguish between the pressure that familial reproduction triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty in demonstrating that these are imaginary variations of one and of a neurotic. So it is that psychoanalysis has much difficulty extracting itself from an infinite regression: the father must have large aggregates, and of social and organic fields. We have difficulty understanding what principles psychoanalysis uses to support its conception of domain. It is not by chance that institutional analysis has difficulty in maintaining a position against the reconstitution of artificial families	p 57 p 101 p 125 p 174 p 274 p 293 p 359
DIFFUSE 4	
process, we find ourselves trapped in the net of a diffuse, generalized oedipalism that radically distorts the life of the child the same postulate, Jung is led to restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed in his most arising afterward. Which leads him to maintain a kind of diffuse oedipalism, since the stasis or the actual privative factor only the immanent combinations it forms with this same life. Absorbed, diffuse, immanent death is the condition formed by the signifier in	p 49 p 57 p 127 p 335
DIFFUSION 1	
dissociation and autism. Hence the reason, perhaps, for the rapid diffusion that the Freudian account enjoyed. What interests us is the	p 123
DIGEST 2	
known that the unconscious takes a lot of time to digest a bit of news; one can even quote some texts from the center to the periphery). Capitalism was able to digest the Russian Revolution only by continually adding new axioms to	p 106 p 253
DIGGING 1	
attempts to tame the dreaded forces of a river by digging an artificial river bed, or by diverting it into a	p 177
DIKE 1	
could seal off a jar of jam or plug a dike. Against the walls of the triangle, toward the outside, flows	p 67
DILIGENT 1	
on ceremony and hold to the ordinary scruples of a diligent psychoanalyst. If a musician tells us that music does not	p 121
DIM 1	
as such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding of this; for one reterritorializes on persons and surroundings	p 316
DIMENSION 16	
the group character of the fantasy to a purely individual dimension: the beaten children must in a way be the ego says the general, since the Army is immortal? The imaginary dimension of the individual fantasy has a decisive importance over the into being or advancing, and inscribing itself within a temporal dimension that is irreducible and nonclosed. We believe that this is another rhythm, in a different mode of operation, in another dimension, with other uses of syntheses that feed the autoproduction of of Oedipus? Nor is it a case of an ambiguous dimension of applied psychoanalysis; for all Oedipus—Oedipus in and of this case the Oedipal problem tended to assume its diachronic dimension, causing the generation gap to appear. Why think that supernatural graphism flush with the real, a biunivocalization forming the transcendent dimension that gives rise to a linearity; in place of nonsignifying it respects, as though it were giving evidence of another dimension, a cerebral ideality that is added to, superimposed on the too it is like an abstraction that belongs to another dimension, always at a remove and struck by latency, but that a quasi point that analyses, through multiple overlappings, along a dimension that is normal to the network space, the lines of Similarly, in the plastic arts there is the pure figural dimension formed by the active line and the multidimensional point, and work in dreams is not the signifier but a figural dimension underneath, which gives rise to configurations of images that make clinical entity each of these planes there is a paranoid dimension, another that is perverse, a kind of familial position, and to a higher level by psychoanalysis, but as an unconscious dimension of subjective representation (myth as humanity's dream). What acts as a non figurative and nonsymbolic unconscious, a pure abstract figural dimension (abstract in the sense of abstract painting), flows-schizzes or real	p 59 p 62 p 96 p 100 p 103 p 170 p 206 p 219 p 220 p 241 p 243 p 244 p 283 p 304 p 351
the family. Consequently, every sexual libidinal investment having a social dimension seems to him to testify to a pathogenic state, a	p 352
DIMENSIONS 14	
exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which by their very nature refer the fantasy to subjugated	p 64

stroke of castration. It is always a point-sign of many dimensions, polyvocality as the basis for a punctual semiology. It is necessary to take into account political, economic, and religious dimensions that would go beyond sexuality. So long as the problem being oral only through losing the independence and the particular dimensions of the graphic system; by aligning itself on the voice the graphic system has lost its independence and its particular dimensions, has aligned itself on the voice and has become subordinated From this moment on it appears indeed that the two dimensions of representation—its surface organization with the elements voice-graphy-eye, and upon the masses. It has also been shown that two dimensions exist side by side in Saussure: the one horizontal, where they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form images through their coming together a knot may be seen as a point having several dimensions—which, far from cancelling the flows, contains them and sets requirements of reproduction, and that it counteracts with all its dimensions. The alliances and filiations no longer pass through people but a family gasping for breath and stretched out over the dimensions of a social field that does not reclose or withdraw Doubtless it would be a mistake to contrast these two dimensions in terms of the collective and the individual. On the way to schizzes that constitute singular points, points-signs with several dimensions causing flows to circulate rather than canceling them. Nonfigurative loves	p 112 p 182 p 188 p 202 p 205
DIMINISH 3	
to reconstitute in its displacement the thing it tended to diminish in its primitive emplacement. Now this movement of displacement belongs general rule, State controls and regulations tend to disappear or diminish only in situations where there is an abundant labor supply institutional mechanisms, his interest in myth and tragedy tends to diminish, while at the same time he denounces in Jung, then	p 231 p 253 p 300
DIMINISHES 3	
one draws nearer to the material imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer to the conditions under which—in fifth-century Greece, for example—this element diminishes in favor of the new order of the city-state. It is produced, in one moment, as that which grows or diminishes according to an infinity of degrees (as Klossowski noted, an	p 82 p 301 p 330
DIMINISHING 1	
pieces of currency, and lists. According to Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they	p 211
DIMINUTION 5	
swept by an unconscious life energy susceptible to augmentation and diminution. The father is in no way absent. But Amma, the falling tendency retains its restricted sense, i.e., the relative diminution of surplus value in relation to total capital—a diminution diminution of surplus value in relation to total capital—a diminution that is ensured by the development of productivity, automation, and the increasing intensity of the exploitation of human labor, the diminution of the price of the elements of constant capital, etc human surplus value and that comes to correct the relative diminution of the latter, both of them constituting the whole of	p 158 p 232 p 232 p 232 p 234
DIN 1	
of a firm, a technician. Listen to the great paranoiac din beneath the discourse of reason that speaks for others, in	p 364
DINT 1	
couch: schizoanalyze the psychoanalyst. We have maintained throughout that, by dint of their difference in nature with regard to the preconscious	p 365
DIRE 1	
that these extreme situations of war trauma, of colonization, of dire poverty, and so on, are unfavorable to the construction of	p 96
DIRECT 53	
productive powers and the social interrelations of labour in the direct labour-process seem transferred from labour to capital. Capital thus becomes own language, and establishes syntheses with others that are quite direct along transverse vectors, whereas the vectors between the basic elements order to produce a psychotic, or because an even more direct mechanism of intervention by the grandparents in the psychosis is appear to be two correlates: on the one hand, the direct confrontation between desiring-production and social production, between symptomological and collective you). But this duality is artificial, derived, and supposes a direct relationship proceeding from the statement to the collective agents of the immediate reality. My way of seeing things was in direct relationship to the events of the times: Hitlerism , Stalinism, fascism a familial microcosm, and they continue to treat the libido's direct investments of the social field as simple imaginary dependencies on it is going to retain, what it is going to direct along the dead-end roads leading to its own undifferentiated (the is dismembered and dissolved in a psychotic formation as the direct effect of this same factor. It is indeed in this psychiatrists and psychoanalysts been able to establish a really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and on the other hand, we were unable to establish any direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis contracts it into a point that keeps him in a direct relationship with the ancestor or the god. Pierre Clastres describes bush or the forest: real displacement with the flows and direct filiation with the god. It has to do with the afforded the satisfaction of drifting with the flows and singing direct filiation, but always a socius waiting to bear down, already the chain constitute mobile debts of alliance that guide and direct the flows. On the blanket that serves as a familial on the contrary, from desiring-production to social production forms a direct sexual investment of this social production, without any repression of why it is so important to see debt as a direct consequence of the primitive inscription process, instead of making it could too manifestly appear to be the result of a direct exchange between two lineages or lineage segments is, in this for the young woman's transformation to be fully effective, a direct contact must take place between her stomach, on the one assumed by exchange, debt is the immediate effect or the direct means of the territorial and corporal inscription process. Debt is of the territorial and corporal inscription process. Debt is the direct result of inscription. Once again no revenge, no resentment will be summarized in the following way: a new alliance and direct filiation. The despot challenges the lateral alliances and the extended He imposes a new alliance system and places himself in direct filiation with the deity: the people must follow. A leap the essential: every time the categories of new alliance and direct filiation are mobilized, we are talking about the imperial barbarian a certain type of code and inscription that is in direct opposition to the primitive territorial codings. The number of elements elements in the alliance makes little difference: new alliance and direct filiation are specific categories that testify to the existence of carried to the absolute in this new alliance and this direct filiation. It remains to be said that, in order to filiations are not replaced, but are merely affiliated with the direct filiation. It is like an immense right of the first-born that entails an overflowing of the old filiations into the direct filiation, gathering all the subjects into the new machine. The alliances and filiations, prolongs them, makes them converge into the direct filiation of the despot with the deity, and the new when these are short-circuited, abducted by the new alliance and direct filiation, then the ancestor—the master of the mobile and incest is twofold, by virtue of the new alliance and direct filiation. He begins by marrying the sister. But he enters his first marriage. He countersects the extended filiations with a direct filiation. The initiated or initiating hero becomes king. The second primitive machine (the difference between the generations); it constitutes the direct filiation that results from the new alliance, by effecting a beyond that expresses itself in the flow of writing as direct filiation. These two fundamental despotic categories are also the movement acoustic image, to the voice of the new alliance and direct filiation. Incest is the very operation of overcoding at the	p 11 p 38 p 52 p 54 p 64 p 98 p 103 p 125 p 129 p 130 p 136 p 148 p 148 p 149 p 149 p 173 p 185 p 186 p 189 p 190 p 190 p 192 p 192 p 193 p 193 p 194 p 194 p 196 p 198 p 199 p 199 p 200 p 200 p 201 p 205 p 209

new alliance, and all the extended filiations are subsumed by direct filiation. Incest or the royal trinity is therefore the whole	p 209
the new alliance, and the mother is the representative of direct filiation. Father and son are not yet born. All sexuality	p 216
triad must masculinize itself—and this must occur as a direct consequence of the infinite debt that is now internalized. Oedipus-the-despot	p 217
States have more trouble stopping unexpected flow leakage except by direct violence. What on the contrary is called the co-opting power	p 236
generalized decoding of flows, instead of still referring, in a direct or indirect form, to despotic overcoding. This seems to us	p 240
indirect relation between qualified or coded flows, it is a direct relation between decoded flows whose respective qualities have no existence	p 249
commercial functions of a capital that has secured for itself direct interests in production. As a general rule, State controls and	p 253
saturated—of the capitalist State. But in reality, the most direct question is not that of knowing whether an industrial society	p 256
us to have as a corollary and even as a direct manifestation, the simultaneity of the two movements of deterritorialization and	p 260
machine, which adds the relations of the new alliance and direct filiation to the old alliance and filiations (whence the role	p 263
unity of the living has been laid to rest, a direct link is perceived between the machine and desire, the machine	p 285
more profound or intrinsic direction of multiplicities there is interpenetration, direct communication between the molecular phenomena and the	p 286
singularities of the	
or of interest. The libido as sexual energy is the direct investment of masses, of large aggregates, and of social and	p 292
of Marx?—the relationship between man and woman is the direct, natural, and necessary relation of person to person. That is	p 294
be conceived as such by schizoanalysis. Partial objects are the direct powers of the body without organs, and the body without	p 326
instinct lays hold of the repressive apparatus and begins to direct the circulation of the libido. A mortuary axiomatic. One might	p 337
the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the body without organs, and emit flows on	p 369
DIRECTED 10	
if only an occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's person. But when we replace the doctor	p 57
forms. If there is a mise en scene, it is directed by a social desiring-machine whose product should not be considered	p 61
image. Repression does not operate through Oedipus, nor is it directed at Oedipus. It is not a question of the return	p 115
the repression, and not objects at which the repression is directed. It is not even the memory of filiation in general	p 159
desire; it is against this flow that the repression is directed. The extensive Oedipal figure is its displaced represented (le represente	p 162
representation disfigures or displaces this representative against which it is directed; it projects onto the representative, categories, rendered	p 165
discernible, that it	
thing that is effectively desired, insofar as sexual repression is directed at something other than incest—such is the long history	p 173
on that account. That is why our preceding criticism was directed at Oedipus as it is meant to command our respect	p 175
sanctions are merely derivative of a judgment and an application directed at the rebellious parts. The imperial barbarian law possesses instead	p 212
it represents a break-detachment and a rearticulation of economic chains directed toward the adaptation of flows of production to the	p 229
disjunctions	
DIRECTION 48	
partially drains off, the binary series is linear in every direction. Desire constantly couples continuous flows and partial objects that are	p 5
abstract quantities that keeps moving further and further in the direction of the deterritorialization of the socius. Capitalism tends toward a	p 33
the sign is to produce desire, engineering it in every direction. These chains are the locus of continual detachments-schizzes on every	p 39
continually works them loose and carries them off in every direction in order to create a new polyvocality that is the	p 40
cause these drives and their objects to progress in the direction of an integrated whole, any more than there is an	p 44
workings of mechanisms that extend far beyond it in every direction? It is in this sense and this sense only that	p 48
Lacan, we wonder if Lacan's thought really goes in this direction. Is it merely a matter of oedipalizing even the schizo	p 53
aspect or another of its absence, and imposing an exclusive direction on the disjunction of the sexes. Such is the case	p 72
it sees a stage that must be surmounted in the direction of an evolutive integration (toward the depressive position under the	p 74
the reign of the complete object), or organized in the direction of a structural integration (toward the position of a despotic	p 74
triangle from which the flows of desire escape in the direction of other territories. It is strange that we had to	p 96
disorganizer. As for the response, it always comes from another direction. If there is indeed language (langage), it is on the	p 98
paralogisms that lead the practice of the cure in the direction of a frenzied oedipalization, a betrayal of desire, the unconscious	p 111
saying that psychoanalysis invented Oedipus. Everything points in the opposite direction: the subjects of psychoanalysis arrive already	p 121
oedipalized, they demand it	
his hands of the world's iniquities.) In an altogether different direction, if we consider the idealist deviations of psychoanalysis, we see	p 128
energy of the apparent movement; but debt is the actual direction of this movement, a kinetic energy that is determined by	p 149
by saying that the supposedly closed system extends in one direction and opens as the prestations become wider and more complex	p 149
is it not true that they move desire in the direction of more intense and more adequate investments of the social	p 170
simply that one more step has been taken in that direction: Oedipus, bad conscience, interiority, they made it possible. What does	p 215
mathematical phenomenon of the curve without a tangent, and the direction it is apt to take in economy as well as	p 231
codes and the savage flows; then he turns in the direction of flows that are more and more decoded, those of	p 236
solution? Or might it be to go in the opposite direction? To go still further, that is, in the movement of	p 239
a receiver. On it one can go from any afferent direction to any efferent direction, and in whatever order, without ever	p 241
one can go from any afferent direction to any efferent direction, and in whatever order, without ever encountering any of the	p 241
say in this regard that so-called common ownership changes the direction of this movement.) Moreover, if it is not a question	p 259
the image radiate in two contrary directions: the ritual primitive direction of Totem and Taboo, and the private direction of modern	p 267
ritual primitive direction of Totem and Taboo, and the private direction of modern man the dreamer. (Oedipus can be a myth	p 267
and so daddy-mommy will be proud of me; the double direction given to resentment, the turning back against oneself, and the	p 269
emulsion the family is, agitated by backwashes, pulled in one direction or another, in such a way that the Oedipal bacillus	p 278
said that, of the two directions in physics—the molar direction that goes toward the large numbers and the mass phenomena	p 280
the large numbers and the mass phenomena, and the molecular direction that on the contrary penetrates into singularities, their interactions	p 280
and	
said that by contrast the schizo goes in the other direction, that of microphysics, of molecules insofar as they no longer	p 280
it is merely as two paths in the same statistical direction. But in the other more profound or intrinsic direction of	p 286
statistical direction. But in the other more profound or intrinsic direction of multiplicities there is interpenetration, direct communication between	p 286
the molecular	
of sexuality with regard to generation rests. Szondi senses this direction—according to which one must go beyond the molar to	p 290
realm of functions. But he makes this advance, follows this direction, only by going from aggregates or classes toward categories, of	p 290
path marked out by Lacan led in a completely different direction. He is not content to turn, like the analytic squirrel	p 308
Laing and David Cooper antipsychiatry went very far in this direction. But it seems to us that they still conceive of	p 320
said that one can never go far enough in the direction of deterritorialization: you haven't seen anything yet—an irreversible process	p 321
way—but as functional indices to point us in the direction of the desiring-machines, to which these indices are more or	p 322
the model without the model starting out again in the direction of another experience. Always going from the model to the	p 331
genes, for example—functioning machinically?) If one looks in this direction for the ultimate reason why Freud erects a transcendent death	p 333
social field.) Freud makes a firm choice of this last direction; all the more firm in that, according to his own	p 354
blade of a successful castration. Yet what was the other direction, glimpsed for a moment by Freud apropos of the familial	p 354
romance, before the Oedipal trapdoor slams shut? It is the direction rediscovered, at least hypothetically, by Philippe Girard: there is no	p 354
the track as the figures speed away in a transversal direction. Suddenly a painting by Lotto surges forth that could just	p 369
of interest do not, or should not, go in the direction of capitalism, can maintain an unconscious libidinal investment consonant with	p 374
is worth if it can't. And this is indeed the direction the social, technical, scientific, and artistic machines take when they	p 381
DIRECTIONS 14	
in one form and one form only: open in all directions to a social field, to a field of production directly	p 47
shown the inverse relationship that pulls the fantasy in two directions, as the economic law establishes perversion in the psychic exchanges	p 63
And it is a matter here of practical principles as directions for the cure. Thus we have already seen how the	p 110
of production), although the measuring is done in two contrary directions. But what does it matter, after all, if morality or	p 128
in turn imply relations between chains and flows in both directions—are in a state of perpetual relativity: their elements vary	p 149
continually jumping from one element to another; radiating in all directions; emitting detachments wherever there are flows to be selected;	p 204

including	
in whatever order, without ever encountering any of the other directions.... If I like, I will never come back to the	p 241
their capital and their populations. They are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and	p 260
schizophrenia. They	
in order to make the image radiate in two contrary directions: the ritual primitive direction of Totem and Taboo, and the	p 267
imposes its mold or doesn't succeed in imposing it, pursuing directions of an entirely different nature that traverse the family from	p 278
his body. It might be said that, of the two directions in physics—the molar direction that goes toward the large	p 280
been said by Fourier, when he shows the two contrary directions of the captivation or the mechanization of the passions.) But	p 294
of included disjunction, which varies only according to the two directions of subordination, according as the molecular phenomena are	p 341
subordinated to	
on all sides and in all fashions, pulled in all directions, playing the role of a full body without organs, a	p 369
DIRECTLY 43	
any sort of mediation, and the recording process and consumption directly determine production, though they do so within the production	p 4
process	
recording processes are immediately consumed, immediately consummated, and these consumptions directly reproduced. This is the first	p 4
meaning of process as we	
room, shutting himself in, saying dark, and ran out again directly. He went through this performance several times. I explained to	p 45
directions to a social field, to a field of production directly invested by libido. It would seem obvious that parents indeed	p 47
quantities. When it became necessary once again to confront psychosis directly, however, the family was immediately reopened in extension,	p 93
and was	
the mother, and the self are at grips with, and directly coupled to, the elements of the political and historical situation	p 97
guilty? One acts as if it were possible to conclude directly from psychic repression the nature of the repressed, and from	p 114
explaining the subjective, the negative, and the inhibited, without participating directly as psychoanalysis in the positivity of the revolutionary	p 119
movement or	
of being joined. Rather it is the possibility of discriminating directly between the two that creates the difficulty. How can we	p 125
in any case, the intimate nature of the relationship appears directly in inverse ratio: the more the process of production is	p 136
no longer of effects. This organization, which traces its signs directly on the body, constitutes a system of cruelty, a terrible	p 145
is what you wanted! However it is this conclusion, going directly from the repression to the repressed, and from the prohibition	p 162
is evident that the individual in the family, however young, directly invests a social, historical, economic, and political field that is	p 166
In fact, the Ndembu analysis was never Oedipal: it was directly plugged into social organization and disorganization; sexuality itself, through	p 168
the	
the earth. We have seen that the regime of debt directly resulted from this savage inscription. For debt is the unit	p 185
desert, the subject of a deterritorialized knowledge that links him directly to God and connects him to the people. For the	p 194
doesn't begin, the capitalist machine is not assembled, until capital directly appropriates production, and until financial capital and merchant	p 226
capital are	
ensures a principle of convertibility of this credit money, either directly by tying it to gold, or indirectly through a mode	p 229
capitalist regime engender a machinic surplus value that does not directly depend on science and technics themselves, but on capital—a	p 234
the collective investment of organs that causes men to be directly coded, and the appraising eye as we have analyzed it	p 248
the viewpoint of a code: they become coefficients that are directly economic, instead of being doubles to the economic signs of	p 249
of means of payment signifies that the power has become directly economic. And yet, as regards paid labor, it is evident	p 249
or full body, inasmuch as capital itself figures as a directly economic instance, and falls back on production without interposing extraeconomic	p 249
technical machines—whence the fact that inscription no longer bears directly, or at least in theory has no need of bearing	p 251
or at least in theory has no need of bearing directly, on men. But an axiomatic of itself is by no	p 251
even more readily understood if one sees that it is directly based on the social and economic axiomatic of capitalism as	p 258
of fact, what is marked or inscribed on the socius—directly—is the producers (or nonproducers) according to the standing of	p 263
their standing inside the family. The reproduction process is not directly economic, but passes by way of the noneconomic factors of	p 263
productive activity itself. The socius as full body has become directly economic as capital-money; it does not tolerate any other preconditions	p 263
all familial pseudo etiologies, so as to make them bear directly upon the social field: every name in history, and not	p 278
It is in fact difficult to present sexual energy as directly cosmic and intra-atomic, and at the same time as directly	p 291
directly cosmic and intra-atomic, and at the same time as directly sociohistorical. It would be futile to say that love has	p 291
means of production, as the property of the capitalists, is directly related to the flow of so-called free labor, as the	p 303
it is infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an economic mechanism (whence its relations with money)	p 312
through	
with the character of Modern Times, but to experience so directly the resistance of the events that he accompanies this character	p 317
deterioralized flows of capitalism are not recaptured or co-opted, but directly apprehended in a codeless axiomatic that consigns them to the	p 337
that eat away at it and penetrate it, always coupled directly to it, everywhere setting the molecular charges that will explode	p 341
it is love, desire, and their flows that manifest the directly social character of the nonsublimated libido and its sexual investments	p 353
has nothing to do with the phallus and castration, but directly concerns an unbearable economic dependence. And the woman and the	p 357
is more, one acts as if the libido did not directly invest the social contradictions as such, and in order to	p 361
investments, which alone are primary; finally, that mental alienation refers directly to these investments and is no less social than social	p 361
social inscription and repression no longer even need to bear directly upon bodies and persons, but on the contrary precede them	p 372
police apparatus finds itself grounded in the economy itself, which directly produces libidinal investments for the repression of desire	p 372
(antiproduction as	
DIRECTOR 3	
theater, the classical order of representation. The psychoanalyst becomes a director for a private theater, rather than the engineer or mechanic	p 55
the training ground of a new kind of priest, the director of bad conscience: bad conscience has made us sick, but	p 332
The schizoanalyst is not an interpreter, even less a theater director; he is a mechanic, a micromechanic. There are no excavations	p 338
DIRECTS 2	
terms that compose the prestations and counterprestations? The more one directs one's attention to the economic and political compromises	p 187
conveyed by	
as conditions of the latter's operation; it watches over or directs progress toward a saturation of the axiomatic and the corresponding	p 252
DIRTY 8	
recast it along entirely different lines, making of it a dirty little secret, the dirty little family secret, a private theater	p 49
different lines, making of it a dirty little secret, the dirty little family secret, a private theater rather than the fantastic	p 49
And though psychoanalysis may perhaps have managed to disinfect the dirty little secret, the dreary, dirty little secret of	p 50
Oedipus-the-modern-tyrant benefited	
have managed to disinfect the dirty little secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant benefited very little from having been	p 50
being understood, concurrent with the reduction of sexuality to the dirty little secret, this whole priest's psychology—there is not a	p 269
least it won't go any further than the family! The dirty little secret, in place of the wide open spaces glimpsed	p 270
long as sexuality remains confined within the framework of the dirty little secret. It is in vain that the secret is	p 350
paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around the dirty little secret, even in abstract painting where the	p 370
axiomatic does	
DIS-ORGAN-IZED 1	
himself. A long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot into the latrines of the	p 211
DISADVANTAGED 3	

enough, however, to ensure that the Desire of the most disadvantaged creature will invest with all its strength, irrespective of any it is presupposed by the aims. We see the most disadvantaged, the most excluded members of society invest with passion the interfere with the investment of interest, and constrain the most disadvantaged, the most exploited, to seek their ends in an oppressive	p 229 p 346 p 347
DISAGREEMENT 2	
and Jung is discussed, the modest and practical point of disagreement that marked the beginning of their differences is too often as the symbol of an analogical beyond. It was their disagreement on this particular point that eventually made the break between	p 46 p 46
DISALIENATION 3	
relations of Family-Child, Transgression-Punishment, Madness-Disorder; to arrange things so that disalienation goes the same route as alienation, with Oedipus at both as the indicator for measuring the forces of alienation and disalienation. In this manner the study of the families of schizophrenics wherein the family receives the very forces of alienation and disalienation, carries with it a renunciation of the fundamental positions of	p 93 p 93 p 94
DISAPPEAR 2	
As a general rule, State controls and regulations tend to disappear or diminish only in situations where there is an abundant In this perspective Foucault announced an age when madness would disappear, not because it would be lodged within the controlled space	p 253 p 321
DISAPPEARANCE 3	
something new occurs with the rise of the bourgeoisie: the disappearance of enjoyment as an end, the new conception of the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance or the dissolution of the Oedipus complex, do not make we gain access / to Deeeesire. What one calls the disappearance of Oedipus is Oedipus become an idea. Only the idea	p 254 p 311 p 312
DISAPPEARED 2	
at other times we had the bodies, but the appellations disappeared from view as soon as we broke through the prohibitions too than all the old codes and overcodes that have disappeared: the axiomatic of the world capitalist market. In brief, the	p 209 p 234
DISAPPEARING 1	
useful part of the table, having been gradually reduced, was disappearing, with so little relation to the clumsy framework that the	p 6
DISAPPEARS 5	
day—because the whole of it reaches expression and then disappears once again in the space of just one day—even is the fact that the entirety of this enormous content disappears completely from Freud's analysis: not one trace of it remains is the use of that? fades more and more, and disappears in the fog of pessimism, of nihilism, Nada, Nada! The connotation with its interplay of voice, graphism, and eye, here disappears in the new relationship of barbarian subordination. How could designation of the State itself, and where the writing system sometimes disappears. It is beneath the blows of private property, then of	p 22 p 89 p 214 p 214 p 218
DISAPPROVAL 1	
from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at this point. Fanon pointed out that troubled times had	p 97
DISAPPROVED 1	
is, in this society, if not prohibited, at least widely disapproved of. Will it be said that, if desire knows nothing	p 186
DISARTICULATION 1	
of flows on the periphery develops by means of a disarticulation that ensures the ruin of traditional sectors, the development of	p 232
DISAVOWAL 1	
above all he upheld the basic psychoanalytic truth, the supreme disavowal of which he was able to denounce in Freud: the	p 291
DISCERN 2	
triangle that interlocks with others without one's being able to discern the limits of a nuclear family; the foreclosing family, where use only of indices—the machinic indices—in order to discern, at the level of groups or individuals, the libidinal investments	p 94 p 350
DISCERNED 2	
because something on the order of a subject can be discerned on the recording surface. It is a strange subject, however where nothing but the play of blind combinations can be discerned. It is precisely the ambiguity of what the biologists call	p 16 p 328
DISCERNIBILITY 1	
the appellations no longer designate intensive states, but discernible persons. Discernibility settles on the sister and the mother as prohibited spouses	p 160
DISCERNIBLE 9	
the names, the appellations no longer designate intensive states, but discernible persons. Discernibility settles on the sister and the mother as incest, in a series of intensities that is ignorant of discernible persons; or else beyond incest, in an extension that recognizes only by virtue of not being either: she who is discernible as a possible spouse. Such is the meaning of preferential one would look in vain for persons or even functions discernible as father, mother, son, sister, etc., since these names only this this-side-of. Incest as it is prohibited (the form of discernible persons) is employed to repress incest as it is desired possible only in the system in extension that renders persons discernible, that makes a determinate use of signs, an exclusive use repressing representation, which is beyond, and which renders the persons discernible only by subjecting them to the homosexual rules of alliance it is directed; it projects onto the representative, categories, rendered discernible, that it has itself established; it applies to the representative of floating configurations starting from lines and points without a discernible identity. The route taken by the decoded flows is traced	p 160 p 160 p 160 p 162 p 162 p 163 p 165 p 165 p 245
DISCERNS 1	
productivity or the activity of the child, although he later discerns in him a nonproductive stasis or an attitude of total	p 37
DISCHARGE 3	
pessimistically, once and for all, the prospect of a final discharge; the aim now is to make the glance recoil disconsolately pushed back and repressed, incarcerated within and finally able to discharge and vent itself only on itself,—that very thing is two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus overcome the alternative	p 192 p 214 p 291
DISCHARGED 1	
fantasy includes the disjunctions, in the sense that each subject, discharged of his personal identity but not of his singularities, enters	p 63

DISCIPLES	7	
nor the son, consequently, toward the mother. One of Lacan's disciples writes: we are going to consider the means by which image and structure. And despite some fine books by certain disciples of Lacan, we wonder if Lacan's thought really goes in an internal machine, the desiring-machine. Then a second generation of disciples of Lacan supervenes, less and less sensitive to the false to the false problems of Oedipus. But if the first disciples were tempted to reclose the Oedipus yoke, didn't they do also the case, and all the more so, for Lacan's disciples, when they take up the distinction between the Imaginary and other. It is still pursued between certain ethnologists and certain disciples of Lacan—those who offered not only an oedipalizing interpretation the despot and his bureaucrats, the holy man and his disciples, the anchorite and his monks, Christ and his Saint Paul		p 52 p 53 p 83 p 83 p 92 p 171 p 193
DISCIPLINE	3	
Who injects it with belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief in parentheses, which is to by conquest, or that it is primarily religious, the military discipline being converted into internal asceticism and cohesion. It may be writing; data processing does without them both, as does that discipline appropriately named fluidics, which operates by means of streams of		p 107 p 193 p 241
DISCIPLINES	1	
or residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded in our modern societies. Yet it would be		p 245
DISCLOSABLE	1	
a descriptive narration where no reference to the past is disclosable, it unfolds along a continuous thread, unable to allow itself		p 66
DISCLOSE	1	
of reality without taking stock of them, without trying to disclose in what sense the disorder of the world is manifested		p 127
DISCONNECT	1	
to be taken for walks. Even those best able to disconnect, to unplug themselves, enter into connections of desiring-machines that re-form		p 315
DISCONNECTED	1	
which comes to be like so many short-circuits of a disconnected piece of machinery. Critics have occasionally spoken of the pessimism		p 317
DISCONSOLATELY	1	
discharge; the aim now is to make the glance recoil disconsolately from an iron impossibility. The earth becomes a madhouse. 6		p 192
DISCONTINUOUS	3	
communication with immediate redeparture. Same thing with delayed redeparture. Immediate discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed		p 12
communication with immediate redeparture. Same thing with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Thus		p 12
two lines, the one continuous and germinal, but the other discontinuous and somatic, it alone being subjected to a succession of		p 158
DISCORD	1	
of schizophrenics and the mechanisms of ever increasing disharmony and discord at every level of industrial society. What we are really		p 34
DISCORDANT	2	
chose to end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly seeking a vibration of response. Or else she is a discordant, jarring, painful vibration, going forth and hurting everyone within range		p 31 p 351
DISCOURSE	12	
a program ... in the form of residues of the Nietzschean discourse, which have now become the repertory, so to speak, of begun by nineteenth-century psychology, namely, to develop a moralized, familial discourse of mental pathology, linking madness to the half-real, half-imaginary dialectic		p 21 p 50
a heavy, weighty, boggy climate. The silences are leaden, the discourse is dominated by the events of the day, ... is uniform		p 66
is that of a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated: therefore in all respects the contrary of textual		p 135
Oedipal form? And who told this shrewd critic that the discourse of the psychotic was involuntary, fettered, subjugated?. Not that it prohibition as spouses. Robert Jaulin says it well: The mythical discourse has as its theme the passage from indifference to incest		p 135 p 160
others use to establish a new terrorism, diverting Lacan's imperial discourse into a university discourse characterized by a pure scientificity, that		p 244
a new terrorism, diverting Lacan's imperial discourse into a university discourse characterized by a pure scientificity, that scientificity perfectly suited for		p 244
computed by means of an electronic machine, or for the discourse of madmen that can always be heard within the framework of a new relationship with the outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always rises up and finds the light of the preconscious, and which animate the strange discourse of an organization of society. Even its language is demented		p 246 p 270 p 364
a technician. Listen to the great paranoid din beneath the discourse of reason that speaks for others, in the name of		p 364
DISCOURSES	3	
God, and wants to put an end to the interminable discourses of this nature discourses already in vogue in his Hegelian put an end to the interminable discourses of this nature discourses already in vogue in his Hegelian epoch. Alas, he was vogue in his Hegelian epoch. Alas, he was wrong: the discourses have continued. But Nietzsche wanted us finally to pass on		p 106 p 106 p 106
DISCOVER	15	
so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his superior God, and doubtless also his fantasizing production on the other. He gives up trying to discover the common denominator or the coextension of the social field believe only in totalities that are peripheral. And if we discover such a totality alongside various separate parts, it is a something infinitely stronger? For what Freud and the first analysts discover is the domain of free syntheses where everything is possible		p 14 p 30 p 42 p 54
In what he termed the critical revolution, Kant intended to discover criteria immanent to understanding so as to distinguish the legitimate heart of production itself, and conditioning this production. Here we discover a new determination of the properly capitalist field of immanence this point where the autocritique is possible and necessary? To discover beneath the familial reduction the nature of the social investments the nature of the social investments of the unconscious. To discover beneath the individual fantasy the nature of group fantasies. Or		p 75 p 235 p 271 p 271
to be the image of an image, so as to discover the abstract figures, the schizzes-flows that it harbors and conceals earths. Even Gisela Pankow's great deterritorialized subjects are led to discover the image of a family castle under the roots of lands, study their nature, their density; we must seek to discover how the machinic indices are grouped on each of these signifying chain of the unconscious, Numen, is not used to discover or decipher codes of desire, but to cause absolutely decoded absolutely decoded flows of desire, Libido, to circulate, and to discover in desire that which scrambles all the codes and undoes assign schizophrenogenic social mechanisms, and at the same time to discover them within the order of the family, which both social the other case, the preconscious interest must on the contrary discover the necessity for a different sort of investment, and must		p 315 p 318 p 329 p 329 p 360 p 376
DISCOVERED	23	

the unproductive, the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no shape or form	p 8
certain number of fantastic machines—celibate machines—that he has discovered in works of literature. The examples he points to are	p 18
questioning way: Nurse? ... As his analysis progressed . . . Dick had also discovered the wash-basin as symbolizing the mother's body, and he displayed	p 45
realized that it had no parents, when the socialist thinker discovered the unity of man and nature within the process of	p 49
regard to psychoanalysis did not stem from terror at having discovered what real sexuality was. But he had the impression—the	p 49
mechanism of intervention by the grandparents in the psychosis is discovered, and Oedipuses of Oedipus are constituted, to the second power	p 52
theater. For what does it mean to say that Freud discovered Oedipus in his own self-analysis? Was it in his self-analysis	p 55
Roman Empire, the Mexican cities, the Greek gods, and the discovered continents so as to extract from them this always-surplus reality	p 87
is not at all surprising that only afterward is it discovered that all of this was the father and the mother	p 101
eliminated meaning; and the greatest force of language was only discovered once a work was viewed as a machine, producing certain	p 109
elements coexisted: the exploratory, pioneering, revolutionary element, whereby desiring-production was discovered; the classical cultural	p 118
element, which reduces everything to a scene	
with a remark by Lacan—if Oedipus were in fact discovered in neurosis where it is supposed to be latent, rather	p 123
how are we to understand those who claim to have discovered an Indian Oedipus or an African Oedipus? They are the	p 169
psychic repression—or, better still, since the structural constant is discovered only through its imaginary variations, attesting to the need for	p 171
givens of the agrarian problem. (As if the Greeks had discovered in their own way what the Americans rediscovered after the	p 197
a new hypocrisy. Production as the abstract subjective essence is discovered only in the forms of property that objectifies it all	p 259
or a communication. The genetic revolution occurred when it was discovered that, strictly speaking, there is no transmission of flows, but	p 276
entire matter by saying that the subjective abstract essence is discovered by capitalism only to be put in chains all over	p 303
two unwarranted conclusions are drawn: that this agency can be discovered by way of the displaced represented; and this, precisely because	p 313
necessity for desiring-production to be induced from representation, to be discovered through its lines of escape. But this is true in	p 314
not arrived at these disparate elements, it has not yet discovered the partial objects as the ultimate elements of the unconscious	p 324
dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that the only incurable is the neurotic—whence interminable	p 361
psychoanalysis	
an axiom to seal off a breach that has been discovered; fascist colonels start reading Mao, we won't be fooled again	p 378
DISCOVERIES 1	
modern resources, what a strange use is made of Lacan's discoveries—Lacan, who was the first on the contrary to schizophrenize	p 363
DISCOVERING 11	
schizophrenic's] inner life. The third concept is a descriptive one, discovering or rediscovering the delirious person in his own specific world	p 23
sterile parallelism where we flounder between Freud and Marx: by discovering how social production and relations of production are an	p 63
institution	
more general way still, some critics were too quick in discovering contradictions, either in order to declare them irreducible, or to	p 68
drums, chants, trances. It is not only a question of discovering the preconscious investments of a social field by interests, but	p 168
structure, a pole whose extreme position argues the possibility of discovering the structure in fantasy, in relation to biological prematuration	p 171
and	
the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material: the unconscious does	p 180
not mean anything. On	
the large aggregates. Szondi set out on this molecular path, discovering a genic unconscious that he contrasted with the Freudian individual	p 289
them. Just as Ricardo founds political or social economy by discovering quantitative labor as the principle of every representable value, Freud	p 299
the principle of every representable value, Freud founds desiring-economy by discovering the quantitative libido as the principle of every	p 299
representation of	
at the same time. The first positive task consists of discovering in a subject the nature, the formation, or the functioning	p 322
so that the task of schizoanalysis is ultimately that of discovering for every case the nature of the libidinal investments of	p 382
DISCOVERS 18	
nature within the process of production, and when the cycle discovers its independence from an indefinite parental regression. To quote	p 49
Artaud	
doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex in 1897 in the course of his	p 53
rather in his Goethian classical culture? In his self-analysis he discovers something about which he remarks: Well now, that looks like	p 55
token of his identity, and at the same time he discovers—sometimes in a depressive mode, sometimes in a mode of	p 109
to a relationship, theoretically and practically ambiguous, with what it discovers and the forces that it wields. While the critical study	p 117
which are machines of desire, whose use and functioning schizoanalysis discovers in their immanent relationship with social machines. The	p 180
unconscious does	
linguistics of the signifier. Saussurian linguistics, for example, in effect discovers a field of immanence constituted by value—i.e., by	p 241
of restoring the entire signifier along with the law; and discovers the matrix of the figure in fantasy, the simple fantasy	p 244
form of agriculture and landed property. And even Adam Smith discovers the great essence of wealth, abstract and subjective, industrial and	p 259
investment of a paranoiac type—which explains why Freud first discovers the familial romance and Oedipus while reflecting on paranoia.	p 278
Oedipus	
every representation of the objects and aims of desire. Freud discovers the subjective nature or abstract essence of desire, just as	p 299
subjective nature or abstract essence of desire, just as Ricardo discovers the subjective nature or abstract essence of labor, beyond all	p 299
abstract labor, is inseparable from a movement of deterritorialization that discovers the interplay of machines and their agents underneath all	p 300
the	
limit of capitalism? Why, at the same time as it discovers the subjective essence of desire and labor—a common essence	p 302
the following explanation: psychoanalysis undoes them as objective representations, and discovers in them the figures of a subjective	p 304
universal libido; but	
is this entire reverse side of the structure that Lacan discovers, with the o as machine, and the O as nonhuman	p 309
of a permutation of the objects that emit them: one discovers fringes of interference on the edge of each field of	p 325
the problem at several levels. In the first place, Freud discovers his own Oedipus in a complex social context that brings	p 353
DISCOVERY 32	
So it's me! have been reduced to the endless, dreary discovery of Oedipus: So it's my father, my mother? We cannot	p 20
that of production, has been done away with. The great discovery of psychoanalysis was that of the production of desire, of	p 24
of the unconscious. But once Oedipus entered the picture, this discovery was soon buried beneath a new brand of idealism: a	p 24
the product. (It is very curious that Melanie Klein, whose discovery of partial objects was so far-reaching, neglects to study flows	p 37
from the previous connections. We owe to Jacques Lacan the discovery of this fertile domain of a code of the unconscious	p 38
incorporating the entire chain—or several chains—of meaning: a discovery thus totally transforming analysis. (The basic text in this connection	p 38
can be derived. Melanie Klein was responsible for the marvelous discovery of partial objects, that world of explosions, rotations, vibrations. But	p 44
set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery of the productive unconscious has what appear to be	p 54
two	
with him? To Freud himself, from the moment of the discovery of Oedipus? Oedipus is the idealist turning point. Yet it	p 55
for the restoration of the equivalent—for example, the astonishing discovery by Mitscherlich that the British Royal Family, after all, is	p 80
If myth is given up, a little joy, a little discovery, is restored to psychoanalysis. For it has become very dismal	p 113
having recoiled too long before this—so serious (he says)—discovery of a homosexual representation (there we merely see a primitive	p 165
of the expressive pseudo forms of the unconscious, and the discovery of desire's unconscious investments of the social field. It is	p 167
will compel psychoanalysts for their part to make a similar discovery: namely, that there is no unconscious material either, nor is	p 180
history. There comes back to us from all quarters the discovery of imperial machines that preceded the traditional historical forms, machines	p 217
under the influence of Saint-Simon, should be credited with the discovery of class struggle and its role in history—precisely the	p 253

what was the foundation of political economy properly speaking: the discovery of an abstract subjective essence of wealth, in labor or	p 258
But Marx is quick to add that this essentially cynical discovery finds itself rectified by a new territorialization, in the form	p 259
as though Freud were asking to be forgiven his profound discovery of sexuality by saying to us: at least it won't	p 270
be, since psychoanalysis participates to the highest degree in this discovery of the units of production, which subjugate all possible	p 299
representations	
the despotic body—and that in this way confound the discovery of the abstract or subjective essence. It has been remarked	p 300
signify what it signifies in the sciences of man; the discovery of the secret of such and such a code. Psychoanalysis	p 301
less profound than that between political economy and capitalism. This discovery of the decoded and deterritorialized flows is the same as	p 302
free figures of a universal subjective libido. In short, the discovery of an activity of production in general and without distinction	p 302
without distinction, as it appears in capitalism, is the identical discovery of both political economy and psychoanalysis, beyond the determinate	p 302
systems	
Louis Althusser we are witness to the following operation: the discovery of social production as machine or machinery, irreducible to the	p 306
that the destruction of resistances must not wait upon the discovery of the material. But the reason for this is even	p 314
of the drives, Freud never stopped trying to limit the discovery of a subjective or vital essence of desire as libido	p 331
the psychoanalyst wishes to impose. Freud made the most profound discovery of the abstract subjective essence of desire—Libido. But since	p 333
ego. Freud himself indeed spoke of the link between his discovery of the death instinct and World War I, which remains	p 335
corroboration among parents, a recognition of the real persons, a discovery of the true ego or self as in Martin Buber	p 360
and especially in its most modern forms, makes impossible the discovery of what one claims nevertheless to be searching for today	p 360
DISCREDITING 1	
suspected that the law discredits—and has an interest in discrediting and disgracing—the person it presumes to be guilty, the	p 114
DISCREDITS 1	
I wanted! Will it ever be suspected that the law discredits—and has an interest in discrediting and disgracing—the person	p 114
DISCREET 1	
his general conception of microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further	p 95
consideration. Liking the living to a	
DISCRIMINATING 1	
capable of being joined. Rather it is the possibility of discriminating directly between the two that creates the difficulty. How can	p 125
DISCURSIVE 1	
biunivocalized, linearized one; a transcurative system of writing, never a discursive one; a writing that constitutes the entire domain of the	p 39
DISCUSSED 1	
Oedipal figure. When the break between Freud and Jung is discussed, the modest and practical point of disagreement that marked the	p 46
DISCUSSION 3	
group fantasies clearly prove. When in the course of our discussion above, we laid down the broad outlines of a parallelism	p 31
and social development (devenir). From this point of view, the discussion can only go round in circles between the holders of	p 174
converted into cash. What is involved is not a theoretical discussion of the first principles of anthropology: the whole notion of	p 185
DISCUSSIONS 2	
of Oedipus. Everything will be reduced to Oedipus, as the discussions on the comparative role of childhood factors and actual factors	p 99
then, which modern economics places at the head of its discussions, and which expresses an immeasurably ancient relation valid in all	p 302
DISEASE 1	
a kind of writing which, because it is of the disease and therefore beyond, clears the ground for fresh superstructures. (In	p 298
DISEMBOWELED 1	
subject himself has murdered the wife of a colonist whose disemboweled ghost perpetually appears before him, carrying along with it and	p 96
DISENCHANTED 1	
this text of Freud's: an undefined something that is hopeless, disenchanted, tired, and at the same time a serenity, a certitude	p 65
DISENGAGE 3	
in Cooper. (In this respect Laing is better able to disengage himself from familialism, thanks to the resources of a flux	p 95
even to particular sources. Freud is thus the first to disengage desire itself (le desir tout court), as Ricardo disengages labor	p 300
representation of Oedipus and castration. Schizoanalysis on the contrary must disengage the deterritorialized flows of desire, in the molecular	p 314
elements of	
DISENGAGEMENT 1	
and that extends man's strength and allows for a certain disengagement from it. The social machine, in contrast, has men for	p 141
DISENGAGES 4	
barely extracted from the collective of girls. Then her person disengages itself, through a series of views that are like distinct	p 69
from the intellectual law to the entire physical system that disengages or liberates itself from the law. A State desire, the	p 221
to disengage desire itself (le desir tout court), as Ricardo disengages labor itself (le travail tout court), and thereby the sphere	p 300
which political economy is the axiomatic. In a word, psychoanalysis disengages the second pole in the very movement of capitalism, which	p 304
DISENGAGING 1	
subjugated groups, rather than carrying out the opposite operation and disengaging in the fantasy the underlying element of a revolutionary	p 64
group	
DISEQUILIBRIUM 8	
of prices, one is compelled to see in the manifest disequilibrium of the relations a pathological consequence, which one explains by	p 149
fructification of wealth. Far from being a pathological consequence, the disequilibrium is functional and fundamental. Far from being the	p 150
extension of	
elements that compose the prestations and that compensate for the disequilibrium by displacing it. In short, the detachments from the	p 150
signifying	
dynamic and open social reality, in a state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated,	p 150
comprising not	
altogether different: it is a question of knowing if the disequilibrium is pathological and a manifestation of consequences, as Levi-Strauss	p 187
maintains	
the nature of the counterprestations that come to compensate the disequilibrium of the prestations of wives, and generally the original manner	p 187
in conjunction with the voice. The heterogeneity, the divergence, the disequilibrium of the two elements—vocal and graphic—is resolved by	p 203
mobile and limited, where differences between the elements compensate the disequilibrium (whence the relationship of prestige and	p 247

consumption in the block

DISFIGURATION	2	
repression system gives rise to an Oedipal image as a disfiguration of the repressed. The fact that this image in turn		p 173
level of the strongest link, by revealing the degree of disfiguration it implies and brings to bear on desiring-production, on the		p 175
DISFIGURE	2	
it signifies the return of the repressed under conditions that disfigure, displace, and even decode desire. The Oedipus complex appears only		p 216
compromises with them, but actually covered over by antiformations that disfigure the unconscious in itself, and impose on it causations,		p 338
comprehensions		
DISFIGURED	4	
in a different manner. Oedipal desires are the bait, the disfigured image by means of which repression catches desire in the		p 116
of the delegated by the social formation, while the desiring-formation is disfigured, displaced by psychic repression. The family is the delegated		p 119
agent		
agent delegated to psychic repression; the incestuous drives are the disfigured image of the repressed. The Oedipus complex, the process of		p 119
dishonoring the guilty, that is to say, by inducing a disfigured or displaced image of the thing that is really prohibited		p 162
DISFIGURES	4	
nothing about an original reality of desire because it essentially disfigures the desired; and that the transgression proves nothing about a		p 161
of the repressing representation on the repressed representative: the representation disfigures or displaces this representative against which it		p 165
is directed; it		
haunts all societies, the displaced represented (le represente deplace) that disfigures what all societies dread absolutely as their most		p 177
profound negative		
theater put in the place of production, a theater that disfigures this production even more than could tragedy and myth when		p 305
DISFIGURING	1	
agency—the family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus		p 296
the link		
DISGRACE	1	
Oedipus, between its two poles.) One word here on the disgrace of psychoanalysis in history and politics. The procedure is well		p 102
DISGRACED	1	
will become privatized after the model and memory of the disgraced anus, ejected from the social field—the obsessive fear of		p 211
DISGRACEFUL	1	
it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is the family's second function. The family is		p 125
DISGRACES	1	
differentiation. For the family creates at the same time its disgraces and its honors, the nondifferentiation of its neurosis and the		p 125
DISGRACING	1	
the law discredits—and has an interest in discrediting and disgracing—the person it presumes to be guilty, the person the		p 114
DISGUISE	1	
that must truly be called madness, the sickness being only disguise or caricature, or if the sickness is our only madness		p 136
DISGUISED	2	
in the coitus scene; and in The Rat Man, the disguised repetition of the paternal situation, making it possible to enrich		p 354
in a sacred triangular form—the same tendency in more disguised forms is at work in other trends. It is not		p 359
DISGUISES	2	
ties of affinity have comparable importance to ties of descent, disguises the former under his expression complementary filiation. The essence		p 146
of		
unconscious representation can never be apprehended independently of the deformations, disguises, or displacements it undergoes.		p 313
Unconscious representation therefore comprises essentially, by		
DISGUSTEDLY	1	
of whether we do so with love and pity or disgustedly spit out the mouthful we have tasted. We have sampled		p 24
DISHARMONIES	3	
of history in every social machine plainly appears in the disharmonies that, as Levi-Strauss says, bear the unmistakable stamp of time		p 151
is true that there are several ways to interpret such disharmonies: ideally, by the gap between the real institution and the		p 151
in a system that is constantly reborn of its own disharmonies. What does Jeanne Favret mean when she shows, along with		p 152
DISHARMONY	2	
the case of schizophrenics and the mechanisms of ever increasing disharmony and discord at every level of industrial society. What we		p 34
of a social machine has never been heralded by a disharmony or a dysfunction; on the contrary, social machines make a		p 151
DISHONESTY	1	
are free to think that there is finally even less dishonesty in psychoanalysis than in the established literature, since the neurotic		p 134
DISHONORING	1	
nature of what is prohibited; for the prohibition proceeds by dishonoring the guilty, that is to say, by inducing a disfigured		p 162
DISINFECT	1	
than that. And though psychoanalysis may perhaps have managed to disinfect the dirty little secret, the dreary, dirty little secret of		p 50
DISINFECTED	3	
secret of Oedipus-the-modern-tyrant benefited very little from having been thus disinfecting. Is it possible that, by taking the path that it		p 50
demand one's right to be heard; it can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one		p 350
from the category of secrets, even if public, even if disinfected: i.e., as long as it has not been rescued		p 350
DISINTEGRATE	3	

that cause books within the book to flow and to disintegrate, entering into multiple configurations whose possibilities were already the object of nonfigurative figures configurations of images that form and then disintegrate. And these constellations are like flows that imply the breaks	p 243 p 244
into the machine that causes the properly familial determinations to disintegrate. What the orphan libido invests is a field of social	p 355
DISINTEGRATED 1	
in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic and polyvocal use of the conjunctive syntheses is	p 105
DISINTEGRATES 1	
intense potential for investment and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic and polyvocal	p 105
DISINTEGRATING 1	
add to its positive tasks the constant destructive task of disintegrating the normal ego. Lawrence, Miller, and then Laing were able	p 362
DISINTEGRATION 4	
run the risk of making it topple into breakdown and disintegration. We no longer know if it is the process that	p 136
conjuncture, at a time when this property costs little (the disintegration of the feudal system); and a second period is required	p 226
would thus have to foresee the destined moment of its disintegration.... No formation of sovereignty, in order to crystalize, will ever	p 368
as soon as this formation becomes conscious of its immanent disintegration in the individuals who compose it, these same individuals decompose	p 368
DISINTERESTED 4	
aims and interests. The fact remains that there exists a disinterested love of the social machine, of the form of power	p 346
the aim and the interest (power), but it feels a disinterested love for the absurd and nonpossessed force of the machine	p 346
step; that very socius and no other, hands off. A disinterested love of the molar machine, a veritable enjoyment, with all	p 364
all the way). In short, a truly unconscious libido, a disinterested love: this machine is fantastic. If one keeps in mind	p 374
DISINVEST 1	
of the real productivity of desire, making it possible to disinvest the current social field, to de institutionalize it, to further	p 31
DISINVESTED 3	
shitting). Anality is all the greater once the anus is disinvested. The libido is indeed the essence of desire; but when	p 143
but when the libido becomes abstract quantity, the elevated and disinvested anus produces the global persons and the specific egos that	p 143
its social form to economic reproduction: it is as though disinvested, placed outside the field; in the language of Aristotle, the	p 263
DISINVESTMENT 4	
itself, the investment by desire of the social field, the disinvestment of repressive structures. Nor are we going to say that	p 61
of abstract quantity for the coded flows; the resulting collective disinvestment of the organs, on the model of the anus; the	p 143
individual overinvestment of the organ to compensate for its collective disinvestment. That is why the commentators most favorable to the universality	p 143
might result from the decoding of flows and the collective disinvestment of organs, the becoming-abstract of the flows of desire, and	p 144
DISINVESTMENTS 1	
social investment. Every unconscious investment mobilizes a delirious interplay of disinvestments, of counterinvestments, of overinvestments. But we have seen in this	p 277
DISINVESTS 1	
forms of history; counterinvests the enclaves or the periphery; and disinvests every free figure of desire—yes, I am your kind	p 277
DISJOINED 3	
A disjunction that remains disjunctive, and that still affirms the disjointed terms, that affirms them throughout their entire distance, without restricting	p 76
unengendered body, the nondecomposable distances are necessarily surveyed, while the disjointed terms are all affirmed. I am the letter and the	p 78
the contrary: what is invested by the libido throughout the disjointed elements of Oedipus—especially given the fact that these elements	p 98
DISJOINTED 1	
right to say: Oedipus? Never heard of it. For the disjointed fragments of Oedipus remain stuck to all the corners of	p 96
DISJUNCTION 30	
to the body without organs as so many points of disjunction, between which an entire network of new syntheses is now	p 12
along a first path (the shortest route): the points of disjunction on the body without organs form circles that converge on	p 20
along with it, and that enters into relationships of connection, disjunction, and conjunction with other partial objects, at the core of	p 60
analysis retains from the fantasy only its lines of exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which	p 64
of its absence, and imposing an exclusive direction on the disjunction of the sexes. Such is the case in Freud: for	p 72
be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still affirms the disjointed terms	p 76
he substitutes an affirmative use. He is and remains in disjunction: he does not abolish disjunction by identifying the contradictory elements	p 76
He is and remains in disjunction: he does not abolish disjunction by identifying the contradictory elements by means of elaboration; instead	p 76
become points-signs (points-signes), all affirmed by their new distance. The disjunction, being now inclusive, does not closet itself inside its own	p 77
from all sides, evanescent agents of production. This is free disjunction; the differential positions persist in their entirety, they even take	p 77
an original reality of Man-God, but rather of an inclusive disjunction that carries out the synthesis itself in drifting from one	p 80
to mind by the double-bind situation: an alternative, an exclusive disjunction is defined in terms of a principle which, however, constitutes	p 80
alternative (a completely different case from what happens when the disjunction is inclusive). Here we have the second paralogism of psychoanalysis	p 80
whole movement starts all over again. Such is the Oedipal disjunction, the swing of the pendulum, the exclusive inverse reasoning. That	p 82
pincer action that crushes the unconscious caught in its exclusive disjunction. The true difference in nature is not between the Symbolic	p 83
third party to permit matrimonial connections between elements that the disjunction of two moieties would forbid from the strict viewpoint of	p 147
the living animals is succeeded in the encampment by a disjunction between the dead animals and the hunters—a disjunction similar	p 148
a disjunction between the dead animals and the hunters—a disjunction similar to an incest prohibition, since the hunter cannot consume	p 148
we know the nature of this intensive filiation, this inclusive disjunction where everything divides, but into itself, and where the same	p 154
Through women, men establish their own connections; through the man-woman disjunction, which is always the outcome of filiation, alliance	p 165
places in	
of the subject with those of an animal; the inclusive disjunction that inscribes the object in the body of the subject	p 181
they would remain purely virtual; this conjunction is also the disjunction of the abstract quantity through which it becomes something concrete	p 249
the parental persons, intervene only as points of connection, of disjunction, of conjunction of flows whose libidinal tenor of a properly	p 293
two, however, the relationship is rather that of an included disjunction. This is because the decoding and the deterritorialization of flows	p 320

a and b are in a paradoxical relationship of included disjunction. Finally there remains the possibility, not of an overlapping of without organs, and enter into the new syntheses of included disjunction and nomadic conjunction, of overlapping and permutation, on this body	p 325 p 326
productive parts of the machine, but an entire network of disjunction on the recording surface of the body without organs. And that everywhere there exist the molecular and the molar: their disjunction is a relation of included disjunction, which varies only according and the molar: their disjunction is a relation of included disjunction, which varies only according to the two directions of subordination as homosexuality is caught up in a relation of exclusive disjunction with heterosexuality, a relation that ascribes them both to a	p 327 p 340 p 340 p 350
DISJUNCTIONS 74	
the nonproductive element as a natural or divine presupposition (the disjunctions of capital). Machines attach themselves to the body without organs	p 12
for instance—incribes on his own body the litany of disjunctions, and creates for himself a world of parries where the enchanted surface, inscribing it in each and everyone of its disjunctions. Hence the strange relationship that Schreber has with God. To that is divine is the nature of an energy of disjunctions. Schreber's divine is inseparable from the disjunctions he employs to an energy of disjunctions. Schreber's divine is inseparable from the disjunctions he employs to divide himself up into parts: earlier empires that, on second thought, hysterical neurosis comes first, and that disjunctions appear only as a result of the projection of a the various stages in the formation of the Oedipus complex? Disjunctions are the form that the genealogy of desire assumes; but right where it is, that the Numen is distributed and disjunctions are established, independent of any sort of projection. Yes, I long as he can stuff it full of all the disjunctions that this code was designed to eliminate. Adolf Wolfli's drawings lines standing for catastrophe or collapse that are so many disjunctions surrounded by spirals. The schizo maintains a shaky balance for the result is always the same, no matter what the disjunctions. Although the organ-machines attach themselves to the body without organs subject that can situate itself only in terms of the disjunctions of a recording surface, in what is left after each of information recorded, and their transmission form a grid of disjunctions of a type that differs from the previous connections. We the basic elements that constitute them are quite indirect. The disjunctions characteristic of these chains still do not involve any exclusion process are productive, and are reassemblies in and of themselves. Disjunctions, by the very fact that they are disjunctions, are inclusive of themselves. Disjunctions, by the very fact that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and	p 12 p 13 p 13 p 13 p 13 p 13 p 15 p 15 p 15 p 15 p 16 p 38 p 38 p 42 p 42
of free syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines pound away	p 54
for the variations of the fantasy to be organized in disjunctions whose use must be strictly exclusive. Hence there will be in two nonsymmetrical series, establishing the exclusive use of the disjunctions: you are girl or boy! Such is the case with must lay the foundation for the exclusive use of the disjunctions of the unconscious—and teach us resignation. Resignation to Oedipus nothing can be defined as a lack; nor are the disjunctions in the unconscious ever exclusive, but rather the object of perversions, the ego conforms to the exclusive use of the disjunctions imposed by the law (for example, Oedipal homosexuality). But group them with the revolutionary institutions. The group fantasy includes the disjunctions, in the sense that each subject, discharged of his personal psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us	p 59 p 59 p 59 p 60 p 63 p 63 p 76
in a nondecomposable space. This is the meaning of the disjunctions where Beckett records his characters and the events that befall distances are positive, at the same time as the included disjunctions. It would be a total misunderstanding of this order of schizophrenic substituted vague syntheses of identification of contradictory elements for disjunctions, like the last of the Hegelian philosophers. He does not	p 76 p 76 p 76
matter of a synthesis that would go beyond the negative disjunctions of the derived reality, in an original reality of Man-God by Oedipus comes into play not only between the various disjunctions conceived as differentiations, but between the whole of the differentiations	p 77 p 78
the undifferentiated. It should be made clear that the exclusive disjunctions are not at all the same as the inclusive disjunctions disjunctions are not at all the same as the inclusive disjunctions; neither God nor the parental designations play the same role designations play the same role in the two. In exclusive disjunctions, parental appellations no longer designate intensive states through which the	p 78 p 78 p 78
will internalize the differential functions that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the is no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious! Double bind Oedipus, but between the anoedipal use of the inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether this last	p 79 p 79 p 83
the inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether this last use borrows from the paths of the is made ready. What are the connections, what are the disjunctions, the conjunctions, what use is made of the syntheses? It up in the connections, parental appellations crop up In the disjunctions of the chain, the parents are there as ordinary stimuli to the notorious law of totality-unity acting as lacking. The disjunctions are subjected to the alternative of the undifferentiated or exclusion in persons, but rather in series which determine the connections, disjunctions, and conjunctions of organs. That is why fantasies are group words. While production is recorded in the network of filiative disjunctions on the socius, the connections of labor still must detach or a pairing of persons that is compatible with the disjunctions of filiation. It is in this sense that the economy stock may be re-formed. There are no productive connections without disjunctions of filiation that appropriate them, but there are no disjunctions	p 83 p 109 p 114 p 120 p 142 p 147 p 147 p 149
disjunctions of filiation that appropriate them, but there are no disjunctions of filiation that do not reconstitute lateral connections across the and inscribes them in a network of intensive and inclusive disjunctions, it still has to find again and reanimate lateral connections the connections reappear in a form compatible with the inscribed disjunctions, even if they react in turn on the form of if they react in turn on the form of these disjunctions. Such is alliance, the second characteristic of inscription: alliance imposes extensive form of a pairing of persons, compatible with the disjunctions of inscription, but inversely reacts on inscription by determining an by determining an exclusive and restrictive use of these same disjunctions. It is therefore inevitable that alliance be mythically represented as the side of the eighth ancestor: a derailment of the disjunctions, which cease to be inclusive and become exclusive. Once this rather the intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a subject passes on the	p 149 p 154 p 154 p 154 p 155 p 155 p 155 p 158
relation to the extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces the intense either	p 160
same being or flow, varying in intensity according to inclusive disjunctions. But that is precisely the problem; one cannot confound incest that places molecules-partial objects (libido) in connection, that organizes inclusive disjunctions on the giant molecule of the body without organs (numen)	p 162 p 183
emitting detachments wherever there are flows to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings	p 204
production, and that the barbarian despot machine was based on disjunctions of inscription derived from the eminent unity. But the capitalist directed toward the adaptation of flows of production to the disjunctions of capital. The extreme importance in the capitalist system of the community, which is disjunctive or takes account of the disjunctions in the cycle. Not only is generation second in relation partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and remainders, with	p 224 p 229 p 276 p 287
single subject; when the connections become global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need	p 287
them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the woman	p 295
of free syntheses where everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the relation	p 300
operating without a plan, where the connections are transverse, the disjunctions included, the conjunctions polyvocal, indifferent to their underlying support, since	p 309
links and reduce production to representation—that is where the disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal	p 310
gaping wound represented in castration, but the myriad little connections, disjunctions, and conjunctions by which every machine produces a flow in	p 315
tying shoes. The perverse lands of homosexuality, where the exclusive disjunctions of women with women, and men with men, are established	p 318

always partial and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer	p 319
of the system. The chain is the network of included disjunctions on the body without organs, inasmuch as these disjunctions resect included disjunctions on the body without organs, inasmuch as these disjunctions resect the productive connections; the chain causes them to pass	p 327 p 327
fact that they are under the order of the included disjunctions where everything is possible. These signs are points whose nature by way of all the becomings corresponding to the included disjunctions: the last part of the desiring-machine, the adjacent part. These a regime of syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership	p 328 p 330 p 344
their transverse communication in the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent	p 351
of vibrations, which is to say that they express connections, disjunctions, and conjunctions of flows that cross through a society, entering	p 352
DISJUNCTIVE	38
the body without organs must be such that all the disjunctive syntheses between the two amount to the same on the new situation or a reply to the indiscreet questioner. The disjunctive synthesis of recording therefore comes to overlap the connective syntheses	p 12 p 12
part of this energy is transformed into the energy of disjunctive inscription (Numen). A transformation of energy. But why call this terms: Of course, but only as the master of the disjunctive syllogism, or as its a priori principle (God defined as an inferior God. Freud stresses the importance of these disjunctive syntheses in Schreber's delirium in particular, but also in delirium all intersect, following the endlessly ramified paths of the great disjunctive synthesis. If this constitutes a system of writing, it is energie de prelevement). The second has to do with the disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de let themselves be taken in a global and specific use; disjunctive syntheses that let themselves be taken in an exclusive, restrictive scholastic reflection in defining God as the principle of the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when a corresponding practice that we shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses	p 13 p 13 p 13 p 39 p 41 p 67 p 71 p 75
The Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses of desiring-recording, it imposes the ideal of a certain	p 75
to Oedipal lapses in the differentiating function or in the disjunctive synthesis: the phobic person can no longer be sure whether that posits God as the a priori principle of the disjunctive syllogism, so that all things derive from it by a introduction of an exclusive, restrictive, and negative use of the disjunctive synthesis. We are so molded by Oedipus that we find lesson, and reveals to us an unknown force of the disjunctive synthesis, an immanent use that would no longer be exclusive restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still affirms the disjoined terms, that affirms them	p 75 p 76 p 76 p 76 p 76
philosophers. He does not substitute syntheses of contradictory elements for disjunctive syntheses; rather, for the exclusive and restrictive use of the syntheses; rather, for the exclusive and restrictive use of the disjunctive synthesis, he substitutes an affirmative use. He is and remains master of the exclusions and restrictions that derive from the disjunctive syllogism, with an antichrist who is the prince of modifications absolute overflights spanning indivisible distances. The genealogist-madman lays out a disjunctive network on the body without organs. And God, who designates	p 76 p 76 p 77 p 78
I was my father and I was my son. The disjunctive synthesis of recording therefore leads us to the same result transcendent use that introduces exclusions and restrictions everywhere in the disjunctive network, and that makes the unconscious swing over into Oedipus	p 78 p 78
the periphery. Nothing but a series of singularities in the disjunctive network, Or intensive states in the conjunctive tissue, and a the second place, an inclusive or nonrestrictive use of the disjunctive syntheses is in opposition to their Oedipal, exclusive, restrictive use but does so on an indivisible earth where the connective, disjunctive, and conjunctive relations of each section are inscribed along with of children, the child is inscribed in relation to the disjunctive lines of its father or mother, but inversely, the disjunctive disjunctive lines of its father or mother, but inversely, the disjunctive lines inscribe it only through a connection represented by the everything is attracted, miraculated. It is the basis of the disjunctive synthesis and its reproduction: a pure force of filiation or and unites into itself- the Nommo, or the Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member of the a determinate use of signs, an exclusive use of the disjunctive syntheses, and a conjugal use of the connective syntheses. Such which the socius appropriates the connections of labor in the disjunctive order of its inscriptions. From the viewpoint of the relations synthesis of the old alliances with the new, and a disjunctive synthesis that entails an overflowing of the old filiations into to the connective category of alliance, the other to the disjunctive category of filiation. Incest with the sister is prohibited insofar abstract labor, posited in the exchange relation, that forms the disjunctive synthesis of the apparent movement of commodities, since the abstract	p 88 p 110 p 145 p 147 p 147 p 154 p 154 p 163 p 188 p 198 p 200 p 226
Finally, the point of view of the community, which is disjunctive or takes account of the disjunctions in the cycle. Not able to present things in a logical order where the disjunctive synthesis of recording seemed to follow after the connective synthesis are not fulfilled without exclusions forming and appearing in the disjunctive network—at the same time as the connective lines take syntheses: the connective syntheses of partial objects and flows, the disjunctive syntheses of singularities and chains, and the conjunctive syntheses of	p 276 p 327 p 328 p 338
DISLODGED	1
multiplicity they form without unification or totalization. With every structure dislodged, every memory abolished, every organism set aside, every link undone	p 324
DISMAL	1
discovery, is restored to psychoanalysis. For it has become very dismal, very sad, quite interminable, with everything decided in advance. Will	p 113
DISMANTLING	1
but as a matter of fact, this organization presupposes a dismantling of the great social machines that preceded it. The same	p 141
DISMEMBERED	2
effect of the actual factor, or inasmuch as it is dismembered and dissolved in a psychotic formation as the direct effect mock'd himself. A long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot into the latrines of	p 129 p 211
DISMEMBERING	1
inclusive and become exclusive. Once this occurs, there is a dismembering of the full body, a canceling of twinness (la gemelleite	p 155
DISMISS	1
culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by saying that they belong to the distant past	p 103
DISMISSED	1
the master of the mobile and finite blocks—finds himself dismissed by the deity, the immobile organizer of the bricks and	p 200
DISORDER	9
concept indicating the specific nature of the effect of the disorder: the delirium itself or the complete withdrawal from the outside that would allow one to define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is not even of them, without trying to disclose in what sense the disorder of the world is manifested in the subjective disorder, even the disorder of the world is manifested in the subjective disorder, even if it is, with the passing of time, inscribed	p 23 p 125 p 127 p 127

addressing oneself to the present or actual state of the disorder, and the concern for going further than Oedipus, even further morality or religion? We maintain that the cause of the disorder, neurosis or psychosis, is always in desiring-production, in its relation family, with, by way of consequence, an extreme anarchy or disorder at the level of the collective: an anarchy whose victim into social production or reproduction. It is what would introduce disorder and revolution into the socius, the noncoded flows of desire the this-side-of incest, as in the Yourougou myth, which introduces disorder into the world by acting as the representative of desire	p 128 p 128 p 169 p 173 p 176
DISORDERS	2
production of the desiring-machines; and though there are syntheses and disorders (affections) that are peculiar to this recording process, as we territories, spaces, and structures, to which they bring only transgressions, disorders, and deformations that are secondary in spite of everything, instead	p 22 p 244
DISORGANIZATION	2
never Oedipal: it was directly plugged into social organization and disorganization; sexuality itself, through the women and the marriages, was just travels from the familial stimulus to the social organization (or disorganization), is as it were covered over by a reflux that	p 168 p 269
DISORGANIZATIONS	1
the social field, in its organization as well as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And	p 170
DISORGANIZER	2
is this an initial role as symbolic organizer (or symbolic disorganizer) from which the floating contents of the historical delirium would indifferent, an inductor that is neither an organizer nor a disorganizer. As for the response, it always comes from another direction	p 91 p 98
DISORGANIZERS	1
in it, and not the role of group organizers (or disorganizers)—the role held by the chief and his personages. Rather	p 168
DISPARATE	1
bee). As long as schizoanalysis has not arrived at these disparate elements, it has not yet discovered the partial objects as	p 323
DISPARITY	2
flows that are nonetheless immanent to each other, by the disparity between the two aspects of money that express them, and is being robbed! For everything is then based on the disparity between two kinds of flows, as in the fathomless abyss	p 237 p 238
DISPATCH	2
to the point that capitalism with all its flows may dispatch itself straight to the moon: we really haven't seen anything has the impression that the flows of capital would willingly dispatch themselves to the moon if the capitalist State were not	p 34 p 258
DISPENSE	1
bed with one's sister or mother? And how do we dispense with the old argument: it must be possible since it	p 161
DISPERSED	11
all at once because it functions on the basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines small machines scattered in every machine, and the small formations dispersed in every organism: a domain of nondifference between the microphysical in their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented formations, and connections), having no other statutory condition than that of being dispersed elements of desiring-machines that are themselves dispersed. It is this that of being dispersed elements of desiring-machines that are themselves dispersed. It is this entire reverse side of the structure that how then can one see in this extreme dispersion—machines dispersed in every machine—nothing more than a pure fiction that but an emission of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements aside, every link undone, they function as raw partial objects, dispersed working parts of a machine that is itself dispersed. In objects, dispersed working parts of a machine that is itself dispersed. In short, partial objects are the molecular functions of the and structured lines of integration, and the schizophrenic, machinic, and dispersed lines of escape; or again as the staking out of motive pervades the social field, wherever desiring-machines are agglutinated or dispersed in social machines, and where love-object choices occur at the	p 198 p 286 p 286 p 309 p 309 p 314 p 324 p 324 p 324 p 340 p 357
DISPERSES	1
sexuality. Castration is the universal belief that brings together and disperses both men and women under the yoke of one and	p 295
DISPERSING	1
focal point that fills the function of transference in schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second Positive	p 339
DISPERSION	15
their codes. But the greatest danger would be yet another dispersion, a scission such that all the possibilities of coding would be opposed to the other, a point of nondifference or dispersion. For one thing, Butler is not content to say that the odor of the female wasp. At this point of dispersion of the two arguments, it becomes immaterial whether one says elements. (But how then can one see in this extreme dispersion—machines dispersed in every machine—nothing more than a pure fact are only reached starting from a certain threshold of dispersion that no longer permits either their imaginary identity or their machine or the working parts, but in a state of dispersion such that one part is continually referring to a part the desiring-machines live on the contrary under the order of dispersion of the molecular elements. And one fails to understand the the machinic arrangements grasped in the context of their molecular dispersion. Let us therefore return to the rule so clearly stated really-distinct things (des reellement-distincts), distinct beings, as found in the dispersion of the nonhuman sex (the clover and the bee). As as a lost unity or a totality to come. Their dispersion has nothing to do with a lack, and constitutes their true that one might instead wonder how these conditions of dispersion, of real distinction, and of the absence of a link but two parts, two kinds of desiring-machine parts, in the dispersion of the machine itself. And yet the problem persists: how this be? How can the schizophrenic escape, with its molecular dispersion, form an investment that is as strong and determined as fused to lack. The myriad breaks-flows that determine the positive dispersion in a molecular multiplicity are fitted over vacuoles of lack in this respect how one went from psychotic multiplicities of dispersion, founded on the breaks or schizzes, to large vacuoles determined	p 153 p 284 p 285 p 314 p 322 p 323 p 323 p 323 p 323 p 324 p 324 p 329 p 340 p 342 p 342
DISPERSIONS	1
on the contrary measures and maps out the divergences, the dispersions, the exploding into fragments of something that is innocent precisely	p 43
DISPLACE	6

the signifier, marked by castration, triangulated in Oedipus. So they displace the limit, they make it pass into the interior of	p 135
signifies the return of the repressed under conditions that disfigure, displace, and even decode desire. The Oedipus complex appears only	p 216
after	
it inhibit this tendency, or that it push back or displace this limit, by substituting for it its own immanent relative	p 246
of desire reach this absolute limit or are content to displace a relative immanent limit that will reconstitute itself further along	p 247
is to dodge any assignable fixed limit, to exceed and displace its interior limits, and to always effect breaks of breaks	p 255
itself produces its immanent limits, which it never ceases to displace and enlarge. But capitalism still needs a displaced interior limit	p 266
DISPLACED 50	
it is urgent, it is essential that the limit be displaced, rendered inoffensive, and that it pass or seem to pass	p 102
ultimate private and subjugated territoriality of European man. (Moreover the displaced, exorcised limit or border shifts to the interior of	p 102
Oedipus	
representative, on which the repression actually comes to bear; the displaced represented, which gives a falsified apparent image that is	p 115
meant	
the repressed desire is as though masked by the faked displaced image to which the repression gives rise. Psychic repression is	p 119
delegated by the social formation, while the desiring-formation is disfigured, displaced by psychic repression. The family is the delegated agent	p 119
of	
by the repressing family, and that the latter offers a displaced image of desiring-production that represents the repressed as incestuous familial	p 119
not content itself with repressing real desiring-production, but offers a displaced apparent image of the repressed, by substituting a familial	p 121
recording	
guilty, that is to say, by inducing a disfigured or displaced image of the thing that is really prohibited or desired	p 162
the repression is directed. The extensive Oedipal figure is its displaced represented (le represente deplace), the lure or fake image, born	p 162
this system. Hence Oedipus is indeed the limit, but the displaced limit that now passes into the interior of the socius	p 166
three instances: the repressed representative, the repressing representation, and the displaced represented. 4 Psychoanalysis and Ethnology	p 166
We are moving too fast	
the representation. As Leach says apropos of the sex/hair relationship, displaced phallic symbolism is very common, but the phallic origin of	p 172
it into a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But the error lies in	p 177
the displacement of the limit that haunts all societies, the displaced represented (le represente deplace) that disfigures what all societies dread	p 177
is not enough that it be a limit or a displaced represented in the system of representation; it must migrate to	p 177
of a neg-entropy. Oedipus is indeed a limit or a displaced represented, but precisely in such a way that each member	p 178
that Oedipus ceases to be what it is, the simple displaced represented that comes to usurp the place of the representative	p 178
can psychoanalytic interpretations be to me? Hence the duality is displaced, it is no longer between two sectors, but between two	p 179
in depth: the repressed representative, the repressing representation, and the displaced represented. But the agents (les instances) that come	p 184
to carry	
another. In the imperial formation, incest has ceased being the displaced represented of desire to become the repressing representation itself.	p 201
For	
parts of the machine; yet it is still as the displaced represented that incest now comes to occupy the position of	p 201
emperors! Incest never having been the desire, .but merely its displaced represented as it results from psychic repression, social repression	p 202
has	
longer has anything to see or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced	p 205
represented	
simple displaced limit, neither repressed nor repressing, but merely the displaced represented of desire. From this moment on it appears	p 205
indeed	
unconscious. The signifier as the repressing representation, and the new displaced represented that it induces, the famous metaphors and	p 209
metonymy—all	
the system of imperial representation: from being at first the displaced represented of desire, it becomes the repressing representation itself.	p 215
The	
longer be content to pass from the state of the displaced represented to that of repressing representation; rather, from being the	p 216
it must become the latter by virtue of being the displaced represented. The debt must not only become an infinite debt	p 216
itself in this break of a break that is always displaced, in this unity of the schiz and the flow. In	p 230
Each passage of a flux is a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more on the	p 232
ceases to displace and enlarge. But capitalism still needs a displaced interior limit in another way: precisely in order to neutralize	p 266
to which the social aggregate is applied. Oedipus is this displaced or internalized limit where desire lets itself be caught. The	p 266
of capitalism's efforts at social reterritorialization. Oedipus was always the displaced limit for every social formation, since it is the displaced	p 266
displaced limit for every social formation, since it is the displaced represented of desire. But in the primitive formations this limit	p 266
completes its migration in the in-depth elements of representation: the displaced represented has become, as such, the representation of	p 267
desire. Hence	
argument advanced by psychoanalysis's most profound innovator, which makes the displaced limit pass between the Symbolic and the	p 268
Imaginary, between symbolic	
of the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by the position of immanent limits that capitalism	p 304
does	
objective representations and the machines of desire—is now completely displaced. The limit now passes only within the molar aggregate	p 307
itself	
machines are there, but behind the wall). In short, the displaced limit no longer passes between objective representation and	p 307
desiring-production, but	
by virtue of its own law, a represented that is displaced in relation to an agency in a constant state of	p 313
that this agency can be discovered by way of the displaced represented; and this, precisely because this agency itself belongs to	p 313
the contrary, the movement through which the limit itself is displaced, and now passes to the interior of the representation that	p 313
desire. If the displacing agency can be concluded from the displaced, this is only true in the second sense, where molar	p 313
to what is actually prohibited). Yes, Oedipus is indeed the displaced represented; yes, castration is indeed the representative, the displacing	p 313
agency	
is continually interrupted, or the tendency counteracted, or the limit displaced, by subjective reterritorializations and representations that	p 320
operate as much at	
the signifier in capitalism, the empty locus that is everywhere displaced in order to block the schizophrenic escapes and place restraints	p 335
exterior limit, or else stays unoccupied as an internalized and displaced limit, with the result that the machines of desire operate	p 336
it, and also continually occupies it as an internalized and displaced limit; precisely for these reasons, the identity in nature must	p 337
First, the process is arrested, the limit of desiring-production is displaced, travestied, and now passes over into the Oedipal subaggregate. So	p 363
important for it that the limit of this production be displaced, and that it pass to the interior of the socius	p 365
DISPLACEMENT 21	
this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of races and of continents, this	p 86
feeling of raw intensity	
another, a fourth paralogism that we shall have to call displacement. For what really takes place is that the law prohibits	p 114
the Oedipal nursery—has a foreboding of this operation of displacement, and protests with all his might: no, Oedipus is not	p 115
in terms of social repression, which gives rise to a displacement and acts on the partial drives insofar as they represent	p 117
introduced into the production of desire and will perform a displacement, an unparalleled repression of desire commencing with the earliest	p 120
age	
movement; they add a last burst of energy to the displacement of the entire unconscious. What they do is merely to	p 121
slip away, and take us where? Such is neurosis, the displacement of the limit, in order to create a little colonial	p 135
the great paranoiac of the bush or the forest: real displacement with the flows and direct filiation with the god. It	p 148
can no longer be resolved by the simultaneity of a displacement from the standpoint of the flows, and an accelerated reproduction	p 148
they have not been psychoanalyzed, and in spite of the displacement of the representation. As Leach says apropos of the sex/hair	p 172
desire. In reality, it is universal because it is the displacement of the limit that haunts all societies, the displaced represented	p 177

internal limit to be surpassed again by means of a displacement; thus the continuity of the capitalist process engenders itself in of the system, the limit tends to reconstitute in its displacement the thing it tended to diminish in its primitive emplacement to diminish in its primitive emplacement. Now this movement of displacement belongs essentially to the deterritorialization of capitalism. As Samir Amin	p 230 p 231 p 231
its limits on an ever expanding scale (the axiom of displacement from the center to the periphery). Capitalism was able to myth, a tragedy, or a dream: it always expresses the displacement of the limit.) Oedipus would be nothing if the symbolic in relation to an agency in a constant state of displacement. But from this, two unwarranted conclusions are drawn: that this trop-plein) of a representation. This results from the fact that displacement refers to very different movements: at times, the movement through with moving us back and forth from one pole of displacement to the other? One falls back into the molar hole synthesis itself insofar as it ensures the relative coexistence and displacement of the two different functions. Now let us assume that along the way the interior limits of capitalism, their perpetual displacement, and their reproduction on an always larger scale (the movement	p 253 p 267 p 313 p 313 p 314 p 325 p 372
DISPLACEMENTS 3	
that engages him in becomings, rises and falls, migrations and displacements. R. D. Laing is entirely right in defining the schizophrenic of what takes place in and on it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of	p 84 p 84
can never be apprehended independently of the deformations, disguises, or displacements it undergoes. Unconscious representation therefore comprises essentially, by virtue of	p 313
DISPLACES 10	
prohibition has of displacing itself, since from the start it displaces desire. It displaces itself in the sense that the Oedipal displacing itself, since from the start it displaces desire. It displaces itself in the sense that the Oedipal inscription does not in favor of a phallic symbol demonstrates how the triangle displaces itself toward its own cause and attempts to integrate it We are now able to surmise what Oedipus signifies: it displaces the limit, it internalizes the limit. Rather a society of family performs a vast appropriation of the productive forces; it displaces and reorganizes in its own fashion the entirety of the repressing representation on the repressed representative: the representation disfigures or displaces this representative against which it is directed; it projects onto	p 71 p 71 p 75 p 102 p 124 p 165
sense, where molar representation is organized around a representative that displaces the represented. But this is certainly not true in the said that Charlie Chaplin, as the film's sequences unfold, progressively displaces the reactions, causes them to recede, level by level, until that of abstract desire alienated in the privatized family that displaces the ever narrower internalized limits. The double alienation—labor-desire— is	p 313 p 317 p 337
permits increases and improvements of standards at the center, it displaces the harshest forms of exploitation from the center to the	p 373
DISPLACING 10	
We can therefore see the property the prohibition has of displacing itself, since from the start it displaces desire. It displaces as it is induced by repression. Repression cannot act without displacing desire, without giving rise to a consequent desire, all ready he is not from another world: even when he is displacing himself in space, his is a journey in intensity, around compose the prestations and that compensate for the disequilibrium by displacing it. In short, the detachments from the signifying chain, in the uncodable, of codifying what eludes the codes, or of displacing desire and its object, a way of entrapping them. Culturalists fifth and last instance, the importance of the task of displacing the limit: causing it to pass into the interior of internal, and it is continually going beyond it, but by displacing this limit—that is, by reconstituting it, by rediscovering it and that it does not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the	p 71 p 115 p 131 p 150 p 173 p 176 p 230 p 231
representation that performs the artificial reterritorializations of desire. If the displacing agency can be concluded from the displaced, this is only	p 313
the displaced represented; yes, castration is indeed the representative, the displacing agency (le deplacant), the signifier—but none of that constitutes	p 313
DISPLAY 1	
help. The police on our side!—never did psychoanalysis better display its taste for supporting the movement of social repression, and	p 81
DISPLAYED 2	
discovered the wash-basin as symbolizing the mother's body, and he displayed an extraordinary dread of being wetted with water. Say that his wealth, and if in his delirium he had not displayed a taste for the socius of an already fascisizing libidinal	p 45 p 364
DISPLAYING 1	
capitalism is continually surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond	p 259
DISPOSAL 9	
his own system of co-ordinates for situating himself at his disposal, because, first of all, he has at his disposal his his disposal, because, first of all, he has at his disposal his very own recording code, which does not coincide with that we must analyze. Freud had a concept at his disposal for stating this contrary notion: the concept of bisexuality; and become a firm principle only if we have at our disposal immanent criteria capable of determining the legitimate uses, as opposed elements of a response. Social production would need at its disposal, on the recording surface of the socius, an agent that A woman circulates of herself. She is not at one's disposal, but the juridical rights governing progeniture are determined for the in the incestuous act we can have persons at our disposal, but they lose their names inasmuch as these names are Nietzsche has only a meager set of tools at his disposal—some ancient Germanic law, a little Hindu law. But he does not have a body of its own at its disposal, and why it is inserted into the interstices of the	p 15 p 15 p 60 p 109 p 120 p 142 p 161 p 190 p 227
DISPOSSESSED 2	
is not a phrase uttered by the poor or the dispossessed. On the contrary, such people know that they are close reproduction. Yes, then, an Oedipal framework is outlined for the dispossessed primitives: a shantytown Oedipus. We have seen, however, that the	p 27 p 169
DISPOSSESSION 1	
the great lesson of the inadequacy of being or of dispossession. Psychoanalysis as a gadget, Oedipus as a reterritorialization, a retimbering	p 308
DISQUIETING 3	
Being Beaten. The reader cannot escape the impression of a disquieting strangeness. Never was the paternal theme less visible, and yet in anality (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on words is it that can make the analyst If it did have one, it would be grotesque and disquieting at the same time. It does not take itself for	p 58 p 108 p 380
DISSENSIONS 1	
are distinguishable from the familial infantile factors; all the major dissensions were linked to this evaluation. The difficulties bore on several	p 127
DISSIMULATION 4	
etc. Hence one is correct in speaking of a profound dissimulation of the dualism of these two forms of money, payment and financing—the two aspects of banking practice. But this dissimulation does not depend on a faulty understanding so much as as a means of internal payment, along with the objective dissimulation that it comprises, essential to the capitalist system. But it	p 229 p 229 p 356

live capital in all its reality, in all its objective dissimulation! Except in ideology, there has never been a humane, liberal	p 373
DISSIPATES 1	
alienated in the real person of his doctor, the doctor dissipates the reality of the mental illness in the critical concept	p 93
DISSOCIATED 2	
we have tasted. We have sampled him once as a dissociated ego, another time as an ego cut off from the associating the father and the mother, who will then be dissociated and otherwise regrouped within the action of the great man	p 24 p 103
DISSOCIATION 2	
in terms of three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger). The first	p 22
a convergence with the psychiatric elaboration of the notions of dissociation and autism. Hence the reason, perhaps, for the rapid diffusion	p 123
DISSOLUTION 6	
be. True sanity entails in one way or another the dissolution of the normal ego. The visit to London is our	p 132
that define its limit and the possibility of its own dissolution, so that it is constantly opposing with all its exasperated	p 140
the social machine. Hence capitalism does not lead to the dissolution of feudalism, but rather the contrary, and that is why	p 223
appropriation; the loss of the means of consumption through the dissolution of the family and the corporation; and finally, the decoding	p 225
what psychoanalysis calls—dares to call—the disappearance or the dissolution of the Oedipus complex, do not make us burst into	p 311
continuation of the voyage as a process and for a dissolution of the normal ego, he falls back into the worst	p 360
DISSOLUTIONS 1	
menagerie: the schizoid time of the new creative break. The dissolutions are defined by a simple decoding of flows, and they	p 223
DISSOLVE 1	
system to explode, or that would not make the system dissolve at one end where everything would end up following behind	p 338
DISSOLVED 1	
the actual factor, or inasmuch as it is dismembered and dissolved in a psychotic formation as the direct effect of this	p 129
DISSOLVES 3	
social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its incapacity to be an organizer	p 123
figurative; they become figurative only in a particular constellation that dissolves in order to be replaced by another one. Three million	p 241
its reverse side as a positive principle of nonconsistency that dissolves it: where desire is shifted into the order of production	p 311
DISSUASION 1	
are appealed to for help; the most sinister forms of dissuasion are invented; the repression of interest is reinforced—but where	p 378
DISSYMMETRICAL 1	
Hence there will be a girl-series and a boy-series, but dissymmetrical, the female fantasy having three phases, the last of which	p 59
DISTANCE 19	
conceive of each brick as having been launched from a distance and as being composed of heterogeneous elements: containing within it	p 40
it to other regions and thus gives rise at a distance to phenomena that are incomprehensible from a purely mechanistic (but	p 40
affirms the disjointed terms, that affirms them throughout their entire distance, without restricting one by the other or excluding the other	p 76
each of the two as the terminal point of a distance over which he glides. He is child or parent, not	p 76
he affirms it through a continuous overflight spanning an indivisible distance. He is not simply bisexual, or between the two, or	p 77
contraries to an identity of the same; he affirms their distance as that which relates the two as different. He does	p 77
which now become points-signs (points-signes), all affirmed by their new distance. The disjunction, being now inclusive, does not closet itself	p 77
inside	
marked by a singular point, because he is himself this distance that transforms him into a woman, and at its terminal	p 77
in drifting from one term to another and following the distance between terms. Nothing is primal. It is like the famous	p 77
is indeed this desert, it is as an indivisible, nondecomposable distance over which the schizo glides in order to be everywhere	p 87
it is the same, at both ends of the indivisible distance and on every side, a litany of twins, an intense	p 154
united by that fact: This individual went away into the distance carrying with him a part of the nourishing placenta, which	p 157
and science saying the same thing from such a great distance: the Dogon narrative develops a mythical Weismannism, where the germinative	p 158
parts, partitioning them off, organizing them as bricks, measuring their distance and forbidding their communication, henceforth acting in the	p 212
name of	
genesis of the world; the myth constitutes itself within this distance, it makes it into the very object of its narrative	p 219
by official socialism than by capitalism itself—further into the distance, to flee periphery or into enclaves. Thus the only choice	p 256
contrary penetrates into singularities, their interactions and connections at a distance or between different orders—the paranoiac has chosen	p 280
the first	
particles, associative flows and partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal	p 287
conjunctions, thereby producing selections	
the conscious material that the unconscious representation exerts from a distance? But inversely, who or what reduced the unconscious to this	p 296
DISTANCES 9	
hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a sum that never succeeds in bringing	p 42
that befall them: everything divides, but into itself. Even the distances are positive, at the same time as the included disjunctions	p 76
genealogy. Through graduated relationships he performs absolute overflights spanning indivisible distances. The genealogist-madman lays	p 78
out a disjunctive network on the body	
energy that inscribes it. On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjointed terms are	p 78
all affirmed	
But now the real is a product that envelops the distances within intensive quantities. The indivisible is enveloped, and signifies that	p 87
stroll of the schizo, the geographic exterior voyage following nondecomposable distances, and the interior historical voyage enveloping	p 87
intensities: Christopher Columbus calms	
way as we spoke of identification. It expresses those nondecomposable distances always enveloped in the intensities that divide into one	p 87
another	
differing only in intensity. The same included being traverses indivisible distances on the full body, and passes through all the singularities	p 154
swindle, as if one were to measure intergalactic or intra-atomic distances in meters and centimeters. There is no common measure between	p 230
DISTANT 4	
not dismiss them by saying that they belong to the distant past of psychoanalysis: similar books—a lot of them—are	p 103
am sure of it, came from my father's being so distant with me and from the small amount of affection shown	p 121
can no longer tolerate: he who has gone on a distant journey. As though one were constantly bringing back home the	p 123
scissions, then primitive societies are fully inside history, and far distant from the stability, or even from the harmony, attributed to	p 151

DISTINCT 34

a certain level nature and industry are two separate and distinct things: from one point of view, industry is the opposite whether desiring-production and social production are really two separate and distinct productions. Its one purpose is to point out the fact schizophrenic appears all the more specific and recognizable as a distinct personality if the process is halted, or if it is to a socius or a social machine that is quite distinct from these machines, and that conditions this reproduction. A technical disengages itself, through a series of views that are like distinct personalities, with Albertine's face jumping from one plane to another whereas the real was divided up into qualified unities, into distinct qualitative forms. But now the real is a product that the existence of an unconscious libidinal investment of sociohistorical production, distinct from the conscious investments coexisting with it.	p 3 p 10 p 24 p 32 p 69 p 87 p 98
Proust is not permitted a definition of legitimate uses of syntheses, uses completely distinct from Oedipal uses. And in relation to this desiring-production, the that, in its stops as in its starts, is as distinct from a pre-oedipal regression as from a progressive restoration of and commodity production, which presents itself, however, as two quite distinct forms of decoding, by privatization and by abstraction. Or, from possessing nothing more than their labor capacity (here again, two distinct forms of deterritorialization). In a sense, capitalism has haunted all as we have seen, clans and their lineages are not distinct corporate groups, but are embodied in local communities, through which guarantee the private property of a ruling class that becomes distinct from the State.) The abolition of debts, when it takes presents itself as an apparent peacemaker between classes that become distinct from the State, making it necessary for the latter to that expresses or constitutes its objective movement, is not a distinct formation; it is the basic formation, on the horizon throughout are no longer merged with the State apparatus, but are distinct determinations that make use of this transformed apparatus. At first Urstaat insofar as possible, given the requirements of their new distinct determinations. For what do private property, wealth, commodities, and classes	p 110 p 130 p 140
a science and a technology, on a so-called intellectual labor distinct from the manual labor of the worker (the evolution of surplus value constitutes a flux that is qualitatively and temporally distinct from that of labor, and consequently must enter into a implied the existence of masters, and an apparatus of antiproduction distinct from the sphere of production. But the bourgeois field of defines a collective preconscious that is necessarily represented in a distinct consciousness that, at this level, does not even present any in the capitalist system. Representation no longer relates to a distinct object, but to productive activity itself. The socius as full of economic reproduction preorganizes in a mode that is entirely distinct from the form this material has as human reproduction. Precisely that they must be compared to very different parts of distinct machines, each relating to the others, engineered in combination with ourselves has sprung from minute animalcules whose entity was entirely distinct from our own These creatures are part of our reproductive the specific conditions that separate their own production from their distinct product. Only what is not produced in the same way the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found in the dispersion of the nonhuman sex two partial objects at least partially overlap: their production remains distinct in relation to the objects x and y that emit them, but that is added to them like anew, really distinct part. When it repels the organs, as in the mounting which belong to it precisely insofar as they are really distinct and cannot on this account exclude or oppose one another they imply a particular chain state that is metastable and distinct both from any axiomatic and from any code. The molecular is not a model anything. She is not even a distinct and definite personality.... A woman is a strange soft vibration in assuming do so only by detours and determinations completely distinct from their being-woman and their being-child. Nothing to do with investment. And the well-defined figures, the well-identified roles, the clearly distinct persons, in short the image-models of which Lawrence spoke—mother	p 140 p 152 p 196 p 212 p 217 p 218 p 218 p 233 p 248 p 254 p 257 p 263 p 263 p 284 p 285 p 288 p 323 p 325 p 326 p 327 p 328 p 351 p 357 p 366

DISTINCTION 35

this characteristic man-nature, industry-nature, society-nature relationship is responsible for the distinction of relatively autonomous spheres that are called production, distribution, consumption of one and the same process. Second, we make no distinction between man and nature: the human essence of nature and he was in the process of demolishing, by creating a distinction between rationality as it is or ought to be in desiring-machines and the technical social machines. There is a certain distinction between them, but it is merely a distinction of regime a certain distinction between them, but it is merely a distinction of regime, depending on their relationships of size. Except for the regime of technical machines is characterized by a strict distinction between the means of production and the product; thanks to the means of production and the product; thanks to this distinction, the machine transmits value to the product, but only the a body without organs all by themselves, and make no distinction between agents and their own parts, or between the relations power: neurosis, that's father-mother, but grandma, that's psychosis.) Finally, the distinction between the Imaginary and the Symbolic permits the emergence of	p 3 p 4 p 29 p 31 p 31 p 31 p 31 p 32 p 52
whole of this field over imaginary givens. If this first distinction is drawn out, we see that the individual fantasy is more so, for Lacan's disciples, when they take up the distinction between the Imaginary and the Symbolic, when they oppose the result (even the inhibition of revolt has become unconscious), a distinction that expresses clearly the difference in nature between the two has not shown the scope of this difference or the distinction between their respective regimes.) That is why psychic repression in Freud was merely insisting on the schematic character of the distinction, for the rupture is also found in neurosis with the reconstruction. The fact remains that Freud never dropped this simple distinction. And it seems important that, following an original path, Freud	p 62 p 92 p 119 p 121 p 123 p 123
filiation. The essence of this concept, which resembles the Roman distinction between agnation and cognation, is that any Ego is related not yet extended, and does not as yet comprise any distinction of persons, nor even a distinction of sexes, but only as yet comprise any distinction of persons, nor even a distinction of sexes, but only prepersonal variations in intensity, taking on as well as the children depend on it. Whence the distinction between two lines, the one continuous and germinal, but the class that is ruled, both defined by surplus value, the distinction between the flow of financing and the flow of income with his innocent standards, claiming the rights of a prior distinction between desire and interest: The leadership has no task more 2 The Molecular Unconscious What is the meaning of this distinction between two regions: one molecular and the other molar; one this anything more than a metaphor lending the unconscious a distinction grounded in physics, when we speak of an opposition between of the priority of the one or the other; this distinction, as it appears in Group Psychology and the Analysis of discovery of an activity of production in general and without distinction, as it appears in capitalism, is the identical discovery of and whose elements are welded, pasted together by the real distinction or the very absence of a link. Such is the might instead wonder how these conditions of dispersion, of real distinction, and of the absence of a link permit any machinic that things are becoming very obscure, for what is this distinction between the experience of death and the model of death the full body, having become that of capital-money, suppresses the distinction between production and antiproduction; everywhere it mixes antiproduction with the death instinct is now only pure silence in its transcendent distinction from life, but it effuses all the more, throughout all objective or subjective, as one wishes. That is not the distinction: the distinction to be made passes into the economic infrastructure subjective, as one wishes. That is not the distinction: the distinction to be made passes into the economic infrastructure itself and even more of their supposed autonomy. In accordance with the distinction made by embryologists with regard to the egg between the The fourth and final thesis of schizoanalysis is therefore the distinction between two poles of social libidinal investment: the paranoiac, reactionary fantasy and dream. As opposed to Reich, schizoanalysis makes no distinction in nature between political economy and libidinal economy. Schizoanalysis merely	p 146 p 155 p 155 p 158 p 254 p 257 p 283 p 283 p 283 p 302 p 324 p 324 p 330 p 335 p 335 p 345 p 345 p 355 p 366 p 381

DISTINCTIONS 6

production, distribution, consumption. But in general this entire level of distinctions, examined from the point of view of its formal developed as the means for breaking this repression. The development of distinctions between group and individual fantasy shows sufficiently well, at last system of three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing representation which performs the repression will be filiations extended in the form of lineages, comprising distinctions of persons and of parental appellations; (2) the alliances will lullaby, he writes: A child pays no regard to social distinctions, which have little meaning for it as yet; and it still run up against all kinds of problems concerning these distinctions. In what sense does the schizoid investment constitute, to the	p 4 p 64 p 115 p 156 p 354 p 367
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DISTINCTIVE	2	
by a mechanism analogous to a template onto which the distinctive side chain of each acid keys into its proper position		p 44
the formative elements, the differential function increases, one tends toward distinctive valences. It will hardly come as a surprise to learn		p 82
DISTINCTLY	1	
complexity and the foundations of such an operation appear more distinctly if we consider the mutual reactions between the different syntheses		p 70
DISTINGUISH	12	
schizophrenic is the universal producer. There is no need to distinguish here between producing and its product. We need merely note intended to discover criteria immanent to understanding so as to distinguish the legitimate and the illegitimate uses of the syntheses of between the two that creates the difficulty. How can we distinguish between the pressure that familial reproduction exercises on desiring-production, and precapitalist societies. But ethnologists observe how difficult it is to distinguish those protoclasses from the castes organized by the imperial machine		p 7 p 75 p 126
rankings distributed by the segmentary primitive machine. The criteria that distinguish classes, castes, and ranks must not be sought in a deduced from them. But, this principle once established, we must distinguish between two points of view: the one economic and political prefigured despotic formations and caste hierarchies. And how does one distinguish the way in which the primitive community remains on its limits. And it is impossible in such a regime to distinguish, even in two phases, between decoding and the axiomatization that of local despots. It may be all but impossible to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like		p 153 p 153 p 155 p 195 p 246 p 258
second thesis of schizoanalysis: within the social investments we will distinguish the unconscious libidinal investment of group or desire, and the investments of class or interest it is therefore easy to distinguish what is reactionary or reformist, or what is revolutionary. But That is why it is so futile to attempt to distinguish what is rational and what is irrational in a society		p 343 p 344 p 346
DISTINGUISHABILITY	1	
the persons of a lineage; it produces instead a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes		p 146
DISTINGUISHABLE	2	
its neurosis and the differentiation of its ideal, which are distinguishable only in appearance. While this is taking place, what is these actual factors, even in neurosis, insofar as they are distinguishable from the familial infantile factors; all the major dissensions were		p 125 p 127
DISTINGUISHED	11	
Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be distinguished from technical and social machines. Rather, fantasies are secondary expressions		p 30
kinds of fantasy, or rather the two regimes, are therefore distinguished according to whether the social production of goods imposes its gave rise to it in the first place. We have distinguished among three social machines corresponding to the savage, the barbarian schizophrenia, it is because on the one hand we have distinguished the schizophrenic process (the breakthrough) from the accidents and relapses		p 63 p 261 p 278
ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the first place, symbolic representation indeed grasps the essence		p 301
tree that crosses through their body without organs. Previously we distinguished two poles of delirium, one as the molecular schizophrenic line polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer: the world of transverse communications, where the finally		p 315 p 319
exchanged their function within this region, they cannot be further distinguished by exclusion there where the two flows no longer overlap despot, and capital. Full bodies or clothed substances, which are distinguished from the full body without organs or the naked matter reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one another only in a preconscious fashion, but whose		p 325 p 343 p 364
schizophrenic or vice versa. On the contrary, we have consistently distinguished the schizophrenic as an entity from schizophrenia as a process		p 379
DISTINGUISHES	5	
is precisely the criterion—at least the formal criterion—that distinguishes the revolutionary institution from the enormous inertia which the law metallic inner walls lined with cotton and wool. Psychic repression distinguishes itself from social repression by the unconscious nature of the terms of the machinic surplus value of constant capital, which distinguishes itself from the human surplus value of variable capital and the example of the Marquesans, as analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked to an endemic famine becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects of death		p 63 p 119 p 237 p 275 p 330
DISTINGUISHING	5	
and Psychosis In 1924 Freud proposed a simple criterion for distinguishing between neurosis and psychosis: in neurosis the ego obeys the by the family follows the pattern of its triangle, by distinguishing what belongs to the family from what does not. It Oedipus The full body of the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on of variations affecting them. The elements of the signifier as distinguishing units are regulated by coded gaps that the signifier overcodes spontaneity, but only a group spontaneity: whence the necessity for distinguishing groups-in-fusion from the class, which remains serial, represented by the		p 122 p 125 p 154 p 242 p 257
DISTORTED	3	
a somewhat intensive use of the family. Granted, this use distorted the nature of the intensive quantities in the unconscious. Nevertheless his song in a language that becomes increasingly rapid and distorted: Me, me, me, I am a powerful nature, a nature explains the complex origin of the relation that is completely distorted in the psychoanalytic equation, shit=money; in reality, it is a		p 93 p 148 p 267
DISTORTING	2	
off desire's potential for revolt and revolution. By placing the distorting mirror of incest before desire (that's what you wanted, isn't the same agency—the family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus		p 120 p 296
DISTORTS	1	
in the net of a diffuse, generalized oedipalism that radically distorts the life of the child and his later development, the		p 49
DISTRESSING	1	
not an illness, not a breakdown but a breakthrough, however distressing and adventurous: breaking through the wall or the limit separating		p 362
DISTRIBUTE	2	
something that will be lacking in both, and that will distribute the lack in two nonsymmetrical series, establishing the exclusive use imposes on them a personal unity with imaginary signifieds that distribute, that vacuolize lack in an aggregate of destination: a double		p 59 p 308

DISTRIBUTED 17

surface over which the forces and agents of production are distributed, thereby appropriating for itself all surplus production and arrogating to this body, right where it is, that the Numen is distributed and disjunctions are established, independent of any sort of projection produces. Lack is a countereffect of desire; it is deposited, distributed, vacuolized within a real that is natural and social. Desire whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living room, a group of girls, a landscape	p 10 p 15 p 27 p 69
the nature of this order? The first things to be distributed on the body without organs are races, cultures, and their ego at the center, any more than there are persons distributed on the periphery. Nothing but a series of singularities in of labor are recorded, and the agents and the products distributed. It appears here as the quasi cause of production and chain, and portions of the tasks to be performed are distributed. Coding the flows implies all these operations. This is the and breaking them are themselves encircled, instituted as partial objects, distributed on the socius and attached to it. A mask is castes organized by the imperial machine and from the rankings distributed by the segmentary primitive machine. The criteria that distinguish classes	p 85 p 88 p 141 p 141 p 142 p 153
different relationships according to which these actions and passions are distributed, help us to understand the formation mechanism of the surplus	p 164
for what it is: a physical system where intensities are distributed, where some cancel out and block a current, where others the two parts is implemented and the respective portions are distributed to the higher proprietary unity and to the propertied communities is connected without confusion, where everything flows together and is distributed.... Thus a knot may be seen as a point having each social machine the two poles, paranoiac and schizophrenic, are distributed in varying ways). Whereas the paranoiac and the schizophrenic, properly	p 187 p 198 p 241 p 281
the bions. This energy produced differences in potential or intensities distributed on the body considered from a molecular viewpoint, and was as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal triangle, father-mother-me, a representative ego thought to	p 291 p 351

DISTRIBUTED-CONSUMPTION 1

be compensated for by nonexchangeable elements of the acquired-prestige or distributed-consumption type. (The chief converts this perishable wealth into imperishable prestige	p 150
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DISTRIBUTES 11

phallus or law, in order to designate the signifier that distributes the effects of meaning throughout the chain and introduces exclusions insofar as it lays claim to the productive forces and distributes the agents of production, resides in these operations: tattooing, excising into itself- the Nommo, or the Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member of the primitive community	p 73 p 144 p 154
giant molecule of the body without organs (numen), and that distributes states of being and becoming according to domains of presence what it was in ages past, a transcendent stock that distributes lack to all the elements of the chain, something in signifier: a barred transcendent signifier taken in a maximum that distributes lack, and an immanent system of relations between minimal elements	p 183 p 208 p 268
erection of a phallus as an object on high, which distributes lack as two nonsuperimposable sides and makes the two sexes as a full body, and to the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full lack traversing the structure? Such is the structural operation: it distributes lack in the molar aggregate. The limit of desiring-production—the refers to a new regime of social production that creates, distributes, and satisfies new aims and interests. But the unconscious revolution beyond the preconscious aims and interests that it assigns and distributes. The fact remains that such an investment does not endure	p 295 p 301 p 307 p 347 p 367

DISTRIBUTING 3

to a triangle, but performs all the possible triangulations by distributing in a given domain desire, its object, and the law in the mind, in the shadow of a fantastic phallus distributing the lacunae, the passages, and the articulations. Structures exist in the penis has occupied the position of a detached object distributing lack to the persons of both sexes and organizing the	p 52 p 97 p 143
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DISTRIBUTION 18

how can we determine the effect of this circuit of distribution in which the mouth, too, plays a role as a the distinction of relatively autonomous spheres that are called production, distribution, consumption. But in general this entire level of distinctions, examined	p 3 p 4
that they then come under another law that expresses a distribution in relation to the nonproductive element as a natural or that is, the prevalent and transcendent Phallus, and the exclusive distribution that presents itself in girls as desire for the penis capable of determining the nature of this egg and the distribution of field-gradient-threshold. It is a matter of relationships of intensities foreclosing families. But what produces the hiatuses (coupures) and their distribution that indeed keep the family from being an interior? There whence derive the state of desire and its repression, the distribution of the agents, and the degree of oedipalization of sexuality of the afterward in the temporal difference, as the astonishing distribution proposed by lung attests: for the young, whose problems concern taken to mean a principle of residence or of geographic distribution, it is obvious that the primitive social machine is not production, in fact, the circulation of women appears as a distribution of labor capacity, but in the ideological representation that the relations of exchange, which are, however, merely the form this distribution takes within the sphere of circulation: by isolating the moment when it takes place, is a means of maintaining the distribution of land, and a means of preventing the entry on in certain Greek tyrannies, the tax on aristocrats and the distribution of money to the poor are a means of bringing as soon as it acquires a purchasing power through its distribution to workers or production factors, through its allotment in the who is not even bought, since the reflux or salary distribution creates the purchasing power, instead of presupposing it. Who would and flows, but belongs instead to the laws of statistical distribution of the molar unconscious or the macrounconscious. Freud was Darwinian it examines the machinic connections of a molecular order, their distribution into maps of intensity on the giant molecule of the the partial objects, the desiring-machine is inseparable both from the distribution of the partial objects on the body without organs, and	p 12 p 59 p 84 p 97 p 100 p 128 p 145 p 188 p 188 p 196 p 197 p 237 p 238 p 280 p 289 p 327

DISTRIBUTIONS 2

of actions and of passions; productions of recording processes, of distributions and of co-ordinates that serve as points of reference; productions its entirety, flows of women and of food, recordings and distributions. Never is the adult an afterward of the child, but	p 4 p 275
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DISTRIBUTIVE 3

that ensures their integration into the higher unity, and their distributive operation, consonant with the great collective designs of this same name of a formidable but formal and empty Unity, eminent, distributive, and not collective; and second, the manic depressive trait (metaphor	p 199 p 212
has his own private father and mother, it is a distributive subaggregate that simulates for each person the collective whole of	p 265

DISTRIBUTOR 1

and no longer a commandment, and the signifier into a distributor and no longer a meaning, for these notions cannot be	p 111
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DISTURB 2

vices, says Proust, it is madness and its innocence that disturb us. If schizophrenia is the universal, the great artist is money, therefore never to end at all—is enough to disturb the circuits of qualified flows, to decompose the finite blocks	p 69 p 248
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DISTURBANCE 1

not a machinic) point of view; or else a humoral disturbance brings on a shift in nervous energy and creates broken	p 40
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DISTURBANCES 1

things which we deem most purely spiritual are anything but disturbances of equilibrium in an infinite series of levers, beginning with	p 284
DISTURBING 5	
this emotion that makes the mind aware of the terribly disturbing sound of matter, and passes through its white-hot flame. How on a revolutionary role. It is therefore all the more disturbing to see to what extent Freudian analysis retains from the to an internal familial determination. And what is even more disturbing to us is the fact that the entirety of this return to myth!); and finally the third element, the most disturbing, a sort of racket thirsting after respectability, which will never We understand this sentence, but can't help finding its tone disturbing. The following choice is imposed on us: either the actual	p 19 p 64 p 89 p 118 p 128
DISTURBS 1	
version in the light of castration. That is indeed what disturbs us, this recasting of history and this lack attributed to	p 73
DIVERGENCE 9	
of separation between the tribal sections becomes the point of divergence in the clan structure of the lineages associated with each outside, it is the wilderness ordeal, it expresses the spatial divergence from the primitive machine; it provides the old alliances with is the return to the tribe; it expresses the temporal divergence from the primitive machine (the difference between the generations); it is connoted in conjunction with the voice. The heterogeneity, the divergence, the disequilibrium of the two elements—vocal and graphic—is We know that myth always expresses a passage and a divergence (un ecart). The primitive territorial myth of the beginning expressed ecart). The primitive territorial myth of the beginning expressed the divergence of a characteristically intense energy—what Marcel Griaule called the the imperial myth of the origin expresses something else: the divergence of this beginning from the origin itself, the divergence of the divergence of this beginning from the origin itself, the divergence of the extension from the idea, of the genesis from identity of capitalism, but on the contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but	p 152 p 201 p 201 p 203 p 219 p 219 p 219 p 246
DIVERGENCES 1	
Whole, but on the contrary measures and maps out the divergences, the dispersions, the exploding into fragments of something that is	p 43
DIVERGING 1	
as in the molecule; and, starting from this level, two diverging paths open up, of which one will lead to the	p 286
DIVERSE 8	
a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where no difference in filiation can be inferred of wives). The surplus value of code carries out the diverse operations of the primitive territorial machine: detaching segments from the borne in mind that this repression is exercised in very diverse ways, according to the social formation considered. The system of go an undivided quantity flowing over the full body, however diverse the uses for which it is allocated (interest, dividends, management gaps that the signifier overcodes in its turn. There result diverse but always convergent consequences: the comparison of language to a same individuals can participate in both kinds of groups in diverse ways (Saint-Juste, Lenin). Or the same group can present both group can present both characteristics at the same time, in diverse situations that are nevertheless coexistent. A revolutionary group can already groups take science back in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining	p 146 p 150 p 184 p 238 p 242 p 349 p 349 p 368
DIVERSION 1	
the relationship between the two orders of production, in a diversion where the whole of psychoanalysis goes astray. And the interest	p 120
DIVERT 1	
triangulation to close up? Under what conditions does this triangulation divert desire so that it flows across a surface within a	p 47
DIVERTED 1	
is not by chance that Lacan's symbolic order has been diverted, utilized for grounding a structural Oedipus applicable to psychosis, and	p 359
DIVERTING 2	
a river by digging an artificial river bed, or by diverting it into a thousand shallow little streams. Oedipus is this weight, and that others use to establish a new terrorism, diverting Lacan's imperial discourse into a university discourse characterized by a	p 177 p 244
DIVERTS 4	
experiences when he plugs something into an electric socket or diverts a stream of water can scarcely be explained in terms ears stopped up) that something is produced, counterproduced, something that diverts or frustrates the entire process of production, of which it belief, but rather that belief is necessarily something false that diverts and suffocates effective production. That is why seers are the the new way in which capitalism utilizes the schizzes and diverts the flows: composite images, images flattened onto other images, so	p 7 p 38 p 107 p 265
DIVIDE 3	
Schreber's divine is inseparable from the disjunctions he employs to divide himself up into parts: earlier empires, later empires; later empires is enveloped, and signifies that what envelops it does not divide without changing its nature or form. The schizo has no expresses those nondecomposable distances always enveloped in the intensities that divide into one another while changing their form. If identification is	p 13 p 87 p 87
DIVIDED 8	
to the machine, but also a part that is itself divided into parts that correspond to the detachments from the chain posed as a divisible abstract quantity, whereas the real was divided up into qualified unities, into distinct qualitative forms. But now continents and cultures adrift. He is not suffering from a divided self or a shattered Oedipus, but on the contrary, from production. For the earth is not merely the multiple and divided object of labor, it is also the unique, indivisible entity the apparent movement of commodities, since the abstract labor is divided into qualified pieces of labor to which a given determinate by daddy, the residual territoriality assumed by mommy, and the divided, split, castrated ego. Isn't this operation of flattening, folding, or machine that divides the essence in two, and maintains it divided—abstract labor on the one hand, abstract desire on the only open to the other, they are themselves countersected and divided by the other who defamilializes them according to the laws	p 40 p 87 p 124 p 140 p 226 p 265 p 302 p 355
DIVIDENDS 1	
however diverse the uses for which it is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The incompetent observer	p 238
DIVIDES 7	
records his characters and the events that befall them: everything divides, but into itself. Even the distances are positive, at the nature of this intensive filiation, this inclusive disjunction where everything divides, but into itself, and where the same being is everywhere one-two. Should one say the twins or the twin? Which divides and unites into itself- the Nommo, or the Nommos? The of residence the effect of a movement of deterritorialization that divides the earth as an object and subjects men to the feudalism not only presupposes an abstract despotic State that it divides into segments according to the regime of its private property now finds himself cornered and cut along the line that divides him into an individual subject of the statement and an	p 76 p 154 p 154 p 195 p 220 p 265

this essence, and without interruption, in a repressive machine that divides the essence in two, and maintains it divided—abstract labor	p 302
DIVIDING 1	
and girls' first names? Why do social investments follow this dividing line that gives them a specifically delirious content (recreating history)	p 279
DIVINATION 2	
and those belonging to his own matrilineage. How does the divination, responsible for indicating the cause of the illness, proceed, and point on which, moreover, the witnesses try to mislead them. Divination becomes a form of social analysis in the course of	p 167 p 167
DIVINE 18	
product of labor, but rather appears as its natural or divine presupposition. In fact, it does not restrict itself merely to in relation to the nonproductive element as a natural or divine presupposition (the disjunctions of capital). Machines attach themselves to the of energy. But why call this new form of energy divine, why label it Numen, in view of all the ambiguities	p 10 p 12 p 13
the contrary. But the energy that sweeps through it is divine, when it attracts to itself the entire process of production (a process of division). Hence the sole thing that is divine is the nature of an energy of disjunctions. Schreber's divine	p 13 p 13
divine is the nature of an energy of disjunctions. Schreber's divine is inseparable from the disjunctions he employs to divide himself and his brother with the inferior God, all of them divine forms that become complicated, or rather desimplified, as they break	p 13 p 14
the paternal theme a delirium so rich, so differentiated, so divine as the Judge's—since the Judge in his memoirs makes much as lung needs to affirm the essence of the divine, in order to interpret the commonly postulated adequation. But to husband. What counts is not parental designations, nor racial or divine designations, but merely the use made of them. No problem	p 56 p 58 p 77
descends the flows of time: countries, races, families, parental appellations, divine appellations, geographical and historical designations, and even miscellaneous news items	p 85
and appropriates them for its own as the natural or divine precondition. While the ground can be the productive element and the signs accomplishes a work that calls to mind the divine creation. But how does one explain the role played by pleasure for the eye that regards it, the collective or divine eye that is not motivated by any idea of revenge	p 140 p 189 p 189
on the old plane of coimotation of animist values: The divine or prophetic word, written or recited, is the foundation of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation to, bad conscience, which consists	p 206 p 311
territorial or the despotic body, which act as natural or divine preconditions that thus ensure the coding or the overcoding of but as the unengendered—that is, as the natural or divine precondition of production corresponding to a given degree to which	p 336 p 343
DIVISIBLE 1	
principle, the reality of the real was posed as a divisible abstract quantity, whereas the real was divided up into qualified	p 87
DIVISION 7	
has demonstrated) not only the existence of capital and the division of labor, but also the false consciousness that the capitalist which all secondary realities are derived by a process of division). Hence the sole thing that is divine is the nature	p 4 p 13 p 16
God and forms of God derived from the godhead by division. But all this happens and is all recorded on the of a recording surface, in what is left after each division. Returning yet again to the case of Judge Schreber, we	p 16 p 16
section chief and the guardian of the earth). When the division extends to the earth itself, by virtue of an administration are no longer anything but specific functions corresponding to a division of labor in the capitalist mode of production in general	p 145 p 226
frontier between the molar and the molecular, that the paranoia-schizophrenia division is made. Are we to believe, then, that social investments	p 281
DIVISIONS 5	
without organs: even the copulations of the agents, even the divisions of God, even the genealogies marking it off into squares rather, in and of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for example, the milk the baby throws	p 16 p 41
the simplicity of the beginning—consisting, for example, of cellular divisions—could lead one to believe in some sort of adequation of the unconscious, a use that does not coincide with divisions between classes, although it is an incomparable weapon in the	p 91 p 103
Amma. In short, a whole world of ambiguous signs, included divisions and bisexual states. I am the son, and also my	p 158
DIVISIVE 2	
and the outside (those who are outside the family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself is by nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures	p 93 p 97
DIVORCE 1	
shock with your eyes of lobotomy with your eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking	p 279
DIVORCED 1	
remains that money as an unlimited abstract quantity cannot be divorced from a becoming-concrete without which it would not become capital	p 249
DNA 2	
organized that necessarily reproduce a structure under the action of DNA and its segments, the genes, performing veritable lottery drawings, creating	p 289
formations. Molecular biology teaches us that it is only the DNA that is reproduced, and not the proteins. Proteins are both	p 290
DO 225	
Are a bicycle horn and my mother's arse sufficient to do the job? Aren't there more important questions than these, however role as a stone-sucking machine? Where in this entire circuit do we find the production of sexual pleasure? At the end	p 3 p 3 p 3
of nature, but nature as a process of production. What do we mean here by process? It is probable that at the recording process and consumption directly determine production, though they do so within the production process itself. Hence everything is production	p 4
in the form of production or industry, just as they do within the life of man as a species. Industry is it is not a projection; it has nothing whatsoever to do with the body itself, or with an image of the	p 4 p 8
relationship that Schreber has with God. To anyone who asks: Do you believe in God? we should reply in strictly Kantian taking his pleasure with Schreber, even if in order to do so Schreber must transform himself into a woman. But Schreber	p 13 p 16
are of many very different sorts, and at first glance do not seem to belong to a single category: Marcel Duchamp's which in the beginning only experiences intensities, becomings, transitions. Where do these pure intensities come from? They come from the	p 18 p 19
two	
how very little the consumption of pure intensities has to do with family figures, and how very different the connective tissue etc., as states, without the family having anything whatsoever to do with all of this. Or, to follow a path that	p 20 p 20
lofty thought and the most acute perception. The centrifugal forces do not flee the center forever, but approach it once again was of the nature of a reaction and had to do with character, the manifestations of which might well precede the	p 20 p 22
is explained in terms of the ego, all we can do is sample a supposed essence or a presumed specific nature presumed specific nature of the schizo, regardless of whether we do so with love and pity or disgustedly spit out the	p 24 p 24
views process as a rupture or intrusion, having nothing to do with an imaginary relationship with the ego; rather, it is the demoniacal in nature. The one thing Jaspers failed to do was to view process as material economic reality, as the	p 25 p 25
Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight for their servitude as stubbornly as though it on strike, but rather that all those who are starving do not steal as a regular practice, and all those who	p 29 p 29
not continually out on strike: after centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such a	p 29

merely enables us to point to certain phenomena having to do with the difference in regime between them. In the first of the reproduction of the process (even though these conditions do not come into being at some later stage). That is our characteristic malady, the malady of our era, we do not merely mean to say that modern life drives people as government bureaucracies and the forces of law and order, do their utmost to reterritorialize, absorbing in the process a larger is insignificant, as these signs have little or nothing to do with what supports them. Or rather, isn't the support completely are quite indirect. The disjunctions characteristic of these chains still do not involve any exclusion, however, since exclusions can arise only that are a slicing off (coupures-prelevements). The latter have to do with continuous fluxes and are related to partial objects. Schizzes fluxes and are related to partial objects. Schizzes have to do with heterogeneous chains, and as their basic unit use detachable intensive nature of this interplay: the part has nothing to do with the whole; it performs its role all by itself accordance with these three modes. The first mode has to do with the connective synthesis, and mobilizes libido as withdrawal energy as withdrawal energy (energie de prelevement). The second has to do with the disjunctive synthesis, and mobilizes the Numen as detachment as detachment energy (energie de detachement). The third has to do with the conjunctive synthesis, and mobilizes Voluptas as residual energy

least prone to see everything in terms of Oedipus, we do so only in order to demonstrate what a forcing was of family relations; they are parts of desiring-machines, having to do with a process and with relations of production that are is the train station necessarily mommy. The problem has to do not with the sexual nature of desiring-machines, but with the it copious or scanty. A desiring-machine and a partial object do not represent anything. A partial object is not representative, even the case of the Cartesian cogito, parents have nothing to do with these questions. And we are guilty of an error to the yoke of daddy-mommy and making no effort to do away with this problem once and for all. 2 PSYCHOANALYSIS Oedipal structure as a system of positions and functions that do not conform to the variable figure of those who come is there anything in common between the two sexes, nor do they cease communicating with each other in a transverse mode to a familial determination that no longer has anything to do with the social field actually invested by the libido. Of a place among the collective agents. The terms of Oedipus do not form a triangle, but exist shattered into all corners new version. We are not saying that Oedipus and castration do not amount to anything. We are oedipalized, we are castrated scene: there is this and then that, and let's make do with it, too bad if it doesn't suit us. In In reality, global persons—even the very form of persons—do not exist prior to the prohibitions that weigh on them prohibition existed in two forms, the one negative, having to do above all with the mother and imposing differentiation, the other parental use, and reproduces itself in the conjugal use. We do not yet know what forces bring about this triangulation that synthesis that remains fundamentally illegitimate with regard to them? We do not deny that there is an Oedipal sexuality, an Oedipal that reinforces it. In reality the problem has nothing to do with pre-oedipal stages that would still revolve around an Oedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of desiring-production do not let themselves be projected onto a mythical locale; the be projected onto a mythical locale; the signs of desire do not let themselves be extrapolated from a signifier; transsexuality does to imagine another use, and even the three familial neuroses do not escape this use, although they suffer from no longer That is why the schizophrenic God has so little to do with the God of religion, even though they are related orphan (yes, I was ...); rather, they designate global persons who do not exist prior to the prohibitions that found them, and is like God; the problem is not resolved until we do away with both the problem and the solution. It is no longer even be raised. By the same token, we do not share the pessimism that consists in thinking that this disciples were tempted to reclose the Oedipus yoke, didn't they do so to the extent that Lacan seemed to maintain a finally succeed in being Mahood.... Then all I'll have to do is be Worm. Which no doubt I shall achieve by by trying to be Jones. Then all I'll have to do is be Jones. But if everything commingles in this fashion or indeterminations play a role. It is obvious that they do. But is this an initial role as symbolic organizer (or nineteenth-century asylums, with Pinel and Tuke, had set out to do: to fuse madness with a parental complex, to link it at issue here. If in fact there are structures, they do not exist in the mind, in the shadow of a in concluding from this that the libido has nothing to do with any of it. Quite the contrary: what is invested between Hitler and the German people, with corresponding elements that do not necessarily imply identity: Hitler plays the role of father take other causes into account, but that he alone cannot do everything. Besides, he deals just enough with other causes so is what makes for our originality as analysts—we who do not forget that society too is triangular and symbolic! If complex). And ideology, Oedipus, and the phallus have nothing to do with this, because they depend on it rather than being The fruits of the news of the death of God do away with the flower of His death as well as to independent existences—the father, the mother, the begetters—that do not yet comprise their elements as internal elements of desire be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the imperialism of Oedipus are dangerous deviants

does it mean? but rather How does it work? How do these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns as a part of their functioning? How do they pass from one body to another? How are they Frazer according to which the law only forbids men to do what their instincts incline them to do; ... Instead of assuming forbids men to do what their instincts incline them to do; ... Instead of assuming, therefore, from the legal prohibition of incest serve as a principle for action.... This has nothing to do with the active unconscious [which] sparkles, vibrates, travels ... we realize in grasping. Oedipal desires are not at all repressed, nor do they have any reason to be. They are nevertheless in is something other than sexuality, but that sexuality and love do not live in the bedroom of Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate that do not let themselves be stocked within an established order. Desire psychoanalyst plunges deeper into a familialist and ideological vision. We do not need to relate again the reactionary compromises of Freudianism

possible from the point of view of desiring-production itself. We do have, however, the elements of a response. Social production would lot, reinforced a lot, injected a lot. All that psychoanalysts do is to reinforce the movement; they add a last burst energy to the displacement of the entire unconscious. What they do is merely to make the unconscious speak according to the something like two groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate it and are difficult position that was growing more and more suffocating. So, do you believe these two groups are capable of being joined is taking place, what is desiring-production doing? The retained elements do not enter into the new use of synthesis that imposes made? The father's nose or the mother's ear—will that do, can that be retained, will that constitute a good Oedipal Freud's method! For those less young, whose problems have to do with social adaptation, Adler! And Jung for the adults and the adults and the old people, whose problems have to do with the Ideal. And we have seen what remains common beginning a constellation of somatic, social, and metaphysical relations that do not follow after Oedipal psychological relations but that on the It is rather the contrary; neurosis explains Oedipus. Then how do we conceive of the relationship between psychosis and neurosis? Everything planets for a new sun. These men of desire—or do they not yet exist?—are like Zarathustra. They know incredible man, irresponsible, solitary, and joyous, finally able to say and do something simple in his own name, without asking permission; a fail to complete the process, they never cease falling to do so. The neurotic impasse again closes—the daddy-mommy of oedipalization drainage, inflamed genital mucus, or a stream of words that do not let themselves be coded, a libido that is too under the conditions determined by an apparently victorious capitalism, where do we find enough innocence for generating universal history? Desiring-production also

no synergy of man and his (technical) machines. The latter do not in fact contain the conditions for the reproduction of must analyze) of its removal from the field, conditions that do not presuppose sublimation; since on the contrary sublimation results from whole prehistory of man than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he felt the need to breed a nation of thinkers! Cruelty has nothing to do with some ill-defined or natural violence that might be commissioned and shape concrete reality to a much greater extent than do the systems or filiation and the abstract matrimonial classes. A flows and direct filiation with the god. It has to do with the nature of nomadic space, where the full body appropriate them, but there are no disjunctions of filiation that do not reconstitute lateral connections across the alliances and pairings of that the flows of exchange and the flows of production do not manage to break the codes in favor of their combining and declining itself with the extended filiative lineages that do not exist prior to alliances in a system assumed to evident and striking that these are not persons. Their names do not designate persons, but rather the intensive variations of a the uncle for having done what he himself wanted to do; he reproaches him for not having done what he the for not having done what he the son could not do. And why didn't the uncle marry the mother, his somatic is that persons, with the names that now designate them, do not exist prior to the prohibitions that constitute them as the prohibitions that constitute them as such. Mother and sister do not exist prior to their prohibition as spouses. Robert Jaulin prohibits in reality (the reason why revolutions have nothing to do with transgressions). In short, the limit is neither a this-side-of

go to bed with one's sister or mother? And how do we dispense with the old argument: it must be possible	p 161
the driving elements of social reproduction; they have nothing to do with an expressive microcosm; in these families the father, the	p 166
which is to say: the tribes, daughters of the ethnologist, do not say Oedipus, although it is Oedipus who makes them	p 172
elders deplore this situation, and know what is happening, but do not know where to place their blame—a harsh reality	p 176
the one hand, it is evident that the primitive formations do not come close to fulfilling these conditions. Precisely because the	p 177
true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from a faulty knowledge	p 180
or recognition of the	
uses, analytic uses of the syntheses of the unconscious, which do not allow themselves to be defined by an assignment of	p 180
that extracts pleasure from the event (this has nothing to do with vengeance): something that Nietzsche himself calls the evaluating eye	p 191
this extreme case that the debt itself had nothing to do with exchange. Simply stated, the eye extracts from the pain	p 191
been assigned a meaning in relation to the whole. They do not know what guilt, responsibility, or consideration are, these born	p 191
more of them.... Speech with the nomads is impossible. They do not know our own language. But this death that comes	p 195
equaled Kafka in demonstrating that the law had nothing to do with a natural, harmonious, and immanent totality, but that it	p 198
he was or knew anything definite about him.... [The people] do not know what emperor is reigning, and there exist doubts	p 199
and brings producers and products into relations with itself (they do not need to speak the same language). The imperial inscription	p 199
this overcoding, and imply the existence of dominant classes that do not yet manifest themselves as classes, but are merged with	p 199
voice, react to the voice, but that are autonomous and do not align themselves on it. In return barbarian civilizations are	p 202
on the one hand, the repressed this-side-of of appellations that do not yet designate persons, but only intensive germinal states; on	p 204
two, the shallow stream where nothing passes, where the appellations do not adhere to the persons, where the persons elude the	p 205
rabattement) that constitute written language indeed presuppose two inscriptions that do not speak the same language: two languages	p 208
(languages), one of	
administrative returns, wide sectors are left semiautonomous insofar as they do not compromise the power of the State. The eye no	p 211
the despot himself, his dynasty, and his name ([The people] do not know what emperor is reigning, and there exist doubts	p 214
given the requirements of their new distinct determinations. For what do private property, wealth, commodities, and classes signify? The	p 218
breakdown of	
Empire, this complementary duality reappeared between those who wanted to do everything possible to reconstruct the Urstaat from the	p 222
elements they	
in money form, or of the contractual hiring of labor, do not by any means produce a capitalist economy, but rather	p 223
place, and their conjunction in a space that takes time, do decoded flows constitute a desire—a desire that, instead of	p 224
is, from the developed countries to the underdeveloped countries, which do not constitute a separate world, but rather an essential component	p 231
as the representative of the afflux of profit, since profits do not flow in the reflux, but side by side with	p 238
and the unions? Well then, let's see what we can do—and thereafter profit will flow alongside wages, side by side	p 238
world market, as Samir Amin advises Third World countries to do, in a curious revival of the fascist economic solution? Or	p 239
of writing and printing, and in some measure continue to do so. The fact nonetheless remains that writing typically plays the	p 240
flows. In the first place, for nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc., no flow is	p 240
the ultimate units of both content and expression. These figures do not derive from a signifier nor are they even signs	p 241
images through their coming together in a whole, but that do not maintain any identity when they pass from one whole	p 241
according to flows and points that are not linguistic and do not depend on the signifier or its regulated elements. Thus	p 244
the deterritorialization of flows in capitalist production. Any method will do for ensuring this universal decoding: the privatization brought to bear	p 244
portions of the different sorts of flows, but these quantities do not enter into equivalences that would presuppose an unlimited something	p 247
capitalism. To pursue a remark of Henri Lefebvre's, these images do not initiate a making public of the private so much	p 251
cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they do not form a Taylor system, nor a mechanical game of	p 251
the State apparatus itself). The regulative functions of the State do not imply any sort of arbitration between social classes. That	p 253
for ends that, taken as a whole, have nothing to do with his own enjoyment: more utterly enslaved than the lowest	p 254
is not that of knowing whether an industrial society can do without a surplus, without the absorption of a surplus, without	p 256
represented by the party or the State. And the two do not exist on the same scale. This is because class	p 257
the other hand and at the same time, it can do so only in the framework of its own limited purpose	p 259
that the decoding and the deterritorialization constitutive of the system do not make it flee through one end or another that	p 260
says no, the Modern State, its bureaucracy and its technocracy, do not resemble the ancient despotic State. Of course not, since	p 261
fantastic regression. A fantastic and brilliant regression: someone had to do it, no one helped me, as Lacan says, to shake	p 268
to the Bible, Abraham. But what in fact did Abraham do? Well now, he killed or wanted to kill his son	p 274
which are like talking birds and girls' first names? Why do social investments follow this dividing line that gives them a	p 279
varying ways). Whereas the paranoiac and the schizophrenic, properly speaking, do not operate on the socius, but on the body without	p 281
structural unity of the machine. It is said that machines do not reproduce themselves, or that they only reproduce themselves through	p 284
laws of thermo-dynamics, but which in the process of assembly do not depend on these laws, since the chain of assembly	p 286
the syntheses into which they enter and operate? What use do you make of them, in all the transitions that extend	p 290
which the desiring-machines must be viewed, what they have to do with a properly sexual energy is not immediately clear: either	p 291
It would be futile to say that love has to do with proteins and society. This would amount to reviving yet	p 291
socialized energy capable of all the investments. Or would we do better to review Reich's final attempt, involving a biogenesis that	p 291
not produce in the same way they believed? The Hellenists? Do the Hellenists believe that the Greeks produced according to their	p 297
say against psychoanalysis (the living are not believers, the seers do not believe in myth and tragedy): By retracing the paths	p 298
restrictions on the substance or the content of private property do not at all affect this form). It is also the	p 303
a signifying chain but that are not themselves signifying, and do not answer to the rules of a linguistic game of	p 309
call—the disappearance or the dissolution of the Oedipus complex, do not make us burst into laughter? We are told that	p 311
the road, the barren trees that dot the right side, do not meet at the horizon. There is no horizon. The	p 317
artificial societies, or residual paternalistic or mothering pseudo families? We do not have in mind the so-called community psychiatry	p 319
endeavors, whose	
desiring-machines, independently of any interpretations. What are your desiring-machines, what do you put into these machines, what is the	p 322
output, how	
fragmented whole. As Lawrence said, analysis does not have to do with anything that resembles a concept or a person, the	p 323
because, whether organs or fragments of organs, the partial objects do not refer in the least to an organism that would	p 324
or a totality to come. Their dispersion has nothing to do with a lack, and constitutes their mode of presence in	p 324
that desires, by virtue of the working organs. There we do not have two desires but two parts, two kinds of	p 329
experience, in order to live and know that the desiring-machines do not die. And that the subject as an adjacent part	p 331
as much a right to say One as we ourselves do. Let him die in his leaping through unheard-of and unnamable	p 331
capable of opposing the death desire. And how. does. it do this? By in principle turning death against death, by making	p 332
Freud's practice itself. For if the principle has nothing to do with the facts, it has a lot to do with	p 333
to do with the facts, it has a lot to do with the psychoanalyst's conception of psychoanalytic practice, a conception the	p 333
that desiring-production is itself a decoded and deterritorialized production, how do we explain that capitalism, with its axiomatic, its statistics,	p 335
performs	
statistics, performs an infinitely vaster repression of this production than do the preceding regimes, which nonetheless did not lack the	p 335
necessary	
causations, comprehensions, and expressions that no longer have anything to do with its real functioning: thus all the statues, the Oedipal	p 339
of molar code or axiomatic, nor any such blocks that do not contain or seal off fragments of molecular chain. A	p 340
the poles the large aggregates, the large forms of gregariousness, do not prevent the flight that carries them along, and they	p 341
means is that the large numbers or the large aggregates do not exist prior to a selective pressure that might elicit	p 342
at all adequate, however, for resolving the following problem: why do many of those who have or should have an objective	p 344
preconscious investment of a reactionary type? And more rarely, how do certain people whose interest is objectively reactionary come to effect	p 344
of an ideological deception or mystification? Revolutionaries often forget, or do not like to recognize, that one wants and makes revolution	p 344
unconscious libidinal investment is itself revolutionary. For the same breaks do not pass at the level of the unconscious desires and	p 347
the standpoint of its libidinal investments, Truly revolutionary preconscious interests do not necessarily imply unconscious investments of the	p 348
same nature; an	
stigmatized as anarchistic or irresponsible, and to liquidate them? How do we combat the deadly inclination that makes a group pass	p 349
then to preconscious investments that are simply reformist? And where do we even situate such and such a group? Did it	p 349

which he excludes himself or is excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group within this complexity of social	p 349
apprehended below the minimum conditions of identity. What does psychoanalysis do, and first of all what does Freud do, if not does psychoanalysis do, and first of all what does Freud do, if not maintain sexuality under the morbid yoke of the	p 351
with our mommy. But flows and codes of socius that do not portray anything, that merely designate zones of libidinal intensity	p 351
richer or poorer background than the father, etc., has to do with breaks and flows that traverse the family, but that	p 352
a capitalist society, precisely because this situation has nothing to do with the phallus and castration, but directly concerns an unbearable	p 354
And the woman and the children who succeed in assuming do so only by detours and determinations completely distinct from their	p 355
completely distinct from their being-woman and their being-child. Nothing to do with the phallus, but much to do with desire, with	p 356
being-child. Nothing to do with the phallus, but much to do with desire, with sexuality as desire. For the phallus has	p 357
way the decoding of flows entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals	p 357
caught up in a social production and social machines that do not merely differentiate them as familial beings, but as derivatives	p 358
production and as the metaphysical process of desiring-production. But they do not come afterward. Lindner's painting again asserts its presence, where	p 358
symbolic phallus, structural foreclosure, and the name of the father do not succeed in taking on him. (Here again, in these	p 363
enjoyment, with all the hatred it contains for those who do not submit to the molar machine: the entire libido is	p 364
unconscious investments are of the same type, even when they do not adopt the same body. We can't go along with	p 364
its very method that the means that it constantly elaborates do no more than reproduce, on the outside, an interplay of	p 368
by provoking to the very end investments of desire that do not even go by way of a deceptive and subjective	p 373
There is no metaphor here: the factories are prisons, they do not resemble prisons, they are prisons. Everything in the system	p 374
can then understand that people whose preconscious investments of interest do not, or should not, go in the direction of capitalism	p 374
mode as the preconscious break. In fact, the two levels do not function in the same mode. The new socius invested	p 375
complexes that are not the province of Oedipus, but that do concern the sociohistorical field, its preconscious and unconscious conflicts and	p 375
art, and its science form decoded and deterritorialized flows that do not merely submit to the corresponding axiomatic, but cause some	p 375
the fact that the two poles of unconscious libidinal investment do not maintain the same relationship, nor the same form of	p 376
aggregate operate and are inscribed. Only by making this passage do we reach the revolutionary break and investment of the libido	p 377
exploited masses or the weakest links of a given system. Do these masses or these links act in their own place	p 377
hesitant preconscious investments in the case of some people who do not believe in this possibility; revolutionary preconscious investments in those	p 377
that produces—real-desire, or the real in itself. Finally, we do not at all think that the revolutionary is schizophrenic or	p 379
desiring-production produces the real, and that desire has little to do with fantasy and dream. As opposed to Reich, schizoanalysis makes	p 381
DOBB 1	
conjunction of all the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of property title deeds—in land	p 225
DOCILE 3	
mother, and you will not kill your father. And we docile subjects say to ourselves: so that's what I wanted! Will	p 114
social repression needs psychic repression precisely in order to form docile subjects and to ensure the reproduction of the social formation	p 118
delegated psychic repression, without which social repression would never find docile and resigned subjects, and would not succeed in	p 361
choking off	
DOCTOR 6	
so is the Chief of State, and so are you, Doctor). The pervert is someone who takes the artifice seriously and	p 35
directed at Dr. Flechsig's person. But when we replace the doctor with the father and commission the father to explain the	p 57
at both ends; to establish the moral authority of the doctor as Father and Judge, Family and Law; and finally to	p 93
illness is entirely alienated in the real person of his doctor, the doctor dissipates the reality of the mental illness in	p 93
entirely alienated in the real person of his doctor, the doctor dissipates the reality of the mental illness in the critical	p 93
follow the detailed account by the ethnologist Turner, the Ndembu doctor alone has been able to treat Oedipus as an appearance	p 360
DOCTOR-PATIENT 1	
then the familial complex itself in the transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive use	p 93
of the	
DOCTORS 3	
too much and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on words is it	p 108
found or conquer. Wherever a despot and his army pass, doctors, priests, scribes, and officials are part of the procession. It	p 193
death instinct, rather than to hear, it is true, hypocritical doctors explain what it all means. But all that—the development	p 213
DOCTRINE 8	
profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up	p 19
is, as it were, a blasphemy with respect to my doctrine of the Eternal Return! It is a question of knowing	p 89
elements at the heart of the same theoretical and practical doctrine. We refuse to play take it or leave it, under	p 117
elements drawn from this very cure. As if every great doctrine were not a combined formation, constructed from bits and pieces	p 117
parents of their children; if we are to believe their doctrine, parents and children are brothers and sisters.) But the son	p 159
those who offered not only an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension to this interpretation. On the	p 171
one author declares: John attacks at its foundation the central doctrine of Judaeism, the doctrine of the alliance with God through	p 193
attacks at its foundation the central doctrine of Judaeism, the doctrine of the alliance with God through a filiation that goes	p 193
DODGE 1	
capitalism, in the interplay of its differential relations, is to dodge any assignable fixed limit, to exceed and displace its interior	p 255
DOES 373	
family, without a father or a mother, with nature. What does my father want? Can he offer me more than that	p 2
based on this fundamental dichotomy have been laid down. He does not live nature as nature, but as a process of	p 2
the function of the bicycle in Beckett's works: what relationship does the bicycle-horn machine have with the mother-anus machine? What a	p 2
invalid shines,/ glows,/ from every burst pore. This does not mean that we are attempting to make nature one	p 3
its mode of production. When Claude Levi-Strauss defines bricolage, he does so in terms of a set of closely related characteristics	p 7
we shall see, is what even the very young child does. Producing, a product: a producing/product identity. It is this identity	p 7
proof of this. Projection enters the picture only secondarily, as does counterinvestment. as the body without organs invests a counterinside or	p 9
the nature and the relationship of the two productions, nor does the parallel we are about to establish provide any sort	p 10
appears as its natural or divine presupposition. In fact, it does not restrict itself merely to opposing productive forces in and	p 10
here by succeeding? The two coexist, rather, and black humor does not attempt to resolve contradictions, but to make it so	p 11
and identifications which are effected in the unconscious. But why does Freud thus add that, on second thought, hysterical neurosis comes	p 13
we must pose the most far-reaching question in this regard: does the recording of desire go by way of the various	p 13
to interrogation, constantly cross-examined. Precisely because his relationship with nature does not constitute a specific pole, the questions	p 13
put to him	
has at his disposal his very own recording code, which does not coincide with the social code, or coincides with it	p 15
organs, the latter continues nonetheless to be without organs and does not become an organism in the ordinary sense of the	p 15
There are a number of proofs that such a reconciliation does or can exist. With no further details being provided, we	p 17
the machine liberated other unlimited forces. The question becomes: what does the celibate machine produce? what is produced by means of	p 18

and lived experience: the actual, lived emotion of having breasts does not resemble breasts, it does not represent them, any more
lived emotion of having breasts does not resemble breasts, it does not represent them, any more than a predestined zone in
another one, which at first glance seems quite different: how does psychoanalysis go about reducing a person, who this time is
of Holderlin ... The vision of the world granted to Nietzsche does not inaugurate a more or less regular succession of landscapes
paranoia and even in the paranoid forms of schizophrenia, it does not constitute an autonomous sphere, for it depends on the
it won't make one bit of difference. And if he does chance to utter the word I again, that won't make
the process of the production of desire and desiring-machines. How does one get from one to the other, and is this
by an external causality and external mechanisms; nonetheless this knowledge does not prevent us from believing in the intrinsic power of
revolution changes nothing essential: this way of conceiving of productivity does not question the validity of the classical conception of desire
or a mental production behind all real productions. This conception does not necessarily compel psychoanalysis to engage in a study of
object that desire feels the lack of; hence the world does not contain each and every object that exists; there is
passive syntheses of desire as autoproduction of the unconscious. Desire does not lack anything; it does not lack its object. It
autoproduction of the unconscious. Desire does not lack anything; it does not lack its object. It is, rather, the subject that
embraces them and follows them, shifts when they shift, and does not outlive them. For that reason it so often becomes
within the real everything is possible, everything becomes possible. Desire does not express a molar lack within the subject; rather, the
with the task of decoding and deterritorializing the flows. Capitalism does not confront this situation from the outside, since it experiences
In this case, only after the subject has partitioned itself does it proceed to its parturition ... that is why the subject
parts, it is a whole of these particular parts but does not totalize them; it is a unity of all of
is a unity of all of these particular parts but does not unify them; rather, it is added to them as
to adopt an idealist conception of the partial object. She does not relate these partial objects to a real process of
its door the inscription Let no one enter here who does not believe in Oedipus she does not make use of
one enter here who does not believe in Oedipus she does not make use of partial objects to shatter the iron
des machines desirantes dans) the restricted code of Oedipus. How does the child first come to define the places and the
cause the Oedipal triangulation to close up? Under what conditions does this triangulation divert desire so that it flows across a
that is not a natural conformation of this surface? How does it form a type of inscription for experiences and the
on his mother's face. The word relate in this case does not designate a natural productive relationship, but rather a relation
for example, of the mouth-air machine or the tasting-machine: What does it mean to be alive? What does it mean to
the tasting-machine: What does it mean to be alive? What does it mean to breathe? What am I? What sort of
given social or pathological formation: a structural Oedipus (3+1) that does not conform to a triangle, but performs all the possible
invariant—between the desiring-machines and the Oedipal structure? Or rather, does not the invariant merely express the history of a long
the unconscious itself is no more structural than personal, it does not symbolize any more than it imagines or represents; it
we consider it only during the period of psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and
made classical owing to the ancient Greek theater. For what does it mean to say that Freud discovered Oedipus in his
text (1911) Freud encounters the most formidable of questions: how does one dare reduce to the paternal theme a delirium so
Let us recall Marx's great declaration: he who denies God does only a secondary thing, for he denies God in order
who knows that the place of man is entirely elsewhere does not even allow the possibility of a question to subsist
the girl's fantasy, the first is such that the father does not yet appear, while in the third the father no
ego (substitutes for the subject himself) and the one who does the beating must be the father (father substitute). On the
unconscious believes it, since all the ambiguity lies there. What does belief applied to the unconscious signify? What is an unconscious
the unconscious signify? What is an unconscious that no longer does anything but believe, rather than produce? What are the operations
by the socius, wanting to be fucked by the socius, does not derive from the father and mother, even though the
the individual, the ego, plays out its pseudo destiny: what does it matter if I die, says the general, since the
or logic, whereas the problem is particularly practical and concrete. Does this story have an ending? Can an analysis be ended
aptitude for conflict, which means that the quantity of libido does not branch into two variable forces corresponding to heterosexuality and
the couch like water off a duck's back. The unconscious does not cause anything to stick, there is no anchoring in
conflict—is rather the effect of oedipalization, which the treatment does not invent, but precipitates and accentuates within the artificial
conditions
traverse the triangle, breaking apart its vertices. The Oedipal wad does not absorb these flows, any more than it could seal
of schizophrenia, a rock in this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens of Oedipus
haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel in the flows of his desire both the
care about our old grandmother, you little shit! For what does in fact take place in In Search of Lost Time
childhoods were timid, the material kind of pleasure they take does not matter, so long as they can relate it to
by identification with the mother). The personal material of transgression does not exist prior to the prohibition, any more than does
does not exist prior to the prohibition, any more than does the form of persons. We can therefore see the property
It displaces itself in the sense that the Oedipal inscription does not force its way into the synthesis of recording without
do not let themselves be extrapolated from a signifier; transsexuality does not let any qualitative opposition between a local and nonspecific
for disjunctions, like the last of the Hegelian philosophers. He does not substitute syntheses of contradictory elements for disjunctive
syntheses; rather
an affirmative use. He is and remains in disjunction: he does not abolish disjunction by identifying the contradictory elements by means
or intersexual. He is transsexual. He is trans-alive/dead, trans-parent/child. He does not reduce two contraries to an identity of the same
distance as that which relates the two as different. He does not confine himself inside contradictions; on the contrary, he opens
affirmed by their new distance. The disjunction, being now inclusive, does not closet itself inside its own terms. On the contrary
question of a being superior to man and to nature does not arise here at all. Everything is on the body
the one immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent use that introduces
exclusions and restrictions
the solution offers no more of a way out than does the problem. Hence the schizo's withdrawal to the body without
some, around Lacan, who are developing another conception of psychoanalysis, does not mean that we should take no notice of the
is not the purpose of schizoanalysis to resolve Oedipus, it does not intend to resolve it better than Oedipal psychoanalysis does
does not intend to resolve it better than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious in order to
for the society of brothers, for fraternity, is segregation (what does he mean here?). In any case, it was inopportune to
be Jones. But if everything commingles in this fashion it does so in intensity, with no confusion of spaces and forms
history, and proliferates the races. All delirium is racial, which does not necessarily mean racist. It is not a matter of
body without organs representing races and cultures. The full body does not represent anything at all. On the contrary, the races
The indivisible is enveloped, and signifies that what envelops it does not divide without changing its nature or form. The schizo
Aryan gradient or threshold to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoid
deliriums
as we have seen, if there is one problem that does not exist in schizophrenia, it is the problem of identifications
we can easily understand the outbursts of the patient who does not want to be cured, and who treats the analyst
is clear that by invoking such an a priori one does not by any means abandon familialism in the strictest sense
a grandmother in the hospital, crazy or senile. The family does not engender its own ruptures. Families are filled with gaps
forms of social production in conjunction with desiring-production. Schizoanalysis therefore does not hide the fact that it is a political and
revolt, social classes, political events, metaphysical and collective problems—what does it mean to be able to breathe? why be poor
the child. And the child says: Why? Freud's Rat Man does not wait until he is a man to invest the
of the conjunctive syntheses of the unconscious, a use that does not coincide with divisions between classes, although it is an
unconscious libidinal investment of the social field that coexists, but does not necessarily coincide, with the preconscious investments, or with
what
that is not at all what Nietzsche is saying: he does not mean that the death of God spends a long
unconscious, always remaining subject; produces and reproduces itself. The unconscious does not follow the paths of a generation
progressing (or regressing
service of sexuality as an autoproduction of the unconscious. Sexuality does not represent a premium for the ego, in exchange for
passage from one body to another through which the unconscious does no more than reproduce itself in itself. Indeed, in this
of use. The question posed by desire is not What does it mean? but rather How does it work? How do
desire is not What does it mean? but rather How does it work? How do these machines, these desiring-machines, work—yours
its entry with the general collapse of the question What does it mean? No one has been able to pose the
they are opposed to the transcendent exercises of a What does it mean? Schizoanalysis is at once a transcendental and a
no more than the production of fantasy; but the sign does not produce fantasies, it is a production of the real

Therefore we should first of all consider the second question: does psychic repression bear upon the Oedipus complex as an adequate
Such is the nature of Oedipus—the sham image. Repression does not operate through Oedipus, nor is it directed at Oedipus
Ah, so that's what it was!). D. H. Lawrence—who does not struggle against Freud in the name of the rights
quite troublesome to have to say such rudimentary things: desire does not threaten a society because it is a desire to
with the mother, but because it is revolutionary. And that does not at all mean that desire is something other than
not let themselves be stocked within an established order. Desire does not want revolution, it is revolutionary in its own right
come to be called the monumental work of Ernest Jones does not penetrate censorship, it codifies it. And the way the
regimes.) That is why psychic repression in the strict sense does not content itself with repressing real desiring-production, but offers a
for the recording of desire. Desiring-production taken as a whole does not assume the well-known Oedipal figure except in the familial
a diligent psychoanalyst. If a musician tells us that music does not attest to active and conquering forces, but to reactive
and evolve within it. Those on whom the Oedipal imprint does not take, and those on whom it does. I believe
Oedipal imprint does not take, and those on whom it does. I believe my friends cast off in a group at
triangle, by distinguishing what belongs to the family from what does not. It also cuts inwardly, along the lines of differentiation
door, they make everything shake when they enter. Moreover, what does not enter causes perhaps even more vibrations to be felt
imprint and cause the triangle to release its grip? Where does the resonance of the triangle reach its limit? A familial
in neurosis the identity remains that of unconscious representations and does not compromise perception. But what is there to gain from
only provided it enjoys the rights of the Ideal, and does not cease to be an afterward except by becoming a
the measuring is done in two contrary directions. But what does it matter, after all, if morality or religion find an
age, and it accompanies this life with every step. It does not arise after Oedipus, it in no way presupposes an
and to which it reacts. Yet this is what psychoanalysis does when it closets itself in Oedipus, and determines its progressions
same time his journey is strangely stationary, in place. He does not speak of another world, he is not from another
the paintings of the third period, in the series Turner does not exhibit, but keeps secret. It cannot even be said
at least an economic error, an error in fact, and does not spread his values. Artaud puts it well: all writing
value of its form of content. But some reply: Artaud does not belong to the realm of literature, he is outside
through this wall, and the failures of this breakthrough: How does one get through this wall, for it is useless to
material to be sublimated, for want of another use. Analogy does not represent a lower requiring conversion to a higher. It
the simplest critique of sublimation is the fact that it does not by any means rescue us from the shit (only
favorable to the universality of Oedipus recognize nonetheless that one does not encounter in primitive societies any of the mechanisms or
This is because the primitive machine subdivides the people, but does so on an indivisible earth where the connective, disjunctive, and
of the father and the mother. At no time, therefore, does alliance derive from filiation, but both form an essentially open
same for the whole project of coding the flows. How does one ensure reciprocal adaptation, the respective embrace of a signifying
suppressed the real movement of nomadism. But a pure nomad does not exist; there is always and already an encampment where
And this is the case from the start, since there does not exist a pure nomad who can be afforded the
system that is constantly reborn of its own disharmonies. What does Jeanne Favret mean when she shows, along with other ethnologists
ranks. For it is certain that the regime of decoding does not signify the absence of organization, but rather the most
to be established. We can better understand why the problem does not in the least consist of going from filiations to
filiation, for this intense filiation is not yet extended, and does not as yet comprise any distinction of persons, nor even
or owe a sister. Certainly, in real life this difference does not mean that half the male cousins are destined to
are destined to remain bachelors. However, at all events, it does express the law that a man cannot receive a wife
the nature of an energy flow (\leftarrow or \rightarrow), something does not pass or remains blocked ($+$ or $-$), and
is indeed where the myth takes root, the myth that does not express but conditions. As Griaule relates it, the Yourougou
the generative plasma forms an immortal and continuous lineage that does not depend on bodies; on the contrary, the bodies of
inverse Hamlet is primary in relation to Oedipus. The subject does not reproach the uncle for having done what he himself
of this language. We must conclude that, strictly speaking, incest does not and cannot exist. We are always on this side
an extension that recognizes them, that constitutes them, but that does not constitute them without rendering them impossible as sexual
partners
roles belong to the order constituted by the prohibition ... : incest does not exist. Incest is a pure limit. Provided that two
contrary, in the sense that the Symbolic is. But what does it mean to say that incest is impossible? Isn't it
desire. It matters little that this image is impossible: it does its work from the moment that desire lets itself be
of the flow of intensity that passes through, for what does not pass, and for what causes passage or prevents it
the aunt, as the first possible or permitted incest; what does the blocking or causes passage is the maternal uncle. What
he suffers a kind of minus value insofar as he does the blocking (thus the ritual thefts perpetrated by the nephews
Nietzsche says with regard to bad conscience, such a plant does not grow on that kind of terrain. This is explained
paternal group and those belonging to his own matrilineage. How does the divination, responsible for indicating the cause of the illness
of being bewitched, and his would-be heir, intelligent and ambitious, does not exercise the power; the actual chief is not the
English; the elders bemoan the current decadence). The medicine man does not organize a sociodrama, but a veritable group analysis
centering
resistance to Oedipus: in fact, that's where the Oedipal structure does not manage to close itself, and where the terms of
to the existence of this Oedipus, when in fact it does not even have (apart from colonization) the necessary conditions to
return. Now the opposite is clearly the case; not only does the Oedipal representation presuppose the prohibition of incest, but it
is desiring-production. It is the part of this production that does not enter into social production or reproduction. It is what
other. But inversely, the invocation of such a transcendent symbolism does not rescue the structuralists from the narrowest familial point of
Oedipus is a sure thing (even if they underline, as does Fromm, the elements of a new matriarchy). They all agree
engineers (machine) and mobilizes flows that are effectively decoded, but does so by substituting for the codes a quantifying axiomatic (une
the relative limit. Thirdly, there is no social formation that does not foresee, or experience a foreboding of, the real form
between two sectors, but between two kinds of questions, What does it mean? and What purpose does it serve? Of what
kinds of questions, What does it mean? and What purpose does it serve? Of what use is it not only to
is it not only to the ethnologist, but what purpose does it serve and how does it work in the very
the ethnologist, but what purpose does it serve and how does it work in the very formation that makes use of
told not to confuse the signified with the signifier. But does the signifier take us beyond the question, What does it
But does the signifier take us beyond the question, What does it mean? Is it anything other than this same question
not defined by what it means, but by what it does and by what is done with it. It always means
the phallus or something similar, except that what it means does not tell what purpose it serves. In a word, there
much to learn from ethnologists: about the unimportance of What does it mean? When Hellenists place themselves in opposition to the
interpretation because it foregoes discovering an unconscious material: the unconscious does not mean anything. On the other hand the
unconscious constructs
discovers in their immanent relationship with social machines. The unconscious does not speak, it engineers. It is not expressive or
representative
large determinate aggregates (des grands ensembles specifics). But the same does not hold true in the case of desiring-machines as
molecular
partial object or as a separable part of the body does not represent an aggressive and separate phallus; hair is a
of cruelty, maintain an infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates the
decoded flows. This
has been robbed, so as to demonstrate clearly that he does not expect an exchange, not even a deferred exchange? It
attitudes and ideologies in relation to this structure—for one does nothing more than hypostatize the principles of an exchangeist psychology
process or territorial representation: the couple voice-audition and hand-graphics. How does such a machine work? For it does work: the voice
and hand-graphics. How does such a machine work? For it does work: the voice is like a voice of alliance to
the body.... The inscription of a mark on the body does not merely possess a message value here, but is an
work that calls to mind the divine creation. But how does one explain the role played by sight, indicated by Leroi-Gourhan
voice-audition and hand-graphics? In the rituals of affliction the patient does not speak, but receives the spoken word. He does not
patient does not speak, but receives the spoken word. He does not act, but is passive under the graphic action; he
some ancient Germanic law, a little Hindu law. But he does not hesitate, as does Mauss, between exchange and debt. (Georges
a little Hindu law. But he does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a
is not the ground they grow on, any more than does Oedipus. The fact that innocent men suffer all the marks
an increase in pain. Nietzsche doesn't say this, but what does it matter? For it is indeed here that he encounters

of debt: injury done = pain to be suffered. How does one explain, he asks, that the criminal's pain can serve this already prefigured despotic formations and caste hierarchies. And how does one distinguish the way in which the primitive community remains

from this point of view, when the State no longer does anything more than guarantee the private property of a ruling new form established by the State-money. For without question, money does not begin by serving the needs of commerce, or at two acts can, to varying degrees, be bound together, assimilated, does not rule out the existence of two sequences in the eye that it sees the word—it sees it, it does not read it—insofar as it evaluates the suffering caused

context, where the word has only a designating function but does not of itself constitute the sign; what becomes a sign stones, and books; the eye sets itself to reading. (Writing does not entail but implies a kind of blindness, a loss

It is perhaps at this juncture that the question What does it mean? begins to be heard, and that problems of linguistics manipulates the shadow of Oriental despotism. Ferdinand de Saussure does not merely emphasize the following: that the arbitrariness of language

irreducible exteriority of conquest asserts itself. For if language itself does not presuppose conquest, the leveling operations (les operations de rabatement

not structured like one language, but like two. The signifier does not appear to keep its promise, which is to give and functional understanding of language. The imperialism of the signifier does not take us beyond the question, What does it mean the signifier does not take us beyond the question, What does it mean ?; it is content to bar the question in

object, the graphic flux that flows from the voice. Simulation does not replace reality, it is not an equivalent that stands the latter to reshape its form of sovereignty. The law does not begin by being what it will become or seek

despot—the vengeance of the new alliance, whose public character does not spoil the secret: I will bring down upon you of the law to signify without designating anything. The law does not designate anything or anybody (the democratic conception of law designations, as the reverse side of a necessity of signification, does not bear only on the despot's subjects, nor even on direction: Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche mean, this man who dragged Caesar along with him

its ugly growth. So long as the history of desire does not experience this outcome, Oedipus haunts all societies, but as creditor-debtor relation in the relations of opposed classes. But how does one explain both this latency into which the despotic State really knows what comes first, and whether the territorial machine does not in fact presuppose a despotic machine from which it incorporated in the exercise of its functions. In brief, it does not cease being artificial, but it becomes concrete, it tends the old full body of the social machine. Hence capitalism does not lead to the dissolution of feudalism, but rather the feudal system itself and that of its State, still does not give us the extrinsic conjunction of these two flows

money effect a decoding of flows through abstraction. But this does not occur in the same way for both instances. First its specific mode of production, which knows nothing of and does not recognize abstract labor. As Marx says, the latter is simplest and most ancient relation of productive activity, but it does not appear as such and only becomes a true practical machine. That is why, before, the monetary and commercial inscription does not have a body of its own at its disposal of one age: for only by the surplus-value of £10 does the £100 originally advanced become capital. It is solely under itself while reproducing the factors that counteract it. But why does it have no end? Doubtless for the same reasons that financing—the two aspects of banking practice. But this dissimulation does not depend on a faulty understanding so much as it an interior limit that is capital itself and that it does not encounter, but reproduces by always displacing it. Jean-Joseph Goux take in economy as well as linguistics: If the movement does not tend toward any limit, if the quotient of differentials time, and their extension is very wide-ranging. By no means does the diachronic capitalist machine allow itself to be revolutionized by more of its synchronous technical machines, and by no means does it confer on its scientists and its technicians an independence by the capitalist regime engender a machinic surplus value that does not directly depend on science and technics themselves, but on flows that are even stranger and more deterritorialized. But where does the dolphin flux end, if not with the basic research banks)—a flow possessing a power of mutation that does not enter into income and is not assigned to purchases

Clavel, one no longer knows who is alienated or who does the alienating. Who steals? Certainly not the finance capitalist as that one is able to reply to the question: how does one come to desire strength while also desiring one's own field able to be invested by desire? And how far does desire go beyond so-called objective interests, when it is a revolutionary path? Psychoanalysis is of little help, entertaining as it does the most intimate of relations with money, and recording—while television, only a few of which are retained. Electric language does not go by way of the voice or writing; data go by way of the voice or writing; data processing does without them both, as does that discipline appropriately named fluidics voice or writing; data processing does without them both, as does that discipline appropriately named fluidics, which operates by means of difference being that the schizos are not salable. How then does one explain the fact that capitalist production is constantly arresting the image of its own death coming from within? Why does it make the schizophrenic into a sick person not only a sick person not only nominally but in reality? Why does it confine its madmen and madwomen instead of seeing in no longer recognize the figure of a simple illness, why does it keep its artists and even its scientists under such co-opted or absorbed by the laws of the market? Why does it form in turn a gigantic machine for social repression-psychoic advent of capitalism the full body becomes truly naked, as does the worker himself who is attached to this full body becomes something concrete. Concerning capitalism, we maintain that it both does and does not have an exterior limit: it has an concrete. Concerning capitalism, we maintain that it both does and does not have an exterior limit: it has an exterior limit back and exorcising this limit. And it also has, yet does not have, interior limits: it has interior limits under the that places the axiomatic in opposition to codes. The axiomatic does not need to write in bare flesh, to mark bodies write in bare flesh, to mark bodies and organs, nor does it need to fashion a memory for man. In contrast of identity cards, files, and other means of control, capitalism does not even need to write in books to make up abolition of such privileges. That the struggle against monopolistic privileges does not imply any struggle against the very principle of State class is an obvious practical fact, but a fact that does not reveal its theoretical foundation. The latter is simple to is not embodied in a consciousness that, to be sure, does not create it, but actualizes it in an organized party monopolistic market of the State itself. And in effect, how does one define the true alternative without assuming all these problems appears to us profoundly correct where he concludes that there does not exist any class spontaneity, but only a group spontaneity necessarily represented in a distinct consciousness that, at this level, does not even present any grounds for asking whether it betrays against one's own interests: capitalism profits from this, but so does socialism, the party, and the party leadership. How does one so does socialism, the party, and the party leadership. How does one explain that desire devotes itself to operations that are of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when he speaks of traditional bonds? The latter

Urstaat: it effects the first great movement of deterritorialization, but does so by adding its eminent unity to the territorial communes as full body has become directly economic as capital-money; it does not tolerate any other preconditions. What is inscribed or marked it goes without saying that this becoming or this constitution does not develop under the categories imagined in the earlier social signifier. I reach desire when I arrive at castration! What does the desire-castration equation signify, if not in fact a prodigious there is not a single one of these tactics that does not find in Oedipus its land of milk and honey

Nor is there a single one of these tactics that does not serve and develop in psychoanalysis, with the latter as the new avatar of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the latter a last Universal history is nothing more than a theology if it does not seize control of the conditions of its contingent, singular was himself a child, in relation to another father. How does a delirium begin? Perhaps the cinema is able to capture it is evident that there is never a delirium that does not possess this characteristic to a high degree, and that from the second, but one cannot even consider, as Kardiner does, that the social investment corresponding to the first anxiety comes is the basis of neuroses. But this communication of unconsciousness does not by any means take the family as its principle another, at one pole or the other. And the child does not wait until he is an adult before grasping—underneath stretched out over the dimensions of a social field that does not reclose or withdraw: a family-as-matrix for depersonalized partial objects type; on the other hand, the form of individualized persons does not belong to it, since it knows only partial objects spectators to the imaginary birth of the mass phenomenon, and does so at a level that is still microscopic. The body of its structure and the positioning of its parts, but does not set itself into place any more than it forms

they only reproduce themselves through the intermediary of man, but does anyone say that the red clover has no reproductive system therefore assume that there can be no reproductive action which does not arise from a single center; but this assumption is specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project itself into these forms that have For the prime evidence points to the fact that desire does not take as its object persons or things, but the of people aroused. A revolutionary machine is nothing if it does not acquire at least as much force as these coercive And doubtless such a blockage is necessarily justified: the libido does not come to consciousness except in relation to a given

separation into two homosexual series that remain statistical. And one does not by any means escape castration. It is simply that myth and castration, is defeated from the start. And what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on p 295

of course the father acts on the child's unconscious—but does he act as a head of a family in an p 297

of the heroic, for the hero never looks backward, nor does he ever doubt his powers. Hamlet was undoubtedly a hero p 298

and actor. It is obvious that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst, or like a p 299

the conditioned passage from one element to another: mythic representation does not express the element of the earth, but rather the p 301

this element fades before the despotic element; and tragic representation does not express the despotic element properly speaking, but the p 301

conditions

well as myth, tragedy, and the social formations. Psychoanalytic interpretation does not consist in competing with codes, adding a code to p 301

and psychoanalysis, beyond the determinate systems of representation. Obviously this does not mean that the capitalist being, or the being in p 302

benefit of production as the universal interior essence, but it does not thereby escape the world of representation. It merely performs p 303

displaced, once by the position of immanent limits that capitalism does not cease to reproduce on an ever expanding scale, and p 304

that extend the mythic and tragic contents to infinity. Psychoanalysis does treat myth and tragedy, but it treats them as the p 304

series, instead of a production series. But why in fact does representation, having become subjective representation, assume this theatrical p 305

form (There

Green expresses reservations about the adequacy of the structure, he does so only in the name of a theater necessary for p 305

in all its complexity; for it is certain that he does not enclose the unconscious in an Oedipal structure. He shows p 310

clearly seen that, in Lacan, the hypothesis of an unconscious-as-language does not closet the unconscious in a linguistic structure, but leads p 310

as soon as a flow is made to circulate that does not let itself be stopped by Oedipus, the mark of p 312

signifier—but none of that constitutes an unconscious material, nor does any of it concern the productions of the unconscious. Oedipus p 313

Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not effect great deterritorializations without borrowing from territorial circuits: p 315

the

That is why the final image is without optimism. One does not see what optimism would be doing at the conclusion p 317

This very movement is humor, black humor. Oh, the narrator does not homestead in the familial and neurotic lands of Oedipus p 318

there where the global and personal connections are established; he does not remain there, he crosses these lands, he desecrates them p 318

according to its molecular elements and flows. Such a voyage does not necessarily imply great movements in extension; it becomes immobile p 319

family? We always return to the same question: from what does the schizo suffer, he whose sufferings are unspeakable? Does he p 319

what does the schizo suffer, he whose sufferings are unspeakable? Does he suffer from the process itself, or rather from its p 319

family, in the land of Oedipus; when the one who does not allow himself to be Oedipalized is psychoticized in the p 319

Jean Oury has been able to analyze in depth: how does one avoid the institution's re-forming an asylum structure, or constituting p 319

What molar unit will constitute a sufficiently nomadic circuit? How does one prevent the unit chosen, even if a specific institution p 320

you put into these machines, what is the output, how does it work, what are your nonhuman sexes? The schizoanalyst is p 322

understand the nature and function of partial objects if one does not see therein such elements, rather than parts of even p 323

parts of even a fragmented whole. As Lawrence said, analysis does not have to do with anything that resembles a concept p 323

whole, but a whole alongside the parts—a whole that does not unify or totalize them, but that is added to p 326

in the process of a miraculating fetishistic machine, it still does not totalize them, unify them in the manner of an p 326

partial objects. The conversion of a portion of the energy does not occur at a given moment, but is a preliminary p 327

have seen, that is the primary inspiration of psychoanalysis: it does not add a code to all those that are already p 328

end, that every becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold p 330

nature dearly, these

the I either, but the body without organs. And I does not rejoin the model without the model starting out again p 331

sale agency capable of opposing the death desire. And how. does. it do this? By in principle turning death against death p 332

And it's nothing but your wanting to be loved which does it. A maudlin crying to be loved, which makes your p 334

To sing it doesn't cost you a penny. Not only does it cost nothing—you actually enrich others (instead of infecting p 334

Shit on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit of a relation p 334

of zero in roulette. The house always wins. So too does death. The law of large numbers works for death. It p 335

but on the contrary the lines of escape. The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure p 338

and

a small scale. Nor is there any molecular chain that does not intercept and reproduce whole blocks of molar code or p 340

escape. But at the other pole, the schizophrenic escape itself does not merely consist in withdrawing from the social, in living p 341

social organism—species or socius. There is no society that does not arrange lack in its midst, by variable means peculiar p 342

selective pressure that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a primary gregariousness; p 343

gregariousness presupposes the selection and

reality. There is an unconscious libidinal investment of desire that does not necessarily coincide with the preconscious investments of interest, p 345

and

in the most somber organization, below all ideology. Libidinal investment does not bear upon the regime of the social syntheses, but p 345

forces or the energies on which these syntheses depend. It does not bear upon the selections, detachments, and remainders effected by p 345

of the codes and the flows that condition them. It does not bear upon the social means and ends, but upon p 345

is reactionary or revolutionary in the preconscious investment of interest does not necessarily coincide with what is reactionary or revolutionary p 347

in

is all the better masked, as a state of forces does not prevail over the former state without preserving or reviving p 347

and satisfies new aims and interests. But the unconscious revolution does not merely refer to the socius that conditions this change p 347

real desire, apprehended below the minimum conditions of identity. What does psychoanalysis do, and first of all what does Freud do p 351

identity. What does psychoanalysis do, and first of all what does Freud do, if not maintain sexuality under the morbid yoke p 351

revolution. There is a hypothesis dear to Freud: the libido does not invest the social field as such except on condition p 352

nonparental functions and roles confronting other roles and other functions. Does this amount to saying that the parents have no unconscious p 355

some relation with the outside, if you please. For desire does not survive cut off from the outside, cut off from p 357

always actual, and are so from the tenderest age; actual does not signify recent as opposed to infantile, but rather in p 358

familial constellation, or on their substitutes—father, mother, child. One does not stop there, since these three terms tend to be p 358

most suited to break with the traditional familial reference. What does one see, in fact, in the American familialist studies pursued p 360

its part to the preconscious investments of interest. Not only does one thereby fail to correctly evaluate social production in its p 361

the entire social field to the finite familial figure, it does not imply just any investment of this field by the p 363

what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis is content p 365

to live off Oedipus

sexuality as an index in their social scope itself. Which does not mean, of course, that one need only invest the p 365

the desiring-machines. For there is indeed a sexual revolution, which does not concern objects, aims, or sources, but only machinic forms p 366

all kinds of problems concerning these distinctions. In what sense does the schizoid investment constitute, to the same extent as the p 367

assigns and distributes. The fact remains that such an investment does not endure the light of day: it must always hide p 367

effected breaks at the limits of desire: a breakthrough. It does not suffice to say that the nineteenth century is already p 369

dirty little secret, even in abstract painting where the axiomatic does without figures: a style of painting whose secret essence is p 370

call Oedipus in question. Since, in point of fact, Oedipus does not intervene in these dramas as a familial figure or p 371

ruling class that is all the more ruthless as it does not place the machine in its service, but is the p 372

the least operation, the least industrial or financial mechanism—that does not reveal the insanity of the capitalist machine and the p 373

insanity, the machine works too, believe me. The capitalist machine does not run the risk of becoming mad, it is mad p 373

of gray gentlemen who keep up the machine; how it does not run the risk of dying all alone, but rather p 373

But no matter how large the extraction of profits, it does not define capitalism. And for what does define capitalism, for p 374

of profits, it does not define capitalism. And for what does define capitalism, for what conditions profit, theirs is an investment p 374

religion, it lives precisely from a lack of belief, it does not need it—a motley painting of all that has p 375

would be grotesque and disquieting at the same time. It does not take itself for a party or even a group p 380

take itself for a party or even a group, and does not claim to be speaking for the masses. No political p 380

within the framework of schizoanalysis. Finally, schizoanalysis is something that does not claim to be speaking for anything or anyone, not p 380

around desiring-machines and the production of desire. Schizoanalysis as such does not raise the problem of the nature of the socius p 380

of the socius to come out of the revolution; it does not claim to be identical with the revolution itself. Given p 380

of power such that desiring-production subjugates social production and yet does not destroy it, since it is the same production working p 380

Mannoni writes: One of these adolescents, declared unfit for studies, does admirably well in a third-level class, provided he works some p 381

DOESN'T	31	
autism to schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to being oedipalized		p 23
we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to being oedipalized , and tends to treat		p 23
1897 in the course of his self-analysis, but that he doesn't give a generalized theoretical form to it until 1923, in		p 53
and let's make do with it, too bad if it doesn't suit us. In this regard it is possible that Charlus's		p 68
and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to the premium		p 88
the unconscious-as-child is acquainted only with daddy-mommy, and that it doesn't know in its own way that its father has a		p 97
approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly, as to the death of the father, news		p 106
But honestly, as to the death of the father, news doesn't travel very fast: it would be a mistake to embark		p 106
the unconscious that is thought to be too idyllic. But doesn't one indeed lend to the unconscious horrors that could only		p 112
be retorted that the schizo is not joyous either? But doesn't his sadness come from the fact that he can no		p 113
father. Or rather, if it is true that the analysis doesn't even begin as Oedipal, except to our way of seeing		p 168
even begin as Oedipal, except to our way of seeing, doesn't it become Oedipal nevertheless, in a certain way—and in		p 168
name so long as he adheres to the traditional norms? Doesn't the Ndembu cure demonstrate just the opposite? Could it not		p 170
to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but what does it matter? For it is		p 191
the struggles against the guilds and the monopolies). But capitalism doesn't begin, the capitalist machine is not assembled, until capital		p 226
directly		
it, the capitalist social field as a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in flows		p 229
that is, questions addressed to Marxist economists by someone who doesn't quite understand how one can maintain human surplus value as		p 232
second great movement of deterritorialization, but this time because it doesn't allow any part of the codes and overcodes to subsist		p 261
of the codes and overcodes to subsist. However, what it doesn't allow to subsist it rediscovers through its own original means		p 261
in his very fine analysis: the familism inherent in psychoanalysis doesn't so much destroy classical psychiatry as shine forth as the		p 271
God's only error lies in having stayed his hand. But doesn't this man, the film's protagonist, have a son of his		p 274
in such a way that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing it		p 278
Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing it, pursuing directions of an entirely different		p 278
Fromm denounces the existence of a psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't see what the stamp		p 312
psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't see what the stamp of this bureaucracy is, and that		p 312
in which psychoanalysis joins forces with social repression, he still doesn't go far enough, because he doesn't see that the tie		p 312
social repression, he still doesn't go far enough, because he doesn't see that the tie linking psychoanalysis with capitalism is not		p 312
complain, to commiserate, always demands a toll. To sing it doesn't cost you a penny. Not only does it cost nothing		p 334
many unemployed are needed, so many deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned death		p 335
in		
thirteen telephones. He gives his orders to the world. He doesn't care for the ladies. He is brave, too. He is		p 335
impasse or double bind: where is there a father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son		p 360
DOG	1	
according to his prophecy, wouldn't the State itself be that dog which wants to die? But that is also reborn from		p 215
DOGMA	3	
constellation in person. But when psychoanalysis makes of Oedipus its dogma, it is not unaware of the existence of relations said		p 51
the psychotic, para-oedipal in others. The function of Oedipus as dogma, or as the nuclear complex, is inseparable from a forcing		p 51
quickly resolved in favor of what was to become a dogma of psychoanalysis. Philippe Girard, in unpublished remarks that seem to		p 353
DOGON	7	
intensive, and that correspond to the internal zigzag of the Dogon egg. Each one intensively repeats the entire genealogy for himself		p 154
his mother's twin: such is indeed the axis of the Dogon myth related by Griaule. Yes, I have been my mother		p 158
saying the same thing from such a great distance: the Dogon narrative develops a mythical Weismannism, where the germinative plasma		p 158
forms		
a succession of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it back against Weismann, to reproach him for		p 158
matrilineal) and from the alliances that they imply. The entire Dogon mythology is a patrilineal version of the opposition between the		p 160
too close to the nonexistent impossible (for example, the preferential Dogon marriage with the uncle's daughter, she being equivalent to the		p 160
filiations and the lateral alliances. Let us return to the Dogon preferential marriage as analyzed by Griaule: what is blocked is		p 163
DOGONS	1	
there from time immemorial). Marcel Griaule describes how, among the Dogons, something is produced at a certain moment, at the level		p 155
DOGS	5	
As Nietzsche says; churches, armies, States—which of all these dogs wants to die? There results a third difference between group		p 63
pure textuality, and superior scientificity (scientificite). Like the young palace dogs too quick to drink the verse water, and who never		p 208
their eminent cause. Occasionally it still happens that the young dogs will call for a return to the despotic signifier, without		p 213
its signified—against the despot, says the law. For the dogs, according to Kafka's observations, want desire to be firmly wedded		p 213
summoning it back to its place. We are all little dogs, we need circuits, and we need to be taken for		p 315
DOING	10	
limited conception of the ego. And what prevented him from doing so was his own tripartite formula—the Oedipal, neurotic one		p 23
and the function of parents are within desiring-production, rather than doing the opposite and forcing the entire interplay of desiring-machines		p 47
to		
and who is incensed and bewildered by what Freud is doing when he closets sexuality in the Oedipal nursery—has a		p 115
in appearance. While this is taking place, what is desiring-production doing? The retained elements do not enter into the new use		p 125
it would seem that they don't know what they are doing. We have psychotherapists who sincerely believe they are engaged in		p 170
least, he could not be unaware of what he was doing, extorting surplus value. But how this cynicism has grown—to		p 238
of sex! In truth, they don't know what they are doing, nor what mechanism of repression they are fostering, for their		p 308
without optimism. One does not see what optimism would be doing at the conclusion of this statement. This man and this		p 317
a poor man taken in by bourgeois; Oedipus was already doing this when he claimed a low birth of servant parents		p 353
oedipalizing women, children, blacks, and animals know what they are doing? We dream of entering their offices, opening the windows and		p 357
DOIT	1	
d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion		p 122
DOLLAR	1	
is traced by recent monetary history: the role of the dollar, short-term migrating capital, the floating of currencies, the new means		p 245
DOLPHIN	1	
are even stranger and more deterritorialized. But where does the dolphin flux end, if not with the basic research projects of		p 236
DOLPHINS	3	
beyond, of another wall to break through, he turns to dolphins, to the language of dolphins, to flows that are even		p 236
break through, he turns to dolphins, to the language of dolphins, to flows that are even stranger and more deterritorialized. But		p 236
An axiom will be found even for the language of dolphins. Marx often alluded to the Golden Age of the capitalist		p 238

DOMAIN	27	
of constitution. In fact, we have passed imperceptibly into a domain of the production of recording, whose law is not the		p 12
We owe to Jacques Lacan the discovery of this fertile domain of a code of the unconscious, incorporating the entire chain		p 38
lettre volée [The Purlined Letter].) But how very strange this domain seems, simply because of its multiplicity—a multiplicity so complex		p 38
never a discursive one; a writing that constitutes the entire domain of the real inorganization of the passive syntheses, where we		p 39
performs all the possible triangulations by distributing in a given domain desire, its object, and the law. It is certain that		p 52
contrary? Wouldn't it be better to schizophrenize—to schizophrenize the domain of the unconscious as well as the sociohistorical domain, so		p 53
the domain of the unconscious as well as the sociohistorical domain, so as to shatter the iron collar of Oedipus and		p 53
For what Freud and the first analysts discover is the domain of free syntheses where everything is possible: endless connections,		p 54
nonexclusive		
a mere dependence on causes, but the occupation of a domain, and the operation of a system of signs. This can		p 86
They make the limit pass into the interior of the domain thus described by Oedipus, between the two poles of Oedipus		p 135
was therefore conditioned by the possibility of establishing a psychoanalytic domain. When a subject adhered fully to the traditional norms and		p 170
same question, only this time barred? This is still the domain of representation. The true misunderstandings, the misunderstandings between		p 180
ethnologists (or		
and joins this field to itself as the statistically determined domain that is bound to it. Desiring-machines function within social machines		p 183
the primary repression that the latter already performs in the domain of desire—a relation that is essentially variable. There is		p 184
all the productive forces. We are no longer in the domain of the quantum or of the quantitas, but in that		p 227
collective whole of social persons and that closes off his domain and scrambles his images. Everything is reduced to the father-mother-child		p 265
must transport the essential difference to the heart of this domain. Delirium is the general matrix of every unconscious social investment		p 277
machine, and the small formations dispersed in every organism: a domain of nondifference between the microphysical and the biological, there		p 286
being		
machines in the living. Why speak of machines in this domain, when there would seem to be none, strictly speaking—no		p 286
these laws, since the chain of assembly begins in a domain where by definition there are as yet no statistical laws		p 286
we have rejected the idea that desiring-machines belong to the domain of dreams or the Imaginary, and that they stand in		p 287
the huge network of cybernetic inter-connections. How, starting from this domain of chance or of real inorganization, large configurations are		p 289
organized		
assembling of an analytic machine suited to decode them: the domain of free syntheses where everything is possible; partial connections,		p 300
included		
and means, and effects a revolutionary break in the preconscious domain—the Leninist break, for example. In this domain of preconscious		p 344
the preconscious domain—the Leninist break, for example. In this domain of preconscious investments of class or interest it is therefore		p 344
extending the familial co-ordinates beyond their real and even imaginary domain. It is not by chance that institutional analysis has difficulty		p 359
or end: science as experimentation, as previously defined. In this domain as in the others, isn't there a properly libidinal conflict		p 371
DOMAINS	2	
a goal. ... If we made a psychoanalyst enter into the domains of the productive unconscious, he would feel as out of		p 113
and that distributes states of being and becoming according to domains of presence or zones of intensity (voluptas). For desiring-machines		p 183
are		
DOMESTIC	1	
and rigorous topics such as the theory of maids or domestic servants in Freud's thought. There are some real indices in		p 353
DOMESTICATING	2	
consequence of social reproduction, insofar as this latter aims at domesticating a genealogical form and content that are in every way		p 13
we say that it is everywhere (in the enterprise of domesticating the unconscious, of representing desire and the unconscious). To be		p 121
DOMINANCE	1	
the return of the determinant in the determinate system of dominance. That is why it is essential to take into consideration		p 147
DOMINANT	24	
a function of market economy is the art of a dominant class. This involves deliberately organizing wants and needs (manque) amid		p 28
diagnosis of Oedipal homosexuality with a mother fixation, of a dominant depressive nature and a sadomasochistic guilt, was quickly applied		p 68
to		
not mean that we should take no notice of the dominant tone in the most respected associations: consider Dr. Mendel and		p 81
an unconscious nature can ensure the general submission to a dominant class by making cuts (coupures) and segregations pass over into		p 104
as the investment that conforms to the interest of the dominant class, but operates on its own account, according to the		p 105
this minor expressive activity that secretes ideology according to the dominant codes. The work of art is supposed to inscribe itself		p 133
Marxists are right to remind us that if kinship is dominant in primitive society, it is determined as dominant by economic		p 147
kinship is dominant in primitive society, it is determined as dominant by economic and political factors. And if filiation expresses what		p 147
economic and political factors. And if filiation expresses what is dominant while being itself determined, alliance expresses what is		p 147
determinant, or		
units of primary, secondary, and tertiary sections, also having their dominant roles and their alliances. The point of separation between the		p 152
the maintenance of the apparatus of the State. Even where dominant classes set themselves apart from this apparatus and make use		p 197
are inseparable from this overcoding, and imply the existence of dominant classes that do not yet manifest themselves as classes, but		p 199
different orders of inscription: a graphism that leaves the voice dominant by being independent of the voice while connecting with it		p 203
and into that of commodities. Classes appear, inasmuch as the dominant classes are no longer merged with the State apparatus, but		p 218
concrete, it tends to concretization while subordinating itself to the dominant forces. The existence of an analogous evolution has been		p 221
demonstrated		
so well: how juridical and political relations are determined as dominant—in the case of feudalism, for example—because surplus labor		p 247
the autochthonous relations of alliance and filiation are determined as dominant in the so-called primitive societies, where the economic forces		p 248
and		
desire and expressing for their part noneconomic factors determined as dominant. That the flow of financing is raised to an entirely		p 249
of filiation and alliance are determinant, or rather determined as dominant. As a matter of fact, what is marked or inscribed		p 263
changed, because the family, instead of constituting and developing the dominant factors of social reproduction, is content to apply and		p 264
envelop		
in its theoretical determination. Whence the subsisting contradictions within the dominant class, i.e., the class pure and simple. This is		p 344
benefit of a restricted fraction of the whole of the dominant class. But it is just as obvious for the Russian		p 344
in reality the latter represent only the members of the dominant class or a fraction of this class. How could a		p 367
object of his countersociology—art and science establishing themselves as dominant powers, on the ruins of institutions. Why this appeal to		p 368
DOMINATED	8	
I (viscosity, resistance of a hysterical form), the session is dominated by a heavy, weighty, boggy climate. The silences are leaden		p 66
weighty, boggy climate. The silences are leaden, the discourse is dominated by the events of the day, ... is uniform, it is		p 66
liquidity, resistance of an obsessional form), here the session is dominated by an extreme mobility of representations of all sorts, ... the		p 66
in its own mode, cuts across the interest of the dominated, exploited classes, and causes flows to move that are capable		p 105
idea that primitive societies have no history, that they are dominated by archetypes and their repetition, is especially weak and inadequate		p 150
and their contradictions, their struggles and their compromises with the dominated classes. It is no longer the transcendent law that governs		p 221
play on both boards), and where no integration of the dominated classes could occur without the shadow of this unapplied principle		p 229
the revolution is linked solely to the interest of the dominated and exploited masses. But it is the nature of this		p 377
DOMINATES	4	

and the woman the one in whom the female part, dominates statistically. So that at the level of elementary combinations, at the action of praxis of the family members that literally dominates the mind of the psychotic member. These metaphysical men from the voice while connecting with it, and a graphism that dominates or supplants the voice by depending on it in various becomes a microcosm, suited to expressing what it no longer dominates. In a certain sense the situation has not changed; for	p 69 p 95 p 203 p 264
DOMINATING 1	
it is an incomparable weapon in the service of a dominating class: it is this use that brings about the feeling	p 103
DOMINATION 4	
sign within the immanence of language, without showing how the domination is exercised through and in the transcendence of the signifier forces whose flows it co-ordinates and whose autonomous relations of domination and subordination it expresses. It is no longer content to of language that shatters the double game of the voice-graphism domination; that causes form and substance, content and expression to flow objective interest—but these operations are carried out under the domination of its consciousness or party vanguard, that is, for the	p 207 p 221 p 242 p 256
DOMINO 1	
but they nonetheless represent social and potentially political forces (from domino players to home brewers via the Veterans of Foreign Wars	p 257
DON'T 18	
functions of the Oedipal triangle. As Artaud put it: I don't believe in father in mother, got no papamummy Desiring-production forms production and antiproduction. Psychoanalysis is like the Russian Revolution; we don't know when it started going bad. We have to keep un indifference) that it presupposes. Oedipus informs us: if you don't follow the lines of differentiation daddy-mommy-me, and the exclusive alternatives	p 14 p 55 p 78
differentiation. But in any case we are oedipalized: if we don't have Oedipus as a crisis, we have it as a	p 82
traditional daddy-mommy are replaced by a mother-function, a father-function; we don't quite see what there is to gain by this, except denunciations of European families, from the call for destructions that don't come quickly enough, from the admiration for the convict, from psychoanalyst who is forever chanting the incurable insufficiency of being: don't you see that Oedipus saves us from Oedipus, it is	p 82 p 85 p 108
into the flow of milk here, it's your brother's turn, don't take a crap here, cut into the stream of shit	p 125
is your father and nothing else, or your maternal grandfather—don't mistake them for chiefs; you can go have yourself triangulated as to certain psychotherapists here: it would seem that they don't know what they are doing. We have psychotherapists who sincerely	p 168 p 170
lack culminates: the anthropomorphic representation of sex! In truth, they don't know what they are doing, nor what mechanism of repression	p 308
But inversely, how can we be certain that these circuits don't reconstitute the lands—only too well known—of the asylum	p 319
I'm the best friend you've got, and Watch out, son, don't treat me like one of your buddies? There is nothing	p 360
succeed in choking off the flows' lines of escape. We don't feel any need to attach the slightest importance to psychoanalysis's	p 361
independently of all reason: that very degree and no other, don't take another step; that very socius and no other, hands	p 364
never anything other than desiring-production, and vice versa—but they don't share the same law or the same regime. The actualization	p 378
all-too-familiar traps. This would be a bad reading, and we don't know which is better, a bad reading or no reading	p 379
revolution be betrayed?—once it has been said that betrayals don't wait their turn, but are there from the very start	p 379
DONE 21	
and the only real relationship, that of production, has been done away with. The great discovery of psychoanalysis was that of be found in books. From the little reading I had done I had observed that the men who were most in	p 24 p 27
to it. But in any case the harm has been done, the treatment has chosen the path of oedipalization, all cluttered	p 68
the death of God, for good measure and to be done with it, so as to render the event comical. And	p 106
wields. While the critical study of Freudian ideology has been done, and done well, on the other hand the history of	p 117
the critical study of Freudian ideology has been done, and done well, on the other hand the history of the movement	p 117
sort of racket thirsting after respectability, which will never have done with getting itself recognized and institutionalized—a formidable enterprise of	p 118
not against the units of production), although the measuring is done in two contrary directions. But what does it matter, after	p 128
Oedipus. The subject does not reproach the uncle for having done what he himself wanted to do; he reproaches him for	p 159
himself wanted to do; he reproaches him for not having done what he the son could not do. And why didn't	p 159
twinness and bisexuality, according to which the son could have done it as well, and could have been himself this uncle	p 159
means, but by what it does and by what is done with it. It always means the phallus or something similar	p 180
and is less important than the operative use (what is done with the thing) or the positional functioning (the relationship with	p 181
here that he encounters the terrible equation of debt: injury done = pain to be suffered. How does one explain, he	p 191
can serve as an equivalent of the harm he has done? How can one pay back with suffering? An eye must	p 191
be believed, it indicates rather what is going to be done, something that the shrewd or the competent are able to	p 250
inevitability of the fluxion of the flows? What can be done so that the decoding and the deterritorialization constitutive of the	p 260
relation to the outside! A whole alphabet, an entire axiomatic done with photos of mad people; this has to be tried	p 290
as a One-one never stops and never has done with dying; and the other, according to which this same	p 330
sake in the libido, a taste for a job well done, each one in his own place, the banker, the cop	p 347
speak much like Henry Miller of the need to have done with pouring out one's merciful and pitiful guts, these flows	p 370
DOOR 5	
contretremps with the International Psycho-Analytic Association that bears above its door the inscription Let no one enter here who does not surely true, but it is still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines at the door, give up	p 45 p 56
the consulting-room door is written, Leave your desiring-machines at the door, give up your orphan and celibate machines, your tape recorder	p 56
the whole triangle to reverberate. The desiring-machines are at the door, they make everything shake when they enter. Moreover, what does	p 125
world, to have needed to venture outside its own front door. The schizophrenic voyage is the only kind there is. (Later	p 224
DOORS 2	
train, ran into the space between the outer and inner doors of the room, shutting himself in, saying dark, and ran again, but soon ran back into the space between the doors. While I was saying that he was going into dark	p 45 p 45
DOT 1	
the left side of the road, the barren trees that dot the right side, do not meet at the horizon. There	p 317
DOTTED 1	
that is perverse, a kind of familial position, and a dotted line of escape or schizoid breakthrough. The major line ends	p 283
DOUBLE 51	
desire intrinsically produces an imaginary object that functions as a double of reality, as though there were a dreamed-of object behind	p 25
way of defining its object, the world acquires as its double some other sort of world, in accordance with the following	p 26
with a firm and confident response. And this response is double: it is not my fault if psychoanalysis attests to a	p 57
little girls. We are present from the start at a double Freudian reduction, which is in no way imposed by the	p 59
nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious! Double bind is the term used by Gregory Bateson to	p 79
describe	
Russell's theory of types. It seems to us that the double bind, the double impasse, is instead a common situation, oedipalizing	p 79
types. It seems to us that the double bind, the double impasse, is instead a common situation, oedipalizing par excellence. And	p 79
we have the second paralogism of psychoanalysis. In short, the double bind is none other than the whole of Oedipus. It	p 80
said to be normative. On either side is Oedipus, the double impasse. And if a schizo is produced here as an	p 80
reason that there is no other means of escaping this double path, where normality is no less blocked than neurosis, and	p 80

Freud himself was acutely aware of Oedipus's inseparability from a double impasse into which he was precipitating the unconscious. Thus in high priests. The first profound example of an analysis of double bind, in this sense, can be found in Marx's On manner invoked a structural Oedipus to create and shut the double impasse. to lead us back to the question of the its solution. It is solely a question of a correlative double impasse, a swing of a pendulum responsible for sweeping away continuously carries us from one pole to the other. A double pincer action that crushes the unconscious caught in its exclusive great book by Jacques Besse, we encounter once again the double stroll of the schizo, the geographic exterior voyage following nondecomposable	p 80 p 81 p 82 p 83 p 83 p 87
imaginary identifications within the maternal undifferentiated. The law of the double bind operates relentlessly, ruthlessly, flinging us from one pole to	p 90
this familialism in extension is ever present, conforming to the double impasse of an extended Oedipus, just as much in the Oedipus proceeds, it demonstrates Oedipus's method: a paralogism of the double bind, the double impasse. (Or, in line with a suggestion demonstrates Oedipus's method: a paralogism of the double bind, the double impasse. (Or, in line with a suggestion made by Henri Henri Gobard, would it be better to translate this as double hold like a full nelson hold in wrestling, so as	p 94 p 110 p 110 p 110
its resolution as in its problem. In any case, the double bind is not the schizophrenic process; on the contrary, the bind is not the schizophrenic process; on the contrary, the double bind is Oedipus insofar as it arrests the motion of social repression: desiring-production. But it in fact implies an original double operation: the repressive social formation delegates its power to an	p 110 p 110 p 119
the process of oedipalization, is therefore the result of this double operation. It is in one and the same movement that alliances and filiations. This machine is segmentary because, through its double apparatus of tribe and lineage, it cuts up segments of The vicious circle of the germinal lineage closes (the primitive double bind): neither can the uncle marry his sister, the mother returns to find his mother again. The purpose of this double incest is not to produce a flow, not even a	p 119 p 152 p 159 p 201
the unconscious in fact includes the topical order of a double inscription, it is not structured like one language, but like despot. Oedipus has received its name, the clubfooted despot committing double incest through overcoding, with his sister and his mother as it all possible: the extrapolation of a detached object; the double bind of overcoding or royal incest; the biunivocalization, application, and despot returns as the absolute monarch. For it is a double error to think that the development of commodity production is bearing the greatest burden of current functions. Here Andre Gorz's double portrait of the scientific and technical worker takes on its between signifier and signified. Because there no longer occurs a double articulation between two hierarchized levels of language, but between two	p 208 p 215 p 215 p 220 p 236 p 242
fashion a purely immanent theory of language that shatters the double game of the voice-graphism domination; that causes form and substance	p 242
other. In Capital Marx analyzes the true reason for the double movement: on the one hand, capitalism can proceed only by order, and so daddy-mommy will be proud of me; the double direction given to resentment, the turning back against oneself, and in combination with the others. What is essential is this double movement whereby Butler drives both arguments beyond their very limits Reichian theory, it possesses the incomparable advantage of showing the double pole of the libido, as a molecular formation on the it is the same agency—the family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into an the strictest piety today asks for nothing more). Whence this double impression, that psychoanalysis is opposed to mythology no less than found all over, following a rule of inverse relation, or double bind. All of production is conducted into the double impasse or double bind. All of production is conducted into the double impasse of subjective representation. Oedipus can always be consigned to distribute, that vacuolize lack in an aggregate of destination: a double abduction of the orphan machines, inasmuch as the structure applies by Oedipus: Oedipus necessarily operates in the form of this double impasse. We are told that Oedipus in its turn must of analytic activity, even and especially when they claim to double the real object with an imaginary object; and better a privatized family that displaces the ever narrower internalized limits. The double alienation—labor-desire— is constantly increasing and deepening the difference in	p 259 p 269 p 284 p 292 p 296 p 304 p 307 p 307 p 308 p 311 p 322 p 337
recognizes his own daddy, his own mommy. For example, Bateson's double impasse or double bind: where is there a father who daddy, his own mommy. For example, Bateson's double impasse or double bind: where is there a father who doesn't simultaneously transmit a schizophrenic. We have seen in this sense that the double impasse in no way defined a specific schizophrenogenic mechanism, but the trap of a familial psychic repression that comes to double the weight of social repression. The paranoid applies his delirium	p 360 p 360 p 360 p 365
DOUBLE-BIND 1	
spoken of by Russell is brought to mind by the double-bind situation: an alternative, an exclusive disjunction is defined in terms	p 80
DOUBLE-IMPASSE 1	
and that the ego forbids itself in its turn (the double-impasse formula): Could one find examples [illustrating the diagram of actual	p 127
DOUBLES 4	
Carrette presented a case of schizophrenia with a delusion of doubles, where the patient manifested a strong hatred for her mother loss where the parents were lived as false parents or doubles. From this they drew the illustration of the inverse relationship absorption of overabundant resources. On the other hand, it alone doubles the capital and the flow of knowledge with a capital they become coefficients that are directly economic, instead of being doubles to the economic signs of desire and expressing for their	p 122 p 122 p 235 p 249
DOUBLY 3	
this is solely due to the fact that he is doubly embedded there, to the second power, in a field of that the limit of the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by the position of immanent limits limit of the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by the position of immanent limits that capitalism	p 94 p 304 p 304
DOUBT 10	
larger and larger share of surplus value. There is no doubt that at this point in history the neurotic, the pervers the father shines forth in all his brilliance, clearly without doubt—but indeed, this second phase has never had a real the girls and the first for the boys—affirms without doubt the prevalence of the father in both cases, but this two there is latency—the celebrated latency—which is without doubt the greatest psychoanalytic mystification: this society of brothers who forbid	p 35 p 59 p 59 p 80
all I'll have to do is be Worm. Which no doubt I shall achieve by trying to be Jones. Then all is herself equivalent to the mother). Griaule's article is without doubt the text most profoundly inspired by psychoanalysis in the whole become the repressing representation itself. For there can be no doubt: this way the despot has of committing incest, and of serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at economic and political reterritorialization. But	p 85 p 160 p 201 p 258
of the means of production. So that capitalism is without doubt the universal of every society, but only insofar as it for the hero never looks backward, nor does he ever doubt his powers. Hamlet was undoubtedly a hero to himself, and	p 270 p 298
DOUBTFUL 1	
it and plasters it on its face. Besides, it is doubtful that incest was a real obstacle to the establishment of	p 116
DOUBTING 4	
that are in every way intractable? For there is no doubting the fact that the schizo is constantly subjected to interrogation operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while even socialists have abandoned belief in the possibility seem that psychoanalysis offers them just as many reasons for doubting the notion as it offers for attracting their interest. For recognized continuation of his delirious ideas. There is room for doubting that the decision would have been the same if Schreber	p 13 p 151 p 182 p 364
DOUBTLESS 38	
of a flow; every flow, the fragmentation of the object. Doubtless each organ-machine interprets the entire world from the perspective of body of Judge Schreber, who attracts God's rays to himself. Doubtless the former paranoid machine continues to exist in the form	p 6 p 11

of the projection of a more basic, primordial condensed material? Doubtless this is a way of maintaining intact the rights of must necessarily discover Schreber's daddy beneath his superior God, and doubtless also his elder brother beneath his inferior God. At times Even suffering, as Marx says, is a form of self-enjoyment. Doubtless all desiring-production is, in and of itself, immediately consumption and one kind of production, the production of the real. And doubtless we can express this identity in two different ways, even connected to another machine that supposedly produces this flow. And doubtless this second machine in turn is really an interruption or the cutting off is an integral part of mechanical connections. Doubtless there are those who will object that this mechanical, schizophrenic failed to grasp the logic of these objects? It is doubtless because, first of all, she conceives of them as fantasies no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of the first argument would lead us to the other being anoedipal schizoid, included, and inclusive: For some, doubtless those whose childhoods were timid, the material kind of pleasure	p 13 p 14 p 16 p 32 p 36 p 37 p 44 p 58 p 70
it to a male countenance. While others, whose sensuality is doubtless more violent, give their material pleasure certain imperious localizations. The what amounts to an indifference with regard to the stimulus. Doubtless one can believe that, in the beginning (?), the stimulus—the unconscious, or is this the way a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the production, as a system of reproduction of the producers. And doubtless, at the other pole, the recording of desiring-production on the bears on reality itself or the function of the real. Doubtless Freud was merely insisting on the schematic character of the second group of loners, of which I am a part, doubtless constituted by centers of collarbones, was deprived of any possibility of his maternal uncle, the designated husband of this woman. Doubtless all the dramatis personae will be found to come into goods traditionally held by the women: all the codes vacillate. Doubtless, to begin with money and to finish with money is and elements among other elements—but rather by industrial capital. Doubtless the merchant was very early an active factor in production that counteract it. But why does it have no end? Doubtless for the same reasons that provoke the laughter of the technicians an independence that was unknown in the previous regimes. Doubtless it can let a certain number of scientists-mathematicians, for example-	p 70 p 92 p 112 p 120 p 123 p 124 p 158 p 176 p 226 p 228 p 233
question of flows to set in motion and to break? Doubtless Marxists will remind us that the formation of money as exotic—but this taste is destructive and morbid. While decoding doubtless means understanding and translating a code, it also means destroying	p 239 p 245
decoded or in the process of being decoded. These flows doubtless had the effect of making the State more and more For the family must appear in two forms: one where doubtless it is guilty, but only in the manner in which I am fleeing, I will be looking for a weapon! Doubtless there are astonishing oscillations of the unconscious, from one pole of escape, instead of the perspectives of the large aggregates. Doubtless it would be a mistake to contrast these two dimensions the limit, at the end, not at the origin. And doubtless the body without organs haunts all forms of socius. But narrow cells of the type couple, family, person, objects. And doubtless such a blockage is necessarily justified: the libido does not Oedipus, it believes in castration, in the law. It is doubtless true that the psychoanalyst would be the first to say from these impasses is an effective politicization of psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry went very recording surface of the body without organs. And we have doubtless been able to present things in a logical order where the experience of death, and envelops it. And it is doubtless the case that every intensity is extinguished at the end we are still pious, psychoanalysis remains in the precritical age. Doubtless these illusions would not take hold if they did not purposes derive from it, and not the contrary. It is doubtless true that interests predispose us to a given libidinal investment a sick person. For one attempts to neuroticize everything. And doubtless one thus conforms to the family's mission, which is to apparatuses for the regimentation and the repression of the desiring-machines. Doubtless it is not hard for him to appear reasonable, by	p 252 p 270 p 277 p 280 p 281 p 293 p 296 p 320 p 327 p 330 p 339 p 345 p 361 p 364
DOUBTS 3	
the period of psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers	p 53
do not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty.... Long-dead emperors are do not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty)? This would mean	p 199 p 214
DOWN 30	
the co-ordinates based on this fundamental dichotomy have been laid down. He does not live nature as nature, but as a a process of abstraction. Desiring-machines work only when they break down, and by continually breaking down. Judge Schreber lived for a work only when they break down, and by continually breaking down. Judge Schreber lived for a long time without a stomach guardroom I suppose, and there I was told to sit down. I must have tried to explain. We cannot say that to what he has escaped from, why set him back down amid problems that are no longer problems to him, why not things a subject feels the lack of somewhere deep down inside himself, but rather the objectivity of man, the objective When in the course of our discussion above, we laid down the broad outlines of a parallelism between social production and of order; they ordinarily stop working not because they break down but because they wear out. Marx makes use of this as it wears out. Desiring-machines, on the contrary, continually break down as they run, and in fact run only when they entirely out of gear rather than let them simply run down, and chose to end his compositions with abrupt breaks, hesitations and unresolved chords, rather than allowing them to slowly wind down to a close or gradually die away into silence. The broken-down objects, converting them to the regime of desiring-machines, breaking down is part of the very functioning of desiring-machines; the artist	p 2 p 8 p 8 p 14 p 23 p 27 p 31 p 31 p 31 p 31 p 32 p 32
the regime of desiring-production, and the way in which breaking down constitutes an integral part of the functioning, or the way or makes a pretense of using them—to water Oedipus down, to miniaturize it, to find it everywhere, to extend it lowed being so well preserved, but a partition came crashing down—an event that will liberate a space where Molloy and and what on the contrary it is going to lead down the paths of a contagious and reproduceable differentiation. For the not. It has been a long time since he broke down the wall of the signifier: Artaud the Schizo. From the singing direct filiation, but always a socius waiting to bear down, already deducting and detaching. The flow deductions constitute a filiative operate only by fits and starts, by grinding and breaking down, in spasms of minor explosions. The dysfunctions are an essential has ever died from contradictions. And the more it breaks down, the more it schizophrenizes, the better it works, the American public character does not spoil the secret: I will bring down upon you the avenging sword of the vengeance of alliance very object of its narrative, retracing the avatars of sovereignty down through the succession of generations to the moment when a according to which things work well only providing they break down, crises being the means immanent to the capitalist mode of immanence where the decoded flows produce images and level them down. Whence the two aspects of the signifier: a barred transcendent again, and these demands come from elsewhere and from deeper down. But psychoanalysis did find the following means, and fills the We should again call to mind the practical rule laid down by Leclaire, following Lacan, the rule of the right to They did not kill each other. They were not brought down by the police. And it will not be necessary to to us, inasmuch as it all works only by breaking down. One is then able to say what this running or aren't they more a part of an affirmative task? Lie down, then, on the soft couch which the analyst provides and ways, final solutions of the Jewish problem variety are prepared down to the last detail, and the Third World is organized	p 37 p 45 p 77 p 125 p 135 p 149 p 151 p 151 p 212 p 219 p 230 p 268 p 314 p 314 p 318 p 330 p 334 p 373
DR 3	
an occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's person. But when we replace the doctor with the of the dominant tone in the most respected associations: consider Dr. Mendel and the Drs. Stephane, the state of fury that repression; they talk too much and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on	p 57 p 81 p 108
DRAFTS 1	
dematerialization of money, and is based on the circulation of drafts instead of the circulation of money. This credit money traverses	p 229
DRAG 1	
malevolent, an openly malevolent activity: your Oedipus is a fucking drag, keep it up and the analysis will be stopped, or	p 112
DRAGGED 1	
made it possible. What does Nietzsche mean, this man who dragged Caesar along with him as a despotic signifier, along with	p 215

DRAGGING	3	
future. To move forward clinging to the past is like dragging a ball and chain. The true visionary is a Spinoza longer a meaning, for these notions cannot be prevented from dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural		p 28 p 111
future. To move forward clinging to the past is like dragging a ball and chain.... We are all guilty of crime		p 334
DRAGNET	1	
the thought that someone might claim to escape the Oedipal dragnet. Oedipus is one of those things that becomes all the		p 81
DRAINAGE	2	
and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of words that do to make what he is escaping escape, collapsing a filthy drainage pipe, causing a deluge to break loose, liberating a flow		p 133 p 341
DRAINED	1	
for all the reciprocal exclusions where the flows dry up, drained by bad conscience and resentment. ... sticking a woman on a		p 351
DRAINS	1	
turn connected to another whose flow it interrupts or partially drains off, the binary series is linear in every direction. Desire		p 5
DRAMA	6	
crises and the ruptures (coupures) within science, there is a drama for the scientist that at times goes as far as triangle is at its limit. You are simply seeking for drama, says Aurelio. Everything is not inscribed in Oedipus without everything by Levi-Strauss. But this is not enough to desexualize the drama. On the contrary. In reality, it is a question of the functioning of the desiring-machines against tragedy, against the fatal drama of the personality, against the inevitable confusion between mask and		p 100 p 126 p 182 p 299
are good expressions, pregnant forms; they express the true permanent drama of desire and knowledge. Fraenkel calls to his aid all very conflict that leads Lacan to say there exists a drama for the scientist. (J. R. Mayer, Cantor, I will not		p 299 p 371
DRAMAS	2	
I will not draw up an honor roll of these dramas that sometimes lead to madness ... , a list that could not in point of fact, Oedipus does not intervene in these dramas as a familial figure or even as a mental structure		p 371 p 371
DRAMATIC	1	
a supremacy, this time definitive, puts an end to the dramatic elaboration of the dunesteia. So that in the end one		p 219
DRAMATIS	1	
uncle, the designated husband of this woman. Doubtless all the dramatis personae will be found to come into play from this		p 158
DRAW	5	
traces from one window to the other, in order to draw together, in order to reweave intermittent and opposite fragments. This jumping from one plane to another as the narrator's lips draw nearer her cheek. At last, within the magnified proximity, everything art, good material, but not psychosis, especially not psychosis; we draw a line between the eventually creative neurotic aspect, and the wall or limit: quite ordinary people, nevertheless. But the majority draw near the wall and back away horrified. Better to fall for the scientist. (J. R. Mayer, Cantor, I will not draw up an honor roll of these dramas that sometimes lead		p 43 p 69 p 134 p 135 p 371
DRAWING	8	
parallel to be regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to the nature and the relationship together, in order to reweave intermittent and opposite fragments. This drawing together, this reweaving is what Joyce called re-embodiment. The body		p 10 p 43
individual. Giving him potions, attaching horns to his body for drawing up the incisor, making the drums beat, the medicine man movement by which it counteracts its own tendency—is continually drawing near the wall, while at the same time pushing the lack a graphic system: a dance on the earth, a drawing on a wall, a mark on the body are a		p 168 p 176 p 188 p 245
currencies, the new means of financing and credit, the special drawing rights, and the new form of crises and speculations. Our in the large aggregates that they constitute through a linked drawing of elements, a partial dependence, and a superposition of relays this sense, a single class, content for its part with drawing incomes that, however enormous, differ only arithmetically from the workers'		p 289 p 372
DRAWINGS	8	
it was a table of additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished it was only in disjunctions that this code was designed to eliminate. Adolf Wolfl's drawings reveal the workings of all sorts of clocks, turbines, dynamos genealogical series that constitute the recording of each of his drawings. What is even more important, the recording process affects the What is even more important, the recording process affects the drawings themselves, showing up in the form of lines standing for a series of explosions before extending into images, figures, and drawings. If the full body falls back on the productive connections of DNA and its segments, the genes, performing veritable lottery drawings, creating switching points as lines of selection or evolution—this a linguistic game of chess, but instead to the lottery drawings that sometimes cause a word to be chosen, sometimes a on one another only by the order of the random drawings, and holding together only by the absence of a link		p 6 p 15 p 15 p 15 p 154 p 289 p 309 p 309
DRAWN	10	
all the syntheses. How could part of a flow be drawn off without a fragmentary detachment taking place within the code preleves sur) global persons; they are really produced by being drawn from (preleves sur) a flow or a nonpersonal hyle, with of man and Nature. It is as if Freud had drawn back from this world of wild production and explosive desire this field over imaginary givens. If this first distinction is drawn out, we see that the individual fantasy is itself plugged within the magnified proximity, everything falls apart like a face drawn in sand, Albertine's face shatters into molecular partial objects, while challenge the process of cure except by starting from elements drawn from this very cure. As if every great doctrine were in extension, thereby assuming its solution. These are the conclusions drawn by Adler and Cartry: It is customary to consider incestuous as subjective essence. Not that a simple parallelism should be drawn between capitalist social production and desiring-production, or between the flows		p 40 p 46 p 54 p 62 p 69 p 117 p 160 p 302
state of displacement. But from this, two unwarranted conclusions are drawn: that this agency can be discovered by way of the of pure singularities, one can feel confident that he has drawn near the singularity of the subject's desire). To be sure		p 313 p 324
DRAWS	12	
machine, and another machine connected to it that interrupts or draws off part of this flow (the breast—the mouth). And characteristic and the most important tendency of capitalism. It continually draws near to its limit, which is a genuinely schizophrenic limit when required, the property of another person. Just as he draws upon centuries of scholastic reflection in defining God as the defining God as the principle of the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he defines marriage the force of differentiation of its symbolic functions. When one draws nearer to the material imagination, the differential function diminishes, one		p 5 p 34 p 71 p 71 p 82
the differential function diminishes, one tends toward equivalences; when one draws nearer to the formative elements, the differential function increases, one		p 82

The second marriage develops the consequences of the first, it draws out the effects of the first. The hero begins by time as it becomes spiritualized. The hour of bad conscience draws nigh; it will also be the hour of the greatest longer of implication, in a code. The hour of Oedipus draws nigh. While capitalism thus proceeds by means of an axiomatic class that decodes the castes and the statuses, and that draws from the machine an undivided flow of income convertible into even the despotic overcodings testify to a polyvocality that functionally draws them nearer to a chain of decoding of desire: the the unconscious, it is like the Platonic opposite whose opposite draws near: it flees or it perishes. What we have tried	p 200 p 222 p 251 p 255 p 336 p 338
DREAD 5	
as symbolizing the mother's body, and he displayed an extraordinary dread of being wetted with water. Say that it's Oedipus, or it haunts them as their terrifying nightmare, it is the dread they feel of a flow that would elude their codes displaced represented (le represente deplace) that disfigures what all societies dread absolutely as their most profound negative: namely, the decoded flows	p 45 p 140 p 177
primitive machine, it confirms the latter in this respect: the dread of decoded flows—flows of production, but also mercantile flows its continuity and its break with the previous formations: the dread of flows of desire that would resist coding, but also	p 197 p 199
DREADED 1	
the representative of filiation, as one attempts to tame the dreaded forces of a river by digging an artificial river bed	p 177
DREADFUL 1	
the need to create a memory for himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites	p 145
DREAM 26	
water, and plants, to take into himself, as in a dream, every element of nature, like flowers that breathe with the to express itself—express itself in myth, in tragedy, in dream. But who says that dream, tragedy, and myth are adequate in myth, in tragedy, in dream. But who says that dream, tragedy, and myth are adequate to the formations of the allow itself any break.... Dreams are narrated, ... the enigma of dream is taken up in the secondary elaboration that makes dream dream is taken up in the secondary elaboration that makes dream as narration and as event take precedence over dream as makes dream as narration and as event take precedence over dream as a working over of thoughts.... Sticky transference.... According to on Oedipus, where it becomes necessary to denounce a fusional dream, a fantasy of a-return-to-Oneness. Castration, they say, is what separates	p 2 p 54 p 54 p 66 p 66 p 66 p 103
love do not live in the bedroom of Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated more between its two poles. But take Kardiner's remark seriously: a Hindu or an Eskimo can dream of Oedipus, without however being subjected to the complex, without from a preceding empire; or even when there arises the dream of a spiritual empire, wherever temporal empires fall into decadence dreamer. (Oedipus can be a myth, a tragedy, or a dream: it always expresses the displacement of the limit.) Oedipus would we musn't make this into a scene, it's only a dream, a territoriality.) Levi-Strauss puts it very well: The initial theme the fantasies of private man, Homo familia—and in fact dream and fantasy are to myth and tragedy as private property as an unconscious dimension of subjective representation (myth as humanity's dream). What acts as an objective and public element—the Earth	p 116 p 133 p 177 p 193 p 267 p 273 p 304 p 304
that preserves belief without believing in it (it's only a dream: the strictest piety today asks for nothing more). Whence this it reverses this production in a system of subjective representations (dream and fantasy, with myth and tragedy posited as their developments myth when reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms of and fantasy—and myth and tragedy reinterpreted in terms of dream and fantasy—are the representative series that psychoanalysis substitutes for	p 304 p 305 p 305 p 305
stealing away—the machine is always infernal in the family dream. The machine introduces breaks and flows that prevent the dream dream. The machine introduces breaks and flows that prevent the dream from being reconfined in its scene and systematized within its a depressive and exhausted libido can go on surviving, and dream that it is surviving: The ascetic ideal is an artifice children, blacks, and animals know what they are doing? We dream of entering their offices, opening the windows and saying, It are claiming the famous rights to laziness, to nonproductivity, to dream and fantasy production, once again we are quite pleased, since and that desire has little to do with fantasy and dream. As opposed to Reich, schizoanalysis makes no distinction in nature schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible curettage, a malevolent activity	p 316 p 316 p 333 p 357 p 380 p 381 p 381
DREAM-MACHINES 1	
material reality of social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be distinguished from technical and social machines	p 30
DREAMED 2	
desire and the unconscious). To be sure, we have never dreamed of saying that psychoanalysis invented Oedipus. Everything points in the that made him fall short of the materialist psychiatry he dreamed of, that prevented him from seeing how desire was part	p 121 p 345
DREAMED-OF 1	
as a double of reality, as though there were a dreamed-of object behind every real object, or a mental production behind	p 25
DREAMER 1	
and Taboo, and the private direction of modern man the dreamer. (Oedipus can be a myth, a tragedy, or a dream	p 267
DREAMING 1	
flows constitute a desire—a desire that, instead of just dreaming or lacking it, actually produces a desiring-machine that is at	p 224
DREAMS 22	
was capable of nothing but expressing itself—in myth, tragedy, dreams—was substituted for the productive unconscious. Every time that the at puberty (Three Essays), or to a chapter on typical dreams (The Interpretation of Dreams). They say that this is because or to a chapter on typical dreams (The Interpretation of Dreams). They say that this is because a certain abandonment by analyst mention, in passing, that one of his patients still dreams of being invited to eat or have a drink at along a continuous thread, unable to allow itself any break.... Dreams are narrated, ... the enigma of dream is taken up in It is strange that we had to wait for the dreams of colonized peoples in order to see that, on the the productive nature of desire: we condemn desire to vague dreams or imaginations that are merely conscious expressions of it; we are visible only to children, madmen, and primitives. Or in dreams: in some very beautiful pages, Lyotard shows that what is beautiful pages, Lyotard shows that what is at work in dreams is not the signifier but a figural dimension underneath, which He mobilizes all the resources of myth, of tragedy, of dreams, in order to re-enslave desire, this time from within: an took revolutionary flight, but who later finds himself immersed in dreams of a Great America, and then in search of his rejected the idea that desiring-machines belong to the domain of dreams or the Imaginary, and that they stand in for the attain the quantitative and qualitative flows of libido that traverse dreams, fantasies, and pathological formations as well as myth, tragedy, and treat myth and tragedy, but it treats them as the dreams and the fantasies of private man, Homo familia—and in private territory for them, a private Urstaat, a private capital (dreams as capital, said Freud). That is why, inversely, schizoanalysis must in relation to the territorial representations. Take the example of dreams: yes, dreams are Oedipal, and this comes as no surprise to the territorial representations. Take the example of dreams: yes, dreams are Oedipal, and this comes as no surprise, since dreams dreams are Oedipal, and this comes as no surprise, since dreams are a perverse reterritorialization in relation to the deterritorialization of the deterritorialization of sleep and nightmares. But why return to dreams, why turn them into the royal road of desire and the Urszene of the Urstaat)? Yet at the heart of dreams themselves—as with fantasy and delirium—machines function as indices	p 24 p 53 p 53 p 64 p 66 p 96 p 107 p 243 p 243 p 271 p 277 p 287 p 301 p 304 p 314 p 316 p 316 p 316 p 316 p 316 p 316

fantasy and delirium—machines function as indices of deterritorialization. In dreams there are always machines endowed with the strange property of	p 316
nor of the subject's use of his machines in his dreams and his fantasies. These machines are still too representative, and	p 322
DREARIER 1	
killing desire, or of inventing forms of liberation for it drearier than the most repressive prison—as long as one has	p 350
DREARY 5	
and So it's me! have been reduced to the endless, dreary discovery of Oedipus: So it's my father, my mother? We	p 20
of gadgets and markets, in the form of an utterly dreary and dull psychoanalysis of the object: psychoanalytic studies of packages	p 26
no longer believe in the dull gray outlines of a dreary, colorless dialectic of evolution, aimed at forming a harmonious whole	p 42
perhaps have managed to disinfect the dirty little secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant benefited very little from	p 50
having	
crushed, subjected to the requirements of representation, and to the dreary games of what is representative and represented in	p 54
representation. And	
DREW 3	
were lived as false parents or doubles. From this they drew the illustration of the inverse relationship: in neurosis the object	p 122
two families, a transaction between men concerning women, Georges Devereux drew the correct conclusion of a basic homosexual motivation	p 165
of a	
mother, and who felt their weight grow heavier as he drew nearer to madness? It is true that Oedipus begins its	p 215
DREYFUS 2	
transected by breaks that are not familial: the Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise	p 97
part, he is interested in the manner in which the Dreyfus Affair and then World War I cut across families, introducing	p 98
DRIFT 8	
only of usage. Nothing original or derived, but a generalized drift. It would seem that the schizo liberates a raw genealogical	p 78
commingles in these intense becomings, passages, and migrations—all this drift that ascends and descends the flows of time: countries, races	p 84
races, cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a derivative of Oedipus. The familial order	p 88
explodes	
races, clans, alliances, and filiations, this entire historical and collective drift: exactly the opposite of the Oedipal analysis, when it stubbornly	p 168
for a moment. The familialist reduction, in place of the drift of desire. In place of the great decoded flows, little	p 270
these men] who, having had the revelation of the mysterious drift, is no longer able to stand living in the false	p 341
in general will be presented by Freud as a veritable drift of the social field, where one substitutes persons of a	p 353
romance is not a derivative of Oedipus; Oedipus is a drift of the familial romance, and thereby of the social field	p 355
DRIFTING 2	
an inclusive disjunction that carries out the synthesis itself in drifting from one term to another and following the distance between	p 77
a pure nomad who can be afforded the satisfaction of drifting with the flows and singing direct filiation, but always a	p 149
DRINK 2	
still dreams of being invited to eat or have a drink at his place, after several years of analysis, as if	p 64
scientificity (scientificite). Like the young palace dogs too quick to drink the verse water, and who never tire of crying: The	p 208
DRINKABLE 1	
will be washed with it. Writing—the first deterritorialized flow, drinkable on this account: it flows from the despotic signifier. For	p 206
DRINKING 1	
a deterritorialized flow of writing. Men have even been seen drinking this flow. Andras Zempleni shows how, in certain regions of	p 206
DRINKS 1	
of the despot's desire. The mouth no longer speaks, it drinks the letter. The eye no longer sees, it reads. The	p 206
DRIVE 4	
with—as its sole subject—not an ego, but the drive that forms the desiring-machine along with it, and that enters	p 60
to dying in the service of this order, whereas the drive itself is projected onto the outside and turned against the	p 62
means of which homosexuality will be explained as a reinforced drive, and paranoia as a means of defense. We have seen	p 352
spent in sessions on the couch, the economic dependencies that drive them there in the first place (a bit like the	p 357
DRIVEL 1	
bring us back to the Imaginary, and inversely that imaginary drivel or confusions would lead us to the structure! As a	p 83
DRIVEN 2	
ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings and	p 1
connections	
cousins. But with the death of his father he is driven away, and returns to the maternal village. There his house	p 167
DRIVES 37	
as to how to deal analytically with the relationship between drives (pulsions) and symptoms, between the symbol and what is symbolized	p 23
we do not merely mean to say that modern life drives people mad. It is not a question of a way	p 34
and the psychotic cannot be adequately defined in terms of drives, for drives are simply the desiring-machines themselves. They must be	p 35
psychotic cannot be adequately defined in terms of drives, for drives are simply the desiring-machines themselves. They must be defined in	p 35
desire in mechanics. There is no sort of evolution of drives that would cause these drives and their objects to progress	p 44
no sort of evolution of drives that would cause these drives and their objects to progress in the direction of an	p 44
in totalities aimed at integrating the ego, the object, and drives later in life, but they also constitute the original type	p 44
analytical fashion, toward the lower, relating the myth to the drives. But since the drives are transferred from myth, traced from	p 57
lower, relating the myth to the drives. But since the drives are transferred from myth, traced from myth with the transformations	p 57
homosexuality). But group fantasy no longer has anything but the drives themselves as subject, and the desiring-machines formed by them	p 63
with	
rule on institutions whose elements are no longer anything but drives. If we must still speak of utopia in this sense	p 63
production are an institution of desire, and how affects or drives form part of the infrastructure itself. For they are part	p 63
would be a matter of reinforcing the ego against the drives. The celebrated strong, mature ego, the contract, the pact between	p 65
no, Oedipus is not a state of desire and the drives, it is an idea, nothing but an idea that repression	p 115
repression as a condition of culture acting against the incestuous drives: Reich goes so far as to say that the crucial	p 117
gives rise to a displacement and acts on the partial drives insofar as they represent in their own fashion a sort	p 117
of desiring-production, before being exercised against the incestuous or other drives threatening legitimate marriage. But it then becomes	p 117
evident that, the	

desire into the economic infrastructure itself, the insertion of the drives into social production. Consequently, revolutionary investment seemed to him such	p 119
or rather the agent delegated to psychic repression; the incestuous drives are the disfigured image of the repressed. The Oedipus complex image of desiring-production that represents the repressed as incestuous familial drives. In this way the family / drives relationship is substituted	p 119 p 119
as incestuous familial drives. In this way the family / drives relationship is substituted for the relationship between the two orders the requirements of reality and stands ready to repress the drives of the id, whereas in psychosis the ego is under constantly opposing with all its exasperated strength the movement that drives it toward this limit. At capitalism's limit the deterritorialized socius	p 119 p 122 p 140
no one escapes participation in the activity of antiproduction that drives the entire productive system. But it is not only those others. What is essential is this double movement whereby Butler drives both arguments beyond their very limits. He shatters the vitalist them open in a remarkable way. The hereditary genes of drives therefore play the role of simple stimuli that enter into combinations. He also misses the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the	p 236 p 284 p 290 p 290
psychic apparatuses, the social and desiring-machines, the mechanisms of the drives, and the institutional mechanisms, his interest in myth and tragedy	p 300
the start, and because of his stubborn dualism of the drives, Freud never stopped trying to limit the discovery of a of the dualism that maintains a qualitative opposition between the drives (you will not escape the conflict): once the dualism of not escape the conflict): once the dualism of the sexual drives and the ego drives has only a topological scope, the	p 331 p 332 p 332
once the dualism of the sexual drives and the ego drives has only a topological scope, the qualitative or dynamic dualism economic. (Szondi situates the problem clearly: why two kinds of drives qualified as molar, functioning mysteriously, which is to say oedipally which is to say oedipally, rather than n genes of drives—eight molecular genes, for example—functioning machinically?) If one looks convinced that this is where our chances lie—since love drives us on. The manifest syntheses are merely the preconscious indicators the objects, the aims, or the sources of the sexual drives animating an individual or a group; assuredly perversions, and even by the sources and aims of the desires and the drives. But there are forms of love that are the indices	p 332 p 333 p 333 p 345 p 350 p 365
DRIVING	4
Everywhere it is machines—real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all	p 1
machine already implies an acting, a transmitting, or even a driving element that is nonhuman, and that extends man's strength and a strategy of alliances and filiations; formally, they are the driving elements of social reproduction; they have nothing to do with belongs to the second level and is defined by the driving role of desiring-production and the position of its multiplicities. It	p 141 p 166 p 348
DROP	2
chain without a Chinaman, an Arab, and a black who drop in to trouble the night of a white paranoiac. Schizoanalysis having been brought back to everything he had left. A drop in intensity to the body without organs = 0, autism	p 98 p 124
DROPPED	1
with the delirious reconstruction. The fact remains that Freud never dropped this simple distinction. And it seems important that, following an	p 123
DRS	1
in the most respected associations: consider Dr. Mendel and the Drs. Stephane, the state of fury that is theirs, and their	p 81
DRUG	2
psychoanalysis; the whole of psychoanalysis is an immense perversion, a drug, a radical break with reality, starting with the reality of working, by being interminable. Psychoanalysis has become quite a stupefying drug, where the strangest personal dependence allows the clients to forget	p 313 p 357
DRUGS	2
a biochemistry of schizophrenia (in conjunction with the biochemistry of drugs), that will be progressively more capable of determining the nature	p 84
land—or else the perversion of the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has	p 133
DRUMS	2
to his body for drawing up the incisor, making the drums beat, the medicine man proceeds with a ceremony interrupted by the ghost is invoked, the medicine man explains, everything recommences, drums, chants, trances. It is not only a question of discovering	p 168 p 168
DRUNK	1
bottle filled with pure water, the verse water will be drunk, one's body will be rubbed with it, and one's hands	p 206
DRUNKEN	1
and runs, carrying along with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal of	p 105
DRY	1
common absence for all the reciprocal exclusions where the flows dry up, drained by bad conscience and resentment. ... sticking a woman	p 351
DRYING	2
a spring or the exhaustion of a spring (even the drying up of a spring is a flow), than of what castrating apparatus, the machine for putting lack into desire, for drying up all the flows, and for making all the breaks	p 163 p 357
DU	2
and perhaps a corpse. Cutting into the flows (le prelevement du flux) involves detachment of something from a chain; and the venir, et il n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller, east ce	p 40 p 122
DUAL	2
other two, and you will reproduce in every sense the dual relations of identification in the undifferentiated. But there is Oedipus itself. What is the use of going from the imaginary dual order to the symbolic third (or fourth), if the latter	p 79 p 308
DUALISM	10
within the social field. He therefore necessarily returns to a dualism between the real object rationally produced on the one hand capital. The extreme importance in the capitalist system of the dualism that exists in banking has been demonstrated, the dualism between the dualism that exists in banking has been demonstrated, the dualism between the formation of means of payment and the structure is correct in speaking of a profound dissimulation of the dualism of these two forms of money, payment and financing—the the Marxist theory of money. Let us return to the dualism of money, to the two boards, the two inscriptions, the it: eiapopeia. From the start, and because of his stubborn dualism of the drives, Freud never stopped trying to limit the or vital essence of desire as libido. But when the dualism passed into a death instinct against Eros, this was no principle, this is by virtue of the requirements of the dualism that maintains a qualitative opposition between the drives (you will the drives (you will not escape the conflict): once the dualism of the sexual drives and the ego drives has only drives has only a topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos. But the same enterprise is	p 29 p 229 p 229 p 229 p 230 p 331 p 331 p 332 p 332 p 332

DUALITIES	1	
neutralizing, mortifying life. The purpose of the topological and dynamic dualities is to thrust aside the point of view of functional		p 333
DUALITY	9	
The libido internalizes it in the form of a castrating duality between the subject of the statement (l'enonce) and the subject to say as the father, I condemn you). But this duality is artificial, derived, and supposes a direct relationship proceeding from what use can psychoanalytic interpretations be to me? Hence the duality is displaced, it is no longer between two sectors, but When the Christians took possession of the Empire, this complementary duality reappeared between those who wanted to do everything possible to		p 64 p 64 p 179 p 222
is a matter of imposing the idea of an energetic duality rendering the machinic transformations impossible, with everything obliged to pass satisfied if we had to present them merely as the duality of the molar formations and the molecular formations, since there same process of production. From this point of view, the duality of the poles passes less between the molar and the part of the infrastructure, and that confined him in the duality of the objective and the subjective. (Consequently, psychoanalysis was consigned		p 333 p 340 p 340 p 345
wife's analysis. This isn't the only time we encounter the duality of money, as a structure of external financing and as		p 356
DUCHAMP'S	1	
do not seem to belong to a single category: Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme		p 18
DUCK'S	1	
the analysis slides off the couch like water off a duck's back. The unconscious does not cause anything to stick, there		p 66
DUE	15	
since all of labour's social productive forces appear to be due to capital, rather than labour as such, and seem to cannot be explained by the miraculating powers the machine possesses due to the inscription hidden inside it, though it in fact his truth by believing that we have paid it its due by merely figuratively taking our hats off to it? There identify with Louis XVII, he lays claim to the premium due the person who traverses all the singularities of the series if a psychotic escapes the Oedipal apparatus, this is solely due to the fact that he is doubly embedded there, to chain, organizing selections from the flows, and allocating the portions due each person. The idea that primitive societies have no history reappeared in marriages in spectral form, coming to demand its due. Loffler writes of a specific case: Among the Mru, the again. To the degree that there is oedipalization, it is due to colonization, and it is necessary to add oedipalization to in the hypothetical concept of the fetish, this is unquestionably due to the influence of psychoanalysis. But it would seem that products (which I have a right to, which are my due, so they're mine); in the other case, signs of the money develops as means of payment (bills of exchange falling due on a fixed date, which constitute a monetary form of The extreme importance of J.-F. Lyotard's recent book is due to its position as the first generalized critique of the speak of the intrinsically perverted nature of psychoanalysis, this is due to the fact that perversion in general is the artificial imply the position of a body without organs. This is due to the fact that the body without organs is in the place in the inscription, to the portion that is due the subjects. The preconscious class interest itself thus refers to		p 11 p 18 p 23 p 88 p 94 p 150 p 164 p 169 p 182 p 228 p 229 p 243 p 314 p 325 p 344
DUES	1	
about the infinite debt: A man may surely claim his dues: But, when there's money to be lent, A man must		p 198
DULL	3	
and markets, in the form of an utterly dreary and dull psychoanalysis of the object: psychoanalytic studies of packages of noodles at some future date. We no longer believe in the dull gray outlines of a dreary, colorless dialectic of evolution, aimed within it the unending attempt to murder the father, the dull thud of instincts hammering at the solidity of the family		p 26 p 42 p 50
DUMB	1	
withdraw to a body without organs that has become deaf, dumb, and blind? We often hear it said: he thinks he's		p 88
DUMBFOUNDED	1	
units of production? The psychoanalyst parks his circus in the dumbfounded unconscious, a real P. T. Barnum in the fields and		p 298
DUNESTEIA	1	
definitive, puts an end to the dramatic elaboration of the dunesteia. So that in the end one no longer really knows		p 219
DUPES	1	
in terms of desire: no, the masses were not innocent dupes; at a certain point, under a certain set of conditions		p 29
DUPING	1	
which the beyond begins. But since this beyond consists in duping others into taking the same path (the children to come		p 99
DUQUEL	1	
etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de ce monde malignement soutenu par		p 122
DURING	12	
what is this long history, if we consider it only during the period of psychoanalysis? It does not take place without run up against the same sort of difficulties and illusions. During the development of the differentiation of the egg, it was that the internalization corresponding to the paternal image was produced during the Paleolithic right up until the start of the Neolithic or if they did, it was so long ago, perhaps during the Paleolithic). All they did was kill a dead man They have lost reality But when did they lose it? During the journey, or during the interruption of the journey? Hence But when did they lose it? During the journey, or during the interruption of the journey? Hence another possible formulation of morality of mores (...)—the labor performed by man upon himself during the greater part of the existence of the human race key positions in such a system, namely the colonizers, who, during this same period when the colonized reduce the universe, will young women are never taught the meaning of the ideograms during their initiation. The sign acts through its inscription in the a second period is required when the property is sold during a rise in prices and under conditions that make industrial investments, and inversely that the libido only resexualizes these investments during the course of pathological regression. Unless the assumption of such where the strangest personal dependence allows the clients to forget, during the time spent in sessions on the couch, the economic		p 53 p 91 p 106 p 107 p 124 p 124 p 144 p 169 p 189 p 226 p 293 p 357
DUTCH	1	
with a lofty technique inherited from Poussin, Lorrain, or the Dutch tradition: the world is reconstructed through archaisms having a modern		p 132
DUTIES	1	
man who enjoys the full exercise of his rights and duties has his whole body marked under a regime that consigns		p 144

DUTY	5	
demands a constant state of enjoyment . . . and it is my duty to provide him with this ... in the shape of the little, owned little or nothing. They had no illusions about duty, or the perpetuation of their kith and kin, or the abolition of debts or their accountable transformation initiates the duty of an interminable service to the State that subordinates all while the debtor never quits repaying, for repaying is a duty but lending is an option—as in Lewis Carroll's song that one wants and makes revolution out of desire, not duty. Here as elsewhere, the concept of ideology is an execrable		p 16 p 27 p 197 p 198 p 344
DUVALIER'S	1	
a model without equal? The name of the local dictator Duvalier's chief of police was Desyr. But the events that restore		p 261
DWARFISM	2	
molecular elements that constitute these aggregates under determinate conditions. The dwarfism of desire as a correlate to its gigantism.		p 294
Sexuality and social production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the impression that families have understood the		p 356
DWELL	2	
is why it is unfortunate that Marxist economists too often dwell on considerations concerning the mode of production, and on the for the alibi of an accident. Charles Chaplin did not dwell on this. He went quickly, as usual. He traced the		p 230 p 318
DWELLING	1	
L.-F. Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty		p 99
DX	2	
power and constitutes the fluctuation of variable capital, and where Dx derives from capital itself and constitutes the fluctuation of constant of the abstract quantity through which it becomes something concrete. Dx and dy are nothing independent of their relation, which determines		p 228 p 249
DY	2	
like something concrete. This is the differential relation Dy/Dx, where Dy derives from labor power and constitutes the fluctuation of variable abstract quantity through which it becomes something concrete. Dx and dy are nothing independent of their relation, which determines the one		p 227 p 249
DY/DX	1	
will develop like something concrete. This is the differential relation Dy/Dx, where Dy derives from labor power and constitutes the fluctuation		p 227
DYING	10	
acquiring low, middle, or high rank), including the resignation to dying in the service of this order, whereas the drive itself Oedipus, but reproducing it as well, transmitting it rather than dying all alone, incestuous, homosexual, and a zombie. Thus the parental sexes, and departing becomes as easy as being born or dying. Along the way we struggle against other races, we destroy demand it, they want more. News flash: Stravinsky declares before dying: My misfortune, I am sure of it, came from my made departure into something as simple as being born or dying. But at the same time his journey is strangely stationary make leaving into something as natural as being born or dying, those who set out in search of nonhuman sex—Lawrence One-one never stops and never has done with dying; and the other, according to which this same subject, fixed say it finally ceases to die since it ends up dying, in the reality of a last instant that fixes it spread, to pass the sickness to his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered the machine; how it does not run the risk of dying all alone, but rather of making us die, by provoking		p 62 p 71 p 85 p 121 p 131 p 315 p 330 p 331 p 361 p 373
DYNAMIC	4	
third factor—of such economic importance that it outweighs the dynamic and topical considerations—concerns a type of resistance that is invention of history. If what is called history is a dynamic and open social reality, in a state of functional disequilibrium ego drives has only a topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos. But the same enterprise forms—neutralizing, mortifying life. The purpose of the topological and dynamic dualities is to thrust aside the point of view of		p 65 p 150 p 332 p 333
DYNAMOS	1	
drawings reveal the workings of all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines work		p 15
DYNASTY	6	
it. I had racist notions.... I descend from the Gallic dynasty. By this right I am a man of noble lineage and there exist doubts regarding even the name of the dynasty.... Long-dead emperors are set on the throne in our villages even on his servants, but on the despot himself, his dynasty, and his name ([The people] do not know what emperor and there exist doubts regarding even the name of the dynasty)? This would mean that the death instinct is even more it that the name is succeeded by another name, one dynasty by another, without changing the signifieds, and without a collapse the sovereign's family in despotic overcoding, and that of the dynasty whatever its mutations, its indecisions—which are inscribed under the		p 90 p 199 p 214 p 214 p 215 p 263
DYSFUNCTION	3	
these is an explanatory concept that supposedly locates the specific dysfunction or primary deficiency. The second is an ideational concept indicating reproductive function of technical machines by introducing an element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies machine has never been heralded by a disharmony or a dysfunction; on the contrary, social machines make a habit of feeding		p 22 p 31 p 151
DYSFUNCTIONS	2	
grinding and breaking down, in spasms of minor explosions. The dysfunctions are an essential element of its very ability to function they suffocate its inner potentiality, at the cost of the dysfunctions that constitute an integral part of the functioning of their		p 151 p 152
E	17	
persons of a lineage; it produces instead a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where the postulate common to Oedipal relativism and Oedipal absolutism—i.e., the stubborn maintenance of a familialist perspective, which wreaks havoc role of incest.) The apparatus of social repression-psychic repression—i.e., the repressing representation—now finds itself defined in terms of in their midst that bad conscience, this ugly growth—i.e., Oedipus—took root and began to grow. It is simply the center the falling tendency retains its restricted sense, i.e., the relative diminution of surplus value in relation to total effect discovers a field of immanence constituted by value—i.e., by the system of relations among ultimate elements of the family. Individual persons are social persons first of all, i.e., functions derived from the abstract quantities; they become concrete in pure figures of capitalism; the capitalist as personified capital—i.e., as a function derived from the flow of capital; and of capital; and the worker as personified labor capacity—i.e., a function derived from the flow of labor. In this functioning appears when the motor, under the preceding conditions—i.e., without ceasing to be immobile and without forming an organism determination. Whence the subsisting contradictions within the dominant class, i.e., the class pure and simple. This is obvious in the		p 146 p 173 p 210 p 215 p 232 p 241 p 264 p 264 p 264 p 329 p 344

category of secrets, even if public, even if disinfected: i.e., as long as it has not been rescued from the	p 350
is engulfed in order to sexually invest the nonfamilial—i.e., the other class as determined under the empirical rubrics of	p 354
completely ordinary familial mechanisms, and an ordinary familial logic, i.e., neuroticizing at worst. In so-called schizophrenic familial	p 360
monographs everyone easily	
it pass to the other pole of the libido, i.e., to the schizorevolutionary pole, since this action could not be	p 367
effectively suffering what this conspiracy reserves for this society: i.e., the breakup of the institutional structures that mask the society	p 368
the possibility for going from one side to another, i.e., from the side where the molar aggregates of social production	p 380
EACH 121	
or a breathing-machine (asthma attacks). Hence we are all handymen: each with his little machines. For every organ-machine, an	p 1
energy-machine: all	
coat receiving the stones that have already been handled, as each of the stones moves forward one pocket, how can we	p 3
man and nature are not like two opposite terms confronting each other—not even in the sense of bipolar opposites within	p 5
a flow; every flow, the fragmentation of the object. Doubtless each organ-machine interprets the entire world from the perspective of its	p 6
and server as its miraculate, enchanted surface, inscribing it in each and everyone of its disjunctions. Hence the strange relationship that	p 13
are based on genealogical series that constitute the recording of each of his drawings. What is even more important, the recording	p 15
of the states that it consumes and being reborn with each new state. It's me, and so it's mine... Even suffering	p 16
disjunctions of a recording surface, in what is left after each division. Returning yet again to the case of Judge Schreber	p 16
in the celibate machine; and the subject is born of each state in the series, is continually reborn of the following	p 20
part; for if these oscillations overwhelm him, it is because each one of them corresponds to an individual other than the	p 21
fortuitous, and a series of individualities must be undergone by each of these oscillations, so that as a consequence the fortuitousness	p 21
with zones of intensity on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one	p 21
feels the lack of; hence the world does not contain each and every object that exists; there is at least one	p 26
expressed in terms that make them introjections or projections of each other without ceasing to be utterly alien to each other	p 29
of each other without ceasing to be utterly alien to each other, as in the famous equation money = shit. The	p 29
the flow of urine but also the flow of sperm. Each associative flow must be seen as an ideal thing, an	p 36
a certain initiation ceremony, he shows that they are produced each year as a sample taken from an infinite series that	p 36
the way in which it is recorded and transmitted to each of the different regions of the body, but also from	p 38
but also from the way in which the relations of each of the regions with all the others are recorded. An	p 38
levels and enter into any and every sort of connection; each one speaks its own language, and establishes syntheses with others	p 38
a little girl, a cop, a shoe suddenly turn up. Each chain captures fragments of other chains from which it extracts	p 39
resembling building blocks or flying bricks. We must conceive of each brick as having been launched from a distance and as	p 40
about by the machine. Thus this subject consumes and consummates each of the states through which it passes, and is born	p 41
the states through which it passes, and is born of each of them anew, continuously emerging from them as a part	p 41
emerging from them as a part made up of parts, each one of which completely fills up the body without organs	p 41
fragments that are related to one another only in that each of them is different—without having recourse either to any	p 42
to a template onto which the distinctive side chain of each acid keys into its proper position. As a general rule	p 44
conception of a generalized Oedipus. On the one hand, for each subject of either sex, he takes into consideration an intensive	p 51
between the two sexes, nor do they cease communicating with each other in a transverse mode where each subject possesses both	p 60
cease communicating with each other in a transverse mode where each subject possesses both of them, but with the two of	p 60
but with the two of them partitioned off, and where each subject communicates with one sex or the other in another	p 60
abstractly, separating the girl's and the boy's cases, as if each were a little ego taking up its own business with	p 61
antiproduction, this ensemble being present at the same time in each individual and in the socius that presides over the organization	p 61
The group fantasy includes the disjunctions, in the sense that each subject, discharged of his personal identity but not of his	p 63
The meaning is not attached to the signified to which each of the enunciated signifiers refers, but is constituted by process	p 66
scale of intensities that assigns the position and use of each thing, each being, or each scene: there is this and	p 68
intensities that assigns the position and use of each thing, each being, or each scene: there is this and then that	p 68
the position and use of each thing, each being, or each scene: there is this and then that, and let's make	p 68
that runs through the whole work; an immense flow that each partial object produces and cuts again, reproduces and cuts at	p 69
two nonsuperimposable sides, the Sodom series and the Gomorrah series, each one excluding the other. This is not all, however, since	p 69
the wife. Clearer still, the difference in regime becomes apparent each time a society permits an infantile stage of sexual promiscuity	p 72
from one body to another, following connections and appropriations that each time destroy the factitious unity of a possessive or proprietary	p 72
whose law the entire chain seems consequently to be suspended, each link triangulated. There we have a curious paralogism implying a	p 73
schizophrenic is dead or alive, not both at once, but each of the two as the terminal point of a distance	p 76
the extensive order of an expanded family, where not only each person would combine to a greater or lesser extent his	p 93
within itself; the tubular family, where the triangle multiplies endlessly, each member having his own triangle that interlocks with others without	p 93
same type, even when they coincide or are superimposed on each other. We define the reactionary unconscious investment as the investment	p 105
thereafter seemed to depend, assigning an element of lack to each position of desire, fusing desire to a law, and engendering	p 110
vertigos, and sicknesses. They have their specters. They must reinvent each gesture. But such a man produces himself as a free	p 131
neurosis, psychosis, and also perversion depend on the situation of each one with regard to the process, and on the manner	p 136
regard to the process, and on the manner in which each one represents a mode of interruption of the process, a	p 136
the void and substitutes a horrible exasperation for its fulfillment. Each of these forms has schizophrenia as a foundation; schizophrenia as	p 136
consider the machine to be the combination of solid elements, each having its specialized function and operating under human control in	p 141
extractions from the chain, resulting in a residual share for each member, in a global system of desire and destiny that	p 142
indivisible earth where the connective, disjunctive, and conjunctive relations of each section are inscribed along with the other relations (thus,	p 145
for	
such an economy is a veritable surplus value of code: each detachment from the chain produces, on one side or the	p 150
organizing selections from the flows, and allocating the portions due each person. The idea that primitive societies have no history, that	p 150
divergence in the clan structure of the lineages associated with each section. For, as we have seen, clans and their lineages	p 152
communities, through which they function structurally. The two systems intersect, each segment being associated with the flows and the	p 152
chains, with	
This is explained by the fact that the length of each segment—or even its existence as such—is determined only	p 152
the Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member of the primitive community is himself a	p 154
complete full	
that correspond to the internal zigzag of the Dogon egg. Each one intensively repeats the entire genealogy for himself. And everywhere	p 154
the prohibition of parallel cousins and the approbation of cross-cousins: each marriage between two lines A and B bears a (+	p 156
women lost; women brought in by marriage are women gained. Each family descended from these marriages thus bears a sign, which	p 156
of a physical system in extension: one must look in each case for the part of the flow of intensity that	p 163
attitudes that come to place these personages in relation to each other. But inversely, the invocation of such a transcendent symbolism	p 174
a displaced represented, but precisely in such a way that each member of the group is always on this side of	p 178
psychoanalysis? Must we be content with an uncertain parallelism where each contemplates the other with perplexity, placing in opposition	p 179
two irreducible	
throughout the social machine, crushing desire. The principal factor in each of these respects is the type or genus of social	p 184
on the latter, while the latter reacts on the former, each element having its own particular force that is connoted along	p 203
steady a look, a mouth with too unfamiliar a smile; each organ is a possible protest. It is at one and	p 211
somber agent of overcoding, the detached object that hovers over each subject, as though the social machine had come unstuck from	p 213
verbal representation. Moreover, Oedipus is in the process of establishing each of the formal operations that will make it all possible	p 215
the pores of this old social body. What is more, each of these elements brings into play several processes of decoding	p 225
inequality in the different areas of productivity and in incomes. Each passage of a flux is a deterritorialization, and each displaced	p 232
incomes. Each passage of a flux is a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more on	p 232
the incommensurability between two flows that are nonetheless immanent to each other, by the disparity between the two aspects of money	p 237
wall of its immanent regulations and beyond its transcendental resurrections. Each type of social machine produces a particular kind of	p 262
representation	
modern socius. So we come back to the question: in each case what is the relationship between social production and desiring-production	p 262

social production to desiring-production, the variations of this relationship in each case, and the limits of this relationship in the capitalist machine, and to local groups that determine the place of each member in social economic reproduction, according to one's status from which the whole of the social field is applied. Since each person has his own private father and mother, it is	p 262 p 263 p 265
and mother, it is a distributive subaggregate that simulates for each person the collective whole of social persons and that closes when this operation reaches its outcome the little ego of each person, related to its father-mother, is truly the center of picture! A Kodak snap, in a universal film of snaps. Each person as a little triangulated microcosm—the narcissistic ego is	p 265 p 266 p 269
bourgeoisie, that the colony becomes intimate and private, interior to each person: it is there that the flow of the investment or the map of this socius-earth, despot, or capital-money (for each social machine the two poles, paranoiac and schizophrenic, are distributed entities Schizophrenic process of deterritorialization Schizophrenia as a clinical entity each of these planes there is a paranoiac dimension, another that	p 281 p 283
the world). But there is a Butlerian manner for carrying each of the arguments to an extreme point where it can must be compared to very different parts of distinct machines, each relating to the others, engineered in combination with the others is a part of the reproductive system of the clover. Each one of ourselves has sprung from minute animalcules whose entity thing; in truth it is a city or a society, each member of which was bred truly after its kind. We	p 284 p 284 p 285 p 285
that vapour-engines have no reproductive system. The truth is that each part of every vapour-engine is bred by its own special unity, are mass phenomena or molar aggregates; for this reason each points to the extrinsic existence of the other. And even in indefinitely superimposed relays, in working cycles that mesh with each other—which, once assembled, will obey the laws of thermo-dynamics	p 285 p 286 p 286
slogan of the desiring-revolution will be first of all: to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument that it is the psychoanalyst who believes—the psychoanalyst in each of us? Would belief then be an effect on the not the process itself.) Actually, in process, I believe with each line I write that I am scouring the womb, giving subjective essence. It has been remarked in this context that each time Freud brings to the fore the study of the	p 296 p 296 p 298 p 300
Thereafter it is possible to oppose these two aspects to each other, the imaginary variations that tend toward the night of appears as the body without organs that fills the space each time an intensity fills it; signs of desire that compose Oedipus has to become an idea so that it sprouts each time a new set of arms and legs, lips and	p 307 p 309 p 312
too malevolent. Causing Oedipus and castration to explode, brutally intervening each time the subject strikes up the song of myth or either. What had to happen happened. They did not kill each other. They were not brought down by the police. And is capable of creating—what exactly?—a new land. In each case we must go back by way of old lands	p 314 p 317 p 318
seek to discover how the machinic indices are grouped on each of these lands that permit going beyond them. How can permit going beyond them. How can we reconquer the process each time, constantly resuming the journey on these lands—Oedipal familial are so closely interrelated that they can only be evaluated each within the other. How would the schizo's voyage be possible	p 318 p 318 p 319
objects is indirect, since one of the partial objects, in each point of its presence within the field, always breaks the them: one discovers fringes of interference on the edge of each field of presence, fringes that testify to the remainder of But who will be able to describe the desiring-machines of each subject, what analysis will be exacting enough for this? Mozart's	p 325 p 325 p 325
instinct; that is, it effuses in the immanent system where each act of production is inextricably linked to the process of misfires, with what flows, what chains, and what becomings in each case. Moreover, this positive task cannot be separated from indispensable	p 337 p 338
Oedipal trap of repression properly speaking, and all its dependencies, each time in a way adapted to the case in question fall what must fall, make escape what must escape, at each point ensuring the conversion of schizophrenia as a process into in the libido, a taste for a job well done, each one in his own place, the banker, the cop, the	p 339 p 341 p 347
organs: it is in relation to the parents that in each case wealth or poverty will be situated, the relative richest repression active in this field: Oedipus, such is Oedipus. In each of these senses, the third thesis of schizoanalysis posits the organs cease to be coded according to hierarchized collective investments; each person, each organ has a merit all its own, and to be coded according to hierarchized collective investments; each person, each organ has a merit all its own, and tends to as a calling in question of aims and interests. In each case the problem is different: it is not enough to	p 355 p 356 p 369 p 369 p 377
EAGER 1	
and of complete objects—and also, perhaps, because she is eager to avoid any sort of contretemps with the International Psycho-Analytic	p 45
EAR 2	
selections to be made? The father's nose or the mother's ear—will that do, can that be retained, will that constitute the same time that a half-deaf Caesar complains of an ear that no longer hears, and sees weighing on him the	p 125 p 211
EARLIER 9	
the disjunctions he employs to divide himself up into parts: earlier empires, later empires; later empires of a superior God, and a desiring-machine within an object of social production. But even earlier, Ravel preferred to throw his inventions entirely out of gear a whole, either to an original whole that has existed earlier in a primary phase, or to a whole that will	p 13 p 31 p 44
interruption? Must we correct what we were saying a little earlier, and suppose that some tolerate oedipalization less well than others he cannot marry her (bearing in mind what we said earlier to be the meaning of that is why). The one	p 123 p 159
with the complementarity of simulation and identity that we encountered earlier, if the identification is that of the object on high constitution does not develop under the categories imagined in the earlier social formation, since the imaginary Oedipus results from such a in myth and tragedy): By retracing the paths to the earlier heroic life ... you defeat the very element and quality of functions of the unconscious. That is why, when we insisted earlier on the difference between desiring-machines and all the figures of	p 210 p 267 p 298 p 324
EARLIEST 4	
to find it everywhere, to extend it to the very earliest years of life. If we here choose the example of over-all process of inscription, within the Numen. From his very earliest infancy, the child has a wide-ranging life of desire—a pre-oedipal, and that we must take Oedipus back to the earliest age, but within the order of a repression of the a displacement, an unparalleled repression of desire commencing with the earliest age of the child. Social production delegates the family to	p 45 p 48 p 100 p 120
EARLY 6	
and that there are non-oedipal, anoedipal currents that begin as early as Oedipus and continue just as long, with another rhythm which the anoedipal organization of desiring-production is formed, beginning with early childhood, or as an effect of the psychic and social but rather by industrial capital. Doubtless the merchant was very early an active factor in production, either by turning into an countersectings such as one already sees for example in the early part of the nineteenth century, between the steam engine and what is said to the contrary, assumed this role very early, in fact from the start, from its gestation in forms	p 100 p 129 p 226 p 234 p 252
it is in this very way that they are from early childhood the libidinal investment of a social field. In this	p 297
EARNER 3	
same money that goes into the pocket of the wage earner and is entered on the balance sheet of a commercial inscriptions, the one going into the account of the wage earner, the other into the balance sheet of the enterprise. Measuring truly impotent that represents the absolute impotence of the wage earner as well as the relative dependence of the industrial capitalist	p 228 p 230 p 238
EARNER'S 1	
the global object of an investment of desire. The wage earner's desire, the capitalist's desire, everything moves to the rhythm of	p 239
EARNERS 3	
the enterprises and that of the labor capacity of wage earners. That is why the falling tendency has no conclusion. A embrace the totality of the national income, since the wage earners allow a great quantity of revenues to escape. These revenues saturated system! You say you want an axiom for wage earners, for the working class and the unions? Well then, let's	p 230 p 238 p 238
EARS 4	

the body without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that something is produced, counterproduced, something that diverts	p 37
takes to bear fruit. Here the psychoanalyst perks up his ears, believing he has heard a familiar chord: it is well	p 106
the mouths, all the penises, all the vaginas, all the ears, and all the anuses become attached to the full body	p 210
like a sewer, however melodious it may sound to your ears, and rise up on your own two legs and sing	p 334
EARTH 74	
a socius. This socius may be the body of the earth, that of the tyrant, or capital. This is the body	p 10
surface. But some kind of full body, that of the earth or the despot, a recording surface, an apparent objective movement	p 11
social machine or socius may be the body of the Earth, the body of the Despot, the body of Money. It	p 33
peregrinations are the schizo's own particular way of rediscovering the earth. The schizophrenic deliberately seeks out the very limit of capitalism	p 35
demoniacal element in nature or within the heart of the earth, and the historical process of social production that restores the	p 35
desire along with it and reproduces it in a new Earth. The desert grows ... the sign is near. The schizo carries	p 131
the desert propagated by our world, and also the new earth, and the machine that hums, around which the schizos revolve	p 131
retrospective, it is also contingent, singular, ironic, and critical. The earth is the primitive, savage unity of desire and production. For	p 140
the primitive, savage unity of desire and production. For the earth is not merely the multiple and divided object of labor	p 140
be the productive element and the result of appropriation, the Earth is the great unengendered stasis, the element superior to production	p 141
production and the object of desire (it is on the earth that desire becomes bound to its own repression). The territorial	p 141
coding. The primitive territorial machine, with its immobile motor, the earth, is already a social machine, a megamachine, that codes the	p 142
of producers and consumers: the full body of the goddess Earth gathers to itself the cultivable species, the agricultural implements, and	p 142
assembles social production and desiring-production into a whole on the earth. Our modern societies have instead undertaken a vast privatization of	p 142
be a biological organism and becomes a full body, an earth, to which his organs become attached, where they are attracted	p 144
of punishments to understand what effort it costs on this earth to breed a nation of thinkers! Cruelty has nothing to	p 145
gens. Yet even where kinship seems to predominate over the earth, it is not difficult to show the importance of local	p 145
machine subdivides the people, but does so on an indivisible earth where the connective, disjunctive, and conjunctive relations of each section	p 145
complementarity of the section chief and the guardian of the earth). When the division extends to the earth itself, by virtue	p 145
guardian of the earth). When the division extends to the earth itself, by virtue of an administration that is landed and	p 145
detritorialization on the primitive communes. The immanent unity of the earth as the immobile motor gives way to a transcendent unity	p 146
State; the full body is no longer that of the earth, it is the full body of the Despot, the Unengendered	p 146
and filiation—declining the lineages on the body of the earth, before there is a State. If declension characterizes the primitive	p 146
3 The Problem of Oedipus The full body of the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal	p 154
on the cosmic egg of the full body of the earth. It has a mythical origin that is the One, or	p 154
father. Everything rests on the placenta, which has become the earth, the unengendered, the full body of antiproduction where the	p 158
organs-partial	
only designate intensive variations on the full body of the earth determined as the germen. It is always possible to use	p 162
that in the Oedipal relation the mother is also the earth, and incest is an infinite renaissance. (He is wrong only	p 162
incest as it is desired (the substance of the intense earth). The intensive germinal flow is the representative of desire; it	p 162
support; what would flow on the full body of the earth would be as unfettered as the noncoded flows that shift	p 163
not exchanging but marking bodies, which are part of the earth. We have seen that the regime of debt directly resulted	p 185
because they lack a graphic system: a dance on the earth, a drawing on a wall, a mark on the body	p 188
ceremony is reduced to that: a rock.... Furrowed skin, scarified earth, one and the same mark. The great book of modern	p 190
make the glance recoil disconsolately from an iron impossibility. The earth becomes a madhouse. 6 The Barbarian Despot Machine The	p 192
founding	
time, something has been withdrawn from life and from the earth that will make it possible to judge life and to	p 194
make it possible to judge life and to survey the earth from above: a first principle of paranoiac knowledge. The whole	p 194
The full body as socius has ceased to be the earth, it has become the body of the despot, the despot	p 194
the effect of a movement of deterritorialization that divides the earth as an object and subjects men to the new imperial	p 195
detritorialization that substitutes abstract signs for the signs of the earth, and that makes the earth itself into the object of	p 196
for the signs of the earth, and that makes the earth itself into the object of a State ownership of property	p 196
a problem of castes. It is overcoding that impoverishes the earth for the benefit of the deterritorialized full body, and that	p 199
is the full body as the foundation of the intense earth, which must yield its place to the socius in extension	p 203
pass or fail to pass. The full body of the earth must assume an extension in the socius and as the	p 203
body no longer allows itself to be engraved like the earth, but prostrates itself before the engravings of the despot, the	p 206
before the engravings of the despot, the region beyond the earth, the new full body. No water will ever cleanse the	p 206
produces reality on the new full body that replaces the earth. It expresses the appropriation and production of the real by	p 210
at the reconstitution of the full body of the intense earth that the primitive machine had repressed, but on new foundations	p 210
and flows are inscribed on the full body of the earth and are attributed to it. In short, there is a	p 248
capitalist State were not there to bring them back to earth. For example: deterritorialization of the flows of financing, but reterritorialization	p 258
in coding the flows on the full body of the earth. The second is the transcendent imperial machine, which consists in	p 261
the simulacrum of the images of capital (Mister Capital, Madame Earth, and their child the Worker), with the result that these	p 264
underhanded than the subterranean reign of the fetishes of the earth, or the celestial reign of the despot's idols, is the	p 266
as the latter's crowning achievement. After the madman of the earth and the madman of the despot comes the madman of	p 271
the ultimate residue of a deterritorialized socius. The socius—the earth, the body of the despot, capital-money—are clothed full bodies	p 281
large aggregates, are arranged; on paranoia schizophrenia body of the Earth despotic body body of capital molar aggregates molecular	p 282
elements Full	
aggregates molecular elements Full body without organs Body of the Earth Despotic body Body of capital-money Full body without organs	p 282
Oedipal	
a schizophrenic process of deterritorialization that must produce a new earth; and even the functioning of the desiring-machines against	p 299
tragedy, against	
well as to particular objective codes—the body of the Earth, the despotic body—and that in this way confound the	p 300
way that myth ascribes desire to the element of the earth as a full body, and to the territorial code that	p 301
another: mythic representation does not express the element of the earth, but rather the conditions under which this element fades before	p 301
dream). What acts as an objective and public element—the Earth, the Despot—is now taken up again, but as the	p 304
our beliefs that proceeded by way of objective representations. The earth is dead, the desert is growing: the old father is	p 308
there's my kind of guy! Everything, the myth of the earth, the tragedy of the despot, is taken up again as	p 308
finally conquered nonhuman sex mingles with the flowers, a new earth where desire functions according to its molecular elements and flows	p 319
out. More perversion! More artifice!—to a point where the earth becomes so artificial that the movement of deterritorialization creates of	p 321
of deterritorialization creates of necessity and by itself a new earth. Psychoanalysis is especially satisfying in this regard: its entire perverted	p 321
of coding the flows on a full body of the earth, the despot, or capital, but on the contrary that of	p 328
answers for its own success—the couch as an axiomatized earth, the axiomatic of the cure as a successful castration! But	p 329
itself compels him to live. . . . It is Oedipus, the marshy earth, that gives off a powerful odor of decay and death	p 333
stretches out on the couch, an artificial swamp, a little earth, a little mother. Look at you, stumbling and staggering with	p 334
different modes of the socius, veritable heavy aggregates of the earth, the despot, and capital. Full bodies or clothed substances, which	p 343
or quality of a given socius—the body of the earth, the body of the despot, the body of capital-money—depends	p 343
with the deterritorialization, the decoding of flows. For the new earth (In truth, the earth will one day become a place	p 382
decoding of flows. For the new earth (In truth, the earth will one day become a place of healing) is not	p 382

EARTH'S 1

sums up all the others: marking bodies, which are the earth's products. The essence of the recording, inscribing socius, insofar as	p 144
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EARTHS 2

unplug themselves, enter into connections of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led to discover	p 315
terms of the machinic indices that undermine them. The psychotic earths, with their conjunctions in place (Charlus is therefore surely mad	p 318
EASE 1	
for those who think they are standing straight and at ease, among stable things. They know nothing of this immense flight	p 341
EASIER 1	
power, its codes, and its flows. It is all the easier, and the contradiction is all the better masked, as a	p 347
EASILY 10	
but my mother's the Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the almost torrential, ... everything enters here, ... the patient could just as easily say the opposite of everything he is uttering without changing	p 14 p 66
And if getting well amounts to getting oedipalized, we can easily understand the outbursts of the patient who does not want	p 91
it is placed in a situation without exit, it is easily persuaded to deny itself in the name of the more	p 120
but not like a sliver of bamboo, which cuts too easily. Choosing the right stone therefore requires a practiced eye. The	p 190
of sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by	p 351
e., neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes his own daddy, his own mommy. For	p 360
example, Bateson's	
a painting by Lotto surges forth that could just as easily be from the nineteenth century. And of course this decoding	p 369
also multiplies enclaves of overpopulation in the center itself, and easily tolerates the so-called socialist formations. (It is not kibbutz-style	p 373
socialism	
art and science except as potentialities, since their actuality is easily controlled by the formations of sovereignty). This results from the	p 376
EAST 1	
monde du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte	p 122
EASY 12	
is correct.? It is often thought that Oedipus is an easy subject to deal with, something perfectly obvious, a given that	p 3
And never mind those who believe that this is very easy to say, or that it is the sort of idea	p 27
be unaware of ...) 2 Three Texts of Freud It is easy to see that the problem is first of all practical	p 56
individuals as well as other sexes, and departing becomes as easy as being born or dying. Along the way we struggle	p 85
community from the outside long ago? It is not always easy to know if one is considering a primitive community that	p 195
repressif), a new mark, a new severity. It would be easy, too easy, if it were enough to make incest possible	p 201
new mark, a new severity. It would be easy, too easy, if it were enough to make incest possible, and to	p 201
reserve supply of labor, the formation of a proletariat, an easy access to sources of raw materials, favorable conditions for the	p 226
produced, and becomes embodied in unemployment and stagnation. It is easy to list the principal modes of absorption of surplus value	p 235
representations that prevent the machine from functioning. It is not easy to rediscover the molecules—even the giant molecule—their paths	p 338
of preconscious investments of class or interest it is therefore easy to distinguish what is reactionary or reformist, or what is	p 344
flows present in such texts as this: it is not easy to de-oedipalize even nature, even landscapes, to the extent that	p 351
EAT 4	
since been unable to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear of lacking something. But	p 27
paints the portrait of this young child who can live, eat, defecate, and sleep only if he is plugged into machines	p 37
one of his patients still dreams of being invited to eat or have a drink at his place, after several years	p 64
social to take flight through the multiplicity of holes that eat away at it and penetrate it, always coupled directly to	p 341
EATEN 3	
about its business. The surface of the table, however, is eaten up by the supporting framework. The nontermination of the table	p 7
investments; not only is the one who has to be eaten, eaten according to social rules as exact as those followed	p 144
not only is the one who has to be eaten, eaten according to social rules as exact as those followed in	p 144
EATING 2	
Marseilles (number 29, to be precise), just as I was eating my afternoon snack—a chocolate bar that a certain woman	p 48
same habits as he. Thus it is that the famous eating machine, which in a sense, by its excess, is foreign	p 317
EATING-MACHINE 1	
its possessor is uncertain as to whether it is an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks	p 1
EATS 2	
times in fits and starts. It breathes, it heats, it eats. It shits and fucks. What a mistake to have ever	p 1
Should one, or should one not, suffocate from what one eats, swallow air, shit with one's mouth? The data, the bits	p 38
ECART 1	
that myth always expresses a passage and a divergence (un ecart). The primitive territorial myth of the beginning expressed the divergence	p 219
ECCENTRIC 1	
said to mediate and express. The family is by nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing	p 97
ECHOES 2	
help but imitate. The Egyptian's melancholy warning to the Greeks echoes through history: You Greeks will never be anything but children	p 218
reference. Who is robbed? is the serious implied question that echoes Clavel's ironic question, Who is alienated? Yet no one is	p 238
ECLIPSES 1	
tout court), and thereby the sphere of production that effectively eclipses representation. And subjective abstract desire, like subjective	p 300
abstract labor, is	
ECONOMIC 82	
general sense of the word, rather than a process of economic production involving desiring-machines. As for history, he was content merely	p 22
Jaspers failed to do was to view process as material economic reality, as the process of production wherein Nature = Industry	p 25
later stage). That is why technical machines are not an economic category, and always refer back to a socius or a	p 32
relationship that pulls the fantasy in two directions, as the economic law establishes perversion in the psychic exchanges, or as the	p 63
are present there in every way while creating within the economic forms their own repression, as well as the means for	p 63
have already filtered in. Everything would be fine if the economic problem of desire were merely quantitative; it would be a	p 65
between the two forces. Finally, the third factor—of such economic importance that it outweighs the dynamic and topical	p 65
considerations—concerns	
A form of social production and reproduction, along with its economic and financial mechanisms, its political formations, and so on, can	p 104
analyze the specific nature of the libidinal investments in the economic and political spheres, and thereby to show how, in the	p 105
the production of desiring-machines, and to reach the level of economic and social investments where the militant analysis comes into play	p 112

insofar as it ensures a mass psychological reproduction of the economic system of a society. Of course it should not be	p 118
not succeed in determining the insertion of desire into the economic infrastructure itself, the insertion of the drives into social production	p 118
that the desire moving within it simply coincided with an economic rationality; as to the reactionary mass investments, they seemed to	p 119
be translated and reduced. He makes at least an economic error, an error in tact, and does not spread his	p 134
maintained by a continuing chain of debt relationships of an economic kind ... It is the existence of these outstanding debts which	p 146
Filiation is administrative and hierarchical, but alliance is political and economic, and expresses power insofar as it is not fused with	p 146
dominant in primitive society, it is determined as dominant by economic and political factors. And if filiation expresses what is dominant	p 147
the extent that it is severed from the political and economic references that keep it open, and that make alliance something	p 148
we must distinguish between two points of view: the one economic and political, where alliance is there from time immemorial, combining	p 155
in the family, however young, directly invests a social, historical, economic, and political field that is not reducible to any mental	p 166
bring to light desire in its relations with political and economic units—the very point on which, moreover, the witnesses try	p 167
introducing desire into production, strengthening the link between instinctual and economic structure; and at the same time [indicating] the	p 173
possibility of	
senses that there is a problem of political power and economic and religious force inseparable from the fetish, even when its	p 182
or if it is necessary to take into account political, economic, and religious dimensions that would go beyond sexuality. So long	p 182
investment onto the determinations of a sociohistorical field, where the economic, the political, and the religious are things that are invested	p 183
instance one studies large molar aggregates, large social machines—the economic, the political, etc.—and this entails searching for what they	p 183
only desire and the social. Beneath the conscious investments of economic, political, religious, etc., formations, there are unconscious sexual	p 183
investments, micro	
and counterprestations? The more one directs one's attention to the economic and political compromises conveyed by the alliances, to the	p 187
nature	
account the real instance that inscribes it, and the forces—economic and political—with which it is inscribed; one fails to	p 188
the ideological representation that the society gives itself of its economic base, this aspect fades before the relations of exchange, which	p 188
they serve as a conducting element for the political and economic relations, the system of primitive rankings, the mechanism of surplus	p 195
and repressing any reterritorialization that might be produced by the economic givens of the agrarian problem. (As if the Greeks had	p 197
other case, it represents a break-detachment and a rearticulation of economic chains directed toward the adaptation of flows of production to	p 229
creature will invest with all its strength, irrespective of any economic understanding or lack of it, the capitalist social field as	p 229
ensures the ruin of traditional sectors, the development of extraverted economic circuits, a specific hypertrophy of the tertiary sector, and an	p 232
limit exterior to their relationship—the one measuring the true economic force, the other measuring a purchasing power determined as income	p 237
etc.). The incompetent observer has the impression that this whole economic schema, this whole story is profoundly schizo. The aim of	p 238
and surplus value are engendered: the flow of merchant capital's economic force and the flow that is derisively named purchasing power	p 238
countries to do, in a curious revival of the fascist economic solution? Or might it be to go in the opposite	p 239
capitalism, that the unavowable begins: there is not a single economic or financial operation that, assuming it is translated in terms	p 247
show that a code is not, and can never be, economic: on the contrary, it expresses the apparent objective movement according	p 247
it expresses the apparent objective movement according to which the economic forces or productive connections are attributed to an	p 247
extraeconomic instance	
determined as dominant in the so-called primitive societies, where the economic forces and flows are inscribed on the full body of	p 248
appropriates. That is why the sign of desire, as an economic sign that consists in producing and breaking flows, is accompanied	p 248
viewpoint of a code: they become coefficients that are directly economic, instead of being doubles to the economic signs of desire	p 249
that are directly economic, instead of being doubles to the economic signs of desire and expressing for their part noneconomic factors	p 249
means of payment signifies that the power has become directly economic. And yet, as regards paid labor, it is evident that	p 249
full body, inasmuch as capital itself figures as a directly economic instance, and falls back on production without interposing extraeconomic	p 249
factors	
so much force into the service of the signs of economic power. And capitalism, despite what is said to the contrary	p 252
a great cleavage that will animate a struggle not only economic and financial, but political as well. Now the meaning of	p 255
transformation of production, of the units of production and the economic rationale. But this transformation can only take place starting from	p 255
say that the alternative is not between the market and economic planning, since planning is necessarily introduced in the capitalist State	p 256
State has been without doubt capitalism's most fantastic attempt at economic and political reterritorialization. But the socialist State also has	p 258
its	
periphery is accompanied by a peripheral reterritorialization, a kind of economic and political self-centering of the periphery, either in the	p 258
modernistic	
sees that it is directly based on the social and economic axiomatic of capitalism as such. It is the very conjunction	p 258
Last In the territorial or even the despotic machine, social economic reproduction is never independent of human reproduction, of the social	p 262
standing inside the family. The reproduction process is not directly economic, but passes by way of the noneconomic factors of kinship	p 263
groups that determine the place of each member in social economic reproduction, according to one's status from the standpoint of the	p 263
activity itself. The socius as full body has become directly economic as capital-money; it does not tolerate any other preconditions. What	p 263
which the family ceases to give its social form to economic reproduction: it is as though disinvested, placed outside the field	p 263
that finds itself subordinated to the autonomous social form of economic reproduction, and that comes to take the place assigned it	p 263
find in them a simple material that the form of economic reproduction preorganizes in a mode that is entirely distinct from	p 263
another; but inside the field itself, the form of social economic reproduction has already preformed the form of the material so	p 263
for what is invested through the family is still the economic, political, and cultural social field, its breaks and flows. Private	p 264
invested through the breaks and segments of families is the economic, political, and cultural breaks of the field into which they	p 269
of all the investment of a field that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious	p 274
characteristic to a high degree, and that is not originally economic, political, and so forth, before being crushed in the psychiatric	p 274
until he is an adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems that cross through a	p 278
family	
in the organs; at bottom, love is a matter of economic determinations, money). But what is properly cynical is to claim	p 292
closer, infinitely tighter; and that psychoanalysis depends directly on an economic mechanism (whence its relations with money) through which	p 312
the decoded	
the point of view of functional multiplicity that alone is economic. (Szondi situates the problem clearly: why two kinds of drives	p 333
the distinction: the distinction to be made passes into the economic infrastructure itself and into its investments. Libidinal economy is no	p 345
loves and sexuality, was the social field itself in its economic, political, historical, racial, and cultural determinations: in delirium the libido	p 352
a sublime alibi. But behind all this, there is an economic situation: the mother reduced to housework, or to a difficult	p 356
to seeing that his clients play nice games. Now the economic situation, the relation to the outside, is what the libido	p 356
lead someone to be psychoanalyzed: it involves a situation of economic dependence that has become unbearable for desire, or full of	p 356
with the phallus and castration, but directly concerns an unbearable economic dependence. And the woman and the children who succeed in	p 357
during the time spent in sessions on the couch, the economic dependencies that drive them there in the first place (a	p 357
survive cut off from the outside, cut off from its economic and social investments and counterinvestments. And if there is, to	p 357
its infrastructure, its mode of production, its most precise capitalist economic circuits; and that the libido invests this social field, not	p 361
Even the most insane capitalism speaks in the name of economic rationality. And this is necessarily the case, since it is	p 367
advantage of offering a delirious interpretation of an unequivocally delirious economic system (at least he goes all the way). In short	p 374
ECONOMIC-MONETARY 1	
recording—while refusing to recognize it—an entire system of economic-monetary dependences at the heart of the desire of every subject	p 239
ECONOMICS 1	
generalized process of deterritorialization: The simplest abstraction, then, which modern economics places at the head of its discussions, and	p 302
which expresses	
ECONOMIST 1	
deterritorialized flow that constitutes the full body of capital. An economist of the caliber of Bernard Schmitt finds strange lyrical words	p 237
ECONOMISTS 5	

reasons that provoke the laughter of the capitalists and their economists when they ascertain that surplus value cannot be determined mathematically	p 228
Marxist analysis. That is why it is unfortunate that Marxist economists too often dwell on considerations concerning the mode of production and willfully incompetent questions—that is, questions addressed to Marxist economists by someone who doesn't quite understand how one can maintain	p 230 p 232
the market, capitalism's true police. In a certain sense, capitalist economists are not mistaken when they present the economy as being nonwealth, in the words of Bernard Schmitt, who among modern economists has for us the incomparable advantage of offering a delirious	p 239 p 374
ECONOMY 51	
them. So true is it that the schizo practices political economy, and that all sexuality is a matter of economy. Production	p 12
political economy, and that all sexuality is a matter of economy. Production is not recorded in the same way it is	p 12
The deliberate creation of lack as a function of market economy is the art of a dominant class. This involves deliberately	p 28
important difference. For desiring-machines are the fundamental category of the economy of desire; they produce a body without organs all by	p 32
to work unaware of desiring-production. The fundamental notions of the economy of desire—work and investment—keep their importance, but	p 55
are	
the very terrain of Oedipus? That is precisely what qualitative economy shows: flows ooze, they traverse the triangle, breaking apart its	p 67
it in an unconscious system of production as such (analytical economy). The great argument of familialism is: at least in the	p 99
truth of psychoanalytic remarks concerning the anal nature of monetary economy. But the logical order is the following: the substitution of	p 143
the hierarchy and cannot be deduced from it, and the economy insofar as it is not identical with administration. Filiation and	p 146
disjunctions of filiation. It is in this sense that the economy goes by way of alliance. In the production of children	p 147
such a conception is in contradiction with the primitive cold economy, which is without net investment, without money or market, and	p 150
and without exchangist commodity relations. The mainspring of such an economy is a veritable surplus value of code: each detachment from	p 150
their approaching death. For example, the Bohannans describe the Tiv economy, which codes three kinds of flows: consumer goods, prestige	p 176
goods	
exchange value that would introduce the nightmare of a commodity economy. The primitive market operates through bargaining rather than by	p 186
fixing	
to the same extent that it has determined bourgeois political economy: the reduction of social reproduction to the sphere of circulation	p 188
the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In this sense the	p 188
essential thing	
an attempt—and a success without equal—at interpreting primitive economy in terms of debt, in the debtor-creditor relationship, by	p 190
eliminating	
representation. Another gain in the sum of repression, a new economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a	p 201
new	
of labor, do not by any means produce a capitalist economy, but rather a reinforcing of feudal offices and relations, at	p 223
tangent, and the direction it is apt to take in economy as well as linguistics: If the movement does not tend	p 231
asserts itself at least partially at the center, carrying the economy toward the most progressive and the most automated sectors, a	p 231
but added to their surplus value by bringing the capitalist economy closer to full output within the given limits, and by	p 235
so interdependent are the various sectors and branches of the economy that nearly everyone is involved in one way or another	p 236
other extreme a positive money (a credit granted the productive economy by the banks)—a flow possessing a power of	p 237
sense, capitalist economists are not mistaken when they present the economy as being perpetually in need of monetarization, as if it	p 239
if it were always necessary to inject money into the economy from the outside according to a supply and a demand	p 239
capitalism depends on the mode of production that makes the economy a monetary economy. The fact remains that the apparent objective	p 239
the mode of production that makes the economy a monetary economy. The fact remains that the apparent objective movement of capital	p 239
examined at the deepest level of one and the same economy, one and the same production process. Our society produces schizos	p 245
as an instance of anti production falls back on the economy that it appropriates. That is why the sign of desire	p 248
extraeconomic power, although its causes and effects lie within the economy (for example, the sign of alliance in relation to the	p 248
axiomatized flows, with regard to production and its planning, the economy and its monetarization, and surplus value and its absorption (by	p 253
neoterritorialities. Marx has shown what was the foundation of political economy properly speaking: the discovery of an abstract subjective	p 258
essence of	
is not a question of writing the history of political economy, but the real history of the corresponding society, one is	p 259
subordinated to them. Just as Ricardo founds political or social economy by discovering quantitative labor as the principle of every	p 299
representable	
and capitalism is no less profound than that between political economy and capitalism. This discovery of the decoded and deterritorialized	p 302
flows	
is the same as that which takes place for political economy and in social production, in the form of subjective abstract	p 302
appears in capitalism, is the identical discovery of both political economy and psychoanalysis, beyond the determinate systems of	p 302
representation. Obviously this	
on the one hand, abstract desire on the other: political economy and psychoanalysis. political economy and libidinal economy? Here we are	p 303
abstract desire on the other: political economy and psychoanalysis. political economy and libidinal economy? Here we are able to appreciate	p 303
the	
the other: political economy and psychoanalysis. political economy and libidinal economy? Here we are able to appreciate the full extent to	p 303
Psychoanalysis undertakes the analysis of this second term, as political economy analyzes the first. Psychoanalysis is the technique of	p 304
application, for	
first. Psychoanalysis is the technique of application, for which political economy is the axiomatic. In a word, psychoanalysis disengages the	p 304
second	
of society, or in a capitalist society where the market economy raises them to a degree of perfection unknown before capitalism	p 342
into the economic infrastructure itself and into its investments. Libidinal economy is no less objective than political economy, and the political	p 345
its investments. Libidinal economy is no less objective than political economy, and the political no less subjective than the libidinal, even	p 345
which to be sure requires no precise knowledge of political economy, is the business of the unconscious libido, inasmuch as it	p 346
is what arouses, and it is not ideology, it is economy. Capitalism garners and possesses the force of the aim and	p 346
military, bureaucratic, and police apparatus finds itself grounded in the economy itself, which directly produces libidinal investments for the	p 372
repression of	
to Reich, schizoanalysis makes no distinction in nature between political economy and libidinal economy. Schizoanalysis merely asks what are	p 381
the machinic	
makes no distinction in nature between political economy and libidinal economy. Schizoanalysis merely asks what are the machinic, social,	p 381
and technical	
ECSTASY 2	
celebration of a new alliance, a new birth, a radiant ecstasy, as though the eroticism of the machine liberated other unlimited	p 18
us from Oedipus, it is our agony but also our ecstasy, depending on whether we live it neurotically or live its	p 108
EDGAR 2	
Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future (The Future	p 18
Eve), etc	
resuscitating old codes, inventing pseudo codes or jargons. Nearchaisms, as Edgar Morin puts it. These modern archaisms are extremely	p 257
complex and	
EDGE 3	
in the capitalist formation: the body without organs at the edge of the deterritorialized socius, the desert at the gates of	p 102
length of his back: It must have a good cutting edge—says Clastres in an admirable text—but not like a	p 190
that emit them: one discovers fringes of interference on the edge of each field of presence, fringes that testify to the	p 325
EDGES 3	

whole out of heterogeneous bits by rounding off their rough edges. We believe only in totalities that are peripheral. And if certain place where they may or may not belong, their unmatched edges violently bent out of shape, forcibly made to fit together prevent the decoded flows from breaking loose at all the edges of the social axiomatic. One sometimes has the impression that	p 42 p 43 p 258
EDIFICE 2	
rubbish out of which our world has erected its cultural edifice is now, by a critical irony, being given its poetic it were. Behind this process lies the idea not of edifice and superstructure, which is culture and hence false, but of	p 298 p 298
EDIFYING 1	
adequation of the productive force of the unconscious and the edifying forces of myths and religions. This latter argument is very	p 57
EDISON 1	
most impressive sort of inscriptions (cf. the recording supplied by Edison for Eve future). A genuine consummation is achieved by the	p 18
EDMOND 1	
we to understand the phrases with which M. C. and Edmond Ortigues conclude their book? Illness is considered as a sign	p 170
EDOUARD 1	
and taxes remains visible. Basing himself on the research of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the	p 197
EDUCATION 3	
where we Europeans are concerned, it is our intimate colonial education. How are we to understand the phrases with which M of the initiations, the whole perverse apparatus of repression and education, the red-hot irons, and the atrocious procedures have only this of flux that characterizes the system. Knowledge, information, and specialized education are just as much parts of capital (knowledge capital) as	p 170 p 190 p 234
EDUCATIONAL 1	
treated for heart trouble. He begins to rave about the educational system in general, the need to restore a pure race	p 274
EFFECT 69	
there more important questions than these, however? Given a certain effect, what machine is capable of producing it? And given a stones moves forward one pocket, how can we determine the effect of this circuit of distribution in which the mouth, too within a relationship of causation, ideation, or expression (cause and effect, subject and object, etc.); rather, they are one and the explained a large part of delirium in turn as an effect of automatism; as for the rest of it, the personal is an ideational concept indicating the specific nature of the effect of the disorder: the delirium itself or the complete withdrawal two sets of practices ever having any real or concrete effect upon the other. As long as we are content to fact there is massive social repression that has an enormous effect on desiring-production in no way vitiates our principle: desire produces which it neither unifies nor totalizes, though it has an effect on these other parts simply because it establishes aberrant paths with the very special conditions of this recording, including the effect of these conditions upon the process itself (feedback). It is an analyzable state—or nonanalyzable; the ultimate rock—is the effect of castration as a psychoanalytic act. And Oedipal homosexuality—the Oedipal homosexuality—the qualitative aptitude for conflict—is rather the effect of oedipalization, which the treatment does not invent, but precipitates	p 3 p 3 p 5 p 22 p 23 p 28 p 30 p 43 p 48 p 66 p 66
is first of all the synthesis of recording that in effect situates, on its surface of inscription within the conditions of unconscious to Oedipus, form and content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted	p 70 p 74
names designate such effects within fields of potentials: the Joule effect, the Seebeck effect, the Kelvin effect. History is like physics effects within fields of potentials: the Joule effect, the Seebeck effect, the Kelvin effect. History is like physics: a Joan of of potentials: the Joule effect, the Seebeck effect, the Kelvin effect. History is like physics: a Joan of Arc effect, a Kelvin effect. History is like physics: a Joan of Arc effect, a Heliogabalus effect—all the names of history, and not is like physics: a Joan of Arc effect, a Heliogabalus effect—all the names of history, and not the name of my veins. Every time I attempted to put something into effect, the Algerians argued against it. I had racist notions.... I and materials, when killed, boiled, and pulverized, have the same effect. It was the beginnings of the development that favored the is put back under the yoke of a despotism whose effect is castration, there where one recognizes the stroke of the couldn't abide a simple humorous remark by Jung, to the effect that Oedipus must not really exist, since even the primitive it to this false criterion, Oedipus—to obtain the loss-of-reality effect. This is not an abstract operation: an Oedipal organization is it be that the loss of reality is not the effect of the schizophrenic process, but the effect of its forced is not the effect of the schizophrenic process, but the effect of its forced oedipalization, that is to say, its interruption desiring-production is formed, beginning with early childhood, or as an effect of the psychic and social repression imposed on desiring-production by	p 86 p 86 p 86 p 86 p 86 p 90 p 91 p 112 p 114 p 123 p 123 p 123 p 129
must be actualized in a neurotic formation as a derived effect of the actual factor, or inasmuch as it is dismembered dismembered and dissolved in a psychotic formation as the direct effect of this same factor. It is indeed in this sense promotion of territoriality; on the contrary, it is rather the effect of the first great movement of deterritorialization on the primitive organization of the political function in these systems, which in effect is exercised only by indicating its own impotence. Ethnologists are it such that these bodies are not like cause and effect, but are both products derived from this same substance, in of the generations in the son-mother case has the same effect as their correspondence in the case of the uncle-sister, that the homosexual rules of alliance. Incest is only the retroactive effect of the repressing representation on the repressed representative: the representation	p 129 p 129 p 146 p 151 p 158 p 159 p 165
what way? Yes, it becomes Oedipal in part, under the effect of colonization. The colonizer, for example, abolishes the chieftainship, or Oedipus appears only through its patent absence, understood as an effect of psychic repression—or, better still, since the structural constant the adult, but surely not for the child. But in effect, Oedipus begins in the mind of the father. And the deliriums. But already, if it appears that Oedipus is an effect, this is because it forms an aggregate of destination (the the agents (les instances) that come to carry them into effect are themselves variable; there are migrations in the system. We gift, at times the one within the other under the effect of a primary homosexuality. Thus the antiexchangist amorous machine encountered sign, which is not a resemblance or imitation, nor an effect of a signifier, but rather a position and a production surplus value that the eye extracts, taking hold of the effect of active speech on the body, but also of the being an appearance assumed by exchange, debt is the immediate effect or the direct means of the territorial and corporal inscription residence, we should see in the principle of residence the effect of a movement of deterritorialization that divides the earth as communities subsist, and continue to produce, inscribe, and consume; in effect, they are the State's sole concern. The wheels of the overcoding and deterritorialized despotic machine. The despotic signifier has the effect of overcoding the territorial chain. The signified is precisely the	p 168 p 171 p 178 p 179 p 184 p 186 p 189 p 189 p 190 p 195 p 196 p 209
of overcoding the territorial chain. The signified is precisely the effect of the signifier, and not what it represents or what for the formation of the thing, the unnamable! But the effect of the conjunction is indeed capital's tighter and tighter control Even before the capitalist production-machine is assembled, commodities and money effect a decoding of flows through abstraction. But this does not	p 209 p 226 p 226
profitability of the new technique considered in isolation, but its effect on the over-all profitability of the firm in its relationships and linguistics of the signifier. Saussurian linguistics, for example, in effect discovers a field of immanence constituted by value—i.e level of linguistics as a science, Hjelmslev is able to effect a vast decoding of language only by setting in motion capitalism replaces one code with another, that it carries into effect a new type of coding? For two reasons, one of called a genetic code; not because it depends on an effect of a signifier, but on the contrary because the chain the process of being decoded. These flows doubtless had the effect of making the State more and more immanent and subordinate miser is a mere idiosyncrasy, is, in the capitalist, the effect of the social mechanism, of which he is but one to exceed and displace its interior limits, and to always effect breaks of breaks, then the socialist movement seems necessarily led	p 233 p 241 p 246 p 247 p 248 p 252 p 254 p 255

as a monopolistic market of the State itself. And in effect, how does one define the true alternative without assuming all	p 256
despotic signifier, as the law of the despot or the effect of the object from on high, is in reality the	p 268
in an extrinsic relationship, either because desire appears as an effect determined by a system of mechanical causes, or because the	p 284
composed of nonsignifying elements that have a meaning or an effect of signification only in the large aggregates that they constitute	p 289
psychoanalyst in each of us? Would belief then be an effect on the conscious material that the unconscious representation exerts from	p 296
belief in fact implies a transformation of belief, under the effect of a structure that the theater embodies or places on	p 305
or Peru. Even the schizo's stroll or voyage does not effect great deterritorializations without borrowing from territorial circuits: the tottering walk	p 315
objects on the body without organs, and from the leveling effect exerted on the partial objects by the body without organs	p 327
formation or of a form of gregariousness (herd instinct). They effect a unification, a totalization of the molecular forces through a	p 342
of gregariousness as a socius or full body, under whose effect the molecular formations constitute molar aggregates. Now we can present	p 343
do certain people whose interest is objectively reactionary come to effect a preconscious revolutionary investment? Must we invoke in the one	p 344
by the rich woman and the poor woman, under the effect of a strange unconscious communication with the unconscious of the	p 353
rather than Oedipus and castration—but it is still an effect of neuroticization, a countereffect of one and the same illness	p 363
EFFECTED 9	
elements the products of the condensations and identifications which are effected in the unconscious. But why does Freud thus add that	p 13
intersected by breaks in the signifying chains, and by breaks effected by a subject that uses them as reference points in	p 43
detachments from the chain and deductions from the flows are effected in correspondence, united in a mutual embrace. And this is	p 149
starting from investments of the social historical field that are effected by the father. And if it passes over to the	p 178
on the signifier in the first sense, without an overcoding effected by the signifier itself in the second sense. There is	p 207
repressing representation. For what is at stake in the overcoding effected by incest is the following; that all the organs of	p 210
And these constellations are like flows that imply the breaks effected by points, just as the points imply the fluxion of	p 244
It does not bear upon the selections, detachments, and remainders effected by these syntheses, but upon the nature of the codes	p 345
passed under the structures, set the flows in motion, and effected breaks at the limits of desire: a breakthrough. It does	p 369
EFFECTING 7	
been entirely ignored. Kant, for instance, must be credited with effecting a critical revolution as regards the theory of desire, by	p 25
alliances with an outcome; it founds the new alliance by effecting a generalized appropriation of all the alliance debts. The marriage	p 201
the direct filiation that results from the new alliance, by effecting a generalized accumulation of filiative stock. Both marriages are essential	p 201
to introduce lack where there is always too much, by effecting the absorption of overabundant resources. On the other hand, it	p 235
round the break by continuing its veritable mole work, always effecting breaks of breaks that allowed it to integrate into its	p 256
paradox is that capitalism makes use of the Urstaat for effecting its reterritorializations. But the imperturbable modern axiomatic, from the	p 261
depths	
on the decoded flows, it cannot itself proceed except by effecting reterritorializations and by reviving the signifying unity. The very notions	p 327
EFFECTIVE 15	
the non signifying signs into the same major signifier. The effective triangulation makes it possible to assign sexuality to one of	p 73
son: go ahead, criticize me, but strongly hints that all effective criticism—at least a certain type of criticism—will be	p 79
Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but where the reality of matter has abandoned all	p 84
'68—all these things form complexes of the unconscious, more effective than everlasting Oedipus. And the unconscious is indeed at issue	p 97
the stimulus. Even Oedipal psychoanalysis recognized the indifference of the effective parental images, the irreducibility of the response to the	p 98
stimulation	
that belief is necessarily something false that diverts and suffocates effective production. That is why seers are the least believing of	p 107
succeeds in what colonization was only able to outline: an effective reduction of the forces of desire to Oedipus, to a	p 171
In order for the young woman's transformation to be fully effective, a direct contact must take place between her stomach, on	p 189
of euphemisms. The pseudo territoriality is the product of an effective deterritorialization that substitutes abstract signs for the signs of the	p 196
that produces its signifieds as effects that are the more effective and necessary as they escape knowing, and as they owe	p 213
that comes to veil desiring-production, the whole of desire as effective production. But at least for an instant the mortgage of	p 244
no longer simply designates the unlimited abstract quantity, but the effective absence of any limit or end for the differential relation	p 250
flee, that to escape is not good, that it isn't effective, and that one must work for reforms. But the revolutionary	p 277
to the breaking point. Thus in order to keep an effective grip on the zones of production, representation must inflate itself	p 296
thing that can save us from these impasses is an effective politicization of psychiatry. And doubtless, with R. D. Laing and	p 320
EFFECTIVELY 18	
real beyond its principle to the point where it is effectively produced by the desiring-machine. The point where the copy ceases	p 87
projects of community psychiatry or of so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless still	p 94
maintaining all the	
pass over into a social field, insofar as it is effectively invested by desire and no longer by interests. A form	p 104
place of the repressed or of the thing that is effectively desired, insofar as sexual repression is directed at something other	p 173
because the latter engineers (machine) and mobilizes flows that are effectively decoded, but does so by substituting for the codes a	p 176
to capitalism, and confers on the abstraction as such its effectively concrete value, its tendency to concretization. The abstraction has not	p 227
forces and means of production as abstract quantities that become effectively concrete in their becoming related or their conjunction: labor	p 263
capacity	
travail tout court), and thereby the sphere of production that effectively eclipses representation. And subjective abstract desire, like subjective	p 300
abstract labor	
when it becomes subjective infinite—that is to say, imaginary—effectively loses all consistency, unless it is supported by a structure	p 305
exclusion between the two. The deterritorialization of flows in general effectively merges with mental alienation, inasmuch as it includes the	p 320
reterritorializations	
understand this kind of situation: for if the corresponding chain effectively forms codes, inasmuch as it folds into exclusive molar configurations	p 328
ensuring the conversion of schizophrenia as a process into an effectively revolutionary force. For what is the schizo, if not first	p 341
the new body—the new force that corresponds to the effectively revolutionary goals and syntheses from the viewpoint of the preconscious	p 347
with performing the folding or the correspondence; but this application effectively operates on the three persons who constitute the minimum	p 358
familial	
passes over into the Oedipal subaggregate. So the schizo is effectively neuroticized, and it is this neuroticization that constitutes his illness	p 363
mise en scene it offers for it, under pain of effectively suffering what this conspiracy reserves for this society: i.e	p 368
interests that rationalize the paranoid investment; or yet again, an effectively revolutionary preconscious investment fully maintains a	p 376
paranoiac investment at the	
it proceeds. It therefore remains for us to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed.	p 382
EFFECTS 39	
capable of explaining the process theoretically. Something is produced: the effects of a machine, not mere metaphors. A schizophrenic out for	p 2
or sudden irrational outbursts which he attributed to the mechanical effects of infections or intoxications. Moreover, he explained a large part	p 22
introduction and projection, for instance), of mechanisms that produce certain effects (gratification and frustration), and of mechanisms of	p 44
expression (good or	
and not as shortcomings of the treatment itself, or as effects or countereffects of his method. For castration as an analyzable	p 66
law, in order to designate the signifier that distributes the effects of meaning throughout the chain and introduces exclusions there (whence	p 73
identifying personages with states that fill these fields, and with effects that fulgurate within and traverse these fields. Whence the role	p 86
that identify races, peoples, and persons with regions, thresholds, or effects in a production of intensive quantities. The theory of proper	p 86
terms of representation; it refers instead to the class of effects: effects that are not a mere dependence on causes, but	p 86
of representation; it refers instead to the class of effects: effects that are not a mere dependence on causes, but the	p 86
be clearly seen in physics, where proper names designate such effects within fields of potentials: the Joule effect, the Seebeck effect	p 86
this point. Fanon pointed out that troubled times had unconscious effects not only on the active militants, but also on those	p 97
in the shadow of a transcendent phallus are the unconscious effects of a signified established throughout the determinations of a social	p 100

people who are not necessarily bankers. And what about the effects of money that grows, money that produces more money? There once a work was viewed as a machine, producing certain effects, amenable to a certain use. Malcolm Lowry says of his of things, a memory of signs and no longer of effects. This organization, which traces its signs directly on the body sick man. In order to diagnose and ward off the effects of the incisor, the soothsayer and the medicine man launch extreme position arguing that Oedipus was a real event whose effects were transmitted through phylogenetic heredity. And the other pole, which	p 104 p 109 p 144 p 167 p 171
in every instance the nature of the apparatus and its effects on desiring-production, it is therefore necessary to take into account resonance and retention, of selection (preLevement) and detachment, and that effects in this way the coding of the flows of desire develops the consequences of the first, it draws out the effects of the first. The hero begins by marrying the sister the chain depends, and that spreads over the chain the effects of signification. There is no phonological or even phonetic code with the unconscious, and the form in which it produces effects of the signified in the unconscious. The signifier as the signifier of the voice that, along with the two signifieds, effects the overcoding of the whole chain. What made incest impossible the imperialism of the signifier that produces its signifieds as effects that are the more effective and necessary as they escape constitute a monetary form of finite debt). Inversely, bank credit effects a demonetization or dematerialization of money, and is based on a capital and an equivalent flow of stupidity that also effects an absorption and a realization, and that ensures the integration itself by nature subordinated to the signifier; figures defined as effects of the signifier itself; the formal elements of the signifier in this relation one reaches figures that are no longer effects of a signifier, but schizzes, points-signs, or flows-breaks that collapse the words are in the service of a signifier, whose effects they express following exegetical rules; Or whether, on the contrary not the figures that depend on the signifier and its effects, but the signifying chain that depends on the figural effects effects, but the signifying chain that depends on the figural effects—this chain itself being composed of asignifying signs—crushing the But it is the relative limit of every society; it effects relative breaks, because it substitutes for the codes an extremely a sign of necessarily extraeconomic power, although its causes and effects lie within the economy (for example, the sign of alliance body of the despot or his apparatus, the Urstaat: it effects the first great movement of deterritorialization, but does so by of decoded flows, and a regulation of these flows; it effects the second great movement of deterritorialization, but this time because but not lived or inhabited, inasmuch as the imperial incest effects an overcoding that in turn surveys the entire social field the presence and the absence of the structures in its effects. While Andre Green expresses reservations about the adequacy of the our relationships with them and our identifications as so many effects of a symbolic signifier. The good identification. We are all a party apparatus that assigns these aims and means, and effects a revolutionary break in the preconscious domain—the Leninist break	p 185 p 190 p 200 p 207 p 209 p 209 p 213 p 229 p 235 p 242 p 242 p 243 p 244 p 244 p 246 p 248 p 261 p 261 p 266 p 305 p 308 p 344
EFFECTUATIONS 1	
solely an actual existence; progressions and regressions are merely the effectuations of a virtuality that is always fulfilled as perfectly as	p 130
EFFEMINATE 1	
for the fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the sick K	p 167
EFFERENT 1	
it one can go from any afferent direction to any efferent direction, and in whatever order, without ever encountering any of	p 241
EFFICACY 6	
The partial objects have lost nothing of their virulence and efficacy . Yet the reference to the penis gives its full meaning how could partial objects not have lost their virulence and efficacy, once they had been introduced into a use of synthesis this area by the force of their theory and the efficacy of their therapy. It is not by chance that both that problems of exegesis prevail over problems of use and efficacy. The emperor, the god—what did he mean? In place of the Revelation and not by a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to a hierarchy of causality in which it is nonetheless included, than by the efficacy of a libidinal break at a precise moment, a schiz	p 73 p 73 p 130 p 206 p 206 p 378
EFFICIENCY 1	
for the extent to which they confer heightened coherence and efficiency upon the cell or organism. In a word, the very	p 288
EFFICIENT 1	
society to repress desire, and even to find something more efficient than repression, so that repression, hierarchy, exploitation, and servitude are	p 116
EFFORT 4	
humanity harnessed to the yoke of daddy-mommy and making no effort to do away with this problem once and for all the triangle reach its limit? A familial romance expresses an effort to save the Oedipal genealogy, but it also expresses a look at our former codes of punishments to understand what effort it costs on this earth to breed a nation of an autonomous territoriality of the ultimate artifice. A little additional effort is enough to overturn everything, and to lead us finally	p 50 p 126 p 145 p 321
EFFORTS 2	
personal and private territoriality that corresponds to all of capitalism's efforts at social reterritorialization. Oedipus was always the displaced limit for even in the peripheral zones of capitalism, where the colonizer's efforts at oedipalizing the indigenous population—African Oedipus—find themselves contradicted	p 266 p 269
EFFUSES 3	
pure silence in its transcendent distinction from life, but it effuses all the more, throughout all the immanent combinations it forms and an experience, and becomes an instinct; that is, it effuses in the immanent system where each act of production is search for and measure it. Interest always comes after. Antiproduction effuses in the system: antiproduction is loved for itself, as is	p 335 p 337 p 346
EFFUSION 10	
difference between the despotic bureaucracy and the capitalist bureaucracy. This effusion from the apparatus of antiproduction is characteristic of the entire antiproduction is characteristic of the entire capitalist system; the capitalist effusion is that of antiproduction within production at all levels of is filled by the widening of internal limits; and the effusion of antiproduction within production so as to be filled by the negation of any transcendence or exterior limit, and the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an is free, of all that passes and flows; the universal effusion of the death instinct; depression and guilt used as a despotic signifier, but also how it brought about this agency's effusion in the full immanence of its own system: the full the phantasmal mises en scene, the Symbolic of castration, the effusion of the death instinct, the perverse reterritorializations. So that one productive forces, extracting and absorbing the surplus value therefrom; the effusion of antiproduction and death-carrying elements within the system, which feels produces, the subject-group invents always mortal formations that exorcise the effusion in it of a death instinct; it opposes real coefficients reflux of incomes in wages—afflux of raw profit); the effusion of antiproduction within production, as the realization or the absorption	p 235 p 235 p 250 p 254 p 268 p 335 p 339 p 348 p 349 p 372
EGALITARIAN 1	
concerning the Kachin marriage system. Invoking a conflict between the egalitarian conditions of generalized exchange, and its aristocratic consequences, Levi-Strauss acts	p 187
EGG 16	

his body without organs. The body without organs is an egg: it is crisscrossed with axes and thresholds, with latitudes and represent them, any more than a predestined zone in the egg resembles the organ that it is going to be stimulated	p 19
seen how the body without organs was in fact an egg, crisscrossed with axes, banded with zones, localized with areas and be progressively more capable of determining the nature of this egg and the distribution of field-gradient-threshold. It is a matter of more a metaphor than before when we spoke of an egg, and of what takes place in and on it—morphogenetic	p 19
him to submit (social repression even before psychoanalysis)? The schizophrenic egg is like the biological egg: they have a similar history even before psychoanalysis? The schizophrenic egg is like the biological egg: they have a similar history, and our knowledge of them and illusions. During the development of the differentiation of the egg, it was first believed that veritable organizers decided the destiny the same question as in the case of the biological egg. For under these conditions is there no solution but to necessarily biosocial inasmuch as it is inscribed on the cosmic egg of the full body of the earth. It has a	p 84
and that correspond to the internal zigzag of the Dogon egg. Each one intensively repeats the entire genealogy for himself. And twin states through which a subject passes on the cosmic egg. Everything must be interpreted in intensity. The egg and the the cosmic egg. Everything must be interpreted in intensity. The egg and the placenta itself, swept by an unconscious life energy	p 84
The Social Field Which comes first, the chicken or the egg—but also the father and the mother, or the child	p 91
still microscopic. The body without organs is like the cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules	p 91
with the distinction made by embryologists with regard to the egg between the stimulus and the organizer, parents are stimuli having	p 92
EGO 73	p 154
circle, the center of which has been abandoned by the ego. At the center is the desiring-machine, the celibate machine of that they all relate the problem of schizophrenia to the ego through the intermediary of the body image—the final avatar vague conjoining of the requirements of spiritualism and positivism. The ego, however, is like daddy-mommy: the schizo has long since ceased	p 154
never went beyond this narrow and limited conception of the ego. And what prevented him from doing so was his own the problem of schizophrenia is explained in terms of the ego, all we can do is sample a supposed essence or have tasted. We have sampled him once as a dissociated ego, another time as an ego cut off from the world	p 158
him once as a dissociated ego, another time as an ego cut off from the world, and yet again—most temptingly from the world, and yet again—most temptingly—as an ego that had not ceased to be, who was there in having nothing to do with an imaginary relationship with the ego; rather, it is a relationship with the demoniacal in nature to play a role in totalities aimed at integrating the ego, the object, and drives later in life, but they also	p 273
also constitute the original type of object relation between the ego, the mother, and the father. And in the final analysis a standard model Oedipus, such as Freud presents in The Ego and the Id, which makes it possible to connect the a generalized theoretical form to it until 1923, in The Ego and the Id, and that, between these two formulations, Oedipus dimension: the beaten children must in a way be the ego (substitutes for the subject himself) and the one who does phallus). This passage implies a subject, defined as a fixed ego of one sex or the other, who necessarily experiences as body without organs, with—as its sole subject—not an ego, but the drive that forms the desiring-machine along with it and the boy's cases, as if each were a little ego taking up its own business with daddy and mommy. On	p 281
or immortality under the shelter of which the individual, the ego, plays out its pseudo destiny: what does it matter if immortality conferred on the existing social order carried into the ego all the investments of repression, the phenomena of identification, of the so-called individual fantasy. The latter has as subject the ego, insofar as it is determined by the legal and legalized itself, to the point where, even in its perversions, the ego conforms to the exclusive use of the disjunctions imposed by imposes its rule on desire through the intermediary of an ego whose fictional unity is guaranteed by the goods themselves, or merely quantitative; it would be a matter of reinforcing the ego against the drives. The celebrated strong, mature ego, the contract reinforcing the ego against the drives. The celebrated strong, mature ego, the contract, the pact between the analyst and an ego ego, the contract, the pact between the analyst and an ego that is normal in spite of everything ... Except that there resist therapeutic practice, rather than being a resistance of the ego, this is the intense outcry of all of desiring-production. We desire at the same time receives a fixed subject, an ego specified according to a given sex, and complete objects defined inscription within the conditions of Oedipus, a definable and differentiable ego in relation to parental images serving as co-ordinates (mother, father	p 355
time destroy the factitious unity of a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in the parental use up in an intuition of precocious totality, just as the ego is caught up in an intuition of unity that precedes lack into desire, in situating and specifying persons and an ego under one aspect or another of its absence, and imposing the familial triangulation represents the minimum condition under which an ego takes on the co-ordinates that differentiate it at one and differentiate among these global persons and in relation to the ego. So that the transgression of the prohibition becomes correlatively a the prohibition becomes correlatively a confusion of persons, where the ego identifies with the global persons, with the loss of differentiating and, brandishing the threats of the undifferentiated, prohibits the correlative ego from satisfying its desires with these persons, in the name of initiation, a transcendental experience of the loss of the Ego, which causes a subject to remark: I had existed since while destroying the factitious unity of a family and an ego: I am Prado, I am also Prado's father. I venture names, with a magic all their own: there is no ego that identifies with races, peoples, and persons in a theater around the machine for kidnapping Louis XVII. There is no ego at the center, any more than there are persons distributed equivalence that rediscovers everywhere the father, the mother, and the ego. (And one merely pushes the difficulty into the background when the unconscious. Sexuality does not represent a premium for the ego, in exchange for its subordination to the process of generation lips, uterine mustache. In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly proves the hence nothing in the least personal, since personality, like the ego, belongs to the conscious or mental-subjective self. So the first criterion for distinguishing between neurosis and psychosis: in neurosis the ego obeys the requirements of reality and stands ready to repress repress the drives of the id, whereas in psychosis the ego is under the sway of the id, ready to break but also those that reality leaves open and that the ego forbids itself in its turn (the double-impasse formula): Could one barriers and codes, a name that no longer designates any ego whatever. He has simply ceased being afraid of becoming mad in one way or another the dissolution of the normal ego. The visit to London is our visit to Pythia. Turner society. No superego, no guilt. No identification of a specific ego with global persons—but group identifications that are always partial the Roman distinction between agnation and cognation, is that any Ego is related to the kinsman of his two parents because residual territoriality assumed by mommy, and the divided, split, castrated ego. Isn't this operation of flattening, folding, or application what leads	p 21
so that when this operation reaches its outcome the little ego of each person, related to its father-mother, is truly the snaps. Each person as a little triangulated microcosm—the narcissistic ego is identical with the Oedipal subject. Oedipus at last: in simulacrum of the despotic Law, with the slashed, split, castrated ego, are the products of capitalism insofar as it engineers an it appears in Group Psychology and the Analysis of the Ego, remains completely stymied by Oedipus. In the unconscious there are unconscious, a complete curettage. Destroy Oedipus, the illusion of the ego, the puppet of the superego, guilt, the law, castration. It lips and mustache: In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly proves the fact the manifestation of a superego, a superpowerful and superarchaized ego (the Urszene of the Urstaat)? Yet at the heart of conflict): once the dualism of the sexual drives and the ego drives has only a topological scope, the qualitative or dynamic reinvesting it in a subjective system of representation of the ego, and since he receded this essence on the residual territoriality there. It reeks of the great death and the little ego. Freud himself indeed spoke of the link between his discovery roles are distributed by the Oedipal triangle, father-mother-me, a representative ego thought to be defined in terms of the father-mother representations	p 23
sexuality in the limited framework of Narcissus and Oedipus, the ego and the family. Consequently, every sexual libidinal investment having a nothing of persons just as it knows nothing of the ego—even the most undifferentiated ego of narcissism—since its investments it knows nothing of the ego—even the most undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated	p 23
on the other hand the libido invests persons and an ego, but is already caught up in a social production and of an Oedipal-narcissistic machine, at the end of which the ego encounters its own death, as the zero term of a to the identity of persons and the integrity of the ego, the whole works being blessed by successful castration in a as a process and for a dissolution of the normal ego, he falls back into the worst familialist, personological, and egoic recognition of the real persons, a discovery of the true ego or self as in Martin Buber. Even more than the positive tasks the constant destructive task of disintegrating the normal ego. Lawrence, Miller, and then Laing were able to demonstrate this	p 23

defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to personological co-ordinates from which it results, persons in	p 362
heard of it. Undoing the form of persons and the ego, not in behalf of a pre-oedipal undifferentiated, but in behalf	p 366
EGO'S 1	
the process of generation; on the contrary, generation is the ego's solace, its prolongation, the passage from one body to another	p 108
EGO-LOSS 1	
breakdown. It may also be breakthrough.... The person going through ego-loss or transcendental experiences mayor may not become in different ways	p 131
EGOIC 2	
familial postulate and its correlates, the personological correlate and the egoic postulate (le postulat moiique). We have seen, following Foucault, how	p 359
ego, he falls back into the worst familialist, personological, and egoic postulates, so that the remedies invoked are no more than	p 360
EGOISM 2	
consideration are, these born organizers; they exemplify that terrible artist's egoism that has the look of bronze and knows itself justified the silent instinct is decidedly well placed, perhaps next to egoism. It takes the place of zero in roulette. The house	p 191 p 335
EGOS 4	
castration, as well as complete objects, global images, and specific egos. We deny that these are productions of the unconscious. What day nursery, a narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of capitalist surplus value, flows of words and disinvested anus produces the global persons and the specific egos that serve this same quantity as units of measure. Artaud	p 74 p 111 p 143
The task of schizoanalysis is that of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they enclose and	p 362
EGYPTIAN 6	
a clown of God; I am Apis. I am an Egyptian. I am a red Indian. I am a Negro. I	p 77
unconscious being ignorant of time, conserving its objects like an Egyptian tomb. But that is not at all what Nietzsche is	p 106
monks, Christ and his Saint Paul. Moses flees from the Egyptian machine into the wilderness and installs his new machine there	p 193
is why the order of latency in the African, Chinese, Egyptian, and other empires was that of rebellions and constant secessions	p 215
manuscript. Under every Black and every Jew there is an Egyptian, and a Mycenaean under the Greeks, an Etruscan under the	p 218
new beginning for a new alliance, a rediscovery of the Egyptian and Syriac inspiration that would provide the impetus for a	p 222
EGYPTIAN'S 1	
be equaled, but that one cannot help but imitate. The Egyptian's melancholy warning to the Greeks echoes through history: You Greeks	p 218
EH 1	
credit) cries out: So you want to see me die, eh, is that what you want, speak up? We didn't want	p 114
EIAPOPEIA 1	
the most defeated, sad .song of death emanates from it: eiapopeia. From the start, and because of his stubborn dualism of	p 331
EIGHT 2	
in family relations. I remember that ever since I was eight years old, and even before that, I always wondered who	p 48
is to say oedipally, rather than n genes of drives—eight molecular genes, for example—functioning machinically?) If one looks in	p 333
EIGHTEENTH 1	
is assigned a date by Foucault; the end of the eighteenth and the beginning of the nineteenth century. So it seems	p 299
EIGHTH 1	
moment, at the level and on the side of the eighth ancestor: a derailment of the disjunctions, which cease to be	p 155
EITHER 70	
a process of production. There is no such thing as either man or nature now, only a process that produces the	p 2
marking the surface off into co-ordinates, like a grid. The either ... or ... or of the schizophrenic takes over from the and	p 12
claims to mark decisive choices between immutable terms (the alternative: either this or that), the schizophrenic either ... or ... or refers to	p 12
immutable terms (the alternative: either this or that), the schizophrenic either ... or ... or refers to the system of possible permutations between	p 12
and feet that walk: He sometimes halted without saying anything. Either he had finally nothing to say, or while having something	p 12
utter the word I again, that won't make any difference either. He is too far removed from these problems, too far	p 23
as though mental practices were projected upon social systems, without either of the two sets of practices ever having any real	p 28
the basic unit. Diaschisis and diaspasis, as Monakow put it: either a lesion spreads along fibers that link it to other	p 40
in that each of them is different—without having recourse either to any sort of original totality (not even one that	p 42
notion that schizophrenoid partial objects are related to a whole, either to an original whole that has existed earlier in a	p 44
in which this can be explained: it must be granted either that sexuality is sublimated or neutralized in and through social	p 46
of immediate production, but that is ascribed to them (with either love or hatred) from the point of view of the	p 48
generalized Oedipus. On the one hand, for each subject of either sex, he takes into consideration an intensive series of instincts	p 51
the Oedipal link, can be obscured in a grandparental constellation, either because an accumulation of three generations is deemed necessary	p 52
in	
confronted with Oedipus and castration, we are reduced to them: either so as to measure us against that cross, or to	p 68
way still, some critics were too quick in discovering contradictions, either in order to declare them irreducible, or to resolve them	p 68
to the alternative of the either/or exclusions, there is the either ... or ... or of the combinations and permutations where the differences	p 70
the other from the one, is perhaps the greatest paradox. Either ... or ... or, instead of either/or. The schizophrenic is not man	p 76
of the differentiations that it creates. Oedipus says to us: either you will internalize the differential functions that rule over the	p 79
you will fall into the neurotic night of imaginary identifications. Either you will follow the lines of the triangle—lines that	p 79
of identification in the undifferentiated. But there is Oedipus on either side. And everybody knows what psychoanalysis means by resolving	p 79
Oedipus	
it—or by making someone else enter it. Oedipus as either problem or solution is the two ends of a ligature	p 79
and the internalization that is said to be normative. On either side is Oedipus, the double impasse. And if a schizo	p 80
is already being achieved, outside it. We cannot, however, share either this pessimism or this optimism. For there is much optimism	p 81
the place of the father. The Freudian blackmail is this: either you recognize the Oedipal character of infantile sexuality, or you	p 100
means of application. Only in appearance is Oedipus a beginning, either as a historical or prehistorical origin, or as a structural	p 101
so he killed the father, in a murder without end, either to annihilate him and identify with the mother, or to	p 102
boss, but the boss who is applied to the father, either in order to tell us you will not surpass your	p 104
Will it be retorted that the schizo is not joyous either? But doesn't his sadness come from the fact that he	p 113
to one or the other of its two poles, is either repressed (not without leaving behind traces and returns that will	p 113
as much as what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is the family's second	p 125
its tone disturbing. The following choice is imposed on us: either the actual factor is conceived in a totally exterior privative	p 128
relationship, this conflict, and these modalities. Nor is this factor either ulterior or privative. Being constitutive of the full life of	p 129

On the contrary, it is Oedipus that depends on desiring-production, either as a stimulus of one form or another, a simple virtual. And it is the Oedipus complex that is virtual, either inasmuch as it must be actualized in a neurotic formation	p 129
been able to establish a really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break	p 129
is at stake is not merely art or literature. For either the artistic machine, the analytical machine, and the revolutionary machine	p 130
disjunctions become exclusive, restrictive (the either/or else replaces the intense either ... or ... or ...); the names, the appellations no longer	p 137
designate intensive	p 160
mother or the sister only by virtue of not being either: she who is discernible as a possible spouse. Such is	p 160
Cartry: It is customary to consider incestuous relations in myth either as the expression of the desire or the nostalgia for	p 161
structure remained stuck to the agents of oppressive social reproduction, either in a struggle or in a complicity: the White Man	p 169
one and the same symbolic triangulation, which are not identical either with the personages who come to realize the triangulation, or	p 174
father, or of the pre-oedipal and the Oedipal, without allowing either side to leave the family or even Oedipus, always oscillating	p 174
the error lies in having believed in the following alternative: either Oedipus is the product of the social repression-psychoic repression system	p 177
is possible, for example, that Oedipus serves no useful purpose, either for psychoanalysts or for the unconscious. And to what use	p 179
a similar discovery: namely, that there is no unconscious material either, nor is there a psychoanalytic interpretation, but only uses, analytic	p 180
Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either.) The fundamental problem of the primitive socius, which is	p 190
the	
and cohesion. It may be that the paranoiac himself is either a gentle creature or a raging beast. But we always	p 193
the merchant was very early an active factor in production, either by turning into an industrialist himself in occupations based on	p 226
regulator ensures a principle of convertibility of this credit money, either directly by tying it to gold, or indirectly through a	p 229
accumulation and absorption, of the market and monetary reckoning. Consequently, either the proletariat prevails and transforms the	p 256
apparatus in conformity with	
a kind of economic and political self-centering of the periphery, either in the modernistic forms of a State socialism or capitalism	p 258
this line, how can we situate schizophrenia and paranoia on either side of it? Our assumption is that everything happens on	p 279
line ends at the body without organs, and there it either passes through the wall, opening onto the molecular elements where	p 283
the machine and desire thus remain in an extrinsic relationship, either because desire appears as an effect determined by a system	p 284
desiring-machines form according to the laws of large numbers, in either or both senses of subordination, in one sense and the	p 287
do with a properly sexual energy is not immediately clear: either they are assigned to the molecular order that is their	p 291
addresses itself to this libidinal property of our lover, to either close himself off or open up to more spacious worlds	p 294
theater, the theater of private man, which is no longer either desiring-production or objective representation. The unconscious as a stage. A	p 305
master of his own circuits, and tends to spontaneously take either a shorter path, which is not passable, which is barred	p 317
woman are no longer alive. There is no pessimism here either. What had to happen happened. They did not kill each	p 317
from a certain threshold of dispersion that no longer permits either their imaginary identity or their structural unity to subsist. (These	p 322
the model. For the model itself is not the I either, but the body without organs. And I does not rejoin	p 331
energy emanating from Oedipus and capable of being added to either of the two irreducible forms—neutralizing, mortifying life. The purpose	p 333
in this position by his controversy with Adler and Jung: either, he says, you will abandon the sexual position of the	p 354
with sexuality as desire. For the phallus has never been either the object or the cause of desire, but is itself	p 357
with regard to the nature of the actual factors. For either the libido is caught up in molecular desiring-production and knows	p 358
since these three terms tend to be reduced to two, either in the scene of castration where the father kills the	p 358
axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured, and reproduce or	p 371
produce an interplay of	
nature of this link that poses the real problem, as either a determined causal link or a different sort of connection	p 377
EITHER/OR 5	
amount to the same on the slippery surface. Whereas the either/or claims to mark decisive choices between immutable terms (the alternative	p 12
flowers as these. In contrast to the alternative of the either/or exclusions, there is the either ... or ... or of the combinations	p 69
daddy, mommy, or child. This is the reign of the either/or in the differentiating function of the prohibition of incest: here	p 75
is perhaps the greatest paradox. Either ... or ... or, instead of either/or. The schizophrenic is not man and woman. He is man	p 76
and the lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces the intense either ... or ... or ...); the names,	p 160
the	
EJECTED 1	
privatized after the model and memory of the disgraced anus, ejected from the social field—the obsessive fear of smelling bad	p 211
ELABORATE 2	
never all-powerful, but has also always-already begun to labor and elaborate the mute signifier. He is again correct in linking writing	p 203
practically limitless field for exploration and experiment, enabled it to elaborate the huge network of cybernetic inter-connections. How, starting	p 289
from this	
ELABORATED 4	
transmission or execution. When the notion of group fantasy was elaborated in the perspective of institutional analysis—in the works of	p 62
The complex relationship of designation, as we have seen it elaborated in the system of primitive connotation with its interplay of	p 214
to inform the model and experience of death that are elaborated in the unity of the .sociodesiring-apparatus. And it is even	p 336
be speaking for the masses. No political program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is	p 380
something that	
ELABORATES 3	
and reproducing itself without this second step: the first step elaborates the form of the triangle, but it is only the	p 71
were always forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical series: at one end the Oedipal	p 80
bond	
by its very method that the means that it constantly elaborates do no more than reproduce, on the outside, an interplay	p 368
ELABORATION 5	
the enigma of dream is taken up in the secondary elaboration that makes dream as narration and as event take precedence	p 66
abolish disjunction by identifying the contradictory elements by means of elaboration; instead, he affirms it through a continuous overflight	p 76
spanning an	
a manifest content and formally depend on a work of elaboration, or if, on the contrary, this content should be followed	p 89
of reality. Thus there is a convergence with the psychiatric elaboration of the notions of dissociation and autism. Hence the reason	p 123
supremacy, this time definitive, puts an end to the dramatic elaboration of the dunesteia. So that in the end one no	p 219
ELABORATIONS 1	
large aggregates as so many useful materials for their own elaborations. The one by the lines of integration and territorialization that	p 367
ELAPSED 1	
that, as Levi-Strauss says, bear the unmistakable stamp of time elapsed. It is true that there are several ways to interpret	p 151
ELDER 1	
Schreber's daddy beneath his superior God, and doubtless also his elder brother beneath his inferior God. At times the schizophrenic loses	p 14
ELDERS 4	
and minimal lineages, with their hierarchy, their respective chiefs, their elders who guard the stocks and organize marriages; territorial tribal	p 152
units	

fusion of two groups that have fled the English; the elders bemoan the current decadence). The medicine man does not organize the village who becomes the agent of the administration, the elders who curse the White Man, the young people who enter the trucks that leave loaded with export goods, the Tiv elders deplore this situation, and know what is happening, but do	p 168 p 169 p 176
ELECTION 1	
their book? Illness is considered as a sign of an election, of a special attention coming from supernatural powers, or as	p 170
ELECTRIC 3	
satisfaction the handyman experiences when he plugs something into an electric socket or diverts a stream of water can scarcely be support, inasmuch as the latter is an amorphous continuum. The electric flow can be considered as the realization of such a transmitted by television, only a few of which are retained. Electric language does not go by way of the voice or	p 7 p 240 p 241
ELECTRICAL 10	
told of Robert Gie , the very talented designer of paranoiac electrical machines: Since he was unable to free himself of these with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that enables him to breathe, an	p 17 p 37
the house he lives in. He looks intently at an electrical outlet, he moves his body about like a machine, he	p 46
he may say that his mind is controlled by an electrical machine or by men from outer space. These constructions, however	p 95
of an intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic particles, the bions. This energy produced	p 291
the association of the two modes of operation, mechanical and electrical, in a sequence with two poles, molar and molecular (mechanical a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus	p 291 p 291
with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus overcome the	p 291
alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in general, but were combined in a	p 291
that any comparison of sexuality with cosmic phenomena such as electrical storms, the blue color of the sky and the blue-gray	p 292
ELECTRONIC 2	
stylistic characteristics can always be computed by means of an electronic machine, or for the discourse of madmen that can always across a structure reduced to impotence; a writing with pneumatic, electronic, or gaseous indifferent supports, and that appears all the more	p 246 p 370
ELEMENT 53	
plants, to take into himself, as in a dream, every element of nature, like flowers that breathe with the waxing and	p 2
the fact that it couples production with antiproduction, with an element of antiproduction, 2 The Body without Organs An apparent conflict like those of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction coupled with the process, a full body that	p 8 p 10
law that expresses a distribution in relation to the nonproductive element as a natural or divine presupposition (the disjunctions of capital be in the process of social production, and the irrational element in desire, and by regarding only this latter as a	p 12 p 29
with the reproductive function of technical machines by introducing an element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed	p 31
metaphysical process that puts us in contact with the demoniacal element in nature or within the heart of the earth, and	p 35
exclusion of a third party, we have introduced a third element—the desiring-machine in person. Yet every psychoanalyst should know that objects, at the core of the corresponding multiplicity whose every element can only be defined positively. We must speak of castration	p 56 p 60
the opposite operation and disengaging in the fantasy the underlying element of a revolutionary group potential. When we learn that the Symbolic and the Imaginary, but between the real machinic (machinique) element, which constitutes desiring-production, and the structural whole of the Imaginary	p 64 p 83
or dead, it is still a question of belief: the element of belief has not been abandoned. The announcement of the	p 107
which the entire chain thereafter seemed to depend, assigning an element of lack to each position of desire, fusing desire to	p 110
the way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby desiring-production was discovered; the classical cultural element, which reduces	p 118
pioneering, revolutionary element, whereby desiring-production was discovered; the classical cultural element, which reduces everything to a scene from Oedipal theatrical representation	p 118
theatrical representation (the return to myth); and finally the third element, the most disturbing, a sort of racket thirsting after respectability said to himself, in search of the vital and cosmic element of desire, than to continue being a psychoanalyst under those	p 119
or divine precondition. While the ground can be the productive element and the result of appropriation, the Earth is the great	p 140
of appropriation, the Earth is the great unengendered stasis, the element superior to production that conditions the common appropriation and utilization	p 141
already implies an acting, a transmitting, or even a driving element that is nonhuman, and that extends man's strength and allows detach themselves from the productive process and pass into the element of recording that appropriates them for itself as quasi cause	p 141 p 147
much more as a method than as a true structural element. Every time one interprets kinship relations in the primitive commune	p 147
in spasms of minor explosions. The dysfunctions are an essential element of its very ability to function, which is not the	p 151
as such in the complex, since the complex is an element derived from this this-side-of. Incest as it is prohibited (the	p 162
mechanism of the surplus value of code as an indispensable element of any coding of flows. We are now able to	p 164
meaning (what is said about the thing) is only one element among others, and is less important than the operative use	p 181
function, would never cause a circulation, without the hard machinic element that presides over inscriptions. Savage formations are oral, are vocal	p 188
carving in it? Isn't it necessary to add a third element of the sign: eye-pain, in addition to voice-audition and hand-graphics	p 189
new apparatus of repression (refoulement). All that constituted the essential element of the primitive inscription machine—the blocks of mobile, open	p 192
groups, the way in which they serve as a conducting element for the political and economic relations, the system of primitive	p 195
the latter, while the latter reacts on the former, each element having its own particular force that is connoted along with	p 203
two elements—vocal and graphic—is resolved by a third element: the visual, the eye. It might be said of this	p 204
the chain of territorial signs is continually jumping from one element to another; radiating in all directions; emitting detachments wherever there	p 204
social field, and must reverberate in the pure and private element of interiority, of interior reproduction. The apparatus of social repression-psyhic	p 217
of an archaism in capitalism, the Gutenberg press being the element that confers on the archaism a current function. But the	p 240
that of the flux-schiz or the break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us to	p 244
paths to the earlier heroic life ... you defeat the very element and quality of the heroic, for the hero never looks	p 298
is in this way that myth ascribes desire to the element of the earth as a full body, and to the	p 301
representation implies a certain lag, and expresses less a stable element than the conditioned passage from one element to another: mythic	p 301
less a stable element than the conditioned passage from one element to another: mythic representation does not express the element of	p 301
one element to another: mythic representation does not express the element of the earth, but rather the conditions under which this	p 301
of the earth, but rather the conditions under which this element fades before the despotic element; and tragic representation does not	p 301
the conditions under which this element fades before the despotic element; and tragic representation does not express the despotic element properly	p 301
despotic element; and tragic representation does not express the despotic element properly speaking, but the conditions under which—in fifth-century Greece	p 301
the conditions under which—in fifth-century Greece, for example—this element diminishes in favor of the new order of the city-state	p 301
no longer, it is true, in an exterior and independent element as objectivity, but in the element, itself subjective, of private	p 303
an exterior and independent element as objectivity, but in the element, itself subjective, of private property: What was previously being external	p 303
as humanity's dream). What acts as an objective and public element—the Earth, the Despot—is now taken up again, but	p 304

designates the relation of representation to an objectivity as an element; it designates the ultimate elements of subjective representation, pure signifiers	p 306
that this structure acts only insofar as it reproduces the element of castration, which itself is not imaginary but symbolic. There the same enterprise is continued and reinforced—eliminating the machinic element of desire, the desiring-machines. It is a matter of eliminating	p 310 p 333
others, isn't there a properly libidinal conflict between a paranoiac-Oedipalizing element of science, and a schizorevolutionary element? That very conflict that	p 371
conflict between a paranoiac-Oedipalizing element of science, and a schizorevolutionary element? That very conflict that leads Lacan to say there exists	p 371
ELEMENTAL 1	
aware of it, and finally we are transsexual in an elemental, molecular sense. That is why Proust, the first to deny	p 70
ELEMENTARY 7	
machines are considered from the point of view of the elementary forces of desire that serve as a basis for them	p 30
the child's very first days of life, in the most elementary behavior patterns of the suckling babe, that these relations with	p 49
female part, dominates statistically. So that at the level of elementary combinations, at least two men and two women must be	p 69
much parts of capital (knowledge capital) as is the most elementary labor of the worker. And just as we found, on	p 234
necessary relationship between inextricably linked forces. Some of these are elementary forces by means of which the unconscious is	p 283
produced; the	
represented and already suffers psychic and social repression of its elementary productive forces. But how can we speak of machines in	p 283
overcoming the limit, bringing the social machines back to the elementary forces of desire that form them. But inversely, they are	p 349
ELEMENTS 136	
necessarily acquires, both of itself and of the supposedly fixed elements within an over-all process. For the real truth of the	p 4
hysteria condenses. Or rather, paranoia resolves once more into their elements the products of the condensations and identifications which	p 13
are effected	
of attraction and repulsion produces an open series of intensive elements, all of them positive, that are never an expression of	p 19
direct along transverse vectors, whereas the vectors between the basic elements that constitute them are quite indirect. The disjunctions	p 38
characteristic of	
launched from a distance and as being composed of heterogeneous elements: containing within it not only an inscription with signs from	p 40
Lacan to postulate and describe in detail an interplay of elements that is more machinic than etymological: parere: to procure; separare	p 41
aberrant paths of communication between noncommunicating vessels, transverse unities between elements that retain all their differences	p 43
within their own particular boundaries	
the desiring-production of affects imposes its rule on institutions whose elements are no longer anything but drives. If we must still	p 63
but is constituted by process, suture, the concatenation of bound elements.... Every interpretation furnished by [the patient] can offer itself as	p 66
is as if the so-called signifying chain, made up of elements that are themselves nonsignifying—of polyvocal writing and detachable fragments	p 73
that the schizophrenic substituted vague syntheses of identification of contradictory elements for disjunctions, like the last of the Hegelian	p 76
philosophers. He	
the Hegelian philosophers. He does not substitute syntheses of contradictory elements for disjunctive syntheses; rather, for the exclusive and	p 76
restrictive use	
disjunction: he does not abolish disjunction by identifying the contradictory elements by means of elaboration; instead, he affirms it through a	p 76
tends toward equivalences; when one draws nearer to the formative elements, the differential function increases, one tends toward distinctive	p 82
valences. It	
of organizer continues to be entrusted to symbolic or structural elements that are still part of the family and its Oedipal	p 92
self are at grips with, and directly coupled to, the elements of the political and historical situation—the soldier, the cop	p 97
contrary: what is invested by the libido throughout the disjointed elements of Oedipus—especially given the fact that these elements never	p 98
disjointed elements of Oedipus—especially given the fact that these elements never form a mental structure that is autonomous and	p 98
expressive	
Christians, or between Hitler and the German people, with corresponding elements that do not necessarily imply identity: Hitler plays the role	p 102
the mother, the begetters—that do not yet comprise their elements as internal elements of desire. The question of the father	p 107
begetters—that do not yet comprise their elements as internal elements of desire. The question of the father is like that	p 107
engendering the illusion that this loosened up and freed the elements of the chain. In the second place, an inclusive or	p 110
the possibility of a coexistence of revolutionary, reformist, and reactionary elements at the heart of the same theoretical and practical doctrine	p 117
cannot challenge the process of cure except by starting from elements drawn from this very cure. As if every great doctrine	p 117
from bits and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute its very life or its becoming	p 117
penetrate censorship, it codifies it. And the way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby	p 118
desiring-production was discovered	
the pledges it makes to the established order. All these elements were present in Freud, a fantastic Christopher Columbus, a brilliant	p 118
of view of desiring-production itself. We do have, however, the elements of a response. Social production would need at its disposal	p 120
of the family: it is a matter of learning what elements of desiring-production the family is going to reject, what it	p 125
this is taking place, what is desiring-production doing? The retained elements do not enter into the new use of synthesis that	p 125
can consider the machine to be the combination of solid elements, each having its specialized function and operating under human control	p 141
and undertakes a variety of interventions: flows are set apart, elements are detached from a chain, and portions of the tasks	p 141
intervenes as a third party to permit matrimonial connections between elements that the disjunction of two moieties would forbid from the	p 147
both directions—are in a state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If	p 149
lack and accumulation, which will be compensated for by nonexchangeable elements of the acquired-prestige or distributed-consumption type.	p 150
(The chief converts this	
the opening is primary, founded in the heterogeneity of the elements that compose the prestations and that compensate for the disequilibrium	p 150
are responsible for all sorts of penetrations between the inalienable elements of filiation and the mobile elements of alliance. This is	p 152
penetrations between the inalienable elements of filiation and the mobile elements of alliance. This is explained by the fact that the	p 152
the patrilateral or matrilateral character of the marriage, are active elements of the repression, and not objects at which the repression	p 159
strategy of alliances and filiations; formally, they are the driving elements of social reproduction; they have nothing to do with an	p 166
sure thing (even if they underline, as does Fromm, the elements of a new matriarchy). They all agree that our society	p 175
that this organization contain in its own way the basic elements of the ethnological hypothesis. This is what Marx was saying	p 175
by assembling the parts and wheels of its apparatus from elements of the previous social formations. It is universal in that	p 175
not hold true in the case of desiring-machines as molecular elements: there, use, functioning, production, and formation are one and the	p 181
nature of what it is engineering: organic, social, linguistic, etc., elements, all tossed into the same pot to stew. The only	p 181
beyond these large aggregates, including the family, toward the molecular elements that form the parts and wheels of desiring-machines. One	p 183
searches	
desiring-machines are precisely that: the microphysics of the unconscious, the elements of the microunconscious. But as such they never exist	p 183
independently	
the social formation considered. The system of representation comprises three elements that vary in depth: the repressed representative, the	p 184
repressing representation	
decoupling) in relation to the desiring-machines; and whether the death-carrying elements remain caught in the machinery of desire,	p 184
encased in the	
is therefore necessary to take into account not only the elements of representation as they are organized in depth, but the	p 185
to indicate a misunderstanding of the role of the incommensurable elements and the inequalities in the conditions of the system. More	p 187
all the relationship of the statistical formations to their molecular elements, find themselves brought back to the simple empirical reality, insofar	p 188
of the young woman's clan. The articulation of the two elements takes place on the body itself, and constitutes the sign	p 189
face—between the mark and the mask. Between these two elements of the code, pain is like the surplus value that	p 189
direct opposition to the primitive territorial codings. The number of elements in the alliance makes little difference: new alliance and direct	p 193
imperial. First of all, we have the impression that the elements of the in-depth system of representation have begun to move	p 201
are therefore speaking only of a migration in the in-depth elements of representation, which will render the latter more foreign, more	p 202

did not occur correlatively a considerable change in the other elements of representation, those elements that operate on the surface of a considerable change in the other elements of representation, those elements that operate on the surface of the inscribing socius. What first place, territorial representation is made up of two heterogeneous elements, voice and graphism: the former is like the representation of voice. The heterogeneity, the divergence, the disequilibrium of the two elements—vocal and graphic—is resolved by a third element: the that responds to the word. The gap between the two elements is bridged by the eye, which sees the word without the two dimensions of representation—its surface organization with the elements voice-graphy-eye, and its in-depth organization with the representing instances of

and signification, or be resolved into the coexistence of phonematic elements, where the signified is no more than the summary of than the summary of the respective differential values of these elements in the relationships among themselves. In vain will the comparison short, the signifier appears twice, once in the chain of elements in relation to which the signified is always a signifier

the servitude of the masses with respect to the minimal elements of the sign within the immanence of language, without showing language, while the other language is completely coded into phonetic elements. And if the unconscious in fact includes the topical order past, a transcendent stock that distributes lack to all the elements of the chain, something in common for a common absence

The State can no longer be content to overcode territorial elements that are already coded, it must invent specific codes for to do everything possible to reconstruct the Urstaat from the elements they found in the immanence of the objective Roman world of Capital. Marx points to the encounter of two principal elements: on one side, the deterritorialized worker who has become free is capable of buying it. The fact that these two elements result from the segmentation of the despotic State in feudalism

the money-capital existing virtually side by side. One of the elements depends on a transformation of the agrarian structures that constitute this old social body. What is more, each of these elements brings into play several processes of decoding and deterritorialization having so on. Let us consider more in detail how the elements come together, with the conjunction of all their processes. It

financial capital—these being merely flows among other flows and elements among other elements—but rather by industrial capital. Doubtless the being merely flows among other flows and elements among other elements—but rather by industrial capital. Doubtless the merchant was very of human labor, the diminution of the price of the elements of constant capital, etc.—since, on the contrary, these factors are both interior and exterior to the machine, forming the elements of a technology and even a science. It is these

the despotic signifier, and finally, its consecutive decomposition into minimal elements within a field of immanence uncovered by the withdrawal of

from a signifier nor are they even signs as minimal elements of the signifier; they are nonsigns, or rather nonsignifying signs value—i.e., by the system of relations among ultimate elements of the signifier; but apart from the fact that this

the field if only through the signifier's own withdrawal, the elements populating this field have for a criterion a minimal identity keep throughout all the types of variations affecting them. The elements of the signifier as distinguishing units are regulated by coded figures defined as effects of the signifier itself; the formal elements of the signifier determined in relation to a phonic substance

definitively lost the minimum conditions of identity that defined the elements of the signifier itself. Because in Hjelmslev's linguistics the order signifier itself. Because in Hjelmslev's linguistics the order of the elements is secondary in relation to the axiomatic of flows and them, and working under the conditions of identity of their elements. In language and in writing itself, sometimes the letters as and do not depend on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order of the signifier and themselves qualitative, essentially mobile and limited, where differences between the elements compensate the disequilibrium (whence the relationship of prestige and consumption

of the newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled by official socialism than by capitalism itself

of social machine produces a particular kind of representation whose elements are organized at the surface of the socius: the system flows. Deterritorialization, the axiomatic, and reterritorialization are the three surface elements of the representation of desire in the modern socius. So

it by the latter. That is to say that the elements of production and antiproduction are not reproduced in the same same time as it completes its migration in the in-depth elements of representation: the displaced represented has become, as such, the distributes lack, and an immanent system of relations between minimal elements that come to fill the uncovered field (somewhat similar, in by the molar aggregates, and the other populated by molecular elements. But one can also present this as a single line

the Earth despotic body body of capital molar aggregates molecular elements Full body without organs Body of the Earth Despotic body it either passes through the wall, opening onto the molecular elements where it becomes in actual fact what it was from

with a transference of individuality, in a generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say on the

more a jargon than a language (langage), composed of nonsignifying elements that have a meaning or an effect of signification only large aggregates that they constitute through a linked drawing of elements, a partial dependence, and a superposition of relays. It is or as the autoproduction of the unconscious—the ultimate molecular elements in the arrangement of the desiring-machines and the syntheses of

freely. For this reason Szondi misses the internal or molecular elements of desire, the nature of their machinic choices, arrangements, and side sexuality is identical with the interplay of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism of

their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements and their syntheses, without which there would be

referring it to large objectities (objectities) as to the specific elements that determine its objects, aims, and sources. It is in symbolic representations may consist in a systematic phenomenology of these elements and objectities (as in the old Hellenists or even Jung acts in myth and tragedy at the level of objective elements is therefore reappropriated and raised to a higher level by

to an objectivity as an element; it designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence the

stage the latent structure, as well as to embody its elements and relations, it is in a position to reveal the

the border line separating the molar aggregates and their molecular elements, the objective representations and the machines of desire—is now

metaphorical for all the others and hindering the molecular productive elements from following their own line of escape. When Andre Green This reverse side is the real inorganization of the molecular elements: partial objects that enter into indirect syntheses or interactions, since having no other statutory condition than that of being dispersed elements of desiring-machines that are themselves dispersed. It is this entire terms of an extrapolated sign that joins together all the elements of production in a constellation of which it is not

shifted into the order of production, related to its molecular elements, and where it lacks nothing, because it is defined as certainly not true in the first sense, where the molecular elements are continually passing through the links in the chain. We must disengage the deterritorialized flows of desire, in the molecular elements of desiring-production. We should again call to mind the practical

long as you find or restore a link between two elements. (But how then can one see in this extreme dispersion

a new earth where desire functions according to its molecular elements and flows. Such a voyage does not necessarily imply great the contrary under the order of dispersion of the molecular elements. And one fails to understand the nature and function of

of partial objects if one does not see therein such elements, rather than parts of even a fragmented whole. As Lawrence only as a fiction instead of the real-desire (reel-desir): the elements or parts of the desiring-machines are recognized by their mutual

As long as schizoanalysis has not arrived at these disparate elements, it has not yet discovered the partial objects as the has not yet discovered the partial objects as the ultimate elements of the unconscious. It is in this sense that Leclaire dispersed and anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by the real distinction or the always establish or re-establish some sort of link between these elements: organic links between organs or fragments of organs that eventually

to the persons or to the scenes from which these elements are borrowed; structural links between the ideas or the concepts

is not in this respect that the partial objects are elements of the unconscious, and we cannot even go along with

objects and the body without organs are the two material elements of the schizophrenic desiring-machines: the one as the immobile motor stones to be sucked, a la Beckett, and other machinic elements belonging to deterritorialized constellations. The task of schizoanalysis is that the fruit of a selection exerting its force on the elements of chance. When Nietzsche says that the selection is most

itself aims and meanings in which even the most enslaved elements participate: The sovereign formations will have no other purpose than the surplus value therefrom; the effusion of antiproduction and death-carrying elements within the system, which feels and pretends to be all

which an ideogram, a pictogram , a tiny image of an elephant passing by, or a rising sun may suddenly make its	p 39
ELEVATED 3	
of desire; but when the libido becomes abstract quantity, the elevated and disinvested anus produces the global persons and the specific signifier decomposes; but the other vertical, where the signifier is elevated to the concept corresponding to the acoustic image—that is has often been remarked that the Industrial Revolution combined an elevated rate of technical progress with the maintenance of a great	p 143 p 207 p 233
ELEVATES 1	
inseparable from a forcing by which the psychoanalyst as theoretician elevates himself to the conception of a generalized Oedipus. On the	p 51
ELEVATION 6	
set of biunivocal relations that leads to the breakaway and elevation of a detached object, and the linearization of the chain all the organs and their functions experience a detachment and elevation that relates them to, and makes them converge on, the hammer blows and artists' violence. There occurs a detachment and elevation of the death instinct, which ceases to be coded in firmly wedded to the law in the pure detachment and elevation of the death instinct, rather than to hear, it is industrialized sectors. What determines the lowering of costs and the elevation of the rate of profit through machinic surplus value is terror, where debt becomes infinite and where death experiences an elevation that tends to make of it a latent instinct, there	p 206 p 211 p 213 p 213 p 233 p 337
ELIAS 1	
organs; but this body has, as it were, two faces. Elias Canetti has clearly shown how the paranoiac organizes masses and	p 279
ELICIT 2	
structure of the infinite subjective representation. What is meant by elicit is very complex, since the structure can never present more do not exist prior to a selective pressure that might elicit singular lines from them, but that, quite on the contrary	p 305 p 342
ELICITED 1	
Everything hinges on the way in which the structure is elicited from the machines, according to planes of consistency or of	p 309
ELICITING 1	
already recognized, but in decoding in an absolute way, in eliciting something that is uncodable by virtue of its polymorphism and	p 301
ELICITS 1	
the eminently modern reply of certain recent authors: the theater elicits the finite structure of the infinite subjective representation. What is	p 305
ELIMINATE 1	
of all the disjunctions that this code was designed to eliminate. Adolf Wolfli's drawings reveal the workings of all sorts of	p 15
ELIMINATED 3	
the person of one of its members who has been eliminated, rendered null, and foreclosed. We can understand how such a except to the extent that linguists and logicians have first eliminated meaning; and the greatest force of language was only discovered of exchange or interest a l'anglaise. And if they are eliminated from psychology, it is not in order to place them	p 94 p 109 p 190
ELIMINATES 1	
and aggregates are born of this selective pressure that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a primary	p 343
ELIMINATING 3	
economy in terms of debt, in the debtor-creditor relationship, by eliminating every consideration of exchange or interest a l'anglaise. And if and Thanatos. But the same enterprise is continued and reinforced—eliminating the machinic element of desire, the desiring-machines. It is a element of desire, the desiring-machines. It is a matter of eliminating the libido, insofar as it implies the possibility of energetic	p 190 p 332 p 333
ELIMINATION 1	
passing on to our future children? And what is the elimination of castration anxiety in its turn—desexualization and sublimation—if	p 311
ELISABETH 1	
Lacan is to lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen that, in Lacan, the hypothesis of	p 310
ELITE 1	
of this paranoiac and his pervers, the conqueror and his elite troops, the despot and his bureaucrats, the holy man and	p 193
ELLES 2	
them, when it turns back upon them (se rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcurive For structures are not mental, they are present in things (elles sont dans les choses), in the forms of social production	p 43 p 173
ELMO'S 1	
blue-gray of atmospheric haze, the blue of the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and	p 292
ELOQUENT 1	
by parents, when by its very nature it is such eloquent witness of its own self-production, of its own engendering of	p 15
ELSE 36	
to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive synthesis of So that's what long since ceased to believe in it. He is somewhere else, beyond or behind or below these problems, rather than immersed production. There is only desire and the social, and nothing else. Even the most repressive and the most deadly forms of purely mechanistic (but not a machinic) point of view; or else a humoral disturbance brings on a shift in nervous energy metaphysical) relations, in the form of an analytic afterward; or else that these relations bring into play a nonsexual energy, for be between Oedipus, structural as well as imaginary, and something else that all the Oedipuses crush and repress: desiring-production—the machines even the schizo? Or is it a question of something else, and even the contrary? Wouldn't it be better to schizophrenize require only the renunciation of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger? For what Freud and is first of all practical, that it concerns above all else the practice of the cure. For the frenzied oedipalization process sister, and an obligation to keep my sister for someone else; I must give up my sister to a brother-in-law, receive only get out by re-entering it—or by making someone else enter it. Oedipus as either problem or solution is the has no principles: he is something only by being something else. He is Mahood only by being Worm, and Worm only	p 20 p 23 p 29 p 40 p 46 p 52 p 53 p 54 p 56 p 71 p 79 p 87

keep it up and the analysis will be stopped, or else we'll apply a shock treatment to you; stop saying daddy-mommy	p 112
applied to the underlying Oedipal constellation defined by reaction, or else will exclude this constellation from the field of investment	p 129
constituting	
of oedipalization, America, the return to the native land—or else the perversion of the exotic territorialities, then drugs, alcohol—or	p 133
between members of different corporations have been largely ignored or else assimilated into the all-important descent concept. Thus Fortes	p 146
(1953), while	
the lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces the intense either ... or ... or ...); the names, the	p 160
appellations	
series of intensities that is ignorant of discernible persons; or else beyond incest, in an extension that recognizes them, that constitutes	p 160
inseparable from the prohibition that proscribes them as partners; or else the names subsist, and designate nothing more than prepersonal	p 161
intensive	
The colonizer says: your father is your father and nothing else, or your maternal grandfather—don't mistake them for chiefs; you	p 168
and maternal kin; your family is your family and nothing else; sexual reproduction no longer passes through those points, although we	p 169
it is simulated or not, since in any case something else again is simulated through incest. And in accordance with the	p 210
the B-A Ba of the phallus as voice. Hence something else is always at issue in royal incest: bisexuality, homosexuality, castration	p 210
filiation. But the imperial myth of the origin expresses something else: the divergence of this beginning from the origin itself, the	p 219
that has no equivalent in the other social formations. Everywhere else the familial position is merely a stimulus to the investment	p 269
objectities (as in the old Hellenists or even Jung); or else these representations may be understood by historical study that assigns	p 301
is much closer: desiring-machines are in social machines and nowhere else, so that the conjunction of the decoded flows in the	p 302
shorter path, which is not passable, which is barred, or else a path that is very explicitly posted as leading nowhere	p 317
of constantly translating, constantly converting the death model into something else altogether, which is the experience of death. Converting	p 330
the death	
is. Psychoanalysis ought to be a song of life, or else be worth nothing at all. It ought, practically, to teach	p 331
desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied as an internalized and displaced limit, with the	p 336
unknown and unconscious, and seeking a vibration of response. Or else she is a discordant, jarring, painful vibration, going forth and	p 351
itself. That is why love and desire exhibit reactionary, or else revolutionary, indices; the latter emerge on the contrary as nonfigurative	p 366
taken up again in scraps from the old code, or else introduced into new codes, and first of all into a	p 369
sunk it, at the heart of the capitalist system? Or else, in the second case, there is truly a new investment	p 375
interests, of causes and means, of aims and reasons; or else the investment of interest itself gives rise to and creates	p 376
ELSEWHERE 17	
am sometimes to be found, standing before the mirror or elsewhere, with the upper portion of my body partly bared, and	p 17
person who knows that the place of man is entirely elsewhere does not even allow the possibility of a question to	p 58
very different ways. The crossing of a threshold entails ravages elsewhere—how could it be otherwise? The body without organs closes	p 85
in a completely different manner, because it is already raised elsewhere for the schizo himself, outside the family? Are the names	p 89
figures are indifferent inductors and that the true organizer is elsewhere—on the side of what is induced, not on that	p 92
but we have a strong feeling that the problem lies elsewhere. Apart from the fact that a certain degree of comfort	p 96
seen that there were other obstacles. The real danger is elsewhere. If desire is repressed, it is because every position of	p 116
through, without knowing any longer whether they are carrying us elsewhere or flowing back over us already. The paintings range over	p 132
accidents were necessary, and amazing encounters that could have happened elsewhere, or before, or might never have happened, in order	p 140
for	
consume his own kill.) In short, as we shall see elsewhere, there is always a pervert who succeeds the paranoiac or	p 148
must be possible since it is prohibited? The problem lies elsewhere. The possibility of incest would require both persons and names	p 161
and in the transcendence of the signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts itself. For if language	p 207
is said to be basic. But the true axiomatic is elsewhere. (Leave the scientists alone to a certain point, let them	p 233
implies there is only one class. The theoretical opposition lies elsewhere: it is between, on the one hand, the decoded flows	p 255
are demanded, then demanded again, and these demands come from elsewhere and from deeper down. But psychoanalysis did find the	p 314
following	
most of an irreducible factor of non-sense, which will develop elsewhere and from without, in the conjunctions of the real as	p 316
and makes revolution out of desire, not duty. Here as elsewhere, the concept of ideology is an execrable concept that hides	p 344
ELUDE 2	
is the dread they feel of a flow that would elude their codes. Then again, if we say that capitalism determines	p 140
appellations do not adhere to the persons, where the persons elude the graphic action, and where the eye no longer has	p 205
ELUDES 1	
is another way of coding the uncodable, of codifying what eludes the codes, or of displacing desire and its object, a	p 173
EMANATE 7	
and the parts of the process, which now seem to emanate from it as a quasi cause. Forces and agents come	p 10
all production is recorded, whereupon the entire process appears to emanate from this recording surface. Society constructs its own delirium	p 10
by	
process of production of desire, so that desiring-machines seem to emanate from it in the apparent objective movement that establishes a	p 11
parts, or as an original totality from which the parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism has	p 44
it introduces lack into desire and causes exclusive series to emanate, to which it attributes a goal, an origin, and a	p 60
full body, the true consumer from whence they seem to emanate (as in the pact with the devil that Marx describes	p 225
as God-capital, whence all the forces of labor seem to emanate.) This age of cynicism is that of the accumulation of	p 225
EMANATED 2	
on and appropriated desiring-production as if all the productive forces emanated from Oedipus itself. The psychoanalyst became the carrier of	p 56
Oedipus	
connections are attributed to an extraeconomic instance as though they emanated from it, an instance that serves as a support and	p 247
EMANATES 1	
And see how the most defeated, sad .song of death emanates from it: eiapopeia. From the start, and because of his	p 331
EMANATING 2	
word without reading it, inasmuch as it appraises the pain emanating from the graphism applied to the flesh itself: the eye	p 204
pass by way of an indifferent neutral energy, that energy emanating from Oedipus and capable of being added to either of	p 333
EMANCIPATION 1	
an individual or a group; assuredly perversions, and even sexual emancipation, give no privilege as long as sexuality remains confined within	p 350
EMANCIPATIONS 1	
more insistent than ever, will survive all the publications, demonstrations, emancipations, and protests concerning the liberty of sexual objects,	p 351
sources, and	
EMBARK 1	
doesn't travel very fast: it would be a mistake to embark Nietzsche on that particular voyage through history. For Nietzsche is	p 106
EMBARKS 1	

in Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon a process of self-cure that brings him back to	p 17
EMBEDDED	2
is solely due to the fact that he is doubly embedded there, to the second power, in a field of extension	p 94
the State. The blocks subsist, but have become encasted and embedded bricks, having only a controlled mobility. The territorial alliances are	p 196
EMBODIED	7
of forces that determine persons as so many intensive states embodied in a criminal, ceaselessly passing beyond a threshold while destroying	p 86
and their lineages are not distinct corporate groups, but are embodied in local communities, through which they function structurally. The two	p 152
value of flux is as if not produced, and becomes embodied in unemployment and stagnation. It is easy to list the	p 235
interest remains purely virtual so long as it is not embodied in a consciousness that, to be sure, does not create	p 255
it a question of knowing whether or not class consciousness, embodied in a party or a State, betrays the objective class	p 256
Everywhere, the great game of the symbolic signifier that is embodied in the signifieds of the Imaginary—Oedipus as a universal	p 306
against the reconstitution of artificial families where the symbolic order, embodied in the institution, re-forms group Oedipuses, with all the	p 359
lethal	
EMBODIES	1
belief, under the effect of a structure that the theater embodies or places on stage.? We should understand that representation, when	p 305
EMBODIMENTS	1
by men from outer space. These constructions, however, are largely embodiments of the family process, which has the illusion of substantiality	p 95
EMBODY	1
thought to stage the latent structure, as well as to embody its elements and relations, it is in a position to	p 306
EMBODYING	1
the machine responsible for producing a relative surplus value, while embodying itself in the machine as fixed capital. Machines and agents	p 10
EMBRACE	6
they know that desire clasps life in its powerfully productive embrace, and reproduces it in a way that is all the	p 27
the parental figures with agents of another nature, their locking embrace similar to that of wrestlers, that keeps the triangle from	p 96
the flows. How does one ensure reciprocal adaptation, the respective embrace of a signifying chain and flows of production? The great	p 148
the flows are effected in correspondence, united in a mutual embrace. And this is already the highly perverse activity of local	p 149
flux and the reflux—shows that nominal wages fail to embrace the totality of the national income, since the wage earners	p 238
it's quite normal, everybody's like that, but one continues to embrace the same humiliating and degrading conception of sexuality, the same	p 352
EMBRACES	3
in close touch with the conditions of objective existence; it embraces them and follows them, shifts when they shift, and does	p 27
But there is something more serious: even when the libido embraces the new body—the new force that corresponds to the	p 347
goals and interests, a uniquely unconscious investment rises up that embraces a full body for itself, independently of all aims, and	p 364
EMBRACING	1
is accessible to the infirm, the illiterate, and the schizos, embracing all that flows and counterflows, the gushings of mercy and	p 370
EMBRYOLOGISTS	1
their supposed autonomy. In accordance with the distinction made by embryologists with regard to the egg between the stimulus and the	p 355
EMERGE	4
statistical nebula, from the molar entirety of men-women loves, there emerge the two accursed and guilty series that bear witness to	p 69
and the positive schizophrenic lines of escape. Thereafter three possibilities emerge. First, the process is arrested, the limit of	p 363
desiring-production is	
and desire exhibit reactionary, or else revolutionary, indices; the latter emerge on the contrary as nonfigurative indices, where persons give	p 366
way	
of societies. In this perspective, art and science would then emerge as sovereign formations that Nietzsche said constituted the object of	p 368
EMERGENCE	2
the distinction between the Imaginary and the Symbolic permits the emergence of an Oedipal structure as a system of positions and	p 52
takes as something already constituted what is in fact the emergence of an order that the myth narrates and explains. In	p 161
EMERGES	2
the despot's procession. Let us return to the paradox that emerges from the analyses of Leroi-Gourhan: primitive societies are oral not	p 202
the two movements of deterritorialization and reterritorialization. An important consequence emerges from the above considerations. The	p 260
social axiomatic of modern societies	
EMERGING	1
passes, and is born of each of them anew, continuously emerging from them as a part made up of parts, each	p 41
EMINENT	8
harmonious, and immanent totality, but that it acted as an eminent formal unity, and reigned accordingly over pieces and fragments (the	p 198
vocal, the graphic, and the visual to converge toward the eminent unity of the despot. If we call the order of	p 205
anus that detached the object on high and produced the eminent voice? Didn't the transcendence of the phallus depend on the	p 211
the name of a formidable but formal and empty Unity, eminent, distributive, and not collective; and second, the manic depressive trait	p 212
they escape knowing, and as they owe all to their eminent cause. Occasionally it still happens that the young dogs will	p 213
formations, to be sure—only as an abstraction (the overcoding eminent unity). It assumes its immanent concrete existence only in the	p 220
machine was based on disjunctions of inscription derived from the eminent unity. But the capitalist machine, the civilized machine, will first	p 224
great movement of deterritorialization, but does so by adding its eminent unity to the territorial communes that it conserves by bringing	p 261
EMINENTLY	5
as if they were not demonstrating for our benefit an eminently psychotic and revolutionary means of escape. It is correct to	p 134
or opening; these criteria always reveal themselves to be deceptive, eminently misleading. But the ranks are inseparable from the primitive	p 153
territorial	
carries away makes him the sister of his mother, who eminently replaces the sister, and to whom he becomes united by	p 158
is the history of contingency. Let us return to this eminently contingent question that modern historians know how to ask: why	p 224
between psychoanalysis and the theater)? We are familiar with the eminently modern reply of certain recent authors: the theater elicits the	p 305

EMISSION	2	
two forms of surplus value of flux by guaranteeing the emission of both, and by constantly injecting antiproduction into the producing		p 237
erogenous body not to designate a fragmented organism, but an emission of preindividual and prepersonal singularities, a pure dispersed and		p 324
anarchic		
EMIT	5	
signifying chain would not form any code, it would only emit ambiguous signs and be perpetually eroded by its own energetic		p 163
that another object emits or produces relatively, itself ready to emit a flow that other partial objects will break. The flows		p 325
distinct in relation to the objects x and y that emit them, but not the fields of presence in relation to		p 325
the flows, but of a permutation of the objects that emit them: one discovers fringes of interference on the edge of		p 325
Organs become direct powers of the body without organs, and emit flows on it that the myriad wounds, such as Saint		p 369
EMITS	3	
longer expresses itself except through the writing signs that it emits (revelation). This is perhaps the first assembling of formal operations		p 205
under consideration. If it is true that every partial object emits a flow, it is also the case that this flow		p 324
within the field, always breaks the flow that another object emits or produces relatively, itself ready to emit a flow that		p 325
EMITTED	2	
with a field of production, and the moment when the emitted sign breaks through this form of the content that was		p 133
libidinal intensity on the body without organs, and that are emitted, captured, intercepted by the being that we are then determined		p 352
EMITTING	1	
jumping from one element to another; radiating in all directions; emitting detachments wherever there are flows to be selected; including		p 204
disjunctions		
EMOTION	6	
and hallucination are secondary in relation to the really primary emotion, which in the beginning only experiences intensities, becomings,		p 18
transitions. Where		
it is all life and lived experience: the actual, lived emotion of having breasts does not resemble breasts, it does not		p 19
to matter, to a burning, living center of matter: ... this emotion, situated outside of the particular point where the mind is		p 19
is searching for it ... one's entire soul flows into this emotion that makes the mind aware of the terribly disturbing sound		p 19
on Nietzsche: the presence of the Stimmung as a material emotion, constitutive of the most lofty thought and the most acute		p 20
form the material for subsequent hallucinations and deliriums. The intensive emotion, the affect, is both the common root and the principle		p 84
EMOTIONALLY	1	
but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, which brings the schizo as		p 19
close as possible		
EMOTIONS	4	
delirious mode of thought, but a feeling, a series of emotions and feelings as a consummation and a consumption of intensive		p 84
relations of attraction and repulsion produced such states, sensations, and emotions, which imply a new energetic conversion and form the		p 330
third		
the adjacent part. These intense becomings and feelings, these intensive emotions, feed deliriums and hallucinations. But in themselves,		p 330
these intensive emotions		
emotions, feed deliriums and hallucinations. But in themselves, these intensive emotions are closest to the matter whose zero degree they		p 330
invest		
EMPEROR	4	
be confused with a beginning. We think only about the Emperor. But not about the present one; or rather we would		p 198
anything definite about him.... [The people] do not know what emperor is reigning, and there exist doubts regarding even the name		p 199
of exegesis prevail over problems of use and efficacy. The emperor, the god—what did he mean? In place of segments		p 206
dynasty, and his name ([The people] do not know what emperor is reigning, and there exist doubts regarding even the name		p 214
EMPERORS	4	
already true of the completely oriental art of the Roman Emperors, the twelve paranoiacs of Suetonius. In a great book by		p 87
exist doubts regarding even the name of the dynasty.... Long-dead emperors are set on the throne in our villages, and one		p 199
them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never having been the desire, but merely its displaced		p 202
despot's procession up to the time of the late Roman emperors, and the juridical form will accompany the imperial formation, the		p 213
EMPHASIS	1	
production. Clement Rosset puts it very well: every time the emphasis is put on a lack that desire supposedly suffers from		p 26
EMPHASIZE	2	
shadow of Oriental despotism. Ferdinand de Saussure does not merely emphasize the following: that the arbitrariness of language establishes		p 207
its sovereignty		
the unconscious of the father. Lacan was the first to emphasize these themes, which were enough to challenge the whole of		p 353
EMPHASIZING	1	
of the cycle, and everyone stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears		p 148
closed to		
EMPIRE	8	
the coextension of nature and history, to ransack the Roman Empire, the Mexican cities, the Greek gods, and the discovered continents		p 87
theory of censorship depended on the repressive regime in the empire of Franz Joseph. He did not seem to see that		p 172
it and the primitive territorial machine: the birth of an empire. But in reality one can perceive the movement of this		p 193
the movement of this formation just as well when one empire breaks away from a preceding empire; or even when there		p 193
as well when one empire breaks away from a preceding empire; or even when there arises the dream of a spiritual		p 193
or even when there arises the dream of a spiritual empire, wherever temporal empires fall into decadence. It may be that		p 193
of starting again from zero: the founding of a spiritual empire there where forms exist under which the State can no		p 222
the physical system. When the Christians took possession of the Empire, this complementary duality reappeared between those who wanted		p 222
to do		
EMPIRES	8	
disjunctions he employs to divide himself up into parts: earlier empires, later empires; later empires of a superior God, and those		p 13
employs to divide himself up into parts: earlier empires, later empires; later empires of a superior God, and those of an		p 13
divide himself up into parts: earlier empires, later empires; later empires of a superior God, and those of an inferior God		p 13
there arises the dream of a spiritual empire, wherever temporal empires fall into decadence. It may be that the enterprise is		p 193
context of this mobilization, whether in a relationship with preceding empires or not, since throughout these vicissitudes the imperial formation		p 193
is		

order of latency in the African, Chinese, Egyptian, and other empires was that of rebellions and constant secessions, and not that it will have to come from without. The founders of empires caused everything to pass into a latent state; they invented ancient city-state, the Germanic commune, and feudalism presuppose the great empires, and cannot be understood except in terms of the Urstaat	p 215 p 215 p 218
EMPIRICAL	3
their molecular elements, find themselves brought back to the simple empirical reality, insofar as it is not adequate to the structural nonfamilial—i.e., the other class as determined under the empirical rubrics of the richest and the poorest, and sometimes both poverty will be situated, the relative richest or poorest, as empirical forms of social difference—so that within this difference the	p 188 p 354 p 355
EMPLACEMENT	1
displacement the thing it tended to diminish in its primitive emplacement. Now this movement of displacement belongs essentially to the deterritorialization	p 231
EMPLOYED	5
the beginning, psychoanalysts could not be unaware of the forcing employed to introduce Oedipus, to inject it into the unconscious. Then are developed there in a manner totally different from that employed by the authors we have previously mentioned. The fact remains are therefore fundamentally neuter or ambiguous (according to an expression employed by Leibnitz to designate a sign that can be + being subjected to a succession of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it back against Weismann, to as it is prohibited (the form of discernible persons) is employed to repress incest as it is desired (the substance of	p 56 p 89 p 156 p 158 p 162
EMPLOYEES	1
commerce, or by making artisans into his own intermediaries or employees (the struggles against the guilds and the monopolies). But capitalism	p 226
EMPLOYING	1
the theory is clear—a theory that refrains, however, from employing any moral reference. Who is robbed? is the serious implied	p 238
EMPLOYMENT	1
working class that required a high and stable level of employment, and forced capitalism to multiply its axioms while having at	p 253
EMPLOYS	1
of disjunctions. Schreber's divine is inseparable from the disjunctions he employs to divide himself up into parts: earlier empires, later empires	p 13
EMPTY	13
quantities fill up, to varying degrees, matter that has no empty spaces, is profoundly schizoid. Further, if we are to believe or lack (manque). It is lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance with the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study The Empty Fortress, Bruno Bettelheim paints the portrait of this young child	p 19 p 28 p 37
a combinative apparatus (une combinatoire) that makes of lack an empty position and no longer a deprivation, that turns the law the need for a symbolic foreclosure (the father as an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists in	p 111 p 171
to see the father off to the side, as the empty position!) The conflict between culturalists and orthodox psychoanalysts has often the unconscious itself, if not its explicit reduction to an empty form, from which desire itself is absent and expelled? Such or content, this is assuredly not because it is an empty form, but rather because it is always and already a	p 174 p 186 p 186 p 207
when one considers this transcendence as an absence or an empty locus, performing the necessary foldings, levelings (rabattements), and subordinations—a	
archaism of the despot where they still look for the empty tomb, the dead father, and the mystery of the name	p 208
acting in the name of a formidable but formal and empty Unity, eminent, distributive, and not collective; and second, the maniacal	p 212
For Oedipus makes ready in the territorial machine, as an empty unoccupied limit. It takes form in the despotic machine as	p 267
is the condition formed by the signifier in capitalism, the empty locus that is everywhere displaced in order to block the	p 335
EMULSION	1
his ruptures and his conformities. What a muddle, what an emulsion the family is, agitated by backwashes, pulled in one direction	p 278
EN	5
field and its repressive forms. If there is a mise en scene, it is directed by a social desiring-machine whose product justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi....	p 61 p 122
autour	
aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le	p 122
systeme	
thus all the statues, the Oedipal images, the phantasmal mises en scene, the Symbolic of castration, the effusion of the death	p 339
foil this conspiracy in advance by the kind of mise en scene it offers for it, under pain of effectively suffering	p 368
EN-ACTED	5
pain of the other. Everything in the system is active, en-acted (agi), or reacting; everything is a matter of use and barbarian law crushes the whole primitive interplay of action, the en-acted (l'agi), and reaction. Passivity must now become the virtue of	p 204 p 213
of savage actions and reactions where fatalism was still something en-acted, in order to become the somber agent of overcoding, the	p 213
the latency system of terror, what is no longer active, en-acted, or reacted to, this instinct for freedom forcibly made latent	p 214
despots. The inscription is ressentie when it is no longer en-acted or reacted to. When the deterritorialized sign becomes a signifier	p 215
ENABLED	1
molecular evolution a practically limitless field for exploration and experiment, enabled it to elaborate the huge network of cybernetic inter-connections. How	p 289
ENABLES	5
the relationship between the two systems of production. It merely enables us to point to certain phenomena having to do with and steering wheels: an electrical feeding machine, a car-machine that enables him to breathe, an anal machine that lights up. There what it is about, without having been psychoanalyzed. But what enables one to speak of an Oedipal representation that would be the reading of the manual graphism? Or more precisely, what enables the eye to grasp a terrible equivalence between the voice	p 31 p 37 p 172 p 189 p 328
ambiguity of what the biologists call a genetic code that enables us to understand this kind of situation: for if the	
ENABLING	2
on the voice and has become subordinated to the voice, enabling it to extract from the voice a deterritorialized abstract flux should be seen as a specialized product of molecular engineering, enabling an interaction, positive or negative, to come about between	p 202 p 288
compounds	
ENCAMPMENT	4

yet brought production under its sway. The space of the encampment remains adjacent to that of the forest; it is constantly nomad does not exist; there is always and already an encampment where it is a matter of stocking—however little—and the hunters and the living animals is succeeded in the encampment by a disjunction between the dead animals and the hunters a new socius: no longer the bush paranoiac and the encampment or village perverts, but the desert paranoiac and the town	p 148 p 148 p 148 p 193
ENCASTE 2	
lesser cycle, between the stocks of filiation that connect or encaste (encastent) the flows, and the blocks of alliance that cause command. Whence the obstinacy with which the formations preceding capitalism encaste the merchant and the technician, preventing flows of money and	p 149 p 176
ENCASTED 4	
the death-carrying elements remain caught in the machinery of desire, encasted in the social machine, or on the contrary join together the primitive socius—but as that which must be exorcised, encasted, severely restricted, so that no corresponding value can develop as inscription of the State. The blocks subsist, but have become encasted and embedded bricks, having only a controlled mobility. The territorial science. It is these flows of code that find themselves encasted, coded, or overcoded in the precapitalist societies in such a	p 184 p 186 p 196 p 232
ENCASTENT 1	
cycle, between the stocks of filiation that connect or encaste (encastent) the flows, and the blocks of alliance that cause the	p 149
ENCASTES 1	
and industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant and the blacksmith in a	p 153
ENCHANTED 4	
particular. But the essential thing is the establishment of an enchanted recording or inscribing surface that arrogates to itself all the the entire process of production and server as its miraculate, enchanted surface, inscribing it in each and everyone of its disjunctions desire. The same history as that of Capital, with its enchanted, miraculated world. (Also at the beginning, said Marx, the first These are the two aspects of the full body: an enchanted surface of inscription, the fantastic law, or the apparent objective	p 11 p 13 p 56 p 154
ENCIRCLED 1	
organs capable respectively of producing and breaking them are themselves encircled, instituted as partial objects, distributed on the socius and attached	p 142
ENCIRCLING 1	
resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality of mores (...)—the	p 144
ENCLAVES 6	
be added, however, that the center itself has its organized enclaves of underdevelopment, its reservations and its ghettos as interior peripheries	p 231
itself—further into the distance, to flee periphery or into enclaves. Thus the only choice left was between the new terroristic home brewers via the Veterans of Foreign Wars). Others are enclaves whose archaism is just as capable of nourishing a modern for all the other social forms of history; counterinvests the enclaves or the periphery; and disinvests every free figure of desire to move; assembles its machines and its groups-in-fusion in the enclaves or at the periphery—proceeding in an inverse fashion from exploitation from the center to the periphery, but also multiplies enclaves of overpopulation in the center itself, and easily tolerates the	p 256 p 258 p 277 p 277 p 373
ENCLOSE 2	
its complexity; for it is certain that he does not enclose the unconscious in an Oedipal structure. He shows on the apart egos and their presuppositions; liberating the prepersonal singularities they enclose and repress; mobilizing the flows they would be capable of	p 310 p 362
ENCLOSED 1	
in women's affinity with the germinal influx, resulting in the enclosed position of women in the midst of extended filiations (filiation	p 165
ENCLOSES 1	
reveals itself to be inadequate, it is because this regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies	p 275
ENCLOSING 1	
transcendent. There we have it—the incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing	p 92
ENCODED 1	
and the daddy-law, already aims for the schizzes and the encoded or axiomated flows of the social field—then we must	p 277
ENCOMPASS 1	
claim to represent the unconscious, to triangulate the unconscious, to encompass the entire production of desire. The question that thus arises	p 44
ENCOUNTER 17	
no other way. Capitalism is in fact born of the encounter of two sorts of flows: the decoded flows of production	p 33
Consequently, everything is played out from the start: everywhere we encounter the analytic process that consists in extrapolating a transcendent and	p 72
of Suetonius. In a great book by Jacques Besse, we encounter once again the double stroll of the schizo, the geographic	p 87
When I seek out my most profound opposite, I always encounter my mother and my sister; to see myself related to	p 89
parental images of a second order, this time collective; the encounter can therefore take place between Luther and the sixteenth-century Christians	p 102
than that we are truly sane. The madness that we encounter in patients is a gross travesty, a mockery, a grotesque	p 132
machine bearing the determinations of the capitalist socius. Thus the encounter between private property and commodity production, which presents itself, however	p 140
abstraction. Or, from the viewpoint of private property itself, the encounter between flows of convertible wealth owned by capitalists and a	p 140
the universality of Oedipus recognize nonetheless that one does not encounter in primitive societies any of the mechanisms or any of	p 143
less mutually independent processes of subduing, plus the resistances they encounter, the attempts at transformation for the purpose of defense and	p 196
ready in the shadows, flows of workers becoming deterritorialized: the encounter of all these flows will be necessary, their conjunction, and reaction on one another—and the contingent nature of this encounter, this conjunction, and this reaction, which occur one time—in	p 223 p 224
them. But we have just seen that only through their encounter in a place, and their conjunction in a space that	p 224
if ...) At the heart of Capital, Marx points to the encounter of two principal elements: on one side, the deterritorialized worker	p 225
two flows: flows of producers and flows of money. The encounter might not have taken place, with the free workers and	p 225
limit that is capital itself and that it does not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes	p 231

for his wife's analysis. This isn't the only time we encounter the duality of money, as a structure of external financing	p 356
ENCOUNTERED 6	
consequence of Oedipus: far from being an obstacle to treatment encountered from without, it is a product of oedipalization, and a	p 74
other breakthroughs, other movements where the mother is no longer encountered, but the Virgin and God: And twice I have crossed	p 126
effect of a primary homosexuality. Thus the antiexchangist amorous machine encountered by Joyce in Exiles, and by Klossowski in Roberte.	p 186
In	
accordance with the complementarity of simulation and identity that we encountered earlier, if the identification is that of the object on	p 210
consigned to the Imaginary, but no matter, it will be encountered again, stronger and more whole, more lacking and triumphant by	p 307
the very fact that it is lacking, it will be encountered again in its entirety in symbolic castration. And it's a	p 307
ENCOUNTERING 1	
to any efferent direction, and in whatever order, without ever encountering any of the other directions.... If I like, I will	p 241
ENCOUNTERS 15	
from the total compartmentalization of the sexes, both in Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion	p 43
and	
point of view of practice. In this text (1911) Freud encounters the most formidable of questions: how does one dare reduce	p 56
my fault if psychoanalysis attests to a great monotony and encounters the father everywhere—in Flechsig, in the God, in the	p 57
of oedipalization of the unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending on	p 82
are in question in the unconscious itself. When Frantz Fanon encounters a case of persecution psychosis linked to the death of	p 96
And it seems important that, following an original path, Freud encounters again an idea dear to traditional psychiatry: that madness is	p 123
perceptual identity is here a sign of psychosis? One then encounters the criterion of reality: the complex invades the psychotic consciousness	p 126
and not continuity. For great accidents were necessary, and amazing encounters that could have happened elsewhere, or before, or might	p 140
never	
does it matter? For it is indeed here that he encounters the terrible equation of debt: injury done = pain to	p 191
comes from without; history is the history of contingencies and encounters. Like a cloud blown in from the desert, the conquerors	p 195
All sorts of contingent factors favor these conjunctions. So many encounters for the formation of the thing, the unnamable! But the	p 226
market and with commercial and financial capital. This implies diachronic encounters and countersectings such as one already sees for	p 234
example in	
psychoanalytic equation, shit=money; in reality, it is a question of encounters or conjunctions, of derivatives and resultants between decoded	p 267
flows.) In	
another department of the mechanical reproductive system. In passing, Butler encounters the phenomenon of surplus value of code, when a	p 285
part	
an Oedipal-narcissistic machine, at the end of which the ego encounters its own death, as the zero term of a pure	p 359
END 72	
repression of desiring-machines. And why are they repressed? To what end? Is it really necessary or desirable to submit to such	p 3
do we find the production of sexual pleasure? At the end of Malone Dies, Lady Pedal takes the schizophrenics out for	p 3
it must not be viewed as a goal or an end in itself, nor must it be confused with an infinite	p 5
be confused with an infinite perpetuation of itself. Putting an end to the process or prolonging it indefinitely—which, strictly speaking	p 5
a path that is more complex, but leads in the end to the same thing: by means of the paranoiac machine	p 20
the process is halted, or if it is made an end and a goal in itself, or if it is allowed	p 24
at the same time the possibility of another outcome, another end result of the process appears. Before being a mental state	p 24
that function as units of production. The real is the end product, the result of the passive syntheses of desire as	p 26
rather than let them simply run down, and chose to end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and	p 31
in nature, and tends to free itself only at the end: which is to say that Homo historia comes first. The	p 33
difference in regime as compared to social production, are thus end points, not points of departure. Between the two there is	p 35
produce the child-machine? How has the process turned into an end in itself? Or how has the child become the victim	p 37
produced as asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight	p 42
compartments, in which there	
child or parent, not both, but the one at the end of the other, like the two ends of a stick	p 76
clear when Freud elaborates the entire historico-mythical series: at one end the Oedipal bond is established by the murderous identification, at	p 80
bond is established by the murderous identification, at the other end it is reinforced by the restoration and internalization of paternal	p 80
to be oedipalized in one form or another, at one end or the other in the treatment, the psychoanalyst is there	p 81
Oedipus as well as of desiring-production: it is at the end, not at the beginning. But not at all in the	p 101
oedipally: so he killed the father, in a murder without end, either to annihilate him and identify with the mother, or	p 102
father, the death of God, and wants to put an end to the interminable discourses of this nature discourses already in	p 106
analytic machine and the revolutionary machine function together. In the end, he only had his own desiring-machines, his paranoiac,	p 119
miraculous, and	
but it is this production as it functions at the end, as the limit of social production determined by the conditions	p 130
It is our very own malady, modern man's sickness. The end of history has no other meaning. In it the two	p 130
is to say, any literature that takes itself as an end or sets ends for itself, instead of being a process	p 134
1 The Inscripting Socius If the universal comes at the end—the body without organs and desiring-production—under the conditions determined	p 139
outside history; rather, it is capitalism that is at the end of history, it is capitalism that results from a long	p 153
history of contingencies and accidents, and that brings on this end. It cannot be said that the previous formations did not	p 153
from ours (Parin , Ortigues). They say that there is no end to the existence of this Oedipus, when in fact it	p 170
personages and the ground of their relations; or at the end as an eschatological determination. Now we have seen that it	p 175
socius, the wilderness where the decoded flows run free, the end of the world, the apocalypse. Secondly, however, the relative limit	p 176
from being able to claim that here there is no end to Oedipus, one sees that it never manages to begin	p 178
this point: everything is sexual or sex-influenced (sexue) from one end to the other. Everyone knows this, beginning with the users	p 180
as one of its secondary statistical formations (complexes), at the end of a history bringing into play the destiny of social	p 184
and the service of social repression would be made to end. The royal barbarian incest is merely the means to overcode	p 201
the anus? But the latter is revealed only at the end, as the last vestige of the vanished despot, the underside	p 211
flows that pour over the socius, crossing it from one end to the other. The State can no longer be content	p 218
the moment when a supremacy, this time definitive, puts an end to the dramatic elaboration of the dunesteia. So that in	p 219
the dramatic elaboration of the dunesteia. So that in the end one no longer really knows what comes first, and whether	p 219
this tendency to a falling rate of profit has no end, but reproduces itself while reproducing the factors that counteract it	p 228
factors that counteract it. But why does it have no end? Doubtless for the same reasons that provoke the laughter of	p 228
it as a difference in nature; the tendency has no end, it has no exterior limit that it could reach or	p 230
or the breaking of this break. The tendency finds no end, the thing in motion never quite reaches what the immediate	p 231
stranger and more deterritorialized. But where does the dolphin flux end, if not with the basic research projects of the American	p 236
result that schizophrenia pervades the entire capitalist field from one end to the other. But for capitalism it is a question	p 246
as an equivalent—which makes it possible to begin and end with money, therefore never to end at all—is enough	p 248
possible to begin and end with money, therefore never to end at all—is enough to disturb the circuits of qualified	p 248
abstract quantity, but the effective absence of any limit or end for the differential relation where the abstract becomes something concrete	p 250
rise of the bourgeoisie: the disappearance of enjoyment as an end, the new conception of the conjunction according to which the	p 254
new conception of the conjunction according to which the sole end is abstract wealth and its realization in forms other than	p 254
for the sake of production, that is, production as an end in itself, the absolute development of the social productivity of	p 259
of the system do not make it flee through one end or another that would escape the axiomatic and throw the	p 260
our society; but in the aggregate of destination, in the end, there is no longer anyone but daddy, mommy, and me	p 265
identical with the Oedipal subject. Oedipus at last: in the end it is a very simple operation, one that indeed readily	p 266
body; but the latter exists at the limit, at the end, not at the origin. And doubtless the body without organs	p 281

sunspot activity, fluids and flows, matter and particles, in the end appear to us more adequate than the reduction of sexuality world of representation is assigned a date by Foucault; the end of the eighteenth and the beginning of the nineteenth century projections). Images, nothing but images. What is left in the end is an intimate familial theater, the theater of private man the two together in a relationship of continuity from one end to the other of the molecular chain of desire. The doubtless the case that every intensity is extinguished at the end, that every becoming itself becomes a becoming-death! Death, then, does or that would not make the system dissolve at one end where everything would end up following behind and being swallowed make the system dissolve at one end where everything would end up following behind and being swallowed up—a question of not to be explained in terms of any goal or end, since they are what determines goals and ends. The form installs his neurosis in a social field determined from one end to the other as military, he not only makes it is why we speak of an Oedipal-narcissistic machine, at the end of which the ego encounters its own death, as the from the start, and that is identified now, at the end, as Thanatos, 4, 3, 2, 1, 0—Oedipus is a on all sides, is led to take itself as an end: a psychotic is produced who escapes the delegated repression properly outside, an interplay of forces by themselves without aim or end whose combinations obtain such and such a result. ... However, no of modernity—an ultimate phase that Nietzsche saw as the end result of the evolution of societies. In this perspective, art reproduce or produce an interplay of phenomena without aim or end: science as experimentation, as previously defined. In this domain as the risk of becoming mad, it is mad from one end to the other and from the beginning, and this is rather of making us die, by provoking to the very end investments of desire that do not even go by way and that lead us to cry out to the very end, Long live capital in all its reality, in all its	p 292 p 299 p 305 p 327 p 330 p 338 p 338 p 343 p 353 p 359 p 359 p 363 p 368 p 368 p 371 p 373 p 373 p 373
END-IN-ITSELF 1	
about within the triangle, sometimes it takes itself as an end-in-itself, other times it continues on in the void and substitutes	p 136
END-OF-THE-WORLD 1	
in fact the most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings	p 132
ENDEAVOR 1	
We in no way claim to be taking up an endeavor such as Malinowski's, showing that the figures vary according to	p 53
ENDEAVORS 2	
of the process should be measured. Most of the modern endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family We do not have in mind the so-called community psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize everyone—people	p 319 p 319
ENDED 1	
Does this story have an ending? Can an analysis be ended, can the process of analysis be terminated, yes or no	p 65
ENDEMIC 1	
he distinguishes between an adult alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety linked to a deficiency	p 275
ENDING 2	
or prolonging it indefinitely—which, strictly speaking, is tantamount to ending it abruptly and prematurely—is what creates the artificial schizophrenic is particularly practical and concrete. Does this story have an ending? Can an analysis be ended, can the process of analysis	p 5 p 65
ENDLESS 7	
machines. He thought that it must be a feeling of endless bliss to be in contact with the profound life of a woman and many other things as well, following an endless circle of eternal return. The breasts on the judge's naked was! and So it's me! have been reduced to the endless, dreary discovery of Oedipus: So it's my father, my mother associative flow must be seen as an ideal thing, an endless flux, flowing from something not unlike the immense thigh of throughout all its variations and modalities; the strain of an endless repression? What we are calling into question is the frantic is the domain of free syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The narrowest familial point of view. The same holds for the endless debates on Is it daddy? Is it mommy? (You are	p 2 p 19 p 20 p 36 p 53 p 54 p 174
ENDLESSLY 7	
or if it is allowed to go on and on endlessly in a void, so as to provoke that horror of of desire, how have the child's desiring-machines begun to turn endlessly round and round in a total vacuum, so as to region to another of the organism, all intersect, following the endlessly ramified paths of the great disjunctive synthesis. If this constitutes coalitions within itself; the tubular family, where the triangle multiplies endlessly, each member having his own triangle that interlocks with others insofar as it runs up against the limit and pounds endlessly away there? Why the same word to designate both the such a state, or gives rise to such states, which endlessly run the risk of making it topple into breakdown and the immediate future has in store for it; it is endlessly delayed by accidents and deviations. ... Such is the complex notion	p 24 p 37 p 39 p 93 p 136 p 136 p 231
ENDOGAMOUS 4	
by marrying the sister. But he enters into this forbidden endogamous marriage outside the tribe, inasmuch as he is himself outside the tribe who for their part are entitled to an endogamous marriage and are able, by virtue of this formidable right find themselves countersected by this new alliance that overcodes them. Endogamous marriage outside the tribe places the hero in a position places the hero in a position to overcode all the endogamous marriages in the tribe. It is clear that incest with	p 200 p 200 p 200 p 200
ENDOGENOUS 4	
description as well of a spontaneous infantile sexuality of an endogenous nature. It is as if Freud never managed to articulate fantasy, of the traces of an archaic heredity, and the endogenous sources of the superego, Freud constantly asserts that the active primary anxiety that supposedly touches off psychic repression in an endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus one is considering a primitive community that is repressing an endogenous tendency, or one that is regaining its cohesion as best	p 54 p 92 p 117 p 195
ENDOWED 4	
trigger processes of an entirely different nature, processes that are endowed with what amounts to an indifference with regard to the such, capital. ... Value ... suddenly presents itself as an independent substance, endowed with a motion of its own, in which money and order, images of images—that is, simulacra that are thus endowed with an aptitude for representing the first-order images of social as indices of deterritorialization. In dreams there are always machines endowed with the strange property of passing from hand to hand	p 92 p 227 p 264 p 316
ENDOWS 1	
alliances that declines the alliances with the extended filiations, that endows him with faculties of resonance and retention, of selection (preLevement	p 190
ENDS 23	

one at the end of the other, like the two ends of a stick in a nondecomposable space. This is the	p 76
it. Oedipus as either problem or solution is the two ends of a ligature that cuts off all desiring-production. The screws	p 79
goes the same route as alienation, with Oedipus at both ends; to establish the moral authority of the doctor as Father	p 93
alters the scope of the comparison by opening up both ends. If the living being resembles the world, this is true	p 96
a referential axis, it is quite clear that the two ends of Oedipus have simply been closed, and that the beyond	p 99
forced on the unconscious when it is bound at both ends, leaving it no other choice than to respond Oedipus, to	p 110
any literature that takes itself as an end or sets ends for itself, instead of being a process that ploughs the	p 134
for himself. And everywhere it is the same, at both ends of the indivisible distance and on every side, a litany	p 154
abolishes the chieftainship, or uses it to further his own ends (and he uses many other things besides: the chieftainship is	p 168
by new exterior forces, put in the service of other ends; so true is it, said Nietzsche, that what is called	p 196
Both marriages are essential to the overcoding, as the two ends of a tie for the despotic knot. A pause seems	p 201
Incest is the very operation of overcoding at the two ends of the chain in all the territory ruled by the	p 209
or limits it, in order to make it serve the ends of the State, and to subsume it under the higher	p 212
of the capitalist system and in the service of its ends. That is why it has often been remarked that the	p 233
The bourgeois sets the example, he absorbs surplus value for ends that, taken as a whole, have nothing to do with	p 254
dotted line of escape or schizoid breakthrough. The major line ends at the body without organs, and there it either passes	p 283
is to say it finally ceases to die since it ends up dying, in the reality of a last instant that	p 331
to lack is precisely what gives desire collective and personal ends, goals or intentions—instead of desire taken in the real	p 342
goal or end, since they are what determines goals and ends. The form or quality of a given socius—the body	p 343
them. It does not bear upon the social means and ends, but upon the full body as socius, the formation of	p 345
constrain the most disadvantaged, the most exploited, to seek their ends in an oppressive machine, but what is reactionary or revolutionary	p 347
were to use science and art in a plot whose ends were no less suspect, industrial society would seem to foil	p 368
painting. Everything begins with Marx, continues on with Lenin, and ends with the refrain, Welcome, Mister Brezhnev. Is this still a	p 375
ENDURE 5	
distributes. The fact remains that such an investment does not endure the light of day: it must always hide under assignable	p 367
a formation of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for their brute force, their violence, and their	p 367
No formation of sovereignty, in order to crystallize, will ever endure this prise de conscience: for as soon as this formation	p 368
agency, it is because we believe that capitalist society can endure many manifestations of interest, but not one manifestation of desire	p 379
formed; whether and to what extent such a socius can endure the reversal of power such that desiring-production subjugates social production	p 380
ENEMIES 4	
the body is never an organism / organisms are the enemies of the body. Merely so many nails piercing the flesh	p 9
of the escape, the accomplices, the allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are not persons but	p 88
through all the states, triumphing over some as over his enemies, relishing others as his allies, collecting everywhere the fraudulent premium	p 88
us, of being part of a superior race threatened by enemies from outside. Thus the Little White pioneers' son, the Irish	p 103
ENEMY 4	
triangle over the entire unconscious. The schizo—there is the enemy! Desiring-production is personalized, or rather personologized	p 55
(personologisee), imaginarized (imaginarisee), structuralized	
other than the energy of recording, can be the greatest enemy in the paranoiac inscription, but also the greatest friend in	p 78
the despot sees rising up before him, against him, the enemy who brings death—an eye with too steady a look	p 211
opposition is to the molar organism that is their common enemy. In the desiring-machine, one sees the same catatonic inspired by	p 329
ENERGETIC 6	
former. The problem is one of passing from an intensive energetic order to an extensive system, which comprises both qualitative alliances	p 155
emit ambiguous signs and be perpetually eroded by its own energetic support; what would flow on the full body of the	p 163
produced such states, sensations, and emotions, which imply a new energetic conversion and form the third kind of synthesis, the synthesis	p 330
the functioning of the machine and the system of its energetic conversions, and not as an abstract principle. If Freud needs	p 332
eliminating the libido, insofar as it implies the possibility of energetic conversions in the machine (Libido-Numen-Voluptas). It is a matter of	p 333
It is a matter of imposing the idea of an energetic duality rendering the machinic transformations impossible, with everything obliged to	p 333
ENERGIE 3	
with the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The second has to do with the disjunctive	p 41
the disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de detachement). The third has to do with the conjunctive	p 41
with the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It is these three aspects that make the process	p 41
ENERGIES 2	
it is a question of binding the schizophrenic charges and energies into a world axiomatic that always opposes the revolutionary potential	p 246
upon the degree of development of the forces or the energies on which these syntheses depend. It does not bear upon	p 345
ENERGY 58	
its own flux, from the point of view of the energy that flows from it: the eye interprets everything—speaking, understanding	p 6
to nothingness? It would seem, however, that the flows of energy are still too closely connected, the partial objects still too	p 8
desiring-production, it should be said that a part of this energy is transformed into the energy of disjunctive inscription (Numen). A	p 13
that a part of this energy is transformed into the energy of disjunctive inscription (Numen). A transformation of energy. But why	p 13
into the energy of disjunctive inscription (Numen). A transformation of energy. But why call this new form of energy divine, why	p 13
transformation of energy. But why call this new form of energy divine, why label it Numen, in view of all the	p 13
without organs is not God, quite the contrary. But the energy that sweeps through it is divine, when it attracts to	p 13
sole thing that is divine is the nature of an energy of disjunctions. Schreber's divine is inseparable from the disjunctions he	p 13
past years. Just as a part of the libido as energy of production was transformed into energy of recording (Numen), a	p 16
of the libido as energy of production was transformed into energy of recording (Numen), a part of this energy of recording	p 16
transformed into energy of recording (Numen), a part of this energy of recording is transformed into energy of consummation (Voluptas). It	p 16
a part of this energy of recording is transformed into energy of consummation (Voluptas). It is this residual energy that is	p 17
transformed into energy of consummation (Voluptas). It is this residual energy that is the motive force behind the third synthesis of	p 17
plugged into the existing social field as a source of energy. (The great socialist utopias of the nineteenth century function, for	p 30
its process of production, produces an awesome schizophrenic accumulation of energy or charge, against which it brings all its vast powers	p 34
else a humoral disturbance brings on a shift in nervous energy and creates broken, fragmented paths within the sphere of instincts	p 40
do with the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The second has to do with the	p 41
with the disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de detachement). The third has to do with the	p 41
do with the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It is these three aspects that make the	p 41
or else that these relations bring into play a nonsexual energy, for which sexuality has merely served as the symbol of	p 46
same is true of the Oedipal code: the libido as energy of selection and detachment is converted into the phallus as	p 73
without organs. And God, who designates none other than the energy of recording, can be the greatest enemy in the paranoiac	p 78
the body without organs, both what is inscribed and the energy that inscribes it. On the unengendered body, the nondecomposable distances	p 78
desire or sexual repression—that is, the stasis of libidinal energy—that actualizes Oedipus and engages desire in this requisite impasse	p 118
to reinforce the movement; they add a last burst of energy to the displacement of the entire unconscious. What they do	p 121
the stasis or the actual privative factor only defines the energy of the neurosis, but not the content that for its	p 127
Everything takes place as though the stock constituted a surface energy of inscription or recording, the potential energy of the apparent	p 149
constituted a surface energy of inscription or recording, the potential energy of the apparent movement; but debt is the actual direction	p 149
debt is the actual direction of this movement, a kinetic energy that is determined by the respective paths of the gifts	p 149
filiations. Nothing is changed by the fact that the primary energy of the intensive order—the Numen—is an energy of	p 155

primary energy of the intensive order—the Numen—is an energy of filiation, for this intense filiation is not yet extended something passes through that is of the nature of an energy flow (+—or—+), something does not pass or remains	p 155
egg and the placenta itself, swept by an unconscious life energy susceptible to augmentation and diminution. The father is in no would be blocked. For the flows to be codable, their energy must allow itself to be quantified and qualified; it is	p 157
represents anything. Sexuality is no longer regarded as a specific energy that unites persons derived from the large aggregates, but as persons derived from the large aggregates, but as the molecular energy that places molecules-partial objects (libido) in connection, that	p 158
organizes inclusive	p 163
of the beginning expressed the divergence of a characteristically intense energy—what Marcel Griaule called the metaphysical part of mythology, the	p 183
for the codes an extremely rigorous axiomatic that maintains the energy of the flows in a bound state on the body	p 219
its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under the second	p 246
itself? We use the term Libido to designate the specific energy of desiring-machines; and the transformations of this energy—Numen and the specific energy of desiring-machines; and the transformations of this energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology	p 259
viewed, what they have to do with a properly sexual energy is not immediately clear: either they are assigned to the	p 291
social surroundings. It is in fact difficult to present sexual energy as directly cosmic and intra-atomic, and at the same time	p 291
liquidating Freudianism, by substituting for the libido a vague cosmic energy capable of all of the metamorphoses, or a kind of	p 291
of all of the metamorphoses, or a kind of socialized energy capable of all the investments. Or would we do better	p 291
remembered that Reich concluded in favor of an intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic	p 291
an electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in potential or intensities distributed on the body	p 291
investments of need or of interest. The libido as sexual energy is the direct investment of masses, of large aggregates, and machines, or whether on the contrary it condenses a free energy capable of fueling a revolutionary machine. (Here again, everything has to be. The decoded flows of desire form the free energy (libido) of the desiring-machines. The desiring-machines take form and train	p 292
unifying and totalizing everything. Everywhere there is libido as machine energy, and neither the horn nor the bumble bee have the the connective synthesis of production, with a part of the energy of production (Libido) being converted into a recording energy (Numen	p 293
the energy of production (Libido) being converted into a recording energy (Numen). But in fact, from the standpoint of the machine the partial objects. The conversion of a portion of the energy does not occur at a given moment, but is a	p 315
everything obliged to pass by way of an indifferent neutral energy, that energy emanating from Oedipus and capable of being added to pass by way of an indifferent neutral energy, that energy emanating from Oedipus and capable of being added to either	p 323
the immobile motor, the adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective are, how they work, with what syntheses, what bursts of energy in the machine, what constituent misfires, with what flows, what	p 327
	p 327
	p 333
	p 333
	p 338
	p 338
ENERGY-MACHINE 2	
handymen: each with his little machines. For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams	p 1
animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree into his body, a breast into his mouth	p 4
ENERGY-SOURCE-MACHINE 1	
necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one produces a flow that the other interrupts. The	p 1
ENFANT 1	
child to live and experience himself as an angle, Cet enfant it nest pas la, it nest qu'un angle, un angle	p 122
ENGAGE 1	
real productions. This conception does not necessarily compel psychoanalysis to engage in a study of gadgets and markets, in the form	p 26
ENGAGED 5	
any possibility of individual success at the moment they were engaged in laborious studies in innate science. With regard to them are doing. We have psychotherapists who sincerely believe they are engaged in progressive work when they apply new methods for triangulating	p 124
those who man and supply the military machine who are engaged in an anti-human enterprise. The same can be said in and whose functioning is indiscernible from their formation; chronogeneous machines engaged in their own assembly (montage), operating by nonlocalizable intercommunications and	p 170
necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this task no activity will be too malevolent. Causing	p 236
	p 286
	p 314
ENGAGEMENT 1	
death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had been full of hesitation. What we have tried to	p 335
ENGAGES 3	
subject passes on the body without organs, a process that engages him in becomings, rises and falls, migrations and displacements. R is, the stasis of libidinal energy—that actualizes Oedipus and engages desire in this requisite impasse, organized by the repressive society is, it curiously changes its function, depending on whether it engages desire in the Oedipal impasses of the couple and the	p 84
	p 118
	p 293
ENGAGING 1	
phallus, and the family triangle on the other, we are engaging in an enjoyable pastime, but the mechanisms of money remain	p 28
ENGEL'S 1	
the State will be territorial in this sense because, following Engel's formula, it subdivides not the people but the territory, and	p 145
ENGELS 5	
for a belief, for a prop, for a structure. Oedipus-as-structure. Engels paid homage to the genius of Bachofen, for having recognized and a paternal law , their struggles and their relationships. But Engels slips in a reproach that changes everything: it really seems makes a remark completely akin to those of Marx or Engels: We now laugh when we find Man and World placed the signifier. Yet it has been a long time since Engels demonstrated, already apropos of Balzac, how an author is great	p 107
is true at least of the nineteenth-century Hellenists, about whom Engels said: you'd think they really believed in all that—in	p 107
	p 107
	p 133
	p 297
ENGELS'S 1	
who represents the unconscious in this way? For never has Engels's remark regained so much meaning: you'd think the psychoanalysts really	p 297
ENGENDER 6	
etymological: parere: to procure; separare: to separate; se parere: to engender oneself. At the same time he points out the intensive in the hospital, crazy or senile. The family does not engender its own ruptures. Families are filled with gaps and transected the signifying chain, in accordance with the relations of alliance, engender surplus values of code at the level of the flows	p 41
to, on the crises they provoke, on the anxieties they engender, and on the infernal operations they regenerate. Capitalism has learned are liberated in science and technics by the capitalist regime engender a machinic surplus value that does not directly depend on	p 97
	p 150
	p 151
	p 234

already preformed the form of the material so as to engender, there where they are needed, the capitalist as a function	p 263
ENGENDERED 2	
unconscious has always been an orphan—that is, it has engendered itself in the identity of nature and man, of the in the fathomless abyss where profit and surplus value are engendered: the flow of merchant capital's economic force and the flow	p 108 p 238
ENGENDERING 2	
such eloquent witness of its own self-production, of its own engendering of itself? And it is precisely here on this body each position of desire, fusing desire to a law, and engendering the illusion that this loosened up and freed the elements	p 15 p 110
ENGENDERS 4	
not anthropomorphic. It is not the slumber of reason that engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic of a displacement; thus the continuity of the capitalist process engenders itself in this break of a break that is always the appropriated zones of the center, but also because it engenders for its own part an enormous machinic surplus value by configurations formed by the passive line and the surface it engenders, so as to reveal—as in Paul Klee—those intermundia	p 112 p 230 p 235 p 243
ENGINE 2	
stunned about it, something petrified. Perhaps it suggested a stalled engine. The schizophrenic is the universal producer. There is no need the early part of the nineteenth century, between the steam engine and textile machines or techniques for the production of iron	p 7 p 234
ENGINEER 3	
only reality. Desire is the set of passive syntheses that engineer partial objects, flows, and bodies, and that function as units becomes a director for a private theater, rather than the engineer or mechanic who sets up units of production, and grapples possessed by this body as well as possessing it; to engineer subjugated groups for which one becomes so many cogs and	p 26 p 55 p 365
ENGINEERED 3	
different parts of distinct machines, each relating to the others, engineered in combination with the others. What is essential is this is the fallen despot—banished, deterritorialized—but a reterritorialization is engineered, using the Oedipus complex conceived of as the daddy-mommy-me of born, with lines of escape or breakthrough. Christ's body is engineered on all sides and in all fashions, pulled in all	p 284 p 304 p 369
ENGINEERING 5	
The one vocation of the sign is to produce desire, engineering it in every direction. These chains are the locus of engineers, independently of the macroscopic nature of what it is engineering: organic, social, linguistic, etc., elements, all tossed into the same	p 39 p 181
of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of desire; for it is only there that functioning and protein should be seen as a specialized product of molecular engineering, enabling an interaction, positive or negative, to come about between all these indirect passive syntheses are one and the same engineering of desire. But who will be able to describe the	p 288 p 288 p 325
ENGINEERS 9	
not symbolize any more than it imagines or represents; it engineers, it is machinic. Neither imaginary nor symbolic, it is the nor less than the capitalist social formation, because the latter engineers (machine) and mobilizes flows that are effectively decoded, but does relationship with social machines. The unconscious does not speak, it engineers. It is not expressive or representative, but productive. A symbol far enough, that did not reach those regions where desire engineers, independently of the macroscopic nature of what it is engineering it is also extraeconomic, and by virtue of this fact engineers the couplings between qualified flows. Consequently it implies a system castrated ego, are the products of capitalism insofar as it engineers an operation that has no equivalent in the other social paranoiac opposes them to one another, maneuvers them. The paranoiac engineers masses, he is the artist of the large molar aggregates force to love, a virtue that gives and produces, that engineers. (For how could what is in life still desire life function of a full body under determinate conditions. The paranoiac engineers masses, and is continually forming large aggregates, inventing heavy apparatuses	p 53 p 176 p 180 p 181 p 248 p 269 p 279 p 333 p 364
ENGLISH 2	
chief. Everything becomes complicated because of the colonizer-colonized relations: the English have not recognized the chieftainship; the impooverished village is falling from a fusion of two groups that have fled the English; the elders bemoan the current decadence). The medicine man does	p 168 p 168
ENGLOBING 1	
its axiomatic is not more flexible, but wider and more englobing. In such a system no one escapes participation in the	p 236
ENGRAVED 2	
alone capable of grasping the subtle relationship between the sign engraved in the body and the voice issuing from a face it reads. The body no longer allows itself to be engraved like the earth, but prostrates itself before the engravings of	p 189 p 206
ENGRAVINGS 1	
be engraved like the earth, but prostrates itself before the engravings of the despot, the region beyond the earth, the new	p 206
ENGULFED 1	
are not manifest, by means of which the libido is engulfed in order to sexually invest the nonfamilial—i.e., the	p 354
ENIGMA 1	
unable to allow itself any break.... Dreams are narrated, ... the enigma of dream is taken up in the secondary elaboration that	p 66
ENJOY 3	
on a given occasion, are deprived of the right to enjoy a collectively invested organ. The mythologies sing of organs—partial that is too wet. This is because one can never enjoy the person and the name at the same time—yet the evaluating eye, or the eye of the gods who enjoy cruel spectacles, and in punishment there is so much that	p 142 p 162 p 191
ENJOYABLE 1	
family triangle on the other, we are engaging in an enjoyable pastime, but the mechanisms of money remain totally unaffected by	p 28
ENJOYED 1	
reason, perhaps, for the rapid diffusion that the Freudian account enjoyed. What interests us is the precise role of the Oedipus	p 123

ENJOYING	1	
composite of the speaking voice, the marked body, and the enjoying eye. All the stupidity and the arbitrariness of the laws		p 190
ENJOYMENT	9	
a lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming to the meaning of the word process, recording falls		p 16
On the other hand, God demands a constant state of enjoyment . . . and it is my duty to provide him with this		p 16
a sign marked in bare flesh, an eye that extracts enjoyment from the pain; these are the three sides of a		p 189
on the contrary that it ceases to be tied to enjoyment or to the excess consumption of a class, that it		p 224
realized? If the capitalist is not defined in terms of enjoyment, the reason is not merely that his aim is the		p 235
occurs with the rise of the bourgeoisie: the disappearance of enjoyment as an end, the new conception of the conjunction according		p 254
as a whole, have nothing to do with his own enjoyment: more utterly enslaved than the lowest of slaves, he is		p 254
off. A disinterested love of the molar machine, a veritable enjoyment, with all the hatred it contains for those who do		p 364
oneself into the machine to find there at last the enjoyment of the mechanisms that pulverize desire—such is the paranoiac		p 365
ENJOYS	3	
the actual factor ceases to be privative only provided it enjoys the rights of the Ideal, and does not cease to		p 128
carving up and apportioning a steer; but the man who enjoys the full exercise of his rights and duties has his		p 144
what place it reserves for desiring-production; what generative role desire enjoys therein; in what forms the conciliation between the regime of		p 380
ENLARGE	1	
its immanent limits, which it never ceases to displace and enlarge. But capitalism still needs a displaced interior limit in another		p 266
ENLARGED	1	
is taking so many toward us; etc. But within the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack		p 373
ENLARGEMENT	1	
capable of adding to its axiomatic in terms of an enlargement of its limits: let's create the New Deal; let's cultivate		p 373
ENLARGES	1	
which this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still more axioms while preventing the system		p 251
ENLIGHTENED	1	
survives, future men will, I suspect, look back on our enlightened epoch as a veritable age of Darkness. They will presumably		p 131
ENMESHED	1	
impossible to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like opposite faces of one and the same process		p 258
ENORMOUS	12	
that constitutes a third term in the linear series: an enormous undifferentiated object. Everything stops dead for a moment, everything freezes		p 7
The fact there is massive social repression that has an enormous effect on desiring-production in no way vitiates our principle: desire		p 30
also that of being posthumously oedipalized by Freud. From the enormous political, social, and historical content of Schreber's delirium not		p 57
one		
the formal criterion—that distinguishes the revolutionary institution from the enormous inertia which the law communicates to institutions in an established		p 63
to us is the fact that the entirety of this enormous content disappears completely from Freud's analysis: not one trace of		p 89
not reduced to the familial tie except by presupposing an enormous archaism, an incarnation of the race in person or in		p 104
focal points, its self-applications, its suicides and its follies, the enormous group superego—everything that took place on the body of		p 118
respects the contrary of textual writing. But what is this enormous textual archaism,. The signifier, that subjects literature to the mark		p 135
but also because it engenders for its own part an enormous machinic surplus value by mobilizing the resources of knowledge and		p 235
an instant the mortgage of the signifier was raised: that enormous archaism that causes so many of us to groan and		p 244
flows of corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage of castration, the flows that have become		p 370
flows		
class, content for its part with drawing incomes that, however enormous, differ only arithmetically from the workers' wages-income, whereas		p 372
this class		
ENOUGH	38	
families, from the call for destructions that don't come quickly enough, from the admiration for the convict, from the intense crossing		p 85
that he alone cannot do everything. Besides, he deals just enough with other causes so as to give us a foretaste		p 102
objective situation should lead them to combat—it is not enough to say: they were fooled, the masses have been fooled		p 104
to be an organizer. Once this is admitted, it is enough to measure psychosis against this fake standard—enough to lead		p 123
it is enough to measure psychosis against this fake standard—enough to lead it to this false criterion, Oedipus—to obtain		p 123
and psychosis as an extra-oedipal escape. It is not even enough to state that the two groups are capable of being		p 125
determined by an apparently victorious capitalism, where do we find enough innocence for generating universal history? Desiring-production		p 139
also exists from the		
a segmentary organization requires paradoxically that its mechanisms be ineffectual enough so that fear remains the motor of the whole? And		p 152
the two. For Oedipus to be occupied, it is not enough that it be a limit or a displaced represented in		p 177
functionalism is therefore a functionalism that did not go far enough, that did not reach those regions where desire engineers, independently		p 181
brought into clear relief by Levi-Strauss. But this is not enough to desexualize the drama. On the contrary. In reality, it		p 182
that will make a man of the young Guayaki, with enough pain and suffering, by cleaving the length of his back		p 190
severity. It would be easy, too easy, if it were enough to make incest possible, and to implement this in sovereign		p 201
error to think that the development of commodity production is enough to bring about feudalism's collapse—on the contrary, this development		p 220
decoding of flows. The action of decoded flows is not enough, however, to cause the new break to traverse and transform		p 222
the new break to traverse and transform the socius—not enough, that is, to induce the birth of capitalism. Decoded flows		p 222
the shadow of this unapplied principle of convertibility—which is enough, however, to ensure that the Desire of the most disadvantaged		p 229
as found in the first section of Capital, without attaching enough importance to banking practice, to financial operations, and to the		p 230
and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of a theory and		p 239
perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of a theory and a practice of		p 239
end with money, therefore never to end at all—is enough to disturb the circuits of qualified flows, to decompose the		p 248
desire to be loved, the whimpering at not being loved enough, at not being understood, concurrent with the reduction of sexuality		p 269
existence of a psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't see what the stamp of this bureaucracy		p 312
is, and that an appeal to the pre-oedipal is not enough to escape this stamp: the pre-oedipal, like the post-oedipal, is		p 312
joins forces with social repression, he still doesn't go far enough, because he doesn't see that the tie linking psychoanalysis with		p 312
formations, resistances, blockages, and armorings whose destruction can't come fast enough. Reich intuitively a fundamental principle of		p 314
schizoanalysis when he says		
should therefore be said that one can never go far enough in the direction of deterritorialization: you haven't seen anything yet		p 321
territoriality of the ultimate artifice. A little additional effort is enough to overturn everything, and to lead us finally toward other		p 321
the desiring-machines of each subject, what analysis will be exacting enough for this? Mozart's desiring-machine? Raise your ass to your		p 325
mouth		
another? The experience of death must have given us exactly enough broadened experience, in order to live and know that the		p 331
reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the couch, an artificial swamp		p 334

never flow too much, it will never break or code enough—and in that very way! Oh how beautiful the machine or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure the triumph of the most rigorous censors, the Lacan was the first to emphasize these themes, which were enough to challenge the whole of Oedipus; and he shows the reactionary investment as if devoid of an aim, would be enough to transform it completely, to make it pass to the from the standpoint of the preconscious. But it is not enough for the libido to invest a new social body corresponding In each case the problem is different: it is not enough to construct a new socius as full body; one must interest, but not one manifestation of desire, which would be enough to make its fundamental structures explode, even at the kindergarten	p 346 p 351 p 353 p 367 p 375 p 377 p 379
ENREGISTREMENT 1	
or circuits: production is immediately consumption and a recording process (enregistrement), without any sort of mediation, and the recording process and	p 4
ENRICH 2	
a penny. Not only does it cost nothing—you actually enrich others (instead of infecting them) The phantasmal world is the disguised repetition of the paternal situation, making it possible to enrich or impregnate Oedipus with a fourth symbolic term charged with	p 334 p 354
ENSEMBLE 3	
and mommy. On the contrary, we should consider the complementary ensemble made up of boy-girl and parents-agents of production and antiproduction	p 61
up of boy-girl and parents-agents of production and antiproduction, this ensemble being present at the same time in each individual and Signifier symbolizable by the inherency of a -1 in the ensemble of signifiers). Just how far will one go in the	p 61 p 306
ENSEMBLES 2	
functionalism at the level of large determinate aggregates (des grands ensembles specifies). But the same does not hold true in the that, under certain determinate conditions, explains the molar aggregates (les ensembles molaires) with their specific use in a biological, social, or	p 181 p 181
ENSLAVE 3	
but of the Oedipal form to which one attempts to enslave the work itself, to make of it this minor expressive itself refers to a form of force that continues to enslave and crush desiring-production. The moment it is preconsciously revolutionary, such aggregates, finding in them a field of application, and everywhere enslave art to a great castrating machine of sovereignty. There is	p 133 p 348 p 370
ENSLAVED 5	
of exploitation, why do people still tolerate being humiliated and enslaved, to such a point, indeed, that they actually want humiliation For if one of the flows finds itself subordinated and enslaved to the other, the reason is precisely that they are have nothing to do with his own enjoyment: more utterly enslaved than the lowest of slaves, he is the first servant assigning itself aims and meanings in which even the most enslaved elements participate: The sovereign formations will have no other purpose be understood in two ways, depending on whether desire is enslaved to a structured molar aggregate that it constitutes under a	p 29 p 249 p 254 p 345 p 348
ENSLAVEMENT 1	
adequate. The two poles are defined, the one by the enslavement of production and the desiring-machines to the gregarious aggregates that	p 366
ENSLAVES 1	
it a marketable medical form. Inasmuch as the paranoiac investment enslaves desiring-production, it is very important for it that the limit	p 365
ENSLAVING 1	
forms on one surface of the full body without organs, enslaving it by that very fact to a form of socius	p 364
ENSUES 1	
taken upon itself the relations of alliance and filiation. There ensues a privatization of the family according to which the family	p 263
ENSURE 15	
guilt of conversion. But rather than ensuring, or tending to ensure, the reversion of the entire unconscious according to the anoedipal in relation to the God of the Christians. Naturally, to ensure against the historian's justified anger, the psychoanalyst specifies that he collective, who desires. These investments of an unconscious nature can ensure the general submission to a dominant class by making cuts their conversion. The practical problem of schizoanalysis is, then, to ensure the contrasting reversion: restoring the syntheses of the unconscious to repression precisely in order to form docile subjects and to ensure the reproduction of the social formation, including its repressive structures the whole project of coding the flows. How does one ensure reciprocal adaptation, the respective embrace of a signifying chain and flow, but to overcode all the existing flows, and to ensure that no intrinsic code, no underlying flow escapes the overcoding between articulations of different levels, monemes and phonemes—that finally ensure the independence and the linearity of the deterritorialized signs. But this unapplied principle of convertibility—which is enough, however, to ensure that the Desire of the most disadvantaged creature will invest no longer any need for a code in order to ensure surplus labor, when the latter is merged qualitatively and temporally of myth and religion and with phylogenesis, so as to ensure that the little familial representation has the appearance of being to the privatized family. Representation would never be able to ensure its own conversion without this application that furrows deep into body, which act as natural or divine preconditions that thus ensure the coding or the overcoding of the flows of desire the essential aspect of the first positive task is to ensure the machinic conversion of primal repression, there too in an within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure the triumph of the most rigorous censors, the gray gentlemen	p 74 p 102 p 104 p 112 p 118 p 148 p 201 p 207 p 229 p 249 p 298 p 303 p 336 p 339 p 351
ENSURED 3	
verse; speech (le verbe) rigidifies into formulas whose power is ensured by the truth of the Revelation and not by a flows. It is the singular nature of this conjunction that ensured the universality of capitalism. By simplifying a lot, we can value in relation to total capital—a diminution that is ensured by the development of productivity, automation, and constant capital. This	p 206 p 224 p 232
ENSURES 15	
the triangle, but it is only the second step that ensures the transmission of this figure. I take a woman other reinforces this apparent movement with its combined forces. Psychoanalysis itself ensures this conversion of the unconscious. In what it calls the the delegated agent of this psychic repression, insofar as it ensures a mass psychological reproduction of the economic system of a the essence, they assume precisely this form of bricks that ensures their integration into the higher unity, and their distributive operation of the signifieds, with the arbitrary of the designations—that ensures the maintenance of the system, and sees to it that debt its capitalist form; but the State as a regulator ensures a principle of convertibility of this credit money, either directly automated sectors, a veritable development of underdevelopment on the periphery ensures a rise in the rate of surplus value, in the on the periphery develops by means of a disarticulation that ensures the ruin of traditional sectors, the development of extraverted economic that also effects an absorption and a realization, and that ensures the integration of groups and individuals into the system. Not the contrary, capitalism is its offspring, its result. Capitalism merely ensures the regulation of the axiomatic; it regulates or even organizes flows, consist of the passive synthesis itself insofar as it ensures the relative coexistence and displacement of the two different functions	p 71 p 74 p 118 p 199 p 215 p 229 p 231 p 232 p 236 p 252 p 325

organs is not in opposition to these organs-objects; it merely ensures its own opposition, and their opposition, with regard to an standpoint of the machine itself, there is no succession that ensures the strict coexistence of the chains and the flows, as a coincidence and a support in the unconscious itself that ensures the hold. We have seen what this support was: primal rich woman and a poor woman—and at other times ensures the unity of the object, but this time at the	p 326 p 327 p 339 p 353
ENSURING 7	
flowers instead of the guilt of conversion. But rather than ensuring, or tending to ensure, the reversion of the entire unconscious a transcendent use on all the syntheses of the unconscious, ensuring their conversion. The practical problem of schizoanalysis is, then, to a matrix; or in the middle as a structural function ensuring the mediation of personages and the ground of their relations of flows in capitalist production. Any method will do for ensuring this universal decoding: the privatization brought to bear on property / the machines-partial objects) into a condition of real functioning; ensuring this functioning in the forms of attraction and production of must fall, make escape what must escape, at each point ensuring the conversion of schizophrenia as a process into an effectively both to a common Oedipal and castrating stock, charged with ensuring only their differentiation in two noncommunicating series, instead of bringing	p 74 p 112 p 175 p 244 p 339 p 341 p 350
ENTAIL 2	
books; the eye sets itself to reading. (Writing does not entail but implies a kind of blindness, a loss of vision is true that innovations are adopted only insofar as they entail a rise in profits through a lowering of costs of	p 205 p 234
ENTAILS 6	
in two very different ways. The crossing of a threshold entails ravages elsewhere—how could it be otherwise? The body without that estranged integration we call sanity might be. True sanity entails in one way or another the dissolution of the normal large social machines—the economic, the political, etc.—and this entails searching for what they mean by applying them to an old alliances with the new, and a disjunctive synthesis that entails an overflowing of the old filiations into the direct filiation place (a bit like the way the decoding of flows entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing into a paranoid or a neurotic. Such a transformation perhaps entails many misunderstandings. For the schizo is the one who escapes	p 85 p 132 p 183 p 198 p 357 p 361
ENTER 35	
which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with God and forms signs follow no plan, they function at all levels and enter into any and every sort of connection; each one speaks that bears above its door the inscription Let no one enter here who does not believe in Oedipus she does not and celibate machines, your tape recorder and your little bike, enter and allow yourself to be oedipalized. Everything follows from that the boxes, the vessels all have their positive determinations, and enter into aberrant communication following a transversal that runs through the	p 16 p 38 p 45 p 56 p 69
than they exist prior to the triangulation into which they enter: desire receives its first complete objects and is forbidden them get out by re-entering it—or by making someone else enter it. Oedipus as either problem or solution is the two a process into a goal. ... If we made a psychoanalyst enter into the domains of the productive unconscious, he would feel place, what is desiring-production doing? The retained elements do not enter into the new use of synthesis that imposes such a are at the door, they make everything shake when they enter. Moreover, what does not enter causes perhaps even more vibrations make everything shake when they enter. Moreover, what does not enter causes perhaps even more vibrations to be felt. The desiring-machines	p 70 p 79 p 113 p 125 p 125 p 125
elders who curse the White Man, the young people who enter into a political struggle, etc. Both are true: the colonized It is the part of this production that does not enter into social production or reproduction. It is what would introduce itself, the concrete base and beginning, but their segments here enter into relationships corresponding to the essence, they assume precisely this	p 169 p 173 p 199
cross over, flows to set in motion, noncoded spaces to enter.) Decoded desires and desires for decoding have always existed; history a flow possessing a power of mutation that does not enter into income and is not assigned to purchases, a pure the different sorts of flows, but these quantities do not enter into equivalences that would presuppose an unlimited something; they simply and temporally distinct from that of labor, and consequently must enter into a composite that is itself qualitative and implies noneconomic because the circumstances were not right for these flows to enter into a conjunction, the State could be content to save State lost so much of its power in order to enter with so much force into the service of the signs is between, on the one hand, the decoded flows that enter into a class axiomatic on the full body of capital conditions we mean those statistical forms into which the machines enter as so many stable forms, unifying, structuring, and proceeding by of drives therefore play the role of simple stimuli that enter into variable combinations following vectors that survey an entire social is their functioning? What are the syntheses into which they enter and operate? What use do you make of them, in most austere song in honor of castration—yes, yes, we enter the order of desire through the gates of castration once their intentions are often progressive. But no one today can enter an analyst's consulting room without at least being aware that the real inorganization of the molecular elements: partial objects that enter into indirect syntheses or interactions, since they are not partial walks. Even those best able to disconnect, to unplug themselves, enter into connections of desiring-machines that re-form little earths. Even Gisela	p 224 p 237 p 247 p 248 p 252 p 252 p 255 p 287 p 290 p 290 p 306 p 308 p 309 p 315
the organs-partial objects cling to the body without organs, and enter into the new syntheses of included disjunction and nomadic conjunction to a radical laxity, a radical incompetence—the right to enter the analyst's office and say it smells bad there. It very workings of the social machine; the flows of desire enter and exit through the codes that continue, however, to inform merely repelled by an agency of psychic repression that would enter into compromises with them, but actually covered over by antiformations causes its nonfamilial breaks and flows, invested as such, to enter into the family; hence, that the familial investments are always technical indices on a socius that open to desiring-machines, that enter into the parts, wheels, and motors of these machines, as of these machines, as much as they cause them to enter into their own parts, wheels, and motors. Everyone knows that	p 326 p 334 p 336 p 338 p 361 p 381 p 381
ENTERED 4	
desire, of the productions of the unconscious. But once Oedipus entered the picture, this discovery was soon buried beneath a new matrilineage of his father, whose favorite he was, and has entered into marriage with paternal cousins. But with the death of goes into the pocket of the wage earner and is entered on the balance sheet of a commercial enterprise. In the extreme of the full body a negative money (a debt entered as a liability of the banks), and projects at the	p 24 p 167 p 228 p 237
ENTERING 6	
is theft that prevents the gift and the counter-gift from entering into an exchange relation. Desire knows nothing of exchange, it transformed apparatus. At first situated adjacent to communal property, then entering into the latter's composition or conditioning it, then becoming more cause books within the book to flow and to disintegrate, entering into multiple configurations whose possibilities were already the object of man, and the man as many women, all capable of entering—men with women, women with men—into relations of production disjunctions, and conjunctions of flows that cross through a society, entering and leaving it, linking it up with other societies, ancient and animals know what they are doing? We dream of entering their offices, opening the windows and saying, It smells stuffy	p 186 p 218 p 243 p 296 p 352 p 357
ENTERPRISE 13	
have done with getting itself recognized and institutionalized—a formidable enterprise of absorption of surplus value, with its codification of the other times we say that it is everywhere (in the enterprise of domesticating the unconscious, of representing desire and the unconscious temporal empires fall into decadence. It may be that the enterprise is primarily military and motivated by conquest, or that it religious-military organization. In order to summarize Saint John the Baptist's enterprise, one author declares: John attacks at its foundation the central and is entered on the balance sheet of a commercial enterprise. In the one case, there are impotent money signs of wage earner, the other into the balance sheet of the enterprise. Measuring the two orders of magnitude in terms of the	p 118 p 121 p 193 p 193 p 228 p 230

military expenditures that are in no way competitive with private enterprise, quite the contrary (it took a war to accomplish what	p 235
The State, its police, and its army form a gigantic enterprise of antiproduction, but at the heart of production itself, and	p 235
supply the military machine who are engaged in an anti-human enterprise. The same can be said in varying degrees of many	p 236
subject it treats. Psychoanalysis constitutes for its part a gigantic enterprise of absorption of surplus value. But which is the revolutionary	p 239
of psychosis? In Search of Lost Time as a great enterprise of schizoanalysis: all the planes are traversed until their molecular	p 318
dynamic dualism passes between Eros and Thanatos. But the same enterprise is continued and reinforced—eliminating the machinic element	p 332
of desire	
of its own always widened limits (the axiomatic). The death enterprise is one of the principal and specific forms of the	p 335
ENTERPRISES	2
There is no common measure between the value of the enterprises and that of the labor capacity of wage earners. That	p 230
flow is converted into incomes, incomes of wages or of enterprises that define aims or spheres of interest, selections, detachments, and	p 346
ENTERS	14
differentiated nature of its surface are proof of this. Projection enters the picture only secondarily, as does counterinvestment. as the body	p 9
one of knowing if, indeed, that is where the difference enters in. Wouldn't the real difference be between Oedipus, structural as	p 52
drive that forms the desiring-machine along with it, and that enters into relationships of connection, disjunction, and conjunction with other	p 60
partial	
discharged of his personal identity but not of his singularities, enters into relations with others following the communication proper to partial	p 63
all sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as easily say the opposite	p 66
two terms or underlying wholes, and where the principle itself enters into the alternative (a completely different case from what happens	p 80
direct filiation. He begins by marrying the sister. But he enters into this forbidden endogamous marriage outside the tribe, inasmuch as	p 200
of commodity production, that the State witnesses its decline. Land enters into the sphere of private property and into that of	p 218
one explain both this latency into which the despotic State enters, and this power with which it re-forms itself on modified	p 218
only when a general equivalent appears as money that one enters into the reign of the quantitas, which can have all	p 226
merely in a relationship of alliance with noncapitalist production; it enters into the new alliance that characterizes precapitalist States—whence	p 227
the	
more: instead of simply representing the relations of commodities, it enters now, so to say, into relations with itself. It differentiates	p 227
a substance is said to be formed when a flow enters into a relationship with another flow, such that the first	p 240
unity, it becomes immanent to the field of social forces, enters into their service, and serves as a regulator of the	p 252
ENTERTAIN	1
are decoded, and now only refer to the relations they entertain among themselves, and with one another. A horizontal or transverse	p 369
ENTERTAINING	1
Which is the revolutionary path? Psychoanalysis is of little help, entertaining as it does the most intimate of relations with money	p 239
ENTHUSIASM	2
movement of social repression, and for participating in it with enthusiasm. Let it not be thought that we are alluding to	p 81
anger of certain linguists against Lacan, no less than the enthusiasm of his followers: the vigor and the serenity with which	p 209
ENTICED	1
allegedly autonomous beliefs at the same time that desiring-production becomes enticed into allegedly unconscious representations. And as	p 296
we have seen, it	
ENTIRE	80
plays a role as a stone-sucking machine? Where in this entire circuit do we find the production of sexual pleasure? At	p 3
that are called production, distribution, consumption. But in general this entire level of distinctions, examined from the point of view of	p 4
the fragmentation of the object. Doubtless each organ-machine interprets the entire world from the perspective of its own flux, from the	p 6
forms a surface where all production is recorded, whereupon the entire process appears to emanate from this recording surface. Society	p 10
constructs	
unconsumable, serves as a surface for the recording of the entire process of production of desire, so that desiring-machines seem to	p 11
organs as so many points of disjunction, between which an entire network of new syntheses is now woven, marking the surface	p 12
through it is divine, when it attracts to itself the entire process of production and server as its miraculate, enchanted surface	p 13
particular point where the mind is searching for it ... one's entire soul flows into this emotion that makes the mind aware	p 19
from the Oedipal tissue. How can we sum up this entire vital progression? Let us trace it along a first path	p 20
history is I ... The subject spreads itself out along the entire circumference of the circle, the center of which has been	p 21
something is produced, counterproduced, something that diverts or frustrates the entire process of production, of which it is nonetheless still a	p 38
fertile domain of a code of the unconscious, incorporating the entire chain—or several chains—of meaning: a discovery thus totally	p 38
demonstrate the surplus value of a code. It is an entire system of shuntings along certain tracks, and of selections by	p 39
writing, never a discursive one; a writing that constitutes the entire domain of the real inorganization of the passive syntheses, where	p 39
and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy that originally inspired it, is the theory of	p 40
represent the unconscious, to triangulate the unconscious, to encompass the entire production of desire. The question that thus arises here is	p 44
when I speak to you! Even Melanie Klein. So the entire process of desiring-production is trampled underfoot and reduced to (rabattu	p 45
within desiring-production, rather than doing the opposite and forcing the entire interplay of desiring-machines to fit within (rabattre tout le jeu	p 47
desiring-production. But this is in fact the crux of the entire Oedipal problem: What are the precise forces that cause the	p 47
have an immediate bearing on the unconscious: in particular, the entire interplay between primal psychic repression, the desiring-machines,	p 49
and the body	
as he oedipalizes, and closes the familial triangle over the entire unconscious. The schizo—there is the enemy! Desiring-production is	p 55
personalized	
closed, nostrils pinched shut, mouth filled. What is more, their entire love tells the same story. From the statistical nebula, from	p 69
from the chain, a despotic signifier from whose law the entire chain seems consequently to be suspended, each link triangulated. There	p 73
than ensuring, or tending to ensure, the reversion of the entire unconscious according to the anoedipal form and within the anoedipal	p 74
still affirms the disjoined terms, that affirms them throughout their entire distance, without restricting one by the other or excluding the	p 76
forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical series: at one end the Oedipal bond is	p 80
established	
a swing of a pendulum responsible for sweeping away the entire unconscious, and that continuously carries us from one pole to	p 83
Real in a hallucinatory form. But in this fashion the entire historicopolitical theme gets interpreted as a constellation of imaginary identifications	p 90
wife—who constantly break all triangulations, and who prevent the entire situation from falling back on the familial complex and becoming	p 97
in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents, and intensely feeling	p 98
the becoming of	
chain, which served as a despotic signifier on which the entire chain thereafter seemed to depend, assigning an element of lack	p 110
there is no desiring-machine capable of being assembled without demolishing entire social sectors. Despite what some revolutionaries think	p 116
about this, desire	
network of desiring-genealogy; it assumes the task of alienating the entire genealogy; it confiscates the Numen (but see here, God is	p 120
a last burst of energy to the displacement of the entire unconscious. What they do is merely to make the unconscious	p 121
greater part of the existence of the human race, his entire prehistoric labor; a system of evaluations possessing the force of	p 144
to another place. He reproduces in an accelerated fashion his entire filiation, and contracts it into a point that keeps him	p 148
zigzag of the Dogon egg. Each one intensively repeats the entire genealogy for himself. And everywhere it is the same, at	p 154
or matrilineal) and from the alliances that they imply. The entire Dogon mythology is a patrilineal version of the opposition between	p 160
The whole interplay of races, clans, alliances, and filiations, this entire historical and collective drift: exactly the opposite of the Oedipal	p 168
moment a demand can be formulated by the subject. Our entire research was therefore conditioned by the possibility of establishing a	p 170
of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings into conflict the despotic machine and	p 182

desire's field of presence and its field of production: an entire nonOedipal unconscious that will only produce Oedipus as one of an infinite relation in the form of the tribute. The entire surplus value of code is an object of appropriation. This	p 183
an infinite relation in the other alliance. It is the entire primitive system that finds itself mobilized, requisitioned by a superior	p 194
the social field—the obsessive fear of smelling bad. The entire history of primitive coding, of despotic overcoding, and of the	p 196
history sketched out by Artaud in his masterpiece Heliogabale. The entire history of the graphic flux goes from the flood of	p 211
of his subjects, and from the intellectual law to the entire physical system that disengages or liberates itself from the law	p 211
capital, can be understood only from the viewpoint of capitalism's entire field of immanence, and by taking into account the conditions	p 221
effusion from the apparatus of antiproduction is characteristic of the entire capitalist system; the capitalist effusion is that of antiproduction	p 228
within	p 235
escapes participation in the activity of antiproduction that drives the entire productive system. But it is not only those who man	p 236
with money, and recording—while refusing to recognize it—an entire system of economic-monetary dependences at the heart of the desire	p 239
the law of castration, at the risk of restoring the entire signifier along with the law; and discovers the matrix of	p 244
the counteracting tendency. With the result that schizophrenia pervades the entire capitalist field from one end to the other. But for	p 246
social fortune. For it is the condition under which the entire social field can be applied to the family. Individual persons	p 264
through the action of alliances and filiations, opens onto the entire social field, is coextensive with it, and countersects its co-ordinates	p 264
imperial incest effects an overcoding that in turn surveys the entire social field from above (the repressing representation): the formal	p 266
operations	
subject off to the side, alongside the machine, around the entire periphery, a parasite of machines, an accessory of vertebra-machine desire	p 285
Finally some relation to the outside! A whole alphabet, an entire axiomatic done with photos of mad people; this has to	p 290
that enter into variable combinations following vectors that survey an entire social historical field—an analysis of destiny. In point of	p 290
not take as its object persons or things, but the entire surroundings that it traverses, the vibrations and flows of every	p 292
Perhaps it would have been more difficult to crush the entire sociopolitical content of Schreber's delirium if these desiring-machines of the	p 297
in another form, as images of capital. Marx summarizes the entire matter by saying that the subjective abstract essence is discovered	p 303
elements of desiring-machines that are themselves dispersed. It is this entire reverse side of the structure that Lacan discovers, with the	p 309
will it give free play to the process, when its entire molar organization has the function of binding the molecular process	p 320
new earth. Psychoanalysis is especially satisfying in this regard: its entire perverted practice of the cure consists in transforming familial	p 321
neurosis	
one and the same ridiculous wound for all—castration. This entire struggle for the phallus, this poorly understood will to power	p 323
that traverse the productive parts of the machine, but an entire network of disjunction on the recording surface of the body	p 327
hand, the erection of a despotic signifier on which the entire chain depends. In this regard, in vain is the axiomatic	p 327
has scattered an apparent residual and nomadic subject around the entire compass of its cycle, a subject that passes by way	p 330
it in the service of a pseudo life through an entire culture of guilt feeling. There is no need to tell	p 332
decoding or of deterritorialization belonging to desiring-production, and by the entire repressive apparatus represented in the savage	p 336
prohibitions, the barbarian law	
to love, like a point-sign, a singular point in the entire network of the intensive body that responds to History, that	p 352
mother, and gives rise in the child's libido to an entire differentiated social investment at the same time as she opens	p 355
rather, on the contrary, it is Oedipus, narcissism, and the entire series of psychoanalytic concepts. The factors of production are always	p 358
hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire process of treatment it schizophrenizes, instead of	p 362
neuroticizing like psychoanalysis	
Inasmuch as Oedipus arises out of an application of the entire social field to the finite familial figure, it does not	p 363
those who do not submit to the molar machine: the entire libido is at stake. From the point of view of	p 364
history. In short, Oedipus implies within the unconscious itself an entire reactionary and paranoid investment of the social field that acts	p 365
the extent that the new socius continues to subordinate the entire production of desire in the name of the higher interests	p 376
same field, their possible conflicts with these—in short, the entire interplay of the desiring-machines and the repression of desire. Completing	p 382
ENTIRELY 28	
a limp rag forced into autistic behavior, produced as an entirely separate and independent entity. D. H. Lawrence says of love	p 5
that the other side, the production side, has not been entirely ignored. Kant, for instance, must be credited with effecting a	p 25
production. But even earlier, Ravel preferred to throw his inventions entirely out of gear rather than let them simply run down	p 31
as production of desire so as to recast it along entirely different lines, making of it a dirty little secret, the	p 49
the person who knows that the place of man is entirely elsewhere does not even allow the possibility of a question	p 58
under Saturn's satellite, for in their case women are not entirely excluded.... But those in the second group seek out women	p 70
risks and falls, migrations and displacements. R. D. Laing is entirely right in defining the schizophrenic process as a voyage of	p 84
can see that it makes use of masks in an entirely different manner, and that underneath the mask and by means	p 91
stimuli of varying, vague import that trigger processes of an entirely different nature, processes that are endowed with what amounts to	p 91
respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely right in saying that, in a certain sense, the	p 92
psychoanalyst	
the following paradox: While the victim of mental illness is entirely alienated in the real person of his doctor, the doctor	p 93
presumption of the little word and. Coextensiveness is another matter entirely, the coextension of man and nature; a circular movement by	p 107
defines it as a transgression against persons. Jung is therefore entirely correct in saying that the Oedipus complex signifies something	p 162
altogether	
processes of cure in primitive societies, it seems to us entirely insufficient to compare them with psychoanalytic procedure by relating them	p 166
desire remains caught in the nets of the despotic State, entirely invested in the despot's machine? Perhaps then the merit of	p 224
benefit of a machine of another species, functioning in an entirely different way. This is no longer the cruelty of life	p 228
of the Urstaat, is continually expanding, and acquires a consistency entirely its own, which shows the manner in which capitalism for	p 230
dominant. That the flow of financing is raised to an entirely different power from the flow of means of payment signifies	p 249
to the generalized breakdown of codes and overcodings, and evolves entirely within this new axiomatic that results from a hitherto unknown	p 252
sort of arbitration between social classes. That the State is entirely in the service of the so-called ruling class is an	p 253
form of economic reproduction reorganizes in a mode that is entirely distinct from the form this material has as human reproduction	p 263
or doesn't succeed in imposing it, pursuing directions of an entirely different nature that traverse the family from the exterior. What	p 278
of the paranoid territoriality, whereas the schizophrenic investment commands an entirely different determination, a family gasping for breath	p 278
and stretched out	
of ourselves has sprung from minute animalcules whose entity was entirely distinct from our own These creatures are part of our	p 285
and the bare fact that no vapour-engine was ever made entirely by another, or two others, of its own kind, is	p 285
social field—gives way to a representative couple of an entirely different nature: family-myth. Once again, have you ever seen a	p 298
one part is continually referring to a part from an entirely different machine, like the red clover and the bumble bee	p 323
or rather if it makes the parents function as something entirely different, as agents of production in relation to other agents	p 355
ENTIRETY 10	
the same story. From the statistical nebula, from the molar entirety of men-women loves, there emerge the two accursed and guilty	p 69
This is free disjunction; the differential positions persist in their entirety, they even take on a free quality, but they are	p 77
even more disturbing to us is the fact that the entirety of this enormous content disappears completely from Freud's analysis: not	p 89
her triangle with the triangle of others, but where the entirety of the extended family also would oscillate between the two	p 93
forces; it displaces and reorganizes in its own fashion the entirety of the connections and the hiatuses that characterize the machines	p 124
that presents itself for sublimation, it is sublimation in its entirety that is anal; moreover, the simplest critique of sublimation is	p 143
breaks and the flows of the social field in its entirety, flows of women and of food, recordings and distributions. Never	p 275
the phallus is not one sex, but sexuality in its entirety, which is to say the sign of the large aggregate	p 294
it is lacking, it will be encountered again in its entirety in symbolic castration. And it's a sure thing that structure	p 307
capitalist, with no great profits or hopes, fully maintains the entirety of his libidinal investments: the libido investing the great flow	p 374
ENTITIES 5	
Crowd. One then claims to make history with these two entities, these two puppets, the Great Crustacean and the Crazy Invertebrate	p 102
of capital-money Full body without organs Oedipal neuroses as familial entities Paranoid psychoses as despotic entities Perversions as	p 282
territorial entities Schizophrenic	

organs Oedipal neuroses as familial entities Paranoiac psychoses as despotic entities Perversions as territorial entities Schizophrenic process of deterritorialization Schizophrenia as familial entities Paranoiac psychoses as despotic entities Perversions as territorial entities Schizophrenic process of deterritorialization Schizophrenia as a clinical entity each in the asylum aggregate of paranoia and schizophrenia as clinical entities, in the artificial aggregates or societies established by perversion, in	p 282 p 282 p 283
ENTITLED	2
of men outside the tribe who for their part are entitled to an endogamous marriage and are able, by virtue of the schizophrenic figure that sweeps them along. We are thus entitled to maintain two conclusions that we have already put forward	p 200 p 261
ENTITLES	2
Fortes at least showed Job's place beside Oedipus. And what entitles one to determine that the subject has nothing to say be explained by the exigencies of generalized exchange? But what entitles one to declare that shares of debt are secondary compared	p 170 p 186
ENTITY	17
into autistic behavior, produced as an entirely separate and independent entity. D. H. Lawrence says of love: We have pushed a is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive and reproductive desiring-machines, universal there is any such thing as a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a schizophrenic of the real object, its very nature as a real entity depends upon an essence of lack that produces the fantasized first. The body without organs is not an original primordial entity that later projects itself into different sorts of socius, as impasse. And if a schizo is produced here as an entity, this occurs for the simple reason that there is no as a process, not in the schizo as a clinical entity. You have pushed a process into a goal. ... If we with the hospital schizo, the great autistic one, the clinical entity that lacks Oedipus. Why the same word, schizo, to designate divided object of labor, it is also the unique, indivisible entity, the full body that falls back on the forces of word megamachine to designate the social machine as a collective entity he is literally correct (although he limits its application to there any interest in referring these rituals to the phallus entity as signifying the separate thing, and in everywhere re-encountering the transforming the subject of the process into a confined clinical entity, as though it saw in this process the image of territorial entities Schizophrenic process of deterritorialization Schizophrenia as a clinical entity each of these planes there is a paranoiac dimension, another Each one of ourselves has sprung from minute animalcules whose entity was entirely distinct from our own These creatures are part other. They must not be opposed determinations of a same entity, nor the differentiations of a single being, such as the the contrary, we have consistently distinguished the schizophrenic as an entity from schizophrenia as a process; now the schizophrenic as entity entity from schizophrenia as a process; now the schizophrenic as entity can only be defined in relation to the arrests, the	p 5 p 5 p 6 p 25 p 33 p 80 p 113 p 136 p 140 p 141 p 182 p 245 p 282 p 285 p 323 p 379 p 379
ENTRAPPING	1
or of displacing desire and its object, a way of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary	p 173
ENTRUSTED	3
of bourgeois society in the nineteenth century: the family was entrusted with functions that became the measuring rod of the responsibility indifferent nature, yet the role of organizer continues to be entrusted to symbolic or structural elements that are still part of will not come back up to the surface. They have entrusted all their forces to primal repression, in order to escape	p 50 p 92 p 136
ENTRY	3
produces. It means nothing, but it works. Desire makes its entry with the general collapse of the question What does it the distribution of land, and a means of preventing the entry on stage of a new territorial machine, possibly revolutionary and the opening of the nonhuman as having to be the entry of the subject into desire through castration? Long live castration	p 109 p 196 p 295
ENUNCIATED	1
not attached to the signified to which each of the enunciated signifiers refers, but is constituted by process, suture, the concatenation	p 66
ENUNCIATION	9
subject of the statement (l'enonce) and the subject of the enunciation, as is characteristic of the pseudoindividual fantasy (I, as a relationship proceeding from the statement to the collective agents of enunciation in the group fantasy. Institutional analysis tries to trace its and is acted upon (patit) as a collective agent of enunciation, an agent of production and antiproduction, is reduced to Oedipus individual subject of the statement and an individual subject of enunciation. The subject of the statement is the social person, and the statement is the social person, and the subject of enunciation, the private person. So it's your father, so it's your and wanted to kill my father; a single subject of enunciation—Oedipus—for all the capitalist statements, and between the two the private subject of castration, split into a subject of enunciation and a subject of the statement relating only to the the two orders of personal images, the collective agents of enunciation that for their part refer to machinic arrangements. To overturn loved or desired being serves as a collective agent of enunciation. And it is certainly not, as Freud believed, the libido	p 64 p 64 p 265 p 265 p 265 p 270 p 271 p 271 p 353
ENVELOP	2
but always to revolve around the same error, and to envelop theoretical and practical paralogisms. In the first place, a partial dominant factors of social reproduction, is content to apply and envelop these factors in its own mode of reproduction. Father, mother	p 110 p 264
ENVELOPED	2
that envelops the distances within intensive quantities. The indivisible is enveloped, and signifies that what envelops it does not divide without we spoke of identification. It expresses those nondecomposable distances always enveloped in the intensities that divide into one another while changing	p 87 p 87
ENVELOPING	4
exterior voyage following nondecomposable distances, and the interior historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral concept of madness. Luminous pages. Let us add that by enveloping the illness in a familial complex internal to the patient integrating the failures in the attractive functioning, as well as enveloping the zero degree in the intensities produced; and thereby causing artificial family charged with internalizing guilt and with instituting responsibility, enveloping madness no less than its cure in a father-child relationship	p 87 p 93 p 339 p 359
ENVELOPS	5
qualitative forms. But now the real is a product that envelops the distances within intensive quantities. The indivisible is enveloped, and intensive quantities. The indivisible is enveloped, and signifies that what envelops it does not divide without changing its nature or form archaisms; inversely, the way in which everything turns fascist or envelops itself in fascism, the way in which it falls back controls within its own life the experience of death, and envelops it. And it is doubtless the case that every intensity undoing the intensity, carrying it back to the zero that envelops it. From one aspect to the other, there is not	p 87 p 87 p 277 p 330 p 331
ENVIRONMENT	1
to capitalism went far beyond problems of modes of living, environment, ideology, etc., and that it should be examined at the	p 245

ENVIRONMENTS	1	
in for the other machines. There is only desire and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines		p 287
ENVIRONS	1	
launch into a social analysis concerning the territory and its environs, the chieftainship and its subchieftainships, the lineages and their segments		p 167
ENVISAGE	1	
truth the question merely retreats. And if we try to envisage the time put into this retreat, Lacan goes on to		p 83
ENVISAGED	2	
of other variable substances had the same action as the envisaged organizing stimulus, and that on the other hand, the parts woman, obviously has two signs, according to whether it is envisaged from the viewpoint of A, or that of B, and		p 91 p 156
ENZYME	1	
terms of force (puissance). Between the substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity there exists		p 288
EPISODE	1	
All that is needed is what is called a psychotic episode: after a schizophrenic flash, one day we bring our tape		p 56
EPISTEMOLOGY	1	
on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest and rigorous topics such as the theory of		p 353
EPOCH	2	
of this nature discourses already in vogue in his Hegelian epoch. Alas, he was wrong: the discourses have continued. But Nietzsche future men will, I suspect, look back on our enlightened epoch as a veritable age of Darkness. They will presumably be		p 106 p 131
EQUAL	5	
the second essay, is an attempt—and a success without equal—at interpreting primitive economy in terms of debt, in the is not haunted by the Urstaat as a model without equal? The name of the local dictator Duvalier's chief of police begets people whom one can readily assume to be all equal in relation to one another; but inside the field itself gregarious aggregate has formed, whose mode of subjugation has no equal. We have seen on what foundations this aggregate operated: a the delirium. It appears, however, that the oscillation is not equal, and that as a rule the schizoid pole is potential		p 190 p 261 p 263 p 372 p 376
EQUALED	2	
objects hanging on the body without organs. No one has equaled Kafka in demonstrating that the law had nothing to do presence of the latent model that can no longer be equaled, but that one cannot help but imitate. The Egyptian's melancholy		p 198 p 218
EQUALITY	3	
kind of primary equilibrium of prices, a primary equivalence or equality in the underlying principles, which allows it to explain that In this sense, indeed, segregation is the only origin of equality.) This placing of the family outside the social field is then rejoice in showing man the way, and in recuperating equality in difference. Whence the irresistibly comical nature of the formulas		p 187 p 263 p 295
EQUALIZATION	1	
tendency to a falling rate of profit or to its equalization asserts itself at least partially at the center, carrying the		p 231
EQUALLY	4	
the order of a repression of the unconscious. It is equally true that everything within the order of production is anoedipal within a biological, social, and historical field where we are equally immersed or with which we communicate. The persons to whom as the paranoiac molar investment. But the perverted pole is equally opposed to the schizophrenic pole, just as the reconstitution of contrary, we contrasted them as the two major types of equally social investments: the one sedentary and biunivocalizing, and of a		p 100 p 293 p 315 p 340
EQUATION	6	
a process of self-cure that brings him back to the equation Nature = Production (the production of a new humanity). As be utterly alien to each other, as in the famous equation money = shit. The truth of the matter is that For it is indeed here that he encounters the terrible equation of debt: injury done = pain to be suffered. How part of an active life and an obliging gaze. The equation injury = pain has nothing exchangeist about it, and it of the relation that is completely distorted in the psychoanalytic equation, shit=money; in reality, it is a question of encounters or desire when I arrive at castration! What does the desire-castration equation signify, if not in fact a prodigious operation that consists		p 17 p 29 p 191 p 191 p 267 p 268
EQUILIBRIUM	9	
them positive, that are never an expression of the final equilibrium of a system, but consist, rather, of an unlimited number the growing malaise that this stage provokes, a point of equilibrium can be found. Oedipus is like the labyrinth, you only object (small o) erupts at the heart of the structural equilibrium in the manner of an infernal machine, the desiring-machine. Then postulates that somewhere there has to be a kind of equilibrium of prices, one is compelled to see in the manifest reality, in a state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionalized conflicts but structural exchangeist conception tends to postulate a kind of primary equilibrium of prices, a primary equivalence or equality in the underlying though he thought the system were in a state of equilibrium. However, the problem is altogether different: it is a question such a degree that it is necessary to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but we deem most purely spiritual are anything but disturbances of equilibrium in an infinite series of levers, beginning with those levers		p 19 p 79 p 83 p 149 p 150 p 187 p 187 p 191 p 284
EQUIPMENT	3	
progress with the maintenance of a great quantity of obsolescent equipment, along with a great suspicion concerning machines and science. An costs; without this prospect, the capitalist will keep the existing equipment, and stand ready to make a parallel investment in equipment equipment, and stand ready to make a parallel investment in equipment in another area. Thus the importance of human surplus value		p 233 p 233 p 233
EQUIVALENCE	5	
invariant. But the question is altogether different: is there an equivalence between the productions of the unconscious and this invariant—between of, or substitutes for, parental figures, in a system of equivalence that rediscovers everywhere the father, the mother, and the ego postulate a kind of primary equilibrium of prices, a primary equivalence or equality in the underlying principles, which allows it to more precisely, what enables the eye to grasp a terrible equivalence between the voice of alliance that inflicts and constrains, and indifferent to the qualified nature of the flows. But the equivalence itself points to the position of a relation without limitation		p 53 p 101 p 187 p 189 p 248

EQUIVALENCES	2	
the material imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer to the formative elements, the differential sorts of flows, but these quantities do not enter into equivalences that would presuppose an unlimited something; they simply form composites		p 82 p 247
EQUIVALENT	21	
sense: the situation of the body without organs or its equivalent is the crucial factor here, depending on whether it is it must prepare the way for the rediscovery of an equivalent to parental authority, it must cause us to pass over the search for original modes for the restoration of the equivalent—for example, the astonishing discovery by Mitscherlich that the British it, that is to say, with a person who is equivalent to the mother or the sister only by virtue of the preferential Dogon marriage with the uncle's daughter, she being equivalent to the aunt, who is herself equivalent to the mother daughter, she being equivalent to the aunt, who is herself equivalent to the mother). Griaule's article is without doubt the text if it is termed representative, this is because it is equivalent to the noncodable, noncoded, or decoded flows. In this sense primitive market operates through bargaining rather than by fixing an equivalent that would lead to a decoding of flows and a he asks, that the criminal's pain can serve as an equivalent of the harm he has done? How can one pay voice. Simulation does not replace reality, it is not an equivalent that stands for reality, but rather it appropriates reality in determinate quantum corresponds. But it is only when a general equivalent appears as money that one enters into the reign of production, and on the theory of money as the general equivalent as found in the first section of Capital, without attaching and the flow of knowledge with a capital and an equivalent flow of stupidity that also effects an absorption and a not only is writing adapted to money as the general equivalent, but the specific functions of money in capitalism went by in every respect. First of all, money as a general equivalent represents an abstract quantity that is indifferent to the qualified Guinea, have shown how the introduction of money as an equivalent—which makes it possible to begin and end with money functions other than those deriving from its form as the equivalent. But in this way the signs of power completely cease without a commodity-exchanging and planner State, and even without an equivalent of the bourgeoisie: it is evident both that the answer capitalism insofar as it engineers an operation that has no equivalent in the other social formations. Everywhere else the familial position Desiring-machines work according to regimes of syntheses that have no equivalent in the large aggregates. Jacques Monod has defined the originality flow of capital is pure dterritorialization, but it performs an equivalent reterritorialization when converted into a reflux of means of payment	p 32 p 80 p 80 p 160 p 160 p 160 p 164 p 186 p 191 p 210 p 226 p 230 p 235 p 240 p 248 p 248 p 249 p 256 p 269 p 288 p 374	
EQUIVALENTS	1	
are organs, or organs, machines. The two definitions are exact equivalents: man as a vertebro-machinate mammal, or as an aphidian parasite		p 285
EQUIVOCAL	1	
From the alienated starting point of our pseudo-sanity, everything is equivocal. Our sanity is not true sanity. Their madness is not		p 131
ERA	1	
that schizophrenia is our characteristic malady, the malady of our era, we do not merely mean to say that modern life		p 34
ERECTED	3	
is a journey in intensity, around the desiring-machine that is erected here and remains here. For here is the desert propagated violence against syntax, a concerted destruction of the signifier, non-sense erected as a flow, polyvocity that returns to haunt all relations myth? ... This ideational rubbish out of which our world has erected its cultural edifice is now, by a critical irony, being		p 131 p 133 p 298
ERECTING	1	
a look of bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This infinitivator		p 199
ERECTION	2	
the idea of a single sex necessarily leads to the erection of a phallus as an object on high, which distributes as a territoriality of support; on the other hand, the erection of a despotic signifier on which the entire chain depends		p 295 p 327
ERECTS	2	
its source, to its veritable origin, the despotic age, and erects an infernal machine that welds desire to the Law, because looks in this direction for the ultimate reason why Freud erects a transcendent death instinct as a principle, the reason will		p 209 p 333
ERGOTHERAPY	1	
will become schizophrenic again. Her intention is not to praise ergotherapy or the virtues of social adaptation. She marks the point		p 381
ERNEST	1	
What has come to be called the monumental work of Ernest Jones does not penetrate censorship, it codifies it. And the		p 118
ERODED	1	
code, it would only emit ambiguous signs and be perpetually eroded by its own energetic support; what would flow on the		p 163
EROGENOUS	1	
It is in this sense that Leclair used the term erogenous body not to designate a fragmented organism, but an emission		p 324
EROS	4	
But when the dualism passed into a death instinct against Eros, this was no longer a simple limitation, it was a resignation. As Reich says, when psychoanalysis began to speak of Eros, the whole world breathed a sigh of relief: one knew a mortified life, since Thanatos was now the partner of Eros, for worse but also for better. Psychoanalysis becomes the training a topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos. But the same enterprise is continued and reinforced		p 331 p 332 p 332 p 332
EROTIC	6	
are beaten—initiated by the teacher on the little girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy involving the sister, to the mommy, considered as the only purely erotic motives! Taking up the eternal refrain of Oedipus, the eternal the libido, and you will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone of the pure psychoanalyst, on which And if there is, to use Freud's terms, a purely erotic motive, it is certainly not Oedipus that harbors it, nor phallus that actuates it, nor castration that transmits it. The erotic, the purely erotic motive pervades the social field, wherever desiring-machines it, nor castration that transmits it. The erotic, the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or		p 61 p 354 p 354 p 357 p 357 p 357
EROTICISM	1	
alliance, a new birth, a radiant ecstasy, as though the eroticism of the machine liberated other unlimited forces. The question becomes		p 18
ERRONEOUS	1	

filiation, the alliances from the filiative lines. It would be erroneous to ascribe to alliance no more than an individuating power	p 146
ERRONEOUSLY 1	
question of identifying oneself with personages, as when it is erroneously maintained that a madman takes himself for so-and-so.... It is	p 86
ERROR 17	
do with these questions. And we are guilty of an error when we confuse the fact that this question is related	p 48
deliriums stir up similar historical, geographic, and racial masses. The error would lie in concluding, for example, that fascists are mere	p 89
example, that fascists are mere paranoiacs. This would be an error precisely because, in the current state of affairs, this would	p 89
said with respect to apparently peaceful times: what a grotesque error to think that the unconscious-as-child is acquainted only with	p 97
daddy-mommy	
to be multiform, but always to revolve around the same error, and to envelop theoretical and practical paralogisms. In the first	p 110
lack, law, and signifier. It is one and the same error, an idealism that forms a pious conception of the unconscious	p 111
certain extent, didn't this amount to a reintroduction of the error or the illusion?) The fact remains that Reich, in the	p 119
be translated and reduced. He makes at least an economic error, an error in tact, and does not spread his values	p 134
and reduced. He makes at least an economic error, an error in tact, and does not spread his values. Artaud puts	p 134
arrange marriages). Then again—and this is his most serious error—when he wants to make of this homosexuality of alliance	p 165
is this displaced limit. Yes, Oedipus is universal. But the error lies in having believed in the following alternative: either Oedipus	p 177
returns as the absolute monarch. For it is a double error to think that the development of commodity production is enough	p 220
that of the center. For it would be a great error to think that exports from the periphery originate primarily in	p 231
in our modern societies. Yet it would be a serious error to consider the capitalist flows and the schizophrenic flows as	p 245
or wanted to kill his son, and perhaps God's only error lies in having stayed his hand. But doesn't this man	p 274
is an inner feeling experienced by the son. The first error of psychoanalysis is in acting as if things began with	p 275
and the states through which a subject passes. The second error of psychoanalysis, made just as it was completing the separation	p 276
ERRORS 2	
against flows of money, the interminable story—psychoanalysis. The three errors concerning desire are called lack, law, and signifier. It is	p 111
superegoize literature and tell us: Careful, go no further! No errors for lack of tact! Werther yes, Lenz no! The Oedipal	p 134
ERUPT 1	
For if it is true that the familial themes often erupt into the psychotic consciousness, we would be all the more	p 123
ERUPTS 2	
of subverting the field of psychoanalysis. The object (small o) erupts at the heart of the structural equilibrium in the manner	p 83
Jaspers' demonstration, when he shows that the demonic—ordinarily repressed—erupts by means of such a state, or gives rise to	p 136
ESCAPE 70	
nuclear complex: A Child Is Being Beaten. The reader cannot escape the impression of a disquieting strangeness. Never was the paternal	p 58
another use, and even the three familial neuroses do not escape this use, although they suffer from no longer being capable	p 76
police-like appeal at the thought that someone might claim to escape the Oedipal dragnet. Oedipus is one of those things that	p 81
and goes back to the sources: Freud never managed to escape the world of the father, or of guilt... While offering	p 81
are agents of production and antiproduction, the organizers of the escape, the accomplices, the allied sovereigns, the revolutionary enemies,	p 88
the jealous	
triangle, an exploded triangle from which the flows of desire escape in the direction of other territories. It is strange that	p 96
by twos—this is even the necessary condition for rendering escape impossible—a first pre-oedipal beginning is invoked, the primitive	p 99
nondifferentiation	
but the message remains basically the same: you will not escape Oedipus, your sole choice is between the neurotic outlet and	p 108
neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is not even enough to state that the two	p 125
constantly guarantees itself, or in terms of these machines that escape the Oedipal imprint and cause the triangle to release its	p 126
for our benefit an eminently psychotic and revolutionary means of escape. It is correct to measure established literature against an Oedipal	p 134
entrusted all their forces to primal repression, in order to escape the system of social and psychic repression that fabricates neurotics	p 136
might never have happened, in order for the flows to escape coding and, escaping, to nonetheless fashion a new machine bearing	p 140
seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with its immobile motor, the	p 142
the flows, and even overcoding them rather than letting anything escape coding. Primitive societies are not outside history; rather, it is	p 153
ancestor hunter, contained in a sacred pouch, but which can escape from the pouch and penetrate the body of the sick	p 167
mercantile flows (flux marchands) of exchange and commerce that might escape the State monopoly, with its tight restrictions and its plugging	p 197
outside the despotic body, that it might break away or escape. Suddenly the despot sees rising up before him, against him	p 211
effects that are the more effective and necessary as they escape knowing, and as they owe all to their eminent cause	p 213
the wage earners allow a great quantity of revenues to escape. These revenues are tapped by the firms and in turn	p 238
make it flee through one end or another that would escape the axiomatic and throw the machine into a panic (a	p 260
a schizorevolutionary type or pole that follows the lines of escape of desire; breaches the wall and causes flows to move	p 277
Good people say that we must not flee, that to escape is not good, that it isn't effective, and that one	p 277
one must work for reforms. But the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away the	p 277
social	
schizophrenia, as opposed to paranoiac castration; and the line of escape as opposed to the blue line, the blues. o mother	p 278
no longer dependent upon the large numbers; infinitesimal lines of escape, instead of the perspectives of the large aggregates. Doubtless it	p 280
a kind of familial position, and a dotted line of escape or schizoid breakthrough. The major line ends at the body	p 283
that remain statistical. And one does not by any means escape castration. It is simply that castration, instead of being the	p 295
as the universal interior essence, but it does not thereby escape the world of representation. It merely performs a vast conversion	p 303
the molecular productive elements from following their own line of escape. When Andre Green looks for the reasons that establish the	p 307
that an appeal to the pre-oedipal is not enough to escape this stamp: the pre-oedipal, like the post-oedipal, is still a	p 312
continually overcoming the limit, becoming deterritorialized, causing its flows to escape, going beyond the threshold of representation; at	p 313
times, on the	
induced from representation, to be discovered through its lines of escape. But this is true in a way altogether different from	p 315
poles of delirium, one as the molecular schizophrenic line of escape, and the other as the paranoiac molar investment. But the	p 315
schizophrenic laughter is, as well as the schizophrenic line of escape or breakthrough, and the process as deterritorialization, with its machinic	p 316
all the planes are traversed until their molecular line of escape is reached, their schizophrenic breakthrough; thus in the kiss where	p 318
out the land while deterritorializing himself. An active point of escape where the revolutionary machine, the artistic machine, the scientific	p 322
machine	
the full body without organs. It is a chain of escape, and no longer a code. The signifying chain has become	p 328
maintains a qualitative opposition between the drives (you will not escape the conflict): once the dualism of the sexual drives and	p 332
pressure that matter, but on the contrary the lines of escape. The unconscious does not apply pressure to consciousness; rather,	p 338
consciousness	
consciousness applies pressure and strait-jackets the unconscious, to prevent its escape. As to the unconscious, it is like the Platonic	p 338
opposite	
to fall into its trap, schizoanalysis follows the lines of escape and the machinic indices all the way to the desiring-machines	p 339
of integration, and the schizophrenic, machinic, and dispersed lines of escape; or again as the staking out of the perverse reterritorializations	p 340
are possible. How can this be? How can the schizophrenic escape, with its molecular dispersion, form an investment that is as	p 340
they oppose to it the paranoiac investment only as an escape in advance of the escape. But at the other pole	p 341
paranoiac investment only as an escape in advance of the escape. But at the other pole, the schizophrenic escape itself does	p 341
of the escape. But at the other pole, the schizophrenic escape itself does not merely consist in withdrawing from the social	p 341
explode what must explode, make fall what must fall, make escape what must escape, at each point ensuring the conversion of	p 341

explode, make fall what must fall, make escape what must escape, at each point ensuring the conversion of schizophrenia as a one who knows how to make what he is escaping escape, collapsing a filthy drainage pipe, causing a deluge to break that escaping is not courageous, we answer: what is not escape and social investment at the same time? The choice is all the conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot speaks admirably of a revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary escape, this fall that must be thought and carried out as out as the most positive of events: What is this escape? The word is poorly chosen to please. Courage consists, however that lead them impersonally in a great immobile movement. An escape in advance of the escape. [Consider the example of one a great immobile movement. An escape in advance of the escape. [Consider the example of one of these men] who, having flows of desire to circulate following their positive lines of escape, and for breaking them again following breaks of productive breaks place of the two kinds of machine, following lines of escape or integration. Will Aaron leave with his flute, which is the family, which both social production and the schizophrenic process escape. This contradiction is perhaps especially perceptible in Laing, because he would not succeed in choking off the flows' lines of escape. We don't feel any need to attach the slightest importance reconstruction of the Urstaat and the positive schizophrenic lines of escape. Thereafter three possibilities emerge. First, the process is arrested, the this system or this aggregate. the other by lines of escape that follow the decoded and deterritorialized flows, inventing their own a simple utopia? In what sense are the lines of escape collective, positive, and creative? What is the relationship between the transverse organization of the canvas is born, with lines of escape or breakthrough. Christ's body is engineered on all sides and decoding of the flows of painting, these schizoid lines of escape that form desiring-machines on the horizon, are taken up again the interior limits expand. That is why the lines of escape are singularly creative and positive: they constitute an investment of sole cause a rupture with causality, a revolutionary line of escape; and even though one can and must assign the objective would singularly precipitate things by plunging into a breach (the escape, or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious liberated—the process of desiring-production, following its molecular lines of escape that already define the mechanic's task of the schizoanalyst. And the mechanic's task of the schizoanalyst. And the lines of escape are still full molar or social investments at grips with	p 341 p 341 p 341 p 341 p 341 p 348 p 357 p 360 p 361 p 363 p 367 p 367 p 369 p 369 p 376 p 377 p 377 p 382 p 382
ESCAPED 3	
why try to bring him back to what he has escaped from, why set him back down amid problems that are have grasped what process signified, and its fulfillment—and so escaped the familialism that is the ordinary bed and board of occurs, the conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions as in the primitive feasts, or even	p 23 p 131 p 224
ESCAPES 16	
his mother. Whence the strange notion that if a psychotic escapes the Oedipal apparatus, this is solely due to the fact is something like euthanasia within ethnocide. The more social reproduction escapes the members of the group, in nature and in extension and to ensure that no intrinsic code, no underlying flow escapes the overcoding of the despotic machine; hence it is by forewarn and keep watch, to see that no surplus value escapes the over coding of the despotic machine. For all the wider and more englobing. In such a system no one escapes participation in the activity of antiproduction that drives the entire is not the pervert, nor even the autistic person, who escapes psychoanalysis; the whole of psychoanalysis is an immense perversion, a the body without organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the flows-schizzes or the breaks-flows that in the land of the asylum; when the one who escapes the family and the asylum is perverted in the artificial is defined thus because it is charged with representing whatever escapes the axiomatics and the applications of reterritorialization in other flows a simple finding, a finished design, where the person who escapes causes other escapes, and marks out the land while deterritorializing a finished design, where the person who escapes causes other escapes, and marks out the land while deterritorializing himself. An active that is everywhere displaced in order to block the schizophrenic escapes and place restraints on the flights. The only modern myth schizo and the revolutionary: the difference between the one who escapes, and the one who knows how to make what he entails many misunderstandings. For the schizo is the one who escapes all Oedipal, familial, and personological references—I'll no longer say take itself as an end: a psychotic is produced who escapes the delegated repression properly speaking only to take refuge in all into a properly pictorial axiomatic that chokes off the escapes, closes the whole constellation to the transversal relations between lines	p 94 p 169 p 201 p 211 p 236 p 313 p 315 p 319 p 320 p 322 p 322 p 335 p 341 p 361 p 363 p 369
ESCAPING 13	
better if nothing worked, if nothing functioned. Never being born, escaping the wheel of continual birth and rebirth, no mouth to the simple reason that there is no other means of escaping this double path, where normality is no less blocked than happened, in order for the flows to escape coding and, escaping, to nonetheless fashion a new machine bearing the determinations of a sure thing that structure affords us no means for escaping familialism; on the contrary, it adds another turn, it attributes spheres, and that runs along the body without organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the the strange property of passing from hand to hand, of escaping and causing circulations, of carrying and being carried away. The reterritorializations of capitalism, inasmuch as they keep the flows from escaping the system, and maintain labor in the axiomatic framework of by madness would be overcome by means of other flows escaping control on all sides, and carrying us along. It should the one who knows how to make what he is escaping escape, collapsing a filthy drainage pipe, causing a deluge to is the potential for revolution. To those who say that escaping is not courageous, we answer: what is not escape and heterogeneous to the person, below the minimum conditions of identity, escaping the intersubjective co-ordinates as well as the world of meanings believed. But the reverse is also true: capitalism is constantly escaping on all sides. Its productions, its art, and its science flow that runs too far and cuts too sharply, thereby escaping from the axiomatic of capitalism. Will it come in the	p 7 p 80 p 140 p 307 p 315 p 316 p 320 p 321 p 341 p 341 p 360 p 375 p 378
ESCHATOLOGICAL 2	
of the problem of desire, it cannot avoid posing in eschatological terms the problem of the ultimate relationship between the analytic ground of their relations; or at the end as an eschatological determination. Now we have seen that it is only in	p 35 p 175
ESCHATOLOGICALLY 1	
me, father and mother (the pre-oedipal stages relating structurally or eschatologically to the Oedipal organization). We have seen that this conception	p 357
ESCLAVAGISME 1	
and occasionally even the re-establishment of a kind of slavery (esclavagisme). And it is well known that the monopolistic action favoring	p 223
ESKIMO 1	
We must take Kardiner's remark seriously: a Hindu or an Eskimo can dream of Oedipus, without however being subjected to the	p 177
ESOPHAGUS 1	
stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata stop dead and set	p 8
ESPECIALLY 20	
that presides over delirium as well as over hallucinations, and especially this deliberate, stubborn, material will to be of a race related by Maud Mannoni, a delirium whose political nature is especially vivid. This example appears all the more striking to us invested by the libido throughout the disjointed elements of Oedipus—especially given the fact that these elements never form a mental	p 86 p 90 p 98

the transference, a transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and virulent, but where the subject finally has what	p 121
for the work of art, good material, but not psychosis, especially not psychosis; we draw a line between the eventually creative that they are dominated by archetypes and their repetition, is especially weak and inadequate. This idea was not conceived by ethnologists	p 134 p 150
Oedipus might be a truth of the unconscious that is especially visible where we are concerned; on the contrary, because it has replaced the system of cruelty. The old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but it is now	p 175 p 212
rise in prices and under conditions that make industrial investment especially advantageous (the price-revolution, an abundant reserve supply of labor, the	p 226
the given limits, and by widening these limits in turn—especially within an order of military expenditures that are in no vanished archaic despot. For it is certain that, even and especially in their manifestations of extreme force, neither capitalism nor revolution	p 235 p 244
delirium about which everyone is silent, first of all and especially the psychiatrists (they have no ideas on the subject—why structural representation it makes visible, he offers two that are especially striking: the theater raises the familial relation to the condition	p 260 p 307
has the function of binding the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and the intense voyage—tires	p 320
of necessity and by itself a new earth. Psychoanalysis is especially satisfying in this regard: its entire perverted practice of the were really the lowest level of analytic activity, even and especially when they claim to double the real object with an	p 321 p 322
from without as it is coded from within. This is especially true of the system of cruelty, where death is inscribed production and the schizophrenic process escape. This contradiction is perhaps especially perceptible in Laing, because he is the most	p 337 p 360
revolutionary of libidinal investments of the social field. Oedipal familialism, even and especially in its most modern forms, makes impossible the discovery of	p 360
be speaking for anything or anyone, not even—in fact especially not—for psychoanalysis: nothing more than impressions, the impression that	p 380
ESSAY	1
At least it should be. For the Genealogy, the second essay, is an attempt—and a success without equal—at interpreting	p 190
ESSAYS	2
example to a separate chapter on object-choice at puberty (Three Essays), or to a chapter on typical dreams (The Interpretation of the position of Oedipus, marginal at first in the Three Essays, then centering more and more around desire. It is as	p 53 p 270
ESSENCE	60
we make no distinction between man and nature: the human essence of nature and the natural essence of man become one and nature: the human essence of nature and the natural essence of man become one within nature in the form of	p 4 p 4
the ego, all we can do is sample a supposed essence or a presumed specific nature of the schizo, regardless of its very nature as a real entity depends upon an essence of lack that produces the fantasized object. Desire thus conceived	p 24 p 25
of God as much as lung needs to affirm the essence of the divine, in order to interpret the commonly postulated father). There we have a triangulation that implies in its essence a constituent prohibition, and that conditions the differentiation between	p 58 p 70
persons some revolutionaries think about this, desire is revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate a	p 116
once the anus is disinvested. The libido is indeed the essence of desire; but when the libido becomes abstract quantity, the the others: marking bodies, which are the earth's products. The essence of the recording, inscribing socius, insofar as it lays claim	p 143 p 144
descent, disguises the former under his expression complementary filiation. The essence of this concept, which resembles the Roman distinction between agnation	p 146
again, it is not a question of knowing if the essence of a ritual is sexual, or if it is necessary an origin or an abstraction, it is the original abstract essence that is not to be confused with a beginning. We	p 182 p 198
but their segments here enter into relationships corresponding to the essence, they assume precisely this form of bricks that ensures their machine overcodes them. Overcoding is the operation that constitutes the essence of the State, and that measures both its continuity and	p 199 p 199
its figures, its phonetism, and its alphabet. Overcoding is the essence of the law, and the origin of the new sufferings	p 212
While it is true that capitalism is industrial in its essence or mode of production, it functions only as merchant capitalism	p 229
is true that it is filiative industrial capital in its essence, it functions only through its alliance with commercial and financial	p 229
recognize or an illusion of consciousness—shows that the productive essence of capitalism can itself function only in this necessarily	p 239
monetary of production through information shows once again that the productive essence of capitalism functions or speaks only in the language of	p 241
Such an extension merely signifies that capital has no industrial essence functioning other than as merchant, financial, and commercial capital, where	p 249
political economy properly speaking: the discovery of an abstract subjective essence of wealth, in labor or production—and in desire as fetishism or a new hypocrisy. Production as the abstract subjective essence is discovered only in the forms of property that objectifies	p 258 p 259
and landed property. And even Adam Smith discovers the great essence of wealth, abstract and subjective, industrial and deterritorialized, only by	p 259
hand, capitalism can proceed only by continually developing the subjective essence of abstract wealth or production for the sake of production	p 259
Marx said that Luther's merit was to have determined the essence of religion, no longer on the side of the object	p 270
of Adam Smith and Ricardo was to have determined the essence or nature of wealth no longer as an objective nature	p 270
an objective nature, but as an abstract and deterritorialized subjective essence, the activity of production in general. But as this determination	p 270
determination develops under the condition of capitalism, they objectify the essence all over again, they alienate and reterritorialize it, this time	p 270
said of Freud: his greatness lies in having determined the essence or nature of desire, no longer in relation to objects	p 270
aims, or even sources (territories), but as an abstract subjective essence—libido or sexuality. But he still relates this essence to subjective essence—libido or sexuality. But he still relates this essence to the family as the last territoriality of private man	p 270 p 270
and the family is not accidental; it is of the essence of representation to be a familial representation. But production is	p 296
aims of desire. Freud discovers the subjective nature or abstract essence of desire, just as Ricardo discovers the subjective nature or	p 299
desire, just as Ricardo discovers the subjective nature or abstract essence of labor, beyond all representations that would bind it to	p 300
this way confound the discovery of the abstract or subjective essence. It has been remarked in this context that each time	p 300
in Rank, the re-establishment of an exterior representation of the essence of desire as an objective desire, alienated in myth or	p 300
distinguished. In the first place, symbolic representation indeed grasps the essence of desire, but by referring it to large objectities (objectites	p 301
social conditions, psychoanalysis refers them to the subjective and universal essence of desire as libido. Thus the operation of decoding in	p 301
of subjective abstract libido. As Marx says, in capitalism the essence becomes subjective—the activity of production in general—and abstract	p 302
the case for desire as abstract libido and as subjective essence. Not that a simple parallelism should be drawn between capitalist	p 302
Why, at the same time as it discovers the subjective essence of desire and labor—a common essence, inasmuch as it	p 302
discovers the subjective essence of desire and labor—a common essence, inasmuch as it is the activity of production in general	p 302
activity of production in general—is capitalism continually realienating this essence, and without interruption, in a repressive machine that	p 302
divides the and without interruption, in a repressive machine that divides the essence in two, and maintains it divided—abstract labor on the	p 302
summarizes the entire matter by saying that the subjective abstract essence is discovered by capitalism only to be put in chains	p 303
representations, for the benefit of production as the universal interior essence, but it does not thereby escape the world of representation	p 303
objective representations (myth, tragedy) for the benefit of the subjective essence conceived as desiring-production, while with the other hand it	p 305
reverses it so that the analytic situation is incestuous in its essence, so that it is its own proof or voucher, on	p 307
desire is necessarily referred to a missing term, whose very essence is to be lacking. The signs of desire, being nonsignifying	p 310
flows define the very process of capitalism—that is, its essence, its tendency, and its external limit. But we know that	p 320
trying to limit the discovery of a subjective or vital essence of desire as libido. But when the dualism passed into	p 331
Freud made the most profound discovery of the abstract subjective essence of desire—Libido. But since he realienated this essence,	p 333
reinvesting subjective essence of desire—Libido. But since he realienated this essence, reinvesting it in a subjective system of representation of the	p 333
of representation of the ego, and since he receded this essence on the residual territoriality of Oedipus and under the despotic	p 333
despotic signifier of castration, he could no longer conceive the essence of life except in a form turned back against itself	p 333

primitive or the barbarian constellations, we see that the subjective essence of desire as production is referred to large objectities , to capital as decoded and deterritorialized flows; precisely because the subjective essence of production is revealed in capitalism; precisely because the limit	p 336 p 337
universe has as its function the splitting of the subjective essence (the identity in nature) into two functions, that of abstract axiomatic does without figures: a style of painting whose secret essence is scatological, an oedipalizing painting, even when it has broken flow of labor as human surplus value in the industrial essence of capitalism, a flow of financing and a flow of	p 337 p 370 p 372
ESSENTIAL 43	
and object, etc.); rather, they are one and the same essential reality, the producer-product. Production as process overtakes all idealistic categories	p 5
of productive and reproductive desiring-machines, universal primary production as the essential reality of man and nature. Desiring-machines are binary machines, obeying	p 5
demiraculer) the organs, the Judge's anus in particular. But the essential thing is the establishment of an enchanted recording or inscribing a third term in the series, without destroying, however, the essential binary-linear nature of this series: 2, 1, 2, 1... The	p 11 p 14
it can be said that Kant's critical revolution changes nothing essential: this way of conceiving of productivity does not question the sphere of instincts. These bricks or blocks are the essential parts of desiring-machines from the point of view of the	p 25 p 40
is representative and represented in representation. And there is the essential thing: the reproduction of desire gives way to a simple a mere anecdote. In fact, it concerns what is most essential in the phenomenon of desire: the qualitative flows of the	p 54 p 66
to Romain Rolland, Freud writes: Everything unfolds as if the essential were to go beyond the father, as if going beyond the father's law, beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps	p 80 p 81
the breakfast table with the so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an identity in nature	p 95
gates of the city. But it is urgent, it is essential that the limit be displaced, rendered inoffensive, and that it	p 102
it's ... !, or the meditation of Igitur on race, in an essential relationship with madness. 6 A Recapitulation of the Three Syntheses	p 106
the result that a social form of production exercises an essential repression of desiring-production, and also that desiring-production—a real desire	p 116
not first of all a milieu for exchange where the essential would be to circulate or to cause to circulate, but	p 142
to circulate, but rather a socius of inscription where the essential thing is to mark and to be marked. There is	p 142
the determinate system of dominance. That is why it is essential to take into consideration how ties of alliance combine concretely down, in spasms of minor explosions. The dysfunctions are an essential element of its very ability to function, which is not	p 147 p 151
filiation and what must pass through in the alliance. The essential is not that the signs change according to the sexes	p 157
its primary reality, but demonstrates on the contrary that the essential process is not exchanging, but inscribing or marking. And when confidence that the cycle will reclose). Thus not only the essential opening of the blocks of debts according to the lateral	p 186 p 187
bourgeois economy its whole colonial extension. In this sense the essential thing seemed to us to be, not exchange and circulation the new apparatus of repression (refoulement). All that constituted the essential element of the primitive inscription machine—the blocks of	p 188 p 192
mobile	
a filiation that goes back to Abraham. There is the essential: every time the categories of new alliance and direct filiation	p 193
it temporally and spiritually, according to relationships that obscure the essential, but to the savage primitive formation that it supplants by filiation, gathering all the subjects into the new machine. The essential action of the State, therefore, is the creation of a	p 194 p 198
effecting a generalized accumulation of filiative stock. Both marriages are essential to the overcoding, as the two ends of a tie of connotation. And here, in the second place, is the essential: the flattening of the graphy onto the voice has made	p 201 p 205
which do not constitute a separate world, but rather an essential component of the world-wide capitalist machine. It must be added	p 231
its own unavowable nature, that is, its intrinsic perversion or essential cynicism (the age of bad conscience is also the age	p 247
has a peculiar passion for such things that leaves the essential unchanged. The State is thus induced to play an increasingly	p 253
like opposite faces of one and the same process. This essential aspect of the regulation performed by the State is even	p 258
on a subfoundation that is perfectly reducible to a few essential and formalizable articulations. Everything is pre-formed, arranged in advance.	p 265
The	
flows of the social field—then we must transport the essential difference to the heart of this domain. Delirium is the	p 277
the others, engineered in combination with the others. What is essential is this double movement whereby Butler drives both arguments	p 284
beyond	
mammal, or as an aphidian parasite of machines. What is essential is not in the passage to infinity itself—the infinity	p 285
for the large determinate objective representations. It is in fact essential that the limit of the decoded flows of desiring-production be	p 304
deprives sexuality of its generative role on at least one essential point, which is the genesis of anxiety, since this genesis	p 332
machinic indices all the way to the desiring-machines. If the essential aspect of the destructive task is to undo the Oedipal	p 339
in a way adapted to the case in question, the essential aspect of the first positive task is to ensure the	p 339
internal payment, along with the objective dissimulation that it comprises, essential to the capitalist system. But it is interesting to find	p 356
the capitalist system. But it is interesting to find this essential concealment, miniaturized, occupying a place of honor in the analyst's	p 356
way of life. One has therefore glossed over what is essential: that society is schizophrenizing at the level of its infrastructure	p 361
ESSENTIALLY 15	
of the unlocatable center. As a result, an identity is essentially fortuitous, and a series of individualities must be undergone by	p 21
of desire. Such an agent exists: the family. It belongs essentially to the recording of social production, as a system of	p 120
substitute everywhere reactions of the daddy-mommy type for what is essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself	p 122
this is true only insofar as capitalism has to deal essentially with its own limit its own destruction—as Marx says	p 140
therefore, does alliance derive from filiation, but both form an essentially open cycle where the socius acts on production, but also	p 147
proves nothing about an original reality of desire because it essentially disfigures the desired; and that the transgression proves nothing about	p 161
performs in the domain of desire—a relation that is essentially variable. There is always social repression (refoulement), but the apparatus	p 184
connotation, a system of cruelty where the word has an essentially designating function, but where the graphy itself constitutes a sign	p 204
in its primitive emplacement. Now this movement of displacement belongs essentially to the deterritorialization of capitalism. As Samir Amin	p 231
has shown	
unlimited something; they simply form composites that are themselves qualitative, essentially mobile and limited, where differences between	p 247
the elements compensate the	
flows, interactions that are exclusively indirect, qualitative composites that are essentially limited, and organs of perception and extrachemical	p 248
factors that select	
despotic machine. But Marx is quick to add that this essentially cynical discovery finds itself rectified by a new territorialization, in	p 259
interest psychoanalysis has in myth (or in tragedy) is an essentially critical interest, since the specificity of myth, understood objectively, must	p 302
deformations, disguises, or displacements it undergoes. Unconscious representation therefore comprises essentially, by virtue of its own law,	p 313
a represented that is	
organizes lack on a large scale. Such an organization belongs essentially to the biological or social organism—species or socius. There	p 342
EST 1	
it n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double	p 122
ESTABLISH 21	
exerts later on in the uninterrupted process, we must first establish a parallel between desiring-production and social production. We intend	p 10
such	
two productions, nor does the parallel we are about to establish provide any sort of a priori answer to the question	p 10
upon the other. As long as we are content to establish a perfect parallel between money, gold, capital, and the capitalist	p 28
coextension of the social field and desire. In order to establish the basis for a genuinely materialistic psychiatry, there was a	p 30
so as to measure us against that cross, or to establish that we cannot measure up to it. But in any	p 68
and the specific higher states whose integrity it will subsequently establish. Such is the history of Oedipus: the parental figures are	p 91
same route as alienation, with Oedipus at both ends; to establish the moral authority of the doctor as Father and Judge	p 93

of desire. Rarely have psychiatrists and psychoanalysts been able to establish a really inspired direct relationship with either child or adult is why, on the other hand, we were unable to establish any direct relationship between neurosis and psychosis. The relationships of now only necessary to look at the cousins' generation to establish that all those in the relationship (+ +) or (- basic homosexual motivation of a group character. Through women, men establish their own connections; through the man-woman disjunction, which is always	p 130 p 136 p 156 p 165
social reproduction to familial reproduction, nor is it possible to establish one-to-one relations between the two that would confer on any now defined as the aggregate of destination—and it must establish a network of one-to-one relations between the two. For Oedipus are the founders of the State. Nietzsche will come to establish the existence of other breaks: those of the Greek city-state unity. But the capitalist machine, the civilized machine, will first establish itself on the conjunction. When this occurs, the conjunction no this wall so as to set flows in motion, and establish breaks that overflow or rupture the sign's conditions of identity and bow under its weight, and that others use to establish a new terrorism, diverting Lacan's imperial discourse into a university and children); the characteristic object of codes is therefore to establish necessarily indirect relations among these qualified and therefore incommensurable codes	p 166 p 177 p 192 p 224 p 243 p 244 p 247
of escape. When Andre Green looks for the reasons that establish the affinity of psychoanalysis with the theatrical and structural representation to one side or the other, as long as we establish a relation of exclusion between the two. The deterritorialization of the subject's desire). To be sure, one can always establish or re-establish some sort of link between these elements: organic	p 307 p 320 p 324
ESTABLISHED 32	
to situate himself socially, in relationship to the God of established religion, in relationship to his father, to his mother. While of seeing. But a connection with another machine is always established, along a transverse path, so that one machine interrupts the it, that the Numen is distributed and disjunctions are established, independent of any sort of projection. Yes, I have been fantasy on the other. The only connections that could be established between these two productions would be secondary ones of introjection on the contrary only too reasonable and consistent with the established order? Let us return to the fantasy, a child is enormous inertia which the law communicates to institutions in an established order. As Nietzsche says; churches, armies, States—which of all	p 2 p 6 p 15 p 28 p 61 p 63
intervene to constitute the multiplicity in which transverse communications are established—connections of partial objects and flows: the male part of entire historico-mythical series: at one end the Oedipal bond is established by the murderous identification, at the other end it is a transcendent phallus are the unconscious effects of a signified established throughout the determinations of a social field; on the contrary prearranged impasses. Oedipus also flourishes in subjugated groups, where an established order is invested through the group's own repressive forms. And	p 69 p 80 p 100 p 103
matter how small, is capable of calling into question the established order of a society: not that desire is asocial, on circulate that do not let themselves be stocked within an established order. Desire does not want revolution, it is revolutionary in of money, and all the pledges it makes to the established order. All these elements were present in Freud, a fantastic of literature to an object of consumption conforming to the established order, and incapable of causing anyone harm. It is not and revolutionary means of escape. It is correct to measure established literature against an Oedipal psychoanalysis, for this literature deploys a	p 116 p 116 p 118 p 133 p 134
is finally even less dishonesty in psychoanalysis than in the established literature, since the neurotic pure and simple produces a solitary can they be deduced from them. But, this principle once established, we must distinguish between two points of view: the one repression in order for the new extended memory to be established. We can better understand why the problem does not in the filiations become extended, correlatively to lateral alliances that become established. It is through the prohibition of incest with the sister onto the representative, categories, rendered discernible, that it has itself established; it applies to the representative terms that did not exist the cycle of credits is maintained, in the new form established by the State-money. For without question, money does not begin writing in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always and	p 134 p 155 p 155 p 159 p 165 p 197 p 203
the latter is like the representation of things—of bodies—established in extended filiation. The former acts on the latter, while of signification, it is the necessity of this new relationship established in the overcoding process, that refers designations to the arbitrary x and y2 for example), and that the relation is established between a power and a given magnitude. This is something with it, in contrast to the other forms that were established on the ruins of the Urstaat. For the Urstaat was schizophrenia as clinical entities, in the artificial aggregates or societies established by perversion, in the familial aggregate of Oedipal neuroses. 2	p 203 p 214 p 249 p 252 p 283
of Oedipus, there where the global and personal connections are established; he does not remain there, he crosses these lands, he disjunctions of women with women, and men with men, are established, likewise break apart in terms of the machinic indices that accident, accommodate themselves in one way or another to the established order: the pervert. After all, Oedipus was already an artificial and science and art themselves, work so closely with the established sovereignties—if only because of the structures of financing? Because while the other brings about the inverse subordination, overthrows the established power, and subjects the gregarious aggregate to the molecular multiplicities	p 318 p 318 p 363 p 368 p 376
ESTABLISHES 10	
all of production. (Furnishing or realizing surplus value is what establishes recording rights.) With the development of relative surplus-value in the to emanate from it in the apparent objective movement that establishes a relationship between the machines and the body without organs sort of connection; each one speaks its own language, and establishes syntheses with others that are quite direct along transverse vectors has an effect on these other parts simply because it establishes aberrant paths of communication between noncommunicating vessels, transverse unities between	p 11 p 11 p 38 p 43
pulls the fantasy in two directions, as the economic law establishes perversion in the psychic exchanges, or as the psychic exchanges who are outside the family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the tubular family, where Marx defines Asiatic production: a higher unity of the State establishes itself on the foundations of the primitive rural communities, which between the voice and graphism: it is the despot who establishes the practice of writing (the most ancient authors saw this not merely emphasize the following: that the arbitrariness of language establishes its sovereignty, as a servitude or a generalized slavery visited	p 63 p 93 p 194 p 202 p 207
going from aggregates or classes toward categories, of which he establishes a systematically closed list—categories that are still only expressive	p 290
ESTABLISHING 9	
and that will distribute the lack in two nonsymmetrical series, establishing the exclusive use of the disjunctions: you are girl or the meditative and social unconscious. The Oedipal operation consists in establishing a constellation of biunivocal relations between the agents of social paralogism of application, which fixes the precondition for Oedipus by establishing a set of biunivocal relations between the determinations of the of exchanges, as Levi-Strauss would have it, than one of establishing a physical system that will express itself naturally in terms Our entire research was therefore conditioned by the possibility of establishing a psychoanalytic domain. When a subject adhered fully to the to verbal representation. Moreover, Oedipus is in the process of establishing each of the formal operations that will make it all in time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds of little flows they would be capable of transmitting, receiving, or intercepting; establishing always further and more sharply the schizzes and the breaks	p 59 p 100 p 111 p 157 p 170 p 215 p 349 p 362
said constituted the object of his countersociology—art and science establishing themselves as dominant powers, on the ruins of institutions. Why	p 368
ESTABLISHMENT 7	
Judge's anus in particular. But the essential thing is the establishment of an enchanted recording or inscribing surface that arrogates to all be lost, or at least singularly compromised, with the establishment of a sovereign Oedipus. Free association, rather than opening onto is doubtful that incest was a real obstacle to the establishment of society, as the partisans of an exchangist conception claim	p 11 p 54 p 116

indeed the meaning of the incest prohibition conceived as the establishment of a physical system in extension: one must look in flows of desire that would resist coding, but also the establishment of a new inscription that overcodes, and that makes desire resolution, of the complex what is rather the latter's definitive establishment or its interior installation, and it presents as the complex accession to desire by way of castration—and of the establishment of conditions where the subject is able to spread, to	p 163 p 199 p 216 p 361
ESTRANGED 1	
a grotesque caricature of what the natural healing of that estranged integration we call sanity might be. True sanity entails in	p 132
ESTRANGEMENT 1	
mediated to the individual child and will be experienced as estrangement in the family relationships ... for example he may say that	p 95
ESTUARY 1	
is the sole quasi cause, the source and fountainhead and estuary of the apparent objective movement. In place of mobile detachments	p 194
ET 2	
pas la, it nest qu'un angle, un angle a venir, et it n'y a pas d'angle.... or ce monde du pere-mere prospective force or to a long-term evaluation, not realizable hic et nunc, and functioning as an axiomatic of abstract quantities. In	p 122 p 228
ETAT 1	
ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel	p 122
ETC 40	
causation, ideation, or expression (cause and effect, subject and object, etc.); rather, they are one and the same essential reality, the to swallow part of his own larynx with his food, etc.? The body without organs is nonproductive; nonetheless it is produced Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics that allow us to classify all of them waltz, now of a parabolic sweep, with Murphy, Watt, Mercier, etc., as states, without the family having anything whatsoever to do its appearance. In a chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm, a ribbon co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no longer function yet again with the male part of the other man, etc. Here all guilt ceases, for it cannot cling to such the industrial society with anonymous management and vanishing personal power, etc.—is presented to us as a resurgence of the society old man simulating a girl. Or rather, by simulating someone ... , etc. This was already true of the completely oriental art of two moments: first, a moment that is racist, nationalistic, religious, etc., and that, by means of a segregation, constitutes an aggregate persons or even functions discernible as father, mother, son, sister, etc., since these names only designate intensive variations on the full wives for themselves, to negotiate for them, to share them, etc., one recognizes the perverse tie of a primary homosexuality between or sister. And in addition to the father, the mother, etc., there is the affine, who constitutes the active, concrete reality Man, the young people who enter into a political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends which they function. Nor is there a biological, sociological, linguistic, etc., functionalism at the level of large determinate aggregates (des grands macroscopic nature of what it is engineering: organic, social, linguistic, etc., elements, all tossed into the same pot to stew. The large molar aggregates, large social machines—the economic, the political, etc.—and this entails searching for what they mean by applying the social. Beneath the conscious investments of economic, political, religious, etc., formations, there are unconscious sexual investments, micro investments that attest block a current, where others cause the current to circulate, etc. The objection according to which the qualities developed in the credit, a uniform interest rate, a unity of capital markets, etc. Hence one is correct in speaking of a profound dissimulation diminution of the price of the elements of constant capital, etc.—since, on the contrary, these factors depend on it. It is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The incompetent observer has the impression that this whole economic language anything will do: whether it be phonic, graphic, gestural, etc., no flow is privileged in this language, which remains indifferent went far beyond problems of modes of living, environment, ideology, etc., and that it should be examined at the deepest level and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from developing. (The leadership has a tendency rather to reply Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is an oscillation between the reactionary paranoiac overcharges and and the worker as a function derived from labor capacity, etc., in such a way that the family finds itself countersected out by comparing desire to the photographs of hermaphrodites, assassins, etc., instead of reducing it as usual to the images of units of production. Who believes in all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce in the filling the capitalist field of immanence, the capitalist, the worker, etc. In other terms, capitalism indeed implies the collapse of the concern the productions of the unconscious. Oedipus, castration, the signifier, etc., exist at the crossroads of two operations of capture: one reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic in every becoming—in the becoming-another-sex, the becoming-god, the becoming-a-race, etc., forming zones of intensity on the body without organs. Every more people than weekend automobile accidents. planned death in Bengal, etc.). Modern man raves to a far greater extent. His delirium wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal triangle, father-mother-me is from a richer or poorer background than the father, etc., has to do with breaks and flows that traverse the the institutional order, in the community order, the sectorial order, etc. This progression contains a constant of all modern attempts at in ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty having no parallel step toward Russia, which is taking so many toward us; etc. But within the enlarged reality that conditions these islands, exploitation and how there comes to be, a formation of subject-groups; etc. If someone retorts that we are claiming the famous rights	p 5 p 8 p 18 p 20 p 39 p 55 p 69 p 80 p 87 p 110 p 162 p 165 p 166 p 169 p 181 p 181 p 183 p 183 p 187 p 229 p 232 p 238 p 240 p 245 p 257 p 260 p 263 p 290 p 297 p 303 p 313 p 316 p 330 p 335 p 351 p 355 p 359 p 373 p 373 p 380
ETERNAL 15	
breast into his mouth, the sun into his asshole: the eternal custodian of the machines of the universe. This is the many other things as well, following an endless circle of eternal return. The breasts on the judge's naked torso are neither the center is the desiring-machine, the celibate machine of the Eternal Return. A residual subject of the machine, Nietzsche-as-subject garners a were, a blasphemy with respect to my doctrine of the Eternal Return! It is a question of knowing if the historico-political possible and inevitable the reduction of libidinal investments to the eternal daddy-mommy. We still have not exhausted all the paralogisms that time began: that there is no desire without law—the eternal operation of eternal repression recommences, the operation that closes around there is no desire without law—the eternal operation of eternal repression recommences, the operation that closes around the unconscious the here something ageless, and that comes to us from an eternal future, or flees toward it. The canvas turns in on only on itself,—that very thing is now ressentit: The eternal resentment of the subjects answers to the eternal vengeance of ressenti: The eternal resentment of the subjects answers to the eternal vengeance of the despots. The inscription is ressentie when it master stroke executed all at once; the primordial Urstaat, the eternal model of everything the State wants to be and desires of central sovereignty; overinvests it by making it the final eternal cause for all the other social forms of history; counterinvests will begin on the horizons where the other collapsed! The Eternal Return as experience, and as the deterritorialized circuit of all considered as the only purely erotic motives! Taking up the eternal refrain of Oedipus, the eternal lullaby, he writes: A child erotic motives! Taking up the eternal refrain of Oedipus, the eternal lullaby, he writes: A child pays no regard to social	p 4 p 19 p 21 p 89 p 111 p 111 p 111 p 132 p 214 p 215 p 217 p 277 p 331 p 354 p 354

ETERNALLY	4	
a schizophrenic but a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive in religions and ancient myths, which express forces or mechanisms eternally active in the unconscious. It should be noted that Judge whose child is only an angle, this kind of covering eternally hanging on something that is the self . The whole of the other pole: I am not your kind, I belong eternally to the inferior race, I am a beast, a black		p 20 p 57 p 143 p 277
ETERNITY	4	
material will to be of a race inferior for all eternity: I have known every son of good birth, I have the deterritorialized, I am of a race inferior for all eternity.... I am a beast, a Negro. There again it is the look of bronze and knows itself justified to all eternity in its work, like a mother in her child. It schizoid declaration-I am of a race inferior for all eternity, I am a beast, a black, We are all German		p 86 p 105 p 191 p 340
ETHNIC	2	
culturels), even if it is brought into relation with an ethnic unconscious—as seen in attempted parallelisms between the psychoanalytic cure a modern fascism as of freeing a revolutionary charge (the ethnic minorities, the Basque problem, the Irish Catholics, the Indian reservations		p 167 p 258
ETHNOCIDE	1	
tend to extend it. Oedipus is something like euthanasia within ethnocide. The more social reproduction escapes the members of the group		p 169
ETHNOGRAPHIC	2	
only an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension to this interpretation. On the side of the universal ethnological interpretation for the simple reason that there is no ethnographic material: there are only uses and functionings (des fonctionnements). On		p 171 p 180
ETHNOLOGICAL	3	
sure, it is not only legitimate but indispensable that the ethnological or historical explanation not be in contradiction with our social contain in its own way the basic elements of the ethnological hypothesis. This is what Marx was saying as he recalled what purpose it serves. In a word, there is no ethnological interpretation for the simple reason that there is no ethnographic		p 175 p 175 p 180
ETHNOLOGIST	8	
mute, which is to say: the tribes, daughters of the ethnologist, do not say Oedipus, although it is Oedipus who makes Practically speaking, the psychoanalyst often claims to explain to the ethnologist the meaning of the symbol: it means phallus, castration, Oedipus of the symbol: it means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself of what use serve? Of what use is it not only to the ethnologist, but what purpose does it serve and how does it than apropos of the fetish. While for his part, the ethnologist senses that there is a problem of political power and to remaining at the level of what it means? The ethnologist finds himself before a flow of hair, with the breaks Bateson begins by fleeing the civilized world, by becoming an ethnologist and following the primitive codes and the savage flows; then Ndembu, for if we follow the detailed account by the ethnologist Turner, the Ndembu doctor alone has been able to treat		p 172 p 179 p 179 p 179 p 182 p 182 p 236 p 360
ETHNOLOGISTS	13	
especially weak and inadequate. This idea was not conceived by ethnologists, but by ideologists in the service of a tragic Judaeo-Christian in effect is exercised only by indicating its own impotence. Ethnologists are constantly saying that kinship rules are neither applied nor does Jeanne Favret mean when she shows, along with other ethnologists, that the persistence of a segmentary organization requires paradoxically that possible to see signs of classes in precapitalist societies. But ethnologists observe how difficult it is to distinguish those protoclasses from Roheim on the other. It is still pursued between certain ethnologists and certain disciples of Lacan—those who offered not only supposed Oedipal representation. But such is not the case: most ethnologists have clearly noted the sexual nature of affects in the and its object, a way of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in relation to affects the domain of representation. The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from a faulty two sorts of questions. Without always formulating it clearly, the ethnologists and the Hellenists think that a symbol is not defined it could be that psychoanalysts have much to learn from ethnologists: about the unimportance of What does it mean? When Hellenists interpretations to replace the psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel psychoanalysts for their part to make a long voyage before burying or immersing it. If present-day ethnologists are again evincing a lively interest in the hypothetical concept choice is imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it continues		p 150 p 151 p 152 p 153 p 171 p 172 p 173 p 180 p 180 p 180 p 180 p 182 p 182
ETHNOLOGY	6	
the repressing representation, and the displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting as if Oedipus were conditions, what is there to say about the relationship between ethnology and psychoanalysis? Must we be content with an uncertain parallelism model. All this depends, finally, on a postulate that burdens ethnology to the same extent that it has determined bourgeois political by isolating the moment of circulation in the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial one and the same mark. The great book of modern ethnology is not so much Mauss's The Gift as Nietzsche's On archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded in our modern societies. Yet it		p 166 p 179 p 188 p 188 p 190 p 245
ETIENNE	1	
with its tight restrictions and its plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China in the		p 197
ETIOLOGIES	1	
no less than schizophrenia as independent of all familial pseudo etiologies, so as to make them bear directly upon the social		p 278
ETIOLOGY	1	
hand, and the necessity for taking into account a social etiology on the other hand, has led psychiatrists and psychoanalysts to		p 359
ETRUSCAN	1	
is an Egyptian, and a Mycenaean under the Greeks, an Etruscan under the Romans. And yet their origin sinks into oblivion		p 218
ETYMOLOGICAL	1	
detail an interplay of elements that is more machinic than etymological: parere: to procure; separare: to separate; se parere: to engender		p 41
EUNUCH	1	

the pact with the devil that Marx describes—the industrial eunuch: so it's your fault if ...) At the heart of Capital	p 225
EUPHEMISMS 1	
of small debts. But the State operates by means of euphemisms. The pseudo territoriality is the product of an effective deterritorialization	p 196
EUPHORIA 1	
to Nietzsche, and the pace becomes faster and faster. The euphoria could not be prolonged in Nietzsche for as long a	p 21
EUPHORIC 1	
Return. A residual subject of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this machine turns out, a	p 21
EUROPE 1	
contingent question that modern historians know how to ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks	p 224
EUROPEAN 4	
at its most far-reaching level, that is to say, keeping European humanity harnessed to the yoke of daddy-mommy and making no in hell—how could it be separated from denunciations of European families, from the call for destructions that don't come quickly of gregariousness, is the ultimate private and subjugated territoriality of European man. (Moreover the displaced, exorcised limit or border shifts to	p 50 p 85 p 102
Miller analyzed them to arrive at a definition of civilized European man: the hypnosis and the reign of images, the torpor	p 268
EUROPEANS 1	
we shall see that even here at home, where we Europeans are concerned, it is our intimate colonial education. How are	p 170
EUTHANASIA 1	
universe, will tend to extend it. Oedipus is something like euthanasia within ethnocide. The more social reproduction escapes the members of	p 169
EVALUATE 4	
yet taken the place of the representative. In order to evaluate in every instance the nature of the apparatus and its where the eye no longer has anything to see or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but value from the spectacle of suffering, it has ceased to evaluate; it has begun rather to forewarn and keep watch, to of interest. Not only does one thereby fail to correctly evaluate social production in its pathogenic nature, but secondly, one also	p 185 p 205 p 211 p 361
EVALUATED 7	
to exist. If it is true that thought can be evaluated in terms of the degree of oedipalization, then yes, whites the original manner in which the aggregate of prestations is evaluated in a particular society, the more clearly the necessarily open force and the obstinacy of a deterritorialization can only be evaluated through the types of reterritorialization that represent it; the one two are so closely interrelated that they can only be evaluated each within the other. How would the schizo's voyage be of the desiring-machine, a part that must itself be judged, evaluated in the functioning of the machine and the system of know that molar social production and molecular desiring-production must be evaluated both from the viewpoint of their identity in nature and constitutes the indices. Not that the revolutionary capacity can be evaluated in terms of the objects, the aims, or the sources	p 170 p 187 p 316 p 319 p 332 p 336 p 350
EVALUATES 2	
degrees of humor, from black to white, with which it evaluates the coexisting degrees of what it reads, the sole problem sees it, it does not read it—insofar as it evaluates the suffering caused by the graphism. Jean-Francois Lyotard has attempted	p 68 p 204
EVALUATING 2	
of the body of filiation, the reaction of the eye evaluating the declension of the two. To choose the stone that to do with vengeance): something that Nietzsche himself calls the evaluating eye, or the eye of the gods who enjoy cruel	p 190 p 191
EVALUATION 5	
One of the most important points of psychoanalysis was the evaluation of the role of these actual factors, even in neurosis infantile factors; all the major dissensions were linked to this evaluation. The difficulties bore on several aspects. First, the nature of bear witness to a prospective force or to a long-term evaluation, not realizable hic et nunc, and functioning as an axiomatic flows. Consequently it implies a system of collective appraisal and evaluation, and a set of organs of perception, or more precisely We think that Lawrence and Miller have a more accurate evaluation of sexuality than Freud, even from the viewpoint of the	p 127 p 127 p 228 p 248 p 292
EVALUATIONS 2	
the human race, his entire prehistoric labor; a system of evaluations possessing the force of law concerning the various members and culturalists and orthodox psychoanalysts has often been reduced to these evaluations of the respective roles of the mother and the father	p 144 p 174
EVANESCENT 1	
no longer designate persons, but singularities flocking from all sides, evanescent agents of production. This is free disjunction; the differential positions	p 77
EVAPORATE 1	
process of production, the specificity of the product tends to evaporate, while at the same time the possibility of another outcome	p 24
EVE 3	
Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics that allow us	p 18
of Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics that allow us to classify all of sort of inscriptions (cf. the recording supplied by Edison for Eve future). A genuine consummation is achieved by the new machine	p 18 p 18
EVEN 338	
another, it returns its refuse to nature; and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible	p 3
forms or all types of beings, who is responsible for even the stars and animal life, and who ceaselessly plugs an	p 4
are not like two opposite terms confronting each other—not even in the sense of bipolar opposites within a relationship of turn, and breaks the flows. I love everything that flows, even the menstrual flow that carries away the seed unfecund. Amniotic desire: Once noticed, it continued to occupy one's mind. It even persisted, as it were, in going about its own business	p 5 p 6
technical social machine—which, as we shall see, is what even the very young child does. Producing, a product: a producing/product the depths of the Oedipal triangle as its basic perspective, even though today it is acutely aware that this frame of	p 7 p 14
Other times he goes along with the whole game and even invents a few tricks of his own, introducing his own	p 14
it and is not in a touchy mood, he may even accept the banal Oedipal code, so long as he can	p 15
constitute the recording of each of his drawings. What is even more important, the recording process affects the drawings themselves,	p 15

showing
all recorded on the surface of the body without organs: even the copulations of the agents, even the divisions of God
the body without organs: even the copulations of the agents, even the divisions of God, even the genealogies marking it off
the copulations of the agents, even the divisions of God, even the genealogies marking it off into squares like a grid
with each new state. It's me, and so it's mine... Even suffering, as Marx says, is a form of self-enjoyment. Doubtless
will find a way of taking his pleasure with Schreber, even if in order to do so Schreber must transform himself
ses celibataires, meme (The Bride Stripped Bare by Her Bachelors, Even, the machine in Kafka's In the Penal Colony, Raymond Roussel's
its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures or kills, it manifests something new and
of delirium (I think . . .) presuppose an I feel at an even deeper level, which gives hallucinations their object and thought delirium
disappears once again in the space of just one day—even though it may appear to have taken place between December
to this recording process, as we see in paranoia and even in the paranoid forms of schizophrenia, it does not constitute
too far removed from these problems, too far past them. Even Freud never went beyond this narrow and limited conception of
psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even when the fantasy is interpreted in depth, not simply as
There is only desire and the social, and nothing else. Even the most repressive and the most deadly forms of social
of a desiring-machine within an object of social production. But even earlier, Ravel preferred to throw his inventions entirely out of
machines, so as to cause desiring-machines to undermine technical machines. Even more important, the work of art is itself a
desiring-machine
within the extrinsic conditions of the reproduction of the process (even though these conditions do not come into being at some
doubtless we can express this identity in two different ways, even though these two ways together constitute the autoproduction of the
Nor is it merely a question of a simple parallelism, even though from the point of view of the failure of
the child reacts by turning himself into a machine. But even Bettelheim, who has a noticeable bias in favor of Oedipal
several different flows; it may waver between several functions, and even take on the regime of another organ—the anorectic mouth
complex that we can scarcely speak of one chain or even of one code of desire. The chains are called signifying
by the very fact that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice
Blanchot
having recourse either to any sort of original totality (not even one that has been lost), or to a subsequent totality
boxes, noncommunicating vessels, watertight compartments, in which there are gaps even between things that are contiguous, gaps that are
affirmations, pieces
Instead he screams: Answer daddy-and-mommy when I speak to you! Even Melanie Klein. So the entire process of desiring-production is
trampled
conceives of these partial objects as being his parents, or even different parts of his parents' bodies. Strictly speaking, it is
do not represent anything. A partial object is not representative, even though it admittedly serves as a basis of relations and
lives his life and ponders what it means to live, even though the question must be related to his parents and
remember that ever since I was eight years old, and even before that, I always wondered who I was, what I
necessary in order to produce a psychotic, or because an even more direct mechanism of intervention by the grandparents in the
figures vary according to the social form under consideration. We even believe what we are told when Oedipus is presented as
in this direction. Is it merely a matter of oedipalizing even the schizo? Or is it a question of something else
schizo? Or is it a question of something else, and even the contrary? Wouldn't it be better to schizophrenize—to schizophrenize
and myth are adequate to the formations of the unconscious, even if the work of transformation is taken into account? Groddeck
become a theater, a scene and its staging. And not even an avant-garde theater, such as existed in Freud's day (Wedekind
Oedipal scene. They continue nevertheless to make a hellish racket. Even the psychoanalyst can't ignore them. He tends therefore to maintain
it appears difficult to assign as cause of the malady—even if only an occasional cause—an outburst of homosexual libido
possible to write in the history of the movement: so even we are still pious! Let us recall Marx's great declaration
that the place of man is entirely elsewhere does not even allow the possibility of a question to subsist concerning an
this concept the analytical position and extension it required. Without even going that far, a lively controversy developed when certain analysts
that this itself is proof that women are castrated—or even console women by saying that men are castrated, too, all
artifices that inject the unconscious with beliefs that are not even irrational, but on the contrary only too reasonable and consistent
the socius, does not derive from the father and mother, even though the father and mother have their roles there as
institutions in which it imagines itself, to the point where, even in its perversions, the ego conforms to the exclusive use
a terminated analysis is by that very fact a failure, even if this proposition is accompanied by the analyst's little smile
one who is sick be forewarned against ulterior conflicts, can even new conflicts be awakened for a preventive purpose? A great
themselves be subsumed under the category of a complete object, even if absent—the phallus of castration; breaks-flows that let themselves
forbidden, that very thing was desired. In reality, global persons—even the very form of persons—do not exist prior to
found to comply with a binary rule; and we have even seen that a third term intervened in this binarity, the
up in an intuition of unity that precedes its fulfillment. (Even in Melanie Klein, the schizoid partial object is related to
that we find it hard to imagine another use, and even the three familial neuroses do not escape this use, although
the events that befall them: everything divides, but into itself. Even the distances are positive, at the same time as the
free disjunction; the differential positions persist in their entirety, they even take on a free quality, but they are all inhabited
has so little to do with the God of religion, even though they are related to the same syllogism. In Le
if going beyond the father were always forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical series: at
all law—where the problem of Oedipus can no longer even be raised. By the same token, we do not share
Oedipus beyond the variability of images; the fusing of desire even more strongly to law and prohibitions; and the pushing of
us back to the question of the father, to oedipalize even the schizo, and to show that a gap in the
supports no ritual, and psychoanalysis is not the Oedipus ritual. Even if we go back from the images to the structure
the schizo where on the contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting the field
families, parental appellations, divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel that) I
am becoming God
delirium back to an internal familial determination. And what is even more disturbing to us is the fact that the entirety
combines in order to force him to submit (social repression even before psychoanalysis)? The schizophrenic egg is like the biological egg
that the active factors are not the real parents, nor even the parents as the child imagines them. Such is also
own father lead to the son's inability, in turn, to even posit his desire toward his mother. Whence the strange notion
the familial institution, ... a therapeutic return to the family! But even within the progressive or revolutionary sectors of institutional analysis on
It seems to us that such a viewpoint is present even in Cooper. (In this respect Laing is better able to
sit around the breakfast table with the so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an
identity
winds, to the four corners of the social field (not even 3+1, but 4+n). A poorly closed triangle, a porous or
never a microcosm in the sense of an autonomous figure, even when inscribed in a larger circle that it is said
dear until then. Hellenists were right to remind us that, even in the case of worthy Oedipus, it was already a
is on the side of the response, not the stimulus. Even Oedipal psychoanalysis recognized the indifference of the effective parental images
And since the beginning always proceeds by twos—this is even the necessary condition for rendering escape impossible—a first pre-oedipal
or you abandon all positions of sexuality. And yet, not even in the shadow of a transcendent phallus are the unconscious
in a familial order that is autonomous, expressive, or signifying. Even the nursing child, in his games as in his feedings
the desiring-subject. It was not by means of a metaphor, even a paternal metaphor, that Hitler was able to sexually arouse
conscious and unconscious investments are not of the same type, even when they coincide or are superimposed on each other. We
itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber finds himself to be the Great Mongol when he
of time to digest a bit of news; one can even quote some texts of Freud on the unconscious being ignorant
in the Furies, Apollo, and Athena. The same reproach applies even better to psychoanalysts: it would seem that they believe in
an aggregate of departure that is always presupposed by Oedipus, even if in a totally implicit fashion; next, a familial moment
This response, however, leaves two problems untouched and makes them even more urgent: on the one hand, the specific relationship
between
complex as an adequate expression of the unconscious? Must we even follow Freud in saying that the Oedipus complex, according to
to the effect that Oedipus must not really exist, since even the primitive prefers a pretty young woman to his mother
an idea that repression inspires in us concerning desire; not even a compromise, but an idea in the service of repression
foremost is a logical deduction made by the human reason, even if unconsciously made, and secondly is introduced into the affective

of vital importance for a society to repress desire, and even to find something more efficient than repression, so that repression	p 116
We demand the right to a very deliberate analysis. For even in their contrary uses, let us make no mistake about	p 116
link, where Oedipus would be the object of repression, and even its subject through the intermediary of the superego. From this	p 117
need to relate again the reactionary compromises of Freudianism, and even its theoretical surrender: this work has been accomplished several	p 117
times	
the other hand the history of the movement has never even been sketched out: the structure of the psychoanalytic group, its	p 117
the unconscious nature of the operation and by its result (even the inhibition of revolt has become unconscious), a distinction that	p 119
Oedipus is nothing, almost nothing (within the order of desiring-production, even in the child); at other times we say that it	p 121
I decided that one day I would show them. If even artists give in to this, it would be a mistake	p 121
bit more subterranean than psychoanalysis, than the family, than ideology, even joined together. There we have all the forces of social	p 122
Oedipus is an application, and the family a delegated agent. Even by application it is hard, it is difficult for a	p 122
not tolerate oedipalization, and those who tolerate it and are even content with it and evolve within it. Those on whom	p 124
when they enter. Moreover, what does not enter causes perhaps even more vibrations to be felt. The desiring-machines reintroduce or attempt	p 125
disorder, and psychosis as an extra-oedipal escape. It is not even enough to state that the two groups are capable of	p 125
what is there to gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother	p 126
was the evaluation of the role of these actual factors, even in neurosis, insofar as they are distinguishable from the familial	p 127
factor that could be sufficiently explained by the familial complex? Even a writer like Reich—so careful to situate desire in relation	p 127
disorder of the world is manifested in the subjective disorder, even if it is, with the passing of time, inscribed within	p 127
the disorder, and the concern for going further than Oedipus, even further than the pre-oedipal, for going much further back—as	p 128
determines its progressions and regressions in terms of Oedipus, or even in relationship to it: thus the idea of pre-oedipal regression	p 129
speak of another world, he is not from another world: even when he is displacing himself in space, his is a	p 131
series Turner does not exhibit, but keeps secret. It cannot even be said that he is far ahead of his time	p 132
when language is no longer defined by what it says, even less by what makes it a signifying thing, but by	p 133
object. From this point of view, there is no longer even any need for applying psychoanalysis to the work of art	p 134
this literature deploys a form of superego proper to it, even more noxious than the unwritten superego. Oedipus is in fact	p 134
form. We are free to think that there is finally even less dishonesty in psychoanalysis than in the established literature, since	p 134
the technical machine already implies an acting, a transmitting, or even a driving element that is nonhuman, and that extends man's	p 141
The social machine, in contrast, has men for its parts, even if we view them with their machines, and integrate them	p 141
organs and functions derived from the abstract quantity. One is even compelled to say that, while in our societies the penis	p 143
it forcibly inserts desire into social production and reproduction. For even death, punishment, and torture are desired, and are instances of	p 145
substitutes a geographic organization for the organization of gens. Yet even where kinship seems to predominate over the earth, it is	p 145
a structure but a practice, a praxis, a method, and even a strategy, Louis Berthe, analyzing a relationship of alliance and	p 147
fully inside history, and far distant from the stability, or even from the harmony, attributed to them in the name of	p 151
Capitalism has learned this, and has ceased doubting itself, while even socialists have abandoned belief in the possibility of capitalism's	p 151
natural	
by the fact that the length of each segment—or even its existence as such—is determined only by its opposition	p 152
from without, rushing in through their opening. Perhaps it is even for this reason that it arrives from without; they suffocate	p 152
the secret of all these formations, coding the flows, and even overcoding them rather than letting anything escape coding. Primitive societies	p 153
connections reappear in a form compatible with the inscribed disjunctions, even if they react in turn on the form of these	p 154
does not as yet comprise any distinction of persons, nor even a distinction of sexes, but only prepersonal variations in intensity	p 155
indispensable, not because the myth would be a transposed or even an inverse representation of real relations in extension, but because	p 157
objects at which the repression is directed. It is not even the memory of filiation in general that is repressed by	p 159
impossible? At least in this instance, the platitude is not even true. We are reminded how illegitimate it is to conclude	p 162
flow, where one would look in vain for persons or even functions discernible as father, mother, son, sister, etc., since these	p 162
scarcity, of a spring or the exhaustion of a spring (even the drying up of a spring is a flow), than	p 163
between families coextensive with the social field. It would not even be exact to say that the family determinations burst apart	p 166
criteria borrowed from the latter: for example, a familial complex, even if it differs from our own, or cultural material (des	p 166
differs from our own, or cultural material (des contenus culturels), even if it is brought into relation with an ethnic unconscious	p 167
Or rather, if it is true that the analysis doesn't even begin as Oedipal, except to our way of seeing, doesn't	p 168
existence of this Oedipus, when in fact it does not even have (apart from colonization) the necessary conditions to begin to	p 170
it is the interior colony, and we shall see that even here at home, where we Europeans are concerned, it is	p 170
break (coupure), but that perhaps the oral, the written, or even the capitalist civilizations were such breaks with which the nature	p 172
nature remains integrally lived by the members of these societies, even though they have not been psychoanalyzed, and in spite of	p 172
representation presuppose the prohibition of incest, but it is not even possible to say that the representation is born of the	p 172
les choses), in the forms of social production and reproduction. Even an author like Marcuse, whom one would not suspect of	p 173
Oedipal, without allowing either side to leave the family or even Oedipus, always oscillating between the famous two poles, the pre-oedipal	p 174
and capitalist society at least, Oedipus is a sure thing (even if they underline, as does Fromm, the elements of a	p 175
that Oedipus is demanded, and demanded again and again; and even an attempt as profound as Lacan's at shaking loose from	p 175
the codes a quantifying axiomatic (une axiomatique comptable) that is even more oppressive. With the result that capitalism—in conformity	p 176
with	
folding operation). Speaking, dancing, exchanging, and allowing to flow, and even urinating, in the midst of the community of men, as	p 178
on the communication of the unconscious. With the result that, even in the child, what is invested through the familial stimuli	p 178
power and economic and religious force inseparable from the fetish, even when its use is individual and private. Hair, for example	p 182
and intimate in spite of everything, an intimate Oedipal feeling, even when it is interpreted structurally, on behalf of the pure	p 183
demonstrate clearly that he does not expect an exchange, not even a deferred exchange? It is theft that prevents the gift	p 186
lightning appears, too terrible, too convincing, too sudden, too different even to be hated. Their work is an instinctive creation and	p 191
a populace perhaps tremendously superior in numbers but still formless) Even the most ancient African myths speak to us of these	p 192
And new perverse groups spread the despot's invention (perhaps they even fabricated it for him), broadcast his fame, and impose his	p 193
when one empire breaks away from a preceding empire; or even when there arises the dream of a spiritual empire, wherever	p 193
What counts is not the person of the sovereign, nor even his function, which can be limited. It is the social	p 194
taxes as the maintenance of the apparatus of the State. Even where dominant classes set themselves apart from this apparatus and	p 197
means of remarkably widening the regime of debts, making it even stronger, by anticipating and repressing any reterritorialization that might be	p 197
know what emperor is reigning, and there exist doubts regarding even the name of the dynasty.... Long-dead emperors are set on	p 199
and that makes desire into the property of the sovereign, even though he be the death instinct itself. The castes are	p 199
this double incest is not to produce a flow, not even a magic flow, but to overcode all the existing flows	p 201
uniformly flow in a deterritorialized flow of writing. Men have even been seen drinking this flow. Andras Zempleni shows how, in	p 206
for a vanished despot who still functions in modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the shadow	p 207
chain the effects of signification. There is no phonological or even phonetic code operating on the signifier in the first sense	p 207
signs. But such a field remains defined by a transcendence, even when one considers this transcendence as an absence or an	p 207
signification, does not bear only on the despot's subjects, nor even on his servants, but on the despot himself, his dynasty	p 214
know what emperor is reigning, and there exist doubts regarding even the name of the dynasty)? This would mean that the	p 214
the dynasty)? This would mean that the death instinct is even more deeply rooted in the State than thought, and that	p 214
not succeed the Oedipus complex, marking the complex's repression or even its suppression. It must result from the repressing action of	p 216
return of the repressed under conditions that disfigure, displace, and even decode desire. The Oedipus complex appears only after latency;	p 216
and	
it was linking its fate-to have brought about this salvation even at the price of a regression, and even though it	p 217
this salvation even at the price of a regression, and even though it meant the unconscious would be kept under the	p 217
a return to more primitive stages of feudalism, and occasionally even the re-establishment of a kind of slavery (esclavagisme). And it	p 223
ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It is not	p 224
escaped coding, or consummations-consumptions as in the primitive feasts, or even the maximum consumption in the extravagance of the	p 224
despot and	
the old social without changing the old mode of production. Even before the capitalist production-machine is assembled, commodities and	p 226
money effect	
exchange relation formally unites partial objects that are produced and even inscribed independently of it. The commercial and monetary	p 226

inscription remains	
of it. The commercial and monetary inscription remains overcoded and even repressed by the previous characteristics and modes of	p 227
inscription of	
it has no exterior limit that it could reach or even approximate. The tendency's only limit is internal, and it is	p 230
and more on the periphery. It will be said that, even so, at the center the falling tendency retains its restricted	p 232
case, however. On the one hand, codes continue to exist—even as an archaism—but they assume a function that is	p 232
to the machine, forming the elements of a technology and even a science. It is these flows of code that find	p 232
area. Thus the importance of human surplus value remains decisive, even at the center and in highly industrialized sectors. What determines	p 233
measurable than that of human surplus value. It is not even the profitability of the new technique considered in isolation, but	p 233
no commensurability or exterior limit between scientific or technical labor—even when highly remunerated—and the profit of capital that	p 234
inscribes	
dolphins, to the language of dolphins, to flows that are even stranger and more deterritorialized. But where does the dolphin flux	p 236
representative of the great instantaneous creative flow, which is not even a possession and has no purchasing power. Who is robbed	p 238
Who is robbed? Certainly not the worker who is not even bought, since the reflux or salary distribution creates the purchasing	p 238
by side, reflux and afflux. An axiom will be found even for the language of dolphins. Marx often alluded to the	p 238
figures do not derive from a signifier nor are they even signs as minimal elements of the signifier; they are nonsigns	p 241
determined in relation to a phonic substance on which writing even confers a secret privilege. We believe that, from all points	p 242
allows any surveillance on the part of a transcendent instance, even one that has withdrawn. Because within this field it sets	p 242
of a vanished archaic despot. For it is certain that, even and especially in their manifestations of extreme force, neither capitalism	p 244
a simple illness, why does it keep its artists and even its scientists under such close surveillance—as though they risked	p 245
socius that is deterritorialized, but also a socius that is even more pitiless than any other. Schizophrenia, on the contrary, is	p 246
And it is impossible in such a regime to distinguish, even in two phases, between decoding and the axiomatization that comes	p 246
cards, files, and other means of control, capitalism does not even need to write in books to make up for the	p 250
place for you within the expanded limits of the system, even if an axiom has to be created just for you	p 251
itself is by no means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as much concerning	p 251
merely aided by the powerful levers of technique. This holds even truer of the social axiomatic: the way in which this	p 251
to invent others, and by marshaling all its forces, was even able to prevent the conjunction from taking place (as for	p 252
merely ensures the regulation of the axiomatic; it regulates or even organizes the failures of the axiomatic as conditions of the	p 252
many other things besides, things that are much smaller, tiny even, absurdly insignificant; it has a peculiar passion for such things	p 253
an unrivaled slavery, an unprecedented subjugation: there are no longer even any masters, but only slaves commanding other slaves; there is	p 254
of a surplus, without a commodity-exchanging and planner State, and even without an equivalent of the bourgeoisie: it is evident both	p 256
in a distinct consciousness that, at this level, does not even present any grounds for asking whether it betrays or not	p 257
aggregates, gangs). Others are organized or promoted by the State, even though they might turn against the State and cause it	p 258
essential aspect of the regulation performed by the State is even more readily understood if one sees that it is directly	p 258
machine, in the form of agriculture and landed property. And even Adam Smith discovers the great essence of wealth, abstract and	p 259
has seemed to us to have as a corollary and even as a direct manifestation, the simultaneity of the two movements	p 260
a consul kidnapper, a Black Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is an oscillation between	p 260
which constitutes in its shadow existence history's only break, since even the modern social axiomatic can function only by resuscitating it	p 261
capitalist system. 11 Oedipus at Last In the territorial or even the despotic machine, social economic reproduction is never independent of	p 262
this way capitalism fills its field of immanence with images: even destitution, despair, revolt—and on the other side, the violence	p 264
they are plunged (cf. Ndembu schizophrenia). This is the case even in the peripheral zones of capitalism, where the colonizer's efforts	p 269
of desire, no longer in relation to objects, aims, or even sources (territories), but as an abstract subjective essence—libido or	p 270
that makes the real parents into so many innocents or even victims. For the family must appear in two forms: one	p 270
derive the first anxiety from the second, but one cannot even consider, as Kardiner does, that the social investment corresponding to	p 275
to evolve solely within the movement of regression or progression. (Even the psychoanalytic conception of repetition remains captive to such a	p 276
the shuffle. What matters is to break through the wall, even if one has to become black like John Brown. George	p 277
in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of the worst archaisms; inversely, the way	p 277
is collective, it is an investment of a collective field; even a lone particle has an associated wave as a flow	p 280
any more than it forms or reproduces itself. This is even the point around which the usual polemic between vitalism and	p 283
or personal unity of the organism, and the mechanist argument even more decisively, by calling in question the structural unity of	p 284
its structural unity, the living taken in its specific and even personal unity, are mass phenomena or molar aggregates; for this	p 286
each points to the extrinsic existence of the other. And even if they are differentiated and mutually opposed, it is merely	p 286
Miller have a more accurate evaluation of sexuality than Freud, even from the viewpoint of the famous scientificity. It is not	p 292
when it maintains that the libido must be desexualized or even sublimated in order to proceed to the social investments, and	p 293
their statistical relations within this aggregate? But Marx says something even more mysterious: that the true difference is not the difference	p 294
to define the female sex by means of positive characteristics, even if they be terrifying. At least in this way one	p 295
sexes. Making love is not just becoming as one, or even two, but becoming as a hundred thousand. Desiring-machines or the	p 296
hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is the variable analysis	p 296
unconscious; it is always the preconscious that believes. Shouldn't it even be said that it is the psychoanalyst who believes—the	p 296
machines, but just the opposite; thereafter there is no longer even any reason for considering machines, whether as desiring-machines or as	p 297
process of deterritorialization that must produce a new earth; and even the functioning of the desiring-machines against tragedy, against the	p 299
fatal	
representations that would bind it to objects, to aims, or even to particular sources. Freud is thus the first to disengage	p 300
And this subrepresentative field will continue to survive and work, even through Oedipus, even through myth and tragedy, which nevertheless	p 300
mark	
field will continue to survive and work, even through Oedipus, even through myth and tragedy, which nevertheless mark the reconciliation of	p 300
these elements and objectivities (as in the old Hellenists or even Jung); or else these representations may be understood by historical	p 301
the place of production, a theater that disfigures this production even more than could tragedy and myth when reduced to their	p 305
in a position to reveal the universality of this structure, even in the objective representations that it salvages and reinterprets in	p 306
pasteboard unconscious: the theater taken as the model of production. Even in Louis Althusser we are witness to the following operation	p 306
by this social function. It is not the pervert, nor even the autistic person, who escapes psychoanalysis; the whole of psychoanalysis	p 312
means, and fills the following function: causing beliefs to survive even after repudiation; causing those who no longer believe in anything	p 314
discovery of the material. But the reason for this is even more radical than he thought: there is no unconscious material	p 314
they keep from forming for themselves yet another such territory, even if on the body without organs as the indifferent support	p 315
without organs as the indifferent support for a last representation? Even those who are best at leaving, those who make leaving	p 315
an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not effect great	p 315
detrterritorializations	
need circuits, and we need to be taken for walks. Even those best able to disconnect, to unplug themselves, enter into	p 315
themselves, enter into connections of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led	p 315
to discover the	
archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into	p 316
pervasive machines in a	
these lands, he desecrates them, he penetrates them, he liquidates even his grandmother with a machine for tying shoes. The perverse	p 318
hospitals, social clubs for the sick, family care, institutions, and even antipsychiatry—remain threatened by a common danger, a danger which	p 319
sufficiently nomadic circuit? How does one prevent the unit chosen, even if a specific institution, from constituting a perverted society of	p 320
molar organization has the function of binding the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic	p 320
breakthrough and the intense	
but also in the psychotic reterritorializations of the hospital, or even the familial neurotic reterritorializations, we cry out, More perversion! More	p 321
that are his prized possession, or that he perfects or even produces through handiwork; nor of the subject's use of his	p 322
still too representative, and represent units that are too large—even the perverted machines of the sadist or the masochist, even	p 322
even the perverted machines of the sadist or the masochist, even the influencing machines of the paranoid. We have seen in	p 322
the object were really the lowest level of analytic activity, even and especially when they claim to double the real object	p 322
does not see therein such elements, rather than parts of even a fragmented whole. As Lawrence said, analysis does not have	p 323
return to the rule so clearly stated by Serge Leclaire, even if he sees this only as a fiction instead of	p 323
partial objects are elements of the unconscious, and we cannot even go along with the image of the partial objects that	p 324

which is the famous turning point where it no longer even relates to the familial scene, but solely to the psychoanalytic death desire? A being-far-death? Or rather an investment of death, even if speculative? None of the above. The experience of death them all the way into the desert and decoding them—even if this idea necessarily took on the appearance of a ascetic ideal is an artifice for the preservation of life ... even when he wounds himself, this master of destruction, of self-destructing infinitely further removed from desiring-production than were the primitive or even the barbarian systems, which nonetheless code and overcode the flows	p 329 p 330 p 331 p 333 p 335
and its codes. That is why the primitive codes and even the despotic overcodings testify to a polyvocality that functionally draws elaborated in the unity of the .sociodesiring-apparatus. And it is even less a question of the death instinct to the extent in the movement of the finite blocks of debt. But even in the system of despotic terror, where debt becomes infinite often than not with what is to be co-opted, and even anticipate it. (How many revolutionary groups as such are already an apparatus for the absorption of a surplus value not even produced yet—which gives them precisely an apparent revolutionary position of intensities and becomings. The schizoanalyst is not an interpreter, even less a theater director; he is a mechanic, a micromechanic from functioning. It is not easy to rediscover the molecules—even the giant molecule—their paths, their zones of presence, and a state of partial dependence (the Markov chains). This can even be seen in the genetic code. In other terms, forms economy, and the political no less subjective than the libidinal, even though the two correspond to two modes of different investments violence only by assigning itself aims and meanings in which even the most enslaved elements participate: The sovereign formations will have	p 336 p 336 p 337 p 338 p 338 p 338 p 338 p 343 p 345 p 345
and of the degree of development in and for themselves. Even in the person who has an interest—and loves them and market monopoly capitalism). But there is something more serious: even when the libido embraces the new body—the new force formation of sovereignty that subordinates desiring-production under new conditions. But even though the unconscious libido is charged with investing this socius interest and its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint of its libidinal revolutionary group at the preconscious level remains a subjugated group, even in seizing power, as long as this power itself refers preconscious investments that are simply reformist? And where do we even situate such and such a group? Did it ever have But it is not just a matter of literature or even psychoanalysis. It is a matter of politics—though not, as drives animating an individual or a group; assuredly perversions, and even sexual emancipation, give no privilege as long as sexuality remains	p 346 p 347 p 347 p 348 p 348 p 349 p 350 p 350
that one demands one's right to be heard; it can even be disinfected, treated in a psychoanalytic or scientific manner, yet not succeeded in rescuing sexuality from the category of secrets, even if public, even if disinfected: i.e., as long as rescuing sexuality from the category of secrets, even if public, even if disinfected: i.e., as long as it has not is a matter of flows, an infinity of different and even contrary flows. Everything depends on the way in which these A woman is not a model anything. She is not even a distinct and definite personality.... A woman is a strange such texts as this: it is not easy to de-oedipalize even nature, even landscapes, to the extent that Lawrence could. The as this: it is not easy to de-oedipalize even nature, even landscapes, to the extent that Lawrence could. The fundamental difference place of the familial representations of the Freudian unconscious, or even the archetypes of a collective unconscious. It is merely a role, but in two quite specific ways that deprive them even more of their supposed autonomy. In accordance with the distinction families have understood the lesson of psychoanalysis only too well, even from far off or by osmosis, in the air of the analyst is concerned, too much penetrates into his office. Even the closed familial scene appears to him to be an of persons just as it knows nothing of the ego—even the most undifferentiated ego of narcissism—since its investments are arrival (a minimum of three terms, which one can and even must augment, but not to infinity). Such an application in and for extending the familial co-ordinates beyond their real and even imaginary domain. It is not by chance that institutional analysis of the true ego or self as in Martin Buber. Even more than the hostility of traditional authorities, perhaps this is the unconscious libidinal investments of the social field. Oedipal familialism, even and especially in its most modern forms, makes impossible the	p 350 p 350 p 350 p 351 p 351 p 351 p 351 p 352 p 355 p 356 p 357 p 358 p 358 p 359 p 360 p 360
the former. Or, second, the schizo resists neuroticization and oedipalization. Even the use of modern resources, the pure analytic scene, the collective interests and goals, reforms to be brought about, sometimes even revolutions to be made. But madness breaks through, beneath the	p 363 p 364
which animate the strange discourse of an organization of society. Even its language is demented. Listen to a Secretary of State are few differences between a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one another only in	p 364 p 364
fashion, but whose unconscious investments are of the same type, even when they do not adopt the same body. We can't maid, rich woman and poor woman—are dependents of Oedipus, even in their reversals and their substitutions. The very form of aims or interests presented as the general aims and interests, even though in reality the latter represent only the members of and their absurdity? They would not survive such an investment. Even the most overt fascism speaks the language of goals, of speaks the language of goals, of law, order, and reason. Even the most insane capitalism speaks in the name of economic and science, in a world where scientists and technicians and even artists, and science and art themselves, work so closely with its painting apparently molds itself to a Byzantine code where even the colors and the lines are subordinated to a signifier locus of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the body without	p 364 p 366 p 367 p 367 p 367 p 368 p 369 p 369
can only be grasped as the reverse side of territorialities, even the residual, artificial, or factitious ones. But at least something foul use of painting, centering around the dirty little secret, even in abstract painting where the axiomatic does without figures: a of painting whose secret essence is scatological, an oedipalizing painting, even when it has broken with the Holy Trinity as the and literature: a paranoiac form of expression that no longer even needs to signify its reactionary libidinal investments, since these investments	p 369 p 370 p 370 p 370
its signifier; an Oedipal form of content that no longer even needs to represent Oedipus, since the structure suffices. But on from its beginnings, but was hidden underneath aims and objects, even if aesthetic, and underneath recodings or axiomatics: the pure process	p 370 p 371
not intervene in these dramas as a familial figure or even as a mental structure; its intervention is determined by an such a way that social inscription and repression no longer even need to bear directly upon bodies and persons, but on to the very end investments of desire that do not even go by way of a deceptive and subjective ideology, and to Marx? So true is it that the various investments, even when opposed, can coexist with one another in complexes that a rupture with causality, a revolutionary line of escape; and even though one can and must assign the objective factors, such Mao, we won't be fooled again; Castro has become impossible, even in relation to himself; vacuoles are isolated, ghettos created; unions believing too much in the pure potentialities of art and even of science; for denying or minimizing the role of classes far more serious reproaches to be made, which we haven't even thought of. As for those we have named, we hold which would be enough to make its fundamental structures explode, even at the kindergarten level. We believe in desire as in time. It does not take itself for a party or even a group, and does not claim to be speaking for not claim to be speaking for anything or anyone, not even—in fact especially not—for psychoanalysis: nothing more than impressions	p 371 p 372 p 372 p 373 p 375 p 377 p 378 p 378 p 379 p 379 p 380 p 380
EVENING 1	
with him, so that, when he goes home in the evening, he rediscovers his little desiring-machines by tinkering with a television	p 236
EVENT 15	
next, never invoking the same genealogy, never recording the same event in the same way. When he is more or less rather, a parody of the process of recollection of an event: a single actor will play the whole of it in the secondary elaboration that makes dream as narration and as event take precedence over dream as a working over of thoughts so well preserved, but a partition came crashing down—an event that will liberate a space where Molloy and Moran no us back again to families and refer us to an event or a structural determination inside the family itself? Or is to be done with it, so as to render the event comical. And he explains that strictly speaking this event has the event comical. And he explains that strictly speaking this event has no importance whatever, that it merely concerns the latest constitutes an extreme position arguing that Oedipus was a real event whose effects were transmitted through phylogenetic heredity. And the other	p 15 p 21 p 66 p 77 p 89 p 106 p 106 p 171
since it can be at the beginning as an inaugural event, in the role of a matrix; or in the middle but which returns to them from without, they regard this event with melancholy as the sign of their approaching death. For sexuality and libidinal investment. Must they be referred to an event or to something that is felt, which remains familial and	p 175 p 176 p 182

also from the autonomous eye that extracts pleasure from the event. It is not because everyone is suspected, in advance, of An eye must be invoked that extracts pleasure from the event (this has nothing to do with vengeance): something that Nietzsche settled a long time ago, although the news of the event is slow to reach us, and there survives in us of this politicization in terms of the structure and the event, rather than the process itself. Furthermore, they localize social and	p 191 p 191 p 240 p 320
EVENTS 10	
The silences are leaden, the discourse is dominated by the events of the day, ... is uniform, it is a descriptive narration of the disjunctions where Beckett records his characters and the events that befall them: everything divides, but into itself. Even the all the triumphs, too, as if a few simple univocal events could be extricated from this extreme polyvocality: such is the War, in relation to the whites and the May '68 events, and so on: I fell sick from the Algerian problem way of seeing things was in direct relationship to the events of the times: Hitlerism, Stalinism, fascism I was fascinated by values, wealth and poverty, oppression and revolt, social classes, political events, metaphysical and collective problems—what does it mean to be male cousins are destined to remain bachelors. However, at all events, it does express the law that a man cannot receive local dictator Duvalier's chief of police was Desyr. But the events that restore a thing to life are not the same Times, but to experience so directly the resistance of the events that he accompanies this character, has the same surprises, the be thought and carried out as the most positive of events: What is this escape? The word is poorly chosen to	p 66 p 76 p 87 p 90 p 98 p 99 p 156 p 261 p 317 p 341
EVENTUAL 1	
away there? Why the same word to designate both the eventual breakthrough and the possible breakdown, and all the transitions, the	p 136
EVENTUALLY 7	
arise only as a function of inhibitors and repressers that eventually determine the support and firmly define a specific, personal subject in a primary phase, or to a whole that will eventually appear in a final depressive stage (the complete Object). Partial eyes went far beyond any sort of parental images. They eventually came to a total parting of the ways, yet Jung's beyond. It was their disagreement on this particular point that eventually made the break between Freud and Jung irreconcilable. Yet at psychosis, especially not psychosis; we draw a line between the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive to come about between compounds without chemical affinity, and thereby eventually subordinating any reaction to the intervention of compounds that are elements: organic links between organs or fragments of organs that eventually form part of the multiplicity; psychological and axiological links—the	p 39 p 44 p 46 p 46 p 134 p 288 p 324
EVER 41	
eats. It shits and fucks. What a mistake to have ever said the id. Everywhere it is machines—real ones, not Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as deeply involved in history as the schizo, or social systems, without either of the two sets of practices ever having any real or concrete effect upon the other. As meaning in the case of schizophrenics and the mechanisms of ever increasing disharmony and discord at every level of industrial society ideology of capitalism a motley painting of everything that has ever been believed. The real is not impossible; it is simply he touches is experienced as a representative of his parents. Ever since birth his crib, his mother's breast, her nipple, his answer must be sought in family relations. I remember that ever since I was eight years old, and even before that as a lack; nor are the disjunctions in the unconscious ever exclusive, but rather the object of a properly inclusive use the other, the danger of this familialism in extension is ever present, conforming to the double impasse of an extended Oedipus racist and racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain shiftings where the unconscious itself oscillates A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the father died over a say to ourselves: so that's what I wanted! Will it ever be suspected that the law discredits—and has an interest possibility of capitalism's natural death by attrition. No one has ever died from contradictions. And the more it breaks down, the For if genealogy and filiations are the object of an ever vigilant memory, it is to the degree that they are it mobilizes or causes passage of the detachable fragments without ever converting them into a detached object—no reduction whatever, no group is always on this side of or beyond, without ever occupying the position (Kardiner has understood this very well in beyond the earth, the new full body. No water will ever cleanse the signifier of its imperial origin: the signifying master to spring back more mendacious, colder, and more hypocritical than ever? This oblivion and this return. On the one hand, the Marx has clearly demonstrated the importance of the problem: the ever widening circle of capitalism is completed, while reproducing its immanent capitalism is completed, while reproducing its immanent limits on an ever larger scale, only if the surplus value is not merely the nature of the limits that capitalism reproduces on an ever wider scale as interior limits, but the presence of antiproduction on and so on. Thus the three segments of the ever widening capitalist reproduction process are joined, three segments that also limit, and where capitalism reproduces its immanent limits on an ever widening and more comprehensive scale. Hence it is at the direction to any efferent direction, and in whatever order, without ever encountering any of the other directions.... If I like, I at the same time to reproduce its limits on an ever expanding scale (the axiom of displacement from the center to outside, it shoulders its own burden. Not that man is ever the slave of technical machines; he is rather the slave with Oedipus himself: a motley painting of everything that has ever been believed. It comes as no surprise that Freud looks is unscientific, and the bare fact that no vapour-engine was ever made entirely by another, or two others, of its own of an entirely different nature: family-myth. Once again, have you ever seen a child at play: how he already populates the heroic, for the hero never looks backward, nor does he ever doubt his powers. Hamlet was undoubtedly a hero to himself limits that capitalism does not cease to reproduce on an ever expanding scale, and again by the marking out of an the Oedipus complex gathered up all beliefs, all that has ever been believed by humanity, but only in order to raise of abstract labor alienated in private property that reproduces the ever wider interior limits, and that of abstract desire alienated in abstract desire alienated in the privatized family that displaces the ever narrower internalized limits. The double alienation—labor-desire—is constantly increasing them, ignorant of themselves, in the monotonous buzzing of their ever quickening steps that lead them impersonally in a great immobile we even situate such and such a group? Did it ever have revolutionary unconscious investments? The surrealist group, for example, with connections, nomadic conjunctions). In short, sexual repression, more insistent than ever, will survive all the publications, demonstrations, emancipations, and protests concerning relative limits for it that it can reproduce on an ever expanding scale, or an axiomatic of flows that subjects this disintegration.... No formation of sovereignty, in order to crystallize, will ever endure this prise de conscience: for as soon as this perceptible to everyone, which force the social axiomatic to grow ever more complicated, to become more saturated, to the point where of an absolute incompetence. Someone asked us if we had ever seen a schizophrenic—no, no, we have never seen one	p 1 p 21 p 28 p 34 p 34 p 47 p 48 p 60 p 94 p 105 p 106 p 114 p 151 p 155 p 177 p 178 p 206 p 218 p 234 p 234 p 235 p 237 p 239 p 241 p 253 p 254 p 267 p 285 p 298 p 298 p 304 p 304 p 337 p 341 p 349 p 351 p 362 p 368 p 379 p 380
EVER-INCREASING 1	
produce the myth is born out of awareness, out of ever-increasing consciousness. That is why, speaking of the schizophrenic nature of	p 298
EVERLASTING 1	
these things form complexes of the unconscious, more effective than everlasting Oedipus. And the unconscious is indeed at issue here. If	p 97
EVERY 126	
we are all handymen: each with his little machines. For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge bliss to be in contact with the profound life of every form, to have a soul for rocks, metals, water, and and plants, to take into himself, as in a dream, every element of nature, like flowers that breathe with the waxing and outside, the invalid shines, glows, from every burst pore. This does not mean that we are attempting or partially drains off, the binary series is linear in every direction. Desire constantly couples continuous flows and partial objects that in turn produce other flows, interrupted by other partial objects. Every object presupposes the continuity of a flow; every flow, the	p 1 p 2 p 2 p 3 p 5 p 6

partial objects. Every object presupposes the continuity of a flow; every flow, the fragmentation of the object. Doubtless each organ-machine interprets	p 6
for that reason desiring-production is production of production, just as every machine is a machine connected to another machine. We cannot	p 6
apparent conflict arises between desiring-machines and the body without organs. Every coupling of machines, every production of a machine, every sound	p 9
desiring-machines and the body without organs. Every coupling of machines, every production of a machine, every sound of a machine running	p 9
organs. Every coupling of machines, every production of a machine, every sound of a machine running, becomes unbearable to the body at domesticating a genealogical form and content that are in every way intractable? For there is no doubting the fact that	p 9
himself of these currents that were tormenting him, he gives every appearance of having finally joined forces with them, taking passionate	p 13
unbearable point where the mind touches matter and lives its every intensity, consumes it? And shouldn't this question immediately compel us	p 17
and who identifies these states with the names of history: every name in history is I ... The subject spreads itself out	p 20
never utter the word again; it's just too damn stupid. Every time I hear it, I'll use the third person instead	p 21
in myth, tragedy, dreams—was substituted for the productive unconscious. Every time that the problem of schizophrenia is explained in terms	p 23
of reality, as though there were a dreamed-of object behind every real object, or a mental production behind all real productions	p 24
production, of industrial production. Clement Rosset puts it very well: every time the emphasis is put on a lack that desire	p 25
lack of; hence the world does not contain each and every object that exists; there is at least one object missing	p 26
and the mechanisms of ever increasing disharmony and discord at every level of industrial society. What we are really trying to	p 26
vary according to whatever aspect of them we are considering. Every machine, in the first place, is related to a continual	p 34
an ideal continuity. This is because, as we have seen, every machine is a machine of a machine. The machine produces	p 36
cattle (and then ... and then ... and then ...). In a word, every machine functions as a break in the flow in relation	p 36
Joey passes as Bettelheim's therapy progresses. In the second place, every machine has a sort of code built into it, stored	p 38
they function at all levels and enter into any and every sort of connection; each one speaks its own language, and	p 38
of the sign is to produce desire, engineering it in every direction. These chains are the locus of continual detachments-schizzes on	p 39
direction. These chains are the locus of continual detachments-schizzes on every hand that are valuable in and of themselves and above	p 39
them, continually works them loose and carries them off in every direction in order to create a new polyvocality that is	p 40
create a new polyvocality that is the code of desire. Every composition, and also every decomposition, uses mobile bricks as the	p 40
that is the code of desire. Every composition, and also every decomposition, uses mobile bricks as the basic unit. Diaschisis and	p 40
the workings of mechanisms that extend far beyond it in every direction? It is in this sense and this sense only	p 48
have introduced a third element—the desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus, through	p 56
Oedipus, behind Oedipus	
partial objects, at the core of the corresponding multiplicity whose every element can only be defined positively. We must speak of	p 60
they are part of it, they are present there in every way while creating within the economic forms their own repression	p 63
is constituted by process, suture, the concatenation of bound elements.... Every interpretation furnished by [the patient] can offer itself as an	p 66
relation to the other two, and you will reproduce in every sense the dual relations of identification in the undifferentiated. But	p 79
of a race inferior for all eternity: I have known every son of good birth, I have never been of this	p 86
one that nags at my modesty, is that at root every name in history is I. Yet it was never a	p 86
of their own race. Mongol blood flows through my veins. Every time I attempted to put something into effect, the Algerians	p 90
that Maud Mannoni calls the adaptation police force, since at every moment it still risks being thrust back into the framework	p 95
into question by way of a consequence. In this sense every child is a little scientist, a little Cantor. Go back	p 100
Freudian mania—to relate to Oedipus. what overflows it on every side and from all angles, beginning with the hallucination of	p 114
danger is elsewhere. If desire is repressed, it is because every position of desire, no matter how small, is capable of	p 116
starting from elements drawn from this very cure. As if every great doctrine were not a combined formation, constructed from bits	p 117
the most tender age, and it accompanies this life with every step. It does not arise after Oedipus, it is in no	p 129
weak, the aphasiacs, the illiterate. At least spare us sublimation. Every writer is a sellout. The only literature is that which	p 134
and integrate them, internalize them in an institutional model at every stage of action, transmission, and motricity. Hence the social machine	p 141
more as a method than as a true structural element. Every time one interprets kinship relations in the primitive commune in	p 147
primacy of a unanimous group. The presence of history in every social machine plainly appears in the disharmonies that, as Levi-Strauss	p 151
into itself, and where the same being is everywhere, on every side, at every level, differing only in intensity. The same	p 154
where the same being is everywhere, on every side, at every level, differing only in intensity. The same included being traverses	p 154
same, at both ends of the indivisible distance and on every side, a litany of twins, an intense filiation. At the	p 154
way, the socius's limit, the limit or the negative of every socius; the repression of this limit is possible only to	p 164
exact to say that the family determinations burst apart at every corner of this field and remain attached to strictly social	p 166
the point of departure for us, conditioned to say Oedipus every time someone speaks to us of father, mother, grandfather. In	p 168
of the socius. We shall speak of an absolute limit every time the schizo-flows pass through the wall, scramble all the	p 176
the place of the representative. In order to evaluate in every instance the nature of the apparatus and its effects on	p 185
away, kidnapped, hence in a certain sense stolen (the lipwotali); every union that could too manifestly appear to be the result	p 186
in terms of debt, in the debtor-creditor relationship, by eliminating every consideration of exchange or interest a l'anglaise. And if they	p 190
germinal influx, the great biocosmic memory that threatens to deluge every attempt at collectivity. But at the same time, how is	p 190
filiation that goes back to Abraham. There is the essential: every time the categories of new alliance and direct filiation are	p 193
frontier. At any rate, here they are; it seems that every morning there are more of them.... Speech with the nomads	p 195
writing supplants it. Jacques Derrida is correct in saying that every language presupposes a writing system from which it originates, if	p 202
property, with communal possession bricked into it, and collective dependence. Every form that is more evolved is like a palimpsest: it	p 218
palimpsest: it covers a despotic inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Egyptian, and a	p 218
a despotic inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Egyptian, and a Mycenaean under the	p 218
the banker). But on the other hand, and more profoundly, every technical machine presupposes flows of a particular type: flows of	p 232
of economic-monetary dependences at the heart of the desire of every subject it treats. Psychoanalysis constitutes for its part a gigantic	p 239
coded and overcoded. But it is the relative limit of every society; it effects relative breaks, because it substitutes for the	p 246
by a social axiomatic that stands opposed to codes in every respect. First of all, money as a general equivalent represents	p 248
an immense step forward for Adam Smith to throw out every limiting specification of wealth-creating activity—not only manufacturing, or	p 259
commercial	
always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under the	p 259
second, strictly complementary, aspect	
reduced to the father-mother-child triangle, which reverberates the answer daddy-mommy every time it is stimulated by the images of capital.	p 265
In	
hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . To every man, to every woman, the universe is just a setting	p 266
the real objective reality ... our Kodak-vision. . . . To every man, to every woman, the universe is just a setting to the absolute	p 266
seen in what sense schizophrenia was the absolute limit of every society, inasmuch as it sets in motion decoded and deterritorialized	p 266
of all social production. And capitalism, the relative limit of every society, inasmuch as it axiomatizes the decoded flows and reterritorializes	p 266
at social reterritorialization. Oedipus was always the displaced limit for every social formation, since it is the displaced represented of desire	p 266
production. So that capitalism is without doubt the universal of every society, but only insofar as it is capable of carrying	p 270
shows so well, to the shame of psychiatrists, is that every delirium is first of all the investment of a field	p 274
heart of this domain. Delirium is the general matrix of every unconscious social investment. Every unconscious investment mobilizes a	p 277
delirious interplay	
Delirium is the general matrix of every unconscious social investment. Every unconscious investment mobilizes a delirious interplay of	p 277
disinvestments, of counterinvestments	
of history; counterinvests the enclaves or the periphery; and disinvests every free figure of desire—yes, I am your kind, and	p 277
as to make them bear directly upon the social field: every name in history, and not the name of the father	p 278
a flow that defines the coexisting space of its presences. Every investment is collective, every fantasy is a group fantasy and	p 280
the coexisting space of its presences. Every investment is collective, every fantasy is a group fantasy and in this sense a	p 280
invokes an individual and specific unity of the living, which every machine presupposes insofar as it is subordinate to organic continuance	p 284
no reproductive system. The truth is that each part of every vapour-engine is bred by its own special breeders, whose function	p 285
that is to say, between the small machines scattered in every machine, and the small formations dispersed in every organism: a	p 286
scattered in every machine, and the small formations dispersed in every organism: a domain of nondifference between the microphysical and	p 286
the	
entire surroundings that it traverses, the vibrations and flows of every sort to which it is joined, introducing therein breaks and	p 292

same illusion of consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman nature of sex—for example	p 295
powers. Hamlet was undoubtedly a hero to himself, and for every Hamlet born the only true course to pursue is the	p 298
social economy by discovering quantitative labor as the principle of every representable value, Freud founds desiring-economy by discovering	p 299
the quantitative libido	
desiring-economy by discovering the quantitative libido as the principle of every representation of the objects and aims of desire. Freud	p 299
discovers	
the same is true of both desiring-production and social production: every time that production, rather than being apprehended in its originality	p 306
that Oedipus is indispensable, that it is the source of every possible differentiation, and that it saves us from the terrible	p 311
can one see in this extreme dispersion—machines dispersed in every machine—nothing more than a pure fiction that must give	p 314
but the myriad little connections, disjunctions, and conjunctions by which every machine produces a flow in relation to another that breaks	p 315
in the multiplicity they form without unification or totalization. With every structure dislodged, every memory abolished, every organism set	p 324
aside, every	
they form without unification or totalization. With every structure dislodged, every memory abolished, every organism set aside, every link	p 324
undone, they	
unification or totalization. With every structure dislodged, every memory abolished, every organism set aside, every link undone, they function	p 324
as raw	
every structure dislodged, every memory abolished, every organism set aside, every link undone, they function as raw partial objects,	p 324
dispersed working	
of the interactions under consideration. If it is true that every partial object emits a flow, it is also the case	p 324
speak, and it is by means of these flows that every productive connection is made, such as we have tried to	p 325
precisely because it occurs in life and for life, in every passage or becoming, in every intensity as passage or becoming	p 330
life and for life, in every passage or becoming, in every intensity as passage or becoming. It is in the very	p 330
passage or becoming. It is in the very nature of every intensity to invest within itself the zero intensity starting from	p 330
of death, insofar as death is what is felt in every feeling, what never ceases and never finishes happening in every	p 330
every feeling, what never ceases and never finishes happening in every becoming—in the becoming-another-sex, the becoming-god, the	p 330
becoming-a-race, etc., forming	
etc., forming zones of intensity on the body without organs. Every intensity controls within its own life the experience of death	p 330
and envelops it. And it is doubtless the case that every intensity is extinguished at the end, that every becoming itself	p 330
case that every intensity is extinguished at the end, that every becoming itself becomes a becoming-death! Death, then, does actually happen	p 330
In this regard, the first thesis of schizoanalysis is this: every investment is social, and in any case bears upon a	p 342
situate the psychoanalytic group within this complexity of social investments? Every time we wonder when it started going bad, it is	p 349
of Narcissus and Oedipus, the ego and the family. Consequently, every sexual libidinal investment having a social dimension seems to him	p 352
time unconscious, of the libidinal investments of the social field. Every loved or desired being serves as a collective agent of	p 353
the Zen tea box broken in a hundred places, whose every crack is repaired with cement made of gold, or like	p 362
cement made of gold, or like the church tile whose every fissure is accentuated by the layers of paint or lime	p 362
the category of an active utopia, is able to write: Every sovereign formation would thus have to foresee the destined moment	p 368
day humans are able to behave as intentionless phenomena—for every intention at the level of the human being always obeys	p 368
nonpossessed flow, incommensurable with wages and profits, which marks at every step along the way the interior limits of capitalism, their	p 372
social field, these two poles are found to coexist in every case of delirium, and fragments of schizoid revolutionary investment are	p 376
level. We believe in desire as in the irrational of every form of rationality, and not because it is a lack	p 379
the task of schizoanalysis is ultimately that of discovering for every case the nature of the libidinal investments of the social	p 382
EVERYBODY 1	
the undifferentiated. But there is Oedipus on either side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing	p 79
it so	
EVERYBODY'S 1	
analytic Oedipus? We are told, See here, it's quite normal, everybody's like that, but one continues to embrace the same humiliating	p 352
EVERYMAN 1	
the Oedipus complex conceived of as the daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up all	p 304
beliefs, all	
EVERYONE 25	
as its miraculate, enchanted surface, inscribing it in each and everyone of its disjunctions. Hence the strange relationship that Schreber has	p 13
relations with others following the communication proper to partial objects: everyone passes into the body of the other on the body	p 63
of flowers—brings us yet another message and another code: everyone is bisexual, everyone has two sexes, but partitioned,	p 69
noncommunicating; the	
us yet another message and another code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating; the man is	p 69
merely	
name of the more important interests of civilization (what if everyone did the same, what if everyone married his mother or	p 120
of civilization (what if everyone did the same, what if everyone married his mother or kept his sister for himself? there	p 120
unable to find anything of that nature among the Mru ... Everyone behaves as if he were ignorant of the compensation that	p 148
that would result from the closing of the cycle, and everyone stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior.	p 148
A	
of sexuality, of the phallic nature of symbolism. In theory, everyone could reach an agreement on this point: everything is sexual	p 180
sexual or sex-influenced (sexue) from one end to the other. Everyone knows this, beginning with the users. The practical misunderstandings	p 180
come	
that extracts pleasure from the event. It is not because everyone is suspected, in advance, of being a future bad debtor	p 191
the various sectors and branches of the economy that nearly everyone is involved in one way or another in these anti-human	p 236
revolutionary is the problem of the universal delirium about which everyone is silent, first of all and especially the psychiatrists (they	p 260
Everything is pre-formed, arranged in advance. The social field, where everyone acts and is acted upon (patit) as a collective agent	p 265
agent of production and antiproduction, is reduced to Oedipus, where everyone now finds himself cornered and cut along the line that	p 265
psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize everyone—people, animals, and things—to a point where we	p 319
will	
structural organization and the personal relations deriving from it, where everyone, like the worker called to war, abandons his machines and	p 323
the full body of capital and forming an absurd power. Everyone in his class and his person receives something from this	p 346
is a discordant, jarring, painful vibration, going forth and hurting everyone within range. And a man the same. Let's not be	p 351
i.e., neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes his own daddy, his own mommy. For	p 360
example	
below conditions of identity; and assembling the desiring-machines that countersect everyone and group everyone with others. For everyone is	p 362
a little	
identity; and assembling the desiring-machines that countersect everyone and group everyone with others. For everyone is a little group (un	p 362
groupuscule	
desiring-machines that countersect everyone and group everyone with others. For everyone is a little group (un groupuscule) and must live as	p 362
to circulate in the socius, flows that are perceptible to everyone, which force the social axiomatic to grow ever more complicated	p 379
them to enter into their own parts, wheels, and motors. Everyone knows that a schizo is a machine; all schizos say	p 381
EVERYTHING 162	
offer me more than that? Impossible. Leave me in peace. Everything is a machine. Celestial machines, the stars or rainbows in	p 2
though they do so within the production process itself. Hence everything is production: production of productions, of actions and of passions	p 4
of consumptions, of sensual pleasures, of anxieties, and of pain. Everything is production, since the recording processes are immediately	p 4
consumed, immediately	
itself flows in turn, and breaks the flows. I love everything that flows, even the menstrual flow that carries away the	p 5

of the energy that flows from it: the eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But a third term in the linear series: an enormous undifferentiated object. Everything stops dead for a moment, everything freezes in place—and an enormous undifferentiated object. Everything stops dead for a moment, everything freezes in place—and then the whole process will begin that their very functioning appears to be miraculated by it. Everything seems objectively to be produced by capital as quasi cause	p 6 p 7 p 7 p 11
The celibate machine itself is not a paranoiac machine, however. Everything about it is different: its cogs, its sliding carriage, its of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this machine turns out, a product that the reader	p 18 p 21
real is not impossible; on the contrary, within the real everything is possible, everything becomes possible. Desire does not express a impossible; on the contrary, within the real everything is possible, everything becomes possible. Desire does not express a molar lack within persons who have been defined in terms of abstract quantities. Everything returns or recurs: States, nations, families. That is what makes what makes the ideology of capitalism a motley painting of everything that has ever been believed. The real is not impossible material world. 6 The Whole and Its Parts In desiring-machines everything functions at the same time, but amid hiatuses and ruptures choose the example of the analyst least prone to see everything in terms of Oedipus, we do so only in order issue. The matter at issue is to find out whether everything he touches is experienced as a representative of his parents first analysts discover is the domain of free syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects	p 27 p 27 p 34 p 34 p 42 p 45 p 47 p 54
into a mere dependence on Oedipus, and that he neuroticizes everything in the unconscious at the same time as he oedipalizes place the primal fantasy concedes to desiring-machines, when it reduces everything to the Oedipal scene. They continue nevertheless to make a	p 55 p 55
your little bike, enter and allow yourself to be oedipalized. Everything follows from that, beginning with the untellable character of the the analyst's office—stop!—with this insertion of a desiring-machine everything is reversed: we have broken the contract, we are not but senses too the poisons that have already filtered in. Everything would be fine if the economic problem of desire were analyst and an ego that is normal in spite of everything ... Except that there are qualitative factors in the desiring-economy that of all sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as easily say the the patient could just as easily say the opposite of everything he is uttering without changing anything fundamental to the analytic sign, to the slightest vibration by springing on its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again, everything comes apart, but this time in	p 56 p 56 p 65 p 65 p 66 p 66 p 68 p 69
exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again, everything comes apart, but this time in a molecular and pure	p 69
draw nearer her cheek. At last, within the magnified proximity, everything falls apart like a face drawn in sand, Albertine's face permits an infantile stage of sexual promiscuity to subsist, where everything is permitted until the age when the young man in that which partial objects and subjects of desire lack. Consequently, everything is played out from the start: everywhere we encounter the Beckett records his characters and the events that befall them: everything divides, but into itself. Even the distances are positive, at man and to nature does not arise here at all. Everything is on the body without organs, both what is inscribed Thus in the 1936 letter to Romain Rolland, Freud writes: Everything unfolds as if the essential were to go beyond the by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us to conclude that this release, made possible by	p 69 p 72 p 72 p 76 p 78 p 80 p 81
conditions for such a practice appear to be already present. Everything takes place as if Oedipus of itself had two poles hallucinations. We are also of a mind to believe that everything commingles in these intense becoming, passages, and migrations—all this all I'll have to do is be Jones. But if everything commingles in this fashion it does so in intensity, with names of history, and not the name of the father. Everything has been said about the paucity of reality, the loss contact with life, autism and athymia. Schizophrenics themselves have said everything there is to say about this, and have been quick completely from Freud's analysis: not one trace of it remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced to	p 82 p 84 p 85 p 86 p 86 p 89
of it remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced to the father, in such a way as the oedipalization he is unable to bear, and around which everything combines in order to force him to submit (social repression broke in vain with the ideals of community adaptation, with everything that Maud Mannoni calls the adaptation police force, since at Oedipus, in relation to Oedipus, within the framework of Oedipus. Everything will be reduced to Oedipus, as the discussions on the a repression of the unconscious. It is equally true that everything within the order of production is anoedipal, and that there relationship between two articulations: so that is what this meant. Everything is made to begin with Oedipus, by means of explanation explanation, with all the more certainty as one has reduced everything to Oedipus by means of application. Only in appearance is constituted by a social formation. It can be applied to everything, in that the agents and relations of social production, and other causes into account, but that he alone cannot do everything. Besides, he deals just enough with other causes so as their relationships. But Engels slips in a reproach that changes everything: it really seems as if Bachofen believes all this, that it has become very dismal, very sad, quite interminable, with everything decided in advance. Will it be retorted that the schizo woman to his mother or his grandmother. If Jung betrayed everything, it was nevertheless not by way of this remark, Which self-applications, its suicides and its follies, the enormous group superego—everything that took place on the body of the master. What whereby desiring-production was discovered; the classical cultural element, which reduces everything to a scene from Oedipal theatrical representation (the return to	p 89 p 91 p 95 p 99 p 100 p 101 p 101 p 101 p 102 p 107 p 113 p 114 p 118 p 118
we have never dreamed of saying that psychoanalysis invented Oedipus. Everything points in the opposite direction: the subjects of psychoanalysis arrive	p 121
but on the contrary, from having been brought back to everything he had left. A drop in intensity to the body Inscribing itself into the recording process of desire, clutching at everything, the family performs a vast appropriation of the productive forces to reverberate. The desiring-machines are at the door, they make everything shake when they enter. Moreover, what does not enter causes compromise perception. But what is there to gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne	p 124 p 124 p 125 p 126
its limit. You are simply seeking for drama, says Aurelio. Everything is not inscribed in Oedipus without everything at its extreme drama, says Aurelio. Everything is not inscribed in Oedipus without everything at its extreme fleeing beyond the reach of Oedipus. These the Acheron. Thus the schizo will accept the reduction of everything to the mother, since it is of no importance whatsoever importance whatsoever: he is sure of being able to make everything rise again from the mother, and to keep for his secret use all the Virgins that had been placed there. Everything can be converted into neurosis, or warped out of shape do we conceive of the relationship between psychosis and neurosis? Everything changes depending on whether we call psychosis the process itself	p 126 p 126 p 126 p 126 p 126 p 130
become confused.... From the alienated starting point of our pseudo-sanity, everything is equivocal. Our sanity is not true sanity. Their madness	p 131
depth by what has just sundered its breadth: the schizo Everything becomes mixed and confused, and it is here that the chain of inscription, stock of filiation and fluxion of alliance. Everything takes place as though the stock constituted a surface energy the agents and connections of production. But on it, too, everything is attached and inscribed, everything is attracted, miraculated. It is production. But on it, too, everything is attached and inscribed, everything is attracted, miraculated. It is the basis of the disjunctive the nature of this intensive filiation, this inclusive disjunction where everything divides, but into itself, and where the same being is states through which a subject passes on the cosmic egg. Everything must be interpreted in intensity. The egg and the placenta mother's brother and my sister's husband and my own father. Everything rests on the placenta, which has become the earth, the such that it amounts to the same to say that everything would pass or flow with it, or on the contrary pass or flow with it, or on the contrary, that everything would be blocked. For the flows to be codable, their story begins, the story of oedipalization. But to be exact, everything begins in the mind of Laius, the old group homosexual our perverted eyes—for the fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the sick K is preyed upon by the mediator that could have made him a candidate for chief. Everything becomes complicated because of the colonizer-colonized relations: the English have	p 132 p 149 p 154 p 154 p 154 p 158 p 158 p 163 p 163 p 166 p 167 p 167 p 167
subject talks, the ghost is invoked, the medicine man explains, everything recommences, drums, chants, trances. It is not only a question role held by the chief and his personages. Rather than everything being reduced to the name of the father, or that latter opened onto all the names of history. Instead of everything being projected onto a grotesque hiatus of castration, everything was of everything being projected onto a grotesque hiatus of castration, everything was scattered in the thousand breaks-flows of the chieftainships, the psychoanalysis tells us that we too repress the representation. And everything tells us that we too often keep the full sexuality	p 168 p 168 p 168 p 168
	p 172

In theory, everyone could reach an agreement on this point: everything is sexual or sex-influenced (sexue) from one end to the	p 180
is felt, which remains familial and intimate in spite of everything, an intimate Oedipal feeling, even when it is interpreted structurally	p 183
representative of the noncoded flows of desire capable of submerging everything. It is debt that articulates the alliances with the filiations	p 185
the whole problem of the unconscious. For if exchange underlies everything, why is it that what takes place looks like anything	p 185
quite close to a desiring-machine of eye-hand-voice. A magic triangle. Everything in this system is active, acted upon, or reacted to	p 189
of the punishment: as primitive justice, territorial representation has foreseen everything. Coding pain and death, it has foreseen	p 191
everything—except for	
has foreseen everything. Coding pain and death, it has foreseen everything—except for the way its own death would come to	p 191
represented as it results from psychic repression, social repression has everything to gain when incest comes to take the place of	p 202
taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything is written in the despot's procession. Let us	p 202
return to	
by phonemes. For there is indeed a break that changes everything in the world of representation, between this writing in the	p 203
visibility of the one against the pain of the other. Everything in the system is active, en-acted (agi), or reacting; everything	p 204
Everything in the system is active, en-acted (agi), or reacting; everything is a matter of use and function. So that when	p 204
an infernal machine that welds desire to the Law, because, everything considered—so Lacan thinks—this is indeed the form in	p 209
that the system of imperial representation was, in spite of everything, milder than that of territorial representation. The signs are no	p 211
have to come from without. The founders of empires caused everything to pass into a latent state; they invented vengeance and	p 215
all at once; the primordial Urstaat, the eternal model of everything the State wants to be and desires. Asiatic production, with	p 217
this complementary duality reappeared between those who wanted to do everything possible to reconstruct the Urstaat from the elements they	p 222
found	
producers through expropriation and proletarianization—all the preconditions are present, everything is given, without producing a capitalism	p 223
properly speaking, but rather	
the latter are converted into real goods (at which point everything recommences by means of a new production that will first	p 238
is able to declare: no, nobody is being robbed! For everything is then based on the disparity between two kinds of	p 238
investment of desire. The wage earner's desire, the capitalist's desire, everything moves to the rhythm of one and the same desire	p 239
although it will be the same A topological knot where everything is connected without confusion, where everything flows together and is	p 241
A topological knot where everything is connected without confusion, where everything flows together and is distributed.... Thus a knot may be	p 241
transgressions, disorders, and deformations that are secondary in spite of everything, instead of forming and transporting further the	p 244
desiring-machines that are	
of images or derivatives of derivatives. But in another sense everything has changed, because the family, instead of constituting and	p 264
developing	
and that closes off his domain and scrambles his images. Everything is reduced to the father-mother-child triangle, which reverberates the	p 265
answer	
is perfectly reducible to a few essential and formalizable articulations. Everything is pre-formed, arranged in advance. The social field, where	p 265
everyone	
persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has been applied to them. The reign of images	p 265
is	
one of its images. That is why Oedipus gathers up everything, everything is found again in Oedipus, which is indeed the	p 267
of its images. That is why Oedipus gathers up everything, everything is found again in Oedipus, which is indeed the result	p 267
the whole series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in the images of capitalism, which shapes and	p 267
Jocasta, the despot with Oedipus himself: a motley painting of everything that has ever been believed. It comes as no surprise	p 267
with the children; and the fact cannot be hidden that everything begins in the mind of the father: isn't that what	p 273
father, who invented the Pangymnastikon and a general pedagogical system). Everything changes, then: the infinite regression forced us to	p 274
postulate a	
midst of the worst archaisms; inversely, the way in which everything turns fascist or envelops itself in fascism, the way in	p 277
paranoia on either side of it? Our assumption is that everything happens on the body without organs; but this body has	p 279
formations or gregariousnesses, the phenomena of organized crowds. He invests everything that falls within the province of large numbers.	p 279
The night	
was Darwinian, neo-Darwinian, when he said that in the unconscious everything was a problem of population (likewise, in the contemplation of	p 280
this sexuality? Cynicism has said, or claimed to have said, everything there is to say about love: that it is a	p 292
free energy capable of fueling a revolutionary machine. (Here again, everything has already been said by Fourier, when he shows the	p 293
that the psychoanalyst would be the first to say that, everything considered, belief is not an act of the unconscious; it	p 296
only through desire that we bring about the immaculate conception. Everything is said in these pages from Miller: Oedipus (or Hamlet	p 299
suited to decode them: the domain of free syntheses where everything is possible; partial connections, included disjunctions, nomadic	p 300
conjunctions, polyvocal flows	
there's my kind of guy, there's my kind of guy! Everything, the myth of the earth, the tragedy of the despot	p 308
an analyst's consulting room without at least being aware that everything has been played out in advance: Oedipus and castration, the	p 308
the anus as degrees of matter); pure positive multiplicities where everything is possible, without exclusiveness or negation, syntheses	p 309
operating without a	
schizophrenizing the analytic field, instead of oedipalizing the psychotic field. Everything hinges on the way in which the structure is elicited	p 309
molar hole while claiming to unmask the real.) What complicates everything is that there is indeed a necessity for desiring-production to	p 314
ultimate artifice. A little additional effort is enough to overturn everything, and to lead us finally toward other far-off places. The	p 321
structuring the whole and personifying the parts, unifying and totalizing everything. Everywhere there is libido as machine energy, and neither	p 323
the	
they are under the order of the included disjunctions where everything is possible. These signs are points whose nature is a	p 328
sigh of relief: one knew what this meant, and that everything was going to unfold within a mortified life, since Thanatos	p 332
of an energetic duality rendering the machinic transformations impossible, with everything obliged to pass by way of an indifferent neutral	p 333
energy	
desired, but what is desired is dead, already dead: images. Everything labors in death, everything wishes for death. In truth, capitalism	p 337
desired is dead, already dead: images. Everything labors in death, everything wishes for death. In truth, capitalism has nothing to co-opt	p 337
would not make the system dissolve at one end where everything would end up following behind and being swallowed up—a	p 338
the analysis of the subjective, as defined by ideology.) But everything is objective or subjective, as one wishes. That is not	p 345
coefficients without a hierarchy or a group superego. What complicates everything, it is true, is that the same individuals can participate	p 349
of flows, an infinity of different and even contrary flows. Everything depends on the way in which these flows—whatever their	p 351
old lady, animal or Blessed Virgin, and all at once. Everything passes into the machine that causes the properly familial determinations	p 355
process of deterritorialization? Let us suppose that we are granted everything: it will only be granted afterward. It is only afterward	p 357
schizophrenic as a sick person. For one attempts to neurotize everything. And doubtless one thus conforms to the family's mission, which	p 361
organs was still an artificial sphere, O asylum! So that everything is perversion. But everything is psychosis and paranoia as well	p 363
artificial sphere, O asylum! So that everything is perversion. But everything is psychosis and paranoia as well, since everything is set	p 363
perversion. But everything is psychosis and paranoia as well, since everything is set in motion by the counterinvestment of the social	p 363
counterinvestment of the social field that produces the psychotic. Again, everything is neurosis, since it is an outcome of the neuroticization	p 363
of the neuroticization that runs counter to the process. Finally, everything is process, schizophrenia as process, since it is against	p 363
schizophrenia	
process, schizophrenia as process, since it is against schizophrenia that everything is measured; its peculiar trajectory, its neurotic arrests, its	p 363
perverse	
are prisons, they do not resemble prisons, they are prisons. Everything in the system is insane: this is because the capitalist	p 374
no more complicated than in the case of abstract painting. Everything begins with Marx, continues on with Lenin, and ends with	p 375
given moment, in a given place. It is clear how everything can coexist and intermix: in the Leninist break, for example	p 377
into a breach (the escape, or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious investments in the case of	p 377
some	
with the real, and produces this strangely polyvocal moment when everything is possible. Of course the schiz has been prepared by	p 378
not speaking for him, and for him we take back everything we have said. So what is the relationship between schizoanalysis	p 380
one hand, and between schizoanalysis and psychoanalysis on the other? Everything revolves around desiring-machines and the production of	p 380
desire. Schizoanalysis as	
fantasy; decoding, deterritorializing—a terrible curettage, a malevolent activity. But everything happens at the same time. For at the same time	p 381

EVERYWHERE 46

1 THE DESIRING-MACHINES 1 Desiring-Production It is at work everywhere, functioning smoothly at times, at other times in fits and fucks. What a mistake to have ever said the id. Everywhere it is machines—real ones, not figurative ones: machines driving within the other and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the self and the	p 1 p 1 p 2
the product it takes for itself, garnering here, there, and everywhere a reward in the form of a becoming or an	p 16
for the schizo, continually wandering about, migrating here, there, and everywhere as best he can, he plunges further and further into	p 35
continuous flux, the interruption and the connection, fuse into one: everywhere there are breaks-flows out of which desire wells up, thereby	p 37
to water Oedipus down, to miniaturize it, to find it everywhere, to extend it to the very earliest years of life	p 45
as to shatter the iron collar of Oedipus and rediscover everywhere the force of desiring, production; to renew, on the level	p 53
psychoanalysis attests to a great monotony and encounters the father everywhere—in Flechsig, in the God, in the sun; it is	p 57
hidden and least recognizable guises, since he returns in fact everywhere and more visibly in religions and ancient myths, which express	p 57
desire lack. Consequently, everything is played out from the start: everywhere we encounter the analytic process that consists in extrapolating	p 72
a	
and nonspecific heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in this reversion, the innocence of flowers	p 74
instead of the	
they suffer from no longer being capable of applying it. Everywhere in psychoanalysis, in Freud, we have seen this taste for	p 76
psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions everywhere in the disjunctive network, and that	p 78
makes the unconscious swing	
distance over which the schizo glides in order to be everywhere something real is produced, everywhere something real has been and	p 87
glides in order to be everywhere something real is produced, everywhere something real has been and will be produced. It is	p 87
as over his enemies, relishing others as his allies, collecting everywhere the fraudulent premium of his avatars. Partial object: a well	p 88
for, parental figures, in a system of equivalence that rediscovers everywhere the father, the mother, and the ego. (And one merely	p 101
the child); at other times we say that it is everywhere (in the enterprise of domesticating the unconscious, of representing desire	p 121
the forces of desire, lead them to resignation, and substitute everywhere reactions of the daddy-mommy type for what is essentially active	p 122
In short, Oedipus is strictly undecidable. It can be found everywhere all the more readily for being undecidable, and in this	p 126
divides, but into itself, and where the same being is everywhere, on every side, at every level, differing only in intensity	p 154
Each one intensively repeats the entire genealogy for himself. And everywhere it is the same, at both ends of the indivisible	p 154
the stubborn maintenance of a familialist perspective, which wreaks havoc everywhere. For if the institution is first understood as a familial	p 174
of Oedipus: the starting point for reencountering an Oedipal structure everywhere; or on the contrary, they hold that the terms and	p 175
the phallus entity as signifying the separate thing, and in everywhere re-encountering the father as the symbolic representative of the	p 182
separation	
commodity and labor; reconciling market money and money from revenues; everywhere stamping the mark of the Urstaat on the new state	p 218
of the Urstaat on the new state of things. And everywhere, the presence of the latent model that can no longer	p 218
it, or checks it; on the contrary, it insinuates itself everywhere in the productive machine and becomes firmly wedded to it	p 235
depend on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order of the signifier and the figure. It	p 244
flows of desire. Their affinity is great, to be sure: everywhere capitalism sets in motion schizo-flows that animate our arts and	p 245
constitute the three aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss of capitalist	p 250
immanence, introducing there	
to private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has been applied to them. The reign of	p 265
operation that has no equivalent in the other social formations. Everywhere else the familial position is merely a stimulus to the	p 269
to invest larger aggregates. The truth is that sexuality is everywhere: the way a bureaucrat fondles his records, a judge administers	p 293
syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic	p 295
transsexuality, resulting in the woman containing as many	
of a structure of the unconscious: we are still pious. Everywhere, the great game of the symbolic signifier that is embodied	p 306
imaginary identity of persons and the structural unity of machines, everywhere knocking against the impasses of a molar representation that	p 308
the	
the whole and personifying the parts, unifying and totalizing everything. Everywhere there is libido as machine energy, and neither the horn	p 323
that of capital-money, suppresses the distinction between production and antiproduction; everywhere it mixes antiproduction with the	p 335
productive forces in the immanent	
by the signifier in capitalism, the empty locus that is everywhere displaced in order to block the schizophrenic escapes and place	p 335
that correspond to the two poles? The answer is that everywhere there exist the molecular and the molar: their disjunction is	p 340
at it and penetrate it, always coupled directly to it, everywhere setting the molecular charges that will explode what must explode	p 341
such areas. On the subject of maids—who are present everywhere in the cases studied by Freud—there occurs an exemplary	p 353
madness no less than its cure in a father-child relationship everywhere present. In this respect, far from breaking with psychiatry,	p 359
psychoanalysis	
social aggregates, finding in them a field of application, and everywhere enslave art to a great castrating machine of sovereignty. There	p 370

EVIDENCE 3

and from what it resects, as though it were giving evidence of another dimension, a cerebral ideality that is added to	p 219
uncovered by the withdrawal of the despot—all this is evidence that writing belongs to imperial despotic representation. Once this is	p 240
delirium of common sense than its platitude. For the prime evidence points to the fact that desire does not take as	p 292

EVIDENT 16

nature and man. The autoproduction of the unconscious suddenly became evident when the subject of the Cartesian cogito realized that it	p 49
to show how it differed from individual fantasy. It became evident that group fantasy was inseparable from the symbolic articulations that	p 62
or other drives threatening legitimate marriage. But it then becomes evident that, the more the problem of Oedipus and incest comes	p 117
operation, from the point of view of social production, becomes evident, for the latter could not otherwise ward off desire's potential	p 120
large quota.... Our systematic tendency is not to accept the evident iniquities of reality without taking stock of them, without trying	p 127
mother, father, son, mother's brother, son's sister. But it is evident and striking that these are not persons. Their names do	p 158
and an apparent autonomous form. On the contrary, it is evident that the individual in the family, however young, directly invests	p 166
investment of food, wherever a fear of going hungry is evident, or a pleasure at not being hungry, and this investment	p 173
style is my-dear-little-lamb-I-want-to-see-mommy. Now on the one hand, it is evident that the primitive formations do not come close to fulfilling	p 177
system a plane of consistency (plan de consistance), it is evident that this plane has changed, that it has become a	p 205
power and a given magnitude. This is something that became evident as we pursued the analysis of capital and labor at	p 249
directly economic. And yet, as regards paid labor, it is evident that there is no longer any need for a code	p 249
and even without an equivalent of the bourgeoisie: it is evident both that the answer is no, and that in these	p 256
relation to a father and a mother). This is clearly evident in the primal position of the father of the horde	p 273
that, moreover, its origins are not reconstructible. Yet it is evident that there is never a delirium that does not possess	p 274
wonder where these forms of force come from, it is evident that they are not to be explained in terms of	p 343

EVIL 2

is seated, and they have orgasms for having been so evil, for having tortured so well. It's so bad, but also	p 61
great man is already great because, for good or for evil, he has found a certain original solution to the Oedipal	p 102

EVINCING 1

before burying or immersing it. If present-day ethnologists are again evincing a lively interest in the hypothetical concept of the fetish	p 182
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EVOLUTION 14

the dull gray outlines of a dreary, colorless dialectic of evolution, aimed at forming a harmonious whole out of heterogeneous bits	p 42
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role of desire in mechanics. There is no sort of evolution of drives that would cause these drives and their objects was inscribed within the other. At the beginning of Creative Evolution, Bergson completely alters the scope of the comparison by opening true is it, said Nietzsche, that what is called the evolution of a thing is a succession of more or less in fact—those things that Nietzsche partially grasped in the evolution of the infinite debt. The Oedipal cell will have to cerebral ideality that is added to, superimposed on the material evolution of societies, a regulating idea or principle of reflection (terror itself to the dominant forces. The existence of an analogous evolution has been demonstrated for the technical machine, when it ceases labor distinct from the manual labor of the worker (the evolution of the technical object). In this sense, it is not the becoming-concrete that seemed to us to preside over the evolution of the abstract despotic Urstaat: from being at first the and one must regard as a decisive factor in this evolution the organization of a powerful working class that required a and more immanent, more and more internalized: this describes the evolution of the infinite debt—through Catholicism, then the Reformation. The a word, the very gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration and experiment, enabled it lottery drawings, creating switching points as lines of selection or evolution—this, indeed, is what all the stages of the passage phase that Nietzsche saw as the end result of the evolution of societies. In this perspective, art and science would then	p 44 p 96 p 196 p 216 p 219 p 221 p 233 p 252 p 253 p 268
EVOLUTIVE 1	
stage that must be surmounted in the direction of an evolutive integration (toward the depressive position under the reign of the	p 74
EVOLVE 4	
to think of the analytic activity as always having to evolve within a familial microcosm, and they continue to treat the who tolerate it and are even content with it and evolve within it. Those on whom the Oedipal imprint does not it appears in the imperial formation, and as it will evolve later, indeed have something in common: the indifference to designation remained captive to an unrepentant familialism that condemned it to evolve solely within the movement of regression or progression. (Even the	p 103 p 124 p 214 p 276
EVOLVED 3	
to signify will only be revealed later, when it has evolved and assumed the new figure that appears to place it into it, and collective dependence. Every form that is more evolved is like a palimpsest: it covers a despotic inscription, a so as to attract our children to Oedipus: we have evolved in Oedipus, we have been structured in Oedipus, and under	p 213 p 218 p 312
EVOLVES 3	
of filiation and the fluctuations of alliance. The whole system evolves between two poles: that of fusion through opposition to other party to the generalized breakdown of codes and overcodings, and evolves entirely within this new axiomatic that results from a hitherto the case of Celine, the great victim of delirium who evolves while communicating more and more with the paranoia of his	p 152 p 252 p 277
EVOLVING 1	
the two poles of Oedipus. They never stop involuting and evolving between these two poles. Oedipus as the last rock, and	p 135
EX 1	
create spontaneously as a debt owing to themselves, a creation ex nihilo that, instead of transferring a pre-existing currency as means	p 237
EX-FUTURISM 1	
are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the paranoiac	p 260
EXACT 5	
has to be eaten, eaten according to social rules as exact as those followed in carving up and apportioning a steer long story begins, the story of oedipalization. But to be exact, everything begins in the mind of Laius, the old group coextensive with the social field. It would not even be exact to say that the family determinations burst apart at every Oedipus is also a traditional norm—our own, to be exact? How can one say that Oedipus makes us speak in machines are organs, or organs, machines. The two definitions are exact equivalents: man as a vertebro-machinate mammal, or as an aphidian	p 144 p 166 p 166 p 171 p 285
EXACTING 1	
describe the desiring-machines of each subject, what analysis will be exacting enough for this? Mozart's desiring-machine? Raise your ass to your	p 325
EXACTLY 12	
capitalism, provided that the rules formulated by Marx are followed exactly. First of all, universal history is the history of contingencies to believe that a universal Oedipus haunts all societies, but exactly as capitalism haunts them, that is to say, as the clans, alliances, and filiations, this entire historical and collective drift: exactly the opposite of the Oedipal analysis, when it stubbornly crushes of law, but that continues to haunt it. It is exactly in this way that Marx defines Asiatic production: a higher liberation an ironclad impossibility. This infinitivatori (infinitivation) cannot be understood exactly as Nietzsche would have it—that is, as a consequence belongs to imperial despotic representation. Once this is said, what exactly is meant when someone announces the collapse of the Gutenberg all the more power as one still fails to see exactly what this outside is that will cause it to arrive the contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes of them, what is made with them into the wings, behind a limit that has become impassable (exactly as in fantasy the machines are there, but behind the fulfillment, except insofar as it is capable of creating—what exactly?—a new land. In each case we must go back is another? The experience of death must have given us exactly enough broadened experience, in order to live and know that that will allow us to understand the politico-economic determinations, but exactly the opposite. And then, above all, we are not looking	p 140 p 144 p 168 p 194 p 199 p 240 p 262 p 288 p 307 p 318 p 331 p 380
EXAGGERATION 1	
a belief too sure of itself? Would it be an exaggeration to say that in the unconscious there is necessarily less	p 112
EXALTATION 2	
sometimes in a depressive mode, sometimes in a mode of exaltation—his fundamental alienation, his irremediable solitude, the price of his castration; the splendid affirmation of the orphan- and producer-unconscious; the exaltation of the process as a schizophrenic process of deterritorialization that	p 109 p 299
EXALTING 1	
transforming familial neurosis into artificial neurosis (of transference), and in exalting the couch, a little island with its commander, the psychoanalyst	p 321
EXALTS 1	
system, and already a glorious celibate machine, insofar as it exalts the triumph of the new alliance. The despot is the	p 193
EXAMINATION 2	

atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of the first argument would lead us to a similar it cannot remain at the level of a still interpretative examination—interpretative from the point of view of the unconscious—of	p 58 p 322
EXAMINE 2	
synthesis so it's ... , or the production of consumption. We must examine how this synthesis is formed or how the subject is maximum, the regimes differ to the highest degree. If we examine the primitive or the barbarian constellations, we see that the	p 17 p 336
EXAMINED 2	
distribution, consumption. But in general this entire level of distinctions, examined from the point of view of its formal developed structures of living, environment, ideology, etc., and that it should be examined at the deepest level of one and the same economy	p 4 p 245
EXAMINES 2	
this conception as a support and a buttress, and merely examines its implications more carefully. In point of fact, if desire the theory of schizophrenia—is biological, biocultural, inasmuch as it examines the machinic connections of a molecular order, their distribution into	p 25 p 289
EXAMINING 1	
point of view required—given a change of perspective—for examining the primitive socius, the territorial machine for declining alliances and	p 151
EXAMPLE 81	
air, a relationship with the outside world. Lenz's stroll, for example, as reconstructed by Buchner. This walk outdoors is different from given is a geometrical description of it? Or yet another example: on being confronted with a complete machine made up of as a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a schizophrenic table in terms of a this one category—though their importance varies according to the example considered—are as follows: the celibate machine first of all The great socialist utopias of the nineteenth century function, for example, not as ideal models but as group fantasies—that is a much more precise formulation of the relationship between, for example, the phenomena of shifting of meaning in the case of is to say, relatively—produces a continuous, infinite flux: for example, the anus-machine and the intestine-machine, the intestine-machine and the stomach-machine they are syntheses. Syntheses produce divisions. Let us consider, for example, the milk the baby throws up when it burps; it very earliest years of life. If we here choose the example of the analyst least prone to see everything in terms produced within the interplay of desiring-machines—at the level, for example, of the mouth-air machine or the tasting-machine: What does it varieties, and the exo-oedipal phenomena. The notion of foreclosure, for example, seems to indicate a specifically structural deficiency, by means of set back into the Oedipal orbit in the perspective, for example, of the three generations, where the mother was not able Oedipus leads a more or less marginal existence, confined for example to a separate chapter on object-choice at puberty (Three Essays fantasy? Some boys are beaten by someone—the teacher, for example—in the presence of the little girls. We are present exclusive use of the disjunctions imposed by the law (for example, Oedipal homosexuality). But group fantasy no longer has anything but a use of synthesis as legitimate or not. Take the example of homosexuality—though it is something more than an example example of homosexuality—though it is something more than an example. We noted how, in Proust, the famous pages of Sodom which global persons derive by an assigning of lack. For example, in the capitalist code and its trinitary expression, money as of messages, one of which contradicts the other, as for example the father who says to his son: go ahead, criticize for original modes for the restoration of the equivalent—for example, the astonishing discovery by Mitscherlich that the British Royal Family are there to replace the high priests. The first profound example of an analysis of double bind, in this sense, can and racial masses. The error would lie in concluding, for example, that fascists are mere paranoiacs. This would be an error Mannoni, a delirium whose political nature is especially vivid. This example appears all the more striking to us, given our great favored the illusion: the simplicity of the beginning—consisting, for example, of cellular divisions—could lead one to believe in some or absence of the paternal personage. There is no better example than this to show that the parental figures are indifferent form the condition of fabrication of a psychotic: as for example when the troubles a mother has with regard to her will be experienced as estrangement in the family relationships ... for example he may say that his mind is controlled by an homosexual libido (in the decomposed milieu of the Guermantes, for example). It is the function of the libido to invest the were found to be linked in an apparent paradox, for example in lung: the concern for curtailing the interminable cure by them call into question the notion of regression. Taking the example of the bodily cares administered to a schizophrenic—massages, baths and social, but only when viewed from different perspectives: for example, the clock as a technical machine for measuring uniform time section are inscribed along with the other relations (thus, for example, the coexistence or complementarity of the section chief and the are derived differences in status between the filiative lines (for example, the superior or inferior ranks of the givers and receivers patrilineal or matrilineal. In a patrilineal or patrilocal regime, for example, related women are women lost; women brought in by marriage it were still too close to the nonexistent impossible (for example, the preferential Dogon marriage with the uncle's daughter, she being by relating them to criteria borrowed from the latter: for example, a familial complex, even if it differs from our own they are schizoanalysis in action. Victor Turner gives a remarkable example of such a cure among the Ndembu. The example is remarkable example of such a cure among the Ndembu. The example is the more striking—to our perverted eyes—for the in part, under the effect of colonization. The colonizer, for example, abolishes the chieftainship, or uses it to further his own We have seen, however, that the colonized remained a typical example of resistance to Oedipus: in fact, that's where the Oedipal institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty in demonstrating that these with melancholy as the sign of their approaching death. For example, the Bohannans describe the Tiv economy, which codes three kinds thing serves any useful purpose whatever. It is possible, for example, that Oedipus serves no useful purpose, either for psychoanalysts or even when its use is individual and private. Hair, for example—the rituals of hair-cutting and coiffure: is there any interest the new alliance, falling nevertheless under the same category. For example, feudalism not only presupposes an abstract despotic State that it	p 2 p 3 p 6 p 18 p 30 p 34 p 36 p 41 p 45 p 48 p 52 p 52 p 53 p 59 p 63 p 68 p 68 p 73 p 79 p 80 p 81 p 89 p 90 p 91 p 92 p 94 p 95 p 98 p 128 p 130 p 141 p 145 p 150 p 156 p 160 p 166 p 167 p 167 p 168 p 169 p 174 p 176 p 179 p 182 p 220
the product of the decoded flows. Let us take the example of Rome: the decoding of the landed flows (des flux speaking, but rather a regime based on slavery. Or the example of feudalism: there again private property, commodity production, the monetary shown, an accumulation of property title deeds—in land, for example—will be necessary in a first period of time, in axiomatic, but when the time comes for serious things ... For example, nondeterminist physics, with its corpuscular flows, will have to be diachronic encounters and countersectings such as one already sees for example in the early part of the nineteenth century, between the regulate its productivity and realize surplus value which explains, for example, the difference between the despotic bureaucracy and the capitalist bureaucracy of his own creativity. Let us consider the more striking example of a career a l'americaine, with abrupt mutations, just as machines, where production is narrowly determined by information: Take for example a cloverleaf highway interchange.... It is a quasi point that of flows and linguistics of the signifier. Saussurian linguistics, for example, in effect discovers a field of immanence constituted by value respective qualities of the flows passing through the socius (for example, the three circuits of consumer goods, prestige goods, and women are determined as dominant—in the case of feudalism, for example—because surplus labor as a form of surplus value constitutes although its causes and effects lie within the economy (for example, the sign of alliance in relation to the power of are not to the same power (x and y2 for example), and that the relation is established between a power and the slave of the social machine. The bourgeois sets the example, he absorbs surplus value for ends that, taken as a were not there to bring them back to earth. For example: deterritorialization of the flows of financing, but reterritorialization of purchasing the Vampire: aren't you ashamed to be happy? follow my example, I won't let go before you say, It's my fault child are plunged, simultaneously immersed. Let us again consider the example of the Marquesans, as analyzed by Kardiner: he distinguishes between Every attempt to determine the nonhuman nature of sex—for example, the Great Other in Lacan—while conserving myth and castration father invented and fabricated astonishing little machines, sadistico-paranoiac machines—for example head straps with a metallic shank and leather bands, for speaking, but the conditions under which—in fifth-century Greece, for example—this element diminishes in favor of the new order of	p 223 p 223 p 225 p 233 p 234 p 235 p 236 p 241 p 241 p 247 p 247 p 248 p 249 p 254 p 258 p 268 p 275 p 295 p 297 p 301

the more extricated from Oedipus as we become a living example, an advertisement, a theorem in action, so as to attract its indices in relation to the territorial representations. Take the example of dreams: yes, dreams are Oedipal, and this comes as	p 312
Yes, but what laughter is this? And what spectator? For example, the question no longer applies at all, at this point	p 316
rather than n genes of drives—eight molecular genes, for example—functioning machinically? If one looks in this direction for the	p 317
movement. An escape in advance of the escape. [Consider the example of one of these men] who, having had the revelation	p 333
peculiar to it. (These means are not the same, for example, in a despotic type of society, or in a capitalist	p 341
revolutionary break in the preconscious domain—the Leninist break, for example. In this domain of preconscious investments of class or	p 342
interest	p 344
simple. This is obvious in the capitalist regime where, for example, primitive accumulation can take place only for the benefit of	p 349
it ever have revolutionary unconscious investments? The surrealist group, for example, with its fantastic subjugation, its narcissism, and its	
superego? (It	
that makes any perspective of liberation futile in advance. For example, no gay liberation movement is possible as long as homosexuality	p 350
to the question of who is footing the bill. For example, the analysis reveals the unconscious conflicts of a woman with	p 356
everyone easily recognizes his own daddy, his own mommy. For example, Bateson's double impasse or double bind: where is there a	p 360
foundation for desiring-machines, and make them function. Take the example of the Venetian School in painting: at the same time	p 368
and reduces it to archaic or new territorialities (perspective, for example). So true is it that the movement of deterritorialization can	p 369
an agency perfectly subjugated to the formation of sovereignty (for example, the way in which nondeterminism was only tolerated to a	p 371
everything can coexist and intermix: in the Leninist break, for example, when the Bolshevik group, or at least a part of	p 377
EXAMPLE- 1	
Doubtless it can let a certain number of scientists-mathematicians, for example-schizophrenize in their corner, and it can allow the passage	p 233
EXAMPLES 6	
say he finally decided not to say it. ... Other main examples suggest themselves to the mind. Immediate continuous communication with	p 12
immediate	
machines—that he has discovered in works of literature. The examples he points to are of many very different sorts, and	p 18
an anal machine that lights up. There are very few examples that cast as much light on the regime of desiring-production	p 37
itself in its turn (the double-impasse formula): Could one find examples [illustrating the diagram of actual neuroses] in the prisoner or	p 127
ruinous to the system under consideration. And in more recent examples, we have to go along with Wittfogel when he shows	p 220
back into archaisms. Or, staying on the level of literary examples: the case of Celine, the great victim of delirium who	p 277
EXASPERATED 1	
dissolution, so that it is constantly opposing with all its exasperated strength the movement that drives it toward this limit. At	p 140
EXASPERATION 2	
the self-perpetuation of the process in the void—a horrible exasperation (the production of the schizophrenic-as-entity)? Or is it the confusion	p 68
it continues on in the void and substitutes a horrible exasperation for its fulfillment. Each of these forms has schizophrenia as	p 136
EXCAVATIONS 1	
director; he is a mechanic, a micromechanic. There are no excavations to be undertaken, no archaeology, no statues in the unconscious	p 338
EXCEED 2	
them in producing the conditions for major work projects that exceed the capacities of the separate communities. What is produced on	p 198
differential relations, is to dodge any assignable fixed limit, to exceed and displace its interior limits, and to always effect breaks	p 255
EXCEEDINGLY 1	
his Paleolithic period internalizing him. On the contrary, Nietzsche is exceedingly tired of all these stories revolving around the death of	p 106
EXCELLENCE 4	
pieces always left over. It is a schizoid work par excellence: it is almost as though the author's guilt, his confessions	p 43
criterion of sexuality in analysis—the test of orthodoxy par excellence—Freud himself posited the whole of social and metaphysical relations	p 58
the double impasse, is instead a common situation, oedipalizing par excellence. And although it would require formalization, the other type of	p 79
not a myth, it is rather the active utopia par excellence that designates the capitalist limit to be overcome through desiring-production	p 302
EXCENTRIC 1	
science in psychosis and the neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle. On a more general level	p 124
EXCEPT 37	
a distinction of regime, depending on their relationships of size. Except for this difference in regime, they are the same machines	p 31
is seen nor a unity of the points of view, except along the transversal that the frantic passenger traces from one	p 43
The desiring-machines are always there, but they no longer function except behind the consulting-room walls. Behind the walls or in the	p 55
from the viewpoint of the unconscious, could not be understood except by proceeding from a lack or a primal deprivation, and	p 60
girls, and the girls cannot experience the pleasure of punishment except by becoming boys. It is a whole chorus, a montage	p 61
and an ego that is normal in spite of everything ... Except that there are qualitative factors in the desiring-economy that indeed	p 65
relating to production can make its way through any longer, except for a far-distant murmur. The unconscious has been crushed, triangulated	p 79
and the Oedipus of social authority. Oedipus is completely useless, except for tying off the unconscious on both sides. We shall	p 81
don't quite see what there is to gain by this, except for the founding of the universality of Oedipus beyond the	p 82
the properly fusionist family, where differentiations are no longer made except between the inside and the outside (those who are outside	p 93
the social field is not reduced to the familial tie except by presupposing an enormous archaism, an incarnation of the race	p 104
one has been able to pose the problem of language except to the extent that linguists and logicians have first eliminated	p 109
it, or that one cannot challenge the process of cure except by starting from elements drawn from this very cure. As	p 117
as a whole does not assume the well-known Oedipal figure except in the familial translation of its recording. Translation-betrayal. At times	p 121
remark that an actual deprivation or frustration cannot be experienced except in the midst of an older internal qualitative conflict, which	p 127
the Ideal, and does not cease to be an afterward except by becoming a beyond, which must be signified analogically by	p 128
express the law that a man cannot receive a wife except from the group from which a woman can be claimed	p 156
marry the mother, his somatic sister? Because he must not, except in the name of this germinal filiation, marked by ambiguous	p 159
is true that the analysis doesn't even begin as Oedipal, except to our way of seeing, doesn't it become Oedipal nevertheless	p 168
with it. It always means the phallus or something similar, except that what it means does not tell what purpose it	p 180
foreseen everything. Coding pain and death, it has foreseen everything—except for the way its own death would come to it	p 191
voice from on high which, inversely, no longer expresses itself except through the writing signs that it emits (revelation). This is	p 205
fictitious voice from on high that no longer expresses itself except in the linear flux, the despot himself is the signifier	p 209
and feudalism presuppose the great empires, and cannot be understood except in terms of the Urstaat that serves as their horizon	p 218
the socialist States have more trouble stopping unexpected flow leakage except by direct violence. What on the contrary is called the	p 236
is necessarily justified: the libido does not come to consciousness except in relation to a given body, a given person that	p 293
what did I mean by that? What could I mean except that from this intellectual world in which we are swimming	p 298
to a representational space, it can no longer have value except by its own absence, and it appears as a lack	p 306
the process cannot extricate itself, continue on, and reach fulfillment, except insofar as it is capable of creating—what exactly?—a	p 318
so-called human relations are not involved. Analysis should deal solely (except in its negative task) with the machinic arrangements grasped in	p 323
it works on the decoded flows, it cannot itself proceed except by effecting reterritorializations and by reviving the signifying unity. The	p 327
castration, he could no longer conceive the essence of life except in a form turned back against itself, in the form	p 333

the libido does not invest the social field as such except on condition that it be desexualized and sublimated. If he schizorevolutionary, pole, the value of art is no longer measured except in terms of the decoded and deterritorialized flows that it capital in all its reality, in all its objective dissimulation! Except in ideology, there has never been a humane, liberal, paternal paranoiac pole (how can we count on art and science except as potentialities, since their actuality is easily controlled by the break and investment of the libido. This cannot be achieved except at the cost of, and by means of a rupture	p 352 p 370 p 373 p 376 p 377
EXCEPTION 2	
anarchy whose victim will always be the individual—with the exception of those who occupy the key positions in such a the molar to the molecular—so acutely that he takes exception to all statistical interpretations of what is wrongly called his	p 169 p 290
EXCEPTIONAL 1	
recode as best it can, by means of regular or exceptional operations, the product of the decoded flows. Let us take	p 223
EXCEPTIONALLY 1	
must live with their maternal kin, K has stayed an exceptionally long time in the matrilineage of his father, whose favorite	p 167
EXCERPT 1	
out for a walk in a deterritorialized circuit. The following excerpt from an article by Michel Cournot on Chaplin helps us	p 316
EXCESS 3	
or the other in the flows of production, phenomena of excess and deficiency, phenomena of lack and accumulation, which will be it ceases to be tied to enjoyment or to the excess consumption of a class, that it makes luxury itself into the famous eating machine, which in a sense, by its excess, is foreign to the film (Chaplin had invented it twenty-two	p 150 p 224 p 317
EXCESSIVE 1	
the closed familial scene appears to him to be an excessive outside. He promotes the pure analytic scene, an office Oedipus	p 357
EXCHANGE 45	
its interminable and highly contractual nature, flows of speech in exchange for flows of money. All that is needed is what imposing differentiation, the other positive, concerning the sister and requiring exchange: I have a moral obligation to take as wife someone Sexuality does not represent a premium for the ego, in exchange for its subordination to the process of generation; on the and primacy, as a condition for constituting a system of exchange or any society, in relation to social repression, which would society; society is not first of all a milieu for exchange where the essential would be to circulate or to cause the asymmetrical systems of alliance a fundamental tendency toward generalized exchange, that is to say, toward the closing of the cycle its segmentary articulations. The primitive machine is not ignorant of exchange, commerce, and industry; it exorcises them, localizes them, cordons them	p 56 p 71 p 108 p 113 p 142 p 148 p 153
blacksmith in a subordinate position, so that the flows of exchange and the flows of production do not manage to break filiation, nor is there a first generation or an initial exchange, but there are always and already alliances, at the same and the inscriptions themselves—into an indirect means of universal exchange. There is a question that Marcel Mauss at least left at least left open: is debt primary in relation to exchange, or is it merely a mode of exchange, a means relation to exchange, or is it merely a mode of exchange, a means in the service of exchange? But Levi-Strauss seems a mode of exchange, a means in the service of exchange? But Levi-Strauss seems to have closed the question again with superstructure, a conscious form whereby the unconscious social reality of exchange is converted into cash. What is involved is not a here—and the whole problem of the unconscious. For if exchange underlies everything, why is it that what takes place looks it that what takes place looks like anything but an exchange? Why must it be a gift, or a countergift, and it be a gift, or a countergift, and not an exchange? And why is it necessary that the giver also be as to demonstrate clearly that he does not expect an exchange, not even a deferred exchange? It is theft that prevents he does not expect an exchange, not even a deferred exchange? It is theft that prevents the gift and the countergift from entering into an exchangist relation. Desire knows nothing of exchange, it knows only theft and gift, at times the one too manifestly appear to be the result of a direct exchange between two lineages or lineage segments is, in this society Will it be said that, if desire knows nothing of exchange, it is because exchange is desire's unconscious? Will this be that, if desire knows nothing of exchange, it is because exchange is desire's unconscious? Will this be explained by the exigencies unconscious? Will this be explained by the exigencies of generalized exchange? But what entitles one to declare that shares of debt secondary compared with a totality that is more real? Yet exchange is known, well known in the primitive socius—but as restricted, so that no corresponding value can develop as an exchange value that would introduce the nightmare of a commodity economy brought back to our point of departure: the fact that exchange is inhibited and exorcised by no means attests to its process is not exchanging, but inscribing or marking. And when exchange is made into an unconscious reality, structural rights are invoked system. Invoking a conflict between the egalitarian conditions of generalized exchange, and its aristocratic consequences, Levi-Strauss acts as though he thought	p 153 p 157 p 185 p 185 p 185 p 185 p 185 p 185 p 185 p 186 p 186 p 186 p 186 p 186 p 186 p 186 p 186 p 186 p 186 p 186 p 186 p 187
Is the instability derived in relation to an ideal of exchange, or is it already given in the preconditions, included in its economic base, this aspect fades before the relations of exchange, which are, however, merely the form this distribution takes within sense the essential thing seemed to us to be, not exchange and circulation, which closely depend on the requirements of inscription debt, in the debtor-creditor relationship, by eliminating every consideration of exchange or interest a l'anglaise. And if they are eliminated from law. But he does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will toward the future. Far from being an appearance assumed by exchange, debt is the immediate effect or the direct means of case that the debt itself had nothing to do with exchange. Simply stated, the eye extracts from the pain it is flows of production, but also mercantile flows (flux marchands) of exchange and commerce that might escape the State monopoly, with its themselves. In vain will the comparison of language (langage) to exchange and money be pushed to its furthest point, subjecting language occur in the same way for both instances. First, simple exchange inscribes commercial products as particular quanta of a unit of of abstract labor. It is abstract labor, posited in the exchange relation, that forms the disjunctive synthesis of the apparent movement magnitude between quanta. It is in this sense that the exchange relation formally unites partial objects that are produced and even In the one case, there are impotent money signs of exchange value, a flow of means of payment relative to consumer management of money and the financing of capitalist accumulation, between exchange money and credit money. The fact that banks participate in	p 187 p 188 p 188 p 190 p 190 p 190 p 191 p 197 p 207 p 226 p 226 p 226 p 226 p 228 p 229
circulation where money develops as means of payment (bills of exchange falling due on a fixed date, which constitute a monetary it assumes, then loses, its value as an instrument of exchange, and where the conditions of flux imply conditions of reflux	p 229 p 229
EXCHANGED 1	
the mixed region, since one can always assume that, having exchanged their function within this region, they cannot be further distinguished	p 325
EXCHANGES 4	
directions, as the economic law establishes perversion in the psychic exchanges, or as the psychic exchanges on the contrary promote a establishes perversion in the psychic exchanges, or as the psychic exchanges on the contrary promote a subversion of the law: Anachronistic for himself? there would no longer be any differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered of applying a logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have it, than one of establishing a	p 63 p 63 p 120 p 157
EXCHANGING 4	
organs, and marks bodies. To such a degree that circulating—exchanging—is a secondary activity in comparison with the task that the transcendent term that performs the folding operation). Speaking, dancing, exchanging, and allowing to flow, and even urinating, in the midst	p 144 p 178
socius. Society is not exchangist, the socius is inscriptive: not exchanging but marking bodies, which are part of the earth. We	p 185

demonstrates on the contrary that the essential process is not exchanging, but inscribing or marking. And when exchange is made into	p 186
EXCHANGIST	10
to the establishment of society, as the partisans of an exchangist conception claim. We have seen that there were other obstacles	p 116
no reason in fact for accepting the postulate that underlies exchangist notions of society; society is not first of all a	p 142
is without net investment, without money or market, and without exchangist commodity relations. The mainspring of such an economy is a	p 150
on the inscription surface of the socius. Society is not exchangist, the socius is inscriptive: not exchanging but marking bodies, which	p 185
prevents the gift and the counter-gift from entering into an exchangist relation. Desire knows nothing of exchange, it knows only theft	p 186
one does nothing more than hypostatize the principles of an exchangist psychology to account for institutions that on the other hand	p 186
appears in the postulates that implicitly animate the structural and exchangist conception of the socius, with the correctives that must be	p 186
the system. More precisely, in the third place, the structural exchangist conception tends to postulate a kind of primary equilibrium of	p 187
of code. But—and this is the fourth point—the exchangist conception finds it necessary to postulate a closed system, statistically	p 187
an obliging gaze. The equation injury = pain has nothing exchangist about it, and it shows in this extreme case that	p 191
EXCISING	1
distributes the agents of production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and	p 144
initiating. Nietzsche thus defined	
EXCISION	1
is co-ordinated that bears no resemblance. The calabash of the excision is placed on the body of the young woman. Furnished	p 188
EXCLAIMS	1
intensity on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been	p 21
EXCLAMATION	1
exercise that extracts from the text its revolutionary force. The exclamation So it's ... I, or the meditation of Igitur on race, in	p 106
EXCLUDE	4
had improperly shut off, some of which he intended to exclude while retaining others, but which now become points-signs (points-signes), all	p 77
the underlying Oedipal constellation defined by reaction, or else will exclude this constellation from the field of investment constituting their	p 129
activity	
pressures that group the parts retain some of them and exclude others, organizing the crowds. These are therefore the same machines	p 288
as they are really distinct and cannot on this account exclude or oppose one another. The partial objects and the body	p 327
EXCLUDED	5
Saturn's satellite, for in their case women are not entirely excluded.... But those in the second group seek out women who	p 70
ready-made whole from which the mother as such is strangely excluded, although, depending on the circumstances, she can be more or	p 157
and his person receives something from this power, or is excluded from it, insofar as the great flow is converted into	p 346
by the aims. We see the most disadvantaged, the most excluded members of society invest with passion the system that oppresses	p 346
the subjugated group from which he excludes himself or is excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group	p 349
within	
EXCLUDES	2
constant capital (the definition of constant capital by no means excludes the possibility of a change in the value of its	p 228
through a break with the subjugated group from which he excludes himself or is excluded: Artaud-the-schizo), And where do we situate	p 349
EXCLUDING	2
sides, the Sodom series and the Gomorrah series, each one excluding the other. This is not all, however, since the vegetal	p 69
their entire distance, without restricting one by the other or excluding the other from the one, is perhaps the greatest paradox	p 76
EXCLUSION	7
disjunctions characteristic of these chains still do not involve any exclusion, however, since exclusions can arise only as a function of	p 38
we are not faithful to the major principle of the exclusion of a third party, we have introduced a third element	p 56
contractual relationship of the most traditional bourgeois medicine: the feigned exclusion of a third party; the hypocritical role of money, to	p 64
in these series, under strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes	p 69
blurred again, everything	
disjunctions are subjected to the alternative of the undifferentiated or exclusion. The family is therefore introduced into the production of desire	p 120
the other, as long as we establish a relation of exclusion between the two. The deterritorialization of flows in general effectively	p 320
function within this region, they cannot be further distinguished by exclusion there where the two flows no longer overlap: one then	p 325
EXCLUSIONS	8
these chains still do not involve any exclusion, however, since exclusions can arise only as a function of inhibitors and repressors	p 38
as these. In contrast to the alternative of the either/or exclusions, there is the either ... or ... or of the combinations and	p 69
distributes the effects of meaning throughout the chain and introduces exclusions there (whence the oedipalizing interpretations of Lacanism).	p 73
This signifier acts	
Le Baphomet Klossowski contrasts God as the master of the exclusions and restrictions that derive from the disjunctive syllogism, with an	p 77
again, why does psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions everywhere in the disjunctive	p 78
network, and that makes	
of a detached signifier. These conditions are not fulfilled without exclusions forming and appearing in the disjunctive network—at the same	p 328
in Lacan, the symbolic organization of the structure, with its exclusions that come from the function of the signifier, has as	p 328
most miserable struggle, a common absence for all the reciprocal exclusions where the flows dry up, drained by bad conscience and	p 351
EXCLUSIVE	40
to be organized in disjunctions whose use must be strictly exclusive. Hence there will be a girl-series and a boy-series, but	p 59
will distribute the lack in two nonsymmetrical series, establishing the exclusive use of the disjunctions: you are girl or boy! Such	p 59
lot—that is, the prevalent and transcendent Phallus, and the exclusive distribution that presents itself in girls as desire for the	p 59
This something in common must lay the foundation for the exclusive use of the disjunctions of the unconscious—and teach us	p 59
in negative theology, it introduces lack into desire and causes exclusive series to emanate, to which it attributes a goal, an	p 60
a lack; nor are the disjunctions in the unconscious ever exclusive, but rather the object of a properly inclusive use that	p 60
where, even in its perversions, the ego conforms to the exclusive use of the disjunctions imposed by the law (for example	p 63
Freudian analysis retains from the fantasy only its lines of exclusive disjunction, and flattens it into its individual or pseudoindividual	p 64
dimensions	
use; disjunctive syntheses that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in	p 67
or rather two regions only one of which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive	p 70
one aspect or another of its absence, and imposing an exclusive direction on the disjunction of the sexes. Such is the	p 72
desiring-recording, it imposes the ideal of a certain restrictive or exclusive use on them that becomes identical with the form of	p 75
action characteristic of Oedipal recording is the introduction of an exclusive, restrictive, and negative use of the disjunctive synthesis. We are	p 76
in psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions assert itself. It becomes nevertheless apparent that	p 76
schizophrenia teaches	
disjunctive synthesis, an immanent use that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A	p 76

disjunction that syntheses of contradictory elements for disjunctive syntheses; rather, for the exclusive and restrictive use of the disjunctive synthesis, he substitutes an	p 76
And why is oedipalization precisely that? It is because the exclusive relation introduced by Oedipus comes into play not only between you don't follow the lines of differentiation daddy-mommy-me, and the exclusive alternatives that delineate them, you will fall into the black of the undifferentiated. It should be made clear that the exclusive disjunctions are not at all the same as the inclusive parental designations play the same role in the two. In exclusive disjunctions, parental appellations no longer designate intensive states through which	p 78 p 78 p 78 p 78
you will internalize the differential functions that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into brought to mind by the double-bind situation: an alternative, an exclusive disjunction is defined in terms of a principle which, however is the Oedipal disjunction, the swing of the pendulum, the exclusive inverse reasoning. That is why, when we are invited to double pincer action that crushes the unconscious caught in its exclusive disjunction. The true difference in nature is not between the of the inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether this last use borrows from the paths of into the series of desire on which it imposed an exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless maintain Oedipus itself with the law of the father and the exclusive differentiations that this law prescribes at the heart of the of the disjunctive syntheses is in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in its turn has two symbolic, since the only choice it permits is between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus	p 79 p 80 p 82 p 83 p 83 p 83 p 99 p 110 p 110
of inscription, but inversely reacts on inscription by determining an exclusive and restrictive use of these same disjunctions. It is therefore of the disjunctions, which cease to be inclusive and become exclusive. Once this occurs, there is a dismembering of the full the extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces the intense either ... or ... or	p 155 p 155 p 160
persons discernible, that makes a determinate use of signs, an exclusive use of the disjunctive syntheses, and a conjugal use of subject; when the connections become global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to	p 163 p 287
reduce production to representation—that is where the disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal), at the	p 310
of Oedipus; her nondifferentiation is merely the reverse of the exclusive differentiations created by Oedipus, she is herself created by Oedipus for tying shoes. The perverse lands of homosexuality, where the exclusive disjunctions of women with women, and men with men, are corresponding chain effectively forms codes, inasmuch as it folds into exclusive molar configurations, it undoes the codes by unfolding along a	p 311 p 318 p 328
by a regime of syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered	p 344
long as homosexuality is caught up in a relation of exclusive disjunction with heterosexuality, a relation that ascribes them both to	p 350
EXCLUSIVELY 2	
shock most people by their avowals. They live perhaps less exclusively under Saturn's satellite, for in their case women are not calls into play couplings between qualified flows, interactions that are exclusively indirect, qualitative composites that are essentially limited, and organs of	p 70 p 248
EXCLUSIVENESS 1	
of matter); pure positive multiplicities where everything is possible, without exclusiveness or negation, syntheses operating without a plan, where the connections	p 309
EXCREMENT 2	
influx, the surflux of royal incest, and the reflux of excrement that conducts the dead despot to the latrines, and conducts much pig shit, all writing is this simulation, sperm and excrement. One might think that the system of imperial representation was	p 211 p 211
EXECRABLE 1	
duty. Here as elsewhere, the concept of ideology is an execrable concept that hides the real problems, which are always of	p 344
EXECUTE 1	
of the social machines; according to whether the social machines execute more or less of a movement of detachment (decollement) in	p 184
EXECUTED 2	
flows and detachments from the chains (certain production projects are executed in the framework of the tribal system, others in the in progressive stages; it appears fully armed, a master stroke executed all at once; the primordial Urstaat, the eternal model of	p 152 p 217
EXECUTION 2	
have their roles there as subordinate agents of transmission or execution. When the notion of group fantasy was elaborated in the axiomatic finds in its different aspects its own organs of execution, perception, and memorization. Memory has become a bad thing. Above	p 62 p 250
EXEGESIS 3	
it mean? begins to be heard, and that problems of exegesis prevail over problems of use and efficacy. The emperor, the them to the status of a simple signified. It challenges exegesis in the name of recitation, pure textuality, and superior scientificity will call for a return to the despotic signifier, without exegesis or interpretation, while the law, however, wants to explain what	p 206 p 208 p 213
EXEGETICAL 2	
from signifying chains no less than from material flows. The exegetical meaning (what is said about the thing) is only one the service of a signifier, whose effects they express following exegetical rules; Or whether, on the contrary, they break through this	p 181 p 243
EXEMPLARY 3	
Schreber's analysis was not in vivo detracts nothing from its exemplary value from the point of view of practice. In this work itself constitutes a successful psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical warning resounds: a little neurosis is everywhere in the cases studied by Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation too quickly resolved in	p 56 p 134 p 353
EXEMPLIFY 1	
what guilt, responsibility, or consideration are, these born organizers; they exemplify that terrible artist's egoism that has the look of bronze	p 191
EXERCISE 12	
but precipitates and accentuates within the artificial conditions of its exercise (transference). And inversely, when flows of libido resist therapeutic practice	p 66
the thread. For reading a text is never a scholarly exercise in search of what is signified, still less a highly search of what is signified, still less a highly textual exercise in search of a signifier. Rather it is a productive of the literary machine, a montage of desiring-machines, a schizoid exercise that extracts from the text its revolutionary force. The exclamation	p 106 p 106 p 106
in the psychotic, in his very body. It is an exercise in naked flesh, in the depths of the soul. The apportioning a steer; but the man who enjoys the full exercise of his rights and duties has his whole body marked marked under a regime that consigns his organs and their exercise to the collectivity (the privatization of the organs will only	p 123 p 144 p 144

bewitched, and his would-be heir, intelligent and ambitious, does not exercise the power; the actual chief is not the real chief and to implement this in sovereign fashion, so that the exercise of psychic repression and the service of social repression would the social system into which it is incorporated in the exercise of its functions. In brief, it does not cease being twenty-two years before the film), is merely the formal, absolute exercise that prepares for the conduct—also psychotic—of the worker to the experience, is what schizophrenizing death amounts to, the exercise of the desiring-machines (which is their very secret, well understood	p 167 p 201 p 221 p 317 p 331
EXERCISED	5
in their own fashion a sort of desiring-production, before being exercised against the incestuous or other drives threatening legitimate marriage. But the political function in these systems, which in effect is exercised only by indicating its own impotence. Ethnologists are constantly saying it should be borne in mind that this repression is exercised in very diverse ways, according to the social formation considered the immanence of language, without showing how the domination is exercised through and in the transcendence of the signifier. There, however to consolidate the infinite debt. As vengeance, and a vengeance exercised in advance, the imperial barbarian law crushes the whole primitive	p 117 p 151 p 184 p 207 p 213
EXERCISES	11
name, your father, your mother? In the course of his exercises in desiring-production, Beckett's Molloy is cross-examined by a policeman: Your on the other hand, the repression that the social machine exercises on desiring-machines, and the relationship of psychic repression with social the unconscious, insofar as they are opposed to the transcendent exercises of a What does it mean? Schizoanalysis is at once regimes, with the result that a social form of production exercises an essential repression of desiring-production, and also that desiring-production—a body without organs on which this recording is accomplished already exercises on its own account, as we have seen, a primal How can we distinguish between the pressure that familial reproduction exercises on desiring-production, and the pressure that desiring-production exercises on familial familial reproduction exercises on desiring-production, and the pressure that desiring-production exercises on familial reproduction? The Oedipal triangle vibrates and trembles but sense of repressed desire, since on the contrary the representation exercises its repressive action on desire itself. The Oedipus complex, as configurations whose possibilities were already the object of the typographical exercises of Mallarme—always passing underneath the signifier, filing through the by that very fact to a form of socius that exercises the function of a full body under determinate conditions. The for all the machines of desire, a locus of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs	p 14 p 54 p 109 p 116 p 120 p 126 p 126 p 216 p 243 p 364 p 369
EXERT	2
Against the walls of the triangle, toward the outside, flows exert the irresistible pressure of lava or the invincible oozing of violence it exerts by its very absurdity, but it can exert this violence only by assigning itself aims and meanings in	p 67 p 345
EXERTED	4
on the body without organs, and from the leveling effect exerted on the partial objects by the body without organs, which We have seen what this support was: primal repression, as exerted by the body without organs at the moment of repulsion chance. When Nietzsche says that the selection is most often exerted in favor of the large number, he inaugurates a fundamental inscription invents the large numbers in whose favor it is exerted. That is why statistics is not functional but structural, and	p 327 p 339 p 342 p 343
EXERTING	1
accumulation is on the contrary the fruit of a selection exerting its force on the elements of chance. When Nietzsche says	p 342
EXERTS	4
some idea of the forces that the body without organs exerts later on in the uninterrupted process, we must first establish their exploitation on a large scale. Here again, alliance capital exerts a strong selective pressure on machinic innovations within industrial capital an effect on the conscious material that the unconscious representation exerts from a distance? But inversely, who or what reduced the a form of power is identical with the violence it exerts by its very absurdity, but it can exert this violence	p 10 p 234 p 296 p 345
EXHAUSTED	4
self-perpetuation? As Freud says, can a currently given conflict be exhausted, can the one who is sick be forewarned against ulterior libidinal investments to the eternal daddy-mommy. We still have not exhausted all the paralogisms that lead the practice of the cure the couch—as an ultimate and sterile land, the last exhausted colony—and the schizo out for a walk in a is also the last way in which a depressive and exhausted libido can go on surviving, and dream that it is	p 65 p 111 p 316 p 333
EXHAUSTING	1
them at a single stroke—the only break capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive	p 295
EXHAUSTION	1
question of abundance or scarcity, of a spring or the exhaustion of a spring (even the drying up of a spring	p 163
EXHAUSTIVE	1
them, this parallelism was in no way meant as an exhaustive description of the relationship between the two systems of production	p 31
EXHAUSTS	1
flows of production? The great nomad hunter follows the flows, exhausts them in place, and moves on with them to another	p 148
EXHIBIT	3
of the third period, in the series Turner does not exhibit, but keeps secret. It cannot even be said that he and the new form of crises and speculations. Our societies exhibit a marked taste for all codes—codes foreign or exotic unconsciously invested for itself. That is why love and desire exhibit reactionary, or else revolutionary, indices; the latter emerge on the	p 132 p 245 p 366
EXHIBITS	1
literally a machine, irrespective of any metaphor, inasmuch as it exhibits an immobile motor and undertakes a variety of interventions: flows	p 141
EXIGENCIES	1
exchange is desire's unconscious? Will this be explained by the exigencies of generalized exchange? But what entitles one to declare that	p 186
EXILE	3
by means of a rupture with, causality. Desire is an exile, desire is a desert that traverses the body without organs one of its faces to the other. Never an individual exile, never a persona! desert, but a collective exile and a an individual exile, never a persona! desert, but a collective exile and a collective desert. It is only too obvious that	p 377 p 377 p 377

EXILES	1	
homosexuality. Thus the antiexchangist amorous machine encountered by Joyce in <i>Exiles</i> , and by Klossowski in <i>Roberte</i> . In Gourma ideology, it is		p 186
EXIST	50	
rays to himself. Doubtless the former paranoiac machine continues to exist in the form of mocking voices that attempt to de-miraculate number of proofs that such a reconciliation does or can exist. With no further details being provided, we are told of passive syntheses in whatever vague world they may happen to exist in. It is no use saying: We are not green mother gave me—I asked myself what it meant to exist, to be alive, what it meant to be conscious of		p 11 p 17 p 27 p 48 p 62 p 70 p 70 p 71 p 78 p 90 p 91 p 91 p 97 p 97 p 97
The terms of Oedipus do not form a triangle, but exist shattered into all corners of the social field—the mother global persons—even the very form of persons—do not exist prior to the prohibitions that weigh on them and constitute weigh on them and constitute them, any more than they exist prior to the triangulation into which they enter: desire receives with the mother). The personal material of transgression does not exist prior to the prohibition, any more than does the form I was ...); rather, they designate global persons who do not exist prior to the prohibitions that found them, and they differentiate the familial structure serving as a matrix. This origin would exist therefore in the symbolic void or in the initial foreclosure have seen, if there is one problem that does not exist in schizophrenia, it is the problem of identifications. And if had specific abilities and potentials for development that did not exist for the stimulus (experiments with grafting). Whence the idea that be applicable in all cases: the father and the mother exist only as fragments, and are never organized into a figure here. If in fact there are structures, they do not exist in the mind, in the shadow of a fantastic phallus phallus distributing the lacunae, the passages, and the articulations. Structures exist in the immediate impossible real. As Witold Grombrowicz says, the		
An unconscious investment of a fascist or reactionary type can exist alongside a conscious revolutionary investment. Inversely, it can happen—rarely		p 105
by Jung, to the effect that Oedipus must not really exist, since even the primitive prefers a pretty young woman to sun. These men of desire—or do they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses real movement of nomadism. But a pure nomad does not exist; there is always and already an encampment where it is is the case from the start, since there does not exist a pure nomad who can be afforded the satisfaction of declining itself with the extended filiative lineages that do not exist prior to alliances in a system assumed to be given persons, with the names that now designate them, do not exist prior to the prohibitions that constitute them as such. Mother that constitute them as such. Mother and sister do not exist prior to their prohibition as spouses. Robert Jaulin says it must conclude that, strictly speaking, incest does not and cannot exist. We are always on this side of incest, in a to the order constituted by the prohibition ... : incest does not exist. Incest is a pure limit. Provided that two false beliefs established; it applies to the representative terms that did not exist before the alliance organized the positive and the negative into have (apart from colonization) the necessary conditions to begin to exist. If it is true that thought can be evaluated in formula we cited). It is colonization that causes Oedipus to exist, but an Oedipus that is taken for what it is the elements of the microunconscious. But as such they never exist independently of the historical molar aggregates, of the macroscopic social		p 114 p 131 p 148 p 149 p 155 p 160 p 160 p 160 p 161 p 165 p 170 p 178 p 183
people] do not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty.... Long-dead emperors the masses. It has also been shown that two dimensions exist side by side in Saussure: the one horizontal, where the we broke through the prohibitions they bore—has ceased to exist. Incest has become possible in the wedding of the kinship people] do not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty)? This would zero: the founding of a spiritual empire there where forms exist under which the State can no longer function as such by way of the merchant and the usurer, as they exist marginally in the pores of this old social body. What the case, however. On the one hand, codes continue to exist—even as an archaism—but they assume a function that its death. Monetary flows are perfectly schizophrenic realities, but they exist and function only within the immanent axiomatic that exorcises and		p 199 p 207 p 209 p 214 p 222 p 225 p 232 p 246
relative limits that are sufficiently wide. This situation ceased to exist long ago, and one must regard as a decisive factor us profoundly correct where he concludes that there does not exist any class spontaneity, but only a group spontaneity: whence the the party or the State. And the two do not exist on the same scale. This is because class interest remains mother. Yet the idea that he is guilty seems to exist mainly in the mind of the father, who desires his the productions of the unconscious. Oedipus, castration, the signifier, etc., exist at the crossroads of two operations of capture: one where voyage be possible independent of certain circuits, how could it exist without a land? But inversely, how can we be certain in their most profound tendency. Here, madness would no longer exist as madness, not because it would have been transformed into aware that they were both contained in, and did not exist without, one another, but we had to stress the difference the absence of a link permit any machinic regime to exist—how the partial objects thus defined are able to form there are two stomachs for the ruminant, there must also exist two abortions, two castrations for sick desire: once in the investment of a molar formation. There are no desiring-machines that exist outside the social machines that they form on a large to the two poles? The answer is that everywhere there exist the molecular and the molar: their disjunction is a relation that the large numbers or the large aggregates do not exist prior to a selective pressure that might elicit singular lines		p 253 p 256 p 257 p 274 p 313 p 319 p 321 p 324 p 324 p 334 p 340 p 340 p 342
EXISTED	8	
We no longer believe in a primordial totality that once existed, or in a final totality that awaits us at some to a whole, either to an original whole that has existed earlier in a primary phase, or to a whole that its staging. And not even an avant-garde theater, such as existed in Freud's day (Wedekind), but the classical theater, the classical It has often been remarked in fact that the prohibition existed in two forms, the one negative, having to do above the Ego, which causes a subject to remark: I had existed since the very beginning ... from the lowest form of life consequence. In other terms: that God and the father never existed (or if they did, it was so long ago, perhaps to enter.) Decoded desires and desires for decoding have always existed; history is full of them. But we have just seen between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in general, but were combined in a particular		p 42 p 44 p 55 p 71 p 84 p 107 p 224 p 291
EXISTENCE	55	
developed structures, presupposes (as Marx has demonstrated) not only the existence of capital and the division of labor, but also the as follows: the celibate machine first of all reveals the existence of a much older paranoiac machine, with its tortures, its in and of itself. There is no particular form of existence that can be labeled psychic reality. As Marx notes, what always remains in close touch with the conditions of objective existence; it embraces them and follows them, shifts when they shift It is not possible to attribute a special form of existence to desire, a mental or psychic reality that is presumably since it experiences it as the very fabric of its existence, as both its primary determinant and its fundamental raw material leftovers. We no longer believe in the myth of the existence of fragments that, like pieces of an antique statue, are of Oedipus its dogma, it is not unaware of the existence of relations said to be pre-oedipal in the child, exo-oedipal these two formulations, Oedipus leads a more or less marginal existence, confined for example to a separate chapter on object-choice at theoretical formulation as the nuclear complex and leads a marginal existence. The fact that Schreber's analysis was not in vivo detracts in his most rigorous atheism. Freud needs to deny the existence of God as much as lung needs to affirm the thing, for he denies God in order to posit the existence of man, to put man in God's place (the transformation go by way of this mediation—the negation of the existence of God—since he has attained those regions of an but indeed, this second phase has never had a real existence. It is never remembered, it has never succeeded in becoming still revolve around an Oedipal axis, but rather with the existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality or of so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions of the asylum analysis, on the contrary, because it proposes to demonstrate the existence of an unconscious libidinal investment of sociohistorical production, distinct from the actual factor of his obsession. For inadmissible reasons, the existence of an infantile sexuality is denied; but for hardly more relationship with psychoanalysis, without first mentioning that psychoanalysis owes its existence to a relationship, theoretically and practically		p 4 p 18 p 27 p 27 p 30 p 33 p 42 p 42 p 51 p 53 p 56 p 58 p 58 p 58 p 59 p 74 p 94 p 98 p 100 p 117

ambiguous, with what it	
and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual existence; progressions and regressions are	p 130
merely the effectuations of a virtuality	
by man upon himself during the greater part of the existence of the human race, his entire prehistoric labor; a system	p 144
of debt relationships of an economic kind ... It is the existence of these outstanding debts which assert the continuance of the	p 146
fact that the length of each segment—or even its existence as such—is determined only by its opposition to other	p 152
say that the structure is there, although it has no existence whatever that is accessible to clinical practice; or that the	p 169
Ortigue's). They say that there is no end to the existence of this Oedipus, when in fact it does not even	p 170
founders of the State. Nietzsche will come to establish the existence of other breaks: those of the Greek city-state, Christianity, democratic	p 192
and direct filiation are specific categories that testify to the existence of a new socius, irreducible to the lateral alliances and	p 194
the horizon of despotism: the debt becomes a debt of existence, a debt of the existence of the subjects themselves. A	p 197
debt becomes a debt of existence, a debt of the existence of the subjects themselves. A time will come when the	p 197
The castes are inseparable from this overcoding, and imply the existence of dominant classes that do not yet manifest themselves as	p 199
degrees, be bound together, assimilated, does not rule out the existence of two sequences in the phenomenon: the union with the	p 201
from which it originates, if by that he means the existence and the connection of some sort of graphism—writing in	p 202
nothing and has no knowable object, the verdict having no existence prior to the penalty, and the statement of the law	p 212
the penalty, and the statement of the law having no existence prior to the verdict. The trial by ordeal presents these	p 212
before in the later forms that lend it a concrete existence. A protean State, yet there has never been but one	p 220
commodity production, but the latter induce in return the concrete existence of a feudal state in the proper sense of the	p 220
feudalism in many respects, offering the latter new conditions of existence and survival—and that feudalism of itself is in opposition	p 220
abstraction (the overcoding eminent unity). It assumes its immanent concrete existence only in the subsequent forms that cause it to return	p 220
to concretization while subordinating itself to the dominant forces. The existence of an analogous evolution has been demonstrated for the	p 221
technical	
perception, or more precisely of belief, as a condition of existence and survival of the society in question—thus the collective	p 248
direct relation between decoded flows whose respective qualities have no existence prior to the differential relation itself. The quality of the	p 249
generalized slavery of the despotic State at least implied the existence of masters, and an apparatus of antiproduction distinct from the	p 254
Urstaat, the Asiatic despotic formation, which constitutes in its shadow existence history's only break, since even the modern social axiomatic	p 261
can	
is determined to oscillate. And in its imperturbable and cynical existence, it is prey to great forces that form the other	p 262
not seize control of the conditions of its contingent, singular existence, its irony, and its own critique. And what are these	p 271
in the sunbeams, or the souls that lead a brief existence as little men on his body. Artaud says: this world	p 281
molar aggregates; for this reason each points to the extrinsic existence of the other. And even if they are differentiated and	p 286
structural level of techniques and institutions that give them an existence as visible as a plate of steel; when the living	p 287
closed list—categories that are still only expressive forms of existence that a subject is meant to choose and combine freely	p 290
or too liquid, contraindications for analysis). When Fromm denounces the existence of a psychoanalytic bureaucracy, he still doesn't go far	p 312
enough	
to challenge the whole of Oedipus; and he shows the existence of a social complex where the subject at times attempts	p 353
And after having ascertained in the Wolf Man case the existence of an intention of debasing the woman as love object	p 354
being always obeys the laws of its conservation, its continued existence—on that day a new creature will declare the integrity	p 368
that day a new creature will declare the integrity of existence.... Science demonstrates by its very method that the means that	p 368
large numbers. The fact remains that the schiz came into existence only by means of a desire without aim or cause	p 378
EXISTENCES 2	
merely conscious expressions of it; we relate it to independent existences—the father, the mother, the begetters—that do not yet	p 107
water will cleanse these concepts of their background, their previous existences—religiosity? Scientific knowledge as nonbelief is truly the last	p 111
refuge	
EXISTING 13	
questions put to him are formulated in terms of the existing social code: your name, your father, your mother? In the	p 14
propagates itself in accordance with the organization of an already existing organization of production. The deliberate creation of lack as a	p 28
in group fantasy the libido may invest all of an existing social field, including the latter's most repressive forms; or on	p 30
launch a counterinvestment whereby revolutionary desire is plugged into the existing social field as a source of energy. (The great socialist	p 30
see that the individual fantasy is itself plugged into the existing social field, but apprehends it in the form of imaginary	p 62
the death instinct, insofar as the immortality conferred on the existing social order carried into the ego all the investments of	p 62
is converted into the phallus as detached object, the latter existing only in the transcendent form of stock and lack (something	p 73
that the necessary conditions for Oedipus as a familial complex, existing in the framework of the familialism suited to psychiatry and	p 166
not even a magic flow, but to overcode all the existing flows, and to ensure that no intrinsic code, no underlying	p 201
have taken place, with the free workers and the money-capital existing virtually side by side. One of the elements depends on	p 225
production costs; without this prospect, the capitalist will keep the existing equipment, and stand ready to make a parallel investment in	p 233
determinate mode of production, production of capital, the self-expansion of existing capital. Under the first aspect capitalism is continually	p 259
surpassing its	
over the irrational character of the paranoiac investment under an existing order of interests, of causes and means, of aims and	p 376
EXISTS 22	
body without an image. This imageless, organless body, the nonproductive, exists right there where it is produced, in the third stage	p 8
the world does not contain each and every object that exists; there is at least one object missing, the one that	p 26
the one that desire feels the lack of; hence there exists some other place that contains the key to desire (missing	p 26
that can be labeled psychic reality. As Marx notes, what exists in fact is not lack, but passion, as a natural	p 27
to record them, to see to it that no flow exists that is not properly dammed up, channeled, regulated. When the	p 33
with all the parts; it is contiguous to them, it exists as a product that is produced apart from them and	p 44
mother's breast as a separate part of her body. It exists, rather, as a part of a desiring-machine connected to the	p 47
closely related to other agents? From the very beginning Oedipus exists in one form and one form only: open in all	p 47
detachable chain is converted into capital as detached object, which exists only in the fetishist view of stocks and lacks. The	p 73
itself; but the sign of desire is never signifying, it exists in the thousands of productive breaks-flows that never allow themselves	p 112
of inscribing the recording surface of desire. Such an agent exists: the family. It belongs essentially to the recording of social	p 120
we find enough innocence for generating universal history? Desiring-production also exists from the beginning: there is desiring-production	p 139
from the moment there	
contradicted by practice. It is necessary to ask if there exists in the asymmetrical systems of alliance a fundamental tendency toward	p 147
non-oedipal primary homosexuality. And if it is true that there exists an Oedipal or filiative homosexuality, this should be understood merely	p 165
a question of the mother of the tribe, as she exists in the tribe, as the hero finds her in penetrating	p 200
extreme importance in the capitalist system of the dualism that exists in banking has been demonstrated, the dualism between the formation	p 229
through a lowering of costs of production, and if there exists a sufficiently high volume of production to justify them, the	p 234
without organs is a naked full body; but the latter exists at the limit, at the end, not at the origin	p 281
is only at the submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of desire;	p 288
for it	
enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure or of reactivity.... An	p 288
cover of aims and interests. The fact remains that there exists a disinterested love of the social machine, of the form	p 346
element? That very conflict that leads Lacan to say there exists a drama for the scientist. (J. R. Mayer, Cantor, I	p 371
EXIT 2	
is shamed, stupefied, it is placed in a situation without exit, it is easily persuaded to deny itself in the name	p 120
of the social machine; the flows of desire enter and exit through the codes that continue, however, to inform the model	p 336
EXITS 1	

choice that is not its own. With all of the exits now blocked, there is no longer any possible use for	p 79
EXO-OEDIPAL 2	
existence of relations said to be pre-oedipal in the child, exo-oedipal in the psychotic, para-oedipal in others. The function of Oedipus pre-oedipal phases, but also for the para-oedipal varieties, and the exo-oedipal phenomena. The notion of foreclosure, for example, seems to indicate	p 51 p 52
EXOGAMOUS 1	
virtue of this formidable right, to serve as initiators to exogamous subjects of both sexes: the sacred deflowerer, the ritual initiator	p 200
EXOGAMY 1	
rule that proscribes incest must prescribe it for certain persons. Exogamy must result in the position of men outside the tribe	p 200
EXOGENOUS 2	
regaining its cohesion as best it can after a terrible exogenous adventure. The game of alliances is ambiguous: are we still moment of the imperial formation as that of the new exogenous alliance, not only in the place of former alliances, but	p 195 p 195
EXONERATES 1	
is called being cured. On two points at least, Freud exonerates the real exterior family of any wrongs, the better to	p 270
EXORCISE 2	
system. The segmentary territorial machine makes use of scission to exorcise fusion, and impedes the concentration of power by maintaining the desire that produces, the subject-group invents always mortal formations that exorcise the effusion in it of a death instinct; it opposes	p 152 p 349
EXORCISED 5	
private and subjugated territoriality of European man. (Moreover the displaced, exorcised limit or border shifts to the interior of Oedipus, between	p 102
in the primitive socius—but as that which must be exorcised, encasted, severely restricted, so that no corresponding value can develop point of departure: the fact that exchange is inhibited and exorcised by no means attests to its primary reality, but demonstrates inseparable from the movement of deterritorialization, but this movement is exorcised through factitious and artificial reterritorializations. Capitalism is constructed on the	p 186 p 186 p 303
the limit of the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by the position of immanent limits that	p 304
EXORCISES 4	
socius—such is the nightmare that the primitive social machine exorcises with all its forces and all its segmentary articulations. The machine is not ignorant of exchange, commerce, and industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains guard with respect to its own institutions of chieftainship, and exorcises or strait-jackets the image of the possible despot whom it they exist and function only within the immanent axiomatic that exorcises and repels this reality. The language of a banker, a	p 153 p 153 p 195 p 246
EXORCISING 2	
of flows, but it functions only by pushing back and exorcising this limit. And it also has, yet does not have its own exterior limit, which it is continually repelling and exorcising, while capitalism itself produces its immanent limits, which it never	p 250 p 266
EXORCIZING 1	
or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits for it that	p 362
EXOTIC 4	
to the native land—or else the perversion of the exotic territorialities, then drugs, alcohol—or worse still an old fascist of one's own. But others want virgin lands, more truly exotic, families more artificial, societies more secret that they design and exhibit a marked taste for all codes—codes foreign or exotic—but this taste is destructive and morbid. While decoding doubtless all the types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion	p 133 p 135 p 245 p 316
EXPAND 2	
and slash into it. Capitalism, which is always ready to expand its interior limits, remains threatened by an exterior limit that cleaving it from within, in proportion as the interior limits expand. That is why the lines of escape are singularly creative	p 376 p 376
EXPANDED 5	
by making it reign over the extensive order of an expanded family, where not only each person would combine to a notion of a continuity within the absolute break. In the expanded immanence of the system, the limit tends to reconstitute in important, we'll always find a place for you within the expanded limits of the system, even if an axiom has to the differential relations, and integrates them both in the continually expanded reproduction of its limits. So that the bourgeois is justified axioms, and maintains desire within the mobile framework of its expanded limits. There can be a preconscious revolutionary break, with no	p 93 p 231 p 251 p 254 p 375
EXPANDING 4	
the withdrawal and the transformation of the Urstaat, is continually expanding, and acquires a consistency entirely its own, which shows the the same time to reproduce its limits on an ever expanding scale (the axiom of displacement from the center to the that capitalism does not cease to reproduce on an ever expanding scale, and again by the marking out of an interior limits for it that it can reproduce on an ever expanding scale, or an axiomatic of flows that subjects this tendency	p 230 p 253 p 304 p 362
EXPANSE 1	
break through representation, traversing it through and through: an immense expanse of shade extended beneath the level of representation. And this	p 299
EXPANSION 1	
where there is an abundant labor supply and an unusual expansion of markets. That is, when capitalism functions with a very	p 253
EXPECT 1	
robbed, so as to demonstrate clearly that he does not expect an exchange, not even a deferred exchange? It is theft	p 186
EXPECTED 2	
about this, and have been quick to slip into the expected clinical mold. Dark world, growing desert: a solitary machine hums of delirium to the other: the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst	p 86 p 277
EXPECTS 3	

giving molecular evolution a practically limitless field for exploration and experiment, enabled it to elaborate the huge network of cybernetic inter-connections	p 289
and pity knowing nothing of meanings and aims (the Artaud experiment, the Burroughs experiment). It is here that art accedes to nothing of meanings and aims (the Artaud experiment, the Burroughs experiment). It is here that art accedes to its authentic modernity	p 370 p 370
EXPERIMENTAL 2	
two groups. The innate science in psychosis and the neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle. On	p 124
institutional structures that mask the society into a plurality of experimental spheres finally revealing the true face of modernity—an ultimate	p 368
EXPERIMENTATION 2	
never ceases to reach fulfillment as it proceeds—art as experimentation. And the same will be said of science: the decoded an interplay of phenomena without aim or end: science as experimentation, as previously defined. In this domain as in the others	p 371 p 371
EXPERIMENTS 1	
potentials for development that did not exist for the stimulus (experiments with grafting). Whence the idea that the stimuli are not	p 91
EXPLAIN 17	
was told to sit down. I must have tried to explain. We cannot say that psychoanalysis is very innovative in this	p 14
this frame of reference is not at all adequate to explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily	p 14
that world of explosions, rotations, vibrations. But how can we explain the fact that she has nonetheless failed to grasp the	p 44
the doctor with the father and commission the father to explain the God of delirium, we ourselves have trouble following this	p 57
some ill-defined or natural violence that might be commissioned to explain the history of mankind; cruelty is the movement of culture	p 145
Griaule's, which looks to myth for a principle that would explain the avunculate, seems decisive to us, and seems to avoid	p 157
posed this way. Practically speaking, the psychoanalyst often claims to explain to the ethnologist the meaning of the symbol: it means	p 179
or equality in the underlying principles, which allows it to explain that the inequalities are necessarily introduced in the consequences. Nothing	p 187
calls to mind the divine creation. But how does one explain the role played by sight, indicated by Leroi-Gourhan, in the	p 189
injury done = pain to be suffered. How does one explain, he asks, that the criminal's pain can serve as an	p 191
without exegesis or interpretation, while the law, however, wants to explain what it signifies, to assert an independence of its signified	p 213
instinct, rather than to hear, it is true, hypocritical doctors explain what it all means. But all that—the development of	p 213
in the relations of opposed classes. But how does one explain both this latency into which the despotic State enters, and	p 218
that the schizos are not salable. How then does one explain the fact that capitalist production is constantly arresting the schizophrenic	p 245
not reveal its theoretical foundation. The latter is simple to explain: from the viewpoint of the capitalist axiomatic there is only	p 253
socialism, the party, and the party leadership. How does one explain that desire devotes itself to operations that are not failures	p 257
is itself a decoded and deterritorialized production, how do we explain that capitalism, with its axiomatic, its statistics, performs an infinitely	p 335
EXPLAINED 29	
socket or diverts a stream of water can scarcely be explained in terms of playing mommy and daddy, or by the	p 7
solar force. In the second place, this transfiguration cannot be explained by the miraculating powers the machine possesses due to the	p 18
to the mechanical effects of infections or intoxications. Moreover, he explained a large part of delirium in turn as an effect	p 22
productive unconscious. Every time that the problem of schizophrenia is explained in terms of the ego, all we can do is	p 24
as production, though merely the production of fantasies, has been explained perfectly by psychoanalysis. On the very lowest level of	p 25
interpretation	
made it roll to the window and said Station. I explained: The station is mummy; Dick is going into mummy. He	p 45
again directly. He went through this performance several times. I explained to him: It is dark inside mummy. Dick is inside	p 45
are only two possible ways in which this can be explained: it must be granted either that sexuality is sublimated or	p 46
forces of social production, reproduction, and repression. This can be explained by the simple truth that very powerful forces are required	p 122
the infantile or the oldest factor that could be sufficiently explained by the familial complex? Even a writer like Reich—so careful	p 127
in nature, species, or group. Neurosis can no more be explained oedipally than can psychosis. It is rather the contrary; neurosis	p 130
of filiation and the mobile elements of alliance. This is explained by the fact that the length of each segment—or	p 152
as such, and that the incest prohibition could not be explained in this manner. This is because the mixing of the	p 159
does not grow on that kind of terrain. This is explained by the fact that the necessary conditions for Oedipus as	p 166
often been said and demonstrated that an institution cannot be explained by its use, any more than an organ can. Biological	p 180
the large molar machines presuppose pre-established connections that are not explained by their functioning, since the latter results from	p 181
them. Only	
it is because exchange is desire's unconscious? Will this be explained by the exigencies of generalized exchange? But what entitles one	p 186
State as a category—oblivion and return—has to be explained. To begin with, it should be said that the primordial	p 218
develops along with automation and productivity, and which cannot be explained by factors that counteract the falling tendency—the	p 232
increasing intensity	
contrary is called the co-opting power of capitalism can be explained by the fact that its axiomatic is not more flexible	p 236
in linguistics, and the reactions he provokes, seem to be explained by the following: that he tends to fashion a purely	p 242
they desired fascism, and that is what has to be explained. It happens that one desires against one's own interests: capitalism	p 257
tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the first	p 301
place	
affinity with the molecular formations of desiring-production. What must be explained is that the capitalist aggregate is the least affinal, at	p 336
from, it is evident that they are not to be explained in terms of any goal or end, since they are	p 343
the pre-oedipal stages, by means of which homosexuality will be explained as a reinforced drive, and paranoia as a means of	p 352
social machines give rise to incomparable loves, which are not explained by their interests, since interests derive from them instead. At	p 364
whose nature—unconscious-libidinal—is altogether different, and is not simply explained by the conditioned profits, but on the contrary itself	p 374
explains	
the same regime. The actualization of a revolutionary potentiality is explained less by the preconscious state of causality in which it	p 378
EXPLAINING 4	
Judge Schreber feels something, produces something, and is capable of explaining the process theoretically. Something is produced: the	p 2
effects of a	
from ideology, so that psychoanalysis merely had the role of explaining the subjective, the negative, and the inhibited, without participating	p 119
directly	
This may be seen clearly in a passage from Levi-Strauss, explaining for the simple forms of marriage the prohibition of parallel	p 156
given plane and saying yes, that is where Proust is explaining himself. But the narrator-spider never ceases undoing webs and planes	p 318
EXPLAINS 18	
of consumption, rather than regarding them as genuine production. She explains them in terms of causal mechanisms (introjection and	p 44
projection, for	
bunch of killers! It is obvious that when traditional psychoanalysis explains that the instructor is the father, and that the colonel	p 62
the agents, and the degree of oedipalization of sexuality. Lacan explains well how, in terms of the crises and the ruptures	p 100
it, so as to render the event comical. And he explains that strictly speaking this event has no importance whatever, that	p 106
oedipally than can psychosis. It is rather the contrary; neurosis explains Oedipus. Then how do we conceive of the relationship between	p 130
manifest disequilibrium of the relations a pathological consequence, which one explains by saying that the supposedly closed system extends	p 149
in one	
the emergence of an order that the myth narrates and explains. In other words, one reasons as if the myth placed	p 161
sick subject talks, the ghost is invoked, the medicine man explains, everything recommences, drums, chants, trances. It is not only a	p 168
is this synthesis of desire that, under certain determinate conditions, explains the molar aggregates (les ensembles molaires) with their specific	p 181
use	

order to regulate its productivity and realize surplus value which explains, for example, the difference between the despotic bureaucracy and the	p 235
to the gates of schizophrenia as a process. But what explains the reader's impression that Lyotard is continually arresting the process	p 244
which the flows of capital are reduced or applied. (Which explains the complex origin of the relation that is completely distorted	p 267
second type of anxiety, namely, the rarity of women that explains how it is that the adults no less than the	p 275
which presupposes a social investment of a paranoiac type—which explains why Freud first discovers the familial romance and Oedipus while	p 278
mechanism abstracts a structural unity in terms of which it explains the functioning of the organism. Vitalism invokes an individual and	p 284
necessarily coincide with the preconscious investments of interest, and that explains how the latter can be perturbed and perverted in the	p 345
explained by the conditioned profits, but on the contrary itself explains that a small-time capitalist, with no great profits or hopes	p 374
finalist illusions that repression imposes on the process itself. This explains why we have only spoken of a schizoid pole in	p 379
EXPLANATION	13
the idealist category of expression as a satisfactory or sufficient explanation of this phenomenon. We cannot, we must not attempt to	p 6
according to the questions asked him, never giving the same explanation from one day to the next, never invoking the same	p 15
or illusion on the part of the masses as an explanation of fascism, and demands an explanation that will take their	p 29
the masses as an explanation of fascism, and demands an explanation that will take their desires into account, an explanation formulated	p 29
an explanation that will take their desires into account, an explanation formulated in terms of desire: no, the masses were not	p 29
for. Yet Reich himself never manages to provide a satisfactory explanation of this phenomenon, because at a certain point he reintroduces	p 29
investigation. Hence the sole task he assigns psychoanalysis is the explanation of the negative, the subjective, the inhibited within the social	p 29
Everything is made to begin with Oedipus, by means of explanation, with all the more certainty as one has reduced everything	p 101
Oedipal interpretation for the neuroses, and to reserve an extra-oedipal explanation for the psychoses. There are not two groups, there is	p 126
not only legitimate but indispensable that the ethnological or historical explanation not be in contradiction with our social organization, or that	p 175
the intensities that are in opposition to the spaces? The explanation is that, despite his attempt at linking desire to a	p 244
psychoanalysis in relation to myth or tragedy has the following explanation: psychoanalysis undoes them as objective representations, and	p 304
discovers in them	
for others, in the name of the silent majority. The explanation is that, beneath preconscious goals and interests, a uniquely unconscious	p 364
EXPLANATIONS	2
to the center, in successive layers or segments. But the explanations that he provides for them, which he changes as often	p 15
terms of desire, he is the first to reject the explanations of a summary Marxism too quick to say the masses	p 118
EXPLANATORY	2
space-time or being-in-the-world (Binswanger). The first of these is an explanatory concept that supposedly locates the specific dysfunction or	p 22
primary deficiency	
Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into motion by Freud, all those	p 54
neurobiologico-desiring-machines. And	
EXPLICIT	2
passage from indifference to incest to its prohibition. Implicit or explicit, this theme underlies all the myths; it is therefore a	p 160
what is made of the unconscious itself, if not its explicit reduction to an empty form, from which desire itself is	p 186
EXPLICITLY	2
is: at least in the beginning ... This argument may be explicitly formulated, but it also persists implicitly in theories that nevertheless	p 99
which is barred, or else a path that is very explicitly posted as leading nowhere. After having suppressed the spectator as	p 317
EXPLODE	8
recording by which desire causes precisely the familial determinations to explode. It is only little by little that he makes the	p 55
by what causes it to move, to flow, and to explode—desire. For literature is like schizophrenia: a process and not	p 133
currency, causing the superego and its form of expression to explode, as well as the market value of its form of	p 134
activity will be too malevolent. Causing Oedipus and castration to explode, brutally intervening each time the subject strikes up the song	p 314
desire that could not of itself cause the system to explode, or that would not make the system dissolve at one	p 338
directly to it, everywhere setting the molecular charges that will explode what must explode, make fall what must fall, make escape	p 341
everywhere setting the molecular charges that will explode what must explode, make fall what must fall, make escape what must escape	p 341
desire, which would be enough to make its fundamental structures explode, even at the kindergarten level. We believe in desire as	p 379
EXPLODED	2
A poorly closed triangle, a porous or seeping triangle, an exploded triangle from which the flows of desire escape in the	p 96
is nonetheless so miserly and reticent where sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis forever	p 294
EXPLODES	2
in all the branches at once, on all sides. He explodes the Oedipal genealogy. Through graduated relationships he performs absolute	p 78
overflights	
drift merely constitutes a derivative of Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I mean those	p 88
EXPLODING	1
contrary measures and maps out the divergences, the dispersions, the exploding into fragments of something that is innocent precisely	p 43
because its	
EXPLOIT	1
desiring-production to a production of fantasy, he is content to exploit to the fullest the idealist principle that defines desire as	p 26
EXPLOITATION	10
exploited are not continually out on strike: after centuries of exploitation, why do people still tolerate being humiliated and enslaved, to	p 29
tolerate a position of real desire without its structures of exploitation, servitude, and hierarchy being compromised. If a society is identical	p 116
find something more efficient than repression, so that repression, hierarchy, exploitation, and servitude are themselves desired. It is quite	p 116
troublesome to	
memory and reproduction, and thereby modifies the forms of the exploitation of man; but as a matter of fact, this organization	p 141
rate of surplus value, in the form of an increasing exploitation of the peripheral proletariat in relation to that of the	p 231
that counteract the falling tendency—the increasing intensity of the exploitation of human labor, the diminution of the price of the	p 232
necessary, until the moment when the market forecasts justify their exploitation on a large scale. Here again, alliance capital exerts a	p 234
the breakup of the family along the lines of social exploitation and oppression. But it is at the soft center of	p 269
etc. But within the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is arranged in the most scientific	p 373
standards at the center, it displaces the harshest forms of exploitation from the center to the periphery, but also multiplies enclaves	p 373
EXPLOITED	7
steal as a regular practice, and all those who are exploited are not continually out on strike: after centuries of exploitation	p 29
its own mode, cuts across the interest of the dominated, exploited classes, and causes flows to move that are capable of	p 105
investment of interest, and constrain the most disadvantaged, the most exploited, to seek their ends in an oppressive machine, but what	p 347
aims that presuppose another body than that of capital-money; those exploited become conscious of their preconscious interest, and this	p 375
interest is	

is linked solely to the interest of the dominated and exploited masses. But it is the nature of this link that revolutionary potential is realized, in its very relationship with the exploited masses or the weakest links of a given system. Do the revolution come from, and in what form within the exploited masses? It is like death—where, when? It will be	p 377 p 377 p 378
EXPLOITERS 1	
the social ladder, getting promotions, being a part of the exploiters). There is therefore a segregative use of the conjunctive syntheses	p 103
EXPLORATION 1	
these systems, giving molecular evolution a practically limitless field for exploration and experiment, enabled it to elaborate the huge network of	p 288
EXPLORATORY 1	
codifies it. And the way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby desiring-production was discovered; the classical cultural	p 118
EXPLORE 1	
the point of its own self-criticism. It sets out to explore a transcendental unconscious, rather than a metaphysical one; an unconscious	p 109
EXPLORES 1	
madness, precisely because it is not analytical and regressive, but explores a global field of coexistence. Witness a film by Nicolas	p 274
EXPLORING 1	
consider a child at play, or a child crawling about exploring the various rooms of the house he lives in. He	p 46
EXPLOSION 7	
bodies. More generally, Dali's method of critical paranoia assures the explosion of a desiring-machine within an object of social production. But	p 31
stores up his treasures so as to create an immediate explosion, and that is why, to his way of thinking, destructions	p 32
of this that these situations favor a psychotic development or explosion—but we have a strong feeling that the problem lies	p 96
start of the New Age, with forces for a practical explosion that thrust them into a paternalistic deviation that I find	p 124
by a hole, a lake, a flame, a tornado, an explosion. The themes of the preceding paintings are to be found	p 132
desiring-machine, so many local fires patiently kindled for a generalized explosion—the schiz and not the signifier. 3 SAVAGES,	p 137
BARBARIANS, CIVILIZED	
introducing there, as Schmitt says, a deformation, a convulsion, an explosion—in a word, a movement of extreme violence. There results	p 250
EXPLOSIONS 3	
for the marvelous discovery of partial objects, that world of explosions, rotations, vibrations. But how can we explain the fact that	p 44
starts, by grinding and breaking down, in spasms of minor explosions. The dysfunctions are an essential element of its very ability	p 151
which fall in a spiral and traverse a series of explosions before extending into images, figures, and drawings. If the full	p 154
EXPLOSIVE 3	
had drawn back from this world of wild production and explosive desire, wanting at all costs to restore a little order	p 54
that desire is asocial, on the contrary. But it is explosive; there is no desiring-machine capable of being assembled without demolishing	p 116
a sellout. The only literature is that which places an explosive device in its package, fabricating a counterfeit currency, causing the	p 134
EXPONENTS 2	
development; the apparent interests and aims are merely the preconscious exponents of a social full body. As Klossowski says in his	p 345
of social relationships between people. Love and sexuality are the exponents or the indicators, this time unconscious, of the libidinal	p 352
investments	
EXPORT 1	
of a code; seeing the trucks that leave loaded with export goods, the Tiv elders deplore this situation, and know what	p 176
EXPORTER 1	
complicity: the White Man, the missionary, the tax collector, the exporter of goods, the person with standing in the village who	p 169
EXPORTS 2	
For it would be a great error to think that exports from the periphery originate primarily in traditional sectors or archaic	p 231
the dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the same time as capitalist deterritorialization	p 231
is	
EXPRESS 24	
real everything is possible, everything becomes possible. Desire does not express a molar lack within the subject; rather, the molar	p 27
organization	
production, the production of the real. And doubtless we can express this identity in two different ways, even though these two	p 32
the Oedipal structure? Or rather, does not the invariant merely express the history of a long mistake, throughout all its variations	p 53
makes way for an unconscious that knows only how to express itself—express itself in myth, in tragedy, in dream. But	p 54
for an unconscious that knows only how to express itself—express itself in myth, in tragedy, in dream. But who says	p 54
everywhere and more visibly in religions and ancient myths, which express forces or mechanisms eternally active in the unconscious. It should	p 57
subsists after their break. If the unconscious is thought to express itself adequately in myths and religions (taking into account, of	p 57
again, from being valid in itself, and from claiming to express or represent this different nature of the agents that are	p 96
a larger circle that it is said to mediate and express. The family is by nature eccentric, decentered. We are told	p 97
production or antiproduction, always grappling with other agents that they express all the less as they are increasingly at grips with	p 100
for privatization, at the same time as money came to express the new state of abstraction. Hence the relative truth of	p 143
destined to remain bachelors. However, at all events, it does express the law that a man cannot receive a wife except	p 156
it, than one of establishing a physical system that will express itself naturally in terms of debts. It seems to us	p 157
where the myth takes root, the myth that does not express but conditions. As Griaule relates it, the Yourougou, breaking into	p 157
of a magical nature, an idea that is difficult to express in profane terms. Analytic psychotherapy can intervene only starting from	p 170
the community of men, as Parin himself puts it, to express the fluidity of the flows and the primitive codes. At	p 178
by the disparity between the two aspects of money that express them, and by the absence of a limit exterior to	p 237
are in the service of a signifier, whose effects they express following exegetical rules; Or whether, on the contrary, they break	p 243
tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they express the true permanent drama of desire and knowledge.	p 299
Fraenkel calls	
passage from one element to another: mythic representation does not express the element of the earth, but rather the conditions under	p 301
fades before the despotic element; and tragic representation does not express the despotic element properly speaking, but the conditions	p 301
under which	
the crossroads of vibrations, which is to say that they express connections, disjunctions, and conjunctions of flows that cross through a	p 352
Secondly, the parents as parents are terms of application that express the reduction of the social field invested by the libido	p 356

first bound in the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of the poles is the great	p 371
EXPRESSED 12	
remains utterly sterile and insignificant as long as it is expressed in terms that make them introjections or projections of each	p 29
suspended from a signifier; an unconscious that lets itself be expressed; connective syntheses that let themselves be taken in a global	p 67
that the pretender lacks. The conjunctive synthesis can therefore be expressed: So I am the king! So the kingdom belongs to	p 88
thus a comparison between two closed figures, one of which expressed the other and was inscribed within the other. At the	p 96
least in the beginning, this argument runs, the unconscious is expressed in a state of familial relations and constellations where the	p 99
The continuity of the structure vertically through time is adequately expressed through the agnatic transmission of a patrilineage name. But the	p 146
But the continuity of the structure laterally is not so expressed. Instead, it is maintained by a continuing chain of debt	p 146
to finish with money is an operation that cannot be expressed in terms of a code; seeing the trucks that leave	p 176
new alliance, a break with the ancient filiation—this is expressed in a strange machine, or rather a machine of the	p 192
divergence (un ecart). The primitive territorial myth of the beginning expressed the divergence of a characteristically intense energy—what	p 219
Marcel Griaule	
posited the more manysided connection or relation which is mentally expressed in the more concrete category; while the more developed	p 221
concrete	
social field, not in a form where it would be expressed and translated by means of a family-microcosm, but in the	p 361
EXPRESSES 37	
would seem that they then come under another law that expresses a distribution in relation to the nonproductive element as a	p 12
are those who will object that this mechanical, schizophrenic life expresses the absence and the destruction of desire rather than desire	p 37
in the same way as we spoke of identification. It expresses those nondecomposable distances always enveloped in the intensities that divide	p 87
it is to the extent that the family-microcosm, the family-social-indicator, expresses social alienation that it is believed to organize mental	p 95
alienation	
begins all over again)? We wonder if Oedipus in fact expresses desire; if Oedipus is desired then it is indeed on	p 114
the inhibition of revolt has become unconscious), a distinction that expresses clearly the difference in nature between the two repressions. But	p 119
resonance of the triangle reach its limit? A familial romance expresses an effort to save the Oedipal genealogy, but it also	p 126
an effort to save the Oedipal genealogy, but it also expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant	p 126
that serve this same quantity as units of measure. Artaud expresses it well: this dead rat's ass suspended from the ceiling	p 143
administrative and hierarchical, but alliance is political and economic, and expresses power insofar as it is not fused with the hierarchy	p 146
as dominant by economic and political factors. And if filiation expresses what is dominant while being itself determined, alliance expresses	p 147
what	
filiation expresses what is dominant while being itself determined, alliance expresses what is determinant, or rather the return of the	p 147
determinant	
away, and returns to the maternal village. There his house expresses his situation well, being wedged between two sectors, the houses	p 167
the strange is both a great paranoiac machine, since it expresses the struggle with the old system, and already a glorious	p 193
is on the outside, it is the wilderness ordeal, it expresses the spatial divergence from the primitive machine; it provides the	p 201
with the mother is the return to the tribe; it expresses the temporal divergence from the primitive machine (the difference between	p 201
of the new alliance, a fictitious voice from beyond that expresses itself in the flow of writing as direct filiation. These	p 205
a fictitious voice from on high which, inversely, no longer expresses itself except through the writing signs that it emits (revelation	p 205
induces a fictitious voice from on high that no longer expresses itself except in the linear flux, the despot himself is	p 209
on the new full body that replaces the earth. It expresses the appropriation and production of the real by a quasi	p 210
finds itself defined in terms of a supreme danger that expresses the representative on which it bears: the danger that a	p 211
it in opposition to despotism. But from the beginning it expresses the imperialism of the signifier that produces its signifieds as	p 213
second phase that merits the complex's name, while the first expresses only its parts and wheels functioning from a completely different	p 216
to be and desires. Asiatic production, with the State that expresses or constitutes its objective movement, is not a distinct formation	p 217
respect to the concrete beginning. We know that myth always expresses a passage and a divergence (un ecart). The primitive territorial	p 219
alliance and filiation. But the imperial myth of the origin expresses something else: the divergence of this beginning from the origin	p 219
co-ordinates and whose autonomous relations of domination and subordination it expresses. It is no longer content to overcode maintained	p 221
and imbricated	
the filiative form of capital, $x+dx$, results. The differential relation expresses the fundamental capitalist phenomenon of the transformation of the	p 228
surplus	
not depend on a faulty understanding so much as it expresses the capitalist field of immanence, the apparent objective movement where	p 229
not, and can never be, economic: on the contrary, it expresses the apparent objective movement according to which the economic forces	p 247
is therefore the opposite of that of a code; it expresses the capitalist transformation of the surplus value of code into	p 249
fit—can be seen clearly in mercantilism, inasmuch as it expresses the new commercial functions of a capital that has secured	p 253
be a myth, a tragedy, or a dream: it always expresses the displacement of the limit.) Oedipus would be nothing if	p 267
in the latter fashion, representation implies a certain lag, and expresses less a stable element than the conditioned passage from one	p 301
economics places at the head of its discussions, and which expresses an immeasurably ancient relation valid in all forms of society	p 302
absence of the structures in its effects. While Andre Green expresses reservations about the adequacy of the structure, he does so	p 305
first place, it is futile to affirm that the family expresses more profound social contradictions, for one confers on it a	p 361
EXPRESSING 6	
unconscious; and an unconscious that was capable of nothing but expressing itself—in myth, tragedy, dreams—was substituted for the	p 24
productive	
that provides its own justifications, and that—however capable of expressing the action of the alienating forces—mediates them precisely by	p 95
alliances, at the same time as the filiations are extended, expressing both what must remain blocked in the filiation and what	p 157
of being doubles to the economic signs of desire and expressing for their part noneconomic factors determined as dominant. That the	p 249
through money; so the family becomes a microcosm, suited to expressing what it no longer dominates. In a certain sense the	p 264
of desire (antiproduction as the third aspect of capitalist immanence, expressing the twofold nature of capitalism: production for production's	p 373
sake, but	
EXPRESSION 34	
of bipolar opposites within a relationship of causation, ideation, or expression (cause and effect, subject and object, etc.); rather, they are	p 5
to another machine. We cannot accept the idealist category of expression as a satisfactory or sufficient explanation of this phenomenon. We	p 6
intensive elements, all of them positive, that are never an expression of the final equilibrium of a system, but consist, rather	p 19
a single solemn day—because the whole of it reaches expression and then disappears once again in the space of just	p 22
Or is it a relationship of comprehension? A mode of expression? The question, however, has been posed too theoretically. The fact	p 24
theoretician relates it to ideal forms of causation, comprehension, or expression, rather than to the real process of production on which	p 24
For the rigors of the law are only an apparent expression of the protest of the One, whereas their real object	p 43
produce certain effects (gratification and frustration), and of mechanisms of expression (good or bad)—an approach that forces her to adopt	p 44
to the person of his mother, and constantly watches the expression on his mother's face. The word relate in this case	p 48
complementary.) Production is reduced to mere fantasy production, production of expression. The unconscious ceases to be what it is—a	p 55
factory	
lack. For example, in the capitalist code and its trinitary expression, money as detachable chain is converted into capital as detached	p 73
psychic repression bear upon the Oedipus complex as an adequate expression of the unconscious? Must we even follow Freud in saying	p 113
process and not a goal, a production and not an expression. Here again, oedipalization is one of the most important factors	p 133
a counterfeit currency, causing the superego and its form of expression to explode, as well as the market value of its	p 134
importance to ties of descent, disguises the former under his expression complementary filiation. The essence of this concept, which	p 146
resembles the	
order are therefore fundamentally neuter or ambiguous (according to an expression employed by Leibnitz to designate a sign that can be	p 156
represses them, and allows them no more than a mythical expression. The signs cease to be ambiguous at the same time	p 160
customary to consider incestuous relations in myth either as the expression of the desire or the nostalgia for a world where	p 161

be possible or would meet with indifference, or as the expression of a structural function of the inversion of the social	p 161
and not line, artifact and not idea, production and not expression. Let us try to summarize the differences between these two	p 203
the abstract to the concrete: the simple categories are the expression of relations within which the less developed concrete may have	p 221
capitalism itself, with the appearance of the technical means of expression that correspond to the generalized decoding of flows, instead of	p 240
that the first defines a content and the second, an expression. The deterritorialized flows of content and expression are in a	p 241
the second, an expression. The deterritorialized flows of content and expression are in a state of conjunction or reciprocal precondition that	p 241
constitutes figures as the ultimate units of both content and expression. These figures do not derive from a signifier nor are	p 241
in motion its flows of form and substance, content and expression. Because it substitutes the relationship of reciprocal precondition between	p 242
expression	
expression. Because it substitutes the relationship of reciprocal precondition between expression and content for the relationship of	p 242
subordination between signifier and	
relation between the form of content and the form of expression. Because in this relation one reaches figures that are no	p 242
the voice-graphism domination; that causes form and substance, content and expression to flow according to the flows of desire; and that	p 242
the Despot—is now taken up again, but as the expression of a subjective and private reterritorialization: Oedipus is the fallen	p 304
organism. That is why the partial objects are not the expression of a fragmented, shattered organism, which would presuppose a destroyed	p 326
of a whole; nor is the body without organs the expression of a de-differentiated (de-difference) organism stuck back together that would	p 326
very fact, one has already substituted a familial causation or expression for social production, and finds oneself back within the categories	p 361
commodity value of art and literature: a paranoiac form of expression that no longer even needs to signify its reactionary libidinal	p 370
EXPRESSIONS 4	
distinguished from technical and social machines. Rather, fantasies are secondary expressions, deriving from the identical nature of the two	p 30
sorts of	
desire to vague dreams or imaginations that are merely conscious expressions of it; we relate it to independent existences—the father	p 107
nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they express the true permanent	p 299
drama of desire	
unconscious in itself, and impose on it causations, comprehensions, and expressions that no longer have anything to do with its real	p 338
EXPRESSIVE 20	
their importance, but are subordinated to the forms of an expressive unconscious and no longer to the formations of the productive	p 55
unconscious against myth, and that from the start substitutes mere expressive forms for the productive formations. The basic question is never	p 57
as a matrix, or better still as a microcosm, an expressive milieu that provides its own justifications, and that—however capable	p 95
elements never form a mental structure that is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures),	p 98
these forms	
content to describe the social and the political in willfully expressive works. For his part, he is interested in the manner	p 98
of a white paranoiac. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive and repressed,	p 98
mediated by the	
contented itself with understanding the response by starting from an expressive symbolism that was still familial, instead of interpreting it in	p 99
a child caught in a familial order that is autonomous, expressive, or signifying. Even the nursing child, in his games as	p 100
and micrological rather than molar or gregarious; productive rather than expressive. And it is a matter here of practical principles as	p 110
enslave the work itself, to make of it this minor expressive activity that secretes ideology according to the dominant codes. The	p 133
of social reproduction; they have nothing to do with an expressive microcosm; in these families the father, the mother, and the	p 166
two that would confer on any familial complex whatever an expressive value and an apparent autonomous form. On the contrary, it	p 166
of schizoanalysis focused on two aspects: the destruction of the expressive pseudo forms of the unconscious, and the discovery of desire's	p 167
The unconscious does not speak, it engineers. It is not expressive or representative, but productive. A symbol is nothing other than	p 180
genes as its units of reproduction; these units are still expressive, and lead to molar formations. Molecular biology teaches us that	p 290
establishes a systematically closed list—categories that are still only expressive forms of existence that a subject is meant to choose	p 290
he act as a head of a family in an expressive familial transmission, or rather as the agent of a machine	p 297
and tragic representation accorded such a senseless privilege? Why were expressive forms and a whole theater installed there where there	p 298
were	
Oedipus (or Hamlet) led to the point of autocritique; the expressive forms—myth and tragedy—denounced as conscious beliefs or illusions	p 299
one material, the other ideological; the one productive, the other expressive. We have seen how the negative task of schizoanalysis must	p 381
EXPRESSLY 1	
its religions: individuations are produced only within fields of forces expressly defined by intensive vibrations, and that animate cruel	p 85
personages only	
EXPROPRIATION 1	
development of commodity production, the decoding of the producers through expropriation and proletarianization—all the preconditions are	p 223
present, everything is given	
EXTEND 8	
Oedipus down, to miniaturize it, to find it everywhere, to extend it to the very earliest years of life. If we	p 45
of inscription for experiences and the workings of mechanisms that extend far beyond it in every direction? It is in this	p 48
furthest removed. Jung presents his archetypes as actual factors that extend in fact beyond the familial images in the transference, as	p 128
more than prepersonal intensive states that could just as well extend to other persons, as when one calls his legitimate wife	p 161
period when the colonized reduce the universe, will tend to extend it. Oedipus is something like euthanasia within ethnocide. The more	p 169
one thing, Butler is not content to say that machines extend the organism, but asserts that they are really limbs and	p 284
do you make of them, in all the transitions that extend from the molecular to the molar and inversely, and that	p 290
it reanimates them, and promotes them as subjective representations that extend the mythic and tragic contents to infinity. Psychoanalysis	p 304
does treat	
EXTENDED 35	
the triangle of others, but where the entirety of the extended family also would oscillate between the two poles of a	p 93
access to a three-sided situation. It is clear that this extended familialism, wherein the family receives the very forces of alienation	p 94
is ever present, conforming to the double impasse of an extended Oedipus, just as much in the diagnostic of pathogenic families	p 94
there from time immemorial, combining and declining itself with the extended filiative lineages that do not exist prior to alliances in	p 155
to alliances in a system assumed to be given in extended form; the other mythical, which shows how the extension of	p 155
lose their inclusive or nonrestrictive use. From this viewpoint the extended system is like a memory of alliance and of words	p 155
that indeed must suffer repression in order for the new extended memory to be established. We can better understand why the	p 155
to an extensive system, which comprises both qualitative alliances and extended filiations. Nothing is changed by the fact that the primary	p 155
energy of filiation, for this intense filiation is not yet extended, and does not as yet comprise any distinction of persons	p 155
system in extension where (1) the filiations will be filiations extended in the form of lineages, comprising distinctions of persons and	p 156
already alliances, at the same time as the filiations are extended, expressing both what must remain blocked in the filiation and	p 157
extension can constitute itself only insofar as the filiations become extended, correlatively to lateral alliances that become established. It is	p 159
through	
prohibition of incest with the mother that the filiation becomes extended. There we find no repression of the father, no foreclosure	p 159
an extensive somatic memory, created from filiations that have become extended (patrilineal or matrilineal) and from the alliances that they	p 160
imply	
same time as they are determined in relation to the extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive	p 160
of the lineages, according to the general regime of the extended filiations and the lateral alliances. Let us return to the	p 163
in extension, what will remain blocked or stocked in the extended filiations, and on the contrary, what will move and flow	p 164
instance—the repressing representation itself—alliance, since the filiations become extended only in terms of lateral alliances that measure	p 164

their variable	
in the enclosed position of women in the midst of extended filiations (filiation hysteria as opposed to alliance paranoia). Male homosexuality	p 165
that articulates the alliances with the filiations that have become extended, in order to form and to forge a system in	p 185
the lateral alliances and the blocks of debt condition the extended filiations in the system in extension, and not the opposite	p 187
voice of alliance to which, on the side of the extended filiation, a graphics is co-ordinated that bears no resemblance. The	p 188
word and of alliances that declines the alliances with the extended filiations, that endows him with faculties of resonance and retention	p 190
direct filiation. The despot challenges the lateral alliances and the extended filiations of the old community. He imposes a new alliance	p 192
a new socius, irreducible to the lateral alliances and the extended filiations that declined the primitive machine. It is this force	p 194
suppressed is not the former regime of lateral alliances and extended filiations, but merely their determining character. They subsist, more or	p 196
a consequence of the interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted	p 199
by the new	
to the tribe after his first marriage. He countersects the extended filiations with a direct filiation. The initiated or initiating hero	p 200
is like the representation of things—of bodies—established in extended filiation. The former acts on the latter, while the latter	p 203
the infinite debt of the new alliance, and all the extended filiations are subsumed by direct filiation. Incest or the royal	p 209
the same question, sometimes open and sometimes barred, the same extended abstraction, a repressive machinery that always moves us	p 214
away from	
and as the interplay of alliances and filiations keeps families extended according to the scale of the determinations of the social	p 266
traversing it through and through: an immense expanse of shade extended beneath the level of representation. And this collapse or sinking	p 299
off fragments of molecular chain. A sequence of desire is extended by a social series, or a social machine contains desiring-machine	p 340
psychoanalysts to redeploy under open conditions the order of an extended family, which is still believed to possess the secret of	p 359
EXTENDING 4	
more or less regular succession of landscapes or still lifes, extending over a period of forty years or so; it is	p 21
come to awake a sleeping youth, and which never cease extending their flame. As for ideology, it is the most confused	p 133
in a spiral and traverse a series of explosions before extending into images, figures, and drawings. If the full body falls	p 154
for grounding a structural Oedipus applicable to psychosis, and for extending the familial co-ordinates beyond their real and even imaginary	p 359
domain	
EXTENDS 13	
connective syntheses of production. The process as process of production extends into the method as method of inscription. Or rather, if	p 13
has one and only one origin, a single knot that extends to the very limits of the universe. Far from being	p 36
the parental or familial use of the synthesis of recording extends into a conjugal use, or an alliance use, of the	p 71
the body without organs that reinjects producing into the product, extends the connections of machines, and serves as a surface of	p 72
or even a driving element that is nonhuman, and that extends man's strength and allows for a certain disengagement from it	p 141
chief and the guardian of the earth). When the division extends to the earth itself, by virtue of an administration that	p 145
which one explains by saying that the supposedly closed system extends in one direction and opens as the prestations become wider	p 149
the contrary join together to form a death instinct that extends throughout the social machine, crushing desire. The principal factor in	p 184
it is subordinate to organic continuance, and insofar as it extends the latter's autonomous formations on the outside. But it should	p 284
no less than to mythologists, but at the same time extends myth and tragedy to the dimensions of the subjective universal	p 304
Narcissus. Such is the ambivalence that traverses psychoanalysis, and that extends beyond the specific problem of myth and tragedy: with	p 305
one	
consider them as identical by showing how the familial agent extends the one into the other. Between the two, however, the	p 320
for all the desiring women, a joyous activity of profanation extends beneath this generalized privatization. A painter such as Tintoretto paints	p 369
EXTENSION 42	
the other hand, he takes into consideration the coexistence in extension of the subjects themselves and their multiple interactions: a group	p 52
never wanted to give this concept the analytical position and extension it required. Without even going that far, a lively controversy	p 60
realities, but where the reality of matter has abandoned all extension, just as the interior voyage has abandoned all form and	p 84
confront psychosis directly, however, the family was immediately reopened in extension, and was in itself considered as the indicator for	p 93
measuring	
embedded there, to the second power, in a field of extension that includes the grandparents. The problem of the cure then	p 94
antipsychiatry on the other, the danger of this familism in extension is ever present, conforming to the double impasse of an	p 94
the disequilibrium is functional and fundamental. Far from being the extension of a system that is at first closed, the opening	p 150
in extended form; the other mythical, which shows how the extension of a system takes form and delimits itself, proceeding from	p 155
it will be possible to pass to a system in extension where (1) the filiations will be filiations extended in the	p 156
nothing more than a metaphor. In the physical system in extension, something passes through that is of the nature of an	p 157
contrary causes, passage. Something or someone. In this system in extension there is no primary filiation, nor is there a first	p 157
transposed or even an inverse representation of real relations in extension, but because only the myth can determine the intensive conditions	p 157
of the germinal lineage. Then again, Hamlet is not an extension of Oedipus, an Oedipus to the second degree; on the	p 159
repressed in both cases. In short, a somatic system in extension can constitute itself only insofar as the filiations become extended	p 159
two genealogies and the two filiations: in intensity and in extension, the intense germinal order and the extensive regime of the	p 160
the extensive regime of the somatic generations. The system in extension is born of the intensive conditions that make it possible	p 160
ignorant of discernible persons; or else beyond incest, in an extension that recognizes them, that constitutes them, but that does not	p 160
because it is not content to pose the problem in extension, thereby assuming its solution. These are the conclusions drawn by	p 160
regime that would institute it, with incest as represented in extension in the state that prohibits it, and that defines it	p 162
through. Now this is possible only in the system in extension that renders persons discernible, that makes a determinate use of	p 163
prohibition conceived as the establishment of a physical system in extension: one must look in each case for the part of	p 163
pass through and what will not in the system in extension, what will remain blocked or stocked in the extended filiations	p 164
organized the positive and the negative into a system in extension—the representation reduces the representative to what is blocked in	p 165
escapes the members of the group, in nature and in extension, the more it falls back on them, or reduces them	p 169
an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension to this interpretation. On the side of the universal there	p 171
the flows of desire with a maximum of vigilance and extension, binding them in a system of cruelty, maintain an infinitely	p 184
in order to form and to forge a system in extension (representation) based on the repression of nocturnal intensities. The alliance-debt	p 185
of debt condition the extended filiations in the system in extension, and not the opposite. Secondly, there is a tendency to	p 187
Secondly, there is a tendency to make the system in extension into a logical combinative arrangement, instead of taking it for	p 187
more clearly the necessarily open nature of the system in extension appears, as in the case of the primitive mechanism of	p 187
ratifies this representation, and grants bourgeois economy its whole colonial extension. In this sense the essential thing seemed to us to	p 188
earth, which must yield its place to the socius in extension, into which the intensities in question pass or fail to	p 203
pass. The full body of the earth must assume an extension in the socius and as the socius. The primitive socius	p 203
image—that is, to the voice, taken in its maximum extension, which recomposes the signifier (value as the opposite of the	p 207
the vibratory spiral—in relation to the social system in extension that it conditioned, passing back and forth between alliance and	p 219
this beginning from the origin itself, the divergence of the extension from the idea, of the genesis from the order and	p 219
there again private property, commodity production, the monetary afflux, the extension of the market, the development of towns, and the	p 223
appearance	
this regard. These breaks and cleavages take time, and their extension is very wide-ranging. By no means does the diachronic capitalist	p 233
and flows of means of payment or income. Such an extension merely signifies that capital has no industrial essence functioning other	p 249
breaks and mobilizing flows. It is not through a desexualizing extension that the libido invests the large aggregates. On the contrary	p 293
Such a voyage does not necessarily imply great movements in extension; it becomes immobile, in a room and on a body	p 319
mechanism, but merely characterized Oedipus in the whole of its extension. If there is a veritable impasse, a veritable contradiction, it	p 360
EXTENSIONS 1	
the other according to which machines are never more than extensions of the organism (The lower animals keep all their limbs	p 284
EXTENSIVE 13	

of materials or of rules of thumb that are fairly extensive, though more or less a hodgepodge—multiple and at the new life into Oedipus by making it reign over the extensive order of an expanded family, where not only each person understand how such a concept as foreclosure operates within this extensive framework of a family where several generations—at least three characteristic of inscription: alliance imposes on the productive connections the extensive form of a pairing of persons, compatible with the disjunctions	p 7 p 93 p 94 p 155
to the degree that they are already apprehended in an extensive sense that they certainly did not possess before the determinations one of passing from an intensive energetic order to an extensive system, which comprises both qualitative alliances and extended filiations.	p 155 p 155
Nothing generations, but that one passes from the intensive to the extensive, that is to say, from an order of ambiguous signs germinal filiation that is repressed for the sake of an extensive somatic memory, created from filiations that have become extended (patrilineal intensity and in extension, the intense germinal order and the extensive regime of the somatic generations. The system in extension is against this flow that the repression is directed. The extensive Oedipal figure is its displaced represented (le represente deplace), the to things, and from bodies to appellations, according to the extensive requirements of the system in its length and its width since they are not partial (partiels) in the sense of extensive parts, but rather partial (partiaux) like the intensities under which the standpoint of praxis is infinitely less numerous or less extensive than the class taken in its theoretical determination. Whence the	p 157 p 160 p 160 p 162 p 203 p 309 p 344
EXTENT 29	
of his father. On several occasions Freud's text marks the extent to which he felt the difficulty: to begin with, it is therefore all the more disturbing to see to what extent Freudian analysis retains from the fantasy only its lines of reclose the Oedipus yoke, didn't they do so to the extent that Lacan seemed to maintain a kind of projection of only each person would combine to a greater or lesser extent his or her triangle with the triangle of others, but forms of active groups, the question arises as to what extent these core groups resemble artificial families, and to what extent extent these core groups resemble artificial families, and to what extent they still lend themselves to oedipalization. These questions have been	p 57 p 64 p 83 p 93 p 94 p 94
a refutation of this familialism. For it is to the extent that the family-microcosm, the family-social-indicator, expresses social alienation that it if it is a whole, this is true to the extent that the whole, of the world as of the living the segregative use is a precondition of Oedipus, to the extent that the social field is not reduced to the familial able to pose the problem of language except to the extent that linguists and logicians have first eliminated meaning; and the the revolutionary movement or in the desiring-creativity. (To a certain extent, didn't this amount to a reintroduction of the error or of the organs; for flows are coded only to the extent that the organs capable respectively of producing and breaking them arrange marriages and shape concrete reality to a much greater extent than do the systems or filiation and the abstract matrimonial creditor-debtor behavior. A kinship system only appears closed to the extent that it is severed from the political and economic references the repression of this limit is possible only to the extent that the representative itself undergoes a repression. This repression determines the analytic dialogue was able to unfold to a greater extent, and in this case the Oedipal problem tended to assume finally, on a postulate that burdens ethnology to the same extent that it has determined bourgeois political economy: the reduction of or signification has replaced the system of connotation. To the extent that graphism is flattened onto the voice—the graphism that sister and mother are the voice's signifieds. But to the extent that this flattening induces a fictitious voice from on high carry the becoming-immanent to its highest point only to the extent that it is party to the generalized breakdown of codes said to be paranoiac or schizophrenic, it is to the extent that they have paranoia and schizophrenia as ultimate products under to physiological requirements, and will accordingly be selected for the extent to which they confer heightened coherence and efficiency upon the	p 95 p 96 p 104 p 109 p 119 p 142 p 147 p 148 p 164 p 170 p 188 p 209 p 209 p 252 p 281 p 288
libidinal economy? Here we are able to appreciate the full extent to which psychoanalysis belongs to capitalism. For as we have in Bengal, etc.). Modern man raves to a far greater extent. His delirium is a switchboard with thirteen telephones. He gives even less a question of the death instinct to the extent that the model and the experience are better coded in not easy to de-oedipalize even nature, even landscapes, to the extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis	p 303 p 335 p 336 p 351
what sense does the schizoid investment constitute, to the same extent as the other one, a real investment of the sociohistorical paranoiac investment at the level of the libido, to the extent that the new socius continues to subordinate the entire production molecular multiplicities of desiring-production are formed; whether and to what extent such a socius can endure the reversal of power such	p 367 p 376 p 380
EXTERIOR 32	
counteroutside, in the form of a persecuting organ or some exterior agent of persecution. But in and of itself the paranoiac the object dependent upon a real production that is supposedly exterior to desire (the demands of rationality), while at the same There is no reason to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures once again the double stroll of the schizo, the geographic exterior voyage following nondecomposable distances, and the interior historical voyage enveloping	p 9 p 28 p 84 p 87
so that man must be produced as man by something exterior to nature and to man. On this point Nietzsche makes us: either the actual factor is conceived in a totally exterior privative fashion (which is an impossibility), or it descends into itself mobilized, requisitioned by a superior power, subjugated by new exterior forces, put in the service of other ends; so true in nature; the tendency has no end, it has no exterior limit that it could reach or even approximate. The tendency's to the capitalist mode of production. If capitalism is the exterior limit of all societies, this is because capitalism for its societies, this is because capitalism for its part has no exterior limit, but only an interior limit that is capital itself particular type: flows of code that are both interior and exterior to the machine, forming the elements of a technology and decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or between two forms	p 107 p 128 p 196 p 230 p 230 p 230 p 232 p 234
and technical flows of code, we find no commensurability or exterior limit between scientific or technical labor—even when highly remunerated that express them, and by the absence of a limit exterior to their relationship—the one measuring the true economic force founded on the differential relation of flows having no assignable exterior limit, and where capitalism reproduces its immanent limits on an without organs. Hence one can say that schizophrenia is the exterior limit of capitalism itself or the conclusion of its deepest maintain that it both does and does not have an exterior limit: it has an exterior limit that is schizophrenia, that and does not have an exterior limit: it has an exterior limit that is schizophrenia, that is, the absolute decoding of as to be filled by surplus value; an absence of exterior limits that it is filled by the widening of internal of the decoded flows, the negation of any transcendence or exterior limit, and the effusion of antiproduction inside production itself—institutes the desiring-machines. Between the relative interior limits and the absolute exterior limit. If you will: between the capitalists and the schizos to be sought on the side of the object, under exterior conditions, in the territorial or despotic machine. But Marx is have also seen that capitalism finds in schizophrenia its own exterior limit, which it is continually repelling and exorcising, while capitalism way: precisely in order to neutralize or repel the absolute exterior limit, the schizophrenic limit; it needs to internalize this limit cured. On two points at least, Freud exonerates the real exterior family of any wrongs, the better to internalize the family an entirely different nature that traverse the family from the exterior. What we mean is that Oedipus is born of an systems of symbolic representations that still refer desire to determinate exterior conditions as well as to particular objective codes—the body denounces in Jung, then in Rank, the re-establishment of an exterior representation of the essence of desire as an objective desire subjugated and alienated—no longer, it is true, in an exterior and independent element as objectivity, but in the element, itself illness (great tepid aquariums), but on the contrary because the exterior limit designated by madness would be overcome by means of a minimum, because desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied as an internalized and displaced	p 234 p 237 p 239 p 246 p 250 p 250 p 250 p 254 p 255 p 259 p 266 p 266 p 270 p 278 p 300 p 300 p 303 p 321 p 336
ready to expand its interior limits, remains threatened by an exterior limit that stands a greater chance of coming to it	p 376
EXTERIORITY 1	
transcendence of the signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts itself. For if language itself does not	p 207
EXTERMINATING 1	
brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles all the codes and is the transmitter	p 35

EXTERNAL	7	
that the real object can be produced only by an external causality and external mechanisms; nonetheless this knowledge does not prevent object can be produced only by an external causality and external mechanisms; nonetheless this knowledge does not prevent us from believing		p 25 p 25
gives its full meaning to castration. Through it, all the external experiences linked to deprivation, to frustration, to the lack of element, itself subjective, of private property: What was previously being external to oneself—man's externalization in the thing—has merely become		p 73 p 303
of capitalism—that is, its essence, its tendency, and its external limit. But we know that the process is continually interrupted of the paranoiac machine, the body without organs marks the external limit of the pure multiplicity formed by these organs themselves we encounter the duality of money, as a structure of external financing and as a means of internal payment, along with		p 320 p 326 p 356
EXTERNALIZATION	1	
private property: What was previously being external to oneself—man's externalization in the thing—has merely become the act of externalizing		p 303
EXTERNALIZATION]	1	
the two sexes would be at the maximum [degree of externalization] of their specific natures; the B-A Ba of the phallus		p 210
EXTERNALIZED	1	
After the family has been internalized in Oedipus, Oedipus is externalized in the symbolic order, in the institutional order, in the		p 359
EXTERNALIZING	1	
externalization in the thing—has merely become the act of externalizing—the process of alienating. It is, in fact, the form		p 303
EXTINCT	1	
reach us, and there survives in us the memory of extinct signs with which we still write. The reason for this		p 240
EXTINGUISHED	1	
And it is doubtless the case that every intensity is extinguished at the end, that every becoming itself becomes a becoming-death		p 330
EXTORTED	2	
only if the surplus value is not merely produced or extorted, but absorbed or realized.? If the capitalist is not defined the level of production (those from whom surplus value is extorted), or at the level of money (income in wages). But		p 234 p 255
EXTORTING	3	
and of the use of capital as a means of extorting surplus labor. But a perverted, bewitched world quickly comes into a spiritualized Urstaat; cynicism is capital as the means of extorting surplus labor, but piety is this same capital as God-capital he could not be unaware of what he was doing, extorting surplus value. But how this cynicism has grown—to the		p 11 p 225 p 238
EXTORTION	2	
great collective designs of this same unity: major work projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist in		p 199
surplus value determined as a surplus value of flux, whose extortion is not brought about by a simple arithmetical difference between		p 372
EXTRA-OEDIPAL	3	
It becomes nevertheless apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and reveals to us an unknown force of the define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is not even enough to state that the an Oedipal interpretation for the neuroses, and to reserve an extra-oedipal explanation for the psychoses. There are not two groups, there		p 76 p 125 p 126
EXTRACHEMICAL	1	
composites that are essentially limited, and organs of perception and extrachemical factors that select and appropriate the cellular connections. So many		p 248
EXTRACT	6	
capitalist machine deterritorializes, decoding and axiomatizing flows in order to extract surplus value from them, the more its ancillary apparatuses, such		p 35
the Greek gods, and the discovered continents so as to extract from them this always-surplus reality, and to form the treasure irony of this situation with more amusement than we can extract from it. The laugh's on us. They will see that		p 87 p 131
and has become subordinated to the voice, enabling it to extract from the voice a deterritorialized abstract flux that it retains the age-old task of the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and only in capitalism only through the tapping of profits that they extract from it. But no matter how large the extraction of		p 202 p 332 p 374
EXTRACTED	2	
given Albertine. Albertine's face is at first a nebula, barely extracted from the collective of girls. Then her person disengages itself the object of a special treatment, a crushing operation that extracted a detached object from the chain, a despotic signifier from		p 69 p 73
EXTRACTING	4	
and where the eye goes from one to the other, extracting and measuring the visibility of the one against the pain there are flows to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas, things		p 204 p 204
a neurotic. So it is that psychoanalysis has much difficulty extracting itself from an infinite regression: the father must have been a fixed support that attributes to itself the productive forces, extracting and absorbing the surplus value therefrom; the effusion of antiproduction		p 274 p 348
EXTRACTION	4	
extrapolation whose illegitimate nature weighed on the whole operation: the extraction of a transcendent complete object from the signifying chain, which		p 110
complex is the more manifest in that it guarantees the extraction of human surplus value on the periphery and in the that finds itself confronted by the same axiomatic problems of extraction of a surplus or surplus value, of accumulation and absorption they extract from it. But no matter how large the extraction of profits, it does not define capitalism. And for what		p 235 p 256 p 374
EXTRACTIONS	1	
supreme task, inasmuch as the apportioning of production corresponds to extractions from the chain, resulting in a residual share for each		p 142
EXTRACTS	14	
view, industry is the opposite of nature; from another, industry extracts its raw materials from nature; from yet another, it returns Each chain captures fragments of other chains from which it extracts a surplus value, just as the orchid code attracts the		p 3 p 39

literary machine, a montage of desiring-machines, a schizoid exercise that extracts from the text its revolutionary force. The exclamation So it's	p 106
code, pain is like the surplus value that the eye extracts, taking hold of the effect of active speech on the	p 189
intones, a sign marked in bare flesh, an eye that extracts enjoyment from the pain; these are the three sides of	p 189
the graphic action, and also from the autonomous eye that extracts pleasure from the event. It is not because everyone is	p 191
pay back with suffering? An eye must be invoked that extracts pleasure from the event (this has nothing to do with	p 191
had nothing to do with exchange. Simply stated, the eye extracts from the pain it is contemplating a surplus value of	p 191
compromise the power of the State. The eye no longer extracts a surplus value from the spectacle of suffering, it has	p 211
ceased to be a festive occasion, from which the eye extracts a surplus value in the magic triangle of alliance and	p 212
not in fact presuppose a despotic machine from which it extracts the bricks or that it segments in its turn. In	p 219
more and more decoded, those of schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still in search of a	p 236
the three aspects of its immanence: (1) the one that extracts human surplus value on the basis of the differential relation	p 237
vast residual zones at the center; (2) the one that extracts machinic surplus value, on the basis of an axiomatic of	p 237
EXTRAECONOMIC 4	
the economic forces or productive connections are attributed to an extraeconomic instance as though they emanated from it, an instance that	p 247
and breaking flows, is accompanied by a sign of necessarily extraeconomic power, although its causes and effects lie within the economy	p 248
and limited; because of these very characteristics, it is also extraeconomic, and by virtue of this fact engineers the couplings between	p 248
directly economic instance, and falls back on production without interposing extraeconomic factors that would be inscribed in the form of a	p 249
EXTRAFAMILIAL 4	
a mental structure that is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social	p 98
production	
all the conditions would then be given for an adequate (extrafamilial) understanding of the libido. But more often it is solely	p 174
the social field, and a whole system of breaks and extrafamilial flows. The fact that the father is first in relation	p 179
is no family where vacuoles are not arranged, and where extrafamilial breaks are not manifest, by means of which the libido	p 354
EXTRAORDINARY 3	
code of delirium or of desire proves to have an extraordinary fluidity. It might be said that the schizophrenic passes from	p 15
wash-basin as symbolizing the mother's body, and he displayed an extraordinary dread of being wetted with water. Say that it's Oedipus	p 45
is debt—open, mobile, and finite blocks of debt: this extraordinary composite of the speaking voice, the marked body, and the	p 190
EXTRAPOLATED 3	
locale; the signs of desire do not let themselves be extrapolated from a signifier; transsexuality does not let any qualitative opposition	p 74
of desire can be represented only in terms of an extrapolated sign that joins together all the elements of production in	p 310
to infinity). Such an application in fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing	p 358
the	
EXTRAPOLATING 1	
start: everywhere we encounter the analytic process that consists in extrapolating a transcendent and common something, but that is a	p 72
common-universal	
EXTRAPOLATION 6	
this form corresponded. This use rested upon a paralogism of extrapolation that in fact constituted Oedipus's formal cause—an extrapolation	p 110
whose	
of extrapolation that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on the whole operation:	p 110
the extraction	
formal operations that will lead to Oedipus (the paralogism of extrapolation): a flattening out or a set of biunivocal relations that	p 205
the formal operations that will make it all possible: the extrapolation of a detached object; the double bind of overcoding or	p 215
from above (the repressing representation): the formal operations of flattening, extrapolation, and so on, that later belong to Oedipus, are	p 266
already	
castration. The formal operations of the structure are those of extrapolation, application, and biunivocalization, which reduce the social	p 307
aggregate of departure	
EXTRAVAGANCE 1	
the primitive feasts, or even the maximum consumption in the extravagance of the despot and his agents. When the conjunction moves	p 224
EXTRAVERTED 1	
that ensures the ruin of traditional sectors, the development of extraverted economic circuits, a specific hypertrophy of the tertiary sector, and	p 232
EXTREME 25	
an obsessional form), here the session is dominated by an extreme mobility of representations of all sorts, ... the language is unfettered	p 66
a few simple univocal events could be extricated from this extreme polyvocality: such is the histrionism of the schizophrenic, according to	p 87
of the mother. It could always be said that these extreme situations of war trauma, of colonization, of dire poverty, and	p 96
Everything is not inscribed in Oedipus without everything at its extreme fleeing beyond the reach of Oedipus. These identifications were not	p 126
reach the wall and rebound against it, sometimes with an extreme violence. Then they become immobile, silent, they retreat to the	p 135
and the restricted family, with, by way of consequence, an extreme anarchy or disorder at the level of the collective: an	p 169
of Oedipus an original affective constellation, and that constitutes an extreme position arguing that Oedipus was a real event whose effects	p 171
pole, which makes Oedipus into a structure, a pole whose extreme position argues the possibility of discovering the structure in fantasy	p 171
has nothing exchangist about it, and it shows in this extreme case that the debt itself had nothing to do with	p 191
simulated, and vice versa—is something very much like the extreme states of a reconstituted, re-created intensity. With his sister the	p 210
very interior of the body must be situated at the extreme limit; and with his mother the despot simulates a superforce	p 210
desire, having completed its migration, will have to experience this extreme affliction of being turned against itself: the turning back against	p 217
of flows of production to the disjunctions of capital. The extreme importance in the capitalist system of the dualism that exists	p 229
circuits, a specific hypertrophy of the tertiary sector, and an extreme inequality in the different areas of productivity and in incomes	p 232
pre-existing currency as means of payment, hollows out at one extreme of the full body a negative money (a debt entered	p 237
a liability of the banks), and projects at the other extreme a positive money (a credit granted the productive economy by	p 237
the only modern—and not archaic theory of language. The extreme importance of J.-F. Lyotard's recent book is due to	p 243
is certain that, even and especially in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the	p 244
paths	
a convulsion, an explosion—in a word, a movement of extreme violence. There results, finally, a fourth characteristic that places the	p 250
in the modern social field: the triangulation's cause. Whence the extreme importance—but also the indeterminate nature, the	p 268
nondecidability—of the	
of the infinite debt—through Catholicism, then the Reformation. The extreme spiritualization of the despotic State, and the extreme	p 268
internalization of	
Reformation. The extreme spiritualization of the despotic State, and the extreme internalization of the capitalist field, define bad conscience.	p 268
The latter	
theory, paranoia and schizophrenia can be presented as the two extreme oscillations of a pendulum oscillating around the position of a	p 281
Butlerian manner for carrying each of the arguments to an extreme point where it can no longer be opposed to the	p 284
two elements. (But how then can one see in this extreme dispersion—machines dispersed in every machine—nothing more than a	p 314

EXTREMELY	5	
destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes on the part of his parents to which undecidable (indecidable), as the mathematicians would put it. We are extremely tired of those stories where one is said to be effects relative breaks, because it substitutes for the codes an extremely rigorous axiomatic that maintains the energy of the flows in Neoarchaisms, as Edgar Morin puts it. These modern archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless		p 37 p 81 p 246 p 257
Voluptas—are never desexualizations or sublimations. This terminology indeed seems extremely arbitrary. Considering the two ways in which the desiring-machines must		p 291
EXTREMES	3	
the unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending on whether it is the movement of social production that goes to the very extremes of its deterritorialization, and as the movement of metaphysical production breakdown, and all the transitions, the intrications of the two extremes? In point of fact, of the three preceding adventures, the		p 82 p 130 p 136
EXTREMITY	4	
to a completion, not to some horror of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is like in a void, so as to provoke that horror of ... extremity wherein the soul and body ultimately perish (the autist). Kraepelin's of the human reason, which has recourse to this last extremity, to save itself ... which first and foremost is a logical a splitting of his own social function at the other extremity of the chain. Fourthly, the Wolf Man demonstrates a marked		p 5 p 24 p 115 p 353
EXTRICATE	1	
perversion, and psychosis. To a point where the process cannot extricate itself, continue on, and reach fulfillment, except insofar as it		p 318
EXTRICATED	2	
too, as if a few simple univocal events could be extricated from this extreme polyvocality: such is the histrionism of the himself to a father substitute ? We are all the more extricated from Oedipus as we become a living example, an advertisement		p 87 p 312
EXTRINSIC	10	
a species. Industry is then no longer considered from the extrinsic point of view of utility, but rather from the point the real object that desire lacks is related to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary antiproduction characteristic of technical machines takes place only within the extrinsic conditions of the reproduction of the process (even though these		p 4 p 25 p 32
is the result of an internal process or of an extrinsic condition (and thus affects the role of the death instinct		p 32
is an operation of a conscious or preconscious nature, an extrinsic perception rather than an operation of the unconscious upon itself		p 92
the analytical machine, and the revolutionary machine will remain in extrinsic relationships that make them function in the deadening framework of		p 137
that of its State, still does not give us the extrinsic conjunction of these two flows: flows of producers and flows		p 225
or another, the machine and desire thus remain in an extrinsic relationship, either because desire appears as an effect determined by		p 284
or molar aggregates; for this reason each points to the extrinsic existence of the other. And even if they are differentiated		p 286
and by statute: an indifferent stimulus at the beginning, an extrinsic result at the point of arrival. The relation to the		p 356
EXTRINSICALLY	1	
of surplus value, nor is this true from the outside, extrinsically; rather, its very form and its finality are marked by		p 312
EY	1	
the primitive territoriality: a normal or nonpathological perversity, as Henry Ey would say, referring to other cases where a psychic work		p 149
EYE	34	
of view of the energy that flows from it: the eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing of the manual graphism? Or more precisely, what enables the eye to grasp a terrible equivalence between the voice of alliance		p 6 p 189
what is his pain if not a pleasure for the eye that regards it, the collective or divine eye that is		p 189
for the eye that regards it, the collective or divine eye that is not motivated by any idea of revenge, but		p 189
the code, pain is like the surplus value that the eye extracts, taking hold of the effect of active speech on		p 189
speaks or intones, a sign marked in bare flesh, an eye that extracts enjoyment from the pain; these are the three		p 189
of the articulated voice, the graphic hand, and the appreciative eye. Such is the manner in which territorial representation organizes itself		p 189
passion of the body of filiation, the reaction of the eye evaluating the declension of the two. To choose the stone		p 190
too easily. Choosing the right stone therefore requires a practiced eye. The whole apparatus of this new ceremony is reduced to		p 190
of the speaking voice, the marked body, and the enjoying eye. All the stupidity and the arbitrariness of the laws, all		p 190
voice and the graphic action, and also from the autonomous eye that extracts pleasure from the event. It is not because		p 191
has done? How can one pay back with suffering? An eye must be invoked that extracts pleasure from the event (this		p 191
do with vengeance): something that Nietzsche himself calls the evaluating eye, or the eye of the gods who enjoy cruel spectacles		p 191
something that Nietzsche himself calls the evaluating eye, or the eye of the gods who enjoy cruel spectacles, and in punishment		p 191
itself had nothing to do with exchange. Simply stated, the eye extracts from the pain it is contemplating a surplus value		p 191
graphic—is resolved by a third element: the visual, the eye. It might be said of this eye that it sees		p 204
the visual, the eye. It might be said of this eye that it sees the word—it sees it, it does		p 204
The gap between the two elements is bridged by the eye, which sees the word without reading it, inasmuch as it		p 204
emanating from the graphism applied to the flesh itself: the eye jumps. The magic triangle with its three sides—voice-audition, graphism-body		p 204
sign in conjunction with the thing designated, and where the eye goes from one to the other, extracting and measuring the		p 204
where the persons elude the graphic action, and where the eye no longer has anything to see or evaluate: incest, the		p 205
is set into writing on tablets, stones, and books; the eye sets itself to reading. (Writing does not entail but implies		p 205
and of the ability to appraise; it is now the eye that suffers, although it also acquires other functions.) Or rather		p 205
The mouth no longer speaks, it drinks the letter. The eye no longer sees, it reads. The body no longer allows		p 206
before him, against him, the enemy who brings death—an eye with too steady a look, a mouth with too unfamiliar		p 211
they do not compromise the power of the State. The eye no longer extracts a surplus value from the spectacle of		p 211
has ceased to be a festive occasion, from which the eye extracts a surplus value in the magic triangle of alliance		p 212
vengeance, the vengeance of the voice, the hand, and the eye now joined together on the despot—the vengeance of the		p 212
of primitive connotation with its interplay of voice, graphism, and eye, here disappears in the new relationship of barbarian subordination. How		p 214
that causes men to be directly coded, and the appraising eye as we have analyzed it in the primitive system. It		p 248
completed the belly of the world shall be the Third Eye. Now, Brother Ambrose, just what did I mean by that		p 298
unit of matter always fills space in varying degrees (the eye, the mouth, the anus as degrees of matter); pure positive		p 309
such as those performed by psychoanalysis under the benevolent neutral eye of the analyst. For these are Hegel-style destructions, ways of		p 311
been structured in Oedipus, and under the neutral and benevolent eye of the substitute, we have learned the song of castration		p 312
EYE-HAND-VOICE	1	
at the surface, still quite close to a desiring-machine of eye-hand-voice. A magic triangle. Everything in this system is active, acted		p 189
EYE-PAIN	2	
it necessary to add a third element of the sign: eye-pain, in addition to voice-audition and hand-graphics? In the rituals of		p 189
jumps. The magic triangle with its three sides—voice-audition, graphism-body, eye-pain—thus seems to us to be an order of connotation		p 204

EYES	20	
It is only by means of the body without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that something		p 37
sorcerer, and that the roles he assumed in the patient's eyes went far beyond any sort of parental images. They eventually		p 46
those on the narrator's face rejoin the body without organs, eyes closed, nostrils pinched shut, mouth filled. What is more, their		p 69
of this people, I have never been Christian, ... yes my eyes are closed to your light. I am a beast, a		p 86
Ndembu. The example is the more striking—to our perverted eyes—for the fact that, at first glance, everything appears Oedipal		p 167
and formulas, things, and affects; connoting voices, graphic traces, and eyes, always in a polyvocal usage—a way of jumping that		p 204
that all the organs of all the subjects, all the eyes, all the mouths, all the penises, all the vaginas, all		p 210
your voice singing for the decaying overbroken workers.... with your eyes with your eyes of Russia with your eyes of no		p 279
for the decaying overbroken workers.... with your eyes with your eyes of Russia with your eyes of no money . with your		p 279
with your eyes with your eyes of Russia with your eyes of no money . with your eyes of starving India . with		p 279
of Russia with your eyes of no money . with your eyes of starving India . with your eyes of Czechoslovakia attacked by		p 279
no money . with your eyes of starving India . with your eyes of Czechoslovakia attacked by robots with your eyes being led		p 279
with your eyes of Czechoslovakia attacked by robots with your eyes being led away by policemen to an ambulance with your		p 279
being led away by policemen to an ambulance with your eyes with the pancreas removed with your eyes of appendix operation		p 279
ambulance with your eyes with the pancreas removed with your eyes of appendix operation with your eyes of abortion with your		p 279
pancreas removed with your eyes of appendix operation with your eyes of abortion with your eyes of ovaries removed with your		p 279
of appendix operation with your eyes of abortion with your eyes of ovaries removed with your eyes of shock with your		p 279
of abortion with your eyes of ovaries removed with your eyes of shock with your eyes of lobotomy with your eyes		p 279
of ovaries removed with your eyes of shock with your eyes of lobotomy with your eyes of divorce.... Why these words		p 279
eyes of shock with your eyes of lobotomy with your eyes of divorce.... Why these words, paranoia and schizophrenia, which are		p 279
FABLE	1	
all the more virulent? And what is latency, this pure fable, if not the silence imposed on desiring-machines so that Oedipus		p 311
FABRIC	1	
from the outside, since it experiences it as the very fabric of its existence, as both its primary determinant and its		p 33
FABRICATED	4	
rather, it is added to them as a new part fabricated separately. It comes into being, but applying this time to		p 42
ideology. Oedipus is always and solely an aggregate of destination fabricated to meet the requirements of an aggregate of departure		p 101
constituted		
new perverse groups spread the despot's invention (perhaps they even fabricated it for him), broadcast his fame, and impose his power		p 193
stopped.) The Schreber case again applies: Schreber's father invented and fabricated astonishing little machines, sadistico-paranoiac		p 297
machines—for example head straps with		
FABRICATES	1	
to escape the system of social and psychic repression that fabricates neurotics. But a more naked repression befalls them that declares		p 136
FABRICATING	2	
is that which places an explosive device in its package, fabricating a counterfeit currency, causing the superego and its form of		p 134
signifiers as well as the signifieds, treating words as things, fabricating new unities, creating from nonfigurative figures configurations of		p 244
images that		
FABRICATION	1	
where several generations—at least three—form the condition of fabrication of a psychotic: as for example when the troubles a		p 94
FACE	17	
that it's Oedipus, or you'll get a slap in the face. The psychoanalyst no longer says to the patient: Tell me		p 45
his mother, and constantly watches the expression on his mother's face. The word relate in this case does not designate a		p 48
services for their dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals a big paranoiac in uniform who		p 62
in an illustrative passage, the first kiss given Albertine. Albertine's face is at first a nebula, barely extracted from the collective		p 69
series of views that are like distinct personalities, with Albertine's face jumping from one plane to another as the narrator's lips		p 69
last, within the magnified proximity, everything falls apart like a face drawn in sand, Albertine's face shatters into molecular partial objects		p 69
everything falls apart like a face drawn in sand, Albertine's face shatters into molecular partial objects, while those on the narrator's		p 69
shatters into molecular partial objects, while those on the narrator's face rejoin the body without organs, eyes closed, nostrils pinched shut		p 69
Aristotle: We really must come to a halt, in the face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis		p 84
theory of God's chosen peoples, and with the dangers that face the currently chosen people, the Germans, who are threatened by		p 89
fragments that come into contact with these agents, meet them face to face, square off with them, or settle the differences		p 97
come into contact with these agents, meet them face to face, square off with them, or settle the differences with them		p 97
models the mask for it and plasters it on its face. Besides, it is doubtful that incest was a real obstacle		p 116
by sight, indicated by Leroi-Gourhan, in the contemplation of the face that is speaking, as well as in the reading of		p 189
engraved in the body and the voice issuing from a face—between the mark and the mask. Between these two elements		p 189
reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps from one plane of consistency to another, in order		p 318
into a plurality of experimental spheres finally revealing the true face of modernity—an ultimate phase that Nietzsche saw as the		p 368
FACED	1	
time, finds itself in a totally new situation: it is faced with the task of decoding and deterritorializing the flows. Capitalism		p 33
FACELESS	1	
a free quality, but they are all inhabited by a faceless and transpositional subject. Schreber is man and woman, parent and		p 77
FACES	4	
is the rock of castration, the rock with two nonsymmetrical faces, which creates in us an incurable alveous, and against which		p 65
from reterritorialization, since they are mutually enmeshed, or like opposite faces of one and the same process. This essential aspect of		p 258
without organs; but this body has, as it were, two faces. Elias Canetti has clearly shown how the paranoiac organizes masses		p 279
without organs and makes us pass from one of its faces to the other. Never an individual exile, never a persona		p 377
FACET	1	
body designated as such, insofar as it reveals an unknown facet described on it, traced by the graphism that responds to		p 204
FACING	1	
at the horizon. There is no horizon. The bald hills facing the spectator only form a line that merges with the		p 317
FACT	164	
be the case, however, only on one condition, which in fact constitutes the third meaning of process as we use the		p 5
another characteristic of the connective or productive synthesis is the fact that it couples production with antiproduction, with an element of		p 8
distinct productions. Its one purpose is to point out the fact that the forms of social production, like those of desiring-production		p 10
but rather appears as its natural or divine presupposition. In fact, it does not restrict itself merely to opposing productive forces		p 10

which it is produced within the process of constitution. In fact, we have passed imperceptibly into a domain of the production in every way intractable? For there is no doubting the fact that the schizo is constantly subjected to interrogation, constantly cross-examined Schreber, we note that he is vividly aware of this fact: the rate of cosmic sexual pleasure remains constant, so that the production of a new humanity). As a matter of fact, Schreber finds himself frozen in the pose and trapped in due to the inscription hidden inside it, though it in fact contains within itself the most impressive sort of inscriptions (cf consequence of partial and local automatistic phenomena. Delirium is in fact characteristic of the recording that is made of the process world. What is common to these three concepts is the fact that they all relate the problem of schizophrenia to the expression? The question, however, has been posed too theoretically. The fact is, from the moment that we are placed within the and merely examines its implications more carefully. In point of fact, if desire is the lack of the real object, its be labeled psychic reality. As Marx notes, what exists in fact is not lack, but passion, as a natural and sensuous real in both its so-called rational and irrational forms. The fact there is massive social repression that has an enormous effect the contrary, continually break down as they run, and in fact run only when they are not functioning properly: the product the same time they are the same machines, despite the fact that they are governed by two different regimes—and despite they are governed by two different regimes—and despite the fact that it is admittedly a strange adventure for desire to can be achieved in no other way. Capitalism is in fact born of the encounter of two sorts of flows: the the immense thigh of a pig. The term hyle in fact designates the pure continuity that anyone sort of matter ideally are reassemblies in and of themselves. Disjunctions, by the very fact that they are disjunctions, are inclusive. Even consumptions are transitions

Search of Lost Time constitutes, we are struck by the fact that all the parts are produced as asymmetrical sections, paths of explosions, rotations, vibrations. But how can we explain the fact that she has nonetheless failed to grasp the logic of on the recording surface of desiring-production. But this is in fact the crux of the entire Oedipal problem: What are the we are guilty of an error when we confuse the fact that this question is related to the parents, in the as the nuclear complex and leads a marginal existence. The fact that Schreber's analysis was not in vivo detracts nothing from most hidden and least recognizable guises, since he returns in fact everywhere and more visibly in religions and ancient myths, which of investing immediately. He then became rather indifferent to the fact that this beyond derives from the familial complex through the we hear that a terminated analysis is by that very fact a failure, even if this proposition is accompanied by the more than an observation of detail, a mere anecdote. In fact, it concerns what is most essential in the phenomenon of our old grandmother, you little shit! For what does in fact take place in In Search of Lost Time, one and father and the mother. It has often been remarked in fact that the prohibition existed in two forms, the one negative surface of recording. But here no biunivocal process is in fact produced that would fit production into the mold of representatives the lack of partial objects take on meaning after the fact. All previous history is recast in a new version in spoke, the qualitative opposition between homosexuality and heterosexuality, is in fact a consequence of Oedipus: far from being an obstacle to differentiating rules or differential functions. But we should stress the fact that Oedipus creates both the differentiations that it orders and we are alluding to the folkloric aspects of psychoanalysis. The fact that there are some, around Lacan, who are developing another the castration complex itself was not a myth but in fact something real? (Wasn't this tantamount to taking up the cry we have seen how the body without organs was in fact an egg, crisscrossed with axes, banded with zones, localized with body without organs are races, cultures, and their gods. The fact has often been overlooked that the schizo indeed participates in that employed by the authors we have previously mentioned. The fact remains that Schreber's memoirs are filled with a theory of And what is even more disturbing to us is the fact that the entirety of this enormous content disappears completely from escapes the Oedipal apparatus, this is solely due to the fact that he is doubly embedded there, to the second power be similar to the world, this was attributed to the fact that it was or tended to be an isolated system strong feeling that the problem lies elsewhere. Apart from the fact that a certain degree of comfort found in the bourgeois And the unconscious is indeed at issue here. If in fact there are structures, they do not exist in the mind libido throughout the disjointed elements of Oedipus—especially given the fact that these elements never form a mental structure that is in conjunction with desiring-production. Schizoanalysis therefore does not hide the fact that it is a political and social psychoanalysis, a militant form of the afterward? But we know in point of fact that the actual factors are there from childhood, and that This use rested upon a paralogism of extrapolation that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed

And who would dare use the term law for the fact that desire situates and develops its strength, and that wherever are not touched upon. This implies interventions that are in fact very concrete; in place of the benevolent pseudo neutrality of not joyous either? But doesn't his sadness come from the fact that he can no longer bear the forces of oedipalization story begins all over again)? We wonder if Oedipus in fact expresses desire; if Oedipus is desired then it is indeed involved. The first relationship is neither personal nor biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal desires are to a reintroduction of the error or the illusion?) The fact remains that Reich, in the name of desire, caused a also the object of social repression: desiring-production. But it in fact implies an original double operation: the repressive social formation delegates

regaining of reality appears along with the delirious reconstruction. The fact remains that Freud never dropped this simple distinction. And it line with a remark by Lacan—if Oedipus were in fact discovered in neurosis where it is supposed to be latent Jung presents his archetypes as actual factors that extend in fact beyond the familial images in the transference, as well as could talk about the first two, although they are in fact the most reasonable. The first canvases are of end-of-the-world catastrophes even more noxious than the nonwritten superego. Oedipus is in fact literary before being psychoanalytic. There will always be a Breton transitions, the intrications of the two extremes? In point of fact, of the three preceding adventures, the adventure of psychosis is man and his (technical) machines. The latter do not in fact contain the conditions for the reproduction of their process; they of the exploitation of man; but as a matter of fact, this organization presupposes a dismantling of the great social machines profit of a specific person. We see no reason in fact for accepting the postulate that underlies exchangist notions of society is anal; moreover, the simplest critique of sublimation is the fact that it does not by any means rescue us from flesh writing, then it must be said that speech in fact presupposes writing, and that it is this cruel system of the mobile elements of alliance. This is explained by the fact that the length of each segment—or even its existence qualitative alliances and extended filiations. Nothing is changed by the fact that the primary energy of the intensive order—the Numen of his mother, with whom he is united by that fact: This individual went away into the distance carrying with him instances, one takes as something already constituted what is in fact the emergence of an order that the myth narrates and local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact that marriage is not an alliance between a man and on that kind of terrain. This is explained by the fact that the necessary conditions for Oedipus as a familial complex is the more striking—to our perverted eyes—for the fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain time someone speaks to us of father, mother, grandfather. In fact, the Ndembu analysis was never Oedipal: it was directly plugged colonized remained a typical example of resistance to Oedipus: in fact, that's where the Oedipal structure does not manage to close no end to the existence of this Oedipus, when in fact it does not even have (apart from colonization) the necessary that of the medical practice of medicines. At times, the fact that he wanted to speak to us about traditional treatments but with the affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that we too repress the representation. And an Oedipal image as a disfiguration of the repressed. The fact that this image in turn finally suffers a repression, that wrong? And here again there is no contradiction in the fact that it started on the right track, and that it limit. This is also the case for desiring-production. But in fact this last sense itself can be understood in many different and a whole system of breaks and extrafamilial flows. The fact that the father is first in relation to the child all the sectors of a field of production (the total fact). A magical chain brings together plant life, pieces of organs alphabet, its characteristics: the inscription on the socius is in fact the agent of a secondary psychic repression, or repression in We are brought back to our point of departure: the fact that exchange is inhibited and exorcised by no means attests inscriptions. From the viewpoint of the relations of production, in fact, the circulation of women appears as a distribution of labor ground they grow on, any more than does Oedipus. The fact that innocent men suffer all the marks on their bodies they furnish the material of surplus value. In point of fact, that is what forms the specific character of Asiatic production by marrying the sister, than he marries the mother. The fact that the two acts can, to varying degrees, be bound great task of germinal intense repression. What is repressed, in fact, is the full body as the foundation of the intense completely coded into phonetic elements. And if the unconscious in fact includes the topical order of a double inscription, it is

on, the full body of the despot. In point of fact the regime is not milder; the system of terror has	p 211
a Law that is more terrible. As a matter of fact, the law's opposition or apparent opposition to despotism comes late	p 212
to become the Oedipus, the Oedipus complex? Many things, in fact—those things that Nietzsche partially grasped in the evolution of	p 216
comes first, and whether the territorial machine does not in fact presuppose a despotic machine from which it extracts the bricks	p 219
has become capital and is capable of buying it. The fact that these two elements result from the segmentation of the	p 225
value of code into a surplus value of flux. The fact that a mathematical appearance here replaces the old code simply	p 228
of capitalist accumulation, between exchange money and credit money. The fact that banks participate in both, that they are situated at	p 229
the co-opting power of capitalism can be explained by the fact that its axiomatic is not more flexible, but wider and	p 236
of production that makes the economy a monetary economy. The fact remains that the apparent objective movement of capital—which is	p 239
printing, and in some measure continue to do so. The fact nonetheless remains that writing typically plays the role of an	p 240
among ultimate elements of the signifier; but apart from the fact that this field of immanence still presupposes the transcendence of	p 242
critique of the signifier. In his most general proposition, in fact, he shows that the signifier is overtaken toward the outside	p 243
schizos are not salable. How then does one explain the fact that capitalist production is constantly arresting the schizophrenic process and	p 245
also the age of pure cynicism). But in point of fact it is impossible to code such operations: in the first	p 247
characteristics, it is also extraeconomic, and by virtue of this fact engineers the couplings between qualified flows. Consequently it implies a	p 248
and to destroy the very basis of codes. Secondly, the fact remains that money as an unlimited abstract quantity cannot be	p 249
vaster scale. The strength of capitalism indeed resides in the fact that its axiomatic is never saturated, that it is always	p 250
capitalist is merely striking a pose when he bemoans the fact that nowadays no one believes in anything any more. Language	p 250
strict sense, without metaphor. Capitalism's originality resides rather in the fact that the social machine has for its parts technical machines	p 251
latter having become adjacent to the technical machines—whence the fact that inscription no longer bears directly, or at least in	p 251
said to the contrary, assumed this role very early, in fact from the start, from its gestation in forms still semifeudal	p 252
service of the so-called ruling class is an obvious practical fact, but a fact that does not reveal its theoretical foundation	p 253
so-called ruling class is an obvious practical fact, but a fact that does not reveal its theoretical foundation. The latter is	p 253
fill the capitalist field of immanence. And in point of fact, something new occurs with the rise of the bourgeoisie: the	p 254
determinant, or rather determined as dominant. As a matter of fact, what is marked or inscribed on the socius—directly—is	p 263
into play in what is called the analytic dialogue, in fact depends on a subfoundation that is perfectly reducible to a	p 265
castration! What does the desire-castration equation signify, if not in fact a prodigious operation that consists in replacing desire under the	p 268
the identifications of the parents with the children; and the fact cannot be hidden that everything begins in the mind of	p 273
of a return to the Bible, Abraham. But what in fact did Abraham do? Well now, he killed or wanted to	p 274
on only marginally in his remarks on occultism, constitutes in fact the norm, and pushes into the background the problems of	p 276
opening onto the molecular elements where it becomes in actual fact what it was from the start: the schizophrenic process, the	p 283
single center; but this assumption is unscientific, and the bare fact that no vapour-engine was ever made entirely by another, or	p 285
social historical field—an analysis of destiny. In point of fact, the truly molecular unconscious cannot confine itself to genes as	p 290
machines, and invest organic or social surroundings. It is in fact difficult to present sexual energy as directly cosmic and intra-atomic	p 291
than its platitude. For the prime evidence points to the fact that desire does not take as its object persons or	p 292
which nevertheless mark the reconciliation of psychoanalysis with representation. The fact remains that a conflict cuts across the whole of	p 300
psychoanalysis	
act of externalizing—the process of alienating. It is, in fact, the form of private property that conditions the conjunction of	p 303
representation for the large determinate objective representations. It is in fact essential that the limit of the decoded flows of	p 304
desiring-production	
and the fantasies of private man, Homo familia—and in fact dream and fantasy are to myth and tragedy as private	p 304
theater series, instead of a production series. But why in fact does representation, having become subjective representation, assume this	p 305
theatrical form	
theater model to show how the denial of belief in fact implies a transformation of belief, under the effect of a	p 305
and more whole, more lacking and triumphant by the very fact that it is lacking, it will be encountered again in	p 307
the name of its own absence or withdrawal. Yes, in fact, there the production of desire can be represented only in	p 310
the overfull (trop-plein) of a representation. This results from the fact that displacement refers to very different movements: at times, the	p 313
intrinsically perverted nature of psychoanalysis, this is due to the fact that perversion in general is the artificial reterritorialization of the	p 314
road of desire and the unconscious, when they are in fact the manifestation of a superego, a superpowerful and superarchaized ego	p 316
are more or less close and affinal. The desiring-machines in fact are only reached starting from a certain threshold of dispersion	p 322
of a body without organs. This is due to the fact that the body without organs is in no way the	p 325
conjointly to the organism. The body without organs is in fact produced as a whole, but a whole alongside the parts	p 326
Libido) being converted into a recording energy (Numen). But in fact, from the standpoint of the machine itself, there is no	p 327
desire; but these signs are no longer signifying, given the fact that they are under the order of the included disjunctions	p 328
the sexual position: the fixing of the death instinct in fact deprives sexuality of its generative role on at least one	p 331
the death instinct: it is not a question of any fact whatever, but merely of a principle, a question of principle	p 332
other nomadic and polyvocal, and of a revolutionary tendency. In fact, in the schizoid declaration-I am of a race inferior	p 340
to participate, under the cover of aims and interests. The fact remains that there exists a disinterested love of the social	p 346
revolutionary in the same sense as the preconscious investment. In fact, the unconscious revolutionary break implies for its part the body	p 347
social field over the familial investment, both in point of fact and by statute: an indifferent stimulus at the beginning, an	p 356
must augment, but not to infinity). Such an application in fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus	p 358
with the traditional familial reference. What does one see, in fact, in the American familialist studies pursued by antipsychiatrists? Completely	p 360
ordinary	
contradictions translated according to the family code. By that very fact, one has already substituted a familial causation or expression for	p 361
flows of desire to circulate. Laing's importance lies in the fact that, starting from certain intuitions that remained ambiguous in Jaspers	p 362
us a paranoiac's idea before being a neurotic's feeling. In fact, the paranoiac investment consists in subordinating molecular	p 364
desiring-production to the	
the full body without organs, enslaving it by that very fact to a form of socius that exercises the function of	p 364
preconscious aims and interests that it assigns and distributes. The fact remains that such an investment does not endure the light	p 367
were to call Oedipus in question. Since, in point of fact, Oedipus does not intervene in these dramas as a familial	p 371
level with the same mode as the preconscious break. In fact, the two levels do not function in the same mode	p 375
controlled by the formations of sovereignty). This results from the fact that the two poles of unconscious libidinal investment do not	p 376
the preconscious investments of interest. On the one hand, in fact, the investment of interest fundamentally conceals the paranoiac investment	p 376
of	
its interests. Of course one can always say after the fact that history has never ceased being governed by the same	p 378
by the same laws of aggregates and large numbers. The fact remains that the schiz came into existence only by means	p 378
to be speaking for anything or anyone, not even—in fact especially not—for psychoanalysis: nothing more than impressions, the impression	p 380
FACTIONS 1	
in the course of which hidden struggles between individuals and factions are brought to light, in such a way that they	p 167
FACTITIOUS 7	
another, following connections and appropriations that each time destroy the factitious unity of a possessive or proprietary ego (anoedipal	p 72
sexuality). The	
a criminal, ceaselessly passing beyond a threshold while destroying the factitious unity of a family and an ego: I am Prado	p 86
the molar organization, and it must be applied to a factitious and subjugated territoriality. We are now able to surmise what	p 102
question of the return of the repressed. Oedipus is a factitious product of psychic repression. It is only the represented, insofar	p 115
the movement of deterritorialization, but this movement is exorcised through factitious and artificial reterritorializations. Capitalism is	p 303
constructed on the ruins of	
form of private property that constitutes the center of the factitious reterritorializations of capitalism. And finally, it is this form that	p 303
the reverse side of territorialities, even the residual, artificial, or factitious ones. But at least something arose whose force fractured the	p 369
FACTOR 22	
the body without organs or its equivalent is the crucial factor here, depending on whether it is the result of an	p 32

people irreducible oppositions between the two forces. Finally, the third factor—of such economic importance that it outweighs the dynamic and	p 65
how could it be otherwise, so long as the actual factor is conceived of in this form of the afterward? But	p 99
rich woman and the poor woman who constitute the actual factor of his obsession. For inadmissible reasons, the existence of an	p 100
were reduced to 3 (+ 1, to designate the transcendent factor performing the operation). From that moment it is a foregone	p 101
their own time: was it not self-evident that the actual factor arose afterward, and signified recent, in opposition to the infantile	p 127
signified recent, in opposition to the infantile or the oldest factor that could be sufficiently explained by the familial complex? Even	p 127
of diffuse oedipalism, since the stasis or the actual privative factor only defines the energy of the neurosis, but not the	p 127
The following choice is imposed on us: either the actual factor is conceived in a totally exterior privative fashion (which is	p 128
themselves. But nothing has been gained thereby, since the actual factor ceases to be privative only provided it enjoys the rights	p 128
desiring-production performs in the system of social production. The actual factor is desiring-production insofar as it is caught up in this	p 129
this relationship, this conflict, and these modalities. Nor is this factor either ulterior or privative. Being constitutive of the full life	p 129
a neurotic formation as a derived effect of the actual factor, or inasmuch as it is dismembered and dissolved in a	p 129
a psychotic formation as the direct effect of this same factor. It is indeed in this sense that the idea of	p 129
consider this formation in isolation, abstractly, independently of the actual factor that coexists with it and to which it reacts. Yet	p 129
that extends throughout the social machine, crushing desire. The principal factor in each of these respects is the type or genus	p 184
industrial capital. Doubtless the merchant was very early an active factor in production, either by turning into an industrialist himself in	p 226
exist long ago, and one must regard as a decisive factor in this evolution the organization of a powerful working class	p 253
Oedipus as sickness and sanity, the family as an alienating factor and as an agent of dealienation, if only through the	p 271
within its representation. It makes the most of an irreducible factor of non-sense, which will develop elsewhere and from without, in	p 316
investment of the social field that acts as an oedipalizing factor, and that can fuel as well as counteract the preconscious	p 365
intervention is determined by an axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to	p 371
FACTORIES 2	
a whole theater installed there where there were fields, workshops, factories, units of production? The psychoanalyst parks his circus in the	p 298
that troubles world capitalism.) There is no metaphor here: the factories are prisons, they do not resemble prisons, they are prisons	p 374
FACTORS 35	
in the relative strength of attraction and repulsion as determining factors. In a word, the opposition of the forces of attraction	p 19
with partial objects, with the agents of production, with the factors of antiproduction are woven, in accordance with the laws of	p 49
normal in spite of everything ... Except that there are qualitative factors in the desiring-economy that indeed present an obstacle to treatment	p 65
having taken them sufficiently into account. The first of these factors is the rock of castration, the rock with two nonsymmetrical	p 65
sources of the superego, Freud constantly asserts that the active factors are not the real parents, nor even the parents as	p 92
Oedipus, as the discussions on the comparative role of childhood factors and actual factors in neurosis bear out: how could it	p 99
discussions on the comparative role of childhood factors and actual factors in neurosis bear out: how could it be otherwise, so	p 99
But we know in point of fact that the actual factors are there from childhood, and that they determine the libidinal	p 99
meaning if it is related to the problem of actual factors. One of the most important points of psychoanalysis was the	p 127
psychoanalysis was the evaluation of the role of these actual factors, even in neurosis, insofar as they are distinguishable from the	p 127
neurosis, insofar as they are distinguishable from the familial infantile factors; all the major dissensions were linked to this evaluation. The	p 127
difficulties bore on several aspects. First, the nature of these factors: were they somatic, social, metaphysical? Were they the famous problems	p 127
into psychoanalysis? In the second place, the modality of these factors: did they act in a negative, privative fashion, by mere	p 127
not also an actual neurosis—continues to present the actual factors as acting by means of a repressive deprivation (the sexual	p 127
see in them an interesting attempt at giving the actual factors a status other than ulterior or privative. This came about	p 128
shortest, the furthest removed. Jung presents his archetypes as actual factors that extend in fact beyond the familial images in the	p 128
familial images in the transference, as well as being archaic factors infinitely older and from an order of time which is	p 128
order of time which is not that of the infantile factors themselves. But nothing has been gained thereby, since the actual	p 128
expression. Here again, oedipalization is one of the most important factors in the reduction of literature to an object of consumption	p 133
society, it is determined as dominant by economic and political factors. And if filiation expresses what is dominant while being itself	p 147
the production of tools and machinery) All sorts of contingent factors favor these conjunctions. So many encounters for the formation of	p 226
profit has no end, but reproduces itself while reproducing the factors that counteract it. But why does it have no end	p 228
with automation and productivity, and which cannot be explained by factors that counteract the falling tendency—the increasing intensity of the	p 232
elements of constant capital, etc.—since, on the contrary, these factors depend on it. It seems to us, with the same	p 232
a purchasing power through its distribution to workers or production factors, through its allotment in the form of incomes—a relationship	p 237
into a composite that is itself qualitative and implies noneconomic factors. Or the way the autochthonous relations of alliance and filiation	p 248
that are essentially limited, and organs of perception and extrachemical factors that select and appropriate the cellular connections. So many	p 248
reasons	
economic signs of desire and expressing for their part noneconomic factors determined as dominant. That the flow of financing is raised	p 249
economic instance, and falls back on production without interposing extraeconomic factors that would be inscribed in the form of a code	p 249
not directly economic, but passes by way of the noneconomic factors of kinship. This is true not only with respect to	p 263
because the family, instead of constituting and developing the dominant factors of social reproduction, is content to apply and envelop these	p 264
of social reproduction, is content to apply and envelop these factors in its own mode of reproduction. Father, mother, and child	p 264
radical misunderstanding with regard to the nature of the actual factors. For either the libido is caught up in molecular desiring-production	p 358
Oedipus, narcissism, and the entire series of psychoanalytic concepts. The factors of production are always actual, and are so from the	p 358
and even though one can and must assign the objective factors, such as the weakest links, within causal series that made	p 377
FACTORY 10	
being assembled. Under the skin the body is an over-heated factory,/ and outside,/ the invalid shines,/ glows,/	p 3
a classical theater was substituted for the unconscious as a factory; representation was substituted for the units of production of the	p 24
little family secret, a private theater rather than the fantastic factory of Nature and Production. Lawrence had the impression that sexuality	p 49
expression. The unconscious ceases to be what it is—a factory, a workshop—to become a theater, a scene and its	p 55
desert: a solitary machine hums on the beach, an atomic factory installed in the desert. But if the body without organs	p 86
his theater as an actress from the Comedie-Francaise in a factory, a priest from the Middle Ages on an assembly line	p 113
of production, plug in desiring-machines. What takes place in this factory, what this process is, its spasms and its glories, its	p 113
real P. T. Barnum in the fields and in the factory. That is what Miller, and already Lawrence, have to say	p 298
myth or intones tragic lines, carrying him back to the factory. As Charlus says, A lot we care about your grandmother	p 314
'68, a home-grown Maoist planted like an anchorite on a factory smokestack? Always the addition of an axiom to seal off	p 378
FACTS 1	
For if the principle has nothing to do with the facts, it has a lot to do with the psychoanalyst's conception	p 333
FACULTIES 2	
when he is practically cured and has recovered all his faculties: I am sometimes to be found, standing before the mirror	p 17
the alliances with the extended filiations, that endows him with faculties of resonance and retention, of selection (preLevement) and	p 190
detachment, and	
FACULTY 2	
regards the theory of desire, by attributing to it the faculty of being, through its representations, the cause of the reality	p 25
and man, who was constituted by means of an active faculty of forgetting (oubli), by means of a repression of biological	p 144
FADES 3	

the society gives itself of its economic base, this aspect fades before the relations of exchange, which are, however, merely the one State. The question What is the use of that? fades more and more, and disappears in the fog of pessimism	p 188
the earth, but rather the conditions under which this element fades before the despotic element; and tragic representation does not express	p 214
FAIL	8
relations the universal mediation of childhood, we cannot help but fail to understand the production of the unconscious itself, and the shatter a wall, the capitalist barrier. And of course they fail to complete the process, they never cease failing to do	p 49
in extension, into which the intensities in question pass or fail to pass. The full body of the earth must assume	p 133
the primordial despotic State. As for democracies, how could one fail to recognize in them the despot who has become colder	p 203
aspects—the flux and the reflux—shows that nominal wages fail to embrace the totality of the national income, since the	p 220
the preconscious investments of interest. Not only does one thereby fail to correctly evaluate social production in its pathogenic nature, but	p 238
gregarious impulse in and by science caused this rupture to fail. The day humans are able to behave as intentionless phenomena	p 361
clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail to find one's interest in the hole where one has	p 368
FAILED	4
relationship with the demoniacal in nature. The one thing Jaspers failed to do was to view process as material economic reality	p 25
how can we explain the fact that she has nonetheless failed to grasp the logic of these objects? It is doubtless	p 44
begins having an amazing nonfamilial experience that psychoanalysis has completely failed to take into account. Lindner's painting attracts our	p 47
attention once	
took a war to accomplish what the New Deal had failed to accomplish). The role of a politico-military-economic complex is the	p 235
FAILING	3
accordance with the laws of desiring-production as a whole. By failing from the beginning to see what the precise nature of	p 49
fooled. It is not an ideological problem, a problem of failing to recognize, or of being subject to, an illusion. It	p 104
that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the sick K is preyed upon	p 167
FAILS	6
You are neglecting the mother! No, you're the one who fails to see the father off to the side, as the	p 174
forces—economic and political—with which it is inscribed; one fails to see that alliance is the form in which the	p 188
because incest is nothing other than a jump that necessarily fails, this jump that goes from appellations to persons, from names	p 204
capitalism, rises with all the more power as one still fails to see exactly what this outside is that will cause	p 262
the order of dispersion of the molecular elements. And one fails to understand the nature and function of partial objects if	p 323
social production in its pathogenic nature, but secondly, one also fails to understand the schizophrenic process in its relationship with the	p 361
FAILURE	6
parallelism, even though from the point of view of the failure of codes, such a parallelism is a much more precise	p 34
that a terminated analysis is by that very fact a failure, even if this proposition is accompanied by the analyst's little	p 64
the prohibition, as well as the possibility for its own failure or stagnation, by falling into the undifferentiated as the reverse	p 71
objective movement of capital—which is by no means a failure to recognize or an illusion of consciousness—shows that the	p 239
is the unconscious of the father and the mother. The failure of that repression is the basis of neuroses. But this	p 276
traditional authorities, perhaps this is the source of the actual failure of the antipsychiatric undertakings, of their co-option for the benefit	p 360
FAILURES	6
the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a	p 42
sum	
once the wall, the breaking through this wall, and the failures of this breakthrough: How does one get through this wall	p 136
From one pole to the other, all the misfirings and failures in a system that is constantly reborn of its own	p 152
regulation of the axiomatic; it regulates or even organizes the failures of the axiomatic as conditions of the latter's operation; it	p 252
explain that desire devotes itself to operations that are not failures of recognition, but rather perfectly reactionary unconscious investments?	p 257
And what	
forms of attraction and production of intensities; thereafter integrating the failures in the attractive functioning, as well as enveloping the zero	p 339
FAINTEST	1
I had put ready, he looked at them without the faintest interest. I took a big train and put it beside	p 45
FAIRLY	1
stock of materials or of rules of thumb that are fairly extensive, though more or less a hodgepodge—multiple and at	p 7
FAITH	2
as a crisis is a familial trinity insufficiently structured by faith: always the two poles in inverse proportion, Oedipus forever! How	p 82
live its structure; it is the mother of the holy faith (J. M. Pohier). Or the technopsychoanalyst, the reform psychoanalyst obsessed	p 108
FAITHFUL	2
work of transformation is taken into account? Groddeck remained more faithful than Freud to an autoproduction of the unconscious in the	p 54
is reversed: we have broken the contract, we are not faithful to the major principle of the exclusion of a third	p 56
FAKE	3
he takes other pretenders into account by denouncing them as fake. What is so ingenious is that he takes other pretenders	p 88
is admitted, it is enough to measure psychosis against this fake standard—enough to lead it to this false criterion, Oedipus	p 123
is its displaced represented (le represente deplace), the lure or fake image, born of repression, that comes to conceal desire. It	p 162
FAKED	2
social repression becomes desired; it induces a consequent desire, a faked image of its object, on which it bestows the appearance	p 119
correlatively the repressed desire is as though masked by the faked displaced image to which the repression gives rise. Psychic repression	p 119
FALL	20
through. Will the machines run so badly, their component pieces fall apart to such a point that they will return to	p 8
an abundance of production; making all of desire teeter and fall victim to the great fear of not having one's needs	p 28
daddy-mommy-me, and the exclusive alternatives that delineate them, you will fall into the black night of the undifferentiated. It should be	p 78
the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the neurotic night of imaginary identifications. Either you will	p 79
draw near the wall and back away horrified. Better to fall back under the law of the signifier, marked by castration	p 135
reproduction that they invest, and the familial reproduction that they fall back on, to which they apply all the investments. They	p 135
guide-signs and master-signs, signs of desire, intensive at first, which fall in a spiral and traverse a series of explosions before	p 154
of repression? Is it because incest is prohibited? We always fall back on this pale rationale: incest is desired because it	p 172
the family become microcosm) on which capitalist production and reproduction fall back. The organs and the agents of the latter no	p 179
arises the dream of a spiritual empire, wherever temporal empires fall into decadence. It may be that the enterprise is primarily	p 193
which the social images produced by the decoded flows actually fall back on restricted familial images invested by desire. It is	p 267
its machinic indices: The moment Charlie Chaplin makes the board fall a second time on his head—a psychotic gesture—he	p 317
itself falls into the trap while causing the unconscious to fall into its trap, schizoanalysis follows the lines of escape and	p 339
the molecular charges that will explode what must explode, make fall what must fall, make escape what must escape, at each	p 341

that will explode what must explode, make fall what must fall, make escape what must escape, at each point ensuring the investment. Maurice Blanchot speaks admirably of this revolutionary escape, this fall that must be thought and carried out as the most lives on the fringe [But] perhaps that is what the fall is, that it can no longer be a personal destiny he remained the prisoner of derived concepts that made him fall short of the materialist psychiatry he dreamed of, that prevented if they love it as its parents do. We always fall back into the false alternative where Freud was led by contradictions, about which it can only be said that they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people	p 341 p 341 p 342 p 345 p 354 p 375
FALLACY 1	
and not the opposite. Here we have a properly analytical fallacy (which will be found again, to a considerable degree, in	p 60
FALLEN 4	
it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the river like lead weights, immense transfixed hippopotamuses who	p 136
side of the new alliance, or already beyond it, having fallen back, as it were, into a this-side-of that is residual	p 195
expression of a subjective and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a reterritorialization is engineered, using the	p 304
as shadows projected on a stage. The great territorialities have fallen into ruin, but the structure proceeds with all the subjective	p 308
FALLING 19	
on the other hand, he is in the mountains, amid falling snowflakes, with other gods or without any gods at all	p 2
Marx termed the twofold movement of the tendency to a falling rate of profit, and the increase in the absolute quantity	p 34
as the possibility for its own failure or stagnation, by falling into the undifferentiated as the reverse side of the differentiation	p 71
are not persons but so many states of rising and falling through which the pretender passes. Moreover, the pretender Richemont's stroke	p 88
break all triangulations, and who prevent the entire situation from falling back on the familial complex and becoming internalized in it	p 97
course they fail to complete the process, they never cease falling to do so. The neurotic impasse again closes—the daddy-mommy	p 133
paranoiac and the village pervert. Once the socius becomes fixed, falling back on the productive forces and appropriating them for its	p 148
English have not recognized the chieftainship; the impoverished village is falling into decrepitude (the two sectors of the village result from	p 168
a previous social investment of a certain type, capable of falling back on (se rabattre sur) family determinations. It will be	p 178
Whence the variations, all the variants of the new alliance, falling nevertheless under the same category. For example, feudalism not only	p 220
specific functions. The celebrated problem of the tendency to a falling rate of profit, that is, of surplus value in relation	p 228
that—in keeping with Balibar's remarks—this tendency to a falling rate of profit has no end, but reproduces itself while	p 228
where money develops as means of payment (bills of exchange falling due on a fixed date, which constitute a monetary form	p 229
the labor capacity of wage earners. That is why the falling tendency has no conclusion. A quotient of differentials is indeed	p 230
And if it is true that the tendency to a falling rate of profit or to its equalization asserts itself at	p 231
will be said that, even so, at the center the falling tendency retains its restricted sense, i.e., the relative diminution	p 232
and which cannot be explained by factors that counteract the falling tendency—the increasing intensity of the exploitation of human labor	p 232
local, world-wide, planetary). That is why the law of the falling tendency—that is, limits never reached because they are always	p 259
of desire; for identifying the revolutionary with the schizo; for falling into familiar, all-too-familiar traps. This would be a bad reading	p 379
FALLS 29	
merely to opposing productive forces in and of themselves. It falls back on (il se rabat sur) all production, constituting a	p 10
capital increasingly plays the role of a recording surface that falls back on (se rabat sur) all of production. (Furnishing or	p 11
a constant of social reproduction. The body without organs now falls back on (se rabat sur) desiring-production, attracts it, and appropriates	p 11
Enjoyment Conforming to the meaning of the word process, recording falls back on (se rabat sur) production, but the production of	p 16
voluptuousness. And if, in this process, a little sensual pleasure falls to my share, I feel justified in accepting it as	p 16
full body without organs. And they undergo relative rises or falls depending on the complex relationship between them and the variations	p 19
forces of attraction and repulsion, of soaring ascents and plunging falls, produce a series of intensive states based on the intensity	p 21
as a result of the pressure of antiproduction; the latter falls back on (se rabat sur) the forces of production and	p 28
or need (manque), but on the contrary a share that falls to the subject as a part of a whole, income	p 41
nearer her cheek. At last, within the magnified proximity, everything falls apart like a face drawn in sand, Albertine's face shatters	p 69
organs, a process that engages him in becomings, rises and falls, migrations and displacements. R. D. Laing is entirely right in	p 84
as we have seen, a primal repression of desiring-production. It falls to the family to profit from this, and to superimpose	p 121
is also the unique, indivisible entity, the full body that falls back on the forces of production and appropriates them for	p 140
not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on production, on the agents and	p 154
connections of production	
extending into images, figures, and drawings. If the full body falls back on the productive connections and inscribes them in a	p 154
what is blocked—a veritable surplus value of code, which falls to the uncle insofar as he causes passage, while he	p 163
the group, in nature and in extension, the more it falls back on them, or reduces them to a restricted and	p 169
In the first place, graphism aligns itself on the voice, falls back on the voice, and becomes writing. At the same	p 205
where a full body as an instance of anti production falls back on the economy that it appropriates. That is why	p 248
as capital itself figures as a directly economic instance, and falls back on production without interposing extraeconomic factors that would be	p 249
by shaping a human material whose specific form of reproduction falls outside the social field that nonetheless determines this form. Private	p 264
of retention and resonance of all the social determinations. It falls to the reactionary investment of the capitalist field to apply	p 269
or envelops itself in fascism, the way in which it falls back into archaisms. Or, staying on the level of literary	p 277
gregariousnesses, the phenomena of organized crowds. He invests everything that falls within the province of large numbers. The night of the	p 279
detrterritorialization. Or it strikes the wall, rebounds off it, and falls back into the most miserably arranged territorialities of the modern	p 283
forth from one pole of displacement to the other? One falls back into the molar hole while claiming to unmask the	p 314
the machinery of desire. In contrast to psychoanalysis, which itself falls into the trap while causing the unconscious to fall into	p 339
affixes a structural unity and apparent goals, to which it falls back, and whose forces it appropriates, thereby determining the selections	p 343
process and for a dissolution of the normal ego, he falls back into the worst familialist, personological, and egoic postulates, so	p 360
FALSE 19	
of capital and the division of labor, but also the false consciousness that the capitalist being necessarily acquires, both of itself	p 4
conscious delirium, or rather is a true consciousness of a false movement, a true perception of an apparent objective movement, a	p 10
production into desire. There is no very great difference between false materialism and typical forms of idealism. The theory of schizophrenia	p 22
disciples of Lacan supervenes, less and less sensitive to the false problems of Oedipus. But if the first disciples were tempted	p 83
mutinous crew and becomes admiral again only by simulating a (false) admiral who is simulating a whore who is dancing. But	p 87
is not a matter of saying that Oedipus is a false belief, but rather that belief is necessarily something false that	p 107
a false belief, but rather that belief is necessarily something false that diverts and suffocates effective production. That is why seers	p 107
in this fashion, and who gives a structure to the false movement of infinite progression and regression: your father, and your	p 108
conditions of reality loss where the parents were lived as false parents or doubles. From this they drew the illustration of	p 122
against this fake standard—enough to lead it to this false criterion, Oedipus—to obtain the loss-of-reality effect. This is not	p 123
not exist. Incest is a pure limit. Provided that two false beliefs concerning the limit are avoided: one that makes the	p 161
and assembly, product and production merge. All molar functionalism is false, since the organic or social machines are not formed in	p 288
not of edifice and superstructure, which is culture and hence false, but of continuous birth, renewal. Life, life in the myth	p 298
of the unconscious, and induced in its very structure a false image that caught desire in its trap (the impossibility of	p 313
in the repression, since the latter is constantly inducing a false image of the thing it represses: illegitimate and transcendent uses	p 339
agreeing to flee rather than live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes	p 341
that	
drift, is no longer able to stand living in the false pretences of residence. First he tries to take this movement	p 341
as its parents do. We always fall back into the false alternative where Freud was led by Oedipus, and then confirmed	p 354
the pathological character of its rationality: not at all a false rationality, but a true rationality of this pathological state, this	p 373

FALSIFIED	1	
actually comes to bear; the displaced represented, which gives a falsified apparent image that is meant to trap desire. Such is		p 115
FAME	1	
invention (perhaps they even fabricated it for him), broadcast his fame, and impose his power in the towns they found or		p 193
FAMILIA	1	
as the dreams and the fantasies of private man, Homo familia—and in fact dream and fantasy are to myth and		p 304
FAMILIAL	160	
himself deeply involved in social relations that are no longer familial relations. But since these relations supposedly come into being at		p 46
of the child up within the Oedipus complex, by making familial relations the universal mediation of childhood, we cannot help but		p 48
task begun by nineteenth-century psychology, namely, to develop a moralized, familial discourse of mental pathology, linking madness to the		p 50
half-real, half-imaginary		
Oedipus restrained is the figure of the daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes of		p 51
Oedipus its		
first he considers this something as a variant of the familial romance, a paranoiac recording by which desire causes precisely the		p 55
romance, a paranoiac recording by which desire causes precisely the familial determinations to explode. It is only little by little that		p 55
It is only little by little that he makes the familial romance, on the contrary, into a mere dependence on Oedipus		p 55
at the same time as he oedipalizes, and closes the familial triangle over the entire unconscious. The schizo—there is the		p 55
consists in bringing about the union of sexuality and the familial complex, and a mythological argument, which consists in positing the		p 57
us to a similar conclusion. By joining sexuality to the familial complex, by making Oedipus into the criterion of sexuality in		p 58
indifferent to the fact that this beyond derives from the familial complex through the analytical transformation of desire, or is signified		p 58
the father too, it reduces all of desire to a familial determination that no longer has anything to do with the		p 62
antiproduction are in this way reduced to the figures of familial reproduction—we can understand why the panicked libido no longer		p 64
alone, incestuous, homosexual, and a zombie. Thus the parental or familial use of the synthesis of recording extends into a conjugal		p 71
way to a pairing of people under the rules of familial reproduction. Partial objects now seem to be taken from people		p 71
this sense, indeed, the three major neuroses that are termed familial seem to correspond to Oedipal lapses in the differentiating function		p 75
person, whether he is man or woman. In short, the familial triangulation represents the minimum condition under which an ego takes		p 75
it hard to imagine another use, and even the three familial neuroses do not escape this use, although they suffer from		p 76
Question: between the family and the State—the Oedipus of familial authority and the Oedipus of social authority. Oedipus is completely		p 81
the Christian Trinity, whereas Oedipus as a crisis is a familial trinity insufficiently structured by faith: always the two poles in		p 82
this long drift merely constitutes a derivative of Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I		p 88
the rupture with families be taken as a sort of familial romance that would indeed bring us back again to families		p 89
and political content of the delirium back to an internal familial determination. And what is even more disturbing to us is		p 89
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is not a question of knowing whether or not the familial determinations or indeterminations play a role. It is obvious that		p 90
Let us add that by enveloping the illness in a familial complex internal to the patient, and then the familial complex		p 93
a familial complex internal to the patient, and then the familial complex itself in the transference or the doctor-patient relationship, Freudian		p 93
visible in the projects of community psychiatry or of so-called familial psychotherapy, which effectively break apart asylum existence while		p 94
nonetheless still		
the hospital, from the institution of the hospital to the familial institution, ... a therapeutic return to the family! But even within		p 94
it is no longer a matter of re-forming cadres of familial and social adaptation or integration, but rather of instituting original		p 94
who prevent the entire situation from falling back on the familial complex and becoming internalized in it. In a word, the		p 97
filled with gaps and transected by breaks that are not familial: the Commune, the Dreyfus Affair, religion and atheism, the Spanish		p 97
response by starting from an expressive symbolism that was still familial, instead of interpreting it in an unconscious system of production		p 99
argument runs, the unconscious is expressed in a state of familial relations and constellations where the Real, the Imaginary, and the		p 99
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to them, are made to conform to the figures of familial reproduction. In the aggregate of departure there is the social		p 101
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Oedipus, even if in a totally implicit fashion; next, a familial moment that constitutes the aggregate of destination by means of		p 111
relations between the determinations of the social field and the familial determinations, thereby making possible and inevitable the reduction of		p 111
libidinal		
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desiring-production exercises		
exercises on desiring-production, and the pressure that desiring-production exercises on familial reproduction? The Oedipal triangle vibrates		p 126
and trembles but is this		
does the resonance of the triangle reach its limit? A familial romance expresses an effort to save the Oedipal genealogy, but		p 126
even in neurosis, insofar as they are distinguishable from the familial infantile factors; all the major dissensions were linked to this		p 127
the oldest factor that could be sufficiently explained by the familial complex? Even a writer like Reich—so careful to situate desire		p 127
archetypes as actual factors that extend in fact beyond the familial images in the transference, as well as being archaic factors		p 128
the social production and reproduction that they invest, and the familial reproduction that they fall back on, to which they apply		p 135
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is no possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor is it possible to establish one-to-one relations		p 166
between		
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form		
them to criteria borrowed from the latter: for example, a familial complex, even if it differs from our own, or cultural		p 166
on them, or reduces them to a restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how are we		p 169
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a familial institution, it matters little to say that the familial complex varies with the institutions, or that Oedipus is to		p 174
transcendent symbolism does not rescue the structuralists from the narrowest familial point of view. The same holds for the endless debates		p 174
desire invests the social field from childhood, and under the familial stimuli coming from the adult: all the conditions would then		p 174
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that declines		
social field, defined as the aggregate of departure, to the familial field, now defined as the aggregate of destination—and it		p 177
being reduced to the only thing they have left, the familial reproduction imposed on them being no less oedipalized by force		p 178
to the son, this is not by virtue of a familial heredity, but by virtue of a much more complex relationship		p 178

that, even in the child, what is invested through the familial stimuli is still the social field, and a whole system	p 179
primacy, that of social investments and counterinvestments in relation to familial investments: this will be seen later, at the level of	p 179
an event or to something that is felt, which remains familial and intimate in spite of everything, an intimate Oedipal feeling	p 183
for what they mean by applying them to an abstract familial whole that is thought to contain the secret of the	p 183
no means a molar determination that is representable in a familial whole; it is the molecular underdetermination functioning within social and	p 183
it is the molecular underdetermination functioning within social and secondarily familial aggregates that trace desire's field of presence and its	p 183
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of the application of first-order social images to the private familial images of the second order. It is the aggregate of	p 265
your father, so it's your mother, so it's you: the familial conjunction results from the capitalist conjunctions, insofar as they are	p 265
the form of social reproduction and the form of a familial reproduction to which social production is reduced, between the social	p 266
produced by the decoded flows actually fall back on restricted familial images invested by desire. It is at this point in	p 267
no equivalent in the other social formations. Everywhere else the familial position is merely a stimulus to the investment of the	p 269
to the investment of the social field by desire: the familial images function only by opening onto social images to which	p 269
flow of the investment of desire, which travels from the familial stimulus to the social organization (or disorganization), is as it	p 269
by a reflux that flattens the social investment onto the familial investment serving as a pseudo organizer. The family has become	p 269
the autocritique is possible and necessary? To discover beneath the familial reduction the nature of the social investments of the unconscious	p 271
following: the social investments are first in relation to the familial investments, which result solely from the application or the reduction	p 275
investment corresponding to the first anxiety comes after the infantile familial investment of the second. For a determination of the social	p 275
invests through the infantile experience, the mother's breast, and the familial structure is already a state of the breaks and the	p 275
is first is the social investment in relation to the familial investment, the investment of the social field in which the	p 276
as an intermediary or an interception of communication. If the familial investment is only a dependence or an application of the	p 276
posited paranoia no less than schizophrenia as independent of all familial pseudo etiologies, so as to make them bear directly upon	p 278
of the father. On the contrary, the nature of the familial investments depends on the breaks and the flows of the	p 278
inferior race, the reactionary or the revolutionary tenor of a familial group with which he is already preparing his ruptures and	p 278
a paranoia type—which explains why Freud first discovers the familial romance and Oedipus while reflecting on paranoia. Oedipus is a	p 278
Body of capital-money Full body without organs Oedipal neuroses as familial entities Paranoiac psychoses as despotic entities Perversions as	p 282
territorial entities	
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the artificial aggregates or societies established by perversion, in the familial aggregate of Oedipal neuroses. 2 The Molecular Unconscious	p 283
What is	
collective unconscious. He often calls this genic or genealogical unconscious familial; and Szondi himself went on to study schizophrenia	p 290
using familial	
familial; and Szondi himself went on to study schizophrenia using familial aggregates as his units of measure. But the genic unconscious	p 290
as his units of measure. But the genic unconscious is familial only to a very small degree, much less so than	p 290
it is of the essence of representation to be a familial representation. But production is not thereby suppressed, it continues to	p 296
a mythic and tragic presentation of the family—and a familial presentation of myth and tragedy. Yet aren't myth and tragedy	p 297
act as a head of a family in an expressive familial transmission, or rather as the agent of a machine, in	p 297
and with phylogenesis, so as to ensure that the little familial representation has the appearance of being coextensive with the field	p 298
the whole of psychoanalysis, the conflict between mythic and tragic familial representation and social and desiring-production. For myth and	p 300
tragedy are	
an interior limit that reduces this social reproduction to restricted familial reproduction. Consequently, the ambiguity of psychoanalysis in	p 304
relation to myth	
images. What is left in the end is an intimate familial theater, the theater of private man, which is no longer	p 305
biunivocalization, which reduce the social aggregate of departure to a familial aggregate of destination, with the familial relation becoming	p 307
metaphorical for	
of departure to a familial aggregate of destination, with the familial relation becoming metaphorical for all the others and hindering the	p 307
offers two that are especially striking: the theater raises the familial relation to the condition of a universal metaphorical structural relation	p 307
clear: to relieve the waning family, to replace the broken-down familial bed with the psychoanalyst's couch, to make it so that	p 307
the axiomatic of capitalism, must necessarily be reduced to a familial field where the application of this axiomatic is carried out	p 312
a goal; the vacillating spirals of The Unnamable keep the familial tower as an uncertain center where it continues to turn	p 315
each time, constantly resuming the journey on these lands—Oedipal familial lands of neurosis, artificial lands of perversion, clinical lands of	p 318
black humor. Oh, the narrator does not homestead in the familial and neurotic lands of Oedipus, there where the global and	p 318
surprising, to say the least: the therapeutic potentialities of the familial surroundings. The whole town, then, the whole neighborhood? What	p 319
molar	
tend to consider them as identical by showing how the familial agent extends the one into the other. Between the two	p 320
in the psychotic reterritorializations of the hospital, or even the familial neurotic reterritorializations, we cry out, More perversion! More	p 321
artifice!—to	
its entire perverted practice of the cure consists in transforming familial neurosis into artificial neurosis (of transference), and in exalting the	p 321
psychoanalysis to the status of a simple code, with the familial territoriality and the signifier of castration. Worse yet, it will	p 329
turning point where it no longer even relates to the familial scene, but solely to the psychoanalytic scene that supposedly answers	p 329
castrations for sick desire: once in the family, in the familial scene, with the knitting mother; another time in an aseptified	p 334
advisable to put historical representations in the place of the familial representations of the Freudian unconscious, or even the archetypes of	p 352
and the thievish maid as the poor woman. Secondly, the familial romance and fantasy activity in general will be presented by	p 353
the libido and these object choices, mere dependences of a familial Oedipus? Must we save Oedipus at all costs by interpreting	p 353
investments and object choices as defenses against incest? (Thus the familial romance, or Oedipus's own wish to have been born of	p 354
direction, glimpsed for a moment by Freud apropos of the familial romance, before the Oedipal trapdoor slams shut? It is the	p 354
goes to the heart of the ordeal of desire. The familial romance is not a derivative of Oedipus; Oedipus is a	p 355
a derivative of Oedipus; Oedipus is a drift of the familial romance, and thereby of the social field. It is not	p 355
but that overreach it on all sides and are not familial. From the start we wonder if the libido knows father-mother	p 355
once. Everything passes into the machine that causes the properly familial determinations to disintegrate. What the orphan libido invests is a	p 355
of the libidinal investments of the social field over the familial investment, both in point of fact and by statute: an	p 356
concerned, too much penetrates into his office. Even the closed familial scene appears to him to be an excessive outside. He	p 357
of them representatives of parental persons or the supports of familial relations); or on the other hand the libido invests persons	p 358
and social machines that do not merely differentiate them as familial beings, but as derivatives of the molar aggregate to which	p 358
agents, and relations of sociodesiring-production—is reduced to a finite familial aggregate as an aggregate of arrival (a minimum of three	p 358
effectively operates on the three persons who constitute the minimum familial constellation, or on their substitutes—father, mother, child. One	p 358
does	
mental illnesses and madness has remained the prisoner of the familial postulate and its correlates, the personological correlate and the egoic	p 359
a structural Oedipus applicable to psychosis, and for extending the familial co-ordinates beyond their real and even imaginary domain. It is	p 359
aspects, was the most suited to break with the traditional familial reference. What does one see, in fact, in the American	p 360
families are baptized as schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary familial logic, i.e.,	p 360
neuroticizing at	
as well as completely ordinary familial mechanisms, and an ordinary familial logic, i.e., neuroticizing at worst. In so-called schizophrenic	p 360
familial	
familial logic, i.e., neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes his own daddy, his own	p 360
mommy	
of their co-option for the benefit of adaptational forms of familial psychotherapy and of community psychiatry, and of Laing's own retreat	p 360
hasten the teaching of Lacan, place it back on a familial and personological axis—whereas Lacan assigns the cause of desire	p 360
code. By that very fact, one has already substituted a familial causation or expression for social production, and finds oneself back	p 361
as such, to enter into the family; hence, that the familial investments are always a result of the sociodesiring libidinal investments	p 361
For the schizo is the one who escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll no	p 362
from which it results, persons in their turn refer to familial co-ordinates, and we shall see what the familial constellation refers	p 362
refer to familial co-ordinates, and we shall see what the familial constellation refers to in order to produce individuals in its	p 362

an application of the entire social field to the finite familial figure, it does not imply just any investment of this two molar aggregates, the social aggregate of departure and the familial subaggregate of arrival that supposedly corresponds to it, in such way that desire is caught in the trap of a familial psychic repression that comes to double the weight of social the unconscious, insofar as these terms cease to have a familial connotation that would make them into simple projections, and from fact, Oedipus does not intervene in these dramas as a familial figure or even as a mental structure; its intervention is	p 363 p 365 p 365 p 366 p 371
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with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus Oedipus restrained	p 51
an a priori one does not by any means abandon familialism in the strictest sense, which burdens all of psychoanalysis; on of psychoanalysis; on the contrary, one thereby plunges deeper into familialism and generalizes it. Parents have been put in their true render the family transcendent. There we have it—the incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all	p 92 p 92 p 92
to a three-sided situation. It is clear that this extended familialism, wherein the family receives the very forces of alienation and hand, and antipsychiatry on the other, the danger of this familialism in extension is ever present, conforming to the double impasse this respect Laing is better able to disengage himself from familialism, thanks to the resources of a flux from the Orient mental alienation, must be understood in terms of a maintained familialism, and not in terms of a refutation of this familialism familialism, and not in terms of a refutation of this familialism. For it is to the extent that the family-microcosm, the of production as such (analytical economy). The great argument of familialism is: at least in the beginning ... This argument may be what process signified, and its fulfillment—and so escaped the familialism that is the ordinary bed and board of psychoanalysis and as a familial complex, existing in the framework of the familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive a statement, once one has freed oneself from the characteristic familialism of the concept of paranoia in psychoanalysis and psychiatry, and what Foucault has shown in his very fine analysis: the familialism inherent in psychoanalysis doesn't so much destroy classical psychiatry as a question can be raised only within the framework of familialism. The father is first in relation to the child, but from reproduction, lies in having remained captive to an unrepentant familialism that condemned it to evolve solely within the movement of regression. Unless the assumption of such a conception is still familialism—that is, an assumption holding that sexuality operates only in sure thing that structure affords us no means for escaping familialism; on the contrary, it adds another turn, it attributes a to the unconscious libidinal investments of the social field. Oedipal familialism, even and especially in its most modern forms, makes impossible	p 94 p 94 p 95 p 95 p 95 p 99 p 131 p 166 p 193 p 271 p 276 p 276 p 293 p 307 p 360
and it is not these psychiatric categories, freed of all familialism, that will allow us to understand the politico-economic determinations, but	p 380
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the same time that the psychoanalyst plunges deeper into a familialist and ideological vision. We do not need to relate again and Oedipal absolutism—i.e., the stubborn maintenance of a familialist perspective, which wreaks havoc everywhere. For if the institution is of the wide open spaces glimpsed for a moment. The familialist reduction, in place of the drift of desire. In place also always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these underground passages from adequate than the reduction of sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have a more resolution, sublimation of Oedipus), and while continuing to impose a familialist and masturbatory form or motivation on it that makes any reference. What does one see, in fact, in the American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as of the normal ego, he falls back into the worst familialist, personological, and egoic postulates, so that the remedies invoked are political units of libidinal investment. With the result that all familialist psychoanalysis—with the psychoanalyst at the fore—warrants a schizoanalysis	p 117 p 174 p 270 p 278 p 292 p 350 p 360 p 360 p 365
FAMILIALIZED	1
the same axis, both speaking the same language of a familialized social realm, where one pole designates the customary maternal dialects	p 174
FAMILIALLY	1
We have seen that, through reproduction and its objects (defined familiarly or genetically), it is always the unconscious that produces itself	p 290
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psychoanalyst perks up his ears, believing he has heard a familiar chord: it is well known that the unconscious takes a a mysterious tie between psychoanalysis and the theater)? We are familiar with the eminently modern reply of certain recent authors: the for identifying the revolutionary with the schizo; for falling into familiar, all-too-familiar traps. This would be a bad reading, and we	p 106 p 305 p 379
FAMILIES	32
terms of abstract quantities. Everything returns or recurs: States, nations, families. That is what makes the ideology of capitalism a motley than the ones that society offers us, totally artificial new families, secret lunar societies. As for the schizo, continually wandering about that ascends and descends the flows of time: countries, races, families, parental appellations, divine appellations, geographical and historical designations, and even hell—how could it be separated from denunciations of European families, from the call for destructions that don't come quickly enough merely constitutes a derivative of Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I mean those families families are challenged, son, father, mother, sister—I mean those families like my own, that owe all to the Declaration of followed as the thread of latency that the order of families hides from us. Should the rupture with families be taken order of families hides from us. Should the rupture with families be taken as a sort of familial romance that would familial romance that would indeed bring us back again to families and refer us to an event or a structural determination alienation and disalienation. In this manner the study of the families of schizophrenics has breathed new life into Oedipus by making the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families under the same fusionist postulate: the properly fusionist family, where vocabulary. A veritable regression in favor of a taxonomy of families. This is clearly visible in the projects of community psychiatry extended Oedipus, just as much in the diagnostic of pathogenic families in themselves as in the constitution of therapeutic quasi families families in themselves as in the constitution of therapeutic quasi families. Once it has been said that it is no longer arises as to what extent these core groups resemble artificial families, and to what extent they still lend themselves to oedipalization the resources of a flux from the Orient.) Cooper writes: Families mediate social reality to their children. If the social reality decentered. We are told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and their distribution that or senile. The family does not engender its own ruptures. Families are filled with gaps and transected by breaks that are the Dreyfus Affair and then World War I cut across families, introducing into them new breaks and new connections resulting in one's own. But others want virgin lands, more truly exotic, families more artificial, societies more secret that they design and institute a man and a woman, but an alliance between two families, a transaction between men concerning women, Georges Devereux drew the suited to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a politics, a strategy of alliances and have nothing to do with an expressive microcosm; in these families the father, the mother, and the sister always also function constitutes the active, concrete reality and makes the relations between families coextensive with the social field. It would not even be Oedipus is to the contrary a nuclear constant around which families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew coded and as the interplay of alliances and filiations keeps families extended according to the scale of the determinations of the that what is invested through the breaks and segments of families is the economic, political, and cultural breaks of the field and reformist artificial societies, or residual paternalistic or mothering pseudo families? We do not have in mind the so-called community psychiatry desiring-production (gigantism and dwarfism). One often has the impression that families have understood the lesson of psychoanalysis only too well, even	p 34 p 35 p 85 p 85 p 88 p 89 p 89 p 89 p 89 p 93 p 93 p 94 p 94 p 94 p 94 p 95 p 97 p 97 p 98 p 135 p 165 p 166 p 166 p 166 p 166 p 266 p 269 p 319 p 356

difficulty in maintaining a position against the reconstitution of artificial families where the symbolic order, embodied in the institution, re-forms group	p 359
a causality at once social and schizophrenic in the redeployed families. This is perhaps where the mystification appears most clearly, because in the American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as well as completely ordinary familial	p 359 p 360
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other gods or without any gods at all, without a family, without a father or a mother, with nature. What does little the consumption of pure intensities has to do with family figures, and how very different the connective tissue of the sweep, with Murphy, Watt, Mercier, etc., as states, without the family having anything whatsoever to do with all of this. Or hand, and the libido, the anus, the phallus, and the family triangle on the other, we are engaging in an enjoyable representations of parental figures or of the basic patterns of family relations; they are parts of desiring-machines, having to do with not with the sexual nature of desiring-machines, but with the family nature of this sexuality. Admittedly, once the child has grown partial objects and agents. The small child lives with his family around the clock; but within the bosom of this family family around the clock; but within the bosom of this family, and from the very first days of his life, he and the only possible tentative answer must be sought in family relations. I remember that ever since I was eight years making of it a dirty little secret, the dirty little family secret, a private theater rather than the fantastic factory of Foucault has noted that the relationship between madness and the family can be traced back in large part to a development the whole of bourgeois society in the nineteenth century: the family was entrusted with functions that became the measuring rod of pathology, linking madness to the half-real, half-imaginary dialectic of the Family, deciphering within it the unending attempt to murder the father	p 2 p 20 p 20 p 28 p 46 p 46 p 47 p 47 p 48 p 49 p 50 p 50 p 50
dull thud of instincts hammering at the solidity of the family as an institution and at its most archaic symbols. Hence once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus Oedipus restrained is the figure	p 50 p 51
example, the astonishing discovery by Mitscherlich that the British Royal Family, after all, is not such a bad thing. It is be found in Marx's On the Jewish Question: between the family and the State—the Oedipus of familial authority and the beyond a threshold while destroying the factitious unity of a family and an ego: I am Prado, I am also Prado's us to an event or a structural determination inside the family itself? Or is this rather the sign that the problem is already raised elsewhere for the schizo himself, outside the family? Are the names of history derivatives of the name of cured, and who treats the analyst as one of the family, then as an ally of the police. Is the schizophrenic symbolic or structural elements that are still part of the family and its Oedipal matrix. Once again one is caught, without simply that the means have been found to render the family transcendent. There we have it—the incurable familialism of psychoanalysis to link it to the half-real, half-imaginary dialectic of the Family; to constitute for the madman a microcosm symbolizing the massive the moral authority of the doctor as Father and Judge, Family and Law; and finally to culminate in the following paradox relationship, Freudian psychoanalysis made a somewhat intensive use of the family. Granted, this use distorted the nature of the intensive quantities	p 80 p 81 p 86 p 89 p 89 p 91 p 92 p 92 p 93 p 93 p 93
became necessary once again to confront psychosis directly, however, the family was immediately reopened in extension, and was in itself considered	p 93
making it reign over the extensive order of an expanded family, where not only each person would combine to a greater triangle of others, but where the entirety of the extended family also would oscillate between the two poles of a healthy psychotic families under the same fusionist postulate: the properly fusionist family, where differentiations are no longer made except between the inside	p 93 p 93 p 93
the inside and the outside (those who are outside the family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions outside (those who are outside the family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the tubular	p 93 p 93
that establishes blocks, clans, or coalitions within itself; the tubular family, where the triangle multiplies endlessly, each member having his own	p 93
one's being able to discern the limits of a nuclear family; the foreclosing family, where differentiation is both included and warded to discern the limits of a nuclear family; the foreclosing family, where differentiation is both included and warded off in the concept as foreclosure operates within this extensive framework of a family where several generations—at least three—form the condition of situation. It is clear that this extended familialism, wherein the family receives the very forces of alienation and disalienation, carries with according to the slogan put forward by Hochman: From the family to the institution of the hospital, from the institution of hospital to the familial institution, ... a therapeutic return to the family! But even within the progressive or revolutionary sectors of institutional Oedipal treadmill. This is because psychiatrists persist in treating the family as a matrix, or better still as a microcosm, an individual child and will be experienced as estrangement in the family relationships ... for example he may say that his mind is outer space. These constructions, however, are largely embodiments of the family process, which has the illusion of substantiality but which is the alienated form of the action of praxis of the family members that literally dominates the mind of the psychotic member that a certain degree of comfort found in the bourgeois family is admittedly necessary to turn out oedipalized subjects, the question complex and becoming internalized in it. In a word, the family is never a microcosm in the sense of an autonomous circle that it is said to mediate and express. The family is by nature eccentric, decentered. We are told of fusional the hiatuses (coupures) and their distribution that indeed keep the family from being an interior? There is always an uncle from grandfather; a grandmother in the hospital, crazy or senile. The family does not engender its own ruptures. Families are filled with Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in order to attain the immediate productive unconscious. Yes, the	p 94 p 94 p 94 p 94 p 94 p 94 p 95 p 95 p 95 p 95 p 96 p 97 p 97 p 97 p 97 p 98
in order to attain the immediate productive unconscious. Yes, the family is a stimulus—but a stimulus that is qualitatively indifferent differentiations that this law prescribes at the heart of the family; and finally latency, the celebrated latency, after which the beyond terms of breaks and connections that they introduce into the family. Over the heads of the members of the family, and the family. Over the heads of the members of the family, and underneath, it is desiring-production and social production that manifest and the agents of the so-called natural reproduction of the family on the other. This operation is called an application. It of apprenticeships (the teacher as father-substitute, and the book as family romance). Freud couldn't abide a simple humorous remark by Jung	p 98 p 99 p 99 p 99 p 99 p 101 p 114
needs or interests—only by means of sexual repression. The family is indeed the delegated agent of this psychic repression, insofar while the desiring-formation is disfigured, displaced by psychic repression. The family is the delegated agent of psychic repression, or rather the	p 118 p 119
that the repressive social production is replaced by the repressing family, and that the latter offers a displaced image of desiring-production the repressed as incestuous familial drives. In this way the family / drives relationship is substituted for the relationship between the the recording surface of desire. Such an agent exists: the family. It belongs essentially to the recording of social production, as operation arises. Under the precocious action of social repression, the family slips into and interferes with the network of desiring-genealogy; it were intrinsically related to the parents, and as if the family were its supreme law. Partial objects are subjected to the subjected to the alternative of the undifferentiated or exclusion. The family is therefore introduced into the production of desire and will the earliest age of the child. Social production delegates the family to psychic repression. And if the family is able in production delegates the family to psychic repression. And if the family is able in this manner to slip into the recording seen, a primal repression of desiring-production. It falls to the family to profit from this, and to superimpose the repression that properly termed secondary, this being a function delegated to the family or one to which the family is delegated. (Psychoanalysis has function delegated to the family or one to which the family is delegated. (Psychoanalysis has clearly demonstrated the difference between these	p 119 p 119 p 120 p 120 p 120 p 120 p 120 p 120 p 121 p 121 p 121
that's already too much. But Oedipus takes shape in the family, not in the analyst's office, which merely acts as the the last territoriality. And Oedipus is not made by the family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer more powerful, a bit more subterranean than psychoanalysis, than the family, than ideology, even joined together. There we have all the we have seen, that Oedipus is an application, and the family a delegated agent. Even by application it is hard, it this struggle, it must be borne in mind that the family relentlessly operates on desiring-production. Inscribing itself into the recording process into the recording process of desire, clutching at everything, the family performs a vast appropriation of the productive forces; it displaces along the lines of the universal castration that conditions the family itself (a dead rat's ass, said Artaud, suspended from the the requirements of social production. The inscription performed by the family follows the pattern of its triangle, by distinguishing what belongs pattern of its triangle, by distinguishing what belongs to the family from what does not. It also cuts inwardly, along the	p 121 p 122 p 122 p 122 p 122 p 124 p 124 p 124 p 124 p 125 p 125

shit over there. Retention is the primary function of the family: it is a matter of learning what elements of desiring-production is a matter of learning what elements of desiring-production the family is going to reject, what it is going to retain the paths of a contagious and reproduceable differentiation. For the family creates at the same time its disgraces and its honors incision? And the bicycle horn? What is part of the family? It is the triangle's job to vibrate, to resonate, under public, disgraceful or proud—is the family's second function. The family is at the same time an anus that retains, a by lung attests: for the young, whose problems concern the family and love, Freud's method! For those less young, whose problems imposed on desiring-production by social reproduction by means of the family. The term actual is not used because it designates what lost; women brought in by marriage are women gained. Each family descended from these marriages thus bears a sign, which is a wife, while the sister is lost to her own family. But, as Levi-Strauss remarks, one also changes signs in passing only in the following way: the girl leaves the previous family group, to which her mother belongs. The niece becomes herself It would not even be exact to say that the family determinations burst apart at every corner of this field and the contrary, it is evident that the individual in the family, however young, directly invests a social, historical, economic, and political house between those of your paternal and maternal kin; your family is your family and nothing else; sexual reproduction no longer of your paternal and maternal kin; your family is your family and nothing else; sexual reproduction no longer passes through those longer passes through those points, although we rightly need your family to furnish a material that will be subjected to a solution on the scale of the individual and the restricted family, with, by way of consequence, an extreme anarchy or disorder and the Oedipal, without allowing either side to leave the family or even Oedipus, always oscillating between the famous two poles not come close to fulfilling these conditions. Precisely because the family, when opened to alliances, is coextensive with and adequate to certain type, capable of falling back on (se rabattre sur) family determinations. It will be objected that such a principle is this is because it forms an aggregate of destination (the family become microcosm) on which capitalist production and reproduction fall back second instance one goes beyond these large aggregates, including the family, toward the molecular elements that form the parts and wheels become possible in the wedding of the kinship bodies and family appellations, in the union of the signifier with its signifieds of the means of consumption through the dissolution of the family and the corporation; and finally, the decoding of the worker human reproduction, of the social form of this reproduction. The family is therefore an open praxis, a strategy that is coextensive the producers (or nonproducers) according to the standing of their family or their standing inside the family. The reproduction process is the standing of their family or their standing inside the family. The reproduction process is not directly economic, but passes by old alliance and filiations (whence the role of the sovereign's family in despotic overcoding, and that of the dynasty whatever its of alliance and filiation. There ensues a privatization of the family according to which the family ceases to give its social ensues a privatization of the family according to which the family ceases to give its social form to economic reproduction: it placed outside the field; in the language of Aristotle, the family is now simply the form of human matter or material from labor capacity, etc., in such a way that the family finds itself countersected by the order of classes. (In this is the only origin of equality.) This placing of the family outside the social field is also its greatest social fortune which the entire social field can be applied to the family. Individual persons are social persons first of all, i.e persons are formally delimited in the locus of the restricted family as father, mother, child. But instead of being a strategy it, and countersects its co-ordinates, it would appear that the family is now merely a simple tactic around which the social no longer pass through people but through money; so the family becomes a microcosm, suited to expressing what it no longer situation has not changed; for what is invested through the family is still the economic, political, and cultural social field, its derivatives. But in another sense everything has changed, because the family, instead of constituting and developing the dominant factors of social familial determinations become the application of the social axiomatic. The family becomes the subaggregate to which the whole of the social colonies and it is Oedipus that colonizes us. When the family ceases to be a unit of production and of reproduction and of reproduction, when the conjunction again finds in the family the meaning of a simple unit of consumption, it is African Oedipus—find themselves contradicted by the breakup of the family along the lines of social exploitation and oppression. But it onto the familial investment serving as a pseudo organizer. The family has become the locus of retention and resonance of all all the social images to the simulcra of the restricted family, with the result that, wherever one turns, one no longer or sexuality. But he still relates this essence to the family as the last territoriality of private man—whence the position us: at least it won't go any further than the family! The dirty little secret, in place of the wide open On two points at least, Freud exonerates the real exterior family of any wrongs, the better to internalize the family and exterior family of any wrongs, the better to internalize the family and the wrongs in the person of the family's smallest parents into so many innocents or even victims. For the family must appear in two forms: one where doubtless it is becomes a responsible adult (Oedipus as sickness and sanity, the family as an alienating factor and as an agent of dealienation the madman of the despot comes the madman of the family; what nineteenth-century psychiatry had wanted to organize in the asylum to organize in the asylum—the imperative fiction of the family, Reason-the-father and madness-the-child or minor, the parents who are ill and religious: the delirious person applies a delirium to his family and his son that overreaches them on all sides. Joseph the adult an afterward of the child, but in the family both relate to the determinations of the field in which to the determinations of the field in which both the family and they are simultaneously immersed. Hence we are confronted by social field in which the father, the child, and the family as a subaggregate are at one and the same time communication of unconscious does not by any means take the family as its principle; it takes as its principle the commonality object of the investment of desire. In all respects the family is never determining, but is always determined, first as a economic, financial, social, and cultural problems that cross through a family: his belonging or his desire to belong to a superior and his conformities. What a muddle, what an emulsion the family is, agitated by backwashes, pulled in one direction or another pursuing directions of an entirely different nature that traverse the family from the exterior. What we mean is that Oedipus is whereas the schizophrenic investment commands an entirely different determination, a family gasping for breath and stretched out over the dimensions of is, an assumption holding that sexuality operates only in the family, and must be transformed in order to invest larger aggregates contain them in the narrow cells of the type couple, family, person, objects. And doubtless such a blockage is necessarily justified desire in the Oedipal impasses of the couple and the family in the service of the repressive machines, or whether on as we have seen, it is the same agency—the family—that performs this double operation, distorting and disfiguring social desiring-production into an impasse. Thus the link between representation-belief and the family is not accidental; it is of the essence of representation it must give a mythic and tragic presentation of the family—and a familial presentation of myth and tragedy. Yet aren't unconscious—but does he act as a head of a family in an expressive familial transmission, or rather as the agent axiomatic, but an application of this axiomatic to the privatized family. Representation would never be able to ensure its own conversion its correlate, subjective abstract Desire as represented in the privatized family. Psychoanalysis undertakes the analysis of this second term, as political another turn, it attributes a universal metaphoric value to the family at the very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve the waning family, to replace the broken-down familial bed with the psychoanalyst's couch knocking against the impasses of a molar representation that the family closes round itself. What is the use of going from lack in an aggregate of departure, the other when the family imposes on them a personal unity with imaginary signifieds that Oedipus, and will triangulate in it in turn. From the family to the couple, from the couple to the family. In the family to the couple, from the couple to the family. In actuality, the benevolent neutrality of the analyst is very deterritorialized subjects are led to discover the image of a family castle under the roots of the uprooted tree that crosses and stealing away—the machine is always infernal in the family dream. The machine introduces breaks and flows that prevent the too well known—of the asylum, the artifice, or the family? We always return to the same question: from what does rather from its interruptions, when he is neuroticized in the family, in the land of Oedipus; when the one who does land of the asylum; when the one who escapes the family and the asylum is perverted in the artificial locales? Perhaps endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family care, institutions, and even antipsychiatry—remain threatened by a common in a less openly repressive manner, who says that the family is a good place, a good circuit for the deterritorialized of property, and desire in the applied framework of the family; but this social alienation includes in its turn mental alienation two abortions, two castrations for sick desire: once in the family, in the familial scene, with the knitting mother; another time limits, and that of abstract desire alienated in the privatized family that displaces the ever narrower internalized limits. The double alienation limited framework of Narcissus and Oedipus, the ego and the family. Consequently, every sexual libidinal investment having a social dimension seems the older half brother from the rich side of the family, and the thievish maid as the poor woman. Secondly, the rediscovered, at least hypothetically, by Philippe Girard: there is no family where vacuoles are not arranged. and where extrafamilial breaks

are	
social difference apprehended and invested as the nonfamily within the family itself? The other class is by no means grasped by	p 354
has to do with breaks and flows that traverse the family, but that overreach it on all sides and are not	p 355
seen, following Foucault, how nineteenth-century psychiatry had conceived of the family as both cause and judge of the illness, and the	p 359
of the illness, and the closed asylum as an artificial family charged with internalizing guilt and with instituting responsibility, enveloping	p 359
madness	
first imposed a certain free, intensive, phantasmal use of the family that seemed particularly suited to what was isolated as the	p 359
to redeploy under open conditions the order of an extended family, which is still believed to possess the secret of the	p 359
of the illness as well as its cure. After the family has been internalized in Oedipus, Oedipus is externalized in the	p 359
community psychiatry aimed at adjustment—the therapeutic return to the family, to the identity of persons and the integrity of the	p 359
same time to discover them within the order of the family, which both social production and the schizophrenic process escape. This	p 360
the first place, it is futile to affirm that the family expresses more profound social contradictions, for one confers on it	p 361
order to awaken, needed these contradictions translated according to the family code. By that very fact, one has already substituted a	p 361
with are vague considerations on the sick nature of the family, or more generally still, considerations on the modern way of	p 361
breaks and flows, invested as such, to enter into the family; hence, that the familial investments are always a result of	p 361
pervert. After all, Oedipus was already an artificial sphere, O family! And the resistance to Oedipus, the return to the body	p 363
of social repression. The paranoiac applies his delirium to the family—and to his own family—but it is first of	p 365
applies his delirium to the family—and to his own family—but it is first of all a delirium of races	p 365
substitutes: not in order to attain the whole of a family, which is never more than a locus of application and	p 365
FAMILY'S	3
again, either muffled or public, disgraceful or proud—is the family's second function. The family is at the same time an	p 125
the family and the wrongs in the person of the family's smallest member, the child. The way in which he posits	p 270
to neurotize everything. And doubtless one thus conforms to the family's mission, which is to produce neurotics by means of its	p 361
FAMILY-AS-MATRIX	1
a social field that does not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and again into	p 278
FAMILY-CHILD	1
massive structures of bourgeois society and its values, relations of Family-Child, Transgression-Punishment, Madness-Disorder; to arrange	p 93
things so that disalienation goes the	
FAMILY-MICROCOSM	2
this familialism. For it is to the extent that the family-microcosm, the family-social-indicator, expresses social alienation that it is believed to	p 95
it would be expressed and translated by means of a family-microcosm, but in the form where it causes its nonfamilial breaks	p 361
FAMILY-MYTH	1
way to a representative couple of an entirely different nature: family-myth. Once again, have you ever seen a child at play	p 298
FAMILY-SOCIAL-INDICATOR	1
For it is to the extent that the family-microcosm, the family-social-indicator, expresses social alienation that it is believed to organize mental	p 95
FAMILY-SOCIETY	1
that this is also true in the case of the family-society relationship. There is no Oedipal triangle: Oedipus is always open	p 96
FAMINE	1
distinguishes between an adult alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety linked to a deficiency of	p 275
FAMOUS	17
beyond the usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward by the psychiatrist G. de Clerambault seems	p 22
to be utterly alien to each other, as in the famous equation money = shit. The truth of the matter is	p 29
of the father in both cases, but this is the famous nonexistent phase. Such is always the case with Freud. Something	p 59
more than an example. We noted how, in Proust, the famous pages of Sodom and Gomorrah (Cities of the Plain) interlaced	p 68
fantasy A Child Is Being Beaten, or again for the famous latency period where the analytical mystification culminates. This common,	p 73
transcendent	
distance between terms. Nothing is primal. It is like the famous conclusion to Molloy: It is midnight. The rain is beating	p 77
or confusions would lead us to the structure! As a famous predecessor said to these creatures, you've already made this into	p 83
these factors: were they somatic, social, metaphysical? Were they the famous problems of living, through which a very pure desexualized	p 127
idealism	
leave the family or even Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal pole of the Imaginary, and	p 174
representation, and the new displaced represented that it induces, the famous metaphors and metonymy—all of that constitutes the	p 209
overcoding and	
to make of it: it has no place in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism	p 219
in forms that are at times the most archaic.) The famous personalization of power is like a territoriality that accompanies the	p 258
of sexuality than Freud, even from the viewpoint of the famous scientificity. It is not the neurotic stretched out on the	p 292
isn't it in this way that we must understand the famous formula of Marx?—the relationship between man and woman is	p 294
the same habits as he. Thus it is that the famous eating machine, which in a sense, by its excess, is	p 317
itself wants to act as an axiomatic, which is the famous turning point where it no longer even relates to the	p 329
subject-groups; etc. If someone retorts that we are claiming the famous rights to laziness, to nonproductivity, to dream and fantasy production	p 380
FANCIERS	1
of Rome: the decoding of the landed flows (des flux fanciers) through the privatization of property, the decoding of the monetary	p 223
FANON	2
that are in question in the unconscious itself. When Frantz Fanon encounters a case of persecution psychosis linked to the death	p 96
bad if the psychoanalysts roar their disapproval at this point. Fanon pointed out that troubled times had unconscious effects not only	p 97
FANTASIES	17
not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this definition of desire: as Kant would	p 25
thus conceived of as production, though merely the production of fantasies, has been explained perfectly by psychoanalysis. On the very	p 25
lowest	
supposedly can be distinguished from technical and social machines. Rather, fantasies are secondary expressions, deriving from the identical	p 30
nature of the	
function, for example, not as ideal models but as group fantasies—that is, as agents of the real productivity of desire	p 31
difference in regime, they are the same machines, as group fantasies clearly prove. When in the course of our discussion above	p 31
advantage of this property of desiring-machines by creating veritable group fantasies in which desiring-production is used to short-circuit social	p 31
production, and	
doubtless because, first of all, she conceives of them as fantasies and judges them from the point of view of consumption	p 44
the production of fantasy; but the sign does not produce fantasies, it is a production of the real and a position	p 111
but it also expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready	p 126

the connections, disjunctions, and conjunctions of organs. That is why fantasies are group fantasies. It is the collective investment of organs and conjunctions of organs. That is why fantasies are group fantasies. It is the collective investment of organs that plugs desire	p 142
To discover beneath the individual fantasy the nature of group fantasies. Or, what amounts to the same thing, to push the	p 142
their real actions and passions must first be understood as fantasies of the child (the Freudian abandonment of the theme of	p 271
Long live castration, so that desire may be strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea! An	p 275
the quantitative and qualitative flows of libido that traverse dreams, fantasies, and pathological formations as well as myth, tragedy, and the	p 295
tragedy, but it treats them as the dreams and the fantasies of private man, Homo familia—and in fact dream and	p 301
subject's use of his machines in his dreams and his fantasies. These machines are still too representative, and represent units that	p 304
	p 322
FANTASIZE 1	
members of the subjugated groups are induced to live or fantasize individually their membership in the group. It must still be	p 64
FANTASIZED 1	
entity depends upon an essence of lack that produces the fantasized object. Desire thus conceived of as production, though merely the	p 25
FANTASIZING 1	
real object rationally produced on the one hand, and irrational, fantasizing production on the other. He gives up trying to discover	p 30
FANTASTIC 13	
But that is not so at all: Oedipus presupposes a fantastic repression of desiring-machines. And why are they repressed? To what	p 3
it was! Michel Carrouges has identified a certain number of fantastic machines—celibate machines—that he has discovered in works of	p 18
dirty little family secret, a private theater rather than the fantastic factory of Nature and Production. Lawrence had the impression that	p 49
not exist in the mind, in the shadow of a fantastic phallus distributing the lacunae, the passages, and the articulations. Structures	p 97
established order. All these elements were present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe,	p 118
Shakespeare, and	
of the full body: an enchanted surface of inscription, the fantastic law, or the apparent objective movement; but also a magical	p 154
liberates itself from the law. A State desire, the most fantastic machine for repression, is still desire—the subject that desires	p 221
nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at economic and political reterritorialization. But the	p 258
socialist State	
of remaining localized in the system, and has freed a fantastic death instinct that now permeates and crushes desire? And what	p 262
and in rescuing us from Oedipus by means of a fantastic regression. A fantastic and brilliant regression: someone had to do	p 268
us from Oedipus by means of a fantastic regression. A fantastic and brilliant regression: someone had to do it, no one	p 268
revolutionary unconscious investments? The surrealist group, for example, with its fantastic subjugation, its narcissism, and its superego? (It	p 349
can happen that	
a truly unconscious libido, a disinterested love: this machine is fantastic. If one keeps in mind the tautological statement made above	p 374
FANTASY 70	
packages of noodles, cars, or thingumajigs. But even when the fantasy is interpreted in depth, not simply as an object, but	p 26
own object, whereas desire is regarded as what produces the fantasy and produces itself by detaching itself from the object, though	p 26
word, when the theoretician reduces desiring-production to a production of fantasy, he is content to exploit to the fullest the idealist	p 26
the same time the production of desire is categorized as fantasy and nothing but fantasy. There is no such thing as	p 28
production of desire is categorized as fantasy and nothing but fantasy. There is no such thing as the social production of	p 28
on the one hand, and a desiring-production that is mere fantasy on the other. The only connections that could be established	p 28
sorts of machines in any given set of circumstances. Thus fantasy is never individual: it is group fantasy—as institutional analysis	p 30
of circumstances. Thus fantasy is never individual: it is group fantasy—as institutional analysis has successfully demonstrated. And if there is	p 30
there is such a thing as two sorts of group fantasy, it is because two different readings of this identity are	p 30
that serve as a basis for them. Hence in group fantasy the libido may invest all of an existing social field	p 30
describes the nursery as a place where desiring-production and group fantasy occur, as a place where the only connection is that	p 47
a biological reality of development, the former to a psychic fantasy reality. Oedipus is what all but got lost for the	p 54
terms, which are perhaps complementary.) Production is reduced to mere fantasy production, production of expression. The unconscious	p 55
ceases to be what	
or in the wings, such is the place the primal fantasy concedes to desiring-machines, when it reduces everything to the Oedipal	p 55
After all, of the three supposed phases of the girl's fantasy, the first is such that the father does not yet	p 58
necessity on that account. What is at issue in this fantasy? Some boys are beaten by someone—the teacher, for example	p 59
Freudian reduction, which is in no way imposed by the fantasy, but is required by Freud in the manner of a	p 59
Freud wants to deliberately reduce the group character of the fantasy to a purely individual dimension: the beaten children must in	p 59
other hand it is necessary for the variations of the fantasy to be organized in disjunctions whose use must be strictly	p 59
be a girl-series and a boy-series, but dissymmetrical, the female fantasy having three phases, the last of which is boys are	p 59
is boys are beaten by the teacher, while the male fantasy has only two, the last of which is my mother	p 59
consistent with the established order? Let us return to the fantasy, a child is being beaten, children are beaten—a typical	p 61
child is being beaten, children are beaten—a typical group fantasy where desire invests the social field and its repressive forms	p 61
the socius that presides over the organization of the group fantasy. Simultaneously the boys are beaten—initiated by the teacher on	p 61
girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy involving the mother (anal machine). The result is that the	p 61
the instructor's knees, the father next to the colonel. Group fantasy is plugged into and machined on the socius. Being fucked	p 62
agents of transmission or execution. When the notion of group fantasy was elaborated in the perspective of institutional analysis—in the	p 62
first task was to show how it differed from individual fantasy. It became evident that group fantasy was inseparable from the	p 62
it differed from individual fantasy. It became evident that group fantasy was inseparable from the symbolic articulations that define a social	p 62
social field insofar as it is real, whereas the individual fantasy fitted the whole of this field over imaginary givens. If	p 62
first distinction is drawn out, we see that the individual fantasy is itself plugged into the existing social field, but apprehends	p 62
the Army is immortal? The imaginary dimension of the individual fantasy has a decisive importance over the death instinct, insofar as	p 62
not of our own ranks!). The revolutionary pole of group fantasy becomes visible, on the contrary, in the power to experience	p 62
wants to die? There results a third difference between group fantasy and the so-called individual fantasy. The latter has as subject	p 63
a third difference between group fantasy and the so-called individual fantasy. The latter has as subject the ego, insofar as it	p 63
imposed by the law (for example, Oedipal homosexuality). But group fantasy no longer has anything but the drives themselves as subject	p 63
desiring-machines formed by them with the revolutionary institutions. The group fantasy includes the disjunctions, in the sense that each	p 63
subject, discharged	
Klossowski has convincingly shown the inverse relationship that pulls the fantasy in two directions, as the economic law establishes perversion	p 63
in	
denounce it in turn as anachronistic. The two kinds of fantasy, or rather the two regimes, are therefore distinguished according to	p 63
this repression. The development of distinctions between group and individual fantasy shows sufficiently well, at last, that there is no individual	p 64
shows sufficiently well, at last, that there is no individual fantasy. Instead there are two types of groups, subject-groups and subjugated	p 64
to see to what extent Freudian analysis retains from the fantasy only its lines of exclusive disjunction, and flattens it into	p 64
or pseudoindividual dimensions, which by their very nature refer the fantasy to subjugated groups, rather than carrying out the opposite	p 64
operation	
than carrying out the opposite operation and disengaging in the fantasy the underlying element of a revolutionary group potential. When we	p 64
subject of the enunciation, as is characteristic of the pseudoindividual fantasy (I, as a man, understand you, but as judge, as	p 64
statement to the collective agents of enunciation in the group fantasy. Institutional analysis tries to trace its difficult path between the	p 64
for Oedipus, for castration, for the second phase of the fantasy A Child Is Being Beaten, or again for the famous	p 73
in a certain respect. In his theory of the primal fantasy, of the traces of an archaic heredity, and the endogenous	p 92
where it becomes necessary to denounce a fusional dream, a fantasy of a return-to-Oneness. Castration, they say, is what separates us from	p 103
no more an individual Oedipus than there is an individual fantasy. Oedipus is a means of integration into the group, in	p 103
crushed, reduced to being no more than the production of fantasy; but the sign does not produce fantasies, it is a	p 111
extreme position argues the possibility of discovering the structure in fantasy, in relation to biological prematuration and neoteny. Two very	p 171

different	
the law; and discovers the matrix of the figure in fantasy, the simple fantasy that comes to veil desiring-production, the whole	p 244
discovers the matrix of the figure in fantasy, the simple fantasy that comes to veil desiring-production, the whole of desire as	p 244
child by the adult, in order to substitute the individual fantasy that makes the real parents into so many innocents or	p 270
social investments of the unconscious. To discover beneath the individual fantasy the nature of group fantasies. Or, what amounts to the	p 271
child. This leads psychoanalysis to develop an absurd theory of fantasy, in terms of which the father, the mother, and their	p 275
coexisting space of its presences. Every investment is collective, every fantasy is a group fantasy and in this sense a position	p 280
presences. Every investment is collective, every fantasy is a group fantasy and in this sense a position of reality. But the	p 280
of private man, Homo familia—and in fact dream and fantasy are to myth and tragedy as private property is to	p 304
this production in a system of subjective representations (dream and fantasy, with myth and tragedy posited as their developments or	p 305
projections	
reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms of dream and	p 305
and myth and tragedy reinterpreted in terms of dream and fantasy—are the representative series that psychoanalysis substitutes for the line	p 305
behind a limit that has become impossible (exactly as in fantasy the machines are there, but behind the wall). In short	p 307
Urstaat)? Yet at the heart of dreams themselves—as with fantasy and delirium—machines function as indices of deterritorialization. In dreams	p 316
yourself; and you aim to get out of it through fantasy, through castration, but this in turn you have caused to	p 334
maid as the poor woman. Secondly, the familial romance and fantasy activity in general will be presented by Freud as a	p 353
the famous rights to laziness, to nonproductivity, to dream and fantasy production, once again we are quite pleased, since we haven't	p 380
the real, and that desire has little to do with fantasy and dream. As opposed to Reich, schizoanalysis makes no distinction	p 381
be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible	p 381
curettage, a malevolent activity. But everything	
FANTASY-MACHINES	1
from the material reality of social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be	p 30
distinguished from technical and	
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as overstuffed, and if finished it was only in so far as there was no way of adding anything more to	p 6
when I am by myself, and never, at least so far as I am able to avoid it, in the presence	p 17
again, that won't make any difference either. He is too far removed from these problems, too far past them. Even Freud	p 23
either. He is too far removed from these problems, too far past them. Even Freud never went beyond this narrow and	p 23
on the ruins of a despotic State more or less far removed in time, finds itself in a totally new situation	p 33
ball that extends to the very limits of the universe. Far from being the opposite of continuity, the break or interruption	p 36
What makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy that originally inspired it,	p 40
is	
that the roles he assumed in the patient's eyes went far beyond any sort of parental images. They eventually came to	p 46
inscription for experiences and the workings of mechanisms that extend far beyond it in every direction? It is in this sense	p 48
analytical position and extension it required. Without even going that far, a lively controversy developed when certain analysts, following	p 60
Melanie Klein	
saying: We are not castrated, so you get fucked. And far from being able to get by with anything like the	p 61
homosexuality and heterosexuality, is in fact a consequence of Oedipus: far from being an obstacle to treatment encountered from without, it	p 74
intensive vibrations, and that animate cruel personages only in so far as they are induced organs, parts of desiring-machines (mannequins). A	p 85
cruelty, the mise-en-scene of a machine to produce the real. Far from having lost who knows what contact with life, the	p 87
coexisting with it. Proust is not wrong in saying that, far from being the author of an intimate work, he goes	p 98
a drama for the scientist that at times goes as far as madness, and that would have no way of including	p 100
of culture acting against the incestuous drives: Reich goes so far as to say that the crucial turning point of Freudianism	p 118
as a starting point a familial repression coextensive with civilization—far from it; it is civilization that must be understood in	p 118
keeps secret. It cannot even be said that he is far ahead of his time: there is here something ageless, and	p 132
puissance), and principles of abundance and the fructification of wealth. Far from being a pathological consequence, the disequilibrium is	p 150
functional and	
being a pathological consequence, the disequilibrium is functional and fundamental. Far from being the extension of a system that is at	p 150
and scissions, then primitive societies are fully inside history, and far distant from the stability, or even from the harmony, attributed	p 151
proves nothing about a functional reality of the law because, far from being a mockery of the law, it is itself	p 161
oneself at 4+n, in the system of ancestors and affines. Far from being able to claim that here there is no	p 178
molar functionalism is therefore a functionalism that did not go far enough, that did not reach those regions where desire engineers	p 181
body itself. ... The signs command the things they signify, and far from being a mere imitator, the artisan of the signs	p 189
a matter of memory—a memory straining toward the future. Far from being an appearance assumed by exchange, debt is the	p 190
upkeep of the despot, his court, and the bureaucratic caste. Far from seeing in the State the principle of a territorialization	p 195
thus seem to be ready. But we are still very far from the psychoanalytic Oedipus, and the Hellenists are right to	p 216
social field able to be invested by desire? And how far does desire go beyond so-called objective interests, when it is	p 239
may be seen as a point having several dimensions—which, far from cancelling the flows, contains them and sets them in	p 241
that breaks these flows according to points-signs and figures-schizzes. Far from being an overdetermination of structuralism and of its	p 243
fondness	
have seen that the relationship of schizophrenia to capitalism went far beyond problems of modes of living, environment, ideology, etc., and	p 245
way one avoids phallocentrism, if not anthropomorphism. But this time, far from founding the communication between the two sexes, one	p 295
finds	
this order of production, for having shunted it into representation. Far from showing the boldness of psychoanalysis, this idea of unconscious	p 296
this new world can only be bodied forth in so far as it is conceived. And to conceive there must first	p 299
the nineteenth century. So it seems that the situation is far more complex than we made it out to be, since	p 299
of a -1 in the ensemble of signifiers). Just how far will one go in the development of a lack of	p 307
the existence of a psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't see what the stamp of this	p 312
psychoanalysis joins forces with social repression, he still doesn't go far enough, because he doesn't see that the tie linking psychoanalysis	p 312
with R. D. Laing and David Cooper antipsychiatry went very far in this direction. But it seems to us that they	p 320
It should therefore be said that one can never go far enough in the direction of deterritorialization: you haven't seen anything	p 321
planned death in Bengal, etc.). Modern man raves to a far greater extent. His delirium is a switchboard with thirteen telephones	p 335
the rights of antiproduction. And yet the difference in regime, far from being accentuated and deepened, is on the contrary reduced	p 336
and desiring-production. But in its turn, this identity in nature, far from favoring an affinity in regime between the two modes	p 337
understood the lesson of psychoanalysis only too well, even from far off or by osmosis, in the air of the times	p 356
cure in a father-child relationship everywhere present. In this respect, far from breaking with psychiatry, psychoanalysis transported its	p 359
requirements outside the	
to ask when it all started to go bad, how far back must we go for an answer, back to Lenin	p 375
be a decoded flow, a deterritorialized flow that runs too far and cuts too sharply, thereby escaping from the axiomatic of	p 378
of desire come from? Those who have read us this far will perhaps find many reasons for reproaching us: for believing	p 378
no reading at all. And in all probability there are far more serious reproaches to be made, which we haven't even	p 379
void, not assigning it a goal. We'll never go too far with the deterritorialization, the decoding of flows. For the new	p 382
FAR-DISTANT	1
can make its way through any longer, except for a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with	p 79
FAR-OFF	2
in search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still forms an anthropomorphic and phallic representation:	p 315
the	
to overturn everything, and to lead us finally toward other far-off places. The schizoanalytic flick of the finger, which restarts the	p 321

FAR-REACHING	3	
And for that very reason we must pose the most far-reaching question in this regard: does the recording of desire go that Melanie Klein, whose discovery of partial objects was so far-reaching, neglects to study flows from this point of view and part in the work of bourgeois repression at its most far-reaching level, that is to say, keeping European humanity harnessed to		p 13 p 37 p 50
FARCICAL	1	
party; the hypocritical role of money, to which psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts itself by		p 64
FAREWELL	2	
as opposed to the blue line, the blues. o mother farewell with a long black shoe farewell with Communist Party and the blues. o mother farewell with a long black shoe farewell with Communist Party and a broken stocking.... with your sagging		p 279 p 279
FARMER	1	
in one way or another in these anti-human activities: the farmer supplying food to troops fighting in Vietnam, the tool and		p 236
FARTHEST	1	
reproduces itself, puts forth shoots, and branches out to the farthest corners of the universe. It makes the machine responsible for		p 10
FASCINATED	1	
the events of the times: Hitlerism , Stalinism, fascism I was fascinated by the grotesque and terrifying forms that surfaced in the		p 98
FASCINATION	1	
rationality. Marx's black humor, the source of Capital, is his fascination with such a machine: how it came to be assembled		p 373
FASCISANT	1	
there were two poles of delirium: first, a paranoiac fascisizing (fascisant) type or pole that invests the formation of central sovereignty		p 277
FASCISIZING	5	
as there were two poles of delirium: first, a paranoiac fascisizing (fascisant) type or pole that invests the formation of central desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious		p 277 p 278
the paranoiac counterescape that motivates all the conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible into a revolutionary investment		p 341
not displayed a taste for the socius of an already fascisizing libidinal investment. As machines of subjugation, the social machines give two poles of social libidinal investment: the paranoiac, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once again, we see		p 364 p 366
FASCISM	10	
on the part of the masses as an explanation of fascism, and demands an explanation that will take their desires into certain point, under a certain set of conditions, they wanted fascism, and it is this perversion of the desire of the religion and atheism, the Spanish Civil War, the rise of fascism, Stalinism, the Vietnam war, May '68—all these things form direct relationship to the events of the times: Hitlerism , Stalinism, fascism I was fascinated by the grotesque and terrifying forms that Reich's cry: no, the masses were not deceived, they desired fascism, and that is what has to be explained. It happens whose archaism is just as capable of nourishing a modern fascism as of freeing a revolutionary charge (the ethnic minorities, the the poles between which it produces its own break. Democracy, fascism, or socialism, which of these is not haunted by the way in which everything turns fascist or envelops itself in fascism, the way in which it falls back into archaisms. Or the most profound of questions—Why did the masses desire fascism ?—was content to answer by invoking the ideological, the subjective would not survive such an investment. Even the most overt fascism speaks the language of goals, of law, order, and reason		p 29 p 29 p 97 p 98 p 257 p 258 p 261 p 277 p 345 p 367
FASCIST	13	
Irish Protestant who commemorates the victory of his ancestors, the fascist who belongs to the master race. Oedipus depends on this ideology, but well beneath it. An unconscious investment of a fascist or reactionary type can exist alongside a conscious revolutionary investment		p 104 p 105
exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated more between its two poles World countries to do, in a curious revival of the fascist economic solution? Or might it be to go in the the State and cause it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at		p 133 p 239 p 258
become charged with a dangerous progressive value. How things turn fascist or revolutionary is the problem of the universal delirium about the worst archaisms; inversely, the way in which everything turns fascist or envelops itself in fascism, the way in which it the one sedentary and biunivocalizing, and of a reactionary or fascist tendency; the other nomadic and polyvocal, and of a revolutionary its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint of its libidinal investments, Truly breaks through, beneath the reformist investments, or the reactionary and fascist investments, which assume a reasonable appearance only in the light		p 260 p 277 p 340 p 348 p 364
clear that there are few differences between a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one		p 364
axiom to seal off a breach that has been discovered; fascist colonels start reading Mao, we won't be fooled again; Castro the very sense that the paranoiac method is reactionary and fascist; and it is not these psychiatric categories, freed of all		p 378 p 380
FASCISTS	3	
masses. The error would lie in concluding, for example, that fascists are mere paranoiacs. This would be an error precisely because paternal metaphor, that Hitler was able to sexually arouse the fascists. It is not by means of a metaphor that a libido to go by way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a lot of		p 89 p 104 p 293
FASHION	36	
and so on. And these machines work in a connective fashion, from the perimeter to the center, in successive layers or adequation can then be interpreted in what is termed anagogical fashion, toward the higher. Or inversely, in analytical fashion, toward the termed anagogical fashion, toward the higher. Or inversely, in analytical fashion, toward the lower, relating the myth to the drives. But history of psychoanalysis? Freud held to his atheism in heroic fashion. But all around him, more and more, they respectfully allowed use of syntheses such as appeared in metaphysics. In like fashion we are compelled to say that psychoanalysis has its metaphysics and the pen and the paper. It was in this fashion that Nijinsky kept his diary: yes, I was my father do is be Jones. But if everything commingles in this fashion it does so in intensity, with no confusion of spaces		p 15 p 57 p 57 p 58 p 75 p 78 p 85 p 89 p 90 p 101 p 108 p 111 p 117
in such a way as to reveal in the crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another in the Real in a hallucinatory form. But in this fashion the entire historicopolitical theme gets interpreted as a constellation of at the beginning. But not at all in the same fashion. We have seen that desiring-production was the limit of social for culture. It is Oedipus who produces man in this fashion, and who gives a structure to the false movement of always presupposed by Oedipus, even if in a totally implicit fashion; next, a familial moment that constitutes the aggregate of destination anxiety that supposedly touches off psychic repression in an endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus is		
the partial drives insofar as they represent in their own fashion a sort of desiring-production, before being exercised against the incestuous		p 117

the productive forces; it displaces and reorganizes in its own fashion the entirety of the connections and the hiatuses that characterize of shape into psychosis: it is therefore not in this fashion that the question must be posed. It would be inaccurate of these factors: did they act in a negative, privative fashion, by mere frustration? Finally, their moment, their own time: was the actual factor is conceived in a totally exterior privative fashion (which is an impossibility), or it descends into an internal work of art is supposed to inscribe itself in this fashion between the two poles of Oedipus, problem and solution, neurosis for the flows to escape coding and, escaping, to nonetheless fashion a new machine bearing the determinations of the capitalist socius with them to another place. He reproduces in an accelerated fashion his entire filiation, and contracts it into a point that of marking, has never been raised in such an incisive fashion. Man must constitute himself through the repression of the intense to make incest possible, and to implement this in sovereign fashion, so that the exercise of psychic repression and the service again correct in linking writing to incest in a mysterious fashion. But we see nothing in this link that would lead no longer the transcendent law that governs fragments; it must fashion as best it can a whole to which it will value of flux, we were presenting things in a summary fashion, we were still acting as though the matter were settled to be explained by the following: that he tends to fashion a purely immanent theory of language that shatters the double to mark bodies and organs, nor does it need to fashion a memory for man. In contrast to codes, the axiomatic a class on the basis of artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself in forms that are at times the enclaves or at the periphery—proceeding in an inverse fashion from that of the other pole: I am not your lacks what is lacking in the woman, simply in another fashion: the idea of a single sex necessarily leads to the social conditions (as with recent Hellenists). Viewed in the latter fashion, representation implies a certain lag, and expresses less a stable the working parts that work in an autonomous or stereotyped fashion, to reactivate the organs, to reanimate them with local movements of production, increases the difference in regime in a catastrophic fashion, and assembles an apparatus of repression the mere idea of of a smaller number than those whose interest, in some fashion, is had or represented: the class from the standpoint of who are distinguished from one another only in a preconscious fashion, but whose unconscious investments are of the same type, even	p 124 p 126 p 127 p 128 p 133 p 140 p 148 p 190 p 201 p 203 p 221 p 232 p 242 p 250 p 258 p 277 p 295 p 301 p 329 p 337 p 344 p 364
FASHIONS	2
stage of action, transmission, and motricity. Hence the social machine fashions a memory without which there would be no synergy of Christ's body is engineered on all sides and in all fashions, pulled in all directions, playing the role of a full	p 141 p 369
FAST	4
to the death of the father, news doesn't travel very fast: it would be a mistake to embark Nietzsche on that displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting as if Oedipus were already installed within the savage reactional formations, resistances, blockages, and armorings whose destruction can't come fast enough. Reich intuitu a fundamental principle of schizoanalysis when he silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the unconscious it is not the lines of pressure	p 106 p 166 p 314 p 338
FASTER	2
other stretches from Holderlin to Nietzsche, and the pace becomes faster and faster. The euphoria could not be prolonged in Nietzsche from Holderlin to Nietzsche, and the pace becomes faster and faster. The euphoria could not be prolonged in Nietzsche for as	p 21 p 21
FATAL	1
even the functioning of the desiring-machines against tragedy, against the fatal drama of the personality, against the inevitable confusion between mask	p 299
FATALISM	2
desired, and are instances of production (compare the history of fatalism). It makes men or their organs into the parts and coded in the interplay of savage actions and reactions where fatalism was still something en-acted, in order to become the somber	p 145 p 213
FATE	5
death would come to it from without. They come like fate, without reason, consideration, or pretext; they appear as lightning appears a leap. Who are these beings, they who come like fate? (Some pack of blond beasts of prey, a conqueror and no longer forms anything but one and the same crushing fate: the aim now is to preclude pessimistically, once and for new full body, to the new socius. They come like fate, ... they appear as lightning appears, too terrible, too sudden. The representing instances of desire—repressing representation/displaced represented—share the same fate, like a system of correspondences in the heart of a	p 191 p 192 p 192 p 195 p 205
FATE-TO	1
from the frenzied oedipalization to which it was linking its fate-to have brought about this salvation even at the price of	p 217
FATHER	205
to the God of established religion, in relationship to his father, to his mother. While taking a stroll outdoors, on the without any gods at all, without a family, without a father or a mother, with nature. What does my father want a father or a mother, with nature. What does my father want? Can he offer me more than that? Impossible. Leave in terms of the existing social code: your name, your father, your mother? In the course of his exercises in desiring-production the series of young girls with all talking birds, his father with the superior God, and his brother with the inferior Oedipal triangle. As Artaud put it: I don't believe in father in mother, got no papamummy Desiring-production forms a binary-linear system of any sort of projection. Yes, I have been my father and I have been my son. I, Antonin Artaud, am been my son. I, Antonin Artaud, am my son, my father, my mother, and myself. The schizo has his own system to the endless, dreary discovery of Oedipus: So it's my father, my mother? We cannot answer these two questions at this full body of the psychoanalyst (yes, my boss is my father, and so is the Chief of State, and so are of object relation between the ego, the mother, and the father. And in the final analysis that is where the crux Family, deciphering within it the unending attempt to murder the father, the dull thud of instincts hammering at the solidity of was not able to posit her desire toward her own father, nor the son, consequently, toward the mother. One of Lacan's makes only very brief references to the memory of his father. On several occasions Freud's text marks the extent to which Flechsig's person. But when we replace the doctor with the father and commission the father to explain the God of delirium we replace the doctor with the father and commission the father to explain the God of delirium, we ourselves have trouble if psychoanalysis attests to a great monotony and encounters the father everywhere—in Flechsig, in the God, in the sun; it its stubborn symbolism. Furthermore, it is not surprising that the father returns constantly in current deliriums in the most hidden and of the girl's fantasy, the first is such that the father does not yet appear, while in the third the father father does not yet appear, while in the third the father no longer appears: that leaves the second, then, where the father shines forth in all his brilliance, clearly without doubt—but no longer appears: that leaves the second, then, where the father shines forth in all his brilliance, clearly without doubt—but and the one who does the beating must be the father (father substitute). On the other hand it is necessary for the one who does the beating must be the father (father substitute). On the other hand it is necessary for the for the boys—affirms without doubt the prevalence of the father in both cases, but this is the famous nonexistent phase that when traditional psychoanalysis explains that the instructor is the father, and that the colonel too is the father, and that is the father, and that the colonel too is the father, and that the mother is nonetheless the father too, it is the father, and that the mother is nonetheless the father too, it reduces all of desire to a familial determination the libido. Of course there is always something from the father or the mother that is taken up in the signifying the social field—the mother on the instructor's knees, the father next to the colonel. Group fantasy is plugged into and be fucked by the socius, does not derive from the father and mother, even though the father and mother have their not derive from the father and mother, even though the father and mother have their roles there as subordinate agents of as colonel or general, that is to say as the father, I condemn you). But this duality is artificial, derived, and ego in relation to parental images serving as co-ordinates (mother, father). There we have a triangulation that implies in its essence differentiation created by the prohibitions (incest by identification with the father, homosexuality by identification with the mother). The personal	p 2 p 2 p 2 p 14 p 14 p 14 p 15 p 15 p 20 p 35 p 44 p 50 p 52 p 57 p 57 p 57 p 57 p 58 p 58 p 58 p 59 p 59 p 59 p 62 p 62 p 62 p 62 p 62 p 62 p 64 p 70 p 71

material of

of persons are the sister and the spouse, after the father and the mother. It has often been remarked in fact fashion that Nijinsky kept his diary: yes, I was my father and I was my son. The disjunctive synthesis of recording one of which contradicts the other, as for example the father who says to his son: go ahead, criticize me, but unfolds as if the essential were to go beyond the father, as if going beyond the father were always forbidden. This to go beyond the father, as if going beyond the father were always forbidden. This becomes even more clear when Freud to us as a resurgence of the society without the father. Not surprisingly, the industrial society is burdened with the search sources: Freud never managed to escape the world of the father, or of guilt... While offering the possibility of constructing a possibility of constructing a logic of the relation to the father, he was the first to open the way for a a veritable solution to Oedipus: Oedipus is like God; the father is like God; the problem is not resolved until we impasse. to lead us back to the question of the father, to oedipalize even the schizo, and to show that a the structure, from imaginary figures to symbolic functions, from the father to the law, from the mother to the great Other am a Chinaman, a redskin, a Templar, I was my father and I was my son. And all the criminals, the and an ego: I am Prado, I am also Prado's father. I venture to say that I am also Lesseps I the names of history, and not the name of the father. Everything has been said about the paucity of reality, the of Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I mean those families like my own, that the names of history derivatives of the name of the father, and are the races, cultures, and continents substitutes for daddy-mommy dependent on the Oedipal genealogy? Is history's signifier the dead father? Once again let us consider Judge Schreber's delirium. To be ground, squashed, triangulated into Oedipus; everything is reduced to the father, in such a way as to reveal in the crudest in the initial foreclosure (forclusion) of the signifier of the father. The name to be determined scientifically, the name that haunts Oedipus is interpreted as a lack with regard to the father, a gaping hole in the structure; next, in the name to Oedipus—this void left by the absence of the father and this cancerous development of the mother and the sister and the Symbolic, when they oppose the name of the father to the imago, and the foreclosure concerning the signifier to ends; to establish the moral authority of the doctor as Father and Judge, Family and Law; and finally to culminate in the troubles a mother has with regard to her own father lead to the son's inability, in turn, to even posit These metaphysical men from outer space are the literal mother, father, and sibling who sit around the breakfast table with the that it doesn't know in its own way that its father has a boss who is not a father's father, or its father has a boss who is not a father's father, or moreover that its father himself is a boss who who is not a father's father, or moreover that its father himself is a boss who is not a father. Therefore its father himself is a boss who is not a father. Therefore we formulate the following rule, which we feel to which we feel to be applicable in all cases: the father and the mother exist only as fragments, and are never settle the differences with them as in hand-to-hand combat. The father, the mother, and the self are at grips with, and beginning is invoked; Oedipus itself with the law of the father and the exclusive differentiations that this law prescribes at the reduced to desiring mommy and wanting the place of the father. The Freudian blackmail is this: either you recognize the Oedipal figures, in a system of equivalence that rediscovers everywhere the father, the mother, and the ego. (And one merely pushes the conjunctive synthesis, leading to the statement, So it was your father, so it was your mother ... It is not at all afterward is it discovered that all of this was the father and the mother, since this is assumed to be the is the great man defined oedipally: so he killed the father, in a murder without end, either to annihilate him and certain original solution to the Oedipal conflict. Hitler annihilates the father and unleashes in him the forces of the Bad Mother him the forces of the Bad Mother; Luther internalizes the father and reaches a compromise with the superego. On the other do not necessarily imply identity: Hitler plays the role of father through homosexual transfusion and in relation to the female crowd in them parental images of yet another order, associating the father and the mother, who will then be dissociated and otherwise racist sentiment, and not the reverse: it is not the father who is projected onto the boss, but the boss who the boss, but the boss who is applied to the father, either in order to tell us you will not surpass in order to tell us you will not surpass your father, or you will surpass him to find our forefathers. Lacan Oedipus, subjacent to the fraternity of the brothers once the father is dead. On the contrary, the segregative use is a Oedipus, inexhaustible and ever present. We are told that the father died over a period of thousands of years (well, well one doesn't. But honestly, as to the death of the father, news doesn't travel very fast: it would be a mistake not the kind to ruminate over the death of the father, and spend all his Paleolithic period internalizing him. On the of all these stories revolving around the death of the father, the death of God, and wants to put an end concerns the latest Pope: God dead or not dead, the father dead or not dead, it amounts to the same thing unabated, here in the name of God or a living father, there in the name of man or the dead father father, there in the name of man or the dead father. Nietzsche says that what is important is not the news of no consequence. In other terms: that God and the father never existed (or if they did, it was so long expressions of it; we relate it to independent existences—the father, the mother, the begetters—that do not yet comprise their elements as internal elements of desire. The question of the father is like that of God: born of an abstraction, it generation progressing (or regressing) from one body to another: your father, your father's father, and so on. The organized body is regressing) from one body to another: your father, your father's father, and so on. The organized body is the object of man, of the world and man. The question of the father, the question of God, is what has become impossible, a to the false movement of infinite progression and regression: your father, and your father's father, a snowball gathering speed as it of infinite progression and regression: your father, and your father's father, a snowball gathering speed as it moves from Oedipus all as it moves from Oedipus all the way to the father of the primal horde, to God and the Paleolithic age images, and from the realm of the mother and the father retains only functions, defines the prohibition and the transgression as procedures of the law, that leaves us wondering. The immortal father of Celine's Death on the Installment Plan (Mort a credit course pieces from the bodies of the mother and the father are taken up in the connections, parental appellations crop up not marry your mother, and you will not kill your father. And we docile subjects say to ourselves: so that's what desire for the mother and for the death of the father; on the contrary, desire becomes that only because it is hatred for her mother and an incestuous desire for her father, but under conditions of reality loss where the parents were have won, there will be no more struggles between the Father and the Son! ... I am speaking of God's people, naturally is inscribed in relation to the disjunctive lines of its father or mother, but inversely, the disjunctive lines inscribe it only only through a connection represented by the marriage of the father and the mother. At no time, therefore, does alliance derive upon whether, from the initial group's point of view, the father has received a wife, or the mother has been transferred was lost, while a brother owes a sister (or a father, a daughter) to the outside world if a woman was found to come into play from this point on: mother, father, son, mother's brother, son's sister. But it is evident and an unconscious life energy susceptible to augmentation and diminution. The father is in no way absent. But Amma, the father and The father is in no way absent. But Amma, the father and genitor, is himself a high intensive part, immanent to my mother's brother and my sister's husband and my own father. Everything rests on the placenta, which has become the earth filiation becomes extended. There we find no repression of the father, no foreclosure of the name of the father. The respective of the father, no foreclosure of the name of the father. The respective position of the mother or father as kin of the father. The respective position of the mother or father as kin or affine, the patrilineal or matrilineal character of if the myth placed on the stage persons defined as father, mother, brother, and sister, whereas these roles belong to the would require both persons and names—son, sister, mother, brother, father. Now in the incestuous act we can have persons at look in vain for persons or even functions discernible as father, mother, son, sister, etc., since these names only designate intensive the matrilineal tradition: the brother-sister relationship, which is transmitted from father to son and from mother to daughter, can be transmitted to do with an expressive microcosm; in these families the father, the mother, and the sister always also function as something and the sister always also function as something other than father, mother, or sister. And in addition to the father, the than father, mother, or sister. And in addition to the father, the mother, etc., there is the affine, who constitutes the stayed an exceptionally long time in the matrilineage of his father, whose favorite he was, and has entered into marriage with marriage with paternal cousins. But with the death of his father he is driven away, and returns to the maternal village to say Oedipus every time someone speaks to us of father, mother, grandfather. In fact, the Ndembu analysis was never Oedipal Rather than everything being reduced to the name of the father, or that of the maternal grandfather, the latter opened onto with all its might into the symbolic void of the father. Or rather, if it is true that the analysis doesn't the chieftainship is only a beginning). The colonizer says: your father is your father and nothing else, or your maternal grandfather only a beginning). The colonizer says: your father is your father and nothing else, or your maternal grandfather—don't mistake them variations, attesting to the need for a symbolic foreclosure (the father as an empty position). Oedipus-as-universal recommences the old metaphysical operation

deprivation, as a lack: the symbolic lack of the dead father, or the Great Signifier. Interpretation is our modern way of
of desire that only secondarily derives an image of the father from desiring-production. The same holds true for the libidinal investment
mother! No, you're the one who fails to see the father off to the side, as the empty position!) The conflict
evaluations of the respective roles of the mother and the father, or of the pre-oedipal and the Oedipal, without allowing either
other designates the imperative law of the language of the father. The ambiguity of what Kardiner called the primary institution has
But in effect, Oedipus begins in the mind of the father. And the beginning is not absolute: it is only constituted
of the social historical field that are effected by the father. And if it passes over to the son, this is
system of breaks and extrafamilial flows. The fact that the father is first in relation to the child can only be
as signifying the separate thing, and in everywhere re-encountering the father as the symbolic representative of the separation? Wouldn't this
be
prohibiting persons who answer to the names of sister, mother, father, Between the two, the shallow stream where nothing passes, where
where they still look for the empty tomb, the dead father, and the mystery of the name! And perhaps that is
means an interplay between a son, a mother, and a father. Desire institutes a libidinal investment of a State machine that
the mother: it is the overcoding and repressing representation. The father intervenes only as the representative of the old territorial machine
alliance, and the mother is the representative of direct filiation. Father and son are not yet born. All sexuality functions in
spiritualized as an infinite debt (Christianity and what follows). The father and the son will have to take form—that is
itself as original value from itself as surplus-value; as the father differentiates himself qua the son, yet both are one and
States are children—but children who learned something from their father concerning the axiomatizing role of the State. But the socialist
like the death of God or the death of the father: the thing was settled a long time ago, although the
formally delimited in the locus of the restricted family as father, mother, child. But instead of being a strategy that, through
and envelop these factors in its own mode of reproduction. Father, mother, and child thus become the simulacrum of the images
field is applied. Since each person has his own private father and mother, it is a distributive subaggregate that simulates for
the subject of enunciation, the private person. So it's your father, so it's your mother, so it's you: the familial conjunction
back against oneself, and the projection against the Other: the father is dead, it's my fault, who killed him? it's your
But the mother as the simulacrum of territoriality, and the father as the simulacrum of the despotic Law, with the slashed
Yes, I desired my mother and wanted to kill my father; a single subject of enunciation—Oedipus—for all the capitalist
comes first, the chicken or the egg—but also the father and the mother, or the child? Psychoanalysis acts as if
child? Psychoanalysis acts as if it were the child (the father is sick only from his own childhood), but at the
pre-existence (the child is sick only in relation to a father and a mother). This is clearly evident in the primal
This is clearly evident in the primal position of the father of the horde. Oedipus itself would be nothing without the
be hidden that everything begins in the mind of the father: isn't that what you want, to kill me, to sleep
of all a father's idea: thus Laius. It is the father who raises hell, and who brandishes the law (the mother
guilty seems to exist mainly in the mind of the father, who desires his son's death and schemes to bring it
bring it about. ... In the long run it is the father who appears guilty, through having tried to avenge himself, and
has much difficulty extracting itself from an infinite regression: the father must have been a child, but was able to be
able to be a child only in relation to a father, who was himself a child, in relation to another father
father, who was himself a child, in relation to another father. How does a delirium begin? Perhaps the cinema is able
supposedly representing the formation of a cortisone delirium: an overworked father, a high-school teacher who works overtime for a radio-taxi
service
psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who invented the Pangymnastikon and a general pedagogical
system). Everything
infinite regression forced us to postulate a primacy of the father, but an always relative and hypothetical primacy that carried us
barring a shift into the position of an absolutely primary father; but it is clear that the viewpoint of regression is
regression is the result of abstraction. When we say the father is first in relation to the child, this proposition, devoid
reduction (rabattement) of the social investments. To say that the father is first in relation to the child really amounts to
instance the investment of a social field into which the father and the child are plunged, simultaneously immersed. Let us again
of regression, whose meaning is only hypothetical, it is the father who is first in relation to the child. The paranoiac
who is first in relation to the child. The paranoiac father Oedipalizes the son. Guilt is an idea projected by the
Oedipalizes the son. Guilt is an idea projected by the father before it is an inner feeling experienced by the son
an absurd theory of fantasy, in terms of which the father, the mother, and their real actions and passions must first
no longer any call for wondering which is first, the father or the child, because such a question can be raised
can be raised only within the framework of familialism. The father is first in relation to the child, but only because
investment, the investment of the social field in which the father, the child, and the family as a subaggregate are at
repress, or tries to repress, is the unconscious of the father and the mother. The failure of that repression is the
while communicating more and more with the paranoia of his father. The case of Jack Kerouac, the artist possessing the soberest
every name in history, and not the name of the father. On the contrary, the nature of the familial investments depends
investments are secondary projections, as if a large two-headed schizonoiac, father of the primitive horde, were at the base of the
have long since stopped.) The Schreber case again applies: Schreber's father invented and fabricated astonishing little machines,
sadistco-paranoiac machines—for example
sociopolitical content of Schreber's delirium if these desiring-machines of the father had been taken into account, as well as their obvious
general. For the real question is this: of course the father acts on the child's unconscious—but does he act as
information or communication? Schreber's desiring-machines communicate with those of his father; but it is in this very way that they are
libidinal investment of a social field. In this field the father has a role only as an agent of production and
the contrary, chooses the first path: it is not the father who indicates the action of machines, but just the opposite
whether as desiring-machines or as social machines. In return, the father will be inflated with all the forces of myth and
social machines with his own desiring-machines, O sexuality—while the father or mother remains in the background, from whom the child
The earth is dead, the desert is growing: the old father is dead, the territorial father, and the son too, the despot Oedipus. We are alone
Desert is growing: the old father is dead, the territorial father, and the son too, the despot Oedipus. We are alone
assuming his passive attitude and in [subjecting] himself to a father substitute? We are all the more extricated from Oedipus as
and surroundings, but one deterritorializes on machines. Is it Schreber's father who acts through machines, or on the contrary is it
contrary is it the machines themselves that function through the father? Psychoanalysis settles on the imaginary and structural representatives
of reterritorialization
of a strange unconscious communication with the unconscious of the father. Lacan was the first to emphasize these themes, which were
mother is from a richer or poorer background than the father, etc., has to do with breaks and flows that traverse
job on the outside; children whose future remains uncertain; the father who has had it with feeding all those mouths—in
order to perform such investments, but begins with Oedipus, me, father and mother (the pre-oedipal stages relating structurally or
eschatologically to
where one would have a hard time recognizing mother or father or me (we have seen how contradictory it was to
who constitute the minimum familial constellation, or on their substitutes—father, mother, child. One does not stop there, since these three
to two, either in the scene of castration where the father kills the child, or in the scene of the terrible
terrible mother where the mother kills the child or the father. Then from two we pass to one in narcissism, which
Bateson's double impasse or double bind: where is there a father who doesn't simultaneously transmit the two contradictory injunctions—Let's
be
the symbolic phallus, structural foreclosure, and the name of the father do not succeed in taking on him. (Here again, in

FATHER'S 13

prohibition of incest with the mother, prohibition against taking the father's place. But a strange sort of reasoning leads one to
first to open the way for a release from the father's hold on man. The possibility of living beyond the father's
father's hold on man. The possibility of living beyond the father's law, beyond all law, is perhaps the most essential possibility
that its father has a boss who is not a father's father, or moreover that its father himself is a boss
of belief has not been abandoned. The announcement of the father's death constitutes a last belief, a belief by virtue of
or regressing) from one body to another: your father, your father's father, and so on. The organized body is the object
movement of infinite progression and regression: your father, and your father's father, a snowball gathering speed as it moves from Oedipus
My misfortune, I am sure of it, came from my father's being so distant with me and from the small amount
into the triangle, how are selections to be made? The father's nose or the mother's ear—will that do, can that

reduction of the forces of desire to Oedipus, to a father's name, in the grotesque triangle? Let us return to the sleep with your mother? It is first of all a father's idea: thus Laius. It is the father who raises hell	p 171 p 273 p 311 p 316
It is not an orphan in the sense that the father's name would designate an absence, but in the sense that and being carried away. The airplane of parental coitus, the father's car, the grandmother's sewing machine, the little brother's bicycle, all	
FATHER-CHILD 1	
responsibility, enveloping madness no less than its cure in a father-child relationship everywhere present. In this respect, far from breaking with	p 359
FATHER-FUNCTION 1	
that the traditional daddy-mommy are replaced by a mother-function, a father-function; we don't quite see what there is to gain by	p 82
FATHER-IN-LAW 1	
my sister to a brother-in-law, receive my wife from a father-in-law. And although new stases or relapses are produced at this	p 71
FATHER-MOTHER 7	
of Oedipus are constituted, to the second power: neurosis, that's father-mother, but grandma, that's psychosis.) Finally, the distinction between the Imaginary	p 52
the meaning of a simple unit of consumption, it is father-mother that we consume. In the aggregate of departure there is	p 265
outcome the little ego of each person, related to its father-mother, is truly the center of the world. Much more underhanded	p 265
that, wherever one turns, one no longer finds anything but father-mother—this Oedipal filth that sticks to our skin. Yes, I	p 269
not wait until he is an adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems that cross	p 278
through	
representative ego thought to be defined in terms of the father-mother representations, by fixation, regression, assumption, sublimation—and	p 351
all of that	
familial. From the start we wonder if the libido knows father-mother, or rather if it makes the parents function as something	p 355
FATHER-MOTHER-CHILD 1	
domain and scrambles his images. Everything is reduced to the father-mother-child triangle, which reverberates the answer daddy-mommy every time it is	p 265
FATHER-MOTHER-ME 1	
etc.—all these roles are distributed by the Oedipal triangle, father-mother-me, a representative ego thought to be defined in terms of	p 351
FATHER-SON 2	
that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents	p 157
itself as a ready-made whole from	
from mother to daughter, can be transmitted indefinitely through the father-son relationship, but not through the mother-daughter relationship,	p 164
which terminates with	
FATHER-SUBSTITUTE 1	
of books and the delirium of apprenticeships (the teacher as father-substitute, and the book as family romance). Freud couldn't abide a	p 114
FATHERS 2	
or the love attachment of children to their mothers and fathers. It is a question of knowing what the place and	p 47
his guys are great, that they love their mothers, their fathers, and their country, that they cry at the religious services	p 62
FATHOMLESS 1	
the disparity between two kinds of flows, as in the fathomless abyss where profit and surplus value are engendered: the flow	p 238
FATUM 1	
This is because there is no other necessity (no other fatum) than that of the signifier in its relationships with its	p 213
FAULT 6	
response. And this response is double: it is not my fault if psychoanalysis attests to a great monotony and encounters the	p 57
Flechsig, in the God, in the sun; it is the fault of sexuality and its stubborn symbolism. Furthermore, it is not	p 57
devil that Marx describes—the industrial eunuch: so it's your fault if ...) At the heart of Capital, Marx points to the	p 225
example, I won't let go before you say, It's my fault, O ignoble contagion of the depressives, neurosis as the only	p 269
projection against the Other: the father is dead, it's my fault, who killed him? it's your fault, it's the Jews, the	p 269
is dead, it's my fault, who killed him? it's your fault, it's the Jews, the Arabs, the Chinese, all the resources	p 269
FAULTY 3	
on the transcendent term, the phallus). There we have a faulty use of the conjunctive synthesis, leading to the statement, So	p 101
ethnologists (or Hellenists) and psychoanalysts, do not come from a faulty knowledge or recognition of the unconscious, of sexuality, of the	p 180
banking practice. But this dissimulation does not depend on a faulty understanding so much as it expresses the capitalist field of	p 229
FAVOR 20	
machine. But even Bettelheim, who has a noticeable bias in favor of Oedipal or pre-oedipal causality, admits that this sort of	p 37
in the trinity, the obliteration of the feminine image in favor of a phallic symbol demonstrates how the triangle displaces itself	p 75
that the origin of the breakup of familial relations in favor of themes that the subject himself declares to be racist	p 90
formal conservation of an analytic vocabulary. A veritable regression in favor of a taxonomy of families. This is clearly visible in	p 94
that it is precisely because of this that these situations favor a psychotic development or explosion—but we have a strong	p 96
formula that characterizes biunivocalization—the flattening of the polyvocal real in favor of a symbolic relationship between two articulations: so	p 101
that is	
rather to assume that there is a natural instinct in favor of it. In other words: if it is prohibited, this	p 114
of production do not manage to break the codes in favor of their abstract or fictional quantities. And isn't that also	p 153
in this link that would lead us to conclude in favor of the constancy of an apparatus of psychic repression, operating	p 203
the corporation; and finally, the decoding of the worker in favor of the work itself or of the machine. And for	p 225
production of tools and machinery) All sorts of contingent factors favor these conjunctions. So many encounters for the formation of the	p 226
cause to rejoice. They would be better off concluding in favor of the very thing they are bent on hiding: that	p 228
of reasoning? It will be remembered that Reich concluded in favor of an intra-atomic cosmic energy—the orgone—generative of an	p 291
which—in fifth-century Greece, for example—this element diminishes in favor of the new order of the city-state. It is obvious	p 301
Nietzsche says that the selection is most often exerted in favor of the large number, he inaugurates a fundamental intuition that	p 342
of marking or inscription invents the large numbers in whose favor it is exerted. That is why statistics is not functional	p 343
hesitation in Freudian thought, a hesitation too quickly resolved in favor of what was to become a dogma of psychoanalysis. Philippe	p 353
you will abandon the sexual position of the libido in favor of an individual and social will to power, or in	p 354
of an individual and social will to power, or in favor of a prehistoric collective unconscious—or you will recognize Oedipus	p 354
the role of classes and class struggle; for militating in favor of an irrationalism of desire; for identifying the revolutionary with	p 378

FAVORABLE	5	
or the invincible oozing of water. What are the most favorable conditions for the cure, it is asked? A flow that		p 67
for its collective disinvestment. That is why the commentators most favorable to the universality of Oedipus recognize nonetheless that one		p 143
does		
be necessary in a first period of time, in a favorable conjuncture, at a time when this property costs little (the		p 225
a proletariat, an easy access to sources of raw materials, favorable conditions for the production of tools and machinery) All sorts		p 226
flow of industrial and commercial production: the granting of monopolies, favorable conditions for accumulation, and the struggle against		p 253
overproduction. There has		
FAVORED	1	
same effect. It was the beginnings of the development that favored the illusion: the simplicity of the beginning—consisting, for example		p 91
FAVORING	2	
esclavagisme). And it is well known that the monopolistic action favoring the guilds and the companies promotes, not the rise of		p 223
But in its turn, this identity in nature, far from favoring an affinity in regime between the two modes of production		p 337
FAVORITE	1	
exceptionally long time in the matrilineage of his father, whose favorite he was, and has entered into marriage with paternal cousins		p 167
FAVRET	1	
is constantly reborn of its own disharmonies. What does Jeanne Favret mean when she shows, along with other ethnologists, that the		p 152
FEAR	13	
so it's necessary to eat ... Desire then becomes this abject fear of lacking something. But it should be noted that this		p 27
all of desire teeter and fall victim to the great fear of not having one's needs satisfied; and making the object		p 28
girls as desire for the penis, and in boys as fear of losing it or refusal of a passive attitude. This		p 59
psychoanalysis. He denounced, in the final resignation of Freudianism, a fear of life, a resurgence of the ascetic ideal, a cultural		p 119
code the flows of desire. To code desire—and the fear, the anguish of decoded flows—is the business of the		p 139
requires paradoxically that its mechanisms be ineffectual enough so that fear remains the motor of the whole? And what is this		p 152
remains the motor of the whole? And what is this fear? It would appear that social formations experienced a morbid and		p 152
or fictional quantities. And isn't that also what Oedipus, the fear of incest, is about: the fear of a decoded flow		p 153
also what Oedipus, the fear of incest, is about: the fear of a decoded flow? If capitalism is the universal truth		p 153
the real chief, had had to relinquish the throne for fear of being bewitched, and his would-be heir, intelligent and ambitious		p 167
holds true for the libidinal investment of food, wherever a fear of going hungry is evident, or a pleasure at not		p 173
the disgraced anus, ejected from the social field—the obsessive fear of smelling bad. The entire history of primitive coding, of		p 211
and a broken stocking.... with your sagging belly with your fear of Hitler with your mouth of bad short stories.... with		p 279
FEARED	1	
that the mixing of generations was not in the least feared as such, and that the incest prohibition could not be		p 159
FEARFUL	1	
cruelty, a terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny in the whole prehistory of man than his		p 145
FEARS	1	
age groups and sexes, and (b) what are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires		p 257
FEASTING	1	
perishable wealth into imperishable prestige through the medium of spectacular feasting. The ultimate consumers are in this way the original		p 150
producers		
FEASTS	1	
that have escaped coding, or consummations-consumptions as in the primitive feasts, or even the maximum consumption in the extravagance		p 224
of the		
FEATURES	3	
the rebellious parts. The imperial barbarian law possesses instead two features that are in opposition to those just mentioned—the two		p 212
that are in opposition to those just mentioned—the two features that Kafka so forcefully developed: first, the paranoiac-schizoid trait of		p 212
which modern capitalist and socialist States take on the characteristic features of the primordial despotic State. As for democracies, how could		p 220
FECUNDITY	1	
by virtue of his sterility that he guarantees the general fecundity. The marriage with the sister is on the outside, it		p 201
FED	1	
influence of Oedipus. It sometimes happens that an analyst becomes fed up with this myth that is the bed and board		p 81
FEEBLE	1	
progressive sectors of scientific or technical knowledge combine with those feeble archaisms bearing the greatest burden of current functions.		p 236
Here Andre		
FEED	4	
operation, in another dimension, with other uses of syntheses that feed the autoproduction of the unconscious—the unconscious-as-orphan,		p 100
the playful unconscious		
only his upside-down head sticking out, and who has Chaplin feed him his lunch, since it is lunch time. If laughter		p 317
adjacent part. These intense becomings and feelings, these intensive emotions, feed deliriums and hallucinations. But in themselves, these		p 330
intensive emotions are		
then believe in liberated desires, but ones that, like cadavers, feed on images. Death is not desired, but what is desired		p 337
FEEDBACK	1	
including the effect of these conditions upon the process itself (feedback). It is amid partial objects and within the nonfamilial relations		p 48
FEEDING	5	
motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that enables him to breathe,		p 37
an anal		
that contradicts itself by reproducing a debt to infinity, by feeding an inexhaustible transference, and by always nursing new conflicts. We		p 64
a matter of inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows well how, among the Guayaki, the connection		p 148
dysfunction; on the contrary, social machines make a habit of feeding on the contradictions they give rise to, on the crises		p 151

future remains uncertain; the father who has had it with feeding all those mouths—in short, a fundamental relation to the	p 356
FEEDINGS 1	
Even the nursing child, in his games as in his feedings, his chains, and his meditations, is already caught up in	p 100
FEEDS 1	
parts and cogs of one another in the flow that feeds one and the same desiring-machine, so many local fires patiently	p 137
FEEL 15	
process, a little sensual pleasure falls to my share, I feel justified in accepting it as some slight compensation for the	p 16
the basic phenomenon of delirium (I think . . .) presuppose an I feel at an even deeper level, which gives hallucinations their object	p 18
hallucinations their object and thought delirium its content—an I feel that I am becoming a woman, that I am becoming	p 18
to humble us, to demean us, and to make us feel guilty? Foucault has noted that the relationship between madness and	p 50
perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel in the flows of his desire both the lava and	p 67
geographical and historical designations, and even miscellaneous news items. (I feel that) I am becoming God, I am becoming woman, I	p 85
a father. Therefore we formulate the following rule, which we feel to be applicable in all cases: the father and the	p 97
enter into the domains of the productive unconscious, he would feel as out of place with his theater as an actress	p 113
wants to be guilty and wants to be made to feel guilty? One acts as if it were possible to conclude	p 114
Go buy madeleines in Combray if you really want to feel the vibrations. We now come to the realization that the	p 125
them as their terrifying nightmare, it is the dread they feel of a flow that would elude their codes. Then again	p 140
up against the same set of pure singularities, one can feel confident that he has drawn near the singularity of the	p 324
Yes, yes, turd, I know you, I see you, I feel you. What is this—is such a thing possible? These	p 325
The machines tell us this, and make us live it, feel it, deeper than delirium and further than hallucination: yes, the	p 331
in choking off the flows' lines of escape. We don't feel any need to attach the slightest importance to psychoanalysis's claim	p 361
FEELING 16	
whirr of machines. He thought that it must be a feeling of endless bliss to be in contact with the profound	p 2
like a cry suspended between life and death, an intense feeling of transition, states of pure, naked intensity stripped of all	p 18
time, . . . I was looking . . .—not looking so much as just feeling—ahead of me was lying the most horrific journey. When	p 84
experience nor of a delirious mode of thought, but a feeling, a series of emotions and feelings as a consummation and	p 84
or Mongol, this displacement of races and of continents, this feeling of raw intensity that presides over delirium as well as	p 86
a psychotic development or explosion—but we have a strong feeling that the problem lies elsewhere. Apart from the fact that	p 96
reproducing in delirium entire civilizations, races, and continents, and intensely feeling the becoming of the world. There is no signifying chain	p 98
dominating class: it is this use that brings about the feeling of indeed being one of us, of being part of	p 103
familial and intimate in spite of everything, an intimate Oedipal feeling, even when it is interpreted structurally, on behalf of the	p 183
idea of an adult paranoiac, before it is the childhood feeling of a neurotic. So it is that psychoanalysis has much	p 274
idea projected by the father before it is an inner feeling experienced by the son. The first error of psychoanalysis is	p 275
this has to be tried, testing the need for paternal feeling against a series of portraits of assassins. It is no	p 290
death, insofar as death is what is felt in every feeling, what never ceases and never finishes happening in every becoming	p 330
of a pseudo life through an entire culture of guilt feeling. There is no need to tell all over how psychoanalysis	p 332
A violence without purpose, a joy, a pure joy in feeling oneself a wheel in the machine, traversed by flows, broken	p 346
seemed to us a paranoiac's idea before being a neurotic's feeling. In fact, the paranoiac investment consists in subordinating molecular	p 364
desiring-production	
FEELINGS 4	
And what would Freudian analysis be without the celebrated guilt feelings ascribed to the unconscious?) What came to pass in the	p 58
of thought, but a feeling, a series of emotions and feelings as a consummation and a consumption of intensive quantities, that	p 84
of the desiring-machine, the adjacent part. These intense becomings and feelings, these intensive emotions, feed deliriums and hallucinations.	p 330
But in themselves	
Oedipus therefore consists in tracing back from the son's confused feelings to the delirious ideas or the lines of investment of	p 365
FEELS 9	
solar anus. And rest assured that it works: Judge Schreber feels something, produces something, and is capable of explaining the process	p 2
following line of argument: there is an object that desire feels the lack of; hence the world does not contain each	p 26
is at least one object missing, the one that desire feels the lack of; hence there exists some other place that	p 26
and that what is missing is not things a subject feels the lack of somewhere deep down inside himself, but rather	p 27
attempt to reintroduce their deviant cuts and breaks. The child feels the task required of him. But what is to be	p 125
force of the aim and the interest (power), but it feels a disinterested love for the absurd and nonpossessed force of	p 346
to the aims and the interests assigned to us, one feels something moving that has neither an interest nor a purpose	p 347
effusion of antiproduction and death-carrying elements within the system, which feels and pretends to be all the more immortal; the	p 348
phenomena	
we have never seen one. If someone reading this book feels that things are fine in psychoanalysis, we're not speaking for	p 380
FEET 1	
As in the case of Beckett's mouth that speaks and feet that walk: He sometimes halted without saying anything. Either he	p 12
FEIGNED 2	
the contractual relationship of the most traditional bourgeois medicine: the feigned exclusion of a third party; the hypocritical role of money	p 64
vengeance of alliance. For once again, before it becomes a feigned guarantee against despotism, the law is the invention of the	p 213
FEIGNING 1	
where all desiring-production is arrested, or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the	p 136
river	
FELL 4	
this way. He consumes all of universal history in one fell swoop. We began by defining him as Homo natura, and	p 21
introduce Oedipus, to inject it into the unconscious. Then Oedipus fell back on and appropriated desiring-production as if all the productive	p 56
whites and the May '68 events, and so on: I fell sick from the Algerian problem. I had partaken in the	p 90
plastic charges so well that the pylon blew up and fell back into its hole. From the Symbolic to the Imaginary	p 268
FELT 10	
several occasions Freud's text marks the extent to which he felt the difficulty: to begin with, it appears difficult to assign	p 57
does not enter causes perhaps even more vibrations to be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts	p 125
privatization of the organs will only begin with the shame felt by man at the sight of man). For it is	p 144
could never do without blood, torture, and sacrifices when he felt the need to create a memory for himself; the most	p 145
the cross ties linking the different patrilineages laterally are not felt by the peoples themselves to be of the nature of	p 146
be referred to an event or to something that is felt, which remains familial and intimate in spite of everything, an	p 183
that of revolution. Here again, death will have to be felt from within, but it will have to come from without	p 215
its two signifieds, his sister and his mother, and who felt their weight grow heavier as he drew nearer to madness	p 215
by residual forces or transformations of the State. Death is felt rising from within and desire itself becomes the death instinct	p 223
unconscious experience of death, insofar as death is what is felt in every feeling, what never ceases and never finishes happening	p 330

FEMALE	12	
will be a girl-series and a boy-series, but dissymmetrical, the female fantasy having three phases, the last of which is boys		p 59
Melanie Klein, tried to define the unconscious forces of the female sexual organ by positive characteristics in terms of partial objects		p 60
male part, and the woman the one in whom the female part, dominates statistically. So that at the level of elementary		p 69
the male part of a man can communicate with the female part of a woman, but also with the male part		p 69
with the male part of a woman, or with the female part of another man, or yet again with the male		p 69
of father through homosexual transfusion and in relation to the female crowd; Luther plays the role of woman in relation to		p 102
primitive community is himself a complete full body, male and female, binding to itself all the partial objects, with variations that		p 154
moment can the son marry his own sister—the Yourougou female twin will be delivered over to the Nommos as a		p 159
in connection men from different filiations. The question why a female homosexuality hasn't given rise to Amazon groups capable of		p 165
negotiating		
on its flower the image and the odor of the female wasp. At this point of dispersion of the two arguments		p 285
This time, like Melanie Klein, one attempts to define the female sex by means of positive characteristics, even if they be		p 295
What we love is always a certain mulatto—male or female. The movement of deterritorialization can never be grasped in itself		p 316
FEMININE	7	
upper portion of my body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the like. This		p 17
another mode: thus in the trinity, the obliteration of the feminine image in favor of a phallic symbol demonstrates how the		p 75
litany of the parallel series of the masculine and the feminine, and places himself on both sides: Mat Albert 5416 ricu-le		p 76
placenta, inseparable from the twinness, which relates him to his feminine part. And if the Yourougou son carries away a part		p 158
sex, the masculine, in relation to which the woman, the feminine, is defined as a lack, an absence. It could be		p 294
soaring Phallus), becomes the result of sex conceived as the feminine sex (the little hidden absorbed penis). We maintain therefore that		p 295
of a single being, such as the masculine and the feminine in the human sex, but different or really-distinct things (des		p 323
FENCER'S	1	
to the body without organs as though it were a fencer's padded jacket, or as though these organ-machines were medals pinned		p 11
FERDINAND	1	
Swiss or American, linguistics manipulates the shadow of Oriental despotism. Ferdinand de Saussure does not merely emphasize the		p 207
following: that the		
FERNAND	1	
ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships		p 224
FERTILE	1	
connections. We owe to Jacques Lacan the discovery of this fertile domain of a code of the unconscious, incorporating the entire		p 38
FERTILITY	1	
the Despot, the Unengendered, which now takes charge of the fertility of the soil as well as the rain from the		p 146
FESTIVE	2	
spectacles, and in punishment there is so much that is festive! So much is pain part of an active life and		p 191
sufferings of the body. Punishment has ceased to be a festive occasion, from which the eye extracts a surplus value in		p 212
FETISH	6	
as a quasi cause by communicating the apparent movement (the fetish) to them. So true is it that the schizo practices		p 12
the apparent objective movement; but also a magical agent or fetish, the quasi cause. It is not content to inscribe all		p 154
evincing a lively interest in the hypothetical concept of the fetish, this is unquestionably due to the influence of psychoanalysis. But		p 182
has never said Phallus-Oedipus-Castration more often than apropos of the fetish. While for his part, the ethnologist senses that there is		p 182
political power and economic and religious force inseparable from the fetish, even when its use is individual and private. Hair, for		p 182
the sovereign's consumption: a radical change of regimes in the fetish or the symbol. What counts is not the person of		p 194
FETISHES	4	
they form at the level of large numbers. Symbols and fetishes are manifestations of desiring-machines. Sexuality is by no means a		p 183
world. Much more underhanded than the subterranean reign of the fetishes of the earth, or the celestial reign of the despot's		p 266
the singular sense in which capital is already this result. Fetishes, idols, images, and simulacra—here we have the whole series		p 267
images, and simulacra—here we have the whole series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in the		p 267
FETISHISM	1	
by a new territorialization, in the form of a new fetishism or a new hypocrisy. Production as the abstract subjective essence		p 259
FETISHIST	1	
into capital as detached object, which exists only in the fetishist view of stocks and lacks. The same is true of		p 73
FETISHISTIC	2	
the despot, a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of all types of		p 11
society		
fits itself over them, in the process of a miraculating fetishistic machine, it still does not totalize them, unify them in		p 326
FETTERED	2	
that of a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated: therefore in all respects the contrary of textual		p 135
writing		
shrewd critic that the discourse of the psychotic was involuntary, fettered, subjugated?. Not that it is more nearly the opposite, thank		p 135
FEUDAL	6	
that is residual and transformed? (Related question: what is the feudal system?) We are only able to fix the precise moment		p 195
the latter induce in return the concrete existence of a feudal state in the proper sense of the term, where the		p 220
opposition to the State, which on the contrary, as the feudal State, is capable of preventing commodities from introducing the decoding		p 220
means produce a capitalist economy, but rather a reinforcing of feudal offices and relations, at times a return to more primitive		p 223
despotic State in feudalism, and from the decomposition of the feudal system itself and that of its State, still does not		p 225
time when this property costs little (the disintegration of the feudal system); and a second period is required when the property		p 226
FEUDALISM	13	
the one hand, the ancient city-state, the Germanic commune, and feudalism presuppose the great empires, and cannot be understood except		p 218
in		
place in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not one formation among		p 219
others		

new alliance, falling nevertheless under the same category. For example, feudalism not only presupposes an abstract despotic State that it divides	p 220
bringing about feudalism's collapse—on the contrary, this development reinforces feudalism in many respects, offering the latter new conditions of existence	p 220
the latter new conditions of existence and survival—and that feudalism of itself is in opposition to the State, which on	p 220
rather a regime based on slavery. Or the example of feudalism: there again private property, commodity production, the monetary afflux, the	p 223
relations, at times a return to more primitive stages of feudalism, and occasionally even the re-establishment of a kind of slavery	p 223
the insertion of the bourgeoisie into a town and State feudalism that consists in devising codes for flows that are decoded	p 223
machine. Hence capitalism does not lead to the dissolution of feudalism, but rather the contrary, and that is why so much	p 223
elements result from the segmentation of the despotic State in feudalism, and from the decomposition of the feudal system itself and	p 225
whence the alliance of the merchant and banking bourgeoisie with feudalism. In brief, the capitalist machine begins when capital ceases to	p 227
political relations are determined as dominant—in the case of feudalism, for example—because surplus labor as a form of surplus	p 247
the struggle of the bourgeois class against the nobility and feudalism, and who come to a halt before the proletariat and	p 253
FEUDALISM'S 1	
the development of commodity production is enough to bring about feudalism's collapse—on the contrary, this development reinforces feudalism in many	p 220
FEUERBACH 2	
to mention its innate or acquired nature. Clerambault is the Feuerbach of psychiatry, in the sense in which Marx remarks: Whenever	p 22
of psychiatry, in the sense in which Marx remarks: Whenever Feuerbach looks at things as a materialist, there is no history	p 22
FEW 11	
goes along with the whole game and even invents a few tricks of his own, introducing his own reference points in	p 14
grass, almost akin to it, and that desire needs very few things—not those leftovers that chance to come their way	p 27
way that is all the more intense because it has few needs. And never mind those who believe that this is	p 27
breathe, an anal machine that lights up. There are very few examples that cast as much light on the regime of	p 37
I am, and all the triumphs, too, as if a few simple univocal events could be extricated from this extreme polyvocality	p 87
perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish what Laing calls the breakthrough of this schizophrenic	p 135
wall	
Three million points per second transmitted by television, only a few of which are retained. Electric language does not go by	p 241
secrete its own technobureaucracy, and above all to add a few more axioms for the recognition of the proletariat as it	p 256
depends on a subfoundation that is perfectly reducible to a few essential and formalizable articulations. Everything is pre-formed, arranged in	p 265
advance	
a human sexuality capable of investing these aggregates. In a few sentences Marx, who is nonetheless so miserly and reticent where	p 294
view of libidinal investment, it is clear that there are few differences between a reformist, a fascist, and sometimes even certain	p 364
FEWER 3	
the individual. On the one hand, the microunconscious presents no fewer arrangements, connections, and interactions, although these	p 280
arrangements are of an	
said that they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it	p 375
makes	
they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it makes no	p 375
difference	
FIANCEE 2	
are so many tourniquets cutting off the flows of sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals	p 351
persons, in short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman	p 366
FIBER 1	
configurations, it undoes the codes by unfolding along a molecular fiber that includes all the possible figures. Similarly, in Lacan, the	p 328
FIBERS 1	
diaspasis, as Monakow put it: either a lesion spreads along fibers that link it to other regions and thus gives rise	p 40
FICTION 5	
its subjects that they had the intention corresponding to this fiction. This is indeed the only way the law has of	p 115
in terms of the same analytical unit is a pure fiction, a cosmic swindle, as if one were to measure intergalactic	p 230
psychiatry had wanted to organize in the asylum—the imperative fiction of the family, Reason-the-father and madness-the-child or minor, the	p 271
parents	
machines dispersed in every machine—nothing more than a pure fiction that must give way to Reality defined as a lack	p 314
Serge Leclair, even if he sees this only as a fiction instead of the real-desire (reel-desir): the elements or parts of	p 323
FICTIONAL 2	
rule on desire through the intermediary of an ego whose fictional unity is guaranteed by the goods themselves, or whether the	p 63
to break the codes in favor of their abstract or fictional quantities. And isn't that also what Oedipus, the fear of	p 153
FICTITIOUS 6	
place is that the law prohibits something that is perfectly fictitious in the order of desire or of the instincts, so	p 115
on the voice, graphism supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two	p 188
heterogeneous poles	
of alliance, but as that of the new alliance, a fictitious voice from beyond that expresses itself in the flow of	p 205
linearized. The subordination of graphism to the voice induces a fictitious voice from on high which, inversely, no longer expresses itself	p 205
signifieds. But to the extent that this flattening induces a fictitious voice from on high that no longer expresses itself except	p 209
on the voice, but also overcodes it and induces a fictitious voice from on high that functions as a signifier. The	p 240
FIELD 206	
desiring-production itself under determinate conditions. We maintain that the social field is immediately invested by desire, that it is the	p 29
historically	
of the negative, the subjective, the inhibited within the social field. He therefore necessarily returns to a dualism between the real	p 29
discover the common denominator or the coextension of the social field and desire. In order to establish the basis for a	p 30
fantasy the libido may invest all of an existing social field, including the latter's most repressive forms; or on the contrary	p 30
counterinvestment whereby revolutionary desire is plugged into the existing social field as a source of energy. (The great socialist utopias of	p 30
of desire, making it possible to disinvest the current social field, to de-institutionalize it, to further the revolutionary institution of	p 31
code that will apply to the whole of the social field. By substituting money for the very notion of a code	p 33
the flows of desire on this body as a deterritorialized field. Is it correct to say that in this sense schizophrenia	p 33
belief that the libido cannot invest a social or metaphysical field without some sort of mediation. This is not the case	p 46
one form only: open in all directions to a social field, to a field of production directly invested by libido. It	p 47
open in all directions to a social field, to a field of production directly invested by libido. It would seem obvious	p 47
the unconscious itself, the investment by desire of the social field, the disinvestment of repressive structures. Nor are we going to	p 61
beaten—a typical group fantasy where desire invests the social field and its repressive forms. If there is a mise en	p 61

that no longer has anything to do with the social field actually invested by the libido. Of course there is always triangle, but exist shattered into all corners of the social field—the mother on the instructor's knees, the father next to was inseparable from the symbolic articulations that define a social field insofar as it is real, whereas the individual fantasy fitted real, whereas the individual fantasy fitted the whole of this field over imaginary givens. If this first distinction is drawn out the individual fantasy is itself plugged into the existing social field, but apprehends it in the form of imaginary qualities that them according to the articulations of desire and the social field, by making the death instinct into a veritable institutional creativity there then appears a kind of unsticking of the social field with regard to the production of desire, in whose name even neurosis, injecting a schizophrenic flow capable of subverting the field of psychoanalysis. The object (small o) erupts at the heart sexualization are produced within these fields. We pass from one field to another by crossing thresholds: we never stop migrating, we is doubly embedded there, to the second power, in a field of extension that includes the grandparents. The problem of the Oedipal triangle: Oedipus is always open in an open social field. Oedipus opens to the four winds, to the four corners the four winds, to the four corners of the social field (not even 3+1, but 4+n). A poorly closed triangle, a remain stuck to all the corners of the historical social field, as a battlefield and not a scene from bourgeois theater is the function of the libido to invest the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium of a signified established throughout the determinations of a social field; on the contrary, it is the libidinal investment of these continue to treat the libido's direct investments of the social field as simple imaginary dependencies on Oedipus, where it becomes necessary itself a certain kind of libidinal. investment of. the social field of the production and the formation of this field. There social field of the production and the formation of this field. There is no more an individual Oedipus than there is a precondition of Oedipus, to the extent that the social field is not reduced to the familial tie except by presupposing ideology. There is an unconscious libidinal investment of the social field that coexists, but does not necessarily coincide, with the preconscious

making cuts (coupures) and segregations pass over into a social field, insofar as it is effectively invested by desire and no is precisely the determination of these criteria, immanent to the field of the unconscious, insofar as they are opposed to the set of biunivocal relations between the determinations of the social field and the familial determinations, thereby making possible and inevitable the

the problem of the relationship between desire and the social field (and went further than Marcuse, who treats the problem lightly by reaction, or else will exclude this constellation from the field of investment constituting their activity. Undecidable, virtual, reactive or reactional

from seizing the relationship of the literary machine with a field of production, and the moment when the emitted sign breaks machine of primitive inscription, the megamachine that covers a social field. It is not to be confused with technical machines. In The first organ to suffer privatization, removal from the social field, was the anus. It was the anus that offered itself conditions (which we must analyze) of its removal from the field, conditions that do not presuppose sublimation; since on the contrary and makes the relations between families coextensive with the social field. It would not even be exact to say that the the family determinations burst apart at every corner of this field and remain attached to strictly social determinations, since both kinds however young, directly invests a social, historical, economic, and political field that is not reducible to any mental structure or affective and the discovery of desire's unconscious investments of the social field. It is from this point of view that we must a question of discovering the preconscious investments of a social field by interests, but—more profoundly—its unconscious investments by desire

of more intense and more adequate investments of the social field, in its organization as well as its disorganizations? Meyer Fortes be a question of the way desire invests the social field from childhood, and under the familial stimuli coming from the be occupied, a certain number of conditions are indispensable: the field of social production and reproduction must become independent of familial

of application or reduction (rabattement): a reduction of the social field, defined as the aggregate of departure, to the familial field field, defined as the aggregate of departure, to the familial field, now defined as the aggregate of destination—and it must alliances, is coextensive with and adequate to the social historical field; because it animates social reproduction itself; because it mobilizes or answer to the formula 3+1 (the four corners of the field folded into three, like a tablecloth, plus the transcendent term is only constituted starting from investments of the social historical field that are effected by the father. And if it passes is invested through the familial stimuli is still the social field, and a whole system of breaks and extrafamilial flows. The with their specific use in a biological, social, or linguistic field. This is because the large molar machines presuppose pre-established connections

the configurations they form in all the sectors of a field of production (the total fact). A magical chain brings together sexuality and libidinal investment onto the determinations of a sociohistorical field, where the economic, the political, and the religious are things

the way in which desire is present in a social field, and joins this field to itself as the statistically determined desire is present in a social field, and joins this field to itself as the statistically determined domain that is bound functioning within social and secondarily familial aggregates that trace desire's field of presence and its field of production: an entire nonOedipal

familial aggregates that trace desire's field of presence and its field of production: an entire nonOedipal unconscious that will only produce signifier itself in the second sense. There is no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or

and the linearity of the deterritorialized signs. But such a field remains defined by a transcendence, even when one considers this and memory of the disgraced anus, ejected from the social field—the obsessive fear of smelling bad. The entire history of operations will have to be resumed within a decoded social field, and must reverberate in the pure and private element of integrated subaggregates functioning separately; it is now subordinated to a field of forces whose flows it co-ordinates and whose autonomous relations

produces an overcoding unity; it is itself produced inside the field of decoded flows. As a machine it no longer determines subaggregates to become a relation that is subordinated to a field of forces operating as a concrete physical system. But isn't of a becoming of the State: its internalization in a field of increasingly decoded social forces forming a physical system; its forces forming a physical system; its spiritualization in a supraterrrestrial field that increasingly overcodes, forming a metaphysical system. The infinite debt

constitute humanism: cynicism is the physical immanence of the social field, and piety is the maintenance of a spiritualized Urstaat; cynicism differential relation as a conjunction that defines the immanent social field particular to capitalism, and confers on the abstraction as such can be understood only from the viewpoint of capitalism's entire field of immanence, and by taking into account the conditions under a faulty understanding so much as it expresses the capitalist field of immanence, the apparent objective movement where the lower or any economic understanding or lack of it, the capitalist social field as a whole. Flows, who doesn't desire flows, and relationships the schiz and the flow. In this respect already the field of social immanence.. as revealed under the withdrawal and the internalized them in its body or its structure as a field of forces, while depending on a science and a technology

Here we discover a new determination of the properly capitalist field of immanence: not only the interplay of the relations and also desiring one's own impotence? How was such a social field able to be invested by desire? And how far does and finally, its consecutive decomposition into minimal elements within a field of immanence uncovered by the withdrawal of the despot—all in nature; it is realized or becomes concrete within the field of immanence peculiar to capitalism itself, with the appearance of the signifier. Saussurian linguistics, for example, in effect discovers a field of immanence constituted by value—i.e., by the system of the signifier; but apart from the fact that this field of immanence still presupposes the transcendence of the signifier, which still presupposes the transcendence of the signifier, which uncovers the field if only through the signifier's own withdrawal, the elements populating

only through the signifier's own withdrawal, the elements populating this field have for a criterion a minimal identity that they owe it abandons all privileged reference. Because it describes a pure field of algebraic immanence that no longer allows any surveillance on transcendent instance, even one that has withdrawn. Because within this field it sets in motion its flows of form and substance tendency. With the result that schizophrenia pervades the entire capitalist field from one end to the other. But for capitalism it a new axiom to the previous ones. Capitalism defines a field of immanence and never ceases to fully occupy this field field of immanence and never ceases to fully occupy this field. But this deterritorialized field finds itself determined by an axiomatic never ceases to fully occupy this field. But this deterritorialized field finds itself determined by an axiomatic, in contrast to the itself determined by an axiomatic, in contrast to the territorial field determined by primitive codes. Differential relations of such a nature at first the transcendent unity, it becomes immanent to the field of social forces, enters into their service, and serves as State more and more immanent and subordinate to the actual field of forces; but precisely because the circumstances were not right In this capacity it is sufficient to fill the capitalist field of immanence. And in point of fact, something new occurs

antiproduction distinct from the sphere of production. But the bourgeois field of immanence—as delimited by the conjunction of the decoded socialist movement was to organize a bipolarity of the social field, a bipolarity of classes. Of course it is possible to open praxis, a strategy that is coextensive with the social field; the relations of filiation and alliance are determinant, or rather economic reproduction: it is as though disinvested, placed outside the field; in the language of Aristotle, the family is now simply human reproduction. Precisely because it is privatized, placed outside the field, the form of the material or the form of human all equal in relation to one another; but inside the field itself, the form of social economic reproduction has already preformed of equality.) This placing of the family outside the social field is also its greatest social fortune. For it is the flow of labor. In this way capitalism fills its field of immanence with images: even destitution, despair, revolt—and on material whose specific form of reproduction falls outside the social field that nonetheless determines this form. Private persons are therefore images

action of alliances and filiations, opens onto the entire social field, is coextensive with it, and countersects its co-ordinates, it would be now merely a simple tactic around which the social field recloses, to which it applies its autonomous requirements of reproduction the family is still the economic, political, and cultural social field, its breaks and flows. Private persons are an illusion, images becomes the subaggregate to which the whole of the social field is applied. Since each person has his own private father formalizable articulations. Everything is pre-formed, arranged in advance. The social field, where everyone acts and is acted upon (patit) as a according to the scale of the determinations of the social field, preventing any secondary reduction of the latter to the former effects an overcoding that in turn surveys the entire social field from above (the repressing representation): the formal operations of flattening flattening operations that will constitute Oedipus in the modern social field: the triangulation's cause. Whence the extreme importance—but also the

of the Oedipal images that will be deployed in the field of immanence left uncovered by the withdrawal of the signifier object from on high, which gives way to a social field of immanence where the decoded flows produce images and level relations between minimal elements that come to fill the uncovered field (somewhat similar, in traditional terms, to the way one goes transcendent object that is more and more spiritualized, for a field of forces that is more and more immanent, more and the despotic State, and the extreme internalization of the capitalist field, define bad conscience. The latter is not cynicism's contrary; it is merely a stimulus to the investment of the social field by desire: the familial images function only by opening onto families is the economic, political, and cultural breaks of the field into which they are plunged (cf. Ndembu schizophrenia). This is determinations. It falls to the reactionary investment of the capitalist field to apply all the social images to the simulcra of task of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or the egg—but also it is not analytical and regressive, but explores a global field of coexistence. Witness a film by Nicolas Ray, supposedly representing every delirium is first of all the investment of a field that is social, economic, political, cultural, racial and racist, pedagogical is in the first instance the investment of a social field into which the father and the child are plunged, simultaneously investment of the second. For a determination of the social field is already invested in the second type of anxiety, namely state of the breaks and the flows of the social field in its entirety, flows of women and of food, recordings in the family both relate to the determinations of the field in which both the family and they are simultaneously immersed relation to the familial investment, the investment of the social field in which the father, the child, and the family as and the same time immersed. The primacy of the social field as the terminus of the investment of desire defines the the flows. Such is also the case for the social field: its coding or its axiomatic first determine within it a the Freud-Jung controversy. It appears that, in the common social field, the first thing that the son represses, or has to it takes as its principle the commonality of the social field insofar as it is the object of the investment of or an application of the unconscious investments of the social field—and if this is just as true of the child schizzes and the encoded or axiomated flows of the social field—then we must transport the essential difference to the heart so as to make them bear directly upon the social field: every name in history, and not the name of the depends on the breaks and the flows of the social field as they are invested in one type or another, at breath and stretched out over the dimensions of a social field that does not reclose or withdraw: a family-as-matrix for depersonalized investment is collective, it is an investment of a collective field; even a lone particle has an associated wave as a gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration and experiment, enabled it to elaborate the huge

variable combinations following vectors that survey an entire social historical field—an analysis of destiny. In point of fact, the truly receive, and transmit, always within a biological, social, and historical field where we are equally immersed or with which we communicate are present and operating in the social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the

are from early childhood the libidinal investment of a social field. In this field the father has a role only as childhood the libidinal investment of a social field. In this field the father has a role only as an agent of familial representation has the appearance of being coextensive with the field of delirium. The production couple—the desiring-machines and the social

of delirium. The production couple—the desiring-machines and the social field—gives way to a representative couple of an entirely different from these formations—such is the composition of the analytic field. And this subrepresentative field will continue to survive and work is the composition of the analytic field. And this subrepresentative field will continue to survive and work, even through Oedipus, even is this form that produces the images filling the capitalist field of immanence, the capitalist, the worker, etc. In other terms machine, and the O as nonhuman sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic field. Everything hinges on the sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic field. Everything hinges on the way in which the structure is axiomatic of capitalism, must necessarily be reduced to a familial field where the application of this axiomatic is carried out: Oedipus associated with another partial object and defines the other's potential field of presence, which is itself multiple (a multiplicity of anuses partial objects, in each point of its presence within the field, always breaks the flow that another object emits or produces one discovers fringes of interference on the edge of each field of presence, fringes that testify to the remainder of a beast, a black, We are all German Jews—the historico-social field is no less invested than in the paranoiac formula: I is social, and in any case bears upon a sociohistorical field. Let us recall the major traits of a molar formation agape. Not only can the libidinal investment of the social field interfere with the investment of interest, and constrain the most schizoanalysis is that desire is always constitutive of a social field. In any case desire belongs to the infrastructure, not to themselves revolutionary; it causes desire to penetrate into the social field, and subordinates the socius or the form of power to to reach the investments of unconscious desire of the social field, insofar as they are differentiated from the preconscious investments of of groups or individuals, the libidinal investments of the social field. Now in this respect it is sexuality that constitutes the dear to Freud: the libido does not invest the social field as such except on condition that it be desexualized and libido invested, through its loves and sexuality, was the social field itself in its economic, political, historical, racial, and cultural determinations in Gradiava. In short, our libidinal investments of the social field, reactionary or revolutionary, are so well hidden, so unconscious, so this time unconscious, of the libidinal investments of the social field. Every loved or desired being serves as a collective agent presented by Freud as a veritable drift of the social field, where one substitutes persons of a higher or lower rank Rat Man not only installs his neurosis in a social field determined from one end to the other as military, he torture originating in the Orient, but also in this very field he causes his neurosis to oscillate between two poles constituted for the splittings through which the libido invests the social field.) Freud makes a firm choice of this last direction; all drift of the familial romance, and thereby of the social field. It is not a question of denying the importance of determinations to disintegrate. What the orphan libido invests is a field of social desire, a field of production and antiproduction with orphan libido invests is a field of social desire, a field of production and antiproduction with its breaks and flows, where from that of parents. And the organizer is the social field of desire, which alone designates the zones of intensity, with terms of application that express the reduction of the social field invested by the libido to a finite aggregate of destination the mechanisms of psychic and social repression active in this field: Oedipus, such is Oedipus. In each of these senses, the posits the primacy of the libidinal investments of the social field over the familial investment, both in point of fact and is always primary: in the form of sexuality of the field in social production, and the nonhuman sex in desiring-production (gigantism it. The erotic, the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or dispersed in social machines, and

is only afterward that the libido would invest the social field, and that it would participate in the social and the go back to the unconscious libidinal investments of the social field. Oedipal familialism, even and especially in its most modern forms capitalist economic circuits; and that the libido invests this social field, not in a form where it would be expressed and at the level of the flows that traverse the social field, but at the level of their libidinal investments, which form was the first on the contrary to schizophrenize the analytic field!) In this second case the process, confronted with a neuroticization

is set in motion by the counterinvestment of the social field that produces the psychotic. Again, everything is neurosis, since it	p 363
Oedipus arises out of an application of the entire social field to the finite familial figure, it does not imply just	p 363
figure, it does not imply just any investment of this field by the libido, but a very particular investment that renders	p 363
itself an entire reactionary and paranoiac investment of the social field that acts as an oedipalizing factor, and that can fuel	p 365
investment made by the libido of a sociohistorical or geographic field, from which the loved and desired beings receive their definition	p 366
Nonfigurative loves, indices of a revolutionary investment of the social field, and which are neither Oedipal nor pre-oedipal since it all	p 366
as to produce the images that come to fill the field of immanence peculiar to this system or this aggregate. the	p 367
as the other one, a real investment of the sociohistorical field, and not a simple utopia? In what sense are the	p 367
aesthetic formations to greater social aggregates, finding in them a field of application, and everywhere enslave art to a great castrating	p 370
have seen on what foundations this aggregate operated: a whole field of immanence that is reproduced on an always larger scale	p 372
of interior limits as the second aspect of the capitalist field of immanence, defined by the circular relationship great flux of	p 372
wedged in the capitalist machine, and is localizable in the field of its market. For the great flow of mutant capital	p 375
the province of Oedipus, but that do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about	p 375
which it	
creative and positive: they constitute an investment of the social field that is no less complete, no less total than the	p 376
it is true that delirium is coextensive with the social field, these two poles are found to coexist in every case	p 376
a schizoid pole in the libidinal investment of the social field, so as to avoid as much as possible the confusion	p 379
molar or social investments at grips with the whole social field: so that the task of schizoanalysis is ultimately that of	p 382
case the nature of the libidinal investments of the social field, their possible internal conflicts, their relationships with the preconscious	p 382
investments	
conflicts, their relationships with the preconscious investments of the same field, their possible conflicts with these—in short, the entire	p 382
interplay	
FIELD-GRADIENT-THRESHOLD 1	
determining the nature of this egg and the distribution of field-gradient-threshold. It is a matter of relationships of intensities through which	p 84
FIELDS 15	
crisscrossed with axes, banded with zones, localized with areas and fields, measured off by gradients, traversed by potentials, marked by	p 84
thresholds	
designate regions on this body—that is, zones of intensities, fields of potentials. Phenomena of individualization and sexualization are	p 85
produced within	
potentials. Phenomena of individualization and sexualization are produced within these fields. We pass from one field to another by crossing	p 85
thresholds	
its forces, and its religions: individuations are produced only within fields of forces expressly defined by intensive vibrations, and that animate	p 85
of something quite different: identifying races, cultures, and gods with fields of intensity on the body without organs, identifying personages	p 86
with	
body without organs, identifying personages with states that fill these fields, and with effects that fulgurate within and traverse these fields	p 86
fields, and with effects that fulgurate within and traverse these fields. Whence the role of names, with a magic all their	p 86
seen in physics, where proper names designate such effects within fields of potentials: the Joule effect, the Seebeck effect, the Kelvin	p 86
bear on something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves	p 123
into itself, testifying to	
guilt that attaches it to the most decoded of social fields as well as to the sickest interiority, the trap for	p 217
for the other machines. There is only desire and environments, fields, forms of herd instinct. Stated differently, the molecular	p 287
desiring-machines are	
of masses, of large aggregates, and of social and organic fields. We have difficulty understanding what principles psychoanalysis uses to	p 293
support	
forms and a whole theater installed there where there were fields, workshops, factories, units of production? The psychoanalyst parks his	p 298
circus	
the dumbfounded unconscious, a real P. T. Barnum in the fields and in the factory. That is what Miller, and already	p 298
objects x and y that emit them, but not the fields of presence in relation to the objects a and b	p 325
FIFTEENTH 2	
as a vertical order. But toward the middle of the fifteenth century, when Venetian capitalism confronts the first signs of its	p 369
nineteenth century is already there in the middle of the fifteenth, since the same would have to be said of the	p 369
FIFTH 1	
by acting as the representative of desire. Whence, in the fifth and last instance, the importance of the task of displacing	p 176
FIFTH-CENTURY 1	
despotic element properly speaking, but the conditions under which—in fifth-century Greece, for example—this element diminishes in favor of	p 301
the	
FIGHT 1	
so clearly, and that Wilhelm Reich rediscovered: Why do men fight for their servitude as stubbornly as though it were their	p 29
FIGHTERS 1	
autocritique. But it is like the story of the Resistance fighters who, wanting to destroy a pylon, balanced the plastic charges	p 268
FIGHTING 3	
Jesuits, the burgomaster of a city where the Germans are fighting against the Slavs, and a girl defending Alsace against the	p 89
in these anti-human activities: the farmer supplying food to troops fighting in Vietnam, the tool and die makers turning out the	p 236
worker called to war, abandons his machines and sets to fighting for a war trophy that is nothing but a great	p 323
FIGURAL 7	
pure figures that compose it—or, more decisively, by the figural that comes to short-circuit the signifier's coded gaps, inserting itself	p 243
within.) Similarly, in the plastic arts there is the pure figural dimension formed by the active line and the multidimensional point	p 243
at work in dreams is not the signifier but a figural dimension underneath, which gives rise to configurations of images that	p 243
its effects, but the signifying chain that depends on the figural effects—this chain itself being composed of asignifying signs—crushing	p 244
is that of the flux-schizo or the break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us	p 244
of proper names). The unconscious is not figurative, since its figural is abstract, the figure-schizo It is not structural, nor is	p 311
attains a non figurative and nonsymbolic unconscious, a pure abstract figural dimension (abstract in the sense of abstract painting),	p 351
flows-schizzes or	
FIGURATIVE 11	
said the id. Everywhere it is machines—real ones, not figurative ones: machines driving other machines, machines being driven by other	p 1
that is, the schizzes or breaks-flows are in no way figurative; they become figurative only in a particular constellation that dissolves	p 241
schizzes or breaks-flows are in no way figurative; they become figurative only in a particular constellation that dissolves in order to	p 241
shows that the signifier is overtaken toward the outside by figurative images, just as it is overtaken toward the inside by	p 243
destitution, despair, revolt, violence, or oppression. But starting from non figurative figures or from the breaks-flows that produce them, these	p 264
images	
intensities (the sea of proper names). The unconscious is not figurative, since its figural is abstract, the figure-schizo It is not	p 311

n organs; deformable abstract polygons that make game of the figurative Oedipal triangle, and never cease to undo it. Through binarity	p 325
Lawrence attacks the poverty of the immutable identical images, the figurative roles that are so many tourniquets cutting off the flows	p 351
psychoanalysis and schizoanalysis is the following: schizoanalysis attains a non figurative and nonsymbolic unconscious, a pure abstract	p 351
figural dimension (abstract in	
the same humiliating and degrading conception of sexuality, the same figurative conception as the censors' . It is certain that psychoanalysis	p 352
has	
generating increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured, and reproduce or produce an	p 371
interplay of phenomena	
FIGURATIVELY 1	
believing that we have paid it its due by merely figuratively taking our hats off to it? There are those who	p 23
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a surplus value, just as the orchid code attracts the figure of a wasp: both phenomena demonstrate the surplus value of	p 39
anything that may be made to conform to the Oedipal figure. When the break between Freud and Jung is discussed, the	p 46
FAMILY 1 The Imperialism of Oedipus Oedipus restrained is the figure of the daddy-mommy-me triangle, the familial constellation in person.	p 51
But	
positions and functions that do not conform to the variable figure of those who come to occupy them in a given	p 52
or these collectives, sides take shape, series are arranged, persons figure in these series, under strange laws of lack, absence, asymmetry	p 69
only the second step that ensures the transmission of this figure. I take a woman other than my sister in order	p 71
resolution introduces him into society, where he finds, within the figure of Authority, the obligation to relive it, this time with	p 79
exist only as fragments, and are never organized into a figure or a structure able both to represent the unconscious, and	p 97
is never a microcosm in the sense of an autonomous figure, even when inscribed in a larger circle that it is	p 97
taken as a whole does not assume the well-known Oedipal figure except in the familial translation of its recording. Translation-betrayal. At	p 121
this flow that the repression is directed. The extensive Oedipal figure is its displaced represented (le represente deplace), the lure or	p 162
revealed later, when it has evolved and assumed the new figure that appears to place it in opposition to despotism. But	p 213
history (there is no other). But here all the parts figure as cogs and wheels in the State machine. Desire is	p 216
Lyotard everywhere reverses the order of the signifier and the figure. It is not the figures that depend on the signifier	p 244
along with the law; and discovers the matrix of the figure in fantasy, the simple fantasy that comes to veil desiring-production	p 244
own fulfillment? And where it can no longer recognize the figure of a simple illness, why does it keep its artists	p 245
between the despotic signifier that they adore, and the schizophrenic figure that sweeps them along. We are thus entitled to maintain	p 261
counterinvests the enclaves or the periphery; and disinvests every free figure of desire—yes, I am your kind, and I belong	p 277
application of the entire social field to the finite familial figure, it does not imply just any investment of this field	p 363
Oedipus does not intervene in these dramas as a familial figure or even as a mental structure; its intervention is determined	p 371
FIGURE-BREAK 1	
Because the money model in the point-sign, or in the figure-break stripped of its identity, having now only a floating identity	p 242
FIGURE-MATRIX 1	
the flux-schiz or the break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us to the gates	p 244
FIGURE-SCHIZO 1	
unconscious is not figurative, since its figural is abstract, the figure-schizo It is not structural, nor is it symbolic, for its	p 311
FIGURES 49	
the consumption of pure intensities has to do with family figures, and how very different the connective tissue of the So	p 20
an inscription with signs from different alphabets, but also various figures, plus one or several straws, and perhaps a corpse. Cutting	p 40
persons as such. Partial objects are not representations of parental figures or of the basic patterns of family relations; they are	p 46
an imaginary Oedipus and aimed at the role of parental figures, without at all penetrating the structure and its order of	p 52
taking up an endeavor such as Malinowski's, showing that the figures vary according to the social form under consideration. We even	p 53
production and antiproduction are in this way reduced to the figures of familial reproduction—we can understand why the panicked libido	p 64
of itself had two poles: one pole characterized by imaginary figures that lend themselves to a process of identification, and a	p 82
go back from the images to the structure, from imaginary figures to symbolic functions, from the father to the law, from	p 83
subsequently establish. Such is the history of Oedipus: the parental figures are in no way organizers, but rather inductors or stimuli	p 91
no better example than this to show that the parental figures are indifferent inductors and that the true organizer is elsewhere	p 92
microcosm and macrocosm was thus a comparison between two closed figures, one of which expressed the other and was inscribed within	p 96
white man. It is precisely this pairing of the parental figures with agents of another nature, their locking embrace similar to	p 96
will be interpreted as derivatives of, or substitutes for, parental figures, in a system of equivalence that rediscovers everywhere the father	p 101
investments corresponding to them, are made to conform to the figures of familial reproduction. In the aggregate of departure there is	p 101
in history and politics. The procedure is well known: two figures are made to appear, the Great Man and the Crowd	p 102
the genius of Bachofen, for having recognized in myth the figures of a maternal and a paternal law , their struggles and	p 107
and traverse a series of explosions before extending into images, figures, and drawings. If the full body falls back on the	p 154
imaginary variations of one and the same structural constant, different figures of one and the same symbolic triangulation, which are not	p 174
creature or a raging beast. But we always rediscover the figures of this paranoiac and his pervers, the conqueror and his	p 193
on which the new writing is able to mark its figures, its phonetism, and its alphabet. Overcoding is the essence of	p 212
in a state of conjunction or reciprocal precondition that constitutes figures as the ultimate units of both content and expression. These	p 241
as the ultimate units of both content and expression. These figures do not derive from a signifier nor are they even	p 241
when they pass from one whole to another. Hence the figures, that is, the schizzes or breaks-flows are in no way	p 241
the signified finds itself by nature subordinated to the signifier; figures defined as effects of the signifier itself; the formal elements	p 242
the form of expression. Because in this relation one reaches figures that are no longer effects of a signifier, but schizzes	p 242
signs have crossed a new threshold of deterritorialization. Because these figures have definitively lost the minimum conditions of identity that	p 242
defined	
is secondary in relation to the axiomatic of flows and figures. Because the money model in the point-sign, or in the	p 242
as it is overtaken toward the inside by the pure figures that compose it—or, more decisively, by the figural that	p 243
of the signifier and the figure. It is not the figures that depend on the signifier and its effects, but the	p 244
treating words as things, fabricating new unities, creating from nonfigurative figures configurations of images that form and then disintegrate.	p 244
And these	
axiomatic machine based on the supposed finite number of the figures considered.) Then what becomes of the truly schizophrenic language	p 246
and	
any other socius or full body, inasmuch as capital itself figures as a directly economic instance, and falls back on production	p 249
or images produced by the points-signs, the breaks-flows, the pure figures of capitalism; the capitalist as personified capital—i.e., as	p 264
despair, revolt, violence, or oppression. But starting from non figurative figures or from the breaks-flows that produce them, these images will	p 264
image of an image, so as to discover the abstract figures, the schizzes-flows that it harbors and conceals. To substitute, for	p 271
cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their	p 281
machines, minute	
so in the social machines with other laws and other figures. In this sense it was possible to insist on a	p 289
flows in the capitalist machine tends to liberate the free figures of a universal subjective libido. In short, the discovery of	p 302
undoes them as objective representations, and discovers in them the figures of a subjective universal libido; but it reanimates them, and	p 304
insisted earlier on the difference between desiring-machines and all the figures of molar machines, we were fully aware that they were	p 324
points whose nature is a matter of indifference, abstract machinic figures that play freely on the body without organs and as	p 328
unfolding along a molecular fiber that includes all the possible figures. Similarly, in Lacan, the symbolic organization of the structure, with	p 328
source, and aim—are coded and broken according to uniform figures, or on the contrary taken up in chains of decoding	p 351
always following the underground thread of the libido. Not geohistorical figures or statues, although our apprenticeship is more readily	p 352

accomplished with statues, although our apprenticeship is more readily accomplished with these figures, with books, histories, and reproductions, than with our mommy. But	p 352
forms, the index of a reactionary investment. And the well-defined figures, the well-identified roles, the clearly distinct persons, in short the sidelines, giving the starting signal across the track as the figures speed away in a transversal direction. Suddenly a painting by and their signifiers, the axiomatics and their structures, the imaginary figures that come to occupy them as well as the purely secret, even in abstract painting where the axiomatic does without figures: a style of painting whose secret essence is scatological, an	p 366 p 369 p 370 p 370
FIGURES- 1	
desire; and that breaks these flows according to points-signs and figures-schizzes. Far from being an overdetermination of structuralism and of	p 242
FIGURES-SCHIZZES 1	
but pass beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured, and reproduce	p 371
FIGURING 1	
that produce them, these images will themselves be capable of figuring and reproducing only by shaping a human material whose specific	p 264
FILE 1	
hard, it has to be undermined and penetrated with a file, slowly and with patience as I see it. What is	p 136
FILED-DOWN 1	
A long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot into the latrines of the city	p 211
FILES 1	
to half understand. Moreover, despite the abundance of identity cards, files, and other means of control, capitalism does not even need	p 250
FILIATION 85	
machine consists in the following: the declension of alliance and filiation—declining the lineages on the body of the earth, before because it is not possible simply to deduce alliance from filiation, the alliances from the filiative lines. It would be erroneous cases of very diverse matrimonial regimes where no difference in filiation can be inferred among the corresponding groups. In many analyses ties of descent, disguises the former under his expression complementary filiation. The essence of this concept, which resembles the Roman distinction	p 146 p 146 p 146 p 146
outstanding debts which assert the continuance of the affinal relationship. Filiation is administrative and hierarchical, but alliance is political and economic	p 146
the economy insofar as it is not identical with administration. Filiation and alliance are like the two forms of a primitive pairing of persons that is compatible with the disjunctions of filiation. It is in this sense that the economy goes by the mother. At no time, therefore, does alliance derive from filiation, but both form an essentially open cycle where the socius determined as dominant by economic and political factors. And if filiation expresses what is dominant while being itself determined, alliance expresses	p 146 p 147 p 147 p 147
consideration how ties of alliance combine concretely with relations of filiation on a given territorial surface. Leach has specifically underscored the	p 147
local lineages insofar as they are differentiated from lineages of filiation, and insofar as they operate at the level of small to a much greater extent than do the systems or filiation and the abstract matrimonial classes. A kinship system is not another place. He reproduces in an accelerated fashion his entire filiation, and contracts it into a point that keeps him in or the forest: real displacement with the flows and direct filiation with the god. It has to do with the nature the satisfaction of drifting with the flows and singing direct filiation, but always a socius waiting to bear down, already deducting of inscription, and a lesser cycle, between the stocks of filiation that connect or encaste (encastent) the flows, and the blocks time flow of production and chain of inscription, stock of filiation and fluxion of alliance. Everything takes place as though the be re-formed. There are no productive connections without disjunctions of filiation that appropriate them, but there are no disjunctions of filiation	p 147 p 147 p 148 p 148 p 149 p 149 p 149 p 149
filiation that appropriate them, but there are no disjunctions of filiation that do not reconstitute lateral connections across the alliances and for all sorts of penetrations between the inalienable elements of filiation and the mobile elements of alliance. This is explained by machine mixes rivalries, conflicts, and ruptures throughout the variations of filiation and the fluctuations of alliance. The whole system evolves between	p 149 p 152 p 152
new lineages aspiring to independence, with capitalization of alliances and filiation. From one pole to the other, all the misfirings and the disjunctive synthesis and its reproduction: a pure force of filiation or genealogy, Numen. The full body is the unengendered, but or genealogy, Numen. The full body is the unengendered, but filiation is the first character of inscription marked on this body this body. And we know the nature of this intensive filiation, this inclusive disjunction where everything divides, but into itself, and reproduces itself. It serves no purpose to recall that genealogical filiation is social rather than biological, for it is necessarily biosocial and on every side, a litany of twins, an intense filiation. At the beginning of Le renard pale, Marcel Griaule and out a splendid theory of the sign: the signs of filiation, guide-signs and master-signs, signs of desire, intensive at first, which words, implying an active repression of the intense memory of filiation. For if genealogy and filiations are the object of an of the intensive order—the Numen—is an energy of filiation, for this intense filiation is not yet extended, and does the Numen—is an energy of filiation, for this intense filiation is not yet extended, and does not as yet comprise this regard it is not important whether the regime of filiation is patrilineal or matrilineal. In a patrilineal or patrilocal regime someone. In this system in extension there is no primary filiation, nor is there a first generation or an initial exchange are extended, expressing both what must remain blocked in the filiation and what must pass through in the alliance. The essential he must not, except in the name of this germinal filiation, marked by ambiguous signs of twinning and bisexuality, according to is, it testifies to one and the same intensive germinal filiation that must be repressed in both cases. In short, a through the prohibition of incest with the mother that the filiation becomes extended. There we find no repression of the father kin or affine, the patrilineal or matrilineal character of the filiation, and the patrilateral or matrilinear character of the marriage, are repression is directed. It is not even the memory of filiation in general that is repressed by a memory of alliance It is the great nocturnal memory of the intensive germinal filiation that is repressed for the sake of an extensive somatic be detached, nothing could be selected; nothing would pass from filiation to descent, but descent would be perpetually reduced to filiation filiation to descent, but descent would be perpetually reduced to filiation in the act of re-engendering oneself; the signifying chain would through the man-woman disjunction, which is always the outcome of filiation, alliance places in connection men from different filiations. The question	p 152 p 154 p 154 p 154 p 154 p 154 p 154 p 155 p 155 p 155 p 156 p 157 p 157 p 159 p 159 p 159 p 159 p 159 p 160 p 163 p 163 p 165
enclosed position of women in the midst of extended filiations (filiation hysteria as opposed to alliance paranoia). Male homosexuality is therefore	p 165
of alliance that represses the ambiguous signs of intense bisexual filiation. However, Devereux seems to us to be wrong on two repressed. Alliance can never be deduced from the lines of filiation through the intermediary of Oedipus; on the contrary, alliance articulates this-side-of, between a representation of alliance and the representative of filiation, as one attempts to tame the dreaded forces of a longer pass through a coding of flows of alliance and filiation, but through an axiomatic of decoded flows. Consequently, the capitalist proceed as though the alliances derived from the lines of filiation and their relationships, although the lateral alliances and the blocks of alliance to which, on the side of the extended filiation, a graphics is co-ordinated that bears no resemblance. The calabash the voice of alliance, the passion of the body of filiation, the reaction of the eye evaluating the declension of the that separated the voice of alliance and the body of filiation, to such a degree that it is necessary to re-establish summarized in the following way: a new alliance and direct filiation. The despot challenges the lateral alliances and the extended filiations imposes a new alliance system and places himself in direct filiation with the deity: the people must follow. A leap into leap into a new alliance, a break with the ancient filiation—this is expressed in a strange machine, or rather a Judaism, the doctrine of the alliance with God through a filiation that goes back to Abraham. There is the essential: every	p 165 p 165 p 177 p 179 p 187 p 188 p 190 p 191 p 192 p 192 p 192 p 192 p 193

essential: every time the categories of new alliance and direct filiation are mobilized, we are talking about the imperial barbarian formation in the alliance makes little difference: new alliance and direct filiation are specific categories that testify to the existence of a to the absolute in this new alliance and this direct filiation. It remains to be said that, in order to understand was rising from within: the general irreducibility of alliance to filiation, the independence of the alliance groups, the way in which are not replaced, but are merely affiliated with the direct filiation. It is like an immense right of the first-born over stock becomes the object of an accumulation in the other filiation, while the alliance debt becomes an infinite relation in the entails an overflowing of the old filiations into the direct filiation, gathering all the subjects into the new machine. The essential and filiations, prolongs them, makes them converge into the direct filiation of the despot with the deity, and the new alliance these are short-circuited, abducted by the new alliance and direct filiation, then the ancestor—the master of the mobile and finite category of alliance, the other to the disjunctive category of filiation. Incest with the sister is prohibited insofar as the conditions of territorial coding require that alliance not be confounded with filiation; and incest with the mother, insofar as descent within filiation filiation; and incest with the mother, insofar as descent within filiation must not be allowed to interfere with ascending lines. That is twofold, by virtue of the new alliance and direct filiation. He begins by marrying the sister. But he enters into first marriage. He countersects the extended filiations with a direct filiation. The initiated or initiating hero becomes king. The second marriage machine (the difference between the generations); it constitutes the direct filiation that results from the new alliance, by effecting a generalized like the representation of things—of bodies—established in extended filiation. The former acts on the latter, while the latter reacts that expresses itself in the flow of writing as direct filiation. These two fundamental despotic categories are also the movement of image, to the voice of the new alliance and direct filiation. Incest is the very operation of overcoding at the two alliance, and all the extended filiations are subsumed by direct filiation. Incest or the royal trinity is therefore the whole of new alliance, and the mother is the representative of direct filiation. Father and son are not yet born. All sexuality functions that it conditioned, passing back and forth between alliance and filiation. But the imperial myth of the origin expresses something else the power (the new alliance), and also what repasses from filiation to alliance, what is taken up again by filiation. Jean-Pierre from filiation to alliance, what is taken up again by filiation. Jean-Pierre Vernant shows in this way that the imperial myths labour it sucks. Industrial capital thus offers a new new filiation that is a constituent part of the capitalist machine, in factors. Or the way the autochthonous relations of alliance and filiation are determined as dominant in the so-called primitive societies, where that is coextensive with the social field; the relations of filiation and alliance are determinant, or rather determined as dominant. As which adds the relations of the new alliance and direct filiation to the old alliance and filiations (whence the role of capacity or capital, constant capital or variable capital, capital of filiation or capital of alliance. Capital has taken upon itself the Capital has taken upon itself the relations of alliance and filiation. There ensues a privatization of the family according to which

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of large segments that makes alliance depend on the major filiations, and that finds itself contradicted by practice. It is necessary the primitive socius, the territorial machine for declining alliances and filiations. This machine is segmentary because, through its double apparatus of short, a whole ark of alliance. Alliances never derive from filiations, nor can they be deduced from them. But, this principle of the intense memory of filiation. For if genealogy and filiations are the object of an ever vigilant memory, it is alliances conferred it on them. On the contrary, as intensive filiations they become the object of a separate memory, nocturnal and problem does not in the least consist of going from filiations to alliances, or of deducing the latter from the former an extensive system, which comprises both qualitative alliances and extended filiations. Nothing is changed by the fact that the primary energy

to pass to a system in extension where (1) the filiations will be filiations extended in the form of lineages, comprising a system in extension where (1) the filiations will be filiations extended in the form of lineages, comprising distinctions of persons will be at the same time qualitative relations, which the filiations presuppose as much as vice versa; (3) in short, the always and already alliances, at the same time as the filiations are extended, expressing both what must remain blocked in the system in extension can constitute itself only insofar as the filiations become extended, correlatively to lateral alliances that become established. It

for the sake of an extensive somatic memory, created from filiations that have become extended (patrilineal or matrilineal) and from the of the opposition between the two genealogies and the two filiations: in intensity and in extension, the intense germinal order and time as they are determined in relation to the extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive (the the lineages, according to the general regime of the extended filiations and the lateral alliances. Let us return to the Dogon extension, what will remain blocked or stocked in the extended filiations, and on the contrary, what will move and flow following this second instance—the repressing representation itself—alliance, since the filiations become extended only in terms of lateral alliances that measure

outcome of filiation, alliance places in connection men from different filiations. The question why a female homosexuality hasn't given rise to the enclosed position of women in the midst of extended filiations (filiation hysteria as opposed to alliance paranoia). Male homosexuality is constitute a praxis, a politics, a strategy of alliances and filiations; formally, they are the driving elements of social reproduction; they subchieftainships, the lineages and their segments, the alliances and the filiations: they constantly bring to light desire in its relations with of colonization. The whole interplay of races, clans, alliances, and filiations, this entire historical and collective drift: exactly the opposite of is, independent of the territorial machine that declines alliances and filiations; the detachable fragments of the chain must be converted, by everything. It is debt that articulates the alliances with the filiations that have become extended, in order to form and to lateral alliances and the blocks of debt condition the extended filiations in the system in extension, and not the opposite. Secondly and of alliances that declines the alliances with the extended filiations, that endows him with faculties of resonance and retention, of filiation. The despot challenges the lateral alliances and the extended filiations of the old community. He imposes a new alliance system new socius, irreducible to the lateral alliances and the extended filiations that declined the primitive machine. It is this force of of paranoiac knowledge. The whole relative play of alliances and filiations is carried to the absolute in this new alliance and is not the former regime of lateral alliances and extended filiations, but merely their determining character. They subsist, more or less but are merely allied with the new alliance; the territorial filiations are not replaced, but are merely affiliated with the direct is like an immense right of the first-born over all filiations, an immense right of the wedding night over all alliances the great movement of deterritorialization that subordinates all the primitive filiations to the despotic machine (the agrarian problem); the abolition of

a disjunctive synthesis that entails an overflowing of the old filiations into the direct filiation, gathering all the subjects into the same language). The imperial inscription countersects all the alliances and filiations, prolongs them, makes them converge into the direct filiation of

consequence of the interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by the new alliance

the tribe after his first marriage. He countersects the extended filiations with a direct filiation. The initiated or initiating hero becomes infinite debt of the new alliance, and all the extended filiations are subsumed by direct filiation. Incest or the royal trinity a surplus value in the magic triangle of alliance and filiations. Punishment becomes a vengeance, the vengeance of the voice, the one's status from the standpoint of the alliances and the filiations, but also with respect to the despotic machine, which adds new alliance and direct filiation to the old alliance and filiations (whence the role of the sovereign's family in despotic overcoding being a strategy that, through the action of alliances and filiations, opens onto the entire social field, is coextensive with it that it counteracts with all its dimensions. The alliances and filiations no longer pass through people but through money; so the flows are coded and as the interplay of alliances and filiations keeps families extended according to the scale of the determinations

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simply to deduce alliance from filiation, the alliances from the filiative lines. It would be erroneous to ascribe to alliance no the two forms of a primitive capital: fixed capital or filiative stock, and circulating capital or mobile blocks of debts. There of words. While production is recorded in the network of filiative disjunctions on the socius, the connections of labor still must alliance something other than an arrangement of matrimonial classes and filiative lineages. It is the same for the whole project of down, already deducting and detaching. The flow deductions constitute a filiative stock in the signifying chain; but inversely, the detachments from

the flows, whence are derived differences in status between the filiative lines (for example, the superior or inferior ranks of the and lineage, it cuts up segments of varying lengths: genealogical filiative units of major, minor, and minimal lineages, with their hierarchy mythically represented as supervening at a certain moment in the filiative lines (although in another sense it is already there from from time immemorial, combining and declining itself with the extended filiative lineages that do not exist prior to alliances in a

takes form and delimits itself, proceeding from intense and primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From	p 155
if it is true that there exists an Oedipal or filiative homosexuality, this should be understood merely as a secondary reaction	p 165
in the middle, between a beyond of alliance and a filiative this-side-of, between a representation of alliance and the representative of	p 177
paroles). It is alliance that represses the great, intense, mute filiative memory, the germinal influx as the representative of the noncoded	p 185
immense right of the wedding night over all alliances. The filiative stock becomes the object of an accumulation in the other	p 196
from the new alliance, by effecting a generalized accumulation of filiative stock. Both marriages are essential to the overcoding, as the	p 201
ceases to be a capital of alliance to become a filiative capital. Capital becomes filiative when money begets money, or value	p 227
capital of alliance to become a filiative capital. Capital becomes filiative when money begets money, or value a surplus value—value	p 227
the fluxion of decoded flows, from their conjunction, that the filiative form of capital, $x+dx$, results. The differential relation expresses the	p 228
as merchant capitalism. While it is true that it is filiative industrial capital in its essence, it functions only through its	p 229
dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the same time as capitalist deterritorialization is	p 231
developing	
FILING 1	
the typographical exercises of Mallarme—always passing underneath the signifier, filing through the wall: which again shows that the death of	p 243
FILL 10	
subject passes. The Kantian theory according to which intensive quantities fill up, to varying degrees, matter that has no empty spaces	p 19
Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up the body without organs to varying degrees—states	p 19
through	
on the body without organs, identifying personages with states that fill these fields, and with effects that fulgurate within and traverse	p 86
great hiatus, although they all claim to repel and to fill it. It could be that, spiritual or temporal, tyrannical or	p 192
aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss of capitalist immanence, introducing there,	p 250
as Schmitt says	
decoding of flows. In this capacity it is sufficient to fill the capitalist field of immanence. And in point of fact	p 254
immanent system of relations between minimal elements that come to fill the uncovered field (somewhat similar, in traditional terms, to the	p 268
is the point where the structure, beyond the images that fill it and the Symbolic that conditions it within representation, reveals	p 311
presence, and their own syntheses, amid the large accumulations that fill the preconscious, and that delegate their representatives in the	p 338
unconscious	
a way as to produce the images that come to fill the field of immanence peculiar to this system or this	p 367
FILLED 11	
in and of themselves and above all must not be filled in. This is thus the second characteristic of the machine	p 39
the body without organs, eyes closed, nostrils pinched shut, mouth filled. What is more, their entire love tells the same story	p 69
have previously mentioned. The fact remains that Schreber's memoirs are filled with a theory of God's chosen peoples, and with the	p 89
The family does not engender its own ruptures. Families are filled with gaps and transected by breaks that are not familial	p 97
if necessary, the verse will be placed in a bottle filled with pure water, the verse water will be drunk, one's	p 206
codes. Differential relations of such a nature as to be filled by surplus value; an absence of exterior limits that it	p 250
surplus value; an absence of exterior limits that it is filled by the widening of internal limits; and the effusion of	p 250
the effusion of antiproduction within production so as to be filled by the absorption of surplus value—these constitute the three	p 250
of a collective investment of organs, as they are sufficiently filled with the floating images constantly produced by capitalism. To pursue	p 251
despotic machine as a symbolically occupied limit. But it is filled and carried to completion only by becoming the imaginary Oedipus	p 267
continually multiplying its axioms to suit its needs, that is filled with images and with images of images, through which desire	p 372
FILLING 1	
And finally, it is this form that produces the images filling the capitalist field of immanence, the capitalist, the worker, etc	p 303
FILLS 8	
part made up of parts, each one of which completely fills up the body without organs in the space of an	p 41
derived from the flow of labor. In this way capitalism fills its field of immanence with images: even destitution, despair, revolt	p 264
like the intensities under which a unit of matter always fills space in varying degrees (the eye, the mouth, the anus	p 309
personal unity, but appears as the body without organs that fills the space each time an intensity fills it; signs of	p 309
without organs that fills the space each time an intensity fills it; signs of desire that compose a signifying chain but	p 309
deeper down. But psychoanalysis did find the following means, and fills the following function: causing beliefs to survive even after repudiation	p 314
objects. The body without organs is the matter that always fills space to given degrees of intensity, and the partial objects	p 326
up again. Such is the delicate and focal point that fills the function of transference in schizoanalysis—dispersing, schizophrenizing the	p 339
perverse	
FILM 8	
so good! Perhaps one will recall a sequence from the film Hearts and Minds: we see Colonel Patton, the general's son	p 62
himself, herself. ... A picture! A Kodak snap, in a universal film of snaps. Each person as a little triangulated microcosm—the	p 266
regressive, but explores a global field of coexistence. Witness a film by Nicolas Ray, supposedly representing the formation of a cortisone	p 274
protagonist, have a son of his own? Hmm ... What the film shows so well, to the shame of psychiatrists, is that	p 274
no longer applies at all, at this point in the film, of knowing whether the spectator must see the accident coming	p 317
in a sense, by its excess, is foreign to the film (Chaplin had invented it twenty-two years before the film), is	p 317
the film (Chaplin had invented it twenty-two years before the film), is merely the formal, absolute exercise that prepares for the	p 317
the optimism of the final image. Neither term suits the film. Charles Chaplin in Modern Times sketches rather, on a very	p 317
FILM'S 2	
in having stayed his hand. But doesn't this man, the film's protagonist, have a son of his own? Hmm ... What the	p 274
circuits, it can be said that Charlie Chaplin, as the film's sequences unfold, progressively displaces the reactions, causes them to recede	p 317
FILTERED 1	
work is, but senses too the poisons that have already filtered in. Everything would be fine if the economic problem of	p 65
FILTH 1	
turns, one no longer finds anything but father-mother—this Oedipal filth that sticks to our skin. Yes, I desired my mother	p 269
FILTHY 2	
in Vietnam, in the presence of their weeping sisters, the filthy Marines are beaten by their instructor, on whose knees the	p 61
how to make what he is escaping escape, collapsing a filthy drainage pipe, causing a deluge to break loose, liberating a	p 341
FINAL 17	
of them positive, that are never an expression of the final equilibrium of a system, but consist, rather, of an unlimited	p 19
the ego through the intermediary of the body image—the final avatar of the soul, a vague conjoining of the requirements	p 23
in a primordial totality that once existed, or in a final totality that awaits us at some future date. We no	p 42
or to a whole that will eventually appear in a final depressive stage (the complete Object). Partial objects hence appear to	p 44
the ego, the mother, and the father. And in the final analysis that is where the crux of the matter lies	p 44
makes us remain there? Let us consider a third and final text of Freud's, Analysis Terminable and Interminable (1937). We prefer	p 65
of life to pass into psychoanalysis. He denounced, in the final resignation of Freudianism, a fear of life, a resurgence of	p 119

idea of the afterward seemed to us to be a final paralogism in psychoanalytic theory and practice; active desiring-production, in its preclude pessimistically, once and for all, the prospect of a final discharge; the aim now is to make the glance recoil formation of central sovereignty; overinvests it by making it the final eternal cause for all the other social forms of history the investments. Or would we do better to review Reich's final attempt, involving a biogenesis that not without justification is qualified to sexuality as a cycle. If the details of Reich's final theory are taken into consideration, we admit that its simultaneously proof or voucher, on a par with Reality. In the final analysis that is indeed what is at issue, as Octave pessimism of Modern Times and of the optimism of the final image. Neither term suits the film. Charles Chaplin in Modern design, he is the stroke itself. ... That is why the final image is without optimism. One does not see what optimism sources, but only machinic forms or indices. The fourth and final thesis of schizoanalysis is therefore the distinction between two poles harsher, lack is arranged in the most scientific of ways, final solutions of the Jewish problem variety are prepared down to	p 129 p 192 p 277 p 291 p 292 p 307 p 317 p 317 p 366 p 373
FINALIST 1	
to the arrests, the continuations in the void, or the finalist illusions that repression imposes on the process itself. This explains	p 379
FINALITY 1	
from the outside, extrinsically; rather, its very form and its finality are marked by this social function. It is not the	p 312
FINALIZATIONS 1	
neurotic arrests, its perverse continuations in the void, its psychotic finalizations. Inasmuch as Oedipus arises out of an application of the	p 363
FINALLY 49	
walk: He sometimes halted without saying anything. Either he had finally nothing to say, or while having something to say he nothing to say, or while having something to say he finally decided not to say it. ... Other main examples suggest themselves that were tormenting him, he gives every appearance of having finally joined forces with them, taking passionate pride in portraying them the second power: neurosis, that's father-mother, but grandma, that's psychosis.) Finally, the distinction between the Imaginary and the Symbolic permits the	p 12 p 12 p 17 p 52
creates in most people irreducible oppositions between the two forces. Finally, the third factor—of such economic importance that it outweighs without knowing it or being fully aware of it, and finally we are transsexual in an elemental, molecular sense. That is is already the mother of a new humanity and can finally die. That is why the schizophrenic God has so little Oedipus. Perhaps it's by trying to be Worm that I'll finally succeed in being Mahood.... Then all I'll have to do the doctor as Father and Judge, Family and Law; and finally to culminate in the following paradox: While the victim of this law prescribes at the heart of the family; and finally latency, the celebrated latency, after which the beyond begins. But was wrong: the discourses have continued. But Nietzsche wanted us finally to pass on to serious things. He gives us twelve real rather than symbolic; machinic rather than structural—an unconscious, finally, that is molecular, microphysical, and micrological rather than molar or	p 65 p 70 p 77 p 85 p 93 p 99 p 106 p 109
scene from Oedipal theatrical representation (the return to myth!); and finally the third element, the most disturbing, a sort of racket of Oedipus, especially noxious and virulent, but where the subject finally has what he wants, and sucks away at his Oedipus they act in a negative, privative fashion, by mere frustration? Finally, their moment, their own time: was it not self-evident that produces himself as a free man, irresponsible, solitary, and joyous, finally able to say and do something simple in his own commodity form. We are free to think that there is finally even less dishonesty in psychoanalysis than in the established literature neocolonized society that is constructed for the subject, and that finally succeeds in what colonization was only able to outline: an of the repressed. The fact that this image in turn finally suffers a repression, that it comes to take the place is not adequate to the structural model. All this depends, finally, on a postulate that burdens ethnology to the same extent accounting machine, the writing machine, and the monument machine; and finally the synthesis of consumption, with the upkeep of the despot	p 118 p 121 p 127 p 131 p 134 p 171 p 173 p 188 p 195
inscriptions to subsist, as bricks on the new surface. And finally, from this appropriation there results the way in which the or between articulations of different levels, monemes and phonemes—that finally ensure the independence and the linearity of the deterritorialized signs	p 198 p 207
are constantly rediscovering the truths of the despotic age? And finally, could it be that this arbitrariness of designations, as the forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to discharge and vent itself only on itself,—that rather, from being the repressing representation, it will have to finally become the representative of desire itself. And it must become through the dissolution of the family and the corporation; and finally, the decoding of the worker in favor of the work by mobilizing the resources of knowledge and information capital, and finally because it absorbs the greater part of the surplus value of the signified, the transcendence of the despotic signifier, and finally, its consecutive decomposition into minimal elements within a field of in a word, a movement of extreme violence. There results, finally, a fourth characteristic that places the axiomatic in opposition to conception of repetition remains captive to such a movement.) (3) Finally, the point of view of the community, which is disjunctive stimulus of departure, then as an aggregate of destination, and finally as an intermediary or an interception of communication. If the of reducing it as usual to the images of daddy-mommy. Finally some relation to the outside! A whole alphabet, an entire Freudianism is permeated by this bizarre notion that there is finally only one sex, the masculine, in relation to which the constitutes the center of the factitious reterritorializations of capitalism. And finally, it is this form that produces the images filling the from one plane of consistency to another, in order to finally come undone in a nebula of molecules. The reader always distinguished any longer: the world of transverse communications, where the finally conquered nonhuman sex mingles with the flowers, a new earth	p 214 p 214 p 216 p 225 p 235 p 240 p 250 p 276 p 276 p 290 p 294 p 303 p 318 p 319
effort is enough to overturn everything, and to lead us finally toward other far-off places. The schizoanalytic flick of the finger multiplicity; psychological and axiological links—the good, the bad—that finally refer to the persons or to the scenes from which and b are in a paradoxical relationship of included disjunction. Finally there remains the possibility, not of an overlapping of the fixed as I, actually dies—which is to say it finally ceases to die since it ends up dying, in the result of the sociodesiring libidinal investments, which alone are primary; finally, that mental alienation refers directly to these investments and is	p 321 p 324 p 325 p 331 p 361
outcome of the neuroticization that runs counter to the process. Finally, everything is process, schizophrenia as process, since it is against that mask the society into a plurality of experimental spheres finally revealing the true face of modernity—an ultimate phase that simple revolutionary break with regard to aims and interests, and finally re-forms a merely specific reterritoriality, a specific body on the makes of the party a new form of sovereignty; and finally unconscious revolutionary investments that perform a real rupture with causality desire: desire that produces—real-desire, or the real in itself. Finally, we do not at all think that the revolutionary is political program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is something that does not claim to be speaking that is theirs, and as a position of desire. What, finally, is the opposition between schizoanalysis and psychoanalysis, when the negative	p 363 p 368 p 375 p 378 p 379 p 380 p 381
FINANCE 1	
or who does the alienating. Who steals? Certainly not the finance capitalist as the representative of the great instantaneous creative flow	p 238
FINANCIAL 16	
of social production and reproduction, along with its economic and financial mechanisms, its political formations, and so on, can be desired of production through merchant capital; the decoding of States through financial capital and public debts; the decoding of the means of deterritorialized flows, cannot be defined by commercial capital or by financial capital—these being merely flows among other flows and elements	p 104 p 225 p 226
is not assembled, until capital directly appropriates production, and until financial capital and merchant capital are no longer anything but specific	p 226
of capital the new social full body, whereas commercial and financial capitalism in its primitive forms merely installed itself in the where they are high. Before the capitalist machine, merchant or financial capital is merely in a relationship of alliance with noncapitalist the capitalist machine, in relation to which commercial capital and financial capital will now take the form of a new alliance essence, it functions only through its alliance with commercial and financial capital. In a sense, it is the bank that controls of Capital, without attaching enough importance to banking practice, to financial operations, and to the specific circulation of credit	p 226 p 227 p 228 p 229 p 230

money—which	
in its relationships with the market and with commercial and financial capital. This implies diachronic encounters and countersectings such as	p 234
one	
the unavowable begins: there is not a single economic or financial operation that, assuming it is translated in terms of a	p 247
capital has no industrial essence functioning other than as merchant, financial, and commercial capital, where money would take on functions	p 249
other	
back first of all to a time when commercial and financial capital is still allied with the old system of production	p 253
cleavage that will animate a struggle not only economic and financial, but political as well. Now the meaning of just such	p 255
he is an adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems that cross through a family:	p 278
his	
these aspects—not the least operation, the least industrial or financial mechanism—that does not reveal the insanity of the capitalist	p 373
FINANCING 15	
other case, signs of the power of capital, flows of financing, a system of differential quotients of production that bear witness	p 228
the formation of means of payment and the structure of financing, between the management of money and the financing of capitalist	p 229
structure of financing, between the management of money and the financing of capitalist accumulation, between exchange money and credit	p 229
money. The	
both, that they are situated at the pivotal point between financing and payment, merely shows the multiple interactions of these two	p 229
the dualism of these two forms of money, payment and financing—the two aspects of banking practice. But this dissimulation does	p 229
between capital and labor capacity, and between the flows of financing and the flows of incomes or means of payment; the	p 245
migrating capital, the floating of currencies, the new means of financing and credit, the special drawing rights, and the new form	p 245
at the level of the differential relation between flows of financing, and flows of means of payment or income. Such an	p 249
part noneconomic factors determined as dominant. That the flow of financing is raised to an entirely different power from the flow	p 249
defined by surplus value, the distinction between the flow of financing and the flow of income in wages. But this is	p 254
back to earth. For example: deterritorialization of the flows of financing, but reterritorialization of purchasing power and the means of payment	p 258
encounter the duality of money, as a structure of external financing and as a means of internal payment, along with the	p 356
the established sovereignties—if only because of the structures of financing? Because art, as soon as it attains its own grandeur	p 368
value in the industrial essence of capitalism, a flow of financing and a flow of payment or incomes in the monetary	p 372
of immanence, defined by the circular relationship great flux of financing—reflux of incomes in wages—afflux of raw profit); the	p 372
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a stone-sucking machine? Where in this entire circuit do we find the production of sexual pleasure? At the end of Malone	p 3
of cosmic sexual pleasure remains constant, so that God will find a way of taking his pleasure with Schreber, even if	p 16
of desire (which Bettelheim translates in terms of autism). We find ourselves confronted with the same problem once again: How has	p 37
using them—to water Oedipus down, to miniaturize it, to find it everywhere, to extend it to the very earliest years	p 45
real matter at issue. The matter at issue is to find out whether everything he touches is experienced as a representative	p 47
plays a role in the recording of the process, we find ourselves trapped in the net of a diffuse, generalized oedipalism	p 49
the same time a woman offers them approximately what they find in a man. The opposition here is between two uses	p 70
disjunctive synthesis. We are so molded by Oedipus that we find it hard to imagine another use, and even the three	p 76
back through the course of the ages, you will never find a child caught in a familial order that is autonomous	p 100
not surpass your father, or you will surpass him to find our forefathers. Lacan has demonstrated in a profound way the	p 104
those of Marx or Engels: We now laugh when we find Man and World placed beside one another, separated by the	p 107
importance for a society to repress desire, and even to find something more efficient than repression, so that repression, hierarchy,	p 116
exploitation	
explosion that thrust them into a paternalistic deviation that I find depraved.... A second group of loners, of which I am	p 124
forbids itself in its turn (the double-impasse formula): Could one find examples [illustrating the diagram of actual neuroses] in the prisoner	p 127
what does it matter, after all, if morality or religion find an analytical and regressive meaning in Oedipus, or if Oedipus	p 128
conditions determined by an apparently victorious capitalism, where do we find enough innocence for generating universal history?	p 139
Desiring-production also exists from	
their development. It will be necessary to await capitalism to find a semiautonomous organization of technical production that tends to	p 141
appropriate	
the closing of the cycle. I have been unable to find anything of that nature among the Mru ... Everyone behaves as	p 148
network of intensive and inclusive disjunctions, it still has to find again and reanimate lateral connections in the network itself, and	p 154
with the mother that the filiation becomes extended. There we find no repression of the father, no foreclosure of the name	p 159
of Oedipus must always resume its point of departure and find again its point of arrival. Oedipus is a limit. But	p 175
the relationship of the statistical formations to their molecular elements, find themselves brought back to the simple empirical reality, insofar as	p 188
intrinsic coding, but these coded flows of the former regime find themselves overcoded by the transcendent unity that appropriates surplus	p 196
value	
converge on a man such as this, all the alliances find themselves countersected by this new alliance that overcodes them. Endogamous	p 200
sitting astride two groups, the one where he leaves to find his sister, the other where he returns to find his	p 201
to find his sister, the other where he returns to find his mother again. The purpose of this double incest is	p 201
even a science. It is these flows of code that find themselves encasted, coded, or overcoded in the precapitalist societies in	p 232
value resulting from scientific and technical flows of code, we find no commensurability or exterior limit between scientific or technical labor	p 234
In this respect the knowledge flow and the labor flow find themselves in the same situation, determined by capitalist decoding or	p 234
your labor capacity, the rest is not important, we'll always find a place for you within the expanded limits of the	p 251
not reproduced in the same way as humans themselves, but find in them a simple material that the form of economic	p 263
not a single one of these tactics that does not find in Oedipus its land of milk and honey, its good	p 269
the colonizer's efforts at oedipalizing the indigenous population—African Oedipus—find themselves contradicted by the breakup of the family	p 269
along the	
come from elsewhere and from deeper down. But psychoanalysis did find the following means, and fills the following function: causing beliefs	p 314
and irreducible terms of the unconscious so long as you find or restore a link between two elements. (But how then	p 314
the applications of reterritorialization in other flows. Inversely, one can find the form of social alienation in action in all the	p 320
Ananke; desire must produce its shadow or its monkey, and find a strange artificial force for vegetating in the void, at	p 334
passion the system that oppresses them, and where they always find an interest, since it is here that they search for	p 346
essential to the capitalist system. But it is interesting to find this essential concealment, miniaturized, occupying a place of honor in	p 356
its delegated psychic repression, without which social repression would never find docile and resigned subjects, and would not succeed in	p 361
choking	
cogs and parts; to insert oneself into the machine to find there at last the enjoyment of the mechanisms that pulverize	p 365
And perhaps this, as we have seen, is Where we find the commodity value of art and literature: a paranoiac form	p 370
Welcome, Mister Brezhnev). And how, indeed, could one fail to find one's interest in the hole where one has sunk it	p 375
from? Those who have read us this far will perhaps find many reasons for reproaching us: for believing too much in	p 378
FINDING 5	
the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no shape or form whatsoever, right there	p 8
where	
less irreversible structures. We understand this sentence, but can't help finding its tone disturbing. The following choice is imposed on us	p 128
new land—not at all a hope, but a simple finding, a finished design, where the person who escapes causes other	p 322
sexuality under the morbid yoke of the little secret, while finding medical means for rendering it public, for making it into	p 351
periods. They relate these aesthetic formations to greater social aggregates, finding in them a field of application, and everywhere enslave art	p 370
FINDS 48	
This walk outdoors is different from the moments when Lenz finds himself closeted with his pastor, who forces him to situate	p 2
of a new humanity). As a matter of fact, Schreber finds himself frozen in the pose and trapped in the paraphernalia	p 17

a despotic State more or less far removed in time, finds itself in a totally new situation: it is faced with this sexuality. Admittedly, once the child has grown up, he finds himself deeply involved in social relations that are no longer Oedipus complex, whose resolution introduces him into society, where he finds, within the figure of Authority, the obligation to relive it between its reactionary charge and its revolutionary potential. Even Schreber finds himself to be the Great Mongol when he breaks through an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or religion? We that makes alliance depend on the major filiations, and that finds itself contradicted by practice. It is necessary to ask if rise to Amazon groups capable of negotiating for men perhaps finds its reply in women's affinity with the germinal influx, resulting primitive codes. At the heart of primitive production one always finds oneself at 4+n, in the system of ancestors and affines remaining at the level of what it means? The ethnologist finds himself before a flow of hair, with the breaks in But—and this is the fourth point—the exchangist conception finds it necessary to postulate a closed system, statistically closed, and and functions are delimited and coordinated, in which nothing whatever finds a place that has not first been assigned a meaning blocks of mobile, open, finite debts, the parcels of destiny—finds itself taken into an immense machinery that renders the debt the other alliance. It is the entire primitive system that finds itself mobilized, requisitioned by a superior power, subjugated by new the ancestor—the master of the mobile and finite blocks—finds himself dismissed by the deity, the immobile organizer of the tribe, as she exists in the tribe, as the hero finds her in penetrating into the tribe, or finds her again the hero finds her in penetrating into the tribe, or finds her again in returning to the tribe after his first in the heart of a given social machine. All this finds itself overwhelmed in a new destiny, with the despotic machine of social repression-psychoic repression—i.e., the repressing representation—now finds itself defined in terms of a supreme danger that expresses	p 33 p 46 p 79 p 105 p 128 p 147 p 165 p 178 p 182 p 187 p 191 p 192 p 196 p 200 p 200 p 200 p 205 p 210
itself. The impossible has become possible; the unoccupied limit now finds itself occupied by the despot. Oedipus has received its name (la brisure), or the breaking of this break. The tendency finds no end, the thing in motion never quite reaches what of capital. An economist of the caliber of Bernard Schmitt finds strange lyrical words to characterize this flow of infinite debt language to a game; the signified-signifier relationship, where the signified finds itself by nature subordinated to the signifier; figures defined as	p 215 p 231 p 237 p 242
the order of powers. For if one of the flows finds itself subordinated and enslaved to the other, the reason is ceases to fully occupy this field. But this deterritorialized field finds itself determined by an axiomatic, in contrast to the territorial a memory for man. In contrast to codes, the axiomatic finds in its different aspects its own organs of execution, perception only take place starting from an already conquered State that finds itself confronted by the same axiomatic problems of extraction of Marx is quick to add that this essentially cynical discovery finds itself rectified by a new territorialization, in the form of now simply the form of human matter or material that finds itself subordinated to the autonomous social form of economic reproduction labor capacity, etc., in such a way that the family finds itself countersected by the order of classes. (In this sense unit of production and of reproduction, when the conjunction again finds in the family the meaning of a simple unit of production and antiproduction, is reduced to Oedipus, where everyone now finds himself cornered and cut along the line that divides him reterritorializes the deterritorialized flows. We have also seen that capitalism finds in schizophrenia its own exterior limit, which it is continually is only in the capitalist formation that the Oedipal limit finds itself not only occupied, but inhabited and lived, in the with the result that, wherever one turns, one no longer finds anything but father-mother—this Oedipal filth that sticks to our discourse of bad conscience and guilt always rises up and finds its nourishment—what is called being cured. On two points who are ill only from their own childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis and in the soberest of means who took revolutionary flight, but who later finds himself immersed in dreams of a Great America, and then production becomes replaced by beliefs, the other where repressed desiring-production finds itself replaced by representations. To be sure, it is not	p 249 p 250 p 250 p 256 p 259 p 263 p 263 p 265 p 265 p 266 p 267 p 269 p 270 p 271 p 277 p 313
this social alienation includes in its turn mental alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the such only because it is deprived of this support, and finds itself reduced to testifying all alone for deterritorialization as a means a formation of this sphere—here is where desire finds itself trapped, specifically limited to human sex, unified and identified there where the two flows no longer overlap: one then finds oneself before a new passive synthesis where a and b social critique of civilization, but that civilization on the contrary finds itself sanctified as the sole agency capable of opposing the libido to a finite aggregate of destination, where the destination finds nothing but impasses and blockages consonant with the mechanisms of substituted a familial causation or expression for social production, and finds oneself back within the categories of idealist psychiatry. Whatever one's	p 321 p 321 p 323 p 325 p 332 p 356 p 361
such a way that the military, bureaucratic, and police apparatus finds itself grounded in the economy itself, which directly produces libidinal	p 372
FINE	7
the combined resources of image and structure. And despite some fine books by certain disciples of Lacan, we wonder if Lacan's they cry at the religious services for their dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals a the poisons that have already filtered in. Everything would be fine if the economic problem of desire were merely quantitative; it of desire: the qualitative flows of the libido. In some fine pages, Andre Green recently took up the question again by transference). This is what Foucault has shown in his very fine analysis: the familialism inherent in psychoanalysis doesn't so much destroy a place by which the structure becomes visible. In her fine analysis of the phenomenon of belief, Octave Mannoni likewise uses one. If someone reading this book feels that things are fine in psychoanalysis, we're not speaking for him, and for him	p 53 p 62 p 65 p 66 p 271 p 305 p 380
FINELY	1
and methods of self-locomotion constitute, in and of themselves, a finely tuned machine. And then there is the function of the	p 2
FINEST	1
true. In the Louis XVII affair, or rather in the finest case, that of the pretender Richemont, there is a desiring-machine	p 88
FINGER	1
finally toward other far-off places. The schizoanalytic flick of the finger, which restarts the movement, links up again with the tendency	p 321
FINGERNAILS	1
with their organization and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber the millions of	p 281
FINGERS	1
its articulation to them, inasmuch as the parents lay their fingers on them. To trace back from images to the structure	p 308
FINISH	1
the codes vacillate. Doubtless, to begin with money and to finish with money is an operation that cannot be expressed in	p 176
FINISHED	6
much like certain schizophrenics' drawings, described as overstuffed, and if finished it was only in so far as there was no space, the unary stroke of the signifier. We have not finished chanting the litany of the ignorances of the unconscious; it at the same time a serenity, a certitude in the finished work. It is Freud's testament. He is going to die on a very small scale, with a precise stroke, the finished design of several oppressive and fundamental manifestations. The leading character on this. He went quickly, as usual. He traced the finished design. In its destructive task, schizoanalysis must proceed as quickly not at all a hope, but a simple finding, a finished design, where the person who escapes causes other escapes, and	p 6 p 61 p 65 p 317 p 318 p 322
FINISHES	1
is felt in every feeling, what never ceases and never finishes happening in every becoming—in the becoming-another-sex, the becoming-god, the	p 330

FINITE	15	
recent suggestion that it would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas		p 65
The answer is simple, it is debt—open, mobile, and finite blocks of debt: this extraordinary composite of the speaking voice of the primitive inscription machine—the blocks of mobile, open, finite debts, the parcels of destiny—finds itself taken into an and infinite credit have replaced the blocks of mobile and finite debts. There is always a monotheism on the horizon of filiation, then the ancestor—the master of the mobile and finite blocks—finds himself dismissed by the deity, the immobile organizer on a fixed date, which constitute a monetary form of finite debt). Inversely, bank credit effects a demonetization or dematerialization of from the start an axiomatic machine based on the supposed finite number of the figures considered.) Then what becomes of the relationship of prestige and consumption in the block of finite debt). All these code characteristics—indirect, qualitative, and limited—are to disturb the circuits of qualified flows, to decompose the finite blocks of debt, and to destroy the very basis of modern reply of certain recent authors: the theater elicits the finite structure of the infinite subjective representation. What is meant by poles of subjective representation, as infinite imaginary representation, and as finite structural representation. Thereafter it is possible to oppose these two		p 190 p 192 p 197 p 200 p 229 p 246 p 247 p 249 p 305 p 307
surplus value as well as in the movement of the finite blocks of debt. But even in the system of despotic of the social field invested by the libido to a finite aggregate of destination, where the destination finds nothing but impasses objects, agents, and relations of sociodesiring-production—is reduced to a finite familial aggregate as an aggregate of arrival (a minimum of of an application of the entire social field to the finite familial figure, it does not imply just any investment of		p 337 p 356 p 358 p 363
FINITE-INFINITE	1	
would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the problem is particularly		p 65
FIRE	3	
requirements of inscription, but inscription itself, with its imprint of fire, its alphabet inscribed in bodies, and its blocks of debts of atmospheric haze, the blue of the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows your ass to your mouth, ... ah, my ass burns like fire, but what can be the meaning of that? Perhaps a		p 188 p 292 p 325
FIRES	1	
that feeds one and the same desiring-machine, so many local fires patiently kindled for a generalized explosion—the schiz and not		p 137
FIRM	6	
he thrusts them aside and sweeps them away with a firm and confident response. And this response is double: it is meaning be nothing other than use, that it become a firm principle only if we have at our disposal immanent criteria isolation, but its effect on the over-all profitability of the firm in its relationships with the market and with commercial and which the libido invests the social field.) Freud makes a firm choice of this last direction; all the more firm in a firm choice of this last direction; all the more firm in that, according to his own confession, he wants to a Secretary of State, a general, the boss of a firm, a technician. Listen to the great paranoiac din beneath the		p 57 p 109 p 234 p 354 p 354 p 364
FIRMLY	3	
of inhibitors and repressers that eventually determine the support and firmly define a specific, personal subject. No chain is homogeneous; all the dogs, according to Kafka's observations, want desire to be firmly wedded to the law in the pure detachment and elevation it insinuates itself everywhere in the productive machine and becomes firmly wedded to it in order to regulate its productivity and		p 39 p 213 p 235
FIRMS	2	
absorbs is not sliced from the surplus value of the firms, but added to their surplus value by bringing the capitalist of revenues to escape. These revenues are tapped by the firms and in turn form an afflux by means of a		p 235 p 238
FIRST	210	
immediately consummated, and these consumptions directly reproduced. This is the first meaning of process as we use the term: incorporating recording of this flow (the breast—the mouth). And because the first machine is in turn connected to another whose flow it organs exerts later on in the uninterrupted process, we must first establish a parallel between desiring-production and social production. We intend		p 4 p 5 p 10
Freud thus add that, on second thought, hysterical neurosis comes first, and that disjunctions appear only as a result of the system of co-ordinates for situating himself at his disposal, because, first of all, he has at his disposal his very own points to are of many very different sorts, and at first glance do not seem to belong to a single category to the example considered—are as follows: the celibate machine first of all reveals the existence of a much older paranoiac naked torso are neither delirious nor hallucinatory phenomena: they designate, first of all, a band of intensity, a zone of intensity question immediately compel us to raise another one, which at first glance seems quite different: how does psychoanalysis go about reducing this entire vital progression? Let us trace it along a first path (the shortest route): the points of disjunction on the him to be born and reborn (the lived state coming first, in relation to the subject that lives it). This is dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger). The first of these is an explanatory concept that supposedly locates the		p 13 p 15 p 18 p 18 p 19 p 20 p 20 p 20 p 22
is all wrong from the very outset: from the very first step that the Platonic logic of desire forces us to do with the difference in regime between them. In the first place, technical machines obviously work only if they are not from desiring-production: which is to say that Homo natura comes first. But we must also say, more accurately, that desiring-production is But we must also say, more accurately, that desiring-production is first and foremost social in nature, and tends to free itself the end: which is to say that Homo historia comes first. The body without organs is not an original primordial entity aspect of them we are considering. Every machine, in the first place, is related to a continual material flow (hyle) that stasis or an attitude of total withdrawal. Hence there is first of all, according to Bettelheim, an autonomous reaction to the and is interrupted in accordance with these three modes. The first mode has to do with the connective synthesis, and mobilizes grasp the logic of these objects? It is doubtless because, first of all, she conceives of them as fantasies and judges suggestion, but of sheer terrorism. Melanie Klein herself writes: The first time Dick came to me ... he manifested no sort of within the bosom of this family, and from the very first days of his life, he immediately begins having an amazing dans) the restricted code of Oedipus. How does the child first come to define the places and the functions that the and the most desocialized. It is in the child's very first days of life, in the most elementary behavior patterns of to Oedipus, something infinitely stronger? For what Freud and the first analysts discover is the domain of free syntheses where everything he remarks: Well now, that looks like Oedipus! And at first he considers this something as a variant of the familial to keep going back further. To the Americans? To the First International? To the secret Committee? To the first ruptures, which To the First International? To the secret Committee? To the first ruptures, which signify renunciations by Freud as much as betrayals enchanted, miraculated world. (Also at the beginning, said Marx, the first capitalists could not be unaware of ...) 2 Three Texts of Freud It is easy to see that the problem is first of all practical, that it concerns above all else the immediately atheist, immediately orphan. And doubtless an examination of the first argument would lead us to a similar conclusion. By joining of the three supposed phases of the girl's fantasy, the first is such that the father does not yet appear, while only common phase—the second for the girls and the first for the boys—affirms without doubt the prevalence of the team at La Borde Clinic, assembled around Jean Oury—the first task was to show how it differed from individual fantasy the whole of this field over imaginary givens. If this first distinction is drawn out, we see that the individual fantasy himself for not having taken them sufficiently into account. The first of these factors is the rock of castration, the rock making up a list of three types of sessions, the first two of which comprise counterindications, the third alone constituting the school. Such is the case in an illustrative passage, the first kiss given Albertine. Albertine's face is at first a nebula passage, the first kiss given Albertine. Albertine's face is at first a nebula, barely extracted from the collective of girls. Then		p 25 p 31 p 33 p 33 p 33 p 33 p 36 p 37 p 41 p 44 p 45 p 47 p 47 p 49 p 54 p 55 p 55 p 55 p 56 p 56 p 58 p 58 p 59 p 62 p 62 p 65 p 66 p 69 p 69

in an elemental, molecular sense. That is why Proust, the first to deny all oedipalizing interpretations of his own interpretations, contrasts specific use, and a partial and nonspecific use. In the first, desire at the same time receives a fixed subject, an syntheses of the unconscious following a given use. It is first of all the synthesis of recording that in effect situates to the triangulation into which they enter: desire receives its first complete objects and is forbidden them at one and the of transmitting and reproducing itself without this second step: the first step elaborates the form of the triangle, but it is calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first of all by making a global and specific use of This use can be defined as transcendent, and implies a first paralogism in the psychoanalytic process. For a simple reason, we the cops are there to replace the high priests. The first profound example of an analysis of double bind, in this logic of the relation to the father, he was the first to open the way for a release from the father's sensitive to the false problems of Oedipus. But if the first disciples were tempted to reclose the Oedipus yoke, didn't they intensive order. What is the nature of this order? The first things to be distributed on the body without organs are the development of the differentiation of the egg, it was first believed that veritable organizers decided the destiny of the parts persecution psychosis linked to the death of the mother, he first asks himself if he has to deal with an unconscious pushed still further into the background. The revolutionary is the first to have the right to say: Oedipus? Never heard of is even the necessary condition for rendering escape impossible—a first pre-oedipal beginning is invoked, the primitive nondifferentiation of the most

same path (the children to come), and also since the first beginning is said to be pre-oedipal only to indicate that language except to the extent that linguists and logicians have first eliminated meaning; and the greatest force of language was only error, and to envelop theoretical and practical paralogisms. In the first place, a partial and nonspecific use of the connective syntheses the unconscious itself, has what appear to be two moments: first, a moment that is racist, nationalistic, religious, etc., and that the psychically repressed in a constituted society. Therefore we should first of all consider the second question: does psychic repression bear has recourse to this last extremity, to save itself ... which first and foremost is a logical deduction made by the human ego, belongs to the conscious or mental-subjective self. So the first analyses are, or should be, so impersonal that the so-called impersonal that the so-called human relations are not involved. The first relationship is neither personal nor biological—a fact which psychoanalysis

reproach someone for having an ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis owes its existence to a relationship, theoretically requisite impasse, organized by the repressive society. Reich was the first to raise the problem of the relationship between desire and Situating the problem in terms of desire, he is the first to reject the explanations of a summary Marxism too quick him this, whereas Freud got full pardon. Reich was the first to attempt to make the analytic machine and the revolutionary regard to them, my rebellion against the paternalism of the first group placed me from the second year in a socially linked to this evaluation. The difficulties bore on several aspects. First, the nature of these factors: were they somatic, social, metaphysical were allowed to speak here, he could talk about the first two, although they are in fact the most reasonable. The two, although they are in fact the most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where

provided that the rules formulated by Marx are followed exactly. First of all, universal history is the history of contingencies, and to its own repression). The territorial machine is therefore the first form of socius, the machine of primitive inscription, the megamachine postulate that underlies exchange notions of society; society is not first of all a milieu for exchange where the essential would to the decoding of flows that have become abstract. The first organ to suffer privatization, removal from the social field, was machine. The sign is a position of desire; but the first signs are the territorial signs that plant their flags in on the contrary, it is rather the effect of the first great movement of deterritorialization on the primitive communes. The immanent from being the extension of a system that is at first closed, the opening is primary, founded in the heterogeneity of The full body is the unengendered, but filiation is the first character of inscription marked on this body. And we know of filiation, guide-signs and master-signs, signs of desire, intensive at first, which fall in a spiral and traverse a series of extension there is no primary filiation, nor is there a first generation or an initial exchange, but there are always and have married the mother was therefore the maternal uncle. The first consequence of this is that incest with the sister is possible spouse. Such is the meaning of preferential marriage: the first incest that is permitted. But it is not by chance origin, as though the prohibition proved that the thing was first desired as such; another that makes the limit a structural aunt's daughter as a substitute for the aunt, as the first possible or permitted incest; what does the blocking or causes instances of territorial representation in the primitive socius. In the first place, the germinal influx of intensity conditions all representation: it Devereux seems to us to be wrong on two occasions. First, when he admits having recoiled too long before this—so as a secondary reaction to this group homosexuality, non-oedipal at first. As for Oedipus in general, it is not the repressed striking—to our perverted eyes—for the fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything

an Indian Oedipus or an African Oedipus? They are the first to admit that they re-encounter none of the mechanisms or long history of our society. But the repressed is not first of all the Oedipal representation. What is repressed is desiring-production perspective, which wreaks havoc everywhere. For if the institution is first understood as a familial institution, it matters little to say familial organization in itself, which is thought to be lived first by the child as a microcosm, then projected into the itself can be understood in many different ways. In the first place, desiring-production is situated at the limits of social production breaks and extrafamilial flows. The fact that the father is first in relation to the child can only be understood analytically themselves, and not the derivatives of a daddy-mommy? In the first instance one studies large molar aggregates, large social machines—the What is involved is not a theoretical discussion of the first principles of anthropology: the whole notion of social practice, and this conception so that the structure is able to function. First of all, when considering kinship structures, it is difficult not in which nothing whatever finds a place that has not first been assigned a meaning in relation to the whole. They could be that all these—in various ways—presuppose this first great hiatus, although they all claim to repel and to to God and connects him to the people. For the first time, something has been withdrawn from life and from the judge life and to survey the earth from above: a first principle of paranoid knowledge. The whole relative play of alliances finds her again in returning to the tribe after his first marriage. He counterseals the extended filiations with a direct filiation becomes king. The second marriage develops the consequences of the first, it draws out the effects of the first. The hero of the first, it draws out the effects of the first. The hero begins by marrying the sister, than he marries representation when it ceases to be territorial and becomes imperial. First of all, we have the impression that the elements of these two forms of representation, territorial and imperial. In the first place, territorial representation is made up of two heterogeneous elements

destiny, with the despotic machine and imperial representation. In the first place, graphism aligns itself on the voice, falls back on writing signs that it emits (revelation). This is perhaps the first assembling of formal operations that will lead to Oedipus (the and one's hands will be washed with it. Writing—the first deterritorialized flow, drinkable on this account: it flows from the the despotic signifier. For what is the signifier in the first instance? What is it in relation to the nonsignifying territorial or even phonetic code operating on the signifier in the first sense, without an overcoding effected by the signifier itself in just mentioned—the two features that Kafka so forcefully developed: first, the paranoid-schizoid trait of the law (metonymy) according to which

migration in the system of imperial representation: from being at first the displaced represented of desire, it becomes the repressing representation

Incest derives from this investment and not the reverse. At first it brings into play only the despot, the sister, and the second phase that merits the complex's name, while the first expresses only its parts and wheels functioning from a completely distinct determinations that make use of this transformed apparatus. At first situated adjacent to communal property, then entering into the latter's

in the end one no longer really knows what comes first, and whether the territorial machine does not in fact presuppose the same category as a subordinate relation. The State was first this abstract unity that integrated subaggregates functioning separately; it is as to be tamed.... 9 The Civilized Capitalist Machine The first great movement of deterritorialization appears with the overcoding performed by eminent unity. But the capitalist machine, the civilized machine, will first establish itself on the conjunction. When this occurs, the conjunction deeds—in land, for example—will be necessary in a first period of time, in a favorable conjuncture, at a time does not occur in the same way for both instances. First, simple exchange inscribes commercial products as particular quanta of a of code is transformed into a surplus value of flux. First of all, it appears that—in keeping with Balibar's remarks of money as the general equivalent as found in the first section of Capital, without attaching enough importance to banking practice scientist as such has no revolutionary potential; he is the first integrated agent of integration, a refuge for bad conscience, and the other measuring a purchasing power determined as income. The first is the immense deterritorialized flow that constitutes the full body

everything recommences by means of a new production that will first come under the sway of the first aspect). The incommensurability of the two aspects—the flux and the signifier that strangles and overcodes the flows. In the first place, for nonsignifying language anything will do: whether it be enters into a relationship with another flow, such that the first defines a content and the second, an expression. The deterritorialized Lyotard's recent book is due to its position as the first generalized critique of the signifier. In his most general proposition fact it is impossible to code such operations: in the first place, a code determines the respective qualities of the flows social axiomatic that stands opposed to codes in every respect. First of all, money as a general equivalent represents an abstract the evolution of the abstract despotic Urstaat: from being at first the transcendent unity, it becomes immanent to the field of never been a liberal capitalism: action against monopolies goes back first of all to a time when commercial and financial capital utterly enslaved than the lowest of slaves, he is the first servant of the ravenous machine, the beast of the reproduction That is why the problem of a proletarian class belongs first of all to praxis. The task of the revolutionary socialist production of capital, the self-expansion of existing capital. Under the first aspect capitalism is continually surpassing its own limits, always deterritorializing

problem of the universal delirium about which everyone is silent, first of all and especially the psychiatrists (they have no ideas same as those that gave rise to it in the first place. We have distinguished among three social machines corresponding to to the savage, the barbarian, and the civilized societies. The first is the underlying territorial machine, which consists in coding the the despot or his apparatus, the Urstaat: it effects the first great movement of deterritorialization, but does so by adding its be applied to the family. Individual persons are social persons first of all, i.e., functions derived from the abstract quantities object from on high, in the despotic machine, did not first make possible the folding and flattening operations that will constitute of private man—whence the position of Oedipus, marginal at first in the Three Essays, then centering more and more around 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or the egg—but also the father and to kill me, to sleep with your mother? It is first of all a father's idea: thus Laius. It is the curious indifference toward incest appears in other myths. Oedipus is first the idea of an adult paranoiac, before it is the to the shame of psychiatrists, is that every delirium is first of all the investment of a field that is social the result of abstraction. When we say the father is first in relation to the child, this proposition, devoid of meaning in itself, concretely means the following: the social investments are first in relation to the familial investments, which result solely from of the social investments. To say that the father is first in relation to the child really amounts to saying that to saying that the investment of desire is in the first instance the investment of a social field into which the maternal care. Not only is it impossible to derive the first anxiety from the second, but one cannot even consider, as as Kardiner does, that the social investment corresponding to the first anxiety comes after the infantile familial investment of the second meaning is only hypothetical, it is the father who is first in relation to the child. The paranoiac father Oedipalizes the it is an inner feeling experienced by the son. The first error of psychoanalysis is in acting as if things began father, the mother, and their real actions and passions must first be understood as fantasies of the child (the Freudian abandonment is, then, no longer any call for wondering which is first, the father or the child, because such a question can raised only within the framework of familism. The father is first in relation to the child, but only because what is in relation to the child, but only because what is first is the social investment in relation to the familial investment case for the social field: its coding or its axiomatic first determine within it a communication of unconscious. This phenomenon of controversy. It appears that, in the common social field, the first thing that the son represses, or has to repress, or respects the family is never determining, but is always determined, first as a stimulus of departure, then as an aggregate of and nomadic, just as there were two poles of delirium: first, a paranoiac fascisizing (fascisant) type or pole that invests the social investment of a paranoiac type—which explains why Freud first discovers the familial romance and Oedipus while reflecting on paranoia

paranoia and schizophrenia, which are like talking birds and girls' first names? Why do social investments follow this dividing line that distance or between different orders—the paranoiac has chosen the first: he practices macrophysics. And it could be said that by the unconscious is produced; the others, resultants reacting on the first, statistical aggregates through which the unconscious is represented and already

of view. It is true that this text seems at first merely to contrast the two common arguments, the one according breaks and captures—an always nomadic and migrant desire, characterized first of all by its gigantism: no one has shown this as a lack, an absence. It could be thought at first that such a hypothesis founds the omnipotence of a male sexuality. The schizo analytic slogan of the desiring-revolution will be first of all: to each its own sexes. 3 Psychoanalysis and It is doubtless true that the psychoanalyst would be the first to say that, everything considered, belief is not an act reduced the unconscious to this state of representation, if not first of all a system of beliefs put in the place of production and antiproduction, Freud, on the contrary, chooses the first path: it is not the father who indicates the action far as it is conceived. And to conceive there must first be desire, ... Desire is instinctual and holy: it is only aims, or even to particular sources. Freud is thus the first to disengage desire itself (le desir tout court), as Ricardo be explained? Several different things must be distinguished. In the first place, symbolic representation indeed grasps the essence of desire, but

analysis of this second term, as political economy analyzes the first. Psychoanalysis is the technique of application, for which political economy third (or fourth), if the latter is biunivocalizing whereas the first is biunivocalized? As partial objects the desiring-machines undergo two totalizations

the represented. But this is certainly not true in the first sense, where the molecular elements are continually passing through the machine become parts and pieces of one another. 4 The First Positive Task of Schizoanalysis The negative or destructive task of these tasks are necessarily undertaken at the same time. The first positive task consists of discovering in a subject the nature of the organs-partial objects. It is itself produced in the first passive synthesis of connection, as that which is going to to the case in question, the essential aspect of the first positive task is to ensure the machinic conversion of primal effectively revolutionary force. For what is the schizo, if not first of all the one who can no longer bear all able to stand living in the false pretences of residence. First he tries to take this movement as his own. He personal destiny, but the common lot. In this regard, the first thesis of schizoanalysis is this: every investment is social, and the other). If the preconscious revolutionary break appears at the first level, and is defined by the characteristics of a new the minimum conditions of identity. What does psychoanalysis do, and first of all what does Freud do, if not maintain sexuality wide application, situates the problem at several levels. In the first place, Freud discovers his own Oedipus in a complex social communication with the unconscious of the father. Lacan was the first to emphasize these themes, which were enough to challenge the couch, the economic dependencies that drive them there in the first place (a bit like the way the decoding of flows psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first imposed a certain free, intensive, phantasmal use of the family

to be searching for today: schizophrenogenic social production. In the first place, it is futile to affirm that the family expresses daddy-mommy—and he keeps his word. Now the question is, first, if that is what makes him ill, or if on the positive schizophrenic lines of escape. Thereafter three possibilities emerge. First, the process is arrested, the limit of desiring-production is displaced

use is made of Lacari's discoveries—Lacan, who was the first on the contrary to schizophrenize the analytic field!) In this can't go along with Maud Mannoni when she sees the first historical act of antipsychiatry in the 1902 decision granting Judge the family—and to his own family—but it is first of all a delirium of races, ranks, classes, and universal middle of the fifteenth century, when Venetian capitalism confronts the first signs of its decline, something breaks out in this painting the old code, or else introduced into new codes, and first of all into a properly pictorial axiomatic that chokes off be said of science: the decoded flows of knowledge are first bound in the properly scientific axiomatics, but these axiomatics express value in the operation of capitalism (surplus value as the first aspect of its immanence), a ruling class that is all with preconscious investments of class and of interest. And capitalists first have an interest in capitalism. A statement as commonplace as consonant with capitalism, or that scarcely threatens it. In the first case, they confine and localize their preconscious interest in wage rather the order of things is as follows: there is first a real libidinal revolutionary break, which then shifts into the As for those we have named, we hold in the first place that art and science have a revolutionary potential, and

FIRST-BORN 1

direct filiation. It is like an immense right of the first-born over all filiations, an immense right of the wedding night

FIRST-ORDER	2	
that are thus endowed with an aptitude for representing the first-order images of social persons. These private persons are formally delimited		p 264
is born in the capitalist system of the application of first-order social images to the private familial images of the second		p 265
FISSURE	3	
flux of a historic cosmos, a historic chaos. The matrical fissure of schizophrenia, as opposed to paranoiac castration; and the line		p 278
unconscious, schizoanalysis as a curettage of the unconscious; the matrical fissure in opposition to the line of castration; the splendid		p 299
affirmation		
made of gold, or like the church tile whose every fissure is accentuated by the layers of paint or lime covering		p 362
FIT	4	
unmatched edges violently bent out of shape, forcibly made to fit together, to interlock, with a number of pieces always left		p 43
the opposite and forcing the entire interplay of desiring-machines to fit within (rabattre tout le jeu des machines desirantes dans) the		p 47
here no biunivocal process is in fact produced that would fit production into the mold of representatives; no triangulation appears at		p 72
the very principle of State control—providing the State sees fit—can be seen clearly in mercantilism, inasmuch as it expresses		p 253
FITS	5	
work everywhere, functioning smoothly at times, at other times in fits and starts. It breathes, it heats, it eats. It shifts		p 1
the working machine. We shall not inquire how all this fits together so that the machine will run: the question itself		p 8
attrition, but rather its misfirings; it can operate only by fits and starts, by grinding and breaking down, in spasms of		p 151
apart or, as Butler would say, in another department that fits the whole over the other parts; machines in the strict		p 287
nonorganic and nonorganized multiplicity. And when it attracts them and fits itself over them, in the process of a miraculating fetishistic		p 326
FITTED	3	
The anodipal nature of desiring-production remains present, but it is fitted over the co-ordinates of Oedipus, which translate it into pre-oedipal		p 55
field insofar as it is real, whereas the individual fantasy fitted the whole of this field over imaginary givens. If this		p 62
that determine the positive dispersion in a molecular multiplicity are fitted over vacuoles of lack that perform this fusion in a		p 342
FIVE	4	
the pocket that serves as the source of the stones), five stones in the right-hand pocket of my trousers, and five		p 3
five stones in the right-hand pocket of my trousers, and five in the left-hand pocket (transmission pockets), with the remaining pocket		p 3
its afterward or its after-the-event. All the parts of the five paralogisms thus seem to be ready. But we are still		p 215
make of it: it has no place in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It		p 219
FIX	3	
what is the feudal system?) We are only able to fix the precise moment of the imperial formation as that of		p 195
of breaks, then the socialist movement seems necessarily led to fix or assign a limit that differentiates the proletariat from the		p 255
for our interest in one place rather than another, to fix our aims on a given path, convinced that this is		p 345
FIXATION	3	
of flowers. The diagnosis of Oedipal homosexuality with a mother fixation, of a dominant depressive nature and a sadomasochistic guilt, was		p 68
to be defined in terms of the father-mother representations, by fixation, regression, assumption, sublimation—and all of that according to what		p 351
seems to him to testify to a pathogenic state, a fixation in narcissism, or a regression to Oedipus and to the		p 352
FIXED	17	
being necessarily acquires, both of itself and of the supposedly fixed elements within an over-all process. For the real truth of		p 4
relative surplus value, while embodying itself in the machine as fixed capital. Machines and agents cling so closely to capital that		p 10
recording surface. It is a strange subject, however, with no fixed identity, wandering about over the body without organs, but always		p 16
occupied by the machine, but on the periphery, with no fixed identity, forever decentered, defined by the states through which it		p 20
that is missing in desire, or desire that lacks a fixed subject; there is no fixed subject unless there is repression		p 26
or desire that lacks a fixed subject; there is no fixed subject unless there is repression. Desire and its object are		p 26
detached (phallus). This passage implies a subject, defined as a fixed ego of one sex or the other, who necessarily experiences		p 60
In the first, desire at the same time receives a fixed subject, an ego specified according to a given sex, and		p 70
alliance are like the two forms of a primitive capital: fixed capital or filiative stock, and circulating capital or mobile blocks		p 146
bush paranoiac and the village pervert. Once the socius becomes fixed, falling back on the productive forces and appropriating them for		p 148
persons. Not only the flows and the chains, but the fixed stocks and the mobile debts—insofar as they in turn		p 149
means of payment (bills of exchange falling due on a fixed date, which constitute a monetary form of finite debt). Inversely		p 229
interplay of its differential relations, is to dodge any assignable fixed limit, to exceed and displace its interior limits, and to		p 255
dying; and the other, according to which this same subject, fixed as I, actually dies—which is to say it finally		p 330
a subjugated group: the subordination to a socius as a fixed support that attributes to itself the productive forces, extracting and		p 348
of this class. How could a formation of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for their brute		p 367
the full body that the order of reasons is inextricably fixed, under a code, under an axiomatic that determines it. What		p 367
FIXES	2	
application. Whence the third paralogism, the paralogism of application, which fixes the precondition for Oedipus by establishing a set of		p 111
biunivocal		
up dying, in the reality of a last instant that fixes it in this way as an I, all the while		p 331
FIXING	3	
economy. The primitive market operates through bargaining rather than by fixing an equivalent that would lead to a decoding of flows		p 186
is said to be an act of territoriality through the fixing of residence, and the other, an act of liberation through		p 196
than lung and Adler, had repudiated the sexual position: the fixing of the death instinct in fact deprives sexuality of its		p 331
FIXITY	2	
classes, castes, and ranks must not be sought in a fixity or a permeability, nor in a relative closing or opening		p 153
and art, human beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in and by science		p 368
FLAGS	2	
the first signs are the territorial signs that plant their flags in bodies. And if one wants to call this inscription		p 145
by way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a lot of people aroused. A		p 293
FLAME	3	
terribly disturbing sound of matter, and passes through its white-hot flame. How is it possible that the schizo was conceived of		p 19
itself, it is pierced by a hole, a lake, a flame, a tornado, an explosion. The themes of the preceding paintings		p 132
awake a sleeping youth, and which never cease extending their flame. As for ideology, it is the most confused notion because		p 133
FLAMES	1	

of deterritorialization; and on whether money burns or bursts into flames. Why not merely say that capitalism replaces one code with	p 247
FLAMING 1	
been but a single State, the State-as-dog that speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a	p 192
FLASH 2	
is what is called a psychotic episode: after a schizophrenic flash, one day we bring our tape recorder into the analyst's	p 56
arrive already oedipalized, they demand it, they want more. News flash: Stravinsky declares before dying: My misfortune, I am sure of	p 121
FLATTENED 2	
the system of connotation. To the extent that graphism is flattened onto the voice—the graphism that, not so long ago	p 209
utilizes the schizzes and diverts the flows: composite images, images flattened onto other images, so that when this operation reaches its	p 265
FLATTENING 8	
more recent developments. Whence the magical formula that characterizes biunivocalization-the flattening of the polyvocal real in favor of a	p 101
symbolic relationship	
And here, in the second place, is the essential: the flattening of the graphy onto the voice has made a transcendent	p 205
that will lead to Oedipus (the paralogism of extrapolation): a flattening out or a set of biunivocal relations that leads to	p 205
are the voice's signifieds. But to the extent that this flattening induces a fictitious voice from on high that no longer	p 209
perfectly schizophrenic language, but that functions only statistically within the flattening axiomatic of connections that puts it in the service of	p 246
and the divided, split, castrated ego. Isn't this operation of flattening, folding, or application what leads Lacan to say, willingly betraying	p 265
field from above (the repressing representation): the formal operations of flattening, extrapolation, and so on, that later belong to Oedipus, are	p 266
despotic machine, did not first make possible the folding and flattening operations that will constitute Oedipus in the modern social field	p 268
FLATTENS 2	
from the fantasy only its lines of exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which by their	p 64
is as it were covered over by a reflux that flattens the social investment onto the familial investment serving as a	p 269
FLEAS 1	
body swarms with them, as a lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming to the meaning of	p 16
FLECHSIG 1	
to a great monotony and encounters the father everywhere—in Flechsig, in the God, in the sun; it is the fault	p 57
FLECHSIG'S 1	
occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's person. But when we replace the doctor with the father	p 57
FLED 1	
village result from a fusion of two groups that have fled the English; the elders bemoan the current decadence). The medicine	p 168
FLEE 9	
and the most acute perception. The centrifugal forces do not flee the center forever, but approach it once again, only to	p 20
inside which they supposedly put the Dauphin so he could flee. And then, all around, there are agents of production and	p 88
hamletization that hem him in on all sides? Better to flee to the body without organs and hide out there, closing	p 113
analyst's couch, rather than the decoded flows of desire that flee, slip away, and take us where? Such is neurosis, the	p 135
socialism than by capitalism itself—further into the distance, to flee periphery or into enclaves. Thus the only choice left was	p 256
the deterritorialization constitutive of the system do not make it flee through one end or another that would escape the axiomatic	p 260
beast, a black. Good people say that we must not flee, that to escape is not good, that it isn't effective	p 277
poorly chosen to please. Courage consists, however, in agreeing to flee rather than live tranquilly and hypocritically in false refuges. Values	p 341
in whose proximity flows of knowledge schizophrenize, and not only flee across the social axiomatic, but pass beyond their own axiomatics	p 371
FLEEING 3	
is not inscribed in Oedipus without everything at its extreme fleeing beyond the reach of Oedipus. These identifications were not identifications	p 126
imagine such a career to be: Gregory Bateson begins by fleeing the civilized world, by becoming an ethnologist and following the	p 236
I may take flight, but all the while I am fleeing, I will be looking for a weapon! Doubtless there are	p 277
FLEES 3	
and that comes to us from an eternal future, or flees toward it. The canvas turns in on itself, it is	p 132
anchorite and his monks, Christ and his Saint Paul. Moses flees from the Egyptian machine into the wilderness and installs his	p 193
is like the Platonic opposite whose opposite draws near: it flees or it perishes. What we have tried to show from	p 338
FLESH 9	
enemies of the body. Merely so many nails piercing the flesh, so many forms of torture. In order to resist organ-machines	p 9
in his very body. It is an exercise in naked flesh, in the depths of the soul. The psychotic reacts with	p 123
And if one wants to call this inscription in naked flesh writing, then it must be said that speech in fact	p 145
prehistoric labor: the use of the cruelist mnemotechnics, in naked flesh, to impose a memory of words founded on the ancient	p 185
voice that speaks or intones, a sign marked in bare flesh, an eye that extracts enjoyment from the pain; these are	p 189
this meaning: to breed man, to mark him in his flesh, to render him capable of alliance, to form him within	p 190
appraises the pain emanating from the graphism applied to the flesh itself: the eye jumps. The magic triangle with its three	p 204
territorial representation. The signs are no longer inscribed in the flesh itself but on stones, parchments, pieces of currency, and lists	p 211
codes. The axiomatic does not need to write in bare flesh, to mark bodies and organs, nor does it need to	p 250
FLEXIBILITY 1	
rather than penalizing the flow that creates incomes. How much flexibility there is in the axiomatic of capitalism, always ready to	p 238
FLEXIBLE 2	
explained by the fact that its axiomatic is not more flexible, but wider and more englobing. In such a system no	p 236
the old cynical axiomatic—all the more dangerous for being flexible and never saturated—of the capitalist State. But in reality	p 256
FLICK 1	
to lead us finally toward other far-off places. The schizoanalytic flick of the finger, which restarts the movement, links up again	p 321
FLIGHT 6	
become black like John Brown. George Jackson. I may take flight, but all the while I am fleeing, I will be	p 277
the artist possessing the soberest of means who took revolutionary flight, but who later finds himself immersed in dreams of a	p 277
grandmother's sewing machine, the little brother's bicycle, all objects of flight and theft, stealing and stealing away—the machine is always	p 316
aggregates, the large forms of gregariousness, do not prevent the flight that carries them along, and they oppose to it the	p 341
living on the fringe: it causes the social to take flight through the multiplicity of holes that eat away at it	p 341

ease, among stable things. They know nothing of this immense flight that transports them, ignorant of themselves, in the monotonous buzzing	p 341
FLIGHTS	1
to block the schizophrenic escapes and place restraints on the flights. The only modern myth is the myth of zombies—mortified	p 335
FLINGING	1
undifferentiated. The law of the double bind operates relentlessly, ruthlessly, flinging us from one pole to the other, in such a	p 90
FLOATING	5
role as symbolic organizer (or symbolic disorganizer) from which the floating contents of the historical delirium would derive, as so many	p 91
the figure-break stripped of its identity, having now only a floating identity, tends to replace the model of the game. In	p 242
form assumed by flows of code themselves; the formation of floating configurations starting from lines and points without a discernible identity	p 245
history: the role of the dollar, short-term migrating capital, the floating of currencies, the new means of financing and credit, the	p 245
investment of organs, as they are sufficiently filled with the floating images constantly produced by capitalism. To pursue a remark of	p 251
FLOCKING	1
where Molloy and Moran no longer designate persons, but singularities flocking from all sides, evanescent agents of production. This is free	p 77
FLOOD	1
The entire history of the graphic flux goes from the flood of sperm in the tyrant's cradle, to the wave of	p 211
FLOOR	1
all fours washing some clothes, or the servant scrubbing the floor. The fundamental problem with regard to these texts is the	p 353
FLOORWASHER	1
mother; but when this position makes the mother resemble a floorwasher, or an animal, what authorizes Freud to say that the	p 355
FLOUNDER	1
the only means of bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering how social production and	p 63
FLOURISHES	2
neurotic stases that block desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where an established order is	p 103
invested through	
or a continuation in the void. This style of painting flourishes today, under the usurped name of modern painting—a poisonous	p 370
FLOW	158
organ-machine is plugged into an energy-source-machine: the one produces a flow that the other interrupts. The breast is a machine that	p 1
to it that interrupts or draws off part of this flow (the breast—the mouth). And because the first machine is	p 5
the first machine is in turn connected to another whose flow it interrupts or partially drains off, the binary series is	p 5
by nature fragmentary and fragmented. Desire causes the current to flow, itself flows in turn, and breaks the flows. I love	p 5
the flows. I love everything that flows, even the menstrual flow that carries away the seed unfecund. Amniotic fluid spilling out	p 5
out of the sac and kidney stones; flowing hair; a flow of spittle, a flow of sperm, shit, or urine that	p 5
and kidney stones; flowing hair; a flow of spittle, a flow of sperm, shit, or urine that are produced by partial	p 5
other partial objects. Every object presupposes the continuity of a flow; every flow, the fragmentation of the object. Doubtless each	p 6
organ-machine	
objects. Every object presupposes the continuity of a flow; every flow, the fragmentation of the object. Doubtless each organ-machine	p 6
interprets the	
them, to record them, to see to it that no flow exists that is not properly dammed up, channeled, regulated. When	p 33
of the decoded flows of desire. The real continues to flow. In the schizo, the two aspects of process are conjoined	p 35
in the first place, is related to a continual material flow (hyle) that it cuts into. It functions like a ham-slicing	p 36
functions like a ham-slicing machine, removing portions from the associative flow: the anus and the flow of shit it cuts off	p 36
removing portions from the associative flow: the anus and the flow of shit it cuts off, for instance; the mouth that	p 36
for instance; the mouth that cuts off not only the flow of milk but also the flow of air and sound	p 36
off not only the flow of milk but also the flow of air and sound; the penis that interrupts not only	p 36
air and sound; the penis that interrupts not only the flow of urine but also the flow of sperm. Each associative	p 36
interrupts not only the flow of urine but also the flow of sperm. Each associative flow must be seen as an	p 36
of urine but also the flow of sperm. Each associative flow must be seen as an ideal thing, an endless flux	p 36
of a machine. The machine produces an interruption of the flow only insofar as it is connected to another machine that	p 36
it is connected to another machine that supposedly produces this flow. And doubtless this second machine in turn is really an	p 36
stomach-machine, the stomach-machine and the mouth-machine, the mouth-machine and the flow of milk of a herd of dairy cattle (and then	p 36
a word, every machine functions as a break in the flow in relation to the machine to which it is connected	p 36
is connected, but at the same time is also a flow itself, or the production of a flow, in relation to	p 36
is also a flow itself, or the production of a flow, in relation to the machine connected to it. This is	p 36
for instance. All sorts of functional questions thus arise: What flow to break? Where to interrupt it? How and by what	p 38
interaction of all the syntheses. How could part of a flow be drawn off without a fragmentary detachment taking place within	p 40
taking place within the code that comes to inform the flow? When we noted a moment ago that the schizo is	p 40
the chain (detachements de chaine) and the removals from the flow (prelevements de flux) brought about by the machine. Thus this	p 41
are really produced by being drawn from (prelevés sur) a flow or a nonpersonal hyle, with which they re-establish contact by	p 46
mouth, and is experienced as an object providing a nonpersonal flow of milk, be it copious or scanty. A desiring-machine and	p 47
most favorable conditions for the cure, it is asked? A flow that lets itself be plugged by Oedipus; partial objects that	p 67
a transversal that runs through the whole work; an immense flow that each partial object produces and cuts again, reproduces and	p 69
contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting the field of psychoanalysis. The	p 83
object (small	
different undertaking that pierces the mask of Oedipus, a different flow running through the openings in the mask, a different adventure	p 92
you are, and then there's your sister. Cut into the flow of milk here, it's your brother's turn, don't take a	p 125
poles. But through the impasses and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a	p 133
a concerted destruction of the signifier, non-sense erected as a flow, polyvocality that returns to haunt all relations. How poorly the	p 133
signifying thing, but by what causes it to move, to flow, and to explode—desire. For literature is like schizophrenia: a	p 133
will become parts and cogs of one another in the flow that feeds one and the same desiring-machine, so many local	p 137
between flows of convertible wealth owned by capitalists and a flow of workers possessing nothing more than their labor capacity (here	p 140
terrifying nightmare, it is the dread they feel of a flow that would elude their codes. Then again, if we say	p 140
of detachments (detachements) that constitute a minimum of mediations. A flow is coded insofar as detachments from the chain and	p 149
deductions	
socius waiting to bear down, already deducting and detaching. The flow deductions constitute a filiative stock in the signifying chain; but	p 149
and the blocks of alliance that cause the chains to flow. Descent is at the same time flow of production and	p 149
the chains to flow. Descent is at the same time flow of production and chain of inscription, stock of filiation and	p 149
fear of incest, is about: the fear of a decoded flow? If capitalism is the universal truth, it is so in	p 153
passes through that is of the nature of an energy flow (+—or—+), something does not pass or remains blocked	p 157
desire. What is desired is the intense germinal or generative flow, where one would look in vain for persons or even	p 162
this regime composed of one and the same being or flow, varying in intensity according to inclusive disjunctions. But that is	p 162

magnitudes that are not raised to the same power: a flow of capital and a flow of labor as human surplus	p 372
to the same power: a flow of capital and a flow of labor as human surplus value in the industrial essence	p 372
human surplus value in the industrial essence of capitalism, a flow of financing and a flow of payment or incomes in	p 372
industrial essence of capitalism, a flow of financing and a flow of payment or incomes in the monetary inscription of capitalism	p 372
or incomes in the monetary inscription of capitalism, a market flow and a flow of innovation as machinic surplus value in	p 372
the monetary inscription of capitalism, a market flow and a flow of innovation as machinic surplus value in the operation of	p 372
as creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks	p 372
at every step	
territorialities and revive a new despotic Urstaat. The great mutant flow of capital is pure deterritorialization, but it performs an equivalent	p 374
entirety of his libidinal investments: the libido investing the great flow that is not convertible as such, not appropriated as such	p 374
localizable in the field of its market. For the great flow of mutant capital repels its limits, adds new axioms, and	p 375
is like death—where, when? It will be a decoded flow, a deterritorialized flow that runs too far and cuts too	p 378
where, when? It will be a decoded flow, a deterritorialized flow that runs too far and cuts too sharply, thereby escaping	p 378
FLOW-BREAK 1	
a unit of decoded flux, a schiz, a point-sign or flow-break. They try to hold on to the one, but they	p 260
FLOW-PRODUCING 1	
and ... and then ... This is because there is always a flow-producing machine, and another machine connected to it that interrupts or	p 5
FLOW-SCHIZ 2	
we have tried to account for with the notion of flow-schiz or break-flow. So that the true activities of the unconscious	p 325
It can happen that one lone man functions as a flow-schiz , as a subject-group, through a break with the subjugated group	p 349
FLOWER 3	
news of the death of God do away with the flower of His death as well as the bud of His	p 107
wasp that it attracts and intercepts by carrying on its flower the image and the odor of the female wasp. At	p 285
today, under the usurped name of modern painting—a poisonous flower—and brought one of Lawrence's heroes to speak much like	p 370
FLOWERS 7	
himself, as in a dream, every element of nature, like flowers that breathe with the waxing and waning of the moon	p 2
sexes, both in Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion and the utter innocence of madness is	p 43
guilt of the accursed races and the radical innocence of flowers. The diagnosis of Oedipal homosexuality with a mother fixation, of	p 68
not all, however, since the vegetal theme—the innocence of flowers—brings us yet another message and another code: everyone is	p 69
Here all guilt ceases, for it cannot cling to such flowers as these. In contrast to the alternative of the either/or	p 69
nonspecific homosexuality arise. Everywhere, in this reversion, the innocence of flowers instead of the guilt of conversion. But rather than	p 74
ensuring	
communications, where the finally conquered nonhuman sex mingles with the flowers, a new earth where desire functions according to its	p 319
molecular	
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Amniotic fluid spilling out of the sac and kidney stones; flowing hair; a flow of spittle, a flow of sperm, shit	p 5
be required is a pure fluid in a free state, flowing without interruption, streaming over the surface of a full body	p 8
must be seen as an ideal thing, an endless flux, flowing from something not unlike the immense thigh of a pig	p 36
knowing any longer whether they are carrying us elsewhere or flowing back over us already. The paintings range over three periods	p 132
all the possibilities of coding would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such is the nightmare	p 153
of raw profit, constituting at one go an undivided quantity flowing over the full body, however diverse the uses for which	p 238
this wall, and this wall of a wall, and begin flowing on the full body without organs. The opposition is between	p 255
immanence bordered by a great mutant flow, nonpossessive and nonpossessed, flowing over the full body of capital and forming an absurd	p 346
FLOW 478	
little machines. For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams in his ass.	p 2
A	
series is linear in every direction. Desire constantly couples continuous flows and partial objects that are by nature fragmentary and	p 5
fragmented	
fragmentary and fragmented. Desire causes the current to flow, itself flows in turn, and breaks the flows. I love everything that	p 5
current to flow, itself flows in turn, and breaks the flows. I love everything that flows, even the menstrual flow that	p 5
in turn, and breaks the flows. I love everything that flows, even the menstrual flow that carries away the seed unfecund	p 5
off by other partial objects, which in turn produce other flows, interrupted by other partial objects. Every object presupposes the continuity	p 6
flux, from the point of view of the energy that flows from it: the eye interprets everything—speaking, understanding, shitting, fucking	p 6
to return to nothingness? It would seem, however, that the flows of energy are still too closely connected, the partial objects	p 8
a barrier. In order to resist linked, connected, and interrupted flows it sets up a counterflow of amorphous, undifferentiated fluid. In	p 9
where the mind is searching for it ... one's entire soul flows into this emotion that makes the mind aware of the	p 19
is the set of passive syntheses that engineer partial objects, flows, and bodies, and that function as units of production. The	p 26
incumbent upon the socius, has always been to codify the flows of desire, to inscribe them, to record them, to see	p 33
is faced with the task of decoding and deterritorializing the flows. Capitalism does not confront this situation from the outside, since	p 33
in fact born of the encounter of two sorts of flows: the decoded flows of production in the form of money-capital	p 33
of the encounter of two sorts of flows: the decoded flows of production in the form of money-capital, and the decoded	p 33
of production in the form of money-capital, and the decoded flows of labor in the form of the free worker. Hence	p 33
to make it a body without organs and unleash the flows of desire on this body as a deterritorialized field. Is	p 33
hysteria the product of the territorial machine? The decoding of flows and the deterritorialization of the socius thus constitutes the most	p 34
to produce the schizo as the subject of the decoded flows on the body without organs—more capitalist than the capitalist	p 34
and further, to the point that capitalism with all its flows may dispatch itself straight to the moon: we really haven't	p 34
law, there is the twofold movement of decoding or deterritorializing flows on the one hand, and their violent and artificial reterritorialization	p 34
other. The more the capitalist machine deterritorializes, decoding and axiomatizing flows in order to extract surplus value from them, the more	p 35
all the codes and is the transmitter of the decoded flows of desire. The real continues to flow. In the schizo	p 35
discovery of partial objects was so far-reaching, neglects to study flows from this point of view and declares that they are	p 37
organ may have connections that associate it with several different flows; it may waver between several functions, and even take on	p 38
or several straws, and perhaps a corpse. Cutting into the flows (le prelevement du flux) involves detachment of something from a	p 40
the schizo is at the very limit of the decoded flows of desire, we meant that he was at the very	p 40
what conditions does this triangulation divert desire so that it flows across a surface within a narrow channel that is not	p 47
possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines pound	p 54
away and throb in the depths of	
character of the cure, its interminable and highly contractual nature, flows of speech in exchange for flows of money. All that	p 56
and highly contractual nature, flows of speech in exchange for flows of money. All that is needed is what is called	p 56
organ by positive characteristics in terms of partial objects and flows. This slight shift—which did not suppress mythical castration but	p 60
is most essential in the phenomenon of desire: the qualitative flows of the libido. In some fine pages, Andre Green recently	p 66
the artificial conditions of its exercise (transference). And inversely, when flows of libido resist therapeutic practice, rather than being a	p 66
resistance	
because he is beyond territoriality, because he has carried his flows right into the desert. But what remains, once we learn	p 67
obsessional form bear witness to the anedipal quality of the flows of desire on the very terrain of Oedipus? That is	p 67
terrain of Oedipus? That is precisely what qualitative economy shows: flows ooze, they traverse the triangle, breaking apart its vertices. The	p 67
apart its vertices. The Oedipal wad does not absorb these flows, any more than it could seal off a jar of	p 67

diagonal. Against the walls of the triangle, toward the outside, flows exert the irresistible pressure of lava or the invincible oozing preference, but wherever we have been carried by the deterritorialized flows. What neurotic, provided he is somewhat serious, is not leaning the kindergartens of Oedipus? Who does not feel in the flows of his desire both the lava and the water? And which transverse communications are established—connections of partial objects and flows: the male part of a man can communicate with the	p 67 p 67 p 67 p 69
to be taken from people, rather than from the nonpersonal flows that pass from one person to another. The reason is that persons are derived from abstract quantities, instead of from flows. Instead of a connective appropriation, partial objects become the possessions	p 71 p 71
body without organs, inasmuch as it machines partial objects and flows, selecting and cutting the one with the other, passing from and migrations—all this drift that ascends and descends the flows of time: countries, races, families, parental appellations, divine appellations, geographical	p 72 p 85
adopted me as one of their own race. Mongol blood flows through my veins. Every time I attempted to put something psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and to	p 90 p 92
porous or seeping triangle, an exploded triangle from which the flows of desire escape in the direction of other territories. It than being its impetus. For it is a matter of flows, of stocks, of breaks in and fluctuations of flows: desire	p 96 p 105
of flows, of stocks, of breaks in and fluctuations of flows: desire is present wherever something flows and runs, carrying along in and fluctuations of flows: desire is present wherever something flows and runs, carrying along with it interested subjects—but also	p 105 p 105
across the interest of the dominated, exploited classes, and causes flows to move that are capable of breaking apart both the of breaking apart both the segregations and their Oedipal applications—flows capable of hallucinating history, of reanimating the races in delirium	p 105 p 105
mouthy little egos, a perpetual absorption of capitalist surplus value, flows of words against flows of money, the interminable story—psychoanalysis	p 111
perpetual absorption of capitalist surplus value, flows of words against flows of money, the interminable story—psychoanalysis. The three errors concerning	p 111
develops its strength, and that wherever it is, it causes flows to move and substances to be intersected (I am careful to form and put into motion their desiring-machines, to make flows circulate and to perform breaks in these flows. The law to make flows circulate and to perform breaks in these flows. The law tells us: You will not marry your mother	p 111 p 114 p 114
of the Ideal, but who speaks by virtue of the flows of sexuality and the intensities of the unconscious, and who Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate that do not let themselves be stocked within	p 115 p 116
is not familial: parents only intervene here as partial objects, flows, signs, and agents of a process that outflanks them on the sign is near. The schizo carries along the decoded flows, makes them traverse the desert of the body without organs	p 120 p 131
scale the wall, and yet to remain behind; to cause flows to pass through, without knowing any longer whether they are know how to leave, to scramble the codes, to cause flows to circulate, to traverse the desert of the body without	p 132 p 133
author is great because he cannot prevent himself from tracing flows and causing them to circulate, flows that split asunder the prevent himself from tracing flows and causing them to circulate, flows that split asunder the catholic and despotic signifier of his	p 133 p 133
makes of the psychotic in the process of decoding the flows of desire (Van Gogh, the Man Suicided by Society), but although reduced to the analyst's couch, rather than the decoded flows of desire that flee, slip away, and take us where	p 135 p 135
so as not to be carried off by the deterritorialized flows of desire. Neurotic territoriality of Oedipus, perverse territorialities of the are inherent in desire: they code it, they code the flows of desire. To code desire—and the fear, the anguish	p 136 p 139
To code desire—and the fear, the anguish of decoded flows—is the business of the socius. As we shall see social machine that is constructed on the basis of decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities in	p 139 p 139
quantities in the form of money. Capitalism therefore liberates the flows of desire, but under the social conditions that define its gives way to the body without organs, and the decoded flows throw themselves into desiring-production. Hence it is correct to retrospectively	p 139 p 140
before, or might never have happened, in order for the flows to escape coding and, escaping, to nonetheless fashion a new from the viewpoint of private property itself, the encounter between flows of convertible wealth owned by capitalists and a flow of	p 140 p 140
exhibits an immobile motor and undertakes a variety of interventions: flows are set apart, elements are detached from a chain, and of the tasks to be performed are distributed. Coding the flows implies all these operations. This is the social machine's supreme	p 141 p 141
production, the productions of recording, and the productions of consumption. Flows of women and children; flows of herds and of seed and the productions of consumption. Flows of women and children; flows of herds and of seed, sperm flows, flows of shit	p 142 p 142
women and children; flows of herds and of seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding. The and children; flows of herds and of seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding. The primitive	p 142 p 142
herds and of seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with its is already a social machine, a megamachine, that codes the flows of production, the flows of means of production, of producers	p 142 p 142
machine, a megamachine, that codes the flows of production, the flows of means of production, of producers and consumers: the full in this sense the collective investment of the organs; for flows are coded only to the extent that the organs capable	p 142 p 142
privatization of the organs, which corresponds to the decoding of flows that have become abstract. The first organ to suffer privatization the following: the substitution of abstract quantity for the coded flows; the resulting collective disinvestment of the organs, on the model	p 143 p 143
anxious foreboding of what might result from the decoding of flows and the collective disinvestment of organs, the becoming-abstract of the and the collective disinvestment of organs, the becoming-abstract of the flows of desire, and the becoming-private of the organs? The primitive	p 144 p 144
the becoming-private of the organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To such a degree that the organs be hewn into the socius, and that the flows run over its surface—through which man ceases to be	p 144 p 144
is the same for the whole project of coding the flows. How does one ensure reciprocal adaptation, the respective embrace of reciprocal adaptation, the respective embrace of a signifying chain and flows of production? The great nomad hunter follows the flows, exhausts	p 148 p 148
and flows of production? The great nomad hunter follows the flows, exhausts them in place, and moves on with them to of the bush or the forest: real displacement with the flows and direct filiation with the god. It has to do	p 148 p 148
the simultaneity of a displacement from the standpoint of the flows, and an accelerated reproduction from the standpoint of the chain an accelerated reproduction from the standpoint of the chain. The flows must be the object of deductions (prelevements) that constitute a	p 149 p 149
insofar as detachments from the chain and deductions from the flows are effected in correspondence, united in a mutual embrace. And who can be afforded the satisfaction of drifting with the flows and singing direct filiation, but always a socius waiting to	p 149 p 149
constitute mobile debts of alliance that guide and direct the flows. On the blanket that serves as a familial stock, affinal to circulate. There is a sort of vast cycle of flows of production and chains of inscription, and a lesser cycle	p 149 p 149
the stocks of filiation that connect or encaste (encastent) the flows, and the blocks of alliance that cause the chains to across the alliances and pairings of persons. Not only the flows and the chains, but the fixed stocks and the mobile	p 149 p 149
insofar as they in turn imply relations between chains and flows in both directions—are in a state of perpetual relativity chain produces, on one side or the other in the flows of production, phenomena of excess and deficiency, phenomena of lack	p 150 p 150
engender surplus values of code at the level of the flows, whence are derived differences in status between the filiative lines machine: detaching segments from the chain, organizing selections from the flows, and allocating the portions due each person. The idea that	p 150 p 150
The two systems intersect, each segment being associated with the flows and the chains, with the stocked flows and the passing associated with the flows and the chains, with the stocked flows and the passing flows, with selections from the flows and	p 152 p 152
and the chains, with the stocked flows and the passing flows, with selections from the flows and detachments from the chains stocked flows and the passing flows, with selections from the flows and detachments from the chains (certain production projects are executed	p 152 p 152
that all the possibilities of coding would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such is the and the blacksmith in a subordinate position, so that the flows of exchange and the flows of production do not manage	p 153 p 153
subordinate position, so that the flows of exchange and the flows of production do not manage to break the codes in It is the thing, the unnamable, the generalized decoding of flows that reveals a contrario the secret of all these formations	p 153 p 153
a contrario the secret of all these formations, coding the flows, and even overcoding them rather than letting anything escape coding of the earth would be as unfettered as the noncoded flows that shift and slide on the desert of a body	p 153 p 163
on the contrary, that everything would be blocked. For the flows to be codable, their energy must allow itself to be quantified and qualified; it is necessary that selections from the flows be made in relation to detachments from the chain: something	p 163 p 163
of code as an indispensable element of any coding of flows. We are now able to outline the various instances of because it is equivalent to the noncodable, noncoded, or decoded flows. In this sense it implies, in its own way, the	p 164 p 164
in such a way that the systematic coding of the flows will be carried out. We call this second instance—the	p 164

itself to be caught (That's what you wanted! The decoded flows were incest!). Then a long story begins, the story of	p 166
proceeds with a ceremony interrupted by halts and fresh departures, flows of all sorts, flows of words and breaks: the members	p 168
interrupted by halts and fresh departures, flows of all sorts, flows of words and breaks: the members of the village come	p 168
would introduce disorder and revolution into the socius, the noncoded flows of desire. The part that passes, on the contrary, from	p 173
of incest referred, not to Oedipus, but to the noncoded flows that constitute desire, and to their representative, the intense prepersonal	p 173
is situated at the limits of social production; the decoded flows, at the limits of the codes and the territorialities; the	p 176
organs is the deterritorialized socius, the wilderness where the decoded flows run free, the end of the world, the apocalypse. Secondly	p 176
capitalist social formation, because the latter engineers (machine) and mobilizes flows that are effectively decoded, but does so by substituting	p 176
for	
formations preceding capitalism encaste the merchant and the technician, preventing flows of money and flows of production from assuming	p 176
an autonomy	
the merchant and the technician, preventing flows of money and flows of production from assuming an autonomy that would destroy their	p 176
Bohannans describe the Tiv economy, which codes three kinds of flows: consumer goods, prestige goods, and women and children. When	p 176
money	
nightmare be imagined: the invasion of the socius by noncoded flows that move like lava? An irrepressible wave of shit, as	p 176
dread absolutely as their most profound negative: namely, the decoded flows of desire. This is not to say that the universal	p 177
Parin himself puts it, to express the fluidity of the flows and the primitive codes. At the heart of primitive production	p 178
social field, and a whole system of breaks and extrafamilial flows. The fact that the father is first in relation to	p 179
of the latter no longer pass through a coding of flows of alliance and filiation, but through an axiomatic of decoded	p 179
of alliance and filiation, but through an axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty will need an intimate	p 179
of machine is assembled in this manner—what kind of flows and breaks in the flows, in relation to other breaks	p 181
this manner—what kind of flows and breaks in the flows, in relation to other breaks and other flows. Analyzing the	p 181
in the flows, in relation to other breaks and other flows. Analyzing the symbolism of the forked branch among the Ndembu	p 181
are made from signifying chains no less than from material flows. The exegetical meaning (what is said about the thing) is	p 181
primitive codes, at the moment they are acting on the flows of desire with a maximum of vigilance and extension, binding	p 184
than does the capitalist axiomatic, which nonetheless liberates the decoded flows. This is because in the primitive socius desire is not	p 184
trapped, not yet introduced into a set of impasses, the flows have lost none of their polyvocality, and the simple represented	p 184
alliance is representation itself. It is alliance that codes the flows of desire and that, by means of debt, creates for	p 185
memory, the germinal influx as the representative of the noncoded flows of desire capable of submerging everything. It is debt that	p 185
fixing an equivalent that would lead to a decoding of flows and a collapse of the mode of inscription on the	p 186
and that effects in this way the coding of the flows of desire as a condition of the socius? The answer	p 190
outside the chain; in place of flow selections, all the flows converge into a great river that constitutes the sovereign's consumption	p 194
least a part of their intrinsic coding, but these coded flows of the former regime find themselves overcoded by the transcendent	p 196
confirms the latter in this respect: the dread of decoded flows—flows of production, but also mercantile flows (flux marchands) of	p 197
the latter in this respect: the dread of decoded flows—flows of production, but also mercantile flows (flux marchands) of exchange	p 197
dread of decoded flows—flows of production, but also mercantile flows (flux marchands) of exchange and commerce that might escape the	p 197
State monopoly, with its tight restrictions and its plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China	p 197
alliance of the despot with the people. All the coded flows of the primitive machine are now forced into a bottleneck	p 199
and its break with the previous formations: the dread of flows of desire that would resist coding, but also the establishment	p 199
across the waters. The wilderness, land of betrothal. All the flows converge on a man such as this, all the alliances	p 200
even a magic flow, but to overcode all the existing flows, and to ensure that no intrinsic code, no underlying flow	p 201
royal barbarian incest is merely the means to overcode the flows of desire, certainly not a means to liberate them. O	p 201
another; radiating in all directions; emitting detachments wherever there are flows to be selected; including disjunctions; consuming remains;	p 204
extracting surplus values	
Writing—the first deterritorialized flow, drinkable on this account: it flows from the despotic signifier. For what is the signifier in	p 206
a despotic signifier, so that a phonetic and alphabetical chain flows from it. Alphabetical writing is not for illiterates, but by	p 208
indeed the writing that corresponds to it, the flux that flows from this object, the graphic flux that flows from the	p 210
flux that flows from this object, the graphic flux that flows from the voice. Simulation does not replace reality, it is	p 210
the decoding of private man turns on these movements of flows: the intense germinal influx, the surflux of royal incest, and	p 211
of codes. The appearance, the surging forth of now decoded flows that pour over the socius, crossing it from one end	p 218
that are already coded, it must invent specific codes for flows that are increasingly deterritorialized, which means: putting despotism in the	p 218
principle of reflection (terror) that organizes the parts and the flows into a whole. What is transected, supersected, or overcoded by	p 219
is capable of preventing commodities from introducing the decoding of flows that alone would be ruinous to the system under consideration	p 220
it is now subordinated to a field of forces whose flows it co-ordinates and whose autonomous relations of domination and subordination	p 221
imbricated territorialities; it must constitute, invent codes for the decoded flows of money, commodities, and private property. It no longer of	p 221
unity; it is itself produced inside the field of decoded flows. As a machine it no longer determines a social system	p 221
one that will be brought about by the decoding of flows. The action of decoded flows is not enough, however, to	p 222
about by the decoding of flows. The action of decoded flows is not enough, however, to cause the new break to	p 222
enough, that is, to induce the birth of capitalism. Decoded flows strike the despotic State with latency; they submerge the tyrant	p 222
of regular or exceptional operations, the product of the decoded flows. Let us take the example of Rome: the decoding of	p 223
take the example of Rome: the decoding of the landed flows (des flux fanciers) through the privatization of property, the decoding	p 223
through the privatization of property, the decoding of the monetary flows through the formation of great fortunes, the decoding of the	p 223
the formation of great fortunes, the decoding of the commercial flows through the development of commodity production, the decoding of the	p 223
town and State feudalism that consists in devising codes for flows that are decoded as such, and in keeping the merchants	p 223
break. The dissolutions are defined by a simple decoding of flows, and they are always compensated by residual forces or transformations	p 223
death instinct, latency, but it also passes over into these flows that carry the seeds of a new life. Decoded flows	p 223
flows that carry the seeds of a new life. Decoded flows—but who will give a name to this new desire	p 223
but who will give a name to this new desire? Flows of property that is sold, flows of money that circulates	p 223
to this new desire? Flows of property that is sold, flows of money that circulates, flows of production and means of	p 223
of property that is sold, flows of money that circulates, flows of production and means of production making ready in the	p 223
production and means of production making ready in the shadows, flows of workers becoming deterritorialized: the encounter of all these flows	p 223
flows of workers becoming deterritorialized: the encounter of all these flows will be necessary, their conjunction, and their reaction on one	p 224
of frontiers: something to go beyond, limits to cross over, flows to set in motion, noncoded spaces to enter.) Decoded desires	p 224
their conjunction in a space that takes time, do decoded flows constitute a desire—a desire that, instead of just dreaming	p 224
capitalism and its break are defined not solely by decoded flows, but by the generalized decoding of flows, the new massive	p 224
solely by decoded flows, but by the generalized decoding of flows, the new massive deterritorialization, the conjunction of deterritorialized	p 224
flows. It	
of flows, the new massive deterritorialization, the conjunction of deterritorialized flows. It is the singular nature of this conjunction that ensured	p 224
into a means of investment, and reduces all the decoded flows to production, in a production for production's sake that rediscovers	p 224
does not give us the extrinsic conjunction of these two flows: flows of producers and flows of money. The encounter might	p 225
not give us the extrinsic conjunction of these two flows: flows of producers and flows of money. The encounter might not	p 225
extrinsic conjunction of these two flows: flows of producers and flows of money. The encounter might not have taken place, with	p 225
deterritorialization of wealth through monetary abstraction; the decoding of the flows of production through merchant capital; the decoding of	p 225
States through	
precisely for the conjunction of all the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of property title	p 225
its break, the conjunction of all the decoded and deterritorialized flows, cannot be defined by commercial capital or by financial capital	p 226
by commercial capital or by financial capital—these being merely flows among other flows and elements among other elements—but rather	p 226
or by financial capital—these being merely flows among other flows and elements among other elements—but rather by industrial capital	p 226
production of consumptions—but precisely in this conjunction of decoded flows that makes of capital the new social full body, whereas	p 226
production-machine is assembled, commodities and money effect a decoding of flows through abstraction. But this does not occur in the same	p 226
its constituent parts). It is from the fluxion of decoded flows, from their conjunction, that the filiative form of capital, x+dx	p 228
in the other case, signs of the power of capital, flows of financing, a system of differential quotients of production that	p 228
a rearticulation of economic chains directed toward the adaptation of flows of production to the disjunctions of capital. The extreme importance	p 229

lack of it, the capitalist social field as a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks
capitalist social field as a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in flows?—all of
a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in flows?—all of which capitalism was able
doesn't desire flows, and relationships between flows, and breaks in flows?—all of which capitalism was able to mobilize and break
a matter of the limit of variation of the production flows from the viewpoint of a full output, but it is
developing from the center to the periphery, the decoding of flows on the periphery develops by means of a disarticulation that
the other hand, and more profoundly, every technical machine presupposes flows of a particular type: flows of code that are both
profoundly, every technical machine presupposes flows of a particular type: flows of code that are both interior and exterior to the
of a technology and even a science. It is these flows of code that find themselves encasted, coded, or overcoded in
any independence (the blacksmith, the astronomer). But the decoding of flows in capitalism has freed, deterritorialized, and decoded the flows
of
of flows in capitalism has freed, deterritorialized, and decoded the flows of code just as it has the others—to such
corner, and it can allow the passage of socially decoded flows of code that these scientists organize into axiomatics of research
for serious things ... For example, nondeterminist physics, with its corpuscular flows, will have to be brought into line with determinism.) The
place of the old codings and organizes all the decoded flows, including the flows of scientific and technical code, for the
old codings and organizes all the decoded flows, including the flows of scientific and technical code, for the benefit of the
machinic innovations within industrial capital. In brief, there where the flows are decoded, the specific flows of code that have taken
In brief, there where the flows are decoded, the specific flows of code that have taken a technical and scientific form
the axiomatic of the world capitalist market. In brief, the flows of code that are liberated in science and technics by
of human surplus value insofar as it resulted from decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior
limit
of the machinic surplus value resulting from scientific and technical flows of code, we find no commensurability or exterior limit between
the interplay of the relations and differential coefficients of decoded flows, not only the nature of the limits that capitalism reproduces
an ethnologist and following the primitive codes and the savage flows; then he turns in the direction of flows that are
the savage flows; then he turns in the direction of flows that are more and more decoded, those of schizophrenia, from
he turns to dolphins, to the language of dolphins, to flows that are even stranger and more deterritorialized. But where does
value on the basis of the differential relation between decoded flows of labor and production, and that moves from the center
surplus value, on the basis of an axiomatic of the flows of scientific and technical code, in the core areas of
created by labor capacity, but by the incommensurability between two flows that are nonetheless immanent to each other, by the disparity
is then based on the disparity between two kinds of flows, as in the fathomless abyss where profit and surplus value
and the same desire, founded on the differential relation of flows having no assignable exterior limit, and where capitalism reproduces its
it is at the level of a generalized theory of flows that one is able to reply to the question: how
beyond so-called objective interests, when it is a question of flows to set in motion and to break? Doubtless Marxists will
necessarily monetary or commodity form that controls it, and whose flows and relations between flows contain the secret of the investment
form that controls it, and whose flows and relations between flows contain the secret of the investment of desire. It is
the investment of desire. It is at the level of flows, the monetary flows included, and not at the level of
desire. It is at the level of flows, the monetary flows included, and not at the level of ideology, that the
of the market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the
means of expression that correspond to the generalized decoding of flows, instead of still referring, in a direct or indirect form
McLuhan's analyses: to have shown what a language of decoded flows is, as opposed to a signifier that strangles and overcodes
as opposed to a signifier that strangles and overcodes the flows. In the first place, for nonsignifying language anything will do
defines a content and the second, an expression. The deterritorialized flows of content and expression are in a state of conjunction
topological knot where everything is connected without confusion, where everything flows together and is distributed.... Thus a knot may be
seen
a point having several dimensions—which, far from cancelling the flows, contains them and sets them in motion. This cordoning off
market. There are great differences between such a linguistics of flows and linguistics of the signifier. Saussurian linguistics, for example, in
withdrawn. Because within this field it sets in motion its flows of form and substance, content and expression. Because it substitutes
the elements is secondary in relation to the axiomatic of flows and figures. Because the money model in the point-sign, or
and substance, content and expression to flow according to the flows of desire; and that breaks these flows according to points-signs
according to the flows of desire; and that breaks these flows according to points-signs and figures-schizzes. Far from being an
to the nature of both the capitalist and the schizophrenic flows: until now, the only modern—and not archaic theory of
as shattered partial objects—and sometimes the words as undivided flows, as nondecomposable blocks, or full bodies having a tonic value
contrary, they break through this wall so as to set flows in motion, and establish breaks that overflow or rupture the
of words, making them flow and cutting them according to flows and points that are not linguistic and do not depend
that form and then disintegrate. And these constellations are like flows that imply the breaks effected by points, just as the
Civilization is defined by the decoding and the deterritorialization of flows in capitalist production. Any method will do for ensuring this
the relationship between capital and labor capacity, and between the flows of financing and the flows of incomes or means of
labor capacity, and between the flows of financing and the flows of incomes or means of payment; the scientific and technical
means of payment; the scientific and technical form assumed by flows of code themselves; the formation of floating configurations starting
from
without a discernible identity. The route taken by the decoded flows is traced by recent monetary history: the role of the
it would be a serious error to consider the capitalist flows and the schizophrenic flows as identical, under the general theme
serious error to consider the capitalist flows and the schizophrenic flows as identical, under the general theme of a decoding of
identical, under the general theme of a decoding of the flows of desire. Their affinity is great, to be sure: everywhere
scientists under such close surveillance—as though they risked unleashing flows that would be dangerous for capitalist production and
charged with
and charged with a revolutionary potential, so long as these flows are not co-opted or absorbed by the laws of the
aimed at what nevertheless constitutes its own reality—the decoded flows? The answer—as we have seen—is that capitalism is
societies, insofar as it brings about the decoding of the flows that the other social formations coded and overcoded. But it
an extremely rigorous axiomatic that maintains the energy of the flows in a bound state on the body of capital as
the contrary, is indeed the absolute limit that causes the flows to travel in a free state on a desocialized body
world axiomatic that always opposes the revolutionary potential of decoded flows with new interior limits. And it is impossible in such
the axiomatization that comes to replace the vanished codes. The flows are decoded and axiomatized by capitalism at the same time
the contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist and function only
the truly schizophrenic language and the truly decoded and unbound flows that manage to break through the wall or absolute limit
separates them from the unbound molecular positions; on whether the flows of desire reach this absolute limit or are content to
first place, a code determines the respective qualities of the flows passing through the socius (for example, the three circuits of
quantitative siphoning off of portions of the different sorts of flows, but these quantities do not enter into equivalences that would
in the so-called primitive societies, where the economic forces and flows are inscribed on the full body of the earth and
as an economic sign that consists in producing and breaking flows, is accompanied by a sign of necessarily extraeconomic power, although
by virtue of this fact engineers the couplings between qualified flows. Consequently it implies a system of collective appraisal and evaluation
way, insofar as it calls into play couplings between qualified flows, interactions that are exclusively indirect, qualitative composites that are
essentially
quantity that is indifferent to the qualified nature of the flows. But the equivalence itself points to the position of a
at all—is enough to disturb the circuits of qualified flows, to decompose the finite blocks of debt, and to destroy
relation is not an indirect relation between qualified or coded flows, it is a direct relation between decoded flows whose respective
or coded flows, it is a direct relation between decoded flows whose respective qualities have no existence prior to the differential
prior to the differential relation itself. The quality of the flows results solely from their conjunction as decoded flows; outside this
of the flows results solely from their conjunction as decoded flows; outside this conjunction they would remain purely virtual; this conjunction
in the order of powers. For if one of the flows finds itself subordinated and enslaved to the other, the reason
and labor at the level of the differential relation between flows of financing, and flows of means of payment or income
level of the differential relation between flows of financing, and flows of means of payment or income. Such an extension merely
limit that is schizophrenia, that is, the absolute decoding of flows, but it functions only by pushing back and exorcising this
of technical machines. In short, the conjunction of the decoded flows, their differential relations, and their multiple schizzes or breaks require
the State. The capitalist State is the regulator of decoded flows as such, insofar as they are caught up in the
and serves as a regulator of the decoded and axiomatized flows. The capitalist State completes the becoming-concrete so fully that, in

the monarchic State, already found themselves in the presence of flows that were decoded or in the process of being decoded	p 252
were decoded or in the process of being decoded. These flows doubtless had the effect of making the State more and	p 252
but precisely because the circumstances were not right for these flows to enter into a conjunction, the State could be content	p 252
is produced by the conjunction of the decoded or deterritorialized flows, and is able to carry the becoming-immanent to its highest	p 252
an increasingly important role in the regulation of the axiomatized flows, with regard to production and its planning, the economy and	p 253
struggle against codes, and merges with the generalized decoding of flows. In this capacity it is sufficient to fill the capitalist	p 254
of immanence—as delimited by the conjunction of the decoded flows, the negation of any transcendence or exterior limit, and the	p 254
elsewhere: it is between, on the one hand, the decoded flows that enter into a class axiomatic on the full body	p 255
body of capital, and on the other hand, the decoded flows that free themselves from this axiomatic just as they free	p 255
the modern State is the regulation of the decoded, deterritorialized flows, one of the principal aspects of this function consists in	p 258
function consists in reterritorializing, so as to prevent the decoded flows from breaking loose at all the edges of the social	p 258
the social axiomatic. One sometimes has the impression that the flows of capital would willingly dispatch themselves to the moon if	p 258
bring them back to earth. For example: deterritorialization of the flows of financing, but reterritorialization of purchasing power and the means	p 258
as such. It is the very conjunction of the deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what	p 258
resuscitate as an overcoding and reterritorializing unity, and the unfettered flows that carry them toward an absolute threshold. They recode	p 260
with	
the insistence and the inevitability of the fluxion of the flows? What can be done so that the decoding and the	p 260
of its fulfillment of a becoming-immanent, its generalized decoding of flows, and its axiomatic that comes to replace the codes and	p 261
is the underlying territorial machine, which consists in coding the flows on the full body of the earth. The second is	p 261
is the transcendent imperial machine, which consists in overcoding the flows on the full body of the despot or his apparatus	p 261
is the modern immanent machine, which consists in decoding the flows on the full body of capital-money: it has realized the	p 261
codes and the despotic overcoding with an axiomatic of decoded flows, and a regulation of these flows; it effects the second	p 261
an axiomatic of decoded flows, and a regulation of these flows; it effects the second great movement of deterritorialization, but this	p 261
is a matter in the one case of reterritorializing decoded flows, but in the other case of overcoding the territorial flows	p 261
flows, but in the other case of overcoding the territorial flows. The paradox is that capitalism makes use of the Urstaat	p 261
the savage territorial machine, corresponding to the coding of the flows; the system of subordination-disjunction in the barbarian despotic	p 262
machine, corresponding	
the civilized capitalist machine, corresponding to the decoding of the flows. Deterritorialization, the axiomatic, and reterritorialization are the	p 262
three surface elements	
of this order and in the fluxion of the decoded flows? But also that the difference in regime is greatest in	p 262
the general theory of society is a generalized theory of flows; it is in terms of the latter that one must	p 262
the economic, political, and cultural social field, its breaks and flows. Private persons are an illusion, images of images or derivatives	p 264
way in which capitalism utilizes the schizzes and diverts the flows: composite images, images flattened onto other images, so that when	p 265
society, inasmuch as it sets in motion decoded and deterritorialized flows that it restores to desiring-production, at the bounds of all	p 266
limit of every society, inasmuch as it axiomatizes the decoded flows and reterritorializes the deterritorialized flows. We have also seen that	p 266
as it axiomatizes the decoded flows and reterritorializes the deterritorialized flows. We have also seen that capitalism finds in schizophrenia its	p 266
primitive formations this limit remains vacant, precisely insofar as the flows are coded and as the interplay of alliances and filiations	p 266
sense in which the social images produced by the decoded flows actually fall back on restricted familial images invested by desire	p 267
wave of incest that Oedipus arrives, but via the decoded flows of capital-money. The waves of incest and shit are only	p 267
insofar as they transport the private persons to which the flows of capital are reduced or applied. (Which explains the complex	p 267
of encounters or conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there is a recapitulation of the three states	p 267
way to a social field of immanence where the decoded flows produce images and level them down. Whence the two aspects	p 268
of all that is free, of all that passes and flows; the universal effusion of the death instinct; depression and guilt	p 268
the drift of desire. In place of the great decoded flows, little streams recoded in mommy's bed. Interiority in place of	p 270
structure is already a state of the breaks and the flows of the social field in its entirety, flows of women	p 275
and the flows of the social field in its entirety, flows of women and of food, recordings and distributions. Never is	p 275
was discovered that, strictly speaking, there is no transmission of flows, but a communication of a code or an axiomatic, of	p 276
or an axiomatic, of a combinative apparatus (combinatoire) informing the flows. Such is also the case for the social field: its	p 276
already aims for the schizzes and the encoded or axiomated flows of the social field—then we must transport the essential	p 277
lines of escape of desire; breaches the wall and causes flows to move; assembles its machines and its groups-in-fusion in the	p 277
American literature that of crossing limits and frontiers, causing deterritorialized flows of desire to circulate, but also always making these flows	p 277
flows of desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These	p 278
oscillations of	
of the familial investments depends on the breaks and the flows of the social field as they are invested in one	p 278
they no longer obey the statistical laws: waves and corpuscles, flows and partial objects that are no longer dependent upon the	p 280
belong to it, since it knows only partial objects and flows, but belongs instead to the laws of statistical distribution of	p 280
as a molecular phenomenon, that is, as partial objects and flows, as opposed to aggregates and persons. It is true that	p 280
in the strict sense, because they proceed by breaks and flows, associated waves and particles, associative flows and partial objects, inducing	p 287
proceed by breaks and flows, associated waves and particles, associative flows and partial objects, inducing—always at a	p 287
distance—transverse connections	
fire, and the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the end appear to us more	p 292
but the entire surroundings that it traverses, the vibrations and flows of every sort to which it is joined, introducing therein	p 292
as these coercive machines have for producing breaks and mobilizing flows. It is not through a desexualizing extension that the libido	p 293
a reduction that the libido is made to repress its flows in order to contain them in the narrow cells of	p 293
But our object choice itself refers to a conjunction of flows of life and of society that this body and this	p 293
only as points of connection, of disjunction, of conjunction of flows whose libidinal tenor of a properly unconscious investment they translate	p 293
multiplicities as such; because the multiple breaks never cease producing flows, instead of repressing them, cutting them at a single stroke	p 295
themselves to be contained in representation, and it calls forth flows and breaks that break through representation, traversing it through and	p 299
everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the	p 300
relation of desiring-machines as formations	
the codes so as to attain the quantitative and qualitative flows of libido that traverse dreams, fantasies, and pathological formations as	p 301
economy and capitalism. This discovery of the decoded and deterritorialized flows is the same as that which takes place for political	p 302
drawn between capitalist social production and desiring-production, or between the flows of money-capital and the shit-flows of desire. The	p 302
relationship is	
and nowhere else, so that the conjunction of the decoded flows in the capitalist machine tends to liberate the free figures	p 302
have seen, capitalism indeed has as its limit the decoded flows of desiring-production, but it never stops repelling them by binding	p 303
of private property that conditions the conjunction of the decoded flows, which is to say their axiomatization in a system where	p 303
is to say their axiomatization in a system where the flows of the means of production, as the property of the	p 303
is in fact essential that the limit of the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by the	p 304
mechanism (whence its relations with money) through which the decoded flows of desire, as taken up in the axiomatic of capitalism	p 312
desiring-production is continually overcoming the limit, becoming deterritorialized, causing its flows to escape, going beyond the threshold of	p 313
representation; at times	
that perversion in general is the artificial reterritorialization of the flows of desire, whose machines on the contrary are indices of	p 314
and castration. Schizoanalysis on the contrary must disengage the deterritorialized flows of desire, in the molecular elements of	p 314
desiring-production. We should	
different from what psychoanalysis believes it to be. The decoded flows of desire form the free energy (libido) of the desiring-machines	p 315
that another produces. But how would these decoded and deterritorialized flows of desiring-production keep from being reduced to some	p 315
representative territoriality	
representing Africa. In short, there is no deterritorialization of the flows of schizophrenic desire that is not accompanied by global or	p 316
infernal in the family dream. The machine introduces breaks and flows that prevent the dream from being reconfined in its scene	p 316
earth where desire functions according to its molecular elements and flows. Such a voyage does not necessarily imply great movements in	p 319
disjunction. This is because the decoding and the deterritorialization of flows define the very process of capitalism—that is, its essence	p 320
a relation of exclusion between the two. The deterritorialization of flows in general effectively merges with mental alienation, inasmuch as it	p 320
escapes the axiomatics and the applications of reterritorialization in other flows. Inversely, one can find the form of social alienation in	p 320
all the reterritorializations of capitalism, inasmuch as they keep the flows from escaping the system, and maintain labor in the axiomatic	p 320

2) liberating the schizoid movement of deterritorialization in all the flows, in such a way that this characteristic can no longer a flow of madness, but affects just as well the flows of labor and desire, of production, knowledge, and creation in because it would receive the support of all the other flows, including science and art—once it is said that madness designated by madness would be overcome by means of other flows escaping control on all sides, and carrying us along. It is the only theater of production, there where the flows cross the threshold of deterritorialization and produce the new land which is itself multiple (a multiplicity of anuses for the flows of shit). The synthesis of connection of the partial objects emit a flow that other partial objects will break. The flows are two-headed, so to speak, and it is by means so to speak, and it is by means of these flows that every productive connection is made, such as we have true activities of the unconscious, causing to flow and breaking flows, consist of the passive synthesis itself insofar as it ensures two different functions. Now let us assume that the respective flows associated with two partial objects at least partially overlap: their cannot be further distinguished by exclusion there where the two flows no longer overlap: one then finds oneself before a new there remains the possibility, not of an overlapping of the flows, but of a permutation of the objects that emit them The chain also implies another type of synthesis than the flows: it is no longer the lines of connection that traverse that ensures the strict coexistence of the chains and the flows, as well as of the body without organs and the the body without organs itself, thereby channeling or codifying the flows. However, the whole question is in knowing whether one can profound opposition to codes; since it works on the decoded flows, it cannot itself proceed except by effecting reterritorializations and by longer has any other function than that of deterritorializing the flows and causing them to pass through the signifying wall, thereby of the chain is no longer that of coding the flows on a full body of the earth, the despot, or or decipher codes of desire, but to cause absolutely decoded flows of desire, Libido, to circulate, and to discover in desire as a successful castration! But by recoding or axiomatizing the flows of desire in this way, psychoanalysis makes a molar use a free and joyous person, a carrier of the life flows, capable of carrying them all the way into the desert is said that capitalism works on the basis of decoded flows as such, how is it that it is infinitely further even the barbarian systems, which nonetheless code and overcode the flows? Once it is said that desiring-production is itself a decoded that thus ensure the coding or the overcoding of the flows of desire by introducing them into systems of representation that function in the very workings of the social machine; the flows of desire enter and exit through the codes that continue overlord. Things are very different in capitalism. Precisely because the flows of capital are decoded and deterritorialized flows; precisely because the	p 321 p 321 p 321 p 321 p 322 p 325 p 325 p 325 p 325 p 325 p 325 p 327 p 327 p 327 p 327 p 328 p 328 p 329 p 329 p 331 p 335 p 335 p 336 p 336 p 337
Precisely because the flows of capital are decoded and deterritorialized flows; precisely because the subjective essence of production is revealed in general collapse of the large objectities, the decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but directly apprehended their three syntheses: the connective syntheses of partial objects and flows, the disjunctive syntheses of singularities and chains, and the conjunctive	p 337 p 337 p 338
of energy in the machine, what constituent misfires, with what flows, what chains, and what becomings in each case. Moreover, this preconscious class interest itself thus refers to the selections of flows, to the detachments of codes, to the subjective remains or syntheses, but upon the nature of the codes and the flows that condition them. It does not bear upon the social substitutes the force of a strange love for this counterinvestment. Flows that run on the porous full body of a socius in feeling oneself a wheel in the machine, traversed by flows, broken by schizzes. Placing oneself in a position where one body, the old form of power, its codes, and its flows. It is all the easier, and the contradiction is all body without organs, It is not the same state of flows and schizzes: in one case the break is between two which is measured according to its capacity to introduce the flows of desire into a new code or a new axiomatic itself, in that it has the capacity for causing the flows of desire to circulate following their positive lines of escape of the latter: they mobilize desire, and always cut its flows again further on, overcoming the limit, bringing the social machines groups: re-establishing interior limits, reforming a great break that the flows will not pass through or overcome, subordinating the desiring-machines to	p 338 p 344 p 345 p 346 p 346 p 347 p 348 p 348 p 348 p 349 p 349
around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows of desire to circulate, smashing the limit, breaching the wall	p 349
objects, aims, and sources, all the while maintaining the corresponding flows within the limits of an Oedipal code (conflict, regression, resolution	p 350
their reciprocal inclusion and their transverse communication in the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). In short	p 350
profound way that sexuality, including chastity, is a matter of flows, an infinity of different and even contrary flows. Everything depends matter of flows, an infinity of different and even contrary flows. Everything depends on the way in which these flows—whatever contrary flows. Everything depends on the way in which these flows—whatever their object, source, and aim—are coded and broken figurative roles that are so many tourniquets cutting off the flows of sexuality: fiancée, mistress, wife, mother—one could just as a common absence for all the reciprocal exclusions where the flows dry up, drained by bad conscience and resentment. ... sticking a be too quick to make light of the pantheism of flows present in such texts as this: it is not easy to say that they express connections, disjunctions, and conjunctions of flows that cross through a society, entering and leaving it, linking with books, histories, and reproductions, than with our mommy. But flows and codes of socius that do not portray anything, that desexualized and sublimated in order to invest society and its flows; on the contrary, it is love, desire, and their flows flows; on the contrary, it is love, desire, and their flows that manifest the directly social character of the nonsublimated libido than the father, etc., has to do with breaks and flows that traverse the family, but that overreach it on all a field of production and antiproduction with its breaks and flows, where the parents are apprehended in nonparental functions and roles invests and counterinvests as sexual libido. One gets off on flows and the breaks in these flows. Let us consider for One gets off on flows and the breaks in these flows. Let us consider for a moment the motivations that lead for putting lack into desire, for drying up all the flows, and for making all the breaks from the outside and first place (a bit like the way the decoding of flows entails a reinforcement of bondage). Do these psychoanalysts who are in the form where it causes its nonfamilial breaks and flows, invested as such, to enter into the family; hence, that wall or the limit separating us from desiring-production, causing the flows of desire to circulate. Laing's importance lies in the fact men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to personological co-ordinates from	p 351 p 351 p 351 p 351 p 351 p 351 p 351 p 352 p 352 p 352 p 353 p 353 p 355 p 355 p 356 p 356 p 357 p 357 p 361 p 362 p 362
liberating the prepersonal singularities they enclose and repress; mobilizing the flows they would be capable of transmitting, receiving, or intercepting; establishing	p 362
how social production produced the sick schizo: constructed on decoded flows that constitute its profound tendency or its absolute limit, capitalism	p 362
reproduce on an ever expanding scale, or an axiomatic of flows that subjects this tendency to the harshest forms of despotism contradiction installs itself not only at the level of the flows that traverse the social field, but at the level of contrary as nonfigurative indices, where persons give way to decoded flows of desire, to lines of vibration, and where the cross-sections schizzes that constitute singular points, points-signs with several dimensions causing flows to circulate rather than canceling them.	p 362 p 363 p 366 p 366
Nonfigurative loves, indices of	
by the lines of integration and territorialization that arrest the flows, constrict them, turn them back, break them again according to by lines of escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new inventing their own nonfigurative breaks or schizzes that produce new flows, always breaching the coded wall or the territorialized limit that become direct powers of the body without organs, and emit flows on it that the myriad wounds, such as Saint Sebastian's cut again in such a way as to produce other flows. Persons and organs cease to be coded according to hierarchized the nineteenth century. And of course this decoding of the flows of painting, these schizoid lines of escape that form desiring-machines codes, undid the signifiers, passed under the structures, set the flows in motion, and effected breaks at the limits of desire be said of the Byzantine code underneath which strange liberated flows were already circulating. We have seen this in the case done with pouring out one's merciful and pitiful guts, these flows of corrugated iron.: The productive breaks projected onto the enormous breaks projected onto the enormous unproductive cleavage of castration, the flows that have become flows of corrugated iron, the openings blocked	p 367 p 367 p 367 p 369 p 369 p 369 p 369 p 369 p 369 p 370 p 370
enormous unproductive cleavage of castration, the flows that have become flows of corrugated iron, the openings blocked on all sides. And longer measured except in terms of the decoded and deterritorialized flows that it causes to circulate beneath a signifier reduced to the infirm, the illiterate, and the schizos, embracing all that flows and counterflows, the gushings of mercy and pity knowing nothing And the same will be said of science: the decoded flows of knowledge are first bound in the properly scientific axiomatics the other pole is the schizoid pole, in whose proximity flows of knowledge schizophrenize, and not only flee across the social	p 370 p 370 p 370 p 371 p 371

a system of differential relations between the decoded and deterritorialized flows, in such a way that social inscription and repression no	p 372
with the development of the axiomatic, the combination of the flows; how it produces the terrible single class of gray gentlemen	p 373
is because the capitalist machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes them still more, but while	p 374
causing	
productions, its art, and its science form decoded and deterritorialized flows that do not merely submit to the corresponding axiomatic, but	p 375
the latter. Capitalism is continually cutting off the circulation of flows, breaking them and deferring the break, but these same flows	p 376
flows, breaking them and deferring the break, but these same flows are continually overflowing, and intersecting one another according to	p 376
schizzes	
but that art and science cause increasingly decoded and deterritorialized flows to circulate in the socius, flows that are perceptible to	p 379
increasingly decoded and deterritorialized flows to circulate in the socius, flows that are perceptible to everyone, which force the social	p 379
axiomatic	
never go too far with the deterritorialization, the decoding of flows. For the new earth (In truth, the earth will one	p 382
FLOWS' 2	
resigned subjects, and would not succeed in choking off the flows' lines of escape. We don't feel any need to attach	p 361
at the level of their libidinal investments, which form the flows' constituent parts—between the paranoiac reconstruction of the Urstaat and	p 363
FLOWS-BREAKS 2	
are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form images through their	p 241
coming together in	
no longer effects of a signifier, but schizzes, points-signs, or flows-breaks that collapse the wall of the signifier, pass through, and	p 242
FLOWS-SCHIZZES 3	
but while causing more escapes. The desiring-machines themselves are the flows-schizzes or the breaks-flows that break and flow at the	p 315
same	
that resect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of the immutable identical	p 351
images, the	
abstract figural dimension (abstract in the sense of abstract painting), flows-schizzes or real desire, apprehended below the minimum	p 351
conditions of identity	
FLUCTUATION 2	
Dy/Dx, where Dy derives from labor power and constitutes the fluctuation of variable capital, and where Dx derives from capital itself	p 227
and where Dx derives from capital itself and constitutes the fluctuation of constant capital (the definition of constant capital by no	p 228
FLUCTUATIONS 2	
a matter of flows, of stocks, of breaks in and fluctuations of flows: desire is present wherever something flows and runs	p 105
conflicts, and ruptures throughout the variations of filiation and the fluctuations of alliance. The whole system evolves between two poles: that	p 152
FLUENT 1	
all-powerful police, while decoding—or allowing the decoding of—the fluent quantities of their capital and their populations. They are torn	p 260
FLUID 8	
the menstrual flow that carries away the seed unfecund. Amniotic fluid spilling out of the sac and kidney stones; flowing hair	p 5
this to happen. What would be required is a pure fluid in a free state, flowing without interruption, streaming over the	p 8
interrupted flows it sets up a counterflow of amorphous, undifferentiated fluid. In order to resist using words composed of articulated phonetic	p 9
capitalist being. But as such, it is not only the fluid and petrified substance of money, for it will give to	p 10
organism in the ordinary sense of the word. It remains fluid and slippery. Agents of production likewise alight on Schreber's body	p 15
We are all libidos that are too viscous and too fluid—and not by preference, but wherever we have been carried	p 67
not let themselves be coded, a libido that is too fluid, too viscous: a violence against syntax, a concerted destruction of	p 133
we have seen, it can be produced as the amorphous fluid of antiproduction, just as it can be produced as the	p 326
FLUIDICS 1	
does without them both, as does that discipline appropriately named fluidics, which operates by means of streams of gas; the computer	p 241
FLUIDITY 2	
of delirium or of desire proves to have an extraordinary fluidity. It might be said that the schizophrenic passes from one	p 15
of men, as Parin himself puts it, to express the fluidity of the flows and the primitive codes. At the heart	p 178
FLUIDS 2	
a molecular viewpoint, and was associated with a mechanics of fluids in this same body considered from a molar viewpoint. What	p 291
St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the end appear to	p 292
FLUSH 3	
writing corresponding to it, a writing that is strangely polyvocal, flush with the real. It carries the real beyond its principle	p 87
the whole chain depends; in place of a polyvocal graphism flush with the real, a biunivocalization forming the transcendent dimension that	p 206
voice—the graphism that, not so long ago, was inscribed flush with the body—body representation subordinates itself to word representation	p 209
FLUTE 1	
lines of escape or integration. Will Aaron leave with his flute, which is not a phallus, but a desiring-machine and a	p 357
FLUX 40	
interprets the entire world from the perspective of its own flux, from the point of view of the energy that flows	p 6
flow must be seen as an ideal thing, an endless flux, flowing from something not unlike the immense thigh of a	p 36
ideally—that is to say, relatively—produces a continuous, infinite flux: for example, the anus-machine and the intestine-machine, the	p 36
intestine-machine and	
transverse or transfinite connections, the partial object and the continuous flux, the interruption and the connection, fuse into one: everywhere	p 37
there	
perhaps a corpse. Cutting into the flows (le prelevement du flux) involves detachment of something from a chain; and the partial	p 40
de chaine) and the removals from the flow (prelevements de flux) brought about by the machine. Thus this subject consumes and	p 41
restitution of something that has been levied from the associative flux (restitution de prelevement sur le flux associatif); the reproduction of	p 41
levied from the associative flux (restitution de prelevement sur le flux associatif); the reproduction of the process of detachment from the	p 41
disengage himself from familialism, thanks to the resources of a flux from the Orient.) Cooper writes: Families mediate social reality to	p 95
formation, constructed from bits and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute its very life or	p 117
own name, without asking permission; a desire lacking nothing, a flux that overcomes barriers and codes, a name that no longer	p 131
of decoded flows—flows of production, but also mercantile flows (flux marchands) of exchange and commerce that might escape the State	p 197
enabling it to extract from the voice a deterritorialized abstract flux that it retains and makes reverberate in the linear code	p 202
a transcendence whence issues throughout the system the inarticulate material flux in which this transcendence operates, opposes, selects,	p 207
and combines: the	
high that no longer expresses itself except in the linear flux, the despot himself is the signifier of the voice that	p 209

simulation is indeed the writing that corresponds to it, the flux that flows from this object, the graphic flux that flows	p 210
it, the flux that flows from this object, the graphic flux that flows from the voice. Simulation does not replace reality	p 210
in his masterpiece Heliogabale. The entire history of the graphic flux goes from the flood of sperm in the tyrant's cradle	p 211
example of Rome: the decoding of the landed flows (des flux fanciers) through the privatization of property, the decoding of the	p 223
the surplus value of code into a surplus value of flux. The fact that a mathematical appearance here replaces the old	p 228
value of code is transformed into a surplus value of flux. First of all, it appears that—in keeping with Balibar's	p 228
as an instrument of exchange, and where the conditions of flux imply conditions of reflux, giving to the infinite debt its	p 229
areas of productivity and in incomes. Each passage of a flux is a deterritorialization, and each displaced limit, a decoding. Capitalism	p 232
the surplus value of code into a surplus value of flux. In defining precapitalist regimes by a surplus value of code	p 232
this surplus value of code into a surplus value of flux, we were presenting things in a summary fashion, we were	p 232
of them constituting the whole of the surplus value of flux that characterizes the system. Knowledge, information, and specialized education	p 234
are	
never sufficient to realize or absorb the surplus value of flux that is produced on the one side as on the	p 234
realization of this surplus value: an unrealized surplus value of flux is as if not produced, and becomes embodied in unemployment	p 235
even stranger and more deterritorialized. But where does the dolphin flux end, if not with the basic research projects of the	p 236
absorbs or realizes these two forms of surplus value of flux by guaranteeing the emission of both, and by constantly injecting	p 237
the nonmeasurable nature of this aggregate of surplus value of flux. It cannot be defined by the difference between the value	p 237
the first aspect). The incommensurability of the two aspects—the flux and the reflux—shows that nominal wages fail to embrace	p 238
surplus labor as a form of surplus value constitutes a flux that is qualitatively and temporally distinct from that of labor	p 247
the surplus value of code into a surplus value of flux. Whence the fundamental change in the order of powers. For	p 249
same simple magnitude (the condition characterized by surplus value of flux). Hence capital differentiates itself from any other socius or full	p 249
the sign-figure of the schizo as a unit of decoded flux, a schiz, a point-sign or flow-break. They try to hold	p 260
which plunge again and again into the torrential or depleted flux of a historic cosmos, a historic chaos. The matrical fissure	p 278
an intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic particles, the bions. This energy	p 291
produced differences	
application); a surplus value determined as a surplus value of flux, whose extortion is not brought about by a simple arithmetical	p 372
capitalist field of immanence, defined by the circular relationship great flux of financing—reflux of incomes in wages—afflux of raw	p 372
FLUX-SCHIZ	1
leak: the sole unity without identity is that of the flux-schiz or the break-flow. The pure figural element—the figure-matrix—Lyotard	p 244
FLUXES	1
slicing off (coupures-prelevements). The latter have to do with continuous fluxes and are related to partial objects. Schizzes have to do	p 39
FLUXION	5
of production and chain of inscription, stock of filiation and fluxion of alliance. Everything takes place as though the stock constituted	p 149
the value of its constituent parts). It is from the fluxion of decoded flows, from their conjunction, that the filiative form	p 228
breaks effected by points, just as the points imply the fluxion of the material they cause to flow or leak: the	p 244
be reconciled with the insistence and the inevitability of the fluxion of the flows? What can be done so that the	p 260
realized in the immanence of this order and in the fluxion of the decoded flows? But also that the difference in	p 262
FLYING	1
use detachable segments or mobile stocks resembling building blocks or flying bricks. We must conceive of each brick as having been	p 40
FOCAL	2
of the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its suicides and its follies, the enormous	p 118
desiring-machines to start up again. Such is the delicate and focal point that fills the function of transference in schizoanalysis—dispersing	p 339
FOCUSED	1
and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects: the destruction of the expressive	p 167
pseudo forms	
FOG	2
it. All that remains is a background of gold and fog, intense, intensive, traversed in depth by what has just sundered	p 132
of that? fades more and more, and disappears in the fog of pessimism, of nihilism, Nada, Nada! The order of law	p 214
FOIL	1
ends were no less suspect, industrial society would seem to foil this conspiracy in advance by the kind of mise en	p 368
FOLDED	2
an application. It is as if a tablecloth were being folded, as if its 4 (+n) corners were reduced to 3	p 101
to the formula 3+1 (the four corners of the field folded into three, like a tablecloth, plus the transcendent term that	p 178
FOLDING	5
character; the detached object (phallus) must perform a kind of folding operation—a kind of application or reduction (rabattement): a reduction	p 177
like a tablecloth, plus the transcendent term that performs the folding operation). Speaking, dancing, exchanging, and allowing to flow, and	p 178
even	
the divided, split, castrated ego. Isn't this operation of flattening, folding, or application what leads Lacan to say, willingly betraying the	p 265
in the despotic machine, did not first make possible the folding and flattening operations that will constitute Oedipus in the modern	p 267
mobile term, the symbolic abstract phallus, charged with performing the folding or the correspondence; but this application effectively operates	p 358
on the	
FOLDINGS	1
as an absence or an empty locus, performing the necessary foldings, levelings (rabattements), and subordinations—a transcendence whence	p 207
issues throughout the	
FOLDS	2
and on it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of potentials. There	p 84
is no reason	
if the corresponding chain effectively forms codes, inasmuch as it folds into exclusive molar configurations, it undoes the codes by unfolding	p 328
FOLKLORE	1
delirium, their transformations, the way in which an archaism or folklore in a given set of circumstances can suddenly become charged	p 260
FOLKLORIC	3
it not be thought that we are alluding to the folkloric aspects of psychoanalysis. The fact that there are some, around	p 81
means destroying the code as such, assigning it an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two	p 245
modern archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless represent social and potentially political	p 257
forces (from	

FOLLIES	1	
and its focal points, its self-applications, its suicides and its follies, the enormous group superego—everything that took place on the		p 118
FOLLOW	18	
I remember. And your mother? said the sergeant. I didn't follow. Is your mother's name Molloy too? said the sergeant. I		p 14
anything whatsoever to do with all of this. Or, to follow a path that is more complex, but leads in the		p 20
The support is the body without organs. These indifferent signs follow no plan, they function at all levels and enter into		p 38
Freud's, Analysis Terminable and Interminable (1937). We prefer not to follow a recent suggestion that it would be better to translate		p 65
its productive connections. But we are able at least to follow, abstractly, the manner in which these forces proceed. We are		p 72
indifference) that it presupposes. Oedipus informs us: if you don't follow the lines of differentiation daddy-mommy-me, and the exclusive		p 78
alternatives that		
into the neurotic night of imaginary identifications. Either you will follow the lines of the triangle—lines that structure and differentiate		p 79
remaining subject;; produces and reproduces itself. The unconscious does not follow the paths of a generation progressing (or regressing)		p 108
from one		
as an adequate expression of the unconscious? Must we even follow Freud in saying that the Oedipus complex, according to one		p 113
constellation of somatic, social, and metaphysical relations that do not follow after Oedipal psychological relations but that on the contrary will		p 129
himself in direct filiation with the deity: the people must follow. A leap into a new alliance, a break with the		p 192
It supersects what comes before, but resects the formations that follow. There too it is like an abstraction that belongs to		p 220
kiss of the Vampire: aren't you ashamed to be happy? follow my example, I won't let go before you say, It's		p 268
talking birds and girls' first names? Why do social investments follow this dividing line that gives them a specifically delirious content		p 279
logical order where the disjunctive synthesis of recording seemed to follow after the connective synthesis of production, with a part of		p 327
world of meanings? Long live the Ndembu, for if we follow the detailed account by the ethnologist Turner, the Ndembu doctor		p 360
or this aggregate. the other by lines of escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks		p 367
the immediate possibility of a proletarian revolution that would not follow the anticipated causal order of the relations of forces, but		p 377
FOLLOWED	4	
is produced by the production of production. Similarly, recording is followed by consumption, but the production of consumption is produced in		p 16
elaboration, or if, on the contrary, this content should be followed as the thread of latency that the order of families		p 89
of capitalism, provided that the rules formulated by Marx are followed exactly. First of all, universal history is the history of		p 140
eaten, eaten according to social rules as exact as those followed in carving up and apportioning a steer; but the man		p 144
FOLLOWERS	1	
linguists against Lacan, no less than the enthusiasm of his followers: the vigor and the serenity with which Lacan accompanies the		p 209
FOLLOWING	55	
passes, becoming a woman and many other things as well, following an endless circle of eternal return. The breasts on the		p 19
each state in the series, is continually reborn of the following state that determines him at a given moment, consuming-consummating all		p 20
double some other sort of world, in accordance with the following line of argument: there is an object that desire feels		p 26
from one region to another of the organism, all intersect, following the endlessly ramified paths of the great disjunctive synthesis. If		p 39
to explain the God of delirium, we ourselves have trouble following this ascension; we take liberties that can be justified only		p 57
going that far, a lively controversy developed when certain analysts, following Melanie Klein, tried to define the unconscious forces of the		p 60
but not of his singularities, enters into relations with others following the communication proper to partial objects: everyone passes into the		p 63
all have their positive determinations, and enter into aberrant communication following a transversal that runs through the whole work; an		p 69
immense		
the mutual reactions between the different syntheses of the unconscious following a given use. It is first of all the synthesis		p 70
one with the other, passing from one body to another, following connections and appropriations that each time destroy the factitious unity		p 72
synthesis itself in drifting from one term to another and following the distance between terms. Nothing is primal. It is like		p 77
the double stroll of the schizo, the geographic exterior voyage following nondecomposable distances, and the interior historical voyage		p 87
enveloping intensities: Christopher		
Judge, Family and Law; and finally to culminate in the following paradox: While the victim of mental illness is entirely alienated		p 93
if he has to deal with an unconscious guilt complex following on the death of the mother, as Freud had described		p 96
boss who is not a father. Therefore we formulate the following rule, which we feel to be applicable in all cases		p 97
never dropped this simple distinction. And it seems important that, following an original path, Freud encounters again an idea dear to		p 123
this sentence, but can't help finding its tone disturbing. The following choice is imposed on us: either the actual factor is		p 128
nature of monetary economy. But the logical order is the following: the substitution of abstract quantity for the coded flows; the		p 143
with global persons—but group identifications that are always partial, following the compact, agglutinated series of ancestors, and the		p 143
fragmented series		
his organs become attached, where they are attracted, repelled, miraculated, following the requirements of a socius. Nietzsche says: it is a		p 144
of the State will be territorial in this sense because, following Engel's formula, it subdivides not the people but the territory		p 145
And the functioning of such a machine consists in the following: the declension of alliance and filiation—declining the lineages on		p 146
the genetic or germinal brother of the mother: The Morganists-Mendelians, following Weismann, start from the idea that the parents are not		p 159
marriage of his niece can be understood only in the following way: the girl leaves the previous family group, to which		p 164
filiations, and on the contrary, what will move and flow following the relations of alliance, in such a way that the		p 164
universal. But the error lies in having believed in the following alternative: either Oedipus is the product of the social repression-psyhic		p 177
machine or the barbarian socius can be summarized in the following way: a new alliance and direct filiation. The despot challenges		p 192
has no autonomous mercantile model. The despotic machine holds the following in common with the primitive machine, it confirms the latter		p 197
Oriental despotism. Ferdinand de Saussure does not merely emphasize the following: that the arbitrariness of language establishes its		p 207
sovereignty, as a		
at stake in the overcoding effected by incest is the following; that all the organs of all the subjects, all the		p 210
by fleeing the civilized world, by becoming an ethnologist and following the primitive codes and the savage flows; then he turns		p 236
the reactions he provokes, seem to be explained by the following: that he tends to fashion a purely immanent theory of		p 242
in the service of a signifier, whose effects they express following exegetical rules; Or whether, on the contrary, they break through		p 243
this proposition, devoid of meaning in itself, concretely means the following: the social investments are first in relation to the familial		p 274
desiring-machines, which are of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings are		p 286
functional, and whose functioning		
the role of simple stimuli that enter into variable combinations following vectors that survey an entire social historical field—an analysis		p 290
of psychoanalysis in relation to myth or tragedy has the following explanation: psychoanalysis undoes them as objective representations, and		p 304
discovers in		
production. Even in Louis Althusser we are witness to the following operation: the discovery of social production as machine or machinery		p 306
all the others and hindering the molecular productive elements from following their own line of escape. When Andre Green looks for		p 307
of the differentiations: the same thing is found all over, following a rule of inverse relation, or double bind. All of		p 307
elsewhere and from deeper down. But psychoanalysis did find the following means, and fills the following function: causing beliefs to survive		p 314
But psychoanalysis did find the following means, and fills the following function: causing beliefs to survive even after repudiation; causing		p 314
those		
call to mind the practical rule laid down by Leclair, following Lacan, the rule of the right to non-sense as well		p 314
schizo out for a walk in a deterritorialized circuit. The following excerpt from an article by Michel Cournot on Chaplin helps		p 316
politics of psychiatry, or antipsychiatry, would consist therefore in the following praxis: (1) undoing all the reterritorializations that transform		p 321
madness into		
system dissolve at one end where everything would end up following behind and being swallowed up—a question of regime. Here		p 338
situation is not at all adequate, however, for resolving the following problem: why do many of those who have or should		p 344
the capacity for causing the flows of desire to circulate following their positive lines of escape, and for breaking them again		p 348
their positive lines of escape, and for breaking them again following breaks of productive breaks, The most general principle of schizoanalysis		p 348
could. The fundamental difference between psychoanalysis and schizoanalysis is the following: schizoanalysis attains a non figurative and		p 351

nonsymbolic unconscious, a pure dead or yet to be born. Africas and Orients, always following the underground thread of the libido. Not geohistorical figures or The fundamental problem with regard to these texts is the following: must we see, in all these sexual-social investments of the at the meeting place of the two kinds of machine, following lines of escape or integration. Will Aaron leave with his and the egoic postulate (le postulat moiique). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of the family as same time the process is liberated—the process of desiring-production, following its molecular lines of escape that already define the mechanic's	p 352 p 353 p 357 p 359 p 381
FOLLOWS	14
their importance varies according to the example considered—are as follows: the celibate machine first of all reveals the existence of with the conditions of objective existence; it embraces them and follows them, shifts when they shift, and does not outlive them little bike, enter and allow yourself to be oedipalized. Everything follows from that, beginning with the untellable character of the cure requirements of social production. The inscription performed by the family follows the pattern of its triangle, by distinguishing what belongs to signifying chain and flows of production? The great nomad hunter follows the flows, exhausts them in place, and moves on with internalized and spiritualized as an infinite debt (Christianity and what follows). The father and the son will have to take form manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of the signifier. Civilization is defined by the and class. And second, a schizorevolutionary type or pole that follows the lines of escape of desire; breaches the wall and toward the realm of functions. But he makes this advance, follows this direction, only by going from aggregates or classes toward world of representation that crumbles, or tends to crumble. It follows that, in the second place, the link between psychoanalysis and on the imaginary and structural representatives of reterritorialization, while schizoanalysis follows the machinic indices of deterritorialization. The opposition still holds between autonomous cause of sexual repression instead of its result; it follows that sexuality as desire no longer animates a social critique while causing the unconscious to fall into its trap, schizoanalysis follows the lines of escape and the machinic indices all the revolutionary break. Or rather the order of things is as follows: there is first a real libidinal revolutionary break, which then	p 18 p 27 p 56 p 125 p 148 p 217 p 244 p 277 p 290 p 302 p 316 p 332 p 339 p 375
FONCTION	1
in this capacity take charge of the repressing function (la fonction refoulante). (That is what we have already seen in psychosis	p 202
FONCTIONNEMENTS	1
no ethnographic material: there are only uses and functionings (des fonctionnements). On this point, it could be that psychoanalysts have much	p 180
FONDEST	1
beautiful story of Gerard de Nerval: he wants Aurelia, his fondest love, to be the same as Adrienne, the little girl	p 126
FONDLES	1
truth is that sexuality is everywhere: the way a bureaucrat fondles his records, a judge administers justice, a businessman causes money	p 293
FONDNESS	1
Far from being an overdetermination of structuralism and of its fondness for the signifier, Hjelmslev's linguistics implies the concerted destruction of	p 243
FOOD	4
sometimes to swallow part of his own larynx with his food, etc.? The body without organs is nonproductive; nonetheless it is desiring-production. The same holds true for the libidinal investment of food, wherever a fear of going hungry is evident, or a way or another in these anti-human activities: the farmer supplying food to troops fighting in Vietnam, the tool and die makers social field in its entirety, flows of women and of food, recordings and distributions. Never is the adult an afterward of	p 8 p 173 p 236 p 275
FOOLED	4
to combat—it is not enough to say: they were fooled, the masses have been fooled. It is not an ideological enough to say: they were fooled, the masses have been fooled. It is not an ideological problem, a problem of failing a summary Marxism too quick to say the masses were fooled, mystified. But since he had not sufficiently formulated the concept been discovered; fascist colonels start reading Mao, we won't be fooled again; Castro has become impossible, even in relation to himself	p 104 p 104 p 118 p 378
FOOLISHNESS	1
from the Algerian problem. I had partaken in the same foolishness as they (sexual pleasure). They adopted me as one of	p 90
FOOLS	1
for better or for worse, say those who would make fools of us all. The tone may vary, but the message	p 108
FOOTING	1
cure, remains supremely indifferent to the question of who is footing the bill. For example, the analysis reveals the unconscious conflicts	p 356
FORBID	3
doubt the greatest psychoanalytic mystification: this society of brothers who forbid themselves the fruits of the crime, and spend all the strictest sense of the word. And when the best psychoanalysts forbid themselves historico-political applications, we can't say things are much better connections between elements that the disjunction of two moieties would forbid from the strict viewpoint of structure: The third term must	p 80 p 103 p 147
FORBIDDEN	4
of reasoning leads one to conclude that, since it is forbidden, that very thing was desired. In reality, global persons—even they enter: desire receives its first complete objects and is forbidden them at one and the same time. Therefore it is the father, as if going beyond the father were always forbidden. This becomes even more clear when Freud elaborates the entire begins by marrying the sister. But he enters into this forbidden endogamous marriage outside the tribe, inasmuch as he is himself	p 70 p 70 p 80 p 200
FORBIDDING	1
them off, organizing them as bricks, measuring their distance and forbidding their communication, henceforth acting in the name of a formidable	p 212
FORBIDS	2
Sir J. G. Frazer according to which the law only forbids men to do what their instincts incline them to do also those that reality leaves open and that the ego forbids itself in its turn (the double-impasse formula): Could one find	p 114 p 127
FORCE	49
Voluptas). It is this residual energy that is the motive force behind the third synthesis of the unconscious: the conjunctive synthesis or kills, it manifests something new and different, a solar force. In the second place, this transfiguration cannot be explained by	p 17 p 18

shatter the iron collar of Oedipus and rediscover everywhere the force of desiring, production; to renew, on the level of the argument, which consists in positing the adequation of the productive force of the unconscious and the edifying forces of myths and ambiguous state, what belongs to all requirements of liberation: the force of the unconscious itself, the investment by desire of the itself in the sense that the Oedipal inscription does not force its way into the synthesis of recording without reacting on a singular extra-Oedipal lesson, and reveals to us an unknown force of the disjunctive synthesis, an immanent use that would no an undifferentiated value of its variable images, or toward the force of differentiation of its symbolic functions. When one draws nearer to bear, and around which everything combines in order to force him to submit (social repression even before psychoanalysis)? The schizophrenic	p 53 p 57 p 61 p 71 p 76 p 82 p 91
adaptation, with everything that Maud Mannoni calls the adaptation police force, since at every moment it still risks being thrust back a schizoid exercise that extracts from the text its revolutionary force. The exclamation So it's ... !, or the meditation of Igitur on linguists and logicians have first eliminated meaning; and the greatest force of language was only discovered once a work was viewed Bruno Bettelheim break new ground in this area by the force of their theory and the efficacy of their therapy. It his entire prehistoric labor; a system of evaluations possessing the force of law concerning the various members and parts of the Clastres describes the solitary hunter who becomes identical with his force and his destiny, and delivers his song in a language celebrated formula: the spirit of the thing given, or the force of circumstance that requires that gifts be reciprocated with interest basis of the disjunctive synthesis and its reproduction: a pure force of filiation or genealogy, Numen. The full body is the familial reproduction imposed on them being no less oedipalized by force than it is alcoholic or sickly. On the other hand is a problem of political power and economic and religious force inseparable from the fetish, even when its use is individual extended filiations that declined the primitive machine. It is this force of projection that defines paranoia, this strength to start again movement of debt infinite. It is a measure of Nietzsche's force to have stressed the importance of such a movement that reacts on the former, each element having its own particular force that is connoted along with that of the other, so the despot simulates a zero state from which the phallic force will arise, like a promise whose hidden presence in the or conditioning it, then becoming more and more a determining force, private property brings about an internalization of the creditor-debtor relation	p 95 p 106 p 109 p 130 p 144 p 148 p 150 p 154 p 178 p 182 p 194 p 199 p 203 p 210 p 218
differential quotients of production that bear witness to a prospective force or to a long-term evaluation, not realizable hic et nunc exterior to their relationship—the one measuring the true economic force, the other measuring a purchasing power determined as income. The surplus value are engendered: the flow of merchant capital's economic force and the flow that is derisively named purchasing power—a certain that, even and especially in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of	p 228 p 237 p 238 p 244
of its power in order to enter with so much force into the service of the signs of economic power. And to the other: the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of the of aggregates, but must be understood positively in terms of force (puissance). Between the substrate of an allosteric enzyme and the the couch who speaks to us of love, of its force and its despair, but the mute stroll of the schizo nothing if it does not acquire at least as much force as these coercive machines have for producing breaks and mobilizing appears as an absence, and no longer as a positive force. There desire is necessarily referred to a missing term, whose that always reconstitute shores of representation. What is more, the force and the obstinacy of a deterritorialization can only be evaluated by making this turned-back death (la mort retournée) into a force of desire by putting it in the service of a is in itself not a desire to love, but a force to love, a virtue that gives and produces, that engineers its shadow or its monkey, and find a strange artificial force for vegetating in the void, at the heart of its conversion of schizophrenia as a process into an effectively revolutionary force. For what is the schizo, if not first of all on the contrary the fruit of a selection exerting its force on the elements of chance. When Nietzsche says that the of molecular desiring-production. If we wonder where these forms of force come from, it is evident that they are not to the person who has no interest, and who substitutes the force of a strange love for this counterinvestment. Flows that run not ideology, it is economy. Capitalism garners and possesses the force of the aim and the interest (power), but it feels it feels a disinterested love for the absurd and nonpossessed force of the machine. Oh, to be sure, it is not even when the libido embraces the new body—the new force that corresponds to the effectively revolutionary goals and syntheses from long as this power itself refers to a form of force that continues to enslave and crush desiring-production. The moment it and determinate gregarious aggregate, endure being invested for their brute force, their violence, and their absurdity? They would not survive such	p 252 p 277 p 288 p 292 p 293 p 310 p 316 p 332 p 333 p 334 p 341 p 342 p 343 p 346 p 346 p 346 p 347 p 348 p 367
artificial, or factitious ones. But at least something arose whose force fractured the codes, undid the signifiers, passed under the structures in the socius, flows that are perceptible to everyone, which force the social axiomatic to grow ever more complicated, to become	p 369 p 379
FORCED 14	
the artificial schizophrenic found in mental institutions: a limp rag forced into autistic behavior, produced as an entirely separate and independent in the same way. When he is more or less forced into it and is not in a touchy mood, he subjugation, a subjugated group capable in certain cases of being forced to take on a revolutionary role. It is therefore all utilization of the Lacanian concept of foreclosure leads to the forced oedipalization of the rebel: the absence of Oedipus is interpreted Is the trinitary formula for the schizo—which leads him, forced and constrained, back to Oedipus—this void left by the poorly judged because, in order to become apparent, it is forced to simulate structural states and to slip into states of hold in wrestling, so as to better describe the treatment forced on the unconscious when it is bound at both ends effect of the schizophrenic process, but the effect of its forced oedipalization, that is to say, its interruption? Must we correct All the coded flows of the primitive machine are now forced into a bottleneck, where the despotic machine overcodes them. Overcoding agent of integration, a refuge for bad conscience, and the forced destroyer of his own creativity. Let us consider the more that required a high and stable level of employment, and forced capitalism to multiply its axioms while having at the same from his own childhood), but at the same time is forced to postulate a parental pre-existence (the child is sick only a general pedagogical system). Everything changes, then: the infinite regression forced us to postulate a primacy of the father, but an in the void, or the way in which it is forced to take itself as a goal. We have seen in	p 5 p 15 p 64 p 90 p 91 p 91 p 110 p 123 p 199 p 236 p 253 p 273 p 274 p 362
FORCEFUL 1	
the singular state can, according to its more or less forceful intensity, bring about a deactualization of the institution itself and	p 63
FORCEFULLY 1	
to those just mentioned—the two features that Kafka so forcefully developed: first, the paranoiac-schizoid trait of the law (metonymy) according	p 212
FORCES 113	
moments when Lenz finds himself closeted with his pastor, who forces him to situate himself socially, in relationship to the God machines. If we wish to have some idea of the forces that the body without organs exerts later on in the fact, it does not restrict itself merely to opposing productive forces in and of themselves. It falls back on (il se rabat sur) all production, constituting a surface over which the forces and agents of production are distributed, thereby appropriating for itself now seem to emanate from it as a quasi cause. Forces and agents come to represent a miraculous form of its a very mystic being since all of labour's social productive forces appear to be due to capital, rather than labour as or inscribing surface that arrogates to itself all the productive forces and all the organs of production, and that acts as tormenting him, he gives every appearance of having finally joined forces with them, taking passionate pride in portraying them in their as though the eroticism of the machine liberated other unlimited forces. The question becomes: what does the celibate machine produce? what	p 2 p 10 p 10 p 10 p 10 p 11 p 11 p 17 p 18
pure intensities come from? They come from the two preceding forces, repulsion and attraction, and from the opposition of these two repulsion and attraction, and from the opposition of these two forces. It must not be thought that the intensities themselves are as determining factors. In a word, the opposition of the forces of attraction and repulsion produces an open series of intensive most lofty thought and the most acute perception. The centrifugal forces do not flee the center forever, but approach it once that particular individuality will render all of them necessary. The forces of attraction and repulsion, of soaring ascents and plunging falls the very first step that the Platonic logic of desire forces us to take, making us choose between production and acquisition	p 19 p 19 p 19 p 20 p 21 p 25

antiproduction; the latter falls back on (se rabat sur) the forces of production and appropriates them. It is never primary; production any transformation, in order to invade and invest the productive forces and the relations of production. There is only desire and are considered from the point of view of the elementary forces of desire that serve as a basis for them. Hence there is a strong tendency on the part of the forces of antiproduction to operate retroactively on (se rabattre sur) productive more its ancillary apparatuses, such as government bureaucracies and the forces of law and order, do their utmost to reterritorialize, absorbing	p 28 p 29 p 30 p 31 p 35
of mechanisms of expression (good or bad)—an approach that forces her to adopt an idealist conception of the partial object crux of the entire Oedipal problem: What are the precise forces that cause the Oedipal triangulation to close up? Under what back on and appropriated desiring-production as if all the productive forces emanated from Oedipus itself. The psychoanalyst became the carrier of	p 44 p 47 p 56
and more visibly in religions and ancient myths, which express forces or mechanisms eternally active in the unconscious. It should be of the productive force of the unconscious and the edifying forces of myths and religions. This latter argument is very important certain analysts, following Melanie Klein, tried to define the unconscious forces of the female sexual organ by positive characteristics in terms the quantity of libido does not branch into two variable forces corresponding to heterosexuality and homosexuality, but creates in most people but creates in most people irreducible oppositions between the two forces. Finally, the third factor—of such economic importance that it in the conjugal use. We do not yet know what forces bring about this triangulation that interferes with the recording of at least to follow, abstractly, the manner in which these forces proceed. We are told that partial objects are caught up level of therapy, reinforces this apparent movement with its combined forces. Psychoanalysis itself ensures this conversion of the unconscious. In what	p 57 p 57 p 60 p 65 p 65 p 72 p 72 p 74
from satisfying itself with the terms of the triangulation. It forces desire to take as its object the differentiated parental persons the races, and from Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced only within fields of and its religions: individuations are produced only within fields of forces expressly defined by intensive vibrations, and that animate cruel personages	p 79 p 85 p 85
Here again individuations are brought about solely within complexes of forces that determine persons as so many intensive states embodied in	p 86
the process, its aggravation, its continuation in the void? What forces the schizophrenic to withdraw to a body without organs that to simulate structural states and to slip into states of forces that serve it as masks. What is more, from the was in itself considered as the indicator for measuring the forces of alienation and disalienation. In this manner the study of that this extended familialism, wherein the family receives the very forces of alienation and disalienation, carries with it a renunciation of that—however capable of expressing the action of the alienating forces—mediates them precisely by suppressing the true categories of production	p 88 p 91 p 93 p 94 p 95
conflict. Hitler annihilates the father and unleashes in him the forces of the Bad Mother; Luther internalizes the father and reaches insofar as it arrests the motion of the process, or forces it to spin around in the void.) In the third way a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating	p 102 p 110 p 112
from the fact that he can no longer bear the forces of oedipalization and hamletization that hem him in on all triangle. But we have postponed the analysis of the real forces, the real causes on which the triangulation depends. The general been sketched out by Reich: it is social repression, the forces of social repression. This response, however, leaves two problems untouched theoretically and practically ambiguous, with what it discovers and the forces that it wields. While the critical study of Freudian ideology us that music does not attest to active and conquering forces, but to reactive forces, to reactions to daddy-mommy, we have not attest to active and conquering forces, but to reactive forces, to reactions to daddy-mommy, we have only to play again the transcendent uses of synthesis imposed on it by other forces: Global Persons, the Complete Object, the Great Phallus, the Terrible Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces a bit more powerful, a bit more subterranean than psychoanalysis	p 113 p 113 p 113 p 117 p 121 p 121 p 121 p 122
than ideology, even joined together. There we have all the forces of social production, reproduction, and repression. This can be explained can be explained by the simple truth that very powerful forces are required to defeat the forces of desire, lead them truth that very powerful forces are required to defeat the forces of desire, lead them to resignation, and substitute everywhere reactions a group at the start of the New Age, with forces for a practical explosion that thrust them into a paternalistic everything, the family performs a vast appropriation of the productive forces; it displaces and reorganizes in its own fashion the entirety of Oedipus, and in reality depend on a state of forces that is changing, yet always actual and contemporary, within an oedipal installs his desiring-machines and produces a perpetual outflow of acting forces. He has crossed over the limit, the schiz, which maintained back up to the surface. They have entrusted all their forces to primal repression, in order to escape the system of indivisible entity, the full body that falls back on the forces of production and appropriates them for its own as the the whole process of production is inscribed, on which the forces and means of labor are recorded, and the agents and inscribing socius, insofar as it lays claim to the productive forces and distributes the agents of production, resides in these operations from the sky and the general appropriation of the productive forces. Hence the savage, primitive socius was indeed the only territorial Once the socius becomes fixed, falling back on the productive forces and appropriating them for its own, the problem of coding nightmare that the primitive social machine exorcises with all its forces and all its segmentary articulations. The primitive machine is not was only able to outline: an effective reduction of the forces of desire to Oedipus, to a father's name, in the representative of filiation, as one attempts to tame the dreaded forces of a river by digging an artificial river bed, or into account the real instance that inscribes it, and the forces—economic and political—with which it is inscribed; one fails attributes the surplus product to the State, assigns the productive forces to it in the great projects undertaken, and makes it mobilized, requisitioned by a superior power, subjugated by new exterior forces, put in the service of other ends; so true is the new full body—immobile, monumental, immutable—appropriates all the forces and agents of production; but this inscription of the State functioning separately; it is now subordinated to a field of forces whose flows it co-ordinates and whose autonomous relations of domination it tends to concretization while subordinating itself to the dominant forces. The existence of an analogous evolution has been demonstrated for	p 122 p 122 p 122 p 124 p 124 p 130 p 131 p 136 p 140 p 141 p 144 p 146 p 148 p 153 p 171 p 177 p 188 p 194 p 196 p 198 p 221 p 221
become a relation that is subordinated to a field of forces operating as a concrete physical system. But isn't this tendency State: its internalization in a field of increasingly decoded social forces forming a physical system; its spiritualization in a supraterrrestrial field decoding of flows, and they are always compensated by residual forces or transformations of the State. Death is felt rising from piety is this same capital as God-capital, whence all the forces of labor seem to emanate.) This age of cynicism is socius or the quasi cause that appropriates all the productive forces. We are no longer in the domain of the quantum in its body or its structure as a field of forces, while depending on a science and a technology, on a expresses the apparent objective movement according to which the economic forces or productive connections are attributed to an extraeconomic instance as	p 221 p 222 p 223 p 225 p 227 p 233 p 247
as dominant in the so-called primitive societies, where the economic forces and flows are inscribed on the full body of the transcendent unity, it becomes immanent to the field of social forces, enters into their service, and serves as a regulator of and more immanent and subordinate to the actual field of forces; but precisely because the circumstances were not right for these of codes, to invent others, and by marshaling all its forces, was even able to prevent the conjunction from taking place mainly folkloric, but they nonetheless represent social and potentially political forces (from domino players to home brewers via the Veterans of	p 248 p 252 p 252 p 252 p 257
its imperturbable and cynical existence, it is prey to great forces that form the other pole of the axiomatic, its accidents marked is no longer the producers or nonproducers, but the forces and means of production as abstract quantities that become effectively that is more and more spiritualized, for a field of forces that is more and more immanent, more and more internalized is a question of a necessary relationship between inextricably linked forces. Some of these are elementary forces by means of which relationship between inextricably linked forces. Some of these are elementary forces by means of which the unconscious is produced; the others	p 262 p 263 p 268 p 283 p 283
already suffers psychic and social repression of its elementary productive forces. But how can we speak of machines in this microphysical In return, the father will be inflated with all the forces of myth and religion and with phylogenesis, so as to desire, it can be social or desiring, it calls forth forces that no longer permit themselves to be contained in representation this application that furrows deep into it, cleaves it, and forces it back upon itself. Thus subjective abstract Labor as represented place and interplay of persons derives; and inversely, the theater forces the play and the working of machines into the wings Oedipus. When Reich denounces the way in which psychoanalysis joins forces with social repression, he still doesn't go far enough, because this perspective how the law of representation perverted the productive forces of the unconscious, and induced in its very structure a sees the same catatonic inspired by the immobile motor that forces him to put aside his organs, to immobilize them, to production and antiproduction; everywhere it mixes antiproduction with the productive forces in the immanent reproduction of its own always	p 283 p 297 p 299 p 303 p 307 p 312 p 313 p 329 p 335

widened limits	
could not be delegated in the unconscious by the molar forces and thus crush desiring-production. Repression properly speaking profits from an	p 339
longer bear all that: money, the stock market, the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes?	p 341
There	
instinct). They effect a unification, a totalization of the molecular forces through a statistical accumulation obeying the laws of large numbers	p 342
a state or degree of intensive development of the productive forces, insofar as these forces define a man-nature independent of all	p 343
of intensive development of the productive forces, insofar as these forces define a man-nature independent of all the social formations, or	p 343
and apparent goals, to which it falls back, and whose forces it appropriates, thereby determining the selections, the accumulations, and the	p 343
the selections, the accumulations, and the attractions without which these forces would not assume a social character. It is indeed in	p 343
social syntheses, but upon the degree of development of the forces or the energies on which these syntheses depend. It does	p 345
contradiction is all the better masked, as a state of forces does not prevail over the former state without preserving or	p 347
as a fixed support that attributes to itself the productive forces, extracting and absorbing the surplus value therefrom; the effusion of	p 348
the limit, bringing the social machines back to the elementary forces of desire that form them. But inversely, they are also	p 349
no more than reproduce, on the outside, an interplay of forces by themselves without aim or end whose combinations obtain such	p 368
not follow the anticipated causal order of the relations of forces, but that would singularly precipitate things by plunging into a	p 377
desire—which is to say the rupture with causality that forces a rewriting of history on a level with the real	p 378
FORCIBLY 5	
not belong, their unmatched edges violently bent out of shape, forcibly made to fit together, to interlock, with a number of	p 43
the process (the production of the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are reduced to them	p 68
is not the movement of ideology: on the contrary, it forcibly injects production into desire, and conversely, it forcibly inserts desire	p 145
contrary, it forcibly injects production into desire, and conversely, it forcibly inserts desire into social production and reproduction. For even	p 145
death	
longer active, en-acted, or reacted to, this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and	p 214
finally	
FORCING 5	
not to anyone puzzle but to many, pieces assembled by forcing them into a certain place where they may or may not	p 43
we do so only in order to demonstrate what a forcing was necessary for her to make Oedipus the sole measure	p 45
parents are within desiring-production, rather than doing the opposite and forcing the entire interplay of desiring-machines to fit within (rabattre	p 47
tout	
dogma, or as the nuclear complex, is inseparable from a forcing by which the psychoanalyst as theoretician elevates himself to the	p 51
At the beginning, psychoanalysts could not be unaware of the forcing employed to introduce Oedipus, to inject it into the unconscious	p 56
FORCLUSION 1	
therefore in the symbolic void or in the initial foreclosure (forclusion) of the signifier of the father. The name to be	p 90
FORD 1	
produces schizos the same way it produces Prell shampoo or Ford cars, the only difference being that the schizos are not	p 245
FORE 3	
despot and his agents. When the conjunction moves to the fore in the social machine, it seems on the contrary that	p 224
in this context that each time Freud brings to the fore the study of the psychic apparatuses, the social and desiring-machines	p 300
result that all familialist psychoanalysis—with the psychoanalyst at the fore—warrants a schizoanalysis. Only one way to spend time on	p 365
FOREBODING 4	
when he closets sexuality in the Oedipal nursery—has a foreboding of this operation of displacement, and protests with all his	p 115
that is to say, as the nightmare and the anxious foreboding of what might result from the decoding of flows and	p 144
would appear that social formations experienced a morbid and mournful foreboding of things to come, although what comes to them always	p 152
no social formation that does not foresee, or experience a foreboding of, the real form in which the limit threatens to	p 176
FORECASTS 1	
the time scientifically necessary, until the moment when the market forecasts justify their exploitation on a large scale. Here again, alliance	p 234
FORECLOSED 3	
to the other, in such a way that what is foreclosed in the Symbolic must reappear in the Real in a	p 90
of its members who has been eliminated, rendered null, and foreclosed. We can understand how such a concept as foreclosure operates	p 94
that could be held to be originally repressed or structurally foreclosed. The animal in us is not merely the object of	p 173
FORECLOSING 2	
able to discern the limits of a nuclear family; the foreclosing family, where differentiation is both included and warded off in	p 94
eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and their	p 97
distribution	
FORECLOSURE 8	
the para-oedipal varieties, and the exo-oedipal phenomena. The notion of foreclosure, for example, seems to indicate a specifically structural	p 52
deficiency, by	
exist therefore in the symbolic void or in the initial foreclosure (forclusion) of the signifier of the father. The name to	p 90
in many others, the utilization of the Lacanian concept of foreclosure leads to the forced oedipalization of the rebel: the absence	p 90
the name of the father to the imago, and the foreclosure concerning the signifier to a real deficiency or absence of	p 92
and foreclosed. We can understand how such a concept as foreclosure operates within this extensive framework of a family where several	p 94
extended. There we find no repression of the father, no foreclosure of the name of the father. The respective position of	p 159
its imaginary variations, attesting to the need for a symbolic foreclosure (the father as an empty position). Oedipus-as-universal recommences	p 171
the old	
modern resources, the pure analytic scene, the symbolic phallus, structural foreclosure, and the name of the father do not succeed in	p 363
FOREFATHERS 1	
your father, or you will surpass him to find our forefathers. Lacan has demonstrated in a profound way the link between	p 104
FOREGO 1	
is the paranoiac: there is no longer any reason to forego such a statement, once one has freed oneself from the	p 193
FOREGOES 2	
of signifieds. How it works is the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious	p 180
material: the	
is the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material: the unconscious does	p 180
not mean anything	

FOREGONE	1	
factor performing the operation). From that moment it is a foregone conclusion that the collective agents will be interpreted as derivatives		p 101
FOREGROUND	1	
repression—a justification that makes psychic repression move into the foreground and no longer considers the problem of social repression as		p 117
FOREIGN	6	
in-depth elements of representation, which will render the latter more foreign,.more ruthless, more definitive, or more infinite with respect to		p 202
Our societies exhibit a marked taste for all codes—codes foreign or exotic—but this taste is destructive and morbid. While		p 245
from domino players to home brewers via the Veterans of Foreign Wars). Others are enclaves whose archaism is just as capable		p 257
any reaction to the intervention of compounds that are chemically foreign and indifferent to this reaction. The way in which allosteric		p 288
eating machine, which in a sense, by its excess, is foreign to the film (Chaplin had invented it twenty-two years before		p 317
magnified or impoverished image of the mother, but as the foreign, the nonmother, the nonfather, the nonfamily, the index of what		p 354
FOREIGNER	2	
the outside and turned against the others (death to the foreigner, to those who are not of our own ranks!). The		p 62
am a Chinaman. I am a Japanese. I am a foreigner, a stranger. I am a sea bird. I am a		p 77
FOREMAN	1	
In the aggregate of departure there is the boss, the foreman, the priest, the tax collector, the cop, the soldier, the		p 265
FOREMOST	2	
must also say, more accurately, that desiring-production is first and foremost social in nature, and tends to free itself only at		p 33
to this last extremity, to save itself ... which first and foremost is a logical deduction made by the human reason, even		p 115
FORESEE	3	
It cannot be said that the previous formations did not foresee this Thing that only came from without by rising from		p 153
limit. Thirdly, there is no social formation that does not foresee, or experience a foreboding of, the real form in which		p 176
able to write: Every sovereign formation would thus have to foresee the destined moment of its disintegration.... No formation of sovereignty		p 368
FORESEEN	2	
spectacle of the punishment: as primitive justice, territorial representation has foreseen everything. Coding pain and death, it has foreseen		p 191
everything—except		
representation has foreseen everything. Coding pain and death, it has foreseen everything—except for the way its own death would come		p 191
FOREST	2	
the hunter, the great paranoiac of the bush or the forest: real displacement with the flows and direct filiation with the		p 148
space of the encampment remains adjacent to that of the forest; it is constantly reproduced in the process of production, but		p 148
FORETASTE	1	
enough with other causes so as to give us a foretaste: he takes into account the institutions of a particular period		p 102
FOREVER	5	
the machine, but on the periphery, with no fixed identity, forever decentered, defined by the states through which it passes. Thus		p 20
acute perception. The centrifugal forces do not flee the center forever, but approach it once again, only to retreat from it		p 20
by faith: always the two poles in inverse proportion, Oedipus forever! How many interpretations of Lacanism, overtly or secretly pious as		p 82
Or there is the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting the incurable insufficiency of being: don't you see that		p 108
exploded something that will hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation of sex! What we call		p 294
anthropomorphic		
FOREWARN	1	
it has ceased to evaluate; it has begun rather to forewarn and keep watch, to see that no surplus value escapes		p 211
FOREWARNED	1	
conflict be exhausted, can the one who is sick be forewarned against ulterior conflicts, can even new conflicts be awakened for		p 65
FORGAVE	1	
to continue being a psychoanalyst under those conditions. No one forgave him this, whereas Freud got full pardon. Reich was the		p 119
FORGE	1	
that have become extended, in order to form and to forge a system in extension (representation) based on the repression of		p 185
FORGED	1	
accomplishment of Lenin and the Russian Revolution was to have forged a class consciousness consonant with the objective being or interest		p 256
FORGET	5	
D. H. Lawrence's reaction to psychoanalysis in mind, and never forget it. In Lawrence's case, at least, his reservations with regard		p 49
makes for our originality as analysts—we who do not forget that society too is triangular and symbolic! If it is		p 103
cannot however allow the difference in regime to make us forget the identity in nature. There are fundamentally two poles; but		p 340
the result of an ideological deception or mystification? Revolutionaries often forget, or do not like to recognize, that one wants and		p 344
drug, where the strangest personal dependence allows the clients to forget, during the time spent in sessions on the couch, the		p 357
FORGETTING	1	
who was constituted by means of an active faculty of forgetting (oubli), by means of a repression of biological memory, must		p 144
FORGIVEN	1	
desire. It is as though Freud were asking to be forgiven his profound discovery of sexuality by saying to us: at		p 270
FORGOTTEN	1	
that marked the beginning of their differences is too often forgotten: Jung remarked that in the process of transference the psychoanalyst		p 46
FORGOTTEN-REPRESSED	1	

to be the case from the beginning, but is subsequently forgotten-repressed, though still subject to a later rediscovery in relation to	p 101
FORKED 1	
other breaks and other flows. Analyzing the symbolism of the forked branch among the Ndembu, Victor Turner shows that the names	p 181
FORM 265	
to be in contact with the profound life of every form, to have a soul for rocks, metals, water, and plants	p 2
natural essence of man become one within nature in the form of production or industry, just as they do within the	p 4
place within the partial object-flow connective synthesis also has another form: product/producing. Producing is always something grafted onto	p 6
the product; and	
discovered this one day, finding himself with no shape or form whatsoever, right there where he was at that moment. The	p 8
without organs invests a counterinside or a counteroutside, in the form of a persecuting organ or some exterior agent of persecution	p 9
quasi cause. Forces and agents come to represent a miraculous form of its own power: they appear to be miraculated (miracule	p 10
for it will give to the sterility of money the form whereby money produces money. It produces surplus value, just as	p 10
Doubtless the former paranoiac machine continues to exist in the form of mocking voices that attempt to de-miraculate (demiraculer) the	p 11
organs	
Numen). A transformation of energy. But why call this new form of energy divine, why label it Numen, in view of	p 13
in the formation of the Oedipus complex? Disjunctions are the form that the genealogy of desire assumes; but is this genealogy	p 13
reproduction, insofar as this latter aims at domesticating a genealogical form and content that are in every way intractable? For there	p 13
recording process affects the drawings themselves, showing up in the form of lines standing for catastrophe or collapse that are so	p 15
itself, garnering here, there, and everywhere a reward in the form of a becoming or an avatar, being born of the	p 16
so it's mine... Even suffering, as Marx says, is a form of self-enjoyment. Doubtless all desiring-production is, in and of itself	p 16
it brings about: a conjunctive synthesis of consumption in the form of a wonderstruck So that's what it was! Michel Carrouges	p 18
states of pure, naked intensity stripped of all shape and form. These are often described as hallucinations and delirium, but the	p 18
route): the points of disjunction on the body without organs form circles that converge on the desiring-machines; then the subject—produced	p 20
a system, but the application of a program ... in the form of residues of the Nietzschean discourse, which have now become	p 21
own object—if only in an unreal, hallucinatory, or delirious form—or from representing this causality as stemming from within desire	p 25
engage in a study of gadgets and markets, in the form of an utterly dreary and dull psychoanalysis of the object	p 26
the Real in and of itself. There is no particular form of existence that can be labeled psychic reality. As Marx	p 27
social production. It is not possible to attribute a special form of existence to desire, a mental or psychic reality that	p 30
point of view of the great gregarious masses that they form, or whether social machines are considered from the point of	p 30
not a cause but merely an index of a general form of social production: thus there are manual machines and primitive	p 32
both its primary determinant and its fundamental raw material, its form and its function, and deliberately perpetuates it, in all its	p 33
sorts of flows: the decoded flows of production in the form of money-capital, and the decoded flows of labor in the	p 33
of money-capital, and the decoded flows of labor in the form of the free worker. Hence, unlike previous social machines, the	p 33
The data, the bits of information recorded, and their transmission form a grid of disjunctions of a type that differs from	p 38
succeeds in bringing its various parts together so as to form a whole. That is because the breaks in the process	p 42
neutralized in and through social (and metaphysical) relations, in the form of an analytic afterward; or else that these relations bring	p 46
other agents? From the very beginning Oedipus exists in one form and one form only: open in all directions to a	p 47
the very beginning Oedipus exists in one form and one form only: open in all directions to a social field, to	p 47
not a natural conformation of this surface? How does it form a type of inscription for experiences and the workings of	p 48
instincts, affects, and relations that link the normal and positive form of the complex to its inverse or negative form: a	p 51
positive form of the complex to its inverse or negative form: a standard model Oedipus, such as Freud presents in The	p 51
Malinowski's, showing that the figures vary according to the social form under consideration. We even believe what we are told when	p 53
his self-analysis, but that he doesn't give a generalized theoretical form to it until 1923, in The Ego and the Id	p 53
practice of the cure. For the frenzied oedipalization process takes form precisely at the moment when Oedipus has not yet received	p 56
among the collective agents. The terms of Oedipus do not form a triangle, but exist shattered into all corners of the	p 62
into the existing social field, but apprehends it in the form of imaginary qualities that confer on it a kind of	p 62
are an institution of desire, and how affects or drives form part of the infrastructure itself. For they are part of	p 63
Oedipus, and internalizes it. The libido internalizes it in the form of a castrating duality between the subject of the statement	p 64
analysis. According to Type I (viscosity, resistance of a hysterical form), the session is dominated by a heavy, weighty, boggy climate	p 66
transference.... According to Type II (liquidity, resistance of an obsessional form), here the session is dominated by an extreme mobility of	p 66
we learn that resistances of an hysterical or an obsessional form bear witness to the anoedipal quality of the flows of	p 67
thing was desired. In reality, global persons—even the very form of persons—do not exist prior to the prohibitions that	p 70
exist prior to the prohibition, any more than does the form of persons. We can therefore see the property the prohibition	p 71
itself without this second step: the first step elaborates the form of the triangle, but it is only the second step	p 71
a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in the parental use, and reproduces itself in the conjugal	p 72
the triangulation—that is to say, makes possible both the form of the triangle and its reproduction: Oedipus has as its	p 73
phallus without which the terms considered would not take the form of a triangle. It is as if the so-called signifying	p 73
as detached object, the latter existing only in the transcendent form of stock and lack (something common and absent that is	p 73
the reversion of the entire unconscious according to the anoedipal form and within the anoedipal content of desiring-production, analytic theory	p 74
and	
cease to promote the conversion of the unconscious to Oedipus, form and content. (We shall see in effect what psychoanalysis calls	p 74
or exclusive use on them that becomes identical with the form of triangulation: being daddy, mommy, or child. This is the	p 75
As to those who refuse to be oedipalized in one form or another, at one end or the other in the	p 81
I had existed since the very beginning ... from the lowest form of life [the body without organs] to the present time	p 84
all extension, just as the interior voyage has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost	p 84
unbearable	
as a consumption and a consumption of intensive quantities, that form the material for subsequent hallucinations and deliriums. The	p 84
intensive emotion	
envelops it does not divide without changing its nature or form. The schizo has no principles: he is something only by	p 87
the intensities that divide into one another while changing their form. If identification is a nomination, a designation, then simulation is	p 87
as to extract from them this always-surplus reality, and to form the treasure of the paranoiac tortures and the celibate glories	p 87
the Symbolic must reappear in the Real in a hallucinatory form. But in this fashion the entire historicopolitical theme gets interpreted	p 90
to revive the notion of a terrain, whether in the form of a phylogenetic innateness of preformation, or a cultural symbolic	p 92
framework of a family where several generations—at least three—form the condition of fabrication of a psychotic: as for example	p 94
of substantiality but which is none other than the alienated form of the action of praxis of the family members that	p 95
fascism, Stalinism, the Vietnam war, May '68—all these things form complexes of the unconscious, more effective than everlasting Oedipus.	p 97
And	
of Oedipus—especially given the fact that these elements never form a mental structure that is autonomous and expressive—are these	p 98
long as the actual factor is conceived of in this form of the afterward? But we know in point of fact	p 99
to breathe? why be poor? why are there rich people?—form the object of investments in which the parents merely have	p 99
means of integration into the group, in both the adaptive form of its own reproduction that makes it pass from one	p 103
effectively invested by desire and no longer by interests. A form of social production and reproduction, along with its economic and	p 104
to say a materialist reduction of Oedipus as an ideological form. It is not a matter of saying that Oedipus is	p 107
reproduction is the unconscious itself which holds to the circular form of production. Sexuality is not a mean; in the service	p 108
have two aspects, parental and conjugal, to which the triangular form of Oedipus and the reproduction of this form corresponded. This	p 110
the triangular form of Oedipus and the reproduction of this form corresponded. This use rested upon a paralogism of extrapolation that	p 110
Repression and Psychic Repression We have attempted to analyze the form, the reproduction, the (formal) cause, the method, and the	p 113
condition	
main thing for the primitive or the child is to form and put into motion their desiring-machines, to make flows circulate	p 114
they have differing regimes, with the result that a social form of production exercises an essential repression of desiring-production, and also	p 116
a real desire—is potentially capable of demolishing the social form. But what is a realdesire, since repression is also	p 116
since social repression needs psychic repression precisely in order to form docile subjects and to ensure the reproduction of the social	p 118
in terms of a social repression inherent to a given form of social production. Social repression bears on desire—and not	p 118

It also cuts inwardly, along the lines of differentiation that form global persons: there's daddy, there's mommy, there you are, and that depends on desiring-production, either as a stimulus of one form or another, a simple inductor through which the anoeidpal organization and the moment when the emitted sign breaks through this form of the content that was attempting to maintain the sign of the author and his readers, but of the Oedipal form to which one attempts to enslave the work itself, to literature against an Oedipal psychoanalysis, for this literature deploys a form of superego proper to it, even more noxious than the for lack of tact! Werther yes, Lenz no! The Oedipal form of literature is its commodity form. We are free to Lenz no! The Oedipal form of literature is its commodity form. We are free to think that there is finally even package, fabricating a counterfeit currency, causing the superego and its form of expression to explode, as well as the market value to explode, as well as the market value of its form of content. But some reply: Artaud does not belong to of castration and sanctifies the two aspects of its Oedipal form? And who told this shrewd critic that the discourse of for intrinsic codes an axiomatic of abstract quantities in the form of money. Capitalism therefore liberates the flows of desire, but its own repression). The territorial machine is therefore the first form of socius, the machine of primitive inscription, the megamachine that by reclaiming the connective regime for its own, in the form of an affinal tie or a pairing of persons that no time, therefore, does alliance derive from filiation, but both form an essentially open cycle where the socius acts on production the original producers.) Surplus value of code is the primitive form of surplus value, inasmuch as it corresponds to Mauss's celebrated them. It is necessary that the connections reappear in a form compatible with the inscribed disjunctions, even if they react in inscribed disjunctions, even if they react in turn on the form of these disjunctions. Such is alliance, the second characteristic of of inscription: alliance imposes on the productive connections the extensive form of a pairing of persons, compatible with the disjunctions of alliances in a system assumed to be given in extended form; the other mythical, which shows how the extension of a mythical, which shows how the extension of a system takes form and delimits itself, proceeding from intense and primordial filiative lineages where (1) the filiatives will be filiatives extended in the form of lineages, comprising distinctions of persons and of parental appellations derived from this this-side-of. Incest as it is prohibited (the form of discernible persons) is employed to repress incest as it the act of re-engendering oneself; the signifying chain would not form any code, it would only emit ambiguous signs and be the aunt as a substitute for the mother, in the form of a make-believe parent; what passes through is the relationship what was blocked or prohibited reappeared in marriages in spectral form, coming to demand its due. Loffler writes of a specific attached to strictly social determinations, since both kinds of determinations form one and the same component in the territorial machine.

Since familial complex whatever an expressive value and an apparent autonomous form. On the contrary, it is evident that the individual in moreover, the witnesses try to mislead them. Divination becomes a form of social analysis in the course of which hidden struggles does not foresee, or experience a foreboding of, the real form in which the limit threatens to arrive, and which it must know are the desiring-machines themselves and the configurations they form in all the sectors of a field of production (the Ndembu, Victor Turner shows that the names given to them form a part of a chain that mobilizes the species and large aggregates, including the family, toward the molecular elements that form the parts and wheels of desiring-machines. One searches for the maintained their own regime in the molar aggregates that they form at the level of large numbers. Symbols and fetishes are the social machine, or on the contrary join together to form a death instinct that extends throughout the social machine, crushing with the filiatives that have become extended, in order to form and to forge a system in extension (representation) based on reply: debt is no more than a superstructure, a conscious form whereby the unconscious social reality of exchange is converted into unconscious itself, if not its explicit reduction to an empty form, from which desire itself is absent and expelled? Such a from which desire itself is absent and expelled? Such a form can serve to define a preconscious, but certainly not the content, this is assuredly not because it is an empty form, but rather because it is always and already a functioning is inscribed; one fails to see that alliance is the form in which the socius appropriates the connections of labor in before the relations of exchange, which are, however, merely the form this distribution takes within the sphere of circulation: by isolating in his flesh, to render him capable of alliance, to form him within the debtor-creditor relation, which on both sides turns might be said that the ancient complementarity has shifted to form a new socius: no longer the bush paranoiac and the at its base, serving as its working parts. The stocks form the object of an accumulation, the blocks of debt become the blocks of debt become an infinite relation in the form of the tribute. The entire surplus value of code is occurs, the cycle of credits is maintained, in the new form established by the State-money. For without question, money does not into relationships corresponding to the essence, they assume precisely this form of bricks that ensures their integration into the higher unity reciprocity: neither pictogram nor ideogram, it is rhythm and not form, zigzag and not line, artifact and not idea, production and because, everything considered—so Lacan thinks—this is indeed the form in which the signifier is in agreement with the unconscious the signifier is in agreement with the unconscious, and the form in which it produces effects of the signified in the State, making it necessary for the latter to reshape its form of sovereignty. The law does not begin by being what the invention of the despot himself: it is the juridical form assumed by the infinite debt. The jurist will be seen the time of the late Roman emperors, and the juridical form will accompany the imperial formation, the legislator alongside the monster to the arbitrary (or that lets them subsist in the form of bricks held over from the old system). Why is follows). The father and the son will have to take form—that is, the royal triad must masculinize itself—and this with communal possession bricked into it, and collective dependence. Every form that is more evolved is like a palimpsest: it covers machines, a whole string of paranoiacs and pervers who also form part of our history's horizon and people our calendar. These towns, and the appearance of manorial ground rent in money form, or of the contractual hiring of labor, do not by fluxion of decoded flows, from their conjunction, that the filiative form of capital, $x+dx$, results. The differential relation expresses the fundamental which commercial capital and financial capital will now take the form of a new alliance by assuming specific functions. The celebrated falling due on a fixed date, which constitute a monetary form of finite debt). Inversely, bank credit effects a demonetization or conditions of reflux, giving to the infinite debt its capitalist form; but the State as a regulator ensures a principle of immanence, the apparent objective movement where the lower or subordinate form is no less necessary than the other (it is necessary a rise in the rate of surplus value, in the form of an increasing exploitation of the peripheral proletariat in relation flows of code that have taken a technical and scientific form are subjected to a properly social axiomatic that is much surplus value produced. The State, its police, and its army form a gigantic enterprise of antiproduction, but at the heart of to workers or production factors, through its allotment in the form of incomes—a relationship that it loses as soon as These revenues are tapped by the firms and in turn form an afflux by means of a conjunction; a flow—this can itself function only in this necessarily monetary or commodity form that controls it, and whose flows and relations between flows flows, instead of still referring, in a direct or indirect form, to despotic overcoding. This seems to us to be the nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form images through their coming together in a whole, but that within this field it sets in motion its flows of form and substance, content and expression. Because it substitutes the relationship two convertible deterritorialized planes, constituted by the relation between the form of content and the form of expression. Because in this by the relation between the form of content and the form of expression. Because in this relation one reaches figures that shatters the double game of the voice-graphism domination; that causes form and substance, content and expression to flow according to the new unities, creating from nonfigurative figures configurations of images that form and then disintegrate. And these constellations are like flows that of incomes or means of payment; the scientific and technical form assumed by flows of code themselves; the formation of floating financing and credit, the special drawing rights, and the new form of crises and speculations. Our societies exhibit a marked taste absorbed by the laws of the market? Why does it form in turn a gigantic machine for social repression-psyche repression, aimed into equivalences that would presuppose an unlimited something; they simply form composites that are themselves qualitative, essentially mobile and limited, where case of feudalism, for example—because surplus labor as a form of surplus value constitutes a flux that is qualitatively and would take on functions other than those deriving from its form as the equivalent. But in this way the signs of without interposing extraeconomic factors that would be inscribed in the form of a code. With the advent of capitalism the full Bourbaki says as much concerning scientific axiomatics: they do not form a Taylor system, nor a mechanical game of isolated formulas Irish Catholics, the Indian reservations). Some of these archaisms take form as if spontaneously, in the very current of the movement of a State socialism or capitalism, or in the archaic form of local despots. It may be all but impossible to discovery finds itself rectified by a new territorialization, in the form of a new fetishism or a new hypocrisy. Production as subjective activity to a territorial or reterritorialized machine, in the form of agriculture and landed property. And even Adam Smith discovers and cynical existence, it is prey to great forces that form the other pole of the axiomatic, its accidents, its breakdowns reproduction is never independent of human reproduction, of the social form of this reproduction. The family is therefore an open praxis

according to which the family ceases to give its social form to economic reproduction: it is as though disinvested, placed outside the language of Aristotle, the family is now simply the form of human matter or material that finds itself subordinated to or material that finds itself subordinated to the autonomous social form of economic reproduction, and that comes to take the place themselves, but find in them a simple material that the form of economic reproduction preorganizes in a mode that is entirely preorganizes in a mode that is entirely distinct from the form this material has as human reproduction. Precisely because it is precisely because it is privatized, placed outside the field, the form of the material or the form of human reproduction begets outside the field, the form of the material or the form of human reproduction begets people whom one can readily assume relation to one another; but inside the field itself, the form of social economic reproduction has already preformed the form of the form of social economic reproduction has already preformed the form of the material so as to engender, there where they and reproducing only by shaping a human material whose specific form of reproduction falls outside the social field that nonetheless determines reproduction falls outside the social field that nonetheless determines this form. Private persons are therefore images of the second order, images	p 263 p 263 p 263 p 263 p 263 p 263 p 263 p 263 p 263 p 263 p 264
It is our intimate colonial formation that corresponds to the form of social sovereignty. We are all little colonies and it away from social reproduction, but inside social production, between the form of social reproduction and the form of a familial reproduction social production, between the form of social reproduction and the form of a familial reproduction to which social production is reduced the territorial machine, as an empty unoccupied limit. It takes form in the despotic machine as a symbolically occupied limit. But again, they alienate and reterritorialize it, this time in the form of the private ownership of the means of production. So investment to the other—often the coexistence of the two—form one of the major objects of schizoanalysis. The two poles are of an original type; on the other hand, the form of individualized persons does not belong to it, since it is a subjugated group investment, as much in its sovereign form as in its colonial formations of the gregarious aggregate, which large molar machines or of the configurations that the desiring-machines form according to the laws of large numbers, in either or of the body without organs, and the statistical accumulations that form and select the large aggregates. Szondi set out on this or they are assigned to the molar order where they form the organic or social machines, and invest organic or social knows nothing of castration, because partial objects lack nothing and form free multiplicities as such; because the multiple breaks never cease	p 264 p 265 p 266 p 266 p 267 p 270 p 278 p 280 p 280 p 287 p 289 p 291 p 295
place for political economy and in social production, in the form of subjective abstract labor, and for psychoanalysis and in desiring-production abstract labor, and for psychoanalysis and in desiring-production, in the form of subjective abstract libido. As Marx says, in capitalism the it re-establishes them in its own service and in another form, as images of capital. Marx summarizes the entire matter by externalizing—the process of alienating. It is, in fact, the form of private property that conditions the conjunction of the decoded content of private property do not at all affect this form). It is also the form of private property that constitutes not at all affect this form). It is also the form of private property that constitutes the center of the factitious the factitious reterritorializations of capitalism. And finally, it is this form that produces the images filling the capitalist field of immanence conversion of this world, by attributing to it the new form of an infinite subjective representation. We seem to be straying fact does representation, having become subjective representation, assume this theatrical form (There is a mysterious tie between psychoanalysis and the theater is herself created by Oedipus: Oedipus necessarily operates in the form of this double impasse. We are told that Oedipus in is this true from the outside, extrinsically; rather, its very form and its finality are marked by this social function. It psychoanalysis believes it to be. The decoded flows of desire form the free energy (libido) of the desiring-machines. The desiring-machines take the free energy (libido) of the desiring-machines. The desiring-machines take form and train their sights along a tangent of deterritorialization that is no horizon. The bald hills facing the spectator only form a line that merges with the void hanging over them of reterritorialization in other flows. Inversely, one can find the form of social alienation in action in all the reterritorializations of organic links between organs or fragments of organs that eventually form part of the multiplicity; psychological and axiological links—the good and constitutes their mode of presence in the multiplicity they form without unification or totalization. With every structure dislodged, every memory exist—how the partial objects thus defined are able to form machines and arrangements of machines. The answer lies in the to the remainder of a flow in the other, and form residual conjunctive syntheses guiding the passage or the heartfelt becoming play freely on the body without organs and as yet form no structured configuration—or rather, they form one no longer and as yet form no structured configuration—or rather, they form one no longer. As Jacques Monod says, we must conceive axiomatic and from any code. The molecular chain is the form in which the genic unconscious, always remaining subject, reproduces itself sensations, and emotions, which imply a new energetic conversion and form the third kind of synthesis, the synthesis of conjunction. One no longer conceive the essence of life except in a form turned back against itself, in the form of death itself except in a form turned back against itself, in the form of death itself. And this neutralization, this turning against life that will be carried out only in the future, and form an apparatus for the absorption of a surplus value not repressive apparatus gives it to represent. It is the very form of interpretation that shows itself to be incapable of attaining no desiring-machines that exist outside the social machines that they form on a large scale; and no social machines without the be? How can the schizophrenic escape, with its molecular dispersion, form an investment that is as strong and determined as the the major traits of a molar formation or of a form of gregariousness (herd instinct). They effect a unification, a totalization end, since they are what determines goals and ends. The form or quality of a given socius—the body of the what the Marxists term the givens of useful labor). The form or quality of the socius is therefore itself produced, but full body as socius, the formation of sovereignty, or the form of power for itself, devoid of meaning and purpose, since As Klossowski says in his profound commentary on Nietzsche, a form of power is identical with the violence it exerts by exists a disinterested love of the social machine, of the form of power, and of the degree of development in and who has an interest—and loves them besides with a form of love other than that of his interest. This is unconscious libido continues to invest the former body, the old form of power, its codes, and its flows. It is all socius as a full body carrying new aims, as a form of power or a formation of sovereignty that subordinates desiring-production refer to the socius that conditions this change as a form of power: it refers within this socius to the regime a structured molar aggregate that it constitutes under a given form of power and gregariousness, or whether it subjugates the large power, as long as this power itself refers to a form of force that continues to enslave and crush desiring-production. The into the social field, and subordinates the socius or the form of power to desiring-production; productive of desire and a desire nevertheless coexistent. A revolutionary group can already have reassumed the form of a subjugated group, yet be determined under certain conditions social machines back to the elementary forces of desire that form them. But inversely, they are also continually closing up again Oedipus), and while continuing to impose a familialist and masturbatory form or motivation on it that makes any perspective of liberation as military, he not only makes it revolve around a form of torture originating in the Orient, but also in this The relation to the nonfamilial is always primary: in the form of sexuality of the field in social production, and the reform. And if this tendency appears in its most naive form in community psychiatry aimed at adjustment—the therapeutic return to works being blessed by successful castration in a sacred triangular form—the same tendency in more disguised forms is at work that the libido invests this social field, not in a form where it would be expressed and translated by means of and translated by means of a family-microcosm, but in the form where it causes its nonfamilial breaks and flows, invested as field, but at the level of their libidinal investments, which form the flows' constituent parts—between the paranoid reconstruction of the Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more artificial lands that, barring an accident, accommodate themselves without organs, enslaving it by that very fact to a form of socius that exercises the function of a full body or a new revolutionary body, the moment it becomes a form of power and gregariousness. To be possessed by this body and promote it, and to give it a marketable medical form. Inasmuch as the paranoid investment enslaves desiring-production, it is very Oedipus, even in their reversals and their substitutions. The very form of these images, their configurations, and the whole of their right to say, Oedipus? Never heard of it. Undoing the form of persons and the ego, not in behalf of a that they constitute on a large scale under a given form of power or selective sovereignty; the other by the inverse master in its turn the molar aggregate under an overturned form of power or sovereignty. That is why Klossowski, who has the flows of painting, these schizoid lines of escape that form desiring-machines on the horizon, are taken up again in scraps find the commodity value of art and literature: a paranoid form of expression that no longer even needs to signify its investments function on the contrary as its signifier; an Oedipal form of content that no longer even needs to represent Oedipus on all sides. Its productions, its art, and its science form decoded and deterritorialized flows that do not merely submit to	p 302 p 302 p 303 p 303 p 303 p 303 p 303 p 303 p 305 p 311 p 312 p 315 p 315 p 317 p 320 p 324 p 324 p 324 p 324 p 325 p 328 p 328 p 328 p 328 p 330 p 333 p 333 p 338 p 339 p 340 p 340 p 342 p 343 p 343 p 345 p 345 p 346 p 346 p 347 p 347 p 347 p 348 p 348 p 348 p 348 p 349 p 349 p 350 p 353 p 356 p 359 p 359 p 361 p 361 p 363 p 363 p 364 p 364 p 365 p 365 p 366 p 366 p 366 p 366 p 367 p 369 p 370 p 370 p 375

investment do not maintain the same relationship, nor the same form of relationship, with the preconscious investments of interest. On the molar causality that already makes of the party a new form of sovereignty; and finally unconscious revolutionary investments that perform a capitalism: where will the revolution come from, and in what form within the exploited masses? It is like death—where, when	p 376 p 378 p 378 p 379 p 381 p 381
We believe in desire as in the irrational of every form of rationality, and not because it is a lack, a scientific, and artistic machines take when they are. revolutionary: they form desiring-machines for which they are already the index in their their own regime, at the same time that the desiring-machines form them in the regime that is theirs, and as a	
FORMAL	20
of distinctions, examined from the point of view of its formal developed structures, presupposes (as Marx has demonstrated) not only the creativity. For that is precisely the criterion—at least the formal criterion—that distinguishes the revolutionary institution from the enormous inertia	p 4 p 63
the oedipalizing interpretations of Lacanism). This signifier acts as the formal cause of the triangulation—that is to say, makes possible of the fundamental positions of psychoanalysis concerning sexuality, despite the formal conservation of an analytic vocabulary. A veritable regression in favor	p 73 p 94
upon a paralogism of extrapolation that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on the whole	p 110
We have attempted to analyze the form, the reproduction, the (formal) cause, the method, and the condition of the Oedipal triangle system of two terms where we could conclude from the formal prohibition what is really prohibited. Instead we have before us this theme underlies all the myths; it is therefore a formal property of this language. We must conclude that, strictly speaking and immanent totality, but that it acted as an eminent formal unity, and reigned accordingly over pieces and fragments (the wall it emits (revelation). This is perhaps the first assembling of formal operations that will lead to Oedipus (the paralogism of extrapolation communication, henceforth acting in the name of a formidable but formal and empty Unity, eminent, distributive, and not collective; and second	p 113 p 115 p 160 p 198 p 205 p 212
Oedipus is in the process of establishing each of the formal operations that will make it all possible: the extrapolation of replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to be resumed within a decoded social	p 215 p 217
signifier; figures defined as effects of the signifier itself; the formal elements of the signifier determined in relation to a phonic order of desire: rushes of breath and cries. (In particular, formal investigations concerning manual or printed writing change their meaning according	p 242 p 243
the entire social field from above (the repressing representation): the formal operations of flattening, extrapolation, and so on, that later belong of the object from on high, is in reality the formal condition of the Oedipal images that will be deployed in	p 266 p 268
as well as the objects represented as images, and the formal relations between them all. Symbolic thus no longer designates the the latter is furrowed by the line of castration. The formal operations of the structure are those of extrapolation, application, and invented it twenty-two years before the film), is merely the formal, absolute exercise that prepares for the conduct—also psychotic—of	p 306 p 307 p 317
FORMALIZABLE	1
subfoundation that is perfectly reducible to a few essential and formalizable articulations. Everything is pre-formed, arranged in advance. The social field	p 265
FORMALIZATION	2
common situation, oedipalizing par excellence. And although it would require formalization, the other type of non-sense spoken of by Russell is	p 80
very simple operation, one that indeed readily lends itself to formalization, although it involves universal history. We have seen in what	p 266
FORMALLY	4
the cultural are merely part of a manifest content and formally depend on a work of elaboration, or if, on the a praxis, a politics, a strategy of alliances and filiations; formally, they are the driving elements of social reproduction; they have quanta. It is in this sense that the exchange relation formally unites partial objects that are produced and even inscribed independently the first-order images of social persons. These private persons are formally delimited in the locus of the restricted family as father	p 89 p 166 p 226 p 264
FORMATION	88
desire go by way of the various stages in the formation of the Oedipus complex? Disjunctions are the form that the atypical. Contrasting the concept of process with those of reaction formation or development of the personality, he views process as a so much a language as a jargon, an open-ended, polyvocal formation. The nature of the signs within it is insignificant, as come to occupy them in a given social or pathological formation: a structural Oedipus (3+1) that does not conform to a requirements of an aggregate of departure constituted by a social formation. It can be applied to everything, in that the agents reproduction. In the aggregate of departure there is the social formation, or rather the social formations: the races, the classes, the the limit of social production, always thwarted in the capitalist formation: the body without organs at the edge of the deterritorialized that it pass or seem to pass into the social formation itself. Schizophrenia or desiring-production is the boundary between the molar investment of. the social field of the production and the formation of this field. There is no more an individual Oedipus cure. As if every great doctrine were not a combined formation, constructed from bits and pieces, various intermingled codes and flux docile subjects and to ensure the reproduction of the social formation, including its repressive structures. But social repression should not be in fact implies an original double operation: the repressive social formation delegates its power to an agent of psychic repression, and repression gives rise. Psychic repression is delegated by the social formation, while the desiring-formation is disfigured, displaced by psychic repression. The	p 13 p 25 p 38 p 52 p 101 p 101 p 101 p 102 p 103 p 117 p 118 p 119 p 119
either inasmuch as it must be actualized in a neurotic formation as a derived effect of the actual factor, or inasmuch inasmuch as it is dismembered and dissolved in a psychotic formation as the direct effect of this same factor. It is reactionary (reactionnel), such is Oedipus. It is only a reactionary formation, a formation that results from a reaction to desiring-production. It such is Oedipus. It is only a reactionary formation, a formation that results from a reaction to desiring-production. It is a to desiring-production. It is a serious mistake to consider this formation in isolation, abstractly, independently of the actual factor that coexists they make it pass into the interior of the social formation, between the social production and reproduction that they invest, and to other groups, and that of scission through the constant formation of new lineages aspiring to independence, with capitalization of alliances actions and passions are distributed, help us to understand the formation mechanism of the surplus value of code as an indispensable limit is no more nor less than the capitalist social formation, because the latter engineers (machine) and mobilizes flows that are capitalism is the relative limit. Thirdly, there is no social formation that does not foresee, or experience a foreboding of, the the paralogisms of the unconscious, are realized in the capitalist formation; furthermore, they imply certain archaisms borrowed from the imperial barbarian	p 129 p 129 p 129 p 129 p 129 p 135 p 152 p 164 p 176 p 176 p 177
but through an axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty will need an intimate colonial formation that corresponds	p 179
the capitalist formation of sovereignty will need an intimate colonial formation that corresponds to it, to which it will be applied it serve and how does it work in the very formation that makes use of the symbol? Whatever may be the of desiring-machines as molecular elements: there, use, functioning, production, and formation are one and the same process. And it is this is exercised in very diverse ways, according to the social formation considered. The system of representation comprises three elements that vary	p 179 p 179 p 181 p 184
sees in paranoia a type of investment of a social formation. And new perverse groups spread the despot's invention (perhaps they paranoiac and the town perverts. In theory the despotic barbarian formation has to be conceived of in terms of an opposition But in reality one can perceive the movement of this formation just as well when one empire breaks away from a filiation are mobilized, we are talking about the imperial barbarian formation or the despotic machine. And this holds true whatever the preceding empires or not, since throughout these vicissitudes the imperial formation is always defined by a certain type of code and to be said that, in order to understand the barbarian formation, it is necessary to relate it not to other formations relationships that obscure the essential, but to the savage primitive formation that it supplants by imposing its own rule of law only able to fix the precise moment of the imperial formation as that of the new exogenous alliance, not only in value, tributes, generalized servitude. Two inscriptions coexist in the imperial formation, and mutually adjust insofar as the one is imbricated into	p 193 p 193 p 193 p 193 p 193 p 194 p 195 p 199

from one locus of representation to another. In the imperial formation, incest has ceased being the displaced represented of desire to repression of desire.) With incest's new position in the imperial formation, we are therefore speaking only of a migration in the most ancient authors saw this clearly); it is the imperial formation that makes graphism into a system of writing in the Roman emperors, and the juridical form will accompany the imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian and	p 201 p 202 p 202 p 213
The order of law as it appears in the imperial formation, and as it will evolve later, indeed have something in sure, but its becoming and its destiny in the imperial formation as Nietzsche analyzes it. And according to his prophecy, wouldn't expresses or constitutes its objective movement, is not a distinct formation; it is the basic formation, on the horizon throughout history movement, is not a distinct formation; it is the basic formation, on the horizon throughout history. There comes back to us ancient city-states, feudalism, capitalism, and socialism. It is not one formation among others, nor is it the transition from one formation formation among others, nor is it the transition from one formation to another. It appears to be set back at a be determining only if the despotic State were one concrete formation among others, to be treated comparatively. But the despotic State of property, the decoding of the monetary flows through the formation of great fortunes, the decoding of the commercial flows through debts; the decoding of the means of production through the formation of industrial capital; and so on. Let us consider more advantageous (the price-revolution, an abundant reserve supply of labor, the formation of a proletariat, an easy access to sources of raw contingent factors favor these conjunctions. So many encounters for the formation of the thing, the unnamable! But the effect of the exists in banking has been demonstrated, the dualism between the formation of means of payment and the structure of financing, between and to break? Doubtless Marxists will remind us that the formation of money as a specific relation within capitalism depends on and technical form assumed by flows of code themselves; the formation of floating configurations starting from lines and points without a never been but one State, the Urstaat, the Asiatic despotic formation, which constitutes in its shadow existence history's only break, since departure that is socially determined. It is our intimate colonial formation that corresponds to the form of social sovereignty. We are reterritorialization. Oedipus was always the displaced limit for every social formation, since it is the displaced represented of desire. But in on high is formed. It is only in the capitalist formation that the Oedipal limit finds itself not only occupied, but not develop under the categories imagined in the earlier social formation, since the imaginary Oedipus results from such a becoming and coexistence. Witness a film by Nicolas Ray, supposedly representing the formation of a cortisone delirium: an overworked father, a high-school teacher	p 214 p 215 p 217 p 217 p 219 p 219 p 220 p 223 p 225 p 226 p 226 p 229 p 239 p 245 p 261 p 265 p 266 p 267 p 267 p 274
a paranoiac fascisizing (fascisant) type or pole that invests the formation of central sovereignty; overinvests it by making it the final desire—that is to say, not only its functioning, but formation and autoproduction? A machine works according to the previous intercommunications	p 277 p 283
any preformed mechanical interconnections? But there is the possibility of formation of such machines—in indefinitely superimposed relays, in working cycles	p 286
as yet no statistical laws At this level, functioning and formation are still confounded as in the molecule; and, starting from perfectings of the individual organization whose simplest schema is the formation of a pipe . The real difference is therefore between on misfirings are functional, and whose functioning is indiscernible from their formation; chronogeneous machines engaged in their own assembly (montage), operating by	p 286 p 286 p 286
of desire; for it is only there that functioning and formation, use and assembly, product and production merge. All molar functionalism showing the double pole of the libido, as a molecular formation on the submicroscopic scale, and as an investment of the and operating in the social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic	p 288 p 292 p 294
task consists of discovering in a subject the nature, the formation, or the functioning of his desiring-machines, independently of any interpretations	p 322
the passionate sphere, and is not by any means a formation of this sphere—here is where desire finds itself trapped and the molecular formations, since there is not one molecular formation that is not by itself an investment of a molar that is not by itself an investment of a molar formation. There are no desiring-machines that exist outside the social machines field. Let us recall the major traits of a molar formation or of a form of gregariousness (herd instinct). They effect is just as obvious for the Russian Revolution, with its formation of a party apparatus. This situation is not at all and ends, but upon the full body as socius, the formation of sovereignty, or the form of power for itself, devoid carrying new aims, as a form of power or a formation of sovereignty that subordinates desiring-production under new conditions. But even class or a fraction of this class. How could a formation of sovereignty, a fixed and determinate gregarious aggregate, endure being of an active utopia, is able to write: Every sovereign formation would thus have to foresee the destined moment of its have to foresee the destined moment of its disintegration.... No formation of sovereignty, in order to crystalize, will ever endure this endure this prise de conscience: for as soon as this formation becomes conscious of its immanent disintegration in the individuals who scientists and science into an agency perfectly subjugated to the formation of sovereignty (for example, the way in which nondeterminism was O schizophrenic mathematics, uncontrollable and mad desiring-machines! In the capitalist formation of sovereignty—the full body of capital-money as the socius	p 323 p 340 p 340 p 342 p 344 p 345 p 347 p 367 p 368 p 368 p 368 p 371 p 372
unconscious libidinal investment, one of which subordinates desiring-production to the formation of sovereignty and to the gregarious aggregate that results from	p 376
of macroscopic relations that determine the large aggregates under a formation of sovereignty. Subject groups on the other hand have as if there is, and how there comes to be, a formation of subject-groups; etc. If someone retorts that we are claiming	p 377 p 380
FORMATIONS 71	
confrontation between desiring-production and social production, between symptomological and collective formations, given their identical nature and their differing regimes; and on	p 54
says that dream, tragedy, and myth are adequate to the formations of the unconscious, even if the work of transformation is forms of an expressive unconscious and no longer to the formations of the productive unconscious. The anoeidipal nature of desiring-production remains	p 54 p 55
from the start substitutes mere expressive forms for the productive formations. The basic question is never asked, but cast aside: Why nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living room, a group of	p 57 p 69
makes us believe that real desiring-production is answerable to higher formations that integrate it, subject it to transcendent laws, and make departure there is the social formation, or rather the social formations: the races, the classes, the continents, the peoples, the kingdoms reproduction, along with its economic and financial mechanisms, its political formations, and so on, can be desired as such, in whole And what is this fear? It would appear that social formations experienced a morbid and mournful foreboding of things to come the sense that makes capitalism the negative of all social formations. It is the thing, the unnamable, the generalized decoding of flows that reveals a contrario the secret of all these formations, coding the flows, and even overcoding them rather than letting on this end. It cannot be said that the previous formations did not foresee this Thing that only came from without	p 74 p 101 p 104 p 152 p 153 p 153 p 153
In certain respects it is correct to question all social formations starting from Oedipus. But not because Oedipus might be a wheels of its apparatus from elements of the previous social formations. It is universal in that sense. Thus it is indeed strength it can command. Whence the obstinacy with which the formations preceding capitalism encaste the merchant and the technician, preventing flows	p 175 p 175 p 176
universal Oedipal limit is occupied, strategically occupied in all social formations. We must take Kardiner's remark seriously: a Hindu or an furthermore, they imply certain archaisms borrowed from the imperial barbarian formations—in particular, the position of the transcendent object. The capitalist	p 177 p 177
on the one hand, it is evident that the primitive formations do not come close to fulfilling these conditions. Precisely because by its use, any more than an organ can. Biological formations and social formations are not formed in the same way any more than an organ can. Biological formations and social formations are not formed in the same way in which they independently of the historical molar aggregates, of the macroscopic social formations that they constitute statistically. In this sense, there is only	p 177 p 180 p 180 p 183
social. Beneath the conscious investments of economic, political, religious, etc., formations, there are unconscious sexual investments, micro investments that attest to	p 183
will only produce Oedipus as one of its secondary statistical formations (complexes), at the end of a history bringing into play successive generations, but above all the relationship of the statistical formations to their molecular elements, find themselves brought back to the	p 184 p 188
without the hard machinic element that presides over inscriptions. Savage formations are oral, are vocal, but not because they lack a body are a graphic system, a geo-graphism, a geography. These formations are oral precisely because they possess a graphic system that	p 188 p 188

formation, it is necessary to relate it not to other formations in competition with it temporally and spiritually, according to relationships the mechanism of surplus value—all this already prefigured despotic formations and caste hierarchies. And how does one distinguish the way measures both its continuity and its break with the previous formations: the dread of flows of desire that would resist coding shows precisely how punishment becomes a vengeance in the imperial formations, a tremendous quantity of freedom must have been expelled from this State. It supersects what comes before, but resects the formations that follow. There too it is like an abstraction that despotic State is the abstraction that is realized—in imperial formations, to be sure—only as an abstraction (the overcoding eminent about the decoding of the flows that the other social formations coded and overcoded. But it is the relative limit of impossibility. All the cruelties and terrors meet in the precapitalist formations; some fragments of the signifying chain are struck by secrecy is the displaced represented of desire. But in the primitive formations this limit remains vacant, precisely insofar as the flows are reduction of the latter to the former. In the despotic formations the Oedipal limit is occupied, symbolically occupied but not lived an operation that has no equivalent in the other social formations. Everywhere else the familial position is merely a stimulus to is the artist of the large molar aggregates, the statistical formations or gregariousnesses, the phenomena of organized crowds. He invests everything as much in its sovereign form as in its colonial formations of the gregarious aggregate, which socially and psychically represses the the organism, but its fundamental inability to account for its formations. From machines, mechanism abstracts a structural unity in terms of organic continuance, and insofar as it extends the latter's autonomous formations on the outside. But it should be noted that, in the small machines scattered in every machine, and the small formations dispersed in every organism: a domain of nondifference between the and dispersed localizations, bringing into play processes of temporalization, fragmented formations, and detached parts, with a surplus value of code, and reproduction; these units are still expressive, and lead to molar formations. Molecular biology teaches us that it is only the DNA blue of the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the submicroscopic scale, and as an investment of the molar formations on the scale of social and organic aggregates. All that flows and chains, transductive breaks; the relation of desiring-machines as formations of the unconscious with the molar formations that they constitute of desiring-machines as formations of the unconscious with the molar formations that they constitute statistically in organized crowds; and the apparatus the apparatus of social and psychic repression resulting from these formations—such is the composition of the analytic field. And this qualitative flows of libido that traverse dreams, fantasies, and pathological formations as well as myth, tragedy, and the social formations. Psychoanalytic pathological formations as well as myth, tragedy, and the social formations. Psychoanalytic interpretation does not consist in competing with codes, adding labor becomes something real from which all the preceding social formations can be reinterpreted from the point of view of a selection that correspond to the large statistical aggregates or molar formations, and that determine the links and reduce production to representation little shit! Oedipus and castration are no more than reactional formations, resistances, blockages, and armorings whose destruction can't come fast enough were in a variable relationship of affinity with the molecular formations of desiring-production. What must be explained is that the capitalist show from the outset is how the unconscious productions and formations were not merely repelled by an agency of psychic repression to present them merely as the duality of the molar formations and the molecular formations, since there is not one molecular as the duality of the molar formations and the molecular formations, since there is not one molecular formation that is not the molar social investments, since in any case the molecular formations are such investments. That is why our terminology concerning the that result from this selection. What are these qualified forms—formations of sovereignty, as Nietzsche said—that play the role of these forces define a man-nature independent of all the social formations, or rather common to them all (what the Marxists term a socius or full body, under whose effect the molecular formations constitute molar aggregates. Now we can present the second thesis in which even the most enslaved elements participate: The sovereign formations will have no other purpose than that of masking the and a desire that produces, the subject-group invents always mortal formations that exorcise the effusion in it of a death instinct this perspective, art and science would then emerge as sovereign formations that Nietzsche said constituted the object of his countersociology—art purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that are characterized by goals, schools, and periods. They relate characterized by goals, schools, and periods. They relate these aesthetic formations to greater social aggregates, finding in them a field of territorial codes and the despotic overcodings that characterized the preceding formations; and a molar, gregarious aggregate has formed, whose mode of in the center itself, and easily tolerates the so-called socialist formations. (It is not kibbutz-style socialism that troubles the Zionist state as potentialities, since their actuality is easily controlled by the formations of sovereignty). This results from the fact that the two other side of this social full body, where the molecular formations of desire that must master the new molar aggregate operate	p 194 p 195 p 199 p 213 p 220 p 220 p 246 p 247 p 266 p 266 p 269 p 279 p 280 p 284 p 284 p 286 p 287 p 290 p 292 p 292 p 300 p 300 p 300 p 301 p 301 p 302 p 310 p 314 p 336 p 338 p 340 p 340 p 340 p 343 p 343 p 343 p 345 p 349 p 368 p 370 p 370 p 372 p 373 p 376 p 377
FORMATIVE 2	
one tends toward equivalences; when one draws nearer to the formative elements, the differential function increases, one tends toward distinctive valences which are of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings are functional, and whose functioning is	p 82 p 286
FORMED 17	
production of consumption. We must examine how this synthesis is formed or how the subject is produced. Our point of departure anything but the drives themselves as subject, and the desiring-machines formed by them with the revolutionary institutions. The group fantasy includes simple inductor through which the anoedipal organization of desiring-production is formed, beginning with early childhood, or as an effect of the a woman was gained in the previous generation ... The pivot-couple, formed by an A man married to a B woman, obviously an organ can. Biological formations and social formations are not formed in the same way in which they function. Nor is of Abraham or the new alliance. The State was not formed in progressive stages; it appears fully armed, a master stroke itself forms a ruling class or classes; it is itself formed by these classes, which have become independent and delegate it indeterminate as such. But a substance is said to be formed when a flow enters into a relationship with another flow in the plastic arts there is the pure figural dimension formed by the active line and the multidimensional point, and on multidimensional point, and on the other hand, the multiple configurations formed by the passive line and the surface it engenders, so a symbolic space where the object from on high is formed. It is only in the capitalist formation that the Oedipal is false, since the organic or social machines are not formed in the same way they function, and the technical machines of a signifier of absence or lack. The structure is formed and appears only in terms of the symbolic term defined without organs marks the external limit of the pure multiplicity formed by these organs themselves insofar as they constitute a nonorganic this same life. Absorbed, diffuse, immanent death is the condition formed by the signifier in capitalism, the empty locus that is characterized the preceding formations; and a molar, gregarious aggregate has formed, whose mode of subjugation has no equal. We have seen no less collective, where the molecular multiplicities of desiring-production are formed; whether and to what extent such a socius can endure	p 17 p 63 p 129 p 156 p 180 p 217 p 221 p 240 p 243 p 243 p 266 p 288 p 310 p 326 p 335 p 372 p 380
FORMER 20	
Judge Schreber, who attracts God's rays to himself. Doubtless the former paranoiac machine continues to exist in the form of mocking where social repression takes place, and it is between the former and the latter that there occurs something that resembles secondary the latter referring to a biological reality of development, the former to a psychic fantasy reality. Oedipus is what all but is most recent and because it would be opposed to former or infantile; it is used in terms of its difference the religious cults ... one has only to look at our former codes of punishments to understand what effort it costs on affinity have comparable importance to ties of descent, disguises the former under his expression complementary filiation. The essence of this	p 11 p 32 p 54 p 129 p 145 p 146

concept	
filiations, or of deducing the latter from the former. The problem is one of passing from an intensive energetic	p 155
the symbol—a symbol that has become derisory—of a former despot who thrust himself upon the community from the outside	p 195
the new exogenous alliance, not only in the place of former alliances, but in relation to them. This new alliance is	p 195
treaty or a contract. What is suppressed is not the former regime of lateral alliances and extended filiations, but merely their	p 195
of their intrinsic coding, but these coded flows of the former regime find themselves overcoded by the transcendent unity that appropriates	p 196
made up of two heterogeneous elements, voice and graphism: the former is like the representation of words constituted in lateral alliance	p 203
representation of things—of bodies—established in extended filiation. The former acts on the latter, while the latter reacts on the	p 203
acts on the latter, while the latter reacts on the former, each element having its own particular force that is connoted	p 203
field, preventing any secondary reduction of the latter to the former. In the despotic formations the Oedipal limit is occupied, symbolically	p 266
terms of hidden representatives, their migrations and variable relations. All former beliefs are gathered up and revived in the name of	p 306
image of a subject-group that would become immediately reperved, with former schizos guiding the most recent ones, and, as relays, little	p 320
at least of the unconscious libido continues to invest the former body, the old form of power, its codes, and its	p 347
as a state of forces does not prevail over the former state without preserving or reviving the old full body as	p 347
neuroticization precedes neurosis, the latter being the result of the former. Or, second, the schizo resists neuroticization and oedipalization.	p 363
Even the	
FORMIDABLE 5	
of practice. In this text (1911) Freud encounters the most formidable of questions: how does one dare reduce to the paternal	p 56
never have done with getting itself recognized and institutionalized—a formidable enterprise of absorption of surplus value, with its codification	p 118
of	
an endogamous marriage and are able, by virtue of this formidable right, to serve as initiators to exogamous subjects of both	p 200
forbidding their communication, henceforth acting in the name of a formidable but formal and empty Unity, eminent, distributive, and not	p 212
collective	
reacted to. When the deterritorialized sign becomes a signifier, a formidable quantity of reaction passes into a latent state; all the	p 215
FORMING 17	
machine that succeeds the paranoiac machine and the miraculating machine, forming a new alliance between the desiring-machines and the	p 17
body without	
outlines of a dreary, colorless dialectic of evolution, aimed at forming a harmonious whole out of heterogeneous bits by rounding off	p 42
of groups, subject-groups and subjugated groups, with Oedipus and castration forming the imaginary structure under which members of the	p 64
subjugated groups	
mother. He saw this organ as his own and as forming a part of his own person, in such a way	p 157
according to which they function, and function by improvising and forming the connections. A molar functionalism is therefore a functionalism	p 181
that	
pain; these are the three sides of a savage triangle forming a territory of resonance and retention, a theater of cruelty	p 189
of a polyvocal graphism flush with the real, a biunivocalization forming the transcendent dimension that gives rise to a linearity; in	p 206
its internalization in a field of increasingly decoded social forces forming a physical system; its spiritualization in a supraterritorial field that	p 222
system; its spiritualization in a supraterritorial field that increasingly overcodes, forming a metaphysical system. The infinite debt must become	p 222
internalized at	
code that are both interior and exterior to the machine, forming the elements of a technology and even a science. It	p 232
deformations that are secondary in spite of everything, instead of forming and transporting further the desiring-machines that are in opposition	p 244
to	
reduced to some representative territoriality, how would they keep from forming for themselves yet another such territory, even if on the	p 315
a detached signifier. These conditions are not fulfilled without exclusions forming and appearing in the disjunctive network—at the same time	p 328
conditions—i.e., without ceasing to be immobile and without forming an organism—attracts the organs to the body without organs	p 329
every becoming—in the becoming-another-sex, the becoming-god, the becoming-a-race, etc., forming zones of intensity on the body without	p 330
organs. Every intensity	
and nonpossessed, flowing over the full body of capital and forming an absurd power. Everyone in his class and his person	p 346
under determinate conditions. The paranoiac engineers masses, and is continually forming large aggregates, inventing heavy apparatuses for	p 364
the regimentation and the	
FORMLESS 1	
upon a populace perhaps tremendously superior in numbers but still formless) Even the most ancient African myths speak to us of	p 192
FORMS 134	
is in intimate contact with the profound life of all forms or all types of beings, who is responsible for even	p 4
body. Merely so many nails piercing the flesh, so many forms of torture. In order to resist organ-machines, the body without	p 9
one purpose is to point out the fact that the forms of social production, like those of desiring-production, involve an unengendered	p 10
it. In a word, the socius as a full body forms a surface where all production is recorded, whereupon the entire	p 10
his brother with the inferior God, all of them divine forms that become complicated, or rather desimplified, as they break through	p 14
don't believe in father in mother, got no papamummy Desiring-production forms a binary-linear system. The full body is introduced as a	p 14
enter into changeable and genealogically complex relationships with God and forms of God derived from the godhead by division. But all	p 16
as we see in paranoia and even in the paranoid forms of schizophrenia, it does not constitute an autonomous sphere, for	p 22
is no very great difference between false materialism and typical forms of idealism. The theory of schizophrenia is formulated in terms	p 22
describable, the more closely the theoretician relates it to ideal forms of causation, comprehension, or expression, rather than to the real	p 24
nothing else. Even the most repressive and the most deadly forms of social reproduction are produced by desire within the organization	p 29
to the real in both its so-called rational and irrational forms. The fact there is massive social repression that has an	p 30
of an existing social field, including the latter's most repressive forms; or on the contrary, it may launch a counterinvestment whereby	p 30
of antiproduction to operate retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was in no way meant	p 31
are manual machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial machines and capitalism. Hence	p 32
when we posited	
Oedipal organization plays a role in psychoses; next, what the forms of psychotic pregenitality are and how they are able to	p 52
and investment—keep their importance, but are subordinated to the forms of an expressive unconscious and no longer to the formations	p 55
against myth, and that from the start substitutes mere expressive forms for the productive formations. The basic question is never asked	p 57
its sole subject—not an ego, but the drive that forms the desiring-machine along with it, and that enters into relationships	p 60
fantasy where desire invests the social field and its repressive forms. If there is a mise en scene, it is directed	p 61
present there in every way while creating within the economic forms their own repression, as well as the means for breaking	p 63
been remarked in fact that the prohibition existed in two forms, the one negative, having to do above all with the	p 71
or relapses are produced at this level, such as new forms of incest and homosexuality, it is certain that the Oedipal	p 71
structural whole of the Imaginary and the Symbolic, which merely forms a myth and its variants. The difference is not between	p 83
has no way of holding its own indefinitely in the forms of society where the tragic sense is increasingly lost ... : a	p 83
does so in intensity, with no confusion of spaces and forms, since these have indeed been undone on behalf of a	p 85
real was divided up into qualified unities, into distinct qualitative forms. But now the real is a product that envelops the	p 87
and by means of it, it already invests the terminal forms and the specific higher states whose integrity it will subsequently	p 91
two poles of a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their fusion in the realm	p 93
and social adaptation or integration, but rather of instituting original forms of active groups, the question arises as to what extent	p 94
the social reality in question is rife with alienated social forms, then this alienation will be mediated to the individual child	p 95
Stalinism, fascism I was fascinated by the grotesque and terrifying forms that surfaced in the sphere of the interhuman, destroying all	p 98
expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in conjunction with	p 98
desiring-production. Schizoanalysis therefore does	
of the libido to invest the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races	p 98
an established order is invested through the group's own repressive forms. And it is not the forms of the subjugated group	p 103
the group's own repressive forms. And it is not the forms of the subjugated group that depend on Oedipal projections and	p 103

It is one and the same error, an idealism that forms a pious conception of the unconscious. And it is futile	p 111
a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to cross over to	p 126
like Reich—so careful to situate desire in relation to the forms of social production, demonstrating thereby that there is no psychoneurosis	p 127
see that what we call schizophrenia was one of the forms in which, often through quite ordinary people, the light began	p 131
substitutes a horrible exasperation for its fulfillment. Each of these forms has schizophrenia as a foundation; schizophrenia as a process is	p 136
commodity production, which presents itself, however, as two quite distinct forms of decoding, by privatization and by abstraction. Or, from the	p 140
nothing more than their labor capacity (here again, two distinct forms of deterritorialization). In a sense, capitalism has haunted all forms	p 140
forms of deterritorialization). In a sense, capitalism has haunted all forms of society, but it haunts them as their terrifying nightmare	p 140
be confused with technical machines. In its simplest, so-called manual forms, the technical machine already implies an acting, a transmitting,	p 141
or	
tends to appropriate memory and reproduction, and thereby modifies the forms of the exploitation of man; but as a matter of	p 141
identical with administration. Filiation and alliance are like the two forms of a primitive capital: fixed capital or filiative stock, and	p 146
clearly in a passage from Levi-Strauss, explaining for the simple forms of marriage the prohibition of parallel cousins and the approbation	p 156
Dogon narrative develops a mythical Weismannism, where the germinative plasma forms an immortal and continuous lineage that does not	p 158
depend on	
focused on two aspects: the destruction of the expressive pseudo forms of the unconscious, and the discovery of desire's unconscious	p 167
investments	
that passes, on the contrary, from desiring-production to social production forms a direct sexual investment of this social production, without	p 173
any	
present in things (elles sont dans les choses), in the forms of social production and reproduction. Even an author like Marcuse	p 173
is something rarely seen in our organization, of which psychoanalysis forms a part. In certain respects it is correct to question	p 175
appears that Oedipus is an effect, this is because it forms an aggregate of destination (the family become microcosm) on which	p 179
hated. Their work is an instinctive creation and imposition of forms; they are the most involuntary, unconscious artists there are—wherever	p 191
in comparison with which the ancient system of cruelty, the forms of primitive regimentation and punishment, are nothing. A concerted	p 192
destruction	
immense machinery that renders the debt infinite and no longer forms anything but one and the same crushing fate: the aim	p 192
of surplus value. In point of fact, that is what forms the specific character of Asiatic production: the autochthonous rural communities	p 196
on the one hand it replaces the territorial machine, it forms a new deterritorialized full body; on the other hand it	p 198
psychic repression (l'appareil repression-refoulement). On the contrary, the despot's intervention forms part of the apparatus, it changes only	p 201
the parts of	
Let us try to summarize the differences between these two forms of representation, territorial and imperial. In the first place, territorial	p 203
democratic signified or the wrapping of the despotic signifier—nevertheless forms part of the same question, sometimes open and sometimes	p 214
barred	
the discovery of imperial machines that preceded the traditional historical forms, machines characterized by State ownership of property, with	p 217
communal possession	
their horizon. On the other hand, the problem confronting these forms is to reconstitute the Urstaat insofar as possible, given the	p 218
springs back and returns stronger than before in the later forms that lend it a concrete existence. A protean State, yet	p 220
It assumes its immanent concrete existence only in the subsequent forms that cause it to return under other guises and conditions	p 220
money, commodities, and private property. It no longer of itself forms a ruling class or classes; it is itself formed by	p 221
from zero: the founding of a spiritual empire there where forms exist under which the State can no longer function as	p 222
tyrant, but they also cause him to return in unexpected forms; they democratize him, oligarchize him, segmentalize him, monarchize him, and	p 223
full body, whereas commercial and financial capitalism in its primitive forms merely installed itself in the pores of the old socius	p 226
It is abstract labor, posited in the exchange relation, that forms the disjunctive synthesis of the apparent movement of commodities, since	p 226
of its own, in which money and commodities are mere forms which it assumes and casts off in turn. Nay more	p 227
of a profound dissimulation of the dualism of these two forms of money, payment and financing—the two aspects of banking	p 229
exterior limit) between manual labor and capital, or between two forms of money, here too, on the side of the machinic	p 234
3) and the one that absorbs or realizes these two forms of surplus value of flux by guaranteeing the emission of	p 237
becoming, a break with it, in contrast to the other forms that were established on the ruins of the Urstaat. For	p 252
early, in fact from the start, from its gestation in forms still semifeudal or monarchic—from the standpoint of the flow	p 252
the sole end is abstract wealth and its realization in forms other than consumption. The generalized slavery of the despotic State	p 254
issuing indirectly therefrom, concerning the class preconscious and the representative forms of class consciousness, and the nature of the	p 257
interests and	
artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself in forms that are at times the most archaic.) The famous	p 258
personalization	
and political self-centering of the periphery, either in the modernistic forms of a State socialism or capitalism, or in the archaic	p 258
as the abstract subjective essence is discovered only in the forms of property that objectifies it all over again, that alienates	p 259
stand mutually opposed. On the one hand, the modern State forms a break that represents a genuine advance in comparison with	p 261
or even victims. For the family must appear in two forms: one where doubtless it is guilty, but only in the	p 270
it the final eternal cause for all the other social forms of history; counterinvests the enclaves or the periphery; and disinvests	p 277
the origin. And doubtless the body without organs haunts all forms of socius. But in this very sense, if social investments	p 281
present this as a single line along which the different forms of socius, their planes and their large aggregates, are arranged	p 281
does not set itself into place any more than it forms or reproduces itself. This is even the point around which	p 283
look at our own limbs, and know that the combination forms an individual which springs from a single centre of reproductive	p 285
only, while the combination of the parts into a whole forms another department of the mechanical reproductive system. In passing, Butler	p 285
then desire does not need to project itself into these forms that have become opaque. These forms are immediately molar manifestations	p 287
project itself into these forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of	p 287
desire and of	
the other machines. There is only desire and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines	p 287
are in	
under determinate conditions. By determinate conditions we mean those statistical forms into which the machines enter as so many stable	p 287
forms	
forms into which the machines enter as so many stable forms, unifying, structuring, and proceeding by means of large heavy aggregates	p 288
a systematically closed list—categories that are still only expressive forms of existence that a subject is meant to choose and	p 290
myth and tragedy. Yet aren't myth and tragedy, too, productions—forms of production? Certainly not; they are production only when brought	p 297
with real social production, real desiring-production. Otherwise they are ideological forms, which have taken the place of the units of production	p 297
tragic representation accorded such a senseless privilege? Why were expressive forms and a whole theater installed there where there were	p 298
fields	
or Hamlet) led to the point of autocritique; the expressive forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing	p 299
yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they express the true permanent drama of desire and	p 299
knowledge	
and which expresses an immeasurably ancient relation valid in all forms of society, nevertheless achieves practical truth as an abstraction only	p 302
sex—Lawrence, Miller—stake out a far-off territoriality that still forms an anthropomorphic and phallic representation: the Orient, Mexico, or	p 315
Peru	
valid only for the molar aggregates, where the signifying chain forms a given determinate configuration on a support that is itself	p 328
this kind of situation: for if the corresponding chain effectively forms codes, inasmuch as it folds into exclusive molar configurations, it	p 328
capable of being added to either of the two irreducible forms—neutralizing, mortifying life. The purpose of the topological and dynamic	p 333
The death enterprise is one of the principal and specific forms of the absorption of surplus value in capitalism. It is	p 335
effuses all the more, throughout all the immanent combinations it forms with this same life. Absorbed, diffuse, immanent death is the	p 335
working parts, the immobile motor, the adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and their three syntheses	p 338
a condition of real functioning; ensuring this functioning in the forms of attraction and production of intensities; thereafter integrating the failures	p 339
At one of the poles the large aggregates, the large forms of gregariousness, do not prevent the flight that carries them	p 341
even be seen in the genetic code. In other terms, forms of gregariousness are never indifferent: they refer back to the	p 343
gregariousness are never indifferent: they refer back to the qualified forms that produce them by creative selection. The order is not	p 343

is not: gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of selection performing the selection ? molar or gregarious aggregates that	p 343
aggregates that result from this selection. What are these qualified forms—formations of sovereignty, as Nietzsche said—that play the role	p 343
naked matter of molecular desiring-production. If we wonder where these forms of force come from, it is evident that they are	p 343
itself under determinate conditions. These determinate conditions are thus the forms of gregariousness as a socius or full body, under whose	p 343
and schizzes: in one case the break is between two forms of socius, the second of which is measured according to	p 348
just as production is in desire as desiring-production. But these forms can be understood in two ways, depending on whether desire	p 348
the large aggregate to the functional multiplicities that it itself forms on the molecular scale (it is no more a case	p 348
contains complexes of desire and interest, and a mixture of forms of desire and of interest that are specifically reactionary and	p 350
stands a greater chance of killing desire, or of inventing forms of liberation for it drearier than the most repressive prison	p 350
will be situated, the relative richest or poorest, as empirical forms of social difference—so that within this difference the parents	p 355
a sacred triangular form—the same tendency in more disguised forms is at work in other trends. It is not by	p 359
antipsychiatric undertakings, of their co-option for the benefit of adaptational forms of familial psychotherapy and of community psychiatry, and	p 360
of Laing's	
Oedipal familism, even and especially in its most modern forms, makes impossible the discovery of what one claims nevertheless to	p 360
axiomatic of flows that subjects this tendency to the harshest forms of despotism and repression. It is in this sense that	p 362
consists in subordinating molecular desiring-production to the molar aggregate it forms on one surface of the full body without organs,	p 364
enslaving	
aims of the desires and the drives. But there are forms of love that are the indices of the reactionary or	p 365
desired beings receive their definition. Oedipus is one of these forms, the index of a reactionary investment. And the well-defined figures	p 366
does not concern objects, aims, or sources, but only machinic forms or indices. The fourth and final thesis of schizoanalysis is	p 366
improvements of standards at the center, it displaces the harshest forms of exploitation from the center to the periphery, but also	p 373
created; unions are appealed to for help; the most sinister forms of dissuasion are invented; the repression of interest is reinforced	p 378
for desiring-production; what generative role desire enjoys therein; in what forms the conciliation between the regime of desiring-production	p 380
and the regime	
FORMULA 17	
what prevented him from doing so was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the	p 23
of the triangle and its reproduction: Oedipus has as its formula 3+1, the One of the transcendent phallus without which the	p 73
such is the histrionism of the schizophrenic, according to Klossowski's formula, the true program for a theater of cruelty, the mise-en-scene	p 87
many glittering reflections in an imaginary mirror? Is the trinitary formula for the schizo—which leads him, forced and constrained, back	p 91
rediscovery in relation to more recent developments. Whence the magical formula that characterizes biunivocalization—the flattening of the	p 101
polyvocal real in favor	
that the ego forbids itself in its turn (the double-impasse formula): Could one find examples [illustrating the diagram of actual neuroses]	p 127
State will be territorial in this sense because, following Engel's formula, it subdivides not the people but the territory, and substitutes	p 145
of surplus value, inasmuch as it corresponds to Mauss's celebrated formula: the spirit of the thing given, or the force of	p 150
representation (there we merely see a primitive version of the formula All men are homosexuals, and to be sure, they are	p 165
whatever, no application is possible that would answer to the formula 3+1 (the four corners of the field folded into three	p 178
the position (Kardiner has understood this very well in the formula we cited). It is colonization that causes Oedipus to exist	p 178
as such, and in keeping the merchants, according to Marx's formula, in the very pores of the old full body of	p 223
to the position of a relation without limitation: in the formula M-C-M, the circulation of money as capital has therefore no	p 248
of schizoanalysis. The two poles united by Artaud in the formula: Heliogabalus-the-anarchist, the image of all human contradictions, and of the	p 278
it in this way that we must understand the famous formula of Marx?—the relationship between man and woman is the	p 294
historico-social field is no less invested than in the paranoid formula: I am one of your kind, from the same place	p 340
of the unconscious libidinal investment, all the oscillations from one formula to the other are possible. How can this be? How	p 340
FORMULAS 6	
of organs, a shred of clothing, an image of daddy, formulas and words: we shall not ask what it means, but	p 181
remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic	p 204
traces, and eyes, always	
of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured by the truth of the Revelation	p 206
form a Taylor system, nor a mechanical game of isolated formulas, but rather imply intuitions that are linked to resonances and	p 251
the substrate, and the indirect character of the interactions. Such formulas as these are negative only in appearance, and in relation	p 288
equality in difference. Whence the irresistibly comical nature of the formulas according to which one gains access to desire through castration	p 295
FORMULATE 1	
is a boss who is not a father. Therefore we formulate the following rule, which we feel to be applicable in	p 97
FORMULATED 9	
constitute a specific pole, the questions put to him are formulated in terms of the existing social code: your name, your	p 14
and typical forms of idealism. The theory of schizophrenia is formulated in terms of three concepts that constitute its trinary schema	p 22
explanation that will take their desires into account, an explanation formulated in terms of desire: no, the masses were not innocent	p 29
between parts and the whole continues to be rather awkwardly formulated by classic mechanism and vitalism, so long as the whole	p 44
to the woman known as mommy, but that is not formulated in terms of her, but rather produced within the interplay	p 48
at least in the beginning ... This argument may be explicitly formulated, but it also persists implicitly in theories that nevertheless refuse	p 99
masses were fooled, mystified. But since he had not sufficiently formulated the concept of desiring-production, he did not succeed in	p 118
determining	
history in the light of capitalism, provided that the rules formulated by Marx are followed exactly. First of all, universal history	p 140
intervene only starting from the moment a demand can be formulated by the subject. Our entire research was therefore conditioned by	p 170
FORMULATING 1	
profound difference between the two sorts of questions. Without always formulating it clearly, the ethnologists and the Hellenists think that a	p 180
FORMULATION 3	
of codes, such a parallelism is a much more precise formulation of the relationship between, for example, the phenomena of shifting	p 34
moment when Oedipus has not yet received its full theoretical formulation as the nuclear complex and leads a marginal existence. The	p 56
or during the interruption of the journey? Hence another possible formulation of an inverse relationship: there would be something like two	p 124
FORMULATIONS 1	
The Ego and the Id, and that, between these two formulations, Oedipus leads a more or less marginal existence, confined for	p 53
FORTES 3	
cultivable species, the agricultural implements, and the human organs. Meyer Fortes makes a passing remark that is joyous and refreshingly	p 142
sound	
ignored or else assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that ties of affinity have comparable	p 146
importance	
field, in its organization as well as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what entitles	p 170
FORTH 18	
value, just as the body without organs reproduces itself, puts forth shoots, and branches out to the farthest corners of the	p 10
kitchen, into the study, he runs toy cars back and forth. It is obvious that his parents are present all this	p 47
appears: that leaves the second, then, where the father shines forth in all his brilliance, clearly without doubt—but indeed, this	p 58

beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud	p 81
the sign of classes, but by observing the rules set forth by Marx, and bearing in mind that classes are the necessary before the spark of a new writing can spring forth. One cannot better show how an operation of biunivocalization organizes classes signify? The breakdown of codes. The appearance, the surging forth of now decoded flows that pour over the socius, crossing social system in extension that it conditioned, passing back and forth between alliance and filiation. But the imperial myth of the in psychoanalysis doesn't so much destroy classical psychiatry as shine forth as the latter's crowning achievement. After the madman of the degree, and that is not originally economic, political, and so forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge intellectual world in which we are swimming there must body forth a new world; but this new world can only be new world; but this new world can only be bodied forth in so far as it is conceived. And to conceive of desire, it can be social or desiring, it calls forth forces that no longer permit themselves to be contained in permit themselves to be contained in representation, and it calls forth flows and breaks that break through representation, traversing it through linking this absence itself, and with moving us back and forth from one pole of displacement to the other? One falls woman is a strange soft vibration on the air, going forth unknown and unconscious, and seeking a vibration of response. Or Or else she is a discordant, jarring, painful vibration, going forth and hurting everyone within range. And a man the same in a transversal direction. Suddenly a painting by Lotto surges forth that could just as easily be from the nineteenth century	p 153 p 208 p 218 p 219 p 271 p 274 p 299 p 299 p 299 p 314 p 351 p 351 p 369
FORTIFIED	1
silence imposed on desiring-machines so that Oedipus can develop, be fortified in us, so that it can accumulate its poisonous sperm	p 311
FORTRESS	1
Connecticut, Connect-I-cut! cries little Joey. In his study The Empty Fortress, Bruno Bettelheim paints the portrait of this young child who	p 37
FORTUITOUS	1
the unlocatable center. As a result, an identity is essentially fortuitous, and a series of individualities must be undergone by each	p 21
FORTUITOUSNESS	1
each of these oscillations, so that as a consequence the fortuitousness of this or that particular individuality will render all of	p 21
FORTUNE	1
family outside the social field is also its greatest social fortune. For it is the condition under which the entire social	p 264
FORTUNES	1
decoding of the monetary flows through the formation of great fortunes, the decoding of the commercial flows through the development of	p 223
FORTY	1
of landscapes or still lifes, extending over a period of forty years or so; it is, rather, a parody of the	p 21
FORWARD	9
have already been handled, as each of the stones moves forward one pocket, how can we determine the effect of this rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward by the psychiatrist G. de Clerambault seems well founded: delirium	p 3 p 22
world of the past, never of the future. To move forward clinging to the past is like dragging a ball and the thrust of nineteenth-century psychiatry according to the slogan put forward by Hochman: From the family to the institution of the Freudian Oedipus, it should not be thought that they put forward other interpretations to replace the psychoanalytic interpretation. It could be as well, it would seem. (It was an immense step forward for Adam Smith to throw out every limiting specification of entitled to maintain two conclusions that we have already put forward and that seemed to stand mutually opposed. On the one world of the past, never of the future. To move forward clinging to the past is like dragging a ball and paranoiac unconscious investments in revolutionary groups). And if we put forward desire as a revolutionary agency, it is because we believe	p 28 p 94 p 180 p 258 p 261 p 334 p 379
FOSTERING	1
they are doing, nor what mechanism of repression they are fostering, for their intentions are often progressive. But no one today	p 308
FOUCAULT	8
us, to demean us, and to make us feel guilty? Foucault has noted that the relationship between madness and the family patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely right in saying that, in a certain sense visible. Basing himself on the research of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the tax on aristocrats which it is reconstituted in the transference). This is what Foucault has shown in his very fine analysis: the familialism inherent of Tragedy, why he stopped believing in tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the interruption of the classical world of representation is assigned a date by Foucault; the end of the eighteenth and the beginning of the beyond its capacities, that renders it mad. In this perspective Foucault announced an age when madness would disappear, not because it the egoic postulate (le postulat moi-que). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of the family as both	p 50 p 92 p 197 p 271 p 299 p 299 p 321 p 359
FOUL	1
investment for art as well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around the dirty little secret, even	p 370
FOUND	42
it abruptly and prematurely—is what creates the artificial schizophrenic found in mental institutions: a limp rag forced into autistic behavior the body without organs. The repulsion of these machines, as found in the paranoiac machine of primary repression, gave way to has recovered all his faculties: I am sometimes to be found, standing before the mirror or elsewhere, with the upper portion or that it is the sort of idea to be found in books. From the little reading I had done I are transitions, processes of becoming, and returns. Maurice Blanchot has found a way to pose the problem in the most rigorous Here we have a properly analytical fallacy (which will be found again, to a considerable degree, in the theory of the children. It is true that the connections of desiring-production were found to comply with a binary rule; and we have even the illegitimate use of the syntheses of the unconscious as found in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious	p 5 p 17 p 17 p 27 p 42 p 60 p 72 p 75
persons who do not exist prior to the prohibitions that found them, and they differentiate among these global persons and in that this stage provokes, a point of equilibrium can be found. Oedipus is like the labyrinth, you only get out by possible use for the inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious! Double bind is the term used	p 78 p 79 p 79
an analysis of double bind, in this sense, can be found in Marx's On the Jewish Question: between the family and declares to be racist, metaphysical, and political, is to be found in the familial structure serving as a matrix. This origin Oedipus, because he is lacking in something only to be found in Oedipus—or on the contrary is he sick by way out: it is simply that the means have been found to render the family transcendent. There we have it—the Apart from the fact that a certain degree of comfort found in the bourgeois family is admittedly necessary to turn out already great because, for good or for evil, he has found a certain original solution to the Oedipal conflict. Hitler annihilates it works—It works too, believe me, as I have found out—a machinery. But on condition that meaning be nothing	p 81 p 90 p 91 p 92 p 96 p 102 p 109

a partial and nonspecific use of the connective syntheses was found to be in opposition to the Oedipal use, itself global	p 110
Oedipal use, itself global and specific. This global-specific use was found to have two aspects, parental and conjugal, to which the	p 110
schematic character of the distinction, for the rupture is also found in neurosis with the return of the repressed (hysterical amnesia	p 123
other. In short, Oedipus is strictly undecidable. It can be found everywhere all the more readily for being undecidable, and in	p 126
ulterior or privative. This came about as two concerns were found to be linked in an apparent paradox, for example in	p 128
explosion. The themes of the preceding paintings are to be found again here, their meaning changed. The canvas is truly broken	p 132
charge of the burial ... The unities in question are never found in persons, but rather in series which determine the connections	p 142
of this woman. Doubtless all the dramatis personae will be found to come into play from this point on: mother, father	p 158
the inversion of the social rule, a function destined to found the prohibition and its transgression ... In both instances, one takes	p 161
all seriousness that the Oedipus complex was not to be found if it wasn't looked for. And that one wasn't looking	p 171
his fame, and impose his power in the towns they found or conquer. Wherever a despot and his army pass, doctors	p 193
everything possible to reconstruct the Urstaat from the elements they found in the immanence of the objective Roman world, and the	p 222
on the theory of money as the general equivalent as found in the first section of Capital, without attaching enough importance	p 230
most elementary labor of the worker. And just as we found, on the side of human surplus value insofar as it	p 234
side by side, reflux and afflux. An axiom will be found even for the language of dolphins. Marx often alluded to	p 238
derivatives, from the ancient City-State to the monarchic State, already found themselves in the presence of flows that were decoded or	p 252
images. That is why Oedipus gathers up everything, everything is found again in Oedipus, which is indeed the result of universal	p 267
to claim a scandal where there is none to be found, and to pass for bold while lacking boldness. Better the	p 292
traces the path of the differentiations: the same thing is found all over, following a rule of inverse relation, or double	p 307
but different or really-distinct things (des reellement-distincts), distinct beings, as found in the dispersion of the nonhuman sex (the clover and	p 323
transcendent death instinct as a principle, the reason will be found in Freud's practice itself. For if the principle has nothing	p 333
is coextensive with the social field, these two poles are found to coexist in every case of delirium, and fragments of	p 376
case of delirium, and fragments of schizoid revolutionary investment are found to coincide with blocks of paranoiac reactionary investment.	p 376
The oscillation	
day become a place of healing) is not to be found in the neurotic or perverse reterritorializations that arrest the process	p 382
FOUNDATION 11	
a passive attitude. This something in common must lay the foundation for the exclusive use of the disjunctions of the unconscious	p 59
into this retreat, Lacan goes on to say, the sole foundation for the society of brothers, for fraternity, is segregation (what	p 83
as a historical or prehistorical origin, or as a structural foundation. In reality it is a completely ideological beginning, for the	p 101
its fulfillment. Each of these forms has schizophrenia as a foundation; schizophrenia as a process is the only universal. Schizophrenia is	p 136
the Baptist's enterprise, one author declares: John attacks at its foundation the central doctrine of Judaism, the doctrine of the alliance	p 193
is repressed, in fact, is the full body as the foundation of the intense earth, which must yield its place to	p 203
The divine or prophetic word, written or recited, is the foundation of this universe; the transparency of the animist prayer yields	p 206
fact, but a fact that does not reveal its theoretical foundation. The latter is simple to explain: from the viewpoint of	p 253
archaic or artificial neoterritorialities. Marx has shown what was the foundation of political economy properly speaking: the discovery of an	p 258
abstract	
creates chains of decoding and deterritorialization that serve as the foundation for desiring-machines, and make them function. Take the	p 368
example of	
a machine: how it came to be assembled, on what foundation of decoding and deterritorialization; how it works, always more decoded	p 373
FOUNDATIONS 6	
complete objects defined as global persons. The complexity and the foundations of such an operation appear more distinctly if we consider	p 70
it is indeed the same Oedipal operation that lays the foundations for the possibility of its own resolution, by way of	p 70
a higher unity of the State establishes itself on the foundations of the primitive rural communities, which keep their ownership of	p 194
earth that the primitive machine had repressed, but on new foundations or under new conditions present in the deterritorialized full body	p 210
and this power with which it re-forms itself on modified foundations, in order to spring back more mendacious, colder, and more	p 218
of subjugation has no equal. We have seen on what foundations this aggregate operated: a whole field of immanence that is	p 372
FOUNDED 9	
put forward by the psychiatrist G. de Clerambault seems well founded: delirium, which is by nature global and systematic, is a	p 22
as much passion and resolution. The imperialism of Oedipus is founded here on an absence. After all, of the three supposed	p 58
psychic repression and its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of civilization, at	p 117
the same time	
system that is at first closed, the opening is primary, founded in the heterogeneity of the elements that compose the prestations	p 150
a new brother-sister relationship, on which a new alliance is founded. What is prolonged, what comes to a halt, what is	p 164
mnemotechnics, in naked flesh, to impose a memory of words founded on the ancient biocosmic memory. That is why it is	p 185
moves to the rhythm of one and the same desire, founded on the differential relation of flows having no assignable exterior	p 239
Yet this is not at all the case; what is founded here is rather the statistical aggregate of intersexual loves. For	p 295
this respect how one went from psychotic multiplicities of dispersion, founded on the breaks or schizzes, to large vacuoles determined globally	p 342
FOUNDER 1	
Marcuse, who treats the problem lightly). He is the true founder of a materialist psychiatry. Situating the problem in terms of	p 118
FOUNDERS 4	
speak to us of these blond men. They are the founders of the State. Nietzsche will come to establish the existence	p 192
the importance of such a movement that begins with the founders of States, these artists with a look of bronze, creating	p 199
within, but it will have to come from without. The founders of empires caused everything to pass into a latent state	p 215
between the despotic age and the capitalist age. For the founders of the State come like lightning; the despotic machine is	p 223
FOUNDING 5	
what there is to gain by this, except for the founding of the universality of Oedipus beyond the variability of images	p 82
man at the sight of man). For it is a founding act—that the organs be hewn into the socius, and	p 144
earth becomes a madhouse. 6 The Barbarian Despotic Machine The founding of the despotic machine or the barbarian socius can be	p 192
will be a question of starting again from zero: the founding of a spiritual empire there where forms exist under which	p 222
avoids phallogentrism, if not anthropomorphism. But this time, far from founding the communication between the two sexes, one founds	p 295
instead their	
FOUND 6	
machine; it provides the old alliances with an outcome; it founds the new alliance by effecting a generalized appropriation of all	p 201
It could be thought at first that such a hypothesis founds the omnipotence of a male homosexuality. Yet this is not	p 294
far from founding the communication between the two sexes, one founds instead their separation into two homosexual series that remain	p 295
statistical	
unconscious. Anthropomorphic molar representation culminates in the very thing that founds it, the ideology of lack. The molecular	p 295
unconscious, on the	
representations rather than being subordinated to them. Just as Ricardo founds political or social economy by discovering quantitative labor as	p 299
the	
quantitative labor as the principle of every representable value, Freud founds desiring-economy by discovering the quantitative libido as the	p 299
principle of	
FOUNTAINHEAD 2	
that is necessarily understood in relation to Oedipus. (Oedipus, the fountainhead where the psychoanalyst washes his hands of the world's	p 128

iniquities organs. He is the sole quasi cause, the source and fountainhead and estuary of the apparent objective movement. In place of	p 194
FOUR 4	
open in an open social field. Oedipus opens to the four winds, to the four corners of the social field (not social field. Oedipus opens to the four winds, to the four corners of the social field (not even 3+1, but 4+n are right in remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as is possible that would answer to the formula 3+1 (the four corners of the field folded into three, like a tablecloth	p 96 p 96 p 157
FOURBE 1	
like lava? An irrepressible wave of shit, as in the Fourbe myth; or the intense germinal influx, the this-side-of incest, as	p 176
FOURIER 3	
must still speak of utopia in this sense, a la Fourier, it is most assuredly not as an ideal model, but gigantism: no one has shown this more clearly than Charles Fourier. In a word, the social as well as biological surroundings revolutionary machine. (Here again, everything has already been said by Fourier, when he shows the two contrary directions of the captivity	p 63 p 292 p 294
FOURS 1	
taste for the poor woman: the peasant girl on all fours washing some clothes, or the servant scrubbing the floor. The	p 353
FOURTH 7	
prohibited. There we have a typical paralogism—yet another, a fourth paralogism that we shall have to call displacement. For what a surplus value of code. But—and this is the fourth point—the exchangeist conception finds it necessary to postulate a word, a movement of extreme violence. There results, finally, a fourth characteristic that places the axiomatic in opposition to codes. The from the imaginary dual order to the symbolic third (or fourth), if the latter is biunivocalizing whereas the first is biunivocalized making it possible to enrich or impregnate Oedipus with a fourth symbolic term charged with accounting for the splittings through which not to infinity). Such an application in fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing aims, or sources, but only machinic forms or indices. The fourth and final thesis of schizoanalysis is therefore the distinction between	p 114 p 187 p 250 p 308 p 354 p 358 p 366
FOURTHLY 2	
know where to place their blame—a harsh reality. But, fourthly, this limit inhibited from the interior was already projected onto own social function at the other extremity of the chain. Fourthly, the Wolf Man demonstrates a marked taste for the poor	p 176 p 353
FRACTION 2	
can take place only for the benefit of a restricted fraction of the whole of the dominant class. But it is represent only the members of the dominant class or a fraction of this class. How could a formation of sovereignty, a	p 344 p 367
FRACTURED 1	
or factitious ones. But at least something arose whose force fractured the codes, undid the signifiers, passed under the structures, set	p 369
FRAENKEL 2	
mask and actor. It is obvious that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst, or like they express the true permanent drama of desire and knowledge. Fraenkel calls to his aid all the commonplaces, Schopenhauer, and the	p 299 p 299
FRAGMENT 3	
but applying this time to the whole as some inspired fragment composed separately.... So Proust writes of the unity of Balzac's peripheries. (Pierre Moussa has defined the United States as a fragment of the Third World that has succeeded and has preserved of a machine captures within its own code a code fragment of another machine, and thus owes its reproduction to a	p 42 p 231 p 285
FRAGMENTARY 2	
couples continuous flows and partial objects that are by nature fragmentary and fragmented. Desire causes the current to flow, itself flows could part of a flow be drawn off without a fragmentary detachment taking place within the code that comes to inform	p 5 p 40
FRAGMENTATION 2	
object presupposes the continuity of a flow; every flow, the fragmentation of the object. Doubtless each organ-machine interprets the entire world is the theory of bricks or blocks, their detachment and fragmentation, and above all what such a theory presupposes: the introduction	p 6 p 40
FRAGMENTATIONS 1	
ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a sum that never succeeds in bringing its various	p 42
FRAGMENTED 9	
flows and partial objects that are by nature fragmentary and fragmented. Desire causes the current to flow, itself flows in turn the reader had thought to be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes that he is now pursuing brings on a shift in nervous energy and creates broken, fragmented paths within the sphere of instincts. These bricks or blocks the One, whereas their real object is the absolution of fragmented universes, in which the law never unites anything in a partial, following the compact, agglutinated series of ancestors, and the fragmented series of companions and cousins. No anality—although, or rather intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented formations, and detached parts, with a surplus value of code see therein such elements, rather than parts of even a fragmented whole. As Lawrence said, analysis does not have to do Leclair used the term erogenous body not to designate a fragmented organism, but an emission of preindividual and prepersonal singularities, a why the partial objects are not the expression of a fragmented, shattered organism, which would presuppose a destroyed totality or the	p 5 p 21 p 40 p 43 p 143 p 286 p 323 p 324 p 326
FRAGMENTS 24	
and at the same time limited; the ability to rearrange fragments continually in new and different patterns or configurations; and as a cop, a shoe suddenly turn up. Each chain captures fragments of other chains from which it extracts a surplus value the literary machine: how to produce, how to think about fragments whose sale relationship is sheer difference—fragments that are related to think about fragments whose sale relationship is sheer difference—fragments that are related to one another only in that each no longer believe in the myth of the existence of fragments that, like pieces of an antique statue, are merely waiting and maps out the divergences, the dispersions, the exploding into fragments of something that is innocent precisely because its source is to draw together, in order to reweave intermittent and opposite fragments. This drawing together, this reweaving is what Joyce called re-embodying elements that are themselves nonsignifying—of polyvocal writing and detachable fragments—were the object of a special treatment, a crushing operation	p 7 p 39 p 42 p 42 p 42 p 43 p 43

to say: Oedipus? Never heard of it. For the disjointed fragments of Oedipus remain stuck to all the corners of the	p 96
all cases: the father and the mother exist only as fragments, and are never organized into a figure or a structure	p 97
various agents of the collectivity; rather, they always shatter into fragments that come into contact with these agents, meet them face	p 97
the territorial machine that declines alliances and filiations; the detachable fragments of the chain must be converted, by virtue of this	p 177
itself; because it mobilizes or causes passage of the detachable fragments without ever converting them into a detached object—no reduction	p 177
and consume it: the partial and nonspecific connection that combines fragments from the body of the subject with those of an	p 181
a development in bricks and a labor of construction by fragments. Scattered partial objects hanging on the body without organs. No	p 198
an eminent formal unity, and reigned accordingly over pieces and fragments (the wall and the tower). Hence the State is not	p 198
classes. It is no longer the transcendent law that governs fragments; it must fashion as best it can a whole to	p 221
the cruelties and terrors meet in the precapitalist formations; some fragments of the signifying chain are struck by secrecy—secret societies	p 247
into a conjunction, the State could be content to save fragments of overcoding and of codes, to invent others, and by	p 252
modern way of imbricating, of sectioning off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons.	p 257
Neoarchaisms, as	
of link between these elements: organic links between organs or fragments of organs that eventually form part of the multiplicity; psychological	p 324
inventor, Melanie Klein, proposes. This is because, whether organs or fragments of organs, the partial objects do not refer in the	p 324
any such blocks that do not contain or seal off fragments of molecular chain. A sequence of desire is extended by	p 340
are found to coexist in every case of delirium, and fragments of schizoid revolutionary investment are found to coincide with blocks	p 376
FRAILTIES 1	
but a human being like yourself, with worries, defects, ambitions, frailties, that he is not the repository of an all-encompassing wisdom	p 334
FRAME 1	
perspective, even though today it is acutely aware that this frame of reference is not at all adequate to explain so-called	p 14
FRAMED 1	
mother of the despot himself? Or should the question be framed in a different way? For it concerns the whole system	p 201
FRAMEWORK 25	
reduced, was disappearing, with so little relation to the clumsy framework that the thing did not strike one as a table	p 6
of the table, however, is eaten up by the supporting framework. The nontermination of the table is a necessary consequence of	p 7
is, from the moment that we are placed within the framework of Oedipus—from the moment that we are measured in	p 24
that makes the whole of sexuality shift into the Oedipal framework: this projection of all the breaks-flows onto the same mythical	p 73
how such a concept as foreclosure operates within this extensive framework of a family where several generations—at least three—form	p 94
every moment it still risks being thrust back into the framework of a structural Oedipus whose deficiencies are diagnosed but whose	p 95
in terms of Oedipus, in relation to Oedipus, within the framework of Oedipus. Everything will be reduced to Oedipus, as the	p 99
in extrinsic relationships that make them function in the deadening framework of the system of social and psychic repression, or they	p 137
from the chains (certain production projects are executed in the framework of the tribal system, others in the framework of the	p 152
in the framework of the tribal system, others in the framework of the lineage system). The variability and relativity of the	p 152
conditions for Oedipus as a familial complex, existing in the framework of the familialism suited to psychiatry and psychoanalysis, are	p 166
obviously	
to a new order of reproduction. Yes, then, an Oedipal framework is outlined for the dispossessed primitives: a shantytown Oedipus. We	p 169
of the libido: in this way, one remains in the framework of representation. In the second instance one goes beyond these	p 183
insofar as the territorial machine continues to function in the framework of the new machine. The triangle has become the base	p 205
discourse of madmen that can always be heard within the framework of a hospital, administrative, and psychiatric axiomatic. In brief, the	p 246
the same time, it can do so only in the framework of its own limited purpose, as a determinate mode of	p 259
because such a question can be raised only within the framework of familialism. The father is first in relation to the	p 276
to a given person, to a given object in the framework of representation. Desiring-production and machines, psychic apparatuses and machines	p 300
of	
from escaping the system, and maintain labor in the axiomatic framework of property, and desire in the applied framework of the	p 321
the axiomatic framework of property, and desire in the applied framework of the family; but this social alienation includes in its	p 321
desire operate on this side of their limit within the framework of the socius and its codes. That is why the	p 336
no privilege as long as sexuality remains confined within the framework of the dirty little secret. It is in vain that	p 350
he wants above all to keep sexuality in the limited framework of Narcissus and Oedipus, the ego and the family. Consequently	p 352
limits, adds new axioms, and maintains desire within the mobile framework of its expanded limits. There can be a preconscious revolutionary	p 375
the masses. No political program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is something that does not	p 380
claim	
FRANCE 1	
often took quite some time before making their way into France. Not this one, however; that same year Capgras and Carrette	p 122
FRANTIC 4	
the points of view, except along the transversal that the frantic passenger traces from one window to the other, in order	p 43
endless repression? What we are calling into question is the frantic Oedipalization to which psychoanalysis devotes itself, practically and	p 53
theoretically, with	
as a process? Or is it brought about by the frantic neuroticization to which we have been delivered, and for which	p 67
whence issues the daddy-mommy-me triangle, the uterine mother-father of a frantic anality, whose child is only an angle, this kind of	p 143
FRANTZ 1	
agents that are in question in the unconscious itself. When Frantz Fanon encounters a case of persecution psychosis linked to the	p 96
FRANZ 2	
censorship depended on the repressive regime in the empire of Franz Joseph. He did not seem to see that Franz Joseph	p 172
of Franz Joseph. He did not seem to see that Franz Joseph was not a pertinent historical break (coupure), but that	p 172
FRATERNITY 2	
say, the sole foundation for the society of brothers, for fraternity, is segregation (what does he mean here?). In any case	p 83
segregation would be a consequence of Oedipus, adjacent to the fraternity of the brothers once the father is dead. On the	p 104
FRAUDULENT 1	
his enemies, relishing others as his allies, collecting everywhere the fraudulent premium of his avatars. Partial object: a well situated scar	p 88
FRAZER 1	
us wondering: Freud quotes a remark by Sir J. G. Frazer according to which the law only forbids men to do	p 114
FREAK 1	
did not strike one as a table, but as some freak piece of furniture, an unfamiliar instrument ... for which there was	p 6
FREAKS 1	
reforms. But the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on leaving,	p 277
or	

FREE	36	
What would be required is a pure fluid in a free state, flowing without interruption, streaming over the surface of a No belly. No anus. The automata stop dead and set free the unorganized mass they once served to articulate. The full designer of paranoid electrical machines: Since he was unable to free himself of these currents that were tormenting him, he gives is first and foremost social in nature, and tends to free itself only at the end: which is to say that the decoded flows of labor in the form of the free worker. Hence, unlike previous social machines, the capitalist machine is this inherent tendency while at the same time allowing it free rein; it continually seeks to avoid reaching its limit while Freud and the first analysts discover is the domain of free syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific		p 8 p 8 p 17 p 33 p 33 p 34 p 54
least singularly compromised, with the establishment of a sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines itself to flocking from all sides, evanescent agents of production. This is free disjunction; the differential positions persist in their entirety, they even positions persist in their entirety, they even take on a free quality, but they are all inhabited by a faceless and to save the Oedipal genealogy, but it also expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but each gesture. But such a man produces himself as a free man, irresponsible, solitary, and joyous, finally able to say and Oedipal form of literature is its commodity form. We are free to think that there is finally even less dishonesty in the deterritorialized socius, the wilderness where the decoded flows run free, the end of the world, the apocalypse. Secondly, however, the elements: on one side, the deterritorialized worker who has become free and naked, having to sell his labor capacity; and on money. The encounter might not have taken place, with the free workers and the money-capital existing virtually side by side. One of decoding and deterritorialization having very different origins. For the free worker: the deterritorialization of the soil through privatization; the decoding		p 54 p 77 p 77 p 126 p 131 p 134 p 176 p 225 p 225 p 225
absolute limit that causes the flows to travel in a free state on a desocialized body without organs. Hence one can semifeudal or monarchic—from the standpoint of the flow of free workers: the control of manual labor and of wages; from capital, and on the other hand, the decoded flows that free themselves from this axiomatic just as they free themselves from flows that free themselves from this axiomatic just as they free themselves from the despotic signifier, that break through this wall the bourgeoisie keeps its control of the State and is free to secrete its own technobureaucracy, and above all to add spread; the hatred of life and of all that is free, of all that passes and flows; the universal effusion of processes by which it re-enslaves what within it tends to free itself or to appear freely. The same thing must be history; counterinvests the enclaves or the periphery; and disinvests every free figure of desire—yes, I am your kind, and I the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of the worst archaisms; inversely repressive machines, or whether on the contrary it condenses a free energy capable of fueling a revolutionary machine. (Here again, everything		p 246 p 252 p 255 p 255 p 256 p 268 p 270 p 277 p 277 p 293
nothing of castration, because partial objects lack nothing and form free multiplicities as such; because the multiple breaks never cease producing		p 295
an analytic machine suited to decode them: the domain of free syntheses where everything is possible; partial connections, included disjunctions, nomadic		p 300
decoded flows in the capitalist machine tends to liberate the free figures of a universal subjective libido. In short, the discovery the capitalists, is directly related to the flow of so-called free labor, as the property of the workers (so that the it to be. The decoded flows of desire form the free energy (libido) of the desiring-machines. The desiring-machines take form and produce anything but a subjugated group? How will it give free play to the process, when its entire molar organization has to maintain that the product of analysis should be a free and joyous person, a carrier of the life flows, capable requirements outside the asylum walls, and first imposed a certain free, intensive, phantasmal use of the family that seemed particularly suited		p 302 p 303 p 315 p 320 p 331 p 359
a locus of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the body		p 369
FREED	6	
law, and engendering the illusion that this loosened up and freed the elements of the chain. In the second place, an any reason to forego such a statement, once one has freed oneself from the characteristic familialism of the concept of paranoia the astronomer). But the decoding of flows in capitalism has freed, deterritorialized, and decoded the flows of code just as it production, instead of remaining localized in the system, and has freed a fantastic death instinct that now permeates and crushes desire shattered organism, which would presuppose a destroyed totality or the freed parts of a whole; nor is the body without organs reactionary and fascist; and it is not these psychiatric categories, freed of all familialism, that will allow us to understand the		p 110 p 193 p 233 p 262 p 326 p 380
FREEDOM	5	
it would not have developed if a tremendous quantity of freedom had not been expelled from the world, or at least a vengeance in the imperial formations, a tremendous quantity of freedom must have been expelled from the world, or at least no longer active, en-acted, or reacted to, this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and		p 192 p 213 p 214
way in which allosteric interactions work hence permits a complete freedom in the choice of controls. And these controls, having no This is because the two groups are like determinism and freedom in Kant's philosophy: they indeed have the same object—and		p 288 p 378
FREEING	1	
just as capable of nourishing a modern fascism as of freeing a revolutionary charge (the ethnic minorities, the Basque problem, the		p 258
FREELY	4	
psychoanalysis as an applied axiomatic: what appears to come most freely into play in what is called the analytic dialogue, in what within it tends to free itself or to appear freely. The same thing must be said of Freud: his greatness existence that a subject is meant to choose and combine freely. For this reason Szondi misses the internal or molecular elements is a matter of indifference, abstract machinic figures that play freely on the body without organs and as yet form no		p 265 p 270 p 290 p 328
FREEZES	1	
enormous undifferentiated object. Everything stops dead for a moment, everything freezes in place—and then the whole process will begin all		p 7
FRENCH	3	
against the Slavs, and a girl defending Alsace against the French. At last he crosses the Aryan gradient or threshold to soon learns that the mother has been killed by a French soldier, and that the subject himself has murdered the wife with a universalist vocation, the bourgeoisie. Plekhanov notes that the French School of the nineteenth century, under the influence of Saint-Simon		p 89 p 96 p 253
FRENZIED	3	
above all else the practice of the cure. For the frenzied oedipalization process takes form precisely at the moment when Oedipus the practice of the cure in the direction of a frenzied oedipalization, a betrayal of desire, the unconscious closeted in a the strength of Lacan, to have saved psychoanalysis from the frenzied oedipalization to which it was linking its fate-to have brought		p 56 p 111 p 217
FREQUENTLY	1	
Jung remarked that in the process of transference the psychoanalyst frequently appeared in the guise of a devil, a god, or		p 46
FRESH	5	
a neurotic lying on the analyst's couch. A breath of fresh air, a relationship with the outside world. Lenz's stroll, for medicine man proceeds with a ceremony interrupted by halts and fresh departures, flows of all sorts, flows of words and breaks		p 2 p 168

the objective Roman world, and the purists, who wanted a fresh start in the wilderness, a new beginning for a new of the disease and therefore beyond, clears the ground for fresh superstructures. (In my own mind the thought of fresh superstructures for fresh superstructures. (In my own mind the thought of fresh superstructures is abhorrent, but this is merely the awareness of	p 222 p 298 p 298
FREUD 106	
of a superior God, and those of an inferior God. Freud stresses the importance of these disjunctive syntheses in Schreber's delirium identifications which are effected in the unconscious. But why does Freud thus add that, on second thought, hysterical neurosis comes first Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the talking birds are young in portraying them in their total victory, in their triumph. Freud is more specific when he stresses the crucial turning point far removed from these problems, too far past them. Even Freud never went beyond this narrow and limited conception of the possibility that the analytic imperialism of the Oedipus complex led Freud to rediscover, and to lend all the weight of his of autism to schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to being to conform to the Oedipal figure. When the break between Freud and Jung is discussed, the modest and practical point of on this particular point that eventually made the break between Freud and Jung irreconcilable. Yet at the same time the two inverse or negative form: a standard model Oedipus, such as Freud presents in <i>The Ego and the Id</i> , which makes it without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex in 1897 in the course of They say that this is because a certain abandonment by Freud of the theory of traumatism and seduction leads not to infantile sexuality of an endogenous nature. It is as if Freud never managed to articulate the interrelations of Oedipus and infantile something else sacrificed to Oedipus, something infinitely stronger? For what Freud and the first analysts discover is the domain of free and also all the explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery of the productive unconscious	p 13 p 13 p 14 p 17 p 23 p 23 p 23 p 23 p 46 p 46 p 51 p 53 p 53 p 54 p 54 p 54
transformation is taken into account? Groddeck remained more faithful than Freud to an autoproduction of the unconscious in the coextension of	p 54
the coextension of man and Nature. It is as if Freud had drawn back from this world of wild production and Greek theater. For what does it mean to say that Freud discovered Oedipus in his own self-analysis? Was it in his secret Committee? To the first ruptures, which signify renunciations by Freud as much as betrayals by those who break with him much as betrayals by those who break with him? To Freud himself, from the moment of the discovery of Oedipus? Oedipus capitalists could not be unaware of ...) 2 Three Texts of Freud It is easy to see that the problem is first the point of view of practice. In this text (1911) Freud encounters the most formidable of questions: how does one dare in our attempt to understand the delirium. Yet the more Freud states such scruples, the more he thrusts them aside and from heaven, but also that of being posthumously oedipalized by Freud. From the enormous political, social, and historical content of Schreber's	p 54 p 55 p 55 p 55 p 56 p 56 p 57 p 57
though the libido did not bother itself with such things. Freud invokes only a sexual argument, which consists in bringing about very important, and it is not by chance that here Freud declares himself in agreement with Jung. In a certain way led to restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed in his most rigorous atheism. Freud needs to religiosity, whereas Freud is confirmed in his most rigorous atheism. Freud needs to deny the existence of God as much as unconscious?) What came to pass in the history of psychoanalysis? Freud held to his atheism in heroic fashion. But all around of sexuality in analysis—the test of orthodoxy par excellence—Freud himself posited the whole of social and metaphysical relations as no way imposed by the fantasy, but is required by Freud in the manner of a presupposition. On the one hand in the manner of a presupposition. On the one hand Freud wants to deliberately reduce the group character of the fantasy the famous nonexistent phase. Such is always the case with Freud. Something common to the two sexes is required, but something object of a properly inclusive use that we must analyze. Freud had a concept at his disposal for stating this contrary the organ's depending on it—met with great opposition from Freud. He maintained that the organ, from the viewpoint of the means of bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering how social production and relations of completed, or is it condemned to a constant self-perpetuation? As Freud says, can a currently given conflict be exhausted, can the the desiring-economy that indeed present an obstacle to treatment, and Freud reproaches himself for not having taken them sufficiently into account	p 57 p 57 p 58 p 58 p 58 p 58 p 59 p 59 p 59 p 60 p 60 p 63 p 65 p 65
that was what this meant. . . . What is serious is that Freud never questions the process of the cure. Of course it the disjunction of the sexes. Such is the case in Freud: for Oedipus, for castration, for the second phase of the reign of the phallus). The aptitude for conflict of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality, is in	p 66 p 72 p 74
longer being capable of applying it. Everywhere in psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions assert itself schizo's withdrawal to the body without organs. It seems that Freud himself was acutely aware of Oedipus's inseparability from a double the unconscious. Thus in the 1936 letter to Romain Rolland, Freud writes: Everything unfolds as if the essential were to go father were always forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical series: at one end the Oedipal	p 76 p 80 p 80 p 80
and board of psychoanalysis, and goes back to the sources: Freud never managed to escape the world of the father, or forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us to conclude that this release, made possible	p 81 p 81
criminals, the decent criminals and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by trying to be Worm an archaic heredity, and the endogenous sources of the superego, Freud constantly asserts that the active factors are not the real guilt complex following on the death of the mother, as Freud had described in <i>Mourning and Melancholia</i> . But he soon learns bit of news; one can even quote some texts of Freud on the unconscious being ignorant of time, conserving its objects an adequate expression of the unconscious? Must we even follow Freud in saying that the Oedipus complex, according to one or Freudian argument is of a nature to leave us wondering: Freud quotes a remark by Sir J. G. Frazer according to the teacher as father-substitute, and the book as family romance). Freud couldn't abide a simple humorous remark by Jung, to the it was!). D. H. Lawrence—who does not struggle against Freud in the name of the rights of the Ideal, but the unconscious, and who is incensed and bewildered by what Freud is doing when he closets sexuality in the Oedipal nursery able to observe a conservative or reactionary turning point in Freud, from the moment that he gave an autonomous value to turning point of Freudianism, the abandonment of sexuality, comes when Freud accepts the idea of a primary anxiety that supposedly touches the established order. All these elements were present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe psychoanalyst under those conditions. No one forgave him this, whereas Freud got full pardon. Reich was the first to attempt to la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion for distinguishing between neurosis and psychosis	p 85 p 92 p 96 p 106 p 113 p 114 p 114 p 115 p 115 p 117 p 117 p 118 p 119 p 122
on reality itself or the function of the real. Doubtless Freud was merely insisting on the schematic character of the distinction appears along with the delirious reconstruction. The fact remains that Freud never dropped this simple distinction. And it seems important that distinction. And it seems important that, following an original path, Freud encounters again an idea dear to traditional psychiatry: that madness the Ideal. And we have seen what remains common to Freud and Jung: the unconscious always measured against myths (and not desire. The Oedipus complex appears only after latency; and when Freud recognizes two phases separated by latency, it is only the has ever been believed. It comes as no surprise that Freud looks to Sophocles for the central image of Oedipus-the-despot, the to appear freely. The same thing must be said of Freud: his greatness lies in having determined the essence or nature centering more and more around desire. It is as though Freud were asking to be forgiven his profound discovery of sexuality what is called being cured. On two points at least, Freud exonerates the real exterior family of any wrongs, the better in psychoanalysis and in the consulting room of the analyst. Freud is the Luther and the Adam Smith of psychiatry. He history—but on one condition, which is not met by Freud: that Oedipus be capable, at least to a certain point it a communication of unconscious. This phenomenon of communication, which Freud touched on only marginally in his remarks on occultism, constitutes	p 123 p 123 p 123 p 128 p 216 p 267 p 270 p 270 p 270 p 271 p 271 p 276
a social investment of a paranoiac type—which explains why Freud first discovers the familial romance and Oedipus while reflecting on of statistical distribution of the molar unconscious or the macrounconscious. Freud was Darwinian, neo-Darwinian, when he said that in the unconscious	p 278 p 280
supreme disavowal of which he was able to denounce in Freud: the independence of sexuality with regard to reproduction, the subordination and Miller have a more accurate evaluation of sexuality than Freud, even from the viewpoint of the famous scientificity. It is reticent where sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation of	p 291 p 292 p 294
a role only as an agent of production and antiproduction, Freud, on the contrary, chooses the first path: it is not	p 297

discovering quantitative labor as the principle of every representable value, Freud founds desiring-economy by discovering the quantitative libido as the principle	p 299
of every representation of the objects and aims of desire. Freud discovers the subjective nature or abstract essence of desire, just it to objects, to aims, or even to particular sources. Freud is thus the first to disengage desire itself (le désir	p 299
It has been remarked in this context that each time Freud brings to the fore the study of the psychic apparatuses	p 300
a private Urstaat, a private capital (dreams as capital, said Freud). That is why, inversely, schizoanalysis must devote itself with all start, and because of his stubborn dualism of the drives, Freud never stopped trying to limit the discovery of a subjective	p 314
idea, given what had become of analysis. He demonstrated that Freud, no less than Jung and Adler, had repudiated the sexual made us sick, but that is what will cure us! Freud did not hide what was really at issue with the	p 331
very point is remarkable: It is because death, according to Freud, has neither a model nor an experience, that he makes	p 332
its energetic conversions, and not as an abstract principle. If Freud needs death as a principle, this is by virtue of	p 332
one looks in this direction for the ultimate reason why Freud erects a transcendent death instinct as a principle, the reason	p 333
of psychoanalytic practice, a conception the psychoanalyst wishes to impose. Freud made the most profound discovery of the abstract subjective essence	p 333
It reeks of the great death and the little ego. Freud himself indeed spoke of the link between his discovery of	p 335
this fusion in a statistical constellation of a molar order. Freud demonstrated clearly in this respect how one went from psychotic	p 342
it is always necessary to trace further back in time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus as	p 349
What does psychoanalysis do, and first of all what does Freud do, if not maintain sexuality under the morbid yoke of	p 351
made its pictorial revolution. There is a hypothesis dear to Freud: the libido does not invest the social field as such	p 352
that responds to History, that vibrates with it. Never was Freud more adventurous than in Gradiva. In short, our libidinal investments	p 352
collective agent of enunciation. And it is certainly not, as Freud believed, the libido that must be desexualized and sublimated in	p 353
maids—who are present everywhere in the cases studied by Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation	p 353
situates the problem at several levels. In the first place, Freud discovers his own Oedipus in a complex social context that	p 353
romance and fantasy activity in general will be presented by Freud as a veritable drift of the social field, where one	p 353
the splittings through which the libido invests the social field.) Freud makes a firm choice of this last direction; all the	p 354
do. We always fall back into the false alternative where Freud was led by Oedipus, and then confirmed in this position	p 354
what was the other direction, glimpsed for a moment by Freud apropos of the familial romance, before the Oedipal trapdoor slams	p 354
the mother resemble a floorwasher, or an animal, what authorizes Freud to say that the animal or the maid stand for	p 355
the phallus, about the necessity of assuming one's sex, as Freud says, the human sex, and the necessity for the woman	p 356
FREUD'S 17	
And not even an avant-garde theater, such as existed in Freud's day (Wedekind), but the classical theater, the classical order of	p 55
references to the memory of his father. On several occasions Freud's text marks the extent to which he felt the difficulty	p 57
in an analogical symbolization. Let us consider another text of Freud's, a later one, where Oedipus is already designated as the	p 58
there? Let us consider a third and final text of Freud's, Analysis Terminable and Interminable (1937). We prefer not to follow	p 65
a preventive purpose? A great beauty animates this text of Freud's: an undefined something that is hopeless, disenchanted, tired, and at	p 65
a serenity, a certitude in the finished work. It is Freud's testament. He is going to die, and knows it. He	p 65
would be a mistake to see in this remark of Freud's nothing more than an observation of detail, a mere anecdote	p 66
to the other pole. In accord with a suggestion of Freud's, American society—the industrial society with anonymous management and vanishing	p 80
that the entirety of this enormous content disappears completely from Freud's analysis: not one trace of it remains; everything is ground	p 89
and hell of the child. And the child says: Why? Freud's Rat Man does not wait until he is a man	p 100
the sway of the id, ready to break with reality. Freud's ideas often took quite some time before making their way	p 122
for the young, whose problems concern the family and love, Freud's method! For those less young, whose problems have to do	p 128
superposition, their interlocking arrangements. Let us marvel once again at Freud's account of Oedipus. In Moses and Monotheism he indeed	p 216
surmises	
only to a very small degree, much less so than Freud's unconscious, since the diagnosis is carried out by comparing desire	p 290
instinct as a principle, the reason will be found in Freud's practice itself. For if the principle has nothing to do	p 333
such as the theory of maids or domestic servants in Freud's thought. There are some real indices in such areas. On	p 353
social investments and counterinvestments. And if there is, to use Freud's terms, a purely erotic motive, it is certainly not Oedipus	p 357
FREUD-AS-MUSICIAN 1	
on a paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented	p 121
much in	
FREUD-JUNG 1	
the background the problems of hereditary transmission that animated the Freud-Jung controversy. It appears that, in the common social field,	p 276
the	
FREUDIAN 21	
to injecting something religious into the unconscious. (And what would Freudian analysis be without the celebrated guilt feelings ascribed to	p 58
the	
girls. We are present from the start at a double Freudian reduction, which is in no way imposed by the fantasy	p 59
therefore all the more disturbing to see to what extent Freudian analysis retains from the fantasy only its lines of exclusive	p 64
law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud,	p 81
everything leads	
be necessary to heed Lacan's word of caution concerning the Freudian myth of Oedipus, which has no way of holding its	p 83
must come to a halt, in the face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In	p 84
familial complex itself in the transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive use of the	p 93
family. Granted	
desiring mommy and wanting the place of the father. The Freudian blackmail is this: either you recognize the Oedipal character of	p 100
hardly matters whether the tone of these books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not	p 103
on it that psychic repression comes to bear. Now the Freudian argument is of a nature to leave us wondering: Freud	p 114
adventures, of races, and of continents. But what a bizarre Freudian mania—to relate to Oedipus. what overflows it on every	p 114
the forces that it wields. While the critical study of Freudian ideology has been done, and done well, on the other	p 117
Hence the reason, perhaps, for the rapid diffusion that the Freudian account enjoyed. What interests us is the precise role of	p 123
Roheim added that it was ridiculous to think that the Freudian theory of censorship depended on the repressive regime in the	p 172
it mean? When Hellenists place themselves in opposition to the Freudian Oedipus, it should not be thought that they put forward	p 180
must first be understood as fantasies of the child (the Freudian abandonment of the theme of seduction). (2) If regression taken	p 275
path, discovering a genic unconscious that he contrasted with the Freudian individual unconscious as well as with Jung's collective	p 289
unconscious. He	
and behave. These machines play no role whatever in the Freudian analysis. Perhaps it would have been more difficult to crush	p 297
representations in the place of the familial representations of the Freudian unconscious, or even the archetypes of a collective unconscious. It	p 352
cases studied by Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation too quickly resolved in favor of what	p 353
and the metaphysical. Which permits the preservation of the fundamental Freudian position, according to which the libido must be	p 357
desexualized in	
FREUDIANISM 5	
far as to say that the crucial turning point of Freudianism, the abandonment of sexuality, comes when Freud accepts the idea	p 117
do not need to relate again the reactionary compromises of Freudianism, and even its theoretical surrender: this work has been accomplished	p 117
pass into psychoanalysis. He denounced, in the final resignation of Freudianism, a fear of life, a resurgence of the ascetic ideal	p 119
to reviving yet once more the old attempts at liquidating Freudianism, by substituting for the libido a vague cosmic energy capable	p 291
the idea that there is only one. We know how Freudianism is permeated by this bizarre notion that there is finally	p 294

FRIEND	2	
greatest enemy in the paranoiac inscription, but also the greatest friend in the miraculating inscription. In any case, the question of two contradictory injunctions—Let's be friends, son, I'm the best friend you've got, and Watch out, son, don't treat me like		p 78 p 360
FRIENDS	2	
take, and those on whom it does. I believe my friends cast off in a group at the start of the who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the best friend you've got, and Watch out		p 124 p 360
FRINGE	2	
consist in withdrawing from the social, in living on the fringe: it causes the social to take flight through the multiplicity He would like to personally withdraw. He lives on the fringe [But] perhaps that is what the fall is, that it		p 341 p 342
FRINGES	2	
a permutation of the objects that emit them: one discovers fringes of interference on the edge of each field of presence of interference on the edge of each field of presence, fringes that testify to the remainder of a flow in the		p 325 p 325
FROMM	3	
began between Malinowski and Jones, it continued between Kardiner and Fromm on one side, and Roheim on the other. It is is a sure thing (even if they underline, as does Fromm, the elements of a new matriarchy). They all agree that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces the existence of a psychoanalytic bureaucracy, he still doesn't		p 171 p 175 p 312
FRONT	2	
object, but as a specific machine that brings desire itself front and center, this machine is merely theatrical, and the complementarity the world, to have needed to venture outside its own front door. The schizophrenic voyage is the only kind there is		p 26 p 224
FRONTIER	4	
imaginarisee), structuralized. (We have seen that the real difference or frontier did not lie between these terms, which are perhaps complementary non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to cross over to one side or the the capital, although it is a long way from the frontier. At any rate, here they are; it seems that every on the body without organs, as a pivot, as a frontier between the molar and the molecular, that the paranoia-schizophrenia division		p 55 p 126 p 195 p 281
FRONTIERS	2	
there is. (Later this will be the American meaning of frontiers: something to go beyond, limits to cross over, flows to the destiny of American literature that of crossing limits and frontiers, causing deterritorialized flows of desire to circulate, but also always		p 224 p 277
FROZEN	1	
new humanity). As a matter of fact, Schreber finds himself frozen in the pose and trapped in the paraphernalia of a		p 17
FRUCTIFICATION	2	
desire and power (puissance), and principles of abundance and the fructification of wealth. Far from being a pathological consequence, the disequilibrium uncle's house, but also, as Griaule says, the augmentation and fructification of the uncle's possessions when the oldest of the nephews		p 150 p 163
FRUIT	2	
is dead, but the time this news takes to bear fruit. Here the psychoanalyst perks up his ears, believing he has a random result. This accumulation is on the contrary the fruit of a selection exerting its force on the elements of		p 106 p 342
FRUITS	3	
psychoanalytic mystification: this society of brothers who forbid themselves the fruits of the crime, and spend all the time necessary for death of God makes no difference to the unconscious. The fruits of this news are not the consequences brought about by did was kill a dead man, from time immemorial. The fruits of the news of the death of God do away		p 80 p 106 p 107
FRUSTRATES	1	
up) that something is produced, counterproduced, something that diverts or frustrates the entire process of production, of which it is nonetheless		p 38
FRUSTRATION	7	
become the victim of a premature interruption or a terrible frustration? It is only by means of the body without organs for instance), of mechanisms that produce certain effects (gratification and frustration), and of mechanisms of expression (good or bad)—an approach Through it, all the external experiences linked to deprivation, to frustration, to the lack of partial objects take on meaning after did they act in a negative, privative fashion, by mere frustration? Finally, their moment: was it not self-evident from this when they remark that an actual deprivation or frustration cannot be experienced except in the midst of an older been loved, a desire that is reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out handle the death instinct and bring off castration, bring off frustration. Is this really the right way to bring on better		p 37 p 44 p 73 p 127 p 127 p 334 p 334
FUCKED	5	
correct in saying: We are not castrated, so you get fucked. And far from being able to get by with anything fantasy is plugged into and machined on the socius. Being fucked by the socius, wanting to be fucked by the socius the socius. Being fucked by the socius, wanting to be fucked by the socius, does not derive from the father and triangle, mommy was dancing with the missionary, daddy was being fucked by the tax collector, while the self was being beaten oneself in a position where one is thus traversed, broken, fucked by the socius, looking for the right place where, according		p 61 p 62 p 62 p 96 p 347
FUCKING	3	
flows from it: the eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But a connection with another machine All of which the schizo sums up by saying: they're fucking me over again. I won't say I any more, I'll a malevolent, an openly malevolent activity: your Oedipus is a fucking drag, keep it up and the analysis will be stopped		p 6 p 23 p 112
FUCKS	2	
starts. It breathes, it heats, it eats. It shits and fucks. What a mistake to have ever said the id. Everywhere a businessman causes money to circulate; the way the bourgeoisie fucks the proletariat; and so on. And there is no need		p 1 p 293
FUEL	2	
the same time the parts of the machine are the fuel that makes it run. Art often takes advantage of this		p 31

field that acts as an oedipalizing factor, and that can fuel as well as counteract the preconscious investments. From the standpoint	p 365
FUELING 1	
on the contrary it condenses a free energy capable of fueling a revolutionary machine. (Here again, everything has already been said	p 293
FULFILLED 2	
are merely the effectuations of a virtuality that is always fulfilled as perfectly as it can be by virtue of the	p 130
in terms of a detached signifier. These conditions are not fulfilled without exclusions forming and appearing in the disjunctive network—at	p 328
FULFILLING 1	
evident that the primitive formations do not come close to fulfilling these conditions. Precisely because the family, when opened to alliances	p 177
FULFILLMENT 10	
limit of capitalism: he is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He	p 35
caught up in an intuition of unity that precedes its fulfillment. (Even in Melanie Klein, the schizoid partial object is related	p 72
Jaspers, then Laing have grasped what process signified, and its fulfillment—and so escaped the familialism that is the ordinary bed	p 131
schizophrenic and not because he is not. Artaud is the fulfillment of literature, precisely because he is schizophrenic and not because	p 135
in the void and substitutes a horrible exasperation for its fulfillment. Each of these forms has schizophrenia as a foundation; schizophrenia	p 136
seeing in them its own heros and heroines, its own fulfillment? And where it can no longer recognize the figure of	p 245
in comparison with the despotic State, in terms of its fulfillment of a becoming-immanent, its generalized decoding of flows, and its	p 261
ill only from their own childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis and in the consulting room	p 271
where the process cannot extricate itself, continue on, and reach fulfillment, except insofar as it is capable of creating—what exactly	p 318
process that fulfills itself, and that never ceases to reach fulfillment as it proceeds—art as experimentation. And the same will	p 371
FULFILLS 3	
manner the system indeed holds together and functions, and perpetually fulfills its own immanence. In this manner it is indeed the	p 239
of the social axiomatic: the way in which this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds	p 251
aesthetic, and underneath recodings or axiomatics: the pure process that fulfills itself, and that never ceases to reach fulfillment as it	p 371
FULGURATE 1	
with states that fill these fields, and with effects that fulgurate within and traverse these fields. Whence the role of names	p 86
FULL 127	
state, flowing without interruption, streaming over the surface of a full body. Desiring-machines make us an organism; but at the very	p 8
free the unorganized mass they once served to articulate. The full body without organs is the unproductive, the sterile, the unengendered	p 8
without a model. For desire desires death also, because the full body of death is its motor, just as it desires	p 8
is produced in the water of the hydrotherapy tub. The full body without organs belongs to the realm of antiproduction; but	p 8
attitude, an element of antiproduction coupled with the process, a full body that functions as a socius. This socius may be	p 10
miracule) by it. In a word, the socius as a full body forms a surface where all production is recorded, whereupon	p 10
role of money and the use of capital as a full body to constitute the recording or inscribing surface. But some	p 11
constitute the recording or inscribing surface. But some kind of full body, that of the earth or the despot, a recording	p 11
mother, got no papamummy Desiring-production forms a binary-linear system. The full body is introduced as a third term in the series	p 14
a specifically ternary and triangular schema such as Oedipus. The full body without organs is produced as antiproduction, that is to	p 15
banal Oedipal code, so long as he can stuff it full of all the disjunctions that this code was designed to	p 15
positive in relationship to the zero intensity that designates the full body without organs. And they undergo relative rises or falls	p 19
when we posited the socius as the analogue of a full body without organs, there was nonetheless one important difference. For	p 32
as reconstructed in the analyst's office and projected upon the full body of the psychoanalyst (yes, my boss is my father	p 35
certain that the two preceding modes of generalization attain their full scope only in structural interpretation. Structural interpretation makes	p 52
Oedipus into	
at the moment when Oedipus has not yet received its full theoretical formulation as the nuclear complex and leads a marginal	p 56
and efficacy . Yet the reference to the penis gives its full meaning to castration. Through it, all the external experiences linked	p 73
of the body without organs representing races and cultures. The full body does not represent anything at all. On the contrary	p 85
states in the conjunctive tissue, and a transpositional subject moving full circle, passing through all the states, triumphing over some as	p 88
be better to translate this as double hold like a full nelson hold in wrestling, so as to better describe the	p 110
those conditions. No one forgave him this, whereas Freud got full pardon. Reich was the first to attempt to make the	p 119
he wants, and sucks away at his Oedipus on the full body of the analyst. And that's already too much. But	p 121
reverberations that constitute it. Such a principle takes on its full meaning if it is related to the problem of actual	p 127
this factor either ulterior or privative. Being constitutive of the full life of desire, it is contemporary with the most tender	p 129
of labor, it is also the unique, indivisible entity, the full body that falls back on the forces of production and	p 140
flows of means of production, of producers and consumers: the full body of the goddess Earth gathers to itself the cultivable	p 142
sing of organs—partial objects and their relations with a full body that repels or attracts them: vaginas riveted on the	p 142
and apportioning a steer; but the man who enjoys the full exercise of his rights and duties has his whole body	p 144
man ceases to be a biological organism and becomes a full body, an earth, to which his organs become attached, where	p 144
an altogether different nature—the unity of the State; the full body is no longer that of the earth, it is	p 146
is no longer that of the earth, it is the full body of the Despot, the Unengendered, which now takes charge	p 146
to do with the nature of nomadic space, where the full body of the socius is as if adjacent to production	p 148
them, always a contrario. 3 The Problem of Oedipus The full body of the earth is not without distinguishing characteristics. Suffering	p 154
reproduction: a pure force of filiation or genealogy, Numen. The full body is the unengendered, but filiation is the first character	p 154
intensity. The same included being traverses indivisible distances on the full body, and passes through all the singularities, all the intensities	p 154
as it is inscribed on the cosmic egg of the full body of the earth. It has a mythical origin that	p 154
each member of the primitive community is himself a complete full body, male and female, binding to itself all the partial	p 154
explosions before extending into images, figures, and drawings. If the full body falls back on the productive connections and inscribes them	p 154
were their cause. These are the two aspects of the full body: an enchanted surface of inscription, the fantastic law, or	p 154
exclusive. Once this occurs, there is a dismembering of the full body, a canceling of twinning (la gémelleite), a separation of	p 155
the placenta, which has become the earth, the unengendered, the full body of antiproduction where the organs-partial objects of a sacrificed	p 158
etc., since these names only designate intensive variations on the full body of the earth determined as the germen. It is	p 162
by its own energetic support; what would flow on the full body of the earth would be as unfettered as the	p 163
And everything tells us that we too often keep the full sexuality of the affect; we know perfectly well what it	p 172
as the cause of the collective conditions of appropriation. The full body as socius has ceased to be the earth, it	p 194
subjects men to the new imperial inscription, to the new full body, to the new socius. They come like fate, ... they	p 195
it replaces the territorial machine, it forms a new deterritorialized full body; on the other hand it maintains the old territorialities	p 198
the creation of a second inscription by which the new full body—immobile, monumental, immutable—appropriates all the forces and agents	p 198
with a State apparatus. Who is able to touch the full body of the sovereign? Here we have a problem of	p 199
that impoverishes the earth for the benefit of the deterritorialized full body, and that on this full body renders the movement	p 199
benefit of the deterritorialized full body, and that on this full body renders the movement of debt infinite. It is a	p 199
germinal intense repression. What is repressed, in fact, is the full body as the foundation of the intense earth, which must	p 203
the intensities in question pass or fail to pass. The full body of the earth must assume an extension in the	p 203
of the despot, the region beyond the earth, the new full body. No water will ever cleanse the signifier of its	p 206
operation of despotic overcoding, it produces reality on the new full body that replaces the earth. It expresses the appropriation and	p 210
because the despotic signifier aims at the reconstitution of the full body of the intense earth that the primitive machine had	p 210
new foundations or under new conditions present in the deterritorialized full body of the despot himself. This is the reason that	p 210
the ears, and all the anuses become attached to the full body of the despot, as though to the peacock's tail	p 210
intense multiplication of organs and their inscription on the new full body. (Sade saw clearly this always royal role of incest	p 210

that relates them to, and makes them converge on, the full body of the despot. In point of fact the regime	p 211
to Marx's formula, in the very pores of the old full body of the social machine. Hence capitalism does not lead	p 223
desires and desires for decoding have always existed; history is full of them. But we have just seen that only through	p 224
they be linked to capital and to the new deterritorialized full body, the true consumer from whence they seem to emanate	p 225
of decoded flows that makes of capital the new social full body, whereas commercial and financial capitalism in its primitive forms	p 226
It is solely under these conditions that capital becomes the full body, the new socius or the quasi cause that appropriates	p 227
variation of the production flows from the viewpoint of a full output, but it is not calculable if it is a	p 230
their surplus value by bringing the capitalist economy closer to full output within the given limits, and by widening these limits	p 235
portrait of the scientific and technical worker takes on its full meaning. Although he has mastered a flow of knowledge, information	p 236
The first is the immense deterritorialized flow that constitutes the full body of capital. An economist of the caliber of Bernard	p 237
means of payment, hollows out at one extreme of the full body a negative money (a debt entered as a liability	p 237
constituting at one go an undivided quantity flowing over the full body, however diverse the uses for which it is allocated	p 238
sometimes the words as undivided flows, as nondecomposable blocks, or full bodies having a tonic value—constitute as signifying signs that	p 243
where the economic forces and flows are inscribed on the full body of the earth and are attributed to it. In	p 248
to it. In short, there is a code where a full body as an instance of anti production falls back on	p 248
flux). Hence capital differentiates itself from any other socius or full body, inasmuch as capital itself figures as a directly economic	p 249
form of a code. With the advent of capitalism the full body becomes truly naked, as does the worker himself who	p 250
as does the worker himself who is attached to this full body. In this sense the antiproduction apparatus ceases to be	p 250
its parts technical machines as constant capital attached to the full body of the socius, and no longer men, the latter	p 251
decoded flows that enter into a class axiomatic on the full body of capital, and on the other hand, the decoded	p 255
this wall of a wall, and begin flowing on the full body without organs. The opposition is between the class and	p 255
territorial machine, which consists in coding the flows on the full body of the earth. The second is the transcendent imperial	p 261
imperial machine, which consists in overcoding the flows on the full body of the despot or his apparatus, the Urstaat: it	p 261
immanent machine, which consists in decoding the flows on the full body of capital-money: it has realized the immanence, it has	p 261
distinct object, but to productive activity itself. The socius as full body has become directly economic as capital-money; it does not	p 263
Colonel Lawrence lines up the young naked corpses on the full body of the desert. Judge Schreiber attaches little men by	p 280
social investments are made on the socius itself as a full body, and that their respective poles necessarily relate to the	p 281
the earth, the body of the despot, capital-money—are clothed full bodies, just as the body without organs is a naked	p 281
bodies, just as the body without organs is a naked full body; but the latter exists at the limit, at the	p 281
pendulum oscillating around the position of a socius as a full body and, at the limit, of a body without organs	p 281
Earth despotic body body of capital molar aggregates molecular elements Full body without organs Body of the Earth Despotic body Body	p 282
organs Body of the Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses as familial entities Paranoiac	p 282
psychoses	
ascribes desire to the element of the earth as a full body, and to the territorial code that distributes prescriptions and	p 301
distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body of the despot and to the corresponding imperial	p 301
code	
and libidinal economy? Here we are able to appreciate the full extent to which psychoanalysis belongs to capitalism. For as we	p 303
together: on the one hand, the specific determination of the full body as a territoriality of support; on the other hand	p 327
is no longer that of coding the flows on a full body of the earth, the despot, or capital, but on	p 328
but on the contrary that of decoding them on the full body without organs. It is a chain of escape, and	p 328
crime, the great crime of not living life to the full. You weren't born Oedipus, you caused it to grow in	p 334
the wedding of psychoanalysis and capitalism; their engagement had been full of hesitation. What we have tried to show apropos of	p 335
also how it brought about this agency's effusion in the full immanence of its own system: the full body, having become	p 335
effusion in the full immanence of its own system: the full body, having become that of capital-money, suppresses the distinction between	p 335
by the difference between the objective socius and the subjective full body of desiring-production, as by the difference between the qualified	p 336
unifying, signifying objectivities, that assign organizations, lacks, and goals? The full bodies determine the different modes of the socius,	p 343
veritable heavy	
veritable heavy aggregates of the earth, the despot, and capital. Full bodies or clothed substances, which are distinguished from the full	p 343
Full bodies or clothed substances, which are distinguished from the full body without organs or the naked matter of molecular	p 343
desiring-production	
are thus the forms of gregariousness as a socius or full body, under whose effect the molecular formations constitute molar aggregates	p 343
bear upon the social means and ends, but upon the full body as socius, the formation of sovereignty, or the form	p 345
and aims are merely the preconscious exponents of a social full body. As Klossowski says in his profound commentary on Nietzsche	p 345
impel the libido to invest a given socius as a full body—a given absurd power in which we participate, or	p 346
love for this counterinvestment. Flows that run on the porous full body of a socius—these are the object of desire	p 346
a great mutant flow, nonpossessive and nonpossessed, flowing over the full body of capital and forming an absurd power. Everyone in	p 346
over the former state without preserving or reviving the old full body as a residual and subordinated territoriality (witness how the	p 347
well defined by the promotion of a socius as a full body carrying new aims, as a form of power or	p 347
of economic dependence that has become unbearable for desire, or full of conflicts for the investment of desire. The psychoanalyst, who	p 356
the molar aggregate it forms on one surface of the full body without organs, enslaving it by that very fact to	p 364
a form of socius that exercises the function of a full body under determinate conditions. The paranoiac engineers masses, and is	p 364
interests, a uniquely unconscious investment rises up that embraces a full body for itself, independently of all aims, and a degree	p 364
paranoiac investment was grounded in the socius itself as a full body without organs, beyond the preconscious aims and interests that	p 367
the case, since it is in the irrationality of the full body that the order of reasons is inextricably fixed, under	p 367
fashions, pulled in all directions, playing the role of a full body without organs, a locus of connection for all the	p 369
and mad desiring-machines! In the capitalist formation of sovereignty—the full body of capital-money as the socius—the great social axiomatic	p 372
mode. The new socius invested by the libido as a full body can very well function as an autonomous territoriality, but	p 375
re-forms a merely specific reterritoriality, a specific body on the full body of capital. Subjugated groups are continually deriving from	p 375
revolutionary	
it is not enough to construct a new socius as full body; one must also pass to the other side of	p 377
must also pass to the other side of this social full body, where the molecular formations of desire that must master	p 377
under two different regimes; if, on this socius as a full body, there is thus the possibility for going from one	p 380
of the schizoanalyst. And the lines of escape are still full molar or social investments at grips with the whole social	p 382
FULLEST 2	
almost unbearable—a celibate misery and glory experienced to the fullest, like a cry suspended between life and death, an intense	p 18
production of fantasy, he is content to exploit to the fullest the idealist principle that defines desire as a lack, rather	p 26
FULLY 14	
The phantasmal world is the world which has never been fully conquered over. It is the world of the past, never	p 28
molarly heterosexual, but personally homosexual, without knowing it or being fully aware of it, and finally we are transsexual in an	p 70
use that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and	p 76
that	
generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside history, and far distant from the stability, or even	p 151
possibility of establishing a psychoanalytic domain. When a subject adhered fully to the traditional norms and had nothing to say in	p 170
desire: In order for the young woman's transformation to be fully effective, a direct contact must take place between her stomach	p 189
The State was not formed in progressive stages; it appears fully armed, a master stroke executed all at once; the primordial	p 217
the institutions, it is perhaps the only one to appear fully armed in the brain of those who institute it, the	p 218
Capitalism defines a field of immanence and never ceases to fully occupy this field. But this deterritorialized field finds itself determined	p 250
and axiomatized flows. The capitalist State completes the becoming-concrete so fully that, in another sense, it alone represents a veritable	p 252
rupture	
desiring-machines and all the figures of molar machines, we were fully aware that they were both contained in, and did not	p 324
The phantasmal world is the world which has not been fully conquered over. It is the world of the past, never	p 334
that a small-time capitalist, with no great profits or hopes, fully maintains the entirety of his libidinal investments: the libido investing	p 374

paranoiac investment; or yet again, an effectively revolutionary preconscious investment fully maintains a paranoiac investment at the level of the libido p 376

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themselves, a finely tuned machine. And then there is the function of the bicycle in Beckett's works: what relationship does the work table. A table which lent itself to no function, self-protective, denying itself to service and communication alike. There was syntheses that engineer partial objects, flows, and bodies, and that function as units of production. The real is the end product organization of production. The deliberate creation of lack as a function of market economy is the art of a dominant class of energy. (The great socialist utopias of the nineteenth century function, for example, not as ideal models but as group fantasies to short-circuit social production, and to interfere with the reproductive function of technical machines by introducing an element of dysfunction. Arman's p 2
is the ultimate residuum of a deterritorialized socius. The prime function incumbent upon the socius, has always been to codify the determinant and its fundamental raw material, its form and its function, and deliberately perpetuates it, in all its violence, with all body without organs. These indifferent signs follow no plan, they function at all levels and enter into any and every sort any exclusion, however, since exclusions can arise only as a function of inhibitors and repressors that eventually determine the support and as a means of assigning agents a place and a function; but these agents are not persons, any more than these is a question of knowing what the place and the function of parents are within desiring-production, rather than doing the opposite the child, exo-oedipal in the psychotic, para-oedipal in others. The function of Oedipus as dogma, or as the nuclear complex, is etc. The desiring-machines are always there, but they no longer function except behind the consulting-room walls. Behind the walls or in This is the reign of the either/or in the differentiating function of the prohibition of incest: here is where mommy begins familial seem to correspond to Oedipal lapses in the differentiating function or in the disjunctive synthesis: the phobic person can no When one draws nearer to the material imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer to p 33
when one draws nearer to the formative elements, the differential function increases, one tends toward distinctive valences. It will hardly come decomposed milieu of the Guermantes, for example). It is the function of the libido to invest the social field in unconscious attempt to make the analytic machine and the revolutionary machine function together. In the end, he only had his own desiring-machines the repression that is properly termed secondary, this being a function delegated to the family or one to which the family the illustration of the inverse relationship: in neurosis the object function of reality is preserved, but on condition that the causal a repression that now bears on reality itself or the function of the real. Doubtless Freud was merely insisting on the the stream of shit over there. Retention is the primary function of the family: it is a matter of learning what muffled or public, disgraceful or proud—is the family's second function. The family is at the same time an anus that tradition: the world is reconstructed through archaisms having a modern function. But something incomparable happens at the level of the paintings p 82
revolutionary machine will remain in extrinsic relationships that make them function in the deadening framework of the system of social and be the combination of solid elements, each having its specialized function and operating under human control in order to transmit a above all, actual and functional: it is in order to function that a social machine must not function well. This has in order to function that a social machine must not function well. This has been shown precisely with regard to the own ruins; and likewise for the organization of the political function in these systems, which in effect is exercised only by dysfunctions are an essential element of its very ability to function, which is not the least important aspect of the system groups, but are embodied in local communities, through which they function structurally. The two systems intersect, each segment being associated with p 137
meet with indifference, or as the expression of a structural function of the inversion of the social rule, a function destined structural function of the inversion of the social rule, a function destined to found the prohibition and its transgression ... In both desired as such; another that makes the limit a structural function, as though the supposedly fundamental relationship between desire and law families the father, the mother, and the sister always also function as something other than father, mother, or sister. And in the limit, one as original matrix, the other as structural function. But in both these senses of the universal, we are as it is meant to command our respect and to function for us: it is not at the weakest point—the of a matrix; or in the middle as a structural function ensuring the mediation of personages and the ground of their are not formed in the same way in which they function. Nor is there a biological, sociological, linguistic, etc., functionalism at from them. Only desiring-machines produce connections according to which they function, and function by improvising and forming the connections. A molar p 181
Only desiring-machines produce connections according to which they function, and function by improvising and forming the connections. A molar functionalism is p 181
desiring-machines. One searches for the way in which these machines function, for how they invest and underdetermine (subdeterminent) the social machines p 183
the statistically determined domain that is bound to it. Desiring-machines function within social machines, as though they maintained their own regime p 183
into this conception so that the structure is able to function. First of all, when considering kinship structures, it is difficult and its blocks of debts. The soft structure would never function, would never cause a circulation, without the hard machinic element is not the person of the sovereign, nor even his function, which can be limited. It is the social machine that itself, and in this capacity take charge of the repressing function (la fonction refoulante). (That is what we have already seen in another context, where the word has only a designating function but does not of itself constitute the sign; what becomes system of cruelty where the word has an essentially designating function, but where the graphism itself constitutes a sign in conjunction agi), or reacting; everything is a matter of use and function. So that when one considers the whole of territorial representation as a brick, insofar as the territorial machine continues to function in the framework of the new machine. The triangle has where forms exist under which the State can no longer function as such in the physical system. When the Christians took to exist—even as an archaism—but they assume a function that is perfectly contemporary and adapted to the situation within consciousness—shows that the productive essence of capitalism can itself function only in this necessarily monetary or commodity form that controls p 239
being the element that confers on the archaism a current function. But the capitalist use of language is different in nature code as such, assigning it an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded p 240
Monetary flows are perfectly schizophrenic realities, but they exist and function only within the immanent axiomatic that exorcises and repels this p 246
body markings. Those are only relics, archaisms with a current function. The person has become private in reality, insofar as he the same scale. This is because class interest remains a function of the large molar aggregates; it merely defines a collective residual, archaic; but they are archaisms having a perfectly current function, our modern way of imbricating, of sectioning off, of reintroducing as its other side. If it is true that the function of the modern State is the regulation of the decoded decoded, deterritorialized flows, one of the principal aspects of this function consists in reterritorializing, so as to prevent the decoded flows history's only break, since even the modern social axiomatic can function only by resuscitating it as one of the poles between engender, there where they are needed, the capitalist as a function derived from capital, and the worker as a function derived a function derived from capital, and the worker as a function derived from labor capacity, etc., in such a way that capitalism; the capitalist as personified capital—i.e., as a function derived from the flow of capital; and the worker as and the worker as personified labor capacity—i.e., a function derived from the flow of labor. In this way capitalism investment of the social field by desire: the familial images function only by opening onto social images to which they become every vapour-engine is bred by its own special breeders, whose function is to breed that part, and that only, while the social machines are not formed in the same way they function, and the technical machines are not assembled in the same well grounded the love blockage is, it curiously changes its function, depending on whether it engages desire in the Oedipal impasses very form and its finality are marked by this social function. It is not the pervers, nor even the autistic person psychoanalysis did find the following means, and fills the following function: causing beliefs to survive even after repudiation; causing those who p 314
heart of dreams themselves—as with fantasy and delirium—machines function as indices of deterritorialization. In dreams there are always machines p 316
or on the contrary is it the machines themselves that function through the father? Psychoanalysis settles on the imaginary and structural to the process, when its entire molar organization has the function of binding the molecular process? Even antipsychiatry—especially sensitive p 320

to	
molecular elements. And one fails to understand the nature and function of partial objects if one does not see therein such	p 323
not refer in the least to an organism that would function phantasmatically as a lost unity or a totality to come	p 324
memory abolished, every organism set aside, every link undone, they function as raw partial objects, dispersed working parts of a machine	p 324
region, since one can always assume that, having exchanged their function within this region, they cannot be further distinguished by	p 325
exclusion	
the molar aggregates, the chain no longer has any other function than that of deterritorializing the flows and causing them to	p 328
pass through the signifying wall, thereby undoing the codes. The function of the chain is no longer that of coding the	p 328
of the structure, with its exclusions that come from the function of the signifier, has as its reverse side the real	p 328
itself. And yet the problem persists: how can all that function together? For it is not yet a functioning, but solely	p 329
chain of decoding of desire: the parts of the desiring-machine function in the very workings of the social machine; the flows	p 336
universe of subjective representation. Now this universe has as its function the splitting of the subjective essence (the identity in nature	p 337
Such is the delicate and focal point that fills the function of transference in schizoanalysis—dispersing, schizophrenizing the perverse	p 339
transference of	
at the price of a splitting of his own social function at the other extremity of the chain. Fourthly, the Wolf	p 353
libido knows father-mother, or rather if it makes the parents function as something entirely different, as agents of production in relation	p 355
very fact to a form of socius that exercises the function of a full body under determinate conditions. The paranoid engineers	p 364
that serve as the foundation for desiring-machines, and make them function. Take the example of the Venetian School in painting: at	p 368
needs to signify its reactionary libidinal investments, since these investments function on the contrary as its signifier; an Oedipal form of	p 370
the preconscious break. In fact, the two levels do not function in the same mode. The new socius invested by the	p 375
by the libido as a full body can very well function as an autonomous territoriality, but one that is caught and	p 375
FUNCTIONAL 16	
another organ—the anorectic mouth, for instance. All sorts of functional questions thus arise: What flow to break? Where to interrupt	p 38
and transcurive inscriptions on its own surface, on which the functional breaks of partial objects are continually intersected by breaks in	p 43
wealth. Far from being a pathological consequence, the disequilibrium is functional and fundamental. Far from being the extension of a system	p 150
a dynamic and open social reality, in a state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated,	p 150
comprising	
that the correct interpretation would be, above all, actual and functional: it is in order to function that a social machine	p 151
the desired; and that the transgression proves nothing about a functional reality of the law because, far from being a mockery	p 161
pathological and a manifestation of consequences, as Levi-Strauss maintains, or functional and fundamental, as Leach argues. Is the	p 187
instability derived in	
territorial machine, there is the megamachine of the State, a functional pyramid that has the despot at its apex, an immobile	p 194
which is to give us access to a modern and functional understanding of language. The imperialism of the signifier does not	p 208
Desiring-machines are the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from	p 286
their formation; chronogeneous machines	
sexes? The schizoanalyst is a mechanic, and schizoanalysis is solely functional. In this respect it cannot remain at the level of	p 322
imaginary, must indeed intervene in a specific way—but as functional indices to point us in the direction of the desiring-machines	p 322
must conceive of a machine that is such by its functional properties but not by its structure, where nothing but the	p 328
dualities is to thrust aside the point of view of functional multiplicity that alone is economic. (Szondi situates the problem clearly	p 333
favor it is exerted. That is why statistics is not functional but structural, and concerns chains of phenomena that selection has	p 343
gregariousness, or whether it subjugates the large aggregate to the functional multiplicities that it itself forms on the molecular scale (it	p 348
FUNCTIONALISM 6	
they function. Nor is there a biological, sociological, linguistic, etc., functionalism at the level of large determinate aggregates (des grands	p 181
ensembles	
and function by improvising and forming the connections. A molar functionalism is therefore a functionalism that did not go far enough	p 181
and forming the connections. A molar functionalism is therefore a functionalism that did not go far enough, that did not reach	p 181
into the same pot to stew. The only unities-multiplicities that functionalism must know are the desiring-machines themselves and the	p 181
configurations they	
at the submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of desire; for it is	p 288
only	
formation, use and assembly, product and production merge. All molar functionalism is false, since the organic or social machines are not	p 288
FUNCTIONALLY 1	
and even the despotic overcodings testify to a polyvocality that functionally draws them nearer to a chain of decoding of desire	p 336
FUNCTIONARIES' 1	
the collection of taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything is written in the despot's	p 202
procession. Let	
FUNCTIONARY 1	
monopoly or a narrow control over commerce (the merchant as functionary). The role of money in commerce hinges less on commerce	p 197
FUNCTIONED 1	
it would be much better if nothing worked, if nothing functioned. Never being born, escaping the wheel of continual birth and	p 7
FUNCTIONING 49	
1 THE DESIRING-MACHINES 1 Desiring-Production It is at work everywhere, functioning smoothly at times, at other times in fits and starts	p 1
and agents cling so closely to capital that their very functioning appears to be miraculated by it. Everything seems objectively to	p 11
take place only on the level of a new machine, functioning as the return of the repressed. There are a number	p 17
not constitute an autonomous sphere, for it depends on the functioning and the breakdowns of desiring-machines. Nonetheless Clerambault	p 22
used the term	
run, and in fact run only when they are not functioning properly: the product is always an offshoot of production, implanting	p 31
regime of desiring-machines, breaking down is part of the very functioning of desiring-machines; the artist presents paranoid machines,	p 32
miraculating-machines, and celibate	
in which breaking down constitutes an integral part of the functioning, or the way in which the cutting off is an	p 37
coupure-reste) or residuum, which produces a subject alongside the machine, functioning as a part adjacent to the machine. And if this	p 40
With what sort of breakdowns as a part of their functioning? How do they pass from one body to another? How	p 109
machine in the strict sense of the term. And the functioning of such a machine consists in the following: the declension	p 146
of the dysfunctions that constitute an integral part of the functioning of their system. The segmentary territorial machine makes use of	p 152
constructs machines, which are machines of desire, whose use and functioning schizoanalysis discovers in their immanent relationship with	p 180
social machines. The	
in the case of desiring-machines as molecular elements: there, use, functioning, production, and formation are one and the same process. And	p 181
machines presuppose pre-established connections that are not explained by their functioning, since the latter results from them. Only	p 181
desiring-machines produce connections	
use (what is done with the thing) or the positional functioning (the relationship with other things in one and the same	p 181
representable in a familial whole; it is the molecular underdetermination functioning within social and secondarily familial aggregates that trace	p 183
desire's field	
form, but rather because it is always and already a functioning machine, a desiring-machine and not an anorexic structure. The difference	p 186
is the transcendent higher unity that integrates relatively isolated subaggregates, functioning separately, to which it assigns a development in	p 198

bricks and	
name, while the first expresses only its parts and wheels functioning from a completely different viewpoint, in a completely different organization	p 216
The State was first this abstract unity that integrated subaggregates functioning separately; it is now subordinated to a field of forces territorialities for the benefit of a machine of another species, functioning in an entirely different way. This is no longer the	p 221
to a long-term evaluation, not realizable hic et nunc, and functioning as an axiomatic of abstract quantities. In the one case	p 228
whether one remains at the level of the large aggregates functioning statistically, or crosses the barrier that separates them from the	p 228
an extension merely signifies that capital has no industrial essence functioning other than as merchant, financial, and commercial capital,	p 247
where money	p 249
there is desire—that is to say, not only its functioning, but formation and autoproduction? A machine works according to the	p 283
a structural unity in terms of which it explains the functioning of the organism. Vitalism invokes an individual and specific unity	p 284
there are as yet no statistical laws At this level, functioning and formation are still confounded as in the molecule; and	p 286
following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from their formation;	p 286
chronogeneous machines engaged in their	
an engineering of desire; for it is only there that functioning and formation, use and assembly, product and production merge. All	p 288
of schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the syntheses into which they enter and operate	p 290
in the social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their	p 294
deteritorialization that must produce a new earth; and even the functioning of the desiring-machines against tragedy, against the fatal drama of	p 299
work in progress, the Search of Lost Time in progress, functioning as a desiring-machine capable of collecting and dealing with all	p 319
discovering in a subject the nature, the formation, or the functioning of his desiring-machines, independently of any interpretations. What are your	p 322
all that function together? For it is not yet a functioning, but solely the (nonstructural) condition of a molecular functioning. The	p 329
a functioning, but solely the (nonstructural) condition of a molecular functioning. The functioning appears when the motor, under the preceding conditions	p 329
but solely the (nonstructural) condition of a molecular functioning. The functioning appears when the motor, under the preceding conditions—i.e	p 329
apparent objective movement. Repulsion is the condition of the machine's functioning, but attraction is the functioning itself. That the functioning depends	p 330
the condition of the machine's functioning, but attraction is the functioning itself. That the functioning depends on repulsion is clear to machine's functioning, but attraction is the functioning itself. That the functioning depends on repulsion is clear to us, inasmuch as it	p 330
is then able to say what this running or this functioning consists of: in the cycle of the desiring-machine it is	p 330
a part :hat must itself be judged, evaluated in the functioning of the machine and the system of its energetic conversions	p 332
problem clearly: why two kinds of drives qualified as molar, functioning mysteriously, which is to say oedipally, rather than n genes	p 333
than n genes of drives—eight molecular genes, for example—functioning machinically?) If one looks in this direction for the ultimate aggregates, the structures and representations that prevent the machine from functioning. It is not easy to rediscover the molecules—even the	p 333
	p 338
that no longer have anything to do with its real functioning: thus all the statues, the Oedipal images, the phantasmal mises	p 339
organs / the machines-partial objects) into a condition of real functioning; ensuring this functioning in the forms of attraction and production machines-partial objects) into a condition of real functioning; ensuring this functioning in the forms of attraction and production of intensities;	p 339
thereafter	p 339
production of intensities; thereafter integrating the failures in the attractive functioning, as well as enveloping the zero degree in the intensities	p 339
FUNCTIONINGS 2	
there is no ethnographic material: there are only uses and functionings (des fonctionnements). On this point, it could be that psychoanalysts	p 180
yes, the return to repulsion will condition other attractions, other functionings, the setting in motion of other working parts on the	p 331
FUNCTIONS 70	
to it. The mouth of the anorexic wavers between several functions: its possessor is uncertain as to whether it is an	p 1
antiproduction coupled with the process, a full body that functions as a socius. This socius may be the body of	p 10
rather desimplified, as they break through the simplistic terms and functions of the Oedipal triangle. As Artaud put it: I don't	p 14
social production, whereas desire intrinsically produces an imaginary object that functions as a double of reality, as though there were a	p 25
a continual material flow (hyle) that it cuts into. It functions like a ham-slicing machine, removing portions from the associative flow	p 36
then ... and then ... and then ...). In a word, every machine functions as a break in the flow in relation to the	p 36
it with several different flows; it may waver between several functions, and even take on the regime of another organ—the	p 38
world. 6 The Whole and Its Parts In desiring-machines everything functions at the same time, but amid hiatuses and ruptures, breakdowns	p 42
the child first come to define the places and the functions that the parents are going to occupy as special agents	p 47
society in the nineteenth century: the family was entrusted with functions that became the measuring rod of the responsibility of its	p 50
of an Oedipal structure as a system of positions and functions that do not conform to the variable figure of those	p 52
penetrating the structure and its order of symbolic positions and functions. For us, however, the problem is one of knowing if	p 52
global persons, with the loss of differentiating rules or differential functions. But we should stress the fact that Oedipus creates both	p 78
Oedipus says to us: either you will internalize the differential functions that rule over the exclusive disjunctions, and thereby resolve Oedipus	p 79
process of identification, and a second pole characterized by symbolic functions that lend themselves to a process of differentiation. But in	p 82
Oedipus based on parental images, in order to define symbolic functions within a structure, it is in vain that the traditional	p 82
images, or toward the force of differentiation of its symbolic functions. When one draws nearer to the material imagination, the differential	p 82
the images to the structure, from imaginary figures to symbolic functions, from the father to the law, from the mother to	p 83
by way of depotentialization in order to rediscover the primary functions and reestablish the characteristic or nuclear triangle—always a holy	p 94
the realm of the mother and the father retains only functions, defines the prohibition and the transgression as structural operations. But	p 111
of this remark, Which can only suggest that the mother functions as a pretty girl as much as the pretty girl	p 114
as a pretty girl as much as the pretty girl functions as mother, since the main thing for the primitive or	p 114
process is desiring-production, but it is this production as it functions at the end, as the limit of social production determined	p 130
constitution of private persons as individual centers of organs and functions derived from the abstract quantity. One is even compelled to	p 143
where one would look in vain for persons or even functions discernible as father, mother, son, sister, etc., since these names	p 162
A symbol is nothing other than a social machine that functions as a desiring-machine, a desiring-machine that functions within the social	p 180
social machine that functions as a desiring-machine, a desiring-machine that functions within the social machine, an investment of the social machine	p 180
arises, a ruling structure that lives, in which parts and functions are delimited and coordinated, in which nothing whatever finds a	p 191
new machine. It is perfected all at once because it functions on the basis of dispersed rural communities, which are like	p 198
now the eye that suffers, although it also acquires other functions.) Or rather, we are unable to say that the magic	p 205
and from bearing witness for a vanished despot who still functions in modern imperialism. Even when it speaks Swiss or American	p 207
of the despotic machine. For all the organs and their functions experience a detachment and elevation that relates them to, and	p 211
filiation. Father and son are not yet born. All sexuality functions in terms of the conjoined operations of machines, their internecline	p 216
into which it is incorporated in the exercise of its functions. In brief, it does not cease being artificial, but it	p 221
capital and merchant capital are no longer anything but specific functions corresponding to a division of labor in the capitalist mode	p 226
take the form of a new alliance by assuming specific functions. The celebrated problem of the tendency to a falling rate	p 228
is industrial in its essence or mode of production, it functions only as merchant capitalism. While it is true that it	p 229
that it is filiative industrial capital in its essence, it functions only through its alliance with commercial and financial capital. In	p 229
with those feeble archaisms bearing the greatest burden of current functions. Here Andre Gorz's double portrait of the scientific and technical	p 236
demand. In this manner the system indeed holds together and functions, and perpetually fulfills its own immanence. In this manner it	p 239
it and induces a fictitious voice from on high that functions as a signifier. The arbitrary nature of the thing designated	p 240
adapted to money as the general equivalent, but the specific functions of money in capitalism went by way of writing and	p 240
information shows once again that the productive essence of capitalism functions or speaks only in the language of signs imposed on	p 241
Oedipus with castration, while chaining us to the current structural functions of a vanished archaic despot. For it is certain that	p 244

the conclusion of its deepest tendency, but that capitalism only functions on condition that it inhibit this tendency, or that it	p 246
a government minister is a perfectly schizophrenic language, but that functions only statistically within the flattening axiomatic of connections	p 246
that puts	
merchant, financial, and commercial capital, where money would take on functions other than those deriving from its form as the equivalent	p 249
schizophrenia, that is, the absolute decoding of flows, but it functions only by pushing back and exorcising this limit. And it	p 250
production and circulation, that is, in capital itself, but it functions only by reproducing and widening these limits on an always	p 250
more axioms while preventing the system from becoming saturated; and functions well only by grinding, sputtering, and starting up again—all	p 251
clearly in mercantilism, inasmuch as it expresses the new commercial functions of a capital that has secured for itself direct interests	p 253
and an unusual expansion of markets. That is, when capitalism functions with a very small number of axioms within relative limits	p 253
and its absorption (by the State apparatus itself). The regulative functions of the State do not imply any sort of arbitration	p 253
the historical process and bring us back to the modern functions of the State. Civilized modern societies are defined by processes	p 257
Individual persons are social persons first of all, i.e., functions derived from the abstract quantities; they become concrete in the	p 264
Only what is not produced in the same way it functions has a meaning, and also a purpose, an intention. The	p 288
he calls for going beyond contents toward the realm of functions. But he makes this advance, follows this direction, only by	p 290
thus overcome the alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in general,	p 291
but were	
supported by a structure that determines the place and the functions of the subject of representation, as well as the objects	p 306
sex mingles with the flowers, a new earth where desire functions according to its molecular elements and flows. Such a voyage	p 319
is itself dispersed. In short, partial objects are the molecular functions of the unconscious. That is why, when we insisted earlier	p 324
ensures the relative coexistence and displacement of the two different functions. Now let us assume that the respective flows associated with	p 325
genic decoding: one need only grasp the decoding and deterritorialization functions in their own positivity, inasmuch as they imply a particular	p 328
of the subjective essence (the identity in nature) into two functions, that of abstract labor alienated in private property that reproduces	p 337
and its superego? (It can happen that one lone man functions as a flow-schiz , as a subject-group, through a break with	p 349
or generic differences, instead of concluding that the mother also functions as something other than the mother, and gives rise in	p 355
the laws of social production and desiring-production: the mother herself functions as rich woman or poor woman, maid or princess, pretty	p 355
breaks and flows, where the parents are apprehended in nonparental functions and roles confronting other roles and other functions. Does this	p 355
in nonparental functions and roles confronting other roles and other functions. Does this amount to saying that the parents have no	p 355
differ only arithmetically from the workers' wages-income, whereas this class functions on a more profound level as creator, regulator, and	p 372
guardian	
FUNDAMENTAL 33	
the man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy have been laid down. He does not live nature	p 2
utility, but rather from the point of view of its fundamental identity with nature as production of man and by man	p 4
various conditions that we must analyze. That is why the fundamental problem of political philosophy is still precisely the one that	p 29
there was nonetheless one important difference. For desiring-machines are the fundamental category of the economy of desire; they produce	p 32
a body	
of its existence, as both its primary determinant and its fundamental raw material, its form and its function, and deliberately perpetuates	p 33
it is related to them in the sense of a fundamental connection with them. By boxing the life of the child	p 48
said that psychoanalysis set to work unaware of desiring-production. The fundamental notions of the economy of desire—work and	p 55
investment—keep	
the opposite of everything he is uttering without changing anything fundamental to the analytic situation.... All of this is without consequence	p 66
Cities of the Plain) interlaced two openly contradictory themes; the fundamental guilt of the accursed races and the radical innocence of	p 68
alienation and disalienation, carries with it a renunciation of the fundamental positions of psychoanalysis concerning sexuality, despite the	p 94
formal conservation of	
a depressive mode, sometimes in a mode of exaltation—his fundamental alienation, his irremediable solitude, the price of his liberty. The	p 109
if there exists in the asymmetrical systems of alliance a fundamental tendency toward generalized exchange, that is to say, toward the	p 148
from being a pathological consequence, the disequilibrium is functional and fundamental. Far from being the extension of a system that is	p 150
makes the limit a structural function, as though the supposedly fundamental relationship between desire and law were manifested in	p 161
transgression. It	
oldest of the nephews comes to live with him). The fundamental problem—who has the right to the matrimonial prestations in	p 163
a manifestation of consequences, as Levi-Strauss maintains, or functional and fundamental, as Leach argues. Is the instability derived in	p 187
relation to	
motivated by a Nietzschean inspiration, will not hesitate either.) The fundamental problem of the primitive socius, which is the problem of	p 190
been remarked that the State commences (or recommences) with two fundamental acts, one of which is said to be an act	p 196
in the flow of writing as direct filiation. These two fundamental despotic categories are also the movement of graphism that, at	p 205
form of capital, $x+dx$, results. The differential relation expresses the fundamental capitalist phenomenon of the transformation of the surplus	p 228
value of	
as it resulted from decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior limit) between manual labor and	p 234
capital	
is that, despite his attempt at linking desire to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire	p 244
of code into a surplus value of flux. Whence the fundamental change in the order of powers. For if one of	p 249
to account for the workings of the organism, but its fundamental inability to account for its formations. From machines, mechanism abstracts	p 284
to the traditional opposition between mechanism and vitalism. Here the fundamental traits of synthesis are the indifferent nature of the	p 288
chemical	
armorings whose destruction can't come fast enough. Reich intuits a fundamental principle of schizoanalysis when he says that the destruction	p 314
of	
a precise stroke, the finished design of several oppressive and fundamental manifestations. The leading character, played by Chaplin, has to	p 317
be	
exerted in favor of the large number, he inaugurates a fundamental intuition that will inspire modest thought. For what he means	p 342
nature, even landscapes, to the extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis is the	p 351
following: schizoanalysis attains	
washing some clothes, or the servant scrubbing the floor. The fundamental problem with regard to these texts is the following: must	p 353
had it with feeding all those mouths—in short, a fundamental relation to the outside of which the psychoanalyst washes his	p 356
social and the metaphysical. Which permits the preservation of the fundamental Freudian position, according to which the libido must be	p 357
desexualized	
manifestation of desire, which would be enough to make its fundamental structures explode, even at the kindergarten level. We believe in	p 379
FUNDAMENTALLY 6	
had been introduced into a use of synthesis that remains fundamentally illegitimate with regard to them? We do not deny that	p 74
again an idea dear to traditional psychiatry: that madness is fundamentally linked to a loss of reality. Thus there is a	p 123
differing degrees. The signs belonging to this order are therefore fundamentally neuter or ambiguous (according to an expression employed by	p 156
Leibnitz	
relationship with money is synthetic, not analytical. And money is fundamentally inseparable, not from commerce, but from taxes as the	p 197
maintenance	
to make us forget the identity in nature. There are fundamentally two poles; but we would not be satisfied if we	p 340
On the one hand, in fact, the investment of interest fundamentally conceals the paranoiac investment of desire, and reinforces it as	p 376
FURIES 1	
believes all this, that he believes in myths, in the Furies, Apollo, and Athena. The same reproach applies even better to	p 107
FURNISH 3	
harassed by work? It is not certain that they would furnish a large quota.... Our systematic tendency is not to accept	p 127
through those points, although we rightly need your family to furnish a material that will be subjected to a new order	p 169

more or less harnessed by the great paranoiac, since they furnish the material of surplus value. In point of fact, that	p 196
FURNISHED 2	
by process, suture, the concatenation of bound elements.... Every interpretation furnished by [the patient] can offer itself as an already-signified awaiting	p 66
excision is placed on the body of the young woman. Furnished by the husband's lineage, the calabash serves as a conductor	p 188
FURNISHES 1	
anality, but this is not to say that the latter furnishes a material to be sublimated, for want of another use	p 143
FURNISHING 1	
that falls back on (se rabat sur) all of production. (Furnishing or realizing surplus value is what establishes recording rights.) With	p 11
FURNITURE 1	
one as a table, but as some freak piece of furniture, an unfamiliar instrument ... for which there was no purpose. A	p 6
FURROWED 3	
of this new ceremony is reduced to that: a rock.... Furrowed skin, scarified earth, one and the same mark. The great thing designated is no less a sign, because it is furrowed by a graphism that is connoted in conjunction with the within the molar aggregate itself, inasmuch as the latter is furrowed by the line of castration. The formal operations of the	p 190 p 203 p 307
FURROWS 1	
able to ensure its own conversion without this application that furrows deep into it, cleaves it, and forces it back upon	p 303
FURTHER 36	
that such a reconciliation does or can exist. With no further details being provided, we are told of Robert Gie , the degrees, matter that has no empty spaces, is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and disinvest the current social field, to de institutionalize it, to further the revolutionary institution of desire itself.) But there is never has created an axiomatic of abstract quantities that keeps moving further and further in the direction of the deterritorialization of the an axiomatic of abstract quantities that keeps moving further and further in the direction of the deterritorialization of the socius. Capitalism more proletarian than the proletariat. This tendency is being carried further and further, to the point that capitalism with all its than the proletariat. This tendency is being carried further and further, to the point that capitalism with all its flows may here, there, and everywhere as best he can, he plunges further and further into the realm of deterritorialization, reaching the furthest and everywhere as best he can, he plunges further and further into the realm of deterritorialization, reaching the furthest limits of it started going bad. We have to keep going back further. To the Americans? To the First International? To the secret microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further consideration. Likening the living to a microcosm is an ancient	p 17 p 19 p 31 p 33 p 33 p 34 p 34 p 35 p 35 p 55 p 95
of a supposedly normal or normative Oedipus is pushed still further into the background. The revolutionary is the first to have from being the author of an intimate work, he goes further than the proponents of a populist or proletarian art who the relationship between desire and the social field (and went further than Marcuse, who treats the problem lightly). He is the gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother are the Virgin. Nerval actual state of the disorder, and the concern for going further than Oedipus, even further than the pre-oedipal, for going much disorder, and the concern for going further than Oedipus, even further than the pre-oedipal, for going much further back—as if than Oedipus, even further than the pre-oedipal, for going much further back—as if what was most actual was also the order to superegoize literature and tell us: Careful, go no further! No errors for lack of tact! Werther yes, Lenz no colonizer, for example, abolishes the chieftainship, or uses it to further his own ends (and he uses many other things besides the wall, while at the same time pushing the wall further way. Schizophrenia is the absolute limit, but capitalism is the be to go in the opposite direction? To go still further, that is, in the movement of the market, of decoding character. Not to withdraw from the process, but to go further, to accelerate the process, as Nietzsche put it: in this secondary in spite of everything, instead of forming and transporting further the desiring-machines that are in opposition to the structures, and to displace a relative immanent limit that will reconstitute itself further along; on whether controlling reterritorializations are added to the processes	p 96 p 98 p 118 p 126 p 128 p 128 p 128 p 134 p 168 p 176 p 239 p 240 p 244 p 247
no more controlled by official socialism than by capitalism itself—further into the distance, to flee periphery or into enclaves. Thus a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied. subjective activity to a territorial or reterritorialized machine	p 256 p 259
aspect capitalism is continually surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and	p 259
by saying to us: at least it won't go any further than the family! The dirty little secret, in place of like machines and that will cause him to go on further. This very movement is humor, black humor. Oh, the narrator having exchanged their function within this region, they cannot be further distinguished by exclusion there where the two flows no longer make us live it, feel it, deeper than delirium and further than hallucination: yes, the return to repulsion will condition other flows as such, how is it that it is infinitely further removed from desiring-production than were the primitive or even the latter: they mobilize desire, and always cut its flows again further on, overcoming the limit, bringing the social machines back to it started going bad, it is always necessary to trace further back in time. Freud as the group superego, an oedipalizing would be capable of transmitting, receiving, or intercepting; establishing always further and more sharply the schizzes and the breaks well below	p 270 p 318 p 325 p 331 p 335 p 349 p 349 p 362
FURTHERMORE 4	
it is the fault of sexuality and its stubborn symbolism. Furthermore, it is not surprising that the father returns constantly in paralogisms of the unconscious, are realized in the capitalist formation; furthermore, they imply certain archaisms borrowed from the imperial barbarian formations	p 57 p 177
because this regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies and organized persons as its object, the	p 275
the structure and the event, rather than the process itself. Furthermore, they localize social and mental alienation on a single line	p 320
FURTHEST 4	
further and further into the realm of deterritorialization, reaching the furthest limits of the decomposition of the socius on the surface most actual was also the most primary, the shortest, the furthest removed. Jung presents his archetypes as actual factors that extend language (langage) to exchange and money be pushed to its furthest point, subjecting language to the paradigms of an active capitalism taken the theory of the two poles of investment the furthest, but still within the category of an active utopia, is	p 35 p 128 p 207 p 367
FURTIVELY 1	
chain—daddy's mustache, the mother's raised arm—but it comes furtively to occupy a place among the collective agents. The terms	p 62
FURY 1	
consider Dr. Mendel and the Drs. Stephane, the state of fury that is theirs, and their literally police-like appeal at the	p 81
FUSE 2	
object and the continuous flux, the interruption and the connection, fuse into one: everywhere there are breaks-flows out of which desire with Pinel and Tuke, had set out to do: to fuse madness with a parental complex, to link it to the	p 37 p 92

FUSED	2	
and economic, and expresses power insofar as it is not fused with the hierarchy and cannot be deduced from it, and by the partial objects. In this way desire will be fused to lack. The myriad breaks-flows that determine the positive dispersion		p 146 p 342
FUSING	2	
the universality of Oedipus beyond the variability of images; the fusing of desire even more strongly to law and prohibitions; and assigning an element of lack to each position of desire, fusing desire to a law, and engendering the illusion that this		p 82 p 110
FUSION	7	
and differentiating, and forms of perverted triangles, bringing about their fusion in the realm of the undifferentiated. Jacques Hochman		p 93
analyzes some		
alliance. The whole system evolves between two poles: that of fusion through opposition to other groups, and that of scission through		p 152
The segmentary territorial machine makes use of scission to exorcise fusion, and impedes the concentration of power by maintaining the		p 152
organs		
decrepitude (the two sectors of the village result from a fusion of two groups that have fled the English; the elders		p 168
the industrialist or banker and the worker, but only a fusion into one and the same flow as with profits and		p 254
theory of lack. It is in the structure that the fusion of desire with the impossible is performed, with lack defined		p 306
multiplicity are fitted over vacuoles of lack that perform this fusion in a statistical constellation of a molar order. Freud demonstrated		p 342
FUSIONAL	2	
family is by nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses		p 97
dependencies on Oedipus, where it becomes necessary to denounce a fusional dream, a fantasy of a-return-to-Oneness. Castration, they say, is what		p 103
FUSIONIST	2	
analyzes some interesting varieties of psychotic families under the same fusionist postulate: the properly fusionist family, where differentiations		p 93
are no longer		
of psychotic families under the same fusionist postulate: the properly fusionist family, where differentiations are no longer made except		p 93
between the		
FUTILE	5	
forms a pious conception of the unconscious. And it is futile to interpret these notions in terms of a combinative apparatus		p 111
at the same time as directly sociohistorical. It would be futile to say that love has to do with proteins and		p 291
the absurdity into spirituality. That is why it is so futile to attempt to distinguish what is rational and what is		p 345
or motivation on it that makes any perspective of liberation futile in advance. For example, no gay liberation movement is possible		p 350
today: schizophrenogenic social production. In the first place, it is futile to affirm that the family expresses more profound social contradictions		p 361
FUTILITY	2	
becomes a sort of mineral theorem which constantly proves the futility of living Were you born Hamlet? Or did you not		p 112
becomes a sort of mineral theorem which constantly proves the futility of living. We have been triangulated in Oedipus, and will		p 312
FUTURE	15	
Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics that allow us to		p 18
certain of Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics that allow us to classify all		p 18
of inscriptions (cf. the recording supplied by Edison for Eve future). A genuine consummation is achieved by the new machine, a		p 18
It is the world of the past, never of the future. To move forward clinging to the past is like dragging		p 28
or in a final totality that awaits us at some future date. We no longer believe in the dull gray outlines		p 42
board of psychoanalysis and psychiatry. If the human race survives, future men will, I suspect, look back on our enlightened epoch		p 131
something ageless, and that comes to us from an eternal future, or flees toward it. The canvas turns in on itself		p 132
invents the paths leading toward a new solution concerning the future of man. It is said that the work is constituted		p 134
be a matter of memory—a memory straining toward the future. Far from being an appearance assumed by exchange, debt is		p 190
not because everyone is suspected, in advance, of being a future bad debtor; the contrary would be closer to the truth		p 191
the thing in motion never quite reaches what the immediate future has in store for it; it is endlessly delayed by		p 231
necessary for propagating itself, and for passing on to our future children? And what is the elimination of castration anxiety in		p 311
It is the world of the past, never of the future. To move forward clinging to the past is like dragging		p 334
a co-option that will be carried out only in the future, and form an apparatus for the absorption of a surplus		p 338
a difficult and uninteresting job on the outside; children whose future remains uncertain; the father who has had it with feeding		p 356
FUTURISM	1	
their populations. They are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They		p 260
vacillate between two		
G	2	
Materialist Psychiatry The famous hypothesis put forward by the psychiatrist G. de Clerambault seems well founded: delirium, which is by		p 22
nature		
leave us wondering: Freud quotes a remark by Sir J. G. Frazer according to which the law only forbids men to		p 114
GABEL	1	
and his son that overreaches them on all sides. Joseph Gabel, presenting a case of paranoiac delirium with a strong politico-erotic		p 274
GADGET	1	
the inadequacy of being or of dispossession. Psychoanalysis as a gadget, Oedipus as a reterritorialization, a retimbering of modern man on		p 308
GADGETS	1	
not necessarily compel psychoanalysis to engage in a study of gadgets and markets, in the form of an utterly dreary and		p 26
GAIN	8	
a father-function; we don't quite see what there is to gain by this, except for the founding of the universality of		p 82
psychic repression did bear on incestuous desires, it would thereby gain a certain independence and primacy, as a condition for constituting		p 113
are at issue. It is clear what psychoanalysis expects to gain from claiming a link, where Oedipus would be the object		p 117
and does not compromise perception. But what is there to gain from inscribing everything in Oedipus, even psychosis? One step further		p 126
comes to occupy the position of the repressing representation. Another gain in the sum of repression, a new economy in the		p 201
it results from psychic repression, social repression has everything to gain when incest comes to take the place of the representation		p 202
us, so that it can accumulate its poisonous sperm and gain the time necessary for propagating itself, and for passing on		p 311
the lack-of-being-that-is-life; yes it is through castration / that we gain access / to Deeeesire. What one calls the disappearance of		p 312
GAINED	3	

that of the infantile factors themselves. But nothing has been gained thereby, since the actual factor ceases to be privative only are women lost; women brought in by marriage are women gained. Each family descended from these marriages thus bears a sign a daughter) to the outside world if a woman was gained in the previous generation ... The pivot-couple, formed by an A	p 128 p 156 p 156
GAINS 3	
passing from the brother to the sister, since the brother gains a wife, while the sister is lost to her own irresistibly comical nature of the formulas according to which one gains access to desire through castration. But the idea that there the conjunctions, biunivocal), at the same time that the support gains a specificity under a structural unity, and the signs themselves	p 156 p 295 p 310
GAITS 1	
when Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods of self-locomotion constitute, in and of themselves, a	p 2
GAIUS 1	
will accompany the imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the delirium	p 213
GALAXY 1	
is meant when someone announces the collapse of the Gutenberg galaxy? Of course capitalism has made and continues to make use	p 240
GALLIC 1	
against it. I had racist notions.... I descend from the Gallic dynasty. By this right I am a man of noble	p 90
GALLOP 1	
as a lack, with Oedipus and castration back at a gallop, at the same time that one reduces the absence of	p 314
GAME 12	
left alone. Other times he goes along with the whole game and even invents a few tricks of his own, introducing is someone who takes the artifice seriously and plays the game to the hilt: if you want them, you can have deprivation, that turns the law into a rule of the game and no longer a commandment, and the signifier into a as best it can after a terrible exogenous adventure. The game of alliances is ambiguous: are we still on this side but always convergent consequences: the comparison of language to a game; the signified-signifier relationship, where the signified finds itself by nature a floating identity, tends to replace the model of the game. In short, Hjelmslev's very special position in linguistics, and the a purely immanent theory of language that shatters the double game of the voice-graphism domination; that causes form and substance, content they do not form a Taylor system, nor a mechanical game of isolated formulas, but rather imply intuitions that are linked of the unconscious: we are still pious. Everywhere, the great game of the symbolic signifier that is embodied in the signifieds and do not answer to the rules of a linguistic game of chess, but instead to the lottery drawings that sometimes involving 2, 3, n organs; deformable abstract polygons that make game of the figurative Oedipal triangle, and never cease to undo is brave, too. He is decorated like crazy. In man's game of chance the death instinct, the silent instinct is decidedly	p 14 p 35 p 111 p 195 p 242 p 242 p 242 p 251 p 306 p 309 p 325 p 335
GAMES 4	
a telling one. The same remark holds true of children's games. A child never confines himself to playing house, to playing subjected to the requirements of representation, and to the dreary games of what is representative and represented in representation. And there autonomous, expressive, or signifying. Even the nursing child, in his games as in his feedings, his chains, and his meditations, is hands, too attentive to seeing that his clients play nice games. Now the economic situation, the relation to the outside, is	p 46 p 54 p 100 p 356
GANGS 1	
movement of deterritorialization (neighborhood territorialities, territorialities of the large aggregates, gangs). Others are organized or promoted by the State, even though	p 258
GAP 5	
to oedipalize even the schizo, and to show that a gap in the Symbolic would bring us back to the Imaginary are several ways to interpret such disharmonies: ideally, by the gap between the real institution and the assumed ideal model; morally problem tended to assume its diachronic dimension, causing the generation gap to appear. Why think that supernatural powers and magical aggressions unmarked. He has merely widened, beyond the limits allowed, the gap that separated the voice of alliance and the body of traced by the graphism that responds to the word. The gap between the two elements is bridged by the eye, which	p 83 p 151 p 170 p 191 p 204
GAPING 2	
interpreted as a lack with regard to the father, a gaping hole in the structure; next, in the name of this the same time on the body without organs: not the gaping wound represented in castration, but the myriad little connections, disjunctions	p 90 p 315
GAPS 6	
sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even between things that are contiguous, gaps that are affirmations which there are gaps even between things that are contiguous, gaps that are affirmations, pieces of a puzzle belonging not to does not engender its own ruptures. Families are filled with gaps and transected by breaks that are not familial: the Commune structure that is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in conjunction of the signifier as distinguishing units are regulated by coded gaps that the signifier overcodes in its turn. There result diverse by the figural that comes to short-circuit the signifier's coded gaps, inserting itself between them, and working under the conditions of	p 43 p 43 p 97 p 98 p 242 p 243
GARAGE 1	
He has a passion for mechanics. The man in the garage has been his best therapist. If we take mechanics away	p 381
GARB 1	
and chain. The true visionary is a Spinoza in the garb of a Neapolitan revolutionary. We know very well where lack	p 28
GARBAGE 1	
given back an asylum, or a little Beckettian land, a garbage can, so they can become catatonic in a corner. But	p 319
GARNERING 1	
by the share of the product it takes for itself, garnering here, there, and everywhere a reward in the form of	p 16
GARNERS 2	

the Eternal Return. A residual subject of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this machine turns arouses, and it is not ideology, it is economy. Capitalism garners and possesses the force of the aim and the interest	p 21
GAS 1	
appropriately named fluidics, which operates by means of streams of gas; the computer is a machine for instantaneous and generalized decoding	p 241
GASEOUS 1	
structure reduced to impotence; a writing with pneumatic, electronic, or gaseous indifferent supports, and that appears all the more difficult and	p 370
GASPING 1	
the schizophrenic investment commands an entirely different determination, a family gasping for breath and stretched out over the dimensions of a	p 278
GASPS 1	
using words composed of articulated phonetic units, it utters only gasps and cries that are sheer unarticulated blocks of sound. We	p 9
GATES 3	
the edge of the deterritorialized socius, the desert at the gates of the city. But it is urgent, it is essential figure-matrix—Lyotard correctly names desire, which carries us to the gates of schizophrenia as a process. But what explains the reader's yes, yes, we enter the order of desire through the gates of castration once desiring-production has spread out in the space	p 102 p 244 p 306
GATHER 1	
the daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that has ever been believed by	p 304
GATHERED 1	
representatives, their migrations and variable relations. All former beliefs are gathered up and revived in the name of a structure of	p 306
GATHERING 2	
and regression: your father, and your father's father, a snowball gathering speed as it moves from Oedipus all the way to an overflowing of the old filiations into the direct filiation, gathering all the subjects into the new machine. The essential action	p 108 p 198
GATHERS 2	
producers and consumers: the full body of the goddess Earth gathers to itself the cultivable species, the agricultural implements, and the despot into one of its images. That is why Oedipus gathers up everything, everything is found again in Oedipus, which is	p 142 p 267
GAUGE 1	
occupy them as well as the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that are characterized by	p 370
GAVE 5	
machines, as found in the paranoiac machine of primary repression, gave way to an attraction in the miraculating machine. But the chocolate bar that a certain woman known as my mother gave me—I asked myself what it meant to exist, to reactionary turning point in Freud, from the moment that he gave an autonomous value to psychic repression as a condition of a way that he identified himself with the one who gave birth to him. She was the matrix of the world thing to life are not the same as those that gave rise to it in the first place. We have distinguished	p 17 p 48 p 117 p 157 p 261
GAY 1	
any perspective of liberation futile in advance. For example, no gay liberation movement is possible as long as homosexuality is caught	p 350
GAYS 1	
Black Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is an oscillation between the reactionary paranoiac overcharges	p 260
GAZE 1	
is pain part of an active life and an obliging gaze. The equation injury = pain has nothing exchangist about it	p 191
GEAR 3	
earlier, Ravel preferred to throw his inventions entirely out of gear rather than let them simply run down, and chose to their mode of operation confronts the social machines? A tractable gear is greased, or on the contrary an infernal machine is the bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at its base, serving as its working	p 31 p 109 p 194
GEARS 2	
in the background, from whom the child borrows parts and gears according to his need, and who are there as agents prepersonal regime of partial objects, of singularities, of intensities, of gears and parts of machines of desire, where one would have	p 298 p 358
GEMELLEITE 1	
dismembering of the full body, a canceling of twinness (la gemelleite), a separation of the sexes marked by circumcision, but also	p 155
GENEALOGICAL 7	
social reproduction, insofar as this latter aims at domesticating a genealogical form and content that are in every way intractable? For as often as the mood strikes him, are based on genealogical series that constitute the recording of each of his drawings drift. It would seem that the schizo liberates a raw genealogical material, nonrestrictive, where he can situate himself, record himself, and on the body without organs is brought about through a genealogical network that is not familial: parents only intervene here as tribe and lineage, it cuts up segments of varying lengths: genealogical filiative units of major, minor, and minimal lineages, with their and reproduces itself. It serves no purpose to recall that genealogical filiation is social rather than biological, for it is necessarily with Jung's collective unconscious. He often calls this genic or genealogical unconscious familial; and Szondi himself went on to study schizophrenia	p 13 p 15 p 78 p 120 p 152 p 154 p 290
GENEALOGICALLY 1	
tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with God and forms of God derived from	p 16
GENEALOGIES 3	
of the agents, even the divisions of God, even the genealogies marking it off into squares like a grid, and their	p 16

is a patrilineal version of the opposition between the two genealogies and the two filiations: in intensity and in extension, the is, as a consequence of the interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by	p 160 p 199
GENEALOGIST-MADMAN	1
graduated relationships he performs absolute overflights spanning indivisible distances. The genealogist-madman lays out a disjunctive network on the body without organs	p 78
GENEALOGY	13
of the Oedipus complex? Disjunctions are the form that the genealogy of desire assumes; but is this genealogy Oedipal, is it form that the genealogy of desire assumes; but is this genealogy Oedipal, is it recorded in the Oedipal triangulation? Is it from one day to the next, never invoking the same genealogy, never recording the same event in the same way. When branches at once, on all sides. He explodes the Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning indivisible distances	p 13 p 13 p 15 p 78
cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is history's signifier the dead father? Once again let us	p 89
of desiring-genealogy; it assumes the task of alienating the entire genealogy; it confiscates the Numen (but see here, God is daddy A familial romance expresses an effort to save the Oedipal genealogy, but it also expresses a free thrust of non-oedipal genealogy genealogy, but it also expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena	p 120 p 126 p 126
synthesis and its reproduction: a pure force of filiation or genealogy, Numen. The full body is the unengendered, but filiation is of the Dogon egg. Each one intensively repeats the entire genealogy for himself. And everywhere it is the same, at both active repression of the intense memory of filiation. For if genealogy and filiations are the object of an ever vigilant memory not so much Mauss's The Gift as Nietzsche's On the Genealogy of Morals. At least it should be. For the Genealogy Genealogy of Morals. At least it should be. For the Genealogy, the second essay, is an attempt—and a success without	p 154 p 154 p 155 p 190 p 190
GENERAL	60
autonomous spheres that are called production, distribution, consumption. But in general this entire level of distinctions, examined from the point of	p 4
Schreber's delirium in particular, but also in delirium as a general phenomenon. A process of decomposition of this kind is very regarded automatism as merely a neurological mechanism in the most general sense of the word, rather than a process of economic therefore not a cause but merely an index of a general form of social production: thus there are manual machines and of each acid keys into its proper position. As a general rule, the problem of the relationships between parts and the destiny: what does it matter if I die, says the general, since the Army is immortal? The imaginary dimension of the identification, of superegoization and castration, all the resignation-desires (becoming a general; acquiring low, middle, or high rank), including the resignation to	p 13 p 22 p 32 p 44 p 62 p 62
understand you, but as judge, as boss, as colonel or general, that is to say as the father, I condemn you sadamostochistic guilt, was quickly applied to Proust. In a more general way still, some critics were too quick in discovering contradictions in the unconscious. Nevertheless it still respected in part the general principle of a production of these quantities. When it became all the members, who is the real psychotic?) With his general conception of microcosm-macrocosm relationships, Bergson brought about a discreet revolution	p 64 p 68 p 93 p 95
desires. These investments of an unconscious nature can ensure the general submission to a dominant class by making cuts (coupures) and nothing, but it works. Desire makes its entry with the general collapse of the question What does it mean? No one forces, the real causes on which the triangulation depends. The general line of the response is simple, it has been sketched schizoid excentric circle and the neurosis triangle. On a more general level, it is the two kinds of use made of as well as the rain from the sky and the general appropriation of the productive forces. Hence the savage, primitive socius directed. It is not even the memory of filiation in general that is repressed by a memory of alliance. It is patrilineal or matrilineal nature of the lineages, according to the general regime of the extended filiations and the lateral alliances. Let this group homosexuality, non-oedipal at first. As for Oedipus in general, it is not the repressed—that is, the representative of the libido or the affect were repressed, in the most general sense of the word (suppressed, inhibited, or transformed)—at the this repression. But—and this is something altogether different—the general social repression-psychoic repression system gives rise to an Oedipal image	p 104 p 109 p 113 p 124 p 146 p 160 p 163 p 165 p 172 p 172
without is also that which was rising from within: the general irreducibility of alliance to filiation, the independence of the alliance is by virtue of his sterility that he guarantees the general fecundity. The marriage with the sister is on the outside whole, that makes of this whole the object of a general knowledge and will whose sanctions are merely derivative of a division of labor in the capitalist mode of production in general. One then re-encounters the production of productions, the production of given determinate quantum corresponds. But it is only when a general equivalent appears as money that one enters into the reign of production, and on the theory of money as the general equivalent as found in the first section of Capital, without which capitalism for its part was able to interpret the general principle according to which things work well only providing they textile machines or techniques for the production of iron. In general, the introduction of innovations always tends to be delayed beyond this is simple: writing implies a use of language in general according to which graphism becomes aligned on the voice, but writing; not only is writing adapted to money as the general equivalent, but the specific functions of money in capitalism went the first generalized critique of the signifier. In his most general proposition, in fact, he shows that the signifier is overtaken capitalist flows and the schizophrenic flows as identical, under the general theme of a decoding of the flows of desire. Their and repels this reality. The language of a banker, a general, an industrialist, a middle or high-level manager, or a government in the primitive system. It should be noted that these general traits characterizing a code are rediscovered precisely in what today codes in every respect. First of all, money as a general equivalent represents an abstract quantity that is indifferent to the has secured for itself direct interests in production. As a general rule, State controls and regulations tend to disappear or diminish agricultural labour; but one as well as others, labour in general ... the abstract universality of wealth-creating activity. Here we have the is that will cause it to arrive? In short, the general theory of society is a generalized theory of flows; it abstract and deterritorialized subjective essence, the activity of production in general. But as this determination develops under the condition of capitalism	p 195 p 201 p 212 p 226 p 226 p 230 p 230 p 234 p 240 p 240 p 243 p 245 p 246 p 248 p 248 p 253 p 259 p 262 p 270
trouble. He begins to rave about the educational system in general, the need to restore a pure race, the salvation of this (nor his father, who invented the Pangymnastikon and a general pedagogical system). Everything changes, then: the infinite regression forced us	p 274 p 274
difference to the heart of this domain. Delirium is the general matrix of every unconscious social investment. Every unconscious investment mobilizes	p 277
primitive horde, were at the base of the socius in general? We have seen that this is not at all the since these functions, mechanical and electrical, existed in matter in general, but were combined in a particular sequence within the living is only the measure of the relationship of sexuality in general, insofar as it invests large aggregates (man and man)? Whence as their obvious participation in a pedagogical social machine in general. For the real question is this: of course the father capitalism the essence becomes subjective—the activity of production in general—and abstract labor becomes something real from which all the	p 281 p 291 p 294 p 297 p 302
In short, the discovery of an activity of production in general and without distinction, as it appears in capitalism, is the essence, inasmuch as it is the activity of production in general—is capitalism continually realienating this essence, and without interruption, in psychoanalysis, this is due to the fact that perversion in general is the artificial reterritorialization of the flows of desire, whose of exclusion between the two. The deterritorialization of flows in general effectively merges with mental alienation, inasmuch as it includes the the influencing machines of the paranoid. We have seen in general that the pseudo analyses of the object were really the answer is the death instinct, if we call instinct in general the conditions of life that are historically and socially determined provide us. This is because, on the basis of a general collapse of the large objectities, the decoded and deterritorialized flows determined as a lack, and inversely. But on a more general level, the statistical transformation of molecular multiplicity into a molar breaking them again following breaks of productive breaks. The most general principle of schizoanalysis is that desire is always constitutive of poor woman. Secondly, the familial romance and fantasy activity in general will be presented by Freud as a veritable drift of language is demented. Listen to a Secretary of State, a general, the boss of a firm, a technician. Listen to the	p 302 p 302 p 314 p 320 p 322 p 336 p 337 p 342 p 348 p 353 p 364

always hide under assignable aims or interests presented as the general aims and interests, even though in reality the latter represent	p 367
GENERAL'S 1	
the film Hearts and Minds: we see Colonel Patton, the general's son, saying that his guys are great, that they love	p 62
GENERALIZATION 1	
law. It is certain that the two preceding modes of generalization attain their full scope only in structural interpretation. Structural interpretation	p 52
GENERALIZED 31	
we find ourselves trapped in the net of a diffuse, generalized oedipalism that radically distorts the life of the child and	p 49
psychoanalyst as theoretician elevates himself to the conception of a generalized Oedipus. On the one hand, for each subject of either	p 51
course of his self-analysis, but that he doesn't give a generalized theoretical form to it until 1923, in The Ego and	p 53
but only of usage. Nothing original or derived, but a generalized drift. It would seem that the schizo liberates a raw	p 78
basic structure of the Oedipal apparatus must not only be generalized in time so as to account for all the triangular	p 109
experiences of the child and his parents, it must be generalized in space to include those triangular relations other than the	p 109
same desiring-machine, so many local fires patiently kindled for a generalized explosion—the schiz and not the signifier. 3 SAVAGES,	p 137
BARBARIANS	
over the persons of a lineage; it produces instead a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial	p 146
in the asymmetrical systems of alliance a fundamental tendency toward generalized exchange, that is to say, toward the closing of the	p 148
all social formations. It is the thing, the unnamable, the generalized decoding of flows that reveals a contrario the secret of	p 153
desire's unconscious? Will this be explained by the exigencies of generalized exchange? But what entitles one to declare that shares of	p 186
marriage system. Invoking a conflict between the egalitarian conditions of generalized exchange, and its aristocratic consequences,	p 187
Levi-Strauss acts as though he	
same unity: major work projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist in the imperial formation,	p 199
and mutually	
an outcome; it finds the new alliance by effecting a generalized appropriation of all the alliance debts. The marriage with the	p 201
filiation that results from the new alliance, by effecting a generalized accumulation of filiative stock. Both marriages are essential to the	p 201
of language establishes its sovereignty, as a servitude or a generalized slavery visited upon the masses. It has also been shown	p 207
are defined not solely by decoded flows, but by the generalized decoding of flows, the new massive deterritorialization, the conjunction of	p 224
by a surplus value of code, and capitalism by a generalized decoding that converted this surplus value of code into a	p 232
comprehensive scale. Hence it is at the level of a generalized theory of flows that one is able to reply to	p 239
of the technical means of expression that correspond to the generalized decoding of flows, instead of still referring, in a direct	p 240
of gas; the computer is a machine for instantaneous and generalized decoding. Michel Serres defines in this sense the correlation of	p 241
recent book is due to its position as the first generalized critique of the signifier. In his most general proposition, in	p 243
only to the extent that it is party to the generalized breakdown of codes and overcodings, and evolves entirely within this	p 252
it leads the struggle against codes, and merges with the generalized decoding of flows. In this capacity it is sufficient to	p 254
wealth and its realization in forms other than consumption. The generalized slavery of the despotic State at least implied the existence	p 254
State, in terms of its fulfillment of a becoming-immanent, its generalized decoding of flows, and its axiomatic that comes to replace	p 261
arrive? In short, the general theory of society is a generalized theory of flows; it is in terms of the latter	p 262
detachments, and remainders, with a transference of individuality, in a generalized schizogenesis whose elements are the schizzes-flows.	p 287
Subsequently—rather, we should	
can be reinterpreted from the point of view of a generalized decoding or a generalized process of deterritorialization: The simplest abstraction	p 302
the point of view of a generalized decoding or a generalized process of deterritorialization: The simplest abstraction, then, which modern	p 302
economics	
desiring women, a joyous activity of profanation extends beneath this generalized privatization. A painter such as Tintoretto paints the creation	p 369
of	
GENERALIZES 1	
on the contrary, one thereby plunges deeper into familialism and generalizes it. Parents have been put in their true places within	p 92
GENERALIZING 1	
psychoanalysis, a militant analysis: not because it would go about generalizing Oedipus in culture, under the ridiculous conditions that have	p 98
been	
GENERALLY 4	
charred violins, for instance, or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia assures the explosion of a	p 31
to compensate the disequilibrium of the prestations of wives, and generally the original manner in which the aggregate of prestations is	p 187
War I, which remains the model of capitalist war. More generally, the death instinct celebrates the wedding of psychoanalysis and capitalism	p 335
considerations on the sick nature of the family, or more generally still, considerations on the modern way of life. One has	p 361
GENERATE 2	
always compensated, comprising not only institutionalized conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then	p 151
primitive societies are fully	
the contrary, they come from modern industries and plantations that generate an immense surplus value, to a point where it is	p 231
GENERATES 1	
that his aim is the production for production's sake that generates surplus value, it also includes the realization of this surplus	p 235
GENERATING 2	
apparently victorious capitalism, where do we find enough innocence for generating universal history? Desiring-production also exists from the	p 139
beginning: there is	
across the social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no	p 371
longer either figurative	
GENERATION 24	
it at one and the same time with regard to generation, sex, and vital state. And the religious triangulation confirms this	p 75
manner of an infernal machine, the desiring-machine. Then a second generation of disciples of Lacan supervenes, less and less sensitive to	p 83
of its own reproduction that makes it pass from one generation to the next, and in its unadapted neurotic stases that	p 103
itself. The unconscious does not follow the paths of a generation progressing (or regressing) from one body to another: your father	p 108
on. The organized body is the object of reproduction by generation; it is not its subject. The sole subject of reproduction	p 108
production. Sexuality is not a mean; in the service of generation; rather, the generation of bodies is in the service of	p 108
not a mean; in the service of generation; rather, the generation of bodies is in the service of sexuality as an	p 108
ego, in exchange for its subordination to the process of generation; on the contrary, generation is the ego's solace, its prolongation	p 108
its subordination to the process of generation; on the contrary, generation is the ego's solace, its prolongation, the passage from one	p 108
Levi-Strauss remarks, one also changes signs in passing from one generation to the next: It depends upon whether, from the initial	p 156
which a woman can be claimed, because in the previous generation a sister or a daughter was lost, while a brother	p 156
outside world if a woman was gained in the previous generation ... The pivot-couple, formed by an A man married to a	p 156
It is now only necessary to look at the cousins' generation to establish that all those in the relationship (+ +	p 156
there is no primary filiation, nor is there a first generation or an initial exchange, but there are always and already	p 157
generations ... He senses unconsciously his symbolic membership in his mother's generation and his detachment from the real generation of	p 157
which he	

in his mother's generation and his detachment from the real generation of which he is a member ... Being, according to him	p 158
member ... Being, according to him, of the same substance and generation as his mother, he likens himself to a male twin	p 158
it is not because he is somatically from a different generation. Arguing against Malinowski, Levi-Strauss has demonstrated convincingly that the mixing	p 159
Oedipal problem tended to assume its diachronic dimension, causing the generation gap to appear. Why think that supernatural powers and magical	p 170
is because this regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies and organized persons as its object	p 275
is certainly not sexuality that is in the service of generation, but progressive or regressive generation that is in the service	p 275
is in the service of generation, but progressive or regressive generation that is in the service of sexuality as a cyclical	p 275
account of the disjunctions in the cycle. Not only is generation second in relation to the cycle, but transmission is second	p 276
point that the statutory independence of sexuality with regard to generation rests. Szondi senses this direction—according to which one must	p 290
GENERATION-GAP	1
also of coexisting with them in opposite modes. In the generation-gap conflict we hear old people reproach the young, in the	p 350
GENERATIONS	12
in a grandparental constellation, either because an accumulation of three generations is deemed necessary in order to produce a psychotic, or	p 52
Oedipal orbit in the perspective, for example, of the three generations, where the mother was not able to posit her desire	p 52
operates within this extensive framework of a family where several generations—at least three—form the condition of fabrication of a	p 94
that the signs change according to the sexes and the generations, but that one passes from the intensive to the extensive	p 157
the same plane as she from the viewpoint of the generations ... He senses unconsciously his symbolic membership in his mother's generation	p 157
and somatic, it alone being subjected to a succession of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it	p 158
against Malinowski, Levi-Strauss has demonstrated convincingly that the mixing of generations was not in the least feared as such, and that	p 159
in this manner. This is because the mixing of the generations in the son-mother case has the same effect as their	p 159
intense germinal order and the extensive regime of the somatic generations. The system in extension is born of the intensive conditions	p 160
of debts according to the lateral alliances and the successive generations, but above all the relationship of the statistical formations to	p 187
temporal divergence from the primitive machine (the difference between the generations); it constitutes the direct filiation that results from the	p 201
new	
retracing the avatars of sovereignty down through the succession of generations to the moment when a supremacy, this time definitive, puts	p 219
GENERATIVE	3
concluded in favor of an intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic particles, the	p 291
bions	
of the death instinct in fact deprives sexuality of its generative role on at least one essential point, which is the	p 331
schizoanalysis only asks what place it reserves for desiring-production; what generative role desire enjoys therein; in what forms the	p 380
conciliation between	
GENERIC	1
maid stand for the mother, independently of the social or generic differences, instead of concluding that the mother also functions as	p 355
GENEROUSLY	1
these private certitudes that our vanity and our complacency bestow generously on us, have as many deceptive sojourns as the world	p 341
GENES	5
structure under the action of DNA and its segments, the genes, performing veritable lottery drawings, creating switching points as lines of	p 289
it throws them open in a remarkable way. The hereditary genes of drives therefore play the role of simple stimuli that	p 290
of fact, the truly molecular unconscious cannot confine itself to genes as its units of reproduction; these units are still expressive	p 290
functioning mysteriously, which is to say oedipally, rather than n genes of drives—eight molecular genes, for example—functioning	p 333
machinically??) If	
say oedipally, rather than n genes of drives—eight molecular genes, for example—functioning machinically??) If one looks in this direction	p 333
GENESIS	7
of. a person's own body and the genital organs. The genesis of the machine lies precisely here: in the opposition of	p 9
persists implicitly in theories that nevertheless refuse the viewpoint of genesis. At least in the beginning, this argument runs, the unconscious	p 99
the divergence of the extension from the idea, of the genesis from the order and the power (the new alliance), and	p 219
origin and the beginnings, between the sovereign power and the genesis of the world; the myth constitutes itself within this distance	p 219
role on at least one essential point, which is the genesis of anxiety, since this genesis becomes the autonomous cause of	p 332
essential point, which is the genesis of anxiety, since this genesis becomes the autonomous cause of sexual repression instead of its	p 332
he breaks with psychiatric practice, undertakes assigning a veritable social genesis to psychosis, and calls for a continuation of the voyage	p 360
GENETIC	7
against Weismann, to reproach him for making the son the genetic or germinal brother of the mother: The Morganists-Mendelians, following	p 158
Weismann	
code are rediscovered precisely in what today is called a genetic code; not because it depends on an effect of a	p 248
second in relation to an information or a communication. The genetic revolution occurred when it was discovered that, strictly speaking, there	p 276
Markov chains: aleatory phenomena that are partially dependent. In the genetic code as in the social codes, what is termed a	p 289
is precisely the ambiguity of what the biologists call a genetic code that enables us to understand this kind of situation	p 328
the real inorganization of desire. It would seem that the genetic code points to a genic decoding: one need only grasp	p 328
the Markov chains). This can even be seen in the genetic code. In other terms, forms of gregariousness are never indifferent	p 343
GENETICALLY	2
Weismann, start from the idea that the parents are not genetically the parents of their children; if we are to believe	p 159
seen that, through reproduction and its objects (defined familiarly or genetically), it is always the unconscious that produces itself in a	p 290
GENETICISTS	1
and yet at the same time is related to them. Geneticists have noted the same phenomenon in the particular language of	p 44
GENETRIX	2
mother, he likens himself to a male twin of his genetrix, and the mythical rule of the union of two paired	p 158
husband. Hence, in his capacity as pseudo brother to his genetrix, he should be in the position of his maternal uncle	p 158
GENIC	5
aggregates. Szondi set out on this molecular path, discovering a genic unconscious that he contrasted with the Freudian individual	p 289
unconscious as	
well as with Jung's collective unconscious. He often calls this genic or genealogical unconscious familial; and Szondi himself went on to	p 289
using familial aggregates as his units of measure. But the genic unconscious is familial only to a very small degree, much	p 290
It would seem that the genetic code points to a genic decoding: one need only grasp the decoding and deterritorialization functions	p 328
code. The molecular chain is the form in which the genic unconscious, always remaining subject, reproduces itself. And as we have	p 328

GENITAL	2	
a mere projection of. a person's own body and the genital organs. The genesis of the machine lies precisely here: in triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of words that do not let		p 9 p 133
GENITOR	1	
is in no way absent. But Amma, the father and genitor, is himself a high intensive part, immanent to the placenta		p 158
GENIUS	5	
it merely lends the new resources and methods of its genius. But is this sufficient to silence the outcry of desiring-production which the pretender passes. Moreover, the pretender Richemont's stroke of genius is not simply that he takes into account Louis XVII prop, for a structure. Oedipus-as-structure. Engels paid homage to the genius of Bachofen, for having recognized in myth the figures of as soon as it attains its own grandeur, its own genius, creates chains of decoding and deterritorialization that serve as the that are sometimes termed incomplete: from the moment there is genius, there is something that belongs to no school, no period		p 67 p 88 p 107 p 368 p 370
GENS	1	
territory, and substitutes a geographic organization for the organization of gens. Yet even where kinship seems to predominate over the earth		p 145
GENTLE	1	
It may be that the paranoiac himself is either a gentle creature or a raging beast. But we always rediscover the		p 193
GENTLEMEN	2	
ensure the triumph of the most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence shows in a profound way that flows; how it produces the terrible single class of gray gentlemen who keep up the machine; how it does not run		p 351 p 373
GENUINE	5	
between attraction and repulsion persists. It would seem that a genuine reconciliation of the two can take place only on the cf. the recording supplied by Edison for Eve future). A genuine consummation is achieved by the new machine, a pleasure that point of view of consumption, rather than regarding them as genuine production. She explains them in terms of causal mechanisms (introjection instead of participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking part in the work of bourgeois hand, the modern State forms a break that represents a genuine advance in comparison with the despotic State, in terms of		p 17 p 18 p 44 p 50 p 261
GENUINELY	2	
and desire. In order to establish the basis for a genuinely materialistic psychiatry, there was a category that Reich was sorely It continually draws near to its limit, which is a genuinely schizophrenic limit. It tends, with all the strength at its		p 30 p 34
GENUS	1	
factor in each of these respects is the type or genus of social inscription, its alphabet, its characteristics: the inscription on		p 184
GEO-GRAPHISM	1	
a mark on the body are a graphic system, a geo-graphism, a geography. These formations are oral precisely because they possess		p 188
GEODESIC	1	
crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients marking the transitions and the becomings		p 19
GEOGRAPHIC	5	
encounter once again the double stroll of the schizo, the geographic exterior voyage following nondecomposable distances, and the interior historical voyage and Mongol signify? All paranoiac deliriums stir up similar historical, geographic, and racial masses. The error would lie in concluding, for is taken to mean a principle of residence or of geographic distribution, it is obvious that the primitive social machine is subdivides not the people but the territory, and substitutes a geographic organization for the organization of gens. Yet even where kinship the investment made by the libido of a sociohistorical or geographic field, from which the loved and desired beings receive their		p 87 p 89 p 145 p 145 p 366
GEOGRAPHICAL	1	
flows of time: countries, races, families, parental appellations, divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel		p 85
GEOGRAPHY	1	
on the body are a graphic system, a geo-graphism, a geography. These formations are oral precisely because they possess a graphic		p 188
GEOHISTORICAL	1	
Orients, always following the underground thread of the libido. Not geohistorical figures or statues, although our apprenticeship is more readily accomplished		p 352
GEOMETRICAL	1	
is used for if all we are given is a geometrical description of it? Or yet another example: on being confronted		p 3
GEOMETRY	1	
up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic		p 371
GEORGE	1	
even if one has to become black like John Brown. George Jackson. I may take flight, but all the while I		p 277
GEORGES	3	
about children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort a credit by L.-F. Celine. In them alliance between two families, a transaction between men concerning women, Georges Devereux drew the correct conclusion of a basic homosexual motivation does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either		p 99 p 165 p 190
GERARD	2	
they talk too much and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on words for nothing. Let us turn to the beautiful story of Gerard de Nerval: he wants Aurelia, his fondest love, to be		p 108 p 126

GERMAINE	1	
At the beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of the sign: the		p 154
GERMAN	4	
the races that leads Nietzsche to say, I'm not a German, I'm Polish. Here again individuations are brought about solely within		p 86
mother and my sister; to see myself related to such German rabble is, as it were, a blasphemy with respect to		p 89
Luther and the sixteenth-century Christians, or between Hitler and the German people, with corresponding elements that do not necessarily		p 102
imply identity		
eternity, I am a beast, a black, We are all German Jews—the historico-social field is no less invested than in		p 340
GERMANIC	2	
a meager set of tools at his disposal—some ancient Germanic law, a little Hindu law. But he does not hesitate		p 190
this return. On the one hand, the ancient city-state, the Germanic commune, and feudalism presuppose the great empires, and cannot be		p 218
GERMANS	2	
with the dangers that face the currently chosen people, the Germans, who are threatened by the Jews, the Catholics, and the		p 89
of the Jesuits, the burgomaster of a city where the Germans are fighting against the Slavs, and a girl defending Alsace		p 89
GERMEN	1	
on the full body of the earth determined as the germen. It is always possible to use the term incest, as		p 162
GERMINAL	21	
Whence the distinction between two lines, the one continuous and germinal, but the other discontinuous and somatic, it alone being subjected		p 158
to reproach him for making the son the genetic or germinal brother of the mother: The Morganists-Mendelians, following Weismann, start from		p 158
the intensive model of incest as a manifestation of the germinal lineage. Then again, Hamlet is not an extension of Oedipus		p 159
Because he must not, except in the name of this germinal filiation, marked by ambiguous signs of twinning and bisexuality, according		p 159
intense relationship with the mother-twin. The vicious circle of the germinal lineage closes (the primitive double bind): neither can the uncle		p 159
that is, it testifies to one and the same intensive germinal filiation that must be repressed in both cases. In short		p 159
alliance. It is the great nocturnal memory of the intensive germinal filiation that is repressed for the sake of an extensive		p 160
the two filiations: in intensity and in extension, the intense germinal order and the extensive regime of the somatic generations. The		p 160
no grip on desire. What is desired is the intense germinal or generative flow, where one would look in vain for		p 162
has thus transcended sexuality.) The somatic complex refers to a germinal implex. Incest refers to a this-side-of that cannot be represented		p 162
is desired (the substance of the intense earth). The intensive germinal flow is the representative of desire; it is against this		p 162
the whole paralogism of social repression. But why is the germinal implex or influx repressed, since it is nevertheless the territorial		p 162
a flow), than of what is codable or noncodable. The germinal flow is such that it amounts to the same to		p 163
representation in the primitive socius. In the first place, the germinal influx of intensity conditions all representation: it is the representative		p 164
men perhaps finds its reply in women's affinity with the germinal influx, resulting in the enclosed position of women in the		p 165
of shit, as in the Fourbe myth; or the intense germinal influx, the this-side-of incest, as in the Yourougou myth, which		p 176
alliance that represses the great, intense, mute filiative memory, the germinal influx as the representative of the noncoded flows of desire		p 185
Man must constitute himself through the repression of the intense germinal influx, the great biocosmic memory that threatens to deluge every		p 190
the other, so as to perform the great task of germinal intense repression. What is repressed, in fact, is the full		p 203
appellations that do not yet designate persons, but only intensive germinal states; on the other hand, the repressing beyond that only		p 204
private man turns on these movements of flows: the intense germinal influx, the surflux of royal incest, and the reflux of		p 211
GERMINATIVE	2	
distance: the Dogon narrative develops a mythical Weismannism, where the generative plasma forms an immortal and continuous lineage		p 158
that does not		
on desire. What is desired is the intense germinal or generative flow, where one would look in vain for persons or		p 162
GESTATION	1	
role very early, in fact from the start, from its gestation in forms still semifeudal or monarchic—from the standpoint of		p 252
GESTURAL	1	
nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc., no flow is privileged in this language, which remains		p 240
GESTURE	2	
and sicknesses. They have their specters. They must reinvent each gesture. But such a man produces himself as a free man		p 131
board fall a second time on his head—a psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter is		p 317
GET	10	
of the production of desire and desiring-machines. How does one get from one to the other, and is this transition inevitable		p 24
being wetted with water. Say that it's Oedipus, or you'll get a slap in the face. The psychoanalyst no longer says		p 45
are correct in saying: We are not castrated, so you get fucked. And far from being able to get by with		p 61
so you get fucked. And far from being able to get by with anything like the wretched maneuver where men answer		p 61
can be found. Oedipus is like the labyrinth, you only get out by re-entering it—or by making someone else enter		p 79
wall, and the failures of this breakthrough: How does one get through this wall, for it is useless to hit it		p 136
on leaving, or causes a piece of the system to get lost in the shuffle. What matters is to break through		p 277
Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a lot of people aroused. A revolutionary machine is nothing		p 293
caused it to grow in yourself; and you aim to get out of it through fantasy, through castration, but this in		p 334
of the standard of living; powerful organizations represent them, which get nasty as soon as the nature of their aims is		p 374
GETS	2	
hallucinatory form. But in this fashion the entire historicopolitical theme gets interpreted as a constellation of imaginary identifications		p 90
depending on Oedipus		
what the libido invests and counterinvests as sexual libido. One gets off on flows and the breaks in these flows. Let		p 356
GETTING	8	
only to pass on to the other. No way of getting out, neurosis or normality. The society of brothers rediscovers nothing		p 80
in schizophrenia, it is the problem of identifications. And if getting well amounts to getting oedipalized, we can easily understand the		p 91
problem of identifications. And if getting well amounts to getting oedipalized, we can easily understand the outbursts of the patient		p 91
of thirteen I've worked hard, rising on the social ladder, getting promotions, being a part of the exploiters). There is therefore		p 103
This is indeed the only way the law has of getting a grip on intention, of making the unconscious guilty. In		p 115
racket thirsting after respectability, which will never have done with getting itself recognized and institutionalized—a formidable enterprise of		p 118
absorption of		
socialism itself, any more than it prevented classical capitalism from getting round the break by continuing its veritable mole work, always		p 256
of the modern world as simulacra of the preceding planes, getting caught up in the asylum aggregate of paranoia and schizophrenia		p 283
GEZA	1	

our modern way of believing and of being pious. Already Geza Roheim proposed organizing primitives into a series of variables converging	p 171
GHETTOS 2	
has its organized enclaves of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has defined the United States	p 231
become impossible, even in relation to himself; vacuoles are isolated, ghettos created; unions are appealed to for help; the most sinister	p 378
GHOST 3	
himself has murdered the wife of a colonist whose disemboweled ghost perpetually appears before him, carrying along with it and tearing	p 96
he tries, the sick K is preyed upon by the ghost of his maternal grandfather, who cruelly reproaches him. Although the	p 167
the village come to talk, the sick subject talks, the ghost is invoked, the medicine man explains, everything recommences, drums, chants	p 168
GIANT 5	
objects (libido) in connection, that organizes inclusive disjunctions on the giant molecule of the body without organs (numen), and that distributes	p 183
The body without organs is like the cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi	p 281
molecular order, their distribution into maps of intensity on the giant molecule of the body without organs, and the statistical accumulations	p 289
the others as the working parts; the one as the giant molecule, the others as the micromolecules—the two together in	p 327
It is not easy to rediscover the molecules—even the giant molecule—their paths, their zones of presence, and their own	p 338
GIE 1	
no further details being provided, we are told of Robert Gie , the very talented designer of paranoiac electrical machines: Since he	p 17
GIFT 4	
like anything but an exchange? Why must it be a gift, or a countergift, and not an exchange? And why is	p 185
even a deferred exchange? It is theft that prevents the gift and the countergift from entering into an exchangist relation. Desire	p 186
Desire knows nothing of exchange, it knows only theft and gift, at times the one within the other under the effect	p 186
book of modern ethnology is not so much Mauss's The Gift as Nietzsche's On the Genealogy of Morals. At least it	p 190
GIFTS 3	
reform psychoanalyst obsessed with the triangle, who wraps the splendid gifts of civilization in Oedipus-identity, manic-depression, and liberty	p 108
in an infinite	
energy that is determined by the respective paths of the gifts and countergifts on the surface. Among the Kula, the circulation	p 149
thing given, or the force of circumstance that requires that gifts be reciprocated with interest, being territorial signs of desire and	p 150
GIGANTIC 3	
produced. The State, its police, and its army form a gigantic enterprise of antiproduction, but at the heart of production itself	p 235
every subject it treats. Psychoanalysis constitutes for its part a gigantic enterprise of absorption of surplus value. But which is the	p 239
of the market? Why does it form in turn a gigantic machine for social repression-psychoic repression, aimed at what nevertheless constitutes	p 245
GIGANTISM 3	
nomadic and migrant desire, characterized first of all by its gigantism: no one has shown this more clearly than Charles Fourier	p 292
conditions. The dwarfism of desire as a correlate to its gigantism. Sexuality and the desiring-machines are one and the same inasmuch	p 294
field in social production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the impression that families	p 356
have	
GINSBERG 1	
H. Lawrence to Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave, to	p 132
GIRARD 2	
of what was to become a dogma of psychoanalysis. Philippe Girard, in unpublished remarks that seem to us to have a	p 353
It is the direction rediscovered, at least hypothetically, by Philippe Girard: there is no family where vacuoles are not arranged. and	p 354
GIRL 15	
them, papa's mustache, mama's upraised arm, a ribbon, a little girl, a cop, a shoe suddenly turn up. Each chain captures	p 39
series, establishing the exclusive use of the disjunctions: you are girl or boy! Such is the case with Oedipus and its	p 59
Worm, and Worm only by being Jones. He is a girl only by being an old man who is miming or	p 87
being an old man who is miming or simulating the girl. Or rather, by being someone who is simulating an old	p 87
being someone who is simulating an old man simulating a girl. Or rather, by simulating someone ... , etc. This was already true	p 87
where the Germans are fighting against the Slavs, and a girl defending Alsace against the French. At last he crosses the	p 89
to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up similar	p 89
historical	
can only suggest that the mother functions as a pretty girl as much as the pretty girl functions as mother, since	p 114
functions as a pretty girl as much as the pretty girl functions as mother, since the main thing for the primitive	p 114
fondlest love, to be the same as Adrienne, the little girl of his childhood; he perceives them as identical. And Aurelie	p 126
niece can be understood only in the following way: the girl leaves the previous family group, to which her mother belongs	p 164
demonstrates a marked taste for the poor woman: the peasant girl on all fours washing some clothes, or the servant scrubbing	p 353
substitutes for incest? (Thus in The Wolf Man, the peasant girl as a substitute for the sister, having the same name	p 354
the sister, having the same name as she, or the girl on hands and knees, working, as a substitute for the	p 354
as rich woman or poor woman, maid or princess, pretty girl or old lady, animal or Blessed Virgin, and all at	p 355
GIRL'S 3	
absence. After all, of the three supposed phases of the girl's fantasy, the first is such that the father does not	p 58
desiring-machine whose product should not be considered abstractly, separating the girl's and the boy's cases, as if each were a little	p 61
boys are beaten—initiated by the teacher on the little girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy	p 61
GIRL-BOY 1	
way, for putting their desires (a car, credit, a loan, girl-boy relationships) ahead of their interests (work, savings, a good marriage	p 350
GIRL-SERIES 1	
use must be strictly exclusive. Hence there will be a girl-series and a boy-series, but dissymmetrical, the female fantasy having three	p 59
GIRLS 11	
Yes, I quite agree, naturally the talking birds are young girls, and the superior God is my daddy and the inferior	p 14
by little he will surreptitiously reimpregnate the series of young girls with all talking birds, his father with the superior God	p 14
the teacher, for example—in the presence of the little girls. We are present from the start at a double Freudian	p 59
beats me. The only common phase—the second for the girls and the first for the boys—affirms without doubt the	p 59
with Oedipus and its resolution, different in boys and in girls. Such is the case with castration, and its relationship to	p 59

transcendent Phallus, and the exclusive distribution that presents itself in girls as desire for the penis, and in boys as fear and teach us resignation. Resignation to Oedipus, to castration: for girls, renunciation of their desire for the penis; for boys, renunciation the boys are able to see only by becoming little girls, and the girls cannot experience the pleasure of punishment except able to see only by becoming little girls, and the girls cannot experience the pleasure of punishment except by becoming boys comprising singularities distributed haphazardly (a living room, a group of girls, a landscape). Then, within these nebulae or these collectives, sides	p 59 p 59 p 61 p 61 p 69
at first a nebula, barely extracted from the collective of girls. Then her person disengages itself, through a series of views	p 69
GIRLS'	1
words, paranoia and schizophrenia, which are like talking birds and girls' first names? Why do social investments follow this dividing line	p 279
GISELA	3
really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this area the bodily cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow asks if it is a matter of reaching the enter into connections of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led to discover the image	p 130 p 130 p 315
GIVABLE	1
principle. The death instinct is pure silence, pure transcendence, not givable and not given in experience. This very point is remarkable	p 332
GIVE	28
the fluid and petrified substance of money, for it will give to the sterility of money the form whereby money produces the desiring-machines and the body without organs so as to give birth to a new humanity or a glorious organism. This in the course of his self-analysis, but that he doesn't give a generalized theoretical form to it until 1923, in The consulting-room door is written, Leave your desiring-machines at the door, give up your orphan and celibate machines, your tape recorder and	p 10 p 17 p 53 p 56
chance that he was never able or never wanted to give this concept the analytical position and extension it required. Without male countenance. While others, whose sensuality is doubtless more violent, give their material pleasure certain imperious localizations. The second group would	p 60 p 70
obligation to keep my sister for someone else; I must give up my sister to a brother-in-law, receive my wife from On the whole, the connections of organ-machines suited to desiring-production give way to a pairing of people under the rules of to say that I am also Lesseps I wanted to give my Parisians, whom I love, a new idea—that of he deals just enough with other causes so as to give us a foretaste: he takes into account the institutions of that one day I would show them. If even artists give in to this, it would be a mistake to stand invalid at the point of his regression, in order to give him indirect symbolic satisfactions that would allow him to resume machines make a habit of feeding on the contradictions they give rise to, on the crises they provoke, on the anxieties does not appear to keep its promise, which is to give us access to a modern and functional understanding of language seeds of a new life. Decoded flows—but who will give a name to this new desire? Flows of property that system itself and that of its State, still does not give us the extrinsic conjunction of these two flows: flows of of the family according to which the family ceases to give its social form to economic reproduction: it is as though unified at the structural level of techniques and institutions that give them an existence as visible as a plate of steel with all the power of myth and tragedy, it must give a mythic and tragic presentation of the family—and a every machine—nothing more than a pure fiction that must give way to Reality defined as a lack, with Oedipus and structure produce anything but a subjugated group? How will it give free play to the process, when its entire molar organization individual or a group; assuredly perversions, and even sexual emancipation, give no privilege as long as sexuality remains confined within the fascisizing libidinal investment. As machines of subjugation, the social machines give rise to incomparable loves, which are not explained by their	p 71 p 71 p 86 p 102 p 121 p 130 p 151 p 208 p 223 p 225 p 263 p 287 p 297 p 314 p 320 p 350 p 364
live off Oedipus, to develop and promote it, and to give it a marketable medical form. Inasmuch as the paranoiac investment latter emerge on the contrary as nonfigurative indices, where persons give way to decoded flows of desire, to lines of vibration to lines of vibration, and where the cross-sections of images give way to schizzes that constitute singular points, points-signs with several amounts to the same thing, but innocently anoedipal, and which give the revolutionary the right to say, Oedipus? Never heard of is in this sense that the capitalist axiomatic cannot but give rise to new territorialities and revive a new despotic Urstaat	p 365 p 366 p 366 p 366 p 374
GIVEN	69
an easy subject to deal with, something perfectly obvious, a given that is there from the very beginning. But that is the job? Aren't there more important questions than these, however? Given a certain effect, what machine is capable of producing it certain effect, what machine is capable of producing it? And given a certain machine, what can it be used for? Can a knife rest is used for if all we are given is a geometrical description of it? Or yet another example reborn of the following state that determines him at a given moment, consuming-consummating all these states that cause him to be transition inevitable? This remains the crucial question. Karl Jaspers has given us precious insights, on this point as on so many identical nature of the two sorts of machines in any given set of circumstances. Thus fantasy is never individual: it is figure of those who come to occupy them in a given social or pathological formation: a structural Oedipus (3+1) that does but performs all the possible triangulations by distributing in a given domain desire, its object, and the law. It is certain between desiring-production and social production, between symptomological and collective formations, given their identical nature and their differing regimes; and on the	p 3 p 3 p 3 p 3 p 20 p 25 p 30 p 52 p 52 p 54
to a constant self-perpetuation? As Freud says, can a currently given conflict be exhausted, can the one who is sick be us of the cure. 3 The Connective Synthesis of Production Given the syntheses of the unconscious, the practical problem is that is the case in an illustrative passage, the first kiss given Albertine. Albertine's face is at first a nebula, barely extracted receives a fixed subject, an ego specified according to a given sex, and complete objects defined as global persons. The complexity reactions between the different syntheses of the unconscious following a given use. It is first of all the synthesis of recording vivid. This example appears all the more striking to us, given our great admiration for Maud Mannoni's work and for the by the libido throughout the disjointed elements of Oedipus—especially given the fact that these elements never form a mental structure more important is—why revert to myth? If myth is given up, a little joy, a little discovery, is restored to understood in terms of a social repression inherent to a given form of social production. Social repression bears on desire—and see not, speak not) apply to those who, in a given state or on a given occasion, are deprived of the to those who, in a given state or on a given occasion, are deprived of the right to enjoy a collectively of alliance combine concretely with relations of filiation on a given territorial surface. Leach has specifically underscored the importance of local	p 65 p 68 p 69 p 70 p 70 p 90 p 98 p 113 p 118 p 142 p 142 p 147
corresponds to Mauss's celebrated formula: the spirit of the thing given, or the force of circumstance that requires that gifts be way. But this is already the point of view required—given a change of perspective—for examining the primitive socius, the exist prior to alliances in a system assumed to be given in extended form; the other mythical, which shows how the who has the right to the matrimonial prestations in a given system?—cannot be resolved independently of the lines of passage from different filiations. The question why a female homosexuality hasn't given rise to Amazon groups capable of negotiating for men perhaps coming from the adult: all the conditions would then be given for an adequate (extrafamilial) understanding of the libido. But more would have no hold on the productions of the unconscious. Given these conditions, what is there to say about the relationship branch among the Ndembu, Victor Turner shows that the names given to them form a part of a chain that mobilizes ideology, it is as though a wife could only be given (the lityuatieli), or carried away, kidnapped, hence in a certain relation to an ideal of exchange, or is it already given in the preconditions, included in the heterogeneity of the terms like a system of correspondences in the heart of a given social machine. All this finds itself overwhelmed in a new Nougayrol describes just such a situation: For the Sumerians, [a given sign] is water; the Sumerians read this sign a, which these forms is to reconstitute the Urstaat insofar as possible, given the requirements of their new distinct determinations. For what do expropriation and proletarianization—all the preconditions are present, everything is given, without producing a capitalism properly speaking, but rather a regime	p 150 p 151 p 155 p 164 p 165 p 174 p 179 p 181 p 186 p 187 p 205 p 208 p 218 p 223
is divided into qualified pieces of labor to which a given determinate quantum corresponds. But it is only when a general	p 226

bringing the capitalist economy closer to full output within the given limits, and by widening these limits in turn—especially within that the relation is established between a power and a given magnitude. This is something that became evident as we pursued the way in which an archaism or folklore in a given set of circumstances can suddenly become charged with a dangerous so daddy-mommy will be proud of me; the double direction given to resentment, the turning back against oneself, and the projection does not come to consciousness except in relation to a given body, a given person that it takes as object. But to consciousness except in relation to a given body, a given person that it takes as object. But our object choice its cultural edifice is now, by a critical irony, being given its poetic immolation, its mythos, through a kind of writing specific determinations that still linked desire or labor to a given person, to a given object in the framework of representation linked desire or labor to a given person, to a given object in the framework of representation. Desiring-production and machines, psychic nebula of molecules. The reader always risks stopping at a given plane and saying yes, that is where Proust is explaining race of sick people implore by reaction that they be given back an asylum, or a little Beckettian land, a garbage without organs is the matter that always fills space to given degrees of intensity, and the partial objects are these degrees a portion of the energy does not occur at a given moment, but is a preliminary and constant condition of the for the molar aggregates, where the signifying chain forms a given determinate configuration on a support that is itself specifically determined signs of desire; but these signs are no longer signifying, given the fact that they are under the order of the this I is another? The experience of death must have given us exactly enough broadened experience, in order to live and idea necessarily took on the appearance of a crazy idea, given what had become of analysis. He demonstrated that Freud, no instinct is pure silence, pure transcendence, not givable and not given in experience. This very point is remarkable: It is because determines goals and ends. The form or quality of a given socius—the body of the earth, the body of the the natural or divine precondition of production corresponding to a given degree to which it affixes a structural unity and apparent single class, that class which has an interest in a given regime. The other class can constitute itself only by a It is doubtless true that interests predispose us to a given libidinal investment, but they are not identical with this investment place rather than another, to fix our aims on a given path, convinced that this is where our chances lie—since laws of social reproduction, impel the libido to invest a given socius as a full body—a given absurd power in to invest a given socius as a full body—a given absurd power in which we participate, or have the chance to a structured molar aggregate that it constitutes under a given form of power and gregariousness, or whether it subjugates the aggregates that they constitute on a large scale under a given form of power or selective sovereignty; the other by the of living are realities, but realities that derive from a given supplementary axiom that capitalism is always capable of adding to with the exploited masses or the weakest links of a given system. Do these masses or these links act in their interruption accounts for the reality this rupture assumes at a given moment, in a given place. It is clear how everything reality this rupture assumes at a given moment, in a given place. It is clear how everything can coexist and intermix does not claim to be identical with the revolution itself. Given a socius, schizoanalysis only asks what place it reserves for	p 235 p 249 p 260 p 269 p 293 p 293 p 298 p 300 p 300 p 318 p 319 p 327 p 327 p 328 p 328 p 331 p 331 p 332 p 343 p 343 p 344 p 345 p 345 p 346 p 346 p 348 p 366 p 373 p 377 p 377 p 377 p 380
GIVENS	3
individual fantasy fitted the whole of this field over imaginary givens. If this first distinction is drawn out, we see that repressing any reterritorialization that might be produced by the economic givens of the agrarian problem. (As if the Greeks had discovered rather common to them all (what the Marxists term the givens of useful labor). The form or quality of the socius	p 62 p 197 p 343
GIVER	1
not an exchange? And why is it necessary that the giver also be in the position of someone who has been	p 185
GIVERS	1
lines (for example, the superior or inferior ranks of the givers and receivers of wives). The surplus value of code carries	p 150
GIVES	38
free himself of these currents that were tormenting him, he gives every appearance of having finally joined forces with them, taking presuppose an I feel at an even deeper level, which gives hallucinations their object and thought delirium its content—an I the mere taste of wheat who grew it; the product gives us no hint as to the system and the relations one hand, and irrational, fantasizing production on the other. He gives up trying to discover the common denominator or the coextension along fibers that link it to other regions and thus gives rise at a distance to phenomena that are incomprehensible from And there is the essential thing: the reproduction of desire gives way to a simple representation, in the process as well their virulence and efficacy . Yet the reference to the penis gives its full meaning to castration. Through it, all the external wanted us finally to pass on to serious things. He gives us twelve or thirteen versions of the death of God is Oedipus who produces man in this fashion, and who gives a structure to the false movement of infinite progression and the repression actually comes to bear; the displaced represented, which gives a falsified apparent image that is meant to trap desire psychic repression is considered in terms of social repression, which gives rise to a displacement and acts on the partial drives masked by the faked displaced image to which the repression gives rise. Psychic repression is delegated by the social formation, while ordinarily repressed—erupts by means of such a state, or gives rise to such states, which endlessly run the risk of it toward this limit. At capitalism's limit the deterritorialized socius gives way to the body without organs, and the decoded flows of inscribed signs that renders man capable of language, and gives him a memory of the spoken word. 2 The Primitive The immanent unity of the earth as the immobile motor gives way to a transcendent unity of an altogether different nature many primitive cures; they are schizoanalysis in action. Victor Turner gives a remarkable example of such a cure among the Ndembu is something altogether different—the general social repression-psychic repression system gives rise to an Oedipal image as a disfiguration of the labor capacity, but in the ideological representation that the society gives itself of its economic base, this aspect fades before the machine there, a holy ark and a portable temple, and gives his people a new religious-military organization. In order to summarize with the real, a biunivocalization forming the transcendent dimension that gives rise to a linearity; in place of nonsignifying signs that is not the signifier but a figural dimension underneath, which gives rise to configurations of images that make use of words home, without one's having to leave the TV screen. This gives private persons a very special role in the system: a of the overseeing and overcoding object from on high, which gives way to a social field of immanence where the decoded names? Why do social investments follow this dividing line that gives them a specifically delirious content (recreating history in delirium)? And delirium. The production couple—the desiring-machines and the social field—gives way to a representative couple of an entirely different nature as a lack. The great Other as the nonhuman sex gives way, in representation, to a signifier of the great Other as the model for catatonia, it is catatonic schizophrenia that gives its model to death. Zero intensity. The death model appears him to live. . . . It is Oedipus, the marshy earth, that gives off a powerful odor of decay and death; and it to love, but a force to love, a virtue that gives and produces, that engineers. (For how could what is in extent. His delirium is a switchboard with thirteen telephones. He gives his orders to the world. He doesn't care for the absorption of a surplus value not even produced yet—which gives them precisely an apparent revolutionary position.) In a world such own constituent machines, but merely represent what a repressive apparatus gives it to represent. It is the very form of interpretation itself to be incapable of attaining the unconscious, since it gives rise to the inevitable illusions (including the structure and the capitalism.) This welding of desire to lack is precisely what gives desire collective and personal ends, goals or intentions—instead of mother also functions as something other than the mother, and gives rise in the child's libido to an entire differentiated social contradictions, for one confers on it a value as microcosm, gives it the role of a necessary relay for the transformation aims and reasons; or else the investment of interest itself gives rise to and creates those interests that rationalize the paranoiac	p 17 p 18 p 24 p 30 p 40 p 54 p 73 p 106 p 108 p 115 p 117 p 119 p 136 p 140 p 145 p 146 p 167 p 172 p 188 p 193 p 206 p 244 p 251 p 268 p 279 p 298 p 310 p 329 p 333 p 333 p 335 p 338 p 339 p 339 p 342 p 355 p 361 p 376
GIVING	11
one to another, according to the questions asked him, never giving the same explanation from one day to the next, never act of producing and the product, something becomes detached, thus giving the vagabond, nomad subject a residuum. The objective being of induced by repression. Repression cannot act without displacing desire, without giving rise to a consequent desire, all ready, all warm for of psychoanalysis, we see in them an interesting attempt at giving the actual factors a status other than ulterior or privative when he was a baby. It is a question of giving the patient tactile and other bodily sensations that lead him but a veritable group analysis centering on the sick individual. Giving him potions, attaching horns to his body for drawing up transects and from what it resects, as though it were giving evidence of another dimension, a cerebral ideality that is added	p 15 p 26 p 115 p 128 p 130 p 168 p 219

and where the conditions of flux imply conditions of reflux, giving to the infinite debt its capitalist form; but the State organism. In a word, the very gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration and experiment	p 229 p 288
each line I write that I am scouring the womb, giving it the curette, as it were. Behind this process lies	p 298
in its whole length with God Himself on the sidelines, giving the starting signal across the track as the figures speed	p 369
GLADDENS 1	
of the signifieds! The signifier is the only thing that gladdens their hearts. But this master signifier remains what it was	p 208
GLANCE 4	
to are of many very different sorts, and at first glance do not seem to belong to a single category: Marcel	p 18
immediately compel us to raise another one, which at first glance seems quite different: how does psychoanalysis go about reducing a	p 20
to our perverted eyes—for the fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he	p 167
a final discharge; the aim now is to make the glance recoil disconsolately from an iron impossibility. The earth becomes a	p 192
GLARING 1	
over-all process. For the real truth of the matter—the glaring, sober truth that resides in delirium—is that there is	p 4
GLIDES 2	
as the terminal point of a distance over which he glides. He is child or parent, not both, but the one	p 76
is as an indivisible, nondecomposable distance over which the schizo glides in order to be everywhere something real is produced, everywhere	p 87
GLIMPSED 2	
dirty little secret, in place of the wide open spaces glimpsed for a moment. The familialist reduction, in place of the	p 270
of a successful castration. Yet what was the other direction, glimpsed for a moment by Freud apropos of the familial romance	p 354
GLITTERING 1	
contents of the historical delirium would derive, as so many glittering reflections in an imaginary mirror? Is the trinitary formula for	p 91
GLOBAL 32	
de Clerambault seems well founded: delirium, which is by nature global and systematic, is a secondary phenomenon, a consequence of partial	p 22
hence appear to her to be derived from (prelevés sur) global persons; not only are they destined to play a role	p 44
desire from the point of view of the whole, of global persons, and of complete objects—and also, perhaps, because she	p 45
beginning, partial objects are only apparently derived from (prelevés sur) global persons; they are really produced by being drawn from	p 46
(prelevés	
expressed; connective syntheses that let themselves be taken in a global and specific use; disjunctive syntheses that let themselves be taken	p 67
here is between two uses of the connective syntheses: a global and specific use, and a partial and nonspecific use. In	p 70
according to a given sex, and complete objects defined as global persons. The complexity and the foundations of such an operation	p 70
it is forbidden, that very thing was desired. In reality, global persons—even the very form of persons—do not exist	p 70
profoundly changing the connections of this synthesis by introducing new global persons. These new images of persons are the sister and	p 71
this level that would refer the objects of desire to global persons, or desire to a specific subject. The only subject	p 72
detachable partial objects to the detached complete object, from which global persons derive by an assigning of lack. For example, in	p 73
and homosexuality, an Oedipal castration, as well as complete objects, global images, and specific egos. We deny that these are productions	p 74
therefore promoted by psychoanalysis first of all by making a global and specific use of the connective syntheses. This use can	p 74
that remains an orphan (yes, I was ...); rather, they designate global persons who do not exist prior to the prohibitions that	p 78
the prohibitions that found them, and they differentiate among these global persons and in relation to the ego. So that the	p 78
a confusion of persons, where the ego identifies with the global persons, with the loss of differentiating rules or differential functions	p 78
found to be in opposition to the Oedipal use, itself global and specific. This global-specific use was found to have two	p 110
transcendent uses of synthesis imposed on it by other forces: Global Persons, the Complete Object, the Great Phallus, the Terrible	p 121
Undifferentiated	
also cuts inwardly, along the lines of differentiation that form global persons: there's daddy, there's mommy, there you are, and then	p 125
resulting in a residual share for each member, in a global system of desire and destiny that organizes the productions of	p 142
becomes abstract quantity, the elevated and disinvested anus produces the global persons and the specific egos that serve this same quantity	p 143
superego, no guilt. No identification of a specific ego with global persons—but group identifications that are always partial, following the	p 143
its own immanence. In this manner it is indeed the global object of an investment of desire. The wage earner's desire	p 239
because it is not analytical and regressive, but explores a global field of coexistence. Witness a film by Nicolas Ray, supposedly	p 274
organism appears as a single subject; when the connections become global and specific, the disjunctions exclusive, and the conjunctions	p 287
biunivocal; then	
that is where the disjunctions become exclusive (and the connections global, and the conjunctions, biunivocal), at the same time that the	p 310
the flows of schizophrenic desire that is not accompanied by global or local reterritorializations, reterritorializations that always reconstitute	p 316
shores of representation	
the familial and neurotic lands of Oedipus, there where the global and personal connections are established; he does not remain there	p 318
the same time as the connective lines take on a global and specific meaning. But it is another case altogether with	p 328
social or living, is composed as a whole, as a global or complete object. It is in relation to this new	p 342
of the neurosis and castration type: the neurotic needs a global object in relation to which the partial objects can be	p 342
is defined by a regime of syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions that characterize the	p 344
aggregate	
GLOBAL-SPECIFIC 1	
opposition to the Oedipal use, itself global and specific. This global-specific use was found to have two aspects, parental and conjugal	p 110
GLOBALLY 1	
founded on the breaks or schizzes, to large vacuoles determined globally, of the neurosis and castration type: the neurotic needs a	p 342
GLORIES 2	
form the treasure of the paranoiac tortures and the celibate glories—all the pogroms of history, that's what I am, and	p 87
this factory, what this process is, its spasms and its glories, its labors and its joys, still remain unknown. 7 Social	p 113
GLORIOUS 2	
as to give birth to a new humanity or a glorious organism. This is tantamount to saying that the subject is	p 17
expresses the struggle with the old system, and already a glorious celibate machine, insofar as it exalts the triumph of the	p 193
GLORY 2	
a point that is almost unbearable—a celibate misery and glory experienced to the fullest, like a cry suspended between life	p 18
the Schizo. From the depths of his suffering and his glory, he has the right to denounce what society makes of	p 135
GLOSED 1	

considerations on the modern way of life. One has therefore glossed over what is essential: that society is schizophrenizing at the	p 361
GLOWS 1	
over-heated factory,/ and outside,/ the invalid shines,/ glows,/ from every burst pore. This does not mean that	p 3
GLUED 1	
to be turned up, so that they may all be glued back together to create a unity that is precisely the	p 42
GLYPHS 1	
idols, is the advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision	p 266
GO 56	
are to be used to accomplish this? What ought to go inside the Oedipal triangle, what sort of thing is required	p 3
into a new act of producing. The table continues to go about its business. The surface of the table, however, is	p 7
far-reaching question in this regard: does the recording of desire go by way of the various stages in the formation of	p 13
which at first glance seems quite different: how does psychoanalysis go about reducing a person, who this time is not a	p 20
goal in itself, or if it is allowed to go on and on endlessly in a void, so as to	p 24
is not that some people steal or that others occasionally go out on strike, but rather that all those who are	p 29
needs the mediation of myth, he no longer needs to go by way of this mediation—the negation of the existence	p 58
it is not a matter of a synthesis that would go beyond the negative disjunctions of the derived reality, in an	p 77
as for example the father who says to his son: go ahead, criticize me, but strongly hints that all effective criticism	p 79
Freud writes: Everything unfolds as if the essential were to go beyond the father, as if going beyond the father were	p 80
inverse reasoning. That is why, when we are invited to go beyond a simplistic conception of Oedipus based on parental images	p 82
and psychoanalysis is not the Oedipus ritual. Even if we go back from the images to the structure, from imaginary figures	p 83
and social psychoanalysis, a militant analysis: not because it would go about generalizing Oedipus in culture, under the ridiculous conditions	p 98
that	
sense every child is a little scientist, a little Cantor. Go back through the course of the ages, you will never	p 100
of connecting desire to the ready-made objects of social production. Go buy madeleines in Combray if you really want to feel	p 125
Holderlin, in order to superegoize literature and tell us: Careful, go no further! No errors for lack of tact! Werther yes	p 134
to say that incest is impossible? Isn't it possible to go to bed with one's sister or mother? And how do	p 161
your maternal grandfather—don't mistake them for chiefs; you can go have yourself triangulated in your corner, and place your house	p 168
progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again there is no contradiction in the	p 173
devenir). From this point of view, the discussion can only go round in circles between the holders of a cultural interpretation	p 174
A molar functionalism is therefore a functionalism that did not go far enough, that did not reach those regions where desire	p 181
take into account political, economic, and religious dimensions that would go beyond sexuality. So long as the problem is put in	p 182
under consideration. And in more recent examples, we have to go along with Wittfogel when he shows the degree to which	p 220
this will be the American meaning of frontiers: something to go beyond, limits to cross over, flows to set in motion	p 224
flow—this time uninterrupted—of raw profit, constituting at one go an undivided quantity flowing over the full body, however diverse	p 238
to be invested by desire? And how far does desire go beyond so-called objective interests, when it is a question of	p 239
of the fascist economic solution? Or might it be to go in the opposite direction? To go still further, that is	p 239
might it be to go in the opposite direction? To go still further, that is, in the movement of the market	p 239
schizophrenic character. Not to withdraw from the process, but to go further, to accelerate the process, as Nietzsche put it: in	p 240
a few of which are retained. Electric language does not go by way of the voice or writing; data processing does	p 241
which it serves as a receiver. On it one can go from any afferent direction to any efferent direction, and in	p 241
ashamed to be happy? follow my example, I won't let go before you say, It's my fault, O ignoble contagion of	p 268
of sexuality by saying to us: at least it won't go any further than the family! The dirty little secret, in	p 270
Butler, The Book of the Machines, nevertheless allows us to go beyond these points of view. It is true that this	p 284
rests. Szondi senses this direction—according to which one must go beyond the molar to the molecular—so acutely that he	p 290
resort to metaphors, any more than for the libido to go by way of metamorphoses. Hitler got the fascists sexually aroused	p 293
really believed in all this—in myth, in tragedy. (They go on believing, whereas the Hellenists have long since stopped.) The	p 297
in the space of a representation that allows it to go on living only as an absence and a lack unto	p 306
in the ensemble of signifiers). Just how far will one go in the development of a lack of lack traversing the	p 307
denounces the existence of a psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't see what the stamp of	p 312
which psychoanalysis joins forces with social repression, he still doesn't go far enough, because he doesn't see that the tie linking	p 312
by the police. And it will not be necessary to go looking for the alibi of an accident. Charles Chaplin did	p 318
what exactly?—a new land. In each case we must go back by way of old lands, study their nature, their	p 318
that operate like machines and that will cause him to go on further. This very movement is humor, black humor. Oh	p 318
along. It should therefore be said that one can never go far enough in the direction of deterritorialization: you haven't seen	p 321
objects are elements of the unconscious, and we cannot even go along with the image of the partial objects that their	p 324
it was a liquidation of the libido. Reich did not go wrong here, and was perhaps the only one to maintain	p 331
last way in which a depressive and exhausted libido can go on surviving, and dream that it is surviving: The ascetic	p 333
A maudlin crying to be loved, which makes your knees go all ricky. Just as there are two stomachs for the	p 334
to treat Oedipus as an appearance, a decor, and to go back to the unconscious libidinal investments of the social field	p 360
when they do not adopt the same body. We can't go along with Maud Mannoni when she sees the first historical	p 364
the very end investments of desire that do not even go by way of a deceptive and subjective ideology, and that	p 373
whose preconscious investments of interest do not, or should not, go in the direction of capitalism, can maintain an unconscious libidinal	p 374
if one were to ask when it all started to go bad, how far back must we go for an answer	p 375
all started to go bad, how far back must we go for an answer, back to Lenin, back to Marx? So	p 375
in the void, not assigning it a goal. We'll never go too far with the deterritorialization, the decoding of flows. For	p 382
GOAL 17	
use the term: it must not be viewed as a goal or an end in itself, nor must it be confused	p 5
says of love: We have pushed a process into a goal. The aim of any process is not the perpetuation of	p 5
halted, or if it is made an end and a goal in itself, or if it is allowed to go on	p 24
causes exclusive series to emanate, to which it attributes a goal, an origin, and a path of resignation. The contrary should	p 60
Or is it the confusion of the process with a goal (the production of the pervers-artifice), or the premature interruption of	p 68
also drunken or slumbering subjects—toward lethal destinations. Hence the goal of schizoanalysis: to analyze the specific nature of the	p 105
libidinal	
a clinical entity. You have pushed a process into a goal. ... If we made a psychoanalyst enter into the domains of	p 113
For literature is like schizophrenia: a process and not a goal, a production and not an expression. Here again, oedipalization is	p 133
one hand, it alone is capable of realizing capitalism's supreme goal, which is to produce lack in the large aggregates, to	p 235
bicycle preserves the mother's room as the vestige of a goal; the vacillating spirals of The Unnamable keep the familial tower	p 315
production, which behaves as a molecular phenomenon devoid of any goal or intention. Nor must it be thought that the statistical	p 342
they are not to be explained in terms of any goal or end, since they are what determines goals and ends	p 343
in which it is forced to take itself as a goal. We have seen in this sense how social production produced	p 362
something that achieves a breakthrough—art as a process without goal, but that attains completion as such. The codes and their	p 370
neurotic or neuroticizing painting that makes the process into a goal or an arrest, an interruption, or a continuation in the	p 370
reason but anticipates any deviance on their part, imposes a goal on them, and makes scientists and science into an agency	p 371
it turn about in the void, not assigning it a goal. We'll never go too far with the deterritorialization, the decoding	p 382
GOALS 12	

lack is precisely what gives desire collective and personal ends, goals or intentions—instead of desire taken in the real order	p 342
of totalizing, unifying, signifying objectivities, that assign organizations, lacks, and goals? The full bodies determine the different modes of the	p 343
socius	
of any goal or end, since they are what determines goals and ends. The form or quality of a given socius	p 343
degree to which it affixes a structural unity and apparent goals, to which it falls back, and whose forces it appropriates	p 343
interest. The latter passes by way of the large social goals, and concerns the organism and the collective organs, including the	p 343
body—the new force that corresponds to the effectively revolutionary goals and syntheses from the viewpoint of the preconscious—it is	p 347
him to appear reasonable, by appealing to collective interests and goals, reforms to be brought about, sometimes even revolutions to be	p 364
of the silent majority. The explanation is that, beneath preconscious goals and interests, a uniquely unconscious investment rises up that	p 364
embraces	
delirium is the investment—of a socius as such, beyond goals. And it is not merely the despot's body to which	p 365
investment. Even the most overt fascism speaks the language of goals, of law, order, and reason. Even the most insane capitalism	p 367
them, constitute properly aesthetic molar formations that are characterized by goals, schools, and periods. They relate these aesthetic	p 370
formations to greater	
or perverse reterritorializations that arrest the process or assign it goals; it is no more behind than ahead, it coincides with	p 382
GOBARD 1	
impasse. (Or, in line with a suggestion made by Henri Gobard, would it be better to translate this as double hold	p 110
GOD 72	
forces him to situate himself socially, in relationship to the God of established religion, in relationship to his father, to his	p 2
it senses there are larvae and loathsome worms, and a God at work messing it all up or strangling it by	p 9
is only apparently religious? The body without organs is not God, quite the contrary. But the energy that sweeps through it	p 13
its disjunctions. Hence the strange relationship that Schreber has with God. To anyone who asks: Do you believe in God? we	p 13
with God. To anyone who asks: Do you believe in God? we should reply in strictly Kantian or Schreberian terms: Of	p 13
of the disjunctive syllogism, or as its a priori principle (God defined as the Omnitudo realitatis, from which all secondary realities	p 13
parts: earlier empires, later empires; later empires of a superior God, and those of an inferior God. Freud stresses the importance	p 13
empires of a superior God, and those of an inferior God. Freud stresses the importance of these disjunctive syntheses in Schreber's	p 13
way of maintaining intact the rights of Oedipus in the God of delirium and the schizophrenic recording process. And for that	p 13
that we must necessarily discover Schreber's daddy beneath his superior God, and doubtless also his elder brother beneath his inferior God	p 14
God, and doubtless also his elder brother beneath his inferior God. At times the schizophrenic loses his patience and demands to	p 14
naturally the talking birds are young girls, and the superior God is my daddy and the inferior God my brother. But	p 14
and the superior God is my daddy and the inferior God my brother. But little by little he will surreptitiously reimpregnate	p 14
girls with all talking birds, his father with the superior God, and his brother with the inferior God, all of them	p 14
with the superior God, and his brother with the inferior God, all of them divine forms that become complicated, or rather	p 14
voices, nerves enter into changeable and genealogically complex relationships with God and forms of God derived from the godhead by	p 16
division	
changeable and genealogically complex relationships with God and forms of God derived from the godhead by division. But all this happens	p 16
even the copulations of the agents, even the divisions of God, even the genealogies marking it off into squares like a	p 16
the rate of cosmic sexual pleasure remains constant, so that God will find a way of taking his pleasure with Schreber	p 16
as a reward for his becoming-woman. On the other hand, God demands a constant state of enjoyment . . . and it is my	p 16
I am becoming a woman, that I am becoming a god, and so on, which is neither delirious nor hallucinatory, but	p 18
psychoanalyst frequently appeared in the guise of a devil, a god, or a sorcerer, and that the roles he assumed in	p 46
with the father and commission the father to explain the God of delirium, we ourselves have trouble following this ascension; we	p 57
monotony and encounters the father everywhere—in Flechsig, in the God, in the sun; it is the fault of sexuality and	p 57
most rigorous atheism. Freud needs to deny the existence of God as much as lung needs to affirm the essence of	p 58
pious! Let us recall Marx's great declaration: he who denies God does only a secondary thing, for he denies God in	p 58
denies God does only a secondary thing, for he denies God in order to posit the existence of man, to put	p 58
way of this mediation—the negation of the existence of God—since he has attained those regions of an autoproduction of	p 58
as he draws upon centuries of scholastic reflection in defining God as the principle of the disjunctive syllogism, Kant draws upon	p 71
differentiated. Hence the importance of the Kantian definition that posits God as the a priori principle of the disjunctive syllogism, so	p 75
restriction of a larger reality (omnitudo realitatis); Kant's humor makes God into the master of a syllogism. The action characteristic of	p 76
humanity and can finally die. That is why the schizophrenic God has so little to do with the God of religion	p 77
the schizophrenic God has so little to do with the God of religion, even though they are related to the same	p 77
related to the same syllogism. In Le Baphomet Klossowski contrasts God as the master of the exclusions and restrictions that derive	p 77
passage of a subject through all possible predicates. I am God I am not God, I am God I am Man	p 77
through all possible predicates. I am God I am not God, I am God I am Man: it is not a	p 77
predicates. I am God I am not God, I am God I am Man: it is not a matter of a	p 77
not midnight. It was not raining. Nijinsky wrote: I am God I was not God I am a clown of God	p 77
not raining. Nijinsky wrote: I am God I was not God I am a clown of God; I am Apis. I	p 77
God I was not God I am a clown of God; I am Apis. I am an Egyptian. I am a	p 77
out a disjunctive network on the body without organs. And God, who designates none other than the energy of recording, can	p 78
not at all the same as the inclusive disjunctions; neither God nor the parental designations play the same role in the	p 78
makes possible a veritable solution to Oedipus: Oedipus is like God; the father is like God; the problem is not resolved	p 81
to Oedipus: Oedipus is like God; the father is like God; the problem is not resolved until we do away with	p 81
even miscellaneous news items. (I feel that) I am becoming God, I am becoming woman, I was Joan of Arc and	p 85
Luther plays the role of woman in relation to the God of the Christians. Naturally, to ensure against the historian's justified	p 102
revolving around the death of the father, the death of God, and wants to put an end to the interminable discourses	p 106
gives us twelve or thirteen versions of the death of God, for good measure and to be done with it, so	p 106
no importance whatever, that it merely concerns the latest Pope: God dead or not dead, the father dead or not dead	p 106
social repression (repression) continue unabated, here in the name of God or a living father, there in the name of man	p 106
says that what is important is not the news that God is dead, but the time this news takes to bear	p 106
is saying: he does not mean that the death of God spends a long time plodding around in the unconscious. He	p 106
coming to consciousness is the news that the death of God makes no difference to the unconscious. The fruits of this	p 106
are not the consequences brought about by the death of God, but this other news that the death of God is	p 107
of God, but this other news that the death of God is of no consequence. In other terms: that God and	p 107
of God is of no consequence. In other terms: that God and the father never existed (or if they did, it	p 107
immemorial. The fruits of the news of the death of God do away with the flower of His death as well	p 107
desire. The question of the father is like that of God: born of an abstraction, it assumes the link to be	p 107
and man. The question of the father, the question of God, is what has become impossible, a matter of indifference, so	p 108
the way to the father of the primal horde, to God and the Paleolithic age. It is Oedipus who makes us	p 108
the entire genealogy; it confiscates the Numen (but see here, God is daddy). The desiring-experience is treated as if it were	p 120
the mother is no longer encountered, but the Virgin and God: And twice I have crossed and conquered the Acheron. Thus	p 126
subjugated? Not that it is more nearly the opposite, thank God. But these very oppositions are singularly lacking in relevance. Artaud	p 135
him in a direct relationship with the ancestor or the god. Pierre Clastres describes the solitary hunter who becomes identical with	p 148
real displacement with the flows and direct filiation with the god. It has to do with the nature of nomadic space	p 148
central doctrine of Judaëism, the doctrine of the alliance with God through a filiation that goes back to Abraham. There is	p 193
subject of a deterritorialized knowledge that links him directly to God and connects him to the people. For the first time	p 194
the body of the despot, the despot himself or his god. The prescriptions and prohibitions that often render him almost incapable	p 194
prevail over problems of use and efficacy. The emperor, the god—what did he mean? In place of segments of the	p 206
illiterate. The death of writing is like the death of God or the death of the father: the thing was settled	p 240
something different . . . if you realize that he is not a god but a human being like yourself, with worries, defects, ambitions	p 334
world like a race represented in its whole length with God Himself on the sidelines, giving the starting signal across the	p 369

GOD'S	5	
regenerated, miraculated on the body of Judge Schreber, who attracts God's rays to himself. Doubtless the former paranoiac machine continues to		p 11
to posit the existence of man, to put man in God's place (the transformation taken into account), But the person who remains that Schreber's memoirs are filled with a theory of God's chosen peoples, and with the dangers that face the currently		p 58
between the Father and the Son! ... I am speaking of God's people, naturally, not of those close to Him who take		p 89
he killed or wanted to kill his son, and perhaps God's only error lies in having stayed his hand. But doesn't		p 124
		p 274
GOD-CAPITAL	1	
extorting surplus labor, but piety is this same capital as God-capital, whence all the forces of labor seem to emanate.) This		p 225
GOD-GIVEN	1	
on your own two legs and sing with your own God-given voice [Numen]. To confess, to whine, to complain, to commiserate		p 334
GODDESS	1	
production, of producers and consumers: the full body of the goddess Earth gathers to itself the cultivable species, the agricultural implements		p 142
GODHEAD	1	
relationships with God and forms of God derived from the godhead by division. But all this happens and is all recorded		p 16
GODS	7	
he is in the mountains, amid falling snowflakes, with other gods or without any gods at all, without a family, without		p 2
mountains, amid falling snowflakes, with other gods or without any gods at all, without a family, without a father or a		p 2
castration or Oedipus, just as it knows nothing of parents, gods, the law, lack. The Women's Liberation movements are correct in		p 61
on the body without organs are races, cultures, and their gods. The fact has often been overlooked that the schizo indeed		p 85
a question of something quite different: identifying races, cultures, and gods with fields of intensity on the body without organs, identifying		p 86
to ransack the Roman Empire, the Mexican cities, the Greek gods, and the discovered continents so as to extract from them		p 87
himself calls the evaluating eye, or the eye of the gods who enjoy cruel spectacles, and in punishment there is so		p 191
GOES	37	
patience and demands to be left alone. Other times he goes along with the whole game and even invents a few		p 14
of his legs as though it were an oar, he goes into the kitchen, into the study, he runs toy cars		p 46
certain disciples of Lacan, we wonder if Lacan's thought really goes in this direction. Is it merely a matter of oedipalizing		p 53
myth that is the bed and board of psychoanalysis, and goes back to the sources: Freud never managed to escape the		p 81
try to envisage the time put into this retreat, Lacan goes on to say, the sole foundation for the society of		p 83
of Family-Child, Transgression-Punishment, Madness-Disorder; to arrange things so that disalienation goes the same route as alienation, with		p 93
Oedipus at both ends		
far from being the author of an intimate work, he goes further than the proponents of a populist or proletarian art		p 98
there is a drama for the scientist that at times goes as far as madness, and that would have no way		p 100
a condition of culture acting against the incestuous drives: Reich goes so far as to say that the crucial turning point		p 117
of production, in a diversion where the whole of psychoanalysis goes astray. And the interest of such an operation, from the		p 120
of process meet, as the movement of social production that goes to the very extremes of its deterritorialization, and as the		p 130
word, schizo, to designate both the process insofar as it goes beyond the limit, and the result of the process insofar		p 136
of filiation. It is in this sense that the economy goes by way of alliance. In the production of children, the		p 147
makes us speak in our own name, when one also goes on to say that its resolution teaches us the incurable		p 171
is this demand that is invoked to justify Oedipus? It goes without saying, the subject demands and redemands daddy-mommy: but which		p 171
in the framework of representation. In the second instance one goes beyond these large aggregates, including the family, toward the molecular		p 183
is not in them that the bad conscience developed, that goes without saying—but it would not have developed if a		p 192
doctrine of the alliance with God through a filiation that goes back to Abraham. There is the essential: every time the		p 193
with the princess-sister and the union with the mother-queen. Incest goes by twos. The hero is always sitting astride two groups		p 201
in conjunction with the thing designated, and where the eye goes from one to the other, extracting and measuring the visibility		p 204
other than a jump that necessarily fails, this jump that goes from appellations to persons, from names to bodies: on the		p 204
Alphabetical writing is not for illiterates, but by illiterates. It goes by way of illiterates, those unconscious workers. The signifier implies		p 208
his masterpiece Heliogabale. The entire history of the graphic flux goes from the flood of sperm in the tyrant's cradle, to		p 211
on hiding: that it is not the same money that goes into the pocket of the wage earner and is entered		p 228
As Samir Amin has shown, the process of deterritorialization here goes from the center to the periphery, that is, from the		p 231
organized, axiomatized stupidity coincides with him, so that, when he goes home in the evening, he rediscovers his little desiring-machines by		p 236
There has never been a liberal capitalism: action against monopolies goes back first of all to a time when commercial and		p 253
of the central banks). Or the movement of deterritorialization that goes from the center to the periphery is accompanied by a		p 258
revolutionary charges. Moreover, one no longer quite knows how it goes on one side or the other: the two ambiguous poles		p 260
has become, as such, the representation of desire. Hence it goes without saying that this becoming or this constitution does not		p 267
field (somewhat similar, in traditional terms, to the way one goes from the Parmenidean Being to the atoms of Democritus). A		p 268
of the two directions in physics—the molar direction that goes toward the large numbers and the mass phenomena, and the		p 280
And it could be said that by contrast the schizo goes in the other direction, that of microphysics, of molecules insofar		p 280
solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes by way of Destruction—a whole scouring of the		p 311
unconscious		
capable of collecting and dealing with all the indices. He goes toward these new regions where the connections are always partial		p 319
which the libido would not assemble its desiring-machines. Class struggle goes to the heart of the ordeal of desire. The familial		p 355
interpretation of an unequivocally delirious economic system (at least he goes all the way). In short, a truly unconscious libido, a		p 374
GOETHE	2	
Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Capone. The		p 118
strength of		
psychoanalytic. There will always be a Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin, in order to superegoize		p 134
GOETHIAN	1	
self-analysis? Was it in his self-analysis, or rather in his Goethian classical culture? In his self-analysis he discovers something about which		p 55
GOGH	1	
in the process of decoding the flows of desire (Van Gogh, the Man Suicided by Society), but also what it makes		p 135
GOING	42	
occupy one's mind. It even persisted, as it were, in going about its own business.... The striking thing was that it		p 6
zone in the egg resembles the organ that it is going to be stimulated to produce within itself. Nothing but bands		p 19
localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy that originally		p 40
inspired it		
only the category of multiplicity, used as a substantive and going beyond both the One and the many, beyond the predicative		p 42
said Station. I explained: The station is mummy; Dick is going into mummy. He left the train, ran into the space		p 45
between the doors. While I was saying that he was going into dark mummy, he said twice in a questioning way		p 45
define the places and the functions that the parents are going to occupy as special agents, closely related to other agents		p 47

toward the mother. One of Lacan's disciples writes: we are going to consider the means by which the Oedipal organization plays like the Russian Revolution; we don't know when it started going bad. We have to keep going back further. To the know when it started going bad. We have to keep going back further. To the Americans? To the First International? To concept the analytical position and extension it required. Without even going that far, a lively controversy developed when certain analysts, following	p 52 p 55 p 55 p 60
social field, the disinvestment of repressive structures. Nor are we going to say that the question is not that of knowing in the finished work. It is Freud's testament. He is going to die, and knows it. He knows something is wrong will no longer be there to see how things are going. So he takes stock of the obstacles to treatment, with the essential were to go beyond the father, as if going beyond the father were always forbidden. This becomes even more matter of learning what elements of desiring-production the family is going to reject, what it is going to retain, what it desiring-production the family is going to reject, what it is going to retain, what it is going to direct along the reject, what it is going to retain, what it is going to direct along the dead-end roads leading to its own undifferentiated (the miasma), and what on the contrary it is going to lead down the paths of a contagious and reproduceable or actual state of the disorder, and the concern for going further than Oedipus, even further than the pre-oedipal, for going further than Oedipus, even further than the pre-oedipal, for going much further back—as if what was most actual was be all breakdown. It may also be breakthrough.... The person going through ego-loss or transcendental experiences mayor may not become in why the problem does not in the least consist of going from filiations to alliances, or of deducing the latter from that is what you wanted! However it is this conclusion, going directly from the repression to the repressed, and from the for the libidinal investment of food, wherever a fear of going hungry is evident, or a pleasure at not being hungry body, while the other depends on a completely different series going by way of the merchant and the usurer, as they money, to the two boards, the two inscriptions, the one going into the account of the wage earner, the other into The tendency's only limit is internal, and it is continually going beyond it, but by displacing this limit—that is, by something that must be believed, it indicates rather what is going to be done, something that the shrewd or the competent wrongly called his test. What is more, he calls for going beyond contents toward the realm of functions. But he makes But he makes this advance, follows this direction, only by going from aggregates or classes toward categories, of which he establishes the family closes round itself. What is the use of going from the imaginary dual order to the symbolic third (or overcoming the limit, becoming deterritorialized, causing its flows to escape, going beyond the threshold of representation; at times, on the contrary	p 61 p 65 p 65 p 80 p 125 p 125 p 125 p 125 p 128 p 128 p 131 p 155 p 162 p 173 p 225 p 230 p 230 p 250 p 290 p 290 p 308 p 313
indices are grouped on each of these lands that permit going beyond them. How can we reconquer the process each time the first passive synthesis of connection, as that which is going to neutralize—or on the contrary put into motion—the starting out again in the direction of another experience. Always going from the model to the experience, and starting out again relief: one knew what this meant, and that everything was going to unfold within a mortified life, since Thanatos was now of social investments? Every time we wonder when it started going bad, it is always necessary to trace further back in A woman is a strange soft vibration on the air, going forth unknown and unconscious, and seeking a vibration of response response. Or else she is a discordant, jarring, painful vibration, going forth and hurting everyone within range. And a man the psychoanalysis: nothing more than impressions, the impression that things aren't going well in psychoanalysis, and that they haven't been since the	p 318 p 326 p 331 p 332 p 349 p 351 p 351 p 380
as a full body, there is thus the possibility for going from one side to another, i.e., from the side	p 380
GOLD 4	
we are content to establish a perfect parallel between money, gold, capital, and the capitalist triangle on the one hand, and what penetrates it. All that remains is a background of gold and fog, intense, intensive, traversed in depth by what has of this credit money, either directly by tying it to gold, or indirectly through a mode of centralization that comprises a places, whose every crack is repaired with cement made of gold, or like the church tile whose every fissure is accentuated	p 28 p 132 p 229 p 362
GOLDEN 2	
and Heliogabalus, the delirium of the twelve Caesars and the Golden Age of Roman Lawtaking the debtor's side against the for the language of dolphins. Marx often alluded to the Golden Age of the capitalist, when the latter didn't hide his	p 213 p 238
GOMORRAH 2	
noted how, in Proust, the famous pages of Sodom and Gomorrah (Cities of the Plain) interlaced two openly contradictory themes; the castration with two nonsuperimposable sides, the Sodom series and the Gomorrah series, each one excluding the other. This is not all	p 68 p 69
GONE 1	
and which he can no longer tolerate: he who has gone on a distant journey. As though one were constantly bringing	p 123
GOOD 24	
certain effects (gratification and frustration), and of mechanisms of expression (good or bad)—an approach that forces her to adopt an having tortured so well. It's so bad, but also so good! Perhaps one will recall a sequence from the film Hearts uniform who shouts in conclusion: but still, they're a bloody good bunch of killers! It is obvious that when traditional psychoanalysis volatile.... Only the third type remains, whose characteristics define a good analysis. The patient speaks in order to constitute the process of those stories where one is said to be in good health because of Oedipus, sick from Oedipus, and suffering from inferior for all eternity: I have known every son of good birth, I have never been of this people, I have any case the great man is already great because, for good or for evil, he has found a certain original solution twelve or thirteen versions of the death of God, for good measure and to be done with it, so as to that do, can that be retained, will that constitute a good Oedipal incision? And the bicycle horn? What is part of sense it is correct to say that Oedipus is strictly good for nothing. Let us turn to the beautiful story of collective virtualities. The hypocritical warning resounds: a little neurosis is good for the work of art, good material, but not psychosis a little neurosis is good for the work of art, good material, but not psychosis, especially not psychosis; we draw a cleaving the length of his back: It must have a good cutting edge—says Clastres in an admirable text—but not Americans rediscovered after the New Deal: that heavy taxes are good for business.) In a word, money—the circulation of money find in Oedipus its land of milk and honey, its good provider. Nor is there a single one of these tactics to the inferior race, I am a beast, a black. Good people say that we must not flee, that to escape that we must not flee, that to escape is not good, that it isn't effective, and that one must work for a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they express the true permanent drama of	p 44 p 61 p 62 p 66 p 81 p 86 p 102 p 106 p 125 p 126 p 134 p 134 p 190 p 197 p 269 p 277 p 277 p 299
identifications as so many effects of a symbolic signifier. The good identification. We are all Archie Bunker at the theater, shouting openly repressive manner, who says that the family is a good place, a good circuit for the deterritorialized schizo? Such a who says that the family is a good place, a good circuit for the deterritorialized schizo? Such a thing would be form part of the multiplicity; psychological and axiological links—the good, the bad—that finally refer to the persons or to only modern myth is the myth of zombies—mortified schizos, good for work, brought back to reason. In this sense the loan, girl-boy relationships) ahead of their interests (work, savings, a good marriage). But what appears to other people as raw desire	p 308 p 319 p 319 p 324 p 335 p 350
GOODS 18	
are therefore distinguished according to whether the social production of goods imposes its rule on desire through the intermediary of an of an ego whose fictional unity is guaranteed by the goods themselves, or whether the desiring-production of affects imposes its rule a state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere	p 63 p 63 p 149
White Man, the missionary, the tax collector, the exporter of goods, the person with standing in the village who becomes the the Tiv economy, which codes three kinds of flows: consumer goods, prestige goods, and women and children. When money supervenes, it economy, which codes three kinds of flows: consumer goods, prestige goods, and women and children. When money supervenes, it can only merchants use it to lay hold of sectors of consumer goods traditionally held by the women: all the codes vacillate. Doubtless a code; seeing the trucks that leave loaded with export goods, the Tiv elders deplore this situation, and know what is	p 169 p 176 p 176 p 176 p 176

value, a flow of means of payment relative to consumer goods and use values, and a one-to-one relation between money and millions of other workers who produce, and create wants for, goods and services which no one needs. And so interdependent are the reflux, that is, the relationship that it assumes with goods as soon as it acquires a purchasing power through its losses as soon as the latter are converted into real goods (at which point everything recommences by means of a new it is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The incompetent observer has the impression that this whole	p 228 p 236 p 237 p 238 p 238
this universal decoding: the privatization brought to bear on property, goods, and the means of production, but also on the organs through the socius (for example, the three circuits of consumer goods, prestige goods, and women and children); the characteristic object of socius (for example, the three circuits of consumer goods, prestige goods, and women and children); the characteristic object of codes is that of the great mutant decoded flow—cut off from goods—and one class of servants, the decoding bourgeoisie, the class an undivided flow of income convertible into consumer and production goods, a flow on which profits and wages are based. In	p 244 p 247 p 247 p 254 p 255
GORDON 1	
the outer limits of the territory. This is what Pierre Gordon showed in his strange book: the same rule that proscribes	p 200
GORZ'S 1	
archaisms bearing the greatest burden of current functions. Here Andre Gorz's double portrait of the scientific and technical worker takes on	p 236
GOT 6	
Artaud put it: I don't believe in father in mother, got no papamummy Desiring-production forms a binary-linear system. The full body an indefinite parental regression. To quote Artaud once again: I got no / papamummy. We have seen how a confusion arose to a psychic fantasy reality. Oedipus is what all but got lost for the sake of a biological realism. But is under those conditions. No one forgave him this, whereas Freud got full pardon. Reich was the first to attempt to make for the libido to go by way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a injunctions—Let's be friends, son, I'm the best friend you've got, and Watch out, son, don't treat me like one of	p 14 p 49 p 54 p 119 p 293 p 360
GOURMA 2	
independent anus that assigns itself a body without anus. A Gourma story begins: When the mouth was dead, the other parts by Joyce in Exiles, and by Klossowski in Roberte. In Gourma ideology, it is as though a wife could only be	p 142 p 186
GOUX 1	
does not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the curve without a	p 231
GOVERNED 2	
are the same machines, despite the fact that they are governed by two different regimes—and despite the fact that it say after the fact that history has never ceased being governed by the same laws of aggregates and large numbers. The	p 32 p 378
GOVERNING 4	
binary machines, obeying a binary law or set of rules governing associations: one machine is always coupled with another. The productive same as that of the production of production. The law governing the latter was connective synthesis or coupling. But when the She is not at one's disposal, but the juridical rights governing progeniture are determined for the profit of a specific person is less a question of applying a logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have it, than	p 5 p 12 p 142 p 156
GOVERNMENT 3	
value from them, the more its ancillary apparatuses, such as government bureaucracies and the forces of law and order, do their value outside the spheres of consumption and investment: advertising, civil government, militarism, and imperialism. The role of the State in this	p 35 p 235
general, an industrialist, a middle or high-level manager, or a government minister is a perfectly schizophrenic language, but that functions only	p 246
GOVERNS 3	
trait of the law (metonymy) according to which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as dominated classes. It is no longer the transcendent law that governs fragments; it must fashion as best it can a whole in these images, from the depths of a structure that governs our relationships with them and our identifications as so many	p 212 p 221 p 308
GRADIENT 1	
Alsace against the French. At last he crosses the Aryan gradient or threshold to become a Mongol prince. What does this	p 89
GRADIENTS 5	
thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients marking the transitions and the becomings, the destinations of the within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, which brings the schizo as	p 19 p 19
with zones, localized with areas and fields, measured off by gradients, traversed by potentials, marked by thresholds. In this sense, we in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in the cycle of intensities. This is because	p 84 p 210
stimuli having an indifferent value that trigger the allocation of gradients or zones of intensity on the body without organs: it	p 355
GRADIVA 1	
vibrates with it. Never was Freud more adventurous than in Gradiva. In short, our libidinal investments of the social field, reactionary	p 352
GRADUALLY 2	
top surface, the useful part of the table, having been gradually reduced, was disappearing, with so little relation to the clumsy allowing them to slowly wind down to a close or gradually die away into silence. The artist is the master of	p 6 p 32
GRADUATED 1	
once, on all sides. He explodes the Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning indivisible distances. The genealogist-madman	p 78
GRAFT 1	
an offshoot of production, implanting itself upon it like a graft, and at the same time the parts of the machine	p 31
GRAFTED 1	
synthesis also has another form: product/producing. Producing is always something grafted onto the product; and for that reason desiring-production is production	p 6
GRAFTING 4	

violating a taboo. The rule of continually producing production, of grafting producing onto the product, is a characteristic of desiring-machines or	p 7
which desire wells up, thereby constituting its productivity and continually grafting the process of production onto the product. (It is very development that did not exist for the stimulus (experiments with grafting). Whence the idea that the stimuli are not organizers, but experience are better coded in a circuit that never stops grafting the desiring-machines onto the social machine and implanting the social	p 37 p 91 p 336
GRAMMAR 1	
great voices, which were capable of performing a breakthrough in grammar and syntax, and of making all language a desire, were	p 134
GRAND 1	
beast, a Negro. And can Zarathustra be separated from the grand politics, and from the bringing to life of the races	p 86
GRANDEUR 1	
financing? Because art, as soon as it attains its own grandeur, its own genius, creates chains of decoding and deterritorialization that	p 368
GRANDFATHER 7	
work, bankrupt, or a victim of the Crash; an anarchist grandfather; a grandmother in the hospital, crazy or senile. The family K is preyed upon by the ghost of his maternal grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal and the pathological incisor is indeed mainly that of the maternal grandfather. But the latter was a great chief; his successor, the Oedipus every time someone speaks to us of father, mother, grandfather. In fact, the Ndembu analysis was never Oedipal: it was the name of the father, or that of the maternal grandfather, the latter opened onto all the names of history. Instead father is your father and nothing else, or your maternal grandfather—don't mistake them for chiefs; you can go have yourself back in time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds of	p 97 p 167 p 167 p 168 p 168 p 168 p 349
GRANDMA 1	
are constituted, to the second power: neurosis, that's father-mother, but grandma, that's psychosis.) Finally, the distinction between the Imaginary and the	p 52
GRANDMOTHER 5	
admonition is prophetic: A lot we care about our old grandmother, you little shit! For what does in fact take place or a victim of the Crash; an anarchist grandfather; a grandmother in the hospital, crazy or senile. The family does not prefers a pretty young woman to his mother or his grandmother. If Jung betrayed everything, it was nevertheless not by way factory. As Charlus says, A lot we care about your grandmother, you little shit! Oedipus and castration are no more than he desecrates them, he penetrates them, he liquidates even his grandmother with a machine for tying shoes. The perverse lands of	p 68 p 97 p 114 p 314 p 318
GRANDMOTHER'S 1	
away. The airplane of parental coitus, the father's car, the grandmother's sewing machine, the little brother's bicycle, all objects of flight	p 316
GRANDPARENTAL 1	
absence of the Oedipal link, can be obscured in a grandparental constellation, either because an accumulation of three generations is deemed	p 52
GRANDPARENTS 2	
because an even more direct mechanism of intervention by the grandparents in the psychosis is discovered, and Oedipuses of Oedipus are second power, in a field of extension that includes the grandparents. The problem of the cure then becomes rather similar to	p 52 p 94
GRANDS 1	
etc., functionalism at the level of large determinate aggregates (des grands ensembles specifies). But the same does not hold true in	p 181
GRANTED 7	
the contemplative alienation of Holderlin ... The vision of the world granted to Nietzsche does not inaugurate a more or less regular ways in which this can be explained: it must be granted either that sexuality is sublimated or neutralized in and through Freudian psychoanalysis made a somewhat intensive use of the family. Granted, this use distorted the nature of the intensive quantities in same time—yet this would be the condition for incest. Granted, incest is a lure, it is impossible. But the problem projects at the other extreme a positive money (a credit granted the productive economy by the banks)—a flow possessing a process of deterritorialization? Let us suppose that we are granted everything: it will only be granted afterward. It is only suppose that we are granted everything: it will only be granted afterward. It is only afterward that the libido would invest	p 21 p 46 p 93 p 162 p 237 p 357 p 357
GRANTING 2	
standpoint of the flow of industrial and commercial production: the granting of monopolies, favorable conditions for accumulation, and the struggle against the first historical act of antipsychiatry in the 1902 decision granting Judge Schreber his liberty and responsibility, despite the recognized continuation	p 253 p 364
GRANTS 2	
circulation in the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In this sense the develops the most powerful commodity capitalism, bordering an Urstaat, that grants it a large degree of autonomy, its painting apparently molds	p 188 p 369
GRAPHIC 19	
are oral, are vocal, but not because they lack a graphic system: a dance on the earth, a drawing on a on a wall, a mark on the body are a graphic system, a geo-graphism, a geography. These formations are oral precisely geography. These formations are oral precisely because they possess a graphic system that is independent of the voice, a system that were, and multidimensional. (And it must be said that this graphic system is linear writing's contrary: civilizations cease being oral only through losing the independence and the particular dimensions of the graphic system; by aligning itself on the voice, graphism supplants the word. He does not act, but is passive under the graphic action; he receives the stamp of the sign. And what that implies the triple independence of the articulated voice, the graphic hand, and the appreciative eye. Such is the manner in derives from the respective autonomy of the voice and the graphic action, and also from the autonomous eye that extracts pleasure Leroi-Gourhan: primitive societies are oral not because they lack a graphic system but because, on the contrary, the graphic system in lack a graphic system but because, on the contrary, the graphic system in these societies is independent of the voice; it not because the voice has been lost, but because the graphic system has lost its independence and its particular dimensions, has apparatus of psychic repression, operating in the manner of a graphic machine capable of performing as well by means of hieroglyphs the divergence, the disequilibrium of the two elements—vocal and graphic—is resolved by a third element: the visual, the eye bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic traces, and eyes, always in a polyvocal usage—a way not adhere to the persons, where the persons elude the graphic action, and where the eye no longer has anything to a pyramid, all of whose sides cause the vocal, the graphic, and the visual to converge toward the eminent unity of to it, the flux that flows from this object, the graphic flux that flows from the voice. Simulation does not replace Artaud in his masterpiece Heliogabale. The entire history of the graphic flux goes from the flood of sperm in the tyrant's	p 188 p 188 p 188 p 188 p 188 p 189 p 189 p 191 p 202 p 202 p 202 p 203 p 204 p 204 p 205 p 205 p 210 p 211

for nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc., no flow is privileged in this language, which	p 240
GRAPHICS 1	
to which, on the side of the extended filiation, a graphics is co-ordinated that bears no resemblance. The calabash of the	p 188
GRAPHISM 23	
of the graphic system; by aligning itself on the voice, graphism supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan as a conductor for the voice of alliance; but the graphism must be traced by a member of the young woman's speaking, as well as in the reading of the manual graphism? Or more precisely, what enables the eye to grasp a organization of representation is the relationship between the voice and graphism: it is the despot who establishes the practice of writing saw this clearly); it is the imperial formation that makes graphism into a system of writing in the proper sense of makes reverberate in the linear code of writing. In short, graphism in one and the same movement begins to depend on from the beyond, a voice that begins to depend on graphism. It is by subordinating itself to the voice that writing means the existence and the connection of some sort of graphism—writing in the largest sense of the term. He is independent of the voice while connecting with it, and a graphism that dominates or supplants the voice by depending on it representation is made up of two heterogeneous elements, voice and graphism: the former is like the representation of words constituted in it—insofar as it evaluates the suffering caused by the graphism. Jean-Francois Lyotard has attempted to describe such a system in reveals an unknown facet described on it, traced by the graphism that responds to the word. The gap between the two it, inasmuch as it appraises the pain emanating from the graphism applied to the flesh itself: the eye jumps. The magic the word has an essentially designating function, but where the graphism itself constitutes a sign in conjunction with the thing designated the despotic machine and imperial representation. In the first place, graphism aligns itself on the voice, falls back on the voice These two fundamental despotic categories are also the movement of graphism that, at one and the same time, subordinates itself to in relation to which it becomes linearized. The subordination of graphism to the voice induces a fictitious voice from on high which the whole chain depends; in place of a polyvocal graphism flush with the real, a biunivocalization forming the transcendent dimension has replaced the system of connotation. To the extent that graphism is flattened onto the voice—the graphism that, not so the extent that graphism is flattened onto the voice—the graphism that, not so long ago, was inscribed flush with the In vain did the body liberate itself from its characteristic graphism in the system of connotation, for it now becomes the the system of primitive connotation with its interplay of voice, graphism, and eye, here disappears in the new relationship of barbarian implies a use of language in general according to which graphism becomes aligned on the voice, but also overcodes it and	p 188 p 189 p 189 p 202 p 202 p 202 p 202 p 203 p 203 p 204 p 204 p 204 p 205 p 205 p 205 p 206 p 209 p 209 p 212 p 214 p 240
GRAPHISM-BODY 1	
eye jumps. The magic triangle with its three sides—voice-audition, graphism-body, eye-pain—thus seems to us to be an order of	p 204
GRAPHISRN 2	
that is, between two completely different orders of inscription: a graphisrn that leaves the voice dominant by being independent of the no less a sign, because it is furrowed by a graphism that is connoted in conjunction with the voice. The heterogeneity	p 203 p 203
GRAPHY 2	
triangle: the voice no longer sings but dictates, decrees; the graphy no longer dances, it ceases to animate bodies, but is the second place, is the essential: the flattening of the graphy onto the voice has made a transcendent object jump outside	p 205 p 205
GRAPPLES 1	
engineer or mechanic who sets up units of production, and grapples with collective agents of production and antiproduction. Psychoanalysis is like	p 55
GRAPPLING 1	
role as agents of a special production or antiproduction, always grappling with other agents that they express all the less as	p 100
GRASP 5	
we explain the fact that she has nonetheless failed to grasp the logic of these objects? It is doubtless because, first manual graphism? Or more precisely, what enables the eye to grasp a terrible equivalence between the voice of alliance that inflicts the psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly the story that psychoanalysis is trying at all costs deterritorialization can never be grasped in itself, one can only grasp its indices in relation to the territorial representations. Take the genetic code points to a genic decoding: one need only grasp the decoding and deterritorialization functions in their own positivity, inasmuch	p 44 p 189 p 216 p 316 p 328
GRASPED 6	
In the whole of psychiatry only Jaspers, then Laing have grasped what process signified, and its fulfillment—and so escaped the complex? Many things, in fact—those things that Nietzsche partially grasped in the evolution of the infinite debt. The Oedipal cell male or female. The movement of deterritorialization can never be grasped in itself, one can only grasp its indices in relation solely (except in its negative task) with the machinic arrangements grasped in the context of their molecular dispersion. Let us therefore the family itself? The other class is by no means grasped by the libido as a magnified or impoverished image of is it that the movement of deterritorialization can only be grasped as the reverse side of territorialities, even the residual, artificial	p 131 p 216 p 316 p 323 p 354 p 369
GRASPING 3	
nor biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal desires are not at all repressed, nor do they by any idea of revenge, but is alone capable of grasping the subtle relationship between the sign engraved in the body child does not wait until he is an adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems that	p 115 p 189 p 278
GRASPS 1	
must be distinguished. In the first place, symbolic representation indeed grasps the essence of desire, but by referring it to large	p 301
GRASS 1	
the contrary, such people know that they are close to grass, almost akin to it, and that desire needs very few	p 27
GRATIFICATION 1	
and projection, for instance), of mechanisms that produce certain effects (gratification and frustration), and of mechanisms of expression (good or bad	p 44
GRATUITOUSNESS 1	
upon the cell or organism. In a word, the very gratuitousness of these systems, giving molecular evolution a practically limitless field	p 288
GRAY 3	
some future date. We no longer believe in the dull gray outlines of a dreary, colorless dialectic of evolution, aimed at to ensure the triumph of the most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence shows in a profound way the flows; how it produces the terrible single class of gray gentlemen who keep up the machine; how it does not	p 42 p 351 p 373
GREASED 1	
of operation confronts the social machines? A tractable gear is greased, or on the contrary an infernal machine is made ready	p 109

mechanism, and introducing production into desire. There is no very great difference between false materialism and typical forms of idealism.	p 22
The relationship, that of production, has been done away with. The great discovery of psychoanalysis was that of the production of desire making all of desire teeter and fall victim to the great fear of not having one's needs satisfied; and making the desiring-machines are regarded from the point of view of the great gregarious masses that they form, or whether social machines are the existing social field as a source of energy. (The great socialist utopias of the nineteenth century function, for example, not organism, all intersect, following the endlessly ramified paths of the great disjunctive synthesis. If this constitutes a system of writing, it so many immobile units for the construction of an imperial Great Wall of China. But the schizo continually detaches them, continually moments, by contrast with the nervous system, which is a great chronogeneous machine: a melody-producing machine of the music box type Oedipus itself. The psychoanalyst became the carrier of Oedipus, the great agent of antiproduction in desire. The same history as that it is not my fault if psychoanalysis attests to a great monotony and encounters the father everywhere—in Flechsig, in the so even we are still pious! Let us recall Marx's great declaration: he who denies God does only a secondary thing short, assumption of one's sex. This something in common, the great Phallus, the Lack with two nonsuperimposable sides, is purely mythical organ, instead of the organ's depending on it—met with great opposition from Freud. He maintained that the organ, from the Colonel Patton, the general's son, saying that his guys are great, that they love their mothers, their fathers, and their country even new conflicts be awakened for a preventive purpose? A great beauty animates this text of Freud's: an undefined something that innocence that disturb us. If schizophrenia is the universal, the great artist is indeed the one who scales the schizophrenic wall the father to the law, from the mother to the great Other, in truth the question merely retreats. And if we was Joan of Arc and I am Heliogabalus and the Great Mongol, I am a Chinaman, a redskin, a Templar, I other races, we destroy civilizations, in the manner of the great migrants in whose wake nothing is left standing once they culture, from the confrontation of the races, and from Artaud's great migration toward Mexico, its forces, and its religions: individuations are the Roman Emperors, the twelve paranoiacs of Suetonius. In a great book by Jacques Besse, we encounter once again the double example appears all the more striking to us, given our great admiration for Maud Mannoni's work and for the manner in an unconscious system of production as such (analytical economy). The great argument of familialism is: at least in the beginning ... This peoples, the kingdoms, the sovereignties; Joan of Arc and the Great Mongol, Luther and the Aztec Serpent. In the aggregate of is well known: two figures are made to appear, the Great Man and the Crowd. One then claims to make history make history with these two entities, these two puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus is placed at the at the beginning. On the one side there is the great man defined oedipally: so he killed the father, in a is to say solutions of sublimation). In any case the great man is already great because, for good or for evil of sublimation). In any case the great man is already great because, for good or for evil, he has found a be dissociated and otherwise regrouped within the action of the great man and the crowd. It hardly matters whether the tone its revolutionary potential. Even Schreber finds himself to be the Great Mongol when he breaks through the Aryan segregation. Whence the the Aryan segregation. Whence the ambiguity in the texts of great authors, when they develop the theme of races, as rich from elements drawn from this very cure. As if every great doctrine were not a combined formation, constructed from bits and it by other forces: Global Persons, the Complete Object, the Great Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation	p 24 p 28 p 30 p 30 p 39 p 40 p 40 p 56 p 57 p 58 p 60 p 60 p 62 p 65 p 69 p 83 p 85 p 85 p 85 p 87 p 90 p 99 p 101 p 102 p 102 p 102 p 102 p 103 p 105 p 105 p 117 p 121
Engels demonstrated, already apropos of Balzac, how an author is great because he cannot prevent himself from tracing flows and causing and the psychotic aspect, alienating and destructive. As if the great voices, which were capable of performing a breakthrough in grammar them that declares them identical with the hospital schizo, the great autistic one, the clinical entity that lacks Oedipus. Why the history of necessity. Ruptures and limits, and not continuity. For great accidents were necessary, and amazing encounters that could have happened element and the result of appropriation, the Earth is the great unengendered stasis, the element superior to production that conditions the matter of fact, this organization presupposes a dismantling of the great social machines that preceded it. The same machine can be the contrary, it is rather the effect of the first great movement of deterritorialization on the primitive communes. The immanent unity embrace of a signifying chain and flows of production? The great nomad hunter follows the flows, exhausts them in place, and aggressive! Such are the two characteristics of the hunter, the great paranoiac of the bush or the forest: real displacement with myth and science saying the same thing from such a great distance: the Dogon narrative develops a mythical Weismannism, where the is repressed by a memory of alliance. It is the great nocturnal memory of the intensive germinal filiation that is repressed that these local groups were the agents of repression, the great coders. Wherever men meet and assemble to take wives for beliefs allowing them to be manipulated in relation to a great number of social situations. It seems that the pathological incisor that of the maternal grandfather. But the latter was a great chief; his successor, the real chief, had had to relinquish culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great paternal catholic symbol, the meeting place of all the churches lack: the symbolic lack of the dead father, or the Great Signifier. Interpretation is our modern way of believing and of memory of words (paroles). It is alliance that represses the great, intense, mute filiative memory, the germinal influx as the representative Furrowed skin, scarified earth, one and the same mark. The great book of modern ethnology is not so much Mauss's The himself through the repression of the intense germinal influx, the great biocosmic memory that threatens to deluge every attempt at collectivity be that all these—in various ways—presuppose this first great hiatus, although they all claim to repel and to fill new order. The machine of the strange is both a great paranoiac machine, since it expresses the struggle with the old the State, assigns the productive forces to it in the great projects undertaken, and makes it appear as the cause of place of flow selections, all the flows converge into a great river that constitutes the sovereign's consumption: a radical change of more or less modified, more or less harnessed by the great paranoiac, since they furnish the material of surplus value. In by the State's richest servants and officials. (There is no great change, from this point of view, when the State no State: the residence or territoriality of the State inaugurates the great movement of deterritorialization that subordinates all the primitive filiations to machine and to the territorial machines. As in Kafka's The Great Wall of China, the State is the transcendent higher unity the higher unity, and their distributive operation, consonant with the great collective designs of this same unity: major work projects, extortion with that of the other, so as to perform the great task of germinal intense repression. What is repressed, in fact bar that delivers over all the depressive subjects to the great paranoiac king. O signifier, terrible archaism of the despot where Sister and mother are the concepts that correspond to the great acoustic image, to the voice of the new alliance and the ancient city-state, the Germanic commune, and feudalism presuppose the great empires, and cannot be understood except in terms of the to be tamed.... 9 The Civilized Capitalist Machine The first great movement of deterritorialization appears with the overcoding performed by the despotic State. But it is nothing compared to the other great movement, the one that will be brought about by the the decoding of the monetary flows through the formation of great fortunes, the decoding of the commercial flows through the development much time was required between the two. There is a great difference in this respect between the despotic age and the to that of the center. For it would be a great error to think that exports from the periphery originate primarily elevated rate of technical progress with the maintenance of a great quantity of obsolescent equipment, along with a great suspicion concerning of a great quantity of obsolescent equipment, along with a great suspicion concerning machines and science. An innovation is adopted only of the national income, since the wage earners allow a great quantity of revenues to escape. These revenues are tapped by Certainly not the finance capitalist as the representative of the great instantaneous creative flow, which is not even a possession and merchant capital or the axiomatic of the market. There are great differences between such a linguistics of flows and linguistics of a decoding of the flows of desire. Their affinity is great, to be sure: everywhere capitalism sets in motion schizo-flows that that one more axiom is added for the books of a great writer whose lexical and stylistic characteristics can always be computed his axiomatic: there is only one machine, that of the great mutant decoded flow—cut off from goods—and one class a limit that differentiates the proletariat from the bourgeoisie—a great cleavage that will animate a struggle not only economic and the capitalist countries a recognition of class bipolarity. But this great Leninist break did not prevent the resurrection of a State the abstract universality of wealth-creating activity. Here we have the great movement of decoding or deterritorialization: the nature of wealth is agriculture and landed property. And even Adam Smith discovers the great essence of wealth, abstract and subjective, industrial and deterritorialized, only despot or his apparatus, the Urstaat: it effects the first great movement of deterritorialization, but does so by adding its eminent	p 133 p 134 p 136 p 140 p 141 p 141 p 146 p 148 p 148 p 158 p 160 p 164 p 167 p 167 p 171 p 171 p 185 p 190 p 190 p 192 p 193 p 194 p 194 p 196 p 196 p 197 p 198 p 199 p 203 p 208 p 209 p 218 p 222 p 222 p 223 p 223 p 231 p 233 p 233 p 238 p 238 p 241 p 245 p 246 p 254 p 255 p 256 p 259 p 259 p 261

and a regulation of these flows; it effects the second great movement of deterritorialization, but this time because it doesn't allow in its imperturbable and cynical existence, it is prey to great forces that form the other pole of the axiomatic, its place of the drift of desire. In place of the great decoded flows, little streams recoded in mommy's bed. Interiority in the level of literary examples: the case of Celine, the great victim of delirium who evolves while communicating more and more but who later finds himself immersed in dreams of a Great America, and then in search of his Breton ancestors of the principle of sex conceived as the masculine sex (the great castrated soaring Phallus), becomes the result of sex conceived as to determine the nonhuman nature of sex—for example, the Great Other in Lacan—while conserving myth and castration, is defeated In other terms, capitalism indeed implies the collapse of the great objective determinate representations, for the benefit of production as the structure of the unconscious: we are still pious. Everywhere, the great game of the symbolic signifier that is embodied in the is lacking unto itself while being lacking in them (the Great Signifier symbolizable by the inherency of a -1 in the taken up again as shadows projected on a stage. The great territorialities have fallen into ruin, but the structure proceeds with advance: Oedipus and castration, the Imaginary and the Symbolic, the great lesson of the inadequacy of being or of dispossession.	p 261 p 262 p 270 p 277 p 277 p 295 p 295 p 303 p 306 p 306 p 308 p 308
Psychoanalysis terms of the symbolic term defined as a lack. The great Other as the nonhuman sex gives way, in representation, to sex gives way, in representation, to a signifier of the great Other as an always missing term, the all-too-human sex, the the structural organization of signifiers still depends on a despotic Great Signifier acting as an archaism.) What is this point of Peru. Even the schizo's stroll or voyage does not effect great deterritorializations without borrowing from territorial circuits: the tottering walk of connections of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led to discover the image of a quickly as possible, but it can also proceed only with great patience, great care, by successively undoing the representative territorialities and possible, but it can also proceed only with great patience, great care, by successively undoing the representative territorialities and reterritorializations through lands of psychosis? In Search of Lost Time as a great enterprise of schizoanalysis: all the planes are traversed until their elements and flows. Such a voyage does not necessarily imply great movements in extension; it becomes immobile, in a room and would be lodged within the controlled space of mental illness (great tepid aquariums), but on the contrary because the exterior limit fighting for a war trophy that is nothing but a great absence, with one and the same penalty, one and the ball and chain.... We are all guilty of crime, the great crime of not living life to the full. You weren't and say it smells bad there. It reeks of the great death and the little ego. Freud himself indeed spoke of their ever quickening steps that lead them impersonally in a great immobile movement. An escape in advance of the escape. [Consider capitalist machine constituted a system of immanence bordered by a great mutant flow, nonpossessive and nonpossessed, flowing over the full body this power, or is excluded from it, insofar as the great flow is converted into incomes, incomes of wages or of is the way in which desire represses itself in the great capitalist aggregate. Repressing desire, not only for others but in the image of subjugated groups: re-establishing interior limits, reforming a great break that the flows will not pass through or overcome of that according to what rule? The law of the great Phallus that no one possesses, the despotic signifier prompting the and the poorest, and sometimes both at once. Wouldn't the Great Other, indispensable to the position of desire, be the Social the boss of a firm, a technician. Listen to the great paranoid din beneath the discourse of reason that speaks for a field of application, and everywhere enslave art to a great castrating machine of sovereignty. There is a pole of reactionary express a bipolar hesitation. One of the poles is the great social axiomatic that retains from science what must be retained terms of market needs and zones of technical innovation: the great social aggregate that makes the scientific subaggregates into so many sovereignty—the full body of capital-money as the socius—the great social axiomatic has replaced the territorial codes and the despotic more profound level as creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks the capitalist field of immanence, defined by the circular relationship great flux of financing—reflux of incomes in wages—afflux of to new territorialities and revive a new despotic Urstaat. The great mutant flow of capital is pure deterritorialization, but it performs the contrary itself explains that a small-time capitalist, with no great profits or hopes, fully maintains the entirety of his libidinal the entirety of his libidinal investments: the libido investing the great flow that is not convertible as such, not appropriated as is localizable in the field of its market. For the great flow of mutant capital repels its limits, adds new axioms	p 310 p 310 p 310 p 315 p 315 p 318 p 318 p 318 p 319 p 321 p 323 p 334 p 334 p 341 p 346 p 346 p 346 p 349 p 351 p 354 p 364 p 370 p 371 p 371 p 372 p 372 p 372 p 374 p 374 p 374 p 375
GREAT-ABSENT 1 or technocracy that stands in for the bourgeoisie as the great-absent class—or the bourgeoisie keeps its control of the State	p 256
GREATER 13 all psychopathological processes, and their importance will be all the greater when we are dealing with psychotic syndromes that would appear family, where not only each person would combine to a greater or lesser extent his or her triangle with the triangle the mind is capable of shitting). Analogy is all the greater once the anus is disinvested. The libido is indeed the mores (...)—the labor performed by man upon himself during the greater part of the existence of the human race, his entire who arrange marriages and shape concrete reality to a much greater extent than do the systems or filiation and the abstract times, the analytic dialogue was able to unfold to a greater extent, and in this case the Oedipal problem tended to or less similar according to whether the desiring-machines have a greater or lesser chance of causing their connections and interactions to binding them in a system of cruelty, maintain an infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless knowledge and information capital, and finally because it absorbs the greater part of the surplus value produced. The State, its police death in Bengal, etc.). Modern man raves to a far greater extent. His delirium is a switchboard with thirteen telephones. He a psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing desire, or of inventing forms of liberation goals, schools, and periods. They relate these aesthetic formations to greater social aggregates, finding in them a field of application, and limits, remains threatened by an exterior limit that stands a greater chance of coming to it and cleaving it from within	p 49 p 93 p 143 p 144 p 147 p 170 p 184 p 184 p 235 p 335 p 350 p 370 p 376
GREATEST 11 to provide him with this ... in the shape of the greatest possible output of spiritual voluptuousness. And if, in this process or excluding the other from the one, is perhaps the greatest paradox. Either ... or ... or, instead of either/or. The schizophrenic is none other than the energy of recording, can be the greatest enemy in the paranoid inscription, but also the greatest friend the greatest enemy in the paranoid inscription, but also the greatest friend in the miraculating inscription. In any case, the question is latency—the celebrated latency—which is without doubt the greatest psychoanalytic mystification: this society of brothers who forbid themselves the that linguists and logicians have first eliminated meaning; and the greatest force of language was only discovered once a work was from without and will overcode all their codes. But the greatest danger would be yet another dispersion, a scission such that draws nigh; it will also be the hour of the greatest cynicism, that repressed cruelty of the animal-man made inward and or technical knowledge combine with those feeble archaisms bearing the greatest burden of current functions. Here Andre Gorz's double portrait of decoded flows? But also that the difference in regime is greatest in the capitalist order of representation, and that this representation of the family outside the social field is also its greatest social fortune. For it is the condition under which the	p 16 p 76 p 78 p 78 p 80 p 109 p 153 p 222 p 236 p 262 p 264
GREATNESS 1 freely. The same thing must be said of Freud: his greatness lies in having determined the essence or nature of desire	p 270
GREECE 1 element properly speaking, but the conditions under which—in fifth-century Greece, for example—this element diminishes in favor of the new	p 301
GREEK 4 order there, an order made classical owing to the ancient Greek theater. For what does it mean to say that Freud history, to ransack the Roman Empire, the Mexican cities, the Greek gods, and the discovered continents so as to extract from	p 54 p 87

to establish the existence of other breaks: those of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and research of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the tax on aristocrats and the distribution of money	p 192 p 197
GREEKS	7
the economic givens of the agrarian problem. (As if the Greeks had discovered in their own way what the Americans rediscovered Jew there is an Egyptian, and a Mycenaean under the Greeks, an Etruscan under the Romans. And yet their origin sinks cannot help but imitate. The Egyptian's melancholy warning to the Greeks echoes through history: You Greeks will never be anything but Egyptian's melancholy warning to the Greeks echoes through history: You Greeks will never be anything but children! This special situation of production. Who believes in all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce in the same way in all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce in the same way they believed? The they believed? The Hellenists? Do the Hellenists believe that the Greeks produced according to their beliefs? This is true at least	p 197 p 218 p 218 p 218 p 297 p 297 p 297
GREEN	4
exist in. It is no use saying: We are not green plants; we have long since been unable to synthesize chlorophyll qualitative flows of the libido. In some fine pages, Andre Green recently took up the question again by making up a the absence of the structures in its effects. While Andre Green expresses reservations about the adequacy of the structure, he does elements from following their own line of escape. When Andre Green looks for the reasons that establish the affinity of psychoanalysis	p 27 p 66 p 305 p 307
GREETS	1
and seems to avoid the reproach of idealism that usually greets this kind of attempt. We have a similar view of	p 157
GREGARIOUS	11
are regarded from the point of view of the great gregarious masses that they form, or whether social machines are considered that is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than expressive. And it is a matter here its sovereign form as in its colonial formations of the gregarious aggregate, which socially and psychically represses the desire of persons other molar; one micropsychic or micrological, the other statistical and gregarious? Is this anything more than a metaphor lending the unconscious molecular multiplicity ? forms of selection performing the selection ? molar or gregarious aggregates that result from this selection. What are these qualified by the enslavement of production and the desiring-machines to the gregarious aggregates that they constitute on a large scale under a How could a formation of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for their brute force, their violence many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in and by science caused this rupture to fail despotic overcodings that characterized the preceding formations; and a molar, gregarious aggregate has formed, whose mode of subjugation has no equal subordinates desiring-production to the formation of sovereignty and to the gregarious aggregate that results from it, while the other brings about the inverse subordination, overthrows the established power, and subjects the gregarious aggregate to the molecular multiplicities of the productions of desire	p 30 p 110 p 280 p 283 p 343 p 366 p 367 p 368 p 372 p 376 p 376
GREGARIOUSNESS	11
of the law: Anachronistic, relative to the institutional level of gregariousness, the singular state can, according to its more or less has not been made autistic. Oedipus, the incomparable instrument of gregariousness, is the ultimate private and subjugated territoriality of European man of the poles the large aggregates, the large forms of gregariousness, do not prevent the flight that carries them along, and traits of a molar formation or of a form of gregariousness (herd instinct). They effect a unification, a totalization of the or regularizes the singularities. Selection does not presuppose a primary gregariousness; gregariousness presupposes the selection and is born of it. Culture regularizes the singularities. Selection does not presuppose a primary gregariousness; gregariousness presupposes the selection and is born of it. Culture as seen in the genetic code. In other terms, forms of gregariousness are never indifferent: they refer back to the qualified forms that produce them by creative selection. The order is not: gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of selection determinate conditions. These determinate conditions are thus the forms of gregariousness as a socius or full body, under whose effect the that it constitutes under a given form of power and gregariousness, or whether it subjugates the large aggregate to the functional body, the moment it becomes a form of power and gregariousness. To be possessed by this body as well as possessing	p 63 p 102 p 341 p 342 p 343 p 343 p 343 p 343 p 343 p 348 p 365
GREGARIOUSNESSES	1
artist of the large molar aggregates, the statistical formations or gregariousnesses, the phenomena of organized crowds. He invests everything that falls	p 279
GREGORY	2
the (orphan) unconscious! Double bind is the term used by Gregory Bateson to describe the simultaneous transmission of two kinds of mutations, just as we imagine such a career to be: Gregory Bateson begins by fleeing the civilized world, by becoming an	p 79 p 236
GREW	1
we cannot tell from the mere taste of wheat who grew it; the product gives us no hint as to the	p 24
GRIAULE	7
intense filiation. At the beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of the another sense it is already there from time immemorial). Marcel Griaule describes how, among the Dogons, something is produced at a root, the myth that does not express but conditions. As Griaule relates it, the Yourougou, breaking into the piece of placenta is indeed the axis of the Dogon myth related by Griaule. Yes, I have been my mother and I have been us return to the Dogon preferential marriage as analyzed by Griaule: what is blocked is the relationship with the aunt as by the nephews in the uncle's house, but also, as Griaule says, the augmentation and fructification of the uncle's possessions when expressed the divergence of a characteristically intense energy—what Marcel Griaule called the metaphysical part of mythology, the vibratory spiral—in	p 154 p 155 p 157 p 158 p 163 p 163 p 219
GRIAULE'S	2
thought and practice. That is why a text of Marcel Griaule's, which looks to myth for a principle that would explain to the aunt, who is herself equivalent to the mother). Griaule's article is without doubt the text most profoundly inspired by	p 157 p 160
GRID	3
now woven, marking the surface off into co-ordinates, like a grid. The either ... or ... or of the schizophrenic takes over from even the genealogies marking it off into squares like a grid, and their permutations. The surface of this uncreated body swarms the bits of information recorded, and their transmission form a grid of disjunctions of a type that differs from the previous	p 12 p 16 p 38
GRIMACES	1
their dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals a big paranoiac in uniform who shouts in	p 62

GRINDING	2	
misfirings; it can operate only by fits and starts, by grinding and breaking down, in spasms of minor explosions. The dysfunctions the system from becoming saturated; and functions well only by grinding, sputtering, and starting up again—all this implies social organs		p 151 p 251
GRIP	4	
indeed the only way the law has of getting a grip on intention, of making the unconscious guilty. In short, we the Oedipal imprint and cause the triangle to release its grip? Where does the resonance of the triangle reach its limit of a psychic repression without which it would have no grip on desire. What is desired is the intense germinal or the breaking point. Thus in order to keep an effective grip on the zones of production, representation must inflate itself with		p 115 p 126 p 162 p 296
GRIPS	3	
combat. The father, the mother, and the self are at grips with, and directly coupled to, the elements of the political they express all the less as they are increasingly at grips with them in the heaven and hell of the child of escape are still full molar or social investments at grips with the whole social field: so that the task of		p 97 p 100 p 382
GROAN	1	
that enormous archaism that causes so many of us to groan and bow under its weight, and that others use to		p 244
GRODDECK	1	
even if the work of transformation is taken into account? Groddeck remained more faithful than Freud to an autoproduction of the		p 54
GROMBROWICZ	1	
articulations. Structures exist in the immediate impossible real. As Witold Grombrowicz says, the structuralists search for their structures in culture. As		p 97
GROSS	1	
sane. The madness that we encounter in patients is a gross travesty, a mockery, a grotesque caricature of what the natural		p 132
GROTESQUE	6	
be said with respect to apparently peaceful times: what a grotesque error to think that the unconscious-as-child is acquainted only with the times: Hitlerism, Stalinism, fascism I was fascinated by the grotesque and terrifying forms that surfaced in the sphere of the encounter in patients is a gross travesty, a mockery, a grotesque caricature of what the natural healing of that estranged integration names of history. Instead of everything being projected onto a grotesque hiatus of castration, everything was scattered in the thousand breaks-flows of desire to Oedipus, to a father's name, in the grotesque triangle? Let us return to the well-known and inexhaustible debate to propose. If it did have one, it would be grotesque and disquieting at the same time. It does not take		p 97 p 98 p 132 p 168 p 171 p 380
GROUND	10	
Freud's analysis: not one trace of it remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced to the father or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this area by the force of their theory and mode of interruption of the process, a residual bit of ground to which one still clings so as not to be its own as the natural or divine precondition. While the ground can be the productive element and the result of appropriation production that conditions the common appropriation and utilization of the ground. It is the surface on which the whole process of a structural function ensuring the mediation of personages and the ground of their relations; or at the end as an eschatological no resentment will be invoked here—that is not the ground they grow on, any more than does Oedipus. The fact market, the development of towns, and the appearance of manorial ground rent in money form, or of the contractual hiring of it is of the disease and therefore beyond, clears the ground for fresh superstructures. (In my own mind the thought of for worse but also for better. Psychoanalysis becomes the training ground of a new kind of priest, the director of bad		p 89 p 130 p 136 p 140 p 141 p 175 p 191 p 223 p 298 p 332
GROUNDED	4	
anything more than a metaphor lending the unconscious a distinction grounded in physics, when we speak of an opposition between intra-atomic properly unconscious investment they translate. Thus no matter how well grounded the love blockage is, it curiously changes its function, depending interest? We have seen that the unconscious paranoiac investment was grounded in the socius itself as a full body without organs way that the military, bureaucratic, and police apparatus finds itself grounded in the economy itself, which directly produces libidinal investments for		p 283 p 293 p 367 p 372
GROUNDING	1	
chance that Lacan's symbolic order has been diverted, utilized for grounding a structural Oedipus applicable to psychosis, and for extending the		p 359
GROUNDS	1	
consciousness that, at this level, does not even present any grounds for asking whether it betrays or not, alienates or not		p 257
GROUP	89	
set of circumstances. Thus fantasy is never individual: it is group fantasy—as institutional analysis has successfully demonstrated. And if there if there is such a thing as two sorts of group fantasy, it is because two different readings of this identity desire that serve as a basis for them. Hence in group fantasy the libido may invest all of an existing social century function, for example, not as ideal models but as group fantasies—that is, as agents of the real productivity of this difference in regime, they are the same machines, as group fantasies clearly prove. When in the course of our discussion takes advantage of this property of desiring-machines by creating veritable group fantasies in which desiring-production is used to short-circuit social production he describes the nursery as a place where desiring-production and group fantasy occur, as a place where the only connection is extension of the subjects themselves and their multiple interactions: a group Oedipus that brings together relatives, descendants, and ascendants. (It is On the one hand Freud wants to deliberately reduce the group character of the fantasy to a purely individual dimension: the a child is being beaten, children are beaten—a typical group fantasy where desire invests the social field and its repressive in the socius that presides over the organization of the group fantasy. Simultaneously the boys are beaten—initiated by the teacher on the instructor's knees, the father next to the colonel. Group fantasy is plugged into and machined on the socius. Being subordinate agents of transmission or execution. When the notion of group fantasy was elaborated in the perspective of institutional analysis—in how it differed from individual fantasy. It became evident that group fantasy was inseparable from the symbolic articulations that define a are not of our own ranks!). The revolutionary pole of group fantasy becomes visible, on the contrary, in the power to dogs wants to die? There results a third difference between group fantasy and the so-called individual fantasy. The latter has as disjunctions imposed by the law (for example, Oedipal homosexuality). But group fantasy no longer has anything but the drives themselves as the desiring-machines formed by them with the revolutionary institutions. The group fantasy includes the disjunctions, in the sense that each subject means for breaking this repression. The development of distinctions between group and individual fantasy shows sufficiently well, at last, that		p 30 p 30 p 31 p 31 p 31 p 47 p 52 p 59 p 61 p 61 p 62 p 62 p 62 p 62 p 63 p 63 p 63 p 64

there	
induced to live or fantasize individually their membership in the group. It must still be said that the two types of	p 64
shifting, a subject-group always being threatened with subjugation, a subjugated group capable in certain cases of being forced to take on	p 64
disengaging in the fantasy the underlying element of a revolutionary group potential. When we learn that the instructor, the teacher, is	p 64
the statement to the collective agents of enunciation in the group fantasy. Institutional analysis tries to trace its difficult path between	p 64
collective formations comprising singularities distributed haphazardly (a living room, a group of girls, a landscape). Then, within these nebulae	p 69
or these	
violent, give their material pleasure certain imperious localizations. The second group would shock most people by their avowals. They live	p 70
perhaps	
women are not entirely excluded.... But those in the second group seek out women who prefer women, women who suggest young	p 70
individual fantasy. Oedipus is a means of integration into the group, in both the adaptive form of its own reproduction that	p 103
forms. And it is not the forms of the subjugated group that depend on Oedipal projections and identifications, but the reverse	p 103
Oedipal applications that depend on the determinations of the subjugated group as an aggregate of departure and on their libidinal investment	p 103
never even been sketched out: the structure of the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications	p 118
points, its self-applications, its suicides and its follies, the enormous group superego—everything that took place on the body of the	p 118
it does. I believe my friends cast off in a group at the start of the New Age, with forces for	p 124
into a paternalistic deviation that I find depraved.... A second group of loners, of which I am a part, doubtless constituted	p 124
to them, my rebellion against the paternalism of the first group placed me from the second year in a socially difficult	p 124
and psychosis there is no difference in nature, species, or group. Neurosis can no more be explained oedipally than can psychosis	p 130
disjunctions, and conjunctions of organs. That is why fantasies are group fantasies. It is the collective investment of organs that plugs	p 142
No identification of a specific ego with global persons—but group identifications that are always partial, following the compact, agglutinated	p 143
series	
them in the name of a primacy of a unanimous group. The presence of history in every social machine plainly appears	p 151
it necessarily places itself in a negative relation to the group. Here it becomes apparent that the social machine is identical	p 151
organs of chieftainry in a relationship of impotence with the group: as though the savages themselves sensed the rise of the	p 152
thus bears a sign, which is determined, for the initial group, by whether the children's mother is a daughter or a	p 156
that a man cannot receive a wife except from the group from which a woman can be claimed, because in the	p 156
in the following way: the girl leaves the previous family group, to which her mother belongs. The niece becomes herself a	p 164
the correct conclusion of a basic homosexual motivation of a group character. Through women, men establish their own connections; through	p 165
the	
should be understood merely as a secondary reaction to this group homosexuality, non-oedipal at first. As for Oedipus in general, it	p 165
exact, everything begins in the mind of Laius, the old group homosexual, the pervert, who sets a trap for desire. For	p 166
two sectors, the houses of the members of the paternal group and those belonging to his own matrilineage. How does the	p 167
medicine man does not organize a sociodrama, but a veritable group analysis centering on the sick individual. Giving him potions, attaching	p 168
the positions of a chief lived in intensity within the group. We said that the point of departure seemed Oedipal. It	p 168
role of stimuli in it, and not the role of group organizers (or disorganizers)—the role held by the chief and	p 168
ethnocide. The more social reproduction escapes the members of the group, in nature and in extension, the more it falls back	p 169
into the care of the traditional therapists and the familial group, or into that of the medical practice of medicines. At	p 170
precisely in such a way that each member of the group is always on this side of or beyond, without ever	p 178
there does not exist any class spontaneity, but only a group spontaneity: whence the necessity for distinguishing groups-in-fusion from the	p 256
class	
deforms or not. The problem is situated there, between unconscious group desires and preconscious class interests. It is only starting from	p 257
them to the Oedipal simulacrum. The representative of the local group with Laius, the territoriality with Jocasta, the despot with Oedipus	p 267
unconscious. To discover beneath the individual fantasy the nature of group fantasies. Or, what amounts to the same thing, to push	p 271
race, the reactionary or the revolutionary tenor of a familial group with which he is already preparing his ruptures and his	p 278
its presences. Every investment is collective, every fantasy is a group fantasy and in this sense a position of reality. But	p 280
that subordinate the structured crowd phenomena. One is a subjugated group investment, as much in its sovereign form as in its	p 280
one or the other; this distinction, as it appears in Group Psychology and the Analysis of the Ego, remains completely stymied	p 283
by means of large heavy aggregates; the selective pressures that group the parts retain some of them and exclude others, organizing	p 288
castration? How will this structure produce anything but a subjugated group? How will it give free play to the process, when	p 320
social investments we will distinguish the unconscious libidinal investment of group or desire, and the preconscious investment of class or	p 343
interest	
position of its multiplicities. It is understandable, therefore, that a group can be revolutionary from the standpoint of class interest and	p 348
takes the place of a machine of desire. A revolutionary group at the preconscious level remains a subjugated group, even in	p 348
A revolutionary group at the preconscious level remains a subjugated group, even in seizing power, as long as this power itself	p 348
crush desiring-production. The moment it is preconsciously revolutionary, such a group already presents all the unconscious characteristics of	p 348
a subjugated group	
group already presents all the unconscious characteristics of a subjugated group: the subordination to a socius as a fixed support that	p 348
pretends to be all the more immortal; the phenomena of group superegoization, narcissism, and hierarchy—the mechanisms for the	p 348
repression of	
repression of desire. A subject-group, on the contrary, is a group whose libidinal investments are themselves revolutionary; it causes desire to	p 348
symbolic determinations of subjugation, coefficients without a hierarchy or a group superego. What complicates everything, it is true, is that the	p 349
of groups in diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics at the same time, in diverse	p 349
time, in diverse situations that are nevertheless coexistent. A revolutionary group can already have reassumed the form of a subjugated group	p 349
group can already have reassumed the form of a subjugated group, yet be determined under certain conditions to continue to play	p 349
a subject-group. One is continually passing from one type of group to the other. Subject-groups are continually deriving from subjugated	p 349
groups	
How do we combat the deadly inclination that makes a group pass from its revolutionary libidinal investments to revolutionary investments that	p 349
And where do we even situate such and such a group? Did it ever have revolutionary unconscious investments? The surrealist group	p 349
group? Did it ever have revolutionary unconscious investments? The surrealist group, for example, with its fantastic subjugation, its	p 349
narcissism, and its	
flow-schiz, as a subject-group, through a break with the subjugated group from which he excludes himself or is excluded: Artaud-the-schizo),	p 349
And	
is excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group within this complexity of social investments? Every time we	p 349
wonder	
necessary to trace further back in time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit	p 349
sources of the sexual drives animating an individual or a group; assuredly perversions, and even sexual emancipation, give no privilege as	p 350
families where the symbolic order, embodied in the institution, re-forms group Oedipuses, with all the lethal characteristics of the subjugated	p 359
groups	
of identity; and assembling the desiring-machines that countersect everyone and group everyone with others. For everyone is a little group (un	p 362
and group everyone with others. For everyone is a little group (un groupuscule) and must live as such—or rather, like	p 362
intermix: in the Leninist break, for example, when the Bolshevik group, or at least a part of this group, becomes aware	p 377
the Bolshevik group, or at least a part of this group, becomes aware of the immediate possibility of a proletarian revolution	p 377
does not take itself for a party or even a group, and does not claim to be speaking for the masses	p 380

GROUP'S 2

subjugated groups, where an established order is invested through the group's own repressive forms. And it is not the forms of	p 103
to the next: It depends upon whether, from the initial group's point of view, the father has received a wife, or	p 156

GROUPED 1

we must seek to discover how the machinic indices are grouped on each of these lands that permit going beyond them	p 318
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GROUPING	1	
result. ... However, no science can develop outside a constituted social grouping. In order to prevent science from calling social groups back		p 368
GROUPS	52	
is no individual fantasy. Instead there are two types of groups, subject-groups and subjugated groups, with Oedipus and castration forming the		p 64
Instead there are two types of groups, subject-groups and subjugated groups, with Oedipus and castration forming the imaginary structure		p 64
under which		
forming the imaginary structure under which members of the subjugated groups are induced to live or fantasize individually their membership		p 64
in		
It must still be said that the two types of groups are perpetually shifting, a subject-group always being threatened with subjugation		p 64
which by their very nature refer the fantasy to subjugated groups, rather than carrying out the opposite operation and disengaging in		p 64
place in and on it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of		p 84
potentials. There is		
or integration, but rather of instituting original forms of active groups, the question arises as to what extent these core groups		p 94
groups, the question arises as to what extent these core groups resemble artificial families, and to what extent they still lend		p 94
block desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where an established order is invested through the		p 103
group's own		
ought to be. That is why, when subjects, individuals, or groups act manifestly counter to their class interests—when they rally		p 104
of an inverse relationship: there would be something like two groups, the psychotics and neurotics, those who do not tolerate oedipalization		p 124
more and more suffocating. So, do you believe these two groups are capable of being joined? I am not too angry		p 124
on the socius, that are in opposition throughout the two groups. The innate science in psychosis and the neurotic experimental sciences		p 124
to the realization that the simple opposition between the two groups is inadequate, an opposition that would allow one to define		p 125
It is not even enough to state that the two groups are capable of being joined. Rather it is the possibility		p 125
an extra-oedipal explanation for the psychoses. There are not two groups, there is no difference in nature between neuroses and psychoses		p 127
and the most important literature at that, the textual. Both groups hold at least one thing in common; they subscribe to		p 134
no difference in filiation can be inferred among the corresponding groups. In many analyses, the stress has been upon ties within		p 146
operate at the level of small segments: it is these groups of men residing in the same area, or in neighboring		p 147
And this is already the highly perverse activity of local groups who arrange marriages on the surface of the primitive territoriality		p 149
have seen, clans and their lineages are not distinct corporate groups, but are embodied in local communities, through which they function		p 152
between two poles: that of fusion through opposition to other groups, and that of scission through the constant formation of new		p 152
to them a perverse-normal activity, we meant that these local groups were the agents of repression, the great coders. Wherever men		p 164
recognizes the perverse tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners.		p 165
Underlining the universal fact that		
question why a female homosexuality hasn't given rise to Amazon groups capable of negotiating for men perhaps finds its reply in		p 165
sectors of the village result from a fusion of two groups that have fled the English; the elders bemoan the current		p 168
type of investment of a social formation. And new perverse groups spread the despot's invention (perhaps they even fabricated it for		p 193
irreducibility of alliance to filiation, the independence of the alliance groups, the way in which they serve as a conducting element		p 195
State machine. The objects, the organs, the persons, and the groups retain at least a part of their intrinsic coding, but		p 196
goes by twos. The hero is always sitting astride two groups, the one where he leaves to find his sister, the		p 201
absorption and a realization, and that ensures the integration of groups and individuals into the system. Not only lack amid overabundance		p 236
signifying chain are struck by secrecy—secret societies or initiation groups—but there is never anything in these societies that is		p 247
are latent in people of different social strata, occupations, age groups and sexes, and (b) what are the desires, fears, thoughts		p 257
only with respect to the territorial machine, and to local groups that determine the place of each member in social economic		p 263
stymied by Oedipus. In the unconscious there are only populations, groups, and machines. When we posit in one case an involuntariness		p 283
to be co-opted, and even anticipate it. (How many revolutionary groups as such are already in place for a co-option that		p 338
that the same individuals can participate in both kinds of groups in diverse ways (Saint-Juste, Lenin). Or the same group can		p 349
group to the other. Subject-groups are continually deriving from subjugated groups through a rupture of the latter: they mobilize desire, and		p 349
closing up again, remodeling themselves in the image of subjugated groups: re-establishing interior limits, reforming a great break that the		p 349
flows		
machinic indices—in order to discern, at the level of groups or individuals, the libidinal investments of the social field. Now		p 350
group Oedipuses, with all the lethal characteristics of the subjugated groups. What is more, antipsychiatry has sought the secret of a		p 359
this body as well as possessing it; to engineer subjugated groups for which one becomes so many cogs and parts; to		p 365
all the preceding determinations: the one is defined by subjugated groups, the other by subject-groups. It is true that we still		p 367
social grouping. In order to prevent science from calling social groups back in question, these groups take science back in hand		p 368
prevent science from calling social groups back in question, these groups take science back in hand ... [integrate it] into the diverse		p 368
a specific body on the full body of capital. Subjugated groups are continually deriving from revolutionary subject-groups. One more axiom. This		p 375
and the reterritorializations. Subject-groups in their turn derive from subjugated groups by way of ruptures in the latter. Capitalism is continually		p 376
overturns the socius, revealing its other side? In the subjugated groups, desire is still defined by an order of causes and		p 377
determine the large aggregates under a formation of sovereignty. Subject groups on the other hand have as their sole cause a		p 377
at such and such a moment, the two kinds of groups can interpenetrate. This is because the two groups are like		p 378
kinds of groups can interpenetrate. This is because the two groups are like determinism and freedom in Kant's philosophy: they indeed		p 378
very start (the maintenance of paranoid unconscious investments in revolutionary groups). And if we put forward desire as a revolutionary		p 379
agency		
GROUPS-IN-FUSION	2	
but only a group spontaneity: whence the necessity for distinguishing groups-in-fusion from the class, which remains serial, represented by the		p 257
party		
and causes flows to move; assembles its machines and its groups-in-fusion in the enclaves or at the periphery—proceeding in an		p 277
GROUPUSCULE	1	
everyone with others. For everyone is a little group (un groupuscule) and must live as such—or rather, like the Zen		p 362
GROW	9	
you, and Oedipus too, and anything you want, but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing		p 112
with regard to bad conscience, such a plant does not grow on that kind of terrain. This is explained by the		p 166
psychoanalysts can only be aggravated—just as it continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus,		p 182
the clubfooted		
will be invoked here—that is not the ground they grow on, any more than does Oedipus. The fact that innocent		p 191
ugly growth—i.e., Oedipus—took root and began to grow. It is simply that one more step has been taken		p 215
his sister and his mother, and who felt their weight grow heavier as he drew nearer to madness? It is true		p 215
the full. You weren't born Oedipus, you caused it to grow in yourself; and you aim to get out of it		p 334
through castration, but this in turn you have caused to grow in Oedipus—namely, in yourself: the horrible circle. Shit on		p 334
are perceptible to everyone, which force the social axiomatic to grow ever more complicated, to become more saturated, to the point		p 379
GROWING	4	
to that which precedes the stage of culture and the growing malaise that this stage provokes, a point of equilibrium can		p 79
quick to slip into the expected clinical mold. Dark world, growing desert: a solitary machine hums on the beach, an atomic		p 86
the second year in a socially difficult position that was growing more and more suffocating. So, do you believe these two		p 124
of objective representations. The earth is dead, the desert is growing: the old father is dead, the territorial father, and the		p 308

GROWN	2	
family nature of this sexuality. Admittedly, once the child has grown up, he finds himself deeply involved in social relations that was doing, extorting surplus value. But how this cynicism has grown—to the point where he is able to declare: no		p 46 p 238
GROWS	5	
necessarily bankers. And what about the effects of money that grows, money that produces more money? There are socioeconomic complexes that		p 104
it and reproduces it in a new Earth. The desert grows ... the sign is near. The schizo carries along the decoded		p 131
which it is produced, in one moment, as that which grows or diminishes according to an infinity of degrees (as Klossowski		p 330
works, always more decoded, always more deterritorialized; how its operation grows more relentless with the development of the axiomatic, the combination		p 373
But within the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is arranged in the most scientific of		p 373
GROWTH	2	
was not in their midst that bad conscience, this ugly growth—i.e., Oedipus—took root and began to grow. It		p 215
to the sickest interiority, the trap for desire, its ugly growth. So long as the history of desire does not experience		p 217
GUARANTEE	3	
view, when the State no longer does anything more than guarantee the private property of a ruling class that becomes distinct		p 196
what it will become or seek to become later: a guarantee against despotism, an immanent principle that unites the parts into		p 212
of alliance. For once again, before it becomes a feigned guarantee against despotism, the law is the invention of the despot		p 213
GUARANTEED	1	
through the intermediary of an ego whose fictional unity is guaranteed by the goods themselves, or whether the desiring-production of affects		p 63
GUARANTEEING	1	
realizes these two forms of surplus value of flux by guaranteeing the emission of both, and by constantly injecting antiproduction into		p 237
GUARANTEES	3	
the hold over the machines of desire that it constantly guarantees itself, or in terms of these machines that escape the		p 126
hence it is by virtue of his sterility that he guarantees the general fecundity. The marriage with the sister is on		p 201
a politico-military-economic complex is the more manifest in that it guarantees the extraction of human surplus value on the periphery and		p 235
GUARANTOR	2	
or indirectly through a mode of centralization that comprises a guarantor of the credit, a uniform interest rate, a unity of		p 229
outside, but becomes itself the test of reality and the guarantor of its own test: reality as the lack to which		p 313
GUARD	2	
lineages, with their hierarchy, their respective chiefs, their elders who guard the stocks and organize marriages; territorial tribal units of primary		p 152
the way in which the primitive community remains on its guard with respect to its own institutions of chieftainship, and exorcises		p 195
GUARDIAN	2	
the coexistence or complementarity of the section chief and the guardian of the earth). When the division extends to the earth		p 145
functions on a more profound level as creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages and		p 372
GUARDROOM	1	
Molloy too, I said. They took me away, to the guardroom I suppose, and there I was told to sit down		p 14
GUAYAKI	2	
and of feeding oneself. (Clastres shows well how, among the Guayaki, the connection between the hunters and the living animals is		p 148
the stone that will make a man of the young Guayaki, with enough pain and suffering, by cleaving the length of		p 190
GUERMANTES	1	
heterosexual and homosexual libido (in the decomposed milieu of the Guermantes, for example). It is the function of the libido to		p 98
GUESS	1	
machine, what can it be used for? Can we possibly guess, for instance, what a knife rest is used for if		p 3
GUIDE	1	
detachments from the chain constitute mobile debts of alliance that guide and direct the flows. On the blanket that serves as		p 149
GUIDE-SIGNS	1	
a splendid theory of the sign: the signs of filiation, guide-signs and master-signs, signs of desire, intensive at first, which fall		p 154
GUIDING	2	
a subject-group that would become immediately reperved, with former schizos guiding the most recent ones, and, as relays, little chapels, or		p 320
a flow in the other, and form residual conjunctive syntheses guiding the passage or the heartfelt becoming from the one to		p 325
GUILDS	2	
it is well known that the monopolistic action favoring the guilds and the companies promotes, not the rise of capitalist production		p 223
into his own intermediaries or employees (the struggles against the guilds and the monopolies). But capitalism doesn't begin, the capitalist		p 226
machine		
GUILT	25	
work par excellence: it is almost as though the author's guilt, his confessions of guilt are merely a sort of joke		p 43
is almost as though the author's guilt, his confessions of guilt are merely a sort of joke. (In Kleinian terms, it		p 43
This is why in Proust's work the apparent theme of guilt is tightly interwoven with a completely different theme totally contradicting		p 43
rod of the responsibility of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in the mantle of a		p 50
patterns of self-punishment resulting from Oedipus as a confession of guilt, its theories are not at all radical or innovative. On		p 50
unconscious. (And what would Freudian analysis be without the celebrated guilt feelings ascribed to the unconscious?) What came to pass in		p 58
of the Plain) interlaced two openly contradictory themes; the fundamental guilt of the accursed races and the radical innocence of flowers		p 68
mother fixation, of a dominant depressive nature and a sadomasochistic guilt, was quickly applied to Proust. In a more general way		p 68
strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again, everything		p 69
comes apart, but this		

the male part of the other man, etc. Here all guilt ceases, for it cannot cling to such flowers as these	p 69
in this reversion, the innocence of flowers instead of the guilt of conversion. But rather than ensuring, or tending to ensure	p 74
managed to escape the world of the father, or of guilt... While offering the possibility of constructing a logic of the	p 81
asks himself if he has to deal with an unconscious guilt complex following on the death of the mother, as Freud	p 96
prevented from dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all	p 111
beliefs, rises above all images	
how much malice and ruse there are in Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or is this	p 112
make it a reality in our society. No superego, no guilt. No identification of a specific ego with global persons—but	p 143
in relation to the whole. They do not know what guilt, responsibility, or consideration are, these born organizers; they exemplify that	p 191
against itself: the turning back against itself, bad conscience, the guilt that attaches it to the most decoded of social fields	p 217
flows; the universal effusion of the death instinct; depression and guilt used as a means of contagion, the kiss of the	p 268
the outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always rises up and finds its nourishment—what is called	p 270
internally, and where it is confounded with the child's own guilt; the other where it is a tribunal of responsibility, before	p 271
relation to the child. The paranoiac father Oedipalizes the son. Guilt is an idea projected by the father before it is	p 275
the illusion of the ego, the puppet of the superego, guilt, the law, castration. It is not a matter of pious	p 311
service of a pseudo life through an entire culture of guilt feeling. There is no need to tell all over how	p 332
the closed asylum as an artificial family charged with internalizing guilt and with instituting responsibility, enveloping madness no less than its	p 359
GUILTY 14	
have nothing to do with these questions. And we are guilty of an error when we confuse the fact that this	p 48
humble us, to demean us, and to make us feel guilty? Foucault has noted that the relationship between madness and the	p 50
entirety of men-women loves, there emerge the two accused and guilty series that bear witness to the same castration with two	p 69
other forces besides psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces the	p 112
movement, it invents a	
in discrediting and disgracing—the person it presumes to be guilty, the person the law wants to be guilty and wants	p 114
to be guilty, the person the law wants to be guilty and wants to be made to feel guilty? One acts	p 114
to be guilty and wants to be made to feel guilty? One acts as if it were possible to conclude directly	p 114
of getting a grip on intention, of making the unconscious guilty. In short, we are not witness here to a system	p 115
what is prohibited; for the prohibition proceeds by dishonoring the guilty, that is to say, by inducing a disfigured or displaced	p 162
must appear in two forms: one where doubtless it is guilty, but only in the manner in which the child lives	p 270
a tribunal of responsibility, before which one stands as a guilty child, and in relation to which one becomes a responsible	p 271
hero with the mother. Yet the idea that he is guilty seems to exist mainly in the mind of the father	p 274
In the long run it is the father who appears guilty, through having tried to avenge himself, and it is he	p 274
is like dragging a ball and chain.... We are all guilty of crime, the great crime of not living life to	p 334
GUINEA 1	
River, or those of Salisbury concerning the Siane of New Guinea, have shown how the introduction of money as an equivalent	p 248
GUISE 1	
the process of transference the psychoanalyst frequently appeared in the guise of a devil, a god, or a sorcerer, and that	p 46
GUISES 2	
in current deliriums in the most hidden and least recognizable guises, since he returns in fact everywhere and more visibly in	p 57
the subsequent forms that cause it to return under other guises and conditions. Being the common horizon for what comes before	p 220
GUN 1	
when I hear the word desire, I pull out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized	p 257
GUSHINGS 1	
and the schizos, embracing all that flows and counterflows, the gushings of mercy and pity knowing nothing of meanings and aims	p 370
GUTENBERG 2	
exactly is meant when someone announces the collapse of the Gutenberg galaxy? Of course capitalism has made and continues to make	p 240
typically plays the role of an archaism in capitalism, the Gutenberg press being the element that confers on the archaism a	p 240
GUTS 1	
to have done with pouring out one's merciful and pitiful guts, these flows of corrugated iron.: The productive breaks projected onto	p 370
GUY 2	
the theater, shouting out before Oedipus: there's my kind of guy, there's my kind of guy! Everything, the myth of the	p 308
Oedipus: there's my kind of guy, there's my kind of guy! Everything, the myth of the earth, the tragedy of the	p 308
GUYS 1	
we see Colonel Patton, the general's son, saying that his guys are great, that they love their mothers, their fathers, and	p 62
GYMNASTICS 1	
in a position to observe things. A kind of perceptive gymnastics has lead him, progressively, not to identify with the character	p 317
GYPSIES 1	
for the parents (the son of a princess kidnapped by gypsies, or the son of a poor man taken in by	p 353
H 5	
behavior, produced as an entirely separate and independent entity. D. H. Lawrence says of love: We have pushed a process into	p 5
adult, and sexuality as a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in mind, and never forget it	p 49
or in reality (Ah, so that's what it was!). D. H. Lawrence—who does not struggle against Freud in the name	p 115
breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry Miller to	p 132
Allen Ginsberg	
transcendent object. The capitalist style has been described by D. H. Lawrence: our democratic, industrial order of things whose style is	p 177
HABIT 1	
or a dysfunction; on the contrary, social machines make a habit of feeding on the contradictions they give rise to, on	p 151
HABITS 1	
character, has the same surprises, the same premonitions, the same habits as he. Thus it is that the famous eating machine	p 317
HAD 84	
no longer have any meaning whatsoever. Now that we have had a look at this stroll of a schizo, let us	p 2
complex, or constructed according to a complicated plan. Instead, it had been desimplified in the course of its carpentering.... As it	p 6

that walk: He sometimes halted without saying anything. Either he had finally nothing to say, or while having something to say that this machine turns out, a product that the reader had thought to be no more than the fragmented oeuvre by view it was of the nature of a reaction and had to do with character, the manifestations of which might well world, and yet again—most temptingly—as an ego that had not ceased to be, who was there in the most to be found in books. From the little reading I had done I had observed that the men who were most in books. From the little reading I had done I had observed that the men who were most in life, who itself, ate little, slept little, owned little or nothing. They had no illusions about duty, or the perpetuation of their kith ones of introjection and projection, as though all social practices had their precise counterpart in introjected or internal mental practices, or over to me. When I showed him the toys I had put ready, he looked at them without the faintest interest in a questioning way: Nurse? ... As his analysis progressed . . . Dick had also discovered the wash-basin as symbolizing the mother's body, and when the subject of the Cartesian cogito realized that it had no parents, when the socialist thinker discovered the unity of terror at having discovered what real sexuality was. But he had the impression—the purely instinctive impression—that psychoanalysis was shutting rather than the fantastic factory of Nature and Production. Lawrence had the impression that sexuality possessed more power or more potentiality coextension of man and Nature. It is as if Freud had drawn back from this world of wild production and explosive clearly without doubt—but indeed, this second phase has never had a real existence. It is never remembered, it has never of a properly inclusive use that we must analyze. Freud had a concept at his disposal for stating this contrary notion objects not have lost their virulence and efficacy, once they had been introduced into a use of synthesis that remains fundamentally with spores, releases them as so many singularities that he had improperly shut off, some of which he intended to exclude already present. Everything takes place as if Oedipus of itself had two poles: one pole characterized by imaginary figures that lend was inopportune to tighten the nuts and bolts where Lacan had just loosened them; or to oedipalize the schizo where on or to oedipalize the schizo where on the contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of of the Ego, which causes a subject to remark: I had existed since the very beginning ... from the lowest form of so on: I fell sick from the Algerian problem. I had partaken in the same foolishness as they (sexual pleasure). They put something into effect, the Algerians argued against it. I had racist notions.... I descend from the Gallic dynasty. By this on the one hand, all kinds of other variable substances had the same action as the envisaged organizing stimulus, and that stimulus, and that on the other hand, the parts themselves had specific abilities and potentials for development that did not exist what the psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set out to do: to fuse madness with a parental the direction of other territories. It is strange that we had to wait for the dreams of colonized peoples in order complex following on the death of the mother, as Freud had described in Mourning and Melancholia. But he soon learns that disapproval at this point. Fanon pointed out that troubled times had unconscious effects not only on the active militants, but also the instincts, so as to persuade its subjects that they had the intention corresponding to this fiction. This is indeed the to say the masses were fooled, mystified. But since he had not sufficiently formulated the concept of desiring-production, he did not to him to derive from ideology, so that psychoanalysis merely had the role of explaining the subjective, the negative, and the the revolutionary machine function together. In the end, he only had his own desiring-machines, his paranoiac, miraculous, and celibate boxes, with the contrary, from having been brought back to everything he had left. A drop in intensity to the body without organs keep for his Own secret use all the Virgins that had been placed there. Everything can be converted into neurosis, or without organs, in the very place to which the schizo had retreated in order to silence and suffocate this production. This without by rising from within, and that at all costs had to be prevented from rising. Whence the possibility of a latter was a great chief; his successor, the real chief, had had to relinquish the throne for fear of being bewitched was a great chief; his successor, the real chief, had had to relinquish the throne for fear of being bewitched, and When a subject adhered fully to the traditional norms and had nothing to say in his own name, he allowed himself looked for. And that one wasn't looking if one hadn't had oneself analyzed. And that is why your daughter is mute bad debtor who must be understood as if the marks had not sufficiently taken on him, as if he were or not sufficiently taken on him, as if he were or had been unmarked. He has merely widened, beyond the limits allowed it shows in this extreme case that the debt itself had nothing to do with exchange. Simply stated, the eye extracts alliance that the criminal has wronged, and the mark that had not sufficiently penetrated his body. The crime, a rupture of would not have developed if a tremendous quantity of freedom had not been expelled from the world, or at least from economic givens of the agrarian problem. (As if the Greeks had discovered in their own way what the Americans rediscovered after No one has equaled Kafka in demonstrating that the law had nothing to do with a natural, harmonious, and immanent totality our villages, and one that only lives in song recently had a proclamation of his read out by the priest before chain. What made incest impossible—namely, that at times we had the appellations (mother, sister) but not the persons or the persons or the bodies, while at other times we had the bodies, but the appellations disappeared from view as soon full body of the intense earth that the primitive machine had repressed, but on new foundations or under new conditions present that hovers over each subject, as though the social machine had come unstuck from its desiring-machines: death, the desire of desire and for all, at the dawn of a capitalism that had lost all code value. This is not the case, however it took a war to accomplish what the New Deal had failed to accomplish). The role of a politico-military-economic complex is or in the process of being decoded. These flows doubtless had the effect of making the State more and more immanent over again, that alienates it by reterritorializing it. Although they had a presentiment of the subjective nature of wealth, the mercantilists a presentiment of the subjective nature of wealth, the mercantilists had determined it as a special activity still tied to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied. subjective activity to a territorial or reterritorialized machine, in of a fantastic regression. A fantastic and brilliant regression: someone had to do it, no one helped me, as Lacan says despot comes the madman of the family; what nineteenth-century psychiatry had wanted to organize in the asylum—the imperative fiction of tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus overcome the alternative between mechanism and vitalism, since these content of Schreber's delirium if these desiring-machines of the father had been taken into account, as well as their obvious participation sense, by its excess, is foreign to the film (Chaplin had invented it twenty-two years before the film), is merely the no longer alive. There is no pessimism here either. What had to happen happened. They did not kill each other. They in, and did not exist without, one another, but we had to stress the difference in regime and in scale between took on the appearance of a crazy idea, given what had become of analysis. He demonstrated that Freud, no less than He demonstrated that Freud, no less than Jung and Adler, had repudiated the sexual position: the fixing of the death instinct instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had been full of hesitation. What we have tried to show or never that we must take up a problem we had left hanging. Once it is said that capitalism works on two poles; but we would not be satisfied if we had to present them merely as the duality of the molar [Consider the example of one of these men] who, having had the revelation of the mysterious drift, is no longer able smaller number than those whose interest, in some fashion, is had or represented: the class from the standpoint of praxis is outside; children whose future remains uncertain; the father who has had it with feeding all those mouths—in short, a fundamental postulat moiique). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of the family as both cause and judge of that the decision would have been the same if Schreber had been schizophrenic rather than paranoiac, if he had taken himself if Schreber had been schizophrenic rather than paranoiac, if he had taken himself for a black or a Jew rather than or a Jew rather than a pure Aryan, if he had not proved himself so competent in the management of his management of his wealth, and if in his delirium he had not displayed a taste for the socius of an already the preconscious investments of interest, the unconscious investments of desire had sexuality as an index in their social scope itself. Which name of an absolute incompetence. Someone asked us if we had ever seen a schizophrenic—no, no, we have never seen

HADN'T 1

wasn't looked for. And that one wasn't looking if one hadn't had oneself analyzed. And that is why your daughter is p 171

HAIR 5

fluid spilling out of the sac and kidney stones; flowing hair; a flow of spittle, a flow of sperm, shit, or the fetish, even when its use is individual and private. Hair, for example—the rituals of hair-cutting and coiffure: is there it means? The ethnologist finds himself before a flow of hair, with the breaks in such a flow, and with what one state into another through the break. As Leach says, hair as a partial object or as a separable part of the body does not represent an aggressive and separate phallus; hair is a thing in its own right, a material part	p 5 p 182 p 182 p 182 p 182
HAIR-CUTTING	1
is individual and private. Hair, for example—the rituals of hair-cutting and coiffure: is there any interest in referring these rituals	p 182
HALF	4
Certainly, in real life this difference does not mean that half the male cousins are destined to remain bachelors. However, at the shrewd or the competent are able to decode, to half understand. Moreover, despite the abundance of identity cards, files, and bundle that is undefined, a cover for a bicycle bell, half a crutch (if one indefinitely runs up against the same a complex social context that brings into play the older half brother from the rich side of the family, and the	p 156 p 250 p 324 p 353
HALF-DEAF	1
It is at one and the same time that a half-deaf Caesar complains of an ear that no longer hears, and	p 211
HALF-IMAGINARY	2
familial discourse of mental pathology, linking madness to the half-real, half-imaginary dialectic of the Family, deciphering within it the unending attempt with a parental complex, to link it to the half-real, half-imaginary dialectic of the Family; to constitute for the madman a	p 50 p 92
HALF-REAL	2
moralized, familial discourse of mental pathology, linking madness to the half-real, half-imaginary dialectic of the Family, deciphering within it the unending madness with a parental complex, to link it to the half-real, half-imaginary dialectic of the Family; to constitute for the madman	p 50 p 92
HALLOWED	1
and that we must restore his ability to pronounce this hallowed word. All of which the schizo sums up by saying	p 23
HALLUCINATED	1
complex, from an Oedipus arising all the more in his hallucinated consciousness as he lacked it in the symbolic organization of	p 123
HALLUCINATES	1
been overlooked that the schizo indeed participates in history; he hallucinates and raves universal history, and proliferates the races. All delirium	p 85
HALLUCINATING	2
libido to invest the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents both the segregations and their Oedipal applications—flows capable of hallucinating history, of reanimating the races in delirium, of setting continents	p 98 p 105
HALLUCINATION	5
described as hallucinations and delirium, but the basic phenomenon of hallucination (I see, I hear) and the basic phenomenon of delirium which is neither delirious nor hallucinatory, but will project the hallucination or internalize the delirium. Delirium and hallucination are secondary in will project the hallucination or internalize the delirium. Delirium and hallucination are secondary in relation to the really primary emotion, which on every side and from all angles, beginning with the hallucination of books and the delirium of apprenticeships (the teacher as live it, feel it, deeper than delirium and further than hallucination: yes, the return to repulsion will condition other attractions, other	p 18 p 18 p 18 p 114 p 331
HALLUCINATIONS	7
of all shape and form. These are often described as hallucinations and delirium, but the basic phenomenon of hallucination (I see an I feel at an even deeper level, which gives hallucinations their object and thought delirium its content—an I feel it is not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this definition of desire: as consumption of intensive quantities, that form the material for subsequent hallucinations and deliriums. The intensive emotion, the affect, is both the common root and the principle of differentiation of deliriums and hallucinations. We are also of a mind to believe that everything raw intensity that presides over delirium as well as over hallucinations, and especially this deliberate, stubborn, material will to be of intense becomings and feelings, these intensive emotions, feed deliriums and hallucinations. But in themselves, these intensive emotions are closest to the	p 18 p 18 p 25 p 84 p 84 p 86 p 330
HALLUCINATORY	5
a god, and so on, which is neither delirious nor hallucinatory, but will project the hallucination or internalize the delirium. Delirium breasts on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first of all, a band of intensity to create its own object—if only in an unreal, hallucinatory, or delirious form—or from representing this causality as stemming subject passes. Here it is not a case of an hallucinatory experience nor of a delirious mode of thought, but a in the Symbolic must reappear in the Real in a hallucinatory form. But in this fashion the entire historicopolitical theme gets	p 18 p 19 p 25 p 84 p 90
HALT	4
the cry of Aristotle: We really must come to a halt, in the face of this Freudian Ananke, this Rock?) 5 alliance is founded. What is prolonged, what comes to a halt, what is detached, and the different relationships according to which never manages to begin; one is always brought to a halt well before 3+1, and if there is a primitive Oedipus against the nobility and feudalism, and who come to a halt before the proletariat and deny that there can be any	p 84 p 164 p 178 p 253
HALTED	2
Beckett's mouth that speaks and feet that walk: He sometimes halted without saying anything. Either he had finally nothing to say and recognizable as a distinct personality if the process is halted, or if it is made an end and a goal	p 12 p 24
HALTS	1
beat, the medicine man proceeds with a ceremony interrupted by halts and fresh departures, flows of all sorts, flows of words	p 168
HAM-SLICING	1
flow (hyle) that it cuts into. It functions like a ham-slicing machine, removing portions from the associative flow: the anus and	p 36
HAMLET	9

a shock treatment to you; stop saying daddy-mommy; of course Hamlet lives in you as Werther lives in you, and Oedipus which constantly proves the futility of living Were you born Hamlet? Or did you not rather create the type in yourself incest as a manifestation of the germinal lineage. Then again, Hamlet is not an extension of Oedipus, an Oedipus to the second degree; on the contrary, a negative or inverse Hamlet is primary in relation to Oedipus. The subject does not never looks backward, nor does he ever doubt his powers. Hamlet was undoubtedly a hero to himself, and for every Hamlet Hamlet was undoubtedly a hero to himself, and for every Hamlet born the only true course to pursue is the very me, is this: are we born Hamlets? Were you born Hamlet? Or did you not rather create the type in yourself Everything is said in these pages from Miller: Oedipus (or Hamlet) led to the point of autocritique; the expressive forms—myth or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they express the true permanent	p 112 p 112 p 159 p 159 p 298 p 298 p 298 p 299 p 299
HAMLETIZATION	1
he can no longer bear the forces of oedipalization and hamletization that hem him in on all sides? Better to flee	p 113
HAMLETS	1
question, it seems to me, is this: are we born Hamlets? Were you born Hamlet? Or did you not rather create	p 298
HAMMER	2
visible world, and made as it were latent under their hammer blows and artist's violence. It is here that Nietzsche speaks visible world, and made as it were latent under their hammer blows and artists' violence. There occurs a detachment and elevation	p 192 p 213
HAMMERING	1
attempt to murder the father, the dull thud of instincts hammering at the solidity of the family as an institution and	p 50
HAND	75
his mother. While taking a stroll outdoors, on the other hand, he is in the mountains, amid falling snowflakes, with other or as a reward for his becoming-woman. On the other hand, God demands a constant state of enjoyment . . . and it is thing as the social production of reality on the one hand, and a desiring-production that is mere fantasy on the other money, gold, capital, and the capitalist triangle on the one hand, and the libido, the anus, the phallus, and the family dualism between the real object rationally produced on the one hand, and irrational, fantasizing production on the other. He gives up twofold movement of decoding or deterritorializing flows on the one hand, and their violent and artificial reterritorialization on the other. The These chains are the locus of continual detachments-schizzes on every hand that are valuable in and of themselves and above all It seems to us self-contradictory to maintain, on the one hand, that the child lives among partial objects, and that on child lives among partial objects, and that on the other hand he conceives of these partial objects as being his parents to the conception of a generalized Oedipus. On the one hand, for each subject of either sex, he takes into consideration negative complex when this seems called for. On the other hand, he takes into consideration the coexistence in extension of the has what appear to be two correlates: on the one hand, the direct confrontation between desiring-production and social production, between symptomological identical nature and their differing regimes; and on the other hand, the repression that the social machine exercises on desiring-machines, and	p 2 p 16 p 28 p 28 p 29 p 34 p 39 p 47 p 47 p 51 p 52 p 54 p 54
Freud in the manner of a presupposition. On the one hand Freud wants to deliberately reduce the group character of the beating must be the father (father substitute). On the other hand it is necessary for the variations of the fantasy to the repressive asylum and the legalistic hospital on the one hand, and contractual psychoanalysis on the other. From the outset, the parts. But it was soon noticed that on the one hand, all kinds of other variable substances had the same action as the envisaged organizing stimulus, and that on the other hand, the parts themselves had specific abilities and potentials for development progressive or revolutionary sectors of institutional analysis on the one hand, and antipsychiatry on the other, the danger of this familism agents of social production, reproduction, and antiproduction on the one hand, and the agents of the so-called natural reproduction of the untouched and makes them even more urgent: on the one hand, the specific relationship between psychic repression and social repression; on relationship between psychic repression and social repression; on the other hand, the particular situation of Oedipus in this social repression-psychic repression ideology has been done, and done well, on the other hand the history of the movement has never even been sketched made of synthesis that are in opposition. On the one hand there are the desiring-machines, and on the other the Oedipal-narcissistic as a specific product. That is why, on the other hand, we were unable to establish any direct relationship between neurosis of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on the one hand, it is evident that the primitive formations do not come force than it is alcoholic or sickly. On the other hand, when the requisite conditions are realized in capitalist society, it material: the unconscious does not mean anything. On the other hand the unconscious constructs machines, which are machines of desire, whose	p 59 p 59 p 64 p 91 p 91 p 94 p 101 p 113 p 113 p 117 p 124 p 136 p 177 p 178 p 180
exchangist psychology to account for institutions that on the other hand are recognized to be nonexchangist. And above all, what is contact must take place between her stomach, on the one hand, and the calabash and the signs inscribed on her, on calabash and the signs inscribed on her, on the other hand. The young woman must become physically saturated with the signs constrains, and the body afflicted by the sign that a hand is carving in it? Isn't it necessary to add a implies the triple independence of the articulated voice, the graphic hand, and the appreciative eye. Such is the manner in which of Asiatic production, has two correlative aspects: on the one hand it replaces the territorial machine, it forms a new deterritorialized it forms a new deterritorialized full body; on the other hand it maintains the old territorialities, integrates them as parts or appellations to persons, from names to bodies: on the one hand, the repressed this-side-of of appellations that do not yet designate designate persons, but only intensive germinal states; on the other hand, the repressing beyond that only applies appellations to persons by Punishment becomes a vengeance, the vengeance of the voice, the hand, and the eye now joined together on the despot—the than ever? This oblivion and this return. On the one hand, the ancient city-state, the Germanic commune, and feudalism presuppose the Urstaat that serves as their horizon. On the other hand, the problem confronting these forms is to reconstitute the Urstaat value. This is not the case, however. On the one hand, codes continue to exist—even as an archaism—but they the worker, the merchant, the banker). But on the other hand, and more profoundly, every technical machine presupposes flows of a production at all levels of the process. On the one hand, it alone is capable of realizing capitalism's supreme goal, which by effecting the absorption of overabundant resources. On the other hand, it alone doubles the capital and the flow of knowledge active line and the multidimensional point, and on the other hand, the multiple configurations formed by the passive line and the continually reproduces on a widened scale. It axiomatizes with one hand what it decodes with the other. Such is the way theoretical opposition lies elsewhere: it is between, on the one hand, the decoded flows that enter into a class axiomatic on on the full body of capital, and on the other hand, the decoded flows that free themselves from this axiomatic just of decoding and deterritorialization. But what they deterritorialize with one hand, they reterritorialize with the other. These neoterritorialities are often artificial	p 186 p 189 p 189 p 189 p 189 p 198 p 198 p 204 p 204 p 212 p 218 p 218 p 232 p 232 p 235 p 235 p 243 p 246 p 255 p 255 p 257
able to understand why capitalism is continually reterritorializing with one hand what it was deterritorializing with the other. In Capital Marx the true reason for the double movement: on the one hand, capitalism can proceed only by continually developing the subjective essence of the social productivity of labor; but on the other hand and at the same time, it can do so only and that seemed to stand mutually opposed. On the one hand, the modern State forms a break that represents a genuine to replace the codes and overcodings. But on the other hand there has never been but one State, the Urstaat, the and perhaps God's only error lies in having stayed his hand. But doesn't this man, the film's protagonist, have a son separates paranoia and schizophrenia, it is because on the one hand we have distinguished the schizophrenic process (the breakthrough) from the or interrupt it (the breakdown), and because on the other hand we have posited paranoia no less than schizophrenia as independent terms of the collective and the individual. On the one hand, the microunconscious presents no fewer arrangements, connections, and interactions, although these arrangements are of an original type; on the other hand, the form of individualized persons does not belong to it pipe . The real difference is therefore between on the one hand the molar machines—whether social, technical, or organic—and on the schizzes-flows. Subsequently—rather, we should say on the other hand—when the machines become unified at the structural level of	p 259 p 259 p 259 p 261 p 261 p 274 p 278 p 278 p 280 p 280 p 286 p 287

two, and maintains it divided—abstract labor on the one hand, abstract desire on the other: political economy and psychoanalysis. political beyond the specific problem of myth and tragedy: with one hand psychoanalysis undoes the system of objective representations (myth, tragedy) for the subjective essence conceived as desiring-production, while with the other hand it reverses this production in a system of subjective representations	p 302 p 305 p 305
always machines endowed with the strange property of passing from hand to hand, of escaping and causing circulations, of carrying and endowed with the strange property of passing from hand to hand, of escaping and causing circulations, of carrying and being carried or the other, or the two together: on the one hand, the specific determination of the full body as a territoriality full body as a territoriality of support; on the other hand, the erection of a despotic signifier on which the entire or the supports of familial relations); or on the other hand the libido invests persons and an ego, but is already neuroses. But the resistance of the psychoses on the one hand, and the necessity for taking into account a social etiology for taking into account a social etiology on the other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions groups back in question, these groups take science back in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears relationship, with the preconscious investments of interest. On the one hand, in fact, the investment of interest fundamentally conceals the paranoiac under a formation of sovereignty. Subject groups on the other hand have as their sole cause a rupture with causality, a is the relationship between schizoanalysis and politics on the one hand, and between schizoanalysis and psychoanalysis on the other? Everything revolves	p 316 p 316 p 327 p 327 p 358 p 359 p 359 p 368 p 376 p 377 p 380
HAND-GRAPHICS	2
savage inscription process or territorial representation: the couple voice-audition and hand-graphics. How does such a machine work? For it does work	p 188
element of the sign: eye-pain, in addition to voice-audition and hand-graphics? In the rituals of affliction the patient does not speak	p 189
HAND-TO-HAND	1
with them, or settle the differences with them as in hand-to-hand combat. The father, the mother, and the self are at	p 97
HANDED	2
me ... he manifested no sort of affect when his nurse handed him over to me. When I showed him the toys of Oedipus are dangerous deviants, leftists who ought to be handed over to social and police repression; they talk too much	p 45 p 108
HANDIWORK	1
prized possession, or that he perfects or even produces through handiwork; nor of the subject's use of his machines in his	p 322
HANDLE	3
cumbersome, it was virtually immovable. One didn't know how to handle it (mentally or physically). Its top surface, the useful part the psychoanalytic scene, with specialist artists who know how to handle the death instinct and bring off castration, bring off frustration their regimes into communication. She asks if our society can handle that, and what it is worth if it can't. And	p 6 p 334 p 381
HANDLED	1
of my coat receiving the stones that have already been handled, as each of the stones moves forward one pocket, how	p 3
HANDS	5
to Oedipus. (Oedipus, the fountainhead where the psychoanalyst washes his hands of the world's iniquities.) In an altogether different direction, if drunk, one's body will be rubbed with it, and one's hands will be washed with it. Writing—the first deterritorialized flow having the same name as she, or the girl on hands and knees, working, as a substitute for the mother surprised relation to the outside of which the psychoanalyst washes his hands, too attentive to seeing that his clients play nice games don't take another step; that very socius and no other, hands off. A disinterested love of the molar machine, a veritable	p 128 p 206 p 354 p 356 p 364
HANDYMAN	1
toward the over-all result to be achieved. The satisfaction the handyman experiences when he plugs something into an electric socket or	p 7
HANDYMEN	1
talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each with his little machines. For every organ-machine, an energy-machine	p 1
HANGING	4
child is only an angle, this kind of covering eternally hanging on something that is the self . The whole of Oedipus and a labor of construction by fragments. Scattered partial objects hanging on the body without organs. No one has equaled Kafka spectator only form a line that merges with the void hanging over them. Anyone can see that this man and this that we must take up a problem we had left hanging. Once it is said that capitalism works on the basis	p 143 p 198 p 317 p 335
HAPHAZARDLY	1
outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living room, a group of girls, a landscape). Then	p 69
HAPPEN	8
connected, the partial objects still too organic, for this to happen. What would be required is a pure fluid in a hear it, I'll use the third person instead, if I happen to remember to. If it amuses them. And it won't parasite of passive syntheses in whatever vague world they may happen to exist in. It is no use saying: We are can exist alongside a conscious revolutionary investment. Inversely, it can happen—rarely—that a revolutionary investment on the level of desire alive. There is no pessimism here either. What had to happen happened. They did not kill each other. They were not territoriality and the signifier of castration. Worse yet, it will happen that psychoanalysis itself wants to act as an axiomatic, which every becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible its fantastic subjugation, its narcissism, and its superego? (It can happen that one lone man functions as a flow-schiz , as a	p 8 p 23 p 27 p 105 p 317 p 329 p 330 p 349
HAPPENED	4
great accidents were necessary, and amazing encounters that could have happened elsewhere, or before, or might never have happened, in order could have happened elsewhere, or before, or might never have happened, in order for the flows to escape coding and, escaping but as the nightmare of something that has still not happened to them—its hour has not come. (And isn't this There is no pessimism here either. What had to happen happened. They did not kill each other. They were not brought	p 140 p 140 p 217 p 317
HAPPENING	2
the Tiv elders deplore this situation, and know what is happening, but do not know where to place their blame—a felt in every feeling, what never ceases and never finishes happening in every becoming—in the becoming-another-sex, the becoming-god,	p 176 p 330

the becoming-a-race

HAPPENS	11	
at this stroll of a schizo, let us compare what happens when Samuel Beckett's characters decide to venture outdoors. Their various God derived from the godhead by division. But all this happens and is all recorded on the surface of the body enters into the alternative (a completely different case from what happens when the disjunction is inclusive). Here we have the second from various illnesses under the influence of Oedipus. It sometimes happens that an analyst becomes fed up with this myth that the circuit connecting desire to the social sphere. All this happens, not in ideology, but well beneath it. An unconscious investment reconstructed through archaisms having a modern function. But something incomparable happens at the level of the paintings of the third period		p 2 p 16 p 80 p 81 p 105 p 132
they owe all to their eminent cause. Occasionally it still happens that the young dogs will call for a return to fascism, and that is what has to be explained. It happens that one desires against one's own interests: capitalism profits from on either side of it? Our assumption is that everything happens on the body without organs; but this body has, as our bad conscience and our boredom, our life where nothing happens; nothing left but images that revolve within the infinite subjective decoding, deterritorializing—a terrible curettage, a malevolent activity. But everything happens at the same time. For at the same time the		p 213 p 257 p 279 p 308 p 381
HAPPY	1	
the kiss of the Vampire: aren't you ashamed to be happy? follow my example, I won't let go before you say		p 268
HARASSED	1	
in the prisoner or the concentration-camp victim or the worker harassed by work? It is not certain that they would furnish		p 127
HARBORS	2	
as to discover the abstract figures, the schizzes-flows that it harbors and conceals. To substitute, for the private subject of castration a purely erotic motive, it is certainly not Oedipus that harbors it, nor the phallus that actuates it, nor castration that		p 271 p 357
HARD	7	
We are so molded by Oedipus that we find it hard to imagine another use, and even the three familial neuroses their libidinal investment (from the age of thirteen I've worked hard, rising on the social ladder, getting promotions, being a part the family a delegated agent. Even by application it is hard, it is difficult for a child to live and experience through this wall, for it is useless to hit it hard, it has to be undermined and penetrated with a file would never function, would never cause a circulation, without the hard machinic element that presides over inscriptions. Savage formations are oral parts of machines of desire, where one would have a hard time recognizing mother or father or me (we have seen and the repression of the desiring-machines. Doubtless it is not hard for him to appear reasonable, by appealing to collective interests		p 76 p 103 p 122 p 136 p 188 p 358 p 364
HARDLY	4	
differential function increases, one tends toward distinctive valences. It will hardly come as a surprise to learn that Oedipus as a the existence of an infantile sexuality is denied; but for hardly more admissible reasons, this sexuality is reduced to desiring mommy the action of the great man and the crowd. It hardly matters whether the tone of these books is orthodox Freudian right in saying that, within writing in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic		p 82 p 100 p 103 p 203
HARDY	1	
breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry Miller		p 132
HAREM	1	
and then I shall be able to set up a harem. Though aware of the character of revolt and of truth		p 90
HARM	3	
cannot measure up to it. But in any case the harm has been done, the treatment has chosen the path of conforming to the established order, and incapable of causing anyone harm. It is not a question here of the personal oedipalization the criminal's pain can serve as an equivalent of the harm he has done? How can one pay back with suffering		p 68 p 133 p 191
HARMONIOUS	2	
a dreary, colorless dialectic of evolution, aimed at forming a harmonious whole out of heterogeneous bits by rounding off their rough that the law had nothing to do with a natural, harmonious, and immanent totality, but that it acted as an eminent		p 42 p 198
HARMONY	1	
and far distant from the stability, or even from the harmony, attributed to them in the name of a primacy of		p 151
HARNESSED	2	
most far-reaching level, that is to say, keeping European humanity harnessed to the yoke of daddy-mommy and making no effort to character. They subsist, more or less modified, more or less harnessed by the great paranoiac, since they furnish the material of		p 50 p 196
HARROWING	1	
Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, which brings the schizo as close as		p 19
HARSH	1	
but do not know where to place their blame—a harsh reality. But, fourthly, this limit inhibited from the interior was		p 176
HARSHER	1	
the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is arranged in the most scientific of ways, final		p 373
HARSHEST	4	
absence of organization, but rather the most somber organization, the harshest compatibility, with the axiomatic replacing the codes and incorporating them of the strange whose locus is the desert, imposing the harshest and the most barren of ordeals, and attesting to the an axiomatic of flows that subjects this tendency to the harshest forms of despotism and repression. It is in this sense and improvements of standards at the center, it displaces the harshest forms of exploitation from the center to the periphery, but		p 153 p 192 p 362 p 373
HAS	476	
an energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams in his ass. A solar anus. And rest assured into such machines as one part among the others. Lenz has projected himself back to a time before the man-nature dichotomy of view of its formal developed structures, presupposes (as Marx has demonstrated) not only the existence of capital and the division that takes place within the partial object-flow connective synthesis also has another form: product/producing. Producing is always something grafted onto the		p 2 p 2 p 4 p 6

lost totality. Above all, it is not a projection; it has nothing whatsoever to do with the body itself, or with the body / it is all by itself / and has no need of organs / the body is never an everyone of its disjunctions. Hence the strange relationship that Schreber has with God. To anyone who asks: Do you believe in my son, my father, my mother, and myself. The schizo has his own system of co-ordinates for situating himself at his situating himself at his disposal, because, first of all, he has at his disposal his very own recording code, which does compensation for the inordinate measure of suffering and privation that has been mine for so many past years. Just as a transvestite, at a moment when he is practically cured and has recovered all his faculties: I am sometimes to be found of a wonderstruck So that's what it was! Michel Carrouges has identified a certain number of fantastic machines—celibate machines—that a certain number of fantastic machines—celibate machines—that he has discovered in works of literature. The examples he points to which intensive quantities fill up, to varying degrees, matter that has no empty spaces, is profoundly schizoid. Further, if we are him to this state of a body without organs that has become a dead thing—this schizo who sought to remain merely see how very little the consumption of pure intensities has to do with family figures, and how very different the to the subject that lives it). This is what Klossowski has admirably demonstrated in his commentary on Nietzsche: the presence of the entire circumference of the circle, the center of which has been abandoned by the ego. At the center is the time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as deeply involved in history as the schizo defining him as Homo natura, and lo and behold, he has turned out to be Homo historia. This long road that and positivism. The ego, however, is like daddy-mommy: the schizo has long since ceased to believe in it. He is somewhere But why try to bring him back to what he has escaped from, why set him back down amid problems that pulsions) and symptoms, between the symbol and what is symbolized, has arisen again and again. Is this relationship to be considered relationship of comprehension? A mode of expression? The question, however, has been posed too theoretically. The fact is, from the moment against us, and the only real relationship, that of production, has been done away with. The great discovery of psychoanalysis was appears. Before being a mental state of the schizophrenic who has made himself into an artificial person through autism, schizophrenia is this transition inevitable? This remains the crucial question. Karl Jaspers has given us precious insights, on this point as on so It is true that the other side, the production side, has not been entirely ignored. Kant, for instance, must be credited conceived of as production, though merely the production of fantasies, has been explained perfectly by psychoanalysis. On the very lowest level

is a measure of the withdrawal of a subject that has lost its desire at the same time that it loses a way that is all the more intense because it has few needs. And never mind those who believe that this of the State ... The phantasmal world is the world which has never been fully conquered over. It is the world of is the historically determined product of desire, and that libido has no need of any mediation or sublimation, any psychic operation irrational forms. The fact there is massive social repression that has an enormous effect on desiring-production in no way vitiates our is never individual: it is group fantasy—as institutional analysis has successfully demonstrated. And if there is such a thing as a deterritorialized socius. The prime function incumbent upon the socius, has always been to codify the flows of desire, to inscribe substituting money for the very notion of a code, it has created an axiomatic of abstract quantities that keeps moving further the ideology of capitalism a motley painting of everything that has ever been believed. The real is not impossible; it is as a sample taken from an infinite series that theoretically has one and only one origin, a single ball that extends by turning himself into a machine. But even Bettelheim, who has a noticeable bias in favor of Oedipal or pre-oedipal causality find ourselves confronted with the same problem once again: How has the process of the production of desire, how have the a total vacuum, so as to produce the child-machine? How has the process turned into an end in itself? Or how the process turned into an end in itself? Or how has the child become the victim of a premature interruption or as Bettelheim's therapy progresses. In the second place, every machine has a sort of code built into it, stored up inside a part adjacent to the machine. And if this subject has no specific or personal identity, if it traverses the body points out the intensive nature of this interplay: the part has nothing to do with the whole; it performs its role all by itself. In this case, only after the subject has partitioned itself does it proceed to its parturition ... that is one and the same time the restitution of something that has been levied from the associative flux (restitution de prelevement sur interrupted in accordance with these three modes. The first mode has to do with the connective synthesis, and mobilizes libido as mobilizes libido as withdrawal energy (energie de prelevement). The second has to do with the disjunctive synthesis, and mobilizes the Numen the Numen as detachment energy (energie de detachement). The third has to do with the conjunctive synthesis, and mobilizes Voluptas as consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found a way to pose the problem in the most to any sort of original totality (not even one that has been lost), or to a subsequent totality that may not other parts, which it neither unifies nor totalizes, though it has an effect on these other parts simply because it establishes emanate, or as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature of desiring-machines, nor the twofold need vibrations. But how can we explain the fact that she has nonetheless failed to grasp the logic of these objects? It related to a whole, either to an original whole that has existed earlier in a primary phase, or to a whole the pre-oedipal in relation to Oedipus itself, since pre-oedipal still has a developmental or structural relationship to Oedipus. The question, rather daddy, nor is the train station necessarily mommy. The problem has to do not with the sexual nature of desiring-machines, but the family nature of this sexuality. Admittedly, once the child has grown up, he finds himself deeply involved in social relations relations bring into play a nonsexual energy, for which sexuality has merely served as the symbol of an analogical beyond. It he immediately begins having an amazing nonfamilial experience that psychoanalysis has completely failed to take into account. Lindner's painting attracts our within the Numen. From his very earliest infancy, the child has a wide-ranging life of desire—a whole set of nonfamilial Is it possible that, by taking the path that it has, psychoanalysis is reviving an age-old tendency to humble us, to to demean us, and to make us feel guilty? Foucault has noted that the relationship between madness and the family can all those neurobiologico-desiring-machines. And the discovery of the productive unconscious has what appear to be two correlates: on the one hand oedipalization process takes form precisely at the moment when Oedipus has not yet received its full theoretical formulation as the nuclear mediation—the negation of the existence of God—since he has attained those regions of an autoproduction of the unconscious where his brilliance, clearly without doubt—but indeed, this second phase has never had a real existence. It is never remembered, it never had a real existence. It is never remembered, it has never succeeded in becoming conscious. It is a construction of boys are beaten by the teacher, while the male fantasy has only two, the last of which is my mother beats all of desire to a familial determination that no longer has anything to do with the social field actually invested by Army is immortal? The imaginary dimension of the individual fantasy has a decisive importance over the death instinct, insofar as the between group fantasy and the so-called individual fantasy. The latter has as subject the ego, insofar as it is determined by law (for example, Oedipal homosexuality). But group fantasy no longer has anything but the drives themselves as subject, and the desiring-machines other on the body without organs. In this respect Klossowski has convincingly shown the inverse relationship that pulls the fantasy in the pervert resisted oedipalization: why should he surrender, since he has invented for himself other territorialities, more artificial still and more was not oedipalizable, because he is beyond territoriality, because he has carried his flows right into the desert. But what remains to which we have been delivered, and for which psychoanalysis has invented new means—Oedipus and castration? Is it schizophrenia as measure up to it. But in any case the harm has been done, the treatment has chosen the path of oedipalization in any case the harm has been done, the treatment has chosen the path of oedipalization, all cluttered with refuse, instead but only degrees of humor. And inasmuch as reading itself has its degrees of humor, from black to white, with which yet another message and another code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating; the man is merely the of persons. We can therefore see the property the prohibition has of displacing itself, since from the start it displaces desire and the spouse, after the father and the mother. It has often been remarked in fact that the prohibition existed in both the form of the triangle and its reproduction: Oedipus has as its formula 3+1, the One of the transcendent phallus of the treatment that reinforces it. In reality the problem has nothing to do with pre-oedipal stages that would still revolve In like fashion we are compelled to say that psychoanalysis has its metaphysics—its name is Oedipus. And that a revolution and can finally die. That is why the schizophrenic God has so little to do with the God of religion, even through any longer, except for a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with a choice that is

word of caution concerning the Freudian myth of Oedipus, which has no way of holding its own indefinitely in the forms	p 83
creatures are effective realities, but where the reality of matter has abandoned all extension, just as the interior voyage has abandoned	p 84
matter has abandoned all extension, just as the interior voyage has abandoned all form and quality, henceforth causing pure	p 84
intensities—coupled	
without organs are races, cultures, and their gods. The fact has often been overlooked that the schizo indeed participates in history	p 85
of history, and not the name of the father. Everything has been said about the paucity of reality, the loss of	p 86
to be everywhere something real is produced, everywhere something real has been and will be produced. It is true that reality	p 87
been and will be produced. It is true that reality has ceased to be a principle. According to such a principle	p 87
not divide without changing its nature or form. The schizo has no principles: he is something only by being something else	p 87
the schizophrenic to withdraw to a body without organs that has become deaf, dumb, and blind? We often hear it said	p 88
they have a similar history, and our knowledge of them has run up against the same sort of difficulties and illusions	p 91
In this manner the study of the families of schizophrenics has breathed new life into Oedipus by making it reign over	p 93
off in the person of one of its members who has been eliminated, rendered null, and foreclosed. We can understand how	p 94
a psychotic: as for example when the troubles a mother has with regard to her own father lead to the son's	p 94
as in the constitution of therapeutic quasi families. Once it has been said that it is no longer a matter of	p 94
constructions, however, are largely embodiments of the family process, which has the illusion of substantiality but which is none other than	p 95
death of the mother, he first asks himself if he has to deal with an unconscious guilt complex following on the	p 96
Mourning and Melancholia. But he soon learns that the mother has been killed by a French soldier, and that the subject	p 96
killed by a French soldier, and that the subject himself has murdered the wife of a colonist whose disemboweled ghost perpetually	p 96
it doesn't know in its own way that its father has a boss who is not a father's father, or moreover	p 97
are simply wrong in concluding from this that the libido has nothing to do with any of it. Quite the contrary	p 98
means of explanation, with all the more certainty as one has reduced everything to Oedipus by means of application. Only in	p 101
Rather a society of neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of	p 102
gregariousness	
is already great because, for good or for evil, he has found a certain original solution to the Oedipal conflict. Hitler	p 102
or you will surpass him to find our forefathers. Lacan has demonstrated in a profound way the link between Oedipus and	p 104
is in opposition to the segregative and biunivocal use. Delirium has something like two poles, racist and racial, paranoliac-segregative and	p 105
schizonomadic	
event comical. And he explains that strictly speaking this event has no importance whatever, that it merely concerns the latest Pope	p 106
fruit. Here the psychoanalyst perks up his ears, believing he has heard a familiar chord: it is well known that the	p 106
is still a question of belief: the element of belief has not been abandoned. The announcement of the father's death constitutes	p 107
itself. Indeed, in this sense we must say the unconscious has always been an orphan—that is, it has engendered itself	p 108
the unconscious has always been an orphan—that is, it has engendered itself in the identity of nature and man, of	p 108
question of the father, the question of God, is what has become impossible, a matter of indifference, so true is it	p 108
collapse of the question What does it mean? No one has been able to pose the problem of language except to	p 109
Oedipal, exclusive, restrictive use. This restrictive use in its turn has two poles, imaginary and symbolic, since the only choice it	p 110
illegitimate from the point of view of the unconscious itself, has what appear to be two moments: first, a moment that	p 110
am careful not to speak of chemical laws, the word has a moral aftertaste)? From the moment desire is made to	p 111
heir, a soldier, or a Chief of State? The unconscious has its horrors, but they are not anthropomorphic. It is not	p 112
joy, a little discovery, is restored to psychoanalysis. For it has become very dismal, very sad, quite interminable, with everything decided	p 113
depends. The general line of the response is simple, it has been sketched out by Reich: it is social repression, the	p 113
Will it ever be suspected that the law discredits—and has an interest in discrediting and disgracing—the person it presumes	p 114
this fiction. This is indeed the only way the law has of getting a grip on intention, of making the unconscious	p 115
is doing when he closets sexuality in the Oedipal nursery—has a foreboding of this operation of displacement, and protests with	p 115
motive is a logical deduction of the human reason, which has recourse to this last extremity, to save itself ... which first	p 115
now proceeds to serve as a principle for action.... This has nothing to do with the active unconscious [which] sparkles, vibrates	p 115
relationship is neither personal nor biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal desires are not at all	p 115
compromises of Freudianism, and even its theoretical surrender: this work has been accomplished several times, in a profound way,	p 117
rigorously, and	
that it wields. While the critical study of Freudian ideology has been done, and done well, on the other hand the	p 117
well, on the other hand the history of the movement has never even been sketched out: the structure of the psychoanalytic	p 117
that took place on the body of the master. What has come to be called the monumental work of Ernest Jones	p 118
operation and by its result (even the inhibition of revolt has become unconscious), a distinction that expresses clearly the difference in	p 119
family or one to which the family is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but	p 121
has	
has clearly demonstrated the difference between these two repressions, but has not shown the scope of this difference or the distinction	p 121
Oedipus, especially noxious and virulent, but where the subject finally has what he wants, and sucks away at his Oedipus on	p 121
organization—and which he can no longer tolerate: he who has gone on a distant journey. As though one were constantly	p 123
to the body without organs = 0, autism: the schizo has no other means of reacting to this blocking of all	p 124
is not that of the infantile factors themselves. But nothing has been gained thereby, since the actual factor ceases to be	p 128
changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual existence;	p 130
progressions and regressions are merely the	
very own malady, modern man's sickness. The end of history has no other meaning. In it the two meanings of process	p 130
desiring-machines and produces a perpetual outflow of acting forces. He has crossed over the limit, the schiz, which maintained the	p 131
production	
and always repelled. The schizo knows how to leave: he has made departure into something as simple as being born or	p 131
a name that no longer designates any ego whatever. He has simply ceased being afraid of becoming mad. He experiences and	p 131
gold and fog, intense, intensive, traversed in depth by what has just sundered its breadth: the schizo Everything becomes mixed and	p 132
drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated more between its two poles. But through the	p 133
sign within the order of the signifier. Yet it has been a long time since Engels demonstrated, already apropos of	p 133
he is schizophrenic and not because he is not. It has been a long time since he broke down the wall	p 135
From the depths of his suffering and his glory, he has the right to denounce what society makes of the psychotic	p 135
a horrible exasperation for its fulfillment. Each of these forms has schizophrenia as a foundation; schizophrenia as a process is the	p 136
wall, for it is useless to hit it hard, it has to be undermined and penetrated with a file, slowly and	p 136
again, two distinct forms of deterritorialization). In a sense, capitalism has haunted all forms of society, but it haunts them as	p 140
a universal history, this is true only insofar as capitalism has to deal essentially with its own limit its own destruction	p 140
a certain disengagement from it. The social machine, in contrast, has men for its parts, even if we view them with	p 141
compelled to say that, while in our societies the penis has occupied the position of a detached object distributing lack to	p 143
ordre) of collective investments; not only is the one who has to be eaten, eaten according to social rules as exact	p 144
who enjoys the full exercise of his rights and duties has his whole body marked under a regime that consigns his	p 144
mutilations (...), the cruelist rites of all the religious cults ... one has only to look at our former codes of punishments to	p 145
on this earth to breed a nation of thinkers! Cruelty has nothing to do with some ill-defined or natural violence that	p 145
inferred among the corresponding groups. In many analyses, the stress has been upon ties within the unilineal corporation or between	p 146
different	
with relations of filiation on a given territorial surface. Leach has specifically underscored the importance of local lineages insofar as they	p 147
with the flows and direct filiation with the god. It has to do with the nature of nomadic space, where the	p 148
of the socius is as if adjacent to production; it has not yet brought production under its sway. The space of	p 148
it is constantly reproduced in the process of production, but has not yet appropriated this process. The apparent objective movement of	p 148
yet appropriated this process. The apparent objective movement of inscription has not suppressed the real movement of nomadism. But a	p 148
pure	
objects, rights, prestige, status. If one postulates that somewhere there has to be a kind of equilibrium of prices, one is	p 149
function that a social machine must not function well. This has been shown precisely with regard to the segmentary system, which	p 151
the system of cruelty. The death of a social machine has never been heralded by a disharmony or a dysfunction; on	p 151
they engender, and on the infernal operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while even	p 151
socialists	
the infernal operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while even socialists have abandoned	p 151

belief in	
the possibility of capitalism's natural death by attrition. No one has ever died from contradictions. And the more it breaks down	p 151
cosmic egg of the full body of the earth. It has a mythical origin that is the One, or rather the	p 154
in a network of intensive and inclusive disjunctions, it still has to find again and reanimate lateral connections in the network	p 154
whether, from the initial group's point of view, the father has received a wife, or the mother has been transferred outside	p 156
view, the father has received a wife, or the mother has been transferred outside, whether the sons have the right to	p 156
by an A man married to a B woman, obviously has two signs, according to whether it is envisaged from the	p 156
it, the Yourougou, breaking into the piece of placenta he has stolen, is like the brother of his mother, with whom	p 157
and my own father. Everything rests on the placenta, which has become the earth, the unengendered, the full body of antiproduction	p 158
is somatically from a different generation. Arguing against Malinowski, Levi-Strauss has demonstrated convincingly that the mixing of	p 159
generations was not in	
because the mixing of the generations in the son-mother case has the same effect as their correspondence in the case of	p 159
as spouses. Robert Jaulin says it well: The mythical discourse has as its theme the passage from indifference to incest to	p 160
infinite renaissance. (He is wrong only in thinking that he has thus transcended sexuality.) The somatic complex refers to a germinal	p 162
nephews comes to live with him). The fundamental problem—who has the right to the matrimonial prestations in a given system	p 163
segments. Whence the importance of these local lines that Leach has identified—and which, two by two, organize the alliances and	p 164
it projects onto the representative, categories, rendered discernible, that it has itself established; it applies to the representative terms that did	p 165
are matrilineal and must live with their maternal kin, K has stayed an exceptionally long time in the matrilineage of his	p 167
the matrilineage of his father, whose favorite he was, and has entered into marriage with paternal cousins. But with the death	p 167
not the real chief; as for the sick K, he has not been able to assume the role of mediator that	p 167
matter, they say that the structure is there, although it has no existence whatever that is accessible to clinical practice; or	p 169
Oedipus. And what entitles one to determine that the subject has nothing to say in his own name so long as	p 170
the empty position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to these evaluations of the	p 174
respective roles	
father. The ambiguity of what Kardiner called the primary institution has been clearly shown. In certain cases it can be a	p 174
as Lacan's at shaking loose from the yoke of Oedipus has been interpreted as an unhoped-for means of making it heavier	p 175
contrary, because it is a mystification of the unconscious that has only succeeded with us by assembling the parts and wheels	p 175
its point of arrival. Oedipus is a limit. But limit has many different meanings, since it can be at the beginning	p 175
particular, the position of the transcendent object. The capitalist style has been described by D. H. Lawrence: our democratic, industrial order	p 177
side of or beyond, without ever occupying the position (Kardiner has understood this very well in the formula we cited). It	p 178
machine, an investment of the social machine by desire. It has often been said and demonstrated that an institution cannot be	p 180
in a one-to-one relationship with what it means, but always has a multiplicity of referents, being always multivocal and polysemous. Analyzing	p 181
notion as it offers for attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than apropos of the	p 182
fetish	
none of their polyvocality, and the simple represented in representation has not yet taken the place of the representative. In order	p 185
the giver also be in the position of someone who has been robbed, so as to demonstrate clearly that he does	p 186
the unconscious. For if it is true that the unconscious has no material or content, this is assuredly not because it	p 186
postulate that burdens ethnology to the same extent that it has determined bourgeois political economy: the reduction of social reproduction to	p 188
supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of the	p 188
savage inscription	
is not in order to place them in structure. Nietzsche has only a meager set of tools at his disposal—some	p 190
which is the problem of inscription, of coding, of marking, has never been raised in such an incisive fashion. Man must	p 190
him, as if he were or had been unmarked. He has merely widened, beyond the limits allowed, the gap that separated	p 191
pain can serve as an equivalent of the harm he has done? How can one pay back with suffering? An eye	p 191
must be invoked that extracts pleasure from the event (this has nothing to do with vengeance): something that Nietzsche himself calls	p 191
life and an obliging gaze. The equation injury = pain has nothing exchangeist about it, and it shows in this extreme	p 191
broken relationship between the voice of alliance that the criminal has wronged, and the mark that had not sufficiently penetrated his	p 191
the spectacle of the punishment: as primitive justice, territorial representation has foreseen everything. Coding pain and death, it has foreseen	p 191
everything	
territorial representation has foreseen everything. Coding pain and death, it has foreseen everything—except for the way its own death would	p 191
and coordinated, in which nothing whatever finds a place that has not first been assigned a meaning in relation to the	p 191
these born organizers; they exemplify that terrible artist's egoism that has the look of bronze and knows itself justified to all	p 191
spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been but a single State, the State-as-dog that speaks	p 192
longer any reason to forego such a statement, once one has freed oneself from the characteristic familism of the concept of	p 193
the procession. It might be said that the ancient complementarity has shifted to form a new socius: no longer the bush	p 193
and the town pervers. In theory the despotic barbarian formation has to be conceived of in terms of an opposition between	p 193
connects him to the people. For the first time, something has been withdrawn from life and from the earth that will	p 194
the collective conditions of appropriation. The full body as socius has ceased to be the earth, it has become the body	p 194
body as socius has ceased to be the earth, it has become the body of the despot, the despot himself or	p 194
of mobile detachments from the signifying chain, a detached object has jumped outside the chain; in place of flow selections, all	p 194
which can be limited. It is the social machine that has profoundly changed: in place of the territorial machine, there is	p 194
is the megamachine of the State, a functional pyramid that has the despot at its apex, an immobile motor, with the	p 194
in which it binds up the symbol—a symbol that has become derisory—of a former despot who thrust himself upon	p 195
defense and reaction, and the results of successful counteractions. It has often been remarked that the State commences (or recommences)	p 196
with	
by serving the needs of commerce, or at least it has no autonomous mercantile model. The despotic machine holds the following	p 197
the subjects themselves. A time will come when the creditor has not yet lent while the debtor never quits repaying, for	p 197
as it appears in the purest conditions of Asiatic production, has two correlative aspects: on the one hand it replaces the	p 198
partial objects hanging on the body without organs. No one has equaled Kafka in demonstrating that the law had nothing to	p 198
the tribe. It is clear that incest with the mother has a completely different meaning: this time it is a question	p 200
such a thing is possible. How is it that incest has become possible, and not only possible, but the manifest property	p 201
system of representation have begun to move: the cellular migration has begun that will carry the Oedipal cell from one locus	p 201
locus of representation to another. In the imperial formation, incest has ceased being the displaced represented of desire to become the	p 201
For there can be no doubt: this way the despot has of committing incest, and of making it possible, in no	p 201
displaced represented as it results from psychic repression, social repression has everything to gain when incest comes to take the place	p 202
In return barbarian civilizations are written, not because the voice has been lost, but because the graphic system has lost its	p 202
the voice has been lost, but because the graphic system has lost its independence and its particular dimensions, has aligned itself	p 202
graphic system has lost its independence and its particular dimensions, has aligned itself on the voice and has become subordinated to	p 202
its particular dimensions, has aligned itself on the voice and has become subordinated to the voice, enabling it to extract from	p 202
for the voice (supplementarity), and phonetism is never all-powerful, but has also always-already begun to labor and elaborate the mute	p 203
signifier	
it evaluates the suffering caused by the graphism. Jean-Francois Lyotard has attempted to describe such a system in another context, where	p 204
describe such a system in another context, where the word has only a designating function but does not of itself constitute	p 204
order of connotation, a system of cruelty where the word has an essentially designating function, but where the graphism itself constitutes	p 204
elude the graphic action, and where the eye no longer has anything to see or evaluate: incest, the simple displaced limit	p 205
function in the framework of the new machine. The triangle has become the base for a pyramid, all of whose sides	p 205
consistency (plan de consistance), it is evident that this plane has changed, that it has become a plane of subordination and	p 205
it is evident that this plane has changed, that it has become a plane of subordination and no longer one of	p 205
the essential: the flattening of the graphy onto the voice has made a transcendent object jump outside the chain—a mute	p 205
plane of immanent connotation? The signifier is the sign that has become a sign of the sign, the despotic sign having	p 206
servitude or a generalized slavery visited upon the masses. It has also been shown that two dimensions exist side by side	p 207
constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has the effect of overcoding the territorial chain. The	p 209
signified is	
it initiates the overcoding. The system of subordination or signification has replaced the system of connotation. To the extent that graphism	p 209
as soon as we broke through the prohibitions they bore—has ceased to exist. Incest has become possible in the wedding	p 209
through the prohibitions they bore—has ceased to exist. Incest has become possible in the wedding of the kinship bodies and	p 209

extracts a surplus value from the spectacle of suffering, it has ceased to evaluate; it has begun rather to forewarn and the spectacle of suffering, it has ceased to evaluate; it has begun rather to forewarn and keep watch, to see that fact the regime is not milder; the system of terror has replaced the system of cruelty. The old cruelty persists, especially trait (metaphor) according to which the law reveals nothing and has no knowable object, the verdict having no existence prior to penalty that writes both the verdict and the rule that has been broken. In vain did the body liberate itself from the origin of the new sufferings of the body. Punishment has ceased to be a festive occasion, from which the eye supposed to signify will only be revealed later, when it has evolved and assumed the new figure that appears to place that always moves us away from the desiring-machines. For there has never been but one State. The question What is the of barbarian subordination. How could designation subsist when the sign has ceased to be a position of desire, in order to that counter-vengeance. And yet Nietzsche says about them what he has already said about the primitive system: it was not in began to grow. It is simply that one more step has been taken in that direction: Oedipus, bad conscience, interiority, they of desire, it becomes the repressing representation itself. The impossible has become possible; the unoccupied limit now finds itself occupied by unoccupied limit now finds itself occupied by the despot. Oedipus has received its name, the clubfooted despot committing double incest through haunts all societies, but as the nightmare of something that has still not happened to them—its hour has not come something that has still not happened to them—its hour has not come. (And isn't this the strength of Lacan, to situation of the State as a category—oblivion and return—has to be explained. To begin with, it should be said Marxism didn't quite know what to make of it: it has no place in the famous five stages: primitive communism, ancient lend it a concrete existence. A protean State, yet there has never been but one State. Whence the variations, all the could one fail to recognize in them the despot who has become colder and more hypocritical, more calculating, since he must to the dominant forces. The existence of an analogous evolution has been demonstrated for the technical machine, when it ceases to two principal elements: on one side, the deterritorialized worker who has become free and naked, having to sell his labor capacity his labor capacity; and on the other, decoded money that has become capital and is capable of buying it. The fact of all the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of property title deeds—in land, for its effectively concrete value, its tendency to concretization. The abstraction has not ceased to be what it is, but it no simple quantity as a variable relation between independent terms; it has taken upon itself the independence, the quality of the terms Balibar's remarks—this tendency to a falling rate of profit has no end, but reproduces itself while reproducing the factors that the capitalist system of the dualism that exists in banking has been demonstrated, the dualism between the formation of means of comprises all the commercial and bank credits, purely commercial credit has its roots in simple circulation where money develops as means capacity of wage earners. That is why the falling tendency has no conclusion. A quotient of differentials is indeed calculable if that constitutes it as a difference in nature; the tendency has no end, it has no exterior limit that it could reach or even approximate a difference in nature; the tendency has no end, it has no exterior limit that it could reach or even approximate of all societies, this is because capitalism for its part has no exterior limit, but only an interior limit that is quotient of differentials is not calculable, the present no longer has any meaning. ... The quotient of differentials is not resolved, the thing in motion never quite reaches what the immediate future has in store for it; it is endlessly delayed by accidents belongs essentially to the deterritorialization of capitalism. As Samir Amin has shown, the process of deterritorialization here goes from the center machine. It must be added, however, that the center itself has its organized enclaves of underdevelopment, its reservations and its ghettos its reservations and its ghettos as interior peripheries. (Pierre Moussa has defined the United States as a fragment of the Third United States as a fragment of the Third World that has succeeded and has preserved its immense zones of underdevelopment.) And a fragment of the Third World that has succeeded and has preserved its immense zones of underdevelopment.) And if it is blacksmith, the astronomer). But the decoding of flows in capitalism has freed, deterritorialized, and decoded the flows of code just as deterritorialized, and decoded the flows of code just as it has the others—to such a degree that the automatic machine the others—to such a degree that the automatic machine has always increasingly internalized them in its body or its structure in the service of its ends. That is why it has often been remarked that the Industrial Revolution combined an elevated produced on the one side as on the other. Marx has clearly demonstrated the importance of the problem: the ever widening and technical worker takes on its full meaning. Although he has mastered a flow of knowledge, information, and training, he is television set—O despair. Of course the scientist as such has no revolutionary potential; he is the first integrated agent of management salaries, purchase of production goods, etc.). The incompetent observer has the impression that this whole economic schema, this whole story instantaneous creative flow, which is not even a possession and has no purchasing power. Who is robbed? Certainly not the worker he was doing, extorting surplus value. But how this cynicism has grown—to the point where he is able to declare that we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate. The death announces the collapse of the Gutenberg galaxy? Of course capitalism has made and continues to make use of writing; not only on the part of a transcendent instance, even one that has withdrawn. Because within this field it sets in motion its arresting the process, and steering the schizzes toward shores he has so recently left behind: toward coded or overcoded territories, spaces administrative, and psychiatric axiomatic. In brief, the notion of break-flow has seemed to us to define both capitalism and schizophrenia. But in the formula M-C-M, the circulation of money as capital has therefore no limits. The studies of Bohannon concerning the Tiv payment or income. Such an extension merely signifies that capital has no industrial essence functioning other than as merchant, financial, and the flow of means of payment signifies that the power has become directly economic. And yet, as regards paid labor, it both does and does not have an exterior limit: it has an exterior limit that is schizophrenia, that is, the absolute by pushing back and exorcising this limit. And it also has, yet does not have, interior limits: it has interior limits it also has, yet does not have, interior limits: it has interior limits under the specific conditions of capitalist production and aspects its own organs of execution, perception, and memorization. Memory has become a bad thing. Above all, there is no longer are only relics, archaisms with a current function. The person has become private in reality, insofar as he derives from abstract the expanded limits of the system, even if an axiom has to be created just for you. There is no longer originality resides rather in the fact that the social machine has for its parts technical machines as constant capital attached to inscription no longer bears directly, or at least in theory has no need of bearing directly, on men. But an axiomatic axiomatic and the corresponding widenings of the limits. Never before has a State lost so much of its power in order favorable conditions for accumulation, and the struggle against overproduction. There has never been a liberal capitalism: action against monopolies goes back it expresses the new commercial functions of a capital that has secured for itself direct interests in production. As a general things that are much smaller, tiny even, absurdly insignificant; it has a peculiar passion for such things that leaves the essential meaning of just such a conquest of the State apparatus has always been and remains problematical. A supposedly socialist State implies of a prior distinction between desire and interest: The leadership has no task more urgent, besides that of acquiring a precise prevent the progressive desires, ideas, etc., from developing. (The leadership has a tendency rather to reply: when I hear the word were not deceived, they desired fascism, and that is what has to be explained. It happens that one desires against one's and cause it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at economic and at economic and political reterritorialization. But the socialist State also has its own minorities, its own territorialities, which re-form themselves against at all the edges of the social axiomatic. One sometimes has the impression that the flows of capital would willingly dispatch the deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the foundation of political economy properly speaking never reached because they are always surpassed and always reproduced—has seemed to us to have as a corollary and even the codes and overcodings. But on the other hand there has never been but one State, the Urstaat, the Asiatic despotic decoding the flows on the full body of capital-money: it has realized the immanence, it has rendered concrete the abstract as full body of capital-money: it has realized the immanence, it has rendered concrete the abstract as such and has naturalized the immanence, it has rendered concrete the abstract as such and has naturalized the artificial, replacing the territorial codes and the despotic rediscovers through its own original means; it reterritorializes where it has lost the territorialities, it creates new archaisms where it has has lost the territorialities, it creates new archaisms where it has destroyed the old ones—and the two become as one because, by means of the immanence and the decoding, antiproduction has spread throughout all of production, instead of remaining localized in

of production, instead of remaining localized in the system, and has freed a fantastic death instinct that now permeates and crushes but to productive activity itself. The socius as full body has become directly economic as capital-money; it does not tolerate any variable capital, capital of filiation or capital of alliance. Capital has taken upon itself the relations of alliance and filiation. There mode that is entirely distinct from the form this material has as human reproduction. Precisely because it is privatized, placed outside inside the field itself, the form of social economic reproduction has already preformed the form of the material so as to it no longer dominates. In a certain sense the situation has not changed; for what is invested through the family is images or derivatives of derivatives. But in another sense everything has changed, because the family, instead of constituting and developing the whole of the social field is applied. Since each person has his own private father and mother, it is a distributive Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has been applied to them. The reign of images is the migration in the in-depth elements of representation: the displaced represented has become, as such, the representation of desire. Hence it goes

despot with Oedipus himself: a motley painting of everything that has ever been believed. It comes as no surprise that Freud products of capitalism insofar as it engineers an operation that has no equivalent in the other social formations. Everywhere else the familial investment serving as a pseudo organizer. The family has become the locus of retention and resonance of all the it is reconstituted in the transference). This is what Foucault has shown in his very fine analysis: the familialism inherent in childhood feeling of a neurotic. So it is that psychoanalysis has much difficulty extracting itself from an infinite regression: the father social field, the first thing that the son represses, or has to repress, or tries to repress, is the unconscious of matters is to break through the wall, even if one has to become black like John Brown. George Jackson. I may everything happens on the body without organs; but this body has, as it were, two faces. Elias Canetti has clearly shown this body has, as it were, two faces. Elias Canetti has clearly shown how the paranoid organizes masses and packs. The connections at a distance or between different orders—the paranoid has chosen the first: he practices macrophysics. And it could be an investment of a collective field; even a lone particle has an associated wave as a flow that defines the coexisting of man, but does anyone say that the red clover has no reproductive system because the bumble bee (and the bumble the reproductive system of the clover. Each one of ourselves has sprung from minute animalcules whose entity was entirely distinct from passage blossoms into. Once the structural unity of the machine has been undone, once the personal and specific unity of the undone, once the personal and specific unity of the living has been laid to rest, a direct link is perceived between what is not produced in the same way it functions has a meaning, and also a purpose, an intention. The desiring-machines that have no equivalent in the large aggregates. Jacques Monod has defined the originality of these syntheses, from the standpoint of an entire axiomatic done with photos of mad people; this has to be tried, testing the need for paternal feeling against directly sociohistorical. It would be futile to say that love has to do with proteins and society. This would amount to common sense: why, in what sense is this sexuality? Cynicism has said, or claimed to have said, everything there is to desire, characterized first of all by its gigantism: no one has shown this more clearly than Charles Fourier. In a word energy capable of fueling a revolutionary machine. (Here again, everything has already been said by Fourier, when he shows the two all, who represents the unconscious in this way? For never has Engels's remark regained so much meaning: you'd think the psychoanalysts investment of a social field. In this field the father has a role only as an agent of production and antiproduction phylogenesis, so as to ensure that the little familial representation has the appearance of being coextensive with the field of delirium to myth? ... This ideational rubbish out of which our world has erected its cultural edifice is now, by a critical irony Tragedy, why he stopped believing in tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the irruption of production

confound the discovery of the abstract or subjective essence. It has been remarked in this context that each time Freud brings and its polyvocality. It appears then that the interest psychoanalysis has in myth (or in tragedy) is an essentially critical interest belongs to capitalism. For as we have seen, capitalism indeed has as its limit the decoded flows of desiring-production, but it previously being external to oneself—man's externalization in the thing—has merely become the act of externalizing—the process of alienating

itself. Thus subjective abstract Labor as represented in private property has, as its correlate, subjective abstract Desire as represented in the the ambiguity of psychoanalysis in relation to myth or tragedy has the following explanation: psychoanalysis undoes them as objective representations, and

and the Oedipus complex gather up all beliefs, all that has ever been believed by humanity, but only in order to to the dimensions of the subjective universal: if Oedipus himself has no complex, the Oedipus complex has no Oedipus, just as universal: if Oedipus himself has no complex, the Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such is complex, the Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such is the ambivalence that traverses psychoanalysis, and

order of desire through the gates of castration once desiring-production has spread out in the space of a representation that allows working of machines into the wings, behind a limit that has become impassable (exactly as in fantasy the machines are there metaphoric value to the family at the very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear analyst's consulting room without at least being aware that everything has been played out in advance: Oedipus and castration, the Imaginary to lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen that, in Lacan, the hypothesis of an unconscious-as-language

an idea. Only the idea can inject the venom. Oedipus has to become an idea so that it sprouts each time he thought: there is no unconscious material, so that schizoanalysis has nothing to interpret. There are only resistances, and then machines of the real as such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding of this; for one reterritorializes on a position to observe things. A kind of perceptive gymnastics has lead him, progressively, not to identify with the character of the resistance of the events that he accompanies this character, has the same surprises, the same premonitions, the same habits as machine, with only his upside-down head sticking out, and who has Chaplin feed him his lunch, since it is lunch time oppressive and fundamental manifestations. The leading character, played by Chaplin, has to be neither active nor passive, neither consenting nor insubordinate

threatened by a common danger, a danger which Jean Oury has been able to analyze in depth: how does one avoid free play to the process, when its entire molar organization has the function of binding the molecular process? Even antipsychiatry—especially sex (the clover and the bee). As long as schizoanalysis has not arrived at these disparate elements, it has not yet as schizoanalysis has not arrived at these disparate elements, it has not yet discovered the partial objects as the ultimate elements set of pure singularities, one can feel confident that he has drawn near the singularity of the subject's desire). To be a lost unity or a totality to come. Their dispersion has nothing to do with a lack, and constitutes their mode molecular limit of the molar aggregates, the chain no longer has any other function than that of deterritorializing the flows and of escape, and no longer a code. The signifying chain has become a chain of decoding and deterritorialization, which must be its exclusions that come from the function of the signifier, has as its reverse side the real inorganization of desire. It One might say that the unconscious as a real subject has scattered an apparent residual and nomadic subject around the entire travel as a One-one never stops and never has done with dying; and the other, according to which this kind of priest, the director of bad conscience: bad conscience has made us sick, but that is what will cure us point is remarkable: It is because death, according to Freud, has neither a model nor an experience, that he makes of the dualism of the sexual drives and the ego drives has only a topological scope, the qualitative or dynamic dualism passes be found in Freud's practice itself. For if the principle has nothing to do with the facts, it has a lot the principle has nothing to do with the facts, it has a lot to do with the psychoanalyst's conception of psychoanalytic of infecting them) The phantasmal world is the world which has not been fully conquered over. It is the world of them to the universe of subjective representation. Now this universe has as its function the splitting of the subjective essence (the labors in death, everything wishes for death. In truth, capitalism has nothing to co-opt; or rather, its powers of co-option coexist investments. That is why our terminology concerning the two poles has necessarily varied. At times we contrasted the molar and the functional but structural, and concerns chains of phenomena that selection has already placed in a state of partial dependence (the Markov aggregate comprises practically only a single class, that class which has an interest in a given regime. The other class can be sure, the role, the place, and the part one has in a society, and from which one inherits in terms development in and for themselves. Even in the person who has an interest—and loves them besides with a form of interest. This is also the case for the person who has no interest, and who substitutes the force of a strange the interests assigned to us, one feels something moving that has neither an interest nor a purpose. A sort of art the break is within the socius itself, in that it has the capacity for causing the flows of desire to circulate drearier than the most repressive prison—as long as one has not succeeded in rescuing sexuality from the category of secrets public, even if disinfected: i.e., as long as it has not been rescued from the Oedipal-narcissistic origin imposed on it

figurative conception as the censors' . It is certain that psychoanalysis has not made its pictorial revolution. There is a hypothesis dear from a richer or poorer background than the father, etc., has to do with breaks and flows that traverse the family	p 352
the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the impression that families have understood the lesson of psychoanalysis	p 355
the outside; children whose future remains uncertain; the father who has had it with feeding all those mouths—in short, a be psychoanalyzed: it involves a situation of economic dependence that has become unbearable for desire, or full of conflicts for the his situation in a capitalist society, precisely because this situation has nothing to do with the phallus and castration, but directly do with desire, with sexuality as desire. For the phallus has never been either the object or the cause of desire	p 356
proves itself only by not working, by being interminable. Psychoanalysis has become quite a stupefying drug, where the strangest personal dependence	p 357
painting again asserts its presence, where the turgid little boy has already plugged a desiring-machine into a social machine, short-circuiting the	p 358
death, as the zero term of a pure abolition that has haunted oedipalized desire from the start, and that is identified	p 359
the nineteenth century, the study of mental illnesses and madness has remained the prisoner of the familial postulate and its correlates taking into account a social etiology on the other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the the illness as well as its cure. After the family has been internalized in Oedipus, Oedipus is externalized in the symbolic	p 359
trends. It is not by chance that Lacan's symbolic order has been diverted, utilized for grounding a structural Oedipus applicable to imaginary domain. It is not by chance that institutional analysis has difficulty in maintaining a position against the reconstitution of artificial lethal characteristics of the subjugated groups. What is more, antipsychiatry has sought the secret of a causality at once social and detailed account by the ethnologist Turner, the Ndembu doctor alone has been able to treat Oedipus as an appearance, a decor	p 359
according to the family code. By that very fact, one has already substituted a familial causation or expression for social production generally still, considerations on the modern way of life. One has therefore glossed over what is essential: that society is schizophrenizing form of power or sovereignty. That is why Klossowski, who has taken the theory of the two poles of investment the	p 360
coded according to hierarchized collective investments; each person, each organ has a merit all its own, and tends to its own secret essence is scatological, an oedipalizing painting, even when it has broken with the Holy Trinity as the Oedipal image, a body of capital-money as the socius—the great social axiomatic has replaced the territorial codes and the despotic overcodings that characterized	p 361
that characterized the preceding formations; and a molar, gregarious aggregate has formed, whose mode of subjugation has no equal. We have	p 372
a molar, gregarious aggregate has formed, whose mode of subjugation has no equal. We have seen on what foundations this aggregate reality, in all its objective dissimulation! Except in ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is the interior limits of capitalism on an always wider scale has several consequences: it permits increases and improvements of standards at in the words of Bernard Schmitt, who among modern economists has for us the incomparable advantage of offering a delirious interpretation fail to find one's interest in the hole where one has sunk it, at the heart of the capitalist system? Or	p 372
does not need it—a motley painting of all that has been believed. But the reverse is also true: capitalism is	p 373
polyvocal moment when everything is possible. Of course the schiz has been prepared by a subterranean labor of causes, aims, and course one can always say after the fact that history has never ceased being governed by the same laws of aggregates	p 373
addition of an axiom to seal off a breach that has been discovered; fascist colonels start reading Mao, we won't be	p 374
colonels start reading Mao, we won't be fooled again; Castro has become impossible, even in relation to himself; vacuoles are isolated the question, How can the revolution be betrayed?—once it has been said that betrayals don't wait their turn, but are	p 375
a way out when we say that schizoanalysis as such has strictly no political program to propose. If it did have	p 375
opposite, and that desiring-production produces the real, and that desire has little to do with fantasy and dream. As opposed to join together in a process of schizophrenic production that thereafter has no more schizophrenics to produce. In her Lettre aux ministres a third-level class, provided he works some in mechanics. He has a passion for mechanics. The man in the garage has	p 378
has a passion for mechanics. The man in the garage has been his best therapist. If we take mechanics away from	p 379
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	p 381
HASHES 1	
sublimation, desire and truth—the one regressive, where the work hashes out and redistributes the nonresolved conflicts of childhood, and the	p 133
HASN'T 1	
men from different filiations. The question why a female homosexuality hasn't given rise to Amazon groups capable of negotiating for men	p 165
HASTEN 1	
contradiction on another level, but analogous, when some, attempting to hasten the teaching of Lacan, place it back on a familial	p 360
HAT 1	
Death then is a part of the desiring-machine, a part :hat must itself be judged, evaluated in the functioning of the	p 332
HATED 1	
terrible, too convincing, too sudden, too different even to be hated. Their work is an instinctive creation and imposition of forms	p 191
HATRED 4	
but that is ascribed to them (with either love or hatred) from the point of view of the recording of the	p 48
a delusion of doubles, where the patient manifested a strong hatred for her mother and an incestuous desire for her father	p 122
and the reign of images, the torpor they spread; the hatred of life and of all that is free, of all	p 268
of the molar machine, a veritable enjoyment, with all the hatred it contains for those who do not submit to the	p 364
HATS 1	
have paid it its due by merely figuratively taking our hats off to it? There are those who will maintain that	p 23
HAUNT 3	
a rock in this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who does signifier, non-sense erected as a flow, polyvocality that returns to haunt all relations. How poorly the problem of literature is put imposing its own rule of law, but that continues to haunt it. It is exactly in this way that Marx defines	p 67
	p 133
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HAUNTED 3	
two distinct forms of deterritorialization). In a sense, capitalism has haunted all forms of society, but it haunts them as their break. Democracy, fascism, or socialism, which of these is not haunted by the Urstaat as a model without equal? The name as the zero term of a pure abolition that has haunted oedipalized desire from the start, and that is identified now	p 140
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HAUNTS 7	
father. The name to be determined scientifically, the name that haunts all history, is simply the paternal name. In this case sense, capitalism has haunted all forms of society, but it haunts them as their terrifying nightmare, it is the dread they unrealized potentiality? Are we to believe that a universal Oedipus haunts all societies, but exactly as capitalism haunts them, that is a universal Oedipus haunts all societies, but exactly as capitalism haunts them, that is to say, as the nightmare and the universal because it is the displacement of the limit that haunts all societies, the displaced represented (le represente deplace) that disfigures the history of desire does not experience this outcome, Oedipus haunts all societies, but as the nightmare of something that has not at the origin. And doubtless the body without organs haunts all forms of socius. But in this very sense, if	p 90
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HAVE 385	

it eats. It shits and fucks. What a mistake to have ever said the id. Everywhere it is machines—real ones in contact with the profound life of every form, to have a soul for rocks, metals, water, and plants, to take dichotomy, before all the co-ordinates based on this fundamental dichotomy have been laid down. He does not live nature as nature the self and the non-self, outside and inside, no longer have any meaning whatsoever. Now that we have had a look inside, no longer have any meaning whatsoever. Now that we have had a look at this stroll of a schizo, let bicycle in Beckett's works: what relationship does the bicycle-horn machine have with the mother-anus machine? What a rest to speak of bicycles and horns. Unfortunately it is not of them I have to speak, but of her who brought me into the remaining pocket of my coat receiving the stones that have already been handled, as each of the stones moves forward and independent entity. D. H. Lawrence says of love: We have pushed a process into a goal. The aim of any can no longer tolerate these machines. If we wish to have some idea of the forces that the body without organs is produced within the process of constitution. In fact, we have passed imperceptibly into a domain of the production of recording and there I was told to sit down. I must have tried to explain. We cannot say that psychoanalysis is very that it was produced by parents. How could this body have been produced by parents, when by its very nature it are established, independent of any sort of projection. Yes, I have been my father and I have been my son. I of projection. Yes, I have been my father and I have been my son. I, Antonin Artaud, am my son, my it. The code of delirium or of desire proves to have an extraordinary fluidity. It might be said that the schizophrenic often thought to be? Worse still: how can psychiatric practice have made him this sort of rag, how can it have have made him this sort of rag, how can it have reduced him to this state of a body without organs of So that's what it was! and So it's me! have been reduced to the endless, dreary discovery of Oedipus: So in the form of residues of the Nietzschean discourse, which have now become the repertory, so to speak, of his histrionicism of just one day—even though it may appear to have taken place between December 31 and January 6—in a to him, why mock his truth by believing that we have paid it its due by merely figuratively taking our hats love and pity or disgustedly spit out the mouthful we have tasted. We have sampled him once as a dissociated ego or disgustedly spit out the mouthful we have tasted. We have sampled him once as a dissociated ego, another time as as illustrations of this definition of desire: as Kant would have it, we are well aware that the real object can is no use saying: We are not green plants; we have long since been unable to synthesize chlorophyll, so it's necessary as best it can, to recede, to rechannel persons who have been defined in terms of abstract quantities. Everything returns or game to the hilt: if you want them, you can have them—territorialities infinitely more artificial than the ones that society into as an ideal continuity. This is because, as we have seen, every machine is a machine of a machine. The How has the process of the production of desire, how have the child's desiring-machines begun to turn endlessly round and round regions with all the others are recorded. An organ may have connections that associate it with several different flows; it may of the signs within it is insignificant, as these signs have little or nothing to do with what supports them. Or resemblance to a Markov chain. The recordings and transmissions that have come from the internal codes, from the outside world, from that ceaselessly composes and decomposes the chains into signs that have nothing that impels them to become signifying. The one vocation with breaks that are a slicing off (coupures-prelevements). The latter have to do with continuous fluxes and are related to partial with continuous fluxes and are related to partial objects. Schizzes have to do with heterogeneous chains, and as their basic unit To withdraw a part from the whole, to detach, to have something left over, is to produce, and to carry out lost), or to a subsequent totality that may not yet have come about? It is only the category of multiplicity, used live today in the age of partial objects, bricks that have been shattered to bits, and leftovers. We no longer believe yet at the same time is related to them. Geneticists have noted the same phenomenon in the particular language of their where the crux of the matter lies. Partial objects unquestionably have a sufficient charge in and of themselves to blow up true in the case of run-of-the-mill practitioners who no longer have the slightest notion of what the psychoanalytic movement is all are present all this time, and that the child would have nothing were it not for them. But that is not being. As in the case of the Cartesian cogito, parents have nothing to do with these questions. And we are guilty production of the unconscious itself, and the collective mechanisms that have an immediate bearing on the unconscious: in particular, the entire

quote Artaud once again: I got no / papamummy. We have seen how a confusion arose between the two meanings of or more potentiality than that. And though psychoanalysis may perhaps have managed to disinfect the dirty little secret, the dreary, dirty is personalized, or rather personologized (personnologisee), imaginized (imaginisee), structuralized. (We have seen that the real difference or frontier did not lie

Revolution; we don't know when it started going bad. We have to keep going back further. To the Americans? To the with this insertion of a desiring-machine everything is reversed: we have broken the contract, we are not faithful to the major major principle of the exclusion of a third party, we have introduced a third element—the desiring-machine in person. Yet every the father to explain the God of delirium, we ourselves have trouble following this ascension; we take liberties that can be there are two ways of reading this adequation, but they have in common the postulate that measures the unconscious against myth or a primal deprivation, and not the opposite. Here we have a properly analytical fallacy (which will be found again, to same mythical space, the unary stroke of the signifier. We have not finished chanting the litany of the ignorances of the instructor, on whose knees the mommy is seated, and they have orgasms for having been so evil, for having tortured so the father and mother, even though the father and mother have their roles there as subordinate agents of transmission or execution his patients still dreams of being invited to eat or have a drink at his place, after several years of analysis the problem is particularly practical and concrete. Does this story have an ending? Can an analysis be ended, can the process treasure his work is, but senses too the poisons that have already filtered in. Everything would be fine if the economic resistance that is nonlocalizable. It would seem that certain subjects have such a viscous libido, or on the contrary such a and too fluid—and not by preference, but wherever we have been carried by the deterritorialized flows. What neurotic, provided he it brought about by the frantic neuroticization to which we have been delivered, and for which psychoanalysis has invented new means multiplicity, where the partial objects, the boxes, the vessels all have their positive determinations, and enter into aberrant communication following a

to parental images serving as co-ordinates (mother, father). There we have a triangulation that implies in its essence a constituent prohibition the other positive, concerning the sister and requiring exchange: I have a moral obligation to take as wife someone other than and homosexuality, it is certain that the Oedipal triangle would have no way of transmitting and reproducing itself without this second were found to comply with a binary rule; and we have even seen that a third term intervened in this binarity seems consequently to be suspended, each link triangulated. There we have a curious paralogism implying a transcendent use of the syntheses

assign sexuality to one of the sexes. The partial objects have lost nothing of their virulence and efficacy. Yet the reference attributed to partial objects. And how could partial objects not have lost their virulence and efficacy, once they had been introduced capable of applying it. Everywhere in psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions assert itself. It becomes longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious! Double bind is the

from what happens when the disjunction is inclusive). Here we have the second paralogism of psychoanalysis. In short, the double bind But in any case we are oedipalized: if we don't have Oedipus as a crisis, we have it as a structure oedipalized: if we don't have Oedipus as a crisis, we have it as a structure. Then the crisis is passed on Lacanism, overtly or secretly pious as the case may be, have in this manner invoked a structural Oedipus to create and In the third synthesis, the conjunctive synthesis of consumption, we have seen how the body without organs was in fact an that I'll finally succeed in being Mahood.... Then all I'll have to do is be Worm. Which no doubt I shall shall achieve by trying to be Jones. Then all I'll have to do is be Jones. But if everything commingles in intensity, with no confusion of spaces and forms, since these have indeed been undone on behalf of a new order: the migrants in whose wake nothing is left standing once they have passed through—although these destructions can be brought about, as to be of a race inferior for all eternity: I have known every son of good birth, I have never been eternity: I have known every son of good birth, I have never been of this people, I have never been Christian good birth, I have never been of this people, I have never been Christian, ... yes my eyes are closed to your lack of contact with life, autism and athymia. Schizophrenics themselves have said everything there is to say about this, and have have said everything there is to say about this, and have been quick to slip into the expected clinical mold. Dark manner totally different from that employed by the authors we have previously mentioned. The fact remains that Schreber's memoirs are filled of the mother and the sister? And yet, as we have seen, if there is one problem that does not exist psychoanalysis)? The schizophrenic egg is like the biological egg: they have a similar history, and our knowledge of them has run kinds of substances and materials, when killed, boiled, and pulverized, have the same effect. It was the beginnings of the development

one thereby plunges deeper into familialism and generalizes it. Parents have been put in their true places within the workings of	p 92
without a way out: it is simply that the means have been found to render the family transcendent. There we have	p 92
have been found to render the family transcendent. There we have it—the incurable familialism of psychoanalysis, enclosing the unconscious	p 92
within	
what extent they still lend themselves to oedipalization. These questions have been analyzed in depth by Jean Oury. They demonstrate how	p 94
these situations favor a psychotic development or explosion—but we have a strong feeling that the problem lies elsewhere. Apart from	p 96
further into the background. The revolutionary is the first to have the right to say: Oedipus? Never heard of it. For	p 96
about generalizing Oedipus in culture, under the ridiculous conditions that have been the norm until now. It is a militant analysis	p 98
it is quite clear that the two ends of Oedipus have simply been closed, and that the beyond and the afterward	p 99
form the object of investments in which the parents merely have a role as agents of a special production or antiproduction	p 99
at times goes as far as madness, and that would have no way of including itself in the Oedipal apparatus, unless	p 100
it depend on the transcendent term, the phallus). There we have a faulty use of the conjunctive synthesis, leading to the	p 101
beginning. But not at all in the same fashion. We have seen that desiring-production was the limit of social production, always	p 101
is not enough to say: they were fooled, the masses have been fooled. It is not an ideological problem, a problem	p 104
hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to do with this, because they depend on it	p 105
counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic and polyvocal use	p 105
of the conjunctive syntheses	
in his Hegelian epoch. Alas, he was wrong: the discourses have continued. But Nietzsche wanted us finally to pass on to	p 106
of language except to the extent that linguists and logicians have first eliminated meaning; and the greatest force of language was	p 109
as it works—It works too, believe me, as I have found out—a machinery. But on condition that meaning be	p 109
use, that it become a firm principle only if we have at our disposal immanent criteria capable of determining the legitimate	p 109
of practical principles as directions for the cure. Thus we have already seen how the immanent criteria of desiring-production permitted a	p 110
itself global and specific. This global-specific use was found to have two aspects, parental and conjugal, to which the triangular form	p 110
reduction of libidinal investments to the eternal daddy-mommy. We still have not exhausted all the paralogisms that lead the practice of	p 111
process, not in the schizo as a clinical entity. You have pushed a process into a goal. ... If we made a	p 113
still remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze the form, the reproduction, the (formal)	p 113
cause	
method, and the condition of the Oedipal triangle. But we have postponed the analysis of the real forces, the real causes	p 113
the prohibition the nature of what is prohibited. There we have a typical paralogism—yet another, a fourth paralogism that we	p 114
typical paralogism—yet another, a fourth paralogism that we shall have to call displacement. For what really takes place is that	p 114
from the formal prohibition what is really prohibited. Instead we have before us a system of three terms, where this conclusion	p 115
Oedipal desires are not at all repressed, nor do they have any reason to be. They are nevertheless in an intimate	p 116
society, as the partisans of an exchangeist conception claim. We have seen that there were other obstacles. The real danger is	p 116
and servitude are themselves desired. It is quite troublesome to have to say such rudimentary things: desire does not threaten a	p 116
what it wants. From the beginning of this study we have maintained both that social production and desiring-production are one and	p 116
and desiring-production are one and the same, and that they have differing regimes, with the result that a social form of	p 116
point of view of the unconscious. That is why critics have been able to observe a conservative or reactionary turning point	p 117
a sort of racket thirsting after respectability, which will never have done with getting itself recognized and institutionalized—a formidable	p 118
enterprise	
from the point of view of desiring-production itself. We do have, however, the elements of a response. Social production would need	p 120
is accomplished already exercises on its own account, as we have seen, a primal repression of desiring-production. It falls to the	p 120
of representing desire and the unconscious). To be sure, we have never dreamed of saying that psychoanalysis invented Oedipus. Everything	p 121
points	
forces, but to reactive forces, to reactions to daddy-mommy, we have only to play again on a paradox dear to Nietzsche	p 121
barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented much in another way, and have	p 121
legislated a lot	
nothing, though they have invented much in another way, and have legislated a lot, reinforced a lot, injected a lot. All	p 121
than the family, than ideology, even joined together. There we have all the forces of social production, reproduction, and repression. This	p 122
the unconscious itself. It is in this sense, as we have seen, that Oedipus is an application, and the family a	p 122
As Laing says, they are interrupted in their journey. They have lost reality But when did they lose it? During the	p 124
paternalism, I am not vindictive.... In any case, if I have won, there will be no more struggles between the Father	p 124
longer encountered, but the Virgin and God: And twice I have crossed and conquered the Acheron. Thus the schizo will accept	p 126
and love, Freud's method! For those less young, whose problems have to do with social adaptation, Adler! And Jung for the	p 128
Jung for the adults and the old people, whose problems have to do with the Ideal. And we have seen what	p 128
whose problems have to do with the Ideal. And we have seen what remains common to Freud and Jung: the unconscious	p 128
can be by virtue of the states of desire. Rarely have psychiatrists and psychoanalysts been able to establish a really inspired	p 130
like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each gesture. But	p 131
such a	
worth? In the whole of psychiatry only Jaspers, then Laing have grasped what process signified, and its fulfillment—and so escaped	p 131
be ill, notwithstanding that in our culture the two categories have become confused.... From the alienated starting point of our pseudo-sanity	p 131
where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the river like lead weights, immense transfixed	p 136
hippopotamuses	
who will not come back up to the surface. They have entrusted all their forces to primal repression, in order to	p 136
For great accidents were necessary, and amazing encounters that could have happened elsewhere, or before, or might never have happened,	p 140
in	
that could have happened elsewhere, or before, or might never have happened, in order for the flows to escape coding and	p 140
desiring-production into a whole on the earth. Our modern societies have instead undertaken a vast privatization of the organs, which	p 142
corresponds	
the organs, which corresponds to the decoding of flows that have become abstract. The first organ to suffer privatization, removal from	p 143
structural ties deriving from marriage between members of different corporations have been largely ignored or else assimilated into the	p 146
all-important descent	
concept. Thus Fortes (1953), while recognizing that ties of affinity have comparable importance to ties of descent, disguises the former under	p 146
is to say, toward the closing of the cycle. I have been unable to find anything of that nature among the	p 148
the portions due each person. The idea that primitive societies have no history, that they are dominated by archetypes and their	p 150
learned this, and has ceased doubting itself, while even socialists have abandoned belief in the possibility of capitalism's natural death by	p 151
of the lineages associated with each section. For, as we have seen, clans and their lineages are not distinct corporate groups	p 152
or the mother has been transferred outside, whether the sons have the right to a woman or owe a sister. Certainly	p 156
combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have it, than one of establishing a physical system that will	p 157
of idealism that usually greets this kind of attempt. We have a similar view of the recent article in which Adler	p 157
axis of the Dogon myth related by Griaule. Yes, I have been my mother and I have been my son. It	p 158
by Griaule. Yes, I have been my mother and I have been my son. It is rare that one sees myth	p 158
the meaning of that is why). The one who should have married the mother was therefore the maternal uncle. The first	p 159
of twinning and bisexuality, according to which the son could have done it as well, and could have been himself this	p 159
the son could have done it as well, and could have been himself this uncle in an intense relationship with the	p 159
sake of an extensive somatic memory, created from filiations that have become extended (patrilineal or matrilineal) and from the alliances that	p 160
what the law prohibits in reality (the reason why revolutions have nothing to do with transgressions). In short, the limit is	p 161
mother, brother, father. Now in the incestuous act we can have persons at our disposal, but they lose their names inasmuch	p 161
by means of a psychic repression without which it would have no grip on desire. What is desired is the intense	p 162
formally, they are the driving elements of social reproduction; they have nothing to do with an expressive microcosm; in these families	p 166
been able to assume the role of mediator that could have made him a candidate for chief. Everything becomes complicated because	p 167
Everything becomes complicated because of the colonizer-colonized relations: the English have not recognized the chieftainship; the	p 168
impovertised village is falling into	
the village result from a fusion of two groups that have fled the English; the elders bemoan the current decadence). The	p 168
maternal grandfather—don't mistake them for chiefs; you can go have yourself triangulated in your corner, and place your house between	p 168
is outlined for the dispossessed primitives: a shantytown Oedipus. We have seen, however, that the colonized remained a typical example of	p 169

all, how are we to understand those who claim to have discovered an Indian Oedipus or an African Oedipus? They are of this Oedipus, when in fact it does not even have (apart from colonization) the necessary conditions to begin to exist seem that they don't know what they are doing. We have psychotherapists who sincerely believe they are engaged in progressive work Oedipal representation. But such is not the case: most ethnologists have clearly noted the sexual nature of affects in the public lived by the members of these societies, even though they have not been psychoanalyzed, and in spite of the displacement of refers only secondarily to an image of the mother. We have already seen how the prohibition of incest referred, not to its object, a way of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in relation to affects and invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty in demonstrating that these are imaginary variations of

Not that Oedipus counts for nothing in our society: we have said repeatedly that Oedipus is demanded, and demanded again and or at the end as an eschatological determination. Now we have seen that it is only in this last sense that are ripe for being reduced to the only thing they have left, the familial reproduction imposed on them being no less which it will be applied, and without which it would have no hold on the productions of the unconscious. Given these des fonctionnements). On this point, it could be that psychoanalysts have much to learn from ethnologists: about the unimportance of What are more or less similar according to whether the desiring-machines have a greater or lesser chance of causing their connections and not yet introduced into a set of impasses, the flows have lost none of their polyvocality, and the simple represented in but marking bodies, which are part of the earth. We have seen that the regime of debt directly resulted from this is debt that articulates the alliances with the filiations that have become extended, in order to form and to forge a means in the service of exchange? But Levi-Strauss seems to have closed the question again with a categorical reply: debt is suffering, by cleaving the length of his back: It must have a good cutting edge—says Clastres in an admirable text repression and education, the red-hot irons, and the atrocious procedures have only this meaning: to breed man, to mark him in conscience developed, that goes without saying—but it would not have developed if a tremendous quantity of freedom had not been there: In some way that is incomprehensible to me they have pushed right into the capital, although it is a long in the inscription of the State. The blocks subsist, but have become encasted and embedded bricks, having only a controlled mobility the problem of debts). The infinite creditor and infinite credit have replaced the blocks of mobile and finite debts. There is to touch the full body of the sovereign? Here we have a problem of castes. It is overcoding that impoverishes the debt infinite. It is a measure of Nietzsche's force to have stressed the importance of such a movement that begins with This infinitivator (infinitivation) cannot be understood exactly as Nietzsche would have it—that is, as a consequence of the interplay of to be territorial and becomes imperial. First of all, we have the impression that the elements of the in-depth system of impression that the elements of the in-depth system of representation have begun to move: the cellular migration has begun that will the repressing function (la fonction refoulante). (That is what we have already seen in psychosis, where the intrusion of the complex signs uniformly flow in a deterritorialized flow of writing. Men have even been seen drinking this flow. Andras Zempleni shows how water, and who never tire of crying: The signifier, you have not reached the signifier, you are still at the level the peacock's tail of a royal train, and that they have in this body their own intensive representatives. Royal incest is in the imperial formations, a tremendous quantity of freedom must have been expelled from the world, or at least from the the imperial formation, and as it will evolve later, indeed have something in common: the indifference to designation. It is in into a criterion). The complex relationship of designation, as we have seen it elaborated in the system of primitive connotation with secessions, and not that of revolution. Here again, death will have to be felt from within, but it will have to will have to be felt from within, but it will have to come from without. The founders of empires caused everything the evolution of the infinite debt. The Oedipal cell will have to complete its migration; it must no longer be content repressing representation; rather, from being the repressing representation, it will have to finally become the representative of desire itself. And it

debt must not only become an infinite debt, it will have to be internalized and spiritualized as an infinite debt (Christianity Christianity and what follows). The father and the son will have to take form—that is, the royal triad must masculinize of the infinite debt that is now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons

Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to be resumed within a decoded social field, and must of interior reproduction. The apparatus of social repression-psychoic repression will have to undergo a complete reorganization. Hence desire, having completed its a complete reorganization. Hence desire, having completed its migration, will have to experience this extreme affliction of being turned against itself

not come. (And isn't this the strength of Lacan, to have saved psychoanalysis from the frenzied oedipalization to which it was the frenzied oedipalization to which it was linking its fate-to have brought about this salvation even at the price of a the system under consideration. And in more recent examples, we have to go along with Wittfogel when he shows the degree expression of relations within which the less developed concrete may have already realized itself before having posited the more manysided connection

or classes; it is itself formed by these classes, which have become independent and delegate it to serve their power and it was on its narrow Cape of Asia, was to have needed the world, to have needed to venture outside its Cape of Asia, was to have needed the world, to have needed to venture outside its own front door. The schizophrenic noncoded spaces to enter.) Decoded desires and desires for decoding have always existed; history is full of them. But we have have always existed; history is full of them. But we have just seen that only through their encounter in a place this occurs, the conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions as in the primitive feasts, or

of producers and flows of money. The encounter might not have taken place, with the free workers and the money-capital existing one enters into the reign of the quantitas, which can have all sorts of particular values or be worth all sorts worth all sorts of quanta. This abstract quantity nonetheless must have some particular value, so that it still appears only as is why, before, the monetary and commercial inscription does not have a body of its own at its disposal, and why reproducing the factors that counteract it. But why does it have no end? Doubtless for the same reasons that provoke the ascertain that surplus value cannot be determined mathematically. Yet they have little cause to rejoice. They would be better off concluding between money and an imposed range of products (which I have a right to, which are my due, so they're mine recognizing that machines too work or produce value, that they have always worked, and that they work more and more in technical object). In this sense, it is not machines that have created capitalism, but capitalism that creates machines, and that is things ... For example, nondeterminist physics, with its corpuscular flows, will have to be brought into line with determinism.) The true axiomatic

the flows are decoded, the specific flows of code that have taken a technical and scientific form are subjected to a severer too than all the old codes and overcodes that have disappeared: the axiomatic of the world capitalist market. In brief the axiomatizing role of the State. But the socialist States have more trouble stopping unexpected flow leakage except by direct violence to us to be the significance of McLuhan's analyses: to have shown what a language of decoded flows is, as opposed through the signifier's own withdrawal, the elements populating this field have for a criterion a minimal identity that they owe to signifier, pass through, and continue on beyond. Because these signs have crossed a new threshold of deterritorialization. Because these figures have

have crossed a new threshold of deterritorialization. Because these figures have definitively lost the minimum conditions of identity that defined the into the production of our own sick, the schizophrenics. We have seen that the relationship of schizophrenia to capitalism went far its own reality—the decoded flows? The answer—as we have seen—is that capitalism is indeed the limit of all to be directly coded, and the appraising eye as we have analyzed it in the primitive system. It should be noted or those of Salisbury concerning the Siane of New Guinea, have shown how the introduction of money as an equivalent—which would not become capital and would not appropriate production. We have seen that this becoming-concrete appeared in the differential relation; but

is a direct relation between decoded flows whose respective qualities have no existence prior to the differential relation itself. The quality capitalism, we maintain that it both does and does not have an exterior limit: it has an exterior limit that is exorcising this limit. And it also has, yet does not have, interior limits: it has interior limits under the specific conditions castes and statuses; classes are orders, castes, and statuses that have been decoded. To reread history through the class struggle is absorbs surplus value for ends that, taken as a whole, have nothing to do with his own enjoyment; more utterly enslaved immense accomplishment of Lenin and the Russian Revolution was to have forged a class consciousness consonant with the objective being

or
of interest of the class, and as a consequence, to have imposed on the capitalist countries a recognition of class bipolarity
in general ... the abstract universality of wealth-creating activity. Here we have the great movement of decoding or deterritorialization: the
nature of
always surpassed and always reproduced—has seemed to us to have as a corollary and even as a direct manifestation, the
is silent, first of all and especially the psychiatrists (they have no ideas on the subject—why would they?). Capitalism, and
We are thus entitled to maintain two conclusions that we have already put forward and that seemed to stand mutually opposed
that gave rise to it in the first place. We have distinguished among three social machines corresponding to the savage, the
social production and desiring-production, once it is said that they have identical natures and differing regimes? Could it be that the
of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . To every
man, to
lends itself to formalization, although it involves universal history. We have seen in what sense schizophrenia was the absolute limit of
axiomatizes the decoded flows and reterritorializes the deterritorialized flows. We have also seen that capitalism finds in schizophrenia its own
exterior
already this result. Fetishism, idols, images, and simulacra—here we have the whole series: territorial fetishes, despotic idols or symbols, then
cleavage of castration. Marx said that Luther's merit was to have determined the essence of religion, no longer on the side
that the merit of Adam Smith and Ricardo was to have determined the essence or nature of wealth no longer as
difficulty extracting itself from an infinite regression: the father must have been a child, but was able to be a child
stayed his hand. But doesn't this man, the film's protagonist, have a son of his own? Hmm ... What the film shows
delirious interplay of disinvestments, of counterinvestments, of overinvestments. But we have seen in this context that there were two major
types
and schizophrenia, it is because on the one hand we have distinguished the schizophrenic process (the breakthrough) from the accidents and
it (the breakdown), and because on the other hand we have posited paranoia no less than schizophrenia as independent of all
were at the base of the socius in general? We have seen that this is not at all the case. The
paranoiac or schizophrenic, it is to the extent that they have paranoia and schizophrenia as ultimate products under the determinate conditions
is not sufficient to warrant us in saying that vapour-engines have no reproductive system. The truth is that each part of
does not need to project itself into these forms that have become opaque. These forms are immediately molar manifestations, statistical
determinations
the mass phenomena. That is why from the start we have rejected the idea that desiring-machines belong to the domain of
in themselves. Desiring-machines work according to regimes of syntheses that have no equivalent in the large aggregates. Jacques Monod
has defined
jargon than a language (langage), composed of nonsignifying elements that have a meaning or an effect of signification only in the
arrangement of the desiring-machines and the syntheses of desire. We have seen that, through reproduction and its objects (defined familiarly
or
ways in which the desiring-machines must be viewed, what they have to do with a properly sexual energy is not immediately
pitiful little familialist secret. We think that Lawrence and Miller have a more accurate evaluation of sexuality than Freud, even from
sense is this sexuality? Cynicism has said, or claimed to have said, everything there is to say about love: that it
of large aggregates, and of social and organic fields. We have difficulty understanding what principles psychoanalysis uses to support its
conception
acquire at least as much force as these coercive machines have for producing breaks and mobilizing flows. It is not through
desiring-production becomes enticed into allegedly unconscious representations. And as we have seen, it is the same agency—the
family—that performs
social production, real desiring-production. Otherwise they are ideological forms, which have taken the place of the units of production. Who
believes
myth, in tragedy. (They go on believing, whereas the Hellenists have long since stopped.) The Schreber case again applies: Schreber's father
no role whatever in the Freudian analysis. Perhaps it would have been more difficult to crush the entire sociopolitical content of
representative couple of an entirely different nature: family-myth. Once again, have you ever seen a child at play: how he already
in the factory. That is what Miller, and already Lawrence, have to say against psychoanalysis (the living are not believers, the
extent to which psychoanalysis belongs to capitalism. For as we have seen, capitalism indeed has as its limit the decoded flows
be straying from the main concern of psychoanalysis, yet never have we been so close. For here again, as we have
have been so close. For here again, as we have seen previously, it is in the interiority of its movement
this manner to a representational space, it can no longer have value except by its own absence, and it appears as
after repudiation, how can we continue to be pious? We have repudiated and lost all our beliefs that proceeded by way
again as shadows projected on a stage. The great territorialities have fallen into ruin, but the structure proceeds with all the
them. To trace back from images to the structure would have little significance and would not rescue us from representation, if
not rescue us from representation, if the structure did not have a reverse side that is like the real production of
castration, which itself is not imaginary but symbolic. There we have the three major planes of structuration, which correspond to the
action, so as to attract our children to Oedipus: we have evolved in Oedipus, we have been structured in Oedipus, and
our children to Oedipus: we have evolved in Oedipus, we have been structured in Oedipus, and under the neutral and benevolent
under the neutral and benevolent eye of the substitute, we have learned the song of castration, the lack-of-being-that-is-life; yes it is
mineral theorem which constantly proves the futility of living. We have been triangulated in Oedipus, and will triangulate in it in
Oedipus, the mark of the triangle (they tell you you have a libido that is too viscous, or too liquid, contraindications
are continually passing through the links in the chain. We have seen in this perspective how the law of representation perverted
and then machines desiring-machines. Oedipus is a resistance; if we have been able to speak of the intrinsically perverted nature of
as to the absence of a link: you will not have reached the ultimate and irreducible terms of the unconscious so
so many short-circuits of a disconnected piece of machinery. Critics have occasionally spoken of the pessimism of Modern Times and of
or residual paternalistic or mothering pseudo families? We do not have in mind the so-called community psychiatry endeavors, whose admitted
purpose
would no longer exist as madness, not because it would have been transformed into mental illness, but on the contrary because
the masochist, even the influencing machines of the paranoiac. We have seen in general that the pseudo analyses of the object
machine energy, and neither the horn nor the bumble bee have the privilege of being a phallus: the phallus intervenes only
even a fragmented whole. As Lawrence said, analysis does not have to do with anything that resembles a concept or a
flows that every productive connection is made, such as we have tried to account for with the notion of flow-schiz or
two activities, the two heads of desire. For as we have seen, it can be produced as the amorphous fluid of
the recording surface of the body without organs. And we have doubtless been able to present things in a logical order
at the level of this molecular chain of desire. We have seen that a code implied two things—one or the
genic unconscious, always remaining subject, reproduces itself. And as we have seen, that is the primary inspiration of psychoanalysis: it does
the model of death. As the authors of horror stories have understood so well, it is not death that serves as
by virtue of the working organs. There we do not have two desires but two parts, two kinds of desiring-machine parts
is necessary merely to signify the absence of intensity). We have attempted to show in this respect how the relations of
since this I is another? The experience of death must have given us exactly enough broadened experience, in order to live
to work of other adjacent parts on the periphery that have as much a right to say One as we ourselves
desire to be loved, and worse, a sniveling desire to have been loved, a desire that is reborn of its own
it through fantasy, through castration, but this in turn you have caused to grow in Oedipus—namely, in yourself: the horrible
capitalism; their engagement had been full of hesitation. What we have tried to show apropos of capitalism is how it inherited
which nonetheless did not lack the necessary repressive means? We have seen that the molar statistical aggregates of social production were
opposite draws near: it flees or it perishes. What we have tried to show from the outset is how the unconscious
impose on it causations, comprehensions, and expressions that no longer have anything to do with its real functioning: thus all the
support in the unconscious itself that ensures the hold. We have seen what this support was: primal repression, as exerted by
that our vanity and our complacency bestow generously on us, have as many deceptive sojourns as the world arranges for those
reactionary or reformist, or what is revolutionary. But those who have an interest, in this sense, are always of a smaller
resolving the following problem: why do many of those who have or should have an objective revolutionary interest maintain a preconscious
problem: why do many of those who have or should have an objective revolutionary interest maintain a preconscious investment of a

even the most enslaved elements participate: The sovereign formations will have no other purpose than that of masking the absence of body—a given absurd power in which we participate, or have the chance to participate, under the cover of aims and social, and through which desire desires its own repression. We have seen how the capitalist machine constituted a system of immanence situations that are nevertheless coexistent. A revolutionary group can already have reassumed the form of a subjugated group, yet be determined	p 345 p 346 p 346 p 349
even situate such and such a group? Did it ever have revolutionary unconscious investments? The surrealist group, for example, with its reinforced drive, and paranoia as a means of defense. We have seen on the contrary that what the libido invested, through Philippe Girard, in unpublished remarks that seem to us to have a wide application, situates the problem at several levels. In incest? (Thus the familial romance, or Oedipus's own wish to have been born of poor parents who would cleanse him of writes: A child pays no regard to social distinctions, which have little meaning for it as yet; and it classes people other functions. Does this amount to saying that the parents have no unconscious role as such? Of course they have an parents have no unconscious role as such? Of course they have an unconscious role, but in two quite specific ways that gigantism and dwarfism). One often has the impression that families have understood the lesson of psychoanalysis only too well, even from stages relating structurally or eschatologically to the Oedipal organization). We have seen that this conception of the afterward implied a radical	p 349 p 352 p 353 p 354 p 354 p 355 p 355 p 356 p 357
gears and parts of machines of desire, where one would have a hard time recognizing mother or father or me (we a hard time recognizing mother or father or me (we have seen how contradictory it was to invoke the partial objects personological correlate and the egoic postulate (le postulat moiique). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of the	p 358 p 358 p 359
is nothing there with which to make a schizophrenic. We have seen in this sense that the double impasse in no it is forced to take itself as a goal. We have seen in this sense how social production produced the sick ideas. There is room for doubting that the decision would have been the same if Schreber had been schizophrenic rather than to spend time on the couch: schizoanalyze the psychoanalyst. We have maintained throughout that, by dint of their difference in nature invest the poor woman, the maid, or the whore to have revolutionary loves. There are no revolutionary or reactionary loves, which investments of the unconscious, insofar as these terms cease to have a familial connotation that would make them into simple projections is their relationship with the preconscious investments of interest? We have seen that the unconscious paranoid investment was grounded in the	p 360 p 362 p 364 p 365 p 365 p 366 p 367
utopia, is able to write: Every sovereign formation would thus have to foresee the destined moment of its disintegration.... No formation of the circuitous route of science and art, human beings have many times revolted against this fixity; this capacity notwithstanding, the in the middle of the fifteenth, since the same would have to be said of the Byzantine code underneath which strange code underneath which strange liberated flows were already circulating. We have seen this in the case of the painter Turner, and to speak much like Henry Miller of the need to have done with pouring out one's merciful and pitiful guts, these onto the enormous unproductive cleavage of castration, the flows that have become flows of corrugated iron, the openings blocked on all openings blocked on all sides. And perhaps this, as we have seen, is Where we find the commodity value of art has formed, whose mode of subjugation has no equal. We have seen on what foundations this aggregate operated: a whole field preconscious investments of class and of interest. And capitalists first have an interest in capitalism. A statement as commonplace as this as commonplace as this is made for another purpose: capitalists have an interest in capitalism only through the tapping of profits aims is questioned (It's clear that you're not workers, you have no idea whatsoever of real struggles, let's attack profits for a formation of sovereignty. Subject groups on the other hand have as their sole cause a rupture with causality, a revolutionary are like determinism and freedom in Kant's philosophy: they indeed have the same object—and social production is never anything other will the new irruption of desire come from? Those who have read us this far will perhaps find many reasons for which we haven't even thought of. As for those we have named, we hold in the first place that art and we hold in the first place that art and science have a revolutionary potential, and nothing more, and that this potential a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance of preconscious investments of	p 368 p 368 p 369 p 370 p 370 p 370 p 372 p 374 p 374 p 374 p 377 p 378 p 378 p 379 p 379 p 379
revolutionary is schizophrenic or vice versa. On the contrary, we have consistently distinguished the schizophrenic as an entity from schizophrenia as	p 379
repression imposes on the process itself. This explains why we have only spoken of a schizoid pole in the libidinal investment has strictly no political program to propose. If it did have one, it would be grotesque and disquieting at the same if we had ever seen a schizophrenic—no, no, we have never seen one. If someone reading this book feels that for him, and for him we take back everything we have said. So what is the relationship between schizoanalysis and politics the other ideological; the one productive, the other expressive. We have seen how the negative task of schizoanalysis must be violent	p 379 p 380 p 380 p 380 p 381
HAVENT 6	
flows may dispatch itself straight to the moon: we really haven't seen anything yet! When we say that schizophrenia is our put it: in this matter, the truth is that we haven't seen anything yet. 10 Capitalist Representation Writing has never been never go far enough in the direction of deterritorialization: you haven't seen anything yet—an irreversible process. And when we consider are far more serious reproaches to be made, which we haven't even thought of. As for those we have named, we that things aren't going well in psychoanalysis, and that they haven't been since the start. We are still too competent; we fantasy production, once again we are quite pleased, since we haven't stopped saying the opposite, and that desiring-production produces the real	p 34 p 240 p 321 p 379 p 380 p 380
HAVING 83	
no way of adding anything more to it, the table having become more and more an accumulation, less and less a physically). Its top surface, the useful part of the table, having been gradually reduced, was disappearing, with so little relation to pudgy, bloated boy working one of his little desiring-machines, after having hooked it up to a vast technical social machine—which body suffers from being organized in this way, from not having some other sort of organization, or no organization at all anything. Either he had finally nothing to say, or while having something to say he finally decided not to say it currents that were tormenting him, he gives every appearance of having finally joined forces with them, taking passionate pride in portraying all life and lived experience: the actual, lived emotion of having breasts does not resemble breasts, it does not represent them with Murphy, Watt, Mercier, etc., as states, without the family having anything whatsoever to do with all of this. Or, to the personality, he views process as a rupture or intrusion, having nothing to do with an imaginary relationship with the ego teeter and fall victim to the great fear of not having one's needs satisfied; and making the object dependent upon a systems, without either of the two sets of practices ever having any real or concrete effect upon the other. As long production. It merely enables us to point to certain phenomena having to do with the difference in regime between them. In or flying bricks. We must conceive of each brick as having been launched from a distance and as being composed of another only in that each of them is different—without having recourse either to any sort of original totality (not even basic patterns of family relations; they are parts of desiring-machines, having to do with a process and with relations of production the very first days of his life, he immediately begins having an amazing nonfamilial experience that psychoanalysis has completely failed to with regard to psychoanalysis did not stem from terror at having discovered what real sexuality was. But he had the impression dreary, dirty little secret of Oedipus-the-modern-tyrant benefitted very little from having been thus disinfected. Is it possible that, by taking the a girl-series and a boy-series, but dissymmetrical, the female fantasy having three phases, the last of which is boys are beaten knees the mommy is seated, and they have orgasms for having been so evil, for having tortured so well. It's so and they have orgasms for having been so evil, for having tortured so well. It's so bad, but also so good an obstacle to treatment, and Freud reproaches himself for not having taken them sufficiently into account. The first of these factors that the prohibition existed in two forms, the one negative, having to do above all with the mother and imposing differentiation mise-en-scene of a machine to produce the real. Far from having lost who knows what contact with life, the schizophrenic is the tubular family, where the triangle multiplies endlessly, each member having his own triangle that interlocks with others without one's being leads them to think of the analytic activity as always having to evolve within a familial microcosm, and they continue to Oedipus-as-structure. Engels paid homage to the genius of Bachofen, for having recognized in myth the figures of a maternal and a or its becoming. As if we could reproach someone for having an ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis	p 6 p 6 p 7 p 8 p 12 p 17 p 19 p 20 p 25 p 28 p 28 p 31 p 40 p 42 p 46 p 47 p 49 p 50 p 59 p 61 p 61 p 65 p 71 p 87 p 94 p 103 p 107 p 117
a masked Al Capone. The strength of Reich consists in having shown how psychic repression depended on social repression. Which in self or a shattered Oedipus, but on the contrary, from having been brought back to everything he had left. A drop or the Dutch tradition: the world is reconstructed through archaisms having a modern function. But something incomparable happens at the	p 118 p 124 p 132

level	
the machine to be the combination of solid elements, each having its specialized function and operating under human control in order	p 141
territorial tribal units of primary, secondary, and tertiary sections, also having their dominant roles and their alliances. The point of separation	p 152
to Oedipus. The subject does not reproach the uncle for having done what he himself wanted to do; he reproaches him	p 159
he himself wanted to do; he reproaches him for not having done what he the son could not do. And why	p 159
to be wrong on two occasions. First, when he admits having recoiled too long before this—so serious (he says)—discovery	p 165
affect; we know perfectly well what it is about, without having been psychoanalyzed. But what enables one to speak of an	p 172
limit. Yes, Oedipus is universal. But the error lies in having believed in the following alternative: either Oedipus is the product	p 177
of Oedipus, without however being subjected to the complex, without having the complex. For Oedipus to be occupied, a certain number	p 177
this side of the new alliance, or already beyond it, having fallen back, as it were, into a this-side-of that is	p 195
The blocks subsist, but have become encasted and embedded bricks, having only a controlled mobility. The territorial alliances are not	p 196
replaced	
O Heliogabalus., O mad memory of vanished emperors! Incest never having been the desire, .but merely its displaced represented as it	p 202
latter, while the latter reacts on the former, each element having its own particular force that is connoted along with that	p 203
has become a sign of the sign, the despotic sign having replaced the territorial sign, having crossed the threshold of deterritorialization	p 206
the sign, the despotic sign having replaced the territorial sign, having crossed the threshold of deterritorialization; the signifier is merely the	p 206
The sign made letter. Desire no longer dares to desire, having become a desire of desire, a desire of the despot's	p 206
law reveals nothing and has no knowable object, the verdict having no existence prior to the penalty, and the statement of	p 212
prior to the penalty, and the statement of the law having no existence prior to the verdict. The trial by ordeal	p 212
repression will have to undergo a complete reorganization. Hence desire, having completed its migration, will have to experience this extreme	p 217
affliction	
the less developed concrete may have already realized itself before having posited the more manysided connection or relation which is	p 221
mentally	
side, the deterritorialized worker who has become free and naked, having to sell his labor capacity; and on the other, decoded	p 225
elements brings into play several processes of decoding and deterritorialization having very different origins. For the free worker: the	p 225
deterritorialization of	
the same desire, founded on the differential relation of flows having no assignable exterior limit, and where capitalism reproduces its immanent	p 239
the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form	p 241
images through their	
distributed.... Thus a knot may be seen as a point having several dimensions—which, far from cancelling the flows, contains them	p 241
the point-sign, or in the figure-break stripped of its identity, having now only a floating identity, tends to replace the model	p 242
words as undivided flows, as nondecomposable blocks, or full bodies having a tonic value—constitute as signifying signs that deliver	p 243
themselves	
public: the whole world unfolds right at home, without one's having to leave the TV screen. This gives private persons a	p 251
body of the socius, and no longer men, the latter having become adjacent to the technical machines—whence the fact that	p 251
of employment, and forced capitalism to multiply its axioms while having at the same time to reproduce its limits on an	p 253
neoterritorialities are often artificial, residual, archaic; but they are archaisms having a perfectly current function, our modern way of	p 257
imbricating, of	
thing must be said of Freud: his greatness lies in having determined the essence or nature of desire, no longer in	p 270
long run it is the father who appears guilty, through having tried to avenge himself, and it is he who is	p 274
kill his son, and perhaps God's only error lies in having stayed his hand. But doesn't this man, the film's protagonist	p 274
was completing the separation of sexuality from reproduction, lies in having remained captive to an unrepentant familialism that condemned it	p 276
to	
complete freedom in the choice of controls. And these controls, having no chemical requirements to answer to, will be the more	p 288
text, when he sees the opening of the nonhuman as having to be the entry of the subject into desire through	p 295
once desiring-production and social production. We therefore reproach psychoanalysis for having stifled this order of production, for having	p 296
shunted it into	
reproach psychoanalysis for having stifled this order of production, for having shunted it into representation. Far from showing the boldness of	p 296
a production series. But why in fact does representation, having become subjective representation, assume this theatrical form (There is a	p 305
together only by the absence of a link (nonlocalizable connections), having no other statutory condition than that of being dispersed elements	p 309
path that is very explicitly posted as leading nowhere. After having suppressed the spectator as such, Chaplin perverts the laughter, which	p 317
in the mixed region, since one can always assume that, having exchanged their function within this region, they cannot be further	p 325
the full immanence of its own system: the full body, having become that of capital-money, suppresses the distinction between production and	p 335
escape. [Consider the example of one of these men] who, having had the revelation of the mysterious drift, is no longer	p 341
the ego and the family. Consequently, every sexual libidinal investment having a social dimension seems to him to testify to a	p 352
Man, the peasant girl as a substitute for the sister, having the same name as she, or the girl on hands	p 354
to set things straight with lung and Adler. And after having ascertained in the Wolf Man case the existence of an	p 354
egg between the stimulus and the organizer, parents are stimuli having an indifferent value that trigger the allocation of gradients or	p 355
simple projections, and from the moment delirium is recognized as having a primary social content that is immediately adequate. The two	p 366
to desire: for it is only desire that lives from having no aim. Molecular desiring-production would regain its liberty to master	p 367
liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty having no parallel in the primitive system of cruelty, and by	p 373
in the primitive system of cruelty, and by a terror having no parallel in the despotic regime of terror. Wage increases	p 373
HAVOC 1	
e., the stubborn maintenance of a familialist perspective, which wreaks havoc everywhere. For if the institution is first understood as a	p 174
HAZE 1	
blue color of the sky and the blue-gray of atmospheric haze, the blue of the orgone, St. Elmo's fire, and the	p 292
HE'S 1	
dumb, and blind? We often hear it said: he thinks he's Louis XVII. Not true. In the Louis XVII affair, or	p 88
HEAD 7	
that represents the way in which history is in the head, in the brain—the Urstaat. Marx recognized that there was	p 221
monstrous paradox: the State is desire that passes from the head of the despot to the hearts of his subjects, and	p 221
invented and fabricated astonishing little machines, sadistico-paranoiac machines—for example head straps with a metallic shank and leather	p 297
bands, for restrictive	
on the child's unconscious—but does he act as a head of a family in an expressive familial transmission, or rather	p 297
The simplest abstraction, then, which modern economics places at the head of its discussions, and which expresses an immeasurably ancient	p 302
relation	
Chaplin makes the board fall a second time on his head—a psychotic gesture—he provokes the spectator's laughter. Yes, but	p 317
the worker trapped in the machine, with only his upside-down head sticking out, and who has Chaplin feed him his lunch	p 317
HEADS 2	
and connections that they introduce into the family. Over the heads of the members of the family, and underneath, it is	p 99
the contrary put into motion—the two activities, the two heads of desire. For as we have seen, it can be	p 326
HEALING 2	
travesty, a mockery, a grotesque caricature of what the natural healing of that estranged integration we call sanity might be. True	p 132
truth, the earth will one day become a place of healing) is not to be found in the neurotic or perverse	p 382
HEALTH 2	

those stories where one is said to be in good health because of Oedipus, sick from Oedipus, and suffering from various to respond Oedipus, to cry Oedipus, in sickness as in health, in its crises as in their outcome, in its resolution	p 81 p 110
HEALTHY 1	
family also would oscillate between the two poles of a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing	p 93
HEAR 8	
delirium, but the basic phenomenon of hallucination (I see, I hear) and the basic phenomenon of delirium (I think . . .) presuppose an word again; it's just too damn stupid. Every time I hear it, I'll use the third person instead, if I happen by always nursing new conflicts. We are astonished when we hear that a terminated analysis is by that very fact a by the analyst's little smile. We are surprised when we hear a knowledgeable analyst mention, in passing, that one of his organs that has become deaf, dumb, and blind? We often hear it said: he thinks he's Louis XVII. Not true. In detachment and elevation of the death instinct, rather than to hear, it is true, hypocritical doctors explain what it all means The leadership has a tendency rather to reply: when I hear the word desire, I pull out my gun.) Desire can with them in opposite modes. In the generation-gap conflict we hear old people reproach the young, in the most malicious way	p 18 p 23 p 23 p 64 p 64 p 88 p 213 p 257 p 350
HEARD 6	
the first to have the right to say: Oedipus? Never heard of it. For the disjointed fragments of Oedipus remain stuck Here the psychoanalyst perks up his ears, believing he has heard a familiar chord: it is well known that the unconscious that the question What does it mean? begins to be heard, and that problems of exegesis prevail over problems of use or for the discourse of madmen that can always be heard within the framework of a hospital, administrative, and psychiatric axiomatic secret is published, that one demands one's right to be heard; it can even be disinfected, treated in a psychoanalytic or which give the revolutionary the right to say, Oedipus? Never heard of it. Undoing the form of persons and the ego	p 96 p 106 p 206 p 246 p 350 p 366
HEARS 2	
infinite variations? It is clear that the narrator sees nothing, hears nothing, and that he is a body without organs, or a half-deaf Caesar complains of an ear that no longer hears, and sees weighing on him the look of Cassius, lean	p 68 p 211
HEART 21	
body. Desiring-machines make us an organism; but at the very heart of this production, within the very production of this production contact with the demoniacal element in nature or within the heart of the earth, and the historical process of social production field of psychoanalysis. The object (small o) erupts at the heart of the structural equilibrium in the manner of an infernal contact with life, the schizophrenic is closest to the beating heart of reality, to an intense point identical with the production and the exclusive differentiations that this law prescribes at the heart of the family; and finally latency, the celebrated latency, after a coexistence of revolutionary, reformist, and reactionary elements at the heart of the same theoretical and practical doctrine. We refuse to in the system of representation; it must migrate to the heart of this system and itself come to occupy the position fluidity of the flows and the primitive codes. At the heart of primitive production one always finds oneself at 4+n, in the same fate, like a system of correspondences in the heart of a given social machine. All this finds itself overwhelmed the industrial eunuch: so it's your fault if ...) At the heart of Capital, Marx points to the encounter of two principal army form a gigantic enterprise of antiproduction, but at the heart of production itself, and conditioning this production. Here we discover recognize it—an entire system of economic-monetary dependences at the heart of the desire of every subject it treats. Psychoanalysis constitutes	p 8 p 35 p 83 p 87 p 99 p 117 p 177 p 178 p 205 p 225 p 235 p 239
overtime for a radio-taxi service and is being treated for heart trouble. He begins to rave about the educational system in field—then we must transport the essential difference to the heart of this domain. Delirium is the general matrix of every between the machine and desire, the machine passes to the heart of desire, the machine is desiring and desire, machined. Desire superarchaized ego (the Urszene of the Urstaat)? Yet at the heart of dreams themselves—as with fantasy and delirium—machines function strange artificial force for vegetating in the void, at the heart of its own Jack. For better days to come? It constantly increasing and deepening the difference in regime at the heart of the identity in nature. At the same time that body without organs at the moment of repulsion, at the heart of molecular desiring-production. Without this primal repression, a psychic repression	p 274 p 277 p 285 p 316 p 334 p 337 p 339
would not assemble its desiring-machines. Class struggle goes to the heart of the ordeal of desire. The familial romance is not in the hole where one has sunk it, at the heart of the capitalist system? Or else, in the second case	p 355 p 375
HEARTFELT 1	
and form residual conjunctive syntheses guiding the passage or the heartfelt becoming from the one to the other. A permutation involving	p 325
HEARTS 3	
good! Perhaps one will recall a sequence from the film Hearts and Minds: we see Colonel Patton, the general's son, saying signifieds! The signifier is the only thing that gladdens their hearts. But this master signifier remains what it was in ages that passes from the head of the despot to the hearts of his subjects, and from the intellectual law to the	p 62 p 208 p 221
HEATS 1	
at other times in fits and starts. It breathes, it heats, it eats. It shits and fucks. What a mistake to	p 1
HEAVEN 2	
of being sodomized, while still alive, by the rays from heaven, but also that of being posthumously oedipalized by Freud. From as they are increasingly at grips with them in the heaven and hell of the child. And the child says: Why	p 57 p 100
HEAVIER 2	
has been interpreted as an unhoped-for means of making it heavier still and of resecuring it on the baby and the sister and his mother, and who felt their weight grow heavier as he drew nearer to madness? It is true that	p 175 p 215
HEAVY 6	
any specific purpose, for anything one expects of a table. Heavy, cumbersome, it was virtually immovable. One didn't know how to of a hysterical form), the session is dominated by a heavy, weighty, boggy climate. The silences are leaden, the discourse is way what the Americans rediscovered after the New Deal: that heavy taxes are good for business.) In a word, money—the stable forms, unifying, structuring, and proceeding by means of large heavy aggregates; the selective pressures that group the parts retain some	p 6 p 66 p 197 p 288
full bodies determine the different modes of the socius, veritable heavy aggregates of the earth, the despot, and capital. Full bodies paranoiac engineers masses, and is continually forming large aggregates, inventing heavy apparatuses for the regimentation and the repression of the desiring-machines	p 343 p 364
HEED 1	
values of the Symbolic. It would also be necessary to heed Lacan's word of caution concerning the Freudian myth of Oedipus	p 83
HEGEL-STYLE 1	
the benevolent neutral eye of the analyst. For these are Hegel-style destructions, ways of conserving. How is it that the celebrated	p 311

HEGELIAN	2	
of contradictory elements for disjunctions, like the last of the Hegelian philosophers. He does not substitute syntheses of contradictory elements for		p 76
discourses of this nature discourses already in vogue in his Hegelian epoch. Alas, he was wrong: the discourses have continued. But		p 106
HEIGHTENED	1	
accordingly be selected for the extent to which they confer heightened coherence and efficiency upon the cell or organism. In a		p 288
HEIR	2	
of a different type, than in the consciousness of an heir, a soldier, or a Chief of State? The unconscious has		p 112
the throne for fear of being bewitched, and his would-be heir, intelligent and ambitious, does not exercise the power; the actual		p 167
HELD	8	
What came to pass in the history of psychoanalysis? Freud held to his atheism in heroic fashion. But all around him		p 58
in the sphere of the interhuman, destroying all that was held dear until then. Hellenists were right to remind us that		p 98
to be latent, rather than in psychosis where it is held to be patent. But isn't it true instead that, in		p 123
not the role of group organizers (or disorganizers)—the role held by the chief and his personages. Rather than everything being		p 168
without any reference to an Oedipal representation that could be held to be originally repressed or structurally foreclosed. The animal in		p 173
it to lay hold of sectors of consumer goods traditionally held by the women: all the codes vacillate. Doubtless, to begin		p 176
object of a State ownership of property, or an ownership held by the State's richest servants and officials. (There is no		p 196
or that lets them subsist in the form of bricks held over from the old system). Why is it that linguists		p 214
HELIOGABALE	1	
man—the history sketched out by Artaud in his masterpiece Heliogabale. The entire history of the graphic flux goes from the		p 211
HELIOGABALUS	4	
becoming woman, I was Joan of Arc and I am Heliogabalus and the Great Mongol, I am a Chinaman, a redskin		p 85
History is like physics: a Joan of Arc effect, a Heliogabalus effect—all the names of history, and not the name		p 86
certainly not a means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never having been		p 202
the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the delirium of the twelve Caesars and the Golden Age		p 213
HELIOGABALUS-THE-ANARCHIST . . .	1	
schizoanalysis. The two poles united by Artaud in the formula: Heliogabalus-the-anarchist, the image of all human contradictions, and of the contradiction		p 278
HELL	3	
are induced organs, parts of desiring-machines (mannequins). A season in hell—how could it be separated from denunciations of European families		p 85
are increasingly at grips with them in the heaven and hell of the child. And the child says: Why? Freud's Rat		p 100
father's idea: thus Laius. It is the father who raises hell, and who brandishes the law (the mother tends to be		p 273
HELLENIST	1	
understand. He talks like a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant		p 299
HELLENISTS	13	
the interhuman, destroying all that was held dear until then. Hellenists were right to remind us that, even in the case		p 98
of representation. The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come		p 180
from a faulty knowledge or		
questions. Without always formulating it clearly, the ethnologists and the Hellenists think that a symbol is not defined by what it		p 180
ethnologists: about the unimportance of What does it mean? When Hellenists place themselves in opposition to the Freudian Oedipus, it		p 180
should		
replace the psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel psychoanalysts for their part to make a similar		p 180
only be aggravated—just as it continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot,		p 182
who		
are still very far from the psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly the story that psychoanalysis		p 216
did not produce in the same way they believed? The Hellenists? Do the Hellenists believe that the Greeks produced according to		p 297
in the same way they believed? The Hellenists? Do the Hellenists believe that the Greeks produced according to their beliefs? This		p 297
their beliefs? This is true at least of the nineteenth-century Hellenists, about whom Engels said: you'd think they really believed in		p 297
in myth, in tragedy. (They go on believing, whereas the Hellenists have long since stopped.) The Schreber case again applies: Schreber's		p 297
phenomenology of these elements and objectivities (as in the old Hellenists or even Jung); or else these representations may be understood		p 301
to their real and objective social conditions (as with recent Hellenists). Viewed in the latter fashion, representation implies a certain lag		p 301
HELLISH	1	
to the Oedipal scene. They continue nevertheless to make a hellish racket. Even the psychoanalyst can't ignore them. He tends therefore		p 55
HELP	7	
making familial relations the universal mediation of childhood, we cannot help but fail to understand the production of the unconscious itself		p 49
is there to call the asylum or the police for help. The police on our side!—never did psychoanalysis better display		p 81
or less irreversible structures. We understand this sentence, but can't help finding its tone disturbing. The following choice is imposed on		p 128
relationships according to which these actions and passions are distributed, help us to understand the formation mechanism of the surplus		p 164
value		
that can no longer be equaled, but that one cannot help but imitate. The Egyptian's melancholy warning to the Greeks echoes		p 218
solution? Which is the revolutionary path? Psychoanalysis is of little help, entertaining as it does the most intimate of relations with		p 239
vacuoles are isolated, ghettos created; unions are appealed to for help; the most sinister forms of dissuasion are invented; the repression		p 378
HELP-MEET	1	
housewife of her, or a model mother, or a model help-meet. All mere devices for avoiding any contact with her. A		p 351
HELPED	1	
and brilliant regression: someone had to do it, no one helped me, as Lacan says, to shake loose the yoke of		p 268
HELPS	1	
following excerpt from an article by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is, as well as the		p 316
HEM	1	

HENCE 55

an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each with his little machines. For production, though they do so within the production process itself. Hence everything is production: production of productions, of actions and of current of the other or sees its own current interrupted. Hence the coupling that takes place within the partial object-flow connective surface, inscribing it in each and everyone of its disjunctions. Hence the strange relationship that Schreber has with God. To anyone all secondary realities are derived by a process of division). Hence the sole thing that is divine is the nature of precede the automatism (as in the paranoiac character, for instance). Hence Clerambault regarded automatism as merely a neurological mechanism in the

it is produced by desire, is thus a psychic reality. Hence it can be said that Kant's critical revolution changes nothing incurable insufficiency of being, an inability-to-be that is life itself. Hence the presentation of desire as something supported by needs, while there is an object that desire feels the lack of; hence the world does not contain each and every object that object missing, the one that desire feels the lack of; hence there exists some other place that contains the key to the object of desire is another machine connected to it. Hence the product is something removed or deducted from the process only this latter as a suitable subject for psychoanalytic investigation. Hence the sole task he assigns psychoanalysis is the explanation of forces of desire that serve as a basis for them. Hence in group fantasy the libido may invest all of an machines and Asiatic forms of society, industrial machines and capitalism. Hence when we posited the socius as the analogue of a flows of labor in the form of the free worker. Hence, unlike previous social machines, the capitalist machine is incapable of him a nonproductive stasis or an attitude of total withdrawal. Hence there is first of all, according to Bettelheim, an autonomous patent madness of Charlus or the supposed madness of Albertine. Hence Proust maintained that the Whole itself is a product, produced in a final depressive stage (the complete Object). Partial objects hence appear to her to be derived from (prelevés sur) global family as an institution and at its most archaic symbols. Hence, instead of participating in an undertaking that will bring about be organized in disjunctions whose use must be strictly exclusive. Hence there will be a girl-series and a boy-series, but dissymmetrical matter of the maximum conditions under which persons are differentiated. Hence the importance of the Kantian definition that posits God as no more of a way out than does the problem. Hence the schizo's withdrawal to the body without organs. It seems subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal of schizoanalysis: to analyze the specific nature of

unconscious contains nothing ideal, nothing in the least conceptual, and hence nothing in the least personal, since personality, like the ego the psychiatric elaboration of the notions of dissociation and autism. Hence the reason, perhaps, for the rapid diffusion that the Freudian During the journey, or during the interruption of the journey? Hence another possible formulation of an inverse relationship: there would be without organs, and the decoded flows throw themselves into desiring-production. Hence it is correct to retrospectively understand all history in the

institutional model at every stage of action, transmission, and motricity. Hence the social machine fashions a memory without which there would

as money came to express the new state of abstraction. Hence the relative truth of psychoanalytic remarks concerning the anal nature the sky and the general appropriation of the productive forces. Hence the savage, primitive socius was indeed the only territorial machine of two paired members proposes him as the ideal husband. Hence, in his capacity as pseudo brother to his genetrix, he reduces the representative to what is blocked in this system. Hence Oedipus is indeed the limit, but the displaced limit that himself of what use can psychoanalytic interpretations be to me? Hence the duality is displaced, it is no longer between two could only be given (the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen (the lipwotali); every union that accordingly over pieces and fragments (the wall and the tower). Hence the State is not primeval, it is an origin or no underlying flow escapes the overcoding of the despotic machine; hence it is by virtue of his sterility that he guarantees appellations, in the union of the signifier with its signifieds. Hence it is by no means a question of knowing if specific natures; the B-A Ba of the phallus as voice. Hence something else is always at issue in royal incest: bisexuality social repression-psychic repression will have to undergo a complete reorganization. Hence desire, having completed its migration, will have to experience this

pores of the old full body of the social machine. Hence capitalism does not lead to the dissolution of feudalism, but a uniform interest rate, a unity of capital markets, etc. Hence one is correct in speaking of a profound dissimulation of production process, in order to become adjacent to this process. Hence there is a machinic surplus value produced by constant capital immanent limits on an ever widening and more comprehensive scale. Hence it is at the level of a generalized theory of any identity when they pass from one whole to another. Hence the figures, that is, the schizzes or breaks-flows are in in a free state on a desocialized body without organs. Hence one can say that schizophrenia is the exterior limit of are decoded and axiomatized by capitalism at the same time. Hence schizophrenia is not the identity of capitalism, but on the value here is determined as a surplus value of code. Hence the code relation is not only indirect, qualitative, and limited simple magnitude (the condition characterized by surplus value of flux). Hence capital differentiates itself from any other socius or full body displaced represented has become, as such, the representation of desire. Hence it goes without saying that this becoming or this constitution in which both the family and they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From the to this reaction. The way in which allosteric interactions work hence permits a complete freedom in the choice of controls. And idea not of edifice and superstructure, which is culture and hence false, but of continuous birth, renewal. life, life In the the machine, different and coexisting, different in their very coexistence. Hence it is absurd to speak of a death desire that introducing them into systems of representation that are themselves objective. Hence it can be said that the identity in nature between and flows, invested as such, to enter into the family; hence, that the familial investments are always a result of the

HENCEFORTH 3

as the interior voyage has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate within

them as bricks, measuring their distance and forbidding their communication, henceforth acting in the name of a formidable but formal and it reduces to the state of bricks, of working parts henceforth subjected to the cerebral idea. In this sense the despotic

HENRI 3

a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a schizophrenic table in terms of a process double impasse. (Or, in line with a suggestion made by Henri Gobard, would it be better to translate this as double images constantly produced by capitalism. To pursue a remark of Henri Lefebvre's, these images do not initiate a making public of

HENRY 3

Thomas Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know of the primitive territoriality: a normal or nonpathological perversity, as Henry Ey would say, referring to other cases where a psychic and brought one of Lawrence's heroes to speak much like Henry Miller of the need to have done with pouring out

HERALDED 1

cruelty. The death of a social machine has never been heralded by a disharmony or a dysfunction; on the contrary, social

HERD 3

mouth-machine, the mouth-machine and the flow of milk of a herd of dairy cattle (and then ... and then ... and then ...). In machines. There is only desire and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines are in themselves the

of a molar formation or of a form of gregariousness (herd instinct). They effect a unification, a totalization of the molecular

HERDS 1

productions of consumption. Flows of women and children; flows of herds and of seed, sperm flows, flows of shit, menstrual flows

nature as a process of production. What do we mean here by process? It is probable that at a certain level	p 3
is the universal producer. There is no need to distinguish here between producing and its product. We need merely note that	p 7
the genital organs. The genesis of the machine lies precisely here: in the opposition of the process of production of the	p 9
a parallel to be regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to the nature and the	p 10
from the womb of capital itself. What is specifically capitalist here is the role of money and the use of capital	p 11
a miraculating-machine succeeding the paranoiac machine. But what is meant here by succeeding? The two coexist, rather, and black humor	p 11
does	
of its own engendering of itself? And it is precisely here on this body, right where it is, that the Numen	p 15
the share of the product it takes for itself, garnering here, there, and everywhere a reward in the form of a	p 16
destinations of the subject developing along these particular vectors. Nothing here is representative; rather, it is all life and lived experience	p 19
body without organs (but what is most unusual is that here again a new afflux is necessary, merely to signify this	p 21
body without organs or its equivalent is the crucial factor here, depending on whether it is the result of an internal	p 32
lunar societies. As for the schizo, continually wandering about, migrating here, there, and everywhere as best he can, he plunges further	p 35
subject can procure what is of particular concern to it here, a state that we would label a legitimate status within	p 41
whole, income that comes its way as something left over. (Here again, how bad a model the Oedipal model of castration	p 41
the entire production of desire. The question that thus arises here is not at all that of the relative importance of	p 44
bears above its door the inscription Let no one enter here who does not believe in Oedipus she does not make	p 45
it to the very earliest years of life. If we here choose the example of the analyst least prone to see	p 45
is very important, and it is not by chance that here Freud declares himself in agreement with Jung. In a certain	p 57
much passion and resolution. The imperialism of Oedipus is founded here on an absence. After all, of the three supposed phases	p 58
a lack or a primal deprivation, and not the opposite. Here we have a properly analytical fallacy (which will be found	p 60
According to Type II (liquidity, resistance of an obsessional form), here the session is dominated by an extreme mobility of representations	p 66
sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as easily say the opposite of	p 66
anything to stick, there is no anchoring in the transference. Here the transference is volatile.... Only the third type remains, whose	p 66
again with the male part of the other man, etc. Here all guilt ceases, for it cannot cling to such flowers	p 69
them approximately what they find in a man. The opposition here is between two uses of the connective syntheses: a global	p 70
of machines, and serves as a surface of recording. But here no biunivocal process is in fact produced that would fit	p 72
either/or in the differentiating function of the prohibition of incest: here is where mommy begins, there daddy, and there you are	p 75
being superior to man and to nature does not arise here at all. Everything is on the body without organs, both	p 78
of two uses, the one immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent use that	p 78
introduces	
different case from what happens when the disjunction is inclusive). Here we have the second paralogism of psychoanalysis. In short, the	p 80
Oedipus, the double impasse. And if a schizo is produced here as an entity, this occurs for the simple reason that	p 80
the process of oedipalization of the unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and its maximum	p 82
of brothers, for fraternity, is segregation (what does he mean here?). In any case, it was inopportune to tighten the nuts	p 83
me was lying the most horrific journey. When we speak here of a voyage, this is no more a metaphor than	p 84
within and without, intensities through which a nomadic subject passes. Here it is not a case of an hallucinatory experience nor	p 84
leads Nietzsche to say, I'm not a German, I'm Polish. Here again individualizations are brought about solely within complexes of forces	p 86
the manner in which she poses antipsychiatric and institutional problems. Here then we see a man from Martinique who, in the	p 90
than everlasting Oedipus. And the unconscious is indeed at issue here. If in fact there are structures, they do not exist	p 97
the interior of Oedipus, between its two poles.) One word here on the disgrace of psychoanalysis in history and politics. The	p 102
theme of races, as rich in ambiguity as destiny itself. Here schizoanalysis must unravel the thread. For reading a text is	p 105
repression (refoulement) and the same social repression (repression) continue unabated, here in the name of God or a living father, there	p 106
dead, but the time this news takes to bear fruit. Here the psychoanalyst perks up his ears, believing he has heard	p 106
gregarious; productive rather than expressive. And it is a matter here of practical principles as directions for the cure. Thus we	p 110
making the unconscious guilty. In short, we are not witness here to a system of two terms where we could conclude	p 115
article on civilized sexual morality: Oedipus is not yet named here; psychic repression is considered in terms of social repression, which	p 117
a genealogical network that is not familial: parents only intervene here as partial objects, flows, signs, and agents of a process	p 120
alienating the entire genealogy; it confiscates the Numen (but see here, God is daddy). The desiring-experience is treated as if it	p 120
then there's your sister. Cut into the flow of milk here, it's your brother's turn, don't take a crap here, cut	p 125
milk here, it's your brother's turn, don't take a crap here, cut into the stream of shit over there. Retention is	p 125
it retains as much as what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is the	p 125
be said that the identification as a perceptual identity is here a sign of psychosis? One then encounters the criterion of	p 126
a journey in intensity, around the desiring-machine that is erected here and remains here. For here is the desert propagated by	p 131
intensity, around the desiring-machine that is erected here and remains here. For here is the desert propagated by our world, and	p 131
the desiring-machine that is erected here and remains here. For here is the desert propagated by our world, and also the	p 131
as the sublime sickness that will no longer affect him. Here, what is, what would a psychiatrist be worth? In the	p 131
over three periods. If the psychiatrist were allowed to speak here, he could talk about the first two, although they are	p 132
that he is far ahead of his time: there is here something ageless, and that comes to us from an eternal	p 132
themes of the preceding paintings are to be found again here, their meaning changed. The canvas is truly broken, sundered by	p 132
the schizo Everything becomes mixed and confused, and it is here that the breakthrough—not the breakdown—occurs. Strange	p 132
Anglo-American literature	
and not a goal, a production and not an expression. Here again, oedipalization is one of the most important factors in	p 133
incapable of causing anyone harm. It is not a question here of the personal oedipalization of the author and his readers	p 133
flow of workers possessing nothing more than their labor capacity (here again, two distinct forms of deterritorialization). In a sense, capitalism	p 140
recorded, and the agents and the products distributed. It appears here as the quasi cause of production and the object of	p 141
machine to lose its capacity to wield its materials. But here too it seems that the correct interpretation would be, above	p 151
necessarily places itself in a negative relation to the group. Here it becomes apparent that the social machine is identical with	p 151
order of signs that are changing but determined. It is here that resorting to myth is indispensable, not because the myth	p 157
But the same applies to them as to certain psychotherapists here: it would seem that they don't know what they are	p 170
Oedipus, in the service of their progressive intentions. There or here, it's the same thing: Oedipus is always colonization pursued by	p 170
is the interior colony, and we shall see that even here at home, where we Europeans are concerned, it is our	p 170
patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again there is no contradiction in the fact that it	p 173
ancestors and affines. Far from being able to claim that here there is no end to Oedipus, one sees that it	p 178
and the postulates conveyed by this practice, are at issue here—and the whole problem of the unconscious. For if exchange	p 185
on the body does not merely possess a message value here, but is an instrument of action that acts on the	p 189
inscription. Once again no revenge, no resentment will be invoked here—that is not the ground they grow on, any more	p 191
this, but what does it matter? For it is indeed here that he encounters the terrible equation of debt: injury done	p 191
latent under their hammer blows and artist's violence. It is here that Nietzsche speaks of a break, a rupture, a leap	p 192
is a long way from the frontier. At any rate, here they are; it seems that every morning there are more	p 195
concrete itself, the concrete base and beginning, but their segments here enter into relationships corresponding to the essence, they assume	p 199
precisely	
is able to touch the full body of the sovereign? Here we have a problem of castes. It is overcoding that	p 199
tie for the despotic knot. A pause seems in order here while we ask how such a thing is possible. How	p 201
plane of subordination and no longer one of connotation. And here, in the second place, is the essential: the flattening of	p 205
primitive connotation with its interplay of voice, graphism, and eye, here disappears in the new relationship of barbarian subordination. How	p 214
could	
of rebellions and constant secessions, and not that of revolution. Here again, death will have to be felt from within, but	p 215
desire and its sexual history (there is no other). But here all the parts figure as cogs and wheels in the	p 216
of differences after the manner of conscientious historians: village communes here, industrial societies there, and so on. The differences could	p 220
be	
surplus value of flux. The fact that a mathematical appearance here replaces the old code simply signifies that one is witnessing	p 228
capitalism. As Samir Amin has shown, the process of deterritorialization here goes from the center to the periphery, that is, from	p 231
the market forecasts justify their exploitation on a large scale. Here again, alliance capital exerts a strong selective pressure on machinic	p 234

manual labor and capital, or between two forms of money, here too, on the side of the machinic surplus value resulting at the heart of production itself, and conditioning this production. Here we discover a new determination of the properly capitalist field those feeble archaisms bearing the greatest burden of current functions. Here Andre Gorz's double portrait of the scientific and technical worker	p 234 p 235 p 236
creditor). Or—what amounts to the same thing—surplus value here is determined as a surplus value of code. Hence the others, labour in general ... the abstract universality of wealth-creating activity. Here we have the great movement of decoding or deterritorialization: the	p 248 p 259
capital is already this result. Fetishes, idols, images, and simulacra—here we have the whole series: territorial fetishes, despotic idols or many of man's are loose, and lie about detached, now here and now there, in various parts of the world). But	p 267 p 284
are the same machines (there is no difference in nature): here, as organic, technical, or social machines apprehended in their mass without regard to the traditional opposition between mechanism and vitalism. Here the fundamental traits of synthesis are the indifferent nature of	p 287 p 288
condenses a free energy capable of fueling a revolutionary machine. (Here again, everything has already been said by Fourier, when he this is not at all the case; what is founded here is rather the statistical aggregate of intersexual loves. For if	p 293 p 295
other: political economy and psychoanalysis. political economy and libidinal economy? Here we are able to appreciate the full extent to which of psychoanalysis, yet never have we been so close. For here again, as we have seen previously, it is in the	p 303 p 303
missing term, the all-too-human sex, the phallus of molar castration. Here too Lacan's approach appears in all its complexity; for it this woman are no longer alive. There is no pessimism here either. What had to happen happened. They did not kill	p 310 p 317
of production, knowledge, and creation in their most profound tendency. Here, madness would no longer exist as madness, not because it is not by any means a formation of this sphere—here is where desire finds itself trapped, specifically limited to human	p 321 p 323
between the experience of death and the model of death? Here again, is it a death desire? A being-far-death? Or rather a liquidation of the libido. Reich did not go wrong here, and was perhaps the only one to maintain that the	p 330 p 331
following behind and being swallowed up—a question of regime. Here are the desiring-machines, with their three parts: the working parts one wants and makes revolution out of desire, not duty. Here as elsewhere, the concept of ideology is an execrable concept	p 338 p 344
and where they always find an interest, since it is here that they search for and measure it. Interest always comes	p 346
an open secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's like that, but one continues to offices, opening the windows and saying, It smells stuffy in here—some relation with the outside, if you please. For desire	p 352 p 357
of the father do not succeed in taking on him. (Here again, in these modern resources, what a strange use is and aims (the Artaud experiment, the Burroughs experiment). It is here that art accedes to its authentic modernity, which simply consists	p 363 p 370
Russian socialism that troubles world capitalism.) There is no metaphor here: the factories are prisons, they do not resemble prisons, they	p 374
HEREDITARY	2
the norm, and pushes into the background the problems of hereditary transmission that animated the Freud-Jung controversy. It appears that, in	p 276
that it throws them open in a remarkable way. The hereditary genes of drives therefore play the role of simple stimuli	p 290
HEREDITY	3
of the primal fantasy, of the traces of an archaic heredity, and the endogenous sources of the superego, Freud constantly asserts was a real event whose effects were transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into a structure	p 92 p 171
the son, this is not by virtue of a familial heredity, but by virtue of a much more complex relationship that	p 178
HERMAPHRODITE	1
child. Commit incest and you'll be a zombie and a hermaphrodite. In this sense, indeed, the three major neuroses that are	p 75
HERMAPHRODITES	1
is carried out by comparing desire to the photographs of hermaphrodites, assassins, etc., instead of reducing it as usual to the	p 290
HERMETICALLY	1
as asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are	p 42
HERO	8
that overcodes them. Endogamous marriage outside the tribe places the hero in a position to overcode all the endogamous marriages in the tribe, as she exists in the tribe, as the hero finds her in penetrating into the tribe, or finds her	p 200 p 200
extended filiations with a direct filiation. The initiated or initiating hero becomes king. The second marriage develops the consequences of the first, it draws out the effects of the first. The hero begins by marrying the sister, than he marries the mother	p 200 p 200
the union with the mother-queen. Incest goes by twos. The hero is always sitting astride two groups, the one where he	p 201
of the key myth is the incest committed by the hero with the mother. Yet the idea that he is guilty	p 274
the very element and quality of the heroic, for the hero never looks backward, nor does he ever doubt his powers	p 298
does he ever doubt his powers. Hamlet was undoubtedly a hero to himself, and for every Hamlet born the only true	p 298
HEROES	1
modern painting—a poisonous flower—and brought one of Lawrence's heroes to speak much like Henry Miller of the need to	p 370
HEROIC	3
the history of psychoanalysis? Freud held to his atheism in heroic fashion. But all around him, more and more, they respectfully myth and tragedy): By retracing the paths to the earlier heroic life ... you defeat the very element and quality of the	p 58 p 298
life ... you defeat the very element and quality of the heroic, for the hero never looks backward, nor does he ever	p 298
HEROINES	1
madwomen instead of seeing in them its own heros and heroines, its own fulfillment? And where it can no longer recognize	p 245
HEROS	1
madmen and madwomen instead of seeing in them its own heros and heroines, its own fulfillment? And where it can no	p 245
HERSELF	9
desiring-machines, for instance. In the second place, she cannot rid herself of the notion that schizoparanoid partial objects are related to a question of suggestion, but of sheer terrorism. Melanie Klein herself writes: The first time Dick came to me ... he manifested	p 44 p 45
of women is not the problem ... A woman circulates of herself. She is not at one's disposal, but the juridical rights	p 142
uncle's daughter, she being equivalent to the aunt, who is herself equivalent to the mother). Griaule's article is without doubt the	p 160
family group, to which her mother belongs. The niece becomes herself a mother and the point of departure for a new	p 164
just a setting to the absolute little picture of himself, herself. ... A picture! A Kodak snap, in a universal film of	p 266
non differentiated mother. But this terrible mother, the sphinx, is herself part of Oedipus; her nondifferentiation is merely the reverse of	p 311
reverse of the exclusive differentiations created by Oedipus, she is herself created by Oedipus: Oedipus necessarily operates in the form of	p 311
to the laws of social production and desiring-production: the mother herself functions as rich woman or poor woman, maid or princess	p 355
HERVAGAUT	1
he passes: I am Louis XVII, but I am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont	p 88
HESITANT	1

the escape, or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious investments in the case of some people who do	p 377
HESITATE	2
Germanic law, a little Hindu law. But he does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either.) The fundamental problem of the primitive socius, which is	p 190 p 190
HESITATION	4
of psychoanalysis and capitalism; their engagement had been full of hesitation. What we have tried to show apropos of capitalism is in the cases studied by Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation too quickly resolved in favor of Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation too quickly resolved in favor of what was to become the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of the poles is the great social axiomatic that	p 335 p 353 p 353 p 371
HESITATIONS	1
down, and chose to end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them	p 31
HETEROGENEITY	3
at first closed, the opening is primary, founded in the heterogeneity of the elements that compose the prestations and that compensate it is already given in the preconditions, included in the heterogeneity of the terms that compose the prestations and counterprestations? The graphism that is connoted in conjunction with the voice. The heterogeneity, the divergence, the disequilibrium of the two elements—vocal and	p 150 p 187 p 203
HETEROGENEOUS	7
are related to partial objects. Schizzes have to do with heterogeneous chains, and as their basic unit use detachable segments or been launched from a distance and as being composed of heterogeneous elements: containing within it not only an inscription with signs of evolution, aimed at forming a harmonious whole out of heterogeneous bits by rounding off their rough edges. We believe only a fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of the savage inscription process or territorial representation: the	p 39 p 40 p 42 p 188
the first place, territorial representation is made up of two heterogeneous elements, voice and graphism: the former is like the representation Lacan assigns the cause of desire in a nonhuman object, heterogeneous to the person, below the minimum conditions of identity, escaping to the same code, but precisely by differential relations between heterogeneous magnitudes that are not raised to the same power: a	p 203 p 360 p 372
HETEROSEXUAL	2
without ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual, without knowing it or being fully aware	p 70
breaks and new connections resulting in a modification of the heterosexual and homosexual libido (in the decomposed milieu of the Guermentes	p 98
HETEROSEXUALITY	7
libido does not branch into two variable forces corresponding to heterosexuality and homosexuality, but creates in most people irreducible oppositions between	p 65
not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete objects of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality, is in fact a consequence of Oedipus: far from being	p 74 p 74
existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of desiring-production do	p 74
not let any qualitative opposition between a local and nonspecific heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in this	p 74
conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer: the world of transverse communications	p 319
is caught up in a relation of exclusive disjunction with heterosexuality, a relation that ascribes them both to a common Oedipal	p 350
HETEROSEXUALS	1
mistress, wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal triangle	p 351
HEWN	1
For it is a founding act—that the organs be hewn into the socius, and that the flows run over its	p 144
HIATUS	2
of history. Instead of everything being projected onto a grotesque hiatus of castration, everything was scattered in the thousand breaks-flows of	p 168
that all these—in various ways—presuppose this first great hiatus, although they all claim to repel and to fill it	p 192
HIATUSES	3
In desiring-machines everything functions at the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances	p 42
fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and their distribution that indeed keep the family from	p 97
its own fashion the entirety of the connections and the hiatuses that characterize the machines of desire. It reorganizes them all	p 124
HIC	1
a prospective force or to a long-term evaluation, not realizable hic et nunc, and functioning as an axiomatic of abstract quantities	p 228
HIDDEN	11
the miraculating powers the machine possesses due to the inscription hidden inside it, though it in fact contains within itself the the father returns constantly in current deliriums in the most hidden and least recognizable guises, since he returns in fact everywhere a form of social analysis in the course of which hidden struggles between individuals and factions are brought to light, in which the phallic force will arise, like a promise whose hidden presence in the very interior of the body must be	p 18 p 57 p 167 p 210
the parents with the children; and the fact cannot be hidden that everything begins in the mind of the father: isn't result of sex conceived as the feminine sex (the little hidden absorbed penis). We maintain therefore that castration is the basis objective representations that it salvages and reinterprets in terms of hidden representatives, their migrations and variable relations. All former beliefs are	p 273 p 295 p 306
the identity in nature between the two productions is completely hidden there: as much by the difference between the objective socius of the social field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious investments, that covering it (the contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire	p 336 p 352 p 362
what was present in art from its beginnings, but was hidden underneath aims and objects, even if aesthetic, and underneath recodings	p 371

HIDE	5	
social production in conjunction with desiring-production. Schizoanalysis therefore does not hide the fact that it is a political and social psychoanalysis		p 98
sides? Better to flee to the body without organs and hide out there, closing himself up in it. The little joy		p 113
the Golden Age of the capitalist, when the latter didn't hide his own cynicism: in the beginning, at least, he could		p 238
but that is what will cure us! Freud did not hide what was really at issue with the introduction of the		p 332
does not endure the light of day: it must always hide under assignable aims or interests presented as the general aims		p 367
HIDES	4	
as the thread of latency that the order of families hides from us. Should the rupture with families be taken as		p 89
period are somewhat like the delirious reconstruction, where the delirium hides, or rather where it is on a par with a		p 132
constituting a perverted society of tolerance, a mutual-aid society that hides the real problems? Will the structure of the institution save		p 320
elsewhere, the concept of ideology is an execrable concept that hides the real problems, which are always of an organizational nature		p 344
HIDING	1	
in favor of the very thing they are bent on hiding: that it is not the same money that goes into		p 228
HIERARCHICAL	1	
the continuance of the affinal relationship. Filiation is administrative and hierarchical, but alliance is political and economic, and expresses power insofar		p 146
HIERARCHIES	1	
surplus value—all this already prefigured despotic formations and caste hierarchies. And how does one distinguish the way in which the		p 195
HIERARCHIZED	2	
Because there no longer occurs a double articulation between two hierarchized levels of language, but between two convertible deterritorialized planes, constituted		p 242
flows. Persons and organs cease to be coded according to hierarchized collective investments; each person, each organ has a merit all		p 369
HIERARCHY	10	
voluptuous wave from the top to the bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have of real desire without its structures of exploitation, servitude, and hierarchy being compromised. If a society is identical with its structures to find something more efficient than repression, so that repression, hierarchy, exploitation, and servitude are themselves desired. It is quite troublesome		p 105 p 116 p 116
expresses power insofar as it is not fused with the hierarchy and cannot be deduced from it, and the economy insofar		p 146
a strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that a village intervenes as a third party		p 147
filial units of major, minor, and minimal lineages, with their hierarchy, their respective chiefs, their elders who guard the stocks and incantatory efficacy.... The Moslem holy man's learning refers to a hierarchy of names, verses, numbers, and corresponding beings—and if necessary		p 152 p 206
the more immortal; the phenomena of group superegoization, narcissism, and hierarchy—the mechanisms for the repression of desire, A		p 348
subject-group, on		
transversality to the symbolic determinations of subjugation, coefficients without a hierarchy or a group superego. What complicates		p 349
everything, it is true		
the lines are subordinated to a signifier that determines their hierarchy as a vertical order. But toward the middle of the		p 369
HIEROGLYPHS	2	
graphic machine capable of performing as well by means of hieroglyphs as by phonemes. For there is indeed a break that		p 203
the advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . To every		p 266
HIGH	20	
all the resignation-desires (becoming a general; acquiring low, middle, or high rank), including the resignation to dying in the service of in it; then the cops are there to replace the high priests. The first profound example of an analysis of double		p 62 p 81
a higher. It is the anus itself that ascends on high, under the conditions (which we must analyze) of its removal		p 143
absent. But Amma, the father and genitor, is himself a high intensive part, immanent to the placenta, inseparable from the twinning		p 158
contains his own sister or twin sister. But, aiming too high, the part he carries away makes him the sister of		p 158
on the voice, and induces a mute voice from on high or from the beyond, a voice that begins to depend		p 202
graphism to the voice induces a fictitious voice from on high which, inversely, no longer expresses itself except through the writing		p 205
extent that this flattening induces a fictitious voice from on high that no longer expresses itself except in the linear flux		p 209
earlier, if the identification is that of the object on high, the simulation is indeed the writing that corresponds to it		p 210
Wasn't it already the anus that detached the object on high and produced the eminent voice? Didn't the transcendence of the		p 211
buy where prices are low and sell where they are high. Before the capitalist machine, merchant or financial capital is merely		p 227
of costs of production, and if there exists a sufficiently high volume of production to justify them, the corollary that derives		p 234
also overcodes it and induces a fictitious voice from on high that functions as a signifier. The arbitrary nature of the		p 240
the organization of a powerful working class that required a high and stable level of employment, and forced capitalism to multiply		p 253
but within a symbolic space where the object from on high is formed. It is only in the capitalist formation that		p 266
nothing if the symbolic position of an object from on high, in the despotic machine, did not first make possible the		p 267
the despot or the effect of the object from on high, is in reality the formal condition of the Oedipal images		p 268
the withdrawal of the overseeing and overcoding object from on high, which gives way to a social field of immanence where		p 268
a delirium that does not possess this characteristic to a high degree, and that is not originally economic, political, and so		p 274
to the erection of a phallus as an object on high, which distributes lack as two nonsuperimposable sides and makes the		p 295
HIGH-LEVEL	1	
of a banker, a general, an industrialist, a middle or high-level manager, or a government minister is a perfectly schizophrenic language		p 246
HIGH-SCHOOL	1	
the formation of a cortisone delirium: an overworked father, a high-school teacher who works overtime for a radio-taxi service and is		p 274
HIGHER	14	
be interpreted in what is termed anagogical fashion, toward the higher. Or inversely, in analytical fashion, toward the lower, relating the		p 57
that makes us believe that real desiring-production is answerable to higher formations that integrate it, subject it to transcendent laws, and		p 74
subject it to transcendent laws, and make it serve a higher social and cultural production; there then appears a kind of		p 74
it, it already invests the terminal forms and the specific higher states whose integrity it will subsequently establish. Such is the		p 91
Analogy does not represent a lower requiring conversion to a higher. It is the anus itself that ascends on high, under		p 143
exactly in this way that Marx defines Asiatic production: a higher unity of the State establishes itself on the foundations of		p 194
is implemented and the respective portions are distributed to the higher proprietary unity and to the propertied communities, to the overcoding		p 198
The Great Wall of China, the State is the transcendent higher unity that integrates relatively isolated subaggregates, functioning separately, to		p 198
which		
this form of bricks that ensures their integration into the higher unity, and their distributive operation, consonant with the great collective		p 199
ends of the State, and to subsume it under the higher superimposed unity of a Law that is more terrible. As		p 212

of objective elements is therefore reappropriated and raised to a higher level by psychoanalysis, but as an unconscious dimension of subjective	p 304
body of a socius—these are the object of desire, higher than all the aims. It will never flow too much	p 346
of the social field, where one substitutes persons of a higher or lower rank for the parents (the son of a	p 353
the entire production of desire in the name of the higher interests of the revolution and the inevitable sequences of causality	p 376
HIGHEST 6	
of the State, but is also at work in the highest machinery of the apparatus. The revenge becomes that of the	p 214
it in the service of the capitalist order. (At the highest level of linguistics as a science, Hjelmslev is able to	p 246
flows, and is able to carry the becoming-immanent to its highest point only to the extent that it is partly to	p 252
it be that the identity in nature is at its highest point in the order of modern capitalist representation, because this	p 262
made it out to be, since psychoanalysis participates to the highest degree in this discovery of the units of production, which	p 299
to be at its maximum, the regimes differ to the highest degree. If we examine the primitive or the barbarian constellations	p 336
HIGHJACKER 1	
a Chinese on the horizon, a Cuban missile-launcher, an Arab hijacker, a consul kidnapper, a Black Panther, a May '68, or	p 260
HIGHLY 7	
with the untellable character of the cure, its interminable and highly contractual nature, flows of speech in exchange for flows of	p 56
exercise in search of what is signified, still less a highly textual exercise in search of a signifier. Rather it is	p 106
united in a mutual embrace. And this is already the highly perverse activity of local groups who arrange marriages on the	p 149
surplus value remains decisive, even at the center and in highly industrialized sectors. What determines the lowering of costs and the	p 233
or exterior limit between scientific or technical labor—even when highly remunerated—and the profit of capital that inscribes itself with	p 234
the viewpoint of a theory and a practice of a highly schizophrenic character. Not to withdraw from the process, but to	p 239
residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded in our modern societies. Yet it would be a	p 245
HIGHWAY 1	
is narrowly determined by information: Take for example a cloverleaf highway interchange.... It is a quasi point that analyses, through multiple	p 241
HILLS 1	
meet at the horizon. There is no horizon. The bald hills facing the spectator only form a line that merges with	p 317
HILT 1	
takes the artifice seriously and plays the game to the hilt: if you want them, you can have them—territorialities infinitely	p 35
HIMSELF 115	
walk outdoors is different from the moments when Lenz finds himself closeted with his pastor, who forces him to situate himself	p 2
himself closeted with his pastor, who forces him to situate himself socially, in relationship to the God of established religion, in	p 2
soul for rocks, metals, water, and plants, to take into himself, as in a dream, every element of nature, like flowers	p 2
machines as one part among the others. Lenz has projected himself back to a time before the man-nature dichotomy, before all	p 2
unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no shape or form whatsoever, right there	p 8
where he	
the body of Judge Schreber, who attracts God's rays to himself. Doubtless the former paranoiac machine continues to exist in the	p 11
his own body the litany of disjunctions, and creates for himself a world of parries where the most minute of permutations	p 12
divine is inseparable from the disjunctions he employs to divide himself up into parts: earlier empires, later empires; later empires of	p 13
The schizo has his own system of co-ordinates for situating himself at his disposal, because, first of all, he has at	p 15
even if in order to do so Schreber must transform himself into a woman. But Schreber experiences only a residual share	p 16
of paranoiac electrical machines: Since he was unable to free himself of these currents that were tormenting him, he gives every	p 17
a new humanity). As a matter of fact, Schreber finds himself frozen in the pose and trapped in the paraphernalia of	p 17
a mere residuum alongside the desiring-machines, or that he confuses himself with this third productive machine and with the residual	p 17
reconciliation	
and is incapable of seeing the circle of which he himself is a part; for if these oscillations overwhelm him, it	p 21
corresponds to an individual other than the one he believes himself to be, from the point of view of the unlocatable	p 21
but in his very own world, though he might reveal himself to a clever psychiatrist, a sympathetic superobserver—in short, a	p 24
being a mental state of the schizophrenic who has made himself into an artificial person through autism, schizophrenia is the process	p 24
a subject feels the lack of somewhere deep down inside himself, but rather the objectivity of man, the objective being of	p 27
the masses that needs to be accounted for. Yet Reich himself never manages to provide a satisfactory explanation of this phenomenon	p 29
of his parents to which the child reacts by turning himself into a machine. But even Bettelheim, who has a noticeable	p 37
between the outer and inner doors of the room, shutting himself in, saying dark, and ran out again directly. He went	p 45
remark holds true of children's games. A child never confines himself to playing house, to playing only at being daddy-and-mommy. He	p 46
sexuality. Admittedly, once the child has grown up, he finds himself deeply involved in social relations that are no longer familial	p 46
from a forcing by which the psychoanalyst as theoretician elevates himself to the conception of a generalized Oedipus. On the one	p 51
as betrayals by those who break with him? To Freud himself, from the moment of the discovery of Oedipus? Oedipus is	p 55
and it is not by chance that here Freud declares himself in agreement with Jung. In a certain way this agreement	p 57
sexuality in analysis—the test of orthodoxy par excellence—Freud himself posited the whole of social and metaphysical relations as an	p 58
in a way be the ego (substitutes for the subject himself) and the one who does the beating must be the	p 59
that indeed present an obstacle to treatment, and Freud reproaches himself for not having taken them sufficiently into account. The first	p 65
oedipalization: why should he surrender, since he has invented for himself other territorialities, more artificial still and more lunar than that	p 67
parallel series of the masculine and the feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan remain vesin	p 76
which relates the two as different. He does not confine himself inside contradictions; on the contrary, he opens out and, like	p 77
the branches marked by a singular point, because he is himself this distance that transforms him into a woman, and at	p 77
liberates a raw genealogical material, nonrestrictive, where he can situate himself, record himself, and take his bearings in all the branches	p 78
raw genealogical material, nonrestrictive, where he can situate himself, record himself, and take his bearings in all the branches at once	p 78
withdrawal to the body without organs. It seems that Freud himself was acutely aware of Oedipus's inseparability from a double impasse	p 80
as when it is erroneously maintained that a madman takes himself for so-and-so.... It is a question of something quite different	p 86
manner, because it is already raised elsewhere for the schizo himself, outside the family? Are the names of history derivatives of	p 89
from Martinique who, in the process of his delirium, situates himself in relation to the Arabs and the Algerian War, in	p 90
of familial relations in favor of themes that the subject himself declares to be racist, metaphysical, and political, is to be	p 90
Cooper. (In this respect Laing is better able to disengage himself from familism, thanks to the resources of a flux from	p 95
linked to the death of the mother, he first asks himself if he has to deal with an unconscious guilt complex	p 96
been killed by a French soldier, and that the subject himself has murdered the wife of a colonist whose disemboweled ghost	p 96
is not a father's father, or moreover that its father himself is a boss who is not a father. Therefore we	p 97
its reactionary charge and its revolutionary potential. Even Schreber finds himself to be the Great Mongol when he breaks through the	p 105
to the body without organs and hide out there, closing himself up in it. The little joy lies in schizophrenization as	p 113
to depart in search of the Orgone, he said to himself, in search of the vital and cosmic element of desire	p 119
if everyone married his mother or kept his sister for himself? there would no longer be any differentiation, any exchanges possible	p 120
it is difficult for a child to live and experience himself as an angle, Cet enfant it nest pas là, it	p 122
is not from another world: even when he is displacing himself in space, his is a journey in intensity, around the	p 131
They must reinvent each gesture. But such a man produces himself as a free man, irresponsible, solitary, and joyous, finally able	p 131
ceased being afraid of becoming mad. He experiences and lives himself as the sublime sickness that will no longer affect him	p 131
Balzac, how an author is great because he cannot prevent himself from tracing flows and causing them to circulate, flows that	p 133
the morality of mores (...)—the labor performed by man upon himself during the greater part of the existence of the human	p 144
when he felt the need to create a memory for himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations	p 145

primordial ancestors, but each member of the primitive community is himself a complete full body, male and female, binding to itself	p 154
Dogon egg. Each one intensively repeats the entire genealogy for himself. And everywhere it is the same, at both ends of	p 154
of debts. It seems to us very significant that Levi-Strauss himself invokes the co-ordinates of a physical system, although he sees	p 157
his own person, in such a way that he identified himself with the one who gave birth to him. She was	p 157
She was the matrix of the world, and he considered himself to be placed on the same plane as she from	p 157
the same substance and generation as his mother, he likens himself to a male twin of his genetrix, and the mythical	p 158
no way absent. But Amma, the father and genitor, is himself a high intensive part, immanent to the placenta, inseparable from	p 158
does not reproach the uncle for having done what he himself wanted to do; he reproaches him for not having done	p 159
could have done it as well, and could have been himself this uncle in an intense relationship with the mother-twin. The	p 159
had nothing to say in his own name, he allowed himself to be taken into the care of the traditional therapists	p 170
of psychotherapy and became for him a means of situating himself personally in his own society ... At other times, the analytic	p 170
in the midst of the community of men, as Parin himself puts it, to express the fluidity of the flows and	p 178
Oedipus. But the ethnologist asks other questions, and sincerely asks himself of what use can psychoanalytic interpretations be to me? Hence	p 179
at the level of what it means? The ethnologist finds himself before a flow of hair, with the breaks in such	p 182
been raised in such an incisive fashion. Man must constitute himself through the repression of the intense germinal influx, the great	p 190
this has nothing to do with vengeance): something that Nietzsche himself calls the evaluating eye, or the eye of the gods	p 191
old community. He imposes a new alliance system and places himself in direct filiation with the deity: the people must follow	p 192
internal asceticism and cohesion. It may be that the paranoiac himself is either a gentle creature or a raging beast. But	p 193
transformation: the subject leaps outside the intersections of alliance-filiation, installs himself at the limit, at the horizon, in the desert, the	p 194
it has become the body of the despot, the despot himself or his god. The prescriptions and prohibitions that often render	p 194
that has become derisory—of a former despot who thrust himself upon the community from the outside long ago? It is	p 195
the despotic tie between money and taxes remains visible. Basing himself on the research of Edouard Will, Michel Foucault shows how	p 197
ancestor—the master of the mobile and finite blocks—finds himself dismissed by the deity, the immobile organizer of the bricks	p 200
forbidden endogamous marriage outside the tribe, inasmuch as he is himself outside his tribe, on the outside or at the outer	p 200
sister, this mother? The sister and mother of the despot himself? Or should the question be framed in a different way	p 201
longer expresses itself except in the linear flux, the despot himself is the signifier of the voice that, along with the	p 209
conditions present in the deterritorialized full body of the despot himself. This is the reason that incest changes its meaning or	p 210
who smiles in such a sort as if he mock'd himself. A long chronicle that will carry the assassinated, dismembered, dis-organ-ized	p 211
against despotism, the law is the invention of the despot himself: it is the juridical form assumed by the infinite debt	p 213
subjects, nor even on his servants, but on the despot himself, his dynasty, and his name ([The people] do not know	p 214
become colder and more hypocritical, more calculating, since he must himself count and code instead of overcoding the accounts? It is	p 220
cruelty of the animal-man made inward and scared back into himself, the creature imprisoned in the state so as to be	p 222
active factor in production, either by turning into an industrialist himself in occupations based on commerce, or by making artisans into	p 226
original value from itself as surplus-value; as the father differentiates himself qua the son, yet both are one and of one	p 227
of production, but also on the organs of private man himself; the abstraction of monetary quantities, but also the abstraction of	p 245
the full body becomes truly naked, as does the worker himself who is attached to this full body. In this sense	p 250
and antiproduction, is reduced to Oedipus, where everyone now finds himself cornered and cut along the line that divides him into	p 265
is just a setting to the absolute little picture of himself, herself. ... A picture! A Kodak snap, in a universal film	p 266
with Laius, the territoriality with Jocasta, the despot with Oedipus himself: a motley painting of everything that has ever been believed	p 267
the father who appears guilty, through having tried to avenge himself, and it is he who is killed This curious indifference	p 274
a child only in relation to a father, who was himself a child, in relation to another father. How does a	p 274
of means who took revolutionary flight, but who later finds himself immersed in dreams of a Great America, and then in	p 277
often calls this genic or genealogical unconscious familial; and Szondi himself went on to study schizophrenia using familial aggregates as his	p 290
to this libidinal property of our lover, to either close himself off or open up to more spacious worlds, to masses	p 294
ever doubt his powers. Hamlet was undoubtedly a hero to himself, and for every Hamlet born the only true course to	p 298
these things, and never wonders for a second why Nietzsche himself broke with The Birth of Tragedy, why he stopped believing	p 299
tragedy to the dimensions of the subjective universal: if Oedipus himself has no complex, the Oedipus complex has no Oedipus, just	p 304
the man in assuming his passive attitude and in [subjecting] himself to a father substitute ? We are all the more extricated	p 312
plane and saying yes, that is where Proust is explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming	p 318
land of Oedipus; when the one who does not allow himself to be Oedipalized is psychoticized in the land of the	p 319
causes other escapes, and marks out the land while deterritorializing himself. An active point of escape where the revolutionary machine, the	p 322
artifice for the preservation of life ... even when he wounds himself, this master of destruction, of self-destructing—the very wound itself	p 333
reeks of the great death and the little ego. Freud himself indeed spoke of the link between his discovery of the	p 335
the machine. Oh, to be sure, it is not for himself or his children that the capitalist works, but for the	p 346
a break with the subjugated group from which he excludes himself or is excluded: Artaud-the-schizo), And where do we situate the	p 349
veritable contradiction, it is the one into which the researcher himself is led, when he claims to assign schizophrenogenic social mechanisms	p 360
had been schizophrenic rather than paranoiac, if he had taken himself for a black or a Jew rather than a pure	p 364
rather than a pure Aryan, if he had not proved himself so competent in the management of his wealth, and if	p 364
like a race represented in its whole length with God Himself on the sidelines, giving the starting signal across the track	p 369
fooled again; Castro has become impossible, even in relation to himself; vacuoles are isolated, ghettos created; unions are appealed to for	p 378
HINDER 1	
schizophrenic process (the breakthrough) from the accidents and relapses that hinder or interrupt it (the breakdown), and because on the	p 278
other	
HINDERING 1	
the familial relation becoming metaphorical for all the others and hindering the molecular productive elements from following their own line of	p 307
HINDU 2	
all social formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo can dream of Oedipus, without however being	p 177
tools at his disposal—some ancient Germanic law, a little Hindu law. But he does not hesitate, as does Mauss, between	p 190
HINGES 2	
the merchant as functionary). The role of money in commerce hinges less on commerce itself than on its control by the	p 197
the analytic field, instead of oedipalizing the psychotic field. Everything hinges on the way in which the structure is elicited from	p 309
HINT 1	
of wheat who grew it; the product gives us no hint as to the system and the relations of production. The	p 24
HINTS 1	
says to his son: go ahead, criticize me, but strongly hints that all effective criticism—at least a certain type of	p 79
HIPPIES 1	
kidnapper, a Black Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is an oscillation between the reactionary	p 260
HIPPOTAMUSES 1	
have fallen into the river like lead weights, immense transfixed hippopotamuses who will not come back up to the surface. They	p 136
HIRING 1	
manorial ground rent in money form, or of the contractual hiring of labor, do not by any means produce a capitalist	p 223

HISTORIA	3	
lo and behold, he has turned out to be Homo historia. This long road that leads from the one to the only at the end: which is to say that Homo historia comes first. The body without organs is not an original of history and of nature, from Homo natura to Homo historia). It is certainly not sexuality that is in the service		p 21 p 33 p 275
HISTORIAN	1	
the old ones—and the two become as one. The historian says no, the Modern State, its bureaucracy and its technocracy		p 261
HISTORIAN'S	1	
the God of the Christians. Naturally, to ensure against the historian's justified anger, the psychoanalyst specifies that he is concerned only		p 102
HISTORIANS	2	
compose the list of differences after the manner of conscientious historians: village communes here, industrial societies there, and so on. The Let us return to this eminently contingent question that modern historians know how to ask: why Europe, why not China? Apropos		p 220 p 224
HISTORIC	2	
and again into the torrential or depleted flux of a historic cosmos, a historic chaos. The matrical fissure of schizophrenia, as the torrential or depleted flux of a historic cosmos, a historic chaos. The matrical fissure of schizophrenia, as opposed to paranoid		p 278 p 278
HISTORICAL	31	
histrionicism. It is not a matter of identifying with various historical personages, but rather identifying the names of history with zones nature or within the heart of the earth, and the historical process of social production that restores the autonomy of desiring-machines posthumously oedipalized by Freud. From the enormous political, social, and historical content of Schreber's delirium not one word is retained, as		p 21 p 35 p 57
time: countries, races, families, parental appellations, divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel that) I		p 85
the geographic exterior voyage following nondecomposable distances, and the interior historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and		p 87
girl, and Mongol signify? All paranoid deliriums stir up similar historical, geographic, and racial masses. The error would lie in concluding state of affairs, this would still amount to leading the historical and political content of the delirium back to an internal		p 89 p 89
or symbolic disorganizer) from which the floating contents of the historical delirium would derive, as so many glittering reflections in an of Oedipus remain stuck to all the corners of the historical social field, as a battlefield and not a scene from		p 91 p 97
and directly coupled to, the elements of the political and historical situation—the soldier, the cop, the occupier, the collaborator, the sides, and places desire in an immediate relationship with a historical and social reality. It is true that nothing is pre-oedipal		p 97 p 100
Only in appearance is Oedipus a beginning, either as a historical or prehistorical origin, or as a structural foundation. In reality investments of reality bear on something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades		p 101 p 123
consciousness and dissolves into individual in the family, however young, directly invests a social, historical, economic, and political field that is not reducible to any		p 166 p 168
whole interplay of races, clans, alliances, and filiations, this entire historical and collective drift: exactly the opposite of the Oedipal analysis seem to see that Franz Joseph was not a pertinent historical break (coupure), but that perhaps the oral, the written, or		p 172 p 175
is not only legitimate but indispensable that the ethnological or historical explanation not be in contradiction with our social organization, or to alliances, is coextensive with and adequate to the social historical field; because it animates social reproduction itself; because it mobilizes		p 177 p 178
it is only constituted starting from investments of the social historical field that are effected by the father. And if it microconscious. But as such they never exist independently of the historical molar aggregates, of the macroscopic social formations that		p 183
they constitute quarters the discovery of imperial machines that preceded the traditional historical forms, machines characterized by State ownership of		p 217
property, with communal be said that the primordial despotic state is not a historical break like any other. Of all the institutions, it is		p 218 p 257
besides that of acquiring a precise understanding of the objective historical process, than to understand : (a) what are the progressive desires speaks of traditional bonds? The latter also belong to the historical process and bring us back to the modern functions of		p 257 p 290
into variable combinations following vectors that survey an entire social historical field—an analysis of destiny. In point of fact, the intercept, receive, and transmit, always within a biological, social, and historical field where we are equally immersed or with which we		p 293 p 301
even Jung); or else these representations may be understood by historical study that assigns them to their real and objective social sexuality, was the social field itself in its economic, political, historical, racial, and cultural determinations: in delirium the libido is continually		p 352 p 352
races, and cultures. Not that it is advisable to put historical representations in the place of the familial representations of the accordance with the two simultaneous meanings of process, as the historical process of social production and as the metaphysical process of		p 358 p 364
go along with Maud Mannoni when she sees the first historical act of antipsychiatry in the 1902 decision granting Judge Schreber		
HISTORICALLY	3	
field is immediately invested by desire, that it is the historically determined product of desire, and that libido has no need of the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly, as to the death of		p 29 p 106 p 336
call instinct in general the conditions of life that are historically and socially determined by the relations of production and antiproduction		
HISTORICO-MYTHICAL	1	
This becomes even more clear when Freud elaborates the entire historico-mythical series: at one end the Oedipal bond is established by		p 80
HISTORICO-POLITICAL	2	
Eternal Return! It is a question of knowing if the historico-political, the racial, and the cultural are merely part of a of the word. And when the best psychoanalysts forbid themselves historico-political applications, we can't say things are much better, since the		p 89 p 103
HISTORICO-SOCIAL	1	
a beast, a black, We are all German Jews—the historico-social field is no less invested than in the paranoid formula		p 340
HISTORICOPOLITICAL	1	
in a hallucinatory form. But in this fashion the entire historicopolitical theme gets interpreted as a constellation of imaginary identifications depending		p 90
HISTORIES	1	
apprenticeship is more readily accomplished with these figures, with books, histories, and reproductions, than with our mommy. But flows and codes		p 352
HISTORIOGRAPHY	1	
of taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything is written in the despot's procession. Let us return		p 202
HISTORY	102	
states, and who identifies these states with the names of history: every name in history is I ... The subject spreads itself these states with the names of history: every name in history is I ... The subject spreads itself out along the entire		p 21 p 21

with various historical personages, but rather identifying the names of history with zones of intensity on the body without organs; and me! No one has ever been as deeply involved in history as the schizo, or dealt with it in this way

with it in this way. He consumes all of universal history in one fell swoop. We began by defining him as

than a process of economic production involving desiring-machines. As for history, he was content merely to mention its innate or acquired

Feuerbach looks at things as a materialist, there is no history in his works, and whenever he takes history into account

is no history in his works, and whenever he takes history into account, he no longer is a materialist. A truly

the process of production wherein Nature = Industry, Nature = History. To a certain degree, the traditional logic of desire is

value. There is no doubt that at this point in history the neurotic, the pervert, and the psychotic cannot be adequately

But the machine remains desire, an investment of desire whose history unfolds, by way of the primary repression and the return

within nature, and process as social production of desiring-machines within history. Neither social relations nor metaphysical relations

constitute an afterward or

structure? Or rather, does not the invariant merely express the history of a long mistake, throughout all its variations and modalities

impossible real and its production. But what is this long history, if we consider it only during the period of psychoanalysis

Oedipus, the great agent of antiproduction in desire. The same history as that of Capital, with its enchanted, miraculated world. (Also

ascribed to the unconscious?) What came to pass in the history of psychoanalysis? Freud held to his atheism in heroic fashion

and when it would become possible to write in the history of the movement: so even we are still pious! Let

boss, all of this meant that: Oedipus and castration, all history in a new version. We are not saying that Oedipus

partial objects take on meaning after the fact. All previous history is recast in a new version in the light of

castration. That is indeed what disturbs us, this recasting of history and this lack attributed to partial objects. And how could

has often been overlooked that the schizo indeed participates in history; he hallucinates and raves universal history, and proliferates the races

schizo indeed participates in history; he hallucinates and raves universal history, and proliferates the races. All delirium is racial, which does

the convict, from the intense crossing of the thresholds of history, and from this prodigious migration, this becoming-woman, this

becoming-Scandinavian or

at my modesty, is that at root every name in history is I. Yet it was never a question of identifying

potentials: the Joule effect, the Seebeck effect, the Kelvin effect. History is like physics: a Joan of Arc effect, a Heliogabalus

of Arc effect, a Heliogabalus effect—all the names of history, and not the name of the father. Everything has been

intensive real as produced in the coextension of nature and history, to ransack the Roman Empire, the Mexican cities, the Greek

paranoiac tortures and the celibate glories—all the pogroms of history, that's what I am, and all the triumphs, too, as

the schizo himself, outside the family? Are the names of history derivatives of the name of the father, and are the

the use of races and the mobilization or notion of history are developed there in a manner totally different from that

name to be determined scientifically, the name that haunts all history, is simply the paternal name. In this case as in

egg is like the biological egg: they have a similar history, and our knowledge of them has run up against the

states whose integrity it will subsequently establish. Such is the history of Oedipus: the parental figures are in no way organizers

invest the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents,

and intensely

poles.) One word here on the disgrace of psychoanalysis in history and politics. The procedure is well known: two figures are

Great Man and the Crowd. One then claims to make history with these two entities, these two puppets, the Great Crustacean

the segregations and their Oedipal applications—flows capable of hallucinating history, of reanimating the races in delirium, of setting

continents ablaze

a mistake to embark Nietzsche on that particular voyage through history. For Nietzsche is not the kind to ruminate over the

been done, and done well, on the other hand the history of the movement has never even been sketched out: the

our very own malady, modern man's sickness. The end of history has no other meaning. In it the two meanings of

capitalism, where do we find enough innocence for generating universal history? Desiring-production also exists from the beginning: there is

desiring-production from

into desiring-production. Hence it is correct to retrospectively understand all history in the light of capitalism, provided that the rules formulated

formulated by Marx are followed exactly. First of all, universal history is the history of contingencies, and not the history of

are followed exactly. First of all, universal history is the history of contingencies, and not the history of necessity. Ruptures and

universal history is the history of contingencies, and not the history of necessity. Ruptures and limits, and not continuity. For great

capitalism determines the conditions and the possibility of a universal history, this is true only insofar as capitalism has to deal

very movement that counteracts the tendency). In a word, universal history is not only retrospective, it is also contingent, singular, ironic

or natural violence that might be commissioned to explain the history of mankind; cruelty is the movement of culture that is

torture are desired, and are instances of production (compare the history of fatalism). It makes men or their organs into the

due each person. The idea that primitive societies have no history, that they are dominated by archetypes and their repetition, is

consciousness that they wished to credit with the invention of history. If what is called history is a dynamic and open

credit with the invention of history. If what is called history is a dynamic and open social reality, in a state

revolts, ruptures, and scissions, then primitive societies are fully inside history, and far distant from the stability, or even from the

of a primacy of a unanimous group. The presence of history in every social machine plainly appears in the disharmonies that

than letting anything escape coding. Primitive societies are not outside history; rather, it is capitalism that is at the end of

rather, it is capitalism that is at the end of history, it is capitalism that results from a long history of

of history, it is capitalism that results from a long history of contingencies and accidents, and that brings on this end

rising. Whence the possibility of a retrospective reading of all history in terms of capitalism. It is already possible to see

and commodity production decoded under the conditions of capitalism. All history can therefore be read under the sign of classes, but

maternal grandfather, the latter opened onto all the names of history. Instead of everything being projected onto a grotesque hiatus of

directed at something other than incest—such is the long history of our society. But the repressed is not first of

was saying as he recalled the requirements of a universal history—but, as he went on to say, provided that the

Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings into conflict the despotic machine and the old

its secondary statistical formations (complexes), at the end of a history bringing into play the destiny of social machines, their regime

The death of the primitive system always comes from without; history is the history of contingencies and encounters. Like a cloud

the primitive system always comes from without; history is the history of contingencies and encounters. Like a cloud blown in from

social field—the obsessive fear of smelling bad. The entire history of primitive coding, of despotic overcoding, and of the decoding

latrines, and conducts us all to today's private man—the history sketched out by Artaud in his masterpiece Heliogabale. The entire

sketched out by Artaud in his masterpiece Heliogabale. The entire history of the graphic flux goes from the flood of sperm

It is indeed the story of desire and its sexual history (there is no other). But here all the parts figure

trap for desire, its ugly growth. So long as the history of desire does not experience this outcome, Oedipus haunts all

formation; it is the basic formation, on the horizon throughout history. There comes back to us from all quarters the discovery

imitate. The Egyptian's melancholy warning to the Greeks echoes through history: You Greeks will never be anything but children! This special

what comes before and what comes after, it conditions universal history only provided it is not on the outside, but always

side, the cold monster that represents the way in which history is in the head, in the brain—the Urstaat. Marx

Marx recognized that there was indeed a way in which history proceeded from the abstract to the concrete: the simple categories

in a series that institutes a kind of creativity of history, a strange menagerie: the schizoid time of the new creative

life begins and desire receives its name. The only universal history is the history of contingency. Let us return to this

desire receives its name. The only universal history is the history of contingency. Let us return to this eminently contingent question

enter.) Decoded desires and desires for decoding have always existed; history is full of them. But we have just seen that

taken by the decoded flows is traced by recent monetary history: the role of the dollar, short-term migrating capital, the floating

with the discovery of class struggle and its role in history—precisely the same men who praise the struggle of the

orders, castes, and statuses that have been decoded. To reread history through the class struggle is to read it in terms

Moreover, if it is not a question of writing the history of political economy, but the real history of the corresponding

of writing the history of political economy, but the real history of the corresponding society, one is better able to understand

indeed readily lends itself to formalization, although it involves universal history. We have seen in what sense schizophrenia was the absolute

again in Oedipus, which is indeed the result of universal history, but in the singular sense in which capital is already

is nevertheless the universal of desire, the product of universal history—but on one condition, which is not met by Freud

least to a certain point, of conducting its autocritique. Universal history is nothing more than a theology if it does not

the process of autoproduct of the unconscious (a unity of history and of nature, from Homo natura to Homo historia). It

final eternal cause for all the other social forms of history; counterinvests the enclaves or the periphery; and disinvests every free

them bear directly upon the social field: every name in history, and not the name of the father. On the contrary

dividing line that gives them a specifically delirious content (recreating history in delirium)? And what is this line, how can we

of relays. It is not a matter of biologizing human history, nor of anthropologizing natural history. It is a matter of a matter of biologizing human history, nor of anthropologizing natural history. It is a matter of showing the common participation of sense that the unconscious reproduces itself wherever the names of history designate present intensities (the sea of proper names). The unconscious and reterritorializations through which a subject passes in his individual history. For there are several layers, several planes of resistance that and cultural determinations: in delirium the libido is continually re-creating History, continents, kingdoms, races, and cultures. Not that it is advisable the entire network of the intensive body that responds to History, that vibrates with it. Never was Freud more adventurous than of all a delirium of races, ranks, classes, and universal history. In short, Oedipus implies within the unconscious itself an entire say the rupture with causality that forces a rewriting of history on a level with the real, and produces this strangely Of course one can always say after the fact that history has never ceased being governed by the same laws of	p 289 p 289 p 311 p 318 p 352 p 352 p 365 p 378 p 378
HISTORY'S 3	
continents substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is history's signifier the dead father? Once again let us consider Judge of paranoiacs and perverts who also form part of our history's horizon and people our calendar. These are the two aspects the Asiatic despotic formation, which constitutes in its shadow existence history's only break, since even the modern social axiomatic can function	p 89 p 222 p 261
HISTRIONICISM 1	
have now become the repertory, so to speak, of his histrionicism. It is not a matter of identifying with various historical	p 21
HISTRIONISM 1	
could be extricated from this extreme polyvocity: such is the histrionism of the schizophrenic, according to Klossowski's formula, the true program	p 87
HIT 1	
one get through this wall, for it is useless to hit it hard, it has to be undermined and penetrated with	p 136
HITHERTO 2	
which capitalism was able to mobilize and break under these hitherto unknown conditions of money. While it is true that capitalism evolves entirely within this new axiomatic that results from a hitherto unknown conjunction. Once again, this axiomatic is not the invention	p 229 p 252
HITLER 6	
has found a certain original solution to the Oedipal conflict. Hitler annihilates the father and unleashes in him the forces of take place between Luther and the sixteenth-century Christians, or between Hitler and the German people, with corresponding elements that do not people, with corresponding elements that do not necessarily imply identity: Hitler plays the role of father through homosexual transfusion and in by means of a metaphor, even a paternal metaphor, that Hitler was able to sexually arouse the fascists. It is not broken stocking.... with your sagging belly with your fear of Hitler with your mouth of bad short stories.... with your belly than for the libido to go by way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get	p 102 p 102 p 102 p 104 p 279 p 293
HITLERISM 1	
was in direct relationship to the events of the times: Hitlerism , Stalinism, fascism I was fascinated by the grotesque and terrifying	p 98
HJELMSLEV 1	
order. (At the highest level of linguistics as a science, Hjelmslev is able to effect a vast decoding of language only	p 246
HJELMSLEV'S 4	
from all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to the Saussurian and post-Saussurian that defined the elements of the signifier itself. Because in Hjelmslev's linguistics the order of the elements is secondary in relation tends to replace the model of the game. In short, Hjelmslev's very special position in linguistics, and the reactions he provokes overdetermination of structuralism and of its fondness for the signifier, Hjelmslev's linguistics implies the concerted destruction of the signifier, and constitutes	p 242 p 242 p 242 p 243
HMM 1	
man, the film's protagonist, have a son of his own? Hmm ... What the film shows so well, to the shame of	p 274
HOCHMAN 2	
about their fusion in the realm of the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families under the same of nineteenth-century psychiatry according to the slogan put forward by Hochman: From the family to the institution of the hospital, from	p 93 p 94
HODGEPODGE 1	
thumb that are fairly extensive, though more or less a hodgepodge—multiple and at the same time limited; the ability to	p 7
HOLD 19	
contrary such a liquid one, that nothing succeeds in taking hold. It would be a mistake to see in this remark to open the way for a release from the father's hold on man. The possibility of living beyond the father's law Gobard, would it be better to translate this as double hold like a full nelson hold in wrestling, so as to to translate this as double hold like a full nelson hold in wrestling, so as to better describe the treatment forced it would be a mistake to stand on ceremony and hold to the ordinary scruples of a diligent psychoanalyst. If a vibrates and trembles but is this in terms of the hold over the machines of desire that it constantly guarantees itself the most important literature at that, the textual. Both groups hold at least one thing in common; they subscribe to the reencountering an Oedipal structure everywhere; or on the contrary, they hold that the terms and the relations should be made to an object of prestige, yet merchants use it to lay hold of sectors of consumer goods traditionally held by the women will be applied, and without which it would have no hold on the productions of the unconscious. Given these conditions, what aggregates (des grands ensembles specifies). But the same does not hold true in the case of desiring-machines as molecular elements: there is like the surplus value that the eye extracts, taking hold of the effect of active speech on the body, but yet their origin sinks into oblivion, a latency that lays hold of the State itself, and where the writing system sometimes flux, a schiz, a point-sign or flow-break. They try to hold on to the one, but they pour or flow out and reticent where sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation There where the codes are undone, the death instinct lays hold of the repressive apparatus and begins to direct the circulation in the precritical age. Doubtless these illusions would not take hold if they did not benefit from a coincidence and a and a support in the unconscious itself that ensures the hold. We have seen what this support was: primal repression, as even thought of. As for those we have named, we hold in the first place that art and science have a	p 65 p 81 p 110 p 110 p 121 p 126 p 134 p 175 p 176 p 179 p 181 p 189 p 218 p 260 p 294 p 337 p 339 p 339 p 379

HOLDERLIN	3	
that leads from the one to the other stretches from Holderlin to Nietzsche, and the pace becomes faster and faster. The		p 21
for as long a time as the contemplative alienation of Holderlin ... The vision of the world granted to Nietzsche does not		p 21
Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin, in order to superegoize literature and tell us: Careful, go		p 134
HOLDERS	2	
the discussion can only go round in circles between the holders of a cultural interpretation and the holders of a symbolic		p 174
circles between the holders of a cultural interpretation and the holders of a symbolic or structural interpretation of this same organization		p 174
HOLDING	4	
the Freudian myth of Oedipus, which has no way of holding its own indefinitely in the forms of society where the		p 83
such a conception is still familialism—that is, an assumption holding that sexuality operates only in the family, and must be		p 293
another only by the order of the random drawings, and holding together only by the absence of a link (nonlocalizable connections		p 309
the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the unconscious it is not the lines		p 338
HOLDS	10	
Jung's initial reservation was a telling one. The same remark holds true of children's games. A child never confines himself to		p 46
The sole subject of reproduction is the unconscious itself which holds to the circular form of production. Sexuality is not a		p 108
derives an image of the father from desiring-production. The same holds true for the libidinal investment of food, wherever a fear		p 173
structuralists from the narrowest familial point of view. The same holds for the endless debates on Is it daddy? Is it		p 174
the imperial barbarian formation or the despotic machine. And this holds true whatever the context of this mobilization, whether in a		p 193
least it has no autonomous mercantile model. The despotic machine holds the following in common with the primitive machine, it confirms		p 197
supply and a demand. In this manner the system indeed holds together and functions, and perpetually fulfills its own immanence. In		p 239
are merely aided by the powerful levers of technique. This holds even truer of the social axiomatic: the way in which		p 251
schizoanalysis follows the machinic indices of deterritorialization. The opposition still holds between the neurotic on the couch—as an ultimate		p 316
and		
on condition that it be desexualized and sublimated. If he holds so closely to this hypothesis, it is because he wants		p 352
HOLE	6	
of her who brought me into the world, through the hole in her arse if my memory is correct? It is		p 3
as a lack with regard to the father, a gaping hole in the structure; next, in the name of this lack		p 90
canvas turns in on itself, it is pierced by a hole, a lake, a flame, a tornado, an explosion. The themes		p 132
that the pylon blew up and fell back into its hole. From the Symbolic to the Imaginary, from castration to Oedipus		p 268
displacement to the other? One falls back into the molar hole while claiming to unmask the real.) What complicates everything is		p 314
indeed, could one fail to find one's interest in the hole where one has sunk it, at the heart of the		p 375
HOLES	1	
causes the social to take flight through the multiplicity of holes that eat away at it and penetrate it, always coupled		p 341
HOLIDAYS	1	
this, desire is revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate a position of real desire		p 116
HOLLOWS	1	
instead of transferring a pre-existing currency as means of payment, hollows out at one extreme of the full body a negative		p 237
HOLY	9	
problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus Oedipus restrained is		p 51
the		
functions and reestablish the characteristic or nuclear triangle—always a holy trinity, the means of access to a three-sided situation. It		p 94
whose deficiencies are diagnosed but whose integrity is restored; a holy trinity that continues to strangle desiring-production and suffocate its		p 95
problems		
or live its structure; it is the mother of the holy faith (J. M. Pohier). Or the technopsychoanalyst, the reform psychoanalyst		p 108
and his elite troops, the despot and his bureaucrats, the holy man and his disciples, the anchorite and his monks, Christ		p 193
into the wilderness and installs his new machine there, a holy ark and a portable temple, and gives his people a		p 193
and not by a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to a hierarchy of names, verses, numbers		p 206
conceive there must first be desire, ... Desire is instinctual and holy: it is only through desire that we bring about the		p 299
an oedipalizing painting, even when it has broken with the Holy Trinity as the Oedipal image, a neurotic or neuroticizing painting		p 370
HOMAGE	1	
belief, for a prop, for a structure. Oedipus-as-structure. Engels paid homage to the genius of Bachofen, for having recognized in myth		p 107
HOME	6	
a distant journey. As though one were constantly bringing back home the person capable of setting whole continents and cultures adrift		p 123
interior colony, and we shall see that even here at home, where we Europeans are concerned, it is our intimate colonial		p 170
axiomatized stupidity coincides with him, so that, when he goes home in the evening, he rediscovers his little desiring-machines by tinkering		p 236
privatization of the public: the whole world unfolds right at home, without one's having to leave the TV screen. This gives		p 251
represent social and potentially political forces (from domino players to home brewers via the Veterans of Foreign Wars). Others are enclaves		p 257
the organism (The lower animals keep all their limbs at home in their bodies, but many of man's are loose, and		p 284
HOME-GROWN	1	
or a Chinaman on the horizon? A May '68, a home-grown Maoist planted like an anchorite on a factory smokestack? Always		p 378
HOMELANDS	2	
the stock market, the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is a whole world of		p 341
than live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes that our vanity and our		p 341
HOMESTEAD	1	
movement is humor, black humor. Oh, the narrator does not homestead in the familial and neurotic lands of Oedipus, there where		p 318
HOMO	8	
psychiatry, which conceives of and deals with the schizo as Homo natura. This will be the case, however, only on one		p 5
in one fell swoop. We began by defining him as Homo natura, and lo and behold, he has turned out to		p 21
and lo and behold, he has turned out to be Homo historia. This long road that leads from the one to		p 21
conditions, derives primarily from desiring-production: which is to say that Homo natura comes first. But we must also say, more accurately		p 33
itself only at the end: which is to say that Homo historia comes first. The body without organs is not an		p 33
the unconscious (a unity of history and of nature, from Homo natura to Homo historia). It is certainly not sexuality that		p 275
unity of history and of nature, from Homo natura to Homo historia). It is certainly not sexuality that is in the		p 275
them as the dreams and the fantasies of private man, Homo familia—and in fact dream and fantasy are to myth		p 304

HOMOGENEOUS	2	
and firmly define a specific, personal subject. No chain is homogeneous; all of them resemble, rather, a succession of characters from by a simple arithmetical difference between two quantities that are homogeneous and belong to the same code, but precisely by differential		p 39 p 372
HOMOSEXUAL	12	
malady—even if only an occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's person. But when we replace be differences. We are statistically or molarly heterosexual, but personally homosexual, without knowing it or being fully aware of it, and as well, transmitting it rather than dying all alone, incestuous, homosexual, and a zombie. Thus the parental or familial use of new connections resulting in a modification of the heterosexual and homosexual libido (in the decomposed milieu of the Guermantes, for example necessarily imply identity: Hitler plays the role of father through homosexual transfusion and in relation to the female crowd; Luther plays women, Georges Devereux drew the correct conclusion of a basic homosexual motivation of a group character. Through women, men establish their long before this—so serious (he says)—discovery of a homosexual representation (there we merely see a primitive version of the renders the persons discernible only by subjecting them to the homosexual rules of alliance. Incest is only the retroactive effect of everything begins in the mind of Laius, the old group homosexual, the pervert, who sets a trap for desire. For desire two sexes necessarily derive, both in their separation (the two homosexual series of man and man, woman and woman) and in the two sexes, one founds instead their separation into two homosexual series that remain statistical. And one does not by any of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the body without organs	p 57 p 70 p 71 p 98 p 102 p 165 p 165 p 165 p 166 p 294 p 295 p 369	
HOMOSEXUALITY	26	
of the disjunctions imposed by the law (for example, Oedipal homosexuality). But group fantasy no longer has anything but the drives not branch into two variable forces corresponding to heterosexuality and homosexuality, but creates in most people irreducible oppositions between the two the effect of castration as a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude for conflict—is rather the effect of of synthesis as legitimate or not. Take the example of homosexuality—though it is something more than an example. We noted and the radical innocence of flowers. The diagnosis of Oedipal homosexuality with a mother fixation, of a dominant depressive nature and oedipalizing interpretations of his own interpretations, contrasts two kinds of homosexuality, or rather two regions only one of which is Oedipal created by the prohibitions (incest by identification with the father, homosexuality by identification with the mother). The personal material of transgression at this level, such as new forms of incest and homosexuality, it is certain that the Oedipal triangle would have no that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete objects, global images for conflict of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality, is in fact a consequence of Oedipus: far the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of desiring-production do not let a local and nonspecific heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in this reversion, the innocence of flowers instead them, etc., one recognizes the perverse tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the connection men from different filiations. The question why a female homosexuality hasn't given rise to Amazon groups capable of negotiating for extended filiations (filiation hysteria as opposed to alliance paranoia). Male homosexuality is therefore the representation of alliance that represses the ambiguous most serious error—when he wants to make of this homosexuality of alliance a product of the Oedipus complex as something the action of the local lines and their non-oedipal primary homosexuality. And if it is true that there exists an Oedipal it is true that there exists an Oedipal or filiative homosexuality, this should be understood merely as a secondary reaction to be understood merely as a secondary reaction to this group homosexuality, non-oedipal at first. As for Oedipus in general, it is one within the other under the effect of a primary homosexuality. Thus the antiexchangeist amorous machine encountered by Joyce in <i>Exiles</i> something else is always at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in the that such a hypothesis founds the omnipotence of a male homosexuality. Yet this is not at all the case; what is with a machine for tying shoes. The perverse lands of homosexuality, where the exclusive disjunctions of women with women, and men nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer: the world of example, no gay liberation movement is possible as long as homosexuality is caught up in a relation of exclusive disjunction with Oedipus and to the pre-oedipal stages, by means of which homosexuality will be explained as a reinforced drive, and paranoia as	p 63 p 65 p 66 p 68 p 68 p 70 p 71 p 71 p 74 p 74 p 74 p 74 p 165 p 165 p 165 p 165 p 186 p 210 p 294 p 318 p 319 p 350 p 352	
HOMOSEXUALS	2	
see a primitive version of the formula All men are homosexuals, and to be sure, they are never more so than fiancee, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal		p 165 p 351
HOMUNCULI	1	
giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their machines, minute strings, ropes, teeth		p 281
HONESTLY	1	
000 years ago. One analyzes historically or one doesn't. But honestly, as to the death of the father, news doesn't travel		p 106
HONESTY	1	
oedipalization, then yes, whites think too much. The competence, the honesty, and the talent of these authors—psychoanalysts specializing in Africa		p 170
HONEY	1	
does not find in Oedipus its land of milk and honey, its good provider. Nor is there a single one of		p 269
HONOR	3	
From the structure there arises the most austere song in honor of castration—yes, yes, we enter the order of desire to find this essential concealment, miniaturized, occupying a place of honor in the analyst's office. The analyst talks about Oedipus, about J. R. Mayer, Cantor, I will not draw up an honor roll of these dramas that sometimes lead to madness ... , a		p 306 p 356 p 371
HONORS	2	
family creates at the same time its disgraces and its honors, the nondifferentiation of its neurosis and the differentiation of its in the system are not only physical objects, but also honors, responsibilities, privileges, seems to indicate a misunderstanding of the role		p 125 p 187
HOOKED	1	
bloated boy working one of his little desiring-machines, after having hooked it up to a vast technical social machine—which, as		p 7

HOPE	1	
deterritorialization and produce the new land—not at all a hope, but a simple finding, a finished design, where the person		p 322
HOPELESS	1	
animates this text of Freud's: an undefined something that is hopeless, disenchanted, tired, and at the same time a serenity, a		p 65
HOPES	1	
explains that a small-time capitalist, with no great profits or hopes, fully maintains the entirety of his libidinal investments: the libido		p 374
HORDE	4	
it were a raving paranoiac, the chieftain of the primitive horde, who was initially responsible for social organization. The social machine		p 33
Oedipus all the way to the father of the primal horde, to God and the Paleolithic age. It is Oedipus who		p 108
evident in the primal position of the father of the horde. Oedipus itself would be nothing without the identifications of the		p 273
as if a large two-headed schizonoiac, father of the primitive horde, were at the base of the socius in general? We		p 281
HORIZON	13	
work, and that necessarily nourish a revolutionary machine on the horizon. That is what style is, or rather the absence of		p 133
intersections of alliance-filiation, installs himself at the limit, at the horizon, in the desert, the subject of a deterritorialized knowledge that		p 194
and finite debts. There is always a monotheism on the horizon of despotism: the debt becomes a debt of existence, a		p 197
a distinct formation; it is the basic formation, on the horizon throughout history. There comes back to us from all quarters		p 217
except in terms of the Urstaat that serves as their horizon. On the other hand, the problem confronting these forms is		p 218
to return under other guises and conditions. Being the common horizon for what comes before and what comes after, it conditions		p 220
paranoiacs and pervers who also form part of our history's horizon and people our calendar. These are the two aspects of		p 222
him, and always internalize and spiritualize him, while on the horizon there is the latent Urstaat, for the loss of which		p 223
throw the machine into a panic (a Chinese on the horizon, a Cuban missile-launcher, an Arab highjacker, a consul kidnapper, a		p 260
that dot the right side, do not meet at the horizon. There is no horizon. The bald hills facing the spectator		p 317
side, do not meet at the horizon. There is no horizon. The bald hills facing the spectator only form a line		p 317
these schizoid lines of escape that form desiring-machines on the horizon, are taken up again in scraps from the old code		p 369
an Arab, a Black Panther, or a Chinaman on the horizon? A May '68, a home-grown Maoist planted like an anchorite		p 378
HORIZONS	1	
other horrible workers will come; they will begin on the horizons where the other collapsed ! The Eternal Return as experience, and		p 331
HORIZONTAL	2	
two dimensions exist side by side in Saussure: the one horizontal, where the signified is reduced to the value of coexisting		p 207
relations they entertain among themselves, and with one another. A horizontal or transverse organization of the canvas is born, with lines		p 369
HORN	4	
of thing is required to construct it? Are a bicycle horn and my mother's arse sufficient to do the job? Aren't		p 3
will that constitute a good Oedipal incision? And the bicycle horn? What is part of the family? It is the triangle's		p 125
the bumble bee, the wasp and the orchid, the bicycle horn and the dead rat's ass. Let's not rush to introduce		p 323
Everywhere there is libido as machine energy, and neither the horn nor the bumble bee have the privilege of being a		p 323
HORNS	2	
mother-anus machine? What a rest to speak of bicycles and horns. Unfortunately it is not of them I have to speak		p 3
analysis centering on the sick individual. Giving him potions, attaching horns to his body for drawing up the incisor, making the		p 168
HORRIBLE	5	
it the self-perpetuation of the process in the void—a horrible exasperation (the production of the schizophrenic-as-entity)? Or is it the		p 68
times it continues on in the void and substitutes a horrible exasperation for its fulfillment. Each of these forms has schizophrenia		p 136
die in his leaping through unheard-of and unnamable things: other horrible workers will come; they will begin on the horizons where		p 331
must turn back against itself in the name of a horrible Ananke, the Ananke of the weak and the depressed, the		p 333
have caused to grow in Oedipus—namely, in yourself: the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater		p 334
HORRIFIC	1	
as just feeling—ahead of me was lying the most horrific journey. When we speak here of a voyage, this is		p 84
HORRIFIED	1	
But the majority draw near the wall and back away horrified. Better to fall back under the law of the signifier		p 135
HORRIFIES	1	
anthropomorphic representation of sex, this whole conception of sexuality that horrifies Lawrence precisely because it is no more than a		p 323
conception		
HORROR	3	
The process should work to a completion, not to some horror of intensification and extremity wherein the soul and body ultimately		p 5
on endlessly in a void, so as to provoke that horror of ... extremity wherein the soul and body ultimately perish (the		p 24
organs is the model of death. As the authors of horror stories have understood so well, it is not death that		p 329
HORRORS	2	
too idyllic. But doesn't one indeed lend to the unconscious horrors that could only be those of consciousness, and of a		p 112
soldier, or a Chief of State? The unconscious has its horrors, but they are not anthropomorphic. It is not the slumber		p 112
HORSE	1	
a desiring-machine or a celibate machine in the center: the horse with short, jointed paws, inside which they supposedly put the		p 88
HOSPITAL	7	
its difficult path between the repressive asylum and the legalistic hospital on the one hand, and contractual psychoanalysis on the other		p 64
by Hochman: From the family to the institution of the hospital, from the institution of the hospital to the familial institution		p 94
the institution of the hospital, from the institution of the hospital to the familial institution, ... a therapeutic return to the family		p 94
of the Crash; an anarchist grandfather; a grandmother in the hospital, crazy or senile. The family does not engender its own		p 97
naked repression befalls them that declares them identical with the hospital schizo, the great autistic one, the clinical entity that lacks		p 136
that can always be heard within the framework of a hospital, administrative, and psychiatric axiomatic. In brief, the notion of break-flow		p 246
perverted reterritorializations, but also in the psychotic reterritorializations of the hospital, or even the familial neurotic reterritorializations, we		p 321
cry out, More		
HOSPITALIZED	1	

the question returns: what reduces the schizophrenic to his autistic, hospitalized profile, cut off from reality? Is it the process, Or	p 88
HOSPITALS 1	
be measured. Most of the modern endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family care, institutions, and even	p 319
HOST 1	
to take his place or reach a reconciliation (with a host of variations in detail that correspond to neurotic, psychotic, perverse	p 102
HOSTILE 1	
accomplices, the allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are not persons but so many states of	p 88
HOSTILITY 1	
or self as in Martin Buber. Even more than the hostility of traditional authorities, perhaps this is the source of the	p 360
HOURL 4	
of something that has still not happened to them—its hour has not come. (And isn't this the strength of Lacan	p 217
internalized at the same time as it becomes spiritualized. The hour of bad conscience draws nigh; it will also be the	p 222
of bad conscience draws nigh; it will also be the hour of the greatest cynicism, that repressed cruelty of the animal-man	p 222
application, and no longer of implication, in a code. The hour of Oedipus draws nigh. While capitalism thus proceeds by means	p 251
HOURS 1	
uniform time, and as a social machine for reproducing canonic hours and for assuring order in the city. When Lewis Mumford	p 141
HOUSE 8	
of children's games. A child never confines himself to playing house, to playing only at being daddy-and-mommy. He also plays at	p 46
a child crawling about exploring the various rooms of the house he lives in. He looks intently at an electrical outlet	p 46
I remember that at the age of six, on a house on the Boulevard de la Blancarde in Marseilles (number 29	p 48
the ritual thefts perpetrated by the nephews in the uncle's house, but also, as Griaule says, the augmentation and fructification of	p 163
driven away, and returns to the maternal village. There his house expresses his situation well, being wedged between two sectors, the	p 167
go have yourself triangulated in your corner, and place your house between those of your paternal and maternal kin; your family	p 168
parks in Watt still contains a reference to Mr. Knott's house, the only one capable of pushing the soul out-of-doors, but	p 315
egoism. It takes the place of zero in roulette. The house always wins. So too does death. The law of large	p 335
HOUSE-MACHINES 1	
workings of all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines work in a connective	p 15
HOUSES 1	
expresses his situation well, being wedged between two sectors, the houses of the members of the paternal group and those belonging	p 167
HOUSEWIFE 1	
the reverse, sticking her beneath notice; or making a model housewife of her, or a model mother, or a model help-meet	p 351
HOUSEWORK 1	
this, there is an economic situation: the mother reduced to housework, or to a difficult and uninteresting job on the outside	p 356
HOVERS 1	
become the somber agent of overcoding, the detached object that hovers over each subject, as though the social machine had come	p 213
HOW 208	
handled, as each of the stones moves forward one pocket, how can we determine the effect of this circuit of distribution	p 3
table. Heavy, cumbersome, it was virtually immovable. One didn't know how to handle it (mentally or physically). Its top surface, the	p 6
of life are the working machine. We shall not inquire how all this fits together so that the machine will run	p 8
Let me think! I cried. At least I imagine that's how it was. Take your time, said the sergeant. Was mother's	p 14
sort of triangulation implying that it was produced by parents. How could this body have been produced by parents, when by	p 15
so it's ... , or the production of consumption. We must examine how this synthesis is formed or how the subject is produced	p 17
consumption. We must examine how this synthesis is formed or how the subject is produced. Our point of departure was the	p 17
disturbing sound of matter, and passes through its white-hot flame. How is it possible that the schizo was conceived of as	p 19
that he is so often thought to be? Worse still: how can psychiatric practice have made him this sort of rag	p 20
can psychiatric practice have made him this sort of rag, how can it have reduced him to this state of a	p 20
raise another one, which at first glance seems quite different: how does psychoanalysis go about reducing a person, who this time	p 20
pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive synthesis of So that's	p 20
what it was	
answer these two questions at this point. We merely see how very little the consumption of pure intensities has to do	p 20
of pure intensities has to do with family figures, and how very different the connective tissue of the So it's ... is	p 20
tissue of the So it's ... is from the Oedipal tissue. How can we sum up this entire vital progression? Let us	p 20
they resemble philosophers—an undesirable resemblance. The question as to how to deal analytically with the relationship between drives	p 23
(pulsions) and	
is the process of the production of desire and desiring-machines. How does one get from one to the other, and is	p 24
their servitude as stubbornly as though it were their salvation? How can people possibly reach the point of shouting: More taxes	p 29
We find ourselves confronted with the same problem once again: How has the process of the production of desire, how have	p 37
again: How has the process of the production of desire, how have the child's desiring-machines begun to turn endlessly round and	p 37
in a total vacuum, so as to produce the child-machine? How has the process turned into an end in itself? Or	p 37
has the process turned into an end in itself? Or how has the child become the victim of a premature interruption	p 37
thus arise: What flow to break? Where to interrupt it? How and by what means? What place should be left for	p 38
connection is his La lettre volée [The Purloined Letter].) But how very strange this domain seems, simply because of its multiplicity	p 38
within the coexistence and the interaction of all the syntheses. How could part of a flow be drawn off without a	p 40
that comes its way as something left over. (Here again, how bad a model the Oedipal model of castration is!) That	p 41
most rigorous terms, at the level of the literary machine: how to produce, how to think about fragments whose sale relationship	p 42
at the level of the literary machine: how to produce, how to think about fragments whose sale relationship is sheer difference	p 42
of partial objects, that world of explosions, rotations, vibrations. But how can we explain the fact that she has nonetheless failed	p 44
jeu des machines desirantes dans) the restricted code of Oedipus. How does the child first come to define the places and	p 47
channel that is not a natural conformation of this surface? How does it form a type of inscription for experiences and	p 48
once again: I got no / papamummy. We have seen how a confusion arose between the two meanings of process: process	p 49
see what the precise nature of this desiring-production is, and how, under what conditions, and in response to what pressures, the	p 49
psychoses; next, what the forms of psychotic pregenitality are and how they are able to maintain the Oedipal reference. Our preceding	p 52
productive unconscious makes way for an unconscious that knows only how to express itself—express itself in myth, in tragedy, in	p 54
this text (1911) Freud encounters the most formidable of questions: how does one dare reduce to the paternal theme a delirium	p 56
assembled around Jean Oury—the first task was to show how it differed from individual fantasy. It became evident that group	p 62
parallelism where we flounder between Freud and Marx: by discovering how social production and relations of production are an institution of	p 63

and relations of production are an institution of desire, and how affects or drives form part of the infrastructure itself. For	p 63
of the object dependence to which analysis reduced the patients. How can we ward off, in the practice of the cure	p 65
that soon he will no longer be there to see how things are going. So he takes stock of the obstacles	p 65
though it is something more than an example. We noted how, in Proust, the famous pages of Sodom and Gomorrah (Cities	p 68
of history and this lack attributed to partial objects. And how could partial objects not have lost their virulence and efficacy	p 73
the feminine image in favor of a phallic symbol demonstrates how the triangle displaces itself toward its own cause and attempts	p 75
faith: always the two poles in inverse proportion, Oedipus forever! How many interpretations of Lacanism, overtly or secretly pious as the	p 82
third synthesis, the conjunctive synthesis of consumption, we have seen how the body without organs was in fact an egg, crisscrossed	p 84
different ways. The crossing of a threshold entails ravages elsewhere—how could it be otherwise? The body without organs closes round	p 85
induced organs, parts of desiring-machines (mannequins). A season in hell—how could it be separated from denunciations of European	p 85
families, from	
has been eliminated, rendered null, and foreclosed. We can understand how such a concept as foreclosure operates within this extensive	p 94
framework	
have been analyzed in depth by Jean Oury. They demonstrate how revolutionary psychiatry broke in vain with the ideals of community	p 94
of childhood factors and actual factors in neurosis bear out: how could it be otherwise, so long as the actual factor	p 99
a credit by L.-F. Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values	p 99
and the degree of oedipalization of sexuality. Lacan explains well how, in terms of the crises and the ruptures (coupures) within	p 100
in the economic and political spheres, and thereby to show how, in the subject who desires, desire can be made to	p 105
by desire is not What does it mean? but rather How does it work? How do these machines, these desiring-machines, work	p 109
What does it mean? but rather How does it work? How do these machines, these desiring-machines, work—yours and mine? With	p 109
what sort of breakdowns as a part of their functioning? How do they pass from one body to another? How are	p 109
functioning? How do they pass from one body to another? How are they attached to the body without organs? What occurs	p 109
as directions for the cure. Thus we have already seen how the immanent criteria of desiring-production permitted a definition of legitimate	p 110
Imaginary, correlatively determined by Oedipus. This use demonstrates this time how Oedipus proceeds, it demonstrates Oedipus's method: a	p 110
paralogism of the	
and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And how much malice and ruse there are in Rousseau!	p 112
Transgression, guilt	
repressed, it is because every position of desire, no matter how small, is capable of calling into question the established order	p 116
what is a realdesire, since repression is also desired? How can we tell them apart? We demand the right to	p 116
Al Capone. The strength of Reich consists in having shown how psychic repression depended on social repression. Which in no way	p 118
him. But what is to be put into the triangle, how are selections to be made? The father's nose or the	p 125
of discriminating directly between the two that creates the difficulty. How can we distinguish between the pressure that familial reproduction	p 125
exercises	
psychosis. It is rather the contrary; neurosis explains Oedipus. Then how do we conceive of the relationship between psychosis and neurosis	p 130
of social production, tangential and always repelled. The schizo knows how to leave: he has made departure into something as simple	p 131
Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave, to scramble the codes, to cause flows to	p 132
as a flow, polyvocality that returns to haunt all relations. How poorly the problem of literature is put, starting from the	p 133
a long time since Engels demonstrated, already apropos of Balzac, how an author is great because he cannot prevent himself from	p 133
breaking through this wall, and the failures of this breakthrough: How does one get through this wall, for it is useless	p 136
That is why it is essential to take into consideration how ties of alliance combine concretely with relations of filiation on	p 147
the same for the whole project of coding the flows. How does one ensure reciprocal adaptation, the respective embrace of a	p 148
allocating, of marrying, and of feeding oneself. (Clastres shows well how, among the Guayaki, the connection between the hunters and the	p 148
see signs of classes in precapitalist societies. But ethnologists observe how difficult it is to distinguish those protoclasses from the castes	p 153
it is already there from time immemorial). Marcel Griaule describes how, among the Dogons, something is produced at a certain moment	p 155
be given in extended form; the other mythical, which shows how the extension of a system takes form and delimits itself	p 155
+ as well as—). It is a question of knowing how, starting from this primary intensity, it will be possible to	p 156
to go to bed with one's sister or mother? And how do we dispense with the old argument: it must be	p 161
instance, the platitude is not even true. We are reminded how illegitimate it is to conclude from the prohibition anything regarding	p 162
thing that is really prohibited or desired. Indeed, this is how social repression prolongs itself by means of a psychic repression	p 162
the paternal group and those belonging to his own matrilineage. How does the divination, responsible for indicating the cause of the	p 167
and neuroticized familial reproduction whose agent is Oedipus. After all, how are we to understand those who claim to have discovered	p 169
we Europeans are concerned, it is our intimate colonial education. How are we to understand the phrases with which M. C	p 170
is also a traditional norm—our own, to be exact? How can one say that Oedipus makes us speak in our	p 171
to an image of the mother. We have already seen how the prohibition of incest referred, not to Oedipus, but to	p 173
a primordial beginning, a mythical matrix as the imaginary limit. How can this nightmare be imagined: the invasion of the socius	p 176
to the ethnologist, but what purpose does it serve and how does it work in the very formation that makes use	p 179
a signifier any more than by the determination of signifieds. How it works is the sole question. Schizoanalysis foregoes all interpretation	p 180
but among the Kikuyu of the Congo, Pierre Bonafé shows how it is inseparable from the practical syntheses that produce, record	p 181
the contrary. In reality, it is a question of knowing how one conceives of sexuality and libidinal investment. Must they be	p 182
searches for the way in which these machines function, for how they invest and underdetermine (subdeterminant) the social machines that	p 183
they	
inscription process or territorial representation: the couple voice-audition and hand-graphics. How does such a machine work? For it does	p 188
work: the	
a work that calls to mind the divine creation. But how does one explain the role played by sight, indicated by	p 189
deluge every attempt at collectivity. But at the same time, how is a new memory to be created for man—a	p 190
equation of debt: injury done = pain to be suffered. How does one explain, he asks, that the criminal's pain can	p 191
serve as an equivalent of the harm he has done? How can one pay back with suffering? An eye must be	p 191
the State-as-dog that speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror without precedent, in	p 192
comparison	
all this already prefigured despotic formations and caste hierarchies. And how does one distinguish the way in which the primitive community	p 195
himself on the research of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the tax on aristocrats and the	p 197
knot. A pause seems in order here while we ask how such a thing is possible. How is it that incest	p 201
here while we ask how such a thing is possible. How is it that incest has become possible, and not only	p 201
have even been seen drinking this flow. Andras Zempleni shows how, in certain regions of Senegal, Islam superimposes a plane of	p 206
of the sign within the immanence of language, without showing how the domination is exercised through and in the transcendence of	p 207
a new writing can spring forth. One cannot better show how an operation of biunivocalization organizes itself around a despotic signifier	p 208
the despotic body. As Nietzsche says when he shows precisely how punishment becomes a vengeance in the imperial formations, a	p 213
tremendous	
eye, here disappears in the new relationship of barbarian subordination. How could designation subsist when the sign has ceased to be	p 214
the creditor-debtor relation in the relations of opposed classes. But how does one explain both this latency into which the despotic	p 218
characteristic features of the primordial despotic State. As for democracies, how could one fail to recognize in them the despot who	p 220
return to this eminently contingent question that modern historians know how to ask: why Europe, why not China? Apropos of ocean	p 224
capital; and so on. Let us consider more in detail how the elements come together, with the conjunction of all their	p 225
addressed to Marxist economists by someone who doesn't quite understand how one can maintain human surplus value as the basis for	p 232
of knowledge and science; it will be seen in particular how it is at the level of the State and the	p 236
deviating from rather than penalizing the flow that creates incomes. How much flexibility there is in the axiomatic of capitalism, always	p 238
unaware of what he was doing, extorting surplus value. But how this cynicism has grown—to the point where he is	p 238
flows that one is able to reply to the question: how does one come to desire strength while also desiring one's	p 239
come to desire strength while also desiring one's own impotence? How was such a social field able to be invested by	p 239
a social field able to be invested by desire? And how far does desire go beyond so-called objective interests, when it	p 239
the only difference being that the schizos are not salable. How then does one explain the fact that capitalist production is	p 245
inscription. That is what Althusser and Balibar show so well: how juridical and political relations are determined as dominant—in the	p 247
of Salisbury concerning the Siane of New Guinea, have shown how the introduction of money as an equivalent—which makes it	p 248
a monopolistic market of the State itself. And in effect, how does one define the true alternative without assuming all these	p 256
but so does socialism, the party, and the party leadership. How does one explain that desire devotes itself to operations that	p 257
the other. They are continually behind or ahead of themselves. How can the nostalgia for, and the necessity of, the Urstaat	p 260

schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it goes on one side or the other: the two circumstances can suddenly become charged with a dangerous progressive value. How things turn fascist or revolutionary is the problem of the	p 260 p 260
who was himself a child, in relation to another father. How does a delirium begin? Perhaps the cinema is able to type of anxiety, namely, the rarity of women that explains how it is that the adults no less than the children content (recreating history in delirium)? And what is this line, how can we situate schizophrenia and paranoia on either side of as it were, two faces. Elias Canetti has clearly shown how the paranoid organizes masses and packs. The paranoid opposes them psychic and social repression of its elementary productive forces. But how can we speak of machines in this microphysical or micropsychic enabled it to elaborate the huge network of cybernetic inter-connections. How, starting from this domain of chance or of real inorganization of a properly unconscious investment they translate. Thus no matter how well grounded the love blockage is, it curiously changes its as the idea that there is only one. We know how Freudianism is permeated by this bizarre notion that there is	p 274 p 275 p 279 p 279 p 283 p 289 p 293 p 294
Once again, have you ever seen a child at play: how he already populates the technical social machines with his own desire as an objective desire, alienated in myth or tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several belief, Octave Mannoni likewise uses the theater model to show how the denial of belief in fact implies a transformation of the Imaginary—Oedipus as a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as	p 298 p 301 p 305 p 306
inherency of a -1 in the ensemble of signifiers). Just how far will one go in the development of a lack is indeed what is at issue, as Octave Mannoni shows: how can belief continue after repudiation, how can we continue to as Octave Mannoni shows: how can belief continue after repudiation, how can we continue to be pious? We have repudiated and leads linguistics to the point of its autocritique, by showing how the structural organization of signifiers still depends on a despotic the analyst. For these are Hegel-style destructions, ways of conserving. How is it that the celebrated neutrality, and what psychoanalysis calls links in the chain. We have seen in this perspective how the law of representation perverted the productive forces of the you find or restore a link between two elements. (But how then can one see in this extreme dispersion—machines dispersed breaks it, and breaks a flow that another produces. But how would these decoded and deterritorialized flows of desiring-production keep from of desiring-production keep from being reduced to some representative territoriality, how would they keep from forming for themselves yet another such	p 307 p 307 p 307 p 310 p 311 p 313 p 314 p 315 p 315
study their nature, their density; we must seek to discover how the machinic indices are grouped on each of these lands on each of these lands that permit going beyond them. How can we reconquer the process each time, constantly resuming the that they can only be evaluated each within the other. How would the schizo's voyage be possible independent of certain circuits would the schizo's voyage be possible independent of certain circuits, how could it exist without a land? But inversely, how can circuits, how could it exist without a land? But inversely, how can we be certain that these circuits don't reconstitute the which Jean Oury has been able to analyze in depth: how does one avoid the institution's re-forming an asylum structure, or neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How does one prevent the unit chosen, even if a specific problems? Will the structure of the institution save it? But how will the structure break its relationship with neuroticizing, perverting, psychoticizing	p 318 p 318 p 319 p 319 p 319 p 319 p 320 p 320
the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce anything but a subjugated group? How	p 320
How will this structure produce anything but a subjugated group? How will it give free play to the process, when its line, and tend to consider them as identical by showing how the familial agent extends the one into the other. Between do you put into these machines, what is the output, how does it work, what are your nonhuman sexes? The schizoanalyst machinic species. It is true that one might instead wonder how these conditions of dispersion, of real distinction, and of the absence of a link permit any machinic regime to exist—how the partial objects thus defined are able to form machines dispersion of the machine itself. And yet the problem persists: how can all that function together? For it is not yet of intensity). We have attempted to show in this respect how the relations of attraction and repulsion produced such states, sensations as the deterritorialized circuit of all the cycles of desire. How odd the psychoanalytic venture is. Psychoanalysis ought to be a ought, practically, to teach us to sing life. And see how the most defeated, sad .song of death emanates from it the sale agency capable of opposing the death desire. And how. does. it do this? By in principle turning death against guilt feeling. There is no need to tell all over how psychoanalysis culminates in a theory of culture that takes up love, a virtue that gives and produces, that engineers. (For how could what is in life still desire life? Who would clinic, in the psychoanalytic scene, with specialist artists who know how to handle the death instinct and bring off castration, bring What we have tried to show apropos of capitalism is how it inherited much from a transcendent death-carrying agency, the despotic from a transcendent death-carrying agency, the despotic signifier, but also how it brought about this agency's effusion in the full immanence capitalism works on the basis of decoded flows as such, how is it that it is infinitely further removed from desiring-production said that desiring-production is itself a decoded and deterritorialized production, how do we explain that capitalism, with its axiomatic, its statistics	p 320 p 320 p 322 p 324 p 324 p 329 p 330 p 331 p 331 p 332 p 332 p 333 p 333 p 334 p 335 p 335 p 335 p 335
with what is to be co-opted, and even anticipate it. (How many revolutionary groups as such are already in place for schizoanalysis is that of learning what a subject's desiring-machines are, how they work, with what syntheses, what bursts of energy in What we have tried to show from the outset is how the unconscious productions and formations were not merely repelled by the oscillations from one formula to the other are possible. How can this be? How can the schizophrenic escape, with its formula to the other are possible. How can this be? How can the schizophrenic escape, with its molecular dispersion, form an between the one who escapes, and the one who knows how to make what he is escaping escape, collapsing a filthy of a molar order. Freud demonstrated clearly in this respect how one went from psychotic multiplicities of dispersion, founded on the a preconscious investment of a reactionary type? And more rarely, how do certain people whose interest is objectively reactionary come to materialist psychiatry he dreamed of, that prevented him from seeing how desire was part of the infrastructure, and that confined him coincide with the preconscious investments of interest, and that explains how the latter can be perturbed and perverted in the most break or code enough—and in that very way! Oh how beautiful the machine is! The officer of In the Penal through which desire desires its own repression. We have seen how the capitalist machine constituted a system of immanence bordered by old full body as a residual and subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat, or how the witness how the capitalist machine revives the despotic Urstaat, or how the socialist machine preserves a State and market monopoly capitalism	p 338 p 338 p 338 p 340 p 340 p 341 p 342 p 344 p 345 p 345 p 346 p 346 p 347 p 347
subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate them? How do we combat the deadly inclination that makes a group	p 349
time recognizing mother or father or me (we have seen how contradictory it was to invoke the partial objects, and to egoic postulate (le postulat moi-même). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of the family as both cause	p 358 p 359
itself as a goal. We have seen in this sense how social production produced the sick schizo: constructed on decoded flows of the dominant class or a fraction of this class. How could a formation of sovereignty, a fixed and determinate gregarious source of Capital, is his fascination with such a machine: how it came to be assembled, on what foundation of decoding to be assembled, on what foundation of decoding and deterritorialization; how it works, always more decoded, always more deterritorialized; how its	p 362 p 367 p 373 p 373
deterritorialization; how it works, always more decoded, always more deterritorialized; how its operation grows more relentless with the development of the	p 373
the development of the axiomatic, the combination of the flows; how it produces the terrible single class of gray gentlemen who single class of gray gentlemen who keep up the machine; how it does not run the risk of dying all alone of profits that they extract from it. But no matter how large the extraction of profits, it does not define capitalism system, vote for a clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail to find one's interest in the were to ask when it all started to go bad, how far back must we go for an answer, back to	p 373 p 373 p 374 p 374 p 375
pole is potential in relation to the actual paranoid pole (how can we count on art and science except as potentialities different sort of connection. It is a question of knowing how a revolutionary potential is realized, in its very relationship with a given moment, in a given place. It is clear how everything can coexist and intermix: in the Leninist break, for them. Which is merely a way to pose the question, How can the revolution be betrayed?—once it has been said working under the difference in regime; if there is, and how there comes to be, a formation of subject-groups; etc. If ideological; the one productive, the other expressive. We have seen how the negative task of schizoanalysis must be violent, brutal: defamiliarizing	p 376 p 377 p 377 p 379 p 380 p 381
as it proceeds. It therefore remains for us to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed.	p 382

HOW-TO-INTERPRET-YOUR-DREAMS . 1

the real object with an imaginary object; and better a how-to-interpret-your-dreams book than a psychoanalysis of the market place. The consideration

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HOWEVER 58

do the job? Aren't there more important questions than these, however? Given a certain effect, what machine is capable of producing the schizo as Homo natura. This will be the case, however, only on one condition, which in fact constitutes the third to go about its business. The surface of the table, however, is eaten up by the supporting framework. The nontermination of thus allow us to return to nothingness? It would seem, however, that the flows of energy are still too closely connected is not recorded in the same way it is produced, however. Or rather, it is not reproduced within the apparent objective introduced as a third term in the series, without destroying, however, the essential binary-linear nature of this series: 2, 1, 2 discerned on the recording surface. It is a strange subject, however, with no fixed identity, wandering about over the body without Law. The celibate machine itself is not a paranoiac machine, however. Everything about it is different: its cogs, its sliding carriage conjoning of the requirements of spiritualism and positivism. The ego, however, is like daddy-mommy: the schizo has long since ceased to a relationship of comprehension? A mode of expression? The question, however, has been posed too theoretically. The fact is, from the Despot, the body of Money. It is never a projection, however, of the body without organs. On the contrary: the body characteristic of these chains still do not involve any exclusion, however, since exclusions can arise only as a function of inhibitors without some sort of mediation. This is not the case, however. Let us consider a child at play, or a child and its order of symbolic positions and functions. For us, however, the problem is one of knowing if, indeed, that is series, each one excluding the other. This is not all, however, since the vegetal theme—the innocence of flowers—brings us exclusive disjunction is defined in terms of a principle which, however, constitutes its two terms or underlying wholes, and where the be achieved, is already being achieved, outside it. We cannot, however, share either this pessimism or this optimism. For there is When it became necessary once again to confront psychosis directly, however, the family was immediately reopened in extension, and was in an expressive milieu that provides its own justifications, and that—however capable of expressing the action of the alienating

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forces—mediates

electrical machine or by men from outer space. These constructions, however, are largely embodiments of the family process, which has the a profound way the link between Oedipus and segregation. Not, however, in the sense where segregation would be a consequence of is social repression, the forces of social repression. This response, however, leaves two problems untouched and makes them even more urgent

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want, speak up? We didn't want anything of the sort, however. We didn't want the train to be daddy. Or the the point of view of desiring-production itself. We do have, however, the elements of a response. Social production would need at time before making their way into France. Not this one, however; that same year Capgras and Carrette presented a case of encounter between private property and commodity production, which presents itself, however, as two quite distinct forms of decoding, by privatization and

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already an encampment where it is a matter of stocking—however little—and where it is a matter of inscribing and that half the male cousins are destined to remain bachelors. However, at all events, it does express the law that a the impossible itself. You see, that is what you wanted! However it is this conclusion, going directly from the repression to alliance that represses the ambiguous signs of intense bisexual filiation. However, Devereux seems to us to be wrong on two occasions if Oedipus were already installed within the savage territorial machine. However, as Nietzsche says with regard to bad conscience, such a contrary, it is evident that the individual in the family, however young, directly invests a social, historical, economic, and political field for the dispossessed primitives: a shantytown Oedipus. We have seen, however, that the colonized remained a typical example of resistance to

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run free, the end of the world, the apocalypse. Secondly, however, the relative limit is no more nor less than the a Hindu or an Eskimo can dream of Oedipus, without however being subjected to the complex, without having the complex. For he thought the system were in a state of equilibrium. However, the problem is altogether different: it is a question of this aspect fades before the relations of exchange, which are, however, merely the form this distribution takes within the sphere of exercised through and in the transcendence of the signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts itself.

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For the despotic signifier, without exegesis or interpretation, while the law, however, wants to explain what it signifies, to assert an independence of flows. The action of decoded flows is not enough, however, to cause the new break to traverse and transform the shadow of this unapplied principle of convertibility—which is enough, however, to ensure that the Desire of the most disadvantaged creature component of the world-wide capitalist machine. It must be added, however, that the center itself has its organized enclaves of underdevelopment

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had lost all code value. This is not the case, however. On the one hand, codes continue to exist—even as one go an undivided quantity flowing over the full body, however diverse the uses for which it is allocated (interest, dividends aim of the theory is clear—a theory that refrains, however, from employing any moral reference. Who is robbed? is the allow any part of the codes and overcodes to subsist. However, what it doesn't allow to subsist it rediscovers through its agent extends the one into the other. Between the two, however, the relationship is rather that of an included disjunction. This of the market place. The consideration of all these machines, however, whether they be real, symbolic, or imaginary, must indeed intervene body without organs itself, thereby channeling or codifying the flows. However, the whole question is in knowing whether one can speak perhaps you will cease pouring it out like a sewer, however melodious it may sound to your ears, and rise up of desire enter and exit through the codes that continue, however, to inform the model and experience of death that are transference of psychoanalysis. 5 The Second Positive Task We cannot however allow the difference in regime to make us forget the escape? The word is poorly chosen to please. Courage consists, however, in agreeing to flee rather than live tranquilly and hypocritically a party apparatus. This situation is not at all adequate, however, for resolving the following problem: why do many of those is not an illness, not a breakthrough but a breakthrough, however distressing and adventurous: breaking through the wall or the limit or end whose combinations obtain such and such a result. ... However, no science can develop outside a constituted social grouping. In single class, content for its part with drawing incomes that, however enormous, differ only arithmetically from the workers' wages-income, whereas this

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poles is a constituent aspect of the delirium. It appears, however, that the oscillation is not equal, and that as a

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HUGE 2

A painting by Richard Lindner, Boy with Machine, shows a huge, pudgy, bloated boy working one of his little desiring-machines, after field for exploration and experiment, enabled it to elaborate the huge network of cybernetic inter-connections. How, starting from this domain of

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HUMAN 39

both as an individual and as a member of the human species, is not at all anyone specific aspect of nature Second, we make no distinction between man and nature: the human essence of nature and the natural essence of man become propagation. The incest motive is a logical deduction of the human reason, which has recourse to this last extremity, to save first and foremost is a logical deduction made by the human reason, even if unconsciously made, and secondly is introduced into analyses are, or should be, so impersonal that the so-called human relations are not involved. The first relationship is neither personal ordinary bed and board of psychoanalysis and psychiatry. If the human race survives, future men will, I suspect, look back on solid elements, each having its specialized function and operating under human control in order to transmit a movement and perform a to transmit a movement and perform a task, then the human machine was indeed a true machine. The social machine is to itself the cultivable species, the agricultural implements, and the human organs. Meyer Fortes makes a passing remark that is joyous himself during the greater part of the existence of the human race, his entire prehistoric labor; a system of evaluations possessing by someone who doesn't quite understand how one can maintain human surplus value as the basis for capitalist production, while recognizing the falling tendency—the increasing intensity of the exploitation of human labor, the diminution of the price of the elements of investment in equipment in another area. Thus the importance of human surplus value remains decisive, even at the center and in itself, whose value is no more measurable than that of human surplus value. It is not even the profitability of the but on capital—a surplus value that is added to human surplus value and that comes to correct the relative diminution worker. And just as we found, on the side of human surplus value insofar as it resulted from decoded flows, an the more manifest in that it guarantees the extraction of human surplus value on the periphery and in the appropriated zones

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three aspects of its immanence: (1) the one that extracts human surplus value on the basis of the differential relation between surplus value of constant capital, which distinguishes itself from the human surplus value of variable capital and from the nonmeasurable nature	p 237 p 237
the despotic machine, social economic reproduction is never independent of human reproduction, of the social form of this reproduction. The family	p 262
of Aristotle, the family is now simply the form of human matter or material that finds itself subordinated to the autonomous	p 263
is entirely distinct from the form this material has as human reproduction. Precisely because it is privatized, placed outside the field	p 263
field, the form of the material or the form of human reproduction begets people whom one can readily assume to be	p 263
be capable of figuring and reproducing only by shaping a human material whose specific form of reproduction falls outside the social	p 264
by Artaud in the formula: Heliogabalus-the-anarchist, the image of all human contradictions, and of the contradiction in principle. But no passage	p 278
it was possible to insist on a common characteristic of human cultures and of living species, as Markov chains: aleatory phenomena	p 289
superposition of relays. It is not a matter of biologizing human history, nor of anthropologizing natural history. It is a matter	p 289
difference between the two sexes, but the difference between the human sex and the nonhuman sex. It is clearly not a	p 294
and their syntheses, without which there would be neither a human sex specifically determined in the large aggregates, nor a human	p 294
human sex specifically determined in the large aggregates, nor a human sexuality capable of investing these aggregates. In a few sentences	p 294
be strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not	p 295
here is where desire finds itself trapped, specifically limited to human sex, unified and identified in the molar constellation. But the	p 323
anything that resembles a concept or a person, the so-called human relations are not involved. Analysis should deal solely (except in	p 323
being, such as the masculine and the feminine in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings	p 323
you realize that he is not a god but a human being like yourself, with worries, defects, ambitions, frailties, that he	p 334
the necessity of assuming one's sex, as Freud says, the human sex, and the necessity for the woman to renounce her	p 356
By way of the circuitous route of science and art, human beings have many times revolted against this fixity; this capacity	p 368
intentionless phenomena—for every intention at the level of the human being always obeys the laws of its conservation, its continued	p 368
a flow of capital and a flow of labor as human surplus value in the industrial essence of capitalism, a flow	p 372
HUMANE	1
objective dissimulation! Except in ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty	p 373
HUMANISM	2
breaks: those of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could be that	p 192
accompanied by a strange piety. (The two taken together constitute humanism: cynicism is the physical immanence of the social field, and	p 225
HUMANITY	5
the equation Nature = Production (the production of a new humanity). As a matter of fact, Schreber finds himself frozen in	p 17
without organs so as to give birth to a new humanity or a glorious organism. This is tantamount to saying that	p 17
its most far-reaching level, that is to say, keeping European humanity harnessed to the yoke of daddy-mommy and making no effort	p 50
terminal point he is already the mother of a new humanity and can finally die. That is why the schizophrenic God	p 77
up all beliefs, all that has ever been believed by humanity, but only in order to raise it to the condition	p 304
HUMANITY'S	2
nocturnal intensities. The alliance-debt answers to what Nietzsche described as humanity's prehistoric labor: the use of the cruelist mnemotechnics, in naked	p 185
but as an unconscious dimension of subjective representation (myth as humanity's dream). What acts as an objective and public element—the	p 304
HUMANIZATION	1
of the colonized can lead to a reduction in the humanization of the universe, so that any solution that is sought	p 169
HUMANS	2
and antiproduction are not reproduced in the same way as humans themselves, but find in them a simple material that the	p 263
and by science caused this rupture to fail. The day humans are able to behave as intentionless phenomena—for every intention	p 368
HUMBLE	1
that it has, psychoanalysis is reviving an age-old tendency to humble us, to demean us, and to make us feel guilty	p 50
HUMILIATED	1
after centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such a point, indeed, that they actually	p 29
HUMILIATING	1
everybody's like that, but one continues to embrace the same humiliating and degrading conception of sexuality, the same figurative conception as	p 352
HUMILIATION	1
enslaved, to such a point, indeed, that they actually want humiliation and slavery not only for others but for themselves? Reich	p 29
HUMOR	7
meant here by succeeding? The two coexist, rather, and black humor does not attempt to resolve contradictions, but to make it	p 11
are never contradictions, apparent or real, but only degrees of humor. And inasmuch as reading itself has its degrees of humor	p 68
humor. And inasmuch as reading itself has its degrees of humor, from black to white, with which it evaluates the coexisting	p 68
by a restriction of a larger reality (omnitude realitatis); Kant's humor makes God into the master of a syllogism. The action	p 76
cause him to go on further. This very movement is humor, black humor. Oh, the narrator does not homestead in the	p 318
to go on further. This very movement is humor, black humor. Oh, the narrator does not homestead in the familial and	p 318
and this is the source of its rationality. Marx's black humor, the source of Capital, is his fascination with such a	p 373
HUMORAL	1
but not a machinic) point of view; or else a humoral disturbance brings on a shift in nervous energy and creates	p 40
HUMOROUS	1
the book as family romance). Freud couldn't abide a simple humorous remark by Jung, to the effect that Oedipus must not	p 114
HUMS	2
expected clinical mold. Dark world, growing desert: a solitary machine hums on the beach, an atomic factory installed in the desert	p 86
world, and also the new earth, and the machine that hums, around which the schizos revolve, planets for a new sun	p 131
HUNDRED	2

becoming as one, or even two, but becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even or rather, like the Zen tea box broken in a hundred places, whose every crack is repaired with cement made of	p 296 p 362
HUNGRY 3	
the libidinal investment of food, wherever a fear of going hungry is evident, or a pleasure at not being hungry, and going hungry is evident, or a pleasure at not being hungry, and this investment refers only secondarily to an image of sees weighing on him the look of Cassius, lean and hungry, and the smile of Cassius, who smiles in such a	p 173 p 173 p 211
HUNTER 5	
a signifying chain and flows of production? The great nomad hunter follows the flows, exhausts them in place, and moves on the ancestor or the god. Pierre Clastres describes the solitary hunter who becomes identical with his force and his destiny, and incensed and aggressive! Such are the two characteristics of the hunter, the great paranoiac of the bush or the forest: real hunters—a disjunction similar to an incest prohibition, since the hunter cannot consume his own kill.) In short, as we shall are the cause, the two top incisors of the ancestor hunter, contained in a sacred pouch, but which can escape from	p 148 p 148 p 148 p 148 p 167
HUNTERS 2	
shows well how, among the Guayaki, the connection between the hunters and the living animals is succeeded in the encampment by encampment by a disjunction between the dead animals and the hunters—a disjunction similar to an incest prohibition, since the hunter	p 148 p 148
HUNTING 1	
the significance of need as a search in a void: hunting about, trying to capture or become a parasite of passive	p 27
HURTING 1	
she is a discordant, jarring, painful vibration, going forth and hurting everyone within range. And a man the same. Let's not	p 351
HUSBAND 8	
of Tolstoy. I am the roots of Tolstoy.... I am husband and wife in one. I love my wife. I love wife in one. I love my wife. I love my husband. What counts is not parental designations, nor racial or divine union of two paired members proposes him as the ideal husband. Hence, in his capacity as pseudo brother to his genatrix be in the position of his maternal uncle, the designated husband of this woman. Doubtless all the dramatis personae will be the son, and also my mother's brother and my sister's husband and my own father. Everything rests on the placenta, which converted into a wish for a baby and for a husband, and for the man in assuming his passive attitude and analysis reveals the unconscious conflicts of a woman with her husband, but the husband is paying for his wife's analysis. This unconscious conflicts of a woman with her husband, but the husband is paying for his wife's analysis. This isn't the only	p 77 p 77 p 158 p 158 p 158 p 312 p 356 p 356
HUSBAND'S 1	
on the body of the young woman. Furnished by the husband's lineage, the calabash serves as a conductor for the voice	p 188
HUSBAND-WIFE 1	
remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as a ready-made whole	p 157
HYDRAULIC 2	
social production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial machines and capitalism through all the syntheses: the synthesis of production, with the hydraulic machine and the mining machine; the synthesis of inscription, with	p 32 p 195
HYDROTHERAPY 1	
The catatonic body is produced in the water of the hydrotherapy tub. The full body without organs belongs to the realm	p 8
HYLE 3	
the first place, is related to a continual material flow (hyle) that it cuts into. It functions like a ham-slicing machine not unlike the immense thigh of a pig. The term hyle in fact designates the pure continuity that anyone sort of being drawn from (preleves sur) a flow or a nonpersonal hyle, with which they re-establish contact by connecting themselves to other	p 36 p 36 p 46
HYPERTROPHY 1	
traditional sectors, the development of extraverted economic circuits, a specific hypertrophy of the tertiary sector, and an extreme inequality in the	p 232
HYPNOSIS 1	
to arrive at a definition of civilized European man: the hypnosis and the reign of images, the torpor they spread; the	p 268
HYPOCRISY 1	
in the form of a new fetishism or a new hypocrisy. Production as the abstract subjective essence is discovered only in	p 259
HYPOCRITICAL 5	
bourgeois medicine: the feigned exclusion of a third party; the hypocritical role of money, to which psychoanalysis brought farcical new justifications successful psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical warning resounds: a little neurosis is good for the work the death instinct, rather than to hear, it is true, hypocritical doctors explain what it all means. But all that—the in order to spring back more mendacious, colder, and more hypocritical than ever? This oblivion and this return. On the one in them the despot who has become colder and more hypocritical, more calculating, since he must himself count and code instead	p 64 p 134 p 213 p 218 p 220
HYPOCRITICALLY 1	
however, in agreeing to flee rather than live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these private	p 341
HYPOSTATIZE 1	
relation to this structure—for one does nothing more than hypostatize the principles of an exchangist psychology to account for institutions	p 186
HYPOTHESIS 8	
the usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward by the psychiatrist G. de Clerambault seems well breakfast table with the so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an identity in nature between If a society is identical with its structures—an amusing hypothesis—then yes, desire threatens its very being. It is therefore in its own way the basic elements of the ethnological hypothesis. This is what Marx was saying as he recalled the	p 22 p 95 p 116 p 175

absence. It could be thought at first that such a hypothesis founds the omnipotence of a male homosexuality. Yet this is	p 294
Likewise, Elisabeth Roudinesco has clearly seen that, in Lacan, the hypothesis of an unconscious-as-language does not closet the unconscious in a	p 310
psychoanalysis has not made its pictorial revolution. There is a hypothesis dear to Freud: the libido does not invest the social	p 352
desexualized and sublimated. If he holds so closely to this hypothesis, it is because he wants above all to keep sexuality	p 352
HYPOTHETICAL 4	
to the illegitimate ones that relate use instead to a hypothetical meaning and re-establish a kind of transcendence. Analysis termed	p 109
transcendental	
present-day ethnologists are again evincing a lively interest in the hypothetical concept of the fetish, this is unquestionably due to the	p 182
a primacy of the father, but an always relative and hypothetical primacy that carried us to infinity, barring a shift into	p 274
the point of view of regression, whose meaning is only hypothetical, it is the father who is first in relation to	p 275
HYPOTHETICALLY 1	
trapdoor slams shut? It is the direction rediscovered, at least hypothetically, by Philippe Girard: there is no family where vacuoles are	p 354
HYSTERIA 3	
kind is very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once more into their	p 13
elements	
and paranoia are the product of the despotic machine, and hysteria the product of the territorial machine? The decoding of flows	p 33
position of women in the midst of extended filiations (filiation hysteria as opposed to alliance paranoia). Male homosexuality is therefore the	p 165
HYSTERICAL 5	
But why does Freud thus add that, on second thought, hysterical neurosis comes first, and that disjunctions appear only as a	p 13
in analysis. According to Type I (viscosity, resistance of a hysterical form), the session is dominated by a heavy, weighty, boggy	p 66
But what remains, once we learn that resistances of an hysterical or an obsessional form bear witness to the anoedipal quality	p 67
the obsessed person, whether he is dead or alive; the hysterical person, whether he is man or woman. In short, the	p 75
also found in neurosis with the return of the repressed (hysterical amnesia, obsessional cancellation), while in psychosis a regaining of reality	p 123
I'LL 7	
fucking me over again. I won't say I any more, I'll never utter the word again; it's just too damn stupid	p 23
it's just too damn stupid. Every time I hear it, I'll use the third person instead, if I happen to remember	p 23
his Oedipus. Perhaps it's by trying to be Worm that I'll finally succeed in being Mahood.... Then all I'll have to	p 85
Worm that I'll finally succeed in being Mahood.... Then all I'll have to do is be Worm. Which no doubt I	p 85
I shall achieve by trying to be Jones. Then all I'll have to do is be Jones. But if everything commingles	p 85
the one who escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll no longer say daddy-mommy—and	p 362
Oedipal, familial, and personological references—I'll no longer say me, I'll no longer say daddy-mommy—and he keeps his word. Now	p 362
I'M 3	
to life of the races that leads Nietzsche to say, I'm not a German, I'm Polish. Here again individuations are brought	p 86
races that leads Nietzsche to say, I'm not a German, I'm Polish. Here again individuations are brought about solely within complexes	p 86
simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the best friend you've got, and Watch out, son, don't	p 360
I'VE 1	
and on their libidinal investment (from the age of thirteen I've worked hard, rising on the social ladder, getting promotions, being	p 103
ID 6	
and fucks. What a mistake to have ever said the id. Everywhere it is machines—real ones, not figurative ones: machines	p 1
Oedipus, such as Freud presents in The Ego and the Id, which makes it possible to connect the pre-Oedipal phases with	p 51
form to it until 1923, in The Ego and the Id, and that, between these two formulations, Oedipus leads a more	p 53
reality and stands ready to repress the drives of the id, whereas in psychosis the ego is under the sway of	p 122
in psychosis the ego is under the sway of the id, ready to break with reality. Freud's ideas often took quite	p 122
machines in the desiring-machines. At man's most basic stratum, the Id: the Schizophrenic cell, the schizo molecules, their chains and their	p 289
IDEA 43	
longer tolerate these machines. If we wish to have some idea of the forces that the body without organs exerts later	p 10
easy to say, or that it is the sort of idea to be found in books. From the little reading I	p 27
wanted to give my Parisians, whom I love, a new idea—that of a decent criminal. I am also Chambige—also	p 86
not exist for the stimulus (experiments with grafting). Whence the idea that the stimuli are not organizers, but mere inductors: ultimately	p 91
a state of desire and the drives, it is an idea, nothing but an idea that repression inspires in us concerning	p 115
and the drives, it is an idea, nothing but an idea that repression inspires in us concerning desire; not even a	p 115
in us concerning desire; not even a compromise, but an idea in the service of repression, its propaganda, or its propagation	p 115
Freudianism, the abandonment of sexuality, comes when Freud accepts the idea of a primary anxiety that supposedly touches off psychic	p 117
repression	
important that, following an original path, Freud encounters again an idea dear to traditional psychiatry: that madness is fundamentally linked	p 123
to	
same factor. It is indeed in this sense that the idea of the afterward seemed to us to be a final	p 129
of Oedipus, or even in relationship to it: thus the idea of pre-oedipal regression, by means of which one sometimes attempts	p 129
the flows, and allocating the portions due each person. The idea that primitive societies have no history, that they are dominated	p 150
archetypes and their repetition, is especially weak and inadequate. This idea was not conceived by ethnologists, but by ideologists in the	p 150
of the mother: The Morganists-Mendelians, following Weismann, start from the idea that the parents are not genetically the parents of their	p 159
a sign of an aggression of a magical nature, an idea that is difficult to express in profane terms. Analytic psychotherapy	p 170
collective or divine eye that is not motivated by any idea of revenge, but is alone capable of grasping the subtle	p 189
and not form, zigzag and not line, artifact and not idea, production and not expression. Let us try to summarize the	p 203
to, superimposed on the material evolution of societies, a regulating idea or principle of reflection (terror) that organizes the parts and	p 219
of bricks, of working parts henceforth subjected to the cerebral idea. In this sense the despotic State is indeed the origin	p 219
the origin itself, the divergence of the extension from the idea, of the genesis from the order and the power (the	p 219
with your mother? It is first of all a father's idea: thus Laius. It is the father who raises hell, and	p 273
incest committed by the hero with the mother. Yet the idea that he is guilty seems to exist mainly in the	p 274
toward incest appears in other myths. Oedipus is first the idea of an adult paranoiac, before it is the childhood feeling	p 274
child. The paranoiac father Oedipalizes the son. Guilt is an idea projected by the father before it is an inner feeling	p 275
That is why from the start we have rejected the idea that desiring-machines belong to the domain of dreams or the	p 287
What we call anthropomorphic representation is just as much the idea that there are two sexes as the idea that there	p 294
much the idea that there are two sexes as the idea that there is only one. We know how Freudianism is	p 294
is lacking in the woman, simply in another fashion: the idea of a single sex necessarily leads to the erection of	p 295
which one gains access to desire through castration. But the idea that there are two sexes, after all, is no better	p 295
Only fantasies are truly desired? What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the	p 295
are truly desired? What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious.	p 295
Anthropomorphic	
into representation. Far from showing the boldness of psychoanalysis, this idea of unconscious representation marks from the outset its	p 296
bankruptcy or	
the curette, as it were. Behind this process lies the idea not of edifice and superstructure, which is culture and hence	p 298

one calls the disappearance of Oedipus is Oedipus become an idea. Only the idea can inject the venom. Oedipus has to	p 312
disappearance of Oedipus is Oedipus become an idea. Only the idea can inject the venom. Oedipus has to become an idea	p 312
idea can inject the venom. Oedipus has to become an idea so that it sprouts each time a new set of	p 312
is no more than a conception, because it is an idea that reason imposes on the unconscious and introduces into the	p 323
way into the desert and decoding them—even if this idea necessarily took on the appearance of a crazy idea, given	p 331
this idea necessarily took on the appearance of a crazy idea, given what had become of analysis. He demonstrated that Freud	p 331
the machine (Libido-Numen-Voluptas). It is a matter of imposing the idea of an energetic duality rendering the machinic transformations	p 333
impossible, with	
catastrophic fashion, and assembles an apparatus of repression the mere idea of which neither savagery nor barbarism could provide us. This	p 337
necessary. That is why Oedipus seemed to us a paranoid's idea before being a neurotic's feeling. In fact, the paranoid investment	p 364
questioned (It's clear that you're not workers, you have no idea whatsoever of real struggles, let's attack profits for a better	p 374
IDEAL 20	
readily describable, the more closely the theoretician relates it to ideal forms of causation, comprehension, or expression, rather than to the	p 24
utopias of the nineteenth century function, for example, not as ideal models but as group fantasies—that is, as agents of	p 30
of sperm. Each associative flow must be seen as an ideal thing, an endless flux, flowing from something not unlike the	p 36
it presupposes or defines what it cuts into as an ideal continuity. This is because, as we have seen, every machine	p 36
a la Fourier, it is most assuredly not as an ideal model, but as revolutionary action and passion. In his recent	p 63
two of which comprise counterindications, the third alone constituting the ideal session in analysis. According to Type I (viscosity, resistance of	p 66
slips into the disjunctive syntheses of desiring-recording, it imposes the ideal of a certain restrictive or exclusive use on them that	p 75
against Freud in the name of the rights of the Ideal, but who speaks by virtue of the flows of sexuality	p 115
sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal, nothing in the least conceptual, and hence nothing in the	p 115
Freudianism, a fear of life, a resurgence of the ascetic ideal, a cultural broth of bad consciousness. Better to depart in	p 119
the nondifferentiation of its neurosis and the differentiation of its ideal, which are distinguishable only in appearance. While this is taking	p 125
be privative only provided it enjoys the rights of the Ideal, and does not cease to be an afterward except by	p 128
the old people, whose problems have to do with the Ideal. And we have seen what remains common to Freud and	p 128
by the gap between the real institution and the assumed ideal model; morally, by invoking a structural bond between law and	p 151
nor applicable to real marriages: not because these rules are ideal but rather because they determine critical points where the apparatus	p 151
the union of two paired members proposes him as the ideal husband. Hence, in his capacity as pseudo brother to his	p 158
Leach argues. Is the instability derived in relation to an ideal of exchange, or is it already given in the preconditions	p 187
with the latter as the new avatar of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides	p 269
that takes up again the age-old task of the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life	p 332
on surviving, and dream that it is surviving: The ascetic ideal is an artifice for the preservation of life ... even when	p 333
IDEALISM 6	
very great difference between false materialism and typical forms of idealism. The theory of schizophrenia is formulated in terms of three	p 22
this discovery was soon buried beneath a new brand of idealism: a classical theater was substituted for the unconscious as a	p 24
on this point as on so many others, because his idealism was remarkably atypical. Contrasting the concept of process with those	p 25
and signifier. It is one and the same error, an idealism that forms a pious conception of the unconscious. And it	p 111
famous problems of living, through which a very pure desexualized idealism was reintroduced into psychoanalysis? In the second place, the	p 127
modality	
decisive to us, and seems to avoid the reproach of idealism that usually greets this kind of attempt. We have a	p 157
IDEALIST 6	
a machine connected to another machine. We cannot accept the idealist category of expression as a satisfactory or sufficient explanation of	p 6
fantasy, he is content to exploit to the fullest the idealist principle that defines desire as a lack, rather than a	p 26
or bad—an approach that forces her to adopt an idealist conception of the partial object. She does not relate these	p 44
the moment of the discovery of Oedipus? Oedipus is the idealist turning point. Yet it cannot be said that psychoanalysis set	p 55
iniquities.) In an altogether different direction, if we consider the idealist deviations of psychoanalysis, we see in them an interesting attempt	p 128
social production, and finds oneself back within the categories of idealist psychiatry. Whatever one's stake in all of this, society is	p 361
IDEALISTIC 2	
same essential reality, the producer-product. Production as process overtakes all idealistic categories and constitutes a cycle whose	p 5
relationship to desire is	
desire on the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon it	p 25
IDEALITY 1	
though it were giving evidence of another dimension, a cerebral ideality that is added to, superimposed on the material evolution of	p 219
IDEALLY 3	
fact designates the pure continuity that anyone sort of matter ideally possesses. When Robert Jaulin describes the little balls and pinches	p 36
is such only in relationship to a third machine that ideally—that is to say, relatively—produces a continuous, infinite flux	p 36
true that there are several ways to interpret such disharmonies: ideally, by the gap between the real institution and the assumed	p 151
IDEALS 2	
They demonstrate how revolutionary psychiatry broke in vain with the ideals of community adaptation, with everything that Maud Mannoni calls	p 94
the	
their class interests—when they rally to the interests and ideals of a class that their own objective situation should lead	p 104
IDEAS 9	
sway of the id, ready to break with reality. Freud's ideas often took quite some time before making their way into	p 122
process, than to understand : (a) what are the progressive desires, ideas and thoughts which are latent in people of different social	p 257
sexes, and (b) what are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from	p 257
thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from developing. (The leadership has a tendency	p 257
rather to	
first of all and especially the psychiatrists (they have no ideas on the subject—why would they?). Capitalism, and socialism as	p 260
tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the necessity of a scouring of the unconscious, schizoanalysis	p 299
as	
from which these elements are borrowed; structural links between the ideas or the concepts apt to correspond to them. But it	p 324
liberty and responsibility, despite the recognized continuation of his delirious ideas. There is room for doubting that the decision would have	p 364
tracing back from the son's confused feelings to the delirious ideas or the lines of investment of the parents, of their	p 365
IDEATION 1	
the sense of bipolar opposites within a relationship of causation, ideation, or expression (cause and effect, subject and object, etc.); rather	p 5
IDEATIONAL 2	
the specific dysfunction or primary deficiency. The second is an ideational concept indicating the specific nature of the effect of the	p 23
seems infinitely more important is—why revert to myth? ... This ideational rubbish out of which our world has erected its cultural	p 298
IDENTICAL 23	

social machines. Rather, fantasies are secondary expressions, deriving from the identical nature of the two sorts of machines in any given and social production, between symptomological and collective formations, given their identical nature and their differing regimes; and on the other hand	p 30 p 54
a certain restrictive or exclusive use on them that becomes identical with the form of triangulation: being daddy, mommy, or child to the beating heart of reality, to an intense point identical with the production of the real, and that leads Reich	p 75 p 87
and social production that manifest, through the childhood experience, their identical natures and their differing regimes. In this regard let us exploitation, servitude, and hierarchy being compromised. If a society is identical with its structures—an amusing hypothesis—then yes, desire threatens	p 99 p 116
the little girl of his childhood; he perceives them as identical. And Aurelie and Adrienne, both in one, are his mother	p 126
But a more naked repression befalls them that declares them identical with the hospital schizo, the great autistic one, the clinical from it, and the economy insofar as it is not identical with administration. Filiation and alliance are like the two forms	p 136 p 146
the god. Pierre Clastres describes the solitary hunter who becomes identical with his force and his destiny, and delivers his song group. Here it becomes apparent that the social machine is identical with the desiring-machine. The social machine's limit is not attrition of one and the same symbolic triangulation, which are not identical either with the personages who come to realize the triangulation to consider the capitalist flows and the schizophrenic flows as identical, under the general theme of a decoding of the flows	p 148 p 151 p 174 p 245
axiomatic is not the invention of capitalism, since it is identical with capital itself. On the contrary, capitalism is its offspring production and desiring-production, once it is said that they have identical natures and differing regimes? Could it be that the identity person as a little triangulated microcosm—the narcissistic ego is identical with the Oedipal subject. Oedipus at last: in the end aggregates, it is because on its other side sexuality is identical with the interplay of the molecular elements that constitute these and without distinction, as it appears in capitalism, is the identical discovery of both political economy and psychoanalysis, beyond the determinate	p 252 p 262 p 266 p 294 p 302
on a single line, and tend to consider them as identical by showing how the familial agent extends the one into us to a given libidinal investment, but they are not identical with this investment. Moreover, the unconscious libidinal investment is what his profound commentary on Nietzsche, a form of power is identical with the violence it exerts by its very absurdity, but points (the flows-schizzes). Lawrence attacks the poverty of the immutable identical images, the figurative roles that are so many tourniquets cutting	p 320 p 345 p 345 p 351
out of the revolution; it does not claim to be identical with the revolution itself. Given a socius, schizoanalysis only asks	p 380
IDENTIFIABLE 1	
deny that there is any such thing as a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes	p 6
IDENTIFICATION 15	
the ego all the investments of repression, the phenomena of identification, of superegoization and castration, all the resignation-desires (becoming a general	p 62
side of the differentiation created by the prohibitions (incest by identification with the father, homosexuality by identification with the mother). The	p 71
the prohibitions (incest by identification with the father, homosexuality by identification with the mother). The personal material of transgression does not	p 71
if we concluded that the schizophrenic substituted vague syntheses of identification of contradictory elements for disjunctions, like the last of the	p 76
you will reproduce in every sense the dual relations of identification in the undifferentiated. But there is Oedipus on either side a series, or an oscillation between two poles: the neurotic identification, and the internalization that is said to be normative. On one end the Oedipal bond is established by the murderous identification, at the other end it is reinforced by the restoration	p 79 p 80 p 80
by imaginary figures that lend themselves to a process of identification, and a second pole characterized by symbolic functions that lend be understood in the same way as we spoke of identification. It expresses those nondecomposable distances always enveloped in the intensities	p 82 p 87
that divide into one another while changing their form. If identification is a nomination, a designation, then simulation is the writing one, are his mother. Will it be said that the identification as a perceptual identity is here a sign of psychosis	p 87 p 126
a reality in our society. No superego, no guilt. No identification of a specific ego with global persons—but group identifications of simulation and identity that we encountered earlier, if the identification is that of the object on high, the simulation is	p 143 p 210
but immediately the reduction of the machine to structure, the identification of production with a structural and theatrical representation (Darstellung) Now	p 306
as so many effects of a symbolic signifier. The good identification. We are all Archie Bunker at the theater, shouting out	p 308
IDENTIFICATIONS 12	
more into their elements the products of the condensations and identifications which are effected in the unconscious. But why does Freud or you will fall into the neurotic night of imaginary identifications. Either you will follow the lines of the triangle—lines referred to the other Oedipal pole, the pole of imaginary identifications within the maternal undifferentiated. The law of the double bind entire historicopolitical theme gets interpreted as a constellation of imaginary identifications depending on Oedipus, or on that which the subject lacks	p 13 p 79 p 90 p 90
does not exist in schizophrenia, it is the problem of identifications. And if getting well amounts to getting oedipalized, we can of the subjugated group that depend on Oedipal projections and identifications, but the reverse: it is Oedipal applications that depend on at its extreme fleeing beyond the reach of Oedipus. These identifications were not identifications with persons from the viewpoint of perception fleeing beyond the reach of Oedipus. These identifications were not identifications with persons from the viewpoint of perception, but identifications of	p 91 p 103 p 126 p 126
not identifications with persons from the viewpoint of perception, but identifications of names with regions of intensity that provide the impetus identification of a specific ego with global persons—but group identifications that are always partial, following the compact, agglutinated series of	p 126 p 143
of the horde. Oedipus itself would be nothing without the identifications of the parents with the children; and the fact cannot a structure that governs our relationships with them and our identifications as so many effects of a symbolic signifier. The good	p 273 p 308
IDENTIFIED 5	
a wonderstruck So that's what it was! Michel Carrouges has identified a certain number of fantastic machines—celibate machines—that he of his own person, in such a way that he identified himself with the one who gave birth to him. She	p 18 p 157
Whence the importance of these local lines that Leach has identified—and which, two by two, organize the alliances and arrange finds itself trapped, specifically limited to human sex, unified and identified in the molar constellation. But the desiring-machines live on the has haunted oedipalized desire from the start, and that is identified now, at the end, as Thanatos, 4, 3, 2, 1	p 164 p 323 p 359
IDENTIFIES 4	
professor of philology, who suddenly loses his mind and supposedly identifies with all sorts of strange people; rather, there is the subject who passes through a series of states, and who identifies these states with the names of history: every name in prohibition becomes correlatively a confusion of persons, where the ego identifies with the global persons, with the loss of differentiating rules a magic all their own: there is no ego that identifies with races, peoples, and persons in a theater of representation	p 21 p 21 p 78 p 86
IDENTIFY 4	
persons in a theater of representation, but proper names that identify races, peoples, and persons with regions, thresholds, or effects in Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to the premium due in a murder without end, either to annihilate him and identify with the mother, or to internalize him, to take his kind of perceptive gymnastics has lead him, progressively, not to identify with the character of Modern Times, but to experience so	p 86 p 88 p 102 p 317
IDENTIFYING 7	
speak, of his histrionicism. It is not a matter of identifying with various historical personages, but rather identifying the names of a matter of identifying with various historical personages, but rather identifying the names of history with zones of intensity on the	p 21 p 21

and remains in disjunction: he does not abolish disjunction by identifying the contradictory elements by means of elaboration; instead, he affirms	p 76
history is I. Yet it was never a question of identifying oneself with personages, as when it is erroneously maintained that for so-and-so.... It is a question of something quite different: identifying races, cultures, and gods with fields of intensity on the gods with fields of intensity on the body without organs, identifying personages with states that fill these fields, and with effects for militating in favor of an irrationalism of desire; for identifying the revolutionary with the schizo; for falling into familiar, all-too-familiar	p 86 p 86 p 86 p 379
IDENTITY 50	
but rather from the point of view of its fundamental identity with nature as production of man and by man. Not the very young child does. Producing, a product: a producing/product identity. It is this identity that constitutes a third term in does. Producing, a product: a producing/product identity. It is this identity that constitutes a third term in the linear series: an and a certain time in the connective synthesis, as the identity of producing and the product: the schizophrenic table is a surface. It is a strange subject, however, with no fixed identity, wandering about over the body without organs, but always remaining by the machine, but on the periphery, with no fixed identity, forever decentered, defined by the states through which it passes of view of the unlocatable center. As a result, an identity is essentially fortuitous, and a series of individualities must be group fantasy, it is because two different readings of this identity are possible, depending upon whether the desiring-machines are regarded from	p 4 p 7 p 7 p 8 p 16 p 20 p 21 p 30
production of the real. And doubtless we can express this identity in two different ways, even though these two ways together machine. And if this subject has no specific or personal identity, if it traverses the body without organs without destroying its the unconscious is an orphan, and produces itself within the identity of nature and man. The autoproduction of the unconscious suddenly in the sense that each subject, discharged of his personal identity but not of his singularities, enters into relations with others trans-alive/dead, trans-parent/child. He does not reduce two contraries to an identity of the same; he affirms their distance as that which Even the essential hypothesis of antipsychiatry, which ultimately posits an identity in nature between social alienation and mental alienation, must be	p 32 p 40 p 49 p 63 p 77 p 95
German people, with corresponding elements that do not necessarily imply identity: Hitler plays the role of father through homosexual transfusion and	p 102
an orphan—that is, it has engendered itself in the identity of nature and man, of the world and man. The learns to live the triangular situation, the token of his identity, and at the same time he discovers—sometimes in a Will it be said that the identification as a perceptual identity is here a sign of psychosis? One then encounters the of a rupture with the real, whereas in neurosis the identity remains that of unconscious representations and does not compromise perception incest. And in accordance with the complementarity of simulation and identity that we encountered earlier, if the identification is that of together in a whole, but that do not maintain any identity when they pass from one whole to another. Hence the elements populating this field have for a criterion a minimal identity that they owe to their relations of opposition, and that Because these figures have definitively lost the minimum conditions of identity that defined the elements of the signifier itself. Because in in the point-sign, or in the figure-break stripped of its identity, having now only a floating identity, tends to replace the figure-break stripped of its identity, having now only a floating identity, tends to replace the model of the game. In short inserting itself between them, and working under the conditions of identity of their elements. In language and in writing itself, sometimes establish breaks that overflow or rupture the sign's conditions of identity, and that cause books within the book to flow and they cause to flow or leak: the sole unity without identity is that of the flux-schiz or the break-flow. The pure floating configurations starting from lines and points without a discernible identity. The route taken by the decoded flows is traced by capitalism at the same time. Hence schizophrenia is not the identity of capitalism, but on the contrary its difference, its divergence to decode, to half understand. Moreover, despite the abundance of identity cards, files, and other means of control, capitalism does not identical natures and differing regimes? Could it be that the identity in nature is at its highest point in the order point in the order of modern capitalist representation, because this identity is universally realized in the immanence of this order and or that he works according to his desire. But the identity of desire and labor is not a myth, it is in the Oedipal Imaginary and the oedipalizing structure, the imaginary identity of persons and the structural unity of machines, everywhere knocking	p 108 p 109 p 126 p 126 p 210 p 241 p 242 p 242 p 242 p 243 p 243 p 244 p 245 p 246 p 250 p 262 p 262 p 302 p 308
threshold of dispersion that no longer permits either their imaginary identity or their structural unity to subsist. (These instances still belong desiring-production must be evaluated both from the viewpoint of their identity in nature and from the viewpoint of their difference in Which means that where the regimes are the closest, the identity in nature is on the contrary at its minimum; and is on the contrary at its minimum; and where the identity in nature appears to be at its maximum, the regimes are themselves objective. Hence it can be said that the identity in nature between the two productions is completely hidden there an internalized and displaced limit; precisely for these reasons, the identity in nature must appear for itself between social production and between social production and desiring-production. But in its turn, this identity in nature, far from favoring an affinity in regime between as its function the splitting of the subjective essence (the identity in nature) into two functions, that of abstract labor alienated deepening the difference in regime at the heart of the identity in nature. At the same time that death is decoded allow the difference in regime to make us forget the identity in nature. There are fundamentally two poles; but we would flows-schizzes or real desire, apprehended below the minimum conditions of identity. What does psychoanalysis do, and first of all what does at adjustment—the therapeutic return to the family, to the identity of persons and the integrity of the ego, the whole object, heterogeneous to the person, below the minimum conditions of identity, escaping the intersubjective co-ordinates as well as the world of sharply the schizzes and the breaks well below conditions of identity; and assembling the desiring-machines that countersect everyone and group everyone beneath a signifier reduced to silence, beneath the conditions of identity of the parameters, across a structure reduced to impotence; a	p 323 p 336 p 336 p 336 p 336 p 337 p 337 p 337 p 337 p 340 p 351 p 359 p 360 p 362 p 370
IDEOGRAM 2	
a succession of characters from different alphabets in which an ideogram, a pictogram, a tiny image of an elephant passing by nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm and not form, zigzag and not line	p 39 p 203
IDEOGRAMMIC 1	
narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment	p 203
IDEOGRAMS 1	
The young women are never taught the meaning of the ideograms during their initiation. The sign acts through its inscription in	p 189
IDEOGRAPHIC 1	
There is no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between articulations of different levels, monemes	p 207
IDEOLOGICAL 13	
as a structural foundation. In reality it is a completely ideological beginning, for the sake of ideology. Oedipus is always and fooled, the masses have been fooled. It is not an ideological problem, a problem of failing to recognize, or of being is to say a materialist reduction of Oedipus as an ideological form. It is not a matter of saying that Oedipus a metaphysical one; an unconscious that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather time that the psychoanalyst plunges deeper into a familialist and ideological vision. We do not need to relate again the reactionary appears as a distribution of labor capacity, but in the ideological representation that the society gives itself of its economic base profits and wages. This proposition contains something other than an ideological blindness or denial. Classes are the negative of castes and connection with real social production, real desiring-production. Otherwise they are ideological forms, which have taken the place of the units of that the tie linking psychoanalysis with capitalism is not merely ideological, that it is infinitely closer, infinitely tighter; and that psychoanalysis in the one case a thirst for justice, a just ideological position, as well as a correct and just view; and	p 101 p 104 p 107 p 109 p 117 p 188 p 254 p 297 p 312 p 344

in the other case a blindness, the result of an ideological deception or mystification? Revolutionaries often forget, or do not like masses desire fascism ?—was content to answer by invoking the ideological, the subjective, the irrational, the negative, and the inhibited, it the other molar or statistical; the one material, the other ideological; the one productive, the other expressive. We have seen how	p 344 p 345 p 381
IDEOLOGICALLY 1	
are bent on producing man abstractly, that is to say ideologically, for culture. It is Oedipus who produces man in this	p 108
IDEOLOGIES 1	
in vain—along with the necessary inadequation of attitudes and ideologies in relation to this structure—for one does nothing more	p 186
IDEOLOGISTS 1	
inadequate. This idea was not conceived by ethnologists, but by ideologists in the service of a tragic Judaeo-Christian consciousness that they	p 150
IDEOLOGY 26	
or recurs: States, nations, families. That is what makes the ideology of capitalism a motley painting of everything that has ever	p 34
it is a completely ideological beginning, for the sake of ideology. Oedipus is always and solely an aggregate of destination fabricated	p 101
am one of you. It is not a question of ideology. There is an unconscious libidinal investment of the social field	p 104
to the bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to do with this	p 105
desire to the social sphere. All this happens, not in ideology, but well beneath it. An unconscious investment of a fascist	p 105
forces that it wields. While the critical study of Freudian ideology has been done, and done well, on the other hand	p 117
reactionary mass investments, they seemed to him to derive from ideology, so that psychoanalysis merely had the role of explaining the	p 119
a bit more subterranean than psychoanalysis, than the family, than ideology, even joined together. There we have all the forces of	p 122
poorly the problem of literature is put, starting from the ideology that it bears, or from the co-option of it by	p 133
youth, and which never cease extending their flame. As for ideology, it is the most confused notion because it keeps us	p 133
to make of it this minor expressive activity that secretes ideology according to the dominant codes. The work of art is	p 133
what cruelty means. This culture is not the movement of ideology: on the contrary, it forcibly injects production into desire, and	p 145
a structure unfolding in the mind, one relapses into an ideology of large segments that makes alliance depend on the major	p 147
Joyce in Exiles, and by Klossowski in Roberte. In Gourma ideology, it is as though a wife could only be given	p 186
the monetary flows included, and not at the level of ideology, that the integration of desire is achieved. So what is	p 239
capitalism went far beyond problems of modes of living, environment, ideology, etc., and that it should be examined at the deepest	p 245
the bourgeois is justified in saying, not in terms of ideology, but in the very organization of his axiomatic: there is	p 254
representation culminates in the very thing that founds it, the ideology of lack. The molecular unconscious, on the contrary, knows nothing	p 295
is, where this neoidealism, this rehabilitated cult of castration, this ideology of lack culminates: the anthropomorphic representation of sex! In	p 308
truth	
of desire, not duty. Here as elsewhere, the concept of ideology is an execrable concept that hides the real problems, which	p 344
consigned to the analysis of the subjective, as defined by ideology.) But everything is objective or subjective, as one wishes. That	p 345
perturbed and perverted in the most somber organization, below all ideology. Libidinal investment does not bear upon the regime of the	p 345
for oneself—that is what arouses, and it is not ideology, it is economy. Capitalism garners and possesses the force of	p 346
In any case desire belongs to the infrastructure, not to ideology: desire is in production as social production, just as production	p 348
not even go by way of a deceptive and subjective ideology, and that lead us to cry out to the very	p 373
all its reality, in all its objective dissimulation! Except in ideology, there has never been a humane, liberal, paternal, etc., capitalism	p 373
IDIOSYNCRASY 1	
wealth. But that which in the miser is a mere idiosyncrasy, is, in the capitalist, the effect of the social mechanism	p 254
IDOLS 3	
of the earth, or the celestial reign of the despot's idols, is the advent of the Oedipal-narcissistic machine: No more glyphs	p 266
singular sense in which capital is already this result. Fetishes, idols, images, and simulacra—here we have the whole series: territorial	p 267
simulacra—here we have the whole series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in the images of	p 267
IDYLLIC 1	
conception of the unconscious that is thought to be too idyllic. But doesn't one indeed lend to the unconscious horrors that	p 112
IF 324	
me into the world, through the hole in her arse if my memory is correct.? It is often thought that Oedipus	p 3
guess, for instance, what a knife rest is used for if all we are given is a geometrical description of it	p 3
additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished it was only in so far as there was	p 6
a certain point of view it would be much better if nothing worked, if nothing functioned. Never being born, escaping the	p 7
of view it would be much better if nothing worked, if nothing functioned. Never being born, escaping the wheel of continual	p 7
occurs when the latter can no longer tolerate these machines. If we wish to have some idea of the forces that	p 10
extends into the method as method of inscription. Or rather, if what we term libido is the connective labor of desiring-production	p 13
find a way of taking his pleasure with Schreber, even if in order to do so Schreber must transform himself into	p 16
shape of the greatest possible output of spiritual voluptuousness. And if, in this process, a little sensual pleasure falls to my	p 16
matter that has no empty spaces, is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion	p 19
the circle of which he himself is a part; for if these oscillations overwhelm him, it is because each one of	p 21
time I hear it, I'll use the third person instead, if I happen to remember to. If it amuses them. And	p 23
the third person instead, if I happen to remember to. If it amuses them. And it won't make one bit of	p 23
them. And it won't make one bit of difference. And if he does chance to utter the word I again, that	p 23
all the more specific and recognizable as a distinct personality if the process is halted, or if it is made an	p 24
as a distinct personality if the process is halted, or if it is made an end and a goal in itself	p 24
is made an end and a goal in itself, or if it is allowed to go on and on endlessly in	p 24
the intrinsic power of desire to create its own object—if only in an unreal, hallucinatory, or delirious form—or from	p 25
merely examines its implications more carefully. In point of fact, if desire is the lack of the real object, its very	p 25
that contains the key to desire (missing in this world). If desire produces, its product is real. If desire is productive	p 26
in this world). If desire produces, its product is real. If desire is productive, it can be productive only in the	p 26
is group fantasy—as institutional analysis has successfully demonstrated. And if there is such a thing as two sorts of group	p 30
them. In the first place, technical machines obviously work only if they are not out of order; they ordinarily stop working	p 31
the artifice seriously and plays the game to the hilt: if you want them, you can have them—territorialities infinitely more	p 35
process of becoming that is the becoming of reality. And if materialist psychiatry may be defined as the psychiatry that introduces	p 35
young child who can live, eat, defecate, and sleep only if he is plugged into machines provided with motors, wires, lights	p 37
following the endlessly ramified paths of the great disjunctive synthesis. If this constitutes a system of writing, it is a writing	p 39
machine, functioning as a part adjacent to the machine. And if this subject has no specific or personal identity, if it	p 40
And if this subject has no specific or personal identity, if it traverses the body without organs without destroying its indifference	p 40
edges. We believe only in totalities that are peripheral. And if we discover such a totality alongside various separate parts, it	p 42
to extend it to the very earliest years of life. If we here choose the example of the analyst least prone	p 45
order to prove that I was alive and to see if I liked being alive, and if so why. That is	p 48
alive and to see if I liked being alive, and if so why. That is the crucial point: a question occurs	p 48
Oedipus therefore risks being judged totally superficial and petty, as if it applied solely to an imaginary Oedipus and aimed at	p 52
functions. For us, however, the problem is one of knowing if, indeed, that is where the difference enters in. Wouldn't the	p 52
some fine books by certain disciples of Lacan, we wonder if Lacan's thought really goes in this direction. Is it merely	p 53
real and its production. But what is this long history, if we consider it only during the period of psychoanalysis? It	p 53

spontaneous infantile sexuality of an endogenous nature. It is as if Freud never managed to articulate the interrelations of Oedipus and myth are adequate to the formations of the unconscious, even if the work of transformation is taken into account? Groddeck remained in the coextension of man and Nature. It is as if Freud had drawn back from this world of wild production unconscious. Then Oedipus fell back on and appropriated desiring-production as if all the productive forces emanated from Oedipus itself. The psychoanalyst p 54

appears difficult to assign as cause of the malady—even if only an occasional cause—an outburst of homosexual libido directed And this response is double: it is not my fault if psychoanalysis attests to a great monotony and encounters the father p 57

In a certain way this agreement subsists after their break. If the unconscious is thought to express itself adequately in myths to say that the question is not that of knowing if women are castrated, but only if the unconscious believes it p 57

not that of knowing if women are castrated, but only if the unconscious believes it, since all the ambiguity lies there p 61

where desire invests the social field and its repressive forms. If there is a *mise en scene*, it is directed by p 61

considered abstractly, separating the girl's and the boy's cases, as if each were a little ego taking up its own business p 61

fantasy fitted the whole of this field over imaginary givens. If this first distinction is drawn out, we see that the p 62

ego, plays out its pseudo destiny: what does it matter if I die, says the general, since the Army is immortal p 62

on institutions whose elements are no longer anything but drives. If we must still speak of utopia in this sense, a p 63

terminated analysis is by that very fact a failure, even if this proposition is accompanied by the analyst's little smile. We p 64

drink at his place, after several years of analysis, as if this were not a tiny sign of the abject dependence p 64

poisons that have already filtered in. Everything would be fine if the economic problem of desire were merely quantitative; it would p 65

be subsumed under the category of a complete object, even if absent—the phallus of castration; breaks-flows that let themselves be p 67

then that, and let's make do with it, too bad if it doesn't suit us. In this regard it is possible p 68

Proust, it is madness and its innocence that disturb us. If schizophrenia is the universal, the great artist is indeed the p 69

and the foundations of such an operation appear more distinctly if we consider the mutual reactions between the different syntheses of p 70

not take the form of a triangle. It is as if the so-called signifying chain, made up of elements that are p 73

would be a total misunderstanding of this order of thought if we concluded that the schizophrenic substituted vague syntheses of identification p 76

an undifferentiated (un *indifférencie*) that it presupposes. Oedipus informs us: if you don't follow the lines of differentiation daddy-mommy-me, p 78

and the

or you will always bring one term into play as if it were one too many in relation to the other p 79

normative. On either side is Oedipus, the double impasse. And if a schizo is produced here as an entity, this occurs p 80

1936 letter to Romain Rolland, Freud writes: Everything unfolds as if the essential were to go beyond the father, as if p 80

if the essential were to go beyond the father, as if going beyond the father were always forbidden. This becomes even p 80

practice appear to be already present. Everything takes place as if Oedipus of itself had two poles: one pole characterized by p 82

process of differentiation. But in any case we are oedipalized: if we don't have Oedipus as a crisis, we have it p 82

no ritual, and psychoanalysis is not the Oedipus ritual. Even if we go back from the images to the structure, from p 83

the great Other, in truth the question merely retreats. And if we try to envisage the time put into this retreat p 83

and less sensitive to the false problems of Oedipus. But if the first disciples were tempted to reclose the Oedipus yoke p 83

Then all I'll have to do is be Jones. But if everything commingles in this fashion it does so in intensity p 85

the beach, an atomic factory installed in the desert. But if the body without organs is indeed this desert, it is p 86

intensities that divide into one another while changing their form. If identification is a nomination, a designation, then simulation is the p 87

that's what I am, and all the triumphs, too, as if a few simple univocal events could be extricated from this p 87

of the Eternal Return! It is a question of knowing if the historico-political, the racial, and the cultural are merely part p 89

content and formally depend on a work of elaboration, or if, on the contrary, this content should be followed as the p 89

mother and the sister? And yet, as we have seen, if there is one problem that does not exist in schizophrenia p 91

exist in schizophrenia, it is the problem of identifications. And if getting well amounts to getting oedipalized, we can easily understand p 91

his desire toward his mother. Whence the strange notion that if a psychotic escapes the Oedipal apparatus, this is solely due p 94

Orient.) Cooper writes: Families mediate social reality to their children. If the social reality in question is rife with alienated social p 95

the living to a microcosm is an ancient platitude. But if the living organism was thought to be similar to the p 95

the scope of the comparison by opening up both ends. If the living being resembles the world, this is true, on p 96

as it opens itself to the opening of the world; if it is a whole, this is true to the extent p 96

to the death of the mother, he first asks himself if he has to deal with an unconscious guilt complex following p 96

battlefield and not a scene from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at this point. Fanon pointed p 97

everlasting Oedipus. And the unconscious is indeed at issue here. If in fact there are structures, they do not exist in p 97

As for the response, it always comes from another direction. If there is indeed language (language), it is on the side p 98

other. This operation is called an application. It is as if a tablecloth were being folded, as if its 4 (+n) p 101

It is as if a tablecloth were being folded, as if its 4 (+n) corners were reduced to 3 (+ 1) p 101

particular period (from the sixteenth-century Church to twentieth-century capitalist power), if only to see in them parental images of yet another p 102

do not forget that society too is triangular and symbolic! If it is true that Oedipus is obtained by reduction or p 103

other terms: that God and the father never existed (or if they did, it was so long ago, perhaps during the p 107

in a reproach that changes everything: it really seems as if Bachofen believes all this, that he believes in myths, in p 107

other than use, that it become a firm principle only if we have at our disposal immanent criteria capable of determining p 109

aggregate of departure that is always presupposed by Oedipus, even if in a totally implicit fashion; next, a familial moment that p 111

what seems infinitely more important is—why revert to myth? If myth is given up, a little joy, a little discovery p 113

clinical entity. You have pushed a process into a goal. ... If we made a psychoanalyst enter into the domains of the p 113

repression-psyche repression system. The two problems are obviously linked because, if psychic repression did bear on incestuous desires, it p 113

would thereby

whom the same story begins all over again)? We wonder if Oedipus in fact expresses desire; if Oedipus is desired then p 114

over again)? We wonder if Oedipus in fact expresses desire; if Oedipus is desired then it is indeed on it that p 114

a natural instinct in favor of it. In other words: if it is prohibited, this is because it is desired—there p 114

a pretty young woman to his mother or his grandmother. If Jung betrayed everything, it was nevertheless not by way of p 114

wants to be made to feel guilty? One acts as if it were possible to conclude directly from psychic repression the p 114

is a logical deduction made by the human reason, even if unconsciously made, and secondly is introduced into the affective passionate p 115

by means of which repression catches desire in the trap. If desire is repressed, this is not because it is desire p 116

that there were other obstacles. The real danger is elsewhere. If desire is repressed, it is because every position of desire p 116

without its structures of exploitation, servitude, and hierarchy being compromised. If a society is identical with its structures—an amusing p 116

hypothesis

by starting from elements drawn from this very cure. As if every great doctrine were not a combined formation, constructed from p 117

derivatives, that constitute its very life or its becoming. As if we could reproach someone for having an ambiguous relationship with p 117

the name of the more important interests of civilization (what if everyone did the same, what if everyone married his mother p 120

interests of civilization (what if everyone did the same, what if everyone married his mother or kept his sister for himself p 120

see here, God is daddy). The desiring-experience is treated as if it were intrinsically related to the parents, and as if p 120

if it were intrinsically related to the parents, and as if the family were its supreme law. Partial objects are subjected p 120

child. Social production delegates the family to psychic repression. And if the family is able in this manner to slip into p 120

So I decided that one day I would show them. If even artists give in to this, it would be a p 121

and hold to the ordinary scruples of a diligent psychoanalyst. If a musician tells us that music does not attest to p 121

precise role of the Oedipus complex in this convergence. For if it is true that the familial themes often erupt into p 123

the more surprised—in line with a remark by Lacan—if Oedipus were in fact discovered in neurosis where it is p 123

of virile paternalism, I am not vindictive.... In any case, if I have won, there will be no more struggles between p 124

ready-made objects of social production. Go buy madeleines in Combray if you really want to feel the vibrations. We now come p 125

constitute it. Such a principle takes on its full meaning if it is related to the problem of actual factors. One p 127

of the world is manifested in the subjective disorder, even if it is, with the passing of time, inscribed within more p 127

hands of the world's iniquities.) In an altogether different direction, if we consider the idealist deviations of psychoanalysis, we see in p 128

further than the pre-oedipal, for going much further back—as if what was most actual was also the most primary, the p 128

two contrary directions. But what does it matter, after all, if morality or religion find an analytical and regressive meaning in p 128

religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or p 128

administered to a schizophrenic—messages, baths, swathings—Gisela Pankow asks if it is a matter of reaching the invalid at the p 130

is the ordinary bed and board of psychoanalysis and psychiatry. If the human race survives, future men will, I suspect, look p 131

back over us already. The paintings range over three periods. If the psychiatrist were allowed to speak here, he could talk p 132

neurotic aspect, and the psychotic aspect, alienating and destructive. As if the great voices, which were capable of performing a breakthrough were not speaking from the depths of psychosis, and as if they were not demonstrating for our benefit an eminently psychotic it topple into breakdown and disintegration. We no longer know if it is the process that must truly be called madness called madness, the sickness being only disguise or caricature, or if the sickness is our only madness and the process our signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscripting Socius If the universal comes at the end—the body without organs of a flow that would elude their codes. Then again, if we say that capitalism determines the conditions and the possibility social machine, in contrast, has men for its parts, even if we view them with their machines, and integrate them, internalize although he limits its application to the barbarian despotic institution): If, more or less in agreement with Reuleaux's classic definition, one to mark and to be marked. There is circulation only if inscription requires or permits it. The method of the primitive the territorial signs that plant their flags in bodies. And if one wants to call this inscription in naked flesh writing Territorial Machine The notion of territoriality merely appears ambiguous. For if it is taken to mean a principle of residence or the body of the earth, before there is a State. If declension characterizes the primitive machine, it is because it is on the socius. Marxists are right to remind us that if kinship is dominant in primitive society, it is determined as is determined as dominant by economic and political factors. And if filiation expresses what is dominant while being itself determined, alliance finds itself contradicted by practice. It is necessary to ask if there exists in the asymmetrical systems of alliance a fundamental anything of that nature among the Mru ... Everyone behaves as if he were ignorant of the compensation that would result from space, where the full body of the socius is as if adjacent to production; it has not yet brought production under elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere there has to be a kind that they wished to credit with the invention of history. If what is called history is a dynamic and open social of incest, is about: the fear of a decoded flow? If capitalism is the universal truth, it is so in the series of explosions before extending into images, figures, and drawings. If the full body falls back on the productive connections and not content to inscribe all things, it must act as if it produced them. It is necessary that the connections reappear reappear in a form compatible with the inscribed disjunctions, even if they react in turn on the form of these disjunctions an active repression of the intense memory of filiation. For if genealogy and filiations are the object of an ever vigilant sister (or a father, a daughter) to the outside world if a woman was gained in the previous generation ... The pivot-couple the twinning, which relates him to his feminine part. And if the Yourougou son carries away a part of the placenta the parents are not genetically the parents of their children; if we are to believe their doctrine, parents and children are order causes the whole intensive scale to collapse again. Actually, if the son cannot marry his mother, it is not because myth narrates and explains. In other words, one reasons as if the myth placed on the stage persons defined as father the lines of passage and the lines of blockage, as if what was blocked or prohibited reappeared in marriages in spectral conditions all representation: it is the representative of desire. But if it is termed representative, this is because it is equivalent of the local lines and their non-oedipal primary homosexuality. And if it is true that there exists an Oedipal or filiative Psychoanalysis and Ethnology We are moving too fast, acting as if Oedipus were already installed within the savage territorial machine.

However borrowed from the latter: for example, a familial complex, even if it differs from our own, or cultural material (des contenus from our own, or cultural material (des contenus culturels), even if it is brought into relation with an ethnic unconscious—as might into the symbolic void of the father. Or rather, if it is true that the analysis doesn't even begin as apart from colonization) the necessary conditions to begin to exist. If it is true that thought can be evaluated in terms seriousness that the Oedipus complex was not to be found if it wasn't looked for. And that one wasn't looking if if it wasn't looked for. And that one wasn't looking if one hadn't had oneself analyzed. And that is why your of psychic repression is quite complicated. Things would be simpler if the libido or the affect were repressed, in the most maintenance of a familialist perspective, which wreaks havoc everywhere. For if the institution is first understood as a familial institution, it capitalist society at least, Oedipus is a sure thing (even if they underline, as does Fromm, the elements of a new is always brought to a halt well before 3+1, and if there is a primitive Oedipus, it is a neg-Oedipus, in social historical field that are effected by the father. And if it passes over to the son, this is not by at the level of an analysis of deliriums. But already, if it appears that Oedipus is an effect, this is because submit to a long voyage before burying or immersing it. If present-day ethnologists are again evincing a lively interest in the machine. Once again, it is not a question of knowing if the essence of a ritual is sexual, or if it knowing if the essence of a ritual is sexual, or if it is necessary to take into account political, economic, and issue here—and the whole problem of the unconscious. For if exchange underlies everything, why is it that what takes place between two lineages or lineage segments is, in this society, if not prohibited, at least widely disapproved of. Will it be at least widely disapproved of. Will it be said that, if desire knows nothing of exchange, it is because exchange is And above all, what is made of the unconscious itself, if not its explicit reduction to an empty form, from which to define a preconscious, but certainly not the unconscious. For if it is true that the unconscious has no material or problem is altogether different: it is a question of knowing if the disequilibrium is pathological and a manifestation of consequences, as the stamp of the sign. And what is his pain if not a pleasure for the eye that regards it, the eliminating every consideration of exchange or interest a l'anglaise. And if they are eliminated from psychology, it is not in order It is the bad debtor who must be understood as if the marks had not sufficiently taken on him, as if if the marks had not sufficiently taken on him, as if he were or had been unmarked. He has merely widened that goes without saying—but it would not have developed if a tremendous quantity of freedom had not been expelled from outside long ago? It is not always easy to know if one is considering a primitive community that is repressing an produced by the economic givens of the agrarian problem. (As if the Greeks had discovered in their own way what the one; or rather we would think about the present one if we knew who he was or knew anything definite about mark, a new severity. It would be easy, too easy, if it were enough to make incest possible, and to implement respect to desiring-production. But this migration would never be possible if there did not occur correlatively a considerable change in the every language presupposes a writing system from which it originates, if by that he means the existence and the connection of an order of meaning, still less within a signifier. And if incest seemed impossible to us from this point of view visual to converge toward the eminent unity of the despot. If we call the order of representation in a social system a hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse will be placed in a bottle filled as elsewhere, an irreducible exteriority of conquest asserts itself. For if language itself does not presuppose conquest, the leveling operations (les the other language is completely coded into phonetic elements. And if the unconscious in fact includes the topical order of a Hence it is by no means a question of knowing if the despot marries his true sister and his true mother the complementarity of simulation and identity that we encountered earlier, if the identification is that of the object on high, the smile of Cassius, who smiles in such a sort as if he mock'd himself. A long chronicle that will carry the there, and so on. The differences could be determining only if the despotic State were one concrete formation among others, to that Marx describes—the industrial eunuch: so it's your fault if ...) At the heart of Capital, Marx points to the encounter analytical unit is a pure fiction, a cosmic swindle, as if one were to measure intergalactic or intra-atomic distances in meters has no conclusion. A quotient of differentials is indeed calculable if it is a matter of the limit of variation of viewpoint of a full output, but it is not calculable if it is a matter of the production flow and the being the means immanent to the capitalist mode of production. If capitalism is the exterior limit of all societies, this is is apt to take in economy as well as linguistics: If the movement does not tend toward any limit, if the linguistics: If the movement does not tend toward any limit, if the quotient of differentials is not calculable, the present no succeeded and has preserved its immense zones of underdevelopment.) And if it is true that the tendency to a falling rate the same situation, determined by capitalist decoding or deterritorialization. But if it is true that innovations are adopted only insofar as in profits through a lowering of costs of production, and if there exists a sufficiently high volume of production to justify reproducing its immanent limits on an ever larger scale, only if the surplus value is not merely produced or extorted, but is not merely produced or extorted, but absorbed or realized.? If the capitalist is not defined in terms of enjoyment, the surplus value: an unrealized surplus value of flux is as if not produced, and becomes embodied in unemployment and stagnation. It and more deterritorialized. But where does the dolphin flux end, if not with the basic research projects of the American army the economy as being perpetually in need of monetarization, as if it were always necessary to inject money into the economy whatever order, without ever encountering any of the other directions.... If I like, I will never come back to the same presupposes the transcendence of the signifier, which uncovers the field if only through the signifier's own withdrawal, the elements populating this

Whence the fundamental change in the order of powers. For if one of the flows finds itself subordinated and enslaved to for you within the expanded limits of the system, even if an axiom has to be created just for you. There

Between the relative interior limits and the absolute exterior limit. If you will: between the capitalists and the schizos in their party suited to the task of conquering the State apparatus. If the movement of capitalism, in the interplay of its differential capitalist State, and the market subsists in the socialist State, if only as a monopolistic market of the State itself. And the Indian reservations). Some of these archaisms take form as if spontaneously, in the very current of the movement of deterritorialization accompanies the deterritorialization of the machine, as its other side. If it is true that the function of the modern State flows of capital would willingly dispatch themselves to the moon if the capitalist State were not there to bring them back regulation performed by the State is even more readily understood if one sees that it is directly based on the social so-called common ownership changes the direction of this movement.) Moreover, if it is not a question of writing the history of expresses the displacement of the limit.) Oedipus would be nothing if the symbolic position of an object from on high, in I arrive at castration! What does the desire-castration equation signify, if not in fact a prodigious operation that consists in replacing as an alienating factor and as an agent of dealienation, if only through the way in which it is reconstituted in its autocritique. Universal history is nothing more than a theology if it does not seize control of the conditions of its father and the mother, or the child? Psychoanalysis acts as if it were the child (the father is sick only from son. The first error of psychoanalysis is in acting as if things began with the child. This leads psychoanalysis to develop child (the Freudian abandonment of the theme of seduction). (2) If regression taken in an absolute sense reveals itself to be and finally as an intermediary or an interception of communication. If the familial investment is only a dependence or an application application of the unconscious investments of the social field—and if this is just as true of the child as of just as true of the child as of the adult; if it is true that the child, through the mommy-territoriality and shuffle. What matters is to break through the wall, even if one has to become black like John Brown. George Jackson the difference in nature between the two, nomadism and segregation. If we are able to define this difference as that which to believe, then, that social investments are secondary projections, as if a large two-headed schizonoic, father of the primitive horde, were haunts all forms of socius. But in this very sense, if social investments can be said to be paranoiac or schizophrenic power and their wealth, and whose poverty deprives them as if they were mutilated organisms. For another, he is not content points to the extrinsic existence of the other. And even if they are differentiated and mutually opposed, it is merely as of progressive or regressive reproduction to sexuality as a cycle. If the details of Reich's final theory are taken into consideration a lot of people aroused. A revolutionary machine is nothing if it does not acquire at least as much force as animals, nor of animal sexuality. Something quite different is involved. If sexuality is the unconscious investment of the large molar aggregates

here is rather the statistical aggregate of intersexual loves. For if the woman is defined as a lack in relation to define the female sex by means of positive characteristics, even if they be terrifying. At least in this way one avoids be terrifying. At least in this way one avoids phallocentrism, if not anthropomorphism. But this time, far from founding the communication or what reduced the unconscious to this state of representation, if not first of all a system of beliefs put in difficult to crush the entire sociopolitical content of Schreber's delirium if these desiring-machines of the father had been taken into account myth and tragedy to the dimensions of the subjective universal: if Oedipus himself has no complex, the Oedipus complex has no the imaginary dual order to the symbolic third (or fourth), if the latter is biunivocalizing whereas the first is biunivocalized? As have little significance and would not rescue us from representation, if the structure did not have a reverse side that is through castration, latency, desexualization, and sublimation. But what is castration if not still Oedipus, to the nth power, now symbolic, and the more virulent? And what is latency, this pure fable, if not the silence imposed on desiring-machines so that Oedipus can elimination of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation to, bad conscience

of the representation that performs the artificial reterritorializations of desire. If the displacing agency can be concluded from the displaced, this

only resistances, and then machines desiring-machines. Oedipus is a resistance; if we have been able to speak of the intrinsically perverted keep from forming for themselves yet another such territory, even if on the body without organs as the indifferent support for of territorialities is opposed to the movement of deterritorialization. And if perversion in the narrowest sense of the word performs a Chaplin feed him his lunch, since it is lunch time. If laughter is a reaction that takes certain circuits, it can nomadic circuit? How does one prevent the unit chosen, even if a specific institution, from constituting a perverted society of tolerance fails to understand the nature and function of partial objects if one does not see therein such elements, rather than parts to the rule so clearly stated by Serge Leclair, even if he sees this only as a fiction instead of the undefined, a cover for a bicycle bell, half a crutch (if one indefinitely runs up against the same set of pure thing—in the indirect nature of the interactions under consideration. If it is true that every partial object emits a flow that enables us to understand this kind of situation: for if the corresponding chain effectively forms codes, inasmuch as it folds desire? A being-far-death? Or rather an investment of death, even if speculative? None of the above. The experience of death is all the way into the desert and decoding them—even if this idea necessarily took on the appearance of a crazy of its energetic conversions, and not as an abstract principle. If Freud needs death as a principle, this is by virtue genes of drives—eight molecular genes, for example—functioning machinically? If one looks in this direction for the ultimate reason why the reason will be found in Freud's practice itself. For if the principle has nothing to do with the facts, it the analyst provides and try to think up something different ... if you realize that he is not a god but a with all its might. The answer is the death instinct, if we call instinct in general the conditions of life that at its maximum, the regimes differ to the highest degree. If we examine the primitive or the barbarian constellations, we see the precritical age. Doubtless these illusions would not take hold if they did not benefit from a coincidence and a support and the machinic indices all the way to the desiring-machines. If the essential aspect of the destructive task is to undo are fundamentally two poles; but we would not be satisfied if we had to present them merely as the duality of into an effectively revolutionary force. For what is the schizo, if not first of all the one who can no longer body without organs or the naked matter of molecular desiring-production. If we wonder where these forms of force come from, it the real problems, which are always of an organizational nature. If Reich, at the very moment he raised the most profound persons or individuals in this instance than in the other). If the preconscious revolutionary break appears at the first level, and succeeded in rescuing sexuality from the category of secrets, even if public, even if disinfected: i.e., as long as it sexuality from the category of secrets, even if public, even if disinfected: i.e., as long as it has not been psychoanalysis do, and first of all what does Freud do, if not maintain sexuality under the morbid yoke of the little such except on condition that it be desexualized and sublimated. If he holds so closely to this hypothesis, it is because and it classes people of inferior rank with its parents if they love it as its parents do. We always fall sides and are not familial. From the start we wonder if the libido knows father-mother, or rather if it makes the start we wonder if the libido knows father-mother, or rather if it makes the parents function as something entirely different, as It smells stuffy in here—some relation with the outside, if you please. For desire does not survive cut off from off from its economic and social investments and counterinvestments. And if there is, to use Freud's terms, a purely erotic motive the other. There is only the social and the metaphysical. If something crops up afterward, it is certainly not the social contains a constant of all modern attempts at reform. And if this tendency appears in its most naive form in community but merely characterized Oedipus in the whole of its extension. If there is a veritable impasse, a veritable contradiction, it is as the world of meanings? Long live the Ndembu, for if we follow the detailed account by the ethnologist Turner, the social into mental alienation; what is more, one acts as if the libido did not directly invest the social contradictions as and he keeps his word. Now the question is, first, if that is what makes him ill, or if on the is, first, if that is what makes him ill, or if on the contrary that is the schizophrenic process, which is voyage. With the result that schizoanalysis would come to nothing if it did not add to its positive tasks the constant for doubting that the decision would have been the same if Schreber had been schizophrenic rather than paranoiac, if he had the same if Schreber had been schizophrenic rather than paranoiac, if he had taken himself for a black or a Jew a black or a Jew rather than a pure Aryan, if he had not proved himself so competent in the management himself so competent in the management of his wealth, and if in his delirium he had not displayed a taste for the bringing to light of the unconscious reactionary investment as if devoid of an aim, would be enough to transform it institutions and a total upheaval of the means of production.... If some conspiracy, according to Nietzsche's wish, were to use science and art themselves, work so closely with the established sovereignties—if only because of the structures of financing? Because art, as its beginnings, but was hidden underneath aims and objects, even if aesthetic, and underneath recordings or axiomatics: the pure process that truly unconscious libido, a disinterested love: this machine is fantastic. If one keeps in mind the tautological statement made above, one or rather a village clamoring for a new prefect? And if one were to ask when it all started to go to the molecular multiplicities of the productions of desire. And if it is true that delirium is coextensive with the social the maintenance of paranoiac unconscious investments in revolutionary groups). And if we put forward desire as a revolutionary agency, it is

schizoanalysis as such has strictly no political program to propose. If it did have one, it would be grotesque and disquieting in the name of an absolute incompetence. Someone asked us if we had ever seen a schizophrenic—no, no, we have seen a schizophrenic—no, no, we have never seen one. If someone reading this book feels that things are fine in it is the same production, but under two different regimes; if, on this socius as a full body, there is thus is the same production working under the difference in regime; if there is, and how there comes to be, a formation how there comes to be, a formation of subject-groups; etc. If someone retorts that we are claiming the famous rights to The man in the garage has been his best therapist. If we take mechanics away from him he will become schizophrenic closely together and bring their regimes into communication. She asks if our society can handle that, and what it is worth our society can handle that, and what it is worth if it can't. And this is indeed the direction the social	p 380 p 380 p 380 p 380 p 380 p 380 p 381 p 381 p 381
IGITUR 1	
revolutionary force. The exclamation So it's ... !, or the meditation of Igitur on race, in an essential relationship with madness. 6 A	p 106
IGNOBLE 1	
won't let go before you say, It's my fault, O ignoble contagion of the depressives, neurosis as the only illness consisting	p 269
IGNORANCE 1	
his profoundest as a thinker when he refuses to accept ignorance or illusion on the part of the masses as an	p 29
IGNORANCES 1	
signifier. We have not finished chanting the litany of the ignorances of the unconscious; it knows nothing of castration or Oedipus	p 61
IGNORANT 6	
even quote some texts of Freud on the unconscious being ignorant of time, conserving its objects like an Egyptian tomb. But nature among the Mru ... Everyone behaves as if he were ignorant of the compensation that would result from the closing of and all its segmentary articulations. The primitive machine is not ignorant of exchange, commerce, and industry; it exorcises them, localizes them	p 106 p 148 p 153
side of incest, in a series of intensities that is ignorant of discernible persons; or else beyond incest, in an extension of desire, which is on this side of and completely ignorant of daddy-mommy. Nor is it the repressing representation, which is They know nothing of this immense flight that transports them, ignorant of themselves, in the monotonous buzzing of their ever quickening	p 160 p 165 p 341
IGNORE 2	
nevertheless to make a hellish racket. Even the psychoanalyst can't ignore them. He tends therefore to maintain an attitude of denial When we relate desire to Oedipus, we are condemned to ignore the productive nature of desire: we condemn desire to vague	p 55 p 107
IGNORED 2	
the other side, the production side, has not been entirely ignored. Kant, for instance, must be credited with effecting a critical from marriage between members of different corporations have been largely ignored or else assimilated into the all-important descent concept. Thus Fortes	p 25 p 146
II 1	
a working over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an obsessional form), here the session is	p 66
IL 1	
productive forces in and of themselves. It falls back on (il se rabat sur) all production, constituting a surface over which	p 10
ILL 7	
less well than others? Thus the schizo would not be ill within the Oedipus complex, from an Oedipus arising all the symbolic organization of his unconscious. On the contrary, he is ill because of the oedipalization to which he is made to mad. But to be mad is not necessarily to be ill, notwithstanding that in our culture the two categories have become depressives, neurosis as the only illness consisting in making others ill; the permissive structure: let me deceive, rob, slaughter, kill! but family, Reason-the-father and madness-the-child or minor, the parents who are ill only from their own childhoods—all this finds its fulfillment the question is, first, if that is what makes him ill, or if on the contrary that is the schizophrenic process schizophrénizes, instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the cause of the illness is not schizophrenia as	p 123 p 123 p 131 p 269 p 271 p 362 p 362
ILL-DEFINED 1	
nation of thinkers! Cruelty has nothing to do with some ill-defined or natural violence that might be commissioned to explain the	p 145
ILLEGIBLE 1	
the neurotic pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must pay not only	p 134
ILLEGITIMATE 10	
been introduced into a use of synthesis that remains fundamentally illegitimate with regard to them? We do not deny that there to understanding so as to distinguish the legitimate and the illegitimate uses of the syntheses of consciousness. In the name of by way of a critique of Oedipus, by denouncing the illegitimate use of the syntheses of the unconscious as found in capable of determining the legitimate uses, as opposed to the illegitimate ones that relate use instead to a hypothetical meaning and Oedipal uses. And in relation to this desiring-production, the Oedipal illegitimate uses seemed to us to be multiform, but always to that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on the whole operation: the extraction of a biunivocal use made of them. There again this biunivocal use, illegitimate from the point of view of the unconscious itself, has a system of three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing representation which performs the the platitude is not even true. We are reminded how illegitimate it is to conclude from the prohibition anything regarding the constantly inducing a false image of the thing it represses: illegitimate and transcendent uses of the syntheses according to which the	p 74 p 75 p 75 p 109 p 110 p 110 p 110 p 115 p 162 p 339
ILLITERATE 3	
being and its language, transports the weak, the aphasiacs, the illiterate. At least spare us sublimation. Every writer is a sellout Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate. The death of writing is like the death of God to intellectuals as it is accessible to the infirm, the illiterate, and the schizos, embracing all that flows and counterflows, the	p 134 p 240 p 370
ILLITERATES 3	
alphabetical chain flows from it. Alphabetical writing is not for illiterates, but by illiterates. It goes by way of illiterates, those from it. Alphabetical writing is not for illiterates, but by illiterates. It goes by way of illiterates, those unconscious workers. The for illiterates, but by illiterates. It goes by way of illiterates, those unconscious workers. The signifier implies a language that overcodes	p 208 p 208 p 208
ILLNESS 18	
he stresses the crucial turning point that occurs in Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon a	p 17

culminate in the following paradox: While the victim of mental illness is entirely alienated in the real person of his doctor his doctor, the doctor dissipates the reality of the mental illness in the critical concept of madness. Luminous pages. Let us madness. Luminous pages. Let us add that by enveloping the illness in a familial complex internal to the patient, and then does the divination, responsible for indicating the cause of the illness, proceed, and the medical cure responsible for treating it? The with which M. C. and Edmond Origues conclude their book? Illness is considered as a sign of an election, of a it can no longer recognize the figure of a simple illness, why does it keep its artists and even its scientists	p 93 p 93 p 93 p 167 p 170 p 245
O ignoble contagion of the depressives, neurosis as the only illness consisting in making others ill; the permissive structure: let me perverted in the artificial locales? Perhaps there is only one illness, neurosis, the Oedipal decay against which all the pathogenic interruptions 1) undoing all the reterritorializations that transform madness into mental illness; (2) liberating the schizoid movement of deterritorialization in all the	p 269 p 319 p 321
madness, not because it would have been transformed into mental illness, but on the contrary because it would receive the support it would be lodged within the controlled space of mental illness (great tepid aquariums), but on the contrary because the exterior of the family as both cause and judge of the illness, and the closed asylum as an artificial family charged with which is still believed to possess the secret of the illness as well as its cure. After the family has been contrary that is the schizophrenic process, which is not an illness, not a breakdown but a breakthrough, however distressing and adventurous What makes the schizophrenic ill, since the cause of the illness is not schizophrenia as a process? What transforms the breakthrough effectively neuroticized, and it is this neuroticization that constitutes his illness, for in any case neuroticization precedes neurosis, the latter being	p 321 p 321 p 359 p 359 p 362 p 362 p 363
effect of neuroticization, a countereffect of one and the same illness. Or—the third case—the process sets to turning round	p 363
ILLNESSES 3	
because of Oedipus, sick from Oedipus, and suffering from various illnesses under the influence of Oedipus. It sometimes happens that an represented or reterritorialized in neurosis, perversion, and psychosis (the mental illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore	p 81 p 321
for death. Since the nineteenth century, the study of mental illnesses and madness has remained the prisoner of the familial postulate	p 359
ILLUSION 11	
as a thinker when he refuses to accept ignorance or illusion on the part of the masses as an explanation of unconscious. What is more, castration and oedipalization beget a basic illusion that makes us believe that real desiring-production is answerable to	p 29 p 74
It was the beginnings of the development that favored the illusion: the simplicity of the beginning—consisting, for example, of cellular are largely embodiments of the family process, which has the illusion of substantiality but which is none other than the alienated of failing to recognize, or of being subject to, an illusion. It is a problem of desire, and desire is part of desire, fusing desire to a law, and engendering the illusion that this loosened up and freed the elements of the this amount to a reintroduction of the error or the illusion?) The fact remains that Reich, in the name of desire is by no means a failure to recognize or an illusion of consciousness—shows that the productive essence of capitalism can social field, its breaks and flows. Private persons are an illusion, images of images or derivatives of derivatives. But in another and women under the yoke of one and the same illusion of consciousness, and makes them adore this yoke. Every attempt scouring of the unconscious, a complete curettagé. Destroy Oedipus, the illusion of the ego, the puppet of the superego, guilt, the	p 91 p 95 p 104 p 110 p 119 p 239 p 264 p 295 p 311
ILLUSIONS 6	
little, slept little, owned little or nothing. They had no illusions about duty, or the perpetuation of their kith and kin has run up against the same sort of difficulties and illusions. During the development of the differentiation of the egg, it expressive forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the necessity of a scouring of attaining the unconscious, since it gives rise to the inevitable illusions (including the structure and the signifier) by means of which still pious, psychoanalysis remains in the precritical age. Doubtless these illusions would not take hold if they did not benefit from the arrests, the continuations in the void, or the finalist illusions that repression imposes on the process itself. This explains why	p 27 p 91 p 299 p 339 p 339 p 379
ILLUSTRATION 1	
as false parents or doubles. From this they drew the illustration of the inverse relationship: in neurosis the object function of	p 122
ILLUSTRATIONS 1	
chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this definition of desire: as Kant would have it	p 25
ILLUSTRATIVE 1	
any milieu, any school. Such is the case in an illustrative passage, the first kiss given Albertine. Albertine's face is at	p 69
IMAGE 47	
whatsoever to do with the body itself, or with an image of the body. It is the body without an image image of the body. It is the body without an image. This imageless, organless body, the nonproductive, exists right there where schizophrenia to the ego through the intermediary of the body image—the final avatar of the soul, a vague conjoining of different alphabets in which an ideogram, a pictogram, a tiny image of an elephant passing by, or a rising sun may devotes itself, practically and theoretically, with the combined resources of image and structure. And despite some fine books by certain disciples	p 8 p 8 p 23 p 39 p 53
mode: thus in the trinity, the obliteration of the feminine image in favor of a phallic symbol demonstrates how the triangle well, well!) and that the internalization corresponding to the paternal image was produced during the Paleolithic right up until the start to bear; the displaced represented, which gives a falsified apparent image that is meant to trap desire. Such is the nature trap desire. Such is the nature of Oedipus—the sham image. Repression does not operate through Oedipus, nor is it directed a different manner. Oedipal desires are the bait, the disfigured image by means of which repression catches desire in the trap repression becomes desired; it induces a consequent desire, a faked image of its object, on which it bestows the appearance of repressed desire is as though masked by the faked displaced image to which the repression gives rise. Psychic repression is delegated delegated to psychic repression; the incestuous drives are the disfigured image of the repressed. The Oedipus complex, the process of oedipalization	p 75 p 106 p 115 p 115 p 116 p 119 p 119 p 119
the repressing family, and that the latter offers a displaced image of desiring-production that represents the repressed as incestuous familial drives	p 119
itself with repressing real desiring-production, but offers a displaced apparent image of the repressed, by substituting a familial recording for the	p 121
that is to say, by inducing a disfigured or displaced image of the thing that is really prohibited or desired. Indeed its displaced represented (le represente deplace), the lure or fake image, born of repression, that comes to conceal desire. It matters that comes to conceal desire. It matters little that this image is impossible: it does its work from the moment that into the interior of the socius. Oedipus is the baited image with which desire allows itself to be caught (That's what general social repression-psychic repression system gives rise to an Oedipal image as a disfiguration of the repressed. The fact that this as a disfiguration of the repressed. The fact that this image in turn finally suffers a repression, that it comes to a libidinal investment of desire that only secondarily derives an image of the father from desiring-production. The same holds true for being hungry, and this investment refers only secondarily to an image of the mother. We have already seen how the prohibition plant life, pieces of organs, a shred of clothing, an image of daddy, formulas and words: we shall not ask what its own institutions of chieftainship, and exorcises or strait-jackets the image of the possible despot whom it threatens to secrete from signifier is elevated to the concept corresponding to the acoustic image—that is, to the voice, taken in its maximum extension but also the concept as the opposite of the acoustic image). In short, the signifier appears twice, once in the chain mother are the concepts that correspond to the great acoustic image, to the voice of the new alliance and direct filiation clinical entity, as though it saw in this process the image of its own death coming from within? Why does it no surprise that Freud looks to Sophocles for the central image of Oedipus-the-despot, the myth become tragedy, in order to make Oedipus-the-despot, the myth become tragedy, in order to make the image radiate in two contrary directions: the ritual primitive direction of	p 162 p 162 p 162 p 166 p 172 p 173 p 173 p 173 p 181 p 195 p 207 p 207 p 209 p 245 p 267 p 267

simulacrum to the point where it ceases to be the image of an image, so as to discover the abstract figures	p 271
point where it ceases to be the image of an image, so as to discover the abstract figures, the schizzes-flows that	p 271
two poles united by Artaud in the formula: Heliogabalus-the-anarchist, the image of all human contradictions, and of the contradiction in principle	p 278
it attracts and intercepts by carrying on its flower the image and the odor of the female wasp. At this point	p 285
on the contrary that Oedipus is imaginary, nothing but an image, a myth; that this or these images are produced by	p 310
the unconscious, and induced in its very structure a false image that caught desire in its trap (the impossibility of concluding	p 313
Gisela Pankow's great deterritorialized subjects are led to discover the image of a family castle under the roots of the uprooted	p 315
of Modern Times and of the optimism of the final image. Neither term suits the film. Charles Chaplin in Modern Times	p 317
he is the stroke itself. ... That is why the final image is without optimism. One does not see what optimism would	p 317
breakthrough and the intense voyage—tires out and proposes the image of a subject-group that would become immediately reperved, with former	p 320
the unconscious, and we cannot even go along with the image of the partial objects that their inventor, Melanie Klein, proposes	p 324
the repression, since the latter is constantly inducing a false image of the thing it represses: illegitimate and transcendent uses of	p 339
means of which the conscious makes of the unconscious an image consonant with its wishes: we are still pious, psychoanalysis remains	p 339
are also continually closing up again, remodeling themselves in the image of subjugated groups: re-establishing interior limits, reforming a great break	p 349
means grasped by the libido as a magnified or impoverished image of the mother, but as the foreign, the nonmother, the	p 354
it has broken with the Holy Trinity as the Oedipal image, a neurotic or neuroticizing painting that makes the process into	p 370
IMAGE-MODELS 1	
the well-identified roles, the clearly distinct persons, in short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or	p 366
IMAGELESS 1	
the body. It is the body without an image. This imageless, organless body, the nonproductive, exists right there where it is	p 8
IMAGES 79	
desiring-production is trampled underfoot and reduced to (rabuttu sur) parental images, laid out step by step in accordance with supposed pre-oedipal	p 45
the patient's eyes went far beyond any sort of parental images. They eventually came to a total parting of the ways	p 46
Oedipus, a definable and differentiable ego in relation to parental images serving as co-ordinates (mother, father). There we have a triangulation	p 70
of this synthesis by introducing new global persons. These new images of persons are the sister and the spouse, after the homosexuality, an Oedipal castration, as well as complete objects, global images, and specific egos. We deny that these are productions of	p 71
go beyond a simplistic conception of Oedipus based on parental images, in order to define symbolic functions within a structure, it	p 74
founding of the universality of Oedipus beyond the variability of images; the fusing of desire even more strongly to law and	p 82
regarded as tending toward an undifferentiated value of its variable images, or toward the force of differentiation of its symbolic functions	p 82
the Oedipus ritual. Even if we go back from the images to the structure, from imaginary figures to symbolic functions, from	p 83
Even Oedipal psychoanalysis recognized the indifference of the effective parental images, the irreducibility of the response to the stimulation performed by	p 98
irreducibility of the response to the stimulation performed by these images. But it contented itself with understanding the response by starting	p 98
is the crowd, also defined oedipally, by means of parental images of a second order, this time collective; the encounter can	p 102
twentieth-century capitalist power), if only to see in them parental images of yet another order, associating the father and the mother	p 102
guilt, signification. Structural interpretation challenges all beliefs, rises above all images, and from the realm of the mother and the father	p 111
as actual factors that extend in fact beyond the familial images in the transference, as well as being archaic factors infinitely	p 128
spiral and traverse a series of explosions before extending into images, figures, and drawings. If the full body falls back on	p 154
signs, points-signs having several dimensions, flows-breaks or schizzes that form images through their coming together in a whole, but that do	p 241
that the signifier is overtaken toward the outside by figurative images, just as it is overtaken toward the inside by the	p 243
a figural dimension underneath, which gives rise to configurations of images that make use of words, making them flow and cutting	p 244
things, fabricating new unities, creating from nonfigurative figures configurations of images that form and then disintegrate. And these constellations are like	p 244
of organs, as they are sufficiently filled with the floating images constantly produced by capitalism. To pursue a remark of Henri	p 251
by capitalism. To pursue a remark of Henri Lefebvre's, these images do not initiate a making public of the private so	p 251
conjunction. They are nothing more nor less than configurations or images produced by the points-signs, the breaks-flows, the pure figures of	p 264
In this way capitalism fills its field of immanence with images: even destitution, despair, revolt—and on the other side, the	p 264
other side, the violence and the oppression of capital—become images of destitution, despair, revolt, violence, or oppression. But starting from	p 264
figurative figures or from the breaks-flows that produce them, these images will themselves be capable of figuring and reproducing only by	p 264
field that nonetheless determines this form. Private persons are therefore images of the second order, images of images—that is, simulacra	p 264
form. Private persons are therefore images of the second order, images of images—that is, simulacra that are thus endowed with	p 264
persons are therefore images of the second order, images of images—that is, simulacra that are thus endowed with an aptitude	p 264
are thus endowed with an aptitude for representing the first-order images of social persons. These private persons are formally delimited in	p 264
field, its breaks and flows. Private persons are an illusion, images of images or derivatives of derivatives. But in another sense	p 264
breaks and flows. Private persons are an illusion, images of images or derivatives of derivatives. But in another sense everything has	p 264
Father, mother, and child thus become the simulacrum of the images of capital (Mister Capital, Madame Earth, and their child the	p 264
and their child the Worker), with the result that these images are no longer recognized at all in the desire that	p 264
persons and that closes off his domain and scrambles his images. Everything is reduced to the father-mother-child triangle, which reverberates the	p 265
the answer daddy-mommy every time it is stimulated by the images of capital. In short, Oedipus arrives: it is born in	p 265
in the capitalist system of the application of first-order social images to the private familial images of the second order. It	p 265
the application of first-order social images to the private familial images of the second order. It is the aggregate of destination	p 265
the worker, all the machines and territorialities, all the social images of our society; but in the aggregate of destination, in	p 265
since everything has been applied to them. The reign of images is the new way in which capitalism utilizes the schizzes	p 265
which capitalism utilizes the schizzes and diverts the flows: composite images, images flattened onto other images, so that when this operation	p 265
capitalism utilizes the schizzes and diverts the flows: composite images, images flattened onto other images, so that when this operation reaches	p 265
and diverts the flows: composite images, images flattened onto other images, so that when this operation reaches its outcome the little	p 265
inhabited and lived, in the sense in which the social images produced by the decoded flows actually fall back on restricted	p 267
by the decoded flows actually fall back on restricted familial images invested by desire. It is at this point in the	p 267
its axiomatic, it makes the despot into one of its images. That is why Oedipus gathers up everything, everything is found	p 267
sense in which capital is already this result. Fetishes, idols, images, and simulacra—here we have the whole series: territorial fetishes	p 267
despotic idols or symbols, then everything is recapitulated in the images of capitalism, which shapes and reduces them to the Oedipal	p 267
high, is in reality the formal condition of the Oedipal images that will be deployed in the field of immanence left	p 268
a social field of immanence where the decoded flows produce images and level them down. Whence the two aspects of the	p 268
of civilized European man: the hypnosis and the reign of images, the torpor they spread; the hatred of life and of	p 268
the investment of the social field by desire: the familial images function only by opening onto social images to which they	p 269
desire: the familial images function only by opening onto social images to which they become coupled or which they confront in	p 269
investment of the capitalist field to apply all the social images to the simulacra of the restricted family, with the result	p 269
the statement relating only to the two orders of personal images, the collective agents of enunciation that for their part refer	p 271
is born of an application or a reduction to personalized images, which presupposes a social investment of a paranoid type—which	p 278
assassins, etc., instead of reducing it as usual to the images of daddy-mommy. Finally some relation to the outside! A whole	p 290

them in its own service and in another form, as images of capital. Marx summarizes the entire matter by saying that capitalism. And finally, it is this form that produces the images filling the capitalist field of immanence, the capitalist, the worker with myth and tragedy posited as their developments or projections). Images, nothing but images. What is left in the end is tragedy posited as their developments or projections). Images, nothing but images. What is left in the end is an intimate familial subject of representation, as well as the objects represented as images, and the formal relations between them all. Symbolic thus no our boredom, our life where nothing happens; nothing left but images that revolve within the infinite subjective representation. We will muster muster all our strength so as to believe in these images, from the depths of a structure that governs our relationships parents lay their fingers on them. To trace back from images to the structure would have little significance and would not nothing but an image, a myth; that this or these images are produced by an oedipalizing structure; that this structure acts self-criticism? It is the point where the structure, beyond the images that fill it and the Symbolic that conditions it within schizoanalysis is unaware of persons, aggregates, and laws, and of images, structures, and symbols. It is an orphan, just as it the simulacra to a point where they cease being artificial images to become indices of the new world. That is what in liberated desires, but ones that, like cadavers, feed on images. Death is not desired, but what is desired is dead not desired, but what is desired is dead, already dead: images. Everything labors in death, everything wishes for death. In truth with its real functioning: thus all the statues, the Oedipal images, the phantasmal mises en scene, the Symbolic of castration, the the flows-schizzes). Lawrence attacks the poverty of the immutable identical images, the figurative roles that are so many tourniquets cutting off	p 303 p 303 p 305 p 305 p 306 p 308 p 308 p 308 p 310 p 311 p 311 p 322 p 337 p 337 p 339 p 351
their reversals and their substitutions. The very form of these images, their configurations, and the whole of their possible relations are desire, to lines of vibration, and where the cross-sections of images give way to schizzes that constitute singular points, points-signs with the system, in such a way as to produce the images that come to fill the field of immanence peculiar to its axioms to suit its needs, that is filled with images and with images of images, through which desire is determined suit its needs, that is filled with images and with images of images, through which desire is determined to desire its needs, that is filled with images and with images of images, through which desire is determined to desire its own repression	p 366 p 366 p 367 p 372 p 372 p 372
IMAGINARISEE 1	
the enemy! Desiring-production is personalized, or rather personologized (personnologisee), imaginized (imaginarisee), structuralized. (We have seen that the real difference or frontier	p 55
IMAGINARIZED 1	
is the enemy! Desiring-production is personalized, or rather personologized (personnologisee), imaginized (imaginarisee), structuralized. (We have seen that the real difference or	p 55
IMAGINARY 69	
a rupture or intrusion, having nothing to do with an imaginary relationship with the ego; rather, it is a relationship with extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that functions as a double of reality, as though Capitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to father-mother, but grandma, that's psychosis.) Finally, the distinction between the Imaginary and the Symbolic permits the emergence of an Oedipal structure	p 25 p 25 p 34 p 52
into a kind of universal Catholic symbol, beyond all the imaginary modalities. It makes Oedipus into a referential axis not only superficial and petty, as if it applied solely to an imaginary Oedipus and aimed at the role of parental figures, without the real difference be between Oedipus, structural as well as imaginary, and something else that all the Oedipuses crush and repress itself, beyond or beneath the Symbolic as well as the Imaginary? We in no way claim to be taking up an it imagines or represents; it engineers, it is machinic. Neither imaginary nor symbolic, it is the Real in itself, the impossible the individual fantasy fitted the whole of this field over imaginary givens. If this first distinction is drawn out, we see existing social field, but apprehends it in the form of imaginary qualities that confer on it a kind of transcendence or die, says the general, since the Army is immortal? The imaginary dimension of the individual fantasy has a decisive importance over subject-groups and subjugated groups, with Oedipus and castration forming the imaginary structure under which members of the subjugated groups are induced	p 52 p 52 p 52 p 53 p 53 p 62 p 62 p 62 p 64
Oedipus, or you will fall into the neurotic night of imaginary identifications. Either you will follow the lines of the triangle Oedipus of itself had two poles: one pole characterized by imaginary figures that lend themselves to a process of identification, and gap in the Symbolic would bring us back to the Imaginary, and inversely that imaginary drive or confusions would lead us would bring us back to the Imaginary, and inversely that imaginary drive or confusions would lead us to the structure! As nature, any border line, any limit at all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between	p 79 p 82 p 83 p 83 p 83
difference in nature is not between the Symbolic and the Imaginary, but between the real machinic (machinique) element, which constitutes desiring-production	p 83
element, which constitutes desiring-production, and the structural whole of the Imaginary and the Symbolic, which merely forms a myth and its whether this last use borrows from the paths of the Imaginary or the values of the Symbolic. It would also be we go back from the images to the structure, from imaginary figures to symbolic functions, from the father to the law are referred to the other Oedipal pole, the pole of imaginary identifications within the maternal undifferentiated. The law of the double the entire historicopolitical theme gets interpreted as a constellation of imaginary identifications depending on Oedipus, or on that which the subject	p 83 p 83 p 83 p 83 p 90 p 90
delirium would derive, as so many glittering reflections in an imaginary mirror? Is the trinitary formula for the schizo—which leads Lacan's disciples, when they take up the distinction between the Imaginary and the Symbolic, when they oppose the name of the state of familial relations and constellations where the Real, the Imaginary, and the Symbolic intermingle. In this conception, the metaphysical and	p 91 p 92 p 99
the libido's direct investments of the social field as simple imaginary dependencies on Oedipus, where it becomes necessary to denounce a rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic rather than structural—an unconscious	p 103 p 109
use. This restrictive use in its turn has two poles, imaginary and symbolic, since the only choice it permits is between permits is between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates this time how	p 110 p 110
Complete Object, the Great Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only the transference	p 121
watch out—a structural Oedipus, and this time it isn't imaginary! The same is true of the psychoanalysts in Africa who still, since the structural constant is discovered only through its imaginary variations, attesting to the need for a symbolic foreclosure (the the oedipalists have no difficulty in demonstrating that these are imaginary variations of one and the same structural constant, different figures the famous two poles, the pre-oedipal maternal pole of the Imaginary, and the Oedipal paternal pole of the structural, both on projected onto a primordial beginning, a mythical matrix as the imaginary limit. How can this nightmare be imagined: the invasion of invested by desire. It is at this point in the Imaginary that Oedipus is constituted, at the same time as it the categories imagined in the earlier social formation, since the imaginary Oedipus results from such a becoming and not the inverse is filled and carried to completion only by becoming the imaginary Oedipus of the capitalist machine. The despotic machine preserved the makes the displaced limit pass between the Symbolic and the Imaginary, between symbolic castration and imaginary Oedipus. For castration in the	p 170 p 171 p 174 p 174 p 176 p 267 p 267 p 267 p 268
between the Symbolic and the Imaginary, between symbolic castration and imaginary Oedipus. For castration in the order of the despotic signifier	p 268
fell back into its hole. From the Symbolic to the Imaginary, from castration to Oedipus, and from the despotic age to clinical sense of the term, makes us spectators to the imaginary birth of the mass phenomenon, and does so at a that desiring-machines belong to the domain of dreams or the Imaginary, and that they stand in for the other machines. There objective, when it becomes subjective infinite—that is to say, imaginary—effectively loses all consistency, unless it is supported by a subjective representation. The series of this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely because the theater symbolic signifier that is embodied in the signifieds of the Imaginary—Oedipus as a universal metaphor. Why the theater? How bizarre the condition of a universal metaphoric structural relation, whence the imaginary place and interplay of persons derives; and inversely, the	p 281 p 287 p 305 p 306 p 306 p 307

theater	
but between the two poles of subjective representation, as infinite imaginary representation, and as finite structural representation. Thereafter	p 307
it is possible	
possible to oppose these two aspects to each other, the imaginary variations that tend toward the night of the indeterminate or	p 307
of subjective representation. Oedipus can always be consigned to the Imaginary, but no matter, it will be encountered again, stronger and	p 307
has been played out in advance: Oedipus and castration, the Imaginary and the Symbolic, the great lesson of the inadequacy of	p 308
turn, like the analytic squirrel, inside the wheel of the Imaginary and the Symbolic; he refuses to be caught up in	p 308
Symbolic; he refuses to be caught up in the Oedipal Imaginary and the oedipalizing structure, the imaginary identity of persons and	p 308
up in the Oedipal Imaginary and the oedipalizing structure, the imaginary identity of persons and the structural unity of machines, everywhere	p 308
round itself. What is the use of going from the imaginary dual order to the symbolic third (or fourth), if the	p 308
when the family imposes on them a personal unity with imaginary signifieds that distribute, that vacuolize lack in an aggregate of	p 308
Oedipal structure. He shows on the contrary that Oedipus is imaginary, nothing but an image, a myth; that this or these	p 310
it reproduces the element of castration, which itself is not imaginary but symbolic. There we have the three major planes of	p 310
structuration, which correspond to the molar aggregates: Oedipus as the imaginary reterritorialization of private man, produced under the	p 310
structural conditions of	
themselves that function through the father? Psychoanalysis settles on the imaginary and structural representatives of reterritorialization, while	p 316
schizoanalysis follows the machinic	
when they claim to double the real object with an imaginary object; and better a how-to-interpret-your-dreams book than a psychoanalysis of	p 322
all these machines, however, whether they be real, symbolic, or imaginary, must indeed intervene in a specific way—but as functional	p 322
certain threshold of dispersion that no longer permits either their imaginary identity or their structural unity to subsist. (These instances still	p 323
in yourself: the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more	p 334
than	
for extending the familial co-ordinates beyond their real and even imaginary domain. It is not by chance that institutional analysis has	p 359
codes and their signifiers, the axiomatics and their structures, the imaginary figures that come to occupy them as well as the	p 370
the other neurotic-Oedipal; the one abstract and nonfigurative, the other imaginary; but also the one really concrete, the other symbolic; the	p 381
IMAGINATION	1
its symbolic functions. When one draws nearer to the material imagination, the differential function diminishes, one tends toward equivalences;	p 82
when one	
IMAGINATIONS	1
nature of desire: we condemn desire to vague dreams or imaginations that are merely conscious expressions of it; we relate it	p 107
IMAGINE	4
your mother's— Let me think! I cried. At least I imagine that's how it was. Take your time, said the sergeant	p 14
my mother's the Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the talking	p 14
so molded by Oedipus that we find it hard to imagine another use, and even the three familial neuroses do not	p 76
a career a l'americaine, with abrupt mutations, just as we imagine such a career to be: Gregory Bateson begins by fleeing	p 236
IMAGINED	2
matrix as the imaginary limit. How can this nightmare be imagined: the invasion of the socius by noncoded flows that move	p 176
becoming or this constitution does not develop under the categories imagined in the earlier social formation, since the imaginary Oedipus	p 267
results	
IMAGINES	3
than personal, it does not symbolize any more than it imagines or represents; it engineers, it is machinic. Neither imaginary nor	p 53
determined by the legal and legalized institutions in which it imagines itself, to the point where, even in its perversions, the	p 63
the real parents, nor even the parents as the child imagines them. Such is also the case, and all the more	p 92
IMAGO	1
when they oppose the name of the father to the imago, and the foreclosure concerning the signifier to a real deficiency	p 92
IMBRICATED	2
imperial formation, and mutually adjust insofar as the one is imbricated into the other, but the new inscription cements the whole	p 199
expresses. It is no longer content to overcode maintained and imbricated territorialities; it must constitute, invent codes for the decoded flows	p 221
IMBRICATING	1
archaisms having a perfectly current function, our modern way of imbricating, of sectioning off, of reintroducing code fragments, resuscitating	p 257
old codes	
IMITATE	1
no longer be equaled, but that one cannot help but imitate. The Egyptian's melancholy warning to the Greeks echoes through history	p 218
IMITATION	1
and constitutes the sign, which is not a resemblance or imitation, nor an effect of a signifier, but rather a position	p 189
IMITATOR	1
the things they signify, and far from being a mere imitator, the artisan of the signs accomplishes a work that calls	p 189
IMMACULATE	1
it is only through desire that we bring about the immaculate conception. Everything is said in these pages from Miller: Oedipus	p 299
IMMANENCE	37
the syntheses of consciousness. In the name of transcendental philosophy (immanence of criteria), he therefore denounced the transcendent	p 75
use of syntheses	
so as to rediscover a transcendental unconscious defined by the immanence of its criteria, and a corresponding practice that we shall	p 75
respect to the minimal elements of the sign within the immanence of language, without showing how the domination is exercised through	p 207
reconstruct the Urstaat from the elements they found in the immanence of the objective Roman world, and the purists, who wanted	p 222
The two taken together constitute humanism: cynicism is the physical immanence of the social field, and piety is the maintenance of	p 225
understood only from the viewpoint of capitalism's entire field of immanence, and by taking into account the conditions under which a	p 228
understanding so much as it expresses the capitalist field of immanence, the apparent objective movement where the lower or subordinate	p 229
form	
the flow. In this respect already the field of social immanence.. as revealed under the withdrawal and the transformation of the	p 230
of a continuity within the absolute break. In the expanded immanence of the system, the limit tends to reconstitute in its	p 231
discover a new determination of the properly capitalist field of immanence: not only the interplay of the relations and differential coefficients	p 235
three segments that also define the three aspects of its immanence: (1) the one that extracts human surplus value on the	p 237
indeed holds together and functions, and perpetually fulfills its own immanence. In this manner it is indeed the global object of	p 239
its consecutive decomposition into minimal elements within a field of immanence uncovered by the withdrawal of the despot—all this is	p 240
it is realized or becomes concrete within the field of immanence peculiar to capitalism itself, with the appearance of the technical	p 240
Saussurian linguistics, for example, in effect discovers a field of immanence constituted by value—i.e., by the system of relations	p 241

signifier; but apart from the fact that this field of immanence still presupposes the transcendence of the signifier, which uncovers the privileged reference. Because it describes a pure field of algebraic immanence that no longer allows any surveillance on the part of axiom to the previous ones. Capitalism defines a field of immanence and never ceases to fully occupy this field. But this And monetarization everywhere comes to fill the abyss of capitalist immanence, introducing there, as Schmitt says, a deformation, a convulsion, an	p 242 p 242 p 250 p 250
axiomatic: the way in which this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still more axioms capacity it is sufficient to fill the capitalist field of immanence. And in point of fact, something new occurs with the from the sphere of production. But the bourgeois field of immanence—as delimited by the conjunction of the decoded flows, the on the full body of capital-money: it has realized the immanence, it has rendered concrete the abstract as such and has But the imperturbable modern axiomatic, from the depths of its immanence, reproduces the transcendence of the Urstaat as its internalized limit	p 251 p 254 p 254 p 261 p 261
capitalist representation, because this identity is universally realized in the immanence of this order and in the fluxion of the decoded is stronger than any other, because, by means of the immanence and the decoding, antiproduction has spread throughout all of production of labor. In this way capitalism fills its field of immanence with images: even destitution, despair, revolt—and on the other Oedipal images that will be deployed in the field of immanence left uncovered by the withdrawal of the signifier. I reach on high, which gives way to a social field of immanence where the decoded flows produce images and level them down form that produces the images filling the capitalist field of immanence, the capitalist, the worker, etc. In other terms, capitalism indeed how it brought about this agency's effusion in the full immanence of its own system: the full body, having become that have seen how the capitalist machine constituted a system of immanence bordered by a great mutant flow, nonpossessive and nonpossessed, flowing	p 262 p 262 p 264 p 268 p 268 p 303 p 335 p 346
produce the images that come to fill the field of immanence peculiar to this system or this aggregate. the other by on what foundations this aggregate operated: a whole field of immanence that is reproduced on an always larger scale, that is of capitalism (surplus value as the first aspect of its immanence), a ruling class that is all the more ruthless as limits as the second aspect of the capitalist field of immanence, defined by the circular relationship great flux of financing—reflux repression of desire (antiproduction as the third aspect of capitalist immanence, expressing the twofold nature of capitalism: production for production's sake	p 367 p 372 p 372 p 372 p 373
IMMANENT 45	
a cycle whose relationship to desire is that of an immanent principle. That is why desiring-production is the principal concern of he termed the critical revolution. Kant intended to discover criteria immanent to understanding so as to distinguish the legitimate and the to us an unknown force of the disjunctive synthesis, an immanent use that would no longer be exclusive or restrictive, but synthesis: it too is capable of two uses, the one immanent, the other transcendent. And here again, why does psychoanalysis reinforce a firm principle only if we have at our disposal immanent criteria capable of determining the legitimate uses, as opposed to Analysis termed transcendental is precisely the determination of these criteria, immanent to the field of the unconscious, insofar as they are for the cure. Thus we have already seen how the immanent criteria of desiring-production permitted a definition of legitimate uses of contrasting reversion: restoring the syntheses of the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs	p 5 p 75 p 76 p 78 p 109 p 109 p 110 p 112
first great movement of deterritorialization on the primitive communes. The immanent unity of the earth as the immobile motor gives way the father and genitor, is himself a high intensive part, immanent to the placenta, inseparable from the twinning, which relates him of desire, whose use and functioning schizoanalysis discovers in their immanent relationship with social machines. The unconscious does not speak, it	p 146 p 158 p 180
law had nothing to do with a natural, harmonious, and immanent totality, but that it acted as an eminent formal unity imposes—superimposes—a plane of subordination on their plane of immanent connotation? The signifier is the sign that has become a signifier. In vain will the signifier be immersed in the immanent system of language (la langue), or be used to clear or seek to become later: a guarantee against despotism, an immanent principle that unites the parts into a whole, that makes not able to conceive a law of organization that is immanent in the universe: they need to posit and internalize this as an abstraction (the overcoding eminent unity). It assumes its immanent concrete existence only in the subsequent forms that cause it can a whole to which it will render its law immanent. It is no longer the pure signifier that regulates its primordial Urstaat on the new state of things, rendering it immanent to the new system insofar as possible, making it interior of the differential relation as a conjunction that defines the immanent social field particular to capitalism, and confers on the abstraction well only providing they break down, crises being the means immanent to the capitalist mode of production. If capitalism is the ever widening circle of capitalism is completed, while reproducing its immanent limits on an ever larger scale, only if the surplus but by the incommensurability between two flows that are nonetheless immanent to each other, by the disparity between the two aspects having no assignable exterior limit, and where capitalism reproduces its immanent limits on an ever widening and more comprehensive scale.	p 198 p 206 p 206 p 212 p 219 p 220 p 221 p 221 p 227 p 230 p 234 p 237 p 239
Hence by the following: that he tends to fashion a purely immanent theory of language that shatters the double game of the or displace this limit, by substituting for it its own immanent relative limits, which it continually reproduces on a widened scale schizophrenic realities, but they exist and function only within the immanent axiomatic that exorcises and repels this reality. The language of this absolute limit or are content to displace a relative immanent limit that will reconstitute itself further along; on whether controlling of surplus value—these constitute the three aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss of	p 242 p 246 p 246 p 247 p 250
Urstaat: from being at first the transcendent unity, it becomes immanent to the field of social forces, enters into their service had the effect of making the State more and more immanent and subordinate to the actual field of forces; but precisely is continually confronting limits and barriers that are interior and immanent to itself, and that, precisely because they are immanent, let and immanent to itself, and that, precisely because they are immanent, let themselves be overcome only provided they are reproduced on and appropriating their surplus labor. The third is the modern immanent machine, which consists in decoding the flows on the full what it decodes to pass beyond the wall of its immanent regulations and beyond its transcendental resurrections. Each type of social is continually repelling and exorcising, while capitalism itself produces its immanent limits, which it never ceases to displace and enlarge. But signifier taken in a maximum that distributes lack, and an immanent system of relations between minimal elements that come to fill for a field of forces that is more and more immanent, more and more internalized: this describes the evolution of the be doubly exorcised, doubly displaced, once by the position of immanent limits that capitalism does not cease to reproduce on an from matter as intensity=0. The body without organs is the immanent substance, in the most Spinozist sense of the word; and everywhere it mixes antiproduction with the productive forces in the immanent reproduction of its own always widened limits (the axiomatic).	p 252 p 252 p 259 p 259 p 261 p 262 p 266 p 268 p 268 p 304 p 327 p 335
The life, but it effuses all the more, throughout all the immanent combinations it forms with this same life. Absorbed, diffuse, immanent immanent combinations it forms with this same life. Absorbed, diffuse, immanent death is the condition formed by the signifier in capitalism and becomes an instinct; that is, it effuses in the immanent system where each act of production is inextricably linked to for as soon as this formation becomes conscious of its immanent disintegration in the individuals who compose it, these same individuals	p 335 p 335 p 337 p 368
IMMATERIAL 2	
with what supports them. Or rather, isn't the support completely immaterial to these signs? The support is the body without organs this point of dispersion of the two arguments, it becomes immaterial whether one says that machines are organs, or organs, machines	p 38 p 285
IMMEASURABLY 1	
at the head of its discussions, and which expresses an immeasurably ancient relation valid in all forms of society, nevertheless achieves	p 302
IMMEDIATE 17	
say it. ... Other main examples suggest themselves to the mind. Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture examples suggest themselves to the mind. Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed continuous communication with redeparture. Same thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same thing with delayed redeparture. Immediate discontinuous communication with continuous communication with immediate redeparture. Same thing with delayed redeparture. Immediate discontinuous communication with	p 12 p 12 p 12 p 12

immediate redeparture. Same thing with delayed redeparture	
redeparture. Same thing with delayed redeparture. Immediate discontinuous communication with immediate redeparture. Same thing with	p 12
delayed redeparture. Delayed discontinuous communication with	
redeparture. Same thing with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Same thing with	p 12
delayed redeparture. Thus the schizophrenic, the	
artist stores up his treasures so as to create an immediate explosion, and that is why, to his way of thinking	p 32
related to the parents from the point of view of immediate production, but that is ascribed to them (with either love	p 48
the unconscious itself, and the collective mechanisms that have an immediate bearing on the unconscious: in particular, the entire interplay	p 49
between	
lacunae, the passages, and the articulations. Structures exist in the immediate impossible real. As Witold Grombrowicz says, the structuralists	p 97
search for	
culture. As for myself, I look for them in the immediate reality. My way of seeing things was in direct relationship	p 97
repressed, mediated by the family, in order to attain the immediate productive unconscious. Yes, the family is a stimulus—but a	p 98
chains, and his meditations, is already caught up in an immediate desiring-production where the parents play the role of partial objects	p 100
outflanks them on all sides, and places desire in an immediate relationship with a historical and social reality. It is true	p 100
from being an appearance assumed by exchange, debt is the immediate effect or the direct means of the territorial and corporal	p 190
end, the thing in motion never quite reaches what the immediate future has in store for it; it is endlessly delayed	p 231
least a part of this group, becomes aware of the immediate possibility of a proletarian revolution that would not follow the	p 377
IMMEDIATELY	17
such thing as relatively independent spheres or circuits: production is immediately consumption and a recording process (enregistrement),	p 4
without any sort of	
of pain. Everything is production, since the recording processes are immediately consumed, immediately consummated, and these	p 4
consumptions directly reproduced. This is	
Everything is production, since the recording processes are immediately consumed, immediately consummated, and these consumptions	p 4
directly reproduced. This is the first	
of self-enjoyment. Doubtless all desiring-production is, in and of itself, immediately consumption and consummation, and therefore, sensual	p 16
pleasure. But this is	
lives its every intensity, consumes it? And shouldn't this question immediately compel us to raise another one, which at first glance	p 20
under determinate conditions. We maintain that the social field is immediately invested by desire, that it is the historically determined product	p 29
and from the very first days of his life, he immediately begins having an amazing nonfamilial experience that psychoanalysis has completely	p 47
unconscious where the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination	p 58
of the first	
the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of the first argument	p 58
would	
afterward or a beyond that desire was incapable of investing immediately. He then became rather indifferent to the fact that this	p 58
once again to confront psychosis directly, however, the family was immediately reopened in extension, and was in itself considered as the	p 93
of wealth, abstract and subjective, industrial and deterritorialized, only by immediately reterritorializing it in the private ownership of the means	p 259
of	
into these forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of desire and of its	p 287
own	
have to do with a properly sexual energy is not immediately clear: either they are assigned to the molecular order that	p 291
machinery, irreducible to the world of objective representation (Vorstellung); but immediately the reduction of the machine to structure, the	p 306
identification of	
and proposes the image of a subject-group that would become immediately reperved, with former schizos guiding the most recent ones,	p 320
and	
is recognized as having a primary social content that is immediately adequate. The two poles are defined, the one by the	p 366
IMMEMORIAL	3
All they did was kill a dead man, from time immemorial. The fruits of the news of the death of God	p 107
although in another sense it is already there from time immemorial). Marcel Griaule describes how, among the Dogons, something is produced	p 155
one economic and political, where alliance is there from time immemorial, combining and declining itself with the extended filiative lineages	p 155
that	
IMMENSE	15
thing, an endless flux, flowing from something not unlike the immense thigh of a pig. The term hyle in fact designates	p 36
following a transversal that runs through the whole work; an immense flow that each partial object produces and cuts again, reproduces	p 69
catatonic bodies have fallen into the river like lead weights, immense transfixed hippopotamuses who will not come back up to the	p 136
or attracts them: vaginas riveted on the woman's body, an immense penis shared by the men, an independent anus that assigns	p 142
debts, the parcels of destiny—finds itself taken into an immense machinery that renders the debt infinite and no longer forms	p 192
merely affiliated with the direct filiation. It is like an immense right of the first-born over all filiations, an immense right	p 196
an immense right of the first-born over all filiations, an immense right of the wedding night over all alliances. The filiative	p 196
the Third World that has succeeded and has preserved its immense zones of underdevelopment.) And if it is true that the	p 231
they come from modern industries and plantations that generate an immense surplus value, to a point where it is no longer	p 231
a purchasing power determined as income. The first is the immense deterritorialized flow that constitutes the full body of capital. An	p 237
true alternative without assuming all these problems resolved beforehand? The immense accomplishment of Lenin and the Russian	p 256
Revolution was to have	
in desire as well, it would seem. (It was an immense step forward for Adam Smith to throw out every limiting	p 258
that break through representation, traversing it through and through: an immense expanse of shade extended beneath the level of	p 299
representation. And	
person, who escapes psychoanalysis; the whole of psychoanalysis is an immense perversion, a drug, a radical break with reality, starting with	p 313
at ease, among stable things. They know nothing of this immense flight that transports them, ignorant of themselves, in the monotonous	p 341
IMMERSED	7
else, beyond or behind or below these problems, rather than immersed in them. And wherever he is, there are problems, insurmountable	p 23
or the master signifier. In vain will the signifier be immersed in the immanent system of language (la langue), or be	p 206
into which the father and the child are plunged, simultaneously immersed. Let us again consider the example of the Marquesans, as	p 275
field in which both the family and they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From	p 275
as a subaggregate are at one and the same time immersed. The primacy of the social field as the terminus of	p 276
means who took revolutionary flight, but who later finds himself immersed in dreams of a Great America, and then in search	p 277
a biological, social, and historical field where we are equally immersed or with which we communicate. The persons to whom our	p 293
IMMERSING	1
residue to submit to a long voyage before burying or immersing it. If present-day ethnologists are again evincing a lively interest	p 182
IMMOBILE	16
them, biunivocalizes them, and uses the bricks as so many immobile units for the construction of an imperial Great Wall of	p 40
against it, sometimes with an extreme violence. Then they become immobile, silent, they retreat to the body without organs, still a	p 135
machine, irrespective of any metaphor, inasmuch as it exhibits an immobile motor and undertakes a variety of interventions: flows are set	p 141
nothing must escape coding. The primitive territorial machine, with its immobile motor, the earth, is already a social machine, a megamachine	p 142
primitive communes. The immanent unity of the earth as the immobile motor gives way to a transcendent unity of an altogether	p 146
functional pyramid that has the despot at its apex, an immobile motor, with the bureaucratic apparatus as its lateral surface and	p 194

of a second inscription by which the new full body—immobile, monumental, immutable—appropriates all the forces and agents of production and finite blocks—finds himself dismissed by the deity, the immobile organizer of the bricks and of their infinite circuit. 7	p 198
Lenz's outing in the mountains and under the stars, the immobile voyage in intensities on the body without organs. As to	p 200
does not necessarily imply great movements in extension; it becomes immobile, in a room and on a body without organs—an	p 292
material elements of the schizophrenic desiring-machines: the one as the immobile motor, the others as the working parts; the one as	p 319
the desiring-machine, one sees the same catatonic inspired by the immobile motor that forces him to put aside his organs, to	p 327
desires, by virtue of the body without organs or the immobile motor, and there is also life that desires, by virtue	p 329
under the preceding conditions—i.e., without ceasing to be immobile and without forming an organism—attracts the organs to the	p 329
the desiring-machines, with their three parts: the working parts, the immobile motor, the adjacent part; their three forms of energy: Libido	p 338
ever quickening steps that lead them impersonally in a great immobile movement. An escape in advance of the escape. [Consider the	p 341
IMMOBILIZE 1	
motor that forces him to put aside his organs, to immobilize them, to silence them, but also, impelled by the working	p 329
IMMOBILIZING 1	
and that delegate their representatives in the unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging	p 338
them, cornering them	
IMMOLATION 1	
is now, by a critical irony, being given its poetic immolation, its mythos, through a kind of writing which, because it	p 298
IMMORTAL 4	
if I die, says the general, since the Army is immortal? The imaginary dimension of the individual fantasy has a decisive	p 62
the procedures of the law, that leaves us wondering. The immortal father of Celine's Death on the Installment Plan (Mort a	p 114
develops a mythical Weismannism, where the germinative plasma forms an immortal and continuous lineage that does not depend on bodies;	p 158
on	
system, which feels and pretends to be all the more immortal; the phenomena of group superegoization, narcissism, and hierarchy—the	p 348
mechanisms	
IMMORTALITY 3	
qualities that confer on it a kind of transcendence or immortality under the shelter of which the individual, the ego, plays	p 62
a decisive importance over the death instinct, insofar as the immortality conferred on the existing social order carried into the ego	p 62
or his children that the capitalist works, but for the immortality of the system. A violence without purpose, a joy, a	p 346
IMMOVABLE 1	
one expects of a table. Heavy, cumbersome, it was virtually immovable. One didn't know how to handle it (mentally or physically)	p 6
IMMUTABLE 3	
surface. Whereas the either/or claims to mark decisive choices between immutable terms (the alternative: either this or that), the schizophrenic	p 12
either	
second inscription by which the new full body—immobile, monumental, immutable—appropriates all the forces and agents of production; but	p 198
this	
nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of the immutable identical images, the figurative roles that are so many	p 351
tourniquets	
IMPAIRS 1	
contradictions, and of the contradiction in principle. But no passage impairs or suppresses the difference in nature between the two, nomadism	p 278
IMPASSE 16	
than opening onto polyvocal connections, confines itself to a univocal impasse. All the chains of the unconscious are biunivocalized,	p 54
linearized, suspended	
It seems to us that the double bind, the double impasse, is instead a common situation, oedipalizing par excellence. And although	p 79
to be normative. On either side is Oedipus, the double impasse. And if a schizo is produced here as an entity	p 80
himself was acutely aware of Oedipus's inseparability from a double impasse into which he was precipitating the unconscious. Thus in the	p 80
invoked a structural Oedipus to create and shut the double impasse. to lead us back to the question of the father	p 82
solution. It is solely a question of a correlative double impasse, a swing of a pendulum responsible for sweeping away the	p 83
familialism in extension is ever present, conforming to the double impasse of an extended Oedipus, just as much in the diagnostic	p 94
Oedipus's method: a paralogism of the double bind, the double impasse. (Or, in line with a suggestion made by Henri Gobard	p 110
energy—that actualizes Oedipus and engages desire in this requisite impasse, organized by the repressive society. Reich was the first to	p 118
process, they never cease falling to do so. The neurotic impasse again closes—the daddy-mommy of oedipalization, America, the return to	p 133
operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus the link between representation-belief and the	p 296
family is not	
double bind. All of production is conducted into the double impasse of subjective representation. Oedipus can always be consigned to the	p 307
Oedipus: Oedipus necessarily operates in the form of this double impasse. We are told that Oedipus in its turn must be	p 311
his own daddy, his own mommy. For example, Bateson's double impasse or double bind: where is there a father who doesn't	p 360
schizophrenic. We have seen in this sense that the double impasse in no way defined a specific schizophrenogenic mechanism, but merely	p 360
the whole of its extension. If there is a veritable impasse, a veritable contradiction, it is the one into which the	p 360
IMPASSES 8	
in its unadapted neurotic stases that block desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where an	p 103
established order	
delirium oscillated more between its two poles. But through the impasses and the triangles a schizophrenic flow moves, irresistibly; sperm,	p 133
river	
not yet trapped, not yet introduced into a set of impasses, the flows have lost none of their polyvocality, and the	p 184
function, depending on whether it engages desire in the Oedipal impasses of the couple and the family in the service of	p 293
and the structural unity of machines, everywhere knocking against the impasses of a molar representation that the family closes round itself	p 308
Ceylon. The only thing that can save us from these impasses is an effective politicization of psychiatry. And doubtless, with R	p 320
finite aggregate of destination, where the destination finds nothing but impasses and blockages consonant with the mechanisms of psychic	p 356
and social	
produce neurotics by means of its oedipalization, its system of impasses, its delegated psychic repression, without which social repression	p 361
would never	
IMPASSIBLE 1	
machines into the wings, behind a limit that has become impassible (exactly as in fantasy the machines are there, but behind	p 307
IMPEDES 1	
territorial machine makes use of scission to exorcise fusion, and impedes the concentration of power by maintaining the organs of chieftainry	p 152
IMPEL 1	

one inherits in terms of the laws of social reproduction, impel the libido to invest a given socius as a full	p 346
IMPELLED 2	
the intermediary of Oedipus; on the contrary, alliance articulates them, impelled by the action of the local lines and their non-oedipal his organs, to immobilize them, to silence them, but also, impelled by the working parts that work in an autonomous or	p 165 p 329
IMPELS 1	
and decomposes the chains into signs that have nothing that impels them to become signifying. The one vocation of the sign	p 39
IMPERATIVE 2	
designates the customary maternal dialects, while the other designates the imperative law of the language of the father. The ambiguity of nineteenth-century psychiatry had wanted to organize in the asylum—the imperative fiction of the family, Reason-the-father and madness-the-child or minor, the	p 174 p 271
IMPERCEPTIBLY 1	
within the process of constitution. In fact, we have passed imperceptibly into a domain of the production of recording, whose law	p 12
IMPERIAL 39	
as so many immobile units for the construction of an imperial Great Wall of China. But the schizo continually detaches them	p 40
as though the savages themselves sensed the rise of the imperial Barbarian, who will come nonetheless from without and will overcode	p 153
to distinguish those protoclasses from the castes organized by the imperial machine and from the rankings distributed by the segmentary primitive	p 153
as castes are inseparable from the overcoding practiced by the imperial State, while classes are relative to the process of an capitalist formation; furthermore, they imply certain archaisms borrowed from the imperial barbarian formations—in particular, the position of the transcendent object	p 177
and direct filiation are mobilized, we are talking about the imperial barbarian formation or the despotic machine. And this holds true with preceding empires or not, since throughout these vicissitudes the imperial formation is always defined by a certain type of code	p 193 p 193
earth as an object and subjects men to the new imperial inscription, to the new full body, to the new socius	p 195
are only able to fix the precise moment of the imperial formation as that of the new exogenous alliance, not only	p 195
surplus value, tributes, generalized servitude. Two inscriptions coexist in the imperial formation, and mutually adjust insofar as the one is imbricated	p 199
they do not need to speak the same language). The imperial inscription countersects all the alliances and filiations, prolongs them, makes the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest with the mother of representation when it ceases to be territorial and becomes imperial. First of all, we have the impression that the elements cell from one locus of representation to another. In the imperial formation, incest has ceased being the displaced represented of desire the repression of desire.) With incest's new position in the imperial formation, we are therefore speaking only of a migration in the most ancient authors saw this clearly); it is the imperial formation that makes graphism into a system of writing in Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything is written in the	p 199 p 200 p 201 p 201 p 202 p 202 p 202
the differences between these two forms of representation, territorial and imperial. In the first place, territorial representation is made up of overwhelmed in a new destiny, with the despotic machine and imperial representation. In the first place, graphism aligns itself on the body. No water will ever cleanse the signifier of its imperial origin: the signifying master or the master signifier. In vain sperm and excrement. One might think that the system of imperial representation was, in spite of everything, milder than that of judgment and an application directed at the rebellious parts. The imperial barbarian law possesses instead two features that are in opposition late Roman emperors, and the juridical form will accompany the imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian	p 203 p 205 p 206 p 211 p 212 p 213
debt. As vengeance, and a vengeance exercised in advance, the imperial barbarian law crushes the whole primitive interplay of action, the he shows precisely how punishment becomes a vengeance in the imperial formations, a tremendous quantity of freedom must have been expelled	p 213 p 213
Nada! The order of law as it appears in the imperial formation, and as it will evolve later, indeed have something	p 214
be a position of desire, in order to become this imperial sign, a universal castration that welds desire to the law	p 214
be sure, but its becoming and its destiny in the imperial formation as Nietzsche analyzes it. And according to his prophecy	p 215
Oedipus begins its cellular, ovular migration in the system of imperial representation: from being at first the displaced represented of desire comes back to us from all quarters the discovery of imperial machines that preceded the traditional historical forms, machines characterized by	p 215 p 217
passing back and forth between alliance and filiation. But the imperial myth of the origin expresses something else: the divergence of by filiation. Jean-Pierre Vernant shows in this way that the imperial myths are not able to conceive a law of organization	p 219 p 219
the despotic State is the abstraction that is realized—in imperial formations, to be sure—only as an abstraction (the overcoding the despot—all this is evidence that writing belongs to imperial despotic representation. Once this is said, what exactly is meant that others use to establish a new terrorism, diverting Lacan's imperial discourse into a university discourse characterized by a pure scientificity	p 220 p 240 p 244
full body of the earth. The second is the transcendent imperial machine, which consists in overcoding the flows on the full symbolically occupied but not lived or inhabited, inasmuch as the imperial incest effects an overcoding that in turn surveys the entire the full body of the despot and to the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in	p 261 p 266 p 301
inasmuch as capitalism reproduces and revives the archaism of the imperial symbol or the vanished despot. All three are necessary—precisely	p 310
IMPERIALISM 11	
daddy-mommy-me. We may well ponder the possibility that the analytic imperialism of the Oedipus complex led Freud to rediscover, and to all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus Oedipus restrained is the figure of the daddy-mommy-me	p 23 p 51
it correct to present things in this way? Did the imperialism of Oedipus require only the renunciation of biological realism? Or was it affirmed with as much passion and resolution. The imperialism of Oedipus is founded here on an absence. After all psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the imperialism of Oedipus are dangerous deviants, leftists who ought to be	p 54 p 58 p 108
witness for a vanished despot who still functions in modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the access to a modern and functional understanding of language. The imperialism of the signifier does not take us beyond the question opposition to despotism. But from the beginning it expresses the imperialism of the signifier that produces its signifieds as effects that it is this whole constellation of the new alliance—the imperialism of the signifier, the metaphorical or metonymic necessity of the spheres of consumption and investment: advertising, civil government, militarism, and imperialism. The role of the State in this regard, within the	p 207 p 208 p 213 p 215 p 235
through which desire is determined to desire its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as	p 372
IMPERIOUS 1	
sensuality is doubtless more violent, give their material pleasure certain imperious localizations. The second group would shock most people by their	p 70
IMPERISHABLE 1	
or distributed-consumption type. (The chief converts this perishable wealth into imperishable prestige through the medium of spectacular feasting. The ultimate consumers	p 150

IMPERSONAL	1	
self. So the first analyses are, or should be, so impersonal that the so-called human relations are not involved. The first		p 115
IMPERSONALLY	1	
monotonous buzzing of their ever quickening steps that lead them impersonally in a great immobile movement. An escape in advance of		p 341
IMPETURBABLE	2	
use of the Urstaat for effecting its reterritorializations. But the imperturbable modern axiomatic, from the depths of its immanence, reproduces the		p 261
between which it is determined to oscillate. And in its imperturbable and cynical existence, it is prey to great forces that		p 262
IMPETUS	3	
this, because they depend on it rather than being its impetus. For it is a matter of flows, of stocks, of		p 105
identifications of names with regions of intensity that provide the impetus toward other still more intense regions, stimuli of one sort		p 126
of the Egyptian and Syriac inspiration that would provide the impetus for a transcendent Urstaat. What strange machines those were that		p 222
IMPLANTING	2	
functioning properly: the product is always an offshoot of production, implanting itself upon it like a graft, and at the same		p 31
never stops grafting the desiring-machines onto the social machine and implanting the social machine in the desiring-machines. Death comes all the		p 337
IMPLEMENT	1	
if it were enough to make incest possible, and to implement this in sovereign fashion, so that the exercise of psychic		p 201
IMPLEMENTED	1	
way in which the conjunction of the two parts is implemented and the respective portions are distributed to the higher proprietary		p 198
IMPLEMENTS	1	
goddess Earth gathers to itself the cultivable species, the agricultural implements, and the human organs. Meyer Fortes makes a passing remark		p 142
IMPLEX	2	
thus transcended sexuality.) The somatic complex refers to a germinal implex. Incest refers to a this-side-of that cannot be represented as whole paralogism of social repression. But why is the germinal implex or influx repressed, since it is nevertheless the territorial representative		p 162
IMPLICATION	1	
the system: a role of application, and no longer of implication, in a code. The hour of Oedipus draws nigh. While		p 251
IMPLICATIONS	1	
as a support and a buttress, and merely examines its implications more carefully. In point of fact, if desire is the		p 25
IMPLICIT	2	
is always presupposed by Oedipus, even if in a totally implicit fashion; next, a familial moment that constitutes the aggregate of theme the passage from indifference to incest to its prohibition. Implicit or explicit, this theme underlies all the myths; it is		p 111
		p 160
IMPLICITLY	2	
This argument may be explicitly formulated, but it also persists implicitly in theories that nevertheless refuse the viewpoint of genesis. At difference between machine and structure appears in the postulates that implicitly animate the structural and exchangist conception of the socius, with		p 99
		p 186
IMPLIED	5	
of the character of revolt and of truth for all implied in the psychosis, Maud Mannoni argues that the origin of		p 90
employing any moral reference. Who is robbed? is the serious implied question that echoes Clavel's ironic question, Who is alienated? Yet consumption. The generalized slavery of the despotic State at least implied the existence of masters, and an apparatus of antiproduction		p 238
distinct		p 254
molecular chain of desire. We have seen that a code implied two things—one or the other, or the two together		p 327
organization). We have seen that this conception of the afterward implied a radical misunderstanding with regard to the nature of the		p 357
IMPLIES	31	
a complete object as the thing detached (phallus). This passage implies a subject, defined as a fixed ego of one sex		p 60
as co-ordinates (mother, father). There we have a triangulation that implies in its essence a constituent prohibition, and that conditions the connective syntheses. This use can be defined as transcendent, and implies a first paralogism in the psychoanalytic process. For a simple		p 70
accomplished as long as machines are not touched upon. This implies interventions that are in fact very concrete; in place of		p 74
psychic repression depended on social repression. Which in no way implies a confusion of the two concepts, since social repression needs the object of social repression: desiring-production. But it in fact implies an original double operation: the repressive social formation delegates		p 112
its		p 118
In its simplest, so-called manual forms, the technical machine already implies an acting, a transmitting, or even a driving element that		p 119
the tasks to be performed are distributed. Coding the flows implies all these operations. This is the social machine's supreme task		p 141
is the self. The whole of Oedipus is anal and implies an individual overinvestment of the organ to compensate for its		p 141
repressed, and from the prohibition to the prohibited, that already implies the whole paralogism of social repression. But why is the		p 143
the noncodable, noncoded, or decoded flows. In this sense it implies, in its own way, the socius's limit, the limit or		p 162
the strongest link, by revealing the degree of disfiguration it implies and brings to bear on desiring-production, on the syntheses of		p 164
territory of resonance and retention, a theater of cruelty that implies the triple independence of the articulated voice, the graphic hand		p 175
eye sets itself to reading. (Writing does not entail but implies a kind of blindness, a loss of vision and of		p 189
goes by way of illiterates, those unconscious workers. The signifier implies a language that overcodes another language, while the other		p 205
language		p 208
is that of the accumulation of capital—an age that implies a period of time, precisely for the conjunction of all		p 225
with the market and with commercial and financial capital. This implies diachronic encounters and countersectings such as one already sees		p 234
for		
we still write. The reason for this is simple: writing implies a use of language in general according to which graphism		p 240
structuralism and of its fondness for the signifier, Hjelmslev's linguistics implies the concerted destruction of the signifier, and constitutes a		p 243
decoded		
must enter into a composite that is itself qualitative and implies noneconomic factors. Or the way the autochthonous relations of alliance		p 248
this fact engineers the couplings between qualified flows. Consequently it implies a system of collective appraisal and evaluation, and a set		p 248
only by grinding, sputtering, and starting up again—all this implies social organs of decision, administration, reaction, inscription; a technocracy		p 251
and		
class, insofar as it designates the negative of codes, that implies there is only one class. The theoretical opposition lies elsewhere		p 255
has always been and remains problematical. A supposedly socialist State implies a transformation of production, of the units of production and		p 255

as with recent Hellenists). Viewed in the latter fashion, representation implies a certain lag, and expresses less a stable element than the capitalist, the worker, etc. In other terms, capitalism indeed implies the collapse of the great objective determinate representations, for the model to show how the denial of belief in fact implies a transformation of belief, under the effect of a structure	p 301 p 303 p 305
body without organs, which results in appropriation. The chain also implies another type of synthesis than the flows: it is no	p 327
is a matter of eliminating the libido, insofar as it implies the possibility of energetic conversions in the machine (Libido-Numen-Voluptas). It	p 333
as the preconscious investment. In fact, the unconscious revolutionary break implies for its part the body without organs as the limit	p 347
of races, ranks, classes, and universal history. In short, Oedipus implies within the unconscious itself an entire reactionary and paranoid investment	p 365
IMPLORE 1	
where we will witness a new race of sick people implore by reaction that they be given back an asylum, or	p 319
IMPLY 20	
the German people, with corresponding elements that do not necessarily imply identity: Hitler plays the role of father through homosexual transfusion	p 102
stocks and the mobile debts—insofar as they in turn imply relations between chains and flows in both directions—are in	p 149
extended (patrilineal or matrilineal) and from the alliances that they imply. The entire Dogon mythology is a patrilineal version of the	p 160
because it is prohibited. The prohibition of incest would therefore imply an Oedipal representation, and it would be born of the	p 172
the unconscious, are realized in the capitalist formation; furthermore, they imply certain archaisms borrowed from the imperial barbarian formations—in particular	p 177
instinct itself. The castes are inseparable from this overcoding, and imply the existence of dominant classes that do not yet manifest	p 199
an instrument of exchange, and where the conditions of flux imply conditions of reflux, giving to the infinite debt its capitalist	p 229
and then disintegrate. And these constellations are like flows that imply the breaks effected by points, just as the points imply	p 244
imply the breaks effected by points, just as the points imply the fluxion of the material they cause to flow or	p 244
among these qualified and therefore incommensurable codes. Such relations indeed imply a quantitative siphoning off of portions of the	p 247
different sorts	
system, nor a mechanical game of isolated formulas, but rather imply intuitions that are linked to resonances and conjunctions of structures	p 251
such privileges. That the struggle against monopolistic privileges does not imply any struggle against the very principle of State	p 253
control—providing	
apparatus itself). The regulative functions of the State do not imply any sort of arbitration between social classes. That the State	p 253
not assembled in the same way they are used, but imply precisely the specific conditions that separate their own production from	p 288
molecular elements and flows. Such a voyage does not necessarily imply great movements in extension; it becomes immobile, in a room	p 319
is this—is such a thing possible? These syntheses necessarily imply the position of a body without organs. This is due	p 325
and deterritorialization functions in their own positivity, inasmuch as they imply a particular chain state that is metastable and distinct both	p 328
attraction and repulsion produced such states, sensations, and emotions, which imply a new energetic conversion and form the third kind of	p 330
its libidinal investments, Truly revolutionary preconscious interests do not necessarily imply unconscious investments of the same nature; an	p 348
apparatus of interest	
social field to the finite familial figure, it does not imply just any investment of this field by the libido, but	p 363
IMPLYING 3	
any attempt to impose on it any sort of triangulation implying that it was produced by parents. How could this body	p 15
suspended, each link triangulated. There we have a curious paralogism implying a transcendent use of the syntheses of the unconscious: we	p 73
system is like a memory of alliance and of words, implying an active repression of the intense memory of filiation. For	p 155
IMPORT 1	
way organizers, but rather inductors or stimuli of varying, vague import that trigger processes of an entirely different nature, processes that	p 91
IMPORTANCE 30	
God, and those of an inferior God. Freud stresses the importance of these disjunctive syntheses in Schreber's delirium in particular, but	p 13
classify all of them in this one category—though their importance varies according to the example considered—are as follows: the	p 18
point of view and declares that they are of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little	p 37
arises here is not at all that of the relative importance of what might be called the pre-oedipal in relation to	p 45
again. It is not a question of denying the vital importance of parents or the love attachment of children to their	p 47
relations must be recognized in all psychopathological processes, and their importance will be all the greater when we are dealing with	p 49
of the economy of desire—work and investment—keep their importance, but are subordinated to the forms of an expressive unconscious	p 55
The imaginary dimension of the individual fantasy has a decisive importance over the death instinct, insofar as the immortality conferred on	p 62
the two forces. Finally, the third factor—of such economic importance that it outweighs the dynamic and topical considerations—concerns a	p 65
the maximum conditions under which persons are differentiated. Hence the importance of the Kantian definition that posits God as the a	p 75
And he explains that strictly speaking this event has no importance whatever, that it merely concerns the latest Pope: God dead	p 106
desire threatens its very being. It is therefore of vital importance for a society to repress desire, and even to find	p 116
of everything to the mother, since it is of no importance whatsoever: he is sure of being able to make everything	p 126
over the earth, it is not difficult to show the importance of local ties. This is because the primitive machine subdivides	p 145
Fortes (1953), while recognizing that ties of affinity have comparable importance to ties of descent, disguises the former under his expression	p 146
on a given territorial surface. Leach has specifically underscored the importance of local lineages insofar as they are differentiated from	p 147
lineages	
of lateral alliances that measure their variable segments. Whence the importance of these local lines that Leach has identified—and which	p 164
of desire. Whence, in the fifth and last instance, the importance of the task of displacing the limit: causing it to	p 176
is a measure of Nietzsche's force to have stressed the importance of such a movement that begins with the founders of	p 199
flows of production to the disjunctions of capital. The extreme importance in the capitalist system of the dualism that exists in	p 229
found in the first section of Capital, without attaching enough importance to banking practice, to financial operations, and to the specific	p 230
a parallel investment in equipment in another area. Thus the importance of human surplus value remains decisive, even at the center	p 233
side as on the other. Marx has clearly demonstrated the importance of the problem: the ever widening circle of capitalism is	p 234
only modern—and not archaic theory of language. The extreme importance of J.-F. Lyotard's recent book is due to its	p 243
the modern social field: the triangulation's cause. Whence the extreme importance—but also the indeterminate nature, the nondecidability—of	p 268
the argument	
social field. It is not a question of denying the importance of parental coitus, and the position of the mother; but	p 355
escape. We don't feel any need to attach the slightest importance to psychoanalysis's claim to cure neurosis, since, for it, curing	p 361
from desiring-production, causing the flows of desire to circulate. Laing's importance lies in the fact that, starting from certain intuitions that	p 362
scientific Oedipus.) Secondly, we have not at all minimized the importance of preconscious investments of class or interest, which are based	p 379
in the infrastructure itself. But we attach all the more importance to them as they are the index in the infrastructure	p 379
IMPORTANT 23	
mother's arse sufficient to do the job? Aren't there more important questions than these, however? Given a certain effect, what machine	p 3
recording of each of his drawings. What is even more important, the recording process affects the drawings themselves, showing up in	p 15
as to cause desiring-machines to undermine technical machines. Even more important, the work of art is itself a desiring-machine. The artist	p 32
of a full body without organs, there was nonetheless one important difference. For desiring-machines are the fundamental category of the	p 32
economy	
the socius thus constitutes the most characteristic and the most important tendency of capitalism. It continually draws near to its limit	p 34
forces of myths and religions. This latter argument is very important, and it is not by chance that here Freud declares	p 57
their differing regimes. In this regard let us consider three important works about children: L'Enfant by Jules Valles, Bas les coeurs	p 99
man or the dead father. Nietzsche says that what is important is not the news that God is dead, but the	p 106
Whether this be so or not, what seems infinitely more important is—why revert to myth? If myth is given up	p 113

persuaded to deny itself in the name of the more important interests of civilization (what if everyone did the same, what that Freud never dropped this simple distinction. And it seems important that, following an original path, Freud encounters again an idea to the problem of actual factors. One of the most important points of psychoanalysis was the evaluation of the role of an expression. Here again, oedipalization is one of the most important factors in the reduction of literature to an object of not schizophrenic, since he belongs to literature, and the most important literature at that, the textual. Both groups hold at least its very ability to function, which is not the least important aspect of the system of cruelty. The death of a line A or B. In this regard it is not important whether the regime of filiation is patrilineal or matrilineal. In thing) is only one element among others, and is less important than the operative use (what is done with the thing the ancient biocosmic memory. That is why it is so important to see debt as a direct consequence of the primitive your capital or your labor capacity, the rest is not important, we'll always find a place for you within the expanded unchanged. The State is thus induced to play an increasingly important role in the regulation of the axiomatized flows, with regard simultaneity of the two movements of deterritorialization and reterritorialization. An important consequence emerges from the above considerations. The social axiomatic of	p 120 p 123 p 127 p 133 p 134 p 151 p 156 p 181 p 185 p 251 p 253 p 260
Whether this be so or not, what seems infinitely more important is—why revert to myth? ... This ideational rubbish out of Inasmuch as the paranoid investment enslaves desiring-production, it is very important for it that the limit of this production be displaced	p 298 p 365
IMPOSE 6	
such for the sale purpose of rejecting any attempt to impose on it any sort of triangulation implying that it was the use of the cruelist mnemotechnics, in naked flesh, to impose a memory of words founded on the ancient biocosmic memory they even fabricated it for him), broadcast his fame, and impose his power in the towns they found or conquer. Wherever conception of psychoanalytic practice, a conception the psychoanalyst wishes to impose. Freud made the most profound discovery of the abstract subjective	p 15 p 185 p 193 p 333
over by antiformations that disfigure the unconscious in itself, and impose on it causations, comprehensions, and expressions that no longer have	p 338
conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose a familialist and masturbatory form or motivation on it that	p 350
IMPOSED 17	
at a double Freudian reduction, which is in no way imposed by the fantasy, but is required by Freud in the the ego conforms to the exclusive use of the disjunctions imposed by the law (for example, Oedipal homosexuality). But group fantasy reintroducing lack into the series of desire on which it imposed an exclusive use? Was it possible to denounce Oedipus-as-myth, and the unconscious speak according to the transcendent uses of synthesis imposed on it by other forces: Global Persons, the Complete Object This is not an abstract operation: an Oedipal organization is imposed on the psychotic, though for the sole purpose of assigning can't help finding its tone disturbing. The following choice is imposed on us: either the actual factor is conceived in a or as an effect of the psychic and social repression imposed on desiring-production by social reproduction by means of the family to the only thing they have left, the familial reproduction imposed on them being no less oedipalized by force than it put in this manner, so long as a choice is imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts	p 59 p 63 p 83 p 121 p 123 p 128 p 129 p 178 p 182
use values, and a one-to-one relation between money and an imposed range of products (which I have a right to, which capitalism functions or speaks only in the language of signs imposed on it by merchant capital or the axiomatic of the interest of the class, and as a consequence, to have imposed on the capitalist countries a recognition of class bipolarity. But and a lack unto itself. For a structural unity is imposed on the desiring-machines that joins them together in a molar what is latency, this pure fable, if not the silence imposed on desiring-machines so that Oedipus can develop, be fortified in several planes of resistance that come from within or are imposed from without. Schizophrenia as a process, deterritorialization as a process as it has not been rescued from the Oedipal-narcissistic origin imposed on it as the lie under which it can merely psychoanalysis transported its requirements outside the asylum walls, and first imposed a certain free, intensive, phantasmal use of the family that	p 228 p 241 p 256 p 306 p 311 p 318 p 350 p 359
IMPOSES 16	
therefore distinguished according to whether the social production of goods imposes its rule on desire through the intermediary of an ego by the goods themselves, or whether the desiring-production of affects imposes its rule on institutions whose elements are no longer anything When Oedipus slips into the disjunctive syntheses of desiring-recording, it imposes the ideal of a certain restrictive or exclusive use on differentiations, but between the whole of the differentiations that it imposes and an undifferentiated (unindifferencie) that it presupposes. Oedipus informs	p 63 p 63 p 75 p 78
reinforces the movement, it invents a last priest. Oedipal analysis imposes a transcendent use on all the syntheses of the unconscious do not enter into the new use of synthesis that imposes such a profound change on them without causing the whole disjunctions. Such is alliance, the second characteristic of inscription: alliance imposes on the productive connections the extensive form of a pairing	p 112 p 125 p 155
alliances and the extended filiations of the old community. He imposes a new alliance system and places himself in direct filiation nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes—a plane of subordination on their plane of immanent	p 192 p 206
a way that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing it, pursuing directions sexes in a subject, beyond the anthropomorphic representation that society imposes on this subject, and with which it represents its own in an aggregate of departure, the other when the family imposes on them a personal unity with imaginary signifieds that distribute than a conception, because it is an idea that reason imposes on the unconscious and introduces into the passionate sphere, and back to reason but anticipates any deviance on their part, imposes a goal on them, and makes scientists and science into incompetent and above all castrating by nature. (For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.)	p 278 p 296 p 308 p 323 p 371 p 379
Secondly, we	
continuations in the void, or the finalist illusions that repression imposes on the process itself. This explains why we have only	p 379
IMPOSING 7	
negative, having to do above all with the mother and imposing differentiation, the other positive, concerning the sister and requiring exchange ego under one aspect or another of its absence, and imposing an exclusive direction on the disjunction of the sexes. Such a machine of the strange whose locus is the desert, imposing the harshest and the most barren of ordeals, and attesting but to the savage primitive formation that it supplants by imposing its own rule of law, but that continues to haunt or doesn't take, imposes its mold or doesn't succeed in imposing it, pursuing directions of an entirely different nature that traverse conversions in the machine (Libido-Numen-Voluptas). It is a matter of imposing the idea of an energetic duality rendering the machinic transformations	p 71 p 72 p 192 p 194 p 278 p 333
around the paranoid-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic mathematics	p 371
IMPOSITION 1	
to be hated. Their work is an instinctive creation and imposition of forms; they are the most involuntary, unconscious artists there	p 191
IMPOSSIBILITY 6	
conceived in a totally exterior privative fashion (which is an impossibility), or it descends into an internal qualitative conflict that is is to make the glance recoil disconsolately from an iron impossibility. The earth becomes a madhouse. 6 The Barbarian Despot Machine remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This infinitivatori (infinitivation) cannot be understood exactly as Nietzsche would	p 128 p 192 p 199
two reasons, one of which represents a kind of moral impossibility, the other a logical impossibility. All the cruelties and terrors represents a kind of moral impossibility, the other a logical impossibility. All the cruelties and terrors meet in the precapitalist formations a false image that caught desire in its trap (the impossibility of concluding from the prohibition as to what is actually	p 247 p 247 p 313

IMPOSSIBLE	30	
my father want? Can he offer me more than that? Impossible. Leave me in peace. Everything is a machine. Celestial machines within the realm of the real. The real is not impossible; on the contrary, within the real everything is possible, everything everything that has ever been believed. The real is not impossible; it is simply more and more artificial. Marx termed the imaginary nor symbolic, it is the Real in itself, the impossible real and its production. But what is this long history Nor is it by any means certain that, between the impossible return to that which precedes the stage of culture and the passages, and the articulations. Structures exist in the immediate impossible real. As Witold Grombrowicz says, the structuralists search for their		p 2 p 27 p 34 p 53 p 79 p 97
twos—this is even the necessary condition for rendering escape impossible—a first pre-oedipal beginning is invoked, the primitive nondifferentiation of		p 99
the father, the question of God, is what has become impossible, a matter of indifference, so true is It that to them, but that does not constitute them without rendering them impossible as sexual partners. One can commit incest only after a as though it were still too close to the nonexistent impossible (for example, the preferential Dogon marriage with the uncle's daughter yet crossed. For incest is like this motion, it is impossible. And it is not impossible in the same sense that like this motion, it is impossible. And it is not impossible in the same sense that the Real would be impossible impossible in the same sense that the Real would be impossible, but quite the contrary, in the sense that the Symbolic But what does it mean to say that incest is impossible? Isn't it possible to go to bed with one's sister condition for incest. Granted, incest is a lure, it is impossible. But the problem is only deferred. Is that not the that not the nature of desire, that one desires the impossible? At least in this instance, the platitude is not even to conceal desire. It matters little that this image is impossible: it does its work from the moment that desire lets that desire lets itself be caught as though by the impossible itself. You see, that is what you wanted! However it there are more of them.... Speech with the nomads is impossible. They do not know our own language. But this death meaning, still less within a signifier. And if incest seemed impossible to us from this point of view, it is because effects the overcoding of the whole chain. What made incest impossible—namely, that at times we had the appellations (mother, sister represented of desire, it becomes the repressing representation itself. The impossible has become possible; the unoccupied limit now finds itself occupied		p 108 p 160 p 160 p 161 p 161 p 161 p 162 p 162 p 162 p 162 p 162 p 195 p 204 p 209 p 215
of decoded flows with new interior limits. And it is impossible in such a regime to distinguish, even in two phases of pure cynicism). But in point of fact it is impossible to code such operations: in the first place, a code archaic form of local despots. It may be all but impossible to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed		p 246 p 247 p 258
to a deficiency of maternal care. Not only is it impossible to derive the first anxiety from the second, but one in the structure that the fusion of desire with the impossible is performed, with lack defined as castration. From the structure the idea of an energetic duality rendering the machinic transformations impossible, with everything obliged to pass by way of an indifferent familialism, even and especially in its most modern forms, makes impossible the discovery of what one claims nevertheless to be searching reading Mao, we won't be fooled again; Castro has become impossible, even in relation to himself; vacuoles are isolated, ghettos created		p 275 p 306 p 333 p 360 p 378
IMPOTENCE	5	
which in effect is exercised only by indicating its own impotence. Ethnologists are constantly saying that kinship rules are neither applied by maintaining the organs of chieftainry in a relationship of impotence with the group: as though the savages themselves sensed the power—a flow made truly impotent that represents the absolute impotence of the wage earner as well as the relative dependence one come to desire strength while also desiring one's own impotence? How was such a social field able to be invested of identity of the parameters, across a structure reduced to impotence; a writing with pneumatic, electronic, or gaseous indifferent supports, and		p 151 p 152 p 238 p 239 p 370
IMPOTENT	3	
of a commercial enterprise. In the one case, there are impotent money signs of exchange value, a flow of means of that is derivatively named purchasing power—a flow made truly impotent that represents the absolute impotence of the wage earner as pass the sickness to his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that the		p 228 p 238 p 361
IMPOVERISHED	2	
colonizer-colonized relations: the English have not recognized the chieftainship; the impoverished village is falling into decrepitude (the two sectors of the no means grasped by the libido as a magnified or impoverished image of the mother, but as the foreign, the nonmother		p 168 p 354
IMPOVERISHES	1	
we have a problem of castes. It is overcoding that impoverishes the earth for the benefit of the deterritorialized full body		p 199
IMPREGNATE	1	
of the paternal situation, making it possible to enrich or impregnate Oedipus with a fourth symbolic term charged with accounting for		p 354
IMPRESSION	11	
having discovered what real sexuality was. But he had the impression—the purely instinctive impression—that psychoanalysis was shutting sexuality up sexuality was. But he had the impression—the purely instinctive impression—that psychoanalysis was shutting sexuality up in a bizarre sort the fantastic factory of Nature and Production. Lawrence had the impression that sexuality possessed more power or more potentiality than that		p 49 p 49 p 49
A Child Is Being Beaten. The reader cannot escape the impression of a disquieting strangeness. Never was the paternal theme less territorial and becomes imperial. First of all, we have the impression that the elements of the in-depth system of representation have purchase of production goods, etc.). The incompetent observer has the impression that this whole economic schema, this whole story is profoundly		p 58 p 201 p 238
of schizophrenia as a process. But what explains the reader's impression that Lyotard is continually arresting the process, and steering the the edges of the social axiomatic. One sometimes has the impression that the flows of capital would willingly dispatch themselves to strictest piety today asks for nothing more). Whence this double impression, that psychoanalysis is opposed to mythology no less than to sex in desiring-production (gigantism and dwarfism). One often has the impression that families have understood the lesson of psychoanalysis only too		p 244 p 258 p 304 p 356
fact especially not—for psychoanalysis: nothing more than impressions, the impression that things aren't going well in psychoanalysis, and that they		p 380
IMPRESSIONS	1	
even—in fact especially not—for psychoanalysis: nothing more than impressions, the impression that things aren't going well in psychoanalysis, and		p 380
IMPRESSIVE	1	
it, though it in fact contains within itself the most impressive sort of inscriptions (cf. the recording supplied by Edison for		p 18
IMPRINT	3	
it and evolve within it. Those on whom the Oedipal imprint does not take, and those on whom it does. I or in terms of these machines that escape the Oedipal imprint and cause the triangle to release its grip? Where does on the requirements of inscription, but inscription itself, with its imprint of fire, its alphabet inscribed in bodies, and its blocks		p 124 p 126 p 188
IMPRISONED	1	

animal-man made inward and scared back into himself, the creature imprisoned in the state so as to be tamed.... 9 The	p 222
IMPROPERLY 1	
spores, releases them as so many singularities that he had improperly shut off, some of which he intended to exclude while	p 77
IMPROVEMENT 1	
and localize their preconscious interest in wage increases and the improvement of the standard of living; powerful organizations represent them, which	p 374
IMPROVEMENTS 2	
parallel in the despotic regime of terror. Wage increases and improvements in the standard of living are realities, but realities that always wider scale has several consequences: it permits increases and improvements of standards at the center, it displaces the harshest forms	p 373 p 373
IMPROVISING 1	
produce connections according to which they function, and function by improvising and forming the connections. A molar functionalism is therefore a	p 181
IMPULSE 1	
times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in and by science caused this rupture to fail. The	p 368
IN-DEPTH 4	
all, we have the impression that the elements of the in-depth system of representation have begun to move: the cellular migration we are therefore speaking only of a migration in the in-depth elements of representation, which will render the latter more foreign representation—its surface organization with the elements voice-graphy-eye, and its in-depth organization with the representing instances of desire—repressing representation/displaced represented	p 201 p 202 p 205
the same time as it completes its migration in the in-depth elements of representation: the displaced represented has become, as such	p 267
INABILITY 2	
with regard to her own father lead to the son's inability, in turn, to even posit his desire toward his mother account for the workings of the organism, but its fundamental inability to account for its formations. From machines, mechanism abstracts a	p 94 p 284
INABILITY-TO-BE 1	
by making it absolute: an incurable insufficiency of being, an inability-to-be that is life itself. Hence the presentation of desire as	p 26
INACCURATE 1	
fashion that the question must be posed. It would be inaccurate to maintain an Oedipal interpretation for the neuroses, and to	p 126
INADEQUACIES 1	
a way as to reveal in the crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoiac delirium	p 89
INADEQUACY 2	
on to say that its resolution teaches us the incurable inadequacy of being and universal castration? And what is this demand the Imaginary and the Symbolic, the great lesson of the inadequacy of being or of dispossession. Psychoanalysis as a gadget, Oedipus	p 171 p 308
INADEQUATE 4	
dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to the task, the despotic machine set up a kind realization that the simple opposition between the two groups is inadequate, an opposition that would allow one to define neurosis as dominated by archetypes and their repetition, is especially weak and inadequate. This idea was not conceived by ethnologists, but by ideologists	p 33 p 125 p 150
regression taken in an absolute sense reveals itself to be inadequate, it is because this regression encloses us in simple reproduction	p 275
INADEQUATION 1	
structural rights are invoked in vain—along with the necessary inadequation of attitudes and ideologies in relation to this structure—for	p 186
INADMISSIBLE 1	
woman who constitute the actual factor of his obsession. For inadmissible reasons, the existence of an infantile sexuality is denied; but	p 100
INALIENABLE 1	
segments are responsible for all sorts of penetrations between the inalienable elements of filiation and the mobile elements of alliance. This	p 152
INARTICULATE 1	
and subordinations—a transcendence whence issues throughout the system the inarticulate material flux in which this transcendence operates, opposes, selects, and	p 207
INASMUCH 36	
contradictions, apparent or real, but only degrees of humor. And inasmuch as reading itself has its degrees of humor, from black only subject is desire itself on the body without organs, inasmuch as it machines partial objects and flows, selecting and cutting	p 68 p 72
And it is the Oedipus complex that is virtual, either inasmuch as it must be actualized in a neurotic formation as formation as a derived effect of the actual factor, or inasmuch as it is dismembered and dissolved in a psychotic formation	p 129 p 129
social machine is literally a machine, irrespective of any metaphor, inasmuch as it exhibits an immobile motor and undertakes a variety all these operations. This is the social machine's supreme task, inasmuch as the apportioning of production corresponds to extractions from the	p 141 p 142
value of code is the primitive form of surplus value, inasmuch as it corresponds to Mauss's celebrated formula: the spirit of is social rather than biological, for it is necessarily biosocial inasmuch as it is inscribed on the cosmic egg of the	p 150 p 154
have persons at our disposal, but they lose their names inasmuch as these names are inseparable from the prohibition that proscribes that is taken for what it is, a pure oppression, inasmuch as it assumes that these Savages are deprived of the	p 161 p 178
he enters into this forbidden endogamous marriage outside the tribe, inasmuch as he is himself outside his tribe, on the outside by the eye, which sees the word without reading it, inasmuch as it appraises the pain emanating from the graphism applied	p 200 p 204
of private property and into that of commodities. Classes appear, inasmuch as the dominant classes are no longer merged with the language, which remains indifferent to its substance or its support, inasmuch as the latter is an amorphous continuum. The electric flow capital differentiates itself from any other socius or full body, inasmuch as capital itself figures as a directly economic instance, and the State sees fit—can be seen clearly in mercantilism, inasmuch as it expresses the new commercial functions of a capital	p 218 p 240 p 249 p 253
and decoded class. It is the only class as such, inasmuch as it leads the struggle against codes, and merges with what sense schizophrenia was the absolute limit of every society, inasmuch as it sets in motion decoded and deterritorialized flows that social production. And capitalism, the relative limit of every society, inasmuch as it axiomatizes the decoded flows and reterritorializes the deterritorialized	p 254 p 266 p 266
limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the imperial incest effects an overcoding that in turn	p 266

But inversely schizophrenia—the theory of schizophrenia—is biological, biocultural, inasmuch as it examines the machinic connections of a molecular order	p 289
gigantism. Sexuality and the desiring-machines are one and the same inasmuch as these machines are present and operating in the social the subjective essence of desire and labor—a common essence, inasmuch as it is the activity of production in general—is	p 294 p 302
The limit now passes only within the molar aggregate itself, inasmuch as the latter is furrowed by the line of castration	p 307
aggregate of destination: a double abduction of the orphan machines, inasmuch as the structure applies its articulation to them, inasmuch as machines, inasmuch as the structure applies its articulation to them, inasmuch as the parents lay their fingers on them. To trace	p 308 p 308
of private man, produced under the structural conditions of capitalism, inasmuch as capitalism reproduces and revives the archaism of the imperial	p 310
detritorialization of flows in general effectively merges with mental alienation, inasmuch as it includes the reterritorializations that permit it to subsist	p 320
social alienation in action in all the reterritorializations of capitalism, inasmuch as they keep the flows from escaping the system, and the network of included disjunctions on the body without organs, inasmuch as these disjunctions resect the productive connections; the chain causes	p 320 p 327
of situation: for if the corresponding chain effectively forms codes, inasmuch as it folds into exclusive molar configurations, it undoes the grasp the decoding and detritorialization functions in their own positivity, inasmuch as they imply a particular chain state that is metastable	p 328 p 328
That the functioning depends on repulsion is clear to us, inasmuch as it all works only by breaking down. One is	p 330
of political economy, is the business of the unconscious libido, inasmuch as it is presupposed by the aims. We see the	p 346
arrests, its perverse continuations in the void, its psychotic finalizations. Inasmuch as Oedipus arises out of an application of the entire	p 363
promote it, and to give it a marketable medical form. Inasmuch as the paranoid investment enslaves desiring-production, it is very important	p 365
INAUGURAL 1	
meanings, since it can be at the beginning as an inaugural event, in the role of a matrix; or in the	p 175
INAUGURATE 1	
The vision of the world granted to Nietzsche does not inaugurate a more or less regular succession of landscapes or still	p 21
INAUGURATES 2	
of the State: the residence or territoriality of the State inaugurates the great movement of detritorialization that subordinates all the primitive most often exerted in favor of the large number, he inaugurates a fundamental intuition that will inspire modern thought. For what	p 197 p 342
INCANTATORY 1	
truth of the Revelation and not by a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to a hierarchy	p 206
INCAPABLE 8	
long as he seeks only his own center and is incapable of seeing the circle of which he himself is a	p 21
There are those who will maintain that the schizo is incapable of uttering the word I, and that we must restore	p 23
he says. They are apathetic, narcissistic, cut off from reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance. The	p 23
worker. Hence, unlike previous social machines, the capitalist machine is incapable of providing a code that will apply to the whole	p 33
relations as an afterward or a beyond that desire was incapable of investing immediately. He then became rather indifferent to the	p 58
an object of consumption conforming to the established order, and incapable of causing anyone harm. It is not a question here	p 133
god. The prescriptions and prohibitions that often render him almost incapable of acting make of him a body without organs. He	p 194
the very form of interpretation that shows itself to be incapable of attaining the unconscious, since it gives rise to the	p 339
INCAPACITY 1	
simultaneously invades consciousness and dissolves into itself, testifying to its incapacity to be an organizer. Once this is admitted, it is	p 123
INCARCERATED 1	
instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to discharge and vent itself only	p 214
INCARNATION 1	
the familial tie except by presupposing an enormous archaism, an incarnation of the race in person or in spirit: yes, I	p 104
INCENSED 2	
sexuality and the intensities of the unconscious, and who is incensed and bewildered by what Freud is doing when he closets	p 115
Me, me, me, I am a powerful nature, a nature incensed and aggressive! Such are the two characteristics of the hunter	p 148
INCEST 100	
prohibition, and that conditions the differentiation between persons: prohibition of incest with the mother, prohibition against taking the father's place. But	p 70
the reverse side of the differentiation created by the prohibitions (incest by identification with the father, homosexuality by identification with the	p 71
are produced at this level, such as new forms of incest and homosexuality, it is certain that the Oedipal triangle would	p 71
the either/or in the differentiating function of the prohibition of incest: here is where mommy begins, there daddy, and there you	p 75
than it knows whether it is parent or child. Commit incest and you'll be a zombie and a hermaphrodite. In this	p 75
do; ... Instead of assuming, therefore, from the legal prohibition of incest that there is a natural aversion to incest, we ought	p 114
prohibition of incest that there is a natural aversion to incest, we ought rather to assume that there is a natural	p 114
the service of repression, its propaganda, or its propagation. The incest motive is a logical deduction of the human reason, which	p 115
plasters it on its face. Besides, it is doubtful that incest was a real obstacle to the establishment of society, as	p 116
becomes evident that, the more the problem of Oedipus and incest comes to occupy center stage, the more psychic repression and	p 117
for revolt and revolution. By placing the distorting mirror of incest before desire (that's what you wanted, isn't it?), desire is	p 120
differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered shallow stream. Although we can see social	p 120
production's	
dead animals and the hunters—a disjunction similar to an incest prohibition, since the hunter cannot consume his own kill.) In	p 148
quantities. And isn't that also what Oedipus, the fear of incest, is about: the fear of a decoded flow? If capitalism	p 153
the maternal uncle. The first consequence of this is that incest with the sister is not a substitute for incest with	p 159
that incest with the sister is not a substitute for incest with the mother, but on the contrary the intensive model	p 159
the mother, but on the contrary the intensive model of incest as a manifestation of the germinal lineage. Then again, Hamlet	p 159
not in the least feared as such, and that the incest prohibition could not be explained in this manner. This is	p 159
alliances that become established. It is through the prohibition of incest with the sister that the lateral alliance is sealed; it	p 159
lateral alliance is sealed; it is through the prohibition of incest with the mother that the filiation becomes extended. There we	p 159
discourse has as its theme the passage from indifference to incest to its prohibition. Implicit or explicit, this theme underlies all	p 160
property of this language. We must conclude that, strictly speaking, incest does not and cannot exist. We are always on this	p 160
and cannot exist. We are always on this side of incest, in a series of intensities that is ignorant of discernible	p 160
intensities that is ignorant of discernible persons; or else beyond incest, in an extension that recognizes them, that constitutes them, but	p 160
without rendering them impossible as sexual partners. One can commit incest only after a series of substitutions that always moves us	p 160
spouse. Such is the meaning of preferential marriage: the first incest that is permitted. But it is not by chance that	p 160
these roles belong to the order constituted by the prohibition ... : incest does not exist. Incest is a pure limit. Provided that	p 161
the order constituted by the prohibition ... : incest does not exist. Incest is a pure limit. Provided that two false beliefs concerning	p 161
a beyond: it is the boundary line between the two—Incest, that slandered shallow stream—always crossed already or not yet	p 161

shallow stream—always crossed already or not yet crossed. For incest is like this motion, it is impossible. And it is Symbolic is. But what does it mean to say that incest is impossible? Isn't it possible to go to bed with it is prohibited? The problem lies elsewhere. The possibility of incest would require both persons and names—son, sister, mother, brother the same time—yet this would be the condition for incest. Granted, incest is a lure, it is impossible. But the time—yet this would be the condition for incest. Granted, incest is a lure, it is impossible. But the problem is the germen. It is always possible to use the term incest, as well as indifference to incest, for this regime composed to use the term incest, as well as indifference to incest, for this regime composed of one and the same being disjunctions. But that is precisely the problem; one cannot confound incest as it would be in this intensive nonpersonal regime that in this intensive nonpersonal regime that would institute it, with incest as represented in extension in the state that prohibits it the Oedipal relation the mother is also the earth, and incest is an infinite renaissance. (He is wrong only in thinking transcended sexuality.) The somatic complex refers to a germinal implex. Incest refers to a this-side-of that cannot be represented as such since the complex is an element derived from this this-side-of. Incest as it is prohibited (the form of discernible persons) is prohibited (the form of discernible persons) is employed to repress incest as it is desired (the substance of the intense earth the connective syntheses. Such is indeed the meaning of the incest prohibition conceived as the establishment of a physical system in substitute for the aunt, as the first possible or permitted incest; what does the blocking or causes passage is the maternal only by subjecting them to the homosexual rules of alliance. Incest is only the retroactive effect of the repressing representation on be caught (That's what you wanted! The decoded flows were incest!). Then a long story begins, the story of oedipalization. But that would be the object of repression? Is it because incest is prohibited? We always fall back on this pale rationale is prohibited? We always fall back on this pale rationale: incest is desired because it is prohibited. The prohibition of incest incest is desired because it is prohibited. The prohibition of incest would therefore imply an Oedipal representation, and it would be not only does the Oedipal representation presuppose the prohibition of incest, but it is not even possible to say that the more Oedipal as the prohibitions are aimed, not simply at incest, but at all other types of sexual relations, blocking the blocking the other paths. In a word, the repression of incest is not born of a repressed Oedipal representation any more insofar as sexual repression is directed at something other than incest—such is the long history of our society. But the the mother. We have already seen how the prohibition of incest referred, not to Oedipus, but to the noncoded flows that the Fourbe myth; or the intense germinal influx, the this-side-of incest, as in the Yourougou myth, which introduces disorder into the and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest with the mother are very 7 Barbarian or Imperial Representation Incest with the sister and incest with the mother are very different things. The sister is of alliance, the other to the disjunctive category of filiation. Incest with the sister is prohibited insofar as the conditions of coding require that alliance not be confounded with filiation; and incest with the mother, insofar as descent within filiation must not to interfere with ascending lines. That is why the despot's incest is twofold, by virtue of the new alliance and direct showed in his strange book: the same rule that proscribes incest must prescribe it for certain persons. Exogamy must result in the endogamous marriages in the tribe. It is clear that incest with the mother has a completely different meaning: this time union with the princess-sister and the union with the mother-queen. Incest goes by twos. The hero is always sitting astride two to find his mother again. The purpose of this double incest is not to produce a flow, not even a magic how such a thing is possible. How is it that incest has become possible, and not only possible, but the manifest one locus of representation to another. In the imperial formation, incest has ceased being the displaced represented of desire to become be no doubt: this way the despot has of committing incest, and of making it possible, in no way involves removing machine; yet it is still as the displaced represented that incest now comes to occupy the position of the repressing representation be easy, too easy, if it were enough to make incest possible, and to implement this in sovereign fashion, so that social repression would be made to end. The royal barbarian incest is merely the means to overcode the flows of desire O Caligula. O Heliogabalus.. O mad memory of vanished emperors! Incest never having been the desire... but merely its displaced represented

from psychic repression, social repression has everything to gain when incest comes to take the place of the representation itself, and mute signifier. He is again correct in linking writing to incest in a mysterious fashion. But we see nothing in this order of meaning, still less within a signifier. And if incest seemed impossible to us from this point of view, it to us from this point of view, it is because incest is nothing other than a jump that necessarily fails, this the eye no longer has anything to see or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely to the voice of the new alliance and direct filiation. Incest is the very operation of overcoding at the two ends and all the extended filiations are subsumed by direct filiation. Incest or the royal trinity is therefore the whole of the signifieds, effects the overcoding of the whole chain. What made incest impossible—namely, that at times we had the appellations (mother broke through the prohibitions they bore—has ceased to exist. Incest has become possible in the wedding of the kinship bodies his true mother is the mother of the tribe. Once incest is possible, it matters little whether it is simulated or since in any case something else again is simulated through incest. And in accordance with the complementarity of simulation and identity and production of the real by a quasi cause. In incest it is the signifier that makes love with its signifieds subordination. And what is simulated and therefore produced, through the incest that is itself simulated and therefore produced—all the more voice. Hence something else is always at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages

body of the despot himself. This is the reason that incest changes its meaning or locus, and becomes the repressing representation p 210
For what is at stake in the overcoding effected by incest is the following; that all the organs of all the p 210
they have in this body their own intensive representatives. Royal incest is inseparable from the intense multiplication of organs and their p 210
full body. (Sade saw clearly this always royal role of incest.) The apparatus of social repression-psycho repression—i.e., the repressing p 210
of flows: the intense germinal influx, the surflux of royal incest, and the reflux of excrement that conducts the dead despot p 211
Oedipus has received its name, the clubfooted despot committing double incest through overcoding, with his sister and his mother as body p 215
a detached object: the double bind of overcoding or royal incest: the binivocalization, application, and linearization of the chain between p 215

with an additional turn of the screw, represses the desiring-machines. Incest derives from this investment and not the reverse. At first occupied but not lived or inhabited, inasmuch as the imperial incest effects an overcoding that in turn surveys the entire social not via a flow of shit or a wave of incest that Oedipus arrives, but via the decoded flows of capital-money but via the decoded flows of capital-money. The waves of incest and shit are only secondary derivatives of the latter, insofar well: The initial theme of the key myth is the incest committed by the hero with the mother. Yet the idea it is he who is killed This curious indifference toward incest appears in other myths. Oedipus is first the idea of he who is murdering these investments and object choices as defenses against incest? (Thus the familial romance, or Oedipus's own wish to have crime.) Must these be understood as compromises and substitutes for incest? (Thus in The Wolf Man, the peasant girl as a

INCEST'S 1

not, to be sure, alleviate the repression of desire.) With incest's new position in the imperial formation, we are therefore speaking

INCESTUOUS 11

it as well, transmitting it rather than dying all alone, incestuous, homosexual, and a zombie. Thus the parental or familial use
are obviously linked because, if psychic repression did bear on incestuous desires, it would thereby gain a certain independence and primacy
psychic repression as a condition of culture acting against the incestuous drives: Reich goes so far as to say that the
fashion a sort of desiring-production, before being exercised against the incestuous or other drives threatening legitimate marriage. But it then
becomes

repression, or rather the agent delegated to psychic repression; the incestuous drives are the disfigured image of the repressed. The Oedipus a displaced image of desiring-production that represents the repressed as incestuous familial drives. In this way the family / drives relationship patient manifested a strong hatred for her mother and an incestuous desire for her father, but under conditions of reality loss drawn by Adler and Cartry: It is customary to consider incestuous relations in myth either as the expression of the desire and names—son, sister, mother, brother, father. Now in the incestuous act we can have persons at our disposal, but they suppression. It must result from the repressing action of the incestuous representation, which is not yet by any means a complex couch. to make it so that the analytic situation is incestuous in its essence. so that it is its own proof

INCISING 1

the agents of production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. p 144

Nietzsche thus defined the

INCISION	1	
can that be retained, will that constitute a good Oedipal incision? And the bicycle horn? What is part of the family		p 125
INCISIVE	1	
coding, of marking, has never been raised in such an incisive fashion. Man must constitute himself through the repression of the		p 190
INCISOR	3	
order to diagnose and ward off the effects of the incisor, the soothsayer and the medicine man launch into a social		p 167
great number of social situations. It seems that the pathological incisor is indeed mainly that of the maternal grandfather. But the		p 167
potions, attaching horns to his body for drawing up the incisor, making the drums beat, the medicine man proceeds with a		p 168
INCISORS	1	
treating it? The teeth are the cause, the two top incisors of the ancestor hunter, contained in a sacred pouch, but		p 167
INCITED	1	
to pass into a latent state; they invented vengeance and incited resentment, that counter-vengeance. And yet Nietzsche says about them		p 215
what		
INCITES	1	
the mystery of the name! And perhaps that is what incites the anger of certain linguists against Lacan, no less than		p 209
INCLINATION	1	
and to liquidate them? How do we combat the deadly inclination that makes a group pass from its revolutionary libidinal investments		p 349
INCLINE	1	
the law only forbids men to do what their instincts incline them to do; ... Instead of assuming, therefore, from the legal		p 114
INCLUDE	3	
and his parents, it must be generalized in space to include those triangular relations other than the parent-child relations. The unconscious		p 109
the origin, but the origin as an abstraction that must include its differences with respect to the concrete beginning. We know		p 219
that sometimes lead to madness ... , a list that could not include itself in Oedipus, unless it were to call Oedipus in		p 371
INCLUDED	20	
is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For some, doubtless those whose		p 70
childhoods were timid		
the distances are positive, at the same time as the included disjunctions. It would be a total misunderstanding of this order		p 76
a nuclear family; the foreclosing family, where differentiation is both included and warded off in the person of one of its		p 94
side, at every level, differing only in intensity. The same included being traverses indivisible distances on the full body, and passes		p 154
the intensive conditions of the system (the system of production included) in conformity with indigenous thought and practice. That is why		p 157
replacing Amma. In short, a whole world of ambiguous signs, included divisions and bisexual states. I am the son, and also		p 158
of exchange, or is it already given in the preconditions, included in the heterogeneity of the terms that compose the prestations		p 187
It is at the level of flows, the monetary flows included, and not at the level of ideology, that the integration		p 239
domain of free syntheses where everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and		p 300
chains, transductive breaks; the		
without a plan, where the connections are transverse, the disjunctions included, the conjunctions polyvocal, indifferent to their underlying		p 309
support, since this		
partial and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot		p 319
be distinguished any longer: the		
the two, however, the relationship is rather that of an included disjunction. This is because the decoding and the deterritorialization of		p 320
where a and b are in a paradoxical relationship of included disjunction. Finally there remains the possibility, not of an overlapping		p 325
body without organs, and enter into the new syntheses of included disjunction and nomadic conjunction, of overlapping and permutation, on		p 326
this		
condition of the system. The chain is the network of included disjunctions on the body without organs, inasmuch as these disjunctions		p 327
the fact that they are under the order of the included disjunctions where everything is possible. These signs are points whose		p 328
passes by way of all the becomings corresponding to the included disjunctions: the last part of the desiring-machine, the adjacent part		p 330
molecular and the molar: their disjunction is a relation of included disjunction, which varies only according to the two directions of		p 340
and their transverse communication in the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). In short,		p 351
sexual repression, more		
the preconscious state of causality in which it is nonetheless included, than by the efficacy of a libidinal break at a		p 378
INCLUDES	7	
formed by them with the revolutionary institutions. The group fantasy includes the disjunctions, in the sense that each subject, discharged of		p 63
to the second power, in a field of extension that includes the grandparents. The problem of the cure then becomes rather		p 94
coded into phonetic elements. And if the unconscious in fact includes the topical order of a double inscription, it is not		p 208
production for production's sake that generates surplus value, it also includes the realization of this surplus value: an unrealized surplus value		p 235
in general effectively merges with mental alienation, inasmuch as it includes the reterritorializations that permit it to subsist only as the		p 320
the applied framework of the family; but this social alienation includes in its turn mental alienation, which finds itself represented or		p 321
undoes the codes by unfolding along a molecular fiber that includes all the possible figures. Similarly, in Lacan, the symbolic organization		p 328
INCLUDING	13	
the libido may invest all of an existing social field, including the latter's most repressive forms; or on the contrary, it		p 30
in accordance with the very special conditions of this recording, including the effect of these conditions upon the process itself (feedback		p 48
resignation-desires (becoming a general; acquiring low, middle, or high rank), including the resignation to dying in the service of this order		p 62
far as madness, and that would have no way of including itself in the Oedipal apparatus, unless by calling it into		p 100
subjects and to ensure the reproduction of the social formation, including its repressive structures. But social repression should not be		p 118
understood		
In the second instance one goes beyond these large aggregates, including the family, toward the molecular elements that form the parts		p 183
directions; emitting detachments wherever there are flows to be selected; including disjunctions; consuming remains; extracting surplus		p 204
values; connecting words, bodies, and		
of the old codings and organizes all the decoded flows, including the flows of scientific and technical code, for the benefit		p 233
we communicate. The persons to whom our loves are dedicated, including the parental persons, intervene only as points of connection, of		p 293
it would receive the support of all the other flows, including science and art—once it is said that madness is		p 321
the unconscious, since it gives rise to the inevitable illusions (including the structure and the signifier) by means of which the		p 339
social goals, and concerns the organism and the collective organs, including the arranged vacuoles of lack. A class is defined by		p 344
by Lawrence. Lawrence shows in a profound way that sexuality, including chastity, is a matter of flows, an infinity of different		p 351
INCLUSION	1	

two noncommunicating series, instead of bringing to light their reciprocal inclusion and their transverse communication in the decoded flows of desire	p 350
INCLUSIVE 21	
Disjunctions, by the very fact that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns.	p 42
Maurice	
unconscious ever exclusive, but rather the object of a properly inclusive use that we must analyze. Freud had a concept at	p 60
exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For some, doubtless those whose childhoods were	p 70
timid, the material	
no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still affirms	p 76
the	
all affirmed by their new distance. The disjunction, being now inclusive, does not closet itself inside its own terms. On the	p 77
in an original reality of Man-God, but rather of an inclusive disjunction that carries out the synthesis itself in drifting from	p 77
exclusive disjunctions are not at all the same as the inclusive disjunctions; neither God nor the parental designations play the same	p 78
blocked, there is no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan)	p 79
unconscious	
completely different case from what happens when the disjunction is inclusive). Here we have the second paralogism of psychoanalysis. In	p 80
short	
uses of Oedipus, but between the anoedipal use of the inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions,	p 83
whether	
the elements of the chain. In the second place, an inclusive or nonrestrictive use of the disjunctive syntheses is in opposition	p 110
And we know the nature of this intensive filiation, this inclusive disjunction where everything divides, but into itself, and where the	p 154
connections and inscribes them in a network of intensive and inclusive disjunctions, it still has to find again and reanimate lateral	p 154
ancestor: a derailment of the disjunctions, which cease to be inclusive and become exclusive. Once this occurs, there is a dismembering	p 155
from intense and primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the extended	p 155
system is	
but rather the intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a subject	p 158
passes on	
the same being or flow, varying in intensity according to inclusive disjunctions. But that is precisely the problem; one cannot confound	p 162
body of the subject with those of an animal; the inclusive disjunction that inscribes the object in the body of the	p 181
energy that places molecules-partial objects (libido) in connection, that organizes inclusive disjunctions on the giant molecule of the body	p 183
without organs	
and partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby	p 287
producing selections, detachments, and remainders	
exhausting them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions:	p 295
everywhere a microscopic transsexuality, resulting in the	
INCOME 8	
falls to the subject as a part of a whole, income that comes its way as something left over. (Here again	p 41
economic force, the other measuring a purchasing power determined as income. The first is the immense deterritorialized flow that constitutes	p 237
the	
possessing a power of mutation that does not enter into income and is not assigned to purchases, a pure availability, nonpossession	p 237
nominal wages fail to embrace the totality of the national income, since the wage earners allow a great quantity of revenues	p 238
flows of financing, and flows of means of payment or income. Such an extension merely signifies that capital has no industrial	p 249
distinction between the flow of financing and the flow of income in wages. But this is only partially true, since capitalism	p 254
and that draws from the machine an undivided flow of income convertible into consumer and production goods, a flow on which	p 255
surplus value is extorted), or at the level of money (income in wages). But not only are these determinations sometimes too	p 255
INCOMES 9	
extreme inequality in the different areas of productivity and in incomes. Each passage of a flux is a deterritorialization, and each	p 232
or production factors, through its allotment in the form of incomes—a relationship that it loses as soon as the latter	p 237
with, deviating from rather than penalizing the flow that creates incomes. How much flexibility there is in the axiomatic of capitalism	p 238
and between the flows of financing and the flows of incomes or means of payment; the scientific and technical form assumed	p 245
from it, insofar as the great flow is converted into incomes, incomes of wages or of enterprises that define aims or	p 346
it, insofar as the great flow is converted into incomes, incomes of wages or of enterprises that define aims or spheres	p 346
a flow of financing and a flow of payment or incomes in the monetary inscription of capitalism, a market flow and	p 372
sense, a single class, content for its part with drawing incomes that, however enormous, differ only arithmetically from the workers'	p 372
wages-income	
by the circular relationship great flux of financing—reflux of incomes in wages—afflux of raw profit); the effusion of antiproduction	p 372
INCOMMENSURABILITY 3	
surplus value insofar as it resulted from decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior limit)	p 234
between manual	
and the value created by labor capacity, but by the incommensurability between two flows that are nonetheless immanent to each other	p 237
first come under the sway of the first aspect). The incommensurability of the two aspects—the flux and the reflux—shows	p 238
INCOMMENSURABLE 3	
seems to indicate a misunderstanding of the role of the incommensurable elements and the inequalities in the conditions of the system	p 187
to establish necessarily indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply a	p 247
quantitative siphoning off of	
creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks at	p 372
every step along	
INCOMPARABLE 6	
successful schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of gregariousness, is the ultimate private and	p 102
subjugated territoriality	
not coincide with divisions between classes, although it is an incomparable weapon in the service of a dominating class: it is	p 103
is reconstructed through archaisms having a modern function. But something incomparable happens at the level of the paintings of the third	p 132
As to the whole of Reichian theory, it possesses the incomparable advantage of showing the double pole of the libido, as	p 292
As machines of subjugation, the social machines give rise to incomparable loves, which are not explained by their interests, since interests	p 364
Bernard Schmitt, who among modern economists has for us the incomparable advantage of offering a delirious interpretation of an	p 374
unequivocally delirious	
INCOMPETENCE 3	
on it. It seems to us, with the same indispensable incompetence, that these problems can only be viewed under the conditions	p 232
we claim the right to a radical laxity, a radical incompetence—the right to enter the analyst's office and say it	p 334
would like to speak in the name of an absolute incompetence. Someone asked us if we had ever seen a schizophrenic	p 380
INCOMPETENT 3	
by Maurice Clavel in a series of decisive and willfully incompetent questions—that is, questions addressed to Marxist economists by someone	p 232
interest, dividends, management salaries, purchase of production goods, etc.). The incompetent observer has the impression that this whole	p 238
economic schema, this	

in reaction against authoritarian designs of a State that is incompetent and above all castrating by nature. (For the State imposes	p 379
INCOMPLETE 1	
Turner, and his most accomplished paintings that are sometimes termed incomplete: from the moment there is genius, there is something that	p 370
INCOMPREHENSIBLE 3	
other sort of organization, or no organization at all. An incomprehensible, absolutely rigid stasis in the very midst of process, as	p 8
thus gives rise at a distance to phenomena that are incomprehensible from a purely mechanistic (but not a machinic) point of	p 40
desert, the conquerors are there: In some way that is incomprehensible to me they have pushed right into the capital, although	p 195
INCONCEIVABLE 1	
it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art and science presupposes	p 368
a rupture	
INCORPORATE 1	
physically saturated with the signs of procreation and she must incorporate them. The young women are never taught the meaning of	p 189
INCORPORATED 1	
itself determined by the social system into which it is incorporated in the exercise of its functions. In brief, it does	p 221
INCORPORATING 3	
the first meaning of process as we use the term: incorporating recording and consumption within production itself, thus making them the	p 4
of this fertile domain of a code of the unconscious, incorporating the entire chain—or several chains—of meaning: a discovery	p 38
the harshest compatibility, with the axiomatic replacing the codes and incorporating them, always a contrario. 3 The Problem of Oedipus The	p 153
INCREASE 2	
the tendency to a falling rate of profit, and the increase in the absolute quantity of surplus value, the law of	p 34
that it is necessary to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but what does it	p 191
INCREASES 5	
one draws nearer to the formative elements, the differential function increases, one tends toward distinctive valences. It will hardly come as	p 82
an affinity in regime between the two modes of production, increases the difference in regime in a catastrophic fashion, and assembles	p 337
having no parallel in the despotic regime of terror. Wage increases and improvements in the standard of living are realities, but	p 373
on an always wider scale has several consequences: it permits increases and improvements of standards at the center, it displaces the	p 373
case, they confine and localize their preconscious interest in wage increases and the improvement of the standard of living; powerful	p 374
organizations	
INCREASING 4	
in the case of schizophrenics and the mechanisms of ever increasing disharmony and discord at every level of industrial society. What	p 34
the rate of surplus value, in the form of an increasing exploitation of the peripheral proletariat in relation to that of	p 231
be explained by factors that counteract the falling tendency—the increasing intensity of the exploitation of human labor, the diminution of	p 232
ever narrower internalized limits. The double alienation—labor-desire—is constantly increasing and deepening the difference in regime at the	p 337
heart of	
INCREASINGLY 11	
a perverted, bewitched world quickly comes into being, as capital increasingly plays the role of a recording surface that falls back	p 11
in the forms of society where the tragic sense is increasingly lost ... : a myth cannot sustain itself when it supports no	p 83
agents that they express all the less as they are increasingly at grips with them in the heaven and hell of	p 100
destiny, and delivers his song in a language that becomes increasingly rapid and distorted: Me, me, me, I am a powerful	p 148
coded, it must invent specific codes for flows that are increasingly deterritorialized, which means: putting despotism in the service of the	p 218
becoming of the State: its internalization in a field of increasingly decoded social forces forming a physical system; its spiritualization in	p 222
a physical system; its spiritualization in a supraterrrestrial field that increasingly overcodes, forming a metaphysical system. The infinite debt	p 222
must become	
to such a degree that the automatic machine has always increasingly internalized them in its body or its structure as a	p 233
essential unchanged. The State is thus induced to play an increasingly important role in the regulation of the axiomatized flows, with	p 253
the social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no longer	p 371
either figurative or	
necessarily reserved for specialists; but that art and science cause increasingly decoded and deterritorialized flows to circulate in the socius,	p 379
flows	
INCREATE 1	
his people. It is the recording of desire on the increate body without organs, and the familial recording on the socius	p 124
INCREDIBLE 2	
do they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must	p 131
remained ambiguous in Jaspers, he was able to indicate the incredible scope of this voyage. With the result that schizoanalysis would	p 362
INCREDIBLY 1	
production. The product appears to be all the more specific, incredibly specific and readily describable, the more closely the theoretician	p 24
relates	
INCUMBENT 1	
the ultimate residuum of a deterritorialized socius. The prime function incumbent upon the socius, has always been to codify the flows	p 33
INCURABLE 6	
time it intensifies the lack by making it absolute: an incurable insufficiency of being, an inability-to-be that is life itself. Hence	p 26
rock with two nonsymmetrical faces, which creates in us an incurable alveous, and against which the analyst stumbles. The second is	p 65
to render the family transcendent. There we have it—the incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus,	p 92
cutting off	
the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting the incurable insufficiency of being: don't you see that Oedipus	p 108
saves us	
goes on to say that its resolution teaches us the incurable inadequacy of being and universal castration? And what is this	p 171
masturbatory. Again, perhaps it will be discovered that the only incurable is the neurotic—whence interminable psychoanalysis. It is a cause	p 361
INDECIDABLE 1	
We shall see in what sense Oedipus is strictly undecidable (indecidable), as the mathematicians would put it. We are extremely tired	p 81
INDECISIONS 1	

overcoding, and that of the dynasty whatever its mutations, its indecisions—which are inscribed under the same category of new alliance	p 263
INDEED 87	
movement that is produced on the recording surface. Capital is indeed the body without organs of the capitalist, or rather of	p 10
still tolerate being humiliated and enslaved, to such a point, indeed, that they actually want humiliation and slavery not only for	p 29
directly invested by libido. It would seem obvious that parents indeed make their appearance on the recording surface of desiring-production.	p 47
But	
For us, however, the problem is one of knowing if, indeed, that is where the difference enters in. Wouldn't the real	p 52
shines forth in all his brilliance, clearly without doubt—but indeed, this second phase has never had a real existence. It	p 59
Except that there are qualitative factors in the desiring-economy that indeed present an obstacle to treatment, and Freud reproaches himself	p 65
for	
us. If schizophrenia is the universal, the great artist is indeed the one who scales the schizophrenic wall and reaches the	p 69
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Yes, Oedipus is indeed the displaced represented; yes, castration is indeed the representative, the displacing agency (le déplacant), the	p 313
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revolutionary, indices; the latter emerge on the contrary as nonfigurative indices, where persons give way to decoded flows of desire, to		p 366
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poles of schizophrenia. What the schizophrenic experiences, both as an individual and as a member of the human species, is not is the nature of the violent oscillations that overwhelm an individual so long as he seeks only his own center and it is because each one of them corresponds to an individual other than the one he believes himself to be, from in any given set of circumstances. Thus fantasy is never individual: it is group fantasy—as institutional analysis has successfully demonstrated	p 3 p 21 p 21 p 30
reduce the group character of the fantasy to a purely individual dimension: the beaten children must in a way be the this ensemble being present at the same time in each individual and in the socius that presides over the organization of the first task was to show how it differed from individual fantasy. It became evident that group fantasy was inseparable from a social field insofar as it is real, whereas the individual fantasy fitted the whole of this field over imaginary givens	p 59 p 61 p 62 p 62

this first distinction is drawn out, we see that the individual fantasy is itself plugged into the existing social field, but	p 62
of transcendence or immortality under the shelter of which the individual, the ego, plays out its pseudo destiny: what does it	p 62
since the Army is immortal? The imaginary dimension of the individual fantasy has a decisive importance over the death instinct, insofar	p 62
results a third difference between group fantasy and the so-called individual fantasy. The latter has as subject the ego, insofar as	p 63
breaking this repression. The development of distinctions between group and individual fantasy shows sufficiently well, at last, that there is no	p 64
fantasy shows sufficiently well, at last, that there is no individual fantasy. Instead there are two types of groups, subject-groups and	p 64
its lines of exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which by their very nature refer the	p 64
their experiencing of life, the neurotic patient and the perverted individual are to the schizophrenic as the petty thief is to	p 88
social forms, then this alienation will be mediated to the individual child and will be experienced as estrangement in the family	p 95
the formation of this field. There is no more an individual Oedipus than there is an individual fantasy. Oedipus is a	p 103
is no more an individual Oedipus than there is an individual fantasy. Oedipus is a means of integration into the group	p 103
of synthesis, very different from the interests of the subject, individual or collective, who desires. These investments of an unconscious nature	p 104
manic-depression, and liberty in an infinite progression: Through Oedipus the individual learns to live the triangular situation, the token of his	p 109
by centers of collarbones, was deprived of any possibility of individual success at the moment they were engaged in laborious studies	p 124
model of the anus; the constitution of private persons as individual centers of organs and functions derived from the abstract quantity	p 143
self. The whole of Oedipus is anal and implies an individual overinvestment of the organ to compensate for its collective disinvestment	p 143
mother, with whom he is united by that fact: This individual went away into the distance carrying with him a part	p 157
autonomous form. On the contrary, it is evident that the individual in the family, however young, directly invests a social, historical	p 166
sociodrama, but a veritable group analysis centering on the sick individual. Giving him potions, attaching horns to his body for drawing	p 168
sought will be a solution on the scale of the individual and the restricted family, with, by way of consequence, an	p 169
the collective: an anarchy whose victim will always be the individual—with the exception of those who occupy the key positions	p 169
force inseparable from the fetish, even when its use is individual and private. Hair, for example—the rituals of hair-cutting and	p 182
the entire social field can be applied to the family. Individual persons are social persons first of all, i.e., functions	p 264
and cut along the line that divides him into an individual subject of the statement and an individual subject of enunciation	p 265
him into an individual subject of the statement and an individual subject of enunciation. The subject of the statement is the	p 265
the child by the adult, in order to substitute the individual fantasy that makes the real parents into so many innocents	p 270
the social investments of the unconscious. To discover beneath the individual fantasy the nature of group fantasies. Or, what amounts to	p 271
these two dimensions in terms of the collective and the individual. On the one hand, the microunconscious presents no fewer arrangements	p 280
is it our intention to revive the question of an individual psychology and a collective psychology, and of the priority of	p 283
it explains the functioning of the organism. Vitalism invokes an individual and specific unity of the living, which every machine presupposes	p 284
our own limbs, and know that the combination forms an individual which springs from a single centre of reproductive action; we	p 285
accumulations of individuals, the other to the perfectings of the individual organization whose simplest schema is the formation of a pipe	p 286
discovering a genic unconscious that he contrasted with the Freudian individual unconscious as well as with Jung's collective unconscious. He	p 289
often	
territorialities and reterritorializations through which a subject passes in his individual history. For there are several layers, several planes of	p 318
resistance	
aims, or the sources of the sexual drives animating an individual or a group; assuredly perversions, and even sexual emancipation, give	p 350
the sexual position of the libido in favor of an individual and social will to power, or in favor of a	p 354
from one of its faces to the other. Never an individual exile, never a persona! desert, but a collective exile and	p 377
INDIVIDUAL-UNIVERSAL 1	
would constitute a kind of private universal, a kind of individual-universal? (Transversals between the two, since social symbolism can become	p 179
a	
INDIVIDUALITIES 1	
result, an identity is essentially fortuitous, and a series of individualities must be undergone by each of these oscillations, so that	p 21
INDIVIDUALITY 2	
as a consequence the fortuitousness of this or that particular individuality will render all of them necessary. The forces of attraction	p 21
thereby producing selections, detachments, and remainders, with a transference of individuality, in a generalized schizogenesis whose	p 287
elements are the schizzes-flows. Subsequently	
INDIVIDUALIZATION 1	
that is, zones of intensities, fields of potentials. Phenomena of individualization and sexualization are produced within these fields. We pass	p 85
from	
INDIVIDUALIZE 1	
as a whole, we call it by a name and individualize it; we look at our own limbs, and know that	p 285
INDIVIDUALIZED 1	
an original type; on the other hand, the form of individualized persons does not belong to it, since it knows only	p 280
INDIVIDUALLY 2	
the particular language of their science: ... amino acids are assimilated individually into the cell, and then are arranged in the proper	p 44
of the subjugated groups are induced to live or fantasize individually their membership in the group. It must still be said	p 64
INDIVIDUALS 12	
by crossing thresholds: we never stop migrating, we become other individuals as well as other sexes, and departing becomes as easy	p 85
preconscious investments ought to be. That is why, when subjects, individuals, or groups act manifestly counter to their class interests—when	p 104
social analysis in the course of which hidden struggles between individuals and factions are brought to light, in such a way	p 167
internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals,	p 217
Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to	
a realization, and that ensures the integration of groups and individuals into the system. Not only lack amid overabundance, but stupidity	p 236
will lead to the more or less regular accumulations of individuals, the other to the perfectings of the individual organization whose	p 286
scale (it is no more a case of persons or individuals in this instance than in the other). If the preconscious	p 348
What complicates everything, it is true, is that the same individuals can participate in both kinds of groups in diverse ways	p 349
in order to discern, at the level of groups or individuals, the libidinal investments of the social field. Now in this	p 350
what the familial constellation refers to in order to produce individuals in its turn. The task of schizoanalysis is that of	p 362
this formation becomes conscious of its immanent disintegration in the individuals who compose it, these same individuals decompose it. ... By	p 368
way	
immanent disintegration in the individuals who compose it, these same individuals decompose it. ... By way of the circuitous route of science	p 368
INDIVIDUATING 1	
be erroneous to ascribe to alliance no more than an individuating power over the persons of a lineage; it produces instead	p 146
INDIVIDUATIONS 2	
Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced only within fields of forces expressly defined	p 85
by	
to say, I'm not a German, I'm Polish. Here again individuations are brought about solely within complexes of forces that determine	p 86
INDIVISIBLE 8	

instead, he affirms it through a continuous overflight spanning an indivisible distance. He is not simply bisexual, or between the two Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning indivisible distances. The genealogist-madman lays out a disjunctive network on the without organs is indeed this desert, it is as an indivisible, nondecomposable distance over which the schizo glides in order to a product that envelops the distances within intensive quantities. The indivisible is enveloped, and signifies that what envelops it does not and divided object of labor, it is also the unique, indivisible entity, the full body that falls back on the forces primitive machine subdivides the people, but does so on an indivisible earth where the connective, disjunctive, and conjunctive relations of each level, differing only in intensity. The same included being traverses indivisible distances on the full body, and passes through all the everywhere it is the same, at both ends of the indivisible distance and on every side, a litany of twins, an	p 76 p 78 p 87 p 87 p 140 p 145 p 154 p 154
INDUCE 2	
and the rise of its commodity production, but the latter induce in return the concrete existence of a feudal state in traverse and transform the socius—not enough, that is, to induce the birth of capitalism. Decoded flows strike the despotic State	p 220 p 222
INDUCED 8	
imaginary structure under which members of the subjugated groups are induced to live or fantasize individually their membership in the group animate cruel personages only in so far as they are induced organs, parts of desiring-machines (mannequins). A season in hell—how some sort of adequation between the inductor and what is induced. But we are well aware that, when considered in terms true organizer is elsewhere—on the side of what is induced, not on that of the inductor. But that is just repression. It is only the represented, insofar as it is induced by repression. Repression cannot act without displacing desire, without giving things that leaves the essential unchanged. The State is thus induced to play an increasingly important role in the regulation of of representation perverted the productive forces of the unconscious, and induced in its very structure a false image that caught desire that there is indeed a necessity for desiring-production to be induced from representation, to be discovered through its lines of escape	p 64 p 85 p 91 p 92 p 115 p 253 p 313 p 314
INDUCES 8	
Psychic repression is such that social repression becomes desired; it induces a consequent desire, a faked image of its object, on aligning itself on the voice, graphism supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two the same movement begins to depend on the voice, and induces a mute voice from on high or from the beyond the voice, and becomes writing. At the same time it induces the voice no longer as the voice of alliance, but it becomes linearized. The subordination of graphism to the voice induces a fictitious voice from on high which, inversely, no longer the repressing representation, and the new displaced represented that it induces, the famous metaphors and metonymy—all of that constitutes the the voice's signifieds. But to the extent that this flattening induces a fictitious voice from on high that no longer expresses becomes aligned on the voice, but also overcodes it and induces a fictitious voice from on high that functions as a	p 119 p 188 p 202 p 205 p 205 p 209 p 209 p 240
INDUCING 3	
proceeds by dishonoring the guilty, that is to say, by inducing a disfigured or displaced image of the thing that is flows, associated waves and particles, associative flows and partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal through and in the repression, since the latter is constantly inducing a false image of the thing it represses: illegitimate and	p 162 p 287 p 339
INDUCTOR 6	
one to believe in some sort of adequation between the inductor and what is induced. But we are well aware that can believe that, in the beginning (?), the stimulus—the Oedipal inductor—is a real organizer. But believing is an operation of side of what is induced, not on that of the inductor. But that is just the beginning of the question, the a stimulus—but a stimulus that is qualitatively indifferent, an inductor that is neither an organizer nor a disorganizer. As for stimulus whose quality is a matter of indifference, a simple inductor not playing the role of organizer, where the intensive investments as a stimulus of one form or another, a simple inductor through which the anoedipal organization of desiring-production is formed, beginning	p 91 p 92 p 92 p 98 p 123 p 129
INDUCTORS 5	
the idea that the stimuli are not organizers, but mere inductors: ultimately, the nature of these inductors is a matter of not organizers, but mere inductors: ultimately, the nature of these inductors is a matter of indifference. Many different kinds of substances the parental figures are in no way organizers, but rather inductors or stimuli of varying, vague import that trigger processes of than this to show that the parental figures are indifferent inductors and that the true organizer is elsewhere—on the side their true places within the workings of the unconscious, as inductors of an indifferent nature, yet the role of organizer continues	p 91 p 91 p 91 p 92 p 92
INDUSTRIAL 29	
as a lack, rather than a process of production, of industrial production. Clement Rosset puts it very well: every time the and primitive societies, hydraulic machines and Asiatic forms of society, industrial machines and capitalism. Hence when we posited the socius as of ever increasing disharmony and discord at every level of industrial society. What we are really trying to say is that In accord with a suggestion of Freud's, American society—the industrial society with anonymous management and vanishing personal power, etc.—is resurgence of the society without the father. Not surprisingly, the industrial society is burdened with the search for original modes for State, while classes are relative to the process of an industrial and commodity production decoded under the conditions of capitalism. All style has been described by D. H. Lawrence: our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on the those of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could be that all differences after the manner of conscientious historians: village communes here, industrial societies there, and so on. The differences could be determining in the pact with the devil that Marx describes—the industrial eunuch: so it's your fault if ...) At the heart of decoding of the means of production through the formation of industrial capital; and so on. Let us consider more in detail during a rise in prices and under conditions that make industrial investment especially advantageous (the price-revolution, an abundant reserve supply of other flows and elements among other elements—but rather by industrial capital. Doubtless the merchant was very early an active factor labour, and lives the more, the more labour it sucks. Industrial capital thus offers a new new filiation that is a conditions of money. While it is true that capitalism is industrial in its essence or mode of production, it functions only merchant capitalism. While it is true that it is filiative industrial capital in its essence, it functions only through its alliance That is why it has often been remarked that the Industrial Revolution combined an elevated rate of technical progress with the capital exerts a strong selective pressure on machinic innovations within industrial capital. In brief, there where the flows are decoded, the it. Who would be capable of stealing? Certainly not the industrial capitalist as the representative of the afflux of profit, since wage earner as well as the relative dependence of the industrial capitalist. This is money and the market, capitalism's true police income. Such an extension merely signifies that capital has no industrial essence functioning other than as merchant, financial, and commercial capital and of wages; from the standpoint of the flow of industrial and commercial production: the granting of monopolies, favorable conditions for allied with the old system of production, and when nascent industrial capitalism can secure its production and its market only by most direct question is not that of knowing whether an industrial society can do without a surplus, without the absorption of Smith discovers the great essence of wealth, abstract and subjective, industrial and deterritorialized, only by immediately reterritorializing it in the private take science back in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining	p 26 p 32 p 34 p 80 p 80 p 153 p 177 p 192 p 220 p 225 p 225 p 226 p 226 p 228 p 229 p 229 p 233 p 234 p 238 p 239 p 249 p 252 p 253 p 256 p 259 p 368

together	
art in a plot whose ends were no less suspect, industrial society would seem to foil this conspiracy in advance by	p 368
a flow of labor as human surplus value in the industrial essence of capitalism, a flow of financing and a flow	p 372
one of these aspects—not the least operation, the least industrial or financial mechanism—that does not reveal the insanity of	p 373
INDUSTRIALIST	3
an active factor in production, either by turning into an industrialist himself in occupations based on commerce, or by making artisans	p 226
this reality. The language of a banker, a general, an industrialist, a middle or high-level manager, or a government minister is	p 246
that there can be any difference in class between the industrialist or banker and the worker, but only a fusion into	p 253
INDUSTRIALIZED	1
value remains decisive, even at the center and in highly industrialized sectors. What determines the lowering of costs and the elevation	p 233
INDUSTRIES	1
or archaic territorialities: on the contrary, they come from modern industries and plantations that generate an immense surplus value, to a	p 231
INDUSTRY	7
It is probable that at a certain level nature and industry are two separate and distinct things: from one point of	p 3
two separate and distinct things: from one point of view, industry is the opposite of nature; from another, industry extracts its	p 3
of view, industry is the opposite of nature; from another, industry extracts its raw materials from nature; from yet another, it	p 3
become one within nature in the form of production or industry, just as they do within the life of man as	p 4
they do within the life of man as a species. Industry is then no longer considered from the extrinsic point of	p 4
economic reality, as the process of production wherein Nature = Industry, Nature = History. To a certain degree, the traditional logic	p 25
The primitive machine is not ignorant of exchange, commerce, and industry; it exorcises them, localizes them, cordons them off, encastes	p 153
them	
INDUSTRY-NATURE	1
nature; and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible for the	p 3
distinction of relatively autonomous	
INEFFECTUAL	1
of a segmentary organization requires paradoxically that its mechanisms be ineffectual enough so that fear remains the motor of the whole	p 152
INEQUALITIES	2
misunderstanding of the role of the incommensurable elements and the inequalities in the conditions of the system. More precisely, in the	p 187
the underlying principles, which allows it to explain that the inequalities are necessarily introduced in the consequences. Nothing is more	p 187
significant	
INEQUALITY	1
a specific hypertrophy of the tertiary sector, and an extreme inequality in the different areas of productivity and in incomes. Each	p 232
INERTIA	1
formal criterion—that distinguishes the revolutionary institution from the enormous inertia which the law communicates to institutions in an	p 63
established order	
INEVITABILITY	1
of, the Urstaat be reconciled with the insistence and the inevitability of the fluxion of the flows? What can be done	p 260
INEVITABLE	6
get from one to the other, and is this transition inevitable? This remains the crucial question. Karl Jaspers has given us	p 24
social field and the familial determinations, thereby making possible and inevitable the reduction of libidinal investments to the eternal	p 111
daddy-mommy. We	
and restrictive use of these same disjunctions. It is therefore inevitable that alliance be mythically represented as supervening at a certain	p 155
tragedy, against the fatal drama of the personality, against the inevitable confusion between mask and actor. It is obvious that Miller's	p 299
of attaining the unconscious, since it gives rise to the inevitable illusions (including the structure and the signifier) by means of	p 339
name of the higher interests of the revolution and the inevitable sequences of causality. In the other case, the preconscious interest	p 376
INEXHAUSTIBLE	3
itself by reproducing a debt to infinity, by feeding an inexhaustible transference, and by always nursing new conflicts. We are astonished	p 64
madness. 6 A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the father died	p 106
the grotesque triangle? Let us return to the well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is	p 171
Oedipus universal? Is	
INEXTRICABLY	3
desiring-machines, it is a question of a necessary relationship between inextricably linked forces. Some of these are elementary forces by	p 283
means	
in the immanent system where each act of production is inextricably linked to the process of anti production as capital. There	p 337
of the full body that the order of reasons is inextricably fixed, under a code, under an axiomatic that determines it	p 367
INFANCY	1
process of inscription, within the Numen. From his very earliest infancy, the child has a wide-ranging life of desire—a whole	p 48
INFANT	1
all its own, and tends to its own affairs: the infant Jesus looks from one side while the Virgin Mary listens	p 369
INFANTILE	14
Oedipus, but to the description as well of a spontaneous infantile sexuality of an endogenous nature. It is as if Freud	p 54
Freud never managed to articulate the interrelations of Oedipus and infantile sexuality, the latter referring to a biological reality of development	p 54
in regime becomes apparent each time a society permits an infantile stage of sexual promiscuity to subsist, where everything is permitted	p 72
of his obsession. For inadmissible reasons, the existence of an infantile sexuality is denied; but for hardly more admissible reasons, this	p 100
blackmail is this: either you recognize the Oedipal character of infantile sexuality, or you abandon all positions of sexuality. And yet	p 100
in neurosis, insofar as they are distinguishable from the familial infantile factors; all the major dissensions were linked to this evaluation	p 127
factor arose afterward, and signified recent, in opposition to the infantile or the oldest factor that could be sufficiently explained by	p 127
the content that for its own part refers to the infantile Oedipal conflict, this old conflict becoming reactivated by the actual	p 127
an order of time which is not that of the infantile factors themselves. But nothing has been gained thereby, since the	p 128
recent and because it would be opposed to former or infantile; it is used in terms of its difference with respect	p 129
adult alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety linked to a deficiency of maternal care. Not	p 275
social investment corresponding to the first anxiety comes after the infantile familial investment of the second. For a determination of the	p 275

of them. In brief, what the child invests through the infantile experience, the mother's breast, and the familial structure is already tenderest age; actual does not signify recent as opposed to infantile, but rather in action, as opposed to what is virtual	p 275 p 358
INFECTING 1	
does it cost nothing—you actually enrich others (instead of infecting them) The phantasmal world is the world which has not	p 334
INFECTIONS 1	
irrational outbursts which he attributed to the mechanical effects of infections or intoxications. Moreover, he explained a large part of delirium	p 22
INFERIOR 12	
later empires of a superior God, and those of an inferior God. Freud stresses the importance of these disjunctive syntheses in superior God, and doubtless also his elder brother beneath his inferior God. At times the schizophrenic loses his patience and demands girls, and the superior God is my daddy and the inferior God my brother. But little by little he will surreptitiously father with the superior God, and his brother with the inferior God, all of them divine forms that become complicated, or this deliberate, stubborn, material will to be of a race inferior for all eternity: I have known every son of good the outsider and the deterritorialized, I am of a race inferior for all eternity.... I am a beast, a Negro. There status between the filiative lines (for example, the superior or inferior ranks of the givers and receivers of wives). The surplus supernatural powers and magical aggressions constitute a myth that is inferior to Oedipus? On the contrary, is it not true that I am not your kind, I belong eternally to the inferior race, I am a beast, a black. Good people say or his desire to belong to a superior or an inferior race, the reactionary or the revolutionary tenor of a familial fact, in the schizoid declaration-I am of a race inferior for all eternity, I am a beast, a black, We meaning for it as yet; and it classes people of inferior rank with its parents if they love it as its	p 13 p 14 p 14 p 14 p 86 p 105 p 150 p 170 p 277 p 278 p 340 p 354
INFERNAL 6	
and on a picnic in the midst of nature: an infernal machine is being assembled. Under the skin the body is heart of the structural equilibrium in the manner of an infernal machine, the desiring-machine. Then a second generation of disciples of A tractable gear is greased, or on the contrary an infernal machine is made ready. What are the connections, what are they provoke, on the anxieties they engender, and on the infernal operations they regenerate. Capitalism has learned this, and has ceased to its veritable origin, the despotic age, and erects an infernal machine that welds desire to the Law, because, everything considered and theft, stealing and stealing away—the machine is always infernal in the family dream. The machine introduces breaks and flows	p 3 p 83 p 109 p 151 p 209 p 316
INFERRED 1	
diverse matrimonial regimes where no difference in filiation can be inferred among the corresponding groups. In many analyses, the stress has	p 146
INFILTRATES 1	
a pre-existing need or lack (manque). It is lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in	p 28
INFINITE 46	
end in itself, nor must it be confused with an infinite perpetuation of itself. Putting an end to the process or are produced each year as a sample taken from an infinite series that theoretically has one and only one origin, a that ideally—that is to say, relatively—produces a continuous, infinite flux: for example, the anus-machine and the intestine-machine, the intestine-machine that it would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the problem Search of Lost Time, one and the same story with infinite variations? It is clear that the narrator sees nothing, hears and who gives a structure to the false movement of infinite progression and regression: your father, and your father's father, a gifts of civilization in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the individual learns to live the triangular the mother is also the earth, and incest is an infinite renaissance. (He is wrong only in thinking that he has itself taken into an immense machinery that renders the debt infinite and no longer forms anything but one and the same object of an accumulation, the blocks of debt become an infinite relation in the form of the tribute. The entire surplus in the other filiation, while the alliance debt becomes an infinite relation in the other alliance. It is the entire primitive circulation of money—is the means for rendering the debt infinite. And that is what is concealed in the two acts the primitive alliances to itself (the problem of debts). The infinite creditor and infinite credit have replaced the blocks of mobile to itself (the problem of debts). The infinite creditor and infinite credit have replaced the blocks of mobile and finite debts as in Lewis Carroll's song, the long song about the infinite debt: A man may surely claim his dues: But, when that on this full body renders the movement of debt infinite. It is a measure of Nietzsche's force to have stressed deity, the immobile organizer of the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister the latter more foreign, more ruthless, more definitive, or more infinite with respect to desiring-production. But this migration would never be center: all the debts of alliance are converted into the infinite debt of the new alliance, and all the extended filiations despot himself: it is the juridical form assumed by the infinite debt. The jurist will be seen in the despot's procession against the creditor when necessary, so as to consolidate the infinite debt. As vengeance, and a vengeance exercised in advance, the things that Nietzsche partially grasped in the evolution of the infinite debt. The Oedipal cell will have to complete its migration the displaced represented. The debt must not only become an infinite debt, it will have to be internalized and spiritualized as it will have to be internalized and spiritualized as an infinite debt (Christianity and what follows). The father and the son and this must occur as a direct consequence of the infinite debt that is now internalized. Oedipus-the-despot will have to be supraterrrestrial field that increasingly overcodes, forming a metaphysical system. The infinite debt must become internalized at the same time as it conditions of flux imply conditions of reflux, giving to the infinite debt its capitalist form; but the State as a regulator Schmitt finds strange lyrical words to characterize this flow of infinite debt: an instantaneous creative flow that the banks create spontaneously wall: which again shows that the death of writing is infinite, so long as it arises and arrives from within.) Similarly the beast of the reproduction of capital, internalization of the infinite debt. I too am a slave—these are the new more and more internalized: this describes the evolution of the infinite debt—through Catholicism, then the Reformation. The extreme spiritualization of is that psychoanalysis has much difficulty extracting itself from an infinite regression: the father must have been a child, but was Pangymnastikon and a general pedagogical system). Everything changes, then: the infinite regression forced us to postulate a primacy of the father purely spiritual are anything but disturbances of equilibrium in an infinite series of levers, beginning with those levers that are too world, by attributing to it the new form of an infinite subjective representation. We seem to be straying from the main pole in the very movement of capitalism, which substitutes the infinite subjective representation for the large determinate objective representations. It is recent authors: the theater elicits the finite structure of the infinite subjective representation. What is meant by elicit is very complex when it ceases to be objective, when it becomes subjective infinite—that is to say, imaginary—effectively loses all consistency, unless representation. The series of this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely because the theater is desiring-production, but between the two poles of subjective representation, as infinite imaginary representation, and as finite structural representation. Thereafter it is nothing happens; nothing left but images that revolve within the infinite subjective representation. We will muster all our strength so as turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation to, bad conscience, which consists for the woman of it continues to turn while treading its own underfoot; the infinite series of juxtaposed and unlocalized parks in Watt still contains even in the system of despotic terror, where debt becomes infinite and where death experiences an elevation that tends to make to cure neurosis, since, for it, curing consists of an infinite maintenance, an infinite resignation, an accession to desire by way	p 5 p 36 p 36 p 65 p 68 p 108 p 108 p 162 p 192 p 194 p 196 p 197 p 197 p 197 p 198 p 199 p 200 p 202 p 209 p 213 p 213 p 216 p 217 p 217 p 217 p 222 p 229 p 237 p 243 p 254 p 268 p 274 p 274 p 284 p 303 p 304 p 305 p 305 p 306 p 307 p 308 p 311 p 315 p 337 p 361

since, for it, curing consists of an infinite maintenance, an infinite resignation, an accession to desire by way of castration—and	p 361
INFINITELY 1	
hilt: if you want them, you can have them—territorialities infinitely more artificial than the ones that society offers us, totally biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger? For what Freud and the first analysts discover is	p 35 p 54
in yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth? If myth is	p 113
images in the transference, as well as being archaic factors infinitely older and from an order of time which is not	p 128
extension, binding them in a system of cruelty, maintain an infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which	p 184
in yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth? ... This ideational rubbish	p 298
psychoanalysis with capitalism is not merely ideological, that it is infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an	p 312
capitalism is not merely ideological, that it is infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an economic mechanism	p 312
decoded flows as such, how is it that it is infinitely further removed from desiring-production than were the primitive or even	p 335
explain that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of this production than do the preceding regimes	p 335
or represented: the class from the standpoint of praxis is infinitely less numerous or less extensive than the class taken in	p 344
INFINITESIMAL 1	
objects that are no longer dependent upon the large numbers; infinitesimal lines of escape, instead of the perspectives of the large	p 280
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erecting before any perspective of liberation an ironclad impossibility. This infinitivatori (infinitivation) cannot be understood exactly as Nietzsche would have it	p 199
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time limitation that contradicts itself by reproducing a debt to infinity, by feeding an inexhaustible transference, and by always nursing new	p 64
an always relative and hypothetical primacy that carried us to infinity, barring a shift into the position of an absolutely primary	p 274
machines. What is essential is not in the passage to infinity itself—the infinity composed of machine parts or the temporal	p 285
essential is not in the passage to infinity itself—the infinity composed of machine parts or the temporal infinity of the	p 285
itself—the infinity composed of machine parts or the temporal infinity of the animalcules—but rather in what this passage blossoms	p 285
subjective representations that extend the mythic and tragic contents to infinity. Psychoanalysis does treat myth and tragedy, but it treats them	p 304
moment, as that which grows or diminishes according to an infinity of degrees (as Klossowski noted, an afflux is necessary merely	p 330
that sexuality, including chastity, is a matter of flows, an infinity of different and even contrary flows. Everything depends on the	p 351
which one can and even must augment, but not to infinity). Such an application in fact presupposes a fourth, extrapolated, mobile	p 358
INFIRM 1	
and intellectual to intellectuals as it is accessible to the infirm, the illiterate, and the schizos, embracing all that flows and	p 370
INFLAMED 1	
the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of words that do not	p 133
INFLATE 1	
an effective grip on the zones of production, representation must inflate itself with all the power of myth and tragedy, it	p 297
INFLATED 2	
the contrary, he opens out and, like a spore case inflated with spores, releases them as so many singularities that he	p 77
or as social machines. In return, the father will be inflated with all the forces of myth and religion and with	p 297
INFLICTS 1	
grasp a terrible equivalence between the voice of alliance that inflicts and constrains, and the body afflicted by the sign that	p 189
INFLUENCE 3	
sick from Oedipus, and suffering from various illnesses under the influence of Oedipus. It sometimes happens that an analyst becomes fed	p 81
concept of the fetish, this is unquestionably due to the influence of psychoanalysis. But it would seem that psychoanalysis offers them	p 182
that the French School of the nineteenth century, under the influence of Saint-Simon, should be credited with the discovery of class	p 253
INFLUENCING 1	
perverted machines of the sadist or the masochist, even the influencing machines of the paranoiac. We have seen in general that	p 322
INFLUX 8	
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in the primitive socius. In the first place, the germinal influx of intensity conditions all representation: it is the representative of	p 164
undergoes a repression. This repression determines what part of the influx will pass through and what will not in the system	p 164
perhaps finds its reply in women's affinity with the germinal influx, resulting in the enclosed position of women in the midst	p 165
shit, as in the Fourbe myth; or the intense germinal influx, the this-side-of incest, as in the Yourougou myth, which introduces	p 176
that represses the great, intense, mute filiative memory, the germinal influx as the representative of the noncoded flows of desire capable	p 185
must constitute himself through the repression of the intense germinal influx, the great biocosmic memory that threatens to deluge every	p 190
attempt	
man turns on these movements of flows: the intense germinal influx, the surflux of royal incest, and the reflux of excrement	p 211
INFORM 2	
fragmentary detachment taking place within the code that comes to inform the flow? When we noted a moment ago that the	p 40
enter and exit through the codes that continue, however, to inform the model and experience of death that are elaborated in	p 336
INFORMATION 8	
air, shit with one's mouth? The data, the bits of information recorded, and their transmission form a grid of disjunctions of	p 38
the surplus value of flux that characterizes the system. Knowledge, information, and specialized education are just as much parts of capital	p 234
machinic surplus value by mobilizing the resources of knowledge and information capital, and finally because it absorbs the greater part of	p 235
full meaning. Although he has mastered a flow of knowledge, information, and training, he is so absorbed in capital that the	p 236
new technical language machines, where production is narrowly determined by information: Take for example a cloverleaf highway	p 241
interchange.... It is a	
sets them in motion. This cordoning off of production through information shows once again that the productive essence of capitalism functions	p 241

the cycle, but transmission is second in relation to an information or a communication. The genetic revolution occurred when it was rather as the agent of a machine, in a machinic information or communication? Schreber's desiring-machines communicate with those of his father	p 276 p 297
INFORMING 1	
a code or an axiomatic, of a combinative apparatus (combinatoire) informing the flows. Such is also the case for the social	p 276
INFORMS 1	
imposes and an undifferentiated (un indifférencie) that it presupposes. Oedipus informs us: if you don't follow the lines of differentiation daddy-mommy-me	p 78
INFRASTRUCTURE 9	
desire, and how affects or drives form part of the infrastructure itself. For they are part of it, they are present	p 63
a problem of desire, and desire is part of the infrastructure. Preconscious investments are made, or should be made, according to succeed in determining the insertion of desire into the economic infrastructure itself, the insertion of the drives into social production.	p 104 p 118
Consequently prevented him from seeing how desire was part of the infrastructure, and that confined him in the duality of the objective distinction: the distinction to be made passes into the economic infrastructure itself and into its investments. Libidinal economy is no less a social field. In any case desire belongs to the infrastructure, not to ideology: desire is in production as social production essential: that society is schizophrenizing at the level of its infrastructure, its mode of production, its most precise capitalist economic circuits investments of class or interest, which are based in the infrastructure itself. But we attach all the more importance to them importance to them as they are the index in the infrastructure of a libidinal investment of another nature, and that can	p 345 p 345 p 348 p 361 p 379 p 379
INGENIOUS 1	
into account by denouncing them as fake. What is so ingenious is that he takes other pretenders into account by assuming	p 88
INHABIT 2	
presence in relation to the objects a and b that inhabit and interrupt them, such that the partial a and the large scale; and no social machines without the desiring-machines that inhabit them on a small scale. Nor is there any molecular	p 325 p 340
INHABITED 3	
even take on a free quality, but they are all inhabited by a faceless and transpositional subject. Schreber is man and Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the imperial incest effects an overcoding that in that the Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense in which the social images	p 77 p 266 p 267
INHALE 1	
of oneself breathing, and I remember that I wanted to inhale myself in order to prove that I was alive and	p 48
INHERENCY 1	
being lacking in them (the Great Signifier symbolizable by the inherency of a -1 in the ensemble of signifiers). Just how	p 306
INHERENT 5	
as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency while at the same time allowing it free rein	p 34
seeks out the very limit of capitalism: he is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and that must be understood in terms of a social repression inherent to a given form of social production. Social repression bears precise sense it is true that precapitalist social machines are inherent in desire: they code it, they code the flows of Foucault has shown in his very fine analysis: the familialism inherent in psychoanalysis doesn't so much destroy classical psychiatry as shine	p 35 p 118 p 139 p 271
INHERENTLY 1	
with another. The productive synthesis, the production of production, is inherently connective in nature: and ... and then ... This is because there	p 5
INHERITED 4	
where it is on a par with a lofty technique inherited from Poussin, Lorrain, or the Dutch tradition: the world is longer anyone but daddy, mommy, and me, the despotic sign inherited by daddy, the residual territoriality assumed by mommy, and the have tried to show apropos of capitalism is how it inherited much from a transcendent death-carrying agency, the despotic signifier, but again, we see no objection to the use of terms inherited from psychiatry for characterizing social investments of the unconscious, insofar	p 132 p 265 p 335 p 366
INHERITS 1	
part one has in a society, and from which one inherits in terms of the laws of social reproduction, impel the	p 346
INHIBIT 2	
machines that condition and organize them, but also limit and inhibit their development. It will be necessary to await capitalism to tendency, but that capitalism only functions on condition that it inhibit this tendency, or that it push back or displace this	p 141 p 246
INHIBITED 7	
psychoanalysis is the explanation of the negative, the subjective, the inhibited within the social field. He therefore necessarily returns to a the role of explaining the subjective, the negative, and the inhibited, without participating directly as psychoanalysis in the positivity of the repressed, in the most general sense of the word (suppressed, inhibited, or transformed)—at the same time as the supposed Oedipal the representation would remain clear, but with the affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that we place their blame—a harsh reality. But, fourthly, this limit inhibited from the interior was already projected onto a primordial beginning to our point of departure: the fact that exchange is inhibited and exorcised by no means attests to its primary reality the ideological, the subjective, the irrational, the negative, and the inhibited, it was because he remained the prisoner of derived concepts	p 29 p 119 p 172 p 172 p 176 p 186 p 345
INHIBITERS 1	
however, since exclusions can arise only as a function of inhibitors and repressors that eventually determine the support and firmly define	p 39
INHIBITING 1	
substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure	p 288
INHIBITION 1	
nature of the operation and by its result (even the inhibition of revolt has become unconscious), a distinction that expresses clearly	p 119
INHIBITS 1	

to act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency while at the same time allowing it	p 34
INIQUITIES 2	
quota.... Our systematic tendency is not to accept the evident iniquities of reality without taking stock of them, without trying to	p 127
fountainhead where the psychoanalyst washes his hands of the world's iniquities.) In an altogether different direction, if we consider the idealist	p 128
INITIAL 7	
came to a total parting of the ways, yet Jung's initial reservation was a telling one. The same remark holds true	p 46
would exist therefore in the symbolic void or in the initial foreclosure (forclusion) of the signifier of the father. The name	p 90
It is obvious that they do. But is this an initial role as symbolic organizer (or symbolic disorganizer) from which the	p 90
marriages thus bears a sign, which is determined, for the initial group, by whether the children's mother is a daughter or	p 156
generation to the next: It depends upon whether, from the initial group's point of view, the father has received a wife	p 156
primary filiation, nor is there a first generation or an initial exchange, but there are always and already alliances, at the	p 157
a dream, a territoriality). Levi-Strauss puts it very well: The initial theme of the key myth is the incest committed by	p 273
INITIALLY 2	
thing was that it was neither simple nor really complex, initially or intentionally complex, or constructed according to a complicated plan	p 6
raving paranoiac, the chieftain of the primitive horde, who was initially responsible for social organization. The social machine or socius may	p 33
INITIATE 1	
pursue a remark of Henri Lefebvre's, these images do not initiate a making public of the private so much as a	p 251
INITIATED 2	
organization of the group fantasy. Simultaneously the boys are beaten—initiated by the teacher on the little girl's erotic stage (seeing-machine	p 61
He countersects the extended filiations with a direct filiation. The initiated or initiating hero becomes king. The second marriage develops the	p 200
INITIATES 2	
agrarian problem); the abolition of debts or their accountable transformation initiates the duty of an interminable service to the State that	p 197
therefore the whole of the repressing representation insofar as it initiates the overcoding. The system of subordination or signification has	p 209
replaced	
INITIATING 2	
these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality of	p 144
mores (...)—the labor performed	
the extended filiations with a direct filiation. The initiated or initiating hero becomes king. The second marriage develops the consequences of	p 200
INITIATION 5	
little balls and pinches of snuff used in a certain initiation ceremony, he shows that they are produced each year as	p 36
right in defining the schizophrenic process as a voyage of initiation, a transcendental experience of the loss of the Ego, which	p 84
to it. A mask is such an institution of organs. Initiation societies compose the pieces of a body, which are at	p 142
are never taught the meaning of the ideograms during their initiation. The sign acts through its inscription in the body.... The	p 189
the signifying chain are struck by secrecy—secret societies or initiation groups—but there is never anything in these societies that	p 247
INITIATIONS 1	
the arbitrariness of the laws, all the pain of the initiations, the whole perverse apparatus of repression and education, the red-hot	p 190
INITIATOR 1	
exogamous subjects of both sexes: the sacred deflowerer, the ritual initiator on the mountain or across the waters. The wilderness, land	p 200
INITIATORS 1	
able, by virtue of this formidable right, to serve as initiators to exogamous subjects of both sexes: the sacred deflowerer, the	p 200
INJECT 4	
be unaware of the forcing employed to introduce Oedipus, to inject it into the unconscious. Then Oedipus fell back on and	p 56
rather than produce? What are the operations, the artifices that inject the unconscious with beliefs that are not even irrational, but	p 61
need of monetarization, as if it were always necessary to inject money into the economy from the outside according to a	p 239
Oedipus is Oedipus become an idea. Only the idea can inject the venom. Oedipus has to become an idea so that	p 312
INJECTED 1	
another way, and have legislated a lot, reinforced a lot, injected a lot. All that psychoanalysts do is to reinforce the	p 121
INJECTING 3	
render religion unconscious, or the unconscious religious, still amounts to injecting something religious into the unconscious. (And what would	p 58
Freudian analysis	
where on the contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting the field of	p 83
psychoanalysis	
flux by guaranteeing the emission of both, and by constantly injecting antiproduction into the producing apparatus. Schizophrenization occurs	p 237
on the periphery	
INJECTION 1	
away and throb in the depths of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all	p 54
INJECTS 3	
castration designates the operation by which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration as	p 60
a practical operation on	
this unconscious when reduced to the state of belief? Who injects it with belief? Psychoanalysis cannot become a rigorous discipline unless	p 107
not the movement of ideology: on the contrary, it forcibly injects production into desire, and conversely, it forcibly inserts desire into	p 145
INJUNCTIONS 1	
there a father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the best friend you've got	p 360
INJURY 2	
indeed here that he encounters the terrible equation of debt: injury done = pain to be suffered. How does one explain	p 191
of an active life and an obliging gaze. The equation injury = pain has nothing exchangeist about it, and it shows	p 191
INK 1	

for a new automobile model, the manufacturers of paper and ink and TV sets whose products are used to control the	p 237
INNATE 3	
As for history, he was content merely to mention its innate or acquired nature. Clerambault is the Feuerbach of psychiatry, in	p 22
at the moment they were engaged in laborious studies in innate science. With regard to them, my rebellion against the paternalism	p 124
socius, that are in opposition throughout the two groups. The innate science in psychosis and the neurotic experimental sciences. The schizoid	p 124
INNATENESS 1	
of a terrain, whether in the form of a phylogenetic innateness of preformation, or a cultural symbolic a priori linked to	p 92
INNER 5	
by a relative or an absolute predominance of [the schizophrenic's] inner life. The third concept is a descriptive one, discovering or	p 23
the train, ran into the space between the outer and inner doors of the room, shutting himself in, saying dark, and	p 45
own desiring-machines, his paranoiac, miraculous, and celibate boxes, with metallic inner walls lined with cotton and wool. Psychic repression	p 119
distinguishes itself	
this reason that it arrives from without; they suffocate its inner potentiality, at the cost of the dysfunctions that constitute an	p 152
an idea projected by the father before it is an inner feeling experienced by the son. The first error of psychoanalysis	p 275
INNOCENCE 8	
with a completely different theme totally contradicting it; the plantlike innocence that results from the total compartmentalization of the sexes,	p 43
both	
Albertine's slumber, where flowers blossom in profusion and the utter innocence of madness is revealed, whether it be the patent madness	p 43
the fundamental guilt of the accursed races and the radical innocence of flowers. The diagnosis of Oedipal homosexuality with a mother	p 68
More than vice, says Proust, it is madness and its innocence that disturb us. If schizophrenia is the universal, the great	p 69
This is not all, however, since the vegetal theme—the innocence of flowers—brings us yet another message and another code	p 69
local and nonspecific homosexuality arise. Everywhere, in this reversion, the innocence of flowers instead of the guilt of conversion. But rather	p 74
daddy, Or the station mommy. We only wanted peace and Innocence, and to be left alone to machine our little machines	p 114
by an apparently victorious capitalism, where do we find enough innocence for generating universal history? Desiring-production also exists	p 139
from the beginning	
INNOCENT 5	
formulated in terms of desire: no, the masses were not innocent dupes; at a certain point, under a certain set of	p 29
the dispersions, the exploding into fragments of something that is innocent precisely because its source is madness. This is why in	p 43
grow on, any more than does Oedipus. The fact that innocent men suffer all the marks on their bodies derives from	p 191
their realization. Reich always comes back to us with his innocent standards, claiming the rights of a prior distinction between desire	p 257
the paranoiac experience. Now Oedipus appears to be a relatively innocent thing, a private kind of thing to be treated in	p 365
INNOCENTLY 2	
that outflanks them on all sides. At most, the child innocently relates to his parents some part of the astonishing productive	p 120
pre-oedipal since it all amounts to the same thing, but innocently anoedipal, and which give the revolutionary the right to say	p 366
INNOCENTS 1	
individual fantasy that makes the real parents into so many innocents or even victims. For the family must appear in two	p 270
INNOVATION 4	
along with a great suspicion concerning machines and science. An innovation is adopted only from the perspective of the rate of	p 233
the rate of profit through machinic surplus value is not innovation itself, whose value is no more measurable than that of	p 233
retained in terms of market needs and zones of technical innovation: the great social aggregate that makes the scientific subaggregates into	p 371
inscription of capitalism, a market flow and a flow of innovation as machinic surplus value in the operation of capitalism (surplus	p 372
INNOVATIONS 4	
for the production of iron. In general, the introduction of innovations always tends to be delayed beyond the time scientifically necessary	p 234
again, alliance capital exerts a strong selective pressure on machinic innovations within industrial capital. In brief, there where the flows are	p 234
capitalist decoding or deterritorialization. But if it is true that innovations are adopted only insofar as they entail a rise in	p 234
corollary that derives from this proposition is that investment in innovations is never sufficient to realize or absorb the surplus value	p 234
INNOVATIVE 2	
tried to explain. We cannot say that psychoanalysis is very innovative in this respect: it continues to ask its questions and	p 14
of guilt, its theories are not at all radical or innovative. On the contrary: it is completing the task begun by	p 50
INNOVATOR 1	
the nondecidability—of the argument advanced by psychoanalysis's most profound innovator, which makes the displaced limit pass between	p 268
the Symbolic and	
INOFFENSIVE 1	
urgent, it is essential that the limit be displaced, rendered inoffensive, and that it pass or seem to pass into the	p 102
INOPPORTUNE 1	
what does he mean here?). In any case, it was inopportune to tighten the nuts and bolts where Lacan had just	p 83
INORDINATE 1	
justified in accepting it as some slight compensation for the inordinate measure of suffering and privation that has been mine for	p 16
INORGANIZATION 5	
a writing that constitutes the entire domain of the real inorganization of the passive syntheses, where we would search in vain	p 39
How, starting from this domain of chance or of real inorganization, large configurations are organized that necessarily reproduce a structure	p 289
under	
real production of desire. This reverse side is the real inorganization of the molecular elements: partial objects that enter into indirect	p 309
of the Real in its very production, in its very inorganization. It is not representative, but solely machinic, and productive. Destroy	p 311
of the signifier, has as its reverse side the real inorganization of desire. It would seem that the genetic code points	p 328
INPATIENT 1	
should be measured. Most of the modern endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family care, institutions,	p 319
and	
INQUIRE 1	

organs of life are the working machine. We shall not inquire how all this fits together so that the machine will	p 8
INSANE 4	
Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The	p 76
Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not both	p 76
of goals, of law, order, and reason. Even the most insane capitalism speaks in the name of economic rationality. And this	p 367
resemble prisons, they are prisons. Everything in the system is insane: this is because the capitalist machine thrives on decoded and	p 374
INSANITY 3	
its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in the mantle of a parental complex, and regards the	p 50
least industrial or financial mechanism—that does not reveal the insanity of the capitalist machine and the pathological character of its	p 373
rationality, but a true rationality of this pathological state, this insanity, the machine works too, believe me. The capitalist machine does	p 373
INSCRIBE 6	
has always been to codify the flows of desire, to inscribe them, to record them, to see to it that no	p 33
the dominant codes. The work of art is supposed to inscribe itself in this fashion between the two poles of Oedipus	p 133
of its father or mother, but inversely, the disjunctive lines inscribe it only through a connection represented by the marriage of	p 147
or fetish, the quasi cause. It is not content to inscribe all things, it must act as if it produced them	p 154
in the State the principle of a territorialization that would inscribe people according to their residence, we should see in the	p 195
production: the autochthonous rural communities subsist, and continue to produce, inscribe, and consume; in effect, they are the State's sole	p 196
concern	
INSCRIBED 28	
this constitutes a system of writing, it is a writing inscribed on the very surface of the Real: a strangely polyvocal	p 39
Everything is on the body without organs, both what is inscribed and the energy that inscribes it. On the unengendered body	p 78
closed figures, one of which expressed the other and was inscribed within the other. At the beginning of Creative Evolution, Bergson	p 96
microcosm in the sense of an autonomous figure, even when inscribed in a larger circle that it is said to mediate	p 97
are simply seeking for drama, says Aurelio. Everything is not inscribed in Oedipus without everything at its extreme fleeing beyond the	p 126
disorder, even if it is, with the passing of time, inscribed within more or less irreversible structures. We understand this sentence	p 127
the surface on which the whole process of production is inscribed, on which the forces and means of labor are recorded	p 141
the movement of culture that is realized in bodies and inscribed on them, belaboring them. That is what cruelty means. This	p 145
presupposes writing, and that it is this cruel system of inscribed signs that renders man capable of language, and gives him	p 145
the connective, disjunctive, and conjunctive relations of each section are inscribed along with the other relations (thus, for example, the	p 145
coexistence	
of alliance. In the production of children, the child is inscribed in relation to the disjunctive lines of its father or	p 147
of production. But on it, too, everything is attached and inscribed, everything is attracted, miraculated. It is the basis of the	p 154
biological, for it is necessarily biosocial inasmuch as it is inscribed on the cosmic egg of the full body of the	p 154
that the connections reappear in a form compatible with the inscribed disjunctions, even if they react in turn on the form	p 154
and the forces—economic and political—with which it is inscribed; one fails to see that alliance is the form in	p 188
but inscription itself, with its imprint of fire, its alphabet inscribed in bodies, and its blocks of debts. The soft structure	p 188
on the one hand, and the calabash and the signs inscribed on her, on the other hand. The young woman must	p 189
the voice—the graphism that, not so long ago, was inscribed flush with the body—body representation subordinates itself to word	p 209
than that of territorial representation. The signs are no longer inscribed in the flesh itself but on stones, parchments, pieces of	p 211
of desire, the desire of the despot's desire, a latency inscribed in the bowels of the State apparatus. Better not a	p 213
relation formally unites partial objects that are produced and even inscribed independently of it. The commercial and monetary inscription	p 226
remains overcoded	
so-called primitive societies, where the economic forces and flows are inscribed on the full body of the earth and are attributed	p 248
back on production without interposing extraeconomic factors that would be inscribed in the form of a code. With the advent of	p 249
dominant. As a matter of fact, what is marked or inscribed on the socius—directly—is the producers (or nonproducers) according	p 263
of the dynasty whatever its mutations, its indecisions—which are inscribed under the same category of new alliance). The process by	p 263
capital-money; it does not tolerate any other preconditions. What is inscribed or marked is no longer the producers or nonproducers, but	p 263
especially true of the system of cruelty, where death is inscribed in the primitive mechanism of surplus value as well as	p 337
that must master the new molar aggregate operate and are inscribed. Only by making this passage do we reach the revolutionary	p 377
INSCRIBES 7	
of the most touchingly meager capital—Malone's belongings, for instance—inscribes on his own body the litany of disjunctions, and creates	p 12
without organs, both what is inscribed and the energy that inscribes it. On the unengendered body, the nondecomposable distances are	p 78
necessarily	
the full body falls back on the productive connections and inscribes them in a network of intensive and inclusive disjunctions, it	p 154
subject with those of an animal; the inclusive disjunction that inscribes the object in the body of the subject, and transforms	p 181
the socius, without taking into account the real instance that inscribes it, and the forces—economic and political—with which it	p 188
in the same way for both instances. First, simple exchange inscribes commercial products as particular quanta of a unit of abstract	p 226
even when highly remunerated—and the profit of capital that inscribes itself with another sort of writing. In this respect the	p 234
INSCRIBING 12	
capital as a full body to constitute the recording or inscribing surface. But some kind of full body, that of the	p 11
essential thing is the establishment of an enchanted recording or inscribing surface that arrogates to itself all the productive forces and	p 11
process of production and server as its miraculate, enchanted surface, inscribing it in each and everyone of its disjunctions. Hence the	p 13
process of becoming, developing, coming into being or advancing, and inscribing itself within a temporal dimension that is irreducible and	p 96
nonclosed	
an agent that is also capable of acting on, of inscribing the recording surface of desire. Such an agent exists: the	p 120
borne in mind that the family relentlessly operates on desiring-production. Inscribing itself into the recording process of desire, clutching at	p 124
everything	
not compromise perception. But what is there to gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie	p 126
not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscribing Socius If the universal comes at the end—the body	p 139
which are the earth's products. The essence of the recording, inscribing socius, insofar as it lays claim to the productive forces	p 144
stocking—however little—and where it is a matter of inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows	p 148
the contrary that the essential process is not exchanging, but inscribing or marking. And when exchange is made into an unconscious	p 186
representation, those elements that operate on the surface of the inscribing socius. What changes singularly in the surface organization of	p 202
representation	
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process of production extends into the method as method of inscription. Or rather, if what we term libido is the connective	p 13
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are	
from the primitive territorial coding process, just as castes are inseparable from the overcoding practiced by the imperial State, while classes	p 153
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body without organs and the partial objects, the desiring-machine is inseparable both from the distribution of the partial objects on the	p 327
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for which one becomes so many cogs and parts; to insert oneself into the machine to find there at last the	p 365
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of its own at its disposal, and why it is inserted into the interstices of the pre-existing social body. The merchant	p 227
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concept of desiring-production, he did not succeed in determining the insertion of desire into the economic infrastructure itself, the insertion of	p 118
the insertion of desire into the economic infrastructure itself, the insertion of the drives into social production. Consequently, revolutionary	p 118
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companies promotes, not the rise of capitalist production, but the insertion of the bourgeoisie into a town and State feudalism that	p 223
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explained to him: It is dark inside mummy. Dick is inside dark mummy. Meantime he picked up the train again, but	p 45
relates the two as different. He does not confine himself inside contradictions; on the contrary, he opens out and, like a	p 77
distance. The disjunction, being now inclusive, does not closet itself inside its own terms. On the contrary it is nonrestrictive. I	p 77
machine in the center: the horse with short, jointed paws, inside which they supposedly put the Dauphin so he could flee	p 88
and refer us to an event or a structural determination inside the family itself? Or is this rather the sign that	p 89
family, where differentiations are no longer made except between the inside and the outside (those who are outside the family); the	p 93
changes, revolts, ruptures, and scissions, then primitive societies are fully inside history, and far distant from the stability, or even from	p 151
no longer produces an overcoding unity; it is itself produced inside the field of decoded flows. As a machine it no	p 221
by figurative images, just as it is overtaken toward the inside by the pure figures that compose it—or, more decisively	p 243
any transcendence or exterior limit, and the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an	p 254
unprecedented subjugation: there	
break did not prevent the resurrection of a State capitalism inside socialism itself, any more than it prevented classical capitalism from	p 256
according to the standing of their family or their standing inside the family. The reproduction process is not directly economic, but	p 263
to be all equal in relation to one another; but inside the field itself, the form of social economic reproduction has	p 263
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and the	
He is not content to turn, like the analytic squirrel, inside the wheel of the Imaginary and the Symbolic; he refuses	p 308
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The Marx-Freud parallelism between the two remains utterly sterile and insignificant as long as it is expressed in terms that make	p 29
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things besides, things that are much smaller, tiny even, absurdly insignificant; it has a peculiar passion for such things that leaves	p 253
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production, limits it, or checks it; on the contrary, it insinuates itself everywhere in the productive machine and becomes firmly wedded	p 235
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and other figures. In this sense it was possible to insist on a common characteristic of human cultures and of living	p 289
INSISTED	1
molecular functions of the unconscious. That is why, when we insisted earlier on the difference between desiring-machines and all the figures	p 324
INSISTENCE	1
and the necessity of, the Urstaat be reconciled with the insistence and the inevitability of the fluxion of the flows? What	p 260
INSISTENT	1
disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than ever, will survive all the publications,	p 351
demonstrations, emancipations, and	

INSISTING	1	
or the function of the real. Doubtless Freud was merely insisting on the schematic character of the distinction, for the rupture		p 123
INSISTS	1	
nature of the production of desire. But because Melanie Klein insists on considering desire from the point of view of the		p 45
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Oedipus is a requirement or a consequence of social reproduction, insofar as this latter aims at domesticating a genealogical form and		p 13
stemming from within desire itself. The reality of the object, insofar as it is produced by desire, is thus a psychic		p 25
up a kind of overcoding system. But the capitalist machine, insofar as it was built on the ruins of a despotic		p 33
machine. The machine produces an interruption of the flow only insofar as it is connected to another machine that supposedly produces		p 36
of the responsibility of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in the mantle of a parental		p 50
inseparable from the symbolic articulations that define a social field insofar as it is real, whereas the individual fantasy fitted the		p 62
individual fantasy has a decisive importance over the death instinct, insofar as the immortality conferred on the existing social order carried		p 62
so-called individual fantasy. The latter has as subject the ego, insofar as it is determined by the legal and legalized institutions		p 63
being resembles the world, this is true, on the contrary, insofar as it opens itself to the opening of the world		p 96
cuts (coupures) and segregations pass over into a social field, insofar as it is effectively invested by desire and no longer		p 104
of these criteria, immanent to the field of the unconscious, insofar as they are opposed to the transcendent exercises of a		p 109
schizophrenic process; on the contrary, the double bind is Oedipus insofar as it arrests the motion of the process, or forces		p 110
facticious product of psychic repression. It is only the represented, insofar as it is induced by repression. Repression cannot act without		p 115
rise to a displacement and acts on the partial drives insofar as they represent in their own fashion a sort of		p 117
family is indeed the delegated agent of this psychic repression, insofar as it ensures a mass psychological reproduction of the economic		p 118
of the role of these actual factors, even in neurosis, insofar as they are distinguishable from the familial infantile factors; all		p 127
the system of social production. The actual factor is desiring-production insofar as it is caught up in this relationship, this conflict		p 129
Why the same word, schizo, to designate both the process insofar as it goes beyond the limit, and the result of		p 136
goes beyond the limit, and the result of the process insofar as it runs up against the limit and pounds endlessly		p 136
the possibility of a universal history, this is true only insofar as capitalism has to deal essentially with its own limit		p 140
with its own limit its own destruction—as Marx says, insofar as it is capable of self-criticism (at least to a		p 140
the earth's products. The essence of the recording, inscribing socius, insofar as it lays claim to the productive forces and distributes		p 144
hierarchical, but alliance is political and economic, and expresses power insofar as it is not fused with the hierarchy and cannot		p 146
hierarchy and cannot be deduced from it, and the economy insofar as it is not identical with administration. Filiation and alliance		p 146
surface. Leach has specifically underscored the importance of local lineages insofar as they are differentiated from lineages of filiation, and		p 147
inssofar		p 147
inssofar as they are differentiated from lineages of filiation, and insofar as they operate at the level of small segments: it		p 147
that constitute a minimum of mediations. A flow is coded insofar as detachments from the chain and deductions from the flows		p 149
the chains, but the fixed stocks and the mobile debts—insofar as they in turn imply relations between chains and flows		p 149
short, a somatic system in extension can constitute itself only insofar as the filiations become extended, correlatively to lateral alliances that		p 159
veritable surplus value of code, which falls to the uncle insofar as he causes passage, while he suffers a kind of		p 163
causes passage, while he suffers a kind of minus value insofar as he does the blocking (thus the ritual thefts perpetrated		p 163
the repressed or of the thing that is effectively desired, insofar as sexual repression is directed at something other than incest		p 173
elements, find themselves brought back to the simple empirical reality, insofar as it is not adequate to the structural model. All		p 188
the body, but also of the reaction of the body insofar as it is acted upon. This is indeed what must		p 189
with the old system, and already a glorious celibate machine, insofar as it exalts the triumph of the new alliance. The		p 193
Two inscriptions coexist in the imperial formation, and mutually adjust insofar as the one is imbricated into the other, but the		p 199
disjunctive category of filiation. Incest with the sister is prohibited insofar as the conditions of territorial coding require that alliance not		p 200
not be confounded with filiation; and incest with the mother, insofar as descent within filiation must not be allowed to interfere		p 200
the word—it sees it, it does not read it—insofar as it evaluates the suffering caused by the graphism. Jean-Francois		p 204
sign is rather the thing or body designated as such, insofar as it reveals an unknown facet described on it, traced		p 204
crushed: it subsists as a base and as a brick, insofar as the territorial machine continues to function in the framework		p 205
royal trinity is therefore the whole of the repressing representation insofar as it initiates the overcoding. The system of subordination or		p 209
law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they do not compromise the power of the State		p 211
the problem confronting these forms is to reconstitute the Urstaat insofar as possible, given the requirements of their new distinct		p 218
determinations		
state of things, rendering it immanent to the new system insofar as possible, making it interior to this system. As for		p 222
as we found, on the side of human surplus value insofar as it resulted from decoded flows, an incommensurability or a		p 234
But if it is true that innovations are adopted only insofar as they entail a rise in profits through a lowering		p 234
is that capitalism is indeed the limit of all societies, insofar as it brings about the decoding of the flows that		p 246
chain it constitutes is only signifying in a secondary way, insofar as it calls into play couplings between qualified flows, interactions		p 248
a current function. The person has become private in reality, insofar as he derives from abstract quantities and becomes concrete in		p 251
capitalist State is the regulator of decoded flows as such, insofar as they are caught up in the axiomatic of capital		p 252
for the rest, its project was to resuscitate the Urstaat insofar as possible). The capitalist State is in a different situation		p 252
two classes, for it is the very notion of class, insofar as it designates the negative of codes, that implies there		p 255
it's you: the familial conjunction results from the capitalist conjunctions, insofar as they are applied to private persons.		p 265
Daddy-mommy-me—one is		
But in the primitive formations this limit remains vacant, precisely insofar as the flows are coded and as the interplay of		p 266
incest and shit are only secondary derivatives of the latter, insofar as they transport the private persons to which the flows		p 267
the slashed, split, castrated ego, are the products of capitalism insofar as it engineers an operation that has no equivalent in		p 269
is without doubt the universal of every society, but only insofar as it is capable of carrying to a certain point		p 270
takes as its principle the commonality of the social field insofar as it is the object of the investment of desire		p 276
goes in the other direction, that of microphysics, of molecules insofar as they no longer obey the statistical laws: waves and		p 280
and specific unity of the living, which every machine presupposes insofar as it is subordinate to organic continuance, and insofar as		p 284
presupposes insofar as it is subordinate to organic continuance, and insofar as it extends the latter's autonomous formations on the outside		p 284
only the measure of the relationship of sexuality in general, insofar as it invests large aggregates (man and man)? Whence what		p 294
produced by an oedipalizing structure; that this structure acts only insofar as it reproduces the element of castration, which itself is		p 310
process cannot extricate itself, continue on, and reach fulfillment, except insofar as it is capable of creating—what exactly?—a new		p 318
flow and breaking flows, consist of the passive synthesis itself insofar as it ensures the relative coexistence and displacement of the		p 325
limit of the pure multiplicity formed by these organs themselves insofar as they constitute a nonorganic and nonorganized multiplicity. And		p 326
when		
are like its ultimate attributes, which belong to it precisely insofar as they are really distinct and cannot on this account		p 327
the apparatus of transmission or of reproduction in the desiring-machine. Insofar as it brings together—without unifying or uniting them—the		p 327
it is another case altogether with the properly molecular chain: insofar as the body without organs is a nonspecific and non		p 328
invest in itself. They control the unconscious experience of death, insofar as death is what is felt in every feeling, what		p 330
the desiring-machines. It is a matter of eliminating the libido, insofar as it implies the possibility of energetic conversions in the		p 333
state or degree of intensive development of the productive forces, insofar as these forces define a man-nature independent of all the		p 343
receives something from this power, or is excluded from it, insofar as the great flow is converted into incomes, incomes of		p 346
reach the investments of unconscious desire of the social field, insofar as they are differentiated from the preconscious investments of interest		p 350
they are differentiated from the preconscious investments of interest, and insofar as they are not merely capable of counteracting them, but		p 350
inherited from psychiatry for characterizing social investments of the unconscious, insofar as these terms cease to have a familial connotation		p 366
that		
INSOMNIAC	1	
the number of reason that engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature.		p 112
And how much		

INSPIRATION	3	
between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either.) The fundamental problem of the primitive		p 190
a new alliance, a rediscovery of the Egyptian and Syriac inspiration that would provide the impetus for a transcendent Urstaat. What itself. And as we have seen, that is the primary inspiration of psychoanalysis: it does not add a code to all		p 222 p 328
INSPIRE	1	
the large number, he inaugurates a fundamental intuition that will inspire modern thought. For what he means is that the large		p 342
INSPIRED	5	
one, going far beyond the entire Jacksonist philosophy that originally inspired it, is the theory of bricks or blocks, their detachment being, but applying this time to the whole as some inspired fragment composed separately.... So Proust writes of the unity of		p 40 p 42
have psychiatrists and psychoanalysts been able to establish a really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow		p 130
mother). Griaule's article is without doubt the text most profoundly inspired by psychoanalysis in the whole of anthropology. Yet it leads common enemy. In the desiring-machine, one sees the same catatonic inspired by the immobile motor that forces him to put aside		p 160 p 329
INSPIRES	1	
it is an idea, nothing but an idea that repression inspires in us concerning desire; not even a compromise, but an		p 115
INSTABILITY	1	
maintains, or functional and fundamental, as Leach argues. Is the instability derived in relation to an ideal of exchange, or is		p 187
INSTALLATION	1	
what is rather the latter's definitive establishment or its interior installation, and it presents as the complex what is still the		p 216
INSTALLED	4	
a solitary machine hums on the beach, an atomic factory installed in the desert. But if the body without organs is		p 86
are moving too fast, acting as if Oedipus were already installed within the savage territorial machine. However, as Nietzsche says with		p 166
whereas commercial and financial capitalism in its primitive forms merely installed itself in the pores of the old socius without changing		p 226
senseless privilege? Why were expressive forms and a whole theater installed there where there were fields, workshops, factories, units of		p 353 p 298
production		
INSTALLMENT	1	
us wondering. The immortal father of Celine's Death on the Installment Plan (Mort a credit) cries out: So you want to		p 114
INSTALLS	5	
traverse the desert of the body without organs, where he installs his desiring-machines and produces a perpetual outflow of acting forces		p 131
Moses flees from the Egyptian machine into the wilderness and installs his new machine there, a holy ark and a portable		p 193
complete transformation: the subject leaps outside the intersections of alliance-filiation, installs himself at the limit, at the horizon, in the desert		p 194
birth of servant parents. Thirdly, the Rat Man not only installs his neurosis in a social field determined from one end		p 353
despotism and repression. It is in this sense that contradiction installs itself not only at the level of the flows that		p 363
INSTANCE	28	
can it be used for? Can we possibly guess, for instance, what a knife rest is used for if all we		p 3
possessor of the most touchingly meager capital—Malone's belongings, for instance—inscribes on his own body the litany of disjunctions, and		p 12
on Schreber's body and cling to it—the sunbeams, for instance, that he attracts, which contain thousands of tiny spermatozooids. Sunbeams		p 15
well precede the automatism (as in the paranoid character, for instance). Hence Clerambault regarded automatism as merely a neurological		p 22
mechanism in		
the production side, has not been entirely ignored. Kant, for instance, must be credited with effecting a critical revolution as regards		p 25
by introducing an element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies. More generally, Dali's		p 31
method of		
anus and the flow of shit it cuts off, for instance; the mouth that cuts off not only the flow of		p 36
on the regime of another organ—the anorectic mouth, for instance. All sorts of functional questions thus arise: What flow to		p 38
producers or antiproducers (the place of one's little brother, for instance)? Should one, or should one not, suffocate from what one		p 38
them in terms of causal mechanisms (introjection and projection, for instance), of mechanisms that produce certain effects (gratification and		p 44
frustration), and		
of production—of the sort carried out by desiring-machines, for instance. In the second place, she cannot rid herself of the		p 44
desire, that one desires the impossible? At least in this instance, the platitude is not even true. We are reminded how		p 162
the flows will be carried out. We call this second instance—the repressing representation itself—alliance, since the filiations become extended		p 164
the representative of desire. Whence, in the fifth and last instance, the importance of the task of displacing the limit: causing		p 176
and not the derivatives of a daddy-mommy? In the first instance one studies large molar aggregates, large social machines—the economic		p 183
one remains in the framework of representation. In the second instance one goes beyond these large aggregates, including the family, toward		p 183
place of the representative. In order to evaluate in every instance the nature of the apparatus and its effects on desiring-production		p 185
described on the socius, without taking into account the real instance that inscribes it, and the forces—economic and political—with		p 188
despotic signifier. For what is the signifier in the first instance? What is it in relation to the nonsignifying territorial signs		p 206
itself. The apparatus of antiproduction is no longer a transcendent instance that opposes production, limits it, or checks it; on the		p 235
longer allows any surveillance on the part of a transcendent instance, even one that has withdrawn. Because within this field it		p 242
economic forces or productive connections are attributed to an extraeconomic instance as though they emanated from it, an instance that		p 247
serves		
an extraeconomic instance as though they emanated from it, an instance that serves as a support and an agent of inscription		p 247
there is a code where a full body as an instance of anti production falls back on the economy that it		p 248
body, inasmuch as capital itself figures as a directly economic instance, and falls back on production without interposing extraeconomic factors		p 249
that		
saying that the investment of desire is in the first instance the investment of a social field into which the father		p 275
it continues to rumble, to throb beneath the representative agency (instance representative) that suffocates it, and that it in return can		p 296
no more a case of persons or individuals in this instance than in the other). If the preconscious revolutionary break appears		p 348
INSTANCES	9	
case with castration, and its relationship to Oedipus in both instances. Castration is at once the common lot—that is, the		p 59
For even death, punishment, and torture are desired, and are instances of production (compare the history of fatalism). It makes men		p 145
destined to found the prohibition and its transgression ... In both instances, one takes as something already constituted what is in fact		p 161
of flows. We are now able to outline the various instances of territorial representation in the primitive socius. In the first		p 164
is that, too: a trap. Territorial representation comprises these three instances: the repressed representative, the repressing representation, and		p 166
the displaced represented		
repressing representation, and the displaced represented. But the agents (les instances) that come to carry them into effect are themselves		p 184
variable		
the elements voice-graphy-eye, and its in-depth organization with the representing instances of desire—repressing representation/displaced		p 205
represented—share the same fate, like		
this does not occur in the same way for both instances. First, simple exchange inscribes commercial products as particular quanta of		p 226
their imaginary identity or their structural unity to subsist. (These instances still belong to the order of interpretation, that is to		p 323

INSTANT	5	
up the body without organs in the space of an instant. This is what allows Lacan to postulate and describe in		p 41
of desire as effective production. But at least for an instant the mortgage of the signifier was raised: that enormous archaism		p 244
neutrality of the analyst is very limited: it ceases the instant one stops responding daddy-mommy. It ceases the instant one introduces		p 312
ceases the instant one stops responding daddy-mommy. It ceases the instant one introduces a little desiring-machine—the		p 312
tape-recorder—into the analyst's		
it ends up dying, in the reality of a last instant that fixes it in this way as an I, all		p 331
INSTANTANEOUS	3	
lyrical words to characterize this flow of infinite debt: an instantaneous creative flow that the banks create spontaneously as a debt		p 237
not the finance capitalist as the representative of the great instantaneous creative flow, which is not even a possession and has		p 238
of streams of gas; the computer is a machine for instantaneous and generalized decoding. Michel Serres defines in this sense the		p 241
INSTEAD	63	
or intentionally complex, or constructed according to a complicated plan. Instead, it had been desimplified in the course of its carpentering		p 6
Every time I hear it, I'll use the third person instead, if I happen to remember to. If it amuses them		p 23
Tell me a little bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I speak to you! Even		p 45
as an institution and at its most archaic symbols. Hence, instead of participating in an undertaking that will bring about genuine		p 50
mythical castration but made it depend secondarily on the organ, instead of the organ's depending on it—met with great opposition		p 60
sufficiently well, at last, that there is no individual fantasy. Instead there are two types of groups, subject-groups and subjugated groups		p 64
has chosen the path of oedipalization, all cluttered with refuse, instead of the schizophrenization that must cure us of the cure		p 68
The reason is that persons are derived from abstract quantities, instead of from flows. Instead of a connective appropriation, partial objects		p 71
persons are derived from abstract quantities, instead of from flows. Instead of a connective appropriation, partial objects become the		p 71
possessions of		
homosexuality arise. Everywhere, in this reversion, the innocence of flowers instead of the guilt of conversion. But rather than ensuring, or		p 74
the one, is perhaps the greatest paradox. Either ... or ... or, instead of either/or. The schizophrenic is not man and woman. He		p 76
disjunction by identifying the contradictory elements by means of elaboration; instead, he affirms it through a continuous overflight spanning an		p 76
indivisible		
with an antichrist who is the prince of modifications, determining instead the passage of a subject through all possible predicates. I		p 77
to us that the double bind, the double impasse, is instead a common situation, oedipalizing par excellence. And although it would		p 79
not be conceived of in terms of representation; it refers instead to the class of effects: effects that are not a		p 86
by starting from an expressive symbolism that was still familial, instead of interpreting it in an unconscious system of production as		p 99
uses, as opposed to the illegitimate ones that relate use instead to a hypothetical meaning and re-establish a kind of transcendence		p 109
men to do what their instincts incline them to do; ... Instead of assuming, therefore, from the legal prohibition of incest that		p 114
could conclude from the formal prohibition what is really prohibited. Instead we have before us a system of three terms, where		p 115
do not live in the bedroom of Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate that		p 116
it is held to be patent. But isn't it true instead that, in psychosis, the familial complex appears precisely as a		p 123
becoming a beyond, which must be signified anagogically by Oedipus instead of depending on it analytically. This necessarily results in the		p 128
takes itself as an end or sets ends for itself, instead of being a process that ploughs the crap of being		p 134
into a whole on the earth. Our modern societies have instead undertaken a vast privatization of the organs, which corresponds to		p 142
individuating power over the persons of a lineage; it produces instead a generalized distinguishability. E. R. Leach cites cases of very		p 146
the continuity of the structure laterally is not so expressed. Instead, it is maintained by a continuing chain of debt relationships		p 146
grandfather, the latter opened onto all the names of history. Instead of everything being projected onto a grotesque hiatus of castration		p 168
the same apparatus of sociocultural repression (refoulement). One can speak instead of a coefficient of affinity that varies in degree between		p 184
debt as a direct consequence of the primitive inscription process, instead of making it—and the inscriptions themselves—into an indirect		p 185
make the system in extension into a logical combinative arrangement, instead of taking it for what it is: a physical system		p 187
directed at the rebellious parts. The imperial barbarian law possesses instead two features that are in opposition to those just mentioned		p 212
hypocritical, more calculating, since he must himself count and code instead of overcoding the accounts? It is useless to compose the		p 220
time, do decoded flows constitute a desire—a desire that, instead of just dreaming or lacking it, actually produces a desiring-machine		p 224
which it assumes and casts off in turn. Nay more: instead of simply representing the relations of commodities, it enters now		p 227
of money, and is based on the circulation of drafts instead of the circulation of money. This credit money traverses a		p 229
a debt owing to themselves, a creation ex nihilo that, instead of transferring a pre-existing currency as means of payment, hollows		p 237
since the reflux or salary distribution creates the purchasing power, instead of presupposing it. Who would be capable of stealing? Certainly		p 238
of expression that correspond to the generalized decoding of flows, instead of still referring, in a direct or indirect form, to		p 240
disorders, and deformations that are secondary in spite of everything, instead of forming and transporting further the desiring-machines that		p 244
are in		
in reality? Why does it confine its madmen and madwomen instead of seeing in them its own heros and heroines, its		p 245
of a code: they become coefficients that are directly economic, instead of being doubles to the economic signs of desire and		p 249
and the decoding, antiproduction has spread throughout all of production, instead of remaining localized in the system, and has freed a		p 262
locus of the restricted family as father, mother, child. But instead of being a strategy that, through the action of alliances		p 264
But in another sense everything has changed, because the family, instead of constituting and developing the dominant factors of social		p 264
reproduction		
longer dependent upon the large numbers; infinitesimal lines of escape, instead of the perspectives of the large aggregates. Doubtless it would		p 280
since it knows only partial objects and flows, but belongs instead to the laws of statistical distribution of the molar unconscious		p 280
by comparing desire to the photographs of hermaphrodites, assassins, etc., instead of reducing it as usual to the images of daddy-mommy		p 290
from founding the communication between the two sexes, one finds instead their separation into two homosexual series that remain		p 295
statistical. And		
by any means escape castration. It is simply that castration, instead of being the principle of sex conceived as the masculine		p 295
as such; because the multiple breaks never cease producing flows, instead of repressing them, cutting them at a single stroke—the		p 295
the line of production: social and desiring-production. A theater series, instead of a production series. But why in fact does representation		p 305
to the rules of a linguistic game of chess, but instead to the lottery drawings that sometimes cause a word to		p 309
and the O as nonhuman sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic field. Everything hinges on the way		p 309
Leclaire, even if he sees this only as a fiction instead of the real-desire (reel-desir): the elements or parts of the		p 323
these two machinic species. It is true that one might instead wonder how these conditions of dispersion, of real distinction, and		p 324
since this genesis becomes the autonomous cause of sexual repression instead of its result; it follows that sexuality as desire no		p 332
Not only does it cost nothing—you actually enrich others (instead of infecting them) The phantasmal world is the world which		p 334
what gives desire collective and personal ends, goals or intentions—instead of desire taken in the real order of its production		p 342
charged with ensuring only their differentiation in two noncommunicating series, instead of bringing to light their reciprocal inclusion and their		p 350
transverse		
for the mother, independently of the social or generic differences, instead of concluding that the mother also functions as something other		p 355
named because throughout its entire process of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the		p 362
schizophrenic ill, since		
not explained by their interests, since interests derive from them instead. At the deepest level of society there is delirium, because		p 364
machines of living labor as organized in capitalism. Or whether instead desiring, technical, and social machines join together in a process		p 381
INSTIGATES	1	
which re-form themselves against the State, or which the State instigates and organizes. (Russian nationalism, the territoriality of the party: the		p 258
INSTINCT	41	
right there where he was at that moment. The death instinct: that is its name, and death is not without a		p 8
extrinsic condition (and thus affects the role of the death instinct in particular). But at the same time they are the		p 32

the individual fantasy has a decisive importance over the death instinct, insofar as the immortality conferred on the existing social order of desire and the social field, by making the death instinct into a veritable institutional creativity. For that is precisely the desire its own repression—whence the role of the death instinct in the circuit connecting desire to the social sphere. All we ought rather to assume that there is a natural instinct in favor of it. In other words: if it is or on the contrary join together to form a death instinct that extends throughout the social machine, crushing desire. The principal property of the sovereign, even though he be the death instinct itself. The castes are inseparable from this overcoding, and imply violence. There occurs a detachment and elevation of the death instinct, which ceases to be coded in the interplay of savage law in the pure detachment and elevation of the death instinct, rather than to hear, it is true, hypocritical doctors explain name of the dynasty)? This would mean that the death instinct is even more deeply rooted in the State than thought what is no longer active, en-acted, or reacted to, this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated felt rising from within and desire itself becomes the death instinct, latency, but it also passes over into these flows that localized in the system, and has freed a fantastic death instinct that now permeates and crushes desire? And what is this that passes and flows; the universal effusion of the death instinct; depression and guilt used as a means of contagion, the There is only desire and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines are in themselves the investment	p 62 p 63 p 105 p 114 p 184 p 199 p 213 p 213 p 214 p 214 p 223 p 262 p 268 p 287
as libido. But when the dualism passed into a death instinct against Eros, this was no longer a simple limitation, it had repudiated the sexual position: the fixing of the death instinct in fact deprives sexuality of its generative role on at was really at issue with the introduction of the death instinct: it is not a question of any fact whatever, but merely of a principle, a question of principle. The death instinct is pure silence, pure transcendence, not givable and not given transcendent principle. So that the psychoanalysts who refused the death instinct did so for the same reasons as those who accepted who accepted it: some said that there was no death instinct since there was no model or experience in the unconscious experience in the unconscious; others, that there was a death instinct precisely because there was no model or experience. We say We say, to the contrary, that there is no death instinct because there is both the model and the experience of for the ultimate reason why Freud erects a transcendent death instinct as a principle, the reason will be found in Freud's with specialist artists who know how to handle the death instinct and bring off castration, bring off frustration. Is this really spoke of the link between his discovery of the death instinct and World War I, which remains the model of capitalist remains the model of capitalist war. More generally, the death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had	p 331 p 331 p 332 p 332 p 332 p 332 p 332 p 332 p 333 p 334 p 335 p 335
this itinerary that psychoanalysis rediscovers and retraces with the death instinct: the death instinct is now only pure silence in its psychoanalysis rediscovers and retraces with the death instinct: the death instinct is now only pure silence in its transcendent distinction from decorated like crazy. In man's game of chance the death instinct, the silent instinct is decidedly well placed, perhaps next to In man's game of chance the death instinct, the silent instinct is decidedly well placed, perhaps next to egoism. It takes deterritorializes with all its might. The answer is the death instinct, if we call instinct in general the conditions of life might. The answer is the death instinct, if we call instinct in general the conditions of life that are historically and And it is even less a question of the death instinct to the extent that the model and the experience are an elevation that tends to make of it a latent instinct, there nonetheless subsists a model in the overcoding law, and relationship with a model and an experience, and becomes an instinct; that is, it effuses in the immanent system where each as capital. There where the codes are undone, the death instinct lays hold of the repressive apparatus and begins to direct scene, the Symbolic of castration, the effusion of the death instinct, the perverse reterritorializations. So that one can never, as in a molar formation or of a form of gregariousness (herd instinct). They effect a unification, a totalization of the molecular forces formations that exorcise the effusion in it of a death instinct; it opposes real coefficients of transversality to the symbolic determinations	p 335 p 335 p 335 p 335 p 336 p 336 p 336 p 336 p 337 p 337 p 337 p 339 p 342 p 349
INSTINCTIVE 2	
real sexuality was. But he had the impression—the purely instinctive impression—that psychoanalysis was shutting sexuality up in a bizarre too different even to be hated. Their work is an instinctive creation and imposition of forms; they are the most involuntary	p 49 p 191
INSTINCTS 5	
energy and creates broken, fragmented paths within the sphere of instincts. These bricks or blocks are the essential parts of desiring-machines	p 40
unending attempt to murder the father, the dull thud of instincts hammering at the solidity of the family as an institution either sex, he takes into consideration an intensive series of instincts, affects, and relations that link the normal and positive form which the law only forbids men to do what their instincts incline them to do; ... Instead of assuming, therefore, from the perfectly fictitious in the order of desire or of the instincts, so as to persuade its subjects that they had the	p 50 p 51 p 114 p 115
INSTINCTUAL 2	
right track: introducing desire into production, strengthening the link between instinctual and economic structure; and at the same time [indicating] the And to conceive there must first be desire, ... Desire is instinctual and holy: it is only through desire that we bring	p 173 p 299
INSTITUTE 3	
families more artificial, societies more secret that they design and institute along the length of the wall, in the locales of it would be in this intensive nonpersonal regime that would institute it, with incest as represented in extension in the state to appear fully armed in the brain of those who institute it, the artists with a look of bronze. That is	p 135 p 162 p 219
INSTITUTED 1	
capable respectively of producing and breaking them are themselves encircled, instituted as partial objects, distributed on the socius and attached to	p 142
INSTITUTES 6	
reaching its limit while simultaneously tending toward that limit. Capitalism institutes or restores all sorts of residual and artificial, imaginary, or interplay between a son, a mother, and a father. Desire institutes a libidinal investment of a State machine that overcodes the diachronic. The capitalists appear in succession in a series that institutes a kind of creativity of history, a strange menagerie: the exterior limit, and the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer in the interiority of its movement that capitalism requires and institutes not only a social axiomatic, but an application of this its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as a system of differential relations between the	p 34 p 216 p 223 p 254 p 303 p 372
INSTITUTING 2	
of familial and social adaptation or integration, but rather of instituting original forms of active groups, the question arises as to as an artificial family charged with internalizing guilt and with instituting responsibility, enveloping madness no less than its cure in a	p 94 p 359
INSTITUTION 18	
social field, to de institutionalize it, to further the revolutionary institution of desire itself.) But there is never any difference in instincts hammering at the solidity of the family as an institution and at its most archaic symbols. Hence, instead of participating criterion—at least the formal criterion—that distinguishes the revolutionary institution from the enormous inertia which the law communicates to institutions or less forceful intensity, bring about a deactualization of the institution itself and denounce it in turn as anachronistic. The two discovering how social production and relations of production are an institution of desire, and how affects or drives form part of slogan put forward by Hochman: From the family to the institution of the hospital, from the institution of the hospital to the family to the institution of the hospital, from the institution of the hospital to the familial institution, ... a therapeutic return hospital, from the institution of the hospital to the familial institution, ... a therapeutic return to the family! But even within the	p 31 p 50 p 63 p 63 p 63 p 94 p 94 p 94

correct (although he limits its application to the barbarian despotic institution): If, more or less in agreement with Reuleaux's classic definition	p 141
socius and attached to it. A mask is such an institution of organs. Initiation societies compose the pieces of a body	p 142
interpret such disharmonies: ideally, by the gap between the real institution and the assumed ideal model; morally, by invoking a structural	p 151
a familialist perspective, which wreaks havoc everywhere. For if the institution is first understood as a familial institution, it matters little	p 174
For if the institution is first understood as a familial institution, it matters little to say that the familial complex varies	p 174
the father. The ambiguity of what Kardiner called the primary institution has been clearly shown. In certain cases it can be	p 174
desire. It has often been said and demonstrated that an institution cannot be explained by its use, any more than an	p 180
does one prevent the unit chosen, even if a specific institution, from constituting a perverted society of tolerance, a mutual-aid society	p 320
that hides the real problems? Will the structure of the institution save it? But how will the structure break its relationship	p 320
of artificial families where the symbolic order, embodied in the institution, re-forms group Oedipuses, with all the lethal characteristics of the	p 359
INSTITUTION'S 1	
able to analyze in depth: how does one avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial	p 319
INSTITUTIONAL 12	
Thus fantasy is never individual: it is group fantasy—as institutional analysis has successfully demonstrated. And if there is such a	p 30
notion of group fantasy was elaborated in the perspective of institutional analysis—in the works of the team at La Borde	p 62
social field, by making the death instinct into a veritable institutional creativity. For that is precisely the criterion—at least the	p 63
promote a subversion of the law: Anachronistic, relative to the institutional level of gregariousness, the singular state can, according to its	p 63
to the collective agents of enunciation in the group fantasy. Institutional analysis tries to trace its difficult path between the repressive	p 64
and for the manner in which she poses antipsychiatric and institutional problems. Here then we see a man from Martinique who	p 90
family! But even within the progressive or revolutionary sectors of institutional analysis on the one hand, and antipsychiatry on the other	p 94
with their machines, and integrate them, internalize them in an institutional model at every stage of action, transmission, and motricity. Hence	p 141
social and desiring-machines, the mechanisms of the drives, and the institutional mechanisms, his interest in myth and tragedy tends to	p 300
diminish	
Oedipus, Oedipus is externalized in the symbolic order, in the institutional order, in the community order, the sectorial order, etc. This	p 359
and even imaginary domain. It is not by chance that institutional analysis has difficulty in maintaining a position against the reconstitution	p 359
reserves for this society: i.e., the breakup of the institutional structures that mask the society into a plurality of experimental	p 368
INSTITUTIONALIZE 1	
it possible to disinvest the current social field, to de institutionalize it, to further the revolutionary institution of desire itself.) But	p 31
INSTITUTIONALIZED 1	
which will never have done with getting itself recognized and institutionalized—a formidable enterprise of absorption of surplus value, with its	p 118
INSTITUTIONLIZED 1	
an oscillating equilibrium, unstable and always compensated, comprising not only institutionlized conflicts but conflicts that generate changes,	p 150
revolts, ruptures, and scissions	
INSTITUTIONS 17	
prematurely—is what creates the artificial schizophrenic found in mental institutions: a limp rag forced into autistic behavior, produced as an	p 5
becomes visible, on the contrary, in the power to experience institutions themselves as mortal, to destroy them or change them according	p 63
institution from the enormous inertia which the law communicates to institutions in an established order. As Nietzsche says; churches, armies,	p 63
States	
insofar as it is determined by the legal and legalized institutions in which it imagines itself, to the point where, even	p 63
subject, and the desiring-machines formed by them with the revolutionary institutions. The group fantasy includes the disjunctions, in the sense	p 63
that	
or whether the desiring-production of affects imposes its rule on institutions whose elements are no longer anything but drives. If we	p 63
to give us a foretaste: he takes into account the institutions of a particular period (from the sixteenth-century Church to twentieth-century	p 102
way of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in relation to affects and structures. For	p 173
structures	
little to say that the familial complex varies with the institutions, or that Oedipus is to the contrary a nuclear constant	p 174
to the contrary a nuclear constant around which families and institutions turn. The culturalists invoke other triangles—maternal	p 174
uncle-aunt-nephew, for example	
hypostatize the principles of an exchangeist psychology to account for institutions that on the other hand are recognized to be nonexchangeist	p 186
community remains on its guard with respect to its own institutions of chieftainship, and exorcises or strait-jackets the image of the	p 195
not a historical break like any other. Of all the institutions, it is perhaps the only one to appear fully armed	p 218
machines become unified at the structural level of techniques and institutions that give them an existence as visible as a plate	p 287
centers, inpatient hospitals, social clubs for the sick, family care, institutions, and even antipsychiatry—remain threatened by a common	p 319
danger, a	
together art and science presupposes a rupture of all our institutions and a total upheaval of the means of production.... If	p 368
science establishing themselves as dominant powers, on the ruins of institutions. Why this appeal to art and science, in a world	p 368
INSTRUCTOR 4	
their weeping sisters, the filthy Marines are beaten by their instructor, on whose knees the mommy is seated, and they have	p 61
It is obvious that when traditional psychoanalysis explains that the instructor is the father, and that the colonel too is the	p 62
of a revolutionary group potential. When we learn that the instructor, the teacher, is daddy, and the colonel too, and also	p 64
castration. The sigh of relief: you see, the colonel, the instructor, the teacher, the boss, all of this meant that: Oedipus	p 67
INSTRUCTOR'S 1	
all corners of the social field—the mother on the instructor's knees, the father next to the colonel. Group fantasy is	p 62
INSTRUMENT 4	
table, but as some freak piece of furniture, an unfamiliar instrument ... for which there was no purpose. A dehumanized table, nothing	p 6
schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of gregariousness, is the ultimate private and	p 102
subjugated territoriality of	
not merely possess a message value here, but is an instrument of action that acts on the body itself. ... The signs	p 189
circuit where it assumes, then loses, its value as an instrument of exchange, and where the conditions of flux imply conditions	p 229
INSTRUMENTS 2	
of producing and toward the product, toward the set of instruments to be used and toward the over-all result to be	p 7
detritorialization of the soil through privatization; the decoding of the instruments of production through appropriation; the loss of the means	p 225
of	
INSUBORDINATE 1	
has to be neither active nor passive, neither consenting nor insubordinate, since he is the pencil point that traces the design	p 317
INSUFFERABLE 1	
the fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the sick K is	p 167

INSUFFICIENCY	3	
it intensifies the lack by making it absolute: an incurable insufficiency of being, an inability-to-be that is life itself. Hence the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting the incurable insufficiency of being: don't you see that Oedipus saves us from notions cannot be prevented from dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs, rises		p 26 p 108 p 111
INSUFFICIENT	2	
of cure in primitive societies, it seems to us entirely insufficient to compare them with psychoanalytic procedure by relating them to bar the question in advance, to render all the answers insufficient by relegating them to the status of a simple signified		p 166 p 208
INSUFFICIENTLY	1	
Trinity, whereas Oedipus as a crisis is a familial trinity insufficiently structured by faith: always the two poles in inverse proportion		p 82
INSURMOUNTABLE	1	
immersed in them. And wherever he is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring him back		p 23
INTACT	2	
primordial condensed material? Doubtless this is a way of maintaining intact the rights of Oedipus in the God of delirium and said that primitives repress the representation and keep the affect intact? And would the contrary be true in our case, in		p 13 p 172
INTEGRAL	4	
desiring-production, and the way in which breaking down constitutes an integral part of the functioning, or the way in which the or the way in which the cutting off is an integral part of mechanical connections. Doubtless there are those who will potentiality, at the cost of the dysfunctions that constitute an integral part of the functioning of their system. The segmentary territorial last detail, and the Third World is organized as an integral part of capitalism. The reproduction of the interior limits of		p 37 p 37 p 152 p 373
INTEGRALLY	1	
the public symbols of primitive societies, and this nature remains integrally lived by the members of these societies, even though they		p 172
INTEGRATE	4	
believe that real desiring-production is answerable to higher formations that integrate it, subject it to transcendent laws, and make it serve triangle displaces itself toward its own cause and attempts to integrate it. This time it is a matter of the maximum parts, even if we view them with their machines, and integrate them, internalize them in an institutional model at every stage work, always effecting breaks of breaks that allowed it to integrate into its axiomatic sections of the newly recognized class, while		p 74 p 75 p 141 p 256
INTEGRATED	3	
and their objects to progress in the direction of an integrated whole, any more than there is an original totality from subordinate relation. The State was first this abstract unity that integrated subaggregates functioning separately; it is now subordinated to a field as such has no revolutionary potential; he is the first integrated agent of integration, a refuge for bad conscience, and the		p 44 p 221 p 236
INTEGRATES	3	
body; on the other hand it maintains the old territorialities, integrates them as parts or organs of production in the new of China, the State is the transcendent higher unity that integrates relatively isolated subaggregates, functioning separately, to which it assigns a the conjunction of the two in the differential relations, and integrates them both in the continually expanded reproduction of its limits		p 198 p 198 p 254
INTEGRATING	3	
they destined to play a role in totalities aimed at integrating the ego, the object, and drives later in life, but putting despotism in the service of the new class relations; integrating the relations of wealth and poverty, of commodity and labor in the forms of attraction and production of intensities; thereafter integrating the failures in the attractive functioning, as well as enveloping		p 44 p 218 p 339
INTEGRATION	13	
that must be surmounted in the direction of an evolutive integration (toward the depressive position under the reign of the complete complete object), or organized in the direction of a structural integration (toward the position of a despotic signifier, under the reign matter of re-forming cadres of familial and social adaptation or integration, but rather of instituting original forms of active groups, the there is an individual fantasy. Oedipus is a means of integration into the group, in both the adaptive form of its grotesque caricature of what the natural healing of that estranged integration we call sanity might be. True sanity entails in one they assume precisely this form of bricks that ensures their integration into the higher unity, and their distributive operation, consonant with for money to play on both boards), and where no integration of the dominated classes could occur without the shadow of effects an absorption and a realization, and that ensures the integration of groups and individuals into the system. Not only lack no revolutionary potential; he is the first integrated agent of integration, a refuge for bad conscience, and the forced destroyer of included, and not at the level of ideology, that the integration of desire is achieved. So what is the solution? Which the molecular as the paranoiac, signifying, and structured lines of integration, and the schizophrenic, machinic, and dispersed lines of escape; or the two kinds of machine, following lines of escape or integration. Will Aaron leave with his flute, which is not a for their own elaborations. The one by the lines of integration and territorialization that arrest the flows, constrict them, turn them		p 74 p 74 p 94 p 103 p 132 p 199 p 229 p 236 p 236 p 239 p 340 p 357 p 367
INTEGRITY	4	
invests the terminal forms and the specific higher states whose integrity it will subsequently establish. Such is the history of Oedipus of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a holy trinity that continues to strangle desiring-production to the family, to the identity of persons and the integrity of the ego, the whole works being blessed by successful existence—on that day a new creature will declare the integrity of existence.... Science demonstrates by its very method that the		p 91 p 95 p 359 p 368
INTELLECTUAL	5	
machine, when it ceases to be an abstract unity or intellectual system reigning over separate subaggregates to become a relation that despot to the hearts of his subjects, and from the intellectual law to the entire physical system that disengages or liberates depending on a science and a technology, on a so-called intellectual labor distinct from the manual labor of the worker (the by that? What could I mean except that from this intellectual world in which we are swimming there must body forth indifferent supports, and that appears all the more difficult and intellectual to intellectuals as it is accessible to the infirm, the		p 221 p 221 p 233 p 298 p 370
INTELLECTUALS	1	
and that appears all the more difficult and intellectual to intellectuals as it is accessible to the infirm, the illiterate, and		p 370
INTELLIGENT	1	
throne for fear of being bewitched, and his would-be heir, intelligent and ambitious, does not exercise the power; the actual chief		p 167

INTEND	2	
first establish a parallel between desiring-production and social production. We intend such a parallel to be regarded as merely phenomenological: we		p 10
the purpose of schizoanalysis to resolve Oedipus, it does not intend to resolve it better than Oedipal psychoanalysis does. Its aim		p 81
INTENDED	3	
an accumulation, less and less a table It was not intended for any specific purpose, for anything one expects of a Kantian terminology. In what he termed the critical revolution, Kant intended to discover criteria immanent to understanding so as to distinguish		p 6 p 75
that he had improperly shut off, some of which he intended to exclude while retaining others, but which now become points-signs		p 77
INTENSE	37	
fullest, like a cry suspended between life and death, an intense feeling of transition, states of pure, naked intensity stripped of		p 18
are to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up the body without organs to reproduces it in a way that is all the more intense because it has few needs. And never mind those who		p 19 p 27
than being a resistance of the ego, this is the intense outcry of all of desiring-production. We already knew that the		p 67
of a mind to believe that everything commingles in these intense becomings, passages, and migrations—all this drift that ascends and		p 84
indeed been undone on behalf of a new order: the intense and intensive order. What is the nature of this order		p 85
quickly enough, from the admiration for the convict, from the intense crossing of the thresholds of history, and from this prodigious		p 86
is closest to the beating heart of reality, to an intense point identical with the production of the real, and that		p 87
by the Jews, the Catholics, and the Slavs. In his intense metamorphoses and passages, Schreber becomes a pupil of the Jesuits		p 89
a Negro. There again it is a question of an intense potential for investment and counterinvestment in the unconscious. Oedipus disintegrates		p 105
of intensity that provide the impetus toward other still more intense regions, stimuli of one sort or another that set in		p 126
All that remains is a background of gold and fog, intense, intensive, traversed in depth by what has just sundered its		p 132
distance and on every side, a litany of twins, an intense filiation. At the beginning of Le renard pale, Marcel Griaule		p 154
of a system takes every form and delimits itself, proceeding from intense and primordial filiative lineages that necessarily lose their inclusive or		p 155
alliance and of words, implying an active repression of the intense memory of filiation. For if genealogy and filiations are the		p 155
order—the Numen—is an energy of filiation, for this intense filiation is not yet extended, and does not as yet		p 155
as much as vice versa; (3) in short, the ambiguous intense signs will cease to be ambiguous and will become positive		p 156
well, and could have been himself this uncle in an intense relationship with the mother-twin. The vicious circle of the germinal		p 159
and the two filiations: in intensity and in extension, the intense germinal order and the extensive regime of the somatic generations		p 160
the disjunctions become exclusive, restrictive (the either/or else replaces the intense either ... or ... or ...); the names, the appellations no		p 160
longer designate		
have no grip on desire. What is desired is the intense germinal or generative flow, where one would look in vain		p 162
repress incest as it is desired (the substance of the intense earth). The intensive germinal flow is the representative of desire		p 162
the representation of alliance that represses the ambiguous signs of intense bisexual filiation. However, Devereux seems to us to be wrong		p 165
true that they move desire in the direction of more intense and more adequate investments of the social field, in its		p 170
noncoded flows that constitute desire, and to their representative, the intense prepersonal flow. As for Oedipus, it is another way of		p 173
wave of shit, as in the Fourbe myth; or the intense germinal influx, the this-side-of incest, as in the Yourougou myth		p 176
of words (paroles). It is alliance that represses the great, intense, mute filiative memory, the germinal influx as the representative of		p 185
fashion. Man must constitute himself through the repression of the intense germinal influx, the great biocosmic memory that threatens to		p 190
deluge		
other, so as to perform the great task of germinal intense repression. What is repressed, in fact, is the full body		p 203
fact, is the full body as the foundation of the intense earth, which must yield its place to the socius in		p 203
aims at the reconstitution of the full body of the intense earth that the primitive machine had repressed, but on new		p 210
their own intensive representatives. Royal incest is inseparable from the intense multiplication of organs and their inscription on the new full		p 210
of private man turns on these movements of flows: the intense germinal influx, the surflux of royal incest, and the reflux		p 211
myth of the beginning expressed the divergence of a characteristically intense energy—what Marcel Griaule called the metaphysical part of		p 219
mythology		
Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and the intense voyage—tires out and proposes the image of a		p 320
subject-group		
the last part of the desiring-machine, the adjacent part. These intense becomings and feelings, these intensive emotions, feed deliriums and		p 330
hallucinations		
The officer of In the Penal Colony demonstrates what an intense libidinal investment of a machine can be, a machine that		p 346
INTENSELY	2	
history, reproducing in delirium entire civilizations, races, and continents, and intensely feeling the becoming of the world. There is no		p 98
signifying		
only in the manner in which the child lives it intensely, internally, and where it is confounded with the child's own		p 270
INTENSIFICATION	1	
should work to a completion, not to some horror of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia		p 5
INTENSIFIES	1	
itself from the object, though at the same time it intensifies the lack by making it absolute: an incurable insufficiency of		p 26
INTENSITIES	28	
the really primary emotion, which in the beginning only experiences intensities, becomings, transitions. Where do these pure intensities come		p 19
from? They		
beginning only experiences intensities, becomings, transitions. Where do these pure intensities come from? They come from the two		p 19
preceding forces, repulsion		
these two forces. It must not be thought that the intensities themselves are in opposition to one another, arriving at a		p 19
We merely see how very little the consumption of pure intensities has to do with family figures, and how very different		p 20
problem is always one of allocation on a scale of intensities that assigns the position and use of each thing, each		p 68
distribution of field-gradient-threshold. It is a matter of relationships of intensities through which the subject passes on the body without organs		p 84
voyage has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate within and		p 84
without, intensities		
intensities—coupled together, almost unbearable—to radiate within and without, intensities through which a nomadic subject passes. Here it is		p 84
not		
cultures designate regions on this body—that is, zones of intensities, fields of potentials. Phenomena of individualization and sexualization are		p 85
produced		
voyage following nondecomposable distances, and the interior historical voyage enveloping intensities: Christopher Columbus calms his		p 87
mutinous crew and becomes admiral again		
identification. It expresses those nondecomposable distances always enveloped in the intensities that divide into one another while changing		p 87
their form. If		
speaks by virtue of the flows of sexuality and the intensities of the unconscious, and who is incensed and bewildered by		p 115
full body, and passes through all the singularities, all the intensities of a synthesis that shifts and reproduces itself. It serves		p 154
always on this side of incest, in a series of intensities that is ignorant of discernible persons; or else beyond incest		p 160
system in extension (representation) based on the repression of nocturnal intensities. The alliance-debt answers to what Nietzsche described		p 185
as humanity's prehistoric		
taking it for what it is: a physical system where intensities are distributed, where some cancel out and block a current		p 187
its place to the socius in extension, into which the intensities in question pass or fail to pass. The full body		p 203

as so many gradients and passages in the cycle of intensities. This is because the despotic signifier aims at the reconstitution of desiring-machines that are in opposition to the structures, and the intensities that are in opposition to the spaces? The explanation is the realm of physics; the body without organs and its intensities are not metaphors, but matter itself. Nor is it our particles, the bions. This energy produced differences in potential or intensities distributed on the body considered from a molecular viewpoint, and	p 210 p 244 p 283 p 291
the mountains and under the stars, the immobile voyage in intensities on the body without organs. As to the whole of sense of extensive parts, but rather partial (partiaux) like the intensities under which a unit of matter always fills space in unconscious reproduces itself wherever the names of history designate present intensities (the sea of proper names). The unconscious is not figurative	p 292 p 309 p 311
syntheses of singularities and chains, and the conjunctive syntheses of intensities and becomings. The schizoanalyst is not an interpreter, even less	p 338
this functioning in the forms of attraction and production of intensities; thereafter integrating the failures in the attractive functioning, as well functioning, as well as enveloping the zero degree in the intensities produced; and thereby causing the desiring-machines to start up again to the prepersonal regime of partial objects, of singularities, of intensities, of gears and parts of machines of desire, where one	p 339 p 339 p 358
INTENSITY 42	
death, an intense feeling of transition, states of pure, naked intensity stripped of all shape and form. These are often described contrary, they are all positive in relationship to the zero intensity that designates the full body without organs. And they undergo hallucinatory phenomena: they designate, first of all, a band of intensity, a zone of intensity on his body without organs. The first of all, a band of intensity, a zone of intensity on his body without organs. The body without organs is be stimulated to produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, which	p 18 p 19 p 19 p 19 p 19
point where the mind touches matter and lives its every intensity, consumes it? And shouldn't this question immediately compel us to falls, produce a series of intensive states based on the intensity = 0 that designates the body without organs (but what but rather identifying the names of history with zones of intensity on the body without organs; and each time Nietzsche-as-subject exclaims singular state can, according to its more or less forceful intensity, bring about a deactualization of the institution itself and denounce if everything commingles in this fashion it does so in intensity, with no confusion of spaces and forms, since these have displacement of races and of continents, this feeling of raw intensity that presides over delirium as well as over hallucinations, and quite different: identifying races, cultures, and gods with fields of intensity on the body without organs, identifying personages with states that brought back to everything he had left. A drop in intensity to the body without organs = 0, autism: the schizo viewpoint of perception, but identifications of names with regions of intensity that provide the impetus toward other still more intense regions is displacing himself in space, his is a journey in intensity, around the desiring-machine that is erected here and remains here everywhere, on every side, at every level, differing only in intensity. The same included being traverses indivisible distances on the full even a distinction of sexes, but only prepersonal variations in intensity, taking on the same twinness or bisexuality in differing degrees is a question of knowing how, starting from this primary intensity, it will be possible to pass to a system in passes on the cosmic egg. Everything must be interpreted in intensity. The egg and the placenta itself, swept by an unconscious opposition between the two genealogies and the two filiations: in intensity and in extension, the intense germinal order and the extensive of one and the same being or flow, varying in intensity according to inclusive disjunctions. But that is precisely the problem in each case for the part of the flow of intensity that passes through, for what does not pass, and for primitive socius. In the first place, the germinal influx of intensity conditions all representation: it is the representative of desire. But village, and all the positions of a chief lived in intensity within the group. We said that the point of departure and becoming according to domains of presence or zones of intensity (voluptas). For desiring-machines are precisely that: the microphysics of the	p 20 p 21 p 21 p 63 p 85 p 86 p 86 p 124 p 126 p 131 p 154 p 156 p 156 p 158 p 160 p 162 p 163 p 164 p 168 p 183
very much like the extreme states of a reconstituted, re-created intensity. With his sister the despot simulates a zero state from explained by factors that counteract the falling tendency—the increasing intensity of the exploitation of human labor, the diminution of the connections of a molecular order, their distribution into maps of intensity on the giant molecule of the body without organs, and body without organs that fills the space each time an intensity fills it; signs of desire that compose a signifying chain the matter that always fills space to given degrees of intensity, and the partial objects are these degrees, these intensive parts is catatonic schizophrenia that gives its model to death. Zero intensity. The death model appears when the body without organs repels and for life, in every passage or becoming, in every intensity as passage or becoming. It is in the very nature or becoming. It is in the very nature of every intensity to invest within itself the zero intensity starting from which nature of every intensity to invest within itself the zero intensity starting from which it is produced, in one moment, as an afflux is necessary merely to signify the absence of intensity). We have attempted to show in this respect how the the becoming-another-sex, the becoming-god, the becoming-a-race, etc., forming zones of intensity on the body without organs. Every intensity controls within its	p 210 p 232 p 289 p 309 p 327 p 329 p 330 p 330 p 330 p 330 p 330 p 330
forming zones of intensity on the body without organs. Every intensity controls within its own life the experience of death, and envelops it. And it is doubtless the case that every intensity is extinguished at the end, that every becoming itself becomes this way as an I, all the while undoing the intensity, carrying it back to the zero that envelops it. From do not portray anything, that merely designate zones of libidinal intensity on the body without organs, and that are emitted, captured value that trigger the allocation of gradients or zones of intensity on the body without organs: it is in relation to social field of desire, which alone designates the zones of intensity, with all the beings that populate these zones and determine	p 330 p 330 p 331 p 352 p 355 p 355
INTENSITY=0 1	
that produce the real in space starting from matter as intensity=0. The body without organs is the immanent substance, in the	p 327
INTENSIVE 52	
by means of it? The answer would seem to be: intensive quantities. There is a schizophrenic experience of intensive quantities in to be: intensive quantities. There is a schizophrenic experience of intensive quantities in their pure state, to a point that is forces of attraction and repulsion produces an open series of intensive elements, all of them positive, that are never an expression which a subject passes. The Kantian theory according to which intensive quantities fill up, to varying degrees, matter that has no of soaring ascents and plunging falls, produce a series of intensive states based on the intensity = 0 that designates the engender oneself. At the same time he points out the intensive nature of this interplay: the part has nothing to do each subject of either sex, he takes into consideration an intensive series of instincts, affects, and relations that link the normal the two. In exclusive disjunctions, parental appellations no longer designate intensive states through which the subject passes on the body without	p 18 p 18 p 19 p 19 p 21 p 41 p 51 p 78
emotions and feelings as a consummation and a consumption of intensive quantities, that form the material for subsequent hallucinations and deliriums	p 84
that form the material for subsequent hallucinations and deliriums. The intensive emotion, the affect, is both the common root and the undone on behalf of a new order: the intense and intensive order. What is the nature of this order? The first are produced only within fields of forces expressly defined by intensive vibrations, and that animate cruel personages only in so far within complexes of forces that determine persons as so many intensive states embodied in a criminal, ceaselessly passing beyond a threshold	p 84 p 85 p 85 p 86
persons with regions, thresholds, or effects in a production of intensive quantities. The theory of proper names should not be conceived the real is a product that envelops the distances within intensive quantities. The indivisible is enveloped, and signifies that what envelops to become the Real and its artifice. To seize an intensive real as produced in the coextension of nature and history but a series of singularities in the disjunctive network, Or intensive states in the conjunctive tissue, and a transpositional subject moving transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive use of the family. Granted, this use distorted the nature	p 86 p 87 p 87 p 88 p 93
the family. Granted, this use distorted the nature of the intensive quantities in the unconscious. Nevertheless it still respected in part simple inductor not playing the role of organizer, where the intensive investments of reality bear on something totally different (the social that remains is a background of gold and fog, intense, intensive, traversed in depth by what has just sundered its breadth on this body. And we know the nature of this intensive filiation, this inclusive disjunction where everything divides, but into itself itself all the partial objects, with variations that are solely intensive, and that correspond to the internal zigzag of the Dogon the signs of filiation, guide-signs and master-signs, signs of desire, intensive at first, which fall in a spiral and traverse a	p 93 p 123 p 132 p 154 p 154 p 154

the productive connections and inscribes them in a network of intensive and inclusive disjunctions, it still has to find again and of alliances conferred it on them. On the contrary, as intensive filiations they become the object of a separate memory, nocturnal the former. The problem is one of passing from an intensive energetic order to an extensive system, which comprises both qualitative changed by the fact that the primary energy of the intensive order—the Numen—is an energy of filiation, for this	p 154 p 155 p 155 p 155
sexes and the generations, but that one passes from the intensive to the extensive, that is to say, from an order in extension, but because only the myth can determine the intensive conditions of the system (the system of production included) in persons. Their names do not designate persons, but rather the intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin	p 157 p 157 p 158
But Amma, the father and genitor, is himself a high intensive part, immanent to the placenta, inseparable from the twinning, which of the placenta in his turn, it is in an intensive relationship with another part that contains his own sister or for incest with the mother, but on the contrary the intensive model of incest as a manifestation of the germinal lineage as a potential affine. The somatic order causes the whole intensive scale to collapse again. Actually, if the son cannot marry uncle-sister, that is, it testifies to one and the same intensive germinal filiation that must be repressed in both cases. In of alliance. It is the great nocturnal memory of the intensive germinal filiation that is repressed for the sake of an somatic generations. The system in extension is born of the intensive conditions that make it possible, but it reacts on them either ... or ... or ...; the names, the appellations no longer designate intensive states, but discernible persons. Discernibility settles on the sister and	p 158 p 158 p 159 p 159 p 159 p 160 p 160 p 160
else the names subsist, and designate nothing more than prepersonal intensive states that could just as well extend to other persons father, mother, son, sister, etc., since these names only designate intensive variations on the full body of the earth determined as one cannot confound incest as it would be in this intensive nonpersonal regime that would institute it, with incest as represented it is desired (the substance of the intense earth). The intensive germinal flow is the representative of desire; it is against of appellations that do not yet designate persons, but only intensive germinal states; on the other hand, the repressing beyond that train, and that they have in this body their own intensive representatives. Royal incest is inseparable from the intense multiplication of in a room and on a body without organs—an intensive voyage that undoes all the lands for the benefit of of intensity, and the partial objects are these degrees, these intensive parts that produce the real in space starting from matter desiring-machine, the adjacent part. These intense becomings and feelings, these intensive emotions, feed deliriums and hallucinations. But in themselves, these intensive intensive emotions, feed deliriums and hallucinations. But in themselves, these intensive emotions are closest to the matter whose zero degree they	p 161 p 162 p 162 p 162 p 204 p 210 p 319 p 327 p 330 p 330
body of capital-money—depends on a state or degree of intensive development of the productive forces, insofar as these forces define point-sign, a singular point in the entire network of the intensive body that responds to History, that vibrates with it. Never outside the asylum walls, and first imposed a certain free, intensive, phantasmal use of the family that seemed particularly suited to	p 343 p 352 p 359
INTENSIVELY	1
to the internal zigzag of the Dogon egg. Each one intensively repeats the entire genealogy for himself. And everywhere it is	p 154
INTENTION	8
so as to persuade its subjects that they had the intention corresponding to this fiction. This is indeed the only way only way the law has of getting a grip on intention, of making the unconscious guilty. In short, we are not are not metaphors, but matter itself. Nor is it our intention to revive the question of an individual psychology and a it functions has a meaning, and also a purpose, an intention. The desiring-machines on the contrary represent nothing, signify nothing, mean behaves as a molecular phenomenon devoid of any goal or intention. Nor must it be thought that the statistical accumulation results ascertained in the Wolf Man case the existence of an intention of debasing the woman as love object, he concludes that humans are able to behave as intentionless phenomena—for every intention at the level of the human being always obeys the mechanics away from him he will become schizophrenic again. Her intention is not to praise ergotherapy or the virtues of social	p 115 p 115 p 283 p 288 p 342 p 354 p 368 p 381
INTENTIONALLY	1
that it was neither simple nor really complex, initially or intentionally complex, or constructed according to a complicated plan. Instead, it	p 6
INTENTIONLESS	1
to fail. The day humans are able to behave as intentionless phenomena—for every intention at the level of the human	p 368
INTENTIONS	3
structural or problematical Oedipus, in the service of their progressive intentions. There or here, it's the same thing: Oedipus is always nor what mechanism of repression they are fostering, for their intentions are often progressive. But no one today can enter an precisely what gives desire collective and personal ends, goals or intentions—instead of desire taken in the real order of its	p 170 p 308 p 342
INTENTLY	1
various rooms of the house he lives in. He looks intently at an electrical outlet, he moves his body about like	p 46
INTER-CONNECTIONS	1
experiment, enabled it to elaborate the huge network of cybernetic inter-connections. How, starting from this domain of chance or of real	p 289
INTERACTION	2
of material or recording bricks within the coexistence and the interaction of all the syntheses. How could part of a flow seen as a specialized product of molecular engineering, enabling an interaction, positive or negative, to come about between compounds without chemical	p 40 p 288
INTERACTIONS	10
coexistence in extension of the subjects themselves and their multiple interactions: a group Oedipus that brings together relatives, descendants, and ascendants a greater or lesser chance of causing their connections and interactions to pass into the regime of the social machines; according pivotal point between financing and payment, merely shows the multiple interactions of these two operations. Thus in credit money, which comprises insofar as it calls into play couplings between qualified flows, interactions that are exclusively indirect, qualitative composites that are essentially limited molecular direction that on the contrary penetrates into singularities, their interactions and connections at a distance or between different orders—the one hand, the microunconscious presents no fewer arrangements, connections, and interactions, although these arrangements are of an original type; on the indifference to the substrate, and the indirect character of the interactions. Such formulas as these are negative only in appearance, and and indifferent to this reaction. The way in which allosteric interactions work hence permits a complete freedom in the choice of molecular elements: partial objects that enter into indirect syntheses or interactions, since they are not partial (partiels) in the sense of to the same thing—in the indirect nature of the interactions under consideration. If it is true that every partial object	p 52 p 184 p 229 p 248 p 280 p 280 p 288 p 288 p 309 p 324
INTERCEPT	2
life and of society that this body and this person intercept, receive, and transmit, always within a biological, social, and historical scale. Nor is there any molecular chain that does not intercept and reproduce whole blocks of molar code or axiomatic, nor	p 293 p 340
INTERCEPTED	1

on the body without organs, and that are emitted, captured, intercepted by the being that we are then determined to love	p 352
INTERCEPTING 1	
the flows they would be capable of transmitting, receiving, or intercepting; establishing always further and more sharply the schizzes and the	p 362
INTERCEPTION 2	
aggregate of destination, and finally as an intermediary or an interception of communication. If the familial investment is only a dependence	p 276
and who are there as agents of transmission, reception, and interception: kindly agents of production or suspicious agents of antiproduction.	p 298
Why	
INTERCEPTS 1	
the orchid and the male wasp that it attracts and intercepts by carrying on its flower the image and the odor	p 285
INTERCHANGE 1	
narrowly determined by information: Take for example a cloverleaf highway interchange.... It is a quasi point that analyses, through multiple overlappings	p 241
INTERCOMMUNICATIONS 2	
formation and autoproduction? A machine works according to the previous intercommunications of its structure and the positioning of its parts, but	p 283
machines engaged in their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented	p 286
INTERCONNECTIONS 1	
none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But there is the possibility of formation of such machines	p 286
INTERDEPENDENT 1	
for, goods and services which no one needs. And so interdependent are the various sectors and branches of the economy that	p 236
INTEREST 74	
had put ready, he looked at them without the faintest interest. I took a big train and put it beside a	p 45
desire coexists with a reactionary investment conforming to a conscious interest. In any case conscious and unconscious investments are not of	p 105
reactionary unconscious investment as the investment that conforms to the interest of the dominant class, but operates on its own account	p 105
that desire, still in its own mode, cuts across the interest of the dominated, exploited classes, and causes flows to move	p 105
ever be suspected that the law discredits—and has an interest in discrediting and disgracing—the person it presumes to be	p 114
diversion where the whole of psychoanalysis goes astray. And the interest of such an operation, from the point of view of	p 120
a slandered shallow stream. Although we can see social production's interest in such an operation, it is less clear what makes	p 120
force of circumstance that requires that gifts be reciprocated with interest, being territorial signs of desire and power (puissance), and	p 150
principles	
not merely the object of a preconscious investment determined by interest, but the object of a libidinal investment of desire that	p 173
immersing it. If present-day ethnologists are again evincing a lively interest in the hypothetical concept of the fetish, this is unquestionably	p 182
for doubting the notion as it offers for attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than	p 182
apropos	
example—the rituals of hair-cutting and coiffure: is there any interest in referring these rituals to the phallus entity as signifying	p 182
the debtor-creditor relationship, by eliminating every consideration of exchange or interest a l'anglaise. And if they are eliminated from	p 190
psychology, it	
centralization that comprises a guarantor of the credit, a uniform interest rate, a unity of capital markets, etc. Hence one is	p 229
body, however diverse the uses for which it is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The	p 238
incompetent	
too wide, but the objective being they define as class interest remains purely virtual so long as it is not embodied	p 255
prevails and transforms the apparatus in conformity with its objective interest—but these operations are carried out under the domination of	p 256
forged a class consciousness consonant with the objective being or interest of the class, and as a consequence, to have imposed	p 256
in a party or a State, betrays the objective class interest, to which a kind of potential spontaneity would be ascribed	p 256
be ascribed, suffocated by the agents claiming to represent that interest. Sartre's analysis in Critique de la raison dialectique appears to	p 256
not exist on the same scale. This is because class interest remains a function of the large molar aggregates; it merely	p 257
claiming the rights of a prior distinction between desire and interest: The leadership has no task more urgent, besides that of	p 257
in contrast with the preconscious investments of need or of interest. The libido as sexual energy is the direct investment of	p 292
the mechanisms of the drives, and the institutional mechanisms, his interest in myth and tragedy tends to diminish, while at the	p 300
its polymorphism and its polyvocality. It appears then that the interest psychoanalysis has in myth (or in tragedy) is an essentially	p 302
has in myth (or in tragedy) is an essentially critical interest, since the specificity of myth, understood objectively, must melt under	p 302
group or desire, and the preconscious investment of class or interest. The latter passes by way of the large social goals	p 343
the portion that is due the subjects. The preconscious class interest itself thus refers to the selections of flows, to the	p 344
practically only a single class, that class which has an interest in a given regime. The other class can constitute itself	p 344
constitute itself only by a counterinvestment that creates its own interest in terms of new social aims, new organs and means	p 344
example. In this domain of preconscious investments of class or interest it is therefore easy to distinguish what is reactionary or	p 344
reformist, or what is revolutionary. But those who have an interest, in this sense, are always of a smaller number than	p 344
sense, are always of a smaller number than those whose interest, in some fashion, is had or represented: the class from	p 344
of those who have or should have an objective revolutionary interest maintain a preconscious investment of a reactionary type? And more	p 344
reactionary type? And more rarely, how do certain people whose interest is objectively reactionary come to effect a preconscious revolutionary	p 344
investment	
that does not necessarily coincide with the preconscious investments of interest, and that explains how the latter can be perturbed and	p 345
libidinal investment is what causes us to look for our interest in one place rather than another, to fix our aims	p 345
and for themselves. Even in the person who has an interest—and loves them besides with a form of love other	p 346
with a form of love other than that of his interest. This is also the case for the person who has	p 346
is also the case for the person who has no interest, and who substitutes the force of a strange love for	p 346
wages or of enterprises that define aims or spheres of interest, selections, detachments, and portions. But the investment of the flow	p 346
system that oppresses them, and where they always find an interest, since it is here that they search for and measure	p 346
it is here that they search for and measure it. Interest always comes after. Antiproduction effuses in the system: antiproduction is	p 346
garners and possesses the force of the aim and the interest (power), but it feels a disinterested love for the absurd	p 346
to us, one feels something moving that has neither an interest nor a purpose. A sort of art for art's sake	p 347
investment of the social field interfere with the investment of interest, and constrain the most disadvantaged, the most exploited, to seek	p 347
what is reactionary or revolutionary in the preconscious investment of interest does not necessarily coincide with what is reactionary or	p 347
revolutionary	
desire into a new code or a new axiomatic of interest; in the other case the break is within the socius	p 348
a group can be revolutionary from the standpoint of class interest and its preconscious investments, but not be so—and even	p 348
imply unconscious investments of the same nature; an apparatus of interest never takes the place of a machine of desire. A	p 348
revolutionary investments that are simply preconscious investments or investments of interest, then to preconscious investments that are	p 349
simply reformist? And where	
insofar as they are differentiated from the preconscious investments of interest, and insofar as they are not merely capable of counteracting	p 350
people as raw desire still contains complexes of desire and interest, and a mixture of forms of desire and of interest	p 350

interest, and a mixture of forms of desire and of interest that are specifically reactionary and vaguely revolutionary. The situation is which refers for its part to the preconscious investments of interest. Not only does one thereby fail to correctly evaluate social difference in nature with regard to the preconscious investments of interest, the unconscious investments of desire had sexuality as an index and what is their relationship with the preconscious investments of interest? We have seen that the unconscious paranoid investment was grounded	p 350 p 361 p 365 p 367
The system teems with preconscious investments of class and of interest. And capitalists first have an interest in capitalism. A statement of class and of interest. And capitalists first have an interest in capitalism. A statement as commonplace as this is made as this is made for another purpose: capitalists have an interest in capitalism only through the tapping of profits that they one can then understand that people whose preconscious investments of interest do not, or should not, go in the direction of In the first case, they confine and localize their preconscious interest in wage increases and the improvement of the standard of Brezhnev). And how, indeed, could one fail to find one's interest in the hole where one has sunk it, at the the second case, there is truly a new investment of interest, new aims that presuppose another body than that of capital-money that of capital-money; those exploited become conscious of their preconscious interest, and this interest is truly revolutionary—a major break from those exploited become conscious of their preconscious interest, and this interest is truly revolutionary—a major break from the standpoint of the same form of relationship, with the preconscious investments of interest. On the one hand, in fact, the investment of interest interest. On the one hand, in fact, the investment of interest fundamentally conceals the paranoid investment of desire, and reinforces it means, of aims and reasons; or else the investment of interest itself gives rise to and creates those interests that rationalize inevitable sequences of causality. In the other case, the preconscious interest must on the contrary discover the necessity for a different the destiny of the revolution is linked solely to the interest of the dominated and exploited masses. But it is the most sinister forms of dissuasion are invented; the repression of interest is reinforced—but where will the new irruption of desire all minimized the importance of preconscious investments of class or interest, which are based in the infrastructure itself. But we attach we believe that capitalist society can endure many manifestations of interest, but not one manifestation of desire, which would be enough	p 374 p 374 p 374 p 374 p 374 p 375 p 375 p 375 p 375 p 375 p 375 p 376 p 376 p 376 p 376 p 377 p 378 p 379 p 379
INTERESTED 2	
political in willfully expressive works. For his part, he is interested in the manner in which the Dreyfus Affair and then present wherever something flows and runs, carrying along with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations	p 98 p 105
INTERESTING 4	
in the realm of the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families under the same fusionist postulate: the the idealist deviations of psychoanalysis, we see in them an interesting attempt at giving the actual factors a status other than more decoded, those of schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still in search of a beyond, of it comprises, essential to the capitalist system. But it is interesting to find this essential concealment, miniaturized, occupying a place of	p 93 p 128 p 236 p 356
INTERESTS 39	
any subject would sacrifice a very large part of its interests. Like all the other breaks, the subjective break is not subjects, individuals, or groups act manifestly counter to their class interests—when they rally to the interests and ideals of a counter to their class interests—when they rally to the interests and ideals of a class that their own objective situation investments are made, or should be made, according to the interests of the opposing classes. But unconscious investments are made according of desire and uses of synthesis, very different from the interests of the subject, individual or collective, who desires. These investments it is effectively invested by desire and no longer by interests. A form of social production and reproduction, along with its as such, in whole or in part, independently of the interests of the desiring-subject. It was not by means of a repression bears on desire—and not solely on needs or interests—only by means of sexual repression. The family is indeed to deny itself in the name of the more important interests of civilization (what if everyone did the same, what if for the rapid diffusion that the Freudian account enjoyed. What interests us is the precise role of the Oedipus complex in of discovering the preconscious investments of a social field by interests, but—more profoundly—its unconscious investments by desire, such as desire? And how far does desire go beyond so-called objective interests, when it is a question of flows to set in functions of a capital that has secured for itself direct interests in production. As a general rule, State controls and regulations is situated there, between unconscious group desires and preconscious class interests. It is only starting from this point, as we shall representative forms of class consciousness, and the nature of the interests and the process of their realization. Reich always comes back I pull out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence be explained. It happens that one desires against one's own interests: capitalism profits from this, but so does socialism, the party it, and not the contrary. It is doubtless true that interests predispose us to a given libidinal investment, but they are the preconscious indicators of a degree of development; the apparent interests and aims are merely the preconscious exponents of a social the chance to participate, under the cover of aims and interests. The fact remains that there exists a disinterested love of the right place where, according to the aims and the interests assigned to us, one feels something moving that has neither at the level of the unconscious desires and the preconscious interests. The preconscious revolutionary break is sufficiently well defined by the social production that creates, distributes, and satisfies new aims and interests. But the unconscious revolution does not merely refer to the from the standpoint of its libidinal investments, Truly revolutionary preconscious interests do not necessarily imply unconscious investments of the same nature a car, credit, a loan, girl-boy relationships) ahead of their interests (work, savings, a good marriage). But what appears to other hard for him to appear reasonable, by appealing to collective interests and goals, reforms to be brought about, sometimes even revolutions silent majority. The explanation is that, beneath preconscious goals and interests, a uniquely unconscious investment rises up that embraces a full rise to incomparable loves, which are not explained by their interests, since interests derive from them instead. At the deepest level incomparable loves, which are not explained by their interests, since interests derive from them instead. At the deepest level of society a full body without organs, beyond the preconscious aims and interests that it assigns and distributes. The fact remains that such of day: it must always hide under assignable aims or interests presented as the general aims and interests, even though in assignable aims or interests presented as the general aims and interests, even though in reality the latter represent only the members of a simple revolutionary break with regard to aims and interests, and finally re-forms a merely specific reterritoriality, a specific body character of the paranoid investment under an existing order of interests, of causes and means, of aims and reasons; or else investment of interest itself gives rise to and creates those interests that rationalize the paranoid investment; or yet again, an effectively entire production of desire in the name of the higher interests of the revolution and the inevitable sequences of causality. In as well as a calling in question of aims and interests. In each case the problem is different: it is not been prepared by a subterranean labor of causes, aims, and interests working together; of course this order of causes runs the breach in the name of the new socius and its interests. Of course one can always say after the fact that	p 41 p 104 p 104 p 104 p 104 p 118 p 120 p 123 p 168 p 239 p 253 p 257 p 257 p 257 p 257 p 345 p 345 p 346 p 347 p 347 p 347 p 348 p 350 p 364 p 364 p 364 p 364 p 367 p 367 p 367 p 367 p 375 p 376 p 376 p 376 p 376 p 377 p 377 p 378 p 378 p 378
INTERFERE 4	
which desiring-production is used to short-circuit social production, and to interfere with the reproductive function of technical machines by introducing an insofar as descent within filiation must not be allowed to interfere with ascending lines. That is why the despot's incest is speaking profits from an occasion without which it could not interfere in the machinery of desire. In contrast to psychoanalysis, which Not only can the libidinal investment of the social field interfere with the investment of interest, and constrain the most disadvantaged	p 31 p 200 p 339 p 347
INTERFERENCE 1	
of the objects that emit them: one discovers fringes of interference on the edge of each field of presence, fringes that	p 325
INTERFERES 2	
not yet know what forces bring about this triangulation that interferes with the recording of desire in order to transform all	p 72

precocious action of social repression, the family slips into and interferes with the network of desiring-genealogy; it assumes the task of	p 120
INTERGALACTIC 1	
fiction, a cosmic swindle, as if one were to measure intergalactic or intra-atomic distances in meters and centimeters. There is no	p 230
INTERHUMAN 1	
and terrifying forms that surfaced in the sphere of the interhuman, destroying all that was held dear until then. Hellenists were	p 98
INTERIOR 45	
variations of potentials. There is no reason to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades	p 84
reality of matter has abandoned all extension, just as the interior voyage has abandoned all form and quality, henceforth causing pure	p 84
schizo, the geographic exterior voyage following nondecomposable distances, and the interior historical voyage enveloping intensities:	p 87
Christopher Columbus calms his mutinous crew	
their distribution that indeed keep the family from being an interior? There is always an uncle from America; a brother who	p 97
desire; this limit of deterritorialization must now pass into the interior of the molar organization, and it must be applied to	p 102
Moreover the displaced, exorcised limit or border shifts to the interior of Oedipus, between its two poles.) One word here on	p 102
is said that the work is constituted by a conversion interior to itself as cultural object. From this point of view	p 134
they displace the limit, they make it pass into the interior of the social formation, between the social production and reproduction	p 135
all the investments. They make the limit pass into the interior of the domain thus described by Oedipus, between the two	p 135
limit, but the displaced limit that now passes into the interior of the socius. Oedipus is the baited image with which	p 166
is always colonization pursued by other means, it is the interior colony, and we shall see that even here at home	p 170
a harsh reality. But, fourthly, this limit inhibited from the interior was already projected onto a primordial beginning, a mythical matrix	p 176
of displacing the limit: causing it to pass into the interior of the socius, in the middle, between a beyond of	p 176
the sister of the borders and the mother of the interior. Sister and mother are the concepts that correspond to the	p 209
arise, like a promise whose hidden presence in the very interior of the body must be situated at the extreme limit	p 210
complex what is rather the latter's definitive establishment or its interior installation, and it presents as the complex what is still	p 216
reverberate in the pure and private element of interiority, of interior reproduction. The apparatus of social repression-psyche will	p 217
have to	
immanent to the new system insofar as possible, making it interior to this system. As for the rest, it will be	p 222
for its part has no exterior limit, but only an interior limit that is capital itself and that it does not	p 231
organized enclaves of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has defined the United States	p 231
as a	
of a particular type: flows of code that are both interior and exterior to the machine, forming the elements of a	p 232
limits that capitalism reproduces on an ever wider scale as interior limits, but the presence of antiproduction within production itself. The	p 235
always opposes the revolutionary potential of decoded flows with new interior limits. And it is impossible in such a regime to	p 246
this limit. And it also has, yet does not have, interior limits: it has interior limits under the specific conditions of	p 250
also has, yet does not have, interior limits: it has interior limits under the specific conditions of capitalist production and circulation	p 250
machine's regime and that of the desiring-machines. Between the relative interior limits and the absolute exterior limit. If you will: between	p 255
dodge any assignable fixed limit, to exceed and displace its interior limits, and to always effect breaks of breaks, then the	p 255
aspect, capitalism is continually confronting limits and barriers that are interior and immanent to itself, and that, precisely because they are	p 259
to displace and enlarge. But capitalism still needs a displaced interior limit in another way: precisely in order to neutralize or	p 266
of the bourgeoisie, that the colony becomes intimate and private, interior to each person: it is there that the flow of	p 269
longer on the side of the object, but as an interior religiosity; that the merit of Adam Smith and Ricardo was	p 270
determinate representations, for the benefit of production as the universal interior essence, but it does not thereby escape the world of	p 303
expanding scale, and again by the marking out of an interior limit that reduces this social reproduction to restricted familial reproduction	p 304
the limit itself is displaced, and now passes to the interior of the representation that performs the artificial reterritorializations of desire	p 313
labor alienated in private property that reproduces the ever wider interior limits, and that of abstract desire alienated in the privatized	p 337
less between the molar and the molecular than to the interior of the molar social investments, since in any case the	p 340
again, remodeling themselves in the image of subjugated groups: re-establishing interior limits, reforming a great break that the flows will not	p 349
the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds of little Narcissuses around, and	p 349
Reich-the-marginal	
this production be displaced, and that it pass to the interior of the socius, as a limit between two molar aggregates	p 365
turn them back, break them again according to the limits interior to the system, in such a way as to produce	p 367
profits, which marks at every step along the way the interior limits of capitalism, their perpetual displacement, and their reproduction on	p 372
their reproduction on an always larger scale (the movement of interior limits as the second aspect of the capitalist field of	p 372
as an integral part of capitalism. The reproduction of the interior limits of capitalism on an always wider scale has several	p 373
into it. Capitalism, which is always ready to expand its interior limits, remains threatened by an exterior limit that stands a	p 376
it and cleaving it from within, in proportion as the interior limits expand. That is why the lines of escape are	p 376
INTERIORITY 5	
step has been taken in that direction: Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche mean, this man	p 215
and must reverberate in the pure and private element of interiority, of interior reproduction. The apparatus of social repression-psyche	p 217
repression will	
decoded of social fields as well as to the sickest interiority, the trap for desire, its ugly growth. So long as	p 217
the great decoded flows, little streams recoded in mommy's bed. Interiority in place of a new relationship with the outside. Throughout	p 270
again, as we have seen previously, it is in the interiority of its movement that capitalism requires and institutes not only	p 303
INTERLACED 1	
famous pages of Sodom and Gomorrah (Cities of the Plain) interlaced two openly contradictory themes; the fundamental guilt of the accused	p 68
INTERLOCK 1	
bent out of shape, forcibly made to fit together, to interlock, with a number of pieces always left over. It is	p 43
INTERLOCKING 1	
conjoined operations of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at	p 216
Freud's account of	
INTERLOCKS 1	
triangle multiplies endlessly, each member having his own triangle that interlocks with others without one's being able to discern the limits	p 94
INTERMEDIARIES 1	
based on commerce, or by making artisans into his own intermediaries or employees (the struggles against the guilds and the monopolies	p 226
INTERMEDIARY 6	
relate the problem of schizophrenia to the ego through the intermediary of the body image—the final avatar of the soul	p 23
production of goods imposes its rule on desire through the intermediary of an ego whose fictional unity is guaranteed by the	p 63
the object of repression, and even its subject through the intermediary of the superego. From this it expects a cultural justification	p 117
never be deduced from the lines of filiation through the intermediary of Oedipus; on the contrary, alliance articulates them, impelled by	p 165
then as an aggregate of destination, and finally as an intermediary or an interception of communication. If the familial investment is	p 276
reproduce themselves, or that they only reproduce themselves through the intermediary of man, but does anyone say that the red clover	p 285

INTERMINABLE	11	
that, beginning with the untellable character of the cure, its interminable and highly contractual nature, flows of speech in exchange for a third and final text of Freud's, Analysis Terminable and Interminable (1937). We prefer not to follow a recent suggestion that in psychoanalysis. The cure tends to be more and more interminable! He knows that soon he will no longer be there of God, and wants to put an end to the interminable discourses of this nature discourses already in vogue in his surplus value, flows of words against flows of money, the interminable story—psychoanalysis. The three errors concerning desire are called lack		p 56 p 65 p 65 p 106 p 111
psychoanalysis. For it has become very dismal, very sad, quite interminable, with everything decided in advance. Will it be retorted that of absorption of surplus value, with its codification of the interminable cure, its cynical justification of the role of money, and paradox, for example in lung: the concern for curtailing the interminable cure by addressing oneself to the present or actual state debts or their accountable transformation initiates the duty of an interminable service to the State that subordinates all the primitive alliances the movement, proves itself only by not working, by being interminable. Psychoanalysis has become quite a stupefying drug, where the strangest		p 113 p 118 p 128 p 197 p 357
be discovered that the only incurable is the neurotic—whence interminable psychoanalysis. It is a cause for self-congratulation when one succeeds		p 361
INTERMINGLE	1	
and constellations where the Real, the Imaginary, and the Symbolic intermingle. In this conception, the metaphysical and social relations arise afterward		p 99
INTERMINGLED	1	
not a combined formation, constructed from bits and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute its		p 117
INTERMITTENT	1	
other, in order to draw together, in order to reweave intermittent and opposite fragments. This drawing together, this reweaving is what		p 43
INTERMIX	1	
given place. It is clear how everything can coexist and intermix: in the Leninist break, for example, when the Bolshevik group		p 377
INTERMUNDIA	1	
engenders, so as to reveal—as in Paul Klee—those intermundia that perhaps are visible only to children, madmen, and primitives		p 243
INTERNAL	19	
all social practices had their precise counterpart in introjected or internal mental practices, or as though mental practices were projected upon here, depending on whether it is the result of an internal process or of an extrinsic condition (and thus affects the chain. The recordings and transmissions that have come from the internal codes, from the outside world, from one region to another We believe, on the contrary, in the possibility of an internal reversal that would make the analytic machine into an indispensable historical and political content of the delirium back to an internal familial determination. And what is even more disturbing to us add that by enveloping the illness in a familial complex internal to the patient, and then the familial complex itself in the begetters—that do not yet comprise their elements as internal elements of desire. The question of the father is like cannot be experienced except in the midst of an older internal qualitative conflict, which blocks not merely the roads prohibited by fashion (which is an impossibility), or it descends into an internal qualitative conflict that is necessarily understood in relation to Oedipus variations that are solely intensive, and that correspond to the internal zigzag of the Dogon egg. Each one intensively repeats the it is primarily religious, the military discipline being converted into internal asceticism and cohesion. It may be that the paranoiac himself could reach or even approximate. The tendency's only limit is internal, and it is continually going beyond it, but by displacing that is, by reconstituting it, by rediscovering it as an internal limit to be surpassed again by means of a displacement exterior limits that it is filled by the widening of internal limits; and the effusion of antiproduction within production so as choose and combine freely. For this reason Szondi misses the internal or molecular elements of desire, the nature of their machinic production is revealed in capitalism; precisely because the limit becomes internal to capitalism, which continually reproduces it, and also continually occupies		p 28 p 32 p 39 p 82 p 89 p 93 p 107 p 127 p 128 p 154 p 193 p 230 p 230 p 250 p 290 p 337
a structure of external financing and as a means of internal payment, along with the objective dissimulation that it comprises, essential is constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits for it that it can reproduce on an of the libidinal investments of the social field, their possible internal conflicts, their relationships with the preconscious investments of the same		p 356 p 362 p 382
INTERNALIZATION	7	
an oscillation between two poles: the neurotic identification, and the internalization that is said to be normative. On either side is the other end it is reinforced by the restoration and internalization of paternal authority (revival of the old state of things period of thousands of years (well, well!) and that the internalization corresponding to the paternal image was produced during the Paleolithic and more a determining force, private property brings about an internalization of the creditor-debtor relation in the relations of opposed classes		p 80 p 80 p 106 p 218
the two aspects of a becoming of the State: its internalization in a field of increasingly decoded social forces forming a the ravenous machine, the beast of the reproduction of capital, internalization of the infinite debt. I too am a slave—these The extreme spiritualization of the despotic State, and the extreme internalization of the capitalist field, define bad conscience. The latter is		p 222 p 254 p 268
INTERNALIZE	8	
neither delirious nor hallucinatory, but will project the hallucination or internalize the delirium. Delirium and hallucination are secondary in relation to that it creates. Oedipus says to us: either you will internalize the differential functions that rule over the exclusive disjunctions, and to annihilate him and identify with the mother, or to internalize him, to take his place or reach a reconciliation (with if we view them with their machines, and integrate them, internalize them in an institutional model at every stage of action is immanent in the universe: they need to posit and internalize this difference between the origin and the beginnings, between the democratize him, oligarchize him, segmentalize him, monarchize him, and always internalize and spiritualize him, while on the horizon there is the		p 18 p 79 p 102 p 141 p 219 p 223
the absolute exterior limit, the schizophrenic limit; it needs to internalize this limit, this time by restricting it, by causing it the real exterior family of any wrongs, the better to internalize the family and the wrongs in the person of the		p 266 p 270
INTERNALIZED	13	
situation from falling back on the familial complex and becoming internalized in it. In a word, the family is never a only become an infinite debt, it will have to be internalized and spiritualized as an infinite debt (Christianity and what follows a direct consequence of the infinite debt that is now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals		p 97 p 217 p 217
overcodes, forming a metaphysical system. The infinite debt must become internalized at the same time as it becomes spiritualized. The hour such a degree that the automatic machine has always increasingly internalized them in its body or its structure as a field its immanence, reproduces the transcendence of the Urstaat as its internalized limit, or one of the poles between which it is the social aggregate is applied. Oedipus is this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle forces that is more and more immanent, more and more internalized: this describes the evolution of the infinite debt—through Catholicism remains an exterior limit, or else stays unoccupied as an internalized and displaced limit, with the result that the machines of continually reproduces it, and also continually occupies it as an internalized and displaced limit; precisely for these reasons, the identity in alienated in the privatized family that displaces the ever narrower internalized limits. The double alienation—labor-desire— is constantly		p 222 p 233 p 261 p 266 p 268 p 336 p 337 p 337

increasing and deepening as well as its cure. After the family has been internalized in Oedipus, Oedipus is externalized in the symbolic order, in or the lines of investment of the parents, of their internalized representatives and their substitutes: not in order to attain the	p 359 p 365
INTERNALIZES 4	
why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The libido internalizes it in the form of a no longer risks abandoning Oedipus, and internalizes it. The libido internalizes it in the form of a castrating duality between the to surmise what Oedipus signifies: it displaces the limit, it internalizes the limit. Rather a society of neurotics than one successful unleashes in him the forces of the Bad Mother; Luther internalizes the father and reaches a compromise with the superego. On	p 64 p 64 p 102 p 102
INTERNALIZING 4	
side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing it so as to better rediscover it on the outside of the crime, and spend all the time necessary for internalizing. But we are warned: the society of brothers is very death of the father, and spend all his Paleolithic period internalizing him. On the contrary, Nietzsche is exceedingly tired of all and the closed asylum as an artificial family charged with internalizing guilt and with instituting responsibility, enveloping madness no less than	p 79 p 80 p 106 p 359
INTERNALLY 1	
in the manner in which the child lives it intensely, internally, and where it is confounded with the child's own guilt	p 270
INTERNATIONAL 2	
is eager to avoid any sort of contretemps with the International Psycho-Analytic Association that bears above its door the inscription Let keep going back further. To the Americans? To the First International? To the secret Committee? To the first ruptures, which signify	p 45 p 55
INTERNECINE 1	
functions in terms of the conjoined operations of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once	p 216
INTERPENETRATE 1	
and such a moment, the two kinds of groups can interpenetrate. This is because the two groups are like determinism and	p 378
INTERPENETRATION 1	
other more profound or intrinsic direction of multiplicities there is interpenetration, direct communication between the molecular phenomena and the singularities of	p 286
INTERPLAY 22	
what allows Lacan to postulate and describe in detail an interplay of elements that is more machinic than etymological: parere: to same time he points out the intensive nature of this interplay: the part has nothing to do with the whole; it desiring-production, rather than doing the opposite and forcing the entire interplay of desiring-machines to fit within (rabattre tout le jeu des formulated in terms of her, but rather produced within the interplay of desiring-machines—at the level, for example, of the mouth-air an immediate bearing on the unconscious: in particular, the entire interplay between primal psychic repression, the desiring-machines, and the body without	p 41 p 41 p 47 p 48 p 49
a question of applying a logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have it, than one of the chieftainships, the lineages, the relations of colonization. The whole interplay of races, clans, alliances, and filiations, this entire historical and	p 156 p 168
would have it—that is, as a consequence of the interplay of ancestors, profound genealogies, and extended filiations; rather, when these in advance, the imperial barbarian law crushes the whole primitive interplay of action, the en-acted (l'agi), and reaction. Passivity must now the death instinct, which ceases to be coded in the interplay of savage actions and reactions where fatalism was still something it elaborated in the system of primitive connotation with its interplay of voice, graphism, and eye, here disappears in the new in the State machine. Desire is by no means an interplay between a son, a mother, and a father. Desire institutes of the properly capitalist field of immanence: not only the interplay of the relations and differential coefficients of decoded flows, not the State apparatus. If the movement of capitalism, in the interplay of its differential relations, is to dodge any assignable fixed precisely insofar as the flows are coded and as the interplay of alliances and filiations keeps families extended according to the every unconscious social investment. Every unconscious investment mobilizes a delirious interplay of disinvestments, of counterinvestments, of overinvestments. But we have seen	p 199 p 213 p 213 p 214 p 216 p 235 p 255 p 266 p 277
because on its other side sexuality is identical with the interplay of the molecular elements that constitute these aggregates under determinate is inseparable from a movement of deterritorialization that discovers the interplay of machines and their agents underneath all the specific determinations	p 294 p 300
a universal metaphoric structural relation, whence the imaginary place and interplay of persons derives; and inversely, the theater forces the play	p 307
elaborates do no more than reproduce, on the outside, an interplay of forces by themselves without aim or end whose combinations longer either figurative or structured, and reproduce or produce an interplay of phenomena without aim or end: science as experimentation, as field, their possible conflicts with these—in short, the entire interplay of the desiring-machines and the repression of desire. Completing the	p 368 p 371 p 382
INTERPOSING 1	
a directly economic instance, and falls back on production without interposing extraeconomic factors that would be inscribed in the form of	p 249
INTERPRET 6	
to affirm the essence of the divine, in order to interpret the commonly postulated adequation. But to render religion unconscious, or pious conception of the unconscious. And it is futile to interpret these notions in terms of a combinative apparatus (une combinatoire elapsed. It is true that there are several ways to interpret such disharmonies: ideally, by the gap between the real institution both these senses of the universal, we are invited to interpret, since the latent presence of Oedipus appears only through its manner in which capitalism for its part was able to interpret the general principle according to which things work well only is no unconscious material, so that schizoanalysis has nothing to interpret. There are only resistances, and then machines desiring-machines. Oedipus is	p 58 p 111 p 151 p 171 p 230 p 314
INTERPRETATING 1	
essay, is an attempt—and a success without equal—at interpreting primitive economy in terms of debt, in the debtor-creditor relationship	p 190
INTERPRETATION 24	
explained perfectly by psychoanalysis. On the very lowest level of interpretation, this means that the real object that desire lacks is modes of generalization attain their full scope only in structural interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic	p 25 p 52
generalization attain their full scope only in structural interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic symbol, beyond	p 52
Three Essays), or to a chapter on typical dreams (The Interpretation of Dreams). They say that this is because a certain constituted by process, suture, the concatenation of bound elements.... Every interpretation furnished by [the patient] can offer itself as an already-signified	p 53 p 66
itself as an already-signified awaiting its meaning. For this reason interpretation is always retrospective, as the perceived meaning. So that was	p 66

their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs, rises above all images, and from the	p 111
be posed. It would be inaccurate to maintain an Oedipal interpretation for the neuroses, and to reserve an extra-oedipal explanation for its materials. But here too it seems that the correct interpretation would be, above all, actual and functional: it is in	p 126
disciples of Lacan—those who offered not only an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension to this of Lacan's doctrine, but also an ethnographic extension to this interpretation. On the side of the universal there are two poles	p 151
symbolic lack of the dead father, or the Great Signifier. Interpretation is our modern way of believing and of being pious	p 171
go round in circles between the holders of a cultural interpretation and the holders of a symbolic or structural interpretation of cultural interpretation and the holders of a symbolic or structural interpretation of this same organization. A second postulate common to the purpose it serves. In a word, there is no ethnological interpretation for the simple reason that there is no ethnographic material	p 171
that they put forward other interpretations to replace the psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel psychoanalysts	p 174
is no unconscious material either, nor is there a psychoanalytic interpretation, but only uses, analytic uses of the syntheses of the	p 180
How it works is the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material: the unconscious does	p 180
for a return to the despotic signifier, without exegesis or interpretation, while the law, however, wants to explain what it signifies	p 213
as well as myth, tragedy, and the social formations. Psychoanalytic interpretation does not consist in competing with codes, adding a code to subvert. (These instances still belong to the order of interpretation, that is to say the order of the signified or	p 301
perverse reterritorializations. So that one can never, as in an interpretation, read the repressed through and in the repression, since the gives it to represent. It is the very form of interpretation that shows itself to be incapable of attaining the unconscious	p 323
has for us the incomparable advantage of offering a delirious interpretation of an unequivocally delirious economic system (at least he goes	p 339
	p 374
INTERPRETATIONS	10
respect: it continues to ask its questions and develop its interpretations from the depths of the Oedipal triangle as its basic	p 14
That is why Proust, the first to deny all oedipalizing interpretations of his own interpretations, contrasts two kinds of homosexuality, or the first to deny all oedipalizing interpretations of his own interpretations, contrasts two kinds of homosexuality, or rather two regions only throughout the chain and introduces exclusions there (whence the oedipalizing interpretations of Lacanism). This signifier acts as the formal cause of	p 70
the two poles in inverse proportion, Oedipus forever! How many interpretations of Lacanism, overtly or secretly pious as the case may questions, and sincerely asks himself of what use can psychoanalytic interpretations be to me? Hence the duality is displaced, it is it should not be thought that they put forward other interpretations to replace the psychoanalytic interpretation. It could be that ethnologists molecular—so acutely that he takes exception to all statistical interpretations of what is wrongly called his test. What is more	p 70
formation, or the functioning of his desiring-machines, independently of any interpretations. What are your desiring-machines, what do you put into these	p 73
whole? We constantly contrasted two sorts of unconscious or two interpretations of the unconscious: the one schizoanalytic, the other psychoanalytic; the	p 82
	p 179
INTERPRETATIVE	2
respect it cannot remain at the level of a still interpretative examination—interpretative from the point of view of the unconscious cannot remain at the level of a still interpretative examination—interpretative from the point of view of the unconscious—of the	p 180
	p 290
INTERPRETED	10
noodles, cars, or thingumajigs. But even when the fantasy is interpreted in depth, not simply as an object, but as a	p 322
it as the model? The supposed adequation can then be interpreted in what is termed anagogical fashion, toward the higher. Or forced oedipalization of the rebel: the absence of Oedipus is interpreted as a lack with regard to the father, a gaping	p 322
form. But in this fashion the entire historicopolitical theme gets interpreted as a constellation of imaginary identifications depending on Oedipus, or	p 26
and that the beyond and the afterward will always be interpreted in terms of Oedipus, in relation to Oedipus, within the	p 57
is a foregone conclusion that the collective agents will be interpreted as derivatives of, or substitutes for, parental figures, in a the strict viewpoint of structure: The third term must be interpreted much more as a method than as a true structural	p 90
a subject passes on the cosmic egg. Everything must be interpreted in intensity. The egg and the placenta itself, swept by	p 90
at shaking loose from the yoke of Oedipus has been interpreted as an unhoped-for means of making it heavier still and	p 99
of everything, an intimate Oedipal feeling, even when it is interpreted structurally, on behalf of the pure signifier? Or rather is	p 101
	p 147
INTERPRETER	1
syntheses of intensities and becomings. The schizoanalyst is not an interpreter, even less a theater director; he is a mechanic, a	p 158
	p 175
INTERPRETING	3
from an expressive symbolism that was still familial, instead of interpreting it in an unconscious system of production as such (analytical position). Oedipus-as-universal recommences the old metaphysical operation that consists in interpreting negation as a deprivation, as a lack: the symbolic lack	p 183
familial Oedipus? Must we save Oedipus at all costs by interpreting these investments and object choices as defenses against incest? (Thus	p 99
	p 171
INTERPRETS	5
every flow, the fragmentation of the object. Doubtless each organ-machine interprets the entire world from the perspective of its own flux view of the energy that flows from it: the eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But	p 354
it too late for those who come after him? He interprets these things as obstacles to the cure, and not as	p 6
seen in this phenomenon a particularly schizophrenizing situation, which he interprets as a contrary from the viewpoint of Russell's theory of method than as a true structural element. Every time one interprets kinship relations in the primitive commune in terms of a	p 66
	p 79
INTERRELATED	2
by its opposition to other segments in a series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout	p 147
on the contrary its interruption—the two are so closely interrelated that they can only be evaluated each within the other	p 152
	p 319
INTERRELATIONS	2
social labour are developed, these productive powers and the social interrelations of labour in the direct labour-process seem transferred from labour	p 11
It is as if Freud never managed to articulate the interrelations of Oedipus and infantile sexuality, the latter referring to a	p 54
INTERROGATION	1
doubting the fact that the schizo is constantly subjected to interrogation, constantly cross-examined. Precisely because his relationship with nature does not	p 13
INTERRUPT	4
functional questions thus arise: What flow to break? Where to interrupt it? How and by what means? What place should be the breakthrough) from the accidents and relapses that hinder or interrupt it (the breakdown), and because on the other hand we deterritorialization as a process, is inseparable from the stases that interrupt it, or aggravate it, or make it turn in circles	p 38
relation to the objects a and b that inhabit and interrupt them, such that the partial a and the partial b	p 278
	p 318
INTERRUPTED	8
	p 325

by other partial objects, which in turn produce other flows, interrupted by other partial objects. Every object presupposes the continuity of the current of the other or sees its own current interrupted. Hence the coupling that takes place within the partial object-flow as a barrier. In order to resist linked, connected, and interrupted flows it sets up a counterflow of amorphous, undifferentiated fluid is not a metaphor; it is what interrupts and is interrupted in accordance with these three modes. The first mode has of social and psychic repression. As Laing says, they are interrupted in their journey. They have lost reality But when did more the process of production is led off course, brutally interrupted, the more the schizo-as-entity arises as a specific product. That the drums beat, the medicine man proceeds with a ceremony interrupted by halts and fresh departures, flows of all sorts, flows external limit. But we know that the process is continually interrupted, or the tendency counteracted, or the limit displaced, by subjective	p 6 p 6 p 9 p 41 p 124 p 136 p 168 p 320
INTERRUPTION	18
is a pure fluid in a free state, flowing without interruption, streaming over the surface of a full body. Desiring-machines make Far from being the opposite of continuity, the break or interruption conditions this continuity: it presupposes or defines what it cuts is a machine of a machine. The machine produces an interruption of the flow only insofar as it is connected to And doubtless this second machine in turn is really an interruption or break, too. But it is such only in relationship transfinite connections, the partial object and the continuous flux, the interruption and the connection, fuse into one: everywhere there are breaks-flows	p 8 p 36 p 36 p 36 p 37
how has the child become the victim of a premature interruption or a terrible frustration? It is only by means of the introduction of desire into neurology. The third type of interruption or break characteristic of the desiring-machine is the residual break a goal (the production of the pervert-artifice), or the premature interruption of the process (the production of the neurotic analysis)? We reality? Is it the process, Or is it rather the interruption of the process, its aggravation, its continuation in the void effect of its forced oedipalization, that is to say, its interruption? Must we correct what we were saying a little earlier did they lose it? During the journey, or during the interruption of the journey? Hence another possible formulation of an inverse call psychosis the process itself, or on the contrary, an interruption of the process (and what type of interruption?). Schizophrenia as contrary, an interruption of the process (and what type of interruption?). Schizophrenia as a process is desiring-production, but it is this the manner in which each one represents a mode of interruption of the process, a residual bit of ground to which in general—is capitalism continually realienating this essence, and without interruption, in a repressive machine that divides the essence in two	p 37 p 40 p 68 p 88 p 123 p 124 p 130 p 130 p 136 p 302
patient resumption of the process, or on the contrary its interruption—the two are so closely interrelated that they can only process—in terms of which the schizo is merely the interruption, or the continuation in the void—is the potential for makes the process into a goal or an arrest, an interruption, or a continuation in the void. This style of painting	p 319 p 341 p 370
INTERRUPTIONS	5
For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams in his ass. A solar anus sense? A machine may be defined as a system of interruptions or breaks (coupures). These breaks should in no way be Oedipal model of castration is!) That is because breaks or interruptions are not the result of an analysis; rather, in and he suffer from the process itself, or rather from its interruptions, when he is neuroticized in the family, in the land illness, neurosis, the Oedipal decay against which all the pathogenic interruptions of the process should be measured. Most of the modern	p 2 p 36 p 41 p 319 p 319
INTERRUPTS	6
an energy-source-machine: the one produces a flow that the other interrupts. The breast is a machine that produces milk, and the a flow-producing machine, and another machine connected to it that interrupts or draws off part of this flow (the breast—the machine is in turn connected to another whose flow it interrupts or partially drains off, the binary series is linear in always established, along a transverse path, so that one machine interrupts the current of the other or sees its own current also the flow of air and sound; the penis that interrupts not only the flow of urine but also the flow whole. The desiring-machine is not a metaphor; it is what interrupts and is interrupted in accordance with these three modes. The	p 1 p 5 p 5 p 6 p 36 p 41
INTERSECT	2
world, from one region to another of the organism, all intersect, following the endlessly ramified paths of the great disjunctive synthesis local communities, through which they function structurally. The two systems intersect, each segment being associated with the flows and the chains	p 39 p 152
INTERSECTED	2
on which the functional breaks of partial objects are continually intersected by breaks in the signifying chains, and by breaks effected is, it causes flows to move and substances to be intersected (I am careful not to speak of chemical laws, the	p 43 p 111
INTERSECTING	1
the break, but these same flows are continually overflowing, and intersecting one another according to schizzes that turn against capitalism and	p 376
INTERSECTIONS	1
to objectify a complete transformation: the subject leaps outside the intersections of alliance-filiation, installs himself at the limit, at the horizon	p 194
INTERSEXUAL	2
He is not simply bisexual, or between the two, or intersexual. He is transsexual. He is trans-alivedead, trans-parentchild. He does not what is founded here is rather the statistical aggregate of intersexual loves. For if the woman is defined as a lack	p 77 p 295
INTERSTICES	1
at its disposal, and why it is inserted into the interstices of the pre-existing social body. The merchant is continually speculating	p 227
INTERSUBJECTIVE	2
agents are not persons, any more than these relations are intersubjective. They are relations of production as such, and agents of the person, below the minimum conditions of identity, escaping the intersubjective co-ordinates as well as the world of meanings? Long live	p 47 p 360
INTERVENE	7
least two men and two women must be made to intervene to constitute the multiplicity in which transverse communications are established through a genealogical network that is not familial: parents only intervene here as partial objects, flows, signs, and agents of a is difficult to express in profane terms. Analytic psychotherapy can intervene only starting from the moment a demand can be formulated to whom our loves are dedicated, including the parental persons, intervene only as points of connection, of disjunction, of conjunction of however, whether they be real, symbolic, or imaginary, must indeed intervene in a specific way—but as functional indices to point into a social machine, short-circuiting the parents, who can only intervene as agents of production and antiproduction in one case as in question. Since, in point of fact, Oedipus does not intervene in these dramas as a familial figure or even as	p 69 p 120 p 170 p 293 p 322 p 358 p 371
INTERVENED	1
rule; and we have even seen that a third term intervened in this binarity, the body without organs that reinjects producing	p 72
INTERVENES	5
organs is produced as antiproduction, that is to say it intervenes within the process as such for the sale purpose of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes only in response to autonomous aspects of the productivity or relationship of alliance and hierarchy, shows convincingly that a village intervenes as a third party to permit matrimonial connections between elements	p 15 p 37 p 147

mother: it is the overcoding and repressing representation. The father intervenes only as the representative of the old territorial machine, but bee have the privilege of being a phallus: the phallus intervenes only in the structural organization and the personal relations deriving	p 216 p 323
INTERVENING	1
be too malevolent. Causing Oedipus and castration to explode, brutally intervening each time the subject strikes up the song of myth	p 314
INTERVENTION	4
a psychotic, or because an even more direct mechanism of intervention by the grandparents in the psychosis is discovered, and Oedipuses and psychic repression (l'appareil repression-refoulement), On the contrary, the despot's intervention forms part of the apparatus, it changes only the parts	p 52 p 201
chemical affinity, and thereby eventually subordinating any reaction to the intervention of compounds that are chemically foreign and indifferent to this	p 288
a familial figure or even as a mental structure; its intervention is determined by an axiomatic acting as an oedipalizing factor	p 371
INTERVENTIONS	2
as long as machines are not touched upon. This implies interventions that are in fact very concrete; in place of the it exhibits an immobile motor and undertakes a variety of interventions: flows are set apart, elements are detached from a chain	p 112 p 141
INTERWOVEN	1
in Proust's work the apparent theme of guilt is tightly interwoven with a completely different theme totally contradicting it; the plantlike	p 43
INTESTINE-MACHINE	2
a continuous, infinite flux: for example, the anus-machine and the intestine-machine, the intestine-machine and the stomach-machine, the stomach-machine and the mouth-machine	p 36
infinite flux: for example, the anus-machine and the intestine-machine, the intestine-machine and the stomach-machine, the stomach-machine and the mouth-machine, the mouth-machine	p 36
INTESTINES	1
Schreber lived for a long time without a stomach, without intestines, almost without lungs, with a torn oesophagus, without a bladder	p 8
INTIMACY	1
will: between the capitalists and the schizos in their basic intimacy at the level of decoding, in their basic antagonism at	p 255
INTIMATE	13
of creation, but rather as the being who is in intimate contact with the profound life of all forms or all	p 4
in saying that, far from being the author of an intimate work, he goes further than the proponents of a populist	p 98
have any reason to be. They are nevertheless in an intimate relationship with psychic repression, but in a different manner. Oedipal	p 116
the process our only cure. But in any case, the intimate nature of the relationship appears directly in inverse ratio: the	p 136
at home, where we Europeans are concerned, it is our intimate colonial education. How are we to understand the phrases with	p 170
flows. Consequently, the capitalist formation of sovereignty will need an intimate colonial formation that corresponds to it, to which it will	p 179
or to something that is felt, which remains familial and intimate in spite of everything, an intimate Oedipal feeling, even when	p 183
which remains familial and intimate in spite of everything, an intimate Oedipal feeling, even when it is interpreted structurally, on behalf	p 183
is of little help, entertaining as it does the most intimate of relations with money, and recording—while refusing to recognize	p 239
aggregate of departure that is socially determined. It is our intimate colonial formation that corresponds to the form of social sovereignty	p 265
the temperate zones of the bourgeoisie, that the colony becomes intimate and private, interior to each person: it is there that	p 269
in order to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is nevertheless the universal of desire, the	p 271
but images. What is left in the end is an intimate familial theater, the theater of private man, which is no	p 305
INTIMATELY	1
three preceding adventures, the adventure of psychosis is the most intimately related to the process: in the sense of Jaspers' demonstration	p 136
INTO	478
all the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one produces a flow that the other	p 1
a soul for rocks, metals, water, and plants, to take into himself, as in a dream, every element of nature, like	p 2
chlorophyll- or a photosynthesis-machine, or at least slip his body into such machines as one part among the others. Lenz has	p 2
I have to speak, but of her who brought me into the world, through the hole in her arse if my	p 3
stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree into his body, a breast into	p 4
who ceaselessly plugs an organ-machine into an energy-machine, a tree into his body, a breast into his mouth, the sun into	p 4
into an energy-machine, a tree into his body, a breast into his mouth, the sun into his asshole: the eternal custodian	p 4
into his body, a breast into his mouth, the sun into his asshole: the eternal custodian of the machines of the	p 4
artificial schizophrenic found in mental institutions: a limp rag forced into autistic behavior, produced as an entirely separate and independent entity	p 5
H. Lawrence says of love: We have pushed a process into a goal. The aim of any process is not the	p 5
the pure thinness of the object produced is carried over into a new act of producing. The table continues to go	p 7
achieved. The satisfaction the handyman experiences when he plugs something into an electric socket or diverts a stream of water can	p 7
third stage of the binary-linear series. It is perpetually reinserted into the process of production. The catatonic body is produced in	p 8
meaning of the paranoid machine: the desiring-machines attempt to break into the body without organs, and the body without organs repels	p 9
extorting surplus labor. But a perverted, bewitched world quickly comes into being, as capital increasingly plays the role of a recording	p 11
the process of constitution. In fact, we have passed imperceptibly into a domain of the production of recording, whose law is	p 12
of new syntheses is now woven, marking the surface off into co-ordinates, like a grid. The either ... or ... or of the	p 12
syntheses of production. The process as process of production extends into the method as method of inscription. Or rather, if what	p 13
be said that a part of this energy is transformed into the energy of disjunctive inscription (Numen). A transformation of energy	p 13
inseparable from the disjunctions he employs to divide himself up into parts: earlier empires, later empires; later empires of a superior	p 13
just as hysteria condenses. Or rather, paranoia resolves once more into their elements the products of the condensations and identifications which	p 13
refractory to a transcription that would transform and mold it into a specifically ternary and triangular schema such as Oedipus. The	p 15
the same way. When he is more or less forced into it and is not in a touchy mood, he may	p 15
contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with God and forms of	p 16
the divisions of God, even the genealogies marking it off into squares like a grid, and their permutations. The surface of	p 16
if in order to do so Schreber must transform himself into a woman. But Schreber experiences only a residual share of	p 16
part of the libido as energy of production was transformed into energy of recording (Numen), a part of this energy of	p 16
Numen), a part of this energy of recording is transformed into energy of consummation (Voluptas). It is this residual energy that	p 17
the mind is searching for it ... one's entire soul flows into this emotion that makes the mind aware of the terribly	p 19
no history in his works, and whenever he takes history into account, he no longer is a materialist. A truly materialist	p 22
contrary, by the twofold task it sets itself: introducing desire into the mechanism, and introducing production into desire. There is no	p 22
sets itself: introducing desire into the mechanism, and introducing production into desire. There is no very great difference between false materialism	p 22
a mental state of the schizophrenic who has made himself into an artificial person through autism, schizophrenia is the process of fascism, and demands an explanation that will take their desires into account, an explanation formulated in terms of desire: no, the	p 24 p 29

it may launch a counterinvestment whereby revolutionary desire is plugged into the existing social field as a source of energy. (The slowly wind down to a close or gradually die away into silence. The artist is the master of objects; he puts of the process (even though these conditions do not come into being at some later stage). That is why technical machines is not an original primordial entity that later projects itself into different sorts of socius, as though it were a raving everywhere as best he can, he plunges further and further into the realm of deterritorialization, reaching the furthest limits of the defined as the psychiatry that introduces the concept of production into consideration of the problem of desire, it cannot avoid posing related to a continual material flow (hyle) that it cuts into. It functions like a ham-slicing machine, removing portions from the conditions this continuity: it presupposes or defines what it cuts into as an ideal continuity. This is because, as we have and the continuous flux, the interruption and the connection, fuse into one: everywhere there are breaks-flows out of which desire wells live, eat, defecate, and sleep only if he is plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering his parents to which the child reacts by turning himself into a machine. But even Bettelheim, who has a noticeable bias as to produce the child-machine? How has the process turned into an end in itself? Or how has the child become second place, every machine has a sort of code built into it, stored up inside it. This code is inseparable not follow no plan, they function at all levels and enter into any and every sort of connection; each one speaks its labeled the Signifier-writing that ceaselessly composes and decomposes the chains into signs that have nothing that impels them to become signifying

plus one or several straws, and perhaps a corpse. Cutting into the flows (le prelevement du flux) involves detachment of something all what such a theory presupposes: the introduction of desire into neurology. The third type of interruption or break characteristic of the machine, but also a part that is itself divided into parts that correspond to the detachments from the chain (detachements to them as a new part fabricated separately. It comes into being, but applying this time to the whole as some anyone puzzle but to many, pieces assembled by forcing them into a certain place where they may or may not belong, their measures and maps out the divergences, the dispersions, the exploding into fragments of something that is innocent precisely because its source

particular language of their science: ... amino acids are assimilated individually into the cell, and then are arranged in the proper sequence onto which the distinctive side chain of each acid keys into its proper position. As a general rule, the problem of Station. I explained: The station is mummy; Dick is going into mummy. He left the train, ran into the space between Dick is going into mummy. He left the train, ran into the space between the outer and inner doors of the he picked up the train again, but soon ran back into the space between the doors. While I was saying that the doors. While I was saying that he was going into dark mummy, he said twice in a questioning way: Nurse no longer familial relations. But since these relations supposedly come into being at a later stage in life, there are only of an analytic afterward; or else that these relations bring into play a nonsexual energy, for which sexuality has merely served his legs as though it were an oar, he goes into the kitchen, into the study, he runs toy cars back though it were an oar, he goes into the kitchen, into the study, he runs toy cars back and forth. It amazing nonfamilial experience that psychoanalysis has completely failed to take into account. Lindner's painting attracts our attention once again. It is

one hand, for each subject of either sex, he takes into consideration an intensive series of instincts, affects, and relations that this seems called for. On the other hand, he takes into consideration the coexistence in extension of the subjects themselves and full scope only in structural interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic symbol, beyond all the imaginary

Catholic symbol, beyond all the imaginary modalities. It makes Oedipus into a referential axis not only for the pre-oedipal phases, but is of course repositioned on the Oedipal axis, set back into the Oedipal orbit in the perspective, for example, of the the strain of an endless repression? What we are calling into question is the frantic Oedipalization to which psychoanalysis devotes itself Anna's coughing machine, and also all the explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery of

the unconscious, even if the work of transformation is taken into account? Groddeck remained more faithful than Freud to an autoproduction little that he makes the familial romance, on the contrary, into a mere dependence on Oedipus, and that he neuroticizes everything is fitted over the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but

a schizophrenic flash, one day we bring our tape recorder into the analyst's office—stop!—with this insertion of a desiring-machine of the forcing employed to introduce Oedipus, to inject it into the unconscious. Then Oedipus fell back on and appropriated desiring-production

thought to express itself adequately in myths and religions (taking into account, of course, the work of transformation), there are two transferred from myth, traced from myth with the transformations taken into account. .. What we mean is that, starting from the same or the unconscious religious, still amounts to injecting something religious into the unconscious. (And what would Freudian analysis be without the

man, to put man in God's place (the transformation taken into account), But the person who knows that the place of By joining sexuality to the familial complex, by making Oedipus into the criterion of sexuality in analysis—the test of orthodoxy is like the One in negative theology, it introduces lack into desire and causes exclusive series to emanate, to which it that forms the desiring-machine along with it, and that enters into relationships of connection, disjunction, and conjunction with other partial objects

the operation by which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration as a practical operation on the unconscious

thousand breaks-flows of desiring-machines—all positive, all productive—are projected into the same mythical space, the unary stroke of the signifier

of Oedipus do not form a triangle, but exist shattered into all corners of the social field—the mother on the the father next to the colonel. Group fantasy is plugged into and machined on the socius. Being fucked by the socius out, we see that the individual fantasy is itself plugged into the existing social field, but apprehends it in the form as the immortality conferred on the existing social order carried into the ego all the investments of repression, the phenomena of desire and the social field, by making the death instinct into a veritable institutional creativity. For that is precisely the criterion of his personal identity but not of his singularities, enters into relations with others following the communication proper to partial objects others following the communication proper to partial objects: everyone passes into the body of the other on the body without organs fantasy only its lines of exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which by their very nature and Freud reproaches himself for not having taken them sufficiently into account. The first of these factors is the rock of which means that the quantity of libido does not branch into two variable forces corresponding to heterosexuality and homosexuality, but creates

is beyond territoriality, because he has carried his flows right into the desert. But what remains, once we learn that resistances boxes, the vessels all have their positive determinations, and enter into aberrant communication following a transversal that runs through the whole

apart like a face drawn in sand, Albertine's face shatters into molecular partial objects, while those on the narrator's face rejoin them, any more than they exist prior to the triangulation into which they enter: desire receives its first complete objects and the possibility for its own failure or stagnation, by falling into the undifferentiated as the reverse side of the differentiation created sense that the Oedipal inscription does not force its way into the synthesis of recording without reacting on the synthesis of parental or familial use of the synthesis of recording extends into a conjugal use, or an alliance use, of the connective in this binarity, the body without organs that reinjects producing into the product, extends the connections of machines, and serves as biunivocal process is in fact produced that would fit production into the mold of representatives; no triangulation appears at this level is a common-universal for the sole purpose of introducing lack into desire, in situating and specifying persons and an ego under and its trinitary expression, money as detachable chain is converted into capital as detached object, which exists only in the fetishist the libido as energy of selection and detachment is converted into the phallus as detached object, the latter existing only in is this conversion that makes the whole of sexuality shift into the Oedipal framework: this projection of all the breaks-flows onto the same mythical locale, and all the non signifying signs into the same major signifier. The effective triangulation makes it possible lost their virulence and efficacy, once they had been introduced into a use of synthesis that remains fundamentally illegitimate with regard schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses of desiring-recording, it imposes the ideal of

of a larger reality (omnitudo realitatis); Kant's humor makes God into the master of a syllogism. The action characteristic of Oedipal characters and the events that befall them: everything divides, but into itself. Even the distances are positive, at the same time point, because he is himself this distance that transforms him into a woman, and at its terminal point he is already

the disjunctive network, and that makes the unconscious swing over into Oedipus? And why is oedipalization precisely that? It is because	p 78
It is because the exclusive relation introduced by Oedipus comes into play not only between the various disjunctions conceived as	p 78
differentiations	
and the exclusive alternatives that delineate them, you will fall into the black night of the undifferentiated. It should be made	p 78
us. With the same movement the Oedipus complex inserts desire into triangulation, and prohibits desire from satisfying itself with the terms	p 79
exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the neurotic night of imaginary identifications. Either you will follow	p 79
the three terms—or you will always bring one term into play as if it were one too many in relation	p 79
only by resolving the Oedipus complex, whose resolution introduces him into society, where he finds, within the figure of Authority, the	p 79
terms or underlying wholes, and where the principle itself enters into the alternative (a completely different case from what happens when	p 80
was acutely aware of Oedipus's inseparability from a double impasse into which he was precipitating the unconscious. Thus in the 1936	p 80
of an internal reversal that would make the analytic machine into an indispensable part of the revolutionary machinery. What is more	p 82
famous predecessor said to these creatures, you've already made this into an old refrain. As for us, that is why we	p 83
retreats. And if we try to envisage the time put into this retreat, Lacan goes on to say, the sole foundation	p 83
onto a despotic signifier, lacking unto itself and reintroducing lack into the series of desire on which it imposed an exclusive	p 83
to say about this, and have been quick to slip into the expected clinical mold. Dark world, growing desert: a solitary	p 86
a divisible abstract quantity, whereas the real was divided up into qualified unities, into distinct qualitative forms. But now the real	p 87
quantity, whereas the real was divided up into qualified unities, into distinct qualitative forms. But now the real is a product	p 87
those nondecomposable distances always enveloped in the intensities that divide into one another while changing their form. If identification is	p 87
a	
Richemont's stroke of genius is not simply that he takes into account Louis XVII, or that he takes other pretenders into	p 88
into account Louis XVII, or that he takes other pretenders into account by denouncing them as fake. What is so ingenious	p 88
What is so ingenious is that he takes other pretenders into account by assuming them, by authenticating them—that is to	p 88
authenticating them—that is to say, by making them too into states through which he passes: I am Louis XVII, but	p 88
one trace of it remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced to the father, in such a	p 89
through my veins. Every time I attempted to put something into effect, the Algerians argued against it. I had racist notions	p 90
it is forced to simulate structural states and to slip into states of forces that serve it as masks. What is	p 91
all of psychoanalysis; on the contrary, one thereby plunges deeper into familialism and generalizes it. Parents have been put in their	p 92
study of the families of schizophrenics has breathed new life into Oedipus by making it reign over the extensive order of	p 93
since at every moment it still risks being thrust back into the framework of a structural Oedipus whose deficiencies are diagnosed	p 95
being, is always in the process of becoming, developing, coming into being or advancing, and inscribing itself within a temporal dimension	p 96
a supposedly normal or normative Oedipus is pushed still further into the background. The revolutionary is the first to have the	p 96
the mother exist only as fragments, and are never organized into a figure or a structure able both to represent the	p 97
the various agents of the collectivity; rather, they always shatter into fragments that come into contact with these agents, meet them	p 97
the collectivity; rather, they always shatter into fragments that come into contact with these agents, meet them face to face, square	p 97
Affair and then World War I cut across families, introducing into them new breaks and new connections resulting in a modification	p 98
beyond begins. But since this beyond consists in duping others into taking the same path (the children to come), and also	p 99
investments in terms of breaks and connections that they introduce into the family. Over the heads of the members of the	p 99
including itself in the Oedipal apparatus, unless by calling it into question by way of a consequence. In this sense every	p 100
mother, and the ego. (And one merely pushes the difficulty into the background when one considers the system as a whole	p 101
rendered inoffensive, and that it pass or seem to pass into the social formation itself. Schizophrenia or desiring-production is the boundary	p 102
multiplicity of desire; this limit of deterritorialization must now pass into the interior of the molar organization, and it must be	p 102
a certain causal order, that one must take other causes into account, but that he alone cannot do everything. Besides, he	p 102
causes so as to give us a foretaste: he takes into account the institutions of a particular period (from the sixteenth-century	p 102
is an individual fantasy. Oedipus is a means of integration into the group, in both the adaptive form of its own	p 103
dominant class by making cuts (coupures) and segregations pass over into a social field, insofar as it is effectively invested by	p 104
position and no longer a deprivation, that turns the law into a rule of the game and no longer a commandment	p 111
the game and no longer a commandment, and the signifier into a distributor and no longer a meaning, for these notions	p 111
that of the priest. From the moment lack is reintroduced into desire, all of desiring-production is crushed, reduced to being no	p 111
of economic and social investments where the militant analysis comes into play. Nothing is accomplished as long as machines are not	p 112
schizo as a clinical entity. You have pushed a process into a goal. ... If we made a psychoanalyst enter into the	p 113
process into a goal. ... If we made a psychoanalyst enter into the domains of the productive unconscious, he would feel as	p 113
the primitive or the child is to form and put into motion their desiring-machines, to make flows circulate and to perform	p 114
human reason, even if unconsciously made, and secondly is introduced into the affective passionnal sphere, where it now proceeds to serve	p 115
of desire, no matter how small, is capable of calling into question the established order of a society: not that desire	p 116
for psychic repression—a justification that makes psychic repression move into the foreground and no longer considers the problem of social	p 117
civilization, at the same time that the psychoanalyst plunges deeper into a familialist and ideological vision. We do not need to	p 117
he did not succeed in determining the insertion of desire into the economic infrastructure itself, the insertion of the drives into	p 118
into the economic infrastructure itself, the insertion of the drives into social production. Consequently, revolutionary investment seemed to him	p 119
such that	
name of desire, caused a song of life to pass into psychoanalysis. He denounced, in the final resignation of Freudianism, a	p 119
Under the precocious action of social repression, the family slips into and interferes with the network of desiring-genealogy; it assumes the	p 120
of the undifferentiated or exclusion. The family is therefore introduced into the production of desire and will perform a displacement, an	p 120
if the family is able in this manner to slip into the recording of desire, it is because the body without	p 120
ideas often took quite some time before making their way into France. Not this one, however; that same year Capgras and	p 122
if it is true that the familial themes often erupt into the psychotic consciousness, we would be all the more surprised	p 123
historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its incapacity to be an	p 123
organizer. Once	
Age, with forces for a practical explosion that thrust them into a paternalistic deviation that I find depraved.... A second group	p 124
mind that the family relentlessly operates on desiring-production. Inscripting itself into the recording process of desire, clutching at everything,	p 124
the family	
mommy, there you are, and then there's your sister. Cut into the flow of milk here, it's your brother's turn, don't	p 125
it's your brother's turn, don't take a crap here, cut into the stream of shit over there. Retention is the primary	p 125
what is desiring-production doing? The retained elements do not enter into the new use of synthesis that imposes such a profound	p 125
task required of him. But what is to be put into the triangle, how are selections to be made? The father's	p 125
Virgins that had been placed there. Everything can be converted into neurosis, or warped out of shape into psychosis: it is	p 126
can be converted into neurosis, or warped out of shape into psychosis: it is therefore not in this fashion that the	p 126
living, through which a very pure desexualized idealism was reintroduced into psychoanalysis? In the second place, the modality of these	p 127
factors	
exterior privative fashion (which is an impossibility), or it descends into an internal qualitative conflict that is necessarily understood in relation	p 128
It is not by chance that both of them call into question the notion of regression. Taking the example of the	p 130
satisfaction. Recognizing the desire is tantamount to setting desiring-production back into motion on the body without organs, in the very place	p 130
The schizo knows how to leave: he has made departure into something as simple as being born or dying. But at	p 131
Oedipus. So they displace the limit, they make it pass into the interior of the social formation, between the social production	p 135
they apply all the investments. They make the limit pass into the interior of the domain thus described by Oedipus, between	p 135
becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the river like lead weights, immense transfixed	p 136
hippopotamuses who will	
states, which endlessly run the risk of making it topple into breakdown and disintegration. We no longer know if it is	p 136
the body without organs, and the decoded flows throw themselves into desiring-production. Hence it is correct to retrospectively understand all	p 140
history	
It is the collective investment of organs that plugs desire into the socius and assembles social production and desiring-production into a	p 142
desire into the socius and assembles social production and desiring-production into a whole on the earth. Our modern societies have instead	p 142
it is a founding act—that the organs be hewn into the socius, and that the flows run over its surface	p 144
movement of ideology: on the contrary, it forcibly injects production into desire, and conversely, it forcibly inserts desire into social production	p 145
injects production into desire, and conversely, it forcibly inserts desire into social production and reproduction. For even death, punishment,	p 145
and torture	

the history of fatalism). It makes men or their organs into the parts and wheels of the social machine. The sign of different corporations have been largely ignored or else assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that still must detach themselves from the productive process and pass into the element of recording that appropriates them for itself as of dominance. That is why it is essential to take into consideration how ties of alliance combine concretely with relations of terms of a structure unfolding in the mind, one relapses into an ideology of large segments that makes alliance depend on in an accelerated fashion his entire filiation, and contracts it into a point that keeps him in a direct relationship with acquired-prestige or distributed-consumption type. (The chief converts this perishable wealth into imperishable prestige through the medium of spectacular feasting. The ultimate this intensive filiation, this inclusive disjunction where everything divides, but into itself, and where the same being is everywhere, on every say the twins or the twin? Which divides and unites into itself- the Nommo, or the Nommos? The disjunctive synthesis distributes a spiral and traverse a series of explosions before extending into images, figures, and drawings. If the full body falls back express but conditions. As Griaule relates it, the Yourougou, breaking into the piece of placenta he has stolen, is like the he is united by that fact: This individual went away into the distance carrying with him a part of the nourishing Doubtless all the dramatis personae will be found to come into play from this point on: mother, father, son, mother's brother exist before the alliance organized the positive and the negative into a system in extension—the representation reduces the representative to indeed the limit, but the displaced limit that now passes into the interior of the socius. Oedipus is the baited image cultural material (des contenus culturels), even if it is brought into relation with an ethnic unconscious—as seen in attempted parallelisms of his father, whose favorite he was, and has entered into marriage with paternal cousins. But with the death of his of the incisor, the soothsayer and the medicine man launch into a social analysis concerning the territory and its environs, the have not recognized the chieftainship; the impoverished village is falling into decrepitude (the two sectors of the village result from a the Ndembu analysis was never Oedipal: it was directly plugged into social organization and disorganization; sexuality itself, through the women and a delirium, when it stuffs it with all its might into the symbolic void of the father. Or rather, if it who curse the White Man, the young people who enter into a political struggle, etc. Both are true: the colonized resists in his own name, he allowed himself to be taken into the care of the traditional therapists and the familial group care of the traditional therapists and the familial group, or into that of the medical practice of medicines. At times, the through phylogenetic heredity. And the other pole, which makes Oedipus into a structure, a pole whose extreme position argues the possibility and of being pious. Already Geza Roheim proposed organizing primitives into a series of variables converging toward the structural neotenic constant is the part of this production that does not enter into social production or reproduction. It is what would introduce disorder or reproduction. It is what would introduce disorder and revolution into the socius, the noncoded flows of desire. The part that acknowledges that culturalism started on the right track: introducing desire into production, strengthening the link between instinctual and economic structure; and lived first by the child as a microcosm, then projected into the adult and social development (devenir). From this point of this-side-of incest, as in the Yourougou myth, which introduces disorder into the world by acting as the representative of desire. Whence the task of displacing the limit: causing it to pass into the interior of the socius, in the middle, between a by digging an artificial river bed, or by diverting it into a thousand shallow little streams. Oedipus is this displaced limit the chain must be converted, by virtue of this independence, into a transcendent detached object that crushes their polyvocal character; the causes passage of the detachable fragments without ever converting them into a detached object—no reduction whatever, no application is possible the formula 3+1 (the four corners of the field folded into three, like a tablecloth, plus the transcendent term that performs it is engineering: organic, social, linguistic, etc., elements, all tossed into the same pot to stew. The only unities-multiplicities that functionalism in the body of the subject, and transforms the latter into a man-animal; the residual conjunction that causes the residue to such a flow, and with what passes from one state into another through the break. As Leach says, hair as a ritual is sexual, or if it is necessary to take into account political, economic, and religious dimensions that would go beyond despot, who clearly invokes an entire political history that brings into conflict the despotic machine and the old primitive territorial machine derive both the negation and the persistence of autochthony, brought into clear relief by Levi-Strauss. But this is not enough to statistical formations (complexes), at the end of a history bringing into play the destiny of social machines, their regime compared to But the agents (les instances) that come to carry them into effect are themselves variable; there are migrations in the system lesser chance of causing their connections and interactions to pass into the regime of the social machines; according to whether the primitive socius desire is not yet trapped, not yet introduced into a set of impasses, the flows have lost none of its effects on desiring-production, it is therefore necessary to take into account not only the elements of representation as they are inscription process, instead of making it—and the inscriptions themselves—into an indirect means of universal exchange. There is a question form whereby the unconscious social reality of exchange is converted into cash. What is involved is not a theoretical discussion of theft that prevents the gift and the counter-gift from entering into an exchange relation. Desire knows nothing of exchange, it knows exchanging, but inscribing or marking. And when exchange is made into an unconscious reality, structural rights are invoked in vain—along of the socius, with the correctives that must be introduced into this conception so that the structure is able to function there is a tendency to make the system in extension into a logical combinative arrangement, instead of taking it for what movement as it is described on the socius, without taking into account the real instance that inscribes it, and the forces open, finite debts, the parcels of destiny—finds itself taken into an immense machinery that renders the debt infinite and no filiation with the deity: the people must follow. A leap into a new alliance, a break with the ancient filiation—this the dream of a spiritual empire, wherever temporal empires fall into decadence. It may be that the enterprise is primarily military that it is primarily religious, the military discipline being converted into internal asceticism and cohesion. It may be that the paranoiac and his Saint Paul. Moses flees from the Egyptian machine into the wilderness and installs his new machine there, a holy chain; in place of flow selections, all the flows converge into a great river that constitutes the sovereign's consumption: a radical way that is incomprehensible to me they have pushed right into the capital, although it is a long way from the or already beyond it, having fallen back, as it were, into a this-side-of that is residual and transformed? (Related question: what signs of the earth, and that makes the earth itself into the object of a State ownership of property, or an disjunctive synthesis that entails an overflow of the old filiations into the direct filiation, gathering all the subjects into the new old filiations into the direct filiation, gathering all the subjects into the new machine. The essential action of the State, therefore to the appropriated surplus value and to the usufruct put into use, to the State machine and to the territorial machines the concrete base and beginning, but their segments here enter into relationships corresponding to the essence, they assume precisely this form assume precisely this form of bricks that ensures their integration into the higher unity, and their distributive operation, consonant with the formation, and mutually adjust insofar as the one is imbricated into the other, but the new inscription cements the whole and new inscription cements the whole and brings producers and products into relations with itself (they do not need to speak the all the alliances and filiations, prolongs them, makes them converge into the direct filiation of the despot with the deity, and the coded flows of the primitive machine are now forced into a bottleneck, where the despotic machine overcodes them. Overcoding is of a new inscription that overcodes, and that makes desire into the property of the sovereign, even though he be the filiation. He begins by marrying the sister. But he enters into this forbidden endogamous marriage outside the tribe, inasmuch as he in the tribe, as the hero finds her in penetrating into the tribe, or finds her again in returning to the already seen in psychosis, where the intrusion of the complex into consciousness, according to the traditional criterion, did not, to be this clearly); it is the imperial formation that makes graphism into a system of writing in the proper sense of the which must yield its place to the socius in extension, into which the intensities in question pass or fail to pass longer dances, it ceases to animate bodies, but is set into writing on tablets, stones, and books; the eye sets itself opacity of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured by the truth of the clear away problems of meaning and signification, or be resolved into the coexistence of phonematic elements, where the signified is no signified is reduced to the value of coexisting minimal terms into which the signifier decomposes; but the other vertical, where the overcodes another language, while the other language is completely coded into phonetic elements. And if the unconscious in fact includes the a common absence, the authority that channels all the breaks-flows into one and the same locus of one and the same to the center: all the debts of alliance are converted into the infinite debt of the new alliance, and all the carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot into the latrines of the city. Wasn't it already the anus the autonomous or quasi-autonomous sectors; but it is now bricked into the State apparatus, which at times organizes it and at guarantee against despotism, an immanent principle that unites the parts into a whole, that makes of this whole the object of or anybody (the democratic conception of law will make this into a criterion). The complex relationship of designation, as we have

sign becomes a signifier, a formidable quantity of reaction passes into a latent state; all the resonance and all the retention from without. The founders of empires caused everything to pass into a latent state; they invented vengeance and incited resentment, that chain between masters and slaves; the introduction of the law into desire, and of desire into the law; the terrible latency the introduction of the law into desire, and of desire into the law; the terrible latency with its afterward or its this investment and not the reverse. At first it brings into play only the despot, the sister, and the mother: it characterized by State ownership of property, with communal possession bricked into it, and collective dependence. Every form that is more evolved

an Etruscan under the Romans. And yet their origin sinks into oblivion, a latency that lays hold of the State itself commodity production, that the State witnesses its decline. Land enters into the sphere of private property and into that of commodities decline. Land enters into the sphere of private property and into that of commodities. Classes appear, inasmuch as the dominant classes apparatus. At first situated adjacent to communal property, then entering into the latter's composition or conditioning it, then becoming more and

opposed classes. But how does one explain both this latency into which the despotic State enters, and this power with which of reflection (terror) that organizes the parts and the flows into a whole. What is transected, supersected, or overcoded by the the myth constitutes itself within this distance, it makes it into the very object of its narrative, retracing the avatars of not only presupposes an abstract despotic State that it divides into segments according to the regime of its private property and social system; it is itself determined by the social system into which it is incorporated in the exercise of its functions repressed cruelty of the animal-man made inward and scared back into himself, the creature imprisoned in the state so as to rise of capitalist production, but the insertion of the bourgeoisie into a town and State feudalism that consists in devising codes becomes the death instinct, latency, but it also passes over into these flows that carry the seeds of a new life excess consumption of a class, that it makes luxury itself into a means of investment, and reduces all the decoded flows social body. What is more, each of these elements brings into play several processes of decoding and deterritorialization having very different very early an active factor in production, either by turning into an industrialist himself in occupations based on commerce, or by himself in occupations based on commerce, or by making artisans into his own intermediaries or employees (the struggles against the guilds apparent movement of commodities, since the abstract labor is divided into qualified pieces of labor to which a given determinate quantum when a general equivalent appears as money that one enters into the reign of the quantitas, which can have all sorts its own at its disposal, and why it is inserted into the interstices of the pre-existing social body. The merchant is in a relationship of alliance with noncapitalist production; it enters into the new alliance that characterizes precapitalist States—whence the alliance

the relations of commodities, it enters now, so to say, into relations with itself. It differentiates itself as original value from phenomenon of the transformation of the surplus value of code into a surplus value of flux. The fact that a mathematical viewpoint of capitalism's entire field of immanence, and by taking into account the conditions under which a surplus value of code conditions under which a surplus value of code is transformed into a surplus value of flux. First of all, it appears hiding: that it is not the same money that goes into the pocket of the wage earner and is entered on desire. One of Keynes's contributions was the reintroduction of desire into the problem of money; it is this that must be to the two boards, the two inscriptions, the one going into the account of the wage earner, the other into the going into the account of the wage earner, the other into the balance sheet of the enterprise. Measuring the two orders conditions of the transformation of the surplus value of code into a surplus value of flux. In defining precapitalist regimes by a generalized decoding that converted this surplus value of code into a surplus value of flux, we were presenting things in of socially decoded flows of code that these scientists organize into axiomatics of research that is said to be basic. But physics, with its corpuscular flows, will have to be brought into line with determinism.) The true axiomatic is that of the realization, and that ensures the integration of groups and individuals into the system. Not only lack amid overabundance, but stupidity in guaranteeing the emission of both, and by constantly injecting antiproduction into the producing apparatus. Schizophrenization occurs on the periphery, but it

flow possessing a power of mutation that does not enter into income and is not assigned to purchases, a pure availability that it loses as soon as the latter are converted into real goods (at which point everything recommences by means of monetarization, as if it were always necessary to inject money into the economy from the outside according to a supply and transcendence of the despotic signifier, and finally, its consecutive decomposition into minimal elements within a field of immanence uncovered by the

substance is said to be formed when a flow enters into a relationship with another flow, such that the first defines books within the book to flow and to disintegrate, entering into multiple configurations whose possibilities were already the object of the desire to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law of castration, at the use to establish a new terrorism, diverting Lacan's imperial discourse into a university discourse characterized by a pure scientificity, that scientificity

animate our arts and our sciences, just as they congeal into the production of our own sick, the schizophrenics. We have the schizophrenic process and transforming the subject of the process into a confined clinical entity, as though it saw in this death coming from within? Why does it make the schizophrenic into a sick person not only nominally but in reality? Why is a question of binding the schizophrenic charges and energies into a world axiomatic that always opposes the revolutionary potential of processes of deterritorialization; and on whether money burns or bursts into flames. Why not merely say that capitalism replaces one code that capitalism replaces one code with another, that it carries into effect a new type of coding? For two reasons, one different sorts of flows, but these quantities do not enter into equivalences that would presuppose an unlimited something; they simply form temporally distinct from that of labor, and consequently must enter into a composite that is itself qualitative and implies noneconomic factors only signifying in a secondary way, insofar as it calls into play couplings between qualified flows, interactions that are exclusively indirect expresses the capitalist transformation of the surplus value of code into a surplus value of flux. Whence the fundamental change in the latter is merged qualitatively and temporally with labor itself into one and the same simple magnitude (the condition characterized by it becomes immanent to the field of social forces, enters into their service, and serves as a regulator of the decoded the circumstances were not right for these flows to enter into a conjunction, the State could be content to save fragments its power in order to enter with so much force into the service of the signs of economic power. And capitalism industrialist or banker and the worker, but only a fusion into one and the same flow as with profits and wages draws from the machine an undivided flow of income convertible into consumer and production goods, a flow on which profits and between, on the one hand, the decoded flows that enter into a class axiomatic on the full body of capital, and always effecting breaks of breaks that allowed it to integrate into its axiomatic sections of the newly recognized class, while throwing more controlled by official socialism than by capitalism itself—further into the distance, to flee periphery or into enclaves. Thus the capitalism itself—further into the distance, to flee periphery or into enclaves. Thus the only choice left was between the new another that would escape the axiomatic and throw the machine into a panic (a Chinese on the horizon, a Cuban missile-launcher as an applied axiomatic: what appears to come most freely into play in what is called the analytic dialogue, in fact himself cornered and cut along the line that divides him into an individual subject of the statement and an individual subject of the poles of its axiomatic, it makes the despot into one of its images. That is why Oedipus gathers up so well that the pylon blew up and fell back into its hole. From the Symbolic to the Imaginary, from castration is the economic, political, and cultural breaks of the field into which they are plunged (cf. Ndembu schizophrenia). This is the to substitute the individual fantasy that makes the real parents into so many innocents or even victims. For the family must conceals. To substitute, for the private subject of castration, split into a subject of enunciation and a subject of the statement refer to machinic arrangements. To overturn the theater of representation into the order of desiring-production: this is the whole task of the mother tends to be obliging: we mustn't make this into a scene, it's only a dream, a territoriality). Levi-Strauss puts hypothetical primacy that carried us to infinity, barring a shift into the position of an absolutely primary father; but it is in the first instance the investment of a social field into which the father and the child are plunged, simultaneously immersed remarks on occultism, constitutes in fact the norm, and pushes into the background the problems of hereditary transmission that animated the itself in fascism, the way in which it falls back into archaisms. Or, staying on the level of literary examples: the family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential or depleted flux of a historic cosmos, a phenomena, and the molecular direction that on the contrary penetrates into singularities, their interactions and connections at a distance or between

it strikes the wall, rebounds off it, and falls back into the most miserably arranged territorialities of the modern world as the positioning of its parts, but does not set itself into place any more than it forms or reproduces itself. This part, and that only, while the combination of the parts into a whole forms another department of the mechanical reproductive system of the animalcules—but rather in what this passage blossoms into. Once the structural unity of the machine has been undone assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of

temporalization, fragmented formations, and detached parts, with conjunctions biunivocal; then desire does not need to project itself into these forms that have become opaque. These forms are immediately determinate conditions. By determinate conditions we mean those statistical forms into which the machines enter as so many stable forms, unifying	p 287 p 287
examines the machinic connections of a molecular order, their distribution into maps of intensity on the giant molecule of the body drives therefore play the role of simple stimuli that enter into variable combinations following vectors that survey an entire social historical own desiring-machines? What is their functioning? What are the syntheses into which they enter and operate? What use do you make cycle. If the details of Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoiac nature communication between the two sexes, one founds instead their separation into two homosexual series that remain statistical. And one does not	p 289 p 290 p 290 p 292 p 295
nonhuman as having to be the entry of the subject into desire through castration? Long live castration, so that desire may all capable of entering—men with women, women with men—into relations of production of desire that overturn the statistical order having stifled this order of production, for having shunted it into representation. Far from showing the boldness of psychoanalysis, this idea autonomous beliefs at the same time that desiring-production becomes enticed into allegedly unconscious representations. And as we have seen, it is	p 295 p 296 p 296 p 296
this double operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus the link between representation-belief and the family of production? Certainly not; they are production only when brought into connection with real social production, real desiring-production. Otherwise they are	p 296 p 297 p 297
delirium if these desiring-machines of the father had been taken into account, as well as their obvious participation in a pedagogical convincingly shown what break (coupure) introduced the irruption of production into the world of representation. Production can be that of labor	p 297 p 299
ensure its own conversion without this application that furrows deep into it, cleaves it, and forces it back upon itself. Thus the theater forces the play and the working of machines into the wings, behind a limit that has become impassable (exactly inverse relation, or double bind. All of production is conducted into the double impasse of subjective representation. Oedipus can always be shadows projected on a stage. The great territorialities have fallen into ruin, but the structure proceeds with all the subjective and real inorganization of the molecular elements: partial objects that enter into indirect syntheses or interactions, since they are not partial (partiels	p 303 p 307 p 307 p 308 p 309
principle of nonconsistency that dissolves it: where desire is shifted into the order of production, related to its molecular elements, and dissolution of the Oedipus complex, do not make us burst into laughter? We are told that Oedipus is indispensable, that it the appeased wish for a penis ... destined to be converted into a wish for a baby and for a husband, and ceases the instant one introduces a little desiring-machine—the tape-recorder—into the analyst's office; it ceases as soon as a flow a nonrepresented representative, or as a lack that juts out into the overfull (trop-plein) of a representation. This results from the one pole of displacement to the other? One falls back into the molar hole while claiming to unmask the real.) What those who are best at leaving, those who make leaving into something as natural as being born or dying, those who Even those best able to disconnect, to unplug themselves, enter into connections of desiring-machines that re-form little earths. Even Gisela Pankow's	p 311 p 311 p 312 p 312 p 313 p 314 p 315 p 315
and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse machines in a theater representing Africa. In short, there and nightmares. But why return to dreams, why turn them into the royal road of desire and the unconscious, when they it, or make it turn in circles, and reterritorialize it into neurosis, perversion, and psychosis. To a point where the process identical by showing how the familial agent extends the one into the other. Between the two, however, the relationship is rather following praxis: (1) undoing all the reterritorializations that transform madness into mental illness; (2) liberating the schizoid movement of detrterritorialization in	p 316 p 316 p 318 p 320 p 321
exist as madness, not because it would have been transformed into mental illness, but on the contrary because it would receive perverted practice of the cure consists in transforming familial neurosis into artificial neurosis (of transference), and in exalting the couch, a any interpretations. What are your desiring-machines, what do you put into these machines, what is the output, how does it work an idea that reason imposes on the unconscious and introduces into the passional sphere, and is not by any means a which is going to neutralize—or on the contrary put into motion—the two activities, the two heads of desire. For organs-partial objects cling to the body without organs, and enter into the new syntheses of included disjunction and nomadic conjunction, of a part of the energy of production (Libido) being converted into a recording energy (Numen). But in fact, from the standpoint the corresponding chain effectively forms codes, inasmuch as it folds into exclusive molar configurations, it undoes the codes by unfolding along	p 321 p 321 p 322 p 323 p 326 p 326 p 327 p 328
a matter of constantly translating, constantly converting the death model into something else altogether, which is the experience of death. Converting	p 330 p 330
death that rises from within (in the body without organs) into the death that comes from without (on the body without essence of desire as libido. But when the dualism passed into a death instinct against Eros, this was no longer a the life flows, capable of carrying them all the way into the desert and decoding them—even if this idea necessarily against death, by making this turned-back death (la mort retournee) into a force of desire by putting it in the service the overcoding of the flows of desire by introducing them into systems of representation that are themselves objective. Hence it can the splitting of the subjective essence (the identity in nature) into two functions, that of abstract labor alienated in private property repelled by an agency of psychic repression that would enter into compromises with them, but actually covered over by antiformations that machinery of desire. In contrast to psychoanalysis, which itself falls into the trap while causing the unconscious to fall into its falls into the trap while causing the unconscious to fall into its trap, schizoanalysis follows the lines of escape and the of repulsion (the body without organs / the machines-partial objects) into a condition of real functioning; ensuring this functioning in the each point ensuring the conversion of schizophrenia as a process into an effectively revolutionary force. For what is the schizo, if conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary	p 331 p 331 p 331 p 332 p 336 p 337 p 338 p 339 p 339 p 339 p 341 p 341
a more general level, the statistical transformation of molecular multiplicity into a molar constellation is what organizes lack on a large is not the distinction: the distinction to be made passes into the economic infrastructure itself and into its investments. Libidinal economy to be made passes into the economic infrastructure itself and into its investments. Libidinal economy is no less objective than political their creation, and the purpose of thereby converting the absurdity into spirituality. That is why it is so futile to attempt excluded from it, insofar as the great flow is converted into incomes, incomes of wages or of enterprises that define aims according to its capacity to introduce the flows of desire into a new code or a new axiomatic of interest; in libidinal investments are themselves revolutionary; it causes desire to penetrate into the social field, and subordinates the socius or the form finding medical means for rendering it public, for making it into an open secret, the analytic Oedipus? We are told, See his own Oedipus in a complex social context that brings into play the older half brother from the rich side of at the price of a splitting of the sexual object into a rich woman and a poor woman—and at other love it as its parents do. We always fall back into the false alternative where Freud was led by Oedipus, and sexual abode of the libido, and you will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone of the pure animal or Blessed Virgin, and all at once. Everything passes into the machine that causes the properly familial determinations to disintegrate is itself the castrating apparatus, the machine for putting lack into desire, for drying up all the flows, and for making all the breaks from the outside and from the Real into one and the same break with the outside, with the the outside, where the analyst is concerned, too much penetrates into his office. Even the closed familial scene appears to him where the turgid little boy has already plugged a desiring-machine into a social machine, short-circuiting the parents, who can only intervene psychoses on the one hand, and the necessity for taking into account a social etiology on the other hand, has led a veritable impasse, a veritable contradiction, it is the one into which the researcher himself is led, when he claims to for a dissolution of the normal ego, he falls back into the worst familialist, personological, and egoic postulates, so that the role of a necessary relay for the transformation of social into mental alienation; what is more, one acts as if the its nonfamilial breaks and flows, invested as such, to enter into the family; hence, that the familial investments are always a cause for self-congratulation when one succeeds in transforming a schizo into a paranoiac or a neurotic. Such a transformation perhaps entails	p 342 p 345 p 345 p 345 p 346 p 348 p 348 p 351 p 353 p 353 p 354 p 354 p 355 p 357 p 357 p 357 p 358 p 359 p 360 p 360 p 361 p 361 p 361
is not schizophrenia as a process? What transforms the breakthrough into a breakdown? It is the constrained arrest of the process limit of desiring-production is displaced, travestied, and now passes over into the Oedipal subaggregate. So the schizo is effectively neuroticized, and one becomes so many cogs and parts; to insert oneself into the machine to find there at last the enjoyment of	p 362 p 363 p 363 p 365

cease to have a familial connotation that would make them into simple projections, and from the moment delirium is recognized as question, these groups take science back in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A	p 366 p 368
the breakup of the institutional structures that mask the society into a plurality of experimental spheres finally revealing the true face again in scraps from the old code, or else introduced into new codes, and first of all into a properly pictorial	p 368 p 369
or else introduced into new codes, and first of all into a properly pictorial axiomatic that chokes off the escapes, closes image, a neurotic or neuroticizing painting that makes the process into a goal or an arrest, an interruption, or a continuation	p 369 p 370
innovation: the great social aggregate that makes the scientific subaggregates into so many applications that are characteristic of and that correspond	p 370 p 371
imposes a goal on them, and makes scientists and science into an agency perfectly subjugated to the formation of sovereignty (for deterritorializes them still more, but while causing them to pass into an axiomatic apparatus that combines them, and at the points pure deterritorialization, but it performs an equivalent reterritorialization when converted into a reflux of means of payment. The Third World is	p 371 p 374 p 374
is first a real libidinal revolutionary break, which then shifts into the position of a simple revolutionary break with regard to another according to schizzes that turn against capitalism and slash into it. Capitalism, which is always ready to expand its interior of forces, but that would singularly precipitate things by plunging into a breach (the escape, or revolutionary defeatism). In reality, everything and large numbers. The fact remains that the schizo came into existence only by means of a desire without aim or	p 375 p 376 p 377
desire; for identifying the revolutionary with the schizo; for falling into familiar, all-too-familiar traps. This would be a bad reading, and indices on a socius that open to desiring-machines, that enter into the parts, wheels, and motors of these machines, as much these machines, as much as they cause them to enter into their own parts, wheels, and motors. Everyone knows that a	p 378 p 379 p 381
and the desiring-machine join closely together and bring their regimes into communication. She asks if our society can handle that, and	p 381
INTONES 3	
side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of the parallel series of the masculine and debt system or territorial representation: a voice that speaks or intones, a sign marked in bare flesh, an eye that extracts time the subject strikes up the song of myth or intones tragic lines, carrying him back to the factory. As Charlus	p 76 p 189 p 314
INTOXICATIONS 1	
which he attributed to the mechanical effects of infections or intoxications. Moreover, he explained a large part of delirium in turn	p 22
INTRA-ATOMIC 4	
cosmic swindle, as if one were to measure intergalactic or intra-atomic distances in meters and centimeters. There is no common measure grounded in physics, when we speak of an opposition between intra-atomic phenomena and the mass phenomena that operate through statistical accumulation	p 230 p 283
fact difficult to present sexual energy as directly cosmic and intra-atomic, and at the same time as directly sociohistorical. It would will be remembered that Reich concluded in favor of an intra-atomic cosmic energy—the orgone—generative of an electrical flux and	p 291 p 291
INTRA-OEDIPAL 1	
opposition that would allow one to define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is not	p 125
INTRACTABLE 1	
a genealogical form and content that are in every way intractable? For there is no doubting the fact that the schizo	p 13
INTRICATE 1	
in Vietnam, the tool and die makers turning out the intricate machinery needed for a new automobile model, the manufacturers of	p 237
INTRICATIONS 1	
breakthrough and the possible breakdown, and all the transitions, the intrications of the two extremes? In point of fact, of the	p 136
INTRINSIC 8	
this knowledge does not prevent us from believing in the intrinsic power of desire to create its own object—if only is constructed on the basis of decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities in the form of and the groups retain at least a part of their intrinsic coding, but these coded flows of the former regime find	p 25 p 139 p 196
the propertied communities, to the overcoding process and to the intrinsic codes, to the appropriated surplus value and to the usufruct overcode all the existing flows, and to ensure that no intrinsic code, no underlying flow escapes the overcoding of the despotic not lay bare its own unavoidable nature, that is, its intrinsic perversion or essential cynicism (the age of bad conscience is	p 198 p 201 p 247
same statistical direction. But in the other more profound or intrinsic direction of multiplicities there is interpenetration, direct communication between the	p 286
a narcissism, a monstrous autism: the characteristic autism and the intrinsic perversion of the machine of capital. At its most autistic	p 313
INTRINSICALLY 3	
related to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that functions as a double of is daddy). The desiring-experience is treated as if it were intrinsically related to the parents, and as if the family were resistance; if we have been able to speak of the intrinsically perverted nature of psychoanalysis, this is due to the fact	p 25 p 120 p 314
INTRODUCE 7	
psychoanalysts could not be unaware of the forcing employed to introduce Oedipus, to inject it into the unconscious. Then Oedipus fell libidinal investments in terms of breaks and connections that they introduce into the family. Over the heads of the members of enter into social production or reproduction. It is what would introduce disorder and revolution into the socius, the noncoded flows of corresponding value can develop as an exchange value that would introduce the nightmare of a commodity economy. The primitive market operates	p 56 p 99 p 173 p 186
which is to produce lack in the large aggregates, to introduce lack where there is always too much, by effecting the horn and the dead rat's ass. Let's not rush to introduce a term that would be like a phallus structuring the second of which is measured according to its capacity to introduce the flows of desire into a new code or a	p 235 p 323 p 348
INTRODUCED 13	
papamummy Desiring-production forms a binary-linear system. The full body is introduced as a third term in the series, without destroying, however	p 14
principle of the exclusion of a third party, we have introduced a third element—the desiring-machine in person. Yet every psychoanalyst have lost their virulence and efficacy, once they had been introduced into a use of synthesis that remains fundamentally illegitimate with is oedipalization precisely that? It is because the exclusive relation introduced by Oedipus comes into play not only between the various the human reason, even if unconsciously made, and secondly is introduced into the affective passional sphere, where it now proceeds to alternative of the undifferentiated or exclusion. The family is therefore introduced into the production of desire and will perform a displacement the primitive socius desire is not yet trapped, not yet introduced into a set of impasses, the flows have lost none	p 56 p 73 p 78 p 115 p 120 p 184
conception of the socius, with the correctives that must be introduced into this conception so that the structure is able to which allows it to explain that the inequalities are necessarily introduced in the consequences. Nothing is more significant in this regard its technical modes of production. But several correctives must be introduced in this regard. These breaks and cleavages take time, and between the market and economic planning, since planning is necessarily introduced in the capitalist State, and the market subsists in the tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the irruption of production into the world of representation. Production	p 186 p 187 p 233 p 256 p 299
up again in scraps from the old code, or else introduced into new codes, and first of all into a properly	p 369

INTRODUCES	9	
if materialist psychiatry may be defined as the psychiatry that introduces the concept of production into consideration of the problem of mythical; it is like the One in negative theology, it introduces lack into desire and causes exclusive series to emanate, to that distributes the effects of meaning throughout the chain and introduces exclusions there (whence the oedipalizing interpretations of Lacanism). This signifier		p 35 p 60 p 73
here again, why does psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions everywhere in the disjunctive network, and that		p 78
a man only by resolving the Oedipus complex, whose resolution introduces him into society, where he finds, within the figure of influx, the this-side-of incest, as in the Yourougou myth, which introduces disorder into the world by acting as the representative of instant one stops responding daddy-mommy. It ceases the instant one introduces a little desiring-machine—the tape-recorder—into the analyst's office; it		p 79 p 176 p 312
machine is always infernal in the family dream. The machine introduces breaks and flows that prevent the dream from being reconfin ed is an idea that reason imposes on the unconscious and introduces into the passional sphere, and is not by any means		p 316 p 323
INTRODUCING	14	
game and even invents a few tricks of his own, introducing his own reference points in the model put before him		p 14
on the contrary, by the twofold task it sets itself: introducing desire into the mechanism, and introducing production into desire. There task it sets itself: introducing desire into the mechanism, and introducing production into desire. There is no very great difference between to interfere with the reproductive function of technical machines by introducing an element of dysfunction. Arman's charred violins, for instance, or		p 22 p 22 p 31
production, and profoundly changing the connections of this synthesis by introducing new global persons. These new images of persons are the		p 71
but that is a common-universal for the sole purpose of introducing lack into desire, in situating and specifying persons and an Dreyfus Affair and then World War I cut across families, introducing into them new breaks and new connections resulting in a this regard, acknowledges that culturalism started on the right track: introducing desire into production, strengthening the link between instinctual and economic		p 72 p 98 p 173
as the feudal State, is capable of preventing commodities from introducing the decoding of flows that alone would be ruinous to capitalism, but capitalism that creates machines, and that is constantly introducing breaks and cleavages through which it revolutionizes its technical modes		p 220 p 233
monetization everywhere comes to fill the abyss of capitalist immanence, introducing there, as Schmitt says, a deformation, a convulsion, an explosion		p 250
in replacing desire under the law of the despot, in introducing lack there at the deepest levels, and in rescuing us		p 268
and flows of every sort to which it is joined, introducing therein breaks and captures—an always nomadic and migrant desire		p 292
coding or the overcoding of the flows of desire by introducing them into systems of representation that are themselves objective. Hence		p 336
INTRODUCTION	7	
fragmentation, and above all what such a theory presupposes: the introduction of desire into neurology. The third type of interruption or a syllogism. The action characteristic of Oedipal recording is the introduction of an exclusive, restrictive, and negative use of the disjunctive and linearization of the chain between masters and slaves; the introduction of the law into desire, and of desire into the or techniques for the production of iron. In general, the introduction of innovations always tends to be delayed beyond the time concerning the Siane of New Guinea, have shown how the introduction of money as an equivalent—which makes it possible to of desiring-production: this is the whole task of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes first, the		p 40 p 76 p 215 p 234 p 248 p 273
did not hide what was really at issue with the introduction of the death instinct: it is not a question of		p 332
INTROJECTED	1	
as though all social practices had their precise counterpart in introjected or internal mental practices, or as though mental practices were		p 28
INTROJECTION	2	
established between these two productions would be secondary ones of introjection and projection, as though all social practices had their precise		p 28
genuine production. She explains them in terms of causal mechanisms (introjection and projection, for instance), of mechanisms that produce certain effects		p 44
INTROJECTIONS	1	
long as it is expressed in terms that make them introjections or projections of each other without ceasing to be utterly		p 29
INTRUSION	2	
of the personality, he views process as a rupture or intrusion, having nothing to do with an imaginary relationship with the is what we have already seen in psychosis, where the intrusion of the complex into consciousness, according to the traditional criterion		p 25 p 202
INTUITION	3	
are told that partial objects are caught up in an intuition of precocious totality, just as the ego is caught up totality, just as the ego is caught up in an intuition of unity that precedes its fulfillment. (Even in Melanie Klein in favor of the large number, he inaugurates a fundamental intuition that will inspire modern thought. For what he means is		p 72 p 72 p 342
INTUITIONS	2	
nor a mechanical game of isolated formulas, but rather imply intuitions that are linked to resonances and conjunctions of structures, and Laing's importance lies in the fact that, starting from certain intuitions that remained ambiguous in Jaspers, he was able to indicate		p 251 p 362
INTUITS	1	
blockages, and armorings whose destruction can't come fast enough. Reich intuits a fundamental principle of schizoanalysis when he says that the		p 314
INVADE	1	
or sublimation, any psychic operation, any transformation, in order to invade and invest the productive forces and the relations of production		p 29
INVADES	3	
that the causal complex be repressed; in psychosis the complex invades consciousness and becomes its object, at the price of a totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its incapacity to psychosis? One then encounters the criterion of reality: the complex invades the psychotic consciousness only at the price of a rupture		p 123 p 123 p 126
INVALID	2	
body is an over-heated factory, and outside, the invalid shines, glows, from every burst pore. This does Pankow asks if it is a matter of reaching the invalid at the point of his regression, in order to give		p 3 p 130
INVARIANT	4	
are told when Oedipus is presented as a kind of invariant. But the question is altogether different: is there an equivalence		p 53

an equivalence between the productions of the unconscious and this invariant—between the desiring-machines and the Oedipal structure? Or rather, does desiring-machines and the Oedipal structure? Or rather, does not the invariant merely express the history of a long mistake, throughout all night of the indeterminate or the nondifferentiated, and the symbolic invariant that traces the path of the differentiations: the same thing	p 53 p 53 p 307
INVASION	1
the imaginary limit. How can this nightmare be imagined: the invasion of the socius by noncoded flows that move like lava	p 176
INVENT	9
rather the effect of oedipalization, which the treatment does not invent, but precipitates and accentuates within the artificial conditions of its to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it merely lends the new resources dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented much in another way, and	p 66 p 67 p 121
Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only the transference, a transference Oedipus, a consulting-room Oedipus	p 121
to overcode territorial elements that are already coded, it must invent specific codes for flows that are increasingly deterritorialized, which means	p 218
content to overcode maintained and imbricated territorialities; it must constitute, invent codes for the decoded flows of money, commodities, and private	p 221
content to save fragments of overcoding and of codes, to invent others, and by marshaling all its forces, was even able	p 252
avatar of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the latter a last territoriality, the of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis is content to live off Oedipus, to develop	p 269 p 365
INVENTED	9
pervert resisted oedipalization: why should he surrender, since he has invented for himself other territorialities, more artificial still and more lunar	p 67
which we have been delivered, and for which psychoanalysis has invented new means—Oedipus and castration? Is it schizophrenia as a be sure, we have never dreamed of saying that psychoanalysis invented Oedipus. Everything points in the opposite direction: the subjects of modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented much in another way, and have legislated a lot, reinforced	p 68 p 121 p 121
empires caused everything to pass into a latent state; they invented vengeance and incited resentment, that counter-vengeance. And yet Nietzsche says	p 215
Judge Schreber would not deny this (nor his father, who invented the Pantomime and a general pedagogical system). Everything changes, then	p 274
long since stopped.) The Schreber case again applies: Schreber's father invented and fabricated astonishing little machines, sadistic-paranoiac machines—for example head	p 297
by its excess, is foreign to the film (Chaplin had invented it twenty-two years before the film), is merely the formal	p 317
to for help; the most sinister forms of dissuasion are invented; the repression of interest is reinforced—but where will the	p 378
INVENTING	4
of sectioning off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons. Nearchaisms, as Edgar Morin puts it	p 257
one stands a greater chance of killing desire, or of inventing forms of liberation for it drearier than the most repressive	p 350
The paranoiac engineers masses, and is continually forming large aggregates, inventing heavy apparatuses for the regimentation and the repression of the	p 364
lines of escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new flows	p 367
INVENTION	4
tragic Judaeo-Christian consciousness that they wished to credit with the invention of history. If what is called history is a dynamic a social formation. And new perverse groups spread the despot's invention (perhaps they even fabricated it for him), broadcast his fame becomes a feigned guarantee against despotism, the law is the invention of the despot himself: it is the juridical form assumed hitherto unknown conjunction. Once again, this axiomatic is not the invention of capitalism, since it is identical with capital itself. On	p 150 p 193 p 213 p 252
INVENTIONS	1
social production. But even earlier, Ravel preferred to throw his inventions entirely out of gear rather than let them simply run	p 31
INVENTOR	1
along with the image of the partial objects that their inventor, Melanie Klein, proposes. This is because, whether organs or fragments	p 324
INVENTS	5
times he goes along with the whole game and even invents a few tricks of his own, introducing his own reference	p 14
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see the most disadvantaged, the most excluded members of society invest with passion the system that oppresses them, and where they	p 346
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is a hypothesis dear to Freud: the libido does not invest the social field as such except on condition that it	p 352
libido that must be desexualized and sublimated in order to invest society and its flows; on the contrary, it is love	p 353
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do with any of it. Quite the contrary: what is invested by the libido throughout the disjointed elements of Oedipus—especially	p 98
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the course of struggles and compromises; so that what is invested through the breaks and segments of families is the economic	p 269
second. For a determination of the social field is already invested in the second type of anxiety, namely, the rarity of	p 275
and the flows of the social field as they are invested in one type or another, at one pole or the	p 278
which is to say the sign of the large aggregate invested by the libido, whence the two sexes necessarily derive, both	p 294
are all German Jews—the historico-social field is no less invested than in the paranoiac formula: I am one of your	p 340
We have seen on the contrary that what the libido invested, through its loves and sexuality, was the social field itself	p 352
of desire, be the Social Other. social difference apprehended and invested as the nonfamily within the family itself? The other class	p 354
of application that express the reduction of the social field invested by the libido to a finite aggregate of destination, where	p 356
the form where it causes its nonfamilial breaks and flows, invested as such, to enter into the family; hence, that the	p 361
simulacra derived from a social aggregate whose code is unconsciously invested for itself. That is why love and desire exhibit reactionary	p 366
of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for their brute force, their violence, and their absurdity?	p 367
They	
do not function in the same mode. The new socius invested by the libido as a full body can very well	p 375
INVESTIGATION 1	
regarding only this latter as a suitable subject for psychoanalytic investigation. Hence the sole task he assigns psychoanalysis is the	p 29
explanation	

INVESTIGATIONS 1

of desire: rushes of breath and cries. (In particular, formal investigations concerning manual or printed writing change their meaning according to p 243

INVESTING 4

an afterward or a beyond that desire was incapable of investing immediately. He then became rather indifferent to the fact that p 58
in the large aggregates, nor a human sexuality capable of investing these aggregates. In a few sentences Marx, who is nonetheless p 294
conditions. But even though the unconscious libido is charged with investing this socius, its investment is not necessarily revolutionary in the p 347
fully maintains the entirety of his libidinal investments: the libido investing the great flow that is not convertible as such, not p 374

INVESTMENT 161

nonetheless still a part. But the machine remains desire, an investment of desire whose history unfolds, by way of the primary p 38
The fundamental notions of the economy of desire—work and investment—keep their importance, but are subordinated to the forms of p 55
requirements of liberation: the force of the unconscious itself, the investment by desire of the social field, the disinvestment of repressive p 61
it proposes to demonstrate the existence of an unconscious libidinal investment of sociohistorical production, distinct from the conscious p 98

investments coexisting with

a social field; on the contrary, it is the libidinal investment of these determinations that situates their particular use in desiring-production p 100
application, it presupposes in itself a certain kind of libidinal. investment of. the social field of the production and the formation p 103
group as an aggregate of departure and on their libidinal investment (from the age of thirteen I've worked hard, rising on p 103
not a question of ideology. There is an unconscious libidinal investment of the social field that coexists, but does not necessarily p 104
happens, not in ideology, but well beneath it. An unconscious investment of a fascist or reactionary type can exist alongside a p 105
fascist or reactionary type can exist alongside a conscious revolutionary investment. Inversely, it can happen—rarely—that a revolutionary p 105

investment on

revolutionary investment. Inversely, it can happen—rarely—that a revolutionary investment on the level of desire coexists with a reactionary p 105
investment

investment on the level of desire coexists with a reactionary investment conforming to a conscious interest. In any case conscious and p 105
are superimposed on each other. We define the reactionary unconscious investment as the investment that conforms to the interest of the p 105
each other. We define the reactionary unconscious investment as the investment that conforms to the interest of the dominant class, but p 105
derived: I am of the superior race. The revolutionary unconscious investment is such that desire, still in its own mode, cuts p 105
again it is a question of an intense potential for investment and counterinvestment in the unconscious. Oedipus disintegrates because its very p 105
the insertion of the drives into social production. Consequently, revolutionary investment seemed to him such that the desire moving within it p 119
in their different or conflicting regimes, and the modes of investment that desiring-production performs in the system of social production. The p 129
or else will exclude this constellation from the field of investment constituting their activity. Undecidable, virtual, reactive or reactional p 129

(reactionnel), such

the primitive territorial machine is in this sense the collective investment of the organs; for flows are coded only to the p 142

is why fantasies are group fantasies. It is the collective investment of organs that plugs desire into the socius and assembles p 142

contradiction with the primitive cold economy, which is without net investment, without money or market, and without exchange commodity p 150

relations. The

through the women and the marriages, was just such an investment of desire; the parents played the role of stimuli in p 168

contrary, from desiring-production to social production forms a direct sexual investment of this social production, without any repression of a p 173

sexual

in us is not merely the object of a preconscious investment determined by interest, but the object of a libidinal investment p 173

investment determined by interest, but the object of a libidinal investment of desire that only secondarily derives an image of the p 173

father from desiring-production. The same holds true for the libidinal investment of food, wherever a fear of going hungry is evident p 173

evident, or a pleasure at not being hungry, and this investment refers only secondarily to an image of the mother. We p 173

is never a cause: it depends on a previous social investment of a certain type, capable of falling back on (se p 178

desiring-machine, a desiring-machine that functions within the social machine, an investment of the social machine by desire. It has often been p 180

question of knowing how one conceives of sexuality and libidinal investment. Must they be referred to an event or to something p 182

Or rather is it necessary to open sexuality and libidinal investment onto the determinations of a sociohistorical field, where the economic p 183

psychiatry, and provided one sees in paranoia a type of investment of a social formation. And new perverse groups spread the p 193

son, a mother, and a father. Desire institutes a libidinal investment of a State machine that overcodes the territorial machine and p 216

of the screw, represses the desiring-machines. Incest derives from this investment and not the reverse. At first it brings into play p 216

class, that it makes luxury itself into a means of investment, and reduces all the decoded flows to production, in a p 224

a rise in prices and under conditions that make industrial investment especially advantageous (the price-revolution, an abundant reserve p 226

supply of labor

is the bank that controls the whole system and the investment of desire. One of Keynes's contributions was the reintroduction of p 230

only from the perspective of the rate of profit its investment will offer by the lowering of production costs; without this p 233

the existing equipment, and stand ready to make a parallel investment in equipment in another area. Thus the importance of human p 233

them, the corollary that derives from this proposition is that investment in innovations is never sufficient to realize or absorb the p 234

absorption of surplus value outside the spheres of consumption and investment: advertising, civil government, militarism, and imperialism. The p 235

role of the

this manner it is indeed the global object of an investment of desire. The wage earner's desire, the capitalist's desire, everything p 239

flows and relations between flows contain the secret of the investment of desire. It is at the level of flows, the p 239

and survival of the society in question—thus the collective investment of organs that causes men to be directly coded, and p 248

you. There is no longer any need of a collective investment of organs, as they are sufficiently filled with the floating p 251

else the familial position is merely a stimulus to the investment of the social field by desire: the familial images function p 269

each person: it is there that the flow of the investment of desire, which travels from the familial stimulus to the p 269

were covered over by a reflux that flattens the social investment onto the familial investment serving as a pseudo organizer. The p 269

a reflux that flattens the social investment onto the familial investment serving as a pseudo organizer. The family has become the p 269

of all the social determinations. It falls to the reactionary investment of the capitalist field to apply all the social images p 269

psychiatrists, is that every delirium is first of all the investment of a field that is social, economic, political, cultural, racial p 274

relation to the child really amounts to saying that the investment of desire is in the first instance the investment of p 275

the investment of desire is in the first instance the investment of a social field into which the father and the p 275

one cannot even consider, as Kardiner does, that the social investment corresponding to the first anxiety comes after the infantile familial p 275

corresponding to the first anxiety comes after the infantile familial investment of the second. For a determination of the social field p 275

child, but only because what is first is the social investment in relation to the familial investment, the investment of the p 276

first is the social investment in relation to the familial investment, the investment of the social field in which the father p 276

the social investment in relation to the familial investment, the investment of the social field in which the father, the child p 276

primacy of the social field as the terminus of the investment of desire defines the cycle, and the states through which p 276

social field insofar as it is the object of the investment of desire. In all respects the family is never determining p 276

an intermediary or an interception of communication. If the familial investment is only a dependence or an application of the unconscious p 276

domain. Delirium is the general matrix of every unconscious social investment. Every unconscious investment mobilizes a delirious interplay of p 277

disinvestments, of

the general matrix of every unconscious social investment. Every unconscious investment mobilizes a delirious interplay of disinvestments, of p 277

counterinvestments, of overinvestments

this context that there were two major types of social investment, segregative and nomadic, just as there were two poles of p 277

the unconscious, these underground passages from one type of libidinal investment to the other—often the coexistence of the two—form p 278

or a reduction to personalized images, which presupposes a social investment of a paranoid type—which explains why Freud first discovers p 278

is a dependency of the paranoid territoriality, whereas the schizophrenic investment commands an entirely different determination, a family p 278

gasping for breath

the large aggregates and the micromultiplicities. In both cases the investment is collective, it is an investment of a collective field p 280

In both cases the investment is collective, it is an investment of a collective field; even a lone particle has an p 280

flow that defines the coexisting space of its presences. Every investment is collective, every fantasy is a group fantasy and in p 280

subordinate the structured crowd phenomena. One is a subjugated group investment, as much in its sovereign form as in its colonial	p 280
psychically represses the desire of persons; the other, a subject-group investment in the transverse multiplicities that convey desire as a	p 280
molecular	
the side on which the mass phenomenon and the paranoid investment corresponding to it are organized on a microscopic scale, and	p 281
on a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It is on the body without organs, as	p 281
instinct. Stated differently, the molecular desiring-machines are in themselves the investment of the large molar machines or of the	p 287
configurations that	
a molecular formation on the submicroscopic scale, and as an investment of the molar formations on the scale of social and	p 292
of interest. The libido as sexual energy is the direct investment of masses, of large aggregates, and of social and organic	p 292
conjunction of flows whose libidinal tenor of a properly unconscious investment they translate. Thus no matter how well grounded the love	p 293
Something quite different is involved. If sexuality is the unconscious investment of the large molar aggregates, it is because on its	p 294
very way that they are from early childhood the libidinal investment of a social field. In this field the father has	p 297
line of escape, and the other as the paranoid molar investment. But the perverted pole is equally opposed to the schizophrenic	p 315
is it a death desire? A being-far-death? Or rather an investment of death, even if speculative? None of the above. The	p 330
not one molecular formation that is not by itself an investment of a molar formation. There are no desiring-machines that exist	p 340
for all time. From the viewpoint of the unconscious libidinal investment, all the oscillations from one formula to the other are	p 340
can the schizophrenic escape, with its molecular dispersion, form an investment that is as strong and determined as the other? And	p 340
the other? And why are there two types of social investment that correspond to the two poles? The answer is that	p 340
carries them along, and they oppose to it the paranoid investment only as an escape in advance of the escape. But	p 341
not courageous, we answer: what is not escape and social investment at the same time? The choice is between one of	p 341
fascizing investments, and the schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot speaks admirably of this	p 341
revolutionary escape, this fall	
this regard, the first thesis of schizoanalysis is this: every investment is social, and in any case bears upon a sociohistorical	p 342
within the social investments we will distinguish the unconscious libidinal investment of group or desire, and the preconscious investment of	p 343
class	
unconscious libidinal investment of group or desire, and the preconscious investment of class or interest. The latter passes by way of	p 343
or should have an objective revolutionary interest maintain a preconscious investment of a reactionary type? And more rarely, how do certain	p 344
interest is objectively reactionary come to effect a preconscious revolutionary investment? Must we invoke in the one case a thirst for	p 344
same reality as social reality. There is an unconscious libidinal investment of desire that does not necessarily coincide with the preconscious	p 345
perverted in the most somber organization, below all ideology. Libidinal investment does not bear upon the regime of the social syntheses	p 345
doubtless true that interests predispose us to a given libidinal investment, but they are not identical with this investment. Moreover, the	p 345
given libidinal investment, but they are not identical with this investment. Moreover, the unconscious libidinal investment is what causes us to	p 345
are not identical with this investment. Moreover, the unconscious libidinal investment is what causes us to look for our interest in	p 345
of In the Penal Colony demonstrates what an intense libidinal investment of a machine can be, a machine that is not	p 346
or spheres of interest, selections, detachments, and portions. But the investment of the flow itself and its axiomatic, which to be	p 346
the trade-unionist. Desire is agape. Not only can the libidinal investment of the social field interfere with the investment of interest	p 347
the libidinal investment of the social field interfere with the investment of interest, and constrain the most disadvantaged, the most exploited	p 347
machine, but what is reactionary or revolutionary in the preconscious investment of interest does not necessarily coincide with what is	p 347
reactionary	
with what is reactionary or revolutionary in the unconscious libidinal investment. A revolutionary preconscious investment bears upon new	p 347
aims, new social	
or revolutionary in the unconscious libidinal investment. A revolutionary preconscious investment bears upon new aims, new social syntheses,	p 347
a new power	
the preconscious—it is not certain that the unconscious libidinal investment is itself revolutionary. For the same breaks do not pass	p 347
the unconscious libido is charged with investing this socius, its investment is not necessarily revolutionary in the same sense as the	p 347
not necessarily revolutionary in the same sense as the preconscious investment. In fact, the unconscious revolutionary break implies for its	p 347
part	
Oedipus, the ego and the family. Consequently, every sexual libidinal investment having a social dimension seems to him to testify to	p 352
rise in the child's libido to an entire differentiated social investment at the same time as she opens the way to	p 355
agents in sociodesiring-production. From the point of view of libidinal investment, parents not only open to the other, they are themselves	p 355
the beings that populate these zones and determine their libidinal investment. Secondly, the parents as parents are terms of application that	p 356
the libidinal investments of the social field over the familial investment, both in point of fact and by statute: an indifferent	p 356
become unbearable for desire, or full of conflicts for the investment of desire. The psychoanalyst, who says so many things about	p 356
the finite familial figure, it does not imply just any investment of this field by the libido, but a very particular	p 363
of this field by the libido, but a very particular investment that renders this application possible and necessary. That is why	p 363
idea before being a neurotic's feeling. In fact, the paranoid investment consists in subordinating molecular desiring-production to the molar	p 364
aggregate it	
is that, beneath preconscious goals and interests, a uniquely unconscious investment rises up that embraces a full body for itself,	p 364
independently	
is at stake. From the point of view of libidinal investment, it is clear that there are few differences between a	p 364
a taste for the socius of an already fascizing libidinal investment. As machines of subjugation, the social machines give rise to	p 364
level of society there is delirium, because delirium is the investment—of a socius as such, beyond goals. And it is	p 364
office. But we ask precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus;	p 365
psychoanalysis is	
give it a marketable medical form. Inasmuch as the paranoid investment enslaves desiring-production, it is very important for it that the	p 365
implies within the unconscious itself an entire reactionary and paranoid investment of the social field that acts as an oedipalizing factor	p 365
confused feelings to the delirious ideas or the lines of investment of the parents, of their internalized representatives and their substitutes	p 365
order to attain the social and political units of libidinal investment. With the result that all familialist psychoanalysis—with the psychoanalyst	p 365
indices of the reactionary or the revolutionary character of the investment made by the libido of a sociohistorical or geographic field	p 366
is one of these forms, the index of a reactionary investment. And the well-defined figures, the well-identified roles, the clearly distinct	p 366
rather than canceling them. Nonfigurative loves, indices of a revolutionary investment of the social field, and which are neither Oedipal nor	p 366
is therefore the distinction between two poles of social libidinal investment: the paranoid, reactionary, and fascizing pole, and the schizoid	p 366
revolutionary	
problems concerning these distinctions. In what sense does the schizoid investment constitute, to the same extent as the other one, a	p 367
to the same extent as the other one, a real investment of the sociohistorical field, and not a simple utopia? In	p 367
investments of interest? We have seen that the unconscious paranoid investment was grounded in the socius itself as a full body	p 367
it assigns and distributes. The fact remains that such an investment does not endure the light of day: it must always	p 367
violence, and their absurdity? They would not survive such an investment. Even the most overt fascism speaks the language of goals	p 367
is more, the bringing to light of the unconscious reactionary investment as if devoid of an aim, would be enough to	p 367
who has taken the theory of the two poles of investment the furthest, but still within the category of an active	p 367
castrating machine of sovereignty. There is a pole of reactionary investment for art as well, a somber paranoid-Oedipal-narcissistic	p 370
organization. A foul	
does define capitalism, for what conditions profit, theirs is an investment of desire whose nature—unconscious-libidinal—is altogether different,	p 374
and is	
in the direction of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that scarcely threatens it. In the	p 374
else, in the second case, there is truly a new investment of interest, new aims that presuppose another body than that	p 375
of escape are singularly creative and positive: they constitute an investment of the social field that is no less complete, no	p 376
is no less complete, no less total than the contrary investment. The paranoid and the schizoid investments are like two opposite	p 376
schizoid investments are like two opposite poles of unconscious libidinal investment, one of which subordinates desiring-production to the	p 376
formation of sovereignty	
in every case of delirium, and fragments of schizoid revolutionary investment are found to coincide with blocks of paranoid reactionary	p 376
investment	
investment are found to coincide with blocks of paranoid reactionary investment. The oscillation between the two poles is a constituent aspect	p 376
from the fact that the two poles of unconscious libidinal investment do not maintain the same relationship, nor the same form	p 376
investments of interest. On the one hand, in fact, the investment of interest fundamentally conceals the paranoid investment of desire, and	p 376

in fact, the investment of interest fundamentally conceals the paranoiac investment of desire, and reinforces it as much as it conceals it: it covers over the irrational character of the paranoiac investment under an existing order of interests, of causes and means	p 376
causes and means, of aims and reasons; or else the investment of interest itself gives rise to and creates those interests	p 376
rise to and creates those interests that rationalize the paranoiac investment; or yet again, an effectively revolutionary preconscious investment	p 376
fully maintains the paranoiac investment; or yet again, an effectively revolutionary preconscious investment fully maintains a paranoiac investment at the level of the	p 376
again, an effectively revolutionary preconscious investment fully maintains a paranoiac investment at the level of the libido, to the extent that the contrary discover the necessity for a different sort of investment, and must perform a kind of rupture with causality as	p 376
making this passage do we reach the revolutionary break and investment of the libido. This cannot be achieved except at the	p 377
of something of another order: Desire, the desert-desire, the revolutionary investment of desire. And that is indeed what undermines	p 378
capitalism: where	
they are the index in the infrastructure of a libidinal investment of another nature, and that can coincide as well as	p 379
have only spoken of a schizoid pole in the libidinal investment of the social field, so as to avoid as much	p 379
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the existing social order carried into the ego all the investments of repression, the phenomena of identification, of superegoization and	p 62
castration	
unconscious libidinal investment of sociohistorical production, distinct from the conscious investments coexisting with it. Proust is not wrong in	p 98
saying that	
are there from childhood, and that they determine the libidinal investments in terms of breaks and connections that they introduce into	p 99
poor? why are there rich people?—form the object of investments in which the parents merely have a role as agents	p 99
the agents and relations of social production, and the libidinal investments corresponding to them, are made to conform to the figures	p 101
familial microcosm, and they continue to treat the libido's direct investments of the social field as simple imaginary dependencies on Oedipus	p 103
that coexists, but does not necessarily coincide, with the preconscious investments, or with what the preconscious investments ought to be.	p 104
That	
coincide, with the preconscious investments, or with what the preconscious investments ought to be. That is why, when subjects, individuals,	p 104
or	
of desire, and desire is part of the infrastructure. Preconscious investments are made, or should be made, according to the interests	p 104
according to the interests of the opposing classes. But unconscious investments are made according to positions of desire and uses of	p 104
interests of the subject, individual or collective, who desires. These investments of an unconscious nature can ensure the general submission	p 104
to	
of schizoanalysis: to analyze the specific nature of the libidinal investments in the economic and political spheres, and thereby to show	p 105
to a conscious interest. In any case conscious and unconscious investments are not of the same type, even when they coincide	p 105
determinations, thereby making possible and inevitable the reduction of libidinal investments to the eternal daddy-mommy. We still have not	p 111
exhausted all	
desiring-machines, and to reach the level of economic and social investments where the militant analysis comes into play. Nothing is	p 112
accomplished	
coincided with an economic rationality; as to the reactionary mass investments, they seemed to him to derive from ideology, so that	p 119
inductor not playing the role of organizer, where the intensive investments of reality bear on something totally different (the social, historical	p 123
other means of reacting to this blocking of all his investments of reality, the barriers placed before him by the Oedipal	p 124
they fall back on, to which they apply all the investments. They make the limit pass into the interior of the	p 135
deprived of organs according to a regime (ordre) of collective investments; not only is the one who has to be eaten	p 144
forms of the unconscious, and the discovery of desire's unconscious investments of the social field. It is from this point of	p 167
It is not only a question of discovering the preconscious investments of a social field by interests, but—more profoundly—its	p 168
a social field by interests, but—more profoundly—its unconscious investments by desire, such as they pass by way of the	p 168
desire in the direction of more intense and more adequate investments of the social field, in its organization as well as	p 170
desiring-production, on the syntheses of the unconscious, and on libidinal investments in our cultural and social milieu. Not that Oedipus	p 175
counts	
beginning is not absolute: it is only constituted starting from investments of the social historical field that are effected by the	p 178
understood analytically in terms of another primacy, that of social investments and counterinvestments in relation to familial investments: this	p 179
will be	
that of social investments and counterinvestments in relation to familial investments: this will be seen later, at the level of an	p 179
there is only desire and the social. Beneath the conscious investments of economic, political, religious, etc., formations, there are unconscious	p 183
sexual	
of economic, political, religious, etc., formations, there are unconscious sexual investments, micro investments that attest to the way in which	p 183
desire	
political, religious, etc., formations, there are unconscious sexual investments, micro investments that attest to the way in which desire is	p 183
present	
are not failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when he speaks of	p 257
traditional	
discover beneath the familial reduction the nature of the social investments of the unconscious. To discover beneath the individual fantasy the	p 271
of meaning in itself, concretely means the following: the social investments are first in relation to the familial investments, which result	p 274
the social investments are first in relation to the familial investments, which result solely from the application or the reduction (rabattement	p 275
from the application or the reduction (rabattement) of the social investments. To say that the father is first in relation to	p 275
is only a dependence or an application of the unconscious investments of the social field—and if this is just as	p 277
the father. On the contrary, the nature of the familial investments depends on the breaks and the flows of the social	p 278
like talking birds and girls' first names? Why do social investments follow this dividing line that gives them a specifically delirious	p 279
sense a position of reality. But the two kinds of investments are radically different, according as the one bears upon the	p 280
opposed to aggregates and persons. It is true that social investments are made on the socius itself as a full body	p 280
division is made. Are we to believe, then, that social investments are secondary projections, as if a large two-headed schizonoiac, father	p 281
forms of socius. But in this very sense, if social investments can be said to be paranoiac or schizophrenic, it is	p 281
or a kind of socialized energy capable of all the investments. Or would we do better to review Reich's final attempt	p 291
as well as biological surroundings are the object of unconscious investments that are necessarily desiring or libidinal, in contrast with the	p 292
are necessarily desiring or libidinal, in contrast with the preconscious investments of need or of interest. The libido as sexual energy	p 292
or even sublimated in order to proceed to the social investments, and inversely that the libido only resexualizes these investments during	p 293
social investments, and inversely that the libido only resexualizes these investments during the course of pathological regression. Unless the	p 293
assumption of	
the molecular than to the interior of the molar social investments, since in any case the molecular formations are such investments	p 340
investments, since in any case the molecular formations are such investments. That is why our terminology concerning the two poles has	p 340
contrasted them as the two major types of equally social investments: the one sedentary and biunivocalizing, and of a reactionary or	p 340
paranoiac counterescape that motivates all the conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible	p 341
into a revolutionary investment. Maurice	
can present the second thesis of schizoanalysis: within the social investments we will distinguish the unconscious libidinal investment of group	p 343
or	
the Leninist break, for example. In this domain of preconscious investments of class or interest it is therefore easy to distinguish	p 344
made passes into the economic infrastructure itself and into its investments. Libidinal economy is no less objective than political economy, and	p 345
even though the two correspond to two modes of different investments of the same reality as social reality. There is an	p 345
of desire that does not necessarily coincide with the preconscious investments of interest, and that explains how the latter can be	p 345
revolutionary from the standpoint of class interest and its preconscious investments, but not be so—and even remain fascist and police-like	p 348
remain fascist and police-like—from the standpoint of its libidinal investments, Truly revolutionary preconscious interests do not necessarily	p 348
imply unconscious investments	
investments, Truly revolutionary preconscious interests do not necessarily imply unconscious investments of the same nature; an apparatus of	p 348
interest never takes	

A subject-group, on the contrary, is a group whose libidinal investments are themselves revolutionary; it causes desire to penetrate into the inclination that makes a group pass from its revolutionary libidinal investments to revolutionary investments that are simply preconscious investments or investments	p 348 p 349
a group pass from its revolutionary libidinal investments to revolutionary investments that are simply preconscious investments or investments of interest, then	p 349
revolutionary libidinal investments to revolutionary investments that are simply preconscious investments or investments of interest, then to preconscious investments that are	p 349
investments to revolutionary investments that are simply preconscious investments or investments of interest, then to preconscious investments that are simply reformist	p 349
simply preconscious investments or investments of interest, then to preconscious investments that are simply reformist? And where do we even situate	p 349
and such a group? Did it ever have revolutionary unconscious investments? The surrealist group, for example, with its fantastic subjugation, its	p 349
we situate the psychoanalytic group within this complexity of social investments? Every time we wonder when it started going bad, it program. The task of schizoanalysis is therefore to reach the investments of unconscious desire of the social field, insofar as they social field, insofar as they are differentiated from the preconscious investments of interest, and insofar as they are not merely capable discern, at the level of groups or individuals, the libidinal investments of the social field. Now in this respect it is	p 349 p 350 p 350 p 350
Freud more adventurous than in Gradiava. In short, our libidinal investments of the social field, reactionary or revolutionary, are so well well hidden, so unconscious, so well masked by the preconscious investments, that they appear only in our sexual choices of lovers	p 352 p 352
index of the reactionary or revolutionary character of the social investments of the libido. The desiring sexual relationships of man and exponents or the indicators, this time unconscious, of the libidinal investments of the social field. Every loved or desired being serves directly social character of the nonsublimated libido and its sexual investments. For those looking for a thesis topic on psychoanalysis, one is the following: must we see, in all these sexual-social investments of the libido and these object choices, mere dependences of	p 352 p 353 p 353
Must we save Oedipus at all costs by interpreting these investments and object choices as defenses against incest? (Thus the familial third thesis of schizoanalysis posits the primacy of the libidinal investments of the social field over the familial investment, both in from the outside, cut off from its economic and social investments and counterinvestments. And if there is, to use Freud's terms the libido must be desexualized in order to perform such investments, but begins with Oedipus, me, father and mother (the pre-oedipal ego—even the most undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated according to the prepersonal regime	p 354 p 356 p 357 p 358
up afterward, it is certainly not the social and metaphysical investments of the libido, the unconscious syntheses; rather, on the contrary a decor, and to go back to the unconscious libidinal investments of the social field. Oedipal familialism, even and especially in such, to enter into the family; hence, that the familial investments are always a result of the sociodesiring libidinal investments, which familial investments are always a result of the sociodesiring libidinal investments, which alone are primary; finally, that mental alienation refers directly	p 358 p 360 p 361 p 361
are primary; finally, that mental alienation refers directly to these investments and is no less social than social alienation, which refers social alienation, which refers for its part to the preconscious investments of interest. Not only does one thereby fail to correctly the social field, but at the level of their libidinal investments, which form the flows' constituent parts—between the paranoid reconstruction to be made. But madness breaks through, beneath the reformist investments, or the reactionary and fascist investments, which assume a reasonable	p 361 p 361 p 363 p 364
through, beneath the reformist investments, or the reactionary and fascist investments, which assume a reasonable appearance only in the light of	p 364
one another only in a preconscious fashion, but whose unconscious investments are of the same type, even when they do not and that can fuel as well as counteract the preconscious investments. From the standpoint of schizoanalysis, the analysis of Oedipus therefore	p 364 p 365
of their difference in nature with regard to the preconscious investments of interest, the unconscious investments of desire had sexuality as with regard to the preconscious investments of interest, the unconscious investments of desire had sexuality as an index in their social the use of terms inherited from psychiatry for characterizing social investments of the unconscious, insofar as these terms cease to have unconscious poles, and what is their relationship with the preconscious investments of interest? We have seen that the unconscious paranoid investment	p 365 p 365 p 366 p 367
and organs cease to be coded according to hierarchized collective investments; each person, each organ has a merit all its own that no longer even needs to signify its reactionary libidinal investments, since these investments function on the contrary as its signifier even needs to signify its reactionary libidinal investments, since these investments function on the contrary as its signifier; an Oedipal form itself grounded in the economy itself, which directly produces libidinal investments for the repression of desire (antiproduction as the third aspect	p 369 p 370 p 370 p 373
of making us die, by provoking to the very end investments of desire that do not even go by way of pure peripheral territoriality of capitalism. The system teems with preconscious investments of class and of interest. And capitalists first have an	p 373 p 374
profits or hopes, fully maintains the entirety of his libidinal investments: the libido investing the great flow that is not convertible made above, one can then understand that people whose preconscious investments of interest do not, or should not, go in the back to Marx? So true is it that the various investments, even when opposed, can coexist with one another in complexes	p 374 p 374 p 375
total than the contrary investment. The paranoid and the schizoid investments are like two opposite poles of unconscious libidinal investment, one	p 376
relationship, nor the same form of relationship, with the preconscious investments of interest. On the one hand, in fact, the investment or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious investments in the case of some people who do not believe	p 376 p 377
people who do not believe in this possibility; revolutionary preconscious investments in those who see the possibility of a new socius party a new form of sovereignty; and finally unconscious revolutionary investments that perform a real rupture with causality in the order And in the same people the most varied kinds of investments can coexist at such and such a moment, the two	p 377 p 378 p 378
we have not at all minimized the importance of preconscious investments of class or interest, which are based in the infrastructure there from the very start (the maintenance of paranoid unconscious investments in revolutionary groups). And if we put forward desire as the lines of escape are still full molar or social investments at grips with the whole social field: so that the	p 379 p 379 p 382
of discovering for every case the nature of the libidinal investments of the social field, their possible internal conflicts, their relationships field, their possible internal conflicts, their relationships with the preconscious investments of the same field, their possible conflicts with these—in	p 382 p 382
INVESTS 17	
only secondarily, as does counterinvestment. as the body without organs invests a counterinside or a counteroutside, in the form of a beaten, children are beaten—a typical group fantasy where desire invests the social field and its repressive forms. If there is underneath the mask and by means of it, it already invests the terminal forms and the specific higher states whose integrity psychoanalytic theory and practice; active desiring-production, in its. very process, invests from the beginning a constellation of somatic, social, and metaphysical	p 9 p 61 p 91 p 129
becoming-private of the organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To such a degree that circulating	p 144
evident that the individual in the family, however young, directly invests a social, historical, economic, and political field that is not cases it can be a question of the way desire invests the social field from childhood, and under the familial stimuli	p 166 p 174
children are wary of them. In brief, what the child invests through the infantile experience, the mother's breast, and the familial delirium: first, a paranoid fascisizing (fascisant) type or pole that invests the formation of central sovereignty; overinvests it by making it statistical formations or gregariousnesses, the phenomena of organized crowds. He invests everything that falls within the province of large numbers. The	p 275 p 277 p 279
It is not through a desexualizing extension that the libido invests the large aggregates. On the contrary, it is through a of the relationship of sexuality in general, insofar as it invests large aggregates (man and man)? Whence what came to be charged with accounting for the splittings through which the libido invests the social field.) Freud makes a firm choice of this the properly familial determinations to disintegrate. What the orphan libido invests is a field of social desire, a field of production situation, the relation to the outside, is what the libido invests and counterinvests as sexual libido. One gets off on flows of familial relations); or on the other hand the libido invests persons and an ego, but is already caught up in	p 293 p 294 p 354 p 355 p 356 p 358

its most precise capitalist economic circuits; and that the libido invests this social field, not in a form where it would	p 361
INVINCIBLE 1	
outside, flows exert the irresistible pressure of lava or the invincible oozing of water. What are the most favorable conditions for	p 67
INVITED 3	
passing, that one of his patients still dreams of being invited to eat or have a drink at his place, after the exclusive inverse reasoning. That is why, when we are invited to go beyond a simplistic conception of Oedipus based on But in both these senses of the universal, we are invited to interpret, since the latent presence of Oedipus appears only	p 64 p 82 p 171
INVOCATION 1	
these personages in relation to each other. But inversely, the invocation of such a transcendent symbolism does not rescue the structuralists	p 174
INVOKE 3	
nuclear constant around which families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have reactionary come to effect a preconscious revolutionary investment? Must we invoke in the one case a thirst for justice, a just or me (we have seen how contradictory it was to invoke the partial objects, and to make of them representatives of	p 174 p 344 p 358
INVOKED 9	
pious as the case may be, have in this manner invoked a structural Oedipus to create and shut the double impasse condition for rendering escape impossible—a first pre-oedipal beginning is invoked, the primitive nondifferentiation of the most precocious stages of the the relationship with the mother; then a second beginning is invoked; Oedipus itself with the law of the father and the come to talk, the sick subject talks, the ghost is invoked, the medicine man explains, everything recommences, drums, chants, trances. It and universal castration? And what is this demand that is invoked to justify Oedipus? It goes without saying, the subject demands exchange is made into an unconscious reality, structural rights are invoked in vain—along with the necessary inadequation of attitudes and of inscription. Once again no revenge, no resentment will be invoked here—that is not the ground they grow on, any can one pay back with suffering? An eye must be invoked that extracts pleasure from the event (this has nothing to worst familialist, personological, and egoic postulates, so that the remedies invoked are no more than a sincere corroboration among parents,	p 82 p 99 p 99 p 168 p 171 p 186 p 191 p 191 p 360
a	
INVOKES 4	
the libido did not bother itself with such things. Freud invokes only a sexual argument, which consists in bringing about the debts. It seems to us very significant that Levi-Strauss himself invokes the co-ordinates of a physical system, although he sees this psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings into conflict the despotic of which it explains the functioning of the organism. Vitalism invokes an individual and specific unity of the living, which every	p 57 p 157 p 182 p 284
INVOKING 5	
the same explanation from one day to the next, never invoking the same genealogy, never recording the same event in the linked to prematuration? Worse yet: it is clear that by invoking such an a priori one does not by any means the real institution and the assumed ideal model; morally, by invoking a structural bond between law and transgression; physically, as though controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a conflict between the egalitarian conditions of generalized exchange, and did the masses desire fascism ?—was content to answer by invoking the ideological, the subjective, the irrational, the negative, and the	p 15 p 92 p 151 p 187 p 345
INVOLONTAIRE 1	
machines. When we posit in one case an involuntariness (un involontaire) of the social and technical machines, in the other case	p 283
INVOLUNTARILY 1	
revolution, it is revolutionary in its own right, as though involuntarily, by wanting what it wants. From the beginning of this	p 116
INVOLUNTARINESS 1	
groups, and machines. When we posit in one case an involuntariness (un involontaire) of the social and technical machines, in the	p 283
INVOLUNTARY 3	
language is that of a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated: therefore in all respects the contrary of this shrewd critic that the discourse of the psychotic was involuntary, fettered, subjugated?. Not that it is more nearly the opposite instinctive creation and imposition of forms; they are the most involuntary, unconscious artists there are—wherever they appear something new arises	p 135 p 135 p 191
INVOLUTING 1	
Oedipus, between the two poles of Oedipus. They never stop involuting and evolving between these two poles. Oedipus as the last	p 135
INVOLVE 2	
that the forms of social production, like those of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction coupled with indirect. The disjunctions characteristic of these chains still do not involve any exclusion, however, since exclusions can arise only as a	p 10 p 38
INVOLVED 8	
from the and then: no matter what two organs are involved, the way in which they are attached to the body So it's me! No one has ever been as deeply involved in history as the schizo, or dealt with it in once the child has grown up, he finds himself deeply involved in social relations that are no longer familial relations. But be, so impersonal that the so-called human relations are not involved. The first relationship is neither personal nor biological—a fact social reality of exchange is converted into cash. What is involved is not a theoretical discussion of the first principles of sectors and branches of the economy that nearly everyone is involved in one way or another in these anti-human activities: the of animals, nor of animal sexuality. Something quite different is involved. If sexuality is the unconscious investment of the large molar concept or a person, the so-called human relations are not involved. Analysis should deal solely (except in its negative task) with	p 12 p 21 p 46 p 115 p 185 p 236 p 294 p 323
INVOLVES 5	
market economy is the art of a dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance of a corpse. Cutting into the flows (le prelevement du flux) involves detachment of something from a chain; and the partial objects committing incest, and of making it possible, in no way involves removing the apparatus of social and psychic repression (l'appareil repression-refoulement one that indeed readily lends itself to formalization, although it involves universal history. We have seen in what sense schizophrenia was moment the motivations that lead someone to be psychoanalyzed: it involves a situation of economic dependence that has become unbearable for	p 28 p 40 p 201 p 266 p 356

INVOLVING	5	
of the word, rather than a process of economic production involving desiring-machines. As for history, he was content merely to mention erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy involving the mother (anal machine). The result is that the boys with it. Thirdly, as a result of these developed conditions involving the destruction of all codes within a becoming-concrete, the absence Or would we do better to review Reich's final attempt, involving a biogenesis that not without justification is qualified as a heartfelt becoming from the one to the other. A permutation involving 2, 3, n organs; deformable abstract polygons that make game		p 22 p 61 p 250 p 291 p 325
INWARD	1	
the greatest cynicism, that repressed cruelty of the animal-man made inward and scared back into himself, the creature imprisoned in the		p 222
INWARDLY	1	
to the family from what does not. It also cuts inwardly, along the lines of differentiation that form global persons: there's		p 125
IRISH	2	
enemies from outside. Thus the Little White pioneers' son, the Irish Protestant who commemorates the victory of his ancestors, the fascist a revolutionary charge (the ethnic minorities, the Basque problem, the Irish Catholics, the Indian reservations). Some of these archaisms take form		p 103 p 258
IRMA'S	1	
pound away and throb in the depths of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also		p 54
IRON	6	
does not make use of partial objects to shatter the iron collar of Oedipus; on the contrary, she uses them—or well as the sociohistorical domain, so as to shatter the iron collar of Oedipus and rediscover everywhere the force of desiring now is to make the glance recoil disconsolately from an iron impossibility. The earth becomes a madhouse. 6 The Barbarian Despotism engine and textile machines or techniques for the production of iron. In general, the introduction of innovations always tends to be out one's merciful and pitiful guts, these flows of corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage of of castration, the flows that have become flows of corrugated iron, the openings blocked on all sides. And perhaps this, as		p 45 p 53 p 192 p 234 p 370 p 370
IRONCLAD	1	
and remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This infinitivatori (infinitivation) cannot be understood exactly as Nietzsche		p 199
IRONIC	2	
history is not only retrospective, it is also contingent, singular, ironic, and critical. The earth is the primitive, savage unity of is robbed? is the serious implied question that echoes Clavel's ironic question, Who is alienated? Yet no one is or can		p 140 p 238
IRONS	1	
the whole perverse apparatus of repression and education, the red-hot irons, and the atrocious procedures have only this meaning: to breed		p 190
IRONY	3	
of Darkness. They will presumably be able to savor the irony of this situation with more amusement than we can extract control of the conditions of its contingent, singular existence, its irony, and its own critique. And what are these conditions, this has erected its cultural edifice is now, by a critical irony, being given its poetic immolation, its mythos, through a kind		p 131 p 271 p 298
IRRATIONAL	9	
only athematic phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts which he attributed to the mechanical effects of infections to be in the process of social production, and the irrational element in desire, and by regarding only this latter as the real object rationally produced on the one hand, and irrational, fantasizing production on the other. He gives up trying to apply to the real in both its so-called rational and irrational forms. The fact there is massive social repression that has that inject the unconscious with beliefs that are not even irrational, but on the contrary only too reasonable and consistent with content to answer by invoking the ideological, the subjective, the irrational, the negative, and the inhibited, it was because he remained to attempt to distinguish what is rational and what is irrational in a society. To be sure, the role, the place as much as it conceals it: it covers over the irrational character of the paranoid investment under an existing order of the kindergarten level. We believe in desire as in the irrational of every form of rationality, and not because it is		p 22 p 29 p 29 p 30 p 61 p 345 p 346 p 376 p 379
IRRATIONALISM	1	
classes and class struggle; for militating in favor of an irrationalism of desire; for identifying the revolutionary with the schizo; for		p 378
IRRATIONALITY	1	
this is necessarily the case, since it is in the irrationality of the full body that the order of reasons is		p 367
IRRECONCILABLE	1	
point that eventually made the break between Freud and Jung irreconcilable. Yet at the same time the two of them continued		p 46
IRREDUCIBILITY	2	
psychoanalysis recognized the indifference of the effective parental images, the irreducibility of the response to the stimulation performed by these images is also that which was rising from within: the general irreducibility of alliance to filiation, the independence of the alliance groups		p 98 p 195
IRREDUCIBLE	14	
pure multiplicity, that is to say, an affirmation that is irreducible to any sort of unity. We live today in the a process and with relations of production that are both irreducible and prior to anything that may be made to conform corresponding to heterosexuality and homosexuality, but creates in most people irreducible oppositions between the two forces. Finally, the third factor—of quick in discovering contradictions, either in order to declare them irreducible, or to resolve them, or to show that they were advancing, and inscribing itself within a temporal dimension that is irreducible and nonclosed. We believe that this is also true in presented as the locus of an untenable truth that is irreducible: they closet themselves in a phallocentrism that leads them to each contemplates the other with perplexity, placing in opposition two irreducible sectors of symbolism? A social sector of symbols, and a categories that testify to the existence of a new socius, irreducible to the lateral alliances and the extended filiations that declined the transcendence of the signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts itself. For if language itself does operation: the discovery of social production as machine or machinery, irreducible to the world of objective representation (Vorstellung); but immediately the a link: you will not have reached the ultimate and irreducible terms of the unconscious so long as you find or		p 42 p 46 p 65 p 68 p 96 p 103 p 179 p 194 p 207 p 306 p 314

systematized within its representation. It makes the most of an irreducible factor of non-sense, which will develop elsewhere and from without happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects of death; the one, according to which the apparent	p 316 p 330
and capable of being added to either of the two irreducible forms—neutralizing, mortifying life. The purpose of the topological and	p 333
IRREGULAR 1	
Thus the circles traced by Beckett's Unnamable: a succession of irregular loops, now sharp and short as in the waltz, now	p 20
IRREMEDIABLE 1	
sometimes in a mode of exaltation—his fundamental alienation, his irremediable solitude, the price of his liberty. The basic structure of	p 109
IRREPRESSIBLE 1	
the socius by noncoded flows that move like lava? An irrepressible wave of shit, as in the Fourbe myth; or the	p 176
IRRESISTIBLE 1	
walls of the triangle, toward the outside, flows exert the irresistible pressure of lava or the invincible oozing of water. What	p 67
IRRESISTIBLY 2	
through the impasses and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of the way, and in recuperating equality in difference. Whence the irresistibly comical nature of the formulas according to which one gains	p 133 p 295
IRRESPECTIVE 2	
a true machine. The social machine is literally a machine, irrespective of any metaphor, inasmuch as it exhibits an immobile motor the most disadvantaged creature will invest with all its strength, irrespective of any economic understanding or lack of it, the capitalist	p 141 p 229
IRRESPONSIBLE 3	
But such a man produces himself as a free man, irresponsible, solitary, and joyous, finally able to say and do something since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must pay not tempted to turn against its subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate them? How do we combat the deadly	p 131 p 134 p 349
IRREVERSIBLE 2	
with the passing of time, inscribed within more or less irreversible structures. We understand this sentence, but can't help finding its the direction of deterritorialization: you haven't seen anything yet—an irreversible process. And when we consider what there is of a	p 128 p 321
IRRUPTION 5	
Michel Foucault has convincingly shown what break (coupure) introduced the irruption of production into the world of representation. Production can be	p 299
the place and the agent of a sudden and unexpected irruption, an irruption of desire that breaks with causes and aims	p 377
and the agent of a sudden and unexpected irruption, an irruption of desire that breaks with causes and aims and overturns	p 377
only what is of the order of desire and its irruption accounts for the reality this rupture assumes at a given	p 377
repression of interest is reinforced—but where will the new irruption of desire come from? Those who have read us this	p 378
ISLAM 1	
flow. Andras Zempleni shows how, in certain regions of Senegal, Islam superimposes a plane of subordination on the old plane of	p 206
ISLAND 1	
neurosis (of transference), and in exalting the couch, a little island with its commander, the psychoanalyst, as an autonomous territoriality of	p 321
ISLANDS 1	
us; etc. But within the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is arranged in the most	p 373
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or nothing to do with what supports them. Or rather, isn't the support completely immaterial to these signs? The support is	p 38
distorting mirror of incest before desire (that's what you wanted, isn't it?), desire is shamed, stupefied, it is placed in a	p 120
in psychosis where it is held to be patent. But isn't it true instead that, in psychosis, the familial complex appears	p 123
codes in favor of their abstract or fictional quantities. And isn't that also what Oedipus, the fear of incest, is about	p 153
what does it mean to say that incest is impossible? Isn't it possible to go to bed with one's sister or	p 161
but watch out—a structural Oedipus, and this time it isn't imaginary! The same is true of the psychoanalysts in Africa	p 170
by the sign that a hand is carving in it? Isn't it necessary to add a third element of the sign	p 189
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not flee, that to escape is not good, that it isn't effective, and that one must work for reforms. But the	p 277
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and something belonging to the laws of large numbers. And isn't it in this way that we must understand the famous	p 294
but the husband is paying for his wife's analysis. This isn't the only time we encounter the duality of money, as	p 356
as previously defined. In this domain as in the others, isn't there a properly libidinal conflict between a paranoiac-Oedipalizing element of	p 371
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not form a Taylor system, nor a mechanical game of isolated formulas, but rather imply intuitions that are linked to resonances	p 251
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has become impossible, even in relation to himself; vacuoles are isolated, ghettos created; unions are appealed to for help; the most	p 378
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form this distribution takes within the sphere of circulation: by isolating the moment of circulation in the reproduction process, ethnology ratifies	p 188
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It is a serious mistake to consider this formation in isolation, abstractly, independently of the actual factor that coexists with it	p 129
not even the profitability of the new technique considered in isolation, but its effect on the over-all profitability of the firm	p 233
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to capital, rather than labour as such, and seem to issue from the womb of capital itself. What is specifically capitalist for them. But that is not the real matter at issue. The matter at issue is to find out whether everything is not the real matter at issue. The matter at issue is to find out whether everything he touches is experienced no less a necessity on that account. What is at issue in this fantasy? Some boys are beaten by someone—the effective than everlasting Oedipus. And the unconscious is indeed at issue here. If in fact there are structures, they do not make no mistake about it, the same syntheses are at issue. It is clear what psychoanalysis expects to gain from claiming practice, and the postulates conveyed by this practice, are at issue here—and the whole problem of the unconscious. For if the phallus as voice. Hence something else is always at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many In the final analysis that is indeed what is at issue, as Octave Mannoni shows: how can belief continue after repudiation cure us! Freud did not hide what was really at issue with the introduction of the death instinct: it is not	p 11 p 47 p 47 p 59 p 97 p 116 p 185 p 210 p 307 p 332
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rat's ass suspended from the ceiling of the sky, whence issues the daddy-mommy-me triangle, the uterine mother-father of a frantic anality the necessary foldings, levelings (rabattements), and subordinations—a transcendence whence issues throughout the system the inarticulate material flux in which this	p 143 p 207
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between the sign engraved in the body and the voice issuing from a face—between the mark and the mask. Between shall see, that one is able to pose the questions issuing indirectly therefrom, concerning the class preconscious and the representative forms	p 189 p 257
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that it consumes and being reborn with each new state. It's me, and so it's mine... Even suffering, as Marx says being reborn with each new state. It's me, and so it's mine... Even suffering, as Marx says, is a form of the third synthesis of the unconscious: the conjunctive synthesis so it's ... , or the production of consumption. We must examine how this conjunctive synthesis of So that's what it was! and So it's me! have been reduced to the endless, dreary discovery of been reduced to the endless, dreary discovery of Oedipus: So it's my father, my mother? We cannot answer these two questions and how very different the connective tissue of the So it's ... is from the Oedipal tissue. How can we sum up without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as deeply involved in say I any more, I'll never utter the word again; it's just too damn stupid. Every time I hear it, I'll we have long since been unable to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear of an extraordinary dread of being wetted with water. Say that it's Oedipus, or you'll get a slap in the face. The for having been so evil, for having tortured so well. It's so bad, but also so good! Perhaps one will recall the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by trying to be Worm that I'll finally succeed in extracts from the text its revolutionary force. The exclamation So it's ... !, or the meditation of Igitur on race, in an essential to a certain use. Malcolm Lowry says of his work: it's anything you want it to be, so long as it there's your sister. Cut into the flow of milk here, it's your brother's turn, don't take a crap here, cut into in the service of their progressive intentions. There or here, it's the same thing: Oedipus is always colonization pursued by other with the devil that Marx describes—the industrial eunuch: so it's your fault if ...) At the heart of Capital, Marx points person, and the subject of enunciation, the private person. So it's your father, so it's your mother, so it's you: the of enunciation, the private person. So it's your father, so it's your mother, so it's you: the familial conjunction results from person. So it's your father, so it's your mother, so it's you: the familial conjunction results from the capitalist conjunctions, insofar follow my example, I won't let go before you say, It's my fault, O ignoble contagion of the depressives, neurosis as and the projection against the Other: the father is dead, it's my fault, who killed him? it's your fault, it's the the father is dead, it's my fault, who killed him? it's your fault, it's the Jews, the Arabs, the Chinese, all dead, it's my fault, who killed him? it's your fault, it's the Jews, the Arabs, the Chinese, all the resources of to be obliging: we mustn't make this into a scene, it's only a dream, a territoriality). Levi-Strauss puts it very well of a denial that preserves belief without believing in it (it's only a dream: the strictest piety today asks for nothing be encountered again in its entirety in symbolic castration. And it's a sure thing that structure affords us no means for at daddy-mommy, being blocked and triangulated on the couch; So it's ... Psychoanalysis, no less than the bureaucratic or military apparatus, is	p 16 p 16 p 17 p 20 p 20 p 20 p 21 p 23 p 27 p 45 p 61 p 85 p 106 p 109 p 125 p 170 p 225 p 265 p 265 p 265 p 268 p 269 p 269 p 269 p 273 p 304 p 307 p 312
is stumbling and staggering with no use in your legs And it's nothing but your wanting to be loved which does it open secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's like that, but one continues to embrace as soon as the nature of their aims is questioned (It's clear that you're not workers, you have no idea whatsoever	p 334 p 352 p 374
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divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel that) I am becoming God, I am becoming	p 85
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the absorption of surplus value in capitalism. It is this itinerary that psychoanalysis rediscovers and retraces with the death instinct: the	p 335
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it. The mouth of the anorexic wavers between several functions: its possessor is uncertain as to whether it is an eating-machine industry is the opposite of nature; from another, industry extracts its raw materials from nature; from yet another, it returns its raw materials from nature; from yet another, it returns its level of distinctions, examined from the point of view of its formal developed structures, presupposes (as Marx has demonstrated) not only of utility, but rather from the point of view of its fundamental identity with nature as production of man and by each organ-machine interprets the entire world from the perspective of its own flux, from the point of view of the energy one machine interrupts the current of the other or sees its own current interrupted. Hence the coupling that takes place within mind. It even persisted, as it were, in going about its own business.... The striking thing was that it was neither plan. Instead, it had been desimplified in the course of its carpentering.... As it stood, it was a table of additions One didn't know how to handle it (mentally or physically). Its top surface, the useful part of the table, having been There is no need to distinguish here between producing and its product. We need merely note that the pure thinness of new act of producing. The table continues to go about its business. The surface of the table, however, is eaten up The nontermination of the table is a necessary consequence of its mode of production. When Claude Levi-Strauss defines bricolage, he does he was at that moment. The death instinct: that is its name, and death is not without a model. For desire desires death also, because the full body of death is its motor, just as it desires life, because the organs of machine running, becomes unbearable to the body without organs. Beneath its organs it senses there are larvae and loathsome worms, and In order to resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as a barrier. In order nature of the machine and the non differentiated nature of its surface are proof of this. Projection enters the picture only and social production are really two separate and distinct productions. Its one purpose is to point out the fact that the is not the product of labor, but rather appears as its natural or divine presupposition. In fact, it does not restrict Forces and agents come to represent a miraculous form of its own power: they appear to be miraculated (miracule) by it process appears to emanate from this recording surface. Society constructs its own delirium by recording the process of production; but it se rabat sur) desiring-production, attracts it, and appropriates it for its own. The organ-machines now cling to the body without organs to itself the entire process of production and server as its miraculate, enchanted surface, inscribing it in each and everyone of miraculate, enchanted surface, inscribing it in each and everyone of its disjunctions. Hence the strange relationship that Schreber has with God	p 1 p 3 p 3 p 4 p 4 p 6 p 6 p 6 p 6 p 6 p 7 p 7 p 7 p 7 p 8 p 8 p 8 p 9 p 9 p 9 p 10 p 10 p 10 p 10 p 11 p 13 p 13
only as the master of the disjunctive syllogism, or as its a priori principle (God defined as the Omnitudo realitatis, from is very innovative in this respect: it continues to ask its questions and develop its interpretations from the depths of the this respect: it continues to ask its questions and develop its interpretations from the depths of the Oedipal triangle as its its interpretations from the depths of the Oedipal triangle as its basic perspective, even though today it is acutely aware that could this body have been produced by parents, when by its very nature it is such eloquent witness of its own	p 13 p 14 p 14 p 14 p 15

by its very nature it is such eloquent witness of its own self-production, of its own engendering of itself? And it is precisely here on reveals the existence of a much older paranoiac machine, with its tortures, its dark shadows, its ancient Law. The celibate machine existence of a much older paranoiac machine, with its tortures, its dark shadows, its ancient Law. The celibate machine itself is much older paranoiac machine, with its tortures, its dark shadows, its ancient Law. The celibate machine itself is not a paranoiac not a paranoiac machine, however. Everything about it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even paranoiac machine, however. Everything about it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it Everything about it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures or kills deeper level, which gives hallucinations their object and thought delirium its content—an I feel that I am becoming a woman of the terribly disturbing sound of matter, and passes through its white-hot flame. How is it possible that the schizo was that unbearable point where the mind touches matter and lives its every intensity, consumes it? And shouldn't this question immediately compel desiring-machines. As for history, he was content merely to mention its innate or acquired nature. Clerambault is the Feuerbach of psychiatry schizophrenia is formulated in terms of three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world mock his truth by believing that we have paid it its due by merely figuratively taking our hats off to it desire, by attributing to it the faculty of being, through its representations, the cause of the reality of the objects of from believing in the intrinsic power of desire to create its own object—if only in an unreal, hallucinatory, or delirious conception as a support and a buttress, and merely examines its implications more carefully. In point of fact, if desire is fact, if desire is the lack of the real object, its very nature as a real entity depends upon an essence defined in terms of a relative lack and determined by its own object, whereas desire is regarded as what produces the that desire supposedly suffers from as a way of defining its object, the world acquires as its double some other sort a way of defining its object, the world acquires as its double some other sort of world, in accordance with the key to desire (missing in this world). If desire produces, its product is real. If desire is productive, it can be unconscious. Desire does not lack anything; it does not lack its object. It is, rather, the subject that is missing in is no fixed subject unless there is repression. Desire and its object are one and the same thing: the machine, as measure of the withdrawal of a subject that has lost its desire at the same time that it loses the passive within the subject; rather, the molar organization deprives desire of its objective being. Revolutionaries, artists, and seers are content to be objective, merely objective: they know that desire clasps life in its powerfully productive embrace, and reproduces it in a way that a Neapolitan revolutionary. We know very well where lack—and its subjective correlative—come from. Lack (manque) is created, planned, and of desiring-production, which would apply to the real in both its so-called rational and irrational forms. The fact there is massive strictest sense: the situation of the body without organs or its equivalent is the crucial factor here, depending on whether it outside, since it experiences it as the very fabric of its existence, as both its primary determinant and its fundamental raw it as the very fabric of its existence, as both its primary determinant and its fundamental raw material, its form and fabric of its existence, as both its primary determinant and its fundamental raw material, its form and its function, and deliberately as both its primary determinant and its fundamental raw material, its form and its function, and deliberately perpetuates it, in all primary determinant and its fundamental raw material, its form and its function, and deliberately perpetuates it, in all its violence, with form and its function, and deliberately perpetuates it, in all its violence, with all the powers at its command. Its sovereign it, in all its violence, with all the powers at its command. Its sovereign production and repression can be achieved in all its violence, with all the powers at its command. Its sovereign production and repression can be achieved in no other most important tendency of capitalism. It continually draws near to its limit, which is a genuinely schizophrenic limit. It tends, with genuinely schizophrenic limit. It tends, with all the strength at its command, to produce the schizo as the subject of the further and further, to the point that capitalism with all its flows may dispatch itself straight to the moon: we really we are really trying to say is that capitalism, through its process of production, produces an awesome schizophrenic accumulation of energy accumulation of energy or charge, against which it brings all its vast powers of repression to bear, but which nonetheless continues allowing it free rein; it continually seeks to avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes or in order to extract surplus value from them, the more its ancillary apparatuses, such as government bureaucracies and the forces of deliberately seeks out the very limit of capitalism: he is its inherent tendency brought to fulfillment, its surplus product, its proletariat of capitalism: he is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles all the codes tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles all the codes and is the is desiring-production as the limit of social production. Desiring-production, and its difference in regime as compared to social production, are thus are breaks-flows out of which desire wells up, thereby constituting its productivity and continually grafting the process of production onto the But how very strange this domain seems, simply because of its multiplicity—a multiplicity so complex that we can scarcely speak into any and every sort of connection; each one speaks its own language, and establishes syntheses with others that are quite elephant passing by, or a rising sun may suddenly make its appearance. In a chain that mixes together phonemes, morphemes, etc identity, if it traverses the body without organs without destroying its indifference, it is because it is not only a part part has nothing to do with the whole; it performs its role all by itself. In this case, only after the after the subject has partitioned itself does it proceed to its parturition ... that is why the subject can procure what is of any subject would sacrifice a very large part of its interests. Like all the other breaks, the subjective break is subject as a part of a whole, income that comes its way as something left over. (Here again, how bad a of desire in the material world. 6 The Whole and Its Parts In desiring-machines everything functions at the same time, but and fragmentations, within a sum that never succeeds in bringing its various parts together so as to form a whole. That exploding into fragments of something that is innocent precisely because its source is madness. This is why in Proust's work the body without organs is produced as a whole, but in its own particular place within the process of production, alongside the about transverse communications, transfinite summarizations, polyvocal and transcurative inscriptions on its own surface, on which the functional breaks of partial objects which the distinctive side chain of each acid keys into its proper position. As a general rule, the problem of the themselves to blow up all of Oedipus and totally demolish its ridiculous claim to represent the unconscious, to triangulate the unconscious of contretemps with the International Psycho-Analytic Association that bears above its door the inscription Let no one enter here who does within the process of production, and when the cycle discovers its independence from an indefinite parental regression. To quote Artaud once functions that became the measuring rod of the responsibility of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity of self-punishment resulting from Oedipus as a confession of guilt, its theories are not at all radical or innovative. On the the solidity of the family as an institution and at its most archaic symbols. Hence, instead of participating in an undertaking is taking part in the work of bourgeois repression at its most far-reaching level, that is to say, keeping European humanity familial constellation in person. But when psychoanalysis makes of Oedipus its dogma, it is not unaware of the existence of relations link the normal and positive form of the complex to its inverse or negative form: a standard model Oedipus, such as the possible triangulations by distributing in a given domain desire, its object, and the law. It is certain that the two of parental figures, without at all penetrating the structure and its order of symbolic positions and functions. For us, however, the merely express the history of a long mistake, throughout all its variations and modalities; the strain of an endless repression? What it is the Real in itself, the impossible real and its production. But what is this long history, if we consider factory, a workshop—to become a theater, a scene and its staging. And not even an avant-garde theater, such as existed from that, beginning with the untellable character of the cure, its interminable and highly contractual nature, flows of speech in exchange in desire. The same history as that of Capital, with its enchanted, miraculated world. (Also at the beginning, said Marx, the precisely at the moment when Oedipus has not yet received its full theoretical formulation as the nuclear complex and leads a that Schreber's analysis was not in vivo detracts nothing from its exemplary value from the point of view of practice. In in the sun; it is the fault of sexuality and its stubborn symbolism. Furthermore, it is not surprising that the father churches and psychoanalysis, the moment when the Church would train its own psychoanalysts, and when it would become possible to write girl or boy! Such is the case with Oedipus and its resolution, different in boys and in girls. Such is the and in girls. Such is the case with castration, and its relationship to Oedipus in both instances. Castration is at once posited for itself on the body without organs, with—as its sole subject—not an ego, but the drive that forms typical group fantasy where desire invests the social field and its repressive forms. If there is a mise en scene, it cases, as if each were a little ego taking up its own business with daddy and mommy. On the contrary, we

the shelter of which the individual, the ego, plays out its pseudo destiny: what does it matter if I die, says
which it imagines itself, to the point where, even in its perversions, the ego conforms to the exclusive use of the
institutional level of gregariousness, the singular state can, according to its more or less forceful intensity, bring about a deactualization of
distinguished according to whether the social production of goods imposes its rule on desire through the intermediary of an ego whose
the goods themselves, or whether the desiring-production of affects imposes its rule on institutions whose elements are no longer anything but
to what extent Freudian analysis retains from the fantasy only its lines of exclusive disjunction, and flattens it into its individual
only its lines of exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which by their very nature refer
enunciation in the group fantasy. Institutional analysis tries to trace its difficult path between the repressive asylum and the legalistic hospital
by [the patient] can offer itself as an already-signified awaiting its meaning. For this reason interpretation is always retrospective, as the
invent, but precipitates and accentuates within the artificial conditions of its exercise (transference). And inversely, when flows of libido resist
therapeutic
economy shows: flows ooze, they traverse the triangle, breaking apart its vertices. The Oedipal wad does not absorb these flows, any
which it merely lends the new resources and methods of its genius. But is this sufficient to silence the outcry of
only degrees of humor. And inasmuch as reading itself has its degrees of humor, from black to white, with which it
a body without organs, or like a spider poised in its web, observing nothing, but responding to the slightest sign, to
the slightest sign, to the slightest vibration by springing on its prey. Everything begins with nebulae, statistical wholes whose outlines are
time. More than vice, says Proust, it is madness and its innocence that disturb us. If schizophrenia is the universal, the
all the synthesis of recording that in effect situates, on its surface of inscription within the conditions of Oedipus, a definable
mother, father). There we have a triangulation that implies in its essence a constituent prohibition, and that conditions the differentiation
between
prior to the triangulation into which they enter: desire receives its first complete objects and is forbidden them at one and
Oedipal operation that lays the foundations for the possibility of its own resolution, by way of a differentiation of persons in
conformity with the prohibition, as well as the possibility for its own failure or stagnation, by falling into the undifferentiated as
in the sense that the Oedipal inscription does not force its way into the synthesis of recording without reacting on the
with the recording of desire in order to transform all its productive connections. But we are able at least to follow
is caught up in an intuition of unity that precedes its fulfillment. (Even in Melanie Klein, the schizoid partial object is
persons and an ego under one aspect or another of its absence, and imposing an exclusive direction on the disjunction of
say, makes possible both the form of the triangle and its reproduction: Oedipus has as its formula 3+1, the One of
form of the triangle and its reproduction: Oedipus has as its formula 3+1, the One of the transcendent phallus without which
assigning of lack. For example, in the capitalist code and its trinitary expression, money as detachable chain is converted into capital
virulence and efficacy. Yet the reference to the penis gives its full meaning to castration. Through it, all the external experiences
most concrete level of therapy, reinforces this apparent movement with its combined forces. Psychoanalysis itself ensures this conversion of
the unconscious
like fashion we are compelled to say that psychoanalysis has its metaphysics—its name is Oedipus. And that a revolution—this
we are compelled to say that psychoanalysis has its metaphysics—its name is Oedipus. And that a revolution—this time materialist
to rediscover a transcendental unconscious defined by the immanence of its criteria, and a corresponding practice that we shall call
schizoanalysis
a phallic symbol demonstrates how the triangle displaces itself toward its own cause and attempts to integrate it. This time it
The disjunction, being now inclusive, does not closet itself inside its own terms. On the contrary it is nonrestrictive. I was
this distance that transforms him into a woman, and at its terminal point he is already the mother of a new
terms of the triangulation. It forces desire to take as its object the differentiated parental persons, and brandishing the threats of
threats of the undifferentiated, prohibits the correlative ego from satisfying its desires with these persons, in the name of the same
The screws are tightened, nothing relating to production can make its way through any longer, except for a far-distant murmur. The
crushed, triangulated, and confronted with a choice that is not its own. With all of the exits now blocked, there is
is defined in terms of a principle which, however, constitutes its two terms or underlying wholes, and where the principle itself
The police on our side!—never did psychoanalysis better display its taste for supporting the movement of social repression, and for
not intend to resolve it better than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious in order to reach
pushing of the process of oedipalization of the unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and
oedipalization of the unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending on
whether
unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending on whether it is regarded
limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending on whether it is regarded as tending toward
it is regarded as tending toward an undifferentiated value of its variable images, or toward the force of differentiation of its
its variable images, or toward the force of differentiation of its symbolic functions. When one draws nearer to the material imagination
or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It is solely a question of a correlative double
A double pincer action that crushes the unconscious caught in its exclusive disjunction. The true difference in nature is not between
Imaginary and the Symbolic, which merely forms a myth and its variants. The difference is not between two uses of Oedipus
Freudian myth of Oedipus, which has no way of holding its own indefinitely in the forms of society where the tragic
of the races, and from Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced only within fields
and from Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced only within fields of forces expressly
signifies that what envelops it does not divide without changing its nature or form. The schizo has no principles: he is
polyvocal, flush with the real. It carries the real beyond its principle to the point where it is effectively produced by
be a copy in order to become the Real and its artifice. To seize an intensive real as produced in the
process. Or is it rather the interruption of the process, its aggravation, its continuation in the void? What forces the schizophrenic
is it rather the interruption of the process, its aggravation, its continuation in the void? What forces the schizophrenic to withdraw
subject that sweeps the circle and concludes a self from its oscillations on the circle. All delirium possesses a world-historical, political
we are well aware that, when considered in terms of its beginnings, a thing is always poorly judged because, in order
structural elements that are still part of the family and its Oedipal matrix. Once again one is caught, without a way
a microcosm symbolizing the massive structures of bourgeois society and its values, relations of Family-Child, Transgression-Punishment,
Madness-Disorder; to arrange things so
included and warded off in the person of one of its members who has been eliminated, rendered null, and foreclosed. We
a holy trinity that continues to strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and racial content
is left
better still as a microcosm, an expressive milieu that provides its own justifications, and that—however capable of expressing the action
is believed to organize mental alienation in the mind of its own members or its psychotic member. (And among all the
mental alienation in the mind of its own members or its psychotic member. (And among all the members, who is the
acquainted only with daddy-mommy, and that it doesn't know in its own way that its father has a boss who is
and that it doesn't know in its own way that its father has a boss who is not a father's father
boss who is not a father's father, or moreover that its father himself is a boss who is not a father
the hospital, crazy or senile. The family does not engender its own ruptures. Families are filled with gaps and transected by
with social production, whence derive the state of desire and its repression, the distribution of the agents, and the degree of
is as if a tablecloth were being folded, as if its 4 (+n) corners were reduced to 3 (+ 1, to
limit or border shifts to the interior of Oedipus, between its two poles.) One word here on the disgrace of psychoanalysis
integration into the group, in both the adaptive form of its own reproduction that makes it pass from one generation to
it pass from one generation to the next, and in its unadapted neurotic stases that block desire at prearranged impasses. Oedipus
interests. A form of social production and reproduction, along with its economic and financial mechanisms, its political formations, and so on
production and reproduction, along with its economic and financial mechanisms, its political formations, and so on, can be desired as such
with this, because they depend on it rather than being its impetus. For it is a matter of flows, of stocks
the subject who desires, desire can be made to desire its own repression—whence the role of the death instinct in
to the interest of the dominant class, but operates on its own account, according to the terms of desire, through the
The revolutionary unconscious investment is such that desire, still in its own mode, cuts across the interest of the dominated, exploited
for investment and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic
and polyvocal use of
many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even
Schreber finds himself
where the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber finds himself to be the

Great	
of desiring-machines, a schizoid exercise that extracts from the text its revolutionary force. The exclamation So it's ... I, or the meditation of	p 106
of Freud on the unconscious being ignorant of time, conserving its objects like an Egyptian tomb. But that is not at	p 106
is the object of reproduction by generation; it is not its subject. The sole subject of reproduction is the unconscious itself	p 108
not represent a premium for the ego, in exchange for its subordination to the process of generation; on the contrary, generation	p 108
of generation; on the contrary, generation is the ego's solace, its prolongation, the passage from one body to another through which	p 108
ecstasy, depending on whether we live it neurotically or live its structure; it is the mother of the holy faith (J	p 108
it produces. It means nothing, but it works. Desire makes its entry with the general collapse of the question What does	p 109
criticism of Oedipus, or leads Oedipus, to the point of its own self-criticism. It sets out to explore a transcendental unconscious	p 109
to their Oedipal, exclusive, restrictive use. This restrictive use in its turn has two poles, imaginary and symbolic, since the only	p 110
Oedipus, to cry Oedipus, in sickness as in health, in its crises as in their outcome, in its resolution as in	p 110
in health, in its crises as in their outcome, in its resolution as in its problem. In any case, the double	p 110
crises as in their outcome, in its resolution as in its problem. In any case, the double bind is not the	p 110
term law for the fact that desire situates and develops its strength, and that wherever it is, it causes flows to	p 111
a soldier, or a Chief of State? The unconscious has its horrors, but they are not anthropomorphic. It is not the	p 112
What takes place in this factory, what this process is, its spasms and its glories, its labors and its joys, still	p 113
in this factory, what this process is, its spasms and its glories, its labors and its joys, still remain unknown. 7	p 113
factory, what this process is, its spasms and its glories, its labors and its joys, still remain unknown. 7 Social Repression	p 113
process is, its spasms and its glories, its labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression	p 113
the Oedipus complex, according to one or the other of its two poles, is either repressed (not without leaving behind traces	p 113
of desire or of the instincts, so as to persuade its subjects that they had the intention corresponding to this fiction	p 115
a compromise, but an idea in the service of repression, its propaganda, or its propagation. The incest motive is a logical	p 115
an idea in the service of repression, its propaganda, or its propagation. The incest motive is a logical deduction of the	p 115
that models the mask for it and plasters it on its face. Besides, it is doubtful that incest was a real	p 116
what some revolutionaries think about this, desire is revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate	p 116
no society can tolerate a position of real desire without its structures of exploitation, servitude, and hierarchy being compromised. If a	p 116
and hierarchy being compromised. If a society is identical with its structures—an amusing hypothesis—then yes, desire threatens its very	p 116
with its structures—an amusing hypothesis—then yes, desire threatens its very being. It is therefore of vital importance for a	p 116
order. Desire does not want revolution, it is revolutionary in its own right, as though involuntarily, by wanting what it wants	p 116
where Oedipus would be the object of repression, and even its subject through the intermediary of the superego. From this it	p 117
comes to occupy center stage, the more psychic repression and its correlates, suppression and sublimation, will be founded on supposedly	p 117
transcendent	
to relate again the reactionary compromises of Freudianism, and even its theoretical surrender: this work has been accomplished several	p 117
times, in	
intermingled codes and flux, partial elements and derivatives, that constitute its very life or its becoming. As if we could reproach	p 117
partial elements and derivatives, that constitute its very life or its becoming. As if we could reproach someone for having an	p 117
ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis owes its existence to a relationship, theoretically and	p 117
practically ambiguous, with what	
even been sketched out: the structure of the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its	p 118
sketched out: the structure of the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its suicides and	p 118
structure of the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its suicides and its follies, the	p 118
psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its suicides and its follies, the enormous group	p 118
superego	
its politics, its tendencies and its focal points, its self-applications, its suicides and its follies, the enormous group superego—everything that	p 118
tendencies and its focal points, its self-applications, its suicides and its follies, the enormous group superego—everything that took place on	p 118
institutionalized—a formidable enterprise of absorption of surplus value, with its codification of the interminable cure, its cynical justification of	p 118
the	
of surplus value, with its codification of the interminable cure, its cynical justification of the role of money, and all the	p 118
and to ensure the reproduction of the social formation, including its repressive structures. But social repression should not be understood by	p 118
repression by the unconscious nature of the operation and by its result (even the inhibition of revolt has become unconscious), a	p 119
desired; it induces a consequent desire, a faked image of its object, on which it bestows the appearance of independence. Strictly	p 119
implies an original double operation: the repressive social formation delegates its power to an agent of psychic repression, and correlatively	p 119
the	
the elements of a response. Social production would need at its disposal, on the recording surface of the socius, an agent	p 120
related to the parents, and as if the family were its supreme law. Partial objects are subjected to the notorious law	p 120
organs on which this recording is accomplished already exercises on its own account, as we have seen, a primal repression of	p 120
the well-known Oedipal figure except in the familial translation of its recording. Translation-betrayal. At times we say that Oedipus is nothing	p 121
be repressed; in psychosis the complex invades consciousness and becomes its object, at the price of a repression that now bears	p 123
Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its incapacity to be an organizer. Once this is admitted, it	p 123
the effect of the schizophrenic process, but the effect of its forced oedipalization, that is to say, its interruption? Must we	p 123
the effect of its forced oedipalization, that is to say, its interruption? Must we correct what we were saying a little	p 123
appropriation of the productive forces; it displaces and reorganizes in its own fashion the entirety of the connections and the hiatuses	p 124
sky), but it also redistributes these breaks in accordance with its own laws and the requirements of social production. The inscription	p 125
The inscription performed by the family follows the pattern of its triangle, by distinguishing what belongs to the family from what	p 125
is going to direct along the dead-end roads leading to its own undifferentiated (the miasma), and what on the contrary it	p 125
reproduceable differentiation. For the family creates at the same time its disgraces and its honors, the nondifferentiation of its neurosis and	p 125
the family creates at the same time its disgraces and its honors, the nondifferentiation of its neurosis and the differentiation of	p 125
same time its disgraces and its honors, the nondifferentiation of its neurosis and the differentiation of its ideal, which are distinguishable	p 125
honors, the nondifferentiation of its neurosis and the differentiation of its ideal, which are distinguishable only in appearance. While this is	p 125
retains, a voice that resounds, and a mouth that consumes: its very own three syntheses, since it is a matter of	p 125
escape the Oedipal imprint and cause the triangle to release its grip? Where does the resonance of the triangle reach its	p 126
its grip? Where does the resonance of the triangle reach its limit? A familial romance expresses an effort to save the	p 126
the point where the vibration of the triangle is at its limit. You are simply seeking for drama, says Aurelio. Everything	p 126
Aurelio. Everything is not inscribed in Oedipus without everything at its extreme fleeing beyond the reach of Oedipus. These identifications	p 126
were	
neurotic reverberations that constitute it. Such a principle takes on its full meaning if it is related to the problem of	p 127
energy of the neurosis, but not the content that for its own part refers to the infantile Oedipal conflict, this old	p 127
reality leaves open and that the ego forbids itself in its turn (the double-impasse formula): Could one find examples illustrating the	p 127
irreversible structures. We understand this sentence, but can't help finding its tone disturbing. The following choice is imposed on us: either	p 128
the disorder, neurosis or psychosis, is always in desiring-production, in its relation to social production, in their different or conflicting regimes	p 128
to former or infantile; it is used in terms of its difference with respect to virtual. And it is the Oedipus	p 129
final paralogism in psychoanalytic theory and practice; active desiring-production, in its very process, invests from the beginning a	p 129
constellation of somatic	
psychoanalysis does when it closets itself in Oedipus, and determines its progressions and regressions in terms of Oedipus, or even in	p 129
confused with an indirect or symbolic satisfaction, and that, in its stops as in its starts, is as distinct from a	p 130
or symbolic satisfaction, and that, in its stops as in its starts, is as distinct from a pre-oedipal regression as from	p 130
of social production that goes to the very extremes of its deterritorialization, and as the movement of metaphysical production that carries	p 130
only Jaspers, then Laing have grasped what process signified, and its fulfillment—and so escaped the familialism that is the ordinary	p 131
intense, intensive, traversed in depth by what has just sundered its breadth: the schizo Everything becomes mixed and confused, and it	p 132
an old fascist dream. Never has delirium oscillated more between its two poles. But through the impasses and the triangles a	p 133
Werther yes, Lenz no! The Oedipal form of literature is its commodity form. We are free to think that there is	p 134
being a process that ploughs the crap of being and its language, transports the weak, the aphasiacs, the illiterate. At least	p 134
only literature is that which places an explosive device in its package, fabricating a counterfeit currency, causing the superego and its	p 134
its package, fabricating a counterfeit currency, causing the superego and its form of expression to explode, as well as the market	p 134
expression to explode, as well as the market value of its form of content. But some reply: Artaud does not belong	p 134
the mark of castration and sanctifies the two aspects of its Oedipal form? And who told this shrewd critic that the	p 135

on in the void and substitutes a horrible exasperation for its fulfillment. Each of these forms has schizophrenia as a foundation
flows of desire, but under the social conditions that define its limit and the possibility of its own dissolution, so that
social conditions that define its limit and the possibility of its own dissolution, so that it is constantly opposing with all
own dissolution, so that it is constantly opposing with all its exasperated strength the movement that drives it toward this limit
true only insofar as capitalism has to deal essentially with its own limit its own destruction—as Marx says, insofar as
as capitalism has to deal essentially with its own limit its own destruction—as Marx says, insofar as it is capable
back on the forces of production and appropriates them for its own as the natural or divine precondition. While the ground
it is on the earth that desire becomes bound to its own repression). The territorial machine is therefore the first form
It is not to be confused with technical machines. In its simplest, so-called manual forms, the technical machine already implies an
from it. The social machine, in contrast, has men for its parts, even if we view them with their machines, and
a collective entity he is literally correct (although he limits its application to the barbarian despotic institution): If, more or less
machine to be the combination of solid elements, each having its specialized function and operating under human control in order to
flows: nothing must escape coding. The primitive territorial machine, with its immobile motor, the earth, is already a social machine, a
on high, under the conditions (which we must analyze) of its removal from the field, conditions that do not presuppose sublimation
anal that presents itself for sublimation, it is sublimation in its entirety that is anal; moreover, the simplest critique of sublimation
implies an individual overinvestment of the organ to compensate for its collective disinvestment. That is why the commentators most favorable
to
hewn into the socius, and that the flows run over its surface—through which man ceases to be a biological organism
signs and no longer of effects. This organization, which traces its signs directly on the body, constitutes a system of cruelty
can accomplish this only by reclaiming the connective regime for its own, in the form of an affinal tie or a
child is inscribed in relation to the disjunctive lines of its father or mother, but inversely, the disjunctive lines inscribe it
adjacent to production; it has not yet brought production under its sway. The space of the encampment remains adjacent to that
falling back on the productive forces and appropriating them for its own, the problem of coding can no longer be resolved
of attrition that would cause the social machine to lose its capacity to wield its materials. But here too it seems
cause the social machine to lose its capacity to wield its materials. But here too it seems that the correct interpretation
segmentary system, which is always destined to reconstitute itself on its own ruins; and likewise for the organization of the political
these systems, which in effect is exercised only by indicating its own impotence. Ethnologists are constantly saying that kinship rules are
desiring-machine. The social machine's limit is not attrition, but rather its misfirings; it can operate only by fits and starts, by
of minor explosions. The dysfunctions are an essential element of its very ability to function, which is not the least important
declining alliances and filiations. This machine is segmentary because, through its double apparatus of tribe and lineage, it cuts up segments
the fact that the length of each segment—or even its existence as such—is determined only by its opposition to
or even its existence as such—is determined only by its opposition to other segments in a series of interrelated stages
and failures in a system that is constantly reborn of its own disharmonies. What does Jeanne Favret mean when she shows
that the persistence of a segmentary organization requires paradoxically that its mechanisms be ineffectual enough so that fear remains the
motor
for this reason that it arrives from without; they suffocate its inner potentiality, at the cost of the dysfunctions that constitute
the nightmare that the primitive social machine exorcises with all its forces and all its segmentary articulations. The primitive machine is
primitive social machine exorcises with all its forces and all its segmentary articulations. The primitive machine is not ignorant of exchange
miraculated. It is the basis of the disjunctive synthesis and its reproduction: a pure force of filiation or genealogy, Numen. The
authors are right in remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal
uncle-sister's son—presents itself
Robert Jaulin says it well: The mythical discourse has as its theme the passage from indifference to incest to its prohibition
as its theme the passage from indifference to incest to its prohibition. Implicit or explicit, this theme underlies all the myths
not content to pose the problem in extension, thereby assuming its solution. These are the conclusions drawn by Adler and Cartry
social rule, a function destined to found the prohibition and its transgression ... In both instances, one takes as something already constituted
that the repression is directed. The extensive Oedipal figure is its displaced represented (le represente deplace), the lure or fake image
It matters little that this image is impossible: it does its work from the moment that desire lets itself be caught
representative of desire? Because the thing it refers to, in its capacity as representative, is a flow that would not be
would only emit ambiguous signs and be perpetually eroded by its own energetic support; what would flow on the full body
prohibited reappeared in marriages in spectral form, coming to demand its due. Loffler writes of a specific case: Among the Mru
noncoded, or decoded flows. In this sense it implies, in its own way, the socius's limit, the limit or the negative
to Amazon groups capable of negotiating for men perhaps finds its reply in women's affinity with the germinal influx, resulting in
man launch into a social analysis concerning the territory and its environs, the chieftainship and its subchieftainships, the lineages and their
analysis concerning the territory and its environs, the chieftainship and its subchieftainships, the lineages and their segments, the alliances
and the
and the filiations: they constantly bring to light desire in its relations with political and economic units—the very point on
investments of a social field by interests, but—more profoundly—its unconscious investments by desire, such as they pass by way
content of a delirium, when it stuffs it with all its might into the symbolic void of the father. Or rather
and in this case the Oedipal problem tended to assume its diachronic dimension, causing the generation gap to appear. Why think
intense and more adequate investments of the social field, in its organization as well as its disorganizations? Meyer Fortes at least
of the social field, in its organization as well as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus
own name, when one also goes on to say that its resolution teaches us the incurable inadequacy of being and universal
interpret, since the latent presence of Oedipus appears only through its patent absence, understood as an effect of psychic repression—or
better still, since the structural constant is discovered only through its imaginary variations, attesting to the need for a symbolic foreclosure
codifying what eludes the codes, or of displacing desire and its object, a way of entrapping them. Culturalists and ethnologists have
with our social organization, or that this organization contain in its own way the basic elements of the ethnological hypothesis. This
say, provided that the current organization be capable of conducting its own criticism. And yet Oedipus's autocritique is something rarely seen
succeeded with us by assembling the parts and wheels of its apparatus from elements of the previous social formations. It is
capitalist society that the critique of Oedipus must always resume its point of departure and find again its point of arrival
must always resume its point of departure and find again its point of arrival. Oedipus is a limit. But limit has
capitalism—in conformity with the movement by which it counteracts its own tendency—is continually drawing near the wall, while at
representative of desire, snaring the unconscious in the trap of its paralogisms, crushing the whole of desiring-production, replacing it with a
it is inseparable from the castration that deprives us of its use? Of course we are told not to confuse the
said and demonstrated that an institution cannot be explained by its use, any more than an organ can. Biological formations and
economic and religious force inseparable from the fetish, even when its use is individual and private. Hair, for example—the rituals
an aggressive and separate phallus; hair is a thing in its own right, a material part in an aggressing apparatus, in
secondarily familial aggregates that trace desire's field of presence and its field of production: an entire nonOedipal unconscious that will only
nonOedipal unconscious that will only produce Oedipus as one of its secondary statistical formations (complexes), at the end of a history
these respects is the type or genus of social inscription, its alphabet, its characteristics: the inscription on the socius is in
is the type or genus of social inscription, its alphabet, its characteristics: the inscription on the socius is in fact the
evaluate in every instance the nature of the apparatus and its effects on desiring-production, it is therefore necessary to take into
exchange is inhibited and exorcised by no means attests to its primary reality, but demonstrates on the contrary that the essential
all, what is made of the unconscious itself, if not its explicit reduction to an empty form, from which desire itself
a conflict between the egalitarian conditions of generalized exchange, and its aristocratic consequences, Levi-Strauss acts as though he
thought the system
appropriates the connections of labor in the disjunctive order of its inscriptions. From the viewpoint of the relations of production, in
in the ideological representation that the society gives itself of its economic base, this aspect fades before the relations of exchange
reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In this sense the
essential thing seemed
depend on the requirements of inscription, but inscription itself, with its imprint of fire, its alphabet inscribed in bodies, and its
of inscription, but inscription itself, with its imprint of fire, its alphabet inscribed in bodies, and its blocks of debts. The
its imprint of fire, its alphabet inscribed in bodies, and its blocks of debts. The soft structure would never function, would
of the ideograms during their initiation. The sign acts through its inscription in the body.... The inscription of a mark on
and death, it has foreseen everything—except for the way its own death would come to it from without. They come
of bronze and knows itself justified to all eternity in its work, like a mother in her child. It is not
for war and with the ability to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers

John the Baptist's enterprise, one author declares: John attacks at its foundation the central doctrine of Judaism, the doctrine of the to the savage primitive formation that it supplants by imposing its own rule of law, but that continues to haunt it p 193

the State, a functional pyramid that has the despot at its apex, an immobile motor, with the bureaucratic apparatus as its p 194

its apex, an immobile motor, with the bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at p 194

motor, with the bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at its base, serving as p 194

lateral surface and its transmission gear, and the villagers at its base, serving as its working parts. The stocks form the p 194

transmission gear, and the villagers at its base, serving as its working parts. The stocks form the object of an accumulation p 194

distinguish the way in which the primitive community remains on its guard with respect to its own institutions of chieftainship, and p 195

the primitive community remains on its guard with respect to its own institutions of chieftainship, and exorcises or strait-jackets the image p 195

is repressing an endogenous tendency, or one that is regaining its cohesion as best it can after a terrible exogenous adventure p 195

exchange and commerce that might escape the State monopoly, with its tight restrictions and its plugging of flows. When Etienne Balazs p 197

might escape the State monopoly, with its tight restrictions and its plugging of flows. When Etienne Balazs asks why capitalism wasn't p 197

money in commerce hinges less on commerce itself than on its control by the State. Commerce's relationship with money is synthetic p 197

constitutes the essence of the State, and that measures both its continuity and its break with the previous formations: the dread p 199

of the State, and that measures both its continuity and its break with the previous formations: the dread of flows of p 199

vanished emperors! Incest never having been the desire, .but merely its displaced represented as it results from psychic repression, social p 202

repression

has been lost, but because the graphic system has lost its independence and its particular dimensions, has aligned itself on the p 202

but because the graphic system has lost its independence and its particular dimensions, has aligned itself on the voice and has p 202

of a desire. It knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm and not p 203

while the latter reacts on the former, each element having its own particular force that is connoted along with that of p 203

as the foundation of the intense earth, which must yield its place to the socius in extension, into which the intensities p 203

appellations, according to the extensive requirements of the system in its length and its width. What we call the order of p 203

the extensive requirements of the system in its length and its width. What we call the order of connotation is an p 203

the flesh itself: the eye jumps. The magic triangle with its three sides—voice-audition, graphism-body, eye-pain—thus seems to us to p 204

on it appears indeed that the two dimensions of representation—its surface organization with the elements voice-graphy-eye, and its in-depth p 205

organization

of representation—its surface organization with the elements voice-graphy-eye, and its in-depth organization with the representing instances of p 205

desire—repressing representation/displaced

full body. No water will ever cleanse the signifier of its imperial origin: the signifying master or the master signifier. In p 206

of language (language) to exchange and money be pushed to its furthest point, subjecting language to the paradigms of an active p 207

capitalism, for one will never prevent the signifier from reintroducing its transcendence, and from bearing witness for a vanished despot who p 207

merely emphasize the following: that the arbitrariness of language establishes its sovereignty, as a servitude or a generalized slavery visited p 207

upon

the acoustic image—that is, to the voice, taken in its maximum extension, which recomposes the signifier (value as the opposite p 207

but like two. The signifier does not appear to keep its promise, which is to give us access to a modern p 208

the serenity with which Lacan accompanies the signifier back to its source, to its veritable origin, the despotic age, and erects p 209

which Lacan accompanies the signifier back to its source, to its veritable origin, the despotic age, and erects an infernal machine p 209

and family appellations, in the union of the signifier with its signifieds. Hence it is by no means a question of p 209

In incest it is the signifier that makes love with its signifieds. System of simulation is the other name for signification p 210

the despot himself. This is the reason that incest changes its meaning or locus, and becomes the repressing representation. For what p 210

the State, making it necessary for the latter to reshape its form of sovereignty. The law does not begin by being p 212

been broken. In vain did the body liberate itself from its characteristic graphism in the system of connotation, for it now p 212

currency on which the new writing is able to mark its figures, its phonetism, and its alphabet. Overcoding is the essence p 212

which the new writing is able to mark its figures, its phonetism, and its alphabet. Overcoding is the essence of the p 212

writing is able to mark its figures, its phonetism, and its alphabet. Overcoding is the essence of the law, and the p 212

subject, as though the social machine had come unstuck from its desiring-machines: death, the desire of desire, the desire of the p 213

necessity (no other fatum) than that of the signifier in its relationships with its signifieds: such is the regime of terror p 213

fatum) than that of the signifier in its relationships with its signifieds: such is the regime of terror. What the law p 213

beginning it expresses the imperialism of the signifier that produces its signifieds as effects that are the more effective and necessary p 213

to explain what it signifies, to assert an independence of its signified—against the despot, says the law. For the dogs p 213

seen it elaborated in the system of primitive connotation with its interplay of voice, graphism, and eye, here disappears in the p 214

resentment: not the beginning of justice, to be sure, but its becoming and its destiny in the imperial formation as Nietzsche p 215

beginning of justice, to be sure, but its becoming and its destiny in the imperial formation as Nietzsche analyzes it. And p 215

which wants to die? But that is also reborn from its ashes. For it is this whole constellation of the new p 215

Caesar along with him as a despotic signifier, along with its two signifieds , his sister and his mother, and who felt p 215

drew nearer to madness? It is true that Oedipus begins its cellular, ovular migration in the system of imperial representation: from p 215

now finds itself occupied by the despot. Oedipus has received its name, the clubfooted despot committing double incest through overcoding, p 215

with

and of desire into the law; the terrible latency with its afterward or its after-the-event. All the parts of the five p 215

into the law; the terrible latency with its afterward or its after-the-event. All the parts of the five paralogisms thus seem p 215

tell them. It is indeed the story of desire and its sexual history (there is no other). But here all the p 216

succeed the Oedipus complex, marking the complex's repression or even its suppression. It must result from the repressing action of the p 216

of repressed desire, since on the contrary the representation exercises its repressive action on desire itself. The Oedipus complex, as it p 216

that merits the complex's name, while the first expresses only its parts and wheels functioning from a completely different viewpoint, in p 216

organization. There we see the mania of psychoanalysis with all its paralogisms: it presents as a resolution, or an attempted resolution p 216

the complex what is rather the latter's definitive establishment or its interior installation, and it presents as the complex what is p 216

the infinite debt. The Oedipal cell will have to complete its migration; it must no longer be content to pass from p 216

have to undergo a complete reorganization. Hence desire, having completed its migration, will have to experience this extreme affliction of p 217

being

well as to the sickest interiority, the trap for desire, its ugly growth. So long as the history of desire does p 217

nightmare of something that has still not happened to them—its hour has not come. (And isn't this the strength of p 217

psychoanalysis from the frenzied oedipalization to which it was linking its fate-to have brought about this salvation even at the price p 217

desires. Asiatic production, with the State that expresses or constitutes its objective movement, is not a distinct formation; it is the p 217

private property, then of commodity production, that the State witnesses its decline. Land enters into the sphere of private property and p 218

origin, but the origin as an abstraction that must include its differences with respect to the concrete beginning. We know that p 219

this distance, it makes it into the very object of its narrative, retracing the avatars of sovereignty down through the succession p 219

which it extracts the bricks or that it segments in its turn. In a certain sense it is necessary to say p 219

that it divides into segments according to the regime of its private property and the rise of its commodity production, but p 220

the regime of its private property and the rise of its commodity production, but the latter induce in return the concrete p 220

only as an abstraction (the overcoding eminent unity). It assumes its immanent concrete existence only in the subsequent forms that cause p 220

best it can a whole to which it will render its law immanent. It is no longer the pure signifier that p 221

immanent. It is no longer the pure signifier that regulates its signifieds: it now appears behind them, depending on the things p 221

system into which it is incorporated in the exercise of its functions. In brief, it does not cease being artificial, but p 221

are the two aspects of a becoming of the State: its internalization in a field of increasingly decoded social forces forming p 222

field of increasingly decoded social forces forming a physical system; its spiritualization in a supraterritorial field that increasingly overcodes, p 222

forming a

same time as the new life begins and desire receives its name. The only universal history is the history of contingency p 224

the merit of the West, confined as it was on its narrow Cape of Asia, was to have needed the world p 224

have needed the world, to have needed to venture outside its own front door. The schizophrenic voyage is the only kind p 224

same time social and technical. That is why capitalism and its break are defined not solely by decoded flows, but by p 224

the decomposition of the feudal system itself and that of its State, still does not give us the extrinsic conjunction of p 225

indeed capital's tighter and tighter control over production: capitalism or its break, the conjunction of all the decoded and deterritorialized flows p 226

new social full body, whereas commercial and financial capitalism in its primitive forms merely installed itself in the pores of the p 226

characteristics and modes of inscription of a socius considered in its specific mode of production, which knows nothing of and does p 227

monetary and commercial inscription does not have a body of its own at its disposal, and why it is inserted into p 227

inscription does not have a body of its own at its disposal, and why it is inserted into the interstices of itself as an independent substance, endowed with a motion of its own, in which money and commodities are mere forms which particular to capitalism, and confers on the abstraction as such its effectively concrete value, its tendency to concretization. The abstraction has

confers on the abstraction as such its effectively concrete value, its tendency to concretization. The abstraction has not ceased to be excludes the possibility of a change in the value of its constituent parts). It is from the fluxion of decoded flows all the commercial and bank credits, purely commercial credit has its roots in simple circulation where money develops as means of money traverses a particular circuit where it assumes, then loses, its value as an instrument of exchange, and where the conditions flux imply conditions of reflux, giving to the infinite debt its capitalist form; but the State as a regulator ensures a Desire of the most disadvantaged creature will invest with all its strength, irrespective of any economic understanding or lack of it money. While it is true that capitalism is industrial in its essence or mode of production, it functions only as merchant it is true that it is filiative industrial capital in its essence, it functions only through its alliance with commercial and filiative industrial capital in its essence, it functions only through its alliance with commercial and financial capital. In a sense, it the Urstaat, is continually expanding, and acquires a consistency entirely its own, which shows the manner in which capitalism for its its own, which shows the manner in which capitalism for its part was able to interpret the general principle according to exterior limit of all societies, this is because capitalism for its part has no exterior limit, but only an interior limit immanence of the system, the limit tends to reconstitute in its displacement the thing it tended to diminish in its primitive in its displacement the thing it tended to diminish in its primitive emplacement. Now this movement of displacement belongs essentially to It must be added, however, that the center itself has its organized enclaves of underdevelopment, its reservations and its ghettos as that the center itself has its organized enclaves of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has

itself has its organized enclaves of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has defined the United of the Third World that has succeeded and has preserved its immense zones of underdevelopment.) And if it is true that the tendency to a falling rate of profit or to its equalization asserts itself at least partially at the center, carrying that, even so, at the center the falling tendency retains its restricted sense, i.e., the relative diminution of surplus value that the automatic machine has always increasingly internalized them in its body or its structure as a field of forces, while machine has always increasingly internalized them in its body or its structure as a field of forces, while depending on a is constantly introducing breaks and cleavages through which it revolutionizes its technical modes of production. But several correctives must be introduced

allow itself to be revolutionized by one or more of its synchronous technical machines, and by no means does it confer technical machines, and by no means does it confer on its scientists and its technicians an independence that was unknown in by no means does it confer on its scientists and its technicians an independence that was unknown in the previous regimes time comes for serious things ... For example, nondeterminist physics, with its corpuscular flows, will have to be brought into line with benefit of the capitalist system and in the service of its ends. That is why it has often been remarked that adopted only from the perspective of the rate of profit its investment will offer by the lowering of production costs; without the profitability of the new technique considered in isolation, but its effect on the over-all profitability of the firm in its its effect on the over-all profitability of the firm in its relationships with the market and with commercial and financial capital the ever widening circle of capitalism is completed, while reproducing its immanent limits on an ever larger scale, only if the zones of the center, but also because it engenders for its own part an enormous machinic surplus value by mobilizing the the greater part of the surplus value produced. The State, its police, and its army form a gigantic enterprise of antiproduction of the surplus value produced. The State, its police, and its army form a gigantic enterprise of antiproduction, but at the and becomes firmly wedded to it in order to regulate its productivity and realize surplus value which explains, for example, the double portrait of the scientific and technical worker takes on its full meaning. Although he has mastered a flow of knowledge power of capitalism can be explained by the fact that its axiomatic is not more flexible, but wider and more englobing joined, three segments that also define the three aspects of its immanence: (1) the one that extracts human surplus value on goods as soon as it acquires a purchasing power through its distribution to workers or production factors, through its allotment in power through its distribution to workers or production factors, through its allotment in the form of incomes—a relationship that it is in the axiomatic of capitalism, always ready to widen its own limits so as to add a new axiom to the system indeed holds together and functions, and perpetually fulfills its own immanence. In this manner it is indeed the global flows having no assignable exterior limit, and where capitalism reproduces its immanent limits on an ever widening and more comprehensive scale

the desire of every subject it treats. Psychoanalysis constitutes for its part a gigantic enterprise of absorption of surplus value. But the signified, the transcendence of the despotic signifier, and finally, its consecutive decomposition into minimal elements within a field of immanence

flow is privileged in this language, which remains indifferent to its substance or its support, inasmuch as the latter is an in this language, which remains indifferent to its substance or its support, inasmuch as the latter is an amorphous continuum. The are regulated by coded gaps that the signifier overcodes in its turn. There result diverse but always convergent consequences: the comparison

has withdrawn. Because within this field it sets in motion its flows of form and substance, content and expression. Because it model in the point-sign, or in the figure-break stripped of its identity, having now only a floating identity, tends to replace schizzes. Far from being an overdetermination of structuralism and of its fondness for the signifier, Hjelmslev's linguistics implies the concerted destruction

importance of J.-F. Lyotard's recent book is due to its position as the first generalized critique of the signifier. In not linguistic and do not depend on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order of the is not the figures that depend on the signifier and its effects, but the signifying chain that depends on the figural causes so many of us to groan and bow under its weight, and that others use to establish a new terrorism as though it saw in this process the image of its own death coming from within? Why does it make the not only nominally but in reality? Why does it confine its madmen and madwomen instead of seeing in them its own confine its madmen and madwomen instead of seeing in them its own heros and heroines, its own fulfillment? And where it instead of seeing in them its own heros and heroines, its own fulfillment? And where it can no longer recognize the the figure of a simple illness, why does it keep its artists and even its scientists under such close surveillance—as simple illness, why does it keep its artists and even its scientists under such close surveillance—as though they risked unleashing machine for social repression-psycho repression, aimed at what nevertheless constitutes its own reality—the decoded flows? The answer—as we have

the exterior limit of capitalism itself or the conclusion of its deepest tendency, but that capitalism only functions on condition that push back or displace this limit, by substituting for it its own immanent relative limits, which it continually reproduces on a is not the identity of capitalism, but on the contrary its difference, its divergence, and its death. Monetary flows are perfectly the identity of capitalism, but on the contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities capitalism, but on the contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist translated in terms of a code, would not lay bare its own unavowable nature, that is, its intrinsic perversion or essential would not lay bare its own unavowable nature, that is, its intrinsic perversion or essential cynicism (the age of bad conscience is accompanied by a sign of necessarily extraeconomic power, although its causes and effects lie within the economy (for example, the money would take on functions other than those deriving from its form as the equivalent. But in this way the signs

The strength of capitalism indeed resides in the fact that its axiomatic is never saturated, that it is always capable of for man. In contrast to codes, the axiomatic finds in its different aspects its own organs of execution, perception, and memorization contrast to codes, the axiomatic finds in its different aspects its own organs of execution, perception, and memorization. Memory has become rather in the fact that the social machine has for its parts technical machines as constant capital attached to the full the social axiomatic: the way in which this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still more axioms while preventing the system from the Urstaat. For the Urstaat was defined by overcoding, and its derivatives, from the ancient City-State to the monarchic State, already and of codes, to invent others, and by marshaling all its forces, was even able to prevent the conjunction from taking prevent the conjunction from taking place (as for the rest, its project was to resuscitate the Urstaat insofar as possible). The deterritorialized flows, and is able to carry the becoming-immanent to its highest point only to the extent that it is party is identical with capital itself. On the contrary, capitalism is its offspring, its result. Capitalism merely ensures the regulation of the with capital itself. On the contrary, capitalism is its offspring, its result. Capitalism merely ensures the regulation of the axiomatic; it

limits. Never before has a State lost so much of its power in order to enter with so much force into this role very early, in fact from the start, from its gestation in forms still semifeudal or monarchic—from the standpoint of production, and when nascent industrial capitalism can secure its production and its market only by obtaining the abolition of and when nascent industrial capitalism can secure its production and its market only by obtaining the abolition of such privileges. That and stable level of employment, and forced capitalism to multiply its axioms while having at the same time to reproduce its axioms while having at the same time to reproduce its limits on an ever expanding scale (the axiom of displacement regulation of the axiomatized flows, with regard to production and its planning, the economy and its monetarization, and surplus value and with regard to production and its planning, the economy and its monetarization, and surplus value and its absorption (by the State planning, the economy and its monetarization, and surplus value and its absorption (by the State apparatus itself). The regulative functions of obvious practical fact, but a fact that does not reveal its theoretical foundation. The latter is simple to explain: from the should be credited with the discovery of class struggle and its role in history—precisely the same men who praise the according to which the sole end is abstract wealth and its realization in forms other than consumption. The generalized slavery of need to burden the animal from the outside, it shoulders its own burden. Not that man is ever the slave of and integrates them both in the continually expanded reproduction of its limits. So that the bourgeois is justified in saying, not servants of the machine, and those who sabotage it or its cogs and wheels. Between the social machine's regime and that apparatus. If the movement of capitalism, in the interplay of its differential relations, is to dodge any assignable fixed limit, to to dodge any assignable fixed limit, to exceed and displace its interior limits, and to always effect breaks of breaks, then the proletariat prevails and transforms the apparatus in conformity with its objective interest—but these operations are carried out under the but these operations are carried out under the domination of its consciousness or party vanguard, that is, for the benefit of the bourgeoisie as the great-absent class—or the bourgeoisie keeps its control of the State and is free to secrete its its control of the State and is free to secrete its own technobureaucracy, and above all to add a few more prevented classical capitalism from getting round the break by continuing its veritable mole work, always effecting breaks of breaks that allowed effecting breaks of breaks that allowed it to integrate into its axiomatic sections of the newly recognized class, while throwing the economic and political reterritorialization. But the socialist State also has its own minorities, its own territorialities, which re-form themselves against the reterritorialization. But the socialist State also has its own minorities, its own territorialities, which re-form themselves against the State, or which a territoriality that accompanies the deterritorialization of the machine, as its other side. If it is true that the function of time, it can do so only in the framework of its own limited purpose, as a determinate mode of production, production existing capital. Under the first aspect capitalism is continually surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy advance in comparison with the despotic State, in terms of its fulfillment of a becoming-immanent, its generalized decoding of flows, and despotic State, in terms of its fulfillment of a becoming-immanent, its generalized decoding of flows, and its axiomatic that comes to fulfillment of a becoming-immanent, its generalized decoding of flows, and its axiomatic that comes to replace the codes and overcodings, But State, the Urstaat, the Asiatic despotic formation, which constitutes in its shadow existence history's only break, since even the modern social it as one of the poles between which it produces its own break. Democracy, fascism, or socialism, which of these is first great movement of deterritorialization, but does so by adding its eminent unity to the territorial communes that it conserves by However, what it doesn't allow to subsist it rediscovers through its own original means; it reterritorializes where it has lost the become as one. The historian says no, the Modern State, its bureaucracy and its technocracy, do not resemble the ancient despotic The historian says no, the Modern State, its bureaucracy and its technocracy, do not resemble the ancient despotic State. Of course is that capitalism makes use of the Urstaat for effecting its reterritorializations. But the imperturbable modern axiomatic, from the depths of reterritorializations. But the imperturbable modern axiomatic, from the depths of its immanence, reproduces the transcendence of the Urstaat as its internalized of its immanence, reproduces the transcendence of the Urstaat as its internalized limit, or one of the poles between which it poles between which it is determined to oscillate. And in its imperturbable and cynical existence, it is prey to great forces great forces that form the other pole of the axiomatic, its accidents, its breakdowns, its chances of being blown to pieces that form the other pole of the axiomatic, its accidents, its breakdowns, its chances of being blown to pieces, of causing the other pole of the axiomatic, its accidents, its breakdowns, its chances of being blown to pieces, of causing what it causing what it decodes to pass beyond the wall of its immanent regulations and beyond its transcendental resurrections. Each type of pass beyond the wall of its immanent regulations and beyond its transcendental resurrections. Each type of social machine produces a particular Could it be that the identity in nature is at its highest point in the order of modern capitalist representation, because family in despotic overcoding, and that of the dynastywhatever its mutations, its indecisions—which are inscribed under the same category despotic overcoding, and that of the dynastywhatever its mutations, its indecisions—which are inscribed under the same category of new the family according to which the family ceases to give its social form to economic reproduction: it is as though disinvested placing of the family outside the social field is also its greatest social fortune. For it is the condition under which from the flow of labor. In this way capitalism fills its field of immanence with images: even destitution, despair, revolt—and the entire social field, is coextensive with it, and countersects its co-ordinates, it would appear that the family is now merely around which the social field recloses, to which it applies its autonomous requirements of reproduction, and that it counteracts with all autonomous requirements of reproduction, and that it counteracts with all its dimensions. The alliances and filiations no longer pass through people family is still the economic, political, and cultural social field, its breaks and flows. Private persons are an illusion, images of reproduction, is content to apply and envelop these factors in its own mode of reproduction. Father, mother, and child thus become flattened onto other images, so that when this operation reaches its outcome the little ego of each person, related to its its outcome the little ego of each person, related to its father-mother, is truly the center of the world. Much more flows. We have also seen that capitalism finds in schizophrenia its own exterior limit, which it is continually repelling and exorcising it is continually repelling and exorcising, while capitalism itself produces its immanent limits, which it never ceases to displace and enlarge Oedipus is constituted, at the same time as it completes its migration in the in-depth elements of representation: the displaced represented machine resuscitates the Urstaat as one of the poles of its axiomatic, it makes the despot into one of its images of its axiomatic, it makes the despot into one of its images. That is why Oedipus gathers up everything, everything is yoke of Oedipus and carry it to the point of its autocritique. But it is like the story of the Resistance well that the pylon blew up and fell back into its hole. From the Symbolic to the Imaginary, from castration to one of these tactics that does not find in Oedipus its land of milk and honey, its good provider. Nor is not find in Oedipus its land of milk and honey, its good provider. Nor is there a single one of these as it is capable of carrying to a certain point its own critique—that is, the critique of the processes by of bad conscience and guilt always rises up and finds its nourishment—what is called being cured. On two points at are ill only from their own childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis and in the consulting be capable, at least to a certain point, of conducting its autocritique. Universal history is nothing more than a theology if if it does not seize control of the conditions of its contingent, singular existence, its irony, and its own critique. And seize control of the conditions of its contingent, singular existence, its irony, and its own critique. And what are these conditions the conditions of its contingent, singular existence, its irony, and its own critique. And what are these conditions, this point where say that such a case is rare, and that, moreover, its origins are not reconstructible. Yet it is evident that there the breaks and the flows of the social field in its entirety, flows of women and of food, recordings and distributions or generation. Furthermore, taking organic bodies and organized persons as its object, the theory of regression merely attains the object of flows. Such is also the case for the social field: its coding or its axiomatic first determine within it a communication also the case for the social field: its coding or its axiomatic first determine within it a communication of unconscious. This unconscious does not by any means take the family as its principle; it takes as its principle the commonality of the means take the family as its principle; it takes as its principle the commonality of the social field insofar as it desire; breaches the wall and causes flows to move; assembles its machines and its groups-in-fusion in the enclaves or at the wall and causes flows to move; assembles its machines and its groups-in-fusion in the enclaves or at the periphery—proceeding in way that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing it, pursuing directions of wave as a flow that defines the coexisting space of its presences. Every investment is collective, every fantasy is a group phenomena. One is a subjugated group investment, as much in its sovereign form as in its colonial formations of the gregarious group investment, as much in its sovereign form as in its colonial formations of the gregarious aggregate, which socially and psychically the body without organs is the limit of the socius, its tangent of deterritorialization, the ultimate residue of a deterritorialized socius

to the realm of physics; the body without organs and its intensities are not metaphors, but matter itself. Nor is it represented and already suffers psychic and social repression of its elementary productive forces. But how can we speak of machines where there is desire—that is to say, not only its functioning, but formation and autoproduction? A machine works according to autoproduction? A machine works according to the previous intercommunications of its structure and the positioning of its parts, but does not the previous intercommunications of its structure and the positioning of its parts, but does not set itself into place any more ability to account for the workings of the organism, but its fundamental inability to account for its formations. From machines, mechanism of the organism, but its fundamental inability to account for its formations. From machines, mechanism abstracts a structural unity in terms a society, each member of which was bred truly after its kind. We see a machine as a whole, we call was ever made entirely by another, or two others, of its own kind, is not sufficient to warrant us in saying is that each part of every vapour-engine is bred by its own special breeders, whose function is to breed that part of code, when a part of a machine captures within its own code a code fragment of another machine, and thus code a code fragment of another machine, and thus owes its reproduction to a part of another machine: the red clover male wasp that it attracts and intercepts by carrying on its flower the image and the odor of the female wasp states of the living as well. The machine taken in its structural unity, the living taken in its specific and even machine taken in its structural unity, the living taken in its specific and even personal unity, are mass phenomena or molar are immediately molar manifestations, statistical determinations of desire and of its own machines. They are the same machines (there is no of an allosteric enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure or necessarily reproduce a structure under the action of DNA and its segments, the genes, performing veritable lottery drawings, creating switching points

the truly molecular unconscious cannot confine itself to genes as its units of reproduction; these units are still expressive, and lead syntheses of desire. We have seen that, through reproduction and its objects (defined familiarly or genetically), it is always the unconscious Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoid nature is no obstacle where we on the couch who speaks to us of love, of its force and its despair, but the mute stroll of the schizo, Lenz's outing who speaks to us of love, of its force and its despair, but the mute stroll of the schizo, Lenz's outing while lacking boldness. Better the delirium of common sense than its platitude. For the prime evidence points to the fact that points to the fact that desire does not take as its object persons or things, but the entire surroundings that it always nomadic and migrant desire, characterized first of all by its gigantism: no one has shown this more clearly than Charles We have difficulty understanding what principles psychoanalysis uses to support its conception of desire, when it maintains that the libido must

and a reduction that the libido is made to repress its flows in order to contain them in the narrow cells how well grounded the love blockage is, it curiously changes its function, depending on whether it engages desire in the Oedipal that the phallus is not one sex, but sexuality in its entirety, which is to say the sign of the large investment of the large molar aggregates, it is because on its other side sexuality is identical with the interplay of the determinate conditions. The dwarfism of desire as a correlate to its gigantism. Sexuality and the desiring-machines are one and the same society imposes on this subject, and with which it represents its own sexuality. The schizo analytic slogan of the desiring-revolution will of the desiring-revolution will be first of all: to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is psychoanalysis, this idea of unconscious representation marks from the outset its bankruptcy or its abnegation: an unconscious that no longer produces

of unconscious representation marks from the outset its bankruptcy or its abnegation: an unconscious that no longer produces, but is content This ideational rubbish out of which our world has erected its cultural edifice is now, by a critical irony, being given cultural edifice is now, by a critical irony, being given its poetic immolation, its mythos, through a kind of writing which now, by a critical irony, being given its poetic immolation, its mythos, through a kind of writing which, because it is large objectivities (objectives) as to the specific elements that determine its objects, aims, and sources. It is in this way that way, in eliciting something that is uncodable by virtue of its polymorphism and its polyvocality. It appears then that the interest something that is uncodable by virtue of its polymorphism and its polyvocality. It appears then that the interest psychoanalysis has in abstraction, then, which modern economics places at the head of its discussions, and which expresses an immeasurably ancient relation valid in

capitalism. For as we have seen, capitalism indeed has as its limit the decoded flows of desiring-production, but it never stops mythic and the tragic representations, but it re-establishes them in its own service and in another form, as images of capital we have seen previously, it is in the interiority of its movement that capitalism requires and institutes not only a social the privatized family. Representation would never be able to ensure its own conversion without this application that furrows deep into it subjective abstract Labor as represented in private property has, as its correlate, subjective abstract Desire as represented in the privatized family

very complex, since the structure can never present more than its own absence, or represent something not represented in the representation both the presence and the absence of the structures in its effects. While Andre Green expresses reservations about the adequacy of to stage the latent structure, as well as to embody its elements and relations, it is in a position to reveal production: every time that production, rather than being apprehended in its originality, in its reality, becomes reduced (rabattue) in this manner

that production, rather than being apprehended in its originality, in its reality, becomes reduced (rabattue) in this manner to a representational representational space, it can no longer have value except by its own absence, and it appears as a lack within this that it is lacking, it will be encountered again in its entirety in symbolic castration. And it's a sure thing that to the family at the very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve the waning family, to replace the make it so that the analytic situation is incestuous in its essence, so that it is its own proof or voucher situation is incestuous in its essence, so that it is its own proof or voucher, on a par with Reality. In abduction of the orphan machines, inasmuch as the structure applies its articulation to them, inasmuch as the parents lay their fingers a despotic symbol that totalizes them in the name of its own absence or withdrawal. Yes, in fact, there the production of molar castration. Here too Lacan's approach appears in all its complexity; for it is certain that he does not enclose precisely in order to lead Oedipus to the point of its self-critique. The task undertaken by Lacan is to lead Oedipus a linguistic structure, but leads linguistics to the point of its autocritique, by showing how the structural organization of signifiers still it and the Symbolic that conditions it within representation, reveals its reverse side as a positive principle of nonconsistency that dissolves desire is shifted into the order of production, related to its molecular elements, and where it lacks nothing, because it is sea of proper names). The unconscious is not figurative, since its figural is abstract, the figure-schizo It is not structural, nor figure-schizo It is not structural, nor is it symbolic, for its reality is that of the Real in its very production symbolic, for its reality is that of the Real in its very production, in its very inorganization. It is not representative is that of the Real in its very production, in its very inorganization. It is not representative, but solely machinic, and of this double impasse. We are told that Oedipus in its turn must be overcome, and that this is achieved through develop, be fortified in us, so that it can accumulate its poisonous sperm and gain the time necessary for propagating itself children? And what is the elimination of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and and that psychoanalysis depends directly on an economic mechanism (whence its relations with money) through which the decoded flows of desire

value, nor is this true from the outside, extrinsically; rather, its very form and its finality are marked by this social true from the outside, extrinsically; rather, its very form and its finality are marked by this social function. It is not and the intrinsic perversion of the machine of capital. At its most autistic, psychoanalysis is no longer measured against any reality becomes itself the test of reality and the guarantor of its own test: reality as the lack to which the inside it undergoes. Unconscious representation therefore comprises essentially, by virtue of its own law, a represented that is displaced in relation to

which desiring-production is continually overcoming the limit, becoming deterritorialized, causing its flows to escape, going beyond the threshold of representation; at

perverted the productive forces of the unconscious, and induced in its very structure a false image that caught desire in its its very structure a false image that caught desire in its trap (the impossibility of concluding from the prohibition as to That is why, inversely, schizoanalysis must devote itself with all its strength to the necessary destructions. Destroying beliefs and representations, theatrical

desiring-production to be induced from representation, to be discovered through its lines of escape. But this is true in a way an uncertain center where it continues to turn while treading its own underfoot; the infinite series of juxtaposed and unlocalized parks the soul out-of-doors, but also of summoning it back to its place. We are all little dogs, we need circuits, and

can never be grasped in itself, one can only grasp its indices in relation to the territorial representations. Take the example
and flows that prevent the dream from being reconfined in its scene and systematized within its representation. It makes the most
dream from being reconfined in its scene and systematized within its representation. It makes the most of an irreducible factor of
in the conjunctions of the real as such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding of this; for
of escape or breakthrough, and the process as deterritorialization, with its machinic indices: The moment Charlie Chaplin makes the board fall
that the famous eating machine, which in a sense, by its excess, is foreign to the film (Chaplin had invented it
went quickly, as usual. He traced the finished design. In its destructive task, schizoanalysis must proceed as quickly as possible, but
the flowers, a new earth where desire functions according to its molecular elements and flows. Such a voyage does not necessarily
The patient resumption of the process, or on the contrary its interruption—the two are so closely interrelated that they can
Does he suffer from the process itself, or rather from its interruptions, when he is neuroticized in the family, in the
the institution save it? But how will the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this
structure
How will it give free play to the process, when its entire molar organization has the function of binding the molecular
of flows define the very process of capitalism—that is, its essence, its tendency, and its external limit. But we know
define the very process of capitalism—that is, its essence, its tendency, and its external limit. But we know that the
process of capitalism—that is, its essence, its tendency, and its external limit. But we know that the process is continually
framework of the family; but this social alienation includes in its turn mental alienation, which finds itself represented or reterritorialized in
alone for deterritorialization as a universal process. It is merely its unwarranted privilege, a privilege beyond its capacities, that renders it
process. It is merely its unwarranted privilege, a privilege beyond its capacities, that renders it mad. In this perspective Foucault announced
a new earth. Psychoanalysis is especially satisfying in this regard: its entire perverted practice of the cure consists in transforming familial
transference), and in exalting the couch, a little island with its commander, the psychoanalyst, as an autonomous territoriality of the ultimate
pre-existing land, but a world created in the process of its tendency, its coming undone, its deterritorialization. The movement of the
but a world created in the process of its tendency, its coming undone, its deterritorialization. The movement of the theater of
created in the process of its tendency, its coming undone, its deterritorialization. The movement of the theater of cruelty; for it
destructive task of schizoanalysis is in no way separable from its positive tasks—all these tasks are necessarily undertaken at the
relations are not involved. Analysis should deal solely (except in its negative task) with the machinic arrangements grasped in the context
since one of the partial objects, in each point of its presence within the field, always breaks the flow that another
is not in opposition to these organs-objects; it merely ensures its own opposition, and their opposition, with regard to an organism
this body—synthesizes that continue to repudiate the organism and its organization. Desire indeed passes through the body, and through the
a de-differentiated (de-difference) organism stuck back together that would surmount its own parts. The organs-partial objects and the body
without organs
sense of the word; and the partial objects are like its ultimate attributes, which belong to it precisely insofar as they
we must conceive of a machine that is such by its functional properties but not by its structure, where nothing but
that is such by its functional properties but not by its structure, where nothing but the play of blind combinations can
Similarly, in Lacan, the symbolic organization of the structure, with its exclusions that come from the function of the signifier, has
that come from the function of the signifier, has as its reverse side the real inorganization of desire. It would seem
but solely to the psychoanalytic scene that supposedly answers for its own truth, and to the psychoanalytic operation that supposedly answers
truth, and to the psychoanalytic operation that supposedly answers for its own success—the couch as an axiomatized earth, the axiomatic
the model for catatonia, it is catatonic schizophrenia that gives its model to death. Zero intensity. The death model appears when
apparent residual and nomadic subject around the entire compass of its cycle, a subject that passes by way of all the
intensity on the body without organs. Every intensity controls within its own life the experience of death, and envelops it. And
fixing of the death instinct in fact deprives sexuality of its generative role on at least one essential point, which is
genesis becomes the autonomous cause of sexual repression instead of its result; it follows that sexuality as desire no longer animates
in the functioning of the machine and the system of its energetic conversions, and not as an abstract principle. If Freud
and the depressed, the contagious neurotic Ananke; desire must produce its shadow or its monkey, and find a strange artificial force
the contagious neurotic Ananke; desire must produce its shadow or its monkey, and find a strange artificial force for vegetating in
force for vegetating in the void, at the heart of its own Jack. For better days to come? It must—but
to have been loved, a desire that is reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire
brought about this agency's effusion in the full immanence of its own system: the full body, having become that of capital-money
antiproduction with the productive forces in the immanent reproduction of its own always widened limits (the axiomatic). The death enterprise
is
instinct: the death instinct is now only pure silence in its transcendent distinction from life, but it effuses all the more
and deterritorialized production, how do we explain that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of
this
production, how do we explain that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of this production than
at the very moment it decodes and deterritorializes with all its might. The answer is the death instinct, if we call
closest, the identity in nature is on the contrary at its minimum; and where the identity in nature appears to be
and where the identity in nature appears to be at its maximum, the regimes differ to the highest degree. If we
of their limit within the framework of the socius and its codes. That is why the primitive codes and even the
appear for itself between social production and desiring-production. But in its turn, this identity in nature, far from favoring an affinity
the universe of subjective representation. Now this universe has as its function the splitting of the subjective essence (the identity in
At the same time that death is decoded, it loses its relationship with a model and an experience, and becomes an
death. In truth, capitalism has nothing to co-opt; or rather, its powers of co-option coexist more often than not with what
rather, consciousness applies pressure and strait-jackets the unconscious, to prevent its escape. As to the unconscious, it is like the Platonic
and expressions that no longer have anything to do with its real functioning: thus all the statues, the Oedipal images, the
which the unconscious can no longer operate in accordance with its own constituent machines, but merely represent what a repressive
apparatus
the conscious makes of the unconscious an image consonant with its wishes: we are still pious, psychoanalysis remains in the precritical
into the trap while causing the unconscious to fall into its trap, schizoanalysis follows the lines of escape and the machinic
undo the Oedipal trap of repression properly speaking, and all its dependencies, each time in a way adapted to the case
social series, or a social machine contains desiring-machine parts within its workings. The desiring micromultiplicities are no less collective
than the
How can this be? How can the schizophrenic escape, with its molecular dispersion, form an investment that is as strong and
There is no society that does not arrange lack in its midst, by variable means peculiar to it. (These means are
intentions—instead of desire taken in the real order of its production, which behaves as a molecular phenomenon devoid of any
is on the contrary the fruit of a selection exerting its force on the elements of chance. When Nietzsche says that
class can constitute itself only by a counterinvestment that creates its own interest in terms of new social aims, new organs
less numerous or less extensive than the class taken in its theoretical determination. Whence the subsisting contradictions within the dominant
class
it is just as obvious for the Russian Revolution, with its formation of a party apparatus. This situation is not at
be made passes into the economic infrastructure itself and into its investments. Libidinal economy is no less objective than political economy
of power is identical with the violence it exerts by its very absurdity, but it can exert this violence only by
not only technical but social, and through which desire desires its own repression. We have seen how the capitalist machine constituted
and portions. But the investment of the flow itself and its axiomatic, which to be sure requires no precise knowledge of
to invest the former body, the old form of power, its codes, and its flows. It is all the easier, and
former body, the old form of power, its codes, and its flows. It is all the easier, and the contradiction is
though the unconscious libido is charged with investing this socius, its investment is not necessarily revolutionary in the same sense as
preconscious investment. In fact, the unconscious revolutionary break implies for its part the body without organs as the limit of the
as the limit of the socius that desiring-production subordinates in its turn, under the condition of an overthrown power, an overthrown
of socius, the second of which is measured according to its capacity to introduce the flows of desire into a new
by the driving role of desiring-production and the position of its multiplicities. It is understandable, therefore, that a group can be
can be revolutionary from the standpoint of class interest and its preconscious investments, but not be so—and even remain fascist
and even remain fascist and police-like—from the standpoint of its libidinal investments, Truly revolutionary preconscious interests do not
necessarily imply
rupture of the latter: they mobilize desire, and always cut its flows again further on, overcoming the limit, bringing the social
transversality. And what revolution is not tempted to turn against its subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate

them
 combat the deadly inclination that makes a group pass from its revolutionary libidinal investments to revolutionary investments that are simply
 preconscious
 have revolutionary unconscious investments? The surrealist group, for example, with its fantastic subjugation, its narcissism, and its
 superego? (It can happen
 investments? The surrealist group, for example, with its fantastic subjugation, its narcissism, and its superego? (It can happen that one lone
 group, for example, with its fantastic subjugation, its narcissism, and its superego? (It can happen that one lone man functions as
 a lie to claim to liberate sexuality, and to demand its rights to objects, aims, and sources, all the while maintaining
 the censors'. It is certain that psychoanalysis has not made its pictorial revolution. There is a hypothesis dear to Freud: the
 seen on the contrary that what the libido invested, through its loves and sexuality, was the social field itself in its
 its loves and sexuality, was the social field itself in its economic, political, historical, racial, and cultural determinations: in delirium the
 be desexualized and sublimated in order to invest society and its flows; on the contrary, it is love, desire, and their
 manifest the directly social character of the nonsublimated libido and its sexual investments. For those looking for a thesis topic on
 as yet; and it classes people of inferior rank with its parents if they love it as its parents do. We
 inferior rank with its parents if they love it as its parents do. We always fall back into the false alternative
 in sex, and without which the libido would not assemble its desiring-machines. Class struggle goes to the heart of the ordeal
 of social desire, a field of production and antiproduction with its breaks and flows, where the parents are apprehended in nonparental
 an office Oedipus and an office castration, that should be its own reality, its own proof, and that, contrary to the
 and an office castration, that should be its own reality, its own proof, and that, contrary to the movement, proves itself
 not survive cut off from the outside, cut off from its economic and social investments and counterinvestments. And if there is
 the ego—even the most undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated according to the
 prepersonal
 But they do not come afterward. Lindner's painting again asserts its presence, where the turgid little boy has already plugged a
 in narcissism, which in no way precedes Oedipus but is its product. That is why we speak of an Oedipal-narcissistic machine
 Oedipal-narcissistic machine, at the end of which the ego encounters its own death, as the zero term of a pure abolition
 madness has remained the prisoner of the familial postulate and its correlates, the personological correlate and the egoic postulate (le postulat
 guilt and with instituting responsibility, enveloping madness no less than its cure in a father-child relationship everywhere present. In this
 respect
 In this respect, far from breaking with psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first imposed a
 certain
 to possess the secret of the illness as well as its cure. After the family has been internalized in Oedipus, Oedipus
 modern attempts at reform. And if this tendency appears in its most naive form in community psychiatry aimed at adjustment—the
 the mystification appears most clearly, because antipsychiatry, by certain of its aspects, was the most suited to break with the traditional
 schizophrenogenic mechanism, but merely characterized Oedipus in the whole of its extension. If there is a veritable impasse, a veritable
 contradiction
 of the social field. Oedipal familialism, even and especially in its most modern forms, makes impossible the discovery of what one
 is essential: that society is schizophrenizing at the level of its infrastructure, its mode of production, its most precise capitalist economic
 that society is schizophrenizing at the level of its infrastructure, its mode of production, its most precise capitalist economic circuits; and
 at the level of its infrastructure, its mode of production, its most precise capitalist economic circuits; and that the libido invests
 of a family-microcosm, but in the form where it causes its nonfamilial breaks and flows, invested as such, to enter into
 is no less social than social alienation, which refers for its part to the preconscious investments of interest. Not only does
 does one thereby fail to correctly evaluate social production in its pathogenic nature, but secondly, one also fails to understand the
 secondly, one also fails to understand the schizophrenic process in its relationship with the schizophrenic as a sick person. For one
 family's mission, which is to produce neurotics by means of its oedipalization, its system of impasses, its delegated psychic repression, without
 which is to produce neurotics by means of its oedipalization, its system of impasses, its delegated psychic repression, without which social
 neurotics by means of its oedipalization, its system of impasses, its delegated psychic repression, without which social repression would never
 find
 would come to nothing if it did not add to its positive tasks the constant destructive task of disintegrating the normal
 familial constellation refers to in order to produce individuals in its turn. The task of schizoanalysis is that of tirelessly taking
 molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire process of treatment it schizophrenizes,
 instead of neurotizing like
 breakdown? It is the constrained arrest of the process, or its continuation in the void, or the way in which it
 produced the sick schizo: constructed on decoded flows that constitute its profound tendency or its absolute limit, capitalism is constantly
 counteracting
 constructed on decoded flows that constitute its profound tendency or its absolute limit, capitalism is constantly counteracting this tendency,
 exorcizing this
 of deterritorialization, it can no longer search for and create its new land. Confronted with Oedipal reterritorialization—an archaic, residual,
 ludicrously
 process, since it is against schizophrenia that everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in
 the
 is against schizophrenia that everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in the void, its
 psychotic
 that everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in the void, its psychotic finalizations.
 Inasmuch as
 trajectory, its neurotic arrests, its perverse continuations in the void, its psychotic finalizations. Inasmuch as Oedipus arises out of an
 application
 animate the strange discourse of an organization of society. Even its language is demented. Listen to a Secretary of State, a
 that lives from having no aim. Molecular desiring-production would regain its liberty to master in its turn the molar aggregate under
 aim. Molecular desiring-production would regain its liberty to master in its turn the molar aggregate under an overturned form of power
 formation would thus have to foresee the destined moment of its disintegration.... No formation of sovereignty, in order to crystalize, will
 conscience: for as soon as this formation becomes conscious of its immanent disintegration in the individuals who compose it, these same
 level of the human being always obeys the laws of its conservation, its continued existence—on that day a new creature
 the human being always obeys the laws of its conservation, its continued existence—on that day a new creature will declare
 creature will declare the integrity of existence.... Science demonstrates by its very method that the means that it constantly elaborates do
 back in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art
 and
 structures of financing? Because art, as soon as it attains its own grandeur, its own genius, creates chains of decoding and
 Because art, as soon as it attains its own grandeur, its own genius, creates chains of decoding and deterritorialization that serve
 an Urstaat, that grants it a large degree of autonomy, its painting apparently molds itself to a Byzantine code where even
 fifteenth century, when Venetian capitalism confronts the first signs of its decline, something breaks out in this painting: what would appear
 collective investments; each person, each organ has a merit all its own, and tends to its own affairs: the infant Jesus
 organ has a merit all its own, and tends to its own affairs: the infant Jesus looks from one side while
 the creation of the world like a race represented in its whole length with God Himself on the sidelines, giving the
 form of expression that no longer even needs to signify its reactionary libidinal investments, since these investments function on the contrary
 libidinal investments, since these investments function on the contrary as its signifier; an Oedipal form of content that no longer even
 the Burroughs experiment). It is here that art accedes to its authentic modernity, which simply consists in liberating what was present
 simply consists in liberating what was present in art from its beginnings, but was hidden underneath aims and objects, even if
 was only tolerated to a point, then ordered to make its peace with determinism). But the other pole is the schizoid
 as a familial figure or even as a mental structure; its intervention is determined by an axiomatic acting as an oedipalizing
 reproduced on an always larger scale, that is continually multiplying its axioms to suit its needs, that is filled with images
 larger scale, that is continually multiplying its axioms to suit its needs, that is filled with images and with images of
 images of images, through which desire is determined to desire its own repression (imperialism); an unprecedented decoding and
 deterritorialization, which institutes
 operation of capitalism (surplus value as the first aspect of its immanence), a ruling class that is all the more ruthless

more ruthless as it does not place the machine in its service, but is the servant of the capitalist machine: in	p 372
capitalist machine: in this sense, a single class, content for its part with drawing incomes that, however enormous, differ only arithmetically	p 372
insanity of the capitalist machine and the pathological character of its rationality: not at all a false rationality, but a true	p 373
and from the beginning, and this is the source of its rationality. Marx's black humor, the source of Capital, is his	p 373
how it works, always more decoded, always more deterritorialized; how its operation grows more relentless with the development of the	p 373
axiomatic	
out to the very end, Long live capital in all its reality, in all its objective dissimulation! Except in ideology, there	p 373
end, Long live capital in all its reality, in all its objective dissimulation! Except in ideology, there has never been a	p 373
supplementary axiom that capitalism is always capable of adding to its axiomatic in terms of an enlargement of its limits: let's	p 373
adding to its axiomatic in terms of an enlargement of its limits: let's create the New Deal; let's cultivate and recognize	p 373
the capitalist machine, and is localizable in the field of its market. For the great flow of mutant capital repels its	p 375
its market. For the great flow of mutant capital repels its limits, adds new axioms, and maintains desire within the mobile	p 375
new axioms, and maintains desire within the mobile framework of its expanded limits. There can be a preconscious revolutionary break, with	p 375
province of Oedipus, but that do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it	p 375
can	
is also true: capitalism is constantly escaping on all sides. Its productions, its art, and its science form decoded and deterritorialized	p 375
true: capitalism is constantly escaping on all sides. Its productions, its art, and its science form decoded and deterritorialized flows that	p 375
constantly escaping on all sides. Its productions, its art, and its science form decoded and deterritorialized flows that do not merely	p 375
slash into it. Capitalism, which is always ready to expand its interior limits, remains threatened by an exterior limit that stands	p 376
body without organs and makes us pass from one of its faces to the other. Never an individual exile, never a	p 377
question of knowing how a revolutionary potential is realized, in its very relationship with the exploited masses or the weakest links	p 377
breaks with causes and aims and overturns the socius, revealing its other side? In the subjugated groups, desire is still defined	p 377
possible, only what is of the order of desire and its irruption accounts for the reality this rupture assumes at a	p 377
the breach in the name of the new socius and its interests. Of course one can always say after the fact	p 378
one manifestation of desire, which would be enough to make its fundamental structures explode, even at the kindergarten level. We believe	p 379
time the process is liberated—the process of desiring-production, following its molecular lines of escape that already define the mechanic's	p 381
task	
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false consciousness that the capitalist being necessarily acquires, both of itself and of the supposedly fixed elements within an over-all	p 4
process	
determine production, though they do so within the production process itself. Hence everything is production: production of productions, of	p 4
actions and	
we use the term: incorporating recording and consumption within production itself, thus making them the productions of one and the same	p 4
not be viewed as a goal or an end in itself, nor must it be confused with an infinite perpetuation of	p 5
nor must it be confused with an infinite perpetuation of itself. Putting an end to the process or prolonging it indefinitely	p 5
nature fragmentary and fragmented. Desire causes the current to flow, itself flows in turn, and breaks the flows. I love everything	p 5
kitchen table or a work table. A table which lent itself to no function, self-protective, denying itself to service and communication	p 6
A table which lent itself to no function, self-protective, denying itself to service and communication alike. There was something stunned about	p 7
fits together so that the machine will run: the question itself is the result of a process of abstraction. Desiring-machines work	p 8
projection; it has nothing whatsoever to do with the body itself, or with an image of the body. It is the	p 8
The body is the body / it is all by itself / and has no need of organs / the body	p 9
or some exterior agent of persecution. But in and of itself the paranoiac machine is merely an avatar of the desiring-machines	p 9
natural or divine presupposition. In fact, it does not restrict itself merely to opposing productive forces in and of themselves. It	p 10
forces and agents of production are distributed, thereby appropriating for itself all surplus production and arrogating to itself both the whole	p 10
thereby appropriating for itself all surplus production and arrogating to itself both the whole and the parts of the process, which	p 10
produces surplus value, just as the body without organs reproduces itself, puts forth shoots, and branches out to the farthest corners	p 10
machine responsible for producing a relative surplus value, while embodying itself in the machine as fixed capital. Machines and agents cling	p 10
such, and seem to issue from the womb of capital itself. What is specifically capitalist here is the role of money	p 11
of an enchanted recording or inscribing surface that arrogates to itself all the productive forces and all the organs of production	p 11
that sweeps through it is divine, when it attracts to itself the entire process of production and server as its miraculate	p 13
witness of its own self-production, of its own engendering of itself? And it is precisely here on this body, right where	p 15
on (se rabat sur) production, but the production of recording itself is produced by the production of production. Similarly, recording is	p 16
defined by the share of the product it takes for itself, garnering here, there, and everywhere a reward in the form	p 16
form of self-enjoyment. Doubtless all desiring-production is, in and of itself, immediately consumption and consummation, and therefore,	p 16
sensual pleasure. But this	
not yet the case for a subject that can situate itself only in terms of the disjunctions of a recording surface	p 16
tortures, its dark shadows, its ancient Law. The celibate machine itself is not a paranoiac machine, however. Everything about it is	p 18
inscription hidden inside it, though it in fact contains within itself the most impressive sort of inscriptions (cf. the recording supplied	p 18
that it is going to be stimulated to produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A	p 19
circle, and passes from one circle to another. This subject itself is not at the center, which is occupied by the	p 20
history: every name in history is I ... The subject spreads itself out along the entire circumference of the circle, the center	p 21
defined, on the contrary, by the twofold task it sets itself: introducing desire into the mechanism, and introducing production into desire	p 22
specific nature of the effect of the disorder: the delirium itself or the complete withdrawal from the outside world, the detachment	p 23
and an unconscious that was capable of nothing but expressing itself—in myth, tragedy, dreams—was substituted for the productive	p 24
unconscious	
if it is made an end and a goal in itself, or if it is allowed to go on and on	p 24
or from representing this causality as stemming from within desire itself. The reality of the object, insofar as it is produced	p 25
an object, but as a specific machine that brings desire itself front and center, this machine is merely theatrical, and the	p 26
desire is regarded as what produces the fantasy and produces itself by detaching itself from the object, though at the same	p 26
as what produces the fantasy and produces itself by detaching itself from the object, though at the same time it intensifies	p 26
an incurable insufficiency of being, an inability-to-be that is life itself. Hence the presentation of desire as something supported by needs	p 26
objective being of desire is the Real in and of itself. There is no particular form of existence that can be	p 27
most in life, who were moulding life, who were life itself, ate little, slept little, owned little or nothing. They had	p 27
pre-existing need or lack (manque). It is lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance	p 28
that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance with the organization of an already existing	p 28
organization	
matter is that social production is purely and simply desiring-production itself under determinate conditions. We maintain that the social field is	p 29
de institutionalize it, to further the revolutionary institution of desire itself.) But there is never any difference in nature between the	p 31
to the product, but only the value that the machine itself loses as it wears out. Desiring-machines, on the contrary, continually	p 31
properly: the product is always an offshoot of production, implanting itself upon it like a graft, and at the same time	p 31
technical machines. Even more important, the work of art is itself a desiring-machine. The artist stores up his treasures so as	p 32
first and foremost social in nature, and tends to free itself only at the end: which is to say that Homo	p 33
organs is not an original primordial entity that later projects itself into different sorts of socius, as though it were a	p 33
despotic State more or less far removed in time, finds itself in a totally new situation: it is faced with the	p 33
the point that capitalism with all its flows may dispatch itself straight to the moon: we really haven't seen anything yet	p 34
connected, but at the same time is also a flow itself, or the production of a flow, in relation to the	p 36
the absence and the destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes on the part of	p 37
child-machine? How has the process turned into an end in itself? Or how has the child become the victim of a	p 37
peripheral to the machine, but also a part that is itself divided into parts that correspond to the detachments from the	p 40
do with the whole; it performs its role all by itself. In this case, only after the subject has partitioned itself	p 41
itself. In this case, only after the subject has partitioned itself does it proceed to its parturition ... that is why the	p 41
supposed madness of Albertine. Hence Proust maintained that the Whole itself is a product, produced as nothing more than a part	p 43
that uses them as reference points in order to locate itself. The whole not only coexists with all the parts; it	p 43
what might be called the pre-oedipal in relation to Oedipus itself, since pre-oedipal still has a developmental or structural relationship to	p 45

recording, including the effect of these conditions upon the process itself (feedback). It is amid partial objects and within the nonfamilial help but fail to understand the production of the unconscious itself, and the collective mechanisms that have an immediate bearing on without organs. For the unconscious is an orphan, and produces itself within the identity of nature and man. The autoproduction of more than to persons, and that constitute the Real in itself, beyond or beneath the Symbolic as well as the Imaginary	p 48 p 49 p 49 p 53
into question is the frantic Oedipalization to which psychoanalysis devotes itself, practically and theoretically, with the combined resources of image and	p 53
between the analytic machine, desire, and production? For the unconscious itself is no more structural than personal, it does not symbolize machinic. Neither imaginary nor symbolic, it is the Real in itself, the impossible real and its production. But what is this Oedipus. Free association, rather than opening onto polyvocal connections, confines itself to a univocal impasse. All the chains of the unconscious	p 53 p 53 p 54
way for an unconscious that knows only how to express itself—express itself in myth, in tragedy, in dream. But who an unconscious that knows only how to express itself—express itself in myth, in tragedy, in dream. But who says that desiring-production as if all the productive forces emanated from Oedipus itself. The psychoanalyst became the carrier of Oedipus, the great agent	p 54 p 54 p 56
word is retained, as though the libido did not bother itself with such things. Freud invokes only a sexual argument, which after their break. If the unconscious is thought to express itself adequately in myths and religions (taking into account, of course prevalent and transcendent Phallus, and the exclusive distribution that presents itself in girls as desire for the penis, and in boys longer the case when the partial object is posited for itself on the body without organs, with—as its sole subject anything like the wretched maneuver where men answer that this itself is proof that women are castrated—or even console women to all requirements of liberation: the force of the unconscious itself, the investment by desire of the social field, the disinvestment is drawn out, we see that the individual fantasy is itself plugged into the existing social field, but apprehends it in dying in the service of this order, whereas the drive itself is projected onto the outside and turned against the others by the legal and legalized institutions in which it imagines itself, to the point where, even in its perversions, the ego less forceful intensity, bring about a deactualization of the institution itself and denounce it in turn as anachronistic. The two kinds and how affects or drives form part of the infrastructure itself. For they are part of it, they are present there on the other. From the outset, the psychoanalytic relationship modeled itself after the contractual relationship of the most traditional bourgeois medicine	p 57 p 57 p 59 p 60 p 61 p 61 p 62 p 62 p 63 p 63 p 63 p 64
brought farcical new justifications; the pretended time limitation that contradicts itself by reproducing a debt to infinity, by feeding an inexhaustible	p 64
disclosable, it unfolds along a continuous thread, unable to allow itself any break.... Dreams are narrated, ... the enigma of dream is bound elements.... Every interpretation furnished by [the patient] can offer itself as an already-signified awaiting its meaning. For this reason interpretation	p 66 p 66
to the cure, and not as shortcomings of the treatment itself, or as effects or countereffects of his method. For castration for the cure, it is asked? A flow that lets itself be plugged by Oedipus; partial objects that let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious that lets itself be expressed; connective syntheses that let themselves be taken in	p 66 p 67 p 67
water? And above all, what brings about our sickness? Schizophrenia itself, as a process? Or is it brought about by the real, but only degrees of humor. And inasmuch as reading itself has its degrees of humor, from black to white, with extracted from the collective of girls. Then her person disengages itself, through a series of views that are like distinct personalities can therefore see the property the prohibition has of displacing itself, since from the start it displaces desire. It displaces itself itself, since from the start it displaces desire. It displaces itself in the sense that the Oedipal inscription does not force Oedipal triangle would have no way of transmitting and reproducing itself without this second step: the first step elaborates the form desire to a specific subject. The only subject is desire itself on the body without organs, inasmuch as it machines partial The triangle takes form in the parental use, and reproduces itself in the conjugal use. We do not yet know what therapy, reinforces this apparent movement with its combined forces. Psychoanalysis itself ensures this conversion of the unconscious. In what it calls	p 67 p 68 p 69 p 71 p 71 p 71 p 72 p 72 p 74
favor of a phallic symbol demonstrates how the triangle displaces itself toward its own cause and attempts to integrate it. This Freud, we have seen this taste for exclusive disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us a singular	p 75 p 76
and the events that befall them: everything divides, but into itself. Even the distances are positive, at the same time as new distance. The disjunction, being now inclusive, does not closet itself inside its own terms. On the contrary it is nonrestrictive rather of an inclusive disjunction that carries out the synthesis itself in drifting from one term to another and following the complex inserts desire into triangulation, and prohibits desire from satisfying itself with the terms of the triangulation. It forces desire to its two terms or underlying wholes, and where the principle itself enters into the alternative (a completely different case from what be already present. Everything takes place as if Oedipus of itself had two poles: one pole characterized by imaginary figures that the tragic sense is increasingly lost ... : a myth cannot sustain itself when it supports no ritual, and psychoanalysis is not the of the signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack into the series of desire on which to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex itself was not a myth but in fact something real? (Wasn't	p 76 p 77 p 77 p 79 p 80 p 82 p 83 p 83 p 84
to an event or a structural determination inside the family itself? Or is this rather the sign that the problem must extrinsic perception rather than an operation of the unconscious upon itself. From the beginning of the life of the child, it complex internal to the patient, and then the familial complex itself in the transference or the doctor-patient relationship, Freudian psychoanalysis made	p 89 p 92 p 93
the family was immediately reopened in extension, and was in itself considered as the indicator for measuring the forces of alienation divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the tubular family, where the triangle multiplies endlessly, each member	p 93 p 93
this is true, on the contrary, insofar as it opens itself to the opening of the world; if it is a of becoming, developing, coming into being or advancing, and inscribing itself within a temporal dimension that is irreducible and nonclosed.	p 96 p 96
We the agents from closing up again, from being valid in itself, and from claiming to express or represent this different nature of the agents that are in question in the unconscious itself. When Frantz Fanon encounters a case of persecution psychosis linked to the stimulation performed by these images. But it contented itself with understanding the response by starting from an expressive symbolism	p 96 p 96 p 98
with the mother; then a second beginning is invoked; Oedipus itself with the law of the father and the exclusive differentiations as madness, and that would have no way of including itself in the Oedipal apparatus, unless by calling it into question it pass or seem to pass into the social formation itself. Schizophrenia or desiring-production is the boundary between the molar organization of applied psychoanalysis; for all Oedipus—Oedipus in and of itself—is already an application, in the strictest sense of the Oedipus is obtained by reduction or application, it presupposes in itself a certain kind of libidinal. investment of. the social field two, ever so many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even	p 99 p 100 p 102 p 103 p 103 p 105
the theme of races, as rich in ambiguity as destiny itself. Here schizoanalysis must unravel the thread. For reading a text we believe in this, but whether or not the unconscious itself believes in it. But what is this unconscious when reduced by which the unconscious, always remaining subject:: produces and reproduces itself. The unconscious does not follow the paths of a generation	p 105 p 107 p 107
its subject. The sole subject of reproduction is the unconscious itself which holds to the circular form of production. Sexuality is another through which the unconscious does no more than reproduce itself in itself. Indeed, in this sense we must say the which the unconscious does no more than reproduce itself in itself. Indeed, in this sense we must say the unconscious has has always been an orphan—that is, it has engendered itself in the identity of nature and man, of the world was found to be in opposition to the Oedipal use, itself global and specific. This global-specific use was found to have use, illegitimate from the point of view of the unconscious itself, has what appear to be two moments: first, a moment castration, there where one recognizes the stroke of the signifier itself; but the sign of desire is never signifying, it exists those of consciousness, and of a belief too sure of itself? Would it be an exaggeration to say that in the reason, which has recourse to this last extremity, to save itself ... which first and foremost is a logical deduction made by thirsting after respectability, which will never have done with getting itself recognized and institutionalized—a formidable enterprise of absorption of surplus	p 108 p 108 p 108 p 108 p 110 p 110 p 112 p 112 p 115 p 118
in determining the insertion of desire into the economic infrastructure itself, the insertion of the drives into social production. Consequently,	p 118

revolutionary
inner walls lined with cotton and wool. Psychic repression distinguishes itself from social repression by the unconscious nature of the operation p 119

a situation without exit, it is easily persuaded to deny itself in the name of the more important interests of civilization p 120
this operation possible from the point of view of desiring-production itself. We do have, however, the elements of a response. Social p 120
why psychic repression in the strict sense does not content itself with repressing real desiring-production, but offers a displaced apparent p 121
image

essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself. It is in this sense, as we have seen, that p 122
the price of a repression that now bears on reality itself or the function of the real. Doubtless Freud was merely p 123
and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its incapacity to be an organizer. p 123

Once this
in mind that the family relentlessly operates on desiring-production. Inscribing itself into the recording process of desire, clutching at p 124
everything, the

the lines of the universal castration that conditions the family itself (a dead rat's ass, said Artaud, suspended from the ceiling p 124
hold over the machines of desire that it constantly guarantees itself, or in terms of these machines that escape the Oedipal p 126
those that reality leaves open and that the ego forbids itself in its turn (the double-impasse formula): Could one find examples p 127
reacts. Yet this is what psychoanalysis does when it closets itself in Oedipus, and determines its progressions and regressions in terms p 129
Everything changes depending on whether we call psychosis the process itself, or on the contrary, an interruption of the process (and p 130
future, or flees toward it. The canvas turns in on itself, it is pierced by a hole, a lake, a flame p 132
Oedipal form to which one attempts to enslave the work itself, to make of it this minor expressive activity that secretes p 133
dominant codes. The work of art is supposed to inscribe itself in this fashion between the two poles of Oedipus, problem p 133
that the work is constituted by a conversion interior to itself as cultural object. From this point of view, there is p 134
applying psychoanalysis to the work of art, since the work itself constitutes a successful psychoanalysis, a sublime transference with p 134
exemplary collective

pig shit—that is to say, any literature that takes itself as an end or sets ends for itself, instead of p 134
that takes itself as an end or sets ends for itself, instead of being a process that ploughs the crap of p 134
made to turn about within the triangle, sometimes it takes itself as an end-in-itself, other times it continues on in the p 136
the encounter between private property and commodity production, which presents itself, however, as two quite distinct forms of decoding, by p 140
privatization

and by abstraction. Or, from the viewpoint of private property itself, the encounter between flows of convertible wealth owned by capitalists p 140
consumers: the full body of the goddess Earth gathers to itself the cultivable species, the agricultural implements, and the human organs p 142
penis shared by the men, an independent anus that assigns itself a body without anus. A Gourma story begins: When the p 142
field, was the anus. It was the anus that offered itself as a model for privatization, at the same time as p 143
lower requiring conversion to a higher. It is the anus itself that ascends on high, under the conditions (which we must p 143
results from them. It is not the anal that presents itself for sublimation, it is sublimation in its entirety that is p 143
of the earth). When the division extends to the earth itself, by virtue of an administration that is landed and residential p 145
pass into the element of recording that appropriates them for itself as quasi cause. But it can accomplish this only by p 147
factors. And if filiation expresses what is dominant while being itself determined, alliance expresses what is determinant, or rather the return p 147
makes alliance depend on the major filiations, and that finds itself contradicted by practice. It is necessary to ask if there p 147
to the segmentary system, which is always destined to reconstitute itself on its own ruins; and likewise for the organization of p 151
again—provided it is blocked, and where it necessarily places itself in a negative relation to the group. Here it becomes p 151
they regenerate. Capitalism has learned this, and has ceased doubting itself, while even socialists have abandoned belief in the possibility of p 151
intensive filiation, this inclusive disjunction where everything divides, but into itself, and where the same being is everywhere, on every side p 154
all the intensities of a synthesis that shifts and reproduces itself. It serves no purpose to recall that genealogical filiation is p 154
himself a complete full body, male and female, binding to itself all the partial objects, with variations that are solely intensive p 154
to find again and reanimate lateral connections in the network itself, and it must attribute them to itself as though it p 154
in the network itself, and it must attribute them to itself as though it were their cause. These are the two p 154
where alliance is there from time immemorial, combining and declining itself with the extended filiative lineages that do not exist prior p 155
how the extension of a system takes form and delimits itself, proceeding from intense and primordial filiative lineages that necessarily lose p 155
than one of establishing a physical system that will express itself naturally in terms of debts. It seems to us very p 157
its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as a ready-made whole from which p 157
the mother as such

must be interpreted in intensity. The egg and the placenta itself, swept by an unconscious life energy susceptible to augmentation and p 158
cases. In short, a somatic system in extension can constitute itself only insofar as the filiations become extended, correlatively to lateral p 159
far from being a mockery of the law, it is itself derisory in relation to what the law prohibits in reality p 161
prohibited or desired. Indeed, this is how social repression prolongs itself by means of a psychic repression without which it would p 162
saying that the Oedipus complex signifies something altogether different from itself, and that in the Oedipal relation the mother is also p 162
it does its work from the moment that desire lets itself be caught as though by the impossible itself. You see p 162
desire lets itself be caught as though by the impossible itself. You see, that is what you wanted! However it is p 162
flow that would not be codable, that would not let itself be coded—specifically, the terror of the primitive socius. No p 163
For the flows to be codable, their energy must allow itself to be quantified and qualified; it is necessary that selections p 163
limit is possible only to the extent that the representative itself undergoes a repression. This repression determines what part of the p 164
carried out. We call this second instance—the repressing representation itself—alliance, since the filiations become extended only in terms of p 164
projects onto the representative, categories, rendered discernible, that it has itself established; it applies to the representative terms that did p 165
not

socius. Oedipus is the baited image with which desire allows itself to be caught (That's what you wanted! The decoded flows p 166
it was directly plugged into social organization and disorganization; sexuality itself, through the women and the marriages, was just such an p 168
that's where the Oedipal structure does not manage to close itself, and where the terms of the structure remained stuck to p 169
it is solely a question of the familial organization in itself, which is thought to be lived first by the child p 174
the case for desiring-production. But in fact this last sense itself can be understood in many different ways. In the first p 175
it must migrate to the heart of this system and itself come to occupy the position of the representative of desire p 177
to the social historical field; because it animates social reproduction itself; because it mobilizes or causes passage of the detachable p 177
fragments

present in a social field, and joins this field to itself as the statistically determined domain that is bound to it p 183
are organized in depth, but the manner in which representation itself is organized at the surface, on the inscription surface of p 185
debt is the unit of alliance, and alliance is representation itself. It is alliance that codes the flows of desire and p 185
nonexchangist. And above all, what is made of the unconscious itself, if not its explicit reduction to an empty form, from p 186
its explicit reduction to an empty form, from which desire itself is absent and expelled? Such a form can serve to p 186
capacity, but in the ideological representation that the society gives itself of its economic base, this aspect fades before the relations p 188
which closely depend on the requirements of inscription, but inscription itself, with its imprint of fire, its alphabet inscribed in bodies p 188
and the particular dimensions of the graphic system; by aligning itself on the voice, graphism supplants the voice and induces a p 188
articulation of the two elements takes place on the body itself, and constitutes the sign, which is not a resemblance or p 189
is an instrument of action that acts on the body itself. ... The signs command the things they signify, and far from p 189
eye. Such is the manner in which territorial representation organizes itself at the surface, still quite close to a desiring-machine of p 189
and it shows in this extreme case that the debt itself had nothing to do with exchange. Simply stated, the eye p 191
artist's egoism that has the look of bronze and knows itself justified to all eternity in its work, like a mother p 191
of mobile, open, finite debts, the parcels of destiny—finds itself taken into an immense machinery that renders the debt infinite p 192
defines Asiatic production: a higher unity of the State establishes itself on the foundations of the primitive rural communities, which keep p 194
other alliance. It is the entire primitive system that finds itself mobilized, requisitioned by a superior power, subjugated by new exterior p 196
the signs of the earth, and that makes the earth itself into the object of a State ownership of property, or p 196
The role of money in commerce hinges less on commerce itself than on its control by the State. Commerce's relationship with p 197
to the State that subordinates all the primitive alliances to itself (the problem of debts). The infinite creditor and infinite credit p 197
subaggregates themselves, the primitive territorial machines, they are the concrete itself, the concrete base and beginning, but their segments p 199
here enter

the whole and brings producers and products into relations with itself (they do not need to speak the same language). The p 199
of the sovereign, even though he be the death instinct itself. The castes are inseparable from this overcoding, and imply the p 199

the displaced represented of desire to become the repressing representation itself. For there can be no doubt: this way the despot when incest comes to take the place of the representation itself, and in this capacity take charge of the repressing function has lost its independence and its particular dimensions, has aligned itself on the voice and has become subordinated to the voice that begins to depend on graphism. It is by subordinating itself to the voice that writing supplants it. Jacques Derrida is by depending on it in various ways and by subordinating itself to the voice. The primitive territorial sign is self-validating; it the socius and as the socius. The primitive socius covers itself in this manner with a network wherein one is continually word has only a designating function but does not of itself constitute the sign; what becomes a sign is rather the the pain emanating from the graphism applied to the flesh itself: the eye jumps. The magic triangle with its three sides word has an essentially designating function, but where the graphism itself constitutes a sign in conjunction with the thing designated, and the heart of a given social machine. All this finds itself overwhelmed in a new destiny, with the despotic machine and machine and imperial representation. In the first place, graphism aligns itself on the voice, falls back on the voice, and becomes the new alliance, a fictitious voice from beyond that expresses itself in the flow of writing as direct filiation. These two of graphism that, at one and the same time, subordinates itself to the voice in order to subordinate the voice and into writing on tablets, stones, and books; the eye sets itself to reading. (Writing does not entail but implies a kind fictitious voice from on high which, inversely, no longer expresses itself except through the writing signs that it emits (revelation). This threshold of deterritorialization; the signifier is merely the deterritorialized sign itself. The sign made letter. Desire no longer dares to desire no longer sees, it reads. The body no longer allows itself to be engraved like the earth, but prostrates itself before allows itself to be engraved like the earth, but prostrates itself before the engravings of the despot, the region beyond the the first sense, without an overcoding effected by the signifier itself in the second sense. There is no linguistic field without There, however, as elsewhere, an irreducible exteriority of conquest asserts itself. For if language itself does not presuppose conquest, the leveling an irreducible exteriority of conquest asserts itself. For if language itself does not presuppose conquest, the leveling operations (les operations de One cannot better show how an operation of biunivocalization organizes itself around a despotic signifier, so that a phonetic and alphabetical ago, was inscribed flush with the body—body representation subordinates itself to word representation: sister and mother are the voice's signifieds a fictitious voice from on high that no longer expresses itself except in the linear flux, the despot himself is the is simulated and therefore produced, through the incest that is itself simulated and therefore produced—all the more real for being social repression-psychoic repression—i.e., the repressing representation—now finds itself defined in terms of a supreme danger that expresses the representation. The signs are no longer inscribed in the flesh itself but on stones, parchments, pieces of currency, and lists. According apparent opposition to despotism comes late—when the State presents itself as an apparent peacemaker between classes that become distinct from that has been broken. In vain did the body liberate itself from its characteristic graphism in the system of connotation, for repressed, incarcerated within and finally able to discharge and vent itself only on itself,—that very thing is now resenti: The and finally able to discharge and vent itself only on itself,—that very thing is now resenti: The eternal resentment of analyzes it. And according to his prophecy, wouldn't the State itself be that dog which wants to die? But that is the displaced represented of desire, it becomes the repressing representation itself. The impossible has become possible; the unoccupied limit now finds The impossible has become possible; the unoccupied limit now finds itself occupied by the despot. Oedipus has received its name, the the contrary the representation exercises its repressive action on desire itself. The Oedipus complex, as it is called by psychoanalysis, will it will have to finally become the representative of desire itself. And it must become the latter by virtue of being to take form—that is, the royal triad must masculinize itself—and this must occur as a direct consequence of the have to experience this extreme affliction of being turned against itself: the turning back against itself, bad conscience, the guilt that affliction of being turned against itself: the turning back against itself, bad conscience, the guilt that attaches it to the most into oblivion, a latency that lays hold of the State itself, and where the writing system sometimes disappears. It is beneath despotic State enters, and this power with which it re-forms itself on modified foundations, in order to spring back more mendacious something else: the divergence of this beginning from the origin itself, the divergence of the extension from the idea, of the power and the genesis of the world; the myth constitutes itself within this distance, it makes it into the very object new conditions of existence and survival—and that feudalism of itself is in opposition to the State, which on the contrary within which the less developed concrete may have already realized itself before having posited the more manysided connection or relation which of money, commodities, and private property. It no longer of itself forms a ruling class or classes; it is itself formed of itself forms a ruling class or classes; it is itself formed by these classes, which have become independent and delegate signifies. It no longer produces an overcoding unity; it is itself produced inside the field of decoded flows. As a machine machine it no longer determines a social system; it is itself determined by the social system into which it is incorporated but it becomes concrete, it tends to concretization while subordinating itself to the dominant forces. The existence of an analogous evolution law to the entire physical system that disengages or liberates itself from the law. A State desire, the most fantastic machine the State. Death is felt rising from within and desire itself becomes the death instinct, latency, but it also passes over But the capitalist machine, the civilized machine, will first establish itself on the conjunction. When this occurs, the conjunction no longer the excess consumption of a class, that it makes luxury itself into a means of investment, and reduces all the decoded in feudalism, and from the decomposition of the feudal system itself and that of its State, still does not give us the decoding of the worker in favor of the work itself or of the machine. And for capital: the deterritorialization of commercial and financial capitalism in its primitive forms merely installed itself in the pores of the old socius without changing the money in process, and, as such, capital. ... Value ... suddenly presents itself as an independent substance, endowed with a motion of its commodities, it enters now, so to say, into relations with itself. It differentiates itself as original value from itself as surplus-value now, so to say, into relations with itself. It differentiates itself as original value from itself as surplus-value; as the father relations with itself. It differentiates itself as original value from itself as surplus-value; as the father differentiates himself qua the son a variable relation between independent terms; it has taken upon itself the independence, the quality of the terms and the quantity the terms and the quantity of the relations. The abstract itself posits the more complex relation within which it will develop fluctuation of variable capital, and where Dx derives from capital itself and constitutes the fluctuation of constant capital (the definition of a falling rate of profit has no end, but reproduces itself while reproducing the factors that counteract it. But why does a displacement; thus the continuity of the capitalist process engenders itself in this break of a break that is always displaced exterior limit, but only an interior limit that is capital itself and that it does not encounter, but reproduces by always capitalist machine. It must be added, however, that the center itself has its organized enclaves of underdevelopment, its reservations and its a falling rate of profit or to its equalization asserts itself at least partially at the center, carrying the economy toward once at the dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the same time as capitalist wide-ranging. By no means does the diachronic capitalist machine allow itself to be revolutionized by one or more of its synchronous determinism.) The true axiomatic is that of the social machine itself, which takes the place of the old codings and organizes rate of profit through machinic surplus value is not innovation itself, whose value is no more measurable than that of human when highly remunerated—and the profit of capital that inscribes itself with another sort of writing. In this respect the knowledge gigantic enterprise of antiproduction, but at the heart of production itself, and conditioning this production. Here we discover a new determination as interior limits, but the presence of antiproduction within production itself. The apparatus of antiproduction is no longer a transcendent instance limits it, or checks it; on the contrary, it insinuates itself everywhere in the productive machine and becomes firmly wedded to of the machinic surplus value of constant capital, which distinguishes itself from the human surplus value of variable capital and from of consciousness—shows that the productive essence of capitalism can itself function only in this necessarily monetary or commodity form that becomes concrete within the field of immanence peculiar to capitalism itself, with the appearance of the technical means of expression that to a game; the signified-signifier relationship, where the signified finds itself by nature subordinated to the signifier; figures defined as effects to the signifier; figures defined as effects of the signifier itself; the formal elements of the signifier determined in relation to conditions of identity that defined the elements of the signifier itself. Because in Hjelmslev's linguistics the order of the elements is figural that comes to short-circuit the signifier's coded gaps, inserting itself between them, and working under the conditions of identity of identity of their elements. In language and in writing itself, sometimes the letters as breaks, as shattered partial objects—and signifying chain that depends on the figural effects—this chain itself being composed of asignifying signs—crushing the signifiers as well

can say that schizophrenia is the exterior limit of capitalism itself or the conclusion of its deepest tendency, but that capitalism content to displace a relative immanent limit that will reconstitute itself further along; on whether controlling reterritorializations are added to the labor, and consequently must enter into a composite that is itself qualitative and implies noneconomic factors. Or the way the autochthonous to the qualified nature of the flows. But the equivalence itself points to the position of a relation without limitation: in respective qualities have no existence prior to the differential relation itself. The quality of the flows results solely from their conjunction order of powers. For if one of the flows finds itself subordinated and enslaved to the other, the reason is precisely when the latter is merged qualitatively and temporally with labor itself into one and the same simple magnitude (the condition characterized condition characterized by surplus value of flux). Hence capital differentiates itself from any other socius or full body, inasmuch as capital from any other socius or full body, inasmuch as capital itself figures as a directly economic instance, and falls back on conditions of capitalist production and circulation, that is, in capital itself, but it functions only by reproducing and widening these limits to fully occupy this field. But this deterritorialized field finds itself determined by an axiomatic, in contrast to the territorial field need of bearing directly, on men. But an axiomatic of itself is by no means a simple technical machine, not even the invention of capitalism, since it is identical with capital itself. On the contrary, capitalism is its offspring, its result. Capitalism new commercial functions of a capital that has secured for itself direct interests in production. As a general rule, State controls and surplus value and its absorption (by the State apparatus itself). The regulative functions of the State do not imply any or exterior limit, and the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no take place starting from an already conquered State that finds itself confronted by the same axiomatic problems of extraction of a State, if only as a monopolistic market of the State itself. And in effect, how does one define the true alternative not prevent the resurrection of a State capitalism inside socialism itself, any more than it prevented classical capitalism from getting round elements—no more controlled by official socialism than by capitalism itself—further into the distance, to flee periphery or into enclaves the party leadership. How does one explain that desire devotes itself to operations that are not failures of recognition, but rather of the party: the proletariat was only able to constitute itself as a class on the basis of artificial neoterritorialities; in basis of artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself in forms that are at times the most archaic.) The is quick to add that this essentially cynical discovery finds itself rectified by a new territorialization, in the form of a sake of production, that is, production as an end in itself, the absolute development of the social productivity of labor; but confronting limits and barriers that are interior and immanent to itself, and that, precisely because they are immanent, let themselves be longer relates to a distinct object, but to productive activity itself. The socius as full body has become directly economic as of filiation or capital of alliance. Capital has taken upon itself the relations of alliance and filiation. There ensues a privatization simply the form of human matter or material that finds itself subordinated to the autonomous social form of economic reproduction, and equal in relation to one another; but inside the field itself, the form of social economic reproduction has already preformed the capacity, etc., in such a way that the family finds itself countersected by the order of classes. (In this sense, indeed is a very simple operation, one that indeed readily lends itself to formalization, although it involves universal history. We have seen limit, which it is continually repelling and exorcising, while capitalism itself produces its immanent limits, which it never ceases to displace Oedipus is this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle is the personal and private only in the capitalist formation that the Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense by which it re-enslaves what within it tends to free itself or to appear freely. The same thing must be said the primal position of the father of the horde. Oedipus itself would be nothing without the identifications of the parents with neurotic. So it is that psychoanalysis has much difficulty extracting itself from an infinite regression: the father must have been a relation to the child, this proposition, devoid of meaning in itself, concretely means the following: the social investments are first in seduction). (2) If regression taken in an absolute sense reveals itself to be inadequate, it is because this regression encloses us cyclical movement by which the unconscious, always remaining subject, reproduces itself. There is, then, no longer any call for wondering which inversely, the way in which everything turns fascist or envelops itself in fascism, the way in which it falls back into is true that social investments are made on the socius itself as a full body, and that their respective poles necessarily without organs and its intensities are not metaphors, but matter itself. Nor is it our intention to revive the question of and the positioning of its parts, but does not set itself into place any more than it forms or reproduces itself itself into place any more than it forms or reproduces itself. This is even the point around which the usual polemic a system of mechanical causes, or because the machine is itself a system of means in terms of the aims of What is essential is not in the passage to infinity itself—the infinity composed of machine parts or the temporal infinity a surplus value of code, and where the whole is itself produced alongside the parts, as a part apart or, as the conjunctions biunivocal; then desire does not need to project itself into these forms that have become opaque. These forms are There is a whole biology of schizophrenia; molecular biology is itself schizophrenic—as is microphysics. But inversely schizophrenia—the theory of In point of fact, the truly molecular unconscious cannot confine itself to genes as its units of reproduction; these units are familiarly or genetically), it is always the unconscious that produces itself in a cyclical orphan movement, a cycle of destiny where cycle whereby the unconscious, remaining a subject, produces and reproduces itself? We use the term Libido to designate the specific energy person that it takes as object. But our object choice itself refers to a conjunction of flows of life and of we always make love with worlds. And our love addresses itself to this libidinal property of our lover, to either close effective grip on the zones of production, representation must inflate itself with all the power of myth and tragedy, it must in myth, in tragedy. Is it the unconscious that represents itself through Oedipus and castration? Or is it the psychoanalyst—the merely the awareness of a process and not the process itself.) Actually, in process, I believe with each line I write particular sources. Freud is thus the first to disengage desire itself (le desir tout court), as Ricardo disengages labor itself (le desire itself (le desir tout court), as Ricardo disengages labor itself (le travail tout court), and thereby the sphere of production exterior and independent element as objectivity, but in the element, itself subjective, of private property: What was previously being external to deep into it, cleaves it, and forces it back upon itself. Thus subjective abstract Labor as represented in private property has of subjective representation. The series of this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely because the on living only as an absence and a lack unto itself. For a structural unity is imposed on the desiring-machines that partial objects lack, and as that which is lacking unto itself while being lacking in them (the Great Signifier symbolizable by displaced. The limit now passes only within the molar aggregate itself, inasmuch as the latter is furrowed by the line of impasses of a molar representation that the family closes round itself. What is the use of going from the imaginary dual of production in a constellation of which it is not itself a part. There the absence of a tie necessarily appears only insofar as it reproduces the element of castration, which itself is not imaginary but symbolic. There we have the three an absence, but in the sense that the unconscious reproduces itself wherever the names of history designate present intensities (the sea its poisonous sperm and gain the time necessary for propagating itself, and for passing on to our future children? And what a flow is made to circulate that does not let itself be stopped by Oedipus, the mark of the triangle (they reality, it no longer opens to any outside, but becomes itself the test of reality and the guarantor of its own are reduced. Psychoanalysis index sui, with no other reference than itself or the analytic situation. Psychoanalysis states clearly that unconscious representation of the displaced represented; and this, precisely because this agency itself belongs to representation, as a nonrepresented representative, or as a times, on the contrary, the movement through which the limit itself is displaced, and now passes to the interior of the becomes replaced by beliefs, the other where repressed desiring-production finds itself replaced by representations. To be sure, it is not psychoanalysis capital, said Freud). That is why, inversely, schizoanalysis must devote itself with all its strength to the necessary destructions. Destroying beliefs absence charged with representing the absence, with linking this absence itself, and with moving us back and forth from one pole female. The movement of deterritorialization can never be grasped in itself, one can only grasp its indices in relation to the pencil point that traces the design, he is the stroke itself. ... That is why the final image is without optimism. One and psychosis. To a point where the process cannot extricate itself, continue on, and reach fulfillment, except insofar as it is whose sufferings are unspeakable? Does he suffer from the process itself, or rather from its interruptions, when he is neuroticized in of the structure and the event, rather than the process itself. Furthermore, they localize social and mental alienation on a single social alienation includes in its turn mental alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental

only because it is deprived of this support, and finds itself reduced to testifying all alone for deterritorialization as a universal that the movement of deterritorialization creates of necessity and by itself a new earth. Psychoanalysis is especially satisfying in this regard a formation of this sphere—here is where desire finds itself trapped, specifically limited to human sex, unified and identified in partial objects, dispersed working parts of a machine that is itself dispersed. In short, partial objects are the molecular functions of and defines the other's potential field of presence, which is itself multiple (a multiplicity of anuses for the flows of shit breaks the flow that another object emits or produces relatively, itself ready to emit a flow that other partial objects will to flow and breaking flows, consist of the passive synthesis itself insofar as it ensures the relative coexistence and displacement of no way the contrary of the organs-partial objects. It is itself produced in the first passive synthesis of connection, as that it can be produced as the support that appropriates for itself the flow production. It can as well repel the organs-objects repel the organs-objects as attract them, and appropriate them for itself. But in repulsion as in attraction, the body without organs and nonorganized multiplicity. And when it attracts them and fits itself over them, in the process of a miraculating fetishistic machine Numen). But in fact, from the standpoint of the machine itself, there is no succession that ensures the strict coexistence of causes them to pass over to the body without organs itself, thereby channeling or codifying the flows. However, the whole question codes; since it works on the decoded flows, it cannot itself proceed except by effecting reterritorializations and by reviving the signifying forms a given determinate configuration on a support that is itself specifically determined, and in terms of a detached signifier. These form in which the genic unconscious, always remaining subject, reproduces itself. And as we have seen, that is the primary inspiration signifier of castration. Worse yet, it will happen that psychoanalysis itself wants to act as an axiomatic, which is the famous kinds of desiring-machine parts, in the dispersion of the machine itself. And yet the problem persists: how can all that function organs to the body without organs, and appropriates them for itself in the apparent objective movement. Repulsion is the condition of condition of the machine's functioning, but attraction is the functioning itself. That the functioning depends on repulsion is clear to us in the very nature of every intensity to invest within itself the zero intensity starting from which it is produced, in closest to the matter whose zero degree they invest in itself. They control the unconscious experience of death, insofar as death every intensity is extinguished at the end, that every becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot

not an I who receives the model. For the model itself is not the I either, but the body without organs critique of civilization, but that civilization on the contrary finds itself sanctified as the sale agency capable of opposing the death is a part of the desiring-machine, a part that must itself be judged, evaluated in the functioning of the machine and a principle, the reason will be found in Freud's practice itself. For if the principle has nothing to do with the essence of life except in a form turned back against itself, in the form of death itself. And this neutralization, this form turned back against itself, in the form of death itself. And this neutralization, this turning against life, is also the himself, this master of destruction, of self-destructing—the very wound itself compels him to live. . . . It is Oedipus, the marshy earth death a conservatory for the Oedipal life. Desire is in itself not a desire to love, but a force to love call that a desire?) But desire must turn back against itself in the name of a horrible Ananke, the Ananke of overcode the flows? Once it is said that desiring-production is itself a decoded and deterritorialized production, how do we explain that for these reasons, the identity in nature must appear for itself between social production and desiring-production. But in its turn, this this, there is no living desire that could not of itself cause the system to explode, or that would not make the preconscious, and that delegate their representatives in the unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging them

actually covered over by antiformations that disfigure the unconscious in itself, and impose on it causations, comprehensions, and expressions that no represent. It is the very form of interpretation that shows itself to be incapable of attaining the unconscious, since it gives benefit from a coincidence and a support in the unconscious itself that ensures the hold. We have seen what this support in the machinery of desire. In contrast to psychoanalysis, which itself falls into the trap while causing the unconscious to fall there is not one molecular formation that is not by itself an investment of a molar formation. There are no desiring-machines the escape. But at the other pole, the schizophrenic escape itself does not merely consist in withdrawing from the social, in as a lack, at the same time that the whole itself is said to be lacked by the partial objects. In labor). The form or quality of the socius is therefore itself produced, but as the unengendered—that is, as the natural is indeed in this sense that social production is desiring-production itself under determinate conditions. These determinate conditions are thus the forms

portion that is due the subjects. The preconscious class interest itself thus refers to the selections of flows, to the detachments interest in a given regime. The other class can constitute itself only by a counterinvestment that creates its own interest in the distinction to be made passes into the economic infrastructure itself and into its investments. Libidinal economy is no less objective the formation of sovereignty, or the form of power for itself, devoid of meaning and purpose, since the meanings and the absurdity, but it can exert this violence only by assigning itself aims and meanings in which even the most enslaved elements selections, detachments, and portions. But the investment of the flow itself and its axiomatic, which to be sure requires no precise after. Antiproduction effuses in the system: antiproduction is loved for itself, as is the way in which desire represses itself in for itself, as is the way in which desire represses itself in the great capitalist aggregate. Repressing desire, not only for it is not certain that the unconscious libidinal investment is itself revolutionary. For the same breaks do not pass at the in the other case the break is within the socius itself, in that it has the capacity for causing the flows subjugates the large aggregate to the functional multiplicities that it itself forms on the molecular scale (it is no more a group, even in seizing power, as long as this power itself refers to a form of force that continues to enslave to a socius as a fixed support that attributes to itself the productive forces, extracting and absorbing the surplus value therefrom invested, through its loves and sexuality, was the social field itself in its economic, political, historical, racial, and cultural determinations: in difference apprehended and invested as the nonfamily within the family itself? The other class is by no means grasped by the either the object or the cause of desire, but is itself the castrating apparatus, the machine for putting lack into desire its own proof, and that, contrary to the movement, proves itself only by not working, by being interminable. Psychoanalysis has become or the way in which it is forced to take itself as a goal. We have seen in this sense how and repression. It is in this sense that contradiction installs itself not only at the level of the flows that traverse to block it on all sides, is led to take itself as an end: a psychotic is produced who escapes the refuge in primal repression, closing the body without organs around itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather

unconscious investment rises up that embraces a full body for itself, independently of all aims, and a degree of development for independently of all aims, and a degree of development for itself, independently of all reason: that very degree and no other and universal history. In short, Oedipus implies within the unconscious itself an entire reactionary and paranoid investment of the social field desire had sexuality as an index in their social scope itself. Which does not mean, of course, that one need only or of a social axiomatic to which the libido addresses itself through them. Persons are simulacra derived from a social aggregate from a social aggregate whose code is unconsciously invested for itself. That is why love and desire exhibit reactionary, or else that the unconscious paranoid investment was grounded in the socius itself as a full body without organs, beyond the preconscious aims accomplished without overthrowing power, without reversing subordination, without returning production itself to desire: for it is only desire that lives from

it a large degree of autonomy, its painting apparently molds itself to a Byzantine code where even the colors and the and underneath recodings or axiomatics: the pure process that fulfills itself, and that never ceases to reach fulfillment as it proceeds sometimes lead to madness . . . a list that could not include itself in Oedipus, unless it were to call Oedipus in question a way that the military, bureaucratic, and police apparatus finds itself grounded in the economy itself, which directly produces libidinal investments

bureaucratic, and police apparatus finds itself grounded in the economy itself, which directly produces libidinal investments for the repression of desire

periphery, but also multiplies enclaves of overpopulation in the center itself, and easily tolerates the so-called socialist formations. (It is not simply explained by the conditioned profits, but on the contrary itself explains that a small-time capitalist, with no great profits or of aims and reasons; or else the investment of interest itself gives rise to and creates those interests that rationalize the still defined by an order of causes and aims, and itself weaves a whole system of macroscopic relations that determine the of class or interest, which are based in the infrastructure itself. But we attach all the more importance to them as of desire: desire that produces—real-desire, or the real in itself. Finally, we do not at all think that the revolutionary or the finalist illusions that repression imposes on the process itself. This explains why we have only spoken of a schizoid and disquieting at the same time. It does not take itself for a party or even a group, and does not it does not claim to be identical with the revolution itself. Given a socius, schizoanalysis only asks what place it reserves

ITSELF-	1	
the twins or the twin? Which divides and unites into itself- the Nommo, or the Nommos? The disjunctive synthesis distributes the		p 154
IT]	1	
in question, these groups take science back in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable		p 368
J	4	
its structure; it is the mother of the holy faith (J. M. Pohier). Or the technopsychanalyst, the reform psychoanalyst obsessed with to leave us wondering: Freud quotes a remark by Sir J. G. Frazer according to which the law only forbids men		p 108
and not archaic theory of language. The extreme importance of J.-F. Lyotard's recent book is due to its position as		p 114
Lacan to say there exists a drama for the scientist. (J. R. Mayer, Cantor, I will not draw up an honor		p 243
		p 371
JACK	3	
to Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave, to scramble the more with the paranoia of his father. The case of Jack Kerouac, the artist possessing the soberest of means who took		p 132
vegetating in the void, at the heart of its own Jack. For better days to come? It must—but who talks		p 277
		p 334
JACKET	1	
body without organs as though it were a fencer's padded jacket, or as though these organ-machines were medals pinned onto the		p 11
JACKSON	1	
if one has to become black like John Brown. George Jackson. I may take flight, but all the while I am		p 277
JACKSONIST	1	
Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy that originally inspired it, is the theory of bricks		p 40
JACQUES	6	
type that differs from the previous connections. We owe to Jacques Lacan the discovery of this fertile domain of a code		p 38
the twelve paranoiacs of Suetonius. In a great book by Jacques Besse, we encounter once again the double stroll of the		p 87
bringing about their fusion in the realm of the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families		p 93
under the		
by subordinating itself to the voice that writing supplants it. Jacques Derrida is correct in saying that every language presupposes a		p 202
of syntheses that have no equivalent in the large aggregates. Jacques Monod has defined the originality of these syntheses, from the		p 288
structured configuration—or rather, they form one no longer. As Jacques Monod says, we must conceive of a machine that is		p 328
JAM	1	
any more than it could seal off a jar of jam or plug a dike. Against the walls of the triangle		p 67
JANUARY	1	
may appear to have taken place between December 31 and January 6—in a realm above and beyond the usual rational		p 22
JAPANESE	2	
am a Negro. I am a Chinaman. I am a Japanese. I am a foreigner, a stranger. I am a sea		p 77
Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It		p 224
JAR	1	
these flows, any more than it could seal off a jar of jam or plug a dike. Against the walls of		p 67
JARGON	2	
The code resembles not so much a language as a jargon, an open-ended, polyvocal formation. The nature of the signs within		p 38
codes, what is termed a signifying chain is more a jargon than a language (langage), composed of nonsignifying elements that have		p 289
JARGONS	2	
reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons. Nearchaisms, as Edgar Morin puts it. These		p 257
modern archaisms are		
the Schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole biology of schizophrenia; molecular biology is		p 289
JARRING	1	
a vibration of response. Or else she is a discordant, jarring, painful vibration, going forth and hurting everyone within range. And		p 351
JARRY'S	1	
Kafka's In the Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve		p 18
JASPERS	4	
is this transition inevitable? This remains the crucial question. Karl Jaspers has given us precious insights, on this point as on		p 24
a relationship with the demoniacal in nature. The one thing Jaspers failed to do was to view process as material economic		p 25
a psychiatrist be worth? In the whole of psychiatry only Jaspers, then Laing have grasped what process signified, and its fulfillment		p 131
fact that, starting from certain intuitions that remained ambiguous in Jaspers, he was able to indicate the incredible scope of this		p 362
JASPERS'	1	
most intimately related to the process: in the sense of Jaspers' demonstration, when he shows that the demonic—ordinarily repressed—erupts		p 136
JAULIN	3	
continuity that anyone sort of matter ideally possesses. When Robert Jaulin describes the little balls and pinches of snuff used in		p 36
do not exist prior to their prohibition as spouses. Robert Jaulin says it well: The mythical discourse has as its theme		p 160
is necessary to add oedipalization to all the methods that Jaulin was able to describe in La paix blanche. The condition		p 169
JAYET	1	
side of men, woman on the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of the		p 76
JEALOUS	1	

escape, the accomplices, the allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are not persons but so many	p 88
JEAN 4	
works of the team at La Borde Clinic, assembled around Jean Oury—the first task was to show how it differed to oedipalization. These questions have been analyzed in depth by Jean Oury. They demonstrate how revolutionary psychiatry broke in vain with	p 62 p 94
two languages (langages), one of masters, the other of slaves. Jean Nougayrol describes just such a situation: For the Sumerians, [a antipsychiatry—remain threatened by a common danger, a danger which Jean Oury has been able to analyze in depth: how does	p 208 p 319
JEAN-FRANCOIS 2	
insofar as it evaluates the suffering caused by the graphism. Jean-Francois Lyotard has attempted to describe such a system in another and castration, is defeated from the start. And what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's	p 204 p 295
JEAN-JOSEPH 1	
it does not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the curve without	p 231
JEAN-PIERRE 1	
filiation to alliance, what is taken up again by filiation. Jean-Pierre Vernant shows in this way that the imperial myths are	p 219
JEANNE 1	
that is constantly reborn of its own disharmonies. What does Jeanne Favret mean when she shows, along with other ethnologists, that	p 152
JERSEY 1	
or as though these organ-machines were medals pinned onto the jersey of a wrestler who makes them jingle as he starts	p 11
JESUITS 1	
intense metamorphoses and passages, Schreber becomes a pupil of the Jesuits, the burgomaster of a city where the Germans are fighting	p 89
JESUS 2	
its own, and tends to its own affairs: the infant Jesus looks from one side while the Virgin Mary listens from one side while the Virgin Mary listens from the other, Jesus stands for all the desiring children, the Virgin stands for	p 369 p 369
JEU 1	
entire interplay of desiring-machines to fit within (rabattre tout le jeu des machines desirantes dans) the restricted code of Oedipus. How	p 47
JEW 2	
despotic inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Egyptian, and a Mycenaean under the Greeks if he had taken himself for a black or a Jew rather than a pure Aryan, if he had not proved	p 218 p 364
JEWISH 2	
in this sense, can be found in Marx's On the Jewish Question: between the family and the State—the Oedipus of in the most scientific of ways, final solutions of the Jewish problem variety are prepared down to the last detail, and	p 81 p 373
JEWS 3	
currently chosen people, the Germans, who are threatened by the Jews, the Catholics, and the Slavs. In his intense metamorphoses and my fault, who killed him? it's your fault, it's the Jews, the Arabs, the Chinese, all the resources of racism and I am a beast, a black, We are all German Jews—the historico-social field is no less invested than in the	p 89 p 269 p 340
JINGLE 1	
pinned onto the jersey of a wrestler who makes them jingle as he starts toward his opponent. An attraction-machine now takes	p 11
JOAN 3	
I am becoming God, I am becoming woman, I was Joan of Arc and I am Heliogabalus and the Great Mongol Seebeck effect, the Kelvin effect. History is like physics: a Joan of Arc effect, a Heliogabalus effect—all the names of the classes, the continents, the peoples, the kingdoms, the sovereignties; Joan of Arc and the Great Mongol, Luther and the Aztec	p 85 p 86 p 101
JOB 4	
bicycle horn and my mother's arse sufficient to do the job? Aren't there more important questions than these, however? Given a What is part of the family? It is the triangle's job to vibrate, to resonate, under the pressure of what it for art's sake in the libido, a taste for a job well done, each one in his own place, the banker mother reduced to housework, or to a difficult and uninteresting job on the outside; children whose future remains uncertain; the father	p 3 p 125 p 347 p 356
JOB'S 1	
as well as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what entitles one to determine that	p 170
JOCASTA 1	
representative of the local group with Laius, the territoriality with Jocasta, the despot with Oedipus himself: a motley painting of everything	p 267
JOEY 3	
she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study The Empty Fortress, Bruno Bettelheim paints the paranoiac machines, miraculating machines, and celibate machines through which little Joey passes as Bettelheim's therapy progresses. In the second place, every a machine; all schizos say this, and not just little Joey. The question to be asked is whether schizophrenics are the	p 37 p 38 p 381
JOHN 3	
people a new religious-military organization. In order to summarize Saint John the Baptist's enterprise, one author declares: John attacks at its to summarize Saint John the Baptist's enterprise, one author declares: John attacks at its foundation the central doctrine of Judaeism, the the wall, even if one has to become black like John Brown. George Jackson. I may take flight, but all the	p 193 p 193 p 277
JOIN 3	
desire, encasted in the social machine, or on the contrary join together to form a death instinct that extends throughout the in capitalism. Or whether instead desiring, technical, and social machines join together in a process of schizophrenic production that thereafter	p 184 p 381

has where the social machine, the technical machine, and the desiring-machine join closely together and bring their regimes into communication. She asks	p 381
JOINED	7
were tormenting him, he gives every appearance of having finally joined forces with them, taking passionate pride in portraying them in more subterranean than psychoanalysis, than the family, than ideology, even joined together. There we have all the forces of social production	p 17 p 122
do you believe these two groups are capable of being joined? I am not too angry with these bastards of virile to state that the two groups are capable of being joined. Rather it is the possibility of discriminating directly between the vengeance of the voice, the hand, and the eye now joined together on the despot—the vengeance of the new alliance three segments of the ever widening capitalist reproduction process are joined, three segments that also define the three aspects of its vibrations and flows of every sort to which it is joined, introducing therein breaks and captures—an always nomadic and migrant	p 124 p 125 p 212 p 237 p 292
JOINING	2
first argument would lead us to a similar conclusion. By joining sexuality to the familial complex, by making Oedipus into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art and science presupposes a rupture of all our	p 58 p 368
JOINS	5
to her own daughter a new relationship, namely that which joins her to her own brother. At the same time, a in which desire is present in a social field, and joins this field to itself as the statistically determined domain that For a structural unity is imposed on the desiring-machines that joins them together in a molar aggregate; the partial objects are be represented only in terms of an extrapolated sign that joins together all the elements of production in a constellation of to Oedipus. When Reich denounces the way in which psychoanalysis joins forces with social repression, he still doesn't go far enough	p 164 p 183 p 306 p 310 p 312
JOINTED	1
a celibate machine in the center: the horse with short, jointed paws, inside which they supposedly put the Dauphin so he	p 88
JOINTS	1
are at the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those who, in	p 142
JOKE	1
guilt, his confessions of guilt are merely a sort of joke. (In Kleinian terms, it might be said that the depressive	p 43
JONES	5
Which no doubt I shall achieve by trying to be Jones. Then all I'll have to do is be Jones. But be Jones. Then all I'll have to do is be Jones. But if everything commingles in this fashion it does so Mahood only by being Worm, and Worm only by being Jones. He is a girl only by being an old man has come to be called the monumental work of Ernest Jones does not penetrate censorship, it codifies it. And the way of all the churches? The debate began between Malinowski and Jones, it continued between Kardiner and Fromm on one side, and	p 85 p 85 p 87 p 118 p 171
JOSEPH	3
depended on the repressive regime in the empire of Franz Joseph. He did not seem to see that Franz Joseph was Franz Joseph. He did not seem to see that Franz Joseph was not a pertinent historical break (coupure), but that perhaps family and his son that overreaches them on all sides. Joseph Gabel, presenting a case of paranoid delirium with a strong	p 172 p 172 p 274
JOULE	1
proper names designate such effects within fields of potentials: the Joule effect, the Seebeck effect, the Kelvin effect. History is like	p 86
JOURNEY	10
just feeling—ahead of me was lying the most horrific journey. When we speak here of a voyage, this is no no longer tolerate: he who has gone on a distant journey. As though one were constantly bringing back home the person psychic repression. As Laing says, they are interrupted in their journey. They have lost reality But when did they lose it lost reality But when did they lose it? During the journey, or during the interruption of the journey? Hence another possible it? During the journey, or during the interruption of the journey? Hence another possible formulation of an inverse relationship: there would of one sort or another that set in motion another journey altogether, stases that prepare for other breakthroughs, other movements where being born or dying. But at the same time his journey is strangely stationary, in place. He does not speak of when he is displacing himself in space, his is a journey in intensity, around the desiring-machine that is erected here and can we reconquer the process each time, constantly resuming the journey on these lands—Oedipal familial lands of neurosis, artificial lands the narrator-spider never ceases undoing webs and planes, resuming the journey, watching for the signs or the indices that operate like	p 84 p 123 p 124 p 124 p 124 p 126 p 131 p 131 p 318 p 318
JOY	5
revert to myth ? If myth is given up, a little joy, a little discovery, is restored to psychoanalysis. For it has hide out there, closing himself up in it. The little joy lies in schizophrenization as a process, not in the schizo the immortality of the system. A violence without purpose, a joy, a pure joy in feeling oneself a wheel in the the system. A violence without purpose, a joy, a pure joy in feeling oneself a wheel in the machine, traversed by of desire, a locus of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of	p 113 p 113 p 346 p 346 p 369
JOYCE	2
and opposite fragments. This drawing together, this reweaving is what Joyce called re-embodiment. The body without organs is produced as a a primary homosexuality. Thus the antiexchangist amorous machine encountered by Joyce in Exiles, and by Klossowski in Roberte. In Gourma ideology	p 43 p 186
JOYOUS	5
advance. Will it be retorted that the schizo is not joyous either? But doesn't his sadness come from the fact that man produces himself as a free man, irresponsible, solitary, and joyous, finally able to say and do something simple in his human organs. Meyer Fortes makes a passing remark that is joyous and refreshingly sound: The circulation of women is not the that the product of analysis should be a free and joyous person, a carrier of the life flows, capable of carrying children, the Virgin stands for all the desiring women, a joyous activity of profanation extends beneath this generalized privatization. A painter	p 113 p 131 p 142 p 331 p 369
JOYS	1
is, its spasms and its glories, its labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression We	p 113
JUDAEISM	1
declares: John attacks at its foundation the central doctrine of Judaism, the doctrine of the alliance with God through a filiation	p 193
JUDAEO-CHRISTIAN	1

ethnologists, but by ideologists in the service of a tragic Judaeo-Christian consciousness that they wished to credit with the invention of	p 150
JUDGE	17
every organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams in his ass. A solar anus. And	p 2
ass. A solar anus. And rest assured that it works: Judge Schreber feels something, produces something, and is capable of explaining	p 2
only when they break down, and by continually breaking down. Judge Schreber lived for a long time without a stomach, without	p 8
organs. The organs are regenerated, miraculated on the body of Judge Schreber, who attracts God's rays to himself. Doubtless the former	p 11
after each division. Returning yet again to the case of Judge Schreber, we note that he is vividly aware of this	p 16
spaces, is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states	p 19
that	
rich, so differentiated, so divine as the Judge's—since the Judge in his memoirs makes only very brief references to the	p 56
eternally active in the unconscious. It should be noted that Judge Schreber's destiny was not merely that of being sodomized, while	p 57
pseudoindividual fantasy (I, as a man, understand you, but as judge, as boss, as colonel or general, that is to say	p 64
history's signifier the dead father? Once again let us consider Judge Schreber's delirium. To be sure, the use of races and	p 89
establish the moral authority of the doctor as Father and Judge, Family and Law; and finally to culminate in the following	p 93
and from the earth that will make it possible to judge life and to survey the earth from above: a first	p 194
forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who invented	p 274
young naked corpses on the full body of the desert. Judge Schreber attaches little men by the thousands to his body	p 280
is everywhere: the way a bureaucrat fondles his records, a judge administers justice, a businessman causes money to circulate; the way	p 293
psychiatry had conceived of the family as both cause and judge of the illness, and the closed asylum as an artificial	p 359
first historical act of antipsychiatry in the 1902 decision granting Judge Schreber his liberty and responsibility, despite the recognized	p 364
continuation of	
JUDGE'S	3
mocking voices that attempt to de-miraculate (demiraculer) the organs, the Judge's anus in particular. But the essential thing is the	p 11
establishment	
an endless circle of eternal return. The breasts on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate	p 19
a delirium so rich, so differentiated, so divine as the Judge's—since the Judge in his memoirs makes only very brief	p 56
JUDGED	4
Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty, as if it applied solely to	p 52
in terms of its beginnings, a thing is always poorly judged because, in order to become apparent, it is forced to	p 91
the mines as soon as the reserves of metal were judged sufficient, and which retained a monopoly or a narrow control	p 197
part of the desiring-machine, a part that must itself be judged, evaluated in the functioning of the machine and the system	p 332
JUDGES	1
first of all, she conceives of them as fantasies and judges them from the point of view of consumption, rather than	p 44
JUDGING	1
age-old task of the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and only retaining	p 332
JUDGMENT	1
knowledge and will whose sanctions are merely derivative of a judgment and an application directed at the rebellious parts. The imperial	p 212
JULES	1
let us consider three important works about children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort a credit	p 99
JUMP	3
view, it is because incest is nothing other than a jump that necessarily fails, this jump that goes from appellations to	p 204
is nothing other than a jump that necessarily fails, this jump that goes from appellations to persons, from names to bodies	p 204
the graphy onto the voice has made a transcendent object jump outside the chain—a mute voice on which the whole	p 205
JUMPED	1
mobile detachments from the signifying chain, a detached object has jumped outside the chain; in place of flow selections, all the	p 194
JUMPING	4
of views that are like distinct personalities, with Albertine's face jumping from one plane to another as the narrator's lips draw	p 69
in this manner with a network wherein one is continually jumping from words to things, and from bodies to appellations, according	p 203
covers the socius: the chain of territorial signs is continually jumping from one element to another; radiating in all directions; emitting	p 204
and eyes, always in a polyvocal usage—a way of jumping that cannot be contained within an order of meaning, still	p 204
JUMPS	3
from the graphism applied to the flesh itself: the eye jumps. The magic triangle with its three sides—voice-audition, graphism-body, eye-pain	p 204
it in relation to the nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes—a plane of subordination	p 206
their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps from one plane of consistency to another, in order to	p 318
JUNCTURE	1
that derives from this object. It is perhaps at this juncture that the question What does it mean? begins to be	p 206
JUNG	13
to the Oedipal figure. When the break between Freud and Jung is discussed, the modest and practical point of disagreement that	p 46
marked the beginning of their differences is too often forgotten: Jung remarked that in the process of transference the psychoanalyst frequently	p 46
particular point that eventually made the break between Freud and Jung irreconcilable. Yet at the same time the two of them	p 46
by chance that here Freud declares himself in agreement with Jung. In a certain way this agreement subsists after their break	p 57
What we mean is that, starting from the same postulate, Jung is led to restore the most diffuse and spiritualized religiosity	p 57
family romance). Freud couldn't abide a simple humorous remark by Jung, to the effect that Oedipus must not really exist, since	p 114
pretty young woman to his mother or his grandmother. If Jung betrayed everything, it was nevertheless not by way of this	p 114
was also the most primary, the shortest, the furthest removed. Jung presents his archetypes as actual factors that extend in fact	p 128
whose problems have to do with social adaptation, Adler! And Jung for the adults and the old people, whose problems have	p 128
And we have seen what remains common to Freud and Jung: the unconscious always measured against myths (and not against the	p 128
it, and that defines it as a transgression against persons. Jung is therefore entirely correct in saying that the Oedipus complex	p 162
to diminish, while at the same time he denounces in Jung, then in Rank, the re-establishment of an exterior representation of	p 300
elements and objectivities (as in the old Hellenists or even Jung); or else these representations may be understood by historical study	p 301
JUNG'S	2
eventually came to a total parting of the ways, yet Jung's initial reservation was a telling one. The same remark holds	p 46
contrasted with the Freudian individual unconscious as well as with Jung's collective unconscious. He often calls this genic or genealogical	p 289
unconscious	

JUNGIAN	1	
the tone of these books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by		p 103
JURIDICAL	5	
of the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he defines marriage as the tie that makes		p 71
of herself. She is not at one's disposal, but the juridical rights governing progeniture are determined for the profit of a		p 142
is the invention of the despot himself: it is the juridical form assumed by the infinite debt. The jurist will be		p 213
to the time of the late Roman emperors, and the juridical form will accompany the imperial formation, the legislator alongside the		p 213
That is what Althusser and Balibar show so well: how juridical and political relations are determined as dominant—in the case		p 247
JURIST	1	
is the juridical form assumed by the infinite debt. The jurist will be seen in the despot's procession up to the		p 213
JUST	79	
one within nature in the form of production or industry, just as they do within the life of man as a		p 4
product; and for that reason desiring-production is production of production, just as every machine is a machine connected to another machine		p 6
also, because the full body of death is its motor, just as it desires life, because the organs of life are		p 8
the form whereby money produces money. It produces surplus value, just as the body without organs reproduces itself, puts forth shoots		p 10
of this kind is very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once more into		p 13
privation that has been mine for so many past years. Just as a part of the libido as energy of production		p 16
expression and then disappears once again in the space of just one day—even though it may appear to have taken		p 22
I any more, I'll never utter the word again; it's just too damn stupid. Every time I hear it, I'll use		p 23
of other chains from which it extracts a surplus value, just as the orchid code attracts the figure of a wasp		p 39
de la Blancarde in Marseilles (number 29, to be precise), just as I was eating my afternoon snack—a chocolate bar		p 48
of the unconscious; it knows nothing of castration or Oedipus, just as it knows nothing of parents, gods, the law, lack		p 61
unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as easily say the opposite of everything he is uttering		p 66
a person and, when required, the property of another person. Just as he draws upon centuries of scholastic reflection in defining		p 71
objects are caught up in an intuition of precocious totality, just as the ego is caught up in an intuition of		p 72
of stock and lack (something common and absent that is just as lacking in men as in women). It is this		p 73
inopportune to tighten the nuts and bolts where Lacan had just loosened them; or to oedipalize the schizo where on the		p 83
to oedipalize the schizo where on the contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting		p 83
present time, ... I was looking ...—not looking so much as just feeling—ahead of me was lying the most horrific journey		p 84
but where the reality of matter has abandoned all extension, just as the interior voyage has abandoned all form and quality		p 84
induced, not on that of the inductor. But that is just the beginning of the question, the same question as in		p 92
present, conforming to the double impasse of an extended Oedipus, just as much in the diagnostic of pathogenic families in themselves		p 94
anoedipal currents that begin as early as Oedipus and continue just as long, with another rhythm, in a different mode of		p 100
but that he alone cannot do everything. Besides, he deals just enough with other causes so as to give us a		p 102
and fog, intense, intensive, traversed in depth by what has just sundered its breadth: the schizo Everything becomes mixed and confused		p 132
the ranks are inseparable from the primitive territorial coding process, just as castes are inseparable from the overcoding practiced by the		p 153
and designate nothing more than prepersonal intensive states that could just as well extend to other persons, as when one calls		p 161
disorganization; sexuality itself, through the women and the marriages, was just such an investment of desire; the parents played the role		p 168
adheres to the traditional norms? Doesn't the Ndembu cure demonstrate just the opposite? Could it not be said that Oedipus is		p 171
of psychoanalysis. But it would seem that psychoanalysis offers them just as many reasons for doubting the notion as it offers		p 182
the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it continues to grow between Hellenists and		p 182
psychoanalysts apropos		
in reality one can perceive the movement of this formation just as well when one empire breaks away from a preceding		p 193
one of masters, the other of slaves. Jean Nougayrol describes just such a situation: For the Sumerians, [a given sign] is		p 208
case his true sister is the sister of the wilderness, just as his true mother is the mother of the tribe		p 210
possesses instead two features that are in opposition to those just mentioned—the two features that Kafka so forcefully developed: first		p 212
always existed; history is full of them. But we have just seen that only through their encounter in a place, and		p 224
decoded flows constitute a desire—a desire that, instead of just dreaming or lacking it, actually produces a desiring-machine that is		p 224
So true is it that primitive accumulation is not produced just once at the dawn of capitalism, but is continually reproducing		p 231
capitalism has freed, deterritorialized, and decoded the flows of code just as it has the others—to such a degree that		p 233
that characterizes the system. Knowledge, information, and specialized education are just as much parts of capital (knowledge capital) as is		p 234
the		
as is the most elementary labor of the worker. And just as we found, on the side of human surplus value		p 234
striking example of a career a l'americaine, with abrupt mutations, just as we imagine such a career to be: Gregory Bateson		p 236
is alienated? Yet no one is or can be robbed—just as, according to Clavel, one no longer knows who is		p 238
the signifier is overtaken toward the outside by figurative images, just as it is overtaken toward the inside by the pure		p 243
are like flows that imply the breaks effected by points, just as the points imply the fluxion of the material they		p 244
in motion schizo-flows that animate our arts and our sciences, just as they congeal into the production of our own sick		p 245
the system, even if an axiom has to be created just for you. There is no longer any need of a		p 251
hand, the decoded flows that free themselves from this axiomatic just as they free themselves from the despotic signifier, that break		p 255
and financial, but political as well. Now the meaning of just such a conquest of the State apparatus has always been		p 255
Veterans of Foreign Wars). Others are enclaves whose archaism is just as capable of nourishing a modern fascism as of freeing		p 258
Kodak-vision. . . . To every man, to every woman, the universe is just a setting to the absolute little picture of himself, herself		p 266
of social persons. All the cynical tactics of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them to		p 268
which a subject passes. The second error of psychoanalysis, made just as it was completing the separation of sexuality from reproduction		p 276
unconscious investments of the social field—and if this is just as true of the child as of the adult; if		p 277
were two major types of social investment, segregative and nomadic, just as there were two poles of delirium: first, a paranoiac		p 277
the body of the despot, capital-money—are clothed full bodies, just as the body without organs is a naked full body		p 281
anthropomorphic representation of sex! What we call anthropomorphic representation is just as much the idea that there are two sexes as		p 294
the statistical order of the sexes. Making love is not just becoming as one, or even two, but becoming as a		p 296
not the father who indicates the action of machines, but just the opposite; thereafter there is no longer even any reason		p 297
the world shall be the Third Eye. Now, Brother Ambrose, just what did I mean by that? What could I mean		p 298
subjugate all possible representations rather than being subordinated to them. Just as Ricardo founds political or social economy by		p 299
discovering quantitative		
Freud discovers the subjective nature or abstract essence of desire, just as Ricardo discovers the subjective nature or abstract essence of		p 299
himself has no complex, the Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such is the ambivalence that		p 304
the inherency of a -1 in the ensemble of signifiers). Just how far will one go in the development of a		p 307
and of images, structures, and symbols. It is an orphan, just as it is an anarchist and an atheist. It is		p 311
the perverted pole is equally opposed to the schizophrenic pole, just as the reconstitution of territorialities is opposed to the movement		p 315
a particular residue as a flow of madness, but affects just as well the flows of labor and desire, of production		p 321
it can be produced as the amorphous fluid of antiproduction, just as it can be produced as the support that appropriates		p 326
to be loved, which makes your knees go all ricky. Just as there are two stomachs for the ruminant, there must		p 334
of the whole of the dominant class. But it is just as obvious for the Russian Revolution, with its formation of		p 344
invoke in the one case a thirst for justice, a just ideological position, as well as a correct and just view		p 344
a just ideological position, as well as a correct and just view; and in the other case a blindness, the result		p 344
not to ideology: desire is in production as social production, just as production is in desire as desiring-production. But these forms		p 348
smashing the limit, breaching the wall. But it is not just a matter of literature or even psychoanalysis. It is a		p 350
the flows of sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all these roles are		p 351

caught up in molecular desiring-production and knows nothing of persons just as it knows nothing of the ego—even the most field to the finite familial figure, it does not imply just any investment of this field by the libido, but a direction. Suddenly a painting by Lotto surges forth that could just as easily be from the nineteenth century. And of course It is not kibbutz-style socialism that troubles the Zionist state, just as it is not Russian socialism that troubles world capitalism schizo is a machine; all schizos say this, and not just little Joey. The question to be asked is whether schizophrenics	p 358 p 363 p 369 p 374 p 381
JUSTEMENT 1	
n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en	p 122
JUSTICE 5	
connection, re-established by the spectacle of the punishment: as primitive justice, territorial representation has foreseen everything. Coding pain and death, it	p 191
bureaucracy, accounting, the collection of taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything is written in the despot's	p 202
time (the after-the-event). Vengeance and resentment: not the beginning of justice, to be sure, but its becoming and its destiny in the way a bureaucrat fondles his records, a judge administers justice, a businessman causes money to circulate; the way the bourgeoisie	p 215 p 293
Must we invoke in the one case a thirst for justice, a just ideological position, as well as a correct and	p 344
JUSTIFICATION 4	
intermediary of the superego. From this it expects a cultural justification for psychic repression—a justification that makes psychic repression move	p 117
this it expects a cultural justification for psychic repression—a justification that makes psychic repression move into the foreground and no value, with its codification of the interminable cure, its cynical justification of the role of money, and all the pledges it	p 117 p 118
review Reich's final attempt, involving a biogenesis that not without justification is qualified as a schizophrenic mode of reasoning? It will	p 291
JUSTIFICATIONS 2	
hypocritical role of money, to which psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts itself by reproducing a	p 64
as a microcosm, an expressive milieu that provides its own justifications, and that—however capable of expressing the action of the	p 95
JUSTIFIED 8	
a little sensual pleasure falls to my share, I feel justified in accepting it as some slight compensation for the inordinate trouble following this ascension; we take liberties that can be justified only by the advantages they afford us in our attempt	p 16 p 57
the production of desire, in whose name all resignations are justified in advance. Psychoanalysis, at the most concrete level of therapy	p 74
God of the Christians. Naturally, to ensure against the historian's justified anger, the psychoanalyst specifies that he is concerned only with egoism that has the look of bronze and knows itself justified to all eternity in its work, like a mother in	p 102 p 191
expanded reproduction of its limits. So that the bourgeois is justified in saying, not in terms of ideology, but in the family, person, objects. And doubtless such a blockage is necessarily justified: the libido does not come to consciousness except in relation	p 254 p 293
Whatever one's stake in all of this, society is thereby justified: all that remains to contest it with are vague considerations	p 361
JUSTIFIES 1	
take it or leave it, under the pretext that theory justifies practice, being born from it, or that one cannot challenge	p 117
JUSTIFY 3	
castration? And what is this demand that is invoked to justify Oedipus? It goes without saying, the subject demands and redemands time scientifically necessary, until the moment when the market forecasts justify their exploitation on a large scale. Here again, alliance capital	p 171 p 234
if there exists a sufficiently high volume of production to justify them, the corollary that derives from this proposition is that	p 234
JUTS 1	
representation, as a nonrepresented representative, or as a lack that juts out into the overfull (trop-plein) of a representation. This results	p 313
JUXTAPOSED 1	
turn while treading its own underfoot; the infinite series of juxtaposed and unlocalized parks in Watt still contains a reference to	p 315
K 3	
Effeminate, insufferable, vain, failing at everything he tries, the sick K is preyed upon by the ghost of his maternal grandfather Ndembu are matrilineal and must live with their maternal kin, K has stayed an exceptionally long time in the matrilineage of	p 167 p 167
chief is not the real chief; as for the sick K, he has not been able to assume the role of	p 167
KACHIN 1	
regard than the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a conflict between the egalitarian conditions of	p 187
KAFKA 2	
hanging on the body without organs. No one has equaled Kafka in demonstrating that the law had nothing to do with in opposition to those just mentioned—the two features that Kafka so forcefully developed: first, the paranoiac-schizoid trait of the law	p 198 p 212
KAFKA'S 3	
Bride Stripped Bare by Her Bachelors, Even, the machine in Kafka's In the Penal Colony, Raymond Roussel's machines, those of Jarry's the State machine and to the territorial machines. As in Kafka's The Great Wall of China, the State is the transcendent	p 18 p 198
the despot, says the law. For the dogs, according to Kafka's observations, want desire to be firmly wedded to the law	p 213
KANT 5	
other side, the production side, has not been entirely ignored. Kant, for instance, must be credited with effecting a critical revolution of these representations. But it is not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this	p 25 p 25 p 25
and fantasies as illustrations of this definition of desire: as Kant would have it, we are well aware that the real in defining God as the principle of the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he defines	p 71
of Kantian terminology. In what he termed the critical revolution, Kant intended to discover criteria immanent to understanding so as to	p 75
KANT'S 3	
thus a psychic reality. Hence it can be said that Kant's critical revolution changes nothing essential: this way of conceiving of it by a restriction of a larger reality (omnitudinis realitatis); Kant's humor makes God into the master of a syllogism. The	p 25 p 76
because the two groups are like determinism and freedom in Kant's philosophy: they indeed have the same object—and social production	p 378
KANTIAN 4	
Do you believe in God? we should reply in strictly Kantian or Schreberian terms: Of course, but only as the master of stationary, metastable states through which a subject passes. The Kantian theory according to which intensive quantities fill up, to varying	p 13 p 19
process. For a simple reason, we again make use of Kantian terminology. In what he termed the critical revolution, Kant intended	p 75

under which persons are differentiated. Hence the importance of the Kantian definition that posits God as the a priori principle of	p 75
KARDINER 5	
The debate began between Malinowski and Jones, it continued between Kardiner and Fromm on one side, and Roheim on the other of the language of the father. The ambiguity of what Kardiner called the primary institution has been clearly shown. In certain this side of or beyond, without ever occupying the position (Kardiner has understood this very well in the formula we cited again consider the example of the Marquesans, as analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked to an anxiety from the second, but one cannot even consider, as Kardiner does, that the social investment corresponding to the first anxiety	p 171 p 174 p 178 p 275 p 275
KARDINER'S 1	
occupied, strategically occupied in all social formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo can dream of	p 177
KARL 1	
and is this transition inevitable? This remains the crucial question. Karl Jaspers has given us precious insights, on this point as	p 24
KEEP 24	
of the adult, and sexuality as a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in mind, and never don't know when it started going bad. We have to keep going back further. To the Americans? To the First International fundamental notions of the economy of desire—work and investment—keep their importance, but are subordinated to the forms of an wife someone other than my sister, and an obligation to keep my sister for someone else; I must give up my what produces the hiatuses (coupures) and their distribution that indeed keep the family from being an interior? There is always an openly malevolent activity: your Oedipus is a fucking drag, keep it up and the analysis will be stopped, or else to make everything rise again from the mother, and to keep for his Own secret use all the Virgins that had it is severed from the political and economic references that keep it open, and that make alliance something other than an Must it be said that primitives repress the representation and keep the affect intact? And would the contrary be true in the representation. And everything tells us that we too often keep the full sexuality of the affect; we know perfectly well itself on the foundations of the primitive rural communities, which keep their ownership of the soil, while the State becomes the language, but like two. The signifier does not appear to keep its promise, which is to give us access to a ceased to evaluate; it has begun rather to forewarn and keep watch, to see that no surplus value escapes the over lowering of production costs; without this prospect, the capitalist will keep the existing equipment, and stand ready to make a parallel they owe to their relations of opposition, and that they keep throughout all the types of variations affecting them. The elements recognize the figure of a simple illness, why does it keep its artists and even its scientists under such close surveillance never more than extensions of the organism (The lower animals keep all their limbs at home in their bodies, but many make resonate to the breaking point. Thus in order to keep an effective grip on the zones of production, representation must But how would these decoded and deterritorialized flows of desiring-production keep from being reduced to some representative territoriality, how would they from being reduced to some representative territoriality, how would they keep from forming for themselves yet another such territory, even if vestige of a goal; the vacillating spirals of The Unnamable keep the familial tower as an uncertain center where it continues action in all the reterritorializations of capitalism, inasmuch as they keep the flows from escaping the system, and maintain labor in this hypothesis, it is because he wants above all to keep sexuality in the limited framework of Narcissus and Oedipus, the it produces the terrible single class of gray gentlemen who keep up the machine; how it does not run the risk	p 49 p 55 p 55 p 71 p 97 p 112 p 126 p 148 p 172 p 172 p 194 p 208 p 211 p 233 p 242 p 245 p 284 p 296 p 315
KEEPING 3	
repression at its most far-reaching level, that is to say, keeping European humanity harnessed to the yoke of daddy-mommy and making codes for flows that are decoded as such, and in keeping the merchants, according to Marx's formula, in the very pores value of flux. First of all, it appears that—in keeping with Balibar's remarks—this tendency to a falling rate of	p 50 p 223 p 228
KEEPS 9	
code, it has created an axiomatic of abstract quantities that keeps moving further and further in the direction of the deterritorialization nature, their locking embrace similar to that of wrestlers, that keeps the triangle from closing up again, from being valid in third period, in the series Turner does not exhibit, but keeps secret. It cannot even be said that he is far for ideology, it is the most confused notion because it keeps us from seizing the relationship of the literary machine with his entire filiation, and contracts it into a point that keeps him in a direct relationship with the ancestor or the for the bourgeoisie as the great-absent class—or the bourgeoisie keeps its control of the State and is free to secrete are coded and as the interplay of alliances and filiations keeps families extended according to the scale of the determinations of longer say me, I'll no longer say daddy-mommy—and he keeps his word. Now the question is, first, if that is libido, a disinterested love: this machine is fantastic. If one keeps in mind the tautological statement made above, one can then	p 33 p 96 p 132 p 133 p 148 p 256 p 266 p 362 p 374
KELVIN 1	
fields of potentials: the Joule effect, the Seebeck effect, the Kelvin effect. History is like physics: a Joan of Arc effect	p 86
KEPT 4	
and the paper. It was in this fashion that Nijinsky kept his diary: yes, I was my father and I was did the same, what if everyone married his mother or kept his sister for himself? there would no longer be any regression, and even though it meant the unconscious would be kept under the weight of the despotic apparatus, that it would sexual objects, sources, and aims, as long as sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that	p 78 p 120 p 217 p 351
KEROUAC 2	
Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave, to scramble the codes with the paranoia of his father. The case of Jack Kerouac, the artist possessing the soberest of means who took revolutionary	p 132 p 277
KEY 3	
of; hence there exists some other place that contains the key to desire (missing in this world). If desire produces, its the individual—with the exception of those who occupy the key positions in such a system, namely the colonizers, who, during Levi-Strauss puts it very well: The initial theme of the key myth is the incest committed by the hero with the	p 26 p 169 p 273
KEYNES'S 1	
the whole system and the investment of desire. One of Keynes's contributions was the reintroduction of desire into the problem of	p 230
KEYS 1	
template onto which the distinctive side chain of each acid keys into its proper position. As a general rule, the problem	p 44
KIBBUTZ-STYLE 1	
and easily tolerates the so-called socialist formations. (It is not kibbutz-style socialism that troubles the Zionist state, just as it is	p 373
KIDNAPPED 2	
wife could only be given (the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen (the lipwotali); every union lower rank for the parents (the son of a princess kidnapped by gypsies, or the son of a poor man taken	p 186 p 353

KIDNAPPER	1	
the horizon, a Cuban missile-launcher, an Arab highjacker, a consul kidnapper, a Black Panther, a May '68, or even stoned hippies		p 260
KIDNAPPING	1	
the singularities of the series converging around the machine for kidnapping Louis XVII. There is no ego at the center, any		p 88
KIDNEY	1	
seed unfecund. Amniotic fluid spilling out of the sac and kidney stones; flowing hair; a flow of spittle, a flow of		p 5
KILL	10	
long ago, perhaps during the Paleolithic). All they did was kill a dead man, from time immemorial. The fruits of the amounts to the same thing, or to live it or kill it: one and the same misconception (contresens) concerning the nature		p 107
You will not marry your mother, and you will not kill your father. And we docile subjects say to ourselves: so		p 108
an incest prohibition, since the hunter cannot consume his own kill.) In short, as we shall see elsewhere, there is always		p 114
others ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the name of the social order, and so		p 148
our skin. Yes, I desired my mother and wanted to kill my father; a single subject of enunciation—Oedipus—for all		p 269
mind of the father: isn't that what you want, to kill me, to sleep with your mother? It is first of		p 270
did Abraham do? Well now, he killed or wanted to kill his son, and perhaps God's only error lies in having		p 273
here either. What had to happen happened. They did not kill each other. They were not brought down by the police		p 274
unemployed are needed, so many deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned death in		p 317
Bengal		p 335
KILLED	6	
of indifference. Many different kinds of substances and materials, when killed, boiled, and pulverized, have the same effect. It was the		p 91
Melancholia. But he soon learns that the mother has been killed by a French soldier, and that the subject himself has		p 96
side there is the great man defined oedipally: so he killed the father, in a murder without end, either to annihilate		p 102
the Other: the father is dead, it's my fault, who killed him? it's your fault, it's the Jews, the Arabs, the		p 269
tried to avenge himself, and it is he who is killed This curious indifference toward incest appears in other myths. Oedipus		p 274
But what in fact did Abraham do? Well now, he killed or wanted to kill his son, and perhaps God's only		p 274
KILLERS	1	
in conclusion: but still, they're a bloody good bunch of killers! It is obvious that when traditional psychoanalysis explains that the		p 62
KILLING	1	
scientific manner, yet thereby one stands a greater chance of killing desire, or of inventing forms of liberation for it drearier		p 350
KILLS	3	
its shears, needles, magnets, rays. Even when it tortures or kills, it manifests something new and different, a solar force. In		p 18
two, either in the scene of castration where the father kills the child, or in the scene of the terrible mother		p 358
in the scene of the terrible mother where the mother kills the child or the father. Then from two we pass		p 358
KIN	4	
illusions about duty, or the perpetuation of their kith and kin, or the preservation of the State ... The phantasmal world is		p 27
father. The respective position of the mother or father as kin or affine, the patrilineal or matrilineal character of the filiation		p 159
the Ndembu are matrilineal and must live with their maternal kin, K has stayed an exceptionally long time in the matrilineage		p 167
place your house between those of your paternal and maternal kin; your family is your family and nothing else; sexual reproduction		p 169
KIND	58	
body to constitute the recording or inscribing surface. But some kind of full body, that of the earth or the despot		p 11
as a general phenomenon. A process of decomposition of this kind is very characteristic of paranoia. Paranoia decomposes just as hysteria		p 13
adventure for desire to desire repression. There is only one kind of production, the production of the real. And doubtless we		p 32
inadequate to the task, the despotic machine set up a kind of overcoding system. But the capitalist machine, insofar as it		p 33
on the very surface of the Real: a strangely polyvocal kind of writing, never a biunivocalized, linearized one; a transcurative system		p 39
bizarre sort of box painted with bourgeois motifs, in a kind of rather repugnant artificial triangle, thereby stifling the whole of		p 49
only in structural interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic symbol, beyond all the imaginary		p 52
modalities. It		
what we are told when Oedipus is presented as a kind of invariant. But the question is altogether different: is there		p 53
the form of imaginary qualities that confer on it a kind of transcendence or immortality under the shelter of which the		p 62
For some, doubtless those whose childhoods were timid, the material kind of pleasure they take does not matter, so long as		p 70
a higher social and cultural production; there then appears a kind of unsticking of the social field with regard to the		p 74
so to the extent that Lacan seemed to maintain a kind of projection of the signifying chains onto a despotic signifier		p 83
by reduction or application , it presupposes in itself a certain kind of libidinal. investment of. the social field of the production		p 103
of setting continents ablaze. No, I am not of your kind I am the outsider and the deterritorialized, I am of		p 105
that particular voyage through history. For Nietzsche is not the kind to ruminate over the death of the father, and spend		p 106
are lacking in analogy (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on words is it that can make		p 108
relate use instead to a hypothetical meaning and re-establish a kind of transcendence. Analysis termed transcendental is precisely the		p 109
determination of		
and as arising afterward. Which leads him to maintain a kind of diffuse oedipalism, since the stasis or the actual privative		p 127
the anus that removes and sublimates the penis in a kind of Aufhebung that will constitute the phallus. Sublimation is profoundly		p 143
a frantic anality, whose child is only an angle, this kind of covering eternally hanging on something that is the self		p 143
by a continuing chain of debt relationships of an economic kind ... It is the existence of these outstanding debts which assert		p 146
If one postulates that somewhere there has to be a kind of equilibrium of prices, one is compelled to see in		p 149
to avoid the reproach of idealism that usually greets this kind of attempt. We have a similar view of the recent		p 157
is permitted. But it is not by chance that this kind of marriage rarely occurs, as though it were still too		p 160
uncle insofar as he causes passage, while he suffers a kind of minus value insofar as he does the blocking (thus		p 163
bad conscience, such a plant does not grow on that kind of terrain. This is explained by the fact that the		p 166
their polyvocal character; the detached object (phallus) must perform a kind of folding operation—a kind of application or reduction		p 177
(rabattement		
object (phallus) must perform a kind of folding operation—a kind of application or reduction (rabattement): a reduction of the social		p 177
of symbols, and a sexual sector that would constitute a kind of private universal, a kind of individual-universal? (Transversals between the		p 179
sector that would constitute a kind of private universal, a kind of individual-universal? (Transversals between the two, since social symbolism		p 179
can		
words: we shall not ask what it means, but what kind of machine is assembled in this manner—what kind of		p 181
what kind of machine is assembled in this manner—what kind of flows and breaks in the flows, in relation to		p 181
third place, the structural exchange conception tends to postulate a kind of primary equilibrium of prices, a primary equivalence or equality		p 187
itself to reading. (Writing does not entail but implies a kind of blindness, a loss of vision and of the ability		p 205
stages of feudalism, and occasionally even the re-establishment of a kind of slavery (esclavagisme). And it is well known that the		p 223
capitalists appear in succession in a series that institutes a kind of creativity of history, a strange menagerie: the schizoid time		p 223
its own front door. The schizophrenic voyage is the only kind there is. (Later this will be the American meaning of		p 224
of coding? For two reasons, one of which represents a kind of moral impossibility, the other a logical impossibility. All the		p 247

a State, betrays the objective class interest, to which a kind of potential spontaneity would be ascribed, suffocated by the agents to the periphery is accompanied by a peripheral reterritorialization, a kind of economic and political self-centering of the periphery, either in transcendental resurrections. Each type of social machine produces a particular kind of representation whose elements are organized at the surface of	p 256 p 258 p 262
disinvests every free figure of desire—yes, I am your kind, and I belong to the superior race and class. And from that of the other pole: I am not your kind, I belong eternally to the inferior race, I am a	p 277 p 277
there is a paranoiac dimension, another that is perverse, a kind of familial position, and a dotted line of escape or society, each member of which was bred truly after its kind. We see a machine as a whole, we call it	p 283 p 285
made entirely by another, or two others, of its own kind, is not sufficient to warrant us in saying that vapour-engines cosmic energy capable of all of the metamorphoses, or a kind of socialized energy capable of all the investments. Or would	p 291 p 298
irony, being given its poetic immolation, its mythos, through a kind of writing which, because it is of the disease and Bunker at the theater, shouting out before Oedipus: there's my kind of guy, there's my kind of guy! Everything, the myth	p 308 p 308
out before Oedipus: there's my kind of guy, there's my kind of guy! Everything, the myth of the earth, the tragedy were no longer in a position to observe things. A kind of perceptive gymnastics has lead him, progressively, not to identify	p 317 p 328
call a genetic code that enables us to understand this kind of situation: for if the corresponding chain effectively forms codes which imply a new energetic conversion and form the third kind of synthesis, the synthesis of conjunction. One might say that	p 330 p 332
for better. Psychoanalysis becomes the training ground of a new kind of priest, the director of bad conscience: bad conscience has than in the paranoiac formula: I am one of your kind, from the same place as you, I am a pure	p 340 p 365
Oedipus appears to be a relatively innocent thing, a private kind of thing to be treated in the analyst's office. But would seem to foil this conspiracy in advance by the kind of mise en scene it offers for it, under pain	p 368 p 377
for a different sort of investment, and must perform a kind of rupture with causality as well as a calling in	
KINDERGARTEN 1	
enough to make its fundamental structures explode, even at the kindergarten level. We believe in desire as in the irrational of	p 379
KINDERGARTENS 1	
aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel in the flows of	p 67
KINDLED 1	
one and the same desiring-machine, so many local fires patiently kindled for a generalized explosion—the schiz and not the signifier	p 137
KINDLY 1	
who are there as agents of transmission, reception, and interception: kindly agents of production or suspicious agents of antiproduction. Why was	p 298
KINDS 20	
itself and denounce it in turn as anachronistic. The two kinds of fantasy, or rather the two regimes, are therefore distinguished deny all oedipalizing interpretations of his own interpretations, contrasts two kinds of homosexuality, or rather two regions only one of which	p 63 p 70 p 79
by Gregory Bateson to describe the simultaneous transmission of two kinds of messages, one of which contradicts the other, as for it was soon noticed that on the one hand, all kinds of other variable substances had the same action as the	p 91 p 91
of these inductors is a matter of indifference. Many different kinds of substances and materials, when killed, boiled, and pulverized, have triangle. On a more general level, it is the two kinds of use made of synthesis that are in opposition. On	p 124 p 166
field and remain attached to strictly social determinations, since both kinds of determinations form one and the same component in the example, the Bohannans describe the Tiv economy, which codes three kinds of flows: consumer goods, prestige goods, and women and	p 176 p 179
children it is no longer between two sectors, but between two kinds of questions, What does it mean? and What purpose does For everything is then based on the disparity between two kinds of flows, as in the fathomless abyss where profit and	p 238 p 280
is therefore more a matter of the difference between two kinds of collections or populations: the large aggregates and the micromultiplicities in this sense a position of reality. But the two kinds of investments are radically different, according as the one bears	p 280 p 329
we do not have two desires but two parts, two kinds of desiring-machine parts, in the dispersion of the machine itself alone is economic. (Szondi situates the problem clearly: why two kinds of drives qualified as molar, functioning mysteriously, which is to	p 333 p 349
true, is that the same individuals can participate in both kinds of groups in diverse ways (Saint-Juste, Lenin). Or the same oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds of little Narcissuses around, and Reich-the-marginal, plotting a	p 349 p 357
tangent of love-object choices occur at the meeting place of the two kinds of machine, following lines of escape or integration. Will Aaron	p 367
It is true that we still run up against all kinds of problems concerning these distinctions. In what sense does the of desire. And in the same people the most varied kinds of investments can coexist at such and such a moment	p 378 p 378
can coexist at such and such a moment, the two kinds of groups can interpenetrate. This is because the two groups	
KINETIC 1	
but debt is the actual direction of this movement, a kinetic energy that is determined by the respective paths of the	p 149
KING 4	
production of man and by man. Not man as the king of creation, but rather as the being who is in conjunctive synthesis can therefore be expressed: So I am the king! So the kingdom belongs to me! But this me is	p 4 p 88
with a direct filiation. The initiated or initiating hero becomes king. The second marriage develops the consequences of the first, it delivers over all the depressive subjects to the great paranoiac king. O signifier, terrible archaism of the despot where they still	p 200 p 208
KINGDOM 1	
therefore be expressed: So I am the king! So the kingdom belongs to me! But this me is merely the residual	p 88
KINGDOMS 3	
racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a derivative	p 88
formations: the races, the classes, the continents, the peoples, the kingdoms, the sovereignties; Joan of Arc and the Great Mongol, Luther determinations: in delirium the libido is continually re-creating History, continents, kingdoms, races, and cultures. Not that it is advisable to put	p 101 p 352
KINSHIP 10	
geographic organization for the organization of gens. Yet even where kinship seems to predominate over the earth, it is not difficult the socius. Marxists are right to remind us that if kinship is dominant in primitive society, it is determined as dominant	p 145 p 147
the systems or filiation and the abstract matrimonial classes. A kinship system is not a structure but a practice, a praxis than as a true structural element. Every time one interprets kinship relations in the primitive commune in terms of a structure	p 147 p 148
stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears closed to the extent that it is by indicating its own impotence. Ethnologists are constantly saying that kinship rules are neither applied nor applicable to real marriages: not	p 151 p 157
the question. These authors are right in remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's	
structure is able to function. First of all, when considering kinship structures, it is difficult not to proceed as though the exist. Incest has become possible in the wedding of the kinship bodies and family appellations, in the union of the signifier	p 187 p 209
economic, but passes by way of the noneconomic factors of kinship. This is true not only with respect to the territorial	p 263
KINSMAN 1	

and cognation, is that any Ego is related to the kinsman of his two parents because he is the descendant of	p 146
KINSWOMAN 1	
on the circumstances, she can be more or less a kinswoman or more or less an affine in relation to her	p 157
KISS 3	
Such is the case in an illustrative passage, the first kiss given Albertine. Albertine's face is at first a nebula, barely depression and guilt used as a means of contagion, the kiss of the Vampire: aren't you ashamed to be happy? follow of escape is reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps from one plane of consistency to	p 69 p 268 p 318
KITCHEN 2	
about it, nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or a work table. A table which lent itself as though it were an oar, he goes into the kitchen, into the study, he runs toy cars back and forth	p 6 p 47
KITH 1	
had no illusions about duty, or the perpetuation of their kith and kin, or the preservation of the State ... The phantasmal	p 27
KLEE 1	
surface it engenders, so as to reveal—as in Paul Klee—those intermundia that perhaps are visible only to children, madmen	p 243
KLEIN 9	
production onto the product. (It is very curious that Melanie Klein, whose discovery of partial objects was so far-reaching, neglects to an original totality from which they can be derived. Melanie Klein was responsible for the marvelous discovery of partial objects, that anoedipal nature of the production of desire. But because Melanie Klein insists on considering desire from the point of view of longer a question of suggestion, but of sheer terrorism. Melanie Klein herself writes: The first time Dick came to me ... he screams: Answer daddy-and-mommy when I speak to you! Even Melanie Klein. So the entire process of desiring-production is trampled underfoot and far, a lively controversy developed when certain analysts, following Melanie Klein, tried to define the unconscious forces of the female sexual intuition of unity that precedes its fulfillment. (Even in Melanie Klein, the schizoid partial object is related to a whole that sexes, after all, is no better. This time, like Melanie Klein, one attempts to define the female sex by means of the image of the partial objects that their inventor, Melanie Klein, proposes. This is because, whether organs or fragments of organs	p 37 p 44 p 45 p 45 p 45 p 60 p 72 p 295 p 324
KLEINIAN 1	
confessions of guilt are merely a sort of joke. (In Kleinian terms, it might be said that the depressive position is	p 43
KLOSSOWSKI 8	
relation to the subject that lives it). This is what Klossowski has admirably demonstrated in his commentary on Nietzsche: the presence the other on the body without organs. In this respect Klossowski has convincingly shown the inverse relationship that pulls the fantasy but as revolutionary action and passion. In his recent works Klossowski indicates to us the only means of bypassing the sterile they are related to the same syllogism. In Le Baphomet Klossowski contrasts God as the master of the exclusions and restrictions antiexchangist amorous machine encountered by Joyce in Exiles, and by Klossowski in Roberte. In Gourma ideology, it is as though a grows or diminishes according to an infinity of degrees (as Klossowski noted, an afflux is necessary merely to signify the absence merely the preconscious exponents of a social full body. As Klossowski says in his profound commentary on Nietzsche, a form of an overturned form of power or sovereignty. That is why Klossowski, who has taken the theory of the two poles of	p 20 p 63 p 63 p 77 p 186 p 330 p 345 p 367
KLOSSOWSKI'S 1	
polyvocality: such is the histrionism of the schizophrenic, according to Klossowski's formula, the true program for a theater of cruelty, the	p 87
KNEES 5	
the filthy Marines are beaten by their instructor, on whose knees the mommy is seated, and they have orgasms for having corners of the social field—the mother on the instructor's knees, the father next to the colonel. Group fantasy is plugged the cure, this abject desire that makes us bend our knees, lays us on the couch, and makes us remain there it. A maudlin crying to be loved, which makes your knees go all ricky. Just as there are two stomachs for same name as she, or the girl on hands and knees, working, as a substitute for the mother surprised in the	p 61 p 62 p 65 p 334 p 354
KNEW 5	
is the intense outcry of all of desiring-production. We already knew that the pervert resisted oedipalization: why should he surrender, since artificial still and more lunar than that of Oedipus? We knew the schizo was not oedipalizable, because he is beyond territoriality rather we would think about the present one if we knew who he was or knew anything definite about him.... [The the present one if we knew who he was or knew anything definite about him.... [The people] do not know what Eros, the whole world breathed a sigh of relief: one knew what this meant, and that everything was going to unfold	p 67 p 67 p 199 p 199 p 332
KNIFE 1	
used for? Can we possibly guess, for instance, what a knife rest is used for if all we are given is	p 3
KNITTING 1	
once in the family, in the familial scene, with the knitting mother; another time in an aseptified clinic, in the psychoanalytic	p 334
KNOCKING 1	
identity of persons and the structural unity of machines, everywhere knocking against the impasses of a molar representation that the family	p 308
KNOT 3	
as the two ends of a tie for the despotic knot. A pause seems in order here while we ask how same point, although it will be the same A topological knot where everything is connected without confusion, where everything flows together confusion, where everything flows together and is distributed.... Thus a knot may be seen as a point having several dimensions—which	p 201 p 241 p 241
KNOTS 1	
are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to personological co-ordinates from which it results	p 362
KNOTT'S 1	
unlocalized parks in Watt still contains a reference to Mr. Knott's house, the only one capable of pushing the soul out-of-doors	p 315
KNOW 39	
a table. Heavy, cumbersome, it was virtually immovable. One didn't know how to handle it (mentally or physically). Its top surface mother, all right, but my mother's the Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite	p 6 p 14

the poor or the dispossessed. On the contrary, such people know that they are close to grass, almost akin to it	p 27
and seers are content to be objective, merely objective: they know that desire clasps life in its powerfully productive embrace, and	p 27
a Spinoza in the garb of a Neapolitan revolutionary. We know very well where lack—and its subjective correlative—come from	p 28
and antiproduction. Psychoanalysis is like the Russian Revolution; we don't know when it started going bad. We have to keep going	p 55
third element—the desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus, through Oedipus, behind	p 56
Oedipus, his business is	
reproduces itself in the conjugal use. We do not yet know what forces bring about this triangulation that interferes with the	p 72
man or woman, being dead or alive. Oedipus must not know whether it is alive or dead, man or woman, any	p 75
unconscious-as-child is acquainted only with daddy-mommy, and that it doesn't know in its own way that its father has a boss	p 97
conceived of in this form of the afterward? But we know in point of fact that the actual factors are there	p 99
or do they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They	p 131
Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave, to scramble the codes, to cause flows	p 132
making it topple into breakdown and disintegration. We no longer know if it is the process that must truly be called	p 136
first character of inscription marked on this body. And we know the nature of this intensive filiation, this inclusive disjunction where	p 154
to certain psychotherapists here: it would seem that they don't know what they are doing. We have psychotherapists who sincerely believe	p 170
too often keep the full sexuality of the affect; we know perfectly well what it is about, without having been psychoanalyzed	p 172
with export goods, the Tiv elders deplore this situation, and know what is happening, but do not know where to place	p 176
this situation, and know what is happening, but do not know where to place their blame—a harsh reality. But, fourthly	p 176
same pot to stew. The only unities-multiplicities that functionalism must know are the desiring-machines themselves and the configurations	p 181
they form in	
a meaning in relation to the whole. They do not know what guilt, responsibility, or consideration are, these born organizers; they	p 191
them.... Speech with the nomads is impossible. They do not know our own language. But this death that comes from without	p 195
the outside long ago? It is not always easy to know if one is considering a primitive community that is repressing	p 195
or knew anything definite about him.... [The people] do not know what emperor is reigning, and there exist doubts regarding even	p 199
himself, his dynasty, and his name ([The people] do not know what emperor is reigning, and there exist doubts regarding even	p 214
a look of bronze. That is why Marxism didn't quite know what to make of it: it has no place in	p 219
include its differences with respect to the concrete beginning. We know that myth always expresses a passage and a divergence (un	p 219
us return to this eminently contingent question that modern historians know how to ask: why Europe, why not China? Apropos of	p 224
and individualize it; we look at our own limbs, and know that the combination forms an individual which springs from a	p 285
sexes as the idea that there is only one. We know how Freudianism is permeated by this bizarre notion that there	p 294
culminates: the anthropomorphic representation of sex! In truth, they don't know what they are doing, nor what mechanism of repression they	p 308
its essence, its tendency, and its external limit. But we know that the process is continually interrupted, or the tendency counteracted	p 320
a turd wants to come out. ... Yes, yes, turd, I know you, I see you, I feel you. What is this	p 325
us exactly enough broadened experience, in order to live and know that the desiring-machines do not die. And that the subject	p 331
asepticized clinic, in the psychoanalytic scene, with specialist artists who know how to handle the death instinct and bring off castration	p 334
the relations of production and antiproduction in a system. We know that molar social production and molecular desiring-production must be	p 336
evaluated	
are standing straight and at ease, among stable things. They know nothing of this immense flight that transports them, ignorant of	p 341
these psychoanalysts who are oedipalizing women, children, blacks, and animals know what they are doing? We dream of entering their	p 357
offices	
traps. This would be a bad reading, and we don't know which is better, a bad reading or no reading at	p 379
KNOWABLE 1	
according to which the law reveals nothing and has no knowable object, the verdict having no existence prior to the penalty	p 212
KNOWING 21	
to their mothers and fathers. It is a question of knowing what the place and the function of parents are within	p 47
and functions. For us, however, the problem is one of knowing if, indeed, that is where the difference enters in. Wouldn't	p 52
going to say that the question is not that of knowing if women are castrated, but only if the unconscious believes	p 61
We are statistically or molarly heterosexual, but personally homosexual, without knowing it or being fully aware of it, and finally we	p 70
doctrine of the Eternal Return! It is a question of knowing if the historico-political, the racial, and the cultural are merely	p 89
And to be sure, it is not a question of knowing whether or not the familial determinations or indeterminations play a	p 90
admittedly necessary to turn out oedipalized subjects, the question of knowing what is actually invested in the comfortable conditions of a	p 96
and castration. They reply: the question is not one of knowing whether we believe in this, but whether or not the	p 107
to remain behind; to cause flows to pass through, without knowing any longer whether they are carrying us elsewhere or flowing	p 132
be + as well as—). It is a question of knowing how, starting from this primary intensity, it will be possible	p 156
separating machine. Once again, it is not a question of knowing if the essence of a ritual is sexual, or if	p 182
On the contrary. In reality, it is a question of knowing how one conceives of sexuality and libidinal investment. Must they	p 182
the problem is altogether different: it is a question of knowing if the disequilibrium is pathological and a manifestation of consequences	p 187
signifieds. Hence it is by no means a question of knowing if the despot marries his true sister and his true	p 210
that are the more effective and necessary as they escape knowing, and as they owe all to their eminent cause. Occasionally	p 213
in reality, the most direct question is not that of knowing whether an industrial society can do without a surplus, without	p 256
question is poorly put. Nor is it a question of knowing whether or not class consciousness, embodied in a party or	p 256
applies at all, at this point in the film, of knowing whether the spectator must see the accident coming or be	p 317
or codifying the flows. However, the whole question is in knowing whether one can speak of a code at the level	p 327
that flows and counterflows, the gushings of mercy and pity knowing nothing of meanings and aims (the Artaud experiment, the Burroughs	p 370
a different sort of connection. It is a question of knowing how a revolutionary potential is realized, in its very relationship	p 377
KNOWLEDGE 20	
only by an external causality and external mechanisms; nonetheless this knowledge does not prevent us from believing in the intrinsic power	p 25
the biological egg: they have a similar history, and our knowledge of them has run up against the same sort of	p 91
these concepts of their background, their previous existences—religiosity? Scientific knowledge as nonbelief is truly the last refuge of belief,	p 111
and	
or Hellenists) and psychoanalysts, do not come from a faulty knowledge or recognition of the unconscious, of sexuality, of the phallic	p 180
the horizon, in the desert, the subject of a deterritorialized knowledge that links him directly to God and connects him to	p 194
survey the earth from above: a first principle of paranoid knowledge. The whole relative play of alliances and filiations is carried	p 194
that makes of this whole the object of a general knowledge and will whose sanctions are merely derivative of a judgment	p 212
of the surplus value of flux that characterizes the system. Knowledge, information, and specialized education are just as much parts of	p 234
and specialized education are just as much parts of capital (knowledge capital) as is the most elementary labor of the worker	p 234
itself with another sort of writing. In this respect the knowledge flow and the labor flow find themselves in the same	p 234
an enormous machinic surplus value by mobilizing the resources of knowledge and information capital, and finally because it absorbs the	p 235
greater	
hand, it alone doubles the capital and the flow of knowledge with a capital and an equivalent flow of stupidity that	p 235
only lack amid overabundance, but stupidity in the midst of knowledge and science; it will be seen in particular how it	p 236
military that the most progressive sectors of scientific or technical knowledge combine with those feeble archaisms bearing the greatest	p 236
burden of	
its full meaning. Although he has mastered a flow of knowledge, information, and training, he is so absorbed in capital that	p 236
forms; they express the true permanent drama of desire and knowledge. Fraenkel calls to his aid all the commonplaces, Schopenhauer, and	p 299
as well the flows of labor and desire, of production, knowledge, and creation in their most profound tendency. Here, madness would	p 321
and its axiomatic, which to be sure requires no precise knowledge of political economy, is the business of the unconscious libido	p 346
same will be said of science: the decoded flows of knowledge are first bound in the properly scientific axiomatics, but these	p 371
pole is the schizoid pole, in whose proximity flows of knowledge schizophranize, and not only flee across the social axiomatic, but	p 371
KNOWLEDGEABLE 1	

analyst's little smile. We are surprised when we hear a knowledgeable analyst mention, in passing, that one of his patients still	p 64
KNOWN 11	
my afternoon snack—a chocolate bar that a certain woman known as my mother gave me—I asked myself what it	p 48
the child that will perhaps be related to the woman known as mommy, but that is not formulated in terms of	p 48
be of a race inferior for all eternity: I have known every son of good birth, I have never been of	p 86
of psychoanalysis in history and politics. The procedure is well known: two figures are made to appear, the Great Man and	p 102
believing he has heard a familiar chord: it is well known that the unconscious takes a lot of time to digest	p 106
again to the law—we needn't point out what is known since time began: that there is no desire without law	p 111
with a totality that is more real? Yet exchange is known, well known in the primitive socius—but as that which	p 186
totality that is more real? Yet exchange is known, well known in the primitive socius—but as that which must be	p 186
of a kind of slavery (esclavagisme). And it is well known that the monopolistic action favoring the guilds and the companies	p 223
that these circuits don't reconstitute the lands—only too well known—of the asylum, the artifice, or the family? We always	p 319
not add a code to all those that are already known. The signifying chain of the unconscious, Numen, is not used	p 329
KNOWS 30	
cure. The productive unconscious makes way for an unconscious that knows only how to express itself—express itself in myth, in	p 54
place (the transformation taken into account). But the person who knows that the place of man is entirely elsewhere does not	p 58
chanting the litany of the ignorances of the unconscious; it knows nothing of castration or Oedipus, just as it knows nothing	p 61
it knows nothing of castration or Oedipus, just as it knows nothing of parents, gods, the law, lack. The Women's Liberation	p 61
It is Freud's testament. He is going to die, and knows it. He knows something is wrong in psychoanalysis. The cure	p 65
testament. He is going to die, and knows it. He knows something is wrong in psychoanalysis. The cure tends to be	p 65
The cure tends to be more and more interminable! He knows that soon he will no longer be there to see	p 65
your place. Oedipus's misfortune is indeed that it no longer knows who begins where, nor who is who. And being parent	p 75
alive or dead, man or woman, any more than it knows whether it is parent or child. Commit incest and you'll	p 75
undifferentiated. But there is Oedipus on either side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing it	p 79
so as	
machine to produce the real. Far from having lost who knows what contact with life, the schizophrenic is closest to the	p 87
margins of social production, tangential and always repelled. The schizo knows how to leave: he has made departure into something as	p 131
or sex-influenced (sexue) from one end to the other. Everyone knows this, beginning with the users. The practical misunderstandings come	p 180
rather	
and the countergift from entering into an exchangist relation. Desire knows nothing of exchange, it knows only theft and gift, at	p 186
into an exchangist relation. Desire knows nothing of exchange, it knows only theft and gift, at times the one within the	p 186
widely disapproved of. Will it be said that, if desire knows nothing of exchange, it is because exchange is desire's unconscious	p 186
terrible artist's egoism that has the look of bronze and knows itself justified to all eternity in its work, like a	p 191
of a sign nor a desire of a desire. It knows nothing of linear subordination and its reciprocity: neither pictogram nor	p 203
dunesteia. So that in the end one no longer really knows what comes first, and whether the territorial machine does not	p 219
a socius considered in its specific mode of production, which knows nothing of and does not recognize abstract labor. As Marx	p 227
be robbed—just as, according to Clavel, one no longer knows who is alienated or who does the alienating. Who steals	p 238
subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it goes on one side or the other: the	p 260
and that one must work for reforms. But the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away	p 277
of individualized persons does not belong to it, since it knows only partial objects and flows, but belongs instead to the	p 280
the ideology of lack. The molecular unconscious, on the contrary, knows nothing of castration, because partial objects lack nothing and form	p 295
difference between the one who escapes, and the one who knows how to make what he is escaping escape, collapsing a	p 341
not familial. From the start we wonder if the libido knows father-mother, or rather if it makes the parents function as	p 355
either the libido is caught up in molecular desiring-production and knows nothing of persons just as it knows nothing of the	p 358
molecular desiring-production and knows nothing of persons just as it knows nothing of the ego—even the most undifferentiated ego of	p 358
to enter into their own parts, wheels, and motors. Everyone knows that a schizo is a machine; all schizos say this	p 381
KODAK 1	
the absolute little picture of himself, herself. ... A picture! A Kodak snap, in a universal film of snaps. Each person as	p 266
KODAK-VISION 1	
glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . To every man, to every woman, the universe is just	p 266
KRAEPELIN 1	
terms of three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world	p 22
(Binswanger). The first of	
KRAEPELIN'S 1	
extremity wherein the soul and body ultimately perish (the autist). Kraepelin's celebrated terminal state... But the moment that one describes,	p 24
on	
KUKUYA 1	
multivocal and polysemous. Analyzing the magical object buti among the Kukuya of the Congo, Pierre Bonnafe shows how it is inseparable	p 181
KULA 1	
of the gifts and countergifts on the surface. Among the Kula, the circulation of necklaces and bracelets comes to a standstill	p 149
L 1	
Bas les coeurs by Georges Darien, Mort a credit by L.-F. Celine. In them we see how bread, money, dwelling	p 99
L'AGI 1	
law crushes the whole primitive interplay of action, the en-acted (l'agi), and reaction. Passivity must now become the virtue of the	p 213
L'AMERICAINE 1	
us consider the more striking example of a career a l'americaine, with abrupt mutations, just as we imagine such a career	p 236
L'ANGLAISE 1	
relationship, by eliminating every consideration of exchange or interest a l'anglaise. And if they are eliminated from psychology, it is not	p 190
L'APPAREIL 2	
way involves removing the apparatus of social and psychic repression (l'appareil repression-refoulement), On the contrary, the despot's	p 201
intervention forms part of	
of repression, a new economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new severity. It would	p 201
L'ART 1	
relating it to the process of production. The Cahiers de l'art brut are a striking confirmation of this principle, since by	p 6

L'ENFANT	1	
this regard let us consider three important works about children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort		p 99
L'ENONCE	1	
of a castrating duality between the subject of the statement (l'enonce) and the subject of the enunciation, as is characteristic of		p 64
L'USTENSILITE	1	
the locales of perversion. Still others, sickened by the utensility (l'ustensilite) of Oedipus, but also by the shoddiness and aestheticism of		p 135
LA	16	
seem to belong to a single category: Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme (The Bride transforming analysis. (The basic text in this connection is his La lettre volee [The Purloined Letter].) But how very strange this		p 18
of detachment from the signifying chain (reproduction de detachement sur la chaine signifiante); and a residuum (residu) that constitutes the		p 38
subject's		p 41
age of six, on a house on the Boulevard de la Blancarde in Marseilles (number 29, to be precise), just as		p 48
of institutional analysis—in the works of the team at La Borde Clinic, assembled around Jean Oury—the first task was		p 62
we must still speak of utopia in this sense, a la Fourier, it is most assuredly not as an ideal model		p 63
experience himself as an angle, Cet enfant il nest pas la, it nest qu'un angle, un angle a venir, et it		p 122
tourne tout le systeme de ce monde malignement soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud		p 122
a dismembering of the full body, a canceling of twinness (la gemelleite), a separation of the sexes marked by circumcision, but		p 155
all the methods that Jaulin was able to describe in La paix blanche. The condition of the colonized can lead to		p 169
and in this capacity take charge of the repressing function (la fonction refulante). (That is what we have already seen in		p 202
the signifier be immersed in the immanent system of language (la langue), or be used to clear away problems of meaning		p 206
one another in their relationship. No limit opposes the break (la brisure), or the breaking of this break. The tendency finds		p 231
claiming to represent that interest. Sartre's analysis in Critique de la raison dialectique appears to us profoundly correct where he concludes		p 256
principle turning death against death, by making this turned-back death (la mort retournee) into a force of desire by putting it		p 332
the unconscious: there are only stones to be sucked, a la Beckett, and other machinic elements belonging to deterritorialized constellations.		p 338
The		
LABEL	2	
But why call this new form of energy divine, why label it Numen, in view of all the ambiguities caused by		p 13
particular concern to it here, a state that we would label a legitimate status within society. Nothing in the life of		p 41
LABELED	2	
There is no particular form of existence that can be labeled psychic reality. As Marx notes, what exists in fact is		p 27
we would search in vain for something that might be labeled the Signifier-writing that ceaselessly composes and decomposes the chains into		p 39
LABOR	84	
not only the existence of capital and the division of labor, but also the false consciousness that the capitalist being necessarily		p 4
when he says that it is not the product of labor, but rather appears as its natural or divine presupposition. In		p 10
capitalists are necessarily conscious of the opposition between capital and labor, and of the use of capital as a means of		p 11
the use of capital as a means of extorting surplus labor. But a perverted, bewitched world quickly comes into being, as		p 11
pass from machines to the body without organs (as from labor to capital), it would seem that they then come under		p 12
Or rather, if what we term libido is the connective labor of desiring-production, it should be said that a part of		p 13
in the form of money-capital, and the decoded flows of labor in the form of the free worker. Hence, unlike previous		p 33
and a flow of workers possessing nothing more than their labor capacity (here again, two distinct forms of deterritorialization). In a		p 140
earth is not merely the multiple and divided object of labor, it is also the unique, indivisible entity, the full body		p 140
production is inscribed, on which the forces and means of labor are recorded, and the agents and the products distributed. It		p 141
and initiating. Nietzsche thus defined the morality of mores (...)—the labor performed by man upon himself during the greater part of		p 144
of the existence of the human race, his entire prehistoric labor; a system of evaluations possessing the force of law concerning		p 144
network of filiative disjunctions on the socius, the connections of labor still must detach themselves from the productive process and pass		p 147
The alliance-debt answers to what Nietzsche described as humanity's prehistoric labor: the use of the cruelist mnemotechnics, in naked flesh,		p 185
to		
the form in which the socius appropriates the connections of labor in the disjunctive order of its inscriptions. From the viewpoint		p 188
fact, the circulation of women appears as a distribution of labor capacity, but in the ideological representation that the society gives		p 188
to which it assigns a development in bricks and a labor of construction by fragments. Scattered partial objects hanging on the		p 198
phonetism is never all-powerful, but has also always-already begun to labor and elaborate the mute signifier. He is again correct in		p 203
integrating the relations of wealth and poverty, of commodity and labor; reconciling market money and money from revenues; everywhere		p 218
stamping the		
rent in money form, or of the contractual hiring of labor, do not by any means produce a capitalist economy, but		p 223
production for production's sake that rediscovers the primitive connections of labor, on condition—on the sole condition—that they be linked		p 224
who has become free and naked, having to sell his labor capacity; and on the other, decoded money that has become		p 225
Urstaat; cynicism is capital as the means of extorting surplus labor, but piety is this same capital as God-capital, whence all		p 225
this same capital as God-capital, whence all the forces of labor seem to emanate.) This age of cynicism is that of		p 225
investment especially advantageous (the price-revolution, an abundant reserve supply of labor, the formation of a proletariat, an easy access		p 226
to sources		
longer anything but specific functions corresponding to a division of labor in the capitalist mode of production in general. One then		p 226
commercial products as particular quanta of a unit of abstract labor. It is abstract labor, posited in the exchange relation, that		p 226
quanta of a unit of abstract labor. It is abstract labor, posited in the exchange relation, that forms the disjunctive synthesis		p 226
synthesis of the apparent movement of commodities, since the abstract labor is divided into qualified pieces of labor to which a		p 226
since the abstract labor is divided into qualified pieces of labor to which a given determinate quantum corresponds. But it is		p 226
production, which knows nothing of and does not recognize abstract labor. As Marx says, the latter is indeed the simplest and		p 227
This is the differential relation Dy/Dx, where Dy derives from labor power and constitutes the fluctuation of variable capital, and where		p 227
between the value of the enterprises and that of the labor capacity of wage earners. That is why the falling tendency		p 230
it is a matter of the production flow and the labor flow on which surplus value depends. Thus the difference is		p 230
falling tendency—the increasing intensity of the exploitation of human labor, the diminution of the price of the elements of constant		p 232
on a science and a technology, on a so-called intellectual labor distinct from the manual labor of the worker (the evolution		p 233
technology, on a so-called intellectual labor distinct from the manual labor of the worker (the evolution of the technical object). In		p 233
parts of capital (knowledge capital) as is the most elementary labor of the worker. And just as we found, on the		p 234
or a fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or between two forms of money, here too		p 234
find no commensurability or exterior limit between scientific or technical labor—even when highly remunerated—and the profit of capital that		p 234
of writing. In this respect the knowledge flow and the labor flow find themselves in the same situation, determined by capitalist		p 234
the basis of the differential relation between decoded flows of labor and production, and that moves from the center to the		p 237
cannot be defined by the difference between the value of labor capacity and the value created by labor capacity, but by		p 237
the value of labor capacity and the value created by labor capacity, but by the incommensurability between two flows that are		p 237
monetary quantities, but also the abstraction of the quantity of labor; the limitless nature of the relationship between capital and labor		p 245
labor; the limitless nature of the relationship between capital and labor capacity, and between the flows of financing and the flows		p 245
dominant—in the case of feudalism, for example—because surplus labor as a form of surplus value constitutes a flux that		p 247
flux that is qualitatively and temporally distinct from that of labor, and consequently must enter into a composite that is itself		p 248
the one as a pure quality of the flow of labor and the other as a pure quality of the flow		p 249
became evident as we pursued the analysis of capital and labor at the level of the differential relation between flows of		p 249
power has become directly economic. And yet, as regards paid labor, it is evident that there is no longer any need		p 249
any need for a code in order to ensure surplus labor, when the latter is merged qualitatively and temporally with labor		p 249

labor, when the latter is merged qualitatively and temporally with labor itself into one and the same simple magnitude (the condition marked, no longer the persons themselves: your capital or your labor capacity, the rest is not important, we'll always find a	p 249
of the flow of free workers: the control of manual labor and of wages; from the standpoint of the flow of	p 251
or diminish only in situations where there is an abundant labor supply and an unusual expansion of markets. That is, when	p 252
the discovery of an abstract subjective essence of wealth, in labor or production—and in desire as well, it would seem	p 253
in itself, the absolute development of the social productivity of labor; but on the other hand and at the same time	p 258
by bringing them together, overcoding them and appropriating their surplus labor. The third is the modern immanent machine, which consists	p 259
in	p 261
become effectively concrete in their becoming related or their conjunction: labor capacity or capital, constant capital or variable capital, capital	p 263
of	
from capital, and the worker as a function derived from labor capacity, etc., in such a way that the family finds	p 263
from the flow of capital; and the worker as personified labor capacity—i.e., a function derived from the flow of	p 264
capacity—i.e., a function derived from the flow of labor. In this way capitalism fills its field of immanence with	p 264
into the world of representation. Production can be that of labor or that of desire, it can be social or desiring	p 299
as Ricardo founds political or social economy by discovering quantitative labor as the principle of every representable value, Freud founds	p 299
desiring-economy	
as Ricardo discovers the subjective nature or abstract essence of labor, beyond all representations that would bind it to objects, to	p 300
disengage desire itself (le desir tout court), as Ricardo disengages labor itself (le travail tout court), and thereby the sphere of	p 300
effectively eclipses representation. And subjective abstract desire, like subjective abstract labor, is inseparable from a movement of	p 300
detritorialization that discovers the	
underneath all the specific determinations that still linked desire or labor to a given person, to a given object in the	p 300
and in social production, in the form of subjective abstract labor, and for psychoanalysis and in desiring-production, in the form of	p 302
becomes subjective—the activity of production in general—and abstract labor becomes something real from which all the preceding social	p 302
formations	
according to his desire. But the identity of desire and labor is not a myth, it is rather the active utopia	p 302
time as it discovers the subjective essence of desire and labor—a common essence, inasmuch as it is the activity of	p 302
divides the essence in two, and maintains it divided—abstract labor on the one hand, abstract desire on the other: political	p 302
capitalists, is directly related to the flow of so-called free labor, as the property of the workers (so that the State	p 303
it, and forces it back upon itself. Thus subjective abstract Labor as represented in private property has, as its correlate, subjective	p 304
they keep the flows from escaping the system, and maintain labor in the axiomatic framework of property, and desire in the	p 321
of madness, but affects just as well the flows of labor and desire, of production, knowledge, and creation in their most	p 321
the identity in nature) into two functions, that of abstract labor alienated in private property that reproduces the ever wider interior	p 337
them all (what the Marxists term the givens of useful labor). The form or quality of the socius is therefore itself	p 343
same power: a flow of capital and a flow of labor as human surplus value in the industrial essence of capitalism	p 372
Of course the schiz has been prepared by a subterranean labor of causes, aims, and interests working together; of course this	p 378
is whether schizophrenics are the living machines of a dead labor, which are then contrasted to the dead machines of living	p 381
which are then contrasted to the dead machines of living labor as organized in capitalism. Or whether instead desiring, technical, and	p 381
LABOR-DESIRE 1	
that displaces the ever narrower internalized limits. The double alienation—labor-desire— is constantly increasing and deepening the	p 337
difference in regime at	
LABORIOUS 1	
of individual success at the moment they were engaged in laborious studies in innate science. With regard to them, my rebellion	p 124
LABORS 2	
what this process is, its spasms and its glories, its labors and its joys, still remain unknown. 7 Social Repression and	p 113
but what is desired is dead, already dead: images. Everything labors in death, everything wishes for death. In truth, capitalism has	p 337
LABOUR 9	
capitalist mode of production, whereby the productive powers of social labour are developed, these productive powers and the social	p 11
interrelations of	
are developed, these productive powers and the social interrelations of labour in the direct labour-process seem transferred from labour to	p 11
capital	
interrelations of labour in the direct labour-process seem transferred from labour to capital. Capital thus becomes a very mystic being since	p 11
productive forces appear to be due to capital, rather than labour as such, and seem to issue from the womb of	p 11
despotism, the despot become anus and vampire: Capital is dead labour, that vampire-like, only lives by sucking living labour, and lives	p 228
is dead labour, that vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks. Industrial	p 228
by sucking living labour, and lives the more, the more labour it sucks. Industrial capital thus offers a new new filiation	p 228
of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as well as others, labour in general ... the	p 259
commercial, or agricultural labour; but one as well as others, labour in general ... the abstract universality of wealth-creating activity. Here we	p 259
LABOUR'S 1	
Capital thus becomes a very mystic being since all of labour's social productive forces appear to be due to capital, rather	p 11
LABOUR-PROCESS 1	
powers and the social interrelations of labour in the direct labour-process seem transferred from labour to capital. Capital thus becomes a	p 11
LABYRINTH 1	
point of equilibrium can be found. Oedipus is like the labyrinth, you only get out by re-entering it—or by making	p 79
LACAN 30	
that differs from the previous connections. We owe to Jacques Lacan the discovery of this fertile domain of a code of	p 38
in the space of an instant. This is what allows Lacan to postulate and describe in detail an interplay of elements	p 41
structure. And despite some fine books by certain disciples of Lacan, we wonder if Lacan's thought really goes in this direction	p 53
aspects of psychoanalysis. The fact that there are some, around Lacan, who are developing another conception of psychoanalysis, does not	p 81
mean	
we try to envisage the time put into this retreat, Lacan goes on to say, the sole foundation for the society	p 83
it was inopportune to tighten the nuts and bolts where Lacan had just loosened them; or to oedipalize the schizo where	p 83
machine, the desiring-machine. Then a second generation of disciples of Lacan supervenes, less and less sensitive to the false problems of	p 83
Oedipus yoke, didn't they do so to the extent that Lacan seemed to maintain a kind of projection of the signifying	p 83
of the agents, and the degree of oedipalization of sexuality. Lacan explains well how, in terms of the crises and the	p 100
father, or you will surpass him to find our forefathers. Lacan has demonstrated in a profound way the link between Oedipus	p 104
all the more surprised—in line with a remark by Lacan—if Oedipus were in fact discovered in neurosis where it	p 123
is still pursued between certain ethnologists and certain disciples of Lacan—those who offered not only an oedipalizing interpretation of	p 171
Lacan's	
that is what incites the anger of certain linguists against Lacan, no less than the enthusiasm of his followers: the vigor	p 209
of his followers: the vigor and the serenity with which Lacan accompanies the signifier back to its source, to its veritable	p 209
that welds desire to the Law, because, everything considered—so Lacan thinks—this is indeed the form in which the signifier	p 209
hour has not come. (And isn't this the strength of Lacan, to have saved psychoanalysis from the frenzied oedipalization to which	p 217
Isn't this operation of flattening, folding, or application what leads Lacan to say, willingly betraying the secret of psychoanalysis as an	p 265
someone had to do it, no one helped me, as Lacan says, to shake loose the yoke of Oedipus and carry	p 268

analyses of Leroi-Gourhan: primitive societies are oral not because they lack a graphic system but because, on the contrary, the graphic	p 202
it was in ages past, a transcendent stock that distributes lack to all the elements of the chain, something in common	p 208
with all its strength, irrespective of any economic understanding or lack of it, the capitalist social field as a whole. Flows	p 229
capable of realizing capitalism's supreme goal, which is to produce lack in the large aggregates, to introduce lack where there is	p 235
is to produce lack in the large aggregates, to introduce lack where there is always too much, by effecting the absorption	p 235
integration of groups and individuals into the system. Not only lack amid overabundance, but stupidity in the midst of knowledge and	p 236
attempt at linking desire to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law of	p 244
replacing desire under the law of the despot, in introducing lack there at the deepest levels, and in rescuing us from	p 268
a barred transcendent signifier taken in a maximum that distributes lack, and an immanent system of relations between minimal elements that	p 268
to which the woman, the feminine, is defined as a lack, an absence. It could be thought at first that such	p 294
intersexual loves. For if the woman is defined as a lack in relation to the man, the man in his turn	p 295
of a phallus as an object on high, which distributes lack as two nonsuperimposable sides and makes the two sexes communicate	p 295
in the very thing that founds it, the ideology of lack. The molecular unconscious, on the contrary, knows nothing of castration	p 295
on the contrary, knows nothing of castration, because partial objects lack nothing and form free multiplicities as such; because the multiple	p 295
except by its own absence, and it appears as a lack within this space. In search of the structure in psychoanalysis	p 306
to present it as a contribution to a theory of lack. It is in the structure that the fusion of desire	p 306
the fusion of desire with the impossible is performed, with lack defined as castration. From the structure there arises the most	p 306
to go on living only as an absence and a lack unto itself. For a structural unity is imposed on the	p 306
that can appear only as that which the partial objects lack, and as that which is lacking unto itself while being	p 306
how far will one go in the development of a lack of lack traversing the structure? Such is the structural operation	p 307
will one go in the development of a lack of lack traversing the structure? Such is the structural operation: it distributes	p 307
traversing the structure? Such is the structural operation: it distributes lack in the molar aggregate. The limit of desiring-production—the border	p 307
this neoidealism, this rehabilitated cult of castration, this ideology of lack culminates: the anthropomorphic representation of sex! In truth, they	p 308
don't	
structural unity under a symbolic signifier acting as absence and lack in an aggregate of departure, the other when the family	p 308
a personal unity with imaginary signifieds that distribute, that vacuolize lack in an aggregate of destination: a double abduction of the	p 308
representation only in terms of a signifier of absence or lack. The structure is formed and appears only in terms of	p 310
only in terms of the symbolic term defined as a lack. The great Other as the nonhuman sex gives way, in	p 310
and the guarantor of its own test: reality as the lack to which the inside and the outside, departure and arrival	p 313
belongs to representation, as a nonrepresented representative, or as a lack that juts out into the overfull (trop-plein) of a representation	p 313
fiction that must give way to Reality defined as a lack, with Oedipus and castration back at a gallop, at the	p 314
to come. Their dispersion has nothing to do with a lack, and constitutes their mode of presence in the multiplicity they	p 324
production than do the preceding regimes, which nonetheless did not lack the necessary repressive means? We have seen that the molar	p 335
the partial objects of a molecular order appear as a lack, at the same time that the whole itself is said	p 342
partial objects. In this way desire will be fused to lack. The myriad breaks-flows that determine the positive dispersion in a	p 342
dispersion in a molecular multiplicity are fitted over vacuoles of lack that perform this fusion in a statistical constellation of a	p 342
to which the partial objects can be determined as a lack, and inversely. But on a more general level, the statistical	p 342
of molecular multiplicity into a molar constellation is what organizes lack on a large scale. Such an organization belongs essentially to	p 342
or socius. There is no society that does not arrange lack in its midst, by variable means peculiar to it. (These	p 342
of perfection unknown before capitalism.) This welding of desire to lack is precisely what gives desire collective and personal ends, goals	p 342
organism and the collective organs, including the arranged vacuoles of lack. A class is defined by a regime of syntheses, a	p 344
but is itself the castrating apparatus, the machine for putting lack into desire, for drying up all the flows, and for	p 357
enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is arranged in the most scientific of ways, final	p 373
solutions	
is like the Christian religion, it lives precisely from a lack of belief, it does not need it—a motley painting	p 375
every form of rationality, and not because it is a lack, a thirst, or an aspiration, but because it is the	p 379
LACK-OF-BEING-THAT-IS-LIFE 1	
the substitute, we have learned the song of castration, the lack-of-being-that-is-life; yes it is through castration / that we gain access	p 312
LACKED 2	
arising all the more in his hallucinated consciousness as he lacked it in the symbolic organization of his unconscious. On the	p 123
same time that the whole itself is said to be lacked by the partial objects. In this way desire will be	p 342
LACKING 20	
and their relationship to the object as something that is lacking or missing, continue to be the basis of the productivity	p 26
necessary to eat ... Desire then becomes this abject fear of lacking something. But it should be noted that this is not	p 27
the two sexes is required, but something that will be lacking in both, and that will distribute the lack in two	p 59
subject. Such is the law of partial objects. Nothing is lacking, nothing can be defined as a lack; nor are the	p 60
and lack (something common and absent that is just as lacking in men as in women). It is this conversion that	p 73
of projection of the signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack into the series of desire	p 83
off from reality because he lacks Oedipus, because he is lacking in something only to be found in Oedipus—or on	p 91
social and police repression; they talk too much and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane). What kind of	p 108
are subjected to the notorious law of totality-unity acting as lacking. The disjunctions are subjected to the alternative of the undifferentiated	p 120
simple in his own name, without asking permission; a desire lacking nothing, a flux that overcomes barriers and codes, a name	p 131
the opposite, thank God. But these very oppositions are singularly lacking in relevance. Artaud makes a shambles of psychiatry, precisely	p 135
because	
It is not the technique, the technical machine, that is lacking. Isn't it rather that desire remains caught in the nets	p 224
a desire—a desire that, instead of just dreaming or lacking it, actually produces a desiring-machine that is at the same	p 224
none to be found, and to pass for bold while lacking boldness. Better the delirium of common sense than its platitude	p 292
the man, the man in his turn lacks what is lacking in the woman, simply in another fashion: the idea of	p 295
which the partial objects lack, and as that which is lacking unto itself while being lacking in them (the Great Signifier	p 306
and as that which is lacking unto itself while being lacking in them (the Great Signifier symbolizable by the inherency of	p 306
it will be encountered again, stronger and more whole, more lacking and triumphant by the very fact that it is lacking	p 307
lacking and triumphant by the very fact that it is lacking, it will be encountered again in its entirety in symbolic	p 307
to a missing term, whose very essence is to be lacking. The signs of desire, being nonsignifying, become signifying in representation	p 310
LACKS 10	
of interpretation, this means that the real object that desire lacks is related to an extrinsic natural or social production, whereas	p 25
the subject that is missing in desire, or desire that lacks a fixed subject; there is no fixed subject unless there	p 26
which exists only in the fetishist view of stocks and lacks. The same is true of the Oedipal code: the libido	p 73
proof than all the memories of childhood that the pretender lacks. The conjunctive synthesis can therefore be expressed: So I am	p 88
identifications depending on Oedipus, or on that which the subject lacks in order to become oedipalized. And to be sure, it	p 90
the schizophrenic sick and cut off from reality because he lacks Oedipus, because he is lacking in something only to be	p 91
hospital schizo, the great autistic one, the clinical entity that lacks Oedipus. Why the same word, schizo, to designate both the	p 136
in relation to the man, the man in his turn lacks what is lacking in the woman, simply in another fashion	p 295
of production, related to its molecular elements, and where it lacks nothing, because it is defined as the natural and sensuous	p 311
the role of totalizing, unifying, signifying objectities, that assign organizations, lacks, and goals? The full bodies determine the different modes	p 343
of	
LACUNAE 1	
mind, in the shadow of a fantastic phallus distributing the lacunae, the passages, and the articulations. Structures exist in the immediate	p 97

distributed haphazardly (a living room, a group of girls, a landscape). Then, within these nebulae or these collectives, sides take shape	p 69
LANDSCAPES 2	
does not inaugurate a more or less regular succession of landscapes or still lifes, extending over a period of forty years	p 21
this: it is not easy to de-oedipalize even nature, even landscapes, to the extent that Lawrence could. The fundamental difference between	p 351
LANGUAGE 3	
always comes from another direction. If there is indeed language (language), it is on the side of the response, not the	p 98
relationships among themselves. In vain will the comparison of language (language) to exchange and money be pushed to its furthest point	p 207
a signifying chain is more a jargon than a language (language), composed of nonsignifying elements that have a meaning or an	p 289
LANGAGES 1	
inscriptions that do not speak the same language: two languages (langages), one of masters, the other of slaves. Jean Nougayrol describes	p 208
LANGUAGE 57	
not themselves signifying. The code resembles not so much a language as a jargon, an open-ended, polyvocal formation. The nature of	p 38
and every sort of connection; each one speaks its own language, and establishes syntheses with others that are quite direct along	p 38
them. Geneticists have noted the same phenomenon in the particular language of their science: ... amino acids are assimilated individually into	p 44
the	
by an extreme mobility of representations of all sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters here, ... the	p 66
patient	
it always comes from another direction. If there is indeed language (language), it is on the side of the response, not	p 98
No one has been able to pose the problem of language except to the extent that linguists and logicians have first	p 109
logicians have first eliminated meaning; and the greatest force of language was only discovered once a work was viewed as a	p 109
rather the absence of style—asyntactic, agrammatical: the moment when language is no longer defined by what it says, even less	p 133
a breakthrough in grammar and syntax, and of making all language a desire, were not speaking from the depths of psychosis	p 134
a process that ploughs the crap of being and its language, transports the weak, the aphasiacs, the illiterate. At least spare	p 134
of the signifier in order to declare absolutely that Artaud's language is that of a schizophrenic; the psychotic produces an involuntary	p 135
cruel system of inscribed signs that renders man capable of language, and gives him a memory of the spoken word. 2	p 145
force and his destiny, and delivers his song in a language that becomes increasingly rapid and distorted: Me, me, me, I	p 148
the myths; it is therefore a formal property of this language. We must conclude that, strictly speaking, incest does not and	p 160
structural, both on the same axis, both speaking the same language of a familialized social realm, where one pole designates the	p 174
dialects, while the other designates the imperative law of the language of the father. The ambiguity of what Kardinier called the	p 174
the nomads is impossible. They do not know our own language. But this death that comes from without is also that	p 195
with itself (they do not need to speak the same language). The imperial inscription counterseals all the alliances and filiations, prolongs	p 199
supplants it. Jacques Derrida is correct in saying that every language presupposes a writing system from which it originates, if by	p 202
will the signifier be immersed in the immanent system of language (la langue), or be used to clear away problems of	p 206
the relationships among themselves. In vain will the comparison of language (language) to exchange and money be pushed to its furthest	p 207
exchange and money be pushed to its furthest point, subjecting language to the paradigms of an active capitalism, for one will	p 207
does not merely emphasize the following: that the arbitrariness of language establishes its sovereignty, as a servitude or a generalized slavery	p 207
the minimal elements of the sign within the immanence of language, without showing how the domination is exercised through and in	p 207
elsewhere, an irreducible exteriority of conquest asserts itself. For if language itself does not presuppose conquest, the leveling operations (les	p 208
operations	
the leveling operations (les operations de rabatement) that constitute written language indeed presuppose two inscriptions that do not speak	p 208
the same	
indeed presuppose two inscriptions that do not speak the same language: two languages (langages), one of masters, the other of slaves	p 208
way of illiterates, those unconscious workers. The signifier implies a language that overcodes another language, while the other language is	p 208
completely	
unconscious workers. The signifier implies a language that overcodes another language, while the other language is completely coded into	p 208
phonetic elements	
implies a language that overcodes another language, while the other language is completely coded into phonetic elements. And if the	p 208
unconscious	
of a double inscription, it is not structured like one language, but like two. The signifier does not appear to keep	p 208
give us access to a modern and functional understanding of language. The imperialism of the signifier does not take us beyond	p 208
wall to break through, he turns to dolphins, to the language of dolphins, to flows that are even stranger and more	p 236
and afflux. An axiom will be found even for the language of dolphins. Marx often alluded to the Golden Age of	p 238
reason for this is simple: writing implies a use of language in general according to which graphism becomes aligned on the	p 240
the archaism a current function. But the capitalist use of language is different in nature; it is realized or becomes concrete	p 240
the significance of McLuhan's analyses: to have shown what a language of decoded flows is, as opposed to a signifier that	p 240
and overcodes the flows. In the first place, for nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc	p 240
phonic, graphic, gestural, etc., no flow is privileged in this language, which remains indifferent to its substance or its support, inasmuch	p 240
by television, only a few of which are retained. Electric language does not go by way of the voice or writing	p 241
and the flow in the signs of the new technical language machines, where production is narrowly determined by information: Take for	p 241
productive essence of capitalism functions or speaks only in the language of signs imposed on it by merchant capital or the	p 241
There result diverse but always convergent consequences: the comparison of language to a game; the signified-signifier relationship, where	p 242
the signified finds	
longer occurs a double articulation between two hierarchized levels of language, but between two convertible deterritorialized planes,	p 242
constituted by the relation	
that he tends to fashion a purely immanent theory of language that shatters the double game of the voice-graphism domination; that	p 242
destruction of the signifier, and constitutes a decoded theory of language about which one can also say—an ambiguous tribute—that	p 243
until now, the only modern—and not archaic theory of language. The extreme importance of J.-F. Lyotard's recent book is	p 243
working under the conditions of identity of their elements. In language and in writing itself, sometimes the letters as breaks, as	p 243
the immanent axiomatic that exorcises and repels this reality. The language of a banker, a general, an industrialist, a middle or	p 246
high-level manager, or a government minister is a perfectly schizophrenic language, but that functions only statistically within the flattening	p 246
axiomatic of	
science, Hjelmslev is able to effect a vast decoding of language only by setting in motion from the start an axiomatic	p 246
the figures considered.) Then what becomes of the truly schizophrenic language and the truly decoded and unbound flows that manage to	p 246
fact that nowadays no one believes in anything any more. Language no longer signifies something that must be believed, it indicates	p 250
is as though disinvested, placed outside the field; in the language of Aristotle, the family is now simply the form of	p 263
termed a signifying chain is more a jargon than a language (language), composed of nonsignifying elements that have a meaning or	p 289
the strange discourse of an organization of society. Even its language is demented. Listen to a Secretary of State, a general	p 364
such an investment. Even the most overt fascism speaks the language of goals, of law, order, and reason. Even the most	p 367
LANGUAGES 1	
two inscriptions that do not speak the same language: two languages (langages), one of masters, the other of slaves. Jean Nougayrol	p 208
LANGUE 1	
signifier be immersed in the immanent system of language (la langue), or be used to clear away problems of meaning and	p 206
LAPLANCHE 1	
It does not take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex in	p 53

LAPSES 1

neuroses that are termed familial seem to correspond to Oedipal lapses in the differentiating function or in the disjunctive synthesis: the p 75

LARGE 73

mechanical effects of infections or intoxications. Moreover, he explained a large part of delirium in turn as an effect of automatism p 22
in the life of any subject would sacrifice a very large part of its interests. Like all the other breaks, the p 41
between madness and the family can be traced back in large part to a development that affected the whole of bourgeois p 50
work? It is not certain that they would furnish a large quota.... Our systematic tendency is not to accept the evident p 127
unfolding in the mind, one relapses into an ideology of large segments that makes alliance depend on the major filiations, and p 147
a biological, sociological, linguistic, etc., functionalism at the level of large determinate aggregates (des grands ensembles specifies). But the p 181
same does
a biological, social, or linguistic field. This is because the large molar machines presuppose pre-established connections that are not explained p 181
by
derivatives of a daddy-mommy? In the first instance one studies large molar aggregates, large social machines—the economic, the political, p 183
etc
daddy-mommy? In the first instance one studies large molar aggregates, large social machines—the economic, the political, etc.—and this p 183
entails
of representation. In the second instance one goes beyond these large aggregates, including the family, toward the molecular elements that p 183
form
underdetermine (subdeterminant) the social machines that they constitute on a large scale. One then reaches the regions of a productive, p 183
molecular
as a specific energy that unites persons derived from the large aggregates, but as the molecular energy that places molecules-partial objects p 183
the molar aggregates that they form at the level of large numbers. Symbols and fetishes are manifestations of desiring-machines. Sexuality is p 183
moment when the market forecasts justify their exploitation on a large scale. Here again, alliance capital exerts a strong selective pressure p 234
capitalism's supreme goal, which is to produce lack in the large aggregates, to introduce lack where there is always too much p 235
not; on whether one remains at the level of the large aggregates functioning statistically, or crosses the barrier that separates them p 247
This is because class interest remains a function of the large molar aggregates; it merely defines a collective preconscious that is p 257
of the movement of deterritorialization (neighborhood territorialities, territorialities of the large aggregates, gangs). Others are organized or p 258
promoted by the State
The paranoiac engineers masses, he is the artist of the large molar aggregates, the statistical formations or gregariousnesses, the phenomena p 279
of
crowds. He invests everything that falls within the province of large numbers. The night of the battle, Colonel Lawrence lines up p 279
directions in physics—the molar direction that goes toward the large numbers and the mass phenomena, and the molecular direction that p 280
and partial objects that are no longer dependent upon the large numbers; infinitesimal lines of escape, instead of the perspectives of p 280
infinitesimal lines of escape, instead of the perspectives of the large aggregates. Doubtless it would be a mistake to contrast these p 280
the difference between two kinds of collections or populations: the large aggregates and the micromultiplicities. In both cases the investment is p 280

then, that social investments are secondary projections, as if a large two-headed schizonoiac, father of the primitive horde, were at the p 281
which the different forms of socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia body of the Earth p 281
the molecular desiring-machines are in themselves the investment of the large molar machines or of the configurations that the p 287
desiring-machines form
configurations that the desiring-machines form according to the laws of large numbers, in either or both senses of subordination, in one p 287
many stable forms, unifying, structuring, and proceeding by means of large heavy aggregates; the selective pressures that group the parts p 288
retain
to regimes of syntheses that have no equivalent in the large aggregates. Jacques Monod has defined the originality of these syntheses p 288
starting from this domain of chance or of real inorganization, large configurations are organized that necessarily reproduce a structure under p 289
the
a meaning or an effect of signification only in the large aggregates that they constitute through a linked drawing of elements p 289
organs, and the statistical accumulations that form and select the large aggregates. Szondi set out on this molecular path, discovering a p 289
of a copulation of social and organic machines on a large scale (at bottom, love is in the organs; at bottom p 292
as sexual energy is the direct investment of masses, of large aggregates, and of social and organic fields. We have difficulty p 292
not through a desexualizing extension that the libido invests the large aggregates. On the contrary, it is through a restriction, a p 293
or open up to more spacious worlds, to masses and large aggregates. There is always something statistical in our loves, and p 294
in our loves, and something belonging to the laws of large numbers. And isn't it in this way that we must p 294
the relationship of sexuality in general, insofar as it invests large aggregates (man and man)? Whence what came to be called p 294
its entirety, which is to say the sign of the large aggregate invested by the libido, whence the two sexes necessarily p 294
is involved. If sexuality is the unconscious investment of the large molar aggregates, it is because on its other side sexuality p 294
would be neither a human sex specifically determined in the large aggregates, nor a human sexuality capable of investing these aggregates p 294
grasps the essence of desire, but by referring it to large objectities (objectities) as to the specific elements that determine its p 301
of capitalism, which substitutes the infinite subjective representation for the large determinate objective representations. It is in fact essential p 304
that the
of structuration, and lines of selection that correspond to the large statistical aggregates or molar formations, and that determine the links p 310
are still too representative, and represent units that are too large—even the perverted machines of the sadist or the masochist p 322
house always wins. So too does death. The law of large numbers works for death. It is now or never that p 335
the subjective essence of desire as production is referred to large objectities, to the territorial or the despotic body, which act p 336
because, on the basis of a general collapse of the large objectities, the decoded and deterritorialized flows of capitalism are not p 337
their zones of presence, and their own syntheses, amid the large accumulations that fill the preconscious, and that delegate their p 338
representatives
exist outside the social machines that they form on a large scale; and no social machines without the desiring-machines that inhabit p 340
workings. The desiring micromultiplicities are no less collective than the large social aggregates; they are strictly inseparable and constitute p 340
one and
subordination, according as the molecular phenomena are subordinated to the large aggregates, or on the contrary subordinate them to p 341
themselves. At
subordinate them to themselves. At one of the poles the large aggregates, the large forms of gregariousness, do not prevent the p 341
themselves. At one of the poles the large aggregates, the large forms of gregariousness, do not prevent the flight that carries p 341
molecular forces through a statistical accumulation obeying the laws of large numbers. This unity can be the biological unity of a p 342
multiplicities of dispersion, founded on the breaks or schizzes, to large vacuoles determined globally, of the neurosis and castration type: the p 342
into a molar constellation is what organizes lack on a large scale. Such an organization belongs essentially to the biological or p 342
the selection is most often exerted in favor of the large number, he inaugurates a fundamental intuition that will inspire modern p 342
inspire modern thought. For what he means is that the large numbers or the large aggregates do not exist prior to p 342
what he means is that the large numbers or the large aggregates do not exist prior to a selective pressure that p 342
lines from them, but that, quite on the contrary, these large numbers and aggregates are born of this selective pressure that p 342
as a selective process of marking or inscription invents the large numbers in whose favor it is exerted. That is why p 343
class or interest. The latter passes by way of the large social goals, and concerns the organism and the collective organs p 343
form of power and gregariousness, or whether it subjugates the large aggregate to the functional multiplicities that it itself forms on p 348
desiring-machines to the repressive aggregate that they constitute on a large scale. There is a speed of subjugation that is opposed p 349
determinate conditions. The paranoiac engineers masses, and is continually forming large aggregates, inventing heavy apparatuses for the p 364
regimentation and the repression
desiring-machines to the gregarious aggregates that they constitute on a large scale under a given form of power or selective sovereignty p 366
molecular multiplicities of singularities that on the contrary treat the large aggregates as so many useful materials for their own elaborations p 367
powerful commodity capitalism, bordering an Urstaat, that grants it a large degree of autonomy, its painting apparently molds itself to a p 369
profits that they extract from it. But no matter how large the extraction of profits, it does not define capitalism. And p 374
weaves a whole system of macroscopic relations that determine the large aggregates under a formation of sovereignty. Subject groups on the p 377
ceased being governed by the same laws of aggregates and large numbers. The fact remains that the schiz came into existence p 378

LARGELY	2	
or by men from outer space. These constructions, however, are largely embodiments of the family process, which has the illusion of deriving from marriage between members of different corporations have been largely ignored or else assimilated into the all-important descent concept. Thus		p 95 p 146
LARGER	8	
do their utmost to reterritorialize, absorbing in the process a larger and larger share of surplus value. There is no doubt that at utmost to reterritorialize, absorbing in the process a larger and larger share of surplus value. There is no doubt that at all things derive from it by a restriction of a larger reality (omnitude realitatis); Kant's humor makes God into the master sense of an autonomous figure, even when inscribed in a larger circle that it is said to mediate and express. The is completed, while reproducing its immanent limits on an ever larger scale, only if the surplus value is not merely produced the family, and must be transformed in order to invest larger aggregates. The truth is that sexuality is everywhere: the way whole field of immanence that is reproduced on an always larger scale, that is continually multiplying its axioms to suit its capitalism, their perpetual displacement, and their reproduction on an always larger scale (the movement of interior limits as the second aspect		p 35 p 35 p 76 p 97 p 234 p 293 p 372 p 372
LARGEST	1	
the connection of some sort of graphism—writing in the largest sense of the term. He is also right in saying		p 202
LARVAE	1	
body without organs. Beneath its organs it senses there are larvae and loathsome worms, and a God at work messing it		p 9
LARYNX	2	
a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata stop dead ribs; he used sometimes to swallow part of his own larynx with his food, etc.? The body without organs is nonproductive		p 8 p 8
LAST	33	
pieces of an antique statue, are merely waiting for the last one to be turned up, so that they may all boy-series, but dissymmetrical, the female fantasy having three phases, the last of which is boys are beaten by the teacher, while the teacher, while the male fantasy has only two, the last of which is my mother beats me. The only common distinctions between group and individual fantasy shows sufficiently well, at last, that there is no individual fantasy. Instead there are two another as the narrator's lips draw nearer her cheek. At last, within the magnified proximity, everything falls apart like a face syntheses of identification of contradictory elements for disjunctions, like the last of the Hegelian philosophers. He does not substitute syntheses of disjunctions, and the Oedipal use of exclusive disjunctions, whether this last use borrows from the paths of the Imaginary or the Slavs, and a girl defending Alsace against the French. At last he crosses the Aryan gradient or threshold to become a been abandoned. The announcement of the father's death constitutes a last belief, a belief by virtue of nonbelief about which Nietzsche previous existences—religiosity? Scientific knowledge as nonbelief is truly the last refuge of belief, and as Nietzsche put it, there never castrating it. But psychoanalysis reinforces the movement, it invents a last priest. Oedipal analysis imposes a transcendent use on all the deduction of the human reason, which has recourse to this last extremity, to save itself ... which first and foremost is a psychoanalysts do is to reinforce the movement; they add a last burst of energy to the displacement of the entire unconscious not in the analyst's office, which merely acts as the last territoriality. And Oedipus is not made by the family. The involuting and evolving between these two poles. Oedipus as the last rock, and castration as the cavern: the ultimate territoriality, although Now we have seen that it is only in this last sense that Oedipus is a limit. This is also the is also the case for desiring-production. But in fact this last sense itself can be understood in many different ways. In as the representative of desire. Whence, in the fifth and last instance, the importance of the task of displacing the limit the latter is revealed only at the end, as the last vestige of the vanished despot, the underside of his voice of this relationship in the capitalist system. 11 Oedipus at Last In the territorial or even the despotic machine, social economic narcissistic ego is identical with the Oedipal subject. Oedipus at last: in the end it is a very simple operation, one does not invent Oedipus; it merely provides the latter a last territoriality, the couch, and a last Law, the analyst as provides the latter a last territoriality, the couch, and a last Law, the analyst as despot and money collector. But the he still relates this essence to the family as the last territoriality of private man—whence the position of Oedipus, marginal application of this axiomatic is carried out: Oedipus as the last word of capitalist consumption—sucking away at daddy-mommy, being blocked the body without organs as the indifferent support for a last representation? Even those who are best at leaving, those who on the couch—as an ultimate and sterile land, the last exhausted colony—and the schizo out for a walk in of all the becomings corresponding to the included disjunctions: the last part of the desiring-machine, the adjacent part. These intense becomings since it ends up dying, in the reality of a last instant that fixes it in this way as an I And this neutralization, this turning against life, is also the last way in which a depressive and exhausted libido can go the social field.) Freud makes a firm choice of this last direction; all the more firm in that, according to his to insert oneself into the machine to find there at last the enjoyment of the mechanisms that pulverize desire—such is of the Jewish problem variety are prepared down to the last detail, and the Third World is organized as an integral	p 42 p 59 p 59 p 64 p 69 p 76 p 83 p 89 p 107 p 111 p 112 p 115 p 121 p 121 p 135 p 175 p 175 p 176 p 211 p 262 p 266 p 269 p 269 p 270 p 312 p 315 p 316 p 330 p 331 p 333 p 354 p 365 p 373	
LATE	4	
the process of the cure. Of course it is too late for him, but is it too late for those who it is too late for him, but is it too late for those who come after him? He interprets these things fact, the law's opposition or apparent opposition to despotism comes late—when the State presents itself as an apparent peacemaker between in the despot's procession up to the time of the late Roman emperors, and the juridical form will accompany the imperial		p 66 p 66 p 212 p 213
LATENCY	25	
A Child Is Being Beaten, or again for the famous latency period where the analytical mystification culminates. This common, transcendent, absent things at a new level). Between the two there is latency—the celebrated latency—which is without doubt the greatest psychoanalytic new level). Between the two there is latency—the celebrated latency—which is without doubt the greatest psychoanalytic mystification: this society and desiring-machines; on the contrary, it spreads the veil of latency. As to those who refuse to be oedipalized in one contrary, this content should be followed as the thread of latency that the order of families hides from us. Should the law prescribes at the heart of the family; and finally latency, the celebrated latency, after which the beyond begins. But since the heart of the family; and finally latency, the celebrated latency, after which the beyond begins. But since this beyond consists desire of desire, the desire of the despot's desire, a latency inscribed in the bowels of the State apparatus. Better not more deeply rooted in the State than thought, and that latency not only befalls the subjects of the State, but is becomes that of the subjects against the despot. In the latency system of terror, what is no longer active, en-acted, or wall of the signifier. This is why the order of latency in the African, Chinese, Egyptian, and other empires was that into desire, and of desire into the law; the terrible latency with its afterward or its after-the-event. All the parts of of Oedipus. In Moses and Monotheism he indeed surmises that latency is a State affair. But then latency must not succeed indeed surmises that latency is a State affair. But then latency must not succeed the Oedipus complex, marking the complex's repression as it is called by psychoanalysis, will be born of latency, after latency, and it signifies the return of the repressed is called by psychoanalysis, will be born of latency, after latency, and it signifies the return of the repressed under conditions and even decode desire. The Oedipus complex appears only after latency; and when Freud recognizes two phases separated by latency, it after latency; and when Freud recognizes two phases separated by latency, it is only the second phase that merits the complex's the Romans. And yet their origin sinks into oblivion, a latency that lays hold of the State itself, and where the	p 73 p 80 p 80 p 81 p 89 p 99 p 99 p 213 p 214 p 214 p 215 p 215 p 216 p 216 p 216 p 216 p 216 p 218	

of opposed classes. But how does one explain both this latency into which the despotic State enters, and this power with to another dimension, always at a remove and struck by latency, but that springs back and returns stronger than before in birth of capitalism. Decoded flows strike the despotic State with latency; they submerge the tyrant, but they also cause him to rising from within and desire itself becomes the death instinct, latency, but it also passes over into these flows that carry must be overcome, and that this is achieved through castration, latency, desexualization, and sublimation. But what is castration if not still symbolic, and therefore all the more virulent? And what is latency, this pure fable, if not the silence imposed on desiring-machines	p 218 p 220 p 222 p 223 p 311 p 311
LATENT 12	
fact discovered in neurosis where it is supposed to be latent, rather than in psychosis where it is held to be of the universal, we are invited to interpret, since the latent presence of Oedipus appears only through its patent absence, understood least from the visible world, and made as it were latent under their hammer blows and artist's violence. It is here least from the visible world, and made as it were latent under their hammer blows and artists' violence. There occurs a en-acted, or reacted to, this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to a signifier, a formidable quantity of reaction passes into a latent state; all the resonance and all the retention change in The founders of empires caused everything to pass into a latent state; they invented vengeance and incited resentment, that counter-vengeance. And new state of things. And everywhere, the presence of the latent model that can no longer be equaled, but that one and spiritualize him, while on the horizon there is the latent Urstaat, for the loss of which there is no consolation what are the progressive desires, ideas and thoughts which are latent in people of different social strata, occupations, age groups and And precisely because the theater is thought to stage the latent structure, as well as to embody its elements and relations experiences an elevation that tends to make of it a latent instinct, there nonetheless subsists a model in the overcoding law	p 123 p 171 p 192 p 213 p 214 p 215 p 215 p 218 p 223 p 257 p 306 p 337
LATER 19	
idea of the forces that the body without organs exerts later on in the uninterrupted process, we must first establish a he employs to divide himself up into parts: earlier empires, later empires; later empires of a superior God, and those of to divide himself up into parts: earlier empires, later empires; later empires of a superior God, and those of an inferior though these conditions do not come into being at some later stage). That is why technical machines are not an economic body without organs is not an original primordial entity that later projects itself into different sorts of socius, as though it the productivity or the activity of the child, although he later discerns in him a nonproductive stasis or an attitude of totalities aimed at integrating the ego, the object, and drives later in life, but they also constitute the original type of But since these relations supposedly come into being at a later stage in life, there are only two possible ways in that radically distorts the life of the child and his later development, the neurotic and psychotic problems of the adult, and anagogical symbolization. Let us consider another text of Freud's, a later one, where Oedipus is already designated as the nuclear complex beginning, but is subsequently forgotten-repressed, though still subject to a later rediscovery in relation to more recent developments. Whence the magical counterinvestments in relation to familial investments: this will be seen later, at the level of an analysis of deliriums. But already by being what it will become or seek to become later: a guarantee against despotism, an immanent principle that unites the the law is supposed to signify will only be revealed later, when it has evolved and assumed the new figure that appears in the imperial formation, and as it will evolve later, indeed have something in common: the indifference to designation. It that springs back and returns stronger than before in the later forms that lend it a concrete existence. A protean State door. The schizophrenic voyage is the only kind there is. (Later this will be the American meaning of frontiers: something to the formal operations of flattening, extrapolation, and so on, that later belong to Oedipus, are already sketched out, but within a the soberest of means who took revolutionary flight, but who later finds himself immersed in dreams of a Great America, and	p 10 p 13 p 13 p 32 p 33 p 37 p 44 p 46 p 49 p 58 p 101 p 179 p 212 p 213 p 214 p 220 p 224 p 266 p 277
LATERAL 15	
there are no disjunctions of filiation that do not reconstitute lateral connections across the alliances and pairings of persons. Not only inclusive disjunctions, it still has to find again and reanimate lateral connections in the network itself, and it must attribute them conjugation, an articulation of bodies for and between themselves, a lateral inscription with articulatory stones of alliance, in short, a whole itself only insofar as the filiations become extended, correlatively to lateral alliances that become established. It is through the prohibition of through the prohibition of incest with the sister that the lateral alliance is sealed; it is through the prohibition of incest are determined in relation to the extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces to the general regime of the extended filiations and the lateral alliances. Let us return to the Dogon preferential marriage as alliance, since the filiations become extended only in terms of lateral alliances that measure their variable segments. Whence the importance of from the lines of filiation and their relationships, although the lateral alliances and the blocks of debt condition the extended filiations essential opening of the blocks of debts according to the lateral alliances and the successive generations, but above all the relationship a new alliance and direct filiation. The despot challenges the lateral alliances and the extended filiations of the old community. He to the existence of a new socius, irreducible to the lateral alliances and the extended filiations that declined the primitive machine apex, an immobile motor, with the bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at its contract. What is suppressed is not the former regime of lateral alliances and extended filiations, but merely their determining character. They the former is like the representation of words constituted in lateral alliance, while the latter is like the representation of things	p 149 p 154 p 155 p 159 p 159 p 160 p 163 p 164 p 187 p 187 p 192 p 194 p 194 p 195 p 203
LATERALLY 2	
were married ... [However] the cross ties linking the different patrilineages laterally are not felt by the peoples themselves to be of of a patrilineage name. But the continuity of the structure laterally is not so expressed. Instead, it is maintained by a	p 146 p 146
LATEST 1	
event has no importance whatever, that it merely concerns the latest Pope: God dead or not dead, the father dead or	p 106
LATITUDES 1	
an egg: it is crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients marking the	p 19
LATRINES 2	
assassinated, dismembered, dis-organ-ized, filed-down body of the despot into the latrines of the city. Wasn't it already the anus that detached	p 211
reflux of excrement that conducts the dead despot to the latrines, and conducts us all to today's private man—the history	p 211
LATTER 64	
desiring-machines and the body without organs, and occurs when the latter can no longer tolerate these machines. If we wish to that of the production of production. The law governing the latter was connective synthesis or coupling. But when the productive connections requirement or a consequence of social reproduction, insofar as this latter aims at domesticating a genealogical form and content that are the organ-machines attach themselves to the body without organs, the latter continues nonetheless to be without organs and does not become	p 9 p 12 p 13 p 15
counterproduced as a result of the pressure of antiproduction; the latter falls back on (se rabat sur) the forces of production the irrational element in desire, and by regarding only this latter as a suitable subject for psychoanalytic investigation. Hence the sole takes place, and it is between the former and the latter that there occurs something that resembles secondary psychic repression in confused with breaks that are a slicing off (coupures-prelevements). The latter have to do with continuous fluxes and are related to to articulate the interrelations of Oedipus and infantile sexuality, the latter referring to a biological reality of development, the former to unconscious and the edifying forces of myths and religions. This latter argument is very important, and it is not by chance difference between group fantasy and the so-called individual fantasy. The latter has as subject the ego, insofar as it is determined detachment is converted into the phallus as detached object, the latter existing only in the transcendent form of stock and lack	p 28 p 29 p 32 p 39 p 54 p 57 p 63 p 73

production is replaced by the repressing family, and that the latter offers a displaced image of desiring-production that represents the repressed	p 119
point of view of social production, becomes evident, for the latter could not otherwise ward off desire's potential for revolt and be no synergy of man and his (technical) machines. The latter do not in fact contain the conditions for the reproduction	p 120 p 141
to anality, but this is not to say that the latter furnishes a material to be sublimated, for want of another	p 143
of going from filiations to alliances, or of deducing the latter from the former. The problem is one of passing from	p 155
psychoanalytic procedure by relating them to criteria borrowed from the latter: for example, a familial complex, even if it differs from	p 166
is indeed mainly that of the maternal grandfather. But the latter was a great chief; his successor, the real chief, had	p 167
of the father, or that of the maternal grandfather, the latter opened onto all the names of history. Instead of everything	p 168
more nor less than the capitalist social formation, because the latter engineers (machine) and mobilizes flows that are effectively decoded, but	p 176
reproduction fall back. The organs and the agents of the latter no longer pass through a coding of flows of alliance	p 179
connections that are not explained by their functioning, since the latter results from them. Only desiring-machines produce connections	p 181
according to which	
object in the body of the subject, and transforms the latter into a man-animal; the residual conjunction that causes the residue	p 181
organs, and in relation to the primary repression that the latter already performs in the domain of desire—a relation that	p 184
following in common with the primitive machine, it confirms the latter in this respect: the dread of decoded flows—flows of	p 197
in the in-depth elements of representation, which will render the latter more foreign, more ruthless, more definitive, or more infinite with	p 202
the representation of words constituted in lateral alliance, while the latter is like the representation of things—of bodies—established in	p 203
bodies—established in extended filiation. The former acts on the latter, while the latter reacts on the former, each element having	p 203
extended filiation. The former acts on the latter, while the latter reacts on the former, each element having its own particular	p 203
transcendence of the phallus depend on the anus? But the latter is revealed only at the end, as the last vestige	p 211
become distinct from the State, making it necessary for the latter to reshape its form of sovereignty. The law does not	p 212
the representative of desire itself. And it must become the latter by virtue of being the displaced represented. The debt must	p 216
property and the rise of its commodity production, but the latter induce in return the concrete existence of a feudal state	p 220
contrary, this development reinforces feudalism in many respects, offering the latter new conditions of existence and survival—and that	p 220
feudalism of	
and does not recognize abstract labor. As Marx says, the latter is indeed the simplest and most ancient relation of productive	p 227
and that comes to correct the relative diminution of the latter, both of them constituting the whole of the surplus value	p 234
incomes—a relationship that it loses as soon as the latter are converted into real goods (at which point everything recommences	p 238
alluded to the Golden Age of the capitalist, when the latter didn't hide his own cynicism: in the beginning, at least	p 238
indifferent to its substance or its support, inasmuch as the latter is an amorphous continuum. The electric flow can be considered	p 240
a code in order to ensure surplus labor, when the latter is merged qualitatively and temporally with labor itself into one	p 249
full body of the socius, and no longer men, the latter having become adjacent to the technical machines—whence the fact	p 251
a fact that does not reveal its theoretical foundation. The latter is simple to explain: from the viewpoint of the capitalist	p 253
in the nineteenth-century socialists' portrait of the proletariat, between the latter and a perfect schizo. That is why the problem of	p 255
does Reich mean when he speaks of traditional bonds? The latter also belong to the historical process and bring us back	p 257
generalized theory of flows; it is in terms of the latter that one must consider the relationship of social production to	p 262
that comes to take the place assigned to it by the latter. That is to say that the elements of production and	p 263
of the social field, preventing any secondary reduction of the latter to the former. In the despotic formations the Oedipal limit	p 266
of incest and shit are only secondary derivatives of the latter, insofar as they transport the private persons to which the	p 267
extreme internalization of the capitalist field, define bad conscience. The latter is not cynicism's contrary; it is, in private persons, the	p 268
that does not serve and develop in psychoanalysis, with the latter as the new avatar of the ascetic ideal. Once again	p 269
again, psychoanalysis does not invent Oedipus; it merely provides the latter a last territoriality, the couch, and a last Law, the	p 269
body without organs is a naked full body; but the latter exists at the limit, at the end, not at the	p 281
objective social conditions (as with recent Hellenists). Viewed in the latter fashion, representation implies a certain lag, and expresses less a	p 301
passes only within the molar aggregate itself, inasmuch as the latter is furrowed by the line of castration. The formal operations	p 307
dual order to the symbolic third (or fourth), if the latter is biunivocalizing whereas the first is biunivocalized? As partial objects	p 308
read the repressed through and in the repression, since the latter is constantly inducing a false image of the thing it	p 339
desire, and the preconscious investment of class or interest. The latter passes by way of the large social goals, and concerns	p 343
the preconscious investments of interest, and that explains how the latter can be perturbed and perverted in the most somber organization	p 345
continually deriving from subjugated groups through a rupture of the latter: they mobilize desire, and always cut its flows again further	p 349
his illness, for in any case neuroticization precedes neurosis, the latter being the result of the former. Or, second, the schizo	p 363
love and desire exhibit reactionary, or else revolutionary, indices; the latter emerge on the contrary as nonfigurative indices, where persons	p 366
give	
the general aims and interests, even though in reality the latter represent only the members of the dominant class or a	p 367
derive from subjugated groups by way of ruptures in the latter. Capitalism is continually cutting off the circulation of flows, breaking	p 376
LATTER'S	7
may invest all of an existing social field, including the latter's most repressive forms; or on the contrary, it may launch	p 30
born of the repression of this representation and of the latter's return. Now the opposite is clearly the case; not only	p 172
an attempted resolution, of the complex what is rather the latter's definitive establishment or its interior installation, and it presents as	p 216
first situated adjacent to communal property, then entering into the latter's composition or conditioning it, then becoming more and more a	p 218
organizes the failures of the axiomatic as conditions of the latter's operation; it watches over or directs progress toward a saturation	p 252
so much destroy classical psychiatry as shine forth as the latter's crowning achievement. After the madman of the earth and the	p 271
subordinate to organic continuance, and insofar as it extends the latter's autonomous formations on the outside. But it should be noted	p 284
LAUGH	1
completely akin to those of Marx or Engels: We now laugh when we find Man and World placed beside one another	p 107
LAUGH'S	1
with more amusement than we can extract from it. The laugh's on us. They will see that what we call schizophrenia	p 131
LAUGHTER	7
no end? Doubtless for the same reasons that provoke the laughter of the capitalists and their economists when they ascertain that	p 228
of the Oedipus complex, do not make us burst into laughter? We are told that Oedipus is indispensable, that it is	p 311
by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is, as well as the schizophrenic line of escape or	p 316
on his head—a psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter is this? And what spectator? For	p 317
psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter is this? And what spectator? For example, the question no	p 317
feed him his lunch, since it is lunch time. If laughter is a reaction that takes certain circuits, it can be	p 317
After having suppressed the spectator as such, Chaplin perverts the laughter, which comes to be like so many short-circuits of a	p 317
LAUNCH	2
latter's most repressive forms; or on the contrary, it may launch a counterinvestment whereby revolutionary desire is plugged into the existing	p 30
effects of the incisor, the soothsayer and the medicine man launch into a social analysis concerning the territory and its environs	p 167
LAUNCHED	1
bricks. We must conceive of each brick as having been launched from a distance and as being composed of heterogeneous elements	p 40
LAUTREAMONT'S	1
resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up around the paranoiac-Oedipal-narcissistic	p 371
pole—O rigorous	

triangle, toward the outside, flows exert the irresistible pressure of lava or the invincible oozing of water. What are the most not feel in the flows of his desire both the lava and the water? And above all, what brings about our invasion of the socius by noncoded flows that move like lava? An irrepressible wave of shit, as in the Fourbe myth

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man and nature. Desiring-machines are binary machines, obeying a binary law or set of rules governing associations: one machine is always imperceptibly into a domain of the production of recording, whose law is not the same as that of the production of the same as that of the production of production. The law governing the latter was connective synthesis or coupling. But when capital), it would seem that they then come under another law that expresses a distribution in relation to the nonproductive element paranoiac machine, with its tortures, its dark shadows, its ancient Law. The celibate machine itself is not a paranoiac machine, however the increase in the absolute quantity of surplus value, the law of the counteracted tendency. As a corollary of this law law of the counteracted tendency. As a corollary of this law, there is the twofold movement of decoding or deterritorializing flows ancillary apparatuses, such as government bureaucracies and the forces of law and order, do their utmost to reterritorialize, absorbing in the relation to the machine connected to it. This is the law of the production of production. That is why, at the more deeply rooted schizoid attitude.) For the rigors of the law are only an apparent expression of the protest of the object is the abolition of fragmented universes, in which the law never unites anything in a single Whole, but on the distributing in a given domain desire, its object, and the law. It is certain that the two preceding modes of generalization sex or the other in another subject. Such is the law of partial objects. Nothing is lacking, nothing can be defined Oedipus, just as it knows nothing of parents, gods, the law, lack. The Women's Liberation movements are correct in saying: We distinguishes the revolutionary institution from the enormous inertia which the law communicates to institutions in an established order. As

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Nietzsche says to the exclusive use of the disjunctions imposed by the law (for example, Oedipal homosexuality). But group fantasy no longer has that pulls the fantasy in two directions, as the economic law establishes perversion in the psychic exchanges, or as the psychic psychic exchanges on the contrary promote a subversion of the law: Anachronistic, relative to the institutional level of gregariousness, the singular

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This common, transcendent, absent something will be called phallus or law, in order to designate the signifier that distributes the effects detached object from the chain, a despotic signifier from whose law the entire chain seems consequently to be suspended, each link hold on man. The possibility of living beyond the father's law, beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. The possibility of living beyond the father's law, beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. The possibility of living beyond the father's law, beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. reach those regions of the orphan unconscious—indeed beyond all law—where the problem of Oedipus can no longer even be of images; the fusing of desire even more strongly to law and prohibitions; and the pushing of the process of oedipalization imaginary figures to symbolic functions, from the father to the law, from the mother to the great Other, in truth the pole of imaginary identifications within the maternal undifferentiated. The law of the double bind operates relentlessly, ruthlessly, flinging us from

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authority of the doctor as Father and Judge, Family and Law; and finally to culminate in the following paradox: While the then a second beginning is invoked; Oedipus itself with the law of the father and the exclusive differentiations that this law law of the father and the exclusive differentiations that this law prescribes at the heart of the family; and finally latency in myth the figures of a maternal and a paternal law, their struggles and their relationships. But Engels slips in a lack to each position of desire, fusing desire to a law, and engendering the illusion that this loosened up and freed story—psychoanalysis. The three errors concerning desire are called lack, law, and signifier. It is one and the same error, an empty position and no longer a deprivation, that turns the law into a rule of the game and no longer a reality. From the moment desire is welded again to the law—we needn't point out what is known since time began known since time began: that there is no desire without law—the eternal operation of eternal repression recommences, the operation that the sign of desire is never a sign of the law, it is a sign of strength (puissance). And who would of strength (puissance). And who would dare use the term law for the fact that desire situates and develops its strength remark by Sir J. G. Frazer according to which the law only forbids men to do what their instincts incline them not desired. Once again, it is this confidence in the law, the unawareness of the ruses and the procedures of the the unawareness of the ruses and the procedures of the law, that leaves us wondering. The immortal father of Celine's Death flows circulate and to perform breaks in these flows. The law tells us: You will not marry your mother, and you what I wanted! Will it ever be suspected that the law discredits—and has an interest in discrediting and disgracing—the the person it presumes to be guilty, the person the law wants to be guilty and wants to be made to call displacement. For what really takes place is that the law prohibits something that is perfectly fictitious in the order of to this fiction. This is indeed the only way the law has of getting a grip on intention, of making the the parents, and as if the family were its supreme law. Partial objects are subjected to the notorious law of totality-unity its supreme law. Partial objects are subjected to the notorious law of totality-unity acting as lacking. The disjunctions are subjected to and back away horrified. Better to fall back under the law of the signifier, marked by castration, triangulated in Oedipus. So prehistoric labor; a system of evaluations possessing the force of law concerning the various members and parts of the body. Not assumed ideal model; morally, by invoking a structural bond between law and transgression; physically, as though it were a question of the full body: an enchanted surface of inscription, the fantastic law, or the apparent objective movement; but also a magical agent remain bachelors. However, at all events, it does express the law that a man cannot receive a wife except from the function, as though the supposedly fundamental relationship between desire and law were manifested in transgression. It is necessary to recall once

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transgression. It is necessary to recall once more that the law proves nothing about an original reality of desire because it the transgression proves nothing about a functional reality of the law because, far from being a mockery of the law, it the law because, far from being a mockery of the law, it is itself derisory in relation to what the law the law, it is itself derisory in relation to what the law prohibits in reality (the reason why revolutions have nothing to the customary maternal dialects, while the other designates the imperative law of the language of the father. The ambiguity of what meager set of tools at his disposal—some ancient Germanic law, a little Hindu law. But he does not hesitate, as at his disposal—some ancient Germanic law, a little Hindu law. But he does not hesitate, as does Mauss, between exchange formation that it supplants by imposing its own rule of law, but that continues to haunt it. It is exactly in organs. No one has equaled Kafka in demonstrating that the law had nothing to do with a natural, harmonious, and immanent and erects an infernal machine that welds desire to the Law, because, everything considered—so Lacan thinks—this is indeed the stones, parchments, pieces of currency, and lists. According to Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar

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to subsume it under the higher superimposed unity of a Law that is more terrible. As a matter of fact, the law does not begin by being what it will become or for the latter to reshape its form of sovereignty. The law does not begin by being what it will become or an application directed at the rebellious parts. The imperial barbarian law possesses instead two features that are in opposition to those Kafka so forcefully developed: first, the paranoiac-schizoid trait of the law (metonymy) according to which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them

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second, the maniacal depressive trait (metaphor) according to which the law reveals nothing and has no knowable object, the verdict having existence prior to the penalty, and the statement of the law having no existence prior to the verdict. The trial by phonetism, and its alphabet. Overcoding is the essence of the law, and the origin of the new sufferings of the body again, before it becomes a feigned guarantee against despotism, the law is the invention of the despot himself: it is the of the twelve Caesars and the Golden Age of Roman Lawtaking the debtor's side against the creditor when necessary, so vengeance, and a vengeance exercised in advance, the imperial barbarian law crushes the whole primitive interplay of action, the en-acted (l'adi

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its signifieds: such is the regime of terror. What the law is supposed to signify will only be revealed later, when to the despotic signifier, without exegesis or interpretation, while the law, however, wants to explain what it signifies, to assert an independence of its signified—against the despot, says the law. For the dogs, according to Kafka's observations, want desire to Kafka's observations, want desire to be firmly wedded to the law in the pure detachment and elevation of the death instinct fog of pessimism, of nihilism, Nada, Nada! The order of law as it appears in the imperial formation, and as it indifference to designation. It is in the nature of the law to signify without designating anything. The law does not designate

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nature of the law to signify without designating anything. The law does not designate anything or anybody (the democratic conception of does not designate anything or anybody (the democratic conception of law will make this into a criterion). The complex relationship of imperial sign, a universal castration that welds desire to the law? It is the crushing of the old code, it is the chain between masters and slaves; the introduction of the law into desire, and of desire into the law; the terrible of the law into desire, and of desire into the law; the terrible latency with its afterward or its after-the-event. All that it would be reinterpreted starting from this apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the that the imperial myths are not able to conceive a law of organization that is immanent in the universe: they need with the dominated classes. It is no longer the transcendent law that governs fragments; it must fashion as best it can it can a whole to which it will render its law immanent. It is no longer the pure signifier that regulates to the hearts of his subjects, and from the intellectual law to the entire physical system that disengages or liberates itself entire physical system that disengages or liberates itself from the law. A State desire, the most fantastic machine for repression, is reintroduces lack and absence into desire; maintains desire under the law of castration, at the risk of restoring the entire signifier the risk of restoring the entire signifier along with the law; and discovers the matrix of the figure in fantasy, the other. Such is the way one must reinterpret the Marxist law of the counteracting tendency. With the result that schizophrenia pervades always more reterritorialization—local, world-wide, planetary). That is why the law of the falling tendency—that is, limits never reached because	p 214 p 214 p 214 p 215 p 215 p 217 p 219 p 221 p 221 p 221 p 221 p 244 p 244 p 246 p 259
castration in the order of the despotic signifier, as the law of the despot or the effect of the object from a prodigious operation that consists in replacing desire under the law of the despot, in introducing lack there at the deepest the latter a last territoriality, the couch, and a last Law, the analyst as despot and money collector. But the mother territoriality, and the father as the simulacrum of the despotic Law, with the slashed, split, castrated ego, are the products of is the father who raises hell, and who brandishes the law (the mother tends to be obliging: we mustn't make this unconscious believes in Oedipus, it believes in castration, in the law. It is doubtless true that the psychoanalyst would be the of the ego, the puppet of the superego, guilt, the law, castration. It is not a matter of pious destructions, such Unconscious representation therefore comprises essentially, by virtue of its own law, a represented that is displaced in relation to an agency the chain. We have seen in this perspective how the law of representation perverted the productive forces of the unconscious, and roulette. The house always wins. So too does death. The law of large numbers works for death. It is now or entire repressive apparatus represented in the savage prohibitions, the barbarian law, and the rights of antiproduction. And yet the difference in	p 268 p 268 p 269 p 269 p 273 p 296 p 311 p 313 p 313 p 335 p 336
latent instinct, there nonetheless subsists a model in the overcoding law, and an experience for the overcoded subjects, at the same sublimation—and all of that according to what rule? The law of the great Phallus that no one possesses, the despotic the most overt fascism speaks the language of goals, of law, order, and reason. Even the most insane capitalism speaks in desiring-production, and vice versa—but they don't share the same law or the same regime. The actualization of a revolutionary potentiality	p 337 p 351 p 367 p 378
LAW'S 1	
that is more terrible. As a matter of fact, the law's opposition or apparent opposition to despotism comes late—when the	p 212
LAWRENCE 18	
produced as an entirely separate and independent entity. D. H. Lawrence says of love: We have pushed a process into a theater rather than the fantastic factory of Nature and Production. Lawrence had the impression that sexuality possessed more power or more in reality (Ah, so that's what it was!). D. H. Lawrence—who does not struggle against Freud in the name of occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry Miller to Allen Ginsberg and	p 5 p 49 p 115 p 132
object. The capitalist style has been described by D. H. Lawrence: our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy	p 177
cynical tactics of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them to arrive at a definition of province of large numbers. The night of the battle, Colonel Lawrence lines up the young naked corpses on the full body sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have a more accurate evaluation of sexuality than and in the factory. That is what Miller, and already Lawrence, have to say against psychoanalysis (the living are not believers dying, those who set out in search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still forms an representation of sex, this whole conception of sexuality that horrifies Lawrence precisely because it is no more than a conception, because elements, rather than parts of even a fragmented whole. As Lawrence said, analysis does not have to do with anything that of the most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence shows in a profound way that sexuality, including chastity	p 268 p 280 p 292 p 298 p 315 p 323 p 323 p 351
the most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence shows in a profound way that sexuality, including chastity, is	p 351
resect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of the immutable identical images, the figurative	p 351
to de-oedipalize even nature, even landscapes, to the extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis is the	p 351
tasks the constant destructive task of disintegrating the normal ego. Lawrence, Miller, and then Laing were able to demonstrate this in the clearly distinct persons, in short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and	p 362 p 366
LAWRENCE'S 3	
and sexuality as a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in mind, and never forget it. In reaction to psychoanalysis in mind, and never forget it. In Lawrence's case, at least, his reservations with regard to psychoanalysis did of modern painting—a poisonous flower—and brought one of Lawrence's heroes to speak much like Henry Miller of the need	p 49 p 49 p 370
LAWS 23	
the factors of antiproduction are woven, in accordance with the laws of desiring-production as a whole. By failing from the beginning series are arranged, persons figure in these series, under strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next	p 49 p 69
to higher formations that integrate it, subject it to transcendent laws, and make it serve a higher social and cultural production be intersected (I am careful not to speak of chemical laws, the word has a moral aftertaste)? From the moment desire it also redistributes these breaks in accordance with its own laws and the requirements of social production. The inscription performed by enjoying eye. All the stupidity and the arbitrariness of the laws, all the pain of the initiations, the whole perverse apparatus as these flows are not co-opted or absorbed by the laws of the market? Why does it form in turn a	p 74 p 111 p 125 p 190 p 245
of molecules insofar as they no longer obey the statistical laws: waves and corpuscles, flows and partial objects that are no only partial objects and flows, but belongs instead to the laws of statistical distribution of the molar unconscious or the macrounconscious the mass phenomena that operate through statistical accumulation, obeying the laws of aggregates? But in reality the unconscious belongs to	p 280 p 280 p 283
the mesh with each other—which, once assembled, will obey the laws of thermo-dynamics, but which in the process of assembly do in the process of assembly do not depend on these laws, since the chain of assembly begins in a domain where domain where by definition there are as yet no statistical laws At this level, functioning and formation are still confounded as of the configurations that the desiring-machines form according to the laws of large numbers, in either or both senses of subordination are negative only in appearance, and in relation to the laws of aggregates, but must be understood positively in terms of but no less so in the social machines with other laws and other figures. In this sense it was possible to something statistical in our loves, and something belonging to the laws of large numbers. And isn't it in this way that	p 286 p 286 p 286 p 287 p 288 p 289 p 294
the unconscious of schizoanalysis is unaware of persons, aggregates, and laws, and of images, structures, and symbols. It is an orphan of the molecular forces through a statistical accumulation obeying the laws of large numbers. This unity can be the biological unity society, and from which one inherits in terms of the laws of social reproduction, impel the libido to invest a given divided by the other who defamilializes them according to the laws of social production and desiring-production: the mother herself functions	p 311 p 342 p 346 p 355
as	
at the level of the human being always obeys the laws of its conservation, its continued existence—on that day a	p 368

that history has never ceased being governed by the same laws of aggregates and large numbers. The fact remains that the	p 378
LAXITY 1	
real reality. And we claim the right to a radical laxity, a radical incompetence—the right to enter the analyst's office	p 334
LAY 4	
refusal of a passive attitude. This something in common must lay the foundation for the exclusive use of the disjunctions of as an object of prestige, yet merchants use it to lay hold of sectors of consumer goods traditionally held by the it is translated in terms of a code, would not lay bare its own unavowable nature, that is, its intrinsic perversion structure applies its articulation to them, inasmuch as the parents lay their fingers on them. To trace back from images to	p 59 p 176 p 247 p 308
LAYERS 3	
connective fashion, from the perimeter to the center, in successive layers or segments. But the explanations that he provides for them subject passes in his individual history. For there are several layers, several planes of resistance that come from within or are the church tile whose every fissure is accentuated by the layers of paint or lime covering it (the contrary of castration	p 15 p 318 p 362
LAYS 9	
cure, this abject desire that makes us bend our knees, lays us on the couch, and makes us remain there? Let time. Therefore it is indeed the same Oedipal operation that lays the foundations for the possibility of its own resolution, by relationships he performs absolute overflights spanning indivisible distances. The genealogist-madman lays out a disjunctive network on the body without organs. And	p 65 p 70 p 78
be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to the premium due the person who traverses all The essence of the recording, inscribing socius, insofar as it lays claim to the productive forces and distributes the agents of organized for war and with the ability to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in And yet their origin sinks into oblivion, a latency that lays hold of the State itself, and where the writing system appears when the body without organs repels the organs and lays them aside: no mouth, no tongue, no teeth—to the capital. There where the codes are undone, the death instinct lays hold of the repressive apparatus and begins to direct the	p 88 p 144 p 192 p 218 p 329 p 337
LAZINESS 1	
someone retorts that we are claiming the famous rights to laziness, to nonproductivity, to dream and fantasy production, once again we	p 380
LE 14	
several straws, and perhaps a corpse. Cutting into the flows (le prelevement du flux) involves detachment of something from a chain been levied from the associative flux (restitution de prelevement sur le flux associatif); the reproduction of the process of detachment from the entire interplay of desiring-machines to fit within (rabattre tout le jeu des machines desirantes dans) the restricted code of Oedipus even though they are related to the same syllogism. In Le Baphomet Klossowski contrasts God as the master of the exclusions constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de ce monde malignement soutenu par la plus sombre	p 40 p 41 p 47 p 77 p 122
lity of twins, an intense filiation. At the beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a is directed. The extensive Oedipal figure is its displaced represented (le represente deplace), the lure or fake image, born of repression of the limit that haunts all societies, the displaced represented (le represente deplace) that disfigures what all societies dread absolutely as order of connotation is an order in which the word (le mot) as a vocal sign designates something, but where the yields to the opacity of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured by the sources. Freud is thus the first to disengage desire itself (le desir tout court), as Ricardo disengages labor itself (le travail itself (le desir tout court), as Ricardo disengages labor itself (le travail tout court), and thereby the sphere of production that represented; yes, castration is indeed the representative, the displacing agency (le deplacant), the signifier—but none of that constitutes an unconscious	p 154 p 162 p 177 p 203 p 206 p 300 p 300 p 313
and its correlates, the personological correlate and the egoic postulate (le postulat moiique). We have seen, following Foucault, how nineteenth-century psychiatry	p 359
LEACH 7	
a lineage; it produces instead a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where no difference	p 146
concretely with relations of filiation on a given territorial surface. Leach has specifically underscored the importance of local lineages insofar as	p 147
variable segments. Whence the importance of these local lines that Leach has identified—and which, two by two, organize the alliances and in spite of the displacement of the representation. As Leach says apropos of the sex/hair relationship, displaced phallic symbolism is passes from one state into another through the break. As Leach says, hair as a partial object or as a separable significant in this regard than the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a conflict between the	p 164 p 172 p 182 p 187
of consequences, as Levi-Strauss maintains, or functional and fundamental, as Leach argues. Is the instability derived in relation to an ideal	p 187
LEAD 28	
orphan. And doubtless an examination of the first argument would lead us to a similar conclusion. By joining sexuality to the structural Oedipus to create and shut the double impasse. to lead us back to the question of the father, to oedipalize the Imaginary, and inversely that imaginary drivel or confusions would lead us to the structure! As a famous predecessor said to of the beginning—consisting, for example, of cellular divisions—could lead one to believe in some sort of adequation between the troubles a mother has with regard to her own father lead to the son's inability, in turn, to even posit his ideals of a class that their own objective situation should lead them to combat—it is not enough to say: they daddy-mommy. We still have not exhausted all the paralogisms that lead the practice of the cure in the direction of a powerful forces are required to defeat the forces of desire, lead them to resignation, and substitute everywhere reactions of the daddy-mommy enough to measure psychosis against this fake standard—enough to lead it to this false criterion, Oedipus—to obtain the loss-of-reality miasma), and what on the contrary it is going to lead down the paths of a contagious and reproduceable differentiation. For of giving the patient tactile and other bodily sensations that lead him to a recognition of the limits of his body psychosis. These catatonic bodies have fallen into the river like lead weights, immense transfixed hippopotamuses who will not come back up in La paix blanche. The condition of the colonized can lead to a reduction in the humanization of the universe, so through bargaining rather than by fixing an equivalent that would lead to a decoding of flows and a collapse of the fashion. But we see nothing in this link that would lead us to conclude in favor of the constancy of an is perhaps the first assembling of formal operations that will lead to Oedipus (the paralogism of extrapolation): a flattening out or full body of the social machine. Hence capitalism does not lead to the dissolution of feudalism, but rather the contrary, and millions of spermatazoids in the sunbeams, or the souls that lead a brief existence as little men on his body. Artaud level, two diverging paths open up, of which one will lead to the more or less regular accumulations of individuals, the its units of reproduction; these units are still expressive, and lead to molar formations. Molecular biology teaches us that it is vanished despot. All three are necessary—precisely in order to lead Oedipus to the point of its self-critique. The task undertaken of its self-critique. The task undertaken by Lacan is to lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly position to observe things. A kind of perceptive gymnastics has lead him, progressively, not to identify with the character of Modern little additional effort is enough to overturn everything, and to lead us finally toward other far-off places. The schizoanalytic flick of in the monotonous buzzing of their ever quickening steps that lead them impersonally in a great immobile movement. An escape in flows. Let us consider for a moment the motivations that lead someone to be psychoanalyzed: it involves a situation of economic draw up an honor roll of these dramas that sometimes lead to madness ... , a list that could not include itself in by way of a deceptive and subjective ideology, and that lead us to cry out to the very end, Long live	p 58 p 82 p 83 p 91 p 94 p 104 p 111 p 122 p 123 p 125 p 130 p 136 p 169 p 186 p 203 p 205 p 223 p 281 p 286 p 290 p 310 p 310 p 317 p 321 p 341 p 356 p 371 p 373

LEADEN	1		
dominated by a heavy, weighty, boggy climate. The silences are leaden, the discourse is dominated by the events of the day			p 66
LEADERSHIP	3		
rights of a prior distinction between desire and interest: The leadership has no task more urgent, besides that of acquiring a			p 257
which prevent the progressive desires, ideas, etc., from developing. (The leadership has a tendency rather to reply: when I hear the			p 257
this, but so does socialism, the party, and the party leadership. How does one explain that desire devotes itself to operations			p 257
LEADING	8		
the current state of affairs, this would still amount to leading the historical and political content of the delirium back to			p 89
There we have a faulty use of the conjunctive synthesis, leading to the statement, So it was your father, so it			p 101
what it is going to direct along the dead-end roads leading to its own undifferentiated (the miasma), and what on the			p 125
the other perspective, by which the work invents the paths leading toward a new solution concerning the future of man. It			p 134
the despotic age to capitalism, inversely there is the progress leading to the withdrawal of the overseeing and overcoding object from			p 268
that performs this double operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus the link between			p 296
representation-belief and			
or else a path that is very explicitly posted as leading nowhere. After having suppressed the spectator as such, Chaplin perverts			p 317
the finished design of several oppressive and fundamental manifestations. The leading character, played by Chaplin, has to be neither active			p 317
nor			
LEADS	26		
Or, to follow a path that is more complex, but leads in the end to the same thing: by means of			p 20
turned out to be Homo historia. This long road that leads from the one to the other stretches from Holderlin to			p 21
and the Id, and that, between these two formulations, Oedipus leads a more or less marginal existence, confined for example to			p 53
abandonment by Freud of the theory of traumatism and seduction leads not to a univocal determination of Oedipus, but to the			p 54
received its full theoretical formulation as the nuclear complex and leads a marginal existence. The fact that Schreber's analysis was not			p 56
taking the father's place. But a strange sort of reasoning leads one to conclude that, since it is forbidden, that very			p 70
I was my son. The disjunctive synthesis of recording therefore leads us to the same result as the connective synthesis: it			p 78
Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us to conclude that this release, made possible			p 81
by psychoanalysis			
and from the bringing to life of the races that leads Nietzsche to say, I'm not a German, I'm Polish. Here			p 86
point identical with the production of the real, and that leads Reich to say: What belongs specifically to the schizophrenic patient			p 87
many others, the utilization of the Lacanian concept of foreclosure leads to the forced oedipalization of the rebel: the absence of			p 90
imaginary mirror? Is the trinitary formula for the schizo—which leads him, forced and constrained, back to Oedipus—this void left			p 91
that is irreducible: they closet themselves in a phallocentrism that leads them to think of the analytic activity as always having			p 103
materialist analysis. It is critical in the sense that it leads the criticism of Oedipus, or leads Oedipus, to the point			p 109
the sense that it leads the criticism of Oedipus, or leads Oedipus, to the point of its own self-criticism. It sets			p 109
repressive deprivation (the sexual stasis) and as arising afterward. Which leads him to maintain a kind of diffuse oedipalism, since the			p 127
inspired by psychoanalysis in the whole of anthropology. Yet it leads to conclusions that cause the whole of Oedipus to shatter			p 160
or causes passage is the maternal uncle. What passes through leads to—as compensation for what is blocked—a veritable surplus			p 163
a flattening out or a set of biunivocal relations that leads to the breakaway and elevation of a detached object, and			p 206
It is the only class as such, inasmuch as it leads the struggle against codes, and merges with the generalized decoding			p 254
ego. Isn't this operation of flattening, folding, or application what leads Lacan to say, willingly betraying the secret of psychoanalysis as			p 265
in acting as if things began with the child. This leads psychoanalysis to develop an absurd theory of fantasy, in terms			p 275
in another fashion: the idea of a single sex necessarily leads to the erection of a phallus as an object on			p 295
does not closet the unconscious in a linguistic structure, but leads linguistics to the point of its autocritique, by showing how			p 310
a rationalization, and that the true underlying determination almost always leads us back to the sister, to the mommy, considered as			p 354
of science, and a schizorevolutionary element? That very conflict that leads Lacan to say there exists a drama for the scientist			p 371
LEAK	1		
the fluxion of the material they cause to flow or leak: the sole unity without identity is that of the flux-schiz			p 244
LEAKAGE	1		
But the socialist States have more trouble stopping unexpected flow leakage except by direct violence. What on the contrary is called			p 236
LEAN	1		
hears, and sees weighing on him the look of Cassius, lean and hungry, and the smile of Cassius, who smiles in			p 211
LEANING	1		
flows. What neurotic, provided he is somewhat serious, is not leaning against the rock of schizophrenia, a rock in this case			p 67
LEAP	2		
here that Nietzsche speaks of a break, a rupture, a leap. Who are these beings, they who come like fate? (Some			p 192
direct filiation with the deity: the people must follow. A leap into a new alliance, a break with the ancient filiation			p 192
LEAPING	1		
One as we ourselves do. Let him die in his leaping through unheard-of and unnamable things: other horrible workers will come			p 331
LEAPS	1		
again from zero, to objectify a complete transformation: the subject leaps outside the intersections of alliance-filiation, installs himself at the			p 194
limit			
LEARN	4		
the underlying element of a revolutionary group potential. When we learn that the instructor, the teacher, is daddy, and the colonel			p 64
flows right into the desert. But what remains, once we learn that resistances of an hysterical or an obsessional form bear			p 67
distinctive valences. It will hardly come as a surprise to learn that Oedipus as a structure is the Christian Trinity, whereas			p 82
this point, it could be that psychoanalysts have much to learn from ethnologists: about the unimportance of What does it mean			p 180
LEARNED	3		
engender, and on the infernal operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while even socialists			p 151
have			
capitalist State, the socialist States are children—but children who learned something from their father concerning the axiomatizing role of the			p 236
the neutral and benevolent eye of the substitute, we have learned the song of castration, the lack-of-being-that-is-life; yes it is through			p 312
LEARNING	3		
primary function of the family: it is a matter of learning what elements of desiring-production the family is going to reject			p 125
by a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to a hierarchy of names, verses, numbers, and corresponding			p 206
to deterritorialized constellations. The task of schizoanalysis is that of learning what a subject's desiring-machines are, how they work, with			p 338
what			

LEARNS 2

Freud had described in Mourning and Melancholia. But he soon learns that the mother has been killed by a French soldier and liberty in an infinite progression: Through Oedipus the individual learns to live the triangular situation, the token of his identity p 96
p 109

LEAST 59

moon. To be a chlorophyll- or a photosynthesis-machine, or at least slip his body into such machines as one part among sergeant, is your mother's— Let me think! I cried. At least I imagine that's how it was. Take your time, said may add, when I am by myself, and never, at least so far as I am able to avoid it, in p 2
p 14
p 17
contain each and every object that exists; there is at least one object missing, the one that desire feels the lack p 26
life. If we here choose the example of the analyst least prone to see everything in terms of Oedipus, we do p 45
in mind, and never forget it. In Lawrence's case, at least, his reservations with regard to psychoanalysis did not stem from p 49
with social repression. This will all be lost, or at least singularly compromised, with the establishment of a sovereign Oedipus. Free p 54
returns constantly in current deliriums in the most hidden and least recognizable guises, since he returns in fact everywhere and more p 57
veritable institutional creativity. For that is precisely the criterion—at least the formal criterion—that distinguishes the revolutionary institution p 63
from the
statistically. So that at the level of elementary combinations, at least two men and two women must be made to intervene p 69
transform all its productive connections. But we are able at least to follow, abstractly, the manner in which these forces proceed p 72
criticize me, but strongly hints that all effective criticism—at least a certain type of criticism—will be very unwelcome. Bateson p 79
this extensive framework of a family where several generations—at least three—form the condition of fabrication of a psychotic: as p 94
such (analytical economy). The great argument of familialism is: at least in the beginning ... This argument may be explicitly formulated, but p 99
in theories that nevertheless refuse the viewpoint of genesis. At least in the beginning, this argument runs, the unconscious is expressed p 99
and suffocates effective production. That is why seers are the least believing of men. When we relate desire to Oedipus, we p 107
realize that the unconscious contains nothing ideal, nothing in the least conceptual, and hence nothing in the least personal, since personality p 115
nothing in the least conceptual, and hence nothing in the least personal, since personality, like the ego, belongs to the conscious p 115
read, but to be translated and reduced. He makes at least an economic error, an error in fact, and does not p 134
its language, transports the weak, the aphasiacs, the illiterate. At least spare us sublimation. Every writer is a sellout. The only p 134
important literature at that, the textual. Both groups hold at least one thing in common; they subscribe to the same puerile p 134
Marx says, insofar as it is capable of self-criticism (at least to a certain point: the point where the limit appears p 140
of its very ability to function, which is not the least important aspect of the system of cruelty. The death of p 151
can better understand why the problem does not in the least consist of going from filiations to alliances, or of deducing p 155
convincingly that the mixing of generations was not in the least feared as such, and that the incest prohibition could not p 159
the nature of desire, that one desires the impossible? At least in this instance, the platitude is not even true. We p 162
its organization as well as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what entitles one to p 170
all agree that, in our patriarchal and capitalist society at least, Oedipus is a sure thing (even if they underline, as p 175
universal exchange. There is a question that Marcel Mauss at least left open: is debt primary in relation to exchange, or p 185
lineage segments is, in this society, if not prohibited, at least widely disapproved of. Will it be said that, if desire p 186
The Gift as Nietzsche's On the Genealogy of Morals. At least it should be. For the Genealogy, the second essay, is p 190
freedom had not been expelled from the world, or at least from the visible world, and made as it were latent p 192
objects, the organs, the persons, and the groups retain at least a part of their intrinsic coding, but these coded flows p 196
not begin by serving the needs of commerce, or at least it has no autonomous mercantile model. The despotic machine holds p 197
freedom must have been expelled from the world, or at least from the visible world, and made as it were latent p 213
rate of profit or to its equalization asserts itself at least partially at the center, carrying the economy toward the most p 231
latter didn't hide his own cynicism: in the beginning, at least, he could not be unaware of what he was doing p 238
desiring-production, the whole of desire as effective production. But at least for an instant the mortgage of the signifier was raised p 244
the fact that inscription no longer bears directly, or at least in theory has no need of bearing directly, on men p 251
than consumption. The generalized slavery of the despotic State at least implied the existence of masters, and an apparatus of antiproduction p 254
his profound discovery of sexuality by saying to us: at least it won't go any further than the family! The dirty p 270
nourishment—what is called being cured. On two points at least, Freud exonerates the real exterior family of any wrongs, the p 270
is not met by Freud: that Oedipus be capable, at least to a certain point, of conducting its autocritique. Universal history p 271
revolutionary machine is nothing if it does not acquire at least as much force as these coercive machines have for producing p 293
means of positive characteristics, even if they be terrifying. At least in this way one avoids phallogentrism, if not anthropomorphism. But p 295
Greeks produced according to their beliefs? This is true at least of the nineteenth-century Hellenists, about whom Engels said: you'd think p 297
one today can enter an analyst's consulting room without at least being aware that everything has been played out in advance p 308
Such a thing would be very surprising, to say the least: the therapeutic potentialities of the familial surroundings. The whole town p 319
of organs, the partial objects do not refer in the least to an organism that would function phantasmatically as a lost p 324
that the respective flows associated with two partial objects at least partially overlap: their production remains distinct in relation to the p 325
in fact deprives sexuality of its generative role on at least one essential point, which is the genesis of anxiety, since p 331
must be explained is that the capitalist aggregate is the least affinal, at the very moment it decodes and deterritorializes with p 336
new power. But it could be that a part at least of the unconscious libido continues to invest the former body p 347
Oedipal trapdoor slams shut? It is the direction rediscovered, at least hypothetically, by Philippe Girard: there is no family where vacuoles p 354
territorialities, even the residual, artificial, or factitious ones. But at least something arose whose force fractured the codes, undid the signifiers p 369
capital). There is not one of these aspects—not the least operation, the least industrial or financial mechanism—that does not p 373
not one of these aspects—not the least operation, the least industrial or financial mechanism—that does not reveal the insanity p 373
a delirious interpretation of an unequivocally delirious economic system (at least he goes all the way). In short, a truly unconscious p 374
Leninist break, for example, when the Bolshevik group, or at least a part of this group, becomes aware of the immediate p 377

LEATHER 1

machines—for example head straps with a metallic shank and leather bands, for restrictive use on children, for making them straighten p 297

LEAVE 13

father want? Can he offer me more than that? Impossible. Leave me in peace. Everything is a machine. Celestial machines, the p 2
it is still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines at the door, give up your orphan and p 56
such a bad thing. It is therefore understood that we leave one pole of Oedipus only to pass on to the p 80
bear. Now the Freudian argument is of a nature to leave us wondering: Freud quotes a remark by Sir J. G. p 114
and practical doctrine. We refuse to play take it or leave it, under the pretext that theory justifies practice, being born p 117
production, tangential and always repelled. The schizo knows how to leave: he has made departure into something as simple as being p 131
Allen Ginsberg and Jack Kerouac, men who know how to leave, to scramble the codes, to cause flows to circulate, to p 132
the pre-oedipal and the Oedipal, without allowing either side to leave the family or even Oedipus, always oscillating between the famous p 174
expressed in terms of a code; seeing the trucks that leave loaded with export goods, the Tiv elders deplore this situation p 176
said to be basic. But the true axiomatic is elsewhere. (Leave the scientists alone to a certain point, let them create p 233
whole world unfolds right at home, without one's having to leave the TV screen. This gives private persons a very special p 251
life what the death of death wants very much to leave us with—a sublime resignation. As Reich says, when psychoanalysis p 332
of machine, following lines of escape or integration. Will Aaron leave with his flute, which is not a phallus, but a p 357

LEAVES 8

while in the third the father no longer appears: that leaves the second, then, where the father shines forth in all p 58
social repression, the forces of social repression. This response, however, leaves two problems untouched and makes them even more p 113
urgent: on
of the ruses and the procedures of the law, that leaves us wondering. The immortal father of Celine's Death on the p 114
the roads prohibited by reality, but also those that reality leaves open and that the ego forbids itself in its turn p 127
can be understood only in the following way: the girl leaves the previous family group, to which her mother belongs. The p 164
is always sitting astride two groups, the one where he leaves to find his sister, the other where he returns to p 201
between two completely different orders of inscription: a graphism that leaves the voice dominant by being independent of the voice while p 203

insignificant; it has a peculiar passion for such things that leaves the essential unchanged. The State is thus induced to play	p 253
LEAVING 7	
on the unconscious when it is bound at both ends, leaving it no other choice than to respond Oedipus, to cry	p 110
other of its two poles, is either repressed (not without leaving behind traces and returns that will be confronted by the	p 113
withdrawal, freaks—provided one sweeps away the social cover on leaving, or causes a piece of the system to get lost	p 277
representative spheres, and that runs along the body without organs. Leaving, escaping, but while causing more escapes. The	p 315
desiring-machines themselves are	
for a last representation? Even those who are best at leaving, those who make leaving into something as natural as being	p 315
Even those who are best at leaving, those who make leaving into something as natural as being born or dying, those	p 315
conjunctions of flows that cross through a society, entering and leaving it, linking it up with other societies, ancient or contemporary	p 352
LECLAIRE 3	
again call to mind the practical rule laid down by Leclaire, following Lacan, the rule of the right to non-sense as	p 314
therefore return to the rule so clearly stated by Serge Leclaire, even if he sees this only as a fiction instead	p 323
elements of the unconscious. It is in this sense that Leclaire used the term erogenous body not to designate a fragmented	p 324
LED 12	
the possibility that the analytic imperialism of the Oedipus complex led Freud to rediscover, and to lend all the weight of	p 23
mean is that, starting from the same postulate, Jung is led to restore the most diffuse and spiritualized religiosity, whereas Freud	p 57
in inverse ratio: the more the process of production is led off course, brutally interrupted, the more the schizo-as-entity arises as	p 136
effect breaks of breaks, then the socialist movement seems necessarily led to fix or assign a limit that differentiates the proletariat	p 255
eyes of Czechoslovakia attacked by robots with your eyes being led away by policemen to an ambulance with your eyes with	p 279
is said in these pages from Miller: Oedipus (or Hamlet) led to the point of autocritique; the expressive forms—myth and	p 299
the rock of castration. The path marked out by Lacan led in a completely different direction. He is not content to	p 308
re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led to discover the image of a family castle under the	p 315
always fall back into the false alternative where Freud was led by Oedipus, and then confirmed in this position by his	p 354
into account a social etiology on the other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the order	p 359
it is the one into which the researcher himself is led, when he claims to assign schizophrenogenic social mechanisms, and at	p 360
but that suffices to block it on all sides, is led to take itself as an end: a psychotic is produced	p 363
LEFEBVRE'S 1	
constantly produced by capitalism. To pursue a remark of Henri Lefebvre's, these images do not initiate a making public of the	p 251
LEFT 22	
times the schizophrenic loses his patience and demands to be left alone. Other times he goes along with the whole game	p 14
of the disjunctions of a recording surface, in what is left after each division. Returning yet again to the case of	p 16
it? How and by what means? What place should be left for other producers or antiproducers (the place of one's little	p 38
of a whole, income that comes its way as something left over. (Here again, how bad a model the Oedipal model	p 41
a part from the whole, to detach, to have something left over, is to produce, and to carry out real operations	p 41
fit together, to interlock, with a number of pieces always left over. It is a schizoid work par excellence: it is	p 43
The station is mummy; Dick is going into mummy. He left the train, ran into the space between the outer and	p 45
manner of the great migrants in whose wake nothing is left standing once they have passed through—although these destructions can	p 85
leads him, forced and constrained, back to Oedipus—this void left by the absence of the father and this cancerous development	p 91
its problems. The political, cultural, world-historical, and racial content is left behind, crushed in the Oedipal treadmill. This is because	p 95
psychiatrists	
mommy. We only wanted peace and Innocence, and to be left alone to machine our little machines, O desiring-production. Of course	p 114
contrary, from having been brought back to everything he had left. A drop in intensity to the body without organs =	p 124
ripe for being reduced to the only thing they have left, the familial reproduction imposed on them being no less oedipalized	p 178
exchange. There is a question that Marcel Mauss at least left open: is debt primary in relation to exchange, or is	p 185
to Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they do not compromise the power of	p 211
and steering the schizzes toward shores he has so recently left behind: toward coded or overcoded territories, spaces, and structures, to	p 244
to flee periphery or into enclaves. Thus the only choice left was between the new terroristic and rigid axiomatic—quickly saturated	p 256
images that will be deployed in the field of immanence left uncovered by the withdrawal of the signifier. I reach desire	p 268
their developments or projections). Images, nothing but images. What is left in the end is an intimate familial theater, the theater	p 305
conscience and our boredom, our life where nothing happens; nothing left but images that revolve within the infinite subjective representation.	p 308
We	
toward nothing. The wireless telegraph poles that run along the left side of the road, the barren trees that dot the	p 317
never that we must take up a problem we had left hanging. Once it is said that capitalism works on the	p 335
LEFT-HAND 1	
the right-hand pocket of my trousers, and five in the left-hand pocket (transmission pockets), with the remaining pocket of my coat	p 3
LEFT-WING 1	
about this, desire is revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate a position of real	p 116
LEFTISTS 1	
not bow to the imperialism of Oedipus are dangerous deviants, leftists who ought to be handed over to social and police	p 108
LEFTOVERS 2	
it, and that desire needs very few things—not those leftovers that chance to come their way, but the very things	p 27
partial objects, bricks that have been shattered to bits, and leftovers. We no longer believe in the myth of the existence	p 42
LEGAL 2	
subject the ego, insofar as it is determined by the legal and legalized institutions in which it imagines itself, to the	p 63
incline them to do; ... Instead of assuming, therefore, from the legal prohibition of incest that there is a natural aversion to	p 114
LEGALISTIC 1	
trace its difficult path between the repressive asylum and the legalistic hospital on the one hand, and contractual psychoanalysis on the	p 64
LEGALIZED 1	
ego, insofar as it is determined by the legal and legalized institutions in which it imagines itself, to the point where	p 63
LEGALLY 1	
tolerated within the regime for the pairing of people, which legally determines what may be appropriated from the body of the	p 72
LEGISLATED 1	
though they have invented much in another way, and have legislated a lot, reinforced a lot, injected a lot. All that	p 121

LEGISLATION	1	
system of writing in the proper sense of the term. Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly, imperial		p 202
LEGISLATOR	1	
and the juridical form will accompany the imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian		p 213
LEGITIMATE	9	
to it here, a state that we would label a legitimate status within society. Nothing in the life of any subject		p 41
the unconscious, the practical problem is that of their use, legitimate or not, and of the conditions that define a use		p 68
of the conditions that define a use of synthesis as legitimate or not. Take the example of homosexuality—though it is		p 68
discover criteria immanent to understanding so as to distinguish the legitimate and the illegitimate uses of the syntheses of consciousness. In		p 75
have at our disposal immanent criteria capable of determining the legitimate uses, as opposed to the illegitimate ones that relate use		p 109
how the immanent criteria of desiring-production permitted a definition of legitimate uses of syntheses, uses completely distinct from Oedipal		p 110
uses. And		
before being exercised against the incestuous or other drives threatening legitimate marriage. But it then becomes evident that, the more the		p 117
well extend to other persons, as when one calls his legitimate wife mama, or one's sister his wife. It is in		p 161
and the schizo. To be sure, it is not only legitimate but indispensable that the ethnological or historical explanation not be		p 175
LEGITIMATELY	1	
may not become in different ways confused. Then he might legitimately be regarded as mad. But to be mad is not		p 131
LEGS	5	
body about like a machine, he uses one of his legs as though it were an oar, he goes into the		p 46
and anything you want, but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing back the memory deaths		p 112
it sprouts each time a new set of arms and legs, lips and mustache: In tracing back the memory deaths your		p 312
at you, stumbling and staggering with no use in your legs And it's nothing but your wanting to be loved which		p 334
to your ears, and rise up on your own two legs and sing with your own God-given voice [Numen]. To confess		p 334
LEIBNITZ	1	
fundamentally neuter or ambiguous (according to an expression employed by Leibnitz to designate a sign that can be + as well		p 156
LEND	6	
of the Oedipus complex led Freud to rediscover, and to lend all the weight of his authority to, the unfortunate misapplication		p 23
had two poles: one pole characterized by imaginary figures that lend themselves to a process of identification, and a second pole		p 82
identification, and a second pole characterized by symbolic functions that lend themselves to a process of differentiation. But in any case		p 82
groups resemble artificial families, and to what extent they still lend themselves to oedipalization. These questions have been analyzed in		p 94
depth		
is thought to be too idyllic. But doesn't one indeed lend to the unconscious horrors that could only be those of		p 112
and returns stronger than before in the later forms that lend it a concrete existence. A protean State, yet there has		p 220
LENDING	2	
debtor never quits repaying, for repaying is a duty but lending is an option—as in Lewis Carroll's song, the long		p 198
statistical and gregarious? Is this anything more than a metaphor lending the unconscious a distinction grounded in physics, when we speak		p 283
LENDS	2	
castrated; psychoanalysis didn't invent these operations, to which it merely lends the new resources and methods of its genius. But is		p 67
it is a very simple operation, one that indeed readily lends itself to formalization, although it involves universal history. We have		p 266
LENGTH	5	
societies more secret that they design and institute along the length of the wall, in the locales of perversion. Still others		p 135
of alliance. This is explained by the fact that the length of each segment—or even its existence as such—is		p 152
young Guayaki, with enough pain and suffering, by cleaving the length of his back: It must have a good cutting edge		p 190
according to the extensive requirements of the system in its length and its width. What we call the order of connotation		p 203
of the world like a race represented in its whole length with God Himself on the sidelines, giving the starting signal		p 369
LENGTHS	1	
of tribe and lineage, it cuts up segments of varying lengths: genealogical filiative units of major, minor, and minimal lineages, with		p 152
LENIN	4	
assuming all these problems resolved beforehand? The immense accomplishment of Lenin and the Russian Revolution was to have forged a		p 256
class		
participate in both kinds of groups in diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics at the		p 349
of abstract painting. Everything begins with Marx, continues on with Lenin, and ends with the refrain, Welcome, Mister Brezhnev. Is this		p 375
far back must we go for an answer, back to Lenin, back to Marx? So true is it that the various		p 375
LENIN-THE-FATHER	1	
only be said that they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this		p 375
but		
LENINIST	3	
capitalist countries a recognition of class bipolarity. But this great Leninist break did not prevent the resurrection of a State capitalism		p 256
and effects a revolutionary break in the preconscious domain—the Leninist break, for example. In this domain of preconscious investments of		p 344
is clear how everything can coexist and intermix: in the Leninist break, for example, when the Bolshevik group, or at least		p 377
LENT	3	
a kitchen table or a work table. A table which lent itself to no function, self-protective, denying itself to service and		p 6
A time will come when the creditor has not yet lent while the debtor never quits repaying, for repaying is a		p 197
surely claim his dues: But, when there's money to be lent, A man must be allowed to choose Such times as		p 198
LENZ	4	
Buchner. This walk outdoors is different from the moments when Lenz finds himself closeted with his pastor, who forces him to		p 2
body into such machines as one part among the others. Lenz has projected himself back to a time before the man-nature		p 2
will always be a Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin, in order to superegoize literature and		p 134
no further! No errors for lack of tact! Werther yes, Lenz no! The Oedipal form of literature is its commodity form		p 134
LENZ'S	3	

breath of fresh air, a relationship with the outside world. Lenz's stroll, for example, as reconstructed by Buchner. This walk outdoors no reason to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective and its despair, but the mute stroll of the schizo, Lenz's outing in the mountains and under the stars, the immobile	p 2 p 84 p 292
LEROI-GOURHAN 3	
graphism supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of the savage	p 188
does one explain the role played by sight, indicated by Leroi-Gourhan, in the contemplation of the face that is speaking, as	p 189
return to the paradox that emerges from the analyses of Leroi-Gourhan: primitive societies are oral not because they lack a graphic	p 202
LES 6	
artificial territorialities of our society, and reduces all of them (les rabat toutes) to Oedipus as the ultimate territoriality—as reconstructed	p 35
three important works about children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort a credit by L.-F	p 99
not mental, they are present in things (elles sont dans les choses), in the forms of social production and reproduction. Even	p 173
desire that, under certain determinate conditions, explains the molar aggregates (les ensembles molaires) with their specific use in a biological, social	p 181
the repressing representation, and the displaced represented. But the agents (les instances) that come to carry them into effect are themselves	p 184
if language itself does not presuppose conquest, the leveling operations (les operations de rabattement) that constitute written language indeed presuppose two	p 208
LESION 1	
unit. Diaschisis and diaspasis, as Monakow put it: either a lesion spreads along fibers that link it to other regions and	p 40
LESS 81	
it, the table having become more and more an accumulation, less and less a table It was not intended for any	p 6
table having become more and more an accumulation, less and less a table It was not intended for any specific purpose	p 6
rules of thumb that are fairly extensive, though more or less a hodgepodge—multiple and at the same time limited; the	p 7
event in the same way. When he is more or less forced into it and is not in a touchy mood	p 15
world granted to Nietzsche does not inaugurate a more or less regular succession of landscapes or still lifes, extending over a	p 21
to being oedipalized , and tends to treat them more or less as animals. They mistake words for things, he says. They	p 23
can people possibly reach the point of shouting: More taxes! Less bread!? As Reich remarks, the astonishing thing is not that	p 29
built on the ruins of a despotic State more or less far removed in time, finds itself in a totally new	p 33
that, between these two formulations, Oedipus leads a more or less marginal existence, confined for example to a separate chapter on	p 53
an autoproduction of the unconscious where the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And	p 58
doubtless an	
impression of a disquieting strangeness. Never was the paternal theme less visible, and yet never was it affirmed with as much	p 58
It is a construction of analysis, but it is no less a necessity on that account. What is at issue in	p 59
recognized that Women's Liberation movements contain, in a more or less ambiguous state, what belongs to all requirements of liberation: the	p 61
gregariousness, the singular state can, according to its more or less forceful intensity, bring about a deactualization of the institution itself	p 63
would shock most people by their avowals. They live perhaps less exclusively under Saturn's satellite, for in their case women are	p 70
means of escaping this double path, where normality is no less blocked than neurosis, and where the solution offers no more	p 80
of those things that becomes all the more dangerous the less people believe in it; then the cops are there to	p 81
desiring-machine. Then a second generation of disciples of Lacan supervenes, less and less sensitive to the false problems of Oedipus. But	p 83
a second generation of disciples of Lacan supervenes, less and less sensitive to the false problems of Oedipus. But if the	p 83
always grappling with other agents that they express all the less as they are increasingly at grips with them in the	p 100
a scholarly exercise in search of what is signified, still less a highly textual exercise in search of a signifier. Rather	p 106
exaggeration to say that in the unconscious there is necessarily less cruelty and terror, and of a different type, than in	p 112
see social production's interest in such an operation, it is less clear what makes this operation possible from the point of	p 120
saying a little earlier, and suppose that some tolerate oedipalization less well than others? Thus the schizo would not be ill	p 123
is, with the passing of time, inscribed within more or less irreversible structures. We understand this sentence, but can't help finding	p 128
problems concern the family and love, Freud's method! For those less young, whose problems have to do with social adaptation, Adler	p 128
language is no longer defined by what it says, even less by what makes it a signifying thing, but by what	p 133
We are free to think that there is finally even less dishonesty in psychoanalysis than in the established literature, since the	p 134
its application to the barbarian despotic institution): If, more or less in agreement with Reuleaux's classic definition, one can consider the	p 141
once the problem is put in this way, it is less a question of applying a logical combinative apparatus governing an	p 156
although, depending on the circumstances, she can be more or less a kinswoman or more or less an affine in relation	p 157
can be more or less a kinswoman or more or less an affine in relation to her children. Now this is	p 157
the desert of a body without organs. For it is less a question of abundance or scarcity, of a spring or	p 163
be made to vary within non-oedipal complexes that are no less familial on that account. That is why our preceding criticism	p 175
apocalypse. Secondly, however, the relative limit is no more nor less than the capitalist social formation, because the latter engineers	p 176
(machine	
have left, the familial reproduction imposed on them being no less oedipalized by force than it is alcoholic or sickly. On	p 178
they are treated. Selections are made from signifying chains no less than from material flows. The exegetical meaning (what is said	p 181
the thing) is only one element among others, and is less important than the operative use (what is done with the	p 181
desiring-machines, according to whether their respective regimes are more or less similar according to whether the desiring-machines have a	p 184
greater or	
machines; according to whether the social machines execute more or less of a movement of detachment (decollement) in relation to the	p 184
filiations, but merely their determining character. They subsist, more or less modified, more or less harnessed by the great paranoiac, since	p 196
determining character. They subsist, more or less modified, more or less harnessed by the great paranoiac, since they furnish the material	p 196
evolution of a thing is a succession of more or less profound, more or less mutually independent processes of subduing, plus	p 196
is a succession of more or less profound, more or less mutually independent processes of subduing, plus the resistances they encounter	p 196
merchant as functionary). The role of money in commerce hinges less on commerce itself than on its control by the State	p 197
sign designates something, but where the thing designated is no less a sign, because it is furrowed by a graphism that	p 203
that cannot be contained within an order of meaning, still less within a signifier. And if incest seemed impossible to us	p 204
what incites the anger of certain linguists against Lacan, no less than the enthusiasm of his followers: the vigor and the	p 209
simple categories are the expression of relations within which the less developed concrete may have already realized itself before having	p 221
posited	
objective movement where the lower or subordinate form is no less necessary than the other (it is necessary for money to	p 229
these quantities, in their conjunction. They are nothing more nor less than configurations or images produced by the points-signs, the	p 264
breaks-flows	
women that explains how it is that the adults no less than the children are wary of them. In brief, what	p 275
because on the other hand we have posited paranoia no less than schizophrenia as independent of all familial pseudo etiologies, so	p 278
up, of which one will lead to the more or less regular accumulations of individuals, the other to the perfectings of	p 286
as this passage appears in the organic machines, but no less so in the social machines with other laws and other	p 289
unconscious is familial only to a very small degree, much less so than Freud's unconscious, since the diagnosis is carried out	p 290
the latter fashion, representation implies a certain lag, and expresses less a stable element than the conditioned passage from one element	p 301
second place, the link between psychoanalysis and capitalism is no less profound than that between political economy and capitalism. This	p 302
discovery	
this double impression, that psychoanalysis is opposed to mythology no less than to mythologists, but at the same time extends myth	p 304
blocked and triangulated on the couch; So it's . . . Psychoanalysis, no less than the bureaucratic or military apparatus, is a mechanism for	p 312
they can become catatonic in a corner. But in a less openly repressive manner, who says that the family is a	p 319
of the desiring-machines, to which these indices are more or less close and affinal. The desiring-machines in fact are only reached	p 322
what had become of analysis. He demonstrated that Freud, no less than Jung and Adler, had repudiated the sexual position: the	p 331

in the unity of the .sociodesiring-apparatus. And it is even less a question of the death instinct to the extent that intensities and becomings. The schizoanalyst is not an interpreter, even less a theater director; he is a mechanic, a micromechanic. There desiring-machine parts within its workings. The desiring multiplicities are no less collective than the large social aggregates; they are strictly inseparable	p 336 p 338 p 340
this point of view, the duality of the poles passes less between the molar and the molecular than to the interior We are all German Jews—the historico-social field is no less invested than in the paranoiac formula: I am one of represented: the class from the standpoint of praxis is infinitely less numerous or less extensive than the class taken in its from the standpoint of praxis is infinitely less numerous or less extensive than the class taken in its theoretical determination. Whence infrastructure itself and into its investments. Libidinal economy is no less objective than political economy, and the political no less subjective no less objective than political economy, and the political no less subjective than the libidinal, even though the two correspond to with internalizing guilt and with instituting responsibility, enveloping madness no less than its cure in a father-child relationship everywhere present. In	p 340 p 340 p 344 p 344 p 345 p 345 p 359
mental alienation refers directly to these investments and is no less social than social alienation, which refers for its part to science and art in a plot whose ends were no less suspect, industrial society would seem to foil this conspiracy in constitute an investment of the social field that is no less complete, no less total than the contrary investment. The paranoiac of the social field that is no less complete, no less total than the contrary investment. The paranoiac and the schizoid same regime. The actualization of a revolutionary potentiality is explained less by the preconscious state of causality in which it is that this potential appears all the more as one is less and less concerned with what art and science mean, from potential appears all the more as one is less and less concerned with what art and science mean, from the standpoint of social production are organized, to this other side, no less collective, where the molecular multiplicities of desiring-production are formed; whether	p 361 p 368 p 376 p 376 p 378 p 379 p 379 p 380
LESSEPS 1	
Prado's father. I venture to say that I am also Lesseps I wanted to give my Parisians, whom I love, a	p 86
LESSER 3	
not only each person would combine to a greater or lesser extent his or her triangle with the triangle of others of flows of production and chains of inscription, and a lesser cycle, between the stocks of filiation that connect or encaste similar according to whether the desiring-machines have a greater or lesser chance of causing their connections and interactions to pass into	p 93 p 149 p 184
LESSON 3	
becomes nevertheless apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and reveals to us an unknown force of the disjunctive Oedipus and castration, the Imaginary and the Symbolic, the great lesson of the inadequacy of being or of dispossession. Psychoanalysis as One often has the impression that families have understood the lesson of psychoanalysis only too well, even from far off or	p 76 p 308 p 356
LET 61	
have had a look at this stroll of a schizo, let us compare what happens when Samuel Beckett's characters decide to it over. Your mother, said the sergeant, is your mother's— Let me think! I cried. At least I imagine that's how able to avoid it, in the presence of other people. Let us borrow the term celibate machine to designate this machine tissue. How can we sum up this entire vital progression? Let us trace it along a first path (the shortest route a clever psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us remember once again one of Marx's caveats: we cannot	p 2 p 14 p 17 p 20 p 24
to throw his inventions entirely out of gear rather than let them simply run down, and chose to end his compositions in and of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for example, the milk the baby throws up International Psycho-Analytic Association that bears above its door the inscription Let no one enter here who does not believe in Oedipus some sort of mediation. This is not the case, however. Let us consider a child at play, or a child crawling psychotic problems of the adult, and sexuality as a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in mind more and more, they respectfully allowed him to speak, they let the old man speak, ready to prepare behind his back history of the movement: so even we are still pious! Let us recall Marx's great declaration: he who denies God does desire, or is signified by it in an analogical symbolization. Let us consider another text of Freud's, a later one, where contrary only too reasonable and consistent with the established order? Let us return to the fantasy, a child is being beaten lays us on the couch, and makes us remain there? Let us consider a third and final text of Freud's, Analysis that lets itself be plugged by Oedipus; partial objects that let themselves be subsumed under the category of a complete object object, even if absent—the phallus of castration; breaks-flows that let themselves be projected onto a mythical space; polyvocal chains that themselves be projected onto a mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious	p 31 p 41 p 45 p 46 p 49 p 58 p 58 p 58 p 61 p 65 p 67 p 67 p 67
an unconscious that lets itself be expressed; connective syntheses that let themselves be taken in a global and specific use; disjunctive taken in a global and specific use; disjunctive syntheses that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses be taken in an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in a personal and segregative use. For homosexuality, an anoedipal castration: the breaks-flows of desiring-production do not let themselves be projected onto a mythical locale; the signs of	p 67 p 67 p 67 p 74
onto a mythical locale; the signs of desire do not let themselves be extrapolated from a signifier; transsexuality does not let let themselves be extrapolated from a signifier; transsexuality does not let any qualitative opposition between a local and nonspecific heterosexuality and	p 74 p 74
of social repression, and for participating in it with enthusiasm. Let it not be thought that we are alluding to the Oedipal genealogy? Is history's signifier the dead father? Once again let us consider Judge Schreber's delirium. To be sure, the use in the crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoiac delirium as related by Maud Mannoni	p 81 p 89 p 89
By this right I am a man of noble lineage Let my name be determined, let it be determined scientifically, and a man of noble lineage Let my name be determined, let it be determined scientifically, and then I shall be able mental illness in the critical concept of madness. Luminous pages. Let us add that by enveloping the illness in a familial their identical natures and their differing regimes. In this regard let us consider three important works about children: L'Enfant by Jules spaces, and cause strange flows to circulate that do not let themselves be stocked within an established order. Desire does not a very deliberate analysis. For even in their contrary uses, let us make no mistake about it, the same syntheses are correct to say that Oedipus is strictly good for nothing. Let us turn to the beautiful story of Gerard de Nerval wreaked on them by us and by them on themselves. Let no one suppose that we meet true madness any more genital mucus, or a stream of words that do not let themselves be coded, a libido that is too fluid, too a flow that would not be codable, that would not let itself be coded—specifically, the terror of the primitive socius general regime of the extended filiations and the lateral alliances. Let us return to the Dogon preferential marriage as analyzed by to Oedipus, to a father's name, in the grotesque triangle? Let us return to the well-known and inexhaustible debate between culturalists functionaries' activity, historiography: everything is written in the despot's procession. Let us return to the paradox that emerges from the analyses	p 90 p 90 p 93 p 99 p 116 p 116 p 126 p 132 p 133 p 163 p 163 p 171 p 202
not line, artifact and not idea, production and not expression. Let us try to summarize the differences between these two forms of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at Freud's account of Oedipus. In	p 203 p 216
regular or exceptional operations, the product of the decoded flows. Let us take the example of Rome: the decoding of the name. The only universal history is the history of contingency. Let us return to this eminently contingent question that modern historians production through the formation of industrial capital; and so on. Let us consider more in detail how the elements come together a return to Marx, to the Marxist theory of money. Let us return to the dualism of money, to the two that was unknown in the previous regimes. Doubtless it can let a certain number of scientists-mathematicians, for example-schizophrenize in their	p 223 p 224 p 225 p 230 p 233
is elsewhere. (Leave the scientists alone to a certain point, let them create their own axiomatic, but when the time comes bad conscience, and the forced destroyer of his own creativity. Let us consider the more striking example of a career a	p 233 p 236

immanent to itself, and that, precisely because they are immanent, let themselves be overcome only provided they are reproduced on a you ashamed to be happy? follow my example, I won't let go before you say, It's my fault, O ignoble contagion	p 259 p 268
only illness consisting in making others ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the name of which the father and the child are plunged, simultaneously immersed. Let us again consider the example of the Marquesans, as analyzed	p 269 p 275
as a flow is made to circulate that does not let itself be stopped by Oedipus, the mark of the triangle	p 312
machinic arrangements grasped in the context of their molecular dispersion. Let us therefore return to the rule so clearly stated by relative coexistence and displacement of the two different functions. Now let us assume that the respective flows associated with two partial	p 323 p 325
much a right to say One as we ourselves do. Let him die in his leaping through unheard-of and unnamable things	p 331
social, and in any case bears upon a sociohistorical field. Let us recall the major traits of a molar formation or	p 342
gets off on flows and the breaks in these flows. Let us consider for a moment the motivations that lead someone	p 356
a phallus, but a desiring-machine and a process of deterritorialization? Let us suppose that we are granted everything: it will only come about under certain conditions. Oedipus is virtual and reactional. Let us consider the conditions under which Oedipus arrives: an	p 357 p 358
aggregate	
LET'S	12
or each scene: there is this and then that, and let's make do with it, too bad if it doesn't suit	p 68
orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by saying that they belong to the	p 103
similar books—a lot of them—are still written today. Let's not say that it is merely a question of a	p 103
earners, for the working class and the unions? Well then, let's see what we can do—and thereafter profit will flow	p 238
the orchid, the bicycle horn and the dead rat's ass. Let's not rush to introduce a term that would be like	p 323
and hurting everyone within range. And a man the same. Let's not be too quick to make light of the pantheism	p 351
a father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the best friend you've got, and	p 360
its axiomatic in terms of an enlargement of its limits: let's create the New Deal; let's cultivate and recognize strong unions	p 373
an enlargement of its limits: let's create the New Deal; let's cultivate and recognize strong unions; let's promote participation, the single	p 373
create the New Deal; let's cultivate and recognize strong unions; let's promote participation, the single class; let's take a step toward	p 373
and recognize strong unions; let's promote participation, the single class; let's take a step toward Russia, which is taking so many	p 373
not workers, you have no idea whatsoever of real struggles, let's attack profits for a better management of the system, vote	p 374
LETHAL	2
it interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal of schizoanalysis: to analyze the	p 105
specific embodied in the institution, re-forms group Oedipuses, with all the lethal characteristics of the subjugated groups. What is more, antipsychiatry has	p 359
LETS	5
conditions for the cure, it is asked? A flow that lets itself be plugged by Oedipus; partial objects that let themselves	p 67
be biunivocalized, linearized, suspended from a signifier; an unconscious that lets itself be expressed; connective syntheses that let themselves be taken	p 67
impossible: it does its work from the moment that desire lets itself be caught as though by the impossible itself. You	p 162
overcoding process, that refers designations to the arbitrary (or that lets them subsist in the form of bricks held over from	p 214
applied. Oedipus is this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle is the personal and	p 266
LETTER	4
while the disjoined terms are all affirmed. I am the letter and the pen and the paper. It was in this	p 78
which he was precipitating the unconscious. Thus in the 1936 letter to Romain Rolland, Freud writes: Everything unfolds as if the	p 80
signifier is merely the deterritorialized sign itself. The sign made letter. Desire no longer dares to desire, having become a desire despot's desire. The mouth no longer speaks, it drinks the letter. The eye no longer sees, it reads. The body no	p 206 p 206
LETTERS	2
their elements. In language and in writing itself, sometimes the letters as breaks, as shattered partial objects—and sometimes the words change their meaning according to whether the characteristics of the letters and the qualities of the words are in the service	p 243 p 243
LETTER]	1
in this connection is his La lettre volée [The Purloined Letter].) But how very strange this domain seems, simply because of	p 38
LETTING	1
formations, coding the flows, and even overcoding them rather than letting anything escape coding. Primitive societies are not outside history; rather	p 153
LETTRE	2
analysis. (The basic text in this connection is his La lettre volée [The Purloined Letter].) But how very strange this domain that thereafter has no more schizophrenics to produce. In her Lettre aux ministres, Maud Mannoni writes: One of these adolescents, declared	p 38 p 381
LEVEL	79
here by process? It is probable that at a certain level nature and industry are two separate and distinct things: from	p 3
are called production, distribution, consumption. But in general this entire level of distinctions, examined from the point of view of its reconciliation of the two can take place only on the level of a new machine, functioning as the return of the	p 4 p 17
I think . . .) presuppose an I feel at an even deeper level, which gives hallucinations their object and thought delirium its content	p 18
has been explained perfectly by psychoanalysis. On the very lowest level of interpretation, this means that the real object that desire	p 25
the mechanisms of ever increasing disharmony and discord at every level of industrial society. What we are really trying to say	p 34
pose the problem in the most rigorous terms, at the level of the literary machine: how to produce, how to think	p 42
but rather produced within the interplay of desiring-machines—at the level, for example, of the mouth-air machine or the tasting-machine: What	p 48
in the work of bourgeois repression at its most far-reaching level, that is to say, keeping European humanity harnessed to the	p 50
everywhere the force of desiring, production; to renew, on the level of the Real, the tie between the analytic machine, desire	p 53
a subversion of the law: Anachronistic, relative to the institutional level of gregariousness, the singular state can, according to its more	p 63
whom the female part, dominates statistically. So that at the level of elementary combinations, at least two men and two women	p 69
And although new stases or relapses are produced at this level, such as new forms of incest and homosexuality, it is	p 71
into the mold of representatives; no triangulation appears at this level that would refer the objects of desire to global persons	p 72
resignations are justified in advance. Psychoanalysis, at the most concrete level of therapy, reinforces this apparent movement with its	p 74
combined forces revival of the old state of things at a new level). Between the two there is latency—the celebrated latency—which	
it can happen—rarely—that a revolutionary investment on the level of desire coexists with a reactionary investment conforming to a	p 80 p 105
to attain the production of desiring-machines, and to reach the level of economic and social investments where the militant analysis comes	p 112
excentric circle and the neurosis triangle. On a more general level, it is the two kinds of use made of synthesis	p 124
having a modern function. But something incomparable happens at the level of the paintings of the third period, in the series	p 132
lineages of filiation, and insofar as they operate at the level of small segments: it is these groups of men residing	p 147
relations of alliance, engender surplus values of code at the level of the flows, whence are derived differences in status between	p 150
the same being is everywhere, on every side, at every level, differing only in intensity. The same included being traverses indivisible	p 154
Dogons, something is produced at a certain moment, at the level and on the side of the eighth ancestor: a derailment	p 155
way of consequence, an extreme anarchy or disorder at the level of the collective: an anarchy whose victim will always be	p 169
must be attacked, but at the strongest point, at the level of the strongest link, by revealing the degree of disfiguration	p 175

to familial investments: this will be seen later, at the level of an analysis of deliriums. But already, if it appears	p 179
is there a biological, sociological, linguistic, etc., functionalism at the level of large determinate aggregates (des grands ensembles specifiques).	p 181
But the	
the separation? Wouldn't this be tantamount to remaining at the level of what it means? The ethnologist finds himself before a	p 182
regime in the molar aggregates that they form at the level of large numbers. Symbols and fetishes are manifestations of desiring-machines	p 183
have not reached the signifier, you are still at the level of the signifieds! The signifier is the only thing that	p 208
will be seen in particular how it is at the level of the State and the military that the most progressive	p 236
widening and more comprehensive scale. Hence it is at the level of a generalized theory of flows that one is able	p 239
secret of the investment of desire. It is at the level of flows, the monetary flows included, and not at the	p 239
of flows, the monetary flows included, and not at the level of ideology, that the integration of desire is achieved. So	p 239
etc., and that it should be examined at the deepest level of one and the same economy, one and the same	p 245
in the service of the capitalist order. (At the highest level of linguistics as a science, Hjelmslev is able to effect	p 246
an axiomatic or not; on whether one remains at the level of the large aggregates functioning statistically, or crosses the barrier	p 247
we pursued the analysis of capital and labor at the level of the differential relation between flows of financing, and flows	p 249
a powerful working class that required a high and stable level of employment, and forced capitalism to multiply its axioms while	p 253
capitalists and the schizos in their basic intimacy at the level of decoding, in their basic antagonism at the level of	p 255
the level of decoding, in their basic antagonism at the level of the axiomatic—whence the resemblance, in the nineteenth-century socialists'	p 255
conceive a theoretical determination of the proletarian class at the level of production (those from whom surplus value is extorted), or	p 255
those from whom surplus value is extorted), or at the level of money (income in wages). But not only are these	p 255
is necessarily represented in a distinct consciousness that, at this level, does not even present any grounds for asking whether it	p 257
field of immanence where the decoded flows produce images and level them down. Whence the two aspects of the signifier: a	p 268
which it falls back into archaisms. Or, staying on the level of literary examples: the case of Celine, the great victim	p 277
birth of the mass phenomenon, and does so at a level that is still microscopic. The body without organs is like	p 281
definition there are as yet no statistical laws At this level, functioning and formation are still confounded as in the molecule	p 286
still confounded as in the molecule; and, starting from this level, two diverging paths open up, of which one will lead	p 286
other hand—when the machines become unified at the structural level of techniques and institutions that give them an existence as	p 287
same uses of syntheses. It is only at the submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements,	p 288
an	
and through: an immense expanse of shade extended beneath the level of representation. And this collapse or sinking of the classical	p 299
public property. What acts in myth and tragedy at the level of objective elements is therefore reappropriated and raised to a	p 304
objective elements is therefore reappropriated and raised to a higher level by psychoanalysis, but as an unconscious dimension of subjective	p 304
representation	
sequences unfold, progressively displaces the reactions, causes them to recede, level by level, until the moment when the spectator is no	p 317
progressively displaces the reactions, causes them to recede, level by level, until the moment when the spectator is no longer master	p 317
subjective reterritorializations and representations that operate as much at the level of capital as a subject (the axiomatic), as at the	p 320
of capital as a subject (the axiomatic), as at the level of the persons serving as capital's agents (application of the	p 320
solely functional. In this respect it cannot remain at the level of a still interpretative examination—interpretative from the point of	p 322
the pseudo analyses of the object were really the lowest level of analytic activity, even and especially when they claim to	p 322
knowing whether one can speak of a code at the level of this molecular chain of desire. We have seen that	p 327
as a lack, and inversely. But on a more general level, the statistical transformation of molecular multiplicity into a molar constellation	p 342
revolutionary. For the same breaks do not pass at the level of the unconscious desires and the preconscious interests. The preconscious	p 347
other). If the preconscious revolutionary break appears at the first level, and is defined by the characteristics of a new aggregate	p 348
aggregate, the unconscious or libidinal break belongs to the second level and is defined by the driving role of desiring-production and	p 348
a machine of desire. A revolutionary group at the preconscious level remains a subjugated group, even in seizing power, as long	p 348
indices—the machinic indices—in order to discern, at the level of groups or individuals, the libidinal investments of the social	p 350
the Orient. And is it not a contradiction on another level, but analogous, when some, attempting to hasten the teaching of	p 360
over what is essential: that society is schizophrenizing at the level of its infrastructure, its mode of production, its most precise	p 361
this sense that contradiction installs itself not only at the level of the flows that traverse the social field, but at	p 363
the flows that traverse the social field, but at the level of their libidinal investments, which form the flows' constituent parts	p 363
interests, since interests derive from them instead. At the deepest level of society there is delirium, because delirium is the investment	p 364
to behave as intentionless phenomena—for every intention at the level of the human being always obeys the laws of its	p 368
workers' wages-income, whereas this class functions on a more profound level as creator, regulator, and guardian of the great	p 372
nonappropriated, nonpossessed	
for it to perform a revolutionary break at the unconscious level with the same mode as the preconscious break. In fact	p 375
revolutionary preconscious investment fully maintains a paranoid investment at the level of the libido, to the extent that the new socius	p 376
with causality that forces a rewriting of history on a level with the real, and produces this strangely polyvalent moment when	p 378
to make its fundamental structures explode, even at the kindergarten level. We believe in desire as in the irrational of every	p 379
LEVELING 3	
itself. For if language itself does not presuppose conquest, the leveling operations (les operations de rabattement) that constitute written	p 208
language indeed	
for all the capitalist statements, and between the two, the leveling cleavage of castration. Marx said that Luther's merit was to	p 270
partial objects on the body without organs, and from the leveling effect exerted on the partial objects by the body without	p 327
LEVELINGS 1	
an absence or an empty locus, performing the necessary foldings, levelings (rabattements), and subordinations—a transcendence whence	p 207
issues throughout the system	
LEVELS 7	
These indifferent signs follow no plan, they function at all levels and enter into any and every sort of connection; each	p 38
between ideographic and phonetic values, or between articulations of different levels, monemes and phonemes—that finally ensure the	p 207
independence and the	
capitalist effusion is that of antiproduction within production at all levels of the process. On the one hand, it alone is	p 235
there no longer occurs a double articulation between two hierarchized levels of language, but between two convertible deterritorialized planes,	p 242
constituted by	
of the despot, in introducing lack there at the deepest levels, and in rescuing us from Oedipus by means of a	p 268
to have a wide application, situates the problem at several levels. In the first place, Freud discovers his own Oedipus in	p 353
same mode as the preconscious break. In fact, the two levels do not function in the same mode. The new socius	p 375
LEVERS 4	
of structures, and that are merely aided by the powerful levers of technique. This holds even truer of the social axiomatic	p 251
their organization and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber the millions of	p 281
spermatazooids	
anything but disturbances of equilibrium in an infinite series of levers, beginning with those levers that are too small for microscopic	p 284
equilibrium in an infinite series of levers, beginning with those levers that are too small for microscopic detection?), the other according	p 284
LEVI-STRAUSS 14	
a necessary consequence of its mode of production. When Claude Levi-Strauss defines bricolage, he does so in terms of a set	p 7
every social machine plainly appears in the disharmonies that, as Levi-Strauss says, bear the unmistakable stamp of time elapsed. It is	p 151
negative. This may be seen clearly in a passage from Levi-Strauss, explaining for the simple forms of marriage the prohibition of	p 156
the sister is lost to her own family. But, as Levi-Strauss remarks, one also changes signs in passing from one generation	p 156
a logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have it, than one of establishing a physical	p 157
system	
terms of debts. It seems to us very significant that Levi-Strauss himself invokes the co-ordinates of a physical system, although he	p 157

he is somatically from a different generation. Arguing against Malinowski, Levi-Strauss has demonstrated convincingly that the mixing of generations was not	p 159
parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects: the destruction	p 167
and the persistence of autochthony, brought into clear relief by Levi-Strauss. But this is not enough to desexualize the drama. On	p 182
of exchange, a means in the service of exchange? But Levi-Strauss seems to have closed the question again with a categorical	p 185
is more significant in this regard than the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a conflict	p 187
the egalitarian conditions of generalized exchange, and its aristocratic consequences, Levi-Strauss acts as though he thought the system were in a	p 187
the disequilibrium is pathological and a manifestation of consequences, as Levi-Strauss maintains, or functional and fundamental, as Leach argues. Is the	p 187
this into a scene, it's only a dream, a territoriality). Levi-Strauss puts it very well: The initial theme of the key	p 273
LEVI-STRAUSS'S	1
to the question. These authors are right in remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal	p 157
LEVIED	1
the same time the restitution of something that has been levied from the associative flux (restitution de prelevement sur le flux	p 41
LEWIS	3
psychosis in the name of a neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish what	p 135
canonic hours and for assuring order in the city. When Lewis Mumford coins the word megamachine to designate the social machine	p 141
is a duty but lending is an option—as in Lewis Carroll's song, the long song about the infinite debt: A	p 198
LEXICAL	1
axiom is added-for the books of a great writer whose lexical and stylistic characteristics can always be computed by means of	p 246
LIABILITY	1
full body a negative money (a debt entered as a liability of the banks), and projects at the other extreme a	p 237
LIBERAL	2
and the struggle against overproduction. There has never been a liberal capitalism: action against monopolies goes back first of all to dissimulation! Except in ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty having	p 253 p 373
LIBERATE	5
but a partition came crashing down—an event that will liberate a space where Molloy and Moran no longer designate persons	p 77
overcode the flows of desire, certainly not a means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished	p 202
rule that has been broken. In vain did the body liberate itself from its characteristic graphism in the system of connotation	p 212
of the decoded flows in the capitalist machine tends to liberate the free figures of a universal subjective libido. In short	p 302
shameful, and mortified. It is a lie to claim to liberate sexuality, and to demand its rights to objects, aims, and	p 350
LIBERATED	5
a radiant ecstasy, as though the eroticism of the machine liberated other unlimited forces. The question becomes: what does the celibate capitalist market. In brief, the flows of code that are liberated in science and technics by the capitalist regime engender a	p 18
the libido. A mortuary axiomatic. One might then believe in liberated desires, but ones that, like cadavers, feed on images. Death	p 234
to be said of the Byzantine code underneath which strange liberated flows were already circulating. We have seen this in the	p 337
same time. For at the same time the process is liberated—the process of desiring-production, following its molecular lines of escape	p 369 p 381
LIBERATES	4
but a generalized drift. It would seem that the schizo liberates a raw genealogical material, nonrestrictive, where he can situate himself	p 78
of abstract quantities in the form of money. Capitalism therefore liberates the flows of desire, but under the social conditions that	p 139
affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates the decoded flows. This is because in the primitive socius	p 184
intellectual law to the entire physical system that disengages or liberates itself from the law. A State desire, the most fantastic	p 221
LIBERATING	4
all the reterritorializations that transform madness into mental illness; (2) liberating the schizoid movement of deterritorialization in all the flows, in	p 321
a filthy drainage pipe, causing a deluge to break loose, liberating a flow, resecting a schizo The schizo is not revolutionary	p 341
is that of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they enclose and repress; mobilizing the flows	p 362
art accedes to its authentic modernity, which simply consists in liberating what was present in art from its beginnings, but was	p 371
LIBERATION	9
of participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking part in the work of bourgeois repression	p 50
knows nothing of parents, gods, the law, lack. The Women's Liberation movements are correct in saying: We are not castrated, so	p 61
that is not superimposable—it should be recognized that Women's Liberation movements contain, in a more or less ambiguous state, what	p 61
or less ambiguous state, what belongs to all requirements of liberation: the force of the unconscious itself, the investment by desire	p 61
the fixing of residence, and the other, an act of liberation through the abolition of small debts. But the State operates	p 196
an oppressive and remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This infinitivatori (infinitivation)	p 199
cannot be understood exactly	
greater chance of killing desire, or of inventing forms of liberation for it drearier than the most repressive prison—as long	p 350
form or motivation on it that makes any perspective of liberation futile in advance. For example, no gay liberation movement is	p 350
perspective of liberation futile in advance. For example, no gay liberation movement is possible as long as homosexuality is caught up	p 350
LIBERTIES	1
delirium, we ourselves have trouble following this ascension; we take liberties that can be justified only by the advantages they afford	p 57
LIBERTY	5
wraps the splendid gifts of civilization in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the individual learns to	p 108
his fundamental alienation, his irremediable solitude, the price of his liberty. The basic structure of the Oedipal apparatus must not only	p 109
survive all the publications, demonstrations, emancipations, and protests concerning the liberty of sexual objects, sources, and aims, as long	p 351
as sexuality	
of antipsychiatry in the 1902 decision granting Judge Schreber his liberty and responsibility, despite the recognized continuation of his delirious ideas	p 364
lives from having no aim. Molecular desiring-production would regain its liberty to master in its turn the molar aggregate under an	p 367

LIBIDINAL 67

because it proposes to demonstrate the existence of an unconscious libidinal investment of sociohistorical production, distinct from the conscious investments coexisting	p 98
factors are there from childhood, and that they determine the libidinal investments in terms of breaks and connections that they introduce of a social field; on the contrary, it is the libidinal investment of these determinations that situates their particular use in	p 99
that the agents and relations of social production, and the libidinal investments corresponding to them, are made to conform to the or application , it presupposes in itself a certain kind of libidinal. investment of. the social field of the production and the	p 100
subjugated group as an aggregate of departure and on their libidinal investment (from the age of thirteen I've worked hard, rising	p 101
is not a question of ideology. There is an unconscious libidinal investment of the social field that coexists, but does not	p 103
goal of schizoanalysis: to analyze the specific nature of the libidinal investments in the economic and political spheres, and thereby to	p 103
familial determinations, thereby making possible and inevitable the reduction of libidinal investments to the eternal daddy-mommy. We still	p 104
have not exhausted	p 105
of desire or sexual repression—that is, the stasis of libidinal energy—that actualizes Oedipus and engages desire in this requisite	p 111
preconscious investment determined by interest, but the object of a libidinal investment of desire that only secondarily derives an image of	p 118
the father from desiring-production. The same holds true for the libidinal investment of food, wherever a fear of going hungry is	p 173
on desiring-production, on the syntheses of the unconscious, and on libidinal investments in our cultural and social milieu. Not that Oedipus	p 173
a question of knowing how one conceives of sexuality and libidinal investment. Must they be referred to an event or to	p 175
signifier? Or rather is it necessary to open sexuality and libidinal investment onto the determinations of a sociohistorical field, where the	p 182
a son, a mother, and a father. Desire institutes a libidinal investment of a State machine that overcodes the territorial machine	p 183
of the unconscious, these underground passages from one type of libidinal investment to the other—often the coexistence of the two	p 216
the object of unconscious investments that are necessarily desiring or libidinal, in contrast with the preconscious investments of need or of	p 278
points of connection, of disjunction, of conjunction of flows whose libidinal tenor of a properly unconscious investment they translate. Thus no	p 292
love with worlds. And our love addresses itself to this libidinal property of our lover, to either close himself off or	p 293
this very way that they are from early childhood the libidinal investment of a social field. In this field the father	p 294
on the other: political economy and psychoanalysis. political economy and libidinal economy? Here we are able to appreciate the full extent	p 297
race for all time. From the viewpoint of the unconscious libidinal investment, all the oscillations from one formula to the other	p 303
schizoanalysis: within the social investments we will distinguish the unconscious libidinal investment of group or desire, and the preconscious	p 340
investment of	p 343
passes into the economic infrastructure itself and into its investments. Libidinal economy is no less objective than political economy, and the	p 345
political economy, and the political no less subjective than the libidinal, even though the two correspond to two modes of different	p 345
the same reality as social reality. There is an unconscious libidinal investment of desire that does not necessarily coincide with the	p 345
and perverted in the most somber organization, below all ideology. Libidinal investment does not bear upon the regime of the social	p 345
is doubtless true that interests predispose us to a given libidinal investment, but they are not identical with this investment. Moreover	p 345
they are not identical with this investment. Moreover, the unconscious libidinal investment is what causes us to look for our interest	p 345
officer of In the Penal Colony demonstrates what an intense libidinal investment of a machine can be, a machine that is	p 346
worker, the trade-unionist. Desire is agape. Not only can the libidinal investment of the social field interfere with the investment of	p 347
coincide with what is reactionary or revolutionary in the unconscious libidinal investment. A revolutionary preconscious investment bears upon	p 347
new aims, new	
of the preconscious—it is not certain that the unconscious libidinal investment is itself revolutionary. For the same breaks do not	p 347
by the characteristics of a new aggregate, the unconscious or libidinal break belongs to the second level and is defined by	p 348
even remain fascist and police-like—from the standpoint of its libidinal investments, Truly revolutionary preconscious interests do not	p 348
necessarily imply unconscious	
desire, A subject-group, on the contrary, is a group whose libidinal investments are themselves revolutionary; it causes desire to penetrate into	p 348
deadly inclination that makes a group pass from its revolutionary libidinal investments to revolutionary investments that are simply	p 349
preconscious investments or	
to discern, at the level of groups or individuals, the libidinal investments of the social field. Now in this respect it	p 350
and Oedipus, the ego and the family. Consequently, every sexual libidinal investment having a social dimension seems to him to testify	p 352
that do not portray anything, that merely designate zones of libidinal intensity on the body without organs, and that are emitted	p 352
was Freud more adventurous than in Gradiva. In short, our libidinal investments of the social field, reactionary or revolutionary, are so	p 352
the exponents or the indicators, this time unconscious, of the libidinal investments of the social field. Every loved or desired being	p 353
other agents in sociodesiring-production. From the point of view of libidinal investment, parents not only open to the other, they are	p 355
all the beings that populate these zones and determine their libidinal investment. Secondly, the parents as parents are terms of application	p 356
the third thesis of schizoanalysis posits the primacy of the libidinal investments of the social field over the familial investment, both	p 356
appearance, a decor, and to go back to the unconscious libidinal investments of the social field. Oedipal familialism, even and especially	p 360
the familial investments are always a result of the sociodesiring libidinal investments, which alone are primary; finally, that mental alienation	p 361
refers	
traverse the social field, but at the level of their libidinal investments, which form the flows' constituent parts—between the paranoiac	p 363
libido is at stake. From the point of view of libidinal investment, it is clear that there are few differences between	p 364
displayed a taste for the socius of an already fascisizing libidinal investment. As machines of subjugation, the social machines give rise	p 364
in order to attain the social and political units of libidinal investment. With the result that all familialist psychoanalysis—with the	p 365
schizoanalysis is therefore the distinction between two poles of social libidinal investment: the paranoiac, reactionary, and fascisizing pole, and	p 366
the schizoid	
expression that no longer even needs to signify its reactionary libidinal investments, since these investments function on the contrary as its	p 370
this domain as in the others, isn't there a properly libidinal conflict between a paranoiac-Oedipalizing element of science, and a	p 371
schizorevolutionary	
finds itself grounded in the economy itself, which directly produces libidinal investments for the repression of desire (antiproduction as the third	p 373
great profits or hopes, fully maintains the entirety of his libidinal investments: the libido investing the great flow that is not	p 374
go in the direction of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that scarcely threatens it. In	p 374
There can be a preconscious revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather the order of things	p 375
of things is as follows: there is first a real libidinal revolutionary break, which then shifts into the position of a	p 375
the schizoid investments are like two opposite poles of unconscious libidinal investment, one of which subordinates desiring-production to the	p 376
formation of	
results from the fact that the two poles of unconscious libidinal investment do not maintain the same relationship, nor the same	p 376
it is nonetheless included, than by the efficacy of a libidinal break at a precise moment, a schiz whose sole cause	p 378
as they are the index in the infrastructure of a libidinal investment of another nature, and that can coincide as well	p 379
we have only spoken of a schizoid pole in the libidinal investment of the social field, so as to avoid as	p 379
schizoanalysis makes no distinction in nature between political economy and libidinal economy. Schizoanalysis merely asks what are the	p 381
machinic, social, and	
that of discovering for every case the nature of the libidinal investments of the social field, their possible internal conflicts, their	p 382

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as method of inscription. Or rather, if what we term libido is the connective labor of desiring-production, it should be said	p 13
so many past years. Just as a part of the libido as energy of production was transformed into energy of recording	p 16
and the capitalist triangle on the one hand, and the libido, the anus, the phallus, and the family triangle on the	p 28
it is the historically determined product of desire, and that libido has no need of any mediation or sublimation, any psychic	p 29
as a basis for them. Hence in group fantasy the libido may invest all of an existing social field, including the	p 30
mode has to do with the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The second has to	p 41
two of them continued to share the belief that the libido cannot invest a social or metaphysical field without some sort	p 46
social field, to a field of production directly invested by libido. It would seem obvious that parents indeed make their appearance	p 47
even if only an occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's person. But when we replace the	p 57
Schreber's delirium not one word is retained, as though the libido did not bother itself with such things. Freud invokes only	p 57
to do with the social field actually invested by the libido. Of course there is always something from the father or	p 62
figures of familial reproduction—we can understand why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The libido	p 64

libido no longer risks abandoning Oedipus, and internalizes it. The libido internalizes it in the form of a castrating duality between qualitative aptitude for conflict, which means that the quantity of libido does not branch into two variable forces corresponding to heterosexuality	p 64 p 65
It would seem that certain subjects have such a viscous libido, or on the contrary such a liquid one, that nothing in the phenomenon of desire: the qualitative flows of the libido. In some fine pages, Andre Green recently took up the conditions of its exercise (transference). And inversely, when flows of libido resist therapeutic practice, rather than being a resistance of the lacks. The same is true of the Oedipal code: the libido as energy of selection and detachment is converted into the	p 65 p 66 p 66 p 73 p 98
They are simply wrong in concluding from this that the libido has nothing to do with any of it. Quite the contrary: what is invested by the libido throughout the disjoined elements of Oedipus—especially given the fact of connections resulting in a modification of the heterosexual and homosexual libido (in the decomposed milieu of the Guermentes, for example).	p 98 p 98
It the Guermentes, for example). It is the function of the libido to invest the social field in unconscious forms, thereby hallucinating of words that do not let themselves be coded, a libido that is too fluid, too viscous: a violence against syntax	p 98 p 133 p 143
is all the greater once the anus is disinvested. The libido is indeed the essence of desire; but when the libido libido is indeed the essence of desire; but when the libido becomes abstract quantity, the elevated and disinvested anus produces the repression is quite complicated. Things would be simpler if the libido or the affect were repressed, in the most general sense	p 143 p 172 p 174
then be given for an adequate (extrafamilial) understanding of the libido. But more often it is solely a question of the this manner, so long as a choice is imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only	p 182 p 183
and the religious are things that are invested by the libido for themselves, and not the derivatives of a daddy-mommy? In whole that is thought to contain the secret of the libido: in this way, one remains in the framework of representation aggregates, but as the molecular energy that places molecules-partial objects (libido) in connection, that organizes inclusive disjunctions on the giant molecule	p 183 p 183 p 183
or even sources (territories), but as an abstract subjective essence—libido or sexuality. But he still relates this essence to the a subject, produces and reproduces itself? We use the term Libido to designate the specific energy of desiring-machines; and the transformations	p 270 p 291
the old attempts at liquidating Freudianism, by substituting for the libido a vague cosmic energy capable of all of the metamorphoses same body considered from a molar viewpoint. What defined the libido as sexuality was therefore the association of the two modes the incomparable advantage of showing the double pole of the libido, as a molecular formation on the submicroscopic scale, and as with the preconscious investments of need or of interest. The libido as sexual energy is the direct investment of masses, of support its conception of desire, when it maintains that the libido must be desexualized or even sublimated in order to proceed to proceed to the social investments, and inversely that the libido only resexualizes these investments during the course of pathological regression	p 291 p 291 p 292 p 292 p 293 p 293
need to resort to metaphors, any more than for the libido to go by way of metamorphoses. Hitler got the fascists flows. It is not through a desexualizing extension that the libido invests the large aggregates. On the contrary, it is through through a restriction, a blockage, and a reduction that the libido is made to repress its flows in order to contain objects. And doubtless such a blockage is necessarily justified: the libido does not come to consciousness except in relation to a say the sign of the large aggregate invested by the libido, whence the two sexes necessarily derive, both in their separation every representable value, Freud founds desiring-economy by discovering the quantitative libido as the principle of every representation of the objects and	p 293 p 293 p 293 p 293 p 294 p 299
them to the subjective and universal essence of desire as libido. Thus the operation of decoding in psychoanalysis can no longer so as to attain the quantitative and qualitative flows of libido that traverse dreams, fantasies, and pathological formations as well as understood objectively, must melt under the rays of the subjective libido: it is indeed the world of representation that crumbles, or psychoanalysis and in desiring-production, in the form of subjective abstract libido. As Marx says, in capitalism the essence becomes subjective—the	p 301 p 301 p 302 p 302
society. This is also the case for desire as abstract libido and as subjective essence. Not that a simple parallelism should tends to liberate the free figures of a universal subjective libido. In short, the discovery of an activity of production in and discovers in them the figures of a subjective universal libido; but it reanimates them, and promotes them as subjective representations mark of the triangle (they tell you you have a libido that is too viscous, or too liquid, contraindications for analysis be. The decoded flows of desire form the free energy (libido) of the desiring-machines. The desiring-machines take form and train their personifying the parts, unifying and totalizing everything. Everywhere there is libido as machine energy, and neither the horn nor the bumble of production, with a part of the energy of production (Libido) being converted into a recording energy (Numen). But in fact of desire, but to cause absolutely decoded flows of desire, Libido, to circulate, and to discover in desire that which scrambles discovery of a subjective or vital essence of desire as libido. But when the dualism passed into a death instinct against longer a simple limitation, it was a liquidation of the libido. Reich did not go wrong here, and was perhaps the desire, the desiring-machines. It is a matter of eliminating the libido, insofar as it implies the possibility of energetic conversions in most profound discovery of the abstract subjective essence of desire—Libido. But since he realienated this essence, reinvesting it in a also the last way in which a depressive and exhausted libido can go on surviving, and dream that it is surviving repressive apparatus and begins to direct the circulation of the libido. A mortuary axiomatic. One might then believe in liberated desires immobile motor, the adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses	p 302 p 302 p 304 p 312 p 315 p 323 p 327 p 329 p 331 p 331 p 333 p 333 p 333 p 337 p 338
in terms of the laws of social reproduction, impel the libido to invest a given socius as a full body—a knowledge of political economy, is the business of the unconscious libido, inasmuch as it is presupposed by the aims. We see purpose. A sort of art for art's sake in the libido, a taste for a job well done, each one in could be that a part at least of the unconscious libido continues to invest the former body, the old form of capitalism). But there is something more serious: even when the libido embraces the new body—the new force that corresponds to subordinate desiring-production under new conditions. But even though the unconscious libido is charged with investing this socius, its investment is not	p 346 p 346 p 347 p 347 p 347 p 347
pictorial revolution. There is a hypothesis dear to Freud: the libido does not invest the social field as such except on defense. We have seen on the contrary that what the libido invested, through its loves and sexuality, was the social field economic, political, historical, racial, and cultural determinations: in delirium the libido is continually re-creating History, continents, kingdoms, races, and cultures. Not	p 352 p 352 p 352
Africas and Orients, always following the underground thread of the libido. Not geohistorical figures or statues, although our apprenticeship is more	p 352
reactionary or revolutionary character of the social investments of the libido. The desiring sexual relationships of man and woman (or of enunciation. And it is certainly not, as Freud believed, the libido that must be desexualized and sublimated in order to invest flows that manifest the directly social character of the nonsublimated libido and its sexual investments. For those looking for a thesis must we see, in all these sexual-social investments of the libido and these object choices, mere dependences of a familial Oedipus term charged with accounting for the splittings through which the libido invests the social field.) Freud makes a firm choice of he says, you will abandon the sexual position of the libido in favor of an individual and social will to power	p 352 p 353 p 353 p 353 p 354 p 354
recognize Oedipus, making of it the sexual abode of the libido, and you will make daddy-mommy into the purely erotic motive extrafamilial breaks are not manifest, by means of which the libido is engulfed in order to sexually invest the nonfamilial—i The other class is by no means grasped by the libido as a magnified or impoverished image of the mother, but	p 354 p 354 p 354 p 355
of what is nonhuman in sex, and without which the libido would not assemble its desiring-machines. Class struggle goes to the other than the mother, and gives rise in the child's libido to an entire differentiated social investment at the same time are not familial. From the start we wonder if the libido knows father-mother, or rather if it makes the parents function causes the properly familial determinations to disintegrate. What the orphan libido invests is a field of social desire, a field of express the reduction of the social field invested by the libido to a finite aggregate of destination, where the destination finds economic situation, the relation to the outside, is what the libido invests and counterinvests as sexual libido. One gets off on outside, is what the libido invests and counterinvests as sexual libido. One gets off on flows and the breaks in these only be granted afterward. It is only afterward that the libido would invest the social field, and that it would participate preservation of the fundamental Freudian position, according to which the libido must be desexualized in order to perform such investments, but	p 355 p 355 p 355 p 356 p 356 p 356 p 357 p 357
to the nature of the actual factors. For either the libido is caught up in molecular desiring-production and knows nothing of supports of familial relations); or on the other hand the libido invests persons and an ego, but is already caught up	p 358 p 358

is certainly not the social and metaphysical investments of the libido, the unconscious syntheses; rather, on the contrary, it is Oedipus	p 358
mental alienation; what is more, one acts as if the libido did not directly invest the social contradictions as such, and	p 361
production, its most precise capitalist economic circuits; and that the libido invests this social field, not in a form where it	p 361
not imply just any investment of this field by the libido, but a very particular investment that renders this application possible	p 363
who do not submit to the molar machine: the entire libido is at stake. From the point of view of libidinal	p 364
or the revolutionary character of the investment made by the libido of a sociohistorical or geographic field, from which the loved	p 366
a code, or of a social axiomatic to which the libido addresses itself through them. Persons are simulacra derived from a	p 366
to make it pass to the other pole of the libido, i.e., to the schizorevolutionary pole, since this action could	p 367
hopes, fully maintains the entirety of his libidinal investments: the libido investing the great flow that is not convertible as such	p 374
he goes all the way). In short, a truly unconscious libido, a disinterested love: this machine is fantastic. If one keeps	p 374
of the preconscious. But it is not enough for the libido to invest a new social body corresponding to these new	p 375
in the same mode. The new socius invested by the libido as a full body can very well function as an	p 375
fully maintains a paranoiac investment at the level of the libido, to the extent that the new socius continues to subordinate	p 376
do we reach the revolutionary break and investment of the libido. This cannot be achieved except at the cost of, and	p 377
LIBIDO'S 1	
within a familial microcosm, and they continue to treat the libido's direct investments of the social field as simple imaginary dependencies	p 103
LIBIDO-NUMEN-VOLUPTAS 1	
it implies the possibility of energetic conversions in the machine (Libido-Numen-Voluptas). It is a matter of imposing the idea of an	p 333
LIBIDOS 1	
are all schizos! We are all perverts! We are all libidos that are too viscous and too fluid—and not by	p 67
LIE 8	
have seen that the real difference or frontier did not lie between these terms, which are perhaps complementary.) Production is reduced	p 55
up similar historical, geographic, and racial masses. The error would lie in concluding, for example, that fascists are mere paranoiacs. This	p 89
sign of necessarily extraeconomic power, although its causes and effects lie within the economy (for example, the sign of alliance in	p 248
in their bodies, but many of man's are loose, and lie about detached, now here and now there, in various parts	p 284
conservatory, aren't they more a part of an affirmative task? Lie down, then, on the soft couch which the analyst provides	p 334
a given path, convinced that this is where our chances lie—since love drives us on. The manifest syntheses are merely	p 345
rescued from the Oedipal-narcissistic origin imposed on it as the lie under which it can merely become cynical, shameful, and mortified	p 350
can merely become cynical, shameful, and mortified. It is a lie to claim to liberate sexuality, and to demand its rights	p 350
LIES 16	
body and the genital organs. The genesis of the machine lies precisely here: in the opposition of the process of production	p 9
final analysis that is where the crux of the matter lies. Partial objects unquestionably have a sufficient charge in and of	p 44
only if the unconscious believes it, since all the ambiguity lies there. What does belief applied to the unconscious signify? What	p 61
explosion—but we have a strong feeling that the problem lies elsewhere. Apart from the fact that a certain degree of	p 96
out there, closing himself up in it. The little joy lies in schizophrenization as a process, not in the schizo as	p 113
it must be possible since it is prohibited? The problem lies elsewhere. The possibility of incest would require both persons and	p 161
that it went wrong from the start. Perhaps the answer lies in the postulate common to Oedipal relativism and Oedipal absolutism	p 173
this displaced limit. Yes, Oedipus is universal. But the error lies in having believed in the following alternative: either Oedipus is	p 177
and technical conditions nevertheless seemed to be present, the answer lies in the State, which closed the mines as soon as	p 197
that implies there is only one class. The theoretical opposition lies elsewhere: it is between, on the one hand, the decoded	p 255
The same thing must be said of Freud: his greatness lies in having determined the essence or nature of desire, no	p 270
wanted to kill his son, and perhaps God's only error lies in having stayed his hand. But doesn't this man, the	p 274
as it was completing the separation of sexuality from reproduction, lies in having remained captive to an unrepentant familism that	p 276
condemned	
giving it the curette, as it were. Behind this process lies the idea not of edifice and superstructure, which is culture	p 298
able to form machines and arrangements of machines. The answer lies in the passive nature of the syntheses, or—what amounts	p 324
desiring-production, causing the flows of desire to circulate. Laing's importance lies in the fact that, starting from certain intuitions that	p 362
remained	
LIFE 88	
of endless bliss to be in contact with the profound life of every form, to have a soul for rocks, metals	p 2
machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the self and the non-self,	p 2
outside and inside, no longer	
of production or industry, just as they do within the life of man as a species. Industry is then no longer	p 4
the being who is in intimate contact with the profound life of all forms or all types of beings, who is	p 4
beings, who is responsible for even the stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a	p 4
body of death is its motor, just as it desires life, because the organs of life are the working machine. We	p 8
motor, just as it desires life, because the organs of life are the working machine. We shall not inquire how all	p 8
glory experienced to the fullest, like a cry suspended between life and death, an intense feeling of transition, states of pure	p 18
particular vectors. Nothing here is representative; rather, it is all life and lived experience: the actual, lived emotion of having breasts	p 19
autistic rag—separated from the real and cut off from life—that he is so often thought to be? Worse still	p 20
a relative or an absolute predominance of [the schizophrenic's] inner life. The third concept is a descriptive one, discovering or rediscovering	p 23
absolute: an incurable insufficiency of being, an inability-to-be that is life itself. Hence the presentation of desire as something supported by	p 26
to be objective, merely objective: they know that desire clasps life in its powerfully productive embrace, and reproduces it in a	p 27
I had observed that the men who were most in life, who were moulding life, who were life itself, ate little	p 27
the men who were most in life, who were moulding life, who were life itself, ate little, slept little, owned little	p 27
were most in life, who were moulding life, who were life itself, ate little, slept little, owned little or nothing. They	p 27
era, we do not merely mean to say that modern life drives people mad. It is not a question of a	p 34
mad. It is not a question of a way of life, but of a process of production. Nor is it merely	p 34
there are those who will object that this mechanical, schizophrenic life expresses the absence and the destruction of desire rather than	p 37
all, according to Bettelheim, an autonomous reaction to the total life experience, of which the mother is only a part. Also	p 37
would label a legitimate status within society. Nothing in the life of any subject would sacrifice a very large part of	p 41
at integrating the ego, the object, and drives later in life, but they also constitute the original type of object relation	p 44
everywhere, to extend it to the very earliest years of life. If we here choose the example of the analyst least	p 45
relations supposedly come into being at a later stage in life, there are only two possible ways in which this can	p 46
this family, and from the very first days of his life, he immediately begins having an amazing nonfamilial experience that psychoanalysis	p 47
From his very earliest infancy, the child has a wide-ranging life of desire—a whole set of nonfamilial relations with the	p 48
the nonfamilial relations of desiring-production that the child lives his life and ponders what it means to live, even though the	p 48
sense of a fundamental connection with them. By boxing the life of the child up within the Oedipus complex, by making	p 48
desocialized. It is in the child's very first days of life, in the most elementary behavior patterns of the suckling babe	p 49
net of a diffuse, generalized oedipalism that radically distorts the life of the child and his later development, the neurotic and	p 49
existed since the very beginning ... from the lowest form of life [the body without organs] to the present time, ... I was	p 84
separated from the grand politics, and from the bringing to life of the races that leads Nietzsche to say, I'm not	p 86
reality, the loss of reality, the lack of contact with life, autism and athymia. Schizophrenics themselves have said everything there is	p 86
real. Far from having lost who knows what contact with life, the schizophrenic is closest to the beating heart of reality	p 87
biology of the body With respect to their experiencing of life, the neurotic patient and the perverted individual are to the	p 88
of the unconscious upon itself. From the beginning of the life of the child, it is already an altogether different undertaking	p 92
the study of the families of schizophrenics has breathed new life into Oedipus by making it reign over the extensive order	p 93

of His death as well as the bud of His life. For, alive or dead, it is still a question of and flux, partial elements and derivatives, that constitute its very life or its becoming. As if we could reproach someone for Reich, in the name of desire, caused a song of life to pass into psychoanalysis. He denounced, in the final resignation denounced, in the final resignation of Freudianism, a fear of life, a resurgence of the ascetic ideal, a cultural broth of factor either ulterior or privative. Being constitutive of the full life of desire, it is contemporary with the most tender age contemporary with the most tender age, and it accompanies this life with every step. It does not arise after Oedipus, it to a woman or owe a sister. Certainly, in real life this difference does not mean that half the male cousins	p 107 p 117 p 119 p 119 p 129 p 129 p 156
The egg and the placenta itself, swept by an unconscious life energy susceptible to augmentation and diminution. The father is in production (the total fact). A magical chain brings together plant life, pieces of organs, a shred of clothing, an image of is festive! So much is pain part of an active life and an obliging gaze. The equation injury = pain has people. For the first time, something has been withdrawn from life and from the earth that will make it possible to from the earth that will make it possible to judge life and to survey the earth from above: a first principle into these flows that carry the seeds of a new life. Decoded flows—but who will give a name to this time from without, at the same time as the new life begins and desire receives its name. The only universal history entirely different way. This is no longer the cruelty of life, the terror of one life brought to bear against another no longer the cruelty of life, the terror of one life brought to bear against another life, but a post-mortem despotism the terror of one life brought to bear against another life, but a post-mortem despotism, the despot become anus and vampire was Desyr. But the events that restore a thing to life are not the same as those that gave rise to reign of images, the torpor they spread; the hatred of life and of all that is free, of all that passes object choice itself refers to a conjunction of flows of life and of society that this body and this person intercept and tragedy): By retracing the paths to the earlier heroic life ... you defeat the very element and quality of the heroic is culture and hence false, but of continuous birth, renewal. life, life In the myth there is no life for us culture and hence false, but of continuous birth, renewal. life, life In the myth there is no life for us. Only birth, renewal. life, life In the myth there is no life for us. Only the myth lives in the myth This are alone with our bad conscience and our boredom, our life where nothing happens; nothing left but images that revolve within desire that would presumably be in qualitative opposition to the life desires. Death is not desired, there is only death that without organs or the immobile motor, and there is also life that desires, by virtue of the working organs. There we of occurrences in the unconscious, precisely because it occurs in life and for life, in every passage or becoming, in every the unconscious, precisely because it occurs in life and for life, in every passage or becoming, in every intensity as passage the body without organs. Every intensity controls within its own life the experience of death, and envelops it. And it is psychoanalytic venture is. Psychoanalysis ought to be a song of life, or else be worth nothing at all. It ought, practically at all. It ought, practically, to teach us to sing life. And see how the most defeated, sad .song of death be a free and joyous person, a carrier of the life flows, capable of carrying them all the way into the desire by putting it in the service of a pseudo life through an entire culture of guilt feeling. There is no task of the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and only retaining from the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and only retaining from life what ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and only retaining from life what the death belittling life, measuring life against death, and only retaining from life what the death wants very much to .leave and that everything was going to unfold within a mortified life, since Thanatos was now the partner of Eros, for worse added to either of the two irreducible forms—neutralizing, mortifying life. The purpose of the topological and dynamic dualities is to of castration, he could no longer conceive the essence of life except in a form turned back against itself, in the form of death itself. And this neutralization, this turning against life, is also the last way in which a depressive and The ascetic ideal is an artifice for the preservation of life ... even when he wounds himself, this master of destruction, of that makes of this death a conservatory for the Oedipal life . Desire is in itself not a desire to love, but and produces, that engineers. (For how could what is in life still desire life? Who would want to call that a engineers. (For how could what is in life still desire life? Who would want to call that a desire?) But desire all guilty of crime, the great crime of not living life to the full. You weren't born Oedipus, you caused it is now only pure silence in its transcendent distinction from life, but it effuses all the more, throughout all the immanent throughout all the immanent combinations it forms with this same life. Absorbed, diffuse, immanent death is the condition formed by the instinct, if we call instinct in general the conditions of life that are historically and socially determined by the relations of or more generally still, considerations on the modern way of life. One has therefore glossed over what is essential: that society	p 158 p 181 p 191 p 194 p 194 p 223 p 224 p 228 p 228 p 228 p 261 p 268 p 293 p 298 p 298 p 298 p 298 p 308 p 329 p 329 p 330 p 330 p 330 p 331 p 331 p 332 p 332 p 332 p 332 p 332 p 333 p 333 p 333 p 333 p 333 p 333 p 333 p 334 p 335 p 335 p 336 p 361
LIFES 1	
a more or less regular succession of landscapes or still lifes, extending over a period of forty years or so; it	p 21
LIGANDS 1	
puissance). Between the substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary	p 288
LIGATURE 1	
either problem or solution is the two ends of a ligature that cuts off all desiring-production. The screws are tightened, nothing	p 79
LIGHT 12	
up. There are very few examples that cast as much light on the regime of desiring-production, and the way in which previous history is recast in a new version in the light of castration. That is indeed what disturbs us, this recasting never been Christian, ... yes my eyes are closed to your light. I am a beast, a Negro. And can Zarathustra be the forms in which, often through quite ordinary people, the light began to break through the cracks in our all-too-closed minds it is correct to retrospectively understand all history in the light of capitalism, provided that the rules formulated by Marx are segments, the alliances and the filiations: they constantly bring to light desire in its relations with political and economic units—the which hidden struggles between individuals and factions are brought to light, in such a way that they can be treated by their differentiation in two noncommunicating series, instead of bringing to light their reciprocal inclusion and their transverse communication in the decoded man the same. Let's not be too quick to make light of the pantheism of flows present in such texts as fascist investments, which assume a reasonable appearance only in the light of the preconscious, and which animate the strange discourse of fact remains that such an investment does not endure the light of day: it must always hide under assignable aims or axiomatic that determines it. What is more, the bringing to light of the unconscious reactionary investment as if devoid of an	p 37 p 73 p 86 p 131 p 140 p 147 p 167 p 350 p 351 p 364 p 367 p 367
LIGHTLY 1	
field (and went further than Marcuse, who treats the problem lightly). He is the true founder of a materialist psychiatry. Situating	p 118
LIGHTNING 3	
like fate, without reason, consideration, or pretext; they appear as lightning appears, too terrible, too convincing, too sudden, too different even	p 191
the new socius. They come like fate, ... they appear as lightning appears, too terrible, too sudden. The death of the primitive capitalist age. For the founders of the State come like lightning; the despotic machine is synchronic while the capitalist machine's time	p 195 p 223
LIGHTS 2	
if he is plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that enables him to breathe, an anal machine that lights up. There are very few examples that cast as much	p 37 p 37
LIKABLE 1	

the side of men, woman on the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of	p 76
LIKE 135	
into himself, as in a dream, every element of nature, like flowers that breathe with the waxing and waning of the	p 2
as we use the term: man and nature are not like two opposite terms confronting each other—not even in the	p 4
extremity wherein the soul and body ultimately perish. Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity;	p 5
schizophrenia	
As it stood, it was a table of additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished it	p 6
point out the fact that the forms of social production, like those of desiring-production, involve an unengendered nonproductive attitude, an	p 10
element	
syntheses is now woven, marking the surface off into co-ordinates, like a grid. The either ... or ... of the schizophrenic takes	p 12
of God, even the genealogies marking it off into squares like a grid, and their permutations. The surface of this uncreated	p 16
sundry feminine adornments, such as ribbons, trumpery necklaces, and the like. This occurs only, I may add, when I am by	p 17
unbearable—a celibate misery and glory experienced to the fullest, like a cry suspended between life and death, an intense feeling	p 18
the requirements of spiritualism and positivism. The ego, however, is like daddy-mommy: the schizo has long since ceased to believe in	p 23
to schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to being oedipalized ,	p 23
and	
must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to being oedipalized , and tends to treat them	p 23
the future. To move forward clinging to the past is like dragging a ball and chain. The true visionary is a	p 28
is always an offshoot of production, implanting itself upon it like a graft, and at the same time the parts of	p 31
continual material flow (hyle) that it cuts into. It functions like a ham-slicing machine, removing portions from the associative flow: the	p 36
subject would sacrifice a very large part of its interests. Like all the other breaks, the subjective break is not at	p 41
believe in the myth of the existence of fragments that, like pieces of an antique statue, are merely waiting for the	p 42
intently at an electrical outlet, he moves his body about like a machine, he uses one of his legs as though	p 46
discovers something about which he remarks: Well now, that looks like Oedipus! And at first he considers this something as a	p 55
grappling with collective agents of production and antiproduction. Psychoanalysis is like the Russian Revolution; we don't know when it started	p 55
going	
Lack with two nonsuperimposable sides, is purely mythical; it is like the One in negative theology, it introduces lack into desire	p 60
And far from being able to get by with anything like the wretched maneuver where men answer that this itself is	p 61
is without consequence, since the analysis slides off the couch like water off a duck's back. The unconscious does not cause	p 66
nothing, and that he is a body without organs, or like a spider poised in its web, observing nothing, but responding	p 68
person disengages itself, through a series of views that are like distinct personalities, with Albertine's face jumping from one plane to	p 69
cheek. At last, within the magnified proximity, everything falls apart like a face drawn in sand, Albertine's face shatters into molecular	p 69
transcendent use of syntheses such as appeared in metaphysics. In like fashion we are compelled to say that psychoanalysis has its	p 75
both, but the one at the end of the other, like the two ends of a stick in a nondecomposable space	p 76
substituted vague syntheses of identification of contradictory elements for disjunctions, like the last of the Hegelian philosophers. He does not	p 76
substitute	
himself inside contradictions; on the contrary, he opens out and, like a spore case inflated with spores, releases them as so	p 77
following the distance between terms. Nothing is primal. It is like the famous conclusion to Molloy: It is midnight. The rain	p 77
provokes, a point of equilibrium can be found. Oedipus is like the labyrinth, you only get out by re-entering it—or	p 79
psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is like God; the father is like God; the problem is not	p 81
solution to Oedipus: Oedipus is like God; the father is like God; the problem is not resolved until we do away	p 81
Joule effect, the Seebeck effect, the Kelvin effect. History is like physics: a Joan of Arc effect, a Heliogabalus effect—all	p 86
are challenged, son, father, mother, sister—I mean those families like my own, that owe all to the Declaration of the	p 89
submit (social repression even before psychoanalysis)? The schizophrenic egg is like the biological egg: they have a similar history, and our	p 91
of these books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by saying that	p 103
opposition to the segregative and biunivocal use. Delirium has something like two poles, racist and racial, paranoiac-segregative and	p 105
schizonomadic. And between	
on the unconscious being ignorant of time, conserving its objects like an Egyptian tomb. But that is not at all what	p 106
internal elements of desire. The question of the father is like that of God: born of an abstraction, it assumes the	p 107
would it be better to translate this as double hold like a full nelson hold in wrestling, so as to better	p 110
conceptual, and hence nothing in the least personal, since personality, like the ego, belongs to the conscious or mental-subjective self. So	p 115
possible formulation of an inverse relationship: there would be something like two groups, the psychotics and neurotics, those who do not	p 124
be sufficiently explained by the familial complex? Even a writer like Reich—so careful to situate desire in relation to the forms	p 127
of which one sometimes attempts to characterize psychosis. It is like a Cartesian devil; the regressions and progressions are made only	p 129
men of desire—or do they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have	p 131
Turner begins. The paintings of the second period are somewhat like the delirious reconstruction, where the delirium hides, or rather where	p 132
move, to flow, and to explode—desire. For literature is like schizophrenia: a process and not a goal, a production and	p 133
stoppage: psychosis. These catatonic bodies have fallen into the river like lead weights, immense transfixed hippopotamuses who will not	p 136
come back	
it is not identical with administration. Filiation and alliance are like the two forms of a primitive capital: fixed capital or	p 146
or nonrestrictive use. From this viewpoint the extended system is like a memory of alliance and of words, implying an active	p 155
breaking into the piece of placenta he has stolen, is like the brother of his mother, with whom he is united	p 157
their bodies, makes it such that these bodies are not like cause and effect, but are both products derived from this	p 158
always crossed already or not yet crossed. For incest is like this motion, it is impossible. And it is not impossible	p 161
melt in our arms; their names slide on their persons like a stamp that is too wet. This is because one	p 162
the universe, will tend to extend it. Oedipus is something like euthanasia within ethnocide. The more social reproduction escapes the members	p 169
the forms of social production and reproduction. Even an author like Marcuse, whom one would not suspect of complaisance in this	p 173
the invasion of the socius by noncoded flows that move like lava? An irrepressible wave of shit, as in the Fourbe	p 176
3+1 (the four corners of the field folded into three, like a tablecloth, plus the transcendent term that performs the folding	p 178
underlies everything, why is it that what takes place looks like anything but an exchange? Why must it be a gift	p 185
a machine work? For it does work: the voice is like a voice of alliance to which, on the side of	p 188
mask. Between these two elements of the code, pain is like the surplus value that the eye extracts, taking hold of	p 189
cutting edge—says Clastres in an admirable text—but not like a sliver of bamboo, which cuts too easily. Choosing the	p 190
own death would come to it from without. They come like fate, without reason, consideration, or pretext; they appear as lightning	p 191
and knows itself justified to all eternity in its work, like a mother in her child. It is not in them	p 191
rupture, a leap. Who are these beings, they who come like fate? (Some pack of blond beasts of prey, a conqueror	p 192
the new full body, to the new socius. They come like fate, ... they appear as lightning appears, too terrible, too sudden	p 195
from without; history is the history of contingencies and encounters. Like a cloud blown in from the desert, the conquerors are	p 195
but are merely affiliated with the direct filiation. It is like an immense right of the first-born over all filiations, an	p 196
functions on the basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the	p 198
viewpoint of production	
of two heterogeneous elements, voice and graphism: the former is like the representation of words constituted in lateral alliance, while the	p 203
of words constituted in lateral alliance, while the latter is like the representation of things—of bodies—established in extended filiation	p 203
instances of desire—repressing representation/displaced represented—share the same fate, like a system of correspondences in the heart of	p 205
a given	
reads. The body no longer allows itself to be engraved like the earth, but prostrates itself before the engravings of the	p 206
topical order of a double inscription, it is not structured like one language, but like two. The signifier does not appear	p 208
double inscription, it is not structured like one language, but like two. The signifier does not appear to keep its promise	p 208
the name of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace dogs too quick to drink the verse	p 208
for being simulated, and vice versa—is something very much like the extreme states of a reconstituted, re-created intensity. With his	p 210
a zero state from which the phallic force will arise, like a promise whose hidden presence in the very interior of	p 210
and collective dependence. Every form that is more evolved is like a palimpsest: it covers a despotic inscription, a Mycenaean manuscript	p 218
that the primordial despotic state is not a historical break like any other. Of all the institutions, it is perhaps the	p 218

but resects the formations that follow. There too it is like an abstraction that belongs to another dimension, always at a	p 220
the capitalist age. For the founders of the State come like lightning; the despotic machine is synchronic while the capitalist machine's	p 223
posits the more complex relation within which it will develop like something concrete. This is the differential relation Dy/Dx, where Dy	p 227
thing. Capitalism is profoundly illiterate. The death of writing is like the death of God or the death of the father	p 240
without ever encountering any of the other directions.... If I like, I will never come back to the same point, although	p 241
images that form and then disintegrate. And these constellations are like flows that imply the breaks effected by points, just as	p 244
times the most archaic.) The famous personalization of power is like a territoriality that accompanies the deterritorialization of the machine, as	p 258
to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like opposite faces of one and the same process.	p 258
This essential	
these societies are caught between the Urstaat that they would like to resuscitate as an overcoding and reterritorializing unity, and the	p 260
it to the point of its autocritique. But it is like the story of the Resistance fighters who, wanting to destroy	p 268
through the wall, even if one has to become black like John Brown. George Jackson. I may take flight, but all	p 277
of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and girls' first names? Why do social investments	p 279
level that is still microscopic. The body without organs is like the cosmic egg, the giant molecule swarming with worms, bacilli	p 281
are two sexes, after all, is no better. This time, like Melanie Klein, one attempts to define the female sex by	p 295
that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst, or like a nineteenth-century Hellenist: yes,	p 299
myth, tragedy	
Fraenkel, does not understand. He talks like a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet	p 299
are	
of production that effectively eclipses representation. And subjective abstract desire, like subjective abstract labor, is inseparable from a	p 300
movement of deterritorialization	
a completely different direction. He is not content to turn, like the analytic squirrel, inside the wheel of the Imaginary and	p 308
the structure did not have a reverse side that is like the real production of desire. This reverse side is the	p 309
in the sense of extensive parts, but rather partial (partiaux) like the intensities under which a unit of matter always fills	p 309
pre-oedipal is not enough to escape this stamp: the pre-oedipal, like the post-oedipal, is still a way of bringing all of	p 312
as such, Chaplin perverts the laughter, which comes to be like so many short-circuits of a disconnected piece of machinery. Critics	p 317
journey, watching for the signs or the indices that operate like machines and that will cause him to go on further	p 318
continually referring to a part from an entirely different machine, like the red clover and the bumble bee, the wasp and	p 323
Let's not rush to introduce a term that would be like a phallus structuring the whole and personifying the parts, unifying	p 323
organization and the personal relations deriving from it, where everyone, like the worker called to war, abandons his machines and sets	p 323
Raise your ass to your mouth, ... ah, my ass burns like fire, but what can be the meaning of that? Perhaps	p 325
unify or totalize them, but that is added to them like anew, really distinct part. When it repels the organs, as	p 326
Spinozist sense of the word; and the partial objects are like its ultimate attributes, which belong to it precisely insofar as	p 327
other of the molecular chain of desire. The chain is like the apparatus of transmission or of reproduction in the desiring-machine	p 327
that he is not a god but a human being like yourself, with worries, defects, ambitions, frailties, that he is not	p 334
the [deterritorialized] path, perhaps you will cease pouring it out like a sewer, however melodious it may sound to your ears	p 334
the future. To move forward clinging to the past is like dragging a ball and chain.... We are all guilty of	p 334
for the ladies. He is brave, too. He is decorated like crazy. In man's game of chance the death instinct, the	p 335
One might then believe in liberated desires, but ones that, like cadavers, feed on images. Death is not desired, but what	p 337
to prevent its escape. As to the unconscious, it is like the Platonic opposite whose opposite draws near: it flees or	p 338
tries to take this movement as his own. He would like to personally withdraw. He lives on the fringe [But] perhaps	p 342
ideological deception or mystification? Revolutionaries often forget, or do not like to recognize, that one wants and makes revolution out of	p 344
Oedipus? We are told, See here, it's quite normal, everybody's like that, but one continues to embrace the same humiliating and	p 352
by the being that we are then determined to love, like a point-sign, a singular point in the entire network of	p 352
that drive them there in the first place (a bit like the way the decoding of flows entails a reinforcement of	p 357
friend you've got, and Watch out, son, don't treat me like one of your buddies? There is nothing there with which	p 360
group (un groupuscule) and must live as such—or rather, like the Zen tea box broken in a hundred places, whose	p 362
every crack is repaired with cement made of gold, or like the church tile whose every fissure is accentuated by the	p 362
its entire process of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the	p 362
cause of	
painter such as Tintoretto paints the creation of the world like a race represented in its whole length with God Himself	p 369
flower—and brought one of Lawrence's heroes to speak much like Henry Miller of the need to have done with pouring	p 370
all this but it makes no difference, since capitalism is like the Christian religion, it lives precisely from a lack of	p 375
the contrary investment. The paranoiac and the schizoid investments are like two opposite poles of unconscious libidinal investment, one of	p 376
which	
groups can interpenetrate. This is because the two groups are like determinism and freedom in Kant's philosophy: they indeed have the	p 378
and in what form within the exploited masses? It is like death—where, when? It will be a decoded flow, a	p 378
on the horizon? A May '68, a home-grown Maoist planted like an anchorite on a factory smokestack? Always the addition of	p 378
since the start. We are still too competent; we would like to speak in the name of an absolute incompetence. Someone	p 380
LIKED 1	
prove that I was alive and to see if I liked being alive, and if so why. That is the crucial	p 48
LIKELY 2	
it recorded in the Oedipal triangulation? Is it not more likely that Oedipus is a requirement or a consequence of social	p 13
your time, said the sergeant. Was mother's name Molloy? Very likely. Her name must be Molloy too, I said. They took	p 14
LIKENING 1	
Bergson brought about a discreet revolution that deserves further consideration. Likening the living to a microcosm is an ancient platitude. But	p 95
LIKENS 1	
of the same substance and generation as his mother, he likens himself to a male twin of his genetrix, and the	p 158
LIKEWISE 7	
the word. It remains fluid and slippery. Agents of production likewise alight on Schreber's body and cling to it—the sunbeams	p 15
always destined to reconstitute itself on its own ruins; and likewise for the organization of the political function in these systems	p 151
that in the unconscious everything was a problem of population (likewise, in the contemplation of multiplicities he saw a sign of	p 280
to the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body of the despot	p 301
her fine analysis of the phenomenon of belief, Octave Mannoni likewise uses the theater model to show how the denial of	p 305
by Lacan is to lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen that, in Lacan, the hypothesis	p 310
of women with women, and men with men, are established, likewise break apart in terms of the machinic indices that undermine	p 318
LILLIPUTIAN 1	
the cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and	p 281
their machines	
LIMBS 3	
extensions of the organism (The lower animals keep all their limbs at home in their bodies, but many of man's are	p 284
machines extend the organism, but asserts that they are really limbs and organs lying on the body without organs of a	p 284
a name and individualize it; we look at our own limbs, and know that the combination forms an individual which springs	p 285
LIME 1	

important tendency of capitalism. It continually draws near to its limit, which is a genuinely schizophrenic limit. It tends, with all
draws near to its limit, which is a genuinely schizophrenic limit. It tends, with all the strength at its command, to
to bear, but which nonetheless continues to act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent
tendency while
it free rein; it continually seeks to avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes or restores
to avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes or restores all sorts of residual and artificial
rediscovering the earth. The schizophrenic deliberately seeks out the very limit of capitalism: he is its inherent tendency brought to fulfillment
to the deterritorialized social machine. Schizophrenia is desiring-production as the limit of social production. Desiring-production, and its
difference in regime as
of the production of production. That is why, at the limit point of all the transverse or transfinite connections, the partial
a moment ago that the schizo is at the very limit of the decoded flows of desire, we meant that he
of desire, we meant that he was at the very limit of the social codes, where a despotic Signifier destroys all
to posit any difference in nature, any border line, any limit at all between the Imaginary and the Symbolic, or between
the same fashion. We have seen that desiring-production was the limit of social production, always thwarted in the capitalist formation: the
city. But it is urgent, it is essential that the limit be displaced, rendered inoffensive, and that it pass or seem
the molar organization and the molecular multiplicity of desire; this limit of deterritorialization must now pass into the interior of the
now able to surmise what Oedipus signifies: it displaces the limit, it internalizes the limit. Rather a society of neurotics than
what Oedipus signifies: it displaces the limit, it internalizes the limit. Rather a society of neurotics than one successful schizophrenic who
and subjugated territoriality of European man. (Moreover the displaced, exorcised limit or border shifts to the interior of Oedipus, between its
grip? Where does the resonance of the triangle reach its limit? A familial romance expresses an effort to save the Oedipal
point where the vibration of the triangle is at its limit. You are simply seeking for drama, says Aurelio. Everything is
this production as it functions at the end, as the limit of social production determined by the conditions of capitalism. It
perpetual outflow of acting forces. He has crossed over the limit, the schiz, which maintained the production of desire always at
the desert of the body without organs. They overcome a limit, they shatter a wall, the capitalist barrier. And of course
what Laing calls the breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw near the
marked by castration, triangulated in Oedipus. So they displace the limit, they make it pass into the interior of the social
to which they apply all the investments. They make the limit pass into the interior of the domain thus described by
take us where? Such is neurosis, the displacement of the limit, in order to create a little colonial world of one's
designate both the process insofar as it goes beyond the limit, and the result of the process insofar as it runs
of the process insofar as it runs up against the limit and pounds endlessly away there? Why the same word to
of desire, but under the social conditions that define its limit and the possibility of its own dissolution, so that it
its exasperated strength the movement that drives it toward this limit. At capitalism's limit the deterritorialized socius gives way to the
the movement that drives it toward this limit. At capitalism's limit the deterritorialized socius gives way to the body without organs
insofar as capitalism has to deal essentially with its own limit its own destruction—as Marx says, insofar as it is
at least to a certain point: the point where the limit appears, in the very movement that counteracts the tendency). In
the social machines that condition and organize them, but also limit and inhibit their development. It will be necessary to await
social machine is identical with the desiring-machine. The social machine's limit is not attrition, but rather its misfirings; it can operate
the prohibition ... incest does not exist. Incest is a pure limit. Provided that two false beliefs concerning the limit are avoided
a pure limit. Provided that two false beliefs concerning the limit are avoided: one that makes the limit a matrix or
beliefs concerning the limit are avoided: one that makes the limit a matrix or an origin, as though the prohibition proved
thing was first desired as such; another that makes the limit a structural function, as though the supposedly fundamental relationship between
revolutions have nothing to do with transgressions). In short, the limit is neither a this-side-of nor a beyond: it is the
this sense it implies, in its own way, the socius's limit, the limit or the negative of every socius; the repression
it implies, in its own way, the socius's limit, the limit or the negative of every socius; the repression of this
or the negative of every socius; the repression of this limit is possible only to the extent that the representative itself
is blocked in this system. Hence Oedipus is indeed the limit, but the displaced limit that now passes into the interior
system. Hence Oedipus is indeed the limit, but the displaced limit that now passes into the interior of the socius. Oedipus
biological prematuration and neoteny. Two very different conceptions of the limit, one as original matrix, the other as structural function. But
and find again its point of arrival. Oedipus is a limit. But limit has many different meanings, since it can be
again its point of arrival. Oedipus is a limit. But limit has many different meanings, since it can be at the
is only in this last sense that Oedipus is a limit. This is also the case for desiring-production. But in fact
limits of the socius. We shall speak of an absolute limit every time the schizo-flows pass through the wall, scramble all
end of the world, the apocalypse. Secondly, however, the relative limit is no more nor less than the capitalist social formation
time pushing the wall further way. Schizophrenia is the absolute limit, but capitalism is the relative limit. Thirdly, there is no
Schizophrenia is the absolute limit, but capitalism is the relative limit. Thirdly, there is no social formation that does not foresee
experience a foreboding of, the real form in which the limit threatens to arrive, and which it wards off with all
autonomy that would destroy their codes. Such is the real limit. When such societies are confronted with this real limit, repressed
real limit. When such societies are confronted with this real limit, repressed from within, but which returns to them from without
to place their blame—a harsh reality. But, fourthly, this limit inhibited from the interior was already projected onto a primordial
onto a primordial beginning, a mythical matrix as the imaginary limit. How can this nightmare be imagined: the invasion of the
last instance, the importance of the task of displacing the limit: causing it to pass into the interior of the socius
into a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But the error lies in having
it is universal because it is the displacement of the limit that haunts all societies, the displaced represented (le represente deplace
desire. This is not to say that the universal Oedipal limit is occupied, strategically occupied in all social formations. We must
be occupied, it is not enough that it be a limit or a displaced represented in the system of representation; it
in the sense of a neg-entropy. Oedipus is indeed a limit or a displaced represented, but precisely in such a way
leaps outside the intersections of alliance-filiation, installs himself at the limit, at the horizon, in the desert, the subject of a
has anything to see or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced represented of
interior of the body must be situated at the extreme limit; and with his mother the despot simulates a superforce where
repressing representation itself. The impossible has become possible; the unoccupied limit now finds itself occupied by the despot. Oedipus
has received
is indeed calculable if it is a matter of the limit of variation of the production flows from the viewpoint of
nature; the tendency has no end, it has no exterior limit that it could reach or even approximate. The tendency's only
that it could reach or even approximate. The tendency's only limit is internal, and it is continually going beyond it, but
it is continually going beyond it, but by displacing this limit—that is, by reconstituting it, by rediscovering it as an
is, by reconstituting it, by rediscovering it as an internal limit to be surpassed again by means of a displacement; thus
the capitalist mode of production. If capitalism is the exterior limit of all societies, this is because capitalism for its part
this is because capitalism for its part has no exterior limit, but only an interior limit that is capital itself and
its part has no exterior limit, but only an interior limit that is capital itself and that it does not encounter
as linguistics: If the movement does not tend toward any limit, if the quotient of differentials is not calculable, the present
differences no longer cancel one another in their relationship. No limit opposes the break (la brisure), or the breaking of this
absolute break. In the expanded immanence of the system, the limit tends to reconstitute in its displacement the thing it tended
passage of a flux is a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more on the periphery
flows, an incommensurability or a fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or between two
forms of
technical flows of code, we find no commensurability or exterior limit between scientific or technical labor—even when highly
emunerated—and
money that express them, and by the absence of a limit exterior to their relationship—the one measuring the true economic
on the differential relation of flows having no assignable exterior limit, and where capitalism reproduces its immanent limits on an ever
as we have seen—is that capitalism is indeed the limit of all societies, insofar as it brings about the decoding
social formations coded and overcoded. But it is the relative limit of every society; it effects relative breaks, because it substitutes
any other. Schizophrenia, on the contrary, is indeed the absolute limit that causes the flows to travel in a free state

organs. Hence one can say that schizophrenia is the exterior limit of capitalism itself or the conclusion of its deepest tendency	p 246
this tendency, or that it push back or displace this limit, by substituting for it its own immanent relative limits, which	p 246
flows that manage to break through the wall or absolute limit? The capitalist axiomatic is so rich that one more axiom	p 246
positions; on whether the flows of desire reach this absolute limit or are content to displace a relative immanent limit that	p 247
absolute limit or are content to displace a relative immanent limit that will reconstitute itself further along; on whether controlling	p 247
reterritorializations	
the unlimited abstract quantity, but the effective absence of any limit or end for the differential relation where the abstract becomes	p 250
that it both does and does not have an exterior limit: it has an exterior limit that is schizophrenia, that is	p 250
does not have an exterior limit: it has an exterior limit that is schizophrenia, that is, the absolute decoding of flows	p 250
but it functions only by pushing back and exorcising this limit. And it also has, yet does not have, interior limits	p 250
the decoded flows, the negation of any transcendence or exterior limit, and the effusion of antiproduction inside production itself—institutes an	p 254
desiring-machines. Between the relative interior limits and the absolute exterior limit. If you will: between the capitalists and the schizos in	p 255
of its differential relations, is to dodge any assignable fixed limit, to exceed and displace its interior limits, and to always	p 255
socialist movement seems necessarily led to fix or assign a limit that differentiates the proletariat from the bourgeoisie—a great cleavage	p 255
immanence, reproduces the transcendence of the Urstaat as its internalized limit, or one of the poles between which it is determined	p 261
We have seen in what sense schizophrenia was the absolute limit of every society, inasmuch as it sets in motion decoded	p 266
the bounds of all social production. And capitalism, the relative limit of every society, inasmuch as it axiomatizes the decoded flows	p 266
also seen that capitalism finds in schizophrenia its own exterior limit, which it is continually repelling and exorcising, while capitalism itself	p 266
displace and enlarge. But capitalism still needs a displaced interior limit in another way: precisely in order to neutralize or repel	p 266
precisely in order to neutralize or repel the absolute exterior limit, the schizophrenic limit; it needs to internalize this limit, this	p 266
to neutralize or repel the absolute exterior limit, the schizophrenic limit; it needs to internalize this limit, this time by restricting it	p 266
exterior limit, the schizophrenic limit; it needs to internalize this limit, this time by restricting it, by causing it to pass	p 266
social aggregate is applied. Oedipus is this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle is	p 266
capitalism's efforts at social reterritorialization. Oedipus was always the displaced limit for every social formation, since it is the displaced	p 266
represented	
displaced represented of desire. But in the primitive formations this limit remains vacant, precisely insofar as the flows are coded and	p 266
latter to the former. In the despotic formations the Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch	p 266
It is only in the capitalist formation that the Oedipal limit finds itself not only occupied, but inhabited and lived, in	p 267
makes ready in the territorial machine, as an empty unoccupied limit. It takes form in the despotic machine as a symbolically	p 267
takes form in the despotic machine as a symbolically occupied limit. But it is filled and carried to completion only by	p 267
or a dream: it always expresses the displacement of the limit.) Oedipus would be nothing if the symbolic position of an	p 267
advanced by psychoanalysis's most profound innovator, which makes the displaced limit pass between the Symbolic and the Imaginary,	p 268
between symbolic castration	
body without organs; rather, the body without organs is the limit of the socius, its tangent of deterritorialization, the ultimate residue	p 281
a naked full body; but the latter exists at the limit, at the end, not at the origin. And doubtless the	p 281
of a socius as a full body and, at the limit, of a body without organs, one of whose sides is	p 281
rather the active utopia par excellence that designates the capitalist limit to be overcome through desiring-production. But why, precisely, is	p 302
desiring-production	
But why, precisely, is desiring-production situated at the always counteracted limit of capitalism? Why, at the same time as it discovers	p 302
For as we have seen, capitalism indeed has as its limit the decoded flows of desiring-production, but it never stops repelling	p 303
determine objective representations. It is in fact essential that the limit of the decoded flows of desiring-production be doubly exorcised,	p 304
doubly	
scale, and again by the marking out of an interior limit that reduces this social reproduction to restricted familial reproduction. Consequently	p 304
structural operation: it distributes lack in the molar aggregate. The limit of desiring-production—the border line separating the molar	p 307
aggregates and	
and the machines of desire—is now completely displaced. The limit now passes only within the molar aggregate itself, inasmuch as	p 307
and the working of machines into the wings, behind a limit that has become impassable (exactly as in fantasy the machines	p 307
are there, but behind the wall). In short, the displaced limit no longer passes between objective representation and desiring-production, but	p 307
between	
times, the movement through which desiring-production is continually overcoming the limit, becoming deterritorialized, causing its flows to	p 313
escape, going beyond the	
at times, on the contrary, the movement through which the limit itself is displaced, and now passes to the interior of	p 313
capitalism—that is, its essence, its tendency, and its external limit. But we know that the process is continually interrupted, or	p 320
process is continually interrupted, or the tendency counteracted, or the limit displaced, by subjective reterritorializations and representations	p 320
that operate as much	
great tepid aquariums), but on the contrary because the exterior limit designated by madness would be overcome by means of other	p 321
the paranoiac machine, the body without organs marks the external limit of the pure multiplicity formed by these organs themselves insofar	p 326
a nonspecific and non specified support that marks the molecular limit of the molar aggregates, the chain no longer has any	p 328
stubborn dualism of the drives, Freud never stopped trying to limit the discovery of a subjective or vital essence of desire	p 331
contrary reduced to a minimum, because desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied as an	p 336
minimum, because desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied as an internalized and displaced	p 336
limit	
limit, or else stays unoccupied as an internalized and displaced limit, with the result that the machines of desire operate on	p 336
the machines of desire operate on this side of their limit within the framework of the socius and its codes. That	p 336
essence of production is revealed in capitalism; precisely because the limit becomes internal to capitalism, which continually reproduces it,	p 337
and also	
and also continually occupies it as an internalized and displaced limit; precisely for these reasons, the identity in nature must appear	p 337
implies for its part the body without organs as the limit of the socius that desiring-production subordinates in its turn, under	p 347
and always cut its flows again further on, overcoming the limit, bringing the social machines back to the elementary forces of	p 349
group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds of little Narcissuses around, and	p 349
Reich-the-marginal, plotting	
deterritorialization, causing the flows of desire to circulate, smashing the limit, breaching the wall. But it is not just a matter	p 349
however distressing and adventurous: breaking through the wall or the limit separating us from desiring-production, causing the flows of desire	p 362
to	
decoded flows that constitute its profound tendency or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this	p 362
limit by	
absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits for it that it can	p 362
Thereafter three possibilities emerge. First, the process is arrested, the limit of desiring-production is displaced, travestied, and now passes	p 363
over into	
enslaves desiring-production, it is very important for it that the limit of this production be displaced, and that it pass to	p 365
it pass to the interior of the socius, as a limit between two molar aggregates, the social aggregate of departure and	p 365
new flows, always breaching the coded wall or the territorialized limit that separates them from desiring-production. And to summarize all the	p 367
to expand its interior limits, remains threatened by an exterior limit that stands a greater chance of coming to it and	p 376
LIMITATION 3	
to which psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts itself by reproducing a debt to infinity,	p 64
by	
equivalence itself points to the position of a relation without limitation: in the formula M-C-M, the circulation of money as capital	p 248
death instinct against Eros, this was no longer a simple limitation, it was a liquidation of the libido. Reich did not	p 331
LIMITED 11	
or less a hodgepodge—multiple and at the same time limited; the ability to rearrange fragments continually in new and different	p 7
past them. Even Freud never went beyond this narrow and limited conception of the ego. And what prevented him from doing	p 23
of the sovereign, nor even his function, which can be limited. It is the social machine that has profoundly changed: in	p 194
simply form composites that are themselves qualitative, essentially mobile and limited, where differences between the elements compensate	p 247

the disequilibrium (whence the of finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to show that a code is not, and Hence the code relation is not only indirect, qualitative, and limited; because of these very characteristics, it is also extraeconomic, and interactions that are exclusively indirect, qualitative composites that are essentially limited, and organs of perception and extrachemical factors that select and can do so only in the framework of its own limited purpose, as a determinate mode of production, production of capital In actuality, the benevolent neutrality of the analyst is very limited: it ceases the instant one stops responding daddy-mommy. It ceases this sphere—here is where desire finds itself trapped, specifically limited to human sex, unified and identified in the molar constellation because he wants above all to keep sexuality in the limited framework of Narcissus and Oedipus, the ego and the family	p 247 p 248 p 248 p 259 p 312 p 323 p 352
LIMITING 1	
immense step forward for Adam Smith to throw out every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or	p 259
LIMITLESS 2	
but also the abstraction of the quantity of labor; the limitless nature of the relationship between capital and labor capacity, and very gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration and experiment, enabled it to elaborate the	p 245 p 288
LIMITS 63	
and further into the realm of deterritorialization, reaching the furthest limits of the decomposition of the socius on the surface of one origin, a single ball that extends to the very limits of the universe. Far from being the opposite of continuity of the process of oedipalization of the unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and its interlocks with others without one's being able to discern the limits of a nuclear family; the foreclosing family, where differentiation is bodily sensations that lead him to a recognition of the limits of his body.... It is a question of the recognition of contingencies, and not the history of necessity. Ruptures and limits, and not continuity. For great accidents were necessary, and amazing as a collective entity he is literally correct (although he limits its application to the barbarian despotic institution): If, more or ways. In the first place, desiring-production is situated at the limits of social production; the decoded flows, at the limits of the limits of social production; the decoded flows, at the limits of the codes and the territorialities; the body without organs codes and the territorialities; the body without organs, at the limits of the socius. We shall speak of an absolute limit or had been unmarked. He has merely widened, beyond the limits allowed, the gap that separated the voice of alliance and outside his tribe, on the outside or at the outer limits of the territory. This is what Pierre Gordon showed in at times organizes it and at other times tolerates or limits it, in order to make it serve the ends of be the American meaning of frontiers: something to go beyond, limits to cross over, flows to set in motion, noncoded spaces widening circle of capitalism is completed, while reproducing its immanent limits on an ever larger scale, only if the surplus value the capitalist economy closer to full output within the given limits, and by widening these limits in turn—especially within an full output within the given limits, and by widening these limits in turn—especially within an order of military expenditures that coefficients of decoded flows, not only the nature of the limits that capitalism reproduces on an ever wider scale as interior that capitalism reproduces on an ever wider scale as interior limits, but the presence of antiproduction within production itself. The apparatus antiproduction is no longer a transcendent instance that opposes production, limits it, or checks it; on the contrary, it insinuates itself the axiomatic of capitalism, always ready to widen its own limits so as to add a new axiom to a previously no assignable exterior limit, and where capitalism reproduces its immanent limits on an ever widening and more comprehensive scale. Hence it	p 35 p 36 p 82 p 94 p 130 p 140 p 141 p 176 p 176 p 176 p 191 p 200 p 212 p 224 p 234 p 235 p 235 p 235 p 235 p 235 p 238 p 239
this limit, by substituting for it its own immanent relative limits, which it continually reproduces on a widened scale. It axiomatizes opposes the revolutionary potential of decoded flows with new interior limits. And it is impossible in such a regime to distinguish M-C-M, the circulation of money as capital has therefore no limits. The studies of Bohannan concerning the Tiv of the Niger destruction of all codes within a becoming-concrete, the absence of limits takes on a new meaning. This absence no longer simply limit. And it also has, yet does not have, interior limits: it has interior limits under the specific conditions of capitalist has, yet does not have, interior limits: it has interior limits under the specific conditions of capitalist production and circulation, that itself, but it functions only by reproducing and widening these limits on an always vaster scale. The strength of capitalism indeed to be filled by surplus value; an absence of exterior limits that it is filled by the widening of internal limits limits that it is filled by the widening of internal limits; and the effusion of antiproduction within production so as to we'll always find a place for you within the expanded limits of the system, even if an axiom has to be axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still more axioms while preventing the system from becoming saturation of the axiomatic and the corresponding widenings of the limits. Never before has a State lost so much of its functions with a very small number of axioms within relative limits that are sufficiently wide. This situation ceased to exist long axioms while having at the same time to reproduce its limits on an ever expanding scale (the axiom of displacement from integrates them both in the continually expanded reproduction of its limits. So that the bourgeois is justified in saying, not in regime and that of the desiring-machines. Between the relative interior limits and the absolute exterior limit. If you will: between the any assignable fixed limit, to exceed and displace its interior limits, and to always effect breaks of breaks, then the socialist Under the first aspect capitalism is continually surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows	p 246 p 246 p 248 p 250 p 250 p 250 p 250 p 250 p 250 p 250 p 251 p 251 p 252 p 253 p 253 p 254 p 255 p 255 p 259
under the second, strictly complementary, aspect, capitalism is continually confronting limits and barriers that are interior and immanent to itself, and is why the law of the falling tendency—that is, limits never reached because they are always surpassed and always reproduced the variations of this relationship in each case, and the limits of this relationship in the capitalist system. 11 Oedipus at continually repelling and exorcising, while capitalism itself produces its immanent limits, which it never ceases to displace and enlarge. But capitalism	p 259 p 262 p 266
race. Isn't the destiny of American literature that of crossing limits and frontiers, causing deterritorialized flows of desire to circulate, but double movement whereby Butler drives both arguments beyond their very limits. He shatters the vitalist argument by calling in question the doubly exorcised, doubly displaced, once by the position of immanent limits that capitalism does not cease to reproduce on an ever forces in the immanent reproduction of its own always widened limits (the axiomatic). The death enterprise is one of the principal alienated in private property that reproduces the ever wider interior limits, and that of abstract desire alienated in the privatized family in the privatized family that displaces the ever narrower internalized limits. The double alienation—labor-desire— is constantly increasing and deepening the remodeling themselves in the image of subjugated groups: re-establishing interior limits, reforming a great break that the flows will not pass sources, all the while maintaining the corresponding flows within the limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus	p 277 p 284 p 304 p 335 p 337 p 337
counteracting this tendency, exorcizing this limit by substituting internal relative limits for it that it can reproduce on an ever expanding them, turn them back, break them again according to the limits interior to the system, in such a way as to set the flows in motion, and effected breaks at the limits of desire: a breakthrough. It does not suffice to say which marks at every step along the way the interior limits of capitalism, their perpetual displacement, and their reproduction on an reproduction on an always larger scale (the movement of interior limits as the second aspect of the capitalist field of immanence to its axiomatic in terms of an enlargement of its limits: let's create the New Deal; let's cultivate and recognize strong an integral part of capitalism. The reproduction of the interior limits of capitalism on an always wider scale has several consequences market. For the great flow of mutant capital repels its limits, adds new axioms, and maintains desire within the mobile framework and maintains desire within the mobile framework of its expanded limits. There can be a preconscious revolutionary break, with no real it. Capitalism, which is always ready to expand its interior limits, remains threatened by an exterior limit that stands a greater and cleaving it from within, in proportion as the interior limits expand. That is why the lines of escape are singularly	p 349 p 350 p 362 p 367 p 369 p 372 p 372 p 373 p 373 p 375 p 375 p 376 p 376
LIMP 2	
what creates the artificial schizophrenic found in mental institutions: a limp rag forced into autistic behavior, produced as an entirely separate stones, pockets, mouth; a shoe, a pipe bowl, a small limp bundle that is undefined, a cover for a bicycle bell	p 5 p 324

LINDNER	1	
primary production: the production of production. A painting by Richard Lindner, Boy with Machine, shows a huge, pudgy, bloated boy working		p 7
LINDNER'S	2	
experience that psychoanalysis has completely failed to take into account. Lindner's painting attracts our attention once again. It is not a metaphysical process of desiring-production. But they do not come afterward. Lindner's painting again asserts its presence, where the turgid little boy		p 47 p 358
LINE	35	
some other sort of world, in accordance with the following line of argument: there is an object that desire feels the phenomenon, because at a certain point he reintroduces precisely the line of argument that he was in the process of demolishing were unable to posit any difference in nature, any border line, any limit at all between the Imaginary and the Symbolic paralogism of the double bind, the double impasse. (Or, in line with a suggestion made by Henri Gobard, would it be factory, a priest from the Middle Ages on an assembly line. We must set up units of production, plug in desiring-machines the real causes on which the triangulation depends. The general line of the response is simple, it has been sketched out psychotic consciousness, we would be all the more surprised—in line with a remark by Lacan—if Oedipus were in fact material, but not psychosis, especially not psychosis; we draw a line between the eventually creative neurotic aspect, and the psychotic aspect		p 26 p 29 p 83 p 110 p 113 p 113 p 123 p 134
results from a woman being lost to or acquired by line A or B. In this regard it is not important neither a this-side-of nor a beyond: it is the boundary line between the two—Incest, that slandered shallow stream—always crossed a daughter who marries becomes detached not from her brother's line, but solely from that of her mother's brother. The significance ideogram, it is rhythm and not form, zigzag and not line, artifact and not idea, production and not expression. Let us with its corpuscular flows, will have to be brought into line with determinism.) The true axiomatic is that of the social there is the pure figural dimension formed by the active line and the multidimensional point, and on the other hand, the the other hand, the multiple configurations formed by the passive line and the surface it engenders, so as to reveal—as where everyone now finds himself cornered and cut along the line that divides him into an individual subject of the statement fissure of schizophrenia, as opposed to paranoid castration; and the line of escape as opposed to the blue line, the blues and the line of escape as opposed to the blue line, the blues. o mother farewell with a long black shoe girls' first names? Why do social investments follow this dividing line that gives them a specifically delirious content (recreating history in delirious content (recreating history in delirium)? And what is this line, how can we situate schizophrenia and paranoia on either side elements. But one can also present this as a single line along which the different forms of socius, their planes and is perverse, a kind of familial position, and a dotted line of escape or schizoid breakthrough. The major line ends at a dotted line of escape or schizoid breakthrough. The major line ends at the body without organs, and there it either the process itself.) Actually, in process, I believe with each line I write that I am scouring the womb, giving it of the unconscious; the matricial fissure in opposition to the line of castration; the splendid affirmation of the orphan- and producer-unconscious		p 156 p 161 p 164 p 203 p 233 p 243 p 243 p 265 p 278 p 278 p 279 p 279 p 281 p 283 p 283 p 298 p 299
fantasy—are the representative series that psychoanalysis substitutes for the line of production: social and desiring-production. A theater series, instead of in the molar aggregate. The limit of desiring-production—the border line separating the molar aggregates and their molecular elements, the objective aggregate itself, inasmuch as the latter is furrowed by the line of castration. The formal operations of the structure are those and hindering the molecular productive elements from following their own line of escape. When Andre Green looks for the reasons that distinguished two poles of delirium, one as the molecular schizophrenic line of escape, and the other as the paranoid molar investment understand what schizophrenic laughter is, as well as the schizophrenic line of escape or breakthrough, and the process as deterritorialization, with horizon. The bald hills facing the spectator only form a line that merges with the void hanging over them. Anyone can of schizoanalysis: all the planes are traversed until their molecular line of escape is reached, their schizophrenic breakthrough; thus in the Furthermore, they localize social and mental alienation on a single line, and tend to consider them as identical by showing how as their sole cause a rupture with causality, a revolutionary line of escape; and even though one can and must assign		p 305 p 307 p 307 p 315 p 316 p 317 p 318 p 320 p 377
LINEAGE	10	
dynasty. By this right I am a man of noble lineage Let my name be determined, let it be determined scientifically more than an individuating power over the persons of a lineage; it produces instead a generalized distinguishability. E. R. Leach cites is segmentary because, through its double apparatus of tribe and lineage, it cuts up segments of varying lengths: genealogical filiative units of the tribal system, others in the framework of the lineage system). The variability and relativity of the segments are responsible Weismannism, where the germinative plasma forms an immortal and continuous lineage that does not depend on bodies; on the contrary, the intensive model of incest as a manifestation of the germinal lineage. Then again, Hamlet is not an extension of Oedipus, an relationship with the mother-twin. The vicious circle of the germinal lineage closes (the primitive double bind): neither can the uncle marry the result of a direct exchange between two lineages or lineage segments is, in this society, if not prohibited, at least the body of the young woman. Furnished by the husband's lineage, the calabash serves as a conductor for the voice of are the State's sole concern. The wheels of the territorial lineage machine subsist, but are no longer anything more than the		p 90 p 146 p 152 p 152 p 158 p 159 p 159 p 186 p 188 p 196
LINEAGES	15	
the following: the declension of alliance and filiation—declining the lineages on the body of the earth, before there is a territorial surface. Leach has specifically underscored the importance of local lineages insofar as they are differentiated from lineages of filiation, and importance of local lineages insofar as they are differentiated from lineages of filiation, and insofar as they operate at the level something other than an arrangement of matrimonial classes and filiative lineages. It is the same for the whole project of coding varying lengths: genealogical filiative units of major, minor, and minimal lineages, with their hierarchy, their respective chiefs, their elders who guard the point of divergence in the clan structure of the lineages associated with each section. For, as we have seen, clans each section. For, as we have seen, clans and their lineages are not distinct corporate groups, but are embodied in local and that of scission through the constant formation of new lineages aspiring to independence, with capitalization of alliances and filiation. From time immemorial, combining and declining itself with the extended filiative lineages that do not exist prior to alliances in a system form and delimits itself, proceeding from intense and primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From this the filiations will be filiations extended in the form of lineages, comprising distinctions of persons and of parental appellations; (2) the marriages, according to the patrilineal or matrilineal nature of the lineages, according to the general regime of the extended filiations and territory and its environs, the chieftainship and its subchieftainships, the lineages and their segments, the alliances and the filiations: they constantly was scattered in the thousand breaks-flows of the chieftainships, the lineages, the relations of colonization. The whole interplay of races, clans to be the result of a direct exchange between two lineages or lineage segments is, in this society, if not prohibited		p 146 p 147 p 147 p 148 p 152 p 152 p 152 p 152 p 155 p 155 p 156 p 163 p 167 p 168 p 186
LINEAR	6	
it interrupts or partially drains off, the binary series is linear in every direction. Desire constantly couples continuous flows and partial is this identity that constitutes a third term in the linear series: an enormous undifferentiated object. Everything stops dead for a And it must be said that this graphic system is linear writing's contrary: civilizations cease being oral only through losing the abstract flux that it retains and makes reverberate in the linear code of writing. In short, graphism in one and the nor a desire of a desire. It knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is on high that no longer expresses itself except in the linear flux, the despot himself is the signifier of the voice		p 5 p 7 p 188 p 202 p 203 p 209

LINEARITY	2	
biunivocalization forming the transcendent dimension that gives rise to a linearity; in place of nonsignifying signs that compose the networks of		p 206
monemes and phonemes—that finally ensure the independence and the linearity of the deterritorialized signs. But such a field remains defined		p 207
LINEARIZATION	2	
the breakaway and elevation of a detached object, and the linearization of the chain that derives from this object. It is		p 206
bind of overcoding or royal incest; the biunivocalization, application, and linearization of the chain between masters and slaves; the		p 215
introduction of		
LINEARIZED	4	
Real: a strangely polyvocal kind of writing, never a biunivocalized, linearized one; a transcurative system of writing, never a discursive one		p 39
univocal impasse. All the chains of the unconscious are biunivocalized, linearized, suspended from a despotic signifier. The whole of		p 54
desiring-production is		
a mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious that lets itself		p 67
be		
seems to depend, and in relation to which it becomes linearized. The subordination of graphism to the voice induces a fictitious		p 205
LINEARIZES	1	
social codes, where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the bricks as so many		p 40
LINED	1	
his paranoiac, miraculous, and celibate boxes, with metallic inner walls lined with cotton and wool. Psychic repression distinguishes itself from		p 119
social		
LINES	60	
affects the drawings themselves, showing up in the form of lines standing for catastrophe or collapse that are so many disjunctions		p 15
with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients marking the transitions and the becomings,		p 19
the		
considered as a separation from reality; rather, they operate along lines that vary according to whatever aspect of them we are		p 36
of desire so as to recast it along entirely different lines, making of it a dirty little secret, the dirty little		p 49
what extent Freudian analysis retains from the fantasy only its lines of exclusive disjunction, and flattens it into its individual or		p 64
it presupposes. Oedipus informs us: if you don't follow the lines of differentiation daddy-mommy-me, and the exclusive alternatives that		p 78
delineate them		
neurotic night of imaginary identifications. Either you will follow the lines of the triangle—lines that structure and differentiate the three		p 79
identifications. Either you will follow the lines of the triangle—lines that structure and differentiate the three terms—or you will		p 79
the machines of desire. It reorganizes them all along the lines of the universal castration that conditions the family itself (a		p 124
from what does not. It also cuts inwardly, along the lines of differentiation that form global persons: there's daddy, there's mommy		p 125
to deduce alliance from filiation, the alliances from the filiative lines. It would be erroneous to ascribe to alliance no more		p 146
children, the child is inscribed in relation to the disjunctive lines of its father or mother, but inversely, the disjunctive lines		p 147
lines of its father or mother, but inversely, the disjunctive lines inscribe it only through a connection represented by the marriage		p 147
flows, whence are derived differences in status between the filiative lines (for example, the superior or inferior ranks of the givers		p 150
represented as supervening at a certain moment in the filiative lines (although in another sense it is already there from time		p 155
cousins and the approbation of cross-cousins: each marriage between two lines A and B bears a (+) or (-) sign, according		p 156
the children depend on it. Whence the distinction between two lines, the one continuous and germinal, but the other discontinuous and		p 158
in a given system?—cannot be resolved independently of the lines of passage and the lines of blockage, as if what		p 164
be resolved independently of the lines of passage and the lines of blockage, as if what was blocked or prohibited reappeared		p 164
measure their variable segments. Whence the importance of these local lines that Leach has identified—and which, two by two, organize		p 164
as something repressed. Alliance can never be deduced from the lines of filiation through the intermediary of Oedipus; on the contrary		p 165
alliance articulates them, impelled by the action of the local lines and their non-oedipal primary homosexuality. And if it is true		p 165
not to proceed as though the alliances derived from the lines of filiation and their relationships, although the lateral alliances and		p 187
within filiation must not be allowed to interfere with ascending lines. That is why the despot's incest is twofold, by virtue		p 200
a dimension that is normal to the network space, the lines of flow for which it serves as a receiver. On		p 241
of code themselves; the formation of floating configurations starting from lines and points without a discernible identity. The route taken by		p 245
themselves contradicted by the breakup of the family along the lines of social exploitation and oppression. But it is at the		p 269
And second, a schizorevolutionary type or pole that follows the lines of escape of desire; breaches the wall and causes flows		p 277
of large numbers. The night of the battle, Colonel Lawrence lines up the young naked corpses on the full body of		p 280
that are no longer dependent upon the large numbers; infinitesimal lines of escape, instead of the perspectives of the large aggregates		p 280
the genes, performing veritable lottery drawings, creating switching points as lines of selection or evolution—this, indeed, is what all the		p 289
machines, according to planes of consistency or of structuration, and lines of selection that correspond to the large statistical aggregates or		p 310
subject strikes up the song of myth or intones tragic lines, carrying him back to the factory. As Charlus says, A		p 314
to be induced from representation, to be discovered through its lines of escape. But this is true in a way altogether		p 315
of synthesis than the flows: it is no longer the lines of connection that traverse the productive parts of the machine		p 327
the disjunctive network—at the same time as the connective lines take on a global and specific meaning. But it is		p 328
holding them fast. In the unconscious it is not the lines of pressure that matter, but on the contrary the lines		p 338
lines of pressure that matter, but on the contrary the lines of escape. The unconscious does not apply pressure to consciousness		p 338
the unconscious to fall into its trap, schizoanalysis follows the lines of escape and the machinic indices all the way to		p 339
molar and the molecular as the paranoiac, signifying, and structured lines of integration, and the schizophrenic, machinic, and dispersed lines		p 340
of		
structured lines of integration, and the schizophrenic, machinic, and dispersed lines of escape; or again as the staking out of the		p 340
exist prior to a selective pressure that might elicit singular lines from them, but that, quite on the contrary, these large		p 342
causing the flows of desire to circulate following their positive lines of escape, and for breaking them again following breaks of		p 348
the meeting place of the two kinds of machine, following lines of escape or integration. Will Aaron leave with his flute		p 357
subjects, and would not succeed in choking off the flows' lines of escape. We don't feel any need to attach the		p 361
the paranoiac reconstruction of the Urstaat and the positive schizophrenic lines of escape. Thereafter three possibilities emerge. First, the		p 363
process is		
the son's confused feelings to the delirious ideas or the lines of investment of the parents, of their internalized representatives and		p 365
where persons give way to decoded flows of desire, to lines of vibration, and where the cross-sections of images give way		p 366
behalf of a pre-oedipal undifferentiated, but in behalf of anoeidipal lines of singularities, the desiring-machines. For there is indeed a sexual		p 366
useful materials for their own elaborations. The one by the lines of integration and territorialization that arrest the flows, constrict them		p 367
peculiar to this system or this aggregate. the other by lines of escape that follow the decoded and deterritorialized flows, inventing		p 367
and not a simple utopia? In what sense are the lines of escape collective, positive, and creative? What is the relationship		p 367
to a Byzantine code where even the colors and the lines are subordinated to a signifier that determines their hierarchy as		p 369
be another world opens up, an other art, where the lines are deterritorialized, the colors are decoded, and now only refer		p 369
horizontal or transverse organization of the canvas is born, with lines of escape or breakthrough. Christ's body is engineered on all		p 369
course this decoding of the flows of painting, these schizoid lines of escape that form desiring-machines on the horizon, are taken		p 369
escapes, closes the whole constellation to the transversal relations between lines and colors, and reduces it to archaic or new territorialities		p 369
proportion as the interior limits expand. That is why the lines of escape are singularly creative and positive: they constitute an		p 376
process is liberated—the process of desiring-production, following its molecular lines of escape that already define the mechanic's task of the		p 382
already define the mechanic's task of the schizoanalyst. And the lines of escape are still full molar or social investments at		p 382
LINGUISTIC	7	

in which they function. Nor is there a biological, sociological, linguistic, etc., functionalism at the level of large determinate aggregates (des molaïres) with their specific use in a biological, social, or linguistic field. This is because the large molar machines presuppose pre-established the macroscopic nature of what it is engineering: organic, social, linguistic, etc., elements, all tossed into the same pot to stew the signifier itself in the second sense. There is no linguistic field without biunivocal relations—whether between ideographic and phonetic values	p 180 p 181 p 181 p 207
cutting them according to flows and points that are not linguistic and do not depend on the signifier or its regulated signifying, and do not answer to the rules of a linguistic game of chess, but instead to the lottery drawings that of an unconscious-as-language does not closet the unconscious in a linguistic structure, but leads linguistics to the point of its autocritique	p 244 p 309 p 310
LINGUISTICS 12	
in modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the shadow of Oriental despotism. Ferdinand de Saussure does	p 207
it is apt to take in economy as well as linguistics: If the movement does not tend toward any limit, if of the market. There are great differences between such a linguistics of flows and linguistics of the signifier. Saussurian linguistics, for are great differences between such a linguistics of flows and linguistics of the signifier. Saussurian linguistics, for example, in effect discovers a linguistics of flows and linguistics of the signifier. Saussurian linguistics, for example, in effect discovers a field of immanence constituted all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to the Saussurian and post-Saussurian undertaking	p 231 p 241 p 241 p 241 p 242
defined the elements of the signifier itself. Because in Hjelmslev's linguistics the order of the elements is secondary in relation to of the game. In short, Hjelmslev's very special position in linguistics, and the reactions he provokes, seem to be explained by of structuralism and of its fondness for the signifier, Hjelmslev's linguistics implies the concerted destruction of the signifier, and constitutes a also say—an ambiguous tribute—that it is the only linguistics adapted to the nature of both the capitalist and the service of the capitalist order. (At the highest level of linguistics as a science, Hjelmslev is able to effect a vast not closet the unconscious in a linguistic structure, but leads linguistics to the point of its autocritique, by showing how the	p 242 p 242 p 243 p 243 p 246 p 310
LINGUISTS 3	
pose the problem of language except to the extent that linguists and logicians have first eliminated meaning; and the greatest force And perhaps that is what incites the anger of certain linguists against Lacan, no less than the enthusiasm of his followers held over from the old system). Why is it that linguists are constantly rediscovering the truths of the despotic age? And	p 109 p 209 p 214
LINK 26	
Monakow put it: either a lesion spreads along fibers that link it to other regions and thus gives rise to a consideration an intensive series of instincts, affects, and relations that link the normal and positive form of the complex to its visible resistance to oedipalization, the obvious absence of the Oedipal link, can be obscured in a grandparental constellation, either because an law the entire chain seems consequently to be suspended, each link triangulated. There we have a curious paralogism implying a transcendent	p 40 p 51 p 52
to do: to fuse madness with a parental complex, to link it to the half-real, half-imaginary dialectic of the Family; to our forefathers. Lacan has demonstrated in a profound way the link between Oedipus and segregation. Not, however, in the sense where that of God: born of an abstraction, it assumes the link to be already broken between man and nature, man and is clear what psychoanalysis expects to gain from claiming a link, where Oedipus would be the object of repression, and even on the right track: introducing desire into production, strengthening the link between instinctual and economic structure; and at the same time at the strongest point, at the level of the strongest link, by revealing the degree of disfiguration it implies and brings in a mysterious fashion. But we see nothing in this link that would lead us to conclude in favor of the of means in terms of the aims of desire. The link between the two remains secondary and indirect, both in the of the living has been laid to rest, a direct link is perceived between the machine and desire, the machine passes disfiguring social desiring-production, leading it into an impasse. Thus the link between representation-belief and the family is not accidental; it is	p 92 p 104 p 107 p 117 p 173 p 175 p 203 p 284 p 285 p 296
to crumble. It follows that, in the second place, the link between psychoanalysis and capitalism is no less profound than that drawings, and holding together only by the absence of a link (nonlocalizable connections), having no other statutory condition than that of to non-sense as well as to the absence of a link: you will not have reached the ultimate and irreducible terms the unconscious so long as you find or restore a link between two elements. (But how then can one see in the same time that one reduces the absence of a link to a signifier of absence charged with representing the absence by the real distinction or the very absence of a link. Such is the case in the schizoid sequences of Beckett sure, one can always establish or re-establish some sort of link between these elements: organic links between organs or fragments of structure dislodged, every memory abolished, every organism set aside, every link undone, they function as raw partial objects, dispersed working parts	p 302 p 309 p 314 p 314 p 314 p 324 p 324 p 324
dispersion, of real distinction, and of the absence of a link permit any machinic regime to exist—how the partial objects and the little ego. Freud himself indeed spoke of the link between his discovery of the death instinct and World War and exploited masses. But it is the nature of this link that poses the real problem, as either a determined causal that poses the real problem, as either a determined causal link or a different sort of connection. It is a question	p 324 p 335 p 377 p 377
LINKED 19	
opaque, taut surface as a barrier. In order to resist linked, connected, and interrupted flows it sets up a counterflow of full meaning to castration. Through it, all the external experiences linked to deprivation, to frustration, to the lack of partial objects phylogenetic innateness of preformation, or a cultural symbolic a priori linked to prematuration? Worse yet: it is clear that by invoking itself. When Frantz Fanon encounters a case of persecution psychosis linked to the death of the mother, he first asks himself this social repression-psychic repression system. The two problems are obviously linked because, if psychic repression did bear on incestuous desires, it	p 9 p 73 p 92 p 96 p 113
an idea dear to traditional psychiatry: that madness is fundamentally linked to a loss of reality. Thus there is a convergence from the familial infantile factors; all the major dissensions were linked to this evaluation. The difficulties bore on several aspects. First This came about as two concerns were found to be linked in an apparent paradox, for example in lung: the concern of Aufhebung that will constitute the phallus. Sublimation is profoundly linked to anality, but this is not to say that the upon ties within the unilineal corporation or between different corporations linked by ties of common descent. The structural ties deriving from labor, on condition—on the sole condition—that they be linked to capital and to the new deterritorialized full body, the game of isolated formulas, but rather imply intuitions that are linked to resonances and conjunctions of structures, and that are merely analyzed by Kardiner: he distinguishes between an adult alimentary anxiety linked to an endemic famine, and an infantile alimentary anxiety linked	p 123 p 127 p 128 p 143 p 146 p 225 p 251 p 275
linked to an endemic famine, and an infantile alimentary anxiety linked to a deficiency of maternal care. Not only is it it is a question of a necessary relationship between inextricably linked forces. Some of these are elementary forces by means of only in the large aggregates that they constitute through a linked drawing of elements, a partial dependence, and a superposition of and their agents underneath all the specific determinations that still linked desire or labor to a given person, to a given the immanent system where each act of production is inextricably linked to the process of anti production as capital. There where only too obvious that the destiny of the revolution is linked solely to the interest of the dominated and exploited masses	p 275 p 283 p 289 p 300 p 337 p 377
LINKING 8	
namely, to develop a moralized, familial discourse of mental pathology, linking madness to the half-real, half-imaginary dialectic of the Family, deciphering	p 50
not because his parents were married ... [However] the cross ties linking the different patrilineages laterally are not felt by the peoples and elaborate the mute signifier. He is again correct in linking writing to incest in a mysterious fashion. But we see saved psychoanalysis from the frenzied oedipalization to which it was linking its fate-to have brought about this salvation even at the the spaces? The explanation is that, despite his attempt at linking desire to a fundamental yes, Lyotard reintroduces lack and absence go far enough, because he doesn't see that the tie linking psychoanalysis with capitalism is not merely ideological, that it is a signifier of absence charged with representing the absence, with linking this absence itself, and with moving us back and forth	p 146 p 203 p 217 p 244 p 312 p 314

flows that cross through a society, entering and leaving it, linking it up with other societies, ancient or contemporary, remote or	p 352
LINKS 10	
in the desert, the subject of a deterritorialized knowledge that links him directly to God and connects him to the people	p 194
large statistical aggregates or molar formations, and that determine the links and reduce production to representation—that is where the disjunctions	p 310
sense, where the molecular elements are continually passing through the links in the chain. We have seen in this perspective how	p 313
The schizoanalytic flick of the finger, which restarts the movement, links up again with the tendency, and pushes the simulacra to	p 321
or re-establish some sort of link between these elements: organic links between organs or fragments of organs that eventually form part	p 324
that eventually form part of the multiplicity; psychological and axiological links—the good, the bad—that finally refer to the persons	p 324
to the scenes from which these elements are borrowed; structural links between the ideas or the concepts apt to correspond to	p 324
its very relationship with the exploited masses or the weakest links of a given system. Do these masses or these links	p 377
links of a given system. Do these masses or these links act in their own place, within the order of causes	p 377
and must assign the objective factors, such as the weakest links, within causal series that made such a rupture possible, only	p 377
LION'S 1	
surface of this uncreated body swarms with them, as a lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming	p 16
LIPS 3	
face jumping from one plane to another as the narrator's lips draw nearer her cheek. At last, within the magnified proximity	p 69
you want, but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing back the memory deaths your ego	p 112
sprouts each time a new set of arms and legs, lips and mustache: In tracing back the memory deaths your ego	p 312
LIPWOTALI 1	
carried away, kidnapped, hence in a certain sense stolen (the lipwotali); every union that could too manifestly appear to be the	p 186
LIQUID 2	
such a viscous libido, or on the contrary such a liquid one, that nothing succeeds in taking hold. It would be	p 65
you have a libido that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces the existence of a	p 312
LIQUIDATE 1	
against its subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate them? How do we combat the deadly inclination that makes	p 349
LIQUIDATES 1	
crosses these lands, he desecrates them, he penetrates them, he liquidates even his grandmother with a machine for tying shoes. The	p 318
LIQUIDATING 1	
amount to reviving yet once more the old attempts at liquidating Freudianism, by substituting for the libido a vague cosmic energy	p 291
LIQUIDATION 1	
this was no longer a simple limitation, it was a liquidation of the libido. Reich did not go wrong here, and	p 331
LIQUIDITY 1	
working over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an obsessional form), here the session is dominated	p 66
LIST 6	
recently took up the question again by making up a list of three types of sessions, the first two of which	p 66
I was my son. And all the criminals, the whole list of criminals, the decent criminals and the scoundrels: Szondi rather	p 85
of overcoding the accounts? It is useless to compose the list of differences after the manner of conscientious historians: village communes	p 220
becomes embodied in unemployment and stagnation. It is easy to list the principal modes of absorption of surplus value outside the	p 235
classes toward categories, of which he establishes a systematically closed list—categories that are still only expressive forms of existence that	p 290
roll of these dramas that sometimes lead to madness ... , a list that could not include itself in Oedipus, unless it were	p 371
LISTEN 2	
of an organization of society. Even its language is demented. Listen to a Secretary of State, a general, the boss of	p 364
State, a general, the boss of a firm, a technician. Listen to the great paranoiac din beneath the discourse of reason	p 364
LISTENS 1	
infant Jesus looks from one side while the Virgin Mary listens from the other, Jesus stands for all the desiring children	p 369
LISTS 1	
flesh itself but on stones, parchments, pieces of currency, and lists. According to Wittfogel's law of diminishing administrative returns, wide	p 211
sectors	
LITANY 4	
Malone's belongings, for instance—inscribes on his own body the litany of disjunctions, and creates for himself a world of parries	p 12
stroke of the signifier. We have not finished chanting the litany of the ignorances of the unconscious; it knows nothing of	p 61
women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of the parallel series of the masculine and the	p 76
feminine	
ends of the indivisible distance and on every side, a litany of twins, an intense filiation. At the beginning of Le	p 154
LITERAL 2	
psychotic member. These metaphysical men from outer space are the literal mother, father, and sibling who sit around the breakfast table	p 95
family at the very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve the waning	p 307
LITERALLY 4	
Stephane, the state of fury that is theirs, and their literally police-like appeal at the thought that someone might claim to	p 81
of the action of praxis of the family members that literally dominates the mind of the psychotic member. These metaphysical men	p 95
designate the social machine as a collective entity he is literally correct (although he limits its application to the barbarian despotic	p 141
machine was indeed a true machine. The social machine is literally a machine, irrespective of any metaphor, inasmuch as it exhibits	p 141
LITERARY 6	
in the most rigorous terms, at the level of the literary machine: how to produce, how to think about fragments whose	p 42
also an apt description of his own oeuvre. In the literary machine that Proust's <i>In Search of Lost Time</i> constitutes, we	p 42

a signifier. Rather it is a productive use of the literary machine, a montage of desiring-machines, a schizoid exercise that extracts because it keeps us from seizing the relationship of the literary machine with a field of production, and the moment when more noxious than the nonwritten superego. Oedipus is in fact literary before being psychoanalytic. There will always be a Breton against falls back into archaisms. Or, staying on the level of literary examples: the case of Céline, the great victim of delirium	p 106 p 133 p 134 p 277
LITERATURE 24	
machines—celibate machines—that he has discovered in works of literature. The examples he points to are of many very different here that the breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to Malcolm Lowry	p 18 p 132
returns to haunt all relations. How poorly the problem of literature is put, starting from the ideology that it bears, or it to move, to flow, and to explode—desire. For literature is like schizophrenia: a process and not a goal, a one of the most important factors in the reduction of literature to an object of consumption conforming to the established order revolutionary means of escape. It is correct to measure established literature against an Oedipal psychoanalysis, for this literature deploys a form	p 133 p 133 p 133 p 134
to measure established literature against an Oedipal psychoanalysis, for this literature deploys a form of superego proper to it, even more against Lenz, a Schiller against Holderlin, in order to superegoize literature and tell us: Careful, go no further! No errors for of fact! Werther yes, Lenz no! The Oedipal form of literature is its commodity form. We are free to think that finally even less dishonesty in psychoanalysis than in the established literature, since the neurotic pure and simple produces a solitary work is so much pig shit—that is to say, any literature that takes itself as an end or sets ends for spare us sublimation. Every writer is a sellout. The only literature is that which places an explosive device in its package some reply: Artaud does not belong to the realm of literature, he is outside it because he is schizophrenic. Others retort Others retort: he is not schizophrenic, since he belongs to literature, and the most important literature at that, the textual. Both schizophrenic, since he belongs to literature, and the most important literature at that, the textual. Both groups hold at least one conception of schizophrenia, and the same marketable neurotic conception of literature. A shrewd critic writes: one need understand nothing of the	p 134 p 134 p 134 p 134 p 134 p 134 p 134 p 134 p 134 p 135
what is this enormous textual archaism.. The signifier, that subjects literature to the mark of castration and sanctifies the two aspects not because he is not. Artaud is the fulfillment of literature, precisely because he is schizophrenic and not because he is Man Suicided by Society), but also what it makes of literature when it opposes literature to psychosis in the name of but also what it makes of literature when it opposes literature to psychosis in the name of a neurotic or perverse it. What is at stake is not merely art or literature. For either the artistic machine, the analytical machine, and the ancestors of the superior race. Isn't the destiny of American literature that of crossing limits and frontiers, causing deterritorialized flows of the wall. But it is not just a matter of literature or even psychoanalysis. It is a matter of politics—though is Where we find the commodity value of art and literature: a paranoiac form of expression that no longer even needs	p 135 p 135 p 135 p 135 p 137 p 277 p 350 p 370
LITTLE 96	
asthma attacks). Hence we are all handymen: each with his little machines. For every organ-machine, an energy-machine: all the time, flows the table, having been gradually reduced, was disappearing, with so little relation to the clumsy framework that the thing did not shows a huge, pudgy, bloated boy working one of his little desiring-machines, after having hooked it up to a vast technical is my daddy and the inferior God my brother. But little by little he will surreptitiously reimpregnate the series of young daddy and the inferior God my brother. But little by little he will surreptitiously reimpregnate the series of young girls with output of spiritual voluptuousness. And if, in this process, a little sensual pleasure falls to my share, I feel justified in two questions at this point. We merely see how very little the consumption of pure intensities has to do with family sort of idea to be found in books. From the little reading I had done I had observed that the men life, who were moulding life, who were life itself, ate little, slept little, owned little or nothing. They had no illusions were moulding life, who were life itself, ate little, slept little, owned little or nothing. They had no illusions about duty life, who were life itself, ate little, slept little, owned little or nothing. They had no illusions about duty, or the sort of matter ideally possesses. When Robert Jaulin describes the little balls and pinches of snuff used in a certain initiation importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study The Empty Fortress, Bruno Bettelheim paints	p 1 p 6 p 7 p 14 p 14 p 16 p 20 p 27 p 27 p 27 p 27 p 27 p 36 p 37
of paranoiac machines, miraculating machines, and celibate machines through which little Joey passes as Bettelheim's therapy progresses. In the second place	p 38
left for other producers or antiproducers (the place of one's little brother, for instance)? Should one, or should one not, suffocate the signs within it is insignificant, as these signs have little or nothing to do with what supports them. Or rather combining them, papa's mustache, mama's upraised arm, a ribbon, a little girl, a cop, a shoe suddenly turn up. Each chain psychoanalyst no longer says to the patient: Tell me a little bit about your desiring-machines, won't you? Instead he screams: Answer a cowboy, a cop or a robber, a train, a little car. The train is not necessarily daddy, nor is the it along entirely different lines, making of it a dirty little secret, the dirty little family secret, a private theater rather lines, making of it a dirty little secret, the dirty little family secret, a private theater rather than the fantastic factory though psychoanalysis may perhaps have managed to disinfect the dirty little secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant benefited very	p 38 p 38 p 39 p 45 p 46 p 49 p 49 p 50
managed to disinfect the dirty little secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant benefited very little from having been thus secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant benefited very little from having been thus disinfected. Is it possible that, by and explosive desire, wanting at all costs to restore a little order there, an order made classical owing to the ancient causes precisely the familial determinations to explode. It is only little by little that he makes the familial romance, on the the familial determinations to explode. It is only little by little that he makes the familial romance, on the contrary, into your orphan and celibate machines, your tape recorder and your little bike, enter and allow yourself to be oedipalized. Everything follows someone—the teacher, for example—in the presence of the little girls. We are present from the start at a double girl's and the boy's cases, as if each were a little ego taking up its own business with daddy and mommy the boys are beaten—initiated by the teacher on the little girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic that the boys are able to see only by becoming little girls, and the girls cannot experience the pleasure of punishment failure, even if this proposition is accompanied by the analyst's little smile. We are surprised when we hear a knowledgeable analyst prophetic: A lot we care about our old grandmother, you little shit! For what does in fact take place in In finally die. That is why the schizophrenic God has so little to do with the God of religion, even though they of a consequence. In this sense every child is a little scientist, a little Cantor. Go back through the course of In this sense every child is a little scientist, a little Cantor. Go back through the course of the ages, you a superior race threatened by enemies from outside. Thus the Little White pioneers' son, the Irish Protestant who commemorates the victory beside one another, separated by the sublime presumption of the little word and. Coextensiveness is another matter entirely, the coextension of	p 50 p 50 p 54 p 55 p 55 p 56 p 59 p 61 p 61 p 61 p 64 p 68 p 77 p 100 p 100 p 103 p 107
a day nursery, a narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of capitalist surplus value, flows of why revert to myth? If myth is given up, a little joy, a little discovery, is restored to psychoanalysis. For it myth? If myth is given up, a little joy, a little discovery, is restored to psychoanalysis. For it has become very and hide out there, closing himself up in it. The little joy lies in schizophrenization as a process, not in the and Innocence, and to be left alone to machine our little machines, O desiring-production. Of course pieces from the bodies of its interruption? Must we correct what we were saying a little earlier, and suppose that some tolerate oedipalization less well than his fondest love, to be the same as Adrienne, the little girl of his childhood; he perceives them as identical. And transference with exemplary collective virtualities. The hypocritical warning resounds: a little neurosis is good for the work of art, good material the displacement of the limit, in order to create a little colonial world of one's own. But others want virgin lands an encampment where it is a matter of stocking—however little—and where it is a matter of inscribing and allocating born of repression, that comes to conceal desire. It matters little that this image is impossible: it does its work from institution is first understood as a familial institution, it matters little to say that the familial complex varies with the institutions river bed, or by diverting it into a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is universal of tools at his disposal—some ancient Germanic law, a little Hindu law. But he does not hesitate, as does Mauss territorial codings. The number of elements in the alliance makes little difference: new alliance and direct filiation are specific categories that mother of the tribe. Once incest is possible, it matters little whether it is simulated or not, since in any case a favorable conjuncture, at a time when this property costs little (the disintegration of the feudal system); and a second period	p 111 p 113 p 113 p 113 p 113 p 114 p 123 p 126 p 134 p 135 p 148 p 162 p 174 p 177 p 190 p 194 p 210 p 225

that surplus value cannot be determined mathematically. Yet they have little cause to rejoice. They would be better off concluding in when he goes home in the evening, he rediscovers his little desiring-machines by tinkering with a television set—O despair. Of the solution? Which is the revolutionary path? Psychoanalysis is of little help, entertaining as it does the most intimate of relations corresponds to the form of social sovereignty. We are all little colonies and it is Oedipus that colonizes us. When the images, so that when this operation reaches its outcome the little ego of each person, related to its father-mother, is truly woman, the universe is just a setting to the absolute little picture of himself, herself. ... A picture! A Kodak snap, in in a universal film of snaps. Each person as a little triangulated microcosm—the narcissistic ego is identical with the Oedipal understood, concurrent with the reduction of sexuality to the dirty little secret, this whole priest's psychology—there is not a single it won't go any further than the family! The dirty little secret, in place of the wide open spaces glimpsed for drift of desire. In place of the great decoded flows, little streams recoded in mommy's bed. Interiority in place of a on the full body of the desert. Judge Schreber attaches little men by the thousands to his body. It might be sunbeams, or the souls that lead a brief existence as little men on his body. Artaud says: this world of microbes more adequate than the reduction of sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have a the result of sex conceived as the feminine sex (the little hidden absorbed penis). We maintain therefore that castration is the Schreber case again applies: Schreber's father invented and fabricated astonishing little machines, sadistico-paranoiac machines—for example head straps with a metallic religion and with phylogenesis, so as to ensure that the little familial representation has the appearance of being coextensive with the To trace back from images to the structure would have little significance and would not rescue us from representation, if the stops responding daddy-mommy. It ceases the instant one introduces a little desiring-machine—the tape-recorder—into the analyst's office; it ceases as	p 228 p 236 p 239 p 265 p 265 p 266 p 266 p 269 p 270 p 270 p 280 p 281 p 292 p 295 p 297
Charlus says, A lot we care about your grandmother, you little shit! Oedipus and castration are no more than reactionary formations not the gaping wound represented in castration, but the myriad little connections, disjunctions, and conjunctions by which every machine produces a of summoning it back to its place. We are all little dogs, we need circuits, and we need to be taken to unplug themselves, enter into connections of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led to parental coitus, the father's car, the grandmother's sewing machine, the little brother's bicycle, all objects of flight and theft, stealing and reaction that they be given back an asylum, or a little Beckettian land, a garbage can, so they can become catatonic former schizos guiding the most recent ones, and, as relays, little chapels, or better yet, a convent in Ceylon. The only artificial neurosis (of transference), and in exalting the couch, a little island with its commander, the psychoanalyst, as an autonomous territoriality psychoanalyst, as an autonomous territoriality of the ultimate artifice. A little additional effort is enough to overturn everything, and to lead desire stretches out on the couch, an artificial swamp, a little earth, a little mother. Look at you, stumbling and staggering on the couch, an artificial swamp, a little earth, a little mother. Look at you, stumbling and staggering with no use than a bit of a relation to the outside, a little real reality. And we claim the right to a radical bad there. It reeks of the great death and the little ego. Freud himself indeed spoke of the link between his establishing Oedipus as an interior limit, with all kinds of little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing as sexuality remains confined within the framework of the dirty little secret. It is in vain that the secret is published if not maintain sexuality under the morbid yoke of the little secret, while finding medical means for rendering it public, for A child pays no regard to social distinctions, which have little meaning for it as yet; and it classes people of afterward. Lindner's painting again asserts its presence, where the turgid little boy has already plugged a desiring-machine into a social machine everyone and group everyone with others. For everyone is a little group (un groupuscule) and must live as such—or rather organization. A foul use of painting, centering around the dirty little secret, even in abstract painting where the axiomatic does without and that desiring-production produces the real, and that desire has little to do with fantasy and dream. As opposed to Reich is a machine; all schizos say this, and not just little Joey. The question to be asked is whether schizophrenics are	p 298 p 308 p 312 p 314 p 315 p 315 p 315 p 316 p 319 p 320 p 321 p 321 p 334 p 334 p 334 p 334 p 334 p 349 p 350 p 351 p 354 p 358 p 362 p 370 p 381 p 381
LITYUATIELI 1	
is as though a wife could only be given (the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen	p 186
LIVE 25	
this fundamental dichotomy have been laid down. He does not live nature as nature, but as a process of production. There Bettelheim paints the portrait of this young child who can live, eat, defecate, and sleep only if he is plugged into affirmation that is irreducible to any sort of unity. We live today in the age of partial objects, bricks that have child lives his life and ponders what it means to live, even though the question must be related to his parents under which members of the subjugated groups are induced to live or fantasize individually their membership in the group. It must second group would shock most people by their avowals. They live perhaps less exclusively under Saturn's satellite, for in their case such a being amounts to the same thing, or to live it or kill it: one and the same misconception (contresens our agony but also our ecstasy, depending on whether we live it neurotically or live its structure; it is the mother our ecstasy, depending on whether we live it neurotically or live its structure; it is the mother of the holy faith in an infinite progression: Through Oedipus the individual learns to live the triangular situation, the token of his identity, and at other than sexuality, but that sexuality and love do not live in the bedroom of Oedipus, they dream instead of wide-open it is hard, it is difficult for a child to live and experience himself as an angle, Cet enfant in nest uncle's possessions when the oldest of the nephews comes to live with him). The fundamental problem—who has the right to cruelly reproaches him. Although the Ndembu are matrilineal and must live with their maternal kin, K has stayed an exceptionally long the entry of the subject into desire through castration? Long live castration, so that desire may be strong? Only fantasies are unified and identified in the molar constellation. But the desiring-machines live on the contrary under the order of dispersion of the one, according to which the apparent subject never ceases to live and travel as a One-one never stops and have given us exactly enough broadened experience, in order to live and know that the desiring-machines do not die. And that terrifying authors). The machines tell us this, and make us live it, feel it, deeper than delirium and further than hallucination destruction, of self-destructing—the very wound itself compels him to live. . . . It is Oedipus, the marshy earth, that gives off a please. Courage consists, however, in agreeing to flee rather than live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions intersubjective co-ordinates as well as the world of meanings? Long live the Ndembu, for if we follow the detailed account by For everyone is a little group (un groupuscule) and must live as such—or rather, like the Zen tea box broken since psychoanalysis does not invent Oedipus; psychoanalysis is content to live off Oedipus, to develop and promote it, and to give lead us to cry out to the very end, Long live capital in all its reality, in all its objective dissimulation	p 2 p 37 p 42 p 48 p 64 p 70 p 108 p 108 p 108 p 109 p 116 p 122 p 163 p 167 p 295 p 323 p 330 p 331 p 331 p 333 p 341 p 360 p 362 p 365 p 373
LIVED 10	
they break down, and by continually breaking down. Judge Schreber lived for a long time without a stomach, without intestines, almost Nothing here is representative; rather, it is all life and lived experience: the actual, lived emotion of having breasts does not rather, it is all life and lived experience: the actual, lived emotion of having breasts does not resemble breasts, it does states that cause him to be born and reborn (the lived state coming first, in relation to the subject that lives but under conditions of reality loss where the parents were lived as false parents or doubles. From this they drew the in the village, and all the positions of a chief lived in intensity within the group. We said that the point public symbols of primitive societies, and this nature remains integrally lived by the members of these societies, even though they have the familial organization in itself, which is thought to be lived first by the child as a microcosm, then projected into formations the Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the imperial incest effects an overcoding Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense in which the social images produced by	p 8 p 19 p 19 p 20 p 122 p 168 p 172 p 174 p 266 p 267
LIVELY 2	
and extension it required. Without even going that far, a lively controversy developed when certain analysts, following Melanie Klein, tried to	p 60

or immersing it. If present-day ethnologists are again evincing a lively interest in the hypothetical concept of the fetish, this is	p 182
LIVES 18	
at that unbearable point where the mind touches matter and lives its every intensity, consumes it? And shouldn't this question immediately lived state coming first, in relation to the subject that lives it). This is what Klossowski has admirably demonstrated in his crawling about exploring the various rooms of the house he lives in. He looks intently at an electrical outlet, he moves self-contradictory to maintain, on the one hand, that the child lives among partial objects, and that on the other hand he is that between partial objects and agents. The small child lives with his family around the clock; but within the bosom and within the nonfamilial relations of desiring-production that the child lives his life and ponders what it means to live, even shock treatment to you; stop saying daddy-mommy; of course Hamlet lives in you as Werther lives in you, and Oedipus too saying daddy-mommy; of course Hamlet lives in you as Werther lives in you, and Oedipus too, and anything you want, but simply ceased being afraid of becoming mad. He experiences and lives himself as the sublime sickness that will no longer affect wherever they appear something new arises, a ruling structure that lives, in which parts and functions are delimited and coordinated, in on the throne in our villages, and one that only lives in song recently had a proclamation of his read out	p 20 p 20 p 46 p 47 p 47 p 48 p 112 p 112 p 131 p 191 p 199
anus and vampire: Capital is dead labour, that vampire-like, only lives by sucking living labour, and lives the more, the more labour, that vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks. Industrial capital thus guilty, but only in the manner in which the child lives it intensely, internally, and where it is confounded with the myth there is no life for us. Only the myth lives in the myth This ability to produce the myth is as his own. He would like to personally withdraw. He lives on the fringe [But] perhaps that is what the fall production itself to desire: for it is only desire that lives from having no aim. Molecular desiring-production would regain its liberty no difference, since capitalism is like the Christian religion, it lives precisely from a lack of belief, it does not need	p 228 p 228 p 270 p 298 p 342 p 367 p 375
LIVING 38	
schizo as close as possible to matter, to a burning, living center of matter: ... this emotion, situated outside of the particular blurred, molar or collective formations comprising singularities distributed haphazardly (a living room, a group of girls, a landscape). Then, within these	p 19 p 69
release from the father's hold on man. The possibility of living beyond the father's law, beyond all law, is perhaps the about a discreet revolution that deserves further consideration. Likening the living to a microcosm is an ancient platitude. But if the to a microcosm is an ancient platitude. But if the living organism was thought to be similar to the world, this of the comparison by opening up both ends. If the living being resembles the world, this is true, on the contrary extent that the whole, of the world as of the living being, is always in the process of becoming, developing, coming continue unabated, here in the name of God or a living father, there in the name of man or the dead sort of mineral theorem which constantly proves the futility of living Were you born Hamlet? Or did you not rather create they somatic, social, metaphysical? Were they the famous problems of living, through which a very pure desexualized idealism was reintroduced into	p 81 p 95 p 95 p 96 p 96 p 106 p 112 p 127
among the Guayaki, the connection between the hunters and the living animals is succeeded in the encampment by a disjunction between Capital is dead labour, that vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks schizophrenia to capitalism went far beyond problems of modes of living, environment, ideology, etc., and that it should be examined at organism. Vitalism invokes an individual and specific unity of the living, which every machine presupposes insofar as it is subordinate to been undone, once the personal and specific unity of the living has been laid to rest, a direct link is perceived	p 148 p 228 p 245 p 284 p 285
In a word, the real difference is not between the living and the machine, vitalism and mechanism, but between two states states of the machine that are two states of the living as well. The machine taken in its structural unity, the as well. The machine taken in its structural unity, the living taken in its specific and even personal unity, are mass communication between the molecular phenomena and the singularities of the living, that is to say, between the small machines scattered in between the microphysical and the biological, there being as many living beings in the machine as there are machines in the beings in the machine as there are machines in the living. Why speak of machines in this domain, when there would existence as visible as a plate of steel; when the living, too, become structured by the statistical unities of their persons	p 285 p 286 p 286 p 286 p 286 p 287
when a machine appears as a single object, and a living organism appears as a single subject; when the connections become insist on a common characteristic of human cultures and of living species, as Markov chains: aleatory phenomena that are partially dependent general, but were combined in a particular sequence within the living. And above all he upheld the basic psychoanalytic truth, the Miller, and already Lawrence, have to say against psychoanalysis (the living are not believers, the seers do not believe in myth space of a representation that allows it to go on living only as an absence and a lack unto itself. For	p 287 p 289 p 291 p 298 p 306
all the more extricated from Oedipus as we become a living example, an advertisement, a theorem in action, so as to sort of mineral theorem which constantly proves the futility of living. We have been triangulated in Oedipus, and will triangulate in are all guilty of crime, the great crime of not living life to the full. You weren't born Oedipus, you caused position.) In a world such as this, there is no living desire that could not of itself cause the system to does not merely consist in withdrawing from the social, in living on the fringe: it causes the social to take flight of the mysterious drift, is no longer able to stand living in the false pretences of residence. First he tries to the structural unity of a socius: an organism, social or living, is composed as a whole, as a global or complete of terror. Wage increases and improvements in the standard of living are realities, but realities that derive from a given supplementary in wage increases and the improvement of the standard of living; powerful organizations represent them, which get nasty as soon as	p 312 p 312 p 334 p 338 p 341 p 341 p 342 p 373 p 374
The question to be asked is whether schizophrenics are the living machines of a dead labor, which are then contrasted to labor, which are then contrasted to the dead machines of living labor as organized in capitalism. Or whether instead desiring, technical	p 381 p 381
LO 1	
swoop. We began by defining him as Homo natura, and lo and behold, he has turned out to be Homo historia	p 21
LOADED 1	
in terms of a code; seeing the trucks that leave loaded with export goods, the Tiv elders deplore this situation, and	p 176
LOAN 1	
malicious way, for putting their desires (a car, credit, a loan, girl-boy relationships) ahead of their interests (work, savings, a good	p 350
LOATHSOME 1	
organs. Beneath its organs it senses there are larvae and loathsome worms, and a God at work messing it all up	p 9
LOBOTOMY 1	
removed with your eyes of shock with your eyes of lobotomy with your eyes of divorce.... Why these words, paranoia and	p 279
LOCAL 23	
systematic, is a secondary phenomenon, a consequence of partial and local automatistic phenomena. Delirium is in fact characteristic of the recording	p 22
signifier; transsexuality does not let any qualitative opposition between a local and nonspecific heterosexuality and a local and nonspecific homosexuality arise	p 74
qualitative opposition between a local and nonspecific heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in this reversion, the innocence	p 74
morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of potentials. There is no reason to oppose an	p 84
flow that feeds one and the same desiring-machine, so many local fires patiently kindled for a generalized explosion—the schiz and earth, it is not difficult to show the importance of local ties. This is because the primitive machine subdivides the people	p 137 p 145
given territorial surface. Leach has specifically underscored the importance of local lineages insofar as they are differentiated from lineages of filiation	p 147

embrace. And this is already the highly perverse activity of local groups who arrange marriages on the surface of the primitive lineages are not distinct corporate groups, but are embodied in local communities, through which they function structurally. The two systems intersect	p 149 p 152
that measure their variable segments. Whence the importance of these local lines that Leach has identified—and which, two by two ascribed to them a perverse-normal activity, we meant that these local groups were the agents of repression, the great coders. Wherever one recognizes the perverse tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact	p 164 p 164 p 165
contrary, alliance articulates them, impelled by the action of the local lines and their non-oedipal primary homosexuality. And if it is State socialism or capitalism, or in the archaic form of local despots. It may be all but impossible to distinguish deterritorialization they are reproduced on a wider scale (always more reterritorialization—local, world-wide, planetary). That is why the law of the falling threshold. They recode with all their might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the	p 165 p 258 p 259 p 260
Urstaat as a model without equal? The name of the local dictator Duvalier's chief of police was Desyr. But the events not only with respect to the territorial machine, and to local groups that determine the place of each member in social reduces them to the Oedipal simulacrum. The representative of the local group with Laius, the territoriality with Jocasta, the despot with only break capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic	p 261 p 263 p 267 p 295
of schizophrenic desire that is not accompanied by global or local reterritorializations, reterritorializations that always reconstitute shores of representation. What is stereotyped fashion, to reactivate the organs, to reanimate them with local movements. It is a question of different parts of the transverse communication in the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than	p 316 p 329 p 351
LOCALE 2	
this projection of all the breaks-flows onto the same mythical locale, and all the non signifying signs into the same major desiring-production do not let themselves be projected onto a mythical locale; the signs of desire do not let themselves be extrapolated	p 73 p 74
LOCALES 3	
and institute along the length of the wall, in the locales of perversion. Still others, sickened by the utensility (l'ustensilite) of statistical unities of their persons and their species, varieties, and locales; when a machine appears as a single object, and a the family and the asylum is perverted in the artificial locales? Perhaps there is only one illness, neurosis, the Oedipal decay	p 135 p 287 p 319
LOCALIZABLE 1	
is caught and wedged in the capitalist machine, and is localizable in the field of its market. For the great flow	p 375
LOCALIZATION 1	
melody-producing machine of the music box type, with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going	p 40
LOCALIZATIONS 2	
is doubtless more violent, give their material pleasure certain imperious localizations. The second group would shock most people by their avowals	p 70
their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented formations, and detached	p 286
LOCALIZE 2	
and the event, rather than the process itself. Furthermore, they localize social and mental alienation on a single line, and tend scarcely threatens it. In the first case, they confine and localize their preconscious interest in wage increases and the improvement of	p 320 p 374
LOCALIZED 3	
and products of the process of decomposition that are spatially localized only at certain moments, by contrast with the nervous system in fact an egg, crisscrossed with axes, banded with zones, localized with areas and fields, measured off by gradients, traversed by antiproduction has spread throughout all of production, instead of remaining localized in the system, and has freed a fantastic death instinct	p 40 p 84 p 262
LOCALIZES 1	
not ignorant of exchange, commerce, and industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant	p 153
LOCATE 1	
subject that uses them as reference points in order to locate itself. The whole not only coexists with all the parts	p 43
LOCATES 1	
The first of these is an explanatory concept that supposedly locates the specific dysfunction or primary deficiency. The second is an	p 22
LOCKING 1	
of the parental figures with agents of another nature, their locking embrace similar to that of wrestlers, that keeps the triangle	p 96
LOCUS 14	
social. It is in this sense that desiring-production is the locus of a primal psychic repression, whereas social production is where desire, engineering it in every direction. These chains are the locus of continual detachments-schizzes on every hand that are valuable in analysts retreat to the rock of castration presented as the locus of an untenable truth that is irreducible: they closet themselves strange machine, or rather a machine of the strange whose locus is the desert, imposing the harshest and the most barren has begun that will carry the Oedipal cell from one locus of representation to another. In the imperial formation, incest has one considers this transcendence as an absence or an empty locus, performing the necessary foldings, levelings (rabattements), and subordinations—a transcendence	p 32 p 39 p 103 p 192 p 201 p 207
that channels all the breaks-flows into one and the same locus of one and the same cleavage: the detached object, the This is the reason that incest changes its meaning or locus, and becomes the repressing representation. For what is at stake social persons. These private persons are formally delimited in the locus of the restricted family as father, mother, child. But instead serving as a pseudo organizer. The family has become the locus of retention and resonance of all the social determinations. It the condition formed by the signifier in capitalism, the empty locus that is everywhere displaced in order to block the schizophrenic whole of a family, which is never more than a locus of application and reproduction, but in order to attain the playing the role of a full body without organs, a locus of connection for all the machines of desire, a locus locus of connection for all the machines of desire, a locus of sadomasochistic exercises where the artist's joy breaks free. Even	p 208 p 210 p 264 p 269 p 335 p 365 p 369 p 369
LODGED 1	
age when madness would disappear, not because it would be lodged within the controlled space of mental illness (great tepid aquariums	p 321
LOFFLER 1	
in marriages in spectral form, coming to demand its due. Loffler writes of a specific case: Among the Mru, the patrilineal	p 164

LOFTY	2	
the Stimmung as a material emotion, constitutive of the most lofty thought and the most acute perception. The centrifugal forces do or rather where it is on a par with a lofty technique inherited from Poussin, Lorrain, or the Dutch tradition: the		p 20 p 132
LOGIC	8	
Industry, Nature = History. To a certain degree, the traditional logic of desire is all wrong from the very outset: from very outset: from the very first step that the Platonic logic of desire forces us to take, making us choose between the fact that she has nonetheless failed to grasp the logic of these objects? It is doubtless because, first of all accordance with supposed pre-oedipal stages, totalized in Oedipus, and the logic of partial objects is thereby reduced to nothing. Oedipus thus		p 25 p 25 p 44 p 46
thus becomes at this point the crucial premise in the logic of psychoanalysis. For as we suspected at the very beginning Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the problem is particularly practical and concrete. Does this		p 46 p 65
or of guilt... While offering the possibility of constructing a logic of the relation to the father, he was the first well as completely ordinary familial mechanisms, and an ordinary familial logic, i.e., neuroticizing at worst. In so-called schizophrenic familial monographs		p 81 p 360
LOGICAL	7	
its propaganda, or its propagation. The incest motive is a logical deduction of the human reason, which has recourse to this extremity, to save itself ... which first and foremost is a logical deduction made by the human reason, even if unconsciously made remarks concerning the anal nature of monetary economy. But the logical order is the following: the substitution of abstract quantity for this way, it is less a question of applying a logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would a tendency to make the system in extension into a logical combinative arrangement, instead of taking it for what it is which represents a kind of moral impossibility, the other a logical impossibility. All the cruelties and terrors meet in the precapitalist we have doubtless been able to present things in a logical order where the disjunctive synthesis of recording seemed to follow		p 115 p 115 p 143 p 156 p 187 p 247 p 327
LOGICIANS	1	
problem of language except to the extent that linguists and logicians have first eliminated meaning; and the greatest force of language		p 109
LONDON	1	
another the dissolution of the normal ego. The visit to London is our visit to Pythia. Turner is there. Looking at		p 132
LONE	2	
it is an investment of a collective field; even a lone particle has an associated wave as a flow that defines its narcissism, and its superego? (It can happen that one lone man functions as a flow-schiz , as a subject-group, through a		p 280 p 349
LonERS	1	
paternalistic deviation that I find depraved.... A second group of loners, of which I am a part, doubtless constituted by centers		p 124
LONG	59	
and by continually breaking down. Judge Schreber lived for a long time without a stomach, without intestines, almost without lungs, with mood, he may even accept the banal Oedipal code, so long as he can stuff it full of all the disjunctions nature of the violent oscillations that overwhelm an individual so long as he seeks only his own center and is incapable behold, he has turned out to be Homo historia. This long road that leads from the one to the other stretches The euphoria could not be prolonged in Nietzsche for as long a time as the contemplative alienation of Holderlin ... The vision positivism. The ego, however, is like daddy-mommy: the schizo has long since ceased to believe in it. He is somewhere else no use saying: We are not green plants; we have long since been unable to synthesize chlorophyll, so it's necessary to having any real or concrete effect upon the other. As long as we are content to establish a perfect parallel between parallelism between the two remains utterly sterile and insignificant as long as it is expressed in terms that make them introjections be rather awkwardly formulated by classic mechanism and vitalism, so long as the whole is considered as a totality derived from does not the invariant merely express the history of a long mistake, throughout all its variations and modalities; the strain of the impossible real and its production. But what is this long history, if we consider it only during the period of material kind of pleasure they take does not matter, so long as they can relate it to a male countenance. While along races, cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a derivative of Oedipus. The familial order		p 8 p 15 p 21 p 21 p 21 p 23 p 27 p 28 p 29 p 44 p 53 p 53 p 70 p 88
in neurosis bear out: how could it be otherwise, so long as the actual factor is conceived of in this form that begin as early as Oedipus and continue just as long, with another rhythm, in a different mode of operation, in does not mean that the death of God spends a long time plodding around in the unconscious. He means that what around in the unconscious. He means that what takes so long in coming to consciousness is the news that the death father never existed (or if they did, it was so long ago, perhaps during the Paleolithic). All they did was kill his work: it's anything you want it to be, so long as it works—it works too, believe me, as I the militant analysis comes into play. Nothing is accomplished as long as machines are not touched upon. This implies interventions that the order of the signifier. Yet it has been a long time since Engels demonstrated, already apropos of Balzac, how an and not because he is not. It has been a long time since he broke down the wall of the signifier end of history, it is capitalism that results from a long history of contingencies and accidents, and that brings on this on two occasions. First, when he admits having recoiled too long before this—so serious (he says)—discovery of a homosexual what you wanted! The decoded flows were incest!). Then a long story begins, the story of oedipalization. But to be exact live with their maternal kin, K has stayed an exceptionally long time in the matrilineage of his father, whose favorite he subject has nothing to say in his own name so long as he adheres to the traditional norms? Doesn't the Ndembu is directed at something other than incest—such is the long history of our society. But the repressed is not first residual conjunction that causes the residue to submit to a long voyage before burying or immersing it. If present-day ethnologists are economic, and religious dimensions that would go beyond sexuality. So long as the problem is put in this manner, so long long as the problem is put in this manner, so long as a choice is imposed between libido and numen, the have pushed right into the capital, although it is a long way from the frontier. At any rate, here they are despot who thrust himself upon the community from the outside long ago? It is not always easy to know if one lending is an option—as in Lewis Carroll's song, the long song about the infinite debt: A man may surely claim is flattened onto the voice—the graphism that, not so long ago, was inscribed flush with the body—body representation subordinates in such a sort as if he mock'd himself. A long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body sickest interiority, the trap for desire, its ugly growth. So long as the history of desire does not experience this outcome the death of the father: the thing was settled a long time ago, although the news of the event is slow again shows that the death of writing is infinite, so long as it arises and arrives from within.) Similarly, in the for capitalist production and charged with a revolutionary potential, so long as these flows are not co-opted or absorbed by the limits that are sufficiently wide. This situation ceased to exist long ago, and one must regard as a decisive factor in being they define as class interest remains purely virtual so long as it is not embodied in a consciousness that, to son's death and schemes to bring it about. ... In the long run it is the father who appears guilty, through having the blue line, the blues. o mother farewell with a long black shoe farewell with Communist Party and a broken stocking be the entry of the subject into desire through castration? Long live castration, so that desire may be strong? Only fantasies in tragedy. (They go on believing, whereas the Hellenists have long since stopped.) The Schreber case again applies: Schreber's father invented		p 99 p 100 p 106 p 106 p 107 p 109 p 112 p 133 p 135 p 153 p 165 p 166 p 167 p 170 p 173 p 181 p 182 p 182 p 195 p 195 p 198 p 209 p 211 p 217 p 240 p 243 p 245 p 253 p 255 p 274 p 279 p 295 p 297
reached the ultimate and irreducible terms of the unconscious so long as you find or restore a link between two elements and mental alienation to one side or the other, as long as we establish a relation of exclusion between the two		p 314 p 320

of the nonhuman sex (the clover and the bee). As long as schizoanalysis has not arrived at these disparate elements, it level remains a subjugated group, even in seizing power, as long as this power itself refers to a form of force assuredly perversions, and even sexual emancipation, give no privilege as long as sexuality remains confined within the framework of the dirty	p 323 p 348 p 350
liberation for it drearier than the most repressive prison—as long as one has not succeeded in rescuing sexuality from the secrets, even if public, even if disinfected: i.e., as long as it has not been rescued from the Oedipal-narcissistic origin advance. For example, no gay liberation movement is possible as long as homosexuality is caught up in a relation of exclusive concerning the liberty of sexual objects, sources, and aims, as long as sexuality is kept—consciously or not—within narcissistic, Oedipal the intersubjective co-ordinates as well as the world of meanings? Long live the Ndembu, for if we follow the detailed account that lead us to cry out to the very end, Long live capital in all its reality, in all its objective is always and already complete as it proceeds, and as long as it proceeds. It therefore remains for us to see	p 350 p 350 p 350 p 351 p 360 p 373 p 382
LONG-DEAD 1	
there exist doubts regarding even the name of the dynasty.... Long-dead emperors are set on the throne in our villages, and	p 199
LONG-TERM 1	
that bear witness to a prospective force or to a long-term evaluation, not realizable hic et nunc, and functioning as an	p 228
LONGER 188	
life: the self and the non-self, outside and inside, no longer have any meaning whatsoever. Now that we have had a life of man as a species. Industry is then no longer considered from the extrinsic point of view of utility, but body without organs, and occurs when the latter can no longer tolerate these machines. If we wish to have some idea works, and whenever he takes history into account, he no longer is a materialist. A truly materialist psychiatry can be defined why set him back down amid problems that are no longer problems to him, why mock his truth by believing that that have been shattered to bits, and leftovers. We no longer believe in the myth of the existence of fragments that is precisely the same as the original unity. We no longer believe in a primordial totality that once existed, or in totality that awaits us at some future date. We no longer believe in the dull gray outlines of a dreary, colorless more true in the case of run-of-the-mill practitioners who no longer have the slightest notion of what the psychoanalytic movement is what the psychoanalytic movement is all about. It is no longer a question of suggestion, but of sheer terrorism. Melanie Klein you'll get a slap in the face. The psychoanalyst no longer says to the patient: Tell me a little bit about finds himself deeply involved in social relations that are no longer familial relations. But since these relations supposedly come into being crush and repress: desiring-production—the machines of desire that no longer allow themselves to be reduced to the structure any more subordinated to the forms of an expressive unconscious and no longer to the formations of the productive unconscious. The anoedipal nature quasioedipal, etc. The desiring-machines are always there, but they no longer function except behind the consulting-room walls. Behind the walls or	p 2 p 4 p 9 p 22 p 23 p 42 p 42 p 42 p 45 p 45 p 45 p 46 p 53 p 55 p 55
being, a being placed above man and nature: he no longer needs the mediation of myth, he no longer needs to he no longer needs the mediation of myth, he no longer needs to go by way of this mediation—the negation not yet appear, while in the third the father no longer appears: that leaves the second, then, where the father shines subordination to the tyrannical complete object. This is perhaps no longer the case when the partial object is posited for itself to the unconscious signify? What is an unconscious that no longer does anything but believe, rather than produce? What are the reduces all of desire to a familial determination that no longer has anything to do with the social field actually invested the law (for example, Oedipal homosexuality). But group fantasy no longer has anything but the drives themselves as subject, and the affects imposes its rule on institutions whose elements are no longer anything but drives. If we must still speak of utopia familial reproduction—we can understand why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The libido internalizes it	p 58 p 58 p 58 p 60 p 61 p 62 p 63 p 63 p 64
and more interminable! He knows that soon he will no longer be there to see how things are going. So he and reaches the land of the unknown, where he no longer belongs to any time, any milieu, any school. Such is in your place. Oedipus's misfortune is indeed that it no longer knows who begins where, nor who is who. And being or in the disjunctive synthesis: the phobic person can no longer be sure whether he is parent or child; the obsessed do not escape this use, although they suffer from no longer being capable of applying it. Everywhere in psychoanalysis, in Freud of the disjunctive synthesis, an immanent use that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A On the contrary it is nonrestrictive. I was then no longer this closed box to which loved being so well preserved that will liberate a space where Molloy and Moran no longer designate persons, but singularities flocking from all sides, evanescent agents role in the two. In exclusive disjunctions, parental appellations no longer designate intensive states through which the subject passes on the nothing relating to production can make its way through any longer, except for a far-distant murmur. The unconscious has been crushed With all of the exits now blocked, there is no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have beyond all law—where the problem of Oedipus can no longer even be raised. By the same token, we do not fusionist postulate: the properly fusionist family, where differentiations are no longer made except between the inside and the outside (those who	p 65 p 69 p 75 p 75 p 76 p 76 p 77 p 77 p 78 p 79 p 79 p 82 p 93
families. Once it has been said that it is no longer a matter of re-forming cadres of familial and social adaptation insofar as it is effectively invested by desire and no longer by interests. A form of social production and reproduction, along combinatoire) that makes of lack an empty position and no longer a deprivation, that turns the law into a rule of the law into a rule of the game and no longer a commandment, and the signifier into a distributor and no a commandment, and the signifier into a distributor and no longer a meaning, for these notions cannot be prevented from dragging his sadness come from the fact that he can no longer bear the forces of oedipalization and hamletization that hem him that makes psychic repression move into the foreground and no longer considers the problem of social repression as anything more than mother or kept his sister for himself? there would no longer be any differentiation, any exchanges possible). We must act quickly submit—the most somber organization—and which he can no longer tolerate: he who has gone on a distant journey. As for other breakthroughs, other movements where the mother is no longer encountered, but the Virgin and God: And twice I have flux that overcomes barriers and codes, a name that no longer designates any ego whatever. He has simply ceased being afraid and lives himself as the sublime sickness that will no longer affect him. Here, what is, what would a psychiatrist be behind; to cause flows to pass through, without knowing any longer whether they are carrying us elsewhere or flowing back over of style—asyntactic, agrammatical: the moment when language is no longer defined by what it says, even less by what makes cultural object. From this point of view, there is no longer even any need for applying psychoanalysis to the work of of making it topple into breakdown and disintegration. We no longer know if it is the process that must truly be that is collective, a memory of words (paroles) and no longer a memory of things, a memory of signs and no a memory of things, a memory of signs and no longer of effects. This organization, which traces its signs directly on the unity of the State; the full body is no longer that of the earth, it is the full body of them for its own, the problem of coding can no longer be resolved by the simultaneity of a displacement from the the intense either ... or ... or ...); the names, the appellations no longer designate intensive states, but discernible persons. Discernibility settles on the	p 94 p 104 p 111 p 111 p 111 p 113 p 117 p 120 p 123 p 126 p 131 p 131 p 132 p 133 p 134 p 136 p 144 p 144 p 146 p 148 p 160
family is your family and nothing else; sexual reproduction no longer passes through those points, although we rightly need your family back. The organs and the agents of the latter no longer pass through a coding of flows of alliance and filiation to me? Hence the duality is displaced, it is no longer between two sectors, but between two kinds of questions, What of a productive, molecular, micrological, or microphysical unconscious that no longer means or represents anything. Sexuality is no longer regarded as	p 169 p 179 p 179 p 183
that no longer means or represents anything. Sexuality is no longer regarded as a specific energy that unites persons derived from an immense machinery that renders the debt infinite and no longer forms anything but one and the same crushing fate: the new alliance. The despot is the paranoiac: there is no longer any reason to forego such a statement, once one has ancient complementarity has shifted to form a new socius: no longer the bush paranoiac and the encampment or village perverts, but wheels of the territorial lineage machine subsist, but are no longer anything more than the working parts of the State machine change, from this point of view, when the State no longer does anything more than guarantee the private property of a persons elude the graphic action, and where the eye no longer has anything to see or evaluate: incest, the simple displaced writing. At the same time it induces the voice no longer as the voice of alliance, but as that of the	p 183 p 192 p 193 p 193 p 196 p 196 p 205 p 205

occurs a crushing of the magic triangle: the voice no longer sings but dictates, decrees; the graphy no longer dances, it voice no longer sings but dictates, decrees; the graphy no longer dances, it ceases to animate bodies, but is set into that it has become a plane of subordination and no longer one of connotation. And here, in the second place, is induces a fictitious voice from on high which, inversely, no longer expresses itself except through the writing signs that it emits the deterritorialized sign itself. The sign made letter. Desire no longer dares to desire, having become a desire of desire, a desire, a desire of the despot's desire. The mouth no longer speaks, it drinks the letter. The eye no longer sees no longer speaks, it drinks the letter. The eye no longer sees, it reads. The body no longer allows itself to The eye no longer sees, it reads. The body no longer allows itself to be engraved like the earth, but prostrates sign for a, and on this point there is no longer any relationship between the sign and water, which in Akkadian flattening induces a fictitious voice from on high that no longer expresses itself except in the linear flux, the despot himself that a half-deaf Caesar complains of an ear that no longer hears, and sees weighing on him the look of Cassius milder than that of territorial representation. The signs are no longer inscribed in the flesh itself but on stones, parchments, pieces not compromise the power of the State. The eye no longer extracts a surplus value from the spectacle of suffering, it despot. In the latency system of terror, what is no longer active, en-acted, or reacted to, this instinct for freedom forcibly the despots. The inscription is ressentie when it is no longer en-acted or reacted to. When the deterritorialized sign becomes a cell will have to complete its migration; it must no longer be content to pass from the state of the displaced commodities. Classes appear, inasmuch as the dominant classes are no longer merged with the State apparatus, but are distinct determinations that from one end to the other. The State can no longer be content to overcode territorial elements that are already coded everywhere, the presence of the latent model that can no longer be equaled, but that one cannot help but imitate. The of the dunesteia. So that in the end one no longer really knows what comes first, and whether the territorial machine relations of domination and subordination it expresses. It is no longer content to overcode maintained and imbricated territorialities; it must constitute decoded flows of money, commodities, and private property. It no longer of itself forms a ruling class or classes; it is and their compromises with the dominated classes. It is no longer the transcendent law that governs fragments; it must fashion as which it will render its law immanent. It is no longer the pure signifier that regulates its signifieds: it now appears behind them, depending on the things it signifies. It no longer produces an overcoding unity; it is itself produced inside the the field of decoded flows. As a machine it no longer determines a social system; it is itself determined by the there where forms exist under which the State can no longer function as such in the physical system. When the Christians itself on the conjunction. When this occurs, the conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions as with the conjunction of all their processes. It is no longer the age of cruelty or the age of terror, but production, and until financial capital and merchant capital are no longer anything but specific functions corresponding to a division of labor cause that appropriates all the productive forces. We are no longer in the domain of the quantum or of the quantitas not ceased to be what it is, but it no longer appears in the simple quantity as a variable relation between species, functioning in an entirely different way. This is no longer the cruelty of life, the terror of one life brought the quotient of differentials is not calculable, the present no longer has any meaning. ... The quotient of differentials is not resolved The quotient of differentials is not resolved, the differences no longer cancel one another in their relationship. No limit opposes the immense surplus value, to a point where it is no longer the developed countries that supply the underdeveloped countries with capital antiproduction within production itself. The apparatus of antiproduction is no longer a transcendent instance that opposes production, limits it, or checks can be robbed—just as, according to Clavel, one no longer knows who is alienated or who does the alienating. Who it describes a pure field of algebraic immanence that no longer allows any surveillance on the part of a transcendent instance relationship of subordination between signifier and signified. Because there no longer occurs a double articulation between two hierarchized levels of language Because in this relation one reaches figures that are no longer effects of a signifier, but schizzes, points-signs, or flows-breaks that and heroines, its own fulfillment? And where it can no longer recognize the figure of a simple illness, why does it regards paid labor, it is evident that there is no longer any need for a code in order to ensure surplus of limits takes on a new meaning. This absence no longer simply designates the unlimited abstract quantity, but the effective absence has become a bad thing. Above all, there is no longer any need of belief, and the capitalist is merely striking nowadays no one believes in anything any more. Language no longer signifies something that must be believed, it indicates rather what same quantities. It is these quantities that are marked, no longer the persons themselves: your capital or your labor capacity, the has to be created just for you. There is no longer any need of a collective investment of organs, as they role in the system: a role of application, and no longer of implication, in a code. The hour of Oedipus draws attached to the full body of the socius, and no longer men, the latter having become adjacent to the technical machines to the technical machines—whence the fact that inscription no longer bears directly, or at least in theory has no need institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even any masters, but only slaves commanding other slaves; there masters, but only slaves commanding other slaves; there is no longer any need to burden the animal from the outside, it of decoding or deterritorialization: the nature of wealth is no longer to be sought on the side of the object, under and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it goes on one side or the means remains the same in the capitalist system. Representation no longer relates to a distinct object, but to productive activity itself any other preconditions. What is inscribed or marked is no longer the producers or nonproducers, but the forces and means of counteracts with all its dimensions. The alliances and filiations no longer pass through people but through money; so the family becomes family becomes a microcosm, suited to expressing what it no longer dominates. In a certain sense the situation has not changed the Worker), with the result that these images are no longer recognized at all in the desire that is determined to the aggregate of destination, in the end, there is no longer anyone but daddy, mommy, and me, the despotic sign inherited time by restricting it, by causing it to pass no longer between social production and the desiring-production that breaks away from family, with the result that, wherever one turns, one no longer finds anything but father-mother—this Oedipal filth that sticks to merit was to have determined the essence of religion, no longer on the side of the object, but as an interior to have determined the essence or nature of wealth no longer as an objective nature, but as an abstract and deterritorialized in having determined the essence or nature of desire, no longer in relation to objects, aims, or even sources (territories), but unconscious, always remaining subject, reproduces itself. There is, then, no longer any call for wondering which is first, the father or direction, that of microphysics, of molecules insofar as they no longer obey the statistical laws: waves and corpuscles, flows and partial waves and corpuscles, flows and partial objects that are no longer dependent upon the large numbers; infinitesimal lines of escape, instead the arguments to an extreme point where it can no longer be opposed to the other, a point of nondifference or outset its bankruptcy or its abnegation: an unconscious that no longer produces, but is content to believe. The unconscious believes in of machines, but just the opposite; thereafter there is no longer even any reason for considering machines, whether as desiring-machines or be social or desiring, it calls forth forces that no longer permit themselves to be contained in representation, and it calls libido. Thus the operation of decoding in psychoanalysis can no longer signify what it signifies in the sciences of man; the chains all over again, to be subjugated and alienated—no longer, it is true, in an exterior and independent element as familial theater, the theater of private man, which is no longer either desiring-production or objective representation. The unconscious as a stage and the formal relations between them all. Symbolic thus no longer designates the relation of representation to an objectivity as an in this manner to a representational space, it can no longer have value except by its own absence, and it appears but behind the wall). In short, the displaced limit no longer passes between objective representation and desiring-production, but between the two of a tie necessarily appears as an absence, and no longer as a positive force. There desire is necessarily referred to machine of capital. At its most autistic, psychoanalysis is no longer measured against any reality, it no longer opens to any psychoanalysis is no longer measured against any reality, it no longer opens to any outside, but becomes itself the test of beliefs to survive even after repudiation; causing those who no longer believe in anything to continue believing; reconstituting a private territory is this? And what spectator? For example, the question no longer applies at all, at this point in the film, of as though the spectator, at that very moment, were no longer in his seat, were no longer in a position to very moment, were no longer in his seat, were no longer in a position to observe things. A kind of perceptive by level, until the moment when the spectator is no longer master of his own circuits, and tends to spontaneously take

can see that this man and this woman are no longer alive. There is no pessimism here either. What had to	p 317
their turn to a point where the problem is no longer posed, no longer posed in this way. The narrator continues	p 318
a point where the problem is no longer posed, no longer posed in this way. The narrator continues his own affair	p 318
disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer: the world of transverse communications,	p 319
where the finally conquered nonhuman	
flows, in such a way that this characteristic can no longer qualify a particular residue as a flow of madness, but	p 321
creation in their most profound tendency. Here, madness would no longer exist as madness, not because it would have been transformed	p 321
reached starting from a certain threshold of dispersion that no longer permits either their imaginary identity or their structural unity to	p 322
further distinguished by exclusion there where the two flows no longer overlap: one then finds oneself before a new passive synthesis	p 325
another type of synthesis than the flows: it is no longer the lines of connection that traverse the productive parts of	p 327
the molecular limit of the molar aggregates, the chain no longer has any other function than that of deterritorializing the flows	p 328
undoing the codes. The function of the chain is no longer that of coding the flows on a full body of	p 328
without organs. It is a chain of escape, and no longer a code. The signifying chain has become a chain of	p 328
composed of signs of desire; but these signs are no longer signifying, given the fact that they are under the order	p 328
form no structured configuration—or rather, they form one no longer. As Jacques Monod says, we must conceive of a machine	p 328
axiomatic, which is the famous turning point where it no longer even relates to the familial scene, but solely to the	p 329
passed into a death instinct against Eros, this was no longer a simple limitation, it was a liquidation of the libido	p 331
of its result; it follows that sexuality as desire no longer animates a social critique of civilization, but that civilization on	p 332
and under the despotic signifier of castration, he could no longer conceive the essence of life except in a form turned	p 333
and impose on it causations, comprehensions, and expressions that no longer have anything to do with its real functioning: thus all	p 338
of the syntheses according to which the unconscious can no longer operate in accordance with its own constituent machines, but merely	p 339
if not first of all the one who can no longer bear all that: money, the stock market, the death forces	p 341
having had the revelation of the mysterious drift, is no longer able to stand living in the false pretences of residence	p 341
that is what the fall is, that it can no longer be a personal destiny, but the common lot. In this	p 342
who escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll no longer say daddy-mommy—and he keeps	p 362
and personological references—I'll no longer say me, I'll no longer say daddy-mommy—and he keeps his word. Now the question	p 362
it is now a process of deterritorialization, it can no longer search for and create its new land. Confronted with Oedipal	p 363
art and literature: a paranoiac form of expression that no longer even needs to signify its reactionary libidinal investments, since these	p 370
as its signifier; an Oedipal form of content that no longer even needs to represent Oedipus, since the structure suffices. But	p 370
other, the schizorevolutionary, pole, the value of art is no longer measured except in terms of the decoded and deterritorialized flows	p 370
own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured, and	p 371
reproduce or produce an interplay	
in such a way that social inscription and repression no longer even need to bear directly upon bodies and persons, but	p 372
LONGITUDES 1	
it is crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients marking the transitions and	p 19
LOOK 17	
have any meaning whatsoever. Now that we have had a look at this stroll of a schizo, let us compare what	p 2
desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon it as primarily a lack: a lack of an	p 25
search for their structures in culture. As for myself, I look for them in the immediate reality. My way of seeing	p 97
If the human race survives, future men will, I suspect, look back on our enlightened epoch as a veritable age of	p 131
rites of all the religious cults ... one has only to look at our former codes of punishments to understand what effort	p 145
is true for children. It is now only necessary to look at the cousins' generation to establish that all those in	p 156
is the intense germinal or generative flow, where one would look in vain for persons or even functions discernible as father	p 162
the establishment of a physical system in extension: one must look in each case for the part of the flow of	p 163
organizers; they exemplify that terrible artist's egoism that has the look of bronze and knows itself justified to all eternity in	p 191
begins with the founders of States, these artists with a look of bronze, creating an oppressive and remorseless machine, erecting before	p 199
O signifier, terrible archaism of the despot where they still look for the empty tomb, the dead father, and the mystery	p 208
enemy who brings death—an eye with too steady a look, a mouth with too unfamiliar a smile; each organ is	p 211
that no longer hears, and sees weighing on him the look of Cassius, lean and hungry, and the smile of Cassius	p 211
brain of those who institute it, the artists with a look of bronze. That is why Marxism didn't quite know what	p 219
we call it by a name and individualize it; we look at our own limbs, and know that the combination forms	p 285
couch, an artificial swamp, a little earth, a little mother. Look at you, stumbling and staggering with no use in your	p 334
Moreover, the unconscious libidinal investment is what causes us to look for our interest in one place rather than another, to	p 345
LOOKED 2	
I showed him the toys I had put ready, he looked at them without the faintest interest. I took a big	p 45
Oedipus complex was not to be found if it wasn't looked for. And that one wasn't looking if one hadn't had	p 171
LOOKING 9	
[the body without organs] to the present time, ... I was looking ...—not looking so much as just feeling—ahead of me	p 84
without organs] to the present time, ... I was looking ...—not looking so much as just feeling—ahead of me was lying	p 84
to London is our visit to Pythia. Turner is there. Looking at his paintings, one understands what it means to scale	p 132
found if it wasn't looked for. And that one wasn't looking if one hadn't had oneself analyzed. And that is why	p 171
but all the while I am fleeing, I will be looking for a weapon! Doubtless there are astonishing oscillations of the	p 277
the police. And it will not be necessary to go looking for the alibi of an accident. Charles Chaplin did not	p 317
where one is thus traversed, broken, fucked by the socius, looking for the right place where, according to the aims and	p 348
of the nonsublimated libido and its sexual investments. For those looking for a thesis topic on psychoanalysis, one should not suggest	p 353
exactly the opposite. And then, above all, we are not looking for a way out when we say that schizoanalysis as	p 380
LOOKS 10	
psychiatry, in the sense in which Marx remarks: Whenever Feuerbach looks at things as a materialist, there is no history in	p 22
the various rooms of the house he lives in. He looks intently at an electrical outlet, he moves his body about	p 46
he discovers something about which he remarks: Well now, that looks like Oedipus! And at first he considers this something as	p 55
practice. That is why a text of Marcel Griaule's, which looks to myth for a principle that would explain the avunculate	p 157
exchange underlies everything, why is it that what takes place looks like anything but an exchange? Why must it be a	p 185
ever been believed. It comes as no surprise that Freud looks to Sophocles for the central image of Oedipus-the-despot, the myth	p 267
element and quality of the heroic, for the hero never looks backward, nor does he ever doubt his powers. Hamlet was	p 298
from following their own line of escape. When Andre Green looks for the reasons that establish the affinity of psychoanalysis with	p 307
drives—eight molecular genes, for example—functioning machinically?) If one looks in this direction for the ultimate reason why Freud erects	p 333
own, and tends to its own affairs: the infant Jesus looks from one side while the Virgin Mary listens from the	p 369
LOOPS 1	
the circles traced by Beckett's Unnamable: a succession of irregular loops, now sharp and short as in the waltz, now of	p 20
LOOSE 6	
China. But the schizo continually detaches them, continually works them loose and carries them off in every direction in order to	p 40
and even an attempt as profound as Lacan's at shaking loose from the yoke of Oedipus has been interpreted as an	p 175
reterritorializing, so as to prevent the decoded flows from breaking loose at all the edges of the social axiomatic. One sometimes	p 258
it, no one helped me, as Lacan says, to shake loose the yoke of Oedipus and carry it to the point	p 268
at home in their bodies, but many of man's are loose, and lie about detached, now here and now there, in	p 284

collapsing a filthy drainage pipe, causing a deluge to break loose, liberating a flow, resecting a schizo The schizo is not	p 341
LOOSENEED 2	
to tighten the nuts and bolts where Lacan had just loosened them; or to oedipalize the schizo where on the contrary desire to a law, and engendering the illusion that this loosened up and freed the elements of the chain. In the	p 83 p 110
LORRAIN 1	
on a par with a lofty technique inherited from Poussin, Lorrain, or the Dutch tradition: the world is reconstructed through archaisms	p 132
LOSE 4	
their journey. They have lost reality But when did they lose it? During the journey, or during the interruption of the question of attrition that would cause the social machine to lose its capacity to wield its materials. But here too it itself, proceeding from intense and primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the extended	p 124 p 151 p 155
act we can have persons at our disposal, but they lose their names inasmuch as these names are inseparable from the	p 161
LOSES 8	
elder brother beneath his inferior God. At times the schizophrenic loses his patience and demands to be left alone. Other times absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly identifies with all sorts of strange	p 14 p 21
has lost its desire at the same time that it loses the passive syntheses of these conditions. This is precisely the the product, but only the value that the machine itself loses as it wears out. Desiring-machines, on the contrary, continually break credit money traverses a particular circuit where it assumes, then loses, its value as an instrument of exchange, and where the allotment in the form of incomes—a relationship that it loses as soon as the latter are converted into real goods it becomes subjective infinite—that is to say, imaginary—effectively loses all consistency, unless it is supported by a structure that nature. At the same time that death is decoded, it loses its relationship with a model and an experience, and becomes	p 27 p 31 p 229 p 238 p 305 p 337
LOSING 2	
desire for the penis, and in boys as fear of losing it or refusal of a passive attitude. This something in is linear writing's contrary: civilizations cease being oral only through losing the independence and the particular dimensions of the graphic system	p 59 p 188
LOSS 11	
not think that the machines themselves are proof of the loss or repression of desire (which Bettelheim translates in terms of where the ego identifies with the global persons, with the loss of differentiating rules or differential functions. But we should stress as a voyage of initiation, a transcendental experience of the loss of the Ego, which causes a subject to remark: I Everything has been said about the paucity of reality, the loss of reality, the lack of contact with life, autism and incestuous desire for her father, but under conditions of reality loss where the parents were lived as false parents or doubles to traditional psychiatry: that madness is fundamentally linked to a loss of reality. Thus there is a convergence with the psychiatric of the soul. The psychotic reacts with autism and the loss of reality. Could it be that the loss of reality and the loss of reality. Could it be that the loss of reality is not the effect of the schizophrenic process does not entail but implies a kind of blindness, a loss of vision and of the ability to appraise; it is on the horizon there is the latent Urstaat, for the loss of which there is no consolation. It is now up the decoding of the instruments of production through appropriation; the loss of the means of consumption through the dissolution of the	p 37 p 78 p 84 p 86 p 122 p 123 p 123 p 123 p 205 p 223 p 225
LOSS-OF-REALITY 1	
lead it to this false criterion, Oedipus—to obtain the loss-of-reality effect. This is not an abstract operation: an Oedipal organization	p 123
LOST 30	
an original nothingness, nor is it what remains of a lost totality. Above all, it is not a projection; it has a measure of the withdrawal of a subject that has lost its desire at the same time that it loses the sort of original totality (not even one that has been lost), or to a subsequent totality that may not yet have oeuvre. In the literary machine that Proust's In Search of Lost Time constitutes, we are struck by the fact that all in the trip on the train in In Search of Lost Time, there is never a totality of what is seen a psychic fantasy reality. Oedipus is what all but got lost for the sake of a biological realism. But is it of psychic repression with social repression. This will all be lost, or at least singularly compromised, with the establishment of a what does in fact take place in In Search of Lost Time, one and the same story with infinite variations? It sexuality to one of the sexes. The partial objects have lost nothing of their virulence and efficacy. Yet the reference to to partial objects. And how could partial objects not have lost their virulence and efficacy, once they had been introduced into the forms of society where the tragic sense is increasingly lost ... : a myth cannot sustain itself when it supports no ritual of a machine to produce the real. Far from having lost who knows what contact with life, the schizophrenic is closest Laing says, they are interrupted in their journey. They have lost reality But when did they lose it? During the journey according to whether this couple results from a woman being lost to or acquired by line A or B. In this patrilineal or patrilocal regime, for example, related women are women lost; women brought in by marriage are women gained. Each family since the brother gains a wife, while the sister is lost to her own family. But, as Levi-Strauss remarks, one also in the previous generation a sister or a daughter was lost, while a brother owes a sister (or a father, a yet introduced into a set of impasses, the flows have lost none of their polyvocality, and the simple represented in representation barbarian civilizations are written, not because the voice has been lost, but because the graphic system has lost its independence and voice has been lost, but because the graphic system has lost its independence and its particular dimensions, has aligned itself on for all, at the dawn of a capitalism that had lost all code value. This is not the case, however. On a new threshold of deterritorialization. Because these figures have definitively lost the minimum conditions of identity that defined the elements of	p 8 p 27 p 42 p 42 p 43 p 54 p 54 p 68 p 73 p 73 p 83 p 87 p 124 p 156 p 156 p 156 p 156 p 184 p 202 p 202 p 232 p 242
corresponding widenings of the limits. Never before has a State lost so much of its power in order to enter with through its own original means; it reterritorializes where it has lost the territorialities, it creates new archaisms where it has destroyed leaving, or causes a piece of the system to get lost in the shuffle. What matters is to break through the value to the family at the very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to can we continue to be pious? We have repudiated and lost all our beliefs that proceeded by way of objective representations lands of perversion, clinical lands of psychosis? In Search of Lost Time as a great enterprise of schizoanalysis: all the planes created by his own work in progress, the Search of Lost Time in progress, functioning as a desiring-machine capable of collecting least to an organism that would function phantasmatically as a lost unity or a totality to come. Their dispersion has nothing	p 252 p 261 p 277 p 307 p 308 p 318 p 318 p 324
LOT 13	
system of shuntings along certain tracks, and of selections by lot, that bring about partially dependent, aleatory phenomena bearing a close Oedipus in both instances. Castration is at once the common lot—that is, the prevalent and transcendent Phallus, and the exclusive it is possible that Charlus's coarse admonition is prophetic: A lot we care about our old grandmother, you little shit! For belong to the distant past of psychoanalysis: similar books—a lot of them—are still written today. Let's not say that chord: it is well known that the unconscious takes a lot of time to digest a bit of news; one can have invented much in another way, and have legislated a lot, reinforced a lot, injected a lot. All that psychoanalysts do in another way, and have legislated a lot, reinforced a lot, injected a lot. All that psychoanalysts do is to reinforce and have legislated a lot, reinforced a lot, injected a lot. All that psychoanalysts do is to reinforce the movement; they conjunction that ensured the universality of capitalism. By simplifying a lot, we can say that the savage territorial machine operated on the fascists sexually aroused. Flags, nations, armies, banks get a lot of people aroused. A revolutionary machine is nothing if it	p 39 p 59 p 68 p 103 p 106 p 121 p 121 p 121 p 224 p 293

carrying him back to the factory. As Charlus says, A lot we care about your grandmother, you little shit! Oedipus and has nothing to do with the facts, it has a lot to do with the psychoanalyst's conception of psychoanalytic practice, a can no longer be a personal destiny, but the common lot. In this regard, the first thesis of schizoanalysis is this	p 314 p 333 p 342
LOTTERY 2	
action of DNA and its segments, the genes, performing veritable lottery drawings, creating switching points as lines of selection or evolution of a linguistic game of chess, but instead to the lottery drawings that sometimes cause a word to be chosen, sometimes	p 289 p 309
LOTTO 1	
speed away in a transversal direction. Suddenly a painting by Lotto surges forth that could just as easily be from the	p 369
LOUIS 10	
and blind? We often hear it said: he thinks he's Louis XVII. Not true. In the Louis XVII affair, or rather said: he thinks he's Louis XVII. Not true. In the Louis XVII affair, or rather in the finest case, that of of genius is not simply that he takes into account Louis XVII, or that he takes other pretenders into account by them too into states through which he passes: I am Louis XVII, but I am also Hervagault and Mathurin Bruneau, who am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to the premium due the person singularities of the series converging around the machine for kidnapping Louis XVII. There is no ego at the center, any more a practice, a praxis, a method, and even a strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that, from all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to the Saussurian and	p 88 p 88 p 88 p 88 p 88 p 88 p 88 p 147 p 242
the theater taken as the model of production. Even in Louis Althusser we are witness to the following operation: the discovery	p 306
LOVE 44	
entirely separate and independent entity. D. H. Lawrence says of love: We have pushed a process into a goal. The aim wherein the soul and body ultimately perish. Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is	p 5 p 5
flow, itself flows in turn, and breaks the flows. I love everything that flows, even the menstrual flow that carries away of the schizo, regardless of whether we do so with love and pity or disgustedly spit out the mouthful we have question of denying the vital importance of parents or the love attachment of children to their mothers and fathers. It is immediate production, but that is ascribed to them (with either love or hatred) from the point of view of the recording general's son, saying that his guys are great, that they love their mothers, their fathers, and their country, that they cry nosrils pinched shut, mouth filled. What is more, their entire love tells the same story. From the statistical nebula, from the of Tolstoy.... I am husband and wife in one. I love my wife. I love my husband. What counts is not husband and wife in one. I love my wife. I love my husband. What counts is not parental designations, nor racial also Lesseps I wanted to give my Parisians, whom I love, a new idea—that of a decent criminal. I am desire is something other than sexuality, but that sexuality and love do not live in the bedroom of Oedipus, they dream story of Gerard de Nerval: he wants Aurelia, his fondest love, to be the same as Adrienne, the little girl of attests: for the young, whose problems concern the family and love, Freud's method! For those less young, whose problems have to quasi cause. In incest it is the signifier that makes love with its signifieds. System of simulation is the other name as directly sociohistorical. It would be futile to say that love has to do with proteins and society. This would amount stretched out on the couch who speaks to us of love, of its force and its despair, but the mute stroll claimed to have said, everything there is to say about love: that it is a matter of a copulation of social social and organic machines on a large scale (at bottom, love is in the organs; at bottom, love is a matter scale (at bottom, love is in the organs; at bottom, love is a matter of economic determinations, money). But what is investment they translate. Thus no matter how well grounded the love blockage is, it curiously changes its function, depending on whether or the mechanization of the passions.) But we always make love with worlds. And our love addresses itself to this libidinal passions.) But we always make love with worlds. And our love addresses itself to this libidinal property of our lover, to desire that overturn the statistical order of the sexes. Making love is not just becoming as one, or even two, but Our loves are complexes of deterritorialization and reterritorialization. What we love is always a certain mulatto—male or female. The movement	p 5 p 24 p 47 p 48 p 62 p 69 p 77 p 77 p 86 p 116 p 126 p 128 p 210 p 291 p 292 p 292 p 292 p 292 p 293 p 294 p 294 p 296 p 316
Oedipal life . Desire is in itself not a desire to love, but a force to love, a virtue that gives and itself not a desire to love, but a force to love, a virtue that gives and produces, that engineers. (For how that is reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the couch, an path, convinced that this is where our chances lie—since love drives us on. The manifest syntheses are merely the preconscious and interests. The fact remains that there exists a disinterested love of the social machine, of the form of power, and an interest—and loves them besides with a form of love other than that of his interest. This is also the no interest, and who substitutes the force of a strange love for this counterinvestment. Flows that run on the porous full aim and the interest (power), but it feels a disinterested love for the absurd and nonpossessed force of the machine. Oh a question of ascertaining that our choices in matters of love are at the crossroads of vibrations, which is to say intercepted by the being that we are then determined to love, like a point-sign, a singular point in the entire network they appear only in our sexual choices of lovers. A love is not reactionary or revolutionary, but it is the index and woman) are the index of social relationships between people. Love and sexuality are the exponents or the indicators, this time invest society and its flows; on the contrary, it is love, desire, and their flows that manifest the directly social character the existence of an intention of debasing the woman as love object, he concludes that it is merely a matter of classes people of inferior rank with its parents if they love it as its parents do. We always fall back into that very socius and no other, hands off. A disinterested love of the molar machine, a veritable enjoyment, with all the the desires and the drives. But there are forms of love that are the indices of the reactionary or the revolutionary whose code is unconsciously invested for itself. That is why love and desire exhibit reactionary, or else revolutionary, indices; the latter the way). In short, a truly unconscious libido, a disinterested love: this machine is fantastic. If one keeps in mind the	p 333 p 333 p 334 p 345 p 346 p 346 p 346 p 346 p 352 p 352 p 352 p 352 p 353 p 354 p 354 p 364 p 365 p 366 p 374
LOVE-OBJECT 1	
desiring-machines are agglutinated or dispersed in social machines, and where love-object choices occur at the meeting place of the two kinds	p 357
LOVED 9	
resources of racism and segregation; the abject desire to be loved, the whimpering at not being loved enough, at not being abject desire to be loved, the whimpering at not being loved enough, at not being understood, concurrent with the reduction of in this way? What abjectness—become a desire to be loved, and worse, a sniveling desire to have been loved, a be loved, and worse, a sniveling desire to have been loved, a desire that is reborn of its own frustration: no your legs And it's nothing but your wanting to be loved which does it. A maudlin crying to be loved, which be loved which does it. A maudlin crying to be loved, which makes your knees go all ricky. Just as there always comes after. Antiproduction effuses in the system: antiproduction is loved for itself, as is the way in which desire represses unconscious, of the libidinal investments of the social field. Every loved or desired being serves as a collective agent of enunciation libido of a sociohistorical or geographic field, from which the loved and desired beings receive their definition. Oedipus is one of	p 269 p 269 p 334 p 334 p 334 p 334 p 334 p 346 p 353 p 366
LOVER 1	
our love addresses itself to this libidinal property of our lover, to either close himself off or open up to more	p 294
LOVERS 1	
investments, that they appear only in our sexual choices of lovers. A love is not reactionary or revolutionary, but it is	p 352

LOVES	12		
From the statistical nebula, from the molar entirety of men-women loves, there emerge the two accursed and guilty series that bear or with which we communicate. The persons to whom our loves are dedicated, including the parental persons, intervene only as points and large aggregates. There is always something statistical in our loves, and something belonging to the laws of large numbers. And is founded here is rather the statistical aggregate of intersexual loves. For if the woman is defined as a lack in the one is the reverse side of the other. Our loves are complexes of deterritorialization and reterritorialization. What we love is themselves. Even in the person who has an interest—and loves them besides with a form of love other than that on the contrary that what the libido invested, through its loves and sexuality, was the social field itself in its economic machines of subjugation, the social machines give rise to incomparable loves, which are not explained by their interests, since interests derive poor woman, the maid, or the whore to have revolutionary loves. There are no revolutionary or reactionary loves, which is to have revolutionary loves. There are no revolutionary or reactionary loves, which is to say that loves are not defined by no revolutionary or reactionary loves, which is to say that loves are not defined by their objects, any more than by dimensions causing flows to circulate rather than canceling them. Nonfigurative loves, indices of a revolutionary investment of the social field, and		p 69 p 293 p 294 p 295 p 316 p 346 p 352 p 364 p 365 p 365 p 365 p 366	
LOVINGLY	1		
is not merely the despot's body to which the paranoiac lovingly aspires, but the body of capital-money as well, or a			p 365
LOW	3		
superegoization and castration, all the resignation-desires (becoming a general; acquiring low, middle, or high rank), including the resignation to dying in the maintained territorialities, so as to buy where prices are low and sell where they are high. Before the capitalist machine bourgeois); Oedipus was already doing this when he claimed a low birth of servant parents. Thirdly, the Rat Man not only			p 62 p 227 p 353
LOWED	1		
I was then no longer this closed box to which lowed being so well preserved, but a partition came crashing down			p 77
LOWER	5		
toward the higher. Or inversely, in analytical fashion, toward the lower, relating the myth to the drives. But since the drives for want of another use. Anality does not represent a lower requiring conversion to a higher. It is the anus itself capitalist field of immanence, the apparent objective movement where the lower or subordinate form is no less necessary than the other machines are never more than extensions of the organism (The lower animals keep all their limbs at home in their bodies social field, where one substitutes persons of a higher or lower rank for the parents (the son of a princess kidnapped			p 57 p 143 p 229 p 284 p 353
LOWERING	3		
the rate of profit its investment will offer by the lowering of production costs; without this prospect, the capitalist will keep the center and in highly industrialized sectors. What determines the lowering of costs and the elevation of the rate of profit insofar as they entail a rise in profits through a lowering of costs of production, and if there exists a sufficiently			p 233 p 233 p 234
LOWEST	4		
fantasies, has been explained perfectly by psychoanalysis. On the very lowest level of interpretation, this means that the real object that remark: I had existed since the very beginning ... from the lowest form of life [the body without organs] to the present do with his own enjoyment: more utterly enslaved than the lowest of slaves, he is the first servant of the ravenous that the pseudo analyses of the object were really the lowest level of analytic activity, even and especially when they claim			p 25 p 84 p 254 p 322
LOWRY	2		
machine, producing certain effects, amenable to a certain use. Malcolm Lowry says of his work: it's anything you want it to literature: from Thomas Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men			p 109 p 132
LUDICROUSLY	1		
its new land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more artificial lands that			p 363
LULLABY	1		
motives! Taking up the eternal refrain of Oedipus, the eternal lullaby, he writes: A child pays no regard to social distinctions			p 354
LUMINOUS	2		
of the mental illness in the critical concept of madness. Luminous pages. Let us add that by enveloping the illness in paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic mathematics, uncontrollable and			p 93 p 371
LUNAR	2		
ones that society offers us, totally artificial new families, secret lunar societies. As for the schizo, continually wandering about, migrating here invented for himself other territorialities, more artificial still and more lunar than that of Oedipus? We knew the schizo was not			p 35 p 67
LUNCH	2		
head sticking out, and who has Chaplin feed him his lunch, since it is lunch time. If laughter is a reaction who has Chaplin feed him his lunch, since it is lunch time. If laughter is a reaction that takes certain circuits			p 317 p 317
LUNG	6		
needs to deny the existence of God as much as lung needs to affirm the essence of the divine, in order to be linked in an apparent paradox, for example in lung: the concern for curtailing the interminable cure by addressing oneself in the temporal difference, as the astonishing distribution proposed by lung attests: for the young, whose problems concern the family and become of analysis. He demonstrated that Freud, no less than lung and Adler, had repudiated the sexual position: the fixing of his own confession, he wants to set things straight with lung and Adler. And after having ascertained in the Wolf Man confirmed in this position by his controversy with Adler and lung: either, he says, you will abandon the sexual position of			p 58 p 128 p 128 p 331 p 354 p 354
LUNGS	1		
a long time without a stomach, without intestines, almost without lungs, with a torn oesophagus, without a bladder, and with shattered			p 8
LURE	2		
would be the condition for incest. Granted, incest is a lure, it is impossible. But the problem is only deferred. Is Oedipal figure is its displaced represented (le represente deplace), the lure or fake image, born of repression, that comes to conceal			p 162 p 162
LUTHER	5		
kingdoms, the sovereignties; Joan of Arc and the Great Mongol, Luther and the Aztec Serpent. In the aggregate of destination, there and unleashes in him the forces of the Bad Mother: Luther internalizes the father and reaches a compromise with the superego			p 101 p 102

this time collective; the encounter can therefore take place between Luther and the sixteenth-century Christians, or between Hitler and the German	p 102
through homosexual transfusion and in relation to the female crowd; Luther plays the role of woman in relation to the God in the consulting room of the analyst. Freud is the Luther and the Adam Smith of psychiatry. He mobilizes all the	p 102 p 271
LUTHER'S 1	
the two, the leveling cleavage of castration. Marx said that Luther's merit was to have determined the essence of religion, no	p 270
LUXURY 1	
to the excess consumption of a class, that it makes luxury itself into a means of investment, and reduces all the	p 224
LYING 3	
for a walk is a better model than a neurotic lying on the analyst's couch. A breath of fresh air, a looking so much as just feeling—ahead of me was lying the most horrific journey. When we speak here of a organism, but asserts that they are really limbs and organs lying on the body without organs of a society, which men	p 2 p 84 p 284
LYOTARD 7	
as it evaluates the suffering caused by the graphism. Jean-Francois Lyotard has attempted to describe such a system in another context and primitives. Or in dreams: in some very beautiful pages, Lyotard shows that what is at work in dreams is not not depend on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order of the signifier and the figure flux-schiz or the break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us to the gates of as a process. But what explains the reader's impression that Lyotard is continually arresting the process, and steering the schizzes toward despite his attempt at linking desire to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the castration, is defeated from the start. And what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text	p 204 p 243 p 244 p 244 p 244 p 244 p 295
LYOTARD'S 1	
archaic theory of language. The extreme importance of J.-F. Lyotard's recent book is due to its position as the first	p 243
LYRICAL 1	
An economist of the caliber of Bernard Schmitt finds strange lyrical words to characterize this flow of infinite debt: an instantaneous	p 237
LYSENKO 1	
alone being subjected to a succession of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it back against Weismann	p 158
M 2	
structure; it is the mother of the holy faith (J. M. Pohier). Or the technopsychanalyst, the reform psychoanalyst obsessed with the education. How are we to understand the phrases with which M. C. and Edmond Ortigues conclude their book? Illness is considered	p 108 p 170
M-C-M 1	
the position of a relation without limitation: in the formula M-C-M, the circulation of money as capital has therefore no limits	p 248
MACHINE 422	
a flow that the other interrupts. The breast is a machine that produces milk, and the mouth a machine coupled to is a machine that produces milk, and the mouth a machine coupled to it. The mouth of the anorexic wavers between uncertain as to whether it is an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are the process theoretically. Something is produced: the effects of a machine, not mere metaphors. A schizophrenic out for a walk is than that? Impossible. Leave me in peace. Everything is a machine. Celestial machines, the stars or rainbows in the sky, alpine of self-locomotion constitute, in and of themselves, a finely tuned machine. And then there is the function of the bicycle in the bicycle in Beckett's works: what relationship does the bicycle-horn machine have with the mother-anus machine? What a rest to speak what relationship does the bicycle-horn machine have with the mother-anus machine? What a rest to speak of bicycles and horns.	p 1 p 1 p 1 p 2 p 2 p 2 p 2 p 2
Unfortunately	
important questions than these, however? Given a certain effect, what machine is capable of producing it? And given a certain machine machine is capable of producing it? And given a certain machine, what can it be used for? Can we possibly guess	p 3 p 3
Or yet another example: on being confronted with a complete machine made up of six stones in the right-hand pocket of which the mouth, too, plays a role as a stone-sucking machine? Where in this entire circuit do we find the production	p 3 p 3
on a picnic in the midst of nature: an infernal machine is being assembled. Under the skin the body is an	p 3
a binary law or set of rules governing associations: one machine is always coupled with another. The productive synthesis, the production and then ... This is because there is always a flow-producing machine, and another machine connected to it that interrupts or draws	p 5 p 5
is because there is always a flow-producing machine, and another machine connected to it that interrupts or draws off part of this flow (the breast—the mouth). And because the first machine is in turn connected to another whose flow it interrupts	p 5
fucking—in terms of seeing. But a connection with another machine is always established, along a transverse path, so that one is always established, along a transverse path, so that one machine interrupts the current of the other or sees its own	p 6 p 6
that reason desiring-production is production of production, just as every machine is a machine connected to another machine. We cannot accept	p 6
production of production, just as every machine is a machine connected to another machine. We cannot accept the idealist category just as every machine is a machine connected to another machine. We cannot accept the idealist category of expression as a production of production. A painting by Richard Lindner, <i>Boy with Machine</i> , shows a huge, pudgy, bloated boy working one of his after having hooked it up to a vast technical social machine—which, as we shall see, is what even the very	p 6 p 6 p 7 p 7 p 8
desires life, because the organs of life are the working machine. We shall not inquire how all this fits together so	p 8
not inquire how all this fits together so that the machine will run: the question itself is the result of a	p 8
without organs. Every coupling of machines, every production of a machine, every sound of a machine running, becomes unbearable to the machines, every production of a machine, every sound of a machine running, becomes unbearable to the body without organs. Beneath its without organs. This is the real meaning of the paranoid machine: the desiring-machines attempt to break into the body without organs	p 9 p 9
cannot agree with Victor Tausk when he regards the paranoid machine as a mere projection of. a person's own body and own body and the genital organs. The genesis of the machine lies precisely here: in the opposition of the process of	p 9 p 9
of the body without organs. The anonymous nature of the machine and the non differentiated nature of its surface are proof	p 9
agent of persecution. But in and of itself the paranoid machine is merely an avatar of the desiring-machines: it is a	p 9
to the farthest corners of the universe. It makes the machine responsible for producing a relative surplus value, while embodying itself producing a relative surplus value, while embodying itself in the machine as fixed capital. Machines and agents cling so closely to	p 10 p 10
the place, of a repulsion-machine: a miraculating-machine succeeding the paranoid machine. But what is meant here by succeeding? The two coexist	p 11
who attracts God's rays to himself. Doubtless the former paranoid machine continues to exist in the form of mocking voices that	p 11
The repulsion of these machines, as found in the paranoid machine of primary repression, gave way to an attraction in the primary repression, gave way to an attraction in the miraculating machine. But the opposition between attraction and repulsion persists. It would	p 17 p 17
can take place only on the level of a new machine, functioning as the return of the repressed. There are a	p 17
presence of other people. Let us borrow the term celibate machine to designate this machine that succeeds the paranoid machine and	p 17
Let us borrow the term celibate machine to designate this machine that succeeds the paranoid machine and the miraculating machine, forming	p 17
celibate machine to designate this machine that succeeds the paranoid machine and the miraculating machine, forming a new alliance	p 17

between the
this machine that succeeds the paranoiac machine and the miraculating machine, forming a new alliance between the desiring-machines and the body
desiring-machines, or that he confuses himself with this third productive machine and with the residual reconciliation that it brings about: a meme (The Bride Stripped Bare by Her Bachelors, Even, the machine in Kafka's In the Penal Colony, Raymond Roussel's machines, those according to the example considered—are as follows: the celibate machine first of all reveals the existence of a much older of all reveals the existence of a much older paranoiac machine, with its tortures, its dark shadows, its ancient Law. The its tortures, its dark shadows, its ancient Law. The celibate machine itself is not a paranoiac machine, however. Everything about it ancient Law. The celibate machine itself is not a paranoiac machine, however. Everything about it is different: its cogs, its sliding this transfiguration cannot be explained by the miraculating powers the machine possesses due to the inscription hidden inside it, though it Eve future). A genuine consummation is achieved by the new machine, a pleasure that can rightly be called autoerotic, or rather birth, a radiant ecstasy, as though the eroticism of the machine liberated other unlimited forces. The question becomes: what does the other unlimited forces. The question becomes: what does the celibate machine produce? what is produced by means of it? The answer desiring-machines; then the subject—produced as a residuum alongside the machine, as an appendix, or as a spare part adjacent to an appendix, or as a spare part adjacent to the machine passes through all the degrees of the circle, and passes is not at the center, which is occupied by the machine, but on the periphery, with no fixed identity, forever decentered end to the same thing: by means of the paranoiac machine and the miraculating machine, the proportions of attraction and repulsion thing: by means of the paranoiac machine and the miraculating machine, the proportions of attraction and repulsion on the body without starting from zero, a series of states in the celibate machine; and the subject is born of each state in the the ego. At the center is the desiring-machine, the celibate machine of the Eternal Return. A residual subject of the machine machine of the Eternal Return. A residual subject of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this machine turns out, a product that the reader had thought to depth, not simply as an object, but as a specific machine that brings desire itself front and center, this machine is specific machine that brings desire itself front and center, this machine is merely theatrical, and the complementarity of what it sets and its object are one and the same thing: the machine, as a machine of a machine. Desire is a machine, and the object are one and the same thing: the machine, as a machine of a machine. Desire is a machine, and the object the same thing: the machine, as a machine of a machine. Desire is a machine, and the object of desire is machine, as a machine of a machine. Desire is a machine, and the object of desire is another machine connected to is a machine, and the object of desire is another machine connected to it. Hence the product is something removed or of production and the product; thanks to this distinction, the machine transmits value to the product, but only the value that value to the product, but only the value that the machine itself loses as it wears out. Desiring-machines, on the contrary graft, and at the same time the parts of the machine are the fuel that makes it run. Art often takes and always refer back to a socius or a social machine that is quite distinct from these machines, and that conditions from these machines, and that conditions this reproduction. A technical machine is therefore not a cause but merely an index of horde, who was initially responsible for social organization. The social machine or socius may be the body of the Earth, the not properly dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to the task, the despotic machine set up primitive territorial machine proved inadequate to the task, the despotic machine set up a kind of overcoding system. But the capitalist set up a kind of overcoding system. But the capitalist machine, insofar as it was built on the ruins of a the free worker. Hence, unlike previous social machines, the capitalist machine is incapable of providing a code that will apply to in this sense schizophrenia is the product of the capitalist machine, as manic-depression and paranoia are the product of the despotic as manic-depression and paranoia are the product of the despotic machine, and hysteria the product of the territorial machine? The decoding the despotic machine, and hysteria the product of the territorial machine? The decoding of flows and the deterritorialization of the socius and artificial reterritorialization on the other. The more the capitalist machine deterritorializes, decoding and axiomatizing flows in order to extract surplus the autonomy of desiring-machines in relation to the deterritorialized social machine. Schizophrenia is desiring-production as the limit of social production. Desiring-production terms the problem of the ultimate relationship between the analytic machine, the revolutionary machine, and desiring-machines. 5 The Machines In what of the ultimate relationship between the analytic machine, the revolutionary machine, and desiring-machines. 5 The Machines In what respect are desiring-machines really machines, in anything more than a metaphorical sense? A machine may be defined as a system of interruptions or breaks according to whatever aspect of them we are considering. Every machine, in the first place, is related to a continual material hyle) that it cuts into. It functions like a ham-slicing machine, removing portions from the associative flow: the anus and the ideal continuity. This is because, as we have seen, every machine is a machine of a machine. The machine produces an is because, as we have seen, every machine is a machine of a machine. The machine produces an interruption of the we have seen, every machine is a machine of a machine. The machine produces an interruption of the flow only insofar seen, every machine is a machine of a machine. The machine produces an interruption of the flow only insofar as it the flow only insofar as it is connected to another machine that supposedly produces this flow. And doubtless this second machine machine that supposedly produces this flow. And doubtless this second machine in turn is really an interruption or break, too. But But it is such only in relationship to a third machine that ideally—that is to say, relatively—produces a continuous and then ... and then ... and then ...). In a word, every machine functions as a break in the flow in relation to as a break in the flow in relation to the machine to which it is connected, but at the same time or the production of a flow, in relation to the machine connected to it. This is the law of the production wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that enables him to breathe, an anal machine machine, a car-machine that enables him to breathe, an anal machine that lights up. There are very few examples that cast to which the child reacts by turning himself into a machine. But even Bettelheim, who has a noticeable bias in favor of which it is nonetheless still a part. But the machine remains desire, an investment of desire whose history unfolds, by passes as Bettelheim's therapy progresses. In the second place, every machine has a sort of code built into it, stored up filled in. This is thus the second characteristic of the machine: breaks that are a detachment (coupures-detachements), which must not be contrast with the nervous system, which is a great chronogeneous machine: a melody-producing machine of the music box type, with a nervous system, which is a great chronogeneous machine: a melody-producing machine of the music box type, with a nonspatial localization. What break (coupure-rete) or residuum, which produces a subject alongside the machine, functioning as a part adjacent to the machine. And if alongside the machine, functioning as a part adjacent to the machine. And if this subject has no specific or personal identity is not only a part that is peripheral to the machine, but also a part that is itself divided into parts from the flow (prelevements de flux) brought about by the machine. Thus this subject consumes and consummates each of the states the most rigorous terms, at the level of the literary machine: how to produce, how to think about fragments whose sale an apt description of his own oeuvre. In the literary machine that Proust's In Search of Lost Time constitutes, we are an electrical outlet, he moves his body about like a machine, he uses one of his legs as though it were of desiring-machines—at the level, for example, of the mouth-air machine or the tasting-machine: What does it mean to be alive the level of the Real, the tie between the analytic machine, desire, and production? For the unconscious itself is no more the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into motion by and on the other hand, the repression that the social machine exercises on desiring-machines, and the relationship of psychic repression with obtain satisfaction in a masochistic fantasy involving the mother (anal machine). The result is that the boys are able to see of sexual casuistry to see with what restrictions the organ-desiring machine connections remain tolerated within the regime for the pairing of possibility of an internal reversal that would make the analytic machine into an indispensable part of the revolutionary machinery. What is of the structural equilibrium in the manner of an infernal machine, the desiring-machine. Then a second generation of disciples of Lacan the expected clinical mold. Dark world, growing desert: a solitary machine hums on the beach, an atomic factory installed in the program for a theater of cruelty, the mise-en-scene of a machine to produce the real. Far from having lost who knows the pretender Richemont, there is a desiring-machine or a celibate machine in the center: the horse with short, jointed paws, inside traverses all the singularities of the series converging around the machine for kidnapping Louis XVII. There is no ego at the

may say that his mind is controlled by an electrical machine or by men from outer space. These constructions, however, are	p 95
signifier. Rather it is a productive use of the literary machine, a montage of desiring-machines, a schizoid exercise that extracts from	p 106
tractable gear is greased, or on the contrary an infernal machine is made ready. What are the connections, what are the	p 109
was only discovered once a work was viewed as a machine, producing certain effects, amenable to a certain use. Malcolm Lowry	p 109
desire, the unconscious closeted in a day nursery, a narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of	p 111
wanted peace and Innocence, and to be left alone to machine our little machines, O desiring-production. Of course pieces from the	p 114
Reich was the first to attempt to make the analytic machine and the revolutionary machine function together. In the end, he	p 119
to attempt to make the analytic machine and the revolutionary machine function together. In the end, he only had his own	p 119
there are the desiring-machines, and on the other the Oedipal-narcissistic machine. In order to understand the details of this struggle, it	p 124
by our world, and also the new earth, and the machine that hums, around which the schizos revolve, planets for a	p 131
it keeps us from seizing the relationship of the literary machine with a field of production, and the moment when the	p 133
signifier of his work, and that necessarily nourish a revolutionary machine on the horizon. That is what style is, or rather	p 133
is not merely art or literature. For either the artistic machine, the analytical machine, and the revolutionary machine will remain in	p 137
art or literature. For either the artistic machine, the analytical machine, and the revolutionary machine will remain in extrinsic relationships that	p 137
either the artistic machine, the analytical machine, and the revolutionary machine will remain in extrinsic relationships that make them function	p 137
in	
socius. As we shall see, capitalism is the only social machine that is constructed on the basis of decoded flows, substituting	p 139
to escape coding and, escaping, to nonetheless fashion a new machine bearing the determinations of the capitalist socius. Thus the encounter	p 140
that desire becomes bound to its own repression). The territorial machine is therefore the first form of socius, the machine of	p 141
territorial machine is therefore the first form of socius, the machine of primitive inscription, the megamachine that covers a social field	p 141
technical machines. In its simplest, so-called manual forms, the technical machine already implies an acting, a transmitting, or even a driving	p 141
and allows for a certain disengagement from it. The social machine, in contrast, has men for its parts, even if we	p 141
every stage of action, transmission, and motricity. Hence the social machine fashions a memory without which there would be no synergy	p 141
of the great social machines that preceded it. The same machine can be both technical and social, but only when viewed	p 141
from different perspectives: for example, the clock as a technical machine for measuring uniform time, and as a social machine for	p 141
technical machine for measuring uniform time, and as a social machine for reproducing canonic hours and for assuring order in the	p 141
Lewis Mumford coins the word megamachine to designate the social machine as a collective entity he is literally correct (although he	p 141
in agreement with Reuleaux's classic definition, one can consider the machine to be the combination of solid elements, each having its	p 141
transmit a movement and perform a task, then the human machine was indeed a true machine. The social machine is literally	p 141
a task, then the human machine was indeed a true machine. The social machine is literally a machine, irrespective of any	p 141
the human machine was indeed a true machine. The social machine is literally a machine, irrespective of any metaphor, inasmuch as	p 141
indeed a true machine. The social machine is literally a machine, irrespective of any metaphor, inasmuch as it exhibits an immobile	p 141
shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with its immobile motor, the earth, is already a social	p 142
with its immobile motor, the earth, is already a social machine, a megamachine, that codes the flows of production, the flows	p 142
requires or permits it. The method of the primitive territorial machine is in this sense the collective investment of the organs	p 142
desire, and the becoming-private of the organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To such a	p 144
their organs into the parts and wheels of the social machine. The sign is a position of desire; but the first	p 145
a memory of the spoken word. 2 The Primitive Territorial Machine The notion of territoriality merely appears ambiguous. For if it	p 145
of geographic distribution, it is obvious that the primitive social machine is not territorial. Only the apparatus of the State will	p 145
the importance of local ties. This is because the primitive machine subdivides the people, but does so on an indivisible earth	p 145
Hence the savage, primitive socius was indeed the only territorial machine in the strict sense of the term. And the functioning	p 146
sense of the term. And the functioning of such a machine consists in the following: the declension of alliance and filiation	p 146
before there is a State. If declension characterizes the primitive machine, it is because it is not possible simply to deduce	p 146
code carries out the diverse operations of the primitive territorial machine: detaching segments from the chain, organizing selections from the	p 150
flows	
a unanimous group. The presence of history in every social machine plainly appears in the disharmonies that, as Levi-Strauss says, bear	p 151
were a question of attrition that would cause the social machine to lose its capacity to wield its materials. But here	p 151
functional: it is in order to function that a social machine must not function well. This has been shown precisely with	p 151
to the group. Here it becomes apparent that the social machine is identical with the desiring-machine. The social machine's limit is	p 151
of the system of cruelty. The death of a social machine has never been heralded by a disharmony or a dysfunction	p 151
change of perspective—for examining the primitive socius, the territorial machine for declining alliances and filiations. This machine is	p 151
segmentary because	
socius, the territorial machine for declining alliances and filiations. This machine is segmentary because, through its double apparatus of tribe	p 152
and	
other segments in a series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of	p 152
filiation	
part of the functioning of their system. The segmentary territorial machine makes use of scission to exorcise fusion, and impedes the	p 152
deteriorialized socius—such is the nightmare that the primitive social machine exorcises with all its forces and all its segmentary articulations	p 153
all its forces and all its segmentary articulations. The primitive machine is not ignorant of exchange, commerce, and industry; it exorcises	p 153
distinguish those protoclasses from the castes organized by the imperial machine and from the rankings distributed by the segmentary	p 153
primitive machine	
machine and from the rankings distributed by the segmentary primitive machine. The criteria that distinguish classes, castes, and ranks must	p 153
not	
and which, two by two, organize the alliances and arrange (machine) the marriages. When we ascribed to them a perverse-normal activity	p 164
as if Oedipus were already installed within the savage territorial machine. However, as Nietzsche says with regard to bad conscience, such	p 166
determinations form one and the same component in the territorial machine. Since familial reproduction is not yet a simple means, or	p 166
less than the capitalist social formation, because the latter engineers (machine) and mobilizes flows that are effectively decoded, but does so	p 176
independent of familial reproduction, that is, independent of the territorial machine that declines alliances and filiations; the detachable	p 177
fragments of the	
but productive. A symbol is nothing other than a social machine that functions as a desiring-machine, a desiring-machine that functions within	p 180
as a desiring-machine, a desiring-machine that functions within the social machine, an investment of the social machine by desire. It has	p 180
functions within the social machine, an investment of the social machine by desire. It has often been said and demonstrated that	p 180
shall not ask what it means, but what kind of machine is assembled in this manner—what kind of flows and	p 181
a material part in an aggressing apparatus, in a separating machine. Once again, it is not a question of knowing if	p 182
an entire political history that brings into conflict the despotic machine and the old primitive territorial machine—whence derive both the	p 182
into conflict the despotic machine and the old primitive territorial machine—whence derive both the negation and the persistence of	p 182
autochthony	
caught in the machinery of desire, encasted in the social machine, or on the contrary join together to form a death	p 184
to form a death instinct that extends throughout the social machine, crushing desire. The principal factor in each of these respects	p 184
the effect of a primary homosexuality. Thus the antiexchangist amorous machine encountered by Joyce in Exiles, and by Klossowski in	p 186
Roberte	
but rather because it is always and already a functioning machine, a desiring-machine and not an anorexic structure. The difference between	p 186
a desiring-machine and not an anorexic structure. The difference between machine and structure appears in the postulates that implicitly	p 186
animate the	
representation: the couple voice-audition and hand-graphics. How does such a machine work? For it does work: the voice is like a	p 188
reduction to the condition of secondary parts in the new machine, and the new apparatus of repression (refoulement). All that constituted	p 192
All that constituted the essential element of the primitive inscription machine—the blocks of mobile, open, finite debts, the parcels of	p 192
impossibility. The earth becomes a madhouse. 6 The Barbarian Despotic Machine The founding of the despotic machine or the barbarian	p 192
socius	
6 The Barbarian Despotic Machine The founding of the despotic machine or the barbarian socius can be summarized in the following	p 192
with the ancient filiation—this is expressed in a strange machine, or rather a machine of the strange whose locus is	p 192
this is expressed in a strange machine, or rather a machine of the strange whose locus is the desert, imposing the	p 192
well as to the validation of the new order. The machine of the strange is both a great paranoiac machine, since	p 193
The machine of the strange is both a great paranoiac machine, since it expresses the struggle with the old system, and	p 193
struggle with the old system, and already a glorious celibate machine, insofar as it exalts the triumph of the new alliance	p 193

terms of an opposition between it and the primitive territorial machine: the birth of an empire. But in reality one can Christ and his Saint Paul. Moses flees from the Egyptian machine into the wilderness and installs his new machine there, a the Egyptian machine into the wilderness and installs his new machine there, a holy ark and a portable temple, and gives are talking about the imperial barbarian formation or the despotic machine. And this holds true whatever the context of this mobilization lateral alliances and the extended filiations that declined the primitive machine. It is this force of projection that defines paranoia, this his function, which can be limited. It is the social machine that has profoundly changed: in place of the territorial machine machine that has profoundly changed: in place of the territorial machine, there is the megamachine of the State, a functional pyramid all the syntheses: the synthesis of production, with the hydraulic machine and the mining machine; the synthesis of inscription, with the synthesis of production, with the hydraulic machine and the mining machine; the synthesis of inscription, with the accounting machine, the writing machine, and the monument machine; and finally the the mining machine; the synthesis of inscription, with the accounting machine, the writing machine, and the monument machine; and finally the the synthesis of inscription, with the accounting machine, the writing machine, and the monument machine; and finally the synthesis of consumption with the accounting machine, the writing machine, and the monument machine; and finally the synthesis of consumption, with the upkeep of the State's sole concern. The wheels of the territorial lineage machine subsist, but are no longer anything more than the working longer anything more than the working parts of the State machine. The objects, the organs, the persons, and the groups retain of preventing the entry on stage of a new territorial machine, possibly revolutionary and capable of raising and dealing with the at least it has no autonomous mercantile model. The despotic machine holds the following in common with the primitive machine, it despotic machine holds the following in common with the primitive machine, it confirms the latter in this respect: the dread of deterritorialization that subordinates all the primitive filiations to the despotic machine (the agrarian problem); the abolition of debts or their accountable correlative aspects: on the one hand it replaces the territorial machine, it forms a new deterritorialized full body; on the other them as parts or organs of production in the new machine. It is perfected all at once because it functions on the direct filiation, gathering all the subjects into the new machine. The essential action of the State, therefore, is the creation and to the usufruct put into use, to the State machine and to the territorial machines. As in Kafka's *The Great* with the people. All the coded flows of the primitive machine are now forced into a bottleneck, where the despotic machine machine are now forced into a bottleneck, where the despotic machine overcodes them. Overcoding is the operation that constitutes the essence with a look of bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This code, no underlying flow escapes the overcoding of the despotic machine; hence it is by virtue of his sterility that he wilderness ordeal, it expresses the spatial divergence from the primitive machine; it provides the old alliances with an outcome; it founds the tribe; it expresses the temporal divergence from the primitive machine (the difference between the generations); it constitutes the direct filiation of the apparatus, it changes only the parts of the machine; yet it is still as the displaced represented that incest of psychic repression, operating in the manner of a graphic machine capable of performing as well by means of hieroglyphs as system of correspondences in the heart of a given social machine. All this finds itself overwhelmed in a new destiny, with finds itself overwhelmed in a new destiny, with the despotic machine and imperial representation. In the first place, graphism aligns itself a base and as a brick, insofar as the territorial machine continues to function in the framework of the new machine machine continues to function in the framework of the new machine. The triangle has become the base for a pyramid, all its veritable origin, the despotic age, and erects an infernal machine that welds desire to the Law, because, everything considered—so metonymy—all of that constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has the effect of overcoding the territorial the full body of the intense earth that the primitive machine had repressed, but on new foundations or under new conditions no surplus value escapes the over coding of the despotic machine. For all the organs and their functions experience a detachment these two traits in a raw state. As in the machine of In the Penal Colony, it is the penalty that object that hovers over each subject, as though the social machine had come unstuck from its desiring-machines: death, the desire of the parts figure as cogs and wheels in the State machine. Desire is by no means an interplay between a son a father. Desire institutes a libidinal investment of a State machine that overcodes the territorial machine and, with an additional turn libidinal investment of a State machine that overcodes the territorial machine and, with an additional turn of the screw, represses the father intervenes only as the representative of the old territorial machine, but the sister is the representative of the new alliance by the despotic State is what comes before—the territorial machine, which it reduces to the state of bricks, of working longer really knows what comes first, and whether the territorial machine does not in fact presuppose a despotic machine from which the territorial machine does not in fact presuppose a despotic machine from which it extracts the bricks or that it segments itself produced inside the field of decoded flows. As a machine it no longer determines a social system; it is itself of an analogous evolution has been demonstrated for the technical machine, when it ceases to be an abstract unity or intellectual isn't this tendency to concretization in the social or technical machine precisely the movement of desire? Again and again we come itself from the law. A State desire, the most fantastic machine for repression, is still desire—the subject that desires and state so as to be tamed.... 9 The Civilized Capitalist Machine The first great movement of deterritorialization appears with the overcoding very pores of the old full body of the social machine. Hence capitalism does not lead to the dissolution of feudalism the founders of the State come like lightning; the despotic machine is synchronic while the capitalist machine's time is diachronic. The Sinbad the Sailor? It is not the technique, the technical machine, that is lacking. Isn't it rather that desire remains caught nets of the despotic State, entirely invested in the despot's machine? Perhaps then the merit of the West, confined as it simplifying a lot, we can say that the savage territorial machine operated on the basis of connections of production, and that basis of connections of production, and that the barbarian despotic machine was based on disjunctions of inscription derived from the eminent of inscription derived from the eminent unity. But the capitalist machine, the civilized machine, will first establish itself on the conjunction from the eminent unity. But the capitalist machine, the civilized machine, will first establish itself on the conjunction. When this occurs When the conjunction moves to the fore in the social machine, it seems on the contrary that it ceases to be worker in favor of the work itself or of the machine. And for capital: the deterritorialization of wealth through monetary abstraction guilds and the monopolies). But capitalism doesn't begin, the capitalist machine is not assembled, until capital directly appropriates production, and until only becomes a true practical relation in the modern capitalist machine. That is why, before, the monetary and commercial inscription does low and sell where they are high. Before the capitalist machine, merchant or financial capital is merely in a relationship of merchant and banking bourgeoisie with feudalism. In brief, the capitalist machine begins when capital ceases to be a capital of alliance the subsisting codes and territorialities for the benefit of a machine of another species, functioning in an entirely different way. This new filiation that is a constituent part of the capitalist machine, in relation to which commercial capital and financial capital will world, but rather an essential component of the world-wide capitalist machine. It must be added, however, that the center itself has But on the other hand, and more profoundly, every technical machine presupposes flows of a particular type: flows of code that of code that are both interior and exterior to the machine, forming the elements of a technology and even a science has the others—to such a degree that the automatic machine has always increasingly internalized them in its body or its is very wide-ranging. By no means does the diachronic capitalist machine allow itself to be revolutionized by one or more of with determinism.) The true axiomatic is that of the social machine itself, which takes the place of the old codings and on the contrary, it insinuates itself everywhere in the productive machine and becomes firmly wedded to it in order to regulate is not only those who man and supply the military machine who are engaged in an anti-human enterprise. The same can by means of streams of gas; the computer is a machine for instantaneous and generalized decoding. Michel Serres defines in this the market? Why does it form in turn a gigantic machine for social repression—psychic repression, aimed at what nevertheless constitutes its only by setting in motion from the start an axiomatic machine based on the supposed finite number of the figures considered characteristics can always be computed by means of an electronic machine, or for the discourse of madmen that can always be must not think that it replaces the socius, the social machine, with an aggregate of technical machines. The difference in nature Capitalism's originality resides rather in the fact that the social machine has for its parts technical machines as constant capital attached axiomatic of itself is by no means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they do not technical machines; he is rather the slave of the social machine. The bourgeois sets the example, he absorbs surplus value for of slaves, he is the first servant of the ravenous machine, the beast of the reproduction of capital, internalization of the

the very organization of his axiomatic: there is only one machine, that of the great mutant decoded flow—cut off from the castes and the statuses, and that draws from the machine an undivided flow of income convertible into consumer and production who are outside the class. Between the servants of the machine, and those who sabotage it or its cogs and wheels is like a territoriality that accompanies the deterritorialization of the machine, as its other side. If it is true that the object, under exterior conditions, in the territorial or despotic machine. But Marx is quick to add that this essentially cynical as a special activity still tied to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied. subjective further, had tied. subjective activity to a territorial or reterritorialized machine, in the form of agriculture and landed property. And even of decoding and deterritorialization, on the ruins of the despotic machine, these societies are caught between the Urstaat that they would or another that would escape the axiomatic and throw the machine into a panic (a Chinese on the horizon, a Cuban and the civilized societies. The first is the underlying territorial machine, which consists in coding the flows on the full body body of the earth. The second is the transcendent imperial machine, which consists in overcoding the flows on the full body appropriating their surplus labor. The third is the modern immanent machine, which consists in decoding the flows on the full body regulations and beyond its transcendental resurrections. Each type of social machine produces a particular kind of representation whose elements are organized

the socius: the system of connotation-connection in the savage territorial machine, corresponding to the coding of the flows; the system of the flows; the system of subordination-disjunction in the barbarian despotic machine, corresponding to overcoding; the system of co-ordination-conjunction in the civilized

Deterritorialization, the axiomatic

Oedipus at Last In the territorial or even the despotic machine, social economic reproduction is never independent of human reproduction, of This is true not only with respect to the territorial machine, and to local groups that determine the place of each and the filiations, but also with respect to the despotic machine, which adds the relations of the new alliance and direct of the despot's idols, is the advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real objective the three machines. For Oedipus makes ready in the territorial machine, as an empty unoccupied limit. It takes form in the an empty unoccupied limit. It takes form in the despotic machine as a symbolically occupied limit. But it is filled and completion only by becoming the imaginary Oedipus of the capitalist machine. The despotic machine preserved the primitive territorialities, and the capitalist becoming the imaginary Oedipus of the capitalist machine. The despotic machine preserved the primitive territorialities, and the capitalist machine resuscitates the

The despotic machine preserved the primitive territorialities, and the capitalist machine resuscitates the Urstaat as one of the poles of its position of an object from on high, in the despotic machine, did not first make possible the folding and flattening operations map of this socius-earth, despot, or capital-money (for each social machine the two poles, paranoiac and schizophrenic, are distributed in varying say, not only its functioning, but formation and autoproductio? A machine works according to the previous intercommunications of its structure and

an individual and specific unity of the living, which every machine presupposes insofar as it is subordinate to organic continuance, and should be noted that, in one way or another, the machine and desire thus remain in an extrinsic relationship, either because determined by a system of mechanical causes, or because the machine is itself a system of means in terms of the decisively, by calling in question the structural unity of the machine. It is said that machines do not reproduce themselves, or of the machines? ... We are misled by considering any complicated machine as a single thing; in truth it is a city which was bred truly after its kind. We see a machine as a whole, we call it by a name and

of surplus value of code, when a part of a machine captures within its own code a code fragment of another captures within its own code a code fragment of another machine, and thus owes its reproduction to a part of another and thus owes its reproduction to a part of another machine: the red clover and the bumble bee; or the orchid in the passage to infinity itself—the infinity composed of machine parts or the temporal infinity of the animalcules—but rather this passage blossoms into. Once the structural unity of the machine has been undone, once the personal and specific unity of laid to rest, a direct link is perceived between the machine and desire, the machine passes to the heart of desire direct link is perceived between the machine and desire, the machine passes to the heart of desire, the machine is desiring desire, the machine passes to the heart of desire, the machine is desiring and desire, machined. Desire is not in the desire, machined. Desire is not in the subject, but the machine in desire—with the residual subject off to the side with the residual subject off to the side, alongside the machine, around the entire periphery, a parasite of machines, an accessory the real difference is not between the living and the machine, vitalism and mechanism, but between two states of the machine machine, vitalism and mechanism, but between two states of the machine that are two states of the living as well. The that are two states of the living as well. The machine taken in its structural unity, the living taken in its is to say, between the small machines scattered in every machine, and the small formations dispersed in every organism: a domain the biological, there being as many living beings in the machine as there are machines in the living. Why speak of their persons and their species, varieties, and locales; when a machine appears as a single object, and a living organism appears armies, banks get a lot of people aroused. A revolutionary machine is nothing if it does not acquire at least as it condenses a free energy capable of fueling a revolutionary machine. (Here again, everything has already been said by Fourier, when and Capitalism The schizoanalytic argument is simple: desire is a machine, a synthesis of machines, a machinic arrangement—desiring-machines. The order

as well as their obvious participation in a pedagogical social machine in general. For the real question is this: of course expressive familial transmission, or rather as the agent of a machine, in a machinic information or communication? Schreber's desiring-machines communicate with

machines of desire, desiring-machines and the assembling of an analytic machine suited to decode them: the domain of free syntheses where that the conjunction of the decoded flows in the capitalist machine tends to liberate the free figures of a universal subjective continually realienating this essence, and without interruption, in a repressive machine that divides the essence in two, and maintains it divided

to the following operation: the discovery of social production as machine or machinery, irreducible to the world of objective representation (Vorstellung

of objective representation (Vorstellung); but immediately the reduction of the machine to structure, the identification of production with a structural and

of the structure that Lacan discovers, with the o as machine, and the O as nonhuman sex: schizophrenizing the analytic field autism: the characteristic autism and the intrinsic perversion of the machine of capital. At its most autistic, psychoanalysis is no longer one see in this extreme dispersion—machines dispersed in every machine—nothing more than a pure fiction that must give way the myriad little connections, disjunctions, and conjunctions by which every machine produces a flow in relation to another that breaks it airplane of parental coitus, the father's car, the grandmother's sewing machine, the little brother's bicycle, all objects of flight and theft objects of flight and theft, stealing and stealing away—the machine is always infernal in the family dream. The machine introduces the machine is always infernal in the family dream. The machine introduces breaks and flows that prevent the dream from being habits as he. Thus it is that the famous eating machine, which in a sense, by its excess, is foreign to the conduct—also psychotic—of the worker trapped in the machine, with only his upside-down head sticking out, and who has he penetrates them, he liquidates even his grandmother with a machine for tying shoes. The perverse lands of homosexuality, where the deterritorializing himself. An active point of escape where the revolutionary machine, the artistic machine, the scientific machine, and the (schizo) analytic

active point of escape where the revolutionary machine, the artistic machine, the scientific machine, and the (schizo) analytic machine become parts

escape where the revolutionary machine, the artistic machine, the scientific machine, and the (schizo) analytic machine become parts and pieces of

the artistic machine, the scientific machine, and the (schizo) analytic machine become parts and pieces of one another. 4 The First the parts of the desiring-machines; partial objects define the working machine or the working parts, but in a state of dispersion is continually referring to a part from an entirely different machine, like the red clover and the bumble bee, the wasp parts, unifying and totalizing everything. Everywhere there is libido as machine energy, and neither the horn nor the bumble bee have function as raw partial objects, dispersed working parts of a machine that is itself dispersed. In short, partial objects are the repels the organs, as in the mounting of the paranoiac machine, the body without organs marks the external limit of the itself over them, in the process of a miraculating fetishistic machine, it still does not totalize them, unify them in the lines of connection that traverse the productive parts of the machine, but an entire network of disjunction on the recording surface

energy (Numen). But in fact, from the standpoint of the machine itself, there is no succession that ensures the strict coexistence longer. As Jacques Monod says, we must conceive of a machine that is such by its functional properties but not by movements. It is a question of different parts of the machine, different and coexisting, different in their very coexistence. Hence it must itself be judged, evaluated in the functioning of the machine and the system of its energetic conversions, and not as as it implies the possibility of energetic conversions in the machine (Libido-Numen-Voluptas). It is a matter of imposing the idea of the desiring-machine function in the very workings of the social machine; the flows of desire enter and exit through the codes circuit that never stops grafting the desiring-machines onto the social machine and implanting the social machine in the desiring-machines.	p 327 p 328 p 329 p 329 p 332 p 333 p 336 p 337
Death comes the desiring-machines onto the social machine and implanting the social machine in the desiring-machines. Death comes all the more from without	p 337
work, with what syntheses, what bursts of energy in the machine, what constituent misfires, with what flows, what chains, and what the molar aggregates, the structures and representations that prevent the machine from functioning. It is not easy to rediscover the molecules desire is extended by a social series, or a social machine contains desiring-machine parts within its workings. The desiring micromultiplicities are	p 338 p 338 p 340
remains that there exists a disinterested love of the social machine, of the form of power, and of the degree of enough—and in that very way! Oh how beautiful the machine is! The officer of In the Penal Colony demonstrates what Penal Colony demonstrates what an intense libidinal investment of a machine can be, a machine that is not only technical but an intense libidinal investment of a machine can be, a machine that is not only technical but social, and through which desires its own repression. We have seen how the capitalist machine constituted a system of immanence bordered by a great mutant disinterested love for the absurd and nonpossessed force of the machine. Oh, to be sure, it is not for himself or a pure joy in feeling oneself a wheel in the machine, traversed by flows, broken by schizzes. Placing oneself in a the most exploited, to seek their ends in an oppressive machine, but what is reactionary or revolutionary in the preconscious investment as a residual and subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat, or how the socialist machine preserves	p 346 p 346 p 346 p 346 p 346 p 346 p 347 p 347
capitalist machine revives the despotic Urstaat, or how the socialist machine preserves a State and market monopoly capitalism). But there is an apparatus of interest never takes the place of a machine of desire. A revolutionary group at the preconscious level remains Blessed Virgin, and all at once. Everything passes into the machine that causes the properly familial determinations to disintegrate. What the cause of desire, but is itself the castrating apparatus, the machine for putting lack into desire, for drying up all the occur at the meeting place of the two kinds of machine, following lines of escape or integration. Will Aaron leave with little boy has already plugged a desiring-machine into a social machine, short-circuiting the parents, who can only intervene as agents of its product. That is why we speak of an Oedipal-narcissistic machine, at the end of which the ego encounters its own no other, hands off. A disinterested love of the molar machine, a veritable enjoyment, with all the hatred it contains for contains for those who do not submit to the molar machine: the entire libido is at stake. From the point of so many cogs and parts; to insert oneself into the machine to find there at last the enjoyment of the mechanisms of application, and everywhere enslave art to a great castrating machine of sovereignty. There is a pole of reactionary investment for all the more ruthless as it does not place the machine in its service, but is the servant of the capitalist in its service, but is the servant of the capitalist machine: in this sense, a single class, content for its part mechanism—that does not reveal the insanity of the capitalist machine and the pathological character of its rationality: not at all a true rationality of this pathological state, this insanity, the machine works too, believe me. The capitalist machine does not run this insanity, the machine works too, believe me. The capitalist machine does not run the risk of becoming mad, it is the source of Capital, is his fascination with such a machine: how it came to be assembled, on what foundation of terrible single class of gray gentlemen who keep up the machine; how it does not run the risk of dying all in the system is insane: this is because the capitalist machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes In short, a truly unconscious libido, a disinterested love: this machine is fantastic. If one keeps in mind the tautological statement but one that is caught and wedged in the capitalist machine, and is localizable in the field of its market. For wheels, and motors. Everyone knows that a schizo is a machine; all schizos say this, and not just little Joey. The of social adaptation. She marks the point where the social machine, the technical machine, and the desiring-machine join closely together and She marks the point where the social machine, the technical machine, and the desiring-machine join closely together and bring their regimes	p 347 p 348 p 355 p 357 p 357 p 358 p 359 p 364 p 364 p 365 p 370 p 372 p 372 p 373 p 373 p 373 p 373 p 374 p 374 p 375 p 381 p 381 p 381
MACHINE'S 6	
the flows implies all these operations. This is the social machine's supreme task, inasmuch as the apportioning of production corresponds to the social machine is identical with the desiring-machine. The social machine's limit is not attrition, but rather its misfirings; it can like lightning; the despotic machine is synchronic while the capitalist machine's time is diachronic. The capitalists appear in succession in a sabotage it or its cogs and wheels. Between the social machine's regime and that of the desiring-machines. Between the relative interior which the usual polemic between vitalism and mechanism revolves: the machine's ability to account for the workings of the organism, but the apparent objective movement. Repulsion is the condition of the machine's functioning, but attraction is the functioning itself. That the functioning	p 142 p 151 p 223 p 255 p 284 p 330
MACHINED 2	
next to the colonel. Group fantasy is plugged into and machined on the socius. Being fucked by the socius, wanting to the heart of desire, the machine is desiring and desire, machined. Desire is not in the subject, but the machine in	p 62 p 285
MACHINERY 11	
the analytic machine into an indispensable part of the revolutionary machinery. What is more, the objective conditions for such a practice works too, believe me, as I have found out—a machinery. But on condition that meaning be nothing other than use desiring-machines; and whether the death-carrying elements remain caught in the machinery of desire, encasted in the social machine, or on the the parcels of destiny—finds itself taken into an immense machinery that renders the debt infinite and no longer forms anything open and sometimes barred, the same extended abstraction, a repressive machinery that always moves us away from the desiring-machines. For there the State, but is also at work in the highest machinery of the apparatus. The revenge becomes that of the subjects raw materials, favorable conditions for the production of tools and machinery) All sorts of contingent factors favor these conjunctions. So many Vietnam, the tool and die makers turning out the intricate machinery needed for a new automobile model, the manufacturers of paper following operation: the discovery of social production as machine or machinery, irreducible to the world of objective representation (Vorstellung); but immediately be like so many short-circuits of a disconnected piece of machinery. Critics have occasionally spoken of the pessimism of Modern Times an occasion without which it could not interfere in the machinery of desire. In contrast to psychoanalysis, which itself falls into	p 82 p 109 p 184 p 192 p 214 p 214 p 226 p 237 p 306 p 317 p 339
MACHINES 222	
mistake to have ever said the id. Everywhere it is machines—real ones, not figurative ones: machines driving other machines, machines id. Everywhere it is machines—real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with is machines—real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary machines—real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings and connections. An organ-machine is attacks). Hence we are all handymen: each with his little machines. For every organ-machine, an energy-machine; all the time, flows and Impossible. Leave me in peace. Everything is a machine. Celestial machines, the stars or rainbows in the sky, alpine machines—all Celestial machines, the stars or rainbows in the sky, alpine machines—all of them connected to those of his body. The connected to those of his body. The continual whirr of machines. He thought that it must be a feeling of endless a photosynthesis-machine, or at least slip his body into such machines as one part among the others. Lenz has projected himself	p 1 p 1 p 1 p 1 p 1 p 1 p 2 p 2 p 2 p 2

that produces the one within the other and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life	p 2
other and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the self and the non-self, outside	p 2
the sun into his asshole: the eternal custodian of the machines of the universe. This is the second meaning of process	p 4
the essential reality of man and nature. Desiring-machines are binary machines, obeying a binary law or set of rules governing associations	p 5
to suck with, no anus to shit through. Will the machines run so badly, their component pieces fall apart to such	p 8
between desiring-machines and the body without organs. Every coupling of machines, every production of a machine, every sound of a machine	p 9
and occurs when the latter can no longer tolerate these machines. If we wish to have some idea of the forces	p 9
value, while embodying itself in the machine as fixed capital. Machines and agents cling so closely to capital that their very	p 10
the apparent objective movement that establishes a relationship between the machines and the body without organs. The organs are regenerated, miraculated	p 11
synthesis or coupling. But when the productive connections pass from machines to the body without organs (as from labor to capital as a natural or divine presupposition (the disjunctions of capital). Machines attach themselves to the body without organs as so many	p 12
the workings of all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines work in a	p 12
turbines, dynamos, celestial machines, house-machines, and so on. And these machines work in a connective fashion, from the perimeter to the	p 15
desiring-machines and the body without organs. The repulsion of these machines, as found in the paranoid machine of primary repression,	p 15
gave	p 17
of Robert Gie , the very talented designer of paranoid electrical machines: Since he was unable to free himself of these currents	p 17
was! Michel Carrouges has identified a certain number of fantastic machines—celibate machines—that he has discovered in works of literature	p 18
Carrouges has identified a certain number of fantastic machines—celibate machines—that he has discovered in works of literature. The	p 18
examples	p 18
the machine in Kafka's In the Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's	p 18
those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics	p 18
that	p 18
dream-machines, which supposedly can be distinguished from technical and social machines. Rather, fantasies are secondary expressions,	p 30
deriving from the identical nature	p 30
deriving from the identical nature of the two sorts of machines in any given set of circumstances. Thus fantasy is never	p 30
the great gregarious masses that they form, or whether social machines are considered from the point of view of the elementary	p 30
difference in nature between the desiring-machines and the technical social machines. There is a certain distinction between them, but it is	p 31
Except for this difference in regime, they are the same machines, as group fantasies clearly prove. When in the course of	p 31
difference in regime between them. In the first place, technical machines obviously work only if they are not out of order	p 31
this simple principle to show that the regime of technical machines is characterized by a strict distinction between the means of	p 31
production, and to interfere with the reproductive function of technical machines by introducing an element of dysfunction. Arman's charred	p 31
violins, for	p 31
of the very functioning of desiring-machines; the artist presents paranoid machines, miraculating-rmachines, and celibate machines as so	p 32
many technical machines, so	p 32
of desiring-machines; the artist presents paranoid machines, miraculating-rmachines, and celibate machines as so many technical machines,	p 32
so as to cause desiring-machines	p 32
paranoid machines, miraculating-rmachines, and celibate machines as so many technical machines, so as to cause desiring-machines to	p 32
undermine technical machines. Even	p 32
technical machines, so as to cause desiring-machines to undermine technical machines. Even more important, the work of art is itself a	p 32
antiproduction all by themselves, whereas the antiproduction characteristic of technical machines takes place only within the extrinsic	p 32
conditions of the reproduction	p 32
into being at some later stage). That is why technical machines are not an economic category, and always refer back to	p 32
or a social machine that is quite distinct from these machines, and that conditions this reproduction. A technical machine is therefore	p 32
a general form of social production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms of society	p 32
production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial machines and	p 32
capitalism. Hence	p 32
primitive societies, hydraulic machines and Asiatic forms of society, industrial machines and capitalism. Hence when we posited the socius as	p 32
the	p 32
particular). But at the same time they are the same machines, despite the fact that they are governed by two different	p 32
the form of the free worker. Hence, unlike previous social machines, the capitalist machine is incapable of providing a code that	p 33
the analytic machine, the revolutionary machine, and desiring-machines. 5 The Machines In what respect are desiring-machines really	p 36
machines, in anything more	p 36
desiring-machines. 5 The Machines In what respect are desiring-machines really machines, in anything more than a metaphorical sense? A	p 36
machine may	p 36
eat, defecate, and sleep only if he is plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels	p 37
only a part. Also we must not think that the machines themselves are proof of the loss or repression of desire	p 37
the repressed, in the succession of the states of paranoid machines, miraculating machines, and celibate machines through which little Joey	p 38
passes	p 38
in the succession of the states of paranoid machines, miraculating machines, and celibate machines through which little Joey passes as	p 38
Bettelheim's	p 38
of the states of paranoid machines, miraculating machines, and celibate machines through which little Joey passes as Bettelheim's therapy	p 38
progresses. In	p 38
of desiring-machines to fit within (rabattre tout le jeu des machines desirantes dans) the restricted code of Oedipus. How does the	p 47
whole set of nonfamilial relations with the objects and the machines of desire—that is not related to the parents from	p 48
else that all the Oedipuses crush and repress: desiring-production—the machines of desire that no longer allow themselves to be reduced	p 52
desiring-machines at the door, give up your orphan and celibate machines, your tape recorder and your little bike, enter and allow	p 56
that reinjects producing into the product, extends the connections of machines, and serves as a surface of recording. But here no	p 72
desire itself on the body without organs, inasmuch as it machines partial objects and flows, selecting and cutting the one with	p 72
precisely by suppressing the true categories of production in the machines of desire. It seems to us that such a viewpoint	p 95
mean? but rather How does it work? How do these machines, these desiring-machines, work—yours and mine? With what sort of	p 109
What occurs when their mode of operation confronts the social machines? A tractable gear is greased, or on the contrary an	p 109
analysis comes into play. Nothing is accomplished as long as machines are not touched upon. This implies interventions that are in	p 112
Innocence, and to be left alone to machine our little machines, O desiring-production. Of course pieces from the bodies of the	p 114
entirety of the connections and the hiatuses that characterize the machines of desire. It reorganizes them all along the lines of	p 124
but is this in terms of the hold over the machines of desire that it constantly guarantees itself, or in terms	p 126
that it constantly guarantees itself, or in terms of these machines that escape the Oedipal imprint and cause the triangle to	p 126
a very precise sense it is true that precapitalist social machines are inherent in desire: they code it, they code the	p 139
social field. It is not to be confused with technical machines. In its simplest, so-called manual forms, the technical machine already	p 141
for its parts, even if we view them with their machines, and integrate them, internalize them in an institutional model at	p 141
there would be no synergy of man and his (technical) machines. The latter do not in fact contain the conditions for	p 141
the reproduction of their process; they point to the social machines that condition and organize them, but also limit and inhibit	p 141
fact, this organization presupposes a dismantling of the great social machines that preceded it. The same machine can be both technical	p 141
by a disharmony or a dysfunction; on the contrary, social machines make a habit of feeding on the contradictions they give	p 151
not mean anything. On the other hand the unconscious constructs machines, which are machines of desire, whose use and functioning	p 180
schizoanalysis	p 180
On the other hand the unconscious constructs machines, which are machines of desire, whose use and functioning schizoanalysis discovers	p 180
in their	p 180
and functioning schizoanalysis discovers in their immanent relationship with social machines. The unconscious does not speak, it engineers. It	p 180
is not	p 180

social, or linguistic field. This is because the large molar machines presuppose pre-established connections that are not explained by their functioning	p 183
the first instance one studies large molar aggregates, large social machines—the economic, the political, etc.—and this entails searching for	p 183
of desiring-machines. One searches for the way in which these machines function, for how they invest and underdetermine (subdeterminant) the social	p 183
function, for how they invest and underdetermine (subdeterminant) the social machines that they constitute on a large scale. One then reaches	p 183
domain that is bound to it. Desiring-machines function within social machines, as though they maintained their own regime in the molar	p 183
of a history bringing into play the destiny of social machines, their regime compared to that of desiring-machines. 5 Territorial Representation	p 184
a coefficient of affinity that varies in degree between social machines and desiring-machines, according to whether their respective regimes	p 184
are more	
and interactions to pass into the regime of the social machines; according to whether the social machines execute more or less	p 184
regime of the social machines; according to whether the social machines execute more or less of a movement of detachment (decollement	p 184
dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the viewpoint of production; but from	p 198
this same viewpoint	
into use, to the State machine and to the territorial machines. As in Kafka's The Great Wall of China, the State	p 198
the altar. As for the subaggregates themselves, the primitive territorial machines, they are the concrete itself, the concrete base and beginning	p 199
All sexuality functions in terms of the conjoined operations of machines, their internecine struggle, their superposition, their interlocking	p 216
arrangements. Let us	
back to us from all quarters the discovery of imperial machines that preceded the traditional historical forms, machines characterized by State	p 217
discovery of imperial machines that preceded the traditional historical forms, machines characterized by State ownership of property, with	p 217
communal possession bricked	
would provide the impetus for a transcendent Urstaat. What strange machines those were that cropped up on columns and in tree	p 222
able to develop a whole set of paranoiac and celibate machines, a whole string of paranoiacs and pervers who also form	p 222
value as the basis for capitalist production, while recognizing that machines too work or produce value, that they have always worked	p 232
of the technical object). In this sense, it is not machines that have created capitalism, but capitalism that creates machines, and	p 233
not machines that have created capitalism, but capitalism that creates machines, and that is constantly introducing breaks and cleavages	p 233
through which	
be revolutionized by one or more of its synchronous technical machines, and by no means does it confer on its scientists	p 233
quantity of obsolescent equipment, along with a great suspicion concerning machines and science. An innovation is adopted only from the	p 233
perspective	
of the nineteenth century, between the steam engine and textile machines or techniques for the production of iron. In general, the	p 234
the flow in the signs of the new technical language machines, where production is narrowly determined by information: Take for example	p 241
the socius, the social machine, with an aggregate of technical machines. The difference in nature between the two types of machines	p 251
machines. The difference in nature between the two types of machines persists, although they are both machines in the strict sense	p 251
the two types of machines persists, although they are both machines in the strict sense, without metaphor. Capitalism's originality resides	p 251
rather	
fact that the social machine has for its parts technical machines as constant capital attached to the full body of the	p 251
longer men, the latter having become adjacent to the technical machines—whence the fact that inscription no longer bears directly, or	p 251
bureaucracy that cannot be reduced to the operation of technical machines. In short, the conjunction of the decoded flows, their differential	p 252
burden. Not that man is ever the slave of technical machines; he is rather the slave of the social machine. The	p 254
in the first place. We have distinguished among three social machines corresponding to the savage, the barbarian, and the civilized societies	p 261
tax collector, the cop, the soldier, the worker, all the machines and territorialities, all the social images of our society; but	p 265
is a recapitulation of the three states, or the three machines. For Oedipus makes ready in the territorial machine, as an	p 267
breaches the wall and causes flows to move; assembles its machines and its groups-in-fusion in the enclaves or at the periphery	p 277
Lilliputian figures, animalcules, and homunculi, with their organization and their machines, minute strings, ropes, teeth, fingernails, levers and	p 281
pulleys, catapults: thus	
Oedipus. In the unconscious there are only populations, groups, and machines. When we posit in one case an involuntariness (un involontaire	p 283
an involuntariness (un involontaire) of the social and technical machines, in the other case an unconscious of the desiring-machines, it	p 283
its elementary productive forces. But how can we speak of machines in this microphysical or micropsychic region, there where there is	p 283
but its fundamental inability to account for its formations. From machines, mechanism abstracts a structural unity in terms of which it	p 284
by desire and in the derived desires produced by the machines. A profound text by Samuel Butler, The Book of the	p 284
A profound text by Samuel Butler, The Book of the Machines, nevertheless allows us to go beyond these points of view	p 284
which the organisms are for the moment only more perfect machines (Whether those things which we deem most purely spiritual are	p 284
too small for microscopic detection?), the other according to which machines are never more than extensions of the organism (The lower	p 284
For one thing, Butler is not content to say that machines extend the organism, but asserts that they are really limbs	p 284
another, he is not content to say that organisms are machines, but asserts that they contain such an abundance of parts	p 284
they must be compared to very different parts of distinct machines, each relating to the others, engineered in combination with the	p 284
the structural unity of the machine. It is said that machines do not reproduce themselves, or that they only reproduce themselves	p 284
system; then why not we part of that of the machines? ... We are misled by considering any complicated machine as a	p 285
the two arguments, it becomes immaterial whether one says that machines are organs, or organs, machines. The two definitions are exact	p 285
immaterial whether one says that machines are organs, or organs, machines. The two definitions are exact equivalents: man as a	p 285
vertebro-machine	
as a vertebro-machinate mammal, or as an aphidian parasite of machines. What is essential is not in the passage to infinity	p 285
alongside the machine, around the entire periphery, a parasite of machines, an accessory of vertebra-machinate desire. In a word, the real	p 285
of the living, that is to say, between the small machines scattered in every machine, and the small formations dispersed in	p 286
as many living beings in the machine as there are machines in the living. Why speak of machines in this domain	p 286
as there are machines in the living. Why speak of machines in this domain, when there would seem to be none	p 286
interconnections? But there is the possibility of formation of such machines—in indefinitely superimposed relays, in working cycles that mesh	p 286
with	
difference is therefore between on the one hand the molar machines—whether social, technical, or organic—and on the other the	p 286
are of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings are functional, and whose	p 286
functioning is indiscernible	
functional, and whose functioning is indiscernible from their formation; chronogeneous machines engaged in their own assembly (montage),	p 286
operating by nonlocalizable intercommunications	
another department that fits the whole over the other parts; machines in the strict sense, because they proceed by breaks and	p 287
rather, we should say on the other hand—when the machines become unified at the structural level of techniques and institutions	p 287
molar manifestations, statistical determinations of desire and of its own machines. They are the same machines (there is no difference in	p 287
desire and of its own machines. They are the same machines (there is no difference in nature): here, as organic, technical	p 287
no difference in nature): here, as organic, technical, or social machines apprehended in their mass phenomenon, to which they become	p 287
subordinated	
the Imaginary, and that they stand in for the other machines. There is only desire and environments, fields, forms of herd	p 287
desiring-machines are in themselves the investment of the large molar machines or of the configurations that the desiring-machines form	p 287
according to	
subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other: these are the same machines under	p 287
determinate	
or social machines in the other: these are the same machines under determinate conditions. By determinate conditions we mean those	p 287
statistical	
determinate conditions we mean those statistical forms into which the machines enter as so many stable forms, unifying, structuring, and	p 287
proceeding	
exclude others, organizing the crowds. These are therefore the same machines, but not at all the same regime, the same relationships	p 288
All molar functionalism is false, since the organic or social machines are not formed in the same way they function, and	p 288
formed in the same way they function, and the technical machines are not assembled in the same way they are used	p 288
molar demonstrate, such as this passage appears in the organic machines, but no less so in the social machines with other	p 289
the organic machines, but no less so in the social machines with other laws and other figures. In this sense it	p 289
a matter of showing the common participation of the social machines and the organic machines in the desiring-machines. At man's most	p 289

the common participation of the social machines and the organic machines in the desiring-machines. At man's most basic stratum, the Id	p 289
the molar order where they form the organic or social machines, and invest organic or social surroundings. It is in fact	p 291
is a matter of a copulation of social and organic machines on a large scale (at bottom, love is in the	p 292
not acquire at least as much force as these coercive machines have for producing breaks and mobilizing flows. It is not	p 293
couple and the family in the service of the repressive machines, or whether on the contrary it condenses a free energy	p 293
the desiring-machines are one and the same inasmuch as these machines are present and operating in the social machines, in their	p 294
as these machines are present and operating in the social machines, in their field, their formation, their functioning. Desiring-machines are the	p 294
argument is simple: desire is a machine, a synthesis of machines, a machinic arrangement—desiring-machines. The order of desire is the	p 296
case again applies: Schreber's father invented and fabricated astonishing little machines, sadistico-paranoiac machines—for example head	p 297
straps with a metallic shank	
applies: Schreber's father invented and fabricated astonishing little machines, sadistico-paranoiac machines—for example head straps with a	p 297
metallic shank and leather	
on children, for making them straighten up and behave. These machines play no role whatever in the Freudian analysis. Perhaps it	p 297
it is not the father who indicates the action of machines, but just the opposite; thereafter there is no longer even	p 297
thereafter there is no longer even any reason for considering machines, whether as desiring-machines or as social machines. In return, the	p 297
reason for considering machines, whether as desiring-machines or as social machines. In return, the father will be inflated with all the	p 297
child at play: how he already populates the technical social machines with his own desiring-machines, O sexuality—while the father or	p 298
from a movement of deterritorialization that discovers the interplay of machines and their agents underneath all the specific determinations that	p 300
still	
a given object in the framework of representation. Desiring-production and machines, psychic apparatuses and machines of desire,	p 300
desiring-machines and the assembling	
the framework of representation. Desiring-production and machines, psychic apparatuses and machines of desire, desiring-machines and the	p 300
assembling of an analytic machine	
desire. The relationship is much closer: desiring-machines are in social machines and nowhere else, so that the conjunction of the decoded	p 302
aggregates and their molecular elements, the objective representations and the machines of desire—is now completely displaced. The limit	p 307
now passes	
inversely, the theater forces the play and the working of machines into the wings, behind a limit that has become impassible	p 307
limit that has become impassible (exactly as in fantasy the machines are there, but behind the wall). In short, the displaced	p 307
the imaginary identity of persons and the structural unity of machines, everywhere knocking against the impasses of a molar representation	p 308
that	
an aggregate of destination: a double abduction of the orphan machines, inasmuch as the structure applies its articulation to them, inasmuch	p 308
the way in which the structure is elicited from the machines, according to planes of consistency or of structuration, and lines	p 309
has nothing to interpret. There are only resistances, and then machines desiring-machines. Oedipus is a resistance; if we have been able	p 314
is the artificial reterritorialization of the flows of desire, whose machines on the contrary are indices of deterritorialized production. The	p 314
psychoanalyst	
But how then can one see in this extreme dispersion—machines dispersed in every machine—nothing more than a pure fiction	p 314
thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse machines in a theater	p 316
representing Africa. In	
as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse machines in a theater representing Africa. In short, there	p 316
is no	
the heart of dreams themselves—as with fantasy and delirium—machines function as indices of deterritorialization. In dreams there are always	p 316
function as indices of deterritorialization. In dreams there are always machines endowed with the strange property of passing from hand to	p 316
one reterritorializes on persons and surroundings, but one deterritorializes on machines. Is it Schreber's father who acts through machines, or	p 316
on	
deterritorializes on machines. Is it Schreber's father who acts through machines, or on the contrary is it the machines themselves that	p 316
acts through machines, or on the contrary is it the machines themselves that function through the father? Psychoanalysis settles on the	p 316
watching for the signs or the indices that operate like machines and that will cause him to go on further. This	p 318
What are your desiring-machines, what do you put into these machines, what is the output, how does it work, what are	p 322
the point of view of the unconscious—of the social machines in which the subject is caught as a cog or	p 322
a cog or as a user; nor of the technical machines that are his prized possession, or that he perfects or	p 322
produces through handiwork; nor of the subject's use of his machines in his dreams and his fantasies. These machines are still	p 322
of his machines in his dreams and his fantasies. These machines are still too representative, and represent units that are too	p 322
and represent units that are too large—even the perverted machines of the sadist or the masochist, even the influencing machines	p 322
machines of the sadist or the masochist, even the influencing machines of the paranoiac. We have seen in general that the	p 322
psychoanalysis of the market place. The consideration of all these machines, however, whether they be real, symbolic, or imaginary, must	p 322
indeed	
where everyone, like the worker called to war, abandons his machines and sets to fighting for a war trophy that is	p 323
the difference between desiring-machines and all the figures of molar machines, we were fully aware that they were both contained in	p 324
how the partial objects thus defined are able to form machines and arrangements of machines. The answer lies in the passive	p 324
thus defined are able to form machines and arrangements of machines. The answer lies in the passive nature of the syntheses	p 324
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cornering them, holding them	
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formation. There are no desiring-machines that exist outside the social machines that they form on a large scale; and no social	p 340
that they form on a large scale; and no social machines without the desiring-machines that inhabit them on a small scale	p 340
flows again further on, overcoming the limit, bringing the social machines back to the elementary forces of desire that form them	p 349
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place of	
objects, of singularities, of intensities, of gears and parts of machines of desire, where one would have a hard time recognizing	p 358
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already fascisizing libidinal investment. As machines of subjugation, the social machines give rise to incomparable loves, which are not	p 364
explained by	
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question to be asked is whether schizophrenics are the living machines of a dead labor, which are then contrasted to the	p 381
a dead labor, which are then contrasted to the dead machines of living labor as organized in capitalism. Or whether instead	p 381
organized in capitalism. Or whether instead desiring, technical, and social machines join together in a process of schizophrenic production that	p 381
thereafter	
is indeed the direction the social, technical, scientific, and artistic machines take when they are. revolutionary: they form desiring-machines for	p 381
which	
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functioning	
MACHINIC 41	
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describe in detail an interplay of elements that is more machinic than etymological: parere: to procure; separare: to separate; se parere	p 41
more than it imagines or represents; it engineers, it is machinic. Neither imaginary nor symbolic, it is the Real in itself	p 53
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structural whole of	

than Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic rather than structural—an unconscious, finally, that is molecular, microphysical	p 109
never function, could never cause a circulation, without the hard machinic element that presides over inscriptions. Savage formations are oral, are	p 188
to become adjacent to this process. Hence there is a machinic surplus value produced by constant capital, which develops along with costs and the elevation of the rate of profit through machinic surplus value is not innovation itself, whose value is no	p 232
Here again, alliance capital exerts a strong selective pressure on machinic innovations within industrial capital. In brief, there where the flows in science and technics by the capitalist regime engender a machinic surplus value that does not directly depend on science and	p 233
forms of money, here too, on the side of the machinic surplus value resulting from scientific and technical flows of code	p 234
also because it engenders for its own part an enormous machinic surplus value by mobilizing the resources of knowledge and information	p 234
residual zones at the center; (2) the one that extracts machinic surplus value, on the basis of an axiomatic of the	p 235
of surplus value must be modified in terms of the machinic surplus value of constant capital, which distinguishes itself from the	p 237
collective agents of enunciation that for their part refer to machinic arrangements. To overturn the theater of representation into the order	p 237
the submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of desire; for it is only	p 271
there	p 288
of schizophrenia—is biological, biocultural, inasmuch as it examines the machinic connections of a molecular order, their distribution into maps	p 289
of	
internal or molecular elements of desire, the nature of their machinic choices, arrangements, and combinations. He also misses the real	p 290
question	
formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements and their	p 294
syntheses, without which there would	
simple: desire is a machine, a synthesis of machines, a machinic arrangement—desiring-machines. The order of desire is the order of	p 296
or rather as the agent of a machine, in a machinic information or communication? Schreber's desiring-machines communicate with those of his	p 297
in its very inorganization. It is not representative, but solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes by	p 311
imaginary and structural representatives of reterritorialization, while schizoanalysis follows the machinic indices of deterritorialization. The	p 316
opposition still holds between the neurotic	
escape or breakthrough, and the process as deterritorialization, with its machinic indices: The moment Charlie Chaplin makes the board fall a	p 317
nature, their density; we must seek to discover how the machinic indices are grouped on each of these lands that permit	p 318
men, are established, likewise break apart in terms of the machinic indices that undermine them. The psychotic earths, with their conjunctions	p 318
should deal solely (except in its negative task) with the machinic arrangements grasped in the context of their molecular dispersion. Let	p 323
the difference in regime and in scale between these two machinic species. It is true that one might instead wonder how	p 324
distinction, and of the absence of a link permit any machinic regime to exist—how the partial objects thus defined are	p 324
are points whose nature is a matter of indifference, abstract machinic figures that play freely on the body without organs and	p 328
But the same enterprise is continued and reinforced—eliminating the machinic element of desire, the desiring-machines. It is a matter of	p 333
imposing the idea of an energetic duality rendering the machinic transformations impossible, with everything obliged to pass by way of	p 333
only stones to be sucked, a la Beckett, and other machinic elements belonging to deterritorialized constellations. The task of schizoanalysis is	p 338
its trap, schizoanalysis follows the lines of escape and the machinic indices all the way to the desiring-machines. If the essential	p 339
aspect of the first positive task is to ensure the machinic conversion of primal repression, there too in an adapted variable	p 339
paranoiac, signifying, and structured lines of integration, and the schizophrenic, machinic, and dispersed lines of escape; or again as the	p 340
staking	
seems that schizoanalysis can make use only of indices—the machinic indices—in order to discern, at the level of groups	p 350
which does not concern objects, aims, or sources, but only machinic forms or indices. The fourth and final thesis of schizoanalysis	p 366
capitalism, a market flow and a flow of innovation as machinic surplus value in the operation of capitalism (surplus value as	p 372
economy and libidinal economy. Schizoanalysis merely asks what are the machinic, social, and technical indices on a socius that open to	p 381
also the one really concrete, the other symbolic; the one machinic, the other structural; the one molecular, microphysical, and micrological, and	p 381
 MACHINICALLY 1	
n genes of drives—eight molecular genes, for example—functioning machinically?) If one looks in this direction for the ultimate reason	p 333
 MACHINIQUE 1	
the Symbolic and the Imaginary, but between the real machinic (machinique) element, which constitutes desiring-production, and the structural	p 83
whole of the	
 MACROCOSM 1	
an isolated system, naturally closed: the comparison between microcosm and macrocosm was thus a comparison between two closed figures,	p 95
one of	
 MACROPHYSICS 1	
different orders—the paranoiac has chosen the first: he practices macrophysics. And it could be said that by contrast the schizo	p 280
 MACROSCOPIC 3	
not reach those regions where desire engineers, independently of the macroscopic nature of what it is engineering: organic, social, linguistic,	p 181
etc	
never exist independently of the historical molar aggregates, of the macroscopic social formations that they constitute statistically. In this	p 183
sense, there	
causes and aims, and itself weaves a whole system of macroscopic relations that determine the large aggregates under a formation of	p 377
 MACROUNCONSCIOUS 1	
laws of statistical distribution of the molar unconscious or the macrounconscious. Freud was Darwinian, neo-Darwinian, when he said that in	p 280
the	
 MAD 11	
not merely mean to say that modern life drives people mad. It is not a question of a way of life	p 34
ego whatever. He has simply ceased being afraid of becoming mad. He experiences and lives himself as the sublime sickness that	p 131
different ways confused. Then he might legitimately be regarded as mad. But to be mad is not necessarily to be ill	p 131
he might legitimately be regarded as mad. But to be mad is not necessarily to be ill, notwithstanding that in our	p 131
a means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never having been the desire	p 202
A whole alphabet, an entire axiomatic done with photos of mad people; this has to be tried, testing the need for	p 290
earths, with their conjunctions in place (Charlus is therefore surely mad, and Albertine too, perhaps I), are traversed in their turn	p 318
unwarranted privilege, a privilege beyond its capacities, that renders it mad. In this perspective Foucault announced an age when madness	p 321
would	
triangle!—there is another song: O schizophrenic mathematics, uncontrollable and mad desiring-machines! In the capitalist formation of	p 372
sovereignty—the full body	
The capitalist machine does not run the risk of becoming mad, it is mad from one end to the other and	p 373
does not run the risk of becoming mad, it is mad from one end to the other and from the beginning	p 373
 MADAME 1	
become the simulacrum of the images of capital (Mister Capital, Madame Earth, and their child the Worker), with the result that	p 264
 MADE 91	

yet another example: on being confronted with a complete machine made up of six stones in the right-hand pocket of my thought to be? Worse still: how can psychiatric practice have made him this sort of rag, how can it have reduced Delirium in its fact characteristic of the recording that is made of the process of production of the desiring-machines; and though personality if the process is halted, or if it is made an end and a goal in itself, or if it

Before being a mental state of the schizophrenic who has made himself into an artificial person through autism, schizophrenia is the chains are called signifying chains (chaines signifiantes) because they are made up of signs, but these signs are not themselves signifying of them anew, continuously emerging from them as a part made up of parts, each one of which completely fills up belong, their unmatched edges violently bent out of shape, forcibly made to fit together, to interlock, with a number of pieces Thereupon he picked up the train I called Dick and made it roll to the window and said Station. I explained are both irreducible and prior to anything that may be made to conform to the Oedipal figure. When the break between It was their disagreement on this particular point that eventually made the break between Freud and Jung irreconcilable. Yet at the all costs to restore a little order there, an order made classical owing to the ancient Greek theater. For what does This slight shift—which did not suppress mythical castration but made it depend secondarily on the organ, instead of the organ's mommy. On the contrary, we should consider the complementary ensemble made up of boy-girl and parents-agents of production and antiproduction, this combinations, at least two men and two women must be made to intervene to constitute the multiplicity in which transverse communications a triangle. It is as if the so-called signifying chain, made up of elements that are themselves nonsignifying—of polyvocal writing designations, nor racial or divine designations, but merely the use made of them. No problem of meaning, but only of usage into the black night of the undifferentiated. It should be made clear that the exclusive disjunctions are not at all the on the outside, in social authority, where it will be made to proliferate and be passed on to the children. The of Freud, everything leads us to conclude that this release, made possible by psychoanalysis, will be achieved, is already being achieved As a famous predecessor said to these creatures, you've already made this into an old refrain. As for us, that is itself in the transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive use of the family. Granted, this use postulate: the properly fusionist family, where differentiations are no longer made except between the inside and the outside (those who are two articulations: so that is what this meant. Everything is made to begin with Oedipus, by means of explanation, with all social production, and the libidinal investments corresponding to them, are made to conform to the figures of familial reproduction. In the of neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of gregariousness, is the ultimate and politics. The procedure is well known: two figures are made to appear, the Great Man and the Crowd. One then a careless use of Oedipus: what other use could be made of Oedipus? Nor is it a case of an ambiguous and desire is part of the infrastructure. Preconscious investments are made, or should be made, according to the interests of the of the infrastructure. Preconscious investments are made, or should be made, according to the interests of the opposing classes. But unconscious the interests of the opposing classes. But unconscious investments are made according to positions of desire and uses of synthesis, very show how, in the subject who desires, desire can be made to desire its own repression—whence the role of the is greased, or on the contrary an infernal machine is made ready. What are the connections, what are the disjunctions, the connections, what are the disjunctions, the conjunctions, what use is made of the syntheses? It represents nothing, but it produces. It bind, the double impasse. (Or, in line with a suggestion made by Henri Gobard, would it be better to translate this conjunctive syntheses is opposed to the segregative and biunivocal use made of them. There again this biunivocal use, illegitimate from the word has a moral aftertaste)? From the moment desire is made to depend on the signifier, it is put back under You have pushed a process into a goal. ... If we made a psychoanalyst enter into the domains of the productive unconscious the law wants to be guilty and wants to be made to feel guilty? One acts as if it were possible terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing representation which performs the repression; the repressed representative save itself ... which first and foremost is a logical deduction made by the human reason, even if unconsciously made, and secondly logical deduction made by the human reason, even if unconsciously made, and secondly is introduced into the affective passionate sphere, where merely acts as the last territoriality. And Oedipus is not made by the family. The Oedipal uses of synthesis, oedipalization, triangulation is all because of the oedipalization to which he is made to submit—the most somber organization—and which he can more general level, it is the two kinds of use made of synthesis that are in opposition. On the one hand be put into the triangle, how are selections to be made? The father's nose or the mother's ear—will that do is like a Cartesian devil; the regressions and progressions are made only within the artificially closed vessel of Oedipus, and in always repelled. The schizo knows how to leave: he has made departure into something as simple as being born or dying organs: sometimes the process is caught in the trap and made to turn about within the triangle, sometimes it takes itself serves as a familial stock, affinal stones or cowries are made to circulate. There is a sort of vast cycle of qualified; it is necessary that selections from the flows be made in relation to detachments from the chain: something must pass able to assume the role of mediator that could have made him a candidate for chief. Everything becomes complicated because of they hold that the terms and the relations should be made to vary within non-oedipal complexes that are no less familial the technical procedures with which they are treated. Selections are made from signifying chains no less than from material flows. The not exchanging, but inscribing or marking. And when exchange is made into an unconscious reality, structural rights are invoked in vain are recognized to be nonexchangist. And above all, what is made of the unconscious itself, if not its explicit reduction to the world, or at least from the visible world, and made as it were latent under their hammer blows and artist's psychic repression and the service of social repression would be made to end. The royal barbarian incest is merely the means territorial and imperial. In the first place, territorial representation is made up of two heterogeneous elements, voice and graphism: the former essential: the flattening of the graphy onto the voice has made a transcendent object jump outside the chain—a mute voice the signifier is merely the deterritorialized sign itself. The sign made letter. Desire no longer dares to desire, having become a two signifieds, effects the overcoding of the whole chain. What made incest impossible—namely, that at times we had the appellations the world, or at least from the visible world, and made as it were latent under their hammer blows and artists' active, en-acted, or reacted to, this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able been taken in that direction: Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche mean, this man who dragged of the greatest cynicism, that repressed cruelty of the animal-man made inward and scared back into himself, the creature imprisoned in the flow that is derisively named purchasing power—a flow made truly impotent that represents the absolute impotence of the wage the collapse of the Gutenberg galaxy? Of course capitalism has made and continues to make use of writing; not only is through which a subject passes. The second error of psychoanalysis, made just as it was completing the separation of sexuality from aggregates and persons. It is true that social investments are made on the socius itself as a full body, and that the molar and the molecular, that the paranoia-schizophrenia division is made. Are we to believe, then, that social investments are secondary unscientific, and the bare fact that no vapour-engine was ever made entirely by another, or two others, of its own kind and are exactly what one makes of them, what is made with them, what they make in themselves. Desiring-machines work according restriction, a blockage, and a reduction that the libido is made to repress its flows in order to contain them in seems that the situation is far more complex than we made it out to be, since psychoanalysis participates to the highest analyst's office; it ceases as soon as a flow is made to circulate that does not let itself be stopped by by means of these flows that every productive connection is made, such as we have tried to account for with the of priest, the director of bad conscience: bad conscience has made us sick, but that is what will cure us! Freud psychoanalytic practice, a conception the psychoanalyst wishes to impose. Freud made the most profound discovery of the abstract subjective essence of was because he remained the prisoner of derived concepts that made him fall short of the materialist psychiatry he dreamed of wishes. That is not the distinction: the distinction to be made passes into the economic infrastructure itself and into its investments as the censors'. It is certain that psychoanalysis has not made its pictorial revolution. There is a hypothesis dear to Freud more of their supposed autonomy. In accordance with the distinction made by embryologists with regard to the egg between the stimulus a hundred places, whose every crack is repaired with cement made of gold, or like the church tile whose every fissure again, in these modern resources, what a strange use is made of Lacari's discoveries—Lacan, who was the first on the reforms to be brought about, sometimes even revolutions to be made. But madness breaks through, beneath the reformist investments, or the of the reactionary or the revolutionary character of the investment made by the libido of a sociohistorical or geographic field, from interest in capitalism. A statement as commonplace as this is made for another purpose: capitalists have an interest in capitalism only

powers, or as a sign of an aggression of a magical nature, an idea that is difficult to express in profane generation gap to appear. Why think that supernatural powers and magical aggressions constitute a myth that is inferior to Oedipus? On sectors of a field of production (the total fact). A magical chain brings together plant life, pieces of organs, a shred multiplicity of referents, being always multivocal and polysemous. Analyzing the magical object buti among the Kukuya of the Congo, Pierre Bonnafe	p 170 p 170 p 181 p 181
MAGICIAN 1	
only at being daddy-and-mommy. He also plays at being a magician, a cowboy, a cop or a robber, a train, a	p 46
MAGNETS 1	
is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures or kills, it manifests something	p 18
MAGNIFIED 2	
narrator's lips draw nearer her cheek. At last, within the magnified proximity, everything falls apart like a face drawn in sand is by no means grasped by the libido as a magnified or impoverished image of the mother, but as the foreign	p 69 p 354
MAGNITUDE 5	
so that it still appears only as a relation of magnitude between quanta. It is in this sense that the exchange balance sheet of the enterprise. Measuring the two orders of magnitude in terms of the same analytical unit is a pure the relation is established between a power and a given magnitude. This is something that became evident as we pursued the temporally with labor itself into one and the same simple magnitude (the condition characterized by surplus value of flux). Hence capital not at all the same regime, the same relationships of magnitude, or the same uses of syntheses. It is only at	p 226 p 230 p 249 p 249 p 288
MAGNITUDES 1	
the same code, but precisely by differential relations between heterogeneous magnitudes that are not raised to the same power: a flow	p 372
MAHOOD 2	
trying to be Worm that I'll finally succeed in being Mahood.... Then all I'll have to do is be Worm. Which he is something only by being something else. He is Mahood only by being Worm, and Worm only by being Jones	p 85 p 87
MAID 5	
from the rich side of the family, and the thievish maid as the poor woman. Secondly, the familial romance and fantasy what authorizes Freud to say that the animal or the maid stand for the mother, independently of the social or generic the mother herself functions as rich woman or poor woman, maid or princess, pretty girl or old lady, animal or Blessed course, that one need only invest the poor woman, the maid, or the whore to have revolutionary loves. There are no spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor woman—are dependents of Oedipus, even	p 353 p 355 p 355 p 365 p 366
MAIDS 2	
but modest and rigorous topics such as the theory of maids or domestic servants in Freud's thought. There are some real some real indices in such areas. On the subject of maids—who are present everywhere in the cases studied by Freud	p 353 p 353
MAIN 3	
to say he finally decided not to say it. ... Other main examples suggest themselves to the mind. Immediate continuous communication with much as the pretty girl functions as mother, since the main thing for the primitive or the child is to form infinite subjective representation. We seem to be straying from the main concern of psychoanalysis, yet never have we been so close	p 12 p 114 p 303
MAINLY 3	
social situations. It seems that the pathological incisor is indeed mainly that of the maternal grandfather. But the latter was a These modern archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless represent social and potentially political forces Yet the idea that he is guilty seems to exist mainly in the mind of the father, who desires his son's	p 167 p 257 p 274
MAINSRING 1	
without money or market, and without exchange commodity relations. The mainspring of such an economy is a veritable surplus value of	p 150
MAINTAIN 25	
our hats off to it? There are those who will maintain that the schizo is incapable of uttering the word I is purely and simply desiring-production itself under determinate conditions. We maintain that the social field is immediately invested by desire, that parts of his body. It seems to us self-contradictory to maintain, on the one hand, that the child lives among partial of psychotic pregenitality are and how they are able to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks Even the psychoanalyst can't ignore them. He tends therefore to maintain an attitude of denial: all of that is surely true they do so to the extent that Lacan seemed to maintain a kind of projection of the signifying chains onto a exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex itself was not a myth but the question must be posed. It would be inaccurate to maintain an Oedipal interpretation for the neuroses, and to reserve an sexual stasis) and as arising afterward. Which leads him to maintain a kind of diffuse oedipalism, since the stasis or the an anagogical and prospective meaning in morality or religion? We maintain that the cause of the disorder, neurosis or psychosis, is through this form of the content that was attempting to maintain the sign within the order of the signifier. Yet it vigilance and extension, binding them in a system of cruelty, maintain an infinitely greater affinity with desiring-machines than does the capitalist	p 23 p 29 p 47 p 52 p 55 p 83 p 84 p 126 p 127 p 128 p 133 p 184
economists by someone who doesn't quite understand how one can maintain human surplus value as the basis for capitalist production, while their coming together in a whole, but that do not maintain any identity when they pass from one whole to another relation where the abstract becomes something concrete. Concerning capitalism, we maintain that it both does and does not have an exterior figure that sweeps them along. We are thus entitled to maintain two conclusions that we have already put forward and that as the feminine sex (the little hidden absorbed penis). We maintain therefore that castration is the basis for the anthropomorphic and as they keep the flows from escaping the system, and maintain labor in the axiomatic framework of property, and desire in go wrong here, and was perhaps the only one to maintain that the product of analysis should be a free and those who have or should have an objective revolutionary interest maintain a preconscious investment of a reactionary type? And more rarely and first of all what does Freud do, if not maintain sexuality under the morbid yoke of the little secret, while and for the man to renounce his male protest. We maintain that there is not one woman—more particularly, not one or should not, go in the direction of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that scarcely that the two poles of unconscious libidinal investment do not maintain the same relationship, nor the same form of relationship, with those who see the possibility of a new socius but maintain it in an order of molar causality that already makes	p 232 p 241 p 250 p 261 p 295 p 321 p 331 p 344 p 351 p 356 p 374 p 376 p 377
MAINTAINED 12	
of Charlus or the supposed madness of Albertine. Hence Proust maintained that the Whole itself is a product, produced as nothing depending on it—met with great opposition from Freud. He maintained that the organ, from the viewpoint of the unconscious, could of identifying oneself with personages, as when it is erroneously maintained that a madman takes himself for so-and-so.... It is a and mental alienation, must be understood in terms of a maintained familialism, and not in terms of a refutation of this it wants. From the beginning of this study we have maintained both that social production and desiring-production are one and the	p 43 p 60 p 86 p 95 p 116

forces. He has crossed over the limit, the schiz, which maintained the production of desire always at the margins of social the structure laterally is not so expressed. Instead, it is maintained by a continuing chain of debt relationships of an economic to it. Desiring-machines function within social machines, as though they maintained their own regime in the molar aggregates that they form cases where a redistribution occurs, the cycle of credits is maintained, in the new form established by the State-money. For without subordination it expresses. It is no longer content to overcode maintained and imbricated territorialities; it must constitute, invent codes for the pre-existing social body. The merchant is continually speculating with the maintained territorialities, so as to buy where prices are low and spend time on the couch: schizoanalyze the psychoanalyst. We have maintained throughout that, by dint of their difference in nature with	p 131 p 146 p 183 p 197 p 221 p 227 p 365
MAINTAINING 7	
basic, primordial condensed material? Doubtless this is a way of maintaining intact the rights of Oedipus in the God of delirium psychotherapy, which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions of the asylum, and basically renewing the	p 13 p 94
to exorcise fusion, and impedes the concentration of power by maintaining the organs of chieftainry in a relationship of impotence with of debts, when it takes place, is a means of maintaining the distribution of land, and a means of preventing the	p 152 p 196
that moves from the center to the periphery while nevertheless maintaining vast residual zones at the center; (2) the one that its rights to objects, aims, and sources, all the while maintaining the corresponding flows within the limits of an Oedipal code	p 237 p 350
is not by chance that institutional analysis has difficulty in maintaining a position against the reconstitution of artificial families where the	p 359
MAINTAINS 12	
that are so many disjunctions surrounded by spirals. The schizo maintains a shaky balance for the simple reason that the result exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant and the blacksmith in a subordinate position, so	p 15 p 153
disequilibrium is pathological and a manifestation of consequences, as Levi-Strauss maintains, or functional and fundamental, as Leach argues. Is the instability	p 187
a new deterritorialized full body; on the other hand it maintains the old territorialities, integrates them as parts or organs of a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law of castration, at the risk of it substitutes for the codes an extremely rigorous axiomatic that maintains the energy of the flows in a bound state on psychoanalysis uses to support its conception of desire, when it maintains that the libido must be desexualized or even sublimated in a repressive machine that divides the essence in two, and maintains it divided—abstract labor on the one hand, abstract desire	p 198 p 244 p 246 p 293 p 302
is by virtue of the requirements of the dualism that maintains a qualitative opposition between the drives (you will not escape a small-time capitalist, with no great profits or hopes, fully maintains the entirety of his libidinal investments: the libido investing the of mutant capital repels its limits, adds new axioms, and maintains desire within the mobile framework of its expanded limits. There investment; or yet again, an effectively revolutionary preconscious investment fully maintains a paranoid investment at the level of the libido,	p 332 p 374 p 375 p 376
to	
MAINTENANCE 7	
to Oedipal relativism and Oedipal absolutism—i.e., the stubborn maintenance of a familialist perspective, which wreaks havoc everywhere. For if	p 173
fundamentally inseparable, not from commerce, but from taxes as the maintenance of the apparatus of the State. Even where dominant classes	p 197
signified, with the arbitrary of the designations—that ensures the maintenance of the system, and sees to it that the name physical immanence of the social field, and piety is the maintenance of a spiritualized Urstaat; cynicism is capital as the means	p 215 p 225
Revolution combined an elevated rate of technical progress with the maintenance of a great quantity of obsolescent equipment, along with a cure neurosis, since, for it, curing consists of an infinite maintenance, an infinite resignation, an accession to desire by way of	p 233 p 361
their turn, but are there from the very start (the maintenance of paranoid unconscious investments in revolutionary groups). And if we	p 379
MAJOR 15	
have broken the contract, we are not faithful to the major principle of the exclusion of a third party, we have	p 56
locale, and all the non signifying signs into the same major signifier. The effective triangulation makes it possible to assign sexuality zombie and a hermaphrodite. In this sense, indeed, the three major neuroses that are termed familial seem to correspond to Oedipal	p 73 p 75
they are distinguishable from the familial infantile factors; all the major dissensions were linked to this evaluation. The difficulties bore on ideology of large segments that makes alliance depend on the major filiations, and that finds itself contradicted by practice. It is	p 127 p 147
cuts up segments of varying lengths: genealogical filiative units of major, minor, and minimal lineages, with their hierarchy, their respective chiefs	p 152
viewpoint, it reacts on them in producing the conditions for major work projects that exceed the capacities of the separate communities consonant with the great collective designs of this same unity: major work projects, extortion of surplus value, tributes, generalized servitude.	p 198 p 199
Two	
we have seen in this context that there were two major types of social investment, segregative and nomadic, just as there	p 277
often the coexistence of the two—form one of the major objects of schizoanalysis. The two poles united by Artaud in	p 278
and a dotted line of escape or schizoid breakthrough. The major line ends at the body without organs, and there it	p 283
is not imaginary but symbolic. There we have the three major planes of structuration, which correspond to the molar aggregates: Oedipus times, on the contrary, we contrasted them as the two major types of equally social investments: the one sedentary and biunivocalizing	p 310 p 340
case bears upon a sociohistorical field. Let us recall the major traits of a molar formation or of a form of	p 342
their preconscious interest, and this interest is truly revolutionary—a major break from the standpoint of the preconscious. But it is	p 375
MAJORITY 2	
schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw near the wall and back away horrified. Better to that speaks for others, in the name of the silent majority. The explanation is that, beneath preconscious goals and interests, a	p 135 p 364
MAKE 91	
pore. This does not mean that we are attempting to make nature one of the poles of schizophrenia. What the schizophrenic the productions of one and the same process. Second, we make no distinction between man and nature: the human essence of interruption, streaming over the surface of a full body. Desiring-machines make us an organism; but at the very heart of this black humor does not attempt to resolve contradictions, but to make it so that there are none, and never were any	p 3 p 4 p 8 p 11
to remember to. If it amuses them. And it won't make one bit of difference. And if he does chance to	p 23
does chance to utter the word I again, that won't make any difference either. He is too far removed from these	p 23
that we place desire on the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to	p 25
insignificant as long as it is expressed in terms that make them introjections or projections of each other without ceasing to	p 29
they produce a body without organs all by themselves, and make no distinction between agents and their own parts, or between	p 32
of decoding that will destroy the socius in order to make it a body without organs and unleash the flows of	p 33
an elephant passing by, or a rising sun may suddenly make its appearance. In a chain that mixes together phonemes, morphemes	p 39
residual energy (energie residuelle). It is these three aspects that make the process of desiring-production at once the production of production	p 41
here who does not believe in Oedipus she does not make use of partial objects to shatter the iron collar of	p 45
to demonstrate what a forcing was necessary for her to make Oedipus the sole measure of desiring-production. And naturally this is	p 45
invested by libido. It would seem obvious that parents indeed make their appearance on the recording surface of desiring-production. But this	p 47
age-old tendency to humble us, to demean us, and to make us feel guilty? Foucault has noted that the relationship between	p 50
reduces everything to the Oedipal scene. They continue nevertheless to make a hellish racket. Even the psychoanalyst can't ignore them. He	p 55
each scene: there is this and then that, and let's make do with it, too bad if it doesn't suit us	p 68
formations that integrate it, subject it to transcendent laws, and make it serve a higher social and cultural production; there then	p 74
in the psychoanalytic process. For a simple reason, we again make use of Kantian terminology. In what he termed the critical	p 74
desiring-production. The screws are tightened, nothing relating to production can make its way through any longer, except for a far-distant	p 79
murmur	

contrary, in the possibility of an internal reversal that would make the analytic machine into an indispensable part of the revolutionary	p 82
the Great Man and the Crowd. One then claims to make history with these two entities, these two puppets, the Great	p 102
man, for better or for worse, say those who would make fools of us all. The tone may vary, but the	p 108
kind of disquieting play on words is it that can make the analyst a promoter of anality? Or there is the	p 108
is to form and put into motion their desiring-machines, to make flows circulate and to perform breaks in these flows. The	p 114
deliberate analysis. For even in their contrary uses, let us make no mistake about it, the same syntheses are at issue	p 116
got full pardon. Reich was the first to attempt to make the analytic machine and the revolutionary machine function together. In	p 119
of the entire unconscious. What they do is merely to make the unconscious speak according to the transcendent uses of synthesis	p 121
triangle to reverberate. The desiring-machines are at the door, they make everything shake when they enter. Moreover, what does not enter	p 125
no importance whatsoever: he is sure of being able to make everything rise again from the mother, and to keep for	p 126
to which one attempts to enslave the work itself, to make of it this minor expressive activity that secretes ideology according	p 133
castration, triangulated in Oedipus. So they displace the limit, they make it pass into the interior of the social formation, between	p 135
back on, to which they apply all the investments. They make the limit pass into the interior of the domain thus	p 135
and the revolutionary machine will remain in extrinsic relationships that make them function in the deadening framework of the system of	p 137
any of the mechanisms or any of the attitudes that make it a reality in our society. No superego, no guilt	p 143
political and economic references that keep it open, and that make alliance something other than an arrangement of matrimonial classes and	p 148
a disharmony or a dysfunction; on the contrary, social machines make a habit of feeding on the contradictions they give rise	p 151
system in extension is born of the intensive conditions that make it possible, but it reacts on them, cancels them, represses	p 160
this is his most serious error—when he wants to make of this homosexuality of alliance a product of the Oedipus	p 165
ethnologists and Hellenists will compel psychoanalysts for their part to make a similar discovery: namely, that there is no unconscious material	p 180
and not the opposite. Secondly, there is a tendency to make the system in extension into a logical combinative arrangement, instead	p 187
declension of the two. To choose the stone that will make a man of the young Guayaki, with enough pain and	p 190
prospect of a final discharge; the aim now is to make the glance recoil disconsolately from an iron impossibility. The earth	p 192
been withdrawn from life and from the earth that will make it possible to judge life and to survey the earth	p 194
and prohibitions that often render him almost incapable of acting make of him a body without organs. He is the sole	p 194
where dominant classes set themselves apart from this apparatus and make use of it for the benefit of private property, the	p 197
would be easy, too easy, if it were enough to make incest possible, and to implement this in sovereign fashion, so	p 201
at other times tolerates or limits it, in order to make it serve the ends of the State, and to subsume	p 212
designate anything or anybody (the democratic conception of law will make this into a criterion). The complex relationship of designation, as	p 214
process of establishing each of the formal operations that will make it all possible: the extrapolation of a detached object; the	p 215
merged with the State apparatus, but are distinct determinations that make use of this transformed apparatus. At first situated adjacent to	p 218
bronze. That is why Marxism didn't quite know what to make of it: it has no place in the famous five	p 219
sold during a rise in prices and under conditions that make industrial investment especially advantageous (the price-revolution, an abundant	p 226
reserve supply	
capitalist will keep the existing equipment, and stand ready to make a parallel investment in equipment in another area. Thus the	p 233
Gutenberg galaxy? Of course capitalism has made and continues to make use of writing; not only is writing adapted to money	p 240
dimension underneath, which gives rise to configurations of images that make use of words, making them flow and cutting them according	p 244
of its own death coming from within? Why does it make the schizophrenic into a sick person not only nominally but	p 245
capitalism does not even need to write in books to make up for the vanished body markings. Those are only relics	p 250
decoding and the deterritorialization constitutive of the system do not make it flee through one end or another that would escape	p 260
image of Oedipus-the-despot, the myth become tragedy, in order to make the image radiate in two contrary directions: the ritual primitive	p 267
from on high, in the despotic machine, did not first make possible the folding and flattening operations that will constitute Oedipus	p 267
the law (the mother tends to be obliging: we mustn't make this into a scene, it's only a dream, a territoriality	p 273
as independent of all familial pseudo etiologies, so as to make them bear directly upon the social field: every name in	p 278
makes of them, what is made with them, what they make in themselves. Desiring-machines work according to regimes of syntheses that	p 288
into which they enter and operate? What use do you make of them, in all the transitions that extend from the	p 290
captivation or the mechanization of the passions.) But we always make love with worlds. And our love addresses itself to this	p 294
representative) that suffocates it, and that it in return can make resonate to the breaking point. Thus in order to keep	p 296
replace the broken-down familial bed with the psychoanalyst's couch, to make it so that the analytic situation is incestuous in its	p 307
disappearance or the dissolution of the Oedipus complex, do not make us burst into laughter? We are told that Oedipus is	p 311
representation? Even those who are best at leaving, those who make leaving into something as natural as being born or dying	p 315
from the stases that interrupt it, or aggravate it, or make it turn in circles, and reterritorialize it into neurosis, perversion	p 318
of the signified or the signifier.) Partial objects are what make up the parts of the desiring-machines; partial objects define the	p 323
permutation involving 2, 3, n organs; deformable abstract polygons that make game of the figurative Oedipal triangle, and never cease to	p 325
by the terrifying authors). The machines tell us this, and make us live it, feel it, deeper than delirium and further	p 331
infinite and where death experiences an elevation that tends to make of it a latent instinct, there nonetheless subsists a model	p 337
itself cause the system to explode, or that would not make the system dissolve at one end where everything would end	p 338
Task We cannot however allow the difference in regime to make us forget the identity in nature. There are fundamentally two	p 340
setting the molecular charges that will explode what must explode, make fall what must fall, make escape what must escape, at	p 341
will explode what must explode, make fall what must fall, make escape what must escape, at each point ensuring the conversion	p 341
one who escapes, and the one who knows how to make what he is escaping escape, collapsing a filthy drainage pipe	p 341
The situation is completely muddled. It seems that schizoanalysis can make use only of indices—the machinic indices—in order to	p 350
a man the same. Let's not be too quick to make light of the pantheism of flows present in such texts	p 351
it the sexual abode of the libido, and you will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone of	p 354
contradictory it was to invoke the partial objects, and to make of them representatives of parental persons or the supports of	p 358
of your buddies? There is nothing there with which to make a schizophrenic. We have seen in this sense that the	p 360
these terms cease to have a familial connotation that would make them into simple projections, and from the moment delirium is	p 366
an aim, would be enough to transform it completely, to make it pass to the other pole of the libido, i	p 367
and deterritorialization that serve as the foundation for desiring-machines, and make them function. Take the example of the Venetian School	p 368
in	
nondeterminism was only tolerated to a point, then ordered to make its peace with determinism). But the other pole is the	p 371
not one manifestation of desire, which would be enough to make its fundamental structures explode, even at the kindergarten level. We	p 379
MAKE-BELIEVE 1	
a substitute for the mother, in the form of a make-believe parent; what passes through is the relationship with the aunt's	p 163
MAKERS 1	
food to troops fighting in Vietnam, the tool and die makers turning out the intricate machinery needed for a new automobile	p 237
MAKES 115	
branches out to the farthest corners of the universe. It makes the machine responsible for producing a relative surplus value, while	p 10
were medals pinned onto the jersey of a wrestler who makes them jingle as he starts toward his opponent. An attraction-machine	p 11
for it ... one's entire soul flows into this emotion that makes the mind aware of the terribly disturbing sound of matter	p 19
because they break down but because they wear out. Marx makes use of this simple principle to show that the regime	p 31
time the parts of the machine are the fuel that makes it run. Art often takes advantage of this property of	p 31
Everything returns or recurs: States, nations, families. That is what makes the ideology of capitalism a motley painting of everything that	p 34
of the music box type, with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond	p 40
collar of Oedipus; on the contrary, she uses them—or makes a pretense of using them—to water Oedipus down, to	p 45
daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes of Oedipus its dogma, it is not unaware of the	p 51
as Freud presents in The Ego and the Id, which makes it possible to connect the pre-Oedipal phases with the negative	p 51
attain their full scope only in structural interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic symbol, beyond	p 52
all	
of universal Catholic symbol, beyond all the imaginary modalities. It makes Oedipus into a referential axis not only for the pre-oedipal	p 52

as well as theory of the cure. The productive unconscious makes way for an unconscious that knows only how to express	p 54
to explode. It is only little by little that he makes the familial romance, on the contrary, into a mere dependence	p 55
divine as the Judge's—since the Judge in his memoirs makes only very brief references to the memory of his father	p 56
in the practice of the cure, this abject desire that makes us bend our knees, lays us on the couch, and	p 65
us bend our knees, lays us on the couch, and makes us remain there? Let us consider a third and final	p 65
of dream is taken up in the secondary elaboration that makes dream as narration and as event take precedence over dream	p 66
Oedipus and castration? Is it schizophrenia as a process that makes us sick, or is it the self-perpetuation of the process	p 68
juridical reflection when he defines marriage as the tie that makes a person the owner of the sexual organs of another	p 72
the formal cause of the triangulation—that is to say, makes possible both the form of the triangle and its reproduction	p 73
in men as in women). It is this conversion that makes the whole of sexuality shift into the Oedipal framework: this	p 73
signifying signs into the same major signifier. The effective triangulation makes it possible to assign sexuality to one of the sexes	p 73
is more, castration and oedipalization beget a basic illusion that makes us believe that real desiring-production is answerable to higher	p 74
formations	
a restriction of a larger reality (omnitudō realitatis); Kant's humor makes God into the master of a syllogism. The action characteristic	p 76
exclusions and restrictions everywhere in the disjunctive network, and that makes the unconscious swing over into Oedipus? And why is	p 78
oedipalization	
this optimism. For there is much optimism in thinking psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is like God	p 81
is more, from the beginning we can see that it makes use of masks in an entirely different manner, and that	p 91
when one considers the system as a whole and then makes it depend on the transcendent term, the phallus). There we	p 101
they say, is what separates us from politics, is what makes for our originality as analysts—we who do not forget	p 103
in both the adaptive form of its own reproduction that makes it pass from one generation to the next, and in	p 103
to consciousness is the news that the death of God makes no difference to the unconscious. The fruits of this news	p 106
exterior to nature and to man. On this point Nietzsche makes a remark completely akin to those of Marx or Engels	p 107
to God and the Paleolithic age. It is Oedipus who makes us man, for better or for worse, say those who	p 108
but it produces. It means nothing, but it works. Desire makes its entry with the general collapse of the question What	p 109
notions in terms of a combinative apparatus (une combinatoire) that makes of lack an empty position and no longer a deprivation	p 111
social repression. This response, however, leaves two problems untouched and makes them even more urgent: on the one hand, the specific	p 113
expects a cultural justification for psychic repression—a justification that makes psychic repression move into the foreground and no longer	p 117
considers	
of the role of money, and all the pledges it makes to the established order. All these elements were present in	p 118
interest in such an operation, it is less clear what makes this operation possible from the point of view of desiring-production	p 120
sign is near. The schizo carries along the decoded flows, makes them traverse the desert of the body without organs, where	p 131
longer defined by what it says, even less by what makes it a signifying thing, but by what causes it to	p 133
be read, but to be translated and reduced. He makes at least an economic error, an error in tact, and	p 134
But these very oppositions are singularly lacking in relevance. Artaud makes a shambles of psychiatry, precisely because he is schizophrenic	p 135
and	
his glory, he has the right to denounce what society makes of the psychotic in the process of decoding the flows	p 135
Gogh, the Man Suicided by Society), but also what it makes of literature when it opposes literature to psychosis in the	p 135
species, the agricultural implements, and the human organs. Meyer Fortes makes a passing remark that is jocular and refreshingly sound: The	p 142
are instances of production (compare the history of fatalism). It makes men or their organs into the parts and wheels of	p 145
mind, one relapses into an ideology of large segments that makes alliance depend on the major filiations, and that finds itself	p 147
of the functioning of their system. The segmentary territorial machine makes use of scission to exorcise fusion, and impedes the concentration	p 152
the universal truth, it is so in the sense that makes capitalism the negative of all social formations. It is the	p 153
sister. But, aiming too high, the part he carries away makes him the sister of his mother, who eminently replaces the	p 158
mother and the child, a common part of their bodies, makes it such that these bodies are not like cause and	p 158
two false beliefs concerning the limit are avoided: one that makes the limit a matrix or an origin, as though the	p 161
that the thing was first desired as such; another that makes the limit a structural function, as though the supposedly fundamental	p 161
in the system in extension that renders persons discernible, that makes a determinate use of signs, an exclusive use of the	p 163
is the affine, who constitutes the active, concrete reality and makes the relations between families coextensive with the social field. It	p 166
own, to be exact? How can one say that Oedipus makes us speak in our own name, when one also goes	p 171
there are two poles: one—outdated, it would seem—that makes of Oedipus an original affective constellation, and that constitutes an	p 171
were transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into a structure, a pole whose extreme position	p 171
argues	
ethnologist, do not say Oedipus, although it is Oedipus who makes them speak. Roheim added that it was ridiculous to think	p 172
and how does it work in the very formation that makes use of the symbol? Whatever may be the meaning of	p 179
primitive territorial codings. The number of elements in the alliance makes little difference: new alliance and direct filiation are specific	p 194
categories	
productive forces to it in the great projects undertaken, and makes it appear as the cause of the collective conditions of	p 194
abstract signs for the signs of the earth, and that makes the earth itself into the object of a State ownership	p 196
imperial inscription countersects all the alliances and filiations, prolongs them, makes them converge into the direct filiation of the despot with	p 199
the establishment of a new inscription that overcodes, and that makes desire into the property of the sovereign, even though he	p 199
authors saw this clearly); it is the imperial formation that makes graphism into a system of writing in the proper sense	p 202
the voice a deterritorialized abstract flux that it retains and makes reverberate in the linear code of writing. In short, graphism	p 202
a quasi cause. In incest it is the signifier that makes love with its signifieds. System of simulation is the other	p 210
experience a detachment and elevation that relates them to, and makes them converge on, the full body of the despot. In	p 211
immanent principle that unites the parts into a whole, that makes of this whole the object of a general knowledge and	p 212
the world; the myth constitutes itself within this distance, it makes it into the very object of its narrative, retracing the	p 219
or to the excess consumption of a class, that it makes luxury itself into a means of investment, and reduces all	p 224
consumptions—but precisely in this conjunction of decoded flows that makes of capital the new social full body, whereas commercial and	p 226
relation within capitalism depends on the mode of production that makes the economy a monetary economy. The fact remains that the	p 239
such, assigning it an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded in	p 245
our	
shown how the introduction of money as an equivalent—which makes it possible to begin and end with money, therefore never	p 248
of overcoding the territorial flows. The paradox is that capitalism makes use of the Urstaat for effecting its reterritorializations. But the	p 261
of the three states, or the three machines. For Oedipus makes ready in the territorial machine, as an empty unoccupied limit	p 267
Urstaat as one of the poles of its axiomatic, it makes the despot into one of its images. That is why	p 267
of the argument advanced by psychoanalysis's most profound innovator, which makes the displaced limit pass between the Symbolic and the	p 268
Imaginary	
the adult, in order to substitute the individual fantasy that makes the real parents into so many innocents or even victims	p 270
that the paranoiac, in the clinical sense of the term, makes us spectators to the imaginary birth of the mass phenomenon	p 281
nothing, signify nothing, mean nothing, and are exactly what one makes of them, what is made with them, what they make	p 288
going beyond contents toward the realm of functions. But he makes this advance, follows this direction, only by going from aggregates	p 290
on high, which distributes lack as two nonsuperimposable sides and makes the two sexes communicate in a common absence-castration.	p 295
Women, as	
yoke of one and the same illusion of consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman	p 295
affinity of psychoanalysis with the theatrical and structural representation it makes visible, he offers two that are especially striking: the theater	p 307
very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve the waning family, to replace	p 307
by representations. To be sure, it is not psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again	p 314
reconfined in its scene and systematized within its representation. It makes the most of an irreducible factor of non-sense, which will	p 316
as deterritorialization, with its machinic indices: The moment Charlie Chaplin makes the board fall a second time on his head—a	p 317
or axiomatizing the flows of desire in this way, psychoanalysis makes a molar use of the signifying chain that results in	p 329
Freud, has neither a model nor an experience, that he makes of it a transcendent principle. So that the psychoanalysts who	p 332
it is castration, the pious ascetic wound, the signifier, that makes of this death a conservatory for the Oedipal life. Desire	p 333
which does it. A maudlin crying to be loved, which makes your knees go all ricky. Just as there are two	p 334
structure and the signifier) by means of which the conscious makes of the unconscious an image consonant with its wishes: we	p 339

or do not like to recognize, that one wants and makes revolution out of desire, not duty. Here as elsewhere, the	p 344
liquidate them? How do we combat the deadly inclination that makes a group pass from its revolutionary libidinal investments to revolutionary	p 349
a familialist and masturbatory form or motivation on it that makes any perspective of liberation futile in advance. For example, no	p 350
one end to the other as military, he not only makes it revolve around a form of torture originating in the	p 353
splittings through which the libido invests the social field.) Freud makes a firm choice of this last direction; all the more	p 354
and the position of the mother; but when this position makes the mother resemble a floorwasher, or an animal, what authorizes	p 355
wonder if the libido knows father-mother, or rather if it makes the parents function as something entirely different, as agents of	p 355
Oedipal familialism, even and especially in its most modern forms, makes impossible the discovery of what one claims nevertheless to be	p 360
word. Now the question is, first, if that is what makes him ill, or if on the contrary that is the	p 362
of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the cause of the illness is	p 362
as the Oedipal image, a neurotic or neuroticizing painting that makes the process into a goal or an arrest, an interruption	p 370
and zones of technical innovation: the great social aggregate that makes the scientific subaggregates into so many applications that are	p 371
characteristic	
deviance on their part, imposes a goal on them, and makes scientists and science into an agency perfectly subjugated to the	p 371
Fewer and fewer people believe in all this but it makes no difference, since capitalism is like the Christian religion, it	p 375
is a desert that traverses the body without organs and makes us pass from one of its faces to the other	p 377
maintain it in an order of molar causality that already makes of the party a new form of sovereignty; and finally	p 378
do with fantasy and dream. As opposed to Reich, schizoanalysis makes no distinction in nature between political economy and libidinal	p 381
economy	
MAKING 50	
the term: incorporating recording and consumption within production itself, thus making them the productions of one and the same process.	p 4
Second	
that the Platonic logic of desire forces us to take, making us choose between production and acquisition. From the moment that	p 25
though at the same time it intensifies the lack by making it absolute: an incurable insufficiency of being, an inability-to-be that	p 26
organizing wants and needs (manque) amid an abundance of production; making all of desire teeter and fall victim to the great	p 28
the great fear of not having one's needs satisfied; and making the object dependent upon a real production that is supposedly	p 28
that is, as agents of the real productivity of desire, making it possible to disinvest the current social field, to de	p 31
life of the child up within the Oedipus complex, by making familial relations the universal mediation of childhood, we cannot help	p 48
desire so as to recast it along entirely different lines, making of it a dirty little secret, the dirty little family	p 49
keeping European humanity harnessed to the yoke of daddy-mommy and making no effort to do away with this problem once and	p 50
similar conclusion. By joining sexuality to the familial complex, by making Oedipus into the criterion of sexuality in analysis—the test	p 58
to the articulations of desire and the social field, by making the death instinct into a veritable institutional creativity. For that	p 63
pages, Andre Green recently took up the question again by making up a list of three types of sessions, the first	p 66
conversion is therefore promoted by psychoanalysis first of all by making a global and specific use of the connective syntheses. This	p 74
labyrinth, you only get out by re-entering it—or by making someone else enter it. Oedipus as either problem or solution	p 79
assuming them, by authenticating them—that is to say, by making them too into states through which he passes: I am	p 88
families of schizophrenics has breathed new life into Oedipus by making it reign over the extensive order of an expanded family	p 93
can ensure the general submission to a dominant class by making cuts (coupures) and segregations pass over into a social field	p 104
determinations of the social field and the familial determinations, thereby making possible and inevitable the reduction of libidinal investments	p 111
to the	
the law has of getting a grip on intention, of making the unconscious guilty. In short, we are not witness here	p 115
with reality. Freud's ideas often took quite some time before making their way into France. Not this one, however; that same	p 122
of performing a breakthrough in grammar and syntax, and of making all language a desire, were not speaking from the depths	p 134
rise to such states, which endlessly run the risk of making it topple into breakdown and disintegration. We no longer know	p 136
is a collectively invested anus. What remains then for the making of Oedipus? The structure—that is to say, an unrealized	p 144
tone, turning it back against Weismann, to reproach him for making the son the genetic or germinal brother of the mother	p 158
attaching horns to his body for drawing up the incisor, making the drums beat, the medicine man proceeds with a ceremony	p 168
of Oedipus has been interpreted as an unhelped-for means of making it heavier still and of resecuring it on the baby	p 175
a direct consequence of the primitive inscription process, instead of making it—and the inscriptions themselves—into an indirect means of	p 185
and a means of remarkably widening the regime of debts, making it even stronger, by anticipating and repressing any reterritorialization that	p 197
this way the despot has of committing incest, and of making it possible, in no way involves removing the apparatus of	p 201
apparent peacemaker between classes that become distinct from the State, making it necessary for the latter to reshape its form of	p 212
rendering it immanent to the new system insofar as possible, making it interior to this system. As for the rest, it	p 222
money that circulates, flows of production and means of production making ready in the shadows, flows of workers becoming deterritorialized:	p 223
the	
an industrialist himself in occupations based on commerce, or by making artisans into his own intermediaries or employees (the struggles	p 226
against	
rise to configurations of images that make use of words, making them flow and cutting them according to flows and points	p 244
remark of Henri Lefebvre's, these images do not initiate a making public of the private so much as a privatization of	p 251
of being decoded. These flows doubtless had the effect of making the State more and more immanent and subordinate to the	p 252
of the depressives, neurosis as the only illness consisting in making others ill; the permissive structure: let me deceive, rob, slaughter	p 269
that invests the formation of central sovereignty; overinvests it by making it the final eternal cause for all the other social	p 277
causing deterritorialized flows of desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and	p 278
familialist territorialities? These	
of desire that overturn the statistical order of the sexes. Making love is not just becoming as one, or even two	p 296
shank and leather bands, for restrictive use on children, for making them straighten up and behave. These machines play no role	p 297
do this? By in principle turning death against death, by making this turned-back death (la mort retournee) into a force of	p 332
a pedestal, or the reverse, sticking her beneath notice; or making a model housewife of her, or a model mother, or	p 351
secret, while finding medical means for rendering it public, for making it into an open secret, the analytic Oedipus? We are	p 351
The Rat Man, the disguised repetition of the paternal situation, making it possible to enrich or impregnate Oedipus with a fourth	p 354
of a prehistoric collective unconscious—or you will recognize Oedipus, making of it the sexual abode of the libido, and you	p 354
into desire, for drying up all the flows, and for making all the breaks from the outside and from the Real	p 357
run the risk of dying all alone, but rather of making us die, by provoking to the very end investments of	p 373
the new molar aggregate operate and are inscribed. Only by making this passage do we reach the revolutionary break and investment	p 377
of desire. Completing the process and not arresting it, not making it turn about in the void, not assigning it a	p 382
MALADY 4	
anything yet! When we say that schizophrenia is our characteristic malady, the malady of our era, we do not merely mean	p 34
When we say that schizophrenia is our characteristic malady, the malady of our era, we do not merely mean to say	p 34
with, it appears difficult to assign as cause of the malady—even if only an occasional cause—an outburst of homosexual	p 57
by the conditions of capitalism. It is our very own malady, modern man's sickness. The end of history has no other	p 130
MALAISE 1	
that which precedes the stage of culture and the growing malaise that this stage provokes, a point of equilibrium can be	p 79
MALCOLM 2	
a machine, producing certain effects, amenable to a certain use. Malcolm Lowry says of his work: it's anything you want it	p 109
Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac	p 132
MALE 15	
which is boys are beaten by the teacher, while the male fantasy has only two, the last of which is my	p 59
of their desire for the penis; for boys, renunciation of male protest—in short, assumption of one's sex. This something in	p 59
noncommunicating; the man is merely the one in whom the male part, and the woman the one in whom the female	p 69

Oedipus must not know whether it is alive or dead, man or woman, any more than it knows whether it is
is dead or alive; the hysterical person, whether he is man or woman. In short, the familial triangulation represents the minimum
Either ... or ... or, instead of either/or. The schizophrenic is not man and woman. He is man or woman, but he belongs
either/or. The schizophrenic is not man and woman. He is man or woman, but he belongs precisely to both sides, man
man or woman, but he belongs precisely to both sides, man on the side of men, woman on the side of
all inhabited by a faceless and transpositional subject. Schreber is man and woman, parent and child, dead and alive: which is
God I am not God, I am God I am Man: it is not a matter of a synthesis that would
In any case, the question of a being superior to man and to nature does not arise here at all. Everything
be passed on to the children. The child becomes a man only by resolving the Oedipus complex, whose resolution introduces him
the way for a release from the father's hold on man. The possibility of living beyond the father's law, beyond all
Jones. He is a girl only by being an old man who is miming or simulating the girl. Or rather, by
Or rather, by being someone who is simulating an old man simulating a girl. Or rather, by simulating someone ... , etc. This
that owe all to the Declaration of the Rights of Man !; When I seek out my most profound opposite, I always
poses antipsychiatric and institutional problems. Here then we see a man from Martinique who, in the process of his delirium, situates
from the Gallic dynasty. By this right I am a man of noble lineage Let my name be determined, let it
collector, while the self was being beaten by a white man. It is precisely this pairing of the parental figures with
went bad; an aunt who took off with a military man; a cousin out of work, bankrupt, or a victim of
of the child. And the child says: Why? Freud's Rat Man does not wait until he is a man to invest
Freud's Rat Man does not wait until he is a man to invest the rich woman and the poor woman who
gregariousness, is the ultimate private and subjugated territoriality of European man. (Moreover the displaced, exorcised limit or border shifts
to the
well known: two figures are made to appear, the Great Man and the Crowd. One then claims to make history with
the beginning. On the one side there is the great man defined oedipally: so he killed the father, in a murder
to say solutions of sublimation). In any case the great man is already great because, for good or for evil, he
dissociated and otherwise regrouped within the action of the great man and the crowd. It hardly matters whether the tone of
God or a living father, there in the name of man or the dead father. Nietzsche says that what is important
during the Paleolithic). All they did was kill a dead man, from time immemorial. The fruits of the news of the
abstraction, it assumes the link to be already broken between man and nature, man and the world, so that man must
the link to be already broken between man and nature, man and the world, so that man must be produced as
between man and nature, man and the world, so that man must be produced as man by something exterior to nature
and the world, so that man must be produced as man by something exterior to nature and to man. On this
produced as man by something exterior to nature and to man. On this point Nietzsche makes a remark completely akin to
of Marx or Engels: We now laugh when we find Man and World placed beside one another, separated by the sublime
word and. Coextensiveness is another matter entirely, the coextension of man and nature; a circular movement by which the unconscious,
always
it has engendered itself in the identity of nature and man, of the world and man. The question of the father
the identity of nature and man, of the world and man. The question of the father, the question of God, is
nature of the unconscious. But psychoanalysts are bent on producing man abstractly, that is to say ideologically, for culture. It is
to say ideologically, for culture. It is Oedipus who produces man in this fashion, and who gives a structure to the
and the Paleolithic age. It is Oedipus who makes us man, for better or for worse, say those who would make
their specters. They must reinvent each gesture. But such a man produces himself as a free man, irresponsible, solitary, and joyous
gesture. But such a man produces himself as a free man, irresponsible, solitary, and joyous, finally able to say and do
paths leading toward a new solution concerning the future of man. It is said that the work is constituted by a
process of decoding the flows of desire (Van Gogh, the Man Suicided by Society), but also what it makes of literature
a memory without which there would be no synergy of man and his (technical) machines. The latter do not in fact
reproduction, and thereby modifies the forms of the exploitation of man; but as a matter of fact, this organization presupposes a
thus defined the morality of mores (...)—the labor performed by man upon himself during the greater part of the existence of
followed in carving up and apportioning a steer; but the man who enjoys the full exercise of his rights and duties
the organs will only begin with the shame felt by man at the sight of man). For it is a founding
with the shame felt by man at the sight of man). For it is a founding act—that the organs be
and that the flows run over its surface—through which man ceases to be a biological organism and becomes a full
says: it is a matter of creating a memory for man; and man, who was constituted by means of an active
is a matter of creating a memory for man; and man, who was constituted by means of an active faculty of
nothing more fearful and uncanny in the whole prehistory of man than his mnemotechnics (...) Man could never do without blood, torture
uncanny in the whole prehistory of man than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he
it is this cruel system of inscribed signs that renders man capable of language, and gives him a memory of the
who succeeds the paranoiac or accompanies him—sometimes the same man in two situations: the bush paranoiac and the village pervert
at all events, it does express the law that a man cannot receive a wife except from the group from which
in the previous generation ... The pivot-couple, formed by an A man married to a B woman, obviously has two signs, according
universal fact that marriage is not an alliance between a man and a woman, but an alliance between two families, a
from the pouch and penetrate the body of the sick man. In order to diagnose and ward off the effects of
the effects of the incisor, the soothsayer and the medicine man launch into a social analysis concerning the territory and its
the English; the elders bemoan the current decadence). The medicine man does not organize a sociodrama, but a veritable group analysis
drawing up the incisor, making the drums beat, the medicine man proceeds with a ceremony interrupted by halts and fresh departures
the sick subject talks, the ghost is invoked, the medicine man explains, everything recommences, drums, chants, trances. It is not only
either in a struggle or in a complicity: the White Man, the missionary, the tax collector, the exporter of goods, the
agent of the administration, the elders who curse the White Man, the young people who enter into a political struggle, etc
of desire and that, by means of debt, creates for man a memory of words (paroles). It is alliance that represses
the two. To choose the stone that will make a man of the young Guayaki, with enough pain and suffering, by
marking, has never been raised in such an incisive fashion. Man must constitute himself through the repression of the intense germinal
time, how is a new memory to be created for man—a collective memory of the spoken word and of alliances
and the atrocious procedures have only this meaning: to breed man, to mark him in his flesh, to render him capable
his elite troops, the despot and his bureaucrats, the holy man and his disciples, the anchorite and his monks, Christ and
Carroll's song, the long song about the infinite debt: A man may surely claim his dues: But, when there's money to
his dues: But, when there's money to be lent, A man must be allowed to choose Such times as are convenient
wilderness, land of betrothal. All the flows converge on a man such as this, all the alliances find themselves countersected by
against the tyrant. Then they will become those of private man, they will become privatized after the model and memory of
coding, of despotic overcoding, and of the decoding of private man turns on these movements of flows: the intense germinal influx
to the latrines, and conducts us all to today's private man—the history sketched out by Artaud in his masterpiece Heliogabale
interiority, they made it possible. What does Nietzsche mean, this man who dragged Caesar along with him as a despotic signifier
and that they work more and more in proportion to man, who thus ceases to be a constituent part of the
entire productive system. But it is not only those who man and supply the military machine who are engaged in an
means of production, but also on the organs of private man himself; the abstraction of monetary quantities, but also the abstraction
organs, nor does it need to fashion a memory for man. In contrast to codes, the axiomatic finds in its different
from the outside, it shoulders its own burden. Not that man is ever the slave of technical machines; he is rather
we'll have the real objective reality ... our Kodak-vision. ... To every man, to every woman, the universe is just a setting to
of Totem and Taboo, and the private direction of modern man the dreamer. (Oedipus can be a myth, a tragedy, or
analyzed them to arrive at a definition of civilized European man: the hypnosis and the reign of images, the torpor they
essence to the family as the last territoriality of private man—whence the position of Oedipus, marginal at first in the
error lies in having stayed his hand. But doesn't this man, the film's protagonist, have a son of his own? Hmm
or that they only reproduce themselves through the intermediary of man, but does anyone say that the red clover has no
organs, or organs, machines. The two definitions are exact equivalents: man as a vertebrate-machinate mammal, or as an aphidian parasite of
must understand the famous formula of Marx?—the relationship between man and woman is the direct, natural, and necessary relation of
to person. That is, the relationship between the two sexes (man and woman) is only the measure of the relationship of
of sexuality in general, insofar as it invests large aggregates (man and man)? Whence what came to be called the species
in general, insofar as it invests large aggregates (man and man)? Whence what came to be called the species determination of

derive, both in their separation (the two homosexual series of man and man, woman and woman) and in their statistical relations	p 294
in their separation (the two homosexual series of man and man, woman and woman) and in their statistical relations within this	p 294
woman is defined as a lack in relation to the man, the man in his turn lacks what is lacking in	p 295
defined as a lack in relation to the man, the man in his turn lacks what is lacking in the woman	p 295
Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and in recuperating equality in difference. Whence	p 295
the	
resulting in the woman containing as many men as the man, and the man as many women, all capable of entering	p 296
woman containing as many men as the man, and the man as many women, all capable of entering—men with women	p 296
no longer signify what it signifies in the sciences of man; the discovery of the secret of such and such a	p 301
treats them as the dreams and the fantasies of private man, Homo familia—and in fact dream and fantasy are to	p 304
end is an intimate familial theater, the theater of private man, which is no longer either desiring-production or objective representation. The	p 305
a gadget, Oedipus as a reterritorialization, a retimbering of modern man on the rock of castration. The path marked out by	p 308
the molar aggregates: Oedipus as the imaginary reterritorialization of private man, produced under the structural conditions of capitalism,	p 310
inasmuch as capitalism	
for a baby and for a husband, and for the man in assuming his passive attitude and in [subjecting] himself to	p 312
would be doing at the conclusion of this statement. This man and this woman seen from the back, all black, whose	p 317
the void hanging over them. Anyone can see that this man and this woman are no longer alive. There is no	p 317
ways of coding death, are children in comparison to modern man and his axiomatic (so many unemployed are needed, so many	p 335
than weekend automobile accidents. planned death in Bengal, etc.). Modern man raves to a far greater extent. His delirium is a	p 335
narcissism, and its superego? (It can happen that one lone man functions as a flow-schiz , as a subject-group, through a break	p 349
vibration, going forth and hurting everyone within range. And a man the same. Let's not be too quick to make light	p 351
social investments of the libido. The desiring sexual relationships of man and woman (or of man and man, or woman and	p 352
The desiring sexual relationships of man and woman (or of man and man, or woman and woman) are the index of	p 352
sexual relationships of man and woman (or of man and man, or woman and woman) are the index of social relationships	p 352
princess kidnapped by gypsies, or the son of a poor man taken in by bourgeois; Oedipus was already doing this when	p 353
claimed a low birth of servant parents. Thirdly, the Rat Man not only installs his neurosis in a social field determined	p 353
at the other extremity of the chain. Fourthly, the Wolf Man demonstrates a marked taste for the poor woman: the peasant	p 353
as compromises and substitutes for incest? (Thus in The Wolf Man, the peasant girl as a substitute for the sister, having	p 354
mother surprised in the coitus scene; and in The Rat Man, the disguised repetition of the paternal situation, making it possible	p 354
lung and Adler. And after having ascertained in the Wolf Man case the existence of an intention of debasing the woman	p 354
to renounce her desire for the penis and for the man to renounce his male protest. We maintain that there is	p 356
some in mechanics. He has a passion for mechanics. The man in the garage has been his best therapist. If we	p 381
MAN'S	8
in the depths of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses	p 54
conditions of capitalism. It is our very own malady, modern man's sickness. The end of history has no other meaning. In	p 130
even a driving element that is nonhuman, and that extends man's strength and allows for a certain disengagement from it. The	p 141
not by a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to a hierarchy of names, verses, numbers, and	p 206
their limbs at home in their bodies, but many of man's are loose, and lie about detached, now here and now	p 284
social machines and the organic machines in the desiring-machines. At man's most basic stratum, the Id: the Schizophrenic cell, the schizo	p 289
of private property: What was previously being external to oneself—man's externalization in the thing—has merely become the act of	p 303
He is brave, too. He is decorated like crazy. In man's game of chance the death instinct, the silent instinct is	p 335
MAN-ANIMAL	1
body of the subject, and transforms the latter into a man-animal; the residual conjunction that causes the residue to submit to	p 181
MAN-GOD	1
disjunctions of the derived reality, in an original reality of Man-God, but rather of an inclusive disjunction that carries out the	p 77
MAN-NATURE	4
Lenz has projected himself back to a time before the man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy	p 2
to nature; and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible for the	p 3
distinction of relatively	
but vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And how much malice and ruse there are in	p 112
Rousseau	
of the productive forces, insofar as these forces define a man-nature independent of all the social formations, or rather common to	p 343
MAN-WOMAN	1
character. Through women, men establish their own connections; through the man-woman disjunction, which is always the outcome of filiation,	p 165
alliance places	
MANAGE	3
flows of exchange and the flows of production do not manage to break the codes in favor of their abstract or	p 153
Oedipus: in fact, that's where the Oedipal structure does not manage to close itself, and where the terms of the structure	p 169
schizophrenic language and the truly decoded and unbound flows that manage to break through the wall or absolute limit? The capitalist	p 246
MANAGED	3
more potentiality than that. And though psychoanalysis may perhaps have managed to disinfect the dirty little secret, the dreary, dirty little	p 50
of an endogenous nature. It is as if Freud never managed to articulate the interrelations of Oedipus and infantile sexuality, the	p 54
of psychoanalysis, and goes back to the sources: Freud never managed to escape the world of the father, or of guilt	p 81
MANAGEMENT	5
suggestion of Freud's, American society—the industrial society with anonymous management and vanishing personal power, etc.—is	p 80
presented to us as	
means of payment and the structure of financing, between the management of money and the financing of capitalist accumulation, between	p 229
exchange	
diverse the uses for which it is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The incompetent	p 238
observer has	
if he had not proved himself so competent in the management of his wealth, and if in his delirium he had	p 364
whatsoever of real struggles, let's attack profits for a better management of the system, vote for a clean Paris—Welcome, Mister	p 374
MANAGER	1
a banker, a general, an industrialist, a middle or high-level manager, or a government minister is a perfectly schizophrenic language, but	p 246
MANAGES	2
that needs to be accounted for. Yet Reich himself never manages to provide a satisfactory explanation of this phenomenon, because at	p 29
is no end to Oedipus, one sees that it never manages to begin; one is always brought to a halt well	p 178
MANE	1
of this uncreated body swarms with them, as a lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming to	p 16

MANEUVER	1	
being able to get by with anything like the wretched maneuver where men answer that this itself is proof that women		p 61
MANEUVERS	1	
masses and packs. The paranoiac opposes them to one another, maneuvers them. The paranoiac engineers masses, he is the artist of		p 279
MANIA	2	
of races, and of continents. But what a bizarre Freudian mania—to relate to Oedipus. what overflows it on every side		p 114
viewpoint, in a completely different organization. There we see the mania of psychoanalysis with all its paralogisms: it presents as a		p 216
MANIACAL	1	
empty Unity, eminent, distributive, and not collective; and second, the maniacal depressive trait (metaphor) according to which the law reveals nothing		p 212
MANIC-DEPRESSION	2	
sense schizophrenia is the product of the capitalist machine, as manic-depression and paranoia are the product of the despotic machine, and triangle, who wraps the splendid gifts of civilization in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the individual		p 33 p 108
MANIFEST	10	
the racial, and the cultural are merely part of a manifest content and formally depend on a work of elaboration, or family, and underneath, it is desiring-production and social production that manifest, through the childhood experience, their identical natures and their differing		p 89 p 99
equilibrium of prices, one is compelled to see in the manifest disequilibrium of the relations a pathological consequence, which one explains		p 149
imply the existence of dominant classes that do not yet manifest themselves as classes, but are merged with a State apparatus		p 199
incest has become possible, and not only possible, but the manifest property and seal of the despot? Who is this sister		p 201
in this regard, within the capitalist axiomatic, is the more manifest in that what it absorbs is not sliced from the		p 235
accomplish). The role of a politico-military-economic complex is the more manifest in that it guarantees the extraction of human surplus value		p 235
where our chances lie—since love drives us on. The manifest syntheses are merely the preconscious indicators of a degree of		p 345
the contrary, it is love, desire, and their flows that manifest the directly social character of the nonsublimated libido and its		p 353
vacuoles are not arranged. and where extrafamilial breaks are not manifest, by means of which the libido is engulfed in order		p 354
MANIFESTATION	5	
on the contrary the intensive model of incest as a manifestation of the germinal lineage. Then again, Hamlet is not an		p 159
question of knowing if the disequilibrium is pathological and a manifestation of consequences, as Levi-Strauss maintains, or functional and fundamental, as		p 187
to have as a corollary and even as a direct manifestation, the simultaneity of the two movements of deterritorialization and reterritorialization		p 260
desire and the unconscious, when they are in fact the manifestation of a superego, a superpowerful and superarchaized ego (the Urszene		p 316
society can endure many manifestations of interest, but not one manifestation of desire, which would be enough to make its fundamental		p 379
MANIFESTATIONS	6	
of a reaction and had to do with character, the manifestations of which might well precede the automatism (as in the		p 22
at the level of large numbers. Symbols and fetishes are manifestations of desiring-machines. Sexuality is by no means a molar determination		p 183
For it is certain that, even and especially in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows		p 244
forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of desire and of its own		p 287
machines. They		
precise stroke, the finished design of several oppressive and fundamental manifestations. The leading character, played by Chaplin, has to be		p 317
neither		
is because we believe that capitalist society can endure many manifestations of interest, but not one manifestation of desire, which would		p 379
MANIFESTED	5	
herself writes: The first time Dick came to me ... he manifested no sort of affect when his nurse handed him over		p 45
of schizophrenia with a delusion of doubles, where the patient manifested a strong hatred for her mother and an incestuous desire		p 122
disclose in what sense the disorder of the world is manifested in the subjective disorder, even if it is, with the		p 127
where a psychic work of selection, refinement, and calculation was manifested. And this is the case from the start, since there		p 149
though the supposedly fundamental relationship between desire and law were manifested in transgression. It is necessary to recall once more		p 161
that		
MANIFESTLY	2	
be. That is why, when subjects, individuals, or groups act manifestly counter to their class interests—when they rally to the		p 104
certain sense stolen (the lipwotali); every union that could too manifestly appear to be the result of a direct exchange between		p 186
MANIFESTS	2	
needles, magnets, rays. Even when it tortures or kills, it manifests something new and different, a solar force. In the second		p 18
virtue of nonbelief about which Nietzsche says: This violence always manifests the need for a belief, for a prop, for a		p 107
MANIPULATE	1	
remain totally unaffected by the anal projections of those who manipulate money. The Marx-Freud parallelism between the two remains utterly sterile		p 28
MANIPULATED	1	
the vague nature of mystical beliefs allowing them to be manipulated in relation to a great number of social situations. It		p 167
MANIPULATES	1	
modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the shadow of Oriental despotism. Ferdinand de Saussure does not		p 207
MANKIND	1	
violence that might be commissioned to explain the history of mankind; cruelty is the movement of culture that is realized in		p 145
MANNEQUINS	1	
so far as they are induced organs, parts of desiring-machines (mannequins). A season in hell—how could it be separated from		p 85
MANNER	36	
brings together relatives, descendants, and ascendants. (It is in this manner that the schizophrenic's visible resistance to oedipalization, the obvious absence		p 52
by the fantasy, but is required by Freud in the manner of a presupposition. On the one hand Freud wants to		p 59
But we are able at least to follow, abstractly, the manner in which these forces proceed. We are told that partial		p 72

secretly pious as the case may be, have in this manner invoked a structural Oedipus to create and shut the double	p 82
erupts at the heart of the structural equilibrium in the manner of an infernal machine, the desiring-machine. Then a second generation	p 83
we struggle against other races, we destroy civilizations, in the manner of the great migrants in whose wake nothing is left	p 85
that the problem must be raised in a completely different manner, because it is already raised elsewhere for the schizo himself	p 89
mobilization or notion of history are developed there in a manner totally different from that employed by the authors we have	p 89
our great admiration for Maud Mannoni's work and for the manner in which she poses antipsychiatric and institutional problems. Here then	p 90
that it makes use of masks in an entirely different manner, and that underneath the mask and by means of it	p 91
for measuring the forces of alienation and disalienation. In this manner the study of the families of schizophrenics has breathed new	p 93
expressive works. For his part, he is interested in the manner in which the Dreyfus Affair and then World War I	p 98
conception, the metaphysical and social relations arise afterward, in the manner of a beyond. And since the beginning always proceeds by	p 99
an intimate relationship with psychic repression, but in a different manner. Oedipal desires are the bait, the disfigured image by means	p 116
psychic repression. And if the family is able in this manner to slip into the recording of desire, it is because	p 120
each one with regard to the process, and on the manner in which each one represents a mode of interruption of	p 136
the Oedipal triangle, it is the anus that in this manner detaches it, it is the anus that removes and sublimates	p 143
that the incest prohibition could not be explained in this manner. This is because the mixing of the generations in the	p 159
means, but what kind of machine is assembled in this manner—what kind of flows and breaks in the flows, in	p 181
sexuality. So long as the problem is put in this manner, so long as a choice is imposed between libido and	p 182
of representation as they are organized in depth, but the manner in which representation itself is organized at the surface, on	p 185
disequilibrium of the prestations of wives, and generally the original manner in which the aggregate of prestations is evaluated in a	p 187
the graphic hand, and the appreciative eye. Such is the manner in which territorial representation organizes itself at the surface, still	p 189
constancy of an apparatus of psychic repression, operating in the manner of a graphic machine capable of performing as well by	p 203
as the socius. The primitive socius covers itself in this manner with a network wherein one is continually jumping from words	p 203
is useless to compose the list of differences after the manner of conscientious historians: village communes here, industrial societies there,	p 220
and	
and acquires a consistency entirely its own, which shows the manner in which capitalism for its part was able to interpret	p 230
outside according to a supply and a demand. In this manner the system indeed holds together and functions, and perpetually fulfills	p 239
and functions, and perpetually fulfills its own immanence. In this manner it is indeed the global object of an investment of	p 239
one where doubtless it is guilty, but only in the manner in which the child lives it intensely, internally, and where	p 270
various parts of the world). But there is a Butlerian manner for carrying each of the arguments to an extreme point	p 284
its originality, in its reality, becomes reduced (rabattue) in this manner to a representational space, it can no longer have value	p 306
catatonic in a corner. But in a less openly repressive manner, who says that the family is a good place, a	p 319
it still does not totalize them, unify them in the manner of an organism: the organs-partial objects cling to the body	p 326
conversion of primal repression, there too in an adapted variable manner. Which is to say: undoing the blockage or the coincidence	p 339
can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing desire	p 350
MANNONI	7
Let us consider another paranoid delirium as related by Maud Mannoni, a delirium whose political nature is especially vivid. This example	p 90
and of truth for all implied in the psychosis, Maud Mannoni argues that the origin of the breakup of familial relations	p 90
with the ideals of community adaptation, with everything that Maud Mannoni calls the adaptation police force, since at every moment it	p 95
In her fine analysis of the phenomenon of belief, Octave Mannoni likewise uses the theater model to show how the denial	p 305
analysis that is indeed what is at issue, as Octave Mannoni shows: how can belief continue after repudiation, how can we	p 307
adopt the same body. We can't go along with Maud Mannoni when she sees the first historical act of antipsychiatry in	p 364
more schizophrenics to produce. In her Lettre aux ministres, Maud Mannoni writes: One of these adolescents, declared unfit for studies, does	p 381
MANNONI'S	1
more striking to us, given our great admiration for Maud Mannoni's work and for the manner in which she poses antipsychiatric	p 90
MANORIAL	1
the market, the development of towns, and the appearance of manorial ground rent in money form, or of the contractual hiring	p 223
MANQUE	4
well where lack—and its subjective correlative—come from. Lack (manque) is created, planned, and organized in and through social	p 28
production	
organized on the basis of a pre-existing need or lack (manque). It is lack that infiltrates itself, creates empty spaces or	p 28
a dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance of production; making all of desire	p 28
teeter	
not at all an indication of a lack or need (manque), but on the contrary a share that falls to the	p 41
MANTLE	1
their possible guilt. Insofar as psychoanalysis cloaks insanity in the mantle of a parental complex, and regards the patterns of self-punishment	p 50
MANUAL	8
of a general form of social production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms of	p 32
organs of another person. One need only consult a religious manual of sexual casuistry to see with what restrictions the organ-desiring	p 72
to be confused with technical machines. In its simplest, so-called manual forms, the technical machine already implies an acting, a transmitting	p 141
is speaking, as well as in the reading of the manual graphism? Or more precisely, what enables the eye to grasp	p 189
a technology, on a so-called intellectual labor distinct from the manual labor of the worker (the evolution of the technical object	p 233
incommensurability or a fundamental asymmetry (no assignable exterior limit) between manual labor and capital, or between two forms of	p 234
money, here	
rushes of breath and cries. (In particular, formal investigations concerning manual or printed writing change their meaning according to	p 243
whether the	
standpoint of the flow of free workers: the control of manual labor and of wages; from the standpoint of the flow	p 252
MANUFACTURERS	1
the intricate machinery needed for a new automobile model, the manufacturers of paper and ink and TV sets whose products are	p 237
MANUFACTURING	1
throw out every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as well	p 259
as	
MANUSCRIPT	1
like a palimpsest: it covers a despotic inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Egyptian	p 218
MANY	62
/ organisms are the enemies of the body. Merely so many nails piercing the flesh, so many forms of torture. In	p 9
the body. Merely so many nails piercing the flesh, so many forms of torture. In order to resist organ-machines, the body	p 9
Machines attach themselves to the body without organs as so many points of disjunction, between which an entire network of new	p 12
of lines standing for catastrophe or collapse that are so many disjunctions surrounded by spirals. The schizo maintains a shaky balance	p 15
of suffering and privation that has been mine for so many past years. Just as a part of the libido as	p 16
works of literature. The examples he points to are of many very different sorts, and at first glance do not seem	p 18

degrees—states through which Schreber-the-subject passes, becoming a woman and many other things as well, following an endless circle of eternal	p 19
given us precious insights, on this point as on so many others, because his idealism was remarkably atypical. Contrasting the concept	p 25
artist presents paranoiac machines, miraculating-machines, and celibate machines as so many technical machines, so as to cause	p 32
desiring-machines to undermine technical	
linearizes them, biunivocalizes them, and uses the bricks as so many immobile units for the construction of an imperial Great Wall	p 40
a substantive and going beyond both the One and the many, beyond the predicative relation of the One and the many	p 42
many, beyond the predicative relation of the One and the many, that can account for desiring-production: desiring-production is pure multiplicity, that	p 42
of a puzzle belonging not to anyone puzzle but to many, pieces assembled by forcing them into a certain place where	p 43
a spore case inflated with spores, releases them as so many singularities that he had improperly shut off, some of which	p 77
one term into play as if it were one too many in relation to the other two, and you will reproduce	p 79
always the two poles in inverse proportion, Oedipus forever! How many interpretations of Lacanism, overtly or secretly pious as the case	p 82
solely within complexes of forces that determine persons as so many intensive states embodied in a criminal, ceaselessly passing beyond a	p 86
jealous and hostile uncles, who are not persons but so many states of rising and falling through which the pretender passes	p 88
is simply the paternal name. In this case as in many others, the utilization of the Lacanian concept of foreclosure leads	p 90
floating contents of the historical delirium would derive, as so many glittering reflections in an imaginary mirror? Is the trinitary formula	p 91
the nature of these inductors is a matter of indifference. Many different kinds of substances and materials, when killed, boiled, and	p 91
racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain shiftings where the unconscious itself	p 105
oscillates between its	
unary stroke of castration. It is always a point-sign of many dimensions, polyvocality as the basis for a punctual semiology. It	p 112
this the way a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering it	p 112
the flow that feeds one and the same desiring-machine, so many local fires patiently kindled for a generalized explosion—the schiz	p 137
in filiation can be inferred among the corresponding groups. In many analyses, the stress has been upon ties within the unilineal	p 146
is from this point of view that we must consider many primitive cures; they are schizoanalysis in action. Victor Turner gives	p 167
uses it to further his own ends (and he uses many other things besides: the chieftainship is only a beginning). The	p 168
point of arrival. Oedipus is a limit. But limit has many different meanings, since it can be at the beginning as	p 175
in fact this last sense itself can be understood in many different ways. In the first place, desiring-production is situated at	p 175
But it would seem that psychoanalysis offers them just as many reasons for doubting the notion as it offers for attracting	p 182
issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in the cycle of intensities. This	p 210
is	
order for Oedipus to become the Oedipus, the Oedipus complex? Many things, in fact—those things that Nietzsche partially grasped in	p 216
feudalism's collapse—on the contrary, this development reinforces feudalism in many respects, offering the latter new conditions of existence	p 220
and survival	
machinery) All sorts of contingent factors favor these conjunctions. So many encounters for the formation of the thing, the unnamable! But	p 226
enterprise. The same can be said in varying degrees of many millions of other workers who produce, and create wants for	p 236
the signifier was raised: that enormous archaism that causes so many of us to groan and bow under its weight, and	p 244
extrachemical factors that select and appropriate the cellular connections. So many reasons for defining capitalism by a social axiomatic that	p 248
stands	
always prepared to add more axioms, it adds axioms for many other things besides, things that are much smaller, tiny even	p 253
the individual fantasy that makes the real parents into so many innocents or even victims. For the family must appear in	p 270
keep all their limbs at home in their bodies, but many of man's are loose, and lie about detached, now here	p 284
nondifference between the microphysical and the biological, there being as many living beings in the machine as there are machines in	p 286
those statistical forms into which the machines enter as so many stable forms, unifying, structuring, and proceeding by means of large	p 288
everywhere a microscopic transsexuality, resulting in the woman containing as many men as the man, and the man as many women	p 295
as many men as the man, and the man as many women, all capable of entering—men with women, women with	p 296
governs our relationships with them and our identifications as so many effects of a symbolic signifier. The good identification. We are	p 308
Chaplin perverts the laughter, which comes to be like so many short-circuits of a disconnected piece of machinery. Critics have occasionally	p 317
children in comparison to modern man and his axiomatic (so many unemployed are needed, so many deaths, the Algerian War doesn't	p 335
man and his axiomatic (so many unemployed are needed, so many deaths, the Algerian War doesn't kill more people than weekend	p 335
what is to be co-opted, and even anticipate it. (How many revolutionary groups as such are already in place for a	p 338
vanity and our complacency bestow generously on us, have as many deceptive sojourns as the world arranges for those who think	p 341
all adequate, however, for resolving the following problem: why do many of those who have or should have an objective revolutionary	p 344
the immutable identical images, the figurative roles that are so many tourniquets cutting off the flows of sexuality: fiancée, mistress, wife	p 351
for the investment of desire. The psychoanalyst, who says so many things about the necessity for money in the cure, remains	p 356
a paranoiac or a neurotic. Such a transformation perhaps entails many misunderstandings. For the schizo is the one who escapes all	p 361
it; to engineer subjugated groups for which one becomes so many cogs and parts; to insert oneself into the machine to	p 365
that on the contrary treat the large aggregates as so many useful materials for their own elaborations. The one by the	p 367
the circuitous route of science and art, human beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious	p 368
great social aggregate that makes the scientific subaggregates into so many applications that are characteristic of and that correspond to it	p 371
let's take a step toward Russia, which is taking so many toward us; etc. But within the enlarged reality that conditions	p 373
Those who have read us this far will perhaps find many reasons for reproaching us: for believing too much in the	p 378
it is because we believe that capitalist society can endure many manifestations of interest, but not one manifestation of desire, which	p 379
MANYSIDED 1	
may have already realized itself before having posited the more many-sided connection or relation which is mentally expressed in the more	p 221
MAO 1	
a breach that has been discovered; fascist colonels start reading Mao, we won't be fooled again; Castro has become impossible, even	p 378
MAOIST 1	
a Chinaman on the horizon? A May '68, a home-grown Maoist planted like an anchorite on a factory smokestack? Always the	p 378
MAP 1	
their respective poles necessarily relate to the character or the map of this socius-earth, despot, or capital-money (for each social machine	p 281
MAPS 2	
in a single Whole, but on the contrary measures and maps out the divergences, the dispersions, the exploding into fragments of	p 43
the machinic connections of a molecular order, their distribution into maps of intensity on the giant molecule of the body without	p 289
MARCEL 6	
glance do not seem to belong to a single category: Marcel Duchamp's painting La mariée mise à nu par ses célibataires	p 18
an intense filiation. At the beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of	p 154
in another sense it is already there from time immemorial). Marcel Griaule describes how, among the Dogons, something is produced at	p 155
indigenous thought and practice. That is why a text of Marcel Griaule's, which looks to myth for a principle that would	p 157
indirect means of universal exchange. There is a question that Marcel Mauss at least left open: is debt primary in relation	p 185
beginning expressed the divergence of a characteristically intense energy—what Marcel Griaule called the metaphysical part of mythology, the	p 219
vibratory spiral	
MARCHANDS 1	

decoded flows—flows of production, but also mercantile flows (flux marchands) of exchange and commerce that might escape the State monopoly	p 197
MARCUSE 3	
said that the unconscious is dark and somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a conception between desire and the social field (and went further than Marcuse, who treats the problem lightly). He is the true founder of forms of social production and reproduction. Even an author like Marcuse, whom one would not suspect of complaisance in this regard	p 112 p 118 p 173
MARGINAL 3	
between these two formulations, Oedipus leads a more or less marginal existence, confined for example to a separate chapter on object-choice	p 53
full theoretical formulation as the nuclear complex and leads a marginal existence. The fact that Schreber's analysis was not in vivo	p 56
last territoriality of private man—whence the position of Oedipus, marginal at first in the Three Essays, then centering more and	p 270
MARGINALLY 2	
way of the merchant and the usurer, as they exist marginally in the pores of this old social body. What is unconscious. This phenomenon of communication, which Freud touched on only marginally in his remarks on occultism, constitutes in fact the norm	p 225 p 276
MARGINS 1	
schiz, which maintained the production of desire always at the margins of social production, tangential and always repelled. The schizo knows	p 131
MARIEE 1	
to belong to a single category: Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme (The Bride Stripped	p 18
MARINES 1	
Vietnam, in the presence of their weeping sisters, the filthy Marines are beaten by their instructor, on whose knees the mommy	p 61
MARK 16	
same on the slippery surface. Whereas the either/or claims to mark decisive choices between immutable terms (the alternative: either this or enormous textual archaism., The signifier, that subjects literature to the mark of castration and sanctifies the two aspects of its Oedipal a socius of inscription where the essential thing is to mark and to be marked. There is circulation only if inscription dance on the earth, a drawing on a wall, a mark on the body are a graphic system, a geo-graphism, a through its inscription in the body.... The inscription of a mark on the body does not merely possess a message value body and the voice issuing from a face—between the mark and the mask. Between these two elements of the code a rock.... Furrowed skin, scarified earth, one and the same mark. The great book of modern ethnology is not so much atrocious procedures have only this meaning: to breed man, to mark him in his flesh, to render him capable of alliance voice of alliance that the criminal has wronged, and the mark that had not sufficiently penetrated his body. The crime, a in the repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new severity. It would be easy, too easy, if the currency on which the new writing is able to mark its figures, its phonetism, and its alphabet. Overcoding is the reconciling market money and money from revenues; everywhere stamping the mark of the Urstaat on the new state of things. And such is the operation that consists in always stamping the mark of the primordial Urstaat on the new state of things axiomatic does not need to write in bare flesh, to mark bodies and organs, nor does it need to fashion a even through Oedipus, even through myth and tragedy, which nevertheless mark the reconciliation of psychoanalysis with representation. The fact remains that that does not let itself be stopped by Oedipus, the mark of the triangle (they tell you you have a libido	p 12 p 135 p 142 p 188 p 189 p 189 p 190 p 190 p 191 p 201 p 212 p 218 p 221 p 250 p 300
that does not let itself be stopped by Oedipus, the mark of the triangle (they tell you you have a libido	p 312
MARKED 18	
is discussed, the modest and practical point of disagreement that marked the beginning of their differences is too often forgotten: Jung singularity, in all the series and in all the branches marked by a singular point, because he is himself this distance areas and fields, measured off by gradients, traversed by potentials, marked by thresholds. In this sense, we believe in a biochemistry Better to fall back under the law of the signifier, marked by castration, triangulated in Oedipus. So they displace the limit where the essential thing is to mark and to be marked. There is circulation only if inscription requires or permits it exercise of his rights and duties has his whole body marked under a regime that consigns his organs and their exercise the ungendered, but filiation is the first character of inscription marked on this body. And we know the nature of this canceling of twinning (la gemelleite), a separation of the sexes marked by circumcision, but also a recomposition of the body according must not, except in the name of this germinal filiation, marked by ambiguous signs of twinning and bisexuality, according to which territorial representation: a voice that speaks or intones, a sign marked in bare flesh, an eye that extracts enjoyment from the of debt: this extraordinary composite of the speaking voice, the marked body, and the enjoying eye. All the stupidity and the new form of crises and speculations. Our societies exhibit a marked taste for all codes—codes foreign or exotic—but this of these same quantities. It is these quantities that are marked, no longer the persons themselves: your capital or your labor determined as dominant. As a matter of fact, what is marked or inscribed on the socius—directly—is the producers (or does not tolerate any other preconditions. What is inscribed or marked is no longer the producers or nonproducers, but the forces of modern man on the rock of castration. The path marked out by Lacan led in a completely different direction. He outside, extrinsically; rather, its very form and its finality are marked by this social function. It is not the pervert, nor extremity of the chain. Fourthly, the Wolf Man demonstrates a marked taste for the poor woman: the peasant girl on all	p 46 p 77 p 84 p 135 p 142 p 144 p 154 p 155 p 159 p 189 p 190 p 245 p 251 p 263 p 263 p 308 p 312 p 353
MARKET 26	
production. The deliberate creation of lack as a function of market economy is the art of a dominant class. This involves its form of expression to explode, as well as the market value of its form of content. But some reply: Artaud cold economy, which is without net investment, without money or market, and without exchange commodity relations. The mainspring of such an would introduce the nightmare of a commodity economy. The primitive market operates through bargaining rather than by fixing an equivalent that relations of wealth and poverty, of commodity and labor; reconciling market money and money from revenues; everywhere stamping the mark of property, commodity production, the monetary afflux, the extension of the market, the development of towns, and the appearance of manorial ground over-all profitability of the firm in its relationships with the market and with commercial and financial capital. This implies diachronic encounters beyond the time scientifically necessary, until the moment when the market forecasts justify their exploitation on a large scale. Here again overcodes that have disappeared: the axiomatic of the world capitalist market. In brief, the flows of code that are liberated in dependence of the industrial capitalist. This is money and the market, capitalism's true police. In a certain sense, capitalist economists are revolutionary path? Is there one?—To withdraw from the world market, as Samir Amin advises Third World countries to do, in go still further, that is, in the movement of the market, of decoding and deterritorialization? For perhaps the flows are not on it by merchant capital or the axiomatic of the market. There are great differences between such a linguistics of flows are not co-opted or absorbed by the laws of the market? Why does it form in turn a gigantic machine for when nascent industrial capitalism can secure its production and its market only by obtaining the abolition of such privileges. That the surplus or surplus value, of accumulation and absorption, of the market and monetary reckoning. Consequently, either the proletariat prevails and transforms correct to say that the alternative is not between the market and economic planning, since planning is necessarily introduced in the planning is necessarily introduced in the capitalist State, and the market subsists in the socialist State, if only as a monopolistic subsists in the socialist State, if only as a monopolistic market of the State itself. And in effect, how does one	p 28 p 134 p 150 p 186 p 218 p 223 p 234 p 234 p 234 p 239 p 239 p 239 p 241 p 245 p 253 p 256 p 256 p 256 p 256

and better a how-to-interpret-your-dreams book than a psychoanalysis of the market place. The consideration of all these machines, however, whether they	p 322
who can no longer bear all that: money, the stock market, the death forces, Nijinsky said—values, morals, homelands, religions, and type of society, or in a capitalist society where the market economy raises them to a degree of perfection unknown before	p 341
Urstaat, or how the socialist machine preserves a State and market monopoly capitalism). But there is something more serious: even when	p 342
retains from science what must be retained in terms of market needs and zones of technical innovation: the great social aggregate	p 347
payment or incomes in the monetary inscription of capitalism, a market flow and a flow of innovation as machinic surplus value	p 371
capitalist machine, and is localizable in the field of its market. For the great flow of mutant capital repels its limits	p 372
	p 375
MARKETABLE	2
same puerile and reactionary conception of schizophrenia, and the same marketable neurotic conception of literature. A shrewd critic writes: one need	p 134
to develop and promote it, and to give it a marketable medical form. Inasmuch as the paranoiac investment enslaves desiring-production, it	p 365
MARKETS	3
compel psychoanalysis to engage in a study of gadgets and markets, in the form of an utterly dreary and dull psychoanalysis	p 26
the credit, a uniform interest rate, a unity of capital markets, etc. Hence one is correct in speaking of a profound	p 229
is an abundant labor supply and an unusual expansion of markets. That is, when capitalism functions with a very small number	p 253
MARKING	10
which an entire network of new syntheses is now woven, marking the surface off into co-ordinates, like a grid. The either	p 12
the agents, even the divisions of God, even the genealogies marking it off into squares like a grid, and their permutations	p 16
with latitudes and longitudes and geodesic lines, traversed by gradients marking the transitions and the becomings, the destinations of the subject	p 19
comparison with the task that sums up all the others: marking bodies, which are the earth's products. The essence of the	p 144
is not exchangist, the socius is inscriptive: not exchanging but marking bodies, which are part of the earth. We have seen	p 185
that the essential process is not exchanging, but inscribing or marking. And when exchange is made into an unconscious reality, structural	p 186
socius, which is the problem of inscription, of coding, of marking, has never been raised in such an incisive fashion. Man	p 190
affair. But then latency must not succeed the Oedipus complex, marking the complex's repression or even its suppression. It must result	p 216
reproduce on an ever expanding scale, and again by the marking out of an interior limit that reduces this social reproduction	p 304
is born of it. Culture as a selective process of marking or inscription invents the large numbers in whose favor it	p 343
MARKINGS	1
write in books to make up for the vanished body markings. Those are only relics, archaisms with a current function. The	p 250
MARKOV	3
partially dependent, aleatory phenomena bearing a close resemblance to a Markov chain. The recordings and transmissions that have come from the	p 39
common characteristic of human cultures and of living species, as Markov chains: aleatory phenomena that are partially dependent. In the genetic	p 289
has already placed in a state of partial dependence (the Markov chains). This can even be seen in the genetic code	p 343
MARKS	12
the memory of his father. On several occasions Freud's text marks the extent to which he felt the difficulty: to begin	p 57
organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To such a degree that circulating—exchanging—is a	p 144
does Oedipus. The fact that innocent men suffer all the marks on their bodies derives from the respective autonomy of the	p 191
the bad debtor who must be understood as if the marks had not sufficiently taken on him, as if he were	p 191
system in these societies is independent of the voice; it marks signs on the body that respond to the voice, react	p 202
showing the boldness of psychoanalysis, this idea of unconscious representation marks from the outset its bankruptcy or its abnegation: an unconscious	p 296
is that of staging this metaphoric and metonymic causality that marks both the presence and the absence of the structures in	p 305
design, where the person who escapes causes other escapes, and marks out the land while deterritorializing himself. An active point of	p 322
the mounting of the paranoiac machine, the body without organs marks the external limit of the pure multiplicity formed by these	p 326
without organs is a nonspecific and non specified support that marks the molecular limit of the molar aggregates, the chain no	p 328
great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks at every step along the way the interior	p 372
limits of	
to praise ergotherapy or the virtues of social adaptation. She marks the point where the social machine, the technical machine, and	p 381
MARQUESANS	1
simultaneously immersed. Let us again consider the example of the Marquesans, as analyzed by Kardiner: he distinguishes between an adult alimentary	p 275
MARRIAGE	25
draws upon centuries of Roman juridical reflection when he defines marriage as the tie that makes a person the owner of	p 72
being exercised against the incestuous or other drives threatening legitimate marriage. But it then becomes evident that, the more the problem	p 117
by ties of common descent. The structural ties deriving from marriage between members of different corporations have been largely ignored or	p 146
lines inscribe it only through a connection represented by the marriage of the father and the mother. At no time, therefore	p 147
a passage from Levi-Strauss, explaining for the simple forms of marriage the prohibition of parallel cousins and the approbation of	p 156
cross-cousins	
prohibition of parallel cousins and the approbation of cross-cousins: each marriage between two lines A and B bears a (+) or	p 156
example, related women are women lost; women brought in by marriage are women gained. Each family descended from these marriages	p 156
thus	
the filiation, and the patrilineal or matrilineal character of the marriage, are active elements of the repression, and not objects at	p 159
as a possible spouse. Such is the meaning of preferential marriage: the first incest that is permitted. But it is not	p 160
But it is not by chance that this kind of marriage rarely occurs, as though it were still too close to	p 160
close to the nonexistent impossible (for example, the preferential Dogon marriage with the uncle's daughter, she being equivalent to the aunt	p 160
the lateral alliances. Let us return to the Dogon preferential marriage as analyzed by Griaule: what is blocked is the relationship	p 163
not through the mother-daughter relationship, which terminates with the daughter's marriage. A married daughter transmits to her own	p 164
daughter a new	
significance of the payments to the mother's brother upon the marriage of his niece can be understood only in the following	p 164
between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact that marriage is not an alliance between a man and a	p 165
woman	
his father, whose favorite he was, and has entered into marriage with paternal cousins. But with the death of his father	p 167
than the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a conflict between the egalitarian	p 187
conditions of generalized	
marrying the sister. But he enters into this forbidden endogamous marriage outside the tribe, inasmuch as he is himself outside his	p 200
tribe who for their part are entitled to an endogamous marriage and are able, by virtue of this formidable right, to	p 200
themselves countersected by this new alliance that overcodes them. Endogamous marriage outside the tribe places the hero in a position to	p 200
her again in returning to the tribe after his first marriage. He countersects the extended filiations with a direct filiation. The	p 200
filiation. The initiated or initiating hero becomes king. The second marriage develops the consequences of the first, it draws out the	p 200

of his sterility that he guarantees the general fecundity. The marriage with the sister is on the outside, it is the effecting a generalized appropriation of all the alliance debts. The marriage with the mother is the return to the tribe; it girl-boy relationships) ahead of their interests (work, savings, a good marriage). But what appears to other people as raw desire still	p 201 p 201 p 350
MARRIAGES	13
in the same area, or in neighboring areas, who arrange marriages and shape concrete reality to a much greater extent than already the highly perverse activity of local groups who arrange marriages on the surface of the primitive territoriality: a normal or that kinship rules are neither applied nor applicable to real marriages: not because these rules are ideal but rather because they respective chiefs, their elders who guard the stocks and organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also	p 147 p 149 p 151 p 152
by marriage are women gained. Each family descended from these marriages thus bears a sign, which is determined, for the initial it, according to the patrilineal or matrilineal nature of the marriages, according to the patrilineal or matrilineal nature of the lineages blockage, as if what was blocked or prohibited reappeared in marriages in spectral form, coming to demand its due. Löffler writes two by two, organize the alliances and arrange (machine) the marriages. When we ascribed to them a perverse-normal activity, we meant sure, they are never more so than when they arrange marriages). Then again—and this is his most serious error—when such as they pass by way of the sick person's marriages, his position in the village, and all the positions of organization and disorganization; sexuality itself, through the women and the marriages, was just such an investment of desire; the parents played	p 156 p 163 p 164 p 164 p 165 p 168 p 168
the hero in a position to overcode all the endogamous marriages in the tribe. It is clear that incest with the alliance, by effecting a generalized accumulation of filiative stock. Both marriages are essential to the overcoding, as the two ends of	p 200 p 201
MARRIED	5
civilization (what if everyone did the same, what if everyone married his mother or kept his sister for himself? there would descendant of both parents and not because his parents were married ... [However] the cross ties linking the different patrilineages laterally are the previous generation ... The pivot-couple, formed by an A man married to a B woman, obviously has two signs, according to meaning of that is why). The one who should have married the mother was therefore the maternal uncle. The first consequence the mother-daughter relationship, which terminates with the daughter's marriage. A married daughter transmits to her own daughter a new relationship, namely	p 120 p 146 p 156 p 159 p 164
MARRIES	3
her own brother. At the same time, a daughter who marries becomes detached not from her brother's line, but solely from first. The hero begins by marrying the sister, than he marries the mother. The fact that the two acts can, to by no means a question of knowing if the despot marries his true sister and his true mother. For in any	p 164 p 200 p 210
MARRY	6
in these flows. The law tells us: You will not marry your mother, and you will not kill your father. And his mother's brother and twin. That is why he cannot marry her (bearing in mind what we said earlier to be the son could not do. And why didn't the uncle marry the mother, his somatic sister? Because he must not, except lineage closes (the primitive double bind): neither can the uncle marry his sister, the mother, nor from that moment can the sister, the mother, nor from that moment can the son marry his own sister—the Yourougou female twin will be delivered intensive scale to collapse again. Actually, if the son cannot marry his mother, it is not because he is somatically from	p 114 p 159 p 159 p 159 p 159 p 159
MARRYING	3
where it is a matter of inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows well how, among the of the new alliance and direct filiation. He begins by marrying the sister. But he enters into this forbidden endogamous marriage out the effects of the first. The hero begins by marrying the sister, than he marries the mother. The fact that	p 148 p 200 p 200
MARSEILLES	1
on a house on the Boulevard de la Blancarde in Marseilles (number 29, to be precise), just as I was eating	p 48
MARSHALING	1
of overcoding and of codes, to invent others, and by marshaling all its forces, was even able to prevent the conjunction	p 252
MARSHY	1
wound itself compels him to live. . . . It is Oedipus, the marshy earth, that gives off a powerful odor of decay and	p 333
MARTIN	1
a discovery of the true ego or self as in Martin Buber. Even more than the hostility of traditional authorities, perhaps	p 360
MARTINIQUE	1
and institutional problems. Here then we see a man from Martinique who, in the process of his delirium, situates himself in	p 90
MARVEL	1
their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at Freud's account of Oedipus. In Moses and	p 216
MARVELOUS	1
they can be derived. Melanie Klein was responsible for the marvelous discovery of partial objects, that world of explosions, rotations, vibrations	p 44
MARX	34
point of view of its formal developed structures, presupposes (as Marx has demonstrated) not only the existence of capital and the of the tyrant, or capital. This is the body that Marx is referring to when he says that it is not objectively to be produced by capital as quasi cause. As Marx observes, in the beginning capitalists are necessarily conscious of the state. It's me, and so it's mine... Even suffering, as Marx says, is a form of self-enjoyment. Doubtless all desiring-production is is the Feuerbach of psychiatry, in the sense in which Marx remarks: Whenever Feuerbach looks at things as a materialist, there form of existence that can be labeled psychic reality. As Marx notes, what exists in fact is not lack, but passion not because they break down but because they wear out. Marx makes use of this simple principle to show that the is not impossible; it is simply more and more artificial. Marx termed the twofold movement of the tendency to a falling with its enchanted, miraculated world. (Also at the beginning, said Marx, the first capitalists could not be unaware of ...) 2 Three bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering how social production and relations of production are	p 4 p 10 p 11 p 16 p 22 p 27 p 31 p 34 p 56 p 63
point Nietzsche makes a remark completely akin to those of Marx or Engels: We now laugh when we find Man and the light of capitalism, provided that the rules formulated by Marx are followed exactly. First of all, universal history is the deal essentially with its own limit its own destruction—as Marx says, insofar as it is capable of self-criticism (at least of classes, but by observing the rules set forth by Marx, and bearing in mind that classes are the negative of the basic elements of the ethnological hypothesis. This is what Marx was saying as he recalled the requirements of a universal to haunt it. It is exactly in this way that Marx defines Asiatic production: a higher unity of the State establishes history is in the head, in the brain—the Urstaat. Marx recognized that there was indeed a way in which history	p 107 p 140 p 140 p 153 p 175 p 194 p 221

to emanate (as in the pact with the devil that Marx describes—the industrial eunuch: so it's your fault if ...) At	p 225
so it's your fault if ...) At the heart of Capital, Marx points to the encounter of two principal elements: on one	p 225
knows nothing of and does not recognize abstract labor. As Marx says, the latter is indeed the simplest and most ancient	p 227
money—which would be the meaning of a return to Marx, to the Marxist theory of money. Let us return to	p 230
is produced on the one side as on the other. Marx has clearly demonstrated the importance of the problem: the ever	p 234
axiom will be found even for the language of dolphins. Marx often alluded to the Golden Age of the capitalist, when	p 238
of the deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the foundation of political economy	p 258
properly	
under exterior conditions, in the territorial or despotic machine. But Marx is quick to add that this essentially cynical discovery finds	p 259
hand what it was deterritorializing with the other. In Capital Marx analyzes the true reason for the double movement: on the	p 259
statements, and between the two, the leveling cleavage of castration. Marx said that Luther's merit was to have determined the essence	p 270
this way that we must understand the famous formula of Marx?—the relationship between man and woman is the direct, natural	p 294
woman) and in their statistical relations within this aggregate? But Marx says something even more mysterious: that the true difference is	p 294
sexuality capable of investing these aggregates. In a few sentences Marx, who is nonetheless so miserly and reticent where sexuality is	p 294
in desiring-production, in the form of subjective abstract libido. As Marx says, in capitalism the essence becomes subjective—the activity of	p 302
own service and in another form, as images of capital. Marx summarizes the entire matter by saying that the subjective abstract	p 303
than in the case of abstract painting. Everything begins with Marx, continues on with Lenin, and ends with the refrain, Welcome	p 375
we go for an answer, back to Lenin, back to Marx? So true is it that the various investments, even when	p 375
MARX'S	6
short, a phenomenologist. Let us remember once again one of Marx's caveats: we cannot tell from the mere taste of wheat	p 24
movement: so even we are still pious! Let us recall Marx's great declaration: he who denies God does only a secondary	p 58
of double bind, in this sense, can be found in Marx's On the Jewish Question: between the family and the State	p 81
decoded as such, and in keeping the merchants, according to Marx's formula, in the very pores of the old full body	p 223
Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text, when he sees the opening of the nonhuman as	p 295
the beginning, and this is the source of its rationality. Marx's black humor, the source of Capital, is his fascination with	p 373
MARX-FREUD	1
by the anal projections of those who manipulate money. The Marx-Freud parallelism between the two remains utterly sterile and insignificant	p 28
as	
MARX-THE-FATHER	1
can only be said that they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all	p 375
this	
MARXISM	2
is the first to reject the explanations of a summary Marxism too quick to say the masses were fooled, mystified. But	p 118
the artists with a look of bronze. That is why Marxism didn't quite know what to make of it: it has	p 219
MARXIST	5
is this that must be subjected to the requirements of Marxist analysis. That is why it is unfortunate that Marxist economists	p 230
of Marxist analysis. That is why it is unfortunate that Marxist economists too often dwell on considerations concerning the mode of	p 230
be the meaning of a return to Marx, to the Marxist theory of money. Let us return to the dualism of	p 230
decisive and willfully incompetent questions—that is, questions addressed to Marxist economists by someone who doesn't quite understand	p 232
how one can	
the other. Such is the way one must reinterpret the Marxist law of the counteracting tendency. With the result that schizophrenia	p 246
MARXISTS	3
on production, but also where production reacts on the socius. Marxists are right to remind us that if kinship is dominant	p 147
of flows to set in motion and to break? Doubtless Marxists will remind us that the formation of money as a	p 239
social formations, or rather common to them all (what the Marxists term the givens of useful labor). The form or quality	p 343
MARY	2
that's my mother, all right, but my mother's the Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes	p 14
the infant Jesus looks from one side while the Virgin Mary listens from the other, Jesus stands for all the desiring	p 369
MASCULINE	4
54161001) intones the litany of the parallel series of the masculine and the feminine, and places himself on both sides: Mat	p 76
bizarre notion that there is finally only one sex, the masculine, in relation to which the woman, the feminine, is defined	p 294
instead of being the principle of sex conceived as the masculine sex (the great castrated soaring Phallus), becomes the result of	p 295
nor the differentiations of a single being, such as the masculine and the feminine in the human sex, but different or	p 323
MASCULINIZE	1
have to take form—that is, the royal triad must masculinize itself—and this must occur as a direct consequence of	p 217
MASK	9
masks in an entirely different manner, and that underneath the mask and by means of it, it already invests the terminal	p 91
it is already an altogether different undertaking that pierces the mask of Oedipus, a different flow running through the openings in	p 92
Oedipus, a different flow running through the openings in the mask, a different adventure—that of desiring-production. Yet it cannot be	p 92
that only because it is repressed, it takes on that mask only under the reign of the repression that models the	p 116
only under the reign of the repression that models the mask for it and plasters it on its face. Besides, it	p 116
objects, distributed on the socius and attached to it. A mask is such an institution of organs. Initiation societies compose the	p 142
voice issuing from a face—between the mark and the mask. Between these two elements of the code, pain is like	p 189
fatal drama of the personality, against the inevitable confusion between mask and actor. It is obvious that Miller's correspondent, Michael	p 299
Fraenkel	
society: i.e., the breakup of the institutional structures that mask the society into a plurality of experimental spheres finally revealing	p 368
MASKED	4
a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Capone. The strength of Reich consists in having shown	p 118
psychic repression, and correlatively the repressed desire is as though masked by the faked displaced image to which the repression gives	p 119
all the easier, and the contradiction is all the better masked, as a state of forces does not prevail over the	p 347
or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious investments, that they appear only in our	p 352
MASKING	1
sovereign formations will have no other purpose than that of masking the absence of a purpose or a meaning of their	p 345
MASKS	2
to slip into states of forces that serve it as masks. What is more, from the beginning we can see that	p 91
the beginning we can see that it makes use of masks in an entirely different manner, and that underneath the mask	p 91

MASOCHIST	1	
large—even the perverted machines of the sadist or the masochist, even the influencing machines of the paranoiac. We have seen		p 322
MASOCHISTIC	1	
little girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy involving the mother (anal machine). The result is that		p 61
MASS	12	
anus. The automata stop dead and set free the unorganized mass they once served to articulate. The full body without organs		p 8
around the unconscious the circle of prohibition and transgression, white mass and black mass; but the sign of desire is never		p 111
the circle of prohibition and transgression, white mass and black mass; but the sign of desire is never a sign of		p 111
agent of this psychic repression, insofar as it ensures a mass psychological reproduction of the economic system of a society. Of		p 118
simply coincided with an economic rationality; as to the reactionary mass investments, they seemed to him to derive from ideology, so		p 119
molar direction that goes toward the large numbers and the mass phenomena, and the molecular direction that on the contrary penetrates		p 280
term, makes us spectators to the imaginary birth of the mass phenomenon, and does so at a level that is still		p 281
body without organs are, therefore, the side on which the mass phenomenon and the paranoiac investment corresponding to it are organized		p 281
we speak of an opposition between intra-atomic phenomena and the mass phenomena that operate through statistical accumulation, obeying		p 283
the laws of		
living taken in its specific and even personal unity, are mass phenomena or molar aggregates; for this reason each points to		p 286
here, as organic, technical, or social machines apprehended in their mass phenomenon, to which they become subordinated; there, as		p 287
desiring-machines apprehended		
as desiring-machines apprehended in their submicroscopic singularities that subordinate the mass phenomena. That is why from the start we		p 287
have rejected		
MESSAGES	1	
the example of the bodily cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow asks if it is a matter		p 130
MASSES	21	
to accept ignorance or illusion on the part of the masses as an explanation of fascism, and demands an explanation that		p 29
account, an explanation formulated in terms of desire: no, the masses were not innocent dupes; at a certain point, under a		p 29
and it is this perversion of the desire of the masses that needs to be accounted for. Yet Reich himself never		p 29
regarded from the point of view of the great gregarious masses that they form, or whether social machines are considered from		p 30
All paranoiac deliriums stir up similar historical, geographic, and racial masses. The error would lie in concluding, for example, that fascists		p 89
it is not enough to say: they were fooled, the masses have been fooled. It is not an ideological problem, a		p 104
explanations of a summary Marxism too quick to say the masses were fooled, mystified. But since he had not sufficiently formulated		p 118
as a servitude or a generalized slavery visited upon the masses. It has also been shown that two dimensions exist side		p 207
that one can show so well the servitude of the masses with respect to the minimal elements of the sign within		p 207
or betrayed, but not desire. Whence Reich's cry: no, the masses were not deceived, they desired fascism, and that is what		p 257
faces. Elias Canetti has clearly shown how the paranoiac organizes masses and packs. The paranoiac opposes them to one another,		p 279
maneuvers		
opposes them to one another, maneuvers them. The paranoiac engineers masses, he is the artist of the large molar aggregates, the		p 279
The libido as sexual energy is the direct investment of masses, of large aggregates, and of social and organic fields. We		p 292
himself off or open up to more spacious worlds, to masses and large aggregates. There is always something statistical in our		p 294
he raised the most profound of questions—Why did the masses desire fascism?—was content to answer by invoking the ideological		p 345
of a full body under determinate conditions. The paranoiac engineers masses, and is continually forming large aggregates, inventing heavy		p 364
apparatuses for		
linked solely to the interest of the dominated and exploited masses. But it is the nature of this link that poses		p 377
potential is realized, in its very relationship with the exploited masses or the weakest links of a given system. Do these		p 377
or the weakest links of a given system. Do these masses or these links act in their own place, within the		p 377
revolution come from, and in what form within the exploited masses? It is like death—where, when? It will be a		p 378
group, and does not claim to be speaking for the masses. No political program will be elaborated within the framework of		p 380
MASSIVE	3	
its so-called rational and irrational forms. The fact there is massive social repression that has an enormous effect on desiring-production in		p 30
Family; to constitute for the madman a microcosm symbolizing the massive structures of bourgeois society and its values, relations of		p 93
Family-Child		
flows, but by the generalized decoding of flows, the new massive deterritorialization, the conjunction of deterritorialized flows. It is the singular		p 224
MASTER	18	
Kantian or Schreberian terms: Of course, but only as the master of the disjunctive syllogism, or as its a priori principle		p 13
or gradually die away into silence. The artist is the master of objects; he puts before us shattered, burned, broken-down objects		p 32
larger reality (omnitudinis realitatis); Kant's humor makes God into the master of a syllogism. The action characteristic of Oedipal recording is		p 76
same syllogism. In Le Baphomet Klossowski contrasts God as the master of the exclusions and restrictions that derive from the disjunctive		p 77
victory of his ancestors, the fascist who belongs to the master race. Oedipus depends on this sort of nationalistic, religious, racist		p 104
superego—everything that took place on the body of the master. What has come to be called the monumental work of		p 118
Some pack of blond beasts of prey, a conqueror and master race which, organized for war and with the ability to		p 192
the new alliance and direct filiation, then the ancestor—the master of the mobile and finite blocks—finds himself dismissed by		p 200
ever cleanse the signifier of its imperial origin: the signifying master or the master signifier. In vain will the signifier be		p 206
signifier of its imperial origin: the signifying master or the master signifier. In vain will the signifier be immersed in the		p 206
in Sumerian. An Akkadian comes along and asks his Sumerian master: what is this sign? The Sumerian replies: that's a. The		p 208
is the only thing that gladdens their hearts. But this master signifier remains what it was in ages past, a transcendent		p 208
not formed in progressive stages; it appears fully armed, a master stroke executed all at once; the primordial Urstaat, the eternal		p 217
a slave—these are the new words spoken by the master. Only as personified capital is the capitalist respectable. As such		p 254
level, until the moment when the spectator is no longer master of his own circuits, and tends to spontaneously take either		p 317
the preservation of life ... even when he wounds himself, this master of destruction, of self-destructing—the very wound itself compels him		p 333
having no aim. Molecular desiring-production would regain its liberty to master in its turn the molar aggregate under an overturned form		p 367
full body, where the molecular formations of desire that must master the new molar aggregate operate and are inscribed. Only by		p 377
MASTER-SIGNS	1	
theory of the sign: the signs of filiation, guide-signs and master-signs, signs of desire, intensive at first, which fall in a		p 154
MASTERED	1	
technical worker takes on its full meaning. Although he has mastered a flow of knowledge, information, and training, he is so		p 236
MASTERPIECE	1	
private man—the history sketched out by Artaud in his masterpiece Heliogabale. The entire history of the graphic flux goes from		p 211
MASTERS	4	
not speak the same language: two languages (langages), one of masters, the other of slaves. Jean Nougayrol describes just such a		p 208
incest; the biunivocalization, application, and linearization of the chain between masters and slaves; the introduction of the law into desire, and		p 215

of the despotic State at least implied the existence of masters, and an apparatus of antiproduction distinct from the sphere of slavery, an unprecedented subjugation: there are no longer even any masters, but only slaves commanding other slaves; there is no longer	p 254 p 254
MASTURBATORY 2	
of Oedipus), and while continuing to impose a familialist and masturbatory form or motivation on it that makes any perspective of sickness to his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that the only incurable	p 350 p 361
MAT 4	
masculine and the feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead	p 76 p 76 p 76 p 76
MATERIAL 46	
result of the projection of a more basic, primordial condensed material? Doubtless this is a way of maintaining intact the rights commentary on Nietzsche: the presence of the Stimmung as a material emotion, constitutive of the most lofty thought and the most But the moment that one describes, on the contrary, the material process of production, the specificity of the product tends to thing Jaspers failed to do was to view process as material economic reality, as the process of production wherein Nature = mental or psychic reality that is presumably different from the material reality of social production. Desiring-machines are not fantasy-machines or dream-machines	p 13 p 20 p 24 p 25 p 30
existence, as both its primary determinant and its fundamental raw material, its form and its function, and deliberately perpetuates it, in machine, in the first place, is related to a continual material flow (hyle) that it cuts into. It functions like a chain; and the partial objects of production presuppose stocks of material or recording bricks within the coexistence and the interaction of and to carry out real operations of desire in the material world. 6 The Whole and Its Parts In desiring-machines everything inclusive: For some, doubtless those whose childhoods were timid, the material kind of pleasure they take does not matter, so long While others, whose sensuality is doubtless more violent, give their material pleasure certain imperious localizations. The second group would shock most	p 33 p 36 p 40 p 41 p 70 p 70
the father, homosexuality by identification with the mother). The personal material of transgression does not exist prior to the prohibition, any It would seem that the schizo liberates a raw genealogical material, nonrestrictive, where he can situate himself, record himself, and take of its symbolic functions. When one draws nearer to the material imagination, the differential function diminishes, one tends toward equivalences; when consumption and a consumption of intensive quantities, that form the material for subsequent hallucinations and deliriums. The intensive emotion, the affect	p 71 p 78 p 82
as well as over hallucinations, and especially this deliberate, stubborn, material will to be of a race inferior for all eternity unconscious, rather than a metaphysical one; an unconscious that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than	p 84
little neurosis is good for the work of art, good material, but not psychosis, especially not psychosis; we draw a line this is not to say that the latter furnishes a material to be sublimated, for want of another use. Analogy does familial reproduction is not yet a simple means, or a material at the service of a social reproduction of another nature complex, even if it differs from our own, or cultural material (des contenus culturels), even if it is brought into relation points, although we rightly need your family to furnish a material that will be subjected to a new order of reproduction between the two, since social symbolism can become a sexual material, and sexuality, a ritual of social aggregation.) But the problem interpretation for the simple reason that there is no ethnographic material: there are only uses and functionings (des fonctionnements). On this make a similar discovery: namely, that there is no unconscious material either, nor is there a psychoanalytic interpretation, but only uses Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material: the unconscious does not mean anything. On the other hand	p 134 p 143 p 166 p 167 p 169 p 179 p 180 p 180 p 180
Selections are made from signifying chains no less than from material flows. The exegetical meaning (what is said about the thing phallus; hair is a thing in its own right, a material part in an aggressing apparatus, in a separating machine. Once For if it is true that the unconscious has no material or content, this is assuredly not because it is an less harnessed by the great paranoiac, since they furnish the material of surplus value. In point of fact, that is what subordinations—a transcendence whence issues throughout the system the inarticulate material flux in which this transcendence operates, opposes, selects, and combines	p 181 p 182 p 186 p 196 p 207
a cerebral ideality that is added to, superimposed on the material evolution of societies, a regulating idea or principle of reflection points, just as the points imply the fluxion of the material they cause to flow or leak: the sole unity without family is now simply the form of human matter or material that finds itself subordinated to the autonomous social form of way as humans themselves, but find in them a simple material that the form of economic reproduction preorganizes in a mode a mode that is entirely distinct from the form this material has as human reproduction. Precisely because it is privatized, placed is privatized, placed outside the field, the form of the material or the form of human reproduction begets people whom one social economic reproduction has already preformed the form of the material so as to engender, there where they are needed, the capable of figuring and reproducing only by shaping a human material whose specific form of reproduction falls outside the social field us? Would belief then be an effect on the conscious material that the unconscious representation exerts from a distance? But inversely deplacant), the signifier—but none of that constitutes an unconscious material, nor does any of it concern the productions of the of resistances must not wait upon the discovery of the material. But the reason for this is even more radical than even more radical than he thought: there is no unconscious material, so that schizoanalysis has nothing to interpret. There are only body without organs, and the body without organs, the raw material of the partial objects. The body without organs is the partial objects and the body without organs are the two material elements of the schizophrenic desiring-machines: the one as the immobile and micrological, and the other molar or statistical; the one material, the other ideological; the one productive, the other expressive. We	p 219 p 244 p 263 p 263 p 263 p 263 p 263 p 264 p 296 p 313 p 314 p 314 p 326 p 327 p 381
MATERIALISM 1	
into desire. There is no very great difference between false materialism and typical forms of idealism. The theory of schizophrenia is	p 22
MATERIALIST 11	
That is why desiring-production is the principal concern of a materialist psychiatry, which conceives of and deals with the schizo as realm above and beyond the usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward by the psychiatrist G which Marx remarks: Whenever Feuerbach looks at things as a materialist, there is no history in his works, and whenever he he takes history into account, he no longer is a materialist. A truly materialist psychiatry can be defined, on the contrary into account, he no longer is a materialist. A truly materialist psychiatry can be defined, on the contrary, by the twofold of becoming that is the becoming of reality. And if materialist psychiatry may be defined as the psychiatry that introduces the its name is Oedipus. And that a revolution—this time materialist—can proceed only by way of a critique of Oedipus accepts putting belief in parentheses, which is to say a materialist reduction of Oedipus as an ideological form. It is not it mean? Schizoanalysis is at once a transcendental and a materialist analysis. It is critical in the sense that it leads the problem lightly). He is the true founder of a materialist psychiatry. Situating the problem in terms of desire, he is of derived concepts that made him fall short of the materialist psychiatry he dreamed of, that prevented him from seeing how	p 5 p 22 p 22 p 22 p 22 p 35 p 75 p 107 p 109 p 118 p 345
MATERIALISTIC 1	
desire. In order to establish the basis for a genuinely materialistic psychiatry, there was a category that Reich was sorely in	p 30
MATERIALS 6	
the opposite of nature; from another, industry extracts its raw materials from nature; from yet another, it returns its refuse to of closely related characteristics: the possession of a stock of materials or of rules of thumb that are fairly extensive, though a matter of indifference. Many different kinds of substances and materials, when killed, boiled, and pulverized, have the same effect. It the social machine to lose its capacity to wield its materials. But here too it seems that the correct interpretation would	p 3 p 7 p 91 p 151

of a proletariat, an easy access to sources of raw materials, favorable conditions for the production of tools and machinery) All the contrary treat the large aggregates as so many useful materials for their own elaborations. The one by the lines of	p 226 p 367
MATERNAL	17
other Oedipal pole, the pole of imaginary identifications within the maternal undifferentiated. The law of the double bind operates relentlessly, ruthlessly	p 90
Bachofen, for having recognized in myth the figures of a maternal and a paternal law, their struggles and their relationships. But Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as a ready-made whole from which	p 107 p 157
his genetrix, he should be in the position of his maternal uncle, the designated husband of this woman. Doubtless all the one who should have married the mother was therefore the maternal uncle. The first consequence of this is that incest with incest; what does the blocking or causes passage is the maternal uncle. What passes through leads to—as compensation for what sick K is preyed upon by the ghost of his maternal grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal Although the Ndembu are matrilineal and must live with their maternal kin, K has stayed an exceptionally long time in the his father he is driven away, and returns to the maternal village. There his house expresses his situation well, being wedged that the pathological incisor is indeed mainly that of the maternal grandfather. But the latter was a great chief; his successor to the name of the father, or that of the maternal grandfather, the latter opened onto all the names of history your father is your father and nothing else, or your maternal grandfather—don't mistake them for chiefs; you can go have and place your house between those of your paternal and maternal kin; your family is your family and nothing else; sexual which families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty in	p 158 p 159 p 163 p 167 p 167 p 167 p 168 p 168 p 169 p 174
Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal pole of the Imaginary, and the Oedipal paternal pole of a familialized social realm, where one pole designates the customary maternal dialects, while the other designates the imperative law of the and an infantile alimentary anxiety linked to a deficiency of maternal care. Not only is it impossible to derive the first	p 174 p 174 p 275
MATHEMATICAL	2
into a surplus value of flux. The fact that a mathematical appearance here replaces the old code simply signifies that one reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the curve without a tangent, and the direction	p 228 p 231
MATHEMATICALLY	1
economists when they ascertain that surplus value cannot be determined mathematically. Yet they have little cause to rejoice. They would be	p 228
MATHEMATICIANS	1
in what sense Oedipus is strictly undecidable (indecidable), as the mathematicians would put it. We are extremely tired of those stories	p 81
MATHEMATICS	3
to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the problem is particularly practical and concrete	p 65
song that rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another	p 371
imposing trinity! luminous triangle!—there is another song: O schizophrenic mathematics, uncontrollable and mad desiring-machines! In the capitalist formation of sovereignty	p 372
MATHURIN	1
I am Louis XVII, but I am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify	p 88
MATRIARCHY	1
they underline, as does Fromm, the elements of a new matriarchy). They all agree that our society is the stronghold of	p 175
MATRICAL	2
depleted flux of a historic cosmos, a historic chaos. The matrical fissure of schizophrenia, as opposed to paranoiac castration; and the the unconscious, schizoanalysis as a curettage of the unconscious; the matrical fissure in opposition to the line of castration; the splendid	p 278 p 299
MATRICULATION	1
woman on the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of the parallel series of	p 76
MATRILATERAL	2
or matrilineal character of the filiation, and the patrilineal or matrilineal character of the marriage, are active elements of the repression causes passage or prevents it, according to the patrilineal or matrilineal nature of the marriages, according to the patrilineal or matrilineal	p 159 p 163
MATRILINEAGE	2
kin, K has stayed an exceptionally long time in the matrilineage of his father, whose favorite he was, and has entered of the paternal group and those belonging to his own matrilineage. How does the divination, responsible for indicating the cause of	p 167 p 167
MATRILINEAL	6
not important whether the regime of filiation is patrilineal or matrilineal. In a patrilineal or patrilocal regime, for example, related women mother or father as kin or affine, the patrilineal or matrilineal character of the filiation, and the patrilineal or matrilineal character memory, created from filiations that have become extended (patrilineal or matrilineal) and from the alliances that they imply. The entire Dogon matrilineal nature of the marriages, according to the patrilineal or matrilineal nature of the lineages, according to the general regime of case: Among the Mru, the patrilineal model predominates over the matrilineal tradition: the brother-sister relationship, which is transmitted from father to maternal grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal and must live with their maternal kin, K has stayed	p 156 p 159 p 160 p 163 p 164 p 167
MATRIMONIAL	5
generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where no difference in filiation can be inferred among	p 146
extent than do the systems or filiation and the abstract matrimonial classes. A kinship system is not a structure but a that a village intervenes as a third party to permit matrimonial connections between elements that the disjunction of two moieties would and that make alliance something other than an arrangement of matrimonial classes and filiative lineages. It is the same for the him). The fundamental problem—who has the right to the matrimonial prestations in a given system?—cannot be resolved independently of	p 147 p 147 p 148 p 163
MATRIX	10
to be found in the familial structure serving as a matrix. This origin would exist therefore in the symbolic void or that are still part of the family and its Oedipal matrix. Once again one is caught, without a way out: it is because psychiatrists persist in treating the family as a matrix, or better still as a microcosm, an expressive milieu that the one who gave birth to him. She was the matrix of the world, and he considered himself to be placed the limit are avoided: one that makes the limit a matrix or an origin, as though the prohibition proved that the Two very different conceptions of the limit, one as original matrix, the other as structural function. But in both these senses	p 90 p 92 p 95 p 157 p 161 p 171

beginning as an inaugural event, in the role of a matrix; or in the middle as a structural function ensuring the interior was already projected onto a primordial beginning, a mythical matrix as the imaginary limit. How can this nightmare be imagined the entire signifier along with the law; and discovers the matrix of the figure in fantasy, the simple fantasy that comes to the heart of this domain. Delirium is the general matrix of every unconscious social investment. Every unconscious investment mobilizes a

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MATTER 84

within an over-all process. For the real truth of the matter—the glaring, sober truth that resides in delirium—is that schizo practices political economy, and that all sexuality is a matter of economy. Production is not recorded in the same way of the schizophrenic takes over from the and then: no matter what two organs are involved, the way in which they simple reason that the result is always the same, no matter what the disjunctions. Although the organ-machines attach themselves to the = Production (the production of a new humanity). As a matter of fact, Schreber finds himself frozen in the pose and according to which intensive quantities fill up, to varying degrees, matter that has no empty spaces, is profoundly schizoid. Further, if experience, which brings the schizo as close as possible to matter, to a burning, living center of matter: ... this emotion, situated as possible to matter, to a burning, living center of matter: ... this emotion, situated outside of the particular point where the makes the mind aware of the terribly disturbing sound of matter, and passes through its white-hot flame. How is it possible to remain at that unbearable point where the mind touches matter and lives its every intensity, consumes it? And shouldn't this so to speak, of his histrionicism. It is not a matter of identifying with various historical personages, but rather identifying the the famous equation money = shit. The truth of the matter is that social production is purely and simply desiring-production itself in fact designates the pure continuity that anyone sort of matter ideally possesses. When Robert Jaulin describes the little balls and the final analysis that is where the crux of the matter lies. Partial objects unquestionably have a sufficient charge in and it not for them. But that is not the real matter at issue. The matter at issue is to find out

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But that is not the real matter at issue. The matter at issue is to find out whether everything he touches thought really goes in this direction. Is it merely a matter of oedipalizing even the schizo? Or is it a question the ego, plays out its pseudo destiny: what does it matter if I die, says the general, since the Army is problem of desire were merely quantitative; it would be a matter of reinforcing the ego against the drives. The celebrated strong timid, the material kind of pleasure they take does not matter, so long as they can relate it to a male and attempts to integrate it. This time it is a matter of the maximum conditions under which persons are differentiated. Hence I am God I am Man: it is not a matter of a synthesis that would go beyond the negative disjunctions this egg and the distribution of field-gradient-threshold. It is a matter of relationships of intensities through which the subject passes on Beckett's creatures are effective realities, but where the reality of matter has abandoned all extension, just as the interior voyage has which does not necessarily mean racist. It is not a matter of the regions of the body without organs representing races mere inductors: ultimately, the nature of these inductors is a matter of indifference. Many different kinds of substances and materials, when it has been said that it is no longer a matter of re-forming cadres of familial and social adaptation or integration in the case of worthy Oedipus, it was already a matter of politics. They are simply wrong in concluding from this it rather than being its impetus. For it is a matter of flows, of stocks, of breaks in and fluctuations of of Oedipus as an ideological form. It is not a matter of saying that Oedipus is a false belief, but rather sublime presumption of the little word and. Coextensiveness is another matter entirely, the coextension of man and nature; a circular movement

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the question of God, is what has become impossible, a matter of indifference, so true is It that to affirm or or gregarious; productive rather than expressive. And it is a matter here of practical principles as directions for the cure. Thus is repressed, it is because every position of desire, no matter how small, is capable of calling into question the established complex appears precisely as a stimulus whose quality is a matter of indifference, a simple inductor not playing the role of is the primary function of the family: it is a matter of learning what elements of desiring-production the family is going consumes: its very own three syntheses, since it is a matter of connecting desire to the ready-made objects of social production is done in two contrary directions. But what does it matter, after all, if morality or religion find an analytical and massages, baths, swathings—Gisela Pankow asks if it is a matter of reaching the invalid at the point of his regression the forms of the exploitation of man; but as a matter of fact, this organization presupposes a dismantling of the great the requirements of a socius. Nietzsche says: it is a matter of creating a memory for man; and man, who was is always and already an encampment where it is a matter of stocking—however little—and where it is a matter matter of stocking—however little—and where it is a matter of inscribing and allocating, of marrying, and of feeding oneself that constitute our own Oedipus (our own presumed Oedipus). No matter, they say that the structure is there, although it has relation, which on both sides turns out to be a matter of memory—a memory straining toward the future. Far from in pain. Nietzsche doesn't say this, but what does it matter? For it is indeed here that he encounters the terrible system is active, en-acted (agi), or reacting; everything is a matter of use and function. So that when one considers the unity of a Law that is more terrible. As a matter of fact, the law's opposition or apparent opposition to despotism quotient of differentials is indeed calculable if it is a matter of the limit of variation of the production flows from output, but it is not calculable if it is a matter of the production flow and the labor flow on which a summary fashion, we were still acting as though the matter were settled once and for all, at the dawn of to accelerate the process, as Nietzsche put it: in this matter, the truth is that we haven't seen anything yet. 10 ancient despotic State. Of course not, since it is a matter in the one case of reterritorializing decoded flows, but in alliance are determinant, or rather determined as dominant. As a matter of fact, what is marked or inscribed on the socius Aristotle, the family is now simply the form of human matter or material that finds itself subordinated to the autonomous social saw a sign of psychosis). It is therefore more a matter of the difference between two kinds of collections or populations body without organs and its intensities are not metaphors, but matter itself. Nor is it our intention to revive the question dependence, and a superposition of relays. It is not a matter of biologizing human history, nor of anthropologizing natural history. It human history, nor of anthropologizing natural history. It is a matter of showing the common participation of the social machines and and vitalism, since these functions, mechanical and electrical, existed in matter in general, but were combined in a particular sequence within and the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the end appear to us more adequate there is to say about love: that it is a matter of a copulation of social and organic machines on a love is in the organs; at bottom, love is a matter of economic determinations, money). But what is properly cynical is tenor of a properly unconscious investment they translate. Thus no matter how well grounded the love blockage is, it curiously changes another form, as images of capital. Marx summarizes the entire matter by saying that the subjective abstract essence is discovered by Oedipus can always be consigned to the Imaginary, but no matter, it will be encountered again, stronger and more whole, more partial (partiaux) like the intensities under which a unit of matter always fills space in varying degrees (the eye, the mouth degrees (the eye, the mouth, the anus as degrees of matter); pure positive multiplicities where everything is possible, without exclusiveness or the conjunctions polyvocal, indifferent to their underlying support, since this matter that serves them precisely as a support receives no specificity

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the superego, guilt, the law, castration. It is not a matter of pious destructions, such as those performed by psychoanalysis under of the partial objects. The body without organs is the matter that always fills space to given degrees of intensity, and intensive parts that produce the real in space starting from matter as intensity=0. The body without organs is the immanent substance is possible. These signs are points whose nature is a matter of indifference, abstract machinic figures that play freely on the of: in the cycle of the desiring-machine it is a matter of constantly translating, constantly converting the death model into something But in themselves, these intensive emotions are closest to the matter whose zero degree they invest in itself. They control the the machinic element of desire, the desiring-machines. It is a matter of eliminating the libido, insofar as it implies the possibility of energetic conversions in the machine (Libido-Numen-Voluptas). It is a matter of imposing the idea of an energetic duality rendering the the unconscious it is not the lines of pressure that matter, but on the contrary the lines of escape. The unconscious distinguished from the full body without organs or the naked matter of molecular desiring-production. If we wonder where these forms of limit, breaching the wall. But it is not just a matter of literature or even psychoanalysis. It is a matter of a matter of literature or even psychoanalysis. It is a matter of politics—though not, as we shall see, of a in a profound way that sexuality, including chastity, is a matter of flows, an infinity of different and even contrary flows as love object, he concludes that it is merely a matter of a rationalization, and that the true underlying determination almost tapping of profits that they extract from it. But no matter how large the extraction of profits, it does not define

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MATTERS 6

action of the great man and the crowd. It hardly matters whether the tone of these books is orthodox Freudian, culturalist image, born of repression, that comes to conceal desire. It matters little that this image is impossible: it does its work the institution is first understood as a familial institution, it matters little to say that the familial complex varies with the mother of the tribe. Once incest is possible, it matters little whether it is simulated or not, since in any of the system to get lost in the shuffle. What matters is to break through the wall, even if one has is merely a question of ascertaining that our choices in matters of love are at the crossroads of vibrations, which is	p 103 p 162 p 174 p 210 p 277 p 352
MATURE 1	
of reinforcing the ego against the drives. The celebrated strong, mature ego, the contract, the pact between the analyst and an	p 65
MAUD 6	
psychoanalysis. Let us consider another paranoiac delirium as related by Maud Mannoni, a delirium whose political nature is especially vivid. This	p 89
the more striking to us, given our great admiration for Maud Mannoni's work and for the manner in which she poses revolt and of truth for all implied in the psychosis, Maud Mannoni argues that the origin of the breakup of familial vain with the ideals of community adaptation, with everything that Maud Mannoni calls the adaptation police force, since at every moment not adopt the same body. We can't go along with Maud Mannoni when she sees the first historical act of antipsychiatry no more schizophrenics to produce. In her <i>Lettre aux ministres</i> , Maud Mannoni writes: One of these adolescents, declared unfit for studies	p 90 p 90 p 95 p 364 p 381
MAUDLIN 1	
but your wanting to be loved which does it. A maudlin crying to be loved, which makes your knees go all	p 334
MAURICE 5	
inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found a way to pose the problem in the conjunction of all the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of property title deeds—in and constant capital. This problem was raised again recently by Maurice Clavel in a series of decisive and willfully incompetent questions becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects investments, and the schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary escape, this fall that	p 42 p 225 p 232 p 330 p 341
MAUSS 2	
means of universal exchange. There is a question that Marcel Mauss at least left open: is debt primary in relation to little Hindu law. But he does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean	p 185 p 190
MAUSS'S 2	
primitive form of surplus value, inasmuch as it corresponds to Mauss's celebrated formula: the spirit of the thing given, or the The great book of modern ethnology is not so much Mauss's <i>The Gift</i> as Nietzsche's <i>On the Genealogy of Morals</i> . At	p 150 p 190
MAXIMUM 8	
integrate it. This time it is a matter of the maximum conditions under which persons are differentiated. Hence the importance of Here Oedipus encounters its two extremes, its minimum and its maximum, depending on whether it is regarded as tending toward an they are acting on the flows of desire with a maximum of vigilance and extension, binding them in a system of acoustic image—that is, to the voice, taken in its maximum extension, which recomposes the signifier (value as the opposite of a superforce where the two sexes would be at the maximum [degree of externalization] of their specific natures; the B-A Ba or consummations-consumptions as in the primitive feasts, or even the maximum consumption in the extravagance of the despot and his agents of the signifier: a barred transcendent signifier taken in a maximum that distributes lack, and an immanent system of relations between where the identity in nature appears to be at its maximum, the regimes differ to the highest degree. If we examine	p 75 p 82 p 184 p 207 p 210 p 224 p 268 p 336
MAY 49	
a full body that functions as a socius. This socius may be the body of the earth, that of the tyrant toward his opponent. An attraction-machine now takes the place, or may take the place, of a repulsion-machine: a miraculating-machine succeeding the into it and is not in a touchy mood, he may even accept the banal Oedipal code, so long as he ribbons, trumpery necklaces, and the like. This occurs only, I may add, when I am by myself, and never, at least in the space of just one day—even though it may appear to have taken place between December 31 and January his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that the analytic imperialism of the a parasite of passive syntheses in whatever vague world they may happen to exist in. It is no use saying: We a basis for them. Hence in group fantasy the libido may invest all of an existing social field, including the latter's the latter's most repressive forms; or on the contrary, it may launch a counterinvestment whereby revolutionary desire is plugged into the initially responsible for social organization. The social machine or socius may be the body of the Earth, the body of the further, to the point that capitalism with all its flows may dispatch itself straight to the moon: we really haven't seen on the surface of his own body without organs. It may well be that these peregrinations are the schizo's own particular that is the becoming of reality. And if materialist psychiatry may be defined as the psychiatry that introduces the concept of machines, in anything more than a metaphorical sense? A machine may be defined as a system of interruptions or breaks (coupures the regions with all the others are recorded. An organ may have connections that associate it with several different flows; it have connections that associate it with several different flows; it may waver between several functions, and even take on the regime image of an elephant passing by, or a rising sun may suddenly make its appearance. In a chain that mixes together that has been lost), or to a subsequent totality that may not yet have come about? It is only the category the last one to be turned up, so that they may all be glued back together to create a unity that by forcing them into a certain place where they may not belong, their unmatched edges violently bent out of shape production that are both irreducible and prior to anything that may be made to conform to the Oedipal figure. When the more power or more potentiality than that. And though psychoanalysis may perhaps have managed to disinfect the dirty little secret, the regime for the pairing of people, which legally determines what may be appropriated from the body of the wife. Clearer still interpretations of Lacanism, overtly or secretly pious as the case may be, have in this manner invoked a structural Oedipus to the Algerian War, in relation to the whites and the May '68 events, and so on: I fell sick from the experienced as estrangement in the family relationships ... for example he may say that his mind is controlled by an electrical machine Civil War, the rise of fascism, Stalinism, the Vietnam war, May '68—all these things form complexes of the unconscious, more of familialism is: at least in the beginning ... This argument may be explicitly formulated, but it also persists implicitly in theories those who would make fools of us all. The tone may vary, but the message remains basically the same: you will between the neurotic outlet and the nonneurotic outlet. The tone may be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who our all-too-closed minds.... Madness need not be all breakdown. It may also be breakthrough.... The person going through ego-loss or transcendental breakthrough.... The person going through ego-loss or transcendental experiences mayor may not become in different ways confused. Then he might legitimately in certain places, on certain occasions, so that a stock may be re-formed. There are no productive connections without disjunctions of to be ambiguous and will become positive or negative. This may be seen clearly in a passage from Levi-Strauss, explaining for the very formation that makes use of the symbol? Whatever may be the meaning of a thing, it is not certain a spiritual empire, wherever temporal empires fall into decadence. It may be that the enterprise is primarily military and motivated by	p 10 p 11 p 15 p 17 p 22 p 23 p 27 p 30 p 30 p 33 p 34 p 35 p 35 p 36 p 38 p 38 p 39 p 42 p 42 p 43 p 46 p 50 p 72 p 82 p 90 p 95 p 97 p 99 p 108 p 108 p 131 p 131 p 149 p 156 p 179 p 193

military discipline being converted into internal asceticism and cohesion. It may be that the paranoiac himself is either a gentle creature	p 193
song, the long song about the infinite debt: A man may surely claim his dues: But, when there's money to be	p 198
the expression of relations within which the less developed concrete may have already realized itself before having posited the more	p 221
manysided	
where everything flows together and is distributed.... Thus a knot may be seen as a point having several dimensions—which, far	p 241
capitalism, or in the archaic form of local despots. It may be all but impossible to distinguish deterritorialization from reterritorialization, since	p 258
an Arab highjacker, a consul kidnapper, a Black Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is	p 260
has to become black like John Brown. George Jackson. I may take flight, but all the while I am fleeing, I	p 277
into desire through castration? Long live castration, so that desire may be strong? Only fantasies are truly desired? What a perverse	p 295
the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in a systematic phenomenology of	p 301
these elements and objectities	
the old Hellenists or even Jung); or else these representations may be understood by historical study that assigns them to their	p 301
cease pouring it out like a sewer, however melodious it may sound to your ears, and rise up on your own	p 334
a Black Panther, or a Chinaman on the horizon? A May '68, a home-grown Maoist planted like an anchorite on a	p 378
saturated, to the point where the scientist and the artist may be determined to rejoin an objective revolutionary situation in reaction	p 379
MAYER 1	
say there exists a drama for the scientist. (J. R. Mayer, Cantor, I will not draw up an honor roll of	p 371
MAYOR 2	
assembled by forcing them into a certain place where they mayor may not belong, their unmatched edges violently bent out of	p 43
be breakthrough.... The person going through ego-loss or transcendental experiences mayor may not become in different ways confused.	p 131
Then he might	
MCLUHAN'S 1	
overcoding. This seems to us to be the significance of McLuhan's analyses: to have shown what a language of decoded flows	p 240
ME 43	
with nature. What does my father want? Can he offer me more than that? Impossible. Leave me in peace. Everything is	p 2
want? Can he offer me more than that? Impossible. Leave me in peace. Everything is a machine. Celestial machines, the stars	p 2
there I have to speak, but of her who brought me into the world, through the hole in her arse if	p 3
over. Your mother, said the sergeant, is your mother's— Let me think! I cried. At least I imagine that's how it	p 14
Her name must be Molloy too, I said. They took me away, to the guardroom I suppose, and there I was	p 14
it consumes and being reborn with each new state. It's me, and so it's mine... Even suffering, as Marx says, is	p 16
synthesis of So that's what it was! and So it's me! have been reduced to the endless, dreary discovery of Oedipus	p 20
the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as deeply	p 21
organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as deeply involved in history	p 21
of which the schizo sums up by saying: they're fucking me over again. I won't say I any more, I'll never	p 23
Melanie Klein herself writes: The first time Dick came to me ... he manifested no sort of affect when his nurse handed	p 45
sort of affect when his nurse handed him over to me. When I showed him the toys I had put ready	p 45
face. The psychoanalyst no longer says to the patient: Tell me a little bit about your desiring-machines, won't you? Instead he	p 45
bar that a certain woman known as my mother gave me—I asked myself what it meant to exist, to be	p 48
only two, the last of which is my mother beats me. The only common phase—the second for the girls and	p 59
the father who says to his son: go ahead, criticize me, but strongly hints that all effective criticism—at least a	p 79
looking ...—not looking so much as just feeling—ahead of me was lying the most horrific journey. When we speak here	p 84
So I am the king! So the kingdom belongs to me! But this me is merely the residual subject that sweeps	p 88
the king! So the kingdom belongs to me! But this me is merely the residual subject that sweeps the circle and	p 88
in the same foolishness as they (sexual pleasure). They adopted me as one of their own race. Mongol blood flows through	p 90
the aggregate of destination, there remains only daddy, mommy, and me. Thus it must be said of Oedipus as well as	p 101
be, so long as it works—It works too, believe me, as I have found out—a machinery. But on condition	p 109
Mort a credit) cries out: So you want to see me die, eh, is that what you want, speak up? We	p 114
of it, came from my father's being so distant with me and from the small amount of affection shown me by	p 121
with me and from the small amount of affection shown me by my mother. So I decided that one day I	p 121
my rebellion against the paternalism of the first group placed me from the second year in a socially difficult position that	p 124
song in a language that becomes increasingly rapid and distorted: Me, me, me, I am a powerful nature, a nature incensed	p 148
in a language that becomes increasingly rapid and distorted: Me, me, me, I am a powerful nature, a nature incensed and	p 148
a language that becomes increasingly rapid and distorted: Me, me, me, I am a powerful nature, a nature incensed and aggressive	p 148
asks himself of what use can psychoanalytic interpretations be to me? Hence the duality is displaced, it is no longer between	p 179
conquerors are there: In some way that is incomprehensible to me they have pushed right into the capital, although it is	p 195
end, there is no longer anyone but daddy, mommy, and me, the despotic sign inherited by daddy, the residual territoriality assumed	p 265
brilliant regression: someone had to do it, no one helped me, as Lacan says, to shake loose the yoke of Oedipus	p 268
illness consisting in making others ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the name of the	p 269
the social order, and so daddy-mommy will be proud of me; the double direction given to resentment, the turning back against	p 269
of the father: isn't that what you want, to kill me, to sleep with your mother? It is first of all	p 273
course which Shakespeare describes. But the question, it seems to me, is this: are we born Hamlets? Were you born Hamlet	p 298
is reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the couch, an artificial	p 334
in order to perform such investments, but begins with Oedipus, me, father and mother (the pre-oedipal stages relating structurally or	p 357
eschatologically	
would have a hard time recognizing mother or father or me (we have seen how contradictory it was to invoke the	p 358
best friend you've got, and Watch out, son, don't treat me like one of your buddies? There is nothing there with	p 360
all Oedipal, familial, and personological references—I'll no longer say me, I'll no longer say daddy-mommy—and he keeps his word	p 362
this pathological state, this insanity, the machine works too, believe me. The capitalist machine does not run the risk of becoming	p 373
MEAGER 3	
redeparture. Thus the schizophrenic, the possessor of the most touchingly meager capital—Malone's belongings, for instance—inscribes on	p 12
his own body	
order to place them in structure. Nietzsche has only a meager set of tools at his disposal—some ancient Germanic law	p 190
more than could tragedy and myth when reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and	p 305
MEAN 42	
/ glows,/ from every burst pore. This does not mean that we are attempting to make nature one of the	p 3
but nature as a process of production. What do we mean here by process? It is probable that at a certain	p 3
malady, the malady of our era, we do not merely mean to say that modern life drives people mad. It is	p 34
of the mouth-air machine or the tasting-machine: What does it mean to be alive? What does it mean to breathe? What	p 48
What does it mean to be alive? What does it mean to breathe? What am I? What sort of thing is	p 48
owing to the ancient Greek theater. For what does it mean to say that Freud discovered Oedipus in his own self-analysis	p 55
from myth with the transformations taken into account. ... What we mean is that, starting from the same postulate, Jung is led	p 57
Lacan, who are developing another conception of psychoanalysis, does not mean that we should take no notice of the dominant tone	p 81
society of brothers, for fraternity, is segregation (what does he mean here?). In any case, it was inopportune to tighten the	p 83
the races. All delirium is racial, which does not necessarily mean racist. It is not a matter of the regions of	p 85
order explodes, families are challenged, son, father, mother, sister—I mean those families like my own, that owe all to the	p 89
classes, political events, metaphysical and collective problems—what does it mean to be able to breathe? why be poor? why are	p 99
not at all what Nietzsche is saying: he does not mean that the death of God spends a long time plodding	p 106

to the circular form of production. Sexuality is not a mean; in the service of generation; rather, the generation of bodies	p 108
The question posed by desire is not What does it mean? but rather How does it work? How do these machines	p 109
with the general collapse of the question What does it mean? No one has been able to pose the problem of	p 109
opposed to the transcendent exercises of a What does it mean? Schizoanalysis is at once a transcendental and a materialist analysis	p 109
because it is revolutionary. And that does not at all mean that desire is something other than sexuality, but that sexuality	p 116
territoriality merely appears ambiguous. For if it is taken to mean a principle of residence or of geographic distribution, it is	p 145
constantly reborn of its own disharmonies. What does Jeanne Favret mean when she shows, along with other ethnologists, that the	p 152
persistence	
a sister. Certainly, in real life this difference does not mean that half the male cousins are destined to remain bachelors	p 156
the sense that the Symbolic is. But what does it mean to say that incest is impossible? Isn't it possible to	p 161
sectors, but between two kinds of questions, What does it mean? and What purpose does it serve? Of what use is	p 179
the signifier take us beyond the question, What does it mean? Is it anything other than this same question, only this	p 180
learn from ethnologists: about the unimportance of What does it mean? When Hellenists place themselves in opposition to the Freudian	p 180
Oedipus	
it foregoes discovering an unconscious material: the unconscious does not mean anything. On the other hand the unconscious constructs	p 180
machines, which	
the political, etc.—and this entails searching for what they mean by applying them to an abstract familial whole that is	p 183
perhaps at this juncture that the question What does it mean? begins to be heard, and that problems of exegesis prevail	p 206
use and efficacy. The emperor, the god—what did he mean? In place of segments of the chain that are always	p 206
does not take us beyond the question, What does it mean?; it is content to bar the question in advance, to	p 208
doubts regarding even the name of the dynasty)? This would mean that the death instinct is even more deeply rooted in	p 214
bad conscience, interiority, they made it possible. What does Nietzsche mean, this man who dragged Caesar along with him as a	p 215
but rather perfectly reactionary unconscious investments? And what does Reich mean when he speaks of traditional bonds? The latter also	p 257
belong	
nature that traverse the family from the exterior. What we mean is that Oedipus is born of an application or a	p 278
the same machines under determinate conditions. By determinate conditions we mean those statistical forms into which the machines enter as	p 287
so	
intention. The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes of them,	p 288
what	
is defeated from the start. And what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text, when	p 295
the Third Eye. Now, Brother Ambrose, just what did I mean by that? What could I mean except that from this	p 298
just what did I mean by that? What could I mean except that from this intellectual world in which we are	p 298
beyond the determinate systems of representation. Obviously this does not mean that the capitalist being, or the being in capitalism, desires	p 302
an index in their social scope itself. Which does not mean, of course, that one need only invest the poor woman	p 365
is less and less concerned with what art and science mean, from the standpoint of a signifier or signifieds that are	p 379
MEANING 60	
and the non-self, outside and inside, no longer have any meaning whatsoever. Now that we have had a look at this	p 2
consummated, and these consumptions directly reproduced. This is the first meaning of process as we use the term: incorporating recording	p 4
and	
of the machines of the universe. This is the second meaning of process as we use the term: man and nature	p 4
only on one condition, which in fact constitutes the third meaning of process as we use the term: it must not	p 5
desiring-machines by the body without organs. This is the real meaning of the paranoiac machine: the desiring-machines attempt to break into	p 9
with fleas. 3 The Subject and Enjoyment Conforming to the meaning of the word process, recording falls back on (se rabat	p 16
the relationship between, for example, the phenomena of shifting of meaning in the case of schizophrenics and the mechanisms of ever	p 34
the unconscious, incorporating the entire chain—or several chains—of meaning: a discovery thus totally transforming analysis. (The basic text	p 38
in	
to constitute the process of a chain of signifiers. The meaning is not attached to the signified to which each of	p 66
[the patient] can offer itself as an already-signified awaiting its meaning. For this reason interpretation is always retrospective, as the perceived	p 66
For this reason interpretation is always retrospective, as the perceived meaning. So that was what this meant. . . . What is serious is	p 66
in a personal and segregative use. For what is the meaning of so that was what this meant? The crushing of	p 67
order to designate the signifier that distributes the effects of meaning throughout the chain and introduces exclusions there (whence the	p 73
oedipalizing	
efficacy. Yet the reference to the penis gives its full meaning to castration. Through it, all the external experiences linked to	p 73
to frustration, to the lack of partial objects take on meaning after the fact. All previous history is recast in a	p 73
of a stick in a nondecomposable space. This is the meaning of the disjunctions where Beckett records his characters and the	p 76
but merely the use made of them. No problem of meaning, but only of usage. Nothing original or derived, but a	p 77
than the parent-child relations. The unconscious poses no problem of meaning, solely problems of use. The question posed by desire is	p 109
to the extent that linguists and logicians have first eliminated meaning; and the greatest force of language was only discovered once	p 109
I have found out—a machinery. But on condition that meaning be nothing other than use, that it become a firm	p 109
the illegitimate ones that relate use instead to a hypothetical meaning and re-establish a kind of transcendence. Analysis termed	p 109
transcendental is	
and the signifier into a distributor and no longer a meaning, for these notions cannot be prevented from dragging their theological	p 111
that constitute it. Such a principle takes on its full meaning if it is related to the problem of actual factors	p 127
all, if morality or religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective	p 128
in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or religion? We maintain that the cause of	p 128
modern man's sickness. The end of history has no other meaning. In it the two meanings of process meet, as the	p 130
the preceding paintings are to be found again here, their meaning changed. The canvas is truly broken, sundered by what penetrates	p 132
bearing in mind what we said earlier to be the meaning of that is why). The one who should have married	p 159
who is discernible as a possible spouse. Such is the meaning of preferential marriage: the first incest that is permitted. But	p 160
conjugal use of the connective syntheses. Such is indeed the meaning of the incest prohibition conceived as the establishment of a	p 163
with which the nature of social repression (repression), and the meaning and scope of psychic repression (refoulement), would vary. This story	p 172
the psychoanalyst often claims to explain to the ethnologist the meaning of the symbol: it means phallus, castration, Oedipus. But the	p 179
that makes use of the symbol? Whatever may be the meaning of a thing, it is not certain that the thing	p 179
signifying chains no less than from material flows. The exegetical meaning (what is said about the thing) is only one element	p 181
must incorporate them. The young women are never taught the meaning of the ideograms during their initiation. The sign acts through	p 189
the red-hot irons, and the atrocious procedures have only this meaning: to breed man, to mark him in his flesh, to	p 190
finds a place that has not first been assigned a meaning in relation to the whole. They do not know what	p 191
clear that incest with the mother has a completely different meaning: this time it is a question of the mother of	p 200
of jumping that cannot be contained within an order of meaning, still less within a signifier. And if incest seemed impossible	p 204
la langue), or be used to clear away problems of meaning and signification, or be resolved into the coexistence of phonematic	p 206
despot himself. This is the reason that incest changes its meaning or locus, and becomes the repressing representation. For what is	p 210
only kind there is. (Later this will be the American meaning of frontiers: something to go beyond, limits to cross over	p 224
the specific circulation of credit money—which would be the meaning of a return to Marx, to the Marxist theory of	p 230
differentials is not calculable, the present no longer has any meaning. . . . The quotient of differentials is not resolved, the differences no	p 231
of the scientific and technical worker takes on its full meaning. Although he has mastered a flow of knowledge, information, and	p 236
particular, formal investigations concerning manual or printed writing change their meaning according to whether the characteristics of the	p 243
letters and the	
a becoming-concrete, the absence of limits takes on a new meaning. This absence no longer simply designates the unlimited abstract quantity	p 250
only economic and financial, but political as well. Now the meaning of just such a conquest of the State apparatus has	p 255
reproduction, when the conjunction again finds in the family the meaning of a simple unit of consumption, it is father-mother that	p 265
first in relation to the child, this proposition, devoid of meaning in itself, concretely means the following: the social investments are	p 274

conclusions. (1) From the point of view of regression, whose meaning is only hypothetical, it is the father who is first
of Oedipal neuroses. 2 The Molecular Unconscious What is the meaning of this distinction between two regions: one molecular and the
not produced in the same way it functions has a meaning, and also a purpose, an intention. The desiring-machines on the
a language (langage), composed of nonsignifying elements that have a meaning or an effect of signification only in the large aggregates
this way? For never has Engels's remark regained so much meaning: you'd think the psychoanalysts really believed in all this—in
my ass burns like fire, but what can be the meaning of that? Perhaps a turd wants to come out. ... Yes
as the connective lines take on a global and specific meaning. But it is another case altogether with the properly molecular
sovereignty, or the form of power for itself, devoid of meaning and purpose, since the meanings and the purposes derive from
that of masking the absence of a purpose or a meaning of their sovereignty by means of the organic purpose of
child pays no regard to social distinctions, which have little meaning for it as yet; and it classes people of inferior

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MEANINGS 8

We have seen how a confusion arose between the two meanings of process: process as the metaphysical production of the demoniacal
of history has no other meaning. In it the two meanings of process meet, as the movement of social production that
arrival. Oedipus is a limit. But limit has many different meanings, since it can be at the beginning as an inaugural
power for itself, devoid of meaning and purpose, since the meanings and the purposes derive from it, and not the contrary
can exert this violence only by assigning itself aims and meanings in which even the most enslaved elements participate: The sovereign
at the same time, in accordance with the two simultaneous meanings of process, as the historical process of social production and
escaping the intersubjective co-ordinates as well as the world of meanings? Long live the Ndembu, for if we follow the detailed
counterflows, the gushings of mercy and pity knowing nothing of meanings and aims (the Artaud experiment, the Burroughs experiment). It is

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MEANS 169

necessary or desirable to submit to such repression? And what means are to be used to accomplish this? What ought to
opinion that what is ordinarily referred to as primary repression means precisely that: it is not a countercathesis, but rather this
and labor, and of the use of capital as a means of extorting surplus labor. But a perverted, bewitched world quickly
what does the celibate machine produce? what is produced by means of it? The answer would seem to be: intensive quantities
but leads in the end to the same thing: by means of the paranoiac machine and the miraculating machine, the proportions
by psychoanalysis. On the very lowest level of interpretation, this means that the real object that desire lacks is related to
technical machines is characterized by a strict distinction between the means of production and the product; thanks to this distinction, the
premature interruption or a terrible frustration? It is only by means of the body without organs (eyes closed tight, nostrils pinched
to break? Where to interrupt it? How and by what means? What place should be left for other producers or antiproducers
admittedly serves as a basis of relations and as a means of assigning agents a place and a function; but these
that the child lives his life and ponders what it means to live, even though the question must be related to
for example, seems to indicate a specifically structural deficiency, by means of which the schizophrenic is of course repositioned on the
of Lacan's disciples writes: we are going to consider the means by which the Oedipal organization plays a role in psychoses
In his recent works Klossowski indicates to us the only means of bypassing the sterile parallelism where we flounder between Freud
the economic forms their own repression, as well as the means for breaking this repression. The development of distinctions between group
stumbles. The second is a qualitative aptitude for conflict, which means that the quantity of libido does not branch into two
have been delivered, and for which psychoanalysis has invented new means—Oedipus and castration? Is it schizophrenia as a process that
does not abolish disjunction by identifying the contradictory elements by means of elaboration; instead, he affirms it through a continuous
overflight
is Oedipus on either side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing it so as to better rediscover
time with no way out. Nor is it by any means certain that, between the impossible return to that which precedes
occurs for the simple reason that there is no other means of escaping this double path, where normality is no less
entirely different manner, and that underneath the mask and by means of it, it already invests the terminal forms and the
the invoking such an a priori one does not by any means abandon familialism in the strictest sense, which burdens all of
caught, without a way out: it is simply that the means have been found to render the family transcendent. There we
the characteristic or nuclear triangle—always a holy trinity, the means of access to a three-sided situation. It is clear that
this meant. Everything is made to begin with Oedipus, by means of explanation, with all the more certainty as one has
more certainty as one has reduced everything to Oedipus by means of application. Only in appearance is Oedipus a beginning, either
other side there is the crowd, also defined oedipally, by means of parental images of a second order, this time collective
Oedipus than there is an individual fantasy. Oedipus is a means of integration into the group, in both the adaptive form
of the interests of the desiring-subject. It was not by means of a metaphor, even a paternal metaphor, that Hitler was
able to sexually arouse the fascists. It is not by means of a metaphor that a banking or stock-market transaction, a
spends a long time plodding around in the unconscious. He means that what takes so long in coming to consciousness is
of the syntheses? It represents nothing, but it produces. It means nothing, but it works. Desire makes its entry with the
moment that is racist, nationalistic, religious, etc., and that, by means of a segregation, constitutes an aggregate of departure that is
a familial moment that constitutes the aggregate of destination by means of an application. Whence the third paralogism, the paralogism of
manner. Oedipal desires are the bait, the disfigured image by means of which repression catches desire in the trap. If desire
desire—and not solely on needs or interests—only by means of sexual repression. The family is indeed the delegated agent
the appearance of independence. Strictly speaking, psychic repression is a means in the service of social repression. What it bears on
without organs = 0, autism: the schizo has no other means of reacting to this blocking of all his investments of
neurosis—continues to present the actual factors as acting by means of a repressive deprivation (the sexual stasis) and as arising
and social repression imposed on desiring-production by social reproduction by means of the family. The term actual is not used because
relationship to it: thus the idea of pre-oedipal regression, by means of which one sometimes attempts to characterize psychosis. It is
is there. Looking at his paintings, one understands what it means to scale the wall, and yet to remain behind; to
not demonstrating for our benefit an eminently psychotic and revolutionary means of escape. It is correct to measure established literature
against
when he shows that the demonic—ordinarily repressed—erupts by means of such a state, or gives rise to such states
process of production is inscribed, on which the forces and means of labor are recorded, and the agents and the products
megamachine, that codes the flows of production, the flows of means of production, of producers and consumers: the full body of
sublimation is the fact that it does not by any means rescue us from the shit (only the mind is capable
a memory for man; and man, who was constituted by means of an active faculty of forgetting (oubli), by means of
by means of an active faculty of forgetting (oubli), by means of a repression of biological memory, must create an other
and inscribed on them, belaboring them. That is what cruelty means. This culture is not the movement of ideology: on the
desired. Indeed, this is how social repression prolongs itself by means of a psychic repression without which it would have no
territorial machine. Since familial reproduction is not yet a simple means, or a material at the service of a social reproduction
the same thing: Oedipus is always colonization pursued by other means, it is the interior colony, and we shall see that
to a beginning of psychotherapy and became for him a means of situating himself personally in his own society ... At other
but which subject, and in what state? Is that the means to situate oneself personally in one's own society? And which
the yoke of Oedipus has been interpreted as an unhelped-for means of making it heavier still and of resecuring it on
explain to the ethnologist the meaning of the symbol: it means phallus, castration, Oedipus. But the ethnologist asks other questions, and
think that a symbol is not defined by what it means, but by what it does and by what is done
does and by what is done with it. It always means the phallus or something similar, except that what it means
means the phallus or something similar, except that what it means does not tell what purpose it serves. In a word
daddy, formulas and words: we shall not ask what it means, but what kind of machine is assembled in this manner
symbol is never in a one-to-one relationship with what it means, but always has a multiplicity of referents, being always multivocal
be tantamount to remaining at the level of what it means? The ethnologist finds himself before a flow of hair, with
a productive, molecular, micrological, or microphysical unconscious that no longer means or represents anything. Sexuality is no longer
regarded as a
and fetishes are manifestations of desiring-machines. Sexuality is by no means a molar determination that is representable in a familial whole
alliance that codes the flows of desire and that, by means of debt, creates for man a memory of words (paroles
of making it—and the inscriptions themselves—into an indirect means of universal exchange. There is a question that Marcel Mauss
exchange, or is it merely a mode of exchange, a means in the service of exchange? But Levi-Strauss seems to have
the fact that exchange is inhibited and exorcised by no means attests to its primary reality, but demonstrates on the contrary

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by exchange, debt is the immediate effect or the direct means of the territorial and corporal inscription process. Debt is the abolition of small debts. But the State operates by means of euphemisms. The pseudo territoriality is the product of an The abolition of debts, when it takes place, is a means of maintaining the distribution of land, and a means of a means of maintaining the distribution of land, and a means of preventing the entry on stage of a new territorial and the distribution of money to the poor are a means of bringing the money back to the rich and a of bringing the money back to the rich and a means of remarkably widening the regime of debts, making it even In a word, money—the circulation of money—is the means for rendering the debt infinite. And that is what is made to end. The royal barbarian incest is merely the means to overcode the flows of desire, certainly not a means means to overcode the flows of desire, certainly not a means to liberate them. O Caligula, O Heliogabalus,. O mad memory writing system from which it originates, if by that he means the existence and the connection of some sort of graphism of a graphic machine capable of performing as well by means of hieroglyphs as by phonemes. For there is indeed a the signifier with its signifieds. Hence it is by no means a question of knowing if the despot marries his true hear, it is true, hypocritical doctors explain what it all means. But all that—the development of the democratic signified or and wheels in the State machine. Desire is by no means an interplay between a son, a mother, and a father of the incestuous representation, which is not yet by any means a complex in the sense of repressed desire, since on invent specific codes for flows that are increasingly deterritorialized, which means: putting despotism in the service of the new class relations to the State to recode as best it can, by means of regular or exceptional operations, the product of the decoded of the contractual hiring of labor, do not by any means produce a capitalist economy, but rather a reinforcing of feudal sold, flows of money that circulates, flows of production and means of production making ready in the shadows, flows of workers of a class, that it makes luxury itself into a means of investment, and reduces all the decoded flows to production the instruments of production through appropriation; the loss of the means of consumption through the dissolution of the family and the through financial capital and public debts; the decoding of the means of production through the formation of industrial capital; and so maintenance of a spiritualized Urstaat; cynicism is capital as the means of extorting surplus labor, but piety is this same capital of constant capital (the definition of constant capital by no means excludes the possibility of a change in the value of are impotent money signs of exchange value, a flow of means of payment relative to consumer goods and use values, and banking has been demonstrated, the dualism between the formation of means of payment and the structure of financing, between the management

has its roots in simple circulation where money develops as means of payment (bills of exchange falling due on a fixed it as an internal limit to be surpassed again by means of a displacement; thus the continuity of the capitalist process work well only providing they break down, crises being the means immanent to the capitalist mode of production. If capitalism is periphery, the decoding of flows on the periphery develops by means of a disarticulation that ensures the ruin of traditional sectors take time, and their extension is very wide-ranging. By no means does the diachronic capitalist machine allow itself to be revolutionized or more of its synchronous technical machines, and by no means does it confer on its scientists and its technicians an ex nihilo that, instead of transferring a pre-existing currency as means of payment, hollows out at one extreme of the full converted into real goods (at which point everything recommences by means of a new production that will first come under the by the firms and in turn form an afflux by means of a conjunction; a flow—this time uninterrupted—of raw the apparent objective movement of capital—which is by no means a failure to recognize or an illusion of consciousness—shows peculiar to capitalism itself, with the appearance of the technical means of expression that correspond to the generalized decoding of flows as does that discipline appropriately named fluidics, which operates by means of streams of gas; the computer is a machine for the privatization brought to bear on property, goods, and the means of production, but also on the organs of private man the flows of financing and the flows of incomes or means of payment; the scientific and technical form assumed by flows dollar, short-term migrating capital, the floating of currencies, the new means of financing and credit, the special drawing rights, and the but this taste is destructive and morbid. While decoding doubtless means understanding and translating a code, it also means destroying the decoding doubtless means understanding and translating a code, it also means destroying the code as such, assigning it an archaic, folkloric whose lexical and stylistic characteristics can always be computed by means of an electronic machine, or for the discourse of madmen the differential relation between flows of financing, and flows of means of payment or income. Such an extension merely signifies that raised to an entirely different power from the flow of means of payment signifies that the power has become directly economic Moreover, despite the abundance of identity cards, files, and other means of control, capitalism does not even need to write in hour of Oedipus draws nigh. While capitalism thus proceeds by means of an axiomatic and not by means of a code thus proceeds by means of an axiomatic and not by means of a code, one must not think that it replaces on men. But an axiomatic of itself is by no means a simple technical machine, not even an automatic or cybernetic flows of financing, but reterritorialization of purchasing power and the means of payment (the role of the central banks). Or the by immediately reterritorializing it in the private ownership of the means of production. (Nor can one say in this regard that doesn't allow to subsist it rediscovers through its own original means; it reterritorializes where it has lost the territorialities, it creates repression-psychoic repression that is stronger than any other, because, by means of the immanence and the decoding, antiproduction has spread throughout

the same category of new alliance). The process by no means remains the same in the capitalist system. Representation no longer no longer the producers or nonproducers, but the forces and means of production as abstract quantities that become effectively concrete in the deepest levels, and in rescuing us from Oedipus by means of a fantastic regression. A fantastic and brilliant regression: someone of the death instinct; depression and guilt used as a means of contagion, the kiss of the Vampire: aren't you ashamed time in the form of the private ownership of the means of production. So that capitalism is without doubt the universal the child, this proposition, devoid of meaning in itself, concretely means the following: the social investments are first in relation to neuroses. But this communication of unconscious does not by any means take the family as its principle; it takes as its case of Jack Kerouac, the artist possessing the soberest of means who took revolutionary flight, but who later finds himself immersed inextricably linked forces. Some of these are elementary forces by means of which the unconscious is produced; the others, resultants reacting

causes, or because the machine is itself a system of means in terms of the aims of desire. The link between the two remains secondary and indirect, both in the new means appropriated by desire and in the derived desires produced by as so many stable forms, unifying, structuring, and proceeding by means of large heavy aggregates; the selective pressures that group the Melanie Klein, one attempts to define the female sex by means of positive characteristics, even if they be terrifying. At least series that remain statistical. And one does not by any means escape castration. It is simply that castration, instead of being their axiomatization in a system where the flows of the means of production, as the property of the capitalists, is directly And it's a sure thing that structure affords us no means for escaping familism; on the contrary, it adds another turn and from deeper down. But psychoanalysis did find the following means, and fills the following function: causing beliefs to survive even the exterior limit designated by madness would be overcome by means of other flows escaping control on all sides, and carrying introduces into the passionate sphere, and is not by any means a formation of this sphere—here is where desire finds flows are two-headed, so to speak, and it is by means of these flows that every productive connection is made, such preceding regimes, which nonetheless did not lack the necessary repressive means? We have seen that the molar statistical aggregates of social

sense potential and are actualized only in inverse proportion. Which means that where the regimes are the closest, the identity in the inevitable illusions (including the structure and the signifier) by means of which the conscious makes of the unconscious an image that does not arrange lack in its midst, by variable means peculiar to it. (These means are not the same, for in its midst, by variable means peculiar to it. (These means are not the same, for example, in a despotic type fundamental intuition that will inspire modern thought. For what he means is that the large numbers or the large aggregates do interest in terms of new social aims, new organs and means, a new possible state of social syntheses. Whence the necessity represented by a party apparatus that assigns these aims and means, and effects a revolutionary break in the preconscious domain—the that condition them. It does not bear upon the social means and ends, but upon the full body as socius, the of a purpose or a meaning of their sovereignty by means of the organic purpose of their creation, and the purpose the morbid yoke of the little secret, while finding medical means for rendering it public, for making it into an open a regression to Oedipus and to the pre-oedipal stages, by means of which homosexuality will be explained as a reinforced drive be explained as a reinforced drive, and paranoia as a means of defense. We have seen on the contrary that what not arranged. and where extrafamilial breaks are not manifest, by means of which the libido is engulfed in order to sexually within the family itself? The other class is by no means grasped by the libido as a magnified or impoverished image money, as a structure of external financing and as a means of internal payment, along with the objective dissimulation that it a form where it would be expressed and translated by means of a family-microcosm, but in the form where it causes to the family's mission, which is to produce neurotics by means of its oedipalization, its system of impasses, its delegated psychic

of existence.... Science demonstrates by its very method that the means that it constantly elaborates do no more than reproduce, on of all our institutions and a total upheaval of the means of production.... If some conspiracy, according to Nietzsche's wish, were performs an equivalent reterritorialization when converted into a reflux of means of payment. The Third World is deterritorialized in relation to investment under an existing order of interests, of causes and means, of aims and reasons; or else the investment of interest cannot be achieved except at the cost of, and by means of a rupture with, causality. Desire is an exile, desire fact remains that the schiz came into existence only by means of a desire without aim or cause that charted it without the order of causes, it becomes real only by means of something of another order: Desire, the desert-desire, the revolutionary	p 368 p 368 p 374 p 376 p 377 p 378 p 378
MEANT 17	
repulsion-machine: a miraculating-machine succeeding the paranoiac machine. But what is meant here by succeeding? The two coexist, rather, and black humor	p 11
forms and appropriate them, this parallelism was in no way meant as an exhaustive description of the relationship between the two the very limit of the decoded flows of desire, we meant that he was at the very limit of the social as my mother gave me—I asked myself what it meant to exist, to be alive, what it meant to be what it meant to exist, to be alive, what it meant to be conscious of oneself breathing, and I remember that retrospective, as the perceived meaning. So that was what this meant. . . . What is serious is that Freud never questions the process what is the meaning of so that was what this meant? The crushing of the so onto Oedipus and castration. The colonel, the instructor, the teacher, the boss, all of this meant that: Oedipus and castration, all history in a new version symbolic relationship between two articulations: so that is what this meant. Everything is made to begin with Oedipus, by means of displaced represented, which gives a falsified apparent image that is meant to trap desire. Such is the nature of Oedipus—the marriages. When we ascribed to them a perverse-normal activity, we meant that these local groups were the agents of repression, the our preceding criticism was directed at Oedipus as it is meant to command our respect and to function for us: it at the price of a regression, and even though it meant the unconscious would be kept under the weight of the imperial despotic representation. Once this is said, what exactly is meant when someone announces the collapse of the Gutenberg galaxy? Of	p 31 p 40 p 48 p 48 p 66 p 67 p 67 p 101 p 115 p 164 p 175 p 217 p 240
still only expressive forms of existence that a subject is meant to choose and combine freely. For this reason Szondi misses the finite structure of the infinite subjective representation. What is meant by elicit is very complex, since the structure can never world breathed a sigh of relief: one knew what this meant, and that everything was going to unfold within a mortified	p 290 p 305 p 332
MEANTIME 1	
It is dark inside mummy. Dick is inside dark mummy. Meantime he picked up the train again, but soon ran back	p 45
MEASURABLE 1	
value is not innovation itself, whose value is no more measurable than that of human surplus value. It is not even	p 233
MEASURE 17	
in accepting it as some slight compensation for the inordinate measure of suffering and privation that has been mine for so often becomes the desire to die, whereas need is a measure of the withdrawal of a subject that has lost its forcing was necessary for her to make Oedipus the sole measure of desiring-production. And naturally this is all the more true castration, we are reduced to them: either so as to measure us against that cross, or to establish that we cannot us against that cross, or to establish that we cannot measure up to it. But in any case the harm has or thirteen versions of the death of God, for good measure and to be done with it, so as to render an organizer. Once this is admitted, it is enough to measure psychosis against this fake standard—enough to lead it to psychotic and revolutionary means of escape. It is correct to measure established literature against an Oedipal psychoanalysis, for this literature deploys specific egos that serve this same quantity as units of measure. Artaud expresses it well: this dead rat's ass suspended from filiations become extended only in terms of lateral alliances that measure their variable segments. Whence the importance of these local lines body renders the movement of debt infinite. It is a measure of Nietzsche's force to have stressed the importance of such pure fiction, a cosmic swindle, as if one were to measure intergalactic or intra-atomic distances in meters and centimeters. There is intra-atomic distances in meters and centimeters. There is no common measure between the value of the enterprises and that of the went by way of writing and printing, and in some measure continue to do so. The fact nonetheless remains that writing to study schizophrenia using familial aggregates as his units of measure. But the genic unconscious is familial only to a very between the two sexes (man and woman) is only the measure of the relationship of sexuality in general, insofar as it interest, since it is here that they search for and measure it. Interest always comes after. Antiproduction effuses in the system	p 16 p 27 p 45 p 68 p 68 p 106 p 123 p 134 p 143 p 164 p 199 p 230 p 230 p 240 p 290 p 294 p 346
MEASURED 8	
the framework of Oedipus—from the moment that we are measured in terms of Oedipus—the cards are stacked against us with axes, banded with zones, localized with areas and fields, measured off by gradients, traversed by potentials, marked by thresholds. In what remains common to Freud and Jung: the unconscious always measured against myths (and not against the units of production), although	p 24 p 84 p 128
of capital. At its most autistic, psychoanalysis is no longer measured against any reality, it no longer opens to any outside which all the pathogenic interruptions of the process should be measured. Most of the modern endeavors—outpatient centers, inpatient hospitals, social	p 313 p 319
between two forms of socius, the second of which is measured according to its capacity to introduce the flows of desire as process, since it is against schizophrenia that everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in	p 348 p 363
the schizorevolutionary, pole, the value of art is no longer measured except in terms of the decoded and deterritorialized flows that	p 370
MEASURES 3	
unites anything in a single Whole, but on the contrary measures and maps out the divergences, the dispersions, the exploding into this adequation, but they have in common the postulate that measures the unconscious against myth, and that from the start substitutes operation that constitutes the essence of the State, and that measures both its continuity and its break with the previous formations	p 43 p 57 p 199
MEASURING 10	
century: the family was entrusted with functions that became the measuring rod of the responsibility of its members and their possible extension, and was in itself considered as the indicator for measuring the forces of alienation and disalienation. In this manner the myths (and not against the units of production), although the measuring is done in two contrary directions. But what does it perspectives: for example, the clock as a technical machine for measuring uniform time, and as a social machine for reproducing canonic the eye goes from one to the other, extracting and measuring the visibility of the one against the pain of the and nontotalized parts, partitioning them off, organizing them as bricks, measuring their distance and forbidding their communication, henceforth acting in the earner, the other into the balance sheet of the enterprise. Measuring the two orders of magnitude in terms of the same absence of a limit exterior to their relationship—the one measuring the true economic force, the other measuring a purchasing power relationship—the one measuring the true economic force, the other measuring a purchasing power determined as income. The first is the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against death, and only retaining from life what the	p 50 p 93 p 128 p 141 p 204 p 212 p 230 p 237 p 237 p 332
MECHANIC 3	
director for a private theater, rather than the engineer or mechanic who sets up units of production, and grapples with collective work, what are your nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis is solely functional. In this respect it cannot an interpreter, even less a theater director; he is a mechanic, a micromechanic. There are no excavations to be undertaken, no	p 55 p 322 p 338
MECHANIC'S 1	

following its molecular lines of escape that already define the mechanic's task of the schizoanalyst. And the lines of escape are	p 382
MECHANICAL 11	
sounds, or sudden irrational outbursts which he attributed to the mechanical effects of infections or intoxications. Moreover, he explained a large	p 22
in which the cutting off is an integral part of mechanical connections. Doubtless there are those who will object that this	p 37
connections. Doubtless there are those who will object that this mechanical, schizophrenic life expresses the absence and the destruction of desire	p 37
axiomatistics: they do not form a Taylor system, nor a mechanical game of isolated formulas, but rather imply intuitions that are	p 251
desire appears as an effect determined by a system of mechanical causes, or because the machine is itself a system of	p 284
the parts into a whole forms another department of the mechanical reproductive system. In passing, Butler encounters the phenomenon of surplus	p 285
be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But there is the possibility of formation of such	p 286
was therefore the association of the two modes of operation, mechanical and electrical, in a sequence with two poles, molar and	p 291
electrical, in a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he	p 291
poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus	p 291
overcome the alternative between	
overcome the alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in general, but were combined	p 291
MECHANICS 5	
of production in desire and the role of desire in mechanics. There is no sort of evolution of drives that would	p 44
considered from a molecular viewpoint, and was associated with a mechanics of fluids in this same body considered from a molar	p 291
well in a third-level class, provided he works some in mechanics. He has a passion for mechanics. The man in the	p 381
he works some in mechanics. He has a passion for mechanics. The man in the garage has been his best therapist	p 381
the garage has been his best therapist. If we take mechanics away from him he will become schizophrenic again. Her intention	p 381
MECHANISM 21	
for instance). Hence Clerambault regarded automatism as merely a neurological mechanism in the most general sense of the word, rather than	p 22
the twofold task it sets itself: introducing desire into the mechanism, and introducing production into desire. There is no very great	p 22
and then are arranged in the proper sequence by a mechanism analogous to a template onto which the distinctive side chain	p 44
the whole continues to be rather awkwardly formulated by classic mechanism and vitalism, so long as the whole is considered as	p 44
which the parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature of	p 44
desiring-machines, nor	
to produce a psychotic, or because an even more direct mechanism of intervention by the grandparents in the psychosis is discovered	p 52
and passions are distributed, help us to understand the formation mechanism of the surplus value of code as an indispensable element	p 164
in extension appears, as in the case of the primitive mechanism of surplus value as a surplus value of code. But	p 187
political and economic relations, the system of primitive rankings, the mechanism of surplus value—all this already prefigured despotic	p 195
formations and	
idiosyncrasy, is, in the capitalist, the effect of the social mechanism, of which he is but one of the wheels. It	p 254
the point around which the usual polemic between vitalism and mechanism revolves: the machine's ability to account for the workings of	p 284
its fundamental inability to account for its formations. From machines, mechanism abstracts a structural unity in terms of which it explains	p 284
is not between the living and the machine, vitalism and mechanism, but between two states of the machine that are two	p 286
a microscopic cybernetics without regard to the traditional opposition between mechanism and vitalism. Here the fundamental traits of	p 288
synthesis are the	
relaxation). Reich thought he had. thus overcome the alternative between mechanism and vitalism, since these functions, mechanical and	p 291
electrical, existed in	
truth, they don't know what they are doing, nor what mechanism of repression they are fostering, for their intentions are often	p 308
infinitely tighter; and that psychoanalysis depends directly on an economic mechanism (whence its relations with money) through which the	p 312
decoded flows	
no less than the bureaucratic or military apparatus, is a mechanism for the absorption of surplus value, nor is this true	p 312
system of cruelty, where death is inscribed in the primitive mechanism of surplus value as well as in the movement of	p 337
the double impasse in no way defined a specific schizophrenogenic mechanism, but merely characterized Oedipus in the whole of its	p 360
extension	
aspects—not the least operation, the least industrial or financial mechanism—that does not reveal the insanity of the capitalist machine	p 373
MECHANISMS 20	
can be produced only by an external causality and external mechanisms; nonetheless this knowledge does not prevent us from believing in	p 25
other, we are engaging in an enjoyable pastime, but the mechanisms of money remain totally unaffected by the anal projections of	p 28
shifting of meaning in the case of schizophrenics and the mechanisms of ever increasing disharmony and discord at every level of	p 34
as genuine production. She explains them in terms of causal mechanisms (introjection and projection, for instance), of mechanisms that	p 44
produce certain	
terms of causal mechanisms (introjection and projection, for instance), of mechanisms that produce certain effects (gratification and	p 44
frustration), and of mechanisms	
mechanisms that produce certain effects (gratification and frustration), and of mechanisms of expression (good or bad)—an approach that	p 44
forces her	
a type of inscription for experiences and the workings of mechanisms that extend far beyond it in every direction? It is	p 48
understand the production of the unconscious itself, and the collective mechanisms that have an immediate bearing on the unconscious: in	p 49
particular	
visibly in religions and ancient myths, which express forces or mechanisms eternally active in the unconscious. It should be noted that	p 57
social production and reproduction, along with its economic and financial mechanisms, its political formations, and so on, can be desired as	p 104
one does not encounter in primitive societies any of the mechanisms or any of the attitudes that make it a reality	p 143
the persistence of a segmentary organization requires paradoxically that its mechanisms be ineffectual enough so that fear remains the motor	p 152
of	
the first to admit that they re-encounter none of the mechanisms or attitudes that constitute our own Oedipus (our own presumed	p 169
study of the psychic apparatuses, the social and desiring-machines, the mechanisms of the drives, and the institutional mechanisms, his	p 300
interest in	
and desiring-machines, the mechanisms of the drives, and the institutional mechanisms, his interest in myth and tragedy tends to diminish,	p 300
while	
immortal; the phenomena of group superegoization, narcissism, and hierarchy—the mechanisms for the repression of desire, A subject-group,	p 348
on the contrary	
destination finds nothing but impasses and blockages consonant with the mechanisms of psychic and social repression active in this field:	p 356
Oedipus	
are baptized as schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary familial logic, i.e., neuroticizing at	p 360
worst	
himself is led, when he claims to assign schizophrenogenic social mechanisms, and at the same time to discover them within the	p 360
machine to find there at last the enjoyment of the mechanisms that pulverize desire—such is the paranoid experience. Now Oedipus	p 365
MECHANIST 1	
the specific or personal unity of the organism, and the mechanist argument even more decisively, by calling in question the structural	p 284

MECHANISTIC	1	
a distance to phenomena that are incomprehensible from a purely mechanistic (but not a machinic) point of view; or else a		p 40
MECHANIZATION	1	
shows the two contrary directions of the captivation or the mechanization of the passions.) But we always make love with worlds		p 294
MEDALS	1	
a fencer's padded jacket, or as though these organ-machines were medals pinned onto the jersey of a wrestler who makes them		p 11
MEDIATE	2	
resources of a flux from the Orient.) Cooper writes: Families mediate social reality to their children. If the social reality in inscribed in a larger circle that it is said to mediate and express. The family is by nature eccentric, decentered. We		p 95 p 97
MEDIATED	2	
rife with alienated social forms, then this alienation will be mediated to the individual child and will be experienced as estrangement under the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in order to attain the immediate productive		p 95 p 98
MEDIATES	1	
however capable of expressing the action of the alienating forces—mediates them precisely by suppressing the true categories of production in		p 95
MEDIATION	7	
consumption and a recording process (enregistrement), without any sort of mediation, and the recording process and consumption directly determine production, though of desire, and that libido has no need of any mediation or sublimation, any psychic operation, any transformation, in order to invest a social or metaphysical field without some sort of mediation. This is not the case, however. Let us consider a within the Oedipus complex, by making familial relations the universal mediation of childhood, we cannot help but fail to understand the placed above man and nature: he no longer needs the mediation of myth, he no longer needs to go by way he no longer needs to go by way of this mediation—the negation of the existence of God—since he has or in the middle as a structural function ensuring the mediation of personages and the ground of their relations; or at		p 4 p 29 p 46 p 49 p 58 p 58 p 175
MEDIATIONS	1	
the object of detachments (detachements) that constitute a minimum of mediations. A flow is coded insofar as detachments from the chain		p 149
MEDIATOR	1	
he has not been able to assume the role of mediator that could have made him a candidate for chief. Everything		p 167
MEDICAL	4	
for indicating the cause of the illness, proceed, and the medical cure responsible for treating it? The teeth are the cause therapists and the familial group, or into that of the medical practice of medicines. At times, the fact that he wanted under the morbid yoke of the little secret, while finding medical means for rendering it public, for making it into an develop and promote it, and to give it a marketable medical form. Inasmuch as the paranoiac investment enslaves desiring-production, it is		p 167 p 170 p 351 p 365
MEDICINE	5	
itself after the contractual relationship of the most traditional bourgeois medicine: the feigned exclusion of a third party; the hypocritical role off the effects of the incisor, the soothsayer and the medicine man launch into a social analysis concerning the territory and fled the English; the elders bemoan the current decadence). The medicine man does not organize a sociodrama, but a veritable group for drawing up the incisor, making the drums beat, the medicine man proceeds with a ceremony interrupted by halts and fresh talk, the sick subject talks, the ghost is invoked, the medicine man explains, everything recommences, drums, chants, trances. It is not		p 64 p 167 p 168 p 168 p 168
MEDICINES	1	
familial group, or into that of the medical practice of medicines. At times, the fact that he wanted to speak to		p 170
MEDITATION	1	
text its revolutionary force. The exclamation So it's ... I, or the meditation of Igitur on race, in an essential relationship with madness		p 106
MEDITATIONS	1	
his games as in his feedings, his chains, and his meditations, is already caught up in an immediate desiring-production where the		p 100
MEDITATIVE	1	
autoproduction of the unconscious—the unconscious-as-orphan, the playful unconscious, the meditative and social unconscious. The Oedipal operation consists in establishing a		p 100
MEDIUM	1	
chief converts this perishable wealth into imperishable prestige through the medium of spectacular feasting. The ultimate consumers are in this way		p 150
MEET	8	
shatter into fragments that come into contact with these agents, meet them face to face, square off with them, or settle is always and solely an aggregate of destination fabricated to meet the requirements of an aggregate of departure constituted by a no other meaning. In it the two meanings of process meet, as the movement of social production that goes to the by them on themselves. Let no one suppose that we meet true madness any more than that we are truly sane a world where such relations would be possible or would meet with indifference, or as the expression of a structural function were the agents of repression, the great coders. Wherever men meet and assemble to take wives for themselves, to negotiate for the other a logical impossibility. All the cruelties and terrors meet in the precapitalist formations; some fragments of the signifying chain the barren trees that dot the right side, do not meet at the horizon. There is no horizon. The bald hills		p 97 p 101 p 130 p 132 p 161 p 164 p 247 p 317
MEETING	2	
Oedipus universal? Is Oedipus the great paternal catholic symbol, the meeting place of all the churches? The debate began between Malinowski in social machines, and where love-object choices occur at the meeting place of the two kinds of machine, following lines of		p 171 p 357
MEGAMACHINE	4	
first form of socius, the machine of primitive inscription, the megamachine that covers a social field. It is not to be order in the city. When Lewis Mumford coins the word megamachine to designate the social machine as a collective entity he immobile motor, the earth, is already a social machine, a megamachine, that codes the flows of production, the flows of means		p 141 p 141 p 142

changed: in place of the territorial machine, there is the megamachine of the State, a functional pyramid that has the despot	p 194
MELANCHOLIA 1	
of the mother, as Freud had described in Mourning and Melancholia. But he soon learns that the mother has been killed	p 96
MELANCHOLY 2	
returns to them from without, they regard this event with melancholy as the sign of their approaching death. For example, the	p 176
equaled, but that one cannot help but imitate. The Egyptian's melancholy warning to the Greeks echoes through history: You Greeks will	p 218
MELANIE 9	
of production onto the product. (It is very curious that Melanie Klein, whose discovery of partial objects was so far-reaching, neglects	p 37
is an original totality from which they can be derived. Melanie Klein was responsible for the marvelous discovery of partial objects	p 44
absolutely anedipal nature of the production of desire. But because Melanie Klein insists on considering desire from the point of view	p 45
no longer a question of suggestion, but of sheer terrorism. Melanie Klein herself writes: The first time Dick came to me	p 45
he screams: Answer daddy-and-mommy when I speak to you! Even Melanie Klein. So the entire process of desiring-production is trampled	p 45
underfoot	
that far, a lively controversy developed when certain analysts, following Melanie Klein, tried to define the unconscious forces of the female	p 60
an intuition of unity that precedes its fulfillment. (Even in Melanie Klein, the schizoid partial object is related to a whole	p 72
two sexes, after all, is no better. This time, like Melanie Klein, one attempts to define the female sex by means	p 295
with the image of the partial objects that their inventor, Melanie Klein, proposes. This is because, whether organs or fragments of	p 324
MELODIOUS 1	
you will cease pouring it out like a sewer, however melodious it may sound to your ears, and rise up on	p 334
MELODY-PRODUCING 1	
the nervous system, which is a great chronogeneous machine: a melody-producing machine of the music box type, with a nonspatial	p 40
localization	
MELT 2	
side of it or beyond. Our mothers and our sisters melt in our arms; their names slide on their persons like	p 161
critical interest, since the specificity of myth, understood objectively, must melt under the rays of the subjective libido: it is indeed	p 302
MEMBER 12	
the schizophrenic experiences, both as an individual and as a member of the human species, is not at all anyone specific	p 3
itself; the tubular family, where the triangle multiplies endlessly, each member having his own triangle that interlocks with others without one's	p 94
family members that literally dominates the mind of the psychotic member. These metaphysical men from outer space are the literal mother	p 95
in the mind of its own members or its psychotic member. (And among all the members, who is the real psychotic	p 95
from the chain, resulting in a residual share for each member, in a global system of desire and destiny that organizes	p 142
Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member of the primitive community is himself a complete	p 154
full body	
detachment from the real generation of which he is a member ... Being, according to him, of the same substance and generation	p 158
displaced represented, but precisely in such a way that each member of the group is always on this side of or	p 178
of alliance; but the graphism must be traced by a member of the young woman's clan. The articulation of the two	p 189
and to local groups that determine the place of each member in social economic reproduction, according to one's status from the	p 263
and the wrongs in the person of the family's smallest member, the child. The way in which he posits an autonomous	p 270
in truth it is a city or a society, each member of which was bred truly after its kind. We see	p 285
MEMBERS 16	
that became the measuring rod of the responsibility of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in	p 50
with Oedipus and castration forming the imaginary structure under which members of the subjugated groups are induced to live or fantasize	p 64
and warded off in the person of one of its members who has been eliminated, rendered null, and foreclosed. We can	p 94
alienated form of the action of praxis of the family members that literally dominates the mind of the psychotic member. These	p 95
to organize mental alienation in the mind of its own members or its psychotic member. (And among all the members, who	p 95
own members or its psychotic member. (And among all the members, who is the real psychotic?) With his general conception of	p 95
they introduce into the family. Over the heads of the members of the family, and underneath, it is desiring-production and social	p 99
of evaluations possessing the force of law concerning the various members and parts of the body. Not only is the criminal	p 144
of common descent. The structural ties deriving from marriage between members of different corporations have been largely ignored or else	p 146
assimilated	
and the mythical rule of the union of two paired members proposes him as the ideal husband. Hence, in his capacity	p 158
well, being wedged between two sectors, the houses of the members of the paternal group and those belonging to his own	p 167
flows of all sorts, flows of words and breaks: the members of the village come to talk, the sick subject talks	p 168
like euthanasia within ethnocide. The more social reproduction escapes the members of the group, in nature and in extension, the more	p 169
primitive societies, and this nature remains integrally lived by the members of these societies, even though they have not been	p 172
psychoanalyzed	
the aims. We see the most disadvantaged, the most excluded members of society invest with passion the system that oppresses them	p 346
interests, even though in reality the latter represent only the members of the dominant class or a fraction of this class	p 367
MEMBERSHIP 3	
subjugated groups are induced to live or fantasize individually their membership in the group. It must still be said that the	p 64
the viewpoint of the generations ... He senses unconsciously his symbolic membership in his mother's generation and his detachment from the	p 157
real	
disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership in a class refers to the role in	p 344
production or	
MEME 1	
Duchamp's painting La mariee mise a nu par ses celibataires, meme (The Bride Stripped Bare by Her Bachelors, Even, the machine	p 18
MEMOIRS 2	
so divine as the Judge's—since the Judge in his memoirs makes only very brief references to the memory of his	p 56
authors we have previously mentioned. The fact remains that Schreber's memoirs are filled with a theory of God's chosen peoples, and	p 89
MEMORIES 2	
situated scar—ambiguous besides—is better proof than all the memories of childhood that the pretender lacks. The conjunctive synthesis can	p 88
circulating capital or mobile blocks of debts. There are two memories that correspond to them, the one biofilliative, the other a	p 146
MEMORIZATION 1	
its different aspects its own organs of execution, perception, and memorization. Memory has become a bad thing. Above all, there is	p 250
MEMORY 41	

the world, through the hole in her arse if my memory is correct.? It is often thought that Oedipus is an	p 3
in his memoirs makes only very brief references to the memory of his father. On several occasions Freud's text marks the	p 57
before him, carrying along with it and tearing apart the memory of the mother. It could always be said that these	p 96
and legs, uterine lips, uterine mustache. In tracing back the memory deaths your ego becomes a sort of mineral theorem which	p 112
action, transmission, and motricity. Hence the social machine fashions a memory without which there would be no synergy of man and	p 141
a semiautonomous organization of technical production that tends to appropriate memory and reproduction, and thereby modifies the forms of	p 141
the exploitation	
socius. Nietzsche says: it is a matter of creating a memory for man; and man, who was constituted by means of	p 144
of forgetting (oubli), by means of a repression of biological memory, must create an other memory, one that is collective, a	p 144
of a repression of biological memory, must create an other memory, one that is collective, a memory of words (paroles) and	p 144
must create an other memory, one that is collective, a memory of words (paroles) and no longer a memory of things	p 144
collective, a memory of words (paroles) and no longer a memory of things, a memory of signs and no longer of	p 144
words (paroles) and no longer a memory of things, a memory of signs and no longer of effects. This organization, which	p 144
and sacrifices when he felt the need to create a memory for himself; the most dreadful sacrifices and pledges (...), the most	p 145
that renders man capable of language, and gives him a memory of the spoken word. 2 The Primitive Territorial Machine The	p 145
that correspond to them, the one biofilialive, the other a memory of alliances and of words. While production is recorded in	p 147
use. From this viewpoint the extended system is like a memory of alliance and of words, implying an active repression of	p 155
and of words, implying an active repression of the intense memory of filiation. For if genealogy and filiations are the object	p 155
genealogy and filiations are the object of an ever vigilant memory, it is to the degree that they are already apprehended	p 155
as intensive filiations they become the object of a separate memory, nocturnal and biocosmic—the memory that indeed must suffer repression	p 155
the object of a separate memory, nocturnal and biocosmic—the memory that indeed must suffer repression in order for the new	p 155
indeed must suffer repression in order for the new extended memory to be established. We can better understand why the problem	p 155
which the repression is directed. It is not even the memory of filiation in general that is repressed by a memory	p 159
memory of filiation in general that is repressed by a memory of alliance. It is the great nocturnal memory of the	p 160
by a memory of alliance. It is the great nocturnal memory of the intensive germinal filiation that is repressed for the	p 160
that is repressed for the sake of an extensive somatic memory, created from filiations that have become extended (patrilineal or matrilineal	p 160
and that, by means of debt, creates for man a memory of words (paroles). It is alliance that represses the great	p 185
It is alliance that represses the great, intense, mute filiative memory, the germinal influx as the representative of the noncoded flows	p 185
of the cruelist mnemotechnics, in naked flesh, to impose a memory of words founded on the ancient biocosmic memory. That is	p 185
impose a memory of words founded on the ancient biocosmic memory. That is why it is so important to see debt	p 185
the repression of the intense germinal influx, the great biocosmic memory that threatens to deluge every attempt at collectivity. But at	p 190
collectivity. But at the same time, how is a new memory to be created for man—a collective memory of the	p 190
a new memory to be created for man—a collective memory of the spoken word and of alliances that declines the	p 190
on both sides turns out to be a matter of memory—a memory straining toward the future. Far from being an	p 190
sides turns out to be a matter of memory—a memory straining toward the future. Far from being an appearance assumed	p 190
means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never having been the desire, .but	p 202
private man, they will become privatized after the model and memory of the disgraced anus, ejected from the social field—the	p 211
slow to reach us, and there survives in us the memory of extinct signs with which we still write. The reason	p 240
bodies and organs, nor does it need to fashion a memory for man. In contrast to codes, the axiomatic finds in	p 250
different aspects its own organs of execution, perception, and memorization. Memory has become a bad thing. Above all, there is no	p 250
arms and legs, lips and mustache: In tracing back the memory deaths your ego becomes a sort of mineral theorem which	p 312
form without unification or totalization. With every structure dislodged, every memory abolished, every organism set aside, every link undone,	p 324
they function	
MEN 46	
little reading I had done I had observed that the men who were most in life, who were moulding life, who	p 27
saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight for their servitude as stubbornly as though it were	p 29
to get by with anything like the wretched maneuver where men answer that this itself is proof that women are castrated	p 61
women are castrated—or even console women by saying that men are castrated, too, all the while rejoicing that they are	p 61
that at the level of elementary combinations, at least two men and two women must be made to intervene to constitute	p 69
seek out women who prefer women, women who suggest young men ... indeed, they can take, with such women, the same pleasure	p 70
something common and absent that is just as lacking in men as in women). It is this conversion that makes the	p 73
belongs precisely to both sides, man on the side of men, woman on the side of women. Likable Jayet (Albert Desire	p 76
his mind is controlled by an electrical machine or by men from outer space. These constructions, however, are largely embodiments of	p 95
literally dominates the mind of the psychotic member. These metaphysical men from outer space are the literal mother, father, and sibling	p 95
production. That is why seers are the least believing of men. When we relate desire to Oedipus, we are condemned to	p 107
J. G. Frazer according to which the law only forbids men to do what their instincts incline them to do; ... Instead	p 114
which the schizos revolve, planets for a new sun. These men of desire—or do they not yet exist?—are like	p 131
of psychoanalysis and psychiatry. If the human race survives, future men will, I suspect, look back on our enlightened epoch as	p 131
Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave, to scramble the codes, to	p 132
the schiz and not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscribing Socius If the universal comes at the	p 139
certain disengagement from it. The social machine, in contrast, has men for its parts, even if we view them with their	p 141
on the woman's body, an immense penis shared by the men, an independent anus that assigns itself a body without anus	p 142
instances of production (compare the history of fatalism). It makes men or their organs into the parts and wheels of the	p 145
the level of small segments: it is these groups of men residing in the same area, or in neighboring areas, who	p 147
groups were the agents of repression, the great coders. Wherever men meet and assemble to take wives for themselves, to negotiate	p 164
woman, but an alliance between two families, a transaction between men concerning women, Georges Devereux drew the correct conclusion	p 165
of a	
a basic homosexual motivation of a group character. Through women, men establish their own connections; through the man-woman	p 165
disjunction, which is	
is always the outcome of filiation, alliance places in connection men from different filiations. The question why a female homosexuality hasn't	p 165
hasn't given rise to Amazon groups capable of negotiating for men perhaps finds its reply in women's affinity with the germinal	p 165
we merely see a primitive version of the formula All men are homosexuals, and to be sure, they are never more	p 165
and even urinating, in the midst of the community of men, as Parin himself puts it, to express the fluidity of	p 178
on, any more than does Oedipus. The fact that innocent men suffer all the marks on their bodies derives from the	p 191
most ancient African myths speak to us of these blond men. They are the founders of the State. Nietzsche will come	p 192
detritorialization that divides the earth as an object and subjects men to the new imperial inscription, to the new full body	p 195
for certain persons. Exogamy must result in the position of men outside the tribe who for their part are entitled to	p 200
the signs uniformly flow in a deterritorialized flow of writing. Men have even been seen drinking this flow. Andras Zempleni shows	p 206
in question—thus the collective investment of organs that causes men to be directly coded, and the appraising eye as we	p 248
to the full body of the socius, and no longer men, the latter having become adjacent to the technical machines—whence	p 251
least in theory has no need of bearing directly, on men. But an axiomatic of itself is by no means a	p 251
class struggle and its role in history—precisely the same men who praise the struggle of the bourgeois class against the	p 253
the full body of the desert. Judge Schreiber attaches little men by the thousands to his body. It might be said	p 280
or the souls that lead a brief existence as little men on his body. Artaud says: this world of microbes, which	p 281
lying on the body without organs of a society, which men will appropriate according to their power and their wealth, and	p 284
is the universal belief that brings together and disperses both men and women under the yoke of one and the same	p 295
a microscopic transsexuality, resulting in the woman containing as many men as the man, and the man as many women, all	p 296
and the man as many women, all capable of entering—men with women, women with men—into relations of production of	p 296
women, all capable of entering—men with women, women with men—into relations of production of desire that overturn the statistical	p 296
homosexuality, where the exclusive disjunctions of women with women, and men with men, are established, likewise break apart in terms of	p 318
the exclusive disjunctions of women with women, and men with men, are established, likewise break apart in terms of the machinic	p 318
this in a profound way: it is certain that neither men nor women are clearly defined personalities, but rather vibrations, flows	p 362
MEN-WOMEN 1	

story. From the statistical nebula, from the molar entirety of men-women loves, there emerge the two accursed and guilty series that	p 69
MENAGERIE 1	
that institutes a kind of creativity of history, a strange menagerie: the schizoid time of the new creative break. The dissolutions	p 223
MENDACIOUS 1	
itself on modified foundations, in order to spring back more mendacious, colder, and more hypocritical than ever? This oblivion and this	p 218
MENDEL 2	
the dominant tone in the most respected associations: consider Dr. Mendel and the Drs. Stephane, the state of fury that is	p 81
talk too much and are lacking in analogy (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on words is	p 108
MENSTRUAL 2	
breaks the flows. I love everything that flows, even the menstrual flow that carries away the seed unfecund. Amniotic fluid spilling	p 5
of herds and of seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with	p 142
MENTAL 27	
and prematurely—is what creates the artificial schizophrenic found in mental institutions: a limp rag forced into autistic behavior, produced as	p 5
and the breakdowns of desiring-machines. Nonetheless Clerambault used the term (mental) automatism to designate only athematic	p 22
phenomenaecholalia, the uttering of odd	
another end result of the process appears. Before being a mental state of the schizophrenic who has made himself into an	p 24
were a dreamed-of object behind every real object, or a mental production behind all real productions. This conception does not necessarily	p 25
social practices had their precise counterpart in introjected or internal mental practices, or as though mental practices were projected upon	p 28
social	
counterpart in introjected or internal mental practices, or as though mental practices were projected upon social systems, without either of the	p 28
to attribute a special form of existence to desire, a mental or psychic reality that is presumably different from the material	p 30
nineteenth-century psychology, namely, to develop a moralized, familial discourse of mental pathology, linking madness to the half-real,	p 50
half-imaginary dialectic of the	
to culminate in the following paradox: While the victim of mental illness is entirely alienated in the real person of his	p 93
of his doctor, the doctor dissipates the reality of the mental illness in the critical concept of madness. Luminous pages. Let	p 93
ultimately posits an identity in nature between social alienation and mental alienation, must be understood in terms of a maintained familism	p 95
family-social-indicator, expresses social alienation that it is believed to organize mental alienation in the mind of its own members or its	p 95
especially given the fact that these elements never form a mental structure that is autonomous and expressive—are these extrafamilial,	p 98
subfamilial	
economic, and political field that is not reducible to any mental structure or affective constellation. That is why, when one considers	p 166
in relation to affects and structures. For structures are not mental, they are present in things (elles sont dans les choses	p 173
rather than the process itself. Furthermore, they localize social and mental alienation on a single line, and tend to consider them	p 320
But we seek in vain to assign social alienation and mental alienation to one side or the other, as long as	p 320
two. The deterritorialization of flows in general effectively merges with mental alienation, inasmuch as it includes the reterritorializations that	p 320
permit it	
the family; but this social alienation includes in its turn mental alienation, which finds itself represented or reterritorialized in neurosis,	p 321
perversion	
itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental illnesses). A true politics of psychiatry, or	p 321
antipsychiatry, would consist	
praxis: (1) undoing all the reterritorializations that transform madness into mental illness; (2) liberating the schizoid movement of	p 321
detrterritorialization in all	
as madness, not because it would have been transformed into mental illness, but on the contrary because it would receive the	p 321
because it would be lodged within the controlled space of mental illness (great tepid aquariums), but on the contrary because the	p 321
race for death. Since the nineteenth century, the study of mental illnesses and madness has remained the prisoner of the familial	p 359
of a necessary relay for the transformation of social into mental alienation; what is more, one acts as if the libido	p 361
the sociodesiring libidinal investments, which alone are primary; finally, that mental alienation refers directly to these investments and is no	p 361
less	
these dramas as a familial figure or even as a mental structure; its intervention is determined by an axiomatic acting as	p 371
MENTAL-SUBJECTIVE 1	
since personality, like the ego, belongs to the conscious or mental-subjective self. So the first analyses are, or should be, so	p 115
MENTALLY 2	
was virtually immovable. One didn't know how to handle it (mentally or physically). Its top surface, the useful part of the	p 6
having posited the more manysided connection or relation which is mentally expressed in the more concrete category; while the more	p 221
developed	
MENTION 2	
involving desiring-machines. As for history, he was content merely to mention its innate or acquired nature. Clerambault is the Feuerbach of	p 22
smile. We are surprised when we hear a knowledgeable analyst mention, in passing, that one of his patients still dreams of	p 64
MENTIONED 3	
different from that employed by the authors we have previously mentioned. The fact remains that Schreber's memoirs are filled with a	p 89
instead two features that are in opposition to those just mentioned—the two features that Kafka so forcefully developed: first, the	p 212
the triumph of the most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence shows in a profound way that sexuality	p 351
MENTIONING 1	
someone for having an ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis owes its existence to a	p 117
relationship, theoretically and	
MEN] 1	
of the escape. [Consider the example of one of these men] who, having had the revelation of the mysterious drift, is	p 341
MERCANTILE 2	
needs of commerce, or at least it has no autonomous mercantile model. The despotic machine holds the following in common with	p 197
the dread of decoded flows—flows of production, but also mercantile flows (flux marchands) of exchange and commerce that might escape	p 197
MERCANTILISM 1	
providing the State sees fit—can be seen clearly in mercantilism, inasmuch as it expresses the new commercial functions of a	p 253
MERCANTILISTS 1	
had a presentiment of the subjective nature of wealth, the mercantilists had determined it as a special activity still tied to	p 259
MERCHANT 15	

localizes them, cordons them off, encastes them, and maintains the merchant and the blacksmith in a subordinate position, so that the	p 153
the obstinacy with which the formations preceding capitalism encaste the merchant and the technician, preventing flows of money and flows of	p 176
retained a monopoly or a narrow control over commerce (the merchant as functionary). The role of money in commerce hinges less	p 197
on a completely different series going by way of the merchant and the usurer, as they exist marginally in the pores	p 225
monetary abstraction; the decoding of the flows of production through merchant capital; the decoding of States through financial capital and	p 225
public	
among other elements—but rather by industrial capital. Doubtless the merchant was very early an active factor in production, either by	p 226
until capital directly appropriates production, and until financial capital and merchant capital are no longer anything but specific functions	p 226
corresponding to	
inserted into the interstices of the pre-existing social body. The merchant is continually speculating with the maintained territorialities, so as to	p 227
and sell where they are high. Before the capitalist machine, merchant or financial capital is merely in a relationship of alliance	p 227
alliance that characterizes precapitalist States—whence the alliance of the merchant and banking bourgeoisie with feudalism. In brief, the	p 227
capitalist machine	
its essence or mode of production, it functions only as merchant capitalism. While it is true that it is filiative industrial	p 229
the situation within personified capital (the capitalist, the worker, the merchant, the banker). But on the other hand, and more profoundly	p 232
where profit and surplus value are engendered: the flow of merchant capital's economic force and the flow that is derisively named	p 238
only in the language of signs imposed on it by merchant capital or the axiomatic of the market. There are great	p 241
that capital has no industrial essence functioning other than as merchant, financial, and commercial capital, where money would take on	p 249
functions	
MERCHANTS 2	
can only be coded as an object of prestige, yet merchants use it to lay hold of sectors of consumer goods	p 176
flows that are decoded as such, and in keeping the merchants, according to Marx's formula, in the very pores of the	p 223
MERCIER 1	
the waltz, now of a parabolic sweep, with Murphy, Watt, Mercier, etc., as states, without the family having anything whatsoever to	p 20
MERCIFUL 1	
of the need to have done with pouring out one's merciful and pitiful guts, these flows of corrugated iron.: The productive	p 370
MERCY 1	
schizos, embracing all that flows and counterflows, the gushings of mercy and pity knowing nothing of meanings and aims (the Artaud	p 370
MERE 19	
theoretically. Something is produced: the effects of a machine, not mere metaphors. A schizophrenic out for a walk is a better	p 2
Victor Tausk when he regards the paranoiac machine as a mere projection of. a person's own body and the genital organs	p 9
tantamount to saying that the subject is produced as a mere residuum alongside the desiring-machines, or that he confuses himself with	p 17
again one of Marx's caveats: we cannot tell from the mere taste of wheat who grew it; the product gives us	p 24
reality on the one hand, and a desiring-production that is mere fantasy on the other. The only connections that could be	p 28
he makes the familial romance, on the contrary, into a mere dependence on Oedipus, and that he neuroticizes everything in the	p 55
these terms, which are perhaps complementary.) Production is reduced to mere fantasy production, production of expression. The	p 55
unconscious ceases to be	
the unconscious against myth, and that from the start substitutes mere expressive forms for the productive formations. The basic question is	p 57
of Freud's nothing more than an observation of detail, a mere anecdote. In fact, it concerns what is most essential in	p 66
to the class of effects: effects that are not a mere dependence on causes, but the occupation of a domain, and	p 86
error would lie in concluding, for example, that fascists are mere paranoiacs. This would be an error precisely because, in the	p 89
Whence the idea that the stimuli are not organizers, but mere inductors: ultimately, the nature of these inductors is a matter	p 91
factors: did they act in a negative, privative fashion, by mere frustration? Finally, their own time: was it not	p 127
command the things they signify, and far from being a mere imitator, the artisan of the signs accomplishes a work that	p 189
motion of its own, in which money and commodities are mere forms which it assumes and casts off in turn. Nay	p 227
as wealth. But that which in the miser is a mere idiosyncrasy, is, in the capitalist, the effect of the social	p 254
a catastrophic fashion, and assembles an apparatus of repression the mere idea of which neither savagery nor barbarism could provide us	p 337
her, or a model mother, or a model help-meet. All mere devices for avoiding any contact with her. A woman is	p 351
these sexual-social investments of the libido and these object choices, mere dependences of a familial Oedipus? Must we save Oedipus at	p 353
MERELY 115	
to distinguish here between producing and its product. We need merely note that the pure thisness of the object produced is	p 7
an organism / organisms are the enemies of the body. Merely so many nails piercing the flesh, so many forms of	p 9
persecution. But in and of itself the paranoiac machine is merely an avatar of the desiring-machines: it is a result of	p 9
production. We intend such a parallel to be regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to	p 10
or divine presupposition. In fact, it does not restrict itself merely to opposing productive forces in and of themselves. It falls	p 10
We cannot answer these two questions at this point. We merely see how very little the consumption of pure intensities has	p 20
unusual is that here again a new afflux is necessary, merely to signify this absence). There is no Nietzsche-the-self, professor of	p 21
the paranoiac character, for instance). Hence Clerambault regarded automatism as merely a neurological mechanism in the most general	p 22
sense of the	
economic production involving desiring-machines. As for history, he was content merely to mention its innate or acquired nature. Clerambault	p 22
is the	
by believing that we have paid it its due by merely figuratively taking our hats off to it? There are those	p 23
uses this conception as a support and a buttress, and merely examines its implications more carefully. In point of fact, if	p 25
the fantasized object. Desire thus conceived of as production, though merely the production of fantasies, has been explained perfectly by	p 25
psychoanalysis	
that brings desire itself front and center, this machine is merely theatrical, and the complementarity of what it sets apart still	p 26
being. Revolutionaries, artists, and seers are content to be objective, merely objective: they know that desire clasps life in its powerfully	p 27
There is a certain distinction between them, but it is merely a distinction of regime, depending on their relationships of size	p 31
of the relationship between the two systems of production. It merely enables us to point to certain phenomena having to do	p 31
reproduction. A technical machine is therefore not a cause but merely an index of a general form of social production: thus	p 32
characteristic malady, the malady of our era, we do not merely mean to say that modern life drives people mad. It	p 34
life, but of a process of production. Nor is it merely a question of a simple parallelism, even though from the	p 34
of fragments that, like pieces of an antique statue, are merely waiting for the last one to be turned up, so	p 42
as though the author's guilt, his confessions of guilt are merely a sort of joke. (In Kleinian terms, it might be	p 43
bring into play a nonsexual energy, for which sexuality has merely served as the symbol of an anagogical beyond. It was	p 46
and the Oedipal structure? Or rather, does not the invariant merely express the history of a long mistake, throughout all its	p 53
if Lacan's thought really goes in this direction. Is it merely a matter of oedipalizing even the schizo? Or is it	p 53
It should be noted that Judge Schreber's destiny was not merely that of being sodomized, while still alive, by the rays	p 57
would be fine if the economic problem of desire were merely quantitative; it would be a matter of reinforcing the ego	p 65
are castrated; psychoanalysis didn't invent these operations, to which it merely lends the new resources and methods of its genius. But	p 67
or to resolve them, or to show that they were merely apparent, according to preference. In truth, there are never contradictions	p 68
everyone has two sexes, but partitioned, noncommunicating; the man is merely the one in whom the male part, and the woman	p 69
is not parental designations, nor racial or divine designations, but merely the use made of them. No problem of meaning, but	p 77
the structural whole of the Imaginary and the Symbolic, which merely forms a myth and its variants. The difference is not	p 83
the mother to the great Other, in truth the question merely retreats. And if we try to envisage the time put	p 83
So the kingdom belongs to me! But this me is merely the residual subject that sweeps the circle and concludes a	p 88

cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a derivative of Oedipus. The familial order explodes, families	p 88
knowing if the historico-political, the racial, and the cultural are merely part of a manifest content and formally depend on a people?—form the object of investments in which the parents merely have a role as agents of a special production or everywhere the father, the mother, and the ego. (And one merely pushes the difficulty into the background when one considers the are still written today. Let's not say that it is merely a question of a careless use of Oedipus: what other strictly speaking this event has no importance whatever, that it merely concerns the latest Pope: God dead or not dead, the we condemn desire to vague dreams or imaginations that are merely conscious expressions of it; we relate it to independent existences seemed to him to derive from ideology, so that psychoanalysis merely had the role of explaining the subjective, the negative, and the displacement of the entire unconscious. What they do is merely to make the unconscious speak according to the transcendent uses shape in the family, not in the analyst's office, which merely acts as the last territoriality. And Oedipus is not made itself or the function of the real. Doubtless Freud was merely insisting on the schematic character of the distinction, for the midst of an older internal qualitative conflict, which blocks not merely the roads prohibited by reality, but also those that reality Desiring-production has solely an actual existence; progressions and regressions are merely the effectuations of a virtuality that is always fulfilled as	p 89 p 99 p 101 p 103 p 106 p 107 p 119 p 121 p 121 p 123 p 127 p 130
as I see it. What is at stake is not merely art or literature. For either the artistic machine, the analytical unity of desire and production. For the earth is not merely the multiple and divided object of labor, it is also word. 2 The Primitive Territorial Machine The notion of territoriality merely appears ambiguous. For if it is taken to mean a serious (he says)—discovery of a homosexual representation (there we merely see a primitive version of the formula All men are exists an Oedipal or filiative homosexuality, this should be understood merely as a secondary reaction to this group homosexuality, non-oedipal at	p 137 p 140 p 145 p 165 p 165
repressed or structurally foreclosed. The animal in us is not merely the object of a preconscious investment determined by interest, but is debt primary in relation to exchange, or is it merely a mode of exchange, a means in the service of aspect fades before the relations of exchange, which are, however, merely the form this distribution takes within the sphere of circulation The inscription of a mark on the body does not merely possess a message value here, but is an instrument of as if he were or had been unmarked. He has merely widened, beyond the limits allowed, the gap that separated the the former regime of lateral alliances and extended filiations, but merely their determining character. They subsist, more or less modified, more	p 173 p 185 p 188 p 189 p 191 p 196
controlled mobility. The territorial alliances are not replaced, but are merely allied with the new alliance; the territorial filiations are not new alliance; the territorial filiations are not replaced, but are merely affiliated with the direct filiation. It is like an immense would be made to end. The royal barbarian incest is merely the means to overcode the flows of desire, certainly not of vanished emperors! Incest never having been the desire, .but merely its displaced represented as it results from psychic repression, social incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced represented of desire. From this moment on it sign, having crossed the threshold of deterritorialization; the signifier is merely the deterritorialized sign itself. The sign made letter. Desire no the shadow of Oriental despotism. Ferdinand de Saussure does not merely emphasize the following: that the arbitrariness of language establishes its	p 196 p 196 p 201 p 202 p 205 p 206 p 207
object of a general knowledge and will whose sanctions are merely derivative of a judgment and an application directed at the on the conjunction. When this occurs, the conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions as in	p 212 p 224
defined by commercial capital or by financial capital—these being merely flows among other flows and elements among other elements—but body, whereas commercial and financial capitalism in its primitive forms merely installed itself in the pores of the old socius without high. Before the capitalist machine, merchant or financial capital is merely in a relationship of alliance with noncapitalist production; it enters are situated at the pivotal point between financing and payment, merely shows the multiple interactions of these two operations. Thus in ever larger scale, only if the surplus value is not merely produced or extorted, but absorbed or realized.? If the capitalist not defined in terms of enjoyment, the reason is not merely that his aim is the production for production's sake that on whether money burns or bursts into flames. Why not merely say that capitalism replaces one code with another, that it flows of means of payment or income. Such an extension merely signifies that capital has no industrial essence functioning other than no longer any need of belief, and the capitalist is merely striking a pose when he bemoans the fact that nowadays linked to resonances and conjunctions of structures, and that are merely aided by the powerful levers of technique. This holds even On the contrary, capitalism is its offspring, its result. Capitalism merely ensures the regulation of the axiomatic; it regulates or even interest remains a function of the large molar aggregates; it merely defines a collective preconscious that is necessarily represented in a its co-ordinates, it would appear that the family is now merely a simple tactic around which the social field recloses, to ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the latter a last territoriality, the couch, and a the other social formations. Everywhere else the familial position is merely a stimulus to the investment of the social field by and organized persons as its object, the theory of regression merely attains the object of reproduction. The point of view of view. It is true that this text seems at first merely to contrast the two common arguments, the one according to even if they are differentiated and mutually opposed, it is merely as two paths in the same statistical direction. But in the thought of fresh superstructures is abhorrent, but this is merely the awareness of a process and not the process itself being external to oneself—man's externalization in the thing—has merely become the act of externalizing—the process of alienating. It it does not thereby escape the world of representation. It merely performs a vast conversion of this world, by attributing to the sphinx, is herself part of Oedipus; her nondifferentiation is merely the reverse of the exclusive differentiations created by Oedipus, she see that the tie linking psychoanalysis with capitalism is not merely ideological, that it is infinitely closer, infinitely tighter; and that the broad sense comprises all the types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus	p 226 p 226 p 227 p 229 p 234 p 235 p 247 p 249 p 250 p 251 p 252 p 257 p 264 p 269 p 269 p 275 p 284 p 286 p 298 p 303 p 303 p 311 p 312 p 315
Chaplin had invented it twenty-two years before the film), is merely the formal, absolute exercise that prepares for the conduct—allso all alone for deterritorialization as a universal process. It is merely its unwarranted privilege, a privilege beyond its capacities, that renders without organs is not in opposition to these organs-objects; it merely ensures its own opposition, and their opposition, with regard to infinity of degrees (as Klossowski noted, an afflux is necessary merely to signify the absence of intensity). We have attempted to it is not a question of any fact whatever, but merely of a principle, a question of principle. The death instinct outset is how the unconscious productions and formations were not merely repelled by an agency of psychic repression that would enter longer operate in accordance with its own constituent machines, but merely represent what a repressive apparatus gives it to represent. It would not be satisfied if we had to present them merely as the duality of the molar formations and the molecular at the other pole, the schizophrenic escape itself does not merely consist in withdrawing from the social, in living on the the schizophrenic process—in terms of which the schizo is merely the interruption, or the continuation in the void—is the lie—since love drives us on. The manifest syntheses are merely the preconscious indicators of a degree of development; the apparent a degree of development; the apparent interests and aims are merely the preconscious exponents of a social full body. As Klossowski new aims and interests. But the unconscious revolution does not merely refer to the socius that conditions this change as a preconscious investments of interest, and insofar as they are not merely capable of counteracting them, but also of coexisting with them imposed on it as the lie under which it can merely become cynical, shameful, and mortified. It is a lie to or even the archetypes of a collective unconscious. It is merely a question of ascertaining that our choices in matters of and codes of socius that do not portray anything, that merely designate zones of libidinal intensity on the body without organs the woman as love object, he concludes that it is merely a matter of a rationalization, and that the true underlying in a social production and social machines that do not merely differentiate them as familial beings, but as derivatives of the impasse in no way defined a specific schizophrenogenic mechanism, but merely characterized Oedipus in the whole of its extension. If there a socius as such, beyond goals. And it is not merely the despot's body to which the paranoiac lovingly aspires, but with regard to aims and interests, and finally re-forms a merely specific reterritoriality, a specific body on the full body of its science form decoded and deterritorialized flows that do not merely submit to the corresponding axiomatic, but cause some of their can coincide as well as clash with them. Which is merely a way to pose the question, How can the revolution distinction in nature between political economy and libidinal economy. Schizoanalysis merely asks what are the machinic, social, and technical indices on	p 317 p 321 p 326 p 330 p 332 p 338 p 339 p 340 p 341 p 341 p 345 p 345 p 347 p 350 p 350 p 352 p 352 p 354 p 358 p 360 p 365 p 375 p 375 p 379 p 381
MERGE 1	
that functioning and formation, use and assembly, product and production merge. All molar functionalism is false, since the organic or social	p 288
MERGED 3	

that do not yet manifest themselves as classes, but are merged with a State apparatus. Who is able to touch the Classes appear, inasmuch as the dominant classes are no longer merged with the State apparatus, but are distinct determinations that make in order to ensure surplus labor, when the latter is merged qualitatively and temporally with labor itself into one and the	p 199 p 218 p 249
MERGES 3	
such, inasmuch as it leads the struggle against codes, and merges with the generalized decoding of flows. In this capacity it bald hills facing the spectator only form a line that merges with the void hanging over them. Anyone can see that between the two. The deterritorialization of flows in general effectively merges with mental alienation, inasmuch as it includes the reterritorializations that	p 254 p 317 p 320
MERIT 4	
State, entirely invested in the despot's machine? Perhaps then the merit of the West, confined as it was on its narrow two, the leveling cleavage of castration. Marx said that Luther's merit was to have determined the essence of religion, no longer of the object, but as an interior religiosity; that the merit of Adam Smith and Ricardo was to have determined the to hierarchized collective investments; each person, each organ has a merit all its own, and tends to its own affairs: the	p 224 p 270 p 270 p 369
MERITS 1	
separated by latency, it is only the second phase that merits the complex's name, while the first expresses only its parts	p 216
MESH 2	
such machines—in indefinitely superimposed relays, in working cycles that mesh with each other—which, once assembled, will obey the laws but cause some of their currents to pass through the mesh of the axiomatic, underneath the recodings and the reterritorializations. Subject-groups	p 286 p 375
MESSAGE 3	
vegetal theme—the innocence of flowers—brings us yet another message and another code: everyone is bisexual, everyone has two sexes fools of us all. The tone may vary, but the message remains basically the same: you will not escape Oedipus, your a mark on the body does not merely possess a message value here, but is an instrument of action that acts	p 69 p 108 p 189
MESSAGES 1	
Bateson to describe the simultaneous transmission of two kinds of messages, one of which contradicts the other, as for example the	p 79
MESSING 1	
are larvae and loathsome worms, and a God at work messing it all up or strangling it by organizing it. The	p 9
MET 2	
on the organ, instead of the organ's depending on it—met with great opposition from Freud. He maintained that the organ of universal history—but on one condition, which is not met by Freud: that Oedipus be capable, at least to a	p 60 p 271
METAL 1	
which closed the mines as soon as the reserves of metal were judged sufficient, and which retained a monopoly or a	p 197
METALLIC 2	
his own desiring-machines, his paranoiac, miraculous, and celibate boxes, with metallic inner walls lined with cotton and wool. Psychic repression distinguishes little machines, sadistico-paranoiac machines—for example head straps with a metallic shank and leather bands, for restrictive use on children, for	p 119 p 297
METALS 1	
life of every form, to have a soul for rocks, metals, water, and plants, to take into himself, as in a	p 2
METAMORPHOSES 3	
the Jews, the Catholics, and the Slavs. In his intense metamorphoses and passages, Schreber becomes a pupil of the Jesuits, the libido a vague cosmic energy capable of all of the metamorphoses, or a kind of socialized energy capable of all the more than for the libido to go by way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks	p 89 p 291 p 293
METAPHOR 12	
subject's share of the whole. The desiring-machine is not a metaphor; it is what interrupts and is interrupted in accordance with speak here of a voyage, this is no more a metaphor than before when we spoke of an egg, and of of the desiring-subject. It was not by means of a metaphor, even a paternal metaphor, that Hitler was able to sexually was not by means of a metaphor, even a paternal metaphor, that Hitler was able to sexually arouse the fascists. It arouse the fascists. It is not by means of a metaphor that a banking or stock-market transaction, a claim, a coupon The social machine is literally a machine, irrespective of any metaphor, inasmuch as it exhibits an immobile motor and undertakes a system, although he sees this as nothing more than a metaphor. In the physical system in extension, something passes through that distributive, and not collective; and second, the maniacal depressive trait (metaphor) according to which the law reveals nothing and has no although they are both machines in the strict sense, without metaphor. Capitalism's originality resides rather in the fact that the social other statistical and gregarious? Is this anything more than a metaphor lending the unconscious a distinction grounded in physics, when we in the signifieds of the Imaginary—Oedipus as a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious not Russian socialism that troubles world capitalism.) There is no metaphor here: the factories are prisons, they do not resemble prisons	p 41 p 84 p 104 p 104 p 104 p 141 p 157 p 212 p 251 p 283 p 306 p 374
METAPHORIC 4	
of the new alliance—the imperialism of the signifier, the metaphoric or metonymic necessity of the signifieds, with the arbitrary of claimed that the theater's privilege is that of staging this metaphoric and metonymic causality that marks both the presence and the raises the familial relation to the condition of a universal metaphoric structural relation, whence the imaginary place and interplay of persons the contrary, it adds another turn, it attributes a universal metaphoric value to the family at the very moment it has	p 215 p 305 p 307 p 307
METAPHORICAL 2	
respect are desiring-machines really machines, in anything more than a metaphorical sense? A machine may be defined as a system of a familial aggregate of destination, with the familial relation becoming metaphorical for all the others and hindering the molecular productive elements	p 36 p 307
METAPHORS 4	
Something is produced: the effects of a machine, not mere metaphors. A schizophrenic out for a walk is a better model and the new displaced represented that it induces, the famous metaphors and metonymy—all of that constitutes the overcoding and deterritorialized physics; the body without organs and its intensities are not metaphors, but matter itself. Nor is it our intention to revive so on. And there is no need to resort to metaphors, any more than for the libido to go by way	p 2 p 209 p 283 p 293

METAPHYSICAL	23	
the schizo, the two aspects of process are conjoined: the metaphysical process that puts us in contact with the demoniacal element sexuality is sublimated or neutralized in and through social (and metaphysical) relations, in the form of an analytic afterward; or else the belief that the libido cannot invest a social or metaphysical field without some sort of mediation. This is not the breathing-machine on my body without organs? The child is a metaphysical being. As in the case of the Cartesian cogito, parents arose between the two meanings of process: process as the metaphysical production of the demoniacal within nature, and process as social social production of desiring-machines within history. Neither social relations nor metaphysical relations constitute an afterward or a beyond.		p 35 p 46 p 46 p 48 p 49 p 49
The role of par excellence—Freud himself posited the whole of social and metaphysical relations as an afterward or a beyond that desire was of themes that the subject himself declares to be racist, metaphysical, and political, is to be found in the familial structure that literally dominates the mind of the psychotic member. These metaphysical men from outer space are the literal mother, father, and the Imaginary, and the Symbolic intermingle. In this conception, the metaphysical and social relations arise afterward, in the manner of a wealth and poverty, oppression and revolt, social classes, political events, metaphysical and collective problems—what does it mean to be able sets out to explore a transcendental unconscious, rather than a metaphysical one; an unconscious that is material rather than ideological; schizophrenic		p 58 p 90 p 95 p 99 p 99
First, the nature of these factors: were they somatic, social, metaphysical? Were they the famous problems of living, through which a invests from the beginning a constellation of somatic, social, and metaphysical relations that do not follow after Oedipal psychological relations but very extremes of its deterritorialization, and as the movement of metaphysical production that carries desire along with it and reproduces it the father as an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists in interpreting negation as a deprivation, as of a characteristically intense energy—what Marcel Griaule called the metaphysical part of mythology, the vibratory spiral—in relation to the spiritualization in a supraterritorial field that increasingly overcodes, forming a metaphysical system. The infinite debt must become internalized at the same and that it would participate in the social and the metaphysical. Which permits the preservation of the fundamental Freudian position, according regime. It is indeed true that the social and the metaphysical arrive at the same time, in accordance with the two as the historical process of social production and as the metaphysical process of desiring-production. But they do not come afterward.		p 127 p 129 p 131 p 171 p 219 p 222
Lindner's in the other. There is only the social and the metaphysical. If something crops up afterward, it is certainly not the crops up afterward, it is certainly not the social and metaphysical investments of the libido, the unconscious syntheses; rather, on the		p 357 p 358 p 358 p 358 p 358
METAPHYSICS	2	
denounced the transcendent use of syntheses such as appeared in metaphysics. In like fashion we are compelled to say that psychoanalysis fashion we are compelled to say that psychoanalysis has its metaphysics—its name is Oedipus. And that a revolution—this time		p 75 p 75
METASTABLE	2	
system, but consist, rather, of an unlimited number of stationary, metastable states through which a subject passes. The Kantian theory according inasmuch as they imply a particular chain state that is metastable and distinct both from any axiomatic and from any code		p 19 p 328
METERS	1	
if one were to measure intergalactic or intra-atomic distances in meters and centimeters. There is no common measure between the value		p 230
METHOD	14	
production. The process as process of production extends into the method as method of inscription. Or rather, if what we term process as process of production extends into the method as method of inscription. Or rather, if what we term libido is for instance, or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia assures the explosion of a desiring-machine within the treatment itself, or as effects or countereffects of his method. For castration as an analyzable state—or nonanalyzable; the ultimate use demonstrates this time how Oedipus proceeds, it demonstrates Oedipus's method: a paralogism of the double bind, the double impasse. (Or to analyze the form, the reproduction, the (formal) cause, the method, and the condition of the Oedipal triangle. But we have the young, whose problems concern the family and love, Freud's method! For those less young, whose problems have to do with is circulation only if inscription requires or permits it. The method of the primitive territorial machine is in this sense the is not a structure but a practice, a praxis, a method, and even a strategy, Louis Berthe, analyzing a relationship of The third term must be interpreted much more as a method than as a true structural element. Every time one interprets decoding and the deterritorialization of flows in capitalist production. Any method will do for ensuring this universal decoding: the privatization brought or tragedy is suited to the psychoanalytic approach. The psychoanalytic method is quite different: rather than referring symbolic representation to determinate declare the integrity of existence.... Science demonstrates by its very method that the means that it constantly elaborates do no more pole) is revolutionary, in the very sense that the paranoid method is reactionary and fascist; and it is not these psychiatric		p 13 p 13 p 31 p 66 p 110 p 113 p 128 p 142 p 147 p 147 p 244 p 301 p 368 p 380
METHODS	6	
Beckett's characters decide to venture outdoors. Their various gaits and methods of self-locomotion constitute, in and of themselves, a finely tuned operations, to which it merely lends the new resources and methods of its genius. But is this sufficient to silence the a way that they can be treated by traditional ritual methods ... , the vague nature of mystical beliefs allowing them to be and it is necessary to add oedipalization to all the methods that Jaulin was able to describe in La paix blanche they are engaged in progressive work when they apply new methods for triangulating the child: but watch out—a structural Oedipus and that correspond to it—in short, the set of methods that is not content to bring scientists back to reason		p 2 p 67 p 167 p 169 p 170 p 371
METONYMIC	2	
new alliance—the imperialism of the signifier, the metaphoric or metonymic necessity of the signifieds, with the arbitrary of the designations the theater's privilege is that of staging this metaphoric and metonymic causality that marks both the presence and the absence of		p 215 p 305
METONYMY	2	
new displaced represented that it induces, the famous metaphors and metonymy—all of that constitutes the overcoding and deterritorialized despotic machine so forcefully developed: first, the paranoid-schizoid trait of the law (metonymy) according to which the law governs nontotalizable and nontotalized parts		p 209 p 212
MEXICAN	1	
of nature and history, to ransack the Roman Empire, the Mexican cities, the Greek gods, and the discovered continents so as		p 87
MEXICO	2	
confrontation of the races, and from Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced only within		p 85

that still forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not	p 315
MEYER 2	
the cultivable species, the agricultural implements, and the human organs. Meyer Fortes makes a passing remark that is joyous and refreshingly	p 142
social field, in its organization as well as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what	p 170
MIASMA 1	
along the dead-end roads leading to its own undifferentiated (the miasma), and what on the contrary it is going to lead	p 125
MICHAEL 1	
between mask and actor. It is obvious that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst, or	p 299
MICHAUX 1	
specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a schizophrenic table in terms of a process of	p 6
MICHEL 5	
the form of a wonderstruck So that's what it was! Michel Carrouges has identified a certain number of fantastic machines—celibate remains visible. Basing himself on the research of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the tax on the computer is a machine for instantaneous and generalized decoding. Michel Serres defines in this sense the correlation of the break Birth of Tragedy, why he stopped believing in tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the irruption	p 18 p 197 p 241 p 299
a deterritorialized circuit. The following excerpt from an article by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is	p 316
MICRO 1	
economic, political, religious, etc., formations, there are unconscious sexual investments, micro investments that attest to the way in which desire is	p 183
MICROBES 1	
little men on his body. Artaud says: this world of microbes, which is nothing more than coagulated nothingness. The two sides	p 281
MICROCOSM 12	
dialectic of the Family; to constitute for the madman a microcosm symbolizing the massive structures of bourgeois society and its values the family as a matrix, or better still as a microcosm, an expressive milieu that provides its own justifications, and that revolution that deserves further consideration. Liking the living to a microcosm is an ancient platitude. But if the living organism was to be an isolated system, naturally closed: the comparison between microcosm and macrocosm was thus a comparison between two closed figures	p 93 p 95 p 95 p 95
in it. In a word, the family is never a microcosm in the sense of an autonomous figure, even when inscribed	p 97
analytic activity as always having to evolve within a familial microcosm, and they continue to treat the libido's direct investments of social reproduction; they have nothing to do with an expressive microcosm; in these families the father, the mother, and the sister thought to be lived first by the child as a microcosm, then projected into the adult and social development (devenir). From	p 103 p 166 p 174
because it forms an aggregate of destination (the family become microcosm) on which capitalist production and reproduction fall back. The organs	p 179
through people but through money; so the family becomes a microcosm, suited to expressing what it no longer dominates. In a universal film of snaps. Each person as a little triangulated microcosm—the narcissistic ego is identical with the Oedipal subject. Oedipus social contradictions, for one confers on it a value as microcosm, gives it the role of a necessary relay for the	p 264 p 266 p 361
MICROCOSM-MACROCOSM 1	
who is the real psychotic?) With his general conception of microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further	p 95
MICROLOGICAL 4	
than structural—an unconscious, finally, that is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than expressive. And	p 110
scale. One then reaches the regions of a productive, molecular, micrological, or microphysical unconscious that no longer means or represents anything	p 183
regions: one molecular and the other molar; one micropsychic or micrological, the other statistical and gregarious? Is this anything more than one machinic, the other structural; the one molecular, microphysical, and micrological, and the other molar or statistical; the one material, the	p 283 p 381
MICROMECHANIC 1	
even less a theater director; he is a mechanic, a micromechanic. There are no excavations to be undertaken, no archaeology, no	p 338
MICROMOLECULES 1	
the one as the giant molecule, the others as the micromolecules—the two together in a relationship of continuity from one	p 327
MICROMULTIPLICITIES 2	
kinds of collections or populations: the large aggregates and the micromultiplicities. In both cases the investment is collective, it is an microunconscious. But as social machine contains desiring-machine parts within its workings. The desiring micromultiplicities are no less collective than the large social aggregates; they	p 280 p 340
MICROPHYSICAL 5	
machinic rather than structural—an unconscious, finally, that is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than	p 110
then reaches the regions of a productive, molecular, micrological, or microphysical unconscious that no longer means or represents anything. Sexuality is	p 183
forces. But how can we speak of machines in this microphysical or micropsychic region, there where there is desire—that is dispersed in every organism: a domain of nondifference between the microphysical and the biological, there being as many living beings in symbolic; the one machinic, the other structural; the one molecular, microphysical, and micrological, and the other molar or statistical; the one	p 283 p 286 p 381
MICROPHYSICS 3	
zones of intensity (voluptas). For desiring-machines are precisely that: the microphysics of the unconscious, the elements of the microunconscious. But as	p 183
contrast the schizo goes in the other direction, that of microphysics, of molecules insofar as they no longer obey the statistical biology of schizophrenia; molecular biology is itself schizophrenic—as is microphysics. But inversely schizophrenia—the theory of schizophrenia—is biological, biocultural	p 280 p 289
MICROPSYCHIC 2	

between two regions: one molecular and the other molar; one micropsychic or micrological, the other statistical and gregarious? Is this anything	p 283
how can we speak of machines in this microphysical or micropsychic region, there where there is desire—that is to say	p 283
MICROSCOPIC	5
phenomenon, and does so at a level that is still microscopic. The body without organs is like the cosmic egg, the	p 281
the paranoiac investment corresponding to it are organized on a microscopic scale, and the other side on which, on a submicroscopic	p 281
levers, beginning with those levers that are too small for microscopic detection?), the other according to which machines are never more	p 284
from the standpoint of a molecular biology or of a microscopic cybernetics without regard to the traditional opposition between mechanism and	p 288
local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the	p 295
woman containing as many men as	
MICROUNCONSCIOUS	2
that: the microphysics of the unconscious, the elements of the microunconscious. But as such they never exist independently of the historical	p 183
the collective and the individual. On the one hand, the microunconscious presents no fewer arrangements, connections, and interactions,	p 280
although these arrangements	
MIDDLE	7
and castration, all the resignation-desires (becoming a general; acquiring low, middle, or high rank), including the resignation to dying in the	p 62
from the Comedie-Francaise in a factory, a priest from the Middle Ages on an assembly line. We must set up units	p 113
event, in the role of a matrix; or in the middle as a structural function ensuring the mediation of personages and	p 175
to pass into the interior of the socius, in the middle, between a beyond of alliance and a filiative this-side-of, between	p 176
The language of a banker, a general, an industrialist, a middle or high-level manager, or a government minister is a perfectly	p 246
determines their hierarchy as a vertical order. But toward the middle of the fifteenth century, when Venetian capitalism confronts the first	p 369
say that the nineteenth century is already there in the middle of the fifteenth, since the same would have to be	p 369
MIDDLE-CLASS	1
no purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or a	p 6
MIDNIGHT	2
It is like the famous conclusion to Molloy: It is midnight. The rain is beating on the windows. It was not	p 77
The rain is beating on the windows. It was not midnight. It was not raining. Nijinsky wrote: I am God I	p 77
MIDST	9
van and a rowboat, and on a picnic in the midst of nature: an infernal machine is being assembled. Under the	p 3
at all. An incomprehensible, absolutely rigid stasis in the very midst of process, as a third stage: No mouth. No tongue	p 8
actual deprivation or frustration cannot be experienced except in the midst of an older internal qualitative conflict, which blocks not merely	p 127
influx, resulting in the enclosed position of women in the midst of extended filiations (filiation hysteria as opposed to alliance paranoia	p 165
exchanging, and allowing to flow, and even urinating, in the midst of the community of men, as Parin himself puts it	p 178
said about the primitive system: it was not in their midst that bad conscience, this ugly growth—i.e., Oedipus—took	p 215
system. Not only lack amid overabundance, but stupidity in the midst of knowledge and science; it will be seen in particular	p 236
expected revolutionary force (puissance) breaks free, sometimes even in the midst of the worst archaisms; inversely, the way in which	p 277
everything	
is no society that does not arrange lack in its midst, by variable means peculiar to it. (These means are not	p 342
MIGHT	33
or of desire proves to have an extraordinary fluidity. It might be said that the schizophrenic passes from one code to	p 15
and had to do with character, the manifestations of which might well precede the automatism (as in the paranoiac character, for	p 22
specific way, but in his very own world, though he might reveal himself to a clever psychiatrist, a sympathetic superobserver—in	p 24
syntheses, where we would search in vain for something that might be labeled the Signifier-writing that ceaselessly composes and	p 39
decomposes the	
are merely a sort of joke. (In Kleinian terms, it might be said that the depressive position is only a cover-up	p 43
not at all that of the relative importance of what might be called the pre-oedipal in relation to Oedipus itself, since	p 45
and their literally police-like appeal at the thought that someone might claim to escape the Oedipal dragnet. Oedipus is one of	p 81
of this operation of displacement, and protests with all his might: no, Oedipus is not a state of desire and the	p 115
mayor may not become in different ways confused. Then he might legitimately be regarded as mad. But to be mad is	p 131
the natural healing of that estranged integration we call sanity might be. True sanity entails in one way or another the	p 132
amazing encounters that could have happened elsewhere, or before, or might never have happened, in order for the flows to escape	p 140
say, as the nightmare and the anxious foreboding of what might result from the decoding of flows and the collective disinvestment	p 144
nothing to do with some ill-defined or natural violence that might be commissioned to explain the history of mankind; cruelty is	p 145
of a delirium, when it stuffs it with all its might into the symbolic void of the father. Or rather, if	p 168
all social formations starting from Oedipus. But not because Oedipus might be a truth of the unconscious that is especially visible	p 175
priests, scribes, and officials are part of the procession. It might be said that the ancient complementarity has shifted to form	p 193
also mercantile flows (flux marchands) of exchange and commerce that might escape the State monopoly, with its tight restrictions and its	p 197
it even stronger, by anticipating and repressing any reterritorialization that might be produced by the economic givens of the agrarian problem	p 197
resolved by a third element: the visual, the eye. It might be said of this eye that it sees the word	p 204
on which it bears: the danger that a single organ might flow outside the despotic body, that it might break away	p 211
single organ might flow outside the despotic body, that it might break away or escape. Suddenly the despot sees rising up	p 211
shit, all writing is this simulation, sperm and excrement. One might think that the system of imperial representation was, in spite	p 211
flows: flows of producers and flows of money. The encounter might not have taken place, with the free workers and the	p 225
in a curious revival of the fascist economic solution? Or might it be to go in the opposite direction? To go	p 239
are organized or promoted by the State, even though they might turn against the State and cause it serious problems (regionalism	p 258
them toward an absolute threshold. They recode with all their might, with world-wide dictatorship, local dictators, and an all-powerful police,	p 260
while	
attaches little men by the thousands to his body. It might be said that, of the two directions in physics—the	p 280
on the body without organs in a pure state. It might then be said that the paranoiac, in the clinical sense	p 281
between these two machinic species. It is true that one might instead wonder how these conditions of dispersion, of real distinction	p 324
the third kind of synthesis, the synthesis of conjunction. One might say that the unconscious as a real subject has scattered	p 330
the very moment it decodes and deterritorializes with all its might. The answer is the death instinct, if we call instinct	p 336
direct the circulation of the libido. A mortuary axiomatic. One might then believe in liberated desires, but ones that, like cadavers	p 337
aggregates do not exist prior to a selective pressure that might elicit singular lines from them, but that, quite on the	p 342
MIGRANT	1
joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized first of all by its gigantism: no one	p 292
MIGRANTS	1
racess, we destroy civilizations, in the manner of the great migrants in whose wake nothing is left standing once they have	p 85
MIGRATE	1
a displaced represented in the system of representation; it must migrate to the heart of this system and itself come to	p 177

MIGRATING	3	
secret lunar societies. As for the schizo, continually wandering about, migrating here, there, and everywhere as best he can, he plunges one field to another by crossing thresholds: we never stop migrating, we become other individuals as well as other sexes, and by recent monetary history: the role of the dollar, short-term migrating capital, the floating of currencies, the new means of financing		p 35 p 85 p 245
MIGRATION	9	
from the confrontation of the races, and from Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced crossing of the thresholds of history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of races		p 85 p 86
in-depth system of representation have begun to move: the cellular migration has begun that will carry the Oedipal cell from one the imperial formation, we are therefore speaking only of a migration in the in-depth elements of representation, which will render the definitive, or more infinite with respect to desiring-production. But this migration would never be possible if there did not occur correlatively madness? It is true that Oedipus begins its cellular, ovular migration in the system of imperial representation: from being at first infinite debt. The Oedipal cell will have to complete its migration; it must no longer be content to pass from the to undergo a complete reorganization. Hence desire, having completed its migration, will have to experience this extreme affliction of being turned		p 201 p 202 p 202 p 215 p 216 p 217
is constituted, at the same time as it completes its migration in the in-depth elements of representation: the displaced represented has		p 267
MIGRATIONS	5	
a process that engages him in becomings, rises and falls, migrations and displacements. R. D. Laing is entirely right in defining on it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of potentials. There is no reason to		p 84 p 84
believe that everything commingles in these intense becomings, passages, and migrations—all this drift that ascends and descends the flows of		p 84
to carry them into effect are themselves variable; there are migrations in the system. We see no reason for believing in it salvages and reinterprets in terms of hidden representatives, their migrations and variable relations. All former beliefs are gathered up and		p 184 p 306
MIL	1	
between the sign and water, which in Akkadian is called mil. ... I believe that the presence of the Akkadians determined the		p 208
MILDER	2	
the system of imperial representation was, in spite of everything, milder than that of territorial representation. The signs are no longer the despot. In point of fact the regime is not milder; the system of terror has replaced the system of cruelty		p 211 p 211
MILIEU	5	
unknown, where he no longer belongs to any time, any milieu, any school. Such is the case in an illustrative passage a matrix, or better still as a microcosm, an expressive milieu that provides its own justifications, and that—however capable of modification of the heterosexual and homosexual libido (in the decomposed milieu of the Guermantes, for example). It is the function of notions of society; society is not first of all a milieu for exchange where the essential would be to circulate or unconscious, and on libidinal investments in our cultural and social milieu. Not that Oedipus counts for nothing in our society: we		p 69 p 95 p 98 p 142 p 175
MILITANT	3	
fact that it is a political and social psychoanalysis, a militant analysis: not because it would go about generalizing Oedipus in that have been the norm until now. It is a militant analysis, on the contrary, because it proposes to demonstrate the reach the level of economic and social investments where the militant analysis comes into play. Nothing is accomplished as long as		p 98 p 98 p 112
MILITANTS	1	
troubled times had unconscious effects not only on the active militants, but also on those claiming to be neutral and to		p 97
MILITARISM	1	
outside the spheres of consumption and investment: advertising, civil government, militarism, and imperialism. The role of the State in this regard		p 235
MILITARY	9	
who went bad; an aunt who took off with a military man; a cousin out of work, bankrupt, or a victim into decadence. It may be that the enterprise is primarily military and motivated by conquest, or that it is primarily religious motivated by conquest, or that it is primarily religious, the military discipline being converted into internal asceticism and cohesion. It may widening these limits in turn—especially within an order of military expenditures that are in no way competitive with private enterprise it is at the level of the State and the military that the most progressive sectors of scientific or technical knowledge it is not only those who man and supply the military machine who are engaged in an anti-human enterprise. The same couch; So it's ... Psychoanalysis, no less than the bureaucratic or military apparatus, is a mechanism for the absorption of surplus value social field determined from one end to the other as military, he not only makes it revolve around a form of absorption of surplus value, in such a way that the military, bureaucratic, and police apparatus finds itself grounded in the economy		p 97 p 193 p 193 p 235 p 236 p 236 p 312 p 353 p 372
MILITARY-INDUSTRIAL	1	
from the top to the bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to		p 105
MILITATING	1	
or minimizing the role of classes and class struggle; for militating in favor of an irrationalism of desire; for identifying the		p 378
MILK	7	
the other interrupts. The breast is a machine that produces milk, and the mouth a machine coupled to it. The mouth the mouth that cuts off not only the flow of milk but also the flow of air and sound; the penis stomach-machine and the mouth-machine, the mouth-machine and the flow of milk of a herd of dairy cattle (and then ... and then syntheses. Syntheses produce divisions. Let us consider, for example, the milk the baby throws up when it burps; it is at is experienced as an object providing a nonpersonal flow of milk, be it copious or scanty. A desiring-machine and a partial and then there's your sister. Cut into the flow of milk here, it's your brother's turn, don't take a crap here tactics that does not find in Oedipus its land of milk and honey, its good provider. Nor is there a single		p 1 p 36 p 36 p 41 p 47 p 125 p 269
MILLER	9	
Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them to arrive at a definition of civilized European the pitiful little familialist secret. We think that Lawrence and Miller have a more accurate evaluation of sexuality than Freud, even in the fields and in the factory. That is what Miller, and already Lawrence, have to say against psychoanalysis (the living the immaculate conception. Everything is said in these pages from Miller: Oedipus (or Hamlet) led to the point of autocritique; the and the Nietzsche of The Birth of Tragedy. He thinks Miller is unaware of these things, and never wonders for a those who set out in search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still forms an anthropomorphic the constant destructive task of disintegrating the normal ego. Lawrence, Miller, and then Laing were able to demonstrate this in a brought one of Lawrence's heroes to speak much like Henry Miller of the need to have done with pouring out one's		p 132 p 268 p 292 p 298 p 299 p 299 p 315 p 362 p 370

MILLER'S	1	
inevitable confusion between mask and actor. It is obvious that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a		p 299
MILLION	1	
dissolves in order to be replaced by another one. Three million points per second transmitted by television, only a few of		p 241
MILLIONS	2	
The same can be said in varying degrees of many millions of other workers who produce, and create wants for, goods		p 236
teeth, fingernails, levers and pulleys, catapults: thus in Schreber the millions of spermatazoids in the sunbeams, or the souls that lead		p 281
MIMING	1	
a girl only by being an old man who is miming or simulating the girl. Or rather, by being someone who		p 87
MIND	30	
that of desire: Once noticed, it continued to occupy one's mind. It even persisted, as it were, in going about its		p 6
to say it. ... Other main examples suggest themselves to the mind. Immediate continuous communication with immediate redepture. Same		p 12
thing with delayed		
this emotion, situated outside of the particular point where the mind is searching for it ... one's entire soul flows into this		p 19
one's entire soul flows into this emotion that makes the mind aware of the terribly disturbing sound of matter, and passes		p 19
who sought to remain at that unbearable point where the mind touches matter and lives its every intensity, consumes it? And		p 20
is no Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly identifies with all sorts of strange people; rather		p 21
the more intense because it has few needs. And never mind those who believe that this is very easy to say		p 27
Let us keep D. H. Lawrence's reaction to psychoanalysis in mind, and never forget it. In Lawrence's case, at least, his		p 49
type of non-sense spoken of by Russell is brought to mind by the double-bind situation: an alternative, an exclusive disjunction is		p 80
differentiation of deliriums and hallucinations. We are also of a mind to believe that everything commingles in these intense becomings,		p 84
passages		
the family relationships ... for example he may say that his mind is controlled by an electrical machine or by men from		p 95
of praxis of the family members that literally dominates the mind of the psychotic member. These metaphysical men from outer space		p 95
that it is believed to organize mental alienation in the mind of its own members or its psychotic member. (And among		p 95
fact there are structures, they do not exist in the mind, in the shadow of a fantastic phallus distributing the lacunae		p 97
the details of this struggle, it must be borne in mind that the family relentlessly operates on desiring-production. Inscribing itself into		p 124
by any means rescue us from the shit (only the mind is capable of shitting). Analogy is all the greater once		p 143
primitive commune in terms of a structure unfolding in the mind, one relapses into an ideology of large segments that makes		p 147
observing the rules set forth by Marx, and bearing in mind that classes are the negative of castes and ranks. For		p 153
twin. That is why he cannot marry her (bearing in mind what we said earlier to be the meaning of that		p 159
of oedipalization. But to be exact, everything begins in the mind of Laius, the old group homosexual, the pervert, who sets		p 166
for the child. But in effect, Oedipus begins in the mind of the father. And the beginning is not absolute: it		p 178
and psychic repression of desiring-production, it should be borne in mind that this repression is exercised in very diverse ways, according		p 184
artisan of the signs accomplishes a work that calls to mind the divine creation. But how does one explain the role		p 189
in the differential relation; but it must be borne in mind that the differential relation is not an indirect relation between		p 249
the fact cannot be hidden that everything begins in the mind of the father: isn't that what you want, to kill		p 273
that he is guilty seems to exist mainly in the mind of the father, who desires his son's death and schemes		p 274
beyond, clears the ground for fresh superstructures. (In my own mind the thought of fresh superstructures is abhorrent, but this is		p 298
the molecular elements of desiring-production. We should again call to mind the practical rule laid down by Leclaire, following Lacan, the		p 314
paternalistic or mothering pseudo families? We do not have in mind the so-called community psychiatry endeavors, whose admitted purpose is		p 319
to		
disinterested love: this machine is fantastic. If one keeps in mind the tautological statement made above, one can then understand that		p 374
MINDS	3	
one will recall a sequence from the film Hearts and Minds: we see Colonel Patton, the general's son, saying that his		p 62
light began to break through the cracks in our all-too-closed minds.... Madness need not be all breakdown. It may also be		p 131
and TV sets whose products are used to control the minds of the people, and so on and so on. Thus		p 237
MINE	4	
reborn with each new state. It's me, and so it's mine... Even suffering, as Marx says, is a form of self-enjoyment		p 16
the inordinate measure of suffering and privation that has been mine for so many past years. Just as a part of		p 16
work? How do these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns as a part of their		p 109
have a right to, which are my due, so they're mine); in the other case, signs of the power of capital		p 228
MINERAL	2	
back the memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living Were you		p 112
back the memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living. We have		p 312
MINES	1	
present, the answer lies in the State, which closed the mines as soon as the reserves of metal were judged sufficient		p 197
MINGLES	1	
world of transverse communications, where the finally conquered nonhuman sex mingles with the flowers, a new earth where desire functions		p 319
according		
MINIATURIZE	1	
a pretense of using them—to water Oedipus down, to miniaturize it, to find it everywhere, to extend it to the		p 45
MINIATURIZED	1	
system. But it is interesting to find this essential concealment, miniaturized, occupying a place of honor in the analyst's office. The		p 356
MINIMAL	7	
of varying lengths: genealogical filiative units of major, minor, and minimal lineages, with their hierarchy, their respective chiefs, their elders		p 152
who		
where the signified is reduced to the value of coexisting minimal terms into which the signifier decomposes; but the other vertical		p 207
well the servitude of the masses with respect to the minimal elements of the sign within the immanence of language, without		p 207
of the despotic signifier, and finally, its consecutive decomposition into minimal elements within a field of immanence uncovered by the		p 240
withdrawal		
derive from a signifier nor are they even signs as minimal elements of the signifier; they are nonsigns, or rather nonsignifying		p 241
the elements populating this field have for a criterion a minimal identity that they owe to their relations of opposition, and		p 242
that distributes lack, and an immanent system of relations between minimal elements that come to fill the uncovered field (somewhat similar		p 268
MINIMIZED	1	

a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance of preconscious investments of class or interest, which	p 379
MINIMIZING 1	
potentialities of art and even of science; for denying or minimizing the role of classes and class struggle; for militating in	p 378
MINIMUM 11	
man or woman. In short, the familial triangulation represents the minimum condition under which an ego takes on the co-ordinates that to its limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending on whether it is regarded as	p 75 p 82
must be the object of deductions (prelevements) that constitute a minimum of stock, and the signifying chain must be the object	p 149
must be the object of detachments (detachements) that constitute a minimum of mediations. A flow is coded insofar as detachments from threshold of deterritorialization. Because these figures have definitively lost the minimum conditions of identity that defined the elements of the signifier	p 149 p 242
the identity in nature is on the contrary at its minimum; and where the identity in nature appears to be at	p 336
accentuated and deepened, is on the contrary reduced to a minimum, because desiring-production as an absolute limit remains an exterior limit	p 336
of abstract painting), flows-schizzes or real desire, apprehended below the minimum conditions of identity. What does psychoanalysis do, and first of	p 351
a finite familial aggregate as an aggregate of arrival (a minimum of three terms, which one can and even must augment	p 358
application effectively operates on the three persons who constitute the minimum familial constellation, or on their substitutes—father, mother, child. One	p 358
in a nonhuman object, heterogeneous to the person, below the minimum conditions of identity, escaping the intersubjective co-ordinates as well as	p 360
MINING 1	
the synthesis of production, with the hydraulic machine and the mining machine; the synthesis of inscription, with the accounting machine, the	p 195
MINISTER 1	
an industrialist, a middle or high-level manager, or a government minister is a perfectly schizophrenic language, but that functions only statistically	p 246
MINISTRES 1	
has no more schizophrenics to produce. In her Lettre aux ministres, Maud Mannoni writes: One of these adolescents, declared unfit for	p 381
MINOR 4	
to enslave the work itself, to make of it this minor expressive activity that secretes ideology according to the dominant codes	p 133
and starts, by grinding and breaking down, in spasms of minor explosions. The dysfunctions are an essential element of its very	p 151
up segments of varying lengths: genealogical filiative units of major, minor, and minimal lineages, with their hierarchy, their respective chiefs, their	p 152
the imperative fiction of the family, Reason-the-father and madness-the-child or minor, the parents who are ill only from their own childhoods	p 271
MINORITIES 2	
modern fascism as of freeing a revolutionary charge (the ethnic minorities, the Basque problem, the Irish Catholics, the Indian reservations). Some	p 258
political reterritorialization. But the socialist State also has its own minorities, its own territorialities, which re-form themselves against the State, or	p 258
MINUS 1	
as he causes passage, while he suffers a kind of minus value insofar as he does the blocking (thus the ritual	p 163
MINUTE 3	
creates for himself a world of parries where the most minute of permutations is supposed to be a response to the	p 12
figures, animalcules, and homunculi, with their organization and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in	p 281
of the clover. Each one of ourselves has sprung from minute animalcules whose entity was entirely distinct from our own These	p 285
MIRACULATE 1	
itself the entire process of production and server as its miraculate, enchanted surface, inscribing it in each and everyone of its	p 13
MIRACULATED 6	
miraculous form of its own power: they appear to be miraculated (miracule) by it. In a word, the socius as a	p 10
closely to capital that their very functioning appears to be miraculated by it. Everything seems objectively to be produced by capital	p 11
machines and the body without organs. The organs are regenerated, miraculated on the body of Judge Schreber, who attracts God's rays	p 11
The same history as that of Capital, with its enchanted, miraculated world. (Also at the beginning, said Marx, the first capitalists	p 56
which his organs become attached, where they are attracted, repelled, miraculated, following the requirements of a socius. Nietzsche says: it is	p 144
it, too, everything is attached and inscribed, everything is attracted, miraculated. It is the basis of the disjunctive synthesis and its	p 154
MIRACULATING 7	
of primary repression, gave way to an attraction in the miraculating machine. But the opposition between attraction and repulsion persists. It	p 17
designate this machine that succeeds the paranoiac machine and the miraculating machine, forming a new alliance between the	p 17
desiring-machines and the	
the second place, this transfiguration cannot be explained by the miraculating powers the machine possesses due to the inscription hidden inside	p 18
same thing: by means of the paranoiac machine and the miraculating machine, the proportions of attraction and repulsion on the body	p 20
repressed, in the succession of the states of paranoiac machines, miraculating machines, and celibate machines through which little Joey	p 38
passes as	
the paranoiac inscription, but also the greatest friend in the miraculating inscription. In any case, the question of a being superior	p 78
and fits itself over them, in the process of a miraculating fetishistic machine, it still does not totalize them, unify them	p 326
MIRACULATING-MACHINE 1	
place, or may take the place, of a repulsion-machine: a miraculating-machine succeeding the paranoiac machine. But what is meant here by	p 11
MIRACULATING-RNACHINES 1	
the very functioning of desiring-machines; the artist presents paranoiac machines, miraculating-rnachines, and celibate machines as so many technical machines, so as	p 32
MIRACULE 1	

form of its own power: they appear to be miraculated (miracule) by it. In a word, the socius as a full	p 10
MIRACULOUS 2	
a quasi cause. Forces and agents come to represent a miraculous form of its own power: they appear to be miraculated	p 10
the end, he only had his own desiring-machines, his paranoiac, miraculous, and celibate boxes, with metallic inner walls lined with cotton	p 119
MIRROR 3	
faculties: I am sometimes to be found, standing before the mirror or elsewhere, with the upper portion of my body partly	p 17
would derive, as so many glittering reflections in an imaginary mirror? Is the trinitary formula for the schizo—which leads him	p 91
desire's potential for revolt and revolution. By placing the distorting mirror of incest before desire (that's what you wanted, isn't it	p 120
MISAPPLICATION 1	
lend all the weight of his authority to, the unfortunate misapplication of the concept of autism to schizophrenia. For we must	p 23
MISAPPRECIATION 1	
molar use of the signifying chain that results in a misappreciation of all the syntheses of the unconscious. The body without	p 329
MISCELLANEOUS 1	
parental appellations, divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel that) I am becoming God, I	p 85
MISCONCEPTION 1	
to live it or kill it: one and the same misconception (contresens) concerning the nature of the unconscious. But psychoanalysts are	p 108
MISE 3	
belong to a single category: Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme (The Bride Stripped Bare	p 18
social field and its repressive forms. If there is a mise en scene, it is directed by a social desiring-machine whose	p 61
to foil this conspiracy in advance by the kind of mise en scene it offers for it, under pain of effectively	p 368
MISE-EN-SCENE 1	
formula, the true program for a theater of cruelty, the mise-en-scene of a machine to produce the real. Far from having	p 87
MISER 2	
is the capitalist respectable. As such, he shares with the miser the passion for wealth as wealth. But that which in	p 254
passion for wealth as wealth. But that which in the miser is a mere idiosyncrasy, is, in the capitalist, the effect	p 254
MISERABLE 1	
that no one possesses, the despotic signifier prompting the most miserable struggle, a common absence for all the reciprocal exclusions where	p 351
MISERABLY 1	
wall, rebounds off it, and falls back into the most miserably arranged territorialities of the modern world as simulacra of the	p 283
MISERLY 1	
aggregates. In a few sentences Marx, who is nonetheless so miserly and reticent where sexuality is concerned, exploded something that will	p 294
MISERY 1	
state, to a point that is almost unbearable—a celibate misery and glory experienced to the fullest, like a cry suspended	p 18
MISES 1	
functioning: thus all the statues, the Oedipal images, the phantasmal mises en scene, the Symbolic of castration, the effusion of the	p 339
MISFIRES 1	
syntheses, what bursts of energy in the machine, what constituent misfires, with what flows, what chains, and what becomings in each	p 338
MISFIRINGS 3	
The social machine's limit is not attrition, but rather its misfirings; it can operate only by fits and starts, by grinding	p 151
and filiation. From one pole to the other, all the misfirings and failures in a system that is constantly reborn of	p 152
molecular order. Desiring-machines are the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from their formation	p 286
MISFORTUNE 2	
daddy, and there you are—stay in your place. Oedipus's misfortune is indeed that it no longer knows who begins where	p 75
they want more. News flash: Stravinsky declares before dying: My misfortune, I am sure of it, came from my father's being	p 121
MISLEAD 1	
the very point on which, moreover, the witnesses try to mislead them. Divination becomes a form of social analysis in the	p 167
MISLEADING 1	
opening; these criteria always reveal themselves to be deceptive, eminently misleading. But the ranks are inseparable from the primitive territorial coding	p 153
MISLED 1	
not we part of that of the machines? ... We are misled by considering any complicated machine as a single thing; in	p 285
MISSES 2	
meant to choose and combine freely. For this reason Szondi misses the internal or molecular elements of desire, the nature of	p 290
nature of their machinic choices, arrangements, and combinations. He also misses the real question of schizoanalysis: What drives your own desiring-machines	p 290
MISSILE-LAUNCHER 1	
into a panic (a Chinese on the horizon, a Cuban missile-launcher, an Arab hijacker, a consul kidnapper, a Black Panther, a	p 260
MISSING 8	

relationship to the object as something that is lacking or missing, continue to be the basis of the productivity of desire every object that exists; there is at least one object missing, the one that desire feels the lack of; hence there exists some other place that contains the key to desire (missing in this world). If desire produces, its product is real lack its object. It is, rather, the subject that is missing in desire, or desire that lacks a fixed subject; there that are continually taken from them—and that what is missing is not things a subject feels the lack of somewhere the scale of social and organic aggregates. All that is missing is the confirmations of common sense: why, in what sense a positive force. There desire is necessarily referred to a missing term, whose very essence is to be lacking. The signs to a signifier of the great Other as an always missing term, the all-too-human sex, the phallus of molar castration. Here	p 26 p 26 p 26 p 26 p 27 p 292 p 310 p 310
MISSION 1	
neurotize everything. And doubtless one thus conforms to the family's mission, which is to produce neurotics by means of its oedipalization	p 361
MISSIONARY 2	
vertices of the pseudo triangle, mommy was dancing with the missionary, daddy was being fucked by the tax collector, while the a struggle or in a complicity: the White Man, the missionary, the tax collector, the exporter of goods, the person with	p 96 p 169
MISTAKE 10	
it heats, it eats. It shits and fucks. What a mistake to have ever said the id. Everywhere it is machines tends to treat them more or less as animals. They mistake words for things, he says. They are apathetic, narcissistic, cut not the invariant merely express the history of a long mistake, throughout all its variations and modalities; the strain of an that nothing succeeds in taking hold. It would be a mistake to see in this remark of Freud's nothing more than father, news doesn't travel very fast: it would be a mistake to embark Nietzsche on that particular voyage through history. For For even in their contrary uses, let us make no mistake about it, the same syntheses are at issue. It is even artists give in to this, it would be a mistake to stand on ceremony and hold to the ordinary scruples results from a reaction to desiring-production. It is a serious mistake to consider this formation in isolation, abstractly, independently of the your father and nothing else, or your maternal grandfather—don't mistake them for chiefs; you can go have yourself triangulated in perspectives of the large aggregates. Doubtless it would be a mistake to contrast these two dimensions in terms of the collective	p 1 p 23 p 53 p 65 p 106 p 116 p 121 p 129 p 168 p 280
MISTAKEN 1	
true police. In a certain sense, capitalist economists are not mistaken when they present the economy as being perpetually in need	p 239
MISTER 3	
child thus become the simulacrum of the images of capital (Mister Capital, Madame Earth, and their child the Worker), with the management of the system, vote for a clean Paris—Welcome, Mister Brezhnev. And how, indeed, could one fail to find one's continues on with Lenin, and ends with the refrain, Welcome, Mister Brezhnev. Is this still a case of revolutionaries speaking to	p 264 p 374 p 375
MISTRESS 2	
so many tourniquets cutting off the flows of sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals in short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and	p 351 p 366
MISUNDERSTANDING 4	
time as the included disjunctions. It would be a total misunderstanding of this order of thought if we concluded that the as a choice is imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as objects, but also honors, responsibilities, privileges, seems to indicate a misunderstanding of the role of the incommensurable elements and the inequalities seen that this conception of the afterward implied a radical misunderstanding with regard to the nature of the actual factors. For	p 76 p 182 p 187 p 357
MISUNDERSTANDINGS 4	
barred? This is still the domain of representation. The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not is still the domain of representation. The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from other. Everyone knows this, beginning with the users. The practical misunderstandings come rather from the profound difference between the two sorts paranoiac or a neurotic. Such a transformation perhaps entails many misunderstandings. For the schizo is the one who escapes all Oedipal	p 180 p 180 p 180 p 361
MITSCHERLICH 1	
restoration of the equivalent—for example, the astonishing discovery by Mitscherlich that the British Royal Family, after all, is not such	p 80
MIXED 2	
what has just sundered its breadth: the schizo Everything becomes mixed and confused, and it is here that the breakthrough—not the anorexic). And they are not indiscernible solely in the mixed region, since one can always assume that, having exchanged their	p 132 p 325
MIXES 3	
sun may suddenly make its appearance. In a chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's segments in a series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of filiation and capital-money, suppresses the distinction between production and antiproduction; everywhere it mixes antiproduction with the productive forces in the immanent reproduction of	p 39 p 152 p 335
MIXING 3	
circle. All delirium possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder generation. Arguing against Malinowski, Levi-Strauss has demonstrated convincingly that the mixing of generations was not in the least feared as such not be explained in this manner. This is because the mixing of the generations in the son-mother case has the same	p 88 p 159 p 159
MIXTURE 1	
desire still contains complexes of desire and interest, and a mixture of forms of desire and of interest that are specifically	p 350
MNEMOTECHNICS 2	
and uncanny in the whole prehistory of man than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when described as humanity's prehistoric labor: the use of the cruelist mnemotechnics, in naked flesh, to impose a memory of words founded	p 145 p 185
MOBILE 16	

chains, and as their basic unit use detachable segments or mobile stocks resembling building blocks or flying bricks. We must conceive code of desire. Every composition, and also every decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis, as Monakow against the rock of schizophrenia, a rock in this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the capital: fixed capital or filiative stock, and circulating capital or mobile blocks of debts. There are two memories that correspond to signifying chain; but inversely, the detachments from the chain constitute mobile debts of alliance that guide and direct the flows. On flows and the chains, but the fixed stocks and the mobile debts—insofar as they in turn imply relations between chains of penetrations between the inalienable elements of filiation and the mobile elements of alliance. This is explained by the fact that the socius? The answer is simple, it is debt—open, mobile, and finite blocks of debt: this extraordinary composite of the essential element of the primitive inscription machine—the blocks of mobile, open, finite debts, the parcels of destiny—finds itself taken and estuary of the apparent objective movement. In place of mobile detachments from the signifying chain, a detached object has jumped infinite creditor and infinite credit have replaced the blocks of mobile and finite debts. There is always a monotheism on the and direct filiation, then the ancestor—the master of the mobile and finite blocks—finds himself dismissed by the deity, the something; they simply form composites that are themselves qualitative, essentially mobile and limited, where differences between the elements compensate the disequilibrium	p 39 p 40 p 67 p 146 p 149 p 149 p 152 p 190 p 192 p 194 p 197 p 200 p 247
up in chains of decoding that respect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of infinity). Such an application in fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing the folding	p 351 p 358
its limits, adds new axioms, and maintains desire within the mobile framework of its expanded limits. There can be a preconscious	p 375
MOBILITY 2	
obsessional form), here the session is dominated by an extreme mobility of representations of all sorts, ... the language is unfettered, rapid have become encasted and embedded bricks, having only a controlled mobility. The territorial alliances are not replaced, but are merely allied	p 66 p 196
MOBILIZATION 2	
delirium. To be sure, the use of races and the mobilization or notion of history are developed there in a manner machine. And this holds true whatever the context of this mobilization, whether in a relationship with preceding empires or not, since	p 89 p 193
MOBILIZE 2	
breaks in flows?—all of which capitalism was able to mobilize and break under these hitherto unknown conditions of money. While from subjugated groups through a rupture of the latter: they mobilize desire, and always cut its flows again further on, overcoming	p 229 p 349
MOBILIZED 2	
time the categories of new alliance and direct filiation are mobilized, we are talking about the imperial barbarian formation or the alliance. It is the entire primitive system that finds itself mobilized, requisitioned by a superior power, subjugated by new exterior forces	p 193 p 196
MOBILIZES 8	
first mode has to do with the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The second has The second has to do with the disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de detachement). The third The third has to do with the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It is these three the capitalist social formation, because the latter engineers (machine) and mobilizes flows that are effectively decoded, but does so by substituting	p 41 p 41 p 41 p 176
historical field; because it animates social reproduction itself; because it mobilizes or causes passage of the detachable fragments without ever converting	p 177
given to them form a part of a chain that mobilizes the species and the properties of the trees from which is the Luther and the Adam Smith of psychiatry. He mobilizes all the resources of myth, of tragedy, of dreams, in general matrix of every unconscious social investment. Every unconscious investment mobilizes a delirious interplay of disinvestments, of counterinvestments, of overinvestments. But	p 181 p 271 p 277
MOBILIZING 3	
for its own part an enormous machinic surplus value by mobilizing the resources of knowledge and information capital, and finally because force as these coercive machines have for producing breaks and mobilizing flows. It is not through a desexualizing extension that the their presuppositions; liberating the prepersonal singularities they enclose and repress; mobilizing the flows they would be capable of transmitting, receiving, or	p 235 p 293 p 362
MOCK 1	
amid problems that are no longer problems to him, why mock his truth by believing that we have paid it its	p 23
MOCK'D 1	
Cassius, who smiles in such a sort as if he mock'd himself. A long chronicle that will carry the assassinated, dismembered	p 211
MOCKERY 2	
that we encounter in patients is a gross travesty, a mockery, a grotesque caricature of what the natural healing of that functional reality of the law because, far from being a mockery of the law, it is itself derisory in relation to	p 132 p 161
MOCKING 1	
former paranoiac machine continues to exist in the form of mocking voices that attempt to de-miraculate (demiraculer) the organs, the Judge's	p 11
MODALITIES 3	
a kind of universal Catholic symbol, beyond all the imaginary modalities. It makes Oedipus into a referential axis not only for history of a long mistake, throughout all its variations and modalities; the strain of an endless repression? What we are calling is caught up in this relationship, this conflict, and these modalities. Nor is this factor either ulterior or privative. Being constitutive	p 52 p 53 p 129
MODALITY 1	
idealism was reintroduced into psychoanalysis? In the second place, the modality of these factors: did they act in a negative, privative	p 127
MODE 33	
nontermination of the table is a necessary consequence of its mode of production. When Claude Levi-Strauss defines bricolage, he does so the development of relative surplus-value in the actual specifically capitalist mode of production, whereby the productive powers of social labour are	p 7 p 11
considered causal? Or is it a relationship of comprehension? A mode of expression? The question, however, has been posed too theoretically is interrupted in accordance with these three modes. The first mode has to do with the connective synthesis, and mobilizes libido do they cease communicating with each other in a transverse mode where each subject possesses both of them, but with the a totality-unity is posited only in terms of a certain mode of absence, as that which partial objects and subjects of state. And the religious triangulation confirms this result in another mode: thus in the trinity, the obliteration of the feminine image a case of an hallucinatory experience nor of a delirious mode of thought, but a feeling, a series of emotions and continue just as long, with another rhythm, in a different mode of operation, in another dimension, with other uses of syntheses unconscious investment is such that desire, still in its own mode, cuts across the interest of the dominated, exploited classes, and at the same time he discovers—sometimes in a depressive mode, sometimes in a mode of exaltation—his fundamental alienation, his he discovers—sometimes in a depressive mode, sometimes in a mode of exaltation—his fundamental alienation, his irremediable solitude, the price	p 24 p 41 p 60 p 72 p 75 p 84 p 100 p 105 p 109 p 109

Dutch tradition: the world is reconstructed through archaisms having a modern function. But something incomparable happens at the level of the	p 132
production and desiring-production into a whole on the earth. Our modern societies have instead undertaken a vast privatization of the organs	p 142
the dead father, or the Great Signifier. Interpretation is our modern way of believing and of being pious. Already Geza Roheim	p 171
earth, one and the same mark. The great book of modern ethnology is not so much Mauss's <i>The Gift</i> as Nietzsche's	p 190
bearing witness for a vanished despot who still functions in modern imperialism. Even when it speaks Swiss or American, linguistics	p 207
manipulates	
its promise, which is to give us access to a modern and functional understanding of language. The imperialism of the signifier	p 208
along with Wittfogel when he shows the degree to which modern capitalist and socialist States take on the characteristic features of	p 220
contingency. Let us return to this eminently contingent question that modern historians know how to ask: why Europe, why not China	p 224
such and only becomes a true practical relation in the modern capitalist machine. That is why, before, the monetary and commercial	p 227
sectors or archaic territorialities: on the contrary, they come from modern industries and plantations that generate an immense surplus value,	p 231
to	
the capitalist and the schizophrenic flows: until now, the only modern—and not archaic theory of language. The extreme importance of	p 243
of psychoanalysis and ethnology two disciplines highly regarded in our modern societies. Yet it would be a serious error to consider	p 245
to the historical process and bring us back to the modern functions of the State. Civilized modern societies are defined by	p 257
us back to the modern functions of the State. Civilized modern societies are defined by processes of decoding and deterritorialization. But	p 257
but they are archaisms having a perfectly current function, our modern way of imbricating, of sectioning off, of reintroducing code fragments	p 257
codes or jargons. Neoarchaisms, as Edgar Morin puts it. These modern archaisms are extremely complex and varied. Some are mainly	p 257
folkloric	
enclaves whose archaism is just as capable of nourishing a modern fascism as of freeing a revolutionary charge (the ethnic minorities	p 258
side. If it is true that the function of the modern State is the regulation of the decoded, deterritorialized flows, one	p 258
consequence emerges from the above considerations. The social axiomatic of modern societies is caught between two poles, and is	p 260
constantly oscillating	
seemed to stand mutually opposed. On the one hand, the modern State forms a break that represents a genuine advance in	p 261
in its shadow existence history's only break, since even the modern social axiomatic can function only by resuscitating it as one	p 261
them and appropriating their surplus labor. The third is the modern immanent machine, which consists in decoding the flows on the	p 261
the two become as one. The historian says no, the Modern State, its bureaucracy and its technocracy, do not resemble the	p 261
of the Urstaat for effecting its reterritorializations. But the imperturbable modern axiomatic, from the depths of its immanence, reproduces the	p 261
transcendence	
three surface elements of the representation of desire in the modern socius. So we come back to the question: in each	p 262
nature is at its highest point in the order of modern capitalist representation, because this identity is universally realized in the	p 262
direction of Totem and Taboo, and the private direction of modern man the dreamer. (Oedipus can be a myth, a tragedy	p 267
folding and flattening operations that will constitute Oedipus in the modern social field: the triangulation's cause. Whence the extreme	p 268
importance—but	
falls back into the most miserably arranged territorialities of the modern world as simulacra of the preceding planes, getting caught up	p 283
a generalized process of deterritorialization: The simplest abstraction, then, which modern economics places at the head of its discussions,	p 302
and which	
as an abstraction only as a category of the most modern society. This is also the case for desire as abstract	p 302
psychoanalysis and the theater)? We are familiar with the eminently modern reply of certain recent authors: the theater elicits the finite	p 305
as a gadget, Oedipus as a reterritorialization, a retimbering of modern man on the rock of castration. The path marked out	p 308
lead him, progressively, not to identify with the character of Modern Times, but to experience so directly the resistance of the	p 317
of machinery. Critics have occasionally spoken of the pessimism of Modern Times and of the optimism of the final image. Neither	p 317
final image. Neither term suits the film. Charles Chaplin in <i>Modern Times</i> sketches rather, on a very small scale, with a	p 317
interruptions of the process should be measured. Most of the modern endeavors—outpatient centers, inpatient hospitals, social clubs for the	p 319
sick	
schizophrenic escapes and place restraints on the flights. The only modern myth is the myth of zombies—mortified schizos, good for	p 335
their ways of coding death, are children in comparison to modern man and his axiomatic (so many unemployed are needed, so	p 335
people than weekend automobile accidents. planned death in Bengal, etc.). Modern man raves to a far greater extent. His delirium is	p 335
sectorial order, etc. This progression contains a constant of all modern attempts at reform. And if this tendency appears in its	p 359
social field. Oedipal familism, even and especially in its most modern forms, makes impossible the discovery of what one claims	p 360
nevertheless	
of the family, or more generally still, considerations on the modern way of life. One has therefore glossed over what is	p 361
the schizo resists neuroticization and oedipalization. Even the use of modern resources, the pure analytic scene, the symbolic phallus,	p 363
structural foreclosure	
not succeed in taking on him. (Here again, in these modern resources, what a strange use is made of Lacari's discoveries	p 363
style of painting flourishes today, under the usurped name of modern painting—a poisonous flower—and brought one of Lawrence's heroes	p 370
and nonwealth, in the words of Bernard Schmitt, who among modern economists has for us the incomparable advantage of offering a	p 374
MODERNISTIC 1	
economic and political self-centering of the periphery, either in the modernistic forms of a State socialism or capitalism, or in the	p 258
MODERNITY 2	
plurality of experimental spheres finally revealing the true face of modernity—an ultimate phase that Nietzsche saw as the end result	p 368
experiment). It is here that art accedes to its authentic modernity, which simply consists in liberating what was present in art	p 371
MODES 13	
what interrupts and is interrupted in accordance with these three modes. The first mode has to do with the connective synthesis	p 41
and the law. It is certain that the two preceding modes of generalization attain their full scope only in structural interpretation	p 52
the industrial society is burdened with the search for original modes for the restoration of the equivalent—for example, the astonishing	p 80
social production, in their different or conflicting regimes, and the modes of investment that desiring-production performs in the system of	p 129
social	
remains overcoded and even repressed by the previous characteristics and modes of inscription of a socius considered in its specific mode	p 227
introducing breaks and cleavages through which it revolutionizes its technical modes of production. But several correctives must be introduced	p 233
in this	
unemployment and stagnation. It is easy to list the principal modes of absorption of surplus value outside the spheres of consumption	p 235
relationship of schizophrenia to capitalism went far beyond problems of modes of living, environment, ideology, etc., and that it should be	p 245
libido as sexuality was therefore the association of the two modes of operation, mechanical and electrical, in a sequence with two	p 291
far from favoring an affinity in regime between the two modes of production, increases the difference in regime in a catastrophic	p 337
organizations, lacks, and goals? The full bodies determine the different modes of the socius, veritable heavy aggregates of the earth, the	p 343
than the libidinal, even though the two correspond to two modes of different investments of the same reality as social reality	p 345
counteracting them, but also of coexisting with them in opposite modes. In the generation-gap conflict we hear old people reproach the	p 350
MODEST 2	
When the break between Freud and Jung is discussed, the modest and practical point of disagreement that marked the beginning of	p 46
one should not suggest vast considerations on analytic epistemology, but modest and rigorous topics such as the theory of maids or	p 353
MODESTY 1	
criminal. ... The unpleasant thing, and one that nags at my modesty, is that at root every name in history is I	p 86
MODIFICATION 1	
into them new breaks and new connections resulting in a modification of the heterosexual and homosexual libido (in the decomposed milieu	p 98

MODIFICATIONS	1	
disjunctive syllogism, with an antichrist who is the prince of modifications, determining instead the passage of a subject through all possible		p 77
MODIFIED	3	
but merely their determining character. They subsist, more or less modified, more or less harnessed by the great paranoiac, since they enters, and this power with which it re-forms itself on modified foundations, in order to spring back more mendacious, colder, and core as well. The definition of surplus value must be modified in terms of the machinic surplus value of constant capital		p 196 p 218 p 237
MODIFIES	1	
production that tends to appropriate memory and reproduction, and thereby modifies the forms of the exploitation of man; but as a		p 141
MODIFYING	1	
play again on a paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented		p 121
MOIETIES	1	
permit matrimonial connections between elements that the disjunction of two moieties would forbid from the strict viewpoint of structure: The third		p 147
MOIIQUE	1	
correlates, the personological correlate and the egoic postulate (le postulat moiique). We have seen, following Foucault, how nineteenth-century psychiatry had conceived		p 359
MOLAIRES	1	
under certain determinate conditions, explains the molar aggregates (les ensembles molaires) with their specific use in a biological, social, or linguistic		p 181
MOLAR	92	
is possible, everything becomes possible. Desire does not express a molar lack within the subject; rather, the molar organization deprives desire		p 27
not express a molar lack within the subject; rather, the molar organization deprives desire of its objective being. Revolutionaries, artists, and Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living room tells the same story. From the statistical nebula, from the molar entirety of men-women loves, there emerge the two accursed and formation itself. Schizophrenia or desiring-production is the boundary between the molar organization and the molecular multiplicity of desire; this limit of		p 27 p 69 p 69 p 102
of deterritorialization must now pass into the interior of the molar organization, and it must be applied to a factitious and unconscious, finally, that is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than expressive. And it is a		p 102 p 110
synthesis of desire that, under certain determinate conditions, explains the molar aggregates (les ensembles molaires) with their specific use in a		p 181
biological, social, or linguistic field. This is because the large molar machines presuppose pre-established connections that are not explained by their		p 181
function, and function by improvising and forming the connections. A molar functionalism is therefore a functionalism that did not go far of a daddy-mommy? In the first instance one studies large molar aggregates, large social machines—the economic, the political, etc.—and But as such they never exist independently of the historical molar aggregates, of the macroscopic social formations that they constitute		p 181 p 183 p 183
statistically machines, as though they maintained their own regime in the molar aggregates that they form at the level of large numbers		p 183
are manifestations of desiring-machines. Sexuality is by no means a molar determination that is representable in a familial whole; it is		p 183
is because class interest remains a function of the large molar aggregates; it merely defines a collective preconscious that is necessarily		p 257
paranoiac engineers masses, he is the artist of the large molar aggregates, the statistical formations or gregariousnesses, the phenomena of organized		p 279
be said that, of the two directions in physics—the molar direction that goes toward the large numbers and the mass belongs instead to the laws of statistical distribution of the molar unconscious or the macrounconscious. Freud was Darwinian, neo-Darwinian, when he		p 280 p 280
are radically different, according as the one bears upon the molar structures that subordinate the molecules, and the other on the without organs, as a pivot, as a frontier between the molar and the molecular, that the paranoia-schizophrenia division is made. Are without organs, one of whose sides is occupied by the molar aggregates, and the other populated by molecular elements. But one schizophrenia body of the Earth despotic body body of capital molar aggregates molecular elements Full body without organs Body of the this distinction between two regions: one molecular and the other molar; one micropsychic or micrological, the other statistical and gregarious? Is		p 280 p 281 p 281 p 282 p 283
its specific and even personal unity, are mass phenomena or molar aggregates; for this reason each points to the extrinsic existence		p 286
real difference is therefore between on the one hand the molar machines—whether social, technical, or organic—and on the other		p 286
these forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of desire and of its own machines		p 287
molecular desiring-machines are in themselves the investment of the large molar machines or of the configurations that the desiring-machines form according		p 287
and formation, use and assembly, product and production merge. All molar functionalism is false, since the organic or social machines are the stages of the passage from the molecular to the molar demonstrate, such as this passage appears in the organic machines of reproduction; these units are still expressive, and lead to molar formations. Molecular biology teaches us that it is only the this direction—according to which one must go beyond the molar to the molecular—so acutely that he takes exception to		p 288 p 289 p 290 p 290
all the transitions that extend from the molecular to the molar and inversely, and that constitute the cycle whereby the unconscious that is their own, or they are assigned to the molar order where they form the organic or social machines, and		p 290 p 291
mechanics of fluids in this same body considered from a molar viewpoint. What defined the libido as sexuality was therefore the operation, mechanical and electrical, in a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical		p 291 p 291
discharge, mechanical relaxation on the submicroscopic scale, and as an investment of the molar formations on the scale of social and organic aggregates. All		p 292
involved. If sexuality is the unconscious investment of the large molar aggregates, it is because on its other side sexuality is		p 294
therefore that castration is the basis for the anthropomorphic and molar representation of sexuality. Castration is the universal belief that brings		p 295
originating in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates in the very thing that founds it, the		p 295
relation of desiring-machines as formations of the unconscious with the molar formations that they constitute statistically in organized crowds; and the		p 300
imposed on the desiring-machines that joins them together in a molar aggregate; the partial objects are referred to a totality that		p 306
Such is the structural operation: it distributes lack in the molar aggregate. The limit of desiring-production—the border line separating the aggregate. The limit of desiring-production—the border line separating the molar aggregates and their molecular elements, the objective representations and the		p 307 p 307
now completely displaced. The limit now passes only within the molar aggregate itself, inasmuch as the latter is furrowed by the		p 307
unity of machines, everywhere knocking against the impasses of a molar representation that the family closes round itself. What is the		p 308
of selection that correspond to the large statistical aggregates or molar formations, and that determine the links and reduce production to		p 310
an always missing term, the all-too-human sex, the phallus of molar castration. Here too Lacan's approach appears in all its complexity		p 310

the three major planes of structuration, which correspond to the molar aggregates: Oedipus as the imaginary reterritorialization of private man, produced	p 310
displaced, this is only true in the second sense, where molar representation is organized around a representative that displaces the represented	p 313
of displacement to the other? One falls back into the molar hole while claiming to unmask the real.) What complicates everything	p 314
schizophrenic line of escape, and the other as the paranoid molar investment. But the perverted pole is equally opposed to the	p 315
familial surroundings. The whole town, then, the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How does one	p 319
it give free play to the process, when its entire molar organization has the function of binding the molecular process? Even	p 320
specifically limited to human sex, unified and identified in the molar constellation. But the desiring-machines live on the contrary under the	p 323
on the difference between desiring-machines and all the figures of molar machines, we were fully aware that they were both contained	p 324
and axiomatic therefore seem to be valid only for the molar aggregates, where the signifying chain forms a given determinate configuration	p 328
non specified support that marks the molecular limit of the molar aggregates, the chain no longer has any other function than	p 328
chain effectively forms codes, inasmuch as it folds into exclusive molar configurations, it undoes the codes by unfolding along a molecular	p 328
the flows of desire in this way, psychoanalysis makes a molar use of the signifying chain that results in a misappreciation	p 329
as partial objects; the only real opposition is to the molar organism that is their common enemy. In the desiring-machine, one	p 329
the problem clearly: why two kinds of drives qualified as molar, functioning mysteriously, which is to say oedipally, rather than n	p 333
lack the necessary repressive means? We have seen that the molar statistical aggregates of social production were in a variable relationship	p 336
of production and antiproduction in a system. We know that molar social production and molecular desiring-production must be evaluated both	p 336
from	
cannot be separated from indispensable destructions, the destruction of the molar aggregates, the structures and representations that prevent	p 338
the machine from	
word could not be delegated in the unconscious by the molar forces and thus crush desiring-production. Repression properly speaking profits	p 339
from	
had to present them merely as the duality of the molar formations and the molecular formations, since there is not one	p 340
formation that is not by itself an investment of a molar formation. There are no desiring-machines that exist outside the social	p 340
chain that does not intercept and reproduce whole blocks of molar code or axiomatic, nor any such blocks that do not	p 340
view, the duality of the poles passes less between the molar and the molecular than to the interior of the molar	p 340
molar and the molecular than to the interior of the molar social investments, since in any case the molecular formations are	p 340
two poles has necessarily varied. At times we contrasted the molar and the molecular as the paranoid, signifying, and structured lines	p 340
answer is that everywhere there exist the molecular and the molar: their disjunction is a relation of included disjunction, which varies	p 340
sociohistorical field. Let us recall the major traits of a molar formation or of a form of gregariousness (herd instinct). They	p 342
that perform this fusion in a statistical constellation of a molar order. Freud demonstrated clearly in this respect how one went	p 342
general level, the statistical transformation of molecular multiplicity into a molar constellation is what organizes lack on a large scale. Such	p 342
the contrary, molecular multiplicity ? forms of selection performing the selection ? molar or gregarious aggregates that result from this	p 343
selection. What are	
or full body, under whose effect the molecular formations constitute molar aggregates. Now we can present the second thesis of	p 343
schizoanalysis	
ways, depending on whether desire is enslaved to a structured molar aggregate that it constitutes under a given form of power	p 348
differentiate them as familial beings, but as derivatives of the molar aggregate to which they belong under this other regime. It	p 358
the paranoid investment consists in subordinating molecular desiring-production to the molar aggregate it forms on one surface of the full	p 364
body	
and no other, hands off. A disinterested love of the molar machine, a veritable enjoyment, with all the hatred it contains	p 364
it contains for those who do not submit to the molar machine: the entire libido is at stake. From the point	p 364
the interior of the socius, as a limit between two molar aggregates, the social aggregate of departure and the familial subaggregate	p 365
subordination and the overthrow of power. The one by these molar structured aggregates that crush singularities, select them, and regularize	p 366
those	
would regain its liberty to master in its turn the molar aggregate under an overturned form of power or sovereignty. That	p 367
the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that are characterized by goals, schools, and	p 370
periods. They	
the despotic overcodings that characterized the preceding formations; and a molar, gregarious aggregate has formed, whose mode of	p 372
subjugation has no	
the molecular formations of desire that must master the new molar aggregate operate and are inscribed. Only by making this passage	p 377
a new socius but maintain it in an order of molar causality that already makes of the party a new form	p 377
side to another, i.e., from the side where the molar aggregates of social production are organized, to this other side	p 380
structural; the one molecular, microphysical, and micrological, and the other molar or statistical; the one material, the other ideological; the one	p 381
the schizoanalyst. And the lines of escape are still full molar or social investments at grips with the whole social field	p 382
MOLARIZED 1	
lime covering it (the contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because	p 362
throughout its	
MOLARLY 1	
same without ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual, without knowing it or being	p 70
fully	
MOLD 4	
is completely refractory to a transcription that would transform and mold it into a specifically ternary and triangular schema such as	p 14
is in fact produced that would fit production into the mold of representatives; no triangulation appears at this level that would	p 72
and have been quick to slip into the expected clinical mold. Dark world, growing desert: a solitary machine hums on the	p 86
that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing it, pursuing directions of an	p 278
MOLDED 1	
and negative use of the disjunctive synthesis. We are so molded by Oedipus that we find it hard to imagine another	p 76
MOLDS 1	
grants it a large degree of autonomy, its painting apparently molds itself to a Byzantine code where even the colors and	p 369
MOLE 1	
capitalism from getting round the break by continuing its veritable mole work, always effecting breaks of breaks that allowed it to	p 256
MOLECULAR 99	
blurred again, everything comes apart, but this time in a molecular and pure multiplicity, where the partial objects, the boxes, the	p 69
like a face drawn in sand, Albertine's face shatters into molecular partial objects, while those on the narrator's face rejoin the	p 69
of it, and finally we are transsexual in an elemental, molecular sense. That is why Proust, the first to deny all	p 70
desiring-production is the boundary between the molar organization and the molecular multiplicity of desire; this limit of deterritorialization must	p 102
now pass	
symbolic; machinic rather than structural—an unconscious, finally, that is molecular, microphysical, and micrological rather than molar or	p 109
gregarious; productive rather	
does not hold true in the case of desiring-machines as molecular elements: there, use, functioning, production, and formation are one and	p 181
goes beyond these large aggregates, including the family, toward the molecular elements that form the parts and wheels of desiring-machines.	p 183
One	

large scale. One then reaches the regions of a productive, molecular, micrological, or microphysical unconscious that no longer means or represents	p 183
unites persons derived from the large aggregates, but as the molecular energy that places molecules-partial objects (libido) in connection, that organizes	p 183
that is representable in a familial whole; it is the molecular underdetermination functioning within social and secondarily familial aggregates that trace	p 183
above all the relationship of the statistical formations to their molecular elements, find themselves brought back to the simple empirical reality or crosses the barrier that separates them from the unbound molecular positions; on whether the flows of desire reach this absolute	p 188
toward the large numbers and the mass phenomena, and the molecular direction that on the contrary penetrates into singularities, their interactions	p 247
molecules, and the other on the contrary bears upon the molecular multiplicities that subordinate the structured crowd phenomena. One is a investment in the transverse multiplicities that convey desire as a molecular phenomenon, that is, as partial objects and flows, as opposed	p 280
the other side on which, on a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It is on a pivot, as a frontier between the molar and the molecular, that the paranoia-schizophrenia division is made. Are we to believe	p 280
occupied by the molar aggregates, and the other populated by molecular elements. But one can also present this as a single	p 281
of the Earth despotic body body of capital molar aggregates molecular elements Full body without organs Body of the Earth Despotic	p 281
there it either passes through the wall, opening onto the molecular elements where it becomes in actual fact what it was	p 282
perversion, in the familial aggregate of Oedipal neuroses. 2 The Molecular Unconscious What is the meaning of this distinction between two	p 283
is the meaning of this distinction between two regions: one molecular and the other molar; one micropsychic or micrological, the other	p 283
direction of multiplicities there is interpenetration, direct communication between the molecular phenomena and the singularities of the living, that is to	p 286
and on the other the desiring-machines, which are of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings	p 286
and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines are in themselves the investment of the large molar	p 287
the originality of these syntheses, from the standpoint of a molecular biology or of a microscopic cybernetics without regard to the	p 288
allosteric protein should be seen as a specialized product of molecular engineering, enabling an interaction, positive or negative, to come about	p 288
In a word, the very gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration and experiment, enabled	p 288
is what all the stages of the passage from the molecular to the molar demonstrate, such as this passage appears in	p 289
and their jargons. There is a whole biology of schizophrenia; molecular biology is itself schizophrenic—as is microphysics. But inversely schizophrenia	p 289
biocultural, inasmuch as it examines the machinic connections of a molecular order, their distribution into maps of intensity on the giant	p 289
and select the large aggregates. Szondi set out on this molecular path, discovering a genic unconscious that he contrasted with the	p 289
an analysis of destiny. In point of fact, the truly molecular unconscious cannot confine itself to genes as its units of	p 290
these units are still expressive, and lead to molar formations. Molecular biology teaches us that it is only the DNA that	p 290
cycle or as the autoproduction of the unconscious—the ultimate molecular elements in the arrangement of the desiring-machines and the syntheses	p 290
to which one must go beyond the molar to the molecular—so acutely that he takes exception to all statistical interpretations	p 290
combine freely. For this reason Szondi misses the internal or molecular elements of desire, the nature of their machinic choices, arrangements	p 290
of them, in all the transitions that extend from the molecular to the molar and inversely, and that constitute the cycle	p 290
is not immediately clear: either they are assigned to the molecular order that is their own, or they are assigned to	p 291
potential or intensities distributed on the body considered from a molecular viewpoint, and was associated with a mechanics of fluids in	p 291
and electrical, in a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought	p 291
of showing the double pole of the libido, as a molecular formation on the submicroscopic scale, and as an investment of	p 292
other side sexuality is identical with the interplay of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism	p 294
their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements and their syntheses, without which there	p 294
very thing that founds it, the ideology of lack. The molecular unconscious, on the contrary, knows nothing of castration, because partial	p 295
desiring-production—the border line separating the molar aggregates and their molecular elements, the objective representations and the machines of desire—is	p 307
relation becoming metaphorical for all the others and hindering the molecular productive elements from following their own line of escape. When	p 307
desire. This reverse side is the real inorganization of the molecular elements: partial objects that enter into indirect syntheses or interactions	p 309
is shifted into the order of production, related to its molecular elements, and where it lacks nothing, because it is defined	p 311
is certainly not true in the first sense, where the molecular elements are continually passing through the links in the chain	p 313
contrary must disengage the deterritorialized flows of desire, in the molecular elements of desiring-production. We should again call to mind the	p 314
Previously we distinguished two poles of delirium, one as the molecular schizophrenic line of escape, and the other as the paranoiac	p 315
enterprise of schizoanalysis: all the planes are traversed until their molecular line of escape is reached, their schizophrenic breakthrough; thus in	p 318
flowers, a new earth where desire functions according to its molecular elements and flows. Such a voyage does not necessarily imply	p 319
its entire molar organization has the function of binding the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and	p 320
on the contrary under the order of dispersion of the molecular elements. And one fails to understand the nature and function	p 323
with the machinic arrangements grasped in the context of their molecular dispersion. Let us therefore return to the rule so clearly	p 323
that is itself dispersed. In short, partial objects are the molecular functions of the unconscious. That is why, when we insisted	p 324
of continuity from one end to the other of the molecular chain of desire. The chain is like the apparatus of	p 327
can speak of a code at the level of this molecular chain of desire. We have seen that a code implied	p 327
meaning. But it is another case altogether with the properly molecular chain: insofar as the body without organs is a nonspecific	p 328
is a nonspecific and non specified support that marks the molecular limit of the molar aggregates, the chain no longer has	p 328
as the reverse of the codes and the territorialities. This molecular chain is still signifying because it is composed of signs	p 328
molar configurations, it undoes the codes by unfolding along a molecular fiber that includes all the possible figures. Similarly, in Lacan	p 328
distinct both from any axiomatic and from any code. The molecular chain is the form in which the genic unconscious, always	p 328
yet a functioning, but solely the (nonstructural) condition of a molecular functioning. The functioning appears when the motor, under the preceding	p 329
to say oedipally, rather than n genes of drives—eight molecular genes, for example—functioning machinically?) If one looks in this	p 333
production were in a variable relationship of affinity with the molecular formations of desiring-production. What must be explained is that the	p 336
in a system. We know that molar social production and molecular desiring-production must be evaluated both from the viewpoint of their	p 336
organs at the moment of repulsion, at the heart of molecular desiring-production. Without this primal repression, a psychic repression in the	p 339
merely as the duality of the molar formations and the molecular formations, since there is not one molecular formation that is	p 340
formations and the molecular formations, since there is not one molecular formation that is not by itself an investment of a	p 340
inhabit them on a small scale. Nor is there any molecular chain that does not intercept and reproduce whole blocks of	p 340
blocks that do not contain or seal off fragments of molecular chain. A sequence of desire is extended by a social	p 340
of the poles passes less between the molar and the molecular than to the interior of the molar social investments, since	p 340
of the molar social investments, since in any case the molecular formations are such investments. That is why our terminology concerning	p 340
necessarily varied. At times we contrasted the molar and the molecular as the paranoiac, signifying, and structured lines of integration, and	p 340
can this be? How can the schizophrenic escape, with its molecular dispersion, form an investment that is as strong and determined	p 340
two poles? The answer is that everywhere there exist the molecular and the molar: their disjunction is a relation of included	p 340
according to the two directions of subordination, according as the molecular phenomena are subordinated to the large aggregates, or on the	p 341
penetrate it, always coupled directly to it, everywhere setting the molecular charges that will explode what must explode, make fall what	p 341
herd instinct). They effect a unification, a totalization of the molecular forces through a statistical accumulation obeying the laws of large	p 342

to this new order that the partial objects of a molecular order appear as a lack, at the same time that	p 342
The myriad breaks-flows that determine the positive dispersion in a molecular multiplicity are fitted over vacuoles of lack that perform this	p 342
But on a more general level, the statistical transformation of molecular multiplicity into a molar constellation is what organizes lack on	p 342
the real order of its production, which behaves as a molecular phenomenon devoid of any goal or intention. Nor must it	p 342
The order is not: gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of selection performing the selection ? molar or	p 343
gregarious	
the full body without organs or the naked matter of molecular desiring-production. If we wonder where these forms of force come	p 343
as a socius or full body, under whose effect the molecular formations constitute molar aggregates. Now we can present the second	p 343
to the functional multiplicities that it itself forms on the molecular scale (it is no more a case of persons or	p 348
actual factors. For either the libido is caught up in molecular desiring-production and knows nothing of persons just as it knows	p 358
neurotic's feeling. In fact, the paranoiac investment consists in subordinating molecular desiring-production to the molar aggregate it forms on	p 364
one surface	
they retain in codes or axiomatics: the other by the molecular multiplicities of singularities that on the contrary treat the large	p 366
it is only desire that lives from having no aim. Molecular desiring-production would regain its liberty to master in its turn	p 367
the established power, and subjects the gregarious aggregate to the molecular multiplicities of the productions of desire. And if it is	p 376
the other side of this social full body, where the molecular formations of desire that must master the new molar aggregate	p 377
organized, to this other side, no less collective, where the molecular multiplicities of desiring-production are formed; whether and to what	p 380
extent	
other symbolic; the one machinic, the other structural; the one molecular, microphysical, and micrological, and the other molar or statistical;	p 381
the	
the process is liberated—the process of desiring-production, following its molecular lines of escape that already define the mechanic's task of	p 381
MOLECULE 6	
libido) in connection, that organizes inclusive disjunctions on the giant molecule of the body without organs (numen), and that distributes states	p 183
body without organs is like the cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi,	p 281
with	
level, functioning and formation are still confounded as in the molecule; and, starting from this level, two diverging paths open up	p 286
order, their distribution into maps of intensity on the giant molecule of the body without organs, and the statistical accumulations that	p 289
others as the working parts; the one as the giant molecule, the others as the micromolecules—the two together in a	p 327
is not easy to rediscover the molecules—even the giant molecule—their paths, their zones of presence, and their own syntheses	p 338
MOLECULES 5	
schizo goes in the other direction, that of microphysics, of molecules insofar as they no longer obey the statistical laws: waves	p 280
the one bears upon the molar structures that subordinate the molecules, and the other on the contrary bears upon the molecular	p 280
most basic stratum, the Id: the Schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole biology	p 289
in order to finally come undone in a nebula of molecules. The reader always risks stopping at a given plane and	p 318
machine from functioning. It is not easy to rediscover the molecules—even the giant molecule—their paths, their zones of presence	p 338
MOLECULES-PARTIAL 1	
the large aggregates, but as the molecular energy that places molecules-partial objects (libido) in connection, that organizes inclusive	p 183
disjunctions on the	
MOLLOY 8	
mother? In the course of his exercises in desiring-production, Beckett's Molloy is cross-examined by a policeman: Your name is Molloy, said	p 14
Beckett's Molloy is cross-examined by a policeman: Your name is Molloy, said the sergeant. Yes, I said, now I remember. And	p 14
said the sergeant. I didn't follow. Is your mother's name Molloy too? said the sergeant. I thought it over. Your mother	p 14
was. Take your time, said the sergeant. Was mother's name Molloy? Very likely. Her name must be Molloy too, I said	p 14
Was mother's name Molloy? Very likely. Her name must be Molloy too, I said. They took me away, to the guardroom	p 14
crashing down—an event that will liberate a space where Molloy and Moran no longer designate persons, but singularities flocking from	p 77
Nothing is primal. It is like the famous conclusion to Molloy: It is midnight. The rain is beating on the windows	p 77
deteritorializations without borrowing from territorial circuits: the tottering walk of Molloy and his bicycle preserves the mother's room as the	p 315
vestige	
MOMENT 60	
series: an enormous undifferentiated object. Everything stops dead for a moment, everything freezes in place—and then the whole process	p 7
will	
or form whatsoever, right there where he was at that moment. The death instinct: that is its name, and death is	p 8
and trapped in the paraphernalia of a transvestite, at a moment when he is practically cured and has recovered all his	p 17
of the following state that determines him at a given moment, consuming-consummating all these states that cause him to be born	p 20
has been posed too theoretically. The fact is, from the moment that we are placed within the framework of Oedipus—from	p 24
we are placed within the framework of Oedipus—from the moment that we are measured in terms of Oedipus—the cards	p 24
ultimately perish (the autistic). Kraepelin's celebrated terminal state... But the moment that one describes, on the contrary, the material process	p 24
of	
take, making us choose between production and acquisition. From the moment that we place desire on the side of acquisition, we	p 25
that comes to inform the flow? When we noted a moment ago that the schizo is at the very limit of	p 40
those who break with him? To Freud himself, from the moment of the discovery of Oedipus? Oedipus is the idealist turning	p 55
For the frenzied oedipalization process takes form precisely at the moment when Oedipus has not yet received its full theoretical formulation	p 56
his back the reconciliation of the churches and psychoanalysis, the moment when the Church would train its own psychoanalysts, and when	p 58
in the same way we speak of oedipalization, whose crowning moment it is: castration designates the operation by which psychoanalysis	p 60
castrates	
Maud Mannoni calls the adaptation police force, since at every moment it still risks being thrust back into the framework of	p 95
to designate the transcendent factor performing the operation). From that moment it is a foregone conclusion that the collective agents will	p 101
itself, has what appear to be two moments: first, a moment that is racist, nationalistic, religious, etc., and that, by means	p 110
even if in a totally implicit fashion; next, a familial moment that constitutes the aggregate of destination by means of an	p 111
was but one psychology, that of the priest. From the moment lack is reintroduced into desire, all of desiring-production is crushed	p 111
real and a position of desire within reality. From the moment desire is welded again to the law—we needn't point	p 111
chemical laws, the word has a moral aftertaste)? From the moment desire is made to depend on the signifier, it is	p 112
a conservative or reactionary turning point in Freud, from the moment that he gave an autonomous value to psychic repression as	p 117
was deprived of any possibility of individual success at the moment they were engaged in laborious studies in innate science. With	p 124
in a negative, privative fashion, by mere frustration? Finally, their moment, their own time: was it not self-evident that the actual	p 127
the literary machine with a field of production, and the moment when the emitted sign breaks through this form of the	p 133
is, or rather the absence of style—asyntactic, agrammatical: the moment when language is no longer defined by what it says	p 133
also exists from the beginning: there is desiring-production from the moment there is social production and reproduction. But in a very	p 139
that alliance be mythically represented as supervening at a certain moment in the filiative lines (although in another sense it is	p 155
how, among the Dogons, something is produced at a certain moment, at the level and on the side of the eighth	p 155
the uncle marry his sister, the mother, nor from that moment can the son marry his own sister—the Yourougou female	p 159
this image is impossible: it does its work from the moment that desire lets itself be caught as though by the	p 162
profane terms. Analytic psychotherapy can intervene only starting from the moment a demand can be formulated by the subject. Our entire	p 170
sense it is possible that the primitive codes, at the moment they are acting on the flows of desire with a	p 184
distribution takes within the sphere of circulation: by isolating the moment of circulation in the reproduction process, ethnology ratifies this	p 188
representation	
feudal system?) We are only able to fix the precise moment of the imperial formation as that of the new exogenous	p 195
repressing, but merely the displaced represented of desire. From this moment on it appears indeed that the two dimensions of representation	p 205

of sovereignty down through the succession of generations to the moment when a supremacy, this time definitive, puts an end to to be delayed beyond the time scientifically necessary, until the moment when the market forecasts justify their exploitation on a large in place of the wide open spaces glimpsed for a moment. The familialist reduction, in place of the drift of desire the one according to which the organisms are for the moment only more perfect machines (Whether those things which we deem a universal metaphoric value to the family at the very moment it has lost its objective literal values. Psychoanalysis makes its and the process as deterritorialization, with its machinic indices: The moment Charlie Chaplin makes the board fall a second time on it. It is as though the spectator, at that very moment, were no longer in his seat, were no longer in reactions, causes them to recede, level by level, until the moment when the spectator is no longer master of his own portion of the energy does not occur at a given moment, but is a preliminary and constant condition of the system zero intensity starting from which it is produced, in one moment, as that which grows or diminishes according to an infinity the capitalist aggregate is the least affinal, at the very moment it decodes and deterritorializes with all its might. The answer repression, as exerted by the body without organs at the moment of repulsion, at the heart of molecular desiring-production. Without this always of an organizational nature. If Reich, at the very moment he raised the most profound of questions—Why did the of force that continues to enslave and crush desiring-production. The moment it is preconsciously revolutionary, such a group already presents all	p 219 p 234 p 270 p 284 p 307 p 317 p 317 p 317 p 327 p 330 p 336 p 339 p 345 p 348
castration. Yet what was the other direction, glimpsed for a moment by Freud apropos of the familial romance, before the Oedipal the breaks in these flows. Let us consider for a moment the motivations that lead someone to be psychoanalyzed: it involves is the most revolutionary of the antipsychiatrists. At the very moment he breaks with psychiatric practice, undertakes assigning a veritable social	p 354 p 356 p 360
of capital-money as well, or a new revolutionary body, the moment it becomes a form of power and gregariousness. To be that would make them into simple projections, and from the moment delirium is recognized as having a primary social content that Every sovereign formation would thus have to foresee the destined moment of its disintegration.... No formation of sovereignty, in order to most accomplished paintings that are sometimes termed incomplete: from the moment there is genius, there is something that belongs to no accounts for the reality this rupture assumes at a given moment, in a given place. It is clear how everything can kinds of investments can coexist at such and such a moment, the two kinds of groups can interpenetrate. This is because by the efficacy of a libidinal break at a precise moment, a schiz whose sole cause is desire—which is to a level with the real, and produces this strangely polyvocal moment when everything is possible. Of course the schiz has been	p 365 p 366 p 368 p 370 p 377 p 378 p 378 p 378
MOMENTS 3	
reconstructed by Buchner. This walk outdoors is different from the moments when Lenz finds himself closeted with his pastor, who forces process of decomposition that are spatially localized only at certain moments, by contrast with the nervous system, which is a great of the unconscious itself, has what appear to be two moments: first, a moment that is racist, nationalistic, religious, etc., and	p 2 p 40 p 110
MOMMY 19	
of water can scarcely be explained in terms of playing mommy and daddy, or by the pleasure of violating a taboo is not necessarily daddy, nor is the train station necessarily mommy. The problem has to do not with the sexual nature that will perhaps be related to the woman known as mommy, but that is not formulated in terms of her, but little ego taking up its own business with daddy and mommy. On the contrary, we should consider the complementary ensemble made Marines are beaten by their instructor, on whose knees the mommy is seated, and they have orgasms for having been so that becomes identical with the form of triangulation: being daddy, mommy, or child. This is the reign of the either/or in differentiating function of the prohibition of incest: here is where mommy begins, there daddy, and there you are—stay in your to see that, on the vertices of the pseudo triangle, mommy was dancing with the missionary, daddy was being fucked by hardly more admissible reasons, this sexuality is reduced to desiring mommy and wanting the place of the father. The Freudian blackmail Serpent. In the aggregate of destination, there remains only daddy, mommy, and me. Thus it must be said of Oedipus as the Oedipal analyst, who wants and understands only daddy and mommy, we must substitute a malevolent, an openly malevolent activity: your	p 7 p 46 p 48 p 61 p 61 p 75 p 75 p 96 p 100 p 101 p 112
didn't want the train to be daddy, Or the station mommy. We only wanted peace and Innocence, and to be left lines of differentiation that form global persons: there's daddy, there's mommy, there you are, and then there's your sister. Cut into for the endless debates on Is it daddy? Is it mommy? (You are neglecting the mother! No, you're the one who in the end, there is no longer anyone but daddy, mommy, and me, the despotic sign inherited by daddy, the residual despotic sign inherited by daddy, the residual territoriality assumed by mommy, and the divided, split, castrated ego. Isn't this operation of these figures, with books, histories, and reproductions, than with our mommy. But flows and codes of socius that do not portray almost always leads us back to the sister, to the mommy, considered as the only purely erotic motives! Taking up the familial monographs everyone easily recognizes his own daddy, his own mommy. For example, Bateson's double impasse or double bind: where is	p 114 p 125 p 174 p 265 p 265 p 352 p 354 p 360
MOMMY'S 1	
place of the great decoded flows, little streams recoded in mommy's bed. Interiority in place of a new relationship with the	p 270
MOMMY-TERRITORIALITY 1	
adult; if it is true that the child, through the mommy-territoriality and the daddy-law, already aims for the schizzes and the	p 277
MONAKOW 2	
mobile bricks as the basic unit. Diaschisis and diaspasis, as Monakow put it: either a lesion spreads along fibers that link the music box type, with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond the	p 40 p 40
MONARCH 1	
of the term, where the despot returns as the absolute monarch. For it is a double error to think that the	p 220
MONARCHIC 2	
overcoding, and its derivatives, from the ancient City-State to the monarchic State, already found themselves in the presence of flows that the start, from its gestation in forms still semifeudal or monarchic—from the standpoint of the flow of free workers: the	p 252 p 252
MONARCHIZE 1	
in unexpected forms; they democratize him, oligarchize him, segmentalize him, monarchize him, and always internalize and spiritualize him, while on the	p 223
MONDE 3	
a venir, et it n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller, east pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante constante aussi.... autour duquel tourne tout le systeme de ce monde malignement soutenu par la plus sombre organisation. 8 Neurosis and	p 122 p 122 p 122
MONEMES 1	
ideographic and phonetic values, or between articulations of different levels, monemes and phonemes—that finally ensure the independence and the linearity	p 207
MONETARIZATION 3	
they present the economy as being perpetually in need of monetarization, as if it were always necessary to inject money into these constitute the three aspects of capitalism's immanent axiomatic. And monetarization everywhere comes to fill the abyss of capitalist immanence, introducing	p 239 p 250

regard to production and its planning, the economy and its monetarization, and surplus value and its absorption (by the State apparatus	p 253
MONETARY 15	
relative truth of psychoanalytic remarks concerning the anal nature of monetary economy. But the logical order is the following: the substitution	p 143
fanciers) through the privatization of property, the decoding of the monetary flows through the formation of great fortunes, the decoding of	p 223
example of feudalism: there again private property, commodity production, the monetary afflux, the extension of the market, the development	p 223
of towns	
the machine. And for capital: the deterritorialization of wealth through monetary abstraction; the decoding of the flows of production through	p 225
merchant	
produced and even inscribed independently of it. The commercial and monetary inscription remains overcoded and even repressed by the	p 227
previous characteristics	
in the modern capitalist machine. That is why, before, the monetary and commercial inscription does not have a body of its	p 227
exchange falling due on a fixed date, which constitute a monetary form of finite debt). Inversely, bank credit effects a demonetization	p 229
on the mode of production that makes the economy a monetary economy. The fact remains that the apparent objective movement of	p 239
essence of capitalism can itself function only in this necessarily monetary or commodity form that controls it, and whose flows and	p 239
of desire. It is at the level of flows, the monetary flows included, and not at the level of ideology, that	p 239
on the organs of private man himself; the abstraction of monetary quantities, but also the abstraction of the quantity of labor	p 245
route taken by the decoded flows is traced by recent monetary history: the role of the dollar, short-term migrating capital, the	p 245
on the contrary its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist and function	p 246
surplus value, of accumulation and absorption, of the market and monetary reckoning. Consequently, either the proletariat prevails and	p 256
transforms the apparatus	
financing and a flow of payment or incomes in the monetary inscription of capitalism, a market flow and a flow of	p 372
MONEY 101	
it is not only the fluid and petrified substance of money, for it will give to the sterility of money the	p 10
of money, for it will give to the sterility of money the form whereby money produces money. It produces surplus value	p 10
will give to the sterility of money the form whereby money produces money. It produces surplus value, just as the body	p 10
to the sterility of money the form whereby money produces money. It produces surplus value, just as the body without organs	p 10
itself. What is specifically capitalist here is the role of money and the use of capital as a full body to	p 11
as we are content to establish a perfect parallel between money, gold, capital, and the capitalist triangle on the one hand	p 28
are engaging in an enjoyable pastime, but the mechanisms of money remain totally unaffected by the anal projections of those who	p 28
totally unaffected by the anal projections of those who manipulate money. The Marx-Freud parallelism between the two remains utterly sterile	p 28
and	
utterly alien to each other, as in the famous equation money = shit. The truth of the matter is that social	p 29
the Earth, the body of the Despot, the body of Money. It is never a projection, however, of the body without	p 33
apply to the whole of the social field. By substituting money for the very notion of a code, it has created	p 33
contractual nature, flows of speech in exchange for flows of money. All that is needed is what is called a psychotic	p 56
feigned exclusion of a third party; the hypocritical role of money, to which psychoanalysis brought farcical new justifications; the pretended time	p 64
For example, in the capitalist code and its trinitary expression, money as detachable chain is converted into capital as detached object	p 73
by L.-F. Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and	p 99
are not necessarily bankers. And what about the effects of money that grows, money that produces more money? There are socioeconomic	p 104
bankers. And what about the effects of money that grows, money that produces more money? There are socioeconomic complexes that are	p 104
the effects of money that grows, money that produces more money? There are socioeconomic complexes that are also veritable complexes of	p 104
of capitalist surplus value, flows of words against flows of money, the interminable story—psychoanalysis. The three errors concerning desire	p 111
are	
the interminable cure, its cynical justification of the role of money, and all the pledges it makes to the established order	p 118
codes an axiomatic of abstract quantities in the form of money. Capitalism therefore liberates the flows of desire, but under the	p 139
as a model for privatization, at the same time as money came to express the new state of abstraction. Hence the	p 143
the primitive cold economy, which is without net investment, without money or market, and without exchange commodity relations. The	p 150
main spring of	
capitalism encaste the merchant and the technician, preventing flows of money and flows of production from assuming an autonomy that	p 176
would	
flows: consumer goods, prestige goods, and women and children. When money supervenes, it can only be coded as an object of	p 176
the women: all the codes vacillate. Doubtless, to begin with money and to finish with money is an operation that cannot	p 176
vacillate. Doubtless, to begin with money and to finish with money is an operation that cannot be expressed in terms of	p 176
the new form established by the State-money. For without question, money does not begin by serving the needs of commerce, or	p 197
control over commerce (the merchant as functionary). The role of money in commerce hinges less on commerce itself than on its	p 197
than on its control by the State. Commerce's relationship with money is synthetic, not analytical. And money is fundamentally inseparable, not	p 197
State. Commerce's relationship with money is synthetic, not analytical. And money is fundamentally inseparable, not from commerce, but from	p 197
taxes as	
for the benefit of private property, the despotic tie between money and taxes remains visible. Basing himself on the research of	p 197
Greek tyrannies, the tax on aristocrats and the distribution of money to the poor are a means of bringing the money	p 197
money to the poor are a means of bringing the money back to the rich and a means of remarkably widening	p 197
that heavy taxes are good for business.) In a word, money—the circulation of money—is the means for rendering the	p 197
good for business.) In a word, money—the circulation of money—is the means for rendering the debt infinite. And that	p 197
A man may surely claim his dues: But, when there's money to be lent, A man must be allowed to choose	p 198
vain will the comparison of language (language) to exchange and money be pushed to its furthest point, subjecting language to the	p 207
of wealth and poverty, of commodity and labor; reconciling market money and money from revenues; everywhere stamping the mark of the	p 218
and poverty, of commodity and labor; reconciling market money and money from revenues; everywhere stamping the mark of the Urstaat on	p 218
it must constitute, invent codes for the decoded flows of money, commodities, and private property. It no longer of itself forms	p 221
of towns, and the appearance of manorial ground rent in money form, or of the contractual hiring of labor, do not	p 223
new desire? Flows of property that is sold, flows of money that circulates, flows of production and means of production making	p 223
to sell his labor capacity; and on the other, decoded money that has become capital and is capable of buying it	p 225
of these two flows: flows of producers and flows of money. The encounter might not have taken place, with the free	p 225
production. Even before the capitalist production-machine is assembled, commodities and money effect a decoding of flows through	p 226
abstraction. But this does	
But it is only when a general equivalent appears as money that one enters into the reign of the quantitas, which	p 226
alliance to become a filiative capital. Capital becomes filiative when money begets money, or value a surplus value—value in process	p 227
become a filiative capital. Capital becomes filiative when money begets money, or value a surplus value—value in process, money in	p 227
begets money, or value a surplus value—value in process, money in process, and, as such, capital. ... Value ... suddenly presents itself	p 227
substance, endowed with a motion of its own, in which money and commodities are mere forms which it assumes and casts	p 227
are bent on hiding: that it is not the same money that goes into the pocket of the wage earner and	p 228
a commercial enterprise. In the one case, there are impotent money signs of exchange value, a flow of means of payment	p 228
consumer goods and use values, and a one-to-one relation between money and an imposed range of products (which I have a	p 228
as an axiomatic of abstract quantities. In the one case, money represents a potential break-deduction in a flow of consumption; in	p 228
payment and the structure of financing, between the management of money and the financing of capitalist accumulation, between exchange	p 229
money and	
of money and the financing of capitalist accumulation, between exchange money and credit money. The fact that banks participate in both	p 229
the financing of capitalist accumulation, between exchange money and credit money. The fact that banks participate in both, that they are	p 229
the multiple interactions of these two operations. Thus in credit money, which comprises all the commercial and bank credits, purely	p 229
commercial	
purely commercial credit has its roots in simple circulation where money develops as means of payment (bills of exchange falling due	p 229
debt). Inversely, bank credit effects a demonetization or dematerialization of money, and is based on the circulation of drafts instead of	p 229

on the circulation of drafts instead of the circulation of money. This credit money traverses a particular circuit where it assumes	p 229
of drafts instead of the circulation of money. This credit money traverses a particular circuit where it assumes, then loses, its	p 229
a regulator ensures a principle of convertibility of this credit money, either directly by tying it to gold, or indirectly through	p 229
profound dissimulation of the dualism of these two forms of money, payment and financing—the two aspects of banking practice. But	p 229
no less necessary than the other (it is necessary for money to play on both boards), and where no integration of	p 229
to mobilize and break under these hitherto unknown conditions of money. While it is true that capitalism is industrial in its	p 229
contributions was the reintroduction of desire into the problem of money; it is this that must be subjected to the requirements	p 230
concerning the mode of production, and on the theory of money as the general equivalent as found in the first section	p 230
to financial operations, and to the specific circulation of credit money—which would be the meaning of a return to Marx	p 230
of a return to Marx, to the Marxist theory of money. Let us return to the dualism of money, to the	p 230
theory of money. Let us return to the dualism of money, to the two boards, the two inscriptions, the one going	p 230
between manual labor and capital, or between two forms of money, here too, on the side of the machinic surplus value	p 234
each other, by the disparity between the two aspects of money that express them, and by the absence of a limit	p 237
out at one extreme of the full body a negative money (a debt entered as a liability of the banks), and	p 237
the banks), and projects at the other extreme a positive money (a credit granted the productive economy by the banks)-	p 237
a pure availability, nonpossession and nonwealth. The other aspect of money represents the reflux, that is, the relationship that it assumes	p 237
as the relative dependence of the industrial capitalist. This is money and the market, capitalism's true police. In a certain sense	p 239
of monetarization, as if it were always necessary to inject money into the economy from the outside according to a supply	p 239
break? Doubtless Marxists will remind us that the formation of money as a specific relation within capitalism depends on the mode	p 239
entertaining as it does the most intimate of relations with money, and recording—while refusing to recognize it—an entire system	p 239
make use of writing; not only is writing adapted to money as the general equivalent, but the specific functions of money	p 240
money as the general equivalent, but the specific functions of money in capitalism went by way of writing and printing, and	p 240
relation to the axiomatic of flows and figures. Because the money model in the point-sign, or in the figure-break stripped of	p 242
are added to the processes of deterritorialization; and on whether money burns or bursts into flames. Why not merely say that	p 247
stands opposed to codes in every respect. First of all, money as a general equivalent represents an abstract quantity that is	p 248
relation without limitation: in the formula M-C-M, the circulation of money as capital has therefore no limits. The studies of Bohannon	p 248
Siane of New Guinea, have shown how the introduction of money as an equivalent—which makes it possible to begin and	p 248
equivalent—which makes it possible to begin and end with money, therefore never to end at all—is enough to disturb	p 248
the very basis of codes. Secondly, the fact remains that money as an unlimited abstract quantity cannot be divorced from a	p 249
functioning other than as merchant, financial, and commercial capital, where money would take on functions other than those deriving from its	p 249
whom surplus value is extorted), or at the level of money (income in wages). But not only are these determinations sometimes	p 255
alliances and filiations no longer pass through people but through money; so the family becomes a microcosm, suited to expressing what	p 264
couch, and a last Law, the analyst as despot and money collector. But the mother as the simulacrum of territoriality, and	p 269
with your eyes of Russia with your eyes of no money . with your eyes of starving India . with your eyes of	p 279
organs; at bottom, love is a matter of economic determinations, money). But what is properly cynical is to claim a scandal	p 292
fondles his records, a judge administers justice, a businessman causes money to circulate; the way the bourgeoisie fucks the proletariat; and	p 293
depends directly on an economic mechanism (whence its relations with money) through which the decoded flows of desire, as taken up	p 312
all the one who can no longer bear all that: money, the stock market, the death forces, Nijinsky said—values, morals	p 341
psychoanalyst, who says so many things about the necessity for money in the cure, remains supremely indifferent to the question of	p 356
This isn't the only time we encounter the duality of money, as a structure of external financing and as a means	p 356
MONEY-CAPITAL	3
flows: the decoded flows of production in the form of money-capital, and the decoded flows of labor in the form of	p 33
not have taken place, with the free workers and the money-capital existing virtually side by side. One of the elements depends	p 225
capitalist social production and desiring-production, or between the flows of money-capital and the shit-flows of desire. The relationship is	p 302
much closer	
MONEY-CREATING	1
determined it as a special activity still tied to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had	p 259
MONGOL	7
Joan of Arc and I am Heliogabalus and the Great Mongol, I am a Chinaman, a redskin, a Templar, I was	p 85
and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of races and of	p 86
continents, this feeling of	
he crosses the Aryan gradient or threshold to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify	p 89
a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up similar historical,	p 89
geographic, and	
pleasure). They adopted me as one of their own race. Mongol blood flows through my veins. Every time I attempted to	p 90
the kingdoms, the sovereignties; Joan of Arc and the Great Mongol, Luther and the Aztec Serpent. In the aggregate of destination	p 101
revolutionary potential. Even Schreber finds himself to be the Great Mongol when he breaks through the Aryan segregation. Whence the	p 105
ambiguity	
MONKEY	1
contagious neurotic Ananke; desire must produce its shadow or its monkey, and find a strange artificial force for vegetating in the	p 334
MONKS	1
the holy man and his disciples, the anchorite and his monks, Christ and his Saint Paul. Moses flees from the Egyptian	p 193
MONOD	2
syntheses that have no equivalent in the large aggregates. Jacques Monod has defined the originality of these syntheses, from the standpoint	p 288
configuration—or rather, they form one no longer. As Jacques Monod says, we must conceive of a machine that is such	p 328
MONOGRAPHS	1
logic, i.e., neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes his own daddy, his own mommy.	p 360
For	
MONOPOLIES	3
intermediaries or employees (the struggles against the guilds and the monopolies). But capitalism doesn't begin, the capitalist machine is not	p 226
assembled	
the flow of industrial and commercial production: the granting of monopolies, favorable conditions for accumulation, and the struggle against	p 253
overproduction. There	
overproduction. There has never been a liberal capitalism: action against monopolies goes back first of all to a time when commercial	p 253
MONOPOLISTIC	3
of slavery (esclavagisme). And it is well known that the monopolistic action favoring the guilds and the companies promotes, not the	p 223
obtaining the abolition of such privileges. That the struggle against monopolistic privileges does not imply any struggle against the very	p 253
principle	
market subsists in the socialist State, if only as a monopolistic market of the State itself. And in effect, how does	p 256
MONOPOLY	4
marchands) of exchange and commerce that might escape the State monopoly, with its tight restrictions and its plugging of flows. When	p 197

reserves of metal were judged sufficient, and which retained a monopoly or a narrow control over commerce (the merchant as functionary term. Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything is written in or how the socialist machine preserves a State and market monopoly capitalism). But there is something more serious: even when the	p 197 p 202 p 347
MONOTHEISM 2	
blocks of mobile and finite debts. There is always a monotheism on the horizon of despotism: the debt becomes a debt once again at Freud's account of Oedipus. In Moses and Monotheism he indeed surmises that latency is a State affair. But	p 197 p 216
MONOTONOUS 1	
immense flight that transports them, ignorant of themselves, in the monotonous buzzing of their ever quickening steps that lead them impersonally	p 341
MONOTONY 1	
is not my fault if psychoanalysis attests to a great monotony and encounters the father everywhere—in Flechsig, in the God	p 57
MONSTER 2	
form will accompany the imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Helioababalus, the	p 213
the outside, but always off to the side, the cold monster that represents the way in which history is in the	p 221
MONSTERS 1	
anthropomorphic. It is not the slumber of reason that engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being	p 112
MONSTROUS 2	
movement of desire? Again and again we come upon the monstrous paradox: the State is desire that passes from the head with the reality of desire; it is a narcissism, a monstrous autism: the characteristic autism and the intrinsic perversion of the	p 221 p 313
MONTAGE 3	
except by becoming boys. It is a whole chorus, a montage: back in the village after a raid in Vietnam, in it is a productive use of the literary machine, a montage of desiring-machines, a schizoid exercise that extracts from the text from their formation; chronogeneous machines engaged in their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play	p 61 p 106 p 286
MONUMENT 1	
inscription, with the accounting machine, the writing machine, and the monument machine; and finally the synthesis of consumption, with the upkeep	p 195
MONUMENTAL 2	
of the master. What has come to be called the monumental work of Ernest Jones does not penetrate censorship, it codifies a second inscription by which the new full body—immobile, monumental, immutable—appropriates all the forces and agents of production; but	p 118 p 198
MOOD 2	
less forced into it and is not in a touchy mood, he may even accept the banal Oedipal code, so long provides for them, which he changes as often as the mood strikes him, are based on genealogical series that constitute the	p 15 p 15
MOON 3	
flowers that breathe with the waxing and waning of the moon. To be a chlorophyll- or a photosynthesis-machine, or at least with all its flows may dispatch itself straight to the moon: we really haven't seen anything yet! When we say that the flows of capital would willingly dispatch themselves to the moon if the capitalist State were not there to bring them	p 2 p 34 p 258
MORAL 6	
positive, concerning the sister and requiring exchange: I have a moral obligation to take as wife someone other than my sister as alienation, with Oedipus at both ends; to establish the moral authority of the doctor as Father and Judge, Family and not to speak of chemical laws, the word has a moral aftertaste)? From the moment desire is made to depend on is clear—a theory that refrains, however, from employing any moral reference. Who is robbed? is the serious implied question that For two reasons, one of which represents a kind of moral impossibility, the other a logical impossibility. All the cruelties and restore a pure race, the salvation of the social and moral order, then he passes to religion, the timeliness of a	p 71 p 93 p 111 p 238 p 247 p 274
MORALITY 4	
an endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus is not yet named here; psychic repression is considered contrary directions. But what does it matter, after all, if morality or religion find an analytical and regressive meaning in Oedipus or if Oedipus finds an anagogical and prospective meaning in morality or religion? We maintain that the cause of the disorder carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality of mores (...)—the labor performed by man upon himself during	p 117 p 128 p 128 p 144
MORALIZED 1	
the task begun by nineteenth-century psychology, namely, to develop a moralized, familial discourse of mental pathology, linking madness to the half-real	p 50
MORALIZING 1	
to circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these	p 278
MORALLY 1	
gap between the real institution and the assumed ideal model; morally, by invoking a structural bond between law and transgression; physically	p 151
MORALS 3	
much Mauss's The Gift as Nietzsche's On the Genealogy of Morals. At least it should be. For the Genealogy, the second money, the stock market, the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is a whole world rather than live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes that our vanity and	p 190 p 341 p 341

MORAN	1	
an event that will liberate a space where Molloy and Moran no longer designate persons, but singularities flocking from all sides		p 77
MORBID	3	
this fear? It would appear that social formations experienced a morbid and mournful foreboding of things to come, although what comes codes foreign or exotic—but this taste is destructive and morbid. While decoding doubtless means understanding and translating a code, it what does Freud do, if not maintain sexuality under the morbid yoke of the little secret, while finding medical means for		p 152 p 245 p 351
MORE	344	
nature. What does my father want? Can he offer me more than that? Impossible. Leave me in peace. Everything is a my mother's arse sufficient to do the job? Aren't there more important questions than these, however? Given a certain effect, what so far as there was no way of adding anything more to it, the table having become more and more an of adding anything more to it, the table having become more and more an accumulation, less and less a table It anything more to it, the table having become more and more an accumulation, less and less a table It was not or of rules of thumb that are fairly extensive, though more or less a hodgepodge—multiple and at the same time decomposes just as hysteria condenses. Or rather, paranoia resolves once more into their elements the products of the condensations and identifications		p 2 p 3 p 6 p 6 p 6 p 7 p 13
appear only as a result of the projection of a more basic, primordial condensed material? Doubtless this is a way of is it recorded in the Oedipal triangulation? Is it not more likely that Oedipus is a requirement or a consequence of the same event in the same way. When he is more or less forced into it and is not in a the recording of each of his drawings. What is even more important, the recording process affects the drawings themselves, showing up them in their total victory, in their triumph. Freud is more specific when he stresses the crucial turning point that occurs does not resemble breasts, it does not represent them, any more than a predestined zone in the egg resembles the organ all of this. Or, to follow a path that is more complex, but leads in the end to the same thing a product that the reader had thought to be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes that he of the world granted to Nietzsche does not inaugurate a more or less regular succession of landscapes or still lifes, extending they're fucking me over again. I won't say I any more, I'll never utter the word again; it's just too damn their resistance to being oedipalized , and tends to treat them more or less as animals. They mistake words for things, he relations of production. The product appears to be all the more specific, incredibly specific and readily describable, the more closely the all the more specific, incredibly specific and readily describable, the more closely the theoretician relates it to ideal forms of causation production on which it depends. The schizophrenic appears all the more specific and recognizable as a distinct personality if the process a support and a buttress, and merely examines its implications more carefully. In point of fact, if desire is the lack and reproduces it in a way that is all the more intense because it has few needs. And never mind those salvation? How can people possibly reach the point of shouting: More taxes! Less bread!? As Reich remarks, the astonishing thing is Arman's charred violins, for instance, or Cesar's compressed car bodies. More generally, Dali's method of critical paranoia assures the explosion of		p 13 p 13 p 15 p 15 p 17 p 19 p 20 p 21 p 21 p 23 p 23 p 24 p 24 p 24 p 25 p 27 p 29 p 31
so as to cause desiring-machines to undermine technical machines. Even more important, the work of art is itself a desiring-machine. The that Homo natura comes first. But we must also say, more accurately, that desiring-production is first and foremost social in nature it was built on the ruins of a despotic State more or less far removed in time, finds itself in a subject of the decoded flows on the body without organs—more capitalist than the capitalist and more proletarian than the proletariat the body without organs—more capitalist than the capitalist and more proletarian than the proletariat. This tendency is being carried further the failure of codes, such a parallelism is a much more precise formulation of the relationship between, for example, the phenomena been believed. The real is not impossible; it is simply more and more artificial. Marx termed the twofold movement of the The real is not impossible; it is simply more and more artificial. Marx termed the twofold movement of the tendency to and their violent and artificial reterritorialization on the other. The more the capitalist machine deterritorializes, decoding and axiomatizing flows in order		p 32 p 33 p 33 p 34 p 34 p 34 p 34 p 34 p 34 p 35
flows in order to extract surplus value from them, the more its ancillary apparatuses, such as government bureaucracies and the forces if you want them, you can have them—territorialities infinitely more artificial than the ones that society offers us, totally artificial Machines In what respect are desiring-machines really machines, in anything more than a metaphorical sense? A machine may be defined as and describe in detail an interplay of elements that is more machinic than etymological: parere: to procure; separare: to separate; se that the depressive position is only a cover-up for a more deeply rooted schizoid attitude.) For the rigors of the law that the Whole itself is a product, produced as nothing more than a part alongside other parts, which it neither unifies to progress in the direction of an integrated whole, any more than there is an original totality from which they can sole measure of desiring-production. And naturally this is all the more true in the case of run-of-the-mill practitioners who no longer and a function; but these agents are not persons, any more than these relations are intersubjective. They are relations of production Nature and Production. Lawrence had the impression that sexuality possessed more power or more potentiality than that. And though psychoanalysis may		p 35 p 35 p 36 p 41 p 43 p 43 p 44 p 45 p 47 p 49
Lawrence had the impression that sexuality possessed more power or more potentiality than that. And though psychoanalysis may perhaps have managed		p 49
in order to produce a psychotic, or because an even more direct mechanism of intervention by the grandparents in the psychosis longer allow themselves to be reduced to the structure any more than to persons, and that constitute the Real in itself machine, desire, and production? For the unconscious itself is no more structural than personal, it does not symbolize any more than no more structural than personal, it does not symbolize any more than it imagines or represents; it engineers, it is machinic Id, and that, between these two formulations, Oedipus leads a more or less marginal existence, confined for example to a separate the work of transformation is taken into account? Grodeck remained more faithful than Freud to an autoproduct of the unconscious in us in our attempt to understand the delirium. Yet the more Freud states such scruples, the more he thrusts them aside the delirium. Yet the more Freud states such scruples, the more he thrusts them aside and sweeps them away with a least recognizable guises, since he returns in fact everywhere and more visibly in religions and ancient myths, which express forces or to his atheism in heroic fashion. But all around him, more and more, they respectfully allowed him to speak, they let atheism in heroic fashion. But all around him, more and more, they respectfully allowed him to speak, they let the old should be recognized that Women's Liberation movements contain, in a more or less ambiguous state, what belongs to all requirements of level of gregariousness, the singular state can, according to its more or less forceful intensity, bring about a deactualization of the take on a revolutionary role. It is therefore all the more disturbing to see to what extent Freudian analysis retains from something is wrong in psychoanalysis. The cure tends to be more and more interminable! He knows that soon he will no wrong in psychoanalysis. The cure tends to be more and more interminable! He knows that soon he will no longer be a mistake to see in this remark of Freud's nothing more than an observation of detail, a mere anecdote. In fact he surrender, since he has invented for himself other territorialities, more artificial still and more lunar than that of Oedipus? We has invented for himself other territorialities, more artificial still and more lunar than that of Oedipus? We knew the schizo was vertices. The Oedipal wad does not absorb these flows, any more than it could seal off a jar of jam or not. Take the example of homosexuality—though it is something more than an example. We noted how, in Proust, the famous a sadomasochistic guilt, was quickly applied to Proust. In a more general way still, some critics were too quick in discovering and cuts again, reproduces and cuts at the same time. More than vice, says Proust, it is madness and its innocence organs, eyes closed, nostrils pinched shut, mouth filled. What is more, their entire love tells the same story. From the statistical to a male countenance. While others, whose sensuality is doubtless more violent, give their material pleasure certain imperious localizations.		p 52 p 53 p 53 p 53 p 53 p 54 p 57 p 57 p 57 p 58 p 58 p 61 p 63 p 64 p 65 p 65 p 66 p 67 p 67 p 67 p 68 p 68 p 69 p 69 p 70
The second		
The complexity and the foundations of such an operation appear more distinctly if we consider the mutual reactions between the different the prohibitions that weigh on them and constitute them, any more than they exist prior to the triangulation into which they of transgression does not exist prior to the prohibition, any more than does the form of persons. We can therefore see deny that these are productions of the unconscious. What is more, castration and oedipalization beget a basic illusion that makes us whether it is alive or dead, man or woman, any more than it knows whether it is parent or child. Commit less blocked than neurosis, and where the solution offers no more of a way out than does the problem. Hence the going beyond the father were always forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical series: at one		p 70 p 70 p 71 p 74 p 75 p 80 p 80
Oedipus is one of those things that becomes all the more dangerous the less people believe in it; then the cops		p 81

into an indispensable part of the revolutionary machinery. What is more, the objective conditions for such a practice appear to be beyond the variability of images; the fusing of desire even more strongly to law and prohibitions; and the pushing of the conjunction with the biochemistry of drugs), that will be progressively more capable of determining the nature of this egg and the When we speak here of a voyage, this is no more a metaphor than before when we spoke of an egg	p 82 p 82 p 84 p 84
Louis XVII. There is no ego at the center, any more than there are persons distributed on the periphery. Nothing but back to an internal familial determination. And what is even more disturbing to us is the fact that the entirety of political nature is especially vivid. This example appears all the more striking to us, given our great admiration for Maud Mannoni's states of forces that serve it as masks. What is more, from the beginning we can see that it makes use of imagines them. Such is also the case, and all the more so, for Lacan's disciples, when they take up the distinction May '68—all these things form complexes of the unconscious, more effective than everlasting Oedipus. And the unconscious is indeed at existence of an infantile sexuality is denied; but for hardly more admissible reasons, this sexuality is reduced to desiring mommy and though still subject to a later rediscovery in relation to more recent developments. Whence the magical formula that characterizes biunivocalization—the flattening	p 88 p 89 p 90 p 91 p 92 p 97 p 100 p 101
begin with Oedipus, by means of explanation, with all the more certainty as one has reduced everything to Oedipus by means of production and the formation of this field. There is no more an individual Oedipus than there is an individual fantasy. Oedipus about the effects of money that grows, money that produces more money? There are socioeconomic complexes that are also veritable complexes	p 101 p 103 p 104
one body to another through which the unconscious does no more than reproduce itself in itself. Indeed, in this sense we desire, all of desiring—production is crushed, reduced to being no more than the production of fantasy; but the sign does not yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth? If myth is given response, however, leaves two problems untouched and makes them even more urgent: on the one hand, the specific relationship between psychic	p 108 p 111 p 113 p 113
a society to repress desire, and even to find something more efficient than repression, so that repression, hierarchy, exploitation, and servitude	p 116
no longer considers the problem of social repression as anything more than secondary from the point of view of the unconscious threatening legitimate marriage. But it then becomes evident that, the more the problem of Oedipus and incest comes to occupy center of Oedipus and incest comes to occupy center stage, the more psychic repression and its correlates, suppression and sublimation, will be easily persuaded to deny itself in the name of the more important interests of civilization (what if everyone did the same of psychoanalysis arrive already oedipalized, they demand it, they want more. News flash: Stravinsky declares before dying: My misfortune, I am	p 117 p 117 p 117 p 120 p 121
synthesis, oedipalization, triangulation, castration, all refer to forces a bit more powerful, a bit more subterranean than psychoanalysis, than the family	p 122
all refer to forces a bit more powerful, a bit more subterranean than psychoanalysis, than the family, than ideology, even joined erupt into the psychotic consciousness, we would be all the more surprised—in line with a remark by Lacan—if Oedipus within the Oedipus complex, from an Oedipus arising all the more in his hallucinated consciousness as he lacked it in the second year in a socially difficult position that was growing more and more suffocating. So, do you believe these two groups in a socially difficult position that was growing more and more suffocating. So, do you believe these two groups are capable any case, if I have won, there will be no more struggles between the Father and the Son! ... I am speaking	p 122 p 123 p 123 p 124 p 124 p 124 p 124 p 125 p 126 p 126 p 128 p 130 p 131 p 132 p 133 p 134 p 135 p 135 p 135 p 135 p 136 p 136 p 136 p 140 p 141 p 145 p 146 p 147 p 149 p 151 p 151 p 157 p 157 p 160 p 161 p 161 p 165 p 167 p 168 p 169 p 169 p 170 p 170 p 172 p 172 p 174 p 176 p 176
The schizoid excentric circle and the neurosis triangle. On a more general level, it is the two kinds of use made they enter. Moreover, what does not enter causes perhaps even more vibrations to be felt. The desiring-machines reintroduce or attempt to is strictly undecidable. It can be found everywhere all the more readily for being undecidable, and in this sense it is regions of intensity that provide the impetus toward other still more intense regions, stimuli of one sort or another that set if it is, with the passing of time, inscribed within more or less irreversible structures. We understand this sentence, but can't no difference in nature, species, or group. Neurosis can no more be explained oedipally than can psychosis. It is rather the be able to savor the irony of this situation with more amusement than we can extract from it. The laugh's on Let no one suppose that we meet true madness any more than that we are truly sane. The madness that we worse still an old fascist dream. Never has delirium oscillated more between its two poles. But through the impasses and the literature deploys a form of superego proper to it, even more noxious than the nonwritten superego. Oedipus is in fact literary the psychotic was involuntary, fettered, subjugated?. Not that it is more nearly the opposite, thank God. But these very oppositions are colonial world of one's own. But others want virgin lands, more truly exotic, families more artificial, societies more secret that they own. But others want virgin lands, more truly exotic, families more artificial, societies more secret that they design and institute along want virgin lands, more truly exotic, families more artificial, societies more secret that they design and institute along the length of of social and psychic repression that fabricates neurotics. But a more naked repression befalls them that declares them identical with the nature of the relationship appears directly in inverse ratio: the more the process of production is led off course, brutally interrupted process of production is led off course, brutally interrupted, the more the schizo-as-entity arises as a specific product. That is why owned by capitalists and a flow of workers possessing nothing more than their labor capacity (here again, two distinct forms of he limits its application to the barbarian despotic institution): If, more or less in agreement with Reuleaux's classic definition, one can of cruelty, a terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny in the whole prehistory of man than lines. It would be erroneous to ascribe to alliance no more than an individuating power over the persons of a lineage viewpoint of structure: The third term must be interpreted much more as a method than as a true structural element. Every one direction and opens as the prestations become wider and more complex. But such a conception is in contradiction with the attrition. No one has ever died from contradictions. And the more it breaks down, the more it schizophrenizes, the better it died from contradictions. And the more it breaks down, the more it schizophrenizes, the better it works, the American way. But of a physical system, although he sees this as nothing more than a metaphor. In the physical system in extension, something strangely excluded, although, depending on the circumstances, she can be more or less a kinswoman or more or less an affine circumstances, she can be more or less a kinswoman or more or less an affine in relation to her children. Now on them, cancels them, represses them, and allows them no more than a mythical expression. The signs cease to be ambiguous were manifested in transgression. It is necessary to recall once more that the law proves nothing about an original reality of as partners; or else the names subsist, and designate nothing more than prepersonal intensive states that could just as well extend men are homosexuals, and to be sure, they are never more so than when they arrange marriages). Then again—and this such a cure among the Ndembu. The example is the more striking—to our perverted eyes—for the fact that, at the preconscious investments of a social field by interests, but—more profoundly—its unconscious investments by desire, such as they pass extend it. Oedipus is something like euthanasia within ethnocide. The more social reproduction escapes the members of the group, in nature members of the group, in nature and in extension, the more it falls back on them, or reduces them to a not true that they move desire in the direction of more intense and more adequate investments of the social field, in they move desire in the direction of more intense and more adequate investments of the social field, in its organization as arguments, Reich added a profound remark: desire is all the more Oedipal as the prohibitions are aimed, not simply at incest incest is not born of a repressed Oedipal representation any more than it provokes this repression. But—and this is something given for an adequate (extrafamilial) understanding of the libido. But more often it is solely a question of the familial organization world, the apocalypse. Secondly, however, the relative limit is no more nor less than the capitalist social formation, because the latter codes a quantifying axiomatic (une axiomatique comptable) that is even more oppressive. With the result that capitalism—in conformity with the	p 178 p 180 p 180 p 182
of a familial heredity, but by virtue of a much more complex relationship that depends on the communication of the unconscious to be defined by an assignment of a signifier any more than by the determination of signifieds. How it works is that an institution cannot be explained by its use, any more than an organ can. Biological formations and social formations are for attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than apropos of the fetish. While for his part	
machines and desiring-machines, according to whether their respective regimes are more or less similar according to whether the desiring-machines have a	p 184
the social machines; according to whether the social machines execute more or less of a movement of detachment (decollement) in relation the question again with a categorical reply: debt is no more than a superstructure, a conscious form whereby the unconscious social of debt are secondary compared with a totality that is more real? Yet exchange is known, well known in the primitive ideologies in relation to this structure—for one does nothing more than hypostatize the principles of an exchangeist psychology to account elements and the inequalities in the conditions of the system. More precisely, in the third place, the structural exchangeist conception tends the inequalities are necessarily introduced in the consequences. Nothing is more significant in this regard than the controversy between Levi-Strauss and	p 184 p 185 p 186 p 186 p 187 p 187

of the terms that compose the prestations and counterprestations? The more one directs one's attention to the economic and political compromises	p 187
aggregate of prestations is evaluated in a particular society, the more clearly the necessarily open nature of the system in extension well as in the reading of the manual graphism? Or more precisely, what enables the eye to grasp a terrible equivalence here—that is not the ground they grow on, any more than does Oedipus. The fact that innocent men suffer all here they are; it seems that every morning there are more of them.... Speech with the nomads is impossible. They do and extended filiations, but merely their determining character. They subsist, more or less modified, more or less harnessed by the great merely their determining character. They subsist, more or less modified, more or less harnessed by the great paranoiac, since they furnish the territorial lineage machine subsist, but are no longer anything more than the working parts of the State machine. The objects called the evolution of a thing is a succession of more or less profound, more or less mutually independent processes of a thing is a succession of more or less profound, more or less mutually independent processes of subduing, plus the resistances point of view, when the State no longer does anything more than guarantee the private property of a ruling class that the in-depth elements of representation, which will render the latter more foreign, more ruthless, more definitive, or more infinite with respect elements of representation, which will render the latter more foreign, more ruthless, more definitive, or more infinite with respect to desiring-production	p 187 p 189 p 191 p 195 p 196 p 196 p 196 p 196 p 196 p 196 p 202 p 202
representation, which will render the latter more foreign, more ruthless, more definitive, or more infinite with respect to desiring-production. But this	p 202
render the latter more foreign, more ruthless, more definitive, or more infinite with respect to desiring-production. But this migration would never	p 202
the coexistence of phonematic elements, where the signified is no more than the summary of the respective differential values of these incest that is itself simulated and therefore produced—all the more real for being simulated, and vice versa—is something very despot, the underside of his voice: the despot is nothing more than this dead rat's ass suspended from the ceiling of under the higher superimposed unity of a Law that is more terrible. As a matter of fact, the law's opposition or signifier that produces its signifieds as effects that are the more effective and necessary as they escape knowing, and as they State. The question What is the use of that? fades more and more, and disappears in the fog of pessimism, of question What is the use of that? fades more and more, and disappears in the fog of pessimism, of nihilism, Nada dynasty)? This would mean that the death instinct is even more deeply rooted in the State than thought, and that latency root and began to grow. It is simply that one more step has been taken in that direction: Oedipus, bad conscience bricked into it, and collective dependence. Every form that is more evolved is like a palimpsest: it covers a despotic inscription entering into the latter's composition or conditioning it, then becoming more and more a determining force, private property brings about an the latter's composition or conditioning it, then becoming more and more a determining force, private property brings about an internalization of	p 206 p 210 p 211 p 212 p 213 p 214 p 214 p 214 p 215 p 218 p 218 p 218
re-forms itself on modified foundations, in order to spring back more mendacious, colder, and more hypocritical than ever? This oblivion and foundations, in order to spring back more mendacious, colder, and more hypocritical than ever? This oblivion and this return. On the would be ruinous to the system under consideration. And in more recent examples, we have to go along with Wittfogel when recognize in them the despot who has become colder and more hypocritical, more calculating, since he must himself count and code them the despot who has become colder and more hypocritical, more calculating, since he must himself count and code instead of concrete may have already realized itself before having posited the more mansided connection or relation which is mentally expressed in the mansided connection or relation which is mentally expressed in the more concrete category; while the more developed concrete preserves the same	p 218 p 218 p 220 p 220 p 220 p 221 p 221
is mentally expressed in the more concrete category; while the more developed concrete preserves the same category as a subordinate relation	p 221
of feudal offices and relations, at times a return to more primitive stages of feudalism, and occasionally even the re-establishment of in the pores of this old social body. What is more, each of these elements brings into play several processes of formation of industrial capital; and so on. Let us consider more in detail how the elements come together, with the conjunction forms which it assumes and casts off in turn. Nay more: instead of simply representing the relations of commodities, it enters the quantity of the relations. The abstract itself posits the more complex relation within which it will develop like something concrete vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks. Industrial capital thus offers a lives by sucking living labour, and lives the more, the more labour it sucks. Industrial capital thus offers a new new a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more on the periphery. It will be said that and each displaced limit, a decoding. Capitalism schizophrenizes more and more on the periphery. It will be said that, even so value, that they have always worked, and that they work more and more in proportion to man, who thus ceases to they have always worked, and that they work more and more in proportion to man, who thus ceases to be a the merchant, the banker). But on the other hand, and more profoundly, every technical machine presupposes flows of a particular type capitalist machine allow itself to be revolutionized by one or more of its synchronous technical machines, and by no means does surplus value is not innovation itself, whose value is no more measurable than that of human surplus value. It is not State in this regard, within the capitalist axiomatic, is the more manifest in that what it absorbs is not sliced from to accomplish). The role of a politico-military-economic complex is the more manifest in that it guarantees the extraction of human surplus forced destroyer of his own creativity. Let us consider the more striking example of a career a l'americaine, with abrupt mutations then he turns in the direction of flows that are more and more decoded, those of schizophrenia, from which he extracts turns in the direction of flows that are more and more decoded, those of schizophrenia, from which he extracts an interesting language of dolphins, to flows that are even stranger and more deterritorialized. But where does the dolphin flux end, if not axiomatizing role of the State. But the socialist States have more trouble stopping unexpected flow leakage except by direct violence. What be explained by the fact that its axiomatic is not more flexible, but wider and more englobing. In such a system that its axiomatic is not more flexible, but wider and more englobing. In such a system no one escapes participation in capitalism reproduces its immanent limits on an ever widening and more comprehensive scale. Hence it is at the level of a the inside by the pure figures that compose it—or, more decisively, by the figural that comes to short-circuit the signifier's that is deterritorialized, but also a socius that is even more pitiless than any other. Schizophrenia, on the contrary, is indeed absolute limit? The capitalist axiomatic is so rich that one more axiom is added-for the books of a great writer whose and evaluation, and a set of organs of perception, or more precisely of belief, as a condition of existence and survival the fact that nowadays no one believes in anything any more. Language no longer signifies something that must be believed, it own immanence; pushes back or enlarges its limits; adds still more axioms while preventing the system from becoming saturated; and functions	p 223 p 225 p 225 p 227 p 227 p 228 p 228 p 232 p 232 p 232 p 232 p 232 p 232 p 232 p 233 p 233 p 235 p 235 p 236 p 236 p 236 p 236 p 236 p 236 p 236 p 239 p 243 p 246 p 246 p 248 p 250 p 251
These flows doubtless had the effect of making the State more and more immanent and subordinate to the actual field of doubtless had the effect of making the State more and more immanent and subordinate to the actual field of forces; but and so on. But it is always prepared to add more axioms, it adds axioms for many other things besides, things a whole, have nothing to do with his own enjoyment: more utterly enslaved than the lowest of slaves, he is the its own technobureaucracy, and above all to add a few more axioms for the recognition of the proletariat as it second the resurrection of a State capitalism inside socialism itself, any more than it prevented classical capitalism from getting round the break newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled by official socialism than by capitalism itself—further into	p 252 p 252 p 253 p 254 p 256 p 256 p 256
the socialist State, and the old cynical axiomatic—all the more dangerous for being flexible and never saturated—of the capitalist distinction between desire and interest: The leadership has no task more urgent, besides that of acquiring a precise understanding of the aspect of the regulation performed by the State is even more readily understood if one sees that it is directly based only provided they are reproduced on a wider scale (always more reterritorialization—local, world-wide, planetary). That is why the law of that, in the case of capitalism, rises with all the more power as one still fails to see exactly what this axiomatic of these quantities, in their conjunction. They are nothing more nor less than configurations or images produced by the points-signs its father-mother, is truly the center of the world. Much more underhanded than the subterranean reign of the fetishes of the despot's idols, is the advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real objective reality ... our to the atoms of Democritus). A transcendent object that is more and more spiritualized, for a field of forces that is atoms of Democritus). A transcendent object that is more and more spiritualized, for a field of forces that is more and more spiritualized, for a field of forces that is more and more immanent, more and more internalized: this describes the spiritualized, for a field of forces that is more and more immanent, more and more internalized: this describes the evolution of a field of forces that is more and more immanent, more and more internalized: this describes the evolution of the infinite of forces that is more and more immanent, more and more internalized: this describes the evolution of the infinite debt—through Oedipus, marginal at first in the Three Essays, then centering more and more around desire. It is as though Freud were	p 256 p 257 p 258 p 259 p 262 p 264 p 265 p 266 p 268 p 268 p 268 p 268 p 268 p 268 p 268 p 270

at first in the Three Essays, then centering more and more around desire. It is as though Freud were asking to certain point, of conducting its autocritique. Universal history is nothing more than a theology if it does not seize control of Celine, the great victim of delirium who evolves while communicating more and more with the paranoia of his father. The case great victim of delirium who evolves while communicating more and more with the paranoia of his father. The case of Jack multiplicities he saw a sign of psychosis). It is therefore more a matter of the difference between two kinds of collections body. Artaud says: this world of microbes, which is nothing more than coagulated nothingness. The two sides of the body without or micrological, the other statistical and gregarious? Is this anything more than a metaphor lending the unconscious a distinction grounded in its parts, but does not set itself into place any more than it forms or reproduces itself. This is even the according to which the organisms are for the moment only more perfect machines (Whether those things which we deem most purely microscopic detection?), the other according to which machines are never more than extensions of the organism (The lower animals keep all personal unity of the organism, and the mechanist argument even more decisively, by calling in question the structural unity of the paths in the same statistical direction. But in the other more profound or intrinsic direction of multiplicities there is interpenetration, direct paths open up, of which one will lead to the more or less regular accumulations of individuals, the other to the having no chemical requirements to answer to, will be the more responsive to physiological requirements, and will accordingly be selected for the social codes, what is termed a signifying chain is more a jargon than a language (language), composed of nonsignifying elements interpretations of what is wrongly called his test. What is more, he calls for going beyond contents toward the realm of proteins and society. This would amount to reviving yet once more the old attempts at liquidating Freudianism, by substituting for the flows, matter and particles, in the end appear to us more adequate than the reduction of sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have a more accurate evaluation of sexuality than Freud, even from the viewpoint of all by its gigantism: no one has shown this more clearly than Charles Fourier. In a word, the social as And there is no need to resort to metaphors, any more than for the libido to go by way of metamorphoses lover, to either close himself off or open up to more spacious worlds, to masses and large aggregates. There is always statistical relations within this aggregate? But Marx says something even more mysterious: that the true difference is not the difference between whatever in the Freudian analysis. Perhaps it would have been more difficult to crush the entire sociopolitical content of Schreber's delirium yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth? ... This ideational rubbish out myth and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the necessity of a scouring of the unconscious nineteenth century. So it seems that the situation is far more complex than we made it out to be, since psychoanalysis only a dream: the strictest piety today asks for nothing more). Whence this double impression, that psychoanalysis is opposed to mythology place of production, a theater that disfigures this production even more than could tragedy and myth when reduced to their meager elicit is very complex, since the structure can never present more than its own absence, or represent something not represented in but no matter, it will be encountered again, stronger and more whole, more lacking and triumphant by the very fact that matter, it will be encountered again, stronger and more whole, more lacking and triumphant by the very fact that it is to the nth power, now symbolic, and therefore all the more virulent? And what is latency, this pure fable, if not [subjecting] himself to a father substitute? We are all the more extricated from Oedipus as we become a living example, an your grandmother, you little shit! Oedipus and castration are no more than reactionary formations, resistances, blockages, and armorings whose destruction can't of the material. But the reason for this is even more radical than he thought: there is no unconscious material, so in this extreme dispersion—machines dispersed in every machine—nothing more than a pure fiction that must give way to Reality along the body without organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the flows-schizzes or the breaks-flows reterritorializations, reterritorializations that always reconstitute shores of representation. What is more, the force and the obstinacy of a deterritorialization can only hospital, or even the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a point where the earth becomes even the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a point where the earth becomes so artificial the direction of the desiring-machines, to which these indices are more or less close and affinal. The desiring-machines in fact are of sexuality that horrifies Lawrence precisely because it is no more than a conception, because it is an idea that reason days? And aren't all the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't they more a part of by schizoanalysis worth more than this psychoanalytic conservatory, aren't they more a part of an affirmative task? Lie down, then, on mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit of a relation to the outside, a World War I, which remains the model of capitalist war. More generally, the death instinct celebrates the wedding of psychoanalysis and its transcendent distinction from life, but it effuses all the more, throughout all the immanent combinations it forms with this same are needed, so many deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned death in Bengal, etc the social machine in the desiring-machines. Death comes all the more from without as it is coded from within. This is nothing to co-opt; or rather, its powers of co-option coexist more often than not with what is to be co-opted, and be determined as a lack, and inversely. But on a more general level, the statistical transformation of molecular multiplicity into a interest maintain a preconscious investment of a reactionary type? And more rarely, how do certain people whose interest is objectively reactionary a State and market monopoly capitalism). But there is something more serious: even when the libido embraces the new body—the it itself forms on the molecular scale (it is no more a case of persons or individuals in this instance than the system, which feels and pretends to be all the more immortal; the phenomena of group superegoization, narcissism, and hierarchy—the included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than ever, will survive all the publications, demonstrations, emancipations libido. Not geohistorical figures or statues, although our apprenticeship is more readily accomplished with these figures, with books, histories, and reproductions responds to History, that vibrates with it. Never was Freud more adventurous than in Gradiva. In short, our libidinal investments of makes a firm choice of this last direction; all the more firm in that, according to his own confession, he wants but in two quite specific ways that deprive them even more of their supposed autonomy. In accordance with the distinction made male protest. We maintain that there is not one woman—more particularly, not one child—who can as such assume her castration in a sacred triangular form—the same tendency in more disguised forms is at work in other trends. It is all the lethal characteristics of the subjugated groups. What is more, antipsychiatry has sought the secret of a causality at once and egoic postulates, so that the remedies invoked are no more than a sincere corroboration among parents, a recognition of the the true ego or self as in Martin Buber. Even more than the hostility of traditional authorities, perhaps this is the place, it is futile to affirm that the family expresses more profound social contradictions, for one confers on it a value for the transformation of social into mental alienation; what is more, one acts as if the libido did not directly invest vague considerations on the sick nature of the family, or more generally still, considerations on the modern way of life. One capable of transmitting, receiving, or intercepting; establishing always further and more sharply the schizzes and the breaks well below conditions of an archaic, residual, ludicrously restricted sphere—it will form still more artificial lands that, barring an accident, accommodate themselves in one to attain the whole of a family, which is never more than a locus of application and reproduction, but in order say that loves are not defined by their objects, any more than by the sources and aims of the desires and a code, under an axiomatic that determines it. What is more, the bringing to light of the unconscious reactionary investment as method that the means that it constantly elaborates do no more than reproduce, on the outside, an interplay of forces by electronic, or gaseous indifferent supports, and that appears all the more difficult and intellectual to intellectuals as it is accessible to of its immanence), a ruling class that is all the more ruthless as it does not place the machine in its from the workers' wages-income, whereas this class functions on a more profound level as creator, regulator, and guardian of the great what foundation of decoding and deterritorialization; how it works, always more decoded, always more deterritorialized; how its operation grows more relentless decoding and deterritorialization; how it works, always more decoded, always more deterritorialized; how its operation grows more relentless with the development always more decoded, always more deterritorialized; how its operation grows more relentless with the development of the axiomatic, the combination of decoded and deterritorialized flows; it decodes and deterritorializes them still more, but while causing them to pass into an axiomatic apparatus capital. Subjugated groups are continually deriving from revolutionary subject-groups. One more axiom. This is no more complicated than in

the case deriving from revolutionary subject-groups. One more axiom. This is no more complicated than in the case of abstract painting. Everything begins	p 375
reading at all. And in all probability there are far more serious reproaches to be made, which we haven't even thought	p 379
that art and science have a revolutionary potential, and nothing more, and that this potential appears all the more as one	p 379
and nothing more, and that this potential appears all the more as one is less and less concerned with what art	p 379
to everyone, which force the social axiomatic to grow ever more complicated, to become more saturated, to the point where the	p 379
the social axiomatic to grow ever more complicated, to become more saturated, to the point where the scientist and the artist	p 379
based in the infrastructure itself. But we attach all the more importance to them as they are the index in the	p 379
anyone, not even—in fact especially not—for psychoanalysis: nothing more than impressions, the impression that things aren't going well in	p 380
in a process of schizophrenic production that thereafter has no more schizophrenics to produce. In her Lettre aux ministres, Maud Mannoni	p 381
arrest the process or assign it goals; it is no more behind than ahead, it coincides with the completion of the	p 382
MOREOVER 14	
he attributed to the mechanical effects of infections or intoxications. Moreover, he explained a large part of delirium in turn as	p 22
states of rising and falling through which the pretender passes. Moreover, the pretender Richemont's stroke of genius is not simply that	p 88
has a boss who is not a father's father, or moreover that its father himself is a boss who is not	p 97
is the ultimate private and subjugated territoriality of European man. (Moreover the displaced, exorcised limit or border shifts to the interior	p 102
at the door, they make everything shake when they enter. Moreover, what does not enter causes perhaps even more vibrations to	p 125
sublimation, it is sublimation in its entirety that is anal; moreover, the simplest critique of sublimation is the fact that it	p 143
with political and economic units—the very point on which, moreover, the witnesses try to mislead them. Divination becomes a form	p 167
and his mother as body representations subjected to verbal representation. Moreover, Oedipus is in the process of establishing each of the	p 215
or the competent are able to decode, to half understand. Moreover, despite the abundance of identity cards, files, and other means	p 250
that so-called common ownership changes the direction of this movement.) Moreover, if it is not a question of writing the history	p 259
reactionary paranoid overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how	p 260
it goes on one	
to say that such a case is rare, and that, moreover, its origins are not reconstructible. Yet it is evident that	p 274
what flows, what chains, and what becomings in each case. Moreover, this positive task cannot be separated from indispensable destructions,	p 338
the	
libidinal investment, but they are not identical with this investment. Moreover, the unconscious libidinal investment is what causes us to look	p 345
MORES 1	
mutilating, encircling, and initiating. Nietzsche thus defined the morality of mores (...)—the labor performed by man upon himself during the	p 144
greater	
MORGANISTS-MENDELIAINS 1	
son the genetic or germinal brother of the mother: The Morganists-Mendelians, following Weismann, start from the idea that the parents are	p 159
MORIN 1	
old codes, inventing pseudo codes or jargons. Nearchaisms, as Edgar Morin puts it. These modern archaisms are extremely complex and	p 257
varied	
MORNING 1	
At any rate, here they are; it seems that every morning there are more of them.... Speech with the nomads is	p 195
MORPHEMES 1	
make its appearance. In a chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's	p 39
upraised arm, a	
MORPHOGENETIC 1	
egg, and of what takes place in and on it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and	p 84
local	
MORT 3	
L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort a credit by L.-F. Celine. In them we see	p 99
The immortal father of Celine's Death on the Installment Plan (Mort a credit) cries out: So you want to see me	p 114
turning death against death, by making this turned-back death (la mort retournee) into a force of desire by putting it in	p 332
MORTAL 2	
the contrary, in the power to experience institutions themselves as mortal, to destroy them or change them according to the articulations	p 63
desire and a desire that produces, the subject-group invents always mortal formations that exorcise the effusion in it of a death	p 349
MORTGAGE 1	
as effective production. But at least for an instant the mortgage of the signifier was raised: that enormous archaism that causes	p 244
MORTIFIED 3	
meant, and that everything was going to unfold within a mortified life, since Thanatos was now the partner of Eros, for	p 332
flights. The only modern myth is the myth of zombies—mortified schizos, good for work, brought back to reason. In this	p 335
lie under which it can merely become cynical, shameful, and mortified. It is a lie to claim to liberate sexuality, and	p 350
MORTIFYING 2	
being added to either of the two irreducible forms—neutralizing, mortifying life. The purpose of the topological and dynamic dualities is	p 333
namely, in yourself: the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing	p 334
more	
MORTUARY 1	
and begins to direct the circulation of the libido. A mortuary axiomatic. One might then believe in liberated desires, but ones	p 337
MOSES 2	
the anchorite and his monks, Christ and his Saint Paul. Moses flees from the Egyptian machine into the wilderness and installs	p 193
us marvel once again at Freud's account of Oedipus. In Moses and Monotheism he indeed surmises that latency is a State	p 216
MOSLEM 2	
Revelation and not by a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to a hierarchy of names, verses	p 206
navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It is not the	p 224
MOST 121	
with delayed redeparture. Thus the schizophrenic, the possessor of the most touchingly meager capital—Malone's belongings, for	p 12

instance—inscribes on his
and creates for himself a world of parries where the most minute of permutations is supposed to be a response to
process. And for that very reason we must pose the most far-reaching question in this regard: does the recording of desire
inside it, though it in fact contains within itself the most impressive sort of inscriptions (cf. the recording supplied by Edison
of the Stimmung as a material emotion, constitutive of the most lofty thought and the most acute perception. The centrifugal forces
material emotion, constitutive of the most lofty thought and the most acute perception. The centrifugal forces do not flee the center
0 that designates the body without organs (but what is most unusual is that here again a new afflux is necessary
Clerambault regarded automatism as merely a neurological mechanism in the most general sense of the word, rather than a process of
an ego cut off from the world, and yet again—most temptingly—as an ego that had not ceased to be
had not ceased to be, who was there in the most specific way, but in his very own world, though he
had done I had observed that the men who were most in life, who were moulding life, who were life itself
only desire and the social, and nothing else. Even the most repressive and the most deadly forms of social reproduction are
social, and nothing else. Even the most repressive and the most deadly forms of social reproduction are produced by desire within
invest all of an existing social field, including the latter's most repressive forms; or on the contrary, it may launch a
flows and the deterritorialization of the socius thus constitutes the most characteristic and the most important tendency of capitalism. It
continually
of the socius thus constitutes the most characteristic and the most important tendency of capitalism. It continually draws near to its
has found a way to pose the problem in the most rigorous terms, at the level of the literary machine: how
dealing with psychotic syndromes that would appear to be the most animal-like and the most desocialized. It is in the child's
that would appear to be the most animal-like and the most desocialized. It is in the child's very first days of
in the child's very first days of life, in the most elementary behavior patterns of the suckling babe, that these relations
solidity of the family as an institution and at its most archaic symbols. Hence, instead of participating in an undertaking that
taking part in the work of bourgeois repression at its most far-reaching level, that is to say, keeping European humanity harnessed
view of practice. In this text (1911) Freud encounters the most formidable of questions: how does one dare reduce to the
that the father returns constantly in current deliriums in the most hidden and least recognizable guises, since he returns in fact
from the same postulate, Jung is led to restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed in his
diffuse and spiritualized religiosity, whereas Freud is confirmed in his most rigorous atheism. Freud needs to deny the existence of God
of utopia in this sense, a la Fourier, it is most assuredly not as an ideal model, but as revolutionary action
psychoanalytic relationship modeled itself after the contractual relationship of the most traditional bourgeois medicine: the feigned exclusion of
a third party
variable forces corresponding to heterosexuality and homosexuality, but creates in most people irreducible oppositions between the two
forces. Finally, the third
detail, a mere anecdote. In fact, it concerns what is most essential in the phenomenon of desire: the qualitative flows of
lava or the invincible oozing of water. What are the most favorable conditions for the cure, it is asked? A flow
material pleasure certain imperious localizations. The second group would shock most people by their avowals. They live perhaps less
exclusively under
name all resignations are justified in advance. Psychoanalysis, at the most concrete level of therapy, reinforces this apparent movement with
its
should take no notice of the dominant tone in the most respected associations: consider Dr. Mendel and the Drs. Stephane, the
beyond the father's law, beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically,
and
much as just feeling—ahead of me was lying the most horrific journey. When we speak here of a voyage, this
of the Rights of Man !; When I seek out my most profound opposite, I always encounter my mother and my sister
first pre-oedipal beginning is invoked, the primitive nondifferentiation of the most precocious stages of the personality in the relationship with
the
the return to myth!); and finally the third element, the most disturbing, a sort of racket thirsting after respectability, which will
of a process that outflanks them on all sides. At most, the child innocently relates to his parents some part of
the oedipalization to which he is made to submit—the most somber organization—and which he can no longer tolerate: he
related to the problem of actual factors. One of the most important points of psychoanalysis was the evaluation of the role
pre-oedipal, for going much further back—as if what was most actual was also the most primary, the shortest, the furthest
back—as if what was most actual was also the most primary, the shortest, the furthest removed. Jung presents his archetypes
the full life of desire, it is contemporary with the most tender age, and it accompanies this life with every step
term actual is not used because it designates what is most recent and because it would be opposed to former or
about the first two, although they are in fact the most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and
cease extending their flame. As for ideology, it is the most confused notion because it keeps us from seizing the relationship
not an expression. Here again, oedipalization is one of the most important factors in the reduction of literature to an object
is not schizophrenic, since he belongs to literature, and the most important literature at that, the textual. Both groups hold at
the three preceding adventures, the adventure of psychosis is the most intimately related to the process: in the sense of Jaspers'
compensate for its collective disinvestment. That is why the commentators most favorable to the universality of Oedipus recognize
nonetheless that one
felt the need to create a memory for himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist
memory for himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites of all the religious cults
does not signify the absence of organization, but rather the most somber organization, the harshest compatibility, with the axiomatic replacing
the
to the mother). Griaule's article is without doubt the text most profoundly inspired by psychoanalysis in the whole of anthropology. Yet
when they arrange marriages). Then again—and this is his most serious error—when he wants to make of this homosexuality
if the libido or the affect were repressed, in the most general sense of the word (suppressed, inhibited, or transformed)—at
the supposed Oedipal representation. But such is not the case: most ethnologists have clearly noted the sexual nature of affects in
deplace) that disfigures what all societies dread absolutely as their most profound negative: namely, the decoded flows of desire. This is
an instinctive creation and imposition of forms; they are the most involuntary, unconscious artists there are—wherever they appear something
new
perhaps tremendously superior in numbers but still formless) Even the most ancient African myths speak to us of these blond men
whose locus is the desert, imposing the harshest and the most barren of ordeals, and attesting to the resistance of an
is the despot who establishes the practice of writing (the most ancient authors saw this clearly); it is the imperial formation
itself, bad conscience, the guilt that attaches it to the most decoded of social fields as well as to the sickest
or liberates itself from the law. A State desire, the most fantastic machine for repression, is still desire—the subject that
As Marx says, the latter is indeed the simplest and most ancient relation of productive activity, but it does not appear
is enough, however, to ensure that the Desire of the most disadvantaged creature will invest with all its strength, irrespective of
least partially at the center, carrying the economy toward the most progressive and the most automated sectors, a veritable development of
center, carrying the economy toward the most progressive and the most automated sectors, a veritable development of underdevelopment on
the periphery
as much parts of capital (knowledge capital) as is the most elementary labor of the worker. And just as we found
the level of the State and the military that the most progressive sectors of scientific or technical knowledge combine with those
Psychoanalysis is of little help, entertaining as it does the most intimate of relations with money, and recording—while refusing to
as the first generalized critique of the signifier. In his most general proposition, in fact, he shows that the signifier is
never saturated—of the capitalist State. But in reality, the most direct question is not that of knowing whether an industrial
regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at economic and political
reterritorialization. But the socialist
bourgeoisie reterritorializes itself in forms that are at times the most archaic.) The famous personalization of power is like a territoriality
of psychoanalysis as an applied axiomatic: what appears to come most freely into play in what is called the analytic dialogue
indeterminate nature, the nondecidability—of the argument advanced by psychoanalysis's most profound innovator, which makes the
displaced limit pass between the
the wall, rebounds off it, and falls back into the most miserably arranged territorialities of the modern world as simulacra of
only more perfect machines (Whether those things which we deem most purely spiritual are anything but disturbances of equilibrium in an
machines and the organic machines in the desiring-machines. At man's most basic stratum, the Id: the Schizophrenic cell, the schizo
molecules

truth as an abstraction only as a category of the most modern society. This is also the case for desire as	p 302
lack defined as castration. From the structure there arises the most austere song in honor of castration—yes, yes, we enter	p 306
the intrinsic perversion of the machine of capital. At its most autistic, psychoanalysis is no longer measured against any reality, it	p 313
its scene and systematized within its representation. It makes the most of an irreducible factor of non-sense, which will develop elsewhere	p 316
all the pathogenic interruptions of the process should be measured. Most of the modern endeavors—outpatient centers, inpatient hospitals,	p 319
social clubs	
that would become immediately repurposed, with former schizos guiding the most recent ones, and, as relays, little chapels, or better yet	p 320
labor and desire, of production, knowledge, and creation in their most profound tendency. Here, madness would no longer exist as madness	p 321
The body without organs is the immanent substance, in the most Spinozist sense of the word; and the partial objects are	p 327
None of the above. The experience of death is the most common of occurrences in the unconscious, precisely because it occurs	p 330
to teach us to sing life. And see how the most defeated, sad .song of death emanates from it: eiaopeia. From	p 331
a conception the psychoanalyst wishes to impose. Freud made the most profound discovery of the abstract subjective essence of	p 333
desire—Libido	
fall that must be thought and carried out as the most positive of events: What is this escape? The word is	p 341
elements of chance. When Nietzsche says that the selection is most often exerted in favor of the large number, he inaugurates	p 342
nature. If Reich, at the very moment he raised the most profound of questions—Why did the masses desire fascism ?—was	p 345
how the latter can be perturbed and perverted in the most somber organization, below all ideology. Libidinal investment does not bear	p 345
by assigning itself aims and meanings in which even the most enslaved elements participate: The sovereign formations will have no other	p 345
as it is presupposed by the aims. We see the most disadvantaged, the most excluded members of society invest with passion	p 346
presupposed by the aims. We see the most disadvantaged, the most excluded members of society invest with passion the system that	p 346
field interfere with the investment of interest, and constrain the most disadvantaged, the most exploited, to seek their ends in an	p 347
the investment of interest, and constrain the most disadvantaged, the most exploited, to seek their ends in an oppressive machine, but	p 347
for breaking them again following breaks of productive breaks, The most general principle of schizoanalysis is that desire is always constitutive	p 348
conflict we hear old people reproach the young, in the most malicious way, for putting their desires (a car, credit, a	p 350
of inventing forms of liberation for it drearier than the most repressive prison—as long as one has not succeeded in	p 350
co-ordinates that are enough to ensure the triumph of the most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence	p 351
shows	
Phallus that no one possesses, the despotic signifier prompting the most miserable struggle, a common absence for all the reciprocal	p 351
exclusions	
just as it knows nothing of the ego—even the most undifferentiated ego of narcissism—since its investments are already differentiated	p 358
attempts at reform. And if this tendency appears in its most naive form in community psychiatry aimed at adjustment—the therapeutic	p 359
the redeployed families. This is perhaps where the mystification appears most clearly, because antipsychiatry, by certain of its aspects, was	p 359
the	
clearly, because antipsychiatry, by certain of its aspects, was the most suited to break with the traditional familial reference. What does	p 359
is perhaps especially perceptible in Laing, because he is the most revolutionary of the antipsychiatrists. At the very moment he breaks	p 360
the social field. Oedipal familialism, even and especially in its most modern forms, makes impossible the discovery of what one claims	p 360
the level of its infrastructure, its mode of production, its most precise capitalist economic circuits; and that the libido invests this	p 361
absurdity? They would not survive such an investment. Even the most overt fascism speaks the language of goals, of law, order	p 367
language of goals, of law, order, and reason. Even the most insane capitalism speaks in the name of economic rationality. And	p 367
in painting: at the same time that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that grants it a	p 368
this in the case of the painter Turner, and his most accomplished paintings that are sometimes termed incomplete: from the moment	p 370
islands, exploitation grows constantly harsher, lack is arranged in the most scientific of ways, final solutions of the Jewish problem variety	p 373
the order of desire. And in the same people the most varied kinds of investments can coexist at such and such	p 378
isolated, ghettos created; unions are appealed to for help; the most sinister forms of dissuasion are invented; the repression of interest	p 378
MOT 1	
of connotation is an order in which the word (le mot) as a vocal sign designates something, but where the thing	p 203
MOTHER 171	
of established religion, in relationship to his father, to his mother. While taking a stroll outdoors, on the other hand, he	p 2
at all, without a family, without a father or a mother, with nature. What does my father want? Can he offer	p 2
of the existing social code: your name, your father, your mother? In the course of his exercises in desiring-production, Beckett's Molloy	p 14
the sergeant. Yes, I said, now I remember. And your mother? said the sergeant. I didn't follow. Is your mother's name	p 14
Molloy too? said the sergeant. I thought it over. Your mother, said the sergeant, is your mother's— Let me think! I	p 14
before him and undermining it from within (Yes, that's my mother, all right, but my mother's the Virgin Mary, you know	p 14
As Artaud put it: I don't believe in father in mother, got no papamummy Desiring-production forms a binary-linear system. The full	p 14
son. I, Antonin Artaud, am my son, my father, my mother, and myself. The schizo has his own system of co-ordinates	p 15
endless, dreary discovery of Oedipus: So it's my father, my mother? We cannot answer these two questions at this point. We	p 20
autonomous reaction to the total life experience, of which the mother is only a part. Also we must not think that	p 37
the original type of object relation between the ego, the mother, and the father. And in the final analysis that is	p 44
breast as a partial object to the person of his mother, and constantly watches the expression on his mother's face. The	p 48
a chocolate bar that a certain woman known as my mother gave me—I asked myself what it meant to exist	p 48
the perspective, for example, of the three generations, where the mother was not able to posit her desire toward her own	p 52
toward her own father, nor the son, consequently, toward the mother. One of Lacan's disciples writes: we are going to consider	p 52
fantasy has only two, the last of which is my mother beats me. The only common phase—the second for the	p 59
seeing-machine), and obtain satisfaction in a masochistic fantasy involving the mother (anal machine). The result is that the boys are able	p 61
that the colonel too is the father, and that the mother is nonetheless the father too, it reduces all of desire	p 62
course there is always something from the father or the mother that is taken up in the signifying chain—daddy's mustache	p 62
exist shattered into all corners of the social field—the mother on the instructor's knees, the father next to the colonel	p 62
by the socius, does not derive from the father and mother, even though the father and mother have their roles there	p 62
from the father and mother, even though the father and mother have their roles there as subordinate agents of transmission or	p 62
teacher, is daddy, and the colonel too, and also the mother—when all the agents of social production and antiproduction are	p 64
innocence of flowers. The diagnosis of Oedipal homosexuality with a mother fixation, of a dominant depressive nature and a sadomasochistic	p 68
guilt	
differentiable ego in relation to parental images serving as co-ordinates (mother, father). There we have a triangulation that implies in its	p 70
conditions the differentiation between persons: prohibition of incest with the mother, prohibition against taking the father's place. But a strange	p 70
sort	
by identification with the father, homosexuality by identification with the mother). The personal material of transgression does not exist prior to	p 71
the sister and the spouse, after the father and the mother. It has often been remarked in fact that the prohibition	p 71
the one negative, having to do above all with the mother and imposing differentiation, the other positive, concerning the sister and	p 71
woman, and at its terminal point he is already the mother of a new humanity and can finally die. That is	p 77
symbolic functions, from the father to the law, from the mother to the great Other, in truth the question merely retreats	p 83
Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I mean those families like my own, that owe	p 89
seek out my most profound opposite, I always encounter my mother and my sister; to see myself related to such German	p 89
absence of the father and this cancerous development of the mother and the sister? And yet, as we have seen, if	p 91
of a psychotic: as for example when the troubles a mother has with regard to her own father lead to the	p 94
inability, in turn, to even posit his desire toward his mother. Whence the strange notion that if a psychotic escapes the	p 94
member. These metaphysical men from outer space are the literal mother, father, and sibling who sit around the breakfast table with	p 95
case of persecution psychosis linked to the death of the mother, he first asks himself if he has to deal with	p 96
an unconscious guilt complex following on the death of the mother, as Freud had described in Mourning and Melancholia. But he	p 96
in Mourning and Melancholia. But he soon learns that the mother has been killed by a French soldier, and that the	p 96
along with it and tearing apart the memory of the mother. It could always be said that these extreme situations of	p 96
to be applicable in all cases: the father and the mother exist only as fragments, and are never organized into a	p 97
differences with them as in hand-to-hand combat. The father, the mother, and the self are at grips with, and directly coupled	p 97

precocious stages of the personality in the relationship with the mother; then a second beginning is invoked; Oedipus itself with the a system of equivalence that rediscovers everywhere the father, the mother, and the ego. (And one merely pushes the difficulty into statement, So it was your father, so it was your mother ... It is not at all surprising that only afterward is discovered that all of this was the father and the mother, since this is assumed to be the case from the without end, either to annihilate him and identify with the mother, or to internalize him, to take his place or reach father and unleashes in him the forces of the Bad Mother; Luther internalizes the father and reaches a compromise with the images of yet another order, associating the father and the mother, who will then be dissociated and otherwise regrouped within the it; we relate it to independent existences—the father, the mother, the begetters—that do not yet comprise their elements as live it neurotically or live its structure; it is the mother of the holy faith (J. M. Pohier). Or the technopsychoanalyst rises above all images, and from the realm of the mother and the father retains only functions, defines the prohibition and O desiring-production. Of course pieces from the bodies of the mother and the father are taken up in the connections, parental even the primitive prefers a pretty young woman to his mother or his grandmother. If Jung betrayed everything, it was nevertheless way of this remark, Which can only suggest that the mother functions as a pretty girl as much as the pretty pretty girl as much as the pretty girl functions as mother, since the main thing for the primitive or the child flows. The law tells us: You will not marry your mother, and you will not kill your father. And we docile repressed, this is not because it is desire for the mother and for the death of the father; on the contrary society because it is a desire to sleep with the mother, but because it is revolutionary. And that does not at if everyone did the same, what if everyone married his mother or kept his sister for himself? there would no longer from the small amount of affection shown me by my mother. So I decided that one day I would show them doubles, where the patient manifested a strong hatred for her mother and an incestuous desire for her father, but under conditions identical. And Aurelie and Adrienne, both in one, are his mother. Will it be said that the identification as a perceptual even psychosis? One step further and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks the point where the vibration states that prepare for other breakthroughs, other movements where the mother is no longer encountered, but the Virgin and God: And the schizo will accept the reduction of everything to the mother, since it is of no importance whatsoever: he is sure of being able to make everything rise again from the mother, and to keep for his Own secret use all the in relation to the disjunctive lines of its father or mother, but inversely, the disjunctive lines inscribe it only through a connection represented by the marriage of the father and the mother. At no time, therefore, does alliance derive from filiation, but is determined, for the initial group, by whether the children's mother is a daughter or a daughter-in-law ... The sign changes in of view, the father has received a wife, or the mother has been transferred outside, whether the sons have the right son—presents itself as a ready-made whole from which the mother as such is strangely excluded, although, depending on the circumstances placenta he has stolen, is like the brother of his mother, with whom he is united by that fact: This individual placenta, which is to say a part of his own mother. He saw this organ as his own and as forming to him, of the same substance and generation as his mother, he likens himself to a male twin of his genetrix be found to come into play from this point on: mother, father, son, mother's brother, son's sister. But it is evident part he carries away makes him the sister of his mother, who eminently replaces the sister, and to whom he becomes is because the placenta, as a substance common to the mother and the child, a common part of their bodies, makes Dogon myth related by Griaule. Yes, I have been my mother and I have been my son. It is rare that making the son the genetic or germinal brother of the mother: The Morganists-Mendelians, following Weismann, start from the idea that the that is why). The one who should have married the mother was therefore the maternal uncle. The first consequence of this the sister is not a substitute for incest with the mother, but on the contrary the intensive model of incest as could not do. And why didn't the uncle marry the mother, his somatic sister? Because he must not, except in the double bind): neither can the uncle marry his sister, the mother, nor from that moment can the son marry his own to collapse again. Actually, if the son cannot marry his mother, it is not because he is somatically from a different sealed; it is through the prohibition of incest with the mother that the filiation becomes extended. There we find no repression the name of the father. The respective position of the mother or father as kin or affine, the patrilineal or matrilineal but discernible persons. Discernibility settles on the sister and the mother as prohibited spouses. The reason is that persons, with the exist prior to the prohibitions that constitute them as such. Mother and sister do not exist prior to their prohibition as to say, with a person who is equivalent to the mother or the sister only by virtue of not being either equivalent to the aunt, who is herself equivalent to the mother). Griaule's article is without doubt the text most profoundly inspired the myth placed on the stage persons defined as father, mother, brother, and sister, whereas these roles belong to the order it possible to go to bed with one's sister or mother? And how do we dispense with the old argument: it of incest would require both persons and names—son, sister, mother, brother, father. Now in the incestuous act we can have in vain for persons or even functions discernible as father, mother, brother, son, sister, etc., since these names only designate intensive variations different from itself, and that in the Oedipal relation the mother is also the earth, and incest is an infinite renaissance the relationship with the aunt as a substitute for the mother, in the form of a make-believe parent; what passes through relationship, which is transmitted from father to son and from mother to daughter, can be transmitted indefinitely through the father-son relationship

the girl leaves the previous family group, to which her mother belongs. The niece becomes herself a mother and the point to which her mother belongs. The niece becomes herself a mother and the point of departure for a new brother-sister relationship with an expressive microcosm; in these families the father, the mother, and the sister always also function as something other than the sister always also function as something other than father, mother, or sister. And in addition to the father, the mother mother, or sister. And in addition to the father, the mother, etc., there is the affine, who constitutes the active, concrete say Oedipus every time someone speaks to us of father, mother, grandfather. In fact, the Ndembu analysis was never Oedipal: it this investment refers only secondarily to an image of the mother. We have already seen how the prohibition of incest referred Is it daddy? Is it mommy? (You are neglecting the mother! No, you're the one who fails to see the father reduced to these evaluations of the respective roles of the mother and the father, or of the pre-oedipal and the Oedipal itself justified to all eternity in its work, like a mother in her child. It is not in them that the Imperial Representation Incest with the sister and incest with the mother are very different things. The sister is not a substitute different things. The sister is not a substitute for the mother: the one belongs to the connective category of alliance, the alliance not be confounded with filiation; and incest with the mother, insofar as descent within filiation must not be allowed to in the tribe. It is clear that incest with the mother has a completely different meaning: this time it is a different meaning: this time it is a question of the mother of the tribe, as she exists in the tribe, as hero begins by marrying the sister, than he marries the mother. The fact that the two acts can, to varying degrees his sister, the other where he returns to find his mother again. The purpose of this double incest is not to appropriation of all the alliance debts. The marriage with the mother is the return to the tribe; it expresses the temporal and seal of the despot? Who is this sister, this mother? The sister and mother of the despot himself? Or should despot? Who is this sister, this mother? The sister and mother of the despot himself? Or should the question be framed by prohibiting persons who answer to the names of sister, mother, father, Between the two, the shallow stream where nothing passes The signified is the sister of the borders and the mother of the interior. Sister and mother are the concepts that the borders and the mother of the interior. Sister and mother are the concepts that correspond to the great acoustic image body—body representation subordinates itself to word representation: sister and mother are the voice's signifieds. But to the extent that this incest impossible—namely, that at times we had the appellations (mother, sister) but not the persons or the bodies, while at if the despot marries his true sister and his true mother. For in any case his true sister is the sister is the sister of the wilderness, just as his true mother is the mother of the tribe. Once incest is possible of the wilderness, just as his true mother is the mother of the tribe. Once incest is possible, it matters little must be situated at the extreme limit; and with his mother the despot simulates a superforce where the two sexes would signifier, along with its two signifieds, his sister and his mother, and who felt their weight grow heavier as he drew committing double incest through overcoding, with his sister and his mother as body representations subjected to verbal representation. Moreover, Oedipus is

is by no means an interplay between a son, a mother, and a father. Desire institutes a libidinal investment of a brings into play only the despot, the sister, and the mother: it is the overcoding and repressing representation. The father intervenes sister is the representative of the new alliance, and the mother is the representative of direct filiation. Father and son are delimited in the locus of the restricted family as father, mother, child. But instead of being a strategy that, through the envelop these factors in its own mode of reproduction. Father, mother, and child thus become the simulacrum of the images of applied. Since each person has his own private father and mother, it is a distributive subaggregate that simulates for each person the private person. So it's your father, so it's your mother, so it's you: the familial conjunction results from the capitalist

Law, the analyst as despot and money collector. But the mother as the simulacrum of territoriality, and the father as the filth that sticks to our skin. Yes, I desired my mother and wanted to kill my father; a single subject of chicken or the egg—but also the father and the mother, or the child? Psychoanalysis acts as if it were the is sick only in relation to a father and a mother). This is clearly evident in the primal position of the what you want, to kill me, to sleep with your mother? It is first of all a father's idea: thus Laius father who raises hell, and who brandishes the law (the mother tends to be obliging: we musn't make this into a myth is the incest committed by the hero with the mother. Yet the idea that he is guilty seems to exist theory of fantasy, in terms of which the father, the mother, and their real actions and passions must first be understood to repress, is the unconscious of the father and the mother. The failure of that repression is the basis of neuroses escape as opposed to the blue line, the blues. o mother farewell with a long black shoe farewell with Communist Party with his own desiring-machines, O sexuality—while the father or mother remains in the background, from whom the child borrows parts and that it saves us from the terrible non differentiated mother. But this terrible mother, the sphinx, is herself part of us from the terrible non differentiated mother. But this terrible mother, the sphinx, is herself part of Oedipus; her nondifferentiation is the couch, an artificial swamp, a little earth, a little mother. Look at you, stumbling and staggering with no use in in the family, in the familial scene, with the knitting mother; another time in an aseptized clinic, in the psychoanalytic scene tourniquets cutting off the flows of sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all	p 269 p 269 p 273 p 273 p 273 p 273 p 274 p 275 p 276 p 279 p 298 p 311 p 311 p 334 p 334 p 351
or making a model housewife of her, or a model mother, or a model help-meet. All mere devices for avoiding any on hands and knees, working, as a substitute for the mother surprised in the coitus scene; and in The Rat Man the libido as a magnified or impoverished image of the mother, but as the foreign, the nonmother, the nonfather, the nonfamily the importance of parental coitus, and the position of the mother; but when this position makes the mother resemble a floorwasher position of the mother; but when this position makes the mother resemble a floorwasher, or an animal, what authorizes Freud to say that the animal or the maid stand for the mother, independently of the social or generic differences, instead of concluding the social or generic differences, instead of concluding that the mother also functions as something other than the mother, and gives rise in the child's libido to an entire to a relation with the nonhuman sex? For whether the mother works or not, whether the mother is from a richer sex? For whether the mother works or not, whether the mother is from a richer or poorer background than the father according to the laws of social production and desiring-production: the mother herself functions as rich woman or poor woman, maid or But behind all this, there is an economic situation: the mother reduced to housework, or to a difficult and uninteresting job perform such investments, but begins with Oedipus, me, father and mother (the pre-oedipal stages relating structurally or eschatologically to the Oedipal	p 351 p 354 p 354 p 355 p 355 p 355 p 355 p 355 p 355 p 355 p 356 p 357
of desire, where one would have a hard time recognizing mother or father or me (we have seen how contradictory it constitute the minimum familial constellation, or on their substitutes—father, mother, child. One does not stop there, since these three terms kills the child, or in the scene of the terrible mother where the mother kills the child or the father. Then or in the scene of the terrible mother where the mother kills the child or the father. Then from two we distinct persons, in short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich	p 358 p 358 p 358 p 358 p 366
MOTHER'S 20	
required to construct it? Are a bicycle horn and my mother's arse sufficient to do the job? Aren't there more important your mother? said the sergeant. I didn't follow. Is your mother's name Molloy too? said the sergeant. I thought it over thought it over. Your mother, said the sergeant, is your mother's— Let me think! I cried. At least I imagine that's how it was. Take your time, said the sergeant. Was mother's name Molloy? Very likely. Her name must be Molloy too from within (Yes, that's my mother, all right, but my mother's the Virgin Mary, you know). One can easily imagine Schreber progressed . . . Dick had also discovered the wash-basin as symbolizing the mother's body, and he displayed an extraordinary dread of being wetted	p 3 p 14 p 14 p 14 p 14 p 45
representative of his parents. Ever since birth his crib, his mother's breast, her nipple, his bowel movements are desiring-machines connected to	p 47
speaking, it is not true that a baby experiences his mother's breast as a separate part of her body. It exists of his mother, and constantly watches the expression on his mother's face. The word relate in this case does not designate is taken up in the signifying chain—daddy's mustache, the mother's raised arm—but it comes furtively to occupy a place are selections to be made? The father's nose or the mother's ear—will that do, can that be retained, will that the generations ... He senses unconsciously his symbolic membership in his mother's generation and his detachment from the real generation of which	p 47 p 48 p 62 p 125 p 157
come into play from this point on: mother, father, son, mother's brother, son's sister. But it is evident and striking that and bisexual states. I am the son, and also my mother's brother and my sister's husband and my own father. Everything same substance, in relation to which the son is his mother's twin: such is indeed the axis of the Dogon myth brothers and sisters.) But the son is not somatically his mother's brother and twin. That is why he cannot marry her from her brother's line, but solely from that of her mother's brother. The significance of the payments to the mother's brother her mother's brother. The significance of the payments to the mother's brother upon the marriage of his niece can be understood brief, what the child invests through the infantile experience, the mother's breast, and the familial structure is already a state of the tottering walk of Molloy and his bicycle preserves the mother's room as the vestige of a goal; the vacillating spirals	p 158 p 158 p 158 p 159 p 164 p 164 p 275 p 315
MOTHER-ANUS 1	
works: what relationship does the bicycle-horn machine have with the mother-anus machine? What a rest to speak of bicycles and horns	p 2
MOTHER-DAUGHTER 1	
transmitted indefinitely through the father-son relationship, but not through the mother-daughter relationship, which terminates with the daughter's marriage. A married daughter	p 164
MOTHER-FATHER 1	
of the sky, whence issues the daddy-mommy-me triangle, the uterine mother-father of a frantic anality, whose child is only an angle	p 143
MOTHER-FUNCTION 1	
in vain that the traditional daddy-mommy are replaced by a mother-function, a father-function; we don't quite see what there is to	p 82
MOTHER-QUEEN 1	
the union with the princess-sister and the union with the mother-queen. Incest goes by twos. The hero is always sitting astride	p 201
MOTHER-TWIN 1	
been himself this uncle in an intense relationship with the mother-twin. The vicious circle of the germinal lineage closes (the primitive	p 159
MOTHERING 1	
constituting perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families? We do not have in mind the so-called	p 319
MOTHERS 3	
of parents or the love attachment of children to their mothers and fathers. It is a question of knowing what the saying that his guys are great, that they love their mothers, their fathers, and their country, that they cry at the are always on this side of it or beyond. Our mothers and our sisters melt in our arms; their names slide	p 47 p 62 p 161
MOTIFS 1	

up in a bizarre sort of box painted with bourgeois motifs, in a kind of rather repugnant artificial triangle, thereby stifling	p 49
MOTION 20	
coughing machine, and also all the explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery of the	p 54
the double bind is Oedipus insofar as it arrests the motion of the process, or forces it to spin around in	p 110
primitive or the child is to form and put into motion their desiring-machines, to make flows circulate and to perform breaks	p 114
regions, stimuli of one sort or another that set in motion another journey altogether, stases that prepare for other breakthroughs, other	p 126
Recognizing the desire is tantamount to setting desiring-production back into motion on the body without organs, in the very place to	p 130
already or not yet crossed. For incest is like this motion, it is impossible. And it is not impossible in the	p 161
go beyond, limits to cross over, flows to set in motion, noncoded spaces to enter.) Decoded desires and desires for decoding	p 224
suddenly presents itself as an independent substance, endowed with a motion of its own, in which money and commodities are mere	p 227
this break. The tendency finds no end, the thing in motion never quite reaches what the immediate future has in store	p 231
when it is a question of flows to set in motion and to break? Doubtless Marxists will remind us that the	p 239
from cancelling the flows, contains them and sets them in motion. This cordoning off of production through information shows once again	p 241
that has withdrawn. Because within this field it sets in motion its flows of form and substance, content and expression. Because	p 242
break through this wall so as to set flows in motion, and establish breaks that overflow or rupture the sign's conditions	p 243
affinity is great, to be sure: everywhere capitalism sets in motion schizo-flows that animate our arts and our sciences, just as	p 245
effect a vast decoding of language only by setting in motion from the start an axiomatic machine based on the supposed	p 246
absolute limit of every society, inasmuch as it sets in motion decoded and deterritorialized flows that it restores to desiring-production, at	p 266
is going to neutralize—or on the contrary put into motion—the two activities, the two heads of desire. For as	p 326
repulsion will condition other attractions, other functionings, the setting in motion of other working parts on the body without organs, the	p 331
psychosis and paranoia as well, since everything is set in motion by the counterinvestment of the social field that produces the	p 363
the signifiers, passed under the structures, set the flows in motion, and effected breaks at the limits of desire: a breakthrough	p 369
MOTIVATED 3	
regards it, the collective or divine eye that is not motivated by any idea of revenge, but is alone capable of	p 189
hesitate, as does Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either.) The	p 190
fundamental	
It may be that the enterprise is primarily military and motivated by conquest, or that it is primarily religious, the military	p 193
MOTIVATES 1	
is between one of two poles, the paranoiac counterescape that motivates all the conformist, reactionary, and fascisizing investments, and the	p 341
schizophrenic	
MOTIVATION 2	
Georges Devereux drew the correct conclusion of a basic homosexual motivation of a group character. Through women, men establish their	p 165
own	
while continuing to impose a familialist and masturbatory form or motivation on it that makes any perspective of liberation futile in	p 350
MOTIVATIONS 1	
in these flows. Let us consider for a moment the motivations that lead someone to be psychoanalyzed: it involves a situation	p 356
MOTIVE 5	
consummation (Voluptas). It is this residual energy that is the motive force behind the third synthesis of the unconscious: the conjunctive	p 17
service of repression, its propaganda, or its propagation. The incest motive is a logical deduction of the human reason, which has	p 115
libido, and you will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone of the pure psychoanalyst, on which to	p 354
if there is, to use Freud's terms, a purely erotic motive, it is certainly not Oedipus that harbors it, nor the	p 357
nor castration that transmits it. The erotic, the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or	p 357
dispersed	
MOTIVES 1	
sister, to the mommy, considered as the only purely erotic motives! Taking up the eternal refrain of Oedipus, the eternal lullaby	p 354
MOTLEY 3	
families. That is what makes the ideology of capitalism a motley painting of everything that has ever been believed. The real	p 34
the territoriality with Jocasta, the despot with Oedipus himself: a motley painting of everything that has ever been believed. It comes	p 267
a lack of belief, it does not need it—a motley painting of all that has been believed. But the reverse	p 375
MOTOR 11	
death also, because the full body of death is its motor, just as it desires life, because the organs of life	p 8
irrespective of any metaphor, inasmuch as it exhibits an immobile motor and undertakes a variety of interventions: flows are set apart	p 141
must escape coding. The primitive territorial machine, with its immobile motor, the earth, is already a social machine, a megamachine, that	p 142
communes. The immanent unity of the earth as the immobile motor gives way to a transcendent unity of an altogether different	p 146
its mechanisms be ineffectual enough so that fear remains the motor of the whole? And what is this fear? It would	p 152
pyramid that has the despot at its apex, an immobile motor, with the bureaucratic apparatus as its lateral surface and its	p 194
elements of the schizophrenic desiring-machines: the one as the immobile motor, the others as the working parts; the one as the	p 327
desiring-machine, one sees the same catatonic inspired by the immobile motor that forces him to put aside his organs, to immobilize	p 329
by virtue of the body without organs or the immobile motor, and there is also life that desires, by virtue of	p 329
condition of a molecular functioning. The functioning appears when the motor, under the preceding conditions—i.e., without ceasing to be	p 329
desiring-machines, with their three parts: the working parts, the immobile motor, the adjacent part; their three forms of energy: Libido, Numen	p 338
MOTORS 3	
sleep only if he is plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding	p 37
open to desiring-machines, that enter into the parts, wheels, and motors of these machines, as much as they cause them to	p 381
cause them to enter into their own parts, wheels, and motors. Everyone knows that a schizo is a machine; all schizos	p 381
MOTRICITY 1	
an institutional model at every stage of action, transmission, and motricity. Hence the social machine fashions a memory without which there	p 141
MOULDING 1	
that the men who were most in life, who were moulding life, who were life itself, ate little, slept little, owned	p 27
MOUNTAIN 1	
both sexes: the sacred deflowerer, the ritual initiator on the mountain or across the waters. The wilderness, land of betrothal. All	p 200
MOUNTAINS 2	
stroll outdoors, on the other hand, he is in the mountains, amid falling snowflakes, with other gods or without any gods	p 2
the mute stroll of the schizo, Lenz's outing in the mountains and under the stars, the immobile voyage in intensities on	p 292

MOUNTING	1	
distinct part. When it repels the organs, as in the mounting of the paranoiac machine, the body without organs marks the		p 326
MOURGUE'S	1	
box type, with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist		p 40
MOURNFUL	1	
It would appear that social formations experienced a morbid and mournful foreboding of things to come, although what comes to them		p 152
MOURNING	1	
the death of the mother, as Freud had described in Mourning and Melancholia. But he soon learns that the mother has		p 96
MOUSSA	1	
underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has defined the United States as a fragment of the		p 231
MOUSTAFA	1	
within this space. In search of the structure in psychoanalysis, Moustafa Safouan is able to present it as a contribution to		p 306
MOUTH	23	
The breast is a machine that produces milk, and the mouth a machine coupled to it. The mouth of the anorexic		p 1
milk, and the mouth a machine coupled to it. The mouth of the anorexic wavers between several functions: its possessor is		p 1
the effect of this circuit of distribution in which the mouth, too, plays a role as a stone-sucking machine? Where in		p 3
energy-machine, a tree into his body, a breast into his mouth, the sun into his asshole: the eternal custodian of the		p 4
or draws off part of this flow (the breast—the mouth). And because the first machine is in turn connected to		p 5
born, escaping the wheel of continual birth and rebirth, no mouth to suck with, no anus to shit through. Will the		p 7
the very midst of process, as a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly		p 8
shift and slide about. As in the case of Beckett's mouth that speaks and feet that walk: He sometimes halted without		p 12
the flow of shit it cuts off, for instance; the mouth that cuts off not only the flow of milk but		p 36
even take on the regime of another organ—the anorectic mouth, for instance. All sorts of functional questions thus arise: What		p 38
suffocate from what one eats, swallow air, shit with one's mouth? The data, the bits of information recorded, and their transmission		p 38
as a part of a desiring-machine connected to the baby's mouth, and is experienced as an object providing a nonpersonal flow		p 47
rejoin the body without organs, eyes closed, nostrils pinched shut, mouth filled. What is more, their entire love tells the same		p 69
an anus that retains, a voice that resounds, and a mouth that consumes: its very own three syntheses, since it is		p 125
a body without anus. A Gourma story begins: When the mouth was dead, the other parts of the body were consulted		p 142
desire of desire, a desire of the despot's desire. The mouth no longer speaks, it drinks the letter. The eye no		p 206
brings death—an eye with too steady a look, a mouth with too unfamiliar a smile; each organ is a possible		p 211
your sagging belly with your fear of Hitler with your mouth of bad short stories.... with your belly of strikes and		p 279
matter always fills space in varying degrees (the eye, the mouth, the anus as degrees of matter); pure positive multiplicities where		p 309
the case in the schizoid sequences of Beckett: stones, pockets, mouth; a shoe, a pipe bowl, a small limp bundle that		p 324
the partial b become in this regard indiscernible (thus the mouth and the anus, the mouth-anus of the anorexic). And they		p 325
enough for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns like fire, but what can be		p 325
without organs repels the organs and lays them aside: no mouth, no tongue, no teeth—to the point of self-mutilation, to		p 329
MOUTH-AIR	1	
interplay of desiring-machines—at the level, for example, of the mouth-air machine or the tasting-machine: What does it mean to be		p 48
MOUTH-ANUS	1	
this regard indiscernible (thus the mouth and the anus, the mouth-anus of the anorexic). And they are not indiscernible solely in		p 325
MOUTH-MACHINE	2	
intestine-machine, the intestine-machine and the stomach-machine, the stomach-machine and the mouth-machine, the mouth-machine and		p 36
the flow of milk of a herd		
intestine-machine and the stomach-machine, the stomach-machine and the mouth-machine, the mouth-machine and the flow of milk of a herd		p 36
of dairy		
MOUTHFUL	1	
so with love and pity or disgustedly spit out the mouthful we have tasted. We have sampled him once as a		p 24
MOUTHS	2	
organs of all the subjects, all the eyes, all the mouths, all the penises, all the vaginas, all the ears, and		p 210
the father who has had it with feeding all those mouths—in short, a fundamental relation to the outside of which		p 356
MOUTHY	1	
in a day nursery, a narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of capitalist surplus value, flows		p 111
MOVE	11	
the world of the past, never of the future. To move forward clinging to the past is like dragging a ball		p 28
interest of the dominated, exploited classes, and causes flows to move that are capable of breaking apart both the segregations and		p 105
strength, and that wherever it is, it causes flows to move and substances to be intersected (I am careful not to		p 111
justification for psychic repression—a justification that makes psychic repression move into the foreground and no longer considers the		p 117
problem of		
it a signifying thing, but by what causes it to move, to flow, and to explode—desire. For literature is like		p 133
in the extended filiations, and on the contrary, what will move and flow following the relations of alliance, in such a		p 164
Oedipus? On the contrary, is it not true that they move desire in the direction of more intense and more adequate		p 170
imagined: the invasion of the socius by noncoded flows that move like lava? An irrepressible wave of shit, as in the		p 176
elements of the in-depth system of representation have begun to move: the cellular migration has begun that will carry the Oedipal		p 201
escape of desire; breaches the wall and causes flows to move; assembles its machines and its groups-in-fusion in the enclaves or		p 277
the world of the past, never of the future. To move forward clinging to the past is like dragging a ball		p 334
MOVEMENT	99	
delirium, or rather is a true consciousness of a false movement, a true perception of an apparent objective movement, a true		p 10
a false movement, a true perception of an apparent objective movement, a true perception of the movement that is produced on		p 10
of an apparent objective movement, a true perception of the movement that is produced on the recording surface. Capital is indeed		p 10
earth or the despot, a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of all		p 11
types		
desiring-machines seem to emanate from it in the apparent objective movement that establishes a relationship between the machines and the		p 11
body		

that acts as a quasi cause by communicating the apparent movement (the fetish) to them. So true is it that the	p 12
Or rather, it is not reproduced within the apparent objective movement in the same way in which it is produced within	p 12
is simply more and more artificial. Marx termed the twofold movement of the tendency to a falling rate of profit, and	p 34
As a corollary of this law, there is the twofold movement of decoding or deterritorializing flows on the one hand, and	p 34
no longer have the slightest notion of what the psychoanalytic movement is all about. It is no longer a question of	p 45
would become possible to write in the history of the movement: so even we are still pious! Let us recall Marx's	p 58
at the most concrete level of therapy, reinforces this apparent movement with its combined forces. Psychoanalysis itself ensures this	p 74
conversion of	
the undifferentiated with which it threatens us. With the same movement the Oedipus complex inserts desire into triangulation, and prohibits	p 79
desire	
never did psychoanalysis better display its taste for supporting the movement of social repression, and for participating in it with enthusiasm	p 81
the crisis is passed on to others, and the whole movement starts all over again. Such is the Oedipal disjunction, the	p 82
matter entirely, the coextension of man and nature; a circular movement by which the unconscious, always remaining subject; produces and	p 107
reproduces	
this fashion, and who gives a structure to the false movement of infinite progression and regression: your father, and your father's	p 108
unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces the movement, it invents a last priest. Oedipal analysis imposes a	p 112
transcendent	
done well, on the other hand the history of the movement has never even been sketched out: the structure of the	p 117
participating directly as psychoanalysis in the positivity of the revolutionary movement or in the desiring-creativity. (To a certain extent, didn't	p 119
this	
this double operation. It is in one and the same movement that the repressive social production is replaced by the repressing	p 119
a lot. All that psychoanalysts do is to reinforce the movement; they add a last burst of energy to the displacement	p 121
In it the two meanings of process meet, as the movement of social production that goes to the very extremes of	p 130
to the very extremes of its deterritorialization, and as the movement of metaphysical production that carries desire along with it and	p 131
it is constantly opposing with all its exasperated strength the movement that drives it toward this limit. At capitalism's limit the	p 140
point: the point where the limit appears, in the very movement that counteracts the tendency). In a word, universal history is	p 140
and operating under human control in order to transmit a movement and perform a task, then the human machine was indeed	p 141
commissioned to explain the history of mankind; cruelty is the movement of culture that is realized in bodies and inscribed on	p 145
That is what cruelty means. This culture is not the movement of ideology: on the contrary, it forcibly injects production into	p 145
contrary, it is rather the effect of the first great movement of deterritorialization on the primitive communes. The immanent unity of	p 146
but has not yet appropriated this process. The apparent objective movement of inscription has not suppressed the real movement of	p 148
nomadism	
apparent objective movement of inscription has not suppressed the real movement of nomadism. But a pure nomad does not exist; there	p 148
of inscription or recording, the potential energy of the apparent movement; but debt is the actual direction of this movement, a	p 149
apparent movement; but debt is the actual direction of this movement, a kinetic energy that is determined by the respective paths	p 149
surface of inscription, the fantastic law, or the apparent objective movement; but also a magical agent or fetish, the quasi cause	p 154
persons, but rather the intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a	p 158
subject passes	
oppressive. With the result that capitalism—in conformity with the movement by which it counteracts its own tendency—is continually drawing	p 176
whether the social machines execute more or less of a movement of detachment (decollement) in relation to the desiring-machines; and	p 184
whether	
to the sphere of circulation. One retains the apparent objective movement as it is described on the socius, without taking into	p 188
of an empire. But in reality one can perceive the movement of this formation just as well when one empire breaks	p 193
becomes the true owner in conformity with the apparent objective movement that attributes the surplus product to the State, assigns the	p 194
the source and fountainhead and estuary of the apparent objective movement. In place of mobile detachments from the signifying chain, a	p 194
see in the principle of residence the effect of a movement of deterritorialization that divides the earth as an object and	p 195
the residence or territoriality of the State inaugurates the great movement of deterritorialization that subordinates all the primitive filiations to	p 197
the	
full body, and that on this full body renders the movement of debt infinite. It is a measure of Nietzsche's force	p 199
Nietzsche's force to have stressed the importance of such a movement that begins with the founders of States, these artists with	p 199
of writing. In short, graphism in one and the same movement begins to depend on the voice, and induces a mute	p 202
direct filiation. These two fundamental despotic categories are also the movement of graphism that, at one and the same time, subordinates	p 205
production, with the State that expresses or constitutes its objective movement, is not a distinct formation; it is the basic formation	p 217
to concretization in the social or technical machine precisely the movement of desire? Again and again we come upon the monstrous	p 221
be tamed.... 9 The Civilized Capitalist Machine The first great movement of deterritorialization appears with the overcoding performed by the	p 222
despotic	
State. But it is nothing compared to the other great movement, the one that will be brought about by the decoding	p 222
exchange relation, that forms the disjunctive synthesis of the apparent movement of commodities, since the abstract labor is divided into	p 226
qualified	
it expresses the capitalist field of immanence, the apparent objective movement where the lower or subordinate form is no less necessary	p 229
to take in economy as well as linguistics: If the movement does not tend toward any limit, if the quotient of	p 231
it tended to diminish in its primitive emplacement. Now this movement of displacement belongs essentially to the deterritorialization of	p 231
capitalism. As	
a monetary economy. The fact remains that the apparent objective movement of capital—which is by no means a failure to	p 239
opposite direction? To go still further, that is, in the movement of the market, of decoding and deterritorialization? For perhaps the	p 239
be, economic: on the contrary, it expresses the apparent objective movement according to which the economic forces or productive	p 247
connections are	
a deformation, a convulsion, an explosion—in a word, a movement of extreme violence. There results, finally, a fourth characteristic that	p 250
of all to praxis. The task of the revolutionary socialist movement was to organize a bipolarity of the social field, a	p 255
to the task of conquering the State apparatus. If the movement of capitalism, in the interplay of its differential relations, is	p 255
and to always effect breaks of breaks, then the socialist movement seems necessarily led to fix or assign a limit that	p 255
form as if spontaneously, in the very current of the movement of deterritorialization (neighborhood territorialities, territorialities of the large	p 258
aggregates, gangs	
of payment (the role of the central banks). Or the movement of deterritorialization that goes from the center to the periphery	p 258
abstract universality of wealth-creating activity. Here we have the great movement of decoding or deterritorialization: the nature of wealth is no	p 259
regard that so-called common ownership changes the direction of this movement.) Moreover, if it is not a question of writing the	p 259
In Capital Marx analyzes the true reason for the double movement: on the one hand, capitalism can proceed only by continually	p 259
or his apparatus, the Urstaat: it effects the first great movement of deterritorialization, but does so by adding its eminent unity	p 261
a regulation of these flows; it effects the second great movement of deterritorialization, but this time because it doesn't allow any	p 261
delirium begin? Perhaps the cinema is able to capture the movement of madness, precisely because it is not analytical and regressive	p 274
that is in the service of sexuality as a cyclical movement by which the unconscious, always remaining subject, reproduces itself. There	p 276
unrepentant familialism that condemned it to evolve solely within the movement of regression or progression. (Even the psychoanalytic	p 276
conception of repetition	
the psychoanalytic conception of repetition remains captive to such a movement.) (3) Finally, the point of view of the community, which	p 276
combination with the others. What is essential is this double movement whereby Butler drives both arguments beyond their very limits. He	p 284
always the unconscious that produces itself in a cyclical orphan movement, a cycle of destiny where it always remains a subject	p 290
abstract desire, like subjective abstract labor, is inseparable from a movement of deterritorialization that discovers the interplay of machines	p 300
and their	
the place of the codes. Capitalism is inseparable from the movement of deterritorialization, but this movement is exorcised through factitious	p 303
and	
Capitalism is inseparable from the movement of deterritorialization, but this movement is exorcised through factitious and artificial	p 303
reterritorializations. Capitalism is constructed	
have seen previously, it is in the interiority of its movement that capitalism requires and institutes not only a social axiomatic	p 303
a word, psychoanalysis disengages the second pole in the very movement of capitalism, which substitutes the infinite subjective	p 304
representation for the	
that displacement refers to very different movements: at times, the movement through which desiring-production is continually overcoming the	p 313

limit, becoming deterritorialized	
the threshold of representation; at times, on the contrary, the movement through which the limit itself is displaced, and now passes	p 313
just as the reconstitution of territorialities is opposed to the movement of deterritorialization. And if perversion in the narrowest sense of	p 315
love is always a certain mulatto—male or female. The movement of deterritorialization can never be grasped in itself, one can	p 316
that will cause him to go on further. This very movement is humor, black humor. Oh, the narrator does not homestead	p 318
that transform madness into mental illness; (2) liberating the schizoid movement of deterritorialization in all the flows, in such a way	p 321
a point where the earth becomes so artificial that the movement of deterritorialization creates of necessity and by itself a new	p 321
places. The schizoanalytic flick of the finger, which restarts the movement, links up again with the tendency, and pushes the simulacra	p 321
process of its tendency, its coming undone, its deterritorialization. The movement of the theater of cruelty; for it is the only	p 322
organs, and appropriates them for itself in the apparent objective movement. Repulsion is the condition of the machine's functioning, but	p 329
attraction	
primitive mechanism of surplus value as well as in the movement of the finite blocks of debt. But even in the	p 337
the staking out of the perverse reterritorializations, and as the movement of the schizophrenic deterritorializations. At other times, on the	p 340
contrary	
quickening steps that lead them impersonally in a great immobile movement. An escape in advance of the escape. [Consider the example	p 341
false pretences of residence. First he tries to take this movement as his own. He would like to personally withdraw. He	p 341
of liberation futile in advance. For example, no gay liberation movement is possible as long as homosexuality is caught up in	p 350
own reality, its own proof, and that, contrary to the movement, proves itself only by not working, by being interminable. Psychoanalysis	p 357
territorialities (perspective, for example). So true is it that the movement of deterritorialization can only be grasped as the reverse side	p 369
displacement, and their reproduction on an always larger scale (the movement of interior limits as the second aspect of the capitalist	p 372
MOVEMENTS 10	
birth his crib, his mother's breast, her nipple, his bowel movements are desiring-machines connected to parts of his body. It seems	p 47
nothing of parents, gods, the law, lack. The Women's Liberation movements are correct in saying: We are not castrated, so you	p 61
is not superimposable—it should be recognized that Women's Liberation movements contain, in a more or less ambiguous state, what belongs	p 61
and of what takes place in and on it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local	p 84
variations	
another journey altogether, stases that prepare for other breakthroughs, other movements where the mother is no longer encountered, but the	p 126
Virgin	
and of the decoding of private man turns on these movements of flows: the intense germinal influx, the surflux of royal	p 211
even as a direct manifestation, the simultaneity of the two movements of deterritorialization and reterritorialization. An important consequence	p 260
emerges from the	
results from the fact that displacement refers to very different movements: at times, the movement through which desiring-production is	p 313
continually overcoming	
and flows. Such a voyage does not necessarily imply great movements in extension; it becomes immobile, in a room and on	p 319
fashion, to reactivate the organs, to reanimate them with local movements. It is a question of different parts of the machine	p 329
MOVES 10	
that have already been handled, as each of the stones moves forward one pocket, how can we determine the effect of	p 3
lives in. He looks intently at an electrical outlet, he moves his body about like a machine, he uses one of	p 46
and your father's father, a snowball gathering speed as it moves from Oedipus all the way to the father of the	p 108
But through the impasses and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a	p 133
stream	
nomad hunter follows the flows, exhausts them in place, and moves on with them to another place. He reproduces in an	p 148
commit incest only after a series of substitutions that always moves us away from it, that is to say, with a	p 160
barred, the same extended abstraction, a repressive machinery that always moves us away from the desiring-machines. For there has never	p 214
been	
extravagance of the despot and his agents. When the conjunction moves to the fore in the social machine, it seems on	p 224
relation between decoded flows of labor and production, and that moves from the center to the periphery while nevertheless maintaining vast	p 237
of desire. The wage earner's desire, the capitalist's desire, everything moves to the rhythm of one and the same desire, founded	p 239
MOVING 6	
it has created an axiomatic of abstract quantities that keeps moving further and further in the direction of the deterritorialization of	p 33
intensive states in the conjunctive tissue, and a transpositional subject moving full circle, passing through all the states, triumphing over some	p 88
Consequently, revolutionary investment seemed to him such that the desire moving within it simply coincided with an economic rationality; as	p 119
to	
and the displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting as if Oedipus were already installed within	p 166
representing the absence, with linking this absence itself, and with moving us back and forth from one pole of displacement to	p 314
aims and the interests assigned to us, one feels something moving that has neither an interest nor a purpose. A sort	p 347
MOZART'S 1	
each subject, what analysis will be exacting enough for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass	p 325
MR 1	
and unlocalized parks in Watt still contains a reference to Mr. Knott's house, the only one capable of pushing the soul	p 315
MURU 2	
been unable to find anything of that nature among the Mru ... Everyone behaves as if he were ignorant of the compensation	p 148
its due. Löffler writes of a specific case: Among the Mru, the patrilineal model predominates over the matrilineal tradition: the brother-sister	p 164
MUCH 68	
carpentering.... As it stood, it was a table of additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished	p 6
again. From a certain point of view it would be much better if nothing worked, if nothing functioned. Never being born	p 7
celibate machine first of all reveals the existence of a much older paranoiac machine, with its tortures, its dark shadows, its	p 18
of the failure of codes, such a parallelism is a much more precise formulation of the relationship between, for example, the	p 34
lights up. There are very few examples that cast as much light on the regime of desiring-production, and the way in	p 37
signs are not themselves signifying. The code resembles not so much a language as a jargon, an open-ended, polyvocal formation. The	p 38
To the first ruptures, which signify renunciations by Freud as much as betrayals by those who break with him? To Freud	p 55
atheism. Freud needs to deny the existence of God as much as lung needs to affirm the essence of the divine	p 58
less visible, and yet never was it affirmed with as much passion and resolution. The imperialism of Oedipus is founded here	p 58
share either this pessimism or this optimism. For there is much optimism in thinking psychoanalysis makes possible a veritable solution to	p 81
to the present time, ... I was looking ...—not looking so much as just feeling—ahead of me was lying the most	p 84
to the double impasse of an extended Oedipus, just as much in the diagnostic of pathogenic families in themselves as in	p 94
psychoanalysts forbid themselves historico-political applications, we can't say things are much better, since the analysts retreat to the rock of	p 103
castration	
handed over to social and police repression; they talk too much and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane	p 108
insomniac rationality. The unconscious is Rousseauistic, being man-nature. And how much malice and ruse there are in Rousseau!	p 112
Transgression, guilt, castration	
suggest that the mother functions as a pretty girl as much as the pretty girl functions as mother, since the main	p 114
it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented much in another way, and have legislated a lot,	p 121
reinforced a	
the full body of the analyst. And that's already too much. But Oedipus takes shape in the family, not in the	p 121

to resonate, under the pressure of what it retains as much as what it thrusts aside. Resonance—here again, either muffled further than Oedipus, even further than the pre-oedipal, for going much further back—as if what was most actual was also his values. Artaud puts it well: all writing is so much pig shit—that is to say, any literature that takes areas, who arrange marriages and shape concrete reality to a much greater extent than do the systems or filiation and the strict viewpoint of structure: The third term must be interpreted much more as a method than as a true structural element the same time qualitative relations, which the filiations presuppose as much as vice versa; (3) in short, the ambiguous intense signs of the degree of oedipalization, then yes, whites think too much. The competence, the honesty, and the talent of these authors virtue of a familial heredity, but by virtue of a much more complex relationship that depends on the communication of the fonctionnements). On this point, it could be that psychoanalysts have much to learn from ethnologists: about the unimportance of What does mark. The great book of modern ethnology is not so much Mauss's <i>The Gift</i> as Nietzsche's <i>On the Genealogy of Morals</i> who enjoy cruel spectacles, and in punishment there is so much that is festive! So much is pain part of an in punishment there is so much that is festive! So much is pain part of an active life and an obliging real for being simulated, and vice versa—is something very much like the extreme states of a reconstituted, re-created intensity. With of shit in his sewer tomb—all writing is so much pig shit, all writing is this simulation, sperm and excrement In a certain sense it is necessary to say as much in regard to what comes after the primal State, in feudalism, but rather the contrary, and that is why so much time was required between the two. There is a great this dissimulation does not depend on a faulty understanding so much as it expresses the capitalist field of immanence, the apparent form are subjected to a properly social axiomatic that is much severer than all the scientific axiomatics, much severer too than the axiomatic that is much severer than all the scientific axiomatics, much severer too than all the old codes and overcodes that the system. Knowledge, information, and specialized education are just as much parts of capital (knowledge capital) as is the most elementary	p 125 p 128 p 134 p 147 p 147 p 156 p 170 p 178 p 180 p 190 p 191 p 191 p 210 p 211 p 220 p 223 p 229 p 234 p 234
large aggregates, to introduce lack where there is always too much, by effecting the absorption of overabundant resources. On the other from rather than penalizing the flow that creates incomes. How much flexibility there is in the axiomatic of capitalism, always ready do not initiate a making public of the private so much as a privatization of the public: the whole world unfolds not even an automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they do not form a Taylor system of the limits. Never before has a State lost so much of its power in order to enter with so much much of its power in order to enter with so much force into the service of the signs of economic power adds axioms for many other things besides, things that are much smaller, tiny even, absurdly insignificant; it has a peculiar passion to its father-mother, is truly the center of the world. Much more underhanded than the subterranean reign of the fetishes of very fine analysis: the familialism inherent in psychoanalysis doesn't so much destroy classical psychiatry as shine forth as the latter's crowning feeling of a neurotic. So it is that psychoanalysis has much difficulty extracting itself from an infinite regression: the father must structured crowd phenomena. One is a subjugated group investment, as much in its sovereign form as in its colonial formations of genic unconscious is familial only to a very small degree, much less so than Freud's unconscious, since the diagnosis is carried is nothing if it does not acquire at least as much force as these coercive machines have for producing breaks and of sex! What we call anthropomorphic representation is just as much the idea that there are two sexes as the idea in this way? For never has Engels's remark regained so much meaning: you'd think the psychoanalysts really believed in all this of money-capital and the shit-flows of desire. The relationship is much closer: desiring-machines are in social machines and nowhere else, so limit displaced, by subjective reterritorializations and representations that operate as much at the level of capital as a subject (the axiomatic of other adjacent parts on the periphery that have as much a right to say One as we ourselves do. Let retaining from life what the death of death wants very much to .leave us with—a sublime resignation. As Reich says tried to show apropos of capitalism is how it inherited much from a transcendent death-carrying agency, the despotic signifier, but also nature between the two productions is completely hidden there: as much by the difference between the objective socius and the subjective higher than all the aims. It will never flow too much, it will never break or code enough—and in that and their being-child. Nothing to do with the phallus, but much to do with desire, with sexuality as desire. For the the same break with the outside, with the Real. Too much always penetrates from the outside, where the analyst is concerned penetrates from the outside, where the analyst is concerned, too much penetrates into his office. Even the closed familial scene appears poisonous flower—and brought one of Lawrence's heroes to speak much like Henry Miller of the need to have done with conceals the paranoid investment of desire, and reinforces it as much as it conceals it: it covers over the irrational character perhaps find many reasons for reproaching us: for believing too much in the pure potentialities of art and even of science investment of the social field, so as to avoid as much as possible the confusion of the schizophrenic process with the into the parts, wheels, and motors of these machines, as much as they cause them to enter into their own parts	p 235 p 238 p 251 p 251 p 252 p 252 p 253 p 265 p 271 p 274 p 280 p 290 p 293 p 294 p 297 p 302 p 320 p 331 p 332 p 335 p 336 p 346 p 357 p 357 p 357 p 370 p 376 p 378 p 379 p 381
MUCUS 1	
a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of words that do not let themselves	p 133
MUDDLE 1	
is already preparing his ruptures and his conformities. What a muddle, what an emulsion the family is, agitated by backwashes, pulled	p 278
MUDDLED 1	
are specifically reactionary and vaguely revolutionary. The situation is completely muddled. It seems that schizoanalysis can make use only of indices	p 350
MUFFLED 1	
much as what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is the family's second function	p 125
MULATTO 1	
detritorialization and reterritorialization. What we love is always a certain mulatto—male or female. The movement of detritorialization can never be	p 316
MULTIDIMENSIONAL 2	
in an organization that is radiating, as it were, and multidimensional. (And it must be said that this graphic system is pure figural dimension formed by the active line and the multidimensional point, and on the other hand, the multiple configurations formed	p 188 p 243
MULTIFORM 1	
desiring-production, the Oedipal illegitimate uses seemed to us to be multiform, but always to revolve around the same error, and to	p 110
MULTIPLE 11	
that are fairly extensive, though more or less a hodgepodge—multiple and at the same time limited; the ability to rearrange the coexistence in extension of the subjects themselves and their multiple interactions: a group Oedipus that brings together relatives, descendants, and desire and production. For the earth is not merely the multiple and divided object of labor, it is also the unique it is a position of desire in a state of multiple connections. It is not a sign of a sign nor the pivotal point between financing and payment, merely shows the multiple interactions of these two operations. Thus in credit money, which highway interchange.... It is a quasi point that analyses, through multiple overlappings, along a dimension that is normal to the network within the book to flow and to disintegrate, entering into multiple configurations whose possibilities were already the object of the typographical and the multidimensional point, and on the other hand, the multiple configurations formed by the passive line and the surface it conjunction of the decoded flows, their differential relations, and their multiple schizzes or breaks require a whole apparatus of regulation whose lack nothing and form free multiplicities as such; because the multiple breaks never cease producing flows, instead of repressing them, cutting defines the other's potential field of presence, which is itself multiple (a multiplicity of anuses for the flows of shit). The	p 7 p 52 p 140 p 203 p 229 p 241 p 243 p 243 p 252 p 295 p 324

MULTIPLICATION	1	
own intensive representatives. Royal incest is inseparable from the intense multiplication of organs and their inscription on the new full body		p 210
MULTIPLICITIES	12	
was a problem of population (likewise, in the contemplation of multiplicities he saw a sign of psychosis). It is therefore more		p 280
and the other on the contrary bears upon the molecular multiplicities that subordinate the structured crowd phenomena. One is a subjugated		p 280
of persons; the other, a subject-group investment in the transverse multiplicities that convey desire as a molecular phenomenon, that is, as		p 280
But in the other more profound or intrinsic direction of multiplicities there is interpenetration, direct communication between the molecular		p 286
phenomena and		
of castration, because partial objects lack nothing and form free multiplicities as such; because the multiple breaks never cease producing		p 295
flows		
the mouth, the anus as degrees of matter); pure positive multiplicities where everything is possible, without exclusiveness or negation,		p 309
syntheses operating		
demonstrated clearly in this respect how one went from psychotic multiplicities of dispersion, founded on the breaks or schizzes, to large		p 342
or whether it subjugates the large aggregate to the functional multiplicities that it itself forms on the molecular scale (it is		p 348
the driving role of desiring-production and the position of its multiplicities. It is understandable, therefore, that a group can be revolutionary		p 348
retain in codes or axiomatics: the other by the molecular multiplicities of singularities that on the contrary treat the large aggregates		p 366
established power, and subjects the gregarious aggregate to the molecular multiplicities of the productions of desire. And if it is true		p 376
to this other side, no less collective, where the molecular multiplicities of desiring-production are formed; whether and to what extent such		p 380
MULTIPLICITY	21	
how very strange this domain seems, simply because of its multiplicity—a multiplicity so complex that we can scarcely speak of		p 38
strange this domain seems, simply because of its multiplicity—a multiplicity so complex that we can scarcely speak of one chain		p 38
yet have come about? It is only the category of multiplicity, used as a substantive and going beyond both the One		p 42
the many, that can account for desiring-production: desiring-production is pure multiplicity, that is to say, an affirmation that is irreducible to		p 42
with other partial objects, at the core of the corresponding multiplicity whose every element can only be defined positively. We must		p 60
comes apart, but this time in a molecular and pure multiplicity, where the partial objects, the boxes, the vessels all have		p 69
two women must be made to intervene to constitute the multiplicity in which transverse communications are established—connections of		p 69
partial objects		
is the boundary between the molar organization and the molecular multiplicity of desire; this limit of deterritorialization must now pass into		p 102
one-to-one relationship with what it means, but always has a multiplicity of referents, being always multivocal and polysemous. Analyzing the		p 181
magical		
of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are		p 324
welded, pasted		
or fragments of organs that eventually form part of the multiplicity; psychological and axiological links—the good, the bad—that finally		p 324
a lack, and constitutes their mode of presence in the multiplicity they form without unification or totalization. With every structure dislodged		p 324
other's potential field of presence, which is itself multiple (a multiplicity of anuses for the flows of shit). The synthesis of		p 324
body without organs marks the external limit of the pure multiplicity formed by these organs themselves insofar as they constitute a		p 326
organs themselves insofar as they constitute a nonorganic and nonorganized multiplicity. And when it attracts them and fits itself over them		p 326
bottom one and the same thing, one and the same multiplicity that must be conceived as such by schizoanalysis. Partial objects		p 326
is to thrust aside the point of view of functional multiplicity that alone is economic. (Szondi situates the problem clearly: why		p 333
fringe: it causes the social to take flight through the multiplicity of holes that eat away at it and penetrate it		p 341
myriad breaks-flows that determine the positive dispersion in a molecular multiplicity are fitted over vacuoles of lack that perform this fusion		p 342
on a more general level, the statistical transformation of molecular multiplicity into a molar constellation is what organizes lack on a		p 342
order is not: gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of selection performing the selection ? molar or		p 343
gregarious aggregates		
MULTIPLIES	2	
or coalitions within itself; the tubular family, where the triangle multiplies endlessly, each member having his own triangle that interlocks with		p 93
of exploitation from the center to the periphery, but also multiplies enclaves of overpopulation in the center itself, and easily tolerates		p 373
MULTIPLY	1	
high and stable level of employment, and forced capitalism to multiply its axioms while having at the same time to reproduce		p 253
MULTIPLYING	1	
is reproduced on an always larger scale, that is continually multiplying its axioms to suit its needs, that is filled with		p 372
MULTIVOCAL	1	
means, but always has a multiplicity of referents, being always multivocal and polysemous. Analyzing the magical object buti among the		p 181
Kukuya		
MUMFORD	1	
hours and for assuring order in the city. When Lewis Mumford coins the word megamachine to designate the social machine as		p 141
MUMMY	5	
the window and said Station. I explained: The station is mummy; Dick is going into mummy. He left the train, ran		p 45
I explained: The station is mummy; Dick is going into mummy. He left the train, ran into the space between the		p 45
several times. I explained to him: It is dark inside mummy. Dick is inside dark mummy. Meantime he picked up the		p 45
him: It is dark inside mummy. Dick is inside dark mummy. Meantime he picked up the train again, but soon ran		p 45
While I was saying that he was going into dark mummy, he said twice in a questioning way: Nurse? ... As his		p 45
MURDER	2	
of the Family, deciphering within it the unending attempt to murder the father, the dull thud of instincts hammering at the		p 50
man defined oedipally: so he killed the father, in a murder without end, either to annihilate him and identify with the		p 102
MURDERED	1	
by a French soldier, and that the subject himself has murdered the wife of a colonist whose disemboweled ghost perpetually appears		p 96
MURDEROUS	1	
at one end the Oedipal bond is established by the murderous identification, at the other end it is reinforced by the		p 80
MURMUR	1	
make its way through any longer, except for a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with a		p 79
MURPHY	1	
as in the waltz, now of a parabolic sweep, with Murphy, Watt, Mercier, etc., as states, without the family having anything		p 20
MUSIC	2	

is a great chronogeneous machine: a melody-producing machine of the music box type, with a nonspatial localization. What makes Monakow and	p 40
of a diligent psychoanalyst. If a musician tells us that music does not attest to active and conquering forces, but to	p 121
MUSICIAN 1	
to the ordinary scruples of a diligent psychoanalyst. If a musician tells us that music does not attest to active and	p 121
MUSN'T 1	
brandishes the law (the mother tends to be obliging: we musn't make this into a scene, it's only a dream, a	p 273
MUST 235	
body. The continual whirr of machines. He thought that it must be a feeling of endless bliss to be in contact	p 2
third meaning of process as we use the term: it must not be viewed as a goal or an end in	p 5
viewed as a goal or an end in itself, nor must it be confused with an infinite perpetuation of itself. Putting	p 5
satisfactory or sufficient explanation of this phenomenon. We cannot, we must not attempt to describe the schizophrenic object without relating	p 6
it	
without organs exerts later on in the uninterrupted process, we must first establish a parallel between desiring-production and social	p 10
production. We	
in which they are attached to the body without organs must be such that all the disjunctive syntheses between the two	p 12
the schizoparanoiac recording process. And for that very reason we must pose the most far-reaching question in this regard: does the	p 13
the sergeant. Was mother's name Molloy? Very likely. Her name must be Molloy too, I said. They took me away, to	p 14
suppose, and there I was told to sit down. I must have tried to explain. We cannot say that psychoanalysis is	p 14
to explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his superior	p 14
God, and doubtless	
with Schreber, even if in order to do so Schreber must transform himself into a woman. But Schreber experiences only a	p 16
conjunctive synthesis so it's ... , or the production of consumption. We must examine how this synthesis is formed or how the subject	p 17
attraction, and from the opposition of these two forces. It must not be thought that the intensities themselves are in opposition	p 19
an identity is essentially fortuitous, and a series of individualities must be undergone by each of these oscillations, so that as	p 21
is incapable of uttering the word I, and that we must restore his ability to pronounce this hallowed word. All of	p 23
misapplication of the concept of autism to schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like	p 23
production side, has not been entirely ignored. Kant, for instance, must be credited with effecting a critical revolution as regards the	p 25
the consequence of such production under various conditions that we must analyze. That is why the fundamental problem of political	p 29
philosophy	
is to say that Homo natura comes first. But we must also say, more accurately, that desiring-production is first and foremost	p 33
of drives, for drives are simply the desiring-machines themselves. They must be defined in terms of modern territorialities. The neurotic is	p 35
urine but also the flow of sperm. Each associative flow must be seen as an ideal thing, an endless flux, flowing	p 36
of which the mother is only a part. Also we must not think that the machines themselves are proof of the	p 37
that are valuable in and of themselves and above all must not be filled in. This is thus the second characteristic	p 39
of the machine: breaks that are a detachment (coupures-detachements), which must not be confused with breaks that are a slicing off	p 39
or mobile stocks resembling building blocks or flying bricks. We must conceive of each brick as having been launched from a	p 40
two possible ways in which this can be explained: it must be granted either that sexuality is sublimated or neutralized in	p 46
ponders what it means to live, even though the question must be related to his parents and the only possible tentative	p 48
related to his parents and the only possible tentative answer must be sought in family relations. I remember that ever since	p 48
an afterward or a beyond. The role of such relations must be recognized in all psychopathological processes, and their importance will	p 49
the fantasy to a purely individual dimension: the beaten children must in a way be the ego (substitutes for the subject	p 59
the subject himself) and the one who does the beating must be the father (father substitute). On the other hand it	p 59
of the fantasy to be organized in disjunctions whose use must be strictly exclusive. Hence there will be a girl-series and	p 59
or refusal of a passive attitude. This something in common must lay the foundation for the exclusive use of the disjunctions	p 59
rather the object of a properly inclusive use that we must analyze. Freud had a concept at his disposal for stating	p 60
multiplicity whose every element can only be defined positively. We must speak of castration in the same way we speak of	p 60
whose elements are no longer anything but drives. If we must still speak of utopia in this sense, a la Fourier	p 63
live or fantasize individually their membership in the group. It must still be said that the two types of groups are	p 64
oedipalization, all cluttered with refuse, instead of the schizophrenization that must cure us of the cure. 3 The Connective Synthesis of	p 68
of elementary combinations, at least two men and two women must be made to intervene to constitute the multiplicity in which	p 69
an obligation to keep my sister for someone else; I must give up my sister to a brother-in-law, receive my wife	p 71
what it calls the pre-oedipal, it sees a stage that must be surmounted in the direction of an evolutive integration (toward	p 74
triangle; being man or woman, being dead or alive. Oedipus must not know whether it is alive or dead, man or	p 75
society of brothers is very dejected, unstable, and dangerous, it must prepare the way for the rediscovery of an equivalent to	p 80
for the rediscovery of an equivalent to parental authority, it must cause us to pass over to the other pole. In	p 80
tantamount to taking up the cry of Aristotle: We really must come to a halt, in the face of this Freudian	p 84
who is simulating a whore who is dancing. But simulation must be understood in the same way as we spoke of	p 87
itself? Or is this rather the sign that the problem must be raised in a completely different manner, because it is	p 89
such a way that what is foreclosed in the Symbolic must reappear in the Real in a hallucinatory form. But in	p 90
an identity in nature between social alienation and mental alienation, must be understood in terms of a maintained familism , and not	p 95
It is true that nothing is pre-oedipal, and that we must take Oedipus back to the earliest age, but within the	p 100
destination, there remains only daddy, mommy, and me. Thus it must be said of Oedipus as well as of desiring-production: it	p 101
and the molecular multiplicity of desire; this limit of deterritorialization must now pass into the interior of the molar organization, and	p 102
pass into the interior of the molar organization, and it must be applied to a factitious and subjugated territoriality. We are	p 102
is concerned only with a certain causal order, that one must take other causes into account, but that he alone cannot	p 102
recede, as rich in ambiguity as destiny itself. Here schizoanalysis must unravel the thread. For reading a text is never a	p 105
man and nature, man and the world, so that man must be produced as man by something exterior to nature and	p 107
than reproduce itself in itself. Indeed, in this sense we must say the unconscious has always been an orphan—that is	p 108
of his liberty. The basic structure of the Oedipal apparatus must not only be generalized in time so as to account	p 109
of the triangular experiences of the child and his parents, it must be generalized in space to include those triangular relations other	p 109
analyst, who wants and understands only daddy and mommy, we must substitute a malevolent, an openly malevolent activity: your Oedipus is	p 112
priest from the Middle Ages on an assembly line. We must set up units of production, plug in desiring-machines. What takes	p 113
the Oedipus complex as an adequate expression of the unconscious? Must we even follow Freud in saying that the Oedipus complex	p 113
simple humorous remark by Jung, to the effect that Oedipus must not really exist, since even the primitive prefers a pretty	p 114
of three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing representation which	p 115
performs the repression; the	
coextensive with civilization—far from it; it is civilization that must be understood in terms of a social repression inherent to	p 118
would no longer be any differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered shallow stream. Although	p 120
of its forced oedipalization, that is to say, its interruption? Must we correct what we were saying a little earlier, and	p 123
In order to understand the details of this struggle, it must be borne in mind that the family relentlessly operates on	p 124
it is therefore not in this fashion that the question must be posed. It would be inaccurate to maintain an Oedipal	p 126
to be an afterward except by becoming a beyond, which must be signified anagogically by Oedipus instead of depending on it	p 128
the Oedipus complex that is virtual, either inasmuch as it must be actualized in a neurotic formation as a derived effect	p 129
incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each gesture. But such a man produces himself	p 131
as	
solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must pay not only to be read, but to be translated	p 134
We no longer know if it is the process that must truly be called madness, the sickness being only disguise or	p 136
of seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with its immobile motor	p 142
itself that ascends on high, under the conditions (which we must analyze) of its removal from the field, conditions that do	p 143
forgetting (oubli), by means of a repression of biological memory, must create an other memory, one that is collective, a memory	p 144

to call this inscription in naked flesh writing, then it must be said that speech in fact presupposes writing, and that filiative disjunctions on the socius, the connections of labor still must detach themselves from the productive process and pass into the forbid from the strict viewpoint of structure: The third term must be interpreted much more as a method than as a accelerated reproduction from the standpoint of the chain. The flows must be the object of deductions (prelevements) that constitute a minimum p 145

that constitute a minimum of stock, and the signifying chain must be the object of detachments (detachements) that constitute a minimum p 149

it is in order to function that a social machine must not function well. This has been shown precisely with regard p 151

primitive machine. The criteria that distinguish classes, castes, and ranks must not be sought in a fixity or a permeability, nor p 153

and reanimate lateral connections in the network itself, and it must attribute them to itself as though it were their cause p 154

cause. It is not content to inscribe all things, it must act as if it produced them. It is necessary that p 154

be deduced from them. But, this principle once established, we must distinguish between two points of view: the one economic and p 155

a separate memory, nocturnal and biocosmic—the memory that indeed must suffer repression in order for the new extended memory to p 155

same time as the filiations are extended, expressing both what must remain blocked in the filiation and what must pass through p 157

both what must remain blocked in the filiation and what must pass through in the alliance. The essential is not that p 157

through which a subject passes on the cosmic egg. Everything must be interpreted in intensity. The egg and the placenta itself p 158

the uncle marry the mother, his somatic sister? Because he must not, except in the name of this germinal filiation, marked p 159

testifies to one and the same intensive germinal filiation that must be repressed in both cases. In short, a somatic system p 159

it is therefore a formal property of this language. We must conclude that, strictly speaking, incest does not and cannot exist p 160

And how do we dispense with the old argument: it must be possible since it is prohibited? The problem lies elsewhere p 161

be blocked. For the flows to be codable, their energy must allow itself to be quantified and qualified; it is necessary p 163

be made in relation to detachments from the chain: something must pass through but something must also be blocked, and something p 163

detachments from the chain: something must pass through but something must also be blocked, and something must block and cause to p 163

pass through but something must also be blocked, and something must block and cause to pass through. Now this is possible p 163

as the establishment of a physical system in extension: one must look in each case for the part of the flow p 163

field. It is from this point of view that we must consider many primitive cures; they are schizoanalysis in action. Victor p 167

who cruelly reproaches him. Although the Ndembu are matrilineal and must live with their maternal kin, K has stayed an exceptionally p 167

but the phallic origin of the symbolism is not repressed. Must it be said that primitives repress the representation and keep p 172

is not at the weakest point—the primitives—that Oedipus must be attacked, but at the strongest point, at the level p 175

is indeed within capitalist society that the critique of Oedipus must always resume its point of departure and find again its p 175

limit is occupied, strategically occupied in all social formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo can p 177

conditions are indispensable: the field of social production and reproduction must become independent of familial reproduction, that is, p 177

independent of the declines alliances and filiations; the detachable fragments of the chain must be converted, by virtue of this independence, into a transcendent p 177

object that crushes their polyvocal character; the detached object (phallus) must perform a kind of folding operation—a kind of application p 177

field, now defined as the aggregate of destination—and it must establish a network of one-to-one relations between the two. For p 177

or a displaced represented in the system of representation; it must migrate to the heart of this system and itself come p 177

there to say about the relationship between ethnology and psychoanalysis? Must we be content with an uncertain parallelism where each p 179

contemplates the same pot to stew. The only unities-multiplicities that functionalism must know are the desiring-machines themselves and the configurations p 181

they form of knowing how one conceives of sexuality and libidinal investment. Must they be referred to an event or to something that p 182

what takes place looks like anything but an exchange? Why must it be a gift, or a counter-gift, and not an p 185

well known in the primitive socius—but as that which must be exorcised, encasted, severely restricted, so that no corresponding value p 186

and exchangist conception of the socius, with the correctives that must be introduced into this conception so that the structure is p 186

that is radiating, as it were, and multidimensional. (And it must be said that this graphic system is linear writing's contrary p 188

a conductor for the voice of alliance; but the graphism must be traced by a member of the young woman's clan p 189

young woman's transformation to be fully effective, a direct contact must take place between her stomach, on the one hand, and p 189

inscribed on her, on the other hand. The young woman must become physically saturated with the signs of procreation and she p 189

become physically saturated with the signs of procreation and she must incorporate them. The young women are never taught the meaning p 189

insofar as it is acted upon. This is indeed what must be called a debt system or territorial representation: a voice p 189

and suffering, by cleaving the length of his back: It must have a good cutting edge—says Clastres in an admirable p 190

has never been raised in such an incisive fashion. Man must constitute himself through the repression of the intense germinal influx p 190

closer to the truth. It is the bad debtor who must be understood as if the marks had not sufficiently taken p 191

done? How can one pay back with suffering? An eye must be invoked that extracts pleasure from the event (this has p 191

places himself in direct filiation with the deity: the people must follow. A leap into a new alliance, a break with p 192

dues: But, when there's money to be lent, A man must be allowed to choose Such times as are convenient. The p 198

and incest with the mother, insofar as descent within filiation must not be allowed to interfere with ascending lines. That is p 200

in his strange book: the same rule that proscribes incest must prescribe it for certain persons. Exogamy must result in the p 200

that proscribes incest must prescribe it for certain persons. Exogamy must result in the position of men outside the tribe who p 200

full body as the foundation of the intense earth, which must yield its place to the socius in extension, into which p 203

or fail to pass. The full body of the earth must assume an extension in the socius and as the socius p 203

whose hidden presence in the very interior of the body must be situated at the extreme limit; and with his mother p 210

primitive interplay of action, the en-acted (l'agi), and reaction. Passivity must now become the virtue of the subjects attached to the p 213

vengeance in the imperial formations, a tremendous quantity of freedom must have been expelled from the world, or at least from p 213

surmises that latency is a State affair. But then latency must not succeed the Oedipus complex, marking the complex's repression or p 216

complex, marking the complex's repression or even its suppression. It must result from the repressing action of the incestuous representation, p 216

which The Oedipal cell will have to complete its migration; it must no longer be content to pass from the state of p 216

to finally become the representative of desire itself. And it must become the latter by virtue of being the displaced represented p 216

latter by virtue of being the displaced represented. The debt must not only become an infinite debt, it will have to p 217

will have to take form—that is, the royal triad must masculinize itself—and this must occur as a direct consequence p 217

that is, the royal triad must masculinize itself—and this must occur as a direct consequence of the infinite debt that p 217

have to be resumed within a decoded social field, and must reverberate in the pure and private element of interiority, of p 217

content to overcode territorial elements that are already coded, it must invent specific codes for flows that are increasingly deterritorialized, p 218

which indeed the origin, but the origin as an abstraction that must include its differences with respect to the concrete beginning. We p 219

has become colder and more hypocritical, more calculating, since he must himself count and code instead of overcoding the accounts? It p 220

no longer content to overcode maintained and imbricated territorialities; it must constitute, invent codes for the decoded flows of money, p 221

commodities is no longer the transcendent law that governs fragments; it must fashion as best it can a whole to which it p 221

that increasingly overcodes, forming a metaphysical system. The infinite debt must become internalized at the same time as it becomes p 222

spiritualized be worth all sorts of quanta. This abstract quantity nonetheless must have some particular value, so that it still appears only p 226

desire into the problem of money; it is this that must be subjected to the requirements of Marxist analysis. That is p 230

rather an essential component of the world-wide capitalist machine. It must be added, however, that the center itself has its organized p 231

it revolutionizes its technical modes of production. But several correctives must be introduced in this regard. These breaks and cleavages take p 233

at the core as well. The definition of surplus value must be modified in terms of the machinic surplus value of p 237

it decodes with the other. Such is the way one must reinterpret the Marxist law of the counteracting tendency. With the p 246

qualitatively and temporally distinct from that of labor, and consequently must enter into a composite that is itself qualitative and implies p 248

that this becoming-concrete appeared in the differential relation; but it must be borne in mind that the differential relation is not p 249

in anything any more. Language no longer signifies something that must be believed, it indicates rather what is going to be p 250

an axiomatic and not by means of a code, one must not think that it replaces the socius, the social machine p 251

wide. This situation ceased to exist long ago, and one must regard as a decisive factor in this evolution the organization p 253

is this death that always rises from within, but that must arrive from without—and that, in the case of capitalism p 262

flows; it is in terms of the latter that one must consider the relationship of social production to desiring-production, the variations p 262

to free itself or to appear freely. The same thing must be said of Freud: his greatness lies in having determined p 270

into so many innocents or even victims. For the family must appear in two forms: one where doubtless it is guilty much difficulty extracting itself from an infinite regression: the father must have been a child, but was able to be a the father, the mother, and their real actions and passions must first be understood as fantasies of the child (the Freudian encoded or axiomated flows of the social field—then we must transport the essential difference to the heart of this domain am a beast, a black. Good people say that we must not flee, that to escape is not good, that it is not good, that it isn't effective, and that one must work for reforms. But the revolutionary knows that escape is that they contain such an abundance of parts that they must be compared to very different parts of distinct machines, each system because the bumble bee (and the bumble bee only) must aid and abet it before it can reproduce? No one appearance, and in relation to the laws of aggregates, but must be understood positively in terms of force (puissance). Between the generation rests. Szondi senses this direction—according to which one must go beyond the molar to the molecular—so acutely that extremely arbitrary. Considering the two ways in which the desiring-machines must be viewed, what they have to do with a properly its conception of desire, when it maintains that the libido must be desexualized or even sublimated in order to proceed to assumption holding that sexuality operates only in the family, and must be transformed in order to invest larger aggregates. The truth large numbers. And isn't it in this way that we must understand the famous formula of Marx?—the relationship between man species determination of the sexuality of the two sexes. And must it not also be said that the phallus is not keep an effective grip on the zones of production, representation must inflate itself with all the power of myth and tragedy itself with all the power of myth and tragedy, it must give a mythic and tragic presentation of the family—and from this intellectual world in which we are swimming there must body forth a new world; but this new world can so far as it is conceived. And to conceive there must first be desire, ... Desire is instinctual and holy: it is of the process as a schizophrenic process of deterritorialization that must produce a new earth; and even the functioning of the very complex ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the first place, symbolic representation indeed grasps	p 270 p 274 p 275 p 277 p 277 p 277 p 284 p 285 p 288 p 290 p 291 p 293 p 293 p 294 p 294 p 297 p 297 p 298 p 299 p 299 p 301
of the secret of such and such a code. Psychoanalysis must undo the codes so as to attain the quantitative and essentially critical interest, since the specificity of myth, understood objectively, must melt under the rays of the subjective libido: it is double impasse. We are told that Oedipus in its turn must be overcome, and that this is achieved through castration, latency of desire, as taken up in the axiomatic of capitalism, must necessarily be reduced to a familial field where the application dreams as capital, said Freud). That is why, inversely, schizoanalysis must devote itself with all its strength to the necessary destructions of schizoanalysis when he says that the destruction of resistances must not wait upon the discovery of the material. But the the representation of Oedipus and castration. Schizoanalysis on the contrary must disengage the deterritorialized flows of desire, in the molecular elements	p 301 p 302 p 311 p 312 p 314 p 314 p 314
in every machine—nothing more than a pure fiction that must give way to Reality defined as a lack, with Oedipus this point in the film, of knowing whether the spectator must see the accident coming or be surprised by it. It He traced the finished design. In its destructive task, schizoanalysis must proceed as quickly as possible, but it can also proceed creating—what exactly?—a new land. In each case we must go back by way of old lands, study their nature way of old lands, study their nature, their density; we must seek to discover how the machinic indices are grouped on these machines, however, whether they be real, symbolic, or imaginary, must indeed intervene in a specific way—but as functional indices depends or should depend on something in the other. They must not be opposed determinations of a same entity, nor the and the same thing, one and the same multiplicity that must be conceived as such by schizoanalysis. Partial objects are the chain has become a chain of decoding and deterritorialization, which must be apprehended—and can only be apprehended—as the reverse they form one no longer. As Jacques Monod says, we must conceive of a machine that is such by its functional departure, since this I is another? The experience of death must have given us exactly enough broadened experience, in order to then is a part of the desiring-machine, a part that must itself be judged, evaluated in the functioning of the machine Who would want to call that a desire?) But desire must turn back against itself in the name of a horrible the weak and the depressed, the contagious neurotic Ananke; desire must produce its shadow or its monkey, and find a strange of its own Jack. For better days to come? It must—but who talks in this way? What abjectness—become a Just as there are two stomachs for the ruminant, there must also exist two abortions, two castrations for sick desire: once works for death. It is now or never that we must take up a problem we had left hanging. Once it relationship of affinity with the molecular formations of desiring-production. What must be explained is that the capitalist aggregate is the least system. We know that molar social production and molecular desiring-production must be evaluated both from the viewpoint of their identity in displaced limit; precisely for these reasons, the identity in nature must appear for itself between social production and desiring-production. But in	p 314 p 317 p 318 p 318 p 318 p 322 p 323 p 326 p 328 p 328 p 331 p 332 p 333 p 334 p 334 p 334 p 335 p 336 p 336 p 337
it, everywhere setting the molecular charges that will explode what must explode, make fall what must fall, make escape what must charges that will explode what must explode, make fall what must fall, make escape what must escape, at each point ensuring must explode, make fall what must fall, make escape what must escape, at each point ensuring the conversion of schizophrenia as Blanchot speaks admirably of this revolutionary escape, this fall that must be thought and carried out as the most positive of a molecular phenomenon devoid of any goal or intention. Nor must it be thought that the statistical accumulation results from chance is objectively reactionary come to effect a preconscious revolutionary investment? Must we invoke in the one case a thirst for justice it is certainly not, as Freud believed, the libido that must be desexualized and sublimated in order to invest society and fundamental problem with regard to these texts is the following: must we see, in all these sexual-social investments of the libido and these object choices, mere dependences of a familial Oedipus? Must we save Oedipus at all costs by interpreting these investments of poor parents who would cleanse him of his crime.) Must these be understood as compromises and substitutes for incest? (Thus of the fundamental Freudian position, according to which the libido must be desexualized in order to perform such investments, but begins a minimum of three terms, which one can and even must augment, but not to infinity). Such an application in fact others. For everyone is a little group (un groupuscule) and must live as such—or rather, like the Zen tea box an investment does not endure the light of day: it must always hide under assignable aims or interests presented as the is the great social axiomatic that retains from science what must be retained in terms of market needs and zones of when it all started to go bad, how far back must we go for an answer, back to Lenin, back to sequences of causality. In the other case, the preconscious interest must on the contrary discover the necessity for a different sort discover the necessity for a different sort of investment, and must perform a kind of rupture with causality as well as enough to construct a new socius as full body; one must also pass to the other side of this social full social full body, where the molecular formations of desire that must master the new molar aggregate operate and are inscribed. Only revolutionary line of escape; and even though one can and must assign the objective factors, such as the weakest links, within expressive. We have seen how the negative task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and	p 341 p 341 p 341 p 341 p 342 p 344 p 353 p 353 p 354 p 357 p 358 p 362 p 367 p 371 p 375 p 376 p 377 p 377 p 377 p 377 p 381
MUSTACHE 4	
that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm, a ribbon, a little girl, a cop mother that is taken up in the signifying chain—daddy's mustache, the mother's raised arm—but it comes furtively to occupy but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing back the memory deaths your ego becomes a time a new set of arms and legs, lips and mustache: In tracing back the memory deaths your ego becomes a	p 39 p 62 p 112 p 312
MUSTER 1	
images that revolve within the infinite subjective representation. We will muster all our strength so as to believe in these images	p 308
MUTANT 4	
axiomatic: there is only one machine, that of the great mutant decoded flow—cut off from goods—and one class of machine constituted a system of immanence bordered by a great mutant flow, nonpossessive and nonpossessed, flowing over the full body of new territorialities and revive a new despotic Urstaat. The great mutant flow of capital is pure deterritorialization, but it performs an the field of its market. For the great flow of mutant capital repels its limits, adds new axioms, and maintains desire	p 254 p 346 p 374 p 375
MUTATION 1	
by the banks)-a flow possessing a power of mutation that does not enter into income and is not assigned	p 237
MUTATIONS 2	

more striking example of a career a l'americaine, with abrupt mutations, just as we imagine such a career to be: Gregory in despotic overcoding, and that of the dynastywhatever its mutations, its indecisions—which are inscribed under the same category of	p 236 p 263
MUTE	7
coding would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such is the nightmare that the primitive social had onself analyzed. And that is why your daughter is mute, which is to say: the tribes, daughters of the ethnologist words (paroles). It is alliance that represses the great, intense, mute filiative memory, the germinal influx as the representative of the movement begins to depend on the voice, and induces a mute voice from on high or from the beyond, a voice but has also always-already begun to labor and elaborate the mute signifier. He is again correct in linking writing to incest has made a transcendent object jump outside the chain—a mute voice on which the whole chain now seems to depend of love, of its force and its despair, but the mute stroll of the schizo, Lenz's outing in the mountains and	p 153 p 172 p 185 p 202 p 203 p 205 p 292
MUTILATED	1
wealth, and whose poverty deprives them as if they were mutilated organisms. For another, he is not content to say that	p 284
MUTILATING	1
production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality of mores	p 144
MUTILATIONS	1
himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites of all the religious cults ... one has	p 145
MUTINOUS	1
the interior historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes admiral again only by simulating a (false	p 87
MUTUAL	3
such an operation appear more distinctly if we consider the mutual reactions between the different syntheses of the unconscious following a from the flows are effected in correspondence, united in a mutual embrace. And this is already the highly perverse activity of elements or parts of the desiring-machines are recognized by their mutual independence, such that nothing in the one depends or should	p 70 p 149 p 323
MUTUAL-AID	1
specific institution, from constituting a perverted society of tolerance, a mutual-aid society that hides the real problems? Will the structure of	p 320
MUTUALLY	5
a succession of more or less profound, more or less mutually independent processes of subduing, plus the resistances they encounter, the generalized servitude. Two inscriptions coexist in the imperial formation, and mutually adjust insofar as the one is imbricated into the other but impossible to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like opposite faces of one and the same	p 196 p 199 p 258
we have already put forward and that seemed to stand mutually opposed. On the one hand, the modern State forms a of the other. And even if they are differentiated and mutually opposed, it is merely as two paths in the same	p 261 p 286
MY	71
without a father or a mother, with nature. What does my father want? Can he offer me more than that? Impossible into the world, through the hole in her arse if my memory is correct.? It is often thought that Oedipus is is required to construct it? Are a bicycle horn and my mother's arse sufficient to do the job? Aren't there more made up of six stones in the right-hand pocket of my coat (the pocket that serves as the source of the of the stones), five stones in the right-hand pocket of my trousers, and five in the left-hand pocket (transmission pockets), with the left-hand pocket (transmission pockets), with the remaining pocket of my coat receiving the stones that have already been handled, as put before him and undermining it from within (Yes, that's my mother, all right, but my mother's the Virgin Mary, you it from within (Yes, that's my mother, all right, but my mother's the Virgin Mary, you know). One can easily imagine talking birds are young girls, and the superior God is my daddy and the inferior God my brother. But little by the superior God is my daddy and the inferior God my brother. But little by little he will surreptitiously reimpregnate the independent of any sort of projection. Yes, I have been my father and I have been my son. I, Antonin Artaud Yes, I have been my father and I have been my son. I, Antonin Artaud, am my son, my father, my Yes, I have been my son. I, Antonin Artaud, am my son, my father, my mother, and myself. The schizo has have been my son. I, Antonin Artaud, am my son, my father, my mother, and myself. The schizo has his own my son. I, Antonin Artaud, am my son, my father, my mother, and myself. The schizo has his own system of God demands a constant state of enjoyment . . . and it is my duty to provide him with this ... in the shape of if, in this process, a little sensual pleasure falls to my share, I feel justified in accepting it as some slight before the mirror or elsewhere, with the upper portion of my body partly bared, and wearing sundry feminine adornments, such as reduced to the endless, dreary discovery of Oedipus: So it's my father, my mother? We cannot answer these two questions at the endless, dreary discovery of Oedipus: So it's my father, my mother? We cannot answer these two questions at this point and projected upon the full body of the psychoanalyst (yes, my boss is my father, and so is the Chief of the full body of the psychoanalyst (yes, my boss is my father, and so is the Chief of State, and so number 29, to be precise), just as I was eating my afternoon snack—a chocolate bar that a certain woman known snack—a chocolate bar that a certain woman known as my mother gave me—I asked myself what it meant to am I? What sort of thing is this breathing-machine on my body without organs? The child is a metaphysical being. As confident response. And this response is double: it is not my fault if psychoanalysis attests to a great monotony and encounters male fantasy has only two, the last of which is my mother beats me. The only common phase—the second for a moral obligation to take as wife someone other than my sister, and an obligation to keep my sister for someone someone other than my sister, and an obligation to keep my sister for someone else; I must give up my sister keep my sister for someone else; I must give up my sister to a brother-in-law, receive my wife from a father-in-law I must give up my sister to a brother-in-law, receive my wife from a father-in-law. And although new stases or relapses transmission of this figure. I take a woman other than my sister in order to constitute the differentiated base of a base of a new triangle whose inverted vertex will be my child—which is called surmounting Oedipus, but reproducing it as Tolstoy.... I am husband and wife in one. I love my wife. I love my husband. What counts is not parental and wife in one. I love my wife. I love my husband. What counts is not parental designations, nor racial or this fashion that Nijinsky kept his diary: yes, I was my father and I was my son. The disjunctive synthesis of his diary: yes, I was my father and I was my son. The disjunctive synthesis of recording therefore leads us to I am a Chinaman, a redskin, a Templar, I was my father and I was my son. And all the criminals redskin, a Templar, I was my father and I was my son. And all the criminals, the whole list of criminals been of this people, I have never been Christian, ... yes my eyes are closed to your light. I am a beast say that I am also Lesseps I wanted to give my Parisians, whom I love, a new idea—that of a decent criminal. ... The unpleasant thing, and one that nags at my modesty, is that at root every name in history is challenged, son, father, mother, sister—I mean those families like my own, that owe all to the Declaration of the Rights Declaration of the Rights of Man !; When I seek out my most profound opposite, I always encounter my mother and my I seek out my most profound opposite, I always encounter my mother and my sister; to see myself related to such my most profound opposite, I always encounter my mother and my sister; to see myself related to such German rabble is rabble is, as it were, a blasphemy with respect to my doctrine of the Eternal Return! It is a question of as one of their own race. Mongol blood flows through my veins. Every time I attempted to put something into effect this right I am a man of noble lineage Let my name be determined, let it be determined scientifically, and then	p 2 p 3 p 3 p 3 p 3 p 3 p 14 p 14 p 14 p 14 p 15 p 15 p 15 p 15 p 15 p 16 p 16 p 17 p 20 p 20 p 35 p 35 p 48 p 48 p 48 p 57 p 59 p 71 p 71 p 71 p 71 p 71 p 71 p 77 p 77 p 78 p 78 p 85 p 85 p 86 p 86 p 86 p 89 p 89 p 89 p 89 p 89 p 90 p 90

for myself, I look for them in the immediate reality. My way of seeing things was in direct relationship to the it, they want more. News flash: Stravinsky declares before dying: My misfortune, I am sure of it, came from my father's dying: My misfortune, I am sure of it, came from my father's being so distant with me and from the small and from the small amount of affection shown me by my mother. So I decided that one day I would show not take, and those on whom it does. I believe my friends cast off in a group at the start of in laborious studies in innate science. With regard to them, my rebellion against the paternalism of the first group placed me divisions and bisexual states. I am the son, and also my mother's brother and my sister's husband and my own father I am the son, and also my mother's brother and my sister's husband and my own father. Everything rests on the and also my mother's brother and my sister's husband and my own father. Everything rests on the placenta, which has become the Dogon myth related by Griaule. Yes, I have been my mother and I have been my son. It is rare Yes, I have been my mother and I have been my son. It is rare that one sees myth and science of products (which I have a right to, which are my due, so they're mine); in the other case, signs of reply: when I hear the word desire, I pull out my gun.) Desire can never be deceived. Interests can be deceived of the Vampire: aren't you ashamed to be happy? follow my example, I won't let go before you say, It's my my example, I won't let go before you say, It's my fault, O ignoble contagion of the depressives, neurosis as the the projection against the Other: the father is dead, it's my fault, who killed him? it's your fault, it's the Jews Oedipal filth that sticks to our skin. Yes, I desired my mother and wanted to kill my father; a single subject skin. Yes, I desired my mother and wanted to kill my father; a single subject of enunciation—Oedipus—for all the and therefore beyond, clears the ground for fresh superstructures. (In my own mind the thought of fresh superstructures is abhorrent, but Archie Bunker at the theater, shouting out before Oedipus: there's my kind of guy, there's my kind of guy! Everything, the shouting out before Oedipus: there's my kind of guy, there's my kind of guy! Everything, the myth of the earth, the this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns like fire, but what can be the meaning	p 97 p 121 p 121 p 121 p 124 p 124 p 158 p 158 p 158 p 158 p 158 p 228 p 257 p 268 p 268 p 269 p 269 p 270 p 298 p 308 p 308 p 325
MY-DEAR-LITTLE-LAMB-I-WANT-TO-SEE-MOMMY . 1	
Lawrence: our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on the one hand, it is evident that the	p 177
MYCENAEAN 2	
is like a palimpsest: it covers a despotic inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Black and every Jew there is an Egyptian, and a Mycenaean under the Greeks, an Etruscan under the Romans. And yet	p 218 p 218
MYRIAD 3	
organs: not the gaping wound represented in castration, but the myriad little connections, disjunctions, and conjunctions by which every machine produces	p 315
In this way desire will be fused to lack. The myriad breaks-flows that determine the positive dispersion in a molecular multiplicity body without organs, and emit flows on it that the myriad wounds, such as Saint Sebastian's arrows, come to cut and	p 342 p 369
MYSELF 6	
Antonin Artaud, am my son, my father, my mother, and myself. The schizo has his own system of co-ordinates for situating This occurs only, I may add, when I am by myself, and never, at least so far as I am able certain woman known as my mother gave me—I asked myself what it meant to exist, to be alive, what it oneself breathing, and I remember that I wanted to inhale myself in order to prove that I was alive and to I always encounter my mother and my sister; to see myself related to such German rabble is, as it were, a the structuralists search for their structures in culture. As for myself, I look for them in the immediate reality. My way	p 15 p 17 p 48 p 48 p 89 p 97
MYSTERIOUS 4	
is again correct in linking writing to incest in a mysterious fashion. But we see nothing in this link that would relations within this aggregate? But Marx says something even more mysterious: that the true difference is not the difference between the become subjective representation, assume this theatrical form (There is a mysterious tie between psychoanalysis and the theater)? We are familiar with of these men] who, having had the revelation of the mysterious drift, is no longer able to stand living in the	p 203 p 294 p 305 p 341
MYSTERIOUSLY 1	
clearly: why two kinds of drives qualified as molar, functioning mysteriously, which is to say oedipally, rather than n genes of	p 333
MYSTERY 1	
look for the empty tomb, the dead father, and the mystery of the name! And perhaps that is what incites the	p 209
MYSTIC 1	
transferred from labour to capital. Capital thus becomes a very mystic being since all of labour's social productive forces appear to	p 11
MYSTICAL 1	
be treated by traditional ritual methods ... , the vague nature of mystical beliefs allowing them to be manipulated in relation to a	p 167
MYSTIFICATION 5	
or again for the famous latency period where the analytical mystification culminates. This common, transcendent, absent something will be called phallus the celebrated latency—which is without doubt the greatest psychoanalytic mystification: this society of brothers who forbid themselves the fruits of we are concerned; on the contrary, because it is a mystification of the unconscious that has only succeeded with us by case a blindness, the result of an ideological deception or mystification? Revolutionaries often forget, or do not like to recognize, that schizophrenic in the redeployed families. This is perhaps where the mystification appears most clearly, because antipsychiatry, by certain of its aspects	p 73 p 80 p 175 p 344 p 359
MYSTIFIED 1	
summary Marxism too quick to say the masses were fooled, mystified. But since he had not sufficiently formulated the concept of	p 118
MYTH 84	
unconscious that was capable of nothing but expressing itself—in myth, tragedy, dreams—was substituted for the productive unconscious. Every time to bits, and leftovers. We no longer believe in the myth of the existence of fragments that, like pieces of an that knows only how to express itself—express itself in myth, in tragedy, in dream. But who says that dream, tragedy tragedy, in dream. But who says that dream, tragedy, and myth are adequate to the formations of the unconscious, even if have in common the postulate that measures the unconscious against myth, and that from the start substitutes mere expressive forms for question is never asked, but cast aside: Why return to myth? Why take it as the model? The supposed adequation can Or inversely, in analytical fashion, toward the lower, relating the myth to the drives. But since the drives are transferred from to the drives. But since the drives are transferred from myth, traced from myth with the transformations taken into account. ... What But since the drives are transferred from myth, traced from myth with the transformations taken into account. ... What we mean is man and nature: he no longer needs the mediation of myth, he no longer needs to go by way of this sometimes happens that an analyst becomes fed up with this myth that is the bed and board of psychoanalysis, and goes	p 24 p 42 p 54 p 54 p 57 p 57 p 57 p 57 p 57 p 58 p 81

great Phallus, the Lack with two nonsuperimposable sides, is purely mythical; it is like the One in negative theology, it introduces objects and flows. This slight shift—which did not suppress mythical castration but made it depend secondarily on the organ, instead desiring-machines—all positive, all productive—are projected into the same mythical space, the unary stroke of the signifier. We have not of castration; breaks-flows that let themselves be projected onto a mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended	p 60 p 60 p 61 p 67
framework: this projection of all the breaks-flows onto the same mythical locale, and all the non signifying signs into the same of desiring-production do not let themselves be projected onto a mythical locale; the signs of desire do not let themselves be of the full body of the earth. It has a mythical origin that is the One, or rather the primitive one-two	p 73 p 74 p 154
system assumed to be given in extended form; the other mythical, which shows how the extension of a system takes form himself to a male twin of his genetrix, and the mythical rule of the union of two paired members proposes him	p 155 p 158
from such a great distance: the Dogon narrative develops a mythical Weismannism, where the germinative plasma forms an immortal and continuous	p 158
them, represses them, and allows them no more than a mythical expression. The signs cease to be ambiguous at the same	p 160
their prohibition as spouses. Robert Jaulin says it well: The mythical discourse has as its theme the passage from indifference to the interior was already projected onto a primordial beginning, a mythical matrix as the imaginary limit. How can this nightmare be	p 160 p 176
MYTHICALLY 1	
these same disjunctions. It is therefore inevitable that alliance be mythically represented as supervening at a certain moment in the filiative	p 155
MYTHOLOGICAL 1	
the union of sexuality and the familial complex, and a mythological argument, which consists in positing the adequation of the productive	p 57
MYTHOLOGIES 1	
of the right to enjoy a collectively invested organ. The mythologies sing of organs—partial objects and their relations with a	p 142
MYTHOLOGISTS 1	
that psychoanalysis is opposed to mythology no less than to mythologists, but at the same time extends myth and tragedy to	p 304
MYTHOLOGY 3	
and from the alliances that they imply. The entire Dogon mythology is a patrilineal version of the opposition between the two intense energy—what Marcel Griaule called the metaphysical part of mythology, the vibratory spiral—in relation to the social system in more). Whence this double impression, that psychoanalysis is opposed to mythology no less than to mythologists, but at the same time	p 160 p 219 p 304
MYTHOS 1	
by a critical irony, being given its poetic immolation, its mythos, through a kind of writing which, because it is of	p 298
MYTHS 9	
in fact everywhere and more visibly in religions and ancient myths, which express forces or mechanisms eternally active in the unconscious productive force of the unconscious and the edifying forces of myths and religions. This latter argument is very important, and it	p 57 p 57
If the unconscious is thought to express itself adequately in myths and religions (taking into account, of course, the work of as if Bachofen believes all this, that he believes in myths, in the Furies, Apollo, and Athena. The same reproach applies common to Freud and Jung: the unconscious always measured against myths (and not against the units of production), although the measuring	p 107 p 128
its prohibition. Implicit or explicit, this theme underlies all the myths; it is therefore a formal property of this language. We	p 160
in numbers but still formless ...) Even the most ancient African myths speak to us of these blond men. They are the filiation. Jean-Pierre Vernant shows in this way that the imperial myths are not able to conceive a law of organization that is killed This curious indifference toward incest appears in other myths. Oedipus is first the idea of an adult paranoiac, before	p 192 p 219 p 274
N 4	
the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is the variable analysis of the n sexes	p 296
but n sexes. Schizoanalysis is the variable analysis of the n sexes in a subject, beyond the anthropomorphic representation that society the one to the other. A permutation involving 2, 3, n organs; deformable abstract polygons that make game of the figurative molar, functioning mysteriously, which is to say oedipally, rather than n genes of drives—eight molecular genes, for example—functioning machinically	p 296 p 325 p 333
N'Y 1	
it nest qu'un angle, un angle a venir, et it n'y a pas d'angle.... or ce monde du pere-mere est justement	p 122
NADA 2	
more, and disappears in the fog of pessimism, of nihilism, Nada, Nada! The order of law as it appears in the	p 214
and disappears in the fog of pessimism, of nihilism, Nada, Nada! The order of law as it appears in the imperial	p 214
NAGS 1	
also a decent criminal. ... The unpleasant thing, and one that nags at my modesty, is that at root every name in	p 86
NAILS 1	
organisms are the enemies of the body. Merely so many nails piercing the flesh, so many forms of torture. In order	p 9
NAIVE 1	
at reform. And if this tendency appears in its most naive form in community psychiatry aimed at adjustment—the therapeutic return	p 359
NAKED 11	
and death, an intense feeling of transition, states of pure, naked intensity stripped of all shape and form. These are often	p 18
endless circle of eternal return. The breasts on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first	p 19
psychotic, in his very body. It is an exercise in naked flesh, in the depths of the soul. The psychotic reacts	p 123
social and psychic repression that fabricates neurotics. But a more naked repression befalls them that declares them identical with the hospital	p 136
bodies. And if one wants to call this inscription in naked flesh writing, then it must be said that speech in	p 145
humanity's prehistoric labor: the use of the cruelist mnemotechnics, in naked flesh, to impose a memory of words founded on the	p 185
one side, the deterritorialized worker who has become free and naked, having to sell his labor capacity; and on the other	p 225
With the advent of capitalism the full body becomes truly naked, as does the worker himself who is attached to this	p 250
night of the battle, Colonel Lawrence lines up the young naked corpses on the full body of the desert. Judge Schreber	p 280
full bodies, just as the body without organs is a naked full body; but the latter exists at the limit, at	p 281
are distinguished from the full body without organs or the naked matter of molecular desiring-production. If we wonder where these forms	p 343
NAME 69	
was at that moment. The death instinct: that is its name, and death is not without a model. For desire desires	p 8
are formulated in terms of the existing social code: your name, your father, your mother? In the course of his exercises	p 14
in desiring-production, Beckett's Molloy is cross-examined by a policeman: Your name is Molloy, said the sergeant. Yes, I said, now I	p 14

mother? said the sergeant. I didn't follow. Is your mother's name Molloy too? said the sergeant. I thought it over. Your	p 14
it was. Take your time, said the sergeant. Was mother's name Molloy? Very likely. Her name must be Molloy too, I	p 14
said the sergeant. Was mother's name Molloy? Very likely. Her name must be Molloy too, I said. They took me away	p 14
who identifies these states with the names of history: every name in history is I ... The subject spreads itself out along	p 21
field with regard to the production of desire, in whose name all resignations are justified in advance. Psychoanalysis, at the most	p 74
the illegitimate uses of the syntheses of consciousness. In the name of transcendental philosophy (immanence of criteria), he therefore	p 75
denounced the	
are compelled to say that psychoanalysis has its metaphysics—its name is Oedipus. And that a revolution—this time materialist—can	p 75
ego from satisfying its desires with these persons, in the name of the same requirements of differentiation. But it is this	p 79
that nags at my modesty, is that at root every name in history is I. Yet it was never a question	p 86
Heliogabalus effect—all the names of history, and not the name of the father. Everything has been said about the paucity	p 86
the family? Are the names of history derivatives of the name of the father, and are the races, cultures, and continents	p 89
right I am a man of noble lineage Let my name be determined, let it be determined scientifically, and then I	p 90
initial foreclosure (forclusion) of the signifier of the father. The name to be determined scientifically, the name that haunts all history	p 90
of the father. The name to be determined scientifically, the name that haunts all history, is simply the paternal name. In	p 90
the name that haunts all history, is simply the paternal name. In this case as in many others, the utilization of	p 90
father, a gaping hole in the structure; next, in the name of this lack, we are referred to the other Oedipal	p 90
between the Imaginary and the Symbolic, when they oppose the name of the father to the imago, and the foreclosure concerning	p 92
the same social repression (repression) continue unabated, here in the name of God or a living father, there in the name	p 106
name of God or a living father, there in the name of man or the dead father. Nietzsche says that what	p 106
H. Lawrence—who does not struggle against Freud in the name of the rights of the Ideal, but who speaks by	p 115
or the illusion?) The fact remains that Reich, in the name of desire, caused a song of life to pass into	p 119
exit, it is easily persuaded to deny itself in the name of the more important interests of civilization (what if everyone	p 120
able to say and do something simple in his own name, without asking permission; a desire lacking nothing, a flux that	p 131
lacking nothing, a flux that overcomes barriers and codes, a name that no longer designates any ego whatever. He has simply	p 131
of literature when it opposes literature to psychosis in the name of a neurotic or perverse recoding (Lewis Carroll, or the	p 135
is adequately expressed through the agnatic transmission of a patrilineage name. But the continuity of the structure laterally is not so	p 146
or even from the harmony, attributed to them in the name of a primacy of a unanimous group. The presence of	p 151
his somatic sister? Because he must not, except in the name of this germinal filiation, marked by ambiguous signs of twinning	p 159
find no repression of the father, no foreclosure of the name of the father. The respective position of the mother or	p 159
is because one can never enjoy the person and the name at the same time—yet this would be the condition	p 162
and his personages. Rather than everything being reduced to the name of the father, or that of the maternal grandfather, the	p 168
traditional norms and had nothing to say in his own name, he allowed himself to be taken into the care of	p 170
that the subject has nothing to say in his own name so long as he adheres to the traditional norms? Doesn't	p 170
one say that Oedipus makes us speak in our own name, when one also goes on to say that its resolution	p 171
of the forces of desire to Oedipus, to a father's name, in the grotesque triangle? Let us return to the well-known	p 171
emperor is reigning, and there exist doubts regarding even the name of the dynasty.... Long-dead emperors are set on the throne	p 199
status of a simple signified. It challenges exegesis in the name of recitation, pure textuality, and superior scientificity (scientificite). Like the	p 208
empty tomb, the dead father, and the mystery of the name! And perhaps that is what incites the anger of certain	p 209
love with its signifieds. System of simulation is the other name for signification and subordination. And what is simulated and therefore	p 210
their distance and forbidding their communication, henceforth acting in the name of a formidable but formal and empty Unity, eminent,	p 212
distributive	
servants, but on the despot himself, his dynasty, and his name ([The people] do not know what emperor is reigning, and	p 214
emperor is reigning, and there exist doubts regarding even the name of the dynasty)? This would mean that the death instinct	p 214
maintenance of the system, and sees to it that the name is succeeded by another name, one dynasty by another, without	p 215
sees to it that the name is succeeded by another name, one dynasty by another, without changing the signifieds , and without	p 215
finds itself occupied by the despot. Oedipus has received its name, the clubfooted despot committing double incest through overcoding, with	p 215
his	
it is only the second phase that merits the complex's name, while the first expresses only its parts and wheels functioning	p 216
a new life. Decoded flows—but who will give a name to this new desire? Flows of property that is sold	p 223
time as the new life begins and desire receives its name. The only universal history is the history of contingency. Let	p 224
haunted by the Urstaat as a model without equal? The name of the local dictator Duvalier's chief of police was Desyr	p 261
structure: let me deceive, rob, slaughter, kill! but in the name of the social order, and so daddy-mommy will be proud	p 269
to make them bear directly upon the social field: every name in history, and not the name of the father. On	p 278
the social field: every name in history, and not the name of the father. On the contrary, the nature of the	p 278
a machine as a whole, we call it by a name and individualize it; we look at our own limbs, and	p 285
adequacy of the structure, he does so only in the name of a theater necessary for the actualization of this structure	p 305
All former beliefs are gathered up and revived in the name of a structure of the unconscious: we are still pious	p 306
action of a despotic symbol that totalizes them in the name of its own absence or withdrawal. Yes, in fact, there	p 310
is not an orphan in the sense that the father's name would designate an absence, but in the sense that the	p 311
desire? But desire must turn back against itself in the name of a horrible Ananke, the Ananke of the weak and	p 333
girl as a substitute for the sister, having the same name as she, or the girl on hands and knees, working	p 354
pure analytic scene, the symbolic phallus, structural foreclosure, and the name of the father do not succeed in taking on him	p 363
the discourse of reason that speaks for others, in the name of the silent majority. The explanation is that, beneath preconscious	p 364
and reason. Even the most insane capitalism speaks in the name of economic rationality. And this is necessarily the case, since	p 367
void. This style of painting flourishes today, under the usurped name of modern painting—a poisonous flower—and brought one of	p 370
continues to subordinate the entire production of desire in the name of the higher interests of the revolution and the inevitable	p 376
the risk of closing and cementing the breach in the name of the new socius and its interests. Of course one	p 378
still too competent; we would like to speak in the name of an absolute incompetence. Someone asked us if we had	p 380
NAMED 5	
1908 article on civilized sexual morality: Oedipus is not yet named here; psychic repression is considered in terms of social repression	p 117
merchant capital's economic force and the flow that is derisively named purchasing power—a flow made truly impotent that represents the	p 238
processing does without them both, as does that discipline appropriately named fluidics, which operates by means of streams of gas; the	p 241
which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire process of treatment it	p 362
schizophrenizes, instead	
we haven't even thought of. As for those we have named, we hold in the first place that art and science	p 379
NAMELY 8	
contrary: it is completing the task begun by nineteenth-century psychology, namely, to develop a moralized, familial discourse of mental	p 50
pathology, linking	
married daughter transmits to her own daughter a new relationship, namely that which joins her to her own brother. At the	p 164
those who occupy the key positions in such a system, namely the colonizers, who, during this same period when the colonized	p 169
what all societies dread absolutely as their most profound negative: namely, the decoded flows of desire. This is not to say	p 177
compel psychoanalysts for their part to make a similar discovery: namely, that there is no unconscious material either, nor is there	p 180
the overcoding of the whole chain. What made incest impossible—namely, that at times we had the appellations (mother, sister) but	p 209
field is already invested in the second type of anxiety, namely, the rarity of women that explains how it is that	p 275
this in turn you have caused to grow in Oedipus—namely, in yourself: the horrible circle. Shit on your whole mortifying	p 334
NAMES 28	
series of states, and who identifies these states with the names of history: every name in history is I ... The subject	p 21
of identifying with various historical personages, but rather identifying the names of history with zones of intensity on the body without	p 21
fulgurate within and traverse these fields. Whence the role of names, with a magic all their own: there is no ego	p 86
peoples, and persons in a theater of representation, but proper names that identify races, peoples, and persons with regions, thresholds, or	p 86

in a production of intensive quantities. The theory of proper names should not be conceived of in terms of representation; it signs. This can be clearly seen in physics, where proper names designate such effects within fields of potentials: the Joule effect a Joan of Arc effect, a Heliogabalus effect—all the names of history, and not the name of the father. Everything elsewhere for the schizo himself, outside the family? Are the names of history derivatives of the name of the father, and with persons from the viewpoint of perception, but identifications of names with regions of intensity that provide the impetus toward other is evident and striking that these are not persons. Their names do not designate persons, but rather the intensive variations of the either/or else replaces the intense either ... or ... or ...; the names, the appellations no longer designate intensive states, but discernible persons	p 86 p 86 p 86 p 89 p 126 p 158 p 160
as prohibited spouses. The reason is that persons, with the names that now designate them, do not exist prior to the elsewhere. The possibility of incest would require both persons and names—son, sister, mother, brother, father. Now in the incestuous act can have persons at our disposal, but they lose their names inasmuch as these names are inseparable from the prohibition that our disposal, but they lose their names inasmuch as these names are inseparable from the prohibition that proscribes them as partners the prohibition that proscribes them as partners; or else the names subsist, and designate nothing more than prepersonal intensive states that Our mothers and our sisters melt in our arms; their names slide on their persons like a stamp that is too	p 160 p 161 p 161 p 161 p 161 p 162 p 162
functions discernible as father, mother, son, sister, etc., since these names only designate intensive variations on the full body of the of the maternal grandfather, the latter opened onto all the names of history. Instead of everything being projected onto a grotesque forked branch among the Ndembu, Victor Turner shows that the names given to them form a part of a chain that from which the branches are taken, as well as the names of these species in turn, and the technical procedures with fails, this jump that goes from appellations to persons, from names to bodies: on the one hand, the repressed this-side-of of appellations to persons by prohibiting persons who answer to the names of sister, mother, father, Between the two, the shallow stream The Moslem holy man's learning refers to a hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse the break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us to the gates of schizophrenia and schizophrenia, which are like talking birds and girls' first names? Why do social investments follow this dividing line that gives in the sense that the unconscious reproduces itself wherever the names of history designate present intensities (the sea of proper names names of history designate present intensities (the sea of proper names). The unconscious is not figurative, since its figural is abstract	p 168 p 181 p 181 p 204 p 205 p 206 p 244 p 279 p 311 p 311
NARCISSISM 8	
no complex, the Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such is the ambivalence that traverses psychoanalysis	p 304
reality, starting with the reality of desire; it is a narcissism, a monstrous autism: the characteristic autism and the intrinsic perversion be all the more immortal; the phenomena of group superegoization , narcissism, and hierarchy—the mechanisms for the repression of desire,	p 313 p 348
A	
The surrealist group, for example, with its fantastic subjugation, its narcissism, and its superego? (It can happen that one lone man him to testify to a pathogenic state, a fixation in narcissism, or a regression to Oedipus and to the pre-oedipal stages nothing of the ego—even the most undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated according to	p 349 p 352 p 358
the unconscious syntheses; rather, on the contrary, it is Oedipus, narcissism, and the entire series of psychoanalytic concepts. The factors of the father. Then from two we pass to one in narcissism, which in no way precedes Oedipus but is its product	p 358 p 359
NARCISSISTIC 4	
They mistake words for things, he says. They are apathetic, narcissistic, cut off from reality, incapable of achieving transference; they resemble	p 23
of desire, the unconscious closeted in a day nursery, a narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of snaps. Each person as a little triangulated microcosm—the narcissistic ego is identical with the Oedipal subject. Oedipus at last as long as sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure the	p 111 p 266 p 351
NARCISSUS 2	
Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such is the ambivalence that traverses psychoanalysis, and that extends	p 304
above all to keep sexuality in the limited framework of Narcissus and Oedipus, the ego and the family. Consequently, every sexual	p 352
NARCISSUSES 1	
Oedipus as an interior limit, with all kinds of little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the	p 349
NARRATED 1	
continuous thread, unable to allow itself any break.... Dreams are narrated, ... the enigma of dream is taken up in the secondary	p 66
NARRATES 1	
in fact the emergence of an order that the myth narrates and explains. In other words, one reasons as if the	p 161
NARRATION 2	
events of the day, ... is uniform, it is a descriptive narration where no reference to the past is disclosable, it unfolds taken up in the secondary elaboration that makes dream as narration and as event take precedence over dream as a working	p 66 p 66
NARRATIVE 2	
the same thing from such a great distance: the Dogon narrative develops a mythical Weismannism, where the germinative plasma forms an distance, it makes it into the very object of its narrative, retracing the avatars of sovereignty down through the succession of	p 158 p 219
NARRATOR 3	
same story with infinite variations? It is clear that the narrator sees nothing, hears nothing, and that he is a body further. This very movement is humor, black humor. Oh, the narrator does not homestead in the familial and neurotic lands of no longer posed, no longer posed in this way. The narrator continues his own affair, until he reaches the unknown country	p 68 p 318 p 318
NARRATOR'S 2	
Albertine's face jumping from one plane to another as the narrator's lips draw nearer her cheek. At last, within the magnified face shatters into molecular partial objects, while those on the narrator's face rejoin the body without organs, eyes closed, nostrils pinched	p 69 p 69
NARRATOR-SPIDER 1	
yes, that is where Proust is explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming the journey, watching	p 318
NARROW 8	
too far past them. Even Freud never went beyond this narrow and limited conception of the ego. And what prevented him desire so that it flows across a surface within a narrow channel that is not a natural conformation of this surface were judged sufficient, and which retained a monopoly or a narrow control over commerce (the merchant as functionary). The role of is also right in saying that, within writing in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic in the world of representation, between this writing in the narrow sense and writing in the broad sense—that is, between merit of the West, confined as it was on its narrow Cape of Asia, was to have needed the world, to in wages). But not only are these determinations sometimes too narrow and sometimes too wide, but the objective being they define	p 23 p 48 p 197 p 203 p 203 p 224 p 255

repress its flows in order to contain them in the narrow cells of the type couple, family, person, objects. And doubtless	p 293
NARROWER 1	
desire alienated in the privatized family that displaces the ever narrower internalized limits. The double alienation—labor-desire— is constantly increasing and	p 337
NARROWEST 2	
a transcendent symbolism does not rescue the structuralists from the narrowest familial point of view. The same holds for the endless to the movement of deterritorialization. And if perversion in the narrowest sense of the word performs a certain very specific type	p 174 p 315
NARROWLY 1	
signs of the new technical language machines, where production is narrowly determined by information: Take for example a cloverleaf highway interchange	p 241
NASCENT 1	
still allied with the old system of production, and when nascent industrial capitalism can secure its production and its market only	p 253
NASTY 1	
the standard of living; powerful organizations represent them, which get nasty as soon as the nature of their aims is questioned	p 374
NATION 1	
what effort it costs on this earth to breed a nation of thinkers! Cruelty has nothing to do with some ill-defined	p 145
NATIONAL 1	
that nominal wages fail to embrace the totality of the national income, since the wage earners allow a great quantity of	p 238
NATIONALISM 2	
turn against the State and cause it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic	p 258
the State, or which the State instigates and organizes. (Russian nationalism, the territoriality of the party: the proletariat was only able	p 258
NATIONALISTIC 2	
to the master race. Oedipus depends on this sort of nationalistic, religious, racist sentiment, and not the reverse: it is not	p 104
to be two moments: first, a moment that is racist, nationalistic, religious, etc., and that, by means of a segregation, constitutes	p 110
NATIONS 2	
in terms of abstract quantities. Everything returns or recurs: States, nations, families. That is what makes the ideology of capitalism a way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a lot of people aroused. A revolutionary	p 34 p 293
NATIVE 1	
closes—the daddy-mommy of oedipalization, America, the return to the native land—or else the perversion of the exotic territorialities, then	p 133
NATURA 4	
which conceives of and deals with the schizo as Homo natura. This will be the case, however, only on one condition	p 5
one fell swoop. We began by defining him as Homo natura, and lo and behold, he has turned out to be	p 21
derives primarily from desiring-production: which is to say that Homo natura comes first. But we must also say, more accurately, that	p 33
unconscious (a unity of history and of nature, from Homo natura to Homo historia). It is certainly not sexuality that is	p 275
NATURAL 22	
man and nature: the human essence of nature and the natural essence of man become one within nature in the form	p 4
not the product of labor, but rather appears as its natural or divine presupposition. In fact, it does not restrict itself	p 10
a distribution in relation to the nonproductive element as a natural or divine presupposition (the disjunctions of capital). Machines attach themselves	p 12
real object that desire lacks is related to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object	p 25
exists in fact is not lack, but passion, as a natural and sensuous object. Desire is not bolstered by needs, but	p 27
it is deposited, distributed, vacuolized within a real that is natural and social. Desire always remains in close touch with the	p 27
a surface within a narrow channel that is not a natural conformation of this surface? How does it form a type	p 48
The word relate in this case does not designate a natural productive relationship, but rather a relation in the sense of	p 48
on the one hand, and the agents of the so-called natural reproduction of the family on the other. This operation is	p 101
from the legal prohibition of incest that there is a natural aversion to incest, we ought rather to assume that there	p 114
incest, we ought rather to assume that there is a natural instinct in favor of it. In other words: if it	p 114
gross travesty, a mockery, a grotesque caricature of what the natural healing of that estranged integration we call sanity might be	p 132
of production and appropriates them for its own as the natural or divine precondition. While the ground can be the productive	p 140
thinkers! Cruelty has nothing to do with some ill-defined or natural violence that might be commissioned to explain the history of	p 145
even socialists have abandoned belief in the possibility of capitalism's natural death by attrition. No one has ever died from contradictions	p 151
demonstrating that the law had nothing to do with a natural, harmonious, and immanent totality, but that it acted as an	p 198
not a matter of biologizing human history, nor of anthropologizing natural history. It is a matter of showing the common participation	p 289
Marx?—the relationship between man and woman is the direct, natural, and necessary relation of person to person. That is, the	p 294
where it lacks nothing, because it is defined as the natural and sensuous objective being, at the same time as the	p 311
best at leaving, those who make leaving into something as natural as being born or dying, those who set out in	p 315
to the territorial or the despotic body, which act as natural or divine preconditions that thus ensure the coding or the	p 336
itself produced, but as the unengendered—that is, as the natural or divine precondition of production corresponding to a given degree	p 343
NATURALISM 1	
Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a conception of the unconscious that is thought to be	p 112
NATURALIZED 1	
it has rendered concrete the abstract as such and has naturalized the artificial, replacing the territorial codes and the despotic overcoding	p 261
NATURALLY 7	
can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the talking birds are young girls, and the superior God	p 14
her to make Oedipus the sole measure of desiring-production. And naturally this is all the more true in the case of	p 45
that it was or tended to be an isolated system, naturally closed: the comparison between microcosm and macrocosm was thus a	p 95
of woman in relation to the God of the Christians. Naturally, to ensure against the historian's justified anger, the psychoanalyst specifies	p 102
Father and the Son! ... I am speaking of God's people, naturally, not of those close to Him who take themselves for	p 124
one of establishing a physical system that will express itself naturally in terms of debts. It seems to us very significant	p 157
to a succession of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it back against Weismann, to reproach him	p 158

without a family, without a father or a mother, with nature. What does my father want? Can he offer me more take into himself, as in a dream, every element of nature, like flowers that breathe with the waxing and waning of fundamental dichotomy have been laid down. He does not live nature as nature, but as a process of production. There is have been laid down. He does not live nature as nature, but as a process of production. There is no such production. There is no such thing as either man or nature now, only a process that produces the one within the a rowboat, and on a picnic in the midst of nature: an infernal machine is being assembled. Under the skin the This does not mean that we are attempting to make nature one of the poles of schizophrenia. What the schizophrenic experiences human species, is not at all anyone specific aspect of nature, but nature as a process of production. What do we is not at all anyone specific aspect of nature, but nature as a process of production. What do we mean here by process? It is probable that at a certain level nature and industry are two separate and distinct things: from one from one point of view, industry is the opposite of nature; from another, industry extracts its raw materials from nature; from of nature; from another, industry extracts its raw materials from nature; from yet another, it returns its refuse to nature; and from nature; from yet another, it returns its refuse to nature; and so on. Even within society, this characteristic man-nature, industry-nature same process. Second, we make no distinction between man and nature: the human essence of nature and the natural essence of no distinction between man and nature: the human essence of nature and the natural essence of man become one within nature nature and the natural essence of man become one within nature in the form of production or industry, just as they from the point of view of its fundamental identity with nature as production of man and by man. Not man as meaning of process as we use the term: man and nature are not like two opposite terms confronting each other—not universal primary production as the essential reality of man and nature. Desiring-machines are binary machines, obeying a binary law or set productive synthesis, the production of production, is inherently connective in nature: and ... and then ... This is because there is always a constantly couples continuous flows and partial objects that are by nature fragmentary and fragmented. Desire causes the current to flow, itself

the nonproductive stasis of the body without organs. The anonymous nature of the machine and the non differentiated nature of its The anonymous nature of the machine and the non differentiated nature of its surface are proof of this. Projection enters the we are here drawing no conclusions whatsoever as to the nature and the relationship of the two productions, nor does the division). Hence the sole thing that is divine is the nature of an energy of disjunctions. Schreber's divine is inseparable from subjected to interrogation, constantly cross-examined. Precisely because his relationship with nature does not constitute a specific pole, the questions put to

term in the series, without destroying, however, the essential binary-linear nature of this series: 2, 1, 2, 1... The series is body have been produced by parents, when by its very nature it is such eloquent witness of its own self-production, of process of self-cure that brings him back to the equation Nature = Production (the production of a new humanity). As a only to retreat from it yet again: such is the nature of the violent oscillations that overwhelm an individual so long G. de Clerambault seems well founded: delirium, which is by nature global and systematic, is a secondary phenomenon, a consequence of the personal part, in his view it was of the nature of a reaction and had to do with character, the he was content merely to mention its innate or acquired nature. Clerambault is the Feuerbach of psychiatry, in the sense in deficiency. The second is an ideational concept indicating the specific nature of the effect of the disorder: the delirium itself or do is sample a supposed essence or a presumed specific nature of the schizo, regardless of whether we do so with ego; rather, it is a relationship with the demoniacal in nature. The one thing Jaspers failed to do was to view as material economic reality, as the process of production wherein Nature = Industry, Nature = History. To a certain degree, the reality, as the process of production wherein Nature = Industry, Nature = History. To a certain degree, the traditional logic of desire is the lack of the real object, its very nature as a real entity depends upon an essence of lack machines. Rather, fantasies are secondary expressions, deriving from the identical nature of the two sorts of machines in any given set of desire itself.) But there is never any difference in nature between the desiring-machines and the technical social machines. There is more accurately, that desiring-production is first and foremost social in nature, and tends to free itself only at the end: which that puts us in contact with the demoniacal element in nature or within the heart of the earth, and the historical a language as a jargon, an open-ended, polyvocal formation. The nature of the signs within it is insignificant, as these signs onefself. At the same time he points out the intensive nature of this interplay: the part has nothing to do with dialectical totalization. Neither mechanism nor vitalism has really understood the nature of desiring-machines, nor the twofold need to consider the role

Oedipus. The question, rather, is that of the absolutely anoedipal nature of the production of desire. But because Melanie Klein insists mommy. The problem has to do not with the sexual nature of desiring-machines, but with the family nature of this sexuality with the sexual nature of desiring-machines, but with the family nature of this sexuality. Admittedly, once the child has grown up is an orphan, and produces itself within the identity of nature and man. The autoproduction of the unconscious suddenly became evident when the socialist thinker discovered the unity of man and nature within the process of production, and when the cycle discovers process: process as the metaphysical production of the demoniacal within nature, and process as social production of desiring-machines within history. Neither

By failing from the beginning to see what the precise nature of this desiring-production is, and how, under what conditions, and secret, a private theater rather than the fantastic factory of Nature and Production. Lawrence had the impression that sexuality possessed more

as well of a spontaneous infantile sexuality of an endogenous nature. It is as if Freud never managed to articulate the social production, between symptomological and collective formations, given their identical nature and their differing regimes; and on the other hand, the

and, the
autoproduction of the unconscious in the coextension of man and Nature. It is as if Freud had drawn back from this longer to the formations of the productive unconscious. The anoedipal nature of desiring-production remains present, but it is fitted over the untellable character of the cure, its interminable and highly contractual nature, flows of speech in exchange for flows of money. All concerning an alien being, a being placed above man and nature: he no longer needs the mediation of myth, he no into its individual or pseudoindividual dimensions, which by their very nature refer the fantasy to subjugated groups, rather than carrying out Oedipal homosexuality with a mother fixation, of a dominant depressive nature and a sadomasochistic guilt, was quickly applied to Proust. In an Oedipal axis, but rather with the existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, and the question of a being superior to man and to nature does not arise here at all. Everything is on the is why we were unable to posit any difference in nature, any border line, any limit at all between the Imaginary unconscious caught in its exclusive disjunction. The true difference in nature is not between the Symbolic and the Imaginary, but between (drugs), that will be progressively more capable of determining the nature of this egg and the distribution of field-gradient-threshold. It is new order: the intensive and intensive order. What is the nature of this order? The first things to be distributed on that what envelops it does not divide without changing its nature or form. The schizo has no principles: he is something seize an intensive real as produced in the coextension of nature and history, to ransack the Roman Empire, the Mexican cities delirium as related by Maud Mannoni, a delirium whose political nature is especially vivid. This example appears all the more striking the stimuli are not organizers, but mere inductors: ultimately, the nature of these inductors is a matter of indifference. Many different varying, vague import that trigger processes of an entirely different nature, processes that are endowed with what amounts to an indifference But believing is an operation of a conscious or preconscious nature, an extrinsic perception rather than an operation of the unconscious the workings of the unconscious, as inductors of an indifferent nature, yet the role of organizer continues to be entrusted to intensive use of the family. Granted, this use distorted the nature of the intensive quantities in the unconscious. Nevertheless it still essential hypothesis of antipsychiatry, which ultimately posits an identity in nature between social alienation and mental alienation, must be understood in

this pairing of the parental figures with agents of another nature, their locking embrace similar to that of wrestlers, that keeps itself, and from claiming to express or represent this different nature of the agents that are in question in the unconscious is said to mediate and express. The family is by nature eccentric, decentered. We are told of fusional, divisive, tubular, and individual or collective, who desires. These investments of an unconscious nature can ensure the general submission to a dominant class by destinations. Hence the goal of schizoanalysis: to analyze the specific nature of the libidinal investments in the economic and political spheres

to put an end to the interminable discourses of this nature discourses already in vogue in his Hegelian epoch. Alas, he desire to Oedipus, we are condemned to ignore the productive nature of desire: we condemn desire to vague dreams or imaginations assumes the link to be already broken between man and nature, man and the world, so that man must be produced man must be produced as man by something exterior to nature and to man. On this point Nietzsche makes a remark

Coextensiveness is another matter entirely, the coextension of man and nature; a circular movement by which the unconscious, always remaining subject	p 107
that is, it has engendered itself in the identity of nature and man, of the world and man. The question of	p 108
kill it: one and the same misconception (contresens) concerning the nature of the unconscious. But psychoanalysts are bent on producing man	p 108
in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on the whole operation: the extraction of a transcendent	p 110
comes to bear. Now the Freudian argument is of a nature to leave us wondering: Freud quotes a remark by Sir	p 114
the parents are there as ordinary stimuli of an indifferent nature that trigger the becoming of adventures, of races, and of	p 114
it were possible to conclude directly from psychic repression the nature of the repressed, and from the prohibition the nature of	p 114
the nature of the repressed, and from the prohibition the nature of what is prohibited. There we have a typical paralogism	p 114
image that is meant to trap desire. Such is the nature of Oedipus—the sham image. Repression does not operate through	p 115
Psychic repression distinguishes itself from social repression by the unconscious nature of the operation and by its result (even the inhibition become unconscious), a distinction that expresses clearly the difference in nature between the two repressions. But a real independence	p 119
cannot be	p 119
There are not two groups, there is no difference in nature between neuroses and psychoses. For in any case desiring-production is	p 127
this evaluation. The difficulties bore on several aspects. First, the nature of these factors: were they somatic, social, metaphysical? Were they	p 127
Process Between neurosis and psychosis there is no difference in nature, species, or group. Neurosis can no more be explained oedipally	p 130
process our only cure. But in any case, the intimate nature of the relationship appears directly in inverse ratio: the more	p 136
Hence the relative truth of psychoanalytic remarks concerning the anal nature of monetary economy. But the logical order is the following	p 143
gives way to a transcendent unity of an altogether different nature—the unity of the State; the full body is no	p 146
not felt by the peoples themselves to be of the nature of descent. The continuity of the structure vertically through time	p 146
cycle. I have been unable to find anything of that nature among the Mru ... Everyone behaves as if he were ignorant	p 148
rapid and distorted: Me, me, me, I am a powerful nature, a nature incensed and aggressive! Such are the two characteristics	p 148
distorted: Me, me, me, I am a powerful nature, a nature incensed and aggressive! Such are the two characteristics of the	p 148
filiation with the god. It has to do with the nature of nomadic space, where the full body of the socius	p 148
of inscription marked on this body. And we know the nature of this intensive filiation, this inclusive disjunction where everything divides	p 154
system in extension, something passes through that is of the nature of an energy flow (+—or—+), something does not	p 157
But the problem is only deferred. Is that not the nature of desire, that one desires the impossible? At least in	p 162
it is to conclude from the prohibition anything regarding the nature of what is prohibited; for the prohibition proceeds by dishonoring	p 162
passage or prevents it, according to the patrilateral or matrilinear nature of the marriages, according to the patrilineal or matrilinear nature	p 163
nature of the marriages, according to the patrilineal or matrilinear nature of the lineages, according to the general regime of the	p 163
material at the service of a social reproduction of another nature, there is no possibility of reducing (rabattre sur) social reproduction	p 166
they can be treated by traditional ritual methods ... , the vague nature of mystical beliefs allowing them to be manipulated in relation	p 167
more social reproduction escapes the members of the group, in nature and in extension, the more it falls back on them	p 169
or as a sign of an aggression of a magical nature, an idea that is difficult to express in profane terms	p 170
even the capitalist civilizations were such breaks with which the nature of social repression (repression), and the meaning and scope of	p 172
not the case: most ethnologists have clearly noted the sexual nature of affects in the public symbols of primitive societies, and	p 172
affects in the public symbols of primitive societies, and this nature remains integrally lived by the members of these societies, even	p 172
of this social production, without any repression of a sexual nature of the symbolism and the corresponding affects, and above all	p 173
or recognition of the unconscious, of sexuality, of the phallic nature of symbolism. In theory, everyone could reach an agreement on	p 180
reach those regions where desire engineers, independently of the macroscopic nature of what it is engineering: organic, social, linguistic, etc.,	p 181
elements	
the representative. In order to evaluate in every instance the nature of the apparatus and its effects on desiring-production, it is	p 185
economic and political compromises conveyed by the alliances, to the nature of the counterprestations that come to compensate the	p 187
disequilibrium of	
in a particular society, the more clearly the necessarily open nature of the system in extension appears, as in the case	p 187
in common: the indifference to designation. It is in the nature of the law to signify without designating anything. The law	p 214
conjunction, and their reaction on one another—and the contingent nature of this encounter, this conjunction, and this reaction, which occur	p 224
detritorialization, the conjunction of deterritorialized flows. It is the singular nature of this conjunction that ensured the universality of	p 224
capitalism. By	
in the relationship that constitutes it as a difference in nature; the tendency has no end, it has no exterior limit	p 230
relations and differential coefficients of decoded flows, not only the nature of the limits that capitalism reproduces on an ever wider	p 235
human surplus value of variable capital and from the nonmeasurable nature of this aggregate of surplus value of flux. It cannot	p 237
from on high that functions as a signifier. The arbitrary nature of the thing designated, the subordination of the signified, the	p 240
function. But the capitalist use of language is different in nature; it is realized or becomes concrete within the field of	p 240
game; the signified-signifier relationship, where the signified finds itself by nature subordinated to the signifier; figures defined as effects of the	p 242
tribute—that it is the only linguistics adapted to the nature of both the capitalist and the schizophrenic flows: until now	p 243
also the abstraction of the quantity of labor; the limitless nature of the relationship between capital and labor capacity, and between	p 245
of a code, would not lay bare its own unavowable nature, that is, its intrinsic perversion or essential cynicism (the age	p 247
represents an abstract quantity that is indifferent to the qualified nature of the flows. But the equivalence itself points to the	p 248
field determined by primitive codes. Differential relations of such a nature as to be filled by surplus value; an absence of	p 250
machine, with an aggregate of technical machines. The difference in nature between the two types of machines persists, although they are	p 251
preconscious and the representative forms of class consciousness, and the nature of the interests and the process of their realization. Reich	p 257
we have the great movement of decoding or deterritorialization: the nature of wealth is no longer to be sought on the	p 259
reterritorializing it. Although they had a presentiment of the subjective nature of wealth, the mercantilists had determined it as a special	p 259
and differing regimes? Could it be that the identity in nature is at its highest point in the order of modern	p 262
triangulation's cause. Whence the extreme importance—but also the indeterminate nature, the nondeterminability—of the argument advanced by	p 268
psychoanalysis's most profound	
Smith and Ricardo was to have determined the essence or nature of wealth no longer as an objective nature, but as	p 270
essence or nature of wealth no longer as an objective nature, but as an abstract and deterritorialized subjective essence, the activity	p 270
Freud: his greatness lies in having determined the essence or nature of desire, no longer in relation to objects, aims, or	p 270
possible and necessary? To discover beneath the familial reduction the nature of the social investments of the unconscious. To discover	p 271
beneath	
of the unconscious. To discover beneath the individual fantasy the nature of group fantasies. Or, what amounts to the same thing	p 271
autoproduction of the unconscious (a unity of history and of nature, from Homo natura to Homo historia). It is certainly not	p 275
principle. But no passage impairs or suppresses the difference in nature between the two, nomadism and segregation. If we are able	p 278
not the name of the father. On the contrary, the nature of the familial investments depends on the breaks and the	p 278
succeed in imposing it, pursuing directions of an entirely different nature that traverse the family from the exterior. What we mean	p 278
They are the same machines (there is no difference in nature): here, as organic, technical, or social machines apprehended in their	p 287
vitalism. Here the fundamental traits of synthesis are the indifferent nature of the chemical signals, the indifference to the substrate, and	p 288
Szondi misses the internal or molecular elements of desire, the nature of their machinic choices, arrangements, and combinations. He also	p 290
misses	
into consideration, we admit that its simultaneously schizophrenic and paranoiac nature is no obstacle where we are concerned—on the	p 292
contrary	
and in recuperating equality in difference. Whence the irresistibly comical nature of the formulas according to which one gains access to	p 295
them adore this yoke. Every attempt to determine the nonhuman nature of sex—for example, the Great Other in Lacan—while	p 295
gives way to a representative couple of an entirely different nature: family-myth. Once again, have you ever seen a child at	p 298
of ever-increasing consciousness. That is why, speaking of the schizophrenic nature of our age, I said—until the process is completed	p 298
the objects and aims of desire. Freud discovers the subjective nature or abstract essence of desire, just as Ricardo discovers the	p 299
abstract essence of desire, just as Ricardo discovers the subjective nature or abstract essence of labor, beyond all representations that would	p 299
we have been able to speak of the intrinsically perverted nature of psychoanalysis, this is due to the fact that perversion	p 314
must go back by way of old lands, study their nature, their density; we must seek to discover how the machinic	p 318
when we consider what there is of a profoundly artificial nature in the perverted reterritorializations, but also in the psychotic reterritorializations	p 321
first positive task consists of discovering in a subject the nature, the formation, or the functioning of his desiring-machines, independently of	p 322

of the molecular elements. And one fails to understand the nature and function of partial objects if one does not see	p 323
and arrangements of machines. The answer lies in the passive nature of the syntheses, or—what amounts to the same thing	p 324
or—what amounts to the same thing—in the indirect nature of the interactions under consideration. If it is true that	p 324
disjunctions where everything is possible. These signs are points whose nature is a matter of indifference, abstract machinic figures that play	p 328
intensity as passage or becoming. It is in the very nature of every intensity to invest within itself the zero intensity	p 330
Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects of death; the one,	p 330
according	
be evaluated both from the viewpoint of their identity in nature and from the viewpoint of their difference in regime. But	p 336
in regime. But it could be that these two aspects, nature and regime, are in a sense potential and are actualized	p 336
that where the regimes are the closest, the identity in nature is on the contrary at its minimum; and where the	p 336
the contrary at its minimum; and where the identity in nature appears to be at its maximum, the regimes differ to	p 336
objective. Hence it can be said that the identity in nature between the two productions is completely hidden there: as much	p 336
and displaced limit; precisely for these reasons, the identity in nature must appear for itself between social production and desiring-production.	p 337
But	
production and desiring-production. But in its turn, this identity in nature, far from favoring an affinity in regime between the two	p 337
function the splitting of the subjective essence (the identity in nature) into two functions, that of abstract labor alienated in private	p 337
difference in regime at the heart of the identity in nature. At the same time that death is decoded, it loses	p 337
difference in regime to make us forget the identity in nature. There are fundamentally two poles; but we would not be	p 340
hides the real problems, which are always of an organizational nature. If Reich, at the very moment he raised the most	p 344
detachments, and remainders effected by these syntheses, but upon the nature of the codes and the flows that condition them. It	p 345
interests do not necessarily imply unconscious investments of the same nature; an apparatus of interest never takes the place of a	p 348
texts as this: it is not easy to de-oedipalize even nature, even landscapes, to the extent that Lawrence could. The fundamental	p 351
the afterward implied a radical misunderstanding with regard to the nature of the actual factors. For either the libido is caught	p 358
to contest it with are vague considerations on the sick nature of the family, or more generally still, considerations on the	p 361
thereby fail to correctly evaluate social production in its pathogenic nature, but secondly, one also fails to understand the schizophrenic	p 361
process	
have maintained throughout that, by dint of their difference in nature with regard to the preconscious investments of interest, the unconscious	p 365
as the third aspect of capitalist immanence, expressing the twofold nature of capitalism: production for production's sake, but under the	p 373
conditions	
what conditions profit, theirs is an investment of desire whose nature—unconscious-libidinal—is altogether different, and is not simply	p 374
explained by	
organizations represent them, which get nasty as soon as the nature of their aims is questioned (It's clear that you're not	p 374
of the dominated and exploited masses. But it is the nature of this link that poses the real problem, as either	p 377
a State that is incompetent and above all castrating by nature. (For the State imposes a specifically artistic Oedipus, a specifically	p 379
index in the infrastructure of a libidinal investment of another nature, and that can coincide as well as clash with them	p 379
Schizoanalysis as such does not raise the problem of the nature of the socius to come out of the revolution; it	p 380
dream. As opposed to Reich, schizoanalysis makes no distinction in nature between political economy and libidinal economy. Schizoanalysis	p 381
merely asks what	
schizoanalysis is ultimately that of discovering for every case the nature of the libidinal investments of the social field, their possible	p 382
NATURES 3	
social production that manifest, through the childhood experience, their identical natures and their differing regimes. In this regard let us	p 99
consider	
be at the maximum [degree of externalization] of their specific natures; the B-A Ba of the phallus as voice. Hence something	p 210
and desiring-production, once it is said that they have identical natures and differing regimes? Could it be that the identity in	p 262
NAUSEATING 1	
is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by saying that they belong to	p 103
NAVIGATION 1	
to ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem	p 224
NAY 1	
mere forms which it assumes and casts off in turn. Nay more: instead of simply representing the relations of commodities, it	p 227
NDEMBU 8	
gives a remarkable example of such a cure among the Ndembu. The example is the more striking—to our perverted eyes	p 167
of his maternal grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal and must live with their maternal kin, K	p 167
speaks to us of father, mother, grandfather. In fact, the Ndembu analysis was never Oedipal: it was directly plugged into social	p 168
long as he adheres to the traditional norms? Doesn't the Ndembu cure demonstrate just the opposite? Could it not be said	p 170
flows. Analyzing the symbolism of the forked branch among the Ndembu, Victor Turner shows that the names given to them form	p 181
breaks of the field into which they are plunged (cf. Ndembu schizophrenia). This is the case even in the peripheral zones	p 269
as well as the world of meanings? Long live the Ndembu, for if we follow the detailed account by the ethnologist	p 360
we follow the detailed account by the ethnologist Turner, the Ndembu doctor alone has been able to treat Oedipus as an	p 360
NEAPOLITAN 1	
true visionary is a Spinoza in the garb of a Neapolitan revolutionary. We know very well where lack—and its subjective	p 28
NEAR 6	
and the most important tendency of capitalism. It continually draws near to its limit, which is a genuinely schizophrenic limit. It	p 34
in a new Earth. The desert grows ... the sign is near. The schizo carries along the decoded flows, makes them traverse	p 131
or limit: quite ordinary people, nevertheless. But the majority draw near the wall and back away horrified. Better to fall back	p 135
by which it counteracts its own tendency—is continually drawing near the wall, while at the same time pushing the wall	p 176
pure singularities, one can feel confident that he has drawn near the singularity of the subject's desire). To be sure, one	p 324
unconscious, it is like the Platonic opposite whose opposite draws near: it flees or it perishes. What we have tried to	p 338
NEARER 5	
from one plane to another as the narrator's lips draw nearer her cheek. At last, within the magnified proximity, everything falls	p 69
force of differentiation of its symbolic functions. When one draws nearer to the material imagination, the differential function diminishes, one	p 82
tends	
differential function diminishes, one tends toward equivalences; when one draws nearer to the formative elements, the differential function	p 82
increases, one tends	
and who felt their weight grow heavier as he drew nearer to madness? It is true that Oedipus begins its cellular	p 215
despotic overcodings testify to a polyvocality that functionally draws them nearer to a chain of decoding of desire: the parts of	p 336
NEARLY 2	
psychotic was involuntary, fettered, subjugated?. Not that it is more nearly the opposite, thank God. But these very oppositions are singularly	p 135
are the various sectors and branches of the economy that nearly everyone is involved in one way or another in these	p 236
NEBULA 3	
first kiss given Albertine. Albertine's face is at first a nebula, barely extracted from the collective of girls. Then her person	p 69

their entire love tells the same story. From the statistical nebula, from the molar entirety of men-women loves, there emerge the to another, in order to finally come undone in a nebula of molecules. The reader always risks stopping at a given	p 69 p 318
NEBULAE 2	
slightest vibration by springing on its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations	p 68
room, a group of girls, a landscape). Then, within these nebulae or these collectives, sides take shape, series are arranged, persons	p 69
NECESSARILY 54	
labor, but also the false consciousness that the capitalist being necessarily acquires, both of itself and of the supposedly fixed elements quasi cause. As Marx observes, in the beginning capitalists are necessarily conscious of the opposition between capital and labor, and of explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his superior God, and doubtless also	p 4 p 11 p 14
mental production behind all real productions. This conception does not necessarily compel psychoanalysis to engage in a study of gadgets and	p 26
the subjective, the inhibited within the social field. He therefore necessarily returns to a dualism between the real object rationally produced robber, a train, a little car. The train is not necessarily daddy, nor is the train station necessarily mommy. The problem	p 29 p 46
train is not necessarily daddy, nor is the train station necessarily mommy. The problem has to do not with the sexual	p 46
a fixed ego of one sex or the other, who necessarily experiences as a lack his subordination to the tyrannical complete	p 60
inscribes it. On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjoined terms are all affirmed. I am	p 78
proliferates the races. All delirium is racial, which does not necessarily mean racist. It is not a matter of the regions	p 85
and the German people, with corresponding elements that do not necessarily imply identity: Hitler plays the role of father through homosexual investment of the social field that coexists, but does not necessarily coincide, with the preconscious investments, or with what the	p 102 p 104
preconscious	
a credit, is able to arouse people who are not necessarily bankers. And what about the effects of money that grows	p 104
Oedipus is a false belief, but rather that belief is necessarily something false that diverts and suffocates effective production. That is	p 107
an exaggeration to say that in the unconscious there is necessarily less cruelty and terror, and of a different type, than	p 112
or it descends into an internal qualitative conflict that is necessarily understood in relation to Oedipus. (Oedipus, the fountainhead where the anagogically by Oedipus instead of depending on it analytically. This necessarily results in the reintroduction of the afterward in the temporal	p 128 p 128
be regarded as mad. But to be mad is not necessarily to be ill, notwithstanding that in our culture the two	p 131
the catholic and despotic signifier of his work, and that necessarily nourish a revolutionary machine on the horizon. That is what	p 133
starts up again—provided it is blocked, and where it necessarily places itself in a negative relation to the group. Here	p 151
genealogical filiation is social rather than biological, for it is necessarily biosocial inasmuch as it is inscribed on the cosmic egg	p 154
delimits itself, proceeding from intense and primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the	p 155
the intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a subject passes on the cosmic	p 158
repression in the proper sense of the term, that is necessarily situated in relation to the desiring-inscription of the body without principles, which allows it to explain that the inequalities are necessarily introduced in the consequences. Nothing is more significant in this	p 184 p 187
is evaluated in a particular society, the more clearly the necessarily open nature of the system in extension appears, as in	p 187
is because incest is nothing other than a jump that necessarily fails, this jump that goes from appellations to persons, from	p 204
productive essence of capitalism can itself function only in this necessarily monetary or commodity form that controls it, and whose flows	p 239
children); the characteristic object of codes is therefore to establish necessarily indirect relations among these qualified and therefore	p 247
incommensurable codes. Such	
producing and breaking flows, is accompanied by a sign of necessarily extraeconomic power, although its causes and effects lie within the	p 248
always effect breaks of breaks, then the socialist movement seems necessarily led to fix or assign a limit that differentiates the	p 255
not between the market and economic planning, since planning is necessarily introduced in the capitalist State, and the market subsists in	p 256
molar aggregates; it merely defines a collective preconscious that is necessarily represented in a distinct consciousness that, at this level, does	p 257
itself as a full body, and that their respective poles necessarily relate to the character or the map of this socius-earth	p 281
chance or of real inorganization, large configurations are organized that necessarily reproduce a structure under the action of DNA and its biological surroundings are the object of unconscious investments that are necessarily desiring or libidinal, in contrast with the preconscious investments of	p 289 p 292
couple, family, person, objects. And doubtless such a blockage is necessarily justified: the libido does not come to consciousness except in	p 293
large aggregate invested by the libido, whence the two sexes necessarily derive, both in their separation (the two homosexual series of	p 294
simply in another fashion: the idea of a single sex necessarily leads to the erection of a phallus as an object	p 295
not itself a part. There the absence of a tie necessarily appears as an absence, and no longer as a positive	p 310
and no longer as a positive force. There desire is necessarily referred to a missing term, whose very essence is to	p 310
created by Oedipus, she is herself created by Oedipus: Oedipus necessarily operates in the form of this double impasse. We are	p 311
desire, as taken up in the axiomatic of capitalism, must necessarily be reduced to a familial field where the application of	p 312
its molecular elements and flows. Such a voyage does not necessarily imply great movements in extension; it becomes immobile, in a	p 319
way separable from its positive tasks—all these tasks are necessarily undertaken at the same time. The first positive task consists	p 322
What is this—is such a thing possible? These syntheses necessarily imply the position of a body without organs. This is	p 325
into the desert and decoding them—even if this idea necessarily took on the appearance of a crazy idea, given what	p 331
That is why our terminology concerning the two poles has necessarily varied. At times we contrasted the molar and the molecular	p 340
is an unconscious libidinal investment of desire that does not necessarily coincide with the preconscious investments of interest, and that explains	p 345
or revolutionary in the preconscious investment of interest does not necessarily coincide with what is reactionary or revolutionary in the unconscious	p 347
is charged with investing this socius, its investment is not necessarily revolutionary in the same sense as the preconscious investment. In	p 347
of its libidinal investments, Truly revolutionary preconscious interests do not necessarily imply unconscious investments of the same nature; an apparatus of	p 348
speaks in the name of economic rationality. And this is necessarily the case, since it is in the irrationality of the	p 367
from the standpoint of a signifier or signifieds that are necessarily reserved for specialists; but that art and science cause increasingly	p 379
NECESSARY 63	
machines, machines being driven by other machines, with all the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine	p 1
why are they repressed? To what end? Is it really necessary or desirable to submit to such repression? And what means	p 3
the supporting framework. The nontermination of the table is a necessary consequence of its mode of production. When Claude Levi-Strauss defines	p 7
this or that particular individuality will render all of them necessary. The forces of attraction and repulsion, of soaring ascents and	p 21
most unusual is that here again a new afflux is necessary, merely to signify this absence). There is no Nietzsche-the-self, professor	p 21
have long since been unable to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear of lacking	p 27
so only in order to demonstrate what a forcing was necessary for her to make Oedipus the sole measure of desiring-production	p 45
constellation, either because an accumulation of three generations is deemed necessary in order to produce a psychotic, or because an even	p 52
the father (father substitute). On the other hand it is necessary for the variations of the fantasy to be organized in	p 59
the fruits of the crime, and spend all the time necessary for internalizing. But we are warned: the society of brothers	p 80
or the values of the Symbolic. It would also be necessary to heed Lacan's word of caution concerning the Freudian myth	p 83
principle of a production of these quantities. When it became necessary once again to confront psychosis directly, however, the family was	p 93
degree of comfort found in the bourgeois family is admittedly necessary to turn out oedipalized subjects, the question of knowing what	p 96
the beginning always proceeds by twos—this is even the necessary condition for rendering escape impossible—a first pre-oedipal beginning is	p 99

field as simple imaginary dependencies on Oedipus, where it becomes necessary to denounce a fusional dream, a fantasy of a-return-to-Oneness. Castration	p 103
Ruptures and limits, and not continuity. For great accidents were necessary, and amazing encounters that could have happened elsewhere, or before	p 140
but also limit and inhibit their development. It will be necessary to await capitalism to find a semiautonomous organization of technical filiations, and that finds itself contradicted by practice. It is necessary to ask if there exists in the asymmetrical systems of	p 141
it must act as if it produced them. It is necessary that the connections reappear in a form compatible with the	p 147
the same is true for children. It is now only necessary to look at the cousins' generation to establish that all	p 154
between desire and law were manifested in transgression. It is necessary to recall once more that the law proves nothing about	p 156
must allow itself to be quantified and qualified; it is necessary that selections from the flows be made in relation to	p 161
of terrain. This is explained by the fact that the necessary conditions for Oedipus as a familial complex, existing in the	p 163
is oedipalization, it is due to colonization, and it is necessary to add oedipalization to all the methods that Jaulin was	p 166
fact it does not even have (apart from colonization) the necessary conditions to begin to exist. If it is true that	p 169
essence of a ritual is sexual, or if it is necessary to take into account political, economic, and religious dimensions that	p 170
on behalf of the pure signifier? Or rather is it necessary to open sexuality and libidinal investment onto the determinations of	p 182
the apparatus and its effects on desiring-production, it is therefore necessary to take into account not only the elements of representation	p 183
a countergift, and not an exchange? And why is it necessary that the giver also be in the position of someone	p 185
reality, structural rights are invoked in vain—along with the necessary scientific and technical conditions nevertheless seemed to be present, the	p 185
this is the fourth point—the exchangist conception finds it necessary to postulate a closed system, statistically closed, and to shore	p 186
sign that a hand is carving in it? Isn't it necessary to add a third element of the sign: eye-pain, in	p 187
body of filiation, to such a degree that it is necessary to re-establish the equilibrium through an increase in pain. Nietzsche	p 189
that, in order to understand the barbarian formation, it is necessary to relate it not to other formations in competition with	p 191
born in China in the thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed to be present, the	p 194
hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse will be placed in a bottle filled with	p 197
transcendence as an absence or an empty locus, performing the necessary foldings, levelings (rabattements), and subordinations—a	p 206
transcendence whence issues throughout	p 207
system ... and that the contact of two peoples is almost necessary before the spark of a new writing can spring forth	p 208
between classes that become distinct from the State, making it necessary for the latter to reshape its form of sovereignty. The	p 212
Roman Lawtaking the debtor's side against the creditor when necessary, so as to consolidate the infinite debt. As vengeance, and	p 213
its signifieds as effects that are the more effective and necessary as they escape knowing, and as they owe all to	p 213
complex what is still the complex's opposite. What will be necessary in order for Oedipus to become the Oedipus, the Oedipus	p 216
segments in its turn. In a certain sense it is necessary to say as much in regard to what comes after	p 220
becoming deterritorialized: the encounter of all these flows will be necessary, their conjunction, and their reaction on one another—and the	p 224
of property title deeds—in land, for example—will be necessary in a first period of time, in a favorable conjuncture	p 225
movement where the lower or subordinate form is no less necessary than the other (it is necessary for money to play	p 229
form is no less necessary than the other (it is necessary for money to play on both boards), and where no	p 229
innovations always tends to be delayed beyond the time scientifically necessary, until the moment when the market forecasts justify their	p 234
exploitation	
perpetually in need of monetarization, as if it were always necessary to inject money into the economy from the outside according	p 239
these conditions, this point where the autocritique is possible and necessary? To discover beneath the familial reduction the nature of the	p 271
unconscious of the desiring-machines, it is a question of a necessary relationship between inextricably linked forces. Some of these are	p 283
elementary	
ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure or of reactivity.... An allosteric protein	p 288
should	
relationship between man and woman is the direct, natural, and necessary relation of person to person. That is, the relationship between	p 294
he does so only in the name of a theater necessary for the actualization of this structure, playing the role of	p 305
the imperial symbol or the vanished despot. All three are necessary—precisely in order to lead Oedipus to the point of	p 310
it can accumulate its poisonous sperm and gain the time necessary for propagating itself, and for passing on to our future	p 311
schizoanalysis must devote itself with all its strength to the necessary destructions. Destroying beliefs and representations, theatrical scenes.	p 314
And when engaged	
brought down by the police. And it will not be necessary to go looking for the alibi of an accident. Charles	p 318
an infinity of degrees (as Klossowski noted, an afflux is necessary merely to signify the absence of intensity). We have attempted	p 330
do the preceding regimes, which nonetheless did not lack the necessary repressive means? We have seen that the molar statistical	p 335
aggregates	
we wonder when it started going bad, it is always necessary to trace further back in time. Freud as the group	p 349
a value as microcosm, gives it the role of a necessary relay for the transformation of social into mental alienation; what	p 361
a very particular investment that renders this application possible and necessary. That is why Oedipus seemed to us a paranoiac's idea	p 364
NECESSITY 17	
a construction of analysis, but it is no less a necessity on that account. What is at issue in this fantasy	p 59
is the history of contingencies, and not the history of necessity. Ruptures and limits, and not continuity. For great accidents were	p 140
of the despot. This is because there is no other necessity (no other fatum) than that of the signifier in its	p 213
it is the new relationship of signification, it is the necessity of this new relationship established in the overcoding process, that	p 214
this arbitrariness of designations, as the reverse side of a necessity of signification, does not bear only on the despot's subjects	p 214
alliance—the imperialism of the signifier, the metaphoric or metonymic necessity of the signifieds, with the arbitrary of the designations—that	p 215
any class spontaneity, but only a group spontaneity: whence the necessity for distinguishing groups-in-fusion from the class, which remains	p 257
serial, represented	
ahead of themselves. How can the nostalgia for, and the necessity of, the Urstaat be reconciled with the insistence and the	p 260
as conscious beliefs or illusions, nothing more than ideas; the necessity of a scouring of the unconscious, schizoanalysis as a curettage	p 299
real.) What complicates everything is that there is indeed a necessity for desiring-production to be induced from representation, to be	p 314
discovered	
becomes so artificial that the movement of deterritorialization creates of necessity and by itself a new earth. Psychoanalysis is especially	p 321
satisfying	
means, a new possible state of social syntheses. Whence the necessity for the other class to be represented by a party	p 344
desire. The psychoanalyst, who says so many things about the necessity for money in the cure, remains supremely indifferent to the	p 356
talks about Oedipus, about castration and the phallus, about the necessity of assuming one's sex, as Freud says, the human sex	p 356
one's sex, as Freud says, the human sex, and the necessity for the woman to renounce her desire for the penis	p 356
resistance of the psychoses on the one hand, and the necessity for taking into account a social etiology on the other	p 359
case, the preconscious interest must on the contrary discover the necessity for a different sort of investment, and must perform a	p 376
NECKLACES 2	
bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the like. This occurs only, I may add, when	p 17
countergifts on the surface. Among the Kula, the circulation of necklaces and bracelets comes to a standstill in certain places, on	p 149
NEED 49	
engine. The schizophrenic is the universal producer. There is no need to distinguish here between producing and its product. We need	p 7
need to distinguish here between producing and its product. We need merely note that the pure thisness of the object produced	p 7
/ it is all by itself / and has no need of organs / the body is never an organism /	p 9
of what it sets apart still remains: it is now need that is defined in terms of a relative lack and	p 26
reason it so often becomes the desire to die, whereas need is a measure of the withdrawal of a subject that	p 27
syntheses of these conditions. This is precisely the significance of need as a search in a void: hunting about, trying to	p 27
production is never organized on the basis of a pre-existing need or lack (manque). It is lack that infiltrates itself, creates	p 28
historically determined product of desire, and that libido has no need of any mediation or sublimation, any psychic operation, any	p 29
transformation	

psychiatry, there was a category that Reich was sorely in need of: that of desiring-production, which would apply to the real is not at all an indication of a lack or need (manque), but on the contrary a share that falls to	p 30
has really understood the nature of desiring-machines, nor the twofold need to consider the role of production in desire and the owner of the sexual organs of another person. One need only consult a religious manual of sexual casuistry to see	p 41
nonbelief about which Nietzsche says: This violence always manifests the need for a belief, for a prop, for a structure. Oedipus-as-structure this is because it is desired—there would be no need to prohibit what is not desired. Once again, it is	p 44
deeper into a familialist and ideological vision. We do not need to relate again the reactionary compromises of Freudianism, and even have, however, the elements of a response. Social production would need at its disposal, on the recording surface of the socius	p 72
to break through the cracks in our all-too-closed minds.... Madness need not be all breakdown. It may also be breakthrough.... The this point of view, there is no longer even any need for applying psychoanalysis to the work of art, since the	p 107
marketable neurotic conception of literature. A shrewd critic writes: one need understand nothing of the concept of the signifier in order do without blood, torture, and sacrifices when he felt the need to create a memory for himself; the most dreadful sacrifices	p 114
reproduction no longer passes through those points, although we rightly need your family to furnish a material that will be subjected is discovered only through its imaginary variations, attesting to the need for a symbolic foreclosure (the father as an empty position	p 117
of decoded flows. Consequently, the capitalist formation of sovereignty will need an intimate colonial formation that corresponds to it, to which producers and products into relations with itself (they do not need to speak the same language). The imperial inscription countersects all	p 120
law of organization that is immanent in the universe: they need to posit and internalize this difference between the origin and mistaken when they present the economy as being perpetually in need of monetarization, as if it were always necessary to inject	p 131
labor, it is evident that there is no longer any need for a code in order to ensure surplus labor, when the axiomatic in opposition to codes. The axiomatic does not need to write in bare flesh, to mark bodies and organs	p 134
bare flesh, to mark bodies and organs, nor does it need to fashion a memory for man. In contrast to codes	p 135
a bad thing. Above all, there is no longer any need of belief, and the capitalist is merely striking a pose	p 145
files, and other means of control, capitalism does not even need to write in books to make up for the vanished	p 169
be created just for you. There is no longer any need of a collective investment of organs, as they are sufficiently	p 171
longer bears directly, or at least in theory has no need of bearing directly, on men. But an axiomatic of itself	p 179
only slaves commanding other slaves; there is no longer any need to burden the animal from the outside, it shoulders its	p 199
begins to rave about the educational system in general, the need to restore a pure race, the salvation of the social	p 219
disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project itself into these forms that have become opaque	p 239
of mad people; this has to be tried, testing the need for paternal feeling against a series of portraits of assassins	p 249
desiring or libidinal, in contrast with the preconscious investments of need or of interest. The libido as sexual energy is the	p 250
fucks the proletariat; and so on. And there is no need to resort to metaphors, any more than for the libido	p 250
whom the child borrows parts and gears according to his need, and who are there as agents of transmission, reception, and	p 250
back to its place. We are all little dogs, we need circuits, and we need to be taken for walks. Even	p 250
We are all little dogs, we need circuits, and we need to be taken for walks. Even those best able to	p 251
that the genetic code points to a genetic decoding: one need only grasp the decoding and deterritorialization functions in their own	p 251
through an entire culture of guilt feeling. There is no need to tell all over how psychoanalysis culminates in a theory	p 254
off the flows' lines of escape. We don't feel any need to attach the slightest importance to psychoanalysis's claim to cure	p 274
scope itself. Which does not mean, of course, that one need only invest the poor woman, the maid, or the whore	p 287
Lawrence's heroes to speak much like Henry Miller of the need to have done with pouring out one's merciful and pitiful	p 290
a way that social inscription and repression no longer even need to bear directly upon bodies and persons, but on the	p 292
lives precisely from a lack of belief, it does not need it—a motley painting of all that has been believed	p 293
	p 298
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	p 315
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	p 372
	p 375
NEEDED 7	
speech in exchange for flows of money. All that is needed is what is called a psychotic episode: after a schizophrenic	p 56
was on its narrow Cape of Asia, was to have needed the world, to have needed to venture outside its own	p 224
of Asia, was to have needed the world, to have needed to venture outside its own front door. The schizophrenic voyage	p 224
the tool and die makers turning out the intricate machinery needed for a new automobile model, the manufacturers of paper and	p 237
the material so as to engender, there where they are needed, the capitalist as a function derived from capital, and the	p 263
to modern man and his axiomatic (so many unemployed are needed, so many deaths, the Algerian War doesn't kill more people	p 335
the social contradictions as such, and in order to awaken, needed these contradictions translated according to the family code. By that	p 361
NEEDLES 1	
it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures or kills, it manifests	p 18
NEEDN'T 1	
the moment desire is welded again to the law—we needn't point out what is known since time began: that there	p 111
NEEDS 26	
And wherever he is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring him back to what he	p 23
itself. Hence the presentation of desire as something supported by needs, while these needs, and their relationship to the object as	p 26
presentation of desire as something supported by needs, while these needs, and their relationship to the object as something that is	p 26
a natural and sensuous object. Desire is not bolstered by needs, but rather the contrary; needs are derived from desire: they	p 27
Desire is not bolstered by needs, but rather the contrary; needs are derived from desire: they are counterproducts within the real	p 27
close to grass, almost akin to it, and that desire needs very few things—not those leftovers that chance to come	p 27
that is all the more intense because it has few needs. And never mind those who believe that this is very	p 27
of a dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance of production; making all of desire	p 28
fall victim to the great fear of not having one's needs satisfied; and making the object dependent upon a real production	p 28
is this perversion of the desire of the masses that needs to be accounted for. Yet Reich himself never manages to	p 29
whereas Freud is confirmed in his most rigorous atheism. Freud needs to deny the existence of God as much as lung	p 58
to deny the existence of God as much as lung needs to affirm the essence of the divine, in order to	p 58
a being placed above man and nature: he no longer needs the mediation of myth, he no longer needs to go	p 58
no longer needs the mediation of myth, he no longer needs to go by way of this mediation—the negation of	p 58
implies a confusion of the two concepts, since social repression needs psychic repression precisely in order to form docile subjects and	p 118
production. Social repression bears on desire—and not solely on needs or interests—only by means of sexual repression. The family	p 118
For without question, money does not begin by serving the needs of commerce, or at least it has no autonomous mercantile	p 197
and create wants for, goods and services which no one needs. And so interdependent are the various sectors and branches of	p 236
it never ceases to displace and enlarge. But capitalism still needs a displaced interior limit in another way: precisely in order	p 266
or repel the absolute exterior limit, the schizophrenic limit; it needs to internalize this limit, this time by restricting it, by	p 266
energetic conversions, and not as an abstract principle. If Freud needs death as a principle, this is by virtue of the	p 332
determined globally, of the neurosis and castration type: the neurotic needs a global object in relation to which the partial objects	p 342
literature: a paranoiac form of expression that no longer even needs to signify its reactionary libidinal investments, since these investments	p 370
function	
signifier; an Oedipal form of content that no longer even needs to represent Oedipus, since the structure suffices. But on the	p 370
from science what must be retained in terms of market needs and zones of technical innovation: the great social aggregate that	p 371
scale, that is continually multiplying its axioms to suit its needs, that is filled with images and with images of images	p 372
NEG-ENTROPY 1	
Oedipus, it is a neg-Oedipus, in the sense of a neg-entropy. Oedipus is indeed a limit or a displaced represented, but	p 178
NEG-OEDIPUS 1	
and if there is a primitive Oedipus, it is a neg-Oedipus, in the sense of a neg-entropy. Oedipus is indeed a	p 178
NEGATION 5	

longer needs to go by way of this mediation—the negation of the existence of God—since he has attained those	p 58
Oedipus-as-universal recommences the old metaphysical operation that consists in interpreting negation as a deprivation, as a lack: the symbolic lack of	p 171
and the old primitive territorial machine—whence derive both the negation and the persistence of autochthony, brought into clear relief by	p 182
as delimited by the conjunction of the decoded flows, the negation of any transcendence or exterior limit, and the effusion of	p 254
pure positive multiplicities where everything is possible, without exclusiveness or negation, syntheses operating without a plan, where the connections are transverse	p 309
NEGATIVE	28
sole task he assigns psychoanalysis is the explanation of the negative, the subjective, the inhibited within the social field. He therefore	p 29
of desire rather than desire itself, and presupposes certain extremely negative attitudes on the part of his parents to which the	p 37
and positive form of the complex to its inverse or negative form: a standard model Oedipus, such as Freud presents in	p 51
makes it possible to connect the pre-Oedipal phases with the negative complex when this seems called for. On the other hand	p 51
sides, is purely mythical; it is like the One in negative theology, it introduces lack into desire and causes exclusive series	p 60
fact that the prohibition existed in two forms, the one negative, having to do above all with the mother and imposing	p 71
Oedipal recording is the introduction of an exclusive, restrictive, and negative use of the disjunctive synthesis. We are so molded by	p 76
a matter of a synthesis that would go beyond the negative disjunctions of the derived reality, in an original reality of	p 77
psychoanalysis merely had the role of explaining the subjective, the negative, and the inhibited, without participating directly as psychoanalysis	p 119
in the	
the modality of these factors: did they act in a negative, privative fashion, by mere frustration? Finally, their moment, their own	p 127
is blocked, and where it necessarily places itself in a negative relation to the group. Here it becomes apparent that the	p 151
it is so in the sense that makes capitalism the negative of all social formations. It is the thing, the unnamable	p 153
by Marx, and bearing in mind that classes are the negative of castes and ranks. For it is certain that the	p 153
will cease to be ambiguous and will become positive or negative. This may be seen clearly in a passage from Levi-Strauss	p 156
an Oedipus to the second degree; on the contrary, a negative or inverse Hamlet is primary in relation to Oedipus. The	p 159
its own way, the socius's limit, the limit or the negative of every socius; the repression of this limit is possible	p 164
not exist before the alliance organized the positive and the negative into a system in extension—the representation reduces the representative	p 165
disfigures what all societies dread absolutely as their most profound negative: namely, the decoded flows of desire. This is not to	p 177
hollows out at one extreme of the full body a negative money (a debt entered as a liability of the banks	p 237
other than an ideological blindness or denial. Classes are the negative of castes and statuses; classes are orders, castes, and statuses	p 254
the very notion of class, insofar as it designates the negative of codes, that implies there is only one class. The	p 255
indirect character of the interactions. Such formulas as these are negative only in appearance, and in relation to the laws of	p 288
specialized product of molecular engineering, enabling an interaction, positive or negative, to come about between compounds without	p 288
chemical affinity, and thereby	
one another. 4 The First Positive Task of Schizoanalysis The negative or destructive task of schizoanalysis is in no way separable	p 322
are not involved. Analysis should deal solely (except in its negative task) with the machinic arrangements grasped in the context of	p 323
answer by invoking the ideological, the subjective, the irrational, the negative, and the inhibited, it was because he remained the prisoner	p 345
finally, is the opposition between schizoanalysis and psychoanalysis, when the negative and positive tasks of schizoanalysis are taken as a	p 381
whole	
one productive, the other expressive. We have seen how the negative task of schizoanalysis must be violent, brutal: defamiliarizing,	p 381
de-oedipalizing, decastrating	
NEGLECTING	1
debates on Is it daddy? Is it mommy? (You are neglecting the mother! No, you're the one who fails to see	p 174
NEGLECTS	1
Melanie Klein, whose discovery of partial objects was so far-reaching, neglects to study flows from this point of view and declares	p 37
NEGOTIATE	1
men meet and assemble to take wives for themselves, to negotiate for them, to share them, etc., one recognizes the perverse	p 165
NEGOTIATING	1
female homosexuality hasn't given rise to Amazon groups capable of negotiating for men perhaps finds its reply in women's affinity with	p 165
NEGRO	3
an Egyptian. I am a red Indian. I am a Negro. I am a Chinaman. I am a Japanese. I am	p 77
are closed to your light. I am a beast, a Negro. And can Zarathustra be separated from the grand politics, and	p 86
race inferior for all eternity.... I am a beast, a Negro. There again it is a question of an intense potential	p 105
NEIGHBORHOOD	2
spontaneously, in the very current of the movement of deterritorialization (neighborhood territorialities, territorialities of the large aggregates,	p 258
gangs). Others are organized	
of the familial surroundings. The whole town, then, the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How	p 319
NEIGHBORING	1
groups of men residing in the same area, or in neighboring areas, who arrange marriages and shape concrete reality to a	p 147
NEITHER	29
its own business.... The striking thing was that it was neither simple nor really complex, initially or intentionally complex, or constructed	p 6
I am becoming a god, and so on, which is neither delirious nor hallucinatory, but will project the hallucination or internalize	p 18
eternal return. The breasts on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first of all, a	p 19
nothing more than a part alongside other parts, which it neither unifies nor totalizes, though it has an effect on these	p 43
within the process of production, alongside the parts that it neither unifies nor totalizes. And when it operates on them, when	p 43
from which the parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature of	p 44
desiring-machines	
nature, and process as social production of desiring-machines within history. Neither social relations nor metaphysical relations constitute an	p 49
afterward or a	
than it imagines or represents; it engineers, it is machinic. Neither imaginary nor symbolic, it is the Real in itself, the	p 53
and a path of resignation. The contrary should be said: neither is there anything in common between the two sexes, nor	p 60
are not at all the same as the inclusive disjunctions; neither God nor the parental designations play the same role in	p 78
a stimulus that is qualitatively indifferent, an inductor that is neither an organizer nor a disorganizer. As for the response, it	p 98
so-called human relations are not involved. The first relationship is neither personal nor biological—a fact which psychoanalysis has not	p 115
succeeded	
own impotence. Ethnologists are constantly saying that kinship rules are neither applied nor applicable to real marriages: not because these	p 151
rules	
circle of the germinal lineage closes (the primitive double bind): neither can the uncle marry his sister, the mother, nor from	p 159
nothing to do with transgressions). In short, the limit is neither a this-side-of nor a beyond: it is the boundary line	p 161
desire. It knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm and not form, zigzag	p 203
anything to see or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced represented of desire	p 205

that, even and especially in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of the their arrangements and their syntheses, without which there would be neither a human sex specifically determined in the large aggregates, nor	p 244 p 294
the new order of the city-state. It is obvious that neither one of these ways of treating myth or tragedy is Modern Times and of the optimism of the final image. Neither term suits the film. Charles Chaplin in Modern Times sketches manifestations. The leading character, played by Chaplin, has to be neither active nor passive, neither consenting nor insubordinate, since he is	p 301 p 317 p 317
played by Chaplin, has to be neither active nor passive, neither consenting nor insubordinate, since he is the pencil point that totalizing everything. Everywhere there is libido as machine energy, and neither the horn nor the bumble bee have the privilege of is remarkable: It is because death, according to Freud, has neither a model nor an experience, that he makes of it assembles an apparatus of repression the mere idea of which neither savagery nor barbarism could provide us. This is because, on interests assigned to us, one feels something moving that has neither an interest nor a purpose. A sort of art for demonstrate this in a profound way: it is certain that neither men nor women are clearly defined personalities, but rather vibrations a revolutionary investment of the social field, and which are neither Oedipal nor pre-oedipal since it all amounts to the same	p 317 p 323 p 332 p 337 p 347 p 362 p 366
NELSON 1	
better to translate this as double hold like a full nelson hold in wrestling, so as to better describe the treatment	p 110
NEO-DARWINIAN 1	
of the molar unconscious or the macrounconscious. Freud was Darwinian, neo-Darwinian, when he said that in the unconscious everything was a	p 280
NEOARCHAISM 1	
populations. They are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles	p 260
NEOARCHAISMS 1	
code fragments, resuscitating old codes, inventing pseudo codes or jargons. Nearchaisms, as Edgar Morin puts it. These modern archaisms are extremely	p 257
NEOCOLONIZED 1	
oneself personally in one's own society? And which society? The neocolonized society that is constructed for the subject, and that finally	p 171
NEOIDEALISM 1	
private reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism, this rehabilitated cult of castration, this ideology of lack culminates	p 308
NEOLITHIC 1	
during the Paleolithic right up until the start of the Neolithic, approximately 8,000 years ago. One analyzes historically or one	p 106
NEOTENIC 1	
primitives into a series of variables converging toward the structural neotenic constant. It was he who said in all seriousness that	p 171
NEOTENY 1	
the structure in fantasy, in relation to biological prematuration and neoteny. Two very different conceptions of the limit, one as original	p 171
NEOTERRITORIALITIES 3	
detrterritorialize with one hand, they reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic; but they are archaisms having constitute itself as a class on the basis of artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself in forms that conjunction of the detrterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the foundation of political economy	p 257 p 258 p 258
NEPHEWS 2	
does the blocking (thus the ritual thefts perpetrated by the nephews in the uncle's house, but also, as Griaule says, the fructification of the uncle's possessions when the oldest of the nephews comes to live with him). The fundamental problem—who has	p 163 p 163
NERVAL 2	
Let us turn to the beautiful story of Gerard de Nerval: he wants Aurelia, his fondest love, to be the same further and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks the point where the vibration of the triangle is	p 126 p 126
NERVES 1	
attracts, which contain thousands of tiny spermatozoids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with God and	p 16
NERVOUS 3	
to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up the body without organs to varying or else a humoral disturbance brings on a shift in nervous energy and creates broken, fragmented paths within the sphere of spatially localized only at certain moments, by contrast with the nervous system, which is a great chronogeneous machine: a melody-producing machine	p 19 p 40 p 40
NEST 2	
live and experience himself as an angle, Cet enfant it nest pas la, it nest qu'un angle, un angle a venir as an angle, Cet enfant it nest pas la, it nest qu'un angle, un angle a venir, et it n'y a	p 122 p 122
NET 2	
recording of the process, we find ourselves trapped in the net of a diffuse, generalized oedipalism that radically distorts the life in contradiction with the primitive cold economy, which is without net investment, without money or market, and without exchangist commodity relations	p 49 p 150
NETS 1	
lacking. Isn't it rather that desire remains caught in the nets of the despotic State, entirely invested in the despot's machine	p 224
NETWORK 17	
as so many points of disjunction, between which an entire network of new syntheses is now woven, marking the surface off overflights spanning indivisible distances. The genealogist-madman lays out a disjunctive network on the body without organs. And God, who designates none	p 12 p 78

use that introduces exclusions and restrictions everywhere in the disjunctive network, and that makes the unconscious swing over into Oedipus? And	p 78
periphery. Nothing but a series of singularities in the disjunctive network, Or intensive states in the conjunctive tissue, and a transpositional the body without organs is brought about through a genealogical network that is not familial: parents only intervene here as partial social repression, the family slips into and interferes with the network of desiring-genealogy; it assumes the task of alienating the entire alliances and of words. While production is recorded in the network of filiative disjunctions on the socius, the connections of labor back on the productive connections and inscribes them in a network of intensive and inclusive disjunctions, it still has to find has to find again and reanimate lateral connections in the network itself, and it must attribute them to itself as though as the aggregate of destination—and it must establish a network of one-to-one relations between the two. For Oedipus to be The primitive socius covers itself in this manner with a network wherein one is continually jumping from words to things, and multiple overlappings, along a dimension that is normal to the network space, the lines of flow for which it serves as for exploration and experiment, enabled it to elaborate the huge network of cybernetic inter-connections. How, starting from this domain of chance	p 88 p 120 p 120 p 147 p 154 p 154 p 177 p 203 p 241 p 289
traverse the productive parts of the machine, but an entire network of disjunction on the recording surface of the body without and constant condition of the system. The chain is the network of included disjunctions on the body without organs, inasmuch as not fulfilled without exclusions forming and appearing in the disjunctive network—at the same time as the connective lines take on love, like a point-sign, a singular point in the entire network of the intensive body that responds to History, that vibrates	p 327 p 327 p 328 p 352
NETWORKS 2	
territorial representation, one is struck by the complexity of the networks with which it covers the socius: the chain of territorial a linearity; in place of nonsignifying signs that compose the networks of a territorial chain, a despotic signifier from which all	p 204 p 206
NEUROBIOLOGICO-DESIRING-MACHINES . 1	
the explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery of the productive unconscious has what appear	p 54
NEUROLOGICAL 1	
character, for instance). Hence Clerambault regarded automatism as merely a neurological mechanism in the most general sense of the word, rather	p 22
NEUROLOGY 1	
what such a theory presupposes: the introduction of desire into neurology. The third type of interruption or break characteristic of the	p 40
NEUROSES 9	
and a hermaphrodite. In this sense, indeed, the three major neuroses that are termed familial seem to correspond to Oedipal lapses hard to imagine another use, and even the three familial neuroses do not escape this use, although they suffer from no would be inaccurate to maintain an Oedipal interpretation for the neuroses, and to reserve an extra-oedipal explanation for the psychoses. There	p 75 p 76 p 126
not two groups, there is no difference in nature between neuroses and psychoses. For in any case desiring-production is the cause a pure scientificity, that scientificity perfectly suited for resupplying our neuroses, for strangling the process once again, and for overcoding Oedipus	p 127 p 244
mother. The failure of that repression is the basis of neuroses. But this communication of unconscious does not by any means Despotism Body of capital-money Full body without organs Oedipal neuroses as familial entities Paranoid psychoses as despotic entities Perversions as	p 276 p 282
societies established by perversion, in the familial aggregate of Oedipal neuroses. 2 The Molecular Unconscious What is the meaning of this that seemed particularly suited to what was isolated as the neuroses. But the resistance of the psychoses on the one hand	p 283 p 359
NEUROSES] 1	
formula): Could one find examples [illustrating the diagram of actual neuroses] in the prisoner or the concentration-camp victim or the worker	p 127
NEUROSIS 44	
why does Freud thus add that, on second thought, hysterical neurosis comes first, and that disjunctions appear only as a result and Oedipuses of Oedipus are constituted, to the second power: neurosis, that's father-mother, but grandma, that's psychosis.) Finally, the distinction between	p 13 p 52
this double path, where normality is no less blocked than neurosis, and where the solution offers no more of a way pass on to the other. No way of getting out, neurosis or normality. The society of brothers rediscovers nothing of production schizo where on the contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting the field of the comparative role of childhood factors and actual factors in neurosis bear out: how could it be otherwise, so long as ce monde malignment soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion for In 1924 Freud proposed a simple criterion for distinguishing between neurosis and psychosis: in neurosis the ego obeys the requirements of a simple criterion for distinguishing between neurosis and psychosis: in neurosis the ego obeys the requirements of reality and stands ready this they drew the illustration of the inverse relationship: in neurosis the object function of reality is preserved, but on condition of the distinction, for the rupture is also found in neurosis with the return of the repressed (hysterical amnesia, obsessional cancellation remark by Lacan—if Oedipus were in fact discovered in neurosis where it is supposed to be latent, rather than in the neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle. On a more general level, it is the two time its disgraces and its honors, the nondifferentiation of its neurosis and the differentiation of its ideal, which are distinguishable only is inadequate, an opposition that would allow one to define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape the price of a rupture with the real, whereas in neurosis the identity remains that of unconscious representations and does not that had been placed there. Everything can be converted into neurosis, or warped out of shape into psychosis: it is therefore evaluation of the role of these actual factors, even in neurosis, insofar as they are distinguishable from the familial infantile factors there is no psychoneurosis that is not also an actual neurosis—continues to present the actual factors as acting by means the actual privative factor only defines the energy of the neurosis, but not the content that for its own part refers or religion? We maintain that the cause of the disorder, neurosis or psychosis, is always in desiring-production, in its relation to from a progressive restoration of Oedipus. 9 The Process Between neurosis and psychosis there is no difference in nature, species, or psychosis there is no difference in nature, species, or group. Neurosis can no more be explained oedipally than can psychosis. It explained oedipally than can psychosis. It is rather the contrary; neurosis explains Oedipus. Then how do we conceive of the relationship how do we conceive of the relationship between psychosis and neurosis? Everything changes depending on whether we call psychosis the process	p 80 p 80 p 83 p 99 p 122 p 122 p 122 p 122 p 123 p 123 p 124 p 125 p 125 p 126 p 126 p 127 p 127 p 127 p 128 p 130 p 130 p 130 p 130
fashion between the two poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one regressive, where the with exemplary collective virtualities. The hypocritical warning resounds: a little neurosis is good for the work of art, good material, but that flee, slip away, and take us where? Such is neurosis, the displacement of the limit, in order to create a hand, we were unable to establish any direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis, and also perversion	p 133 p 134 p 135 p 136
any direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis, and also perversion depend on the situation of each	p 136
say, It's my fault, O ignoble contagion of the depressives, neurosis as the only illness consisting in making others ill; the or make it turn in circles, and reterritorialize it into neurosis, perversion, and psychosis. To a point where the process cannot resuming the journey on these lands—Oedipal familial lands of neurosis, artificial lands of perversion, clinical lands of psychosis? In Search in the artificial locales? Perhaps there is only one illness, neurosis, the Oedipal decay against which all the pathogenic interruptions of turn mental alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental illnesses). A true politics of	p 269 p 318 p 318 p 319 p 321
entire perverted practice of the cure consists in transforming familial neurosis into artificial neurosis (of transference), and in exalting the couch	p 321

of the cure consists in transforming familial neurosis into artificial neurosis (of transference), and in exalting the couch, a little island breaks or schizzes, to large vacuoles determined globally, of the neurosis and castration type: the neurotic needs a global object in servant parents. Thirdly, the Rat Man not only installs his neurosis in a social field determined from one end to the Orient, but also in this very field he causes his neurosis to oscillate between two poles constituted by the rich woman to attach the slightest importance to psychoanalysis's claim to cure neurosis, since, for it, curing consists of an infinite maintenance, an that constitutes his illness, for in any case neuroticization precedes neurosis, the latter being the result of the former. Or, second organs around itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but it is still	p 321 p 342 p 353 p 353 p 361 p 363 p 363
the social field that produces the psychotic. Again, everything is neurosis, since it is an outcome of the neuroticization that runs	p 363
NEUROTIC	35
out for a walk is a better model than a neurotic lying on the analyst's couch. A breath of fresh air person, who this time is not a schizophrenic but a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing from doing so was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that the is no doubt that at this point in history the neurotic, the pervert, and the psychotic cannot be adequately defined in They must be defined in terms of modern territorialities. The neurotic is trapped within the residual or artificial territorialities of our the life of the child and his later development, the neurotic and psychotic problems of the adult, and sexuality as a wherever we have been carried by the deterritorialized flows. What neurotic, provided he is somewhat serious, is not leaning against the the premature interruption of the process (the production of the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we and thereby resolve Oedipus, or you will fall into the neurotic night of imaginary identifications. Either you will follow the lines as a series, or an oscillation between two poles: the neurotic identification, and the internalization that is said to be normative the body With respect to their experiencing of life, the neurotic patient and the perverted individual are to the schizophrenic as with a host of variations in detail that correspond to neurotic, psychotic, perverse, or normal solutions, that is to say solutions from one generation to the next, and in its unadapted neurotic stases that block desire at prearranged impasses. Oedipus also flourishes will not escape Oedipus, your sole choice is between the neurotic outlet and the nonneurotic outlet. The tone may be that the two groups. The innate science in psychosis and the neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle	p 2 p 20 p 23 p 35 p 35 p 49 p 67 p 68 p 79 p 80 p 88 p 102 p 103 p 108 p 124
subversions that shatter Oedipus or overwhelm it, and of the neurotic reverberations that constitute it. Such a principle takes on its virtual, either inasmuch as it must be actualized in a neurotic formation as a derived effect of the actual factor, or the process, they never cease falling to do so. The neurotic impasse again closes—the daddy-mommy of oedipalization, America, the return not psychosis; we draw a line between the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive. As if dishonesty in psychoanalysis than in the established literature, since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and puerile and reactionary conception of schizophrenia, and the same marketable neurotic conception of literature. A shrewd critic writes: one need understand	p 127 p 129 p 133 p 134 p 134
it opposes literature to psychosis in the name of a neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres to be carried off by the deterritorialized flows of desire. Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic territoriality	p 135 p 136
adult paranoiac, before it is the childhood feeling of a neurotic. So it is that psychoanalysis has much difficulty extracting itself the viewpoint of the famous scientificity. It is not the neurotic stretched out on the couch who speaks to us of machinic indices of deterritorialization. The opposition still holds between the neurotic on the couch—as an ultimate and sterile land, the Oh, the narrator does not homestead in the familial and neurotic lands of Oedipus, there where the global and personal connections the psychotic reterritorializations of the hospital, or even the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a	p 274 p 292 p 316 p 318 p 321
the Ananke of the weak and the depressed, the contagious neurotic Ananke; desire must produce its shadow or its monkey, and vacuoles determined globally, of the neurosis and castration type: the neurotic needs a global object in relation to which the partial it will be discovered that the only incurable is the neurotic—whence interminable psychoanalysis. It is a cause for self-congratulation when succeeds in transforming a schizo into a paranoiac or a neurotic. Such a transformation perhaps entails many misunderstandings. For the schizo	p 333 p 342 p 361 p 361
against schizophrenia that everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in the void, its psychotic finalizations	p 363
broken with the Holy Trinity as the Oedipal image, a neurotic or neuroticizing painting that makes the process into a goal place of healing) is not to be found in the neurotic or perverse reterritorializations that arrest the process or assign it	p 370 p 382
NEUROTIC'S	1
Oedipus seemed to us a paranoiac's idea before being a neurotic's feeling. In fact, the paranoiac investment consists in subordinating molecular	p 364
NEUROTIC-OEDIPAL	1
one schizoanalytic, the other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the one abstract and nonfigurative, the other imaginary; but also	p 381
NEUROTICALLY	1
but also our ecstasy, depending on whether we live it neurotically or live its structure; it is the mother of the	p 108
NEUROTICIZATION	7
a process? Or is it brought about by the frantic neuroticization to which we have been delivered, and for which psychoanalysis So the schizo is effectively neuroticized, and it is this neuroticization that constitutes his illness, for in any case neuroticization precedes this neuroticization that constitutes his illness, for in any case neuroticization precedes neurosis, the latter being the result of the former the result of the former. Or, second, the schizo resists neuroticization and oedipalization. Even the use of modern resources, the pure field!) In this second case the process, confronted with a neuroticization that it resists, but that suffices to block it on Oedipus and castration—but it is still an effect of neuroticization, a countereffect of one and the same illness. Or—the everything is neurosis, since it is an outcome of the neuroticization that runs counter to the process. Finally, everything is process	p 67 p 363 p 363 p 363 p 363 p 363 p 363
NEUROTICIZE	1
the schizophrenic as a sick person. For one attempts to neuroticize everything. And doubtless one thus conforms to the family's mission	p 361
NEUROTICIZED	3
back on them, or reduces them to a restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how are process itself, or rather from its interruptions, when he is neuroticized in the family, in the land of Oedipus; when the over into the Oedipal subaggregate. So the schizo is effectively neuroticized, and it is this neuroticization that constitutes his illness, for	p 169 p 319 p 363
NEUROTICIZES	1
contrary, into a mere dependence on Oedipus, and that he neuroticizes everything in the unconscious at the same time as he	p 55
NEUROTICIZING	4
it? But how will the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce anything but ordinary familial mechanisms, and an ordinary familial logic, i.e., neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes throughout its entire process of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the cause	p 320 p 360 p 362

the Holy Trinity as the Oedipal image, a neurotic or neuroticizing painting that makes the process into a goal or an	p 370
NEUROTICS 4	
the limit, it internalizes the limit. Rather a society of neurotics than one successful schizophrenic who has not been made autistic	p 102
there would be something like two groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate	p 124
escape the system of social and psychic repression that fabricates neurotics. But a more naked repression befalls them that declares them	p 136
thus conforms to the family's mission, which is to produce neurotics by means of its oedipalization, its system of impasses, its	p 361
NEUTER 1	
degrees. The signs belonging to this order are therefore fundamentally neuter or ambiguous (according to an expression employed by Leibnitz	p 156
to	
NEUTRAL 5	
one another, arriving at a state of balance around a neutral state. On the contrary, they are all positive in relationship	p 19
the active militants, but also on those claiming to be neutral and to remain outside the affair, uninvolved in politics. The	p 97
destructions, such as those performed by psychoanalysis under the benevolent neutral eye of the analyst. For these are Hegel-style	p 311
destructions, ways	
Oedipus, we have been structured in Oedipus, and under the neutral and benevolent eye of the substitute, we have learned the	p 312
with everything obliged to pass by way of an indifferent neutral energy, that energy emanating from Oedipus and capable of being	p 333
NEUTRALITY 3	
in fact very concrete; in place of the benevolent pseudo neutrality of the Oedipal analyst, who wants and understands only daddy	p 112
destructions, ways of conserving. How is it that the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance or	p 311
from the couple to the family. In actuality, the benevolent neutrality of the analyst is very limited: it ceases the instant	p 312
NEUTRALIZATION 1	
against itself, in the form of death itself. And this neutralization, this turning against life, is also the last way in	p 333
NEUTRALIZE 2	
displaced interior limit in another way: precisely in order to neutralize or repel the absolute exterior limit, the schizophrenic limit; it	p 266
passive synthesis of connection, as that which is going to neutralize—or on the contrary put into motion—the two activities	p 326
NEUTRALIZED 1	
it must be granted either that sexuality is sublimated or neutralized in and through social (and metaphysical) relations, in the form	p 46
NEUTRALIZING 1	
of being added to either of the two irreducible forms—neutralizing, mortifying life. The purpose of the topological and dynamic dualities	p 333
NEVER 156	
would be much better if nothing worked, if nothing functioned. Never being born, escaping the wheel of continual birth and rebirth	p 7
and has no need of organs / the body is never an organism / organisms are the enemies of the body	p 9
but to make it so that there are none, and never were any. The body without organs, the unproductive, the unconsumable	p 11
from one to another, according to the questions asked him, never giving the same explanation from one day to the next	p 15
giving the same explanation from one day to the next, never invoking the same genealogy, never recording the same event in	p 15
one day to the next, never invoking the same genealogy, never recording the same event in the same way. When he	p 15
only, I may add, when I am by myself, and never, at least so far as I am able to avoid	p 17
series of intensive elements, all of them positive, that are never an expression of the final equilibrium of a system, but	p 19
me over again. I won't say I any more, I'll never utter the word again; it's just too damn stupid. Every	p 23
removed from these problems, too far past them. Even Freud never went beyond this narrow and limited conception of the ego	p 23
all the more intense because it has few needs. And never mind those who believe that this is very easy to	p 27
the State ... The phantasmal world is the world which has never been fully conquered over. It is the world of the	p 28
fully conquered over. It is the world of the past, never of the future. To move forward clinging to the past	p 28
sur) the forces of production and appropriates them. It is never primary; production is never organized on the basis of a	p 28
production and appropriates them. It is never primary; production is never organized on the basis of a pre-existing need or lack	p 28
masses that needs to be accounted for. Yet Reich himself never manages to provide a satisfactory explanation of this phenomenon, because	p 29
machines in any given set of circumstances. Thus fantasy is never individual: it is group fantasy—as institutional analysis has successfully	p 30
further the revolutionary institution of desire itself.) But there is never any difference in nature between the desiring-machines and the technical	p 31
that is why, to his way of thinking, destructions can never take place as rapidly as they ought to. From this	p 32
body of the Despot, the body of Money. It is never a projection, however, of the body without organs. On the	p 33
surface of the Real: a strangely polyvocal kind of writing, never a biunivocalized, linearized one; a transcurative system of writing, never	p 39
never a biunivocalized, linearized one; a transcurative system of writing, never a discursive one; a writing that constitutes the entire domain	p 39
and short circuits, distances and fragmentations, within a sum that never succeeds in bringing its various parts together so as to	p 42
is the absolutism of fragmented universes, in which the law never unites anything in a single Whole, but on the contrary	p 43
the train in In Search of Lost Time, there is never a totality of what is seen nor a unity of	p 43
The same remark holds true of children's games. A child never confines himself to playing house, to playing only at being	p 46
keep D. H. Lawrence's reaction to psychoanalysis in mind, and never forget it. In Lawrence's case, at least, his reservations with	p 49
sexuality of an endogenous nature. It is as if Freud never managed to articulate the interrelations of Oedipus and infantile sexuality	p 54
expressive forms for the productive formations. The basic question is never asked, but cast aside: Why return to myth? Why take	p 57
The reader cannot escape the impression of a disquieting strangeness. Never was the paternal theme less visible, and yet never was	p 58
strangeness. Never was the paternal theme less visible, and yet never was it affirmed with as much passion and resolution. The	p 58
brilliance, clearly without doubt—but indeed, this second phase has never had a real existence. It is never remembered, it has	p 59
second phase has never had a real existence. It is never remembered, it has never succeeded in becoming conscious. It is	p 59
had a real existence. It is never remembered, it has never succeeded in becoming conscious. It is a construction of analysis	p 59
bisexuality; and it was not by chance that he was never able or never wanted to give this concept the analytical	p 60
was not by chance that he was never able or never wanted to give this concept the analytical position and extension	p 60
was what this meant. . . . What is serious is that Freud never questions the process of the cure. Of course it is	p 66
were merely apparent, according to preference. In truth, there are never contradictions, apparent or real, but only degrees of humor. And	p 68
within the anaoedipal content of desiring-production, analytic theory and practice never cease to promote the conversion of the unconscious to	p 74
Oedipus	
or the police for help. The police on our side!—never did psychoanalysis better display its taste for supporting the movement	p 81
board of psychoanalysis, and goes back to the sources: Freud never managed to escape the world of the father, or of	p 81
pass from one field to another by crossing thresholds: we never stop migrating, we become other individuals as well as other	p 85
I have known every son of good birth, I have never been of this people, I have never been Christian, ... yes	p 86
birth, I have never been of this people, I have never been Christian, ... yes my eyes are closed to your light	p 86
root every name in history is I. Yet it was never a question of identifying oneself with personages, as when it	p 86
is the first to have the right to say: Oedipus? Never heard of it. For the disjointed fragments of Oedipus remain	p 96
father and the mother exist only as fragments, and are never organized into a figure or a structure able both to	p 97
becoming internalized in it. In a word, the family is never a microcosm in the sense of an autonomous figure, even	p 97
elements of Oedipus—especially given the fact that these elements never form a mental structure that is autonomous and expressive—are	p 98
Go back through the course of the ages, you will never find a child caught in a familial order that is	p 100
schizoanalysis must unravel the thread. For reading a text is never a scholarly exercise in search of what is signified, still	p 106

no consequence. In other terms: that God and the father never existed (or if they did, it was so long ago	p 107
last refuge of belief, and as Nietzsche put it, there never was but one psychology, that of the priest. From the	p 111
mass and black mass; but the sign of desire is never a sign of the law, it is a sign of	p 111
of the signifier itself; but the sign of desire is never signifying, it exists in the thousands of productive breaks-flows that	p 112
signifying, it exists in the thousands of productive breaks-flows that never allow themselves to be signified within the unary stroke of	p 112
on the other hand the history of the movement has never even been sketched out: the structure of the psychoanalytic group	p 117
disturbing, a sort of racket thirsting after respectability, which will never have done with getting itself recognized and institutionalized—a	p 118
formidable	
representing desire and the unconscious). To be sure, we have never dreamed of saying that psychoanalysis invented Oedipus. Everything	p 121
points in	
along with the delirious reconstruction. The fact remains that Freud never dropped this simple distinction. And it seems important that,	p 123
following	
also expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to cross	p 126
And of course they fail to complete the process, they never cease falling to do so. The neurotic impasse again closes	p 133
then drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated more between its two poles. But through	p 133
will always come to awake a sleeping youth, and which never cease extending their flame. As for ideology, it is the	p 133
described by Oedipus, between the two poles of Oedipus. They never stop involuting and evolving between these two poles. Oedipus as	p 135
encounters that could have happened elsewhere, or before, or might never have happened, in order for the flows to escape coding	p 140
take charge of the burial ... The unities in question are never found in persons, but rather in series which determine the	p 142
the whole prehistory of man than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he felt the	p 145
system of cruelty. The death of a social machine has never been heralded by a disharmony or a dysfunction; on the	p 151
of alliance, in short, a whole ark of alliance. Alliances never derive from filiations, nor can they be deduced from them	p 155
stamp that is too wet. This is because one can never enjoy the person and the name at the same time	p 162
All men are homosexuals, and to be sure, they are never more so than when they arrange marriages). Then again—and	p 165
product of the Oedipus complex as something repressed. Alliance can never be deduced from the lines of filiation through the intermediary	p 165
of father, mother, grandfather. In fact, the Ndembu analysis was never Oedipal: it was directly plugged into social organization and	p 168
disorganization	
there is no end to Oedipus, one sees that it never manages to begin; one is always brought to a halt	p 178
desiring-production, replacing it with a system of beliefs. Oedipus is never a cause: it depends on a previous social investment of	p 178
and the same complex), according to which the symbol is never in a one-to-one relationship with what it means, but always	p 181
as it offers for attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than apropos of the fetish.	p 182
While	
unconscious, the elements of the microunconscious. But as such they never exist independently of the historical molar aggregates, of the	p 183
macroscopic	
bodies, and its blocks of debts. The soft structure would never function, would never cause a circulation, without the hard machinic	p 188
blocks of debts. The soft structure would never function, would never cause a circulation, without the hard machinic element that presides	p 188
procreation and she must incorporate them. The young women are never taught the meaning of the ideograms during their initiation. The	p 189
is the problem of inscription, of coding, of marking, has never been raised in such an incisive fashion. Man must constitute	p 190
or temporal, tyrannical or democratic, capitalist or socialist, there has never been but a single State, the State-as-dog that speaks with	p 192
when the creditor has not yet lent while the debtor never quits repaying, for repaying is a duty but lending is	p 197
Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never having been the desire, .but merely its displaced represented	p 202
as	
more infinite with respect to desiring-production. But this migration would never be possible if there did not occur correlatively a considerable	p 202
as a substitution for the voice (supplementarity), and phonetism is never all-powerful, but has also always-already begun to labor and	p 203
elaborate	
to the paradigms of an active capitalism, for one will never prevent the signifier from reintroducing its transcendence, and from bearing	p 207
dogs too quick to drink the verse water, and who never tire of crying: The signifier, you have not reached the	p 208
always moves us away from the desiring-machines. For there has never been but one State. The question What is the use	p 214
warning to the Greeks echoes through history: You Greeks will never be anything but children! This special situation of the State	p 218
it a concrete existence. A protean State, yet there has never been but one State. Whence the variations, all the variants	p 220
break. The tendency finds no end, the thing in motion never quite reaches what the immediate future has in store for	p 231
in the precapitalist societies in such a way that they never achieve any independence (the blacksmith, the astronomer). But the decoding	p 233
derives from this proposition is that investment in innovations is never sufficient to realize or absorb the surplus value of flux	p 234
we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate. The	p 240
death of	
any of the other directions.... If I like, I will never come back to the same point, although it will be	p 241
by secrecy—secret societies or initiation groups—but there is never anything in these societies that is, strictly speaking, unavowable. It	p 247
sufficient to show that a code is not, and can never be, economic: on the contrary, it expresses the apparent objective	p 247
makes it possible to begin and end with money, therefore never to end at all—is enough to disturb the circuits	p 248
capitalism indeed resides in the fact that its axiomatic is never saturated, that it is always capable of adding a new	p 250
the previous ones. Capitalism defines a field of immanence and never ceases to fully occupy this field. But this deterritorialized field	p 250
of the axiomatic and the corresponding widenings of the limits. Never before has a State lost so much of its power	p 252
conditions for accumulation, and the struggle against overproduction. There has never been a liberal capitalism: action against monopolies	p 253
goes back first	
cynical axiomatic—all the more dangerous for being flexible and never saturated—of the capitalist State. But in reality, the most	p 256
the word desire, I pull out my gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but	p 257
why the law of the falling tendency—that is, limits never reached because they are always surpassed and always reproduced—has	p 259
codes and overcodings. But on the other hand there has never been but one State, the Urstaat, the Asiatic despotic formation	p 261
territorial or even the despotic machine, social economic reproduction is never independent of human reproduction, of the social form of this	p 262
exorcising, while capitalism itself produces its immanent limits, which it never ceases to displace and enlarge. But capitalism still needs a	p 266
are not reconstructible. Yet it is evident that there is never a delirium that does not possess this characteristic to a	p 274
entirety, flows of women and of food, recordings and distributions. Never is the adult an afterward of the child, but in	p 275
the investment of desire. In all respects the family is never determining, but is always determined, first as a stimulus of	p 276
for microscopic detection?), the other according to which machines are never more than extensions of the organism (The lower animals keep	p 284
and the transformations of this energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology indeed seems	p 291
extremely arbitrary. Considering	
and form free multiplicities as such; because the multiple breaks never cease producing flows, instead of repressing them, cutting them at	p 295
us all, who represents the unconscious in this way? For never has Engels's remark regained so much meaning: you'd think the	p 297
very element and quality of the heroic, for the hero never looks backward, nor does he ever doubt his powers. Hamlet	p 298
Tragedy. He thinks Miller is unaware of these things, and never wonders for a second why Nietzsche himself broke with The	p 299
as its limit the decoded flows of desiring-production, but it never stops repelling them by binding them in an axiomatic that	p 303
to be straying from the main concern of psychoanalysis, yet never have we been so close. For here again, as we	p 303
application of this axiomatic to the privatized family. Representation would never be able to ensure its own conversion without this application	p 303
meant by elicit is very complex, since the structure can never present more than its own absence, or represent something not	p 305
the analytic situation. Psychoanalysis states clearly that unconscious representation can never be apprehended independently of the	p 313
deformations, disguises, or displacements it	
certain mulatto—male or female. The movement of deterritorialization can never be grasped in itself, one can only grasp its indices	p 316
that is where Proust is explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming the journey, watching for	p 318
us along. It should therefore be said that one can never go far enough in the direction of deterritorialization: you haven't	p 321
polygons that make game of the figurative Oedipal triangle, and never cease to undo it. Through binarity, overlapping, or permutation, all	p 325
as death is what is felt in every feeling, what never ceases and never finishes happening in every becoming—in the	p 330
what is felt in every feeling, what never ceases and never finishes happening in every becoming—in the becoming-another-sex, the	p 330
becoming-god	
of death; the one, according to which the apparent subject never ceases to live and travel as a One-one	p 330
ceases to live and travel as a One-one never stops and never has done with dying; and the other	p 330
and travel as a One-one never stops and never has done with dying; and the other, according to which	p 330

and because of his stubborn dualism of the drives, Freud never stopped trying to limit the discovery of a subjective or fully conquered over. It is the world of the past, never of the future. To move forward clinging to the past	p 331
of large numbers works for death. It is now or never that we must take up a problem we had left	p 334
and the experience are better coded in a circuit that never stops grafting the desiring-machines onto the social machine and implanting the death instinct, the perverse reterritorializations. So that one can never, as in an interpretation, read the repressed through and in the genetic code. In other terms, forms of gregariousness are never indifferent: they refer back to the qualified forms that produce object of desire, higher than all the aims. It will never flow too much, it will never break or code enough	p 335
the aims. It will never flow too much, it will never break or code enough—and in that very way! Oh	p 336
unconscious investments of the same nature; an apparatus of interest never takes the place of a machine of desire. A revolutionary intensive body that responds to History, that vibrates with it. Never was Freud more adventurous than in Gradiva. In short, our	p 339
with desire, with sexuality as desire. For the phallus has never been either the object or the cause of desire, but	p 343
impasses, its delegated psychic repression, without which social repression would never find docile and resigned subjects, and would not succeed in	p 346
order to attain the whole of a family, which is never more than a locus of application and reproduction, but in	p 348
and which give the revolutionary the right to say, Oedipus? Never heard of it. Undoing the form of persons and the	p 352
or axiomatics: the pure process that fulfills itself, and that never ceases to reach fulfillment as it proceeds—art as experimentation	p 357
in all its objective dissimulation! Except in ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined	p 361
us pass from one of its faces to the other. Never an individual exile, never a personal desert, but a collective	p 365
of its faces to the other. Never an individual exile, never a personal desert, but a collective exile and a collective	p 366
they indeed have the same object—and social production is never anything other than desiring-production, and vice versa—but they don't	p 371
one can always say after the fact that history has never ceased being governed by the same laws of aggregates and	p 373
we had ever seen a schizophrenic—no, no, we have never seen one. If someone reading this book feels that things	p 377
about in the void, not assigning it a goal. We'll never go too far with the deterritorialization, the decoding of flows	p 378
	p 380
	p 382
NEVERTHELESS 22	
when it reduces everything to the Oedipal scene. They continue nevertheless to make a hellish racket. Even the psychoanalyst can't ignore	p 55
seen this taste for exclusive disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us a singular	p 76
extra-Oedipal lesson, and	
an exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex itself was not a myth	p 84
distorted the nature of the intensive quantities in the unconscious. Nevertheless it still respected in part the general principle of a	p 93
explicitly formulated, but it also persists implicitly in theories that nevertheless refuse the viewpoint of genesis. At least in the beginning	p 99
mother or his grandmother. If Jung betrayed everything, it was nevertheless not by way of this remark, Which can only suggest	p 114
nor do they have any reason to be. They are nevertheless in an intimate relationship with psychic repression, but in a	p 116
breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw near the wall and back away	p 135
is the germinal implex or influx repressed, since it is nevertheless the territorial representative of desire? Because the thing it refers	p 162
except to our way of seeing, doesn't it become Oedipal nevertheless, in a certain way—and in what way? Yes, it	p 168
thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed to be present, the answer lies in the State	p 197
the democratic signified or the wrapping of the despotic signifier—nevertheless forms part of the same question, sometimes open and	p 214
sometimes	
the variations, all the variants of the new alliance, falling nevertheless under the same category. For example, feudalism not only presupposes	p 220
and that moves from the center to the periphery while nevertheless maintaining vast residual zones at the center; (2) the one	p 237
a gigantic machine for social repression-psychic repression, aimed at what nevertheless constitutes its own reality—the decoded flows? The	p 245
answer—as	
this time from within: an intimate theater. Yes, Oedipus is nevertheless the universal of desire, the product of universal history—but	p 271
profound text by Samuel Butler, The Book of the Machines, nevertheless allows us to go beyond these points of view. It	p 284
what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text, when he sees the opening of the	p 295
work, even through Oedipus, even through myth and tragedy, which nevertheless mark the reconciliation of psychoanalysis with	p 300
representation. The fact remains	
an immeasurably ancient relation valid in all forms of society, nevertheless achieves practical truth as an abstraction only as a category	p 302
characteristics at the same time, in diverse situations that are nevertheless coexistent. A revolutionary group can already have reassumed the	p 349
form	
modern forms, makes impossible the discovery of what one claims nevertheless to be searching for today: schizophrenogenic social	p 360
production. In the	
NEW 244	
thisness of the object produced is carried over into a new act of producing. The table continues to go about its	p 7
same time limited; the ability to rearrange fragments continually in new and different patterns or configurations; and as a consequence, an	p 7
many points of disjunction, between which an entire network of new syntheses is now woven, marking the surface off into co-ordinates	p 12
of permutations is supposed to be a response to the new situation or a reply to the indiscreet questioner. The disjunctive	p 12
inscription (Numen). A transformation of energy. But why call this new form of energy divine, why label it Numen, in view	p 13
the states that it consumes and being reborn with each new state. It's me, and so it's mine... Even suffering, as	p 16
two can take place only on the level of a new machine, functioning as the return of the repressed. There are	p 17
to the equation Nature = Production (the production of a new humanity). As a matter of fact, Schreber finds himself frozen	p 17
succeeds the paranoiac machine and the miraculating machine, forming a new alliance between the desiring-machines and the body without	p 17
organs so	
body without organs so as to give birth to a new humanity or a glorious organism. This is tantamount to saying	p 17
rays. Even when it tortures or kills, it manifests something new and different, a solar force. In the second place, this	p 18
for Eve future). A genuine consummation is achieved by the new machine, a pleasure that can rightly be called autoerotic, or	p 18
called autoerotic, or rather automatic: the nuptial celebration of a new alliance, a new birth, a radiant ecstasy, as though the	p 18
rather automatic: the nuptial celebration of a new alliance, a new birth, a radiant ecstasy, as though the eroticism of the	p 18
but what is most unusual is that here again a new afflux is necessary, merely to signify this absence). There is	p 21
entered the picture, this discovery was soon buried beneath a new brand of idealism: a classical theater was substituted for the	p 24
less far removed in time, finds itself in a totally new situation: it is faced with the task of decoding and	p 33
artificial than the ones that society offers us, totally artificial new families, secret lunar societies. As for the schizo, continually wandering	p 35
them off in every direction in order to create a new polyvocality that is the code of desire. Every composition, and	p 40
unify them; rather, it is added to them as a new part fabricated separately. It comes into being, but applying this	p 42
the hypocritical role of money, to which psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts itself by	p 64
reproducing	
infinity, by feeding an inexhaustible transference, and by always nursing new conflicts. We are astonished when we hear that a terminated	p 64
who is sick be forewarned against ulterior conflicts, can even new conflicts be awakened for a preventive purpose? A great beauty	p 65
this meant that: Oedipus and castration, all history in a new version. We are not saying that Oedipus and castration do	p 67
didn't invent these operations, to which it merely lends the new resources and methods of its genius. But is this sufficient	p 67
we have been delivered, and for which psychoanalysis has invented new means—Oedipus and castration? Is it schizophrenia as a process	p 68
and profoundly changing the connections of this synthesis by introducing new global persons. These new images of persons are the sister	p 71
connections of this synthesis by introducing new global persons. These new images of persons are the sister and the spouse, after	p 71
a brother-in-law, receive my wife from a father-in-law. And although new stases or relapses are produced at this level, such as	p 71
stases or relapses are produced at this level, such as new forms of incest and homosexuality, it is certain that the	p 71
sister in order to constitute the differentiated base of a new triangle whose inverted vertex will be my child—which is	p 71
after the fact. All previous history is recast in a new version in the light of castration. That is indeed what	p 73
but which now become points-signs (points-signes), all affirmed by their new distance. The disjunction, being now inclusive, does not closet	p 77
itself	
its terminal point he is already the mother of a new humanity and can finally die. That is why the schizophrenic	p 77
authority (revival of the old state of things at a new level). Between the two there is latency—the celebrated latency	p 80
since these have indeed been undone on behalf of a new order: the intense and intensive order. What is the nature	p 85
I wanted to give my Parisians, whom I love, a new idea—that of a decent criminal. I am also Chambige	p 86

manner the study of the families of schizophrenics has breathed new life into Oedipus by making it reign over the extensive then World War I cut across families, introducing into them new breaks and new connections resulting in a modification of the I cut across families, introducing into them new breaks and new connections resulting in a modification of the heterosexual and homosexual cast off in a group at the start of the New Age, with forces for a practical explosion that thrust them desiring-production doing? The retained elements do not enter into the new use of synthesis that imposes such a profound change on child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this area by the force of their theory carries desire along with it and reproduces it in a new Earth. The desert grows ... the sign is near. The schizo is the desert propagated by our world, and also the new earth, and the machine that hums, around which the schizos that hums, around which the schizos revolve, planets for a new sun. These men of desire—or do they not yet by which the work invents the paths leading toward a new solution concerning the future of man. It is said that flows to escape coding and, escaping, to nonetheless fashion a new machine bearing the determinations of the capitalist socius. Thus the at the same time as money came to express the new state of abstraction. Hence the relative truth of psychoanalytic remarks groups, and that of scission through the constant formation of new lineages aspiring to independence, with capitalization of alliances and filiation

but also a recomposition of the body according to a new model of connection or conjugation, an articulation of bodies for memory that indeed must suffer repression in order for the new extended memory to be established. We can better understand why marriage. A married daughter transmits to her own daughter a new relationship, namely that which joins her to her own brother herself a mother and the point of departure for a new brother-sister relationship, on which a new alliance is founded. What of departure for a new brother-sister relationship, on which a new alliance is founded. What is prolonged, what comes to a to furnish a material that will be subjected to a new order of reproduction. Yes, then, an Oedipal framework is outlined believe they are engaged in progressive work when they apply new methods for triangulating the child: but watch out—a structural if they underline, as does Fromm, the elements of a new matriarchy). They all agree that our society is the stronghold therefore requires a practiced eye. The whole apparatus of this new ceremony is reduced to that: a rock.... Furrowed skin, scarified at collectivity. But at the same time, how is a new memory to be created for man—a collective memory of most involuntary, unconscious artists there are—wherever they appear something new arises, a ruling structure that lives, in which parts and that speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror without precedent, in comparison with which their reduction to the condition of secondary parts in the new machine, and the new apparatus of repression (refoulement). All that condition of secondary parts in the new machine, and the new apparatus of repression (refoulement). All that constituted the essential element

barbarian socius can be summarized in the following way: a new alliance and direct filiation. The despot challenges the lateral alliances the extended filiations of the old community. He imposes a new alliance system and places himself in direct filiation with the the deity: the people must follow. A leap into a new alliance, a break with the ancient filiation—this is expressed old order as well as to the validation of the new order. The machine of the strange is both a great celibate machine, insofar as it exalts the triumph of the new alliance. The despot is the paranoiac: there is no longer paranoia a type of investment of a social formation. And new perverse groups spread the despot's invention (perhaps they even fabricated said that the ancient complementarity has shifted to form a new socius: no longer the bush paranoiac and the encampment or from the Egyptian machine into the wilderness and installs his new machine there, a holy ark and a portable temple, and ark and a portable temple, and gives his people a new religious-military organization. In order to summarize Saint John the Baptist's Abraham. There is the essential: every time the categories of new alliance and direct filiation are mobilized, we are talking about The number of elements in the alliance makes little difference: new alliance and direct filiation are specific categories that testify to are specific categories that testify to the existence of a new socius, irreducible to the lateral alliances and the extended filiations alliances and filiations is carried to the absolute in this new alliance and this direct filiation. It remains to be said the earth as an object and subjects men to the new imperial inscription, to the new full body, to the new full body, to the new and subjects men to the new imperial inscription, to the new full body, to the new socius. They come like fate new imperial inscription, to the new full body, to the new socius. They come like fate, ... they appear as lightning appears is ambiguous: are we still on this side of the new alliance, or already beyond it, having fallen back, as it precise moment of the imperial formation as that of the new exogenous alliance, not only in the place of former alliances place of former alliances, but in relation to them. This new alliance is something altogether different from a treaty or a alliances are not replaced, but are merely allied with the new alliance; the territorial filiations are not replaced, but are merely finds itself mobilized, requisitioned by a superior power, subjugated by new exterior forces, put in the service of other ends; so a means of preventing the entry on stage of a new territorial machine, possibly revolutionary and capable of raising and dealing redistribution occurs, the cycle of credits is maintained, in the new form established by the State-money. For without question, money does in their own way what the Americans rediscovered after the New Deal: that heavy taxes are good for business.) In a one hand it replaces the territorial machine, it forms a new deterritorialized full body; on the other hand it maintains the integrates them as parts or organs of production in the new machine. It is perfected all at once because it functions is a connective synthesis of the old alliances with the new, and a disjunctive synthesis that entails an overflowing of the into the direct filiation, gathering all the subjects into the new machine. The essential action of the State, therefore, is the is the creation of a second inscription by which the new full body—immobile, monumental, immutable—appropriates all the forces and the old territorial inscriptions to subsist, as bricks on the new surface. And finally, from this appropriation there results the way as the one is imbricated into the other, but the new inscription cements the whole and brings producers and products into direct filiation of the despot with the deity, and the new alliance of the despot with the people. All the coded that would resist coding, but also the establishment of a new inscription that overcodes, and that makes desire into the property extended filiations; rather, when these are short-circuited, abducted by the new alliance and direct filiation, then the ancestor—the master of why the despot's incest is twofold, by virtue of the new alliance and direct filiation. He begins by marrying the sister as this, all the alliances find themselves countersected by this new alliance that overcodes them. Endogamous marriage outside the tribe places

provides the old alliances with an outcome; it finds the new alliance by effecting a generalized appropriation of all the alliance generations); it constitutes the direct filiation that results from the new alliance, by effecting a generalized accumulation of filiative stock. Both repressing representation. Another gain in the sum of repression, a new economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new severity. It would be easy, too easy repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new severity. It would be easy, too easy, if it were to be sure, alleviate the repression of desire.) With incest's new position in the imperial formation, we are therefore speaking only given social machine. All this finds itself overwhelmed in a new destiny, with the despotic machine and imperial representation. In the as the voice of alliance, but as that of the new alliance, a fictitious voice from beyond that expresses itself in territorial machine continues to function in the framework of the new machine. The triangle has become the base for a pyramid engravings of the despot, the region beyond the earth, the new full body. No water will ever cleanse the signifier of two peoples is almost necessary before the spark of a new writing can spring forth. One cannot better show how an the unconscious. The signifier as the repressing representation, and the new displaced represented that it induces, the famous metaphors and metonymy

to the great acoustic image, to the voice of the new alliance and direct filiation. Incest is the very operation of of alliance are converted into the infinite debt of the new alliance, and all the extended filiations are subsumed by direct the operation of despotic overcoding, it produces reality on the new full body that replaces the earth. It expresses the appropriation intense earth that the primitive machine had repressed, but on new foundations or under new conditions present in the deterritorialized full primitive machine had repressed, but on new foundations or under new conditions present in the deterritorialized full body of the despot the intense multiplication of organs and their inscription on the new full body. (Sade saw clearly this always royal role of the paper, the tablet and the currency on which the new writing is able to mark its figures, its phonetism, and the essence of the law, and the origin of the new sufferings of the body. Punishment has ceased to be a now joined together on the despot—the vengeance of the new alliance, whose public character does not spoil the secret: I be revealed later, when it has evolved and assumed the new figure that appears to place it in opposition to despotism interplay of voice, graphism, and eye, here disappears in the new relationship of barbarian subordination. How could designation subsist when the

is the crushing of the old code, it is the new relationship of signification, it is the necessity of this new new relationship of signification, it is the necessity of this new relationship established in the overcoding process, that refers designations to its ashes. For it is this whole constellation of the new alliance—the imperialism of the signifier, the metaphoric or metonymic territorial machine, but the sister is the representative of the new alliance, and the mother is the representative of direct filiation

of Ur, the point of departure of Abraham or the new alliance. The State was not formed in progressive stages; it
the Urstaat insofar as possible, given the requirements of their new distinct determinations. For what do private property, wealth, commodities,
and
detrterritorialized, which means: putting despotism in the service of the new class relations; integrating the relations of wealth and poverty, of
revenues; everywhere stamping the mark of the Urstaat on the new state of things. And everywhere, the presence of the latent
of the genesis from the order and the power (the new alliance), and also what repasses from filiation to alliance, what
one State. Whence the variations, all the variants of the new alliance, falling nevertheless under the same category. For example, feudalism
this development reinforces feudalism in many respects, offering the latter new conditions of existence and survival—and that feudalism of
itself
always stamping the mark of the primordial Urstaat on the new state of things, rendering it immanent to the new system
the new state of things, rendering it immanent to the new system insofar as possible, making it interior to this system
purists, who wanted a fresh start in the wilderness, a new beginning for a new alliance, a rediscovery of the Egyptian
fresh start in the wilderness, a new beginning for a new alliance, a rediscovery of the Egyptian and Syriac inspiration that
of decoded flows is not enough, however, to cause the new break to traverse and transform the socius—not enough, that
of history, a strange menagerie: the schizoid time of the new creative break. The dissolutions are defined by a simple decoding
over into these flows that carry the seeds of a new life. Decoded flows—but who will give a name to
Decoded flows—but who will give a name to this new desire? Flows of property that is sold, flows of money
this time from without, at the same time as the new life begins and desire receives its name. The only universal
decoded flows, but by the generalized decoding of flows, the new massive detrterritorialization, the conjunction of detrterritorialized flows. It is the
condition—that they be linked to capital and to the new detrterritorialized full body, the true consumer from whence they seem
this conjunction of decoded flows that makes of capital the new social full body, whereas commercial and financial capitalism in its
relationship of alliance with noncapitalist production; it enters into the new alliance that characterizes precapitalist States—whence the alliance
of the
under these conditions that capital becomes the full body, the new socius or the quasi cause that appropriates all the productive
the more labour it sucks. Industrial capital thus offers a new new filiation that is a constituent part of the capitalist
more labour it sucks. Industrial capital thus offers a new new filiation that is a constituent part of the capitalist machine
and financial capital will now take the form of a new alliance by assuming specific functions. The celebrated problem of the
surplus value. It is not even the profitability of the new technique considered in isolation, but its effect on the over-all
the contrary (it took a war to accomplish what the New Deal had failed to accomplish). The role of a politico-military-economic
production itself, and conditioning this production. Here we discover a new determination of the properly capitalist field of immanence: not only
die makers turning out the intricate machinery needed for a new automobile model, the manufacturers of paper and ink and TV
goods (at which point everything recommences by means of a new production that will first come under the sway of the
to widen its own limits so as to add a new axiom to a previously saturated system! You say you want
the break and the flow in the signs of the new technical language machines, where production is narrowly determined by information
and continue on beyond. Because these signs have crossed a new threshold of detrterritorialization. Because these figures have definitively lost
the
as well as the signifieds, treating words as things, fabricating new unities, creating from nonfigurative figures configurations of images that
form
under its weight, and that others use to establish a new terrorism, diverting Lacan's imperial discourse into a university discourse characterized
the dollar, short-term migrating capital, the floating of currencies, the new means of financing and credit, the special drawing rights, and
of financing and credit, the special drawing rights, and the new form of crises and speculations. Our societies exhibit a marked
that always opposes the revolutionary potential of decoded flows with new interior limits. And it is impossible in such a regime
one code with another, that it carries into effect a new type of coding? For two reasons, one of which represents
Niger River, or those of Salisbury concerning the Siamese of New Guinea, have shown how the introduction of money as an
within a becoming-concrete, the absence of limits takes on a new meaning. This absence no longer simply designates the unlimited abstract
never saturated, that it is always capable of adding a new axiom to the previous ones. Capitalism defines a field of
breakdown of codes and overcodings, and evolves entirely within this new axiomatic that results from a hitherto unknown conjunction. Once
again
be seen clearly in mercantilism, inasmuch as it expresses the new commercial functions of a capital that has secured for itself
able to digest the Russian Revolution only by continually adding new axioms to the old ones: an axiom for the working
capitalist field of immanence. And in point of fact, something new occurs with the rise of the bourgeoisie: the disappearance of
the bourgeoisie: the disappearance of enjoyment as an end, the new conception of the conjunction according to which the sole end
infinite debt. I too am a slave—these are the new words spoken by the master. Only as personified capital is
into enclaves. Thus the only choice left was between the new terroristic and rigid axiomatic—quickly saturated—of the socialist State
that this essentially cynical discovery finds itself rectified by a new territorialization, in the form of a new fetishism or a
rectified by a new territorialization, in the form of a new fetishism or a new hypocrisy. Production as the abstract subjective
territorialization, in the form of a new fetishism or a new hypocrisy. Production as the abstract subjective essence is discovered only
it detrterritorializes where it has lost the territorialities, it creates new archaisms where it has destroyed the old ones—and the
to the despotic machine, which adds the relations of the new alliance and direct filiation to the old alliance and filiations
its indecisions—which are inscribed under the same category of new alliance). The process by no means remains the same in
been applied to them. The reign of images is the new way in which capitalism utilizes the schizzes and diverts the
serve and develop in psychoanalysis, with the latter as the new avatar of the ascetic ideal. Once again, psychoanalysis does not
streams recoded in mommy's bed. Interiority in place of a new relationship with the outside. Throughout psychoanalysis, the discourse of bad
between the two remains secondary and indirect, both in the new means appropriated by desire and in the derived desires produced
in which we are swimming there must body forth a new world; but this new world can only be bodied forth
swimming there must body forth a new world; but this new world can only be bodied forth in so far as
as a schizophrenic process of detrterritorialization that must produce a new earth; and even the functioning of the desiring-machines against
tragedy
Greece, for example—this element diminishes in favor of the new order of the city-state. It is obvious that neither one
vast conversion of this world, by attributing to it the new form of an infinite subjective representation. We seem to be
become an idea so that it sprouts each time a new set of arms and legs, lips and mustache: In tracing
insofar as it is capable of creating—what exactly?—a new land. In each case we must go back by way
and dealing with all the indices. He goes toward these new regions where the connections are always partial and nonpersonal, the
the finally conquered nonhuman sex mingles with the flowers, a new earth where desire functions according to its molecular elements and
and things—to a point where we will witness a new race of sick people implore by reaction that they be
movement of detrterritorialization creates of necessity and by itself a new earth. Psychoanalysis is especially satisfying in this regard: its entire
they cease being artificial images to become indices of the new world. That is what the completion of the process is
the flows cross the threshold of detrterritorialization and produce the new land—not at all a hope, but a simple finding
flows no longer overlap: one then finds oneself before a new passive synthesis where a and b are in a paradoxical
cling to the body without organs, and enter into the new syntheses of included disjunction and nomadic conjunction, of overlapping and
repulsion produced such states, sensations, and emotions, which imply a new energetic conversion and form the third kind of synthesis, the
cycle of the desiring-machines. The cycle is closed. For a new departure, since this I is another? The experience of death
also for better. Psychoanalysis becomes the training ground of a new kind of priest, the director of bad conscience: bad conscience
global or complete object. It is in relation to this new order that the partial objects of a molecular order appear
a counterinvestment that creates its own interest in terms of new social aims, new organs and means, a new possible state
creates its own interest in terms of new social aims, new organs and means, a new possible state of social syntheses
terms of new social aims, new organs and means, a new possible state of social syntheses. Whence the necessity for the
the unconscious libidinal investment. A revolutionary preconscious investment bears upon new aims, new social syntheses, a new power. But
it could
libidinal investment. A revolutionary preconscious investment bears upon new aims, new social syntheses, a new power. But it could be that
preconscious investment bears upon new aims, new social syntheses, a new power. But it could be that a part at least
is something more serious: even when the libido embraces the new body—the new force that corresponds to the effectively revolutionary
serious: even when the libido embraces the new body—the new force that corresponds to the effectively revolutionary goals and syntheses
the promotion of a socius as a full body carrying new aims, as a form of power or a formation of
power or a formation of sovereignty that subordinates desiring-production under new conditions. But even though the unconscious libido is

charged with power, an overthrown subordination. The preconscious revolution refers to a new regime of social production that creates, distributes, and satisfies new	p 347
new regime of social production that creates, distributes, and satisfies new aims and interests. But the unconscious revolution does not merely	p 347
its capacity to introduce the flows of desire into a new code or a new axiomatic of interest; in the other	p 348
the flows of desire into a new code or a new axiomatic of interest; in the other case the break is	p 348
first level, and is defined by the characteristics of a new aggregate, the unconscious or libidinal break belongs to the second	p 348
detritorialization, it can no longer search for and create its new land. Confronted with Oedipal reterritorialization—an archaic, residual,	p 363
ludicrously restricted	
aspires, but the body of capital-money as well, or a new revolutionary body, the moment it becomes a form of power	p 365
flows, inventing their own nonfigurative breaks or schizzes that produce new flows, always breaching the coded wall or the territorialized limit	p 367
of its conservation, its continued existence—on that day a new creature will declare the integrity of existence.... Science demonstrates by	p 368
in scraps from the old code, or else introduced into new codes, and first of all into a properly pictorial axiomatic	p 369
between lines and colors, and reduces it to archaic or new territorialities (perspective, for example). So true is it that the	p 369
terms of an enlargement of its limits: let's create the New Deal; let's cultivate and recognize strong unions; let's promote participation	p 373
sense that the capitalist axiomatic cannot but give rise to new territorialities and revive a new despotic Urstaat. The great mutant	p 374
cannot but give rise to new territorialities and revive a new despotic Urstaat. The great mutant flow of capital is pure	p 374
Or else, in the second case, there is truly a new investment of interest, new aims that presuppose another body than	p 375
second case, there is truly a new investment of interest, new aims that presuppose another body than that of capital-money; those	p 375
it is not enough for the libido to invest a new social body corresponding to these new aims, in order for	p 375
libido to invest a new social body corresponding to these new aims, in order for it to perform a revolutionary break	p 375
two levels do not function in the same mode. The new socius invested by the libido as a full body can	p 375
the great flow of mutant capital repels its limits, adds new axioms, and maintains desire within the mobile framework of its	p 375
to another revolutionary, or rather a village clamoring for a new prefect? And if one were to ask when it all	p 375
the level of the libido, to the extent that the new socius continues to subordinate the entire production of desire in	p 376
problem is different: it is not enough to construct a new socius as full body; one must also pass to the	p 377
where the molecular formations of desire that must master the new molar aggregate operate and are inscribed. Only by making this	p 377
within the order of causes and aims that promote a new socius, or are they on the contrary the place and	p 377
preconscious investments in those who see the possibility of a new socius but maintain it in an order of molar causality	p 377
of molar causality that already makes of the party a new form of sovereignty; and finally unconscious revolutionary investments that perform	p 378
closing and cementing the breach in the name of the new socius and its interests. Of course one can always say	p 378
the repression of interest is reinforced—but where will the new irruption of desire come from? Those who have read us	p 378
far with the deterritorialization, the decoding of flows. For the new earth (In truth, the earth will one day become a	p 382
NEWLY 1	
allowed it to integrate into its axiomatic sections of the newly recognized class, while throwing the uncontrolled revolutionary elements—no	p 256
more	
NEWS 11	
appellations, divine appellations, geographical and historical designations, and even miscellaneous news items. (I feel that) I am becoming	p 85
God, I am	
doesn't. But honestly, as to the death of the father, news doesn't travel very fast: it would be a mistake to	p 106
father. Nietzsche says that what is important is not the news that God is dead, but the time this news takes	p 106
the news that God is dead, but the time this news takes to bear fruit. Here the psychoanalyst perks up his	p 106
takes a lot of time to digest a bit of news; one can even quote some texts of Freud on the	p 106
what takes so long in coming to consciousness is the news that the death of God makes no difference to the	p 106
makes no difference to the unconscious. The fruits of this news are not the consequences brought about by the death of	p 107
brought about by the death of God, but this other news that the death of God is of no consequence. In	p 107
a dead man, from time immemorial. The fruits of the news of the death of God do away with the flower	p 107
psychoanalysis arrive already oedipalized, they demand it, they want more. News flash: Stravinsky declares before dying: My misfortune, I am	p 121
sure	
the thing was settled a long time ago, although the news of the event is slow to reach us, and there	p 240
NEXT 9	
never giving the same explanation from one day to the next, never invoking the same genealogy, never recording the same event	p 15
by which the Oedipal organization plays a role in psychoses; next, what the forms of psychotic pregenitality are and how they	p 52
social field—the mother on the instructor's knees, the father next to the colonel. Group fantasy is plugged into and machined	p 62
laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred again, everything comes	p 69
apart, but this time	
regard to the father, a gaping hole in the structure; next, in the name of this lack, we are referred to	p 90
reproduction that makes it pass from one generation to the next, and in its unadapted neurotic stases that block desire at	p 103
presupposed by Oedipus, even if in a totally implicit fashion; next, a familial moment that constitutes the aggregate of destination by	p 111
also changes signs in passing from one generation to the next: It depends upon whether, from the initial group's point of	p 156
death instinct, the silent instinct is decidedly well placed, perhaps next to egoism. It takes the place of zero in roulette	p 335
NICE 1	
his hands, too attentive to seeing that his clients play nice games. Now the economic situation, the relation to the outside	p 356
NICOLAS 1	
explores a global field of coexistence. Witness a film by Nicolas Ray, supposedly representing the formation of a cortisone delirium: an	p 274
NIECE 2	
payments to the mother's brother upon the marriage of his niece can be understood only in the following way: the girl	p 164
the previous family group, to which her mother belongs. The niece becomes herself a mother and the point of departure for	p 164
NIETZSCHE 44	
is what Klossowski has admirably demonstrated in his commentary on Nietzsche: the presence of the Stimmung as a material emotion,	p 20
constitutive	
thought to be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes that he is now pursuing, not the realization	p 21
to be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes that he is now pursuing, not the realization of	p 21
from the one to the other stretches from Holderlin to Nietzsche, and the pace becomes faster and faster. The euphoria could	p 21
faster and faster. The euphoria could not be prolonged in Nietzsche for as long a time as the contemplative alienation of	p 21
alienation of Holderlin ... The vision of the world granted to Nietzsche does not inaugurate a more or less regular succession of	p 21
the law communicates to institutions in an established order. As Nietzsche says; churches, armies, States—which of all these dogs wants	p 63
from the bringing to life of the races that leads Nietzsche to say, I'm not a German, I'm Polish. Here again	p 86
travel very fast: it would be a mistake to embark Nietzsche on that particular voyage through history. For Nietzsche is not	p 106
to embark Nietzsche on that particular voyage through history. For Nietzsche is not the kind to ruminate over the death of	p 106
spend all his Paleolithic period internalizing him. On the contrary, Nietzsche is exceedingly tired of all these stories revolving around the	p 106
epoch. Alas, he was wrong: the discourses have continued. But Nietzsche wanted us finally to pass on to serious things. He	p 106
there in the name of man or the dead father. Nietzsche says that what is important is not the news that	p 106
an Egyptian tomb. But that is not at all what Nietzsche is saying: he does not mean that the death of	p 106
last belief, a belief by virtue of nonbelief about which Nietzsche says: This violence always manifests the need for a belief	p 107

something exterior to nature and to man. On this point Nietzsche makes a remark completely akin to those of Marx or nonbelief is truly the last refuge of belief, and as Nietzsche put it, there never was but one psychology, that of have only to play again on a paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though	p 107 p 111 p 121
operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality of mores (...)—the labor performed by are attracted, repelled, miraculated, following the requirements of a socius. Nietzsche says: it is a matter of creating a memory for were already installed within the savage territorial machine. However, as Nietzsche says with regard to bad conscience, such a plant does the repression of nocturnal intensities. The alliance-debt answers to what Nietzsche described as humanity's prehistoric labor: the use of the cruelist	p 144 p 144 p 166 p 185
it is not in order to place them in structure. Nietzsche has only a meager set of tools at his disposal necessary to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but what does it matter? For it event (this has nothing to do with vengeance): something that Nietzsche himself calls the evaluating eye, or the eye of the their hammer blows and artist's violence. It is here that Nietzsche speaks of a break, a rupture, a leap. Who are these blond men. They are the founders of the State. Nietzsche will come to establish the existence of other breaks: those single State, the State-as-dog that speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror without precedent	p 190 p 191 p 191 p 192 p 192 p 192
the service of other ends; so true is it, said Nietzsche, that what is called the evolution of a thing is ironclad impossibility. This infinitivatori (infinitivation) cannot be understood exactly as Nietzsche would have it—that is, as a consequence of the	p 196 p 199
virtue of the subjects attached to the despotic body. As Nietzsche says when he shows precisely how punishment becomes a vengeance its becoming and its destiny in the imperial formation as Nietzsche analyzes it. And according to his prophecy, wouldn't the State they invented vengeance and incited ressentiment, that counter-vengeance. And yet Nietzsche says about them what he has already said about the	p 213 p 215 p 215
Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche mean, this man who dragged Caesar along with him as the Oedipus complex? Many things, in fact—those things that Nietzsche partially grasped in the evolution of the infinite debt. The process, but to go further, to accelerate the process, as Nietzsche put it: in this matter, the truth is that we persons. All the cynical tactics of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them to arrive at calls to his aid all the commonplaces, Schopenhauer, and the Nietzsche of The Birth of Tragedy. He thinks Miller is unaware of these things, and never wonders for a second why Nietzsche himself broke with The Birth of Tragedy, why he stopped selection exerting its force on the elements of chance. When Nietzsche says that the selection is most often exerted in favor selection. What are these qualified forms—formations of sovereignty, as Nietzsche said—that play the role of totalizing, unifying, signifying	p 215 p 216 p 240 p 268 p 299 p 299 p 342 p 343
objecties full body. As Klossowski says in his profound commentary on Nietzsche, a form of power is identical with the violence it revealing the true face of modernity—an ultimate phase that Nietzsche saw as the end result of the evolution of societies art and science would then emerge as sovereign formations that Nietzsche said constituted the object of his countersociology—art and science	p 345 p 368 p 368
NIETZSCHE'S 3	
modern ethnology is not so much Mauss's The Gift as Nietzsche's On the Genealogy of Morals. At least it should be the movement of debt infinite. It is a measure of Nietzsche's force to have stressed the importance of such a movement of the means of production.... If some conspiracy, according to Nietzsche's wish, were to use science and art in a plot	p 190 p 199 p 368
NIETZSCHE-AS-SUBJECT 2	
of the Eternal Return. A residual subject of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this machine of intensity on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever	p 21 p 21
NIETZSCHE-THE-SELF 1	
is necessary, merely to signify this absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly	p 21
NIETZSCHEAN 3	
with all sorts of strange people; rather, there is the Nietzschean subject who passes through a series of states, and who of a program ... in the form of residues of the Nietzschean discourse, which have now become the repertory, so to speak Mauss, between exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either.) The fundamental problem of the	p 21 p 21 p 190
NIGER 1	
limits. The studies of Bohannon concerning the Tiv of the Niger River, or those of Salisbury concerning the Siame of New	p 248
NIGH 2	
as it becomes spiritualized. The hour of bad conscience draws nigh; it will also be the hour of the greatest cynicism of implication, in a code. The hour of Oedipus draws nigh. While capitalism thus proceeds by means of an axiomatic and	p 222 p 251
NIGHT 6	
alternatives that delineate them, you will fall into the black night of the undifferentiated. It should be made clear that the thereby resolve Oedipus, or you will fall into the neurotic night of imaginary identifications. Either you will follow the lines of Arab, and a black who drop in to trouble the night of a white paranoiac. Schizoanalysis sets out to undo the first-born over all filiations, an immense right of the wedding night over all alliances. The filiative stock becomes the object of everything that falls within the province of large numbers. The night of the battle, Colonel Lawrence lines up the young naked to each other, the imaginary variations that tend toward the night of the indeterminate or the nondifferentiated, and the symbolic invariant	p 78 p 79 p 98 p 196 p 279 p 307
NIGHTMARE 6	
forms of society, but it haunts them as their terrifying nightmare, it is the dread they feel of a flow that as capitalism haunts them, that is to say, as the nightmare and the anxious foreboding of what might result from the flowing on a blind, mute, deterritorialized socius—such is the nightmare that the primitive social machine exorcises with all its forces a mythical matrix as the imaginary limit. How can this nightmare be imagined: the invasion of the socius by noncoded flows can develop as an exchange value that would introduce the nightmare of a commodity economy. The primitive market operates through bargaining experience this outcome, Oedipus haunts all societies, but as the nightmare of something that has still not happened to them—its	p 140 p 144 p 153 p 176 p 186 p 217
NIGHTMARES 1	
perverse reterritorialization in relation to the deterritorialization of sleep and nightmares. But why return to dreams, why turn them into the	p 316
NIHILISM 1	
and more, and disappears in the fog of pessimism, of nihilism, Nada, Nada! The order of law as it appears in	p 214
NIHILISTIC 1	
the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon it as primarily	p 25

NIHILO	1	
spontaneously as a debt owing to themselves, a creation ex nihilo that, instead of transferring a pre-existing currency as means of		p 237
NIJINSKY	3	
the windows. It was not midnight. It was not raining. Nijinsky wrote: I am God I was not God I am		p 77
pen and the paper. It was in this fashion that Nijinsky kept his diary: yes, I was my father and I		p 78
bear all that: money, the stock market, the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is		p 341
NIJINSKY'S	1	
to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but		p 84
NINETEENTH	8	
a source of energy. (The great socialist utopias of the nineteenth century function, for example, not as ideal models but as		p 30
development that affected the whole of bourgeois society in the nineteenth century: the family was entrusted with functions that became the		p 50
already sees for example in the early part of the nineteenth century, between the steam engine and textile machines or techniques		p 234
the bourgeoisie. Plekhanov notes that the French School of the nineteenth century, under the influence of Saint-Simon, should be credited with		p 253
the end of the eighteenth and the beginning of the nineteenth century. So it seems that the situation is far more		p 299
1, 0—Oedipus is a race for death. Since the nineteenth century, the study of mental illnesses and madness has remained		p 359
surges forth that could just as easily be from the nineteenth century. And of course this decoding of the flows of		p 369
a breakthrough. It does not suffice to say that the nineteenth century is already there in the middle of the fifteenth		p 369
NINETEENTH-CENTURY	8	
On the contrary: it is completing the task begun by nineteenth-century psychology, namely, to develop a moralized, familial discourse of mental		p 50
sense, the psychoanalyst completed and perfected what the psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set out to do		p 92
presuppositions of the asylum, and basically renewing the thrust of nineteenth-century psychiatry according to the slogan put forward by		p 94
Hochman: From		
the level of the axiomatic—whence the resemblance, in the nineteenth-century socialists' portrait of the proletariat, between the latter and a		p 255
of the despot comes the madman of the family; what nineteenth-century psychiatry had wanted to organize in the asylum—the imperative		p 271
to their beliefs? This is true at least of the nineteenth-century Hellenists, about whom Engels said: you'd think they really believed		p 297
not understand. He talks like a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good		p 299
expressions		
postulate (le postulat moiique). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of the family as both		p 359
cause and		
NIPPLE	1	
parents. Ever since birth his crib, his mother's breast, her nipple, his bowel movements are desiring-machines connected to parts of his		p 47
NIRVANA	1	
takes up again the age-old task of the ascetic ideal Nirvana, the cultural extract, judging life, belittling life, measuring life against		p 332
NO	554	
as nature, but as a process of production. There is no such thing as either man or nature now, only a		p 2
species life: the self and the non-self, outside and inside, no longer have any meaning whatsoever. Now that we have had		p 2
sober truth that resides in delirium—is that there is no such thing as relatively independent spheres or circuits: production is		p 4
productions of one and the same process. Second, we make no distinction between man and nature: the human essence of nature		p 4
the life of man as a species. Industry is then no longer considered from the extrinsic point of view of utility		p 4
and body ultimately perish. Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the		p 5
universe of		
finished it was only in so far as there was no way of adding anything more to it, the table having		p 6
piece of furniture, an unfamiliar instrument ... for which there was no purpose. A dehumanized table, nothing cozy about it, nothing		p 6
middle-class		
or a work table. A table which lent itself to no function, self-protective, denying itself to service and communication alike. There		p 6
stalled engine. The schizophrenic is the universal producer. There is no need to distinguish here between producing and its product. We		p 7
being born, escaping the wheel of continual birth and rebirth, no mouth to suck with, no anus to shit through. Will		p 7
of continual birth and rebirth, no mouth to suck with, no anus to shit through. Will the machines run so badly		p 7
way, from not having some other sort of organization, or no organization at all. An incomprehensible, absolutely rigid stasis in the		p 8
in the very midst of process, as a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No		p 8
very midst of process, as a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No		p 8
of process, as a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The		p 8
as a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata stop		p 8
third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata stop dead and		p 8
No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata stop dead and set free		p 8
No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata stop dead and set free the unorganized		p 8
unconsumable. Antonin Artaud discovered this one day, finding himself with no shape or form whatsoever, right there where he was at		p 8
body / it is all by itself / and has no need of organs / the body is never an organism		p 9
the body without organs, and occurs when the latter can no longer tolerate these machines. If we wish to have some		p 9
to be regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to the nature and the relationship of		p 10
or of the schizophrenic takes over from the and then: no matter what two organs are involved, the way in which		p 12
content that are in every way intractable? For there is no doubting the fact that the schizo is constantly subjected to		p 13
put it: I don't believe in father in mother, got no papamummy Desiring-production forms a binary-linear system. The full body is		p 14
the simple reason that the result is always the same, no matter what the disjunctions. Although the organ-machines attach themselves to		p 15
the recording surface. It is a strange subject, however, with no fixed identity, wandering about over the body without organs, but		p 16
proofs that such a reconciliation does or can exist. With no further details being provided, we are told of Robert Gie		p 17
intensive quantities fill up, to varying degrees, matter that has no empty spaces, is profoundly schizoid. Further, if we are to		p 19
is occupied by the machine, but on the periphery, with no fixed identity, forever decentered, defined by the states through which		p 20
afflux is necessary, merely to signify this absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses his mind and		p 21
out, a product that the reader had thought to be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes that		p 21
and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as deeply involved in history as		p 21
Whenever Feuerbach looks at things as a materialist, there is no history in his works, and whenever he takes history into		p 22
his works, and whenever he takes history into account, he no longer is a materialist. A truly materialist psychiatry can be		p 22
into the mechanism, and introducing production into desire. There is no very great difference between false materialism and typical forms of		p 22
from, why set him back down amid problems that are no longer problems to him, why mock his truth by believing		p 23
taste of wheat who grew it; the product gives us no hint as to the system and the relations of production		p 24
desire, or desire that lacks a fixed subject; there is no fixed subject unless there is repression. Desire and its object		p 26
desire is the Real in and of itself. There is no particular form of existence that can be labeled psychic reality		p 27
vague world they may happen to exist in. It is no use saying: We are not green plants; we have long		p 27
ate little, slept little, owned little or nothing. They had no illusions about duty, or the perpetuation of their kith and		p 27
is categorized as fantasy and nothing but fantasy. There is no such thing as the social production of reality on the		p 28
the historically determined product of desire, and that libido has no need of any mediation or sublimation, any psychic operation, any		p 29
desires into account, an explanation formulated in terms of desire: no, the masses were not innocent dupes; at a certain point		p 29

social repression that has an enormous effect on desiring-production in no way vitiates our principle: desire produces reality, or stated another
sur) productive forms and appropriate them, this parallelism was in no way meant as an exhaustive description of the relationship between
produce a body without organs all by themselves, and make no distinction between agents and their own parts, or between the
inscribe them, to record them, to see to it that no flow exists that is not properly dammed up, channeled, regulated
command. Its sovereign production and repression can be achieved in no other way. Capitalism is in fact born of the encounter
a larger and larger share of surplus value. There is no doubt that at this point in history the neurotic, the
system of interruptions or breaks (coupures). These breaks should in no way be considered as a separation from reality; rather, they
this point of view and declares that they are of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries
support is the body without organs. These indifferent signs follow no plan, they function at all levels and enter into any
determine the support and firmly define a specific, personal subject. No chain is homogeneous; all of them resemble, rather, a succession
part adjacent to the machine. And if this subject has no specific or personal identity, if it traverses the body without
bricks that have been shattered to bits, and leftovers. We no longer believe in the myth of the existence of fragments
that is precisely the same as the original unity. We no longer believe in a primordial totality that once existed, or
final totality that awaits us at some future date. We no longer believe in the dull gray outlines of a dreary
desire and the role of desire in mechanics. There is no sort of evolution of drives that would cause these drives
Psycho-Analytic Association that bears above its door the inscription Let no one enter here who does not believe in Oedipus
the more true in the case of run-of-the-mill practitioners who no longer have the slightest notion of what the psychoanalytic movement
of what the psychoanalytic movement is all about. It is no longer a question of suggestion, but of sheer terrorism. Melanie
writes: The first time Dick came to me ... he manifested no sort of affect when his nurse handed him over to
or you'll get a slap in the face. The psychoanalyst no longer says to the patient: Tell me a little bit
he finds himself deeply involved in social relations that are no longer familial relations. But since these relations supposedly come into
the subject of the Cartesian cogito realized that it had no parents, when the socialist thinker discovered the unity of man
indefinite parental regression. To quote Artaud once again: I got no / papamummy. We have seen how a confusion arose between
European humanity harnessed to the yoke of daddy-mommy and making no effort to do away with this problem once and for
Oedipuses crush and repress: desiring-production—the machines of desire that no longer allow themselves to be reduced to the structure any
beneath the Symbolic as well as the Imaginary? We in no way claim to be taking up an endeavor such as
analytic machine, desire, and production? For the unconscious itself is no more structural than personal, it does not symbolize any more
are subordinated to the forms of an expressive unconscious and no longer to the formations of the productive unconscious. The anedipal
para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no longer function except behind the consulting-room walls.
Behind the walls
alien being, a being placed above man and nature: he no longer needs the mediation of myth, he no longer needs
nature: he no longer needs the mediation of myth, he no longer needs to go by way of this mediation—the
of an autoproduct of the unconscious where the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And
doubtless
does not yet appear, while in the third the father no longer appears: that leaves the second, then, where the father
conscious. It is a construction of analysis, but it is no less a necessity on that account. What is at issue
the start at a double Freudian reduction, which is in no way imposed by the fantasy, but is required by Freud
his subordination to the tyrannical complete object. This is perhaps no longer the case when the partial object is posited for
applied to the unconscious signify? What is an unconscious that no longer does anything but believe, rather than produce? What are
it reduces all of desire to a familial determination that no longer has anything to do with the social field actually
by the law (for example, Oedipal homosexuality). But group fantasy no longer has anything but the drives themselves as subject, and
of affects imposes its rule on institutions whose elements are no longer anything but drives. If we must still speak of
individual fantasy shows sufficiently well, at last, that there is no individual fantasy. Instead there are two types of groups, subject-groups
of familial reproduction—we can understand why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The libido
internalizes
ended, can the process of analysis be terminated, yes or no? Can it be completed, or is it condemned to a
more and more interminable! He knows that soon he will no longer be there to see how things are going. So
the day, ... is uniform, it is a descriptive narration where no reference to the past is disclosable, it unfolds along a
The unconscious does not cause anything to stick, there is no anchoring in the transference. Here the transference is volatile.... Only
wall and reaches the land of the unknown, where he no longer belongs to any time, any milieu, any school. Such
homosexuality, it is certain that the Oedipal triangle would have no way of transmitting and reproducing itself without this second step
machines, and serves as a surface of recording. But here no biunivocal process is in fact produced that would fit production
produced that would fit production into the mold of representatives; no triangulation appears at this level that would refer the objects
stay in your place. Oedipus's misfortune is indeed that it no longer knows who begins where, nor who is who. And
function or in the disjunctive synthesis: the phobic person can no longer be sure whether he is parent or child; the
neuroses do not escape this use, although they suffer from no longer being capable of applying it. Everywhere in psychoanalysis, in
force of the disjunctive synthesis, an immanent use that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive,
inclusive
terms. On the contrary it is nonrestrictive. I was then no longer this closed box to which loved being so well
event that will liberate a space where Molloy and Moran no longer designate persons, but singularities flocking from all sides, evanescent
or divine designations, but merely the use made of them. No problem of meaning, but only of usage. Nothing original or
same role in the two. In exclusive disjunctions, parental appellations no longer designate intensive states through which the subject passes on
of Authority, the obligation to relive it, this time with no way out. Nor is it by any means certain that
own. With all of the exits now blocked, there is no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents
entity, this occurs for the simple reason that there is no other means of escaping this double path, where normality is
other means of escaping this double path, where normality is no less blocked than neurosis, and where the solution offers no
no less blocked than neurosis, and where the solution offers no more of a way out than does the problem. Hence
pole of Oedipus only to pass on to the other. No way of getting out, neurosis or normality. The society of
conception of psychoanalysis, does not mean that we should take no notice of the dominant tone in the most respected associations
indeed beyond all law—where the problem of Oedipus can no longer even be raised. By the same token, we do
of caution concerning the Freudian myth of Oedipus, which has no way of holding its own indefinitely in the forms of
increasingly lost ... : a myth cannot sustain itself when it supports no ritual, and psychoanalysis is not the Oedipus ritual. Even if
journey. When we speak here of a voyage, this is no more a metaphor than before when we spoke of an
stretchings, folds, migrations, and local variations of potentials. There is no reason to oppose an interior voyage to exterior ones: Lenz's
Then all I'll have to do is be Worm. Which no doubt I shall achieve by trying to be Jones. Then
commingles in this fashion it does so in intensity, with no confusion of spaces and forms, since these have indeed been
of names, with a magic all their own: there is no ego that identifies with races, peoples, and persons in a
divide without changing its nature or form. The schizo has no principles: he is something only by being something else. He
converging around the machine for kidnapping Louis XVII. There is no ego at the center, any more than there are persons
is the history of Oedipus: the parental figures are in no way organizers, but rather inductors or stimuli of varying, vague
real deficiency or absence of the paternal personage. There is no better example than this to show that the parental figures
of the biological egg. For under these conditions there is no solution but to revive the notion of a terrain, whether
same fusionist postulate: the properly fusionist family, where differentiations are no longer made except between the inside and the outside
(those
quasi families. Once it has been said that it is no longer a matter of re-forming cadres of familial and social
true in the case of the family-society relationship. There is no Oedipal triangle: Oedipus is always open in an open social
and intensely feeling the becoming of the world. There is no signifying chain without a Chinaman, an Arab, and a black
times goes as far as madness, and that would have no way of including itself in the Oedipal apparatus, unless by
the production and the formation of this field. There is no more an individual Oedipus than there is an individual fantasy
field, insofar as it is effectively invested by desire and no longer by interests. A form of social production and reproduction
of reanimating the races in delirium, of setting continents ablaze. No, I am not of your kind I am the outsider
comical. And he explains that strictly speaking this event has no importance whatever, that it merely concerns the latest Pope: God
consciousness is the news that the death of God makes no difference to the unconscious. The fruits of this news are
this other news that the death of God is of no consequence. In other terms: that God and the father never
from one body to another through which the unconscious does no more than reproduce itself in itself. Indeed, in this sense
triangular relations other than the parent-child relations. The unconscious poses no problem of meaning, solely problems of use. The question

posed	
the general collapse of the question What does it mean? No one has been able to pose the problem of language unconscious when it is bound at both ends, leaving it no other choice than to respond Oedipus, to cry Oedipus, in une combinatoire) that makes of lack an empty position and no longer a deprivation, that turns the law into a rule turns the law into a rule of the game and no longer a commandment, and the signifier into a distributor and longer a commandment, and the signifier into a distributor and no longer a meaning, for these notions cannot be prevented from into desire, all of desiring-production is crushed, reduced to being no more than the production of fantasy; but the sign does out what is known since time began: that there is no desire without law—the eternal operation of eternal repression recommences doesn't his sadness come from the fact that he can no longer bear the forces of oedipalization and hamletization that hem prohibited, this is because it is desired—there would be no need to prohibit what is not desired. Once again, it this operation of displacement, and protests with all his might: no, Oedipus is not a state of desire and the drives desire is repressed, it is because every position of desire, no matter how small, is capable of calling into question the asocial, on the contrary. But it is explosive; there is no desiring-machine capable of being assembled without demolishing entire social sectors is revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate a position of real desire without its analysis. For even in their contrary uses, let us make no mistake about it, the same syntheses are at issue. It justification that makes psychic repression move into the foreground and no longer considers the problem of social repression as anything more	p 109 p 110 p 111 p 111 p 111 p 111 p 111 p 113 p 114 p 115 p 116 p 116 p 116 p 116 p 117
in a profound way, rigorously, and with nuances. We see no special problem in the possibility of a coexistence of revolutionary shown how psychic repression depended on social repression. Which in no way implies a confusion of the two concepts, since social desire, than to continue being a psychoanalyst under those conditions. No one forgave him this, whereas Freud got full pardon. Reich his mother or kept his sister for himself? there would no longer be any differentiation, any exchanges possible). We must act a paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented much in another	p 117 p 118 p 119 p 120 p 121
to submit—the most somber organization—and which he can no longer tolerate: he who has gone on a distant journey the body without organs = 0, autism: the schizo has no other means of reacting to this blocking of all his In any case, if I have won, there will be no more struggles between the Father and the Son! ... I am prepare for other breakthroughs, other movements where the mother is no longer encountered, but the Virgin and God: And twice I reduction of everything to the mother, since it is of no importance whatsoever: he is sure of being able to make for the psychoses. There are not two groups, there is no difference in nature between neuroses and psychoses. For in any the forms of social production, demonstrating thereby that there is no psychoneurosis that is not also an actual neurosis—continues to every step. It does not arise after Oedipus, it in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On Oedipus. 9 The Process Between neurosis and psychosis there is no difference in nature, species, or group. Neurosis can no more is no difference in nature, species, or group. Neurosis can no more be explained oedipally than can psychosis. It is rather own malady, modern man's sickness. The end of history has no other meaning. In it the two meanings of process meet a flux that overcomes barriers and codes, a name that no longer designates any ego whatever. He has simply ceased being experiences and lives himself as the sublime sickness that will no longer affect him. Here, what is, what would a psychiatrist on them by us and by them on themselves. Let no one suppose that we meet true madness any more than absence of style—asyntactic, agrammatical: the moment when language is no longer defined by what it says, even less by what as cultural object. From this point of view, there is no longer even any need for applying psychoanalysis to the work in order to superegoize literature and tell us: Careful, go no further! No errors for lack of tact! Werther yes, Lenz to superegoize literature and tell us: Careful, go no further! No errors for lack of tact! Werther yes, Lenz no! The further! No errors for lack of tact! Werther yes, Lenz no! The Oedipal form of literature is its commodity form. We risk of making it topple into breakdown and disintegration. We no longer know if it is the process that must truly social machine fashions a memory without which there would be no synergy of man and his (technical) machines. The latter do determined for the profit of a specific person. We see no reason in fact for accepting the postulate that underlies exchange the attitudes that make it a reality in our society. No superego, no guilt. No identification of a specific ego with that make it a reality in our society. No superego, no guilt. No identification of a specific ego with global persons it a reality in our society. No superego, no guilt. No identification of a specific ego with global persons—but group of ancestors, and the fragmented series of companions and cousins. No anality—although, or rather because, there is a collectively invested one that is collective, a memory of words (paroles) and no longer a memory of things, a memory of signs and longer a memory of things, a memory of signs and no longer of effects. This organization, which traces its signs directly nature—the unity of the State; the full body is no longer that of the earth, it is the full body filiative lines. It would be erroneous to ascribe to alliance no more than an individuating power over the persons of a R. Leach cites cases of very diverse matrimonial regimes where no difference in filiation can be inferred among the corresponding groups by the marriage of the father and the mother. At no time, therefore, does alliance derive from filiation, but both form appropriating them for its own, the problem of coding can no longer be resolved by the simultaneity of a displacement from occasions, so that a stock may be re-formed. There are no productive connections without disjunctions of filiation that appropriate them, but without disjunctions of filiation that appropriate them, but there are no disjunctions of filiation that do not reconstitute lateral connections across	p 123 p 124 p 124 p 126 p 126 p 127 p 127 p 129 p 130 p 130 p 130 p 131 p 131 p 132 p 133 p 134 p 134 p 134 p 136 p 141 p 142 p 143 p 143 p 143 p 144 p 144 p 146 p 146 p 147 p 148 p 149 p 149
portions due each person. The idea that primitive societies have no history, that they are dominated by archetypes and their repetition belief in the possibility of capitalism's natural death by attrition. No one has ever died from contradictions. And the more it of a synthesis that shifts and reproduces itself. It serves no purpose to recall that genealogical filiation is social rather than Something or someone. In this system in extension there is no primary filiation, nor is there a first generation or an energy susceptible to augmentation and diminution. The father is in no way absent. But Amma, the father and genitor, is himself the mother that the filiation becomes extended. There we find no repression of the father, no foreclosure of the name of becomes extended. There we find no repression of the father, no foreclosure of the name of the father. The respective position reacts on them, cancels them, represses them, and allows them no more than a mythical expression. The signs cease to be replaces the intense either ... or ... or ...); the names, the appellations no longer designate intensive states, but discernible persons.	p 150 p 151 p 154 p 157 p 158 p 159 p 159 p 160 p 160
Discernibility settles on means of a psychic repression without which it would have no grip on desire. What is desired is the intense germinal itself be coded—specifically, the terror of the primitive socius. No chain could be detached, nothing could be selected; nothing would service of a social reproduction of another nature, there is no possibility of reducing (rabattre sur) social reproduction to familial reproduction your family is your family and nothing else; sexual reproduction no longer passes through those points, although we rightly need your attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they say that the structure is there, although it they say that the structure is there, although it has no existence whatever that is accessible to clinical practice; or that different from ours (Parin , Ortigues). They say that there is no end to the existence of this Oedipus, when in fact remain clear, but with the affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that we too repress the caused culturalism to go wrong? And here again there is no contradiction in the fact that it started on the right other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty in demonstrating that these are imaginary variations of one	p 162 p 163 p 166 p 169 p 169 p 169 p 170 p 172 p 173 p 174
it daddy? Is it mommy? (You are neglecting the mother! No, you're the one who fails to see the father off should be made to vary within non-oedipal complexes that are no less familial on that account. That is why our preceding the world, the apocalypse. Secondly, however, the relative limit is no more nor less than the capitalist social formation, because the limit, but capitalism is the relative limit. Thirdly, there is no social formation that does not foresee, or experience a foreboding detachable fragments without ever converting them into a detached object—no reduction whatever, no application is possible that would answer to	p 174 p 175 p 176 p 176 p 177
ever converting them into a detached object—no reduction whatever, no application is possible that would answer to the formula 3+1 Far from being able to claim that here there is no end to Oedipus, one sees that it never manages to they have left, the familial reproduction imposed on them being no less oedipalized by force than it is alcoholic or sickly fall back. The organs and the agents of the latter no longer pass through a coding of flows of alliance and it will be applied, and without which it would have no hold on the productions of the unconscious. Given these conditions be to me? Hence the duality is displaced, it is no longer between two sectors, but between two kinds of questions purpose whatever. It is possible, for example, that Oedipus serves no useful purpose, either for psychoanalysts or for the unconscious. And tell what purpose it serves. In a word, there is no ethnological interpretation for the simple reason that there is no no ethnological interpretation for the simple reason that there is no ethnographic material: there are only uses and fonctionnements	p 178 p 178 p 178 p 179 p 179 p 179 p 179 p 180 p 180

part to make a similar discovery: namely, that there is no unconscious material either, nor is there a psychoanalytic interpretation, but which they are treated. Selections are made from signifying chains no less than from material flows. The exegetical meaning (what is regions of a productive, molecular, micrological, or microphysical unconscious that no longer means or represents anything. Sexuality is no longer regarded

unconscious that no longer means or represents anything. Sexuality is no longer regarded as a specific energy that unites persons derived Symbols and fetishes are manifestations of desiring-machines. Sexuality is by no means a molar determination that is representable in a familial

themselves variable; there are migrations in the system. We see no reason for believing in the universality of one and the closed the question again with a categorical reply: debt is no more than a superstructure, a conscious form whereby the unconscious that which must be exorcised, encasted, severely restricted, so that no corresponding value can develop as an exchange value that would departure: the fact that exchange is inhibited and exorcised by no means attests to its primary reality, but demonstrates on the unconscious. For if it is true that the unconscious has no material or content, this is assuredly not because it is of the extended filiation, a graphics is co-ordinated that bears no resemblance. The calabash of the excision is placed on the process. Debt is the direct result of inscription. Once again no revenge, no resentment will be invoked here—that is not is the direct result of inscription. Once again no revenge, no resentment will be invoked here—that is not the ground into an immense machinery that renders the debt infinite and no longer forms anything but one and the same crushing fate the new alliance. The despot is the paranoiac: there is no longer any reason to forego such a statement, once one the ancient complementarity has shifted to form a new socius: no longer the bush paranoiac and the encampment or village perverts The wheels of the territorial lineage machine subsist, but are no longer anything more than the working parts of the State held by the State's richest servants and officials. (There is no great change, from this point of view, when the State great change, from this point of view, when the State no longer does anything more than guarantee the private property of serving the needs of commerce, or at least it has no autonomous mercantile model. The despotic machine holds the following in fragments. Scattered partial objects hanging on the body without organs. No one has equaled Kafka in demonstrating that the law had to overcode all the existing flows, and to ensure that no intrinsic code, no underlying flow escapes the overcoding of the the existing flows, and to ensure that no intrinsic code, no underlying flow escapes the overcoding of the despotic machine; hence to become the repressing representation itself. For there can be no doubt: this way the despot has of committing incest, and has of committing incest, and of making it possible, in no way involves removing the apparatus of social and psychic repression vocal sign designates something, but where the thing designated is no less a sign, because it is furrowed by a graphism the persons elude the graphic action, and where the eye no longer has anything to see or evaluate: incest, the simple becomes writing. At the same time it induces the voice no longer as the voice of alliance, but as that of there occurs a crushing of the magic triangle: the voice no longer sings but dictates, decrees; the graphy no longer dances the voice no longer sings but dictates, decrees; the graphy no longer dances, it ceases to animate bodies, but is set changed, that it has become a plane of subordination and no longer one of connotation. And here, in the second place voice induces a fictitious voice from on high which, inversely, no longer expresses itself except through the writing signs that it merely the deterritorialized sign itself. The sign made letter. Desire no longer dares to desire, having become a desire of desire of desire, a desire of the despot's desire. The mouth no longer speaks, it drinks the letter. The eye no longer mouth no longer speaks, it drinks the letter. The eye no longer sees, it reads. The body no longer allows itself letter. The eye no longer sees, it reads. The body no longer allows itself to be engraved like the earth, but despot, the region beyond the earth, the new full body. No water will ever cleanse the signifier of its imperial origin into the coexistence of phonematic elements, where the signified is no more than the summary of the respective differential values of spreads over the chain the effects of signification. There is no phonological or even phonetic code operating on the signifier in by the signifier itself in the second sense. There is no linguistic field without biunivocal relations—whether between ideographic and phonetic this sign for a, and on this point there is no longer any relationship between the sign and water, which in is what incites the anger of certain linguists against Lacan, no less than the enthusiasm of his followers: the vigor and this flattening induces a fictitious voice from on high that no longer expresses itself except in the linear flux, the despot of the signifier with its signifieds. Hence it is by no means a question of knowing if the despot marries his time that a half-deaf Caesar complains of an ear that no longer hears, and sees weighing on him the look of everything, milder than that of territorial representation. The signs are no longer inscribed in the flesh itself but on stones, parchments do not compromise the power of the State. The eye no longer extracts a surplus value from the spectacle of suffering begun rather to forewarn and keep watch, to see that no surplus value escapes the over coding of the despotic machine metaphor) according to which the law reveals nothing and has no knowable object, the verdict having no existence prior to the reveals nothing and has no knowable object, the verdict having no existence prior to the penalty, and the statement of the to the penalty, and the statement of the law having no existence prior to the verdict. The trial by ordeal presents the body of the despot. This is because there is no other necessity (no other fatum) than that of the signifier the despot. This is because there is no other necessity (no other fatum) than that of the signifier in its relationships the despot. In the latency system of terror, what is no longer active, en-acted, or reacted to, this instinct for freedom of the despots. The inscription is ressentie when it is no longer en-acted or reacted to. When the deterritorialized sign becomes the story of desire and its sexual history (there is no other). But here all the parts figure as cogs and cogs and wheels in the State machine. Desire is by no means an interplay between a son, a mother, and a Oedipal cell will have to complete its migration; it must no longer be content to pass from the state of the the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of the unconscious.) 8 The Urstaat The of commodities. Classes appear, inasmuch as the dominant classes are no longer merged with the State apparatus, but are distinct determinations

it from one end to the other. The State can no longer be content to overcode territorial elements that are already And everywhere, the presence of the latent model that can no longer be equalled, but that one cannot help but imitate didn't quite know what to make of it: it has no place in the famous five stages: primitive communism, ancient city-states elaboration of the dunesteia. So that in the end one no longer really knows what comes first, and whether the territorial autonomous relations of domination and subordination it expresses. It is no longer content to overcode maintained and imbricated territorialities; it must

the decoded flows of money, commodities, and private property. It no longer of itself forms a ruling class or classes; it struggles and their compromises with the dominated classes. It is no longer the transcendent law that governs fragments; it must fashion to which it will render its law immanent. It is no longer the pure signifier that regulates its signifieds: it now appears behind them, depending on the things it signifies. It no longer produces an overcoding unity; it is itself produced inside inside the field of decoded flows. As a machine it no longer determines a social system; it is itself determined by empire there where forms exist under which the State can no longer function as such in the physical system. When the the latent Urstaat, for the loss of which there is no consolation. It is now up to the State to recode establish itself on the conjunction. When this occurs, the conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions

together, with the conjunction of all their processes. It is no longer the age of cruelty or the age of terror appropriates production, and until financial capital and merchant capital are no longer anything but specific functions corresponding to a division of

quasi cause that appropriates all the productive forces. We are no longer in the domain of the quantum or of the has not ceased to be what it is, but it no longer appears in the simple quantity as a variable relation fluctuation of constant capital (the definition of constant capital by no means excludes the possibility of a change in the value another species, functioning in an entirely different way. This is no longer the cruelty of life, the terror of one life remarks—this tendency to a falling rate of profit has no end, but reproduces itself while reproducing the factors that counteract the factors that counteract it. But why does it have no end? Doubtless for the same reasons that provoke the laughter apparent objective movement where the lower or subordinate form is no less necessary than the other (it is necessary for money necessary for money to play on both boards), and where no integration of the dominated classes could occur without the shadow intergalactic or intra-atomic distances in meters and centimeters. There is no common measure between the value of the enterprises and that of wage earners. That is why the falling tendency has no conclusion. A quotient of differentials is indeed calculable if it constitutes it as a difference in nature; the tendency has no end, it has no exterior limit that it could reach difference in nature; the tendency has no end, it has no exterior limit that it could reach or even approximate. The all societies, this is because capitalism for its part has no exterior limit, but only an interior limit that is capital if the quotient of differentials is not calculable, the present no longer has any meaning. ... The quotient of differentials is not meaning. ... The quotient of differentials is not resolved, the differences no longer cancel one another in their relationship. No limit opposes

the differences no longer cancel one another in their relationship. No limit opposes the break (la brisure), or the breaking of
p 231
brisure), or the breaking of this break. The tendency finds no end, the thing in motion never quite reaches what the
p 231
an immense surplus value, to a point where it is no longer the developed countries that supply the underdeveloped countries with
p 231
cleavages take time, and their extension is very wide-ranging. By no means does the diachronic capitalist machine allow itself to be
p 233
one or more of its synchronous technical machines, and by no means does it confer on its scientists and its technicians
p 233
machinic surplus value is not innovation itself, whose value is no more measurable than that of human surplus value. It is
p 233
resulted from decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior limit) between manual labor and
p 234
capital, or between
resulting from scientific and technical flows of code, we find no commensurability or exterior limit between scientific or technical labor—even
p 234
especially within an order of military expenditures that are in no way competitive with private enterprise, quite the contrary (it took
p 235
of antiproduction within production itself. The apparatus of antiproduction is no longer a transcendent instance that opposes production, limits
p 235
it, or
set—O despair. Of course the scientist as such has no revolutionary potential; he is the first integrated agent of integration
p 236
flexible, but wider and more englobing. In such a system no one escapes participation in the activity of antiproduction that drives
p 236
who produce, and create wants for, goods and services which no one needs. And so interdependent are the various sectors and
p 236
question that echoes Clavel's ironic question, Who is alienated? Yet no one is or can be robbed—just as, according to
p 238
or can be robbed—just as, according to Clavel, one no longer knows who is alienated or who does the alienating
p 238
creative flow, which is not even a possession and has no purchasing power. Who is robbed? Certainly not the worker who
p 238
grown—to the point where he is able to declare: no, nobody is being robbed! For everything is then based on
p 238
same desire, founded on the differential relation of flows having no assignable exterior limit, and where capitalism reproduces its immanent
p 239
limits
that the apparent objective movement of capital—which is by no means a failure to recognize or an illusion of consciousness
p 239
anything will do: whether it be phonic, graphic, gestural, etc., no flow is privileged in this language, which remains indifferent to
p 240
the figures, that is, the schizzes or breaks—flows are in no way figurative; they become figurative only in a particular constellation
p 241
Because it describes a pure field of algebraic immanence that no longer allows any surveillance on the part of a transcendent
p 242
the relationship of subordination between signifier and signified. Because there no longer occurs a double articulation between two
p 242
hierarchized levels of
expression. Because in this relation one reaches figures that are no longer effects of a signifier, but schizzes, points-signs, or flows-breaks
p 242
heros and heroines, its own fulfillment? And where it can no longer recognize the figure of a simple illness, why does
p 245
formula M-C-M, the circulation of money as capital has therefore no limits. The studies of Bohannon concerning the Tiv of the
p 248
a direct relation between decoded flows whose respective qualities have no existence prior to the differential relation itself. The quality of
p 249
or income. Such an extension merely signifies that capital has no industrial essence functioning other than as merchant, financial, and
p 249
commercial
as regards paid labor, it is evident that there is no longer any need for a code in order to ensure
p 249
absence of limits takes on a new meaning. This absence no longer simply designates the unlimited abstract quantity, but the effective
p 250
Memory has become a bad thing. Above all, there is no longer any need of belief, and the capitalist is merely
p 250
striking a pose when he bemoans the fact that nowadays no one believes in anything any more. Language no longer signifies
p 250
that nowadays no one believes in anything any more. Language no longer signifies something that must be believed, it indicates rather
p 250
these same quantities. It is these quantities that are marked, no longer the persons themselves: your capital or your labor capacity
p 251
axiom has to be created just for you. There is no longer any need of a collective investment of organs, as
p 251
special role in the system: a role of application, and no longer of implication, in a code. The hour of Oedipus
p 251
capital attached to the full body of the socius, and no longer men, the latter having become adjacent to the technical
p 251
adjacent to the technical machines—whence the fact that inscription no longer bears directly, or at least in theory has no
p 251
no longer bears directly, or at least in theory has no need of bearing directly, on men. But an axiomatic of
p 251
directly, on men. But an axiomatic of itself is by no means a simple technical machine, not even an automatic or
p 251
itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even any masters, but only slaves commanding other
p 254
slaves
any masters, but only slaves commanding other slaves; there is no longer any need to burden the animal from the outside
p 254
the newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled by official socialism than by capitalism
p 256
itself—further
the bourgeoisie: it is evident both that the answer is no, and that in these terms the question is poorly put
p 256
a prior distinction between desire and interest: The leadership has no task more urgent, besides that of acquiring a precise understanding
p 257
deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses were not deceived, they desired fascism, and that
p 257
movement of decoding or deterritorialization: the nature of wealth is no longer to be sought on the side of the object
p 259
overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it goes on one side or
p 260
silent, first of all and especially the psychiatrists (they have no ideas on the subject—why would they?). Capitalism, and socialism
p 260
ones—and the two become as one. The historian says no, the Modern State, its bureaucracy and its technocracy, do not
p 261
under the same category of new alliance). The process by no means remains the same in the capitalist system. Representation no
p 263
no means remains the same in the capitalist system. Representation no longer relates to a distinct object, but to productive activity
p 263
tolerate any other preconditions. What is inscribed or marked is no longer the producers or nonproducers, but the forces and means
p 263
it counteracts with all its dimensions. The alliances and filiations no longer pass through people but through money; so the family
p 264
the family becomes a microcosm, suited to expressing what it no longer dominates. In a certain sense the situation has not
p 264
child the Worker), with the result that these images are no longer recognized at all in the desire that is determined
p 264
in the aggregate of destination, in the end, there is no longer anyone but daddy, mommy, and me, the despotic sign
p 265
the despot's idols, is the advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real objective reality
p 266
this time by restricting it, by causing it to pass no longer between social production and the desiring-production that breaks away
p 266
of everything that has ever been believed. It comes as no surprise that Freud looks to Sophocles for the central image
p 267
A fantastic and brilliant regression: someone had to do it, no one helped me, as Lacan says, to shake loose the
p 268
of capitalism insofar as it engineers an operation that has no equivalent in the other social formations. Everywhere else the familial
p 269
restricted family, with the result that, wherever one turns, one no longer finds anything but father-mother—this Oedipal filth that sticks
p 269
Luther's merit was to have determined the essence of religion, no longer on the side of the object, but as an
p 270
was to have determined the essence or nature of wealth no longer as an objective nature, but as an abstract and
p 270
lies in having determined the essence or nature of desire, no longer in relation to objects, aims, or even sources (territories
p 270
of women that explains how it is that the adults no less than the children are wary of them. In brief
p 275
the unconscious, always remaining subject, reproduces itself. There is, then, no longer any call for wondering which is first, the father
p 276
occurred when it was discovered that, strictly speaking, there is no transmission of flows, but a communication of a code or
p 276
all human contradictions, and of the contradiction in principle. But no passage impairs or suppresses the difference in nature between the
p 278
and because on the other hand we have posited paranoia no less than schizophrenia as independent of all familial pseudo etiologies
p 278
eyes with your eyes of Russia with your eyes of no money . with your eyes of starving India . with your eyes
p 279
other direction, that of microphysics, of molecules insofar as they no longer obey the statistical laws: waves and corpuscles, flows and
p 280
laws: waves and corpuscles, flows and partial objects that are no longer dependent upon the large numbers; infinitesimal lines of escape
p 280
and the individual. On the one hand, the microunconscious presents no fewer arrangements, connections, and interactions, although these
p 280
arrangements are of
of the arguments to an extreme point where it can no longer be opposed to the other, a point of nondifference
p 284
man, but does anyone say that the red clover has no reproductive system because the bumble bee (and the bumble bee
p 285
only) must aid and abet it before it can reproduce? No one. The bumble bee is a part of the reproductive
p 285
of reproductive action; we therefore assume that there can be no reproductive action which does not arise from a single center
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but this assumption is unscientific, and the bare fact that no vapour-engine was ever made entirely by another, or two others
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not sufficient to warrant us in saying that vapour-engines have no reproductive system. The truth is that each part of every
p 285
domain, when there would seem to be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But there
p 286
is
in a domain where by definition there are as yet no statistical laws At this level, functioning and formation are still
p 286
its own machines. They are the same machines (there is no difference in nature): here, as organic, technical, or social machines
p 287
themselves. Desiring-machines work according to regimes of syntheses that have no equivalent in the large aggregates. Jacques Monod has
p 288
defined the

and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure or of reactivity.... An allosteric freedom in the choice of controls. And these controls, having no chemical requirements to answer to, will be the more responsive such as this passage appears in the organic machines, but no less so in the social machines with other laws and feeling against a series of portraits of assassins. It is no use saying this remains within the bounds of Oedipus, the we admit that its simultaneously schizophrenic and paranoiac nature is no obstacle where we are concerned—on the contrary. We admit and migrant desire, characterized first of all by its gigantism: no one has shown this more clearly than Charles Fourier. In bourgeoisie fucks the proletariat; and so on. And there is no need to resort to metaphors, any more than for the libidinal tenor of a properly unconscious investment they translate. Thus no matter how well grounded the love blockage is, it curiously the idea that there are two sexes, after all, is no better. This time, like Melanie Klein, one attempts to define the outset its bankruptcy or its abnegation: an unconscious that no longer produces, but is content to believe. The unconscious believes for making them straighten up and behave. These machines play no role whatever in the Freudian analysis. Perhaps it would have action of machines, but just the opposite; thereafter there is no longer even any reason for considering machines, whether as desiring-machines

continuous birth, renewal. life, life In the myth there is no life for us. Only the myth lives in the myth can be social or desiring, it calls forth forces that no longer permit themselves to be contained in representation, and it as libido. Thus the operation of decoding in psychoanalysis can no longer signify what it signifies in the sciences of man the second place, the link between psychoanalysis and capitalism is no less profound than that between political economy and capitalism. This

in chains all over again, to be subjugated and alienated—no longer, it is true, in an exterior and independent element Whence this double impression, that psychoanalysis is opposed to mythology no less than to mythologists, but at the same time extends the dimensions of the subjective universal: if Oedipus himself has no complex, the Oedipus complex has no Oedipus, just as narcissism if Oedipus himself has no complex, the Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such is the the Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such is the ambivalence that traverses psychoanalysis, and that intimate familial theater, the theater of private man, which is no longer either desiring-production or objective representation. The unconscious as a

images, and the formal relations between them all. Symbolic thus no longer designates the relation of representation to an objectivity as rabattue) in this manner to a representational space, it can no longer have value except by its own absence, and it there, but behind the wall). In short, the displaced limit no longer passes between objective representation and desiring-production, but between the representation. Oedipus can always be consigned to the Imaginary, but no matter, it will be encountered again, stronger and more whole castration. And it's a sure thing that structure affords us no means for escaping familialism; on the contrary, it adds another they are fostering, for their intentions are often progressive. But no one today can enter an analyst's consulting room without at this matter that serves them precisely as a support receives no specificity from any structural or personal unity, but appears as only by the absence of a link (nonlocalizable connections), having no other statutory condition than that of being dispersed elements of absence of a tie necessarily appears as an absence, and no longer as a positive force. There desire is necessarily referred being blocked and triangulated on the couch; So it's ... Psychoanalysis, no less than the bureaucratic or military apparatus, is a mechanism the machine of capital. At its most autistic, psychoanalysis is no longer measured against any reality, it no longer opens to autistic, psychoanalysis is no longer measured against any reality, it no longer opens to any outside, but becomes itself the test outside, departure and arrival, are reduced. Psychoanalysis index sui, with no other reference than itself or the analytic situation. Psychoanalysis states

causing beliefs to survive even after repudiation; causing those who no longer believe in anything to continue believing; reconstituting a private and representations, theatrical scenes. And when engaged in this task no activity will be too malevolent. Causing Oedipus and castration to about your grandmother, you little shit! Oedipus and castration are no more than reactional formations, resistances, blockages, and armorings whose destruction

this is even more radical than he thought: there is no unconscious material, so that schizoanalysis has nothing to interpret. There machines in a theater representing Africa. In short, there is no deterritorialization of the flows of schizophrenic desire that is not of dreams: yes, dreams are Oedipal, and this comes as no surprise, since dreams are a perverse reterritorialization in relation to laughter is this? And what spectator? For example, the question no longer applies at all, at this point in the film is as though the spectator, at that very moment, were no longer in his seat, were no longer in a position that very moment, were no longer in his seat, were no longer in a position to observe things. A kind of level by level, until the moment when the spectator is no longer master of his own circuits, and tends to spontaneously right side, do not meet at the horizon. There is no horizon. The bald hills facing the spectator only form a Anyone can see that this man and this woman are no longer alive. There is no pessimism here either. What had man and this woman are no longer alive. There is no pessimism here either. What had to happen happened. They did in their turn to a point where the problem is no longer posed, no longer posed in this way. The narrator to a point where the problem is no longer posed, no longer posed in this way. The narrator continues his own the flows, in such a way that this characteristic can no longer qualify a particular residue as a flow of madness and creation in their most profound tendency. Here, madness would no longer exist as madness, not because it would have been Schizoanalysis The negative or destructive task of schizoanalysis is in no way separable from its positive tasks—all these tasks are only reached starting from a certain threshold of dispersion that no longer permits either their imaginary identity or their structural unity conception of sexuality that horrifies Lawrence precisely because it is no more than a conception, because it is an idea that be further distinguished by exclusion there where the two flows no longer overlap: one then finds oneself before a new passive to the fact that the body without organs is in no way the contrary of the organs-partial objects. It is itself implies another type of synthesis than the flows: it is no longer the lines of connection that traverse the productive parts fact, from the standpoint of the machine itself, there is no succession that ensures the strict coexistence of the chains and marks the molecular limit of the molar aggregates, the chain no longer has any other function than that of deterritorializing the thereby undoing the codes. The function of the chain is no longer that of coding the flows on a full body body without organs. It is a chain of escape, and no longer a code. The signifying chain has become a chain is composed of signs of desire; but these signs are no longer signifying, given the fact that they are under the freely on the body without organs and as yet form no structured configuration—or rather, they form one no longer. As yet form no structured configuration—or rather, they form one no longer. As Jacques Monod says, we must conceive of a an axiomatic, which is the famous turning point where it no longer even relates to the familial scene, but solely to body without organs repels the organs and lays them aside: no mouth, no tongue, no teeth—to the point of self-mutilation organs repels the organs and lays them aside: no mouth, no tongue, no teeth—to the point of self-mutilation, to the the organs and lays them aside: no mouth, no tongue, no teeth—to the point of self-mutilation, to the point of of self-mutilation, to the point of suicide. Yet there is no real opposition between the body without organs and the organs dualism passed into a death instinct against Eros, this was no longer a simple limitation, it was a liquidation of the given what had become of analysis. He demonstrated that Freud, no less than Jung and Adler, had repudiated the sexual position instead of its result; it follows that sexuality as desire no longer animates a social critique of civilization, but that civilization life through an entire culture of guilt feeling. There is no need to tell all over how psychoanalysis culminates in a as those who accepted it: some said that there was no death instinct since there was no model or experience in said that there was no death instinct since there was no model or experience in the unconscious; others, that there was that there was a death instinct precisely because there was no model or experience. We say, to the contrary, that there or experience. We say, to the contrary, that there is no death instinct because there is both the model and the Oedipus and under the despotic signifier of castration, he could no longer conceive the essence of life except in a form loved, a desire that is reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on a little mother. Look at you, stumbling and staggering with no use in your legs And it's nothing but your wanting revolutionary position.) In a world such as this, there is no living desire that could not of itself cause the system theater director; he is a mechanic, a micromechanic. There are no excavations to be undertaken, no archaeology, no statues in the mechanic, a micromechanic. There are no excavations to be undertaken, no archaeology, no statues in the unconscious: there are only stones

micromechanic. There are no excavations to be undertaken, no archaeology, no statues in the unconscious: there are only stones to be itself, and impose on it causations, comprehensions, and expressions that no longer have anything to do with its real functioning: thus uses of the syntheses according to which the unconscious can no longer operate in accordance with its own constituent machines, but by itself an investment of a molar formation. There are no desiring-machines that exist outside the social machines that they form

social machines that they form on a large scale; and no social machines without the desiring-machines that inhabit them on a	p 340
contains desiring-machine parts within its workings. The desiring micromultiplicities are no less collective than the large social aggregates;	p 340
they are strictly	
black, We are all German Jews—the historico-social field is no less invested than in the paranoiac formula: I am one	p 340
schizo, if not first of all the one who can no longer bear all that: money, the stock market, the death	p 341
who, having had the revelation of the mysterious drift, is no longer able to stand living in the false pretences of	p 341
perhaps that is what the fall is, that it can no longer be a personal destiny, but the common lot. In	p 342
the biological or social organism—species or socius. There is no society that does not arrange lack in its midst, by	p 342
economic infrastructure itself and into its investments. Libidinal economy is no less objective than political economy, and the political no less	p 345
is no less objective than political economy, and the political no less subjective than the libidinal, even though the two correspond	p 345
the most enslaved elements participate: The sovereign formations will have no other purpose than that of masking the absence of a	p 345
This is also the case for the person who has no interest, and who substitutes the force of a strange love	p 346
flow itself and its axiomatic, which to be sure requires no precise knowledge of political economy, is the business of the	p 346
that it itself forms on the molecular scale (it is no more a case of persons or individuals in this instance	p 348
or a group; assuredly perversions, and even sexual emancipation, give no privilege as long as sexuality remains confined within the framework	p 350
makes any perspective of liberation futile in advance. For example, no gay liberation movement is possible as long as homosexuality is	p 350
to what rule? The law of the great Phallus that no one possesses, the despotic signifier prompting the most miserable struggle	p 351
of Oedipus, the eternal lullaby, he writes: A child pays no regard to social distinctions, which have little meaning for it	p 354
direction rediscovered, at least hypothetically, by Philippe Girard: there is no family where vacuoles are not arranged. and where extrafamilial	p 354
breaks	
nonfamily within the family itself? The other class is by no means grasped by the libido as a magnified or impoverished	p 354
functions. Does this amount to saying that the parents have no unconscious role as such? Of course they have an unconscious	p 355
from two we pass to one in narcissism, which in no way precedes Oedipus but is its product. That is why	p 359
charged with internalizing guilt and with instituting responsibility, enveloping madness no less than its cure in a father-child relationship	p 359
everywhere present	
have seen in this sense that the double impasse in no way defined a specific schizophrenogenic mechanism, but merely characterized	p 360
Oedipus	
personological, and egoic postulates, so that the remedies invoked are no more than a sincere corroboration among parents, a recognition of	p 360
that mental alienation refers directly to these investments and is no less social than social alienation, which refers for its part	p 361
one who escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll no longer say daddy-mommy—and he	p 362
familial, and personological references—I'll no longer say me, I'll no longer say daddy-mommy—and he keeps his word. Now the	p 362
Since it is now a process of deterritorialization, it can no longer search for and create its new land. Confronted with	p 363
for itself, independently of all reason: that very degree and no other, don't take another step; that very socius and no	p 364
no other, don't take another step; that very socius and no other, hands off. A disinterested love of the molar machine	p 364
maid, or the whore to have revolutionary loves. There are no revolutionary or reactionary loves, which is to say that loves	p 365
pole, and the schizoid revolutionary pole. Once again, we see no objection to the use of terms inherited from psychiatry for	p 366
desire: for it is only desire that lives from having no aim. Molecular desiring-production would regain its liberty to master in	p 367
thus have to foresee the destined moment of its disintegration.... No formation of sovereignty, in order to crystalize, will ever endure	p 368
very method that the means that it constantly elaborates do no more than reproduce, on the outside, an interplay of forces	p 368
end whose combinations obtain such and such a result. ... However, no science can develop outside a constituted social grouping. In order	p 368
use science and art in a plot whose ends were no less suspect, industrial society would seem to foil this conspiracy	p 368
moment there is genius, there is something that belongs to no school, no period, something that achieves a breakthrough—art as	p 370
is genius, there is something that belongs to no school, no period, something that achieves a breakthrough—art as a process	p 370
of art and literature: a paranoiac form of expression that no longer even needs to signify its reactionary libidinal investments, since	p 370
contrary as its signifier; an Oedipal form of content that no longer even needs to represent Oedipus, since the structure suffices	p 370
the other, the schizorevolutionary, pole, the value of art is no longer measured except in terms of the decoded and deterritorialized	p 370
their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured, and	p 371
reproduce or produce an	
molar, gregarious aggregate has formed, whose mode of subjugation has no equal. We have seen on what foundations this aggregate	p 372
operated	
flows, in such a way that social inscription and repression no longer even need to bear directly upon bodies and persons	p 372
paternal, etc., capitalism. Capitalism is defined by a cruelty having no parallel in the primitive system of cruelty, and by a	p 373
the primitive system of cruelty, and by a terror having no parallel in the despotic regime of terror. Wage increases and	p 373
is not Russian socialism that troubles world capitalism.) There is no metaphor here: the factories are prisons, they do not resemble	p 374
the tapping of profits that they extract from it. But no matter how large the extraction of profits, it does not	p 374
on the contrary itself explains that a small-time capitalist, with no great profits or hopes, fully maintains the entirety of his	p 374
is questioned (It's clear that you're not workers, you have no idea whatsoever of real struggles, let's attack profits for a	p 374
expanded limits. There can be a preconscious revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather the	p 375
order	
continually deriving from revolutionary subject-groups. One more axiom. This is no more complicated than in the case of abstract painting.	p 375
Everything	
and fewer people believe in all this but it makes no difference, since capitalism is like the Christian religion, it lives	p 375
they constitute an investment of the social field that is no less complete, no less total than the contrary investment. The	p 376
investment of the social field that is no less complete, no less total than the contrary investment. The paranoiac and the	p 376
we don't know which is better, a bad reading or no reading at all. And in all probability there are far	p 379
out when we say that schizoanalysis as such has strictly no political program to propose. If it did have one, it	p 380
and does not claim to be speaking for the masses. No political program will be elaborated within the framework of schizoanalysis	p 380
Someone asked us if we had ever seen a schizophrenic—no, no, we have never seen one. If someone reading this	p 380
asked us if we had ever seen a schizophrenic—no, no, we have never seen one. If someone reading this book	p 380
aggregates of social production are organized, to this other side, no less collective, where the molecular multiplicities of desiring-production	p 380
are formed	
with fantasy and dream. As opposed to Reich, schizoanalysis makes no distinction in nature between political economy and libidinal economy.	p 381
Schizoanalysis	
together in a process of schizophrenic production that thereafter has no more schizophrenics to produce. In her Lettre aux ministres, Maud	p 381
that arrest the process or assign it goals; it is no more behind than ahead, it coincides with the completion of	p 382
NOBILITY 1	
who praise the struggle of the bourgeois class against the nobility and feudalism, and who come to a halt before the	p 253
NOBLE 1	
Gallic dynasty. By this right I am a man of noble lineage Let my name be determined, let it be determined	p 90
NOBODY 1	
to the point where he is able to declare: no, nobody is being robbed! For everything is then based on the	p 238
NOCTURNAL 3	
intensive filiations they become the object of a separate memory, nocturnal and biocosmic—the memory that indeed must suffer repression in	p 155
repressed by a memory of alliance. It is the great nocturnal memory of the intensive germinal filiation that is repressed for	p 160
a system in extension (representation) based on the repression of nocturnal intensities. The alliance-debt answers to what Nietzsche	p 185
described as humanity's	
NOMAD 4	

and the product, something becomes detached, thus giving the vagabond, nomad subject a residuum. The objective being of desire is the of a signifying chain and flows of production? The great nomad hunter follows the flows, exhausts them in place, and moves not suppressed the real movement of nomadism. But a pure nomad does not exist; there is always and already an encampment from the start, since there does not exist a pure nomad who can be afforded the satisfaction of drifting with the	p 26 p 148 p 148 p 149
NOMADIC 14	
unbearable—to radiate within and without, intensities through which a nomadic subject passes. Here it is not a case of an unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic and polyvocal use of the conjunctive syntheses is in opposition	p 84 p 105
spin around in the void.) In the third place, a nomadic and polyvocal use of the conjunctive syntheses is opposed to the god. It has to do with the nature of nomadic space, where the full body of the socius is as	p 110 p 148
there were two major types of social investment, segregative and nomadic, just as there were two poles of delirium: first, a it is joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized first of all by its gigantism	p 277 p 292
because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the woman containing	p 295
free syntheses where everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the relation of	p 300
where the connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot	p 319
the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How does one prevent the unit chosen, even if and enter into the new syntheses of included disjunction and nomadic conjunction, of overlapping and permutation, on this body—syntheses that	p 320 p 326
as a real subject has scattered an apparent residual and nomadic subject around the entire compass of its cycle, a subject biunivocalizing, and of a reactionary or fascist tendency; the other nomadic and polyvocal, and of a revolutionary tendency. In fact, in in the decoded flows of desire (included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than ever, will	p 330 p 340 p 351
NOMADISM 2	
movement of inscription has not suppressed the real movement of nomadism. But a pure nomad does not exist; there is always impairs or suppresses the difference in nature between the two, nomadism and segregation. If we are able to define this difference	p 148 p 278
NOMADS 1	
every morning there are more of them.... Speech with the nomads is impossible. They do not know our own language. But	p 195
NOMINAL 1	
the two aspects—the flux and the reflux—shows that nominal wages fail to embrace the totality of the national income	p 238
NOMINALLY 1	
it make the schizophrenic into a sick person not only nominally but in reality? Why does it confine its madmen and	p 245
NOMINATION 1	
one another while changing their form. If identification is a nomination, a designation, then simulation is the writing corresponding to it	p 87
NOMMO 2	
or the twin? Which divides and unites into itself- the Nommo, or the Nommos? The disjunctive synthesis distributes the primordial ancestors body of antiproduction where the organs-partial objects of a sacrificed Nommo are attached. It is because the placenta, as a substance	p 154 p 158
NOMMOS 2	
Which divides and unites into itself- the Nommo, or the Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member	p 154
the Yourougou female twin will be delivered over to the Nommos as a potential affine. The somatic order causes the whole	p 159
NON 6	
without organs. The anonymous nature of the machine and the non differentiated nature of its surface are proof of this. Projection the breaks-flows onto the same mythical locale, and all the non signifying signs into the same major signifier. The effective triangulation of destitution, despair, revolt, violence, or oppression. But starting from non figurative figures or from the breaks-flows that produce them, these	p 9 p 73 p 264
possible differentiation, and that it saves us from the terrible non differentiated mother. But this terrible mother, the sphinx, is herself insofar as the body without organs is a nonspecific and non specified support that marks the molecular limit of the molar	p 311 p 328
between psychoanalysis and schizoanalysis is the following: schizoanalysis attains a non figurative and nonsymbolic unconscious, a pure abstract figural dimension (abstract	p 351
NON-OEDIPAL 5	
the order of production is anoedipal, and that there are non-oedipal, anoedipal currents that begin as early as Oedipus and continue Oedipal genealogy, but it also expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier impelled by the action of the local lines and their non-oedipal primary homosexuality. And if it is true that there exists	p 100 p 126 p 165
understood merely as a secondary reaction to this group homosexuality, non-oedipal at first. As for Oedipus in general, it is not terms and the relations should be made to vary within non-oedipal complexes that are no less familial on that account. That	p 165 p 175
NON-SELF 1	
schizophrenic machines, all of species life: the self and the non-self, outside and inside, no longer have any meaning whatsoever. Now	p 2
NON-SENSE 4	
And although it would require formalization, the other type of non-sense spoken of by Russell is brought to mind by the a violence against syntax, a concerted destruction of the signifier, non-sense erected as a flow, polyvocality that returns to haunt all by Leclaire, following Lacan, the rule of the right to non-sense as well as to the absence of a link: you	p 80 p 133 p 314
representation. It makes the most of an irreducible factor of non-sense, which will develop elsewhere and from without, in the conjunctions	p 316
NONANALYZABLE 1	
of his method. For castration as an analyzable state—or nonanalyzable; the ultimate rock—is the effect of castration as a	p 66
NONAPPROPRIATED 1	
profound level as creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks at	p 372
NONBELIEF 2	
death constitutes a last belief, a belief by virtue of nonbelief about which Nietzsche says: This violence always manifests the need of their background, their previous existences—religiosity? Scientific knowledge as nonbelief is truly the last refuge of belief, and as Nietzsche	p 107 p 111

NONCAPITALIST	1	
financial capital is merely in a relationship of alliance with noncapitalist production; it enters into the new alliance that characterizes precapitalist		p 227
NONCLOSED	1	
inscribing itself within a temporal dimension that is irreducible and nonclosed. We believe that this is also true in the case		p 96
NONCODABLE	2	
spring is a flow), than of what is codable or noncodable. The germinal flow is such that it amounts to the		p 163
termed representative, this is because it is equivalent to the noncodable, noncoded, or decoded flows. In this sense it implies, in		p 164
NONCODED	7	
body of the earth would be as unfettered as the noncoded flows that shift and slide on the desert of a		p 163
representative, this is because it is equivalent to the noncodable, noncoded, or decoded flows. In this sense it implies, in its		p 164
what would introduce disorder and revolution into the socius, the noncoded flows of desire. The part that passes, on the contrary		p 173
prohibition of incest referred, not to Oedipus, but to the noncoded flows that constitute desire, and to their representative, the intense		p 173
this nightmare be imagined: the invasion of the socius by noncoded flows that move like lava? An irrepressible wave of shit		p 176
filiative memory, the germinal influx as the representative of the noncoded flows of desire capable of submerging everything. It is debt		p 185
beyond, limits to cross over, flows to set in motion, noncoded spaces to enter.) Decoded desires and desires for decoding have		p 224
NONCOMMUNICATING	4	
paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps		p 42
even between		
parts simply because it establishes aberrant paths of communication between noncommunicating vessels, transverse unities between		p 43
elements that retain all their differences		
code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating; the man is merely the one in whom the male		p 69
castrating stock, charged with ensuring only their differentiation in two noncommunicating series, instead of bringing to light their reciprocal		p 350
inclusion and		
NONCOMMUNICATION	1	
these series, under strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes		p 69
blurred again, everything comes		
NONCONSISTENCY	1	
representation, reveals its reverse side as a positive principle of nonconsistency that dissolves it: where desire is shifted into the order		p 311
NONDECIDABILITY	1	
Whence the extreme importance—but also the indeterminate nature, the nondecidability—of the argument advanced by psychoanalysis's most		p 268
profound innovator, which		
NONDECOMPOSABLE	6	
other, like the two ends of a stick in a nondecomposable space. This is the meaning of the disjunctions where Beckett		p 76
the energy that inscribes it. On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjointed terms		p 78
are all		
organs is indeed this desert, it is as an indivisible, nondecomposable distance over which the schizo glides in order to be		p 87
double stroll of the schizo, the geographic exterior voyage following nondecomposable distances, and the interior historical voyage enveloping		p 87
intensities: Christopher Columbus		
same way as we spoke of identification. It expresses those nondecomposable distances always enveloped in the intensities that divide into		p 87
one		
partial objects—and sometimes the words as undivided flows, as nondecomposable blocks, or full bodies having a tonic value—constitute as		p 243
NONDETERMINISM	1	
the formation of sovereignty (for example, the way in which nondeterminism was only tolerated to a point, then ordered to make		p 371
NONDETERMINIST	1	
but when the time comes for serious things ... For example, nondeterminist physics, with its corpuscular flows, will have to be brought		p 233
NONDIFFERENCE	2	
no longer be opposed to the other, a point of nondifference or dispersion. For one thing, Butler is not content to		p 284
the small formations dispersed in every organism: a domain of nondifference between the microphysical and the biological, there being as		p 286
many		
NONDIFFERENTIATED	1	
that tend toward the night of the indeterminate or the nondifferentiated, and the symbolic invariant that traces the path of the		p 307
NONDIFFERENTIATION	3	
escape impossible—a first pre-oedipal beginning is invoked, the primitive nondifferentiation of the most precocious stages of the personality in		p 99
the		
at the same time its disgraces and its honors, the nondifferentiation of its neurosis and the differentiation of its ideal, which		p 125
terrible mother, the sphinx, is herself part of Oedipus; her nondifferentiation is merely the reverse of the exclusive differentiations created by		p 311
NONE	10	
resolve contradictions, but to make it so that there are none, and never were any. The body without organs, the unproductive		p 11
network on the body without organs. And God, who designates none other than the energy of recording, can be the greatest		p 78
second paralogism of psychoanalysis. In short, the double bind is none other than the whole of Oedipus. It is in this		p 80
process, which has the illusion of substantiality but which is none other than the alienated form of the action of praxis		p 95
Oedipus? They are the first to admit that they re-encounter none of the mechanisms or attitudes that constitute our own Oedipus		p 169
introduced into a set of impasses, the flows have lost none of their polyvocality, and the simple represented in representation has		p 185
machines in this domain, when there would seem to be none, strictly speaking—no structural unity nor any preformed mechanical		p 286
interconnections		
properly cynical is to claim a scandal where there is none to be found, and to pass for bold while lacking		p 292
the representative, the displacing agency (le deplacant), the signifier—but none of that constitutes an unconscious material, nor does any of		p 313
being-far-death? Or rather an investment of death, even if speculative? None of the above. The experience of death is the most		p 330
NONECONOMIC	3	
enter into a composite that is itself qualitative and implies noneconomic factors. Or the way the autochthonous relations of alliance and		p 248
the economic signs of desire and expressing for their part noneconomic factors determined as dominant. That the flow of financing is		p 249
is not directly economic, but passes by way of the noneconomic factors of kinship. This is true not only with respect		p 263

NONETHELESS	25	
with his food, etc.? The body without organs is nonproductive; nonetheless it is produced, at a certain place and a certain		p 8
attach themselves to the body without organs, the latter continues nonetheless to be without organs and does not become an organism		p 15
it depends on the functioning and the breakdowns of desiring-machines. Nonetheless Clerambault used the term (mental) automatism to		p 22
designate only athematic		
be produced only by an external causality and external mechanisms; nonetheless this knowledge does not prevent us from believing in the		p 25
the analogue of a full body without organs, there was nonetheless one important difference. For desiring-machines are the fundamental		p 32
category of		
all its vast powers of repression to bear, but which nonetheless continues to act as capitalism's limit. For capitalism constantly counteracts		p 34
frustrates the entire process of production, of which it is nonetheless still a part. But the machine remains desire, an investment		p 38
But how can we explain the fact that she has nonetheless failed to grasp the logic of these objects? It is		p 44
colonel too is the father, and that the mother is nonetheless the father too, it reduces all of desire to a		p 62
so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions of		p 94
the asylum, and basically		
order for the flows to escape coding and, escaping, to nonetheless fashion a new machine bearing the determinations of the capitalist		p 140
the commentators most favorable to the universality of Oedipus recognize nonetheless that one does not encounter in primitive societies any		p 143
of		
sensed the rise of the imperial Barbarian, who will come nonetheless from without and will overcode all their codes. But the		p 153
greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates the decoded flows. This is because in		p 184
the primitive		
or be worth all sorts of quanta. This abstract quantity nonetheless must have some particular value, so that it still appears		p 226
capacity, but by the incommensurability between two flows that are nonetheless immanent to each other, by the disparity between the two		p 237
and in some measure continue to do so. The fact nonetheless remains that writing typically plays the role of an archaism		p 240
of the wheels. It will be said that there is nonetheless a class that rules and a class that is ruled		p 254
extremely complex and varied. Some are mainly folkloric, but they nonetheless represent social and potentially political forces (from domino		p 257
players to		
specific form of reproduction falls outside the social field that nonetheless determines this form. Private persons are therefore images of the		p 264
investing these aggregates. In a few sentences Marx, who is nonetheless so miserly and reticent where sexuality is concerned, exploded		p 294
something		
than were the primitive or even the barbarian systems, which nonetheless code and overcode the flows? Once it is said that		p 335
repression of this production than do the preceding regimes, which nonetheless did not lack the necessary repressive means? We have seen		p 335
that tends to make of it a latent instinct, there nonetheless subsists a model in the overcoding law, and an experience		p 337
by the preconscious state of causality in which it is nonetheless included, than by the efficacy of a libidinal break at		p 378
NONEXCHANGEABLE	1	
of lack and accumulation, which will be compensated for by nonexchangeable elements of the acquired-prestige or distributed-consumption		p 150
type. (The chief converts		
NONEXCHANGIST	1	
institutions that on the other hand are recognized to be nonexchangist. And above all, what is made of the unconscious itself		p 186
NONEXCLUSIVE	1	
domain of free syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial		p 54
objects and flows. The desiring-machines pound		
NONEXISTENT	2	
the father in both cases, but this is the famous nonexistent phase. Such is always the case with Freud. Something common		p 59
occurs, as though it were still too close to the nonexistent impossible (for example, the preferential Dogon marriage with the uncle's		p 160
NONFAMILIAL	6	
days of his life, he immediately begins having an amazing nonfamilial experience that psychoanalysis has completely failed to take into		p 47
account		
has a wide-ranging life of desire—a whole set of nonfamilial relations with the objects and the machines of desire—that		p 48
itself (feedback). It is amid partial objects and within the nonfamilial relations of desiring-production that the child lives his life and		p 48
the libido is engulfed in order to sexually invest the nonfamilial—i.e., the other class as determined under the empirical		p 354
result at the point of arrival. The relation to the nonfamilial is always primary: in the form of sexuality of the		p 356
a family-microcosm, but in the form where it causes its nonfamilial breaks and flows, invested as such, to enter into the		p 361
NONFAMILY	2	
the Social Other. social difference apprehended and invested as the nonfamily within the family itself? The other class is by no		p 354
mother, but as the foreign, the nonmother, the nonfather, the nonfamily, the index of what is nonhuman in sex, and without		p 355
NONFATHER	1	
of the mother, but as the foreign, the nonmother, the nonfather, the nonfamily, the index of what is nonhuman in sex		p 355
NONFIGURATIVE	7	
that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather than symbolic;		p 109
machinic rather than		
signifieds, treating words as things, fabricating new unities, creating from nonfigurative figures configurations of images that form and then		p 244
disintegrate. And		
chains of decoding that resect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of the		p 351
immutable		
else revolutionary, indices; the latter emerge on the contrary as nonfigurative indices, where persons give way to decoded flows of desire		p 366
several dimensions causing flows to circulate rather than canceling them. Nonfigurative loves, indices of a revolutionary investment of the		p 366
social field		
that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new flows, always		p 367
breaching the		
the one schizophrenic, the other neurotic-Oedipal; the one abstract and nonfigurative, the other imaginary; but also the one really concrete,		p 381
the		
NONHUMAN	16	
acting, a transmitting, or even a driving element that is nonhuman, and that extends man's strength and allows for a certain		p 141
sexes, but the difference between the human sex and the nonhuman sex. It is clearly not a question of animals, nor		p 294
in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements		p 294
and their syntheses		
makes them adore this yoke. Every attempt to determine the nonhuman nature of sex—for example, the Great Other in Lacan		p 295
on Marx's text, when he sees the opening of the nonhuman as having to be the entry of the subject into		p 295
two, but becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but n sexes		p 296
discovers, with the o as machine, and the O as nonhuman sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic		p 309
term defined as a lack. The great Other as the nonhuman sex gives way, in representation, to a signifier of the		p 310

born or dying, those who set out in search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still longer: the world of transverse communications, where the finally conquered nonhuman sex mingles with the flowers, a new earth where desire	p 315 p 319
is the output, how does it work, what are your nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis is solely reellement-distincts), distinct beings, as found in the dispersion of the nonhuman sex (the clover and the bee). As long as schizoanalysis nonmother, the nonfather, the nonfamily, the index of what is nonhuman in sex, and without which the libido would not assemble as she opens the way to a relation with the nonhuman sex? For whether the mother works or not, whether the of sexuality of the field in social production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the axis—whereas Lacan assigns the cause of desire in a nonhuman object, heterogeneous to the person, below the minimum conditions of	p 322 p 323 p 355 p 355 p 356 p 360
NONLOCALIZABLE 3	
and topical considerations—concerns a type of resistance that is nonlocalizable. It would seem that certain subjects have such a viscous chronogeneous machines engaged in their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization and holding together only by the absence of a link (nonlocalizable connections), having no other statutory condition than that of being	p 65 p 286 p 309
NONMARKETABLE 1	
pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must pay not only to be	p 134
NONMEASURABLE 1	
the human surplus value of variable capital and from the nonmeasurable nature of this aggregate of surplus value of flux. It	p 237
NONMOTHER 1	
impoverished image of the mother, but as the foreign, the nonmother, the nonfather, the nonfamily, the index of what is nonhuman	p 355
NONNEUROTIC 1	
your sole choice is between the neurotic outlet and the nonneurotic outlet. The tone may be that of the scandalized psychoanalyst	p 108
NONOEDIPAL 1	
field of presence and its field of production: an entire nonOedipal unconscious that will only produce Oedipus as one of its	p 183
NONORGANIC 1	
formed by these organs themselves insofar as they constitute a nonorganic and nonorganized multiplicity. And when it attracts them and fits	p 326
NONORGANIZED 1	
these organs themselves insofar as they constitute a nonorganic and nonorganized multiplicity. And when it attracts them and fits itself over	p 326
NONPARENTAL 1	
its breaks and flows, where the parents are apprehended in nonparental functions and roles confronting other roles and other functions. Does	p 355
NONPATHOLOGICAL 1	
on the surface of the primitive territoriality: a normal or nonpathological perversity, as Henry Ey would say, referring to other cases	p 149
NONPERSONAL 5	
by being drawn from (prelèves sur) a flow or a nonpersonal hyle, with which they re-establish contact by connecting themselves to baby's mouth, and is experienced as an object providing a nonpersonal flow of milk, be it copious or scanty. A desiring-machine seem to be taken from people, rather than from the nonpersonal flows that pass from one person to another. The reason cannot confound incest as it would be in this intensive nonpersonal regime that would institute it, with incest as represented in these new regions where the connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality	p 46 p 47 p 71 p 162 p 319
NONPOSSESSED 3	
of immanence bordered by a great mutant flow, nonpossessive and nonpossessed, flowing over the full body of capital and forming an but it feels a disinterested love for the absurd and nonpossessed force of the machine. Oh, to be sure, it is level as creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks at every	p 346 p 346 p 372
NONPOSSESSION 2	
income and is not assigned to purchases, a pure availability, nonpossession and nonwealth. The other aspect of money represents the reflux that is not convertible as such, not appropriated as such—nonpossession and nonwealth, in the words of Bernard Schmitt, who among	p 237 p 374
NONPOSSESSIVE 1	
a system of immanence bordered by a great mutant flow, nonpossessive and nonpossessed, flowing over the full body of capital and	p 346
NONPRODUCERS 2	
or inscribed on the socius—directly—is the producers (or nonproducers) according to the standing of their family or their standing is inscribed or marked is no longer the producers or nonproducers, but the forces and means of production as abstract quantities	p 263 p 263
NONPRODUCTIVE 6	
larynx with his food, etc.? The body without organs is nonproductive; nonetheless it is produced, at a certain place and a the body without an image. This imageless, organless body, the nonproductive, exists right there where it is produced, in the third of the process of production of the desiring-machines and the nonproductive stasis of the body without organs. The anonymous nature of of social production, like those of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction coupled with the process, a another law that expresses a distribution in relation to the nonproductive element as a natural or divine presupposition (the disjunctions of of the child, although he later discerns in him a nonproductive stasis or an attitude of total withdrawal. Hence there is	p 8 p 8 p 9 p 10 p 12 p 37
NONPRODUCTIVITY 1	
that we are claiming the famous rights to laziness, to nonproductivity, to dream and fantasy production, once again we are quite	p 380
NONREPRESENTED 2	
designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence the subjects, the objects, and their relationships all precisely because this agency itself belongs to representation, as a nonrepresented representative, or as a lack that juts out into the	p 306 p 313
NONRESOLVED 1	

one regressive, where the work hashes out and redistributes the nonresolved conflicts of childhood, and the other prospective, by which the	p 133
NONRESTRICTIVE 7	
would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still affirms	p 76
itself inside its own terms. On the contrary it is nonrestrictive. I was then no longer this closed box to which	p 77
would seem that the schizo liberates a raw genealogical material, nonrestrictive, where he can situate himself, record himself, and take his	p 78
there is no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious!	p 79
Double	
of Oedipus, but between the anoedipal use of the inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether	p 83
this	
of the chain. In the second place, an inclusive or nonrestrictive use of the disjunctive syntheses is in opposition to their	p 110
and primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the extended system is like a	p 155
NONSEXUAL 1	
afterward; or else that these relations bring into play a nonsexual energy, for which sexuality has merely served as the symbol	p 46
NONSIGNIFYING 7	
so-called signifying chain, made up of elements that are themselves nonsignifying—of polyvocal writing and detachable fragments—were the	p 73
object of	
dimension that gives rise to a linearity; in place of nonsignifying signs that compose the networks of a territorial chain, a	p 206
the first instance? What is it in relation to the nonsignifying territorial signs, when it jumps outside their chains and imposes	p 206
strangles and overcodes the flows. In the first place, for nonsignifying language anything will do: whether it be phonic, graphic, gestural	p 240
minimal elements of the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or	p 241
schizzes that form	
is more a jargon than a language (langage), composed of nonsignifying elements that have a meaning or an effect of signification	p 289
essence is to be lacking. The signs of desire, being nonsignifying, become signifying in representation only in terms of a signifier	p 310
NONSIGNS 1	
even signs as minimal elements of the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions,	p 241
flows-breaks or	
NONSPATIAL 1	
a melody-producing machine of the music box type, with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled	p 40
one	
NONSPECIFIC 8	
free syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and	p 54
flows. The desiring-machines pound away and	
syntheses: a global and specific use, and a partial and nonspecific use. In the first, desire at the same time receives	p 70
does not let any qualitative opposition between a local and nonspecific heterosexuality and a local and nonspecific homosexuality arise.	p 74
Everywhere, in	
between a local and nonspecific heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in this reversion, the innocence	p 74
of flowers	
and practical paralogisms. In the first place, a partial and nonspecific use of the connective syntheses was found to be in	p 110
syntheses that produce, record, and consume it: the partial and nonspecific connection that combines fragments from the body of the subject	p 181
capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic	p 295
conjunctions: everywhere a microscopic transsexuality, resulting	
molecular chain: insofar as the body without organs is a nonspecific and non specified support that marks the molecular limit of	p 328
NONSTRUCTURAL 1	
For it is not yet a functioning, but solely the (nonstructural) condition of a molecular functioning. The functioning appears when the	p 329
NONSUBLIMATED 1	
their flows that manifest the directly social character of the nonsublimated libido and its sexual investments. For those looking for a	p 353
NONSUPERIMPOSABLE 3	
something in common, the great Phallus, the Lack with two nonsuperimposable sides, is purely mythical; it is like the One in	p 60
series that bear witness to the same castration with two nonsuperimposable sides, the Sodom series and the Gomorrah series, each one	p 69
as an object on high, which distributes lack as two nonsuperimposable sides and makes the two sexes communicate in a common	p 295
NONSYMBOLIC 1	
schizoanalysis is the following: schizoanalysis attains a non figurative and nonsymbolic unconscious, a pure abstract figural dimension	p 351
(abstract in the sense	
NONSYMMETRICAL 2	
in both, and that will distribute the lack in two nonsymmetrical series, establishing the exclusive use of the disjunctions: you are	p 59
factors is the rock of castration, the rock with two nonsymmetrical faces, which creates in us an incurable alveous, and against	p 65
NONTERMINATION 1	
table, however, is eaten up by the supporting framework. The nontermination of the table is a necessary consequence of its mode	p 7
NOTOTALIZABLE 1	
of the law (metonymy) according to which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as	p 212
bricks	
NOTOTALIZED 1	
law (metonymy) according to which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks,	p 212
measuring their	
NONWEALTH 2	
is not assigned to purchases, a pure availability, nonpossession and nonwealth. The other aspect of money represents the reflux, that is	p 237
not convertible as such, not appropriated as such—nonpossession and nonwealth, in the words of Bernard Schmitt, who among modern	p 374
economists	
NONWRITTEN 1	
of superego proper to it, even more noxious than the nonwritten superego. Oedipus is in fact literary before being psychoanalytic. There	p 134

dull psychoanalysis of the object: psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even when the fantasy is interpreted p 26

be viewed as a goal or an end in itself, nor must it be confused with an infinite perpetuation of itself p 5
 business.... The striking thing was that it was neither simple nor really complex, initially or intentionally complex, or constructed according to p 6
 without organs is not the proof of an original nothingness, nor is it what remains of a lost totality. Above all p 8
 to the nature and the relationship of the two productions, nor does the parallel we are about to establish provide any p 10
 becoming a god, and so on, which is neither delirious nor hallucinatory, but will project the hallucination or internalize the delirium p 18
 The breasts on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first of all, a band of p 19
 a way of life, but of a process of production. Nor is it merely a question of a simple parallelism, even p 34
 than a part alongside other parts, which it neither unifies nor totalizes, though it has an effect on these other parts p 43
 Time, there is never a totality of what is seen nor a unity of the points of view, except along the p 43
 process of production, alongside the parts that it neither unifies nor totalizes. And when it operates on them, when it turns p 43
 the parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature of desiring-machines, nor p 44
 the mechanism nor vitalism has really understood the nature of desiring-machines, nor the twofold need to consider the role of production in p 44
 train, a little car. The train is not necessarily daddy, nor is the train station necessarily mommy. The problem has to p 46
 as social production of desiring-machines within history. Neither social relations nor metaphysical relations constitute an afterward or a p 49
 beyond. The role
 not able to posit her desire toward her own father, nor the son, consequently, toward the mother. One of Lacan's disciples p 52
 imagines or represents; it engineers, it is machinic. Neither imaginary nor symbolic, it is the Real in itself, the impossible real p 53
 neither is there anything in common between the two sexes, nor do they cease communicating with each other in a transverse p 60
 Nothing is lacking, nothing can be defined as a lack; nor are the disjunctions in the unconscious ever exclusive, but rather p 60
 desire of the social field, the disinvestment of repressive structures. Nor are we going to say that the question is not p 61
 is indeed that it no longer knows who begins where, nor who is who. And being parent or child is also p 75
 I love my husband. What counts is not parental designations, nor racial or divine designations, but merely the use made of p 77
 at all the same as the inclusive disjunctions; neither God nor the parental designations play the same role in the two p 78
 obligation to relive it, this time with no way out. Nor is it by any means certain that, between the impossible p 79
 Here it is not a case of an hallucinatory experience nor of a delirious mode of thought, but a feeling, a p 84
 asserts that the active factors are not the real parents, nor even the parents as the child imagines them. Such is p 92
 is qualitatively indifferent, an inductor that is neither an organizer nor a disorganizer. As for the response, it always comes from p 98
 of Oedipus: what other use could be made of Oedipus? Nor is it a case of an ambiguous dimension of applied p 103
 Oedipus—the sham image. Repression does not operate through Oedipus, nor is it directed at Oedipus. It is not a question p 115
 relations are not involved. The first relationship is neither personal nor biological—a fact which psychoanalysis has not succeeded in grasping p 115
 succeeded in grasping. Oedipal desires are not at all repressed, nor do they have any reason to be. They are nevertheless p 116
 caught up in this relationship, this conflict, and these modalities. Nor is this factor either ulterior or privative. Being constitutive of p 129
 after Oedipus, it in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the contrary, it is Oedipus that p 129
 Ethnologists are constantly saying that kinship rules are neither applied nor applicable to real marriages: not because these rules are ideal p 151
 must not be sought in a fixity or a permeability, nor in a relative closing or opening; these criteria always reveal p 153
 a whole ark of alliance. Alliances never derive from filiations, nor can they be deduced from them. But, this principle once p 155
 and does not as yet comprise any distinction of persons, nor even a distinction of sexes, but only prepersonal variations in p 155
 In this system in extension there is no primary filiation, nor is there a first generation or an initial exchange, but p 157
 bind): neither can the uncle marry his sister, the mother, nor from that moment can the son marry his own sister p 159
 with transgressions). In short, the limit is neither a this-side-of nor a beyond: it is the boundary line between the two p 161
 is on this side of and completely ignorant of daddy-mommy. Nor is it the repressing representation, which is beyond, and which p 165
 possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor is it possible to establish one-to-one relations between the p 166
 two
 the apocalypse. Secondly, however, the relative limit is no more nor less than the capitalist social formation, because the latter engineers p 176
 similar discovery: namely, that there is no unconscious material either, nor is there a psychoanalytic interpretation, but only uses, analytic uses p 180
 not formed in the same way in which they function. Nor is there a biological, sociological, linguistic, etc., functionalism at the p 180
 constitutes the sign, which is not a resemblance or imitation, nor an effect of a signifier, but rather a position and p 189
 symbol. What counts is not the person of the sovereign, nor even his function, which can be limited. It is the p 194
 multiple connections. It is not a sign of a sign nor a desire of a desire. It knows nothing of linear p 203
 knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm and not form, zigzag and not p 203
 see or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced represented of desire. From this p 205
 of signification, does not bear only on the despot's subjects, nor even on his servants, but on the despot himself, his p 214
 capitalism, and socialism. It is not one formation among others, nor is it the transition from one formation to another. It p 219
 and expression. These figures do not derive from a signifier nor are they even signs as minimal elements of the signifier p 241
 and especially in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of the signifier. p 244
 Civilization
 in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of the signifier. Civilization is p 244
 defined
 to write in bare flesh, to mark bodies and organs, nor does it need to fashion a memory for man. In p 250
 concerning scientific axiomatics: they do not form a Taylor system, nor a mechanical game of isolated formulas, but rather imply intuitions p 251
 and that in these terms the question is poorly put. Nor is it a question of knowing whether or not class p 256
 it in the private ownership of the means of production. (Nor can one say in this regard that so-called common ownership p 259
 of these quantities, in their conjunction. They are nothing more nor less than configurations or images produced by the points-signs, the p 264
 Oedipus its land of milk and honey, its good provider. Nor is there a single one of these tactics that does p 269
 psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who invented the Pangymnastikon and a general p 274
 pedagogical
 organs and its intensities are not metaphors, but matter itself. Nor is it our intention to revive the question of an p 283
 would seem to be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But there is the possibility of p 286
 relays. It is not a matter of biologizing human history, nor of anthropologizing natural history. It is a matter of showing p 289
 nonhuman sex. It is clearly not a question of animals, nor of animal sexuality. Something quite different is involved. If sexuality p 294
 neither a human sex specifically determined in the large aggregates, nor a human sexuality capable of investing these aggregates. In a p 294
 quality of the heroic, for the hero never looks backward, nor does he ever doubt his powers. Hamlet was undoubtedly a p 298
 sex! In truth, they don't know what they are doing, nor what mechanism of repression they are fostering, for their intentions p 308
 its figural is abstract, the figure-schizo it is not structural, nor is it symbolic, for its reality is that of the p 311
 apparatus, is a mechanism for the absorption of surplus value, nor is this true from the outside, extrinsically; rather, its very p 312
 marked by this social function. It is not the pervert, nor even the autistic person, who escapes psychoanalysis; the whole of p 312
 the signifier—but none of that constitutes an unconscious material, nor does any of it concern the productions of the unconscious p 313
 leading character, played by Chaplin, has to be neither active nor passive, neither consenting nor insubordinate, since he is the pencil p 317
 Chaplin, has to be neither active nor passive, neither consenting nor insubordinate, since he is the pencil point that traces the p 317
 subject is caught as a cog or as a user; nor of the technical machines that are his prized possession, or p 322
 possession, or that he perfects or even produces through handiwork; nor of the subject's use of his machines in his dreams p 322
 there is libido as machine energy, and neither the horn nor the bumble bee have the privilege of being a phallus p 323
 They must not be opposed determinations of a same entity, nor the differentiations of a single being, such as the masculine p 323
 a destroyed totality or the freed parts of a whole; nor is the body without organs the expression of a de-differentiated p 326
 is because death, according to Freud, has neither a model nor an experience, that he makes of it a transcendent principle p 332
 apparatus of repression the mere idea of which neither savagery nor barbarism could provide us. This is because, on the basis p 337
 without the desiring-machines that inhabit them on a small scale. Nor is there any molecular chain that does not intercept and p 340
 intercept and reproduce whole blocks of molar code or axiomatic, nor any such blocks that do not contain or seal off p 340

at his disposal his very own recording code, which does not coincide with the social code, or coincides with it only p 15
he is more or less forced into it and is not in a touchy mood, he may even accept the banal p 15
the latter continues nonetheless to be without organs and does not become an organism in the ordinary sense of the word p 15
consumption and consumption, and therefore, sensual pleasure. But this is not yet the case for a subject that can situate itself p 16
of many very different sorts, and at first glance do not seem to belong to a single category: Marcel Duchamp's painting p 18
dark shadows, its ancient Law. The celibate machine itself is not a paranoiac machine, however. Everything about it is different: its p 18
and from the opposition of these two forces. It must not be thought that the intensities themselves are in opposition to p 19
lived experience: the actual, lived emotion of having breasts does not resemble breasts, it does not represent them, any more than p 19
emotion of having breasts does not resemble breasts, it does not represent them, any more than a predestined zone in the p 19
psychoanalysis go about reducing a person, who this time is not a schizophrenic but a neurotic, to a pitiful creature who p 20
passes from one circle to another. This subject itself is not at the center, which is occupied by the machine, but p 20
thought and the most acute perception. The centrifugal forces do not flee the center forever, but approach it once again, only p 20
oeuvre by Nietzsche. Nietzsche believes that he is now pursuing, not the realization of a system, but the application of a p 21
the repertory, so to speak, of his histrionicism. It is not a matter of identifying with various historical personages, but rather p 21
and the pace becomes faster and faster. The euphoria could not be prolonged in Nietzsche for as long a time as p 21
Holderlin ... The vision of the world granted to Nietzsche does not inaugurate a more or less regular succession of landscapes or p 21
and even in the paranoid forms of schizophrenia, it does not constitute an autonomous sphere, for it depends on the functioning p 22
of the concept of autism to schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their p 23
and yet again—most temptingly—as an ego that had not ceased to be, who was there in the most specific p 24
is true that the other side, the production side, has not been entirely ignored. Kant, for instance, must be credited with p 25
reality of the objects of these representations. But it is not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies p 25
an external causality and external mechanisms; nonetheless this knowledge does not prevent us from believing in the intrinsic power of desire p 25
changes nothing essential: this way of conceiving of productivity does not question the validity of the classical conception of desire as p 25
a mental production behind all real productions. This conception does not necessarily compel psychoanalysis to engage in a study of gadgets p 26
thingumajigs. But even when the fantasy is interpreted in depth, not simply as an object, but as a specific machine that p 26
that desire feels the lack of; hence the world does not contain each and every object that exists; there is at p 26
syntheses of desire as autoproduction of the unconscious. Desire does not lack anything; it does not lack its object. It is p 26
of the unconscious. Desire does not lack anything; it does not lack its object. It is, rather, the subject that is p 26
psychic reality. As Marx notes, what exists in fact is not lack, but passion, as a natural and sensuous object. Desire p 27
but passion, as a natural and sensuous object. Desire is not bolstered by needs, but rather the contrary; needs are derived p 27
them and follows them, shifts when they shift, and does not outlive them. For that reason it so often becomes the p 27
to exist in. It is no use saying: We are not green plants; we have long since been unable to synthesize p 27
lacking something. But it should be noted that this is not a phrase uttered by the poor or the dispossessed. On p 27
akin to it, and that desire needs very few things—not those leftovers that chance to come their way, but the p 27
continually taken from them—and that what is missing is not things a subject feels the lack of somewhere deep down p 27
produce within the realm of the real. The real is not impossible; on the contrary, within the real everything is possible p 27
the real everything is possible, everything becomes possible. Desire does not express a molar lack within the subject; rather, the molar p 27
desire teeter and fall victim to the great fear of not having one's needs satisfied; and making the object dependent upon p 28
taxes! Less bread!? As Reich remarks, the astonishing thing is not that some people steal or that others occasionally go out p 29
strike, but rather that all those who are starving do not steal as a regular practice, and all those who are p 29
a regular practice, and all those who are exploited are not continually out on strike: after centuries of exploitation, why do p 29
a point, indeed, that they actually want humiliation and slavery not only for others but for themselves? Reich is at his p 29
explanation formulated in terms of desire: no, the masses were not innocent dupes; at a certain point, under a certain set p 29
one and the same thing as social production. It is not possible to attribute a special form of existence to desire p 30
different from the material reality of social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can p 30
be distinguished from technical
great socialist utopias of the nineteenth century function, for example, not as ideal models but as group fantasies—that is, as p 30
first place, technical machines obviously work only if they are not out of order; they ordinarily stop working not because they p 31
they are not out of order; they ordinarily stop working not because they break down but because they wear out. Marx p 31
they run, and in fact run only when they are not functioning properly: the product is always an offshoot of production p 31
the reproduction of the process (even though these conditions do not come into being at some later stage). That is why p 32
at some later stage). That is why technical machines are not an economic category, and always refer back to a socius p 32
and that conditions this reproduction. A technical machine is therefore not a cause but merely an index of a general form p 32
that Homo historia comes first. The body without organs is not an original primordial entity that later projects itself into different p 33
to see to it that no flow exists that is not properly dammed up, channeled, regulated. When the primitive territorial machine p 33
the task of decoding and deterritorializing the flows. Capitalism does not confront this situation from the outside, since it experiences it p 33
our characteristic malady, the malady of our era, we do not merely mean to say that modern life drives people mad p 34
to say that modern life drives people mad. It is not a question of a way of life, but of a p 34
of everything that has ever been believed. The real is not impossible; it is simply more and more artificial. Marx termed p 34
regime as compared to social production, are thus end points, not points of departure. Between the two there is nothing but p 35
it cuts off, for instance; the mouth that cuts off not only the flow of milk but also the flow of p 36
the flow of air and sound; the penis that interrupts not only the flow of urine but also the flow of p 36
as an ideal thing, an endless flux, flowing from something not unlike the immense thigh of a pig. The term hyle p 36
which the mother is only a part. Also we must not think that the machines themselves are proof of the loss p 37
into it, stored up inside it. This code is inseparable not only from the way in which it is recorded and p 38
one's little brother, for instance)? Should one, or should one not, suffocate from what one eats, swallow air, shit with one's p 38
they are made up of signs, but these signs are not themselves signifying. The code resembles not so much a language p 38
but these signs are not themselves signifying. The code resembles not so much a language as a jargon, an open-ended, polyvocal p 38
quite indirect. The disjunctions characteristic of these chains still do not involve any exclusion, however, since exclusions can arise only as p 38
are valuable in and of themselves and above all must not be filled in. This is thus the second characteristic of p 39
the machine: breaks that are a detachment (coupures-detachements), which must not be confused with breaks that are a slicing off p 39
(coupures-prelevements
and as being composed of heterogeneous elements: containing within it not only an inscription with signs from different alphabets, but also p 40
phenomena that are incomprehensible from a purely mechanistic (but not a machinic) point of view; or else a humoral disturbance p 40
organs without destroying its indifference, it is because it is not only a part that is peripheral to the machine, but p 40
interests. Like all the other breaks, the subjective break is not at all an indication of a lack or need (manque p 41
of castration is!) That is because breaks or interruptions are not the result of an analysis; rather, in and of themselves p 41
constitutes the subject's share of the whole. The desiring-machine is not a metaphor; it is what interrupts and is interrupted in p 41
without having recourse either to any sort of original totality (not even one that has been lost), or to a subsequent p 42
has been lost), or to a subsequent totality that may not yet have come about? It is only the category of p 42
it is a whole of these particular parts but does not totalize them; it is a unity of all of these p 42
a unity of all of these particular parts but does not unify them; rather, it is added to them as a p 42
contiguous, gaps that are affirmations, pieces of a puzzle belonging not to anyone puzzle but to many, pieces assembled by forcing p 43
forcing them into a certain place where they may or may not belong, their unmatched edges violently bent out of shape, forcibly p 43
as reference points in order to locate itself. The whole not only coexists with all the parts; it is contiguous to p 43
adopt an idealist conception of the partial object. She does not relate these partial objects to a real process of production p 44
to her to be derived from (prelevés sur) global persons; not only are they destined to play a role in totalities p 44
production of desire. The question that thus arises here is not at all that of the relative importance of what might p 44
door the inscription Let no one enter here who does not believe in Oedipus she does not make use of partial p 45
enter here who does not believe in Oedipus she does not make use of partial objects to shatter the iron collar p 45
is totally unaware of persons as such. Partial objects are not representations of parental figures or of the basic patterns of p 46
a robber, a train, a little car. The train is not necessarily daddy, nor is the train station necessarily mommy. The p 46
the train station necessarily mommy. The problem has to do not with the sexual nature of desiring-machines, but with the family p 46
or metaphysical field without some sort of mediation. This is not the case, however. Let us consider a child at play p 46
time, and that the child would have nothing were it not for them. But that is not the real matter at p 47
have nothing were it not for them. But that is not the real matter at issue. The matter at issue is p 47

different parts of his parents' bodies. Strictly speaking, it is not true that a baby experiences his mother's breast as a copious or scanty. A desiring-machine and a partial object do not represent anything. A partial object is not representative, even though partial object do not represent anything. A partial object is not representative, even though it admittedly serves as a basis of agents a place and a function; but these agents are not persons, any more than these relations are intersubjective. They are account. Lindner's painting attracts our attention once again. It is not a question of denying the vital importance of parents or flows across a surface within a narrow channel that is not a natural conformation of this surface? How does it form his mother's face. The word relate in this case does not designate a natural productive relationship, but rather a relation in with the objects and the machines of desire—that is not related to the parents from the point of view of related to the woman known as mommy, but that is not formulated in terms of her, but rather produced within the case, at least, his reservations with regard to psychoanalysis did not stem from terror at having discovered what real sexuality was from Oedipus as a confession of guilt, its theories are not at all radical or innovative. On the contrary: it is But when psychoanalysis makes of Oedipus its dogma, it is not unaware of the existence of relations said to be pre-oedipal structure as a system of positions and functions that do not conform to the variable figure of those who come to social or pathological formation: a structural Oedipus (3+1) that does not conform to a triangle, but performs all the possible triangulations the imaginary modalities. It makes Oedipus into a referential axis not only for the pre-oedipal phases, but also for the para-oedipal for example, of the three generations, where the mother was not able to posit her desire toward her own father, nor between the desiring-machines and the Oedipal structure? Or rather, does not the invariant merely express the history of a long mistake unconscious itself is no more structural than personal, it does not symbolize any more than it imagines or represents; it engineers consider it only during the period of psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and Pontalis by Freud of the theory of traumatism and seduction leads not to a univocal determination of Oedipus, but to the description We have seen that the real difference or frontier did not lie between these terms, which are perhaps complementary.) Production is to become a theater, a scene and its staging. And not even an avant-garde theater, such as existed in Freud's day everything is reversed: we have broken the contract, we are not faithful to the major principle of the exclusion of a his business is with desiring-machines. At the beginning, psychoanalysts could not be unaware of the forcing employed to introduce Oedipus, to

Also at the beginning, said Marx, the first capitalists could not be unaware of ...) 2 Three Texts of Freud It is process takes form precisely at the moment when Oedipus has not yet received its full theoretical formulation as the nuclear complex leads a marginal existence. The fact that Schreber's analysis was not in vivo detracts nothing from its exemplary value from the and confident response. And this response is double: it is not my fault if psychoanalysis attests to a great monotony and fault of sexuality and its stubborn symbolism. Furthermore, it is not surprising that the father returns constantly in current deliriums in unconscious. It should be noted that Judge Schreber's destiny was not merely that of being sodomized, while still alive, by the the enormous political, social, and historical content of Schreber's delirium not one word is retained, as though the libido did not not one word is retained, as though the libido did not bother itself with such things. Freud invokes only a sexual religions. This latter argument is very important, and it is not by chance that here Freud declares himself in agreement with knows that the place of man is entirely elsewhere does not even allow the possibility of a question to subsist concerning girl's fantasy, the first is such that the father does not yet appear, while in the third the father no longer this contrary notion: the concept of bisexuality; and it was not by chance that he was never able or never wanted of partial objects and flows. This slight shift—which did not suppress mythical castration but made it depend secondarily on the that the organ, from the viewpoint of the unconscious, could not be understood except by proceeding from a lack or a by proceeding from a lack or a primal deprivation, and not the opposite. Here we have a properly analytical fallacy (which on the body without organs, with—as its sole subject—not an ego, but the drive that forms the desiring-machine along mythical space, the unary stroke of the signifier. We have not finished chanting the litany of the ignorances of the unconscious The Women's Liberation movements are correct in saying: We are not castrated, so you get fucked. And far from being able are castrated the other way, on the side that is not superimposable—it should be recognized that Women's Liberation movements contain Nor are we going to say that the question is not that of knowing if women are castrated, but only if the artifices that inject the unconscious with beliefs that are not even irrational, but on the contrary only too reasonable and it is directed by a social desiring-machine whose product should not be considered abstractly, separating the girl's and the boy's cases place among the collective agents. The terms of Oedipus do not form a triangle, but exist shattered into all corners of the socius, wanting to be fucked by the socius, does not derive from the father and mother, even though the father the others (death to the foreigner, to those who are not of our own ranks!). The revolutionary pole of group fantasy sense that each subject, discharged of his personal identity but not of his singularities, enters into relations with others following the in this sense, a la Fourier, it is most assuredly not as an ideal model, but as revolutionary action and passion place, after several years of analysis, as if this were not a tiny sign of the abject dependence to which analysis text of Freud's, *Analysis Terminable and Interminable* (1937). We prefer not to follow a recent suggestion that it would be better present an obstacle to treatment, and Freud reproaches himself for not having taken them sufficiently into account. The first of these for conflict, which means that the quantity of libido does not branch into two variable forces corresponding to heterosexuality and homosexuality

couch like water off a duck's back. The unconscious does not cause anything to stick, there is no anchoring in the the process of a chain of signifiers. The meaning is not attached to the signified to which each of the enunciated He interprets these things as obstacles to the cure, and not as shortcomings of the treatment itself, or as effects or is rather the effect of oedipalization, which the treatment does not invent, but precipitates and accentuates within the artificial conditions of lunar than that of Oedipus? We knew the schizo was not oedipalizable, because he is beyond territoriality, because he has carried the triangle, breaking apart its vertices. The Oedipal wad does not absorb these flows, any more than it could seal off and castration, all history in a new version. We are not saying that Oedipus and castration do not amount to anything version. We are not saying that Oedipus and castration do not amount to anything. We are oedipalized, we are castrated; psychoanalysis all libidos that are too viscous and too fluid—and not by preference, but wherever we have been carried by the deterritorialized flows. What neurotic, provided he is somewhat serious, is not leaning against the rock of schizophrenia, a rock in this schizophrenia, a rock in this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who

the perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel in the flows of his desire both the lava the practical problem is that of their use, legitimate or not, and of the conditions that define a use of synthesis conditions that define a use of synthesis as legitimate or not. Take the example of homosexuality—though it is something more the Gomorrah series, each one excluding the other. This is not all, however, since the vegetal theme—the innocence of flowers were timid, the material kind of pleasure they take does not matter, so long as they can relate it to a exclusively under Saturn's satellite, for in their case women are not entirely excluded.... But those in the second group seek out reality, global persons—even the very form of persons—do not exist prior to the prohibitions that weigh on them and identification with the mother). The personal material of transgression does not exist prior to the prohibition, any more than does the displaces itself in the sense that the Oedipal inscription does not force its way into the synthesis of recording without reacting use, and reproduces itself in the conjugal use. We do not yet know what forces bring about this triangulation that interferes of the transcendent phallus without which the terms considered would not take the form of a triangle. It is as if lack attributed to partial objects. And how could partial objects not have lost their virulence and efficacy, once they had been that remains fundamentally illegitimate with regard to them? We do not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an anoedipal castration: the breaks-flows of desiring-production do not let themselves be projected onto a mythical locale; the signs

projected onto a mythical locale; the signs of desire do not let themselves be extrapolated from a signifier; transsexuality does not not let themselves be extrapolated from a signifier; transsexuality does not let any qualitative opposition between a local and nonspecific heterosexuality

being man or woman, being dead or alive. Oedipus must not know whether it is alive or dead, man or woman imagine another use, and even the three familial neuroses do not escape this use, although they suffer from no longer being paradox. Either ... or ... or, instead of either/or. The schizophrenic is not man and woman. He is man or woman, but he ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not both at once, but each of the two as the distance over which he glides. He is child or parent, not both, but the one at the end of the other disjunctions, like the last of the Hegelian philosophers. He does not substitute syntheses of contradictory elements for disjunctive syntheses; rather, for affirmative use. He is and remains in disjunction: he does not abolish disjunction by identifying the contradictory elements by means of through a continuous overflight spanning an indivisible distance. He is not simply bisexual, or between the two, or intersexual. He is

intersexual. He is transsexual. He is trans-alivedead, trans-parentchild. He does not reduce two contraries to an identity of the same; he as that which relates the two as different. He does not confine himself inside contradictions; on the contrary, he opens out by their new distance. The disjunction, being now inclusive, does not closet itself inside its own terms. On the contrary it subject through all possible predicates. I am God I am not God, I am God I am Man: it is not not God, I am God I am Man: it is not a matter of a synthesis that would go beyond the midnight. The rain is beating on the windows. It was not midnight. It was not raining. Nijinsky wrote: I am God beating on the windows. It was not midnight. It was not raining. Nijinsky wrote: I am God I was not God was not raining. Nijinsky wrote: I am God I was not God I am a clown of God; I am Apis love my wife. I love my husband. What counts is not parental designations, nor racial or divine designations, but merely the of a being superior to man and to nature does not arise here at all. Everything is on the body without because the exclusive relation introduced by Oedipus comes into play not only between the various disjunctions conceived as differentiations, but between

It should be made clear that the exclusive disjunctions are not at all the same as the inclusive disjunctions; neither God yes, I was ...); rather, they designate global persons who do not exist prior to the prohibitions that found them, and they been crushed, triangulated, and confronted with a choice that is not its own. With all of the exits now blocked, there us as a resurgence of the society without the father. Not surprisingly, the industrial society is burdened with the search for by Mitscherlich that the British Royal Family, after all, is not such a bad thing. It is therefore understood that we repression, and for participating in it with enthusiasm. Let it not be thought that we are alluding to the folkloric aspects around Lacan, who are developing another conception of psychoanalysis, does not mean that we should take no notice of the dominant like God; the father is like God; the problem is not resolved until we do away with both the problem and away with both the problem and the solution. It is not the purpose of schizoanalysis to resolve Oedipus, it does not not the purpose of schizoanalysis to resolve Oedipus, it does not intend to resolve it better than Oedipal psychoanalysis does. Its longer even be raised. By the same token, we do not share the pessimism that consists in thinking that this change in its exclusive disjunction. The true difference in nature is not between the Symbolic and the Imaginary, but between the real merely forms a myth and its variants. The difference is not between two uses of Oedipus, but between the anedipal use sustain itself when it supports no ritual, and psychoanalysis is not the Oedipus ritual. Even if we go back from the Oedipus-as-myth, and nevertheless maintain that the castration complex itself was not a myth but in fact something real? (Wasn't this tantamount

body without organs] to the present time, ... I was looking ...—not looking so much as just feeling—ahead of me was intensities through which a nomadic subject passes. Here it is not a case of an hallucinatory experience nor of a delirious and proliferates the races. All delirium is racial, which does not necessarily mean racist. It is not a matter of the is racial, which does not necessarily mean racist. It is not a matter of the regions of the body without organs without organs representing races and cultures. The full body does not represent anything at all. On the contrary, the races and life of the races that leads Nietzsche to say, I'm not a German, I'm Polish. Here again individuations are brought about production of intensive quantities. The theory of proper names should not be conceived of in terms of representation; it refers instead refers instead to the class of effects: effects that are not a mere dependence on causes, but the occupation of a effect, a Heliogabalus effect—all the names of history, and not the name of the father. Everything has been said about indivisible is enveloped, and signifies that what envelops it does not divide without changing its nature or form. The schizo has We often hear it said: he thinks he's Louis XVII. Not true. In the Louis XVII affair, or rather in the the revolutionary enemies, the jealous and hostile uncles, who are not persons but so many states of rising and falling through pretender passes. Moreover, the pretender Richemont's stroke of genius is not simply that he takes into account Louis XVII, or that entirety of this enormous content disappears completely from Freud's analysis: not one trace of it remains; everything is ground, squashed, triangulated

order to become oedipalized. And to be sure, it is not a question of knowing whether or not the familial determinations sure, it is not a question of knowing whether or not the familial determinations or indeterminations play a role. It is we have seen, if there is one problem that does not exist in schizophrenia, it is the problem of identifications. And can easily understand the outbursts of the patient who does not want to be cured, and who treats the analyst as themselves had specific abilities and potentials for development that did not exist for the stimulus (experiments with grafting). Whence the idea

experiments with grafting). Whence the idea that the stimuli are not organizers, but mere inductors: ultimately, the nature of these inductors the superego, Freud constantly asserts that the active factors are not the real parents, nor even the parents as the child organizer is elsewhere—on the side of what is induced, not on that of the inductor. But that is just the clear that by invoking such an a priori one does not by any means abandon familialism in the strictest sense, which reign over the extensive order of an expanded family, where not only each person would combine to a greater or lesser must be understood in terms of a maintained familialism , and not in terms of a refutation of this familialism. For it four winds, to the four corners of the social field (not even 3+1, but 4+n). A poorly closed triangle, a porous corners of the historical social field, as a battlefield and not a scene from bourgeois theater. Too bad if the psychoanalysts point. Fanon pointed out that troubled times had unconscious effects not only on the active militants, but also on those claiming own way that its father has a boss who is not a father's father, or moreover that its father himself is moreover that its father himself is a boss who is not a father. Therefore we formulate the following rule, which we grandmother in the hospital, crazy or senile. The family does not engender its own ruptures. Families are filled with gaps and are filled with gaps and transected by breaks that are not familial: the Commune, the Dreyfus Affair, religion and atheism, the issue here. If in fact there are structures, they do not exist in the mind, in the shadow of a fantastic of social production in conjunction with desiring-production. Schizoanalysis therefore does not hide the fact that it is a political and social it is a political and social psychoanalysis, a militant analysis: not because it would go about generalizing Oedipus in culture, under distinct from the conscious investments coexisting with it. Proust is not wrong in saying that, far from being the author of language (language), it is on the side of the response, not the stimulus. Even Oedipal psychoanalysis recognized the indifference of the child. And the child says: Why? Freud's Rat Man does not wait until he is a man to invest the rich sexuality, or you abandon all positions of sexuality. And yet, not even in the shadow of a transcendent phallus are the was your father, so it was your mother ... It is not at all surprising that only afterward is it discovered that as well as of desiring-production: it is at the end, not at the beginning. But not at all in the same it is at the end, not at the beginning. But not at all in the same fashion. We have seen that a society of neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of gregariousness, is

Hitler and the German people, with corresponding elements that do not necessarily imply identity: Hitler plays the role of father through Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by saying that they belong to the distant books—a lot of them—are still written today. Let's not say that it is merely a question of a careless what makes for our originality as analysts—we who do not forget that society too is triangular and symbolic! If it invested through the group's own repressive forms. And it is not the forms of the subjugated group that depend on Oedipal the conjunctive syntheses of the unconscious, a use that does not coincide with divisions between classes, although it is an incomparable depends on this sort of nationalistic, religious, racist sentiment, and not the reverse: it is not the father who is projected nationalistic, religious, racist sentiment, and not the reverse: it is not the father who is projected onto the boss, but the the father, either in order to tell us you will not surpass your father, or you will surpass him to find in a profound way the link between Oedipus and segregation. Not, however, in the sense where segregation would be a consequence of Oedipus, to the extent that the social field is not reduced to the familial tie except by presupposing an enormous in spirit: yes, I am one of you. It is not a question of ideology. There is an unconscious libidinal investment libidinal investment of the social field that coexists, but does not necessarily coincide, with the preconscious investments, or with what the own objective situation should lead them to combat—it is not enough to say: they were fooled, the masses have been they were fooled, the masses have been fooled. It is not an ideological problem, a problem of failing to recognize, or part, independently of the interests of the desiring-subject. It was not by means of a metaphor, even a paternal metaphor, that Hitler was able to sexually arouse the fascists. It is not by means of a metaphor that a banking or stock-market coupon, a credit, is able to arouse people who are not necessarily bankers. And what about the effects of money that circuit connecting desire to the social sphere. All this happens, not in ideology, but well beneath it. An unconscious investment of conscious interest. In any case conscious and unconscious investments are not of the same type, even when they coincide or are races in delirium, of setting continents ablaze. No, I am not of your kind I am the outsider and the deterritorialized Nietzsche on that particular voyage through history. For Nietzsche is not the kind to ruminate over the death of the father

that it merely concerns the latest Pope: God dead or not dead, the father dead or not dead, it amounts to
Pope: God dead or not dead, the father dead or not dead, it amounts to the same thing, since the same
the dead father. Nietzsche says that what is important is not the news that God is dead, but the time this
conserving its objects like an Egyptian tomb. But that is not at all what Nietzsche is saying: he does not mean
is not at all what Nietzsche is saying: he does not mean that the death of God spends a long time
difference to the unconscious. The fruits of this news are not the consequences brought about by the death of God, but
still a question of belief: the element of belief has not been abandoned. The announcement of the father's death constitutes a
myth, in Oedipus and castration. They reply: the question is not one of knowing whether we believe in this, but whether
of knowing whether we believe in this, but whether or not the unconscious itself believes in it. But what is this
materialist reduction of Oedipus as an ideological form. It is not a matter of saying that Oedipus is a false belief
independent existences—the father, the mother, the begetters—that do not yet comprise their elements as internal elements of desire. The
always remaining subject: produces and reproduces itself. The unconscious does not follow the paths of a generation progressing (or
regressing) from
body is the object of reproduction by generation; it is not its subject. The sole subject of reproduction is the unconscious
which holds to the circular form of production. Sexuality is not a mean; in the service of generation; rather, the generation
of sexuality as an autoproduction of the unconscious. Sexuality does not represent a premium for the ego, in exchange for its
vary, but the message remains basically the same: you will not escape Oedipus, your sole choice is between the neurotic outlet
that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the imperialism of Oedipus are dangerous deviants,
leftists
his liberty. The basic structure of the Oedipal apparatus must not only be generalized in time so as to account for
solely problems of use. The question posed by desire is not What does it mean? but rather How does it work
in its problem. In any case, the double bind is not the schizophrenic process; on the contrary, the double bind is
of libidinal investments to the eternal daddy-mommy. We still have not exhausted all the paralogisms that lead the practice of the
more than the production of fantasy; but the sign does not produce fantasies, it is a production of the real and
to move and substances to be intersected (I am careful not to speak of chemical laws, the word has a moral
of State? The unconscious has its horrors, but they are not anthropomorphic. It is not the slumber of reason that engenders
has its horrors, but they are not anthropomorphic. It is not the slumber of reason that engenders monsters, but vigilant and
into play. Nothing is accomplished as long as machines are not touched upon. This implies interventions that are in fact very
futility of living Were you born Hamlet? Or did you not rather create the type in yourself? Whether this be so
create the type in yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth
in advance. Will it be retorted that the schizo is not joyous either? But doesn't his sadness come from the fact
The little joy lies in schizophrenization as a process, not in the schizo as a clinical entity. You have pushed
or the other of its two poles, is either repressed (not without leaving behind traces and returns that will be confronted
returns that will be confronted by the prohibitions), or suppressed (not without being passed on to the children, with whom the
desired—there would be no need to prohibit what is not desired. Once again, it is this confidence in the law
humorous remark by Jung, to the effect that Oedipus must not really exist, since even the primitive prefers a pretty young
or his grandmother. If Jung betrayed everything, it was nevertheless not by way of this remark. Which can only suggest that
breaks in these flows. The law tells us: You will not marry your mother, and you will not kill your father
us: You will not marry your mother, and you will not kill your father. And we docile subjects say to ourselves
intention, of making the unconscious guilty. In short, we are not witness here to a system of two terms where we
is the nature of Oedipus—the sham image. Repression does not operate through Oedipus, nor is it directed at Oedipus. It
through Oedipus, nor is it directed at Oedipus. It is not a question of the return of the repressed. Oedipus is
so that's what it was!). D. H. Lawrence—who does not struggle against Freud in the name of the rights of
displacement, and protests with all his might: no, Oedipus is not a state of desire and the drives, it is an
but an idea that repression inspires in us concerning desire; not even a compromise, but an idea in the service of
should be, so impersonal that the so-called human relations are not involved. The first relationship is neither personal nor biological—a
is neither personal nor biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal desires are not at all repressed
which psychoanalysis has not succeeded in grasping. Oedipal desires are not at all repressed, nor do they have any reason to
desire in the trap. If desire is repressed, this is not because it is desire for the mother and for the
of calling into question the established order of a society: not that desire is asocial, on the contrary. But it is
think about this, desire is revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate a position of
troublesome to have to say such rudimentary things: desire does not threaten a society because it is a desire to sleep
the mother, but because it is revolutionary. And that does not at all mean that desire is something other than sexuality
something other than sexuality, but that sexuality and love do not live in the bedroom of Oedipus, they dream instead of
wide-open spaces, and cause strange flows to circulate that do not let themselves be stocked within an established order. Desire does
let themselves be stocked within an established order. Desire does not want revolution, it is revolutionary in its own right, as
Consider the 1908 article on civilized sexual morality: Oedipus is not yet named here; psychic repression is considered in terms of
plunges deeper into a familialist and ideological vision. We do not need to relate again the reactionary compromises of Freudianism, and
from this very cure. As if every great doctrine were not a combined formation, constructed from bits and pieces, various intermingled
to be called the monumental work of Ernest Jones does not penetrate censorship, it codifies it. And the way the three
social formation, including its repressive structures. But social repression should not be understood by using as a starting point a familial
form of social production. Social repression bears on desire—and not solely on needs or interests—only by means of sexual
the economic system of a society. Of course it should not be concluded from this that desire is Oedipal. On the
say the masses were fooled, mystified. But since he had not sufficiently formulated the concept of desiring-production, he did not succeed
had not sufficiently formulated the concept of desiring-production, he did not succeed in determining the insertion of desire into the economic
view of social production, becomes evident, for the latter could not otherwise ward off desire's potential for revolt and revolution. By
organs is brought about through a genealogical network that is not familial: parents only intervene here as partial objects, flows, signs
he is undergoing with his desire; but this experience is not related to them as such. Yet this is precisely where
clearly demonstrated the difference between these two repressions, but has not shown the scope of this difference or the distinction between
That is why psychic repression in the strict sense does not content itself with repressing real desiring-production, but offers a displaced
the recording of desire. Desiring-production taken as a whole does not assume the well-known Oedipal figure except in the familial translation
diligent psychoanalyst. If a musician tells us that music does not attest to active and conquering forces, but to reactive forces
already too much. But Oedipus takes shape in the family, not in the analyst's office, which merely acts as the last
which merely acts as the last territoriality. And Oedipus is not made by the family. The Oedipal uses of synthesis, oedipalization
took quite some time before making their way into France. Not this one, however; that same year Capgras and Carrette presented
whose quality is a matter of indifference, a simple inductor not playing the role of organizer, where the intensive investments of
false criterion, Oedipus—to obtain the loss-of-reality effect. This is not an abstract operation: an Oedipal organization is imposed on the
reality. Could it be that the loss of reality is not the effect of the schizophrenic process, but the effect of
tolerate oedipalization less well than others? Thus the schizo would not be ill within the Oedipus complex, from an Oedipus arising
capable of setting whole continents and cultures adrift. He is not suffering from a divided self or a shattered Oedipus, but
like two groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate it and are even
evolve within it. Those on whom the Oedipal imprint does not take, and those on whom it does. I believe my
these two groups are capable of being joined? I am not too angry with these bastards of virile paternalism, I am
too angry with these bastards of virile paternalism, I am not vindictive.... In any case, if I have won, there will
and the Son! ... I am speaking of God's people, naturally, not of those close to Him who take themselves for his
by distinguishing what belongs to the family from what does not. It also cuts inwardly, along the lines of differentiation that
taking place, what is desiring-production doing? The retained elements do not enter into the new use of synthesis that imposes such
they make everything shake when they enter. Moreover, what does not enter causes perhaps even more vibrations to be felt. The
intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is not even enough to state that the two groups are capable
neurosis the identity remains that of unconscious representations and does not compromise perception. But what is there to gain from
inscribing
You are simply seeking for drama, says Aurelio. Everything is not inscribed in Oedipus without everything at its extreme fleeing beyond
extreme fleeing beyond the reach of Oedipus. These identifications were not identifications with persons from the viewpoint of perception, but
identifications
or warped out of shape into psychosis: it is therefore not in this fashion that the question must be posed. It
to reserve an extra-oedipal explanation for the psychoses. There are not two groups, there is no difference in nature between neuroses

mere frustration? Finally, their moment, their own time: was it not self-evident that the actual factor arose afterward, and signified recent production, demonstrating thereby that there is no psychoneurosis that is not also an actual neurosis—continues to present the actual factors p 127

primitiv factor only defines the energy of the neurosis, but not the content that for its own part refers to the p 127

becoming reactivated by the actual stasis. But the oedipalists are not saying anything different from this when they remark that an p 127

the midst of an older internal qualitative conflict, which blocks not merely the roads prohibited by reality, but also those that p 127

concentration-camp victim or the worker harassed by work? It is not certain that they would furnish a large quota.... Our systematic p 127

they would furnish a large quota.... Our systematic tendency is not to accept the evident iniquities of reality without taking stock p 127

infinitely older and from an order of time which is not that of the infantile factors themselves. But nothing has been p 128

provided it enjoys the rights of the Ideal, and does not cease to be an afterward except by becoming a beyond p 128

Freud and Jung: the unconscious always measured against myths (and not against the units of production), although the measuring is done p 128

and it accompanies this life with every step. It does not arise after Oedipus, it in no way presupposes an Oedipal p 129

reproduction by means of the family. The term actual is not used because it designates what is most recent and because p 129

a constellation of somatic, social, and metaphysical relations that do not follow after Oedipal psychological relations but that on the contrary p 129

their theory and the efficacy of their therapy. It is not by chance that both of them call into question the p 130

a progression, to take up a progressive pace. It is not at all a question, she says, of administering care that p 130

she says, of administering care that the schizophrenic presumably did not receive when he was a baby. It is a question p 130

a question of the recognition of an unconscious desire, and not of this desire's satisfaction. Recognizing the desire is tantamount to p 130

to an order of real and actual productivity that is not to be confused with an indirect or symbolic satisfaction, and p 130

time his journey is strangely stationary, in place. He does not speak of another world, he is not from another world p 131

place. He does not speak of another world, he is not from another world: even when he is displacing himself in p 131

a new sun. These men of desire—or do they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos p 131

break through the cracks in our all-too-closed minds.... Madness need not be all breakdown. It may also be breakthrough.... The person p 131

The person going through ego-loss or transcendental experiences may or may not become in different ways confused. Then he might p 131

legitimately be p 131

legitimately be regarded as mad. But to be mad is not necessarily to be ill, notwithstanding that in our culture the p 131

point of our pseudo-sanity, everything is equivocal. Our sanity is not true sanity. Their madness is not true madness. The madness p 131

equivocal. Our sanity is not true sanity. Their madness is not true madness. The madness of our patients is an artifact p 132

paintings of the third period, in the series Turner does not exhibit, but keeps secret. It cannot even be said that p 132

mixed and confused, and it is here that the breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from Thomas p 132

Hardy, from p 132

inflamed genital mucus, or a stream of words that do not let themselves be coded, a libido that is too fluid p 133

co-option of it by a social order. People are co-opted, not works, which will always come to awake a sleeping youth p 133

explode—desire. For literature is like schizophrenia: a process and not a goal, a production and not an expression. Here again p 133

schizophrenia: a process and not a goal, a production and not an expression. Here again, oedipalization is one of the most p 133

established order, and incapable of causing anyone harm. It is not a question here of the personal oedipalization of the author p 133

is good for the work of art, good material, but not psychosis, especially not psychosis; we draw a line between the p 134

the work of art, good material, but not psychosis, especially not psychosis; we draw a line between the eventually creative neurotic p 134

and syntax, and of making all language a desire, were not speaking from the depths of psychosis, and as if they p 134

from the depths of psychosis, and as if they were not demonstrating for our benefit an eminently psychotic and revolutionary means p 134

irresponsible, illegible, and nonmarketable, which on the contrary must pay not only to be read, but to be translated and reduced p 134

least an economic error, an error in tact, and does not spread his values. Artaud puts it well: all writing is p 134

of its form of content. But some reply: Artaud does not belong to the realm of literature, he is outside it p 134

outside it because he is schizophrenic. Others retort: he is not schizophrenic, since he belongs to literature, and the most important p 134

that the discourse of the psychotic was involuntary, fettered, subjugated?. Not that it is more nearly the opposite, thank God. But p 135

a shambles of psychiatry, precisely because he is schizophrenic and not because he is not. Artaud is the fulfillment of literature p 135

precisely because he is schizophrenic and not because he is not. Artaud is the fulfillment of literature, precisely because he is p 135

the fulfillment of literature, precisely because he is schizophrenic and not because he is not. It has been a long time p 135

precisely because he is schizophrenic and not because he is not. It has been a long time since he broke down p 135

the river like lead weights, immense transfixed hippopotamuses who will not come back up to the surface. They have entrusted all p 136

bit of ground to which one still clings so as not to be carried off by the deterritorialized flows of desire p 136

patience as I see it. What is at stake is not merely art or literature. For either the artistic machine, the p 137

fires patiently kindled for a generalized explosion—the schiz and not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The p 137

Inscribing p 137

of all, universal history is the history of contingencies, and not the history of necessity. Ruptures and limits, and not continuity p 140

and not the history of necessity. Ruptures and limits, and not continuity. For great accidents were necessary, and amazing encounters that p 140

that counteracts the tendency). In a word, universal history is not only retrospective, it is also contingent, singular, ironic, and critical p 140

savage unity of desire and production. For the earth is not merely the multiple and divided object of labor, it is p 140

inscription, the megamachine that covers a social field. It is not to be confused with technical machines. In its simplest, so-called p 141

synergy of man and his (technical) machines. The latter do not in fact contain the conditions for the reproduction of their p 141

is joyous and refreshingly sound: The circulation of women is not the problem ... A woman circulates of herself. She is not p 142

not the problem ... A woman circulates of herself. She is not at one's disposal, but the juridical rights governing progeniture are p 142

the postulate that underlies exchange notions of society; society is not first of all a milieu for exchange where the essential p 142

same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those who, in a given state p 142

sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those who, in a given state or on p 142

phallus. Sublimation is profoundly linked to anality, but this is not to say that the latter furnishes a material to be p 143

to be sublimated, for want of another use. Anality does not represent a lower requiring conversion to a higher. It is p 143

analyze) of its removal from the field, conditions that do not presuppose sublimation; since on the contrary sublimation results from them p 143

since on the contrary sublimation results from them. It is not the anal that presents itself for sublimation, it is sublimation p 143

simplest critique of sublimation is the fact that it does not by any means rescue us from the shit (only the p 143

to the universality of Oedipus recognize nonetheless that one does not encounter in primitive societies any of the mechanisms or any p 144

law concerning the various members and parts of the body. Not only is the criminal deprived of organs according to a p 144

of organs according to a regime (ordre) of collective investments; not only is the one who has to be eaten, eaten p 144

belaboring them. That is what cruelty means. This culture is not the movement of ideology: on the contrary, it forcibly injects p 145

distribution, it is obvious that the primitive social machine is not territorial. Only the apparatus of the State will be territorial p 145

territorial in this sense because, following Engel's formula, it subdivides not the people but the territory, and substitutes a geographic p 145

organization p 145

where kinship seems to predominate over the earth, it is not difficult to show the importance of local ties. This is p 145

declension characterizes the primitive machine, it is because it is not possible simply to deduce alliance from filiation, the alliances from p 146

parents because he is the descendant of both parents and not because his parents were married ... [However] the cross ties linking p 146

[However] the cross ties linking the different patrilineages laterally are not felt by the peoples themselves to be of the nature p 146

patrilineage name. But the continuity of the structure laterally is not so expressed. Instead, it is maintained by a continuing chain p 146

political and economic, and expresses power insofar as it is not fused with the hierarchy and cannot be deduced from it p 146

deduced from it, and the economy insofar as it is not identical with administration. Filiation and alliance are like the two p 146

filiation and the abstract matrimonial classes. A kinship system is not a structure but a practice, a praxis, a method, and p 147

the socius is as if adjacent to production; it has not yet brought production under its sway. The space of the p 148

is constantly reproduced in the process of production, but has not yet appropriated this process. The apparent objective movement of p 148

inscription p 148

appropriated this process. The apparent objective movement of inscription has not suppressed the real movement of nomadism. But a pure p 148

nomad p 148

the real movement of nomadism. But a pure nomad does not exist; there is always and already an encampment where it p 148

this is the case from the start, since there does not exist a pure nomad who can be afforded the satisfaction p 149

them, but there are no disjunctions of filiation that do not reconstitute lateral connections across the alliances and pairings of persons p 149

reconstitute lateral connections across the alliances and pairings of persons. Not only the flows and the chains, but the fixed stocks p 149

their repetition, is especially weak and inadequate. This idea was not conceived by ethnologists, but by ideologists in the service of p 150

disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionalized conflicts but conflicts that p 150

generate changes, revolts, ruptures p 150

is in order to function that a social machine must not function well. This has been shown precisely with regard to kinship rules are neither applied nor applicable to real marriages: not because these rules are ideal but rather because they determine is identical with the desiring-machine. The social machine's limit is not attrition, but rather its misfirings; it can operate only by essential element of its very ability to function, which is not the least important aspect of the system of cruelty. The For, as we have seen, clans and their lineages are not distinct corporate groups, but are embodied in local communities, through forces and all its segmentary articulations. The primitive machine is not ignorant of exchange, commerce, and industry; it exorcises them, localizes

the flows of exchange and the flows of production do not manage to break the codes in favor of their abstract rather than letting anything escape coding. Primitive societies are not outside history; rather, it is capitalism that is at the end. It cannot be said that the previous formations did not foresee this Thing that only came from without by rising machine. The criteria that distinguish classes, castes, and ranks must not be sought in a fixity or a permeability, nor in For it is certain that the regime of decoding does not signify the absence of organization, but rather the most somber Problem of Oedipus The full body of the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls a magical agent or fetish, the quasi cause. It is not content to inscribe all things, it must act as if and declining itself with the extended filiative lineages that do not exist prior to alliances in a system assumed to be already apprehended in an extensive sense that they certainly did not possess before the determinations of alliances conferred it on them be established. We can better understand why the problem does not in the least consist of going from filiations to alliances is an energy of filiation, for this intense filiation is not yet extended, and does not as yet comprise any distinction for this intense filiation is not yet extended, and does not as yet comprise any distinction of persons, nor even a by line A or B. In this regard it is not important whether the regime of filiation is patrilineal or matrilineal owe a sister. Certainly, in real life this difference does not mean that half the male cousins are destined to remain nature of an energy flow (+—or—+), something does not pass or remains blocked (+ + or—), and something what must pass through in the alliance. The essential is not that the signs change according to the sexes and the determined. It is here that resorting to myth is indispensable, not because the myth would be a transposed or even an indeed where the myth takes root, the myth that does not express but conditions. As Griaule relates it, the Yourougou, breaking sister. But it is evident and striking that these are not persons. Their names do not designate persons, but rather the and striking that these are not persons. Their names do not designate persons, but rather the intensive variations of a vibratory of their bodies, makes it such that these bodies are not like cause and effect, but are both products derived from generative plasma forms an immortal and continuous lineage that does not depend on bodies; on the contrary, the bodies of the following Weismann, start from the idea that the parents are not genetically the parents of their children; if we are to and children are brothers and sisters.) But the son is not somatically his mother's brother and twin. That is why he consequence of this is that incest with the sister is not a substitute for incest with the mother, but on the a manifestation of the germinal lineage. Then again, Hamlet is not an extension of Oedipus, an Oedipus to the second degree Hamlet is primary in relation to Oedipus. The subject does not reproach the uncle for having done what he himself wanted what he himself wanted to do; he reproaches him for not having done what he the son could not do. And him for not having done what he the son could not do. And why didn't the uncle marry the mother, his uncle marry the mother, his somatic sister? Because he must not, except in the name of this germinal filiation, marked by Actually, if the son cannot marry his mother, it is not because he is somatically from a different generation. Arguing against Levi-Strauss has demonstrated convincingly that the mixing of generations was not in the least feared as such, and that the incest least feared as such, and that the incest prohibition could not be explained in this manner. This is because the mixing of the marriage, are active elements of the repression, and not objects at which the repression is directed. It is not not objects at which the repression is directed. It is not even the memory of filiation in general that is repressed that persons, with the names that now designate them, do not exist prior to the prohibitions that constitute them as such prohibitions that constitute them as such. Mother and sister do not exist prior to their prohibition as spouses. Robert Jaulin says this language. We must conclude that, strictly speaking, incest does not and cannot exist. We are always on this side of extension that recognizes them, that constitutes them, but that does not constitute them without rendering them impossible as sexual partners.

One to the mother or the sister only by virtue of not being either: she who is discernible as a possible spouse marriage: the first incest that is permitted. But it is not by chance that this kind of marriage rarely occurs, as cause the whole of Oedipus to shatter, because it is not content to pose the problem in extension, thereby assuming its belong to the order constituted by the prohibition ... : incest does not exist. Incest is a pure limit. Provided that two false two—incest, that slandered shallow stream—always crossed already or not yet crossed. For incest is like this motion, it is is like this motion, it is impossible. And it is not impossible in the same sense that the Real would be impossible. But the problem is only deferred. Is that not the nature of desire, that one desires the impossible? At the impossible? At least in this instance, the platitude is not even true. We are reminded how illegitimate it is to in its capacity as representative, is a flow that would not be codable, that would not let itself be coded—specifically is a flow that would not be codable, that would not let itself be coded—specifically, the terror of the primitive in the act of re-engendering oneself; the signifying chain would not form any code, it would only emit ambiguous signs and the flow of intensity that passes through, for what does not pass, and for what causes passage or prevents it, according daughter, can be transmitted indefinitely through the father-son relationship, but not through the mother-daughter relationship, which terminates with the daughter's marriage

At the same time, a daughter who marries becomes detached not from her brother's line, but solely from that of her part of the influx will pass through and what will not in the system in extension, what will remain blocked or co-husbands, childhood partners. Underlining the universal fact that marriage is not an alliance between a man and a woman, but an non-oedipal at first. As for Oedipus in general, it is not the repressed—that is, the representative of desire, which is itself established; it applies to the representative terms that did not exist before the alliance organized the positive and the negative says with regard to bad conscience, such a plant does not grow on that kind of terrain. This is explained by of the familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a politics, a strategy relations between families coextensive with the social field. It would not even be exact to say that the family determinations burst same component in the territorial machine. Since familial reproduction is not yet a simple means, or a material at the service invests a social, historical, economic, and political field that is not reducible to any mental structure or affective constellation. That is being bewitched, and his would-be heir, intelligent and ambitious, does not exercise the power; the actual chief is not the real ambitious, does not exercise the power; the actual chief is not the real chief; as for the sick K, he has the real chief; as for the sick K, he has not been able to assume the role of mediator that could becomes complicated because of the colonizer-colonized relations: the English have not recognized the chieftainship; the impoverished village is falling into decrepitude the elders bemoan the current decadence). The medicine man does not organize a sociodrama, but a veritable group analysis centering on medicine man explains, everything recommences, drums, chants, trances. It is not only a question of discovering the preconscious investments of a the parents played the role of stimuli in it, and not the role of group organizers (or disorganizers)—the role held to Oedipus: in fact, that's where the Oedipal structure does not manage to close itself, and where the terms of the the existence of this Oedipus, when in fact it does not even have (apart from colonization) the necessary conditions to begin that is inferior to Oedipus? On the contrary, is it not true that they move desire in the direction of more Doesn't the Ndembu cure demonstrate just the opposite? Could it not be said that Oedipus is also a traditional norm—our certain ethnologists and certain disciples of Lacan—those who offered not only an oedipalizing interpretation of Lacan's doctrine, but also an who said in all seriousness that the Oedipus complex was not to be found if it wasn't looked for. And that is to say: the tribes, daughters of the ethnologist, do not say Oedipus, although it is Oedipus who makes them speak repressive regime in the empire of Franz Joseph. He did not seem to see that Franz Joseph was not a pertinent He did not seem to see that Franz Joseph was not a pertinent historical break (coupure), but that perhaps the oral same time as the supposed Oedipal representation. But such is not the case: most ethnologists have clearly noted the sexual nature by the members of these societies, even though they have not been psychoanalyzed, and in spite of the displacement of the very common, but the phallic origin of the symbolism is not repressed. Must it be said that primitives repress the representation the latter's return. Now the opposite is clearly the case; not only does the Oedipal representation presuppose the prohibition of incest Oedipal representation presuppose the prohibition of incest, but it is not even possible to say that the representation is born of is all the more Oedipal as the prohibitions are aimed, not simply at incest, but at all other types of sexual other paths. In a word, the repression of incest is not born of a repressed Oedipal representation any more than it

the long history of our society. But the repressed is not first of all the Oedipal representation. What is repressed is desiring-production. It is the part of this production that does not enter into social production or reproduction. It is what would originally repressed or structurally foreclosed. The animal in us is not merely the object of a preconscious investment determined by interest fear of going hungry is evident, or a pleasure at not being hungry, and this investment refers only secondarily to an We have already seen how the prohibition of incest referred, not to Oedipus, but to the noncoded flows that constitute desire primary in relation to affects and structures. For structures are not mental, they are present in things (elles sont dans les and reproduction. Even an author like Marcuse, whom one would not suspect of complaisance in this regard, acknowledges that culturalism started

figures of one and the same symbolic triangulation, which are not identical either with the personages who come to realize the But inversely, the invocation of such a transcendent symbolism does not rescue the structuralists from the narrowest familial point of view command our respect and to function for us: it is not at the weakest point—the primitives—that Oedipus must be and on libidinal investments in our cultural and social milieu. Not that Oedipus counts for nothing in our society: we have the baby and the schizo. To be sure, it is not only legitimate but indispensable that the ethnological or historical explanation only legitimate but indispensable that the ethnological or historical explanation not be in contradiction with our social organization, or that this correct to question all social formations starting from Oedipus. But not because Oedipus might be a truth of the unconscious that relative limit. Thirdly, there is no social formation that does not foresee, or experience a foreboding of, the real form in deplore this situation, and know what is happening, but do not know where to place their blame—a harsh reality. But the social repression-psychic repression system, in which case it is not universal; or it is universal, and a position of desire profound negative: namely, the decoded flows of desire. This is not to say that the universal Oedipal limit is occupied, strategically between the two. For Oedipus to be occupied, it is not enough that it be a limit or a displaced represented one hand, it is evident that the primitive formations do not come close to fulfilling these conditions. Precisely because the family the requisite conditions are realized in capitalist society, it should not be thought on that account that Oedipus ceases to be a principle is perhaps valid for the adult, but surely not for the child. But in effect, Oedipus begins in the in the mind of the father. And the beginning is not absolute: it is only constituted starting from investments of the And if it passes over to the son, this is not by virtue of a familial heredity, but by virtue of What purpose does it serve? Of what use is it not only to the ethnologist, but what purpose does it serve Whatever may be the meaning of a thing, it is not certain that the thing serves any useful purpose whatever. It deprives us of its use? Of course we are told not to confuse the signified with the signifier. But does the misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from a faulty knowledge or recognition of the unconscious

the ethnologists and the Hellenists think that a symbol is not defined by what it means, but by what it does phallus or something similar, except that what it means does not tell what purpose it serves. In a word, there is place themselves in opposition to the Freudian Oedipus, it should not be thought that they put forward other interpretations to replace analytic uses of the syntheses of the unconscious, which do not allow themselves to be defined by an assignment of a because it foregoes discovering an unconscious material: the unconscious does not mean anything. On the other hand the unconscious constructs machines in their immanent relationship with social machines. The unconscious does not speak, it engineers. It is not expressive or representative, but machines. The unconscious does not speak, it engineers. It is not expressive or representative, but productive. A symbol is nothing other than an organ can. Biological formations and social formations are not formed in the same way in which they function. Nor determinate aggregates (des grands ensembles spécifiques). But the same does not hold true in the case of desiring-machines as molecular elements

because the large molar machines presuppose pre-established connections that are not explained by their functioning, since the latter results from them connections. A molar functionalism is therefore a functionalism that did not go far enough, that did not reach those regions where a functionalism that did not go far enough, that did not reach those regions where desire engineers, independently of the macroscopic clothing, an image of daddy, formulas and words: we shall not ask what it means, but what kind of machine is object or as a separable part of the body does not represent an aggressive and separate phallus; hair is a thing aggressing apparatus, in a separating machine. Once again, it is not a question of knowing if the essence of a ritual autochthony, brought into clear relief by Levi-Strauss. But this is not enough to desexualize the drama. On the contrary. In reality things that are invested by the libido for themselves, and not the derivatives of a daddy-mommy? In the first instance one flows. This is because in the primitive socius desire is not yet trapped, not yet introduced into a set of impasses because in the primitive socius desire is not yet trapped, not yet introduced into a set of impasses, the flows have of their polyvocality, and the simple represented in representation has not yet taken the place of the representative. In order to on desiring-production, it is therefore necessary to take into account not only the elements of representation as they are organized in surface, on the inscription surface of the socius. Society is not exchangist, the socius is inscriptive: not exchanging but marking bodies the socius. Society is not exchangist, the socius is inscriptive: not exchanging but marking bodies, which are part of the earth of exchange is converted into cash. What is involved is not a theoretical discussion of the first principles of anthropology: the Why must it be a gift, or a counter-gift, and not an exchange? And why is it necessary that the giver been robbed, so as to demonstrate clearly that he does not expect an exchange, not even a deferred exchange? It is to demonstrate clearly that he does not expect an exchange, not even a deferred exchange? It is theft that prevents the two lineages or lineage segments is, in this society, if not prohibited, at least widely disapproved of. Will it be said but demonstrates on the contrary that the essential process is not exchanging, but inscribing or marking. And when exchange is made above all, what is made of the unconscious itself, if not its explicit reduction to an empty form, from which desire a form can serve to define a preconscious, but certainly not the unconscious. For if it is true that the unconscious the unconscious has no material or content, this is assuredly not because it is an empty form, but rather because it is always and already a functioning machine, a desiring-machine and not an anorexic structure. The difference between machine and structure appears

First of all, when considering kinship structures, it is difficult not to proceed as though the alliances derived from the lines condition the extended filiations in the system in extension, and not the opposite. Secondly, there is a tendency to make the according to which the qualities developed in the system are not only physical objects, but also honors, responsibilities, privileges, seems to a psychological conviction (confidence that the cycle will reclose). Thus not only the essential opening of the blocks of debts according back to the simple empirical reality, insofar as it is not adequate to the structural model. All this depends, finally, on this sense the essential thing seemed to us to be, not exchange and circulation, which closely depend on the requirements of presides over inscriptions. Savage formations are oral, are vocal, but not because they lack a graphic system: a dance on the that is independent of the voice, a system that is not aligned on the voice and not subordinate to it, but a system that is not aligned on the voice and not subordinate to it, but connected to it, co-ordinated in an on the body itself, and constitutes the sign, which is not a resemblance or imitation, nor an effect of a signifier body.... The inscription of a mark on the body does not merely possess a message value here, but is an instrument and hand-graphics? In the rituals of affliction the patient does not speak, but receives the spoken word. He does not act does not speak, but receives the spoken word. He does not act, but is passive under the graphic action; he receives stamp of the sign. And what is his pain if not a pleasure for the eye that regards it, the collective that regards it, the collective or divine eye that is not motivated by any idea of revenge, but is alone capable good cutting edge—says Clastres in an admirable text—but not like a sliver of bamboo, which cuts too easily. Choosing the same mark. The great book of modern ethnology is not so much Mauss's *The Gift* as Nietzsche's *On the Genealogy of l'anglaise*. And if they are eliminated from psychology, it is not in order to place them in structure. Nietzsche has only ancient Germanic law, a little Hindu law. But he does not hesitate, as does Mauss, between exchange and debt. (Georges Bataille and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either.) The fundamental problem of the primitive socius, which

no revenge, no resentment will be invoked here—that is not the ground they grow on, any more than does Oedipus autonomous eye that extracts pleasure from the event. It is not because everyone is suspected, in advance, of being a future debtor who must be understood as if the marks had not sufficiently taken on him, as if he were or had that the criminal has wronged, and the mark that had not sufficiently penetrated his body. The crime, a rupture of the coordinated, in which nothing whatever finds a place that has not first been assigned a meaning in relation to the whole assigned a meaning in relation to the whole. They do not know what guilt, responsibility, or consideration are, these born organizers its work, like a mother in her child. It is not in them that the bad conscience developed, that goes without bad conscience developed, that goes without saying—but it would not have developed if a tremendous quantity of freedom had not

not have developed if a tremendous quantity of freedom had not been expelled from the world, or at least from the
this mobilization, whether in a relationship with preceding empires or not, since throughout these vicissitudes the imperial formation is always
defined p 192
understand the barbarian formation, it is necessary to relate it not to other formations in competition with it temporally and spiritually p 194
regimes in the fetish or the symbol. What counts is not the person of the sovereign, nor even his function, which p 194
of them.... Speech with the nomads is impossible. They do not know our own language. But this death that comes from p 195
upon the community from the outside long ago? It is not always easy to know if one is considering a primitive p 195
the imperial formation as that of the new exogenous alliance, not only in the place of former alliances, but in relation p 195
from a treaty or a contract. What is suppressed is not the former regime of lateral alliances and extended filiations, but p 195
bricks, having only a controlled mobility. The territorial alliances are not replaced, but are merely allied with the new alliance; the p 196
merely allied with the new alliance; the territorial filiations are not replaced, but are merely affiliated with the direct filiation. It p 196
form established by the State-money. For without question, money does not begin by serving the needs of commerce, or at least p 197
control by the State. Commerce's relationship with money is synthetic, not analytical. And money is fundamentally inseparable, not from p 197
commerce, but
money is synthetic, not analytical. And money is fundamentally inseparable, not from commerce, but from taxes as the maintenance of the p 197
subjects themselves. A time will come when the creditor has not yet lent while the debtor never quits repaying, for repaying p 197
fragments (the wall and the tower). Hence the State is not primeval, it is an origin or an abstraction, it is p 198
an abstraction, it is the original abstract essence that is not to be confused with a beginning. We think only about p 198
with a beginning. We think only about the Emperor. But not about the present one; or rather we would think about p 198
was or knew anything definite about him.... [The people] do not know what emperor is reigning, and there exist doubts regarding p 199
brings producers and products into relations with itself (they do not need to speak the same language). The imperial inscription countersects p 199
overcoding, and imply the existence of dominant classes that do not yet manifest themselves as classes, but are merged with a p 199
with the mother are very different things. The sister is not a substitute for the mother: the one belongs to the p 200
insofar as the conditions of territorial coding require that alliance not be confounded with filiation; and incest with the mother, insofar p 200
incest with the mother, insofar as descent within filiation must not be allowed to interfere with ascending lines. That is why p 200
acts can, to varying degrees, be bound together, assimilated, does not rule out the existence of two sequences in the phenomenon p 200
his mother again. The purpose of this double incest is not to produce a flow, not even a magic flow, but p 201
of this double incest is not to produce a flow, not even a magic flow, but to overcode all the existing p 201
possible. How is it that incest has become possible, and not only possible, but the manifest property and seal of the p 201
merely the means to overcode the flows of desire, certainly not a means to liberate them. O Caligula, O Heliogabalus, O p 202
the complex into consciousness, according to the traditional criterion, did not, to be sure, alleviate the repression of desire.) With incest's p 202
But this migration would never be possible if there did not occur correlatively a considerable change in the other elements of p 202
emerges from the analyses of Leroi-Gourhan: primitive societies are oral not because they lack a graphic system but because, on the p 202
react to the voice, but that are autonomous and do not align themselves on it. In return barbarian civilizations are written p 202
align themselves on it. In return barbarian civilizations are written, not because the voice has been lost, but because the graphic p 202
of desire in a state of multiple connections. It is not a sign of a sign nor a desire of a p 203
its reciprocity: neither pictogram nor ideogram, it is rhythm and not form, zigzag and not line, artifact and not idea, production p 203
nor ideogram, it is rhythm and not form, zigzag and not line, artifact and not idea, production and not expression. Let p 203
rhythm and not form, zigzag and not line, artifact and not idea, production and not expression. Let us try to summarize p 203
zigzag and not line, artifact and not idea, production and not expression. Let us try to summarize the differences between these p 203
that it sees the word—it sees it, it does not read it—insofar as it evaluates the suffering caused by p 204
where the word has only a designating function but does not of itself constitute the sign; what becomes a sign is p 204
the one hand, the repressed this-side-of of appellations that do not yet designate persons, but only intensive germinal states; on the p 204
the shallow stream where nothing passes, where the appellations do not adhere to the persons, where the persons elude the graphic p 205
and books; the eye sets itself to reading. (Writing does not entail but implies a kind of blindness, a loss of p 205
power is ensured by the truth of the Revelation and not by a symbolic or incantatory efficacy.... The Moslem holy man's p 206
manipulates the shadow of Oriental despotism. Ferdinand de Saussure does not merely emphasize the following: that the arbitrariness of p 207
language establishes
exteriority of conquest asserts itself. For if language itself does not presuppose conquest, the leveling operations (les operations de p 208
rabattement) that
that constitute written language indeed presuppose two inscriptions that do not speak the same language: two languages (langages), one of p 208
masters
phonetic and alphabetical chain flows from it. Alphabetical writing is not for illiterates, but by illiterates. It goes by way of p 208
includes the topical order of a double inscription, it is not structured like one language, but like two. The signifier does p 208
structured like one language, but like two. The signifier does not appear to keep its promise, which is to give us p 208
functional understanding of language. The imperialism of the signifier does not take us beyond the question, What does it mean ?; it p 208
and who never tire of crying: The signifier, you have not reached the signifier, you are still at the level of p 208
The signified is precisely the effect of the signifier, and not what it represents or what it designates. The signified is p 209
that graphism is flattened onto the voice—the graphism that, not so long ago, was inscribed flush with the body—body p 209
that at times we had the appellations (mother, sister) but not the persons or the bodies, while at other times we p 209
is possible, it matters little whether it is simulated or not, since in any case something else again is simulated through p 210
the graphic flux that flows from the voice. Simulation does not replace reality, it is not an equivalent that stands for p 210
from the voice. Simulation does not replace reality, it is not an equivalent that stands for reality, but rather it appropriates p 210
returns, wide sectors are left semiautonomous insofar as they do not compromise the power of the State. The eye no longer p 211
of the despot. In point of fact the regime is not milder; the system of terror has replaced the system of p 211
latter to reshape its form of sovereignty. The law does not begin by being what it will become or seek to p 212
a formidable but formal and empty Unity, eminent, distributive, and not collective; and second, the maniacal depressive trait (metaphor) p 212
according to
the vengeance of the new alliance, whose public character does not spoil the secret: I will bring down upon you the p 212
latency inscribed in the bowels of the State apparatus. Better not a sole survivor than for a single organ to flow p 213
the law to signify without designating anything. The law does not designate anything or anybody (the democratic conception of law will p 214
as the reverse side of a necessity of signification, does not bear only on the despot's subjects, nor even on his p 214
despot himself, his dynasty, and his name ([The people] do not know what emperor is reigning, and there exist doubts regarding p 214
deeply rooted in the State than thought, and that latency not only befalls the subjects of the State, but is also p 214
change in volume and time (the after-the-event). Vengeance and resentment: not the beginning of justice, to be sure, but its becoming p 215
other empires was that of rebellions and constant secessions, and not that of revolution. Here again, death will have to be p 215
he has already said about the primitive system: it was not in their midst that bad conscience, this ugly growth—i p 215
from the psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly the story that psychoanalysis is trying at all p 216
screw, represses the desiring-machines. Incest derives from this investment and not the reverse. At first it brings into play only the p 216
is the representative of direct filiation. Father and son are not yet born. All sexuality functions in terms of the conjoined p 216
that latency is a State affair. But then latency must not succeed the Oedipus complex, marking the complex's repression or even p 216
from the repressing action of the incestuous representation, which is not yet by any means a complex in the sense of p 216
by virtue of being the displaced represented. The debt must not only become an infinite debt, it will have to be p 217
ugly growth. So long as the history of desire does not experience this outcome, Oedipus haunts all societies, but as the p 217
societies, but as the nightmare of something that has still not happened to them—its hour has not come. (And isn't p 217
that has still not happened to them—its hour has not come. (And isn't this the strength of Lacan, to have p 217
departure of Abraham or the new alliance. The State was not formed in progressive stages; it appears fully armed, a master p 217
the State that expresses or constitutes its objective movement, is not a distinct formation; it is the basic formation, on the p 217
it should be said that the primordial despotic state is not a historical break like any other. Of all the institutions p 218
primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not one formation among others, nor is it the transition from p 219
Vernant shows in this way that the imperial myths are not able to conceive a law of organization that is immanent p 219
knows what comes first, and whether the territorial machine does not in fact presuppose a despotic machine from which it extracts p 219
alliance, falling nevertheless under the same category. For example, feudalism not only presupposes an abstract despotic State that it divides p 220
into
comes after, it conditions universal history only provided it is not on the outside, but always off to the side, the p 220

in the exercise of its functions. In brief, it does not cease being artificial, but it becomes concrete, it tends to the decoding of flows. The action of decoded flows is not enough, however, to cause the new break to traverse and cause the new break to traverse and transform the *socius*—not enough, that is, to induce the birth of capitalism. Decoded money form, or of the contractual hiring of labor, do not by any means produce a capitalist economy, but rather a monopolistic action favoring the guilds and the companies promotes, not the rise of capitalist production, but the insertion of the old full body of the social machine. Hence capitalism does not lead to the dissolution of feudalism, but rather the contrary that modern historians know how to ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why not not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It is not the technique, the technical even Moslem ships? Why not Sinbad the Sailor? It is not the technique, the technical machine, that is lacking. Isn't it technical. That is why capitalism and its break are defined not solely by decoded flows, but by the generalized decoding of feudal system itself and that of its State, still does not give us the extrinsic conjunction of these two flows: flows of flows of producers and flows of money. The encounter might not have taken place, with the free workers and the money-capital (the monopolies). But capitalism doesn't begin, the capitalist machine is not assembled, until capital directly appropriates production, and until financial capital effect a decoding of flows through abstraction. But this does not occur in the same way for both instances. First, simple specific mode of production, which knows nothing of and does not recognize abstract labor. As Marx says, the latter is indeed and most ancient relation of productive activity, but it does not appear as such and only becomes a true practical relation That is why, before, the monetary and commercial inscription does not have a body of its own at its disposal, and effectively concrete value, its tendency to concretization. The abstraction has not ceased to be what it is, but it no longer very thing they are bent on hiding: that it is not the same money that goes into the pocket of the witness to a prospective force or to a long-term evaluation, not realizable *hic et nunc*, and functioning as an axiomatic of the two aspects of banking practice. But this dissimulation does not depend on a faulty understanding so much as it expresses from the viewpoint of a full output, but it is not calculable if it is a matter of the production flow flow on which surplus value depends. Thus the difference is not canceled in the relationship that constitutes it as a difference interior limit that is capital itself and that it does not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously in economy as well as linguistics: If the movement does not tend toward any limit, if the quotient of differentials is tend toward any limit, if the quotient of differentials is not calculable, the present no longer has any meaning. ... The quotient no longer has any meaning. ... The quotient of differentials is not resolved, the differences no longer cancel one another in their from the developed countries to the underdeveloped countries, which do not constitute a separate world, but rather an essential component of the opposite. So true is it that primitive accumulation is not produced just once at the dawn of capitalism, but is a capitalism that had lost all code value. This is not the case, however. On the one hand, codes continue to evolution of the technical object). In this sense, it is not machines that have created capitalism, but capitalism that creates machines of the rate of profit through machinic surplus value is not innovation itself, whose value is no more measurable than that more measurable than that of human surplus value. It is not even the profitability of the new technique considered in isolation the capitalist regime engender a machinic surplus value that does not directly depend on science and technics themselves, but on capital an ever larger scale, only if the surplus value is not merely produced or extorted, but absorbed or realized.? If the or extorted, but absorbed or realized.? If the capitalist is not defined in terms of enjoyment, the reason is not merely is not defined in terms of enjoyment, the reason is not merely that his aim is the production for production's sake value: an unrealized surplus value of flux is as if not produced, and becomes embodied in unemployment and stagnation. It is is the more manifest in that what it absorbs is not sliced from the surplus value of the firms, but added a new determination of the properly capitalist field of immanence: not only the interplay of the relations and differential coefficients of interplay of the relations and differential coefficients of decoded flows, not only the nature of the limits that capitalism reproduces on ensures the integration of groups and individuals into the system. Not only lack amid overabundance, but stupidity in the midst of more deterritorialized. But where does the dolphin flux end, if not with the basic research projects of the American army, which can be explained by the fact that its axiomatic is not more flexible, but wider and more englobing. In such a antiproduction that drives the entire productive system. But it is not only those who man and supply the military machine who -a flow possessing a power of mutation that does not enter into income and is not assigned to purchases, a of mutation that does not enter into income and is not assigned to purchases, a pure availability, nonpossession and nonwealth. The is alienated or who does the alienating. Who steals? Certainly not the finance capitalist as the representative of the great instantaneous the representative of the great instantaneous creative flow, which is not even a possession and has no purchasing power. Who is possession and has no purchasing power. Who is robbed? Certainly not the worker who is not even bought, since the reflux power. Who is robbed? Certainly not the worker who is not even bought, since the reflux or salary distribution creates the of presupposing it. Who would be capable of stealing? Certainly not the industrial capitalist as the representative of the afflux of the representative of the afflux of profit, since profits do not flow in the reflux, but side by side with, deviating his own cynicism: in the beginning, at least, he could not be unaware of what he was doing, extorting surplus value capitalism's true police. In a certain sense, capitalist economists are not mistaken when they present the economy as being perpetually in at the level of flows, the monetary flows included, and not at the level of ideology, that the integration of desire market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of a theory and a theory and a practice of a highly schizophrenic character. Not to withdraw from the process, but to go further, to capitalism has made and continues to make use of writing; not only is writing adapted to money as the general equivalent ultimate units of both content and expression. These figures do not derive from a signifier nor are they even signs as through their coming together in a whole, but that do not maintain any identity when they pass from one whole to only a few of which are retained. Electric language does not go by way of the voice or writing; data processing and the schizophrenic flows: until now, the only modern—and not archaic theory of language. The extreme importance of J.-F Lyotard shows that what is at work in dreams is not the signifier but a figural dimension underneath, which gives rise and cutting them according to flows and points that are not linguistic and do not depend on the signifier or its to flows and points that are not linguistic and do not depend on the signifier or its regulated elements. Thus Lyotard the order of the signifier and the figure. It is not the figures that depend on the signifier and its effects Ford cars, the only difference being that the schizos are not salable. How then does one explain the fact that capitalist Why does it make the schizophrenic into a sick person not only nominally but in reality? Why does it confine its with a revolutionary potential, so long as these flows are not co-opted or absorbed by the laws of the market? Why axiomatized by capitalism at the same time. Hence schizophrenia is not the identity of capitalism, but on the contrary its difference seemed to us to define both capitalism and schizophrenia. But not in the same way; they are not at all the and schizophrenia. But not in the same way; they are not at all the same thing, depending on whether the decodings whether the decodings are caught up in an axiomatic or not; on whether one remains at the level of the large and on whether money burns or bursts into flames. Why not merely say that capitalism replaces one code with another, that with the thing, capitalism, that the unavowable begins: there is not a single economic or financial operation that, assuming it is assuming it is translated in terms of a code, would not lay bare its own unavowable nature, that is, its intrinsic of the different sorts of flows, but these quantities do not enter into equivalences that would presuppose an unlimited something; they and limited—are sufficient to show that a code is not, and can never be, economic: on the contrary, it expresses a surplus value of code. Hence the code relation is not only indirect, qualitative, and limited; because of these very characteristics rediscovered precisely in what today is called a genetic code; not because it depends on an effect of a signifier, but cannot be divorced from a becoming-concrete without which it would not become capital and would not appropriate production. We have seen becoming-concrete without which it would not become capital and would not appropriate production. We have seen that this becoming-concrete appeared in must be borne in mind that the differential relation is not an indirect relation between qualified or coded flows, it is to the other, the reason is precisely that they are not to the same power (x and y^2 for example), and Concerning capitalism, we maintain that it both does and does not have an exterior limit: it has an exterior limit that and exorcising this limit. And it also has, yet does not have, interior limits: it has interior limits under the specific places the axiomatic in opposition to codes. The axiomatic does not need to write in bare flesh, to mark bodies and identity cards, files, and other means of control, capitalism does not even need to write in books to make up for themselves: your capital or your labor capacity, the rest is not important, we'll always find a place for you within the To pursue a remark of Henri Lefebvre's, these images do not initiate a making public of the private so much as

While capitalism thus proceeds by means of an axiomatic and not by means of a code, one must not think that axiomatic and not by means of a code, one must not think that it replaces the socius, the social machine, with of itself is by no means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as much machine. Bourbaki says as much concerning scientific axiomatics: they do not form a Taylor system, nor a mechanical game of isolated actual field of forces; but precisely because the circumstances were not right for these flows to enter into a conjunction, the from a hitherto unknown conjunction. Once again, this axiomatic is not the invention of capitalism, since it is identical with capital of such privileges. That the struggle against monopolistic privileges does not imply any struggle against the very principle of State control State apparatus itself). The regulative functions of the State do not imply any sort of arbitration between social classes. That the is an obvious practical fact, but a fact that does not reveal its theoretical foundation. The latter is simple to explain the animal from the outside, it shoulders its own burden. Not that man is ever the slave of technical machines; he its limits. So that the bourgeois is justified in saying, not in terms of ideology, but in the very organization of and wages are based. In short, the theoretical opposition is not between two classes, for it is the very notion of or at the level of money (income in wages). But not only are these determinations sometimes too narrow and sometimes too class interest remains purely virtual so long as it is not embodied in a consciousness that, to be sure, does not embodied in a consciousness that, to be sure, does not create it, but actualizes it in an organized party suited the bourgeoisie—a great cleavage that will animate a struggle not only economic and financial, but political as well. Now the class. It is correct to say that the alternative is not between the market and economic planning, since planning is necessarily recognition of class bipolarity. But this great Leninist break did not prevent the resurrection of a State capitalism inside socialism itself capitalist State. But in reality, the most direct question is not that of knowing whether an industrial society can do without put. Nor is it a question of knowing whether or not class consciousness, embodied in a party or a State, betrays to us profoundly correct where he concludes that there does not exist any class spontaneity, but only a group spontaneity: whence by the party or the State. And the two do not exist on the same scale. This is because class interest represented in a distinct consciousness that, at this level, does not even present any grounds for asking whether it betrays or even present any grounds for asking whether it betrays or not, alienates or not, deforms or not. The problem is situated grounds for asking whether it betrays or not, alienates or not, deforms or not. The problem is situated there, between unconscious whether it betrays or not, alienates or not, deforms or not. The problem is situated there, between unconscious group desires and be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses were not deceived but not desire. Whence Reich's cry: no, the masses were not deceived, they desired fascism, and that is what has to one explain that desire devotes itself to operations that are not failures of recognition, but rather perfectly reactionary unconscious investments? And

dispatch themselves to the moon if the capitalist State were not there to bring them back to earth. For example: deterritorialization Smith to throw out every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as

changes the direction of this movement.) Moreover, if it is not a question of writing the history of political economy, but the decoding and the deterritorialization constitutive of the system do not make it flee through one end or another that would own break. Democracy, fascism, or socialism, which of these is not haunted by the Urstaat as a model without equal? The But the events that restore a thing to life are not the same as those that gave rise to it in

no, the Modern State, its bureaucracy and its technocracy, do not resemble the ancient despotic State. Of course not, since it technocracy, do not resemble the ancient despotic State. Of course not, since it is a matter in the one case of or their standing inside the family. The reproduction process is not directly economic, but passes by way of the noneconomic factors way of the noneconomic factors of kinship. This is true not only with respect to the territorial machine, and to local full body has become directly economic as capital-money; it does not tolerate any other preconditions. What is inscribed or marked is to say that the elements of production and antiproduction are not reproduced in the same way as humans themselves, but find no longer dominates. In a certain sense the situation has not changed; for what is invested through the family is still despotic formations the Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the imperial incest effects an in the capitalist formation that the Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense in goes without saying that this becoming or this constitution does not develop under the categories imagined in the earlier social formation since the imaginary Oedipus results from such a becoming and not the inverse. It is not via a flow of shit from such a becoming and not the inverse. It is not via a flow of shit or a wave of incest

an object from on high, in the despotic machine, did not first make possible the folding and flattening operations that will arrive at castration! What does the desire-castration equation signify, if not in fact a prodigious operation that consists in replacing desire of the capitalist field, define bad conscience. The latter is not cynicism's contrary; it is, in private persons, the correlate of segregation; the abject desire to be loved, the whimpering at not being loved enough, at not being understood, concurrent with the be loved, the whimpering at not being loved enough, at not being understood, concurrent with the reduction of sexuality to the the dirty little secret, this whole priest's psychology—there is not a single one of these tactics that does not find is not a single one of these tactics that does not find in Oedipus its land of milk and honey, its

is there a single one of these tactics that does not serve and develop in psychoanalysis, with the latter as the new avatar of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the latter a last territoriality product of universal history—but on one condition, which is not met by Freud: that Oedipus be capable, at least to history is nothing more than a theology if it does not seize control of the conditions of its contingent, singular existence to capture the movement of madness, precisely because it is not analytical and regressive, but explores a global field of coexistence a case is rare, and that, moreover, its origins are not reconstructible. Yet it is evident that there is never a is evident that there is never a delirium that does not possess this characteristic to a high degree, and that is possess this characteristic to a high degree, and that is not originally economic, political, and so forth, before being crushed in crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who invented the Pangymnastikon and

infantile alimentary anxiety linked to a deficiency of maternal care. Not only is it impossible to derive the first anxiety from nature, from Homo natura to Homo historia). It is certainly not sexuality that is in the service of generation, but progressive disjunctive or takes account of the disjunctions in the cycle. Not only is generation second in relation to the cycle, but the basis of neuroses. But this communication of unconsciousness does not by any means take the family as its principle; it inverse fashion from that of the other pole: I am not your kind, I belong eternally to the inferior race, I a beast, a black. Good people say that we must not flee, that to escape is not good, that it isn't say that we must not flee, that to escape is not good, that it isn't effective, and that one must work directly upon the social field: every name in history, and not the name of the father. On the contrary, the nature at one pole or the other. And the child does not wait until he is an adult before grasping—underneath father-mother out over the dimensions of a social field that does not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which on the other hand, the form of individualized persons does not belong to it, since it knows only partial objects and ways). Whereas the paranoiac and the schizophrenic, properly speaking, do not operate on the socius, but on the body without organs the socius in general? We have seen that this is not at all the case. The socius is not a projection this is not at all the case. The socius is not a projection of the body without organs; rather, the body but the latter exists at the limit, at the end, not at the origin. And doubtless the body without organs haunts of physics; the body without organs and its intensities are not metaphors, but matter itself. Nor is it our intention to region, there where there is desire—that is to say, not only its functioning, but formation and autoproduction? A machine works its structure and the positioning of its parts, but does not set itself into place any more than it forms or point of nondifference or dispersion. For one thing, Butler is not content to say that machines extend the organism, but asserts as if they were mutilated organisms. For another, he is not content to say that organisms are machines, but asserts that unity of the machine. It is said that machines do not reproduce themselves, or that they only reproduce themselves through the These creatures are part of our reproductive system; then why not we part of that of the machines? ... We are misled assume that there can be no reproductive action which does not arise from a single center; but this assumption is unscientific by another, or two others, of its own kind, is not sufficient to warrant us in saying that vapour-engines have no as an aphidian parasite of machines. What is essential is not in the passage to infinity itself—the infinity composed of desire, the machine is desiring and desire, machined. Desire is not in the subject, but the machine in desire—with the of vertebra-machinate desire. In a word, the real difference is not between the living and the machine, vitalism and mechanism, but of thermo-dynamics, but which in the process of assembly do not depend on these laws, since the chain of assembly begins the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project itself into these forms that have become organizing the crowds. These are therefore the same machines, but not at all the same regime, the same relationships of magnitude

functionalism is false, since the organic or social machines are not formed in the same way they function, and the technical the same way they function, and the technical machines are not assembled in the same way they are used, but imply their own production from their distinct product. Only what is not produced in the same way it functions has a meaning a partial dependence, and a superposition of relays. It is not a matter of biologizing human history, nor of anthropologizing natural that it is only the DNA that is reproduced, and not the proteins. Proteins are both products and units of production they have to do with a properly sexual energy is not immediately clear: either they are assigned to the molecular order better to review Reich's final attempt, involving a biogenesis that not without justification is qualified as a schizoparanoiac mode of reasoning even from the viewpoint of the famous scientificity. It is not the neurotic stretched out on the couch who speaks to the prime evidence points to the fact that desire does not take as its object persons or things, but the entire people aroused. A revolutionary machine is nothing if it does not acquire at least as much force as these coercive machines machines have for producing breaks and mobilizing flows. It is not through a desexualizing extension that the libido invests the large doubtless such a blockage is necessarily justified: the libido does not come to consciousness except in relation to a given body of the sexuality of the two sexes. And must it not also be said that the phallus is not one sex must it not also be said that the phallus is not one sex, but sexuality in its entirety, which is to says something even more mysterious: that the true difference is not the difference between the two sexes, but the difference between the human sex and the nonhuman sex. It is clearly not a question of animals, nor of animal sexuality. Something quite founds the omnipotence of a male homosexuality. Yet this is not at all the case; what is founded here is rather terrifying. At least in this way one avoids phallocentrism, if not anthropomorphism. But this time, far from founding the communication between into two homosexual series that remain statistical. And one does not by any means escape castration. It is simply that castration human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates in the very overturn the statistical order of the sexes. Making love is not just becoming as one, or even two, but becoming as becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is be the first to say that, everything considered, belief is not an act of the unconscious; it is always the preconscious what reduced the unconscious to this state of representation, if not first of all a system of beliefs put in the impasse. Thus the link between representation-belief and the family is not accidental; it is of the essence of representation to be of representation to be a familial representation. But production is not thereby suppressed, it continues to rumble, to throb beneath the aren't myth and tragedy, too, productions—forms of production? Certainly not; they are production only when brought into connection with real this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce in the same way they believed? The Hellenists? Do Freud, on the contrary, chooses the first path: it is not the father who indicates the action of machines, but just already Lawrence, have to say against psychoanalysis (the living are not believers, the seers do not believe in myth and tragedy against psychoanalysis (the living are not believers, the seers do not believe in myth and tragedy): By retracing the paths to we born Hamlets? Were you born Hamlet? Or did you not rather create the type in yourself? Whether this be so create the type in yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth but this is merely the awareness of a process and not the process itself.) Actually, in process, I believe with each curette, as it were. Behind this process lies the idea not of edifice and superstructure, which is culture and hence false actor. It is obvious that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst, or like a nineteenth-century conditioned passage from one element to another: mythic representation does not express the element of the earth, but rather the conditions element fades before the despotic element; and tragic representation does not express the despotic element properly speaking, but the conditions under as myth, tragedy, and the social formations. Psychoanalytic interpretation does not consist in competing with codes, adding a code to the case for desire as abstract libido and as subjective essence. Not that a simple parallelism should be drawn between capitalist social psychoanalysis, beyond the determinate systems of representation. Obviously this does not mean that the capitalist being, or the being in capitalism his desire. But the identity of desire and labor is not a myth, it is rather the active utopia par excellence on the substance or the content of private property do not at all affect this form). It is also the form of production as the universal interior essence, but it does not thereby escape the world of representation. It merely performs a the interiority of its movement that capitalism requires and institutes not only a social axiomatic, but an application of this axiomatic once by the position of immanent limits that capitalism does not cease to reproduce on an ever expanding scale, and again never present more than its own absence, or represent something not represented in the representation: but it is claimed that the by Lacan led in a completely different direction. He is not content to turn, like the analytic squirrel, inside the wheel images to the structure would have little significance and would not rescue us from representation, if the structure did not have would not rescue us from representation, if the structure did not have a reverse side that is like the real production that enter into indirect syntheses or interactions, since they are not partial (partiels) in the sense of extensive parts, but rather of desire that compose a signifying chain but that are not themselves signifying, and do not answer to the rules of signifying chain but that are not themselves signifying, and do not answer to the rules of a linguistic game of chess elements of production in a constellation of which it is not itself a part. There the absence of a tie necessarily all its complexity; for it is certain that he does not enclose the unconscious in an Oedipal structure. He shows on as it reproduces the element of castration, which itself is not imaginary but symbolic. There we have the three major planes seen that, in Lacan, the hypothesis of an unconscious-as-language does not closet the unconscious in a linguistic structure, but leads linguistics as it is an anarchist and an atheist. It is not an orphan in the sense that the father's name would present intensities (the sea of proper names). The unconscious is not figurative, since its figural is abstract, the figure-schizo It is figurative, since its figural is abstract, the figure-schizo It is not structural, nor is it symbolic, for its reality is that in its very production, in its very inorganization. It is not representative, but solely machinic, and productive. Destroy, destroy. The task puppet of the superego, guilt, the law, castration. It is not a matter of pious destructions, such as those performed by the disappearance or the dissolution of the Oedipus complex, do not make us burst into laughter? We are told that Oedipus castration, latency, desexualization, and sublimation. But what is castration if not still Oedipus, to the nth power, now symbolic, and therefore more virulent? And what is latency, this pure fable, if not the silence imposed on desiring-machines so that Oedipus can develop of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation to, bad conscience, which soon as a flow is made to circulate that does not let itself be stopped by Oedipus, the mark of the bureaucracy is, and that an appeal to the pre-oedipal is not enough to escape this stamp: the pre-oedipal, like the post-oedipal doesn't see that the tie linking psychoanalysis with capitalism is not merely ideological, that it is infinitely closer, infinitely tighter; and its finality are marked by this social function. It is not the pervers, nor even the autistic person, who escapes psychoanalysis a representative that displaces the represented. But this is certainly not true in the first sense, where the molecular elements are finds itself replaced by representations. To be sure, it is not psychoanalysis that makes us believe: Oedipus and castration are demanded schizoanalysis when he says that the destruction of resistances must not wait upon the discovery of the material. But the reason well as to the absence of a link: you will not have reached the ultimate and irreducible terms of the unconscious flow at the same time on the body without organs: not the gaping wound represented in castration, but the myriad little Mexico, or Peru. Even the schizo's stroll or voyage does not effect great deterritorializations without borrowing from territorial circuits: the tottering in the broad sense comprises all the types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus no deterritorialization of the flows of schizophrenic desire that is not accompanied by global or local reterritorializations, reterritorializations that always reconstitute things. A kind of perceptive gymnastics has lead him, progressively, not to identify with the character of Modern Times, but to tends to spontaneously take either a shorter path, which is not passable, which is barred, or else a path that is is why the final image is without optimism. One does not see what optimism would be doing at the conclusion of woman seen from the back, all black, whose shadows are not projected by any sun, advance toward nothing. The wireless telegraph road, the barren trees that dot the right side, do not meet at the horizon. There is no horizon. The bald pessimism here either. What had to happen happened. They did not kill each other. They were not brought down by the happen happened. They did not kill each other. They were not brought down by the police. And it will not be were not brought down by the police. And it will not be necessary to go looking for the alibi of an looking for the alibi of an accident. Charles Chaplin did not dwell on this. He went quickly, as usual. He traced very movement is humor, black humor. Oh, the narrator does not homestead in the familial and neurotic lands of Oedipus, there

where the global and personal connections are established; he does not remain there, he crosses these lands, he desecrates them, he to its molecular elements and flows. Such a voyage does not necessarily imply great movements in extension; it becomes immobile, in in the land of Oedipus; when the one who does not allow himself to be Oedipalized is psychoticized in the land societies, or residual paternalistic or mothering pseudo families? We do not have in mind the so-called community psychiatry endeavors, whose admitted

profound tendency. Here, madness would no longer exist as madness, not because it would have been transformed into mental illness, but this perspective Foucault announced an age when madness would disappear, not because it would be lodged within the controlled space of world. That is what the completion of the process is: not a promised and a pre-existing land, but a world created cross the threshold of deterritorialization and produce the new land—not at all a hope, but a simple finding, a finished orchid, the bicycle horn and the dead rat's ass. Let's not rush to introduce a term that would be like a the unconscious and introduces into the passionate sphere, and is not by any means a formation of this sphere—here is the nature and function of partial objects if one does not see therein such elements, rather than parts of even a of even a fragmented whole. As Lawrence said, analysis does not have to do with anything that resembles a concept or a concept or a person, the so-called human relations are not involved. Analysis should deal solely (except in its negative task or should depend on something in the other. They must not be opposed determinations of a same entity, nor the differentiations the clover and the bee). As long as schizoanalysis has not arrived at these disparate elements, it has not yet discovered schizoanalysis has not arrived at these disparate elements, it has not yet discovered the partial objects as the ultimate elements of in this sense that Leclaire used the term erogenous body not to designate a fragmented organism, but an emission of preindividual the concepts apt to correspond to them. But it is not in this respect that the partial objects are elements of whether organs or fragments of organs, the partial objects do not refer in the least to an organism that would function fully aware that they were both contained in, and did not exist without, one another, but we had to stress the to the objects x and y that emit them, but not the fields of presence in relation to the objects a the anus, the mouth-anus of the anorexic). And they are not indiscernible solely in the mixed region, since one can always paradoxical relationship of included disjunction. Finally there remains the possibility, not of an overlapping of the flows, but of a permutation in repulsion as in attraction, the body without organs is not in opposition to these organs-objects; it merely ensures its own but a whole alongside the parts—a whole that does not unify or totalize them, but that is added to them the process of a miraculating fetishistic machine, it still does not totalize them, unify them in the manner of an organism indeed passes through the body, and through the organs, but not through the organism. That is why the partial objects are through the organism. That is why the partial objects are not the expression of a fragmented, shattered organism, which would presuppose objects. The conversion of a portion of the energy does not occur at a given moment, but is a preliminary and and in terms of a detached signifier. These conditions are not fulfilled without exclusions forming and appearing in the disjunctive network a machine that is such by its functional properties but not by its structure, where nothing but the play of blind seen, that is the primary inspiration of psychoanalysis: it does not add a code to all those that are already known already known. The signifying chain of the unconscious, Numen, is not used to discover or decipher codes of desire, but to authors of horror stories have understood so well, it is not death that serves as the model for catatonia, it is be in qualitative opposition to the life desires. Death is not desired, there is only death that desires, by virtue of desires, by virtue of the working organs. There we do not have two desires but two parts, two kinds of desiring-machine persists: how can all that function together? For it is not yet a functioning, but solely the (nonstructural) condition of a envelops it. From one aspect to the other, there is not at all a personal deepening, but something quite different: there in order to live and know that the desiring-machines do not die. And that the subject as an adjacent part is adjacent part is always a one who conducts the experience, not an I who receives the model. For the model itself I who receives the model. For the model itself is not the I either, but the body without organs. And I I either, but the body without organs. And I does not rejoin the model without the model starting out again in limitation, it was a liquidation of the libido. Reich did not go wrong here, and was perhaps the only one to sick, but that is what will cure us! Freud did not hide what was really at issue with the introduction of issue with the introduction of the death instinct: it is not a question of any fact whatever, but merely of a of principle. The death instinct is pure silence, pure transcendence, not givable and not given in experience. This very point is death instinct is pure silence, pure transcendence, not givable and not given in experience. This very point is remarkable: It is the machine and the system of its energetic conversions, and not as an abstract principle. If Freud needs death as a that maintains a qualitative opposition between the drives (you will not escape the conflict): once the dualism of the sexual drives a conservatory for the Oedipal life. Desire is in itself not a desire to love, but a force to love, a think up something different ... if you realize that he is not a god but a human being like yourself, with worries like yourself, with worries, defects, ambitions, frailties, that he is not the repository of an all-encompassing wisdom [=code] but a wanderer a toll. To sing it doesn't cost you a penny. Not only does it cost nothing—you actually enrich others (instead infecting them) The phantasmal world is the world which has not been fully conquered over. It is the world of the We are all guilty of crime, the great crime of not living life to the full. You weren't born Oedipus, you this production than do the preceding regimes, which nonetheless did not lack the necessary repressive means? We have seen that the large objectivities, the decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but directly apprehended in a codeless axiomatic

but ones that, like cadavers, feed on images. Death is not desired, but what is desired is dead, already dead: images or rather, its powers of co-option coexist more often than not with what is to be co-opted, and even anticipate it form an apparatus for the absorption of a surplus value not even produced yet—which gives them precisely an apparent revolutionary such as this, there is no living desire that could not of itself cause the system to explode, or that would of itself cause the system to explode, or that would not make the system dissolve at one end where everything would the conjunctive syntheses of intensities and becomings. The schizoanalyst is not an interpreter, even less a theater director; he is a and representations that prevent the machine from functioning. It is not easy to rediscover the molecules—even the giant molecule—their cornering them, holding them fast. In the unconscious it is not the lines of pressure that matter, but on the contrary on the contrary the lines of escape. The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure and strait-jackets

the outset is how the unconscious productions and formations were not merely repelled by an agency of psychic repression that would psychoanalysis remains in the precritical age. Doubtless these illusions would not take hold if they did not benefit from a coincidence Doubtless these illusions would not take hold if they did not benefit from a coincidence and a support in the unconscious psychic repression in the proper sense of the word could not be delegated in the unconscious by the molar forces and properly speaking profits from an occasion without which it could not interfere in the machinery of desire. In contrast to psychoanalysis in nature. There are fundamentally two poles; but we would not be satisfied if we had to present them merely as the molar formations and the molecular formations, since there is not one molecular formation that is not by itself an investment formations, since there is not one molecular formation that is not by itself an investment of a molar formation. There are small scale. Nor is there any molecular chain that does not intercept and reproduce whole blocks of molar code or axiomatic molar code or axiomatic, nor any such blocks that do not contain or seal off fragments of molecular chain. A sequence poles the large aggregates, the large forms of gregariousness, do not prevent the flight that carries them along, and they oppose But at the other pole, the schizophrenic escape itself does not merely consist in withdrawing from the social, in living on an effectively revolutionary force. For what is the schizo, if not first of all the one who can no longer bear loose, liberating a flow, resecting a schizo The schizo is not revolutionary, but the schizophrenic process—in terms of which the potential for revolution. To those who say that escaping is not courageous, we answer: what is not escape and social investment say that escaping is not courageous, we answer: what is not escape and social investment at the same time? The choice organism—species or socius. There is no society that does not arrange lack in its midst, by variable means peculiar to midst, by variable means peculiar to it. (These means are not the same, for example, in a despotic type of society is that the large numbers or the large aggregates do not exist prior to a selective pressure that might elicit singular pressure that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a primary gregariousness; gregariousness presupposes the selection and is whose favor it is exerted. That is why statistics is not functional but structural, and concerns chains of phenomena that selection forms that produce them by creative selection. The order is not: gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of

of force come from, it is evident that they are not to be explained in terms of any goal or end the accumulations, and the attractions without which these forces would not assume a social character. It is indeed in this sense with its formation of a party apparatus. This situation is not at all adequate, however, for resolving the following problem: why

an ideological deception or mystification? Revolutionaries often forget, or do not like to recognize, that one wants and makes revolution out
recognize, that one wants and makes revolution out of desire, not duty. Here as elsewhere, the concept of ideology is an
everything is objective or subjective, as one wishes. That is not the distinction: the distinction to be made passes into the
There is an unconscious libidinal investment of desire that does not necessarily coincide with the preconscious investments of interest, and
that
the most somber organization, below all ideology. Libidinal investment does not bear upon the regime of the social syntheses, but upon
or the energies on which these syntheses depend. It does not bear upon the selections, detachments, and remainders effected by these
the codes and the flows that condition them. It does not bear upon the social means and ends, but upon the
since the meanings and the purposes derive from it, and not the contrary. It is doubtless true that interests predispose us
predispose us to a given libidinal investment, but they are not identical with this investment. Moreover, the unconscious libidinal investment is
investment of a machine can be, a machine that is not only technical but social, and through which desire desires its
desire represses itself in the great capitalist aggregate. Repressing desire, not only for others but in oneself, being the cop for
and for oneself—that is what arouses, and it is not ideology, it is economy. Capitalism garners and possesses the force
force of the machine. Oh, to be sure, it is not for himself or his children that the capitalist works, but
the cop, the soldier, the technocrat, the bureaucrat, and why not the worker, the trade-unionist. Desire is agape. Not only can
and why not the worker, the trade-unionist. Desire is agape. Not only can the libidinal investment of the social field interfere
reactionary or revolutionary in the preconscious investment of interest does not necessarily coincide with what is reactionary or revolutionary in
the
all the better masked, as a state of forces does not prevail over the former state without preserving or reviving the
and syntheses from the viewpoint of the preconscious—it is not certain that the unconscious libidinal investment is itself revolutionary. For
libidinal investment is itself revolutionary. For the same breaks do not pass at the level of the unconscious desires and the
libido is charged with investing this socius, its investment is not necessarily revolutionary in the same sense as the preconscious investment
satisfies new aims and interests. But the unconscious revolution does not merely refer to the socius that conditions this change as
an overthrown power on the body without organs. It is not the same state of flows and schizzes: in one case
social field. In any case desire belongs to the infrastructure, not to ideology: desire is in production as social production, just
the standpoint of class interest and its preconscious investments, but not be so—and even remain fascist and police-like—from the
standpoint of its libidinal investments. Truly revolutionary preconscious interests do not necessarily imply unconscious investments of the
same nature; an apparatus
interior limits, reforming a great break that the flows will not pass through or overcome, subordinating the desiring-machines to the repressive
opposed to the coefficients of transversality. And what revolution is not tempted to turn against its subject-groups, stigmatized as anarchistic or
circulate, smashing the limit, breaching the wall. But it is not just a matter of literature or even psychoanalysis. It is
or even psychoanalysis. It is a matter of politics—though not, as we shall see, of a program. The task of
the preconscious investments of interest, and insofar as they are not merely capable of counteracting them, but also of coexisting with
in this respect it is sexuality that constitutes the indices. Not that the revolutionary capacity can be evaluated in terms of
than the most repressive prison—as long as one has not succeeded in rescuing sexuality from the category of secrets, even
even if disinfected: i.e., as long as it has not been rescued from the Oedipal-narcissistic origin imposed on it as
and aims, as long as sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to
devices for avoiding any contact with her. A woman is not a model anything. She is not even a distinct and
her. A woman is not a model anything. She is not even a distinct and definite personality.... A woman is a
hurting everyone within range. And a man the same. Let's not be too quick to make light of the pantheism of
of flows present in such texts as this: it is not easy to de-oedipalize even nature, even landscapes, to the extent
do, and first of all what does Freud do, if not maintain sexuality under the morbid yoke of the little secret
conception as the censors'. It is certain that psychoanalysis has not made its pictorial revolution. There is a hypothesis dear to
There is a hypothesis dear to Freud: the libido does not invest the social field as such except on condition that
libido is continually re-creating History, continents, kingdoms, races, and cultures. Not that it is advisable to put historical representations in the
and Orients, always following the underground thread of the libido. Not geohistorical figures or statues, although our apprenticeship is more
readily
our mommy. But flows and codes of socius that do not portray anything, that merely designate zones of libidinal intensity on
only in our sexual choices of lovers. A love is not reactionary or revolutionary, but it is the index of the
as a collective agent of enunciation. And it is certainly not, as Freud believed, the libido that must be desexualized and
those looking for a thesis topic on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest and
rigorous
a low birth of servant parents. Thirdly, the Rat Man not only installs his neurosis in a social field determined from
determined from one end to the other as military, he not only makes it revolve around a form of torture originating
by Philippe Girard: there is no family where vacuoles are not arranged. and where extrafamilial breaks are not manifest, by means
where vacuoles are not arranged. and where extrafamilial breaks are not manifest, by means of which the libido is engulfed in
is nonhuman in sex, and without which the libido would not assemble its desiring-machines. Class struggle goes to the heart of
heart of the ordeal of desire. The familial romance is not a derivative of Oedipus; Oedipus is a drift of the
familial romance, and thereby of the social field. It is not a question of denying the importance of parental coitus, and
with the nonhuman sex? For whether the mother works or not, whether the mother is from a richer or poorer background
family, but that overreach it on all sides and are not familial. From the start we wonder if the libido knows
sociodesiring-production. From the point of view of libidinal investment, parents not only open to the other, they are themselves countersected
and
to renounce his male protest. We maintain that there is not one woman—more particularly, not one child—who can as
We maintain that there is not one woman—more particularly, not one child—who can as such assume her or his
and that, contrary to the movement, proves itself only by not working, by being interminable. Psychoanalysis has become quite a stupefying
relation with the outside, if you please. For desire does not survive cut off from the outside, cut off from its
use Freud's terms, a purely erotic motive, it is certainly not Oedipus that harbors it, nor the phallus that actuates it
or integration. Will Aaron leave with his flute, which is not a phallus, but a desiring-machine and a process of deterritorialization
up in a social production and social machines that do not merely differentiate them as familial beings, but as derivatives of
and as the metaphysical process of desiring-production. But they do not come afterward. Lindner's painting again asserts its presence, where
the
the metaphysical. If something crops up afterward, it is certainly not the social and metaphysical investments of the libido, the unconscious
actual, and are so from the tenderest age; actual does not signify recent as opposed to infantile, but rather in action
three terms, which one can and even must augment, but not to infinity). Such an application in fact presupposes a fourth
constellation, or on their substitutes—father, mother, child. One does not stop there, since these three terms tend to be reduced
disguised forms is at work in other trends. It is not by chance that Lacan's symbolic order has been diverted, utilized
co-ordinates beyond their real and even imaginary domain. It is not by chance that institutional analysis has difficulty in maintaining a
of Laing's own retreat to the Orient. And is it not a contradiction on another level, but analogous, when some, attempting
what is more, one acts as if the libido did not directly invest the social contradictions as such, and in order
economic circuits; and that the libido invests this social field, not in a form where it would be expressed and translated
refers for its part to the preconscious investments of interest. Not only does one thereby fail to correctly evaluate social production
repression would never find docile and resigned subjects, and would not succeed in choking off the flows' lines of escape. We
on the contrary that is the schizophrenic process, which is not an illness, not a breakdown but a breakthrough, however distressing
that is the schizophrenic process, which is not an illness, not a breakdown but a breakthrough, however distressing and adventurous: breaking
result that schizoanalysis would come to nothing if it did not add to its positive tasks the constant destructive task of
the schizophrenic ill, since the cause of the illness is not schizophrenia as a process? What transforms the breakthrough into a
repression. It is in this sense that contradiction installs itself not only at the level of the flows that traverse the
phallus, structural foreclosure, and the name of the father do not succeed in taking on him. (Here again, in these modern
entire social field to the finite familial figure, it does not imply just any investment of this field by the libido
regimentation and the repression of the desiring-machines. Doubtless it is not hard for him to appear reasonable, by appealing to collective
with all the hatred it contains for those who do not submit to the molar machine: the entire libido is at
investments are of the same type. even when they do not adopt the same body. We can't go along with Maud
investments are of the same type. even when they do not adopt the same body. We can't go along with Maud

a Jew rather than a pure Aryan, if he had not proved himself so competent in the management of his wealth	p 364
of his wealth, and if in his delirium he had not displayed a taste for the socius of an already fascisizing	p 364
the social machines give rise to incomparable loves, which are not explained by their interests, since interests derive from them instead	p 364
of a socius as such, beyond goals. And it is not merely the despot's body to which the paranoiac lovingly aspires	p 365
type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis is content to live	p 365
off Oedipus, to	
of the parents, of their internalized representatives and their substitutes: not in order to attain the whole of a family, which	p 365
as an index in their social scope itself. Which does not mean, of course, that one need only invest the poor	p 365
or reactionary loves, which is to say that loves are not defined by their objects, any more than by the sources	p 365
of it. Undoing the form of persons and the ego, not in behalf of a pre-oedipal undifferentiated, but in behalf of	p 366
desiring-machines. For there is indeed a sexual revolution, which does not concern objects, aims, or sources, but only machinic forms or	p 366
other one, a real investment of the sociohistorical field, and not a simple utopia? In what sense are the lines of	p 367
and distributes. The fact remains that such an investment does not endure the light of day: it must always hide under	p 367
their brute force, their violence, and their absurdity? They would not survive such an investment. Even the most overt fascism speaks	p 367
i.e., to the schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without reversing subordination,	p 367
without returning	
breaks at the limits of desire: a breakthrough. It does not suffice to say that the nineteenth century is already there	p 369
to it—in short, the set of methods that is not content to bring scientists back to reason but anticipates any	p 371
schizoid pole, in whose proximity flows of knowledge schizophrenize, and not only flee across the social axiomatic, but pass beyond their	p 371
drama for the scientist. (J. R. Mayer, Cantor, I will not draw up an honor roll of these dramas that sometimes	p 371
dramas that sometimes lead to madness ... , a list that could not include itself in Oedipus, unless it were to call Oedipus	p 371
Oedipus in question. Since, in point of fact, Oedipus does not intervene in these dramas as a familial figure or even	p 371
determined as a surplus value of flux, whose extortion is not brought about by a simple arithmetical difference between two quantities	p 372
but precisely by differential relations between heterogeneous magnitudes that are not raised to the same power: a flow of capital and	p 372
class that is all the more ruthless as it does not place the machine in its service, but is the servant	p 372
production's sake, but under the conditions of capital). There is not one of these aspects—not the least operation, the least	p 373
conditions of capital). There is not one of these aspects—not the least operation, the least industrial or financial mechanism—that	p 373
least operation, the least industrial or financial mechanism—that does not reveal the insanity of the capitalist machine and the pathological	p 373
the capitalist machine and the pathological character of its rationality: not at all a false rationality, but a true rationality of	p 373
the machine works too, believe me. The capitalist machine does not run the risk of becoming mad, it is mad from	p 373
gray gentlemen who keep up the machine; how it does not run the risk of dying all alone, but rather of	p 373
provoking to the very end investments of desire that do not even go by way of a deceptive and subjective ideology	p 373
itself, and easily tolerates the so-called socialist formations. (It is not kibbutz-style socialism that troubles the Zionist state, just as it	p 373
socialism that troubles the Zionist state, just as it is not Russian socialism that troubles world capitalism.) There is no metaphor	p 374
is no metaphor here: the factories are prisons, they do not resemble prisons, they are prisons. Everything in the system is	p 374
no matter how large the extraction of profits, it does not define capitalism. And for what does define capitalism, for what	p 374
of desire whose nature—unconscious-libidinal—is altogether different, and is not simply explained by the conditioned profits, but on the	p 374
contrary	
libidinal investments: the libido investing the great flow that is not convertible as such, not appropriated as such—nonpossession and	p 374
nonwealth	
investing the great flow that is not convertible as such, not appropriated as such—nonpossession and nonwealth, in the words of	p 374
then understand that people whose preconscious investments of interest do not, or should not, go in the direction of capitalism, can	p 374
people whose preconscious investments of interest do not, or should not, go in the direction of capitalism, can maintain an unconscious	p 374
nature of their aims is questioned (It's clear that you're not workers, you have no idea whatsoever of real struggles, let's	p 374
break from the standpoint of the preconscious. But it is not enough for the libido to invest a new social body	p 375
as the preconscious break. In fact, the two levels do not function in the same mode. The new socius invested by	p 375
opposed, can coexist with one another in complexes that are not the province of Oedipus, but that do concern the sociohistorical	p 375
it lives precisely from a lack of belief, it does not need it—a motley painting of all that has been	p 375
and its science form decoded and deterritorialized flows that do not merely submit to the corresponding axiomatic, but cause some of	p 375
of the delirium. It appears, however, that the oscillation is not equal, and that as a rule the schizoid pole is	p 376
fact that the two poles of unconscious libidinal investment do not maintain the same relationship, nor the same form of relationship	p 376
interests. In each case the problem is different: it is not enough to construct a new socius as full body; one	p 377
of the immediate possibility of a proletarian revolution that would not follow the anticipated causal order of the relations of forces	p 377
preconscious investments in the case of some people who do not believe in this possibility; revolutionary preconscious investments in those	p 377
who	
specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance of preconscious	p 379
investments of class	
that capitalist society can endure many manifestations of interest, but not one manifestation of desire, which would be enough to make	p 379
as in the irrational of every form of rationality, and not because it is a lack, a thirst, or an aspiration	p 379
produces—real-desire, or the real in itself. Finally, we do not at all think that the revolutionary is schizophrenic or vice	p 379
the paranoiac method is reactionary and fascist; and it is not these psychiatric categories, freed of all familialism, that will allow	p 380
but exactly the opposite. And then, above all, we are not looking for a way out when we say that schizoanalysis	p 380
be grotesque and disquieting at the same time. It does not take itself for a party or even a group, and	p 380
itself for a party or even a group, and does not claim to be speaking for the masses. No political program	p 380
the framework of schizoanalysis. Finally, schizoanalysis is something that does not claim to be speaking for anything or anyone, not even	p 380
does not claim to be speaking for anything or anyone, not even—in fact especially not—for psychoanalysis: nothing more than	p 380
speaking for anything or anyone, not even—in fact especially not—for psychoanalysis: nothing more than impressions, the impression that	p 380
things	
this book feels that things are fine in psychoanalysis, we're not speaking for him, and for him we take back everything	p 380
desiring-machines and the production of desire. Schizoanalysis as such does not raise the problem of the nature of the socius to	p 380
the socius to come out of the revolution; it does not claim to be identical with the revolution itself. Given a	p 380
power such that desiring-production subjugates social production and yet does not destroy it, since it is the same production working under	p 380
a schizo is a machine; all schizos say this, and not just little Joey. The question to be asked is whether	p 381
from him he will become schizophrenic again. Her intention is not to praise ergotherapy or the virtues of social adaptation. She	p 381
desiring-machines and the repression of desire. Completing the process and not arresting it, not making it turn about in the void	p 382
repression of desire. Completing the process and not arresting it, not making it turn about in the void, not assigning it	p 382
arresting it, not making it turn about in the void, not assigning it a goal. We'll never go too far with	p 382
earth will one day become a place of healing) is not to be found in the neurotic or perverse reterritorializations that	p 382
NOTE 3	
distinguish here between producing and its product. We need merely note that the pure thisness of the object produced is carried	p 7
Returning yet again to the case of Judge Schreber, we note that he is vividly aware of this fact: the rate	p 16
take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex in 1897 in the	p 53
NOTED 10	
this abject fear of lacking something. But it should be noted that this is not a phrase uttered by the poor	p 27
the code that comes to inform the flow? When we noted a moment ago that the schizo is at the very	p 40
at the same time is related to them. Geneticists have noted the same phenomenon in the particular language of their science	p 44
demean us, and to make us feel guilty? Foucault has noted that the relationship between madness and the family can be	p 50
or mechanisms eternally active in the unconscious. It should be noted that Judge Schreber's destiny was not merely that of being	p 57
homosexuality—though it is something more than an example. We noted how, in Proust, the famous pages of Sodom and Gomorrah	p 68
But such is not the case: most ethnologists have clearly noted the sexual nature of affects in the public symbols of	p 172
have analyzed it in the primitive system. It should be noted that these general traits characterizing a code are rediscovered precisely	p 248
latter's autonomous formations on the outside. But it should be noted that, in one way or another, the machine and desire	p 284
or diminishes according to an infinity of degrees (as Klossowski noted, an afflux is necessary merely to signify the absence of	p 330

NOTES 3

of existence that can be labeled psychic reality. As Marx notes, what exists in fact is not lack, but passion, as p 27
to end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly p 31
wind
class, a class with a universalist vocation, the bourgeoisie. Plekhanov notes that the French School of the nineteenth century, under the p 253

NOTHING 144

instrument ... for which there was no purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing p 6
countrified, not
was no purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or p 6
purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or a work p 6
dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or a work table. A p 6
certain point of view it would be much better if nothing worked, if nothing functioned. Never being born, escaping the wheel p 7
view it would be much better if nothing worked, if nothing functioned. Never being born, escaping the wheel of continual birth p 7
totality. Above all, it is not a projection; it has nothing whatsoever to do with the body itself, or with an p 8
He sometimes halted without saying anything. Either he had finally nothing to say, or while having something to say he finally p 12
the destinations of the subject developing along these particular vectors. Nothing here is representative; rather, it is all life and lived p 19
it is going to be stimulated to produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing p 19
neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive synthesis p 20
of So that's
of the unconscious; and an unconscious that was capable of nothing but expressing itself—in myth, tragedy, dreams—was substituted for p 24
personality, he views process as a rupture or intrusion, having nothing to do with an imaginary relationship with the ego; rather p 25
Hence it can be said that Kant's critical revolution changes nothing essential: this way of conceiving of productivity does not question p 25
were life itself, ate little, slept little, owned little or nothing. They had no illusions about duty, or the perpetuation of p 27
time the production of desire is categorized as fantasy and nothing but fantasy. There is no such thing as the social p 28
of production. There is only desire and the social, and nothing else. Even the most repressive and the most deadly forms p 29
points, not points of departure. Between the two there is nothing but an ongoing process of becoming that is the becoming p 35
within it is insignificant, as these signs have little or nothing to do with what supports them. Or rather, isn't the p 38
ceaselessly composes and decomposes the chains into signs that have nothing that impels them to become signifying. The one vocation of p 39
out the intensive nature of this interplay: the part has nothing to do with the whole; it performs its role all p 41
state that we would label a legitimate status within society. Nothing in the life of any subject would sacrifice a very p 41
maintained that the Whole itself is a product, produced as nothing more than a part alongside other parts, which it neither p 43
and the logic of partial objects is thereby reduced to nothing. Oedipus thus becomes at this point the crucial premise in p 46
present all this time, and that the child would have nothing were it not for them. But that is not the p 47
As in the case of the Cartesian cogito, parents have nothing to do with these questions. And we are guilty of p 48
The fact that Schreber's analysis was not in vivo detracts nothing from its exemplary value from the point of view of p 56
in another subject. Such is the law of partial objects. Nothing is lacking, nothing can be defined as a lack; nor p 60
Such is the law of partial objects. Nothing is lacking, nothing can be defined as a lack; nor are the disjunctions p 60
the litany of the ignorances of the unconscious; it knows nothing of castration or Oedipus, just as it knows nothing of p 61
knows nothing of castration or Oedipus, just as it knows nothing of parents, gods, the law, lack. The Women's Liberation movements p 61
libido, or on the contrary such a liquid one, that nothing succeeds in taking hold. It would be a mistake to p 65
be a mistake to see in this remark of Freud's nothing more than an observation of detail, a mere anecdote. In p 66
with infinite variations? It is clear that the narrator sees nothing, hears nothing, and that he is a body without organs p 68
variations? It is clear that the narrator sees nothing, hears nothing, and that he is a body without organs, or like p 68
organs, or like a spider poised in its web, observing nothing, but responding to the slightest sign, to the slightest vibration p 68
to one of the sexes. The partial objects have lost nothing of their virulence and efficacy. Yet the reference to the p 73
the treatment that reinforces it. In reality the problem has nothing to do with pre-oedipal stages that would still revolve around p 74
one term to another and following the distance between terms. Nothing is primal. It is like the famous conclusion to Molloy p 77
of them. No problem of meaning, but only of usage. Nothing original or derived, but a generalized drift. It would seem p 78
ligature that cuts off all desiring-production. The screws are tightened, nothing relating to production can make its way through any longer p 79
getting out, neurosis or normality. The society of brothers rediscovers nothing of production and desiring-machines; on the contrary, it spreads p 80
the
in the manner of the great migrants in whose wake nothing is left standing once they have passed through—although these p 85
any more than there are persons distributed on the periphery. Nothing but a series of singularities in the disjunctive network, Or p 88
simply wrong in concluding from this that the libido has nothing to do with any of it. Quite the contrary: what p 98
with a historical and social reality. It is true that nothing is pre-oedipal, and that we must take Oedipus back to p 100
the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to do with this, because they depend on it rather p 105
conjunctures, what use is made of the syntheses? It represents nothing, but it produces. It means nothing, but it works. Desire p 109
the syntheses? It represents nothing, but it produces. It means nothing, but it works. Desire makes its entry with the general p 109
found out—a machinery. But on condition that meaning be nothing other than use, that it become a firm principle only p 109
and social investments where the militant analysis comes into play. Nothing is accomplished as long as machines are not touched upon p 112
state of desire and the drives, it is an idea, nothing but an idea that repression inspires in us concerning desire p 115
proceeds to serve as a principle for action.... This has nothing to do with the active unconscious [which] sparkles, vibrates, travels p 115
[which] sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal, nothing in the least conceptual, and hence nothing p 115
in
vibrates, travels ... we realize that the unconscious contains nothing ideal, nothing in the least conceptual, and hence nothing in the least p 115
contains nothing ideal, nothing in the least conceptual, and hence nothing in the least personal, since personality, like the ego, belongs p 115
its recording. Translation-betrayal. At times we say that Oedipus is nothing, almost nothing (within the order of desiring-production, even in the p 121
Translation-betrayal. At times we say that Oedipus is nothing, almost nothing (within the order of desiring-production, even in the child); at p 121
to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented much in another p 121
way, and have
is correct to say that Oedipus is strictly good for nothing. Let us turn to the beautiful story of Gerard de p 126
which is not that of the infantile factors themselves. But nothing has been gained thereby, since the actual factor ceases to p 128
in his own name, without asking permission; a desire lacking nothing, a flux that overcomes barriers and codes, a name that p 131
conception of literature. A shrewd critic writes: one need understand nothing of the concept of the signifier in order to declare p 135
wealth owned by capitalists and a flow of workers possessing nothing more than their labor capacity (here again, two distinct forms p 140
and of seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with its immobile p 142
system of cruelty, a terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny in the whole prehistory of man p 145
this earth to breed a nation of thinkers! Cruelty has nothing to do with some ill-defined or natural violence that might p 145
extensive system, which comprises both qualitative alliances and extended filiations. Nothing is changed by the fact that the primary energy of p 155
co-ordinates of a physical system, although he sees this as nothing more than a metaphor. In the physical system in extension p 157
is necessary to recall once more that the law proves nothing about an original reality of desire because it essentially disfigures p 161
it essentially disfigures the desired; and that the transgression proves nothing about a functional reality of the law because, far from p 161
the law prohibits in reality (the reason why revolutions have nothing to do with transgressions). In short, the limit is neither p 161
them as partners; or else the names subsist, and designate nothing more than prepersonal intensive states that could just as well p 161
terror of the primitive socius. No chain could be detached, nothing could be selected; nothing would pass from filiation to descent p 163
socius. No chain could be detached, nothing could be selected; nothing would pass from filiation to descent, but descent would be p 163
they are the driving elements of social reproduction; they have nothing to do with an expressive microcosm; in these families the p 166
beginning). The colonizer says: your father is your father and nothing else, or your maternal grandfather—don't mistake them for chiefs p 168
paternal and maternal kin; your family is your family and nothing else; sexual reproduction no longer passes through those points, although p 169
a subject adhered fully to the traditional norms and had nothing to say in his own name, he allowed himself to p 170
And what entitles one to determine that the subject has nothing to say in his own name so long as he p 170
our cultural and social milieu. Not that Oedipus counts for nothing in our society: we have said repeatedly that Oedipus is p 175
is not expressive or representative, but productive. A symbol is nothing other than a social machine that functions as a desiring-machine p 180

the countergift from entering into an exchangist relation. Desire knows nothing of exchange, it knows only theft and gift, at times disapproved of. Will it be said that, if desire knows nothing of exchange, it is because exchange is desire's unconscious? Will and ideologies in relation to this structure—for one does nothing more than hypostatize the principles of an exchangist psychology to explain that the inequalities are necessarily introduced in the consequences. Nothing is more significant in this regard than the controversy between	p 186 p 186 p 186 p 187
be invoked that extracts pleasure from the event (this has nothing to do with vengeance): something that Nietzsche himself calls the and an obliging gaze. The equation injury = pain has nothing exchangist about it, and it shows in this extreme case shows in this extreme case that the debt itself had nothing to do with exchange. Simply stated, the eye extracts from which parts and functions are delimited and coordinated, in which nothing whatever finds a place that has not first been assigned of cruelty, the forms of primitive regimentation and punishment, are nothing. A concerted destruction of all the primitive codings, or worse one has equaled Kafka in demonstrating that the law had nothing to do with a natural, harmonious, and immanent totality, but writing to incest in a mysterious fashion. But we see nothing in this link that would lead us to conclude in a sign nor a desire of a desire. It knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram from this point of view, it is because incest is nothing other than a jump that necessarily fails, this jump that sister, mother, father, Between the two, the shallow stream where nothing passes, where the appellations do not adhere to the persons vanished despot, the underside of his voice: the despot is nothing more than this dead rat's ass suspended from the ceiling maniacal depressive trait (metaphor) according to which the law reveals nothing and has no knowable object, the verdict having no existence the overcoding performed by the despotic State. But it is nothing compared to the other great movement, the one that will socius considered in its specific mode of production, which knows nothing of and does not recognize abstract labor. As Marx says through which it becomes something concrete. Dx and dy are nothing independent of their relation, which determines the one as a surplus value for ends that, taken as a whole, have nothing to do with his own enjoyment: more utterly enslaved than the axiomatic of these quantities, in their conjunction. They are nothing more nor less than configurations or images produced by the always expresses the displacement of the limit.) Oedipus would be nothing if the symbolic position of an object from on high a certain point, of conducting its autocritique. Universal history is nothing more than a theology if it does not seize control of the father of the horde. Oedipus itself would be nothing without the identifications of the parents with the children; and his body. Artaud says: this world of microbes, which is nothing more than coagulated nothingness. The two sides of the body a purpose, an intention. The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes	p 191 p 191 p 191 p 191 p 192 p 198 p 203 p 203 p 204 p 205 p 211 p 212 p 222 p 227 p 249 p 254 p 264 p 267 p 271 p 273 p 281 p 288
an intention. The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes of them	p 288
The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes of them, what is get a lot of people aroused. A revolutionary machine is nothing if it does not acquire at least as much force ideology of lack. The molecular unconscious, on the contrary, knows nothing of castration, because partial objects lack nothing and form free the contrary, knows nothing of castration, because partial objects lack nothing and form free multiplicities as such; because the multiple breaks	p 288 p 293 p 295 p 295
forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the necessity of a scouring of the it's only a dream: the strictest piety today asks for nothing more). Whence this double impression, that psychoanalysis is opposed to myth and tragedy posited as their developments or projections). Images, nothing but images. What is left in the end is an with our bad conscience and our boredom, our life where nothing happens; nothing left but images that revolve within the infinite bad conscience and our boredom, our life where nothing happens; nothing left but images that revolve within the infinite subjective representation	p 299 p 304 p 305 p 308 p 308
structure. He shows on the contrary that Oedipus is imaginary, nothing but an image, a myth; that this or these images production, related to its molecular elements, and where it lacks nothing, because it is defined as the natural and sensuous objective thought: there is no unconscious material, so that schizoanalysis has nothing to interpret. There are only resistances, and then machines desiring-machines	p 310 p 311 p 314
see in this extreme dispersion—machines dispersed in every machine—nothing more than a pure fiction that must give way to whose shadows are not projected by any sun, advance toward nothing. The wireless telegraph poles that run along the left side and sets to fighting for a war trophy that is nothing but a great absence, with one and the same penalty the desiring-machines are recognized by their mutual independence, such that nothing in the one depends or should depend on something in lost unity or a totality to come. Their dispersion has nothing to do with a lack, and constitutes their mode of by its functional properties but not by its structure, where nothing but the play of blind combinations can be discerned. It to be a song of life, or else be worth nothing at all. It ought, practically, to teach us to sing found in Freud's practice itself. For if the principle has nothing to do with the facts, it has a lot to and staggering with no use in your legs And it's nothing but your wanting to be loved which does it. A doesn't cost you a penny. Not only does it cost nothing—you actually enrich others (instead of infecting them) The phantasmal whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit of a relation to the outside in death, everything wishes for death. In truth, capitalism has nothing to co-opt; or rather, its powers of co-option coexist more standing straight and at ease, among stable things. They know nothing of this immense flight that transports them, ignorant of themselves to a finite aggregate of destination, where the destination finds nothing but impasses and blockages consonant with the mechanisms of psychic	p 314 p 317 p 323 p 323 p 324 p 328 p 331 p 333 p 334 p 334 p 334 p 337 p 341 p 356
situation in a capitalist society, precisely because this situation has nothing to do with the phallus and castration, but directly concerns and determinations completely distinct from their being-woman and their being-child. Nothing to do with the phallus, but much to do with the libido is caught up in molecular desiring-production and knows nothing of persons just as it knows nothing of the ego desiring-production and knows nothing of persons just as it knows nothing of the ego—even the most undifferentiated ego of narcissism don't treat me like one of your buddies? There is nothing there with which to make a schizophrenic. We have seen this voyage. With the result that schizoanalysis would come to nothing if it did not add to its positive tasks the flows and counterflows, the gushings of mercy and pity knowing nothing of meanings and aims (the Artaud experiment, the Burroughs experiment	p 356 p 357 p 358 p 358 p 360 p 362 p 370
place that art and science have a revolutionary potential, and nothing more, and that this potential appears all the more as or anyone, not even—in fact especially not—for psychoanalysis: nothing more than impressions, the impression that things aren't going well	p 379 p 380
NOTHINGNESS 4	
apart to such a point that they will return to nothingness and thus allow us to return to nothingness? It would return to nothingness and thus allow us to return to nothingness? It would seem, however, that the flows of energy are body without organs is not the proof of an original nothingness, nor is it what remains of a lost totality. Above this world of microbes, which is nothing more than coagulated nothingness. The two sides of the body without organs are, therefore	p 8 p 8 p 8 p 281
NOTICE 2	
of psychoanalysis, does not mean that we should take no notice of the dominant tone in the most respected associations: consider woman on a pedestal, or the reverse, sticking her beneath notice; or making a model housewife of her, or a model	p 81 p 351
NOTICEABLE 1	
himself into a machine. But even Bettelheim, who has a noticeable bias in favor of Oedipal or pre-oedipal causality, admits that	p 37
NOTICED 2	
a process of production which is that of desire: Once noticed, it continued to occupy one's mind. It even persisted, as decided the destiny of the parts. But it was soon noticed that on the one hand, all kinds of other variable	p 6 p 91
NOTION 20	
of the social field. By substituting money for the very notion of a code, it has created an axiomatic of abstract In the second place, she cannot rid herself of the notion that schizophrenic partial objects are related to a whole, either case of run-of-the-mill practitioners who no longer have the slightest notion of what the psychoanalytic movement is all about. It is sense of being recounted or communicated to them, with the notion that it is related to them in the sense of also for the para-oedipal varieties, and the exo-oedipal phenomena. The notion of foreclosure, for example, seems to indicate a specifically	p 33 p 44 p 45 p 48 p 52

structural	
had a concept at his disposal for stating this contrary notion: the concept of bisexuality; and it was not by chance	p 60
there as subordinate agents of transmission or execution. When the notion of group fantasy was elaborated in the perspective of institutional	p 62
be sure, the use of races and the mobilization or notion of history are developed there in a manner totally different	p 89
these conditions is there no solution but to revive the notion of a terrain, whether in the form of a phylogenetic	p 92
even posit his desire toward his mother. Whence the strange notion that if a psychotic escapes the Oedipal apparatus, this is	p 94
by chance that both of them call into question the notion of regression. Taking the example of the bodily cares administered	p 130
their flame. As for ideology, it is the most confused notion because it keeps us from seizing the relationship of the	p 133
of the spoken word. 2 The Primitive Territorial Machine The notion of territoriality merely appears ambiguous. For if it is taken	p 145
psychoanalysis offers them just as many reasons for doubting the notion as it offers for attracting their interest. For psychoanalysis has	p 182
theoretical discussion of the first principles of anthropology: the whole notion of social practice, and the postulates conveyed by this practice	p 185
endlessly delayed by accidents and deviations. ... Such is the complex notion of a continuity within the absolute break. In the expanded	p 231
of a hospital, administrative, and psychiatric axiomatic. In brief, the notion of break-flow has seemed to us to define both capitalism	p 246
is not between two classes, for it is the very notion of class, insofar as it designates the negative of codes	p 255
one. We know how Freudianism is permeated by this bizarre notion that there is finally only one sex, the masculine, in	p 294
such as we have tried to account for with the notion of flow-schiz or break-flow. So that the true activities of	p 325
NOTIONS	7
that psychoanalysis set to work unaware of desiring-production. The fundamental notions of the economy of desire—work and	p 55
investment—keep their	
into effect, the Algerians argued against it. I had racist notions.... I descend from the Gallic dynasty. By this right I	p 90
of the unconscious. And it is futile to interpret these notions in terms of a combinative apparatus (une combinatoire) that makes	p 111
into a distributor and no longer a meaning, for these notions cannot be prevented from dragging their theological cortege behind—insufficiency	p 111
there is a convergence with the psychiatric elaboration of the notions of dissociation and autism. Hence the reason, perhaps, for the	p 123
reason in fact for accepting the postulate that underlies exchangeist notions of society; society is not first of all a milieu	p 142
effecting reterritorializations and by reviving the signifying unity. The very notions of code and axiomatic therefore seem to be valid only	p 328
NOTORIOUS	1
were its supreme law. Partial objects are subjected to the notorious law of totality-unity acting as lacking. The disjunctions are subjected	p 120
NOTWITHSTANDING	2
But to be mad is not necessarily to be ill, notwithstanding that in our culture the two categories have become confused	p 131
beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in and by science caused this rupture	p 368
NOUGAYROL	1
languages (langages), one of masters, the other of slaves. Jean Nougayrol describes just such a situation: For the Sumerians, [a given	p 208
NOURISH	1
catholic and despotic signifier of his work, and that necessarily nourish a revolutionary machine on the horizon. That is what style	p 133
NOURISHING	2
into the distance carrying with him a part of the nourishing placenta, which is to say a part of his own	p 157
Others are enclaves whose archaism is just as capable of nourishing a modern fascism as of freeing a revolutionary charge (the	p 258
NOURISHMENT	1
bad conscience and guilt always rises up and finds its nourishment—what is called being cured. On two points at least	p 270
NOW	94
There is no such thing as either man or nature now, only a process that produces the one within the other	p 2
non-self, outside and inside, no longer have any meaning whatsoever. Now that we have had a look at this stroll of	p 2
both the whole and the parts of the process, which now seem to emanate from it as a quasi cause. Forces	p 10
as a constant of social reproduction. The body without organs now falls back on (se rabat sur) desiring-production, attracts it, and	p 11
attracts it, and appropriates it for its own. The organ-machines now cling to the body without organs as though it were	p 11
them jingle as he starts toward his opponent. An attraction-machine now takes the place, or may take the place, of a	p 11
disjunction, between which an entire network of new syntheses is now woven, marking the surface off into co-ordinates, like a grid	p 12
Your name is Molloy, said the sergeant. Yes, I said, now I remember. And your mother? said the sergeant. I didn't	p 14
circles traced by Beckett's Unnamable: a succession of irregular loops, now sharp and short as in the waltz, now of a	p 20
irregular loops, now sharp and short as in the waltz, now of a parabolic sweep, with Murphy, Watt, Mercier, etc., as	p 20
the fragmented oeuvre by Nietzsche. Nietzsche believes that he is now pursuing, not the realization of a system, but the application	p 21
the form of residues of the Nietzschean discourse, which have now become the repertory, so to speak, of his histrionicism. It	p 21
complementarity of what it sets apart still remains: it is now need that is defined in terms of a relative lack	p 26
his self-analysis he discovers something about which he remarks: Well now, that looks like Oedipus! And at first he considers this	p 55
of people under the rules of familial reproduction. Partial objects now seem to be taken from people, rather than from the	p 71
which he intended to exclude while retaining others, but which now become points-signs (points-signes), all affirmed by their new distance.	p 77
The	
points-signes), all affirmed by their new distance. The disjunction, being now inclusive, does not closet itself inside its own terms. On	p 77
that is not its own. With all of the exits now blocked, there is no longer any possible use for the	p 79
divided up into qualified unities, into distinct qualitative forms. But now the real is a product that envelops the distances within	p 87
under the ridiculous conditions that have been the norm until now. It is a militant analysis, on the contrary, because it	p 98
the molecular multiplicity of desire; this limit of deterritorialization must now pass into the interior of the molar organization, and it	p 102
be applied to a factitious and subjugated territoriality. We are now able to surmise what Oedipus signifies: it displaces the limit	p 102
remark completely akin to those of Marx or Engels: We now laugh when we find Man and World placed beside one	p 107
is indeed on it that psychic repression comes to bear. Now the Freudian argument is of a nature to leave us	p 114
secondly is introduced into the affective passional sphere, where it now proceeds to serve as a principle for action....This has	p 115
becomes its object, at the price of a repression that now bears on reality itself or the function of the real	p 123
Combray if you really want to feel the vibrations. We now come to the realization that the simple opposition between the	p 125
is the full body of the Despot, the Unengendered, which now takes charge of the fertility of the soil as well	p 146
B, and the same is true for children. It is now only necessary to look at the cousins' generation to establish	p 156
more or less an affine in relation to her children. Now this is indeed where the myth takes root, the myth	p 157
spouses. The reason is that persons, with the names that now designate them, do not exist prior to the prohibitions that	p 160
require both persons and names—son, sister, mother, brother, father. Now in the incestuous act we can have persons at our	p 161
blocked, and something must block and cause to pass through. Now this is possible only in the system in extension that	p 163
an indispensable element of any coding of flows. We are now able to outline the various instances of territorial representation in	p 164
Oedipus is indeed the limit, but the displaced limit that now passes into the interior of the socius. Oedipus is the	p 166
the repression of this representation and of the latter's return. Now the opposite is clearly the case; not only does the	p 172
their relations; or at the end as an eschatological determination. Now we have seen that it is only in this last	p 175
defined as the aggregate of departure, to the familial field, now defined as the aggregate of destination—and it must establish	p 177
our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on the one hand, it is evident that the	p 177
primitive	
anything but one and the same crushing fate: the aim now is to preclude pessimistically, once and for all, the prospect	p 192

for all, the prospect of a final discharge; the aim now is to make the glance recoil disconsolately from an iron people. All the coded flows of the primitive machine are now forced into a bottleneck, where the despotic machine overcodes them yet it is still as the displaced represented that incest now comes to occupy the position of the repressing representation. Another of vision and of the ability to appraise; it is now the eye that suffers, although it also acquires other functions the chain—a mute voice on which the whole chain now seems to depend, and in relation to which it becomes apparatus of social repression-psycho repression—i.e., the repressing representation—now finds itself defined in terms of a supreme danger that	p 192 p 199 p 201 p 205 p 205 p 210
especially in the autonomous or quasi-autonomous sectors; but it is now bricked into the State apparatus, which at times organizes it its characteristic graphism in the system of connotation, for it now becomes the stone and the paper, the tablet and the the vengeance of the voice, the hand, and the eye now joined together on the despot—the vengeance of the new interplay of action, the en-acted (l'agi), and reaction. Passivity must now become the virtue of the subjects attached to the despotic and vent itself only on itself,—that very thing is now resistent: The eternal resentment of the subjects answers to the representation itself. The impossible has become possible; the unoccupied limit now finds itself occupied by the despot. Oedipus has received its	p 212 p 212 p 212 p 213 p 214 p 215
as a direct consequence of the infinite debt that is now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated	p 217
The breakdown of codes. The appearance, the surging forth of now decoded flows that pour over the socius, crossing it from this abstract unity that integrated subaggregates functioning separately; it is now subordinated to a field of forces whose flows it co-ordinates no longer the pure signifier that regulates its signifieds: it now appears behind them, depending on the things it signifies. It the loss of which there is no consolation. It is now up to the State to recode as best it can instead of simply representing the relations of commodities, it enters now, so to say, into relations with itself. It differentiates itself in relation to which commercial capital and financial capital will now take the form of a new alliance by assuming specific the thing it tended to diminish in its primitive emplacement. Now this movement of displacement belongs essentially to the deterritorialization of	p 218 p 221 p 221 p 223 p 227 p 228 p 231
point-sign, or in the figure-break stripped of its identity, having now only a floating identity, tends to replace the model of nature of both the capitalist and the schizophrenic flows: until now, the only modern—and not archaic theory of language. The struggle not only economic and financial, but political as well. Now the meaning of just such a conquest of the State the system, and has freed a fantastic death instinct that now permeates and crushes desire? And what is this death that the field; in the language of Aristotle, the family is now simply the form of human matter or material that finds counterseats its co-ordinates, it would appear that the family is now merely a simple tactic around which the social field recloses of production and antiproduction, is reduced to Oedipus, where everyone now finds himself cornered and cut along the line that divides Bible, Abraham. But what in fact did Abraham do? Well now, he killed or wanted to kill his son, and perhaps but many of man's are loose, and lie about detached, now here and now there, in various parts of the world man's are loose, and lie about detached, now here and now there, in various parts of the world). But there is of which our world has erected its cultural edifice is now, by a critical irony, being given its poetic immolation, its the belly of the world shall be the Third Eye. Now, Brother Ambrose, just what did I mean by that? What an objective and public element—the Earth, the Despot—is now taken up again, but as the expression of a subjective the unconscious of subjective representation. The series of this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely identification of production with a structural and theatrical representation (Darstellung) Now the same is true of both desiring-production and social production	p 242 p 243 p 255 p 262 p 263 p 264 p 265 p 274 p 284 p 284 p 298 p 298 p 304 p 306
elements, the objective representations and the machines of desire—is now completely displaced. The limit now passes only within the molar the machines of desire—is now completely displaced. The limit now passes only within the molar aggregate itself, inasmuch as the is castration if not still Oedipus, to the nth power, now symbolic, and therefore all the more virulent? And what is the movement through which the limit itself is displaced, and now passes to the interior of the representation that performs the the relative coexistence and displacement of the two different functions. Now let us assume that the respective flows associated with two going to unfold within a mortified life, since Thanatos was now the partner of Eros, for worse but also for better and retraces with the death instinct: the death instinct is now only pure silence in its transcendent distinction from life, but The law of large numbers works for death. It is now or never that we must take up a problem we axiomatic that consigns them to the universe of subjective representation. Now this universe has as its function the splitting of the body, under whose effect the molecular formations constitute molar aggregates. Now we can present the second thesis of schizoanalysis: within the	p 306 p 307 p 307 p 311 p 313 p 325 p 332 p 335 p 335 p 337 p 343
groups or individuals, the libidinal investments of the social field. Now in this respect it is sexuality that constitutes the indices too attentive to seeing that his clients play nice games. Now the economic situation, the relation to the outside, is what haunted oedipalized desire from the start, and that is identified now, at the end, as Thanatos, 4, 3, 2, 1, 0 I'll no longer say daddy-mommy—and he keeps his word. Now the question is, first, if that is what makes him is arrested, the limit of desiring-production is displaced, travestied, and now passes over into the Oedipal subaggregate. So the schizo is sets to turning round in the void. Since it is now a process of deterritorialization, it can no longer search for the mechanisms that pulverize desire—such is the paranoiac experience. Now Oedipus appears to be a relatively innocent thing, a private where the lines are deterritorialized, the colors are decoded, and now only refer to the relations they entertain among themselves, and the schizophrenic as an entity from schizophrenia as a process; now the schizophrenic as entity can only be defined in relation	p 350 p 356 p 359 p 362 p 363 p 363 p 365 p 369 p 379
NOWADAYS 1	
merely striking a pose when he bemoans the fact that nowadays no one believes in anything any more. Language no longer	p 250
NOWHERE 2	
relationship is much closer: desiring-machines are in social machines and nowhere else, so that the conjunction of the decoded flows in else a path that is very explicitly posted as leading nowhere. After having suppressed the spectator as such, Chaplin perverts the	p 302 p 317
NOXIOUS 2	
transference, a transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and virulent, but where the subject finally has what he deploys a form of superego proper to it, even more noxious than the nonwritten superego. Oedipus is in fact literary before	p 121 p 134
NTH 1	
But what is castration if not still Oedipus, to the nth power, now symbolic, and therefore all the more virulent? And	p 311
NU 1	
a single category: Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme (The Bride Stripped Bare by Her	p 18
NUANCES 1	
accomplished several times, in a profound way, rigorously, and with nuances. We see no special problem in the possibility of a	p 117
NUCLEAR 6	
others. The function of Oedipus as dogma, or as the nuclear complex, is inseparable from a forcing by which the psychoanalyst has not yet received its full theoretical formulation as the nuclear complex and leads a marginal existence. The fact that Schreber's a later one, where Oedipus is already designated as the nuclear complex: A Child Is Being Beaten. The reader cannot escape without one's being able to discern the limits of a nuclear family; the foreclosing family, where differentiation is both included and to rediscover the primary functions and reestablish the characteristic or nuclear triangle—always a holy trinity, the means of access to the institutions, or that Oedipus is to the contrary a nuclear constant around which families and institutions turn. The culturalists invoke	p 51 p 56 p 58 p 94 p 94 p 174
NULL 1	

of one of its members who has been eliminated, rendered null, and foreclosed. We can understand how such a concept as	p 94
NUMBER 14	
functioning as the return of the repressed. There are a number of proofs that such a reconciliation does or can exist	p 17
that's what it was! Michel Carrouges has identified a certain number of fantastic machines—celibate machines—that he has discovered in	p 18
equilibrium of a system, but consist, rather, of an unlimited number of stationary, metastable states through which a subject passes. The	p 19
shape, forcibly made to fit together, to interlock, with a number of pieces always left over. It is a schizoid work	p 43
a house on the Boulevard de la Blancarde in Marseilles (number 29, to be precise), just as I was eating my	p 48
on the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany of the parallel series of the	p 76
allowing them to be manipulated in relation to a great number of social situations. It seems that the pathological incisor is	p 167
having the complex. For Oedipus to be occupied, a certain number of conditions are indispensable: the field of social production and	p 177
is in direct opposition to the primitive territorial codings. The number of elements in the alliance makes little difference: new alliance	p 193
in the previous regimes. Doubtless it can let a certain number of scientists-mathematicians, for example-schizophrenize in their corner, and it	p 233
the start an axiomatic machine based on the supposed finite number of the figures considered.) Then what becomes of the truly	p 246
markets. That is, when capitalism functions with a very small number of axioms within relative limits that are sufficiently wide. This	p 253
selection is most often exerted in favor of the large number, he inaugurates a fundamental intuition that will inspire modern thought	p 342
an interest, in this sense, are always of a smaller number than those whose interest, in some fashion, is had or	p 344
NUMBERS 14	
molar aggregates that they form at the level of large numbers. Symbols and fetishes are manifestations of desiring-machines. Sexuality is by	p 183
its terrible claws upon a populace perhaps tremendously superior in numbers but still formless) Even the most ancient African myths speak	p 192
holy man's learning refers to a hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse will be	p 206
He invests everything that falls within the province of large numbers. The night of the battle, Colonel Lawrence lines up the	p 279
in physics—the molar direction that goes toward the large numbers and the mass phenomena, and the molecular direction that on	p 280
partial objects that are no longer dependent upon the large numbers; infinitesimal lines of escape, instead of the perspectives of the	p 280
that the desiring-machines form according to the laws of large numbers, in either or both senses of subordination, in one sense	p 287
our loves, and something belonging to the laws of large numbers. And isn't it in this way that we must understand	p 294
always wins. So too does death. The law of large numbers works for death. It is now or never that we	p 335
forces through a statistical accumulation obeying the laws of large numbers. This unity can be the biological unity of a species	p 342
modern thought. For what he means is that the large numbers or the large aggregates do not exist prior to a	p 342
from them, but that, quite on the contrary, these large numbers and aggregates are born of this selective pressure that crushes	p 342
a selective process of marking or inscription invents the large numbers in whose favor it is exerted. That is why statistics	p 343
being governed by the same laws of aggregates and large numbers. The fact remains that the schiz came into existence only	p 378
NUMEN 15	
this energy is transformed into the energy of disjunctive inscription (Numen). A transformation of energy. But why call this new form	p 13
call this new form of energy divine, why label it Numen, in view of all the ambiguities caused by a problem	p 13
here on this body, right where it is, that the Numen is distributed and disjunctions are established, independent of any sort	p 15
as energy of production was transformed into energy of recording (Numen), a part of this energy of recording is transformed into	p 16
has to do with the disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de detachment). The third has to	p 41
an inscription within the over-all process of inscription, within the Numen. From his very earliest infancy, the child has a wide-ranging	p 48
the task of alienating the entire genealogy; it confiscates the Numen (but see here, God is daddy). The desiring-experience is treated	p 120
and its reproduction: a pure force of filiation or genealogy, Numen. The full body is the unengendered, but filiation is the	p 154
fact that the primary energy of the intensive order—the Numen—is an energy of filiation, for this intense filiation is	p 155
so long as a choice is imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be	p 182
aggravated	
disjunctions on the giant molecule of the body without organs (numen), and that distributes states of being and becoming according to	p 183
specific energy of desiring-machines; and the transformations of this energy—Numen and Voluptas—are never desexualizations or	p 291
sublimations. This terminology indeed	
energy of production (Libido) being converted into a recording energy (Numen). But in fact, from the standpoint of the machine itself	p 327
that are already known. The signifying chain of the unconscious, Numen, is not used to discover or decipher codes of desire	p 329
motor, the adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of	p 338
NUMEROUS 1	
the class from the standpoint of praxis is infinitely less numerous or less extensive than the class taken in its theoretical	p 344
NUNC 1	
force or to a long-term evaluation, not realizable hic et nunc, and functioning as an axiomatic of abstract quantities. In the	p 228
NUPTIAL 1	
that can rightly be called autoerotic, or rather automatic: the nuptial celebration of a new alliance, a new birth, a radiant	p 18
NURSE 2	
to me ... he manifested no sort of affect when his nurse handed him over to me. When I showed him the	p 45
into dark mummy, he said twice in a questioning way: Nurse? ... As his analysis progressed ... Dick had also discovered the wash-basin	p 45
NURSERY 3	
Ray Bradbury demonstrates this very well when he describes the nursery as a place where desiring-production and group fantasy occur, as	p 47
a betrayal of desire, the unconscious closeted in a day nursery, a narcissistic machine for arrogant and mouthy little egos, a	p 111
Freud is doing when he closets sexuality in the Oedipal nursery—has a foreboding of this operation of displacement, and protests	p 115
NURSING 2	
to infinity, by feeding an inexhaustible transference, and by always nursing new conflicts. We are astonished when we hear that a	p 64
familial order that is autonomous, expressive, or signifying. Even the nursing child, in his games as in his feedings, his chains	p 100
NUTS 1	
here?). In any case, it was inopportune to tighten the nuts and bolts where Lacan had just loosened them; or to	p 83
O 16	
capable of subverting the field of psychoanalysis. The object (small o) erupts at the heart of the structural equilibrium in the	p 83
and to be left alone to machine our little machines, O desiring-production. Of course pieces from the bodies of the mother	p 114
flows of desire, certainly not a means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest	p 202
desire, certainly not a means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never having	p 202
not a means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never having been the	p 202
over all the depressive subjects to the great paranoiac king. O signifier, terrible archaism of the despot where they still look	p 208
rediscovers his little desiring-machines by tinkering with a television set—O despair. Of course the scientist as such has no revolutionary	p 236
I won't let go before you say, It's my fault, O ignoble contagion of the depressives, neurosis as the only illness	p 269
of escape as opposed to the blue line, the blues. o mother farewell with a long black shoe farewell with Communist	p 279
already populates the technical social machines with his own desiring-machines, O sexuality—while the father or mother remains in the	p 298
background	
reverse side of the structure that Lacan discovers, with the o as machine, and the O as nonhuman sex: schizophrenizing the	p 309

why be poor? why are there rich people?—form the object of investments in which the parents merely have a role	p 99
father's father, and so on. The organized body is the object of reproduction by generation; it is not its subject. The	p 108
on the whole operation: the extraction of a transcendent complete object from the signifying chain, which served as a despotic signifier	p 110
gain from claiming a link, where Oedipus would be the object of repression, and even its subject through the intermediary of	p 117
it induces a consequent desire, a faked image of its object, on which it bestows the appearance of independence. Strictly speaking	p 119
of social repression. What it bears on is also the object of social repression: desiring-production. But it in fact implies an	p 119
imposed on it by other forces: Global Persons, the Complete Object, the Great Phallus, the Terrible Undifferentiated of the Imaginary,	p 121
Symbolic	
drew the illustration of the inverse relationship: in neurosis the object function of reality is preserved, but on condition that the	p 122
repressed; in psychosis the complex invades consciousness and becomes its object, at the price of a repression that now bears on	p 123
most important factors in the reduction of literature to an object of consumption conforming to the established order, and incapable of	p 133
is constituted by a conversion interior to itself as cultural object. From this point of view, there is no longer even	p 134
For the earth is not merely the multiple and divided object of labor, it is also the unique, indivisible entity, the	p 140
appears here as the quasi cause of production and the object of desire (it is on the earth that desire becomes	p 141
societies the penis has occupied the position of a detached object distributing lack to the persons of both sexes and organizing	p 143
the standpoint of the chain. The flows must be the object of deductions (prelevements) that constitute a minimum of stock, and	p 149
minimum of stock, and the signifying chain must be the object of detachments (detachements) that constitute a minimum of mediations. A	p 149
memory of filiation. For if genealogy and filiations are the object of an ever vigilant memory, it is to the degree	p 155
them. On the contrary, as intensive filiations they become the object of a separate memory, nocturnal and biocosmic—the memory that	p 155
to speak of an Oedipal representation that would be the object of repression? Is it because incest is prohibited? We always	p 172
structurally foreclosed. The animal in us is not merely the object of a preconscious investment determined by interest, but the object	p 173
object of a preconscious investment determined by interest, but the object of a libidinal investment of desire that only secondarily derives	p 173
what eludes the codes, or of displacing desire and its object, a way of entrapping them. Culturalists and ethnologists have demonstrated	p 173
When money supervenes, it can only be coded as an object of prestige, yet merchants use it to lay hold of	p 176
converted, by virtue of this independence, into a transcendent detached object that crushes their polyvocal character; the detached object	p 177
(phallus) must	
transcendent detached object that crushes their polyvocal character; the detached object (phallus) must perform a kind of folding operation—a	p 177
kind	
imperial barbarian formations—in particular, the position of the transcendent object. The capitalist style has been described by D. H. Lawrence	p 177
the detachable fragments without ever converting them into a detached object—no reduction whatever, no application is possible that would	p 177
answer	
of referents, being always multivocal and polysemous. Analyzing the magical object buti among the Kukuya of the Congo, Pierre Bonnaffe	p 181
shows	
those of an animal; the inclusive disjunction that inscribes the object in the body of the subject, and transforms the latter	p 181
through the break. As Leach says, hair as a partial object or as a separable part of the body does not	p 182
place of mobile detachments from the signifying chain, a detached object has jumped outside the chain; in place of flow selections	p 194
base, serving as its working parts. The stocks form the object of an accumulation, the blocks of debt become an infinite	p 194
the tribute. The entire surplus value of code is an object of appropriation. This conversion crosses through all the syntheses: the	p 195
a movement of deterritorialization that divides the earth as an object and subjects men to the new imperial inscription, to the	p 195
wedding night over all alliances. The filiative stock becomes the object of an accumulation in the other filiation, while the alliance	p 196
the earth, and that makes the earth itself into the object of a State ownership of property, or an ownership held	p 196
of the graphy onto the voice has made a transcendent object jump outside the chain—a mute voice on which the	p 205
that leads to the breakaway and elevation of a detached object, and the linearization of the chain that derives from this	p 206
and the linearization of the chain that derives from this object. It is perhaps at this juncture that the question What	p 206
of the chain that are always detachable, a detached partial object on which the whole chain depends; in place of a	p 206
for another signifier, and a second time in the detached object on which the whole of the chain depends, and that	p 207
same locus of one and the same cleavage: the detached object, the phallus-and-castration, the bar that delivers over all the depressive	p 208
we encountered earlier, if the identification is that of the object on high, the simulation is indeed the writing that corresponds	p 210
that corresponds to it, the flux that flows from this object, the graphic flux that flows from the voice. Simulation does	p 210
the city. Wasn't it already the anus that detached the object on high and produced the eminent voice? Didn't the transcendence	p 211
parts into a whole, that makes of this whole the object of a general knowledge and will whose sanctions are merely	p 212
to which the law reveals nothing and has no knowable object, the verdict having no existence prior to the penalty, and	p 212
order to become the somber agent of overcoding, the detached object that hovers over each subject, as though the social machine	p 213
will make it all possible: the extrapolation of a detached object; the double bind of overcoding or royal incest; the biunivocalization	p 215
itself within this distance, it makes it into the very object of its narrative, retracing the avatars of sovereignty down through	p 219
repression, is still desire—the subject that desires and the object of desire. Desire—such is the operation that consists in	p 221
manual labor of the worker (the evolution of the technical object). In this sense, it is not machines that have created	p 233
own immanence. In this manner it is indeed the global object of an investment of desire. The wage earner's desire, the	p 239
disintegrate, entering into multiple configurations whose possibilities were already the object of the typographical exercises of	p 243
Mallarme—always passing underneath the	
consumer goods, prestige goods, and women and children); the characteristic object of codes is therefore to establish necessarily indirect	p 247
relations among	
no longer to be sought on the side of the object, under exterior conditions, in the territorial or despotic machine. But	p 259
the capitalist system. Representation no longer relates to a distinct object, but to productive activity itself. The socius as full body	p 263
already sketched out, but within a symbolic space where the object from on high is formed. It is only in the	p 266
Oedipus would be nothing if the symbolic position of an object from on high, in the despotic machine, did not first	p 267
the law of the despot or the effect of the object from on high, is in reality the formal condition of	p 268
progress leading to the withdrawal of the overseeing and overcoding object from on high, which gives way to a social field	p 268
the Parmenidean Being to the atoms of Democritus). A transcendent object that is more and more spiritualized, for a field of	p 268
essence of religion, no longer on the side of the object, but as an interior religiosity; that the merit of Adam	p 270
generation. Furthermore, taking organic bodies and organized persons as its object, the theory of regression merely attains the object of	p 275
reproduction	
as its object, the theory of regression merely attains the object of reproduction. The point of view of the cycle alone	p 275
commonality of the social field insofar as it is the object of the investment of desire. In all respects the family	p 276
varieties, and locales; when a machine appears as a single object, and a living organism appears as a single subject; when	p 287
to the fact that desire does not take as its object persons or things, but the entire surroundings that it traverses	p 292
word, the social as well as biological surroundings are the object of unconscious investments that are necessarily desiring or libidinal, in	p 292
a given body, a given person that it takes as object. But our object choice itself refers to a conjunction of	p 293
a given person that it takes as object. But our object choice itself refers to a conjunction of flows of life	p 293
necessarily leads to the erection of a phallus as an object on high, which distributes lack as two nonsuperimposable sides and	p 295
desire or labor to a given person, to a given object in the framework of representation. Desiring-production and machines, psychic apparatuses	p 300
have seen in general that the pseudo analyses of the object were really the lowest level of analytic activity, even and	p 322
even and especially when they claim to double the real object with an imaginary object; and better a how-to-interpret-your-dreams book than	p 322
they claim to double the real object with an imaginary object; and better a how-to-interpret-your-dreams book than a psychoanalysis of the	p 322
interactions under consideration. If it is true that every partial object emits a flow, it is also the case that this	p 324
the case that this flow is associated with another partial object and defines the other's potential field of presence, which is	p 324
presence within the field, always breaks the flow that another object emits or produces relatively, itself ready to emit a flow	p 325
is composed as a whole, as a global or complete object. It is in relation to this new order that the	p 342
the neurosis and castration type: the neurotic needs a global object in relation to which the partial objects can be determined	p 342
the porous full body of a socius—these are the object of desire, higher than all the aims. It will never	p 346
depends on the way in which these flows—whatever their object, source, and aim—are coded and broken according to uniform	p 351
but at the price of a splitting of the sexual object into a rich woman and a poor woman—and at	p 353
woman—and at other times ensures the unity of the object, but this time at the price of a splitting of	p 353
in all these sexual-social investments of the libido and these object choices, mere dependences of a familial Oedipus? Must we save	p 353

save Oedipus at all costs by interpreting these investments and object choices as defenses against incest? (Thus the familial romance, or existence of an intention of debasing the woman as love object, he concludes that it is merely a matter of a as desire. For the phallus has never been either the object or the cause of desire, but is itself the castrating whereas Lacan assigns the cause of desire in a nonhuman object, heterogeneous to the person, below the minimum conditions of identity then emerge as sovereign formations that Nietzsche said constituted the object of his countersociology—art and science establishing themselves as dominant and freedom in Kant's philosophy: they indeed have the same object—and social production is never anything other than desiring-production, and	p 354 p 354 p 357 p 360 p 368
OBJECT-CHOICE 1	
marginal existence, confined for example to a separate chapter on object-choice at puberty (Three Essays), or to a chapter on typical	p 53
OBJECT-FLOW 1	
interrupted. Hence the coupling that takes place within the partial object-flow connective synthesis also has another form: product/producing. Producing is always	p 6
OBJECTED 1	
back on (se rabattre sur) family determinations. It will be objected that such a principle is perhaps valid for the adult	p 178
OBJECTIFIES 1	
essence is discovered only in the forms of property that objectifies it all over again, that alienates it by reterritorializing it	p 259
OBJECTIFY 2	
defines paranoia, this strength to start again from zero, to objectify a complete transformation: the subject leaps outside the intersections of as this determination develops under the condition of capitalism, they objectify the essence all over again, they alienate and reterritorialize it	p 194 p 270
OBJECTION 2	
current, where others cause the current to circulate, etc. The objection according to which the qualities developed in the system are and the schizoid revolutionary pole. Once again, we see no objection to the use of terms inherited from psychiatry for characterizing	p 187 p 366
OBJECTITES 1	
essence of desire, but by referring it to large objectities (objectites) as to the specific elements that determine its objects, aims	p 301
OBJECTITIES 6	
the essence of desire, but by referring it to large objectities (objectites) as to the specific elements that determine its objects may consist in a systematic phenomenology of these elements and objectities (as in the old Hellenists or even Jung); or else is quite different: rather than referring symbolic representation to determinate objectities and to objective social conditions, psychoanalysis refers them to the subjective essence of desire as production is referred to large objectities, to the territorial or the despotic body, which act as on the basis of a general collapse of the large objectities, the decoded and deterritorialized flows of capitalism are not recaptured Nietzsche said—that play the role of totalizing, unifying, signifying objectities, that assign organizations, lacks, and goals? The full bodies determine	p 301 p 301 p 301 p 336 p 337 p 343
OBJECTIVITY 2	
it is true, in an exterior and independent element as objectity, but in the element, itself subjective, of private property: What thus no longer designates the relation of representation to an objectity as an element; it designates the ultimate elements of subjective	p 303 p 306
OBJECTIVE 61	
of a false movement, a true perception of an apparent objective movement, a true perception of the movement that is produced the earth or the despot, a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of all that desiring-machines seem to emanate from it in the apparent objective movement that establishes a relationship between the machines and the however. Or rather, it is not reproduced within the apparent objective movement in the same way in which it is produced detached, thus giving the vagabond, nomad subject a residuum. The objective being of desire is the Real in and of itself Desire always remains in close touch with the conditions of objective existence; it embraces them and follows them, shifts when they down inside himself, but rather the objectivity of man, the objective being of man, for whom to desire is to produce the subject; rather, the molar organization deprives desire of its objective being. Revolutionaries, artists, and seers are content to be objective objective being. Revolutionaries, artists, and seers are content to be objective, merely objective: they know that desire clasps life in its Revolutionaries, artists, and seers are content to be objective, merely objective: they know that desire clasps life in its powerfully productive indispensable part of the revolutionary machinery. What is more, the objective conditions for such a practice appear to be already present the interests and ideals of a class that their own objective situation should lead them to combat—it is not enough production, but has not yet appropriated this process. The apparent objective movement of inscription has not suppressed the real movement of enchanted surface of inscription, the fantastic law, or the apparent objective movement; but also a magical agent or fetish, the quasi reproduction to the sphere of circulation. One retains the apparent objective movement as it is described on the socius, without taking State becomes the true owner in conformity with the apparent objective movement that attributes the surplus product to the State, assigns cause, the source and fountainhead and estuary of the apparent objective movement. In place of mobile detachments from the signifying chain Asiatic production, with the State that expresses or constitutes its objective movement, is not a distinct formation; it is the basic from the elements they found in the immanence of the objective Roman world, and the purists, who wanted a fresh start as it expresses the capitalist field of immanence, the apparent objective movement where the lower or subordinate form is no less by desire? And how far does desire go beyond so-called objective interests, when it is a question of flows to set economy a monetary economy. The fact remains that the apparent objective movement of capital—which is by no means a failure never be, economic: on the contrary, it expresses the apparent objective movement according to which the economic forces or productive connections determinations sometimes too narrow and sometimes too wide, but the objective being they define as class interest remains purely virtual so proletariat prevails and transforms the apparatus in conformity with its objective interest—but these operations are carried out under the domination was to have forged a class consciousness consonant with the objective being or interest of the class, and as a consequence consciousness, embodied in a party or a State, betrays the objective class interest, to which a kind of potential spontaneity would urgent, besides that of acquiring a precise understanding of the objective historical process, than to understand : (a) what are the progressive machine: No more glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . To every man, to every woman, the the essence or nature of wealth no longer as an objective nature, but as an abstract and deterritorialized subjective essence, the desire to determinate exterior conditions as well as to particular objective codes—the body of the Earth, the despotic body—and an exterior representation of the essence of desire as an objective desire, alienated in myth or tragedy. How can this very by historical study that assigns them to their real and objective social conditions (as with recent Hellenists). Viewed in the latter rather than referring symbolic representation to determinate objectities and to objective social conditions, psychoanalysis refers them to the subjective and universal other terms, capitalism indeed implies the collapse of the great objective determinate representations, for the benefit of production as the universal which substitutes the infinite subjective representation for the large determinate objective representations. It is in fact essential that the limit of	p 10 p 11 p 11 p 12 p 26 p 27 p 27 p 27 p 27 p 27 p 82 p 104 p 148 p 154 p 188 p 194 p 194 p 217 p 222 p 229 p 239 p 239 p 247 p 255 p 256 p 256 p 256 p 257 p 266 p 270 p 300 p 300 p 301 p 301 p 303 p 303

or tragedy has the following explanation: psychoanalysis undoes them as objective representations, and discovers in them the figures of a subjective	p 304
What acts in myth and tragedy at the level of objective elements is therefore reappropriated and raised to a higher level	p 304
subjective representation (myth as humanity's dream). What acts as an objective and public element—the Earth, the Despot—is now taken	p 304
and tragedy: with one hand psychoanalysis undoes the system of objective representations (myth, tragedy) for the benefit of the subjective	p 305
essence	
of private man, which is no longer either desiring-production or objective representation. The unconscious as a stage. A whole theater put	p 305
We should understand that representation, when it ceases to be objective, when it becomes subjective infinite—that is to say, imaginary	p 305
to reveal the universality of this structure, even in the objective representations that it salvages and reinterprets in terms of hidden	p 306
production as machine or machinery, irreducible to the world of objective representation (Vorstellung); but immediately the reduction of the	p 306
machine to	
line separating the molar aggregates and their molecular elements, the objective representations and the machines of desire—is now	p 307
completely displaced	
wall). In short, the displaced limit no longer passes between objective representation and desiring-production, but between the two poles of	p 307
subjective	
the family at the very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve the	p 307
and lost all our beliefs that proceeded by way of objective representations. The earth is dead, the desert is growing: the	p 308
nothing, because it is defined as the natural and sensuous objective being, at the same time as the Real is defined	p 311
the same time as the Real is defined as the objective being of desire. For the unconscious of schizoanalysis is unaware	p 311
without organs, and appropriates them for itself in the apparent objective movement. Repulsion is the condition of the machine's functioning,	p 329
but	
by introducing them into systems of representation that are themselves objective. Hence it can be said that the identity in nature	p 336
completely hidden there: as much by the difference between the objective socius and the subjective full body of desiring-production, as by	p 336
do many of those who have or should have an objective revolutionary interest maintain a preconscious investment of a reactionary type	p 344
infrastructure, and that confined him in the duality of the objective and the subjective. (Consequently, psychoanalysis was consigned to the	p 345
analysis	
of the subjective, as defined by ideology.) But everything is objective or subjective, as one wishes. That is not the distinction	p 345
itself and into its investments. Libidinal economy is no less objective than political economy, and the political no less subjective than	p 345
and as a means of internal payment, along with the objective dissimulation that it comprises, essential to the capitalist system. But	p 356
Long live capital in all its reality, in all its objective dissimulation! Except in ideology, there has never been a humane	p 373
escape; and even though one can and must assign the objective factors, such as the weakest links, within causal series that	p 377
scientist and the artist may be determined to rejoin an objective revolutionary situation in reaction against authoritarian designs of a State	p 379
OBJECTIVELY 3	
very functioning appears to be miraculated by it. Everything seems objectively to be produced by capital as quasi cause. As Marx	p 11
an essentially critical interest, since the specificity of myth, understood objectively, must melt under the rays of the subjective libido: it	p 302
And more rarely, how do certain people whose interest is objectively reactionary come to effect a preconscious revolutionary investment? Must	p 344
we	
OBJECTIVITY 1	
lack of somewhere deep down inside himself, but rather the objectivity of man, the objective being of man, for whom to	p 27
OBJECTS 140	
in every direction. Desire constantly couples continuous flows and partial objects that are by nature fragmentary and fragmented. Desire	p 5
causes the	
of sperm, shit, or urine that are produced by partial objects and constantly cut off by other partial objects, which in	p 5
by partial objects and constantly cut off by other partial objects, which in turn produce other flows, interrupted by other partial	p 6
which in turn produce other flows, interrupted by other partial objects. Every object presupposes the continuity of a flow; every flow	p 6
flows of energy are still too closely connected, the partial objects still too organic, for this to happen. What would be	p 8
through its representations, the cause of the reality of the objects of these representations. But it is not by chance that	p 25
Desire is the set of passive syntheses that engineer partial objects, flows, and bodies, and that function as units of production	p 26
die away into silence. The artist is the master of objects; he puts before us shattered, burned, broken-down objects, converting them	p 32
master of objects; he puts before us shattered, burned, broken-down objects, converting them to the regime of desiring-machines, breaking	p 32
down is	
is very curious that Melanie Klein, whose discovery of partial objects was so far-reaching, neglects to study flows from this point	p 37
to do with continuous fluxes and are related to partial objects. Schizzes have to do with heterogeneous chains, and as their	p 39
involves detachment of something from a chain; and the partial objects of production presuppose stocks of material or recording bricks within	p 40
of unity. We live today in the age of partial objects, bricks that have been shattered to bits, and leftovers. We	p 42
its own surface, on which the functional breaks of partial objects are continually intersected by breaks in the signifying chains, and	p 43
evolution of drives that would cause these drives and their objects to progress in the direction of an integrated whole, any	p 44
Melanie Klein was responsible for the marvelous discovery of partial objects, that world of explosions, rotations, vibrations. But how can we	p 44
she has nonetheless failed to grasp the logic of these objects? It is doubtless because, first of all, she conceives of	p 44
of the partial object. She does not relate these partial objects to a real process of production—of the sort carried	p 44
she cannot rid herself of the notion that schizoparanoïd partial objects are related to a whole, either to an original whole	p 44
appear in a final depressive stage (the complete Object). Partial objects hence appear to her to be derived from (preleves sur	p 44
that is where the crux of the matter lies. Partial objects unquestionably have a sufficient charge in and of themselves to	p 44
view of the whole, of global persons, and of complete objects—and also, perhaps, because she is eager to avoid any	p 45
believe in Oedipus she does not make use of partial objects to shatter the iron collar of Oedipus; on the contrary	p 45
pre-oedipal stages, totalized in Oedipus, and the logic of partial objects is thereby reduced to nothing. Oedipus thus becomes at this	p 46
psychoanalysis. For as we suspected at the very beginning, partial objects are only apparently derived from (preleves sur) global persons; they	p 46
which they re-establish contact by connecting themselves to other partial objects. The unconscious is totally unaware of persons as such.	p 46
Partial	
The unconscious is totally unaware of persons as such. Partial objects are not representations of parental figures or of the basic	p 46
on the one hand, that the child lives among partial objects, and that on the other hand he conceives of these	p 47
that on the other hand he conceives of these partial objects as being his parents, or even different parts of his	p 47
a place where the only connection is that between partial objects and agents. The small child lives with his family around	p 47
of desire—a whole set of nonfamilial relations with the objects and the machines of desire—that is not related to	p 48
conditions upon the process itself (feedback). It is amid partial objects and within the nonfamilial relations of desiring-production that the child	p 48
patterns of the suckling babe, that these relations with partial objects, with the agents of production, with the factors of antiproduction	p 49
everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The	p 54
desiring-machines pound away and throb in the	
other in another subject. Such is the law of partial objects. Nothing is lacking, nothing can be defined as a lack	p 60
female sexual organ by positive characteristics in terms of partial objects and flows. This slight shift—which did not suppress mythical	p 60
into relationships of connection, disjunction, and conjunction with other partial objects, at the core of the corresponding multiplicity whose	p 60
every element	
into relations with others following the communication proper to partial objects: everyone passes into the body of the other on the	p 63
A flow that lets itself be plugged by Oedipus; partial objects that let themselves be subsumed under the category of a	p 67
time in a molecular and pure multiplicity, where the partial objects, the boxes, the vessels all have their positive determinations, and	p 69
face drawn in sand, Albertine's face shatters into molecular partial objects, while those on the narrator's face rejoin the body without	p 69
multiplicity in which transverse communications are established—connections of partial objects and flows: the male part of a man can	p 69
communicate	
an ego specified according to a given sex, and complete objects defined as global persons. The complexity and the foundations of	p 70
triangulation into which they enter: desire receives its first complete objects and is forbidden them at one and the same time	p 70

for the pairing of people replaces the connection of partial objects. On the whole, the connections of organ-machines suited to desiring-production

pairing of people under the rules of familial reproduction. Partial objects now seem to be taken from people, rather than from instead of from flows. Instead of a connective appropriation, partial objects become the possessions of a person and, when required, the no triangulation appears at this level that would refer the objects of desire to global persons, or desire to a specific on the body without organs, inasmuch as it machines partial objects and flows, selecting and cutting the one with the other in which these forces proceed. We are told that partial objects are caught up in an intuition of precocious totality, just of a certain mode of absence, as that which partial objects and subjects of desire lack. Consequently, everything is played out the syntheses of the unconscious: we pass from detachable partial objects to the detached complete object, from which global persons derive to assign sexuality to one of the sexes. The partial objects have lost nothing of their virulence and efficacy. Yet the linked to deprivation, to frustration, to the lack of partial objects take on meaning after the fact. All previous history is this recasting of history and this lack attributed to partial objects. And how could partial objects not have lost their virulence this lack attributed to partial objects. And how could partial objects not have lost their virulence and efficacy, once they had heterosexuality and homosexuality, an Oedipal castration, as well as complete objects, global images, and specific egos. We deny that these are

immediate desiring-production where the parents play the role of partial objects, witnesses, reporters, and agents, in a process that outflanks them

Freud on the unconscious being ignorant of time, conserving its objects like an Egyptian tomb. But that is not at all that is not familial: parents only intervene here as partial objects, flows, signs, and agents of a process that outflanks them and as if the family were its supreme law. Partial objects are subjected to the notorious law of totality-unity acting as it is a matter of connecting desire to the ready-made objects of social production. Go buy madeleines in Combray if you producing and breaking them are themselves encircled, instituted as partial objects, distributed on the socius and attached to it. A mask a collectively invested organ. The mythologies sing of organs—partial objects and their relations with a full body that repels or of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere there has

body, male and female, binding to itself all the partial objects, with variations that are solely intensive, and that correspond to the unengendered, the full body of antiproduction where the organs-partial objects of a sacrificed Nommo are attached. It is because the marriage, are active elements of the repression, and not objects at which the repression is directed. It is not even large aggregates, but as the molecular energy that places molecules-partial objects (libido) in connection, that organizes inclusive disjunctions on the giant

the qualities developed in the system are not only physical objects, but also honors, responsibilities, privileges, seems to indicate a misunderstanding

more than the working parts of the State machine. The objects, the organs, the persons, and the groups retain at least bricks and a labor of construction by fragments. Scattered partial objects hanging on the body without organs. No one has equaled in this sense that the exchange relation formally unites partial objects that are produced and even inscribed independently of it. The writing itself, sometimes the letters as breaks, as shattered partial objects—and sometimes the words as undivided flows, as nondecomposable blocks

essence or nature of desire, no longer in relation to objects, aims, or even sources (territories), but as an abstract subjective the coexistence of the two—form one of the major objects of schizoanalysis. The two poles united by Artaud in the does not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential or depleted

obey the statistical laws: waves and corpuscles, flows and partial objects that are no longer dependent upon the large numbers; infinitesimal does not belong to it, since it knows only partial objects and flows, but belongs instead to the laws of statistical convey desire as a molecular phenomenon, that is, as partial objects and flows, as opposed to aggregates and persons. It is and flows, associated waves and particles, associative flows and partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and

of desire. We have seen that, through reproduction and its objects (defined familiarly or genetically), it is always the unconscious that in the narrow cells of the type couple, family, person, objects. And doubtless such a blockage is necessarily justified: the libido unconscious, on the contrary, knows nothing of castration, because partial objects lack nothing and form free multiplicities as such; because the

quantitative libido as the principle of every representation of the objects and aims of desire. Freud discovers the subjective nature or of labor, beyond all representations that would bind it to objects, to aims, or even to particular sources. Freud is thus objectivities (objectities) as to the specific elements that determine its objects, aims, and sources. It is in this way that myth functions of the subject of representation, as well as the objects represented as images, and the formal relations between them all representation, pure signifiers, pure nonrepresented representatives whence the subjects, the objects, and their relationships all derive. In this way the structure

that joins them together in a molar aggregate; the partial objects are referred to a totality that can appear only as totality that can appear only as that which the partial objects lack, and as that which is lacking unto itself while latter is biunivocalizing whereas the first is biunivocalized? As partial objects the desiring-machines undergo two totalizations, one when the socius confers

side is the real inorganization of the molecular elements: partial objects that enter into indirect syntheses or interactions, since they are car, the grandmother's sewing machine, the little brother's bicycle, all objects of flight and theft, stealing and stealing away—the machine say the order of the signified or the signifier.) Partial objects are what make up the parts of the desiring-machines; partial are what make up the parts of the desiring-machines; partial objects define the working machine or the working parts, but in one fails to understand the nature and function of partial objects if one does not see therein such elements, rather than these disparate elements, it has not yet discovered the partial objects as the ultimate elements of the unconscious. It is in But it is not in this respect that the partial objects are elements of the unconscious, and we cannot even go cannot even go along with the image of the partial objects that their inventor, Melanie Klein, proposes. This is because, whether is because, whether organs or fragments of organs, the partial objects do not refer in the least to an organism that set aside, every link undone, they function as raw partial objects, dispersed working parts of a machine that is itself dispersed of a machine that is itself dispersed. In short, partial objects are the molecular functions of the unconscious. That is why link permit any machinic regime to exist—how the partial objects thus defined are able to form machines and arrangements of flows of shit). The synthesis of connection of the partial objects is indirect, since one of the partial objects, in each the partial objects is indirect, since one of the partial objects, in each point of its presence within the field, always relatively, itself ready to emit a flow that other partial objects will break. The flows are two-headed, so to speak, and us assume that the respective flows associated with two partial objects at least partially overlap: their production remains distinct in relation partially overlap: their production remains distinct in relation to the objects x and y that emit them, but not the fields but not the fields of presence in relation to the objects a and b that inhabit and interrupt them, such that overlapping of the flows, but of a permutation of the objects that emit them: one discovers fringes of interference on the organs is in no way the contrary of the organs-partial objects. It is itself produced in the first passive synthesis of to an organism. The body without organs and the organs-partial objects are opposed conjointly to the organism. The body without organs unify them in the manner of an organism: the organs-partial objects cling to the body without organs, and enter into the but not through the organism. That is why the partial objects are not the expression of a fragmented, shattered organism, which back together that would surmount its own parts. The organs-partial objects and the body without organs are at bottom one and multiplicity that must be conceived as such by schizoanalysis. Partial objects are the direct powers of the body without organs, and the body without organs, the raw material of the partial objects. The body without organs is the matter that always fills fills space to given degrees of intensity, and the partial objects are these degrees, these intensive parts that produce the real the most Spinozist sense of the word; and the partial objects are like its ultimate attributes, which belong to it precisely on this account exclude or oppose one another. The partial objects and the body without organs are the two material elements or uniting them—the body without organs and the partial objects, the desiring-machine is inseparable both from the distribution of the desiring-machine is inseparable both from the distribution of the partial objects on the body without organs, and from the leveling effect organs, and from the leveling effect exerted on the partial objects by the body without organs, which results in appropriation. The well as of the body without organs and the partial objects. The conversion of a portion of the energy does not between the body without organs and the organs as partial objects; the only real opposition is to the molar organism that Voluptas; and their three syntheses: the connective syntheses of partial objects and flows, the disjunctive syntheses of singularities and chains, and

opposition of repulsion (the body without organs / the machines-partial objects) into a condition of real functioning; ensuring this functioning in is in relation to this new order that the partial objects of a molecular order appear as a lack, at the whole itself is said to be lacked by the partial objects. In this way desire will be fused to lack. The needs a global object in relation to which the partial objects can be determined as a lack, and inversely. But on the revolutionary capacity can be evaluated in terms of the objects, the aims, or the sources of the sexual drives animating claim to liberate sexuality, and to demand its rights to objects, aims, and sources, all the while maintaining the corresponding flows publications, demonstrations, emancipations, and protests concerning the liberty of sexual objects, sources, and aims, as long as sexuality is kept—consciously differentiated, but differentiated according to the prepersonal regime of partial objects, of singularities, of intensities, of gears and parts of machines have seen how contradictory it was to invoke the partial objects, and to make of them representatives of parental persons or arrives: an aggregate of departure—transfinite, constituted by all the objects, agents, and relations of sociodesiring-production—is reduced to a finite is to say that loves are not defined by their objects, any more than by the sources and aims of the there is indeed a sexual revolution, which does not concern objects, aims, or sources, but only machinic forms or indices. The art from its beginnings, but was hidden underneath aims and objects, even if aesthetic, and underneath recodings or axiomatics: the pure	p 339 p 342 p 342 p 342 p 350 p 350 p 351 p 358 p 358 p 358 p 365 p 366 p 371
OBLIGATION 3	
concerning the sister and requiring exchange: I have a moral obligation to take as wife someone other than my sister, and take as wife someone other than my sister, and an obligation to keep my sister for someone else; I must give society, where he finds, within the figure of Authority, the obligation to relive it, this time with no way out. Nor	p 71 p 71 p 79
OBLIGED 1	
an energetic duality rendering the machinic transformations impossible, with everything obliged to pass by way of an indifferent neutral energy, that	p 333
OBLIGING 2	
much is pain part of an active life and an obliging gaze. The equation injury = pain has nothing exchangist about and who brandishes the law (the mother tends to be obliging: we musn't make this into a scene, it's only a	p 191 p 273
OBLITERATION 1	
this result in another mode: thus in the trinity, the obliteration of the feminine image in favor of a phallic symbol	p 75
OBLIVION 3	
Etruscan under the Romans. And yet their origin sinks into oblivion, a latency that lays hold of the State itself, and back more mendacious, colder, and more hypocritical than ever? This oblivion and this return. On the one hand, the ancient city-state children! This special situation of the State as a category—oblivion and return—has to be explained. To begin with, it	p 218 p 218 p 218
OBSCURE 2	
competition with it temporally and spiritually, according to relationships that obscure the essential, but to the savage primitive formation that it without organs). But it seems that things are becoming very obscure, for what is this distinction between the experience of death	p 194 p 330
OBSCURED 1	
oedipalization, the obvious absence of the Oedipal link, can be obscured in a grandparental constellation, either because an accumulation of three	p 52
OBSERVATION 1	
see in this remark of Freud's nothing more than an observation of detail, a mere anecdote. In fact, it concerns what	p 66
OBSERVATIONS 1	
despot, says the law. For the dogs, according to Kafka's observations, want desire to be firmly wedded to the law in	p 213
OBSERVE 3	
the unconscious. That is why critics have been able to observe a conservative or reactionary turning point in Freud, from the to see signs of classes in precapitalist societies. But ethnologists observe how difficult it is to distinguish those protoclasses from the in his seat, were no longer in a position to observe things. A kind of perceptive gymnastics has lead him, progressively	p 117 p 153 p 317
OBSERVED 1	
books. From the little reading I had done I had observed that the men who were most in life, who were	p 27
OBSERVER 1	
dividends, management salaries, purchase of production goods, etc.). The incompetent observer has the impression that this whole economic schema, this whole	p 238
OBSERVES 1	
to be produced by capital as quasi cause. As Marx observes, in the beginning capitalists are necessarily conscious of the opposition	p 11
OBSERVING 2	
without organs, or like a spider poised in its web, observing nothing, but responding to the slightest sign, to the slightest therefore be read under the sign of classes, but by observing the rules set forth by Marx, and bearing in mind	p 68 p 153
OBSESSED 2	
longer be sure whether he is parent or child; the obsessed person, whether he is dead or alive; the hysterical person faith (J. M. Pohier). Or the technopsychoanalyst, the reform psychoanalyst obsessed with the triangle, who wraps the splendid gifts of civilization	p 75 p 108
OBSESSION 1	
the poor woman who constitute the actual factor of his obsession. For inadmissible reasons, the existence of an infantile sexuality is	p 100
OBSESSIONAL 3	
Sticky transference.... According to Type II (liquidity, resistance of an obsessional form), here the session is dominated by an extreme mobility once we learn that resistances of an hysterical or an obsessional form bear witness to the anoedipal quality of the flows in neurosis with the return of the repressed (hysterical amnesia, obsessional cancellation), while in psychosis a regaining of reality appears along	p 66 p 67 p 123
OBSESSIVE 1	
of the disgraced anus, ejected from the social field—the obsessive fear of smelling bad. The entire history of primitive coding	p 211

OBSOLESCE	1	
technical progress with the maintenance of a great quantity of obsolescent equipment, along with a great suspicion concerning machines and science		p 233
OBSTACLE	4	
are qualitative factors in the desiring-economy that indeed present an obstacle to treatment, and Freud reproaches himself for not having taken		p 65
in fact a consequence of Oedipus: far from being an obstacle to treatment encountered from without, it is a product of		p 74
face. Besides, it is doubtful that incest was a real obstacle to the establishment of society, as the partisans of an		p 116
admit that its simultaneously schizophrenic and paranoiac nature is no obstacle where we are concerned—on the contrary. We admit that		p 292
OBSTACLES	3	
how things are going. So he takes stock of the obstacles to treatment, with the serenity of the person who senses		p 65
those who come after him? He interprets these things as obstacles to the cure, and not as shortcomings of the treatment		p 66
exchangist conception claim. We have seen that there were other obstacles. The real danger is elsewhere. If desire is repressed, it		p 116
OBSTINACY	2	
off with all the strength it can command. Whence the obstinacy with which the formations preceding capitalism encaste the merchant and shores of representation. What is more, the force and the obstinacy of a deterritorialization can only be evaluated through the types		p 176 p 316
OBTAIN	3	
the teacher on the little girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy involving the mother (anal machine		p 61
enough to lead it to this false criterion, Oedipus—to obtain the loss-of-reality effect. This is not an abstract operation: an		p 123
of forces by themselves without aim or end whose combinations obtain such and such a result. ... However, no science can develop		p 368
OBTAINED	1	
triangular and symbolic! If it is true that Oedipus is obtained by reduction or application, it presupposes in itself a certain		p 103
OBTAINING	1	
capitalism can secure its production and its market only by obtaining the abolition of such privileges. That the struggle against monopolistic		p 253
OBVIOUS	14	
Oedipus is an easy subject to deal with, something perfectly obvious, a given that is there from the very beginning. But		p 3
study, he runs toy cars back and forth. It is obvious that his parents are present all this time, and that		p 47
field of production directly invested by libido. It would seem obvious that parents indeed make their appearance on the recording surface		p 47
this manner that the schizophrenic's visible resistance to oedipalization, the obvious absence of the Oedipal link, can be obscured in a		p 52
still, they're a bloody good bunch of killers! It is obvious that when traditional psychoanalysis explains that the instructor is the		p 62
the familial determinations or indeterminations play a role. It is obvious that they do. But is this an initial role as		p 90
a principle of residence or of geographic distribution, it is obvious that the primitive social machine is not territorial. Only the		p 145
in the service of the so-called ruling class is an obvious practical fact, but a fact that does not reveal its		p 253
father had been taken into account, as well as their obvious participation in a pedagogical social machine in general. For the		p 297
against the inevitable confusion between mask and actor. It is obvious that Miller's correspondent, Michael Fraenkel, does not understand. He		p 299
talks		
favor of the new order of the city-state. It is obvious that neither one of these ways of treating myth or		p 301
class, i.e., the class pure and simple. This is obvious in the capitalist regime where, for example, primitive accumulation can		p 344
whole of the dominant class. But it is just as obvious for the Russian Revolution, with its formation of a party		p 344
collective exile and a collective desert. It is only too obvious that the destiny of the revolution is linked solely to		p 377
OBVIOUSLY	5	
in regime between them. In the first place, technical machines obviously work only if they are not out of order; they		p 31
in this social repression-psychic repression system. The two problems are obviously linked because, if psychic repression did bear on		p 113
incestuous desires		
formed by an A man married to a B woman, obviously has two signs, according to whether it is envisaged from		p 156
framework of the familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a politics,		p 166
a		
political economy and psychoanalysis, beyond the determinate systems of representation. Obviously this does not mean that the capitalist		p 302
being, or the		
OCCASION	3	
those who, in a given state or on a given occasion, are deprived of the right to enjoy a collectively invested		p 142
of the body. Punishment has ceased to be a festive occasion, from which the eye extracts a surplus value in the		p 212
and thus crush desiring-production. Repression properly speaking profits from an occasion without which it could not interfere in the machinery		p 339
of		
OCCASIONAL	1	
assign as cause of the malady—even if only an occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's		p 57
OCCASIONALLY	4	
thing is not that some people steal or that others occasionally go out on strike, but rather that all those who		p 29
knowing, and as they owe all to their eminent cause. Occasionally it still happens that the young dogs will call for		p 213
times a return to more primitive stages of feudalism, and occasionally even the re-establishment of a kind of slavery (esclavagisme). And		p 223
many short-circuits of a disconnected piece of machinery. Critics have occasionally spoken of the pessimism of Modern Times and of the		p 317
OCCASIONS	3	
brief references to the memory of his father. On several occasions Freud's text marks the extent to which he felt the		p 57
bracelets comes to a standstill in certain places, on certain occasions, so that a stock may be re-formed. There are no		p 149
However, Devereux seems to us to be wrong on two occasions. First, when he admits having recoiled too long before this		p 165
OCCULTISM	1	
which Freud touched on only marginally in his remarks on occultism, constitutes in fact the norm, and pushes into the background		p 276
OCCUPATION	1	
that are not a mere dependence on causes, but the occupation of a domain, and the operation of a system of		p 86
OCCUPATIONS	2	
in production, either by turning into an industrialist himself in occupations based on commerce, or by making artisans into his own		p 226

thoughts which are latent in people of different social strata, occupations, age groups and sexes, and (b) what are the desires	p 257
OCCUPIED 12	
This subject itself is not at the center, which is occupied by the machine, but on the periphery, with no fixed	p 20
to say that, while in our societies the penis has occupied the position of a detached object distributing lack to the	p 143
is not to say that the universal Oedipal limit is occupied, strategically occupied in all social formations. We must take Kardiner's	p 177
to say that the universal Oedipal limit is occupied, strategically occupied in all social formations. We must take Kardiner's remark seriously	p 177
the complex, without having the complex. For Oedipus to be occupied, a certain number of conditions are indispensable: the field of	p 177
of one-to-one relations between the two. For Oedipus to be occupied, it is not enough that it be a limit or	p 177
impossible has become possible; the unoccupied limit now finds itself occupied by the despot. Oedipus has received its name, the clubfooted	p 215
the former. In the despotic formations the Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the	p 266
In the despotic formations the Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the imperial incest	p 266
capitalist formation that the Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense in which the	p 267
It takes form in the despotic machine as a symbolically occupied limit. But it is filled and carried to completion only	p 267
of a body without organs, one of whose sides is occupied by the molar aggregates, and the other populated by molecular	p 281
OCCUPIER 1	
the political and historical situation—the soldier, the cop, the occupier, the collaborator, the radical, the resister, the boss, the boss's	p 97
OCCUPIES 1	
internal to capitalism, which continually reproduces it, and also continually occupies it as an internalized and displaced limit; precisely for these	p 337
OCCUPY 10	
which is that of desire: Once noticed, it continued to occupy one's mind. It even persisted, as it were, in going	p 6
places and the functions that the parents are going to occupy as special agents, closely related to other agents? From the	p 47
conform to the variable figure of those who come to occupy them in a given social or pathological formation: a structural	p 52
mustache, the mother's raised arm—but it comes furtively to occupy a place among the collective agents. The terms of Oedipus	p 62
the more the problem of Oedipus and incest comes to occupy center stage, the more psychic repression and its correlates, suppression	p 117
always be the individual—with the exception of those who occupy the key positions in such a system, namely the colonizers	p 169
to the heart of this system and itself come to occupy the position of the representative of desire. These conditions, inseparable	p 177
still as the displaced represented that incest now comes to occupy the position of the repressing representation. Another gain in the	p 201
defines a field of immanence and never ceases to fully occupy this field. But this deterritorialized field finds itself determined by	p 250
axiomatics and their structures, the imaginary figures that come to occupy them as well as the purely symbolic relationships that gauge	p 370
OCCUPYING 2	
is always on this side of or beyond, without ever occupying the position (Kardiner has understood this very well in the	p 178
But it is interesting to find this essential concealment, miniaturized, occupying a place of honor in the analyst's office. The analyst	p 356
OCCUR 8	
the nursery as a place where desiring-production and group fantasy occur, as a place where the only connection is that between	p 47
this migration would never be possible if there did not occur correlatively a considerable change in the other elements of representation	p 202
is, the royal triad must masculinize itself—and this must occur as a direct consequence of the infinite debt that is	p 217
nature of this encounter, this conjunction, and this reaction, which occur one time—in order for capitalism to be born, and	p 224
a decoding of flows through abstraction. But this does not occur in the same way for both instances. First, simple exchange	p 226
boards), and where no integration of the dominated classes could occur without the shadow of this unapplied principle of convertibility—which	p 229
The conversion of a portion of the energy does not occur at a given moment, but is a preliminary and constant	p 327
agglutinated or dispersed in social machines, and where love-object choices occur at the meeting place of the two kinds of machine	p 357
OCCURRED 1	
relation to an information or a communication. The genetic revolution occurred when it was discovered that, strictly speaking, there is no	p 276
OCCURRENCES 1	
above. The experience of death is the most common of occurrences in the unconscious, precisely because it occurs in life and	p 330
OCCURS 20	
relationship between the desiring-machines and the body without organs, and occurs when the latter can no longer tolerate these machines. If	p 9
more specific when he stresses the crucial turning point that occurs in Schreber's illness when Schreber becomes reconciled to	p 17
becoming-woman and	
adornments, such as ribbons, trumpery necklaces, and the like. This occurs only, I may add, when I am by myself, and	p 17
it is between the former and the latter that there occurs something that resembles secondary psychic repression in the strictest sense	p 32
if so why. That is the crucial point: a question occurs to the child that will perhaps be related to the	p 48
if a schizo is produced here as an entity, this occurs for the simple reason that there is no other means	p 80
How are they attached to the body without organs? What occurs when their mode of operation confronts the social machines? A	p 109
and it is here that the breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H.	p 132
Lawrence	
which cease to be inclusive and become exclusive. Once this occurs, there is a dismembering of the full body, a canceling	p 155
is not by chance that this kind of marriage rarely occurs, as though it were still too close to the nonexistent	p 160
in a comprehensive way. In other cases where a redistribution occurs, the cycle of credits is maintained, in the new form	p 197
order to subordinate the voice and supplant it. Then there occurs a crushing of the magic triangle: the voice no longer	p 205
were latent under their hammer blows and artists' violence. There occurs a detachment and elevation of the death instinct, which ceases	p 213
machine, will first establish itself on the conjunction. When this occurs, the conjunction no longer merely designates remnants that have	p 224
escaped	
and by constantly injecting antiproduction into the producing apparatus. Schizophrenization occurs on the periphery, but it occurs at the center	p 237
and	
the producing apparatus. Schizophrenization occurs on the periphery, but it occurs at the center and at the core as well. The	p 237
of subordination between signifier and signified. Because there no longer occurs a double articulation between two hierarchized levels of	p 242
language, but	
field of immanence. And in point of fact, something new occurs with the rise of the bourgeoisie: the disappearance of enjoyment	p 254
most common of occurrences in the unconscious, precisely because it occurs in life and for life, in every passage or becoming	p 330
are present everywhere in the cases studied by Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation too quickly	p 353
OCEAN 1	
how to ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even	p 224
OCTAVE 2	
visible. In her fine analysis of the phenomenon of belief, Octave Mannoni likewise uses the theater model to show how the	p 305
final analysis that is indeed what is at issue, as Octave Mannoni shows: how can belief continue after repudiation, how can	p 307

ODD	2	
mental) automatism to designate only athematic phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts which he attributed to the		p 22
the deterritorialized circuit of all the cycles of desire. How odd the psychoanalytic venture is. Psychoanalysis ought to be a song		p 331
ODOR	2	
intercepts by carrying on its flower the image and the odor of the female wasp. At this point of dispersion of		p 285
is Oedipus, the marshy earth, that gives off a powerful odor of decay and death; and it is castration, the pious		p 333
OEDIPAL	162	
used to accomplish this? What ought to go inside the Oedipal triangle, what sort of thing is required to construct it		p 3
that the genealogy of desire assumes; but is this genealogy Oedipal, is it recorded in the Oedipal triangulation? Is it not		p 13
but is this genealogy Oedipal, is it recorded in the Oedipal triangulation? Is it not more likely that Oedipus is a		p 13
questions and develop its interpretations from the depths of the Oedipal triangle as its basic perspective, even though today it is		p 14
they break through the simplistic terms and functions of the Oedipal triangle. As Artaud put it: I don't believe in father		p 14
in a touchy mood, he may even accept the banal Oedipal code, so long as he can stuff it full of		p 15
the connective tissue of the So it's ... is from the Oedipal tissue. How can we sum up this entire vital progression		p 20
him from doing so was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that		p 23
even Bettelheim, who has a noticeable bias in favor of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes		p 37
something left over. (Here again, how bad a model the Oedipal model of castration is!) That is because breaks or interruptions		p 41
to anything that may be made to conform to the Oedipal figure. When the break between Freud and Jung is discussed		p 46
But this is in fact the crux of the entire Oedipal problem: What are the precise forces that cause the Oedipal		p 47
Oedipal problem: What are the precise forces that cause the Oedipal triangulation to close up? Under what conditions does this triangulation		p 47
under what conditions, and in response to what pressures, the Oedipal triangulation plays a role in the recording of the process		p 49
schizophrenic's visible resistance to oedipalization, the obvious absence of the Oedipal link, can be obscured in a grandparental constellation,		p 52
either because		
the Imaginary and the Symbolic permits the emergence of an Oedipal structure as a system of positions and functions that do		p 52
of which the schizophrenic is of course repositioned on the Oedipal axis, set back into the Oedipal orbit in the perspective		p 52
course repositioned on the Oedipal axis, set back into the Oedipal orbit in the perspective, for example, of the three generations		p 52
we are going to consider the means by which the Oedipal organization plays a role in psychoses; next, what the forms		p 52
pregenitality are and how they are able to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged		p 52
the unconscious and this invariant—between the desiring-machines and the Oedipal structure? Or rather, does not the invariant merely		p 53
express the		
fantasy concedes to desiring-machines, when it reduces everything to the Oedipal scene. They continue nevertheless to make a hellish racket.		p 55
Even		
use of the disjunctions imposed by the law (for example, Oedipal homosexuality). But group fantasy no longer has anything but the		p 63
is the effect of castration as a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude for conflict—is rather the effect		p 66
ooze, they traverse the triangle, breaking apart its vertices. The Oedipal wasp does not absorb these flows, any more than it		p 67
paces and the radical innocence of flowers. The diagnosis of Oedipal homosexuality with a mother fixation, of a dominant depressive nature		p 68
homosexuality, or rather two regions only one of which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and		p 70
and the same time. Therefore it is indeed the same Oedipal operation that lays the foundations for the possibility of its		p 70
displaces desire. It displaces itself in the sense that the Oedipal inscription does not force its way into the synthesis of		p 71
forms of incest and homosexuality, it is certain that the Oedipal triangle would have no way of transmitting and reproducing itself		p 71
of stocks and lacks. The same is true of the Oedipal code: the libido as energy of selection and detachment is		p 73
conversion that makes the whole of sexuality shift into the Oedipal framework: this projection of all the breaks-flows onto the same		p 73
to them? We do not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as		p 74
do not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete		p 74
an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete objects, global images, and		p 74
specific		
do with pre-oedipal stages that would still revolve around an Oedipal axis, but rather with the existence and the nature of		p 74
use of the syntheses of the unconscious as found in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious defined by		p 75
major neuroses that are termed familial seem to correspond to Oedipal lapses in the differentiating function or in the disjunctive synthesis		p 75
into the master of a syllogism. The action characteristic of Oedipal recording is the introduction of an exclusive, restrictive, and negative		p 76
the branches at once, on all sides. He explodes the Oedipal genealogy. Through graduated relationships he performs absolute overflights		p 78
spanning indivisible		
Freud elaborates the entire historico-mythical series: at one end the Oedipal bond is established by the murderous identification, at the other		p 80
at the thought that someone might claim to escape the Oedipal dragnet. Oedipus is one of those things that becomes all		p 81
Oedipus, it does not intend to resolve it better than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious in		p 81
the whole movement starts all over again. Such is the Oedipal disjunction, the swing of the pendulum, the exclusive inverse reasoning		p 82
the anoedipal use of the inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether this last use borrows		p 83
from		
paces, cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is history's signifier the dead father?		p 89
Once again let		
to reveal in the crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoid delirium as related by		p 89
name of this lack, we are referred to the other Oedipal pole, the pole of imaginary identifications within the maternal undifferentiated		p 90
one can believe that, in the beginning (?), the stimulus—the Oedipal inductor—is a real organizer. But believing is an operation		p 92
elements that are still part of the family and its Oedipal matrix. Once again one is caught, without a way out		p 92
Whence the strange notion that if a psychotic escapes the Oedipal apparatus, this is solely due to the fact that he		p 94
world-historical, and racial content is left behind, crushed in the Oedipal treadmill. This is because psychiatrists persist in treating the family		p 95
in the case of the family-society relationship. There is no Oedipal triangle: Oedipus is always open in an open social field		p 96
and so on, are unfavorable to the construction of the Oedipal apparatus—and that it is precisely because of this that		p 96
a white paranoid. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated		p 98
by the family		
on the side of the response, not the stimulus. Even Oedipal psychoanalysis recognized the indifference of the effective parental images, the		p 98
father. The Freudian blackmail is this: either you recognize the Oedipal character of infantile sexuality, or you abandon all positions of		p 100
that would have no way of including itself in the Oedipal apparatus, unless by calling it into question by way of		p 100
unconscious-as-orphan, the playful unconscious, the meditative and social unconscious. The Oedipal operation consists in establishing a		p 100
constellation of biunivocal relations between		
evil, he has found a certain original solution to the Oedipal conflict. Hitler annihilates the father and unleashes in him the		p 102
not the forms of the subjugated group that depend on Oedipal projections and identifications, but the reverse: it is Oedipal applications		p 103
on Oedipal projections and identifications, but the reverse: it is Oedipal applications that depend on the determinations of the subjugated group		p 103
are capable of breaking apart both the segregations and their Oedipal applications—flows capable of hallucinating history, of reanimating the		p 105
paces		
the price of his liberty. The basic structure of the Oedipal apparatus must not only be generalized in time so as		p 109
unconscious that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather than		p 109
symbolic; machinic rather		
definition of legitimate uses of syntheses, uses completely distinct from Oedipal uses. And in relation to this desiring-production, the Oedipal		p 110
illegitimate		
from Oedipal uses. And in relation to this desiring-production, the Oedipal illegitimate uses seemed to us to be multiform, but always		p 110
connective syntheses was found to be in opposition to the Oedipal use, itself global and specific. This global-specific use was found		p 110
use of the disjunctive syntheses is in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in its turn has		p 110
But psychoanalysis reinforces the movement, it invents a last priest. Oedipal analysis imposes a transcendent use on all the syntheses of		p 112

concrete; in place of the benevolent pseudo neutrality of the Oedipal analyst, who wants and understands only daddy and mommy, we	p 112
the (formal) cause, the method, and the condition of the Oedipal triangle. But we have postponed the analysis of the real	p 113
what Freud is doing when he closets sexuality in the Oedipal nursery—has a foreboding of this operation of displacement, and	p 115
biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal desires are not at all repressed, nor do they have	p 116
intimate relationship with psychic repression, but in a different manner. Oedipal desires are the bait, the disfigured image by means of	p 116
classical cultural element, which reduces everything to a scene from Oedipal theatrical representation (the return to myth!); and finally the third	p 118
it should not be concluded from this that desire is Oedipal. On the contrary, it is the social repression of desire	p 118
Desiring-production taken as a whole does not assume the well-known Oedipal figure except in the familial translation of its recording.	p 121
Translation-betrayal	
territoriality. And Oedipus is not made by the family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces	p 122
the loss-of-reality effect. This is not an abstract operation: an Oedipal organization is imposed on the psychotic, though for the sole	p 123
investments of reality, the barriers placed before him by the Oedipal system of social and psychic repression. As Laing says, they	p 124
with it and evolve within it. Those on whom the Oedipal imprint does not take, and those on whom it does	p 124
do, can that be retained, will that constitute a good Oedipal incision? And the bicycle horn? What is part of the	p 125
and the pressure that desiring-production exercises on familial reproduction? The Oedipal triangle vibrates and trembles but is this in terms of	p 126
itself, or in terms of these machines that escape the Oedipal imprint and cause the triangle to release its grip? Where	p 126
limit? A familial romance expresses an effort to save the Oedipal genealogy, but it also expresses a free thrust of non-oedipal	p 126
must be posed. It would be inaccurate to maintain an Oedipal interpretation for the neuroses, and to reserve an extra-oedipal explanation	p 126
content that for its own part refers to the infantile Oedipal conflict, this old conflict becoming reactivated by the actual stasis	p 127
not arise after Oedipus, it in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the contrary, it is	p 129
somatic, social, and metaphysical relations that do not follow after Oedipal psychological relations but that on the contrary will be applied	p 129
that on the contrary will be applied to the underlying Oedipal constellation defined by reaction, or else will exclude this constellation	p 129
oedipalization of the author and his readers, but of the Oedipal form to which one attempts to enslave the work itself	p 133
escape. It is correct to measure established literature against an Oedipal psychoanalysis, for this literature deploys a form of superego proper	p 134
errors for lack of tact! Werther yes, Lenz no! The Oedipal form of literature is its commodity form. We are free	p 134
mark of castration and sanctifies the two aspects of its Oedipal form? And who told this shrewd critic that the discourse	p 135
lack to the persons of both sexes and organizing the Oedipal triangle, it is the anus that in this manner detaches	p 143
signifies something altogether different from itself, and that in the Oedipal relation the mother is also the earth, and incest is	p 162
against this flow that the repression is directed. The extensive Oedipal figure is its displaced represented (le represente deplace), the lure	p 162
homosexuality. And if it is true that there exists an Oedipal or filiative homosexuality, this should be understood merely as a	p 165
eyes—for the fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the sick	p 167
the group. We said that the point of departure seemed Oedipal. It was only the point of departure for us, conditioned	p 168
father, mother, grandfather. In fact, the Ndembu analysis was never Oedipal: it was directly plugged into social organization and	p 168
disorganization; sexuality	
entire historical and collective drift: exactly the opposite of the Oedipal analysis, when it stubbornly crushes the content of a delirium	p 168
it is true that the analysis doesn't even begin as Oedipal, except to our way of seeing, doesn't it become Oedipal	p 168
Oedipal, except to our way of seeing, doesn't it become Oedipal nevertheless, in a certain way—and in what way? Yes	p 168
a certain way—and in what way? Yes, it becomes Oedipal in part, under the effect of colonization. The colonizer, for	p 168
subjected to a new order of reproduction. Yes, then, an Oedipal framework is outlined for the dispossessed primitives: a shantytown Oedipus	p 169
example of resistance to Oedipus: in fact, that's where the Oedipal structure does not manage to close itself, and where the	p 169
or that the problem, the point of departure, is indeed Oedipal, although the developments and the solutions are completely different from	p 170
unfold to a greater extent, and in this case the Oedipal problem tended to assume its diachronic dimension, causing the generation	p 170
inhibited, or transformed—at the same time as the supposed Oedipal representation. But such is not the case: most ethnologists have	p 172
been psychoanalyzed. But what enables one to speak of an Oedipal representation that would be the object of repression? Is it	p 172
is prohibited. The prohibition of incest would therefore imply an Oedipal representation, and it would be born of the repression of	p 172
the opposite is clearly the case; not only does the Oedipal representation presuppose the prohibition of incest, but it is not	p 172
Reich added a profound remark: desire is all the more Oedipal as the prohibitions are aimed, not simply at incest, but	p 172
the repression of incest is not born of a repressed Oedipal representation any more than it provokes this repression. But—and	p 172
the general social repression-psychic repression system gives rise to an Oedipal image as a disfiguration of the repressed. The fact that	p 172
society. But the repressed is not first of all the Oedipal representation. What is repressed is desiring-production. It is the part	p 173
corresponding affects, and above all, without any reference to an Oedipal representation that could be held to be originally repressed or	p 173
start. Perhaps the answer lies in the postulate common to Oedipal relativism and Oedipal absolutism—i.e., the stubborn maintenance of	p 173
answer lies in the postulate common to Oedipal relativism and Oedipal absolutism—i.e., the stubborn maintenance of a familialist perspective	p 173
mother and the father, or of the pre-oedipal and the Oedipal, without allowing either side to leave the family or even	p 174
poles, the pre-oedipal maternal pole of the Imaginary, and the Oedipal paternal pole of the structural, both on the same axis	p 174
the stronghold of Oedipus: the starting point for reencountering an Oedipal structure everywhere; or on the contrary, they hold that the	p 175
of desire. This is not to say that the universal Oedipal limit is occupied, strategically occupied in all social formations. We	p 177
remains familial and intimate in spite of everything, an intimate Oedipal feeling, even when it is interpreted structurally, on behalf of	p 183
move: the cellular migration has begun that will carry the Oedipal cell from one locus of representation to another. In the	p 201
partially grasped in the evolution of the infinite debt. The Oedipal cell will have to complete its migration; it must no	p 216
little triangulated microcosm—the narcissistic ego is identical with the Oedipal subject. Oedipus at last: in the end it is a	p 266
or internalized limit where desire lets itself be caught. The Oedipal triangle is the personal and private territoriality that corresponds to	p 266
the latter to the former. In the despotic formations the Oedipal limit is occupied, symbolically occupied but not lived or inhabited	p 266
formed. It is only in the capitalist formation that the Oedipal limit finds itself not only occupied, but inhabited and lived	p 267
images of capitalism, which shapes and reduces them to the Oedipal simulacrum. The representative of the local group with Laius, the	p 267
on high, is in reality the formal condition of the Oedipal images that will be deployed in the field of immanence	p 268
one turns, one no longer finds anything but father-mother—this Oedipal filth that sticks to our skin. Yes, I desired my	p 269
one direction or another, in such a way that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't	p 278
Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses as familial entities Paranoid psychoses as despotic	p 282
entities Perversions	
or societies established by perversion, in the familial aggregate of Oedipal neuroses. 2 The Molecular Unconscious What is the meaning of	p 283
its function, depending on whether it engages desire in the Oedipal impasses of the couple and the family in the service	p 293
the Symbolic; he refuses to be caught up in the Oedipal Imaginary and the oedipalizing structure, the imaginary identity of persons	p 308
certain that he does not enclose the unconscious in an Oedipal structure. He shows on the contrary that Oedipus is imaginary	p 310
territorial representations. Take the example of dreams: yes, dreams are Oedipal, and this comes as no surprise, since dreams are a	p 316
the conjunctions of the real as such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding of this; for one	p 316
process each time, constantly resuming the journey on these lands—Oedipal familial lands of neurosis, artificial lands of perversion, clinical	p 318
lands	
artificial locales? Perhaps there is only one illness, neurosis, the Oedipal decay against which all the pathogenic interruptions of the process	p 319
organs; deformable abstract polygons that make game of the figurative Oedipal triangle, and never cease to undo it. Through binarity,	p 325
overlapping	
signifier, that makes of this death a conservatory for the Oedipal life . Desire is in itself not a desire to love	p 333
do with its real functioning: thus all the statues, the Oedipal images, the phantasmal mises en scene, the Symbolic of castration	p 339
essential aspect of the destructive task is to undo the Oedipal trap of repression properly speaking, and all its dependencies, each	p 339
while maintaining the corresponding flows within the limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and	p 350
while continuing	
heterosexuality, a relation that ascribes them both to a common Oedipal and castrating stock, charged with ensuring only their differentiation in	p 350
long as sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure the triumph	p 351
homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal triangle, father-mother-me, a representative ego thought to be	p 351
defined in	
moment by Freud apropos of the familial romance, before the Oedipal trapdoor slams shut? It is the direction rediscovered, at least	p 354
mother (the pre-oedipal stages relating structurally or eschatologically to the Oedipal organization). We have seen that this conception of the	p 357
afterward	
back to the unconscious libidinal investments of the social field. Oedipal familialism, even and especially in its most modern forms, makes	p 360

misunderstandings. For the schizo is the one who escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll	p 361
desiring-production is displaced, travestied, and now passes over into the Oedipal subaggregate. So the schizo is effectively neuroticized, and	p 363
it is	
longer search for and create its new land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it	p 363
will form	
revolutionary investment of the social field, and which are neither Oedipal nor pre-oedipal since it all amounts to the same thing	p 366
when it has broken with the Holy Trinity as the Oedipal image, a neurotic or neuroticizing painting that makes the process	p 370
these investments function on the contrary as its signifier; an Oedipal form of content that no longer even needs to represent	p 370
OEDIPAL-NARCISSISTIC 4	
hand there are the desiring-machines, and on the other the Oedipal-narcissistic machine. In order to understand the details of this struggle	p 124
reign of the despot's idols, is the advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real	p 266
as long as it has not been rescued from the Oedipal-narcissistic origin imposed on it as the lie under which it	p 350
is its product. That is why we speak of an Oedipal-narcissistic machine, at the end of which the ego encounters its	p 359
OEDIPALISM 2	
find ourselves trapped in the net of a diffuse, generalized oedipalism that radically distorts the life of the child and his	p 49
afterward. Which leads him to maintain a kind of diffuse oedipalism, since the stasis or the actual privative factor only defines	p 127
OEDIPALISTS 2	
old conflict becoming reactivated by the actual stasis. But the oedipalists are not saying anything different from this when they remark	p 127
culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty in demonstrating that these	p 174
are imaginary variations	
OEDIPALIZABLE 1	
than that of Oedipus? We knew the schizo was not oedipalizable, because he is beyond territoriality, because he has carried his	p 67
OEDIPALIZATION 35	
is in this manner that the schizophrenic's visible resistance to oedipalization, the obvious absence of the Oedipal link, can be obscured	p 52
repression? What we are calling into question is the frantic Oedipalization to which psychoanalysis devotes itself, practically and theoretically,	p 53
with the	
all else the practice of the cure. For the frenzied oedipalization process takes form precisely at the moment when Oedipus has	p 56
speak of castration in the same way we speak of oedipalization, whose crowning moment it is: castration designates the operation by	p 60
the qualitative aptitude for conflict—is rather the effect of oedipalization, which the treatment does not invent, but precipitates and accentuates	p 66
all of desiring-production. We already knew that the pervert resisted oedipalization: why should he surrender, since he has invented for himself	p 67
has been done, the treatment has chosen the path of oedipalization, all cluttered with refuse, instead of the schizophrenization that must	p 68
are productions of the unconscious. What is more, castration and oedipalization beget a basic illusion that makes us believe that real	p 74
to treatment encountered from without, it is a product of oedipalization, and a countereffect of the treatment that reinforces it. In	p 74
makes the unconscious swing over into Oedipus? And why is oedipalization precisely that? It is because the exclusive relation introduced by	p 78
law and prohibitions; and the pushing of the process of oedipalization of the unconscious to its limits. Here Oedipus encounters its	p 82
of the Lacanian concept of foreclosure leads to the forced oedipalization of the rebel: the absence of Oedipus is interpreted as	p 90
on the contrary is he sick by virtue of the oedipalization he is unable to bear, and around which everything combines	p 91
families, and to what extent they still lend themselves to oedipalization. These questions have been analyzed in depth by Jean Oury	p 94
repression, the distribution of the agents, and the degree of oedipalization of sexuality. Lacan explains well how, in terms of the	p 100
practice of the cure in the direction of a frenzied oedipalization, a betrayal of desire, the unconscious closeted in a day	p 111
fact that he can no longer bear the forces of oedipalization and hamletization that hem him in on all sides? Better	p 113
image of the repressed. The Oedipus complex, the process of oedipalization, is therefore the result of this double operation. It is	p 119
not made by the family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces a bit more powerful	p 122
of the schizophrenic process, but the effect of its forced oedipalization, that is to say, its interruption? Must we correct what	p 123
were saying a little earlier, and suppose that some tolerate oedipalization less well than others? Thus the schizo would not be	p 123
unconscious. On the contrary, he is ill because of the oedipalization to which he is made to submit—the most somber	p 123
groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate it and are even content with	p 124
do so. The neurotic impasse again closes—the daddy-mommy of oedipalization, America, the return to the native land—or else the	p 133
a goal, a production and not an expression. Here again, oedipalization is one of the most important factors in the reduction	p 133
harm. It is not a question here of the personal oedipalization of the author and his readers, but of the Oedipal	p 133
were incest!). Then a long story begins, the story of oedipalization. But to be exact, everything begins in the mind of	p 166
a political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends to close around him again. To the	p 169
struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends to close around him again. To the degree that	p 169
close around him again. To the degree that there is oedipalization, it is due to colonization, and it is necessary to	p 169
is due to colonization, and it is necessary to add oedipalization to all the methods that Jaulin was able to describe	p 169
thought can be evaluated in terms of the degree of oedipalization, then yes, whites think too much. The competence, the honesty	p 170
strength of Lacan, to have saved psychoanalysis from the frenzied oedipalization to which it was linking its fate—to have brought about	p 217
mission, which is to produce neurotics by means of its oedipalization, its system of impasses, its delegated psychic repression, without which	p 361
of the former. Or, second, the schizo resists neuroticization and oedipalization. Even the use of modern resources, the pure analytic scene	p 363
OEDIPALIZE 3	
lead us back to the question of the father, to oedipalize even the schizo, and to show that a gap in	p 83
and bolts where Lacan had just loosened them; or to oedipalize the schizo where on the contrary he had just schizophrenized	p 83
community psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize everyone—people, animals, and things—to a point	p 319
where we	
OEDIPALIZED 13	
doesn't like schizophrenics. He doesn't like their resistance to being oedipalized, and tends to treat them more or less as animals	p 23
and your little bike, enter and allow yourself to be oedipalized. Everything follows from that, beginning with the untellable character of	p 56
the rays from heaven, but also that of being posthumously oedipalized by Freud. From the enormous political, social, and historical content	p 57
Oedipus and castration do not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to	p 67
which	
veil of latency. As to those who refuse to be oedipalized in one form or another, at one end or the	p 81
a process of differentiation. But in any case we are oedipalized: if we don't have Oedipus as a crisis, we have	p 82
on that which the subject lacks in order to become oedipalized. And to be sure, it is not a question of	p 90
problem of identifications. And if getting well amounts to getting oedipalized, we can easily understand the outbursts of the patient who	p 91
in the bourgeois family is admittedly necessary to turn out oedipalized subjects, the question of knowing what is actually invested in	p 96
in the opposite direction: the subjects of psychoanalysis arrive already oedipalized, they demand it, they want more. News flash: Stravinsky	p 121
declares	
left, the familial reproduction imposed on them being no less oedipalized by force than it is alcoholic or sickly. On the	p 178
when the one who does not allow himself to be Oedipalized is psychoticized in the land of the asylum; when the	p 319
the zero term of a pure abolition that has haunted oedipalized desire from the start, and that is identified now, at	p 359
OEDIPALIZES 2	
everything in the unconscious at the same time as he oedipalizes, and closes the familial triangle over the entire unconscious. The	p 55
is first in relation to the child. The paranoid father Oedipalizes the son. Guilt is an idea projected by the father	p 275

OEDIPALIZING 15

goes in this direction. Is it merely a matter of oedipalizing even the schizo? Or is it a question of something sense. That is why Proust, the first to deny all oedipalizing interpretations of his own interpretations, contrasts two kinds of homosexuality meaning throughout the chain and introduces exclusions there (whence the oedipalizing interpretations of Lacanism). This signifier acts as the formal cause	p 53 p 70 p 73
double bind, the double impasse, is instead a common situation, oedipalizing par excellence. And although it would require formalization, the other	p 79
things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces	p 112
certain disciples of Lacan—those who offered not only an oedipalizing interpretation of Lacan's doctrine, but also an ethnographic extension to the peripheral zones of capitalism, where the colonizer's efforts at oedipalizing the indigenous population—African Oedipus—find themselves contradicted by the	p 269
to be caught up in the Oedipal Imaginary and the oedipalizing structure, the imaginary identity of persons and the structural unity	p 308
O as nonhuman sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic field. Everything hinges on the way in which myth; that this or these images are produced by an oedipalizing structure; that this structure acts only insofar as it reproduces	p 309 p 310
further back in time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals know what they are doing	p 349 p 357
paranoiac investment of the social field that acts as an oedipalizing factor, and that can fuel as well as counteract the	p 365
a style of painting whose secret essence is scatological, an oedipalizing painting, even when it has broken with the Holy Trinity	p 370
its intervention is determined by an axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast	p 371

OEDIPALLY 4

On the one side there is the great man defined oedipally: so he killed the father, in a murder without end	p 102
On the other side there is the crowd, also defined oedipally, by means of parental images of a second order, this nature, species, or group. Neurosis can no more be explained oedipally than can psychosis. It is rather the contrary; neurosis explains drives qualified as molar, functioning mysteriously, which is to say oedipally, rather than n genes of drives—eight molecular genes, for	p 102 p 130 p 333

OEDIPUS 544

if my memory is correct? It is often thought that Oedipus is an easy subject to deal with, something perfectly obvious	p 3
the very beginning. But that is not so at all: Oedipus presupposes a fantastic repression of desiring-machines. And why are they	p 3
this is a way of maintaining intact the rights of Oedipus in the God of delirium and the schizophrenic recording process	p 13
way of the various stages in the formation of the Oedipus complex? Disjunctions are the form that the genealogy of desire	p 13
in the Oedipal triangulation? Is it not more likely that Oedipus is a requirement or a consequence of social reproduction, insofar	p 13
it into a specifically ternary and triangular schema such as Oedipus. The full body without organs is produced as antiproduction, that me! have been reduced to the endless, dreary discovery of Oedipus: So it's my father, my mother? We cannot answer these	p 15 p 20
well ponder the possibility that the analytic imperialism of the Oedipus complex led Freud to rediscover, and to lend all the	p 23
the moment that we are placed within the framework of Oedipus—from the moment that we are measured in terms of	p 24
from the moment that we are measured in terms of Oedipus—the cards are stacked against us, and the only real	p 24
of desire, of the productions of the unconscious. But once Oedipus entered the picture, this discovery was soon buried beneath a society, and reduces all of them (les rabat toutes) to Oedipus as the ultimate territoriality—as reconstructed in the analyst's office	p 35
charge in and of themselves to blow up all of Oedipus and totally demolish its ridiculous claim to represent the unconscious	p 44
of what might be called the pre-oedipal in relation to Oedipus itself, since pre-oedipal still has a developmental or structural relationship	p 45
since pre-oedipal still has a developmental or structural relationship to Oedipus. The question, rather, is that of the absolutely anoedipal nature	p 45

Let no one enter here who does not believe in Oedipus she does not make use of partial objects to shatter	p 45
use of partial objects to shatter the iron collar of Oedipus; on the contrary, she uses them—or makes a pretense	p 45
them—or makes a pretense of using them—to water Oedipus down, to miniaturize it, to find it everywhere, to extend	p 45
the analyst least prone to see everything in terms of Oedipus, we do so only in order to demonstrate what a	p 45
demonstrate what a forcing was necessary for her to make Oedipus the sole measure of desiring-production. And naturally this is all	p 45
extraordinary dread of being wetted with water. Say that it's Oedipus, or you'll get a slap in the face. The psychoanalyst	p 45
by step in accordance with supposed pre-oedipal stages, totalized in Oedipus, and the logic of partial objects is thereby reduced to	p 46
the logic of partial objects is thereby reduced to nothing. Oedipus thus becomes at this point the crucial premise in the	p 46
le jeu des machines désirantes dans) the restricted code of Oedipus. How does the child first come to define the places	p 47
agents, closely related to other agents? From the very beginning Oedipus exists in one form and one form only: open in	p 47
By boxing the life of the child up within the Oedipus complex, by making familial relations the universal mediation of childhood	p 48
parental complex, and regards the patterns of self-punishment resulting from Oedipus as a confession of guilt, its theories are not at	p 50
PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus Oedipus restrained is the figure of the	p 51

daddy-mommy-me triangle, the	
AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus Oedipus restrained is the figure of the daddy-mommy-me triangle, the familial	p 51
the familial constellation in person. But when psychoanalysis makes of Oedipus its dogma, it is not unaware of the existence of	p 51
exo-oedipal in the psychotic, para-oedipal in others. The function of Oedipus as dogma, or as the nuclear complex, is inseparable from	p 51
as theoretician elevates himself to the conception of a generalized Oedipus. On the one hand, for each subject of either sex	p 51
complex to its inverse or negative form: a standard model Oedipus, such as Freud presents in The Ego and the Id	p 51
of the subjects themselves and their multiple interactions: a group Oedipus that brings together relatives, descendants, and ascendants. (It is	p 52
in	
the grandparents in the psychosis is discovered, and Oedipuses of Oedipus are constituted, to the second power: neurosis, that's	p 52
father-mother, but	
them in a given social or pathological formation: a structural Oedipus (3+1) that does not conform to a triangle, but performs	p 52
their full scope only in structural interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic symbol, beyond all the	p 52
universal Catholic symbol, beyond all the imaginary modalities. It makes Oedipus into a referential axis not only for the pre-oedipal phases	p 52
able to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty, as if	p 52
and petty, as if it applied solely to an imaginary Oedipus and aimed at the role of parental figures, without at	p 52
the difference enters in. Wouldn't the real difference be between Oedipus, structural as well as imaginary, and something else that all	p 52
under consideration. We even believe what we are told when Oedipus is presented as a kind of invariant. But the question	p 53
sociohistorical domain, so as to shatter the iron collar of Oedipus and rediscover everywhere the force of desiring, production; to renew	p 53
and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex in 1897 in the course of his self-analysis, but	p 53
Ego and the Id, and that, between these two formulations, Oedipus leads a more or less marginal existence, confined for example	p 53
traumatism and seduction leads not to a univocal determination of Oedipus, but to the description as well of a spontaneous infantile	p 54
as if Freud never managed to articulate the interrelations of Oedipus and infantile sexuality, the latter referring to a biological reality	p 54
reality of development, the former to a psychic fantasy reality. Oedipus is what all but got lost for the sake of	p 54
to present things in this way? Did the imperialism of Oedipus require only the renunciation of biological realism? Or wasn't something	p 54
renunciation of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger? For what Freud and the first	p 54
analysts	
at least singularly compromised, with the establishment of a sovereign Oedipus. Free association, rather than opening onto polyvocal	p 54
connections, confines itself	
For what does it mean to say that Freud discovered Oedipus in his own self-analysis? Was it in his self-analysis, or	p 55
something about which he remarks: Well now, that looks like Oedipus! And at first he considers this something as a variant	p 55
familial romance, on the contrary, into a mere dependence on Oedipus, and that he neuroticizes everything in the unconscious at the	p 55
To Freud himself, from the moment of the discovery of Oedipus? Oedipus is the idealist turning point. Yet it cannot be	p 55
Freud himself, from the moment of the discovery of Oedipus? Oedipus is the idealist turning point. Yet it cannot be said	p 55

remains present, but it is fitted over the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The p 55
desiring-machines
desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus, through Oedipus, behind Oedipus, his business p 56
is with desiring-machines. At
person. Yet every psychoanalyst should know that, underneath Oedipus, through Oedipus, behind Oedipus, his business is with p 56
desiring-machines. At the beginning
every psychoanalyst should know that, underneath Oedipus, through Oedipus, behind Oedipus, his business is with desiring-machines. At the p 56
beginning, psychoanalysts could
could not be unaware of the forcing employed to introduce Oedipus, to inject it into the unconscious. Then Oedipus fell back p 56
to introduce Oedipus, to inject it into the unconscious. Then Oedipus fell back on and appropriated desiring-production as if all the p 56
appropriated desiring-production as if all the productive forces emanated from Oedipus itself. The psychoanalyst became the carrier of p 56
Oedipus, the great
emanated from Oedipus itself. The psychoanalyst became the carrier of Oedipus, the great agent of antiproduction in desire. The same history p 56

frenzied oedipalization process takes form precisely at the moment when Oedipus has not yet received its full theoretical formulation as the p 56
conclusion. By joining sexuality to the familial complex, by making Oedipus into the criterion of sexuality in analysis—the test of p 58
us consider another text of Freud's, a later one, where Oedipus is already designated as the nuclear complex: A Child Is p 58
affirmed with as much passion and resolution. The imperialism of Oedipus is founded here on an absence. After all, of the p 58
you are girl or boy! Such is the case with Oedipus and its resolution, different in boys and in girls. Such p 59
Such is the case with castration, and its relationship to Oedipus in both instances. Castration is at once the common lot p 59
disjunctions of the unconscious—and teach us resignation. Resignation to Oedipus, to castration: for girls, renunciation of their desire for the p 59
ignorances of the unconscious; it knows nothing of castration or Oedipus, just as it knows nothing of parents, gods, the law p 61
occupy a place among the collective agents. The terms of Oedipus do not form a triangle, but exist shattered into all p 62
are two types of groups, subject-groups and subjugated groups, with Oedipus and castration forming the imaginary structure under which p 64
members of

can understand why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The libido internalizes it in the form p 64
territorialities, more artificial still and more lunar than that of Oedipus? We knew the schizo was not oedipalizable, because he is p 67
of the flows of desire on the very terrain of Oedipus? That is precisely what qualitative economy shows: flows ooze, they p 67
is asked? A flow that lets itself be plugged by Oedipus; partial objects that let themselves be subsumed under the category p 67
was what this meant? The crushing of the so onto Oedipus and castration. The sigh of relief: you see, the colonel p 67
instructor, the teacher, the boss, all of this meant that: Oedipus and castration, all history in a new version. We are p 67
history in a new version. We are not saying that Oedipus and castration do not amount to anything. We are oedipalized p 67
does not haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel in the flows of his desire p 67
been delivered, and for which psychoanalysis has invented new means—Oedipus and castration? Is it schizophrenia as a process that makes p 68
production of the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are reduced to them: either so as p 68
situates, on its surface of inscription within the conditions of Oedipus, a definable and differentiable ego in relation to parental images p 70
inverted vertex will be my child—which is called surmounting Oedipus, but reproducing it as well, transmitting it rather than dying p 71
of the sexes. Such is the case in Freud: for Oedipus, for castration, for the second phase of the fantasy A p 72
possible both the form of the triangle and its reproduction: Oedipus has as its formula 3+1, the One of the transcendent p 73
between homosexuality and heterosexuality, is in fact a consequence of Oedipus: far from being an obstacle to treatment encountered from p 74
without

never cease to promote the conversion of the unconscious to Oedipus, form and content. (We shall see in effect what psychoanalysis p 74
content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first of p 74
all

to say that psychoanalysis has its metaphysics—its name is Oedipus. And that a revolution—this time materialist—can proceed only p 75
materialist—can proceed only by way of a critique of Oedipus, by denouncing the illegitimate use of the syntheses of the p 75
shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses of desiring-recording, it p 75
imposes the

the triangle; being man or woman, being dead or alive. Oedipus must not know whether it is alive or dead, man p 75
use of the disjunctive synthesis. We are so molded by Oedipus that we find it hard to imagine another use, and p 76
disjunctive network, and that makes the unconscious swing over into Oedipus? And why is oedipalization precisely that? It is because the p 78
precisely that? It is because the exclusive relation introduced by Oedipus comes into play not only between the various disjunctions conceived p 78
it imposes and an undifferentiated (un différencié) that it presupposes. Oedipus informs us: if you don't follow the lines of differentiation p 78
or differential functions. But we should stress the fact that Oedipus creates both the differentiations that it orders and the undifferentiated p 78
with which it threatens us. With the same movement the Oedipus complex inserts desire into triangulation, and prohibits desire from satisfying p 79
same requirements of differentiation. But it is this undifferentiated that Oedipus creates as the reverse of the differentiations that it creates p 79
creates as the reverse of the differentiations that it creates. Oedipus says to us: either you will internalize the differential functions p 79
functions that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the neurotic night of imaginary p 79
dual relations of identification in the undifferentiated. But there is Oedipus on either side. And everybody knows what psychoanalysis means by p 79

either side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing it so as to better rediscover it on the p 79
children. The child becomes a man only by resolving the Oedipus complex, whose resolution introduces him into society, where he finds p 79
this stage provokes, a point of equilibrium can be found. Oedipus is like the labyrinth, you only get out by re-entering p 79
by re-entering it—or by making someone else enter it. Oedipus as either problem or solution is the two ends of p 79
the double bind is none other than the whole of Oedipus. It is in this sense that Oedipus should be presented p 80
the whole of Oedipus. It is in this sense that Oedipus should be presented as a series, or an oscillation between p 80
that is said to be normative. On either side is Oedipus, the double impasse. And if a schizo is produced here p 80
It is therefore understood that we leave one pole of Oedipus only to pass on to the other. No way of p 80
thought that someone might claim to escape the Oedipal dragnet. Oedipus is one of those things that becomes all the more p 81
the Jewish Question: between the family and the State—the Oedipus of familial authority and the Oedipus of social authority. Oedipus p 81
and the State—the Oedipus of familial authority and the Oedipus of social authority. Oedipus is completely useless, except for tying p 81
Oedipus of familial authority and the Oedipus of social authority. Oedipus is completely useless, except for tying off the unconscious on p 81
unconscious on both sides. We shall see in what sense Oedipus is strictly undecidable (indécidable), as the mathematicians would put it p 81
one is said to be in good health because of Oedipus, sick from Oedipus, and suffering from various illnesses under the p 81
to be in good health because of Oedipus, sick from Oedipus, and suffering from various illnesses under the influence of Oedipus p 81
Oedipus, and suffering from various illnesses under the influence of Oedipus. It sometimes happens that an analyst becomes fed up with p 81
optimism in thinking psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is like God; the father is like God; the p 81
in thinking psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is like God; the father is like God; the problem p 81
solution. It is not the purpose of schizoanalysis to resolve Oedipus, it does not intend to resolve it better than Oedipal p 81
orphan unconscious—indeed beyond all law—where the problem of Oedipus can no longer even be raised. By the same token p 82
appear to be already present. Everything takes place as if Oedipus of itself had two poles: one pole characterized by imaginary p 82
in any case we are oedipalized: if we don't have Oedipus as a crisis, we have it as a structure. Then p 82
we are invited to go beyond a simplistic conception of Oedipus based on parental images, in order to define symbolic functions p 82
by this, except for the founding of the universality of Oedipus beyond the variability of images; the fusing of desire even p 82
process of oedipalization of the unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending p 82

It will hardly come as a surprise to learn that Oedipus as a structure is the Christian Trinity, whereas Oedipus as p 82
that Oedipus as a structure is the Christian Trinity, whereas Oedipus as a crisis is a familial trinity insufficiently structured by p 82
structured by faith: always the two poles in inverse proportion, Oedipus forever! How many interpretations of Lacanism, overtly or secretly p 82
pious

case may be, have in this manner invoked a structural Oedipus to create and shut the double impasse. to lead us p 82
its variants. The difference is not between two uses of Oedipus, but between the anedipal use of the inclusive, nonrestrictive disjunctions p 83
heed Lacan's word of caution concerning the Freudian myth of Oedipus, which has no way of holding its own indefinitely in p 83
when it supports no ritual, and psychoanalysis is not the Oedipus ritual. Even if we go back from the images to p 83
supervenes, less and less sensitive to the false problems of Oedipus. But if the first disciples were tempted to reclose the p 83
But if the first disciples were tempted to reclose the Oedipus yoke, didn't they do so to the extent that Lacan p 83

criminals and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by trying to be Worm that I'll finally wonder whether this long drift merely constitutes a derivative of Oedipus. The familial order explodes, families are challenged, son, father, mother

trace of it remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced to the father, in such a way to the forced oedipalization of the rebel: the absence of Oedipus is interpreted as a lack with regard to the father gets interpreted as a constellation of imaginary identifications depending on Oedipus, or on that which the subject lacks in order to the schizo—which leads him, forced and constrained, back to Oedipus—this void left by the absence of the father and schizophrenic sick and cut off from reality because he lacks Oedipus, because he is lacking in something only to be found he is lacking in something only to be found in Oedipus—or on the contrary is he sick by virtue of integrity it will subsequently establish. Such is the history of Oedipus: the parental figures are in no way organizers, but rather already an altogether different undertaking that pierces the mask of Oedipus, a different flow running through the openings in the mask it—the incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production, conditioning the patient

so that disalienation goes the same route as alienation, with Oedipus at both ends; to establish the moral authority of the of the families of schizophrenics has breathed new life into Oedipus by making it reign over the extensive order of an ever present, conforming to the double impasse of an extended Oedipus, just as much in the diagnostic of pathogenic families in risks being thrust back into the framework of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a case of the family-society relationship. There is no Oedipal triangle: Oedipus is always open in an open social field. Oedipus opens triangle: Oedipus is always open in an open social field. Oedipus opens to the four winds, to the four corners of in the comfortable conditions of a supposedly normal or normative Oedipus is pushed still further into the background. The revolutionary is revolutionary is the first to have the right to say: Oedipus? Never heard of it. For the disjointed fragments of Oedipus Oedipus? Never heard of it. For the disjointed fragments of Oedipus remain stuck to all the corners of the historical social things form complexes of the unconscious, more effective than everlasting Oedipus. And the unconscious is indeed at issue here. If in to remind us that, even in the case of worthy Oedipus, it was already a matter of politics. They are simply is invested by the libido throughout the disjointed elements of Oedipus—especially given the fact that these elements never form a a militant analysis: not because it would go about generalizing Oedipus in culture, under the ridiculous conditions that have been the relationship with the mother; then a second beginning is invoked; Oedipus itself with the law of the father and the exclusive be pre-oedipal only to indicate that it already belongs to Oedipus as a referential axis, it is quite clear that the axis, it is quite clear that the two ends of Oedipus have simply been closed, and that the beyond and the and the afterward will always be interpreted in terms of Oedipus, in relation to Oedipus, within the framework of Oedipus. Everything always be interpreted in terms of Oedipus, in relation to Oedipus, within the framework of Oedipus. Everything will be reduced to of Oedipus, in relation to Oedipus, within the framework of Oedipus. Everything will be reduced to Oedipus, as the discussions on within the framework of Oedipus. Everything will be reduced to Oedipus, as the discussions on the comparative role of childhood factors true that nothing is pre-oedipal, and that we must take Oedipus back to the earliest age, but within the order of there are non-oedipal, anoedipal currents that begin as early as Oedipus and continue just as long, with another rhythm, in a is what this meant. Everything is made to begin with Oedipus, by means of explanation, with all the more certainty as all the more certainty as one has reduced everything to Oedipus by means of application. Only in appearance is Oedipus a to Oedipus by means of application. Only in appearance is Oedipus a beginning, either as a historical or prehistorical origin, or is a completely ideological beginning, for the sake of ideology. Oedipus is always and solely an aggregate of destination fabricated to daddy, mommy, and me. Thus it must be said of Oedipus as well as of desiring-production: it is at the end and subjugated territoriality. We are now able to surmise what Oedipus signifies: it displaces the limit, it internalizes the limit. Rather than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of gregariousness, is the ultimate private and

displaced, exorcised limit or border shifts to the interior of Oedipus, between its two poles.) One word here on the disgrace these two puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus is placed at the beginning. On the one side there it is merely a question of a careless use of Oedipus: what other use could be made of Oedipus? Nor is use of Oedipus: what other use could be made of Oedipus? Nor is it a case of an ambiguous dimension of case of an ambiguous dimension of applied psychoanalysis; for all Oedipus—Oedipus in and of itself—is already an application, in of an ambiguous dimension of applied psychoanalysis; for all Oedipus—Oedipus in and of itself—is already an application, in the investments of the social field as simple imaginary dependencies on Oedipus, where it becomes necessary to denounce a fusional dream, a too is triangular and symbolic! If it is true that Oedipus is obtained by reduction or application, it presupposes in itself formation of this field. There is no more an individual Oedipus than there is an individual fantasy. Oedipus is a means more an individual Oedipus than there is an individual fantasy. Oedipus is a means of integration into the group, in both its unadapted neurotic stases that block desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where an established order is

his ancestors, the fascist who belongs to the master race. Oedipus depends on this sort of nationalistic, religious, racist sentiment, and Lacan has demonstrated in a profound way the link between Oedipus and segregation. Not, however, in the sense where segregation would in the sense where segregation would be a consequence of Oedipus, subjacent to the fraternity of the brothers once the father On the contrary, the segregative use is a precondition of Oedipus, to the extent that the social field is not reduced the bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to do with this, because through the segregative use of the conjunctive syntheses from which Oedipus is derived: I am of the superior race. The revolutionary an intense potential for investment and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic and

with madness. 6 A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the father that they believe in all of this—in myth, in Oedipus and castration. They reply: the question is not one of in parentheses, which is to say a materialist reduction of Oedipus as an ideological form. It is not a matter of ideological form. It is not a matter of saying that Oedipus is a false belief, but rather that belief is necessarily the least believing of men. When we relate desire to Oedipus, we are condemned to ignore the productive nature of desire abstractly, that is to say ideologically, for culture. It is Oedipus who produces man in this fashion, and who gives a father's father, a snowball gathering speed as it moves from Oedipus all the way to the father of the primal horde primal horde, to God and the Paleolithic age. It is Oedipus who makes us man, for better or for worse, say the message remains basically the same: you will not escape Oedipus, your sole choice is between the neurotic outlet and the psychoanalyst-as-cop: those who do not bow to the imperialism of Oedipus are dangerous deviants, leftists who ought to be handed over chanting the incurable insufficiency of being: don't you see that Oedipus saves us from Oedipus, it is our agony but also of being: don't you see that Oedipus saves us from Oedipus, it is our agony but also our ecstasy, depending on in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the individual learns to live the triangular situation, the token

critical in the sense that it leads the criticism of Oedipus, or leads Oedipus, to the point of its own self-criticism sense that it leads the criticism of Oedipus, or leads Oedipus, to the point of its own self-criticism. It sets out aspects, parental and conjugal, to which the triangular form of Oedipus and the reproduction of this form corresponded. This use rested exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates this time how Oedipus proceeds, it demonstrates correlatively determined by Oedipus. This use demonstrates this time how Oedipus proceeds, it demonstrates Oedipus's method: a paralogism of the double

both ends, leaving it no other choice than to respond Oedipus, to cry Oedipus, in sickness as in health, in its it no other choice than to respond Oedipus, to cry Oedipus, in sickness as in health, in its crises as in the schizophrenic process; on the contrary, the double bind is Oedipus insofar as it arrests the motion of the process, or constitutes an aggregate of departure that is always presupposed by Oedipus, even if in a totally implicit fashion; next, a familial paralogism, the paralogism of application, which fixes the precondition for Oedipus by establishing a set of biunivocal relations between the determinations

we must substitute a malevolent, an openly malevolent activity: your Oedipus is a fucking drag, keep it up and the analysis Hamlet lives in you as Werther lives in you, and Oedipus too, and anything you want, but you grow uterine arms social repression; on the other hand, the particular situation of Oedipus in this social repression-psyche repression system. The two problems are

consider the second question: does psychic repression bear upon the Oedipus complex as an adequate expression of the unconscious? Must we

unconscious? Must we even follow Freud in saying that the Oedipus complex, according to one or the other of its two
the same story begins all over again)? We wonder if Oedipus in fact expresses desire; if Oedipus is desired then it
again)? We wonder if Oedipus in fact expresses desire; if Oedipus is desired then it is indeed on it that psychic
continents. But what a bizarre Freudian mania—to relate to Oedipus. what overflows it on every side and from all angles
a simple humorous remark by Jung, to the effect that Oedipus must not really exist, since even the primitive prefers a
is meant to trap desire. Such is the nature of Oedipus—the sham image. Repression does not operate through Oedipus, nor
of Oedipus—the sham image. Repression does not operate through Oedipus, nor is it directed at Oedipus. It is not a
does not operate through Oedipus, nor is it directed at Oedipus. It is not a question of the return of the
is not a question of the return of the repressed. Oedipus is a factitious product of psychic repression. It is only
operation of displacement, and protests with all his might: no, Oedipus is not a state of desire and the drives, it
sexuality and love do not live in the bedroom of Oedipus, they dream instead of wide-open spaces, and cause strange flows
what psychoanalysis expects to gain from claiming a link, where Oedipus would be the object of repression, and even its subject
endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus is not yet named here; psychic repression is considered in

it then becomes evident that, the more the problem of Oedipus and incest comes to occupy center stage, the more psychic
repression—that is, the stasis of libidinal energy—that actualizes Oedipus and engages desire in this requisite impasse, organized by the
incestuous drives are the disfigured image of the repressed. The Oedipus complex, the process of oedipalization, is therefore the result of
translation of its recording. Translation-betrayal. At times we say that Oedipus is nothing, almost nothing (within the order of
desiring-production, even
sure, we have never dreamed of saying that psychoanalysis invented Oedipus. Everything points in the opposite direction: the subjects of
psychoanalysis
Segregation. What psychoanalysts invent is only the transference, a transference Oedipus, a consulting-room Oedipus of Oedipus, especially
noxious and virulent, but
invent is only the transference, a transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and virulent, but where the
subject
only the transference, a transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and virulent, but where the subject
finally has
finally has what he wants, and sucks away at his Oedipus on the full body of the analyst. And that's already
body of the analyst. And that's already too much. But Oedipus takes shape in the family, not in the analyst's office
analyst's office, which merely acts as the last territoriality. And Oedipus is not made by the family. The Oedipal uses of
It is in this sense, as we have seen, that Oedipus is an application, and the family a delegated agent. Even
enjoyed. What interests us is the precise role of the Oedipus complex in this convergence. For if it is true that
more surprised—in line with a remark by Lacan—if Oedipus were in fact discovered in neurosis where it is supposed
on something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into
itself, testifying to its
fake standard—enough to lead it to this false criterion, Oedipus—to obtain the loss-of-reality effect. This is not an abstract
others? Thus the schizo would not be ill within the Oedipus complex, from an Oedipus arising all the more in his
would not be ill within the Oedipus complex, from an Oedipus arising all the more in his hallucinated consciousness as he
is not suffering from a divided self or a shattered Oedipus, but on the contrary, from having been brought back to
cross over to one side or the other. In short, Oedipus is strictly undecidable. It can be found everywhere all the
and in this sense it is correct to say that Oedipus is strictly good for nothing. Let us turn to the
But what is there to gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the
seeking for drama, says Aurelio. Everything is not inscribed in Oedipus without everything at its extreme fleeing beyond the reach of
without everything at its extreme fleeing beyond the reach of Oedipus. These identifications were not identifications with persons from the
viewpoint
the ultimate cause of both the psychotic subversions that shatter Oedipus or overwhelm it, and of the neurotic reverberations that constitute
internal qualitative conflict that is necessarily understood in relation to Oedipus. (Oedipus, the fountainhead where the psychoanalyst washes
his hands of
qualitative conflict that is necessarily understood in relation to Oedipus. (Oedipus, the fountainhead where the psychoanalyst washes his
hands of the
of the disorder, and the concern for going further than Oedipus, even further than the pre-oedipal, for going much further back
by becoming a beyond, which must be signified anagogically by Oedipus instead of depending on it analytically. This necessarily results in
morality or religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in
find an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or religion
this life with every step. It does not arise after Oedipus, it in no way presupposes an Oedipal organization, nor a
organization, nor a pre-oedipal preorganization. On the contrary, it is Oedipus that depends on desiring-production, either as a stimulus of one
its difference with respect to virtual. And it is the Oedipus complex that is virtual, either inasmuch as it must be
their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus. It is only a reactional formation, a formation that results

this is what psychoanalysis does when it closets itself in Oedipus, and determines its progressions and regressions in terms of Oedipus
Oedipus, and determines its progressions and regressions in terms of Oedipus, or even in relationship to it: thus the idea of
progressions are made only within the artificially closed vessel of Oedipus, and in reality depend on a state of forces that
from a pre-oedipal regression as from a progressive restoration of Oedipus. 9 The Process Between neurosis and psychosis there is no
than can psychosis. It is rather the contrary; neurosis explains Oedipus. Then how do we conceive of the relationship between psychosis
inscribe itself in this fashion between the two poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the
proper to it, even more noxious than the nonwritten superego. Oedipus is in fact literary before being psychoanalytic. There will always
the law of the signifier, marked by castration, triangulated in Oedipus. So they displace the limit, they make it pass into
pass into the interior of the domain thus described by Oedipus, between the two poles of Oedipus. They never stop involuting
domain thus described by Oedipus, between the two poles of Oedipus. They never stop involuting and evolving between these two poles
They never stop involuting and evolving between these two poles. Oedipus as the last rock, and castration as the cavern: the
of perversion. Still others, sickened by the utensility (l'utensilité) of Oedipus, but also by the shoddiness and aestheticism of perversions,
reach
schizo, the great autistic one, the clinical entity that lacks Oedipus. Why the same word, schizo, to designate both the process
off by the deterritorialized flows of desire. Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic territoriality of the
body
hanging on something that is the self. The whole of Oedipus is anal and implies an individual overinvestment of the organ
is why the commentators most favorable to the universality of Oedipus recognize nonetheless that one does not encounter in primitive
societies
collectively invested anus. What remains then for the making of Oedipus? The structure—that is to say, an unrealized potentiality? Are
an unrealized potentiality? Are we to believe that a universal Oedipus haunts all societies, but exactly as capitalism haunts them, that
their abstract or fictional quantities. And isn't that also what Oedipus, the fear of incest, is about: the fear of a
and incorporating them, always a contrario. 3 The Problem of Oedipus The full body of the earth is not without distinguishing
germinal lineage. Then again, Hamlet is not an extension of Oedipus, an Oedipus to the second degree; on the contrary, a
Then again, Hamlet is not an extension of Oedipus, an Oedipus to the second degree; on the contrary, a negative or
a negative or inverse Hamlet is primary in relation to Oedipus. The subject does not reproach the uncle for having done
Yet it leads to conclusions that cause the whole of Oedipus to shatter, because it is not content to pose the
persons. Jung is therefore entirely correct in saying that the Oedipus complex signifies something altogether different from itself, and that in
make of this homosexuality of alliance a product of the Oedipus complex as something repressed. Alliance can never be deduced from
deduced from the lines of filiation through the intermediary of Oedipus; on the contrary, alliance articulates them, impelled by the action
reaction to this group homosexuality, non-oedipal at first. As for Oedipus in general, it is not the repressed—that is, the
the representative to what is blocked in this system. Hence Oedipus is indeed the limit, but the displaced limit that now
limit that now passes into the interior of the socius. Oedipus is the baited image with which desire allows itself to
and Ethnology We are moving too fast, acting as if Oedipus were already installed within the savage territorial machine. However, as
is explained by the fact that the necessary conditions for Oedipus as a familial complex, existing in the framework of the
only the point of departure for us, conditioned to say Oedipus every time someone speaks to us of father, mother, grandfather
Oedipal framework is outlined for the dispossessed primitives: a shantytown Oedipus. We have seen, however, that the colonized remained a

typical
that the colonized remained a typical example of resistance to Oedipus: in fact, that's where the Oedipal structure does not manage the colonized reduce the universe, will tend to extend it. Oedipus is something like euthanasia within ethnocide. The more social reproduction to a restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how are we to understand those who claim to understand those who claim to have discovered an Indian Oedipus or an African Oedipus? They are the first to admit claim to have discovered an Indian Oedipus or an African Oedipus? They are the first to admit that they re-encounter none none of the mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they say that the or attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they say that the structure is there, although that there is no end to the existence of this Oedipus, when in fact it does not even have (apart from methods for triangulating the child: but watch out—a structural Oedipus, and this time it isn't imaginary! The same is true Africa who apply the yoke of a structural or problematical Oedipus, in the service of their progressive intentions. There or here their progressive intentions. There or here, it's the same thing: Oedipus is always colonization pursued by other means, it is the and magical aggressions constitute a myth that is inferior to Oedipus? On the contrary, is it not true that they move its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what entitles one to determine that the subject has demonstrate just the opposite? Could it not be said that Oedipus is also a traditional norm—our own, to be exact our own, to be exact? How can one say that Oedipus makes us speak in our own name, when one also And what is this demand that is invoked to justify Oedipus? It goes without saying, the subject demands and redemands daddy-mommy outline: an effective reduction of the forces of desire to Oedipus, to a father's name, in the grotesque triangle? Let us well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great paternal catholic symbol, the meeting debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great paternal catholic symbol, the meeting place of all two poles: one—outdated, it would seem—that makes of Oedipus an original affective constellation, and that constitutes an extreme position affective constellation, and that constitutes an extreme position arguing that Oedipus was a real event whose effects were transmitted through phylogenetic transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into a structure, a pole whose extreme position argues the we are invited to interpret, since the latent presence of Oedipus appears only through its patent absence, understood as an effect It was he who said in all seriousness that the Oedipus complex was not to be found if it wasn't looked say: the tribes, daughters of the ethnologist, do not say Oedipus, although it is Oedipus who makes them speak. Roheim added of the ethnologist, do not say Oedipus, although it is Oedipus who makes them speak. Roheim added that it was ridiculous already seen how the prohibition of incest referred, not to Oedipus, but to the noncoded flows that constitute desire, and to and to their representative, the intense prepersonal flow. As for Oedipus, it is another way of coding the uncodable, of codifying that the familial complex varies with the institutions, or that Oedipus is to the contrary a nuclear constant around which families without allowing either side to leave the family or even Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal agree that, in our patriarchal and capitalist society at least, Oedipus is a sure thing (even if they underline, as does They all agree that our society is the stronghold of Oedipus: the starting point for reencountering an Oedipal structure everywhere; or account. That is why our preceding criticism was directed at Oedipus as it is meant to command our respect and to it is not at the weakest point—the primitives—that Oedipus must be attacked, but at the strongest point, at the libidinal investments in our cultural and social milieu. Not that Oedipus counts for nothing in our society: we have said repeatedly for nothing in our society: we have said repeatedly that Oedipus is demanded, and demanded again and again; and even an profound as Lacan's at shaking loose from the yoke of Oedipus has been interpreted as an unhopd-for means of making it it is correct to question all social formations starting from Oedipus. But not because Oedipus might be a truth of the question all social formations starting from Oedipus. But not because Oedipus might be a truth of the unconscious that is especially it is indeed within capitalist society that the critique of Oedipus must always resume its point of departure and find again point of departure and find again its point of arrival. Oedipus is a limit. But limit has many different meanings, since seen that it is only in this last sense that Oedipus is a limit. This is also the case for desiring-production or by diverting it into a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But the thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But the error lies in having believed in error lies in having believed in the following alternative: either Oedipus is the product of the social repression-psychic repression system, in remark seriously: a Hindu or an Eskimo can dream of Oedipus, without however being subjected to the complex, without having the being subjected to the complex, without having the complex. For Oedipus to be occupied, a certain number of conditions are indispensable establish a network of one-to-one relations between the two. For Oedipus to be occupied, it is not enough that it be able to claim that here there is no end to Oedipus, one sees that it never manages to begin; one is half well before 3+1, and if there is a primitive Oedipus, it is a neg-Oedipus, in the sense of a neg-entropy it is a neg-Oedipus, in the sense of a neg-entropy. Oedipus is indeed a limit or a displaced represented, but precisely in the formula we cited). It is colonization that causes Oedipus to exist, but an Oedipus that is taken for what It is colonization that causes Oedipus to exist, but an Oedipus that is taken for what it is, a pure oppression society, it should not be thought on that account that Oedipus ceases to be what it is, the simple displaced represented whole of desiring-production, replacing it with a system of beliefs. Oedipus is never a cause: it depends on a previous social adult, but surely not for the child. But in effect, Oedipus begins in the mind of the father. And the beginning an analysis of deliriums. But already, if it appears that Oedipus is an effect, this is because it forms an aggregate ethnologist the meaning of the symbol: it means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself any useful purpose whatever. It is possible, for example, that Oedipus serves no useful purpose, either for psychoanalysts or for the mean? When Hellenists place themselves in opposition to the Freudian Oedipus, it should not be thought that they put forward other it continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history of production: an entire nonOedipal unconscious that will only produce Oedipus as one of its secondary statistical formations (complexes), at the not the ground they grow on, any more than does Oedipus. The fact that innocent men suffer all the marks on the first assembling of formal operations that will lead to Oedipus (the paralogism of extrapolation): a flattening out or a set their midst that bad conscience, this ugly growth—i.e., Oedipus—took root and began to grow. It is simply that that one more step has been taken in that direction: Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche as he drew nearer to madness? It is true that Oedipus begins its cellular, ovular migration in the system of imperial the unoccupied limit now finds itself occupied by the despot. Oedipus has received its name, the clubfooted despot committing double incest his mother as body representations subjected to verbal representation. Moreover, Oedipus is in the process of establishing each of the formal ready. But we are still very far from the psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly the arrangements. Let us marvel once again at Freud's account of Oedipus. In Moses and Monotheism he indeed surmises that latency is a State affair. But then latency must not succeed the Oedipus complex, marking the complex's repression or even its suppression. It the representation exercises its repressive action on desire itself. The Oedipus complex, as it is called by psychoanalysis, will be born under conditions that disfigure, displace, and even decode desire. The Oedipus complex appears only after latency; and when Freud recognizes two the complex's opposite. What will be necessary in order for Oedipus to become the Oedipus, the Oedipus complex? Many things, in will be necessary in order for Oedipus to become the Oedipus, the Oedipus complex? Many things, in fact—those things that necessary in order for Oedipus to become the Oedipus, the Oedipus complex? Many things, in fact—those things that Nietzsche partially as the history of desire does not experience this outcome, Oedipus haunts all societies, but as the nightmare of something that apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of the unconscious.) 8 The Urstaat neuroses, for strangling the process once again, and for overcoding Oedipus with castration, while chaining us to the current structural functions no longer of implication, in a code. The hour of Oedipus draws nigh. While capitalism thus proceeds by means of an the limits of this relationship in the capitalist system. 11 Oedipus at Last In the territorial or even the despotic machine it is stimulated by the images of capital. In short, Oedipus arrives: it is born in the capitalist system of the social sovereignty. We are all little colonies and it is Oedipus that colonizes us. When the family ceases to be a

enunciation, an agent of production and antiproduction, is reduced to Oedipus, where everyone now finds himself cornered and cut along the microcosm—the narcissistic ego is identical with the Oedipal subject. Oedipus at last: in the end it is a very simple
the private subaggregate to which the social aggregate is applied. Oedipus is this displaced or internalized limit where desire lets itself
that corresponds to all of capitalism's efforts at social reterritorialization. Oedipus was always the displaced limit for every social formation,
since
of flattening, extrapolation, and so on, that later belong to Oedipus, are already sketched out, but within a symbolic space where
desire. It is at this point in the Imaginary that Oedipus is constituted, at the same time as it completes its
categories imagined in the earlier social formation, since the imaginary Oedipus results from such a becoming and not the inverse. It
a flow of shit or a wave of incest that Oedipus arrives, but via the decoded flows of capital-money. The waves
or conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there is a recapitulation of the three states, or the
recapitulation of the three states, or the three machines. For Oedipus makes ready in the territorial machine, as an empty unoccupied
filled and carried to completion only by becoming the imaginary Oedipus of the capitalist machine. The despotic machine preserved the
primitive
the despot into one of its images. That is why Oedipus gathers up everything, everything is found again in Oedipus, which
why Oedipus gathers up everything, everything is found again in Oedipus, which is indeed the result of universal history, but in
group with Laius, the territoriality with Jocasta, the despot with Oedipus himself: a motley painting of everything that has ever been
Taboo, and the private direction of modern man the dreamer. (Oedipus can be a myth, a tragedy, or a dream: it
a dream: it always expresses the displacement of the limit.) Oedipus would be nothing if the symbolic position of an object
make possible the folding and flattening operations that will constitute Oedipus in the modern social field: the triangulation's cause. Whence
the
the Symbolic and the Imaginary, between symbolic castration and imaginary Oedipus. For castration in the order of the despotic signifier, as
there at the deepest levels, and in rescuing us from Oedipus by means of a fantastic regression. A fantastic and brilliant
me, as Lacan says, to shake loose the yoke of Oedipus and carry it to the point of its autocritique. But
hole. From the Symbolic to the Imaginary, from castration to Oedipus, and from the despotic age to capitalism, inversely there is
single one of these tactics that does not find in Oedipus its land of milk and honey, its good provider. Nor
of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the latter a last territoriality, the couch
where the colonizer's efforts at oedipalizing the indigenous population—African Oedipus—find themselves contradicted by the breakup of the
family along
wanted to kill my father; a single subject of enunciation—Oedipus—for all the capitalist statements, and between the two, the
the last territoriality of private man—whence the position of Oedipus, marginal at first in the Three Essays, then centering more
and in relation to which one becomes a responsible adult (Oedipus as sickness and sanity, the family as an alienating factor
re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is nevertheless the universal of desire, the product of universal
on one condition, which is not met by Freud: that Oedipus be capable, at least to a certain point, of conducting
in the primal position of the father of the horde. Oedipus itself would be nothing without the identifications of the parents
killed This curious indifference toward incest appears in other myths. Oedipus is first the idea of an adult paranoid, before it
the family from the exterior. What we mean is that Oedipus is born of an application or a reduction to personalized
which explains why Freud first discovers the familial romance and Oedipus while reflecting on paranoia. Oedipus is a dependency of the
discovers the familial romance and Oedipus while reflecting on paranoia. Oedipus is a dependency of the paranoid territoriality, whereas the
schizophrenic
and the Analysis of the Ego, remains completely stymied by Oedipus. In the unconscious there are only populations, groups, and machines
is no use saying this remains within the bounds of Oedipus, the truth is that it throws them open in a
produces, but is content to believe. The unconscious believes in Oedipus, it believes in castration, in the law. It is doubtless
of the units of production. Who believes in all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce
in tragedy. Is it the unconscious that represents itself through Oedipus and castration? Or is it the psychoanalyst—the psychoanalyst in
immaculate conception. Everything is said in these pages from Miller: Oedipus (or Hamlet) led to the point of autocritique; the expressive
a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they
express the
subrepresentative field will continue to survive and work, even through Oedipus, even through myth and tragedy, which nevertheless mark the
reconciliation
but as the expression of a subjective and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a
reterritorialization is
despot—banished, deterritorialized—but a reterritorialization is engineered, using the Oedipus complex conceived of as the daddy-mommy-me
of today's everyman. Psychoanalysis
of as the daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that has ever been
and tragedy to the dimensions of the subjective universal: if Oedipus himself has no complex, the Oedipus complex has no Oedipus
the subjective universal: if Oedipus himself has no complex, the Oedipus complex has no Oedipus, just as narcissism has no Narcissus
Oedipus himself has no complex, the Oedipus complex has no Oedipus, just as narcissism has no Narcissus. Such is the ambivalence
signifier that is embodied in the signifieds of the Imaginary—Oedipus as a universal metaphor. Why the theater? How bizarre, this
production is conducted into the double impasse of subjective representation. Oedipus can always be consigned to the Imaginary, but no
matter
dead, the territorial father, and the son too, the despot Oedipus. We are alone with our bad conscience and our boredom
are all Archie Bunker at the theater, shouting out before Oedipus: there's my kind of guy, there's my kind of guy
being aware that everything has been played out in advance: Oedipus and castration, the Imaginary and the Symbolic, the great lesson
inadequacy of being or of dispossession. Psychoanalysis as a gadget, Oedipus as a reterritorialization, a retimbering of modern man on the
in an Oedipal structure. He shows on the contrary that Oedipus is imaginary, nothing but an image, a myth; that this
major planes of structuration, which correspond to the molar aggregates: Oedipus as the imaginary reterritorialization of private man, produced
under the
despot. All three are necessary—precisely in order to lead Oedipus to the point of its self-critique. The task undertaken by
its self-critique. The task undertaken by Lacan is to lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen
a whole scouring of the unconscious, a complete curettement. Destroy Oedipus, the illusion of the ego, the puppet of the superego
dares to call—the disappearance or the dissolution of the Oedipus complex, do not make us burst into laughter? We are
not make us burst into laughter? We are told that Oedipus is indispensable, that it is the source of every possible
But this terrible mother, the sphinx, is herself part of Oedipus; her nondifferentiation is merely the reverse of the exclusive differentiations
is merely the reverse of the exclusive differentiations created by Oedipus, she is herself created by Oedipus: Oedipus necessarily operates in
exclusive differentiations created by Oedipus, she is herself created by Oedipus: Oedipus necessarily operates in the form of this double
impasse
differentiations created by Oedipus, she is herself created by Oedipus: Oedipus necessarily operates in the form of this double impasse. We
the form of this double impasse. We are told that Oedipus in its turn must be overcome, and that this is
desexualization, and sublimation. But what is castration if not still Oedipus, to the nth power, now symbolic, and therefore all the
fable, if not the silence imposed on desiring-machines so that Oedipus can develop, be fortified in us, so that it can
a father substitute? We are all the more extricated from Oedipus as we become a living example, an advertisement, a theorem
theorem in action, so as to attract our children to Oedipus: we have evolved in Oedipus, we have been structured in
to attract our children to Oedipus: we have evolved in Oedipus, we have been structured in Oedipus, and under the neutral
we have evolved in Oedipus, we have been structured in Oedipus, and under the neutral and benevolent eye of the substitute
access / to Deeeeesire. What one calls the disappearance of Oedipus is Oedipus become an idea. Only the idea can inject
to Deeeeesire. What one calls the disappearance of Oedipus is Oedipus become an idea. Only the idea can inject the venom
become an idea. Only the idea can inject the venom. Oedipus has to become an idea so that it sprouts each
proves the futility of living. We have been triangulated in Oedipus, and will triangulate in it in turn. From the family
to circulate that does not let itself be stopped by Oedipus, the mark of the triangle (they tell you you have
way of bringing all of desiring-production—the anoedipal—back to Oedipus. When Reich denounces the way in which psychoanalysis joins
forces
field where the application of this axiomatic is carried out: Oedipus as the last word of capitalist consumption—sucking away at
from the prohibition as to what is actually prohibited). Yes, Oedipus is indeed the displaced represented; yes, castration is indeed the
does any of it concern the productions of the unconscious. Oedipus, castration, the signifier, etc., exist at the crossroads of two
be sure, it is not psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again, and these demands
in this task no activity will be too malevolent. Causing Oedipus and castration to explode, brutally intervening each time the subject

A lot we care about your grandmother, you little shit! Oedipus and castration are no more than reactional formations, resistances, blockages to interpret. There are only resistances, and then machines desiring-machines. Oedipus is a resistance; if we have been able to speak	p 314
The psychoanalyst reterritorializes on the couch, in the representation of Oedipus and castration. Schizoanalysis on the contrary must	p 314
disengage the deterritorialized	p 314
must give way to Reality defined as a lack, with Oedipus and castration back at a gallop, at the same time	p 316
merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's	p 316
schizophrenic machines turn	
does not homestead in the familial and neurotic lands of Oedipus, there where the global and personal connections are established; he	p 318
he is neuroticized in the family, in the land of Oedipus; when the one who does not allow himself to be	p 319
codes and undoes all the territorialities. It is true that Oedipus will restore psychoanalysis to the status of a simple code	p 329
way of an indifferent neutral energy, that energy emanating from Oedipus and capable of being added to either of the two	p 333
since he receded this essence on the residual territoriality of Oedipus and under the despotic signifier of castration, he could no	p 333
the very wound itself compels him to live. . . . It is Oedipus, the marshy earth, that gives off a powerful odor of	p 333
of not living life to the full. You weren't born Oedipus, you caused it to grow in yourself; and you aim	p 334
but this in turn you have caused to grow in Oedipus—namely, in yourself: the horrible circle. Shit on your whole	p 334
time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with all kinds of little Narcissuses	p 349
limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose a familialist and	p 350
masturbatory form	
public, for making it into an open secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's like	p 352
to keep sexuality in the limited framework of Narcissus and Oedipus, the ego and the family. Consequently, every sexual libidinal investment	p 352
pathogenic state, a fixation in narcissism, or a regression to Oedipus and to the pre-oedipal stages, by means of which homosexuality	p 352
several levels. In the first place, Freud discovers his own Oedipus in a complex social context that brings into play the	p 353
the son of a poor man taken in by bourgeois; Oedipus was already doing this when he claimed a low birth	p 353
these themes, which were enough to challenge the whole of Oedipus; and he shows the existence of a social complex where	p 353
libido and these object choices, mere dependences of a familial Oedipus? Must we save Oedipus at all costs by interpreting these	p 353
choices, mere dependences of a familial Oedipus? Must we save Oedipus at all costs by interpreting these investments and object choices	p 354
the paternal situation, making it possible to enrich or impregnate Oedipus with a fourth symbolic term charged with accounting for the	p 354
only purely erotic motives! Taking up the eternal refrain of Oedipus, the eternal lullaby, he writes: A child pays no regard	p 354
back into the false alternative where Freud was led by Oedipus, and then confirmed in this position by his controversy with	p 354
favor of a prehistoric collective unconscious—or you will recognize Oedipus, making of it the sexual abode of the libido, and	p 354
and you will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone of the pure psychoanalyst, on which to sharpen	p 354
of desire. The familial romance is not a derivative of Oedipus; Oedipus is a drift of the familial romance, and thereby	p 355
desire. The familial romance is not a derivative of Oedipus; Oedipus is a drift of the familial romance, and thereby of	p 355
mechanisms of psychic and social repression active in this field: Oedipus, such is Oedipus. In each of these senses, the third	p 356
and social repression active in this field: Oedipus, such is Oedipus. In each of these senses, the third thesis of schizoanalysis	p 356
osmosis, in the air of the times: they play at Oedipus, a sublime alibi. But behind all this, there is an	p 356
of honor in the analyst's office. The analyst talks about Oedipus, about castration and the phallus, about the necessity of assuming	p 356
excessive outside. He promotes the pure analytic scene, an office Oedipus and an office castration, that should be its own reality	p 357
Freud's terms, a purely erotic motive, it is certainly not Oedipus that harbors it, nor the phallus that actuates it, nor	p 357
desexualized in order to perform such investments, but begins with Oedipus, me, father and mother (the pre-oedipal stages relating	p 357
structurally or	
libido, the unconscious syntheses; rather, on the contrary, it is Oedipus, narcissism, and the entire series of psychoanalytic concepts. The	p 358
factors	
what is virtual and will come about under certain conditions. Oedipus is virtual and reactional. Let us consider the conditions under	p 358
virtual and reactional. Let us consider the conditions under which Oedipus arrives: an aggregate of departure—transfinite, constituted by all the	p 358
pass to one in narcissism, which in no way precedes Oedipus but is its product. That is why we speak of	p 359
at the end, as Thanatos, 4, 3, 2, 1, 0—Oedipus is a race for death. Since the nineteenth century, the	p 359
as its cure. After the family has been internalized in Oedipus, Oedipus is externalized in the symbolic order, in the institutional	p 359
its cure. After the family has been internalized in Oedipus, Oedipus is externalized in the symbolic order, in the institutional order	p 359
symbolic order has been diverted, utilized for grounding a structural Oedipus applicable to psychosis, and for extending the familial	p 359
co-ordinates beyond	
no way defined a specific schizophrenogenic mechanism, but merely characterized Oedipus in the whole of its extension. If there is a	p 360
Turner, the Ndembu doctor alone has been able to treat Oedipus as an appearance, a decor, and to go back to	p 360
silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but it is still an effect of	p 363
neuroticization	
or another to the established order: the pervert. After all, Oedipus was already an artificial sphere, O family! And the resistance	p 363
already an artificial sphere, O family! And the resistance to Oedipus, the return to the body without organs was still an	p 363
perverse continuations in the void, its psychotic finalizations. Inasmuch as Oedipus arises out of an application of the entire social field	p 363
that renders this application possible and necessary. That is why Oedipus seemed to us a paranoiac's idea before being a neurotic's	p 364
mechanisms that pulverize desire—such is the paranoiac experience. Now Oedipus appears to be a relatively innocent thing, a private kind	p 365
But we ask precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus;	p 365
psychoanalysis is content	
unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis is content to live off	p 365
Oedipus, to develop and	
does not invent Oedipus; psychoanalysis is content to live off Oedipus, to develop and promote it, and to give it a	p 365
delirium of races, ranks, classes, and universal history. In short, Oedipus implies within the unconscious itself an entire reactionary and	p 365
paranoiac	
preconscious investments. From the standpoint of schizoanalysis, the analysis of Oedipus therefore consists in tracing back from the son's	p 365
confused feelings	
from which the loved and desired beings receive their definition. Oedipus is one of these forms, the index of a reactionary	p 366
and maid, rich woman and poor woman—are dependents of Oedipus, even in their reversals and their substitutions. The very form	p 366
anoedipal, and which give the revolutionary the right to say, Oedipus? Never heard of it. Undoing the form of persons and	p 366
form of content that no longer even needs to represent Oedipus, since the structure suffices. But on the other, the schizorevolutionary	p 370
to madness . . . , a list that could not include itself in Oedipus, unless it were to call Oedipus in question. Since, in	p 371
not include itself in Oedipus, unless it were to call Oedipus in question. Since, in point of fact, Oedipus does not	p 371
to call Oedipus in question. Since, in point of fact, Oedipus does not intervene in these dramas as a familial figure	p 371
acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up around	p 371
one another in complexes that are not the province of Oedipus, but that do concern the sociohistorical field, its preconscious and	p 375
it can only be said that they fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all	p 375
castrating by nature. (For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all	p 379
the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance of	p 379
OEDIPUS'S 6	
there daddy, and there you are—stay in your place. Oedipus's misfortune is indeed that it no longer knows who begins	p 75
organs. It seems that Freud himself was acutely aware of Oedipus's inseparability from a double impasse into which he was precipitating	p 80
rested upon a paralogism of extrapolation that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed	p 110
on the	
This use demonstrates this time how Oedipus proceeds, it demonstrates Oedipus's method: a paralogism of the double bind, the double	p 110
impasse	
organization be capable of conducting its own criticism. And yet Oedipus's autocritique is something rarely seen in our organization, of which	p 175
choices as defenses against incest? (Thus the familial romance, or Oedipus's own wish to have been born of poor parents who	p 354
OEDIPUS-AS-CRISIS 1	

at all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It	p 83
OEDIPUS-AS-MYTH 1	
it imposed an exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex itself was not	p 84
OEDIPUS-AS-STRUCTURE 2	
between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It is solely	p 83
need for a belief, for a prop, for a structure. Oedipus-as-structure. Engels paid homage to the genius of Bachofen, for having	p 107
OEDIPUS-AS-UNIVERSAL 1	
for a symbolic foreclosure (the father as an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists in interpreting negation	p 171
OEDIPUS-IDENTITY 1	
the triangle, who wraps the splendid gifts of civilization in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the	p 108
OEDIPUS-THE-DESPOT 2	
direct consequence of the infinite debt that is now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers	p 217
that Freud looks to Sophocles for the central image of Oedipus-the-despot, the myth become tragedy, in order to make the image	p 267
OEDIPUS-THE-MODERN-TYRANT . . . 1	
the dirty little secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant benefited very little from having been thus disinfected. Is it	p 50
OEDIPUSES 3	
intervention by the grandparents in the psychosis is discovered, and Oedipuses of Oedipus are constituted, to the second power: neurosis, that's	p 52
as well as imaginary, and something else that all the Oedipuses crush and repress: desiring-production—the machines of desire that no	p 52
where the symbolic order, embodied in the institution, re-forms group Oedipuses, with all the lethal characteristics of the subjugated groups. What	p 359
OEDIPUSES-AS-FATHERS 1	
Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to be	p 217
OEDIPUSES-AS-SONS 1	
have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to be resumed within	p 217
OEDIPUSES-AS-SUBJECTS 1	
is now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will	p 217
OEDIPUSES-AS-SUBJUGATED 1	
now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have	p 217
OESOPHAGUS 1	
a stomach, without intestines, almost without lungs, with a torn oesophagus, without a bladder, and with shattered ribs; he used sometimes	p 8
OEUVRE 2	
reader had thought to be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes that he is now pursuing, not his remark is also an apt description of his own oeuvre. In the literary machine that Proust's In Search of Lost	p 21 p 42
OFF 67	
and another machine connected to it that interrupts or draws off part of this flow (the breast—the mouth). And because connected to another whose flow it interrupts or partially drains off, the binary series is linear in every direction. Desire constantly	p 5 p 5 p 5
urine that are produced by partial objects and constantly cut off by other partial objects, which in turn produce other flows	p 12
network of new syntheses is now woven, marking the surface off into co-ordinates, like a grid. The either ... or ... or of	p 16
even the divisions of God, even the genealogies marking it off into squares like a grid, and their permutations. The surface	p 20
as the autistic rag—separated from the real and cut off from life—that he is so often thought to be	p 23
paid it its due by merely figuratively taking our hats off to it? There are those who will maintain that the	p 23
words for things, he says. They are apathetic, narcissistic, cut off from reality, incapable of achieving transference; they resemble	p 23
philosophers—an	
as a dissociated ego, another time as an ego cut off from the world, and yet again—most temptingly—as an	p 24
flow: the anus and the flow of shit it cuts off, for instance; the mouth that cuts off not only the	p 36
shit it cuts off, for instance; the mouth that cuts off not only the flow of milk but also the flow	p 36
of the functioning, or the way in which the cutting off is an integral part of mechanical connections. Doubtless there are	p 37
must not be confused with breaks that are a slicing off (coupures-prelevements). The latter have to do with continuous fluxes and	p 39
the syntheses. How could part of a flow be drawn off without a fragmentary detachment taking place within the code that	p 40
continually detaches them, continually works them loose and carries them off in every direction in order to create a new polyvocality	p 40
forming a harmonious whole out of heterogeneous bits by rounding off their rough edges. We believe only in totalities that are	p 42
both of them, but with the two of them partitioned off, and where each subject communicates with one sex or the	p 60
to which analysis reduced the patients. How can we ward off, in the practice of the cure, this abject desire that	p 65
All of this is without consequence, since the analysis slides off the couch like water off a duck's back. The unconscious	p 66
consequence, since the analysis slides off the couch like water off a duck's back. The unconscious does not cause anything to	p 66
not absorb these flows, any more than it could seal off a jar of jam or plug a dike. Against the	p 67
them as so many singularities that he had improperly shut off, some of which he intended to exclude while retaining others	p 77
solution is the two ends of a ligature that cuts off all desiring-production. The screws are tightened, nothing relating to production	p 79
of social authority. Oedipus is completely useless, except for tying off the unconscious on both sides. We shall see in what	p 81
axes, banded with zones, localized with areas and fields, measured off by gradients, traversed by potentials, marked by thresholds. In this	p 84
what reduces the schizophrenic to his autistic, hospitalized profile, cut off from reality? Is it the process, Or is it rather	p 88
ally of the police. Is the schizophrenic sick and cut off from reality because he lacks Oedipus, because he is lacking	p 91
incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production,	p 92
conditioning the patient to respond	

the foreclosing family, where differentiation is both included and warded off in the person of one of its members who has contact with these agents, meet them face to face, square off with them, or settle the differences with them as in America; a brother who went bad; an aunt who took off with a military man; a cousin out of work, bankrupt	p 94 p 97 p 97
accepts the idea of a primary anxiety that supposedly touches off psychic repression in an endogenous fashion. Consider the 1908 article production, becomes evident, for the latter could not otherwise ward off desire's potential for revolt and revolution. By placing the distorting those on whom it does. I believe my friends cast off in a group at the start of the New Age	p 117 p 120 p 124
inverse ratio: the more the process of production is led off course, brutally interrupted, the more the schizo-as-entity arises as a which one still clings so as not to be carried off by the deterritorialized flows of desire. Neurotic territoriality of Oedipus commerce, and industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant and the blacksmith	p 136 p 136 p 153
in	
of the sick man. In order to diagnose and ward off the effects of the incisor, the soothsayer and the medicine	p 167
No, you're the one who fails to see the father off to the side, as the empty position!) The conflict between	p 174
which the limit threatens to arrive, and which it wards off with all the strength it can command. Whence the obstinacy	p 176
which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks, measuring their distance and forbidding their	p 212
only provided it is not on the outside, but always off to the side, the cold monster that represents the way	p 221
and commodities are mere forms which it assumes and casts off in turn. Nay more: instead of simply representing the relations	p 227
they have little cause to rejoice. They would be better off concluding in favor of the very thing they are bent	p 228
flows, contains them and sets them in motion. This cordoning off of production through information shows once again that the productive	p 241
therefore incommensurable codes. Such relations indeed imply a quantitative siphoning off of portions of the different sorts of flows, but these	p 247
one machine, that of the great mutant decoded flow—cut off from goods—and one class of servants, the decoding bourgeoisie	p 254
perfectly current function, our modern way of imbricating, of sectioning off, of reintroducing code fragments, resuscitating old codes, inventing	p 257
pseudo codes	
person the collective whole of social persons and that closes off his domain and scrambles his images. Everything is reduced to	p 265
schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off it, and falls back into the most miserably arranged territorialities	p 283
subject, but the machine in desire—with the residual subject off to the side, alongside the machine, around the entire periphery	p 285
this libidinal property of our lover, to either close himself off or open up to more spacious worlds, to masses and	p 294
to live. . . . It is Oedipus, the marshy earth, that gives off a powerful odor of decay and death; and it is	p 333
who know how to handle the death instinct and bring off castration, bring off frustration. Is this really the right way	p 334
to handle the death instinct and bring off castration, bring off frustration. Is this really the right way to bring on	p 334
nor any such blocks that do not contain or seal off fragments of molecular chain. A sequence of desire is extended	p 340
images, the figurative roles that are so many tourniquets cutting off the flows of sexuality: fiancée, mistress, wife, mother—one could	p 351
the lesson of psychoanalysis only too well, even from far off or by osmosis, in the air of the times: they	p 356
the libido invests and counterinvests as sexual libido. One gets off on flows and the breaks in these flows. Let us	p 356
outside, if you please. For desire does not survive cut off from the outside, cut off from its economic and social	p 357
desire does not survive cut off from the outside, cut off from its economic and social investments and counterinvestments. And if	p 357
docile and resigned subjects, and would not succeed in choking off the flows' lines of escape. We don't feel any need	p 361
take another step; that very socius and no other, hands off. A disinterested love of the molar machine, a veritable enjoyment	p 364
psychoanalysis does not invent Oedipus; psychoanalysis is content to live off Oedipus, to develop and promote it, and to give it	p 365
first of all into a properly pictorial axiomatic that chokes off the escapes, closes the whole constellation to the transversal relations	p 369
way of ruptures in the latter. Capitalism is continually cutting off the circulation of flows, breaking them and deferring the break	p 376
factory smokestack? Always the addition of an axiom to seal off a breach that has been discovered; fascist colonels start reading	p 378
OFFER 3	
mother, with nature. What does my father want? Can he offer me more than that? Impossible. Leave me in peace. Everything	p 2
of bound elements.... Every interpretation furnished by [the patient] can offer itself as an already-signified awaiting its meaning. For this reason	p 66
the perspective of the rate of profit its investment will offer by the lowering of production costs; without this prospect, the	p 233
OFFERED 2	
social field, was the anus. It was the anus that offered itself as a model for privatization, at the same time	p 143
between certain ethnologists and certain disciples of Lacan—those who offered not only an oedipalizing interpretation of Lacan's doctrine, but also	p 171
OFFERING 3	
escape the world of the father, or of guilt... While offering the possibility of constructing a logic of the relation to	p 81
on the contrary, this development reinforces feudalism in many respects, offering the latter new conditions of existence and survival—and that	p 220
among modern economists has for us the incomparable advantage of offering a delirious interpretation of an unequivocally delirious economic	p 374
system (at	
OFFERS 10	
them—territorialities infinitely more artificial than the ones that society offers us, totally artificial new families, secret lunar societies. As for	p 35
of another woman, and at the same time a woman offers them approximately what they find in a man. The opposition	p 70
is no less blocked than neurosis, and where the solution offers no more of a way out than does the problem	p 80
is replaced by the repressing family, and that the latter offers a displaced image of desiring-production that represents the repressed as	p 119
sense does not content itself with repressing real desiring-production, but offers a displaced apparent image of the repressed, by substituting a	p 121
the influence of psychoanalysis. But it would seem that psychoanalysis offers them just as many reasons for doubting the notion as	p 182
just as many reasons for doubting the notion as it offers for attracting their interest. For psychoanalysis has never said	p 182
Phallus-Oedipus-Castration	
the more, the more labour it sucks. Industrial capital thus offers a new new filiation that is a constituent part of	p 228
with the theatrical and structural representation it makes visible, he offers two that are especially striking: the theater raises the familial	p 307
in advance by the kind of mise en scene it offers for it, under pain of effectively suffering what this conspiracy	p 368
OFFICE 10	
Oedipus as the ultimate territoriality—as reconstructed in the analyst's office and projected upon the full body of the psychoanalyst (yes	p 35
one day we bring our tape recorder into the analyst's office—stop!—with this insertion of a desiring-machine everything is reversed	p 56
Oedipus takes shape in the family, not in the analyst's office, which merely acts as the last territoriality. And Oedipus is	p 121
one introduces a little desiring-machine—the tape-recorder—into the analyst's office; it ceases as soon as a flow is made to	p 312
laxity, a radical incompetence—the right to enter the analyst's office and say it smells bad there. It reeks of the	p 334
concealment, miniaturized, occupying a place of honor in the analyst's office. The analyst talks about Oedipus, about castration and the	p 356
phallus	
where the analyst is concerned, too much penetrates into his office. Even the closed familial scene appears to him to be	p 357
an excessive outside. He promotes the pure analytic scene, an office Oedipus and an office castration, that should be its own	p 357
promotes the pure analytic scene, an office Oedipus and an office castration, that should be its own reality, its own proof	p 357
private kind of thing to be treated in the analyst's office. But we ask precisely what type of unconscious social investment	p 365
OFFICER 1	
that very way! Oh how beautiful the machine is! The officer of In the Penal Colony demonstrates what an intense libidinal	p 346
OFFICES 2	

produce a capitalist economy, but rather a reinforcing of feudal offices and relations, at times a return to more primitive stages know what they are doing? We dream of entering their offices, opening the windows and saying, It smells stuffy in here	p 223 p 357
OFFICIAL 1	
while throwing the uncontrolled revolutionary elements—no more controlled by official socialism than by capitalism itself—further into the distance, to	p 256
OFFICIALS 2	
a despot and his army pass, doctors, priests, scribes, and officials are part of the procession. It might be said that or an ownership held by the State's richest servants and officials. (There is no great change, from this point of view	p 193 p 196
OFFSHOOT 1	
they are not functioning properly: the product is always an offshoot of production, implanting itself upon it like a graft, and	p 31
OFFSPRING 2	
identical with capital itself. On the contrary, capitalism is its offspring, its result. Capitalism merely ensures the regulation of the axiomatic is able to spread, to pass the sickness to his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it	p 252 p 361
OFTEN 33	
in her arse if my memory is correct.? It is often thought that Oedipus is an easy subject to deal with	p 3
explanations that he provides for them, which he changes as often as the mood strikes him, are based on genealogical series	p 15
naked intensity stripped of all shape and form. These are often described as hallucinations and delirium, but the basic phenomenon of	p 18
real and cut off from life—that he is so often thought to be? Worse still: how can psychiatric practice have	p 20
and does not outlive them. For that reason it so often becomes the desire to die, whereas need is a measure	p 27
the machine are the fuel that makes it run. Art often takes advantage of this property of desiring-machines by creating veritable	p 31
disagreement that marked the beginning of their differences is too often forgotten: Jung remarked that in the process of transference the	p 46
the spouse, after the father and the mother. It has often been remarked in fact that the prohibition existed in two	p 71
organs are races, cultures, and their gods. The fact has often been overlooked that the schizo indeed participates in history; he	p 85
without organs that has become deaf, dumb, and blind? We often hear it said: he thinks he's Louis XVII. Not true	p 88
the unconscious is dark and somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a conception of the	p 112
of the id, ready to break with reality. Freud's ideas often took quite some time before making their way into France	p 122
convergence. For if it is true that the familial themes often erupt into the psychotic consciousness, we would be all the	p 123
we call schizophrenia was one of the forms in which, often through quite ordinary people, the light began to break through	p 131
repress the representation. And everything tells us that we too often keep the full sexuality of the affect; we know perfectly	p 172
empty position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to these evaluations of the respective	p 174
roles of	
for an adequate (extrafamilial) understanding of the libido. But more often it is solely a question of the familial organization in	p 174
too theoretical when posed this way. Practically speaking, the psychoanalyst often claims to explain to the ethnologist the meaning of the	p 179
an investment of the social machine by desire. It has often been said and demonstrated that an institution cannot be explained	p 180
attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than apropos of the fetish. While for his	p 182
part, the	
despot himself or his god. The prescriptions and prohibitions that often render him almost incapable of acting make of him a	p 194
reaction, and the results of successful counteractions. It has often been remarked that the State commences (or recommences) with two	p 196
That is why it is unfortunate that Marxist economists too often dwell on considerations concerning the mode of production, and on	p 230
the service of its ends. That is why it has often been remarked that the Industrial Revolution combined an elevated rate	p 233
will be found even for the language of dolphins. Marx often alluded to the Golden Age of the capitalist, when the	p 238
one hand, they reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic; but they are archaisms having a	p 257
perfectly	
passages from one type of libidinal investment to the other—often the coexistence of the two—form one of the major	p 278
individual unconscious as well as with Jung's collective unconscious. He often calls this genic or genealogical unconscious familial; and	p 289
Szondi himself	
mechanism of repression they are fostering, for their intentions are often progressive. But no one today can enter an analyst's consulting	p 308
to co-opt; or rather, its powers of co-option coexist more often than not with what is to be co-opted, and even	p 337
of chance. When Nietzsche says that the selection is most often exerted in favor of the large number, he inaugurates a	p 342
blindness, the result of an ideological deception or mystification? Revolutionaries often forget, or do not like to recognize, that one wants	p 344
and the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the impression that families have understood the	p 356
lesson of	
OH 3	
go on further. This very movement is humor, black humor. Oh, the narrator does not homestead in the familial and neurotic	p 318
never break or code enough—and in that very way! Oh how beautiful the machine is! The officer of In the	p 346
love for the absurd and nonpossessed force of the machine. Oh, to be sure, it is not for himself or his	p 346
OLD 52	
relations. I remember that ever since I was eight years old, and even before that, I always wondered who I was	p 48
more, they respectfully allowed him to speak, they let the old man speak, ready to prepare behind his back the reconciliation	p 58
coarse admonition is prophetic: A lot we care about our old grandmother, you little shit! For what does in fact take	p 68
the restoration and internalization of paternal authority (revival of the old state of things at a new level). Between the two	p 80
said to these creatures, you've already made this into an old refrain. As for us, that is why we were unable	p 83
being Jones. He is a girl only by being an old man who is miming or simulating the girl. Or rather	p 87
girl. Or rather, by being someone who is simulating an old man simulating a girl. Or rather, by simulating someone ... , etc	p 87
its own part refers to the infantile Oedipal conflict, this old conflict becoming reactivated by the actual stasis. But the oedipalists	p 127
social adaptation, Adler! And Jung for the adults and the old people, whose problems have to do with the Ideal. And	p 128
the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated more between its two	p 133
sister or mother? And how do we dispense with the old argument: it must be possible since it is prohibited? The	p 161
be exact, everything begins in the mind of Laius, the old group homosexual, the pervert, who sets a trap for desire	p 166
foreclosure (the father as an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists in interpreting	p 171
negation as a deprivation	
history that brings into conflict the despotic machine and the old primitive territorial machine—whence derive both the negation and the	p 182
challenges the lateral alliances and the extended filiations of the old community. He imposes a new alliance system and places himself	p 192
barren of ordeals, and attesting to the resistance of an old order as well as to the validation of the new	p 193
great paranoiac machine, since it expresses the struggle with the old system, and already a glorious celibate machine, insofar as it	p 193
overcoded by the transcendent unity that appropriates surplus value. The old inscription remains, but is bricked over by and in the	p 196
deteriorated full body; on the other hand it maintains the old territorialities, integrates them as parts or organs of production in	p 198
body of the despot is a connective synthesis of the old alliances with the new, and a disjunctive synthesis that entails	p 198
and a disjunctive synthesis that entails an overflowing of the old filiations into the direct filiation, gathering all the subjects into	p 198
of production; but this inscription of the State allows the old territorial inscriptions to subsist, as bricks on the new surface	p 198
the spatial divergence from the primitive machine; it provides the old alliances with an outcome; it founds the new alliance by	p 201
of Senegal, Islam superimposes a plane of subordination on the old plane of coimotation of animist values: The divine or prophetic	p 206
system of terror has replaced the system of cruelty. The old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but	p 211
desire to the law? It is the crushing of the old code, it is the new relationship of signification, it is	p 214
subsist in the form of bricks held over from the old system). Why is it that linguists are constantly rediscovering the	p 214
representation. The father intervenes only as the representative of the old territorial machine, but the sister is the representative of the	p 216

according to Marx's formula, in the very pores of the old full body of the social machine. Hence capitalism does not	p 223
in order for capitalism to be born, and for the old system to die this time from without, at the same	p 224
on a transformation of the agrarian structures that constitute the old social body, while the other depends on a completely different	p 225
usurer, as they exist marginally in the pores of this old social body. What is more, each of these elements brings	p 225
primitive forms merely installed itself in the pores of the old socius without changing the old mode of production. Even before	p 226
in the pores of the old socius without changing the old mode of production. Even before the capitalist production-machine is assembled	p 226
flux. The fact that a mathematical appearance here replaces the old code simply signifies that one is witnessing a breakdown of	p 228
the social machine itself, which takes the place of the old codings and organizes all the decoded flows, including the flows	p 233
all the scientific axiomatics, much severer too than all the old codes and overcodes that have disappeared: the axiomatic of the	p 234
when commercial and financial capital is still allied with the old system of production, and when nascent industrial capitalism can secure	p 253
Russian Revolution only by continually adding new axioms to the old ones: an axiom for the working class, for the unions	p 253
rigid axiomatic—quickly saturated—of the socialist State, and the old cynical axiomatic—all the more dangerous for being flexible and	p 256
of imbricating, of sectioning off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons. Neoarchaisms,	p 257
as Edgar Morin	
territorialities, it creates new archaisms where it has destroyed the old ones—and the two become as one. The historian says	p 261
relations of the new alliance and direct filiation to the old alliance and filiations (whence the role of the sovereign's family	p 263
society. This would amount to reviving yet once more the old attempts at liquidating Freudianism, by substituting for the libido a	p 291
systematic phenomenology of these elements and objectities (as in the old Hellenists or even Jung); or else these representations may be	p 301
representations. The earth is dead, the desert is growing: the old father is dead, the territorial father, and the son too	p 308
In each case we must go back by way of old lands, study their nature, their density; we must seek to	p 318
the unconscious libido continues to invest the former body, the old form of power, its codes, and its flows. It is	p 347
prevail over the former state without preserving or reviving the old full body as a residual and subordinated territoriality (witness how	p 347
them in opposite modes. In the generation-gap conflict we hear old people reproach the young, in the most malicious way, for	p 350
woman or poor woman, maid or princess, pretty girl or old lady, animal or Blessed Virgin, and all at once. Everything	p 355
the horizon, are taken up again in scraps from the old code, or else introduced into new codes, and first of	p 369
OLDER 4	
machine first of all reveals the existence of a much older paranoiac machine, with its tortures, its dark shadows, its ancient	p 18
frustration cannot be experienced except in the midst of an older internal qualitative conflict, which blocks not merely the roads prohibited	p 127
in the transference, as well as being archaic factors infinitely older and from an order of time which is not that	p 128
in a complex social context that brings into play the older half brother from the rich side of the family, and	p 353
OLDEST 2	
and signified recent, in opposition to the infantile or the oldest factor that could be sufficiently explained by the familial complex	p 127
the augmentation and fructification of the uncle's possessions when the oldest of the nephews comes to live with him). The fundamental	p 163
OLIGARCHIZE 1	
cause him to return in unexpected forms; they democratize him, oligarchize him, segmentalize him, monarchize him, and always internalize	p 223
and spiritualize	
OMNIPOTENCE 1	
be thought at first that such a hypothesis founds the omnipotence of a male homosexuality. Yet this is not at all	p 294
OMNITUDO 2	
or as its a priori principle (God defined as the Omnitudo realitatis, from which all secondary realities are derived by a	p 13
derive from it by a restriction of a larger reality (omnitudo realitatis); Kant's humor makes God into the master of a	p 76
ONCE 76	
of a process of production which is that of desire: Once noticed, it continued to occupy one's mind. It even persisted	p 6
automata stop dead and set free the unorganized mass they once served to articulate. The full body without organs is the	p 8
Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once more into their elements the products of the	p 13
condensations and	
forces do not flee the center forever, but approach it once again, only to retreat from it yet again: such is	p 20
because the whole of it reaches expression and then disappears once again in the space of just one day—even though	p 22
production of desire, of the productions of the unconscious. But once Oedipus entered the picture, this discovery was soon buried beneath	p 24
out the mouthful we have tasted. We have sampled him once as a dissociated ego, another time as an ego cut	p 24
a sympathetic superobserver—in short, a phenomenologist. Let us remember once again one of Marx's caveats: we cannot tell from the	p 24
of autism). We find ourselves confronted with the same problem once again: How has the process of the production of desire	p 37
point of view of the recording process: they are at once component parts and products of the process of decomposition that	p 40
these three aspects that make the process of desiring-production at once the production of production, the production of recording, and the	p 41
unity. We no longer believe in a primordial totality that once existed, or in a final totality that awaits us at	p 42
desiring-machines, but with the family nature of this sexuality. Admittedly, once the child has grown up, he finds himself deeply involved	p 46
failed to take into account. Lindner's painting attracts our attention once again. It is not a question of denying the vital	p 47
its independence from an indefinite parental regression. To quote Artaud once again: I got no / papamummy. We have seen how	p 49
and making no effort to do away with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY	p 50
its relationship to Oedipus in both instances. Castration is at once the common lot—that is, the prevalent and transcendent Phallus	p 59
carried his flows right into the desert. But what remains, once we learn that resistances of an hysterical or an obsessional	p 67
could partial objects not have lost their virulence and efficacy, once they had been introduced into a use of synthesis that	p 73
sultaness). The schizophrenic is dead or alive, not both at once, but each of the two as the terminal point of	p 76
himself, and take his bearings in all the branches at once, on all sides. He explodes the Oedipal genealogy. Through graduated	p 78
the great migrants in whose wake nothing is left standing once they have passed through—although these destructions can be brought	p 85
Suetonius. In a great book by Jacques Besse, we encounter once again the double stroll of the schizo, the geographic exterior	p 87
on the Oedipal genealogy? Is history's signifier the dead father? Once again let us consider Judge Schreber's delirium. To be sure	p 89
are still part of the family and its Oedipal matrix. Once again one is caught, without a way out: it is	p 92
of a production of these quantities. When it became necessary once again to confront psychosis directly, however, the family was immediately	p 93
in themselves as in the constitution of therapeutic quasi families. Once it has been said that it is no longer a	p 94
consequence of Oedipus, subjacent to the fraternity of the brothers once the father is dead. On the contrary, the segregative use	p 104
meaning; and the greatest force of language was only discovered once a work was viewed as a machine, producing certain effects	p 109
exercises of a What does it mean? Schizoanalysis is at once a transcendental and a materialist analysis. It is critical in	p 109
would be no need to prohibit what is not desired. Once again, it is this confidence in the law, the unawareness	p 114
into itself, testifying to its incapacity to be an organizer. Once this is admitted, it is enough to measure psychosis against	p 123
as a process is the only universal. Schizophrenia is at once the wall, the breaking through this wall, and the failures	p 136
mind is capable of shitting). Anality is all the greater once the anus is disinvested. The libido is indeed the essence	p 143
in two situations: the bush paranoiac and the village pervert. Once the socius becomes fixed, falling back on the productive forces	p 148
the disjunctions, which cease to be inclusive and become exclusive. Once this occurs, there is a dismembering of the full body	p 155
nor can they be deduced from them. But, this principle once established, we must distinguish between two points of view: the	p 155
the relationship (+ -) or (- +) are cross. But once the problem is put in this way, it is less	p 156
law were manifested in transgression. It is necessary to recall once more that the law proves nothing about an original reality	p 161
material part in an aggressing apparatus, in a separating machine. Once again, it is not a question of knowing if the	p 182
corporal inscription process. Debt is the direct result of inscription. Once again no revenge, no resentment will be invoked here—that	p 190
same crushing fate: the aim now is to preclude pessimistically, once and for all, the prospect of a final discharge; the	p 192
is no longer any reason to forego such a statement, once one has freed oneself from the characteristic familialism of the	p 193
production in the new machine. It is perfected all at once because it functions on the basis of dispersed rural communities	p 198

of the acoustic image). In short, the signifier appears twice, once in the chain of elements in relation to which the	p 207
as his true mother is the mother of the tribe. Once incest is possible, it matters little whether it is simulated	p 210
you the avenging sword of the vengeance of alliance. For once again, before it becomes a feigned guarantee against despotism, the	p 213
internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at Freud's account of Oedipus. In Moses	p 216
and Monotheism	
it appears fully armed, a master stroke executed all at once; the primordial Urstaat, the eternal model of everything the State	p 217
true is it that primitive accumulation is not produced just once at the dawn of capitalism, but is continually reproducing itself	p 231
we were still acting as though the matter were settled once and for all, at the dawn of a capitalism that	p 232
this is evidence that writing belongs to imperial despotism representation. Once this is said, what exactly is meant when someone announces	p 240
in motion. This cordoning off of production through information shows once again that the productive essence of capitalism functions or speaks	p 241
perfectly suited for resupplying our neuroses, for strangling the process once again, and for overcoding Oedipus with castration, while chaining	p 244
us	
this new axiomatic that results from a hitherto unknown conjunction. Once again, this axiomatic is not the invention of capitalism, since	p 252
case what is the relationship between social production and desiring-production, once it is said that they have identical natures and differing	p 262
the latter as the new avatar of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the	p 269
the animalcules—but rather in what this passage blossoms into. Once the structural unity of the machine has been undone, once	p 285
Once the structural unity of the machine has been undone, once the personal and specific unity of the living has been	p 285
relays, in working cycles that mesh with each other—which, once assembled, will obey the laws of thermo-dynamics, but which in	p 286
with proteins and society. This would amount to reviving yet once more the old attempts at liquidating Freudianism, by substituting for	p 291
desire is the order of production; all production is at once desiring-production and social production. We therefore reproach psychoanalysis for	p 296
having	
to a representative couple of an entirely different nature: family-myth. Once again, have you ever seen a child at play: how	p 298
the decoded flows of desiring-production be doubly exorcised, doubly displaced, once by the position of immanent limits that capitalism does	p 304
not	
enter the order of desire through the gates of castration once desiring-production has spread out in the space of a representation	p 306
support of all the other flows, including science and art—once it is said that madness is called madness and appears	p 321
opposition between the drives (you will not escape the conflict): once the dualism of the sexual drives and the ego drives	p 332
must also exist two abortions, two castrations for sick desire: once in the family, in the familial scene, with the knitting	p 334
we must take up a problem we had left hanging. Once it is said that capitalism works on the basis of	p 335
the barbarian systems, which nonetheless code and overcode the flows? Once it is said that desiring-production is itself a decoded and	p 335
of the richest and the poorest, and sometimes both at once. Wouldn't the Great Other, indispensable to the position of desire	p 354
or old lady, animal or Blessed Virgin, and all at once. Everything passes into the machine that causes the properly familial	p 355
more, antipsychiatry has sought the secret of a causality at once social and schizophrenic in the redeployed families. This is perhaps	p 359
paranoiac, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once again, we see no objection to the use of terms	p 366
to pose the question, How can the revolution be betrayed?—once it has been said that betrayals don't wait their turn	p 379
rights to laziness, to nonproductivity, to dream and fantasy production, once again we are quite pleased, since we haven't stopped saying	p 380
ONE 717	
and connections. An organ-machine is plugged into an energy-source-machine: the one produces a flow that the other interrupts. The breast is	p 1
or at least slip his body into such machines as one part among the others. Lenz has projected himself back to	p 2
man or nature now, only a process that produces the one within the other and couples the machines together. Producing-machines,	p 2
desiring-machines	
already been handled, as each of the stones moves forward one pocket, how can we determine the effect of this circuit	p 3
does not mean that we are attempting to make nature one of the poles of schizophrenia. What the schizophrenic experiences, both	p 3
nature and industry are two separate and distinct things: from one point of view, industry is the opposite of nature; from	p 3
consumption within production itself, thus making them the productions of one and the same process. Second, we make no distinction	p 4
between	
essence of nature and the natural essence of man become one within nature in the form of production or industry, just	p 4
cause and effect, subject and object, etc.); rather, they are one and the same essential reality, the producer-product. Production as process	p 5
Homo natura. This will be the case, however, only on one condition, which in fact constitutes the third meaning of process	p 5
obeying a binary law or set of rules governing associations: one machine is always coupled with another. The productive synthesis, the	p 5
machine is always established, along a transverse path, so that one machine interrupts the current of the other or sees its	p 6
It was not intended for any specific purpose, for anything one expects of a table. Heavy, cumbersome, it was virtually immovable	p 6
expects of a table. Heavy, cumbersome, it was virtually immovable. One didn't know how to handle it (mentally or physically). Its	p 6
to the clumsy framework that the thing did not strike one as a table, but as some freak piece of furniture	p 6
Boy with Machine, shows a huge, pudgy, bloated boy working one of his little desiring-machines, after having hooked it up to	p 7
the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no shape or form whatsoever,	p 8
right	
social production are really two separate and distinct productions. Its one purpose is to point out the fact that the forms	p 10
all right, but my mother's the Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite agree	p 14
fluidity. It might be said that the schizophrenic passes from one code to the other, that he deliberately scrambles all the	p 15
he deliberately scrambles all the codes, by quickly shifting from one to another, according to the questions asked him, never giving	p 15
the questions asked him, never giving the same explanation from one day to the next, never invoking the same genealogy, never	p 15
that allow us to classify all of them in this one category—though their importance varies according to the example considered	p 18
be thought that the intensities themselves are in opposition to one another, arriving at a state of balance around a neutral	p 19
And shouldn't this question immediately compel us to raise another one, which at first glance seems quite different: how does psychoanalysis	p 20
through all the degrees of the circle, and passes from one circle to another. This subject itself is not at the	p 20
for if these oscillations overwhelm him, it is because each one of them corresponds to an individual other than the one	p 21
one of them corresponds to an individual other than the one he believes himself to be, from the point of view	p 21
each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as deeply involved in history as the	p 21
in this way. He consumes all of universal history in one fell swoop. We began by defining him as Homo natura	p 21
be Homo historia. This long road that leads from the one to the other stretches from Holderlin to Nietzsche, and the	p 21
and then disappears once again in the space of just one day—even though it may appear to have taken place	p 22
[the schizophrenic's] inner life. The third concept is a descriptive one, discovering or rediscovering the delirious person in his own specific	p 23
remember to. If it amuses them. And it won't make one bit of difference. And if he does chance to utter	p 23
doing so was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that the analytic	p 23
superobserver—in short, a phenomenologist. Let us remember once again one of Marx's caveats: we cannot tell from the mere taste	p 24
the autistic). Kraepelin's celebrated terminal state... But the moment that one describes, on the contrary, the material process of production, the	p 24
process of the production of desire and desiring-machines. How does one get from one to the other, and is this transition	p 24
production of desire and desiring-machines. How does one get from one to the other, and is this transition inevitable? This remains	p 24
it is a relationship with the demoniacal in nature. The one thing Jaspers failed to do was to view process as	p 25
each and every object that exists; there is at least one object missing, the one that desire feels the lack of	p 26
that exists; there is at least one object missing, the one that desire feels the lack of; hence there exists some	p 26
subject unless there is repression. Desire and its object are one and the same thing: the machine, as a machine of	p 26
such thing as the social production of reality on the one hand, and a desiring-production that is mere fantasy on the	p 28
between money, gold, capital, and the capitalist triangle on the one hand, and the libido, the anus, the phallus, and the	p 28
the fundamental problem of political philosophy is still precisely the one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered	p 29
a dualism between the real object rationally produced on the one hand, and irrational, fantasizing production on the other. He gives	p 29
principle: desire produces reality, or stated another way, desiring-production is one and the same thing as social production. It is not	p 30
analogue of a full body without organs, there was nonetheless one important difference. For desiring-machines are the fundamental category	p 32
of the	
strange adventure for desire to desire repression. There is only one kind of production, the production of the real. And doubtless	p 32
the twofold movement of decoding or deterritorializing flows on the one hand, and their violent and artificial reterritorialization on the other	p 34

a sample taken from an infinite series that theoretically has one and only one origin, a single ball that extends to p 36
from an infinite series that theoretically has one and only one origin, a single ball that extends to the very limits p 36
the continuous flux, the interruption and the connection, fuse into one: everywhere there are breaks-flows out of which desire wells up p 37
antiproducers (the place of one's little brother, for instance)? Should one, or should one not, suffocate from what one eats, swallow p 38
of one's little brother, for instance)? Should one, or should one not, suffocate from what one eats, swallow air, shit with p 38
instance)? Should one, or should one not, suffocate from what one eats, swallow air, shit with one's mouth? The data, the p 38
a multiplicity so complex that we can scarcely speak of one chain or even of one code of desire. The chains p 38
we can scarcely speak of one chain or even of one code of desire. The chains are called signifying chains (chaines p 38
and enter into any and every sort of connection; each one speaks its own language, and establishes syntheses with others that p 38
come from the internal codes, from the outside world, from one region to another of the organism, all intersect, following the p 39
a strangely polyvocal kind of writing, never a biunivocalized, linearized one; a transcurative system of writing, never a discursive one; a p 39
linearized one; a transcurative system of writing, never a discursive one; a writing that constitutes the entire domain of the real p 39
that have nothing that impels them to become signifying. The one vocation of the sign is to produce desire, engineering it p 39
with signs from different alphabets, but also various figures, plus one or several straws, and perhaps a corpse. Cutting into the p 40
nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy p 40
that originally inspired

from them as a part made up of parts, each one of which completely fills up the body without organs in p 41
the baby throws up when it burps; it is at one and the same time the restitution of something that has p 41
sale relationship is sheer difference—fragments that are related to one another only in that each of them is different—without p 42
recourse either to any sort of original totality (not even one that has been lost), or to a subsequent totality that p 42
multiplicity, used as a substantive and going beyond both the One and the many, beyond the predicative relation of the One p 42
One and the many, beyond the predicative relation of the One and the many, that can account for desiring-production: desiring-production is p 42
of an antique statue, are merely waiting for the last one to be turned up, so that they may all be p 42
are only an apparent expression of the protest of the One, whereas their real object is the absolution of fragmented universes p 43
except along the transversal that the frantic passenger traces from one window to the other, in order to draw together, in p 43
Association that bears above its door the inscription Let no one enter here who does not believe in Oedipushe does p 45
took a big train and put it beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked up p 45
of the ways, yet Jung's initial reservation was a telling one. The same remark holds true of children's games. A child p 46
he moves his body about like a machine, he uses one of his legs as though it were an oar, he p 46
body. It seems to us self-contradictory to maintain, on the one hand, that the child lives among partial objects, and that p 47
to other agents? From the very beginning Oedipus exists in one form and one form only: open in all directions to p 47
From the very beginning Oedipus exists in one form and one form only: open in all directions to a social field p 47
himself to the conception of a generalized Oedipus. On the one hand, for each subject of either sex, he takes into p 51
her own father, nor the son, consequently, toward the mother. One of Lacan's disciples writes: we are going to consider the p 52
symbolic positions and functions. For us, however, the problem is one of knowing if, indeed, that is where the difference enters p 52
unconscious has what appear to be two correlates: on the one hand, the direct confrontation between desiring-production and social p 54
production, between

what is called a psychotic episode: after a schizophrenic flash, one day we bring our tape recorder into the analyst's office p 56
1911) Freud encounters the most formidable of questions: how does one dare reduce to the paternal theme a delirium so rich p 56
enormous political, social, and historical content of Schreber's delirium not one word is retained, as though the libido did not bother p 57
symbolization. Let us consider another text of Freud's, a later one, where Oedipus is already designated as the nuclear complex: A p 58
by Freud in the manner of a presupposition. On the one hand Freud wants to deliberately reduce the group character of p 59
be the ego (substitutes for the subject himself) and the one who does the beating must be the father (father substitute p 59
two nonsuperimposable sides, is purely mythical; it is like the One in negative theology, it introduces lack into desire and causes p 60
of them partitioned off, and where each subject communicates with one sex or the other in another subject. Such is the p 60
passage implies a subject, defined as a fixed ego of one sex or the other, who necessarily experiences as a lack p 60
so well. It's so bad, but also so good! Perhaps one will recall a sequence from the film Hearts and Minds p 62
between the repressive asylum and the legalistic hospital on the one hand, and contractual psychoanalysis on the other. From the outset p 64
when we hear a knowledgeable analyst mention, in passing, that one of his patients still dreams of being invited to eat p 64
says, can a currently given conflict be exhausted, can the one who is sick be forewarned against ulterior conflicts, can even p 65
a viscous libido, or on the contrary such a liquid one, that nothing succeeds in taking hold. It would be a p 65
degrees of what it reads, the sole problem is always one of allocation on a scale of intensities that assigns the p 68
in fact take place in In Search of Lost Time, one and the same story with infinite variations? It is clear p 68
schizophrenia is the universal, the great artist is indeed the one who scales the schizophrenic wall and reaches the land of p 69
that are like distinct personalities, with Albertine's face jumping from one plane to another as the narrator's lips draw nearer her p 69
nonsuperimposable sides, the Sodom series and the Gomorrah series, each one excluding the other. This is not all, however, since the p 69
two sexes, but partitioned, noncommunicating; the man is merely the one in whom the male part, and the woman the one p 69
one in whom the male part, and the woman the one in whom the female part, dominates statistically. So that at p 69
contrasts two kinds of homosexuality, or rather two regions only one of which is Oedipal, exclusive, and depressive, the other being p 70
the father's place. But a strange sort of reasoning leads one to conclude that, since it is forbidden, that very thing p 70
receives its first complete objects and is forbidden them at one and the same time. Therefore it is indeed the same p 70
in fact that the prohibition existed in two forms, the one negative, having to do above all with the mother and p 71
people, rather than from the nonpersonal flows that pass from one person to another. The reason is that persons are derived p 71
person the owner of the sexual organs of another person. One need only consult a religious manual of sexual casuistry to p 72
it machines partial objects and flows, selecting and cutting the one with the other, passing from one body to another, following p 72
selecting and cutting the one with the other, passing from one body to another, following connections and appropriations that each time p 72
desire, in situating and specifying persons and an ego under one aspect or another of its absence, and imposing an exclusive p 72
and its reproduction: Oedipus has as its formula 3+1, the One of the transcendent phallus without which the terms considered would p 73
The effective triangulation makes it possible to assign sexuality to one of the sexes. The partial objects have lost nothing of p 73
an ego takes on the co-ordinates that differentiate it at one and the same time with regard to generation, sex, and p 75
terms, that affirms them throughout their entire distance, without restricting one by the other or excluding the other from the one p 76
one by the other or excluding the other from the one, is perhaps the greatest paradox. Either ... or ... or, instead of p 76
glides. He is child or parent, not both, but the one at the end of the other, like the two ends p 76
disjunction that carries out the synthesis itself in drifting from one term to another and following the distance between terms. Nothing p 77
the roots of Tolstoy.... I am husband and wife in one. I love my wife. I love my husband. What counts p 77
connective synthesis: it too is capable of two uses, the one immanent, the other transcendent. And here again, why does psychoanalysis p 78
and differentiate the three terms—or you will always bring one term into play as if it were one too many p 79
always bring one term into play as if it were one too many in relation to the other two, and you p 79
to describe the simultaneous transmission of two kinds of messages, one of which contradicts the other, as for example the father p 79
more clear when Freud elaborates the entire historico-mythical series: at one end the Oedipal bond is established by the murderous p 80
identification

a bad thing. It is therefore understood that we leave one pole of Oedipus only to pass on to the other p 80
latency. As to those who refuse to be oedipalized in one form or another, at one end or the other in p 81
refuse to be oedipalized in one form or another, at one end or the other in the treatment, the psychoanalyst is p 81
someone might claim to escape the Oedipal dragnet. Oedipus is one of those things that becomes all the more dangerous the p 81
put it. We are extremely tired of those stories where one is said to be in good health because of Oedipus p 81
takes place as if Oedipus of itself had two poles: one pole characterized by imaginary figures that lend themselves to a p 82
toward the force of differentiation of its symbolic functions. When one draws nearer to the material imagination, the differential function p 82
diminishes

draws nearer to the material imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer to the p 82
formative

imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer to the formative elements, the p 82
differential function increases

draws nearer to the formative elements, the differential function increases, one tends toward distinctive valences. It will hardly come as a p 82
away the entire unconscious, and that continuously carries us from one pole to the other. A double pincer action that crushes p 83
and sexualization are produced within these fields. We pass from one field to another by crossing thresholds: we never stop migrating p 85

also Chambige—also a decent criminal. ... The unpleasant thing, and one that nags at my modesty, is that at root every nondecomposable distances always enveloped in the intensities that divide into one another while changing their form. If identification is a nomination

of this enormous content disappears completely from Freud's analysis: not one trace of it remains; everything is ground, squashed, triangulated into

same foolishness as they (sexual pleasure). They adopted me as one of their own race. Mongol blood flows through my veins of the double bind operates relentlessly, ruthlessly, flinging us from one pole to the other, in such a way that what sister? And yet, as we have seen, if there is one problem that does not exist in schizophrenia, it is the want to be cured, and who treats the analyst as one of the family, then as an ally of the police

the parts. But it was soon noticed that on the one hand, all kinds of other variable substances had the same the beginning—consisting, for example, of cellular divisions—could lead one to believe in some sort of adequation between the inductor amounts to an indifference with regard to the stimulus. Doubtless one can believe that, in the beginning (?), the stimulus—the Oedipal it is clear that by invoking such an a priori one does not by any means abandon familialism in the strictest strictest sense, which burdens all of psychoanalysis; on the contrary, one thereby plunges deeper into familialism and generalizes it. Parents have

part of the family and its Oedipal matrix. Once again one is caught, without a way out: it is simply that is both included and warded off in the person of one of its members who has been eliminated, rendered null, and becomes rather similar to an operation of differential calculus, where one proceeds by way of depotentialization in order to rediscover the the progressive or revolutionary sectors of institutional analysis on the one hand, and antipsychiatry on the other, the danger of this and macrocosm was thus a comparison between two closed figures, one of which expressed the other and was inscribed within the the agents of social production, reproduction, and antiproduction on the one hand, and the agents of the so-called natural reproduction of rediscovers everywhere the father, the mother, and the ego. (And one merely pushes the difficulty into the background when one considers And one merely pushes the difficulty into the background when one considers the system as a whole and then makes it by means of explanation, with all the more certainty as one has reduced everything to Oedipus by means of application. Only it internalizes the limit. Rather a society of neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the shifts to the interior of Oedipus, between its two poles.) One word here on the disgrace of psychoanalysis in history and are made to appear, the Great Man and the Crowd. One then claims to make history with these two entities, these Crazy Invertebrate. Oedipus is placed at the beginning. On the one side there is the great man defined oedipally: so he he is concerned only with a certain causal order, that one must take other causes into account, but that he alone form of its own reproduction that makes it pass from one generation to the next, and in its unadapted neurotic stases this use that brings about the feeling of indeed being one of us, of being part of a superior race threatened the race in person or in spirit: yes, I am one of you. It is not a question of ideology. There the start of the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly, as to the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly, as to the death of the father a lot of time to digest a bit of news; one can even quote some texts of Freud on the unconscious in Oedipus and castration. They reply: the question is not one of knowing whether we believe in this, but whether or now laugh when we find Man and World placed beside one another, separated by the sublime presumption of the little word follow the paths of a generation progressing (or regressing) from one body to another: your father, your father's father, and so generation is the ego's solace, its prolongation, the passage from one body to another through which the unconscious does no more the same thing, or to live it or kill it: one and the same misconception (contresens) concerning the nature of the a part of their functioning? How do they pass from one body to another? How are they attached to the body general collapse of the question What does it mean? No one has been able to pose the problem of language except out to explore a transcendental unconscious, rather than a metaphysical one; an unconscious that is material rather than ideological; schizophrenic rather

concerning desire are called lack, law, and signifier. It is one and the same error, an idealism that forms a pious belief, and as Nietzsche put it, there never was but one psychology, that of the priest. From the moment lack is yoke of a despotism whose effect is castration, there where one recognizes the stroke of the signifier itself; but the sign unconscious that is thought to be too idyllic. But doesn't one indeed lend to the unconscious horrors that could only be problems untouched and makes them even more urgent: on the one hand, the specific relationship between psychic repression and social repression

follow Freud in saying that the Oedipus complex, according to one or the other of its two poles, is either repressed be guilty and wants to be made to feel guilty? One acts as if it were possible to conclude directly from we have maintained both that social production and desiring-production are one and the same, and that they have differing regimes, with that theory justifies practice, being born from it, or that one cannot challenge the process of cure except by starting from than to continue being a psychoanalyst under those conditions. No one forgave him this, whereas Freud got full pardon. Reich was therefore the result of this double operation. It is in one and the same movement that the repressive social production is secondary, this being a function delegated to the family or one to which the family is delegated. (Psychoanalysis has clearly demonstrated affection shown me by my mother. So I decided that one day I would show them. If even artists give in some time before making their way into France. Not this one, however; that same year Capgras and Carrette presented a case he who has gone on a distant journey. As though one were constantly bringing back home the person capable of setting use made of synthesis that are in opposition. On the one hand there are the desiring-machines, and on the other the the two groups is inadequate, an opposition that would allow one to define neurosis as an intra-oedipal disorder, and psychosis as but border or frontier phenomena ready to cross over to one side or the other. In short, Oedipus is strictly undecidable perceives them as identical. And Aurelie and Adrienne, both in one, are his mother. Will it be said that the identification as a perceptual identity is here a sign of psychosis? One then encounters the criterion of reality: the complex invades the there to gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother are the the impetus toward other still more intense regions, stimuli of one sort or another that set in motion another journey altogether if it is related to the problem of actual factors. One of the most important points of psychoanalysis was the evaluation ego forbids itself in its turn (the double-impasse formula): Could one find examples [illustrating the diagram of actual neuroses] in the Oedipus that depends on desiring-production, either as a stimulus of one form or another, a simple inductor through which the anoedipal thus the idea of pre-oedipal regression, by means of which one sometimes attempts to characterize psychosis. It is like a Cartesian us. They will see that what we call schizophrenia was one of the forms in which, often through quite ordinary people them by us and by them on themselves. Let no one suppose that we meet true madness any more than that integration we call sanity might be. True sanity entails in one way or another the dissolution of the normal ego. The visit to Pythia. Turner is there. Looking at his paintings, one understands what it means to scale the wall, and yet a production and not an expression. Here again, oedipalization is one of the most important factors in the reduction of literature and his readers, but of the Oedipal form to which one attempts to enslave the work itself, to make of it problem and solution, neurosis and sublimation, desire and truth—the one regressive, where the work hashes out and redistributes the nonresolved

literature at that, the textual. Both groups hold at least one thing in common; they subscribe to the same puerile and same marketable neurotic conception of literature. A shrewd critic writes: one need understand nothing of the concept of the signifier in declares them identical with the hospital schizo, the great autistic one, the clinical entity that lacks Oedipus. Why the same word psychosis, and also perversion depend on the situation of each one with regard to the process, and on the manner in to the process, and on the manner in which each one represents a mode of interruption of the process, a residual of the process, a residual bit of ground to which one still clings so as not to be carried off by this wall, and the failures of this breakthrough: How does one get through this wall, for it is useless to hit psychic repression, or they will become parts and cogs of one another in the flow that feeds one and the same and cogs of one another in the flow that feeds one and the same desiring-machine, so many local fires patiently kindled If, more or less in agreement with Reuleaux's classic definition, one can consider the machine to be the combination of solid centers of organs and functions derived from the abstract quantity. One is even compelled to say that, while in our societies most favorable to the universality of Oedipus recognize nonetheless that one does not encounter in primitive societies any of the mechanisms a regime (ordre) of collective investments; not only is the one who has to be eaten, eaten according to social rules a repression of biological memory, must create an other memory, one that is collective, a memory of words (paroles) and no repulsive mutilations (...), the cruellest rites of all the religious cults ... one has only to look at our former codes of punishments territorial signs that plant their flags in bodies. And if one wants to call this inscription in naked flesh writing, then debts. There are two memories that correspond to them, the one biofilialive, the other a memory of alliances and of words

a method than as a true structural element. Every time one interprets kinship relations in the primitive commune in terms of
commune in terms of a structure unfolding in the mind, one relapses into an ideology of large segments that makes alliance
for the whole project of coding the flows. How does one ensure reciprocal adaptation, the respective embrace of a signifying chain
vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere there has to be a kind of
there has to be a kind of equilibrium of prices, one is compelled to see in the manifest disequilibrium of the
the manifest disequilibrium of the relations a pathological consequence, which one explains by saying that the supposedly closed system
extends in
explains by saying that the supposedly closed system extends in one direction and opens as the prestations become wider and more
value of code: each detachment from the chain produces, on one side or the other in the flows of production, phenomena
in the possibility of capitalism's natural death by attrition. No one has ever died from contradictions. And the more it breaks
aspiring to independence, with capitalization of alliances and filiation. From one pole to the other, all the misfirings and failures in
the earth. It has a mythical origin that is the One, or rather the primitive one-two. Should one say the twins
that is the One, or rather the primitive one-two. Should one say the twins or the twin? Which divides and unites
correspond to the internal zigzag of the Dogon egg. Each one intensively repeats the entire genealogy for himself. And everywhere it
established, we must distinguish between two points of view: the one economic and political, where alliance is there from time immemorial
of deducing the latter from the former. The problem is one of passing from an intensive energetic order to an extensive
is lost to her own family. But, as Levi-Strauss remarks, one also changes signs in passing from one generation to the
as Levi-Strauss remarks, one also changes signs in passing from one generation to the next: It depends upon whether, from the
the relationship (+ +) or (- -) are parallel to one another, while all those in the relationship (+ -) or
an interplay of exchanges, as Levi-Strauss would have it, than one of establishing a physical system that will express itself naturally
change according to the sexes and the generations, but that one passes from the intensive to the extensive, that is to
in such a way that he identified himself with the one who gave birth to him. She was the matrix of
and I have been my son. It is rare that one sees myth and science saying the same thing from such
depend on it. Whence the distinction between two lines, the one continuous and germinal, but the other discontinuous and somatic, it
earlier to be the meaning of that is why). The one who should have married the mother was therefore the maternal
the case of the uncle-sister, that is, it testifies to one and the same intensive germinal filiation that must be repressed
not constitute them without rendering them impossible as sexual partners. One can commit incest only after a series of substitutions that
to found the prohibition and its transgression ... In both instances, one takes as something already constituted what is in fact the
order that the myth narrates and explains. In other words, one reasons as if the myth placed on the stage persons
Provided that two false beliefs concerning the limit are avoided: one that makes the limit a matrix or an origin, as
could just as well extend to other persons, as when one calls his legitimate wife mama, or one's sister his wife
like a stamp that is too wet. This is because one can never enjoy the person and the name at the
only deferred. Is that not the nature of desire, that one desires the impossible? At least in this instance, the platitude
is desired is the intense germinal or generative flow, where one would look in vain for persons or even functions discernible
well as indifference to incest, for this regime composed of one and the same being or flow, varying in intensity according
according to inclusive disjunctions. But that is precisely the problem; one cannot confound incest as it would be in this intensive
conceived as the establishment of a physical system in extension: one must look in each case for the part of the
for themselves, to negotiate for them, to share them, etc., one recognizes the perverse tie of a primary homosexuality between local
to strictly social determinations, since both kinds of determinations form one and the same component in the territorial machine. Since familial
any mental structure or affective constellation. That is why, when one considers pathological cases and processes of cure in primitive societies
at least showed Job's place beside Oedipus. And what entitles one to determine that the subject has nothing to say in
a traditional norm—our own, to be exact? How can one say that Oedipus makes us speak in our own name
that Oedipus makes us speak in our own name, when one also goes on to say that its resolution teaches us
Malinowski and Jones, it continued between Kardiner and Fromm on one side, and Roheim on the other. It is still pursued
On the side of the universal there are two poles: one—outdated, it would seem—that makes of Oedipus an original
prematurity and neoteny. Two very different conceptions of the limit, one as original matrix, the other as structural function. But in
to be found if it wasn't looked for. And that one wasn't looking if one hadn't had oneself analyzed. And that
it wasn't looked for. And that one wasn't looking if one hadn't had oneself analyzed. And that is why your daughter
it is about, without having been psychoanalyzed. But what enables one to speak of an Oedipal representation that would be the
social production and reproduction. Even an author like Marcuse, whom one would not suspect of complaisance in this regard, acknowledges
that
no difficulty in demonstrating that these are imaginary variations of one and the same structural constant, different figures of one and
of one and the same structural constant, different figures of one and the same symbolic triangulation, which are not identical either
it mommy? (You are neglecting the mother! No, you're the one who fails to see the father off to the side
speaking the same language of a familialized social realm, where one pole designates the customary maternal dialects, while the other
designates
a representation of alliance and the representative of filiation, as one attempts to tame the dreaded forces of a river by
order of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on the one hand, it is evident that the primitive formations do not
and the primitive codes. At the heart of primitive production one always finds oneself at 4+n, in the system of ancestors
to claim that here there is no end to Oedipus, one sees that it never manages to begin; one is always
to Oedipus, one sees that it never manages to begin; one is always brought to a halt well before 3+1, and
on this point: everything is sexual or sex-influenced (sexue) from one end to the other. Everyone knows this, beginning with the
as molecular elements: there, use, functioning, production, and formation are one and the same process. And it is this synthesis of
exegetical meaning (what is said about the thing) is only one element among others, and is less important than the operative
or the positional functioning (the relationship with other things in one and the same complex), according to which the symbol is
breaks in such a flow, and with what passes from one state into another through the break. As Leach says, hair
contrary. In reality, it is a question of knowing how one conceives of sexuality and libidinal investment. Must they be referred
not the derivatives of a daddy-mommy? In the first instance one studies large molar aggregates, large social machines—the economic, the
to contain the secret of the libido: in this way, one remains in the framework of representation. In the second instance
remains in the framework of representation. In the second instance one goes beyond these large aggregates, including the family, toward the
molecular elements that form the parts and wheels of desiring-machines. One searches for the way in which these machines function, for
the social machines that they constitute on a large scale. One then reaches the regions of a productive, molecular, micrological, or
an entire nonOedipal unconscious that will only produce Oedipus as one of its secondary statistical formations (complexes), at the end of
We see no reason for believing in the universality of one and the same apparatus of sociocultural repression (refoulement). One can
of one and the same apparatus of sociocultural repression (refoulement). One can speak instead of a coefficient of affinity that varies
exchange, it knows only theft and gift, at times the one within the other under the effect of a primary homosexuality
explained by the exigencies of generalized exchange? But what entitles one to declare that shares of debt are secondary compared with
of attitudes and ideologies in relation to this structure—for one does nothing more than hypostatize the principles of an exchange
the terms that compose the prestations and counterprestations? The more one directs one's attention to the economic and political
compromises conveyed
the reduction of social reproduction to the sphere of circulation. One retains the apparent objective movement as it is described on
the forces—economic and political—with which it is inscribed; one fails to see that alliance is the form in which
direct contact must take place between her stomach, on the one hand, and the calabash and the signs inscribed on her
that calls to mind the divine creation. But how does one explain the role played by sight, indicated by Leroi-Gourhan, in
is reduced to that: a rock.... Furrowed skin, scarified earth, one and the same mark. The great book of modern ethnology
debt: injury done = pain to be suffered. How does one explain, he asks, that the criminal's pain can serve as
an equivalent of the harm he has done? How can one pay back with suffering? An eye must be invoked that
renders the debt infinite and no longer forms anything but one and the same crushing fate: the aim now is to
no longer any reason to forego such a statement, once one has freed oneself from the characteristic familism of the concept
the concept of paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia a type of investment of a social
territorial machine: the birth of an empire. But in reality one can perceive the movement of this formation just as well
perceive the movement of this formation just as well when one empire breaks away from a preceding empire; or even when
organization. In order to summarize Saint John the Baptist's enterprise, one author declares: John attacks at its foundation the central doctrine
already prefigured despotic formations and caste hierarchies. And how does one distinguish the way in which the primitive community remains

on
long ago? It is not always easy to know if one is considering a primitive community that is repressing an endogenous
a primitive community that is repressing an endogenous tendency, or one that is regaining its cohesion as best it can after
that the State commences (or recommences) with two fundamental acts, one of which is said to be an act of territoriality
conditions of Asiatic production, has two correlative aspects: on the one hand it replaces the territorial machine, it forms a new
Scattered partial objects hanging on the body without organs. No one has equalled Kafka in demonstrating that the law had nothing
think only about the Emperor. But not about the present one; or rather we would think about the present one if
present one; or rather we would think about the present one if we knew who he was or knew anything definite
emperors are set on the throne in our villages, and one that only lives in song recently had a proclamation of
in the imperial formation, and mutually adjust insofar as the one is imbricated into the other, but the new inscription cements
The sister is not a substitute for the mother: the one belongs to the connective category of alliance, the other to
twos. The hero is always sitting astride two groups, the one where he leaves to find his sister, the other where
migration has begun that will carry the Oedipal cell from one locus of representation to another. In the imperial formation, incest
in the linear code of writing. In short, graphism in one and the same movement begins to depend on the voice
socius covers itself in this manner with a network wherein one is continually jumping from words to things, and from bodies
with the thing designated, and where the eye goes from one to the other, extracting and measuring the visibility of the
to the other, extracting and measuring the visibility of the one against the pain of the other. Everything in the system
is a matter of use and function. So that when one considers the whole of territorial representation, one is struck by
So that when one considers the whole of territorial representation, one is struck by the complexity of the networks with which
socius: the chain of territorial signs is continually jumping from one element to another; radiating in all directions; emitting detachments
wherever
from appellations to persons, from names to bodies: on the one hand, the repressed this-side-of of appellations that do not yet
despotic categories are also the movement of graphism that, at one and the same time, subordinates itself to the voice in
it has become a plane of subordination and no longer one of connotation. And here, in the second place, is the
subjecting language to the paradigms of an active capitalism, for one will never prevent the signifier from reintroducing its transcendence, and
that two dimensions exist side by side in Saussure: the one horizontal, where the signified is reduced to the value of
such a field remains defined by a transcendence, even when one considers this transcendence as an absence or an empty locus
selects, and combines: the signifier. It is curious, therefore, that one can show so well the servitude of the masses with
that do not speak the same language: two languages (langages), one of masters, the other of slaves. Jean Nougayrol describes just
before the spark of a new writing can spring forth. One cannot better show how an operation of biunivocalization organizes itself
order of a double inscription, it is not structured like one language, but like two. The signifier does not appear to
common absence, the authority that channels all the breaks-flows into one and the same locus of one and the same cleavage
all the breaks-flows into one and the same locus of one and the same cleavage: the detached object, the phallus-and-castration, the
smile; each organ is a possible protest. It is at one and the same time that a half-deaf Caesar complains of
pig shit, all writing is this simulation, sperm and excrement. One might think that the system of imperial representation was, in
away from the desiring-machines. For there has never been but one State. The question What is the use of that? fades
to it that the name is succeeded by another name, one dynasty by another, without changing the signifieds , and without a
took root and began to grow. It is simply that one more step has been taken in that direction: Oedipus, bad
relation in the relations of opposed classes. But how does one explain both this latency into which the despotic State enters
hypocritical than ever? This oblivion and this return. On the one hand, the ancient city-state, the Germanic commune, and feudalism
presuppose
decoded flows that pour over the socius, crossing it from one end to the other. The State can no longer be
latent model that can no longer be equalled, but that one cannot help but imitate. The Egyptian's melancholy warning to the
other. Of all the institutions, it is perhaps the only one to appear fully armed in the brain of those who
communism, ancient city-states, feudalism, capitalism, and socialism. It is not one formation among others, nor is it the transition from one
one formation among others, nor is it the transition from one formation to another. It appears to be set back at
dramatic elaboration of the dunesteia. So that in the end one no longer really knows what comes first, and whether the
existence. A protean State, yet there has never been but one State. Whence the variations, all the variants of the new
of the primordial despotic State. As for democracies, how could one fail to recognize in them the despot who has become
differences could be determining only if the despotic State were one concrete formation among others, to be treated comparatively. But the
it is nothing compared to the other great movement, the one that will be brought about by the decoding of flows
flows will be necessary, their conjunction, and their reaction on one another—and the contingent nature of this encounter, this conjunction
of this encounter, this conjunction, and this reaction, which occur one time—in order for capitalism to be born, and for
Marx points to the encounter of two principal elements: on one side, the deterritorialized worker who has become free and naked
free workers and the money-capital existing virtually side by side. One of the elements depends on a transformation of the agrarian
of labor in the capitalist mode of production in general. One then re-encounters the production of productions, the production of recordings
is only when a general equivalent appears as money that one enters into the reign of the quantitas, which can have
the father differentiates himself qua the son, yet both are one and of one age: for only by the surplus-value of
himself qua the son, yet both are one and of one age: for only by the surplus-value of £10 does the
mathematical appearance here replaces the old code simply signifies that one is witnessing a breakdown of the subsisting codes and
territorialities
is no longer the cruelty of life, the terror of one life brought to bear against another life, but a post-mortem
on the balance sheet of a commercial enterprise. In the one case, there are impotent money signs of exchange value, a
and functioning as an axiomatic of abstract quantities. In the one case, money represents a potential break-deduction in a flow of
uniform interest rate, a unity of capital markets, etc. Hence one is correct in speaking of a profound dissimulation of the
that controls the whole system and the investment of desire. One of Keynes's contributions was the reintroduction of desire into the
of money, to the two boards, the two inscriptions, the one going into the account of the wage earner, the other
unit is a pure fiction, a cosmic swindle, as if one were to measure intergalactic or intra-atomic distances in meters and
of differentials is not resolved, the differences no longer cancel one another in their relationship. No limit opposes the break (la
to Marxist economists by someone who doesn't quite understand how one can maintain human surplus value as the basis for capitalist
code value. This is not the case, however. On the one hand, codes continue to exist—even as an archaism—but
the diachronic capitalist machine allow itself to be revolutionized by one or more of its synchronous technical machines, and by no
financial capital. This implies diachronic encounters and countersectings such as one already sees for example in the early part of the
the surplus value of flux that is produced on the one side as on the other. Marx has clearly demonstrated the
within production at all levels of the process. On the one hand, it alone is capable of realizing capitalism's supreme goal
but wider and more englobing. In such a system no one escapes participation in the activity of antiproduction that drives the
produce, and create wants for, goods and services which no one needs. And so interdependent are the various sectors and branches
branches of the economy that nearly everyone is involved in one way or another in these anti-human activities: the farmer supplying
also define the three aspects of its immanence: (1) the one that extracts human surplus value on the basis of the
nevertheless maintaining vast residual zones at the center; (2) the one that extracts machinic surplus value, on the basis of an
in the core areas of the center; (3) and the one that absorbs or realizes these two forms of surplus value
the absence of a limit exterior to their relationship—the one measuring the true economic force, the other measuring a purchasing
a pre-existing currency as means of payment, hollows out at one extreme of the full body a negative money (a debt
a flow—this time uninterrupted—of raw profit, constituting at one go an undivided quantity flowing over the full body, however
that echoes Clavel's ironic question, Who is alienated? Yet no one is or can be robbed—just as, according to Clavel
is or can be robbed—just as, according to Clavel, one no longer knows who is alienated or who does the
desire, the capitalist's desire, everything moves to the rhythm of one and the same desire, founded on the differential relation of
at the level of a generalized theory of flows that one is able to reply to the question: how does one
one is able to reply to the question: how does one come to desire strength while also desiring one's own impotence
surplus value. But which is the revolutionary path? Is there one?—To withdraw from the world market, as Samir Amin advises
that do not maintain any identity when they pass from one whole to another. Hence the figures, that is, the schizzes
constellation that dissolves in order to be replaced by another one. Three million points per second transmitted by television, only a
flow for which it serves as a receiver. On it one can go from any afferent direction to any efferent direction
any surveillance on the part of a transcendent instance, even one that has withdrawn. Because within this field it sets in
content and the form of expression. Because in this relation one reaches figures that are no longer effects of a signifier
signifier, and constitutes a decoded theory of language about which one can also say—an ambiguous tribute—that it is the

that it should be examined at the deepest level of one and the same economy, one and the same production process at the deepest level of one and the same economy, one and the same production process. Our society produces schizos the being that the schizos are not salable. How then does one explain the fact that capitalist production is constantly arresting the a free state on a desocialized body without organs. Hence one can say that schizophrenia is the exterior limit of capitalism it continually reproduces on a widened scale. It axiomatizes with one hand what it decodes with the other. Such is the what it decodes with the other. Such is the way one must reinterpret the Marxist law of the counteracting tendency. With the result that schizophrenia pervades the entire capitalist field from one end to the other. But for capitalism it is a or absolute limit? The capitalist axiomatic is so rich that one more axiom is added-for the books of a great writer are caught up in an axiomatic or not; on whether one remains at the level of the large aggregates functioning statistically bursts into flames. Why not merely say that capitalism replaces one code with another, that it carries into effect a new into effect a new type of coding? For two reasons, one of which represents a kind of moral impossibility, the other dy are nothing independent of their relation, which determines the one as a pure quality of the flow of labor and the fundamental change in the order of powers. For if one of the flows finds itself subordinated and enslaved to the latter is merged qualitatively and temporally with labor itself into one and the same simple magnitude (the condition characterized by surplus a pose when he bemoans the fact that nowadays no one believes in anything any more. Language no longer signifies something of an axiomatic and not by means of a code, one must not think that it replaces the socius, the social sufficiently wide. This situation ceased to exist long ago, and one must regard as a decisive factor in this evolution the from the viewpoint of the capitalist axiomatic there is only one class, a class with a universalist vocation, the bourgeoisie. Plekhanov or banker and the worker, but only a fusion into one and the same flow as with profits and wages. This effect of the social mechanism, of which he is but one of the wheels. It will be said that there is in the very organization of his axiomatic: there is only one machine, that of the great mutant decoded flow—cut off the great mutant decoded flow—cut off from goods—and one class of servants, the decoding bourgeoisie, the class that decodes designates the negative of codes, that implies there is only one class. The theoretical opposition lies elsewhere: it is between, on The theoretical opposition lies elsewhere: it is between, on the one hand, the decoded flows that enter into a class axiomatic market of the State itself. And in effect, how does one define the true alternative without assuming all these problems resolved only starting from this point, as we shall see, that one is able to pose the questions issuing indirectly therefrom, concerning that is what has to be explained. It happens that one desires against one's own interests: capitalism profits from this, but does socialism, the party, and the party leadership. How does one explain that desire devotes itself to operations that are not processes of decoding and deterritorialization. But what they deterritorialize with one hand, they reterritorialize with the other. These neoterritorialities are often

modern State is the regulation of the decoded, deterritorialized flows, one of the principal aspects of this function consists in reterritorializing breaking loose at all the edges of the social axiomatic. One sometimes has the impression that the flows of capital would since they are mutually enmeshed, or like opposite faces of one and the same process. This essential aspect of the regulation performed by the State is even more readily understood if one sees that it is directly based on the social and activity—not only manufacturing, or commercial, or agricultural labour; but one as well as others, labour in general ... the abstract universality the private ownership of the means of production. (Nor can one say in this regard that so-called common ownership changes the political economy, but the real history of the corresponding society, one is better able to understand why capitalism is continually reterritorializing

better able to understand why capitalism is continually reterritorializing with one hand what it was deterritorializing with the other. In Capital analyzes the true reason for the double movement: on the one hand, capitalism can proceed only by continually developing the subjective is caught between two poles, and is constantly oscillating from one pole to the other. Born of decoding and deterritorialization, on point-sign or flow-break. They try to hold on to the one, but they pour or flow out through the other. They constitutive of the system do not make it flee through one end or another that would escape the axiomatic and throw paranoiac overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it goes on one side

Moreover, one no longer quite knows how it goes on one side or the other: the two ambiguous poles of delirium forward and that seemed to stand mutually opposed. On the one hand, the modern State forms a break that represents a But on the other hand there has never been but one State, the Urstaat, the Asiatic despotic formation, which constitutes in modern social axiomatic can function only by resuscitating it as one of the poles between which it produces its own break has destroyed the old ones—and the two become as one. The historian says no, the Modern State, its bureaucracy and Of course not, since it is a matter in the one case of reterritorializing decoded flows, but in the other case the transcendence of the Urstaat as its internalized limit, or one of the poles between which it is determined to oscillate case of capitalism, rises with all the more power as one still fails to see exactly what this outside is that of flows; it is in terms of the latter that one must consider the relationship of social production to desiring-production, the material or the form of human reproduction begets people whom one can readily assume to be all equal in relation to can readily assume to be all equal in relation to one another; but inside the field itself, the form of social conjunctions, insofar as they are applied to private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has been

last: in the end it is a very simple operation, one that indeed readily lends itself to formalization, although it involves primitive territorialities, and the capitalist machine resuscitates the Urstaat as one of the poles of its axiomatic, it makes the despot the poles of its axiomatic, it makes the despot into one of its images. That is why Oedipus gathers up everything fantastic and brilliant regression: someone had to do it, no one helped me, as Lacan says, to shake loose the yoke uncovered field (somewhat similar, in traditional terms, to the way one goes from the Parmenidean Being to the atoms of Democritus secret, this whole priest's psychology—there is not a single one of these tactics that does not find in Oedipus its and honey, its good provider. Nor is there a single one of these tactics that does not serve and develop in simulcra of the restricted family, with the result that, wherever one turns, one no longer finds anything but father-mother—this Oedipal the restricted family, with the result that, wherever one turns, one no longer finds anything but father-mother—this Oedipal filth that even victims. For the family must appear in two forms: one where doubtless it is guilty, but only in the manner other where it is a tribunal of responsibility, before which one stands as a guilty child, and in relation to which stands as a guilty child, and in relation to which one becomes a responsible adult (Oedipus as sickness and sanity, the universal of desire, the product of universal history—but on one condition, which is not met by Freud: that Oedipus be impossible to derive the first anxiety from the second, but one cannot even consider, as Kardiner does, that the social investment the child, and the family as a subaggregate are at one and the same time immersed. The primacy of the social escape is not good, that it isn't effective, and that one must work for reforms. But the revolutionary knows that escape the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on leaving, or causes a What matters is to break through the wall, even if one has to become black like John Brown. George Jackson. I weapon! Doubtless there are astonishing oscillations of the unconscious, from one pole of delirium to the other: the way in which territorialities? These oscillations of the unconscious, these underground passages from one type of libidinal investment to the other—often the coexistence

to the other—often the coexistence of the two—form one of the major objects of schizoanalysis. The two poles united which separates paranoia and schizophrenia, it is because on the one hand we have distinguished the schizophrenic process (the breakthrough) from

flows of the social field as they are invested in one type or another, at one pole or the other. And as they are invested in one type or another, at one pole or the other. And the child does not wait an emulsion the family is, agitated by backwashes, pulled in one direction or another, in such a way that the Oedipal paranoiac organizes masses and packs. The paranoiac opposes them to one another, maneuvers them. The paranoiac engineers masses, he is the

in terms of the collective and the individual. On the one hand, the microunconscious presents no fewer arrangements, connections, and interactions

two kinds of investments are radically different, according as the one bears upon the molar structures that subordinate the molecules, and upon the molecular multiplicities that subordinate the structured crowd phenomena. One is a subjugated group investment, as much in its sovereign

body and, at the limit, of a body without organs, one of whose sides is occupied by the molar aggregates, and molar aggregates, and the other populated by molecular elements. But one can also present this as a single line along which

What is the meaning of this distinction between two regions: one molecular and the other molar; one micropsychic or micrological, the distinction between two regions: one molecular and the other molar; one micropsychic or micrological, the other statistical and gregarious? Is

this
and a collective psychology, and of the priority of the one or the other; this distinction, as it appears in Group
are only populations, groups, and machines. When we posit in one case an involuntariness (un involontaire) of the social and technical
on the outside. But it should be noted that, in one way or another, the machine and desire thus remain in
at first merely to contrast the two common arguments, the one according to which the organisms are for the moment only
to the other, a point of nondifference or dispersion. For one thing, Butler is not content to say that machines extend
must aid and abet it before it can reproduce? No one. The bumble bee is a part of the reproductive system
a part of the reproductive system of the clover. Each one of ourselves has sprung from minute animalcules whose entity was
of dispersion of the two arguments, it becomes immaterial whether one says that machines are organs, or organs, machines. The two
from this level, two diverging paths open up, of which one will lead to the more or less regular accumulations of
a pipe . The real difference is therefore between on the one hand the molar machines—whether social, technical, or organic—and
large numbers, in either or both senses of subordination, in one sense and the other of subordination. Desiring-machines in one sense
in one sense and the other of subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other
represent nothing, signify nothing, mean nothing, and are exactly what one makes of them, what is made with them, what they
to generation rests. Szondi senses this direction—according to which one must go beyond the molar to the molecular—so acutely
migrant desire, characterized first of all by its gigantism: no one has shown this more clearly than Charles Fourier. In a
it not also be said that the phallus is not one sex, but sexuality in its entirety, which is to say
a correlate to its gigantism. Sexuality and the desiring-machines are one and the same inasmuch as these machines are present and
are two sexes as the idea that there is only one. We know how Freudianism is permeated by this bizarre notion
permeated by this bizarre notion that there is finally only one sex, the masculine, in relation to which the woman, the
the irresistibly comical nature of the formulas according to which one gains access to desire through castration. But the idea that
after all, is no better. This time, like Melanie Klein, one attempts to define the female sex by means of positive
even if they be terrifying. At least in this way one avoids phallocentrism, if not anthropomorphism. But this time, far from
time, far from founding the communication between the two sexes, one finds instead their separation into two homosexual series that remain
their separation into two homosexual series that remain statistical. And one does not by any means escape castration. It is simply
and disperses both men and women under the yoke of one and the same illusion of consciousness, and makes them adore
of the sexes. Making love is not just becoming as one, or even two, but becoming as a hundred thousand. Desiring-machines
as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is the
expresses less a stable element than the conditioned passage from one element to another: mythic representation does not express the
element
new order of the city-state. It is obvious that neither one of these ways of treating myth or tragedy is suited
in two, and maintains it divided—abstract labor on the one hand, abstract desire on the other: political economy and psychoanalysis
extends beyond the specific problem of myth and tragedy: with one hand psychoanalysis undoes the system of objective representations
(myth, tragedy
-1 in the ensemble of signifiers). Just how far will one go in the development of a lack of lack traversing
are fostering, for their intentions are often progressive. But no one today can enter an analyst's consulting room without at least
is biunivocalized? As partial objects the desiring-machines undergo two totalizations, one when the socius confers on them a structural unity
under
a thing or a piece of a thing, depending on one another only by the order of the random drawings, and
castration / that we gain access / to Deeeeesire. What one calls the disappearance of Oedipus is Oedipus become an idea
of the analyst is very limited: it ceases the instant one stops responding daddy-mommy. It ceases the instant one introduces a
the instant one stops responding daddy-mommy. It ceases the instant one introduces a little desiring-machine—the tape-recorder—into the
analyst's office
etc., exist at the crossroads of two operations of capture: one where repressive social production becomes replaced by beliefs, the other
restore a link between two elements. (But how then can one see in this extreme dispersion—machines dispersed in every machine
castration back at a gallop, at the same time that one reduces the absence of a link to a signifier of
absence itself, and with moving us back and forth from one pole of displacement to the other? One falls back into
and forth from one pole of displacement to the other? One falls back into the molar hole while claiming to unmask
still contains a reference to Mr. Knott's house, the only one capable of pushing the soul out-of-doors, but also of summoning
body without organs. Previously we distinguished two poles of delirium, one as the molecular schizophrenic line of escape, and the other
evaluated through the types of reterritorialization that represent it; the one is the reverse side of the other. Our loves are
The movement of deterritorialization can never be grasped in itself, one can only grasp its indices in relation to the territorial
Oedipal stubbornness, has only a dim understanding of this; for one reterritorializes on persons and surroundings, but one deterritorializes on
machines
of this; for one reterritorializes on persons and surroundings, but one deterritorializes on machines. Is it Schreber's father who acts through
itself. ... That is why the final image is without optimism. One does not see what optimism would be doing at the
breakthrough; thus in the kiss where Albertine's face jumps from one plane of consistency to another, in order to finally come
that undoes all the lands for the benefit of the one it is creating. The patient resumption of the process, or
in the family, in the land of Oedipus; when the one who does not allow himself to be Oedipalized is psychoticized
is psychoticized in the land of the asylum; when the one who escapes the family and the asylum is perverted in
is perverted in the artificial locales? Perhaps there is only one illness, neurosis, the Oedipal decay against which all the pathogenic
Oury has been able to analyze in depth: how does one avoid the institution's re-forming an asylum structure, or constituting perverse
molar unit will constitute a sufficiently nomadic circuit? How does one prevent the unit chosen, even if a specific institution, from
as identical by showing how the familial agent extends the one into the other. Between the two, however, the relationship is
in vain to assign social alienation and mental alienation to one side or the other, as long as we establish a
axiomatics and the applications of reterritorialization in other flows. Inversely, one can find the form of social alienation in action in
and carrying us along. It should therefore be said that one can never go far enough in the direction of deterritorialization
and the (schizo) analytic machine become parts and pieces of one another. 4 The First Positive Task of Schizoanalysis The negative
working parts, but in a state of dispersion such that one part is continually referring to a part from an entirely
war trophy that is nothing but a great absence, with one and the same penalty, one and the same ridiculous wound
but a great absence, with one and the same penalty, one and the same ridiculous wound for all—castration. This entire
under the order of dispersion of the molecular elements. And one fails to understand the nature and function of partial objects
to understand the nature and function of partial objects if one does not see therein such elements, rather than parts of
recognized by their mutual independence, such that nothing in the one depends or should depend on something in the other. They
a cover for a bicycle bell, half a crutch (if one indefinitely runs up against the same set of pure singularities
indefinitely runs up against the same set of pure singularities, one can feel confident that he has drawn near the singularity
near the singularity of the subject's desire). To be sure, one can always establish or re-establish some sort of link between
they were both contained in, and did not exist without, one another, but we had to stress the difference in regime
scale between these two machinic species. It is true that one might instead wonder how these conditions of dispersion, of real
synthesis of connection of the partial objects is indirect, since one of the partial objects, in each point of its presence
they are not indiscernible solely in the mixed region, since one can always assume that, having exchanged their function within this
by exclusion there where the two flows no longer overlap: one then finds oneself before a new passive synthesis where a
but of a permutation of the objects that emit them: one discovers fringes of interference on the edge of each field
syntheses guiding the passage or the heartfelt becoming from the one to the other. A permutation involving 2, 3, n organs
binarity, overlapping, or permutation, all these indirect passive syntheses are one and the same engineering of desire. But who will be
organs-partial objects and the body without organs are at bottom one and the same thing, one and the same multiplicity that
without organs are at bottom one and the same thing, one and the same multiplicity that must be conceived as such
really distinct and cannot on this account exclude or oppose one another. The partial objects and the body without organs are
are the two material elements of the schizophrenic desiring-machines: the one as the immobile motor, the others as the working parts
the immobile motor, the others as the working parts; the one as the giant molecule, the others as the micromolecules—the
micromolecules—the two together in a relationship of continuity from one end to the other of the molecular chain of desire
the flows. However, the whole question is in knowing whether one can speak of a code at the level of this
desire. We have seen that a code implied two things—one or the other, or the two together: on the one
one or the other, or the two together: on the one hand, the specific determination of the full body as a
as yet form no structured configuration—or rather, they form one no longer. As Jacques Monod says, we must conceive of

seem that the genetic code points to a genic decoding: one need only grasp the decoding and deterritorialization functions in their molar organism that is their common enemy. In the desiring-machine, one sees the same catatonic inspired by the immobile motor that us, inasmuch as it all works only by breaking down. One is then able to say what this running or this the zero intensity starting from which it is produced, in one moment, as that which grows or diminishes according to an form the third kind of synthesis, the synthesis of conjunction. One might say that the unconscious as a real subject has twofold nature dearly, these two irreducible aspects of death; the one, according to which the apparent subject never ceases to live apparent subject never ceases to live and travel as a One-one never stops and never has done with dying never ceases to live and travel as a One-one never stops and never has done with dying; and the carrying it back to the zero that envelops it. From one aspect to the other, there is not at all a that the subject as an adjacent part is always a one who conducts the experience, not an I who receives the the periphery that have as much a right to say One as we ourselves do. Let him die in his leaping did not go wrong here, and was perhaps the only one to maintain that the product of analysis should be a fact deprives sexuality of its generative role on at least one essential point, which is the genesis of anxiety, since this of Eros, the whole world breathed a sigh of relief: one knew what this meant, and that everything was going to of drives—eight molecular genes, for example—functioning machinically? If one looks in this direction for the ultimate reason why Freud own always widened limits (the axiomatic). The death enterprise is one of the principal and specific forms of the absorption of to direct the circulation of the libido. A mortuary axiomatic. One might then believe in liberated desires, but ones that, like explode, or that would not make the system dissolve at one end where everything would end up following behind and being effusion of the death instinct, the perverse reterritorializations. So that one can never, as in an interpretation, read the repressed through molar formations and the molecular formations, since there is not one molecular formation that is not by itself an investment of the large social aggregates; they are strictly inseparable and constitute one and the same process of production. From this point of as the two major types of equally social investments: the one sedentary and biunivocalizing, and of a reactionary or fascist tendency no less invested than in the paranoiac formula: I am one of your kind, from the same place as you, I viewpoint of the unconscious libidinal investment, all the oscillations from one formula to the other are possible. How can this be aggregates, or on the contrary subordinate them to themselves. At one of the poles the large aggregates, the large forms of what is the schizo, if not first of all the one who can no longer bear all that: money, the stock between the schizo and the revolutionary: the difference between the one who escapes, and the one who knows how to make revolutionary: the difference between the one who escapes, and the one who knows how to make what he is escaping escape social investment at the same time? The choice is between one of two poles, the paranoiac counterescape that motivates all the escape in advance of the escape. [Consider the example of one of these men] who, having had the revelation of the a molar order. Freud demonstrated clearly in this respect how one went from psychotic multiplicities of dispersion, founded on the breaks effect a preconscious revolutionary investment? Must we invoke in the one case a thirst for justice, a just ideological position, as Revolutionaries often forget, or do not like to recognize, that one wants and makes revolution out of desire, not duty. Here defined by ideology.) But everything is objective or subjective, as one wishes. That is not the distinction: the distinction to be is what causes us to look for our interest in one place rather than another, to fix our aims on a To be sure, the role, the place, and the part one has in a society, and from which one inherits in the part one has in a society, and from which one inherits in terms of the laws of social reproduction, impel flows, broken by schizzes. Placing oneself in a position where one is thus traversed, broken, fucked by the socius, looking for according to the aims and the interests assigned to us, one feels something moving that has neither an interest nor a the libido, a taste for a job well done, each one in his own place, the banker, the cop, the soldier is not the same state of flows and schizzes: in one case the break is between two forms of socius, the conditions to continue to play the role of a subject-group. One is continually passing from one type of group to the the role of a subject-group. One is continually passing from one type of group to the other. Subject-groups are continually deriving subjugation, its narcissism, and its superego? (It can happen that one lone man functions as a flow-schiz , as a subject-group, through It is in vain that the secret is published, that one demands one's right to be heard; it can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing desire, or of inventing it drearier than the most repressive prison—as long as one has not succeeded in rescuing sexuality from the category of cutting off the flows of sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals, etc.—all these what rule? The law of the great Phallus that no one possesses, the despotic signifier prompting the most miserable struggle, a told. See here, it's quite normal, everybody's like that, but one continues to embrace the same humiliating and degrading conception of investments. For those looking for a thesis topic on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest

Freud as a veritable drift of the social field, where one substitutes persons of a higher or lower rank for the only installs his neurosis in a social field determined from one end to the other as military, he not only makes production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the impression that families have understood the lesson

is what the libido invests and counterinvests as sexual libido. One gets off on flows and the breaks in these flows renounce his male protest. We maintain that there is not one woman—more particularly, not one child—who can as such maintain that there is not one woman—more particularly, not one child—who can as such assume her or his situation the breaks from the outside and from the Real into one and the same break with the outside, with the Real intensities, of gears and parts of machines of desire, where one would have a hard time recognizing mother or father or can only intervene as agents of production and antiproduction in one case as in the other. There is only the social an aggregate of arrival (a minimum of three terms, which one can and even must augment, but not to infinity). Such minimum familial constellation, or on their substitutes—father, mother, child. One does not stop there, since these three terms tend to child or the father. Then from two we pass to one in narcissism, which in no way precedes Oedipus but is the neuroses. But the resistance of the psychoses on the one hand, and the necessity for taking into account a social suited to break with the traditional familial reference. What does one see, in fact, in the American familialist studies pursued by you've got, and Watch out, son, don't treat me like one of your buddies? There is nothing there with which to is a veritable impasse, a veritable contradiction, it is the one into which the researcher himself is led, when he claims its most modern forms, makes impossible the discovery of what one claims nevertheless to be searching for today: schizophrenogenic social production

affirm that the family expresses more profound social contradictions, for one confers on it a value as microcosm, gives it the the transformation of social into mental alienation; what is more, one acts as if the libido did not directly invest the translated according to the family code. By that very fact, one has already substituted a familial causation or expression for social more generally still, considerations on the modern way of life. One has therefore glossed over what is essential: that society is part to the preconscious investments of interest. Not only does one thereby fail to correctly evaluate social production in its pathogenic correctly evaluate social production in its pathogenic nature, but secondly, one also fails to understand the schizophrenic process in its relationship

its relationship with the schizophrenic as a sick person. For one attempts to neurotize everything. And doubtless one thus conforms to sick person. For one attempts to neurotize everything. And doubtless one thus conforms to the family's mission, which is to produce whence interminable psychoanalysis. It is a cause for self-congratulation when one succeeds in transforming a schizo into a paranoiac or a transformation perhaps entails many misunderstandings. For the schizo is the one who escapes all Oedipal, familial, and personological references—I'll no

it is still an effect of neurotization, a countereffect of one and the same illness. Or—the third case—the process more artificial lands that, barring an accident, accommodate themselves in one way or another to the established order: the pervert. After subordinating molecular desiring-production to the molar aggregate it forms on one surface of the full body without organs, enslaving it by fascist, and sometimes even certain revolutionaries, who are distinguished from one another only in a preconscious fashion, but whose unconscious investments

well as possessing it; to engineer subjugated groups for which one becomes so many cogs and parts; to insert oneself into with the psychoanalyst at the fore—warrants a schizoanalysis. Only one way to spend time on the couch: schizoanalyze the psychoanalyst social scope itself. Which does not mean, of course, that one need only invest the poor woman, the maid, or the the loved and desired beings receive their definition. Oedipus is one of these forms, the index of a reactionary investment. And that is immediately adequate. The two poles are defined, the one by the enslavement of production and the desiring-machines to the by the inverse subordination and the overthrow of power. Tile one by these molar structured aggregates that crush singularities, select them as so many useful materials for their own elaborations. The one by the lines of integration and territorialization that arrest the from desiring-production. And to summarize all the preceding determinations: the one is defined by subjugated groups, the other by

subject-groups. It	
schizoid investment constitute, to the same extent as the other one, a real investment of the sociohistorical field, and not a	p 367
refer to the relations they entertain among themselves, and with one another. A horizontal or transverse organization of the canvas is	p 369
tends to its own affairs: the infant Jesus looks from one side while the Virgin Mary listens from the other, Jesus	p 369
usurped name of modern painting—a poisonous flower—and brought one of Lawrence's heroes to speak much like Henry Miller of	p 370
properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of the poles is the great social axiomatic that retains	p 371
sake, but under the conditions of capital). There is not one of these aspects—not the least operation, the least industrial	p 373
run the risk of becoming mad, it is mad from one end to the other and from the beginning, and this	p 373
unconscious libido, a disinterested love: this machine is fantastic. If one keeps in mind the tautological statement made above, one can	p 374
If one keeps in mind the tautological statement made above, one can then understand that people whose preconscious investments of interest	p 374
a clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail to find one's interest in the hole where one	p 374
one fail to find one's interest in the hole where one has sunk it, at the heart of the capitalist system	p 375
body can very well function as an autonomous territoriality, but one that is caught and wedged in the capitalist machine, and	p 375
of capital. Subjugated groups are continually deriving from revolutionary subject-groups. One more axiom. This is no more complicated than in	p 375
the	
rather a village clamoring for a new prefect? And if one were to ask when it all started to go bad	p 375
that the various investments, even when opposed, can coexist with one another in complexes that are not the province of Oedipus	p 375
break, but these same flows are continually overflowing, and intersecting one another according to schizzes that turn against capitalism and	p 376
slash	
investments are like two opposite poles of unconscious libidinal investment, one of which subordinates desiring-production to the formation of	p 376
sovereignty and	
of relationship, with the preconscious investments of interest. On the one hand, in fact, the investment of interest fundamentally conceals the	p 376
not enough to construct a new socius as full body; one must also pass to the other side of this social	p 377
traverses the body without organs and makes us pass from one of its faces to the other. Never an individual exile	p 377
with causality, a revolutionary line of escape; and even though one can and must assign the objective factors, such as the	p 377
name of the new socius and its interests. Of course one can always say after the fact that history has never	p 378
more, and that this potential appears all the more as one is less and less concerned with what art and science	p 379
capitalist society can endure many manifestations of interest, but not one manifestation of desire, which would be enough to make its	p 379
strictly no political program to propose. If it did have one, it would be grotesque and disquieting at the same time	p 380
ever seen a schizophrenic—no, no, we have never seen one. If someone reading this book feels that things are fine	p 380
what is the relationship between schizoanalysis and politics on the one hand, and between schizoanalysis and psychoanalysis on the other?	p 380
Everything	
full body, there is thus the possibility for going from one side to another, i.e., from the side where the	p 380
to produce. In her Lettre aux ministres, Maud Mannoni writes: One of these adolescents, declared unfit for studies, does admirably well	p 381
sorts of unconscious or two interpretations of the unconscious: the one schizoanalytic, the other psychoanalytic; the one schizophrenic, the	p 381
other neurotic-Oedipal	
of the unconscious: the one schizoanalytic, the other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the one abstract and	p 381
nonfigurative, the	
the other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the one abstract and nonfigurative, the other imaginary; but also	p 381
the one	
one abstract and nonfigurative, the other imaginary; but also the one really concrete, the other symbolic; the one machinic, the other	p 381
but also the one really concrete, the other symbolic; the one machinic, the other structural; the one molecular, microphysical, and micrological	p 381
the other symbolic; the one machinic, the other structural; the one molecular, microphysical, and micrological, and the other molar or statistical	p 381
microphysical, and micrological, and the other molar or statistical; the one material, the other ideological; the one productive, the other	p 381
expressive	
molar or statistical; the one material, the other ideological; the one productive, the other expressive. We have seen how the negative	p 381
flows. For the new earth (In truth, the earth will one day become a place of healing) is not to be	p 382
ONE'S 24	
is that of desire: Once noticed, it continued to occupy one's mind. It even persisted, as it were, in going about	p 6
the particular point where the mind is searching for it ... one's entire soul flows into this emotion that makes the mind	p 19
and fall victim to the great fear of not having one's needs satisfied; and making the object dependent upon a real	p 28
be left for other producers or antiproducers (the place of one's little brother, for instance)? Should one, or should one not	p 38
not, suffocate from what one eats, swallow air, shit with one's mouth? The data, the bits of information recorded, and their	p 38
for boys, renunciation of male protest—in short, assumption of one's sex. This something in common, the great Phallus, the Lack	p 59
member having his own triangle that interlocks with others without one's being able to discern the limits of a nuclear family	p 94
limit, in order to create a little colonial world of one's own. But others want virgin lands, more truly exotic, families	p 135
problem ... A woman circulates of herself. She is not at one's disposal, but the juridical rights governing progeniture are determined for	p 142
is impossible? Isn't it possible to go to bed with one's sister or mother? And how do we dispense with the	p 161
persons, as when one calls his legitimate wife mama, or one's sister his wife. It is in this sense that we	p 161
state? Is that the means to situate oneself personally in one's own society? And which society? The neocolonized society that is	p 171
that compose the prestations and counterprestations? The more one directs one's attention to the economic and political compromises	p 187
conveyed by the	
filled with pure water, the verse water will be drunk, one's body will be rubbed with it, and one's hands will	p 206
be drunk, one's body will be rubbed with it, and one's hands will be washed with it. Writing—the first deterritorialized	p 206
how does one come to desire strength while also desiring one's own impotence? How was such a social field able to	p 239
the public: the whole world unfolds right at home, without one's having to leave the TV screen. This gives private persons	p 251
has to be explained. It happens that one desires against one's own interests: capitalism profits from this, but so does socialism	p 257
place of each member in social economic reproduction, according to one's status from the standpoint of the alliances and the filiations	p 263
in vain that the secret is published, that one demands one's right to be heard; it can even be disinfected, treated	p 350
about castration and the phallus, about the necessity of assuming one's sex, as Freud says, the human sex, and the necessity	p 356
finds oneself back within the categories of idealist psychiatry. Whatever one's stake in all of this, society is thereby justified: all	p 361
Miller of the need to have done with pouring out one's merciful and pitiful guts, these flows of corrugated iron.: The	p 370
Mister Brezhnev). And how, indeed, could one fail to find one's interest in the hole where one has sunk it, at	p 375
ONE-TO-ONE 4	
reproduction to familial reproduction, nor is it possible to establish one-to-one relations between the two that would confer on any familial	p 166
aggregate of destination—and it must establish a network of one-to-one relations between the two. For Oedipus to be occupied, it	p 177
complex), according to which the symbol is never in a one-to-one relationship with what it means, but always has a multiplicity	p 181
payment relative to consumer goods and use values, and a one-to-one relation between money and an imposed range of products (which	p 228
ONE-TWO 1	
mythical origin that is the One, or rather the primitive one-two. Should one say the twins or the twin? Which divides	p 154
ONES 12	
have ever said the id. Everywhere it is machines—real ones, not figurative ones: machines driving other machines, machines being driven	p 1
the id. Everywhere it is machines—real ones, not figurative ones: machines driving other machines, machines being driven by other machines	p 1
could be established between these two productions would be secondary ones of introjection and projection, as though all social practices had	p 28
you can have them—territorialities infinitely more artificial than the ones that society offers us, totally artificial new families, secret lunar	p 35
is no reason to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are	p 84
of determining the legitimate uses, as opposed to the illegitimate ones that relate use instead to a hypothetical meaning and re-establish	p 109

always capable of adding a new axiom to the previous ones. Capitalism defines a field of immanence and never ceases to	p 250
Revolution only by continually adding new axioms to the old ones: an axiom for the working class, for the unions, and	p 253
it creates new archaisms where it has destroyed the old ones—and the two become as one. The historian says no	p 261
become immediately reperverted, with former schizos guiding the most recent ones, and, as relays, little chapels, or better yet, a convent	p 320
mortuary axiomatic. One might then believe in liberated desires, but ones that, like cadavers, feed on images. Death is not desired	p 337
reverse side of territorialities, even the residual, artificial, or factitious ones. But at least something arose whose force fractured the codes	p 369
ONESELF	19
parere: to procure; separare: to separate; se parere: to engender oneself. At the same time he points out the intensive nature	p 41
to be alive, what it meant to be conscious of oneself breathing, and I remember that I wanted to inhale myself	p 48
is I. Yet it was never a question of identifying oneself with personages, as when it is erroneously maintained that a	p 86
lung: the concern for curtailing the interminable cure by addressing oneself to the present or actual state of the disorder, and	p 128
matter of inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows well how, among the Guayaki, the connection between	p 148
be perpetually reduced to filiation in the act of re-engendering oneself; the signifying chain would not form any code, it would	p 163
and in what state? Is that the means to situate oneself personally in one's own society? And which society? The neocolonized	p 171
for. And that one wasn't looking if one hadn't had oneself analyzed. And that is why your daughter is mute, which	p 171
codes. At the heart of primitive production one always finds oneself at 4+n, in the system of ancestors and affines. Far	p 178
reason to forego such a statement, once one has freed oneself from the characteristic familialism of the concept of paranoia in	p 193
the double direction given to resentment, the turning back against oneself, and the projection against the Other: the father is dead	p 269
subjective, of private property: What was previously being external to oneself—man's externalization in the thing—has merely become the act	p 303
where the two flows no longer overlap: one then finds oneself before a new passive synthesis where a and b are	p 325
capitalist aggregate. Repressing desire, not only for others but in oneself, being the cop for others and for oneself—that is	p 346
but in oneself, being the cop for others and for oneself—that is what arouses, and it is not ideology, it	p 346
violence without purpose, a joy, a pure joy in feeling oneself a wheel in the machine, traversed by flows, broken by	p 346
in the machine, traversed by flows, broken by schizzes. Placing oneself in a position where one is thus traversed, broken, fucked	p 346
a familial causation or expression for social production, and finds oneself back within the categories of idealist psychiatry. Whatever one's	p 361
stake	
which one becomes so many cogs and parts; to insert oneself into the machine to find there at last the enjoyment	p 365
ONGOING	1
of departure. Between the two there is nothing but an ongoing process of becoming that is the becoming of reality. And	p 35
ONLY	489
is no such thing as either man or nature now, only a process that produces the one within the other and	p 2
its formal developed structures, presupposes (as Marx has demonstrated) not only the existence of capital and the division of labor, but	p 4
as Homo natura. This will be the case, however, only on one condition, which in fact constitutes the third meaning	p 5
schizophrenics' drawings, described as overstuffed, and if finished it was only in so far as there was no way of adding	p 6
is the result of a process of abstraction. Desiring-machines work only when they break down, and by continually breaking down. Judge	p 8
resist using words composed of articulated phonetic units, it utters only gasps and cries that are sheer unarticulated blocks of sound	p 9
its surface are proof of this. Projection enters the picture only secondarily, as does counterinvestment. as the body without organs invests	p 9
of the capitalist being. But as such, it is not only the fluid and petrified substance of money, for it will	p 10
ambiguities caused by a problem of the unconscious that is only apparently religious? The body without organs is not God, quite	p 13
reply in strictly Kantian or Schreberian terms: Of course, but only as the master of the disjunctive syllogism, or as its	p 13
second thought, hysterical neurosis comes first, and that disjunctions appear only as a result of the projection of a more basic	p 13
not coincide with the social code, or coincides with it only in order to parody it. The code of delirium or	p 15
yet the case for a subject that can situate itself only in terms of the disjunctions of a recording surface, in	p 16
Schreber must transform himself into a woman. But Schreber experiences only a residual share of this pleasure, as a recompense for	p 16
that a genuine reconciliation of the two can take place only on the level of a new machine, functioning as the	p 17
such as ribbons, trumpery necklaces, and the like. This occurs only, I may add, when I am by myself, and never	p 17
relation to the really primary emotion, which in the beginning only experiences intensities, becomings, transitions. Where do these pure	p 19
intensities come	
not flee the center forever, but approach it once again, only to retreat from it yet again: such is the nature	p 20
oscillations that overwhelm an individual so long as he seeks only his own center and is incapable of seeing the circle	p 21
desiring-machines. Nonetheless Cierambault used the term (mental) automatism to designate only athematic phenomenaecholalia, the	p 22
uttering of odd sounds, or sudden irrational	
of Oedipus—the cards are stacked against us, and the only real relationship, that of production, has been done away with	p 24
are well aware that the real object can be produced only by an external causality and external mechanisms; nonetheless this knowledge	p 25
intrinsic power of desire to create its own object—if only in an unreal, hallucinatory, or delirious form—or from representing	p 25
is real. If desire is productive, it can be productive only in the real world and can produce only reality. Desire	p 26
be productive only in the real world and can produce only reality. Desire is the set of passive syntheses that engineer	p 26
a desiring-production that is mere fantasy on the other. The only connections that could be established between these two productions would	p 28
the productive forces and the relations of production. There is only desire and the social, and nothing else. Even the most	p 29
point, indeed, that they actually want humiliation and slavery not only for others but for themselves? Reich is at his profoundest	p 29
production, and the irrational element in desire, and by regarding only this latter as a suitable subject for psychoanalytic investigation. Hence	p 29
between them. In the first place, technical machines obviously work only if they are not out of order; they ordinarily stop	p 31
this distinction, the machine transmits value to the product, but only the value that the machine itself loses as it wears	p 31
continually break down as they run, and in fact run only when they are not functioning properly: the product is always	p 31
themselves, whereas the antiproduction characteristic of technical machines takes place only within the extrinsic conditions of the reproduction	p 32
of the process	
a strange adventure for desire to desire repression. There is only one kind of production, the production of the real. And	p 32
and foremost social in nature, and tends to free itself only at the end: which is to say that Homo historia	p 33
cuts off, for instance; the mouth that cuts off not only the flow of milk but also the flow of air	p 36
flow of air and sound; the penis that interrupts not only the flow of urine but also the flow of sperm	p 36
taken from an infinite series that theoretically has one and only one origin, a single ball that extends to the very	p 36
a machine. The machine produces an interruption of the flow only insofar as it is connected to another machine that supposedly	p 36
really an interruption or break, too. But it is such only in relationship to a third machine that ideally—that is	p 36
this young child who can live, eat, defecate, and sleep only if he is plugged into machines provided with motors, wires	p 37
or pre-oedipal causality, admits that this sort of causality intervenes only in response to autonomous aspects of the productivity or the	p 37
to the total life experience, of which the mother is only a part. Also we must not think that the machines	p 37
of a premature interruption or a terrible frustration? It is only by means of the body without organs (eyes closed tight	p 37
it, stored up inside it. This code is inseparable not only from the way in which it is recorded and transmitted	p 38
do not involve any exclusion, however, since exclusions can arise only as a function of inhibitors and repressors that eventually determine	p 38
as being composed of heterogeneous elements: containing within it not only an inscription with signs from different alphabets, but also various	p 40
products of the process of decomposition that are spatially localized only at certain moments, by contrast with the nervous system, which	p 40
without destroying its indifference, it is because it is not only a part that is peripheral to the machine, but also	p 40
it performs its role all by itself. In this case, only after the subject has partitioned itself does it proceed to	p 41
is sheer difference—fragments that are related to one another only in that each of them is different—without having recourse	p 42
totality that may not yet have come about? It is only the category of multiplicity, used as a substantive and going	p 42
heterogeneous bits by rounding off their rough edges. We believe only in totalities that are peripheral. And if we discover such	p 42
terms, it might be said that the depressive position is only a cover-up for a more deeply rooted schizoid attitude.) For	p 43
rooted schizoid attitude.) For the rigors of the law are only an apparent expression of the protest of the One, whereas	p 43
reference points in order to locate itself. The whole not only coexists with all the parts; it is contiguous to them	p 43
her to be derived from (preleves sur) global persons; not only are they destined to play a role in totalities aimed	p 44

to see everything in terms of Oedipus, we do so only in order to demonstrate what a forcing was necessary for as we suspected at the very beginning, partial objects are only apparently derived from (preleves sur) global persons; they are really A child never confines himself to playing house, to playing only at being daddy-and-mommy. He also plays at being a magician into being at a later stage in life, there are only two possible ways in which this can be explained: it desiring-production and group fantasy occur, as a place where the only connection is that between partial objects and agents. The small very beginning Oedipus exists in one form and one form only: open in all directions to a social field, to a every direction? It is in this sense and this sense only that the child relates the breast as a partial object the question must be related to his parents and the only possible tentative answer must be sought in family relations. I the two preceding modes of generalization attain their full scope only in structural interpretation. Structural interpretation makes Oedipus into a kind

imaginary modalities. It makes Oedipus into a referential axis not only for the pre-oedipal phases, but also for the para-oedipal varieties But what is this long history, if we consider it only during the period of psychoanalysis? It does not take place things in this way? Did the imperialism of Oedipus require only the renunciation of biological realism? Or wasn't something else sacrificed The productive unconscious makes way for an unconscious that knows only how to express itself—express itself in myth, in tragedy desire causes precisely the familial determinations to explode. It is only little by little that he makes the familial romance, on as the Judge's—since the Judge in his memoirs makes only very brief references to the memory of his father. On difficult to assign as cause of the malady—even if only an occasional cause—an outburst of homosexual libido directed at following this ascension; we take liberties that can be justified only by the advantages they afford us in our attempt to libido did not bother itself with such things. Freud invokes only a sexual argument, which consists in bringing about the union us recall Marx's great declaration: he who denies God does only a secondary thing, for he denies God in order to are beaten by the teacher, while the male fantasy has only two, the last of which is my mother beats me the last of which is my mother beats me. The only common phase—the second for the girls and the first the core of the corresponding multiplicity whose every element can only be defined positively. We must speak of castration in the is not that of knowing if women are castrated, but only if the unconscious believes it, since all the ambiguity lies beliefs that are not even irrational, but on the contrary only too reasonable and consistent with the established order? Let us The result is that the boys are able to see only by becoming little girls, and the girls cannot experience the passion. In his recent works Klossowski indicates to us the only means of bypassing the sterile parallelism where we flounder between see to what extent Freudian analysis retains from the fantasy only its lines of exclusive disjunction, and flattens it into its no anchoring in the transference. Here the transference is volatile.... Only the third type remains, whose characteristics define a good analysis In truth, there are never contradictions, apparent or real, but only degrees of humor. And inasmuch as reading itself has its interpretations, contrasts two kinds of homosexuality, or rather two regions only one of which is Oedipal, exclusive, and depressive, the other step elaborates the form of the triangle, but it is only the second step that ensures the transmission of this figure owner of the sexual organs of another person. One need only consult a religious manual of sexual casuistry to see with to global persons, or desire to a specific subject. The only subject is desire itself on the body without organs, inasmuch phase.) It is clear that such a totality-unity is posited only in terms of a certain mode of absence, as that chain is converted into capital as detached object, which exists only in the fetishist view of stocks and lacks. The same converted into the phallus as detached object, the latter existing only in the transcendent form of stock and lack (something common Oedipus. And that a revolution—this time materialist—can proceed only by way of a critique of Oedipus, by denouncing the the use made of them. No problem of meaning, but only of usage. Nothing original or derived, but a generalized drift the exclusive relation introduced by Oedipus comes into play not only between the various disjunctions conceived as differentiations, but between the

passed on to the children. The child becomes a man only by resolving the Oedipus complex, whose resolution introduces him into equilibrium can be found. Oedipus is like the labyrinth, you only get out by re-entering it—or by making someone else is therefore understood that we leave one pole of Oedipus only to pass on to the other. No way of getting in thinking that this change, this release, can be achieved only outside psychoanalysis. We believe, on the contrary, in the possibility toward Mexico, its forces, and its religions: individuations are produced only within fields of forces expressly defined by intensive vibrations, and

expressly defined by intensive vibrations, and that animate cruel personages only in so far as they are induced organs, parts of or form. The schizo has no principles: he is something only by being something else. He is Mahood only by being is something only by being something else. He is Mahood only by being Worm, and Worm only by being Jones. He else. He is Mahood only by being Worm, and Worm only by being Jones. He is a girl only by being and Worm only by being Jones. He is a girl only by being an old man who is miming or simulating Christopher Columbus calms his mutinous crew and becomes admiral again only by simulating a (false) admiral who is simulating a whore because he lacks Oedipus, because he is lacking in something only to be found in Oedipus—or on the contrary is over the extensive order of an expanded family, where not only each person would combine to a greater or lesser extent Fanon pointed out that troubled times had unconscious effects not only on the active militants, but also on those claiming to a grotesque error to think that the unconscious-as-child is acquainted only with daddy-mommy, and that it doesn't know in its own applicable in all cases: the father and the mother exist only as fragments, and are never organized into a figure or also since the first beginning is said to be pre-oedipal only to indicate that it already belongs to Oedipus as a was your mother ... It is not at all surprising that only afterward is it discovered that all of this was the one has reduced everything to Oedipus by means of application. Only in appearance is Oedipus a beginning, either as a historical the Aztec Serpent. In the aggregate of destination, there remains only daddy, mommy, and me. Thus it must be said of historian's justified anger, the psychoanalyst specifies that he is concerned only with a certain causal order, that one must take other period (from the sixteenth-century Church to twentieth-century capitalist power), if only to see in them parental images of yet another order liberty. The basic structure of the Oedipal apparatus must not only be generalized in time so as to account for all first eliminated meaning; and the greatest force of language was only discovered once a work was viewed as a machine, producing nothing other than use, that it become a firm principle only if we have at our disposal immanent criteria capable of its turn has two poles, imaginary and symbolic, since the only choice it permits is between the exclusive symbolic differentiations and from the realm of the mother and the father retains only functions, defines the prohibition and the transgression as structural operations doesn't one indeed lend to the unconscious horrors that could only be those of consciousness, and of a belief too sure pseudo neutrality of the Oedipal analyst, who wants and understands only daddy and mommy, we must substitute a malevolent, an openly society, in relation to social repression, which would then concern only the returns of the psychically repressed in a constituted society by Sir J. G. Frazer according to which the law only forbids men to do what their instincts incline them to the train to be daddy, Or the station mommy. We only wanted peace and Innocence, and to be left alone to was nevertheless not by way of this remark, Which can only suggest that the mother functions as a pretty girl as the intention corresponding to this fiction. This is indeed the only way the law has of getting a grip on intention Oedipus is a factitious product of psychic repression. It is only the represented, insofar as it is induced by repression. Repression death of the father; on the contrary, desire becomes that only because it is repressed, it takes on that mask only only because it is repressed, it takes on that mask only under the reign of the repression that models the mask bears on desire—and not solely on needs or interests—only by means of sexual repression. The family is indeed the and the revolutionary machine function together. In the end, he only had his own desiring-machines, his paranoiac, miraculous, and celibate boxes

about through a genealogical network that is not familial: parents only intervene here as partial objects, flows, signs, and agents of but to reactive forces, to reactions to daddy-mommy, we have only to play again on a paradox dear to Nietzsche, while of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only the transference, a transference Oedipus, a consulting-room Oedipus of Oedipus neurosis and the differentiation of its ideal, which are distinguishable only in appearance. While this is taking place, what is desiring-production

the criterion of reality: the complex invades the psychotic consciousness only at the price of a rupture with the real, whereas diffuse oedipalism, since the stasis or the actual privative factor only defines the energy of the neurosis, but not the content gained thereby, since the actual factor ceases to be privative only provided it enjoys the rights of the Ideal, and does virtual, reactive or reactional (reactionnel), such is Oedipus. It is only a reactional formation, a formation that results from a reaction like a Cartesian devil; the regressions and progressions are made only within the artificially closed vessel of Oedipus, and in reality would a psychiatrist be worth? In the whole of psychiatry only Jaspers, then Laing have grasped what process signified, and its illegible, and nonmarketable, which on the contrary must pay not only to be read, but to be translated and reduced. He least spare us sublimation. Every writer is a sellout. The only literature is that which places an explosive device in its

process that must truly be called madness, the sickness being only disguise or caricature, or if the sickness is our only
only disguise or caricature, or if the sickness is our only madness and the process our only cure. But in any
the sickness is our only madness and the process our only cure. But in any case, the intimate nature of the
schizophrenia as a foundation; schizophrenia as a process is the only universal. Schizophrenia is at once the wall, the breaking through
of the socius. As we shall see, capitalism is the only social machine that is constructed on the basis of decoded
and the possibility of a universal history, this is true only insofar as capitalism has to deal essentially with its own
counteracts the tendency). In a word, universal history is not only retrospective, it is also contingent, singular, ironic, and critical. The
The same machine can be both technical and social, but only when viewed from different perspectives: for example, the clock as
is to mark and to be marked. There is circulation only if inscription requires or permits it. The method of the
the collective investment of the organs; for flows are coded only to the extent that the organs capable respectively of producing
does not by any means rescue us from the shit (only the mind is capable of shitting). Analogy is all the
the uterine mother-father of a frantic analogy, whose child is only an angle, this kind of covering eternally hanging on something
concerning the various members and parts of the body. Not only is the criminal deprived of organs according to a regime
organs according to a regime (ordre) of collective investments; not only is the one who has to be eaten, eaten according
exercise to the collectivity (the privatization of the organs will only begin with the shame felt by man at the sight
the cruelist rites of all the religious cults ... one has only to look at our former codes of punishments to understand
is obvious that the primitive social machine is not territorial. Only the apparatus of the State will be territorial in this
productive forces. Hence the savage, primitive socius was indeed the only territorial machine in the strict sense of the term. And
for itself as quasi cause. But it can accomplish this only by reclaiming the connective regime for its own, in the
father or mother, but inversely, the disjunctive lines inscribe it only through a connection represented by the marriage of the father
relationship of asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears closed to the extent that it is severed from

lateral connections across the alliances and pairings of persons. Not only the flows and the chains, but the fixed stocks and
or an oscillating equilibrium, unstable and always compensated, comprising not only institutionalized conflicts but conflicts that generate
changes, revolts, ruptures, and

political function in these systems, which in effect is exercised only by indicating its own impotence. Ethnologists are constantly saying that
is not attrition, but rather its misfirings; it can operate only by fits and starts, by grinding and breaking down, in
each segment—or even its existence as such—is determined only by its opposition to other segments in a series of
that the previous formations did not foresee this Thing that only came from without by rising from within, and that at
being is everywhere, on every side, at every level, differing only in intensity. The same included being traverses indivisible distances on
distinction of persons, nor even a distinction of sexes, but only prepersonal variations in intensity, taking on the same twinness or
and the same is true for children. It is now only necessary to look at the cousins' generation to establish that
an inverse representation of real relations in extension, but because only the myth can determine the intensive conditions of the system
In short, a somatic system in extension can constitute itself only insofar as the filiations become extended, correlatively to lateral alliances
rendering them impossible as sexual partners. One can commit incest only after a series of substitutions that always moves us away
person who is equivalent to the mother or the sister only by virtue of not being either: she who is discernible
is a lure, it is impossible. But the problem is only deferred. Is that not the nature of desire, that one
discernible as father, mother, son, sister, etc., since these names only designate intensive variations on the full body of the earth
earth, and incest is an infinite renaissance. (He is wrong only in thinking that he has thus transcended sexuality.) The somatic
the signifying chain would not form any code, it would only emit ambiguous signs and be perpetually eroded by its own
block and cause to pass through. Now this is possible only in the system in extension that renders persons discernible, that
brother upon the marriage of his niece can be understood only in the following way: the girl leaves the previous family
of every socius; the repression of this limit is possible only to the extent that the representative itself undergoes a repression
the repressing representation itself—alliance, since the filiations become extended only in terms of lateral alliances that measure their variable
segments
representation, which is beyond, and which renders the persons discernible only by subjecting them to the homosexual rules of alliance. Incest

subjecting them to the homosexual rules of alliance. Incest is only the retroactive effect of the repressing representation on the repressed
man explains, everything recommences, drums, chants, trances. It is not only a question of discovering the preconscious investments of a
social

said that the point of departure seemed Oedipal. It was only the point of departure for us, conditioned to say Oedipus
and he uses many other things besides: the chieftainship is only a beginning). The colonizer says: your father is your father
difficult to express in profane terms. Analytic psychotherapy can intervene only starting from the moment a demand can be formulated by
the subject, and that finally succeeds in what colonization was only able to outline: an effective reduction of the forces of
ethnologists and certain disciples of Lacan—those who offered not only an oedipalizing interpretation of Lacan's doctrine, but also an
ethnographic

invited to interpret, since the latent presence of Oedipus appears only through its patent absence, understood as an effect of psychic
repression—or, better still, since the structural constant is discovered only through its imaginary variations, attesting to the need for a
latter's return. Now the opposite is clearly the case; not only does the Oedipal representation presuppose the prohibition of incest, but
but the object of a libidinal investment of desire that only secondarily derives an image of the father from desiring-production. The
a pleasure at not being hungry, and this investment refers only secondarily to an image of the mother. We have already
development (devenir). From this point of view, the discussion can only go round in circles between the holders of a cultural
baby and the schizo. To be sure, it is not only legitimate but indispensable that the ethnological or historical explanation not
because it is a mystification of the unconscious that has only succeeded with us by assembling the parts and wheels of
an eschatological determination. Now we have seen that it is only in this last sense that Oedipus is a limit. This
goods, and women and children. When money supervenes, it can only be coded as an object of prestige, yet merchants use
production, that they are ripe for being reduced to the only thing they have left, the familial reproduction imposed on them
the father. And the beginning is not absolute: it is only constituted starting from investments of the social historical field that
the father is first in relation to the child can only be understood analytically in terms of another primacy, that of
purpose does it serve? Of what use is it not only to the ethnologist, but what purpose does it serve and
it mean? Is it anything other than this same question, only this time barred? This is still the domain of representation
simple reason that there is no ethnographic material: there are only uses and functionings (des fonctionnements). On this point, it could
unconscious material either, nor is there a psychoanalytic interpretation, but only uses, analytic uses of the syntheses of the unconscious,
which

explained by their functioning, since the latter results from them. Only desiring-machines produce connections according to which they
function, and function

elements, all tossed into the same pot to stew. The only unities-multiplicities that functionalism must know are the desiring-machines
themselves and

The exegetical meaning (what is said about the thing) is only one element among others, and is less important than the
libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it continues to grow
between Hellenists

formations that they constitute statistically. In this sense, there is only desire and the social. Beneath the conscious investments of economic
its field of production: an entire nonOedipal unconscious that will only produce Oedipus as one of its secondary statistical formations

(complexes
desiring-production, it is therefore necessary to take into account not only the elements of representation as they are organized in depth
an exchange relation. Desire knows nothing of exchange, it knows only theft and gift, at times the one within the other
In Gourma ideology, it is as though a wife could only be given (the lityuatieli), or carried away, kidnapped, hence in
to which the qualities developed in the system are not only physical objects, but also honors, responsibilities, privileges, seems to indicate
psychological conviction (confidence that the cycle will reclose). Thus not only the essential opening of the blocks of debts according to
graphic system is linear writing's contrary: civilizations cease being oral only through losing the independence and the particular dimensions of
the

not in order to place them in structure. Nietzsche has only a meager set of tools at his disposal—some ancient
and education, the red-hot irons, and the atrocious procedures have only this meaning: to breed man, to mark him in his
transformed? (Related question: what is the feudal system?) We are only able to fix the precise moment of the imperial formation
imperial formation as that of the new exogenous alliance, not only in the place of former alliances, but in relation to
blocks subsist, but have become encasted and embedded bricks, having only a controlled mobility. The territorial alliances are not replaced,

but
is not to be confused with a beginning. We think only about the Emperor. But not about the present one; or
set on the throne in our villages, and one that only lives in song recently had a proclamation of his read
How is it that incest has become possible, and not only possible, but the manifest property and seal of the despot
the despot's intervention forms part of the apparatus, it changes only the parts of the machine; yet it is still as
new position in the imperial formation, we are therefore speaking only of a migration in the in-depth elements of representation, which
such a system in another context, where the word has only a designating function but does not of itself constitute the
this-side-of of appellations that do not yet designate persons, but only intensive germinal states; on the other hand, the repressing beyond
germinal states; on the other hand, the repressing beyond that only applies appellations to persons by prohibiting persons who answer to
at the level of the signifieds! The signifier is the only thing that gladdens their hearts. But this master signifier remains
phallus depend on the anus? But the latter is revealed only at the end, as the last vestige of the vanished
of terror. What the law is supposed to signify will only be revealed later, when it has evolved and assumed the
reverse side of a necessity of signification, does not bear only on the despot's subjects, nor even on his servants, but
rooted in the State than thought, and that latency not only befalls the subjects of the State, but is also at
incarcerated within and finally able to discharge and vent itself only on itself,—that very thing is now resistent: The eternal
and not the reverse. At first it brings into play only the despot, the sister, and the mother: it is the
it is the overcoding and repressing representation. The father intervenes only as the representative of the old territorial machine, but the
disfigure, displace, and even decode desire. The Oedipus complex appears only after latency; and when Freud recognizes two phases
separated by
when Freud recognizes two phases separated by latency, it is only the second phase that merits the complex's name, while the
phase that merits the complex's name, while the first expresses only its parts and wheels functioning from a completely different viewpoint
virtue of being the displaced represented. The debt must not only become an infinite debt, it will have to be internalized
any other. Of all the institutions, it is perhaps the only one to appear fully armed in the brain of those
falling nevertheless under the same category. For example, feudalism not only presupposes an abstract despotic State that it divides into
segments
societies there, and so on. The differences could be determining only if the despotic State were one concrete formation among others
abstraction that is realized—in imperial formations, to be sure—only as an abstraction (the overcoding eminent unity). It assumes its
the overcoding eminent unity). It assumes its immanent concrete existence only in the subsequent forms that cause it to return under
comes before and what comes after, it conditions universal history only provided it is not on the outside, but always off
the new life begins and desire receives its name. The only universal history is the history of contingency. Let us return
outside its own front door. The schizophrenic voyage is the only kind there is. (Later this will be the American meaning
is full of them. But we have just seen that only through their encounter in a place, and their conjunction in
to which a given determinate quantum corresponds. But it is only when a general equivalent appears as money that one enters
must have some particular value, so that it still appears only as a relation of magnitude between quanta. It is in
productive activity, but it does not appear as such and only becomes a true practical relation in the modern capitalist machine
son, yet both are one and of one age: for only by the surplus-value of £10 does the £100 originally advanced
become anus and vampire: Capital is dead labour, that vampire-like, only lives by sucking living labour, and lives the more, the
surplus value in relation to total capital, can be understood only from the viewpoint of capitalism's entire field of immanence, and
industrial in its essence or mode of production, it functions only as merchant capitalism. While it is true that it is
it is filiative industrial capital in its essence, it functions only through its alliance with commercial and financial capital. In a
limit that it could reach or even approximate. The tendency's only limit is internal, and it is continually going beyond it
interpret the general principle according to which things work well only providing they break down, crises being the means immanent to
because capitalism for its part has no exterior limit, but only an interior limit that is capital itself and that it
us, with the same indispensable incompetence, that these problems can only be viewed under the conditions of the transformation of the
great suspicion concerning machines and science. An innovation is adopted only from the perspective of the rate of profit its investment
deterioralization. But if it is true that innovations are adopted only insofar as they entail a rise in profits through a
while reproducing its immanent limits on an ever larger scale, only if the surplus value is not merely produced or extorted
new determination of the properly capitalist field of immanence: not only the interplay of the relations and differential coefficients of decoded
of the relations and differential coefficients of decoded flows, not only the nature of the limits that capitalism reproduces on an
the integration of groups and individuals into the system. Not only lack amid overabundance, but stupidity in the midst of knowledge
that drives the entire productive system. But it is not only those who man and supply the military machine who are
shows that the productive essence of capitalism can itself function only in this necessarily monetary or commodity form that controls it
has made and continues to make use of writing; not only is writing adapted to money as the general equivalent, but
or breaks-flows are in no way figurative; they become figurative only in a particular constellation that dissolves in order to be
another one. Three million points per second transmitted by television, only a few of which are retained. Electric language does not
again that the productive essence of capitalism functions or speaks only in the language of signs imposed on it by merchant
the transcendence of the signifier, which uncovers the field if only through the signifier's own withdrawal, the elements populating this field
or in the figure-break stripped of its identity, having now only a floating identity, tends to replace the model of the
can also say—an ambiguous tribute—that it is the only linguistics adapted to the nature of both the capitalist and
both the capitalist and the schizophrenic flows: until now, the only modern—and not archaic theory of language. The extreme importance
as in Paul Klee—those intermundia that perhaps are visible only to children, madmen, and primitives. Or in dreams: in some
or overcoded territories, spaces, and structures, to which they bring only transgressions, disorders, and deformations that are secondary in
spite of
same way it produces Prell shampoo or Ford cars, the only difference being that the schizos are not salable. How then
does it make the schizophrenic into a sick person not only nominally but in reality? Why does it confine its madmen
or the conclusion of its deepest tendency, but that capitalism only functions on condition that it inhibit this tendency, or that
flows are perfectly schizophrenic realities, but they exist and function only within the immanent axiomatic that exorcises and repels this reality
government minister is a perfectly schizophrenic language, but that functions only statistically within the flattening axiomatic of connections
that puts it
Hjelmslev is able to effect a vast decoding of language only by setting in motion from the start an axiomatic machine
surplus value of code. Hence the code relation is not only indirect, qualitative, and limited; because of these very characteristics, it
but on the contrary because the chain it constitutes is only signifying in a secondary way, insofar as it calls into
that is, the absolute decoding of flows, but it functions only by pushing back and exorcising this limit. And it also
and circulation, that is, in capital itself, but it functions only by reproducing and widening these limits on an always vaster
to make up for the vanished body markings. Those are only relics, archaisms with a current function. The person has become
while preventing the system from becoming saturated; and functions well only by grinding, sputtering, and starting up again—all this implies
is able to carry the becoming-immanent to its highest point only to the extent that it is party to the generalized
nascent industrial capitalism can secure its production and its market only by obtaining the abolition of such privileges. That the struggle
rule, State controls and regulations tend to disappear or diminish only in situations where there is an abundant labor supply and
the periphery). Capitalism was able to digest the Russian Revolution only by continually adding new axioms to the old ones: an
explain: from the viewpoint of the capitalist axiomatic there is only one class, a class with a universalist vocation, the bourgeoisie
class between the industrialist or banker and the worker, but only a fusion into one and the same flow as with
bourgeoisie as the decoding and decoded class. It is the only class as such, inasmuch as it leads the struggle against
unprecedented subjugation: there are no longer even any masters, but only slaves commanding other slaves; there is no longer any need
slave—these are the new words spoken by the master. Only as personified capital is the capitalist respectable. As such, he
and the flow of income in wages. But this is only partially true, since capitalism is born of the conjunction of
but in the very organization of his axiomatic: there is only one machine, that of the great mutant decoded flow—cut
it designates the negative of codes, that implies there is only one class. The theoretical opposition lies elsewhere: it is between
at the level of money (income in wages). But not only are these determinations sometimes too narrow and sometimes too wide
bourgeoisie—a great cleavage that will animate a struggle not only economic and financial, but political as well. Now the meaning
of production and the economic rationale. But this transformation can only take place starting from an already conquered State that finds
State, and the market subsists in the socialist State, if only as a monopolistic market of the State itself. And in
the distance, to flee periphery or into enclaves. Thus the only choice left was between the new terroristic and rigid axiomatic
concludes that there does not exist any class spontaneity, but only a group spontaneity: whence the necessity for distinguishing
groups-in-fusion from
between unconscious group desires and preconscious class interests. It is only starting from this point, as we shall see, that one

Russian nationalism, the territoriality of the party: the proletariat was only able to constitute itself as a class on the basis	p 258
to throw out every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as well	p 259
new hypocrisy. Production as the abstract subjective essence is discovered only in the forms of property that objectifies it all over	p 259
great essence of wealth, abstract and subjective, industrial and deterritorialized, only by immediately reterritorializing it in the private ownership of the	p 259
the double movement: on the one hand, capitalism can proceed only by continually developing the subjective essence of abstract wealth or	p 259
hand and at the same time, it can do so only in the framework of its own limited purpose, as a	p 259
that, precisely because they are immanent, let themselves be overcome only provided they are reproduced on a wider scale (always more	p 259
Asiatic despotic formation, which constitutes in its shadow existence history's only break, since even the modern social axiomatic can function	p 261
only	
only break, since even the modern social axiomatic can function only by resuscitating it as one of the poles between which	p 261
of the noneconomic factors of kinship. This is true not only with respect to the territorial machine, and to local groups	p 263
order of classes. (In this sense, indeed, segregation is the only origin of equality.) This placing of the family outside the	p 263
these images will themselves be capable of figuring and reproducing only by shaping a human material whose specific form of reproduction	p 264
at all in the desire that is determined to invest only their simulacrum. The familial determinations become the application of the	p 264
where the object from on high is formed. It is only in the capitalist formation that the Oedipal limit finds itself	p 267
the capitalist formation that the Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense in which	p 267
flows of capital-money. The waves of incest and shit are only secondary derivatives of the latter, insofar as they transport the	p 267
occupied limit. But it is filled and carried to completion only by becoming the imaginary Oedipus of the capitalist machine. The	p 267
fault, O ignoble contagion of the depressives, neurosis as the only illness consisting in making others ill; the permissive structure: let	p 269
of the social field by desire: the familial images function only by opening onto social images to which they become coupled	p 269
capitalism is without doubt the universal of every society, but only insofar as it is capable of carrying to a certain	p 270
in two forms: one where doubtless it is guilty, but only in the manner in which the child lives it intensely	p 270
an alienating factor and as an agent of dealienation, if only through the way in which it is reconstituted in the	p 271
Reason-the-father and madness-the-child or minor, the parents who are ill only from their own childhoods—all this finds its fulfillment outside	p 271
subject of enunciation and a subject of the statement relating only to the two orders of personal images, the collective agents	p 271
as if it were the child (the father is sick only from his own childhood), but at the same time is	p 273
forced to postulate a parental pre-existence (the child is sick only in relation to a father and a mother). This is	p 273
be obliging: we mustn't make this into a scene, it's only a dream, a territoriality). Levi-Strauss puts it very well: The	p 273
been a child, but was able to be a child only in relation to a father, who was himself a child	p 274
killed or wanted to kill his son, and perhaps God's only error lies in having stayed his hand. But doesn't this	p 274
alimentary anxiety linked to a deficiency of maternal care. Not only is it impossible to derive the first anxiety from the	p 275
From the point of view of regression, whose meaning is only hypothetical, it is the father who is first in relation	p 275
or the child, because such a question can be raised only within the framework of familialism. The father is first in	p 276
The father is first in relation to the child, but only because what is first is the social investment in relation	p 276
or takes account of the disjunctions in the cycle. Not only is generation second in relation to the cycle, but transmission	p 276
of unconsciousness. This phenomenon of communication, which Freud touched on only marginally in his remarks on occultism, constitutes in	p 276
fact the	
or an interception of communication. If the familial investment is only a dependence or an application of the unconscious investments of	p 276
individualized persons does not belong to it, since it knows only partial objects and flows, but belongs instead to the laws	p 280
remains completely stymied by Oedipus. In the unconscious there are only populations, groups, and machines. When we posit in one case	p 283
there where there is desire—that is to say, not only its functioning, but formation and autoproduction? A machine works according	p 283
one according to which the organisms are for the moment only more perfect machines (Whether those things which we deem most	p 284
said that machines do not reproduce themselves, or that they only reproduce themselves through the intermediary of man, but does anyone	p 284
reproductive system because the bumble bee (and the bumble bee only) must aid and abet it before it can reproduce? No	p 285
breeders, whose function is to breed that part, and that only, while the combination of the parts into a whole forms	p 285
that they stand in for the other machines. There is only desire and environments, fields, forms of herd instinct. Stated differently	p 287
of magnitude, or the same uses of syntheses. It is only at the submicroscopic level of desiring-machines that there exists a	p 288
functionalism—machinic arrangements, an engineering of desire; for it is only there that functioning and formation, use and assembly, product	p 288
and	
conditions that separate their own production from their distinct product. Only what is not produced in the same way it functions	p 288
character of the interactions. Such formulas as these are negative only in appearance, and in relation to the laws of aggregates	p 288
elements that have a meaning or an effect of signification only in the large aggregates that they constitute through a linked	p 289
his units of measure. But the genic unconscious is familial only to a very small degree, much less so than Freud's	p 290
to molar formations. Molecular biology teaches us that it is only the DNA that is reproduced, and not the proteins. Proteins	p 290
of functions. But he makes this advance, follows this direction, only by going from aggregates or classes toward categories, of which	p 290
he establishes a systematically closed list—categories that are still only expressive forms of existence that a subject is meant to	p 290
proceed to the social investments, and inversely that the libido only resexualizes these investments during the course of pathological	p 293
regression. Unless	
still familialism—that is, an assumption holding that sexuality operates only in the family, and must be transformed in order to	p 293
whom our loves are dedicated, including the parental persons, intervene only as points of connection, of disjunction, of conjunction of flows	p 293
the relationship between the two sexes (man and woman) is only the measure of the relationship of sexuality in general, insofar	p 294
there are two sexes as the idea that there is only one. We know how Freudianism is permeated by this bizarre	p 294
is permeated by this bizarre notion that there is finally only one sex, the masculine, in relation to which the woman	p 294
castration? Long live castration, so that desire may be strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea	p 295
of repressing them, cutting them at a single stroke—the only break capable of exhausting them; because the syntheses constitute local	p 295
too, productions—forms of production? Certainly not; they are production only when brought into connection with real social production, real	p 297
desiring-production	
social field. In this field the father has a role only as an agent of production and antiproduction, Freud, on the	p 297
a hero to himself, and for every Hamlet born the only true course to pursue is the very course which Shakespeare	p 298
life In the myth there is no life for us. Only the myth lives in the myth This ability to produce	p 298
body forth a new world; but this new world can only be bodied forth in so far as it is conceived	p 299
first be desire, ... Desire is instinctual and holy: it is only through desire that we bring about the immaculate conception. Everything	p 299
forms of society, nevertheless achieves practical truth as an abstraction only as a category of the most modern society. This is	p 302
saying that the subjective abstract essence is discovered by capitalism only to be put in chains all over again, to be	p 303
interiority of its movement that capitalism requires and institutes not only a social axiomatic, but an application of this axiomatic to	p 303
beliefs, all that has ever been believed by humanity, but only in order to raise it to the condition of a	p 304
a denial that preserves belief without believing in it (it's only a dream: the strictest piety today asks for nothing more	p 304
reservations about the adequacy of the structure, he does so only in the name of a theater necessary for the actualization	p 305
of a representation that allows it to go on living only as an absence and a lack unto itself. For a	p 306
partial objects are referred to a totality that can appear only as that which the partial objects lack, and as that	p 306
of desire—is now completely displaced. The limit now passes only within the molar aggregate itself, inasmuch as the latter is	p 307
or a piece of a thing, depending on one another only by the order of the random drawings, and holding together	p 309
by the order of the random drawings, and holding together only by the absence of a link (nonlocalizable connections), having no	p 309
in fact, there the production of desire can be represented only in terms of an extrapolated sign that joins together all	p 310
The signs of desire, being nonsignifying, become signifying in representation only in terms of a signifier of absence or lack. The	p 310
of absence or lack. The structure is formed and appears only in terms of the symbolic term defined as a lack	p 310
are produced by an oedipalizing structure; that this structure acts only insofar as it reproduces the element of castration, which itself	p 310
calls the disappearance of Oedipus is Oedipus become an idea. Only the idea can inject the venom. Oedipus has to become	p 312
displacing agency can be concluded from the displaced, this is only true in the second sense, where molar representation is organized	p 313
material, so that schizoanalysis has nothing to interpret. There are only resistances, and then machines desiring-machines. Oedipus is a	p 314
resistance; if	
Watt still contains a reference to Mr. Knott's house, the only one capable of pushing the soul out-of-doors, but also of	p 315
more, the force and the obstinacy of a deterritorialization can only be evaluated through the types of reterritorialization that represent it	p 316
of deterritorialization can never be grasped in itself, one can only grasp its indices in relation to the territorial representations. Take	p 316

the real as such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding of this; for one reterritorializes on persons also psychotic—of the worker trapped in the machine, with only his upside-down head sticking out, and who has Chaplin feed There is no horizon. The bald hills facing the spectator only form a line that merges with the void hanging over proceed as quickly as possible, but it can also proceed only with great patience, great care, by successively undoing the representative interruption—the two are so closely interrelated that they can only be evaluated each within the other. How would the schizo's we be certain that these circuits don't reconstitute the lands—only too well known—of the asylum, the artifice, or the asylum is perverted in the artificial locales? Perhaps there is only one illness, neurosis, the Oedipal decay against which all the little chapels, or better yet, a convent in Ceylon. The only thing that can save us from these impasses is an as it includes the reterritorializations that permit it to subsist only as the state of a particular flow, a flow of said that madness is called madness and appears as such only because it is deprived of this support, and finds itself movement of the theater of cruelty; for it is the only theater of production, there where the flows cross the threshold or less close and affinal. The desiring-machines in fact are only reached starting from a certain threshold of dispersion that no have the privilege of being a phallus: the phallus intervenes only in the structural organization and the personal relations deriving from clearly stated by Serge Leclaire, even if he sees this only as a fiction instead of the real-desire (reel-desir): the elements notions of code and axiomatic therefore seem to be valid only for the molar aggregates, where the signifying chain forms a of decoding and deterritorialization, which must be apprehended—and can only be apprehended—as the reverse of the codes and the the genetic code points to a genic decoding: one need only grasp the decoding and deterritorialization functions in their own positivity body without organs and the organs as partial objects; the only real opposition is to the molar organism that is their to the life desires. Death is not desired, there is only death that desires, by virtue of the body without organs repulsion is clear to us, inasmuch as it all works only by breaking down. One is then able to say what Reich did not go wrong here, and was perhaps the only one to maintain that the product of analysis should be extract, judging life, belittling life, measuring life against death, and only retaining from life what the death of death wants very dualism of the sexual drives and the ego drives has only a topological scope, the qualitative or dynamic dualism passes between toll. To sing it doesn't cost you a penny. Not only does it cost nothing—you actually enrich others (instead of retraces with the death instinct: the death instinct is now only pure silence in its transcendent distinction from life, but it the schizophrenic escapes and place restraints on the flights. The only modern myth is the myth of zombies—mortified schizos, good and regime, are in a sense potential and are actualized only in inverse proportion. Which means that where the regimes are in place for a co-option that will be carried out only in the future, and form an apparatus for the absorption undertaken, no archaeology, no statues in the unconscious: there are only stones to be sucked, a la Beckett, and other machinic their disjunction is a relation of included disjunction, which varies only according to the two directions of subordination, according as the them along, and they oppose to it the paranoid investment only as an escape in advance of the escape. But at viewpoint it is indeed true that an aggregate comprises practically only a single class, that class which has an interest in in a given regime. The other class can constitute itself only by a counterinvestment that creates its own interest in terms capitalist regime where, for example, primitive accumulation can take place only for the benefit of a restricted fraction of the whole by its very absurdity, but it can exert this violence only by assigning itself aims and meanings in which even the of a machine can be, a machine that is not only technical but social, and through which desire desires its own represses itself in the great capitalist aggregate. Repressing desire, not only for others but in oneself, being the cop for others why not the worker, the trade-unionist. Desire is agape. Not only can the libidinal investment of the social field interfere with is completely muddled. It seems that schizoanalysis can make use only of indices—the machinic indices—in order to discern, at to a common Oedipal and castrating stock, charged with ensuring only their differentiation in two noncommunicating series, instead of bringing to so well masked by the preconscious investments, that they appear only in our sexual choices of lovers. A love is not low birth of servant parents. Thirdly, the Rat Man not only installs his neurosis in a social field determined from one from one end to the other as military, he not only makes it revolve around a form of torture originating in back to the sister, to the mommy, considered as the only purely erotic motives! Taking up the eternal refrain of Oedipus From the point of view of libidinal investment, parents not only open to the other, they are themselves countersected and divided the impression that families have understood the lesson of psychoanalysis only too well, even from far off or by osmosis, in husband is paying for his wife's analysis. This isn't the only time we encounter the duality of money, as a structure woman and the children who succeed in assuming do so only by detours and determinations completely distinct from their being-woman and own proof, and that, contrary to the movement, proves itself only by not working, by being interminable. Psychoanalysis has become quite Let us suppose that we are granted everything: it will only be granted afterward. It is only afterward that the libido granted everything: it will only be granted afterward. It is only afterward that the libido would invest the social field, and desiring-machine into a social machine, short-circuiting the parents, who can only intervene as agents of production and antiproduction in one case antiproduction in one case as in the other. There is only the social and the metaphysical. If something crops up afterward for its part to the preconscious investments of interest. Not only does one thereby fail to correctly evaluate social production in and masturbatory. Again, perhaps it will be discovered that the only incurable is the neurotic—whence interminable psychoanalysis. It is a It is in this sense that contradiction installs itself not only at the level of the flows that traverse the social psychotic is produced who escapes the delegated repression properly speaking only to take refuge in primal repression, closing the body without the reactionary and fascist investments, which assume a reasonable appearance only in the light of the preconscious, and which animate the sometimes even certain revolutionaries, who are distinguished from one another only in a preconscious fashion, but whose unconscious investments are of psychoanalysis—with the psychoanalyst at the fore—warrants a schizoanalysis. Only one way to spend time on the couch: schizoanalyze the itself. Which does not mean, of course, that one need only invest the poor woman, the maid, or the whore to revolution, which does not concern objects, aims, or sources, but only machinic forms or indices. The fourth and final thesis of aims and interests, even though in reality the latter represent only the members of the dominant class or a fraction of subordination, without returning production itself to desire: for it is only desire that lives from having no aim. Molecular desiring-production would art themselves, work so closely with the established sovereignties—if only because of the structures of financing? Because art, as soon the lines are deterritorialized, the colors are decoded, and now only refer to the relations they entertain among themselves, and with So true is it that the movement of deterritorialization can only be grasped as the reverse side of territorialities, even the of sovereignty (for example, the way in which nondeterminism was only tolerated to a point, then ordered to make its peace pole, in whose proximity flows of knowledge schizophrenize, and not only flee across the social axiomatic, but pass beyond their own for its part with drawing incomes that, however enormous, differ only arithmetically from the workers' wages-income, whereas this class functions on made for another purpose: capitalists have an interest in capitalism only through the tapping of profits that they extract from it preconscious and unconscious conflicts and contradictions, about which it can only be said that they fall back on Oedipus, Marx-the-father, Lenin-the-father must master the new molar aggregate operate and are inscribed. Only by making this passage do we reach the revolutionary break but a collective exile and a collective desert. It is only too obvious that the destiny of the revolution is linked links, within causal series that made such a rupture possible, only what is of the order of desire and its irruption numbers. The fact remains that the schiz came into existence only by means of a desire without aim or cause that is possible without the order of causes, it becomes real only by means of something of another order: Desire, the desert-desire schizophrenia as a process; now the schizophrenic as entity can only be defined in relation to the arrests, the continuations in imposes on the process itself. This explains why we have only spoken of a schizoid pole in the libidinal investment of be identical with the revolution itself. Given a socius, schizoanalysis only asks what place it reserves for desiring-production; what generative role

ONTO 27

also has another form: product/producing. Producing is always something grafted onto the product; and for that reason desiring-production is production of taboo. The rule of continually producing production, of grafting producing onto the product, is a characteristic of desiring-machines or of primary padded jacket, or as though these organ-machines were medals pinned onto the jersey of a wrestler who makes them jingle as

constituting its productivity and continually grafting the process of production onto the product. (It is very curious that Melanie Klein, whose the proper sequence by a mechanism analogous to a template onto which the distinctive side chain of each acid keys into establishment of a sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines itself to a univocal impasse. All the	p 37 p 44 p 54
service of this order, whereas the drive itself is projected onto the outside and turned against the others (death to the the phallus of castration; breaks-flows that let themselves be projected onto a mythical space; polyvocal chains that let themselves be biunivocalized	p 62 p 67
that was what this meant? The crushing of the so onto Oedipus and castration. The sigh of relief: you see, the into the Oedipal framework: this projection of all the breaks-flows onto the same mythical locale, and all the non signifying signs the breaks-flows of desiring-production do not let themselves be projected onto a mythical locale; the signs of desire do not let to maintain a kind of projection of the signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack into the reverse: it is not the father who is projected onto the boss, but the boss who is applied to the displaces this representative against which it is directed; it projects onto the representative, categories, rendered discernible, that it has itself established	p 67 p 73 p 74 p 83 p 104 p 165
father, or that of the maternal grandfather, the latter opened onto all the names of history. Instead of everything being projected all the names of history. Instead of everything being projected onto a grotesque hiatus of castration, everything was scattered in the fourthly, this limit inhibited from the interior was already projected onto a primordial beginning, a mythical matrix as the imaginary limit rather is it necessary to open sexuality and libidinal investment onto the determinations of a sociohistorical field, where the economic, the second place, is the essential: the flattening of the graphy onto the voice has made a transcendent object jump outside the system of connotation. To the extent that graphism is flattened onto the voice—the graphism that, not so long ago, was strategy that, through the action of alliances and filiations, opens onto the entire social field, is coextensive with it, and countersects the schizzes and diverts the flows: composite images, images flattened onto other images, so that when this operation reaches its outcome field by desire: the familial images function only by opening onto social images to which they become coupled or which they covered over by a reflux that flattens the social investment onto the familial investment serving as a pseudo organizer. The family organs, and there it either passes through the wall, opening onto the molecular elements where it becomes in actual fact what coded in a circuit that never stops grafting the desiring-machines onto the social machine and implanting the social machine in the guts, these flows of corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage of castration, the flows that have	p 168 p 168 p 176 p 183 p 205 p 209 p 264 p 265 p 269 p 269 p 283 p 337 p 370
OOZE 1	
of Oedipus? That is precisely what qualitative economy shows: flows ooze, they traverse the triangle, breaking apart its vertices. The Oedipal	p 67
OOZING 1	
flows exert the irresistible pressure of lava or the invincible oozing of water. What are the most favorable conditions for the	p 67
OPACITY 1	
universe; the transparence of the animist prayer yields to the opacity of the rigid Arab verse; speech (le verbe) rigidifies into	p 206
OPAQUE 2	
resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as a barrier. In order to resist linked need to project itself into these forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of desire	p 9 p 287
OPEN 24	
opposition of the forces of attraction and repulsion produces an open series of intensive elements, all of them positive, that are beginning Oedipus exists in one form and one form only: open in all directions to a social field, to a field the relation to the father, he was the first to open the way for a release from the father's hold on family-society relationship. There is no Oedipal triangle: Oedipus is always open in an open social field. Oedipus opens to the four is no Oedipal triangle: Oedipus is always open in an open social field. Oedipus opens to the four winds, to the roads prohibited by reality, but also those that reality leaves open and that the ego forbids itself in its turn (the does alliance derive from filiation, but both form an essentially open cycle where the socius acts on production, but also where severed from the political and economic references that keep it open, and that make alliance something other than an arrangement of history. If what is called history is a dynamic and open social reality, in a state of functional disequilibrium, or an of the pure signifier? Or rather is it necessary to open sexuality and libidinal investment onto the determinations of a sociohistorical There is a question that Marcel Mauss at least left open: is debt primary in relation to exchange, or is it evaluated in a particular society, the more clearly the necessarily open nature of the system in extension appears, as in the of the socius? The answer is simple, it is debt—open, mobile, and finite blocks of debt: this extraordinary composite of element of the primitive inscription machine—the blocks of mobile, open, finite debts, the parcels of destiny—finds itself taken into despotic signifier—nevertheless forms part of the same question, sometimes open and sometimes barred, the same extended abstraction, a repressive machinery	p 19 p 47 p 81 p 96 p 96 p 127 p 147 p 148 p 150 p 183 p 185 p 187 p 190 p 192 p 214
social form of this reproduction. The family is therefore an open praxis, a strategy that is coextensive with the social field family! The dirty little secret, in place of the wide open spaces glimpsed for a moment. The familialist reduction, in place the molecule; and, starting from this level, two diverging paths open up, of which one will lead to the more or bounds of Oedipus, the truth is that it throws them open in a remarkable way. The hereditary genes of drives therefore property of our lover, to either close himself off or open up to more spacious worlds, to masses and large aggregates means for rendering it public, for making it into an open secret, the analytic Oedipus? We are told, See here, it's the point of view of libidinal investment, parents not only open to the other, they are themselves countersected and divided by other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the order of an extended family, which is still the machinic, social, and technical indices on a socius that open to desiring-machines, that enter into the parts, wheels, and motors	p 262 p 270 p 286 p 290 p 294 p 351 p 355 p 359 p 381
OPEN-ENDED 1	
resembles not so much a language as a jargon, an open-ended, polyvocal formation. The nature of the signs within it is	p 38
OPENED 2	
the father, or that of the maternal grandfather, the latter opened onto all the names of history. Instead of everything being close to fulfilling these conditions. Precisely because the family, when opened to alliances, is coextensive with and adequate to the social	p 168 p 177
OPENING 11	
the establishment of a sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines itself to a univocal impasse. All Evolution, Bergson completely alters the scope of the comparison by opening up both ends. If the living being resembles the world on the contrary, insofar as it opens itself to the opening of the world; if it is a whole, this is extension of a system that is at first closed, the opening is primary, founded in the heterogeneity of the elements that to them always comes from without, rushing in through their opening. Perhaps it is even for this reason that it arrives fixity or a permeability, nor in a relative closing or opening; these criteria always reveal themselves to be deceptive, eminently misleading that the cycle will reclose). Thus not only the essential opening of the blocks of debts according to the lateral alliances social field by desire: the familial images function only by opening onto social images to which they become coupled or which without organs, and there it either passes through the wall, opening onto the molecular elements where it becomes in actual fact so profound, nevertheless—on Marx's text, when he sees the opening of the nonhuman as having to be the entry of what they are doing? We dream of entering their offices, opening the windows and saying, It smells stuffy in here—some	p 54 p 96 p 96 p 150 p 152 p 153 p 187 p 269 p 283 p 295 p 357
OPENINGS 2	

the mask of Oedipus, a different flow running through the openings in the mask, a different adventure—that of desiring-production. Yet the flows that have become flows of corrugated iron, the openings blocked on all sides. And perhaps this, as we have	p 92 p 370
OPENLY 3	
of Sodom and Gomorrah (Cities of the Plain) interlaced two openly contradictory themes; the fundamental guilt of the accursed races and only daddy and mommy, we must substitute a malevolent, an openly malevolent activity: your Oedipus is a fucking drag, keep it can become catatonic in a corner. But in a less openly repressive manner, who says that the family is a good	p 68 p 112 p 319
OPENS 8	
does not confine himself inside contradictions; on the contrary, he opens out and, like a spore case inflated with spores, releases world, this is true, on the contrary, insofar as it opens itself to the opening of the world; if it is Oedipus is always open in an open social field. Oedipus opens to the four winds, to the four corners of the that the supposedly closed system extends in one direction and opens as the prestations become wider and more complex. But such a strategy that, through the action of alliances and filiations, opens onto the entire social field, is coextensive with it, and is no longer measured against any reality, it no longer opens to any outside, but becomes itself the test of reality entire differentiated social investment at the same time as she opens the way to a relation with the nonhuman sex? For in this painting: what would appear to be another world opens up, an other art, where the lines are deterritorialized, the	p 77 p 96 p 96 p 149 p 264 p 313 p 355 p 369
OPERATE 14	
tendency on the part of the forces of antiproduction to operate retroactively on (se rabattre sur) productive forms and appropriate them way be considered as a separation from reality; rather, they operate along lines that vary according to whatever aspect of them the nature of Oedipus—the sham image. Repression does not operate through Oedipus, nor is it directed at Oedipus. It is are differentiated from lineages of filiation, and insofar as they operate at the level of small segments: it is these groups limit is not attrition, but rather its misfirings; it can operate only by fits and starts, by grinding and breaking down change in the other elements of representation, those elements that operate on the surface of the inscribing socius. What changes singularly Whereas the paranoiac and the schizophrenic, properly speaking, do not operate on the socius, but on the body without organs in an opposition between intra-atomic phenomena and the mass phenomena that operate through statistical accumulation, obeying the laws of aggregates? But in functioning? What are the syntheses into which they enter and operate? What use do you make of them, in all the the journey, watching for the signs or the indices that operate like machines and that will cause him to go on or the limit displaced, by subjective reterritorializations and representations that operate as much at the level of capital as a subject displaced limit, with the result that the machines of desire operate on this side of their limit within the framework of the syntheses according to which the unconscious can no longer operate in accordance with its own constituent machines, but merely represent formations of desire that must master the new molar aggregate operate and are inscribed. Only by making this passage do we	p 31 p 36 p 115 p 147 p 151 p 202 p 281 p 283 p 290 p 318 p 320 p 336 p 339 p 377
OPERATED 2	
a lot, we can say that the savage territorial machine operated on the basis of connections of production, and that the no equal. We have seen on what foundations this aggregate operated: a whole field of immanence that is reproduced on an	p 224 p 372
OPERATES 12	
parts that it neither unifies nor totalizes. And when it operates on them, when it turns back upon them (se rabat within the maternal undifferentiated. The law of the double bind operates relentlessly, ruthlessly, flinging us from one pole to the other foreclosed. We can understand how such a concept as foreclosure operates within this extensive framework of a family where several generations that conforms to the interest of the dominant class, but operates on its own account, according to the terms of desire it must be borne in mind that the family relentlessly operates on desiring-production. Inscribing itself into the recording process of desire introduce the nightmare of a commodity economy. The primitive market operates through bargaining rather than by fixing an equivalent that would liberation through the abolition of small debts. But the State operates by means of euphemisms. The pseudo territoriality is the product the system the inarticulate material flux in which this transcendence operates, opposes, selects, and combines: the signifier. It is curious, therefore them both, as does that discipline appropriately named fluidics, which operates by means of streams of gas; the computer is a is still familialism—that is, an assumption holding that sexuality operates only in the family, and must be transformed in order by Oedipus, she is herself created by Oedipus: Oedipus necessarily operates in the form of this double impasse. We are told performing the folding or the correspondence; but this application effectively operates on the three persons who constitute the minimum familial constellation	p 43 p 90 p 94 p 105 p 124 p 186 p 196 p 207 p 241 p 293 p 311 p 358
OPERATING 7	
combination of solid elements, each having its specialized function and operating under human control in order to transmit a movement and favor of the constancy of an apparatus of psychic repression, operating in the manner of a graphic machine capable of performing of signification. There is no phonological or even phonetic code operating on the signifier in the first sense, without an overcoding a relation that is subordinated to a field of forces operating as a concrete physical system. But isn't this tendency to their formation; chronogeneous machines engaged in their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes and the same inasmuch as these machines are present and operating in the social machines, in their field, their formation, their multiplicities where everything is possible, without exclusiveness or negation, syntheses operating without a plan, where the connections are transverse, the disjunctions	p 141 p 203 p 207 p 221 p 286 p 294 p 309
OPERATION 59	
has no need of any mediation or sublimation, any psychic operation, any transformation, in order to invade and invest the productive of oedipalization, whose crowning moment it is: castration designates the operation by which psychoanalysis castrates the unconscious, injects castration into the unconscious, injects castration into the unconscious. Castration as a practical operation on the unconscious is achieved when the thousand breaks-flows of fantasy to subjugated groups, rather than carrying out the opposite operation and disengaging in the fantasy the underlying element of a global persons. The complexity and the foundations of such an operation appear more distinctly if we consider the mutual reactions between the same time. Therefore it is indeed the same Oedipal operation that lays the foundations for the possibility of its own fragments—were the object of a special treatment, a crushing operation that extracted a detached object from the chain, a despotic on causes, but the occupation of a domain, and the operation of a system of signs. This can be clearly seen Oedipal inductor—is a real organizer. But believing is an operation of a conscious or preconscious nature, an extrinsic perception rather conscious or preconscious nature, an extrinsic perception rather than an operation of the unconscious upon itself. From the beginning of the problem of the cure then becomes rather similar to an operation of differential calculus, where one proceeds by way of depotentialization that situates their particular use in desiring-production, and the comparative operation of this production with social production, whence derive the state as long, with another rhythm, in a different mode of operation, in another dimension, with other uses of syntheses that feed the playful unconscious, the meditative and social unconscious. The Oedipal operation consists in establishing a constellation of biunivocal relations between the so-called natural reproduction of the family on the other. This operation is called an application. It is as if a tablecloth 3 (+ 1, to designate the transcendent factor performing the operation). From that moment it is a foregone conclusion that the the body without organs? What occurs when their mode of operation confronts the social machines? A tractable gear is greased, or cause—an extrapolation whose illegitimate nature weighed on the whole operation: the extraction of a transcendent complete object from the signifying	p 29 p 60 p 60 p 64 p 70 p 70 p 73 p 86 p 92 p 92 p 94 p 100 p 100 p 100 p 101 p 101 p 109 p 110

began: that there is no desire without law—the eternal operation of eternal repression recommences, the operation that closes around the prohibition and	p 111
sexuality in the Oedipal nursery—has a foreboding of this operation of displacement, and protests with all his might: no, Oedipus	p 115
itself from social repression by the unconscious nature of the operation and by its result (even the inhibition of revolt has	p 119
repression: desiring-production. But it in fact implies an original double operation: the repressive social formation delegates its power to an agent	p 119
process of oedipalization, is therefore the result of this double operation. It is in one and the same movement that the	p 119
of psychoanalysis goes astray. And the interest of such an operation, from the point of view of social production, becomes evident	p 120
Although we can see social production's interest in such an operation, it is less clear what makes this operation possible from	p 120
such an operation, it is less clear what makes this operation possible from the point of view of desiring-production itself. We	p 120
to them as such. Yet this is precisely where the operation arises. Under the precocious action of social repression, the family	p 120
to obtain the loss-of-reality effect. This is not an abstract operation: an Oedipal organization is imposed on the psychotic, though for	p 123
father as an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists in interpreting negation as a deprivation, as a	p 171
begin with money and to finish with money is an operation that cannot be expressed in terms of a code; seeing	p 176
the detached object (phallus) must perform a kind of folding operation—a kind of application or reduction (rabattement): a reduction of	p 177
a tablecloth, plus the transcendent term that performs the folding operation). Speaking, dancing, exchanging, and allowing to flow, and even	p 178
urinating	
ensures their integration into the higher unity, and their distributive operation, consonant with the great collective designs of this same unity	p 199
bottleneck, where the despotic machine overcodes them. Overcoding is the operation that constitutes the essence of the State, and that	p 199
measures	
writing can spring forth. One cannot better show how an operation of biunivocalization organizes itself around a despotic signifier, so that	p 208
the new alliance and direct filiation. Incest is the very operation of overcoding at the two ends of the chain in	p 209
stands for reality, but rather it appropriates reality in the operation of despotic overcoding, it produces reality on the new full	p 210
desires and the object of desire. Desire—such is the operation that consists in always stamping the mark of the primordial	p 221
unavoidable begins: there is not a single economic or financial operation that, assuming it is translated in terms of a code	p 247
technocracy and a bureaucracy that cannot be reduced to the operation of technical machines. In short, the conjunction of the decoded	p 252
failures of the axiomatic as conditions of the latter's operation; it watches over or directs progress toward a saturation of	p 252
of representation, and that this representation subjects desire to an operation of social repression-psychic repression that is stronger than any	p 262
other	
by mommy, and the divided, split, castrated ego. Isn't this operation of flattening, folding, or application what leads Lacan to say	p 265
images, images flattened onto other images, so that when this operation reaches its outcome the little ego of each person, related	p 265
at last: in the end it is a very simple operation, one that indeed readily lends itself to formalization, although it	p 266
the desire-castration equation signify, if not in fact a prodigious operation that consists in replacing desire under the law of the	p 268
are the products of capitalism insofar as it engineers an operation that has no equivalent in the other social formations. Everywhere	p 269
eyes with the pancreas removed with your eyes of appendix operation with your eyes of abortion with your eyes of ovaries	p 279
sexuality was therefore the association of the two modes of operation, mechanical and electrical, in a sequence with two poles, molar	p 291
is the same agency—the family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into an	p 296
impasse	
subjective and universal essence of desire as libido. Thus the operation of decoding in psychoanalysis can no longer signify what it	p 301
Even in Louis Althusser we are witness to the following operation: the discovery of social production as machine or machinery, irreducible	p 306
lack of lack traversing the structure? Such is the structural operation: it distributes lack in the molar aggregate. The limit of	p 307
with all the subjective and private reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism, this rehabilitated	p 308
cult of castration	
supposedly answers for its own truth, and to the psychoanalytic operation that supposedly answers for its own success—the couch as	p 329
a flow of innovation as machinic surplus value in the operation of capitalism (surplus value as the first aspect of its	p 372
There is not one of these aspects—not the least operation, the least industrial or financial mechanism—that does not reveal	p 373
it works, always more decoded, always more deterritorialized; how its operation grows more relentless with the development of the axiomatic,	p 373
the	
OPERATIONS 24	
left over, is to produce, and to carry out real operations of desire in the material world. 6 The Whole and	p 41
does anything but believe, rather than produce? What are the operations, the artifices that inject the unconscious with beliefs that are	p 61
We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it merely lends the new resources and methods	p 67
only functions, defines the prohibition and the transgression as structural operations. But what water will cleanse these concepts of their	p 111
background	
be performed are distributed. Coding the flows implies all these operations. This is the social machine's supreme task, inasmuch as the	p 141
forces and distributes the agents of production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating,	p 144
encircling, and initiating. Nietzsche	
wives). The surplus value of code carries out the diverse operations of the primitive territorial machine: detaching segments from the chain	p 150
provoke, on the anxieties they engender, and on the infernal operations they regenerate. Capitalism has learned this, and has ceased	p 151
doubting	
emits (revelation). This is perhaps the first assembling of formal operations that will lead to Oedipus (the paralogism of extrapolation): a	p 205
For if language itself does not presuppose conquest, the leveling operations (les opérations de rabattement) that constitute written language	p 208
indeed presuppose	
language itself does not presuppose conquest, the leveling operations (les opérations de rabattement) that constitute written language indeed	p 208
presuppose two inscriptions	
is in the process of establishing each of the formal operations that will make it all possible: the extrapolation of a	p 215
yet born. All sexuality functions in terms of the conjoined operations of machines, their internecine struggle, their superposition, their	p 216
interlocking arrangements	
by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will	p 217
have to be resumed within a decoded social field	
as best it can, by means of regular or exceptional operations, the product of the decoded flows. Let us take the	p 223
and payment, merely shows the multiple interactions of these two operations. Thus in credit money, which comprises all the commercial and	p 229
Capital, without attaching enough importance to banking practice, to financial operations, and to the specific circulation of credit money—which	p 230
would	
in point of fact it is impossible to code such operations: in the first place, a code determines the respective qualities	p 247
the apparatus in conformity with its objective interest—but these operations are carried out under the domination of its consciousness or	p 256
leadership. How does one explain that desire devotes itself to operations that are not failures of recognition, but rather perfectly reactionary	p 257
entire social field from above (the repressing representation): the formal operations of flattening, extrapolation, and so on, that later belong to	p 266
machine, did not first make possible the folding and flattening operations that will constitute Oedipus in the modern social field: the	p 268
latter is furrowed by the line of castration. The formal operations of the structure are those of extrapolation, application, and biunivocalization	p 307
castration, the signifier, etc., exist at the crossroads of two operations of capture: one where repressive social production becomes replaced by	p 313
OPERATIVE 1	
one element among others, and is less important than the operative use (what is done with the thing) or the positional	p 181
OPINION 1	
are sheer unarticulated blocks of sound. We are of the opinion that what is ordinarily referred to as primary repression means	p 9
OPPONENT 1	
wrestler who makes them jingle as he starts toward his opponent. An attraction-machine now takes the place, or may take the	p 11

OPPOSE	5	
and local variations of potentials. There is no reason to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll		p 84
the distinction between the Imaginary and the Symbolic, when they oppose the name of the father to the imago, and the		p 92
and as finite structural representation. Thereafter it is possible to oppose these two aspects to each other, the imaginary variations that		p 307
are really distinct and cannot on this account exclude or oppose one another. The partial objects and the body without organs		p 327
not prevent the flight that carries them along, and they oppose to it the paranoiac investment only as an escape in		p 341
OPPOSED	24	
disposal immanent criteria capable of determining the legitimate uses, as opposed to the illegitimate ones that relate use instead to a		p 109
to the field of the unconscious, insofar as they are opposed to the transcendent exercises of a What does it mean		p 109
a nomadic and polyvocal use of the conjunctive syntheses is opposed to the segregative and biunivocal use made of them. There		p 110
designates what is most recent and because it would be opposed to former or infantile; it is used in terms of		p 129
women in the midst of extended filiations (filiation hysteria as opposed to alliance paranoia). Male homosexuality is therefore the		p 165
representation of		
an internalization of the creditor-debtor relation in the relations of opposed classes. But how does one explain both this latency into		p 218
have shown what a language of decoded flows is, as opposed to a signifier that strangles and overcodes the flows. In		p 240
reasons for defining capitalism by a social axiomatic that stands opposed to codes in every respect. First of all, money as		p 248
have already put forward and that seemed to stand mutually opposed. On the one hand, the modern State forms a break		p 261
cosmos, a historic chaos. The matricial fissure of schizophrenia, as opposed to paranoiac castration; and the line of escape as opposed		p 278
opposed to paranoiac castration; and the line of escape as opposed to the blue line, the blues. o mother farewell with		p 278
molecular phenomenon, that is, as partial objects and flows, as opposed to aggregates and persons. It is true that social investments		p 280
to an extreme point where it can no longer be opposed to the other, a point of nondifference or dispersion. For		p 284
the other. And even if they are differentiated and mutually opposed, it is merely as two paths in the same statistical		p 286
for nothing more). Whence this double impression, that psychoanalysis is opposed to mythology no less than to mythologists, but at the		p 304
the paranoiac molar investment. But the perverted pole is equally opposed to the schizophrenic pole, just as the reconstitution of territorialities		p 315
the schizophrenic pole, just as the reconstitution of territorialities is opposed to the movement of deterritorialization. And if perversion in the		p 315
depend on something in the other. They must not be opposed determinations of a same entity, nor the differentiations of a		p 323
organism. The body without organs and the organs-partial objects are opposed conjointly to the organism. The body without organs is in		p 326
large scale. There is a speed of subjugation that is opposed to the coefficients of transversality. And what revolution is not		p 349
from the tenderest age; actual does not signify recent as opposed to infantile, but rather in action, as opposed to what		p 358
recent as opposed to infantile, but rather in action, as opposed to what is virtual and will come about under certain		p 358
So true is it that the various investments, even when opposed, can coexist with one another in complexes that are not		p 375
desire has little to do with fantasy and dream. As opposed to Reich, schizoanalysis makes no distinction in nature between political		p 381
OPPOSES	7	
Society), but also what it makes of literature when it opposes literature to psychosis in the name of a neurotic or		p 135
system the inarticulate material flux in which this transcendence operates, opposes, selects, and combines: the signifier. It is curious,		p 207
therefore, that		
no longer cancel one another in their relationship. No limit opposes the break (la brisure), or the breaking of this break		p 231
apparatus of antiproduction is no longer a transcendent instance that opposes production, limits it, or checks it; on the contrary, it		p 235
schizophrenic charges and energies into a world axiomatic that always opposes the revolutionary potential of decoded flows with new interior		p 246
limits		
shown how the paranoiac organizes masses and packs. The paranoiac opposes them to one another, maneuvers them. The paranoiac		p 279
engineers masses		
exorcise the effusion in it of a death instinct; it opposes real coefficients of transversality to the symbolic determinations of subjugation		p 349
OPPOSING	4	
presupposition. In fact, it does not restrict itself merely to opposing productive forces in and of themselves. It falls back on		p 10
or should be made, according to the interests of the opposing classes. But unconscious investments are made according to positions of		p 104
possibility of its own dissolution, so that it is constantly opposing with all its exasperated strength the movement that drives it		p 140
contrary finds itself sanctified as the sale agency capable of opposing the death desire. And how. does. it do this? By		p 332
OPPOSITE	29	
distinct things: from one point of view, industry is the opposite of nature; from another, industry extracts its raw materials from		p 3
use the term: man and nature are not like two opposite terms confronting each other—not even in the sense of		p 4
the very limits of the universe. Far from being the opposite of continuity, the break or interruption conditions this continuity: it		p 36
order to draw together, in order to reweave intermittent and opposite fragments. This drawing together, this reweaving is what Joyce called		p 43
function of parents are within desiring-production, rather than doing the opposite and forcing the entire interplay of desiring-machines to fit		p 47
within		
from a lack or a primal deprivation, and not the opposite. Here we have a properly analytical fallacy (which will be		p 60
the fantasy to subjugated groups, rather than carrying out the opposite operation and disengaging in the fantasy the underlying element of		p 64
enters here, ... the patient could just as easily say the opposite of everything he is uttering without changing anything fundamental to		p 66
Rights of Man !; When I seek out my most profound opposite, I always encounter my mother and my sister; to see		p 89
of saying that psychoanalysis invented Oedipus. Everything points in the opposite direction: the subjects of psychoanalysis arrive already		p 121
oedipalized, they demand		
involuntary, fettered, subjugated?. Not that it is more nearly the opposite, thank God. But these very oppositions are singularly lacking in		p 135
and filiations, this entire historical and collective drift: exactly the opposite of the Oedipal analysis, when it stubbornly crushes the content		p 168
the traditional norms? Doesn't the Ndembu cure demonstrate just the opposite? Could it not be said that Oedipus is also a		p 171
of this representation and of the latter's return. Now the opposite is clearly the case; not only does the Oedipal representation		p 172
extended filiations in the system in extension, and not the opposite. Secondly, there is a tendency to make the system in		p 187
its maximum extension, which recomposes the signifier (value as the opposite of the coexisting terms, but also the concept as the		p 207
of the coexisting terms, but also the concept as the opposite of the acoustic image). In short, the signifier appears twice		p 207
it presents as the complex what is still the complex's opposite. What will be necessary in order for Oedipus to become		p 216
that supply the underdeveloped countries with capital, but quite the opposite. So true is it that primitive accumulation is not produced		p 231
economic solution? Or might it be to go in the opposite direction? To go still further, that is, in the movement		p 239
of the flow of capital. The progression is therefore the opposite of that of a code; it expresses the capitalist transformation		p 249
detrterritorialization from reterritorialization, since they are mutually enmeshed, or like opposite faces of one and the same process. This		p 258
essential aspect		
father who indicates the action of machines, but just the opposite; thereafter there is no longer even any reason for considering		p 297
escape. As to the unconscious, it is like the Platonic opposite whose opposite draws near: it flees or it perishes. What		p 338
to the unconscious, it is like the Platonic opposite whose opposite draws near: it flees or it perishes. What we have		p 338
of counteracting them, but also of coexisting with them in opposite modes. In the generation-gap conflict we hear old people reproach		p 350
investment. The paranoiac and the schizoid investments are like two opposite poles of unconscious libidinal investment, one of which		p 376
subordinates desiring-production		
allow us to understand the politico-economic determinations, but exactly the opposite. And then, above all, we are not looking for a		p 380
we are quite pleased, since we haven't stopped saying the opposite, and that desiring-production produces the real, and that desire has		p 380
OPPOSITES	1	
confronting each other—not even in the sense of bipolar opposites within a relationship of causation, ideation, or expression (cause and		p 5
OPPOSITION	53	

The genesis of the machine lies precisely here: in the opposition of the process of production of the desiring-machines and the	p 9
observes, in the beginning capitalists are necessarily conscious of the opposition between capital and labor, and of the use of capital	p 11
the subject is produced. Our point of departure was the opposition between desiring-machines and the body without organs. The repulsion of	p 17
way to an attraction in the miraculating machine. But the opposition between attraction and repulsion persists. It would seem that a	p 17
the two preceding forces, repulsion and attraction, and from the opposition of these two forces. It must not be thought that	p 19
must not be thought that the intensities themselves are in opposition to one another, arriving at a state of balance around	p 19
attraction and repulsion as determining factors. In a word, the opposition of the forces of attraction and repulsion produces an open	p 19
instead of the organ's depending on it—met with great opposition from Freud. He maintained that the organ, from the viewpoint	p 60
offers them approximately what they find in a man. The opposition here is between two uses of the connective syntheses: a	p 70
The aptitude for conflict of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality, is in fact a consequence	p 74
of	
extrapolated from a signifier; transsexuality does not let any qualitative opposition between a local and nonspecific heterosexuality and a local	p 74
and	
nomadic and polyvocal use of the conjunctive syntheses is in opposition to the segregative and biunivocal use. Delirium has something like	p 105
use of the connective syntheses was found to be in opposition to the Oedipal use, itself global and specific. This global-specific	p 110
inclusive or nonrestrictive use of the disjunctive syntheses is in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in	p 110
and the familial recording on the socius, that are in opposition throughout the two groups. The innate science in psychosis and	p 124
two kinds of use made of synthesis that are in opposition. On the one hand there are the desiring-machines, and on	p 124
vibrations. We now come to the realization that the simple opposition between the two groups is inadequate, an opposition that would	p 125
the simple opposition between the two groups is inadequate, an opposition that would allow one to define neurosis as an intra-oedipal	p 125
that the actual factor arose afterward, and signified recent, in opposition to the infantile or the oldest factor that could be	p 127
even its existence as such—is determined only by its opposition to other segments in a series of interrelated stages. The	p 152
whole system evolves between two poles: that of fusion through opposition to other groups, and that of scission through the constant	p 152
The entire Dogon mythology is a patrilineal version of the opposition between the two genealogies and the two filiations: in intensity	p 160
parallelism where each contemplates the other with perplexity, placing in opposition two irreducible sectors of symbolism? A social sector of	p 179
symbols	
of What does it mean? When Hellenists place themselves in opposition to the Freudian Oedipus, it should not be thought that	p 180
formation has to be conceived of in terms of an opposition between it and the primitive territorial machine: the birth of	p 193
certain type of code and inscription that is in direct opposition to the primitive territorial codings. The number of elements in	p 193
is more terrible. As a matter of fact, the law's opposition or apparent opposition to despotism comes late—when the State	p 212
As a matter of fact, the law's opposition or apparent opposition to despotism comes late—when the State presents itself as	p 212
imperial barbarian law possesses instead two features that are in opposition to those just mentioned—the two features that Kafka so	p 212
assumed the new figure that appears to place it in opposition to despotism. But from the beginning it expresses the imperialism	p 213
existence and survival—and that feudalism of itself is in opposition to the State, which on the contrary, as the feudal	p 220
a minimal identity that they owe to their relations of opposition, and that they keep throughout all the types of variations	p 242
and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to the Saussurian and post-Saussurian	p 242
undertaking. Because it abandons all	
of forming and transporting further the desiring-machines that are in opposition to the structures, and the intensities that are in opposition	p 244
opposition to the structures, and the intensities that are in opposition to the spaces? The explanation is that, despite his attempt	p 244
results, finally, a fourth characteristic that places the axiomatic in opposition to codes. The axiomatic does not need to write in	p 250
which profits and wages are based. In short, the theoretical opposition is not between two classes, for it is the very	p 255
codes, that implies there is only one class. The theoretical opposition lies elsewhere: it is between, on the one hand, the	p 255
and begin flowing on the full body without organs. The opposition is between the class and those who are outside the	p 255
a distinction grounded in physics, when we speak of an opposition between intra-atomic phenomena and the mass phenomena that operate	p 283
through	
or of a microscopic cybernetics without regard to the traditional opposition between mechanism and vitalism. Here the fundamental traits of	p 288
synthesis	
as a curettage of the unconscious; the matrical fissure in opposition to the line of castration; the splendid affirmation of the	p 299
reterritorialization, while schizoanalysis follows the machinic indices of deterritorialization. The opposition still holds between the neurotic on	p 316
the couch—as an	
as in attraction, the body without organs is not in opposition to these organs-objects; it merely ensures its own opposition, and	p 326
in opposition to these organs-objects; it merely ensures its own opposition, and their opposition, with regard to an organism. The body	p 326
these organs-objects; it merely ensures its own opposition, and their opposition, with regard to an organism. The body without organs and	p 326
In this regard, in vain is the axiomatic in profound opposition to codes; since it works on the decoded flows, it	p 327
to the point of suicide. Yet there is no real opposition between the body without organs and the organs as partial	p 329
organs and the organs as partial objects; the only real opposition is to the molar organism that is their common enemy	p 329
of a death desire that would presumably be in qualitative opposition to the life desires. Death is not desired, there is	p 329
of the requirements of the dualism that maintains a qualitative opposition between the drives (you will not escape the conflict): once	p 332
on which the repression properly speaking relies; transforming the apparent opposition of repulsion (the body without organs / the	p 339
machines-partial objects	
and as a position of desire. What, finally, is the opposition between schizoanalysis and psychoanalysis, when the negative and positive tasks	p 381
OPPOSITIONS 2	
to heterosexuality and homosexuality, but creates in most people irreducible oppositions between the two forces. Finally, the third factor—of	p 65
such	
is more nearly the opposite, thank God. But these very oppositions are singularly lacking in relevance. Artaud makes a shambles of	p 135
OPPRESSES 1	
excluded members of society invest with passion the system that oppresses them, and where they always find an interest, since it	p 346
OPPRESSION 5	
place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes, political events,	p 99
metaphysical and collective problems	
Oedipus that is taken for what it is, a pure oppression, inasmuch as it assumes that these Savages are deprived of	p 178
revolt—and on the other side, the violence and the oppression of capital—become images of destitution, despair, revolt, violence, or	p 264
of capital—become images of destitution, despair, revolt, violence, or oppression. But starting from non figurative figures or from the	p 264
breaks-flows	
of the family along the lines of social exploitation and oppression. But it is at the soft center of capitalism, in	p 269
OPPRESSIVE 5	
terms of the structure remained stuck to the agents of oppressive social reproduction, either in a struggle or in a complicity	p 169
a quantifying axiomatic (une axiomatique comptable) that is even more oppressive. With the result that capitalism—in conformity with the	p 176
movement	
States, these artists with a look of bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation an	p 199
scale, with a precise stroke, the finished design of several oppressive and fundamental manifestations. The leading character, played by	p 317
Chaplin, has	
disadvantaged, the most exploited, to seek their ends in an oppressive machine, but what is reactionary or revolutionary in the preconscious	p 347
OPTIMISM 5	
it. We cannot, however, share either this pessimism or this optimism. For there is much optimism in thinking psychoanalysis makes possible	p 81
either this pessimism or this optimism. For there is much optimism in thinking psychoanalysis makes possible a veritable solution to Oedipus	p 81
spoken of the pessimism of Modern Times and of the optimism of the final image. Neither term suits the film. Charles	p 317
stroke itself. ... That is why the final image is without optimism. One does not see what optimism would be doing at	p 317
final image is without optimism. One does not see what optimism would be doing at the conclusion of this statement. This	p 317

OPTION 1	
repaying, for repaying is a duty but lending is an option—as in Lewis Carroll's song, the long song about the	p 198
OR 1564	
whether it is an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each	p 1
is in the mountains, amid falling snowflakes, with other gods or without any gods at all, without a family, without a	p 2
any gods at all, without a family, without a father or a mother, with nature. What does my father want? Can	p 2
in peace. Everything is a machine. Celestial machines, the stars or rainbows in the sky, alpine machines—all of them connected	p 2
waxing and waning of the moon. To be a chlorophyll- or a photosynthesis-machine, or at least slip his body into such	p 2
of the moon. To be a chlorophyll- or a photosynthesis-machine, or at least slip his body into such machines as one	p 2
of production. There is no such thing as either man or nature now, only a process that produces the one within	p 2
are they repressed? To what end? Is it really necessary or desirable to submit to such repression? And what means are	p 3
all we are given is a geometrical description of it? Or yet another example: on being confronted with a complete machine	p 3
that there is no such thing as relatively independent spheres or circuits: production is immediately consumption and a recording process	p 4
(enregisrement	
man become one within nature in the form of production or industry, just as they do within the life of man	p 4
in intimate contact with the profound life of all forms or all types of beings, who is responsible for even the	p 4
sense of bipolar opposites within a relationship of causation, ideation, or expression (cause and effect, subject and object, etc.); rather, they	p 5
the term: it must not be viewed as a goal or an end in itself, nor must it be confused with	p 5
infinite perpetuation of itself. Putting an end to the process or prolonging it indefinitely—which, strictly speaking, is tantamount to ending	p 5
Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive and	p 5
reproductive desiring-machines	
and nature. Desiring-machines are binary machines, obeying a binary law or set of rules governing associations: one machine is always	p 5
coupled	
flow-producing machine, and another machine connected to it that interrupts or draws off part of this flow (the breast—the mouth	p 5
is in turn connected to another whose flow it interrupts or partially drains off, the binary series is linear in every	p 5
hair; a flow of spittle, a flow of sperm, shit, or urine that are produced by partial objects and constantly cut	p 5
so that one machine interrupts the current of the other or sees its own current interrupted. Hence the coupling that takes	p 6
cannot accept the idealist category of expression as a satisfactory or sufficient explanation of this phenomenon. We cannot, we must not	p 6
is any such thing as a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a schizophrenic table	p 6
was that it was neither simple nor really complex, initially or intentionally complex, or constructed according to a complicated plan. Instead	p 6
was neither simple nor really complex, initially or intentionally complex, or constructed according to a complicated plan. Instead, it had been	p 6
virtually immovable. One didn't know how to handle it (mentally or physically). Its top surface, the useful part of the table	p 6
nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or a work table. A table which lent itself to no	p 6
closely related characteristics: the possession of a stock of materials or of rules of thumb that are fairly extensive, though more	p 7
of rules of thumb that are fairly extensive, though more or less a hodgepodge—multiple and at the same time limited	p 7
ability to rearrange fragments continually in new and different patterns or configurations; and as a consequence, an indifference toward the act	p 7
handyman experiences when he plugs something into an electric socket or diverts a stream of water can scarcely be explained in	p 7
scarcely be explained in terms of playing mommy and daddy, or by the pleasure of violating a taboo. The rule of	p 7
grafting producing onto the product, is a characteristic of desiring-machines or of primary production: the production of production. A painting	p 7
by	
this way, from not having some other sort of organization, or no organization at all. An incomprehensible, absolutely rigid stasis in	p 8
Artaud discovered this one day, finding himself with no shape or form whatsoever, right there where he was at that moment	p 8
it has nothing whatsoever to do with the body itself, or with an image of the body. It is the body	p 8
realm of antiproduction; but yet another characteristic of the connective or productive synthesis is the fact that it couples production with	p 8
worms, and a God at work messing it all up or strangling it by organizing it. The body is the body	p 9
does counterinvestment. as the body without organs invests a counterinside or a counteroutside, in the form of a persecuting organ or	p 9
or a counteroutside, in the form of a persecuting organ or some exterior agent of persecution. But in and of itself	p 9
be the body of the earth, that of the tyrant, or capital. This is the body that Marx is referring to	p 10
the product of labor, but rather appears as its natural or divine presupposition. In fact, it does not restrict itself merely	p 10
process of production; but it is not a conscious delirium, or rather is a true consciousness of a false movement, a	p 10
Capital is indeed the body without organs of the capitalist, or rather of the capitalist being. But as such, it is	p 10
falls back on (se rabat sur) all of production. (Furnishing or realizing surplus value is what establishes recording rights.) With the	p 11
of capital as a full body to constitute the recording or inscribing surface. But some kind of full body, that of	p 11
But some kind of full body, that of the earth or the despot, a recording surface, an apparent objective movement, a	p 11
without organs as though it were a fencer's padded jacket, or as though these organ-machines were medals pinned onto the jersey	p 11
starts toward his opponent. An attraction-machine now takes the place, or may take the place, of a repulsion-machine: a miraculating-machine	p 11
succeeding	
the essential thing is the establishment of an enchanted recording or inscribing surface that arrogates to itself all the productive forces	p 11
not recorded in the same way it is produced, however. Or rather, it is not reproduced within the apparent objective movement	p 12
of production. The law governing the latter was connective synthesis or coupling. But when the productive connections pass from machines to	p 12
distribution in relation to the nonproductive element as a natural or divine presupposition (the disjunctions of capital). Machines attach	p 12
themselves to	
the surface off into co-ordinates, like a grid. The either ... or ... or of the schizophrenic takes over from the and then	p 12
surface off into co-ordinates, like a grid. The either ... or ... or of the schizophrenic takes over from the and then: no	p 12
mark decisive choices between immutable terms (the alternative: either this or that), the schizophrenic either ... or ... or refers to the system	p 12
terms (the alternative: either this or that), the schizophrenic either ... or ... or refers to the system of possible permutations between differences	p 12
the alternative: either this or that), the schizophrenic either ... or ... or refers to the system of possible permutations between differences that	p 12
without saying anything. Either he had finally nothing to say, or while having something to say he finally decided not to	p 12
is supposed to be a response to the new situation or a reply to the indiscreet questioner. The disjunctive synthesis of	p 12
of production extends into the method as method of inscription. Or rather, if what we term libido is the connective labor	p 13
you believe in God? we should reply in strictly Kantian or Schreberian terms: Of course, but only as the master of	p 13
course, but only as the master of the disjunctive syllogism, or as its a priori principle (God defined as the Omnitudo	p 13
very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once more into their elements	p 13
the products	
Is it not more likely that Oedipus is a requirement or a consequence of social reproduction, insofar as this latter aims	p 13
inferior God, all of them divine forms that become complicated, or rather desimplified, as they break through the simplistic terms and	p 14
recording code, which does not coincide with the social code, or coincides with it only in order to parody it. The	p 15
only in order to parody it. The code of delirium or of desire proves to have an extraordinary fluidity. It might	p 15
same event in the same way. When he is more or less forced into it and is not in a touchy	p 15
fashion, from the perimeter to the center, in successive layers or segments. But the explanations that he provides for them, which	p 15
showing up in the form of lines standing for catastrophe or collapse that are so many disjunctions surrounded by spirals. The	p 15
and everywhere a reward in the form of a becoming or an avatar, being born of the states that it consumes	p 16
share of this pleasure, as a recompense for his suffering or as a reward for his becoming-woman. On the other hand	p 16
third synthesis of the unconscious: the conjunctive synthesis so it's ... , or the production of consumption. We must examine how this synthesis	p 17
of consumption. We must examine how this synthesis is formed or how the subject is produced. Our point of departure was	p 17
are a number of proofs that such a reconciliation does or can exist. With no further details being provided, we are	p 17
I am sometimes to be found, standing before the mirror or elsewhere, with the upper portion of my body partly bared	p 17
organs so as to give birth to a new humanity or a glorious organism. This is tantamount to saying that the	p 17
subject is produced as a mere residuum alongside the desiring-machines, or that he confuses himself with this third productive machine and	p 17
carriage, its shears, needles, magnets, rays. Even when it tortures or kills, it manifests something new and different, a solar force	p 18

new machine, a pleasure that can rightly be called autoerotic, or rather automatic: the nuptial celebration of a new alliance, a
neither delirious nor hallucinatory, but will project the hallucination or internalize the delirium. Delirium and hallucination are secondary in
relation p 18 p 18

the full body without organs. And they undergo relative rises or falls depending on the complex relationship between them and the
produced as a residuum alongside the machine, as an appendix, or as a spare part adjacent to the machine passes through p 19 p 20

family having anything whatsoever to do with all of this. Or, to follow a path that is more complex, but leads p 20 p 21

oscillations, so that as a consequence the fortuitousness of this or that particular individuality will render all of them necessary. The p 21 p 21

ever been as deeply involved in history as the schizo, or dealt with it in this way. He consumes all of p 21 p 21

the world granted to Nietzsche does not inaugurate a more or less regular succession of landscapes or still lifes, extending over p 21 p 21

not inaugurate a more or less regular succession of landscapes or still lifes, extending over a period of forty years or p 21 p 21

or still lifes, extending over a period of forty years or so; it is, rather, a parody of the process of p 21 p 22

to designate only athematic phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts which he attributed to the
mechanical effects p 22

outbursts which he attributed to the mechanical effects of infections or intoxications. Moreover, he explained a large part of delirium in p 22 p 22

for history, he was content merely to mention its innate or acquired nature. Clerambault is the Feuerbach of psychiatry, in the p 22 p 22

constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger). The first of these is p 22 p 22

an explanatory concept p 22

is an explanatory concept that supposedly locates the specific dysfunction or primary deficiency. The second is an ideational concept p 22 p 22

indicating the p 22

nature of the effect of the disorder: the delirium itself or the complete withdrawal from the outside world, the detachment from p 23 p 23

outside world, the detachment from reality, accompanied by a relative or an absolute predominance of [the schizophrenic's] inner life. The third p 23 p 23

inner life. The third concept is a descriptive one, discovering or rediscovering the delirious person in his own specific world. What p 23 p 23

ceased to believe in it. He is somewhere else, beyond or behind or below these problems, rather than immersed in them p 23 p 23

believe in it. He is somewhere else, beyond or behind or below these problems, rather than immersed in them. And wherever p 23 p 23

resistance to being oedipalized, and tends to treat them more or less as animals. They mistake words for things, he says p 23 p 24

again and again. Is this relationship to be considered causal? Or is it a relationship of comprehension? A mode of expression p 24 p 24

ego, all we can do is sample a supposed essence or a presumed specific nature of the schizo, regardless of whether p 24 p 24

regardless of whether we do so with love and pity or disgustedly spit out the mouthful we have tasted. We have p 24 p 24

the theoretician relates it to ideal forms of causation, comprehension, or expression, rather than to the real process of production on p 24 p 24

recognizable as a distinct personality if the process is halted, or if it is made an end and a goal in p 24 p 24

it is made an end and a goal in itself, or if it is allowed to go on and on endlessly p 24 p 25

Contrasting the concept of process with those of reaction formation or development of the personality, he views process as a rupture p 25 p 25

development of the personality, he views process as a rupture or intrusion, having nothing to do with an imaginary relationship with p 25 p 25

create its own object—if only in an unreal, hallucinatory, or delirious form—or from representing this causality as stemming from p 25 p 25

object—if only in an unreal, hallucinatory, or delirious form—or from representing this causality as stemming from within desire itself p 25 p 25

object that desire lacks is related to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that p 25 p 25

though there were a dreamed-of object behind every real object, or a mental production behind all real productions. This conception does p 25 p 26

of the object: psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even when the fantasy is interpreted in depth p 26 p 26

their relationship to the object as something that is lacking or missing, continue to be the basis of the productivity of p 26 p 26

It is, rather, the subject that is missing in desire, or desire that lacks a fixed subject; there is no fixed p 26 p 26

machine connected to it. Hence the product is something removed or deducted from the process of producing: between the act of p 26 p 27

a search in a void: hunting about, trying to capture or become a parasite of passive syntheses in whatever vague world p 27 p 27

that this is not a phrase uttered by the poor or the dispossessed. On the contrary, such people know that they p 27 p 27

those who believe that this is very easy to say, or that it is the sort of idea to be found p 27 p 27

who were life itself, ate little, slept little, owned little or nothing. They had no illusions about duty, or the perpetuation p 27 p 27

owned little or nothing. They had no illusions about duty, or the perpetuation of their kith and kin, or the preservation p 27 p 27

about duty, or the perpetuation of their kith and kin, or the preservation of the State ... The phantasmal world is the p 27 p 28

is never organized on the basis of a pre-existing need or lack (manque). It is lack that infiltrates itself, creates empty p 28 p 28

manque). It is lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance with the organization of p 28 p 28

though all social practices had their precise counterpart in introjected or internal mental practices, or as though mental practices were p 28 p 28

projected p 28

had their precise counterpart in introjected or internal mental practices, or as though mental practices were projected upon social systems, p 28 p 28

without p 28

of the two sets of practices ever having any real or concrete effect upon the other. As long as we are p 28 p 29

as it is expressed in terms that make them introjections or projections of each other without ceasing to be utterly alien p 29 p 29

desire, and that libido has no need of any mediation or sublimation, any psychic operation, any transformation, in order to invade p 29 p 29

remarks, the astonishing thing is not that some people steal or that others occasionally go out on strike, but rather that p 29 p 29

profoundest as a thinker when he refuses to accept ignorance or illusion on the part of the masses as an explanation p 29 p 30

demolishing, by creating a distinction between rationality as it is or ought to be in the process of social production, and p 30 p 30

other. He gives up trying to discover the common denominator or the coextension of the social field and desire. In order p 30 p 30

desiring-production in no way vitiates our principle: desire produces reality, or stated another way, desiring-production is one and the same p 30 p 30

thing p 30

attribute a special form of existence to desire, a mental or psychic reality that is presumably different from the material reality p 30 p 30

the material reality of social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be p 30 p 30

distinguished from technical and social p 30

of view of the great gregarious masses that they form, or whether social machines are considered from the point of view p 30 p 30

an existing social field, including the latter's most repressive forms; or on the contrary, it may launch a counterinvestment whereby p 30 p 30

revolutionary p 30

introducing an element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies. More generally, Dali's method p 31 p 31

of critical p 31

than allowing them to slowly wind down to a close or gradually die away into silence. The artist is the master p 32 p 32

an economic category, and always refer back to a socius or a social machine that is quite distinct from these machines p 32 p 32

and make no distinction between agents and their own parts, or between the relations of production and their own relations, or p 32 p 32

or between the relations of production and their own relations, or between the social order and technology. Desiring-machines are both p 32 p 32

technical p 32

the strictest sense: the situation of the body without organs or its equivalent is the crucial factor here, depending on whether p 32 p 32

on whether it is the result of an internal process or of an extrinsic condition (and thus affects the role of p 32 p 33

who was initially responsible for social organization. The social machine or socius may be the body of the Earth, the body p 33 p 33

was built on the ruins of a despotic State more or less far removed in time, finds itself in a totally p 33 p 34

process of production, produces an awesome schizophrenic accumulation of energy or charge, against which it brings all its vast powers of p 34 p 34

its limit while simultaneously tending toward that limit. Capitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic p 34 p 34

institutes or restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to recede p 34 p 34

have been defined in terms of abstract quantities. Everything returns or recurs: States, nations, families. That is what makes the ideology p 34 p 34

of this law, there is the twofold movement of decoding or deterritorializing flows on the one hand, and their violent and p 34 p 35

of modern territorialities. The neurotic is trapped within the residual or artificial territorialities of our society, and reduces all of them p 35 p 35

puts us in contact with the demoniacal element in nature or within the heart of the earth, and the historical process p 35 p 36

A machine may be defined as a system of interruptions or breaks (coupures). These breaks should in no way be considered p 36 p 36

universe. Far from being the opposite of continuity, the break or interruption conditions this continuity: it presupposes or defines what it p 36 p 36

continuity, the break or interruption conditions this continuity: it presupposes or defines what it cuts into as an ideal continuity. This p 36 p 36

doubtless this second machine in turn is really an interruption or break, too. But it is such only in relationship to p 36 p 36

but at the same time is also a flow itself, or the production of a flow, in relation to the machine p 36 p 37

is why, at the limit point of all the transverse or transfinite connections, the partial object and the continuous flux, the p 37 p 37

which breaking down constitutes an integral part of the functioning, or the way in which the cutting off is an integral p 37 p 37

Bettelheim, who has a noticeable bias in favor of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes only p 37 p 37

intervenes only in response to autonomous aspects of the productivity or the activity of the child, although he later discerns in p 37 p 37

child, although he later discerns in him a nonproductive stasis or an attitude of total withdrawal. Hence there is first of think that the machines themselves are proof of the loss or repression of desire (which Bettelheim translates in terms of autism p 37
How has the process turned into an end in itself? Or how has the child become the victim of a premature p 37
has the child become the victim of a premature interruption or a terrible frustration? It is only by means of the p 37
stopped up) that something is produced, counterproduced, something that diverts or frustrates the entire process of production, of which it is p 38
what means? What place should be left for other producers or antiproducers (the place of one's little brother, for instance)? Should p 38
the place of one's little brother, for instance)? Should one, or should one not, suffocate from what one eats, swallow air p 38
of a code of the unconscious, incorporating the entire chain—or several chains—of meaning: a discovery thus totally transforming analysis p 38
so complex that we can scarcely speak of one chain or even of one code of desire. The chains are called p 38
signs within it is insignificant, as these signs have little or nothing to do with what supports them. Or rather, isn't p 38
have little or nothing to do with what supports them. Or rather, isn't the support completely immaterial to these signs? The p 38
a pictogram, a tiny image of an elephant passing by, or a rising sun may suddenly make its appearance. In a p 39
heterogeneous chains, and as their basic unit use detachable segments or mobile stocks resembling building blocks or flying bricks. We must p 39
unit use detachable segments or mobile stocks resembling building blocks or flying bricks. We must conceive of each brick as having p 40
signs from different alphabets, but also various figures, plus one or several straws, and perhaps a corpse. Cutting into the flows p 40
and the partial objects of production presuppose stocks of material or recording bricks within the coexistence and the interaction of all p 40
a purely mechanistic (but not a machinic) point of view; or else a humoral disturbance brings on a shift in nervous p 40
broken, fragmented paths within the sphere of instincts. These bricks or blocks are the essential parts of desiring-machines from the point p 40
philosophy that originally inspired it, is the theory of bricks or blocks, their detachment and fragmentation, and above all what such p 40
introduction of desire into neurology. The third type of interruption or break characteristic of the desiring-machine is the residual break p 40
(coupure-reste
break characteristic of the desiring-machine is the residual break (coupure-reste) or residuum, which produces a subject alongside the p 40
machine, functioning as
to the machine. And if this subject has no specific or personal identity, if it traverses the body without organs without p 40
break is not at all an indication of a lack or need (manque), but on the contrary a share that falls p 41
the Oedipal model of castration is!) That is because breaks or interruptions are not the result of an analysis; rather, in p 41
of original totality (not even one that has been lost), or to a subsequent totality that may not yet have come p 42
no longer believe in a primordial totality that once existed, or in a final totality that awaits us at some future p 42
is revealed, whether it be the patent madness of Charlus or the supposed madness of Albertine. Hence Proust maintained that the p 43
whole is considered as a totality derived from the parts, or as an original totality from which the parts emanate, or p 44
or as an original totality from which the parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism has really p 44
effects (gratification and frustration), and of mechanisms of expression (good or bad)—an approach that forces her to adopt an idealist p 44
original whole that has existed earlier in a primary phase, or to a whole that will eventually appear in a final p 44
relation to Oedipus itself, since pre-oedipal still has a developmental or structural relationship to Oedipus. The question, rather, is that of p 45
iron collar of Oedipus; on the contrary, she uses them—or makes a pretense of using them—to water Oedipus down p 45
dread of being wetted with water. Say that it's Oedipus, or you'll get a slap in the face. The psychoanalyst no p 45
really produced by being drawn from (prelevés sur) a flow or a nonpersonal hyle, with which they re-establish contact by connecting p 46
as such. Partial objects are not representations of parental figures or of the basic patterns of family relations; they are parts p 46
frequently appeared in the guise of a devil, a god, or a sorcerer, and that the roles he assumed in the p 46
also plays at being a magician, a cowboy, a cop or a robber, a train, a little car. The train is p 46
explained: it must be granted either that sexuality is sublimated or neutralized in and through social (and metaphysical) relations, in the p 46
and metaphysical) relations, in the form of an analytic afterward; or else that these relations bring into play a nonsexual energy p 46
share the belief that the libido cannot invest a social or metaphysical field without some sort of mediation. This is not p 46
the case, however. Let us consider a child at play, or a child crawling about exploring the various rooms of the p 46
he conceives of these partial objects as being his parents, or even different parts of his parents' bodies. Strictly speaking, it p 47
object providing a nonpersonal flow of milk, be it copious or scanty. A desiring-machine and a partial object do not represent p 47
not a question of denying the vital importance of parents or the love attachment of children to their mothers and fathers p 47
but rather a relation in the sense of a report or an account, an inscription within the over-all process of inscription p 48
production, but that is ascribed to them (with either love or hatred) from the point of view of the recording of p 48
desiring-machines—at the level, for example, of the mouth-air machine or the tasting-machine: What does it mean to be alive? What p 48
related to the parents, in the sense of being recounted or communicated to them, with the notion that it is related p 48
history. Neither social relations nor metaphysical relations constitute an afterward or a beyond. The role of such relations must be recognized p 49
Production. Lawrence had the impression that sexuality possessed more power or more potentiality than that. And though psychoanalysis may p 49
perhaps have
confession of guilt, its theories are not at all radical or innovative. On the contrary: it is completing the task begun p 50
psychotic, para-oedipal in others. The function of Oedipus as dogma, or as the nuclear complex, is inseparable from a forcing by p 51
normal and positive form of the complex to its inverse or negative form: a standard model Oedipus, such as Freud presents p 51
generations is deemed necessary in order to produce a psychotic, or because an even more direct mechanism of intervention by the p 52
those who come to occupy them in a given social or pathological formation: a structural Oedipus (3+1) that does not conform p 52
to persons, and that constitute the Real in itself, beyond or beneath the Symbolic as well as the Imaginary? We in p 53
and this invariant—between the desiring-machines and the Oedipal structure? Or rather, does not the invariant merely express the history of p 53
Is it merely a matter of oedipalizing even the schizo? Or is it a question of something else, and even the p 53
personal, it does not symbolize any more than it imagines or represents; it engineers, it is machinic. Neither imaginary nor symbolic p 53
and that, between these two formulations, Oedipus leads a more or less marginal existence, confined for example to a separate chapter p 53
to a separate chapter on object-choice at puberty (Three Essays), or to a chapter on typical dreams (The Interpretation of Dreams p 53
imperialism of Oedipus require only the renunciation of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely p 54
stronger? For
psychic repression with social repression. This will all be lost, or at least singularly compromised, with the establishment of a sovereign p 54
Oedipus in his own self-analysis? Was it in his self-analysis, or rather in his Goethian classical culture? In his self-analysis he p 55
unconscious. The schizo—there is the enemy! Desiring-production is personalized, or rather personologized (personnologisee), imaginized p 55
(imaginarisee), structuralized. (We have seen that
imaginized (imaginarisee), structuralized. (We have seen that the real difference or frontier did not lie between these terms, which are p 55
perhaps
a director for a private theater, rather than the engineer or mechanic who sets up units of production, and grapples with p 55
longer function except behind the consulting-room walls. Behind the walls or in the wings, such is the place the primal fantasy p 55
more visibly in religions and ancient myths, which express forces or mechanisms eternally active in the unconscious. It should be noted p 57
interpreted in what is termed anagogical fashion, toward the higher. Or inversely, in analytical fashion, toward the lower, relating the myth p 57
interpret the commonly postulated adequation. But to render religion unconscious, or the unconscious religious, still amounts to injecting p 58
something religious into
the whole of social and metaphysical relations as an afterward or a beyond that desire was incapable of investing immediately. He p 58
from the familial complex through the analytical transformation of desire, or is signified by it in an anagogical symbolization. Let us p 58
establishing the exclusive use of the disjunctions: you are girl or boy! Such is the case with Oedipus and its resolution p 59
the penis, and in boys as fear of losing it or refusal of a passive attitude. This something in common must p 59
partitioned off, and where each subject communicates with one sex or the other in another subject. Such is the law of p 60
it was not by chance that he was never able or never wanted to give this concept the analytical position and p 60
could not be understood except by proceeding from a lack or a primal deprivation, and not the opposite. Here we have p 60
a subject, defined as a fixed ego of one sex or the other, who necessarily experiences as a lack his subordination p 60
the ignorances of the unconscious; it knows nothing of castration or Oedipus, just as it knows nothing of parents, gods, the p 61
answer that this itself is proof that women are castrated—or even console women by saying that men are castrated, too p 61
be recognized that Women's Liberation movements contain, in a more or less ambiguous state, what belongs to all requirements of liberation p 61
libido. Of course there is always something from the father or the mother that is taken up in the signifying chain p 62
mother have their roles there as subordinate agents of transmission or execution. When the notion of group fantasy was elaborated in p 62
imaginary qualities that confer on it a kind of transcendence or immortality under the shelter of which the individual, the ego p 62
castration, all the resignation-desires (becoming a general; acquiring low, middle, or high rank), including the resignation to dying in the service p 62
power to experience institutions themselves as mortal, to destroy them or change them according to the articulations of desire and the p 63

as the economic law establishes perversion in the psychic exchanges, or as the psychic exchanges on the contrary promote a subversion of gregariousness, the singular state can, according to its more or less forceful intensity, bring about a deactualization of the institution in turn as anachronistic. The two kinds of fantasy, or rather the two regimes, are therefore distinguished according to whether ego whose fictional unity is guaranteed by the goods themselves, or whether the desiring-production of affects imposes its rule on institutions of production are an institution of desire, and how affects or drives form part of the infrastructure itself. For they are which members of the subjugated groups are induced to live or fantasize individually their membership in the group. It must still lines of exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which by their very nature refer the fantasy man, understand you, but as judge, as boss, as colonel or general, that is to say as the father, I condemn of his patients still dreams of being invited to eat or have a drink at his place, after several years of translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the problem is particularly practical and concrete. Does

be ended, can the process of analysis be terminated, yes or no? Can it be completed, or is it condemned to analysis be terminated, yes or no? Can it be completed, or is it condemned to a constant self-perpetuation? As Freud says would seem that certain subjects have such a viscous libido, or on the contrary such a liquid one, that nothing succeeds the cure, and not as shortcomings of the treatment itself, or as effects or countereffects of his method. For castration as not as shortcomings of the treatment itself, or as effects or countereffects of his method. For castration as an analyzable state countereffects of his method. For castration as an analyzable state—or nonanalyzable; the ultimate rock—is the effect of castration as what remains, once we learn that resistances of an hysterical or an obsessional form bear witness to the anoedipal quality of more than it could seal off a jar of jam or plug a dike. Against the walls of the triangle, toward toward the outside, flows exert the irresistible pressure of lava or the invincible oozing of water. What are the most favorable what brings about our sickness? Schizophrenia itself, as a process? Or is it brought about by the frantic neuroticization to which Is it schizophrenia as a process that makes us sick, or is it the self-perpetuation of the process in the void the void—a horrible exasperation (the production of the schizophrenic-as-entity)? Or is it the confusion of the process with a goal the process with a goal (the production of the pervert-artifice), or the premature interruption of the process (the production of the them: either so as to measure us against that cross, or to establish that we cannot measure up to it. But unconscious, the practical problem is that of their use, legitimate or not, and of the conditions that define a use of the conditions that define a use of synthesis as legitimate or not. Take the example of homosexuality—though it is something in discovering contradictions, either in order to declare them irreducible, or to resolve them, or to show that they were merely in order to declare them irreducible, or to resolve them, or to show that they were merely apparent, according to preference according to preference. In truth, there are never contradictions, apparent or real, but only degrees of humor. And inasmuch as reading assigns the position and use of each thing, each being, or each scene: there is this and then that, and let's hears nothing, and that he is a body without organs, or like a spider poised in its web, observing nothing, but begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living room, a

a group of girls, a landscape). Then, within these nebulae or these collectives, sides take shape, series are arranged, persons figure woman, but also with the male part of a woman, or with the female part of another man, or yet again a woman, or with the female part of another man, or yet again with the male part of the other man the alternative of the either/or exclusions, there is the either ... or ... or of the combinations and permutations where the differences amount alternative of the either/or exclusions, there is the either ... or ... or of the combinations and permutations where the differences amount to the same without ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual, without knowing it or being

statistically or molarly heterosexual, but personally homosexual, without knowing it or being fully aware of it, and finally we are transsexual interpretations of his own interpretations, contrasts two kinds of homosexuality, or rather two regions only one of which is Oedipal, exclusive prohibition, as well as the possibility for its own failure or stagnation, by falling into the undifferentiated as the reverse side receive my wife from a father-in-law. And although new stases or relapses are produced at this level, such as new forms all alone, incestuous, homosexual, and a zombie. Thus the parental or familial use of the synthesis of recording extends into a of the synthesis of recording extends into a conjugal use, or an alliance use, of the connective syntheses of production: a that would refer the objects of desire to global persons, or desire to a specific subject. The only subject is desire that each time destroy the factitious unity of a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in the situating and specifying persons and an ego under one aspect or another of its absence, and imposing an exclusive direction on second phase of the fantasy A Child Is Being Beaten, or again for the famous latency period where the analytical mystification culminates. This common, transcendent, absent something will be called phallus or law, in order to designate the signifier that distributes the the depressive position under the reign of the complete object), or organized in the direction of a structural integration (toward the instead of the guilt of conversion. But rather than ensuring, or tending to ensure, the reversion of the entire unconscious according of desiring-recording, it imposes the ideal of a certain restrictive or exclusive use on them that becomes identical with the form becomes identical with the form of triangulation: being daddy, mommy, or child. This is the reign of the either/or in the who begins where, nor who is who. And being parent or child is also accompanied by two other differentiations on the differentiations on the other sides of the triangle; being man or woman, being dead or alive. Oedipus must not know whether sides of the triangle; being man or woman, being dead or alive. Oedipus must not know whether it is alive or or alive. Oedipus must not know whether it is alive or dead, man or woman, any more than it knows whether must not know whether it is alive or dead, man or woman, any more than it knows whether it is parent woman, any more than it knows whether it is parent or child. Commit incest and you'll be a zombie and a seem to correspond to Oedipal lapses in the differentiating function or in the disjunctive synthesis: the phobic person can no longer person can no longer be sure whether he is parent or child; the obsessed person, whether he is dead or alive parent or child; the obsessed person, whether he is dead or alive; the hysterical person, whether he is man or woman dead or alive; the hysterical person, whether he is man or woman. In short, the familial triangulation represents the minimum condition synthesis, an immanent use that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains

throughout their entire distance, without restricting one by the other or excluding the other from the one, is perhaps the greatest other from the one, is perhaps the greatest paradox. Either ... or ... or, instead of either/or. The schizophrenic is not man and from the one, is perhaps the greatest paradox. Either ... or ... or, instead of either/or. The schizophrenic is not man and woman. The schizophrenic is not man and woman. He is man or woman, but he belongs precisely to both sides, man on Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not both at once, but each of the two of a distance over which he glides. He is child or parent, not both, but the one at the end of overflight spanning an indivisible distance. He is not simply bisexual, or between the two, or intersexual. He is transsexual. He is distance. He is not simply bisexual, or between the two, or intersexual. He is transsexual. He is trans-alivedead, trans-parentchild. He does my husband. What counts is not parental designations, nor racial or divine designations, but merely the use made of them. No No problem of meaning, but only of usage. Nothing original or derived, but a generalized drift. It would seem that the with the global persons, with the loss of differentiating rules or differential functions. But we should stress the fact that Oedipus that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the neurotic night of imaginary identifications the triangle—lines that structure and differentiate the three terms—or you will always bring one term into play as if like the labyrinth, you only get out by re-entering it—or by making someone else enter it. Oedipus as either problem by making someone else enter it. Oedipus as either problem or solution is the two ends of a ligature that cuts terms of a principle which, however, constitutes its two terms or underlying wholes, and where the principle itself enters into the this sense that Oedipus should be presented as a series, or an oscillation between two poles: the neurotic identification, and the on to the other. No way of getting out, neurosis or normality. The society of brothers rediscovers nothing of production and to those who refuse to be oedipalized in one form or another, at one end or the other in the treatment be oedipalized in one form or another, at one end or the other in the treatment, the psychoanalyst is there to the treatment, the psychoanalyst is there to call the asylum or the police for help. The police on our side!—never Freud never managed to escape the world of the father, or of guilt... While offering the possibility of constructing a logic achieved, outside it. We cannot, however, share either this pessimism or this optimism. For there is much optimism in thinking psychoanalysis as tending toward an undifferentiated value of its variable images, or toward the force of differentiation of its symbolic functions. When inverse proportion, Oedipus forever! How many interpretations of Lacanism, overtly or secretly pious as the case may be, have in this us back to the Imaginary, and inversely that imaginary drivels or confusions would lead us to the structure! As a famous any limit at all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its

the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It is solely a

this last use borrows from the paths of the Imaginary or the values of the Symbolic. It would also be necessary
the nuts and bolts where Lacan had just loosened them; or to oedipalize the schizo where on the contrary he had
other sexes, and departing becomes as easy as being born or dying. Along the way we struggle against other races, we
history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of races and of
continents, this feeling
names that identify races, peoples, and persons with regions, thresholds, or effects in a production of intensive quantities. The theory of
what envelops it does not divide without changing its nature or form. The schizo has no principles: he is something only
girl only by being an old man who is miming or simulating the girl. Or rather, by being someone who is
an old man who is miming or simulating the girl. Or rather, by being someone who is simulating an old man
someone who is simulating an old man simulating a girl. Or rather, by simulating someone ... , etc. This was already true of
hospitalized profile, cut off from reality? Is it the process, Or is it rather the interruption of the process, its aggravation
he's Louis XVII. Not true. In the Louis XVII affair, or rather in the finest case, that of the pretender Richemont
case, that of the pretender Richemont, there is a desiring-machine or a celibate machine in the center: the horse with short
is not simply that he takes into account Louis XVII, or that he takes other pretenders into account by denouncing them
Nothing but a series of singularities in the disjunctive network, Or intensive states in the conjunctive tissue, and a transpositional subject
manifest content and formally depend on a work of elaboration, or if, on the contrary, this content should be followed as
back again to families and refer us to an event or a structural determination inside the family itself? Or is this
an event or a structural determination inside the family itself? Or is this rather the sign that the problem must be
To be sure, the use of races and the mobilization or notion of history are developed there in a manner totally
against the French. At last he crosses the Aryan gradient or threshold to become a Mongol prince. What does this becoming-pupil
matrix. This origin would exist therefore in the symbolic void or in the initial foreclosure (forclusion) of the signifier of the
interpreted as a constellation of imaginary identifications depending on Oedipus, or on that which the subject lacks in order to become
be sure, it is not a question of knowing whether or not the familial determinations or indeterminations play a role. It
a question of knowing whether or not the familial determinations or indeterminations play a role. It is obvious that they do
do. But is this an initial role as symbolic organizer (or symbolic disorganizer) from which the floating contents of the historical
is lacking in something only to be found in Oedipus—or on the contrary is he sick by virtue of the
parental figures are in no way organizers, but rather inductors or stimuli of varying, vague import that trigger processes of an
real organizer. But believing is an operation of a conscious or preconscious nature, an extrinsic perception rather than an operation of
and the foreclosure concerning the signifier to a real deficiency or absence of the paternal personage. There is no better example
whether in the form of a phylogenetic innateness of preformation, or a cultural symbolic a priori linked to prematuration? Worse yet
the role of organizer continues to be entrusted to symbolic or structural elements that are still part of the family and
patient, and then the familial complex itself in the transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat
intensive use
where not only each person would combine to a greater or lesser extent his or her triangle with the triangle of
person would combine to a greater or lesser extent his or her triangle with the triangle of others, but where the
the family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the tubular family, where the triangle
multiplies
order to rediscover the primary functions and reestablish the characteristic or nuclear triangle—always a holy trinity, the means of access
This is clearly visible in the projects of community psychiatry or of so-called familial psychotherapy, which effectively break apart asylum
existence
therapeutic return to the family! But even within the progressive or revolutionary sectors of institutional analysis on the one hand, and
a matter of re-forming cadres of familial and social adaptation or integration, but rather of instituting original forms of active groups
because psychiatrists persist in treating the family as a matrix, or better still as a microcosm, an expressive milieu that provides
say that his mind is controlled by an electrical machine or by men from outer space. These constructions, however, are largely
organize mental alienation in the mind of its own members or its psychotic member. (And among all the members, who is
world, this was attributed to the fact that it was or tended to be an isolated system, naturally closed: the comparison
always in the process of becoming, developing, coming into being or advancing, and inscribing itself within a temporal dimension that is
even 3+1, but 4+n). A poorly closed triangle, a porous or seeping triangle, an exploded triangle from which the flows of
from being valid in itself, and from claiming to express or represent this different nature of the agents that are in
because of this that these situations favor a psychotic development or explosion—but we have a strong feeling that the problem
actually invested in the comfortable conditions of a supposedly normal or normative Oedipus is pushed still further into the background. The
father has a boss who is not a father's father, or moreover that its father himself is a boss who is
only as fragments, and are never organized into a figure or a structure able both to represent the unconscious, and to
agents, meet them face to face, square off with them, or settle the differences with them as in hand-to-hand combat. The
with a military man; a cousin out of work, bankrupt, or a victim of the Crash; an anarchist grandfather; a grandmother
Crash; an anarchist grandfather; a grandmother in the hospital, crazy or senile. The family does not engender its own ruptures. Families
work, he goes further than the proponents of a populist or proletarian art who are content to describe the social and
merely have a role as agents of a special production or antiproduction, always grappling with other agents that they express all
this: either you recognize the Oedipal character of infantile sexuality, or you abandon all positions of sexuality. And yet, not even
child caught in a familial order that is autonomous, expressive, or signifying. Even the nursing child, in his games as in
that the collective agents will be interpreted as derivatives of, or substitutes for, parental figures, in a system of equivalence that
in appearance is Oedipus a beginning, either as a historical or prehistorical origin, or as a structural foundation. In reality it
Oedipus a beginning, either as a historical or prehistorical origin, or as a structural foundation. In reality it is a completely
In the aggregate of departure there is the social formation, or rather the social formations: the races, the classes, the continents
the limit be displaced, rendered inoffensive, and that it pass or seem to pass into the social formation itself. Schizophrenia or
or seem to pass into the social formation itself. Schizophrenia or desiring-production is the boundary between the molar organization and the
subjugated territoriality of European man. (Moreover the displaced, exorcised limit or border shifts to the interior of Oedipus, between its two
end, either to annihilate him and identify with the mother, or to internalize him, to take his place or reach a
the mother, or to internalize him, to take his place or reach a reconciliation (with a host of variations in detail
of variations in detail that correspond to neurotic, psychotic, perverse, or normal solutions, that is to say solutions of sublimation). In
case the great man is already great because, for good or for evil, he has found a certain original solution to
can therefore take place between Luther and the sixteenth-century Christians, or between Hitler and the German people, with corresponding
elements that
whether the tone of these books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them
If it is true that Oedipus is obtained by reduction or application , it presupposes in itself a certain kind of libidinal
order to tell us you will not surpass your father, or you will surpass him to find our forefathers. Lacan has
an enormous archaism, an incarnation of the race in person or in spirit: yes, I am one of you. It is
coexists, but does not necessarily coincide, with the preconscious investments, or with what the preconscious investments ought to be. That is
investments ought to be. That is why, when subjects, individuals, or groups act manifestly counter to their class interests—when they
not an ideological problem, a problem of failing to recognize, or of being subject to, an illusion. It is a problem
desire is part of the infrastructure. Preconscious investments are made, or should be made, according to the interests of the opposing
synthesis, very different from the interests of the subject, individual or collective, who desires. These investments of an unconscious nature
can
and so on, can be desired as such, in whole or in part, independently of the interests of the desiring-subject. It
is not by means of a metaphor that a banking or stock-market transaction, a claim, a coupon, a credit, is able
runs, carrying along with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal of
schizoanalysis
but well beneath it. An unconscious investment of a fascist or reactionary type can exist alongside a conscious revolutionary investment.
Inversely
are not of the same type, even when they coincide or are superimposed on each other. We define the reactionary unconscious
from the text its revolutionary force. The exclamation So it's ... !, or the meditation of Igitur on race, in an essential relationship
the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly, as to the death of the
to pass on to serious things. He gives us twelve or thirteen versions of the death of God, for good measure

whatever, that it merely concerns the latest Pope: God dead or not dead, the father dead or not dead, it amounts
latest Pope: God dead or not dead, the father dead or not dead, it amounts to the same thing, since the
repression (repression) continue unabated, here in the name of God or a living father, there in the name of man or
or a living father, there in the name of man or the dead father. Nietzsche says that what is important is
In other terms: that God and the father never existed (or if they did, it was so long ago, perhaps during
as well as the bud of His life. For, alive or dead, it is still a question of belief: the element
one of knowing whether we believe in this, but whether or not the unconscious itself believes in it. But what is
productive nature of desire: we condemn desire to vague dreams or imaginations that are merely conscious expressions of it; we relate
Nietzsche makes a remark completely akin to those of Marx or Engels: We now laugh when we find Man and World
unconscious does not follow the paths of a generation progressing (or regressing) from one body to another: your father, your father's
matter of indifference, so true is it that to affirm or deny such a being amounts to the same thing, or
or deny such a being amounts to the same thing, or to live it or kill it: one and the same
being amounts to the same thing, or to live it or kill it: one and the same misconception (contresens) concerning the
age. It is Oedipus who makes us man, for better or for worse, say those who would make fools of us
it that can make the analyst a promoter of anxiety? Or there is the psychoanalyst-as-priest, the pious psychoanalyst who is forever
also our ecstasy, depending on whether we live it neurotically or live its structure; it is the mother of the holy
is the mother of the holy faith (J. M. Pohier). Or the technopsychanalyst, the reform psychoanalyst obsessed with the triangle, who
operation confronts the social machines? A tractable gear is greased, or on the contrary an infernal machine is made ready. What
in the sense that it leads the criticism of Oedipus, or leads Oedipus, to the point of its own self-criticism. It
finally, that is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than expressive. And it is a matter
elements of the chain. In the second place, an inclusive or nonrestrictive use of the disjunctive syntheses is in opposition to
method: a paralogism of the double bind, the double impasse. (Or, in line with a suggestion made by Henri Gobard, would
Oedipus insofar as it arrests the motion of the process, or forces it to spin around in the void.) In the
type, than in the consciousness of an heir, a soldier, or a Chief of State? The unconscious has its horrors, but
Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or is this the way a priest sees things? Doubtless
there
drag, keep it up and the analysis will be stopped, or else we'll apply a shock treatment to you; stop saying
constantly proves the futility of living Were you born Hamlet? Or did you not rather create the type in yourself? Whether
rather create the type in yourself? Whether this be so or not, what seems infinitely more important is—why revert to
primacy, as a condition for constituting a system of exchange or any society, in relation to social repression, which would then
Freud in saying that the Oedipus complex, according to one or the other of its two poles, is either repressed (not
traces and returns that will be confronted by the prohibitions), or suppressed (not without being passed on to the children, with
sort, however. We didn't want the train to be daddy, Or the station mommy. We only wanted peace and Innocence, and
the primitive prefers a pretty young woman to his mother or his grandmother. If Jung betrayed everything, it was nevertheless not
functions as mother, since the main thing for the primitive or the child is to form and put into motion their
something that is perfectly fictitious in the order of desire or of the instincts, so as to persuade its subjects that
antecedent desire on which repression comes to bear in principle or in reality (Ah, so that's what it was!). D. H
but an idea in the service of repression, its propaganda, or its propagation. The incest motive is a logical deduction of
personal, since personality, like the ego, belongs to the conscious or mental-subjective self. So the first analyses are, or should be
the conscious or mental-subjective self. So the first analyses are, or should be, so impersonal that the so-called human relations are
is why critics have been able to observe a conservative or reactionary turning point in Freud, from the moment that he
a sort of desiring-production, before being exercised against the incestuous or other drives threatening legitimate marriage. But it then
becomes evident
theoretical and practical doctrine. We refuse to play take it or leave it, under the pretext that theory justifies practice, being
the pretext that theory justifies practice, being born from it, or that one cannot challenge the process of cure except by
flux, partial elements and derivatives, that constitute its very life or its becoming. As if we could reproach someone for having
Social repression bears on desire—and not solely on needs or interests—only by means of sexual repression. The family is
On the contrary, it is the social repression of desire or sexual repression—that is, the stasis of libidinal energy—that
directly as psychoanalysis in the positivity of the revolutionary movement or in the desiring-creativity. (To a certain extent, didn't this amount
extent, didn't this amount to a reintroduction of the error or the illusion?) The fact remains that Reich, in the name
repression. The family is the delegated agent of psychic repression, or rather the agent delegated to psychic repression; the incestuous drives
everyone did the same, what if everyone married his mother or kept his sister for himself? there would no longer be
The disjunctions are subjected to the alternative of the undifferentiated or exclusion. The family is therefore introduced into the production of
termed secondary, this being a function delegated to the family or one to which the family is delegated. (Psychoanalysis has clearly
repressions, but has not shown the scope of this difference or the distinction between their respective regimes.) That is why psychic
un angle a venir, et it n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en
reality loss where the parents were lived as false parents or doubles. From this they drew the illustration of the inverse
price of a repression that now bears on reality itself or the function of the real. Doubtless Freud was merely insisting
cultures adrift. He is not suffering from a divided self or a shattered Oedipus, but on the contrary, from having been
reality But when did they lose it? During the journey, or during the interruption of the journey? Hence another possible formulation
perhaps even more vibrations to be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks. The child
triangle, how are selections to be made? The father's nose or the mother's ear—will that do, can that be retained
as what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is the family's second function. The
thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is the family's second function. The family is at
over the machines of desire that it constantly guarantees itself, or in terms of these machines that escape the Oedipal imprint
of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to cross over to one side or
or frontier phenomena ready to cross over to one side or the other. In short, Oedipus is strictly undecidable. It can
toward other still more intense regions, stimuli of one sort or another that set in motion another journey altogether, stases that
had been placed there. Everything can be converted into neurosis, or warped out of shape into psychosis: it is therefore not
ultimate cause of both the psychotic subversions that shatter Oedipus or overwhelm it, and of the neurotic reverberations that constitute it
arose afterward, and signified recent, in opposition to the infantile or the oldest factor that could be sufficiently explained by the
to maintain a kind of diffuse oedipalism, since the stasis or the actual privative factor only defines the energy of the
different from this when they remark that an actual deprivation or frustration cannot be experienced except in the midst of an
examples [illustrating the diagram of actual neuroses] in the prisoner or the concentration-camp victim or the worker harassed by work? It
of actual neuroses] in the prisoner or the concentration-camp victim or the worker harassed by work? It is not certain that
it is, with the passing of time, inscribed within more or less irreversible structures. We understand this sentence, but can't help
in a totally exterior privative fashion (which is an impossibility), or it descends into an internal qualitative conflict that is necessarily
at giving the actual factors a status other than ulterior or privative. This came about as two concerns were found to
curtailing the interminable cure by addressing oneself to the present or actual state of the disorder, and the concern for going
directions. But what does it matter, after all, if morality or religion find an analytical and regressive meaning in Oedipus, or
or religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality
if Oedipus finds an anagogical and prospective meaning in morality or religion? We maintain that the cause of the disorder, neurosis
religion? We maintain that the cause of the disorder, neurosis or psychosis, is always in desiring-production, in its relation to social
desiring-production, in its relation to social production, in their different or conflicting regimes, and the modes of investment that
desiring-production performs
conflict, and these modalities. Nor is this factor either ulterior or privative. Being constitutive of the full life of desire, it
depends on desiring-production, either as a stimulus of one form or another, a simple inductor through which the anoedipal organization of
anoedipal organization of desiring-production is formed, beginning with early childhood, or as an effect of the psychic and social repression
imposed
most recent and because it would be opposed to former or infantile; it is used in terms of its difference with
neurotic formation as a derived effect of the actual factor, or inasmuch as it is dismembered and dissolved in a psychotic
be applied to the underlying Oedipal constellation defined by reaction, or else will exclude this constellation from the field of investment
the field of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus. It is only a reactional
and determines its progressions and regressions in terms of Oedipus, or even in relationship to it: thus the idea of pre-oedipal
to establish a really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new

ground	
productivity that is not to be confused with an indirect or symbolic satisfaction, and that, in its stops as in its	p 130
neurosis and psychosis there is no difference in nature, species, or group. Neurosis can no more be explained oedipally than can	p 130
changes depending on whether we call psychosis the process itself, or on the contrary, an interruption of the process (and what	p 130
has made departure into something as simple as being born or dying. But at the same time his journey is strangely	p 131
revolve, planets for a new sun. These men of desire—or do they not yet exist?—are like Zarathustra. They know	p 131
It may also be breakthrough.... The person going through ego-loss or transcendental experiences may or may not become in different ways	p 131
confused	
call sanity might be. True sanity entails in one way or another the dissolution of the normal ego. The visit to	p 132
without knowing any longer whether they are carrying us elsewhere or flowing back over us already. The paintings range over three	p 132
are somewhat like the delirious reconstruction, where the delirium hides, or rather where it is on a par with a lofty	p 132
a par with a lofty technique inherited from Poussin, Lorrain, or the Dutch tradition: the world is reconstructed through archaisms having	p 132
ageless, and that comes to us from an eternal future, or flees toward it. The canvas turns in on itself, it	p 132
daddy-mommy of oedipalization, America, the return to the native land—or else the perversion of the exotic territorialities, then drugs, alcohol	p 133
else the perversion of the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated	p 133
schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of words that do not let themselves be	p 133
literature is put, starting from the ideology that it bears, or from the co-option of it by a social order. People	p 133
revolutionary machine on the horizon. That is what style is, or rather the absence of style—asyntactic, agrammatical: the moment when	p 133
to say, any literature that takes itself as an end or sets ends for itself, instead of being a process that	p 134
opposes literature to psychosis in the name of a neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very	p 135
the name of a neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish what Laing calls	p 135
accomplish what Laing calls the breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw	p 135
near	
but this time totally desert-like, where all desiring-production is arrested, or where it becomes rigid, feigning stoppage: psychosis. These	p 136
catatonic bodies	
demonic—ordinarily repressed—erupts by means of such a state, or gives rise to such states, which endlessly run the risk	p 136
must truly be called madness, the sickness being only disguise or caricature, or if the sickness is our only madness and	p 136
be called madness, the sickness being only disguise or caricature, or if the sickness is our only madness and the process	p 136
see it. What is at stake is not merely art or literature. For either the artistic machine, the analytical machine, and	p 137
deadening framework of the system of social and psychic repression, or they will become parts and cogs of one another in	p 137
were necessary, and amazing encounters that could have happened elsewhere, or before, or might never have happened, in order for the	p 140
and amazing encounters that could have happened elsewhere, or before, or might never have happened, in order for the flows to	p 140
quite distinct forms of decoding, by privatization and by abstraction. Or, from the viewpoint of private property itself, the encounter between	p 140
production and appropriates them for its own as the natural or divine precondition. While the ground can be the productive element	p 140
forms, the technical machine already implies an acting, a transmitting, or even a driving element that is nonhuman, and that extends	p 141
limits its application to the barbarian despotic institution): If, more or less in agreement with Reuleaux's classic definition, one can consider	p 141
milieu for exchange where the essential would be to circulate or to cause to circulate, but rather a socius of inscription	p 142
to be marked. There is circulation only if inscription requires or permits it. The method of the primitive territorial machine is	p 142
speak not) apply to those who, in a given state or on a given occasion, are deprived of the right to	p 142
objects and their relations with a full body that repels or attracts them: vaginas riveted on the woman's body, an immense	p 142
does not encounter in primitive societies any of the mechanisms or any of the attitudes that make it a reality in	p 143
the fragmented series of companions and cousins. No anality—although, or rather because, there is a collectively invested anus. What	p 143
remains	
of thinkers! Cruelty has nothing to do with some ill-defined or natural violence that might be commissioned to explain the history	p 145
of production (compare the history of fatalism). It makes men or their organs into the parts and wheels of the social	p 145
if it is taken to mean a principle of residence or of geographic distribution, it is obvious that the primitive social	p 145
along with the other relations (thus, for example, the coexistence or complementarity of the section chief and the guardian of the	p 145
the stress has been upon ties within the unilineal corporation or between different corporations linked by ties of common descent. The	p 146
marriage between members of different corporations have been largely ignored or else assimilated into the all-important descent concept.	p 146
Thus Fortes (1953)	
like the two forms of a primitive capital: fixed capital or filiative stock, and circulating capital or mobile blocks of debts	p 146
primitive capital: fixed capital or filiative stock, and circulating capital or mobile blocks of debts. There are two memories that correspond	p 146
for its own, in the form of an affinal tie or a pairing of persons that is compatible with the disjunctions	p 147
inscribed in relation to the disjunctive lines of its father or mother, but inversely, the disjunctive lines inscribe it only through	p 147
dominant while being itself determined, alliance expresses what is determinant, or rather the return of the determinant in the determinate	p 147
system	
is these groups of men residing in the same area, or in neighboring areas, who arrange marriages and shape concrete reality	p 147
reality to a much greater extent than do the systems or filiation and the abstract matrimonial classes. A kinship system is	p 147
that keeps him in a direct relationship with the ancestor or the god. Pierre Clastres describes the solitary hunter who becomes	p 148
characteristics of the hunter, the great paranoiac of the bush or the forest: real displacement with the flows and direct filiation	p 148
elsewhere, there is always a perverser who succeeds the paranoiac or accompanies him—sometimes the same man in two situations: the	p 148
marriages on the surface of the primitive territoriality: a normal or nonpathological perversity, as Henry Ey would say, referring to other	p 149
the blanket that serves as a familial stock, affinal stones or cowries are made to circulate. There is a sort of	p 149
a lesser cycle, between the stocks of filiation that connect or encaste (encastent) the flows, and the blocks of alliance that	p 149
as though the stock constituted a surface energy of inscription or recording, the potential energy of the apparent movement; but debt	p 149
primitive cold economy, which is without net investment, without money or market, and without exchange commodity relations. The	p 150
mainspring of such	
code: each detachment from the chain produces, on one side or the other in the flows of production, phenomena of excess	p 150
will be compensated for by nonexchangeable elements of the acquired-prestige or distributed-consumption type. (The chief converts this	p 150
perishable wealth into imperishable	
to Mauss's celebrated formula: the spirit of the thing given, or the force of circumstance that requires that gifts be reciprocated	p 150
in status between the filiative lines (for example, the superior or inferior ranks of the givers and receivers of wives). The	p 150
and open social reality, in a state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not	p 150
only	
are fully inside history, and far distant from the stability, or even from the harmony, attributed to them in the name	p 151
a social machine has never been heralded by a disharmony or a dysfunction; on the contrary, social machines make a habit	p 151
explained by the fact that the length of each segment—or even its existence as such—is determined only by its	p 152
manage to break the codes in favor of their abstract or fictional quantities. And isn't that also what Oedipus, the fear	p 153
castes, and ranks must not be sought in a fixity or a permeability, nor in a relative closing or opening; these	p 153
a fixity or a permeability, nor in a relative closing or opening; these criteria always reveal themselves to be deceptive, eminently	p 153
disjunctive synthesis and its reproduction: a pure force of filiation or genealogy, Numen. The full body is the unengendered, but filiation	p 154
earth. It has a mythical origin that is the One, or rather the primitive one-two. Should one say the twins or	p 154
or rather the primitive one-two. Should one say the twins or the twin? Which divides and unites into itself- the Nommo	p 154
the twin? Which divides and unites into itself- the Nommo, or the Nommos? The disjunctive synthesis distributes the primordial ancestors, but	p 154
full body: an enchanted surface of inscription, the fantastic law, or the apparent objective movement; but also a magical agent or	p 154
or the apparent objective movement; but also a magical agent or fetish, the quasi cause. It is not content to inscribe	p 154
of the body according to a new model of connection or conjugation, an articulation of bodies for and between themselves, a	p 155
intense and primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the extended system is	p 155
like	
in the least consist of going from filiations to alliances, or of deducing the latter from the former. The problem is	p 155
only prepersonal variations in intensity, taking on the same twinness or bisexuality in differing degrees. The signs belonging to this order	p 156
The signs belonging to this order are therefore fundamentally neuter or ambiguous (according to an expression employed by Leibnitz to	p 156
designate	
signs will cease to be ambiguous and will become positive or negative. This may be seen clearly in a passage from	p 156
marriage between two lines A and B bears a (+) or (-) sign, according to whether this couple results from a	p 156
whether this couple results from a woman being lost to or acquired by line A or B. In this regard it	p 156

a woman being lost to or acquired by line A or B. In this regard it is not important whether the regime of filiation is patrilineal or matrilineal. In a patrilineal or patrilocal regime, for example, related regime of filiation is patrilineal or matrilineal. In a patrilineal or patrilocal regime, for example, related women are women lost; women initial group, by whether the children's mother is a daughter or a daughter-in-law ... The sign changes in passing from the brother group's point of view, the father has received a wife, or the mother has been transferred outside, whether the sons have outside, whether the sons have the right to a woman or owe a sister. Certainly, in real life this difference does can be claimed, because in the previous generation a sister or a daughter was lost, while a brother owes a sister a daughter was lost, while a brother owes a sister (or a father, a daughter) to the outside world if a to whether it is envisaged from the viewpoint of A, or that of B, and the same is true for children to establish that all those in the relationship (+ +) or (- -) are parallel to one another, while all those one another, while all those in the relationship (+ -) or (- +) are cross. But once the problem is put that is of the nature of an energy flow (+—or—+), something does not pass or remains blocked (+ + an energy flow (+—or—+), something does not pass or remains blocked (+ + or—), and something blocks, or +), something does not pass or remains blocked (+ + or—), and something blocks, or on the contrary causes, passage or remains blocked (+ + or—), and something blocks, or on the contrary causes, passage. Something or someone. In this and something blocks, or on the contrary causes, passage. Something or someone. In this system in extension there is no primary is no primary filiation, nor is there a first generation or an initial exchange, but there are always and already alliances is indispensable, not because the myth would be a transposed or even an inverse representation of real relations in extension, but excluded, although, depending on the circumstances, she can be more or less a kinswoman or more or less an affine in the circumstances, she can be more or less a kinswoman or more or less an affine in relation to her children she can be more or less a kinswoman or more or less an affine in relation to her children. Now this intensive relationship with another part that contains his own sister or twin sister. But, aiming too high, the part he carries Weismann, to reproach him for making the son the genetic or germinal brother of the mother: The Morganists-Mendelians, following Weismann, start

Oedipus to the second degree; on the contrary, a negative or inverse Hamlet is primary in relation to Oedipus. The subject name of the father. The respective position of the mother or father as kin or affine, the patrilineal or matrilineal character The respective position of the mother or father as kin or affine, the patrilineal or matrilineal character of the filiation, and the mother or father as kin or affine, the patrilineal or matrilineal character of the filiation, and the patrilateral or matrilinear patrilinear or matrilinear character of the filiation, and the patrilateral or matrilinear character of the marriage, are active elements of the somatic memory, created from filiations that have become extended (patrilinear or matrilinear) and from the alliances that they imply. The entire

become exclusive, restrictive (the either/or else replaces the intense either ... or ... or ...); the names, the appellations no longer designate intensive states

exclusive, restrictive (the either/or else replaces the intense either ... or ... or ...); the names, the appellations no longer designate intensive states, but

the passage from indifference to incest to its prohibition. Implicit or explicit, this theme underlies all the myths; it is therefore a series of intensities that is ignorant of discernible persons; or else beyond incest, in an extension that recognizes them, that say, with a person who is equivalent to the mother or the sister only by virtue of not being either: she relations in myth either as the expression of the desire or the nostalgia for a world where such relations would be nostalgia for a world where such relations would be possible or would meet with indifference, or as the expression of a such relations would be possible or would meet with indifference, or as the expression of a structural function of the inversion limit are avoided: one that makes the limit a matrix or an origin, as though the prohibition proved that the thing the two—incest, that slandered shallow stream—always crossed already or not yet crossed. For incest is like this motion, it Isn't it possible to go to bed with one's sister or mother? And how do we dispense with the old argument are inseparable from the prohibition that proscribes them as partners; or else the names subsist, and designate nothing more than prepersonal

other persons, as when one calls his legitimate wife mama, or one's sister his wife. It is in this sense that we said we are always on this side of it or beyond. Our mothers and our sisters melt in our arms the guilty, that is to say, by inducing a disfigured or displaced image of the thing that is really prohibited or or displaced image of the thing that is really prohibited or desired. Indeed, this is how social repression prolongs itself by grip on desire. What is desired is the intense germinal or generative flow, where one would look in vain for persons generative flow, where one would look in vain for persons or even functions discernible as father, mother, son, sister, etc., since for this regime composed of one and the same being or flow, varying in intensity according to inclusive disjunctions. But that figure is its displaced represented (le represente deplace), the lure or fake image, born of repression, that comes to conceal desire paralogism of social repression. But why is the germinal implex or influx repressed, since it is nevertheless the territorial representative of without organs. For it is less a question of abundance or scarcity, of a spring or the exhaustion of a spring less a question of abundance or scarcity, of a spring or the exhaustion of a spring (even the drying up of a spring is a flow), than of what is codable or noncodable. The germinal flow is such that it amounts to amounts to the same to say that everything would pass or flow with it, or on the contrary, that everything would to say that everything would pass or flow with it, or on the contrary, that everything would be blocked. For the for what does not pass, and for what causes passage or prevents it, according to the patrilateral or matrilinear nature of what causes passage or prevents it, according to the patrilateral or matrilinear nature of the marriages, according to the patrilinear or matrilinear nature of the marriages, according to the patrilinear or matrilinear nature of the lineages, according to the general regime as a substitute for the aunt, as the first possible or permitted incest; what does the blocking or causes passage is the first possible or permitted incest; what does the blocking or causes passage is the maternal uncle. What passes through leads and the lines of blockage, as if what was blocked or prohibited reappeared in marriages in spectral form, coming to demand this is because it is equivalent to the noncodable, noncoded, or decoded flows. In this sense it implies, in its own implies, in its own way, the socius's limit, the limit or the negative of every socius; the repression of this limit not in the system in extension, what will remain blocked or stocked in the extended filiations, and on the contrary, what And if it is true that there exists an Oedipal or filiative homosexuality, this should be understood merely as a secondary the repressing representation on the repressed representative: the representation disfigures or displaces this representative against which it is directed; it projects

sister always also function as something other than father, mother, or sister. And in addition to the father, the mother, etc machine. Since familial reproduction is not yet a simple means, or a material at the service of a social reproduction of political field that is not reducible to any mental structure or affective constellation. That is why, when one considers pathological cases a familial complex, even if it differs from our own, or cultural material (des contenus culturels), even if it is brought stimuli in it, and not the role of group organizers (or disorganizers)—the role held by the chief and his personages than everything being reduced to the name of the father, or that of the maternal grandfather, the latter opened onto all all its might into the symbolic void of the father. Or rather, if it is true that the analysis doesn't even effect of colonization. The colonizer, for example, abolishes the chieftainship, or uses it to further his own ends (and he uses colonizer says: your father is your father and nothing else, or your maternal grandfather—don't mistake them for chiefs; you can the agents of oppressive social reproduction, either in a struggle or in a complicity: the White Man, the missionary, the tax restricted family, with, by way of consequence, an extreme anarchy or disorder at the level of the collective: an anarchy whose and in extension, the more it falls back on them, or reduces them to a restricted and neuroticized familial reproduction whose understand those who claim to have discovered an Indian Oedipus or an African Oedipus? They are the first to admit that first to admit that they re-encounter none of the mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus has no existence whatever that is accessible to clinical practice; or that the problem, the point of departure, is indeed Oedipal psychoanalysts in Africa who apply the yoke of a structural or problematical Oedipus, in the service of their progressive intentions. There problematical Oedipus, in the service of their progressive intentions. There or here, it's the same thing: Oedipus is always colonization pursued

an election, of a special attention coming from supernatural powers, or as a sign of an aggression of a magical nature the care of the traditional therapists and the familial group, or into that of the medical practice of medicines. At times its patent absence, understood as an effect of psychic repression—or, better still, since the structural constant is discovered only through as a lack: the symbolic lack of the dead father, or the Great Signifier. Interpretation is our modern way of believing historical break (coupure), but that perhaps the oral, the written, or even the capitalist civilizations were such breaks with which the is quite complicated. Things would be simpler if the libido or the affect were repressed, in the most general sense of

in the most general sense of the word (suppressed, inhibited, or transformed)—at the same time as the supposed Oedipal representation representation would remain clear, but with the affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that we too to say that the representation is born of the prohibition or results from it. Adopting Malinowski's arguments, Reich added a profound that it comes to take the place of the repressed or of the thing that is effectively desired, insofar as sexual of this production that does not enter into social production or reproduction. It is what would introduce disorder and revolution into Oedipal representation that could be held to be originally repressed or structurally foreclosed. The animal in us is not merely the of food, wherever a fear of going hungry is evident, or a pleasure at not being hungry, and this investment refers of coding the uncodable, of codifying what eludes the codes, or of displacing desire and its object, a way of entrapping to say that the familial complex varies with the institutions, or that Oedipus is to the contrary a nuclear constant around either with the personages who come to realize the triangulation, or with the attitudes that come to place these personages in of the respective roles of the mother and the father, or of the pre-oedipal and the Oedipal, without allowing either side the Oedipal, without allowing either side to leave the family or even Oedipus, always oscillating between the famous two poles, the of a cultural interpretation and the holders of a symbolic or structural interpretation of this same organization. A second postulate common Oedipus: the starting point for reencountering an Oedipal structure everywhere; or on the contrary, they hold that the terms and the it is not only legitimate but indispensable that the ethnological or historical explanation not be in contradiction with our social organization historical explanation not be in contradiction with our social organization, or that this organization contain in its own way the basic as an inaugural event, in the role of a matrix; or in the middle as a structural function ensuring the mediation the mediation of personages and the ground of their relations; or at the end as an eschatological determination. Now we have Thirdly, there is no social formation that does not foresee, or experience a foreboding of, the real form in which the An irrepressible wave of shit, as in the Fourbe myth; or the intense germinal influx, the this-side-of incest, as in the forces of a river by digging an artificial river bed, or by diverting it into a thousand shallow little streams. Oedipus repression-psychoic repression system, in which case it is not universal; or it is universal, and a position of desire. In reality social formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo can dream of Oedipus, without however being subjected perform a kind of folding operation—a kind of application or reduction (rabattement): a reduction of the social field, defined as occupied, it is not enough that it be a limit or a displaced represented in the system of representation; it must field; because it animates social reproduction itself; because it mobilizes or causes passage of the detachable fragments without ever converting them the sense of a neg-entropy. Oedipus is indeed a limit or a displaced represented, but precisely in such a way that member of the group is always on this side of or beyond, without ever occupying the position (Kardiner has understood this being no less oedipalized by force than it is alcoholic or sickly. On the other hand, when the requisite conditions are example, that Oedipus serves no useful purpose, either for psychoanalysts or for the unconscious. And to what use could the phallus domain of representation. The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from a faulty knowledge Hellenists) and psychoanalysts, do not come from a faulty knowledge or recognition of the unconscious, of sexuality, of the phallic nature could reach an agreement on this point: everything is sexual or sex-influenced (sexue) from one end to the other. Everyone knows what is done with it. It always means the phallus or something similar, except that what it means does not tell unconscious does not speak, it engineers. It is not expressive or representative, but productive. A symbol is nothing other than a ensembles molaires) with their specific use in a biological, social, or linguistic field. This is because the large molar machines presuppose than the operative use (what is done with the thing) or the positional functioning (the relationship with other things in one the residue to submit to a long voyage before burying or immersing it. If present-day ethnologists are again evincing a lively the break. As Leach says, hair as a partial object or as a separable part of the body does not represent of knowing if the essence of a ritual is sexual, or if it is necessary to take into account political, economic and libidinal investment. Must they be referred to an event or to something that is felt, which remains familial and intimate it is interpreted structurally, on behalf of the pure signifier? Or rather is it necessary to open sexuality and libidinal investment One then reaches the regions of a productive, molecular, micrological, or microphysical unconscious that no longer means or represents anything. Sexuality productive, molecular, micrological, or microphysical unconscious that no longer means or represents anything. Sexuality is no longer regarded as a specific states of being and becoming according to domains of presence or zones of intensity (voluptas). For desiring-machines are precisely that: the and desiring-machines, according to whether their respective regimes are more or less similar according to whether the desiring-machines have a greater less similar according to whether the desiring-machines have a greater or lesser chance of causing their connections and interactions to pass social machines; according to whether the social machines execute more or less of a movement of detachment (decollement) in relation to in the machinery of desire, encasted in the social machine, or on the contrary join together to form a death instinct principal factor in each of these respects is the type or genus of social inscription, its alphabet, its characteristics: the inscription is in fact the agent of a secondary psychic repression, or repression in the proper sense of the term, that is least left open: is debt primary in relation to exchange, or is it merely a mode of exchange, a means in anything but an exchange? Why must it be a gift, or a counter-gift, and not an exchange? And why is it as though a wife could only be given (the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen (the be the result of a direct exchange between two lineages or lineage segments is, in this society, if not prohibited, at contrary that the essential process is not exchanging, but inscribing or marking. And when exchange is made into an unconscious reality if it is true that the unconscious has no material or content, this is assuredly not because it is an empty a kind of primary equilibrium of prices, a primary equivalence or equality in the underlying principles, which allows it to explain is pathological and a manifestation of consequences, as Levi-Strauss maintains, or functional and fundamental, as Leach argues. Is the instability derived the instability derived in relation to an ideal of exchange, or is it already given in the preconditions, included in the described these two heterogeneous poles of the savage inscription process or territorial representation: the couple voice-audition and hand-graphics. How does such itself, and constitutes the sign, which is not a resemblance or imitation, nor an effect of a signifier, but rather a as well as in the reading of the manual graphism? Or more precisely, what enables the eye to grasp a terrible a pleasure for the eye that regards it, the collective or divine eye that is not motivated by any idea of This is indeed what must be called a debt system or territorial representation: a voice that speaks or intones, a sign a debt system or territorial representation: a voice that speaks or intones, a sign marked in bare flesh, an eye that magic triangle. Everything in this system is active, acted upon, or reacted to: the action of the voice of alliance, the in the debtor-creditor relationship, by eliminating every consideration of exchange or interest a l'anglaise. And if they are eliminated from psychology an appearance assumed by exchange, debt is the immediate effect or the direct means of the territorial and corporal inscription process had not sufficiently taken on him, as if he were or had been unmarked. He has merely widened, beyond the limits with vengeance): something that Nietzsche himself calls the evaluating eye, or the eye of the gods who enjoy cruel spectacles, and it from without. They come like fate, without reason, consideration, or pretext; they appear as lightning appears, too terrible, too convincing to the whole. They do not know what guilt, responsibility, or consideration are, these born organizers; they exemplify that terrible artist's quantity of freedom had not been expelled from the world, or at least from the visible world, and made as it repel and to fill it. It could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never fill it. It could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been but a could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been but a single State, the are nothing. A concerted destruction of all the primitive codings, or worse yet, their derisory preservation, their reduction to the condition The Barbarian Despotic Machine The founding of the despotic machine or the barbarian socius can be summarized in the following way the ancient filiation—this is expressed in a strange machine, or rather a machine of the strange whose locus is the fame, and impose his power in the towns they found or conquer. Wherever a despot and his army pass, doctors, priests new socius: no longer the bush paranoiac and the encampment or village perverts, but the desert paranoiac and the town perverts well when one empire breaks away from a preceding empire; or even when there arises the dream of a spiritual empire that the enterprise is primarily military and motivated by conquest, or that it is primarily religious, the military discipline being converted be that the paranoiac himself is either a gentle creature or a raging beast. But we always rediscover the figures of are mobilized, we are talking about the imperial barbarian formation or the despotic machine. And this holds true whatever the context of this mobilization, whether in a relationship with preceding empires or not, since throughout these vicissitudes the imperial formation is always

has become the body of the despot, the despot himself or his god. The prescriptions and prohibitions that often render him sovereign's consumption: a radical change of regimes in the fetish or the symbol. What counts is not the person of the	p 194
with respect to its own institutions of chieftainship, and exorcises or strait-jackets the image of the possible despot whom it threatens	p 194
considering a primitive community that is repressing an endogenous tendency, or one that is regaining its cohesion as best it can	p 195
are we still on this side of the new alliance, or already beyond it, having fallen back, as it were, into	p 195
This new alliance is something altogether different from a treaty or a contract. What is suppressed is not the former regime	p 195
extended filiations, but merely their determining character. They subsist, more or less modified, more or less harnessed by the great paranoiac	p 196
their determining character. They subsist, more or less modified, more or less harnessed by the great paranoiac, since they furnish the	p 196
the evolution of a thing is a succession of more or less profound, more or less mutually independent processes of subduing	p 196
thing is a succession of more or less profound, more or less mutually independent processes of subduing, plus the resistances they	p 196
counteractions. It has often been remarked that the State commences (or recommences) with two fundamental acts, one of which is said	p 196
itself into the object of a State ownership of property, or an ownership held by the State's richest servants and officials	p 196
money does not begin by serving the needs of commerce, or at least it has no autonomous mercantile model. The despotic	p 197
of metal were judged sufficient, and which retained a monopoly or a narrow control over commerce (the merchant as functionary). The	p 197
concealed in the two acts of the State: the residence or territoriality of the State inaugurates the great movement of deterritorialization	p 197
the despotic machine (the agrarian problem); the abolition of debts or their accountable transformation initiates the duty of an interminable	p 197
service	
hand it maintains the old territorialities, integrates them as parts or organs of production in the new machine. It is perfected	p 198
basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the viewpoint of production;	p 198
but from this	
Hence the State is not primeval, it is an origin or an abstraction, it is the original abstract essence that is	p 198
only about the Emperor. But not about the present one; or rather we would think about the present one if we	p 199
about the present one if we knew who he was or knew anything definite about him.... [The people] do not know	p 199
of the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest with the	p 200
as he is himself outside his tribe, on the outside or at the outer limits of the territory. This is what	p 200
sexes: the sacred deflowerer, the ritual initiator on the mountain or across the waters. The wilderness, land of betrothal. All the	p 200
as the hero finds her in penetrating into the tribe, or finds her again in returning to the tribe after his	p 200
countersects the extended filiations with a direct filiation. The initiated or initiating hero becomes king. The second marriage develops the	p 200
consequences	
this mother? The sister and mother of the despot himself? Or should the question be framed in a different way? For	p 201
will render the latter more foreign, more ruthless, more definitive, or more infinite with respect to desiring-production. But this migration would	p 202
the voice, and induces a mute voice from on high or from the beyond, a voice that begins to depend on	p 202
voice while connecting with it, and a graphism that dominates or supplants the voice by depending on it in various ways	p 203
socius in extension, into which the intensities in question pass or fail to pass. The full body of the earth must	p 203
the sign; what becomes a sign is rather the thing or body designated as such, insofar as it reveals an unknown	p 204
the other. Everything in the system is active, en-acted (agi), or reacting; everything is a matter of use and function. So	p 204
and where the eye no longer has anything to see or evaluate: incest, the simple displaced limit, neither repressed nor repressing	p 205
the eye that suffers, although it also acquires other functions.) Or rather, we are unable to say that the magic triangle	p 205
lead to Oedipus (the paralogism of extrapolation): a flattening out or a set of biunivocal relations that leads to the breakaway	p 205
the old plane of coimotation of animist values: The divine or prophetic word, written or recited, is the foundation of this	p 206
coimotation of animist values: The divine or prophetic word, written or recited, is the foundation of this universe; the transparency of	p 206
the truth of the Revelation and not by a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to a	p 206
cleanse the signifier of its imperial origin: the signifying master or the master signifier. In vain will the signifier be immersed	p 206
be immersed in the immanent system of language (la langue), or be used to clear away problems of meaning and signification	p 206
be used to clear away problems of meaning and signification, or be resolved into the coexistence of phonematic elements, where the	p 206
still functions in modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the shadow of Oriental despotism.	p 207
Ferdinand de	
the arbitrariness of language establishes its sovereignty, as a servitude or a generalized slavery visited upon the masses. It has also	p 207
the chain the effects of signification. There is no phonological or even phonetic code operating on the signifier in the first	p 207
field without biunivocal relations—whether between ideographic and phonetic values, or between articulations of different levels, monemes	p 207
and phonemes—that finally	
transcendence, even when one considers this transcendence as an absence or an empty locus, performing the necessary foldings, levelings	p 207
(rabattements), and	
the effect of the signifier, and not what it represents or what it designates. The signified is the sister of the	p 209
all the extended filiations are subsumed by direct filiation. Incest or the royal trinity is therefore the whole of the repressing	p 209
insofar as it initiates the overcoding. The system of subordination or signification has replaced the system of connotation. To the extent	p 209
we had the appellations (mother, sister) but not the persons or the bodies, while at other times we had the bodies	p 209
incest is possible, it matters little whether it is simulated or not, since in any case something else again is simulated	p 210
that the primitive machine had repressed, but on new foundations or under new conditions present in the deterritorialized full body of	p 210
himself. This is the reason that incest changes its meaning or locus, and becomes the repressing representation. For what is at	p 210
flow outside the despotic body, that it might break away or escape. Suddenly the despot sees rising up before him, against	p 211
of cruelty. The old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but it is now bricked into the State	p 212
which at times organizes it and at other times tolerates or limits it, in order to make it serve the ends	p 212
more terrible. As a matter of fact, the law's opposition or apparent opposition to despotism comes late—when the State presents	p 212
law does not begin by being what it will become or seek to become later: a guarantee against despotism, an immanent	p 212
quantity of freedom must have been expelled from the world, or at least from the visible world, and made as it	p 213
than for a single organ to flow outside this apparatus or slip away from the body of the despot. This is	p 213
call for a return to the despotic signifier, without exegesis or interpretation, while the law, however, wants to explain what it	p 213
means. But all that—the development of the democratic signified or the wrapping of the despotic signifier—nevertheless forms part of	p 213
signify without designating anything. The law does not designate anything or anybody (the democratic conception of law will make this into	p 214
in the overcoding process, that refers designations to the arbitrary (or that lets them subsist in the form of bricks held	p 214
latency system of terror, what is no longer active, en-acted, or reacted to, this instinct for freedom forcibly made latent (...) pushed	p 214
The inscription is ressentie when it is no longer en-acted or reacted to. When the deterritorialized sign becomes a signifier, a	p 215
the new alliance—the imperialism of the signifier, the metaphoric or metonymic necessity of the signifieds, with the arbitrary of the	p 215
extrapolation of a detached object; the double bind of overcoding or royal incest; the biunivocalization, application, and linearization of the	p 215
chain	
desire into the law; the terrible latency with its afterward or its after-the-event. All the parts of the five paralogisms thus	p 215
must not succeed the Oedipus complex, marking the complex's repression or even its suppression. It must result from the repressing action	p 216
psychoanalysis with all its paralogisms: it presents as a resolution, or an attempted resolution, of the complex what is rather the	p 216
of the complex what is rather the latter's definitive establishment or its interior installation, and it presents as the complex what	p 216
The city of Ur, the point of departure of Abraham or the new alliance. The State was not formed in progressive	p 217
be and desires. Asiatic production, with the State that expresses or constitutes its objective movement, is not a distinct formation; it	p 217
adjacent to communal property, then entering into the latter's composition or conditioning it, then becoming more and more a determining force	p 218
superimposed on the material evolution of societies, a regulating idea or principle of reflection (terror) that organizes the parts and the	p 219
and the flows into a whole. What is transected, supersected, or overcoded by the despotic State is what comes before—the	p 219
presuppose a despotic machine from which it extracts the bricks or that it segments in its turn. In a certain sense	p 219
already realized itself before having posited the more manysided connection or relation which is mentally expressed in the more concrete	p 221
category	
property. It no longer of itself forms a ruling class or classes; it is itself formed by these classes, which have	p 221
technical machine, when it ceases to be an abstract unity or intellectual system reigning over separate subaggregates to become a relation	p 221
system. But isn't this tendency to concretization in the social or technical machine precisely the movement of desire? Again and again	p 221
the intellectual law to the entire physical system that disengages or liberates itself from the law. A State desire, the most	p 221
to recode as best it can, by means of regular or exceptional operations, the product of the decoded flows. Let us	p 223
capitalism properly speaking, but rather a regime based on slavery. Or the example of feudalism: there again private property, commodity	p 223

production	
and the appearance of manorial ground rent in money form, or of the contractual hiring of labor, do not by any	p 223
of flows, and they are always compensated by residual forces or transformations of the State. Death is felt rising from within	p 223
of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It is	p 224
constitute a desire—a desire that, instead of just dreaming or lacking it, actually produces a desiring-machine that is at the	p 224
conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions as in the primitive feasts, or	p 224
even the maximum	
have escaped coding, or consummations-consumptions as in the primitive feasts, or even the maximum consumption in the extravagance of	p 224
the despot	
the contrary that it ceases to be tied to enjoyment or to the excess consumption of a class, that it makes	p 224
decoding of the worker in favor of the work itself or of the machine. And for capital: the deterritorialization of wealth	p 225
their processes. It is no longer the age of cruelty or the age of terror, but the age of cynicism, accompanied	p 225
is indeed capital's tighter and tighter control over production: capitalism or its break, the conjunction of all the decoded and deterritorialized	p 226
decoded and deterritorialized flows, cannot be defined by commercial capital or by financial capital—these being merely flows among other	p 226
flows	
turning into an industrialist himself in occupations based on commerce, or by making artisans into his own intermediaries or employees (the	p 226
on commerce, or by making artisans into his own intermediaries or employees (the struggles against the guilds and the monopolies). But	p 226
the quantitas, which can have all sorts of particular values or be worth all sorts of quanta. This abstract quantity nonetheless	p 226
sell where they are high. Before the capitalist machine, merchant or financial capital is merely in a relationship of alliance with	p 227
a filiative capital. Capital becomes filiative when money begets money, or value a surplus value—value in process, money in process	p 227
conditions that capital becomes the full body, the new socius or the quasi cause that appropriates all the productive forces. We	p 227
We are no longer in the domain of the quantum or of the quantitas, but in that of the differential relation	p 227
quotients of production that bear witness to a prospective force or to a long-term evaluation, not realizable hic et nunc, and	p 228
form of finite debt). Inversely, bank credit effects a demonetization or dematerialization of money, and is based on the circulation of	p 229
this credit money, either directly by tying it to gold, or indirectly through a mode of centralization that comprises a guarantor	p 229
field of immanence, the apparent objective movement where the lower or subordinate form is no less necessary than the other (it	p 229
invest with all its strength, irrespective of any economic understanding or lack of it, the capitalist social field as a whole	p 229
it is true that capitalism is industrial in its essence or mode of production, it functions only as merchant capitalism. While	p 229
a cosmic swindle, as if one were to measure intergalactic or intra-atomic distances in meters and centimeters. There is no common	p 230
end, it has no exterior limit that it could reach or even approximate. The tendency's only limit is internal, and it	p 230
in their relationship. No limit opposes the break (la brisure), or the breaking of this break. The tendency finds no end	p 231
true that the tendency to a falling rate of profit or to its equalization asserts itself at least partially at the	p 231
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industries	
basis for capitalist production, while recognizing that machines too work or produce value, that they have always worked, and that they	p 232
is these flows of code that find themselves encasted, coded, or overcoded in the precapitalist societies in such a way that	p 232
automatic machine has always increasingly internalized them in its body or its structure as a field of forces, while depending on	p 233
diachronic capitalist machine allow itself to be revolutionized by one or more of its synchronous technical machines, and by no means	p 233
the nineteenth century, between the steam engine and textile machines or techniques for the production of iron. In general, the introduction	p 234
value insofar as it resulted from decoded flows, an incommensurability or a fundamental asymmetry (no assignable exterior limit) between	p 234
manual labor	
asymmetry (no assignable exterior limit) between manual labor and capital, or between two forms of money, here too, on the side	p 234
scientific and technical flows of code, we find no commensurability or exterior limit between scientific or technical labor—even when highly	p 234
code, we find no commensurability or exterior limit between scientific or technical labor—even when highly remunerated—and the profit of	p 234
find themselves in the same situation, determined by capitalist decoding or deterritorialization. But if it is true that innovations are adopted	p 234
is that investment in innovations is never sufficient to realize or absorb the surplus value of flux that is produced on	p 234
scale, only if the surplus value is not merely produced or extorted, but absorbed or realized? If the capitalist is not	p 234
surplus value is not merely produced or extorted, but absorbed or realized? If the capitalist is not defined in terms of	p 234
no longer a transcendent instance that opposes production, limits it, or checks it; on the contrary, it insinuates itself everywhere in	p 235
and the military that the most progressive sectors of scientific or technical knowledge combine with those feeble archaisms bearing the	p 236
greatest	
the economy that nearly everyone is involved in one way or another in these anti-human activities: the farmer supplying food to	p 236
areas of the center; (3) and the one that absorbs or realizes these two forms of surplus value of flux by	p 237
it acquires a purchasing power through its distribution to workers or production factors, through its allotment in the form of incomes	p 237
Clavel's ironic question. Who is alienated? Yet no one is or can be robbed—just as, according to Clavel, one no	p 238
according to Clavel, one no longer knows who is alienated or who does the alienating. Who steals? Certainly not the finance	p 238
the worker who is not even bought, since the reflux or salary distribution creates the purchasing power, instead of presupposing it	p 238
capital—which is by no means a failure to recognize or an illusion of consciousness—shows that the productive essence of	p 239
of capitalism can itself function only in this necessarily monetary or commodity form that controls it, and whose flows and relations	p 239
do, in a curious revival of the fascist economic solution? Or might it be to go in the opposite direction? To	p 239
The death of writing is like the death of God or the death of the father: the thing was settled a	p 240
use of language is different in nature; it is realized or becomes concrete within the field of immanence peculiar to capitalism	p 240
decoding of flows, instead of still referring, in a direct or indirect form, to despotic overcoding. This seems to us to	p 240
privileged in this language, which remains indifferent to its substance or its support, inasmuch as the latter is an amorphous continuum	p 240
of content and expression are in a state of conjunction or reciprocal precondition that constitutes figures as the ultimate units of	p 241
signs as minimal elements of the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions,	p 241
flows-breaks or schizzes	
nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form images through their	p 241
coming together in a	
whole to another. Hence the figures, that is, the schizzes or breaks-flows are in no way figurative; they become figurative only	p 241
Electric language does not go by way of the voice or writing; data processing does without them both, as does that	p 241
shows once again that the productive essence of capitalism functions or speaks only in the language of signs imposed on it	p 241
the language of signs imposed on it by merchant capital or the axiomatic of the market. There are great differences between	p 241
are no longer effects of a signifier, but schizzes, points-signs, or flows-breaks that collapse the wall of the signifier, pass through	p 242
flows and figures. Because the money model in the point-sign, or in the figure-break stripped of its identity, having now only	p 242
toward the inside by the pure figures that compose it—or, more decisively, by the figural that comes to short-circuit the	p 243
and sometimes the words as undivided flows, as nondecomposable blocks, or full bodies having a tonic value—constitute as signifying signs	p 243
of breath and cries. (In particular, formal investigations concerning manual or printed writing change their meaning according to whether the	p 243
characteristics	
of a signifier, whose effects they express following exegetical rules; Or whether, on the contrary, they break through this wall so	p 243
to set flows in motion, and establish breaks that overflow or rupture the sign's conditions of identity, and that cause books	p 243
that perhaps are visible only to children, madmen, and primitives. Or in dreams: in some very beautiful pages, Lyotard shows that	p 243
are not linguistic and do not depend on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order of	p 244
imply the fluxion of the material they cause to flow or leak: the sole unity without identity is that of the	p 244
the sole unity without identity is that of the flux-schiz or the break-flow. The pure figural element—the figure-matrix—Lyotard correctly	p 244
toward shores he has so recently left behind: toward coded or overcoded territories, spaces, and structures, to which they bring only	p 244
between the flows of financing and the flows of incomes or means of payment; the scientific and technical form assumed by	p 245
societies exhibit a marked taste for all codes—codes foreign or exotic—but this taste is destructive and morbid. While decoding	p 245
destroying the code as such, assigning it an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two	p 245
disciplines	
society produces schizos the same way it produces Prell shampoo or Ford cars, the only difference being that the schizos are	p 245
revolutionary potential, so long as these flows are not co-opted or absorbed by the laws of the market? Why does it	p 245
say that schizophrenia is the exterior limit of capitalism itself or the conclusion of its deepest tendency, but that capitalism only	p 246
capitalism only functions on condition that it inhibit this tendency, or that it push back or displace this limit, by substituting	p 246
that it inhibit this tendency, or that it push back or displace this limit, by substituting for it its own immanent	p 246
language of a banker, a general, an industrialist, a middle or high-level manager, or a government minister is a perfectly schizophrenic	p 246

banker, a general, an industrialist, a middle or high-level manager, or a government minister is a perfectly schizophrenic language, but that and unbound flows that manage to break through the wall or absolute limit? The capitalist axiomatic is so rich that one can always be computed by means of an electronic machine, or for the discourse of madmen that can always be heard on whether the decodings are caught up in an axiomatic or not; on whether one remains at the level of the remains at the level of the large aggregates functioning statistically, or crosses the barrier that separates them from the unbound molecular on whether the flows of desire reach this absolute limit or are content to displace a relative immanent limit that will to the processes of deterritorialization; and on whether money burns or bursts into flames. Why not merely say that capitalism replaces of the signifying chain are struck by secrecy—secret societies or initiation groups—but there is never anything in these societies that the unavowable begins: there is not a single economic or financial operation that, assuming it is translated in terms of bare its own unavowable nature, that is, its intrinsic perversion or essential cynicism (the age of bad conscience is also the the apparent objective movement according to which the economic forces or productive connections are attributed to an extraeconomic instance as though

a composite that is itself qualitative and implies noneconomic factors. Or the way the autochthonous relations of alliance and filiation are of alliance in relation to the power of the creditor). Or—what amounts to the same thing—surplus value here is appraisal and evaluation, and a set of organs of perception, or more precisely of belief, as a condition of existence and studies of Bohannon concerning the Tiv of the Niger River, or those of Salisbury concerning the Siane of New Guinea, have the differential relation is not an indirect relation between qualified or coded flows, it is a direct relation between decoded flows between flows of financing, and flows of means of payment or income. Such an extension merely signifies that capital has no of flux). Hence capital differentiates itself from any other socius or full body, inasmuch as capital itself figures as a directly unlimited abstract quantity, but the effective absence of any limit or end for the differential relation where the abstract becomes something what is going to be done, something that the shrewd or the competent are able to decode, to half understand. Moreover that are marked, no longer the persons themselves: your capital or your labor capacity, the rest is not important, we'll always machines—whence the fact that inscription no longer bears directly, or at least in theory has no need of bearing directly no means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they

in which this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still more axioms while preventing the the decoded flows, their differential relations, and their multiple schizzes or breaks require a whole apparatus of regulation whose principal organ

found themselves in the presence of flows that were decoded or in the process of being decoded. These flows doubtless had situation: it is produced by the conjunction of the decoded or deterritorialized flows, and is able to carry the becoming-immanent to Capitalism merely ensures the regulation of the axiomatic; it regulates or even organizes the failures of the axiomatic as conditions of axiomatic as conditions of the latter's operation; it watches over or directs progress toward a saturation of the axiomatic and the from the start, from its gestation in forms still semifeudal or monarchic—from the standpoint of the flow of free workers a general rule, State controls and regulations tend to disappear or diminish only in situations where there is an abundant labor there can be any difference in class between the industrialist or banker and the worker, but only a fusion into one wages. This proposition contains something other than an ideological blindness or denial. Classes are the negative of castes and statuses; classes

conjunction of the decoded flows, the negation of any transcendence or exterior limit, and the effusion of antiproduction inside production itself the servants of the machine, and those who sabotage it or its cogs and wheels. Between the social machine's regime and level of production (those from whom surplus value is extorted), or at the level of money (income in wages). But not breaks, then the socialist movement seems necessarily led to fix or assign a limit that differentiates the proletariat from the bourgeoisie by the same axiomatic problems of extraction of a surplus or surplus value, of accumulation and absorption, of the market and operations are carried out under the domination of its consciousness or party vanguard, that is, for the benefit of a bureaucracy party vanguard, that is, for the benefit of a bureaucracy or technocracy that stands in for the bourgeoisie as the great-absent that stands in for the bourgeoisie as the great-absent class—or the bourgeoisie keeps its control of the State and is have forged a class consciousness consonant with the objective being or interest of the class, and as a consequence, to have by capitalism itself—further into the distance, to flee periphery or into enclaves. Thus the only choice left was between the poorly put. Nor is it a question of knowing whether or not class consciousness, embodied in a party or a State knowing whether or not class consciousness, embodied in a party or a State, betrays the objective class interest, to which a from the class, which remains serial, represented by the party or the State. And the two do not exist on the not even present any grounds for asking whether it betrays or not, alienates or not, deforms or not. The problem is any grounds for asking whether it betrays or not, alienates or not, deforms or not. The problem is situated there, between asking whether it betrays or not, alienates or not, deforms or not. The problem is situated there, between unconscious group desires Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons. Neoarchaisms, as Edgar Morin puts it. These modern archaisms

territorialities, territorialities of the large aggregates, gangs). Others are organized or promoted by the State, even though they might turn against

minorities, its own territorialities, which re-form themselves against the State, or which the State instigates and organizes. (Russian nationalism, the territoriality

the means of payment (the role of the central banks). Or the movement of deterritorialization that goes from the center to periphery, either in the modernistic forms of a State socialism or capitalism, or in the archaic form of local despots. It in the modernistic forms of a State socialism or capitalism, or in the archaic form of local despots. It may be to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like opposite faces of one and the same process. This

the very conjunction of the deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the foundation of

discovery of an abstract subjective essence of wealth, in labor or production—and in desire as well, it would seem. (It out every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as well as others

limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but one as well as others, labour in

wealth-creating activity. Here we have the great movement of decoding or deterritorialization: the nature of wealth is no longer to be side of the object, under exterior conditions, in the territorial or despotic machine. But Marx is quick to add that this a new territorialization, in the form of a new fetishism or a new hypocrisy. Production as the abstract subjective essence is presentiment still further, had tied. subjective activity to a territorial or reterritorialized machine, in the form of agriculture and landed property only by continually developing the subjective essence of abstract wealth or production for the sake of production, that is, production as world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding of—the fluent quantities of their capital

as a unit of decoded flux, a schiz, a point-sign or flow-break. They try to hold on to the one, but try to hold on to the one, but they pour or flow out through the other. They are continually behind or or flow out through the other. They are continually behind or ahead of themselves. How can the nostalgia for, and the the system do not make it flee through one end or another that would escape the axiomatic and throw the machine highjacker, a consul kidnapper, a Black Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is an oscillation no longer quite knows how it goes on one side or the other: the two ambiguous poles of delirium, their transformations of delirium, their transformations, the way in which an archaism or folklore in a given set of circumstances can suddenly become charged with a dangerous progressive value. How things turn fascist or revolutionary is the problem of the universal delirium about which poles between which it produces its own break. Democracy, fascism, or socialism, which of these is not haunted by the Urstaat overcoding the flows on the full body of the despot or his apparatus, the Urstaat: it effects the first great movement reproduces the transcendence of the Urstaat as its internalized limit, or one of the poles between which it is determined to the capitalist system. 11 Oedipus at Last In the territorial or even the despotic machine, social economic reproduction is never independent social field; the relations of filiation and alliance are determinant, or rather determined as dominant. As a matter of fact, what as dominant. As a matter of fact, what is marked or inscribed on the socius—directly—is the producers (or nonproducers marked or inscribed on the socius—directly—is the producers (or nonproducers) according to the standing of their family or their producers (or nonproducers) according to the standing of their family or their standing inside the family. The reproduction process is not it does not tolerate any other preconditions. What is inscribed or marked is no longer the producers or nonproducers, but the

What is inscribed or marked is no longer the producers or nonproducers, but the forces and means of production as abstract	p 263
abstract quantities that become effectively concrete in their becoming related or their conjunction: labor capacity or capital, constant capital or	p 263
variable	
concrete in their becoming related or their conjunction: labor capacity or capital, constant capital or variable capital, capital of filiation or	p 263
related or their conjunction: labor capacity or capital, constant capital or variable capital, capital of filiation or capital of alliance. Capital	p 263
or capital, constant capital or variable capital, capital of filiation or capital of alliance. Capital has taken upon itself the relations	p 263
the family is now simply the form of human matter or material that finds itself subordinated to the autonomous social form	p 263
privatized, placed outside the field, the form of the material or the form of human reproduction begets people whom one can	p 263
from the abstract quantities; they become concrete in the becoming-related or the axiomatic of these quantities, in their conjunction. They are	p 264
their conjunction. They are nothing more nor less than configurations or images produced by the points-signs, the breaks-flows, the pure	p 264
figures	
oppression of capital—become images of destitution, despair, revolt, violence, or oppression. But starting from non figurative figures or from	p 264
the	
revolt, violence, or oppression. But starting from non figurative figures or from the breaks-flows that produce them, these images will	p 264
themselves	
and flows. Private persons are an illusion, images of images or derivatives of derivatives. But in another sense everything has changed	p 264
divided, split, castrated ego. Isn't this operation of flattening, folding, or application what leads Lacan to say, willingly betraying the secret	p 265
than the subterranean reign of the fetishes of the earth, or the celestial reign of the despot's idols, is the advent	p 266
interior limit in another way: precisely in order to neutralize or repel the absolute exterior limit, the schizophrenic limit; it needs	p 266
which the social aggregate is applied. Oedipus is this displaced or internalized limit where desire lets itself be caught. The Oedipal	p 266
the Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the imperial incest effects an overcoding that	p 266
of desire. Hence it goes without saying that this becoming or this constitution does not develop under the categories imagined in	p 267
the inverse. It is not via a flow of shit or a wave of incest that Oedipus arrives, but via the	p 267
private persons to which the flows of capital are reduced or applied. (Which explains the complex origin of the relation that	p 267
equation, shit=money; in reality, it is a question of encounters or conjunctions, of derivatives and resultants between decoded flows.) In	p 267
Oedipus	
In Oedipus there is a recapitulation of the three states, or the three machines. For Oedipus makes ready in the territorial	p 267
here we have the whole series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in the images of capitalism	p 267
man the dreamer. (Oedipus can be a myth, a tragedy, or a dream: it always expresses the displacement of the limit	p 267
of the despotic signifier, as the law of the despot or the effect of the object from on high, is in	p 268
by opening onto social images to which they become coupled or which they confront in the course of struggles and compromises	p 269
which travels from the familial stimulus to the social organization (or disorganization), is as it were covered over by a reflux	p 269
Adam Smith and Ricardo was to have determined the essence or nature of wealth no longer as an objective nature, but	p 270
which it re-enslaves what within it tends to free itself or to appear freely. The same thing must be said of	p 270
of Freud: his greatness lies in having determined the essence or nature of desire, no longer in relation to objects, aims	p 270
nature of desire, no longer in relation to objects, aims, or even sources (territories), but as an abstract subjective essence—libido	p 270
even sources (territories), but as an abstract subjective essence—libido or sexuality. But he still relates this essence to the family	p 270
fantasy that makes the real parents into so many innocents or even victims. For the family must appear in two forms	p 270
asylum—the imperative fiction of the family, Reason-the-father and madness-the-child or minor, the parents who are ill only from their own	p 271
discover beneath the individual fantasy the nature of group fantasies. Or, what amounts to the same thing, to push the simulacrum	p 271
SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or the egg—but also the father and the mother, or	p 273
or the egg—but also the father and the mother, or the child? Psychoanalysis acts as if it were the child	p 273
what in fact did Abraham do? Well now, he killed or wanted to kill his son, and perhaps God's only error	p 274
to the familial investments, which result solely from the application or the reduction (rabattement) of the social investments. To say that	p 275
it is because this regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies and organized persons as	p 275
its	
sexuality that is in the service of generation, but progressive or regressive generation that is in the service of sexuality as	p 275
longer any call for wondering which is first, the father or the child, because such a question can be raised only	p 276
condemned it to evolve solely within the movement of regression or progression. (Even the psychoanalytic conception of repetition remains	p 276
captive to	
the point of view of the community, which is disjunctive or takes account of the disjunctions in the cycle. Not only	p 276
cycle, but transmission is second in relation to an information or a communication. The genetic revolution occurred when it was discovered	p 276
no transmission of flows, but a communication of a code or an axiomatic, of a combinative apparatus (combinatoire) informing the flows	p 276
is also the case for the social field: its coding or its axiomatic first determine within it a communication of unconscious	p 276
common social field, the first thing that the son represses, or has to repress, or tries to repress, is the unconscious	p 276
first thing that the son represses, or has to repress, or tries to repress, is the unconscious of the father and	p 276
as an aggregate of destination, and finally as an intermediary or an interception of communication. If the familial investment is only	p 276
of communication. If the familial investment is only a dependence or an application of the unconscious investments of the social field	p 276
the daddy-law, already aims for the schizzes and the encoded or axiomated flows of the social field—then we must transport	p 277
two poles of delirium: first, a paranoid fascisizing (fascisant) type or pole that invests the formation of central sovereignty; overinvests it	p 277
all the other social forms of history; counterinvests the enclaves or the periphery; and disinvests every free figure of desire—yes	p 277
the superior race and class. And second, a schizorevolutionary type or pole that follows the lines of escape of desire; breaches	p 277
move; assembles its machines and its groups-in-fusion in the enclaves or at the periphery—proceeding in an inverse fashion from that	p 277
freaks—provided one sweeps away the social cover on leaving, or causes a piece of the system to get lost in	p 277
worst archaisms; inversely, the way in which everything turns fascist or envelops itself in fascism, the way in which it falls	p 277
fascism, the way in which it falls back into archaisms. Or, staying on the level of literary examples: the case of	p 277
and of the contradiction in principle. But no passage impairs or suppresses the difference in nature between the two, nomadism and	p 278
process (the breakthrough) from the accidents and relapses that hinder or interrupt it (the breakdown), and because on the other hand	p 278
the social field as they are invested in one type or another, at one pole or the other. And the child	p 278
are invested in one type or another, at one pole or the other. And the child does not wait until he	p 278
and cultural problems that cross through a family: his belonging or his desire to belong to a superior or an inferior	p 278
his belonging or his desire to belong to a superior or an inferior race, the reactionary or the revolutionary tenor of	p 278
belong to a superior or an inferior race, the reactionary or the revolutionary tenor of a familial group with which he	p 278
the family is, agitated by backwashes, pulled in one direction or another, in such a way that the Oedipal bacillus takes	p 278
another, in such a way that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing	p 278
the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing it, pursuing directions of an entirely	p 278
we mean is that Oedipus is born of an application or a reduction to personalized images, which presupposes a social investment	p 278
the dimensions of a social field that does not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again	p 278
partial objects, which plunge again and again into the torrential or depleted flux of a historic cosmos, a historic chaos. The	p 278
the artist of the large molar aggregates, the statistical formations or gregariousnesses, the phenomena of organized crowds. He invests	p 279
everything that	
penetrates into singularities, their interactions and connections at a distance or between different orders—the paranoid has chosen the first:	p 280
he	
to the laws of statistical distribution of the molar unconscious or the macrounconscious. Freud was Darwinian, neo-Darwinian, when he said	p 280
that	
a matter of the difference between two kinds of collections or populations: the large aggregates and the micromultiplicities. In both cases	p 280
and that their respective poles necessarily relate to the character or the map of this socius-earth, despot, or capital-money (for each	p 281
to the character or the map of this socius-earth, despot, or capital-money (for each social machine the two poles, paranoid and	p 281
thus in Schreber the millions of spermatazooids in the sunbeams, or the souls that lead a brief existence as little men	p 281
sense, if social investments can be said to be paranoid or schizophrenic, it is to the extent that they have paranoia	p 281
kind of familial position, and a dotted line of escape or schizoid breakthrough. The major line ends at the body without	p 283
start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off it, and falls back	p 283
paranoia and schizophrenia as clinical entities, in the artificial aggregates or societies established by perversion, in the familial aggregate of	p 283
Oedipal	
two regions: one molecular and the other molar; one micropsychic or micrological, the other statistical and gregarious? Is this anything more	p 283
a collective psychology, and of the priority of the one or the other; this distinction, as it appears in Group Psychology	p 283

But how can we speak of machines in this microphysical or micropsychic region, there where there is desire—that is to not set itself into place any more than it forms or reproduces itself. This is even the point around which the outside. But it should be noted that, in one way or another, the machine and desire thus remain in an extrinsic as an effect determined by a system of mechanical causes, or because the machine is itself a system of means in longer be opposed to the other, a point of nondifference or dispersion. For one thing, Butler is not content to say shatters the vitalist argument by calling in question the specific or personal unity of the organism, and the mechanist argument even machine. It is said that machines do not reproduce themselves, or that they only reproduce themselves through the intermediary of man as a single thing; in truth it is a city or a society, each member of which was bred truly after fact that no vapour-engine was ever made entirely by another, or two others, of its own kind, is not sufficient to of another machine: the red clover and the bumble bee; or the orchid and the male wasp that it attracts and it becomes immaterial whether one says that machines are organs, or organs, machines. The two definitions are exact equivalents: man as two definitions are exact equivalents: man as a vertebro-machinate mammal, or as an aphidian parasite of machines. What is essential is passage to infinity itself—the infinity composed of machine parts or the temporal infinity of the animalcules—but rather in what in its specific and even personal unity, are mass phenomena or molar aggregates; for this reason each points to the extrinsic the same statistical direction. But in the other more profound or intrinsic direction of multiplicities there is interpenetration, direct communication between

open up, of which one will lead to the more or less regular accumulations of individuals, the other to the perfectings on the one hand the molar machines—whether social, technical, or organic—and on the other the desiring-machines, which are of is itself produced alongside the parts, as a part apart or, as Butler would say, in another department that fits the there is no difference in nature): here, as organic, technical, or social machines apprehended in their mass phenomenon, to which they the idea that desiring-machines belong to the domain of dreams or the Imaginary, and that they stand in for the other are in themselves the investment of the large molar machines or of the configurations that the desiring-machines form according to the form according to the laws of large numbers, in either or both senses of subordination, in one sense and the other other of subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other: these are the same machines at all the same regime, the same relationships of magnitude, or the same uses of syntheses. It is only at the production merge. All molar functionalism is false, since the organic or social machines are not formed in the same way they of these syntheses, from the standpoint of a molecular biology or of a microscopic cybernetics without regard to the traditional opposition the substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of its activity there exists no chemically necessary relationship of structure or of reactivity.... An allosteric protein should be seen as a a specialized product of molecular engineering, enabling an interaction, positive or negative, to come about between compounds without chemical affinity, and which they confer heightened coherence and efficiency upon the cell or organism. In a word, the very gratuitousness of these systems of cybernetic inter-connections. How, starting from this domain of chance or of real inorganization, large configurations are organized that necessarily reproduce

veritable lottery drawings, creating switching points as lines of selection or evolution—this, indeed, is what all the stages of the language (language), composed of nonsignifying elements that have a meaning or an effect of signification only in the large aggregates that as with Jung's collective unconscious. He often calls this genic or genealogical unconscious familial; and Szondi himself went on to study production; they are what constitutes the unconscious as a cycle or as the autoproduction of the unconscious—the ultimate molecular elements

have seen that, through reproduction and its objects (defined familiarly or genetically), it is always the unconscious that produces itself in this advance, follows this direction, only by going from aggregates or classes toward categories, of which he establishes a systematically closed and combine freely. For this reason Szondi misses the internal or molecular elements of desire, the nature of their machinic choices transformations of this energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology indeed seems extremely arbitrary. Considering the two

are assigned to the molecular order that is their own, or they are assigned to the molar order where they form assigned to the molar order where they form the organic or social machines, and invest organic or social surroundings. It is they form the organic or social machines, and invest organic or social surroundings. It is in fact difficult to present sexual a vague cosmic energy capable of all of the metamorphoses, or a kind of socialized energy capable of all the investments a kind of socialized energy capable of all the investments. Or would we do better to review Reich's final attempt, involving submicroscopic particles, the bions. This energy produced differences in potential or intensities distributed on the body considered from a molecular viewpoint

of sexuality with regard to reproduction, the subordination of progressive or regressive reproduction to sexuality as a cycle. If the details why, in what sense is this sexuality? Cynicism has said, or claimed to have said, everything there is to say about fact that desire does not take as its object persons or things, but the entire surroundings that it traverses, the vibrations are the object of unconscious investments that are necessarily desiring or libidinal, in contrast with the preconscious investments of need or or libidinal, in contrast with the preconscious investments of need or of interest. The libido as sexual energy is the direct desire, when it maintains that the libido must be desexualized or even sublimated in order to proceed to the social investments biological, social, and historical field where we are equally immersed or with which we communicate. The persons to whom our loves and the family in the service of the repressive machines, or whether on the contrary it condenses a free energy capable when he shows the two contrary directions of the captivation or the mechanization of the passions.) But we always make love libidinal property of our lover, to either close himself off or open up to more spacious worlds, to masses and large two sexes communicate in a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and

the sexes. Making love is not just becoming as one, or even two, but becoming as a hundred thousand. Desiring-machines or or even two, but becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is the variable idea of unconscious representation marks from the outset its bankruptcy or its abnegation: an unconscious that no longer produces, but is the unconscious representation exerts from a distance? But inversely, who or what reduced the unconscious to this state of representation, if it the unconscious that represents itself through Oedipus and castration? Or is it the psychoanalyst—the psychoanalyst in us all, who a head of a family in an expressive familial transmission, or rather as the agent of a machine, in a machinic as the agent of a machine, in a machinic information or communication? Schreber's desiring-machines communicate with those of his father; but

longer even any reason for considering machines, whether as desiring-machines or as social machines. In return, the father will be inflated machines with his own desiring-machines, O sexuality—while the father or mother remains in the background, from whom the child borrows agents of transmission, reception, and interception: kindly agents of production or suspicious agents of antiproduction. Why was mythic and tragic representation

is this: are we born Hamlets? Were you born Hamlet? Or did you not rather create the type in yourself? Whether rather create the type in yourself? Whether this be so or not, what seems infinitely more important is—why revert to conception. Everything is said in these pages from Miller: Oedipus (or Hamlet) led to the point of autocritique; the expressive forms the expressive forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the necessity of a scouring Michael Fraenkel, does not understand. He talks like a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet

the world of representation. Production can be that of labor or that of desire, it can be social or desiring, it of labor or that of desire, it can be social or desiring, it calls forth forces that no longer permit themselves shade extended beneath the level of representation. And this collapse or sinking of the classical world of representation is assigned a than being subordinated to them. Just as Ricardo founds political or social economy by discovering quantitative labor as the principle of objects and aims of desire. Freud discovers the subjective nature or abstract essence of desire, just as Ricardo discovers the subjective essence of desire, just as Ricardo discovers the subjective nature or abstract essence of labor, beyond all representations that would bind all representations that would bind it to objects, to aims, or even to particular sources. Freud is thus the first to agents underneath all the specific determinations that still linked desire or labor to a given person, to a given object in that in this way confound the discovery of the abstract or subjective essence. It has been remarked in this context that essence of desire as an objective desire, alienated in myth or tragedy. How can this very complex ambivalence of psychoanalysis be of these elements and objectivities (as in the old Hellenists or even Jung); or else these representations may be understood by and objectivities (as in the old Hellenists or even Jung); or else these representations may be understood by historical study that obvious that neither one of these ways of treating myth or tragedy is suited to the psychoanalytic approach. The psychoanalytic method

It appears then that the interest psychoanalysis has in myth (or in tragedy) is an essentially critical interest, since the specificity	p 302
libido: it is indeed the world of representation that crumbles, or tends to crumble. It follows that, in the second place	p 302
reinterpreted from the point of view of a generalized decoding or a generalized process of deterritorialization: The simplest abstraction, then,	p 302
which	
parallelism should be drawn between capitalist social production and desiring-production, or between the flows of money-capital and the	p 302
shit-flows of desire	
representation. Obviously this does not mean that the capitalist being, or the being in capitalism, desires to work or that he	p 302
capitalist being, or the being in capitalism, desires to work or that he works according to his desire. But the identity	p 302
the workers (so that the State restrictions on the substance or the content of private property do not at all affect	p 303
reproduction. Consequently, the ambiguity of psychoanalysis in relation to myth or tragedy has the following explanation: psychoanalysis	p 304
undoes them as objective	
and fantasy, with myth and tragedy posited as their developments or projections). Images, nothing but images. What is left in the	p 305
theater of private man, which is no longer either desiring-production or objective representation. The unconscious as a stage. A whole theater	p 305
the structure can never present more than its own absence, or represent something not represented in the representation: but it is	p 305
under the effect of a structure that the theater embodies or places on stage.? We should understand that representation, when it	p 305
the following operation: the discovery of social production as machine or machinery, irreducible to the world of objective representation	p 306
(Vorstellung); but	
imaginary variations that tend toward the night of the indeterminate or the nondifferentiated, and the symbolic invariant that traces the path	p 307
is found all over, following a rule of inverse relation, or double bind. All of production is conducted into the double	p 307
in its essence, so that it is its own proof or voucher, on a par with Reality. In the final analysis	p 307
the Symbolic, the great lesson of the inadequacy of being or of dispossession. Psychoanalysis as a gadget, Oedipus as a reterritorialization	p 308
going from the imaginary dual order to the symbolic third (or fourth), if the latter is biunivocalizing whereas the first is	p 308
the molecular elements: partial objects that enter into indirect syntheses or interactions, since they are not partial (partiels) in the sense	p 309
matter); pure positive multiplicities where everything is possible, without exclusiveness or negation, syntheses operating without a plan, where	p 309
the connections are	
precisely as a support receives no specificity from any structural or personal unity, but appears as the body without organs that	p 309
word to be chosen, sometimes a design, sometimes a thing or a piece of a thing, depending on one another only	p 309
is elicited from the machines, according to planes of consistency or of structuration, and lines of selection that correspond to the	p 309
lines of selection that correspond to the large statistical aggregates or molar formations, and that determine the links and reduce production	p 310
that totalizes them in the name of its own absence or withdrawal. Yes, in fact, there the production of desire can	p 310
in representation only in terms of a signifier of absence or lack. The structure is formed and appears only in terms	p 310
is imaginary, nothing but an image, a myth; that this or these images are produced by an oedipalizing structure; that this	p 310
capitalism reproduces and revives the archaism of the imperial symbol or the vanished despot. All three are necessary—precisely in order	p 310
neutrality, and what psychoanalysis calls—dares to call—the disappearance or the dissolution of the Oedipus complex, do not make us	p 311
tell you you have a libido that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces the existence	p 312
the couch; So it's Psychoanalysis, no less than the bureaucratic or military apparatus, is a mechanism for the absorption of surplus	p 312
reduced. Psychoanalysis index sui, with no other reference than itself or the analytic situation. Psychoanalysis states clearly that unconscious	p 313
representation can	
representation can never be apprehended independently of the deformations, disguises, or displacements it undergoes. Unconscious	p 313
representation therefore comprises essentially, by virtue	
this agency itself belongs to representation, as a nonrepresented representative, or as a lack that juts out into the overfull (trop-plein	p 313
each time the subject strikes up the song of myth or intones tragic lines, carrying him back to the factory. As	p 314
irreducible terms of the unconscious so long as you find or restore a link between two elements. (But how then can	p 314
while causing more escapes. The desiring-machines themselves are the flows-schizzes or the breaks-flows that break and flow at the same	p 315
time	
who make leaving into something as natural as being born or dying, those who set out in search of nonhuman sex	p 315
still forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not effect	p 315
representation: the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not effect great deterritorializations without borrowing from	p 315
territorial	
flows of schizophrenic desire that is not accompanied by global or local reterritorializations, reterritorializations that always reconstitute shores	p 316
of representation. What	
reterritorialization. What we love is always a certain mulatto—male or female. The movement of deterritorialization can never be grasped in	p 316
on machines. Is it Schreber's father who acts through machines, or on the contrary is it the machines themselves that function	p 316
laughter is, as well as the schizophrenic line of escape or breakthrough, and the process as deterritorialization, with its machinic indices	p 316
of knowing whether the spectator must see the accident coming or be surprised by it. It is as though the spectator	p 317
a shorter path, which is not passable, which is barred, or else a path that is very explicitly posted as leading	p 317
several layers, several planes of resistance that come from within or are imposed from without. Schizophrenia as a process, deterritorialization	p 318
as	
a process, is inseparable from the stases that interrupt it, or aggravate it, or make it turn in circles, and reterritorialize	p 318
inseparable from the stases that interrupt it, or aggravate it, or make it turn in circles, and reterritorialize it into neurosis	p 318
webs and planes, resuming the journey, watching for the signs or the indices that operate like machines and that will cause	p 318
one it is creating. The patient resumption of the process, or on the contrary its interruption—the two are so closely	p 319
lands—only too well known—of the asylum, the artifice, or the family? We always return to the same question: from	p 319
sufferings are unspeakable? Does he suffer from the process itself, or rather from its interruptions, when he is neuroticized in the	p 319
how does one avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual	p 319
paternalistic or	
an asylum structure, or constituting perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families? We do not	p 319
have	
or constituting perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families? We do not have in mind the	p 319
implore by reaction that they be given back an asylum, or a little Beckettian land, a garbage can, so they can	p 319
guiding the most recent ones, and, as relays, little chapels, or better yet, a convent in Ceylon. The only thing that	p 320
limit. But we know that the process is continually interrupted, or the tendency counteracted, or the limit displaced, by subjective	p 320
reterritorializations	
that the process is continually interrupted, or the tendency counteracted, or the limit displaced, by subjective reterritorializations and	p 320
representations that operate	
to assign social alienation and mental alienation to one side or the other, as long as we establish a relation of	p 320
includes in its turn mental alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental	p 321
illnesses). A	
and psychosis (the mental illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore in the following praxis: (1) undoing	p 321
reterritorializations, but also in the psychotic reterritorializations of the hospital, or even the familial neurotic reterritorializations, we cry out,	p 321
More perversion	
another. 4 The First Positive Task of Schizoanalysis The negative or destructive task of schizoanalysis is in no way separable from	p 322
consists of discovering in a subject the nature, the formation, or the functioning of his desiring-machines, independently of any interpretations.	p 322
What	
machines in which the subject is caught as a cog or as a user; nor of the technical machines that are	p 322
nor of the technical machines that are his prized possession, or that he perfects or even produces through handiwork; nor of	p 322
machines that are his prized possession, or that he perfects or even produces through handiwork; nor of the subject's use of	p 322
are too large—even the perverted machines of the sadist or the masochist, even the influencing machines of the paranoid. We	p 322
of all these machines, however, whether they be real, symbolic, or imaginary, must indeed intervene in a specific way—but as	p 322
direction of the desiring-machines, to which these indices are more or less close and affinal. The desiring-machines in fact are only	p 322
of dispersion that no longer permits either their imaginary identity or their structural unity to subsist. (These instances still belong to	p 323
interpretation, that is to say the order of the signified or the signifier.) Partial objects are what make up the parts	p 323
parts of the desiring-machines; partial objects define the working machine or the working parts, but in a state of dispersion such	p 323
not have to do with anything that resembles a concept or a person, the so-called human relations are not involved. Analysis	p 323
as a fiction instead of the real-desire (reel-desir): the elements or parts of the desiring-machines are recognized by their mutual independence	p 323
their mutual independence, such that nothing in the one depends or should depend on something in the other. They must not	p 323

masculine and the feminine in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found in the prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by the

whose elements are welded, pasted together by the real distinction or the very absence of a link. Such is the case of the subject's desire). To be sure, one can always establish or re-establish some sort of link between these elements: organic links sort of link between these elements: organic links between organs or fragments of organs that eventually form part of the multiplicity the good, the bad—that finally refer to the persons or to the scenes from which these elements are borrowed; structural which these elements are borrowed; structural links between the ideas or the concepts apt to correspond to them. But it is their inventor, Melanie Klein, proposes. This is because, whether organs or fragments of organs, the partial objects do not refer in an organism that would function phantasmatically as a lost unity or a totality to come. Their dispersion has nothing to do mode of presence in the multiplicity they form without unification or totalization. With every structure dislodged, every memory abolished, every organism

The answer lies in the passive nature of the syntheses, or—what amounts to the same thing—in the indirect nature the field, always breaks the flow that another object emits or produces relatively, itself ready to emit a flow that other have tried to account for with the notion of flow-schiz or break-flow. So that the true activities of the unconscious, causing the other, and form residual conjunctive syntheses guiding the passage or the heartfelt becoming from the one to the other. A triangle, and never cease to undo it. Through binarity, overlapping, or permutation, all these indirect passive syntheses are one and the synthesis of connection, as that which is going to neutralize—or on the contrary put into motion—the two activities, the whole alongside the parts—a whole that does not unify or totalize them, but that is added to them like anew

a fragmented, shattered organism, which would presuppose a destroyed totality or the freed parts of a whole; nor is the body they are really distinct and cannot on this account exclude or oppose one another. The partial objects and the body without of desire. The chain is like the apparatus of transmission or of reproduction in the desiring-machine. Insofar as it brings together in the desiring-machine. Insofar as it brings together—without unifying or uniting them—the body without organs and the partial objects pass over to the body without organs itself, thereby channeling or codifying the flows. However, the whole question is in knowing We have seen that a code implied two things—one or the other, or the two together: on the one hand that a code implied two things—one or the other, or the two together: on the one hand, the specific determination flows on a full body of the earth, the despot, or capital, but on the contrary that of decoding them on body without organs and as yet form no structured configuration—or rather, they form one no longer. As Jacques Monod says chain of the unconscious, Numen, is not used to discover or decipher codes of desire, but to cause absolutely decoded flows of the cure as a successful castration! But by recoding or axiomatizing the flows of desire in this way, psychoanalysis makes impelled by the working parts that work in an autonomous or stereotyped fashion, to reactivate the organs, to reanimate them with death that desires, by virtue of the body without organs or the immobile motor, and there is also life that desires down. One is then able to say what this running or this functioning consists of: in the cycle of the desiring-machine death? Here again, is it a death desire? A being-far-death? Or rather an investment of death, even if speculative? None of it occurs in life and for life, in every passage or becoming, in every intensity as passage or becoming. It is in the very nature of every intensity in every passage or becoming, in every intensity as passage or becoming. It is in the very nature of every intensity it is produced, in one moment, as that which grows or diminishes according to an infinity of degrees (as Klossowski noted venture is. Psychoanalysis ought to be a song of life, or else be worth nothing at all. It ought, practically, to never stopped trying to limit the discovery of a subjective or vital essence of desire as libido. But when the dualism there was no death instinct since there was no model or experience in the unconscious; others, that there was a death was a death instinct precisely because there was no model or experience. We say, to the contrary, that there is no the ego drives has only a topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos. But the same depressed, the contagious neurotic Ananke; desire must produce its shadow or its monkey, and find a strange artificial force for vegetating law of large numbers works for death. It is now or never that we must take up a problem we had is infinitely further removed from desiring-production than were the primitive or even the barbarian systems, which nonetheless code and overcode the

differ to the highest degree. If we examine the primitive or the barbarian constellations, we see that the subjective essence of as production is referred to large objectities, to the territorial or the despotic body, which act as natural or divine preconditions the territorial or the despotic body, which act as natural or divine preconditions that thus ensure the coding or the overcoding as natural or divine preconditions that thus ensure the coding or the overcoding of the flows of desire by introducing them and overcodings of social production and the chains of decoding or of deterritorialization belonging to desiring-production, and by the entire repressive

because desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied as an internalized and displaced limit, with the decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but directly apprehended in a codeless axiomatic that consigns

wishes for death. In truth, capitalism has nothing to co-opt; or rather, its powers of co-option coexist more often than not that could not of itself cause the system to explode, or that would not make the system dissolve at one end like the Platonic opposite whose opposite draws near: it flees or it perishes. What we have tried to show from the adapted variable manner. Which is to say: undoing the blockage or the coincidence on which the repression properly speaking relies; transforming

does not intercept and reproduce whole blocks of molar code or axiomatic, nor any such blocks that do not contain or or axiomatic, nor any such blocks that do not contain or seal off fragments of molecular chain. A sequence of desire A sequence of desire is extended by a social series, or a social machine contains desiring-machine parts within its workings. The integration, and the schizophrenic, machinic, and dispersed lines of escape; or again as the staking out of the perverse reterritorializations, and

investments: the one sedentary and biunivocalizing, and of a reactionary or fascist tendency; the other nomadic and polyvocal, and of a as the molecular phenomena are subordinated to the large aggregates, or on the contrary subordinate them to themselves. At one of in terms of which the schizo is merely the interruption, or the continuation in the void—is the potential for revolution Let us recall the major traits of a molar formation or of a form of gregariousness (herd instinct). They effect a This unity can be the biological unity of a species or the structural unity of a socius: an organism, social or or the structural unity of a socius: an organism, social or living, is composed as a whole, as a global or or living, is composed as a whole, as a global or complete object. It is in relation to this new order went from psychotic multiplicities of dispersion, founded on the breaks or schizzes, to large vacuoles determined globally, of the neurosis and large scale. Such an organization belongs essentially to the biological or social organism—species or socius. There is no society that organization belongs essentially to the biological or social organism—species or socius. There is no society that does not arrange lack the same, for example, in a despotic type of society, or in a capitalist society where the market economy raises them is precisely what gives desire collective and personal ends, goals or intentions—instead of desire taken in the real order of which behaves as a molecular phenomenon devoid of any goal or intention. Nor must it be thought that the statistical accumulation it be thought that the statistical accumulation results from chance, or that it is a random result. This accumulation is on thought. For what he means is that the large numbers or the large aggregates do not exist prior to a selective aggregates are born of this selective pressure that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a primary gregariousness

born of it. Culture as a selective process of marking or inscription invents the large numbers in whose favor it is contrary, molecular multiplicity ? forms of selection performing the selection ? molar or gregarious aggregates that result from this selection. What are these

aggregates of the earth, the despot, and capital. Full bodies or clothed substances, which are distinguished from the full body without substances, which are distinguished from the full body without organs or the naked matter of molecular desiring-production. If we wonder where

are not to be explained in terms of any goal or end, since they are what determines goals and ends. The since they are what determines goals and ends. The form or quality of a given socius—the body of the earth the despot, the body of capital-money—depends on a state or degree of intensive development of the productive forces, insofar as forces define a man-nature independent of all the social formations, or rather common to them all (what the Marxists term the the Marxists term the givens of useful labor). The form or quality of the socius is therefore itself produced, but as produced, but as the unengendered—that is, as the natural or divine precondition of production corresponding to a given degree to conditions are thus the forms of gregariousness as a socius or full body, under whose effect the molecular formations constitute molar

investments we will distinguish the unconscious libidinal investment of group or desire, and the preconscious investment of class or interest. p 343

The of group or desire, and the preconscious investment of class or interest. The latter passes by way of the large social p 343

Membership in a class refers to the role in production or antiproduction, to the place in the inscription, to the portion p 344

flows, to the detachments of codes, to the subjective remains or revenues. And from this viewpoint it is indeed true that p 344

for example. In this domain of preconscious investments of class or interest it is therefore easy to distinguish what is reactionary p 344

interest it is therefore easy to distinguish what is reactionary or reformist, or what is revolutionary. But those who have an p 344

is therefore easy to distinguish what is reactionary or reformist, or what is revolutionary. But those who have an interest, in p 344

number than those whose interest, in some fashion, is had or represented: the class from the standpoint of praxis is infinitely p 344

class from the standpoint of praxis is infinitely less numerous or less extensive than the class taken in its theoretical determination p 344

the following problem: why do many of those who have or should have an objective revolutionary interest maintain a preconscious investment p 344

other case a blindness, the result of an ideological deception or mystification? Revolutionaries often forget, or do not like to recognize p 344

result of an ideological deception or mystification? Revolutionaries often forget, or do not like to recognize, that one wants and makes p 344

the subjective, as defined by ideology.) But everything is objective or subjective, as one wishes. That is not the distinction: the p 345

syntheses, but upon the degree of development of the forces or the energies on which these syntheses depend. It does not p 345

upon the full body as socius, the formation of sovereignty, or the form of power for itself, devoid of meaning and p 345

purpose than that of masking the absence of a purpose or a meaning of their sovereignty by means of the organic p 345

full body—a given absurd power in which we participate, or have the chance to participate, under the cover of aims p 346

It will never flow too much, it will never break or code enough—and in that very way! Oh how beautiful p 346

his class and his person receives something from this power, or is excluded from it, insofar as the great flow is p 346

the great flow is converted into incomes, incomes of wages or of enterprises that define aims or spheres of interest, selections p 346

incomes, incomes of wages or of enterprises that define aims or spheres of interest, selections, detachments, and portions. But the investment p 346

machine. Oh, to be sure, it is not for himself or his children that the capitalist works, but for the immortality p 346

their ends in an oppressive machine, but what is reactionary or revolutionary in the preconscious investment of interest does not necessarily p 347

of interest does not necessarily coincide with what is reactionary or revolutionary in the unconscious libidinal investment. A revolutionary p 347

preconscious investment forces does not prevail over the former state without preserving or reviving the old full body as a residual and subordinated p 347

territoriality (witness how the capitalist machine revives the despotic Urstaat, or how the socialist machine preserves a State and market p 347

monopoly full body carrying new aims, as a form of power or a formation of sovereignty that subordinates desiring-production under new conditions p 347

to introduce the flows of desire into a new code or a new axiomatic of interest; in the other case the p 348

it constitutes under a given form of power and gregariousness, or whether it subjugates the large aggregate to the functional multiplicities p 348

molecular scale (it is no more a case of persons or individuals in this instance than in the other). If the p 348

defined by the characteristics of a new aggregate, the unconscious or libidinal break belongs to the second level and is defined p 348

to penetrate into the social field, and subordinates the socius or the form of power to desiring-production; productive of desire and p 348

to the symbolic determinations of subjugation, coefficients without a hierarchy or a group superego. What complicates everything, it is true, is p 349

in both kinds of groups in diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics at the same p 349

a great break that the flows will not pass through or overcome, subordinating the desiring-machines to the repressive aggregate that they p 349

not tempted to turn against its subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate them? How do we combat the p 349

libidinal investments to revolutionary investments that are simply preconscious investments or investments of interest, then to preconscious p 349

investments that are simply break with the subjugated group from which he excludes himself or is excluded: Artaud-the-schizo), And where do we situate the p 349

psychoanalytic wall. But it is not just a matter of literature or even psychoanalysis. It is a matter of politics—though not p 350

indices—in order to discern, at the level of groups or individuals, the libidinal investments of the social field. Now in p 350

can be evaluated in terms of the objects, the aims, or the sources of the sexual drives animating an individual or p 350

or the sources of the sexual drives animating an individual or a group; assuredly perversions, and even sexual emancipation, give no p 350

heard; it can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance of p 350

yet thereby one stands a greater chance of killing desire, or of inventing forms of liberation for it drearier than the p 350

and while continuing to impose a familialist and masturbatory form or motivation on it that makes any perspective of liberation futile p 350

sources, and aims, as long as sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough p 351

and aim—are coded and broken according to uniform figures, or on the contrary taken up in chains of decoding that p 351

bad conscience and resentment. ... sticking a woman on a pedestal, or the reverse, sticking her beneath notice; or making a model p 351

on a pedestal, or the reverse, sticking her beneath notice; or making a model housewife of her, or a model mother p 351

her beneath notice; or making a model housewife of her, or a model mother, or a model help-meet. All mere devices p 351

making a model housewife of her, or a model mother, or a model help-meet. All mere devices for avoiding any contact p 351

forth unknown and unconscious, and seeking a vibration of response. Or else she is a discordant, jarring, painful vibration, going forth p 351

figural dimension (abstract in the sense of abstract painting), flows-schizzes or real desire, apprehended below the minimum conditions of p 351

identity. What to testify to a pathogenic state, a fixation in narcissism, or a regression to Oedipus and to the pre-oedipal stages, by p 352

the place of the familial representations of the Freudian unconscious, or even the archetypes of a collective unconscious. It is merely p 352

and leaving it, linking it up with other societies, ancient or contemporary, remote or vanished, dead or yet to be born p 352

linking it up with other societies, ancient or contemporary, remote or vanished, dead or yet to be born. Africans and Orientals p 352

with other societies, ancient or contemporary, remote or vanished, dead or yet to be born. Africans and Orientals, always following the p 352

following the underground thread of the libido. Not geohistorical figures or statues, although our apprenticeship is more readily accomplished p 352

with these In short, our libidinal investments of the social field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked p 352

our sexual choices of lovers. A love is not reactionary or revolutionary, but it is the index of the reactionary or p 352

or revolutionary, but it is the index of the reactionary or revolutionary character of the social investments of the libido. The p 352

the libido. The desiring sexual relationships of man and woman (or of man and man, or woman and woman) are the p 352

relationships of man and woman (or of man and man, or woman and woman) are the index of social relationships between p 352

social relationships between people. Love and sexuality are the exponents or the indicators, this time unconscious, of the libidinal investments p 352

of of the libidinal investments of the social field. Every loved or desired being serves as a collective agent of enunciation. And p 353

modest and rigorous topics such as the theory of maids or domestic servants in Freud's thought. There are some real indices p 353

the social field, where one substitutes persons of a higher or lower rank for the parents (the son of a princess p 353

the parents (the son of a princess kidnapped by gypsies, or the son of a poor man taken in by bourgeois p 353

woman: the peasant girl on all fours washing some clothes, or the servant scrubbing the floor. The fundamental problem with regard p 353

object choices as defenses against incest? (Thus the familial romance, or Oedipus's own wish to have been born of poor parents p 354

substitute for the sister, having the same name as she, or the girl on hands and knees, working, as a substitute p 354

repetition of the paternal situation, making it possible to enrich or impregnate Oedipus with a fourth symbolic term charged with accounting p 354

in favor of an individual and social will to power, or in favor of a prehistoric collective unconscious—or you will p 354

to power, or in favor of a prehistoric collective unconscious—or you will recognize Oedipus, making of it the sexual abode p 354

by no means grasped by the libido as a magnified or impoverished image of the mother, but as the foreign, the p 354

but when this position makes the mother resemble a floorwasher, or an animal, what authorizes Freud to say that the animal p 355

an animal, what authorizes Freud to say that the animal or the maid stand for the mother, independently of the social p 355

the maid stand for the mother, independently of the social or generic differences, instead of concluding that the mother also functions p 355

relation with the nonhuman sex? For whether the mother works or not, whether the mother is from a richer or poorer p 355

works or not, whether the mother is from a richer or poorer background than the father, etc., has to do with p 355

From the start we wonder if the libido knows father-mother, or rather if it makes the parents function as something entirely p 355

production and desiring-production: the mother herself functions as rich woman or poor woman, maid or princess, pretty girl or old lady p 355

mother herself functions as rich woman or poor woman, maid or princess, pretty girl or old lady, animal or Blessed Virgin p 355

rich woman or poor woman, maid or princess, pretty girl or old lady, animal or Blessed Virgin, and all at once p 355

woman, maid or princess, pretty girl or old lady, animal or Blessed Virgin, and all at once. Everything passes into the p 355

having an indifferent value that trigger the allocation of gradients or zones of intensity on the body without organs: it is p 355

in relation to the parents that in each case wealth or poverty will be situated, the relative richest or poorest, as case wealth or poverty will be situated, the relative richest or poorest, as empirical forms of social difference—so that within lesson of psychoanalysis only too well, even from far off or by osmosis, in the air of the times: they play there is an economic situation: the mother reduced to housework, or to a difficult and uninteresting job on the outside; children situation of economic dependence that has become unbearable for desire, or full of conflicts for the investment of desire. The psychoanalyst particularly, not one child—who can as such assume her or his situation in a capitalist society, precisely because this situation desire. For the phallus has never been either the object or the cause of desire, but is itself the castrating apparatus erotic motive pervades the social field, wherever desiring-machines are agglutinated or dispersed in social machines, and where love-object choices occur at of the two kinds of machine, following lines of escape or integration. Will Aaron leave with his flute, which is not Oedipus, me, father and mother (the pre-oedipal stages relating structurally or eschatologically to the Oedipal organization). We have seen that this desire, where one would have a hard time recognizing mother or father or me (we have seen how contradictory it was one would have a hard time recognizing mother or father or me (we have seen how contradictory it was to invoke objects, and to make of them representatives of parental persons or the supports of familial relations); or on the other hand representatives of parental persons or the supports of familial relations); or on the other hand the libido invests persons and an term, the symbolic abstract phallus, charged with performing the folding or the correspondence; but this application effectively operates on the three on the three persons who constitute the minimum familial constellation, or on their substitutes—father, mother, child. One does not stop the scene of castration where the father kills the child, or in the scene of the terrible mother where the mother of the terrible mother where the mother kills the child or the father. Then from two we pass to one in own daddy, his own mommy. For example, Bateson's double impasse or double bind: where is there a father who doesn't simultaneously of the real persons, a discovery of the true ego or self as in Martin Buber. Even more than the hostility that very fact, one has already substituted a familial causation or expression for social production, and finds oneself back within the are vague considerations on the sick nature of the family, or more generally still, considerations on the modern way of life when one succeeds in transforming a schizo into a paranoiac or a neurotic. Such a transformation perhaps entails many misunderstandings. For question is, first, if that is what makes him ill, or if on the contrary that is the schizophrenic process, which a breakthrough, however distressing and adventurous: breaking through the wall or the limit separating us from desiring-production, causing the flows of mobilizing the flows they would be capable of transmitting, receiving, or intercepting; establishing always further and more sharply the schizzes and a little group (un groupuscule) and must live as such—or rather, like the Zen tea box broken in a hundred whose every crack is repaired with cement made of gold, or like the church tile whose every fissure is accentuated by whose every fissure is accentuated by the layers of paint or lime covering it (the contrary of castration, which is unified a breakdown? It is the constrained arrest of the process, or its continuation in the void, or the way in which arrest of the process, or its continuation in the void, or the way in which it is forced to take itself schizo: constructed on decoded flows that constitute its profound tendency or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing it that it can reproduce on an ever expanding scale, or an axiomatic of flows that subjects this tendency to the precedes neurosis, the latter being the result of the former. Or, second, the schizo resists neuroticization and oedipalization. Even the use of neuroticization, a countereffect of one and the same illness. Or—the third case—the process sets to turning round in lands that, barring an accident, accommodate themselves in one way or another to the established order: the pervert. After all, Oedipus be made. But madness breaks through, beneath the reformist investments, or the reactionary and fascist investments, which assume a reasonable appearance than paranoiac, if he had taken himself for a black or a Jew rather than a pure Aryan, if he had paranoiac lovingly aspires, but the body of capital-money as well, or a new revolutionary body, the moment it becomes a form back from the son's confused feelings to the delirious ideas or the lines of investment of the parents, of their internalized that one need only invest the poor woman, the maid, or the whore to have revolutionary loves. There are no revolutionary the whore to have revolutionary loves. There are no revolutionary or reactionary loves, which is to say that loves are not forms of love that are the indices of the reactionary or the revolutionary character of the investment made by the libido of the investment made by the libido of a sociohistorical or geographic field, from which the loved and desired beings receive image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor woman—are of their possible relations are the product of a code, or of a social axiomatic to which the libido addresses itself for itself. That is why love and desire exhibit reactionary, or else revolutionary, indices; the latter emerge on the contrary as indeed a sexual revolution, which does not concern objects, aims, or sources, but only machinic forms or indices. The fourth and not concern objects, aims, or sources, but only machinic forms or indices. The fourth and final thesis of schizoanalysis is therefore on a large scale under a given form of power or selective sovereignty; the other by the inverse subordination and the select them, and regularize those that they retain in codes or axiomatics: the other by the molecular multiplicities of singularities that to fill the field of immanence peculiar to this system or this aggregate. the other by lines of escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new flows, always breaching the coded wall schizzes that produce new flows, always breaching the coded wall or the territorialized limit that separates them from desiring-production. And to light of day: it must always hide under assignable aims or interests presented as the general aims and interests, even though the latter represent only the members of the dominant class or a fraction of this class. How could a formation of turn the molar aggregate under an overturned form of power or sovereignty. That is why Klossowski, who has taken the theory the outside, an interplay of forces by themselves without aim or end whose combinations obtain such and such a result. ... However they entertain among themselves, and with one another. A horizontal or transverse organization of the canvas is born, with lines of organization of the canvas is born, with lines of escape or breakthrough. Christ's body is engineered on all sides and in are taken up again in scraps from the old code, or else introduced into new codes, and first of all into relations between lines and colors, and reduces it to archaic or new territorialities (perspective, for example). So true is it that as the reverse side of territorialities, even the residual, artificial, or factitious ones. But at least something arose whose force fractured with the Holy Trinity as the Oedipal image, a neurotic or neuroticizing painting that makes the process into a goal or or neuroticizing painting that makes the process into a goal or an arrest, an interruption, or a continuation in the void the process into a goal or an arrest, an interruption, or a continuation in the void. This style of painting flourishes a structure reduced to impotence; a writing with pneumatic, electronic, or gaseous indifferent supports, and that appears all the more difficult underneath aims and objects, even if aesthetic, and underneath recordings or axiomatics: the pure process that fulfills itself, and that never increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured, and reproduce or produce an interplay of phenomena without that are no longer either figurative or structured, and reproduce or produce an interplay of phenomena without aim or end: science and reproduce or produce an interplay of phenomena without aim or end: science as experimentation, as previously defined. In this domain does not intervene in these dramas as a familial figure or even as a mental structure; its intervention is determined by capitalism, a flow of financing and a flow of payment or incomes in the monetary inscription of capitalism, a market flow profit); the effusion of antiproduction within production, as the realization or the absorption of surplus value, in such a way that of these aspects—not the least operation, the least industrial or financial mechanism—that does not reveal the insanity of the itself explains that a small-time capitalist, with no great profits or hopes, fully maintains the entirety of his libidinal investments: the understand that people whose preconscious investments of interest do not, or should not, go in the direction of capitalism, can maintain capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that scarcely threatens it. In the first case, they confine has sunk it, at the heart of the capitalist system? Or else, in the second case, there is truly a new revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather the order of things is as follows: there is this still a case of revolutionaries speaking to another revolutionary, or rather a village clamoring for a new prefect? And if of interests, of causes and means, of aims and reasons; or else the investment of interest itself gives rise to and to and creates those interests that rationalize the paranoiac investment; or yet again, an effectively revolutionary preconscious investment fully

maintains a	
poses the real problem, as either a determined causal link or a different sort of connection. It is a question of	p 377
is realized, in its very relationship with the exploited masses or the weakest links of a given system. Do these masses	p 377
the weakest links of a given system. Do these masses or these links act in their own place, within the order	p 377
order of causes and aims that promote a new socius, or are they on the contrary the place and the agent	p 377
in the Leninist break, for example, when the Bolshevik group, or at least a part of this group, becomes aware of	p 377
singularly precipitate things by plunging into a breach (the escape, or revolutionary defeatism). In reality, everything coexists: still hesitant	p 377
preconscious investments	
and vice versa—but they don't share the same law or the same regime. The actualization of a revolutionary potentiality is	p 378
into existence only by means of a desire without aim or cause that charted it and sided with it. While the	p 378
the person of a Castro, an Arab, a Black Panther, or a Chinaman on the horizon? A May '68, a home-grown	p 378
pure potentialities of art and even of science; for denying or minimizing the role of classes and class struggle; for militating	p 378
and we don't know which is better, a bad reading or no reading at all. And in all probability there are	p 379
art and science mean, from the standpoint of a signifier or signifieds that are necessarily reserved for specialists; but that art	p 379
at all minimized the importance of preconscious investments of class or interest, which are based in the infrastructure itself. But we	p 379
rationality, and not because it is a lack, a thirst, or an aspiration, but because it is the production of desire	p 379
it is the production of desire: desire that produces—real-desire, or the real in itself. Finally, we do not at all	p 379
do not at all think that the revolutionary is schizophrenic or vice versa. On the contrary, we have consistently distinguished the	p 379
in relation to the arrests, the continuations in the void, or the finalist illusions that repression imposes on the process itself	p 379
same time. It does not take itself for a party or even a group, and does not claim to be speaking	p 380
something that does not claim to be speaking for anything or anyone, not even—in fact especially not—for psychoanalysis: nothing	p 380
the dead machines of living labor as organized in capitalism. Or whether instead desiring, technical, and social machines join together in	p 381
become schizophrenic again. Her intention is not to praise ergotherapy or the virtues of social adaptation. She marks the point where	p 381
as a whole? We constantly contrasted two sorts of unconscious or two interpretations of the unconscious: the one schizoanalytic , the other	p 381
the one molecular, microphysical, and micrological, and the other molar or statistical; the one material, the other ideological; the one	p 381
productive	
schizoanalyst. And the lines of escape are still full molar or social investments at grips with the whole social field: so	p 382
of healing) is not to be found in the neurotic or perverse reterritorializations that arrest the process or assign it goals	p 382
in the neurotic or perverse reterritorializations that arrest the process or assign it goals; it is no more behind than ahead	p 382
ORAL 5	
not a pertinent historical break (coupure), but that perhaps the oral, the written, or even the capitalist civilizations were such breaks	p 172
hard machinic element that presides over inscriptions. Savage formations are oral, are vocal, but not because they lack a graphic system	p 188
a graphic system, a geo-graphism, a geography. These formations are oral precisely because they possess a graphic system that is	p 188
independent	
this graphic system is linear writing's contrary: civilizations cease being oral only through losing the independence and the particular	p 188
dimensions of	
that emerges from the analyses of Leroi-Gourhan: primitive societies are oral not because they lack a graphic system but because, on	p 202
ORBIT 1	
repositioned on the Oedipal axis, set back into the Oedipal orbit in the perspective, for example, of the three generations, where	p 52
ORCHID 3	
from which it extracts a surplus value, just as the orchid code attracts the figure of a wasp: both phenomena demonstrate	p 39
machine: the red clover and the bumble bee; or the orchid and the male wasp that it attracts and intercepts by	p 285
red clover and the bumble bee, the wasp and the orchid, the bicycle horn and the dead rat's ass. Let's not	p 323
ORDEAL 3	
the sister is on the outside, it is the wilderness ordeal, it expresses the spatial divergence from the primitive machine; it	p 201
having no existence prior to the verdict. The trial by ordeal presents these two traits in a raw state. As in	p 212
its desiring-machines. Class struggle goes to the heart of the ordeal of desire. The familial romance is not a derivative of	p 355
ORDEALS 1	
the desert, imposing the harshest and the most barren of ordeals, and attesting to the resistance of an old order as	p 193
ORDER 215	
nails piercing the flesh, so many forms of torture. In order to resist organ-machines, the body without organs presents its smooth	p 9
its smooth, slippery, opaque, taut surface as a barrier. In order to resist linked, connected, and interrupted flows it sets up	p 9
it sets up a counterflow of amorphous, undifferentiated fluid. In order to resist using words composed of articulated phonetic units, it	p 9
with the social code, or coincides with it only in order to parody it. The code of delirium or of desire	p 15
the production of recording. This is because something on the order of a subject can be discerned on the recording surface	p 16
way of taking his pleasure with Schreber, even if in order to do so Schreber must transform himself into a woman	p 16
any mediation or sublimation, any psychic operation, any transformation, in order to invade and invest the productive forces and the relations	p 29
or the coextension of the social field and desire. In order to establish the basis for a genuinely materialistic psychiatry, there	p 30
outlines of a parallelism between social production and desiring-production, in order to show that in both cases there is a strong	p 31
machines obviously work only if they are not out of order; they ordinarily stop working not because they break down but	p 31
of production and their own relations, or between the social order and technology. Desiring-machines are both technical and social. It is	p 32
a threshold of decoding that will destroy the socius in order to make it a body without organs and unleash the	p 33
more the capitalist machine deterritorializes, decoding and axiomatizing flows in order to extract surplus value from them, the more its ancillary	p 35
such as government bureaucracies and the forces of law and order, do their utmost to reterritorialize, absorbing in the process a	p 35
them loose and carries them off in every direction in order to create a new polyvocality that is the code of	p 40
frantic passenger traces from one window to the other, in order to draw together, in order to reweave intermittent and opposite	p 43
window to the other, in order to draw together, in order to reweave intermittent and opposite fragments. This drawing together, this	p 43
by a subject that uses them as reference points in order to locate itself. The whole not only coexists with all	p 43
everything in terms of Oedipus, we do so only in order to demonstrate what a forcing was necessary for her to	p 45
and I remember that I wanted to inhale myself in order to prove that I was alive and to see if	p 48
because an accumulation of three generations is deemed necessary in order to produce a psychotic, or because an even more direct	p 52
parental figures, without at all penetrating the structure and its order of symbolic positions and functions. For us, however, the problem	p 52
explosive desire, wanting at all costs to restore a little order there, an order made classical owing to the ancient Greek	p 54
at all costs to restore a little order there, an order made classical owing to the ancient Greek theater. For what	p 54
in Freud's day (Wedekind), but the classical theater, the classical order of representation. The psychoanalyst becomes a director for a private	p 55
lung needs to affirm the essence of the divine, in order to interpret the commonly postulated adequation. But to render religion	p 58
does only a secondary thing, for he denies God in order to posit the existence of man, to put man in	p 58
the contrary only too reasonable and consistent with the established order? Let us return to the fantasy, a child is being	p 61
instinct, insofar as the immortality conferred on the existing social order carried into the ego all the investments of repression, the	p 62
including the resignation to dying in the service of this order, whereas the drive itself is projected onto the outside and	p 62
inertia which the law communicates to institutions in an established order. As Nietzsche says; churches, armies, States—which of all these	p 63
whose characteristics define a good analysis. The patient speaks in order to constitute the process of a chain of signifiers. The	p 66
some critics were too quick in discovering contradictions, either in order to declare them irreducible, or to resolve them, or to	p 68
figure. I take a woman other than my sister in order to constitute the differentiated base of a new triangle whose	p 71
this triangulation that interferes with the recording of desire in order to transform all its productive connections. But we are able	p 72
transcendent, absent something will be called phallus or law, in order to designate the signifier that distributes the effects of meaning	p 73

included disjunctions. It would be a total misunderstanding of this order of thought if we concluded that the schizophrenic substituted vague psychoanalysis does. Its aim is to de-oedipalize the unconscious in order to reach the real problems. Schizoanalysis proposes to reach those a simplistic conception of Oedipus based on parental images, in order to define symbolic functions within a structure, it is in these have indeed been undone on behalf of a new order: the intense and intensive order. What is the nature of on behalf of a new order: the intense and intensive order. What is the nature of this order? The first things intense and intensive order. What is the nature of this order? The first things to be distributed on the body without an indivisible, nondecomposable distance over which the schizo glides in order to be everywhere something real is produced, everywhere something real

point where the copy ceases to be a copy in order to become the Real and its artifice. To seize an long drift merely constitutes a derivative of Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I mean should be followed as the thread of latency that the order of families hides from us. Should the rupture with families on Oedipus, or on that which the subject lacks in order to become oedipalized. And to be sure, it is not is unable to bear, and around which everything combines in order to force him to submit (social repression even before psychoanalysis its beginnings, a thing is always poorly judged because, in order to become apparent, it is forced to simulate structural states life into Oedipus by making it reign over the extensive order of an expanded family, where not only each person would differential calculus, where one proceeds by way of depotentialization in order to rediscover the primary functions and reestablish the characteristic or

had to wait for the dreams of colonized peoples in order to see that, on the vertices of the pseudo triangle always artificial, repressive and repressed, mediated by the family, in order to attain the immediate productive unconscious. Yes, the family is you will never find a child caught in a familial order that is autonomous, expressive, or signifying. Even the nursing child take Oedipus back to the earliest age, but within the order of a repression of the unconscious. It is equally true the unconscious. It is equally true that everything within the order of production is anoedipal, and that there are non-oedipal, anoedipal defined oedipally, by means of parental images of a second order, this time collective; the encounter can therefore take place between specifies that he is concerned only with a certain causal order, that one must take other causes into account, but that only to see in them parental images of yet another order, associating the father and the mother, who will then be impasses. Oedipus also flourishes in subjugated groups, where an established order is invested through the group's own repressive forms.

And it the boss who is applied to the father, either in order to tell us you will not surpass your father, or the law prohibits something that is perfectly fictitious in the order of desire or of the instincts, so as to persuade how small, is capable of calling into question the established order of a society: not that desire is asocial, on the that do not let themselves be stocked within an established order. Desire does not want revolution, it is revolutionary in its money, and all the pledges it makes to the established order. All these elements were present in Freud, a fantastic Christopher two concepts, since social repression needs psychic repression precisely in order to form docile subjects and to ensure the reproduction of we say that Oedipus is nothing, almost nothing (within the order of desiring-production, even in the child); at other times we the desiring-machines, and on the other the Oedipal-narcissistic machine. In order to understand the details of this struggle, it must be well as being archaic factors infinitely older and from an order of time which is not that of the infantile factors reaching the invalid at the point of his regression, in order to give him indirect symbolic satisfactions that would allow him the very place to which the schizo had retreated in order to silence and suffocate this production. This recognition of desire desire this position of desire, this Sign refers to an order of real and actual productivity that is not to be bears, or from the co-option of it by a social order. People are co-opted, not works, which will always come to content that was attempting to maintain the sign within the order of the signifier. Yet it has been a long time literature to an object of consumption conforming to the established order, and incapable of causing anyone harm. It is not a Artaud, a Goethe against Lenz, a Schiller against Holderlin, in order to superegoize literature and tell us: Careful, go no further need understand nothing of the concept of the signifier in order to declare absolutely that Artaud's language is that of a where? Such is neurosis, the displacement of the limit, in order to create a little colonial world of one's own. But They have entrusted all their forces to primal repression, in order to escape the system of social and psychic repression that happened elsewhere, or before, or might never have happened, in order for the flows to escape coding and, escaping, to nonetheless a social machine for reproducing canonic hours and for assuring order in the city. When Lewis Mumford coins the word megamachine having its specialized function and operating under human control in order to transmit a movement and perform a task, then the concerning the anal nature of monetary economy. But the logical order is the following: the substitution of abstract quantity for the would be, above all, actual and functional: it is in order to function that a social machine must not function well and biocosmic—the memory that indeed must suffer repression in order for the new extended memory to be established. We can The problem is one of passing from an intensive energetic order to an extensive system, which comprises both qualitative alliances and by the fact that the primary energy of the intensive order—the Numen—is an energy of filiation, for this intense or bisexuality in differing degrees. The signs belonging to this order are therefore fundamentally neuter or ambiguous (according to an expression

intensive to the extensive, that is to say, from an order of ambiguous signs to an order of signs that are to say, from an order of ambiguous signs to an order of signs that are changing but determined. It is here over to the Nommos as a potential affine. The somatic order causes the whole intensive scale to collapse again. Actually, if two filiations: in intensity and in extension, the intense germinal order and the extensive regime of the somatic generations. The system already constituted what is in fact the emergence of an order that the myth narrates and explains. In other words, one mother, brother, and sister, whereas these roles belong to the order constituted by the prohibition ... : incest does not exist. Incest is pouch and penetrate the body of the sick man. In order to diagnose and ward off the effects of the incisor furnish a material that will be subjected to a new order of reproduction. Yes, then, an Oedipal framework is outlined for has been described by D. H. Lawrence: our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy.

Now on the one has not yet taken the place of the representative. In order to evaluate in every instance the nature of the apparatus the alliances with the filiations that have become extended, in order to form and to forge a system in extension (representation the socius appropriates the connections of labor in the disjunctive order of its inscriptions. From the viewpoint of the relations of but rather a position and a production of desire: In order for the young woman's transformation to be fully effective, a if they are eliminated from psychology, it is not in order to place them in structure. Nietzsche has only a meager of ordeals, and attesting to the resistance of an old order as well as to the validation of the new order order as well as to the validation of the new order. The machine of the strange is both a great paranoiac temple, and gives his people a new religious-military organization. In order to summarize Saint John the Baptist's enterprise, one author declares

this direct filiation. It remains to be said that, in order to understand the barbarian formation, it is necessary to relate a tie for the despotic knot. A pause seems in order here while we ask how such a thing is possible in its length and its width. What we call the order of connotation is an order in which the word (le width. What we call the order of connotation is an order in which the word (le mot) as a vocal sign voice-audition, graphism-body, eye-pain—thus seems to us to be an order of connotation, a system of cruelty where the word has a way of jumping that cannot be contained within an order of meaning, still less within a signifier. And if incest and the same time, subordinates itself to the voice in order to subordinate the voice and supplant it. Then there occurs the eminent unity of the despot. If we call the order of representation in a social system a plane of consistency elements. And if the unconscious in fact includes the topical order of a double inscription, it is not structured like one it and at other times tolerates or limits it, in order to make it serve the ends of the State, and actions and reactions where fatalism was still something en-acted, in order to become the somber agent of overcoding, the detached object in the fog of pessimism, of nihilism, Nada, Nada! The order of law as it appears in the imperial formation, and sign has ceased to be a position of desire, in order to become this imperial sign, a universal castration that welds of the wall of the signifier. This is why the order of latency in the African, Chinese, Egyptian, and other empires is still the complex's opposite. What will be necessary in order for Oedipus to become the Oedipus, the Oedipus complex? Many power with which it re-forms itself on modified foundations, in order to spring back more mendacious, colder, and more hypocritical than the extension from the idea, of the genesis from the order and the power (the new alliance), and also what repasses this conjunction, and this reaction, which occur one time—in order for capitalism to be born, and for the old system to be a constituent part of the production process, in order to become adjacent to this process. Hence there is a and by widening these limits in turn—especially within an order of military expenditures that are in no way competitive with the productive machine and becomes firmly wedded to it in order to regulate its productivity and realize surplus value which explains

become figurative only in a particular constellation that dissolves in order to be replaced by another one. Three million points per any afferent direction to any efferent direction, and in whatever order, without ever encountering any of the other directions.... If I elements of the signifier itself. Because in Hjelmslev's linguistics the order of the elements is secondary in relation to the axiomatic constitute as signifying signs that deliver themselves over to the order of desire: rushes of breath and cries. (In particular, formal signifier or its regulated elements. Thus Lyotard everywhere reverses the order of the signifier and the figure. It is not the connections that puts it in the service of the capitalist order. (At the highest level of linguistics as a science, Hjelmslev surplus value of flux. Whence the fundamental change in the order of powers. For if one of the flows finds itself there is no longer any need for a code in order to ensure surplus labor, when the latter is merged qualitatively has a State lost so much of its power in order to enter with so much force into the service of identity in nature is at its highest point in the order of modern capitalist representation, because this identity is universally realized this identity is universally realized in the immanence of this order and in the fluxion of the decoded flows? But also that the difference in regime is greatest in the capitalist order of representation, and that this representation subjects desire to an a way that the family finds itself countersected by the order of classes. (In this sense, indeed, segregation is the only this form. Private persons are therefore images of the second order, images of images—that is, simulacra that are thus endowed social images to the private familial images of the second order. It is the aggregate of destination that corresponds to an needs a displaced interior limit in another way: precisely in order to neutralize or repel the absolute exterior limit, the schizophrenic the central image of Oedipus-the-despot, the myth become tragedy, in order to make the image radiate in two contrary directions: the between symbolic castration and imaginary Oedipus. For castration in the order of the despotic signifier, as the law of the despot rob, slaughter, kill! but in the name of the social order, and so daddy-mommy will be proud of me; the double of the seduction of the child by the adult, in order to substitute the individual fantasy that makes the real parents all the resources of myth, of tragedy, of dreams, in order to re-enslave desire, this time from within: an intimate theater machinic arrangements. To overturn the theater of representation into the order of desiring-production: this is the whole task of schizoanalysis.

4 a pure race, the salvation of the social and moral order, then he passes to religion, the timeliness of a return on the other the desiring-machines, which are of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings are

inasmuch as it examines the machinic connections of a molecular order, their distribution into maps of intensity on the giant molecule not immediately clear: either they are assigned to the molecular order that is their own, or they are assigned to the is their own, or they are assigned to the molar order where they form the organic or social machines, and invest that the libido must be desexualized or even sublimated in order to proceed to the social investments, and inversely that the operates only in the family, and must be transformed in order to invest larger aggregates. The truth is that sexuality is that the libido is made to repress its flows in order to contain them in the narrow cells of the type into relations of production of desire that overturn the statistical order of the sexes. Making love is not just becoming as machine, a synthesis of machines, a machinic arrangement—desiring-machines. The order of desire is the order of production; all production is

a machinic arrangement—desiring-machines. The order of desire is the order of production; all production is at once desiring-production and social social production. We therefore reproach psychoanalysis for having stifled this order of production, for having shunted it into representation.

Far from return can make resonate to the breaking point. Thus in order to keep an effective grip on the zones of production for example—this element diminishes in favor of the new order of the city-state. It is obvious that neither one of that has ever been believed by humanity, but only in order to raise it to the condition of a denial that song in honor of castration—yes, yes, we enter the order of desire through the gates of castration once desiring-production has What is the use of going from the imaginary dual order to the symbolic third (or fourth), if the latter is of a thing, depending on one another only by the order of the random drawings, and holding together only by the or the vanished despot. All three are necessary—precisely in order to lead Oedipus to the point of its self-critique. The nonconsistency that dissolves it: where desire is shifted into the order of production, related to its molecular elements, and where it face jumps from one plane of consistency to another, in order to finally come undone in a nebula of molecules. The structural unity to subsist. (These instances still belong to the order of interpretation, that is to say the order of the to the order of interpretation, that is to say the order of the signified or the signifier.) Partial objects are what constellation. But the desiring-machines live on the contrary under the order of dispersion of the molecular elements. And one fails to have doubtless been able to present things in a logical order where the disjunctive synthesis of recording seemed to follow after longer signifying, given the fact that they are under the order of the included disjunctions where everything is possible. These signs death must have given us exactly enough broadened experience, in order to live and know that the desiring-machines do not die in capitalism, the empty locus that is everywhere displaced in order to block the schizophrenic escapes and place restraints on the or complete object. It is in relation to this new order that the partial objects of a molecular order appear as this new order that the partial objects of a molecular order appear as a lack, at the same time that the perform this fusion in a statistical constellation of a molar order. Freud demonstrated clearly in this respect how one went from goals or intentions—instead of desire taken in the real order of its production, which behaves as a molecular phenomenon devoid the qualified forms that produce them by creative selection. The order is not: gregariousness ? selection, but on the contrary, molecular multiplicity

can make use only of indices—the machinic indices—in order to discern, at the level of groups or individuals, the believed, the libido that must be desexualized and sublimated in order to invest society and its flows; on the contrary, it manifest, by means of which the libido is engulfed in order to sexually invest the nonfamilial—i.e., the other class position, according to which the libido must be desexualized in order to perform such investments, but begins with Oedipus, me, father led psychiatrists and psychoanalysts to redeploy under open conditions the order of an extended family, which is still believed to possess been internalized in Oedipus, Oedipus is externalized in the symbolic order, in the institutional order, in the community order, the sectorial Oedipus is externalized in the symbolic order, in the institutional order, in the community order, the sectorial order, etc. This progression the symbolic order, in the institutional order, in the community order, the sectorial order, etc. This progression contains a constant of in the institutional order, in the community order, the sectorial order, etc. This progression contains a constant of all modern attempts other trends. It is not by chance that Lacan's symbolic order has been diverted, utilized for grounding a structural Oedipus applicable position against the reconstitution of artificial families where the symbolic order, embodied in the institution, re-forms group Oedipuses, with all the

and at the same time to discover them within the order of the family, which both social production and the schizophrenic not directly invest the social contradictions as such, and in order to awaken, needed these contradictions translated according to the family we shall see what the familial constellation refers to in order to produce individuals in its turn. The task of schizoanalysis accommodate themselves in one way or another to the established order: the pervert. After all, Oedipus was already an artificial sphere parents, of their internalized representatives and their substitutes: not in order to attain the whole of a family, which is never more than a locus of application and reproduction, but in order to attain the social and political units of libidinal investment most overt fascism speaks the language of goals, of law, order, and reason. Even the most insane capitalism speaks in the is in the irrationality of the full body that the order of reasons is inextricably fixed, under a code, under an destined moment of its disintegration.... No formation of sovereignty, in order to crystalize, will ever endure this prise de conscience: for no science can develop outside a constituted social grouping. In order to prevent science from calling social groups back in question to a signifier that determines their hierarchy as a vertical order. But toward the middle of the fifteenth century, when Venetian a new social body corresponding to these new aims, in order for it to perform a revolutionary break at the unconscious no real libidinal and unconscious revolutionary break. Or rather the order of things is as follows: there is first a real the irrational character of the paranoiac investment under an existing order of interests, of causes and means, of aims and reasons or these links act in their own place, within the order of causes and aims that promote a new socius, or In the subjugated groups, desire is still defined by an order of causes and aims, and itself weaves a whole system made such a rupture possible, only what is of the order of desire and its irruption accounts for the reality this a proletarian revolution that would not follow the anticipated causal order of the relations of forces, but that would singularly precipitate possibility of a new socius but maintain it in an order of molar causality that already makes of the party a investments that perform a real rupture with causality in the order of desire. And in the same people the most varied of causes, aims, and interests working together; of course this order of causes runs the risk of closing and cementing the sided with it. While the schiz is possible without the order of causes, it becomes real only by means of something it becomes real only by means of something of another order: Desire, the desert-desire, the revolutionary investment of desire. And that

ORDERED	1	
in which nondeterminism was only tolerated to a point, then ordered to make its peace with determinism). But the other pole		p 371
ORDERS	8	
the fact that Oedipus creates both the differentiations that it orders and the undifferentiated with which it threatens us. With the		p 78
drives relationship is substituted for the relationship between the two orders of production, in a diversion where the whole of psychoanalysis		p 120
in the broad sense—that is, between two completely different orders of inscription: a graphism that leaves the voice dominant by		p 203
into the balance sheet of the enterprise. Measuring the two orders of magnitude in terms of the same analytical unit is		p 230
Classes are the negative of castes and statuses; classes are orders, castes, and statuses that have been decoded. To reread history		p 254
a subject of the statement relating only to the two orders of personal images, the collective agents of enunciation that for		p 271
their interactions and connections at a distance or between different orders—the paranoiac has chosen the first: he practices macrophysics.		p 280
And		
delirium is a switchboard with thirteen telephones. He gives his orders to the world. He doesn't care for the ladies. He		p 335
ORDINARILY	3	
of sound. We are of the opinion that what is ordinarily referred to as primary repression means precisely that: it is		p 9
work only if they are not out of order; they ordinarily stop working not because they break down but because they		p 31
sense of Jaspers' demonstration, when he shows that the demonic—ordinarily repressed—erupts by means of such a state, or gives		p 136
ORDINARY	9	
without organs and does not become an organism in the ordinary sense of the word. It remains fluid and slippery. Agents		p 15
the disjunctions of the chain, the parents are there as ordinary stimuli of an indifferent nature that trigger the becoming of		p 114
a mistake to stand on ceremony and hold to the ordinary scruples of a diligent psychoanalyst. If a musician tells us		p 121
its fulfillment—and so escaped the familialism that is the ordinary bed and board of psychoanalysis and psychiatry. If the human		p 131
was one of the forms in which, often through quite ordinary people, the light began to break through the cracks in		p 131
calls the breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw near the wall and		p 135
fact, in the American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as well		p 360
as completely ordinary		
ordinary families are baptized as schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary familial logic, i.e.,		p 360
neuroticizing		
schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary familial logic, i.e., neuroticizing at worst. In so-called		p 360
schizophrenic		
ORDRE	1	
is the criminal deprived of organs according to a regime (ordre) of collective investments; not only is the one who has		p 144
ORGAN	17	
counterinside or a counteroutside, in the form of a persecuting organ or some exterior agent of persecution. But in and of		p 9
more than a predestined zone in the egg resembles the organ that it is going to be stimulated to produce within		p 19
of the regions with all the others are recorded. An organ may have connections that associate it with several different flows		p 38
several functions, and even take on the regime of another organ—the anorectic mouth, for instance. All sorts of functional questions		p 38
tried to define the unconscious forces of the female sexual organ by positive characteristics in terms of partial objects and flows		p 60
suppress mythical castration but made it depend secondarily on the organ, instead of the organ's depending on it—met with great		p 60
met with great opposition from Freud. He maintained that the organ, from the viewpoint of the unconscious, could not be understood		p 60
are deprived of the right to enjoy a collectively invested organ. The mythologies sing of organs—partial objects and their relations		p 142
the decoding of flows that have become abstract. The first organ to suffer privatization, removal from the social field, was the		p 143
Oedipus is anal and implies an individual overinvestment of the organ to compensate for its collective disinvestment. That is why the		p 143
say a part of his own mother. He saw this organ as his own and as forming a part of his		p 157
cannot be explained by its use, any more than an organ can. Biological formations and social formations are not formed in		p 180
representative on which it bears: the danger that a single organ might flow outside the despotic body, that it might break		p 211
a look, a mouth with too unfamiliar a smile; each organ is a possible protest. It is at one and the		p 211
apparatus. Better not a sole survivor than for a single organ to flow outside this apparatus or slip away from the		p 213
or breaks require a whole apparatus of regulation whose principal organ is the State. The capitalist State is the regulator of		p 252
be coded according to hierarchized collective investments; each person, each organ has a merit all its own, and tends to its		p 369
ORGAN'S	1	
made it depend secondarily on the organ, instead of the organ's depending on it—met with great opposition from Freud. He		p 60
ORGAN-DESIRING	1	
manual of sexual casuistry to see with what restrictions the organ-desiring machine connections remain tolerated within the regime for the		p 72
pairing		
ORGAN-MACHINE	4	
other machines, with all the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one		p 1
produces a flow		
are all handymen: each with his little machines. For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge		p 1
Schreber		
the stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree into his body, a breast		p 4
flow; every flow, the fragmentation of the object. Doubtless each organ-machine interprets the entire world from the perspective of its own		p 6
ORGAN-MACHINES	5	
flesh, so many forms of torture. In order to resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut		p 9
desiring-production, attracts it, and appropriates it for its own. The organ-machines now cling to the body without organs as though it		p 11
it were a fencer's padded jacket, or as though these organ-machines were medals pinned onto the jersey of a wrestler who		p 11
always the same, no matter what the disjunctions. Although the organ-machines attach themselves to the body without organs, the latter		p 15
continues		
connection of partial objects. On the whole, the connections of organ-machines suited to desiring-production give way to a pairing of people		p 71
ORGANIC	17	
are still too closely connected, the partial objects still too organic, for this to happen. What would be required is a		p 8
independently of the macroscopic nature of what it is engineering: organic, social, linguistic, etc., elements, all tossed into the same pot		p 181
regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies and organized persons as its object, the		p 275
theory of		
which every machine presupposes insofar as it is subordinate to organic continuance, and insofar as it extends the latter's autonomous		p 284
formations		
the one hand the molar machines—whether social, technical, or organic—and on the other the desiring-machines, which are of a		p 286
same machines (there is no difference in nature): here, as organic, technical, or social machines apprehended in their mass phenomenon, to		p 287
and the other of subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other: these are the		p 287
and production merge. All molar functionalism is false, since the organic or social machines are not formed in the same way		p 288
the molar demonstrate, such as this passage appears in the organic machines, but no less so in the social machines with		p 289

showing the common participation of the social machines and the organic machines in the desiring-machines. At man's most basic stratum, the	p 289
are assigned to the molar order where they form the organic or social machines, and invest organic or social surroundings. It	p 291
where they form the organic or social machines, and invest organic or social surroundings. It is in fact difficult to present	p 291
of the molar formations on the scale of social and organic aggregates. All that is missing is the confirmations of common	p 292
it is a matter of a copulation of social and organic machines on a large scale (at bottom, love is in	p 292
investment of masses, of large aggregates, and of social and organic fields. We have difficulty understanding what principles psychoanalysis	p 293
uses to	
establish or re-establish some sort of link between these elements: organic links between organs or fragments of organs that eventually form	p 324
or a meaning of their sovereignty by means of the organic purpose of their creation, and the purpose of thereby converting	p 345
ORGANISATION 1	
système de ce monde malignement soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a simple	p 122
ORGANISM 30	
the surface of a full body. Desiring-machines make us an organism; but at the very heart of this production, within the	p 8
no need of organs / the body is never an organism / organisms are the enemies of the body. Merely so	p 9
nonetheless to be without organs and does not become an organism in the ordinary sense of the word. It remains fluid	p 15
to give birth to a new humanity or a glorious organism. This is tantamount to saying that the subject is produced	p 17
the outside world, from one region to another of the organism, all intersect, following the endlessly ramified paths of the great	p 39
a microcosm is an ancient platitude. But if the living organism was thought to be similar to the world, this was	p 95
its surface—through which man ceases to be a biological organism and becomes a full body, an earth, to which his	p 144
the machine's ability to account for the workings of the organism, but its fundamental inability to account for its formations. From	p 284
in terms of which it explains the functioning of the organism. Vitalism invokes an individual and specific unity of the living	p 284
to which machines are never more than extensions of the organism (The lower animals keep all their limbs at home in	p 284
Butler is not content to say that machines extend the organism, but asserts that they are really limbs and organs lying	p 284
calling in question the specific or personal unity of the organism, and the mechanist argument even more decisively, by calling in	p 284
in every machine, and the small formations dispersed in every organism: a domain of nondifference between the microphysical and the	p 286
biological	
a machine appears as a single object, and a living organism appears as a single subject; when the connections become global	p 287
they confer heightened coherence and efficiency upon the cell or organism. In a word, the very gratuitousness of these systems, giving	p 288
used the term erogenous body not to designate a fragmented organism, but an emission of preindividual and prepersonal singularities, a pure	p 324
partial objects do not refer in the least to an organism that would function phantasmatically as a lost unity or a	p 324
or totalization. With every structure dislodged, every memory abolished, every organism set aside, every link undone, they function as raw	p 324
partial	
its own opposition, and their opposition, with regard to an organism. The body without organs and the organs-partial objects are opposed	p 326
organs and the organs-partial objects are opposed conjointly to the organism. The body without organs is in fact produced as a	p 326
not totalize them, unify them in the manner of an organism: the organs-partial objects cling to the body without organs, and	p 326
permutation, on this body—syntheses that continue to repudiate the organism and its organization. Desire indeed passes through the body,	p 326
and	
the body, and through the organs, but not through the organism. That is why the partial objects are not the expression	p 326
partial objects are not the expression of a fragmented, shattered organism, which would presuppose a destroyed totality or the freed parts	p 326
the body without organs the expression of a de-differentiated (de-différencie) organism stuck back together that would surmount its own parts.	p 326
The	
partial objects; the only real opposition is to the molar organism that is their common enemy. In the desiring-machine, one sees	p 329
e., without ceasing to be immobile and without forming an organism—attracts the organs to the body without organs, and appropriates	p 329
a species or the structural unity of a socius: an organism, social or living, is composed as a whole, as a	p 342
Such an organization belongs essentially to the biological or social organism—species or socius. There is no society that does not	p 342
by way of the large social goals, and concerns the organism and the collective organs, including the arranged vacuoles of lack	p 344
ORGANISMS 4	
of organs / the body is never an organism / organisms are the enemies of the body. Merely so many nails	p 9
the two common arguments, the one according to which the organisms are for the moment only more perfect machines (Whether those	p 284
and whose poverty deprives them as if they were mutilated organisms. For another, he is not content to say that organisms	p 284
organisms. For another, he is not content to say that organisms are machines, but asserts that they contain such an abundance	p 284
ORGANIZATION 58	
in this way, from not having some other sort of organization, or no organization at all. An incomprehensible, absolutely rigid stasis	p 8
from not having some other sort of organization, or no organization at all. An incomprehensible, absolutely rigid stasis in the very	p 8
express a molar lack within the subject; rather, the molar organization deprives desire of its objective being. Revolutionaries, artists, and seers	p 27
spaces or vacuoles, and propagates itself in accordance with the organization of an already existing organization of production. The deliberate	p 28
creation	
itself in accordance with the organization of an already existing organization of production. The deliberate creation of lack as a function	p 28
forms of social reproduction are produced by desire within the organization that is the consequence of such production under various	p 29
conditions	
of the primitive horde, who was initially responsible for social organization. The social machine or socius may be the body of	p 33
are going to consider the means by which the Oedipal organization plays a role in psychoses; next, what the forms of	p 52
each individual and in the socius that presides over the organization of the group fantasy. Simultaneously the boys are beaten—initiated	p 61
itself. Schizophrenia or desiring-production is the boundary between the molar organization and the molecular multiplicity of desire; this limit of	p 102
detritorialization	
detritorialization must now pass into the interior of the molar organization, and it must be applied to a factitious and subjugated	p 102
loss-of-reality effect. This is not an abstract operation: an Oedipal organization is imposed on the psychotic, though for the sole purpose	p 123
for the sole purpose of assigning the lack of this organization in the psychotic, in his very body. It is an	p 123
his hallucinated consciousness as he lacked it in the symbolic organization of his unconscious. On the contrary, he is ill because	p 123
to which he is made to submit—the most somber organization—and which he can no longer tolerate: he who has	p 123
arise after Oedipus, it in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the contrary, it is Oedipus	p 129
form or another, a simple inductor through which the anoedipal organization of desiring-production is formed, beginning with early childhood,	p 129
or as	
will be necessary to await capitalism to find a semiautonomous organization of technical production that tends to appropriate memory and	p 141
reproduction	
exploitation of man; but as a matter of fact, this organization presupposes a dismantling of the great social machines that preceded	p 141
a memory of signs and no longer of effects. This organization, which traces its signs directly on the body, constitutes a	p 144
not the people but the territory, and substitutes a geographic organization for the organization of gens. Yet even where kinship seems	p 145
but the territory, and substitutes a geographic organization for the organization of gens. Yet even where kinship seems to predominate over	p 145
reconstitute itself on its own ruins; and likewise for the organization of the political function in these systems, which in effect	p 151
along with other ethnologists, that the persistence of a segmentary organization requires paradoxically that its mechanisms be ineffectual	p 152
enough so that	
the regime of decoding does not signify the absence of organization, but rather the most somber organization, the harshest compatibility, with	p 153
signify the absence of organization, but rather the most somber organization, the harshest compatibility, with the axiomatic replacing the codes	p 153
and	
analysis was never Oedipal: it was directly plugged into social organization and disorganization; sexuality itself, through the women and the	p 168
marriages	
and more adequate investments of the social field, in its organization as well as its disorganizations? Meyer Fortes at least showed	p 170
the contrary be true in our case, in the patriarchal organization where the representation would remain clear, but with the affects	p 172

more often it is solely a question of the familial organization in itself, which is thought to be lived first by holders of a symbolic or structural interpretation of this same organization. A second postulate common to the culturalists and the symbolists or historical explanation not be in contradiction with our social organization, or that this organization contain in its own way the be in contradiction with our social organization, or that this organization contain in its own way the basic elements of the as he went on to say, provided that the current organization be capable of conducting its own criticism. And yet Oedipus's And yet Oedipus's autocritique is something rarely seen in our organization, of which psychoanalysis forms a part. In certain respects it subordinate to it, but connected to it, co-ordinated in an organization that is radiating, as it were, and multidimensional. (And it a portable temple, and gives his people a new religious-military organization. In order to summarize Saint John the Baptist's enterprise, one of the inscribing socius. What changes singularly in the surface organization of representation is the relationship between the voice and graphism	p 174 p 174 p 175 p 175 p 175 p 175 p 188 p 193 p 202
appears indeed that the two dimensions of representation—its surface organization with the elements voice-graphy-eye, and its in-depth organization with the its surface organization with the elements voice-graphy-eye, and its in-depth organization with the representing instances of desire—repressing representation/displaced represented—share functioning from a completely different viewpoint, in a completely different organization. There we see the mania of psychoanalysis with all its imperial myths are not able to conceive a law of organization that is immanent in the universe: they need to posit must regard as a decisive factor in this evolution the organization of a powerful working class that required a high and saying, not in terms of ideology, but in the very organization of his axiomatic: there is only one machine, that of desire, which travels from the familial stimulus to the social organization (or disorganization), is as it were covered over by a with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their machines, minute strings, ropes, teeth, fingernails, levers and of individuals, the other to the perfectings of the individual organization whose simplest schema is the formation of a pipe . The point of its autocritique, by showing how the structural organization of signifiers still depends on a despotic Great Signifier acting give free play to the process, when its entire molar organization has the function of binding the molecular process? Even antipsychiatry being a phallus: the phallus intervenes only in the structural organization and the personal relations deriving from it, where everyone, like body—syntheses that continue to repudiate the organism and its organization. Desire indeed passes through the body, and through the organs	p 205 p 205 p 216 p 219 p 253 p 254 p 269 p 281 p 286 p 310 p 320 p 323 p 326
includes all the possible figures. Similarly, in Lacan, the symbolic organization of the structure, with its exclusions that come from the is what organizes lack on a large scale. Such an organization belongs essentially to the biological or social organism—species or latter can be perturbed and perverted in the most somber organization, below all ideology. Libidinal investment does not bear upon the the pre-oedipal stages relating structurally or eschatologically to the Oedipal organization). We have seen that this conception of the afterward implied the preconscious, and which animate the strange discourse of an organization of society. Even its language is demented. Listen to a among themselves, and with one another. A horizontal or transverse organization of the canvas is born, with lines of escape or of reactionary investment for art as well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around the dirty little	p 328 p 342 p 345 p 357 p 364 p 369 p 370
ORGANIZATIONAL 1	
that hides the real problems, which are always of an organizational nature. If Reich, at the very moment he raised the	p 344
ORGANIZATIONS 2	
play the role of totalizing, unifying, signifying objectities, that assign organizations, lacks, and goals? The full bodies determine the different modes increases and the improvement of the standard of living; powerful organizations represent them, which get nasty as soon as the nature	p 343 p 374
ORGANIZE 9	
the family-social-indicator, expresses social alienation that it is believed to organize mental alienation in the mind of its own members or process; they point to the social machines that condition and organize them, but also limit and inhibit their development. It will their respective chiefs, their elders who guard the stocks and organize marriages; territorial tribal units of primary, secondary, and tertiary sections lines that Leach has identified—and which, two by two, organize the alliances and arrange (machine) the marriages. When we ascribed elders bemoan the current decadence). The medicine man does not organize a sociodrama, but a veritable group analysis centering on the race which, organized for war and with the ability to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously passage of socially decoded flows of code that these scientists organize into axiomatics of research that is said to be basic praxis. The task of the revolutionary socialist movement was to organize a bipolarity of the social field, a bipolarity of classes madman of the family; what nineteenth-century psychiatry had wanted to organize in the asylum—the imperative fiction of the family, Reason-the-father	p 95 p 141 p 152 p 164 p 168 p 192 p 233 p 255 p 271
ORGANIZED 27	
very production of this production, the body suffers from being organized in this way, from not having some other sort of subjective correlative—come from. Lack (manque) is created, planned, and organized in and through social production. It is counterproduced as a and appropriates them. It is never primary; production is never organized on the basis of a pre-existing need or lack (manque is necessary for the variations of the fantasy to be organized in disjunctions whose use must be strictly exclusive. Hence there depressive position under the reign of the complete object), or organized in the direction of a structural integration (toward the position and the mother exist only as fragments, and are never organized into a figure or a structure able both to represent another: your father, your father's father, and so on. The organized body is the object of reproduction by generation; it is that actualizes Oedipus and engages desire in this requisite impasse, organized by the repressive society. Reich was the first to raise difficult it is to distinguish those protoclasses from the castes organized by the imperial machine and from the rankings distributed by the representative terms that did not exist before the alliance organized the positive and the negative into a system in extension account not only the elements of representation as they are organized in depth, but the manner in which representation itself is in depth, but the manner in which representation itself is organized at the surface, on the inscription surface of the socius blond beasts of prey, a conqueror and master race which, organized for war and with the ability to organize, unhesitatingly lays must be added, however, that the center itself has its organized enclaves of underdevelopment, its reservations and its ghettos as interior he is so absorbed in capital that the reflux of organized, axiomatized stupidity coincides with him, so that, when he goes sure, does not create it, but actualizes it in an organized party suited to the task of conquering the State apparatus neighborhood territorialities, territorialities of the large aggregates, gangs). Others are organized or promoted by the State, even though they might turn machine produces a particular kind of representation whose elements are organized at the surface of the socius: the system of connotation-connection in simple reproduction or generation. Furthermore, taking organic bodies and organized persons as its object, the theory of regression merely attains molar aggregates, the statistical formations or gregariousnesses, the phenomena of organized crowds. He invests everything that falls within the province of mass phenomenon and the paranoiac investment corresponding to it are organized on a microscopic scale, and the other side on which domain of chance or of real inorganization, large configurations are organized that necessarily reproduce a structure under the action of DNA unconscious with the molar formations that they constitute statistically in organized crowds; and the apparatus of social and psychic repression resulting only true in the second sense, where molar representation is organized around a representative that displaces the represented. But this is down to the last detail, and the Third World is organized as an integral part of capitalism. The reproduction of the the side where the molar aggregates of social production are organized, to this other side, no less collective, where the molecular then contrasted to the dead machines of living labor as organized in capitalism. Or whether instead desiring, technical, and social machines	p 8 p 28 p 28 p 59 p 74 p 97 p 108 p 118 p 153 p 165 p 185 p 185 p 192 p 231 p 236 p 255 p 258 p 262 p 275 p 279 p 281 p 289 p 300 p 313 p 373 p 380 p 381
ORGANIZER 11	

they do. But is this an initial role as symbolic organizer (or symbolic disorganizer) from which the floating contents of the	p 91
the beginning (?), the stimulus—the Oedipal inductor—is a real organizer. But believing is an operation of a conscious or preconscious	p 92
the parental figures are indifferent inductors and that the true organizer is elsewhere—on the side of what is induced, not	p 92
as inductors of an indifferent nature, yet the role of organizer continues to be entrusted to symbolic or structural elements that	p 92
that is qualitatively indifferent, an inductor that is neither an organizer nor a disorganizer. As for the response, it always comes	p 98
of indifference, a simple inductor not playing the role of organizer, where the intensive investments of reality bear on something totally	p 123
dissolves into itself, testifying to its incapacity to be an organizer. Once this is admitted, it is enough to measure psychosis	p 123
finite blocks—finds himself dismissed by the deity, the immobile organizer of the bricks and of their infinite circuit. 7 Barbarian	p 200
social investment onto the familial investment serving as a pseudo organizer. The family has become the locus of retention and resonance	p 269
with regard to the egg between the stimulus and the organizer, parents are stimuli having an indifferent value that trigger the	p 355
under a different rubric from that of parents. And the organizer is the social field of desire, which alone designates the	p 355
ORGANIZERS	6
all around, there are agents of production and antiproduction, the organizers of the escape, the accomplices, the allied sovereigns, the	p 88
revolutionary	
differentiation of the egg, it was first believed that veritable organizers decided the destiny of the parts. But it was soon	p 91
with grafting). Whence the idea that the stimuli are not organizers, but mere inductors: ultimately, the nature of these inductors is	p 91
history of Oedipus: the parental figures are in no way organizers, but rather inductors or stimuli of varying, vague import that	p 91
of stimuli in it, and not the role of group organizers (or disorganizers)—the role held by the chief and his	p 168
not know what guilt, responsibility, or consideration are, these born organizers; they exemplify that terrible artist's egoism that has the look	p 191
ORGANIZES	11
member, in a global system of desire and destiny that organizes the productions of production, the productions of recording, and the	p 142
molecular energy that places molecules-partial objects (libido) in connection, that organizes inclusive disjunctions on the giant molecule of the	p 183
body without	
appreciative eye. Such is the manner in which territorial representation organizes itself at the surface, still quite close to a desiring-machine	p 189
forth. One cannot better show how an operation of biunivocalization organizes itself around a despotic signifier, so that a phonetic and	p 208
is now bricked into the State apparatus, which at times organizes it and at other times tolerates or limits it, in	p 212
societies, a regulating idea or principle of reflection (terror) that organizes the parts and the flows into a whole. What is	p 219
itself, which takes the place of the old codings and organizes all the decoded flows, including the flows of scientific and	p 233
ensures the regulation of the axiomatic; it regulates or even organizes the failures of the axiomatic as conditions of the latter's	p 252
themselves against the State, or which the State instigates and organizes. (Russian nationalism, the territoriality of the party: the proletariat	p 258
was	
two faces. Elias Canetti has clearly shown how the paranoiac organizes masses and packs. The paranoiac opposes them to one another	p 279
transformation of molecular multiplicity into a molar constellation is what organizes lack on a large scale. Such an organization belongs	p 342
essentially	
ORGANIZING	8
at work messing it all up or strangling it by organizing it. The body is the body / it is all	p 9
is the art of a dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance of production; making	p 28
other variable substances had the same action as the envisaged organizing stimulus, and that on the other hand, the parts themselves	p 91
object distributing lack to the persons of both sexes and organizing the Oedipal triangle, it is the anus that in this	p 143
of the primitive territorial machine: detaching segments from the chain, organizing selections from the flows, and allocating the portions due	p 150
each	
of believing and of being pious. Already Geza Roheim proposed organizing primitives into a series of variables converging toward the	p 171
structural	
the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks, measuring their distance and forbidding	p 212
their communication	
group the parts retain some of them and exclude others, organizing the crowds. These are therefore the same machines, but not	p 288
ORGANLESS	1
body. It is the body without an image. This imageless, organless body, the nonproductive, exists right there where it is produced	p 8
ORGANS	240
mass they once served to articulate. The full body without organs is the unproductive, the sterile, the unengendered, the unconsumable.	p 8
Antonin	
is its motor, just as it desires life, because the organs of life are the working machine. We shall not inquire	p 8
his own larynx with his food, etc.? The body without organs is nonproductive; nonetheless it is produced, at a certain place	p 8
and the product: the schizophrenic table is a body without organs. The body without organs is not the proof of an	p 8
schizophrenic table is a body without organs. The body without organs is not the proof of an original nothingness, nor is	p 8
the water of the hydrotherapy tub. The full body without organs belongs to the realm of antiproduction; but yet another characteristic	p 8
antiproduction, with an element of antiproduction, 2 The Body without Organs An apparent conflict arises between desiring-machines and the	p 9
body without	
An apparent conflict arises between desiring-machines and the body without organs. Every coupling of machines, every production of a	p 9
machine, every	
of a machine running, becomes unbearable to the body without organs. Beneath its organs it senses there are larvae and loathsome	p 9
running, becomes unbearable to the body without organs. Beneath its organs it senses there are larvae and loathsome worms, and a	p 9
is all by itself / and has no need of organs / the body is never an organism / organisms are	p 9
of torture. In order to resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as a barrier	p 9
but rather this repulsion of desiring-machines by the body without organs. This is the real meaning of the paranoiac machine: the	p 9
machine: the desiring-machines attempt to break into the body without organs, and the body without organs repels them, since it experiences	p 9
break into the body without organs, and the body without organs repels them, since it experiences them as an over-all persecution	p 9
mere projection of. a person's own body and the genital organs. The genesis of the machine lies precisely here: in the	p 9
the desiring-machines and the nonproductive stasis of the body without organs. The anonymous nature of the machine and the non	p 9
differentiated	
picture only secondarily, as does counterinvestment. as the body without organs invests a counterinside or a counteroutside, in the form of	p 9
of the relationship between the desiring-machines and the body without organs, and occurs when the latter can no longer tolerate these	p 9
have some idea of the forces that the body without organs exerts later on in the uninterrupted process, we must first	p 10
on the recording surface. Capital is indeed the body without organs of the capitalist, or rather of the capitalist being. But	p 10
money. It produces surplus value, just as the body without organs reproduces itself, puts forth shoots, and branches out to the	p 10
society as a constant of social reproduction. The body without organs now falls back on (se rabat sur) desiring-production, attracts it	p 11
its own. The organ-machines now cling to the body without organs as though it were a fencer's padded jacket, or as	p 11
there are none, and never were any. The body without organs, the unproductive, the unconsumable, serves as a surface for the	p 11
establishes a relationship between the machines and the body without organs. The organs are regenerated, miraculated on the body of Judge	p 11
relationship between the machines and the body without organs. The organs are regenerated, miraculated on the body of Judge Schreber,	p 11
who	
form of mocking voices that attempt to de-miraculate (demiraculer) the organs, the Judge's anus in particular. But the essential thing is	p 11
arrogates to itself all the productive forces and all the organs of production, and that acts as a quasi cause by	p 11
the productive connections pass from machines to the body without organs (as from labor to capital), it would seem that they	p 12
disjunctions of capital). Machines attach themselves to the body without organs as so many points of disjunction, between which an entire	p 12
takes over from the and then: no matter what two organs are involved, the way in which they are attached to	p 12
way in which they are attached to the body without organs must be such that all the disjunctive syntheses between the	p 12
the unconscious that is only apparently religious? The body without organs is not God. quite the contrary. But the energy that	p 13

and triangular schema such as Oedipus. The full body without organs is produced as antiproduction, that is to say it intervenes p 15
disjunctions. Although the organ-machines attach themselves to the body without organs, the latter continues nonetheless to be without p 15
organs and does
body without organs, the latter continues nonetheless to be without organs and does not become an organism in the ordinary sense p 15
is all recorded on the surface of the body without organs: even the copulations of the agents, even the divisions of p 16
with no fixed identity, wandering about over the body without organs, but always remaining peripheral to the desiring-machines, being defined p 16
by
departure was the opposition between desiring-machines and the body without organs. The repulsion of these machines, as found in the p 17
paranoiac
a new alliance between the desiring-machines and the body without organs so as to give birth to a new humanity or p 17
to the zero intensity that designates the full body without organs. And they undergo relative rises or falls depending on the p 19
produce intense nervous states that fill up the body without organs to varying degrees—states through which Schreber-the-subject passes, p 19
becoming a
of intensity, a zone of intensity on his body without organs. The body without organs is an egg: it is crisscrossed p 19
of intensity on his body without organs. The body without organs is an egg: it is crisscrossed with axes and thresholds p 19
have reduced him to this state of a body without organs that has become a dead thing—this schizo who sought p 20
shortest route): the points of disjunction on the body without organs form circles that converge on the desiring-machines; then the subject p 20
the proportions of attraction and repulsion on the body without organs produce, starting from zero, a series of states in the p 20
on the intensity = 0 that designates the body without organs (but what is most unusual is that here again a p 21
of history with zones of intensity on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me p 21
the socius as the analogue of a full body without organs, there was nonetheless one important difference. For desiring-machines are the p 32
of the economy of desire; they produce a body without organs all by themselves, and make no distinction between agents and p 32
in the strictest sense: the situation of the body without organs or its equivalent is the crucial factor here, depending on p 32
to say that Homo historia comes first. The body without organs is not an original primordial entity that later projects itself p 33
It is never a projection, however, of the body without organs. On the contrary: the body without organs is the ultimate p 33
the body without organs. On the contrary: the body without organs is the ultimate residuum of a deterritorialized socius. The prime p 33
the socius in order to make it a body without organs and unleash the flows of desire on this body as p 33
the subject of the decoded flows on the body without organs—more capitalist than the capitalist and more proletarian than the p 34
the socius on the surface of his own body without organs. It may well be that these peregrinations are the schizo's p 35
frustration? It is only by means of the body without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that p 37
immaterial to these signs? The support is the body without organs. These indifferent signs follow no plan, they function at all p 38
specific or personal identity, if it traverses the body without organs without destroying its indifference, it is because it is not p 40
each one of which completely fills up the body without organs in the space of an instant. This is what allows p 41
this reweaving is what Joyce called re-embodiment. The body without organs is produced as a whole, but in its own particular p 43
sort of thing is this breathing-machine on my body without organs? The child is a metaphysical being. As in the case p 48
between primal psychic repression, the desiring-machines, and the body without organs. For the unconscious is an orphan, and produces itself p 49
within
partial object is posited for itself on the body without organs, with—as its sole subject—not an ego, but the p 60
into the body of the other on the body without organs. In this respect Klossowski has convincingly shown the inverse relationship p 63
nothing, hears nothing, and that he is a body without organs, or like a spider poised in its web, observing nothing p 68
while those on the narrator's face rejoin the body without organs, eyes closed, nostrils pinched shut, mouth filled. What is more p 69
tie that makes a person the owner of the sexual organs of another person. One need only consult a religious manual p 72
a third term intervened in this binarity, the body without organs that reinjects producing into the product, extends the connections of p 72
The only subject is desire itself on the body without organs, inasmuch as it machines partial objects and flows, selecting and p 72
genealogist-madman lays out a disjunctive network on the body without organs. And God, who designates none other than the energy of p 78
arise here at all. Everything is on the body without organs, both what is inscribed and the energy that inscribes it p 78
states through which the subject passes on the body without organs and in the unconscious that remains an orphan (yes, I p 78
the problem. Hence the schizo's withdrawal to the body without organs. It seems that Freud himself was acutely aware of Oedipus's p 80
synthesis of consumption, we have seen how the body without organs was in fact an egg, crisscrossed with axes, banded with p 84
intensities through which the subject passes on the body without organs, a process that engages him in becomings, rises and falls p 84
The first things to be distributed on the body without organs are races, cultures, and their gods. The fact has often p 85
not a matter of the regions of the body without organs representing races and cultures. The full body does not represent p 85
ravages elsewhere—how could it be otherwise? The body without organs closes round the deserted places. The theater of cruelty cannot p 85
cruel personages only in so far as they are induced organs, parts of desiring-machines (mannequins). A season in hell—how could p 85
and gods with fields of intensity on the body without organs, identifying personages with states that fill these fields, and with p 86
factory installed in the desert. But if the body without organs is indeed this desert, it is as an indivisible, nondecomposable p 86
What forces the schizophrenic to withdraw to a body without organs that has become deaf, dumb, and blind? We often hear p 88
production, always thwarted in the capitalist formation: the body without organs at the edge of the deterritorialized socius, the desert at p 101
to another? How are they attached to the body without organs? What occurs when their mode of operation confronts the social p 109
on all sides? Better to flee to the body without organs and hide out there, closing himself up in it. The p 113
other pole, the recording of desiring-production on the body without organs is brought about through a genealogical network that is not p 120
the recording of desire, it is because the body without organs on which this recording is accomplished already exercises on its p 120
had left. A drop in intensity to the body without organs = 0, autism: the schizo has no other means of p 124
is the recording of desire on the increate body without organs, and the familial recording on the socius, that are in p 124
to setting desiring-production back into motion on the body without organs, in the very place to which the schizo had retreated p 130
flows, makes them traverse the desert of the body without organs, where he installs his desiring-machines and produces a perpetual outflow p 131
to circulate, to traverse the desert of the body without organs. They overcome a limit, they shatter a wall, the capitalist p 133
they become immobile, silent, they retreat to the body without organs, still a territoriality, but this time totally desert-like, where all p 135
territorialities of the artifice, psychotic territoriality of the body without organs: sometimes the process is caught in the trap and made p 136
If the universal comes at the end—the body without organs and desiring-production—under the conditions determined by an apparently p 139
victorious
limit the deterritorialized socius gives way to the body without organs, and the decoded flows throw themselves into desiring-production. Hence p 140
it
itself the cultivable species, the agricultural implements, and the human organs. Meyer Fortes makes a passing remark that is joyous and p 142
machine is in this sense the collective investment of the organs; for flows are coded only to the extent that the p 142
for flows are coded only to the extent that the organs capable respectively of producing and breaking them are themselves encircled p 142
attached to it. A mask is such an institution of organs. Initiation societies compose the pieces of a body, which are p 142
of a body, which are at the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply p 142
to enjoy a collectively invested organ. The mythologies sing of organs—partial objects and their relations with a full body that p 142
in series which determine the connections, disjunctions, and conjunctions of organs. That is why fantasies are group fantasies. It is the p 142
fantasies are group fantasies. It is the collective investment of organs that plugs desire into the socius and assembles social production p 142
modern societies have instead undertaken a vast privatization of the organs, which corresponds to the decoding of flows that have become p 143
for the coded flows; the resulting collective disinvestment of the organs, on the model of the anus; the constitution of private p 143
anus; the constitution of private persons as individual centers of organs and functions derived from the abstract quantity. One is even p 143
from the decoding of flows and the collective disinvestment of organs, the becoming-abstract of the flows of desire, and the becoming-private p 144
of the flows of desire, and the becoming-private of the organs? The primitive territorial machine codes flows, invests organs, and marks p 144
of the organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To such a degree that circulating—exchanging p 144
of the body. Not only is the criminal deprived of organs according to a regime (ordre) of collective investments; not only p 144
his whole body marked under a regime that consigns his organs and their exercise to the collectivity (the privatization of the p 144
and their exercise to the collectivity (the privatization of the organs will only begin with the shame felt by man at p 144
of man). For it is a founding act—that the organs be hewn into the socius, and that the flows run p 144
and becomes a full body, an earth, to which his organs become attached, where they are attracted, repelled, miraculated, following the p 144
compare the history of fatalism). It makes men or their organs into the parts and wheels of the social machine. The p 145
fusion, and impedes the concentration of power by maintaining the organs of chieftainry in a relationship of impotence with the group p 152
shift and slide on the desert of a body without organs. For it is less a question of abundance or scarcity p 163
limits of the codes and the territorialities; the body without organs, at the limits of the socius. We shall speak of p 176

all the codes, and deterritorialize the socius: the body without organs is the deterritorialized socius, the wilderness where the decoded flows microcosm) on which capitalist production and reproduction fall back. The organs and the agents of the latter no longer pass through fact). A magical chain brings together plant life, pieces of organs, a shred of clothing, an image of daddy, formulas and inclusive disjunctions on the giant molecule of the body without organs (numen), and that distributes states of being and becoming according situated in relation to the desiring-inscription of the body without organs, and in relation to the primary repression that the latter almost incapable of acting make of him a body without organs. He is the sole quasi cause, the source and fountainhead the working parts of the State machine. The objects, the organs, the persons, and the groups retain at least a part it maintains the old territorialities, integrates them as parts or organs of production in the new machine. It is perfected all by fragments. Scattered partial objects hanging on the body without organs. No one has equaled Kafka in demonstrating that the law overcoding effected by incest is the following; that all the organs of all the subjects, all the eyes, all the mouths representatives. Royal incest is inseparable from the intense multiplication of organs and their inscription on the new full body. (Sade saw rat's ass suspended from the ceiling of the sky. The organs begin by detaching themselves from the despotic body, the organs organs begin by detaching themselves from the despotic body, the organs of the citizen risen up against the tyrant. Then they the over coding of the despotic machine. For all the organs and their functions experience a detachment and elevation that relates goods, and the means of production, but also on the organs of private man himself; the abstraction of monetary quantities, but travel in a free state on a desocialized body without organs. Hence one can say that schizophrenia is the exterior limit system of collective appraisal and evaluation, and a set of organs of perception, or more precisely of belief, as a condition of the society in question—thus the collective investment of organs that causes men to be directly coded, and the appraising are exclusively indirect, qualitative composites that are essentially limited, and organs of perception and extrachemical factors that select and appropriate the need to write in bare flesh, to mark bodies and organs, nor does it need to fashion a memory for man codes, the axiomatic finds in its different aspects its own organs of execution, perception, and memorization. Memory has become a bad is no longer any need of a collective investment of organs, as they are sufficiently filled with the floating images constantly grinding, sputtering, and starting up again—all this implies social organs of decision, administration, reaction, inscription; a technocracy and a bureaucracy a wall, and begin flowing on the full body without organs. The opposition is between the class and those who are Our assumption is that everything happens on the body without organs; but this body has, as it were, two faces. Elias not operate on the socius, but on the body without organs in a pure state. It might then be said that at a level that is still microscopic. The body without organs is like the cosmic egg, the giant molecule swarming with than coagulated nothingness. The two sides of the body without organs are, therefore, the side on which the mass phenomenon and schizophrenic investment are arranged. It is on the body without organs, as a pivot, as a frontier between the molar and The socius is not a projection of the body without organs; rather, the body without organs is the limit of the projection of the body without organs; rather, the body without organs is the limit of the socius, its tangent of deterritorialization capital-money—are clothed full bodies, just as the body without organs is a naked full body; but the latter exists at end, not at the origin. And doubtless the body without organs haunts all forms of socius. But in this very sense full body and, at the limit, of a body without organs, one of whose sides is occupied by the molar aggregates body of capital molar aggregates molecular elements Full body without organs Body of the Earth Despotic body Body of capital-money Full the Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses as familial entities Paranoiac psychoses as despotic entities schizoid breakthrough. The major line ends at the body without organs, and there it either passes through the wall, opening onto unconscious belongs to the realm of physics; the body without organs and its intensities are not metaphors, but matter itself. Nor the organism, but asserts that they are really limbs and organs lying on the body without organs of a society, which are really limbs and organs lying on the body without organs of a society, which men will appropriate according to their arguments, it becomes immaterial whether one says that machines are organs, or organs, machines. The two definitions are exact equivalents: man becomes immaterial whether one says that machines are organs, or organs, machines. The two definitions are exact equivalents: man as a of intensity on the giant molecule of the body without organs, and the statistical accumulations that form and select the large stars, the immobile voyage in intensities on the body without organs. As to the whole of Reichian theory, it possesses the on a large scale (at bottom, love is in the organs; at bottom, love is a matter of economic determinations, money structural or personal unity, but appears as the body without organs that fills the space each time an intensity fills it the representative spheres, and that runs along the body without organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves and flow at the same time on the body without organs: not the gaping wound represented in castration, but the myriad yet another such territory, even if on the body without organs as the indifferent support for a last representation? Even those of the uprooted tree that crosses through their body without organs. Previously we distinguished two poles of delirium, one as the becomes immobile, in a room and on a body without organs—an intensive voyage that undoes all the lands for the some sort of link between these elements: organic links between organs or fragments of organs that eventually form part of the between these elements: organic links between organs or fragments of organs that eventually form part of the multiplicity; psychological and axiological that their inventor, Melanie Klein, proposes. This is because, whether organs or fragments of organs, the partial objects do not refer Klein, proposes. This is because, whether organs or fragments of organs, the partial objects do not refer in the least to one to the other. A permutation involving 2, 3, n organs; deformable abstract polygons that make game of the figurative Oedipal These syntheses necessarily imply the position of a body without organs. This is due to the fact that the body without This is due to the fact that the body without organs is in no way the contrary of the organs-partial objects itself. But in repulsion as in attraction, the body without organs is not in opposition to these organs-objects; it merely ensures their opposition, with regard to an organism. The body without organs and the organs-partial objects are opposed conjointly to the organism objects are opposed conjointly to the organism. The body without organs is in fact produced as a whole, but a whole them like anew, really distinct part. When it repels the organs, as in the mounting of the paranoiac machine, the body in the mounting of the paranoiac machine, the body without organs marks the external limit of the pure multiplicity formed by the external limit of the pure multiplicity formed by these organs themselves insofar as they constitute a nonorganic and nonorganized multiplicity an organism: the organs-partial objects cling to the body without organs, and enter into the new syntheses of included disjunction and organization. Desire indeed passes through the body, and through the organs, but not through the organism. That is why the partial freed parts of a whole; nor is the body without organs the expression of a de-differentiated (de-differencie) organism stuck back together its own parts. The organs-partial objects and the body without organs are at bottom one and the same thing, one and Partial objects are the direct powers of the body without organs, and the body without organs, the raw material of the powers of the body without organs, and the body without organs, the raw material of the partial objects. The body without the raw material of the partial objects. The body without organs is the matter that always fills space to given degrees in space starting from matter as intensity=0. The body without organs is the immanent substance, in the most Spinozist sense of oppose one another. The partial objects and the body without organs are the two material elements of the schizophrenic desiring-machines: the brings together—without unifying or uniting them—the body without organs and the partial objects, the desiring-machine is inseparable both from the distribution of the partial objects on the body without organs, and from the leveling effect exerted on the partial objects effect exerted on the partial objects by the body without organs, which results in appropriation. The chain also implies another type of disjunction on the recording surface of the body without organs. And we have doubtless been able to present things in and the flows, as well as of the body without organs and the partial objects. The conversion of a portion of is the network of included disjunctions on the body without organs, inasmuch as these disjunctions resect the productive connections; the chain chain causes them to pass over to the body without organs itself, thereby channeling or codifying the flows. However, the whole with the properly molecular chain: insofar as the body without organs is a nonspecific and non specified support that marks the contrary that of decoding them on the full body without organs. It is a chain of escape, and no longer a abstract machinic figures that play freely on the body without organs and as yet form no structured configuration—or rather, they of all the syntheses of the unconscious. The body without organs is the model of death. As the authors of horror Zero intensity. The death model appears when the body without organs repels the organs and lays them aside: no mouth, no death model appears when the body without organs repels the organs and lays them aside: no mouth, no tongue, no teeth

Yet there is no real opposition between the body without organs and the organs as partial objects; the only real opposition	p 329
no real opposition between the body without organs and the organs as partial objects; the only real opposition is to the	p 329
the immobile motor that forces him to put aside his organs, to immobilize them, to silence them, but also, impelled by	p 329
work in an autonomous or stereotyped fashion, to reactivate the organs, to reanimate them with local movements. It is a question	p 329
only death that desires, by virtue of the body without organs or the immobile motor, and there is also life that	p 329
is also life that desires, by virtue of the working organs. There we do not have two desires but two parts	p 329
to be immobile and without forming an organism—attracts the organs to the body without organs, and appropriates them for itself	p 329
forming an organism—attracts the organs to the body without organs, and appropriates them for itself in the apparent objective movement	p 329
the death that rises from within (in the body without organs) into the death that comes from without (on the body	p 330
the death that comes from without (on the body without organs). But it seems that things are becoming very obscure, for	p 330
becoming-a-race, etc., forming zones of intensity on the body without organs. Every intensity controls within its own life the experience of	p 330
itself is not the I either, but the body without organs. And I does not rejoin the model without the model	p 331
in motion of other working parts on the body without organs, the putting to work of other adjacent parts on the	p 331
support was: primal repression, as exerted by the body without organs at the moment of repulsion, at the heart of molecular	p 339
relies; transforming the apparent opposition of repulsion (the body without organs / the machines-partial objects) into a condition of real	p 339
functioning	
clothed substances, which are distinguished from the full body without organs or the naked matter of molecular desiring-production. If we	p 343
wonder	
large social goals, and concerns the organism and the collective organs, including the arranged vacuoles of lack. A class is defined	p 344
its own interest in terms of new social aims, new organs and means, a new possible state of social syntheses. Whence	p 344
unconscious revolutionary break implies for its part the body without organs as the limit of the socius that desiring-production subordinates in	p 347
of desiring-production as an overthrown power on the body without organs, It is not the same state of flows and schizzes	p 348
merely designate zones of libidinal intensity on the body without organs, and that are emitted, captured, intercepted by the being that	p 352
of gradients or zones of intensity on the body without organs: it is in relation to the parents that in each	p 355
to take refuge in primal repression, closing the body without organs around itself and silencing his desiring-machines. Catatonia rather than	p 363
neurosis	
the resistance to Oedipus, the return to the body without organs was still an artificial sphere, O asylum! So that everything	p 363
it forms on one surface of the full body without organs, enslaving it by that very fact to a form of	p 364
grounded in the socius itself as a full body without organs, beyond the preconscious aims and interests that it assigns and	p 367
all directions, playing the role of a full body without organs, a locus of connection for all the machines of desire	p 369
exercises where the artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the body without organs, and emit	p 369
homosexual Christs. Organs become direct powers of the body without organs, and emit flows on it that the myriad wounds, such	p 369
such a way as to produce other flows. Persons and organs cease to be coded according to hierarchized collective investments; each	p 369
exile, desire is a desert that traverses the body without organs and makes us pass from one of its faces to	p 377
ORGANS-OBJECTS 2	
itself the flow production. It can as well repel the organs-objects as attract them, and appropriate them for itself. But in	p 326
the body without organs is not in opposition to these organs-objects; it merely ensures its own opposition, and their opposition, with	p 326
ORGANS-PARTIAL 5	
earth, the unengendered, the full body of antiproduction where the organs-partial objects of a sacrificed Nommo are attached. It is because	p 158
without organs is in no way the contrary of the organs-partial objects. It is itself produced in the first passive synthesis	p 325
regard to an organism. The body without organs and the organs-partial objects are opposed conjointly to the organism. The body without	p 326
them, unify them in the manner of an organism: the organs-partial objects cling to the body without organs, and enter into	p 326
stuck back together that would surmount its own parts. The organs-partial objects and the body without organs are at bottom one	p 326
ORGANS] 1	
beginning ... from the lowest form of life [the body without organs] to the present time, ... I was looking ...—not looking so	p 84
ORGASMS 1	
on whose knees the mommy is seated, and they have orgasms for having been so evil, for having tortured so well	p 61
ORGONE 3	
of bad consciousness. Better to depart in search of the Orgone, he said to himself, in search of the vital and	p 119
Reich concluded in favor of an intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic particles,	p 291
the	
and the blue-gray of atmospheric haze, the blue of the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity	p 292
ORIENT 4	
familialism, thanks to the resources of a flux from the Orient.) Cooper writes: Families mediate social reality to their children. If	p 95
territoriality that still forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does	p 315
it revolve around a form of torture originating in the Orient, but also in this very field he causes his neurosis	p 353
of community psychiatry, and of Laing's own retreat to the Orient. And is it not a contradiction on another level, but	p 360
ORIENTAL 2	
simulating someone ... , etc. This was already true of the completely oriental art of the Roman Emperors, the twelve paranoiacs of Suetonius	p 87
it speaks Swiss or American, linguistics manipulates the shadow of Oriental despotism. Ferdinand de Saussure does not merely emphasize	p 207
the following	
ORIENTS 1	
or vanished, dead or yet to be born. Africas and Orients, always following the underground thread of the libido. Not geohistorical	p 352
ORIGIN 22	
an infinite series that theoretically has one and only one origin, a single ball that extends to the very limits of	p 36
series to emanate, to which it attributes a goal, an origin, and a path of resignation. The contrary should be said	p 60
all implied in the psychosis, Maud Mannoni argues that the origin of the breakup of familial relations in favor of themes	p 90
found in the familial structure serving as a matrix. This origin would exist therefore in the symbolic void or in the	p 90
is Oedipus a beginning, either as a historical or prehistorical origin, or as a structural foundation. In reality it is a	p 101
the full body of the earth. It has a mythical origin that is the One, or rather the primitive one-two. Should	p 154
avoided: one that makes the limit a matrix or an origin, as though the prohibition proved that the thing was first	p 161
relationship, displaced phallic symbolism is very common, but the phallic origin of the symbolism is not repressed. Must it be said	p 172
tower). Hence the State is not primeval, it is an origin or an abstraction, it is the original abstract essence that	p 198
No water will ever cleanse the signifier of its imperial origin: the signifying master or the master signifier. In vain will	p 206
accompanies the signifier back to its source, to its veritable origin, the despotic age, and erects an infernal machine that welds	p 209
alphabet. Overcoding is the essence of the law, and the origin of the new sufferings of the body. Punishment has ceased	p 212
the Greeks, an Etruscan under the Romans. And yet their origin sinks into oblivion, a latency that lays hold of the	p 218
idea. In this sense the despotic State is indeed the origin, but the origin as an abstraction that must include its	p 219
sense the despotic State is indeed the origin, but the origin as an abstraction that must include its differences with respect	p 219
between alliance and filiation. But the imperial myth of the origin expresses something else: the divergence of this beginning from the	p 219
expresses something else: the divergence of this beginning from the origin itself, the divergence of the extension from the idea, of	p 219
they need to posit and internalize this difference between the origin and the beginnings, between the sovereign power and the genesis	p 219
of classes. (In this sense, indeed, segregation is the only origin of equality.) This placing of the family outside the social	p 263

of capital are reduced or applied. (Which explains the complex origin of the relation that is completely distorted in the psychoanalytic exists at the limit, at the end, not at the origin. And doubtless the body without organs haunts all forms of long as it has not been rescued from the Oedipal-narcissistic origin imposed on it as the lie under which it can	p 267 p 281 p 350
ORIGINAL 24	
The body without organs is not the proof of an original nothingness, nor is it what remains of a lost totality historia comes first. The body without organs is not an original primordial entity that later projects itself into different sorts of is different—without having recourse either to any sort of original totality (not even one that has been lost), or to create a unity that is precisely the same as the original unity. We no longer believe in a primordial totality that as a totality derived from the parts, or as an original totality from which the parts emanate, or as a dialectical of an integrated whole, any more than there is an original totality from which they can be derived. Melanie Klein was partial objects are related to a whole, either to an original whole that has existed earlier in a primary phase, or and drives later in life, but they also constitute the original type of object relation between the ego, the mother, and beyond the negative disjunctions of the derived reality, in an original reality of Man-God, but rather of an inclusive disjunction that them. No problem of meaning, but only of usage. Nothing original or derived, but a generalized drift. It would seem that surprisingly, the industrial society is burdened with the search for original modes for the restoration of the equivalent—for example, the familial and social adaptation or integration, but rather of instituting original forms of active groups, the question arises as to what for good or for evil, he has found a certain original solution to the Oedipal conflict. Hitler annihilates the father and of social repression: desiring-production. But it in fact implies an original double operation: the repressive social formation delegates its power to	p 8 p 33 p 42 p 42 p 44 p 44 p 44 p 44 p 77 p 78 p 80 p 94 p 102 p 119
this simple distinction. And it seems important that, following an original path, Freud encounters again an idea dear to traditional psychiatry spectacular feasting. The ultimate consumers are in this way the original producers.) Surplus value of code is the primitive form of recall once more that the law proves nothing about an original reality of desire because it essentially disfigures the desired; and one—outdated, it would seem—that makes of Oedipus an original affective constellation, and that constitutes an extreme position arguing that neoteny. Two very different conceptions of the limit, one as original matrix, the other as structural function. But in both these the disequilibrium of the prestations of wives, and generally the original manner in which the aggregate of prestations is evaluated in it is an origin or an abstraction, it is the original abstract essence that is not to be confused with a to say, into relations with itself. It differentiates itself as original value from itself as surplus-value; as the father differentiates himself it doesn't allow to subsist it rediscovers through its own original means; it reterritorializes where it has lost the territorialities, it arrangements, connections, and interactions, although these arrangements are of an original type; on the other hand, the form of individualized persons	p 123 p 150 p 161 p 171 p 171 p 187 p 198 p 227 p 261 p 280
ORIGINALITY 4	
what separates us from politics, is what makes for our originality as analysts—we who do not forget that society too are both machines in the strict sense, without metaphor. Capitalism's originality resides rather in the fact that the social machine has equivalent in the large aggregates. Jacques Monod has defined the originality of these syntheses, from the standpoint of a molecular biology every time that production, rather than being apprehended in its originality, in its reality, becomes reduced (rabattue) in this manner to	p 103 p 251 p 288 p 306
ORIGINALLY 4	
unparalleled one, going far beyond the entire Jacksonist philosophy that originally inspired it, is the theory of bricks or blocks, their to an Oedipal representation that could be held to be originally repressed or structurally foreclosed. The animal in us is not for only by the surplus-value of £10 does the £100 originally advanced become capital. It is solely under these conditions that this characteristic to a high degree, and that is not originally economic, political, and so forth, before being crushed in the	p 40 p 173 p 227 p 274
ORIGINATE 1	
a great error to think that exports from the periphery originate primarily in traditional sectors or archaic territorialities: on the contrary	p 231
ORIGINATES 1	
that every language presupposes a writing system from which it originates, if by that he means the existence and the connection	p 202
ORIGINATING 2	
truly desired? What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar not only makes it revolve around a form of torture originating in the Orient, but also in this very field he	p 295 p 353
ORIGINS 2	
play several processes of decoding and deterritorialization having very different origins. For the free worker: the deterritorialization of the soil through that such a case is rare, and that, moreover, its origins are not reconstructible. Yet it is evident that there is	p 225 p 274
ORPHAN 13	
and the body without organs. For the unconscious is an orphan, and produces itself within the identity of nature and man written, Leave your desiring-machines at the door, give up your orphan and celibate machines, your tape recorder and your little bike the unconscious where the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of the first argument would lead body without organs and in the unconscious that remains an orphan (yes, I was ...); rather, they designate global persons who do the inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious! Double bind is the term used by Gregory Bateson real problems. Schizoanalysis proposes to reach those regions of the orphan unconscious—indeed beyond all law—where the problem of Oedipus sense we must say the unconscious has always been an orphan—that is, it has engendered itself in the identity of is always the unconscious that produces itself in a cyclical orphan movement, a cycle of destiny where it always remains a in an aggregate of destination: a double abduction of the orphan machines, inasmuch as the structure applies its articulation to them laws, and of images, structures, and symbols. It is an orphan, just as it is an anarchist and an atheist. It is an anarchist and an atheist. It is not an orphan in the sense that the father's name would designate an that causes the properly familial determinations to disintegrate. What the orphan libido invests is a field of social desire, a field	p 49 p 56 p 58 p 58 p 78 p 79 p 82 p 108 p 290 p 308 p 311 p 311 p 355
ORPHAN- 1	
to the line of castration; the splendid affirmation of the orphan- and producer-unconscious; the exaltation of the process as a schizophrenic	p 299
ORTHODOX 3	
It hardly matters whether the tone of these books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's return to the well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great paternal catholic side, as the empty position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to these evaluations of the	p 103 p 171 p 174
ORTHODOXY 1	

into the criterion of sexuality in analysis—the test of orthodoxy par excellence—Freud himself posited the whole of social and	p 58
ORTIGUES 2	
developments and the solutions are completely different from ours (Parin , Ortigues). They say that there is no end to the existence to understand the phrases with which M. C. and Edmond Ortigues conclude their book? Illness is considered as a sign of	p 170 p 170
OSCILLAIONS 1	
paranoia and schizophrenia can be presented as the two extreme oscillaions of a pendulum oscillating around the position of a socius	p 281
OSCILLATE 3	
but where the entirety of the extended family also would oscillate between the two poles of a healthy triangulation, structuring and one of the poles between which it is determined to oscillate. And in its imperturbable and cynical existence, it is prey also in this very field he causes his neurosis to oscillate between two poles constituted by the rich woman and the	p 93 p 262 p 353
OSCILLATED 1	
or worse still an old fascist dream. Never has delirium oscillated more between its two poles. But through the impasses and	p 133
OSCILLATES 1	
ever so many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber	p 105
OSCILLATING 4	
social reality, in a state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionalized conflicts	p 150
either side to leave the family or even Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal pole of modern societies is caught between two poles, and is constantly oscillating from one pole to the other. Born of decoding and be presented as the two extreme oscillaions of a pendulum oscillating around the position of a socius as a full body	p 174 p 281
OSCILLATION 4	
that Oedipus should be presented as a series, or an oscillation between two poles: the neurotic identification, and the internalization that or even stoned hippies, angry gays, etc.)? There is an oscillation between the reactionary paranoiac overcharges and the subterranean, schizophrenic, and	p 80 p 260
found to coincide with blocks of paranoiac reactionary investment. The oscillation between the two poles is a constituent aspect of the constituent aspect of the delirium. It appears, however, that the oscillation is not equal, and that as a rule the schizoid	p 376 p 376
OSCILLATIONS 7	
it yet again: such is the nature of the violent oscillations that overwhelm an individual so long as he seeks only of which he himself is a part; for if these oscillations overwhelm him, it is because each one of them corresponds series of individualities must be undergone by each of these oscillations, so that as a consequence the fortuitousness of this or that sweeps the circle and concludes a self from its oscillations on the circle. All delirium possesses a world-historical, political, and will be looking for a weapon! Doubtless there are astonishing oscillations of the unconscious, from one pole of delirium to the these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these underground passages from one type of	p 21 p 21 p 21 p 88 p 277 p 278
From the viewpoint of the unconscious libidinal investment, all the oscillations from one formula to the other are possible. How can	p 340
OSMOSIS 1	
psychoanalysis only too well, even from far off or by osmosis, in the air of the times: they play at Oedipus	p 356
OTHER 395	
It is at work everywhere, functioning smoothly at times, at other times in fits and starts. It breathes, it heats, it it is machines—real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings and connections. An organ-machine	p 1 p 1 p 1
into an energy-source-machine: the one produces a flow that the other interrupts. The breast is a machine that produces milk, and to his mother. While taking a stroll outdoors, on the other hand, he is in the mountains, amid falling snowflakes, with hand, he is in the mountains, amid falling snowflakes, with other gods or without any gods at all, without a family now, only a process that produces the one within the other and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines	p 1 p 2 p 2 p 2
and nature are not like two opposite terms confronting each other—not even in the sense of bipolar opposites within a are produced by partial objects and constantly cut off by other partial objects, which in turn produce other flows, interrupted by cut off by other partial objects, which in turn produce other flows, interrupted by other partial objects. Every object presupposes the partial objects, which in turn produce other flows, interrupted by other partial objects. Every object presupposes the continuity of a flow path, so that one machine interrupts the current of the other or sees its own current interrupted. Hence the coupling that from being organized in this way, from not having some other sort of organization, or no organization at all. An incomprehensible something to say he finally decided not to say it. ... Other main examples suggest themselves to the mind. Immediate continuous communication	p 5 p 5 p 6 p 6 p 6 p 8 p 12
schizophrenic loses his patience and demands to be left alone. Other times he goes along with the whole game and even said that the schizophrenic passes from one code to the other, that he deliberately scrambles all the codes, by quickly shifting suffering or as a reward for his becoming-woman. On the other hand, God demands a constant state of enjoyment . . . and it I am able to avoid it, in the presence of other people. Let us borrow the term celibate machine to designate radiant ecstasy, as though the eroticism of the machine liberated other unlimited forces. The question becomes: what does the celibate machine	p 14 p 15 p 16 p 17 p 18
states through which Schreber-the-subject passes, becoming a woman and many other things as well, following an endless circle of eternal return	p 19
is because each one of them corresponds to an individual other than the one he believes himself to be, from the This long road that leads from the one to the other stretches from Holderlin to Nietzsche, and the pace becomes faster and desiring-machines. How does one get from one to the other, and is this transition inevitable? This remains the crucial question lack of the real object. It is true that the other side, the production side, has not been entirely ignored. Kant defining its object, the world acquires as its double some other sort of world, in accordance with the following line of that desire feels the lack of; hence there exists some other place that contains the key to desire (missing in this hand, and a desiring-production that is mere fantasy on the other. The only connections that could be established between these two practices ever having any real or concrete effect upon the other. As long as we are content to establish a perfect the anus, the phallus, and the family triangle on the other, we are engaging in an enjoyable pastime, but the mechanisms in terms that make them introjections or projections of each other without ceasing to be utterly alien to each other, as each other without ceasing to be utterly alien to each other, as in the famous equation money = shit. The truth on the one hand, and irrational, fantasizing production on the other. He gives up trying to discover the common denominator or Its sovereign production and repression can be achieved in no other way. Capitalism is in fact born of the encounter of one hand, and their violent and artificial reterritorialization on the other. The more the capitalist machine deterritorializes, decoding and axiomatizing flows	p 21 p 21 p 24 p 25 p 26 p 26 p 28 p 28 p 28 p 28 p 29 p 29 p 30 p 33 p 34
and by what means? What place should be left for other producers or antiproducers (the place of one's little brother, for a shoe suddenly turn up. Each chain captures fragments of other chains from which it extracts a surplus value, just as	p 38 p 39

either a lesion spreads along fibers that link it to other regions and thus gives rise at a distance to phenomena
a very large part of its interests. Like all the other breaks, the subjective break is not at all an indication
a product, produced as nothing more than a part alongside other parts, which it neither unifies nor totalizes, though it has
unifies nor totalizes, though it has an effect on these other parts simply because it establishes aberrant paths of communication between
that the frantic passenger traces from one window to the other, in order to draw together, in order to reweave intermittent
hyle, with which they re-establish contact by connecting themselves to other partial objects. The unconscious is totally unaware of persons as
the child lives among partial objects, and that on the other hand he conceives of these partial objects as being his
are going to occupy as special agents, closely related to other agents? From the very beginning Oedipus exists in one form
the negative complex when this seems called for. On the other hand, he takes into consideration the coexistence in extension of
their identical nature and their differing regimes; and on the other hand, the repression that the social machine exercises on desiring-machines

the beating must be the father (father substitute). On the other hand it is necessary for the variations of the fantasy
the two sexes, nor do they cease communicating with each other in a transverse mode where each subject possesses both of
and where each subject communicates with one sex or the other in another subject. Such is the law of partial objects
defined as a fixed ego of one sex or the other, who necessarily experiences as a lack his subordination to the
that enters into relationships of connection, disjunction, and conjunction with other partial objects, at the core of the corresponding multiplicity
whose
too, all the while rejoicing that they are castrated the other way, on the side that is not superimposable—it should
to partial objects: everyone passes into the body of the other on the body without organs. In this respect Klossowski has
hospital on the one hand, and contractual psychoanalysis on the other. From the outset, the psychoanalytic relationship modeled itself after
the
why should he surrender, since he has invented for himself other territorialities, more artificial still and more lunar than that of
Sodom series and the Gomorrah series, each one excluding the other. This is not all, however, since the vegetal theme—the
man, or yet again with the male part of the other man, etc. Here all guilt ceases, for it cannot cling
only one of which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For some, doubtless
those
do above all with the mother and imposing differentiation, the other positive, concerning the sister and requiring exchange: I have a
I have a moral obligation to take as wife someone other than my sister, and an obligation to keep my sister
ensures the transmission of this figure. I take a woman other than my sister in order to constitute the differentiated base
objects and flows, selecting and cutting the one with the other, passing from one body to another, following connections and appropriations
And being parent or child is also accompanied by two other differentiations on the other sides of the triangle; being man
child is also accompanied by two other differentiations on the other sides of the triangle; being man or woman, being dead
them throughout their entire distance, without restricting one by the other or excluding the other from the one, is perhaps the
distance, without restricting one by the other or excluding the other from the one, is perhaps the greatest paradox. Either ... or
not both, but the one at the end of the other, like the two ends of a stick in a nondecomposable
on the body without organs. And God, who designates none other than the energy of recording, can be the greatest enemy
too is capable of two uses, the one immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent
if it were one too many in relation to the other two, and you will reproduce in every sense the dual
of two kinds of messages, one of which contradicts the other, as for example the father who says to his son
oedipalizing par excellence. And although it would require formalization, the other type of non-sense spoken of by Russell is brought to
paralogism of psychoanalysis. In short, the double bind is none other than the whole of Oedipus. It is in this sense
this occurs for the simple reason that there is no other means of escaping this double path, where normality is no
Oedipal bond is established by the murderous identification, at the other end it is reinforced by the restoration and internalization of
authority, it must cause us to pass over to the other pole. In accord with a suggestion of Freud's, American society
one pole of Oedipus only to pass on to the other. No way of getting out, neurosis or normality. The society
in one form or another, at one end or the other in the treatment, the psychoanalyst is there to call the
and that continuously carries us from one pole to the other. A double pincer action that crushes the unconscious caught in
father to the law, from the mother to the great Other, in truth the question merely retreats. And if we try
another by crossing thresholds: we never stop migrating, we become other individuals as well as other sexes, and departing becomes as
never stop migrating, we become other individuals as well as other sexes, and departing becomes as easy as being born or
being born or dying. Along the way we struggle against other races, we destroy civilizations, in the manner of the great
he takes into account Louis XVII, or that he takes other pretenders into account by denouncing them as fake. What is
as fake. What is so ingenious is that he takes other pretenders into account by assuming them, by authenticating them—that
the name of this lack, we are referred to the other Oedipal pole, the pole of imaginary identifications within the maternal
operates relentlessly, ruthlessly, flinging us from one pole to the other, in such a way that what is foreclosed in the
soon noticed that on the one hand, all kinds of other variable substances had the same action as the envisaged organizing
action as the envisaged organizing stimulus, and that on the other hand, the parts themselves had specific abilities and potentials for
institutional analysis on the one hand, and antipsychiatry on the other, the danger of this familism in extension is ever present
which has the illusion of substantiality but which is none other than the alienated form of the action of praxis of
comparison between two closed figures, one of which expressed the other and was inscribed within the other. At the beginning of
of which expressed the other and was inscribed within the other. At the beginning of Creative Evolution, Bergson completely alters the
which the flows of desire escape in the direction of other territories. It is strange that we had to wait for
agents of a special production or antiproduction, always grappling with other agents that they express all the less as they are
in a different mode of operation, in another dimension, with other uses of syntheses that feed the autoproduction of the unconscious
of the so-called natural reproduction of the family on the other. This operation is called an application. It is as if
father and reaches a compromise with the superego. On the other side there is the crowd, also defined oedipally, by means
only with a certain causal order, that one must take other causes into account, but that he alone cannot do everything
alone cannot do everything. Besides, he deals just enough with other causes so as to give us a foretaste: he takes
merely a question of a careless use of Oedipus: what other use could be made of Oedipus? Nor is it a
type, even when they coincide or are superimposed on each other. We define the reactionary unconscious investment as the investment that
consequences brought about by the death of God, but this other news that the death of God is of no consequence
that the death of God is of no consequence. In other terms: that God and the father never existed (or if
must be generalized in space to include those triangular relations other than the parent-child relations. The unconscious poses no problem of
out—a machinery. But on condition that meaning be nothing other than use, that it become a firm principle only if
when it is bound at both ends, leaving it no other choice than to respond Oedipus, to cry Oedipus, in sickness
the way a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering it
guilty
specific relationship between psychic repression and social repression; on the other hand, the particular situation of Oedipus in this social
repression-psychic
saying that the Oedipus complex, according to one or the other of its two poles, is either repressed (not without leaving
there is a natural instinct in favor of it. In other words: if it is prohibited, this is because it is
an exchange conception claim. We have seen that there were other obstacles. The real danger is elsewhere. If desire is repressed
that does not at all mean that desire is something other than sexuality, but that sexuality and love do not live
sort of desiring-production, before being exercised against the incestuous or other drives threatening legitimate marriage. But it then becomes
evident that
Freudian ideology has been done, and done well, on the other hand the history of the movement has never even been
system of reproduction of the producers. And doubtless, at the other pole, the recording of desiring-production on the body without organs
within the order of desiring-production, even in the child; at other times we say that it is everywhere (in the enterprise
to the transcendent uses of synthesis imposed on it by other forces: Global Persons, the Complete Object, the Great Phallus, the
body without organs = 0, autism: the schizo has no other means of reacting to this blocking of all his investments
the one hand there are the desiring-machines, and on the other the Oedipal-narcissistic machine. In order to understand the details of
phenomena ready to cross over to one side or the other. In short, Oedipus is strictly undecidable. It can be found
names with regions of intensity that provide the impetus toward other still more intense regions, stimuli of one sort or another
set in motion another journey altogether, stases that prepare for other breakthroughs, other movements where the mother is no longer
encountered
motion another journey altogether, stases that prepare for other breakthroughs, other movements where the mother is no longer encountered,

but the
an interesting attempt at giving the actual factors a status other than ulterior or privative. This came about as two concerns p 128
It is a question of giving the patient tactile and other bodily sensations that lead him to a recognition of the p 130
malady, modern man's sickness. The end of history has no other meaning. In it the two meanings of process meet, as p 130
out and redistributes the nonresolved conflicts of childhood, and the other prospective, by which the work invents the paths leading toward p 133
arises as a specific product. That is why, on the other hand, we were unable to establish any direct relationship between p 136
within the triangle, sometimes it takes itself as an end-in-itself, other times it continues on in the void and substitutes a p 136
A Gourma story begins: When the mouth was dead, the other parts of the body were consulted to see which of p 142
means of a repression of biological memory, must create an other memory, one that is collective, a memory of words (paroles p 144
conjunctive relations of each section are inscribed along with the other relations (thus, for example, the coexistence or complementarity of the p 145
two memories that correspond to them, the one biofilative, the other a memory of alliances and of words. While production is p 147
references that keep it open, and that make alliance something other than an arrangement of matrimonial classes and filiative lineages. It p 148
or nonpathological perversity, as Henry Ey would say, referring to other cases where a psychic work of selection, refinement, and calculation p 149
detachment from the chain produces, on one side or the other in the flows of production, phenomena of excess and deficiency p 150
existence as such—is determined only by its opposition to other segments in a series of interrelated stages. The segmentary machine p 152
evolves between two poles: that of fusion through opposition to other groups, and that of scission through the constant formation of p 152
capitalization of alliances and filiation. From one pole to the other, all the misfirings and failures in a system that is p 152
What does Jeanne Favret mean when she shows, along with other ethnologists, that the persistence of a segmentary organization requires p 152
paradoxically
a system assumed to be given in extended form; the other mythical, which shows how the extension of a system takes p 155
between two lines, the one continuous and germinal, but the other discontinuous and somatic, it alone being subjected to a succession p 158
of an order that the myth narrates and explains. In other words, one reasons as if the myth placed on the p 161
prepersonal intensive states that could just as well extend to other persons, as when one calls his legitimate wife mama, or p 161
the mother, and the sister always also function as something other than father, mother, or sister. And in addition to the p 166
it to further his own ends (and he uses many other things besides: the chieftainship is only a beginning). The colonizer p 168
it's the same thing: Oedipus is always colonization pursued by other means, it is the interior colony, and we shall see p 170
means of situating himself personally in his own society ... At other times, the analytic dialogue was able to unfold to a p 170
Kardiner and Fromm on one side, and Roheim on the other. It is still pursued between certain ethnologists and certain disciples p 171
event whose effects were transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into a structure, a pole whose p 171
different conceptions of the limit, one as original matrix, the other as structural function. But in both these senses of the p 171
prohibitions are aimed, not simply at incest, but at all other types of sexual relations, blocking the other paths. In a p 172
but at all other types of sexual relations, blocking the other paths. In a word, the repression of incest is not p 172
effectively desired, insofar as sexual repression is directed at something other than incest—such is the long history of our society p 173
constant around which families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the p 174
oedipalists have no
that come to place these personages in relation to each other. But inversely, the invocation of such a transcendent symbolism does p 174
where one pole designates the customary maternal dialects, while the other designates the imperative law of the language of the father p 174
by force than it is alcoholic or sickly. On the other hand, when the requisite conditions are realized in capitalist society p 178
be content with an uncertain parallelism where each contemplates the other with perplexity, placing in opposition two irreducible sectors of p 179
symbolism
symbol: it means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself of what use can p 179
psychoanalytic
beyond the question, What does it mean? Is it anything other than this same question, only this time barred? This is p 180
is sexual or sex-influenced (sexue) from one end to the other. Everyone knows this, beginning with the users. The practical misunderstandings p 180
Oedipus, it should not be thought that they put forward other interpretations to replace the psychoanalytic interpretation. It could be that p 180
unconscious material: the unconscious does not mean anything. On the other hand the unconscious constructs machines, which are machines p 180
of desire
not expressive or representative, but productive. A symbol is nothing other than a social machine that functions as a desiring-machine, a p 180
of flows and breaks in the flows, in relation to other breaks and other flows. Analyzing the symbolism of the forked p 181
breaks in the flows, in relation to other breaks and other flows. Analyzing the symbolism of the forked branch among the p 181
with the thing) or the positional functioning (the relationship with other things in one and the same complex), according to which p 181
only theft and gift, at times the one within the other under the effect of a primary homosexuality. Thus the antiexchangist p 186
an exchangist psychology to account for institutions that on the other hand are recognized to be nonexchangist. And above all, what p 186
the calabash and the signs inscribed on her, on the other hand. The young woman must become physically saturated with the p 189
the State. Nietzsche will come to establish the existence of other breaks: those of the Greek city-state, Christianity, democratic and bourgeois p 192
barbarian formation, it is necessary to relate it not to other formations in competition with it temporally and spiritually, according to p 194
filiative stock becomes the object of an accumulation in the other filiation, while the alliance debt becomes an infinite relation in p 196
while the alliance debt becomes an infinite relation in the other alliance. It is the entire primitive system that finds itself p 196
subjugated by new exterior forces, put in the service of other ends; so true is it, said Nietzsche, that what is p 196
act of territoriality through the fixing of residence, and the other, an act of liberation through the abolition of small debts p 196
dealing with the agrarian problem in a comprehensive way. In other cases where a redistribution occurs, the cycle of credits is p 197
machine, it forms a new deterritorialized full body; on the other hand it maintains the old territorialities, integrates them as parts p 198
mutually adjust insofar as the one is imbricated into the other, but the new inscription cements the whole and brings producers p 199
the one belongs to the connective category of alliance, the other to the disjunctive category of filiation. Incest with the sister p 200
the one where he leaves to find his sister, the other where he returns to find his mother again. The purpose p 201
there did not occur correlatively a considerable change in the other elements of representation, those elements that operate on the surface p 202
particular force that is connoted along with that of the other, so as to perform the great task of germinal intense p 203
designated, and where the eye goes from one to the other, extracting and measuring the visibility of the one against the p 204
the visibility of the one against the pain of the other. Everything in the system is active, en-acted (agi), or reacting p 204
this point of view, it is because incest is nothing other than a jump that necessarily fails, this jump that goes p 204
yet designate persons, but only intensive germinal states; on the other hand, the repressing beyond that only applies appellations to persons p 204
is now the eye that suffers, although it also acquires other functions.) Or rather, we are unable to say that the p 205
coexisting minimal terms into which the signifier decomposes; but the other vertical, where the signifier is elevated to the concept p 207
corresponding
the same language: two languages (languages), one of masters, the other of slaves. Jean Nougayrol describes just such a situation: For p 208
signifier implies a language that overcodes another language, while the other language is completely coded into phonetic elements. And if the p 208
sister) but not the persons or the bodies, while at other times we had the bodies, but the appellations disappeared from p 209
makes love with its signifieds. System of simulation is the other name for signification and subordination. And what is simulated and p 210
the State apparatus, which at times organizes it and at other times tolerates or limits it, in order to make it p 212
body of the despot. This is because there is no other necessity (no other fatum) than that of the signifier in p 213
despot. This is because there is no other necessity (no other fatum) than that of the signifier in its relationships with p 213
the order of latency in the African, Chinese, Egyptian, and other empires was that of rebellions and constant secessions, and not p 215
story of desire and its sexual history (there is no other). But here all the parts figure as cogs and wheels p 216
of the Urstaat that serves as their horizon. On the other hand, the problem confronting these forms is to reconstitute the p 218
over the socius, crossing it from one end to the other. The State can no longer be content to overcode territorial p 218
primordial despotic state is not a historical break like any other. Of all the institutions, it is perhaps the only one p 218
in the subsequent forms that cause it to return under other guises and conditions. Being the common horizon for what comes p 220
the despotic State. But it is nothing compared to the other great movement, the one that will be brought about by p 222
naked, having to sell his labor capacity; and on the other, decoded money that has become capital and is capable of p 225
agrarian structures that constitute the old social body, while the other depends on a completely different series going by way of p 225
capital or by financial capital—these being merely flows among other flows and elements among other elements—but rather by industrial p 226
these being merely flows among other flows and elements among other elements—but rather by industrial capital. Doubtless the merchant p 226
was
to, which are my due, so they're mine); in the other case, signs of the power of capital, flows of financing p 228
a potential break-deduction in a flow of consumption; in the other case, it represents a break-detachment and a rearticulation of economic p 228

lower or subordinate form is no less necessary than the other (it is necessary for money to play on both boards one going into the account of the wage earner, the other into the balance sheet of the enterprise. Measuring the two capitalist, the worker, the merchant, the banker). But on the other hand, and more profoundly, every technical machine presupposes flows of that is produced on the one side as on the other. Marx has clearly demonstrated the importance of the problem: the much, by effecting the absorption of overabundant resources. On the other hand, it alone doubles the capital and the flow of can be said in varying degrees of many millions of other workers who produce, and create wants for, goods and services incommensurability between two flows that are nonetheless immanent to each other, by the disparity between the two aspects of money that their relationship—the one measuring the true economic force, the other measuring a purchasing power determined as income. The first is as a liability of the banks), and projects at the other extreme a positive money (a credit granted the productive economy assigned to purchases, a pure availability, nonpossession and nonwealth. The other aspect of money represents the reflux, that is, the relationship and in whatever order, without ever encountering any of the other directions.... If I like, I will never come back to the active line and the multidimensional point, and on the other hand, the multiple configurations formed by the passive line and it brings about the decoding of the flows that the other social formations coded and overcoded. But it is the relative also a socius that is even more pitiless than any other. Schizophrenia, on the contrary, is indeed the absolute limit that It axiomatizes with one hand what it decodes with the other. Such is the way one must reinterpret the Marxist law pervades the entire capitalist field from one end to the other. But for capitalism it is a question of binding the one of which represents a kind of moral impossibility, the other a logical impossibility. All the cruelties and terrors meet in a pure quality of the flow of labor and the other as a pure quality of the flow of capital. The of the flows finds itself subordinated and enslaved to the other, the reason is precisely that they are not to the extension merely signifies that capital has no industrial essence functioning other than as merchant, financial, and commercial capital, where money would financial, and commercial capital, where money would take on functions other than those deriving from its form as the equivalent. But surplus value of flux). Hence capital differentiates itself from any other socius or full body, inasmuch as capital itself figures as understand. Moreover, despite the abundance of identity cards, files, and other means of control, capitalism does not even need to write this becoming, a break with it, in contrast to the other forms that were established on the ruins of the Urstaat prepared to add more axioms, it adds axioms for many other things besides, things that are much smaller, tiny even, absurdly flow as with profits and wages. This proposition contains something other than an ideological blindness or denial. Classes are the negative sole end is abstract wealth and its realization in forms other than consumption. The generalized slavery of the despotic State at are no longer even any masters, but only slaves commanding other slaves; there is no longer any need to burden the axiomatic on the full body of capital, and on the other hand, the decoded flows that free themselves from this axiomatic what they deterritorialize with one hand, they reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic; but they are territoriality that accompanies the deterritorialization of the machine, as its other side. If it is true that the function of the reterritorializing with one hand what it was deterritorializing with the other. In Capital Marx analyzes the true reason for the double development of the social productivity of labor; but on the other hand and at the same time, it can do so poles, and is constantly oscillating from one pole to the other. Born of decoding and deterritorialization, on the ruins of the the one, but they pour or flow out through the other. They are continually behind or ahead of themselves. How can quite knows how it goes on one side or the other: the two ambiguous poles of delirium, their transformations, the way comes to replace the codes and overcodings, But on the other hand there has never been but one State, the Urstaat the one case of reterritorializing decoded flows, but in the other case of overcoding the territorial flows. The paradox is that existence, it is prey to great forces that form the other pole of the axiomatic, its accidents, its breakdowns, its chances operation of social repression-psychoic repression that is stronger than any other, because, by means of the immanence and the decoding, antiproduction become directly economic as capital-money; it does not tolerate any other preconditions. What is inscribed or marked is no longer the immanence with images: even destitution, despair, revolt—and on the other side, the violence and the oppression of capital—become images schizzes and diverts the flows: composite images, images flattened onto other images, so that when this operation reaches its outcome the the turning back against oneself, and the projection against the Other: the father is dead, it's my fault, who killed him it engineers an operation that has no equivalent in the other social formations. Everywhere else the familial position is merely a where it is confounded with the child's own guilt; the other where it is a tribunal of responsibility, before which one who is killed This curious indifference toward incest appears in other myths. Oedipus is first the idea of an adult paranoiac by making it the final eternal cause for all the other social forms of history; counterinvests the enclaves or the periphery periphery—proceeding in an inverse fashion from that of the other pole: I am not your kind, I belong eternally to of the unconscious, from one pole of delirium to the other: the way in which an expected revolutionary force (puissance) breaks underground passages from one type of libidinal investment to the other—often the coexistence of the two—form one of the hinder or interrupt it (the breakdown), and because on the other hand we have posited paranoia no less than schizophrenia as in one type or another, at one pole or the other. And the child does not wait until he is an be said that by contrast the schizo goes in the other direction, that of microphysics, of molecules insofar as they no although these arrangements are of an original type; on the other hand, the form of individualized persons does not belong to upon the molar structures that subordinate the molecules, and the other on the contrary bears upon the molecular multiplicities that subordinate which socially and psychically represses the desire of persons; the other, a subject-group investment in the transverse multiplicities that convey desire to it are organized on a microscopic scale, and the other side on which, on a submicroscopic scale, the molecular phenomena whose sides is occupied by the molar aggregates, and the other populated by molecular elements. But one can also present this of this distinction between two regions: one molecular and the other molar; one micropsychic or micrological, the other statistical and gregarious molecular and the other molar; one micropsychic or micrological, the other statistical and gregarious? Is this anything more than a metaphor psychology, and of the priority of the one or the other; this distinction, as it appears in Group Psychology and the (un involontaire) of the social and technical machines, in the other case an unconscious of the desiring-machines, it is a question those levers that are too small for microscopic detection?), the other according to which machines are never more than extensions of point where it can no longer be opposed to the other, a point of nondifference or dispersion. For one thing, Butler this reason each points to the extrinsic existence of the other. And even if they are differentiated and mutually opposed, it two paths in the same statistical direction. But in the other more profound or intrinsic direction of multiplicities there is interpenetration indefinitely superimposed relays, in working cycles that mesh with each other—which, once assembled, will obey the laws of thermo-dynamics, but to the more or less regular accumulations of individuals, the other to the perfectings of the individual organization whose simplest schema molar machines—whether social, technical, or organic—and on the other the desiring-machines, which are of a molecular order. Desiring-machines are say, in another department that fits the whole over the other parts; machines in the strict sense, because they proceed by are the schizzes-flows. Subsequently—rather, we should say on the other hand—when the machines become unified at the structural level or the Imaginary, and that they stand in for the other machines. There is only desire and environments, fields, forms of or both senses of subordination, in one sense and the other of subordination. Desiring-machines in one sense, but organic, technical, or one sense, but organic, technical, or social machines in the other: these are the same machines under determinate conditions. By determinate machines, but no less so in the social machines with other laws and other figures. In this sense it was possible less so in the social machines with other laws and other figures. In this sense it was possible to insist on of the large molar aggregates, it is because on its other side sexuality is identical with the interplay of the molecular determine the nonhuman nature of sex—for example, the Great Other in Lacan—while conserving myth and castration, is defeated from abstract labor on the one hand, abstract desire on the other: political economy and psychoanalysis. political economy and libidinal economy? Here capitalist field of immanence, the capitalist, the worker, etc. In other terms, capitalism indeed implies the collapse of the great objective of the subjective essence conceived as desiring-production, while with the other hand it reverses this production in a system of subjective it is possible to oppose these two aspects to each other, the imaginary variations that tend toward the night of the as absence and lack in an aggregate of departure, the other when the family imposes on them a personal unity with by the absence of a link (nonlocalizable connections), having no other statutory condition than that of being dispersed elements of

desiring-machines

of the symbolic term defined as a lack. The great Other as the nonhuman sex gives way, in representation, to a gives way, in representation, to a signifier of the great Other as an always missing term, the all-too-human sex, the phallus departure and arrival, are reduced. Psychoanalysis index sui, with no other reference than itself or the analytic situation. Psychoanalysis states clearly one where repressive social production becomes replaced by beliefs, the other where repressed desiring-production finds itself replaced by representations. To be back and forth from one pole of displacement to the other? One falls back into the molar hole while claiming to one as the molecular schizophrenic line of escape, and the other as the paranoid molar investment. But the perverted pole is represent it; the one is the reverse side of the other. Our loves are complexes of deterritorialization and reterritorialization. What we What had to happen happened. They did not kill each other. They were not brought down by the police. And it interrelated that they can only be evaluated each within the other. How would the schizo's voyage be possible independent of certain showing how the familial agent extends the one into the other. Between the two, however, the relationship is rather that of social alienation and mental alienation to one side or the other, as long as we establish a relation of exclusion between whatever escapes the axiomatics and the applications of reterritorialization in other flows. Inversely, one can find the form of social alienation contrary because it would receive the support of all the other flows, including science and art—once it is said that limit designated by madness would be overcome by means of other flows escaping control on all sides, and carrying us along enough to overturn everything, and to lead us finally toward other far-off places. The schizoanalytic flick of the finger, which restarts finding, a finished design, where the person who escapes causes other escapes, and marks out the land while deterritorializing himself. An the one depends or should depend on something in the other. They must not be opposed determinations of a same entity or produces relatively, itself ready to emit a flow that other partial objects will break. The flows are two-headed, so to that testify to the remainder of a flow in the other, and form residual conjunctive syntheses guiding the passage or the passage or the heartfelt becoming from the one to the other. A permutation involving 2, 3, n organs; deformable abstract polygons in a relationship of continuity from one end to the other of the molecular chain of desire. The chain is like seen that a code implied two things—one or the other, or the two together: on the one hand, the specific the full body as a territoriality of support; on the other hand, the erection of a despotic signifier on which the of the molar aggregates, the chain no longer has any other function than that of deterritorializing the flows and causing them never stops and never has done with dying; and the other, according to which this same subject, fixed as I, actually the zero that envelops it. From one aspect to the other, there is not at all a personal deepening, but something further than hallucination: yes, the return to repulsion will condition other attractions, other functionings, the setting in motion of other working hallucination: yes, the return to repulsion will condition other attractions, other functionings, the setting in motion of other working parts on condition other attractions, other functionings, the setting in motion of other working parts on the body without organs, the putting to on the body without organs, the putting to work of other adjacent parts on the periphery that have as much a him die in his leaping through unheard-of and unnamable things: other horrible workers will come; they will begin on the horizons will come; they will begin on the horizons where the other collapsed ! The Eternal Return as experience, and as the deterritorialized are only stones to be sucked, a la Beckett, and other machinic elements belonging to deterritorialized constellations. The task of schizoanalysis reterritorializations, and as the movement of the schizophrenic deterritorializations. At other times, on the contrary, we contrasted them as the two and biunivocalizing, and of a reactionary or fascist tendency; the other nomadic and polyvocal, and of a revolutionary tendency. In fact libidinal investment, all the oscillations from one formula to the other are possible. How can this be? How can the schizophrenic an investment that is as strong and determined as the other? And why are there two types of social investment that an escape in advance of the escape. But at the other pole, the schizophrenic escape itself does not merely consist in This can even be seen in the genetic code. In other terms, forms of gregariousness are never indifferent: they refer back class which has an interest in a given regime. The other class can constitute itself only by a counterinvestment that creates possible state of social syntheses. Whence the necessity for the other class to be represented by a party apparatus that assigns well as a correct and just view; and in the other case a blindness, the result of an ideological deception or most enslaved elements participate: The sovereign formations will have no other purpose than that of masking the absence of a purpose interest—and loves them besides with a form of love other than that of his interest. This is also the case new code or a new axiomatic of interest; in the other case the break is within the socius itself, in that of persons or individuals in this instance than in the other). If the preconscious revolutionary break appears at the first level is continually passing from one type of group to the other. Subject-groups are continually deriving from subjugated groups through a rupture interests (work, savings, a good marriage). But what appears to other people as raw desire still contains complexes of desire and a society, entering and leaving it, linking it up with other societies, ancient or contemporary, remote or vanished, dead or yet in a social field determined from one end to the other as military, he not only makes it revolve around a into a rich woman and a poor woman—and at other times ensures the unity of the object, but this time of a splitting of his own social function at the other extremity of the chain. Fourthly, the Wolf Man demonstrates a sacred blade of a successful castration. Yet what was the other direction, glimpsed for a moment by Freud apropos of the in order to sexually invest the nonfamilial—i.e., the other class as determined under the empirical rubrics of the richest the poorest, and sometimes both at once. Wouldn't the Great Other, indispensable to the position of desire, be the Social Other Other, indispensable to the position of desire, be the Social Other. social difference apprehended and invested as the nonfamily within the and invested as the nonfamily within the family itself? The other class is by no means grasped by the libido as instead of concluding that the mother also functions as something other than the mother, and gives rise in the child's libido something entirely different, as agents of production in relation to other agents in sociodesiring-production. From the point of view of libidinal view of libidinal investment, parents not only open to the other, they are themselves countersected and divided by the other who the other, they are themselves countersected and divided by the other who defamilializes them according to the laws of social production the parents are apprehended in nonparental functions and roles confronting other roles and other functions. Does this amount to saying that apprehended in nonparental functions and roles confronting other roles and other functions. Does this amount to saying that the parents have persons or the supports of familial relations); or on the other hand the libido invests persons and an ego, but is of the molar aggregate to which they belong under this other regime. It is indeed true that the social and the of production and antiproduction in one case as in the other. There is only the social and the metaphysical. If something necessity for taking into account a social etiology on the other hand, has led psychiatrists and psychoanalysts to redeploy under open same tendency in more disguised forms is at work in other trends. It is not by chance that Lacan's symbolic order itself, independently of all reason: that very degree and no other, don't take another step; that very socius and no other other, don't take another step; that very socius and no other, hands off. A disinterested love of the molar machine, a under a given form of power or selective sovereignty; the other by the inverse subordination and the overthrow of power. Tlle regularize those that they retain in codes or axiomatics: the other by the molecular multiplicities of singularities that on the contrary of immanence peculiar to this system or this aggregate. the other by lines of escape that follow the decoded and deterritorialized preceding determinations: the one is defined by subjugated groups, the other by subject-groups. It is true that we still run up the schizoid investment constitute, to the same extent as the other one, a real investment of the sociohistorical field, and not to transform it completely, to make it pass to the other pole of the libido, i.e., to the schizorevolutionary pole what would appear to be another world opens up, an other art, where the lines are deterritorialized, the colors are decoded and cut again in such a way as to produce other flows. Persons and organs cease to be coded according to from one side while the Virgin Mary listens from the other, Jesus stands for all the desiring children, the Virgin stands to represent Oedipus, since the structure suffices. But on the other, the schizorevolutionary, pole, the value of art is no longer then ordered to make its peace with determinism). But the other pole is the schizoid pole, in whose proximity flows of becoming mad, it is mad from one end to the other and from the beginning, and this is the source of to the gregarious aggregate that results from it, while the other brings about the inverse subordination, overthrows the established power, and the revolution and the inevitable sequences of causality. In the other case, the preconscious interest must on the contrary discover the socius as full body; one must also pass to the other side of this social full body, where the molecular formations makes us pass from one of its faces to the other. Never an individual exile, never a personal desert, but a with causes and aims and overturns the socius, revealing its other side? In the subjugated groups, desire is still defined by aggregates under a formation of sovereignty. Subject groups on the other hand have as their sole cause a rupture with causality have the same object—and social production is never anything other than desiring-production, and vice versa—but they don't share the the one hand, and between schizoanalysis and psychoanalysis on the other? Everything revolves around desiring-machines and the production of desire. Schizoanalysis

the molar aggregates of social production are organized, to this other side, no less collective, where the molecular multiplicities of desiring-production	p 380
or two interpretations of the unconscious: the one schizoanalytic, the other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the one abstract	p 381
the one schizoanalytic, the other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the one abstract and nonfigurative, the other imaginary; but	p 381
schizophrenic, the other neurotic-Oedipal; the one abstract and nonfigurative, the other imaginary; but also the one really concrete, the other symbolic	p 381
the other imaginary; but also the one really concrete, the other symbolic; the one machinic, the other structural; the one molecular	p 381
one really concrete, the other symbolic; the one machinic, the other structural; the one molecular, microphysical, and micrological, and the other	p 381
other structural; the one molecular, microphysical, and micrological, and the other molar or statistical; the one material, the other ideological; the	p 381
and the other molar or statistical; the one material, the other ideological; the one productive, the other expressive. We have seen	p 381
the one material, the other ideological; the one productive, the other expressive. We have seen how the negative task of schizoanalysis	p 381
OTHER'S 1	
flow is associated with another partial object and defines the other's potential field of presence, which is itself multiple (a multiplicity	p 324
OTHERS 49	
his body into such machines as one part among the others. Lenz has projected himself back to a time before the	p 2
us precious insights, on this point as on so many others, because his idealism was remarkably atypical. Contrasting the concept of	p 25
astonishing thing is not that some people steal or that others occasionally go out on strike, but rather that all those	p 29
that they actually want humiliation and slavery not only for others but for themselves? Reich is at his profoundest as a	p 29
the relations of each of the regions with all the others are recorded. An organ may have connections that associate it	p 38
each one speaks its own language, and establishes syntheses with others that are quite direct along transverse vectors, whereas the vectors	p 38
pre-oedipal in the child, exo-oedipal in the psychotic, para-oedipal in others. The function of Oedipus as dogma, or as the nuclear	p 51
itself is projected onto the outside and turned against the others (death to the foreigner, to those who are not of	p 62
identity but not of his singularities, enters into relations with others following the communication proper to partial objects: everyone passes into	p 63
as they can relate it to a male countenance. While others, whose sensuality is doubtless more violent, give their material pleasure	p 70
off, some of which he intended to exclude while retaining others, but which now become points-signs (points-signes), all affirmed by their	p 77
as a structure. Then the crisis is passed on to others, and the whole movement starts all over again. Such is	p 82
the states, triumphing over some as over his enemies, relishing others as his allies, collecting everywhere the fraudulent premium of his	p 88
simply the paternal name. In this case as in many others, the utilization of the Lacanian concept of foreclosure leads to	p 90
lesser extent his or her triangle with the triangle of others, but where the entirety of the extended family also would	p 93
endlessly, each member having his own triangle that interlocks with others without one's being able to discern the limits of a	p 94
the beyond begins. But since this beyond consists in duping others into taking the same path (the children to come), and	p 99
earlier, and suppose that some tolerate oedipalization less well than others? Thus the schizo would not be ill within the Oedipus	p 123
of literature, he is outside it because he is schizophrenic. Others retort: he is not schizophrenic, since he belongs to literature	p 134
to create a little colonial world of one's own. But others want virgin lands, more truly exotic, families more artificial, societies	p 135
length of the wall, in the locales of perversion. Still others, sickened by the utensility (l'ustensilité) of Oedipus, but also by	p 135
in comparison with the task that sums up all the others: marking bodies, which are the earth's products. The essence of	p 144
projects are executed in the framework of the tribal system, others in the framework of the lineage system). The variability and	p 152
is said about the thing) is only one element among others, and is less important than the operative use (what is	p 181
distributed, where some cancel out and block a current, where others cause the current to circulate, etc. The objection according to	p 187
feudalism, capitalism, and socialism. It is not one formation among others, nor is it the transition from one formation to another	p 219
only if the despotic State were one concrete formation among others, to be treated comparatively. But the despotic State is the	p 220
decoded the flows of code just as it has the others—to such a degree that the automatic machine has always	p 233
us to groan and bow under its weight, and that others use to establish a new terrorism, diverting Lacan's imperial discourse	p 244
to save fragments of overcoding and of codes, to invent others, and by marshaling all its forces, was even able to	p 252
players to home brewers via the Veterans of Foreign Wars). Others are enclaves whose archaism is just as capable of nourishing	p 258
of deterritorialization (neighborhood territorialities, territorialities of the large aggregates, gangs). Others are organized or promoted by the	p 258
State, even though they	
or commercial, or agricultural labour; but one as well as others, labour in general ... the abstract universality of wealth-creating activity. Here	p 259
the depressives, neurosis as the only illness consisting in making others ill; the permissive structure: let me deceive, rob, slaughter, kill	p 269
forces by means of which the unconscious is produced; the others, resultants reacting on the first, statistical aggregates through which the	p 283
very different parts of distinct machines, each relating to the others, engineered in combination with the others. What is essential is	p 284
each relating to the others, engineered in combination with the others. What is essential is this double movement whereby Butler drives	p 284
no vapour-engine was ever made entirely by another, or two others, of its own kind, is not sufficient to warrant us	p 285
that group the parts retain some of them and exclude others, organizing the crowds. These are therefore the same machines, but	p 288
destination, with the familial relation becoming metaphorical for all the others and hindering the molecular productive elements from following	p 307
their own	
the schizophrenic desiring-machines: the one as the immobile motor, the others as the working parts; the one as the giant molecule	p 327
the working parts; the one as the giant molecule, the others as the micromolecules—the two together in a relationship of	p 327
since there was no model or experience in the unconscious; others, that there was a death instinct precisely because there was	p 332
penny. Not only does it cost nothing—you actually enrich others (instead of infecting them) The phantasmal world is the world	p 334
in the great capitalist aggregate. Repressing desire, not only for others but in oneself, being the cop for others and for	p 346
only for others but in oneself, being the cop for others and for oneself—that is what arouses, and it is	p 346
assembling the desiring-machines that countersect everyone and group everyone with others. For everyone is a little group (un groupuscule)	p 362
and must	
paranoiac din beneath the discourse of reason that speaks for others, in the name of the silent majority. The explanation is	p 364
experimentation, as previously defined. In this domain as in the others, isn't there a properly libidinal conflict between a paranoiac-Oedipalizing	p 371
element	
OTHERWISE 5	
of a threshold entails ravages elsewhere—how could it be otherwise? The body without organs closes round the deserted places. The	p 85
actual factors in neurosis bear out: how could it be otherwise, so long as the actual factor is conceived of in	p 99
father and the mother, who will then be dissociated and otherwise regrouped within the action of the great man and the	p 103
of social production, becomes evident, for the latter could not otherwise ward off desire's potential for revolt and revolution. By placing	p 120
when brought into connection with real social production, real desiring-production. Otherwise they are ideological forms, which have taken the	p 297
place of	
OUBLI 1	
was constituted by means of an active faculty of forgetting (oubli), by means of a repression of biological memory, must create	p 144
OUGHT 8	
what means are to be used to accomplish this? What ought to go inside the Oedipal triangle, what sort of thing	p 3
by creating a distinction between rationality as it is or ought to be in the process of social production, and the	p 29
thinking, destructions can never take place as rapidly as they ought to. From this, a second difference in regime results: desiring-machines	p 32
with the preconscious investments, or with what the preconscious investments ought to be. That is why, when subjects, individuals, or groups	p 104
to the imperialism of Oedipus are dangerous deviants, leftists who ought to be handed over to social and police repression; they	p 108
incest that there is a natural aversion to incest, we ought rather to assume that there is a natural instinct in	p 114
cycles of desire. How odd the psychoanalytic venture is. Psychoanalysis ought to be a song of life, or else be worth	p 331
of life, or else be worth nothing at all. It ought, practically, to teach us to sing life. And see how	p 331

this synthesis is formed or how the subject is produced. Our point of departure was the opposition between desiring-machines and the	p 17
we have paid it its due by merely figuratively taking our hats off to it? There are those who will maintain	p 23
has an enormous effect on desiring-production in no way vitiates our principle: desire produces reality, or stated another way,	p 30
desiring-production is	
as group fantasies clearly prove. When in the course of our discussion above, we laid down the broad outlines of a	p 31
haven't seen anything yet! When we say that schizophrenia is our characteristic malady, the malady of our era, we do not	p 34
say that schizophrenia is our characteristic malady, the malady of our era, we do not merely mean to say that modern	p 34
neurotic is trapped within the residual or artificial territorialities of our society, and reduces all of them (les rabat toutes) to	p 35
has completely failed to take into account. Lindner's painting attracts our attention once again. It is not a question of denying	p 47
and how they are able to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial	p 52
psychotic episode: after a schizophrenic flash, one day we bring our tape recorder into the analyst's office—stop!—with this insertion	p 56
be justified only by the advantages they afford us in our attempt to understand the delirium. Yet the more Freud states	p 57
death to the foreigner, to those who are not of our own ranks!). The revolutionary pole of group fantasy becomes visible	p 62
of the cure, this object desire that makes us bend our knees, lays us on the couch, and makes us remain	p 65
lava and the water? And above all, what brings about our sickness? Schizophrenia itself, as a process? Or is it brought	p 67
Charlus's coarse admonition is prophetic: A lot we care about our old grandmother, you little shit! For what does in fact	p 68
the asylum or the police for help. The police on our side!—never did psychoanalysis better display its taste for supporting	p 81
theater of cruelty cannot be separated from the struggle against our culture, from the confrontation of the races, and from Artaud's	p 85
This example appears all the more striking to us, given our great admiration for Maud Mannoni's work and for the manner	p 90
like the biological egg: they have a similar history, and our knowledge of them has run up against the same sort	p 91
is what separates us from politics, is what makes for our originality as analysts—we who do not forget that society	p 103
surpass your father, or you will surpass him to find our forefathers. Lacan has demonstrated in a profound way the link	p 104
you see that Oedipus saves us from Oedipus, it is our agony but also our ecstasy, depending on whether we live	p 108
saves us from Oedipus, it is our agony but also our ecstasy, depending on whether we live it neurotically or live	p 108
it become a firm principle only if we have at our disposal immanent criteria capable of determining the legitimate uses, as	p 109
peace and Innocence, and to be left alone to machine our little machines, O desiring-production. Of course pieces from the bodies	p 114
is not certain that they would furnish a large quota.... Our systematic tendency is not to accept the evident iniquities of	p 127
social production determined by the conditions of capitalism. It is our very own malady, modern man's sickness. The end of history	p 130
and remains here. For here is the desert propagated by our world, and also the new earth, and the machine that	p 131
race survives, future men will, I suspect, look back on our enlightened epoch as a veritable age of Darkness. They will	p 131
people, the light began to break through the cracks in our all-too-closed minds.... Madness need not be all breakdown. It may	p 131
mad is not necessarily to be ill, notwithstanding that in our culture the two categories have become confused.... From the alienated	p 131
categories have become confused.... From the alienated starting point of our pseudo-sanity, everything is equivocal. Our sanity is not true	p 131
sanity	
the alienated starting point of our pseudo-sanity, everything is equivocal. Our sanity is not true sanity. Their madness is not true	p 131
sanity. Their madness is not true madness. The madness of our patients is an artifact of the destruction wreaked on them	p 132
dissolution of the normal ego. The visit to London is our visit to Pythia. Turner is there. Looking at his paintings	p 132
of psychosis, and as if they were not demonstrating for our benefit an eminently psychotic and revolutionary means of escape. It	p 134
being only disguise or caricature, or if the sickness is our only madness and the process our only cure. But in	p 136
if the sickness is our only madness and the process our only cure. But in any case, the intimate nature of	p 136
social production and desiring-production into a whole on the earth. Our modern societies have instead undertaken a vast privatization of the	p 142
quantity. One is even compelled to say that, while in our societies the penis has occupied the position of a detached	p 143
any of the attitudes that make it a reality in our society. No superego, no guilt. No identification of a specific	p 143
all the religious cults ... one has only to look at our former codes of punishments to understand what effort it costs	p 145
Now in the incestuous act we can have persons at our disposal, but they lose their names inasmuch as these names	p 161
we are always on this side of it or beyond. Our mothers and our sisters melt in our arms; their names	p 161
on this side of it or beyond. Our mothers and our sisters melt in our arms; their names slide on their	p 161
it or beyond. Our mothers and our sisters melt in our arms; their names slide on their persons like a stamp	p 162
for example, a familial complex, even if it differs from our own, or cultural material (des contenus culturels), even if it	p 167
between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects:	p 167
the destruction of	
among the Ndembu. The example is the more striking—to our perverted eyes—for the fact that, at first glance, everything	p 167
that the analysis doesn't even begin as Oedipal, except to our way of seeing, doesn't it become Oedipal nevertheless, in a	p 168
they re-encounter none of the mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they say	p 169
of the mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they say that the structure	p 169
here at home, where we Europeans are concerned, it is our intimate colonial education. How are we to understand the phrases	p 170
the moment a demand can be formulated by the subject. Our entire research was therefore conditioned by the possibility of establishing	p 170
not be said that Oedipus is also a traditional norm—our own, to be exact? How can one say that Oedipus	p 171
How can one say that Oedipus makes us speak in our own name, when one also goes on to say that	p 171
of the dead father, or the Great Signifier. Interpretation is our modern way of believing and of being pious. Already Geza	p 171
the affect intact? And would the contrary be true in our case, in the patriarchal organization where the representation would remain	p 172
something other than incest—such is the long history of our society. But the repressed is not first of all the	p 173
the symbolists should be added. They all agree that, in our patriarchal and capitalist society at least, Oedipus is a sure	p 174
the elements of a new matriarchy). They all agree that our society is the stronghold of Oedipus: the starting point for	p 175
are no less familial on that account. That is why our preceding criticism was directed at Oedipus as it is meant	p 175
was directed at Oedipus as it is meant to command our respect and to function for us: it is not at	p 175
the syntheses of the unconscious, and on libidinal investments in our cultural and social milieu. Not that Oedipus counts for nothing	p 175
and social milieu. Not that Oedipus counts for nothing in our society: we have said repeatedly that Oedipus is demanded, and	p 175
the ethnological or historical explanation not be in contradiction with our social organization, or that this organization contain in its own	p 175
criticism. And yet Oedipus's autocritique is something rarely seen in our organization, of which psychoanalysis forms a part. In certain respects	p 175
The capitalist style has been described by D. H. Lawrence: our democratic, industrial order of things whose style is	p 177
my-dear-little-lamb-I-want-to-see-mommy. Now	
of inscription on the socius. We are brought back to our point of departure: the fact that exchange is inhibited and	p 186
Speech with the nomads is impossible. They do not know our own language. But this death that comes from without is	p 195
the dynasty.... Long-dead emperors are set on the throne in our villages, and one that only lives in song recently had	p 199
string of paranoiacs and perverts who also form part of our history's horizon and people our calendar. These are the two	p 222
who also form part of our history's horizon and people our calendar. These are the two aspects of a becoming of	p 222
by a pure scientificity, that scientificity perfectly suited for resupplying our neuroses, for strangling the process once again, and for overcoding	p 244
drawing rights, and the new form of crises and speculations. Our societies exhibit a marked taste for all codes—codes foreign	p 245
makes of psychoanalysis and ethnology two disciplines highly regarded in our modern societies. Yet it would be a serious error to	p 245
be sure: everywhere capitalism sets in motion schizo-flows that animate our arts and our sciences, just as they congeal into the	p 245
capitalism sets in motion schizo-flows that animate our arts and our sciences, just as they congeal into the production of our	p 245
our sciences, just as they congeal into the production of our own sick, the schizophrenics. We have seen that the relationship	p 245
and the same economy, one and the same production process. Our society produces schizos the same way it produces Prell shampoo	p 245
archaic; but they are archaisms having a perfectly current function, our modern way of imbricating, of sectioning off, of reintroducing code	p 257
an aggregate of departure that is socially determined. It is our intimate colonial formation that corresponds to the form of social	p 265
all the machines and territorialities, all the social images of our society; but in the aggregate of destination, in the end	p 265
more glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . To every man, to every woman, the universe is	p 266
finds anything but father-mother—this Oedipal filth that sticks to our skin. Yes, I desired my mother and wanted to kill	p 269
we situate schizophrenia and paranoia on either side of it? Our assumption is that everything happens on the body without organs	p 279
intensities are not metaphors, but matter itself. Nor is it our intention to revive the question of an individual psychology and	p 283
sprung from minute animalcules whose entity was entirely distinct from our own These creatures are part of our reproductive system; then	p 285

entirely distinct from our own These creatures are part of our reproductive system; then why not we part of that of it by a name and individualize it; we look at our own limbs, and know that the combination forms an individual body, a given person that it takes as object. But our object choice itself refers to a conjunction of flows of immersed or with which we communicate. The persons to whom our loves are dedicated, including the parental persons, intervene only as the passions.) But we always make love with worlds. And our love addresses itself to this libidinal property of our lover And our love addresses itself to this libidinal property of our lover, to either close himself off or open up to masses and large aggregates. There is always something statistical in our loves, and something belonging to the laws of large numbers why revert to myth? ... This ideational rubbish out of which our world has erected its cultural edifice is now, by a consciousness. That is why, speaking of the schizophrenic nature of our age, I said—until the process is completed the belly continue to be pious? We have repudiated and lost all our beliefs that proceeded by way of objective representations. The earth the son too, the despot Oedipus. We are alone with our bad conscience and our boredom, our life where nothing happens despot Oedipus. We are alone with our bad conscience and our boredom, our life where nothing happens; nothing left but images We are alone with our bad conscience and our boredom, our life where nothing happens; nothing left but images that revolve revolve within the infinite subjective representation. We will muster all our strength so as to believe in these images, from the these images, from the depths of a structure that governs our relationships with them and our identifications as so many effects of a structure that governs our relationships with them and our identifications as so many effects of a symbolic signifier. The time necessary for propagating itself, and for passing on to our future children? And what is the elimination of castration anxiety an advertisement, a theorem in action, so as to attract our children to Oedipus: we have evolved in Oedipus, we have it; the one is the reverse side of the other. Our loves are complexes of deterritorialization and reterritorialization. What we love case the molecular formations are such investments. That is why our terminology concerning the two poles has necessarily varied. At times refuges. Values, morals, homelands, religions, and these private certitudes that our vanity and our complacency bestow generously on us, have as homelands, religions, and these private certitudes that our vanity and our complacency bestow generously on us, have as many deceptive sojourns unconscious libidinal investment is what causes us to look for our interest in one place rather than another, to fix our our interest in one place rather than another, to fix our aims on a given path, convinced that this is where aims on a given path, convinced that this is where our chances lie—since love drives us on. The manifest syntheses collective unconscious. It is merely a question of ascertaining that our choices in matters of love are at the crossroads of thread of the libido. Not geohistorical figures or statues, although our apprenticeship is more readily accomplished with these figures, with books with these figures, with books, histories, and reproductions, than with our mommy. But flows and codes of socius that do not Never was Freud more adventurous than in Gradiva. In short, our libidinal investments of the social field, reactionary or revolutionary, are masked by the preconscious investments, that they appear only in our sexual choices of lovers. A love is not reactionary or joining together art and science presupposes a rupture of all our institutions and a total upheaval of the means of production together and bring their regimes into communication. She asks if our society can handle that, and what it is worth if	p 285 p 285 p 293 p 293 p 294 p 294 p 294 p 298 p 298 p 308 p 308 p 308 p 308 p 308 p 308 p 311 p 312 p 316 p 340 p 341 p 341 p 341 p 345 p 345 p 345 p 352 p 352 p 352 p 352 p 368 p 381
OURS 1	
although the developments and the solutions are completely different from ours (Parin , Ortigues). They say that there is no end to	p 170
OURSELVES 7	
concept of autism to schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to desire (which Bettelheim translates in terms of autism). We find ourselves confronted with the same problem once again: How has the a role in the recording of the process, we find ourselves trapped in the net of a diffuse, generalized oedipalism that commission the father to explain the God of delirium, we ourselves have trouble following this ascension; we take liberties that can not kill your father. And we docile subjects say to ourselves: so that's what I wanted! Will it ever be suspected of the reproductive system of the clover. Each one of ourselves has sprung from minute animalcules whose entity was entirely distinct have as much a right to say One as we ourselves do. Let him die in his leaping through unheard-of and	p 23 p 37 p 49 p 57 p 114 p 285 p 331
OURY 3	
of the team at La Borde Clinic, assembled around Jean Oury—the first task was to show how it differed from oedipalization. These questions have been analyzed in depth by Jean Oury. They demonstrate how revolutionary psychiatry broke in vain with the remain threatened by a common danger, a danger which Jean Oury has been able to analyze in depth: how does one	p 62 p 94 p 319
OUT 113	
the effects of a machine, not mere metaphors. A schizophrenic out for a walk is a better model than a neurotic the end of Malone Dies, Lady Pedal takes the schizophrenics out for a ride in a van and a rowboat, and flow that carries away the seed unfecund. Amniotic fluid spilling out of the sac and kidney stones; flowing hair; a flow separate and distinct productions. Its one purpose is to point out the fact that the forms of social production, like those body without organs reproduces itself, puts forth shoots, and branches out to the farthest corners of the universe. It makes the every name in history is I ... The subject spreads itself out along the entire circumference of the circle, the center of a euphoric reward (Voluptas) from everything that this machine turns out, a product that the reader had thought to be no as Homo natura, and lo and behold, he has turned out to be Homo historia. This long road that leads from we do so with love and pity or disgustedly spit out the mouthful we have tasted. We have sampled him once not that some people steal or that others occasionally go out on strike, but rather that all those who are starving practice, and all those who are exploited are not continually out on strike: after centuries of exploitation, why do people still place, technical machines obviously work only if they are not out of order; they ordinarily stop working not because they break working not because they break down but because they wear out. Marx makes use of this simple principle to show that the value that the machine itself loses as it wears out. Desiring-machines, on the contrary, continually break down as they run But even earlier, Ravel preferred to throw his inventions entirely out of gear rather than let them simply run down, and particular way of rediscovering the earth. The schizophrenic deliberately seeks out the very limit of capitalism: he is its inherent tendency and the connection, fuse into one: everywhere there are breaks-flows out of which desire wells up, thereby constituting its productivity and parere: to engender oneself. At the same time he points out the intensive nature of this interplay: the part has nothing have something left over, is to produce, and to carry out real operations of desire in the material world. 6 The colorless dialectic of evolution, aimed at forming a harmonious whole out of heterogeneous bits by rounding off their rough edges. We they mayor may not belong, their unmatched edges violently bent out of shape, forcibly made to fit together, to interlock, with a single Whole, but on the contrary measures and maps out the divergences, the dispersions, the exploding into fragments of something to a real process of production—of the sort carried out by desiring-machines, for instance. In the second place, she cannot of the room, shutting himself in, saying dark, and ran out again directly. He went through this performance several times. I trampled underfoot and reduced to (rabuttu sur) parental images, laid out step by step in accordance with supposed pre-oedipal stages, totalized matter at issue. The matter at issue is to find out whether everything he touches is experienced as a representative of field over imaginary givens. If this first distinction is drawn out, we see that the individual fantasy is itself plugged into under the shelter of which the individual, the ego, plays out its pseudo destiny: what does it matter if I die nature refer the fantasy to subjugated groups, rather than carrying out the opposite operation and disengaging in the fantasy the underlying not entirely excluded.... But those in the second group seek out women who prefer women, women who suggest young men ... indeed objects and subjects of desire lack. Consequently, everything is played out from the start: everywhere we encounter the analytic process that not confine himself inside contradictions; on the contrary, he opens out and, like a spore case inflated with spores, releases them of Man-God, but rather of an inclusive disjunction that carries out the synthesis itself in drifting from one term to another he performs absolute overflights spanning indivisible distances. The genealogist-madman lays out a disjunctive network on the body without organs. And God the obligation to relieve it, this time with no way out. Nor is it by any means certain that, between the be found. Oedipus is like the labyrinth, you only get out by re-entering it—or by making someone else enter it and where the solution offers no more of a way out than does the problem. Hence the schizo's withdrawal to the	p 2 p 3 p 5 p 10 p 10 p 21 p 21 p 21 p 24 p 29 p 29 p 31 p 31 p 31 p 31 p 35 p 37 p 41 p 41 p 42 p 43 p 43 p 44 p 45 p 45 p 47 p 62 p 62 p 64 p 70 p 72 p 77 p 77 p 78 p 79 p 79 p 80

to pass on to the other. No way of getting out, neurosis or normality. The society of brothers rediscovers nothing of the Declaration of the Rights of Man !; When I seek out my most profound opposite, I always encounter my mother and Oedipal matrix. Once again one is caught, without a way out: it is simply that the means have been found to psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set out to do: to fuse madness with a parental complex, to found in the bourgeois family is admittedly necessary to turn out oedipalized subjects, the question of knowing what is actually invested the psychoanalysts roar their disapproval at this point. Fanon pointed out that troubled times had unconscious effects not only on the aunt who took off with a military man; a cousin out of work, bankrupt, or a victim of the Crash; an to trouble the night of a white paranoiac. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive and role of childhood factors and actual factors in neurosis bear out: how could it be otherwise, so long as the actual works—It works too, believe me, as I have found out—a machinery. But on condition that meaning be nothing other Oedipus, to the point of its own self-criticism. It sets out to explore a transcendental unconscious, rather than a metaphysical one desire is welded again to the law—we needn't point out what is known since time began: that there is no Better to flee to the body without organs and hide out there, closing himself up in it. The little joy lies the domains of the productive unconscious, he would feel as out of place with his theater as an actress from the line of the response is simple, it has been sketched out by Reich: it is social repression, the forces of social Celine's Death on the Installment Plan (Mort a credit) cries out: So you want to see me die, eh, is that the history of the movement has never even been sketched out: the structure of the psychoanalytic group, its politics, its tendencies placed there. Everything can be converted into neurosis, or warped out of shape into psychosis: it is therefore not in this desire and truth—the one regressive, where the work hashes out and redistributes the nonresolved conflicts of childhood, and the other and receivers of wives). The surplus value of code carries out the diverse operations of the primitive territorial machine: detaching segments of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of the sign: the signs of filiation that the systematic coding of the flows will be carried out. We call this second instance—the repressing representation itself—alliance they apply new methods for triangulating the child: but watch out—a structural Oedipus, and this time it isn't imaginary! The a physical system where intensities are distributed, where some cancel out and block a current, where others cause the current to him within the debtor-creditor relation, which on both sides turns out to be a matter of memory—a memory straining toward lives in song recently had a proclamation of his read out by the priest before the altar. As for the subaggregates second marriage develops the consequences of the first, it draws out the effects of the first. The hero begins by marrying to varying degrees, be bound together, assimilated, does not rule out the existence of two sequences in the phenomenon: the union will lead to Oedipus (the paralogism of extrapolation): a flattening out or a set of biunivocal relations that leads to the conducts us all to today's private man—the history sketched out by Artaud in his masterpiece Heliogabale. The entire history of troops fighting in Vietnam, the tool and die makers turning out the intricate machinery needed for a new automobile model, the of transferring a pre-existing currency as means of payment, hollows out at one extreme of the full body a negative money conformity with its objective interest—but these operations are carried out under the domination of its consciousness or party vanguard, that to reply: when I hear the word desire, I pull out my gun.) Desire can never be deceived. Interests can be was an immense step forward for Adam Smith to throw out every limiting specification of wealth-creating activity—not only manufacturing, or hold on to the one, but they pour or flow out through the other. They are continually behind or ahead of so on, that later belong to Oedipus, are already sketched out, but within a symbolic space where the object from on entirely different determination, a family gasping for breath and stretched out over the dimensions of a social field that does not accumulations that form and select the large aggregates. Szondi set out on this molecular path, discovering a genic unconscious that he less so than Freud's unconscious, since the diagnosis is carried out by comparing desire to the photographs of hermaphrodites, assassins, etc

of the famous scientificity. It is not the neurotic stretched out on the couch who speaks to us of love, of more important is—why revert to myth? ... This ideational rubbish out of which our world has erected its cultural edifice is the myth This ability to produce the myth is born out of awareness, out of ever-increasing consciousness. That is why, speaking ability to produce the myth is born out of awareness, out of ever-increasing consciousness. That is why, speaking of the schizophrenic the situation is far more complex than we made it out to be, since psychoanalysis participates to the highest degree in on an ever expanding scale, and again by the marking out of an interior limit that reduces this social reproduction to desire through the gates of castration once desiring-production has spread out in the space of a representation that allows it to identification. We are all Archie Bunker at the theater, shouting out before Oedipus: there's my kind of guy, there's my kind without at least being aware that everything has been played out in advance: Oedipus and castration, the Imaginary and the Symbolic modern man on the rock of castration. The path marked out by Lacan led in a completely different direction. He is familial field where the application of this axiomatic is carried out: Oedipus as the last word of capitalist consumption—sucking away as a nonrepresented representative, or as a lack that juts out into the overfull (trop-plein) of a representation. This results from as natural as being born or dying, those who set out in search of nonhuman sex—Lawrence, Miller—stake out a set out in search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still forms an anthropomorphic and phallic and sterile land, the last exhausted colony—and the schizo out for a walk in a deterritorialized circuit. The following excerpt trapped in the machine, with only his upside-down head sticking out, and who has Chaplin feed him his lunch, since it sensitive to the schizophrenic breakthrough and the intense voyage—tires out and proposes the image of a subject-group that would become the hospital, or even the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a point where the earth where the person who escapes causes other escapes, and marks out the land while deterritorializing himself. An active point of escape the meaning of that? Perhaps a turd wants to come out. ... Yes, yes, turd, I know you, I see you, I I does not rejoin the model without the model starting out again in the direction of another experience. Always going from Always going from the model to the experience, and starting out again, returning from the model to the experience, is what frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the couch, an artificial swamp, a little earth, a along the [deterritorialized] path, perhaps you will cease pouring it out like a sewer, however melodious it may sound to your it to grow in yourself; and you aim to get out of it through fantasy, through castration, but this in turn already in place for a co-option that will be carried out only in the future, and form an apparatus for the and dispersed lines of escape; or again as the staking out of the perverse reterritorializations, and as the movement of the revolutionary escape, this fall that must be thought and carried out as the most positive of events: What is this escape not like to recognize, that one wants and makes revolution out of desire, not duty. Here as elsewhere, the concept of friends, son, I'm the best friend you've got, and Watch out, son, don't treat me like one of your buddies? There in the void, its psychotic finalizations. Inasmuch as Oedipus arises out of an application of the entire social field to the capitalism confronts the first signs of its decline, something breaks out in this painting: what would appear to be another world Henry Miller of the need to have done with pouring out one's merciful and pitiful guts, these flows of corrugated iron deceptive and subjective ideology, and that lead us to cry out to the very end, Long live capital in all its then, above all, we are not looking for a way out when we say that schizoanalysis as such has strictly no the problem of the nature of the socius to come out of the revolution; it does not claim to be identical

OUT-OF-DOORS 1

Knott's house, the only one capable of pushing the soul out-of-doors, but also of summoning it back to its place. We

OUTBURST 1

of the malady—even if only an occasional cause—an outburst of homosexual libido directed at Dr. Flechsig's person. But when

OUTBURSTS 2

athematic phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts which he attributed to the mechanical effects of

infections or

well amounts to getting oedipalized, we can easily understand the outbursts of the patient who does not want to be cured

OUTCOME 7

evaporate, while at the same time the possibility of another outcome, another end result of the process appears. Before being a

sickness as in health, in its crises as in their outcome, in its resolution as in its problem. In any case

own connections; through the man-woman disjunction, which is always the outcome of filiation, alliance places in connection men from

different filiations

the primitive machine; it provides the old alliances with an outcome; it founds the new alliance by effecting a generalized appropriation long as the history of desire does not experience this outcome, Oedipus haunts all societies, but as the nightmare of something onto other images, so that when this operation reaches its outcome the little ego of each person, related to its father-mother the psychotic. Again, everything is neurosis, since it is an outcome of the neuroticization that runs counter to the process. Finally	p 201 p 217 p 265 p 363
OUTCRY 2	
being a resistance of the ego, this is the intense outcry of all of desiring-production. We already knew that the pervert of its genius. But is this sufficient to silence the outcry of desiring-production: We are all schizos! We are all perverts	p 67 p 67
OUTDATED 1	
the side of the universal there are two poles: one—outdated, it would seem—that makes of Oedipus an original affective	p 171
OUTDOORS 3	
Lenz's stroll, for example, as reconstructed by Buchner. This walk outdoors is different from the moments when Lenz finds himself closeted to his father, to his mother. While taking a stroll outdoors, on the other hand, he is in the mountains, amid compare what happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods of self-locomotion constitute, in and	p 2 p 2 p 2
OUTER 4	
He left the train, ran into the space between the outer and inner doors of the room, shutting himself in, saying is controlled by an electrical machine or by men from outer space. These constructions, however, are largely embodiments of the family mind of the psychotic member. These metaphysical men from outer space are the literal mother, father, and sibling who sit himself outside his tribe, on the outside or at the outer limits of the territory. This is what Pierre Gordon showed	p 45 p 95 p 95 p 200
OUTFLANKS 2	
partial objects, witnesses, reporters, and agents, in a process that outflanks them on all sides, and places desire in an immediate partial objects, flows, signs, and agents of a process that outflanks them on all sides. At most, the child innocently relates	p 100 p 120
OUTFLOW 1	
organs, where he installs his desiring-machines and produces a perpetual outflow of acting forces. He has crossed over the limit, the	p 131
OUTING 1	
its despair, but the mute stroll of the schizo, Lenz's outing in the mountains and under the stars, the immobile voyage	p 292
OUTLET 3	
house he lives in. He looks intently at an electrical outlet, he moves his body about like a machine, he uses not escape Oedipus, your sole choice is between the neurotic outlet and the nonneurotic outlet. The tone may be that of sole choice is between the neurotic outlet and the nonneurotic outlet. The tone may be that of the scandalized psychoanalyst, the	p 46 p 108 p 108
OUTLINE 2	
of any coding of flows. We are now able to outline the various instances of territorial representation in the primitive socius that finally succeeds in what colonization was only able to outline: an effective reduction of the forces of desire to Oedipus	p 164 p 171
OUTLINED 1	
new order of reproduction. Yes, then, an Oedipal framework is outlined for the dispossessed primitives: a shantytown Oedipus. We have seen	p 169
OUTLINES 3	
course of our discussion above, we laid down the broad outlines of a parallelism between social production and desiring-production, in order future date. We no longer believe in the dull gray outlines of a dreary, colorless dialectic of evolution, aimed at forming on its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly	p 31 p 42 p 68
OUTLIVE 1	
and follows them, shifts when they shift, and does not outlive them. For that reason it so often becomes the desire	p 27
OUTPATIENT 1	
the process should be measured. Most of the modern endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family care	p 319
OUTPUT 4	
him with this ... in the shape of the greatest possible output of spiritual voluptuousness. And if, in this process, a little of the production flows from the viewpoint of a full output, but it is not calculable if it is a matter surplus value by bringing the capitalist economy closer to full output within the given limits, and by widening these limits in what do you put into these machines, what is the output, how does it work, what are your nonhuman sexes? The	p 16 p 230 p 235 p 322
OUTSET 4	
traditional logic of desire is all wrong from the very outset: from the very first step that the Platonic logic of one hand, and contractual psychoanalysis on the other. From the outset, the psychoanalytic relationship modeled itself after the contractual relationship of of psychoanalysis, this idea of unconscious representation marks from the outset its bankruptcy or its abnegation: an unconscious that no longer it perishes. What we have tried to show from the outset is how the unconscious productions and formations were not merely	p 25 p 64 p 296 p 338
OUTSIDE 68	
couch. A breath of fresh air, a relationship with the outside world. Lenz's stroll, for example, as reconstructed by Buchner. This machines, all of species life: the self and the non-self, outside and inside, no longer have any meaning whatsoever. Now that the skin the body is an over-heated factory, and outside, the invalid shines, glows, from every burst to a burning, living center of matter: ... this emotion, situated outside of the particular point where the mind is searching for disorder: the delirium itself or the complete withdrawal from the outside world, the detachment from reality, accompanied by a relative or the flows. Capitalism does not confront this situation from the outside, since it experiences it as the very fabric of its transmissions that have come from the internal codes, from the outside world, from one region to another of the organism, all this order, whereas the drive itself is projected onto the outside and turned against the others (death to the foreigner, to a dike. Against the walls of the triangle, toward the outside, flows exert the irresistible pressure of lava or the invincible internalizing it so as to better rediscover it on the outside, in social authority, where it will be made to proliferate possible by psychoanalysis, will be achieved, is already being achieved, outside it. We cannot, however, share either this pessimism or this thinking that this change, this release, can be achieved only outside psychoanalysis. We believe, on the contrary, in the possibility of because it is already raised elsewhere for the schizo himself, outside the family? Are the names of history derivatives of the are no longer made except between the inside and the outside (those who are outside the family); the divisive (scissionnelle) family except between the inside and the outside (those who are outside the family); the divisive (scissionnelle) family that establishes blocks, clans	p 2 p 2 p 3 p 19 p 23 p 33 p 39 p 62 p 67 p 79 p 81 p 82 p 89 p 93 p 93

also on those claiming to be neutral and to remain outside the affair, uninvolved in politics. The same could also be being part of a superior race threatened by enemies from outside. Thus the Little White pioneers' son, the Irish Protestant who does not belong to the realm of literature, he is outside it because he is schizophrenic. Others retort: he is not rather than letting anything escape coding. Primitive societies are not outside history; rather, it is capitalism that is at the end has received a wife, or the mother has been transferred outside, whether the sons have the right to a woman or owes a sister (or a father, a daughter) to the outside world if a woman was gained in the previous generation from zero, to objectify a complete transformation: the subject leaps outside the intersections of alliance-filiation, installs himself at the limit, at detachments from the signifying chain, a detached object has jumped outside the chain; in place of flow selections, all the flows former despot who thrust himself upon the community from the outside long ago? It is not always easy to know if the sister. But he enters into this forbidden endogamous marriage outside the tribe, inasmuch as he is himself outside his tribe endogamous marriage outside the tribe, inasmuch as he is himself outside his tribe, on the outside or at the outer limits inasmuch as he is himself outside his tribe, on the outside or at the outer limits of the territory. This is certain persons. Exogamy must result in the position of men outside the tribe who for their part are entitled to an countersected by this new alliance that overcodes them. Endogamous marriage outside the tribe places the hero in a position to overcode general fecundity. The marriage with the sister is on the outside, it is the wilderness ordeal, it expresses the spatial divergence graphy onto the voice has made a transcendent object jump outside the chain—a mute voice on which the whole chain in relation to the nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes—a plane of subordination on it bears: the danger that a single organ might flow outside the despotic body, that it might break away or escape a sole survivor than for a single organ to flow outside this apparatus or slip away from the body of the conditions universal history only provided it is not on the outside, but always off to the side, the cold monster that to have needed the world, to have needed to venture outside its own front door. The schizophrenic voyage is the only to list the principal modes of absorption of surplus value outside the spheres of consumption and investment: advertising, civil government, militarism	p 97 p 103 p 134 p 153 p 156 p 156 p 194 p 194 p 195 p 200 p 200 p 200 p 200 p 200 p 200 p 201 p 205 p 206 p 211 p 213 p 220 p 224 p 235
always necessary to inject money into the economy from the outside according to a supply and a demand. In this manner fact, he shows that the signifier is overtaken toward the outside by figurative images, just as it is overtaken toward the the flows results solely from their conjunction as decoded flows; outside this conjunction they would remain purely virtual; this conjunction is no longer any need to burden the animal from the outside, it shoulders its own burden. Not that man is ever The opposition is between the class and those who are outside the class. Between the servants of the machine, and those power as one still fails to see exactly what this outside is that will cause it to arrive? In short, the form to economic reproduction: it is as though disinvested, placed outside the field; in the language of Aristotle, the family is has as human reproduction. Precisely because it is privatized, placed outside the field, the form of the material or the form the only origin of equality.) This placing of the family outside the social field is also its greatest social fortune. For shaping a human material whose specific form of reproduction falls outside the social field that nonetheless determines this form. Private persons	p 239 p 243 p 249 p 254 p 255 p 262 p 263 p 263 p 264 p 264
bed. Interiority in place of a new relationship with the outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always only from their own childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis and in the consulting room of insofar as it extends the latter's autonomous formations on the outside. But it should be noted that, in one way or to the images of daddy-mommy. Finally some relation to the outside! A whole alphabet, an entire axiomatic done with photos of absorption of surplus value, nor is this true from the outside, extrinsically; rather, its very form and its finality are marked measured against any reality, it no longer opens to any outside, but becomes itself the test of reality and the guarantor reality as the lack to which the inside and the outside, departure and arrival, are reduced. Psychoanalysis index sui, with no Nothing more than a bit of a relation to the outside, a little real reality. And we claim the right to of a molar formation. There are no desiring-machines that exist outside the social machines that they form on a large scale housework, or to a difficult and uninteresting job on the outside; children whose future remains uncertain; the father who has had all those mouths—in short, a fundamental relation to the outside of which the psychoanalyst washes his hands, too attentive to nice games. Now the economic situation, the relation to the outside, is what the libido invests and counterinvests as sexual libido the flows, and for making all the breaks from the outside and from the Real into one and the same break the Real into one and the same break with the outside, with the Real. Too much always penetrates from the outside outside, with the Real. Too much always penetrates from the outside, where the analyst is concerned, too much penetrates into his closed familial scene appears to him to be an excessive outside. He promotes the pure analytic scene, an office Oedipus and saying, It smells stuffy in here—some relation with the outside, if you please. For desire does not survive cut off please. For desire does not survive cut off from the outside, cut off from its economic and social investments and counterinvestments respect, far from breaking with psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first imposed a certain free, intensive	p 270 p 271 p 284 p 290 p 312 p 313 p 313 p 334 p 340 p 356 p 356 p 356 p 357 p 357 p 357 p 357 p 357 p 359
it constantly elaborates do no more than reproduce, on the outside, an interplay of forces by themselves without aim or end such and such a result. ... However, no science can develop outside a constituted social grouping. In order to prevent science from	p 368 p 368
OUTSIDER 1	
No, I am not of your kind I am the outsider and the deterritorialized, I am of a race inferior for	p 105
OUTSTANDING 1	
of an economic kind ... It is the existence of these outstanding debts which assert the continuance of the affinal relationship. Filiation	p 146
OUTWEIGHS 1	
Finally, the third factor—of such economic importance that it outweighs the dynamic and topical considerations—concerns a type of resistance	p 65
OVARIES 1	
operation with your eyes of abortion with your eyes of ovaries removed with your eyes of shock with your eyes of	p 279
OVER 93	
that the pure thinsness of the object produced is carried over into a new act of producing. The table continues to in place—and then the whole process will begin all over again. From a certain point of view it would be pure fluid in a free state, flowing without interruption, streaming over the surface of a full body. Desiring-machines make us an on (il se rabat sur) all production, constituting a surface over which the forces and agents of production are distributed, thereby a grid. The either ... or ... of the schizophrenic takes over from the and then: no matter what two organs are mother's name Molloy too? said the sergeant. I thought it over. Your mother, said the sergeant, is your mother's— Let me a strange subject, however, with no fixed identity, wandering about over the body without organs, but always remaining peripheral to the or less regular succession of landscapes or still lifes, extending over a period of forty years or so; it is, rather which the schizo sums up by saying: they're fucking me over again. I won't say I any more, I'll never utter world is the world which has never been fully conquered over. It is the world of the past, never of the a whole, income that comes its way as something left over. (Here again, how bad a model the Oedipal model of part from the whole, to detach, to have something left over, is to produce, and to carry out real operations of together, to interlock, with a number of pieces always left over. It is a schizoid work par excellence: it is almost manifested no sort of affect when his nurse handed him over to me. When I showed him the toys I had same time as he oedipalizes, and closes the familial triangle over the entire unconscious. The schizo—there is the enemy! Desiring-production	p 7 p 7 p 8 p 10 p 12 p 14 p 16 p 21 p 23 p 28 p 41 p 41 p 43 p 45 p 55
anoedipal nature of desiring-production remains present, but it is fitted over the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal	p 55
of that is surely true, but it is still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines at the time in each individual and in the socius that presides over the organization of the group fantasy. Simultaneously the boys are whereas the individual fantasy fitted the whole of this field over imaginary givens. If this first distinction is drawn out, we imaginary dimension of the individual fantasy has a decisive importance over the death instinct, insofar as the immortality conferred on the that makes dream as narration and as event take precedence over dream as a working over of thoughts.... Sticky transference.... According	p 55 p 61 p 62 p 62 p 66

and as event take precedence over dream as a working over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of the two as the terminal point of a distance over which he glides. He is child or parent, not both in the disjunctive network, and that makes the unconscious swing over into Oedipus? And why is oedipalization precisely that? It is us: either you will internalize the differential functions that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you will equivalent to parental authority, it must cause us to pass over to the other pole. In accord with a suggestion of passed on to others, and the whole movement starts all over again. Such is the Oedipal disjunction, the swing of the and of continents, this feeling of raw intensity that presides over delirium as well as over hallucinations, and especially this deliberate of raw intensity that presides over delirium as well as over hallucinations, and especially this deliberate, stubborn, material will to be indeed this desert, it is as an indivisible, nondecomposable distance over which the schizo glides in order to be everywhere something subject moving full circle, passing through all the states, triumphing over some as over his enemies, relishing others as his allies circle, passing through all the states, triumphing over some as over his enemies, relishing others as his allies, collecting everywhere the has breathed new life into Oedipus by making it reign over the extensive order of an expanded family, where not only of breaks and connections that they introduce into the family. Over the heads of the members of the family, and underneath a dominant class by making cuts (coupeurs) and segregations pass over into a social field, insofar as it is effectively invested and ever present. We are told that the father died over a period of thousands of years (well, well!) and that through history. For Nietzsche is not the kind to ruminate over the death of the father, and spend all his Paleolithic Oedipus are dangerous deviants, leftists who ought to be handed over to social and police repression; they talk too much and to the children, with whom the same story begins all over again)? We wonder if Oedipus in fact expresses desire; if take a crap here, cut into the stream of shit over there. Retention is the primary function of the family: it and trembles but is this in terms of the hold over the machines of desire that it constantly guarantees itself, or pregnant forms, but border or frontier phenomena ready to cross over to one side or the other. In short, Oedipus is produces a perpetual outflow of acting forces. He has crossed over the limit, the schiz, which maintained the production of desire longer whether they are carrying us elsewhere or flowing back over us already. The paintings range over three periods. If the elsewhere or flowing back over us already. The paintings range over three periods. If the psychiatrist were allowed to speak here be hewn into the socius, and that the flows run over its surface—through which man ceases to be a biological organization of gens. Yet even where kinship seems to predominate over the earth, it is not difficult to show the importance to ascribe to alliance no more than an individuating power over the persons of a lineage; it produces instead a generalized his own sister—the Yourougou female twin will be delivered over to the Nommos as a potential affine. The somatic order a specific case: Among the Mru, the patrilineal model predominates over the matrilineal tradition: the brother-sister relationship, which is transmitted from	p 66 p 76 p 78 p 79 p 80 p 82 p 86 p 86 p 87 p 88 p 88 p 93 p 99 p 104 p 106 p 106 p 108 p 113 p 125 p 126 p 126 p 131 p 132 p 132 p 144 p 145 p 146 p 159 p 164
it assumes that these Savages are deprived of the control over their own social production, that they are ripe for being that are effected by the father. And if it passes over to the son, this is not by virtue of a cause a circulation, without the hard machinic element that presides over inscriptions. Savage formations are oral, are vocal, but not because appropriates surplus value. The old inscription remains, but is bricked over by and in the inscription of the State. The blocks filiation. It is like an immense right of the first-born over all filiations, an immense right of the wedding night over over all filiations, an immense right of the wedding night over all alliances. The filiative stock becomes the object of an sufficient, and which retained a monopoly or a narrow control over commerce (the merchant as functionary). The role of money in it acted as an eminent formal unity, and reigned accordingly over pieces and fragments (the wall and the tower). Hence the begins to be heard, and that problems of exegesis prevail over problems of use and efficacy. The emperor, the god—what which the whole of the chain depends, and that spreads over the chain the effects of signification. There is no phonological cleavage: the detached object, the phallus-and-castration, the bar that delivers over all the depressive subjects to the great paranoiac king. O keep watch, to see that no surplus value escapes the over coding of the despotic machine. For all the organs and the somber agent of overcoding, the detached object that hovers over each subject, as though the social machine had come unstuck that lets them subsist in the form of bricks held over from the old system). Why is it that linguists are appearance, the surging forth of now decoded flows that pour over the socius, crossing it from one end to the other ceases to be an abstract unity or intellectual system reigning over separate subaggregates to become a relation that is subordinated to itself becomes the death instinct, latency, but it also passes over into these flows that carry the seeds of a new meaning of frontiers: something to go beyond, limits to cross over, flows to set in motion, noncoded spaces to enter.) Decoded of the conjunction is indeed capital's tighter and tighter control over production: capitalism or its break, the conjunction of all the raw profit, constituting at one go an undivided quantity flowing over the full body, however diverse the uses for which it a tonic value—constitute as signifying signs that deliver themselves over to the order of desire: rushes of breath and cries indeed completes the becoming-concrete that seemed to us to preside over the evolution of the abstract despotic Urstaat: from being at the axiomatic as conditions of the latter's operation; it watches over or directs progress toward a saturation of the axiomatic and only in the forms of property that objectifies it all over again, that alienates it by reterritorializing it. Although they had the social organization (or disorganization), is as it were covered over by a reflux that flattens the social investment onto the under the condition of capitalism, they objectify the essence all over again, they alienate and reterritorialize it, this time in the different determination, a family gasping for breath and stretched out over the dimensions of a social field that does not reclose Butler would say, in another department that fits the whole over the other parts; machines in the strict sense, because they discovered by capitalism only to be put in chains all over again, to be subjugated and alienated—no longer, it is path of the differentiations: the same thing is found all over, following a rule of inverse relation, or double bind. All only form a line that merges with the void hanging over them. Anyone can see that this man and this woman nonorganized multiplicity. And when it attracts them and fits itself over them, in the process of a miraculating fetishistic machine, it resect the productive connections; the chain causes them to pass over to the body without organs itself, thereby channeling or codifying of guilt feeling. There is no need to tell all over how psychoanalysis culminates in a theory of culture that takes world is the world which has not been fully conquered over. It is the world of the past, never of the that would enter into compromises with them, but actually covered over by anti-formations that disfigure the unconscious in itself, and impose determine the positive dispersion in a molecular multiplicity are fitted over vacuoles of lack that perform this fusion in a statistical bordered by a great mutant flow, nonpossessive and nonpossessed, flowing over the full body of capital and forming an absurd power better masked, as a state of forces does not prevail over the former state without preserving or reviving the old full the primacy of the libidinal investments of the social field over the familial investment, both in point of fact and by on the modern way of life. One has therefore glossed over what is essential: that society is schizophrenizing at the level the limit of desiring-production is displaced, travestied, and now passes over into the Oedipal subaggregate. So the schizo is effectively neuroticized	p 178 p 178 p 188 p 196 p 196 p 196 p 197 p 198 p 206 p 207 p 208 p 211 p 213 p 214 p 218 p 221 p 223 p 224 p 226 p 238 p 243 p 252 p 252 p 259 p 269 p 270 p 278 p 287 p 303 p 307 p 317 p 326 p 327 p 332 p 334 p 338 p 342 p 346 p 347 p 356 p 361 p 363
reinforces it as much as it conceals it: it covers over the irrational character of the paranoiac investment under an existing	p 376
OVER-ALL 5	
of itself and of the supposedly fixed elements within an over-all process. For the real truth of the matter—the glaring the set of instruments to be used and toward the over-all result to be achieved. The satisfaction the handyman experiences when without organs repels them, since it experiences them as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when of a report or an account, an inscription within the over-all process of inscription, within the Numen. From his very earliest new technique considered in isolation, but its effect on the over-all profitability of the firm in its relationships with the market	p 4 p 7 p 9 p 48 p 233
OVER-HEATED 1	
is being assembled. Under the skin the body is an over-heated factory,/ and outside,/ the invalid shines,/ glows	p 3
OVERABUNDANCE 1	
groups and individuals into the system. Not only lack amid overabundance, but stupidity in the midst of knowledge and science; it	p 236
OVERABUNDANT 1	
there is always too much, by effecting the absorption of overabundant resources. On the other hand, it alone doubles the capital	p 235
OVERBROKEN 1	
the Spanish War with your voice singing for the decaying overbroken workers.... with your eyes with your eyes of Russia with	p 279

OVERCHARGES	1	
gays, etc.)? There is an oscillation between the reactionary paranoiac overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no		p 260
OVERCODE	7	
imperial Barbarian, who will come nonetheless from without and will overcode all their codes. But the greatest danger would be yet outside the tribe places the hero in a position to overcode all the endogamous marriages in the tribe. It is clear		p 153
produce a flow, not even a magic flow, but to overcode all the existing flows, and to ensure that no intrinsic		p 200
end. The royal barbarian incest is merely the means to overcode the flows of desire, certainly not a means to liberate		p 201
the other. The State can no longer be content to overcode territorial elements that are already coded, it must invent specific		p 201
and subordination it expresses. It is no longer content to overcode maintained and imbricated territorialities; it must constitute, invent codes for		p 218
		p 221
primitive or even the barbarian systems, which nonetheless code and overcode the flows? Once it is said that desiring-production is itself		p 335
OVERCODED	7	
but these coded flows of the former regime find themselves overcoded by the transcendent unity that appropriates surplus value. The old		p 196
the flows into a whole. What is transected, supersected, or overcoded by the despotic State is what comes before—the territorial		p 219
inscribed independently of it. The commercial and monetary inscription remains overcoded and even repressed by the previous characteristics		p 227
and modes of		
these flows of code that find themselves encasted, coded, or overcoded in the precapitalist societies in such a way that they		p 232
shores he has so recently left behind: toward coded or overcoded territories, spaces, and structures, to which they bring only transgressions		p 244
of the flows that the other social formations coded and overcoded. But it is the relative limit of every society; it		p 246
model in the overcoding law, and an experience for the overcoded subjects, at the same time as antiproduction remains separate as		p 337
OVERCODES	11	
are now forced into a bottleneck, where the despotic machine overcodes them. Overcoding is the operation that constitutes the essence of		p 199
coding, but also the establishment of a new inscription that overcodes, and that makes desire into the property of the sovereign		p 199
the alliances find themselves countersected by this new alliance that overcodes them. Endogamous marriage outside the tribe places the hero		p 200
in		
illiterates, those unconscious workers. The signifier implies a language that overcodes another language, while the other language is		p 208
completely coded into		
Desire institutes a libidinal investment of a State machine that overcodes the territorial machine and, with an additional turn of the		p 216
physical system; its spiritualization in a supraterritorial field that increasingly overcodes, forming a metaphysical system. The infinite debt must		p 222
become internalized		
axiomatics, much severer too than all the old codes and overcodes that have disappeared: the axiomatic of the world capitalist market		p 234
to which graphism becomes aligned on the voice, but also overcodes it and induces a fictitious voice from on high that		p 240
flows is, as opposed to a signifier that strangles and overcodes the flows. In the first place, for nonsignifying language anything		p 240
distinguishing units are regulated by coded gaps that the signifier overcodes in its turn. There result diverse but always convergent		p 242
consequences		
because it doesn't allow any part of the codes and overcodes to subsist. However, what it doesn't allow to subsist it		p 261
OVERCODING	43	
the task, the despotic machine set up a kind of overcoding system. But the capitalist machine, insofar as it was built		p 33
secret of all these formations, coding the flows, and even overcoding them rather than letting anything escape coding. Primitive societies are		p 153
territorial coding process, just as castes are inseparable from the overcoding practiced by the imperial State, while classes are relative to		p 153
higher proprietary unity and to the propertied communities, to the overcoding process and to the intrinsic codes, to the appropriated surplus		p 198
forced into a bottleneck, where the despotic machine overcodes them. Overcoding is the operation that constitutes the essence of the State		p 199
the death instinct itself. The castes are inseparable from this overcoding, and imply the existence of dominant classes that do not		p 199
sovereign? Here we have a problem of castes. It is overcoding that impoverishes the earth for the benefit of the deterritorialized		p 199
ensure that no intrinsic code, no underlying flow escapes the overcoding of the despotic machine; hence it is by virtue of		p 201
accumulation of filiative stock. Both marriages are essential to the overcoding, as the two ends of a tie for the despotic		p 201
operating on the signifier in the first sense, without an overcoding effected by the signifier itself in the second sense. There		p 207
the famous metaphors and metonymy—all of that constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has		p 209
the effect		
deterritorialized despotic machine. The despotic signifier has the effect of overcoding the territorial chain. The signified is precisely the effect of		p 209
alliance and direct filiation. Incest is the very operation of overcoding at the two ends of the chain in all the		p 209
whole of the repressing representation insofar as it initiates the overcoding. The system of subordination or signification has replaced the		p 209
system		
the voice that, along with the two signifieds, effects the overcoding of the whole chain. What made incest impossible—namely, that		p 209
but rather it appropriates reality in the operation of despotic overcoding, it produces reality on the new full body that replaces		p 210
the repressing representation. For what is at stake in the overcoding effected by incest is the following; that all the organs		p 210
smelling bad. The entire history of primitive coding, of despotic overcoding, and of the decoding of private man turns on these		p 211
able to mark its figures, its phonetism, and its alphabet. Overcoding is the essence of the law, and the origin of		p 212
something en-acted, in order to become the somber agent of overcoding, the detached object that hovers over each subject, as though		p 213
is the necessity of this new relationship established in the overcoding process, that refers designations to the arbitrary (or that lets		p 214
received its name, the clubfooted despot committing double incest through overcoding, with his sister and his mother as body representations		p 215
subjected		
the extrapolation of a detached object; the double bind of overcoding or royal incest; the biunivocalization, application, and linearization of the		p 215
the despot, the sister, and the mother: it is the overcoding and repressing representation. The father intervenes only as the representative		p 216
calculating, since he must himself count and code instead of overcoding the accounts? It is useless to compose the list of		p 220
imperial formations, to be sure—only as an abstraction (the overcoding eminent unity). It assumes its immanent concrete existence only in		p 220
on the things it signifies. It no longer produces an overcoding unity; it is itself produced inside the field of decoded		p 221
Machine The first great movement of deterritorialization appears with the overcoding performed by the despotic State. But it is nothing		p 222
compared		
still referring, in a direct or indirect form, to despotic overcoding. This seems to us to be the significance of McLuhan's		p 240
our neuroses, for strangling the process once again, and for overcoding Oedipus with castration, while chaining us to the current structural		p 244
ruins of the Urstaat. For the Urstaat was defined by overcoding, and its derivatives, from the ancient City-State to the monarchic		p 252
conjunction, the State could be content to save fragments of overcoding and of codes, to invent others, and by marshaling all		p 252
the Urstaat that they would like to resuscitate as an overcoding and reterritorializing unity, and the unfettered flows that carry them		p 260
The second is the transcendent imperial machine, which consists in overcoding the flows on the full body of the despot or		p 261
the territorial communes that it conserves by bringing them together, overcoding them and appropriating their surplus labor. The third is the		p 261
naturalized the artificial, replacing the territorial codes and the despotic overcoding with an axiomatic of decoded flows, and a regulation of		p 261
of reterritorializing decoded flows, but in the other case of overcoding the territorial flows. The paradox is that capitalism makes use		p 261
system of subordination-disjunction in the barbarian despotic machine, corresponding to overcoding; the system of co-ordination-conjunction		p 262
in the civilized capitalist machine, corresponding		
filiations (whence the role of the sovereign's family in despotic overcoding, and that of the dynasty whatever its mutations, its indecisions		p 263
lived or inhabited, inasmuch as the imperial incest effects an overcoding that in turn surveys the entire social field from above		p 266
the progress leading to the withdrawal of the overseeing and overcoding object from on high, which gives way to a social		p 268
or divine preconditions that thus ensure the coding or the overcoding of the flows of desire by introducing them into systems		p 336
a latent instinct, there nonetheless subsists a model in the overcoding law, and an experience for the overcoded subjects, at the		p 337
OVERCODINGS	5	

it is party to the generalized breakdown of codes and overcodings, and evolves entirely within this new axiomatic that results from and its axiomatic that comes to replace the codes and overcodings, But on the other hand there has never been but desiring-production, as by the difference between the qualified codes and overcodings of social production and the chains of decoding or of That is why the primitive codes and even the despotic overcodings testify to a polyvocality that functionally draws them nearer to social axiomatic has replaced the territorial codes and the despotic overcodings that characterized the preceding formations; and a molar, gregarious aggregate	p 252 p 261 p 336 p 336 p 372
OVERCOME	7
to traverse the desert of the body without organs. They overcome a limit, they shatter a wall, the capitalist barrier. And and that, precisely because they are immanent, let themselves be overcome only provided they are reproduced on a wider scale (always charge, electrical discharge, mechanical relaxation). Reich thought he had. thus overcome the alternative between mechanism and vitalism, since these functions, mechanical utopia par excellence that designates the capitalist limit to be overcome through desiring-production. But why, precisely, is desiring-production situated at the	p 133 p 259 p 291 p 302
We are told that Oedipus in its turn must be overcome, and that this is achieved through castration, latency, desexualization, and contrary because the exterior limit designated by madness would be overcome by means of other flows escaping control on all sides great break that the flows will not pass through or overcome, subordinating the desiring-machines to the repressive aggregate that they constitute	p 311 p 321 p 349
OVERCOMES	1
without asking permission; a desire lacking nothing, a flux that overcomes barriers and codes, a name that no longer designates any	p 131
OVERCOMING	2
movements: at times, the movement through which desiring-production is continually overcoming the limit, becoming deterritorialized, causing its flows to escape, going mobilize desire, and always cut its flows again further on, overcoming the limit, bringing the social machines back to the elementary	p 313 p 349
OVERDETERMINATION	1
according to points-signs and figures-schizzes. Far from being an overdetermination of structuralism and of its fondness for the signifier, Hjelmslev's	p 243
OVERFLIGHT	1
means of elaboration; instead, he affirms it through a continuous overflight spanning an indivisible distance. He is not simply bisexual, or	p 76
OVERFLIGHTS	1
explodes the Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning indivisible distances. The genealogist-madman lays out a disjunctive network	p 78
OVERFLOW	1
as to set flows in motion, and establish breaks that overflow or rupture the sign's conditions of identity, and that cause	p 243
OVERFLOWING	2
with the new, and a disjunctive synthesis that entails an overflowing of the old filiations into the direct filiation, gathering all and deferring the break, but these same flows are continually overflowing, and intersecting one another according to schizzes that turn against	p 198 p 376
OVERFLOWS	1
what a bizarre Freudian mania—to relate to Oedipus. what overflows it on every side and from all angles, beginning with	p 114
OVERFULL	1
representative, or as a lack that juts out into the overfull (trop-plein) of a representation. This results from the fact that	p 313
OVERINVESTMENT	1
The whole of Oedipus is anal and implies an individual overinvestment of the organ to compensate for its collective disinvestment. That	p 143
OVERINVESTMENTS	1
investment mobilizes a delirious interplay of disinvestments, of counterinvestments, of overinvestments. But we have seen in this context that there were	p 277
OVERINVESTS	1
type or pole that invests the formation of central sovereignty; overinvests it by making it the final eternal cause for all	p 277
OVERLAP	3
indiscreet questioner. The disjunctive synthesis of recording therefore comes to overlap the connective syntheses of production. The process as process of respective flows associated with two partial objects at least partially overlap: their production remains distinct in relation to the objects x distinguished by exclusion there where the two flows no longer overlap: one then finds oneself before a new passive synthesis where	p 12 p 325 p 325
OVERLAPPING	3
included disjunction. Finally there remains the possibility, not of an overlapping of the flows, but of a permutation of the objects Oedipal triangle, and never cease to undo it. Through binarity, overlapping, or permutation, all these indirect passive syntheses are one and the new syntheses of included disjunction and nomadic conjunction, of overlapping and permutation, on this body—syntheses that continue to repudiate	p 325 p 325 p 326
OVERLAPPINGS	1
interchange.... It is a quasi point that analyses, through multiple overlappings, along a dimension that is normal to the network space	p 241
OVERLOOKED	1
racess, cultures, and their gods. The fact has often been overlooked that the schizo indeed participates in history; he hallucinates and	p 85
OVERLORD	1
as antiproduction remains separate as the share owing to the overlord. Things are very different in capitalism. Precisely because the flows	p 337
OVERPOPULATION	1
the center to the periphery, but also multiplies enclaves of overpopulation in the center itself, and easily tolerates the so-called socialist	p 373

OVERPRODUCTION	1	
of monopolies, favorable conditions for accumulation, and the struggle against overproduction. There has never been a liberal capitalism: action against monopolies		p 253
OVERREACH	1	
with breaks and flows that traverse the family, but that overreach it on all sides and are not familial. From the		p 355
OVERREACHES	1	
applies a delirium to his family and his son that overreaches them on all sides. Joseph Gabel, presenting a case of		p 274
OVERSEEING	1	
there is the progress leading to the withdrawal of the overseeing and overcoding object from on high, which gives way to		p 268
OVERSTUFFED	1	
table of additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished it was only in so far as		p 6
OVERT	1	
They would not survive such an investment. Even the most overt fascism speaks the language of goals, of law, order, and		p 367
OVERTAKEN	1	
general proposition, in fact, he shows that the signifier is overtaken toward the outside by figurative images, just as it is		p 243
OVERTAKES	1	
and the same essential reality, the producer-product. Production as process overtakes all idealistic categories and constitutes a cycle whose relationship to		p 5
OVERTHROW	1	
selective sovereignty; the other by the inverse subordination and the overthrow of power. Tlle one by these molar structured aggregates that		p 366
OVERTHROWING	1	
schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without reversing subordination, without returning production itself to desire		p 367
OVERTHROWN	3	
desiring-production subordinates in its turn, under the condition of an overthrown power, an overthrown subordination. The preconscious revolution refers to a		p 347
its turn, under the condition of an overthrown power, an overthrown subordination. The preconscious revolution refers to a new regime of within this socius to the regime of desiring-production as an overthrown power on the body without organs, It is not the		p 347 p 347
OVERTHROWS	2	
limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under the second, strictly complementary		p 259
from it, while the other brings about the inverse subordination, overthrows the established power, and subjects the gregarious aggregate to the		p 376
OVERTIME	1	
cortisone delirium: an overworked father, a high-school teacher who works overtime for a radio-taxi service and is being treated for heart		p 274
OVERTLY	1	
in inverse proportion, Oedipus forever! How many interpretations of Lacanism, overtly or secretly pious as the case may be, have in		p 82
OVERTURN	3	
enunciation that for their part refer to machinic arrangements. To overturn the theater of representation into the order of desiring-production: this		p 271
women with men—into relations of production of desire that overturn the statistical order of the sexes. Making love is not the ultimate artifice. A little additional effort is enough to overturn everything, and to lead us finally toward other far-off places		p 296 p 321
OVERTURNED	1	
to master in its turn the molar aggregate under an overturned form of power or sovereignty. That is why Klossowski, who		p 367
OVERTURNS	1	
irruption of desire that breaks with causes and aims and overturns the socius, revealing its other side? In the subjugated groups		p 377
OVERWHELM	3	
again: such is the nature of the violent oscillations that overwhelm an individual so long as he seeks only his own which he himself is a part; for if these oscillations overwhelm him, it is because each one of them corresponds to cause of both the psychotic subversions that shatter Oedipus or overwhelm it, and of the neurotic reverberations that constitute it. Such		p 21 p 21 p 127
OVERWHELMED	1	
heart of a given social machine. All this finds itself overwhelmed in a new destiny, with the despotic machine and imperial		p 205
OVERWHELMING	1	
bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, which brings the schizo as close as possible to		p 19
OVERWORKED	1	
Ray, supposedly representing the formation of a cortisone delirium: an overworked father, a high-school teacher who works overtime for a radio-taxi		p 274
OVULAR	1	
to madness? It is true that Oedipus begins its cellular, ovular migration in the system of imperial representation: from being at		p 215
OVVERTAKEN	1	
toward the outside by figurative images, just as it is ovvertaken toward the inside by the pure figures that compose it		p 243

OWE 5

of a type that differs from the previous connections. We owe to Jacques Lacan the discovery of this fertile domain of mother, sister—I mean those families like my own, that owe all to the Declaration of the Rights of Man !; When whether the sons have the right to a woman or owe a sister. Certainly, in real life this difference does not effective and necessary as they escape knowing, and as they owe all to their eminent cause. Occasionally it still happens that field have for a criterion a minimal identity that they owe to their relations of opposition, and that they keep throughout

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OWES 3

an ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis owes its existence to a relationship, theoretically and practically ambiguous, with a sister or a daughter was lost, while a brother owes a sister (or a father, a daughter) to the outside own code a code fragment of another machine, and thus owes its reproduction to a part of another machine: the red

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p 156
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OWING 3

to restore a little order there, an order made classical owing to the ancient Greek theater. For what does it mean creative flow that the banks create spontaneously as a debt owing to themselves, a creation ex nihilo that, instead of transferring the same time as antiproduction remains separate as the share owing to the overlord. Things are very different in capitalism. Precisely

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p 337

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organ-machine interprets the entire world from the perspective of its own flux, from the point of view of the energy that machine interrupts the current of the other or sees its own current interrupted. Hence the coupling that takes place within the It even persisted, as it were, in going about its own business.... The striking thing was that it was neither simple shattered ribs; he used sometimes to swallow part of his own larynx with his food, etc.? The body without organs is the paranoiac machine as a mere projection of a person's own body and the genital organs. The genesis of the machine and agents come to represent a miraculous form of its own power: they appear to be miraculated (miracule) by it. In appears to emanate from this recording surface. Society constructs its own delirium by recording the process of production; but it is rabat sur) desiring-production, attracts it, and appropriates it for its own. The organ-machines now cling to the body without organs as touchingly meager capital—Malone's belongings, for instance—inscribes on his own body the litany of disjunctions, and creates for himself a whole game and even invents a few tricks of his own, introducing his own reference points in the model put before even invents a few tricks of his own, introducing his own reference points in the model put before him and undermining its very nature it is such eloquent witness of its own self-production, of its own engendering of itself? And it is is such eloquent witness of its own self-production, of its own engendering of itself? And it is precisely here on this my father, my mother, and myself. The schizo has his own system of co-ordinates for situating himself at his disposal, because first of all, he has at his disposal his very own recording code, which does not coincide with the social code overwhelm an individual so long as he seeks only his own center and is incapable of seeing the circle of which descriptive one, discovering or rediscovering the delirious person in his own specific world. What is common to these three concepts is ego. And what prevented him from doing so was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well there in the most specific way, but in his very own world, though he might reveal himself to a clever psychiatrist believing in the intrinsic power of desire to create its own object—if only in an unreal, hallucinatory, or delirious form in terms of a relative lack and determined by its own object, whereas desire is regarded as what produces the fantasy by themselves, and make no distinction between agents and their own parts, or between the relations of production and their own parts, or between the relations of production and their own parts, or between the relations of production and their own parts, or between the relations of production and their own parts. Desiring-machines are the decomposition of the socius on the surface of his own body without organs. It may well be that these peregrinations It may well be that these peregrinations are the schizo's own particular way of rediscovering the earth. The schizophrenic deliberately seeks any and every sort of connection; each one speaks its own language, and establishes syntheses with others that are quite direct though his remark is also an apt description of his own oeuvre. In the literary machine that Proust's In Search of unities between elements that retain all their differences within their own particular boundaries. Thus in the trip on the train in without organs is produced as a whole, but in its own particular place within the process of production, alongside the parts transverse communications, transfinite summarizations, polyvocal and transcurive inscriptions on its own surface, on which the functional breaks of partial objects are mother was not able to posit her desire toward her own father, nor the son, consequently, toward the mother. One of it mean to say that Freud discovered Oedipus in his own self-analysis? Was it in his self-analysis, or rather in his and psychoanalysis, the moment when the Church would train its own psychoanalysts, and when it would become possible to write in as if each were a little ego taking up its own business with daddy and mommy. On the contrary, we should to the foreigner, to those who are not of our own ranks!). The revolutionary pole of group fantasy becomes visible, on in every way while creating within the economic forms their own repression, as well as the means for breaking this repression Proust, the first to deny all oedipalizing interpretations of his own interpretations, contrasts two kinds of homosexuality, or rather two regions operation that lays the foundations for the possibility of its own resolution, by way of a differentiation of persons in conformity with the prohibition, as well as the possibility for its own failure or stagnation, by falling into the undifferentiated as the phallic symbol demonstrates how the triangle displaces itself toward its own cause and attempts to integrate it. This time it is disjunction, being now inclusive, does not closet itself inside its own terms. On the contrary it is nonrestrictive. I was then triangulated, and confronted with a choice that is not its own. With all of the exits now blocked, there is no myth of Oedipus, which has no way of holding its own indefinitely in the forms of society where the tragic sense Whence the role of names, with a magic all their own: there is no ego that identifies with races, peoples, and son, father, mother, sister—I mean those families like my own, that owe all to the Declaration of the Rights of they (sexual pleasure). They adopted me as one of their own race. Mongol blood flows through my veins. Every time I family, where the triangle multiplies endlessly, each member having his own triangle that interlocks with others without one's being able to when the troubles a mother has with regard to her own father lead to the son's inability, in turn, to even still as a microcosm, an expressive milieu that provides its own justifications, and that—however capable of expressing the action of believed to organize mental alienation in the mind of its own members or its psychotic member. (And among all the members only with daddy-mommy, and that it doesn't know in its own way that its father has a boss who is not hospital, crazy or senile. The family does not engender its own ruptures. Families are filled with gaps and transected by breaks into the group, in both the adaptive form of its own reproduction that makes it pass from one generation to the groups, where an established order is invested through the group's own repressive forms. And it is not the forms of the to the interests and ideals of a class that their own objective situation should lead them to combat—it is not subject who desires, desire can be made to desire its own repression—whence the role of the death instinct in the the interest of the dominant class, but operates on its own account, according to the terms of desire, through the segregative revolutionary unconscious investment is such that desire, still in its own mode, cuts across the interest of the dominated, exploited classes of Oedipus, or leads Oedipus, to the point of its own self-criticism. It sets out to explore a transcendental unconscious, rather Desire does not want revolution, it is revolutionary in its own right, as though involuntarily, by wanting what it wants. From on the partial drives insofar as they represent in their own fashion a sort of desiring-production, before being exercised against the machine function together. In the end, he only had his own desiring-machines, his paranoiac, miraculous, and celibate boxes, with metallic inner on which this recording is accomplished already exercises on its own account, as we have seen, a primal repression of desiring-production of the productive forces; it displaces and reorganizes in its own fashion the entirety of the connections and the hiatuses that but it also redistributes these breaks in accordance with its own laws and the requirements of social production. The inscription performed going to direct along the dead-end roads leading to its own undifferentiated (the miasma), and what on the contrary it is voice that resounds, and a mouth that consumes: its very own three syntheses, since it is a matter of connecting desire rise again from the mother, and to keep for his Own secret use all the Virgins that had been placed there negative, privative fashion, by mere frustration? Finally, their moment, their own time: was it not self-evident that the actual factor arose of the neurosis, but not the content that for its own part refers to the infantile Oedipal conflict, this old conflict determined by the conditions of capitalism. It is our very own malady, modern man's sickness. The end of history has no finally able to say and do something simple in his own name, without asking permission; a desire lacking nothing, a flux in order to create a little colonial world of one's own. But others want virgin lands, more truly exotic, families more

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conditions that define its limit and the possibility of its own dissolution, so that it is constantly opposing with all its only insofar as capitalism has to deal essentially with its own limit its own destruction—as Marx says, insofar as it capitalism has to deal essentially with its own limit its own destruction—as Marx says, insofar as it is capable of on the forces of production and appropriates them for its own as the natural or divine precondition. While the ground can is on the earth that desire becomes bound to its own repression). The territorial machine is therefore the first form of accomplish this only by reclaiming the connective regime for its own, in the form of an affinal tie or a pairing to an incest prohibition, since the hunter cannot consume his own kill.) In short, as we shall see elsewhere, there is back on the productive forces and appropriating them for its own, the problem of coding can no longer be resolved by system, which is always destined to reconstitute itself on its own ruins; and likewise for the organization of the political function systems, which in effect is exercised only by indicating its own impotence. Ethnologists are constantly saying that kinship rules are neither failures in a system that is constantly reborn of its own disharmonies. What does Jeanne Favret mean when she shows, along gains a wife, while the sister is lost to her own family. But, as Levi-Strauss remarks, one also changes signs in nourishing placenta, which is to say a part of his own mother. He saw this organ as his own and as of his own mother. He saw this organ as his own and as forming a part of his own person, in as his own and as forming a part of his own person, in such a way that he identified himself with in an intensive relationship with another part that contains his own sister or twin sister. But, aiming too high, the part also my mother's brother and my sister's husband and my own father. Everything rests on the placenta, which has become the mother, nor from that moment can the son marry his own sister—the Yourougou female twin will be delivered over to only emit ambiguous signs and be perpetually eroded by its own energetic support; what would flow on the full body of with the daughter's marriage. A married daughter transmits to her own daughter a new relationship, namely that which joins her to a new relationship, namely that which joins her to her own brother. At the same time, a daughter who marries becomes or decoded flows. In this sense it implies, in its own way, the socius's limit, the limit or the negative of motivation of a group character. Through women, men establish their own connections; through the man-woman disjunction, which is always the outcome

example, a familial complex, even if it differs from our own, or cultural material (des contenus culturels), even if it is members of the paternal group and those belonging to his own matrilineage. How does the divination, responsible for indicating the cause example, abolishes the chieftainship, or uses it to further his own ends (and he uses many other things besides: the chieftainship re-encounter none of the mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they say that the mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they say that the structure is the traditional norms and had nothing to say in his own name, he allowed himself to be taken into the care for him a means of situating himself personally in his own society ... At other times, the analytic dialogue was able to determine that the subject has nothing to say in his own name so long as he adheres to the traditional norms be said that Oedipus is also a traditional norm—our own, to be exact? How can one say that Oedipus makes can one say that Oedipus makes us speak in our own name, when one also goes on to say that its Is that the means to situate oneself personally in one's own society? And which society? The neocolonized society that is constructed our social organization, or that this organization contain in its own way the basic elements of the ethnological hypothesis. This is provided that the current organization be capable of conducting its own criticism. And yet Oedipus's autocritique is something rarely seen in in conformity with the movement by which it counteracts its own tendency—is continually drawing near the wall, while at the that these Savages are deprived of the control over their own social production, that they are ripe for being reduced to aggressive and separate phallus; hair is a thing in its own right, a material part in an aggressing apparatus, in a Desiring-machines function within social machines, as though they maintained their own regime in the molar aggregates that they form at the death, it has foreseen everything—except for the way its own death would come to it from without. They come like the savage primitive formation that it supplants by imposing its own rule of law, but that continues to haunt it. It with the nomads is impossible. They do not know our own language. But this death that comes from without is also primitive community remains on its guard with respect to its own institutions of chieftainship, and exorcises or strait-jackets the image of agrarian problem. (As if the Greeks had discovered in their own way what the Americans rediscovered after the New Deal: that the latter reacts on the former, each element having its own particular force that is connoted along with that of the royal train, and that they have in this body their own intensive representatives. Royal incest is inseparable from the intense multiplication needed the world, to have needed to venture outside its own front door. The schizophrenic voyage is the only kind there occupations based on commerce, or by making artisans into his own intermediaries or employees (the struggles against the guilds and the and commercial inscription does not have a body of its own at its disposal, and why it is inserted into the as an independent substance, endowed with a motion of its own, in which money and commodities are mere forms which it Urstaat, is continually expanding, and acquires a consistency entirely its own, which shows the manner in which capitalism for its part scientists alone to a certain point, let them create their own axiomatic, but when the time comes for serious things ... For of the center, but also because it engenders for its own part an enormous machinic surplus value by mobilizing the resources refuge for bad conscience, and the forced destroyer of his own creativity. Let us consider the more striking example of a in the axiomatic of capitalism, always ready to widen its own limits so as to add a new axiom to a Age of the capitalist, when the latter didn't hide his own cynicism: in the beginning, at least, he could not be system indeed holds together and functions, and perpetually fulfills its own immanence. In this manner it is indeed the global object does one come to desire strength while also desiring one's own impotence? How was such a social field able to be signifier, which uncovers the field if only through the signifier's own withdrawal, the elements populating this field have for a criterion sciences, just as they congeal into the production of our own sick, the schizophrenics. We have seen that the relationship of though it saw in this process the image of its own death coming from within? Why does it make the schizophrenic its madmen and madwomen instead of seeing in them its own heroes and heroines, its own fulfillment? And where it can of seeing in them its own heroes and heroines, its own fulfillment? And where it can no longer recognize the figure for social repression-psycho repression, aimed at what nevertheless constitutes its own reality—the decoded flows? The answer—as we have seen

back or displace this limit, by substituting for it its own immanent relative limits, which it continually reproduces on a widened in terms of a code, would not lay bare its own unavowable nature, that is, its intrinsic perversion or essential cynicism to codes, the axiomatic finds in its different aspects its own organs of execution, perception, and memorization. Memory has become a social axiomatic: the way in which this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still more to burden the animal from the outside, it shoulders its own burden. Not that man is ever the slave of technical taken as a whole, have nothing to do with his own enjoyment: more utterly enslaved than the lowest of slaves, he control of the State and is free to secrete its own technobureaucracy, and above all to add a few more axioms to be explained. It happens that one desires against one's own interests: capitalism profits from this, but so does socialism, the and political reterritorialization. But the socialist State also has its own minorities, its own territorialities, which re-form themselves against the State

But the socialist State also has its own minorities, its own territorialities, which re-form themselves against the State, or which the it can do so only in the framework of its own limited purpose, as a determinate mode of production, production of capital. Under the first aspect capitalism is continually surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which

as one of the poles between which it produces its own break. Democracy, fascism, or socialism, which of these is not what it doesn't allow to subsist it rediscovers through its own original means; it reterritorializes where it has lost the territorialities is content to apply and envelop these factors in its own mode of reproduction. Father, mother, and child thus become the the social field is applied. Since each person has his own private father and mother, it is a distributive subaggregate that We have also seen that capitalism finds in schizophrenia its own exterior limit, which it is continually repelling and exorcising, while it is capable of carrying to a certain point its own critique—that is, the critique of the processes by which intensely, internally, and where it is confounded with the child's own guilt; the other where it is a tribunal of responsibility or minor, the parents who are ill only from their own childhoods—all this finds its fulfillment outside the asylum, in conditions of its contingent, singular existence, its irony, and its own critique. And what are these conditions, this point where the were the child (the father is sick only from his own childhood), but at the same time is forced to postulate this man, the film's protagonist, have a son of his own? Hmm ... What the film shows so well, to the shame from minute animalcules whose entity was entirely distinct from our own These creatures are part of our reproductive system; then why by a name and individualize it; we look at our own limbs, and know that the combination forms an individual which ever made entirely by another, or two others, of its own kind, is not sufficient to warrant us in saying that that each part of every vapour-engine is bred by its own special breeders, whose function is to breed that part, and

code, when a part of a machine captures within its own code a code fragment of another machine, and thus owes	p 285
is indiscernible from their formation; chronogeneous machines engaged in their own assembly (montage), operating by nonlocalizable	p 286
intercommunications and dispersed localizations, bringing	
immediately molar manifestations, statistical determinations of desire and of its own machines. They are the same machines (there is no	p 287
difference	
used, but imply precisely the specific conditions that separate their own production from their distinct product. Only what is not produced	p 288
also misses the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the syntheses	p 290
into	
they are assigned to the molecular order that is their own, or they are assigned to the molar order where they	p 291
imposes on this subject, and with which it represents its own sexuality. The schizo analytic slogan of the desiring-revolution will be	p 296
the desiring-revolution will be first of all: to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple	p 296
how he already populates the technical social machines with his own desiring-machines, O sexuality—while the father or mother remains in	p 298
therefore beyond, clears the ground for fresh superstructures. (In my own mind the thought of fresh superstructures is abhorrent, but this	p 298
and the tragic representations, but it re-establishes them in its own service and in another form, as images of capital. Marx	p 303
privatized family. Representation would never be able to ensure its own conversion without this application that furrows deep into it, cleaves	p 303
complex, since the structure can never present more than its own absence, or represent something not represented in the representation: but	p 305
space, it can no longer have value except by its own absence, and it appears as a lack within this space	p 306
others and hindering the molecular productive elements from following their own line of escape. When Andre Green looks for the reasons	p 307
is incestuous in its essence, so that it is its own proof or voucher, on a par with Reality. In the	p 307
despotic symbol that totalizes them in the name of its own absence or withdrawal. Yes, in fact, there the production of	p 310
itself the test of reality and the guarantor of its own test: reality as the lack to which the inside and	p 313
undergoes. Unconscious representation therefore comprises essentially, by virtue of its own law, a represented that is displaced in relation to	p 313
an	
uncertain center where it continues to turn while treading its own underfoot; the infinite series of juxtaposed and unlocalized parks in	p 315
moment when the spectator is no longer master of his own circuits, and tends to spontaneously take either a shorter path	p 317
no longer posed in this way. The narrator continues his own affair, until he reaches the unknown country, his own, the	p 318
his own affair, until he reaches the unknown country, his own, the unknown land, which alone is created by his own	p 318
own, the unknown land, which alone is created by his own work in progress, the Search of Lost Time in progress	p 318
not in opposition to these organs-objects; it merely ensures its own opposition, and their opposition, with regard to an organism. The	p 326
de-differentiated (de-difference) organism stuck back together that would surmount its own parts. The organs-partial objects and the body	p 326
without organs are	
need only grasp the decoding and deterritorialization functions in their own positivity, inasmuch as they imply a particular chain state that	p 328
solely to the psychoanalytic scene that supposedly answers for its own truth, and to the psychoanalytic operation that supposedly answers for	p 329
and to the psychoanalytic operation that supposedly answers for its own success—the couch as an axiomatized earth, the axiomatic of	p 329
on the body without organs. Every intensity controls within its own life the experience of death, and envelops it. And it	p 330
for vegetating in the void, at the heart of its own Jack. For better days to come? It must—but who	p 334
have been loved, a desire that is reborn of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches	p 334
may sound to your ears, and rise up on your own two legs and sing with your own God-given voice [Numen]	p 334
up on your own two legs and sing with your own God-given voice [Numen]. To confess, to whine, to complain, to	p 334
about this agency's effusion in the full immanence of its own system: the full body, having become that of capital-money, suppresses	p 335
with the productive forces in the immanent reproduction of its own always widened limits (the axiomatic). The death enterprise is one	p 335
giant molecule—their paths, their zones of presence, and their own syntheses, amid the large accumulations that fill the preconscious, and	p 338
the unconscious can no longer operate in accordance with its own constituent machines, but merely represent what a repressive apparatus	p 339
gives	
residence. First he tries to take this movement as his own. He would like to personally withdraw. He lives on the	p 342
can constitute itself only by a counterinvestment that creates its own interest in terms of new social aims, new organs and	p 344
only technical but social, and through which desire desires its own repression. We have seen how the capitalist machine constituted a	p 346
taste for a job well done, each one in his own place, the banker, the cop, the soldier, the technocrat, the	p 347
at several levels. In the first place, Freud discovers his own Oedipus in a complex social context that brings into play	p 353
complex where the subject at times attempts to assume his own role—but at the price of a splitting of the	p 353
this time at the price of a splitting of his own social function at the other extremity of the chain. Fourthly	p 353
as defenses against incest? (Thus the familial romance, or Oedipus's own wish to have been born of poor parents who would	p 354
direction; all the more firm in that, according to his own confession, he wants to set things straight with lung and	p 354
office Oedipus and an office castration, that should be its own reality, its own proof, and that, contrary to the movement	p 357
an office castration, that should be its own reality, its own proof, and that, contrary to the movement, proves itself only	p 357
machine, at the end of which the ego encounters its own death, as the zero term of a pure abolition that	p 359
worst. In so-called schizophrenic familial monographs everyone easily recognizes his own daddy, his own mommy. For example, Bateson's	p 360
double impasse or	
schizophrenic familial monographs everyone easily recognizes his own daddy, his own mommy. For example, Bateson's double impasse or	p 360
double bind: where	
of familial psychotherapy and of community psychiatry, and of Laing's own retreat to the Orient. And is it not a contradiction	p 360
paranoiac applies his delirium to the family—and to his own family—but it is first of all a delirium of	p 365
the large aggregates as so many useful materials for their own elaborations. The one by the lines of integration and territorialization	p 367
escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new flows, always	p 367
breaching	
of financing? Because art, as soon as it attains its own grandeur, its own genius, creates chains of decoding and deterritorialization	p 368
art, as soon as it attains its own grandeur, its own genius, creates chains of decoding and deterritorialization that serve as	p 368
investments; each person, each organ has a merit all its own, and tends to its own affairs: the infant Jesus looks	p 369
has a merit all its own, and tends to its own affairs: the infant Jesus looks from one side while the	p 369
only flee across the social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes	p 371
that are no longer	
of images, through which desire is determined to desire its own repression (imperialism); an unprecedented decoding and deterritorialization,	p 372
which institutes a	
system. Do these masses or these links act in their own place, within the order of causes and aims that promote	p 377
as much as they cause them to enter into their own parts, wheels, and motors. Everyone knows that a schizo is	p 381
desiring-machines for which they are already the index in their own regime, at the same time that the desiring-machines form them	p 381
OWNED 2	
moulding life, who were life itself, ate little, slept little, owned little or nothing. They had no illusions about duty, or	p 27
private property itself, the encounter between flows of convertible wealth owned by capitalists and a flow of workers possessing nothing more	p 140
OWNER 2	
defines marriage as the tie that makes a person the owner of the sexual organs of another person. One need only	p 72
ownership of the soil, while the State becomes the true owner in conformity with the apparent objective movement that attributes the	p 194
OWNERSHIP 7	
the foundations of the primitive rural communities, which keep their ownership of the soil, while the State becomes the true owner	p 194
makes the earth itself into the object of a State ownership of property, or an ownership held by the State's richest	p 196
the object of a State ownership of property, or an ownership held by the State's richest servants and officials. (There is	p 196
that preceded the traditional historical forms, machines characterized by State ownership of property, with communal possession bricked into	p 217
it, and collective	
and deterritorialized, only by immediately reterritorializing it in the private ownership of the means of production. (Nor can one say in	p 259
Nor can one say in this regard that so-called common ownership changes the direction of this movement.) Moreover, if it is	p 259
reterritorialize it, this time in the form of the private ownership of the means of production. So that capitalism is without	p 270

P	1	
psychoanalyst parks his circus in the dumbfounded unconscious, a real P. T. Barnum in the fields and in the factory. That		p 298
PACE	2	
to the other stretches from Holderlin to Nietzsche, and the pace becomes faster and faster. The euphoria could not be prolonged him to resume a progression, to take up a progressive pace. It is not at all a question, she says, of		p 21 p 130
PACK	1	
Who are these beings, they who come like fate? (Some pack of blond beasts of prey, a conqueror and master race		p 192
PACKAGE	1	
literature is that which places an explosive device in its package, fabricating a counterfeit currency, causing the superego and its form		p 134
PACKAGES	1	
dreary and dull psychoanalysis of the object: psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even when the fantasy		p 26
PACKS	1	
Canetti has clearly shown how the paranoiac organizes masses and packs. The paranoiac opposes them to one another, maneuvers them. The		p 279
PACT	2	
the drives. The celebrated strong, mature ego, the contract, the pact between the analyst and an ego that is normal in consumer from whence they seem to emanate (as in the pact with the devil that Marx describes—the industrial eunuch: so		p 65 p 225
PADDED	1	
the body without organs as though it were a fencer's padded jacket, or as though these organ-machines were medals pinned onto		p 11
PAGES	5	
desire: the qualitative flows of the libido. In some fine pages, Andre Green recently took up the question again by making than an example. We noted how, in Proust, the famous pages of Sodom and Gomorrah (Cities of the Plain) interlaced two the mental illness in the critical concept of madness. Luminous pages. Let us add that by enveloping the illness in a madmen, and primitives. Or in dreams: in some very beautiful pages, Lyotard shows that what is at work in dreams is bring about the immaculate conception. Everything is said in these pages from Miller: Oedipus (or Hamlet) led to the point of		p 66 p 68 p 93 p 243 p 299
PAID	3	
him, why mock his truth by believing that we have paid it its due by merely figuratively taking our hats off a belief, for a prop, for a structure. Oedipus-as-structure. Engels paid homage to the genius of Bachofen, for having recognized in the power has become directly economic. And yet, as regards paid labor, it is evident that there is no longer any		p 23 p 107 p 249
PAIN	16	
productions of consumptions, of sensual pleasures, of anxieties, and of pain. Everything is production, since the recording processes are immediately consumed		p 4
receives the stamp of the sign. And what is his pain if not a pleasure for the eye that regards it		p 189
and the mask. Between these two elements of the code, pain is like the surplus value that the eye extracts, taking		p 189
in bare flesh, an eye that extracts enjoyment from the pain; these are the three sides of a savage triangle forming		p 189
will make a man of the young Guayaki, with enough pain and suffering, by cleaving the length of his back: It		p 190
the stupidity and the arbitrariness of the laws, all the pain of the initiations, the whole perverse apparatus of repression and		p 190
is necessary to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but what does it matter? For		p 191
he encounters the terrible equation of debt: injury done = pain to be suffered. How does one explain, he asks, that		p 191
suffered. How does one explain, he asks, that the criminal's pain can serve as an equivalent of the harm he has		p 191
there is so much that is festive! So much is pain part of an active life and an obliging gaze. The		p 191
active life and an obliging gaze. The equation injury = pain has nothing exchangeist about it, and it shows in this		p 191
do with exchange. Simply stated, the eye extracts from the pain it is contemplating a surplus value of code that compensates		p 191
punishment: as primitive justice, territorial representation has foreseen everything. Coding pain and death, it has foreseen everything—except		p 191
for the way		
the word without reading it, inasmuch as it appraises the pain emanating from the graphism applied to the flesh itself: the		p 204
extracting and measuring the visibility of the one against the pain of the other. Everything in the system is active, en-acted		p 204
kind of mise en scene it offers for it, under pain of effectively suffering what this conspiracy reserves for this society		p 368
PAINFUL	1	
vibration of response. Or else she is a discordant, jarring, painful vibration, going forth and hurting everyone within range. And a		p 351
PAINT	1	
tile whose every fissure is accentuated by the layers of paint or lime covering it (the contrary of castration, which is		p 362
PAINTED	1	
was shutting sexuality up in a bizarre sort of box painted with bourgeois motifs, in a kind of rather repugnant artificial		p 49
PAINTER	2	
joyous activity of profanation extends beneath this generalized privatization. A painter such as Tintoretto paints the creation of the world like circulating. We have seen this in the case of the painter Turner, and his most accomplished paintings that are sometimes termed		p 369 p 370
PAINTING	21	
desiring-machines or of primary production: the production of production. A painting by Richard Lindner, Boy with Machine, shows a huge, pudgy		p 7
not seem to belong to a single category: Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme (The		p 18
That is what makes the ideology of capitalism a motley painting of everything that has ever been believed. The real is		p 34
that psychoanalysis has completely failed to take into account. Lindner's painting attracts our attention once again. It is not a question		p 47
territoriality with Jocasta, the despot with Oedipus himself: a motley painting of everything that has ever been believed. It comes as		p 267
pure abstract figural dimension (abstract in the sense of abstract painting), flows-schizzes or real desire, apprehended below the minimum		p 351
conditions of		
process of desiring-production. But they do not come afterward. Lindner's painting again asserts its presence, where the turgid little boy has		p 358
then function. Take the example of the Venetian School in painting: at the same time that Venice develops the most powerful		p 368
Urstaat, that grants it a large degree of autonomy, its painting apparently molds itself to a Byzantine code where even the		p 369
first signs of its decline, something breaks out in this painting: what would appear to be another world opens up, an		p 369
the figures speed away in a transversal direction. Suddenly a painting by Lotto surges forth that could just as easily be		p 369
century. And of course this decoding of the flows of painting, these schizoid lines of escape that form desiring-machines on the		p 369

as well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around the dirty little secret, even in abstract painting	p 370
painting, centering around the dirty little secret, even in abstract painting where the axiomatic does without figures: a style of painting	p 370
painting where the axiomatic does without figures: a style of painting whose secret essence is scatological, an oedipalizing painting, even when	p 370
style of painting whose secret essence is scatological, an oedipalizing painting, even when it has broken with the Holy Trinity as	p 370
Holy Trinity as the Oedipal image, a neurotic or neuroticizing painting that makes the process into a goal or an arrest	p 370
interruption, or a continuation in the void. This style of painting flourishes today, under the usurped name of modern painting—a	p 370
of painting flourishes today, under the usurped name of modern painting—a poisonous flower—and brought one of Lawrence's heroes to	p 370
is no more complicated than in the case of abstract painting. Everything begins with Marx, continues on with Lenin, and ends	p 375
lack of belief, it does not need it—a motley painting of all that has been believed. But the reverse is	p 375
PAINTINGS	6
our visit to Pythia. Turner is there. Looking at his paintings, one understands what it means to scale the wall, and	p 132
carrying us elsewhere or flowing back over us already. The paintings range over three periods. If the psychiatrist were allowed to	p 132
end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings of the second period are somewhat like the	p 132
delirious reconstruction	
function. But something incomparable happens at the level of the paintings of the third period, in the series Turner does not	p 132
flame, a tornado, an explosion. The themes of the preceding paintings are to be found again here, their meaning changed. The	p 132
the case of the painter Turner, and his most accomplished paintings that are sometimes termed incomplete: from the moment there is	p 370
PAINTS	2
little Joey. In his study The Empty Fortress, Bruno Bettelheim paints the portrait of this young child who can live, eat	p 37
extends beneath this generalized privatization. A painter such as Tintoretto paints the creation of the world like a race represented in	p 369
PAIRED	1
genetrix, and the mythical rule of the union of two paired members proposes him as the ideal husband. Hence, in his	p 158
PAIRING	7
of the connective syntheses of production: a regime for the pairing of people replaces the connection of partial objects. On the	p 71
connections of organ-machines suited to desiring-production give way to a pairing of people under the rules of familial reproduction. Partial	p 71
objects	
organ-desiring machine connections remain tolerated within the regime for the pairing of people, which legally determines what may be	p 72
appropriated from	
the young man in turn submits to the principle of pairing that regulates the social production of children. It is true	p 72
being beaten by a white man. It is precisely this pairing of the parental figures with agents of another nature, their	p 96
own, in the form of an affinal tie or a pairing of persons that is compatible with the disjunctions of filiation	p 147
imposes on the productive connections the extensive form of a pairing of persons, compatible with the disjunctions of inscription, but inversely	p 155
PAIRINGS	1
that do not reconstitute lateral connections across the alliances and pairings of persons. Not only the flows and the chains, but	p 149
PAIX	1
the methods that Jaulin was able to describe in La paix blanche. The condition of the colonized can lead to a	p 169
PALACE	1
recitation, pure textuality, and superior scientificity (scientificite). Like the young palace dogs too quick to drink the verse water, and who	p 208
PALE	2
twins, an intense filiation. At the beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory	p 154
because incest is prohibited? We always fall back on this pale rationale: incest is desired because it is prohibited. The prohibition	p 172
PALEOLITHIC	4
internalization corresponding to the paternal image was produced during the Paleolithic right up until the start of the Neolithic, approximately 8	p 106
over the death of the father, and spend all his Paleolithic period internalizing him. On the contrary, Nietzsche is exceedingly tired	p 106
they did, it was so long ago, perhaps during the Paleolithic). All they did was kill a dead man, from time	p 107
the father of the primal horde, to God and the Paleolithic age. It is Oedipus who makes us man, for better	p 108
PALIMPSEST	1
dependence. Every form that is more evolved is like a palimpsest: it covers a despotic inscription, a Mycenaean manuscript. Under every	p 218
PANCREAS	1
by policemen to an ambulance with your eyes with the pancreas removed with your eyes of appendix operation with your eyes	p 279
PANGYMNASTIKON	1
would not deny this (nor his father, who invented the Pangymnastikon and a general pedagogical system). Everything changes, then: the	p 274
infinite	
PANIC	1
would escape the axiomatic and throw the machine into a panic (a Chinese on the horizon, a Cuban missile-launcher, an Arab	p 260
PANICKED	1
the figures of familial reproduction—we can understand why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The	p 64
PANKOW	2
inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this area by	p 130
bodily cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow asks if it is a matter of reaching the invalid	p 130
PANKOW'S	1
into connections of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led to discover the	p 315
image of	
PANTHEISM	1
Let's not be too quick to make light of the pantheism of flows present in such texts as this: it is	p 351
PANTHER	2
Cuban missile-launcher, an Arab highjacker, a consul kidnapper, a Black Panther, a May '68, or even stoned hippies, angry gays, etc	p 260

in the person of a Castro, an Arab, a Black Panther, or a Chinaman on the horizon? A May '68, a	p 378
PANTOMIME 1	
a single actor will play the whole of it in pantomime in the course of a single solemn day—because the	p 21
PAPA'S 1	
chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm, a ribbon, a little girl, a	p 39
PAPAMUMMY 2	
it: I don't believe in father in mother, got no papamummy Desiring-production forms a binary-linear system. The full body is introduced of connotation. To quote Artaud once again: I got no / papamummy. We have seen how a confusion arose between the two	p 14 p 49
PAPER 3	
affirmed. I am the letter and the pen and the paper. It was in this fashion that Nijinsky kept his diary of connotation, for it now becomes the stone and the paper, the tablet and the currency on which the new writing machinery needed for a new automobile model, the manufacturers of paper and ink and TV sets whose products are used to	p 78 p 212 p 237
PAPINIAN 1	
imperial formation, the legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the delirium of the twelve	p 213
PAR 8	
single category: Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme (The Bride Stripped Bare by Her Bachelors of pieces always left over. It is a schizoid work par excellence: it is almost as though the author's guilt, his the criterion of sexuality in analysis—the test of orthodoxy par excellence—Freud himself posited the whole of social and metaphysical bind, the double impasse, is instead a common situation, oedipalizing par excellence. And although it would require formalization, the other type	p 18 p 43 p 58 p 79
duquel tourne tout le systeme de ce monde malignement soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 the delirium hides, or rather where it is on a par with a lofty technique inherited from Poussin, Lorrain, or the is not a myth, it is rather the active utopia par excellence that designates the capitalist limit to be overcome through that it is its own proof or voucher, on a par with Reality. In the final analysis that is indeed what	p 122 p 132 p 302 p 307
PARA-OEDIPAL 3	
to be pre-oedipal in the child, exo-oedipal in the psychotic, para-oedipal in others. The function of Oedipus as dogma, or as not only for the pre-oedipal phases, but also for the para-oedipal varieties, and the exo-oedipal phenomena. The notion of foreclosure, for over the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no	p 51 p 52 p 55
PARABOLIC 1	
sharp and short as in the waltz, now of a parabolic sweep, with Murphy, Watt, Mercier, etc., as states, without the	p 20
PARADIGMS 1	
be pushed to its furthest point, subjecting language to the paradigms of an active capitalism, for one will never prevent the	p 207
PARADOX 7	
excluding the other from the one, is perhaps the greatest paradox. Either ... or ... or, instead of either/or. The schizophrenic is not Family and Law; and finally to culminate in the following paradox: While the victim of mental illness is entirely alienated in to daddy-mommy, we have only to play again on a paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts	p 76 p 93 p 121
two concerns were found to be linked in an apparent paradox, for example in lung: the concern for curtailing the interminable written in the despot's procession. Let us return to the paradox that emerges from the analyses of Leroi-Gourhan: primitive societies are of desire? Again and again we come upon the monstrous paradox: the State is desire that passes from the head of in the other case of overcoding the territorial flows. The paradox is that capitalism makes use of the Urstaat for effecting	p 128 p 202 p 221 p 261
PARADOXICAL 1	
new passive synthesis where a and b are in a paradoxical relationship of included disjunction. Finally there remains the possibility, not	p 325
PARADOXICALLY 2	
the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us to conclude	p 81
other ethnologists, that the persistence of a segmentary organization requires paradoxically that its mechanisms be ineffectual enough so that fear remains	p 152
PARALLEL 11	
on in the uninterrupted process, we must first establish a parallel between desiring-production and social production. We intend such a parallel	p 10
parallel between desiring-production and social production. We intend such a parallel to be regarded as merely phenomenological: we are here drawing	p 10
and the relationship of the two productions, nor does the parallel we are about to establish provide any sort of a	p 10
As long as we are content to establish a perfect parallel between money, gold, capital, and the capitalist triangle on the	p 28
Albert Desire, matriculation number 54161001) intones the litany of the parallel series of the masculine and the feminine, and places himself explaining for the simple forms of marriage the prohibition of parallel cousins and the approbation of cross-cousins: each marriage between two	p 76 p 156
those in the relationship (+ +) or (- -) are parallel to one another, while all those in the relationship (+	p 156
keep the existing equipment, and stand ready to make a parallel investment in equipment in another area. Thus the importance of as a class on the basis of artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself in forms that are at	p 233 p 258
etc., capitalism. Capitalism is defined by a cruelty having no parallel in the primitive system of cruelty, and by a terror	p 373
primitive system of cruelty, and by a terror having no parallel in the despotic regime of terror. Wage increases and improvements	p 373
PARALLELISM 8	
the anal projections of those who manipulate money. The Marx-Freud parallelism between the two remains utterly sterile and insignificant as long	p 28
discussion above, we laid down the broad outlines of a parallelism between social production and desiring-production, in order to show that on (se rabattre sur) productive forms and appropriate them, this parallelism was in no way meant as an exhaustive description of production. Nor is it merely a question of a simple parallelism, even though from the point of view of the failure	p 31 p 31 p 34
point of view of the failure of codes, such a parallelism is a much more precise formulation of the relationship between	p 34
indicates to us the only means of bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering how ethnology and psychoanalysis? Must we be content with an uncertain parallelism where each contemplates the other with perplexity, placing in	p 63 p 179

opposition abstract libido and as subjective essence. Not that a simple parallelism should be drawn between capitalist social production and desiring-production, or	p 302
PARALLELISMS 1	
into relation with an ethnic unconscious—as seen in attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss)	p 167
PARALOGISM 12	
be suspended, each link triangulated. There we have a curious paralogism implying a transcendent use of the syntheses of the unconscious use can be defined as transcendent, and implies a first paralogism in the psychoanalytic process. For a simple reason, we again when the disjunction is inclusive). Here we have the second paralogism of psychoanalysis. In short, the double bind is none other reproduction of this form corresponded. This use rested upon a paralogism of extrapolation that in fact constituted Oedipus's formal cause—an	p 73 p 74 p 80 p 110
this time how Oedipus proceeds, it demonstrates Oedipus's method: a paralogism of the double bind, the double impasse. (Or, in line of destination by means of an application. Whence the third paralogism, the paralogism of application, which fixes the precondition for Oedipus	p 110 p 111
by means of an application. Whence the third paralogism, the paralogism of application, which fixes the precondition for Oedipus by establishing	p 111
nature of what is prohibited. There we have a typical paralogism—yet another, a fourth paralogism that we shall have to	p 114
There we have a typical paralogism—yet another, a fourth paralogism that we shall have to call displacement. For what really	p 114
of the afterward seemed to us to be a final paralogism in psychoanalytic theory and practice; active desiring-production, in its. very	p 129
the prohibition to the prohibited, that already implies the whole paralogism of social repression. But why is the germinal implex or assembling of formal operations that will lead to Oedipus (the paralogism of extrapolation): a flattening out or a set of biunivocal	p 162 p 205
PARALOGISMS 6	
around the same error, and to envelop theoretical and practical paralogisms. In the first place, a partial and nonspecific use of the eternal daddy-mommy. We still have not exhausted all the paralogisms that lead the practice of the cure in the direction of the representative of desire. These conditions, inseparable from the paralogisms of the unconscious, are realized in the capitalist formation; furthermore	p 110 p 111 p 177
of desire, snaring the unconscious in the trap of its paralogisms, crushing the whole of desiring-production, replacing it with a system afterward or its after-the-event. All the parts of the five paralogisms thus seem to be ready. But we are still very	p 178 p 215
There we see the mania of psychoanalysis with all its paralogisms: it presents as a resolution, or an attempted resolution, of	p 216
PARAMETERS 1	
reduced to silence, beneath the conditions of identity of the parameters, across a structure reduced to impotence; a writing with pneumatic	p 370
PARANOIA 23	
process of decomposition of this kind is very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves	p 13
of decomposition of this kind is very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once	p 13
of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once more into their elements the products of the are peculiar to this recording process, as we see in paranoia and even in the paranoid forms of schizophrenia, it does	p 13 p 22
Cesar's compressed car bodies. More generally, Dali's method of critical paranoia assures the explosion of a desiring-machine within an object of	p 31
is the product of the capitalist machine, as manic-depression and paranoia are the product of the despotic machine, and hysteria the midst of extended filiations (filiation hysteria as opposed to alliance paranoia). Male homosexuality is therefore the representation of alliance that represses	p 33 p 165
freed oneself from the characteristic familism of the concept of paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia	p 193
paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia a type of investment of a social formation. And new primitive machine. It is this force of projection that defines paranoia, this strength to start again from zero, to objectify a	p 193 p 194
torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the paranoiac despotic	p 260
delirium who evolves while communicating more and more with the paranoia of his father. The case of Jack Kerouac, the artist are able to define this difference as that which separates paranoia and schizophrenia, it is because on the one hand we	p 277 p 278
breakdown), and because on the other hand we have posited paranoia no less than schizophrenia as independent of all familial pseudo first discovers the familial romance and Oedipus while reflecting on paranoia. Oedipus is a dependency of the paranoiac territoriality, whereas	p 278 p 278
the	
of lobotomy with your eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and girls' first	p 279
what is this line, how can we situate schizophrenia and paranoia on either side of it? Our assumption is that everything	p 279
or schizophrenic, it is to the extent that they have paranoia and schizophrenia as ultimate products under the determinate conditions of capitalism. From the standpoint of a universal clinical theory, paranoia and schizophrenia can be presented as the two extreme oscillations	p 281
socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia body of the Earth despotic body body of capital preceding planes, getting caught up in the asylum aggregate of paranoia and schizophrenia as clinical entities, in the artificial aggregates or	p 282 p 283
which homosexuality will be explained as a reinforced drive, and paranoia as a means of defense. We have seen on the	p 352
So that everything is perversion. But everything is psychosis and paranoia as well, since everything is set in motion by the	p 363
PARANOIA-SCHIZOPHRENIA 1	
a frontier between the molar and the molecular, that the paranoia-schizophrenia division is made. Are we to believe, then, that social	p 281
PARANOIAC 87	
body without organs. This is the real meaning of the paranoiac machine: the desiring-machines attempt to break into the body without we cannot agree with Victor Tausk when he regards the paranoiac machine as a mere projection of. a person's own body	p 9 p 9
exterior agent of persecution. But in and of itself the paranoiac machine is merely an avatar of the desiring-machines: it is	p 9
take the place, of a repulsion-machine: a miraculating-machine succeeding the paranoiac machine. But what is meant here by succeeding?	p 11
The two	
Schreber, who attracts God's rays to himself. Doubtless the former paranoiac machine continues to exist in the form of mocking voices	p 11
organs. The repulsion of these machines, as found in the paranoiac machine of primary repression, gave way to an attraction in	p 17
are told of Robert Gie , the very talented designer of paranoiac electrical machines: Since he was unable to free himself of	p 17
term celibate machine to designate this machine that succeeds the paranoiac machine and the miraculating machine, forming a new alliance	p 17
between	
first of all reveals the existence of a much older paranoiac machine, with its tortures, its dark shadows, its ancient Law	p 18
its ancient Law. The celibate machine itself is not a paranoiac machine, however. Everything about it is different: its cogs, its	p 18
the end to the same thing: by means of the paranoiac machine and the miraculating machine, the proportions of attraction and	p 20
of which might well precede the automatism (as in the paranoiac character, for instance). Hence Clerambault regarded automatism as merely	p 22
a	
part of the very functioning of desiring-machines; the artist presents paranoiac machines, miraculating-rnachines, and celibate machines as so	p 32
many technical machines	
different sorts of socius, as though it were a raving paranoiac, the chieftain of the primitive horde, who was initially responsible	p 33
of the repressed, in the succession of the states of paranoiac machines, miraculating machines, and celibate machines through which little	p 38
Joey	

this something as a variant of the familial romance, a paranoid recording by which desire causes precisely the familial determinations to then the colonel's face changes, grimaces, and reveals a big paranoid in uniform who shouts in conclusion: but still, they're a energy of recording, can be the greatest enemy in the paranoid inscription, but also the greatest friend in the miraculating inscription this always-surplus reality, and to form the treasure of the paranoid tortures and the celibate glories—all the pogroms of history What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoid deliriums stir up similar historical, geographic, and racial masses. The	p 55 p 62 p 78 p 87 p 89
the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoid delirium as related by Maud Mannoni, a delirium whose political	p 89
who drop in to trouble the night of a white paranoid. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always In the end, he only had his own desiring-machines, his paranoid, miraculous, and celibate boxes, with metallic inner walls lined with Such are the two characteristics of the hunter, the great paranoid of the bush or the forest: real displacement with the see elsewhere, there is always a pervert who succeeds the paranoid or accompanies him—sometimes the same man in two situations him—sometimes the same man in two situations: the bush paranoid and the village pervert. Once the socius becomes fixed, falling order. The machine of the strange is both a great paranoid machine, since it expresses the struggle with the old system the triumph of the new alliance. The despot is the paranoid: there is no longer any reason to forego such a shifted to form a new socius: no longer the bush paranoid and the encampment or village perverts, but the desert paranoid paranoid and the encampment or village perverts, but the desert paranoid and the town perverts. In theory the despotic barbarian formation into internal asceticism and cohesion. It may be that the paranoid himself is either a gentle creature or a raging beast raging beast. But we always rediscover the figures of this paranoid and his perverts, the conqueror and his elite troops, the to survey the earth from above: a first principle of paranoid knowledge. The whole relative play of alliances and filiations is or less modified, more or less harnessed by the great paranoid, since they furnish the material of surplus value. In point that delivers over all the depressive subjects to the great paranoid king. O signifier, terrible archaism of the despot where they sense, Christianity was able to develop a whole set of paranoid and celibate machines, a whole string of paranoids and perverts ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the paranoid despotic sign, the sign-signifier of the despot that they try	p 98 p 119 p 148 p 148 p 148 p 193 p 193 p 193 p 193 p 193 p 194 p 196 p 208 p 222 p 260
angry gays, etc.)? There is an oscillation between the reactionary paranoid overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one other myths. Oedipus is first the idea of an adult paranoid, before it is the childhood feeling of a neurotic. So them on all sides. Joseph Gabel, presenting a case of paranoid delirium with a strong politico-erotic content replete with suggestions for father who is first in relation to the child. The paranoid father Oedipalizes the son. Guilt is an idea projected by just as there were two poles of delirium: first, a paranoid fascisizing (fascisant) type or pole that invests the formation of to personalized images, which presupposes a social investment of a paranoid type—which explains why Freud first discovers the familial romance while reflecting on paranoia. Oedipus is a dependency of the paranoid territoriality, whereas the schizophrenic investment commands an entirely different determination historic chaos. The matricial fissure of schizophrenia, as opposed to paranoid castration; and the line of escape as opposed to the were, two faces. Elias Canetti has clearly shown how the paranoid organizes masses and packs. The paranoid opposes them to one clearly shown how the paranoid organizes masses and packs. The paranoid opposes them to one another, maneuvers them. The paranoid engineers	p 260 p 274 p 274 p 275 p 277 p 278
The paranoid opposes them to one another, maneuvers them. The paranoid engineers masses, he is the artist of the large molar and connections at a distance or between different orders—the paranoid has chosen the first: he practices macrophysics. And it could despot, or capital-money (for each social machine the two poles, paranoid and schizophrenic, are distributed in varying ways). Whereas the paranoid	p 278 p 279 p 279 p 279
paranoid and schizophrenic, are distributed in varying ways). Whereas the paranoid and the schizophrenic, properly speaking, do not operate on the	p 281
a pure state. It might then be said that the paranoid, in the clinical sense of the term, makes us spectators therefore, the side on which the mass phenomenon and the paranoid investment corresponding to it are organized on a microscopic scale very sense, if social investments can be said to be paranoid or schizophrenic, it is to the extent that they have capital-money Full body without organs Oedipal neuroses as familial entities Paranoid psychoses as despotic entities Perversions as territorial entities Schizophrenic process	p 281 p 281 p 281 p 282
a clinical entity each of these planes there is a paranoid dimension, another that is perverse, a kind of familial position taken into consideration, we admit that its simultaneously schizophrenic and paranoid nature is no obstacle where we are concerned—on the molecular schizophrenic line of escape, and the other as the paranoid molar investment. But the perverted pole is equally opposed to sadist or the masochist, even the influencing machines of the paranoid. We have seen in general that the pseudo analyses of it repels the organs, as in the mounting of the paranoid machine, the body without organs marks the external limit of times we contrasted the molar and the molecular as the paranoid, signifying, and structured lines of integration, and the schizophrenic, machinic	p 283 p 292 p 315 p 322 p 326 p 340
the historic-social field is no less invested than in the paranoid formula: I am one of your kind, from the same that carries them along, and they oppose to it the paranoid investment only as an escape in advance of the escape time? The choice is between one of two poles, the paranoid counterescape that motivates all the conformist, reactionary, and fascisizing investments	p 340 p 341 p 341
self-congratulation when one succeeds in transforming a schizo into a paranoid or a neurotic. Such a transformation perhaps entails many misunderstandings libidinal investments, which form the flows' constituent parts—between the paranoid reconstruction of the Urstaat and the positive schizophrenic lines of	p 361
paranoid's idea before being a neurotic's feeling. In fact, the paranoid investment consists in subordinating molecular desiring-production to the molar aggregate	p 363
the function of a full body under determinate conditions. The paranoid engineers masses, and is continually forming large aggregates, inventing heavy	p 364
boss of a firm, a technician. Listen to the great paranoid din beneath the discourse of reason that speaks for others been the same if Schreber had been schizophrenic rather than paranoid, if he had taken himself for a black or a it is not merely the despot's body to which the paranoid lovingly aspires, but the body of capital-money as well, or enjoyment of the mechanisms that pulverize desire—such is the paranoid experience. Now Oedipus appears to be a relatively innocent thing to give it a marketable medical form. Inasmuch as the paranoid investment enslaves desiring-production, it is very important for it that that comes to double the weight of social repression. The paranoid applies his delirium to the family—and to his own Oedipus implies within the unconscious itself an entire reactionary and paranoid investment of the social field that acts as an oedipalizing the distinction between two poles of social libidinal investment: the paranoid, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once	p 364 p 364 p 365 p 365 p 365 p 365 p 365 p 365 p 366
preconscious investments of interest? We have seen that the unconscious paranoid investment was grounded in the socius itself as a full we find the commodity value of art and literature: a paranoid form of expression that no longer even needs to signify less complete, no less total than the contrary investment. The paranoid and the schizoid investments are like two opposite poles of schizoid revolutionary investment are found to coincide with blocks of paranoid reactionary investment. The oscillation between the two poles is a	p 367 p 370 p 376 p 376
the schizoid pole is potential in relation to the actual paranoid pole (how can we count on art and science except hand, in fact, the investment of interest fundamentally conceals the paranoid investment of desire, and reinforces it as much as it conceals it: it covers over the irrational character of the paranoid investment under an existing order of interests, of causes and gives rise to and creates those interests that rationalize the paranoid investment; or yet again, an effectively revolutionary unconscious investment fully	p 376 p 376 p 376 p 376
yet again, an effectively revolutionary unconscious investment fully maintains a paranoid investment at the level of the libido, to the extent but are there from the very start (the maintenance of paranoid unconscious investments in revolutionary groups). And if we put forward schizoid pole) is revolutionary, in the very sense that the paranoid method is reactionary and fascist; and it is not these	p 376 p 379 p 380

PARANOIAC'S 1

and necessary. That is why Oedipus seemed to us a paranoid's idea before being a neurotic's feeling. In fact, the paranoid	p 364
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PARANOIAC-OEDIPAL-NARCISSISTIC . 2

pole of reactionary investment for art as well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around the dirty	p 370
in contrast to Lautreamont's song that rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous	p 371

PARANOIAC-OEDIPALIZING 1

the others, isn't there a properly libidinal conflict between a paranoiac-Oedipalizing element of science, and a schizorevolutionary element? That very conflict	p 371
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PARANOIAC-SCHIZOID 1

the two features that Kafka so forcefully developed: first, the paranoiac-schizoid trait of the law (metonymy) according to which the law	p 212
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PARANOIAC-SEGREGATIVE 1

use. Delirium has something like two poles, racist and racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle	p 105
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PARANOIACS 3

the completely oriental art of the Roman Emperors, the twelve paranoiads of Suetonius. In a great book by Jacques Besse, we would lie in concluding, for example, that fascists are mere paranoiads. This would be an error precisely because, in the current set of paranoiac and celibate machines, a whole string of paranoiads and perverts who also form part of our history's horizon	p 87 p 89 p 222
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PARANOID 1

process, as we see in paranoia and even in the paranoid forms of schizophrenia, it does not constitute an autonomous sphere	p 22
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PARAPHERNALIA 1

finds himself frozen in the pose and trapped in the paraphernalia of a transvestite, at a moment when he is practically	p 17
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PARASITE 3

a void: hunting about, trying to capture or become a parasite of passive syntheses in whatever vague world they may happen equivalents: man as a vertebro-machinate mammal, or as an aphidian parasite of machines. What is essential is not in the passage the side, alongside the machine, around the entire periphery, a parasite of machines, an accessory of vertebra-machinate desire. In a word	p 27 p 285 p 285
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PARCELS 1

inscription machine—the blocks of mobile, open, finite debts, the parcels of destiny—finds itself taken into an immense machinery that	p 192
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PARCHMENTS 1

no longer inscribed in the flesh itself but on stones, parchments, pieces of currency, and lists. According to Wittfogel's law of	p 211
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PARDON 1

conditions. No one forgave him this, whereas Freud got full pardon. Reich was the first to attempt to make the analytic	p 119
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PARENT 6

knows who begins where, nor who is who. And being parent or child is also accompanied by two other differentiations on or woman, any more than it knows whether it is parent or child. Commit incest and you'll be a zombie and phobic person can no longer be sure whether he is parent or child; the obsessed person, whether he is dead or a distance over which he glides. He is child or parent, not both, but the one at the end of the	p 75 p 75 p 75 p 76 p 77
a faceless and transpositional subject. Schreber is man and woman, parent and child, dead and alive: which is to say, he substitute for the mother, in the form of a make-believe parent; what passes through is the relationship with the aunt's daughter	p 163

PARENT-CHILD 1

in space to include those triangular relations other than the parent-child relations. The unconscious poses no problem of meaning, solely problems	p 109
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PARENTAL 32

of desiring-production is trampled underfoot and reduced to (rabattu sur) parental images, laid out step by step in accordance with supposed of persons as such. Partial objects are not representations of parental figures or of the basic patterns of family relations; they in the patient's eyes went far beyond any sort of parental images. They eventually came to a total parting of the	p 45 p 46 p 46 p 49 p 50
and when the cycle discovers its independence from an indefinite parental regression. To quote Artaud once again: I got no / Insofar as psychoanalysis cloaks insanity in the mantle of a parental complex, and regards the patterns of self-punishment resulting from Oedipus	
to an imaginary Oedipus and aimed at the role of parental figures, without at all penetrating the structure and its order of Oedipus, a definable and differentiable ego in relation to parental images serving as co-ordinates (mother, father). There we have a dying all alone, incestuous, homosexual, and a zombie. Thus the parental or familial use of the synthesis of recording extends into proprietary ego (anoedipal sexuality). The triangle takes form in the parental use, and reproduces itself in the conjugal use. We do my wife. I love my husband. What counts is not parental designations, nor racial or divine designations, but merely the use the same as the inclusive disjunctions; neither God nor the parental designations play the same role in the two. In exclusive play the same role in the two. In exclusive disjunctions, parental appellations no longer designate intensive states through which the subject It forces desire to take as its object the differentiated parental persons, and, brandishing the threats of the undifferentiated, prohibits the prepare the way for the rediscovery of an equivalent to parental authority, it must cause us to pass over to the to go beyond a simplistic conception of Oedipus based on parental images, in order to define symbolic functions within a structure ascends and descends the flows of time: countries, races, families, parental appellations, divine appellations, geographical and historical designations, and even miscellaneous	p 52 p 70 p 71 p 72 p 77 p 78 p 78 p 79 p 80 p 82 p 85
will subsequently establish. Such is the history of Oedipus: the parental figures are in no way organizers, but rather inductors or is no better example than this to show that the parental figures are indifferent inductors and that the true organizer is had set out to do: to fuse madness with a parental complex, to link it to the half-real, half-imaginary dialectic of a white man. It is precisely this pairing of the parental figures with agents of another nature, their locking embrace similar stimulus. Even Oedipal psychoanalysis recognized the indifference of the effective parental images, the irreducibility of the response to the stimulation performed	p 91 p 92 p 92 p 96 p 98
agents will be interpreted as derivatives of, or substitutes for, parental figures, in a system of equivalence that rediscovers everywhere the there is the crowd, also defined oedipally, by means of parental images of a second order, this time collective; the encounter to twentieth-century capitalist power), if only to see in them parental images of yet another order, associating the father and the specific. This global-specific use was found to have two aspects, parental and conjugal, to which the triangular form of Oedipus and mother and the father are taken up in the connections, parental appellations crop up In the disjunctions of the chain, the the form of lineages, comprising distinctions of persons and of parental appellations; (2) the alliances will be at the same time but at the same time is forced to postulate a parental pre-existence (the child is sick only in relation to a	p 101 p 102 p 102 p 110 p 114 p 156 p 273
The persons to whom our loves are dedicated, including the parental persons, intervene only as points of connection, of disjunction, of circulations, of carrying and being carried away. The airplane of parental coitus, the father's car, the grandmother's sewing machine, the little It is not a question of denying the importance of parental coitus, and the position of the mother; but when this	p 293 p 316 p 355

the partial objects, and to make of them representatives of parental persons or the supports of familial relations); or on the	p 358
PARENTHESES 1	
become a rigorous discipline unless it accepts putting belief in parentheses, which is to say a materialist reduction of Oedipus as	p 107
PARENTS 59	
any sort of triangulation implying that it was produced by parents. How could this body have been produced by parents, when	p 15
by parents. How could this body have been produced by parents, when by its very nature it is such eloquent witness	p 15
presupposes certain extremely negative attitudes on the part of his parents to which the child reacts by turning himself into a	p 37
toy cars back and forth. It is obvious that his parents are present all this time, and that the child would	p 47
everything he touches is experienced as a representative of his parents. Ever since birth his crib, his mother's breast, her nipple	p 47
hand he conceives of these partial objects as being his parents, or even different parts of his parents' bodies. Strictly speaking	p 47
is not a question of denying the vital importance of parents or the love attachment of children to their mothers and	p 47
question of knowing what the place and the function of parents are within desiring-production, rather than doing the opposite and forcing	p 47
come to define the places and the functions that the parents are going to occupy as special agents, closely related to	p 47
production directly invested by libido. It would seem obvious that parents indeed make their appearance on the recording surface of	p 47
desiring-production	
the machines of desire—that is not related to the parents from the point of view of immediate production, but that	p 48
live, even though the question must be related to his parents and the only possible tentative answer must be sought in	p 48
metaphysical being. As in the case of the Cartesian cogito, parents have nothing to do with these questions. And we are	p 48
confuse the fact that this question is related to the parents, in the sense of being recounted or communicated to them	p 48
subject of the Cartesian cogito realized that it had no parents, when the socialist thinker discovered the unity of man and	p 49
of castration or Oedipus, just as it knows nothing of parents, gods, the law, lack. The Women's Liberation movements are correct	p 61
no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious! Double bind is	p 79
constantly asserts that the active factors are not the real parents, nor even the parents as the child imagines them. Such	p 92
active factors are not the real parents, nor even the parents as the child imagines them. Such is also the case	p 92
contrary, one thereby plunges deeper into familialism and generalizes it. Parents have been put in their true places within the workings	p 92
rich people?—form the object of investments in which the parents merely have a role as agents of a special production	p 99
is already caught up in an immediate desiring-production where the parents play the role of partial objects, witnesses, reporters, and agents	p 100
for all the triangular experiences of the child and his parents, it must be generalized in space to include those triangular	p 109
appellations crop up In the disjunctions of the chain, the parents are there as ordinary stimuli of an indifferent nature that	p 114
brought about through a genealogical network that is not familial: parents only intervene here as partial objects, flows, signs, and agents	p 120
all sides. At most, the child innocently relates to his parents some part of the astonishing productive experience he is undergoing	p 120
is treated as if it were intrinsically related to the parents, and as if the family were its supreme law. Partial	p 120
her father, but under conditions of reality loss where the parents were lived as false parents or doubles. From this they	p 122
of reality loss where the parents were lived as false parents or doubles. From this they drew the illustration of the	p 122
any Ego is related to the kinsman of his two parents because he is the descendant of both parents and not	p 146
his two parents because he is the descendant of both parents and not because his parents were married ... [However] the cross	p 146
is the descendant of both parents and not because his parents were married ... [However] the cross ties linking the different patrilineages	p 146
depend on bodies; on the contrary, the bodies of the parents as well as the children depend on it. Whence the	p 158
The Morganists-Mendelians, following Weismann, start from the idea that the parents are not genetically the parents of their children; if we	p 159
from the idea that the parents are not genetically the parents of their children; if we are to believe their doctrine	p 159
of their children; if we are to believe their doctrine, parents and children are brothers and sisters.) But the son is	p 159
the marriages, was just such an investment of desire; the parents played the role of stimuli in it, and not the	p 168
order to substitute the individual fantasy that makes the real parents into so many innocents or even victims. For the family	p 270
fiction of the family, Reason-the-father and madness-the-child or minor, the parents who are ill only from their own childhoods—all this	p 271
Oedipus itself would be nothing without the identifications of the parents with the children; and the fact cannot be hidden that	p 273
the structure applies its articulation to them, inasmuch as the parents lay their fingers on them. To trace back from images	p 308
substitutes persons of a higher or lower rank for the parents (the son of a princess kidnapped by gypsies, or the	p 353
doing this when he claimed a low birth of servant parents. Thirdly, the Rat Man not only installs his neurosis in	p 353
or Oedipus's own wish to have been born of poor parents who would cleanse him of his crime.) Must these be	p 354
yet; and it classes people of inferior rank with its parents if they love it as its parents do. We always	p 354
rank with its parents if they love it as its parents do. We always fall back into the false alternative where	p 354
the libido knows father-mother, or rather if it makes the parents function as something entirely different, as agents of production in	p 355
in sociodesiring-production. From the point of view of libidinal investment, parents not only open to the other, they are themselves	p 355
countersected	
production and antiproduction with its breaks and flows, where the parents are apprehended in nonparental functions and roles confronting	p 355
other roles	
and other functions. Does this amount to saying that the parents have no unconscious role as such? Of course they have	p 355
regard to the egg between the stimulus and the organizer, parents are stimuli having an indifferent value that trigger the allocation	p 355
the body without organs: it is in relation to the parents that in each case wealth or poverty will be situated	p 355
forms of social difference—so that within this difference the parents again appear, allocated to such and such a zone, but	p 355
a zone, but under a different rubric from that of parents. And the organizer is the social field of desire, which	p 355
populate these zones and determine their libidinal investment. Secondly, the parents as parents are terms of application that express the	p 356
reduction	
zones and determine their libidinal investment. Secondly, the parents as parents are terms of application that express the reduction of the	p 356
already plugged a desiring-machine into a social machine, short-circuiting the parents, who can only intervene as agents of production and	p 358
antiproduction	
remedies invoked are no more than a sincere corroboration among parents, a recognition of the real persons, a discovery of the	p 360
the delirious ideas or the lines of investment of the parents, of their internalized representatives and their substitutes: not in order	p 365
PARENTS' 1	
as being his parents, or even different parts of his parents' bodies. Strictly speaking, it is not true that a baby	p 47
PARENTS-AGENTS 1	
should consider the complementary ensemble made up of boy-girl and parents-agents of production and antiproduction, this ensemble being	p 61
present at the	
PARERE 2	
an interplay of elements that is more machinic than etymological: parere: to procure; separare: to separate; se parere: to engender oneself	p 41
machinic than etymological: parere: to procure; separare: to separate; se parere: to engender oneself. At the same time he points out	p 41
PARIN 2	
the developments and the solutions are completely different from ours (Parin , Ortigues). They say that there is no end to the	p 170
urinating, in the midst of the community of men, as Parin himself puts it, to express the fluidity of the flows	p 178
PARIS 1	
a better management of the system, vote for a clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail to	p 374
PARISIANS 1	
that I am also Lesseps I wanted to give my Parisians, whom I love, a new idea—that of a decent	p 86

PARKS	2	
there were fields, workshops, factories, units of production? The psychoanalyst parks his circus in the dumbfounded unconscious, a real P. T. its own underfoot; the infinite series of juxtaposed and unlocalized parks in Watt still contains a reference to Mr. Knott's house		p 298 p 315
PARMENIDEAN	1	
in traditional terms, to the way one goes from the Parmenidean Being to the atoms of Democritus). A transcendent object that		p 268
PARODY	2	
social code, or coincides with it only in order to parody it. The code of delirium or of desire proves to period of forty years or so; it is, rather, a parody of the process of recollection of an event: a single		p 15 p 21
PAROLES	2	
other memory, one that is collective, a memory of words (paroles) and no longer a memory of things, a memory of means of debt, creates for man a memory of words (paroles). It is alliance that represses the great, intense, mute filiative		p 144 p 185
PARRIES	1	
litany of disjunctions, and creates for himself a world of parries where the most minute of permutations is supposed to be		p 12
PART	131	
at least slip his body into such machines as one part among the others. Lenz has projected himself back to a another machine connected to it that interrupts or draws off part of this flow (the breast—the mouth). And because the handle it (mentally or physically). Its top surface, the useful part of the table, having been gradually reduced, was disappearing, with bladder, and with shattered ribs; he used sometimes to swallow part of his own larynx with his food, etc.? The body connective labor of desiring-production, it should be said that a part of this energy is transformed into the energy of disjunctive been mine for so many past years. Just as a part of the libido as energy of production was transformed into energy of production was transformed into energy of recording (Numen), a part of this energy of recording is transformed into energy of alongside the machine, as an appendix, or as a spare part adjacent to the machine passes through all the degrees of of seeing the circle of which he himself is a part; for if these oscillations overwhelm him, it is because each effects of infections or intoxications. Moreover, he explained a large part of delirium in turn as an effect of automatism; as of automatism; as for the rest of it, the personal part, in his view it was of the nature of a when he refuses to accept ignorance or illusion on the part of the masses as an explanation of fascism, and demands in both cases there is a strong tendency on the part of the forces of antiproduction to operate retroactively on (se converting them to the regime of desiring-machines, breaking down is part of the very functioning of desiring-machines; the artist presents		p 2 p 5 p 6 p 8 p 13 p 16 p 16 p 20 p 21 p 22 p 22 p 29 p 31 p 32
paranoiac and the way in which breaking down constitutes an integral part of the functioning, or the way in which the cutting the way in which the cutting off is an integral part of mechanical connections. Doubtless there are those who will object desire itself, and presupposes certain extremely negative attitudes on the part of his parents to which the child reacts by turning total life experience, of which the mother is only a part. Also we must not think that the machines themselves are process of production, of which it is nonetheless still a part. But the machine remains desire, an investment of desire whose coexistence and the interaction of all the syntheses. How could part of a flow be drawn off without a fragmentary detachment which produces a subject alongside the machine, functioning as a part adjacent to the machine. And if this subject has no its indifference, it is because it is not only a part that is peripheral to the machine, but also a part part that is peripheral to the machine, but also a part that is itself divided into parts that correspond to the each of them anew, continuously emerging from them as a part made up of parts, each one of which completely fills he points out the intensive nature of this interplay: the part has nothing to do with the whole; it performs its the life of any subject would sacrifice a very large part of its interests. Like all the other breaks, the subjective contrary a share that falls to the subject as a part of a whole, income that comes its way as something of recording, and the production of consumption. To withdraw a part from the whole, to detach, to have something left over them; rather, it is added to them as a new part fabricated separately. It comes into being, but applying this time itself is a product, produced as nothing more than a part alongside other parts, which it neither unifies nor totalizes, though that a baby experiences his mother's breast as a separate part of her body. It exists, rather, as a part of separate part of her body. It exists, rather, as a part of a desiring-machine connected to the baby's mouth, and is madness and the family can be traced back in large part to a development that affected the whole of bourgeois society undertaking that will bring about genuine liberation, psychoanalysis is taking part in the work of bourgeois repression at its most far-reaching an institution of desire, and how affects or drives form part of the infrastructure itself. For they are part of it drives form part of the infrastructure itself. For they are part of it, they are present there in every way while the man is merely the one in whom the male part, and the woman the one in whom the female part part, and the woman the one in whom the female part, dominates statistically. So that at the level of elementary combinations are established—connections of partial objects and flows: the male part of a man can communicate with the female part of male part of a man can communicate with the female part of a woman, but also with the male part of female part of a woman, but also with the male part of a woman, or with the female part of another the male part of a woman, or with the female part of another man, or yet again with the male part part of another man, or yet again with the male part of the other man, etc. Here all guilt ceases, for reversal that would make the analytic machine into an indispensable part of the revolutionary machinery. What is more, the objective conditions		p 37 p 37 p 37 p 37 p 38 p 40 p 40 p 40 p 40 p 40 p 41 p 41 p 41 p 41 p 41 p 41 p 42 p 43 p 47 p 47 p 50 p 50 p 63 p 63 p 69 p 69 p 69 p 69 p 69 p 69 p 69 p 82
if the historico-political, the racial, and the cultural are merely part of a manifest content and formally depend on a work be entrusted to symbolic or structural elements that are still part of the family and its Oedipal matrix. Once again one intensive quantities in the unconscious. Nevertheless it still respected in part the general principle of a production of these quantities. When social and the political in willfully expressive works. For his part, he is interested in the manner in which the Dreyfus hard, rising on the social ladder, getting promotions, being a part of the exploiters). There is therefore a segregative use of the feeling of indeed being one of us, of being part of a superior race threatened by enemies from outside. Thus illusion. It is a problem of desire, and desire is part of the infrastructure. Preconscious investments are made, or should be on, can be desired as such, in whole or in part, independently of the interests of the desiring-subject. It was not yours and mine? With what sort of breakdowns as a part of their functioning? How do they pass from one body At most, the child innocently relates to his parents some part of the astonishing productive experience he is undergoing with his A second group of loners, of which I am a part, doubtless constituted by centers of collarbones, was deprived of any a good Oedipal incision? And the bicycle horn? What is part of the family? It is the triangle's job to vibrate the neurosis, but not the content that for its own part refers to the infantile Oedipal conflict, this old conflict becoming the labor performed by man upon himself during the greater part of the existence of the human race, his entire prehistoric at the cost of the dysfunctions that constitute an integral part of the functioning of their system. The segmentary territorial machine individual went away into the distance carrying with him a part of the nourishing placenta, which is to say a part part of the nourishing placenta, which is to say a part of his own mother. He saw this organ as his saw this organ as his own and as forming a part of his own person, in such a way that he Amma, the father and genitor, is himself a high intensive part, immanent to the placenta, inseparable from the twinning, which relates inseparable from the twinning, which relates him to his feminine part. And if the Yourougou son carries away a part of feminine part. And if the Yourougou son carries away a part of the placenta in his turn, it is in an his turn, it is in an intensive relationship with another part that contains his own sister or twin sister. But, aiming own sister or twin sister. But, aiming too high, the part he carries away makes him the sister of his mother substance common to the mother and the child, a common part of their bodies, makes it such that these bodies are in extension: one must look in each case for the part of the flow of intensity that passes through, for what the representative itself undergoes a repression. This repression determines what part of the influx will pass through and what will not way—and in what way? Yes, it becomes Oedipal in part, under the effect of colonization. The colonizer, for example, abolishes Oedipal representation. What is repressed is desiring-production. It is the part of this production that does not enter into social production		p 89 p 92 p 93 p 98 p 103 p 103 p 104 p 104 p 109 p 120 p 124 p 125 p 127 p 144 p 152 p 157 p 157 p 157 p 158 p 158 p 158 p 158 p 163 p 164 p 168 p 173

revolution into the socius, the noncoded flows of desire. The part that passes, on the contrary, from desiring-production to social production rarely seen in our organization, of which psychoanalysis forms a part. In certain respects it is correct to question all social be that ethnologists and Hellenists will compel psychoanalysts for their part to make a similar discovery: namely, that there is no Turner shows that the names given to them form a part of a chain that mobilizes the species and the properties more often than apropos of the fetish. While for his part, the ethnologist senses that there is a problem of political says, hair as a partial object or as a separable part of the body does not represent an aggressive and separate hair is a thing in its own right, a material part in an aggressing apparatus, in a separating machine. Once again socius is inscriptive: not exchanging but marking bodies, which are part of the earth. We have seen that the regime of is so much that is festive! So much is pain part of an active life and an obliging gaze. The equation and his army pass, doctors, priests, scribes, and officials are part of the procession. It might be said that the ancient organs, the persons, and the groups retain at least a part of their intrinsic coding, but these coded flows of the the position of men outside the tribe who for their part are entitled to an endogamous marriage and are able, by repression (l'appareil repression-refoulement), On the contrary, the despot's intervention forms part of the apparatus, it changes only the parts of the	p 173 p 175 p 180 p 181 p 182 p 182 p 182 p 185 p 191 p 193 p 196 p 200 p 201
signified or the wrapping of the despotic signifier—nevertheless forms part of the same question, sometimes open and sometimes barred, the a characteristically intense energy—what Marcel Griaule called the metaphysical part of mythology, the vibratory spiral—in relation to the social	p 214 p 219
a whole string of paranoiacs and perverts who also form part of our history's horizon and people our calendar. These are thus offers a new new filiation that is a constituent part of the capitalist machine, in relation to which commercial capital own, which shows the manner in which capitalism for its part was able to interpret the general principle according to which limit of all societies, this is because capitalism for its part has no exterior limit, but only an interior limit that proportion to man, who thus ceases to be a constituent part of the production process, in order to become adjacent to such as one already sees for example in the early part of the nineteenth century, between the steam engine and textile the center, but also because it engenders for its own part an enormous machinic surplus value by mobilizing the resources of and information capital, and finally because it absorbs the greater part of the surplus value produced. The State, its police, and desire of every subject it treats. Psychoanalysis constitutes for its part a gigantic enterprise of absorption of surplus value. But which algebraic immanence that no longer allows any surveillance on the part of a transcendent instance, even one that has withdrawn. Because to the economic signs of desire and expressing for their part noneconomic factors determined as dominant. That the flow of financing of deterritorialization, but this time because it doesn't allow any part of the codes and overcodes to subsist. However, what it personal images, the collective agents of enunciation that for their part refer to machinic arrangements. To overturn the theater of representation	p 222 p 228 p 230 p 230 p 232 p 234 p 235 p 235 p 239 p 242 p 249 p 261 p 271
it can reproduce? No one. The bumble bee is a part of the reproductive system of the clover. Each one of entity was entirely distinct from our own These creatures are part of our reproductive system; then why not we part of are part of our reproductive system; then why not we part of that of the machines? ... We are misled by considering vapour-engines have no reproductive system. The truth is that each part of every vapour-engine is bred by its own special breeders its own special breeders, whose function is to breed that part, and that only, while the combination of the parts into encounters the phenomenon of surplus value of code, when a part of a machine captures within its own code a code of another machine, and thus owes its reproduction to a part of another machine: the red clover and the bumble bee the whole is itself produced alongside the parts, as a part apart or, as Butler would say, in another department that in a constellation of which it is not itself a part. There the absence of a tie necessarily appears as an differentiated mother. But this terrible mother, the sphinx, is herself part of Oedipus; her nondifferentiation is merely the reverse of the parts, but in a state of dispersion such that one part is continually referring to a part from an entirely different dispersion such that one part is continually referring to a part from an entirely different machine, like the red clover and links between organs or fragments of organs that eventually form part of the multiplicity; psychological and axiological links—the good, the but that is added to them like anew, really distinct part. When it repels the organs, as in the mounting of to follow after the connective synthesis of production, with a part of the energy of production (Libido) being converted into a all the becomings corresponding to the included disjunctions: the last part of the desiring-machine, the adjacent part. These intense becomings and included disjunctions: the last part of the desiring-machine, the adjacent part. These intense becomings and feelings, these intensive emotions, feed deliriums	p 285 p 285 p 285 p 285 p 285 p 285 p 285 p 287 p 310 p 311 p 323 p 323 p 324 p 326 p 327 p 330
do not die. And that the subject as an adjacent part is always a one who conducts the experience, not an experience of death in the unconscious. Death then is a part of the desiring-machine, a part :hat must itself be judged unconscious. Death then is a part of the desiring-machine, a part :hat must itself be judged, evaluated in the functioning of worth more than this psychoanalytic conservatory, aren't they more a part of an affirmative task? Lie down, then, on the soft three parts: the working parts, the immobile motor, the adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and dreamed of, that prevented him from seeing how desire was part of the infrastructure, and that confined him in the duality society. To be sure, the role, the place, and the part one has in a society, and from which one inherits syntheses, a new power. But it could be that a part at least of the unconscious libido continues to invest the investment. In fact, the unconscious revolutionary break implies for its part the body without organs as the limit of the socius no less social than social alienation, which refers for its part to the preconscious investments of interest. Not only does one scientists back to reason but anticipates any deviance on their part, imposes a goal on them, and makes scientists and science machine: in this sense, a single class, content for its part with drawing incomes that, however enormous, differ only arithmetically from detail, and the Third World is organized as an integral part of capitalism. The reproduction of the interior limits of capitalism for example, when the Bolshevik group, or at least a part of this group, becomes aware of the immediate possibility of	p 330 p 331 p 332 p 332 p 334 p 338 p 345 p 346 p 347 p 347 p 361 p 371 p 372 p 373 p 377
PARTAKEN 1	
on: I fell sick from the Algerian problem. I had partaken in the same foolishness as they (sexual pleasure). They adopted	p 90
PARTIAL 126	
linear in every direction. Desire constantly couples continuous flows and partial objects that are by nature fragmentary and fragmented. Desire causes flow of sperm, shit, or urine that are produced by partial objects and constantly cut off by other partial objects, which produced by partial objects and constantly cut off by other partial objects, which in turn produce other flows, interrupted by other objects, which in turn produce other flows, interrupted by other partial objects. Every object presupposes the continuity of a flow; every current interrupted. Hence the coupling that takes place within the partial object-flow connective synthesis also has another form: product/producing. Producing is the flows of energy are still too closely connected, the partial objects still too organic, for this to happen. What would global and systematic, is a secondary phenomenon, a consequence of partial and local automatistic phenomena. Delirium is in fact characteristic of reality. Desire is the set of passive syntheses that engineer partial objects, flows, and bodies, and that function as units of limit point of all the transverse or transfinite connections, the partial object and the continuous flux, the interruption and the connection It is very curious that Melanie Klein, whose discovery of partial objects was so far-reaching, neglects to study flows from this have to do with continuous fluxes and are related to partial objects. Schizzes have to do with heterogeneous chains, and as flux) involves detachment of something from a chain; and the partial objects of production presuppose stocks of material or recording bricks sort of unity. We live today in the age of partial objects, bricks that have been shattered to bits, and leftovers on its own surface, on which the functional breaks of partial objects are continually intersected by breaks in the signifying chains derived. Melanie Klein was responsible for the marvelous discovery of partial objects, that world of explosions, rotations, vibrations. But how can that forces her to adopt an idealist conception of the partial object. She does not relate these partial objects to a conception of the partial object. She does not relate these partial objects to a real process of production—of the sort place, she cannot rid herself of the notion that schizoparanoid partial objects are related to a whole, either to an original eventually appear in a final depressive stage (the complete Object). Partial objects hence appear to her to be derived from (preleves analysis that is where the crux of the matter lies. Partial objects unquestionably have a sufficient charge in and of themselves not believe in Oedipushe does not make use of partial objects to shatter the iron collar of Oedipus; on the supposed pre-oedipal stages, totalized in Oedipus, and the logic of partial objects is thereby reduced to nothing. Oedipus thus becomes at	p 5 p 5 p 6 p 6 p 6 p 8 p 22 p 26 p 37 p 37 p 39 p 40 p 42 p 43 p 44 p 44 p 44 p 44 p 44 p 45 p 46

of psychoanalysis. For as we suspected at the very beginning, partial objects are only apparently derived from (preleves sur) global persons with which they re-establish contact by connecting themselves to other partial objects. The unconscious is totally unaware of persons as such objects. The unconscious is totally unaware of persons as such. Partial objects are not representations of parental figures or of the maintain, on the one hand, that the child lives among partial objects, and that on the other hand he conceives of and that on the other hand he conceives of these partial objects as being his parents, or even different parts of milk, be it copious or scanty. A desiring-machine and a partial object do not represent anything. A partial object is not desiring-machine and a partial object do not represent anything. A partial object is not representative, even though it admittedly serves as as a place where the only connection is that between partial objects and agents. The small child lives with his family sense only that the child relates the breast as a partial object to the person of his mother, and constantly watches these conditions upon the process itself (feedback). It is amid partial objects and within the nonfamilial relations of desiring-production that the behavior patterns of the suckling babe, that these relations with partial objects, with the agents of production, with the factors of where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines pound away and throb in the other in another subject. Such is the law of partial objects. Nothing is lacking, nothing can be defined as a the female sexual organ by positive characteristics in terms of partial objects and flows. This slight shift—which did not suppress of the signifier) that consists in passing from the detachable partial object to the position of a complete object as the object. This is perhaps no longer the case when the partial object is posited for itself on the body without organs enters into relationships of connection, disjunction, and conjunction with other partial objects, at the core of the corresponding multiplicity whose every enters into relations with others following the communication proper to partial objects: everyone passes into the body of the other on asked? A flow that lets itself be plugged by Oedipus; partial objects that let themselves be subsumed under the category of this time in a molecular and pure multiplicity, where the partial objects, the boxes, the vessels all have their positive determinations runs through the whole work; an immense flow that each partial object produces and cuts again, reproduces and cuts at the a face drawn in sand, Albertine's face shatters into molecular partial objects, while those on the narrator's face rejoin the body the multiplicity in which transverse communications are established—connections of partial objects and flows: the male part of a man can the connective syntheses: a global and specific use, and a partial and nonspecific use. In the first, desire at the same regime for the pairing of people replaces the connection of partial objects. On the whole, the connections of organ-machines suited to a pairing of people under the rules of familial reproduction. Partial objects now seem to be taken from people, rather than quantities, instead of from flows. Instead of a connective appropriation, partial objects become the possessions of a person and, when required itself on the body without organs, inasmuch as it machines partial objects and flows, selecting and cutting the one with the manner in which these forces proceed. We are told that partial objects are caught up in an intuition of precocious totality that precedes its fulfillment. (Even in Melanie Klein, the schizoid partial object is related to a whole that prepares for the terms of a certain mode of absence, as that which partial objects and subjects of desire lack. Consequently, everything is played of the syntheses of the unconscious: we pass from detachable partial objects to the detached complete object, from which global persons possible to assign sexuality to one of the sexes. The partial objects have lost nothing of their virulence and efficacy. Yet experiences linked to deprivation, to frustration, to the lack of partial objects take on meaning after the fact. All previous history us, this recasting of history and this lack attributed to partial objects. And how could partial objects not have lost their and this lack attributed to partial objects. And how could partial objects not have lost their virulence and efficacy, once they his allies, collecting everywhere the fraudulent premium of his avatars. Partial object: a well situated scar—ambiguous besides—is better proof

an immediate desiring-production where the parents play the role of partial objects, witnesses, reporters, and agents, in a process that outflanks envelop theoretical and practical paralogisms. In the first place, a partial and nonspecific use of the connective syntheses was found to which gives rise to a displacement and acts on the partial drives insofar as they represent in their own fashion a constructed from bits and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute its very life or its network that is not familial: parents only intervene here as partial objects, flows, signs, and agents of a process that outflanks parents, and as if the family were its supreme law. Partial objects are subjected to the notorious law of totality-unity acting of producing and breaking them are themselves encircled, instituted as partial objects, distributed on the socius and attached to it. A enjoy a collectively invested organ. The mythologies sing of organs—partial objects and their relations with a full body that repels ego with global persons—but group identifications that are always partial, following the compact, agglutinated series of ancestors, and the fragmented full body, male and female, binding to itself all the partial objects, with variations that are solely intensive, and that correspond the practical syntheses that produce, record, and consume it: the partial and nonspecific connection that combines fragments from the body of another through the break. As Leach says, hair as a partial object or as a separable part of the body does in bricks and a labor of construction by fragments. Scattered partial objects hanging on the body without organs. No one has segments of the chain that are always detachable, a detached partial object on which the whole chain depends; in place of is in this sense that the exchange relation formally unites partial objects that are produced and even inscribed independently of it in writing itself, sometimes the letters as breaks, as shattered partial objects—and sometimes the words as undivided flows, as nondecomposable that does not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential or longer obey the statistical laws: waves and corpuscles, flows and partial objects that are no longer dependent upon the large numbers persons does not belong to it, since it knows only partial objects and flows, but belongs instead to the laws of that convey desire as a molecular phenomenon, that is, as partial objects and flows, as opposed to aggregates and persons. It breaks and flows, associated waves and particles, associative flows and partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions that they constitute through a linked drawing of elements, a partial dependence, and a superposition of relays. It is not a molecular unconscious, on the contrary, knows nothing of castration, because partial objects lack nothing and form free multiplicities as such; because them: the domain of free syntheses where everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive desiring-machines that joins them together in a molar aggregate; the partial objects are referred to a totality that can appear only a totality that can appear only as that which the partial objects lack, and as that which is lacking unto itself the latter is biunivocalizing whereas the first is biunivocalized? As partial objects the desiring-machines undergo two totalizations, one when the socius reverse side is the real inorganization of the molecular elements: partial objects that enter into indirect syntheses or interactions, since they enter into indirect syntheses or interactions, since they are not partial (partiels) in the sense of extensive parts, but rather partial (partiels) in the sense of extensive parts, but rather partial (partiaux) like the intensities under which a unit of matter goes toward these new regions where the connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included to say the order of the signified or the signifier.) Partial objects are what make up the parts of the desiring-machines objects are what make up the parts of the desiring-machines; partial objects define the working machine or the working parts, but And one fails to understand the nature and function of partial objects if one does not see therein such elements, rather at these disparate elements, it has not yet discovered the partial objects as the ultimate elements of the unconscious. It is them. But it is not in this respect that the partial objects are elements of the unconscious, and we cannot even we cannot even go along with the image of the partial objects that their inventor, Melanie Klein, proposes. This is because This is because, whether organs or fragments of organs, the partial objects do not refer in the least to an organism organism set aside, every link undone, they function as raw partial objects, dispersed working parts of a machine that is itself parts of a machine that is itself dispersed. In short, partial objects are the molecular functions of the unconscious. That is a link permit any machinic regime to exist—how the partial objects thus defined are able to form machines and arrangements the interactions under consideration. If it is true that every partial object emits a flow, it is also the case that also the case that this flow is associated with another partial object and defines the other's potential field of presence, which the flows of shit). The synthesis of connection of the partial objects is indirect, since one of the partial objects, in of the partial objects is indirect, since one of the partial objects, in each point of its presence within the field produces relatively, itself ready to emit a flow that other partial objects will break. The flows are two-headed, so to speak let us assume that the respective flows associated with two partial objects at least partially overlap: their production remains distinct in

and b that inhabit and interrupt them, such that the partial a and the partial b become in this regard indiscernible and interrupt them, such that the partial a and the partial b become in this regard indiscernible (thus the mouth and organs, but not through the organism. That is why the partial objects are not the expression of a fragmented, shattered organism same multiplicity that must be conceived as such by schizoanalysis. Partial objects are the direct powers of the body without organs and the body without organs, the raw material of the partial objects. The body without organs is the matter that always always fills space to given degrees of intensity, and the partial objects are these degrees, these intensive parts that produce the in the most Spinozist sense of the word; and the partial objects are like its ultimate attributes, which belong to it cannot on this account exclude or oppose one another. The partial objects and the body without organs are the two material unifying or uniting them—the body without organs and the partial objects, the desiring-machine is inseparable both from the distribution of the desiring-machine is inseparable both from the distribution of the partial objects on the body without organs, and from the leveling without organs, and from the leveling effect exerted on the partial objects by the body without organs, which results in appropriation as well as of the body without organs and the partial objects. The conversion of a portion of the energy does opposition between the body without organs and the organs as partial objects; the only real opposition is to the molar organism and Voluptas; and their three syntheses: the connective syntheses of partial objects and flows, the disjunctive syntheses of singularities and chains	p 325 p 325 p 326 p 326 p 326 p 327 p 327 p 327 p 327 p 327 p 327 p 329 p 338
It is in relation to this new order that the partial objects of a molecular order appear as a lack, at the whole itself is said to be lacked by the partial objects. In this way desire will be fused to lack neurotic needs a global object in relation to which the partial objects can be determined as a lack, and inversely. But phenomena that selection has already placed in a state of partial dependence (the Markov chains). This can even be seen in already differentiated, but differentiated according to the prepersonal regime of partial objects, of singularities, of intensities, of gears and parts of we have seen how contradictory it was to invoke the partial objects, and to make of them representatives of parental persons	p 342 p 342 p 342 p 343 p 358 p 358
PARTIALLY 7	
in turn connected to another whose flow it interrupts or partially drains off, the binary series is linear in every direction certain tracks, and of selections by lot, that bring about partially dependent, aleatory phenomena bearing a close resemblance to a Markov Oedipus complex? Many things, in fact—those things that Nietzsche partially grasped in the evolution of the infinite debt. The Oedipal of profit or to its equalization asserts itself at least partially at the center, carrying the economy toward the most progressive the flow of income in wages. But this is only partially true, since capitalism is born of the conjunction of the of living species, as Markov chains: aleatory phenomena that are partially dependent. In the genetic code as in the social codes the respective flows associated with two partial objects at least partially overlap: their production remains distinct in relation to the objects	p 5 p 39 p 216 p 231 p 254 p 289 p 325
PARTIAUX 1	
partiels) in the sense of extensive parts, but rather partial (partiaux) like the intensities under which a unit of matter always	p 309
PARTICIPATE 6	
between exchange money and credit money. The fact that banks participate in both, that they are situated at the pivotal point aims and meanings in which even the most enslaved elements participate: The sovereign formations will have no other purpose than that a full body—a given absurd power in which we participate, or have the chance to participate, under the cover of power in which we participate, or have the chance to participate, under the cover of aims and interests. The fact remains everything, it is true, is that the same individuals can participate in both kinds of groups in diverse ways (Saint-Juste, Lenin libido would invest the social field, and that it would participate in the social and the metaphysical. Which permits the preservation	p 229 p 345 p 346 p 346 p 349 p 357
PARTICIPATES 2	
The fact has often been overlooked that the schizo indeed participates in history; he hallucinates and raves universal history, and proliferates complex than we made it out to be, since psychoanalysis participates to the highest degree in this discovery of the units	p 85 p 299
PARTICIPATING 3	
institution and at its most archaic symbols. Hence, instead of participating in an undertaking that will bring about genuine liberation, psychoanalysis taste for supporting the movement of social repression, and for participating in it with enthusiasm. Let it not be thought that of explaining the subjective, the negative, and the inhibited, without participating directly as psychoanalysis in the positivity of the revolutionary movement	p 50 p 81 p 119
PARTICIPATION 4	
and more englobing. In such a system no one escapes participation in the activity of antiproduction that drives the entire productive natural history. It is a matter of showing the common participation of the social machines and the organic machines in the had been taken into account, as well as their obvious participation in a pedagogical social machine in general. For the real New Deal; let's cultivate and recognize strong unions; let's promote participation, the single class; let's take a step toward Russia, which	p 236 p 289 p 297 p 373
PARTICLE 1	
is an investment of a collective field; even a lone particle has an associated wave as a flow that defines the	p 280
PARTICLES 3	
because they proceed by breaks and flows, associated waves and particles, associative flows and partial objects, inducing—always at a distance the orgone—generative of an electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in potential or intensities bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the end appear to us more adequate than the	p 287 p 291 p 292
PARTICULAR 43	
attempt to de-miraculate (demiraculer) the organs, the Judge's anus in particular. But the essential thing is the establishment of an enchanted the importance of these disjunctive syntheses in Schreber's delirium in particular, but also in delirium as a general phenomenon. A process the becomings, the destinations of the subject developing along these particular vectors. Nothing here is representative; rather, it is all life living center of matter: ... this emotion, situated outside of the particular point where the mind is searching for it ... one's entire that as a consequence the fortuitousness of this or that particular individuality will render all of them necessary. The forces of is the Real in and of itself. There is no particular form of existence that can be labeled psychic reality. As and thus affects the role of the death instinct in particular). But at the same time they are the same machines may well be that these peregrinations are the schizo's own particular way of rediscovering the earth. The schizophrenic deliberately seeks out that is why the subject can procure what is of particular concern to it here, a state that we would label alongside various separate parts, it is a whole of these particular parts but does not totalize them; it is a unity totalize them; it is a unity of all of these particular parts but does not unify them; rather, it is added between elements that retain all their differences within their own particular boundaries. Thus in the trip on the train in In organs is produced as a whole, but in its own particular place within the process of production, alongside the parts that to them. Geneticists have noted the same phenomenon in the particular language of their science: ... amino acids are assimilated individually into of an anagogical beyond. It was their disagreement on this particular point that eventually made the break between Freud and Jung mechanisms that have an immediate bearing on the unconscious: in particular, the entire interplay between primal psychic repression, the desiring-machines, and is the libidinal investment of these determinations that situates their particular use in desiring-production, and the comparative operation of this production a foretaste: he takes into account the institutions of a particular period (from the sixteenth-century Church to twentieth-century capitalist	p 11 p 13 p 19 p 19 p 21 p 27 p 32 p 35 p 41 p 42 p 42 p 43 p 43 p 44 p 46 p 49 p 100 p 102

power), if	
it would be a mistake to embark Nietzsche on that particular voyage through history. For Nietzsche is not the kind to	p 106
psychic repression and social repression; on the other hand, the particular situation of Oedipus in this social repression-psychic repression	p 113
system. The	
imply certain archaisms borrowed from the imperial barbarian formations—in particular, the position of the transcendent object. The capitalist	p 177
style has	
repression (refoulement), but the apparatus of repression varies, depending in particular on what plays the role of the representative on which	p 184
in which the aggregate of prestations is evaluated in a particular society, the more clearly the necessarily open nature of the	p 187
cease being oral only through losing the independence and the particular dimensions of the graphic system; by aligning itself on the	p 188
because the graphic system has lost its independence and its particular dimensions, has aligned itself on the voice and has become	p 202
latter reacts on the former, each element having its own particular force that is connoted along with that of the other	p 203
for both instances. First, simple exchange inscribes commercial products as particular quanta of a unit of abstract labor. It is abstract	p 226
reign of the quantitas, which can have all sorts of particular values or be worth all sorts of quanta. This abstract	p 226
sorts of quanta. This abstract quantity nonetheless must have some particular value, so that it still appears only as a relation	p 226
relation as a conjunction that defines the immanent social field particular to capitalism, and confers on the abstraction as such its	p 227
of the circulation of money. This credit money traverses a particular circuit where it assumes, then loses, its value as an	p 229
and more profoundly, every technical machine presupposes flows of a particular type: flows of code that are both interior and exterior	p 232
midst of knowledge and science; it will be seen in particular how it is at the level of the State and	p 236
in no way figurative; they become figurative only in a particular constellation that dissolves in order to be replaced by another	p 241
the order of desire: rushes of breath and cries. (In particular, formal investigations concerning manual or printed writing change their meaning	p 243
its transcendental resurrections. Each type of social machine produces a particular kind of representation whose elements are organized at	p 262
the surface	
existed in matter in general, but were combined in a particular sequence within the living. And above all he upheld the	p 291
would bind it to objects, to aims, or even to particular sources. Freud is thus the first to disengage desire itself	p 300
refer desire to determinate exterior conditions as well as to particular objective codes—the body of the Earth, the despotic body	p 300
permit it to subsist only as the state of a particular flow, a flow of madness that is defined thus because	p 320
a way that this characteristic can no longer qualify a particular residue as a flow of madness, but affects just as	p 321
functions in their own positivity, inasmuch as they imply a particular chain state that is metastable and distinct both from any	p 328
investment of this field by the libido, but a very particular investment that renders this application possible and necessary. That is	p 363
PARTICULARLY	4
finite-infinite is almost mathematics or logic, whereas the problem is particularly practical and concrete. Does this story have an ending? Can	p 65
will be very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which he interprets as a contrary from the	p 79
protest. We maintain that there is not one woman—more particularly, not one child—who can as such assume her or	p 356
certain free, intensive, phantasmal use of the family that seemed particularly suited to what was isolated as the neuroses. But the	p 359
PARTIELS	1
into indirect syntheses or interactions, since they are not partial (partiels) in the sense of extensive parts, but rather partial (partiaux)	p 309
PARTING	1
sort of parental images. They eventually came to a total parting of the ways, yet Jung's initial reservation was a telling	p 46
PARTISANS	1
a real obstacle to the establishment of society, as the partisans of an exchangist conception claim. We have seen that there	p 116
PARTITION	1
box to which loved being so well preserved, but a partition came crashing down—an event that will liberate a space	p 77
PARTITIONED	3
by itself. In this case, only after the subject has partitioned itself does it proceed to its parturition ... that is why	p 41
possesses both of them, but with the two of them partitioned off, and where each subject communicates with one sex or	p 60
another code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating; the man is merely the one in whom the	p 69
PARTITIONING	1
according to which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks, measuring their	p 212
distance and	
PARTLY	1
mirror or elsewhere, with the upper portion of my body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery	p 17
PARTNER	1
unfold within a mortified life, since Thanatos was now the partner of Eros, for worse but also for better. Psychoanalysis becomes	p 332
PARTNERS	3
does not constitute them without rendering them impossible as sexual partners. One can commit incest only after a series of substitutions	p 160
names are inseparable from the prohibition that proscribes them as partners; or else the names subsist, and designate nothing more than	p 161
a primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact that	p 165
marriage is not an alliance	
PARTS	93
production and arrogating to itself both the whole and the parts of the process, which now seem to emanate from it	p 10
from the disjunctions he employs to divide himself up into parts: earlier empires, later empires; later empires of a superior God	p 13
it like a graft, and at the same time the parts of the machine are the fuel that makes it run	p 31
themselves, and make no distinction between agents and their own parts, or between the relations of production and their own relations	p 32
sphere of instincts. These bricks or blocks are the essential parts of desiring-machines from the point of view of the recording	p 40
view of the recording process: they are at once component parts and products of the process of decomposition that are spatially	p 40
machine, but also a part that is itself divided into parts that correspond to the detachments from the chain (detachements de	p 40
continuously emerging from them as a part made up of parts, each one of which completely fills up the body without	p 41
desire in the material world. 6 The Whole and Its Parts In desiring-machines everything functions at the same time, but amid	p 42
within a sum that never succeeds in bringing its various parts together so as to form a whole. That is because	p 42
And if we discover such a totality alongside various separate parts, it is a whole of these particular parts but does	p 42
various separate parts, it is a whole of these particular parts but does not totalize them; it is a unity of	p 42
them; it is a unity of all of these particular parts but does not unify them; rather, it is added to	p 42
constitutes, we are struck by the fact that all the parts are produced as asymmetrical sections, paths that suddenly come to	p 42
product, produced as nothing more than a part alongside other parts, which it neither unifies nor totalizes, though it has an	p 43
nor totalizes, though it has an effect on these other parts simply because it establishes aberrant paths of communication between	p 43
noncommunicating	
own particular place within the process of production, alongside the parts that it neither unifies nor totalizes. And when it operates	p 43
locate itself. The whole not only coexists with all the parts; it is contiguous to them, it exists as a product	p 44
As a general rule, the problem of the relationships between parts and the whole continues to be rather awkwardly formulated by	p 44
the whole is considered as a totality derived from the parts, or as an original totality from which the parts emanate	p 44

the parts, or as an original totality from which the parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism	p 44
or of the basic patterns of family relations; they are parts of desiring-machines, having to do with a process and with	p 46
breast, her nipple, his bowel movements are desiring-machines connected to parts of his body. It seems to us self-contradictory to maintain	p 47
these partial objects as being his parents, or even different parts of his parents' bodies. Strictly speaking, it is not true	p 47
personages only in so far as they are induced organs, parts of desiring-machines (mannequins). A season in hell—how could it	p 85
first believed that veritable organizers decided the destiny of the parts. But it was soon noticed that on the one hand	p 91
envisaged organizing stimulus, and that on the other hand, the parts themselves had specific abilities and potentials for development that did	p 91
system of social and psychic repression, or they will become parts and cogs of one another in the flow that feeds	p 137
it. The social machine, in contrast, has men for its parts, even if we view them with their machines, and integrate	p 141
body, which are at the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those	p 142
Gourma story begins: When the mouth was dead, the other parts of the body were consulted to see which of them	p 142
possessing the force of law concerning the various members and parts of the body. Not only is the criminal deprived of	p 144
of fatalism). It makes men or their organs into the parts and wheels of the social machine. The sign is a	p 145
unconscious that has only succeeded with us by assembling the parts and wheels of its apparatus from elements of the previous	p 175
including the family, toward the molecular elements that form the parts and wheels of desiring-machines. One searches for the way in	p 183
something new arises, a ruling structure that lives, in which parts and functions are delimited and coordinated, in which nothing whatever	p 191
their derisory preservation, their reduction to the condition of secondary parts in the new machine, and the new apparatus of repression	p 192
and the villagers at its base, serving as its working parts. The stocks form the object of an accumulation, the blocks	p 194
subsist, but are no longer anything more than the working parts of the State machine. The objects, the organs, the persons	p 196
other hand it maintains the old territorialities, integrates them as parts or organs of production in the new machine. It is	p 198
results the way in which the conjunction of the two parts is implemented and the respective portions are distributed to the	p 198
intervention forms part of the apparatus, it changes only the parts of the machine; yet it is still as the displaced	p 201
a guarantee against despotism, an immanent principle that unites the parts into a whole, that makes of this whole the object	p 212
of a judgment and an application directed at the rebellious parts. The imperial barbarian law possesses instead two features that are	p 212
metonymy) according to which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks,	p 212
measuring their distance	
terrible latency with its afterward or its after-the-event. All the parts of the five paralogisms thus seem to be ready. But	p 215
sexual history (there is no other). But here all the parts figure as cogs and wheels in the State machine. Desire	p 216
merits the complex's name, while the first expresses only its parts and wheels functioning from a completely different viewpoint, in a	p 216
regulating idea or principle of reflection (terror) that organizes the parts and the flows into a whole. What is transected, supersected	p 219
which it reduces to the state of bricks, of working parts henceforth subjected to the cerebral idea. In this sense the	p 219
possibility of a change in the value of its constituent parts). It is from the fluxion of decoded flows, from their	p 228
system. Knowledge, information, and specialized education are just as much parts of capital (knowledge capital) as is the most elementary	p 234
labor	
in the fact that the social machine has for its parts technical machines as constant capital attached to the full body	p 251
previous intercommunications of its structure and the positioning of its parts, but does not set itself into place any more than	p 283
lie about detached, now here and now there, in various parts of the world). But there is a Butlerian manner for	p 284
machines, but asserts that they contain such an abundance of parts that they must be compared to very different parts of	p 284
of parts that they must be compared to very different parts of distinct machines, each relating to the others, engineered in	p 284
that part, and that only, while the combination of the parts into a whole forms another department of the mechanical reproductive	p 285
the passage to infinity itself—the infinity composed of machine parts or the temporal infinity of the animalcules—but rather in	p 285
bringing into play processes of temporalization, fragmented formations, and detached parts, with a surplus value of code, and where the whole	p 287
code, and where the whole is itself produced alongside the parts, as a part apart or, as Butler would say, in	p 287
in another department that fits the whole over the other parts; machines in the strict sense, because they proceed by breaks	p 287
of large heavy aggregates; the selective pressures that group the parts retain some of them and exclude others, organizing the crowds	p 288
mother remains in the background, from whom the child borrows parts and gears according to his need, and who are there	p 298
they are not partial (partiels) in the sense of extensive parts, but rather partial (partiaux) like the intensities under which a	p 309
machine, the scientific machine, and the (schizo) analytic machine become parts and pieces of one another. 4 The First Positive Task	p 322
or the signifier.) Partial objects are what make up the parts of the desiring-machines; partial objects define the working machine or	p 323
desiring-machines; partial objects define the working machine or the working parts, but in a state of dispersion such that one part	p 323
be like a phallus structuring the whole and personifying the parts, unifying and totalizing everything. Everywhere there is libido as machine	p 323
if one does not see therein such elements, rather than parts of even a fragmented whole. As Lawrence said, analysis does	p 323
a fiction instead of the real-desire (reel-desir): the elements or parts of the desiring-machines are recognized by their mutual independence,	p 323
such	
link undone, they function as raw partial objects, dispersed working parts of a machine that is itself dispersed. In short, partial	p 324
fact produced as a whole, but a whole alongside the parts—a whole that does not unify or totalize them, but	p 326
organism, which would presuppose a destroyed totality or the freed parts of a whole; nor is the body without organs the	p 326
de-differencie) organism stuck back together that would surmount its own parts. The organs-partial objects and the body without organs are at	p 326
intensity, and the partial objects are these degrees, these intensive parts that produce the real in space starting from matter as	p 327
one as the immobile motor, the others as the working parts; the one as the giant molecule, the others as the	p 327
no longer the lines of connection that traverse the productive parts of the machine, but an entire network of disjunction on	p 327
them, to silence them, but also, impelled by the working parts that work in an autonomous or stereotyped fashion, to reactivate	p 329
them with local movements. It is a question of different parts of the machine, different and coexisting, different in their very	p 329
organs. There we do not have two desires but two parts, two kinds of desiring-machine parts, in the dispersion of the	p 329
have two desires but two parts, two kinds of desiring-machine parts, in the dispersion of the machine itself. And yet the	p 329
attractions, other functionings, the setting in motion of other working parts on the body without organs, the putting to work of	p 331
body without organs, the putting to work of other adjacent parts on the periphery that have as much a right to	p 331
them nearer to a chain of decoding of desire: the parts of the desiring-machine function in the very workings of the	p 336
question of regime. Here are the desiring-machines, with their three parts: the working parts, the immobile motor, the adjacent part; their	p 338
Here are the desiring-machines, with their three parts: the working parts, the immobile motor, the adjacent part; their three forms of	p 338
by a social series, or a social machine contains desiring-machine parts within its workings. The desiring micromultiplicities are no less	p 340
collective	
of partial objects, of singularities, of intensities, of gears and parts of machines of desire, where one would have a hard	p 358
level of their libidinal investments, which form the flows' constituent parts—between the paranoiac reconstruction of the Urstaat and the	p 363
positive	
subjugated groups for which one becomes so many cogs and parts; to insert oneself into the machine to find there at	p 365
a socius that open to desiring-machines, that enter into the parts, wheels, and motors of these machines, as much as they	p 381
much as they cause them to enter into their own parts, wheels, and motors. Everyone knows that a schizo is a	p 381
PARTURITION 1	
the subject has partitioned itself does it proceed to its parturition ... that is why the subject can procure what is of	p 41
PARTY 16	
to the major principle of the exclusion of a third party, we have introduced a third element—the desiring-machine in person	p 56
most traditional bourgeois medicine: the feigned exclusion of a third party; the hypocritical role of money, to which psychoanalysis brought	p 64
farical	
hierarchy, shows convincingly that a village intervenes as a third party to permit matrimonial connections between elements that the	p 147
disjunction of	
its highest point only to the extent that it is party to the generalized breakdown of codes and overcodings, and evolves	p 252
does not create it, but actualizes it in an organized party suited to the task of conquering the State apparatus. If	p 255
are carried out under the domination of its consciousness or party vanguard, that is, for the benefit of a bureaucracy or	p 256
of knowing whether or not class consciousness, embodied in a party or a State, betrays the objective class interest, to which	p 256
groups-in-fusion from the class, which remains serial, represented by the party or the State. And the two do not exist on	p 257
interests: capitalism profits from this, but so does socialism, the party, and the party leadership. How does one explain that desire	p 257

from this, but so does socialism, the party, and the party leadership. How does one explain that desire devotes itself to State instigates and organizes. (Russian nationalism, the territoriality of the party: the proletariat was only able to constitute itself as a mother farewell with a long black shoe farewell with Communist Party and a broken stocking.... with your sagging belly with your necessity for the other class to be represented by a party apparatus that assigns these aims and means, and effects a obvious for the Russian Revolution, with its formation of a party apparatus. This situation is not at all adequate, however, for an order of molar causality that already makes of the party a new form of sovereignty; and finally unconscious revolutionary investments the same time. It does not take itself for a party or even a group, and does not claim to be	p 257 p 258 p 279 p 344 p 344 p 378 p 380
PAS 2	
and experience himself as an angle, Cet enfant it nest pas la, it nest qu'un angle, un angle a venir, et qu'un angle, un angle a venir, et it n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui	p 122 p 122
PASS 60	
was connective synthesis or coupling. But when the productive connections pass from machines to the body without organs (as from labor celebrated guilt feelings ascribed to the unconscious?) What came to pass in the history of psychoanalysis? Freud held to his atheism taken from people, rather than from the nonpersonal flows that pass from one person to another. The reason is that persons a transcendent use of the syntheses of the unconscious: we pass from detachable partial objects to the detached complete object, from an equivalent to parental authority, it must cause us to pass over to the other pole. In accord with a suggestion understood that we leave one pole of Oedipus only to pass on to the other. No way of getting out, neurosis of individualization and sexualization are produced within these fields. We pass from one field to another by crossing thresholds: we never that the limit be displaced, rendered inoffensive, and that it pass or seem to pass into the social formation itself. Schizophrenia displaced, rendered inoffensive, and that it pass or seem to pass into the social formation itself. Schizophrenia or desiring-production is the molecular multiplicity of desire; this limit of deterritorialization must now pass into the interior of the molar organization, and it must the adaptive form of its own reproduction that makes it pass from one generation to the next, and in its unadapted to a dominant class by making cuts (coupures) and segregations pass over into a social field, insofar as it is effectively the discourses have continued. But Nietzsche wanted us finally to pass on to serious things. He gives us twelve or thirteen breakdowns as a part of their functioning? How do they pass from one body to another? How are they attached to the name of desire, caused a song of life to pass into psychoanalysis. He denounced, in the final resignation of Freudianism wall, and yet to remain behind; to cause flows to pass through, without knowing any longer whether they are carrying us in Oedipus. So they displace the limit, they make it pass into the interior of the social formation, between the social which they apply all the investments. They make the limit pass into the interior of the domain thus described by Oedipus labor still must detach themselves from the productive process and pass into the element of recording that appropriates them for itself starting from this primary intensity, it will be possible to pass to a system in extension where (1) the filiations will of an energy flow (+—or—+), something does not pass or remains blocked (+ + or—), and something blocks what must remain blocked in the filiation and what must pass through in the alliance. The essential is not that the chain could be detached, nothing could be selected; nothing would pass from filiation to descent, but descent would be perpetually reduced it amounts to the same to say that everything would pass or flow with it, or on the contrary, that everything made in relation to detachments from the chain: something must pass through but something must also be blocked, and something must also be blocked, and something must block and cause to pass through. Now this is possible only in the system in flow of intensity that passes through, for what does not pass, and for what causes passage or prevents it, according to repression. This repression determines what part of the influx will pass through and what will not in the system in extension more profoundly—its unconscious investments by desire, such as they pass by way of the sick person's marriages, his position in shall speak of an absolute limit every time the schizo-flows pass through the wall, scramble all the codes, and deterritorialize the of the task of displacing the limit: causing it to pass into the interior of the socius, in the middle, between The organs and the agents of the latter no longer pass through a coding of flows of alliance and filiation, but or lesser chance of causing their connections and interactions to pass into the regime of the social machines; according to whether they found or conquer. Wherever a despot and his army pass, doctors, priests, scribes, and officials are part of the procession the socius in extension, into which the intensities in question pass or fail to pass. The full body of the earth into which the intensities in question pass or fail to pass. The full body of the earth must assume an extension come from without. The founders of empires caused everything to pass into a latent state; they invented vengeance and incited ressentiment complete its migration; it must no longer be content to pass from the state of the displaced represented to that of whole, but that do not maintain any identity when they pass from one whole to another. Hence the figures, that is points-signs, or flows-breaks that collapse the wall of the signifier, pass through, and continue on beyond. Because these signs have crossed being blown to pieces, of causing what it decodes to pass beyond the wall of its immanent regulations and beyond its with all its dimensions. The alliances and filiations no longer pass through people but through money; so the family becomes a limit, this time by restricting it, by causing it to pass no longer between social production and the desiring-production that breaks by psychoanalysis's most profound innovator, which makes the displaced limit pass between the Symbolic and the Imaginary, between symbolic castration and scandal where there is none to be found, and to pass for bold while lacking boldness. Better the delirium of common disjunctions resect the productive connections; the chain causes them to pass over to the body without organs itself, thereby channeling or than that of deterritorializing the flows and causing them to pass through the signifying wall, thereby undoing the codes. The function duality rendering the machinic transformations impossible, with everything obliged to pass by way of an indifferent neutral energy, that energy emanating investment is itself revolutionary. For the same breaks do not pass at the level of the unconscious desires and the preconscious limits, reforming a great break that the flows will not pass through or overcome, subordinating the desiring-machines to the repressive aggregate do we combat the deadly inclination that makes a group pass from its revolutionary libidinal investments to revolutionary investments that are kills the child or the father. Then from two we pass to one in narcissism, which in no way precedes Oedipus of conditions where the subject is able to spread, to pass the sickness to his offspring, rather than dying celibate, impotent the limit of this production be displaced, and that it pass to the interior of the socius, as a limit between would be enough to transform it completely, to make it pass to the other pole of the libido, i.e., to schizophrenize, and not only flee across the social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that and deterritorializes them still more, but while causing them to pass into an axiomatic apparatus that combines them, and at the the corresponding axiomatic, but cause some of their currents to pass through the mesh of the axiomatic, underneath the recordings and construct a new socius as full body; one must also pass to the other side of this social full body, where desert that traverses the body without organs and makes us pass from one of its faces to the other. Never an	p 12 p 58 p 71 p 73 p 80 p 80 p 85 p 102 p 102 p 102 p 103 p 104 p 106 p 109 p 119 p 132 p 135 p 135 p 147 p 156 p 157 p 157 p 163 p 163 p 163 p 163 p 164 p 168 p 176 p 176 p 179 p 184 p 193 p 203 p 203 p 215 p 216 p 241 p 242 p 262 p 264 p 266 p 268
PASSABLE 1	
to spontaneously take either a shorter path, which is not passable, which is barred, or else a path that is very	p 317
PASSAGE 25	
of a complete object as the thing detached (phallus). This passage implies a subject, defined as a fixed ego of one milieu, any school. Such is the case in an illustrative passage, the first kiss given Albertine. Albertine's face is at first antichrist who is the prince of modifications, determining instead the passage of a subject through all possible predicates. I am God the contrary, generation is the ego's solace, its prolongation, the passage from one body to another through which the unconscious does positive or negative. This may be seen clearly in a passage from Levi-Strauss, explaining for the simple forms of marriage the or—), and something blocks, or on the contrary causes, passage. Something or someone. In this system in extension there is it well: The mythical discourse has as its theme the passage from indifference to incest to its prohibition. Implicit or explicit through, for what does not pass, and for what causes passage or prevents it, according to the patrilineal or matrilineal nature possible or permitted incest; what does the blocking or causes passage is the maternal uncle. What passes through leads to—as code, which falls to the uncle insofar as he causes passage, while he suffers a kind of minus value insofar as given system?—cannot be resolved independently of the lines of passage and the lines of blockage, as if what was blocked it animates social reproduction itself; because it mobilizes or causes passage of the detachable fragments without ever converting them into a	p 60 p 69 p 77 p 108 p 156 p 157 p 160 p 163 p 163 p 163 p 163 p 164 p 177

the concrete beginning. We know that myth always expresses a passage and a divergence (un écart). The primitive territorial myth of	p 219
in the different areas of productivity and in incomes. Each passage of a flux is a deterritorialization, and each displaced limit	p 232
example-schizophrenize in their corner, and it can allow the passage of socially decoded flows of code that these scientists organize	p 233
human contradictions, and of the contradiction in principle. But no passage impairs or suppresses the difference in nature between the two	p 278
parasite of machines. What is essential is not in the passage to infinity itself—the infinity composed of machine parts or	p 285
temporal infinity of the animalcules—but rather in what this passage blossoms into. Once the structural unity of the machine has	p 285
evolution—this, indeed, is what all the stages of the passage from the molecular to the molar demonstrate, such as this	p 289
from the molecular to the molar demonstrate, such as this passage appears in the organic machines, but no less so in	p 289
lag, and expresses less a stable element than the conditioned passage from one element to another: mythic representation does not express	p 301
in the other, and form residual conjunctive syntheses guiding the passage or the heartfelt becoming from the one to the other	p 325
because it occurs in life and for life, in every passage or becoming, in every intensity as passage or becoming. It	p 330
life, in every passage or becoming, in every intensity as passage or becoming. It is in the very nature of every	p 330
molar aggregate operate and are inscribed. Only by making this passage do we reach the revolutionary break and investment of the	p 377
PASSAGES 5	
mind to believe that everything commingles in these intense becomings, passages, and migrations—all this drift that ascends and descends	p 84
the	
the Catholics, and the Slavs. In his intense metamorphoses and passages, Schreber becomes a pupil of the Jesuits, the burgomaster of	p 89
the shadow of a fantastic phallus distributing the lacunae, the passages, and the articulations. Structures exist in the immediate impossible	p 97
real	
incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in the cycle of intensities. This is because the	p 210
despotic	
and familialist territorialities? These oscillations of the unconscious, these underground passages from one type of libidinal investment to the	p 278
other—often	
PASSED 7	
produced within the process of constitution. In fact, we have passed imperceptibly into a domain of the production of recording, whose	p 12
authority, where it will be made to proliferate and be passed on to the children. The child becomes a man only	p 79
we have it as a structure. Then the crisis is passed on to others, and the whole movement starts all over	p 82
in whose wake nothing is left standing once they have passed through—although these destructions can be brought about, as we	p 85
be confronted by the prohibitions), or suppressed (not without being passed on to the children, with whom the same story begins	p 113
vital essence of desire as libido. But when the dualism passed into a death instinct against Eros, this was no longer	p 331
something arose whose force fractured the codes, undid the signifiers, passed under the structures, set the flows in motion, and effected	p 369
PASSENGER 1	
points of view, except along the transversal that the frantic passenger traces from one window to the other, in order to	p 43
PASSES 50	
an extraordinary fluidity. It might be said that the schizophrenic passes from one code to the other, that he deliberately scrambles	p 15
unlimited number of stationary, metastable states through which a subject passes. The Kantian theory according to which intensive quantities	p 19
fill up	
body without organs to varying degrees—states through which Schreber-the-subject passes, becoming a woman and many other things as	p 19
well, following	
mind aware of the terribly disturbing sound of matter, and passes through its white-hot flame. How is it possible that the	p 19
appendix, or as a spare part adjacent to the machine passes through all the degrees of the circle, and passes from	p 20
machine passes through all the degrees of the circle, and passes from one circle to another. This subject itself is not	p 20
identity, forever decentered, defined by the states through which it passes. Thus the circles traced by Beckett's Unnamable: a succession of	p 20
of strange people; rather, there is the Nietzschean subject who passes through a series of states, and who identifies these states	p 21
machines, miraculating machines, and celibate machines through which little Joey passes as Bettelheim's therapy progresses. In the second	p 38
place, every machine	
consumes and consummates each of the states through which it passes, and is born of each of them anew, continuously emerging	p 41
with others following the communication proper to partial objects: everyone passes into the body of the other on the body without	p 63
appellations no longer designate intensive states through which the subject passes on the body without organs and in the unconscious that	p 78
a matter of relationships of intensities through which the subject passes on the body without organs, a process that engages him	p 84
radiate within and without, intensities through which a nomadic subject passes. Here it is not a case of an hallucinatory experience	p 84
many states of rising and falling through which the pretender passes. Moreover, the pretender Richemont's stroke of genius is not simply	p 88
say, by making them too into states through which he passes: I am Louis XVII, but I am also Hervagault and	p 88
included being traverses indivisible distances on the full body, and passes through all the singularities, all the intensities of a synthesis	p 154
than a metaphor. In the physical system in extension, something passes through that is of the nature of an energy flow	p 157
according to the sexes and the generations, but that one passes from the intensive to the extensive, that is to say	p 157
movement, inclusive disjunctions, necessarily twin states through which a subject passes on the cosmic egg. Everything must be interpreted in	p 158
intensity	
case for the part of the flow of intensity that passes through, for what does not pass, and for what causes	p 163
the mother, in the form of a make-believe parent; what passes through is the relationship with the aunt's daughter as a	p 163
the blocking or causes passage is the maternal uncle. What passes through leads to—as compensation for what is blocked—a	p 163
is indeed the limit, but the displaced limit that now passes into the interior of the socius. Oedipus is the baited	p 166
is your family and nothing else; sexual reproduction no longer passes through those points, although we rightly need your family to	p 169
the socius, the noncoded flows of desire. The part that passes, on the contrary, from desiring-production to social production forms a	p 173
field that are effected by the father. And if it passes over to the son, this is not by virtue of	p 178
with the breaks in such a flow, and with what passes from one state into another through the break. As Leach	p 182
mother, father, Between the two, the shallow stream where nothing passes, where the appellations do not adhere to the persons, where	p 205
deterritorialized sign becomes a signifier, a formidable quantity of reaction passes into a latent state; all the resonance and all the	p 215
come upon the monstrous paradox: the State is desire that passes from the head of the despot to the hearts of	p 221
desire itself becomes the death instinct, latency, but it also passes over into these flows that carry the seeds of a	p 223
the family. The reproduction process is not directly economic, but passes by way of the noneconomic factors of kinship. This is	p 263
life and of all that is free, of all that passes and flows; the universal effusion of the death instinct; depression	p 268
the salvation of the social and moral order, then he passes to religion, the timeliness of a return to the Bible	p 274
defines the cycle, and the states through which a subject passes. The second error of psychoanalysis, made just as it was	p 276
ends at the body without organs, and there it either passes through the wall, opening onto the molecular elements where it	p 283
link is perceived between the machine and desire, the machine passes to the heart of desire, the machine is desiring and	p 285
machines of desire—is now completely displaced. The limit now passes only within the molar aggregate itself, inasmuch as the latter	p 307
behind the wall). In short, the displaced limit no longer passes between objective representation and desiring-production, but between the two	p 307
poles	
movement through which the limit itself is displaced, and now passes to the interior of the representation that performs the artificial	p 313
undoing the representative territorialities and reterritorializations through which a subject passes in his individual history. For there are several	p 318
layers, several	
continue to repudiate the organism and its organization. Desire indeed passes through the body, and through the organs, but not through	p 326
around the entire compass of its cycle, a subject that passes by way of all the becomings corresponding to the included	p 330
has only a topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos. But the same enterprise is continued	p 332
From this point of view, the duality of the poles passes less between the molar and the molecular than to the	p 340
and the preconscious investment of class or interest. The latter passes by way of the large social goals, and concerns the	p 343
That is not the distinction: the distinction to be made passes into the economic infrastructure itself and into its investments. Libidinal	p 345
lady, animal or Blessed Virgin, and all at once. Everything passes into the machine that causes the properly familial determinations to	p 355
arrested, the limit of desiring-production is displaced, travestied, and now passes over into the Oedipal subaggregate. So the schizo is	p 363

effectively

PASSING 20

an ideogram, a pictogram, a tiny image of an elephant passing by, or a rising sun may suddenly make its appearance degree, in the theory of the signifier) that consists in passing from the detachable partial object to the position of a are surprised when we hear a knowledgeable analyst mention, in passing, that one of his patients still dreams of being invited and flows, selecting and cutting the one with the other, passing from one body to another, following connections and appropriations that as so many intensive states embodied in a criminal, ceaselessly passing beyond a threshold while destroying the factitious unity of a the conjunctive tissue, and a transpositional subject moving full circle, passing through all the states, triumphing over some as over his in the subjective disorder, even if it is, with the passing of time, inscribed within more or less irreversible structures. We agricultural implements, and the human organs. Meyer Fortes makes a passing remark that is joyous and refreshingly sound: The circulation of flows and the chains, with the stocked flows and the passing flows, with selections from the flows and detachments from the the latter from the former. The problem is one of passing from an intensive energetic order to an extensive system, which is a daughter or a daughter-in-law ... The sign changes in passing from the brother to the sister, since the brother gains family. But, as Levi-Strauss remarks, one also changes signs in passing from one generation to the next: It depends upon whether relation to the social system in extension that it conditioned, passing back and forth between alliance and filiation. But the imperial already the object of the typographical exercises of Mallarmé—always passing underneath the signifier, filing through the wall: which again shows place, a code determines the respective qualities of the flows passing through the socius (for example, the three circuits of consumer whole forms another department of the mechanical reproductive system. In passing, Butler encounters the phenomenon of surplus value of code, when and gain the time necessary for propagating itself, and for passing on to our future children? And what is the elimination in the first sense, where the molecular elements are continually passing through the links in the chain. We have seen in there are always machines endowed with the strange property of passing from hand to hand, of escaping and causing circulations, of to play the role of a subject-group. One is continually passing from one type of group to the other. Subject-groups are

PASSION 8

Marx notes, what exists in fact is not lack, but passion, as a natural and sensuous object. Desire is not bolstered visible, and yet never was it affirmed with as much passion and resolution. The imperialism of Oedipus is founded here on not as an ideal model, but as revolutionary action and passion. In his recent works Klossowski indicates to us the only reacted to: the action of the voice of alliance, the passion of the body of filiation, the reaction of the eye much smaller, tiny even, absurdly insignificant; it has a peculiar passion for such things that leaves the essential unchanged. The State capitalist respectable. As such, he shares with the miser the passion for wealth as wealth. But that which in the miser most disadvantaged, the most excluded members of society invest with passion the system that oppresses them, and where they always find class, provided he works some in mechanics. He has a passion for mechanics. The man in the garage has been his

PASSIONAL 2

if unconsciously made, and secondly is introduced into the affective passionate sphere, where it now proceeds to serve as a principle that reason imposes on the unconscious and introduces into the passionate sphere, and is not by any means a formation of

PASSIONATE 1

every appearance of having finally joined forces with them, taking passionate pride in portraying them in their total victory, in their

PASSIONS 4

everything is production: production of productions, of actions and of passions; productions of recording processes, of distributions and of co-ordinates that and the different relationships according to which these actions and passions are distributed, help us to understand the formation mechanism of which the father, the mother, and their real actions and passions must first be understood as fantasies of the child (the contrary directions of the captivation or the mechanization of the passions.) But we always make love with worlds. And our love

PASSIVE 15

and can produce only reality. Desire is the set of passive syntheses that engineer partial objects, flows, and bodies, and that The real is the end product, the result of the passive syntheses of desire as autoproduction of the unconscious. Desire does its desire at the same time that it loses the passive syntheses of these conditions. This is precisely the significance of hunting about, trying to capture or become a parasite of passive syntheses in whatever vague world they may happen to exist constitutes the entire domain of the real inorganization of the passive syntheses, where we would search in vain for something that boys as fear of losing it or refusal of a passive attitude. This something in common must lay the foundation for receives the spoken word. He does not act, but is passive under the graphic action; he receives the stamp of the on the other hand, the multiple configurations formed by the passive line and the surface it engenders, so as to reveal for a husband, and for the man in assuming his passive attitude and in [subjecting] himself to a father substitute ? We character, played by Chaplin, has to be neither active nor passive, neither consenting nor insubordinate, since he is the pencil point machines and arrangements of machines. The answer lies in the passive nature of the syntheses, or—what amounts to the same unconscious, causing to flow and breaking flows, consist of the passive synthesis itself insofar as it ensures the relative coexistence and no longer overlap: one then finds oneself before a new passive synthesis where a and b are in a paradoxical relationship undo it. Through binarity, overlapping, or permutation, all these indirect passive syntheses are one and the same engineering of desire. But the organs-partial objects. It is itself produced in the first passive synthesis of connection, as that which is going to neutralize

PASSIVITY 1

whole primitive interplay of action, the en-acted (l'agi), and reaction. Passivity must now become the virtue of the subjects attached to

PAST 9

suffering and privation that has been mine for so many past years. Just as a part of the libido as energy He is too far removed from these problems, too far past them. Even Freud never went beyond this narrow and limited been fully conquered over. It is the world of the past, never of the future. To move forward clinging to the never of the future. To move forward clinging to the past is like dragging a ball and chain. The true visionary it is a descriptive narration where no reference to the past is disclosable, it unfolds along a continuous thread, unable to dismiss them by saying that they belong to the distant past of psychoanalysis: similar books—a lot of them—are still But this master signifier remains what it was in ages past, a transcendent stock that distributes lack to all the elements been fully conquered over. It is the world of the past, never of the future. To move forward clinging to the never of the future. To move forward clinging to the past is like dragging a ball and chain.... We are all

PASTEBOARD 1

universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as the model of production. Even

PASTED 1

multiplicity, without unity or totality, and whose elements are welded, pasted together by the real distinction or the very absence of

PASTIME 1

triangle on the other, we are engaging in an enjoyable pastime, but the mechanisms of money remain totally unaffected by the	p 28
PASTOR 1	
from the moments when Lenz finds himself closeted with his pastor, who forces him to situate himself socially, in relationship to	p 2
PATENT 3	
utter innocence of madness is revealed, whether it be the patent madness of Charlus or the supposed madness of Albertine. Hence	p 43
rather than in psychosis where it is held to be patent. But isn't it true instead that, in psychosis, the familial	p 123
since the latent presence of Oedipus appears only through its patent absence, understood as an effect of psychic repression—or, better	p 171
PATERNAL 16	
formidable of questions: how does one dare reduce to the paternal theme a delirium so rich, so differentiated, so divine as	p 56
escape the impression of a disquieting strangeness. Never was the paternal theme less visible, and yet never was it affirmed with	p 58
end it is reinforced by the restoration and internalization of paternal authority (revival of the old state of things at a	p 80
scientifically, the name that haunts all history, is simply the paternal name. In this case as in many others, the utilization	p 90
the signifier to a real deficiency or absence of the paternal personage. There is no better example than this to show	p 92
It was not by means of a metaphor, even a paternal metaphor, that Hitler was able to sexually arouse the fascists	p 104
years (well, well!) and that the internalization corresponding to the paternal image was produced during the Paleolithic right up until the	p 106
recognized in myth the figures of a maternal and a paternal law, their struggles and their relationships. But Engels slips in	p 107
whose favorite he was, and has entered into marriage with paternal cousins. But with the death of his father he is	p 167
between two sectors, the houses of the members of the paternal group and those belonging to his own matrilineage. How does	p 167
your corner, and place your house between those of your paternal and maternal kin; your family is your family and nothing	p 168
and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great paternal catholic symbol, the meeting place of all the churches? The	p 171
the pre-oedipal maternal pole of the Imaginary, and the Oedipal paternal pole of the structural, both on the same axis, both	p 174
people; this has to be tried, testing the need for paternal feeling against a series of portraits of assassins. It is	p 290
and in The Rat Man, the disguised repetition of the paternal situation, making it possible to enrich or impregnate Oedipus with	p 354
Except in ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism is defined by a cruelty having no	p 373
PATERNALISM 2	
innate science. With regard to them, my rebellion against the paternalism of the first group placed me from the second year	p 124
I am not too angry with these bastards of virile paternalism, I am not vindictive.... In any case, if I have	p 124
PATERNALISTIC 2	
forces for a practical explosion that thrust them into a paternalistic deviation that I find depraved.... A second group of loners	p 124
structure, or constituting perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families? We do not have in	p 319
mind	
PATH 20	
connection with another machine is always established, along a transverse path, so that one machine interrupts the current of the other	p 6
entire vital progression? Let us trace it along a first path (the shortest route): the points of disjunction on the body	p 20
to do with all of this. Or, to follow a path that is more complex, but leads in the end to	p 20
been thus disinfected. Is it possible that, by taking the path that it has, psychoanalysis is reviving an age-old tendency to	p 50
to which it attributes a goal, an origin, and a path of resignation. The contrary should be said: neither is there	p 60
the group fantasy. Institutional analysis tries to trace its difficult path between the repressive asylum and the legalistic hospital on the	p 64
the harm has been done, the treatment has chosen the path of oedipalization, all cluttered with refuse, instead of the schizophrenization	p 68
that there is no other means of escaping this double path, where normality is no less blocked than neurosis, and where	p 80
this beyond consists in duping others into taking the same path (the children to come), and also since the first beginning	p 99
simple distinction. And it seems important that, following an original path, Freud encounters again an idea dear to traditional psychiatry: that	p 123
achieved. So what is the solution? Which is the revolutionary path? Psychoanalysis is of little help, entertaining as it does the	p 239
of absorption of surplus value. But which is the revolutionary path? Is there one?—To withdraw from the world market, as	p 239
select the large aggregates. Szondi set out on this molecular path, discovering a genic unconscious that he contrasted with the Freudian	p 289
production and antiproduction, Freud, on the contrary, chooses the first path: it is not the father who indicates the action of	p 297
or the nondifferentiated, and the symbolic invariant that traces the path of the differentiations: the same thing is found all over	p 307
retimbering of modern man on the rock of castration. The path marked out by Lacan led in a completely different direction	p 308
own circuits, and tends to spontaneously take either a shorter path, which is not passable, which is barred, or else a	p 317
which is not passable, which is barred, or else a path that is very explicitly posted as leading nowhere. After having	p 317
an all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path, perhaps you will cease pouring it out like a sewer	p 334
rather than another, to fix our aims on a given path, convinced that this is where our chances lie—since love	p 345
PATHOGENIC 4	
an extended Oedipus, just as much in the diagnostic of pathogenic families in themselves as in the constitution of therapeutic quasi	p 94
one illness, neurosis, the Oedipal decay against which all the pathogenic interruptions of the process should be measured. Most of the	p 319
a social dimension seems to him to testify to a pathogenic state, a fixation in narcissism, or a regression to Oedipus	p 352
one thereby fail to correctly evaluate social production in its pathogenic nature, but secondly, one also fails to understand the schizophrenic	p 361
PATHOLOGICAL 10	
who come to occupy them in a given social or pathological formation: a structural Oedipus (3+1) that does not conform to	p 52
to see in the manifest disequilibrium of the relations a pathological consequence, which one explains by saying that the supposedly closed	p 149
abundance and the fructification of wealth. Far from being a pathological consequence, the disequilibrium is functional and fundamental. Far	p 150
from being	
structure or affective constellation. That is why, when one considers pathological cases and processes of cure in primitive societies, it seems	p 166
a great number of social situations. It seems that the pathological incisor is indeed mainly that of the maternal grandfather. But	p 167
it is a question of knowing if the disequilibrium is pathological and a manifestation of consequences, as Levi-Strauss maintains, or functional	p 187
the libido only resexualizes these investments during the course of pathological regression. Unless the assumption of such a conception is still	p 293
and qualitative flows of libido that traverse dreams, fantasies, and pathological formations as well as myth, tragedy, and the social formations	p 301
not reveal the insanity of the capitalist machine and the pathological character of its rationality: not at all a false rationality	p 373
all a false rationality, but a true rationality of this pathological state, this insanity, the machine works too, believe me. The	p 373
PATHOLOGY 1	
psychology, namely, to develop a moralized, familial discourse of mental pathology, linking madness to the half-real, half-imaginary dialectic of	p 50
the Family	
PATHS 15	
another of the organism, all intersect, following the endlessly ramified paths of the great disjunctive synthesis. If this constitutes a system	p 39
on a shift in nervous energy and creates broken, fragmented paths within the sphere of instincts. These bricks or blocks are	p 40
fact that all the parts are produced as asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes,	p 42
noncommunicating	
effect on these other parts simply because it establishes aberrant paths of communication between noncommunicating vessels, transverse	p 43
unities between elements that	
of exclusive disjunctions, whether this last use borrows from the paths of the Imaginary or the values of the Symbolic. It	p 83

produces and reproduces itself. The unconscious does not follow the paths of a generation progressing (or regressing) from one body to on the contrary it is going to lead down the paths of a contagious and reproduceable differentiation. For the family creates and the other prospective, by which the work invents the paths leading toward a new solution concerning the future of man movement, a kinetic energy that is determined by the respective paths of the gifts and counter-gifts on the surface. Among the at all other types of sexual relations, blocking the other paths. In a word, the repression of incest is not born extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of the signifier. Civilization is defined by the decoding and are differentiated and mutually opposed, it is merely as two paths in the same statistical direction. But in the other more in the molecule; and, starting from this level, two diverging paths open up, of which one will lead to the more do not believe in myth and tragedy): By retracing the paths to the earlier heroic life ... you defeat the very element easy to rediscover the molecules—even the giant molecule—their paths, their zones of presence, and their own syntheses, amid the	p 108 p 125 p 134 p 149 p 172 p 244 p 286 p 286 p 298 p 338
PATIENCE 3	
beneath his inferior God. At times the schizophrenic loses his patience and demands to be left alone. Other times he goes be undermined and penetrated with a file, slowly and with patience as I see it. What is at stake is not as possible, but it can also proceed only with great patience, great care, by successively undoing the representative territorialities and reterritorializations	p 14 p 137 p 318
PATIENT 13	
in the face. The psychoanalyst no longer says to the patient: Tell me a little bit about your desiring-machines, won't you language is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as easily say the opposite of everything he third type remains, whose characteristics define a good analysis. The patient speaks in order to constitute the process of a chain leads Reich to say: What belongs specifically to the schizophrenic patient is that ... he experiences the vital biology of the body body With respect to their experiencing of life, the neurotic patient and the perverted individual are to the schizophrenic as the getting oedipalized, we can easily understand the outbursts of the patient who does not want to be cured, and who treats Oedipus, cutting off all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault enveloping the illness in a familial complex internal to the patient, and then the familial complex itself in the transference or who sit around the breakfast table with the so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an case of schizophrenia with a delusion of doubles, where the patient manifested a strong hatred for her mother and an incestuous was a baby. It is a question of giving the patient tactile and other bodily sensations that lead him to a to voice-audition and hand-graphics? In the rituals of affliction the patient does not speak, but receives the spoken word. He does for the benefit of the one it is creating. The patient resumption of the process, or on the contrary its interruption	p 45 p 66 p 66 p 87 p 88 p 91 p 92 p 93 p 95 p 122 p 130 p 189 p 319
PATIENT'S 1	
a sorcerer, and that the roles he assumed in the patient's eyes went far beyond any sort of parental images. They	p 46
PATIENTLY 1	
feeds one and the same desiring-machine, so many local fires patiently kindled for a generalized explosion—the schiz and not the	p 137
PATIENTS 4	
a knowledgeable analyst mention, in passing, that one of his patients still dreams of being invited to eat or have a sign of the object dependence to which analysis reduced the patients. How can we ward off, in the practice of the Their madness is not true madness. The madness of our patients is an artifact of the destruction wreaked on them by we are truly sane. The madness that we encounter in patients is a gross travesty, a mockery, a grotesque caricature of	p 64 p 65 p 132 p 132
PATIENT] 1	
the concatenation of bound elements.... Every interpretation furnished by [the patient] can offer itself as an already-signified awaiting its meaning. For	p 66
PATIT 1	
The social field, where everyone acts and is acted upon (patit) as a collective agent of enunciation, an agent of production	p 265
PATRIARCHAL 2	
would the contrary be true in our case, in the patriarchal organization where the representation would remain clear, but with the symbolists should be added. They all agree that, in our patriarchal and capitalist society at least, Oedipus is a sure thing	p 172 p 174
PATRICENTRIC-ACQUISITIVE 1	
the same time [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here	p 173
PATRILATERAL 2	
the patrilineal or matrilineal character of the filiation, and the patrilateral or matrilateral character of the marriage, are active elements of for what causes passage or prevents it, according to the patrilateral or matrilateral nature of the marriages, according to the patrilineal	p 159 p 163
PATRILINEAGE 1	
time is adequately expressed through the agnatic transmission of a patrilineage name. But the continuity of the structure laterally is not	p 146
PATRILINEAGES 1	
parents were married ... [However] the cross ties linking the different patrilineages laterally are not felt by the peoples themselves to be	p 146
PATRILINEAL 7	
it is not important whether the regime of filiation is patrilineal or matrilineal. In a patrilineal or patrilocal regime, for example the regime of filiation is patrilineal or matrilineal. In a patrilineal or patrilocal regime, for example, related women are women lost of the mother or father as kin or affine, the patrilineal or matrilineal character of the filiation, and the patrilateral or extensive somatic memory, created from filiations that have become extended (patrilineal or matrilineal) and from the alliances that they imply. The alliances that they imply. The entire Dogon mythology is a patrilineal version of the opposition between the two genealogies and the patrilateral or matrilateral nature of the marriages, according to the patrilineal or matrilineal nature of the lineages, according to the general Loffler writes of a specific case: Among the Mru, the patrilineal model predominates over the matrilineal tradition: the brother-sister relationship, which	p 156 p 156 p 159 p 160 p 160 p 163 p 164
PATRILOCAL 1	
of filiation is patrilineal or matrilineal. In a patrilineal or patrilocal regime, for example, related women are women lost; women brought	p 156
PATTERN 1	
social production. The inscription performed by the family follows the pattern of its triangle, by distinguishing what belongs to the family	p 125

PATTERNS	4	
the ability to rearrange fragments continually in new and different patterns or configurations; and as a consequence, an indifference toward the		p 7
are not representations of parental figures or of the basic patterns of family relations; they are parts of desiring-machines, having to		p 46
very first days of life, in the most elementary behavior patterns of the suckling babe, that these relations with partial objects		p 49
in the mantle of a parental complex, and regards the patterns of self-punishment resulting from Oedipus as a confession of guilt		p 50
PATTON	1	
sequence from the film Hearts and Minds: we see Colonel Patton, the general's son, saying that his guys are great, that		p 62
PAUCITY	1	
name of the father. Everything has been said about the paucity of reality, the loss of reality, the lack of contact		p 86
PAUL	2	
disciples, the anchorite and his monks, Christ and his Saint Paul. Moses flees from the Egyptian machine into the wilderness and		p 193
the surface it engenders, so as to reveal—as in Paul Klee—those intermundia that perhaps are visible only to children		p 243
PAUSE	1	
two ends of a tie for the despotic knot. A pause seems in order here while we ask how such a		p 201
PAWS	1	
celibate machine in the center: the horse with short, jointed paws, inside which they supposedly put the Dauphin so he could		p 88
PAY	2	
work, irresponsible, illegible, and nonmarketable, which on the contrary must pay not only to be read, but to be translated and		p 134
equivalent of the harm he has done? How can one pay back with suffering? An eye must be invoked that extracts		p 191
PAYING	1	
of a woman with her husband, but the husband is paying for his wife's analysis. This isn't the only time we		p 356
PAYMENT	13	
money signs of exchange value, a flow of means of payment relative to consumer goods and use values, and a one-to-one		p 228
been demonstrated, the dualism between the formation of means of payment and the structure of financing, between the management of		p 229
money		
they are situated at the pivotal point between financing and payment, merely shows the multiple interactions of these two operations. Thus		p 229
roots in simple circulation where money develops as means of payment (bills of exchange falling due on a fixed date, which		p 229
dissimulation of the dualism of these two forms of money, payment and financing—the two aspects of banking practice. But this		p 229
that, instead of transferring a pre-existing currency as means of payment, hollows out at one extreme of the full body a		p 237
of financing and the flows of incomes or means of payment; the scientific and technical form assumed by flows of code		p 245
relation between flows of financing, and flows of means of payment or income. Such an extension merely signifies that capital has		p 249
an entirely different power from the flow of means of payment signifies that the power has become directly economic. And yet		p 249
financing, but reterritorialization of purchasing power and the means of payment (the role of the central banks). Or the movement of		p 258
structure of external financing and as a means of internal payment, along with the objective dissimulation that it comprises, essential to		p 356
of capitalism, a flow of financing and a flow of payment or incomes in the monetary inscription of capitalism, a market		p 372
equivalent reterritorialization when converted into a reflux of means of payment. The Third World is deterritorialized in relation to the center		p 374
PAYMENTS	1	
from that of her mother's brother. The significance of the payments to the mother's brother upon the marriage of his niece		p 164
PAYS	1	
refrain of Oedipus, the eternal lullaby, he writes: A child pays no regard to social distinctions, which have little meaning for		p 354
PEACE	3	
he offer me more than that? Impossible. Leave me in peace. Everything is a machine. Celestial machines, the stars or rainbows		p 2
to be daddy, Or the station mommy. We only wanted peace and Innocence, and to be left alone to machine our		p 114
only tolerated to a point, then ordered to make its peace with determinism). But the other pole is the schizoid pole		p 371
PEACEFUL	1	
The same could also be said with respect to apparently peaceful times: what a grotesque error to think that the unconscious-as-child		p 97
PEACEMAKER	1	
comes late—when the State presents itself as an apparent peacemaker between classes that become distinct from the State, making it		p 212
PEACOCK'S	1	
the full body of the despot, as though to the peacock's tail of a royal train, and that they have in		p 210
PEASANT	2	
Man demonstrates a marked taste for the poor woman: the peasant girl on all fours washing some clothes, or the servant		p 353
and substitutes for incest? (Thus in The Wolf Man, the peasant girl as a substitute for the sister, having the same		p 354
PECULIAR	6	
and though there are syntheses and disorders (affections) that are peculiar to this recording process, as we see in paranoia and		p 22
is realized or becomes concrete within the field of immanence peculiar to capitalism itself, with the appearance of the technical means		p 240
are much smaller, tiny even, absurdly insignificant; it has a peculiar passion for such things that leaves the essential unchanged. The		p 253
does not arrange lack in its midst, by variable means peculiar to it. (These means are not the same, for example		p 342
since it is against schizophrenia that everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in the void		p 363
the images that come to fill the field of immanence peculiar to this system or this aggregate. the other by lines		p 367
PEDAGOGICAL	3	
field that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person applies a delirium to his		p 274
nor his father, who invented the Pangymnastikon and a general pedagogical system). Everything changes, then: the infinite regression forced		p 274
us to		
into account, as well as their obvious participation in a pedagogical social machine in general. For the real question is this		p 297
PEDAL	1	
of sexual pleasure? At the end of Malone Dies, Lady Pedal takes the schizophrenics out for a ride in a van		p 3

PEDESTAL	1	
by bad conscience and resentment. ... sticking a woman on a pedestal, or the reverse, sticking her beneath notice; or making a		p 351
PEN	1	
terms are all affirmed. I am the letter and the pen and the paper. It was in this fashion that Nijinsky		p 78
PENAL	3	
by Her Bachelors, Even, the machine in Kafka's In the Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain		p 18
a raw state. As in the machine of In the Penal Colony, it is the penalty that writes both the verdict		p 212
how beautiful the machine is! The officer of In the Penal Colony demonstrates what an intense libidinal investment of a machine		p 346
PENALIZING	1	
reflux, but side by side with, deviating from rather than penalizing the flow that creates incomes. How much flexibility there is		p 238
PENALTY	3	
knowable object, the verdict having no existence prior to the penalty, and the statement of the law having no existence prior		p 212
the machine of In the Penal Colony, it is the penalty that writes both the verdict and the rule that has		p 212
nothing but a great absence, with one and the same penalty, one and the same ridiculous wound for all—castration. This		p 323
PENCIL	1	
nor passive, neither consenting nor insubordinate, since he is the pencil point that traces the design, he is the stroke itself		p 317
PENDULUM	3	
again. Such is the Oedipal disjunction, the swing of the pendulum, the exclusive inverse reasoning. That is why, when we are		p 82
question of a correlative double impasse, a swing of a pendulum responsible for sweeping away the entire unconscious, and that continuously		p 83
can be presented as the two extreme oscillations of a pendulum oscillating around the position of a socius as a full		p 281
PENETRATE	4	
be called the monumental work of Ernest Jones does not penetrate censorship, it codifies it. And the way the three elements		p 118
sacred pouch, but which can escape from the pouch and penetrate the body of the sick man. In order to diagnose		p 167
the multiplicity of holes that eat away at it and penetrate it, always coupled directly to it, everywhere setting the molecular		p 341
whose libidinal investments are themselves revolutionary; it causes desire to penetrate into the social field, and subordinates the socius or the		p 348
PENETRATED	2	
to hit it hard, it has to be undermined and penetrated with a file, slowly and with patience as I see		p 136
criminal has wronged, and the mark that had not sufficiently penetrated his body. The crime, a rupture of the phonographic connection		p 191
PENETRATES	5	
meaning changed. The canvas is truly broken, sundered by what penetrates it. All that remains is a background of gold and		p 132
mass phenomena, and the molecular direction that on the contrary penetrates into singularities, their interactions and connections at a		p 280
distance or		
remain there, he crosses these lands, he desecrates them, he penetrates them, he liquidates even his grandmother with a machine for		p 318
break with the outside, with the Real. Too much always penetrates from the outside, where the analyst is concerned, too much		p 357
from the outside, where the analyst is concerned, too much penetrates into his office. Even the closed familial scene appears to		p 357
PENETRATING	2	
aimed at the role of parental figures, without at all penetrating the structure and its order of symbolic positions and functions		p 52
exists in the tribe, as the hero finds her in penetrating into the tribe, or finds her again in returning to		p 200
PENETRATIONS	1	
relativity of the segments are responsible for all sorts of penetrations between the inalienable elements of filiation and the mobile elements		p 152
PENIS	10	
milk but also the flow of air and sound; the penis that interrupts not only the flow of urine but also		p 36
distribution that presents itself in girls as desire for the penis, and in boys as fear of losing it or refusal		p 59
to castration: for girls, renunciation of their desire for the penis; for boys, renunciation of male protest—in short, assumption of		p 59
of their virulence and efficacy. Yet the reference to the penis gives its full meaning to castration. Through it, all the		p 73
attracts them: vaginas riveted on the woman's body, an immense penis shared by the men, an independent anus that assigns itself		p 142
even compelled to say that, while in our societies the penis has occupied the position of a detached object distributing lack		p 143
it, it is the anus that removes and sublimates the penis in a kind of Aufhebung that will constitute the phallus		p 143
sex conceived as the feminine sex (the little hidden absorbed penis). We maintain therefore that castration is the basis for the		p 295
consists for the woman of the appeased wish for a penis ... destined to be converted into a wish for a baby		p 312
necessity for the woman to renounce her desire for the penis and for the man to renounce his male protest. We		p 356
PENISES	1	
the subjects, all the eyes, all the mouths, all the penises, all the vaginas, all the ears, and all the anuses		p 210
PENNY	1	
demands a toll. To sing it doesn't cost you a penny. Not only does it cost nothing—you actually enrich others		p 334
PEOPLE	53	
am able to avoid it, in the presence of other people. Let us borrow the term celibate machine to designate this		p 17
his mind and supposedly identifies with all sorts of strange people; rather, there is the Nietzschean subject who passes through a		p 21
by the poor or the dispossessed. On the contrary, such people know that they are close to grass, almost akin to		p 27
as stubbornly as though it were their salvation? How can people possibly reach the point of shouting: More taxes! Less bread		p 29
As Reich remarks, the astonishing thing is not that some people steal or that others occasionally go out on strike, but		p 29
continually out on strike: after centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such a point		p 29
do not merely mean to say that modern life drives people mad. It is not a question of a way of		p 34
forces corresponding to heterosexuality and homosexuality, but creates in most people irreducible oppositions between the two forces. Finally,		p 65
the third factor		
pleasure certain imperious localizations. The second group would shock most people by their avowals. They live perhaps less exclusively		p 70
under Saturn's		
connective syntheses of production: a regime for the pairing of people replaces the connection of partial objects. On the whole, the		p 71
organ-machines suited to desiring-production give way to a pairing of people under the rules of familial reproduction. Partial objects now seem		p 71
familial reproduction. Partial objects now seem to be taken from people, rather than from the nonpersonal flows that pass from one		p 71
connections remain tolerated within the regime for the pairing of people, which legally determines what may be appropriated from the body		p 72
those things that becomes all the more dangerous the less people believe in it; then the cops are there to replace		p 81

son of good birth, I have never been of this people, I have never been Christian, ... yes my eyes are closed	p 86
peoples, and with the dangers that face the currently chosen people, the Germans, who are threatened by the Jews, the Catholics	p 89
able to breathe? why be poor? why are there rich people?—form the object of investments in which the parents merely	p 99
and the sixteenth-century Christians, or between Hitler and the German people, with corresponding elements that do not necessarily imply	p 102
identity: Hitler	
a claim, a coupon, a credit, is able to arouse people who are not necessarily bankers. And what about the effects	p 104
the Father and the Son! ... I am speaking of God's people, naturally, not of those close to Him who take themselves	p 124
of those close to Him who take themselves for his people. It is the recording of desire on the increate body	p 124
adaptation, Adler! And Jung for the adults and the old people, whose problems have to do with the Ideal. And we	p 128
one of the forms in which, often through quite ordinary people, the light began to break through the cracks in our	p 131
or from the co-option of it by a social order. People are co-opted, not works, which will always come to awake	p 133
the breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw near the wall and back	p 135
this sense because, following Engel's formula, it subdivides not the people but the territory, and substitutes a geographic organization for the	p 145
local ties. This is because the primitive machine subdivides the people, but does so on an indivisible earth where the connective	p 145
administration, the elders who curse the White Man, the young people who enter into a political struggle, etc. Both are true	p 169
and places himself in direct filiation with the deity: the people must follow. A leap into a new alliance, a break	p 192
a holy ark and a portable temple, and gives his people a new religious-military organization. In order to summarize Saint John	p 193
links him directly to God and connects him to the people. For the first time, something has been withdrawn from life	p 194
the State the principle of a territorialization that would inscribe people according to their residence, we should see in the principle	p 195
deity, and the new alliance of the despot with the people. All the coded flows of the primitive machine are now	p 199
perverts who also form part of our history's horizon and people our calendar. These are the two aspects of a becoming	p 222
whose products are used to control the minds of the people, and so on and so on. Thus the three segments	p 237
the progressive desires, ideas and thoughts which are latent in people of different social strata, occupations, age groups and sexes, and	p 257
of the material or the form of human reproduction begets people whom one can readily assume to be all equal in	p 263
its dimensions. The alliances and filiations no longer pass through people but through money; so the family becomes a microcosm, suited	p 264
the inferior race, I am a beast, a black. Good people say that we must not flee, that to escape is	p 277
whole alphabet, an entire axiomatic done with photos of mad people; this has to be tried, testing the need for paternal	p 290
sexually aroused. Flags, nations, armies, banks get a lot of people aroused. A revolutionary machine is nothing if it does not	p 293
endeavors, whose admitted purpose is to triangulate, to Oedipalize everyone—people, animals, and things—to a point where we will witness	p 319
point where we will witness a new race of sick people implore by reaction that they be given back an asylum	p 319
needed, so many deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned death in Bengal, etc.).	p 335
Modern	
of a reactionary type? And more rarely, how do certain people whose interest is objectively reactionary come to effect a preconscious	p 344
in opposite modes. In the generation-gap conflict we hear old people reproach the young, in the most malicious way, for putting	p 350
work, savings, a good marriage). But what appears to other people as raw desire still contains complexes of desire and interest	p 350
woman and woman) are the index of social relationships between people. Love and sexuality are the exponents or the indicators, this	p 352
have little meaning for it as yet; and it classes people of inferior rank with its parents if they love it	p 354
the tautological statement made above, one can then understand that people whose preconscious investments of interest do not, or should not	p 374
fall back on Oedipus, Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it makes no	p 375
difference, since	
coexists: still hesitant preconscious investments in the case of some people who do not believe in this possibility; revolutionary preconscious	p 377
investments	
causality in the order of desire. And in the same people the most varied kinds of investments can coexist at such	p 378
PEOPLES 7	
their own: there is no ego that identifies with races, peoples, and persons in a theater of representation, but proper names	p 86
a theater of representation, but proper names that identify races, peoples, and persons with regions, thresholds, or effects in a production	p 86
Schreber's memoirs are filled with a theory of God's chosen peoples, and with the dangers that face the currently chosen people	p 89
that we had to wait for the dreams of colonized peoples in order to see that, on the vertices of the	p 96
the social formations: the races, the classes, the continents, the peoples, the kingdoms, the sovereignties; Joan of Arc and the Great	p 101
linking the different patrilineages laterally are not felt by the peoples themselves to be of the nature of descent. The continuity	p 146
of the writing system ... and that the contact of two peoples is almost necessary before the spark of a new writing	p 208
PEOPLE] 2	
who he was or knew anything definite about him.... [The people] do not know what emperor is reigning, and there exist	p 199
on the despot himself, his dynasty, and his name ([The people] do not know what emperor is reigning, and there exist	p 214
PER 1	
order to be replaced by another one. Three million points per second transmitted by television, only a few of which are	p 241
PERCEIVE 1	
the birth of an empire. But in reality one can perceive the movement of this formation just as well when one	p 193
PERCEIVED 2	
meaning. For this reason interpretation is always retrospective, as the perceived meaning. So that was what this meant. . . . What is serious	p 66
living has been laid to rest, a direct link is perceived between the machine and desire, the machine passes to the	p 285
PERCEIVES 1	
same as Adrienne, the little girl of his childhood; he perceives them as identical. And Aurelie and Adrienne, both in one	p 126
PERCEPTIBLE 2	
and the schizophrenic process escape. This contradiction is perhaps especially perceptible in Laing, because he is the most revolutionary of	p 360
the	
detrterritorialized flows to circulate in the socius, flows that are perceptible to everyone, which force the social axiomatic to grow ever	p 379
PERCEPTION 9	
is a true consciousness of a false movement, a true perception of an apparent objective movement, a true perception of the	p 10
a true perception of an apparent objective movement, a true perception of the movement that is produced on the recording surface	p 10
constitutive of the most lofty thought and the most acute perception. The centrifugal forces do not flee the center forever, but	p 20
an operation of a conscious or preconscious nature, an extrinsic perception rather than an operation of the unconscious upon itself. From	p 92
identity remains that of unconscious representations and does not compromise perception. But what is there to gain from inscribing everything	p 126
in	
identifications were not identifications with persons from the viewpoint of perception, but identifications of names with regions of intensity that	p 126
provide	
collective appraisal and evaluation, and a set of organs of perception, or more precisely of belief, as a condition of existence	p 248
indirect, qualitative composites that are essentially limited, and organs of perception and extrachemical factors that select and appropriate the	p 248
cellular connections	
finds in its different aspects its own organs of execution, perception, and memorization. Memory has become a bad thing. Above all	p 250
PERCEPTIVE 1	

longer in a position to observe things. A kind of perceptive gymnastics has lead him, progressively, not to identify with the	p 317
PERCEPTUAL 1	
mother. Will it be said that the identification as a perceptual identity is here a sign of psychosis? One then encounters	p 126
PERE-MERE 1	
et it n'y a pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller, east ce monde	p 122
PEREGRINATIONS 1	
own body without organs. It may well be that these peregrinations are the schizo's own particular way of rediscovering the earth	p 35
PERFECT 3	
other. As long as we are content to establish a perfect parallel between money, gold, capital, and the capitalist triangle on	p 28
socialists' portrait of the proletariat, between the latter and a perfect schizo. That is why the problem of a proletarian class	p 255
to which the organisms are for the moment only more perfect machines (Whether those things which we deem most purely spiritual	p 284
PERFECTED 2	
saying that, in a certain sense, the psychoanalyst completed and perfected what the psychiatry of nineteenth-century asylums, with Pinel and	p 92
Tuke	
or organs of production in the new machine. It is perfected all at once because it functions on the basis of	p 198
PERFECTINGS 1	
or less regular accumulations of individuals, the other to the perfectings of the individual organization whose simplest schema is the formation	p 286
PERFECTION 1	
where the market economy raises them to a degree of perfection unknown before capitalism.) This welding of desire to lack is	p 342
PERFECTLY 13	
that Oedipus is an easy subject to deal with, something perfectly obvious, a given that is there from the very beginning	p 3
production, though merely the production of fantasies, has been explained perfectly by psychoanalysis. On the very lowest level of	p 25
interpretation, this	
takes place is that the law prohibits something that is perfectly fictitious in the order of desire or of the instincts	p 115
the effectuations of a virtuality that is always fulfilled as perfectly as it can be by virtue of the states of	p 130
often keep the full sexuality of the affect; we know perfectly well what it is about, without having been psychoanalyzed. But	p 172
as an archaism—but they assume a function that is perfectly contemporary and adapted to the situation within personified capital (the	p 232
a university discourse characterized by a pure scientificity, that scientificity perfectly suited for resupplying our neuroses, for strangling the	p 244
process once	
its difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist and function only within the	p 246
middle or high-level manager, or a government minister is a perfectly schizophrenic language, but that functions only statistically within the	p 246
flattening	
to operations that are not failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when	p 257
he	
often artificial, residual, archaic; but they are archaisms having a perfectly current function, our modern way of imbricating, of sectioning off	p 257
analytic dialogue, in fact depends on a subfoundation that is perfectly reducible to a few essential and formalizable articulations. Everything is	p 265
on them, and makes scientists and science into an agency perfectly subjugated to the formation of sovereignty (for example, the way	p 371
PERFECTS 1	
technical machines that are his prized possession, or that he perfects or even produces through handiwork; nor of the subject's use	p 322
PERFORM 10	
into motion their desiring-machines, to make flows circulate and to perform breaks in these flows. The law tells us: You will	p 114
is therefore introduced into the production of desire and will perform a displacement, an unparalleled repression of desire commencing with the	p 120
under human control in order to transmit a movement and perform a task, then the human machine was indeed a true	p 141
that crushes their polyvocal character; the detached object (phallus) must perform a kind of folding operation—a kind of application or	p 177
connoted along with that of the other, so as to perform the great task of germinal intense repression. What is repressed	p 203
a molecular multiplicity are fitted over vacuoles of lack that perform this fusion in a statistical constellation of a molar order	p 342
to which the libido must be desexualized in order to perform such investments, but begins with Oedipus, me, father and mother	p 357
corresponding to these new aims, in order for it to perform a revolutionary break at the unconscious level with the same	p 375
the necessity for a different sort of investment, and must perform a kind of rupture with causality as well as a	p 377
new form of sovereignty; and finally unconscious revolutionary investments that perform a real rupture with causality in the order of desire	p 378
PERFORMANCE 1	
dark, and ran out again directly. He went through this performance several times. I explained to him: It is dark inside	p 45
PERFORMED 9	
parental images, the irreducibility of the response to the stimulation performed by these images. But it contented itself with understanding the	p 98
own laws and the requirements of social production. The inscription performed by the family follows the pattern of its triangle, by	p 125
from a chain, and portions of the tasks to be performed are distributed. Coding the flows implies all these operations. This	p 141
initiating. Nietzsche thus defined the morality of mores (...)—the labor performed by man upon himself during the greater part of the	p 144
The first great movement of deterritorialization appears with the overcoding performed by the despotic State. But it is nothing compared to	p 222
and the same process. This essential aspect of the regulation performed by the State is even more readily understood if one	p 258
structure that the fusion of desire with the impossible is performed, with lack defined as castration. From the structure there arises	p 306
is not a matter of pious destructions, such as those performed by psychoanalysis under the benevolent neutral eye of the analyst	p 311
to bring on better days? And aren't all the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't	p 334
they	
PERFORMING 7	
reduced to 3 (+ 1, to designate the transcendent factor performing the operation). From that moment it is a foregone conclusion	p 101
destructive. As if the great voices, which were capable of performing a breakthrough in grammar and syntax, and of making all	p 134
operating in the manner of a graphic machine capable of performing as well by means of hieroglyphs as by phonemes. For	p 203
considers this transcendence as an absence or an empty locus, performing the necessary foldings, levelings (rabattements), and	p 207
subordinations—a transcendence whence	
under the action of DNA and its segments, the genes, performing veritable lottery drawings, creating switching points as lines of selection	p 289
selection, but on the contrary, molecular multiplicity ? forms of selection performing the selection ? molar or gregarious aggregates that result	p 343
from this	
fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing the folding or the correspondence; but this application	p 358
effectively operates	

PERFORMS 14

the part has nothing to do with the whole; it performs its role all by itself. In this case, only after	p 41
Oedipus (3+1) that does not conform to a triangle, but performs all the possible triangulations by distributing in a given domain	p 52
sides. He explodes the Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning indivisible distances.	p 78
The genealogist-madman lays out a	
completely illegitimate. Distinctions must be made: the repressing representation which performs the repression; the repressed representative,	p 115
on which the repression actually	
the recording process of desire, clutching at everything, the family performs a vast appropriation of the productive forces; it displaces and	p 124
or conflicting regimes, and the modes of investment that desiring-production performs in the system of social production. The actual factor is	p 129
into three, like a tablecloth, plus the transcendent term that performs the folding operation). Speaking, dancing, exchanging, and allowing to	p 178
flow	
in relation to the primary repression that the latter already performs in the domain of desire—a relation that is essentially	p 184
have seen, it is the same agency—the family—that performs this double operation, distorting and disfiguring social desiring-production,	p 296
leading it	
does not thereby escape the world of representation. It merely performs a vast conversion of this world, by attributing to it	p 303
and now passes to the interior of the representation that performs the artificial reterritorializations of desire. If the displacing agency can	p 313
And if perversion in the narrowest sense of the word performs a certain very specific type of reterritorialization within the artifice	p 315
do we explain that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of this production than do the	p 335
great mutant flow of capital is pure dcteritorialization, but it performs an equivalent reterritorialization when converted into a reflux of means	p 374

PERHAPS 48

communication alike. There was something stunned about it, something petrified. Perhaps it suggested a stalled engine. The schizophrenic is	p 7
the universal	
but also various figures, plus one or several straws, and perhaps a corpse. Cutting into the flows (le prelevement du flux	p 40
whole, of global persons, and of complete objects—and also, perhaps, because she is eager to avoid any sort of contretemps	p 45
crucial point: a question occurs to the child that will perhaps be related to the woman known as mommy, but that	p 48
power or more potentiality than that. And though psychoanalysis may perhaps have managed to disinfect the dirty little secret, the dreary	p 50
or frontier did not lie between these terms, which are perhaps complementary.) Production is reduced to mere fantasy production, production	p 55
of	
lack his subordination to the tyrannical complete object. This is perhaps no longer the case when the partial object is posited	p 60
tortured so well. It's so bad, but also so good! Perhaps one will recall a sequence from the film Hearts and	p 62
group would shock most people by their avowals. They live perhaps less exclusively under Saturn's satellite, for in their case women	p 70
the other or excluding the other from the one, is perhaps the greatest paradox. Either ... or ... or, instead of either/or. The	p 76
of living beyond the father's law, beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. But	p 81
essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us to	p 81
conclude that this	
and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by trying to be Worm that I'll finally succeed	p 85
existed (or if they did, it was so long ago, perhaps during the Paleolithic). All they did was kill a dead	p 107
of the notions of dissociation and autism. Hence the reason, perhaps, for the rapid diffusion that the Freudian account enjoyed. What	p 123
shake when they enter. Moreover, what does not enter causes perhaps even more vibrations to be felt. The desiring-machines reintroduce or	p 125
the body, constitutes a system of cruelty, a terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny in the	p 145
them always comes from without, rushing in through their opening. Perhaps it is even for this reason that it arrives from	p 152
given rise to Amazon groups capable of negotiating for men perhaps finds its reply in women's affinity with the germinal influx	p 165
Joseph was not a pertinent historical break (coupure), but that perhaps the oral, the written, or even the capitalist civilizations were	p 172
right track, and that it went wrong from the start. Perhaps the answer lies in the postulate common to Oedipal relativism	p 173
determinations. It will be objected that such a principle is perhaps valid for the adult, but surely not for the child	p 178
to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers but still formless) Even the	p 192
most	
social formation. And new perverse groups spread the despot's invention (perhaps they even fabricated it for him), broadcast his fame, and	p 193
through the writing signs that it emits (revelation). This is perhaps the first assembling of formal operations that will lead to	p 205
of the chain that derives from this object. It is perhaps at this juncture that the question What does it mean	p 206
the dead father, and the mystery of the name! And perhaps that is what incites the anger of certain linguists against	p 209
break like any other. Of all the institutions, it is perhaps the only one to appear fully armed in the brain	p 218
of the despotic State, entirely invested in the despot's machine? Perhaps then the merit of the West, confined as it was	p 224
the movement of the market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded	p 239
enough	
as to reveal—as in Paul Klee—those intermundia that perhaps are visible only to children, madmen, and primitives. Or in	p 243
in relation to another father. How does a delirium begin? Perhaps the cinema is able to capture the movement of madness	p 274
now, he killed or wanted to kill his son, and perhaps God's only error lies in having stayed his hand. But	p 274
These machines play no role whatever in the Freudian analysis. Perhaps it would have been more difficult to crush the entire	p 297
in place (Charlus is therefore surely mad, and Albertine too, perhaps I), are traversed in their turn to a point where	p 318
family and the asylum is perverted in the artificial locales? Perhaps there is only one illness, neurosis, the Oedipal decay against	p 319
like fire, but what can be the meaning of that? Perhaps a turd wants to come out. ... Yes, yes, turd, I	p 325
the libido. Reich did not go wrong here, and was perhaps the only one to maintain that the product of analysis	p 331
all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path, perhaps you will cease pouring it out like a sewer,	p 334
however	
the death instinct, the silent instinct is decidedly well placed, perhaps next to egoism. It takes the place of zero in	p 335
like to personally withdraw. He lives on the fringe [But] perhaps that is what the fall is, that it can no	p 342
once social and schizophrenic in the redeployed families. This is perhaps where the mystification appears most clearly, because	p 359
antipsychiatry, by certain	
social production and the schizophrenic process escape. This contradiction is perhaps especially perceptible in Laing, because he is the most	p 360
revolutionary	
Martin Buber. Even more than the hostility of traditional authorities, perhaps this is the source of the actual failure of the	p 360
his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that the only incurable is the	p 361
schizo into a paranoiac or a neurotic. Such a transformation perhaps entails many misunderstandings. For the schizo is the one who	p 361
of corrugated iron, the openings blocked on all sides. And perhaps this, as we have seen, is where we find the	p 370
come from? Those who have read us this far will perhaps find many reasons for reproaching us: for believing too much	p 378

PERIMETER 1

And these machines work in a connective fashion, from the perimeter to the center, in successive layers or segments. But the	p 15
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PERIOD 13

regular succession of landscapes or still lifes, extending over a period of forty years or so; it is, rather, a parody	p 21
this long history, if we consider it only during the period of psychoanalysis? It does not take place without doubts, detours	p 53
Child Is Being Beaten, or again for the famous latency period where the analytical mystification culminates. This common, transcendent,	p 73
absent something	
foretaste: he takes into account the institutions of a particular period (from the sixteenth-century Church to twentieth-century capitalist power),	p 102
if only	
present. We are told that the father died over a period of thousands of years (well, well!) and that the internalization	p 106
the death of the father, and spend all his Paleolithic period internalizing him. On the contrary, Nietzsche is exceedingly tired of	p 106
storms. That's where Turner begins. The paintings of the second period are somewhat like the delirious reconstruction, where the delirium	p 132
hides	
happens at the level of the paintings of the third period, in the series Turner does not exhibit, but keeps secret	p 132
such a system, namely the colonizers, who, during this same period when the colonized reduce the universe, will tend to extend	p 169

of the accumulation of capital—an age that implies a period of time, precisely for the conjunction of all the decoded in land, for example—will be necessary in a first period of time, in a favorable conjuncture, at a time when little (the disintegration of the feudal system); and a second period is required when the property is sold during a rise genius, there is something that belongs to no school, no period, something that achieves a breakthrough—art as a process without	p 225 p 225 p 226 p 370
PERIODS 2	
flowing back over us already. The paintings range over three periods. If the psychiatrist were allowed to speak here, he could aesthetic molar formations that are characterized by goals, schools, and periods. They relate these aesthetic formations to greater social aggregates, finding	p 132 p 370
PERIPHERAL 7	
wandering about over the body without organs, but always remaining peripheral to the desiring-machines, being defined by the share of the is because it is not only a part that is peripheral to the machine, but also a part that is itself their rough edges. We believe only in totalities that are peripheral. And if we discover such a totality alongside various separate value, in the form of an increasing exploitation of the peripheral proletariat in relation to that of the center. For it from the center to the periphery is accompanied by a peripheral reterritorialization, a kind of economic and political self-centering of the cf. Ndembu schizophrenia). This is the case even in the peripheral zones of capitalism, where the colonizer's efforts at oedipalizing the center of capitalism but belongs to capitalism, being a pure peripheral territoriality of capitalism. The system teems with preconscious investments of	p 16 p 40 p 42 p 231 p 258 p 269 p 374
PERIPHERIES 1	
enclaves of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has defined the United States as a fragment	p 231
PERIPHERY 20	
center, which is occupied by the machine, but on the periphery, with no fixed identity, forever decentered, defined by the states center, any more than there are persons distributed on the periphery. Nothing but a series of singularities in the disjunctive network process of deterritorialization here goes from the center to the periphery, that is, from the developed countries to the underdeveloped countries most automated sectors, a veritable development of underdevelopment on the periphery ensures a rise in the rate of surplus value, in be a great error to think that exports from the periphery originate primarily in traditional sectors or archaic territorialities: on the as capitalist deterritorialization is developing from the center to the periphery, the decoding of flows on the periphery develops by means center to the periphery, the decoding of flows on the periphery develops by means of a disarticulation that ensures the ruin limit, a decoding. Capitalism schizophrenizes more and more on the periphery. It will be said that, even so, at the center it guarantees the extraction of human surplus value on the periphery and in the appropriated zones of the center, but also and production, and that moves from the center to the periphery while nevertheless maintaining vast residual zones at the center; (2 injecting antiproduction into the producing apparatus. Schizophrenization occurs on the periphery, but it occurs at the center and at the core scale (the axiom of displacement from the center to the periphery). Capitalism was able to digest the Russian Revolution only by than by capitalism itself—further into the distance, to flee periphery or into enclaves. Thus the only choice left was between movement of deterritorialization that goes from the center to the periphery is accompanied by a peripheral reterritorialization, a kind of economic reterritorialization, a kind of economic and political self-centering of the periphery, either in the modernistic forms of a State socialism or other social forms of history; counterinvests the enclaves or the periphery; and disinvests every free figure of desire—yes, I am machines and its groups-in-fusion in the enclaves or at the periphery—proceeding in an inverse fashion from that of the other off to the side, alongside the machine, around the entire periphery, a parasite of machines, an accessory of vertebra-machinate desire. In the putting to work of other adjacent parts on the periphery that have as much a right to say One as the harshest forms of exploitation from the center to the periphery, but also multiplies enclaves of overpopulation in the center itself	p 20 p 88 p 231 p 231 p 231 p 232 p 232 p 232 p 235 p 237 p 237 p 253 p 256 p 258 p 258 p 277 p 277 p 285 p 331 p 373
PERISH 2	
of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is like love: there is no specifically schizophrenic phenomenon that horror of ... extremity wherein the soul and body ultimately perish (the autist). Kraepelin's celebrated terminal state... But the moment that	p 5 p 24
PERISHABLE 1	
of the acquired-prestige or distributed-consumption type. (The chief converts this perishable wealth into imperishable prestige through the medium of spectacular feasting	p 150
PERISHES 1	
Platonic opposite whose opposite draws near: it flees or it perishes. What we have tried to show from the outset is	p 338
PERKS 1	
time this news takes to bear fruit. Here the psychoanalyst perks up his ears, believing he has heard a familiar chord	p 106
PERMANENT 1	
Hamlet are good expressions, pregnant forms; they express the true permanent drama of desire and knowledge. Fraenkel calls to his aid	p 299
PERMEABILITY 1	
ranks must not be sought in a fixity or a permeability, nor in a relative closing or opening; these criteria always	p 153
PERMEATED 1	
that there is only one. We know how Freudianism is permeated by this bizarre notion that there is finally only one	p 294
PERMEATES 1	
system, and has freed a fantastic death instinct that now permeates and crushes desire? And what is this death that always	p 262
PERMISSION 1	
and do something simple in his own name, without asking permission; a desire lacking nothing, a flux that overcomes barriers and	p 131
PERMISSIVE 1	
as the only illness consisting in making others ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the	p 269
PERMIT 5	
convincingly that a village intervenes as a third party to permit matrimonial connections between elements that the disjunction of two moieties social or desiring, it calls forth forces that no longer permit themselves to be contained in representation, and it calls forth machinic indices are grouped on each of these lands that permit going beyond them. How can we reconquer the process each with mental alienation, inasmuch as it includes the reterritorializations that permit it to subsist only as the state of a particular of real distinction, and of the absence of a link permit any machinic regime to exist—how the partial objects thus	p 147 p 299 p 318 p 320 p 324
PERMITS 8	

psychosis.) Finally, the distinction between the Imaginary and the Symbolic permits the emergence of an Oedipal structure as a system of the difference in regime becomes apparent each time a society permits an infantile stage of sexual promiscuity to subsist, where everything two poles, imaginary and symbolic, since the only choice it permits is between the exclusive symbolic differentiations and the undifferentiated Imaginary	p 52 p 72 p 110
be marked. There is circulation only if inscription requires or permits it. The method of the primitive territorial machine is in this reaction. The way in which allosteric interactions work hence permits a complete freedom in the choice of controls. And these starting from a certain threshold of dispersion that no longer permits either their imaginary identity or their structural unity to subsist it would participate in the social and the metaphysical. Which permits the preservation of the fundamental Freudian position, according to which capitalism on an always wider scale has several consequences: it permits increases and improvements of standards at the center, it displaces	p 142 p 288 p 322 p 357 p 373
PERMITTED 4	
infantile stage of sexual promiscuity to subsist, where everything is permitted until the age when the young man in turn submits we have already seen how the immanent criteria of desiring-production permitted a definition of legitimate uses of syntheses, uses completely distinct the meaning of preferential marriage: the first incest that is permitted. But it is not by chance that this kind of a substitute for the aunt, as the first possible or permitted incest; what does the blocking or causes passage is the	p 72 p 110 p 160 p 163
PERMUTATION 4	
not of an overlapping of the flows, but of a permutation of the objects that emit them: one discovers fringes of the heartfelt becoming from the one to the other. A permutation involving 2, 3, n organs; deformable abstract polygons that make and never cease to undo it. Through binarity, overlapping, or permutation, all these indirect passive syntheses are one and the same syntheses of included disjunction and nomadic conjunction, of overlapping and permutation, on this body—syntheses that continue to repudiate the organism	p 325 p 325 p 325 p 326
PERMUTATIONS 4	
schizophrenic either ... or ... or refers to the system of possible permutations between differences that always amount to the same as they himself a world of parries where the most minute of permutations is supposed to be a response to the new situation marking it off into squares like a grid, and their permutations. The surface of this uncreated body swarms with them, as there is the either ... or ... or of the combinations and permutations where the differences amount to the same without ceasing to	p 12 p 12 p 16 p 70
PERPETRATED 1	
insofar as he does the blocking (thus the ritual thefts perpetrated by the nephews in the uncle's house, but also, as	p 163
PERPETUAL 4	
a narcissistic machine for arrogant and mouthy little egos, a perpetual absorption of capitalist surplus value, flows of words against flows without organs, where he installs his desiring-machines and produces a perpetual outflow of acting forces. He has crossed over the limit and flows in both directions—are in a state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights step along the way the interior limits of capitalism, their perpetual displacement, and their reproduction on an always larger scale (the	p 111 p 131 p 149 p 372
PERPETUALLY 7	
in the third stage of the binary-linear series. It is perpetually reinserted into the process of production. The catatonic body is still be said that the two types of groups are perpetually shifting, a subject-group always being threatened with subjugation, a subjugated has murdered the wife of a colonist whose disemboweled ghost perpetually appears before him, carrying along with it and tearing apart would pass from filiation to descent, but descent would be perpetually reduced to filiation in the act of re-engendering oneself; the any code, it would only emit ambiguous signs and be perpetually eroded by its own energetic support; what would flow on are not mistaken when they present the economy as being perpetually in need of monetarization, as if it were always necessary this manner the system indeed holds together and functions, and perpetually fulfills its own immanence. In this manner it is indeed	p 8 p 64 p 96 p 163 p 163 p 239 p 239
PERPETUATES 1	
fundamental raw material, its form and its function, and deliberately perpetuates it, in all its violence, with all the powers at	p 33
PERPETUATION 3	
in itself, nor must it be confused with an infinite perpetuation of itself. Putting an end to the process or prolonging a goal. The aim of any process is not the perpetuation of that process, but the completion thereof. ... The process should or nothing. They had no illusions about duty, or the perpetuation of their kith and kin, or the preservation of the	p 5 p 5 p 27
PERPLEXITY 1	
with an uncertain parallelism where each contemplates the other with perplexity, placing in opposition two irreducible sectors of symbolism? A social	p 179
PERSECUTING 1	
a counterinside or a counteroutside, in the form of a persecuting organ or some exterior agent of persecution. But in and	p 9
PERSECUTION 3	
organs repels them, since it experiences them as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he form of a persecuting organ or some exterior agent of persecution. But in and of itself the paranoiac machine is merely the unconscious itself. When Frantz Fanon encounters a case of persecution psychosis linked to the death of the mother, he first	p 9 p 9 p 96
PERSIST 2	
agents of production. This is free disjunction; the differential positions persist in their entirety, they even take on a free quality behind, crushed in the Oedipal treadmill. This is because psychiatrists persist in treating the family as a matrix, or better still	p 77 p 95
PERSISTED 1	
Once noticed, it continued to occupy one's mind. It even persisted, as it were, in going about its own business.... The	p 6
PERSISTENCE 2	
mean when she shows, along with other ethnologists, that the persistence of a segmentary organization requires paradoxically that its mechanisms be primitive territorial machine—whence derive both the negation and the persistence of autochthony, brought into clear relief by Levi-Strauss. But this	p 152 p 182
PERSISTS 5	
the miraculating machine. But the opposition between attraction and repulsion persists. It would seem that a genuine reconciliation of the two beginning ... This argument may be explicitly formulated, but it also persists implicitly in theories that nevertheless refuse the viewpoint of genesis error has replaced the system of cruelty. The old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but it is The difference in nature between the two types of machines persists, although they are both machines in the strict sense, without the dispersion of the machine itself. And yet the problem persists: how can all that function together? For it is not	p 17 p 99 p 211 p 251 p 329

PERSON	63	
seems quite different: how does psychoanalysis go about reducing a person, who this time is not a schizophrenic but a neurotic concept is a descriptive one, discovering or rediscovering the delirious person in his own specific world. What is common to these stupid. Every time I hear it, I'll use the third person instead, if I happen to remember to. If it amuses		p 20 p 23 p 23
of the schizophrenic who has made himself into an artificial person through autism, schizophrenia is the process of the production of child relates the breast as a partial object to the person of his mother, and constantly watches the expression on his		p 24 p 48
the figure of the daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes of Oedipus its dogma, it is party, we have introduced a third element—the desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus, through Oedipus		p 51 p 56
cause—an outburst of homosexual libido directed at Dr. Flechsig's person. But when we replace the doctor with the father and in God's place (the transformation taken into account), But the person who knows that the place of man is entirely elsewhere of the obstacles to treatment, with the serenity of the person who senses what a treasure his work is, but senses nebula, barely extracted from the collective of girls. Then her person disengages itself, through a series of views that are like rather than from the nonpersonal flows that pass from one person to another. The reason is that persons are derived from a connective appropriation, partial objects become the possessions of a person and, when required, the property of another person. Just as of a person and, when required, the property of another person. Just as he draws upon centuries of scholastic reflection in when he defines marriage as the tie that makes a person the owner of the sexual organs of another person. One person the owner of the sexual organs of another person. One need only consult a religious manual of sexual casuistry the differentiating function or in the disjunctive synthesis: the phobic person can no longer be sure whether he is parent or be sure whether he is parent or child; the obsessed person, whether he is dead or alive; the hysterical person, whether obsessed person, whether he is dead or alive; the hysterical person, whether he is man or woman. In short, the familial Louis XVII, he lays claim to the premium due the person who traverses all the singularities of the series converging around victim of mental illness is entirely alienated in the real person of his doctor, the doctor dissipates the reality of the extensive order of an expanded family, where not only each person would combine to a greater or lesser extent his or where differentiation is both included and warded off in the person of one of its members who has been eliminated, rendered presupposing an enormous archaism, an incarnation of the race in person or in spirit: yes, I am one of you. It discredits—and has an interest in discrediting and disgracing—the person it presumes to be guilty, the person the law wants and disgracing—the person it presumes to be guilty, the person the law wants to be guilty and wants to be journey. As though one were constantly bringing back home the person capable of setting whole continents and cultures adrift. He is not be all breakdown. It may also be breakthrough.... The person going through ego-loss or transcendental experiences mayor may not become		p 57 p 58 p 65 p 69 p 71 p 71 p 71 p 72 p 72 p 75 p 75 p 75 p 88 p 93 p 93 p 94 p 104 p 114 p 114 p 124 p 131
governing progeniture are determined for the profit of a specific person. We see no reason in fact for accepting the postulate selections from the flows, and allocating the portions due each person. The idea that primitive societies have no history, that they his own and as forming a part of his own person, in such a way that he identified himself with the us away from it, that is to say, with a person who is equivalent to the mother or the sister only too wet. This is because one can never enjoy the person and the name at the same time—yet this would the missionary, the tax collector, the exporter of goods, the person with standing in the village who becomes the agent of the fetish or the symbol. What counts is not the person of the sovereign, nor even his function, which can be within? Why does it make the schizophrenic into a sick person not only nominally but in reality? Why does it confine Those are only relics, archaisms with a current function. The person has become private in reality, insofar as he derives from the whole of the social field is applied. Since each person has his own private father and mother, it is a mother, it is a distributive subaggregate that simulates for each person the collective whole of social persons and that closes off of enunciation. The subject of the statement is the social person, and the subject of enunciation, the private person. So it's the social person, and the subject of enunciation, the private person. So it's your father, so it's your mother, so it's this operation reaches its outcome the little ego of each person, related to its father-mother, is truly the center of the A Kodak snap, in a universal film of snaps. Each person as a little triangulated microcosm—the narcissistic ego is identical that the colony becomes intimate and private, interior to each person: it is there that the flow of the investment of better to internalize the family and the wrongs in the person of the family's smallest member, the child. The way in political, cultural, racial and racist, pedagogical, and religious: the delirious person applies a delirium to his family and his son that them in the narrow cells of the type couple, family, person, objects. And doubtless such a blockage is necessarily justified: the consciousness except in relation to a given body, a given person that it takes as object. But our object choice itself of life and of society that this body and this person intercept, receive, and transmit, always within a biological, social, and and woman is the direct, natural, and necessary relation of person to person. That is, the relationship between the two sexes is the direct, natural, and necessary relation of person to person. That is, the relationship between the two sexes (man and determinations that still linked desire or labor to a given person, to a given object in the framework of representation. Desiring-production function. It is not the pervert, nor even the autistic person, who escapes psychoanalysis; the whole of psychoanalysis is an immense hope, but a simple finding, a finished design, where the person who escapes causes other escapes, and marks out the land to do with anything that resembles a concept or a person, the so-called human relations are not involved. Analysis should deal the product of analysis should be a free and joyous person, a carrier of the life flows, capable of carrying them degree of development in and for themselves. Even in the person who has an interest—and loves them besides with a of his interest. This is also the case for the person who has no interest, and who substitutes the force of forming an absurd power. Everyone in his class and his person receives something from this power, or is excluded from it cause of desire in a nonhuman object, heterogeneous to the person, below the minimum conditions of identity, escaping the intersubjective co-ordinates		p 142 p 150 p 157 p 160 p 162 p 169 p 194 p 245 p 251 p 265 p 265 p 265 p 265 p 266 p 269 p 270 p 274 p 293 p 293 p 293 p 294 p 294 p 300 p 313 p 322 p 323 p 331 p 346 p 346 p 346 p 360
process in its relationship with the schizophrenic as a sick person. For one attempts to neuroticize everything. And doubtless one thus cease to be coded according to hierarchized collective investments; each person, each organ has a merit all its own, and tends from the axiomatic of capitalism. Will it come in the person of a Castro, an Arab, a Black Panther, or a		p 361 p 369 p 378
PERSON'S	2	
regards the paranoiac machine as a mere projection of. a person's own body and the genital organs. The genesis of the desire, such as they pass by way of the sick person's marriages, his position in the village, and all the positions		p 9 p 168
PERSONA	1	
faces to the other. Never an individual exile, never a persona! desert, but a collective exile and a collective desert. It		p 377
PERSONAE	1	
the designated husband of this woman. Doubtless all the dramatis personae will be found to come into play from this point		p 158
PERSONAGE	1	
signifier to a real deficiency or absence of the paternal personage. There is no better example than this to show that		p 92
PERSONAGES	8	
It is not a matter of identifying with various historical personages, but rather identifying the names of history with zones of forces expressly defined by intensive vibrations, and that animate cruel personages only in so far as they are induced organs, parts Yet it was never a question of identifying oneself with personages, as when it is erroneously maintained that a madman takes with fields of intensity on the body without organs, identifying personages with states that fill these fields, and with effects that or disorganizers—the role held by the chief and his personages. Rather than everything being reduced to the name of the same symbolic triangulation, which are not identical either with the personages who come to realize the triangulation, or with the attitudes triangulation, or with the attitudes that come to place these personages in relation to each other. But inversely, the invocation of the middle as a structural function ensuring the mediation of personages and the ground of their relations; or at the end		p 21 p 85 p 86 p 86 p 168 p 174 p 174 p 175
PERSONAL	24	

effect of automatism; as for the rest of it, the personal part, in his view it was of the nature of	p 22
that eventually determine the support and firmly define a specific, personal subject. No chain is homogeneous; all of them resemble, rather	p 39
the machine. And if this subject has no specific or personal identity, if it traverses the body without organs without destroying	p 40
production? For the unconscious itself is no more structural than personal, it does not symbolize any more than it imagines or	p 53
disjunctions, in the sense that each subject, discharged of his personal identity but not of his singularities, enters into relations with	p 63
use; conjunctive syntheses that let themselves be taken in a personal and segregative use. For what is the meaning of so	p 67
with the father, homosexuality by identification with the mother). The personal material of transgression does not exist prior to the prohibition	p 71
American society—the industrial society with anonymous management and vanishing personal power, etc.—is presented to us as a	p 80
resurgence of	
in the least conceptual, and hence nothing in the least personal, since personality, like the ego, belongs to the conscious or	p 115
human relations are not involved. The first relationship is neither personal nor biological—a fact which psychoanalysis has not succeeded in	p 115
anyone harm. It is not a question here of the personal oedipalization of the author and his readers, but of the	p 133
desire lets itself be caught. The Oedipal triangle is the personal and private territoriality that corresponds to all of capitalism's efforts	p 266
of the statement relating only to the two orders of personal images, the collective agents of enunciation that for their part	p 271
the vitalist argument by calling in question the specific or personal unity of the organism, and the mechanist argument even more	p 284
structural unity of the machine has been undone, once the personal and specific unity of the living has been laid to	p 285
structural unity, the living taken in its specific and even personal unity, are mass phenomena or molar aggregates; for this reason	p 286
departure, the other when the family imposes on them a personal unity with imaginary signifieds that distribute, that vacuolize lack in	p 308
as a support receives no specificity from any structural or personal unity, but appears as the body without organs that fills	p 309
and neurotic lands of Oedipus, there where the global and personal connections are established; he does not remain there, he crosses	p 318
the phallus intervenes only in the structural organization and the personal relations deriving from it, where everyone, like the worker called	p 323
aspect to the other, there is not at all a personal deepening, but something quite different: there is a return from	p 331
the fall is, that it can no longer be a personal destiny, but the common lot. In this regard, the first	p 342
desire to lack is precisely what gives desire collective and personal ends, goals or intentions—instead of desire taken in the	p 342
Psychoanalysis has become quite a stupefying drug, where the strangest personal dependence allows the clients to forget, during the time	p 357
spent	
PERSONALITIES 2	
itself, through a series of views that are like distinct personalities, with Albertine's face jumping from one plane to another as	p 69
is certain that neither men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers	p 362
PERSONALITY 6	
appears all the more specific and recognizable as a distinct personality if the process is halted, or if it is made	p 24
process with those of reaction formation or development of the personality, he views process as a rupture or intrusion, having nothing	p 25
the primitive nondifferentiation of the most precocious stages of the personality in the relationship with the mother; then a second beginning	p 99
least conceptual, and hence nothing in the least personal, since personality, like the ego, belongs to the conscious or mental-subjective self	p 115
the desiring-machines against tragedy, against the fatal drama of the personality, against the inevitable confusion between mask and actor. It	p 299
is	
model anything. She is not even a distinct and definite personality.... A woman is a strange soft vibration on the air	p 351
PERSONALIZATION 1	
forms that are at times the most archaic.) The famous personalization of power is like a territoriality that accompanies the deterritorialization	p 258
PERSONALIZED 2	
entire unconscious. The schizo—there is the enemy! Desiring-production is personalized, or rather personologized (personnologisee),	p 55
imagarized (imagarisee), structuralized. (We have seen	
Oedipus is born of an application or a reduction to personalized images, which presupposes a social investment of a paranoiac type	p 278
PERSONALLY 4	
to be differences. We are statistically or molarly heterosexual, but personally homosexual, without knowing it or being fully aware of it	p 70
psychotherapy and became for him a means of situating himself personally in his own society ... At other times, the analytic dialogue	p 170
in what state? Is that the means to situate oneself personally in one's own society? And which society? The neocolonized society	p 171
take this movement as his own. He would like to personally withdraw. He lives on the fringe [But] perhaps that is	p 342
PERSONIFIED 4	
that is perfectly contemporary and adapted to the situation within personified capital (the capitalist, the worker, the merchant, the banker). But	p 232
are the new words spoken by the master. Only as personified capital is the capitalist respectable. As such, he shares with	p 254
the breaks-flows, the pure figures of capitalism; the capitalist as personified capital—i.e., as a function derived from the flow	p 264
derived from the flow of capital; and the worker as personified labor capacity—i.e., a function derived from the flow	p 264
PERSONIFYING 1	
that would be like a phallus structuring the whole and personifying the parts, unifying and totalizing everything. Everywhere there is libido	p 323
PERSONNOLOGISEE 1	
there is the enemy! Desiring-production is personalized, or rather personologized (personnologisee), imagarized (imagarisee),	p 55
structuralized. (We have seen that the real difference	
PERSONOLOGICAL 5	
the prisoner of the familial postulate and its correlates, the personological correlate and the egoic postulate (le postulat moiique). We have	p 359
the normal ego, he falls back into the worst familialist, personological, and egoic postulates, so that the remedies invoked are no	p 360
teaching of Lacan, place it back on a familial and personological axis—whereas Lacan assigns the cause of desire in a	p 360
schizo is the one who escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll no longer say	p 362
rather vibrations, flows, schizzes, and knots. The ego refers to personological co-ordinates from which it results, persons in their turn refer	p 362
PERSONOLOGIZED 1	
schizo—there is the enemy! Desiring-production is personalized, or rather personologized (personnologisee), imagarized (imagarisee),	p 55
structuralized. (We have seen that the real	
PERSONS 114	
thereby attempting, as best it can, to recede, to rechannel persons who have been defined in terms of abstract quantities. Everything	p 34
appear to her to be derived from (preleves sur) global persons; not only are they destined to play a role in	p 44
from the point of view of the whole, of global persons, and of complete objects—and also, perhaps, because she is	p 45
partial objects are only apparently derived from (preleves sur) global persons; they are really produced by being drawn from (preleves sur)	p 46
to other partial objects. The unconscious is totally unaware of persons as such. Partial objects are not representations of parental figures	p 46
a place and a function; but these agents are not persons, any more than these relations are intersubjective. They are relations	p 47
to be reduced to the structure any more than to persons, and that constitute the Real in itself, beyond or beneath	p 53
nebulae or these collectives, sides take shape, series are arranged, persons figure in these series, under strange laws of lack, absence	p 69
to a given sex, and complete objects defined as global persons. The complexity and the foundations of such an operation appear	p 70
essence a constituent prohibition, and that conditions the differentiation between persons: prohibition of incest with the mother, prohibition	p 70
against taking the	
is forbidden, that very thing was desired. In reality, global persons—even the very form of persons—do not exist prior	p 70

desired. In reality, global persons—even the very form of persons—do not exist prior to the prohibitions that weigh on
of its own resolution, by way of a differentiation of persons in conformity with the prohibition, as well as the possibility
to the prohibition, any more than does the form of persons. We can therefore see the property the prohibition has of
changing the connections of this synthesis by introducing new global persons. These new images of persons are the sister and the
synthesis by introducing new global persons. These new images of persons are the sister and the spouse, after the father and
pass from one person to another. The reason is that persons are derived from abstract quantities, instead of from flows. Instead
level that would refer the objects of desire to global persons, or desire to a specific subject. The only subject is
purpose of introducing lack into desire, in situating and specifying persons and an ego under one aspect or another of its
partial objects to the detached complete object, from which global persons derive by an assigning of lack. For example, in the
it is a matter of the maximum conditions under which persons are differentiated. Hence the importance of the Kantian definition that
liberate a space where Molloy and Moran no longer designate persons, but singularities flocking from all sides, evanescent agents of
production
remains an orphan (yes, I was ...); rather, they designate global persons who do not exist prior to the prohibitions that found
prohibitions that found them, and they differentiate among these global persons and in relation to the ego. So that the transgression
the transgression of the prohibition becomes correlatively a confusion of persons, where the ego identifies with the global persons, with the
confusion of persons, where the ego identifies with the global persons, with the loss of differentiating rules or differential functions. But
forces desire to take as its object the differentiated parental persons, and, brandishing the threats of the undifferentiated, prohibits the
correlative
prohibits the correlative ego from satisfying its desires with these persons, in the name of the same requirements of differentiation. But
are brought about solely within complexes of forces that determine persons as so many intensive states embodied in a criminal, ceaselessly
there is no ego that identifies with races, peoples, and persons in a theater of representation, but proper names that identify
of representation, but proper names that identify races, peoples, and persons with regions, thresholds, or effects in a production of intensive
revolutionary enemies, the jealous and hostile uncles, who are not persons but so many states of rising and falling through which
no ego at the center, any more than there are persons distributed on the periphery. Nothing but a series of singularities
uses of synthesis imposed on it by other forces: Global Persons, the Complete Object, the Great Phallus, the Terrible Undifferentiated of
cuts inwardly, along the lines of differentiation that form global persons: there's daddy, there's mommy, there you are, and then there's
the reach of Oedipus. These identifications were not identifications with persons from the viewpoint of perception, but identifications of names
with
the burial ... The unities in question are never found in persons, but rather in series which determine the connections, disjunctions, and
on the model of the anus; the constitution of private persons as individual centers of organs and functions derived from the
the position of a detached object distributing lack to the persons of both sexes and organizing the Oedipal triangle, it is
abstract quantity, the elevated and disinvested anus produces the global persons and the specific egos that serve this same quantity as
no guilt. No identification of a specific ego with global persons—but group identifications that are always partial, following the compact
to alliance no more than an individuating power over the persons of a lineage; it produces instead a generalized distinguishability. E
the form of an affinal tie or a pairing of persons that is compatible with the disjunctions of filiation. It is
not reconstitute lateral connections across the alliances and pairings of persons. Not only the flows and the chains, but the fixed
the productive connections the extensive form of a pairing of persons, compatible with the disjunctions of inscription, but inversely reacts on
extended, and does not as yet comprise any distinction of persons, nor even a distinction of sexes, but only prepersonal variations
filiations extended in the form of lineages, comprising distinctions of persons and of parental appellations; (2) the alliances will be at
But it is evident and striking that these are not persons. Their names do not designate persons, but rather the intensive
that these are not persons. Their names do not designate persons, but rather the intensive variations of a vibratory spiraling movement
names, the appellations no longer designate intensive states, but discernible persons. Discernibility settles on the sister and the mother as
prohibited
and the mother as prohibited spouses. The reason is that persons, with the names that now designate them, do not exist
in a series of intensities that is ignorant of discernible persons; or else beyond incest, in an extension that recognizes them
one reasons as if the myth placed on the stage persons defined as father, mother, brother, and sister, whereas these roles
problem lies elsewhere. The possibility of incest would require both persons and names—son, sister, mother, brother, father. Now in the
brother, father. Now in the incestuous act we can have persons at our disposal, but they lose their names inasmuch as
intensive states that could just as well extend to other persons, as when one calls his legitimate wife mama, or one's
sisters melt in our arms; their names slide on their persons like a stamp that is too wet. This is because
or germinative flow, where one would look in vain for persons or even functions discernible as father, mother, son, sister, etc
prohibits it, and that defines it as a transgression against persons. Jung is therefore entirely correct in saying that the Oedipus
this-side-of. Incest as it is prohibited (the form of discernible persons) is employed to repress incest as it is desired (the
is possible only in the system in extension that renders persons discernible, that makes a determinate use of signs, an exclusive
the repressing representation, which is beyond, and which renders the persons discernible only by subjecting them to the homosexual rules of
is no longer regarded as a specific energy that unites persons derived from the large aggregates, but as the molecular energy
parts of the State machine. The objects, the organs, the persons, and the groups retain at least a part of their
same rule that proscribes incest must prescribe it for certain persons. Exogamy must result in the position of men outside the
that necessarily fails, this jump that goes from appellations to persons, from names to bodies: on the one hand, the repressed
the repressed this-side-of of appellations that do not yet designate persons, but only intensive germinal states; on the other hand, the
other hand, the repressing beyond that only applies appellations to persons by prohibiting persons who answer to the names of sister
repressing beyond that only applies appellations to persons by prohibiting persons who answer to the names of sister, mother, father, Between
nothing passes, where the appellations do not adhere to the persons, where the persons elude the graphic action, and where the
the appellations do not adhere to the persons, where the persons elude the graphic action, and where the eye no longer
times we had the appellations (mother, sister) but not the persons or the bodies, while at other times we had the
It is these quantities that are marked, no longer the persons themselves: your capital or your labor capacity, the rest is
one's having to leave the TV screen. This gives private persons a very special role in the system: a role of
entire social field can be applied to the family. Individual persons are social persons first of all, i.e., functions derived
can be applied to the family. Individual persons are social persons first of all, i.e., functions derived from the abstract
outside the social field that nonetheless determines this form. Private persons are therefore images of the second order, images of images
with an aptitude for representing the first-order images of social persons. These private persons are formally delimited in the locus of
for representing the first-order images of social persons. These private persons are formally delimited in the locus of the restricted family
political, and cultural social field, its breaks and flows. Private persons are an illusion, images of images or derivatives of derivatives
that simulates for each person the collective whole of social persons and that closes off his domain and scrambles his images
the capitalist conjunctions, insofar as they are applied to private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere,
since everything
derivates of the latter, insofar as they transport the private persons to which the flows of capital are reduced or applied
The latter is not cynicism's contrary; it is, in private persons, the correlate of the cynicism of social persons. All the
in private persons, the correlate of the cynicism of social persons. All the cynical tactics of bad conscience, just as Nietzsche
simple reproduction or generation. Furthermore, taking organic bodies and organized persons as its object, the theory of regression merely
attains the
original type; on the other hand, the form of individualized persons does not belong to it, since it knows only partial
gregarious aggregate, which socially and psychologically represses the desire of persons; the other, a subject-group investment in the transverse
multiplicities that
as partial objects and flows, as opposed to aggregates and persons. It is true that social investments are made on the
living, too, become structured by the statistical unities of their persons and their species, varieties, and locales; when a machine appears
the fact that desire does not take as its object persons or things, but the entire surroundings that it traverses, the
we are equally immersed or with which we communicate. The persons to whom our loves are dedicated, including the parental persons
persons to whom our loves are dedicated, including the parental persons, intervene only as points of connection, of disjunction, of conjunction
metaphoric structural relation, whence the imaginary place and interplay of persons derives; and inversely, the theater forces the play and the
Oedipal Imaginary and the oedipalizing structure, the imaginary identity of persons and the structural unity of machines, everywhere knocking
against the
of desire. For the unconscious of schizoanalysis is unaware of persons, aggregates, and laws, and of images, structures, and symbols. It
only a dim understanding of this; for one reterritorializes on persons and surroundings, but one deterritorializes on machines. Is it Schreber's
a subject (the axiomatic), as at the level of the persons serving as capital's agents (application of the axiomatic). But we

links—the good, the bad—that finally refer to the persons or to the scenes from which these elements are borrowed	p 324
the molecular scale (it is no more a case of persons or individuals in this instance than in the other). If	p 348
a veritable drift of the social field, where one substitutes persons of a higher or lower rank for the parents (the	p 353
is caught up in molecular desiring-production and knows nothing of persons just as it knows nothing of the ego—even the	p 358
partial objects, and to make of them representatives of parental persons or the supports of familial relations); or on the other	p 358
familial relations); or on the other hand the libido invests persons and an ego, but is already caught up in a	p 358
the correspondence; but this application effectively operates on the three persons who constitute the minimum familial constellation, or on their	p 358
substitutes	
the therapeutic return to the family, to the identity of persons and the integrity of the ego, the whole works being	p 359
a sincere corroboration among parents, a recognition of the real persons, a discovery of the true ego or self as in	p 360
The ego refers to personological co-ordinates from which it results, persons in their turn refer to familial co-ordinates, and we shall	p 362
And the well-defined figures, the well-identified roles, the clearly distinct persons, in short the image-models of which Lawrence	p 366
spoke—mother, fiancée	
social axiomatic to which the libido addresses itself through them. Persons are simulacra derived from a social aggregate whose code is	p 366
the latter emerge on the contrary as nonfigurative indices, where persons give way to decoded flows of desire, to lines of	p 366
say, Oedipus? Never heard of it. Undoing the form of persons and the ego, not in behalf of a pre-oedipal undifferentiated	p 366
again in such a way as to produce other flows. Persons and organs cease to be coded according to hierarchized collective	p 369
no longer even need to bear directly upon bodies and persons, but on the contrary precede them (axiomatic: regulation and application	p 372
PERSPECTIVE	13
object. Doubtless each organ-machine interprets the entire world from the perspective of its own flux, from the point of view of	p 6
from the depths of the Oedipal triangle as its basic perspective, even though today it is acutely aware that this frame	p 14
Oedipal axis, set back into the Oedipal orbit in the perspective, for example, of the three generations, where the mother was	p 52
When the notion of group fantasy was elaborated in the perspective of institutional analysis—in the works of the team at	p 62
already the point of view required—given a change of perspective—for examining the primitive socius, the territorial machine for declining	p 151
Oedipal absolutism—i.e., the stubborn maintenance of a familialist perspective, which wreaks havoc everywhere. For if the institution is first	p 174
bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation an ironclad impossibility. This	p 199
infinitivity (infinitivity) cannot be	
machines and science. An innovation is adopted only from the perspective of the rate of profit its investment will offer by	p 233
the links in the chain. We have seen in this perspective how the law of representation perverted the productive forces of	p 313
privilege beyond its capacities, that renders it mad. In this perspective Foucault announced an age when madness would disappear, not	p 321
because	
and masturbatory form or motivation on it that makes any perspective of liberation futile in advance. For example, no gay liberation	p 350
the end result of the evolution of societies. In this perspective, art and science would then emerge as sovereign formations that	p 368
and colors, and reduces it to archaic or new territorialities (perspective, for example). So true is it that the movement of	p 369
PERSPECTIVES	2
both technical and social, but only when viewed from different perspectives: for example, the clock as a technical machine for measuring	p 141
the large numbers; infinitesimal lines of escape, instead of the perspectives of the large aggregates. Doubtless it would be a mistake	p 280
PERSUADE	1
order of desire or of the instincts, so as to persuade its subjects that they had the intention corresponding to this	p 115
PERSUADED	1
is placed in a situation without exit, it is easily persuaded to deny itself in the name of the more important	p 120
PERTINENT	1
not seem to see that Franz Joseph was not a pertinent historical break (coupure), but that perhaps the oral, the written	p 172
PERTURBED	1
of interest, and that explains how the latter can be perturbed and perverted in the most somber organization, below all ideology	p 345
PERU	1
forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not effect great	p 315
PERVADES	3
law of the counteracting tendency. With the result that schizophrenia pervades the entire capitalist field from one end to the other	p 246
this sense the antiproduction apparatus ceases to be transcendent, and pervades all production and becomes coextensive with it. Thirdly, as a	p 250
castration that transmits it. The erotic, the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or	p 357
dispersed in	
PERVERSE	20
in this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel	p 67
host of variations in detail that correspond to neurotic, psychotic, perverse, or normal solutions, that is to say solutions of sublimation	p 102
literature to psychosis in the name of a neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few	p 135
by the deterritorialized flows of desire. Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic territoriality of the body	p 136
without	
in a mutual embrace. And this is already the highly perverse activity of local groups who arrange marriages on the surface	p 149
negotiate for them, to share them, etc., one recognizes the perverse tie of a primary homosexuality between local groups, between	p 165
brothers-in-law	
the laws, all the pain of the initiations, the whole perverse apparatus of repression and education, the red-hot irons, and the	p 190
a type of investment of a social formation. And new perverse groups spread the despot's invention (perhaps they even fabricated it	p 193
these planes there is a paranoid dimension, another that is perverse, a kind of familial position, and a dotted line of	p 283
may be strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea! An idea originating in bad conscience, and	p 295
proceeds with all the subjective and private reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism, this	p 308
rehabilitated cult of	
psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse machines in a theater representing Africa.	p 316
In short, there is	
and this comes as no surprise, since dreams are a perverse reterritorialization in relation to the deterritorialization of sleep and nightmares	p 316
even his grandmother with a machine for tying shoes. The perverse lands of homosexuality, where the exclusive disjunctions of women with	p 318
one avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual paternalistic or	p 319
mothering pseudo	
Symbolic of castration, the effusion of the death instinct, the perverse reterritorializations. So that one can never, as in an interpretation	p 339
fills the function of transference in schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second	p 339
Positive Task We cannot	
of escape; or again as the staking out of the perverse reterritorializations, and as the movement of the schizophrenic deterritorializations. At	p 340
everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in the void, its psychotic finalizations. Inasmuch	p 363
as Oedipus	
healing) is not to be found in the neurotic or perverse reterritorializations that arrest the process or assign it goals; it	p 382

PERVERSE-NORMAL	1	
arrange (machine) the marriages. When we ascribed to them a perverse-normal activity, we meant that these local groups were the agents		p 164
PERVERSION	18	
set of conditions, they wanted fascism, and it is this perversion of the desire of the masses that needs to be		p 29
the fantasy in two directions, as the economic law establishes perversion in the psychic exchanges, or as the psychic exchanges on		p 63
America, the return to the native land—or else the perversion of the exotic territorialities, then drugs, alcohol—or worse still		p 133
along the length of the wall, in the locales of perversion. Still others, sickened by the utensility (l'ustensilitéé) of Oedipus, but		p 135
neurosis and psychosis. The relationships of neurosis, psychosis, and also perversion depend on the situation of each one with regard to		p 136
lay bare its own unavowable nature, that is, its intrinsic perversion or essential cynicism (the age of bad conscience is also		p 247
clinical entities, in the artificial aggregates or societies established by perversion, in the familial aggregate of Oedipal neuroses. 2 The		p 283
Molecular		
who escapes psychoanalysis; the whole of psychoanalysis is an immense perversion, a drug, a radical break with reality, starting with the		p 313
narcissism, a monstrous autism: the characteristic autism and the intrinsic perversion of the machine of capital. At its most autistic,		p 313
psychoanalysis		
nature of psychoanalysis, this is due to the fact that perversion in general is the artificial reterritorialization of the flows of		p 314
territorialities is opposed to the movement of deterritorialization. And if perversion in the narrowest sense of the word performs a certain		p 315
a certain very specific type of reterritorialization within the artifice, perversion in the broad sense comprises all the types of reterritorializations		p 315
exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn		p 316
into perverse machines in		
make it turn in circles, and reterritorialize it into neurosis, perversion, and psychosis. To a point where the process cannot extricate		p 318
these lands—Oedipal familial lands of neurosis, artificial lands of perversion, clinical lands of psychosis? In Search of Lost Time as		p 318
mental alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental illnesses). A true politics		p 321
of psychiatry		
or even the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a point where the earth becomes so		p 321
still an artificial sphere, O asylum! So that everything is perversion. But everything is psychosis and paranoia as well, since everything		p 363
PERVERSIONS	4	
it imagines itself, to the point where, even in its perversions, the ego conforms to the exclusive use of the disjunctions		p 63
of Oedipus, but also by the shoddiness and aestheticism of perversions, reach the wall and rebound against it, sometimes with an		p 135
Oedipal neuroses as familial entities Paranoiac psychoses as despotic entities Perversions as territorial entities Schizophrenic process of		p 282
deterritorialization Schizophrenia as a		
the sexual drives animating an individual or a group; assuredly perversions, and even sexual emancipation, give no privilege as long as		p 350
PERVERTSITY	1	
the surface of the primitive territoriality: a normal or nonpathological perversity, as Henry Ey would say, referring to other cases where		p 149
PERVERT	8	
doubt that at this point in history the neurotic, the pervert, and the psychotic cannot be adequately defined in terms of		p 35
the Chief of State, and so are you, Doctor). The pervert is someone who takes the artifice seriously and plays the		p 35
outcry of all of desiring-production. We already knew that the pervert resisted oedipalization: why should he surrender, since he has invented		p 67
short, as we shall see elsewhere, there is always a pervert who succeeds the paranoiac or accompanies him—sometimes the same		p 148
man in two situations: the bush paranoiac and the village pervert. Once the socius becomes fixed, falling back on the productive		p 148
in the mind of Laius, the old group homosexual, the pervert, who sets a trap for desire. For desire is that		p 166
are marked by this social function. It is not the pervert, nor even the autistic person, who escapes psychoanalysis; the whole		p 312
in one way or another to the established order: the pervert. After all, Oedipus was already an artificial sphere, O family		p 363
PERVERT-ARTIFICE	1	
of the process with a goal (the production of the pervert-artifice), or the premature interruption of the process (the production of		p 68
PERVERTED	14	
capital as a means of extorting surplus labor. But a perverted, bewitched world quickly comes into being, as capital increasingly plays		p 11
despot, a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of all types of society		p 11
as		
to their experiencing of life, the neurotic patient and the perverted individual are to the schizophrenic as the petty thief is		p 88
of a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their fusion in the realm of the		p 93
the Ndembu. The example is the more striking—to our perverted eyes—for the fact that, at first glance, everything appears		p 167
have seen in this perspective how the law of representation perverted the productive forces of the unconscious, and induced in its		p 313
if we have been able to speak of the intrinsically perverted nature of psychoanalysis, this is due to the fact that		p 314
and the other as the paranoiac molar investment. But the perverted pole is equally opposed to the schizophrenic pole, just as		p 315
the one who escapes the family and the asylum is perverted in the artificial locales? Perhaps there is only one illness		p 319
unit chosen, even if a specific institution, from constituting a perverted society of tolerance, a mutual-aid society that hides the real		p 320
what there is of a profoundly artificial nature in the perverted reterritorializations, but also in the psychotic reterritorializations of the hospital		p 321
earth. Psychoanalysis is especially satisfying in this regard: its entire perverted practice of the cure consists in transforming familial neurosis		p 321
into		
representative, and represent units that are too large—even the perverted machines of the sadist or the masochist, even the influencing		p 322
and that explains how the latter can be perturbed and perverted in the most somber organization, below all ideology. Libidinal investment		p 345
PERVERTING	1	
But how will the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce		p 320
anything but a		
PERVERTS	6	
outcry of desiring-production: We are all schizos! We are all perverts! We are all libidos that are too viscous and too		p 67
no longer the bush paranoiac and the encampment or village perverts, but the desert paranoiac and the town perverts. In theory		p 193
or village perverts, but the desert paranoiac and the town perverts. In theory the despotic barbarian formation has to be conceived		p 193
we always rediscover the figures of this paranoiac and his perverts, the conqueror and his elite troops, the despot and his		p 193
paranoiac and celibate machines, a whole string of paranoiacs and perverts who also form part of our history's horizon and people		p 222
leading nowhere. After having suppressed the spectator as such, Chaplin perverts the laughter, which comes to be like so many short-circuits		p 317
PESSIMISM	5	
being achieved, outside it. We cannot, however, share either this pessimism or this optimism. For there is much optimism in thinking		p 81
raised. By the same token, we do not share the pessimism that consists in thinking that this change, this release, can		p 82
fades more and more, and disappears in the fog of pessimism, of nihilism, Nada, Nada! The order of law as it		p 214
disconnected piece of machinery. Critics have occasionally spoken of the pessimism of Modern Times and of the optimism of the final		p 317
and this woman are no longer alive. There is no pessimism here either. What had to happen happened. They did not		p 317
PESSIMISTICALLY	1	
the same crushing fate: the aim now is to preclude pessimistically, once and for all, the prospect of a final discharge		p 192

PETRIFIED	2	
and communication alike. There was something stunned about it, something petrified. Perhaps it suggested a stalled engine. The schizophrenic is the		p 7
But as such, it is not only the fluid and petrified substance of money, for it will give to the sterility		p 10
PETTY	2	
criticism of Oedipus therefore risks being judged totally superficial and petty, as if it applied solely to an imaginary Oedipus and the perverted individual are to the schizophrenic as the petty thief is to the daring safecracker. So the question returns		p 52 p 88
PHALLIC	6	
the obliteration of the feminine image in favor of a phallic symbol demonstrates how the triangle displaces itself toward its own representation. As Leach says apropos of the sex/hair relationship, displaced phallic symbolism is very common, but the phallic origin of the sex/hair relationship, displaced phallic symbolism is very common, but the phallic origin of the symbolism is not repressed. Must it be knowledge or recognition of the unconscious, of sexuality, of the phallic nature of symbolism. In theory, everyone could reach an agreement sister the despot simulates a zero state from which the phallic force will arise, like a promise whose hidden presence in out a far-off territoriality that still forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll		p 75 p 172 p 172 p 180 p 210 p 315
PHALLOCENTRISM	2	
untenable truth that is irreducible: they closet themselves in a phallocentrism that leads them to think of the analytic activity as they be terrifying. At least in this way one avoids phallocentrism, if not anthropomorphism. But this time, far from founding the		p 103 p 295
PHALLUS	41	
on the one hand, and the libido, the anus, the phallus, and the family triangle on the other, we are engaging once the common lot—that is, the prevalent and transcendent Phallus, and the exclusive distribution that presents itself in girls as assumption of one's sex. This something in common, the great Phallus, the Lack with two nonsuperimposable sides, is purely mythical; it the position of a complete object as the thing detached (phallus). This passage implies a subject, defined as a fixed ego the category of a complete object, even if absent—the phallus of castration; breaks-flows that let themselves be projected onto a mystification culminates. This common, transcendent, absent something will be called phallus or law, in order to designate the signifier that distributes		p 28 p 59 p 60 p 60 p 67 p 73
has as its formula 3+1, the One of the transcendent phallus without which the terms considered would not take the form as energy of selection and detachment is converted into the phallus as detached object, the latter existing only in the transcendent position of a despotic signifier, under the reign of the phallus). The aptitude for conflict of which Freud spoke, the qualitative exist in the mind, in the shadow of a fantastic phallus distributing the lacunae, the passages, and the articulations. Structures exist And yet, not even in the shadow of a transcendent phallus are the unconscious effects of a signified established throughout the and then makes it depend on the transcendent term, the phallus). There we have a faulty use of the conjunctive synthesis their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus have nothing to do with this, because they depend on by other forces: Global Persons, the Complete Object, the Great Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic		p 73 p 73 p 74 p 97 p 100 p 101 p 105 p 121
Differentiations, Segregation. What penis in a kind of Aufhebung that will constitute the phallus. Sublimation is profoundly linked to anality, but this is not detached object that crushes their polyvocal character; the detached object (phallus) must perform a kind of folding operation—a kind of to the ethnologist the meaning of the symbol: it means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely or for the unconscious. And to what use could the phallus be put, since it is inseparable from the castration that by what is done with it. It always means the phallus or something similar, except that what it means does not is there any interest in referring these rituals to the phallus entity as signifying the separate thing, and in everywhere re-encountering of the body does not represent an aggressive and separate phallus; hair is a thing in its own right, a material externalization] of their specific natures; the B-A Ba of the phallus as voice. Hence something else is always at issue in and produced the eminent voice? Didn't the transcendence of the phallus depend on the anus? But the latter is revealed only reinterpreted starting from this apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of the sexes. And must it not also be said that the phallus is not one sex, but sexuality in its entirety, which a single sex necessarily leads to the erection of a phallus as an object on high, which distributes lack as two sex conceived as the masculine sex (the great castrated soaring Phallus), becomes the result of sex conceived as the feminine sex Other as an always missing term, the all-too-human sex, the phallus of molar castration. Here too Lacan's approach appears in all rush to introduce a term that would be like a phallus structuring the whole and personifying the parts, unifying and totalizing nor the bumble bee have the privilege of being a phallus: the phallus intervenes only in the structural organization and the personal relations the bumble bee have the privilege of being a phallus: the phallus intervenes only in the structural organization and the personal relations ridiculous wound for all—castration. This entire struggle for the phallus, this poorly understood will to power, this anthropomorphic representation of		p 143 p 177 p 179 p 179 p 180 p 182 p 182 p 210 p 211 p 217 p 294 p 295 p 295 p 310 p 323 p 323 p 323 p 323
that according to what rule? The law of the great Phallus that no one possesses, the despotic signifier prompting the most office. The analyst talks about Oedipus, about castration and the phallus, about the necessity of assuming one's sex, as Freud says precisely because this situation has nothing to do with the phallus and castration, but directly concerns an unbearable economic dependence. And		p 351 p 356 p 357
their being-woman and their being-child. Nothing to do with the phallus, but much to do with desire, with sexuality as desire to do with desire, with sexuality as desire. For the phallus has never been either the object or the cause of it is certainly not Oedipus that harbors it, nor the phallus that actuates it, nor castration that transmits it. The erotic Will Aaron leave with his flute, which is not a phallus, but a desiring-machine and a process of deterritorialization? Let us fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing the folding or the correspondence; but this use of modern resources, the pure analytic scene, the symbolic phallus, structural foreclosure, and the name of the father do not		p 357 p 357 p 357 p 357 p 358 p 363
PHALLUS-AND-CASTRATION	1	
of one and the same cleavage: the detached object, the phallus-and-castration, the bar that delivers over all the depressive subjects to		p 208
PHALLUS-OEDIPUS-CASTRATION . .	1	
offers for attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than apropos of the fetish. While for his		p 182
PHANTASMAL	4	
kith and kin, or the preservation of the State ... The phantasmal world is the world which has never been fully conquered nothing—you actually enrich others (instead of infecting them) The phantasmal world is the world which has not been fully conquered real functioning: thus all the statues, the Oedipal images, the phantasmal mises en scene, the Symbolic of castration, the effusion of the asylum walls, and first imposed a certain free, intensive, phantasmal use of the family that seemed particularly suited to what		p 28 p 334 p 339 p 359
PHANTASMATICALLY	1	
refer in the least to an organism that would function phantasmatically as a lost unity or a totality to come. Their		p 324
PHASE	8	
an original whole that has existed earlier in a primary phase, or to a whole that will eventually appear in a all his brilliance, clearly without doubt—but indeed, this second phase has never had a real existence. It is never remembered of which is my mother beats me. The only common phase—the second for the girls and the first for the father in both cases, but this is the famous nonexistent phase. Such is always the case with Freud. Something common to for the advent of the complete object in the depressive phase.) It is clear that such a totality-unity is posited only		p 44 p 59 p 59 p 59 p 72

case in Freud: for Oedipus, for castration, for the second phase of the fantasy A Child Is Being Beaten, or again two phases separated by latency, it is only the second phase that merits the complex's name, while the first expresses only spheres finally revealing the true face of modernity—an ultimate phase that Nietzsche saw as the end result of the evolution	p 73 p 216 p 368
PHASES 6	
the Id, which makes it possible to connect the pre-Oedipal phases with the negative complex when this seems called for. On Oedipus into a referential axis not only for the pre-oedipal phases, but also for the para-oedipal varieties, and the exo-oedipal phenomena here on an absence. After all, of the three supposed phases of the girl's fantasy, the first is such that the	p 51 p 52 p 58
and a boy-series, but dissymmetrical, the female fantasy having three phases, the last of which is boys are beaten by the complex appears only after latency; and when Freud recognizes two phases separated by latency, it is only the second phase that impossible in such a regime to distinguish, even in two phases, between decoding and the axiomatization that comes to replace the	p 59 p 216 p 246
PHENOMENA 30	
reference is not at all adequate to explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy	p 14
on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first of all, a band of intensity, a secondary phenomenon, a consequence of partial and local automatistic phenomena. Delirium is in fact characteristic of the recording that is	p 19 p 22
of production. It merely enables us to point to certain phenomena having to do with the difference in regime between them more precise formulation of the relationship between, for example, the phenomena of shifting of meaning in the case of schizophrenics and the orchid code attracts the figure of a wasp: both phenomena demonstrate the surplus value of a code. It is an	p 31 p 34 p 39
of selections by lot, that bring about partially dependent, aleatory phenomena bearing a close resemblance to a Markov chain. The recordings other regions and thus gives rise at a distance to phenomena that are incomprehensible from a purely mechanistic (but not a phases, but also for the para-oedipal varieties, and the exo-oedipal phenomena. The notion of foreclosure, for example, seems to indicate a carried into the ego all the investments of repression, the phenomena of identification, of superegoization and castration, all the resignation-desires (becoming	p 39 p 40 p 52 p 62
this body—that is, zones of intensities, fields of potentials. Phenomena of individualization and sexualization are produced within these fields. We	p 85
genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to cross over to one side or the other one side or the other in the flows of production, phenomena of excess and deficiency, phenomena of lack and accumulation, which in the flows of production, phenomena of excess and deficiency, phenomena of lack and accumulation, which will be compensated for by the large molar aggregates, the statistical formations or gregariousnesses, the phenomena of organized crowds. He invests everything that falls within the	p 126 p 150 p 150 p 279
direction that goes toward the large numbers and the mass phenomena, and the molecular direction that on the contrary penetrates into bears upon the molecular multiplicities that subordinate the structured crowd phenomena. One is a subjugated group investment, as much in its	p 280 p 280
other side on which, on a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It is on the in physics, when we speak of an opposition between intra-atomic phenomena and the mass phenomena that operate through statistical accumulation, obeying	p 281 p 283
speak of an opposition between intra-atomic phenomena and the mass phenomena that operate through statistical accumulation, obeying the laws of aggregates	p 283
taken in its specific and even personal unity, are mass phenomena or molar aggregates; for this reason each points to the of multiplicities there is interpenetration, direct communication between the molecular phenomena and the singularities of the living, that is to say	p 286 p 286
desiring-machines apprehended in their submicroscopic singularities that subordinate the mass phenomena. That is why from the start we have rejected the	p 287
human cultures and of living species, as Markov chains: aleatory phenomena that are partially dependent. In the genetic code as in contrary. We admit that any comparison of sexuality with cosmic phenomena such as electrical storms, the blue color of the sky to the two directions of subordination, according as the molecular phenomena are subordinated to the large aggregates, or on the contrary statistics is not functional but structural, and concerns chains of phenomena that selection has already placed in a state of partial feels and pretends to be all the more immortal; the phenomena of group superegoization, narcissism, and hierarchy—the mechanisms for the fail. The day humans are able to behave as intentionless phenomena—for every intention at the level of the human being figurative or structured, and reproduce or produce an interplay of phenomena without aim or end: science as experimentation, as previously defined	p 289 p 292 p 341 p 343 p 348 p 368 p 371
PHENOMENAEC HOLALIA 1	
Clerambault used the term (mental) automatism to designate only athematic phenomenaecholia, the uttering of odd sounds, or sudden irrational outbursts which	p 22
PHENOMENOLOGICAL 1	
We intend such a parallel to be regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to the	p 10
PHENOMENOLOGIST 1	
to a clever psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us remember once again one of Marx's caveats: we	p 24
PHENOMENOLOGY 1	
the understanding of symbolic representations may consist in a systematic phenomenology of these elements and objectities (as in the old Hellenists	p 301
PHENOMENON 21	
perish. Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive and reproductive	p 5
of expression as a satisfactory or sufficient explanation of this phenomenon. We cannot, we must not attempt to describe the schizophrenic delirium in particular, but also in delirium as a general phenomenon. A process of decomposition of this kind is very characteristic are often described as hallucinations and delirium, but the basic phenomenon of hallucination (I see, I hear) and the basic phenomenon phenomenon of hallucination (I see, I hear) and the basic phenomenon of delirium (I think . . .) presuppose an I feel at an which is by nature global and systematic, is a secondary phenomenon, a consequence of partial and local automatistic phenomena. Delirium is	p 6 p 13 p 18 p 18 p 22
himself never manages to provide a satisfactory explanation of this phenomenon, because at a certain point he reintroduces precisely the line time is related to them. Geneticists have noted the same phenomenon in the particular language of their science: ... amino acids are In fact, it concerns what is most essential in the phenomenon of desire: the qualitative flows of the libido. In some of criticism—will be very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which he interprets as a contrary	p 29 p 44 p 66 p 79
not rule out the existence of two sequences in the phenomenon: the union with the princess-sister and the union with the capital, x+dx, results. The differential relation expresses the fundamental capitalist phenomenon of the transformation of the surplus value of code into	p 201 p 228
by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the curve without a tangent, and the direction it	p 231
axiomatic first determine within it a communication of unconsciousness. This phenomenon of communication, which Freud touched on only marginally in his	p 276
in the transverse multiplicities that convey desire as a molecular phenomenon, that is, as partial objects and flows, as opposed to makes us spectators to the imaginary birth of the mass phenomenon, and does so at a level that is still microscopic without organs are, therefore, the side on which the mass phenomenon and the paranoid investment corresponding to it are organized on	p 280 p 281 p 281

of the mechanical reproductive system. In passing, Butler encounters the phenomenon of surplus value of code, when a part of a as organic, technical, or social machines apprehended in their mass phenomenon, to which they become subordinated; there, as desiring-machines apprehended in the structure becomes visible. In her fine analysis of the phenomenon of belief, Octave Mannoni likewise uses the theater model to real order of its production, which behaves as a molecular phenomenon devoid of any goal or intention. Nor must it be	p 285 p 287 p 305 p 342
PHILIPPE 2	
favor of what was to become a dogma of psychoanalysis. Philippe Girard, in unpublished remarks that seem to us to have shut? It is the direction rediscovered, at least hypothetically, by Philippe Girard: there is no family where vacuoles are not arranged	p 353 p 354
PHILOLOGY 1	
to signify this absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly identifies with all	p 21
PHILOSOPHERS 2	
cut off from reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance. The question as to how to deal contradictory elements for disjunctions, like the last of the Hegelian philosophers. He does not substitute syntheses of contradictory elements for disjunctive	p 23 p 76
PHILOSOPHY 4	
must analyze. That is why the fundamental problem of political philosophy is still precisely the one that Spinoza saw so clearly study an unparalleled one, going far beyond the entire Jacksonist philosophy that originally inspired it, is the theory of bricks or of the syntheses of consciousness. In the name of transcendental philosophy (immanence of criteria), he therefore denounced the transcendent use of the two groups are like determinism and freedom in Kant's philosophy: they indeed have the same object—and social production is	p 29 p 40 p 75 p 378
PHOBIC 1	
in the differentiating function or in the disjunctive synthesis: the phobic person can no longer be sure whether he is parent	p 75
PHONEMATIC 1	
meaning and signification, or be resolved into the coexistence of phonematic elements, where the signified is no more than the summary	p 206
PHONEMES 3	
suddenly make its appearance. In a chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm of performing as well by means of hieroglyphs as by phonemes. For there is indeed a break that changes everything in phonetic values, or between articulations of different levels, monemes and phonemes—that finally ensure the independence and the linearity of the	p 39 p 203 p 207
PHONETIC 6	
fluid. In order to resist using words composed of articulated phonetic units, it utters only gasps and cries that are sheer hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment on the the effects of signification. There is no phonological or even phonetic code operating on the signifier in the first sense, without no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between articulations of different levels, monemes and phonemes biunivocalization organizes itself around a despotic signifier, so that a phonetic and alphabetical chain flows from it. Alphabetical writing is not another language, while the other language is completely coded into phonetic elements. And if the unconscious in fact includes the topical	p 9 p 203 p 207 p 207 p 208 p 208
PHONETICIZATION 1	
I believe that the presence of the Akkadians determined the phoneticization of the writing system ... and that the contact of two	p 208
PHONETISM 2	
same time as a substitution for the voice (supplementarity), and phonetism is never all-powerful, but has also always-already begun to labor the new writing is able to mark its figures, its phonetism, and its alphabet. Overcoding is the essence of the law	p 203 p 212
PHONIC 2	
place, for nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc., no flow is privileged in this language formal elements of the signifier determined in relation to a phonic substance on which writing even confers a secret privilege. We	p 240 p 242
PHONOGRAPHIC 1	
sufficiently penetrated his body. The crime, a rupture of the phonographic connection, re-established by the spectacle of the punishment: as primitive	p 191
PHONOLOGICAL 1	
over the chain the effects of signification. There is no phonological or even phonetic code operating on the signifier in the	p 207
PHOTOGRAPHS 1	
the diagnosis is carried out by comparing desire to the photographs of hermaphrodites, assassins, etc., instead of reducing it as usual	p 290
PHOTOS 1	
the outside! A whole alphabet, an entire axiomatic done with photos of mad people; this has to be tried, testing the	p 290
PHOTOSYNTHESIS-MACHINE 1	
waning of the moon. To be a chlorophyll- or a photosynthesis-machine, or at least slip his body into such machines as	p 2
PHRASE 1	
But it should be noted that this is not a phrase uttered by the poor or the dispossessed. On the contrary	p 27
PHRASES 1	
our intimate colonial education. How are we to understand the phrases with which M. C. and Edmond Ortigues conclude their book	p 170
PHYLOGENESIS 1	
with all the forces of myth and religion and with phylogenesis, so as to ensure that the little familial representation has	p 298
PHYLOGENETIC 2	

notion of a terrain, whether in the form of a phylogenetic innateness of preformation, or a cultural symbolic a priori linked Oedipus was a real event whose effects were transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into a	p 92 p 171
PHYSICAL 11	
as Levi-Strauss would have it, than one of establishing a physical system that will express itself naturally in terms of debts very significant that Levi-Strauss himself invokes the co-ordinates of a physical system, although he sees this as nothing more than a sees this as nothing more than a metaphor. In the physical system in extension, something passes through that is of the of the incest prohibition conceived as the establishment of a physical system in extension: one must look in each case for arrangement, instead of taking it for what it is: a physical system where intensities are distributed, where some cancel out and which the qualities developed in the system are not only physical objects, but also honors, responsibilities, privileges, seems to indicate a subordinated to a field of forces operating as a concrete physical system. But isn't this tendency to concretization in the social his subjects, and from the intellectual law to the entire physical system that disengages or liberates itself from the law. A the State can no longer function as such in the physical system. When the Christians took possession of the Empire, this in a field of increasingly decoded social forces forming a physical system; its spiritualization in a supraterrrestrial field that increasingly overcodes piety. (The two taken together constitute humanism: cynicism is the physical immanence of the social field, and piety is the maintenance	p 157 p 157 p 157 p 163 p 187 p 187 p 221 p 221 p 222 p 222 p 225
PHYSICALLY 3	
immovable. One didn't know how to handle it (mentally or physically). Its top surface, the useful part of the table, having morally, by invoking a structural bond between law and transgression; physically, as though it were a question of attrition that would her, on the other hand. The young woman must become physically saturated with the signs of procreation and she must incorporate	p 6 p 151 p 189
PHYSICS 6	
a system of signs. This can be clearly seen in physics, where proper names designate such effects within fields of potentials effect, the Seebeck effect, the Kelvin effect. History is like physics: a Joan of Arc effect, a Heliogabalus effect—all the when the time comes for serious things ... For example, nondeterminist physics, with its corpuscular flows, will have to be brought into It might be said that, of the two directions in physics—the molar direction that goes toward the large numbers and than a metaphor lending the unconscious a distinction grounded in physics, when we speak of an opposition between intra-atomic phenomena and But in reality the unconscious belongs to the realm of physics; the body without organs and its intensities are not metaphors	p 86 p 86 p 233 p 280 p 283 p 283
PHYSIOCRATS 1	
special activity still tied to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied. subjective activity to	p 259
PHYSIOLOGICAL 1	
requirements to answer to, will be the more responsive to physiological requirements, and will accordingly be selected for the extent to	p 288
PICKED 2	
smaller one and called them Daddy-train and Dick-train. Thereupon he picked up the train I called Dick and made it roll dark inside mummy. Dick is inside dark mummy. Meantime he picked up the train again, but soon ran back into the	p 45 p 45
PICNIC 1	
ride in a van and a rowboat, and on a picnic in the midst of nature: an infernal machine is being	p 3
PICTOGRAM 2	
of characters from different alphabets in which an ideogram, a pictogram, a tiny image of an elephant passing by, or a It knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm and not form, zigzag and	p 39 p 203
PICTOGRAPHIC 1	
the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always and already an	p 203
PICTORIAL 2	
censors'. It is certain that psychoanalysis has not made its pictorial revolution. There is a hypothesis dear to Freud: the libido into new codes, and first of all into a properly pictorial axiomatic that chokes off the escapes, closes the whole constellation	p 352 p 369
PICTURE 4	
of its surface are proof of this. Projection enters the picture only secondarily, as does counterinvestment. as the body without organs the productions of the unconscious. But once Oedipus entered the picture, this discovery was soon buried beneath a new brand of the universe is just a setting to the absolute little picture of himself, herself. ... A picture! A Kodak snap, in a setting to the absolute little picture of himself, herself. ... A picture! A Kodak snap, in a universal film of snaps. Each	p 9 p 24 p 266 p 266
PIECE 5	
not strike one as a table, but as some freak piece of furniture, an unfamiliar instrument ... for which there was no conditions. As Griaule relates it, the Yourougou, breaking into the piece of placenta he has stolen, is like the brother of sweeps away the social cover on leaving, or causes a piece of the system to get lost in the shuffle. What be chosen, sometimes a design, sometimes a thing or a piece of a thing, depending on one another only by the comes to be like so many short-circuits of a disconnected piece of machinery. Critics have occasionally spoken of the pessimism of	p 6 p 157 p 277 p 309 p 317
PIECES 14	
shit through. Will the machines run so badly, their component pieces fall apart to such a point that they will return in the myth of the existence of fragments that, like pieces of an antique statue, are merely waiting for the last even between things that are contiguous, gaps that are affirmations, pieces of a puzzle belonging not to anyone puzzle but to a puzzle belonging not to anyone puzzle but to many, pieces assembled by forcing them into a certain place where they made to fit together, to interlock, with a number of pieces always left over. It is a schizoid work par excellence alone to machine our little machines, O desiring-production. Of course pieces from the bodies of the mother and the father are doctrine were not a combined formation, constructed from bits and pieces, various intermingled codes and flux, partial elements and derivatives, that is such an institution of organs. Initiation societies compose the pieces of a body, which are at the same time sensory the total fact). A magical chain brings together plant life, pieces of organs, a shred of clothing, an image of daddy acted as an eminent formal unity, and reigned accordingly over pieces and fragments (the wall and the tower). Hence the State longer inscribed in the flesh itself but on stones, parchments, pieces of currency, and lists. According to Wittfogel's law of diminishing of commodities, since the abstract labor is divided into qualified pieces of labor to which a given determinate quantum corresponds. But its accidents, its breakdowns, its chances of being blown to pieces, of causing what it decodes to pass beyond the wall scientific machine, and the (schizo) analytic machine become parts and pieces of one another. 4 The First Positive Task of Schizoanalysis	p 8 p 42 p 43 p 43 p 43 p 114 p 117 p 142 p 181 p 198 p 211 p 226 p 262 p 322
PIERCED 1	
toward it. The canvas turns in on itself, it is pierced by a hole, a lake, a flame, a tornado, an	p 132

PIERCES	1	
the child, it is already an altogether different undertaking that pierces the mask of Oedipus, a different flow running through the		p 92
PIERCING	1	
are the enemies of the body. Merely so many nails piercing the flesh, so many forms of torture. In order to		p 9
PIERRE	4	
in a direct relationship with the ancestor or the god. Pierre Clastres describes the solitary hunter who becomes identical with his		p 148
the magical object buti among the Kukuya of the Congo, Pierre Bonnafe shows how it is inseparable from the practical syntheses		p 181
at the outer limits of the territory. This is what Pierre Gordon showed in his strange book: the same rule that		p 200
of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has defined the United States as a fragment of		p 231
PIETY	4	
terror, but the age of cynicism, accompanied by a strange piety. (The two taken together constitute humanism: cynicism is the physical		p 225
cynicism is the physical immanence of the social field, and piety is the maintenance of a spiritualized Urstaat; cynicism is capital		p 225
is capital as the means of extorting surplus labor, but piety is this same capital as God-capital, whence all the forces		p 225
without believing in it (it's only a dream: the strictest piety today asks for nothing more). Whence this double impression, that		p 304
PIG	3	
flowing from something not unlike the immense thigh of a pig. The term hyle in fact designates the pure continuity that		p 36
values. Artaud puts it well: all writing is so much pig shit—that is to say, any literature that takes itself		p 134
shit in his sewer tomb—all writing is so much pig shit, all writing is this simulation, sperm and excrement. One		p 211
PINCER	1	
carries us from one pole to the other. A double pincer action that crushes the unconscious caught in its exclusive disjunction		p 83
PINCHED	2	
means of the body without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that something is produced, counterproduced,		p 37
something		
narrator's face rejoin the body without organs, eyes closed, nostrils pinched shut, mouth filled. What is more, their entire love tells		p 69
PINCHES	1	
ideally possesses. When Robert Jaulin describes the little balls and pinches of snuff used in a certain initiation ceremony, he shows		p 36
PINEL	1	
completed and perfected what the psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set out to do: to fuse madness		p 92
PINNED	1	
fencer's padded jacket, or as though these organ-machines were medals pinned onto the jersey of a wrestler who makes them jingle		p 11
PIONEERING	1	
it. And the way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby desiring-production was discovered;		p 118
the classical cultural element		
PIONEERS'	1	
race threatened by enemies from outside. Thus the Little White pioneers' son, the Irish Protestant who commemorates the victory of his		p 103
PIOUS	10	
the history of the movement: so even we are still pious! Let us recall Marx's great declaration: he who denies God		p 58
Oedipus forever! How many interpretations of Lacanism, overtly or secretly pious as the case may be, have in this manner invoked		p 82
a promoter of anality? Or there is the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting the incurable insufficiency of		p 108
being		
one and the same error, an idealism that forms a pious conception of the unconscious. And it is futile to interpret		p 111
Interpretation is our modern way of believing and of being pious. Already Geza Roheim proposed organizing primitives into a series of		p 171
name of a structure of the unconscious: we are still pious. Everywhere, the great game of the symbolic signifier that is		p 306
belief continue after repudiation, how can we continue to be pious? We have repudiated and lost all our beliefs that proceeded		p 308
guilt, the law, castration. It is not a matter of pious destructions, such as those performed by psychoanalysis under the benevolent		p 311
odor of decay and death; and it is castration, the pious ascetic wound, the signifier, that makes of this death a		p 333
unconscious an image consonant with its wishes: we are still pious, psychoanalysis remains in the precritical age. Doubtless these illusions		p 339
would		
PIPE	3	
individual organization whose simplest schema is the formation of a pipe. The real difference is therefore between on the one hand		p 286
schizoid sequences of Beckett: stones, pockets, mouth; a shoe, a pipe bowl, a small limp bundle that is undefined, a cover		p 324
make what he is escaping escape, collapsing a filthy drainage pipe, causing a deluge to break loose, liberating a flow, resecting		p 341
PITIFUL	3	
time is not a schizophrenic but a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How		p 20
us more adequate than the reduction of sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have		p 292
need to have done with pouring out one's merciful and pitiful guts, these flows of corrugated iron.: The productive breaks projected		p 370
PITLESS	1	
is deterritorialized, but also a socius that is even more pitiless than any other. Schizophrenia, on the contrary, is indeed the		p 246
PITY	2	
schizo, regardless of whether we do so with love and pity or disgustedly spit out the mouthful we have tasted. We		p 24
all that flows and counterflows, the gushings of mercy and pity knowing nothing of meanings and aims (the Artaud experiment, the		p 370
PIVOT	1	
arranged. It is on the body without organs, as a pivot, as a frontier between the molar and the molecular, that		p 281
PIVOT-COUPLE	1	
if a woman was gained in the previous generation ... The pivot-couple, formed by an A man married to a B woman		p 156
PIVOTAL	1	

banks participate in both, that they are situated at the pivotal point between financing and payment, merely shows the multiple interactions	p 229
PLACE 144	
sees its own current interrupted. Hence the coupling that takes place within the partial object-flow connective synthesis also has another form	p 6
object. Everything stops dead for a moment, everything freezes in place—and then the whole process will begin all over again	p 7
organs is nonproductive; nonetheless it is produced, at a certain place and a certain time in the connective synthesis, as the	p 8
he starts toward his opponent. An attraction-machine now takes the place, or may take the place, of a repulsion-machine: a	p 11
miraculating-machine	
An attraction-machine now takes the place, or may take the place, of a repulsion-machine: a miraculating-machine succeeding the paranoiac	p 11
machine. But	
seem that a genuine reconciliation of the two can take place only on the level of a new machine, functioning as	p 17
something new and different, a solar force. In the second place, this transfiguration cannot be explained by the miraculating powers the	p 18
one day—even though it may appear to have taken place between December 31 and January 6—in a realm above	p 22
choose between production and acquisition. From the moment that we place desire on the side of acquisition, we make desire an	p 25
desire feels the lack of; hence there exists some other place that contains the key to desire (missing in this world	p 26
with the difference in regime between them. In the first place, technical machines obviously work only if they are not out	p 31
why, to his way of thinking, destructions can never take place as rapidly as they ought to. From this, a second	p 32
by themselves, whereas the antiproduction characteristic of technical machines takes place only within the extrinsic conditions of the	p 32
reproduction of the	
psychic repression, whereas social production is where social repression takes place, and it is between the former and the latter that	p 32
of them we are considering. Every machine, in the first place, is related to a continual material flow (hyle) that it	p 36
little Joey passes as Bettelheim's therapy progresses. In the second place, every machine has a sort of code built into it	p 38
Where to interrupt it? How and by what means? What place should be left for other producers or antiproducers (the place	p 38
place should be left for other producers or antiproducers (the place of one's little brother, for instance)? Should one, or should	p 38
a flow be drawn off without a fragmentary detachment taking place within the code that comes to inform the flow? When	p 40
to many, pieces assembled by forcing them into a certain place where they may or may not belong, their unmatched edges violently	p 43
is produced as a whole, but in its own particular place within the process of production, alongside the parts that it	p 43
sort carried out by desiring-machines, for instance. In the second place, she cannot rid herself of the notion that schizophrenic partial	p 44
of relations and as a means of assigning agents a place and a function; but these agents are not persons, any	p 47
this very well when he describes the nursery as a place where desiring-production and group fantasy occur, as a place where	p 47
a place where desiring-production and group fantasy occur, as a place where the only connection is that between partial objects and	p 47
and fathers. It is a question of knowing what the place and the function of parents are within desiring-production, rather than	p 47
only during the period of psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and Pontalis note that	p 53
Behind the walls or in the wings, such is the place the primal fantasy concedes to desiring-machines, when it reduces everything	p 55
posit the existence of man, to put man in God's place (the transformation taken into account), But the person who knows	p 58
taken into account), But the person who knows that the place of man is entirely elsewhere does not even allow the	p 58
mother's raised arm—but it comes furtively to occupy a place among the collective agents. The terms of Oedipus do not	p 62
being invited to eat or have a drink at his place, after several years of analysis, as if this were not	p 64
grandmother, you little shit! For what does in fact take place in In Search of Lost Time, one and the same	p 68
of incest with the mother, prohibition against taking the father's place. But a strange sort of reasoning leads one to conclude	p 70
begins, there daddy, and there you are—stay in your place. Oedipus's misfortune is indeed that it no longer knows who	p 75
such a practice appear to be already present. Everything takes place as if Oedipus of itself had two poles: one pole	p 82
when we spoke of an egg, and of what takes place in and on it—morphogenetic movements, displacements of cellular groups	p 84
-F. Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty,	p 99
oppression	
this sexuality is reduced to desiring mommy and wanting the place of the father. The Freudian blackmail is this: either you	p 100
with the mother, or to internalize him, to take his place or reach a reconciliation (with a host of variations in	p 102
second order, this time collective; the encounter can therefore take place between Luther and the sixteenth-century Christians, or between	p 102
Hitler and	
and to envelop theoretical and practical paralogisms. In the first place, a partial and nonspecific use of the connective syntheses was	p 110
and freed the elements of the chain. In the second place, an inclusive or nonrestrictive use of the disjunctive syntheses is	p 110
it to spin around in the void.) In the third place, a nomadic and polyvocal use of the conjunctive syntheses is	p 110
This implies interventions that are in fact very concrete; in place of the benevolent pseudo neutrality of the Oedipal analyst, who	p 112
of the productive unconscious, he would feel as out of place with his theater as an actress from the Comedie-Francaise in	p 113
set up units of production, plug in desiring-machines. What takes place in this factory, what this process is, its spasms and	p 113
we shall have to call displacement. For what really takes place is that the law prohibits something that is perfectly fictitious	p 114
warm for punishment, and without putting this desire in the place of the antecedent desire on which repression comes to bear	p 115
and its follies, the enormous group superego—everything that took place on the body of the master. What has come to	p 118
which are distinguishable only in appearance. While this is taking place, what is desiring-production doing? The retained elements do not enter	p 125
pure desexualized idealism was reintroduced into psychoanalysis? In the second place, the modality of these factors: did they act in a	p 127
into motion on the body without organs, in the very place to which the schizo had retreated in order to silence	p 130
at the same time his journey is strangely stationary, in place. He does not speak of another world, he is not	p 131
The great nomad hunter follows the flows, exhausts them in place, and moves on with them to another place. He reproduces	p 148
them in place, and moves on with them to another place. He reproduces in an accelerated fashion his entire filiation, and	p 148
inscription, stock of filiation and fluxion of alliance. Everything takes place as though the stock constituted a surface energy of inscription	p 149
of territorial representation in the primitive socius. In the first place, the germinal influx of intensity conditions all representation: it is	p 164
you can go have yourself triangulated in your corner, and place your house between those of your paternal and maternal kin	p 168
well as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what entitles one to determine that the	p 170
universal? Is Oedipus the great paternal catholic symbol, the meeting place of all the churches? The debate began between Malinowski and	p 171
finally suffers a repression, that it comes to take the place of the repressed or of the thing that is effectively	p 173
realize the triangulation, or with the attitudes that come to place these personages in relation to each other. But inversely, the	p 174
can be understood in many different ways. In the first place, desiring-production is situated at the limits of social production; the	p 175
know what is happening, but do not know where to place their blame—a harsh reality. But, fourthly, this limit inhibited	p 176
is, the simple displaced represented that comes to usurp the place of the representative of desire, snaring the unconscious in the	p 178
about the unimportance of What does it mean? When Hellenists place themselves in opposition to the Freudian Oedipus, it should not	p 180
the simple represented in representation has not yet taken the place of the representative. In order to evaluate in every instance	p 185
if exchange underlies everything, why is it that what takes place looks like anything but an exchange? Why must it be	p 185
the conditions of the system. More precisely, in the third place, the structural exchangeist conception tends to postulate a kind of	p 187
young woman's clan. The articulation of the two elements takes place on the body itself, and constitutes the sign, which is	p 189
transformation to be fully effective, a direct contact must take place between her stomach, on the one hand, and the calabash	p 189
are eliminated from psychology, it is not in order to place them in structure. Nietzsche has only a meager set of	p 190
are delimited and coordinated, in which nothing whatever finds a place that has not first been assigned a meaning in relation	p 191
and fountainhead and estuary of the apparent objective movement. In place of mobile detachments from the signifying chain, a detached	p 194
object	
chain, a detached object has jumped outside the chain; in place of flow selections, all the flows converge into a great	p 194
It is the social machine that has profoundly changed: in place of the territorial machine, there is the megamachine of the	p 194
that of the new exogenous alliance, not only in the place of former alliances, but in relation to them. This new	p 195
from the State.) The abolition of debts, when it takes place, is a means of maintaining the distribution of land, and	p 196
has everything to gain when incest comes to take the place of the representation itself, and in this capacity take charge	p 202
two forms of representation, territorial and imperial. In the first place, territorial representation is made up of two heterogeneous elements,	p 203
voice	
the foundation of the intense earth, which must yield its place to the socius in extension, into which the intensities in	p 203
with the despotic machine and imperial representation. In the first place, graphism aligns itself on the voice, falls back on the	p 205
no longer one of connotation. And here, in the second place, is the essential: the flattening of the graphy onto the	p 205

efficacy. The emperor, the god—what did he mean? In place of segments of the chain that are always detachable, a detached partial object on which the whole chain depends; in place of a polyvocal graphism flush with the real, a biunivocalization of the transcendent dimension that gives rise to a linearity; in place of nonsignifying signs that compose the networks of a territorial has evolved and assumed the new figure that appears to place it in opposition to despotism. But from the beginning it quite know what to make of it: it has no place in the famous five stages: primitive communism, ancient city-states, feudalism have just seen that only through their encounter in a place, and their conjunction in a space that takes time, do and flows of money. The encounter might not have taken place, with the free workers and the money-capital existing virtually side is that of the social machine itself, which takes the place of the old codings and organizes all the decoded flows signifier that strangles and overcodes the flows. In the first place, for nonsignifying language anything will do: whether it be phonic it is impossible to code such operations: in the first place, a code determines the respective qualities of the flows passing capacity, the rest is not important, we'll always find a place for you within the expanded limits of the system, even forces, was even able to prevent the conjunction from taking place (as for the rest, its project was to resuscitate the and the economic rationale. But this transformation can only take place starting from an already conquered State that finds itself confronted as those that gave rise to it in the first place. We have distinguished among three social machines corresponding to the territorial machine, and to local groups that determine the place of each member in social economic reproduction, according to one's form of economic reproduction, and that comes to take the place assigned it by the latter. That is to say that any further than the family! The dirty little secret, in place of the wide open spaces glimpsed for a moment. The open spaces glimpsed for a moment. The familialist reduction, in place of the drift of desire. In place of the great familialist reduction, in place of the drift of desire. In place of the great decoded flows, little streams recoded in mommy's decoded flows, little streams recoded in mommy's bed. Interiority in place of a new relationship with the outside. Throughout psychoanalysis, the positioning of its parts, but does not set itself into place any more than it forms or reproduces itself. This is first of all a system of beliefs put in the place of productions? In reality, social production becomes alienated in allegedly desiring-production. Otherwise they are ideological forms, which have taken the place of the units of production. Who believes in all this explained? Several different things must be distinguished. In the first place, symbolic representation indeed grasps the essence of desire, but by or tends to crumble. It follows that, in the second place, the link between psychoanalysis and capitalism is no less profound and deterritorialized flows is the same as that which takes place for political economy and in social production, in the form them by binding them in an axiomatic that takes the place of the codes. Capitalism is inseparable from the movement of unconscious as a stage. A whole theater put in the place of production, a theater that disfigures this production even more actualization of this structure, playing the role of revealer, a place by which the structure becomes visible. In her fine analysis unless it is supported by a structure that determines the place and the functions of the subject of representation, as well condition of a universal metaphoric structural relation, whence the imaginary place and interplay of persons derives; and inversely, the theater forces soul out-of-doors, but also of summoning it back to its place. We are all little dogs, we need circuits, and we that undermine them. The psychotic earths, with their conjunctions in place (Charlus is therefore surely mad, and Albertine too, perhaps I repressive manner, who says that the family is a good place, a good circuit for the deterritorialized schizo? Such a thing better a how-to-interpret-your-dreams book than a psychoanalysis of the market place. The consideration of all these machines, however, whether they be everywhere displaced in order to block the schizophrenic escapes and place restraints on the flights. The only modern myth is the decidedly well placed, perhaps next to egoism. It takes the place of zero in roulette. The house always wins. So too it. (How many revolutionary groups as such are already in place for a co-option that will be carried out only in formula: I am one of your kind, from the same place as you, I am a pure Aryan, of a superior refers to the role in production or antiproduction, to the place in the inscription, to the portion that is due the the capitalist regime where, for example, primitive accumulation can take place only for the benefit of a restricted fraction of the what causes us to look for our interest in one place rather than another, to fix our aims on a given irrational in a society. To be sure, the role, the place, and the part one has in a society, and from traversed, broken, fucked by the socius, looking for the right place where, according to the aims and the interests assigned to for a job well done, each one in his own place, the banker, the cop, the soldier, the technocrat, the bureaucrat the same nature; an apparatus of interest never takes the place of a machine of desire. A revolutionary group at the that it is advisable to put historical representations in the place of the familial representations of the Freudian unconscious, or even application, situates the problem at several levels. In the first place, Freud discovers his own Oedipus in a complex social context is interesting to find this essential concealment, miniaturized, occupying a place of honor in the analyst's office. The analyst talks about the economic dependencies that drive them there in the first place (a bit like the way the decoding of flows entails social machines, and where love-object choices occur at the meeting place of the two kinds of machine, following lines of escape analogous, when some, attempting to hasten the teaching of Lacan, place it back on a familial and personological axis—whereas Lacan be searching for today: schizophrenogenic social production. In the first place, it is futile to affirm that the family expresses more that is all the more ruthless as it does not place the machine in its service, but is the servant of Do these masses or these links act in their own place, within the order of causes and aims that promote a a new socius, or are they on the contrary the place and the agent of a sudden and unexpected irruption, an this rupture assumes at a given moment, in a given place. It is clear how everything can coexist and intermix: in for those we have named, we hold in the first place that art and science have a revolutionary potential, and nothing the revolution itself. Given a socius, schizoanalysis only asks what place it reserves for desiring-production; what generative role desire enjoys therein earth (In truth, the earth will one day become a place of healing) is not to be found in the neurotic	p 206 p 206 p 206 p 213 p 219 p 224 p 225 p 233 p 240 p 247 p 251 p 252 p 255 p 261 p 263 p 263 p 270 p 270 p 270 p 270 p 283 p 296 p 297 p 301 p 302 p 302 p 303 p 305 p 305 p 306 p 307 p 315 p 318 p 319 p 322 p 335 p 335 p 338 p 340 p 344 p 344 p 345 p 346 p 347 p 347 p 348 p 352 p 353 p 356 p 357 p 357 p 360 p 361 p 372 p 377 p 377 p 377 p 379 p 380 p 382
PLACED 16	
theoretically. The fact is, from the moment that we are placed within the framework of Oedipus—from the moment that we a question to subsist concerning an alien being, a being placed above man and nature: he no longer needs the mediation puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus is placed at the beginning. On the one side there is the Engels: We now laugh when we find Man and World placed beside one another, separated by the sublime presumption of the you wanted, isn't it?), desire is shamed, stupefied, it is placed in a situation without exit, it is easily persuaded to this blocking of all his investments of reality, the barriers placed before him by the Oedipal system of social and psychic them, my rebellion against the paternalism of the first group placed me from the second year in a socially difficult position his Own secret use all the Virgins that had been placed there. Everything can be converted into neurosis, or warped out matrix of the world, and he considered himself to be placed on the same plane as she from the viewpoint of explains. In other words, one reasons as if the myth placed on the stage persons defined as father, mother, brother, and that bears no resemblance. The calabash of the excision is placed on the body of the young woman. Furnished by the and corresponding beings—and if necessary, the verse will be placed in a bottle filled with pure water, the verse water social form to economic reproduction: it is as though disinvested, placed outside the field; in the language of Aristotle, the family material has as human reproduction. Precisely because it is privatized, placed outside the field, the form of the material or the chance the death instinct, the silent instinct is decidedly well placed, perhaps next to egoism. It takes the place of zero structural, and concerns chains of phenomena that selection has already placed in a state of partial dependence (the Markov chains). This	p 24 p 58 p 102 p 107 p 120 p 124 p 124 p 126 p 157 p 161 p 188 p 206 p 263 p 263 p 335 p 343
PLACENTA 7	
Griaule relates it, the Yourougou, breaking into the piece of placenta he has stolen, is like the brother of his mother the distance carrying with him a part of the nourishing placenta, which is to say a part of his own mother Everything must be interpreted in intensity. The egg and the placenta itself, swept by an unconscious life energy susceptible to augmentation genitor, is himself a high intensive part, immanent to the placenta, inseparable from the twinness, which relates him to his feminine if the Yourougou son carries away a part of the placenta in his turn, it is in an intensive relationship with sister's husband and my own father. Everything rests on the placenta, which has become the earth, the unengendered, the full body of a sacrificed Nommo are attached. It is because the placenta, as a substance common to the mother and the child	p 157 p 157 p 158 p 158 p 158 p 158 p 158 p 158
PLACES 17	

Oedipus. How does the child first come to define the places and the functions that the parents are going to occupy the parallel series of the masculine and the feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan remain be otherwise? The body without organs closes round the deserted places. The theater of cruelty cannot be separated from the struggle and generalizes it. Parents have been put in their true places within the workings of the unconscious, as inductors of an in a process that outflanks them on all sides, and places desire in an immediate relationship with a historical and social writer is a sellout. The only literature is that which places an explosive device in its package, fabricating a counterfeit currency of necklaces and bracelets comes to a standstill in certain places, on certain occasions, so that a stock may be re-formed up again—provided it is blocked, and where it necessarily places itself in a negative relation to the group. Here it man-woman disjunction, which is always the outcome of filiation, alliance places in connection men from different filiations. The question why a	p 47 p 76 p 85 p 92 p 100 p 134 p 149 p 151 p 165
from the large aggregates, but as the molecular energy that places molecules-partial objects (libido) in connection, that organizes inclusive disjunctions on the old community. He imposes a new alliance system and places himself in direct filiation with the deity: the people must new alliance that overcodes them. Endogamous marriage outside the tribe places the hero in a position to overcode all the endogamous of extreme violence. There results, finally, a fourth characteristic that places the axiomatic in opposition to codes. The axiomatic does not process of deterritorialization: The simplest abstraction, then, which modern economics places at the head of its discussions, and which expresses an the effect of a structure that the theater embodies or places on stage.? We should understand that representation, when it ceases overturn everything, and to lead us finally toward other far-off places. The schizoanalytic flick of the finger, which restarts the movement rather, like the Zen tea box broken in a hundred places, whose every crack is repaired with cement made of gold	p 183 p 192 p 200 p 250 p 302 p 305 p 321 p 362
PLACING 4	
otherwise ward off desire's potential for revolt and revolution. By placing the distorting mirror of incest before desire (that's what you an uncertain parallelism where each contemplates the other with perplexity, placing in opposition two irreducible sectors of symbolism? A social sector sense, indeed, segregation is the only origin of equality.) This placing of the family outside the social field is also its wheel in the machine, traversed by flows, broken by schizzes. Placing oneself in a position where one is thus traversed, broken	p 120 p 179 p 264 p 346
PLAIN 1	
the famous pages of Sodom and Gomorrah (Cities of the Plain) interlaced two openly contradictory themes; the fundamental guilt of the	p 68
PLAINLY 1	
unanimous group. The presence of history in every social machine plainly appears in the disharmonies that, as Levi-Strauss says, bear the	p 151
PLAN 5	
initially or intentionally complex, or constructed according to a complicated plan. Instead, it had been desimplified in the course of its is the body without organs. These indifferent signs follow no plan, they function at all levels and enter into any and wondering. The immortal father of Celine's Death on the Installment Plan (Mort a credit) cries out: So you want to see of representation in a social system a plane of consistency (plan de consistance), it is evident that this plane has changed is possible, without exclusiveness or negation, syntheses operating without a plan, where the connections are transverse, the disjunctions included, the conjunctions	p 6 p 38 p 114 p 205 p 309
PLANE 11	
are like distinct personalities, with Albertine's face jumping from one plane to another as the narrator's lips draw nearer her cheek and he considered himself to be placed on the same plane as she from the viewpoint of the generations ... He senses call the order of representation in a social system a plane of consistency (plan de consistance), it is evident that this of consistency (plan de consistance), it is evident that this plane has changed, that it has become a plane of subordination that this plane has changed, that it has become a plane of subordination and no longer one of connotation. And here shows how, in certain regions of Senegal, Islam superimposes a plane of subordination on the old plane of coimotation of animist Senegal, Islam superimposes a plane of subordination on the old plane of coimotation of animist values: The divine or prophetic word when it jumps outside their chains and imposes—superimposes—a plane of subordination on their plane of immanent connotation? The signifier chains and imposes—superimposes—a plane of subordination on their plane of immanent connotation? The signifier is the sign that has thus in the kiss where Albertine's face jumps from one plane of consistency to another, in order to finally come undone of molecules. The reader always risks stopping at a given plane and saying yes, that is where Proust is explaining himself	p 69 p 157 p 205 p 205 p 205 p 206 p 206 p 206 p 206 p 206 p 206 p 318 p 318
PLANES 9	
two hierarchized levels of language, but between two convertible deterritorialized planes, constituted by the relation between the form of content and single line along which the different forms of socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia body of deterritorialization Schizophrenia as a clinical entity each of these planes there is a paranoiac dimension, another that is perverse, a territorialities of the modern world as simulacra of the preceding planes, getting caught up in the asylum aggregate of paranoia and which the structure is elicited from the machines, according to planes of consistency or of structuration, and lines of selection that not imaginary but symbolic. There we have the three major planes of structuration, which correspond to the molar aggregates: Oedipus as in his individual history. For there are several layers, several planes of resistance that come from within or are imposed from Lost Time as a great enterprise of schizoanalysis: all the planes are traversed until their molecular line of escape is reached explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming the journey, watching for the signs or the indices	p 242 p 281 p 283 p 283 p 309 p 310 p 318 p 318 p 318
PLANETARY 1	
reproduced on a wider scale (always more reterritorialization—local, world-wide, planetary). That is why the law of the falling tendency—that	p 259
PLANETS 1	
and the machine that hums, around which the schizos revolve, planets for a new sun. These men of desire—or do	p 131
PLANNED 2	
and its subjective correlative—come from. Lack (manque) is created, planned, and organized in and through social production. It is counterproduced Algerian War doesn't kill more people than weekend automobile accidents. planned death in Bengal, etc.). Modern man raves to a far	p 28 p 335
PLANNER 1	
without the absorption of a surplus, without a commodity-exchanging and planner State, and even without an equivalent of the bourgeoisie: it	p 256
PLANNING 3	
of the axiomatized flows, with regard to production and its planning, the economy and its monetarization, and surplus value and its that the alternative is not between the market and economic planning, since planning is necessarily introduced in the capitalist State, and alternative is not between the market and economic planning, since planning is necessarily introduced in the capitalist State, and the market	p 253 p 256 p 256
PLANT 3	
desire; but the first signs are the territorial signs that plant their flags in bodies. And if one wants to call as Nietzsche says with regard to bad conscience, such a plant does not grow on that kind of terrain. This is	p 145 p 166

of production (the total fact). A magical chain brings together plant life, pieces of organs, a shred of clothing, an image	p 181
PLANTATIONS 1	
territorialities: on the contrary, they come from modern industries and plantations that generate an immense surplus value, to a point where	p 231
PLANTED 1	
Chinaman on the horizon? A May '68, a home-grown Maoist planted like an anchorite on a factory smokestack? Always the addition	p 378
PLANTLIKE 1	
interwoven with a completely different theme totally contradicting it; the plantlike innocence that results from the total compartmentalization of the sexes	p 43
PLANTS 2	
form, to have a soul for rocks, metals, water, and plants, to take into himself, as in a dream, every element	p 2
in. It is no use saying: We are not green plants; we have long since been unable to synthesize chlorophyll, so	p 27
PLASMA 1	
the Dogon narrative develops a mythical Weismannism, where the generative plasma forms an immortal and continuous lineage that does not depend	p 158
PLASTERS 1	
of the repression that models the mask for it and plasters it on its face. Besides, it is doubtful that incest	p 116
PLASTIC 2	
as it arises and arrives from within.) Similarly, in the plastic arts there is the pure figural dimension formed by the	p 243
Resistance fighters who, wanting to destroy a pylon, balanced the plastic charges so well that the pylon blew up and fell	p 268
PLATE 1	
institutions that give them an existence as visible as a plate of steel; when the living, too, become structured by the	p 287
PLATITUDE 3	
consideration. Likening the living to a microcosm is an ancient platitude. But if the living organism was thought to be similar	p 95
one desires the impossible? At least in this instance, the platitude is not even true. We are reminded how illegitimate it	p 162
lacking boldness. Better the delirium of common sense than its platitude. For the prime evidence points to the fact that desire	p 292
PLATONIC 2	
the very outset: from the very first step that the Platonic logic of desire forces us to take, making us choose	p 25
its escape. As to the unconscious, it is like the Platonic opposite whose opposite draws near: it flees or it perishes	p 338
PLAY 36	
process of recollection of an event: a single actor will play the whole of it in pantomime in the course of	p 21
prelevés sur) global persons; not only are they destined to play a role in totalities aimed at integrating the ego, the	p 44
analytic afterward; or else that these relations bring into play a nonsexual energy, for which sexuality has merely served as	p 46
not the case, however. Let us consider a child at play, or a child crawling about exploring the various rooms of	p 46
with a man.... For in their relations with women, they play—for the woman who prefers women—the role of another	p 70
is because the exclusive relation introduced by Oedipus comes into play not only between the various disjunctions conceived as	p 78
differentiations, but	
as the inclusive disjunctions; neither God nor the parental designations play the same role in the two. In exclusive disjunctions, parental	p 78
three terms—or you will always bring one term into play as if it were one too many in relation to	p 79
of knowing whether or not the familial determinations or indeterminations play a role. It is obvious that they do. But is	p 90
already caught up in an immediate desiring-production where the parents play the role of partial objects, witnesses, reporters, and agents, in	p 100
analogy (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on words is it that can make the analyst a	p 108
economic and social investments where the militant analysis comes into play. Nothing is accomplished as long as machines are not touched	p 112
of the same theoretical and practical doctrine. We refuse to play take it or leave it, under the pretext that theory	p 117
reactive forces, to reactions to daddy-mommy, we have only to play again on a paradox dear to Nietzsche, while barely modifying	p 121
all the dramatis personae will be found to come into play from this point on: mother, father, son, mother's brother, son's	p 158
formations (complexes), at the end of a history bringing into play the destiny of social machines, their regime compared to that	p 184
above: a first principle of paranoiac knowledge. The whole relative play of alliances and filiations is carried to the absolute in	p 194
investment and not the reverse. At first it brings into play only the despot, the sister, and the mother: it is	p 216
body. What is more, each of these elements brings into play several processes of decoding and deterritorialization having very different origins	p 225
necessary than the other (it is necessary for money to play on both boards), and where no integration of the dominated	p 229
signifying in a secondary way, insofar as it calls into play couplings between qualified flows, interactions that are exclusively indirect, qualitative	p 248
leaves the essential unchanged. The State is thus induced to play an increasingly important role in the regulation of the axiomatized	p 253
an applied axiomatic: what appears to come most freely into play in what is called the analytic dialogue, in fact depends	p 265
montage), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization,	p 286
fragmented formations, and detached parts, with a	
in a remarkable way. The hereditary genes of drives therefore play the role of simple stimuli that enter into variable combinations	p 290
children, for making them straighten up and behave. These machines play no role whatever in the Freudian analysis. Perhaps it would	p 297
family-myth. Once again, have you ever seen a child at play: how he already populates the technical social machines with his	p 298
interplay of persons derives; and inversely, the theater forces the play and the working of machines into the wings, behind a	p 307
anything but a subjugated group? How will it give free play to the process, when its entire molar organization has the	p 320
nature is a matter of indifference, abstract machinic figures that play freely on the body without organs and as yet form	p 328
properties but not by its structure, where nothing but the play of blind combinations can be discerned. It is precisely the	p 328
these qualified forms—formations of sovereignty, as Nietzsche said—that play the role of totalizing, unifying, signifying objectivities, that assign	p 343
organizations	
group, yet be determined under certain conditions to continue to play the role of a subject-group. One is continually passing from	p 349
own Oedipus in a complex social context that brings into play the older half brother from the rich side of the	p 353
or by osmosis, in the air of the times: they play at Oedipus, a sublime alibi. But behind all this, there	p 356
washes his hands, too attentive to seeing that his clients play nice games. Now the economic situation, the relation to the	p 356
PLAYED 5	
partial objects and subjects of desire lack. Consequently, everything is played out from the start: everywhere we encounter the analytic	p 72
process	
marriages, was just such an investment of desire; the parents played the role of stimuli in it, and not the role	p 168
the divine creation. But how does one explain the role played by sight, indicated by Leroi-Gourhan, in the contemplation of the	p 189
room without at least being aware that everything has been played out in advance: Oedipus and castration, the Imaginary and the	p 308
design of several oppressive and fundamental manifestations. The leading character, played by Chaplin, has to be neither active nor passive,	p 317
neither	

PLAYERS	1	
they nonetheless represent social and potentially political forces (from domino players to home brewers via the Veterans of Foreign Wars). Others		p 257
PLAYFUL	1	
that feed the autoproduction of the unconscious—the unconscious-as-orphan, the playful unconscious, the meditative and social unconscious. The Oedipal operation consists		p 100
PLAYING	6	
stream of water can scarcely be explained in terms of playing mommy and daddy, or by the pleasure of violating a true of children's games. A child never confines himself to playing house, to playing only at being daddy-and-mommy. He also plays games. A child never confines himself to playing house, to playing only at being daddy-and-mommy. He also plays at being a quality is a matter of indifference, a simple inductor not playing the role of organizer, where the intensive investments of reality of a theater necessary for the actualization of this structure, playing the role of revealer, a place by which the structure all sides and in all fashions, pulled in all directions, playing the role of a full body without organs, a locus		p 7 p 46 p 46 p 123 p 305 p 369
PLAYS	11	
of this circuit of distribution in which the mouth, too, plays a role as a stone-sucking machine? Where in this entire perverted, bewitched world quickly comes into being, as capital increasingly plays the role of a recording surface that falls back on The pervers are someone who takes the artifice seriously and plays the game to the hilt: if you want them, you playing house, to playing only at being daddy-and-mommy. He also plays at being a magician, a cowboy, a cop or a conditions, and in response to what pressures, the Oedipal triangulation plays a role in the recording of the process, we find going to consider the means by which the Oedipal organization plays a role in psychoses; next, what the forms of psychotic immortality under the shelter of which the individual, the ego, plays out its pseudo destiny: what does it matter if I with corresponding elements that do not necessarily imply identity: Hitler plays the role of father through homosexual transfusion and in relation homosexual transfusion and in relation to the female crowd; Luther plays the role of woman in relation to the God of the apparatus of repression varies, depending in particular on what plays the role of the representative on which the repression is to do so. The fact nonetheless remains that writing typically plays the role of an archaism in capitalism, the Gutenberg press		p 3 p 11 p 35 p 46 p 49 p 52 p 62 p 102 p 102 p 184 p 240
PLEASE	2	
What is this escape? The word is poorly chosen to please. Courage consists, however, in agreeing to flee rather than live stuffy in here—some relation with the outside, if you please. For desire does not survive cut off from the outside		p 341 p 357
PLEASED	1	
to dream and fantasy production, once again we are quite pleased, since we haven't stopped saying the opposite, and that desiring-production		p 380
PLEASURE	17	
this entire circuit do we find the production of sexual pleasure? At the end of Malone Dies, Lady Pedal takes the in terms of playing mommy and daddy, or by the pleasure of violating a taboo. The rule of continually producing production and of itself, immediately consumption and consummation, and therefore, sensual pleasure. But this is not yet the case for a subject vividly aware of this fact: the rate of cosmic sexual pleasure remains constant, so that God will find a way of so that God will find a way of taking his pleasure with Schreber, even if in order to do so Schreber woman. But Schreber experiences only a residual share of this pleasure, as a recompense for his suffering or as a reward spiritual voluptuousness. And if, in this process, a little sensual pleasure falls to my share, I feel justified in accepting it A genuine consummation is achieved by the new machine, a pleasure that can rightly be called autoerotic, or rather automatic: the by becoming little girls, and the girls cannot experience the pleasure of punishment except by becoming boys. It is a whole doubtless those whose childhoods were timid, the material kind of pleasure they take does not matter, so long as they can others, whose sensuality is doubtless more violent, give their material pleasure certain imperious localizations. The second group would shock most people men ... indeed, they can take, with such women, the same pleasure as with a man.... For in their relations with women I had partaken in the same foolishness as they (sexual pleasure). They adopted me as one of their own race. Mongol wherever a fear of going hungry is evident, or a pleasure at not being hungry, and this investment refers only secondarily the sign. And what is his pain if not a pleasure for the eye that regards it, the collective or divine graphic action, and also from the autonomous eye that extracts pleasure from the event. It is not because everyone is suspected back with suffering? An eye must be invoked that extracts pleasure from the event (this has nothing to do with vengeance		p 3 p 7 p 16 p 16 p 16 p 16 p 16 p 16 p 18 p 61 p 70 p 70 p 70 p 90 p 173 p 189 p 191 p 191
PLEASURES	1	
serve as points of reference; productions of consumptions, of sensual pleasures, of anxieties, and of pain. Everything is production, since the		p 4
PLEDGES	2	
cynical justification of the role of money, and all the pledges it makes to the established order. All these elements were create a memory for himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites of all the		p 118 p 145
PLEKHANOV	1	
one class, a class with a universalist vocation, the bourgeoisie. Plekhanov notes that the French School of the nineteenth century, under		p 253
PLODDING	1	
mean that the death of God spends a long time plodding around in the unconscious. He means that what takes so		p 106
PLOT	1	
Nietzsche's wish, were to use science and art in a plot whose ends were no less suspect, industrial society would seem		p 368
PLOTTING	1	
limit, with all kinds of little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows of desire to		p 349
PLOUGHS	1	
sets ends for itself, instead of being a process that ploughs the crap of being and its language, transports the weak		p 134
PLUG	2	
than it could seal off a jar of jam or plug a dike. Against the walls of the triangle, toward the an assembly line. We must set up units of production, plug in desiring-machines. What takes place in this factory, what this		p 67 p 113
PLUGGED	8	
with all the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one produces a flow that the		p 1

contrary, it may launch a counterinvestment whereby revolutionary desire is plugged into the existing social field as a source of energy can live, eat, defecate, and sleep only if he is plugged into machines provided with motors, wires, lights, carburetors, propellers, and knees, the father next to the colonel. Group fantasy is plugged into and machined on the socius. Being fucked by the drawn out, we see that the individual fantasy is itself plugged into the existing social field, but apprehends it in the cure, it is asked? A flow that lets itself be plugged by Oedipus; partial objects that let themselves be subsumed under fact, the Ndembu analysis was never Oedipal: it was directly plugged into social organization and disorganization; sexuality itself, through the women asserts its presence, where the turgid little boy has already plugged a desiring-machine into a social machine, short-circuiting the parents, who	p 30 p 37 p 62 p 62 p 67 p 168 p 358
PLUGGING	1
escape the State monopoly, with its tight restrictions and its plugging of flows. When Etienne Balazs asks why capitalism wasn't born	p 197
PLUGS	3
for even the stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree into his body to be achieved. The satisfaction the handyman experiences when he plugs something into an electric socket or diverts a stream of group fantasies. It is the collective investment of organs that plugs desire into the socius and assembles social production and desiring-production	p 4 p 7 p 142
PLUNGE	1
reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential or depleted flux of	p 278
PLUNGED	2
and cultural breaks of the field into which they are plunged (cf. Ndembu schizophrenia). This is the case even in the social field into which the father and the child are plunged, simultaneously immersed. Let us again consider the example of the	p 269 p 275
PLUNGES	3
migrating here, there, and everywhere as best he can, he plunges further and further into the realm of deterritorialization, reaching the which burdens all of psychoanalysis; on the contrary, one thereby plunges deeper into familialism and generalizes it. Parents have been put requirements of civilization, at the same time that the psychoanalyst plunges deeper into a familialist and ideological vision. We do not	p 35 p 92 p 117
PLUNGING	2
The forces of attraction and repulsion, of soaring ascents and plunging falls, produce a series of intensive states based on the relations of forces, but that would singularly precipitate things by plunging into a breach (the escape, or revolutionary defeatism). In reality	p 21 p 377
PLURALITY	1
of the institutional structures that mask the society into a plurality of experimental spheres finally revealing the true face of modernity	p 368
PLUS	4
inscription with signs from different alphabets, but also various figures, plus one or several straws, and perhaps a corpse. Cutting into tout le systeme de ce monde malignement soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed corners of the field folded into three, like a tablecloth, plus the transcendent term that performs the folding operation). Speaking, dancing less profound, more or less mutually independent processes of subduing, plus the resistances they encounter, the attempts at transformation for the	p 40 p 122 p 178 p 196
PNEUMATIC	1
parameters, across a structure reduced to impotence; a writing with pneumatic, electronic, or gaseous indifferent supports, and that appears all the	p 370
POCKET	7
complete machine made up of six stones in the right-hand pocket of my coat (the pocket that serves as the source six stones in the right-hand pocket of my coat (the pocket that serves as the source of the stones), five stones the source of the stones), five stones in the right-hand pocket of my trousers, and five in the left-hand pocket (transmission right-hand pocket of my trousers, and five in the left-hand pocket (transmission pockets), with the remaining pocket of my coat receiving five in the left-hand pocket (transmission pockets), with the remaining pocket of my coat receiving the stones that have already been been handled, as each of the stones moves forward one pocket, how can we determine the effect of this circuit of it is not the same money that goes into the pocket of the wage earner and is entered on the balance	p 3 p 3 p 3 p 3 p 3 p 3 p 228
POCKETS	2
of my trousers, and five in the left-hand pocket (transmission pockets), with the remaining pocket of my coat receiving the stones is the case in the schizoid sequences of Beckett: stones, pockets, mouth; a shoe, a pipe bowl, a small limp bundle	p 3 p 324
POE'S	1
machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics	p 18
POETIC	1
edifice is now, by a critical irony, being given its poetic immolation, its mythos, through a kind of writing which, because	p 298
POGROMS	1
of the paranoiac tortures and the celibate glories—all the pogroms of history, that's what I am, and all the triumphs	p 87
POHIER	1
it is the mother of the holy faith (J. M. Pohier). Or the technopsychanalyst, the reform psychoanalyst obsessed with the triangle	p 108
POINT	165
and industry are two separate and distinct things: from one point of view, industry is the opposite of nature; from another in general this entire level of distinctions, examined from the point of view of its formal developed structures, presupposes (as Marx species. Industry is then no longer considered from the extrinsic point of view of utility, but rather from the point of extrinsic point of view of utility, but rather from the point of view of its fundamental identity with nature as production world from the perspective of its own flux, from the point of view of the energy that flows from it: the whole process will begin all over again. From a certain point of view it would be much better if nothing worked so badly, their component pieces fall apart to such a point that they will return to nothingness and thus allow us two separate and distinct productions. Its one purpose is to point out the fact that the forms of social production, like synthesis is formed or how the subject is produced. Our point of departure was the opposition between desiring-machines and the body Freud is more specific when he stresses the crucial turning point that occurs in Schreber's illness when Schreber becomes reconciled to experience of intensive quantities in their pure state, to a point that is almost unbearable—a celibate misery and glory experienced center of matter: ... this emotion, situated outside of the particular point where the mind is searching for it ... one's entire soul	p 3 p 4 p 4 p 4 p 6 p 7 p 8 p 10 p 17 p 17 p 18 p 19

thing—this schizo who sought to remain at that unbearable point where the mind touches matter and lives its every intensity my mother? We cannot answer these two questions at this point. We merely see how very little the consumption of pure than the one he believes himself to be, from the point of view of the unlocatable center. As a result, an question. Karl Jaspers has given us precious insights, on this point as on so many others, because his idealism was remarkably a buttress, and merely examines its implications more carefully. In point of fact, if desire is the lack of the real it were their salvation? How can people possibly reach the point of shouting: More taxes! Less bread!? As Reich remarks, the people still tolerate being humiliated and enslaved, to such a point, indeed, that they actually want humiliation and slavery not only no, the masses were not innocent dupes; at a certain point, under a certain set of conditions, they wanted fascism, and a satisfactory explanation of this phenomenon, because at a certain point he reintroduces precisely the line of argument that he was possible, depending upon whether the desiring-machines are regarded from the point of view of the great gregarious masses that they form they form, or whether social machines are considered from the point of view of the elementary forces of desire that serve the two systems of production. It merely enables us to point to certain phenomena having to do with the difference in This tendency is being carried further and further, to the point that capitalism with all its flows may dispatch itself straight a question of a simple parallelism, even though from the point of view of the failure of codes, such a parallelism of surplus value. There is no doubt that at this point in history the neurotic, the pervert, and the psychotic cannot the production of production. That is why, at the limit point of all the transverse or transfinite connections, the partial object objects was so far-reaching, neglects to study flows from this point of view and declares that they are of no importance are incomprehensible from a purely mechanistic (but not a machinic) point of view; or else a humoral disturbance brings on a or blocks are the essential parts of desiring-machines from the point of view of the recording process: they are at once conceives of them as fantasies and judges them from the point of view of consumption, rather than regarding them as genuine But because Melanie Klein insists on considering desire from the point of view of the whole, of global persons, and of is thereby reduced to nothing. Oedipus thus becomes at this point the crucial premise in the logic of psychoanalysis. For as between Freud and Jung is discussed, the modest and practical point of disagreement that marked the beginning of their differences is an analogical beyond. It was their disagreement on this particular point that eventually made the break between Freud and Jung irreconcilable

desire—that is not related to the parents from the point of view of immediate production, but that is ascribed to ascribed to them (with either love or hatred) from the point of view of the recording of the process, and in being alive, and if so why. That is the crucial point: a question occurs to the child that will perhaps be of the discovery of Oedipus? Oedipus is the idealist turning point. Yet it cannot be said that psychoanalysis set to work in vivo detracts nothing from its exemplary value from the point of view of practice. In this text (1911) Freud encounters and legalized institutions in which it imagines itself, to the point where, even in its perversions, the ego conforms to the at once, but each of the two as the terminal point of a distance over which he glides. He is child series and in all the branches marked by a singular point, because he is himself this distance that transforms him into that transforms him into a woman, and at its terminal point he is already the mother of a new humanity and culture and the growing malaise that this stage provokes, a point of equilibrium can be found. Oedipus is like the labyrinth real. It carries the real beyond its principle to the point where it is effectively produced by the desiring-machine. The point point where it is effectively produced by the desiring-machine. The point where the copy ceases to be a copy in order closest to the beating heart of reality, to an intense point identical with the production of the real, and that leads Too bad if the psychoanalysts roar their disapproval at this point. Fanon pointed out that troubled times had unconscious effects not in this form of the afterward? But we know in point of fact that the actual factors are there from childhood by something exterior to nature and to man. On this point Nietzsche makes a remark completely akin to those of Marx leads the criticism of Oedipus, or leads Oedipus, to the point of its own self-criticism. It sets out to explore a of them. There again this biunivocal use, illegitimate from the point of view of the unconscious itself, has what appear to moment desire is welded again to the law—we needn't point out what is known since time began: that there is of social repression as anything more than secondary from the point of view of the unconscious. That is why critics have have been able to observe a conservative or reactionary turning point in Freud, from the moment that he gave an autonomous goes so far as to say that the crucial turning point of Freudianism, the abandonment of sexuality, comes when Freud accepts repression should not be understood by using as a starting point a familial repression coextensive with civilization—far from it; it astray. And the interest of such an operation, from the point of view of social production, becomes evident, for the latter is less clear what makes this operation possible from the point of view of desiring-production itself. We do have, however, the Adrienne, and the mother are the Virgin. Nerval seeks the point where the vibration of the triangle is at its limit it is a matter of reaching the invalid at the point of his regression, in order to give him indirect symbolic the two categories have become confused.... From the alienated starting point of our pseudo-sanity, everything is equivocal. Our sanity is not a conversion interior to itself as cultural object. From this point of view, there is no longer even any need for all the transitions, the intrications of the two extremes? In point of fact, of the three preceding adventures, the adventure of it is capable of self-criticism (at least to a certain point: the point where the limit appears, in the very movement capable of self-criticism (at least to a certain point: the point where the limit appears, in the very movement that counteracts contain the conditions for the reproduction of their process; they point to the social machines that condition and organize them, but accelerated fashion his entire filiation, and contracts it into a point that keeps him in a direct relationship with the ancestor it works, the American way. But this is already the point of view required—given a change of perspective—for examining sections, also having their dominant roles and their alliances. The point of separation between the tribal sections becomes the point of The point of separation between the tribal sections becomes the point of divergence in the clan structure of the lineages associated the next: It depends upon whether, from the initial group's point of view, the father has received a wife, or the personae will be found to come into play from this point on: mother, father, son, mother's brother, son's sister. But it mother belongs. The niece becomes herself a mother and the point of departure for a new brother-sister relationship, on which a unconscious investments of the social field. It is from this point of view that we must consider many primitive cures; they in its relations with political and economic units—the very point on which, moreover, the witnesses try to mislead them. Divination lived in intensity within the group. We said that the point of departure seemed Oedipal. It was only the point of the point of departure seemed Oedipal. It was only the point of departure for us, conditioned to say Oedipus every time is accessible to clinical practice; or that the problem, the point of departure, is indeed Oedipal, although the developments and the symbolism does not rescue the structuralists from the narrowest familial point of view. The same holds for the endless debates on projected into the adult and social development (devenir). From this point of view, the discussion can only go round in circles that our society is the stronghold of Oedipus: the starting point for reencountering an Oedipal structure everywhere; or on the contrary to function for us: it is not at the weakest point—the primitives—that Oedipus must be attacked, but at the primitives—that Oedipus must be attacked, but at the strongest point, at the level of the strongest link, by revealing the society that the critique of Oedipus must always resume its point of departure and find again its point of arrival. Oedipus always resume its point of departure and find again its point of arrival. Oedipus is a limit. But limit has many symbolism. In theory, everyone could reach an agreement on this point: everything is sexual or sex-influenced (sexue) from one end to there are only uses and functionings (des fonctionnements). On this point, it could be that psychoanalysts have much to learn from inscription on the socius. We are brought back to our point of departure: the fact that exchange is inhibited and exorcised surplus value of code. But—and this is the fourth point—the exchangeist conception finds it necessary to postulate a closed paranoiac, since they furnish the material of surplus value. In point of fact, that is what forms the specific character of servants and officials. (There is no great change, from this point of view, when the State no longer does anything more signifier. And if incest seemed impossible to us from this point of view, it is because incest is nothing other than language) to exchange and money be pushed to its furthest point, subjecting language to the paradigms of an active capitalism, for The Akkadian takes this sign for a, and on this point there is no longer any relationship between the sign and them converge on, the full body of the despot. In point of fact the regime is not milder; the system of the unconscious.) 8 The Urstaat The city of Ur, the point of departure of Abraham or the new alliance. The State participate in both, that they are situated at the pivotal point between financing and payment, merely shows the multiple interactions of and plantations that generate an immense surplus value, to a point where it is no longer the developed countries that supply axiomatic is elsewhere. (Leave the scientists alone to a certain point, let them create their own axiomatic, but when the time as the latter are converted into real goods (at which point everything recommences by means of a new production that will surplus value. But how this cynicism has grown—to the point where he is able to declare: no, nobody is being for example a cloverleaf highway interchange.... It is a quasi point that analyses, through multiple overlappings, along a dimension that is I like, I will never come back to the same point, although it will be the same A topological knot where is distributed.... Thus a knot may be seen as a point having several dimensions—which, far from cancelling the flows, contains

figural dimension formed by the active line and the multidimensional point, and on the other hand, the multiple configurations formed by conscience is also the age of pure cynicism). But in point of fact it is impossible to code such operations: in and is able to carry the becoming-immanent to its highest point only to the extent that it is party to the sufficient to fill the capitalist field of immanence. And in point of fact, something new occurs with the rise of the and preconscious class interests. It is only starting from this point, as we shall see, that one is able to pose be that the identity in nature is at its highest point in the order of modern capitalist representation, because this identity restricted familial images invested by desire. It is at this point in the Imaginary that Oedipus is constituted, at the same loose the yoke of Oedipus and carry it to the point of its autocritique. But it is like the story of insofar as it is capable of carrying to a certain point its own critique—that is, the critique of the processes Freud: that Oedipus be capable, at least to a certain point, of conducting its autocritique. Universal history is nothing more than and its own critique. And what are these conditions, this point where the autocritique is possible and necessary? To discover beneath to the same thing, to push the simulacrum to the point where it ceases to be the image of an image we are confronted by three unavoidable conclusions. (1) From the point of view of regression, whose meaning is only hypothetical, it theory of regression merely attains the object of reproduction. The point of view of the cycle alone is categorical and absolute repetition remains captive to such a movement.) (3) Finally, the point of view of the community, which is disjunctive or takes than it forms or reproduces itself. This is even the point around which the usual polemic between vitalism and mechanism revolves manner for carrying each of the arguments to an extreme point where it can no longer be opposed to the other it can no longer be opposed to the other, a point of nondifference or dispersion. For one thing, Butler is not image and the odor of the female wasp. At this point of dispersion of the two arguments, it becomes immaterial whether an entire social historical field—an analysis of destiny. In point of fact, the truly molecular unconscious cannot confine itself to it always remains a subject. It is precisely on this point that the statutory independence of sexuality with regard to generation that it in return can make resonate to the breaking point. Thus in order to keep an effective grip on the these pages from Miller: Oedipus (or Hamlet) led to the point of autocritique; the expressive forms—myth and tragedy—denounced as all the preceding social formations can be reinterpreted from the point of view of a generalized decoding or a generalized process are necessary—precisely in order to lead Oedipus to the point of its self-critique. The task undertaken by Lacan is to undertaken by Lacan is to lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen that, in Lacan, the unconscious in a linguistic structure, but leads linguistics to the point of its autocritique, by showing how the structural organization of despotic Great Signifier acting as an archaism.) What is this point of self-criticism? It is the point where the structure, beyond archaism.) What is this point of self-criticism? It is the point where the structure, beyond the images that fill it and example, the question no longer applies at all, at this point in the film, of knowing whether the spectator must see passive, neither consenting nor insubordinate, since he is the pencil point that traces the design, he is the stroke itself. ... That and reterritorialize it into neurosis, perversion, and psychosis. To a point where the process cannot extricate itself, continue on, and reach too, perhaps I), are traversed in their turn to a point where the problem is no longer posed, no longer posed triangulate, to Oedipalize everyone—people, animals, and things—to a point where we will witness a new race of sick people reterritorializations, we cry out, More perversion! More artifice!—to a point where the earth becomes so artificial that the movement of again with the tendency, and pushes the simulacra to a point where they cease being artificial images to become indices of and marks out the land while deterritorializing himself. An active point of escape where the revolutionary machine, the artistic machine, the the level of a still interpretative examination—interpretative from the point of view of the unconscious—of the social machines intervene in a specific way—but as functional indices to point us in the direction of the desiring-machines, to which these is indirect, since one of the partial objects, in each point of its presence within the field, always breaks the flow to act as an axiomatic, which is the famous turning point where it no longer even relates to the familial scene them aside: no mouth, no tongue, no teeth—to the point of self-mutilation, to the point of suicide. Yet there is tongue, no teeth—to the point of self-mutilation, to the point of suicide. Yet there is no real opposition between the sexuality of its generative role on at least one essential point, which is the genesis of anxiety, since this genesis becomes transcendence, not givable and not given in experience. This very point is remarkable: It is because death, according to Freud, has the topological and dynamic dualities is to thrust aside the point of view of functional multiplicity that alone is economic. (Szondi to start up again. Such is the delicate and focal point that fills the function of transference in schizoanalysis—dispersing, schizophrenizing constitute one and the same process of production. From this point of view, the duality of the poles passes less between what must fall, make escape what must escape, at each point ensuring the conversion of schizophrenia as a process into an are then determined to love, like a point-sign, a singular point in the entire network of the intensive body that responds production in relation to other agents in sociodesiring-production. From the point of view of libidinal investment, parents not only open to of the social field over the familial investment, both in point of fact and by statute: an indifferent stimulus at the indifferent stimulus at the beginning, an extrinsic result at the point of arrival. The relation to the nonfamilial is always primary molar machine: the entire libido is at stake. From the point of view of libidinal investment, it is clear that there the way in which nondeterminism was only tolerated to a point, then ordered to make its peace with determinism). But the unless it were to call Oedipus in question. Since, in point of fact, Oedipus does not intervene in these dramas as grow ever more complicated, to become more saturated, to the point where the scientist and the artist may be determined to ergotherapy or the virtues of social adaptation. She marks the point where the social machine, the technical machine, and the desiring-machine

POINT-SIGN 4

within the unary stroke of castration. It is always a point-sign of many dimensions, polyvocality as the basis for a punctual of flows and figures. Because the money model in the point-sign, or in the figure-break stripped of its identity, having now schizo as a unit of decoded flux, a schiz, a point-sign or flow-break. They try to hold on to the one being that we are then determined to love, like a point-sign, a singular point in the entire network of the intensive

POINTED 1

if the psychoanalysts roar their disapproval at this point. Fanon pointed out that troubled times had unconscious effects not only on

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recording processes, of distributions and of co-ordinates that serve as points of reference; productions of consumptions, of sensual pleasures, of anxieties attach themselves to the body without organs as so many points of disjunction, between which an entire network of new syntheses a few tricks of his own, introducing his own reference points in the model put before him and undermining it from he has discovered in works of literature. The examples he points to are of many very different sorts, and at first trace it along a first path (the shortest route): the points of disjunction on the body without organs form circles that in regime as compared to social production, are thus end points, not points of departure. Between the two there is nothing as compared to social production, are thus end points, not points of departure. Between the two there is nothing but an se parere: to engender oneself. At the same time he points out the intensive nature of this interplay: the part has totality of what is seen nor a unity of the points of view, except along the transversal that the frantic passenger breaks effected by a subject that uses them as reference points in order to locate itself. The whole not only coexists the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its suicides and its follies, the enormous group have never dreamed of saying that psychoanalysis invented Oedipus. Everything points in the opposite direction: the subjects of psychoanalysis arrive already the problem of actual factors. One of the most important points of psychoanalysis was the evaluation of the role of these these rules are ideal but rather because they determine critical points where the apparatus starts up again—provided it is blocked But, this principle once established, we must distinguish between two points of view: the one economic and political, where alliance is and nothing else; sexual reproduction no longer passes through those points, although we rightly need your family to furnish a material it's your fault if ...) At the heart of Capital, Marx points to the encounter of two principal elements: on one side in order to be replaced by another one. Three million points per second transmitted by television, only a few of which even confers a secret privilege. We believe that, from all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands making them flow and cutting them according to flows and points that are not linguistic and do not depend on the constellations are like flows that imply the breaks effected by points, just as the points imply the fluxion of the material that imply the breaks effected by points, just as the points imply the fluxion of the material they cause to flow

themselves; the formation of floating configurations starting from lines and points without a discernible identity. The route taken by the decoded	p 245
the qualified nature of the flows. But the equivalence itself points to the position of a relation without limitation: in the	p 248
finds its nourishment—what is called being cured. On two points at least, Freud exonerates the real exterior family of any	p 270
of the Machines, nevertheless allows us to go beyond these points of view. It is true that this text seems at	p 284
are mass phenomena or molar aggregates; for this reason each points to the extrinsic existence of the other. And even if	p 286
its segments, the genes, performing veritable lottery drawings, creating switching points as lines of selection or evolution—this, indeed, is what	p 289
of common sense than its platitude. For the prime evidence points to the fact that desire does not take as its	p 292
loves are dedicated, including the parental persons, intervene only as points of connection, of disjunction, of conjunction of flows whose	p 293
libidinal	
the included disjunctions where everything is possible. These signs are points whose nature is a matter of indifference, abstract machinic	p 328
figures	
inorganization of desire. It would seem that the genetic code points to a genic decoding: one need only grasp the decoding	p 328
of decoding that respect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of the immutable	p 351
identical	
cross-sections of images give way to schizzes that constitute singular points, points-signs with several dimensions causing flows to circulate	p 366
rather than	
into an axiomatic apparatus that combines them, and at the points of combination produces pseudo codes and artificial reterritorializations. It is	p 374
POINTS-SIGNES	1
to exclude while retaining others, but which now become points-signs (points-signes), all affirmed by their new distance. The disjunction, being	p 77
now	
POINTS-SIGNS	6
intended to exclude while retaining others, but which now become points-signs (points-signes), all affirmed by their new distance. The	p 77
disjunction, being	
of the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form	p 241
images through	
that are no longer effects of a signifier, but schizzes, points-signs, or flows-breaks that collapse the wall of the signifier, pass	p 242
flows of desire; and that breaks these flows according to points-signs and figures-schizzes. Far from being an overdetermination of	p 242
structuralism	
more nor less than configurations or images produced by the points-signs, the breaks-flows, the pure figures of capitalism; the capitalist as	p 264
of images give way to schizzes that constitute singular points, points-signs with several dimensions causing flows to circulate rather than	p 366
canceling	
POISED	1
he is a body without organs, or like a spider poised in its web, observing nothing, but responding to the slightest	p 68
POISONOUS	2
be fortified in us, so that it can accumulate its poisonous sperm and gain the time necessary for propagating itself, and	p 311
flourishes today, under the usurped name of modern painting—a poisonous flower—and brought one of Lawrence's heroes to speak much	p 370
POISONS	1
what a treasure his work is, but senses too the poisons that have already filtered in. Everything would be fine if	p 65
POLE	43
because his relationship with nature does not constitute a specific pole, the questions put to him are formulated in terms of	p 14
those who are not of our own ranks!). The revolutionary pole of group fantasy becomes visible, on the contrary, in the	p 62
it must cause us to pass over to the other pole. In accord with a suggestion of Freud's, American society—the	p 80
bad thing. It is therefore understood that we leave one pole of Oedipus only to pass on to the other. No	p 80
place as if Oedipus of itself had two poles: one pole characterized by imaginary figures that lend themselves to a process	p 82
lend themselves to a process of identification, and a second pole characterized by symbolic functions that lend themselves to a process	p 82
the entire unconscious, and that continuously carries us from one pole to the other. A double pincer action that crushes the	p 83
of this lack, we are referred to the other Oedipal pole, the pole of imaginary identifications within the maternal undifferentiated. The	p 90
lack, we are referred to the other Oedipal pole, the pole of imaginary identifications within the maternal undifferentiated. The law of	p 90
the double bind operates relentlessly, ruthlessly, flinging us from one pole to the other, in such a way that what is	p 90
of reproduction of the producers. And doubtless, at the other pole, the recording of desiring-production on the body without organs is	p 120
to independence, with capitalization of alliances and filiation. From one pole to the other, all the misfirings and failures in a	p 152
whose effects were transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into a structure, a pole whose	p 171
extreme	
the other pole, which makes Oedipus into a structure, a pole whose extreme position argues the possibility of discovering the structure	p 171
always oscillating between the famous two poles, the pre-oedipal maternal pole of the Imaginary, and the Oedipal paternal pole of the	p 174
pre-oedipal maternal pole of the Imaginary, and the Oedipal paternal pole of the structural, both on the same axis, both speaking	p 174
the same language of a familialized social realm, where one pole designates the customary maternal dialects, while the other designates the	p 174
caught between two poles, and is constantly oscillating from one pole to the other. Born of decoding and deterritorialization, on the	p 260
it is prey to great forces that form the other pole of the axiomatic, its accidents, its breakdowns, its chances of	p 262
poles of delirium: first, a paranoiac fascisizing (fascisant) type or pole that invests the formation of central sovereignty; overinvests it by	p 277
superior race and class. And second, a schizorevolutionary type or pole that follows the lines of escape of desire; breaches the	p 277
proceeding in an inverse fashion from that of the other pole: I am not your kind, I belong eternally to the	p 277
Doubtless there are astonishing oscillations of the unconscious, from one pole of delirium to the other: the way in which an	p 277
they are invested in one type or another, at one pole or the other. And the child does not wait until	p 278
theory, it possesses the incomparable advantage of showing the double pole of the libido, as a molecular formation on the submicroscopic	p 292
is the axiomatic. In a word, psychoanalysis disengages the second pole in the very movement of capitalism, which substitutes the infinite	p 304
itself, and with moving us back and forth from one pole of displacement to the other? One falls back into the	p 314
the other as the paranoiac molar investment. But the perverted pole is equally opposed to the schizophrenic pole, just as the	p 315
But the perverted pole is equally opposed to the schizophrenic pole, just as the reconstitution of territorialities is opposed to the	p 315
escape in advance of the escape. But at the other pole, the schizophrenic escape itself does not merely consist in withdrawing	p 341
poles of social libidinal investment: the paranoiac, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once again, we see	p 366
no	
the paranoiac, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once again, we see no objection to the use of	p 366
transform it completely, to make it pass to the other pole of the libido, i.e., to the schizorevolutionary pole, since	p 367
other pole of the libido, i.e., to the schizorevolutionary pole, since this action could not be accomplished without overthrowing power	p 367
to a great castrating machine of sovereignty. There is a pole of reactionary investment for art as well, a somber paranoiac-Oedipal-narcissistic	p 370
since the structure suffices. But on the other, the schizorevolutionary pole, the value of art is no longer measured except in	p 370
ordered to make its peace with determinism). But the other pole is the schizoid pole, in whose proximity flows of knowledge	p 371
peace with determinism). But the other pole is the schizoid pole, in whose proximity flows of knowledge schizophrenize, and not only	p 371
contrast to Lautreamont's song that rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra!	p 371
geometry! imposing trinity! luminous triangle	
is not equal, and that as a rule the schizoid pole is potential in relation to the actual paranoiac pole (how	p 376
schizoid pole is potential in relation to the actual paranoiac pole (how can we count on art and science except as	p 376
This explains why we have only spoken of a schizoid pole in the libidinal investment of the social field, so as	p 379

the production of a schizophrenic. The schizophrenic process (the schizoid pole) is revolutionary, in the very sense that the paranoiac method	p 379
POLEMIC	1
itself. This is even the point around which the usual polemic between vitalism and mechanism revolves: the machine's ability to account	p 284
POLES	47
that we are attempting to make nature one of the poles of schizophrenia. What the schizophrenic experiences, both as an individual	p 3
be presented as a series, or an oscillation between two poles: the neurotic identification, and the internalization that is said to	p 80
Everything takes place as if Oedipus of itself had two poles: one pole characterized by imaginary figures that lend themselves to	p 82
a familial trinity insufficiently structured by faith: always the two poles in inverse proportion, Oedipus forever! How many interpretations of	p 82
Lacan	
of the extended family also would oscillate between the two poles of a healthy triangulation, structuring and differentiating, and forms of	p 93
border shifts to the interior of Oedipus, between its two poles.) One word here on the disgrace of psychoanalysis in history	p 102
the segregative and biunivocal use. Delirium has something like two poles, racist and racial, paranoiac-segregative and schizonomadic. And	p 105
between the two	
restrictive use. This restrictive use in its turn has two poles, imaginary and symbolic, since the only choice it permits is	p 110
complex, according to one or the other of its two poles, is either repressed (not without leaving behind traces and returns	p 113
fascist dream. Never has delirium oscillated more between its two poles. But through the impasses and the triangles a schizophrenic flow	p 133
supposed to inscribe itself in this fashion between the two poles of Oedipus, problem and solution, neurosis and sublimation, desire and	p 133
of the domain thus described by Oedipus, between the two poles of Oedipus. They never stop involuting and evolving between these	p 135
Oedipus. They never stop involuting and evolving between these two poles. Oedipus as the last rock, and castration as the cavern	p 135
the fluctuations of alliance. The whole system evolves between two poles: that of fusion through opposition to other groups, and that	p 152
interpretation. On the side of the universal there are two poles: one—outdated, it would seem—that makes of Oedipus an	p 171
family or even Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal pole of the Imaginary, and the Oedipal	p 174
fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of the savage inscription process or territorial	p 188
representation: the couple	
The social axiomatic of modern societies is caught between two poles, and is constantly oscillating from one pole to the other	p 260
neorchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the paranoiac despotic sign, the sign-signifier of	p 260
the despot that	
goes on one side or the other: the two ambiguous poles of delirium, their transformations, the way in which an archaism	p 260
can function only by resuscitating it as one of the poles between which it produces its own break. Democracy, fascism, or	p 261
the Urstaat as its internalized limit, or one of the poles between which it is determined to oscillate. And in its	p 262
the capitalist machine resuscitates the Urstaat as one of the poles of its axiomatic, it makes the despot into one of	p 267
social investment, segregative and nomadic, just as there were two poles of delirium: first, a paranoiac fascisizing (fascisant) type or pole	p 277
form one of the major objects of schizoanalysis. The two poles united by Artaud in the formula: Heliogabalus-the-anarchist, the image of	p 278
socius itself as a full body, and that their respective poles necessarily relate to the character or the map of this	p 281
socius-earth, despot, or capital-money (for each social machine the two poles, paranoiac and schizophrenic, are distributed in varying ways).	p 281
Whereas the	
of operation, mechanical and electrical, in a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical	p 291
discharge, mechanical	
passes between objective representation and desiring-production, but between the two poles of subjective representation, as infinite imaginary	p 307
representation, and as finite	
crosses through their body without organs. Previously we distinguished two poles of delirium, one as the molecular schizophrenic line of	p 315
escape	
projected by any sun, advance toward nothing. The wireless telegraph poles that run along the left side of the road, the	p 317
us forget the identity in nature. There are fundamentally two poles; but we would not be satisfied if we had to	p 340
production. From this point of view, the duality of the poles passes less between the molar and the molecular than to	p 340
such investments. That is why our terminology concerning the two poles has necessarily varied. At times we contrasted the molar and	p 340
two types of social investment that correspond to the two poles? The answer is that everywhere there exist the molecular and	p 340
the contrary subordinate them to themselves. At one of the poles the large aggregates, the large forms of gregariousness, do not	p 341
the same time? The choice is between one of two poles, the paranoiac counterescape that motivates all the conformist, reactionary, and	p 341
very field he causes his neurosis to oscillate between two poles constituted by the rich woman and the poor woman, under	p 353
final thesis of schizoanalysis is therefore the distinction between two poles of social libidinal investment: the paranoiac, reactionary, and	p 366
fascisizing pole	
a primary social content that is immediately adequate. The two poles are defined, the one by the enslavement of production and	p 366
and creative? What is the relationship between the two unconscious poles, and what is their relationship with the preconscious investments of	p 367
why Klossowski, who has taken the theory of the two poles of investment the furthest, but still within the category of	p 367
but these axiomatics express a bipolar hesitation. One of the poles is the great social axiomatic that retains from science what	p 371
The paranoiac and the schizoid investments are like two opposite poles of unconscious libidinal investment, one of which subordinates	p 376
desiring-production to	
that delirium is coextensive with the social field, these two poles are found to coexist in every case of delirium, and	p 376
blocks of paranoiac reactionary investment. The oscillation between the two poles is a constituent aspect of the delirium. It appears, however	p 376
of sovereignty). This results from the fact that the two poles of unconscious libidinal investment do not maintain the same relationship	p 376
POLICE	11
the psychoanalyst is there to call the asylum or the police for help. The police on our side!—never did psychoanalysis	p 81
to call the asylum or the police for help. The police on our side!—never did psychoanalysis better display its taste	p 81
one of the family, then as an ally of the police. Is the schizophrenic sick and cut off from reality because	p 91
community adaptation, with everything that Maud Mannoni calls the adaptation police force, since at every moment it still risks being thrust	p 95
leftists who ought to be handed over to social and police repression; they talk too much and are lacking in anality	p 108
greater part of the surplus value produced. The State, its police, and its army form a gigantic enterprise of antiproduction, but	p 235
industrial capitalist. This is money and the market, capitalism's true police. In a certain sense, capitalist economists are not mistaken when	p 239
their might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding of—the fluent	p 260
quantities	
equal? The name of the local dictator Duvalier's chief of police was Desyr. But the events that restore a thing to	p 261
kill each other. They were not brought down by the police. And it will not be necessary to go looking for	p 318
value, in such a way that the military, bureaucratic, and police apparatus finds itself grounded in the economy itself, which directly	p 372
POLICE-LIKE	2
the state of fury that is theirs, and their literally police-like appeal at the thought that someone might claim to escape	p 81
investments, but not be so—and even remain fascist and police-like—from the standpoint of its libidinal investments, Truly revolutionary	p 348
preconscious	
POLICEMAN	1
his exercises in desiring-production, Beckett's Molloy is cross-examined by a policeman: Your name is Molloy, said the sergeant. Yes, I said	p 14
POLICEMEN	1
attacked by robots with your eyes being led away by policemen to an ambulance with your eyes with the pancreas removed	p 279
POLISH	1
that leads Nietzsche to say, I'm not a German, I'm Polish. Here again individuations are brought about solely within complexes of	p 86

POLITICAL 59

to them. So true is it that the schizo practices political economy, and that all sexuality is a matter of economy we must analyze. That is why the fundamental problem of political philosophy is still precisely the one that Spinoza saw so	p 12
that of being posthumously oedipalized by Freud. From the enormous political, social, and historical content of Schreber's delirium not one	p 29
word	p 57
its oscillations on the circle. All delirium possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents	p 88
affairs, this would still amount to leading the historical and political content of the delirium back to an internal familial determination	p 89
paranoiac delirium as related by Maud Mannoni, a delirium whose political nature is especially vivid. This example appears all the more	p 90
that the subject himself declares to be racist, metaphysical, and political, is to be found in the familial structure serving as	p 90
that continues to strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and racial content is left	p 95
behind, crushed in	
grips with, and directly coupled to, the elements of the political and historical situation—the soldier, the cop, the occupier, the	p 97
therefore does not hide the fact that it is a political and social psychoanalysis, a militant analysis: not because it would	p 98
art who are content to describe the social and the political in willfully expressive works. For his part, he is interested	p 98
revolutionary values, wealth and poverty, oppression and revolt, social classes, political events, metaphysical and collective problems—what	p 99
does it mean to	
and reproduction, along with its economic and financial mechanisms, its political formations, and so on, can be desired as such, in	p 104
specific nature of the libidinal investments in the economic and political spheres, and thereby to show how, in the subject who	p 105
affinal relationship. Filiation is administrative and hierarchical, but alliance is political and economic, and expresses power insofar as it is not	p 146
primitive society, it is determined as dominant by economic and political factors. And if filiation expresses what is dominant while being	p 147
closed to the extent that it is severed from the political and economic references that keep it open, and that make	p 148
its own ruins; and likewise for the organization of the political function in these systems, which in effect is exercised only	p 151
distinguish between two points of view: the one economic and political, where alliance is there from time immemorial, combining and declining	p 155
family, however young, directly invests a social, historical, economic, and political field that is not reducible to any mental structure or	p 166
they constantly bring to light desire in its relations with political and economic units—the very point on which, moreover, the	p 167
the White Man, the young people who enter into a political struggle, etc. Both are true: the colonized resists oedipalization, and	p 169
part, the ethnologist senses that there is a problem of political power and economic and religious force inseparable from the fetish	p 182
sexual, or if it is necessary to take into account political, economic, and religious dimensions that would go beyond sexuality. So	p 182
Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings into conflict the despotic machine and the	p 182
the determinations of a sociohistorical field, where the economic, the political, and the religious are things that are invested by the	p 183
studies large molar aggregates, large social machines—the economic, the political, etc.—and this entails searching for what they mean by	p 183
desire and the social. Beneath the conscious investments of economic, political, religious, etc., formations, there are unconscious sexual	p 183
investments, micro investments	
The more one directs one's attention to the economic and political compromises conveyed by the alliances, to the nature of the	p 187
ethnology to the same extent that it has determined bourgeois political economy: the reduction of social reproduction to the sphere of	p 188
real instance that inscribes it, and the forces—economic and political—with which it is inscribed; one fails to see that	p 188
in which they serve as a conducting element for the political and economic relations, the system of primitive rankings, the mechanism	p 195
what Althusser and Balibar show so well: how juridical and political relations are determined as dominant—in the case of feudalism	p 247
will animate a struggle not only economic and financial, but political as well. Now the meaning of just such a conquest	p 255
are mainly folkloric, but they nonetheless represent social and potentially political forces (from domino players to home brewers via the	p 257
Veterans	
been without doubt capitalism's most fantastic attempt at economic and political reterritorialization. But the socialist State also has its own	p 258
minorities	
accompanied by a peripheral reterritorialization, a kind of economic and political self-centering of the periphery, either in the modernistic forms	p 258
of	
artificial neoterritorialities. Marx has shown what was the foundation of political economy properly speaking: the discovery of an abstract	p 258
subjective essence	
it is not a question of writing the history of political economy, but the real history of the corresponding society, one	p 259
what is invested through the family is still the economic, political, and cultural social field, its breaks and flows. Private persons	p 264
through the breaks and segments of families is the economic, political, and cultural breaks of the field into which they are	p 269
all the investment of a field that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person	p 274
to a high degree, and that is not originally economic, political, and so forth, before being crushed in the psychiatric and	p 274
rather than being subordinated to them. Just as Ricardo founds political or social economy by discovering quantitative labor as the principle	p 299
psychoanalysis and capitalism is no less profound than that between political economy and capitalism. This discovery of the decoded and	p 302
detrterritorialized	
flows is the same as that which takes place for political economy and in social production, in the form of subjective	p 302
it appears in capitalism, is the identical discovery of both political economy and psychoanalysis, beyond the determinate systems of	p 302
representation. Obviously	
labor on the one hand, abstract desire on the other: political economy and psychoanalysis. political economy and libidinal economy? Here we	p 303
hand, abstract desire on the other: political economy and psychoanalysis. political economy and libidinal economy? Here we are able to	p 303
appreciate	
family. Psychoanalysis undertakes the analysis of this second term, as political economy analyzes the first. Psychoanalysis is the technique of	p 304
application	
the first. Psychoanalysis is the technique of application, for which political economy is the axiomatic. In a word, psychoanalysis disengages the	p 304
into its investments. Libidinal economy is no less objective than political economy, and the political no less subjective than the libidinal	p 345
economy is no less objective than political economy, and the political no less subjective than the libidinal, even though the two	p 345
axiomatic, which to be sure requires no precise knowledge of political economy, is the business of the unconscious libido, inasmuch as	p 346
and sexuality, was the social field itself in its economic, political, historical, racial, and cultural determinations: in delirium the libido is	p 352
and reproduction, but in order to attain the social and political units of libidinal investment. With the result that all familialist	p 365
when we say that schizoanalysis as such has strictly no political program to propose. If it did have one, it would	p 380
does not claim to be speaking for the masses. No political program will be elaborated within the framework of schizoanalysis. Finally	p 380
opposed to Reich, schizoanalysis makes no distinction in nature between political economy and libidinal economy. Schizoanalysis merely asks	p 381
what are the	

POLITICIZATION 2

that can save us from these impasses is an effective politicization of psychiatry. And doubtless, with R. D. Laing and David	p 320
it seems to us that they still conceive of this politicization in terms of the structure and the event, rather than	p 320

POLITICO-ECONOMIC 1

of all familialism, that will allow us to understand the politico-economic determinations, but exactly the opposite. And then, above all, we	p 380
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POLITICO-EROTIC 1

Gabel, presenting a case of paranoiac delirium with a strong politico-erotic content replete with suggestions for social reform i believes it	p 274
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POLITICO-MILITARY-ECONOMIC 1

New Deal had failed to accomplish). The role of a politico-military-economic complex is the more manifest in that it guarantees the	p 235
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POLITICS 10

a Negro. And can Zarathustra be separated from the grand politics, and from the bringing to life of the races that	p 86
be neutral and to remain outside the affair, uninvolved in politics. The same could also be said with respect to apparently	p 97
case of worthy Oedipus, it was already a matter of politics. They are simply wrong in concluding from this that the	p 98

word here on the disgrace of psychoanalysis in history and politics. The procedure is well known: two figures are made to	p 102
of a-return-to-Oneness. Castration, they say, is what separates us from politics, is what makes for our originality as analysts—we who	p 103
been sketched out: the structure of the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its suicides	p 118
are obviously not present. Primitive families constitute a praxis, a politics, a strategy of alliances and filiations; formally, they are the	p 166
in neurosis, perversion, and psychosis (the mental illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore in the	p 321
following	
of literature or even psychoanalysis. It is a matter of politics—though not, as we shall see, of a program. The	p 350
have said. So what is the relationship between schizoanalysis and politics on the one hand, and between schizoanalysis and psychoanalysis	p 380
on	
POLYGONS 1	
other. A permutation involving 2, 3, n organs; deformable abstract polygons that make game of the figurative Oedipal triangle, and never	p 325
POLYMORPHISM 1	
in eliciting something that is uncodable by virtue of its polymorphism and its polyvocality. It appears then that the interest psychoanalysis	p 301
POLYSEMOUS 1	
always has a multiplicity of referents, being always multivocal and polysemous. Analyzing the magical object buti among the Kukuya of the	p 181
POLYVOCAL 19	
not so much a language as a jargon, an open-ended, polyvocal formation. The nature of the signs within it is insignificant	p 38
inscribed on the very surface of the Real: a strangely polyvocal kind of writing, never a biunivocalized, linearized one; a transcursive	p 39
rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcursive inscriptions on its own	p 43
surface, on which the	
of a sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines itself to a univocal impasse. All the chains	p 54
breaks-flows that let themselves be projected onto a mythical space; polyvocal chains that let themselves be biunivocalized, linearized,	p 67
suspended from a	
chain, made up of elements that are themselves nonsignifying—of polyvocal writing and detachable fragments—were the object of a special	p 73
the writing corresponding to it, a writing that is strangely polyvocal, flush with the real. It carries the real beyond its	p 87
Whence the magical formula that characterizes biunivocalization—the flattening of the polyvocal real in favor of a symbolic relationship between	p 101
two articulations	
disintegrates because its very conditions have disintegrated. The nomadic and polyvocal use of the conjunctive syntheses is in opposition to	p 105
the	
in the void.) In the third place, a nomadic and polyvocal use of the conjunctive syntheses is opposed to the segregative	p 110
this independence, into a transcendent detached object that crushes their polyvocal character; the detached object (phallus) must perform a	p 177
kind of	
affects; connoting voices, graphic traces, and eyes, always in a polyvocal usage—a way of jumping that cannot be contained within	p 204
on which the whole chain depends; in place of a polyvocal graphism flush with the real, a biunivocalization forming the transcendent	p 206
inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections,	p 287
detachments, and remainders, with a transference	
where everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive	p 300
breaks; the relation of desiring-machines as	
where the connections are transverse, the disjunctions included, the conjunctions polyvocal, indifferent to their underlying support, since this	p 309
matter that serves	
connections are always partial and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and	p 319
heterosexuality cannot be distinguished	
of a reactionary or fascist tendency; the other nomadic and polyvocal, and of a revolutionary tendency. In fact, in the schizoid	p 340
on a level with the real, and produces this strangely polyvocal moment when everything is possible. Of course the schiz has	p 378
POLYVOCITY 7	
off in every direction in order to create a new polyvocality that is the code of desire. Every composition, and also	p 40
few simple univocal events could be extricated from this extreme polyvocality: such is the histrionism of the schizophrenic, according to	p 87
Klossowski's	
of castration. It is always a point-sign of many dimensions, polyvocality as the basis for a punctual semiology. It is said	p 112
concerted destruction of the signifier, non-sense erected as a flow, polyvocality that returns to haunt all relations. How poorly the problem	p 133
set of impasses, the flows have lost none of their polyvocality, and the simple represented in representation has not yet taken	p 185
that is uncodable by virtue of its polymorphism and its polyvocality. It appears then that the interest psychoanalysis has in myth	p 301
primitive codes and even the despotic overcodings testify to a polyvocality that functionally draws them nearer to a chain of decoding	p 336
PONDER 1	
tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that the analytic imperialism of the	p 23
Oedipus complex	
PONDERS 1	
relations of desiring-production that the child lives his life and ponders what it means to live, even though the question must	p 48
PONTALIS 1	
not take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex in 1897 in	p 53
POOR 13	
noted that this is not a phrase uttered by the poor or the dispossessed. On the contrary, such people know that	p 27
does it mean to be able to breathe? why be poor? why are there rich people?—form the object of investments	p 99
is a man to invest the rich woman and the poor woman who constitute the actual factor of his obsession. For	p 100
tax on aristocrats and the distribution of money to the poor are a means of bringing the money back to the	p 197
side of the family, and the thievish maid as the poor woman. Secondly, the familial romance and fantasy activity in general	p 353
a princess kidnapped by gypsies, or the son of a poor man taken in by bourgeois; Oedipus was already doing this	p 353
between two poles constituted by the rich woman and the poor woman, under the effect of a strange unconscious communication with	p 353
of the sexual object into a rich woman and a poor woman—and at other times ensures the unity of the	p 353
Fourthly, the Wolf Man demonstrates a marked taste for the poor woman: the peasant girl on all fours washing some clothes	p 353
romance, or Oedipus's own wish to have been born of poor parents who would cleanse him of his crime.) Must these	p 354
and desiring-production: the mother herself functions as rich woman or poor woman, maid or princess, pretty girl or old lady, animal	p 355
not mean, of course, that one need only invest the poor woman, the maid, or the whore to have revolutionary loves	p 365
wife, saint or whore, princess and maid, rich woman and poor woman—are dependents of Oedipus, even in their reversals and	p 366
POORER 1	
or not, whether the mother is from a richer or poorer background than the father, etc., has to do with breaks	p 355
POOREST 2	
determined under the empirical rubrics of the richest and the poorest, and sometimes both at once. Wouldn't the Great Other, indispensable	p 354
wealth or poverty will be situated, the relative richest or poorest, as empirical forms of social difference—so that within this	p 355

POORLY	6	
considered in terms of its beginnings, a thing is always poorly judged because, in order to become apparent, it is forced of the social field (not even 3+1, but 4+n). A poorly closed triangle, a porous or seeping triangle, an exploded triangle a flow, polyvocality that returns to haunt all relations. How poorly the problem of literature is put, starting from the ideology is no, and that in these terms the question is poorly put. Nor is it a question of knowing whether or for all—castration. This entire struggle for the phallus, this poorly understood will to power, this anthropomorphic representation of sex, this positive of events: What is this escape? The word is poorly chosen to please. Courage consists, however, in agreeing to flee		p 91 p 96 p 133 p 256 p 323 p 341
POPE	1	
has no importance whatever, that it merely concerns the latest Pope: God dead or not dead, the father dead or not		p 106
POPULACE	1	
ability to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers but still formless) Even the		p 192
POPULATE	1	
designates the zones of intensity, with all the beings that populate these zones and determine their libidinal investment. Secondly, the parents		p 355
POPULATED	1	
sides is occupied by the molar aggregates, and the other populated by molecular elements. But one can also present this as		p 281
POPULATES	1	
you ever seen a child at play: how he already populates the technical social machines with his own desiring-machines, O sexuality		p 298
POPULATING	1	
field if only through the signifier's own withdrawal, the elements populating this field have for a criterion a minimal identity that		p 242
POPULATION	2	
of capitalism, where the colonizer's efforts at oedipalizing the indigenous population—African Oedipus—find themselves contradicted by the breakup of the		p 269
said that in the unconscious everything was a problem of population (likewise, in the contemplation of multiplicities he saw a sign		p 280
POPULATIONS	3	
decoding of—the fluent quantities of their capital and their populations. They are torn in two directions: archaism and futurism, neoarchaism matter of the difference between two kinds of collections or populations: the large aggregates and the micromultiplicities. In both cases the completely stymied by Oedipus. In the unconscious there are only populations, groups, and machines. When we posit in one case an		p 260 p 280 p 283
POPULIST	1	
intimate work, he goes further than the proponents of a populist or proletarian art who are content to describe the social		p 98
PORE	1	
/ the invalid shines,/ glows,/ from every burst pore. This does not mean that we are attempting to make		p 3
PORES	3	
keeping the merchants, according to Marx's formula, in the very pores of the old full body of the social machine. Hence merchant and the usurer, as they exist marginally in the pores of this old social body. What is more, each of capitalism in its primitive forms merely installed itself in the pores of the old socius without changing the old mode of		p 223 p 225 p 226
POROUS	2	
not even 3+1, but 4+n). A poorly closed triangle, a porous or seeping triangle, an exploded triangle from which the flows strange love for this counterinvestment. Flows that run on the porous full body of a socius—these are the object of		p 96 p 346
PORTABLE	1	
installs his new machine there, a holy ark and a portable temple, and gives his people a new religious-military organization. In		p 193
PORTION	3	
found, standing before the mirror or elsewhere, with the upper portion of my body partly bared, and wearing sundry feminine adornments without organs and the partial objects. The conversion of a portion of the energy does not occur at a given moment or antiproduction, to the place in the inscription, to the portion that is due the subjects. The preconscious class interest itself		p 17 p 327 p 344
PORIONS	6	
it cuts into. It functions like a ham-slicing machine, removing portions from the associative flow: the anus and the flow of are set apart, elements are detached from a chain, and portions of the tasks to be performed are distributed. Coding the the chain, organizing selections from the flows, and allocating the portions due each person. The idea that primitive societies have no conjunction of the two parts is implemented and the respective portions are distributed to the higher proprietary unity and to the codes. Such relations indeed imply a quantitative siphoning off of portions of the different sorts of flows, but these quantities do that define aims or spheres of interest, selections, detachments, and portions. But the investment of the flow itself and its axiomatic		p 36 p 141 p 150 p 198 p 247 p 346
PORTRAIT	3	
In his study The Empty Fortress, Bruno Bettelheim paints the portrait of this young child who can live, eat, defecate, and the greatest burden of current functions. Here Andre Gorz's double portrait of the scientific and technical worker takes on its full of the axiomatic—whence the resemblance, in the nineteenth-century socialists' portrait of the proletariat, between the latter and a perfect schizo		p 37 p 236 p 255
PORTRAITS	1	
testing the need for paternal feeling against a series of portraits of assassins. It is no use saying this remains within		p 290
PORTRAY	1	
mommy. But flows and codes of socius that do not portray anything, that merely designate zones of libidinal intensity on the		p 352
PORTRAYING	1	
having finally joined forces with them, taking passionate pride in portraying them in their total victory, in their triumph. Freud is		p 17
POSE	8	
schizoparanoiac recording process. And for that very reason we must pose the most far-reaching question in this regard: does the recording a matter of fact, Schreber finds himself frozen in the pose and trapped in the paraphernalia of a transvestite, at a		p 13 p 17

becoming, and returns. Maurice Blanchot has found a way to pose the problem in the most rigorous terms, at the level of Oedipus to shatter, because it is not content to pose the problem in extension, thereby assuming its solution. These are need of belief, and the capitalist is merely striking a pose when he bemoans the fact that nowadays no one believes point, as we shall see, that one is able to pose the questions issuing indirectly therefrom, concerning the class preconscious and as clash with them. Which is merely a way to pose the question, How can the revolution be betrayed?—once it	p 42 p 109 p 160 p 250 p 257 p 379
POSED 7	
comprehension? A mode of expression? The question, however, has been posed too theoretically. The fact is, from the moment that we to such a principle, the reality of the real was posed as a divisible abstract quantity, whereas the real was divided no problem of meaning, solely problems of use. The question posed by desire is not What does it mean? but rather therefore not in this fashion that the question must be posed. It would be inaccurate to maintain an Oedipal interpretation for of social aggregation.) But the problem is too theoretical when posed this way. Practically speaking, the psychoanalyst often claims to explain turn to a point where the problem is no longer posed, no longer posed in this way. The narrator continues his point where the problem is no longer posed, no longer posed in this way. The narrator continues his own affair, until	p 24 p 87 p 109 p 126 p 179 p 318 p 318
POSES 3	
Maud Mannoni's work and for the manner in which she poses antipsychiatric and institutional problems. Here then we see a man those triangular relations other than the parent-child relations. The unconscious poses no problem of meaning, solely problems of use. The question masses. But it is the nature of this link that poses the real problem, as either a determined causal link or	p 90 p 109 p 377
POSING 1	
into consideration of the problem of desire, it cannot avoid posing in eschatological terms the problem of the ultimate relationship between	p 35
POSIT 6	
the three generations, where the mother was not able to posit her desire toward her own father, nor the son, consequently a secondary thing, for he denies God in order to posit the existence of man, to put man in God's place As for us, that is why we were unable to posit any difference in nature, any border line, any limit at father lead to the son's inability, in turn, to even posit his desire toward his mother. Whence the strange notion that organization that is immanent in the universe: they need to posit and internalize this difference between the origin and the beginnings unconscious there are only populations, groups, and machines. When we posit in one case an involuntariness (un involontaire) of the social	p 52 p 58 p 83 p 94 p 219 p 283
POSITED 8	
forms of society, industrial machines and capitalism. Hence when we posited the socius as the analogue of a full body without in analysis—the test of orthodoxy par excellence—Freud himself posited the whole of social and metaphysical relations as an afterward perhaps no longer the case when the partial object is posited for itself on the body without organs, with—as its depressive phase.) It is clear that such a totality-unity is posited only in terms of a certain mode of absence, as less developed concrete may have already realized itself before having posited the more manysided connection or relation which is mentally expressed of a unit of abstract labor. It is abstract labor, posited in the exchange relation, that forms the disjunctive synthesis of the breakdown), and because on the other hand we have posited paranoia no less than schizophrenia as independent of all familial of subjective representations (dream and fantasy, with myth and tragedy posited as their developments or projections). Images, nothing but images. What	p 32 p 58 p 60 p 72 p 221 p 226 p 278 p 305
POSITING 1	
the familial complex, and a mythological argument, which consists in positing the adequation of the productive force of the unconscious and	p 57
POSITION 66	
In Kleinian terms, it might be said that the depressive position is only a cover-up for a more deeply rooted schizoid distinctive side chain of each acid keys into its proper position. As a general rule, the problem of the relationships between able or never wanted to give this concept the analytical position and extension it required. Without even going that far, a consists in passing from the detachable partial object to the position of a complete object as the thing detached (phallus). This of allocation on a scale of intensities that assigns the position and use of each thing, each being, or each scene in the direction of an evolutive integration (toward the depressive position under the reign of the complete object), or organized in organized in the direction of a structural integration (toward the position of a despotic signifier, under the reign of the phallus seemed to depend, assigning an element of lack to each position of desire, fusing desire to a law, and engendering the combinative apparatus (une combinatoire) that makes of lack an empty position and no longer a deprivation, that turns the law into fantasies, it is a production of the real and a position of desire within reality. From the moment desire is welded is elsewhere. If desire is repressed, it is because every position of desire, no matter how small, is capable of calling desire, not left-wing holidays!—and no society can tolerate a position of real desire without its structures of exploitation, servitude, and placed me from the second year in a socially difficult position that was growing more and more suffocating. So, do you silence and suffocate this production. This recognition of desire this position of desire, this Sign refers to an order of real that, while in our societies the penis has occupied the position of a detached object distributing lack to the persons of and wheels of the social machine. The sign is a position of desire; but the first signs are the territorial signs and maintains the merchant and the blacksmith in a subordinate position, so that the flows of exchange and the flows of pseudo brother to his genetrix, he should be in the position of his maternal uncle, the designated husband of this woman no foreclosure of the name of the father. The respective position of the mother or father as kin or affine, the women's affinity with the germinal influx, resulting in the enclosed position of women in the midst of extended filiations (filiation hysteria they pass by way of the sick person's marriages, his position in the village, and all the positions of a chief Oedipus an original affective constellation, and that constitutes an extreme position arguing that Oedipus was a real event whose effects were which makes Oedipus into a structure, a pole whose extreme position argues the possibility of discovering the structure in fantasy, in need for a symbolic foreclosure (the father as an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists in interpreting see the father off to the side, as the empty position!) The conflict between culturalists and orthodox psychoanalysts has often been it is not universal; or it is universal, and a position of desire. In reality, it is universal because it is heart of this system and itself come to occupy the position of the representative of desire. These conditions, inseparable from the archaisms borrowed from the imperial barbarian formations—in particular, the position of the transcendent object. The capitalist style has been described on this side of or beyond, without ever occupying the position (Kardiner has understood this very well in the formula we is it necessary that the giver also be in the position of someone who has been robbed, so as to demonstrate imitation, nor an effect of a signifier, but rather a position and a production of desire: In order for the young prescribe it for certain persons. Exogamy must result in the position of men outside the tribe who for their part are Endogamous marriage outside the tribe places the hero in a position to overcode all the endogamous marriages in the tribe. It the displaced represented that incest now comes to occupy the position of the repressing representation. Another gain in the sum of be sure, alleviate the repression of desire.) With incest's new position in the imperial formation, we are therefore speaking only of voice. The primitive territorial sign is self-validating; it is a position of desire in a state of multiple connections. It is designation subsist when the sign has ceased to be a position of desire, in order to become this imperial sign, a the model of the game. In short, Hjelmslev's very special position in linguistics, and the reactions he provokes, seem to be of J.-F. Lyotard's recent book is due to its position as the first generalized critique of the signifier. In his of the flows. But the equivalence itself points to the position of a relation without limitation: in the formula M-C-M, the of the limit.) Oedipus would be nothing if the symbolic position of an object from on high, in the despotic machine equivalent in the other social formations. Everywhere else the familial position is merely a stimulus to the investment of the social	p 43 p 44 p 60 p 60 p 68 p 74 p 74 p 110 p 111 p 111 p 116 p 116 p 124 p 130 p 143 p 145 p 153 p 158 p 159 p 165 p 168 p 171 p 171 p 171 p 174 p 177 p 177 p 177 p 178 p 185 p 189 p 200 p 200 p 201 p 202 p 203 p 214 p 242 p 243 p 248 p 267 p 269

family as the last territoriality of private man—whence the position of Oedipus, marginal at first in the Three Essays, then and a mother). This is clearly evident in the primal position of the father of the horde. Oedipus itself would be that carried us to infinity, barring a shift into the position of an absolutely primary father; but it is clear that fantasy is a group fantasy and in this sense a position of reality. But the two kinds of investments are radically the two extreme oscillations of a pendulum oscillating around the position of a socius as a full body and, at the paranoiac dimension, another that is perverse, a kind of familial position, and a dotted line of escape or schizoid breakthrough. The of desiring-production be doubly exorcised, doubly displaced, once by the position of immanent limits that capitalism does not cease to reproduce	p 270 p 273 p 274 p 280 p 281 p 283 p 304
to embody its elements and relations, it is in a position to reveal the universality of this structure, even in the no longer in his seat, were no longer in a position to observe things. A kind of perceptive gymnastics has lead is such a thing possible? These syntheses necessarily imply the position of a body without organs. This is due to the no less than lung and Adler, had repudiated the sexual position: the fixing of the death instinct in fact deprives sexuality even produced yet—which gives them precisely an apparent revolutionary position.) In a world such as this, there is no living the one case a thirst for justice, a just ideological position, as well as a correct and just view; and in traversed by flows, broken by schizzes. Placing oneself in a position where one is thus traversed, broken, fucked by the socius is defined by the driving role of desiring-production and the position of its multiplicities. It is understandable, therefore, that a group Freud was led by Oedipus, and then confirmed in this position by his controversy with Adler and lung: either, he says and lung: either, he says, you will abandon the sexual position of the libido in favor of an individual and social both at once. Wouldn't the Great Other, indispensable to the position of desire, be the Social Other. social difference apprehended and question of denying the importance of parental coitus, and the position of the mother; but when this position makes the mother coitus, and the position of the mother; but when this position makes the mother resemble a floorwasher, or an animal, what the metaphysical. Which permits the preservation of the fundamental Freudian position, according to which the libido must be desexualized in order	p 306 p 317 p 325 p 331 p 338 p 344 p 347 p 348 p 354 p 354 p 354 p 355 p 355 p 357
by chance that institutional analysis has difficulty in maintaining a position against the reconstitution of artificial families where the symbolic order	p 359
a real libidinal revolutionary break, which then shifts into the position of a simple revolutionary break with regard to aims and them in the regime that is theirs, and as a position of desire. What, finally, is the opposition between schizoanalysis and	p 375 p 381
POSITIONAL 1	
operative use (what is done with the thing) or the positional functioning (the relationship with other things in one and the	p 181
POSITIONING 1	
according to the previous intercommunications of its structure and the positioning of its parts, but does not set itself into place	p 283
POSITIONS 9	
the emergence of an Oedipal structure as a system of positions and functions that do not conform to the variable figure at all penetrating the structure and its order of symbolic positions and functions. For us, however, the problem is one of evanescent agents of production. This is free disjunction; the differential positions persist in their entirety, they even take on a free and disalienation, carries with it a renunciation of the fundamental positions of psychoanalysis concerning sexuality, despite the formal conservation of an	p 52 p 52 p 77 p 94
the Oedipal character of infantile sexuality, or you abandon all positions of sexuality. And yet, not even in the shadow of the opposing classes. But unconscious investments are made according to positions of desire and uses of synthesis, very different from the person's marriages, his position in the village, and all the positions of a chief lived in intensity within the group. We individual—with the exception of those who occupy the key positions in such a system, namely the colonizers, who, during this crosses the barrier that separates them from the unbound molecular positions; on whether the flows of desire reach this absolute limit	p 100 p 104 p 168 p 169 p 247
POSITIVE 30	
around a neutral state. On the contrary, they are all positive in relationship to the zero intensity that designates the full produces an open series of intensive elements, all of them positive, that are never an expression of the final equilibrium of of instincts, affects, and relations that link the normal and positive form of the complex to its inverse or negative form define the unconscious forces of the female sexual organ by positive characteristics in terms of partial objects and flows. This slight unconscious is achieved when the thousand breaks-flows of desiring-machines—all positive, all productive—are projected into the same mythical space, the	p 19 p 19 p 51 p 60 p 61
the partial objects, the boxes, the vessels all have their positive determinations, and enter into aberrant communication following a transversal that	p 69
above all with the mother and imposing differentiation, the other positive, concerning the sister and requiring exchange: I have a moral them: everything divides, but into itself. Even the distances are positive, at the same time as the included disjunctions. It would intense signs will cease to be ambiguous and will become positive or negative. This may be seen clearly in a passage terms that did not exist before the alliance organized the positive and the negative into a system in extension—the representation of the banks), and projects at the other extreme a positive money (a credit granted the productive economy by the banks as a specialized product of molecular engineering, enabling an interaction, positive or negative, to come about between compounds without chemical affinity	p 71 p 76 p 156 p 165 p 237 p 288
one attempts to define the female sex by means of positive characteristics, even if they be terrifying. At least in this eye, the mouth, the anus as degrees of matter); pure positive multiplicities where everything is possible, without exclusiveness or negation, syntheses	p 295 p 309
necessarily appears as an absence, and no longer as a positive force. There desire is necessarily referred to a missing term conditions it within representation, reveals its reverse side as a positive principle of nonconsistency that dissolves it: where desire is shifted become parts and pieces of one another. 4 The First Positive Task of Schizoanalysis The negative or destructive task of schizoanalysis task of schizoanalysis is in no way separable from its positive tasks—all these tasks are necessarily undertaken at the same tasks are necessarily undertaken at the same time. The first positive task consists of discovering in a subject the nature, the what chains, and what becomings in each case. Moreover, this positive task cannot be separated from indispensable destructions, the destruction of	p 310 p 311 p 322 p 322 p 322 p 338
the case in question, the essential aspect of the first positive task is to ensure the machinic conversion of primal repression dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second Positive Task We cannot however allow the difference in regime to	p 339 p 340
that must be thought and carried out as the most positive of events: What is this escape? The word is poorly be fused to lack. The myriad breaks-flows that determine the positive dispersion in a molecular multiplicity are fitted over vacuoles of for causing the flows of desire to circulate following their positive lines of escape, and for breaking them again following breaks come to nothing if it did not add to its positive tasks the constant destructive task of disintegrating the normal ego parts—between the paranoiac reconstruction of the Urstaat and the positive schizophrenic lines of escape. Thereafter three possibilities emerge. First, the	p 341 p 342 p 348 p 362 p 363
utopia? In what sense are the lines of escape collective, positive, and creative? What is the relationship between the two unconscious is why the lines of escape are singularly creative and positive: they constitute an investment of the social field that is the opposition between schizoanalysis and psychoanalysis, when the negative and positive tasks of schizoanalysis are taken as a whole? We constantly	p 367 p 376 p 381
POSITIVELY 2	
the corresponding multiplicity whose every element can only be defined positively. We must speak of castration in the same way we relation to the laws of aggregates, but must be understood positively in terms of force (puissance). Between the substrate of an	p 60 p 288
POSITIVISM 1	
soul, a vague conjoining of the requirements of spiritualism and positivism. The ego, however, is like daddy-mommy: the schizo has long	p 23

POSITIVITY	2	
and the inhibited, without participating directly as psychoanalysis in the positivity of the revolutionary movement or in the desiring-creativity.		p 119
(To a		
only grasp the decoding and deterritorialization functions in their own positivity, inasmuch as they imply a particular chain state that is		p 328
POSITS	5	
are differentiated. Hence the importance of the Kantian definition that posits God as the a priori principle of the disjunctive syllogism		p 75
psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an identity in nature between social alienation and		p 95
mental alienation		
terms and the quantity of the relations. The abstract itself posits the more complex relation within which it will develop like		p 227
family's smallest member, the child. The way in which he posits an autonomous repression independent of social repression; the way in		p 270
In each of these senses, the third thesis of schizoanalysis posits the primacy of the libidinal investments of the social field		p 356
POSSESS	5	
apprehended in an extensive sense that they certainly did not possess before the determinations of alliances conferred it on them. On		p 155
geo-graphism, a geography. These formations are oral precisely because they possess a graphic system that is independent of the voice, a		p 188
inscription of a mark on the body does not merely possess a message value here, but is an instrument of action		p 189
evident that there is never a delirium that does not possess this characteristic to a high degree, and that is not		p 274
order of an extended family, which is still believed to possess the secret of the illness as well as its cure		p 359
POSSESSED	2	
of Nature and Production. Lawrence had the impression that sexuality possessed more power or more potentiality than that. And though		p 49
psychoanalysis		
it becomes a form of power and gregariousness. To be possessed by this body as well as possessing it; to engineer		p 365
POSSESSES	8	
transfiguration cannot be explained by the miraculating powers the machine possesses due to the inscription hidden inside it, though it in		p 18
designates the pure continuity that anyone sort of matter ideally possesses. When Robert Jaulin describes the little balls and pinches of		p 36
with each other in a transverse mode where each subject possesses both of them, but with the two of them partitioned		p 60
a self from its oscillations on the circle. All delirium possesses a world-historical, political, and racial content, mixing and sweeping along		p 88
application directed at the rebellious parts. The imperial barbarian law possesses instead two features that are in opposition to those just		p 212
without organs. As to the whole of Reichian theory, it possesses the incomparable advantage of showing the double pole of the		p 292
it is not ideology, it is economy. Capitalism garners and possesses the force of the aim and the interest (power), but		p 346
rule? The law of the great Phallus that no one possesses, the despotic signifier prompting the most miserable struggle, a common		p 351
POSSESSING	5	
convertible wealth owned by capitalists and a flow of workers possessing nothing more than their labor capacity (here again, two distinct		p 140
human race, his entire prehistoric labor; a system of evaluations possessing the force of law concerning the various members and parts		p 144
granted the productive economy by the banks)-a flow possessing a power of mutation that does not enter into income		p 237
of his father. The case of Jack Kerouac, the artist possessing the soberest of means who took revolutionary flight, but who		p 277
gregariousness. To be possessed by this body as well as possessing it; to engineer subjugated groups for which one becomes so		p 365
POSSESSION	5	
in terms of a set of closely related characteristics: the possession of a stock of materials or of rules of thumb		p 7
forms, machines characterized by State ownership of property, with communal possession bricked into it, and collective dependence. Every		p 218
form that is		
as such in the physical system. When the Christians took possession of the Empire, this complementary duality reappeared between those		p 222
who		
the great instantaneous creative flow, which is not even a possession and has no purchasing power. Who is robbed? Certainly not		p 238
user; nor of the technical machines that are his prized possession, or that he perfects or even produces through handiwork; nor		p 322
POSSESSIONS	2	
flows. Instead of a connective appropriation, partial objects become the possessions of a person and, when required, the property of another		p 71
as Griaule says, the augmentation and fructification of the uncle's possessions when the oldest of the nephews comes to live with		p 163
POSSESSIVE	1	
appropriations that each time destroy the factitious unity of a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in		p 72
POSSESSOR	2	
The mouth of the anorexic wavers between several functions: its possessor is uncertain as to whether it is an eating-machine, an		p 1
redeparture. Same thing with delayed redeparture. Thus the schizophrenic, the possessor of the most touchingly meager capital—Malone's		p 12
belongings, for instance		
POSSIBILITIES	3	
be yet another dispersion, a scission such that all the possibilities of coding would be suppressed: decoded flows, flowing on a		p 153
to flow and to disintegrate, entering into multiple configurations whose possibilities were already the object of the typographical exercises of		p 243
Mallarme		
Urstaat and the positive schizophrenic lines of escape. Thereafter three possibilities emerge. First, the process is arrested, the limit of		p 363
desiring-production		
POSSIBILITY	29	
the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that the analytic imperialism of the Oedipus complex led		p 23
Freud		
product tends to evaporate, while at the same time the possibility of another outcome, another end result of the process appears		p 24
of man is entirely elsewhere does not even allow the possibility of a question to subsist concerning an alien being, a		p 58
the same Oedipal operation that lays the foundations for the possibility of its own resolution, by way of a differentiation of		p 70
persons in conformity with the prohibition, as well as the possibility for its own failure or stagnation, by falling into the		p 71
world of the father, or of guilt... While offering the possibility of constructing a logic of the relation to the father		p 81
for a release from the father's hold on man. The possibility of living beyond the father's law, beyond all law, is		p 81
father's law, beyond all law, is perhaps the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps		p 81
because		
only outside psychoanalysis. We believe, on the contrary, in the possibility of an internal reversal that would make the analytic machine		p 82
and with nuances. We see no special problem in the possibility of a coexistence of revolutionary, reformist, and reactionary elements at		p 117
doubtless constituted by centers of collarbones, was deprived of any possibility of individual success at the moment they were engaged in		p 124
groups are capable of being joined. Rather it is the possibility of discriminating directly between the two that creates the difficulty		p 125
under the social conditions that define its limit and the possibility of its own dissolution, so that it is constantly opposing		p 139
if we say that capitalism determines the conditions and the possibility of a universal history, this is true only insofar as		p 140
doubting itself, while even socialists have abandoned belief in the possibility of capitalism's natural death by attrition. No one has ever		p 151
all costs had to be prevented from rising. Whence the possibility of a retrospective reading of all history in terms of		p 153
possible since it is prohibited? The problem lies elsewhere. The possibility of incest would require both persons and names—son, sister		p 161

of a social reproduction of another nature, there is no possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor the subject. Our entire research was therefore conditioned by the possibility of establishing a psychoanalytic domain. When a subject adhered fully	p 166 p 170
into a structure, a pole whose extreme position argues the possibility of discovering the structure in fantasy, in relation to biological and economic structure; and at the same time [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism	p 171 p 173
the definition of constant capital by no means excludes the possibility of a change in the value of its constituent parts	p 228
unity nor any preformed mechanical interconnections? But there is the possibility of formation of such machines—in indefinitely superimposed relays, in	p 286
a paradoxical relationship of included disjunction. Finally there remains the possibility, not of an overlapping of the flows, but of a matter of eliminating the libido, insofar as it implies the possibility of energetic conversions in the machine (Libido-Numen-Voluptas). It is a part of this group, becomes aware of the immediate possibility of a proletarian revolution that would not follow the anticipated case of some people who do not believe in this possibility; revolutionary preconscious investments in those who see the possibility of this possibility; revolutionary preconscious investments in those who see the possibility of a new socius but maintain it in an order this socius as a full body, there is thus the possibility for going from one side to another, i.e., from	p 325 p 333 p 377 p 377 p 377 p 380
POSSIBLE 94	
the schizophrenic either ... or ... or refers to the system of possible permutations between differences that always amount to the same as provide him with this ... in the shape of the greatest possible output of spiritual voluptuousness. And if, in this process, a emotionally overwhelming experience, which brings the schizo as close as possible to matter, to a burning, living center of matter: ... this matter, and passes through its white-hot flame. How is it possible that the schizo was conceived of as the autistic rag	p 12 p 16 p 19 p 19
not impossible; on the contrary, within the real everything is possible, everything becomes possible. Desire does not express a molar lack the contrary, within the real everything is possible, everything becomes possible. Desire does not express a molar lack within the subject and the same thing as social production. It is not possible to attribute a special form of existence to desire, a	p 27 p 27 p 30
it is because two different readings of this identity are possible, depending upon whether the desiring-machines are regarded from the point as agents of the real productivity of desire, making it possible to disinvest the current social field, to de institutionalize it	p 30 p 31
at a later stage in life, there are only two possible ways in which this can be explained: it must be	p 46
question must be related to his parents and the only possible tentative answer must be sought in family relations. I remember benefited very little from having been thus disinfected. Is it possible that, by taking the path that it has, psychoanalysis is	p 48 p 50
measuring rod of the responsibility of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in the mantle of presents in The Ego and the Id, which makes it possible to connect the pre-Oedipal phases with the negative complex when does not conform to a triangle, but performs all the possible triangulations by distributing in a given domain desire, its object	p 50 p 51 p 52
discover is the domain of free syntheses where everything is possible: endless connections, nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows	p 54
would train its own psychoanalysts, and when it would become possible to write in the history of the movement: so even	p 58
if it doesn't suit us. In this regard it is possible that Charlus's coarse admonition is prophetic: A lot we care	p 68
formal cause of the triangulation—that is to say, makes possible both the form of the triangle and its reproduction: Oedipus into the same major signifier. The effective triangulation makes it possible to assign sexuality to one of the sexes. The partial	p 73 p 73
modifications, determining instead the passage of a subject through all possible predicates. I am God I am not God, I am of the exits now blocked, there is no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have been found	p 77 p 79
Freud, everything leads us to conclude that this release, made possible by psychoanalysis, will be achieved, is already being achieved, outside	p 81
optimism. For there is much optimism in thinking psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is like God; the desire on which it imposed an exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless maintain that the castration complex	p 81 p 83
of the social field and the familial determinations, thereby making possible and inevitable the reduction of libidinal investments to the eternal made to feel guilty? One acts as if it were possible to conclude directly from psychic repression the nature of the	p 111 p 114
himself? there would no longer be any differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered shallow	p 120
an operation, it is less clear what makes this operation possible from the point of view of desiring-production itself. We do	p 120
journey, or during the interruption of the journey? Hence another possible formulation of an inverse relationship: there would be something like	p 124
same word to designate both the eventual breakthrough and the possible breakdown, and all the transitions, the intrications of the two	p 136
characterizes the primitive machine, it is because it is not possible simply to deduce alliance from filiation, the alliances from the	p 146
of all history in terms of capitalism. It is already possible to see signs of classes in precapitalist societies. But ethnologists	p 153
knowing how, starting from this primary intensity, it will be possible to pass to a system in extension where (1) the	p 156
extension is born of the intensive conditions that make it possible, but it reacts on them, cancels them, represses them, and	p 160
of not being either: she who is discernible as a possible spouse. Such is the meaning of preferential marriage: the first	p 160
the nostalgia for a world where such relations would be possible or would meet with indifference, or as the expression of	p 161
it mean to say that incest is impossible? Isn't it possible to go to bed with one's sister or mother? And	p 161
do we dispense with the old argument: it must be possible since it is prohibited? The problem lies elsewhere. The possibility	p 161
of the earth determined as the germen. It is always possible to use the term incest, as well as indifference to	p 162
must block and cause to pass through. Now this is possible only in the system in extension that renders persons discernible	p 163
daughter as a substitute for the aunt, as the first possible or permitted incest; what does the blocking or causes passage	p 163
negative of every socius; the repression of this limit is possible only to the extent that the representative itself undergoes a	p 164
rabattre sur) social reproduction to familial reproduction, nor is it possible to establish one-to-one relations between the two that would confer	p 166
presuppose the prohibition of incest, but it is not even possible to say that the representation is born of the prohibition	p 172
into a detached object—no reduction whatever, no application is possible that would answer to the formula 3-1 (the four corners	p 178
that the thing serves any useful purpose whatever. It is possible, for example, that Oedipus serves no useful purpose, either for	p 179
repression is brought to bear. In this sense it is possible that the primitive codes, at the moment they are acting	p 184
from life and from the earth that will make it possible to judge life and to survey the earth from above	p 194
of chieftainship, and exorcises or strait-jackets the image of the possible despot whom it threatens to secrete from within, from the	p 195
order here while we ask how such a thing is possible. How is it that incest has become possible, and not	p 201
thing is possible. How is it that incest has become possible, and not only possible, but the manifest property and seal	p 201
is it that incest has become possible, and not only possible, but the manifest property and seal of the despot? Who	p 201
the despot has of committing incest, and of making it possible, in no way involves removing the apparatus of social and	p 201
easy, too easy, if it were enough to make incest possible, and to implement this in sovereign fashion, so that the	p 201
with respect to desiring-production. But this migration would never be possible if there did not occur correlatively a considerable change in	p 202
prohibitions they bore—has ceased to exist. Incest has become possible in the wedding of the kinship bodies and family appellations	p 209
mother is the mother of the tribe. Once incest is possible, it matters little whether it is simulated or not, since	p 210
mouth with too unfamiliar a smile; each organ is a possible protest. It is at one and the same time that	p 211
in that direction: Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche mean, this man who dragged Caesar along	p 215
it becomes the repressing representation itself. The impossible has become possible; the unoccupied limit now finds itself occupied by the	p 215
despot	
each of the formal operations that will make it all possible: the extrapolation of a detached object; the double bind of	p 215
confronting these forms is to reconstitute the Urstaat insofar as possible, given the requirements of their new distinct determinations. For what	p 218
things, rendering it immanent to the new system insofar as possible, making it interior to this system. As for the rest	p 222
complementary duality reappeared between those who wanted to do everything possible to reconstruct the Urstaat from the elements they	p 222
found in	
the introduction of money as an equivalent—which makes it possible to begin and end with money, therefore never to end	p 248
rest, its project was to resuscitate the Urstaat insofar as possible). The capitalist State is in a different situation: it is	p 252
social field, a bipolarity of classes. Of course it is possible to conceive a theoretical determination of the proletarian class at	p 255
on high, in the despotic machine, did not first make possible the folding and flattening operations that will constitute Oedipus in	p 267
what are these conditions, this point where the autocritique is possible and necessary? To discover beneath the familial reduction the nature	p 271
content replete with suggestions for social reform i believes it possible to say that such a case is rare, and that	p 274
other laws and other figures. In this sense it was possible to insist on a common characteristic of human cultures and	p 289
this discovery of the units of production, which subjugate all possible representations rather than being subordinated to them. Just as Ricardo	p 299

decode them: the domain of free syntheses where everything is possible; partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains	p 300
imaginary representation, and as finite structural representation. Thereafter it is possible to oppose these two aspects to each other, the imaginary	p 307
as degrees of matter); pure positive multiplicities where everything is possible, without exclusiveness or negation, syntheses operating without a plan, where	p 309
Oedipus is indispensable, that it is the source of every possible differentiation, and that it saves us from the terrible non	p 311
In its destructive task, schizoanalysis must proceed as quickly as possible, but it can also proceed only with great patience, great	p 318
each within the other. How would the schizo's voyage be possible independent of certain circuits, how could it exist without a	p 319
I feel you. What is this—is such a thing possible? These syntheses necessarily imply the position of a body without	p 325
under the order of the included disjunctions where everything is possible. These signs are points whose nature is a matter of	p 328
by unfolding along a molecular fiber that includes all the possible figures. Similarly, in Lacan, the symbolic organization of the structure	p 328
all the oscillations from one formula to the other are possible. How can this be? How can the schizophrenic escape, with	p 340
of new social aims, new organs and means, a new possible state of social syntheses. Whence the necessity for the other	p 344
futile in advance. For example, no gay liberation movement is possible as long as homosexuality is caught up in a relation	p 350
Man, the disguised repetition of the paternal situation, making it possible to enrich or impregnate Oedipus with a fourth symbolic term	p 354
libido, but a very particular investment that renders this application possible and necessary. That is why Oedipus seemed to us a	p 364
of these images, their configurations, and the whole of their possible relations are the product of a code, or of a	p 366
weakest links, within causal series that made such a rupture possible, only what is of the order of desire and its	p 377
real, and produces this strangely polyvocal moment when everything is possible. Of course the schiz has been prepared by a subterranean	p 378
charted it and sided with it. While the schiz is possible without the order of causes, it becomes real only by	p 378
the social field, so as to avoid as much as possible the confusion of the schizophrenic process with the production of	p 379
nature of the libidinal investments of the social field, their possible internal conflicts, their relationships with the preconscious investments of	p 382
the	
relationships with the preconscious investments of the same field, their possible conflicts with these—in short, the entire interplay of the	p 382
POSSIBLY 3	
certain machine, what can it be used for? Can we possibly guess, for instance, what a knife rest is used for	p 3
stubbornly as though it were their salvation? How can people possibly reach the point of shouting: More taxes! Less bread!? As	p 29
preventing the entry on stage of a new territorial machine, possibly revolutionary and capable of raising and dealing with the agrarian	p 196
POST-MORTEM 1	
one life brought to bear against another life, but a post-mortem despotism, the despot become anus and vampire: Capital is dead	p 228
POST-OEDIPAL 1	
not enough to escape this stamp: the pre-oedipal, like the post-oedipal, is still a way of bringing all of desiring-production—the	p 312
POST-SAUSSURIAN 1	
Hjelmslev's linguistics stands in profound opposition to the Saussurian and post-Saussurian undertaking. Because it abandons all privileged	p 242
reference. Because it describes	
POSTED 1	
is barred, or else a path that is very explicitly posted as leading nowhere. After having suppressed the spectator as such	p 317
POSTHUMOUSLY 1	
by the rays from heaven, but also that of being posthumously oedipalized by Freud. From the enormous political, social, and historical	p 57
POSTPONED 1	
and the condition of the Oedipal triangle. But we have postponed the analysis of the real forces, the real causes on	p 113
POSTULAT 1	
its correlates, the personological correlate and the egoic postulate (le postulat moiique). We have seen, following Foucault, how	p 359
nineteenth-century psychiatry had	
POSTULATE 14	
space of an instant. This is what allows Lacan to postulate and describe in detail an interplay of elements that is	p 41
of reading this adequation, but they have in common the postulate that measures the unconscious against myth, and that from the	p 57
account. . . What we mean is that, starting from the same postulate, Jung is led to restore the most diffuse and spiritualized	p 57
some interesting varieties of psychotic families under the same fusionist postulate: the properly fusionist family, where differentiations are no	p 93
longer made	
person. We see no reason in fact for accepting the postulate that underlies exchangeist notions of society; society is not first	p 142
wrong from the start. Perhaps the answer lies in the postulate common to Oedipal relativism and Oedipal absolutism—i.e., the	p 173
symbolic or structural interpretation of this same organization. A second postulate common to the culturalists and the symbolists should be	p 174
added	
in the third place, the structural exchangeist conception tends to postulate a kind of primary equilibrium of prices, a primary equivalence	p 187
the fourth point—the exchangeist conception finds it necessary to postulate a closed system, statistically closed, and to shore up the	p 187
to the structural model. All this depends, finally, on a postulate that burdens ethnology to the same extent that it has	p 188
own childhood), but at the same time is forced to postulate a parental pre-existence (the child is sick only in relation	p 273
system). Everything changes, then: the infinite regression forced us to postulate a primacy of the father, but an always relative and	p 274
illnesses and madness has remained the prisoner of the familial postulate and its correlates, the personological correlate and the egoic	p 359
postulate	
postulate and its correlates, the personological correlate and the egoic postulate (le postulat moiique). We have seen, following Foucault, how	p 359
nineteenth-century	
POSTULATED 1	
essence of the divine, in order to interpret the commonly postulated adequation. But to render religion unconscious, or the unconscious	p 58
religious	
POSTULATES 4	
women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere there has to be a kind of equilibrium	p 149
of anthropology: the whole notion of social practice, and the postulates conveyed by this practice, are at issue here—and the	p 185
structure. The difference between machine and structure appears in the postulates that implicitly animate the structural and exchangeist	p 186
conception of the	
he falls back into the worst familialist, personological, and egoic postulates, so that the remedies invoked are no more than a	p 360
POT 1	
organic, social, linguistic, etc., elements, all tossed into the same pot to stew. The only unities-multiplicities that functionalism must know are	p 181
POTENTIAL 19	

in the fantasy the underlying element of a revolutionary group potential. When we learn that the instructor, the teacher, is daddy Negro. There again it is a question of an intense potential for investment and counterinvestment in the unconscious. Oedipus disintegrates because unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber finds himself to be the Great Mongol when	p 64 p 105 p 105
evident, for the latter could not otherwise ward off desire's potential for revolt and revolution. By placing the distorting mirror of stock constituted a surface energy of inscription or recording, the potential energy of the apparent movement; but debt is the actual twin will be delivered over to the Nommos as a potential affine. The somatic order causes the whole intensive scale to of abstract quantities. In the one case, money represents a potential break-deduction in a flow of consumption; in the other case despair. Of course the scientist as such has no revolutionary potential; he is the first integrated agent of integration, a refuge be dangerous for capitalist production and charged with a revolutionary potential, so long as these flows are not co-opted or absorbed energies into a world axiomatic that always opposes the revolutionary potential of decoded flows with new interior limits. And it is betrays the objective class interest, to which a kind of potential spontaneity would be ascribed, suffocated by the agents claiming to carrying submicroscopic particles, the bions. This energy produced differences in potential or intensities distributed on the body considered from a molecular	p 120 p 149 p 159 p 228 p 236 p 245 p 246 p 256 p 291
is associated with another partial object and defines the other's potential field of presence, which is itself multiple (a multiplicity of these two aspects, nature and regime, are in a sense potential and are actualized only in inverse proportion. Which means that the interruption, or the continuation in the void—is the potential for revolution. To those who say that escaping is not equal, and that as a rule the schizoid pole is potential in relation to the actual paranoid pole (how can we connection. It is a question of knowing how a revolutionary potential is realized, in its very relationship with the exploited masses the first place that art and science have a revolutionary potential, and nothing more, and that this potential appears all the have a revolutionary potential, and nothing more, and that this potential appears all the more as one is less and less	p 324 p 336 p 341 p 376 p 377 p 379 p 379
POTENTIALITIES 3	
would be very surprising, to say the least: the therapeutic potentialities of the familial surroundings. The whole town, then, the whole how can we count on art and science except as potentialities, since their actuality is easily controlled by the formations of for reproaching us: for believing too much in the pure potentialities of art and even of science; for denying or minimizing	p 319 p 376 p 378
POTENTIALITY 4	
had the impression that sexuality possessed more power or more potentiality than that. And though psychoanalysis may perhaps have managed to of Oedipus? The structure—that is to say, an unrealized potentiality? Are we to believe that a universal Oedipus haunts all reason that it arrives from without; they suffocate its inner potentiality, at the cost of the dysfunctions that constitute an integral law or the same regime. The actualization of a revolutionary potentiality is explained less by the preconscious state of causality in	p 49 p 144 p 152 p 378
POTENTIALLY 2	
of desiring-production, and also that desiring-production—a real desire—is potentially capable of demolishing the social form. But what is a Some are mainly folkloric, but they nonetheless represent social and potentially political forces (from domino players to home brewers via the	p 116 p 257
POTENTIALS 6	
stimulated to produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, which brings with areas and fields, measured off by gradients, traversed by potentials, marked by thresholds. In this sense, we believe in a of cellular groups, stretchings, folds, migrations, and local variations of potentials. There is no reason to oppose an interior voyage to on this body—that is, zones of intensities, fields of potentials. Phenomena of individualization and sexualization are produced within these fields physics, where proper names designate such effects within fields of potentials: the Joule effect, the Seebeck effect, the Kelvin effect. History the other hand, the parts themselves had specific abilities and potentials for development that did not exist for the stimulus (experiments	p 19 p 84 p 84 p 85 p 86 p 91
POTIONS 1	
veritable group analysis centering on the sick individual. Giving him potions, attaching horns to his body for drawing up the incisor	p 168
POUCH 2	
top incisors of the ancestor hunter, contained in a sacred pouch, but which can escape from the pouch and penetrate the in a sacred pouch, but which can escape from the pouch and penetrate the body of the sick man. In order	p 167 p 167
POUND 1	
nonexclusive disjunctions, nonspecific conjunctions, partial objects and flows. The desiring-machines pound away and throb in the depths of the unconscious: Irma's	p 54
POUNDS 1	
process insofar as it runs up against the limit and pounds endlessly away there? Why the same word to designate both	p 136
POUR 2	
The appearance, the surging forth of now decoded flows that pour over the socius, crossing it from one end to the They try to hold on to the one, but they pour or flow out through the other. They are continually behind	p 218 p 260
POURING 2	
a wanderer, along the [deterritorialized] path, perhaps you will cease pouring it out like a sewer, however melodious it may sound like Henry Miller of the need to have done with pouring out one's merciful and pitiful guts, these flows of corrugated	p 334 p 370
POUSSIN 1	
is on a par with a lofty technique inherited from Poussin, Lorrain, or the Dutch tradition: the world is reconstructed through	p 132
POVERTY 6	
these extreme situations of war trauma, of colonization, of dire poverty, and so on, are unfavorable to the construction of the dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes, political events, metaphysical and collective the new class relations; integrating the relations of wealth and poverty, of commodity and labor; reconciling market money and money from appropriate according to their power and their wealth, and whose poverty deprives them as if they were mutilated organisms. For another to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks the poverty of the immutable identical images, the figurative roles that are relation to the parents that in each case wealth or poverty will be situated, the relative richest or poorest, as empirical	p 96 p 99 p 218 p 284 p 351 p 355
POWER 74	
agents come to represent a miraculous form of its own power: they appear to be miraculated (miracule) by it. In a knowledge does not prevent us from believing in the intrinsic power of desire to create its own object—if only in and Production. Lawrence had the impression that sexuality possessed more power or more potentiality than that. And though psychoanalysis may perhaps discovered, and Oedipuses of Oedipus are constituted, to the second power: neurosis, that's father-mother, but grandma, that's psychosis.)	p 10 p 25 p 49 p 52

Finally, the distinction	
of group fantasy becomes visible, on the contrary, in the power to experience institutions themselves as mortal, to destroy them or society—the industrial society with anonymous management and vanishing personal power, etc.—is presented to us as a resurgence of the fact that he is doubly embedded there, to the second power, in a field of extension that includes the grandparents. The	p 63
a particular period (from the sixteenth-century Church to twentieth-century capitalist power), if only to see in them parental images of yet an original double operation: the repressive social formation delegates its power to an agent of psychic repression, and correlatively the repressed	p 80
erroneous to ascribe to alliance no more than an individuating power over the persons of a lineage; it produces instead a	p 94
and hierarchical, but alliance is political and economic, and expresses power insofar as it is not fused with the hierarchy and	p 102
be reciprocated with interest, being territorial signs of desire and power (puissance), and principles of abundance and the fructification of wealth	p 119
of scission to exorcise fusion, and impedes the concentration of power by maintaining the organs of chieftainry in a relationship of his would-be heir, intelligent and ambitious, does not exercise the power; the actual chief is not the real chief; as for	p 146
the ethnologist senses that there is a problem of political power and economic and religious force inseparable from the fetish, even fabricated it for him), broadcast his fame, and impose his power in the towns they found or conquer. Wherever a despot	p 146
primitive system that finds itself mobilized, requisitioned by a superior power, subjugated by new exterior forces, put in the service of rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured by the truth of the Revelation and not	p 150
are left semiautonomous insofar as they do not compromise the power of the State. The eye no longer extracts a surplus	p 152
this latency into which the despotic State enters, and this power with which it re-forms itself on modified foundations, in order	p 167
the idea, of the genesis from the order and the power (the new alliance), and also what repasses from filiation to	p 182
difference between the origin and the beginnings, between the sovereign power and the genesis of the world; the myth constitutes itself which have become independent and delegate it to serve their power and their contradictions, their struggles and their compromises with the	p 193
is the differential relation Dy/Dx, where Dy derives from labor power and constitutes the fluctuation of variable capital, and where Dx	p 196
so they're mine); in the other case, signs of the power of capital, flows of financing, a system of differential quotients	p 206
direct violence. What on the contrary is called the co-opting power of capitalism can be explained by the fact that its	p 211
measuring the true economic force, the other measuring a purchasing power determined as income. The first is the immense deterritorialized flow	p 218
productive economy by the banks)—a flow possessing a power of mutation that does not enter into income and is	p 219
assumes with goods as soon as it acquires a purchasing power through its distribution to workers or production factors, through its which is not even a possession and has no purchasing power. Who is robbed? Certainly not the worker who is not	p 221
bought, since the reflux or salary distribution creates the purchasing power, instead of presupposing it. Who would be capable of stealing economic force and the flow that is derivatively named purchasing power—a flow made truly impotent that represents the absolute impotence	p 227
breaking flows, is accompanied by a sign of necessarily extraeconomic power, although its causes and effects lie within the economy (for	p 228
for example, the sign of alliance in relation to the power of the creditor). Or—what amounts to the same thing	p 236
reason is precisely that they are not to the same power (x and y ² for example), and that the relation is	p 237
for example), and that the relation is established between a power and a given magnitude. This is something that became evident as the equivalent. But in this way the signs of power completely cease being what they were from the viewpoint of	p 237
the flow of financing is raised to an entirely different power from the flow of means of payment signifies that the	p 238
from the flow of means of payment signifies that the power has become directly economic. And yet, as regards paid labor	p 248
Never before has a State lost so much of its power in order to enter with so much force into the	p 248
much force into the service of the signs of economic power. And capitalism, despite what is said to the contrary, assumed	p 249
are at times the most archaic.) The famous personalization of power is like a territoriality that accompanies the deterritorialization of the deterritorialization of the flows of financing, but reterritorialization of purchasing power and the means of payment (the role of the central	p 249
in the case of capitalism, rises with all the more power as one still fails to see exactly what this outside	p 249
of a society, which men will appropriate according to their power and their wealth, and whose poverty deprives them as if	p 252
zones of production, representation must inflate itself with all the power of myth and tragedy, it must give a mythic and	p 252
what is castration if not still Oedipus, to the nth power, now symbolic, and therefore all the more virulent? And what	p 258
entire struggle for the phallus, this poorly understood will to power, this anthropomorphic representation of sex, this whole conception of sexuality	p 258
as socius, the formation of sovereignty, or the form of power for itself, devoid of meaning and purpose, since the meanings	p 262
says in his profound commentary on Nietzsche, a form of power is identical with the violence it exerts by its very	p 284
a given socius as a full body—a given absurd power in which we participate, or have the chance to participate	p 297
disinterested love of the social machine, of the form of power, and of the degree of development in and for themselves	p 311
over the full body of capital and forming an absurd power. Everyone in his class and his person receives something from	p 323
in his class and his person receives something from this power, or is excluded from it, insofar as the great flow	p 345
and possesses the force of the aim and the interest (power), but it feels a disinterested love for the absurd and	p 345
investment bears upon new aims, new social syntheses, a new power. But it could be that a part at least of	p 346
continues to invest the former body, the old form of power, its codes, and its flows. It is all the easier	p 346
a full body carrying new aims, as a form of power or a formation of sovereignty that subordinates desiring-production under new	p 347
subordinates in its turn, under the condition of an overthrown power, an overthrown subordination. The preconscious revolution refers to a new	p 347
the socius that conditions this change as a form of power: it refers within this socius to the regime of desiring-production	p 347
this socius to the regime of desiring-production as an overthrown power on the body without organs. It is not the same	p 348
molar aggregate that it constitutes under a given form of power and gregariousness, or whether it subjugates the large aggregate to the preconscious level remains a subjugated group, even in seizing power, as long as this power itself refers to a form	p 348
subjugated group, even in seizing power, as long as this power itself refers to a form of force that continues to	p 348
social field, and subordinates the socius or the form of power to desiring-production; productive of desire and a desire that produces libido in favor of an individual and social will to power, or in favor of a prehistoric collective unconscious—or you	p 348
new revolutionary body, the moment it becomes a form of power and gregariousness. To be possessed by this body as well	p 354
constitute on a large scale under a given form of power or selective sovereignty; the other by the inverse subordination and	p 365
the other by the inverse subordination and the overthrow of power. The one by these molar structured aggregates that crush singularities	p 366
pole, since this action could not be accomplished without overthrowing power, without reversing subordination, without returning production	p 366
itself to desire: for	p 367
its turn the molar aggregate under an overturned form of power or sovereignty. That is why Klossowski, who has taken the	p 367
between heterogeneous magnitudes that are not raised to the same power: a flow of capital and a flow of labor as	p 372
the other brings about the inverse subordination, overthrows the established power, and subjects the gregarious aggregate to the molecular	p 376
multiplicities of	
what extent such a socius can endure the reversal of power such that desiring-production subjugates social production and yet does not	p 380
POWERFUL 8	
oedipalization, triangulation, castration, all refer to forces a bit more powerful, a bit more subterranean than psychoanalysis, than the family, than	p 122
This can be explained by the simple truth that very powerful forces are required to defeat the forces of desire, lead	p 122
increasingly rapid and distorted: Me, me, me, I am a powerful nature, a nature incensed and aggressive! Such are the two	p 148
conjunctions of structures, and that are merely aided by the powerful levers of technique. This holds even truer of the social	p 251
a decisive factor in this evolution the organization of a powerful working class that required a high and stable level of	p 253
It is Oedipus, the marshy earth, that gives off a powerful odor of decay and death; and it is castration, the	p 333
painting: at the same time that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that grants it a large	p 368
wage increases and the improvement of the standard of living; powerful organizations represent them, which get nasty as soon as the	p 374
POWERFULLY 1	
merely objective: they know that desire clasps life in its powerfully productive embrace, and reproduces it in a way that is	p 27
POWERS 13	

the actual specifically capitalist mode of production, whereby the productive powers of social labour are developed, these productive powers and the	p 11
the productive powers of social labour are developed, these productive powers and the social interrelations of labour in the direct labour-process	p 11
second place, this transfiguration cannot be explained by the miraculating powers the machine possesses due to the inscription hidden inside it	p 18
deliberately perpetuates it, in all its violence, with all the powers at its command. Its sovereign production and repression can be energy or charge, against which it brings all its vast powers of repression to bear, but which nonetheless continues to act	p 33
of an election, of a special attention coming from supernatural powers, or as a sign of an aggression of a magical	p 34
causing the generation gap to appear. Why think that supernatural powers and magical aggressions constitute a myth that is inferior to	p 170
of flux. Whence the fundamental change in the order of powers. For if one of the flows finds itself subordinated and	p 170
hero never looks backward, nor does he ever doubt his powers. Hamlet was undoubtedly a hero to himself, and for every	p 249
conceived as such by schizoanalysis. Partial objects are the direct powers of the body without organs, and the body without organs	p 298
In truth, capitalism has nothing to co-opt; or rather, its powers of co-option coexist more often than not with what is	p 326
of his countersociology—art and science establishing themselves as dominant powers, on the ruins of institutions. Why this appeal to art	p 337
artist's joy breaks free. Even homosexual Christs. Organs become direct powers of the body without organs, and emit flows on it	p 368
	p 369
PRACTICAL 16	
break between Freud and Jung is discussed, the modest and practical point of disagreement that marked the beginning of their differences	p 46
easy to see that the problem is first of all practical, that it concerns above all else the practice of the	p 56
the unconscious, injects castration into the unconscious. Castration as a practical operation on the unconscious is achieved when the	p 60
thousand breaks-flows	
is almost mathematics or logic, whereas the problem is particularly practical and concrete. Does this story have an ending? Can an	p 65
Synthesis of Production Given the syntheses of the unconscious, the practical problem is that of their use, legitimate or not, and	p 68
rather than expressive. And it is a matter here of practical principles as directions for the cure. Thus we have already	p 110
revolve around the same error, and to envelop theoretical and practical paralogisms. In the first place, a partial and nonspecific use	p 110
all the syntheses of the unconscious, ensuring their conversion. The practical problem of schizoanalysis is, then, to ensure the contrasting	p 112
reversion	
reactionary elements at the heart of the same theoretical and practical doctrine. We refuse to play take it or leave it	p 117
the start of the New Age, with forces for a practical explosion that thrust them into a paternalistic deviation that I	p 124
the other. Everyone knows this, beginning with the users. The practical misunderstandings come rather from the profound difference between	p 180
the two	
Congo, Pierre Bonafé shows how it is inseparable from the practical syntheses that produce, record, and consume it: the partial and	p 181
does not appear as such and only becomes a true practical relation in the modern capitalist machine. That is why, before	p 227
the service of the so-called ruling class is an obvious practical fact, but a fact that does not reveal its theoretical	p 253
ancient relation valid in all forms of society, nevertheless achieves practical truth as an abstraction only as a category of the	p 302
elements of desiring-production. We should again call to mind the practical rule laid down by Leclaire, following Lacan, the rule of	p 314
PRACTICALLY 7	
paraphernalia of a transvestite, at a moment when he is practically cured and has recovered all his faculties: I am sometimes	p 17
question is the frantic Oedipalization to which psychoanalysis devotes itself, practically and theoretically, with the combined resources of	p 53
image and structure	
that psychoanalysis owes its existence to a relationship, theoretically and practically ambiguous, with what it discovers and the forces that it	p 117
But the problem is too theoretical when posed this way. Practically speaking, the psychoanalyst often claims to explain to the ethnologist	p 179
the very gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration and experiment, enabled it to	p 288
elaborate	
life, or else be worth nothing at all. It ought, practically, to teach us to sing life. And see how the	p 331
this viewpoint it is indeed true that an aggregate comprises practically only a single class, that class which has an interest	p 344
PRACTICE 27	
so often thought to be? Worse still: how can psychiatric practice have made him this sort of rag, how can it	p 20
those who are starving do not steal as a regular practice, and all those who are exploited are not continually out	p 29
of all practical, that it concerns above all else the practice of the cure. For the frenzied oedipalization process takes form	p 56
from its exemplary value from the point of view of practice. In this text (1911) Freud encounters the most formidable of	p 56
reduced the patients. How can we ward off, in the practice of the cure, this abject desire that makes us bend	p 65
exercise (transference). And inversely, when flows of libido resist therapeutic practice, rather than being a resistance of the ego, this is	p 67
and within the anoedipal content of desiring-production, analytic theory and practice never cease to promote the conversion of the	p 74
unconscious to	
defined by the immanence of its criteria, and a corresponding practice that we shall call schizoanalysis. 4 The Disjunctive Synthesis of	p 75
machinery. What is more, the objective conditions for such a practice appear to be already present. Everything takes place as if	p 82
still have not exhausted all the paralogisms that lead the practice of the cure in the direction of a frenzied oedipalization	p 111
it or leave it, under the pretext that theory justifies practice, being born from it, or that one cannot challenge the	p 117
us to be a final paralogism in psychoanalytic theory and practice; active desiring-production, in its very process, invests from the beginning	p 129
classes. A kinship system is not a structure but a practice, a praxis, a method, and even a strategy, Louis Berthe	p 147
on the major filiations, and that finds itself contradicted by practice. It is necessary to ask if there exists in the	p 147
system of production included) in conformity with indigenous thought and practice. That is why a text of Marcel Griaule's, which looks	p 157
it has no existence whatever that is accessible to clinical practice; or that the problem, the point of departure, is indeed	p 169
and the familial group, or into that of the medical practice of medicines. At times, the fact that he wanted to	p 170
the first principles of anthropology: the whole notion of social practice, and the postulates conveyed by this practice, are at issue	p 185
notion of social practice, and the postulates conveyed by this practice, are at issue here—and the whole problem of the	p 185
voice and graphism: it is the despot who establishes the practice of writing (the most ancient authors saw this clearly); it	p 202
of money, payment and financing—the two aspects of banking practice. But this dissimulation does not depend on a faulty understanding	p 229
first section of Capital, without attaching enough importance to banking practice, to financial operations, and to the specific circulation of credit	p 230
decoded enough, from the viewpoint of a theory and a practice of a highly schizophrenic character. Not to withdraw from the	p 239
Psychoanalysis is especially satisfying in this regard: its entire perverted practice of the cure consists in transforming familial neurosis into	p 321
artificial	
as a principle, the reason will be found in Freud's practice itself. For if the principle has nothing to do with	p 333
a lot to do with the psychoanalyst's conception of psychoanalytic practice, a conception the psychoanalyst wishes to impose. Freud made the	p 333
the antipsychiatrists. At the very moment he breaks with psychiatric practice, undertakes assigning a veritable social genesis to psychosis, and	p 360
calls	
PRACTICED 2	
coding process, just as castes are inseparable from the overcoding practiced by the imperial State, while classes are relative to the	p 153
cuts too easily. Choosing the right stone therefore requires a practiced eye. The whole apparatus of this new ceremony is reduced	p 190
PRACTICES 6	
fetish) to them. So true is it that the schizo practices political economy, and that all sexuality is a matter of	p 12
secondary ones of introjection and projection, as though all social practices had their precise counterpart in introjected or internal mental	p 28
practices	
practices had their precise counterpart in introjected or internal mental practices, or as though mental practices were projected upon social	p 28
systems	
in introjected or internal mental practices, or as though mental practices were projected upon social systems, without either of the two	p 28
upon social systems, without either of the two sets of practices ever having any real or concrete effect upon the other	p 28
between different orders—the paranoiac has chosen the first: he practices macrophysics. And it could be said that by contrast the	p 280

PRACTITIONERS	1	
is all the more true in the case of run-of-the-mill practitioners who no longer have the slightest notion of what the		p 45
PRADO	1	
factitious unity of a family and an ego: I am Prado, I am also Prado's father. I venture to say that		p 86
PRADO'S	1	
family and an ego: I am Prado, I am also Prado's father. I venture to say that I am also Lesseps		p 86
PRAISE	2	
and its role in history—precisely the same men who praise the struggle of the bourgeois class against the nobility and		p 253
he will become schizophrenic again. Her intention is not to praise ergotherapy or the virtues of social adaptation. She marks the		p 381
PRAXIS	7	
none other than the alienated form of the action of praxis of the family members that literally dominates the mind of		p 95
kinship system is not a structure but a practice, a praxis, a method, and even a strategy, Louis Berthe, analyzing a		p 147
and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a politics, a strategy of alliances and filiations; formally,		p 166
they		
problem of a proletarian class belongs first of all to praxis. The task of the revolutionary socialist movement was to organize		p 255
form of this reproduction. The family is therefore an open praxis, a strategy that is coextensive with the social field; the		p 262
of psychiatry, or antipsychiatry, would consist therefore in the following praxis: (1) undoing all the reterritorializations that transform madness		p 321
into mental		
is had or represented: the class from the standpoint of praxis is infinitely less numerous or less extensive than the class		p 344
PRAYER	1	
the foundation of this universe; the transparency of the animist prayer yields to the opacity of the rigid Arab verse; speech		p 206
PRE-ESTABLISHED	1	
linguistic field. This is because the large molar machines presuppose pre-established connections that are not explained by their functioning,		p 181
since the		
PRE-EXISTENCE	1	
at the same time is forced to postulate a parental pre-existence (the child is sick only in relation to a father		p 273
PRE-EXISTING	5	
primary; production is never organized on the basis of a pre-existing need or lack (manque). It is lack that infiltrates itself		p 28
on the basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the viewpoint of		p 198
production; but		
and why it is inserted into the interstices of the pre-existing social body. The merchant is continually speculating with the maintained		p 227
themselves, a creation ex nihilo that, instead of transferring a pre-existing currency as means of payment, hollows out at one extreme		p 237
completion of the process is: not a promised and a pre-existing land, but a world created in the process of its		p 322
PRE-FORMED	1	
reducible to a few essential and formalizable articulations. Everything is pre-formed, arranged in advance. The social field, where everyone		p 265
acts and		
PRE-OEDIPAL	25	
who has a noticeable bias in favor of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes only in		p 37
of the relative importance of what might be called the pre-oedipal in relation to Oedipus itself, since pre-oedipal still has a		p 45
be called the pre-oedipal in relation to Oedipus itself, since pre-oedipal still has a developmental or structural relationship to Oedipus. The		p 45
images, laid out step by step in accordance with supposed pre-oedipal stages, totalized in Oedipus, and the logic of partial objects		p 45
not unaware of the existence of relations said to be pre-oedipal in the child, exo-oedipal in the psychotic, para-oedipal in others		p 51
and the Id, which makes it possible to connect the pre-Oedipal phases with the negative complex when this seems called for		p 51
makes Oedipus into a referential axis not only for the pre-oedipal phases, but also for the para-oedipal varieties, and the exo-oedipal		p 52
fitted over the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always		p 55
there, but they		
this conversion of the unconscious. In what it calls the pre-oedipal, it sees a stage that must be surmounted in the		p 74
it. In reality the problem has nothing to do with pre-oedipal stages that would still revolve around an Oedipal axis, but		p 74
even the necessary condition for rendering escape impossible—a first pre-oedipal beginning is invoked, the primitive nondifferentiation of the		p 99
most precocious		
and also since the first beginning is said to be pre-oedipal only to indicate that it already belongs to Oedipus as		p 99
historical and social reality. It is true that nothing is pre-oedipal, and that we must take Oedipus back to the earliest		p 100
concern for going further than Oedipus, even further than the pre-oedipal, for going much further back—as if what was most		p 128
it in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the contrary, it is Oedipus that depends on		p 129
or even in relationship to it: thus the idea of pre-oedipal regression, by means of which one sometimes attempts to characterize		p 129
stops as in its starts, is as distinct from a pre-oedipal regression as from a progressive restoration of Oedipus. 9 The		p 130
roles of the mother and the father, or of the pre-oedipal and the Oedipal, without allowing either side to leave the		p 174
even Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal pole of the Imaginary, and the Oedipal paternal pole		p 174
of this bureaucracy is, and that an appeal to the pre-oedipal is not enough to escape this stamp: the pre-oedipal, like		p 312
the pre-oedipal is not enough to escape this stamp: the pre-oedipal, like the post-oedipal, is still a way of bringing all		p 312
in narcissism, or a regression to Oedipus and to the pre-oedipal stages, by means of which homosexuality will be explained as		p 352
investments, but begins with Oedipus, me, father and mother (the pre-oedipal stages relating structurally or eschatologically to the Oedipal		p 357
organization). We		
of the social field, and which are neither Oedipal nor pre-oedipal since it all amounts to the same thing, but innocently		p 366
of persons and the ego, not in behalf of a pre-oedipal undifferentiated, but in behalf of anoedipal lines of singularities, the		p 366
PREARRANGED	1	
and in its unadapted neurotic stases that block desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where an		p 103
established		
PRECAPITALIST	6	
But in a very precise sense it is true that precapitalist social machines are inherent in desire: they code it, they		p 139
It is already possible to see signs of classes in precapitalist societies. But ethnologists observe how difficult it is to distinguish		p 153
noncapitalist production; it enters into the new alliance that characterizes precapitalist States—whence the alliance of the merchant and		p 227
banking bourgeoisie		
of code into a surplus value of flux. In defining precapitalist regimes by a surplus value of code, and capitalism by		p 232
code that find themselves encasted, coded, or overcoded in the precapitalist societies in such a way that they never achieve any		p 232
logical impossibility. All the cruelties and terrors meet in the precapitalist formations; some fragments of the signifying chain are struck by		p 247

PRECEDE	2	
to do with character, the manifestations of which might well precede the automatism (as in the paranoiac character, for instance). Hence bear directly upon bodies and persons, but on the contrary precede them (axiomatic: regulation and application); a surplus value determined as		p 22 p 372
PRECEDED	2	
organization presupposes a dismantling of the great social machines that preceded it. The same machine can be both technical and social us from all quarters the discovery of imperial machines that preceded the traditional historical forms, machines characterized by State ownership of		p 141 p 217
PRECEDENCE	1	
elaboration that makes dream as narration and as event take precedence over dream as a working over of thoughts.... Sticky transference		p 66
PRECEDENT	1	
Nietzsche suggests how this new socius proceeds: a terror without precedent, in comparison with which the ancient system of cruelty, the		p 192
PRECEDES	4	
ego is caught up in an intuition of unity that precedes its fulfillment. (Even in Melanie Klein, the schizoid partial object means certain that, between the impossible return to that which precedes the stage of culture and the growing malaise that this we pass to one in narcissism, which in no way precedes Oedipus but is its product. That is why we speak neuroticization that constitutes his illness, for in any case neuroticization precedes neurosis, the latter being the result of the former. Or		p 72 p 79 p 359 p 363
PRECEDING	15	
these pure intensities come from? They come from the two preceding forces, repulsion and attraction, and from the opposition of these object, and the law. It is certain that the two preceding modes of generalization attain their full scope only in structural how they are able to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and a flame, a tornado, an explosion. The themes of the preceding paintings are to be found again here, their meaning changed the two extremes? In point of fact, of the three preceding adventures, the adventure of psychosis is the most intimately related no less familial on that account. That is why our preceding criticism was directed at Oedipus as it is meant to it can command. Whence the obstinacy with which the formations preceding capitalism encaste the merchant and the technician, preventing flows of		p 19 p 52 p 52 p 132 p 136 p 175 p 176
just as well when one empire breaks away from a preceding empire; or even when there arises the dream of a the context of this mobilization, whether in a relationship with preceding empires or not, since throughout these vicissitudes the imperial formation		p 193 p 193
arranged territorialities of the modern world as simulacra of the preceding planes, getting caught up in the asylum aggregate of paranoia and abstract labor becomes something real from which all the preceding social formations can be reinterpreted from the point of view molecular functioning. The functioning appears when the motor, under the preceding conditions—i.e., without ceasing to be immobile and without		p 283 p 302 p 329
an infinitely vaster repression of this production than do the preceding regimes, which nonetheless did not lack the necessary repressive means		p 335
that separates them from desiring-production. And to summarize all the preceding determinations: the one is defined by subjugated groups, the other		p 367
the territorial codes and the despotic overcodings that characterized the preceding formations; and a molar, gregarious aggregate has formed, whose mode		p 372
PRECIOUS	1	
This remains the crucial question. Karl Jaspers has given us precious insights, on this point as on so many others, because		p 25
PRECIPITATE	1	
order of the relations of forces, but that would singularly precipitate things by plunging into a breach (the escape, or revolutionary		p 377
PRECIPITATES	1	
effect of oedipalization, which the treatment does not invent, but precipitates and accentuates within the artificial conditions of its exercise (transference		p 66
PRECIPITATING	1	
Oedipus's inseparability from a double impasse into which he was precipitating the unconscious. Thus in the 1936 letter to Romain Rolland		p 80
PRECISE	13	
introjection and projection, as though all social practices had their precise counterpart in introjected or internal mental practices, or as though failure of codes, such a parallelism is a much more precise formulation of the relationship between, for example, the phenomena of the crux of the entire Oedipal problem: What are the precise forces that cause the Oedipal triangulation to close up? Under Boulevard de la Blancarde in Marseilles (number 29, to be precise), just as I was eating my afternoon snack—a chocolate whole. By failing from the beginning to see what the precise nature of this desiring-production is, and how, under what conditions that the Freudian account enjoyed. What interests us is the precise role of the Oedipus complex in this convergence. For if there is social production and reproduction. But in a very precise sense it is true that precapitalist social machines are inherent the feudal system?) We are only able to fix the precise moment of the imperial formation as that of the new has no task more urgent, besides that of acquiring a precise understanding of the objective historical process, than to understand : (a Times sketches rather, on a very small scale, with a precise stroke, the finished design of several oppressive and fundamental manifestations itself and its axiomatic, which to be sure requires no precise knowledge of political economy, is the business of the unconscious level of its infrastructure, its mode of production, its most precise capitalist economic circuits; and that the libido invests this social than by the efficacy of a libidinal break at a precise moment, a schiz whose sole cause is desire—which is		p 28 p 34 p 47 p 48 p 49 p 123 p 139 p 195 p 257 p 317 p 346 p 361 p 378
PRECISELY	71	
that what is ordinarily referred to as primary repression means precisely that: it is not a countercahexis, but rather this repulsion and the genital organs. The genesis of the machine lies precisely here: in the opposition of the process of production of that the schizo is constantly subjected to interrogation, constantly cross-examined. Precisely because his relationship with nature does not constitute a specific		p 9 p 9 p 13
self-production, of its own engendering of itself? And it is precisely here on this body, right where it is, that the it loses the passive syntheses of these conditions. This is precisely the significance of need as a search in a void is why the fundamental problem of political philosophy is still precisely the one that Spinoza saw so clearly, and that Wilhelm of this phenomenon, because at a certain point he reintroduces precisely the line of argument that he was in the process be glued back together to create a unity that is precisely the same as the original unity. We no longer believe dispersions, the exploding into fragments of something that is innocent precisely because its source is madness. This is why in Proust's the familial romance, a paranoiac recording by which desire causes precisely the familial determinations to explode. It is only little by of the cure. For the frenzied oedipalization process takes form precisely at the moment when Oedipus has not yet received its death instinct into a veritable institutional creativity. For that is precisely the criterion—at least the formal criterion—that distinguishes the of desire on the very terrain of Oedipus? That is precisely what qualitative economy shows: flows ooze, they traverse the triangle and woman. He is man or woman, but he belongs precisely to both sides, man on the side of men, woman		p 15 p 27 p 29 p 29 p 42 p 43 p 55 p 56 p 63 p 67 p 76

the unconscious swing over into Oedipus? And why is oedipalization precisely that? It is because the exclusive relation introduced by Oedipus that fascists are mere paranoiacs. This would be an error precisely because, in the current state of affairs, this would still	p 78 p 89
of expressing the action of the alienating forces—mediates them precisely by suppressing the true categories of production in the machines	p 95
self was being beaten by a white man. It is precisely this pairing of the parental figures with agents of another	p 96
the construction of the Oedipal apparatus—and that it is precisely because of this that these situations favor a psychotic development	p 96
and re-establish a kind of transcendence. Analysis termed transcendental is precisely the determination of these criteria, immanent to the field	p 109
of	
of the two concepts, since social repression needs psychic repression precisely in order to form docile subjects and to ensure the	p 118
is not related to them as such. Yet this is precisely where the operation arises. Under the precocious action of social	p 120
it true instead that, in psychosis, the familial complex appears precisely as a stimulus whose quality is a matter of indifference	p 123
singularly lacking in relevance. Artaud makes a shambles of psychiatry, precisely because he is schizophrenic and not because he is not	p 135
because he is not. Artaud is the fulfillment of literature, precisely because he is schizophrenic and not because he is not	p 135
social machine must not function well. This has been shown precisely with regard to the segmentary system, which is always destined	p 151
varying in intensity according to inclusive disjunctions. But that is precisely the problem; one cannot confound incest as it would be	p 162
primitive formations do not come close to fulfilling these conditions. Precisely because the family, when opened to alliances, is coextensive	p 177
with	
Oedipus is indeed a limit or a displaced represented, but precisely in such a way that each member of the group	p 178
of presence or zones of intensity (voluptas). For desiring-machines are precisely that: the microphysics of the unconscious, the elements of the	p 183
and the inequalities in the conditions of the system. More precisely, in the third place, the structural exchangist conception tends to	p 187
graphic system, a geo-graphism, a geography. These formations are oral precisely because they possess a graphic system that is	p 188
independent of	
as in the reading of the manual graphism? Or more precisely, what enables the eye to grasp a terrible equivalence between	p 189
here enter into relationships corresponding to the essence, they assume precisely this form of bricks that ensures their integration into the	p 199
the effect of overcoding the territorial chain. The signified is precisely the effect of the signifier, and not what it represents	p 209
to the despotic body. As Nietzsche says when he shows precisely how punishment becomes a vengeance in the imperial formations, a	p 213
this tendency to concretization in the social or technical machine precisely the movement of desire? Again and again we come upon	p 221
of capital—an age that implies a period of time, precisely for the conjunction of all the decoded and deterritorialized flows	p 225
the production of recordings, and the production of consumptions—but precisely in this conjunction of decoded flows that makes of capital	p 226
evaluation, and a set of organs of perception, or more precisely of belief, as a condition of existence and survival of	p 248
noted that these general traits characterizing a code are rediscovered precisely in what today is called a genetic code; not because	p 248
itself subordinated and enslaved to the other, the reason is precisely that they are not to the same power (x and	p 249
immanent and subordinate to the actual field of forces; but precisely because the circumstances were not right for these flows to	p 252
the discovery of class struggle and its role in history—precisely the same men who praise the struggle of the bourgeois	p 253
barriers that are interior and immanent to itself, and that, precisely because they are immanent, let themselves be overcome only provided	p 259
distinct from the form this material has as human reproduction. Precisely because it is privatized, placed outside the field, the form	p 263
capitalism still needs a displaced interior limit in another way: precisely in order to neutralize or repel the absolute exterior limit	p 266
desire. But in the primitive formations this limit remains vacant, precisely insofar as the flows are coded and as the interplay	p 266
the cinema is able to capture the movement of madness, precisely because it is not analytical and regressive, but explores a	p 274
assembled in the same way they are used, but imply precisely the specific conditions that separate their own production from their	p 288
of destiny where it always remains a subject. It is precisely on this point that the statutory independence of sexuality with	p 290
the capitalist limit to be overcome through desiring-production. But why, precisely, is desiring-production situated at the always counteracted	p 302
limit of capitalism	
now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely because the	p 306
theater is thought to stage the latent structure	
to their underlying support, since this matter that serves them precisely as a support receives no specificity from any structural or	p 309
imperial symbol or the vanished despot. All three are necessary—precisely in order to lead Oedipus to the point of its	p 310
be discovered by way of the displaced represented; and this, precisely because this agency itself belongs to representation, as a	p 313
nonrepresented	
of sex, this whole conception of sexuality that horrifies Lawrence precisely because it is no more than a conception, because it	p 323
objects are like its ultimate attributes, which belong to it precisely insofar as they are really distinct and cannot on this	p 327
the play of blind combinations can be discerned. It is precisely the ambiguity of what the biologists call a genetic code	p 328
death is the most common of occurrences in the unconscious, precisely because it occurs in life and for life, in every	p 330
in the unconscious; others, that there was a death instinct precisely because there was no model or experience. We say, to	p 332
owing to the overlord. Things are very different in capitalism. Precisely because the flows of capital are decoded and deterritorialized flows	p 337
because the flows of capital are decoded and deterritorialized flows; precisely because the subjective essence of production is revealed in	p 337
capitalism	
because the subjective essence of production is revealed in capitalism; precisely because the limit becomes internal to capitalism, which	p 337
continually reproduces	
also continually occupies it as an internalized and displaced limit; precisely for these reasons, the identity in nature must appear for	p 337
a surplus value not even produced yet—which gives them precisely an apparent revolutionary position.) In a world such as this	p 338
unknown before capitalism.) This welding of desire to lack is precisely what gives desire collective and personal ends, goals or intentions	p 342
such assume her or his situation in a capitalist society, precisely because this situation has nothing to do with the phallus	p 356
to be treated in the analyst's office. But we ask precisely what type of unconscious social investment Oedipus presupposes, since	p 365
psychoanalysis	
that are homogeneous and belong to the same code, but precisely by differential relations between heterogeneous magnitudes that are not	p 372
raised	
difference, since capitalism is like the Christian religion, it lives precisely from a lack of belief, it does not need it	p 375
PRECLUDE 1	
and the same crushing fate: the aim now is to preclude pessimistically, once and for all, the prospect of a final	p 192
PRECOCIOUS 3	
that partial objects are caught up in an intuition of precocious totality, just as the ego is caught up in an	p 72
pre-oedipal beginning is invoked, the primitive nondifferentiation of the most precocious stages of the personality in the relationship with the	p 99
mother	
Yet this is precisely where the operation arises. Under the precocious action of social repression, the family slips into and interferes	p 120
PRECONDITION 6	
is dead. On the contrary, the segregative use is a precondition of Oedipus, to the extent that the social field is	p 104
the third paralogism, the paralogism of application, which fixes the precondition for Oedipus by establishing a set of biunivocal relations	p 111
between	
appropriates them for its own as the natural or divine precondition. While the ground can be the productive element and the	p 140
and expression are in a state of conjunction or reciprocal precondition that constitutes figures as the ultimate units of both content	p 241
content and expression. Because it substitutes the relationship of reciprocal precondition between expression and content for the relationship	p 242
of subordination between	
as the unengendered—that is, as the natural or divine precondition of production corresponding to a given degree to which it	p 343
PRECONDITIONS 4	
ideal of exchange, or is it already given in the preconditions, included in the heterogeneity of the terms that compose the	p 187
decoding of the producers through expropriation and proletarianization—all the preconditions are present, everything is given, without producing a	p 223
capitalism properly	
directly economic as capital-money; it does not tolerate any other preconditions. What is inscribed or marked is no longer the producers	p 263
or the despotic body, which act as natural or divine preconditions that thus ensure the coding or the overcoding of the	p 336

PRECONSCIOUS 61

organizer. But believing is an operation of a conscious or preconscious nature, an extrinsic perception rather than an operation of the field that coexists, but does not necessarily coincide, with the preconscious investments, or with what the preconscious investments ought to be	p 92 p 104
necessarily coincide, with the preconscious investments, or with what the preconscious investments ought to be. That is why, when subjects, individuals	p 104
problem of desire, and desire is part of the infrastructure. Preconscious investments are made, or should be made, according to the trances. It is not only a question of discovering the preconscious investments of a social field by interests, but—more profoundly	p 104 p 168
animal in us is not merely the object of a preconscious investment determined by interest, but the object of a libidinal and expelled? Such a form can serve to define a preconscious, but certainly not the unconscious. For if it is true	p 173 p 186
of the large molar aggregates; it merely defines a collective preconscious that is necessarily represented in a distinct consciousness that, at The problem is situated there, between unconscious group desires and preconscious class interests. It is only starting from this point, as to pose the questions issuing indirectly therefrom, concerning the class preconscious and the representative forms of class consciousness, and the nature	p 257 p 257 p 257
that are necessarily desiring or libidinal, in contrast with the preconscious investments of need or of interest. The libido as sexual not an act of the unconscious; it is always the preconscious that believes. Shouldn't it even be said that it is their own syntheses, amid the large accumulations that fill the preconscious, and that delegate their representatives in the unconscious itself, thereby	p 292 p 296 p 338
the unconscious libidinal investment of group or desire, and the preconscious investment of class or interest. The latter passes by way inscription, to the portion that is due the subjects. The preconscious class interest itself thus refers to the selections of flows aims and means, and effects a revolutionary break in the preconscious domain—the Leninist break, for example. In this domain of domain—the Leninist break, for example. In this domain of preconscious investments of class or interest it is therefore easy to have or should have an objective revolutionary interest maintain a preconscious investment of a reactionary type? And more rarely, how do people whose interest is objectively reactionary come to effect a preconscious revolutionary investment? Must we invoke in the one case a investment of desire that does not necessarily coincide with the preconscious investments of interest, and that explains how the latter can love drives us on. The manifest syntheses are merely the preconscious indicators of a degree of development; the apparent interests and of development; the apparent interests and aims are merely the preconscious exponents of a social full body. As Klossowski says in oppressive machine, but what is reactionary or revolutionary in the preconscious investment of interest does not necessarily coincide with what is	p 343 p 344 p 344 p 344 p 344 p 345 p 345 p 345 p 347
reactionary or revolutionary in the unconscious libidinal investment. A revolutionary preconscious investment bears upon new aims, new social syntheses, a new effectively revolutionary goals and syntheses from the viewpoint of the preconscious—it is not certain that the unconscious libidinal investment is	p 347 p 347
pass at the level of the unconscious desires and the preconscious interests. The preconscious revolutionary break is sufficiently well defined by	p 347
level of the unconscious desires and the preconscious interests. The preconscious revolutionary break is sufficiently well defined by the promotion of	p 347
is not necessarily revolutionary in the same sense as the preconscious investment. In fact, the unconscious revolutionary break implies for its the condition of an overthrown power, an overthrown subordination. The preconscious revolution refers to a new regime of social production that	p 347 p 347
individuals in this instance than in the other). If the preconscious revolutionary break appears at the first level, and is defined be revolutionary from the standpoint of class interest and its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint of its libidinal investments, Truly revolutionary preconscious interests do not necessarily imply unconscious investments of the same	p 348 p 348 p 348
of a machine of desire. A revolutionary group at the preconscious level remains a subjugated group, even in seizing power, as its revolutionary libidinal investments to revolutionary investments that are simply preconscious investments or investments of interest, then to preconscious investments that	p 348 p 349
are simply preconscious investments or investments of interest, then to preconscious investments that are simply reformist? And where do we even	p 349
the social field, insofar as they are differentiated from the preconscious investments of interest, and insofar as they are not merely so well hidden, so unconscious, so well masked by the preconscious investments, that they appear only in our sexual choices of than social alienation, which refers for its part to the preconscious investments of interest. Not only does one thereby fail to assume a reasonable appearance only in the light of the preconscious, and which animate the strange discourse of an organization of name of the silent majority. The explanation is that, beneath preconscious goals and interests, a uniquely unconscious investment rises up that	p 350 p 352 p 361 p 364 p 364
revolutionaries, who are distinguished from one another only in a preconscious fashion, but whose unconscious investments are of the same type	p 364
factor, and that can fuel as well as counteract the preconscious investments. From the standpoint of schizoanalysis, the analysis of Oedipus dint of their difference in nature with regard to the preconscious investments of interest, the unconscious investments of desire had sexuality two unconscious poles, and what is their relationship with the preconscious investments of interest? We have seen that the unconscious	p 365 p 365 p 367
paranoiac socius itself as a full body without organs, beyond the preconscious aims and interests that it assigns and distributes. The fact a pure peripheral territoriality of capitalism. The system teems with preconscious investments of class and of interest. And capitalists first have statement made above, one can then understand that people whose preconscious investments of interest do not, or should not, go in it. In the first case, they confine and localize their preconscious interest in wage increases and the improvement of the standard than that of capital-money; those exploited become conscious of their preconscious interest, and this interest is truly revolutionary—a major break	p 367 p 374 p 374 p 374 p 375
truly revolutionary—a major break from the standpoint of the preconscious. But it is not enough for the libido to invest at the unconscious level with the same mode as the preconscious break. In fact, the two levels do not function in mobile framework of its expanded limits. There can be a preconscious revolutionary break, with no real libidinal and unconscious revolutionary break	p 375 p 375 p 375
of Oedipus, but that do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it can only same relationship, nor the same form of relationship, with the preconscious investments of interest. On the one hand, in fact, the rationalize the paranoiac investment; or yet again, an effectively revolutionary preconscious investment fully maintains a paranoiac investment at the level of	p 375 p 376 p 376
the inevitable sequences of causality. In the other case, the preconscious interest must on the contrary discover the necessity for a escape, or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious investments in the case of some people who do not	p 376 p 377
some people who do not believe in this possibility; revolutionary preconscious investments in those who see the possibility of a new actualization of a revolutionary potentiality is explained less by the preconscious state of causality in which it is nonetheless included, than Secondly, we have not at all minimized the importance of preconscious investments of class or interest, which are based in the social field, their possible internal conflicts, their relationships with the preconscious investments of the same field, their possible conflicts with these	p 377 p 378 p 379 p 382

PRECONSCIOUSLY 1

continues to enslave and crush desiring-production. The moment it is preconsciously revolutionary, such a group already presents all the unconscious characteristics	p 348
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PRECITICAL 1

its wishes: we are still pious, psychoanalysis remains in the precritical age. Doubtless these illusions would not take hold if they	p 339
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PREDECESSOR 1

confusions would lead us to the structure! As a famous predecessor said to these creatures, you've already made this into an	p 83
--	------

PREDESTINED	1	
breasts, it does not represent them, any more than a predestined zone in the egg resembles the organ that it is		p 19
PREDICATES	1	
determining instead the passage of a subject through all possible predicates. I am God I am not God, I am God		p 77
PREDICATIVE	1	
going beyond both the One and the many, beyond the predicative relation of the One and the many, that can account		p 42
PREDISPOSE	1	
and not the contrary. It is doubtless true that interests predispose us to a given libidinal investment, but they are not		p 345
PREDOMINANCE	1	
detachment from reality, accompanied by a relative or an absolute predominance of [the schizophrenic's] inner life. The third concept is a		p 23
PREDOMINATE	1	
the organization of gens. Yet even where kinship seems to predominate over the earth, it is not difficult to show the		p 145
PREDOMINATES	1	
of a specific case: Among the Mru, the patrilineal model predominates over the matrilineal tradition: the brother-sister relationship, which is transmitted		p 164
PREFECT	1	
another revolutionary, or rather a village clamoring for a new prefect? And if one were to ask when it all started		p 375
PREFER	2	
final text of Freud's, Analysis Terminable and Interminable (1937). We prefer not to follow a recent suggestion that it would be		p 65
But those in the second group seek out women who prefer women, women who suggest young men ... indeed, they can take		p 70
PREFERENCE	2	
that are too viscous and too fluid—and not by preference, but wherever we have been carried by the deterritorialized flows		p 67
or to show that they were merely apparent, according to preference. In truth, there are never contradictions, apparent or real, but		p 68
PREFERENTIAL	3	
discernible as a possible spouse. Such is the meaning of preferential marriage: the first incest that is permitted. But it is		p 160
still too close to the nonexistent impossible (for example, the preferential Dogon marriage with the uncle's daughter, she being equivalent to		p 160
and the lateral alliances. Let us return to the Dogon preferential marriage as analyzed by Griaule: what is blocked is the		p 163
PREFERRED	1	
within an object of social production. But even earlier, Ravel preferred to throw his inventions entirely out of gear rather than		p 31
PREFERS	2	
their relations with women, they play—for the woman who prefers women—the role of another woman, and at the same		p 70
that Oedipus must not really exist, since even the primitive prefers a pretty young woman to his mother or his grandmother		p 114
PREFIGURED	1	
primitive rankings, the mechanism of surplus value—all this already prefigured despotic formations and caste hierarchies. And how does one distinguish		p 195
PREFORMATION	1	
terrain, whether in the form of a phylogenetic innateness of preformation, or a cultural symbolic a priori linked to prematuration? Worse		p 92
PREFORMED	2	
field itself, the form of social economic reproduction has already preformed the form of the material so as to engender, there		p 263
to be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But there is the possibility of formation of		p 286
PREGENITALITY	1	
a role in psychoses; next, what the forms of psychotic pregenitality are and how they are able to maintain the Oedipal		p 52
PREGNANT	2	
expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border or frontier phenomena ready to cross over		p 126
Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms; they express the true permanent drama of desire		p 299
and		
PREHISTORIC	3	
part of the existence of the human race, his entire prehistoric labor; a system of evaluations possessing the force of law		p 144
intensities. The alliance-debt answers to what Nietzsche described as humanity's prehistoric labor: the use of the cruelist mnemotechnics, in		p 185
naked flesh		
and social will to power, or in favor of a prehistoric collective unconscious—or you will recognize Oedipus, making of it		p 354
PREHISTORICAL	1	
appearance is Oedipus a beginning, either as a historical or prehistorical origin, or as a structural foundation. In reality it is		p 101
PREHISTORY	1	
there was nothing more fearful and uncanny in the whole prehistory of man than his mnemotechnics (...) Man could never do without		p 145
PREINDIVIDUAL	1	
not to designate a fragmented organism, but an emission of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without		p 324
PRELEVEMENT	4	
straws, and perhaps a corpse. Cutting into the flows (le prelevement du flux) involves detachment of something from a chain; and		p 40
that has been levied from the associative flux (restitution de prelevement sur le flux associatif); the reproduction of the process of		p 41
connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The second has to do with the disjunctive		p 41

synthesis, and endows him with faculties of resonance and retention, of selection (preLevement) and detachment, and that effects in this way the coding	p 190
PRELEVEMENTS	2
chain (detachements de chaîne) and the removals from the flow (prelevements de flux) brought about by the machine. Thus this subject the chain. The flows must be the object of deductions (prelevements) that constitute a minimum of stock, and the signifying chain	p 41 p 149
PRELEVES	3
Partial objects hence appear to her to be derived from (prelevés sur) global persons; not only are they destined to play the very beginning, partial objects are only apparently derived from (prelevés sur) global persons; they are really produced by being drawn global persons; they are really produced by being drawn from (prelevés sur) a flow or a nonpersonal hyle, with which they	p 44 p 46 p 46
PRELIMINARY	1
does not occur at a given moment, but is a preliminary and constant condition of the system. The chain is the	p 327
PRELL	1
process. Our society produces schizos the same way it produces Prell shampoo or Ford cars, the only difference being that the	p 245
PREMATURATION	2
of preformation, or a cultural symbolic a priori linked to prematuration? Worse yet: it is clear that by invoking such an of discovering the structure in fantasy, in relation to biological prematuration and neoteny. Two very different conceptions of the limit, one	p 92 p 171
PREMATURE	2
Or how has the child become the victim of a premature interruption or a terrible frustration? It is only by means with a goal (the production of the pervert-artifice), or the premature interruption of the process (the production of the neurotic analysis	p 37 p 68
PREMATURELY	1
which, strictly speaking, is tantamount to ending it abruptly and prematurely—is what creates the artificial schizophrenic found in mental institutions	p 5
PREMISE	1
to nothing. Oedipus thus becomes at this point the crucial premise in the logic of psychoanalysis. For as we suspected at	p 46
PREMIUM	3
doesn't identify with Louis XVII, he lays claim to the premium due the person who traverses all the singularities of the enemies, relishing others as his allies, collecting everywhere the fraudulent premium of his avatars. Partial object: a well situated scar—ambiguous an autoproduct of the unconscious. Sexuality does not represent a premium for the ego, in exchange for its subordination to the	p 88 p 88 p 108
PREMONITIONS	1
he accompanies this character, has the same surprises, the same premonitions, the same habits as he. Thus it is that the	p 317
PREORGANIZATION	1
in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the contrary, it is Oedipus that depends on desiring-production	p 129
PREORGANIZES	1
them a simple material that the form of economic reproduction preorganizes in a mode that is entirely distinct from the form	p 263
PREPARATIONS	1
projects of the American army, which brings us back to preparations for war and to the absorption of surplus value. In	p 236
PREPARE	3
to speak, they let the old man speak, ready to prepare behind his back the reconciliation of the churches and psychoanalysis of brothers is very dejected, unstable, and dangerous, it must prepare the way for the rediscovery of an equivalent to parental another that set in motion another journey altogether, stases that prepare for other breakthroughs, other movements where the mother is no	p 58 p 80 p 126
PREPARED	3
for the unions, and so on. But it is always prepared to add more axioms, it adds axioms for many other of ways, final solutions of the Jewish problem variety are prepared down to the last detail, and the Third World is when everything is possible. Of course the schiz has been prepared by a subterranean labor of causes, aims, and interests working	p 253 p 373 p 378
PREPARES	2
the schizoid partial object is related to a whole that prepares for the advent of the complete object in the depressive before the film), is merely the formal, absolute exercise that prepares for the conduct—also psychotic—of the worker trapped in	p 72 p 317
PREPARING	1
tenor of a familial group with which he is already preparing his ruptures and his conformities. What a muddle, what an	p 278
PREPERSONAL	6
of persons, nor even a distinction of sexes, but only prepersonal variations in intensity, taking on the same twinness or bisexuality or else the names subsist, and designate nothing more than prepersonal intensive states that could just as well extend to other flows that constitute desire, and to their representative, the intense prepersonal flow. As for Oedipus, it is another way of coding designate a fragmented organism, but an emission of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or its investments are already differentiated, but differentiated according to the prepersonal regime of partial objects, of singularities, of intensities, of gears of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they enclose and repress; mobilizing the flows they would	p 156 p 161 p 173 p 324 p 358 p 362
PRESCRIBE	1
his strange book: the same rule that proscribes incest must prescribe it for certain persons. Exogamy must result in the position	p 200
PRESCRIBES	1
of the father and the exclusive differentiations that this law prescribes at the heart of the family; and finally latency, the	p 99

PRESCRIPTIONS 2

of the despot, the despot himself or his god. The prescriptions and prohibitions that often render him almost incapable of acting p 194
a full body, and to the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body p 301

PRESENCE 21

far as I am able to avoid it, in the presence of other people. Let us borrow the term celibate machine p 17
Klossowski has admirably demonstrated in his commentary on Nietzsche: the presence of the Stimmung as a material emotion, constitutive of p 20
the
are beaten by someone—the teacher, for example—in the presence of the little girls. We are present from the start p 59
in the village after a raid in Vietnam, in the presence of their weeping sisters, the filthy Marines are beaten by p 61
the name of a primacy of a unanimous group. The presence of history in every social machine plainly appears in the p 151
the universal, we are invited to interpret, since the latent presence of Oedipus appears only through its patent absence, understood as p 171
distributes states of being and becoming according to domains of presence or zones of intensity (voluptas). For desiring-machines are p 183
precisely that
social and secondarily familial aggregates that trace desire's field of presence and its field of production: an entire nonOedipal unconscious p 183
that
which in Akkadian is called mil. ... I believe that the presence of the Akkadians determined the phoneticization of the writing system p 208
the phallic force will arise, like a promise whose hidden presence in the very interior of the body must be situated p 210
Urstaat on the new state of things. And everywhere, the presence of the latent model that can no longer be equaled p 218
on an ever wider scale as interior limits, but the presence of antiproduction within production itself. The apparatus of antiproduction is p 235
City-State to the monarchic State, already found themselves in the presence of flows that were decoded or in the process of p 252
staging this metaphoric and metonymic causality that marks both the presence and the absence of the structures in its effects. While p 305
to do with a lack, and constitutes their mode of presence in the multiplicity they form without unification or totalization. With p 324
another partial object and defines the other's potential field of presence, which is itself multiple (a multiplicity of anuses for the p 324
one of the partial objects, in each point of its presence within the field, always breaks the flow that another object p 325
and y that emit them, but not the fields of presence in relation to the objects a and b that inhabit p 325
fringes of interference on the edge of each field of presence, fringes that testify to the remainder of a flow in p 325
molecules—even the giant molecule—their paths, their zones of presence, and their own syntheses, amid the large accumulations that fill p 338
they do not come afterward. Lindner's painting again asserts its presence, where the turgid little boy has already plugged a desiring-machine p 358

PRESENCES 1

as a flow that defines the coexisting space of its presences. Every investment is collective, every fantasy is a group fantasy p 280

PRESENT 41

back and forth. It is obvious that his parents are present all this time, and that the child would have nothing p 47
sake of a biological realism. But is it correct to present things in this way? Did the imperialism of Oedipus require p 54
of the productive unconscious. The anoedipal nature of desiring-production remains present, but it is fitted over the co-ordinates of Oedipus, p 55
which
example—in the presence of the little girls. We are present from the start at a double Freudian reduction, which is p 59
boy-girl and parents-agents of production and antiproduction, this ensemble being present at the same time in each individual and in the p 61
infrastructure itself. For they are part of it, they are present there in every way while creating within the economic forms p 63
that there are qualitative factors in the desiring-economy that indeed present an obstacle to treatment, and Freud reproaches himself for not p 65
objective conditions for such a practice appear to be already present. Everything takes place as if Oedipus of itself had two p 82
lowest form of life [the body without organs] to the present time, ... I was looking ...—not looking so much as just p 84
other, the danger of this familism in extension is ever present, conforming to the double impasse of an extended Oedipus, just p 94
desire. It seems to us that such a viewpoint is present even in Cooper. (In this respect Laing is better able p 95
stocks, of breaks in and fluctuations of flows: desire is present wherever something flows and runs, carrying along with it interested p 105
Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the father died over a period p 106
it makes to the established order. All these elements were present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader p 118
psychoneurosis that is not also an actual neurosis—continues to present the actual factors as acting by means of a repressive p 127
for curtailing the interminable cure by addressing oneself to the present or actual state of the disorder, and the concern for p 128
the familism suited to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a politics, a strategy of p 166
affects and structures. For structures are not mental, they are present in things (elles sont dans les choses), in the forms p 173
investments that attest to the way in which desire is present in a social field, and joins this field to itself p 183
the necessary scientific and technical conditions nevertheless seemed to be present, the answer lies in the State, which closed the mines p 197
We think only about the Emperor. But not about the present one; or rather we would think about the present one p 199
the present one; or rather we would think about the present one if we knew who he was or knew anything p 199
had repressed, but on new foundations or under new conditions present in the deterritorialized full body of the despot himself. This p 210
the producers through expropriation and proletarianization—all the preconditions are present, everything is given, without producing a capitalism p 223
properly speaking, but
limit, if the quotient of differentials is not calculable, the present no longer has any meaning. ... The quotient of differentials is p 231
a certain sense, capitalist economists are not mistaken when they present the economy as being perpetually in need of monetarization, as p 239
a distinct consciousness that, at this level, does not even present any grounds for asking whether it betrays or not, alienates p 257
the other populated by molecular elements. But one can also present this as a single line along which the different forms p 281
organic or social surroundings. It is in fact difficult to present sexual energy as directly cosmic and intra-atomic, and at the p 291
are one and the same inasmuch as these machines are present and operating in the social machines, in their field, their p 294
by elicit is very complex, since the structure can never present more than its own absence, or represent something not represented p 305
of the structure in psychoanalysis, Moustafa Safouan is able to present it as a contribution to a theory of lack. It p 306
the unconscious reproduces itself wherever the names of history designate present intensities (the sea of proper names). The unconscious is p 311
not
body without organs. And we have doubtless been able to present things in a logical order where the disjunctive synthesis of p 327
but we would not be satisfied if we had to present them merely as the duality of the molar formations and p 340
effect the molecular formations constitute molar aggregates. Now we can present the second thesis of schizoanalysis: within the social p 343
investments we
in diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics at the same time, in diverse situations that p 349
too quick to make light of the pantheism of flows present in such texts as this: it is not easy to p 351
in such areas. On the subject of maids—who are present everywhere in the cases studied by Freud—there occurs an p 353
no less than its cure in a father-child relationship everywhere present. In this respect, far from breaking with psychiatry, psychoanalysis p 359
transported
its authentic modernity, which simply consists in liberating what was present in art from its beginnings, but was hidden underneath aims p 371

PRESENT-DAY 1

to a long voyage before burying or immersing it. If present-day ethnologists are again evincing a lively interest in the hypothetical p 182

PRESENTATION 3

of being, an inability-to-be that is life itself. Hence the presentation of desire as something supported by needs, while these needs p 26
myth and tragedy, it must give a mythic and tragic presentation of the family—and a familial presentation of myth and p 297
mythic and tragic presentation of the family—and a familial presentation of myth and tragedy. Yet aren't myth and tragedy, too p 297

PRESENTED 8

We even believe what we are told when Oedipus is presented as a kind of invariant. But the question is altogether p 53
Oedipus. It is in this sense that Oedipus should be presented as a series, or an oscillation between two poles: the p 80
society with anonymous management and vanishing personal power, etc.—is presented to us as a resurgence of the society without the p 80

better, since the analysts retreat to the rock of castration presented as the locus of an untenable truth that is irreducible	p 103
Not this one, however; that same year Capgras and Carrette presented a case of schizophrenia with a delusion of doubles, where	p 122
of a universal clinical theory, paranoia and schizophrenia can be presented as the two extreme oscillations of a pendulum oscillating around	p 281
the familial romance and fantasy activity in general will be presented by Freud as a veritable drift of the social field	p 353
day: it must always hide under assignable aims or interests presented as the general aims and interests, even though in reality	p 367
PRESENTIMENT 2	
that alienates it by reterritorializing it. Although they had a presentiment of the subjective nature of wealth, the mercantilists had determined	p 259
tied to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied. subjective activity to a territorial or	p 259
PRESENTING 2	
of code into a surplus value of flux, we were presenting things in a summary fashion, we were still acting as	p 232
his son that overreaches them on all sides. Joseph Gabel, presenting a case of paranoid delirium with a strong politico-erotic content	p 274
PRESENTS 16	
torture. In order to resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as a barrier. In	p 9
is part of the very functioning of desiring-machines; the artist presents paranoid machines, miraculating-machines, and celibate machines as	p 32
so many technical	
or negative form: a standard model Oedipus, such as Freud presents in The Ego and the Id, which makes it possible	p 51
the prevalent and transcendent Phallus, and the exclusive distribution that presents itself in girls as desire for the penis, and in	p 59
also the most primary, the shortest, the furthest removed. Jung presents his archetypes as actual factors that extend in fact beyond	p 128
Thus the encounter between private property and commodity production, which presents itself, however, as two quite distinct forms of	p 140
decoding, by	
sublimation results from them. It is not the anal that presents itself for sublimation, it is sublimation in its entirety that	p 143
with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as a ready-made whole from	p 157
which the mother as	
or apparent opposition to despotism comes late—when the State presents itself as an apparent peacemaker between classes that become	p 212
distinct	
no existence prior to the verdict. The trial by ordeal presents these two traits in a raw state. As in the	p 212
see the mania of psychoanalysis with all its paralogs: it presents as a resolution, or an attempted resolution, of the complex	p 216
the latter's definitive establishment or its interior installation, and it presents as the complex what is still the complex's opposite. What	p 216
process, money in process, and, as such, capital. ... Value ... suddenly presents itself as an independent substance, endowed with a motion of	p 227
collective and the individual. On the one hand, the microunconscious presents no fewer arrangements, connections, and interactions, although	p 280
these arrangements are	
unconscious of subjective representation. The series of this representation now presents itself: (imaginary) infinite subjective	p 306
representation-theatrical representation-structural representation. And precisely because	
The moment it is preconsciously revolutionary, such a group already presents all the unconscious characteristics of a subjugated group: the	p 348
subordination	
PRESERVATION 4	
or the perpetuation of their kith and kin, or the preservation of the State ... The phantasmal world is the world which	p 27
of all the primitive codings, or worse yet, their derisory preservation, their reduction to the condition of secondary parts in the	p 192
is surviving: The ascetic ideal is an artifice for the preservation of life ... even when he wounds himself, this master of	p 333
participate in the social and the metaphysical. Which permits the preservation of the fundamental Freudian position, according to which the	p 357
libido	
PRESERVED 4	
longer this closed box to which loved being so well preserved, but a partition came crashing down—an event that will	p 77
inverse relationship: in neurosis the object function of reality is preserved, but on condition that the causal complex be repressed; in	p 122
fragment of the Third World that has succeeded and has preserved its immense zones of underdevelopment.) And if it is true	p 231
the imaginary Oedipus of the capitalist machine. The despotic machine preserved the primitive territorialities, and the capitalist machine	p 267
resuscitates the Urstaat	
PRESERVES 4	
in the more concrete category; while the more developed concrete preserves the same category as a subordinate relation. The State was	p 221
to raise it to the condition of a denial that preserves belief without believing in it (it's only a dream: the	p 304
territorial circuits: the tottering walk of Molloy and his bicycle preserves the mother's room as the vestige of a goal; the	p 315
machine revives the despotic Urstaat, or how the socialist machine preserves a State and market monopoly capitalism). But there is	p 347
something	
PRESERVING 1	
of forces does not prevail over the former state without preserving or reviving the old full body as a residual and	p 347
PRESIDE 1	
it indeed completes the becoming-concrete that seemed to us to preside over the evolution of the abstract despotic Urstaat: from being	p 252
PRESIDES 3	
same time in each individual and in the socius that presides over the organization of the group fantasy. Simultaneously the boys	p 61
racess and of continents, this feeling of raw intensity that presides over delirium as well as over hallucinations, and especially this	p 86
never cause a circulation, without the hard machinic element that presides over inscriptions. Savage formations are oral, are vocal, but not	p 188
PRESS 1	
plays the role of an archaism in capitalism, the Gutenberg press being the element that confers on the archaism a current	p 240
PRESSURE 11	
social production. It is counterproduced as a result of the pressure of antiproduction; the latter falls back on (se rabat sur	p 28
of the triangle, toward the outside, flows exert the irresistible pressure of lava or the invincible oozing of water. What are	p 67
is the triangle's job to vibrate, to resonate, under the pressure of what it retains as much as what it thrusts	p 125
that creates the difficulty. How can we distinguish between the pressure that familial reproduction exercises on desiring-production, and the	p 126
pressure that	
the pressure that familial reproduction exercises on desiring-production, and the pressure that desiring-production exercises on familial	p 126
reproduction? The Oedipal triangle vibrates	
large scale. Here again, alliance capital exerts a strong selective pressure on machinic innovations within industrial capital. In brief, there	p 234
where	
fast. In the unconscious it is not the lines of pressure that matter, but on the contrary the lines of escape	p 338
contrary the lines of escape. The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure and	p 338
strait-jackets the unconscious	
unconscious does not apply pressure to consciousness; rather, consciousness applies pressure and strait-jackets the unconscious, to prevent	p 338
its escape. As to	
the large aggregates do not exist prior to a selective pressure that might elicit singular lines from them, but that, quite	p 342

these large numbers and aggregates are born of this selective pressure that crushes, eliminates, or regularizes the singularities. Selection does not	p 342
PRESSURES 2	
and how, under what conditions, and in response to what pressures, the Oedipal triangulation plays a role in the recording of and proceeding by means of large heavy aggregates; the selective pressures that group the parts retain some of them and exclude	p 49 p 288
PRESTATIONS 6	
closed system extends in one direction and opens as the prestations become wider and more complex. But such a conception is founded in the heterogeneity of the elements that compose the prestations and that compensate for the disequilibrium by displacing it. In The fundamental problem—who has the right to the matrimonial prestations in a given system?—cannot be resolved independently of the included in the heterogeneity of the terms that compose the prestations and counterprestations? The more one directs one's attention to the the counterprestations that come to compensate the disequilibrium of the prestations of wives, and generally the original manner in which the and generally the original manner in which the aggregate of prestations is evaluated in a particular society, the more clearly the	p 149 p 150 p 163 p 187 p 187 p 187
PRESTIGE 6	
relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere there has to be distributed-consumption type. (The chief converts this perishable wealth into imperishable prestige through the medium of spectacular feasting. The ultimate consumers are Tiv economy, which codes three kinds of flows: consumer goods, prestige goods, and women and children. When money supervenes, it can supervenes, it can only be coded as an object of prestige, yet merchants use it to lay hold of sectors of the socius (for example, the three circuits of consumer goods, prestige goods, and women and children); the characteristic object of codes between the elements compensate the disequilibrium (whence the relationship of prestige and consumption in the block of finite debt). All these	p 149 p 150 p 176 p 176 p 247 p 247
PRESUMABLY 4	
existence to desire, a mental or psychic reality that is presumably different from the material reality of social production. Desiring-machines are a question, she says, of administering care that the schizophrenic presumably did not receive when he was a baby. It is enlightened epoch as a veritable age of Darkness. They will presumably be able to savor the irony of this situation with is absurd to speak of a death desire that would presumably be in qualitative opposition to the life desires. Death is	p 30 p 130 p 131 p 329
PRESUMED 2	
we can do is sample a supposed essence or a presumed specific nature of the schizo, regardless of whether we do mechanisms or attitudes that constitute our own Oedipus (our own presumed Oedipus). No matter, they say that the structure is there	p 24 p 169
PRESUMES 1	
has an interest in discrediting and disgracing—the person it presumes to be guilty, the person the law wants to be	p 114
PRESUMPTION 1	
and World placed beside one another, separated by the sublime presumption of the little word and. Coextensiveness is another matter entirely	p 107
PRESUPPOSE 15	
I hear) and the basic phenomenon of delirium (I think . . .) presuppose an I feel at an even deeper level, which gives something from a chain; and the partial objects of production presuppose stocks of material or recording bricks within the coexistence and of its removal from the field, conditions that do not presuppose sublimation; since on the contrary sublimation results from them. It be at the same time qualitative relations, which the filiations presuppose as much as vice versa; (3) in short, the ambiguous is clearly the case; not only does the Oedipal representation presuppose the prohibition of incest, but it is not even possible or linguistic field. This is because the large molar machines presuppose pre-established connections that are not explained by their functioning, since But it could be that all these—in various ways—presuppose this first great hiatus, although they all claim to repel of conquest asserts itself. For if language itself does not presuppose conquest, the leveling operations (les operations de rabattement) that constitute operations (les operations de rabattement) that constitute written language indeed presuppose two inscriptions that do not speak the same language: two one hand, the ancient city-state, the Germanic commune, and feudalism presuppose the great empires, and cannot be understood except in terms first, and whether the territorial machine does not in fact presuppose a despotic machine from which it extracts the bricks or but these quantities do not enter into equivalences that would presuppose an unlimited something; they simply form composites that are themselves not the expression of a fragmented, shattered organism, which would presuppose a destroyed totality or the freed parts of a whole that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a primary gregariousness; gregariousness presupposes the selection and is born is truly a new investment of interest, new aims that presuppose another body than that of capital-money; those exploited become conscious	p 18 p 40 p 143 p 156 p 172 p 181 p 192 p 208 p 208 p 218 p 219 p 247 p 326 p 343 p 375
PRESUPPOSED 2	
a segregation, constitutes an aggregate of departure that is always presupposed by Oedipus, even if in a totally implicit fashion; next the business of the unconscious libido, inasmuch as it is presupposed by the aims. We see the most disadvantaged, the most	p 111 p 346
PRESUPPOSES 21	
very beginning. But that is not so at all: Oedipus presupposes a fantastic repression of desiring-machines. And why are they repressed from the point of view of its formal developed structures, presupposes (as Marx has demonstrated) not only the existence of capital produce other flows, interrupted by other partial objects. Every object presupposes the continuity of a flow; every flow, the fragmentation of of continuity, the break or interruption conditions this continuity: it presupposes or defines what it cuts into as an ideal continuity and the destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes on the part of his parents detachment and fragmentation, and above all what such a theory presupposes: the introduction of desire into neurology. The third type of that it imposes and an undifferentiated (un indifférencie) that it presupposes. Oedipus informs us: if you don't follow the lines of true that Oedipus is obtained by reduction or application , it presupposes in itself a certain kind of libidinal. investment of. the It does not arise after Oedipus, it in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the contrary of man; but as a matter of fact, this organization presupposes a dismantling of the great social machines that preceded it writing, then it must be said that speech in fact presupposes writing, and that it is this cruel system of inscribed it. Jacques Derrida is correct in saying that every language presupposes a writing system from which it originates, if by that nevertheless under the same category. For example, feudalism not only presupposes an abstract despotic State that it divides into segments according on the other hand, and more profoundly, every technical machine presupposes flows of a particular type: flows of code that are apart from the fact that this field of immanence still presupposes the transcendence of the signifier, which uncovers the field if of an application or a reduction to personalized images, which presupposes a social investment of a paranoid type—which explains why individual and specific unity of the living, which every machine presupposes insofar as it is subordinate to organic continuance, and insofar the singularities. Selection does not presuppose a primary gregariousness; gregariousness presupposes the selection and is born of it. Culture	p 3 p 4 p 6 p 36 p 37 p 40 p 78 p 103 p 129 p 141 p 145 p 202 p 220 p 232 p 242 p 278 p 284 p 343

as a augmented, but not to infinity). Such an application in fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged	p 358
we ask precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis is content to	p 365
appears strictly inconceivable. A conspiracy joining together art and science presupposes a rupture of all our institutions and a total upheaval	p 368
PRESUPPOSING 2	
field is not reduced to the familial tie except by presupposing an enormous archaism, an incarnation of the race in person	p 104
reflux or salary distribution creates the purchasing power, instead of presupposing it. Who would be capable of stealing? Certainly not the	p 238
PRESUPPOSITION 3	
of labor, but rather appears as its natural or divine presupposition. In fact, it does not restrict itself merely to opposing	p 10
relation to the nonproductive element as a natural or divine presupposition (the disjunctions of capital). Machines attach themselves to the body	p 12
but is required by Freud in the manner of a presupposition. On the one hand Freud wants to deliberately reduce the	p 59
PRESUPPOSITIONS 2	
break apart asylum existence while nonetheless still maintaining all the presuppositions of the asylum, and basically renewing the thrust of nineteenth-century	p 94
schizoanalysis is that of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they enclose and repress; mobilizing the	p 362
PRETENCES 1	
is no longer able to stand living in the false pretences of residence. First he tries to take this movement as	p 341
PRETENDED 1	
of money, to which psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts itself by reproducing a debt to	p 64
PRETENDER 4	
affair, or rather in the finest case, that of the pretender Richemont, there is a desiring-machine or a celibate machine in	p 88
so many states of rising and falling through which the pretender passes. Moreover, the pretender Richemont's stroke of genius is not	p 88
rising and falling through which the pretender passes. Moreover, the pretender Richemont's stroke of genius is not simply that he takes	p 88
better proof than all the memories of childhood that the pretender lacks. The conjunctive synthesis can therefore be expressed: So I	p 88
PRETENDERS 2	
takes into account Louis XVII, or that he takes other pretenders into account by denouncing them as fake. What is so	p 88
fake. What is so ingenious is that he takes other pretenders into account by assuming them, by authenticating them—that is	p 88
PRETENDS 1	
antiproduction and death-carrying elements within the system, which feels and pretends to be all the more immortal; the phenomena of group	p 348
PRETENSE 1	
Oedipus; on the contrary, she uses them—or makes a pretense of using them—to water Oedipus down, to miniaturize it	p 45
PRETEXT 2	
refuse to play take it or leave it, under the pretext that theory justifies practice, being born from it, or that	p 117
from without. They come like fate, without reason, consideration, or pretext; they appear as lightning appears, too terrible, too convincing, too	p 191
PRETTY 4	
must not really exist, since even the primitive prefers a pretty young woman to his mother or his grandmother. If Jung	p 114
Which can only suggest that the mother functions as a pretty girl as much as the pretty girl functions as mother	p 114
mother functions as a pretty girl as much as the pretty girl functions as mother, since the main thing for the	p 114
functions as rich woman or poor woman, maid or princess, pretty girl or old lady, animal or Blessed Virgin, and all	p 355
PREVAIL 2	
mean? begins to be heard, and that problems of exegesis prevail over problems of use and efficacy. The emperor, the god	p 206
the better masked, as a state of forces does not prevail over the former state without preserving or reviving the old	p 347
PREVAILS 1	
of the market and monetary reckoning. Consequently, either the proletariat prevails and transforms the apparatus in conformity with its objective interest	p 256
PREVALENCE 1	
and the first for the boys—affirms without doubt the prevalence of the father in both cases, but this is the	p 59
PREVALENT 1	
Castration is at once the common lot—that is, the prevalent and transcendent Phallus, and the exclusive distribution that presents itself	p 59
PREVENT 14	
external causality and external mechanisms; nonetheless this knowledge does not prevent us from believing in the intrinsic power of desire to	p 25
the boss's wife—who constantly break all triangulations, and who prevent the entire situation from falling back on the familial complex	p 97
of Balzac, how an author is great because he cannot prevent himself from tracing flows and causing them to circulate, flows	p 133
the paradigms of an active capitalism, for one will never prevent the signifier from reintroducing its transcendence, and from bearing witness	p 207
and by marshaling all its forces, was even able to prevent the conjunction from taking place (as for the rest, its	p 252
of class bipolarity. But this great Leninist break did not prevent the resurrection of a State capitalism inside socialism itself, any	p 256
are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from developing. (The leadership has	p 257
aspects of this function consists in reterritorializing, so as to prevent the decoded flows from breaking loose at all the edges	p 258
the family dream. The machine introduces breaks and flows that prevent the dream from being reconfined in its scene and systematized	p 316
unit will constitute a sufficiently nomadic circuit? How does one prevent the unit chosen, even if a specific institution, from constituting	p 320
destruction of the molar aggregates, the structures and representations that prevent the machine from functioning. It is not easy to rediscover	p 338
consciousness; rather, consciousness applies pressure and strait-jackets the unconscious, to prevent its escape. As to the unconscious, it is like the	p 338
the large aggregates, the large forms of gregariousness, do not prevent the flight that carries them along, and they oppose to	p 341
can develop outside a constituted social grouping. In order to prevent science from calling social groups back in question, these groups	p 368

PREVENTED	5	
this narrow and limited conception of the ego. And what prevented him from doing so was his own tripartite formula—the and no longer a meaning, for these notions cannot be prevented from dragging their theological cortege behind—insufficiency of being, guilt from within, and that at all costs had to be prevented from rising. Whence the possibility of a retrospective reading of a State capitalism inside socialism itself, any more than it prevented classical capitalism from getting round the break by continuing its fall short of the materialist psychiatry he dreamed of, that prevented him from seeing how desire was part of the infrastructure		p 23 p 111 p 153 p 256 p 345
PREVENTING	5	
the formations preceding capitalism encaste the merchant and the technician, preventing flows of money and flows of production from assuming an		p 176
of maintaining the distribution of land, and a means of preventing the entry on stage of a new territorial machine, possibly on the contrary, as the feudal State, is capable of preventing commodities from introducing the decoding of flows that alone would back or enlarges its limits; adds still more axioms while preventing the system from becoming saturated; and functions well only by to the scale of the determinations of the social field, preventing any secondary reduction of the latter to the former. In		p 196 p 220 p 251 p 266
PREVENTIVE	1	
ulterior conflicts, can even new conflicts be awakened for a preventive purpose? A great beauty animates this text of Freud's: an		p 65
PREVENTS	2	
what does not pass, and for what causes passage or prevents it, according to the patrilinear or matrilinear nature of the exchange, not even a deferred exchange? It is theft that prevents the gift and the counter-gift from entering into an exchangist		p 163 p 186
PREVIOUS	15	
labor in the form of the free worker. Hence, unlike previous social machines, the capitalist machine is incapable of providing a grid of disjunctions of a type that differs from the previous connections. We owe to Jacques Lacan the discovery of this of partial objects take on meaning after the fact. All previous history is recast in a new version in the light what water will cleanse these concepts of their background, their previous existences—religiosity? Scientific knowledge as nonbelief is truly the last		p 33 p 38 p 73 p 111
brings on this end. It cannot be said that the previous formations did not foresee this Thing that only came from from which a woman can be claimed, because in the previous generation a sister or a daughter was lost, while a the outside world if a woman was gained in the previous generation ... The pivot-couple, formed by an A man married to understood only in the following way: the girl leaves the previous family group, to which her mother belongs. The niece becomes parts and wheels of its apparatus from elements of the previous social formations. It is universal in that sense. Thus it beliefs. Oedipus is never a cause: it depends on a previous social investment of a certain type, capable of falling back that measures both its continuity and its break with the previous formations: the dread of flows of desire that would resist and monetary inscription remains over-coded and even repressed by the previous characteristics and modes of inscription of a socius considered in		p 153 p 156 p 156 p 164 p 175 p 178 p 199 p 227
and its technicians an independence that was unknown in the previous regimes. Doubtless it can let a certain number of scientists-mathematicians		p 233
is always capable of adding a new axiom to the previous ones. Capitalism defines a field of immanence and never ceases but formation and autoproduct? A machine works according to the previous intercommunications of its structure and the positioning of its parts		p 250 p 283
PREVIOUSLY	6	
totally different from that employed by the authors we have previously mentioned. The fact remains that Schreber's memoirs are filled with limits so as to add a new axiom to a previously saturated system! You say you want an axiom for wage in the element, itself subjective, of private property: What was previously being external to oneself—man's externalization in the thing—has been so close. For here again, as we have seen previously, it is in the interiority of its movement that capitalism the uprooted tree that crosses through their body without organs. Previously we distinguished two poles of delirium, one as the molecular of phenomena without aim or end: science as experimentation, as previously defined. In this domain as in the others, isn't there		p 89 p 238 p 303 p 303 p 315 p 371
PREY	3	
slightest sign, to the slightest vibration by springing on its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred who come like fate? (Some pack of blond beasts of prey, a conqueror and master race which, organized for war and oscillate. And in its imperturbable and cynical existence, it is prey to great forces that form the other pole of the		p 68 p 192 p 262
PREYED	1	
vain, failing at everything he tries, the sick K is preyed upon by the ghost of his maternal grandfather, who cruelly		p 167
PRICE	7	
mode of exaltation—his fundamental alienation, his irremediable solitude, the price of his liberty. The basic structure of the Oedipal apparatus the complex invades the unconscious and becomes its object, at the price of a repression that now bears on reality itself or reality: the complex invades the psychotic consciousness only at the price of a rupture with the real, whereas in neurosis the its fate-to have brought about this salvation even at the price of a regression, and even though it meant the unconscious of the exploitation of human labor, the diminution of the price of the elements of constant capital, etc.—since, on the times attempts to assume his own role—but at the price of a splitting of the sexual object into a rich the unity of the object, but this time at the price of a splitting of his own social function at the		p 109 p 123 p 126 p 217 p 232 p 353 p 353
PRICE-REVOLUTION	1	
and under conditions that make industrial investment especially advantageous (the price-revolution, an abundant reserve supply of labor, the formation of a		p 226
PRICES	4	
somewhere there has to be a kind of equilibrium of prices, one is compelled to see in the manifest disequilibrium of conception tends to postulate a kind of primary equilibrium of prices, a primary equivalence or equality in the underlying principles, which required when the property is sold during a rise in prices and under conditions that make industrial investment especially advantageous (the speculating with the maintained territorialities, so as to buy where prices are low and sell where they are high. Before the		p 149 p 187 p 226 p 227
PRIDE	1	
appearance of having finally joined forces with them, taking passionate pride in portraying them in their total victory, in their triumph		p 17
PRIEST	7	
it, there never was but one psychology, that of the priest. From the moment lack is reintroduced into desire, all of determinations of the unconscious, or is this the way a priest sees things? Doubtless there are many other forces besides psychoanalysis it. But psychoanalysis reinforces the movement, it invents a last priest. Oedipal analysis imposes a transcendent use on all the syntheses as an actress from the Comedie-Francaise in a factory, a priest from the Middle Ages on an assembly line. We must recently had a proclamation of his read out by the priest before the altar. As for the subaggregates themselves, the primitive aggregate of departure there is the boss, the foreman, the priest, the tax collector, the cop, the soldier, the worker, all Psychoanalysis becomes the training ground of a new kind of priest, the director of bad conscience: bad conscience has made us		p 111 p 112 p 112 p 113 p 199 p 265 p 332

PRIEST'S	1	
reduction of sexuality to the dirty little secret, this whole priest's psychology—there is not a single one of these tactics		p 269
PRIESTS	2	
it; then the cops are there to replace the high priests. The first profound example of an analysis of double bind		p 81
or conquer. Wherever a despot and his army pass, doctors, priests, scribes, and officials are part of the procession. It might		p 193
PRIMACY	7	
incestuous desires, it would thereby gain a certain independence and primacy, as a condition for constituting a system of exchange or		p 113
the harmony, attributed to them in the name of a primacy of a unanimous group. The presence of history in every		p 151
child can only be understood analytically in terms of another primacy, that of social investments and counterinvestments in relation to familial		p 179
changes, then: the infinite regression forced us to postulate a primacy of the father, but an always relative and hypothetical primacy		p 274
primacy of the father, but an always relative and hypothetical primacy that carried us to infinity, barring a shift into the		p 274
subaggregate are at one and the same time immersed. The primacy of the social field as the terminus of the investment		p 276
of these senses, the third thesis of schizoanalysis posits the primacy of the libidinal investments of the social field over the		p 356
PRIMAL	15	
in this sense that desiring-production is the locus of a primal psychic repression, whereas social production is where social repression takes		p 32
bearing on the unconscious: in particular, the entire interplay between primal psychic repression, the desiring-machines, and the body without		p 49
organs. For		
walls or in the wings, such is the place the primal fantasy concedes to desiring-machines, when it reduces everything to the		p 55
be understood except by proceeding from a lack or a primal deprivation, and not the opposite. Here we have a properly		p 60
to another and following the distance between terms. Nothing is primal. It is like the famous conclusion to Molloy: It is		p 77
this in a certain respect. In his theory of the primal fantasy, of the traces of an archaic heredity, and the		p 92
from Oedipus all the way to the father of the primal horde, to God and the Paleolithic age. It is Oedipus		p 108
exercises on its own account, as we have seen, a primal repression of desiring-production. It falls to the family to profit		p 120
to the surface. They have entrusted all their forces to primal repression, in order to escape the system of social and		p 136
say as much in regard to what comes after the primal State, in regard to what is resected by this State		p 220
father and a mother). This is clearly evident in the primal position of the father of the horde. Oedipus itself would		p 273
ensures the hold. We have seen what this support was: primal repression, as exerted by the body without organs at the		p 339
of repulsion, at the heart of molecular desiring-production. Without this primal repression, a psychic repression in the proper sense of the		p 339
first positive task is to ensure the machinic conversion of primal repression, there too in an adapted variable manner. Which is		p 339
the delegated repression properly speaking only to take refuge in primal repression, closing the body without organs around itself and silencing		p 363
PRIMARILY	5	
nihilistic) conception, which causes us to look upon it as primarily a lack: a lack of an object, a lack of		p 25
We can say that social production, under determinate conditions, derives primarily from desiring-production: which is to say that Homo natura		p 33
comes		
fall into decadence. It may be that the enterprise is primarily military and motivated by conquest, or that it is primarily		p 193
primarily military and motivated by conquest, or that it is primarily religious, the military discipline being converted into internal asceticism and		p 193
great error to think that exports from the periphery originate primarily in traditional sectors or archaic territorialities: on the contrary, they		p 231
PRIMARY	36	
schizophrenia is the universe of productive and reproductive desiring-machines, universal primary production as the essential reality of man		p 5
and nature. Desiring-machines		
onto the product, is a characteristic of desiring-machines or of primary production: the production of production. A painting by Richard Lindner		p 7
of the opinion that what is ordinarily referred to as primary repression means precisely that: it is not a countercathesis, but		p 9
of these machines, as found in the paranoid machine of primary repression, gave way to an attraction in the miraculating machine		p 17
Delirium and hallucination are secondary in relation to the really primary emotion, which in the beginning only experiences intensities,		p 18
becomings, transitions		
an explanatory concept that supposedly locates the specific dysfunction or primary deficiency. The second is an ideational concept indicating		p 22
the specific		
the forces of production and appropriates them. It is never primary; production is never organized on the basis of a pre-existing		p 28
as the very fabric of its existence, as both its primary determinant and its fundamental raw material, its form and its		p 33
investment of desire whose history unfolds, by way of the primary repression and the return of the repressed, in the succession		p 38
to an original whole that has existed earlier in a primary phase, or to a whole that will eventually appear in		p 44
proceeds by way of depotentialization in order to rediscover the primary functions and reestablish the characteristic or nuclear		p 94
triangle—always a		
of sexuality, comes when Freud accepts the idea of a primary anxiety that supposedly touches off psychic repression in an endogenous		p 117
into the stream of shit over there. Retention is the primary function of the family: it is a matter of learning		p 125
as if what was most actual was also the most primary, the shortest, the furthest removed. Jung presents his archetypes as		p 128
a system that is at first closed, the opening is primary, founded in the heterogeneity of the elements that compose the		p 150
guard the stocks and organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also having their dominant roles		p 152
and		
extended filiations. Nothing is changed by the fact that the primary energy of the intensive order—the Numen—is an energy		p 155
It is a question of knowing how, starting from this primary intensity, it will be possible to pass to a system		p 156
or someone. In this system in extension there is no primary filiation, nor is there a first generation or an initial		p 157
degree; on the contrary, a negative or inverse Hamlet is primary in relation to Oedipus. The subject does not reproach the		p 159
share them, etc., one recognizes the perverse tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands,		p 165
childhood partners. Underlining		
by the action of the local lines and their non-oedipal primary homosexuality. And if it is true that there exists an		p 165
entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in relation to affects and structures. For		p 173
structures are not		
of the father. The ambiguity of what Kardiner called the primary institution has been clearly shown. In certain cases it can		p 174
of the body without organs, and in relation to the primary repression that the latter already performs in the domain of		p 184
question that Marcel Mauss at least left open: is debt primary in relation to exchange, or is it merely a mode		p 185
the one within the other under the effect of a primary homosexuality. Thus the antiexchangist amorous machine encountered by Joyce in		p 186
is inhibited and exorcised by no means attests to its primary reality, but demonstrates on the contrary that the essential process		p 186
the structural exchangist conception tends to postulate a kind of primary equilibrium of prices, a primary equivalence or equality in the		p 187
to postulate a kind of primary equilibrium of prices, a primary equivalence or equality in the underlying principles, which allows it		p 187
infinity, barring a shift into the position of an absolutely primary father; but it is clear that the viewpoint of regression		p 274
reproduces itself. And as we have seen, that is the primary inspiration of psychoanalysis: it does not add a code to		p 328
eliminates, or regularizes the singularities. Selection does not presuppose a primary gregariousness; gregariousness presupposes the		p 343
selection and is born of it		
point of arrival. The relation to the nonfamilial is always primary: in the form of sexuality of the field in social		p 356
a result of the sociodesiring libidinal investments, which alone are primary; finally, that mental alienation refers directly to these investments		p 361
and		
and from the moment delirium is recognized as having a primary social content that is immediately adequate. The two poles are		p 366
PRIME	2	
organs is the ultimate residuum of a deterritorialized socius. The prime function incumbent upon the socius, has always been to codify		p 33
the delirium of common sense than its platitude. For the prime evidence points to the fact that desire does not take		p 292

PRIMEVAL	1	
the wall and the tower). Hence the State is not primeval, it is an origin or an abstraction, it is the		p 198
PRIMITIVE	108	
form of social production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial machines		p 32
though it were a raving paranoiac, the chieftain of the primitive horde, who was initially responsible for social organization. The social		p 33
that is not property dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to the task, the despotic machine		p 33
rendering escape impossible—a first pre-oedipal beginning is invoked, the primitive nondifferentiation of the most precocious stages of the personality in		p 99
effect that Oedipus must not really exist, since even the primitive prefers a pretty young woman to his mother or his		p 114
girl functions as mother, since the main thing for the primitive or the child is to form and put into motion		p 114
also contingent, singular, ironic, and critical. The earth is the primitive, savage unity of desire and production. For the earth is		p 140
is therefore the first form of socius, the machine of primitive inscription, the megamachine that covers a social field. It is		p 141
flows of shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with its immobile motor, the earth, is already		p 142
if inscription requires or permits it. The method of the primitive territorial machine is in this sense the collective investment of		p 142
of Oedipus recognize nonetheless that one does not encounter in primitive societies any of the mechanisms or any of the attitudes		p 143
flows of desire, and the becoming-private of the organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To		p 144
gives him a memory of the spoken word. 2 The Primitive Territorial Machine The notion of territoriality merely appears ambiguous. For		p 145
residence or of geographic distribution, it is obvious that the primitive social machine is not territorial. Only the apparatus of the		p 145
show the importance of local ties. This is because the primitive machine subdivides the people, but does so on an indivisible		p 145
effect of the first great movement of deterritorialization on the primitive communes. The immanent unity of the earth as the immobile		p 146
the general appropriation of the productive forces. Hence the savage, primitive socius was indeed the only territorial machine in the strict		p 146
earth, before there is a State. If declension characterizes the primitive machine, it is because it is not possible simply to		p 146
Filiation and alliance are like the two forms of a primitive capital: fixed capital or filiative stock, and circulating capital or		p 146
right to remind us that if kinship is dominant in primitive society, it is determined as dominant by economic and political		p 147
structural element. Every time one interprets kinship relations in the primitive commune in terms of a structure unfolding in the mind		p 147
local groups who arrange marriages on the surface of the primitive territoriality: a normal or nonpathological perversity, as Henry Ey would		p 149
complex. But such a conception is in contradiction with the primitive cold economy, which is without net investment, without money or		p 150
way the original producers.) Surplus value of code is the primitive form of surplus value, inasmuch as it corresponds to Mauss's		p 150
value of code carries out the diverse operations of the primitive territorial machine: detaching segments from the chain, organizing selections		p 150
from		
and allocating the portions due each person. The idea that primitive societies have no history, that they are dominated by archetypes		p 150
but conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside history, and far distant from the		p 151
view required—given a change of perspective—for examining the primitive socius, the territorial machine for declining alliances and filiations.		p 151
This		
blind, mute, deterritorialized socius—such is the nightmare that the primitive social machine exorcises with all its forces and all its		p 153
with all its forces and all its segmentary articulations. The primitive machine is not ignorant of exchange, commerce, and industry; it		p 153
and even overcoding them rather than letting anything escape coding. Primitive societies are not outside history; rather, it is capitalism that		p 153
imperial machine and from the rankings distributed by the segmentary primitive machine. The criteria that distinguish classes, castes, and		p 153
ranks must		
deceptive, eminently misleading. But the ranks are inseparable from the primitive territorial coding process, just as castes are inseparable from		p 153
the		
a mythical origin that is the One, or rather the primitive one-two. Should one say the twins or the twin? Which		p 154
synthesis distributes the primordial ancestors, but each member of the primitive community is himself a complete full body, male and female		p 154
mother-twin. The vicious circle of the germinal lineage closes (the primitive double bind): neither can the uncle marry his sister, the		p 159
not let itself be coded—specifically, the terror of the primitive socius. No chain could be detached, nothing could be selected		p 163
to outline the various instances of territorial representation in the primitive socius. In the first place, the germinal influx of intensity		p 164
discovery of a homosexual representation (there we merely see a primitive version of the formula All men are homosexuals, and to		p 165
familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a politics, a strategy of		p 166
alliances		
when one considers pathological cases and processes of cure in primitive societies, it seems to us entirely insufficient to compare them		p 166
from this point of view that we must consider many primitive cures; they are schizoanalysis in action. Victor Turner gives a		p 167
the sexual nature of affects in the public symbols of primitive societies, and this nature remains integrally lived by the members		p 172
Now on the one hand, it is evident that the primitive formations do not come close to fulfilling these conditions. Precisely		p 177
it, to express the fluidity of the flows and the primitive codes. At the heart of primitive production one always finds		p 178
the flows and the primitive codes. At the heart of primitive production one always finds oneself at 4+n, in the system		p 178
a halt well before 3+1, and if there is a primitive Oedipus, it is a neg-Oedipus, in the sense of a		p 178
that brings into conflict the despotic machine and the old primitive territorial machine—whence derive both the negation and the persistence		p 182
to bear. In this sense it is possible that the primitive codes, at the moment they are acting on the flows		p 184
nonetheless liberates the decoded flows. This is because in the primitive socius desire is not yet trapped, not yet introduced into		p 184
important to see debt as a direct consequence of the primitive inscription process, instead of making it—and the inscriptions themselves		p 185
more real? Yet exchange is known, well known in the primitive socius—but as that which must be exorcised, encasted, severely		p 186
that would introduce the nightmare of a commodity economy. The primitive market operates through bargaining rather than by fixing an		p 186
equivalent		
system in extension appears, as in the case of the primitive mechanism of surplus value as a surplus value of code		p 187
is an attempt—and a success without equal—at interpreting primitive economy in terms of debt, in the debtor-creditor relationship, by		p 190
inspiration, will not hesitate either.) The fundamental problem of the primitive socius, which is the problem of inscription, of coding, of		p 190
phonographic connection, re-established by the spectacle of the punishment: as primitive justice, territorial representation has foreseen		p 191
everything. Coding pain and death		
with which the ancient system of cruelty, the forms of primitive regimentation and punishment, are nothing. A concerted destruction of all		p 192
and punishment, are nothing. A concerted destruction of all the primitive codings, or worse yet, their derisory preservation, their reduction to		p 192
repression (refoulement). All that constituted the essential element of the primitive inscription machine—the blocks of mobile, open, finite		p 192
debts, the		
of in terms of an opposition between it and the primitive territorial machine: the birth of an empire. But in reality		p 193
code and inscription that is in direct opposition to the primitive territorial codings. The number of elements in the alliance makes		p 193
the lateral alliances and the extended filiations that declined the primitive machine. It is this force of projection that defines paranoia		p 194
to relationships that obscure the essential, but to the savage primitive formation that it supplants by imposing its own rule of		p 194
of the State establishes itself on the foundations of the primitive rural communities, which keep their ownership of the soil, while		p 194
lightning appears, too terrible, too sudden. The death of the primitive system always comes from without; history is the history of		p 195
element for the political and economic relations, the system of primitive rankings, the mechanism of surplus value—all this already prefigured		p 195
And how does one distinguish the way in which the primitive community remains on its guard with respect to its own		p 195
not always easy to know if one is considering a primitive community that is repressing an endogenous tendency, or one that		p 195
infinite relation in the other alliance. It is the entire primitive system that finds itself mobilized, requisitioned by a superior power		p 196
The despotic machine holds the following in common with the primitive machine, it confirms the latter in this respect: the dread		p 197
inaugurates the great movement of deterritorialization that subordinates all the primitive filiations to the despotic machine (the agrarian		p 197
problem); the abolition		
an interminable service to the State that subordinates all the primitive alliances to itself (the problem of debts). The infinite creditor		p 197
priest before the altar. As for the subaggregates themselves, the primitive territorial machines, they are the concrete itself, the concrete base		p 199
despot with the people. All the coded flows of the primitive machine are now forced into a bottleneck, where the despotic		p 199
the wilderness ordeal, it expresses the spatial divergence from the primitive machine; it provides the old alliances with an outcome; it		p 201
to the tribe; it expresses the temporal divergence from the primitive machine (the difference between the generations); it constitutes the direct		p 201
to the paradox that emerges from the analyses of Leroi-Gourhan: primitive societies are oral not because they lack a graphic system		p 202

various ways and by subordinating itself to the voice. The primitive territorial sign is self-validating; it is a position of desire	p 203
an extension in the socius and as the socius. The primitive socius covers itself in this manner with a network wherein	p 203
of the full body of the intense earth that the primitive machine had repressed, but on new foundations or under new	p 210
the obsessive fear of smelling bad. The entire history of primitive coding, of despotic overcoding, and of the decoding of private	p 211
exercised in advance, the imperial barbarian law crushes the whole primitive interplay of action, the en-acted (l'agi), and reaction. Passivity	p 213
must	
as we have seen it elaborated in the system of primitive connotation with its interplay of voice, graphism, and eye, here	p 214
says about them what he has already said about the primitive system: it was not in their midst that bad conscience	p 215
it: it has no place in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not	p 219
always expresses a passage and a divergence (un écart). The primitive territorial myth of the beginning expressed the divergence of a	p 219
feudal offices and relations, at times a return to more primitive stages of feudalism, and occasionally even the re-establishment of a	p 223
remnants that have escaped coding, or consummations-consumptions as in the primitive feasts, or even the maximum consumption in the	p 224
extravagance of	
production, in a production for production's sake that rediscovers the primitive connections of labor, on condition—on the sole condition—that	p 224
social full body, whereas commercial and financial capitalism in its primitive forms merely installed itself in the pores of the old	p 226
its displacement the thing it tended to diminish in its primitive emplacement. Now this movement of displacement belongs essentially to the	p 231
capital, but quite the opposite. So true is it that primitive accumulation is not produced just once at the dawn of	p 231
the civilized world, by becoming an ethnologist and following the primitive codes and the savage flows; then he turns in the	p 236
alliance and filiation are determined as dominant in the so-called primitive societies, where the economic forces and flows are inscribed on	p 248
the appraising eye as we have analyzed it in the primitive system. It should be noted that these general traits characterizing	p 248
an axiomatic, in contrast to the territorial field determined by primitive codes. Differential relations of such a nature as to be	p 250
it is the displaced represented of desire. But in the primitive formations this limit remains vacant, precisely insofar as the flows	p 266
Oedipus of the capitalist machine. The despotic machine preserved the primitive territorialities, and the capitalist machine resuscitates the	p 267
Urstaat as one	
make the image radiate in two contrary directions: the ritual primitive direction of Totem and Taboo, and the private direction of	p 267
projections, as if a large two-headed schizonoic, father of the primitive horde, were at the base of the socius in general	p 281
for work, brought back to reason. In this sense the primitive and the barbarian, with their ways of coding death, are	p 335
it is infinitely further removed from desiring-production than were the primitive or even the barbarian systems, which nonetheless code and	p 335
overcode	
regimes differ to the highest degree. If we examine the primitive or the barbarian constellations, we see that the subjective essence	p 336
of the socius and its codes. That is why the primitive codes and even the despotic overcodings testify to a polyvocality	p 336
the system of cruelty, where death is inscribed in the primitive mechanism of surplus value as well as in the movement	p 337
This is obvious in the capitalist regime where, for example, primitive accumulation can take place only for the benefit of a	p 344
is defined by a cruelty having no parallel in the primitive system of cruelty, and by a terror having no parallel	p 373
PRIMITIVES 5	
Yes, then, an Oedipal framework is outlined for the dispossessed primitives: a shantytown Oedipus. We have seen, however, that the	p 169
colonized	
believing and of being pious. Already Geza Roheim proposed organizing primitives into a series of variables converging toward the structural	p 171
neotenic	
the symbolism is not repressed. Must it be said that primitives repress the representation and keep the affect intact? And would	p 172
for us: it is not at the weakest point—the primitives—that Oedipus must be attacked, but at the strongest point	p 175
intermundia that perhaps are visible only to children, madmen, and primitives. Or in dreams: in some very beautiful pages, Lyotard shows	p 243
PRIMORDIAL 10	
as a result of the projection of a more basic, primordial condensed material? Doubtless this is a way of maintaining intact	p 13
comes first. The body without organs is not an original primordial entity that later projects itself into different sorts of socius	p 33
as the original unity. We no longer believe in a primordial totality that once existed, or in a final totality that	p 42
the Nommo, or the Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member of the primitive community is	p 154
himself	
system takes form and delimits itself, proceeding from intense and primordial filiative lineages that necessarily lose their inclusive or	p 155
nonrestrictive use	
limit inhibited from the interior was already projected onto a primordial beginning, a mythical matrix as the imaginary limit. How can	p 176
fully armed, a master stroke executed all at once; the primordial Urstaat, the eternal model of everything the State wants to	p 217
explained. To begin with, it should be said that the primordial despotic state is not a historical break like any other	p 218
and socialist States take on the characteristic features of the primordial despotic State. As for democracies, how could one fail to	p 220
operation that consists in always stamping the mark of the primordial Urstaat on the new state of things, rendering it immanent	p 221
PRINCE 2	
from the disjunctive syllogism, with an antichrist who is the prince of modifications, determining instead the passage of a subject through	p 77
crosses the Aryan gradient or threshold to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All	p 89
PRINCESS 3	
or lower rank for the parents (the son of a princess kidnapped by gypsies, or the son of a poor man	p 353
herself functions as rich woman or poor woman, maid or princess, pretty girl or old lady, animal or Blessed Virgin, and	p 355
which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor woman—are dependents of	p 366
PRINCESS-SISTER 1	
of two sequences in the phenomenon: the union with the princess-sister and the union with the mother-queen. Incest goes by twos	p 201
PRINCIPAL 7	
of an immanent principle. That is why desiring-production is the principal concern of a materialist psychiatry, which conceives of and deals	p 5
instinct that extends throughout the social machine, crushing desire. The principal factor in each of these respects is the type or	p 184
heart of Capital, Marx points to the encounter of two principal elements: on one side, the deterritorialized worker who has become	p 225
in unemployment and stagnation. It is easy to list the principal modes of absorption of surplus value outside the spheres of	p 235
schizzes or breaks require a whole apparatus of regulation whose principal organ is the State. The capitalist State is the regulator	p 252
the regulation of the decoded, deterritorialized flows, one of the principal aspects of this function consists in reterritorializing, so as to	p 258
limits (the axiomatic). The death enterprise is one of the principal and specific forms of the absorption of surplus value in	p 335
PRINCIPLE 51	
cycle whose relationship to desire is that of an immanent principle. That is why desiring-production is the principal concern of a	p 5
Cahiers de l'art brut are a striking confirmation of this principle, since by taking such an approach they deny that there	p 6
master of the disjunctive syllogism, or as its a priori principle (God defined as the Omnitudo realitatis, from which all secondary	p 13
he is content to exploit to the fullest the idealist principle that defines desire as a lack, rather than a process	p 26
an enormous effect on desiring-production in no way vitiates our principle: desire produces reality, or stated another way, desiring-production	p 30
is one	
because they wear out. Marx makes use of this simple principle to show that the regime of technical machines is characterized	p 31
broken the contract, we are not faithful to the major principle of the exclusion of a third party, we have introduced	p 56
upon centuries of scholastic reflection in defining God as the principle of the disjunctive syllogism, Kant draws upon centuries of Roman	p 71
age when the young man in turn submits to the principle of pairing that regulates the social production of children. It	p 72
the Kantian definition that posits God as the a priori principle of the disjunctive syllogism, so that all things derive from	p 76
alternative, an exclusive disjunction is defined in terms of a principle which, however, constitutes its two terms or underlying wholes, and	p 80

constitutes its two terms or underlying wholes, and where the principle itself enters into the alternative (a completely different case from emotion, the affect, is both the common root and the principle of differentiation of deliriums and hallucinations. We are also of	p 80
It is true that reality has ceased to be a principle. According to such a principle, the reality of the real	p 84
has ceased to be a principle. According to such a principle, the reality of the real was posed as a divisible	p 87
flush with the real. It carries the real beyond its principle to the point where it is effectively produced by the	p 87
the unconscious. Nevertheless it still respected in part the general principle of a production of these quantities. When it became necessary	p 93
be nothing other than use, that it become a firm principle only if we have at our disposal immanent criteria capable	p 109
the antecedent desire on which repression comes to bear in principle or in reality (Ah, so that's what it was!). D	p 115
passional sphere, where it now proceeds to serve as a principle for action....This has nothing to do with the active	p 115
and of the neurotic reverberations that constitute it. Such a principle takes on its full meaning if it is related to	p 127
appears ambiguous. For if it is taken to mean a principle of residence or of geographic distribution, it is obvious that	p 145
filiations, nor can they be deduced from them. But, this principle once established, we must distinguish between two points of view	p 155
text of Marcel Griaule's, which looks to myth for a principle that would explain the avunculate, seems decisive to us, and	p 157
sur) family determinations. It will be objected that such a principle is perhaps valid for the adult, but surely not for	p 178
life and to survey the earth from above: a first principle of paranoid knowledge. The whole relative play of alliances and	p 194
the bureaucratic caste. Far from seeing in the State the principle of a territorialization that would inscribe people according to their	p 195
people according to their residence, we should see in the principle of residence the effect of a movement of deterritorialization that	p 195
seek to become later: a guarantee against despotism, an immanent principle that unites the parts into a whole, that makes of	p 212
on the material evolution of societies, a regulating idea or principle of reflection (terror) that organizes the parts and the flows	p 219
capitalist form; but the State as a regulator ensures a principle of convertibility of this credit money, either directly by tying	p 229
dominated classes could occur without the shadow of this unapplied principle of convertibility—which is enough, however, to ensure that the	p 229
capitalism for its part was able to interpret the general principle according to which things work well only providing they break	p 230
monopolistic privileges does not imply any struggle against the very principle of State control—providing the State sees fit—can be	p 253
does not by any means take the family as its principle; it takes as its principle the commonality of the social	p 276
take the family as its principle; it takes as its principle the commonality of the social field insofar as it is	p 276
image of all human contradictions, and of the contradiction in principle. But no passage impairs or suppresses the difference in nature	p 278
castration. It is simply that castration, instead of being the principle of sex conceived as the masculine sex (the great castrated	p 295
political or social economy by discovering quantitative labor as the principle of every representable value, Freud founds desiring-economy by	p 299
discovering the	
Freud founds desiring-economy by discovering the quantitative libido as the principle of every representation of the objects and aims of desire	p 299
it within representation, reveals its reverse side as a positive principle of nonconsistency that dissolves it: where desire is shifted into	p 311
whose destruction can't come fast enough. Reich intuits a fundamental principle of schizoanalysis when he says that the destruction of	p 314
resistances	
death desire. And how. does. it do this? By in principle turning death against death, by making this turned-back death (la	p 332
a question of any fact whatever, but merely of a principle, a question of principle. The death instinct is pure silence	p 332
fact whatever, but merely of a principle, a question of principle. The death instinct is pure silence, pure transcendence, not givable	p 332
nor an experience, that he makes of it a transcendent principle. So that the psychoanalysts who refused the death instinct did	p 332
system of its energetic conversions, and not as an abstract principle. If Freud needs death as a principle, this is by	p 332
as an abstract principle. If Freud needs death as a principle, this is by virtue of the requirements of the dualism	p 332
reason why Freud erects a transcendent death instinct as a principle, the reason will be found in Freud's practice itself. For	p 333
will be found in Freud's practice itself. For if the principle has nothing to do with the facts, it has a	p 333
them again following breaks of productive breaks, The most general principle of schizoanalysis is that desire is always constitutive of a	p 348
PRINCIPLES 7	
without changing its nature or form. The schizo has no principles: he is something only by being something else. He is	p 87
than expressive. And it is a matter here of practical principles as directions for the cure. Thus we have already seen	p 110
interest, being territorial signs of desire and power (puissance), and principles of abundance and the fructification of wealth. Far from being	p 150
is involved is not a theoretical discussion of the first principles of anthropology: the whole notion of social practice, and the	p 185
this structure—for one does nothing more than hypostatize the principles of an exchange psychology to account for institutions that on	p 186
of prices, a primary equivalence or equality in the underlying principles, which allows it to explain that the inequalities are necessarily	p 187
of social and organic fields. We have difficulty understanding what principles psychoanalysis uses to support its conception of desire, when it	p 293
PRINTED 1	
breath and cries. (In particular, formal investigations concerning manual or printed writing change their meaning according to whether the	p 243
characteristics of	
PRINTING 1	
of money in capitalism went by way of writing and printing, and in some measure continue to do so. The fact	p 240
PRIOR 13	
and with relations of production that are both irreducible and prior to anything that may be made to conform to the	p 46
persons—even the very form of persons—do not exist prior to the prohibitions that weigh on them and constitute them	p 70
on them and constitute them, any more than they exist prior to the triangulation into which they enter: desire receives its	p 70
the mother). The personal material of transgression does not exist prior to the prohibition, any more than does the form of	p 71
was ...); rather, they designate global persons who do not exist prior to the prohibitions that found them, and they differentiate among	p 78
itself with the extended filiative lineages that do not exist prior to alliances in a system assumed to be given in	p 155
with the names that now designate them, do not exist prior to the prohibitions that constitute them as such. Mother and	p 160
constitute them as such. Mother and sister do not exist prior to their prohibition as spouses. Robert Jaulin says it well	p 160
and has no knowable object, the verdict having no existence prior to the penalty, and the statement of the law having	p 212
penalty, and the statement of the law having no existence prior to the verdict. The trial by ordeal presents these two	p 212
relation between decoded flows whose respective qualities have no existence prior to the differential relation itself. The quality of the flows	p 249
us with his innocent standards, claiming the rights of a prior distinction between desire and interest: The leadership has no task	p 257
the large numbers or the large aggregates do not exist prior to a selective pressure that might elicit singular lines from	p 342
PRIORI 5	
we are about to establish provide any sort of a priori answer to the question whether desiring-production and social production are	p 10
the master of the disjunctive syllogism, or as its a priori principle (God defined as the Omnitudo realitatis, from which all	p 13
of the Kantian definition that posits God as the a priori principle of the disjunctive syllogism, so that all things derive	p 75
a phylogenetic innateness of preformation, or a cultural symbolic a priori linked to prematuration? Worse yet: it is clear that by	p 92
yet: it is clear that by invoking such an a priori one does not by any means abandon familism in the	p 92
PRIORITY 1	
an individual psychology and a collective psychology, and of the priority of the one or the other; this distinction, as it	p 283
PRISE 1	
of sovereignty, in order to crystalize, will ever endure this prise de conscience: for as soon as this formation becomes conscious	p 368
PRISON 1	
forms of liberation for it drearier than the most repressive prison—as long as one has not succeeded in rescuing sexuality	p 350
PRISONER 3	

find examples [illustrating the diagram of actual neuroses] in the prisoner or the concentration-camp victim or the worker harassed by work negative, and the inhibited, it was because he remained the prisoner of derived concepts that made him fall short of the study of mental illnesses and madness has remained the prisoner of the familial postulate and its correlates, the personological correlate	p 127 p 345 p 359
PRISONS 3	
world capitalism.) There is no metaphor here: the factories are prisons, they do not resemble prisons, they are prisons. Everything in metaphor here: the factories are prisons, they do not resemble prisons, they are prisons. Everything in the system is insane: this factories are prisons, they do not resemble prisons, they are prisons. Everything in the system is insane: this is because the	p 374 p 374 p 374
PRIVATE 62	
a dirty little secret, the dirty little family secret, a private theater rather than the fantastic factory of Nature and Production order of representation. The psychoanalyst becomes a director for a private theater, rather than the engineer or mechanic who sets up autistic. Oedipus, the incomparable instrument of gregariousness, is the ultimate private and subjugated territoriality of European man. (Moreover the displaced, exorcised the determinations of the capitalist socius. Thus the encounter between private property and commodity production, which presents itself, however, as two	p 49 p 55 p 102 p 140
by privatization and by abstraction. Or, from the viewpoint of private property itself, the encounter between flows of convertible wealth owned organs, on the model of the anus; the constitution of private persons as individual centers of organs and functions derived from and a sexual sector that would constitute a kind of private universal, a kind of individual-universal? (Transversals between the two, since from the fetish, even when its use is individual and private. Hair, for example—the rituals of hair-cutting and coiffure: is the State no longer does anything more than guarantee the private property of a ruling class that becomes distinct from the apparatus and make use of it for the benefit of private property, the despotic tie between money and taxes remains visible up against the tyrant. Then they will become those of private man, they will become privatized after the model and memory primitive coding, of despotic overcoding, and of the decoding of private man turns on these movements of flows: the intense germinal despot to the latrines, and conducts us all to today's private man—the history sketched out by Artaud in his masterpiece decoded social field, and must reverberate in the pure and private element of interiority, of interior reproduction. The apparatus of social writing system sometimes disappears. It is beneath the blows of private property, then of commodity production, that the State witnesses its State witnesses its decline. Land enters into the sphere of private property and into that of commodities. Classes appear, inasmuch as conditioning it, then becoming more and more a determining force, private property brings about an internalization of the creditor-debtor relation in	p 140 p 143 p 179 p 182 p 196 p 197 p 211 p 211 p 217 p 218 p 218 p 218
the requirements of their new distinct determinations. For what do private property, wealth, commodities, and classes signify? The breakdown of codes	p 218
it divides into segments according to the regime of its private property and the rise of its commodity production, but the invent codes for the decoded flows of money, commodities, and private property. It no longer of itself forms a ruling class based on slavery. Or the example of feudalism: there again private property, commodity production, the monetary afflux, the extension of the of military expenditures that are in no way competitive with private enterprise, quite the contrary (it took a war to accomplish the means of production, but also on the organs of private man himself; the abstraction of monetary quantities, but also the relics, archaisms with a current function. The person has become private in reality, insofar as he derives from abstract quantities and these images do not initiate a making public of the private so much as a privatization of the public: the whole without one's having to leave the TV screen. This gives private persons a very special role in the system: a role industrial and deterritorialized, only by immediately reterritorializing it in the private ownership of the means of production. (Nor can one say falls outside the social field that nonetheless determines this form. Private persons are therefore images of the second order, images of aptitude for representing the first-order images of social persons. These private persons are formally delimited in the locus of the restricted economic, political, and cultural social field, its breaks and flows. Private persons are an illusion, images of images or derivatives of social field is applied. Since each person has his own private father and mother, it is a distributive subaggregate that simulates system of the application of first-order social images to the private familial images of the second order. It is the aggregate is the social person, and the subject of enunciation, the private person. So it's your father, so it's your mother, so from the capitalist conjunctions, insofar as they are applied to private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since	p 220 p 221 p 223 p 235 p 244 p 251 p 251 p 259 p 264 p 264 p 264 p 265 p 265 p 265 p 265
social production is reduced, between the social aggregate and the private subaggregate to which the social aggregate is applied. Oedipus is itself be caught. The Oedipal triangle is the personal and private territoriality that corresponds to all of capitalism's efforts at social secondary derivatives of the latter, insofar as they transport the private persons to which the flows of capital are reduced or the ritual primitive direction of Totem and Taboo, and the private direction of modern man the dreamer. (Oedipus can be a conscience. The latter is not cynicism's contrary; it is, in private persons, the correlate of the cynicism of social persons. All zones of the bourgeoisie, that the colony becomes intimate and private, interior to each person: it is there that the flow and reterritorialize it, this time in the form of the private ownership of the means of production. So that capitalism is this essence to the family as the last territoriality of private man—whence the position of Oedipus, marginal at first in schizzes-flows that it harbors and conceals. To substitute, for the private subject of castration, split into a subject of enunciation and element as objectivity, but in the element, itself subjective, of private property: What was previously being external to oneself—man's externalization	p 266 p 266 p 267 p 267 p 268 p 269 p 270 p 270 p 271 p 303
process of alienating. It is, in fact, the form of private property that conditions the conjunction of the decoded flows, which the State restrictions on the substance or the content of private property do not at all affect this form). It is all affect this form). It is also the form of private property that constitutes the center of the factitious reterritorializations of back upon itself. Thus subjective abstract Labor as represented in private property has, as its correlate, subjective abstract Desire as represented	p 303 p 303 p 303 p 304
it treats them as the dreams and the fantasies of private man, Homo familia—and in fact dream and fantasy are fact dream and fantasy are to myth and tragedy as private property is to public property. What acts in myth and up again, but as the expression of a subjective and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a the end is an intimate familial theater, the theater of private man, which is no longer either desiring-production or objective representation ruin, but the structure proceeds with all the subjective and private reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism	p 304 p 304 p 304 p 305 p 308
to the molar aggregates: Oedipus as the imaginary reterritorialization of private man, produced under the structural conditions of capitalism, inasmuch as	p 310
no longer believe in anything to continue believing; reconstituting a private territory for them, a private Urstaat, a private capital (dreams to continue believing; reconstituting a private territory for them, a private Urstaat, a private capital (dreams as capital, said Freud). That reconstituting a private territory for them, a private Urstaat, a private capital (dreams as capital, said Freud). That is why, inversely of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's	p 314 p 314 p 314 p 316
nature) into two functions, that of abstract labor alienated in private property that reproduces the ever wider interior limits, and that the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is a whole world of difference between the	p 337 p 341
hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes that our vanity and our complacency bestow generously on	p 341
Now Oedipus appears to be a relatively innocent thing, a private kind of thing to be treated in the analyst's office	p 365
PRIVATION 1	
some slight compensation for the inordinate measure of suffering and privation that has been mine for so many past years. Just	p 16
PRIVATIVE 6	
modality of these factors: did they act in a negative, privative fashion, by mere frustration? Finally, their moment, their own time kind of diffuse oedipalism, since the stasis or the actual privative factor only defines the energy of the neurosis, but not either the actual factor is conceived in a totally exterior privative fashion (which is an impossibility), or it descends into an giving the actual factors a status other than ulterior or privative. This came about as two concerns were found to be been gained thereby, since the actual factor ceases to be privative only provided it enjoys the rights of the Ideal, and	p 127 p 127 p 128 p 128 p 128

and these modalities. Nor is this factor either ulterior or privative. Being constitutive of the full life of desire, it is	p 129
PRIVATIZATION	11
itself, however, as two quite distinct forms of decoding, by privatization and by abstraction. Or, from the viewpoint of private property	p 140
the earth. Our modern societies have instead undertaken a vast privatization of the organs, which corresponds to the decoding of flows	p 142
flows that have become abstract. The first organ to suffer privatization, removal from the social field, was the anus. It was	p 143
was the anus that offered itself as a model for privatization, at the same time as money came to express the	p 143
consigns his organs and their exercise to the collectivity (the privatization of the organs will only begin with the shame felt	p 144
decoding of the landed flows (des flux fanciers) through the privatization of property, the decoding of the monetary flows through the	p 223
For the free worker: the deterritorialization of the soil through privatization; the decoding of the instruments of production through appropriation;	p 225
the	
Any method will do for ensuring this universal decoding: the privatization brought to bear on property, goods, and the means of	p 244
a making public of the private so much as a privatization of the public: the whole world unfolds right at home	p 251
itself the relations of alliance and filiation. There ensues a privatization of the family according to which the family ceases to	p 263
women, a joyous activity of profanation extends beneath this generalized privatization. A painter such as Tintoretto paints the creation of the	p 369
PRIVATIZED	5
they will become those of private man, they will become privatized after the model and memory of the disgraced anus, ejected	p 211
this material has as human reproduction. Precisely because it is privatized, placed outside the field, the form of the material or	p 263
social axiomatic, but an application of this axiomatic to the privatized family. Representation would never be able to ensure its own	p 303
as its correlate, subjective abstract Desire as represented in the privatized family. Psychoanalysis undertakes the analysis of this second term,	p 304
as	
interior limits, and that of abstract desire alienated in the privatized family that displaces the ever narrower internalized limits. The double	p 337
PRIVILEGE	7
a phonic substance on which writing even confers a secret privilege. We believe that, from all points of view and despite	p 242
Why was mythic and tragic representation accorded such a senseless privilege? Why were expressive forms and a whole theater installed	p 298
there	
in the representation: but it is claimed that the theater's privilege is that of staging this metaphoric and metonymic causality that	p 305
deterritorialization as a universal process. It is merely its unwarranted privilege, a privilege beyond its capacities, that renders it mad. In	p 321
a universal process. It is merely its unwarranted privilege, a privilege beyond its capacities, that renders it mad. In this perspective	p 321
and neither the horn nor the bumble bee have the privilege of being a phallus: the phallus intervenes only in the	p 323
a group; assuredly perversions, and even sexual emancipation, give no privilege as long as sexuality remains confined within the framework of	p 350
PRIVILEGED	2
whether it be phonic, graphic, gestural, etc., no flow is privileged in this language, which remains indifferent to its substance or	p 240
to the Saussurian and post-Saussurian undertaking. Because it abandons all privileged reference. Because it describes a pure field of	p 242
algebraic immanence	
PRIVILEGES	3
system are not only physical objects, but also honors, responsibilities, privileges, seems to indicate a misunderstanding of the role of the	p 187
and its market only by obtaining the abolition of such privileges. That the struggle against monopolistic privileges does not imply any	p 253
the abolition of such privileges. That the struggle against monopolistic privileges does not imply any struggle against the very principle of	p 253
PRIZED	1
a user; nor of the technical machines that are his prized possession, or that he perfects or even produces through handiwork	p 322
PROBABILITY	1
bad reading or no reading at all. And in all probability there are far more serious reproaches to be made, which	p 379
PROBABLE	1
production. What do we mean here by process? It is probable that at a certain level nature and industry are two	p 3
PROBLEM	95
Numen, in view of all the ambiguities caused by a problem of the unconscious that is only apparently religious? The body	p 13
three concepts is the fact that they all relate the problem of schizophrenia to the ego through the intermediary of the	p 23
was substituted for the productive unconscious. Every time that the problem of schizophrenia is explained in terms of the ego, all	p 24
conditions that we must analyze. That is why the fundamental problem of political philosophy is still precisely the one that Spinoza	p 29
that introduces the concept of production into consideration of the problem of desire, it cannot avoid posing in eschatological terms the	p 35
of desire, it cannot avoid posing in eschatological terms the problem of the ultimate relationship between the analytic machine, the	p 35
revolutionary	
terms of autism). We find ourselves confronted with the same problem once again: How has the process of the production of	p 37
returns. Maurice Blanchot has found a way to pose the problem in the most rigorous terms, at the level of the	p 42
keys into its proper position. As a general rule, the problem of the relationships between parts and the whole continues to	p 44
necessarily daddy, nor is the train station necessarily mommy. The problem has to do not with the sexual nature of desiring-machines	p 46
this is in fact the crux of the entire Oedipal problem: What are the precise forces that cause the Oedipal triangulation	p 47
daddy-mommy and making no effort to do away with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY	p 50
order of symbolic positions and functions. For us, however, the problem is one of knowing if, indeed, that is where the	p 52
Texts of Freud It is easy to see that the problem is first of all practical, that it concerns above all	p 56
Infinite, since finite-infinite is almost mathematics or logic, whereas the problem is particularly practical and concrete. Does this story have an	p 65
already filtered in. Everything would be fine if the economic problem of desire were merely quantitative; it would be a matter	p 65
of Production Given the syntheses of the unconscious, the practical problem is that of their use, legitimate or not, and of	p 68
evaluates the coexisting degrees of what it reads, the sole problem is always one of allocation on a scale of intensities	p 68
countereffect of the treatment that reinforces it. In reality the problem has nothing to do with pre-oedipal stages that would still	p 74
divine designations, but merely the use made of them. No problem of meaning, but only of usage. Nothing original or derived	p 77
or by making someone else enter it. Oedipus as either problem or solution is the two ends of a ligature that	p 79
offers no more of a way out than does the problem. Hence the schizo's withdrawal to the body without organs. It	p 80
Oedipus is like God; the father is like God; the problem is not resolved until we do away with both the	p 81
is not resolved until we do away with both the problem and the solution. It is not the purpose of schizoanalysis	p 81
of the orphan unconscious—indeed beyond all law—where the problem of Oedipus can no longer even be raised. By the	p 82
the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It is solely a question of a	p 83
family itself? Or is this rather the sign that the problem must be raised in a completely different manner, because it	p 89
events, and so on: I fell sick from the Algerian problem. I had partaken in the same foolishness as they (sexual	p 90
And yet, as we have seen, if there is one problem that does not exist in schizophrenia, it is the problem	p 91
problem that does not exist in schizophrenia, it is the problem of identifications. And if getting well amounts to getting oedipalized	p 91
in a field of extension that includes the grandparents. The problem of the cure then becomes rather similar to an operation	p 94
or explosion—but we have a strong feeling that the problem lies elsewhere. Apart from the fact that a certain degree	p 96
the masses have been fooled. It is not an ideological problem, a problem of failing to recognize, or of being subject	p 104
have been fooled. It is not an ideological problem, a problem of failing to recognize, or of being subject to, an	p 104
or of being subject to, an illusion. It is a problem of desire, and desire is part of the infrastructure. Preconscious	p 104
relations other than the parent-child relations. The unconscious poses no problem of meaning, solely problems of use. The question posed by	p 109

it mean? No one has been able to pose the problem of language except to the extent that linguists and logicians	p 109
as in their outcome, in its resolution as in its problem. In any case, the double bind is not the schizophrenic	p 110
the syntheses of the unconscious, ensuring their conversion. The practical problem of schizoanalysis is, then, to ensure the contrasting	p 112
reversion: restoring	
repression move into the foreground and no longer considers the problem of social repression as anything more than secondary from the	p 117
marriage. But it then becomes evident that, the more the problem of Oedipus and incest comes to occupy center stage, the	p 117
profound way, rigorously, and with nuances. We see no special problem in the possibility of a coexistence of revolutionary, reformist, and	p 117
the repressive society. Reich was the first to raise the problem of the relationship between desire and the social field (and	p 118
social field (and went further than Marcuse, who treats the problem lightly). He is the true founder of a materialist psychiatry	p 118
is the true founder of a materialist psychiatry. Situating the problem in terms of desire, he is the first to reject	p 118
on its full meaning if it is related to the problem of actual factors. One of the most important points of	p 127
polyvocality that returns to haunt all relations. How poorly the problem of literature is put, starting from the ideology that it	p 133
itself in this fashion between the two poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one	p 133
and refreshingly sound: The circulation of women is not the problem ... A woman circulates of herself. She is not at one's	p 142
the productive forces and appropriating them for its own, the problem of coding can no longer be resolved by the simultaneity	p 148
the codes and incorporating them, always a contrario. 3 The Problem of Oedipus The full body of the earth is not	p 154
memory to be established. We can better understand why the problem does not in the least consist of going from filiations	p 155
alliances, or of deducing the latter from the former. The problem is one of passing from an intensive energetic order to	p 155
+ -) or (- +) are cross. But once the problem is put in this way, it is less a question	p 156
to shatter, because it is not content to pose the problem in extension, thereby assuming its solution. These are the conclusions	p 160
argument: it must be possible since it is prohibited? The problem lies elsewhere. The possibility of incest would require both persons	p 161
Granted, incest is a lure, it is impossible. But the problem is only deferred. Is that not the nature of desire	p 162
intensity according to inclusive disjunctions. But that is precisely the problem; one cannot confound incest as it would be in this	p 162
of the nephews comes to live with him). The fundamental problem—who has the right to the matrimonial prestations in a	p 163
whatever that is accessible to clinical practice; or that the problem, the point of departure, is indeed Oedipal, although the developments	p 169
to a greater extent, and in this case the Oedipal problem tended to assume its diachronic dimension, causing the generation gap	p 170
material, and sexuality, a ritual of social aggregation.) But the problem is too theoretical when posed this way. Practically speaking, the	p 179
for his part, the ethnologist senses that there is a problem of political power and economic and religious force inseparable from	p 182
dimensions that would go beyond sexuality. So long as the problem is put in this manner, so long as a choice	p 182
by this practice, are at issue here—and the whole problem of the unconscious. For if exchange underlies everything, why is	p 185
the system were in a state of equilibrium. However, the problem is altogether different: it is a question of knowing if	p 187
by a Nietzschean inspiration, will not hesitate either.) The fundamental problem of the primitive socius, which is the problem of inscription	p 190
The fundamental problem of the primitive socius, which is the problem of inscription, of coding, of marking, has never been raised	p 190
revolutionary and capable of raising and dealing with the agrarian problem in a comprehensive way. In other cases where a redistribution	p 197
might be produced by the economic givens of the agrarian problem. (As if the Greeks had discovered in their own way	p 197
all the primitive filiations to the despotic machine (the agrarian problem); the abolition of debts or their accountable transformation initiates the	p 197
State that subordinates all the primitive alliances to itself (the problem of debts). The infinite creditor and infinite credit have replaced	p 197
the full body of the sovereign? Here we have a problem of castes. It is overcoding that impoverishes the earth for	p 199
that serves as their horizon. On the other hand, the problem confronting these forms is to reconstitute the Urstaat insofar as	p 218
of a new alliance by assuming specific functions. The celebrated problem of the tendency to a falling rate of profit, that	p 228
of Keynes's contributions was the reintroduction of desire into the problem of money; it is this that must be subjected to	p 230
by the development of productivity, automation, and constant capital. This problem was raised again recently by Maurice Clavel in a series	p 232
the other. Marx has clearly demonstrated the importance of the problem: the ever widening circle of capitalism is completed, while reproducing	p 234
the latter and a perfect schizo. That is why the problem of a proletarian class belongs first of all to praxis	p 255
betrays or not, alienates or not, deforms or not. The problem is situated there, between unconscious group desires and preconscious class	p 257
of freeing a revolutionary charge (the ethnic minorities, the Basque problem, the Irish Catholics, the Indian reservations). Some of these	p 258
archaisms	
progressive value. How things turn fascist or revolutionary is the problem of the universal delirium about which everyone is silent, first	p 260
when he said that in the unconscious everything was a problem of population (likewise, in the contemplation of multiplicities he saw	p 280
ambivalence that traverses psychoanalysis, and that extends beyond the specific problem of myth and tragedy: with one hand psychoanalysis	p 305
undoes the	
are traversed in their turn to a point where the problem is no longer posed, no longer posed in this way	p 318
in the dispersion of the machine itself. And yet the problem persists: how can all that function together? For it is	p 329
of functional multiplicity that alone is economic. (Szondi situates the problem clearly: why two kinds of drives qualified as molar, functioning	p 333
is now or never that we must take up a problem we had left hanging. Once it is said that capitalism	p 335
is not at all adequate, however, for resolving the following problem: why do many of those who have or should have	p 344
seem to us to have a wide application, situates the problem at several levels. In the first place, Freud discovers his	p 353
some clothes, or the servant scrubbing the floor. The fundamental problem with regard to these texts is the following: must we	p 353
the most scientific of ways, final solutions of the Jewish problem variety are prepared down to the last detail, and the	p 373
in question of aims and interests. In each case the problem is different: it is not enough to construct a new	p 377
is the nature of this link that poses the real problem, as either a determined causal link or a different sort	p 377
production of desire. Schizoanalysis as such does not raise the problem of the nature of the socius to come out of	p 380
PROBLEMATICAL 2	
in Africa who apply the yoke of a structural or problematical Oedipus, in the service of their progressive intentions. There or	p 170
conquest of the State apparatus has always been and remains problematical. A supposedly socialist State implies a transformation of	p 255
production, of	
PROBLEMS 31	
He is somewhere else, beyond or behind or below these problems, rather than immersed in them. And wherever he is, there	p 23
than immersed in them. And wherever he is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring him	p 23
he has escaped from, why set him back down amid problems that are no longer problems to him, why mock his	p 23
set him back down amid problems that are no longer problems to him, why mock his truth by believing that we	p 23
any difference either. He is too far removed from these problems, too far past them. Even Freud never went beyond this	p 23
the child and his later development, the neurotic and psychotic problems of the adult, and sexuality as a whole. Let us	p 49
to de-oedipalize the unconscious in order to reach the real problems. Schizoanalysis proposes to reach those regions of the orphan	p 81
unconscious	
of Lacan supervenes, less and less sensitive to the false problems of Oedipus. But if the first disciples were tempted to	p 83
for the manner in which she poses antipsychiatric and institutional problems. Here then we see a man from Martinique who, in	p 90
holy trinity that continues to strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and racial content is	p 95
left behind	
oppression and revolt, social classes, political events, metaphysical and collective problems—what does it mean to be able to breathe? why	p 99
parent-child relations. The unconscious poses no problem of meaning, solely problems of use. The question posed by desire is not What	p 109
the forces of social repression. This response, however, leaves two problems untouched and makes them even more urgent: on the one	p 113
of Oedipus in this social repression-psyche repression system. The two problems are obviously linked because, if psychic repression did bear	p 113
on	
factors: were they somatic, social, metaphysical? Were they the famous problems of living, through which a very pure desexualized idealism	p 127
was	
astonishing distribution proposed by lung attests: for the young, whose problems concern the family and love, Freud's method! For those less	p 128
family and love, Freud's method! For those less young, whose problems have to do with social adaptation, Adler! And Jung for	p 128
And Jung for the adults and the old people, whose problems have to do with the Ideal. And we have seen	p 128
What does it mean? begins to be heard, and that problems of exegesis prevail over problems of use and efficacy. The	p 206
to be heard, and that problems of exegesis prevail over problems of use and efficacy. The emperor, the god—what did	p 206
of language (la langue), or be used to clear away problems of meaning and signification, or be resolved into the coexistence	p 206

seems to us, with the same indispensable incompetence, that these problems can only be viewed under the conditions of the transformation that the relationship of schizophrenia to capitalism went far beyond problems of modes of living, environment, ideology, etc., and that it conquered State that finds itself confronted by the same axiomatic problems of extraction of a surplus or surplus value, of accumulation does one define the true alternative without assuming all these problems resolved beforehand? The immense accomplishment of Lenin and the Russian	p 232 p 245 p 256 p 256
they might turn against the State and cause it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's	p 258
in fact the norm, and pushes into the background the problems of hereditary transmission that animated the Freud-Jung controversy. It appears	p 276
before grasping—underneath father-mother—the economic, financial, social, and cultural problems that cross through a family: his belonging or his desire	p 278
society of tolerance, a mutual-aid society that hides the real problems? Will the structure of the institution save it? But how of ideology is an execrable concept that hides the real problems, which are always of an organizational nature. If Reich, at true that we still run up against all kinds of problems concerning these distinctions. In what sense does the schizoid investment	p 320 p 344 p 367
PROCEDURE 2	
on the disgrace of psychoanalysis in history and politics. The procedure is well known: two figures are made to appear, the seems to us entirely insufficient to compare them with psychoanalytic procedure by relating them to criteria borrowed from the latter: for	p 102 p 166
PROCEDURES 4	
in the law, the unawareness of the ruses and the procedures of the law, that leaves us wondering. The immortal father the names of these species in turn, and the technical procedures with which they are treated. Selections are made from signifying of repression and education, the red-hot irons, and the atrocious procedures have only this meaning: to breed man, to mark him any breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment on the voice	p 114 p 181 p 190 p 203
PROCEED 12	
case, only after the subject has partitioned itself does it proceed to its parturition ... that is why the subject can procure least to follow, abstractly, the manner in which these forces proceed. We are told that partial objects are caught up in is Oedipus. And that a revolution—this time materialist—can proceed only by way of a critique of Oedipus, by denouncing the divination, responsible for indicating the cause of the illness, proceed, and the medical cure responsible for treating it? The teeth all, when considering kinship structures, it is difficult not to proceed as though the alliances derived from the lines of filiation for the double movement: on the one hand, capitalism can proceed only by continually developing the subjective essence of abstract wealth the other parts; machines in the strict sense, because they proceed by breaks and flows, associated waves and particles, associative flows libido must be desexualized or even sublimated in order to proceed to the social investments, and inversely that the libido only traced the finished design. In its destructive task, schizoanalysis must proceed as quickly as possible, but it can also proceed only must proceed as quickly as possible, but it can also proceed only with great patience, great care, by successively undoing the since it works on the decoded flows, it cannot itself proceed except by effecting reterritorializations and by reviving the signifying unity to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed.	p 41 p 72 p 75 p 167 p 187 p 259 p 287 p 293 p 318 p 318 p 327 p 382
PROCEEDED 2	
recognized that there was indeed a way in which history proceeded from the abstract to the concrete: the simple categories are pious? We have repudiated and lost all our beliefs that proceeded by way of objective representations. The earth is dead, the	p 221 p 308
PROCEEDING 5	
viewpoint of the unconscious, could not be understood except by proceeding from a lack or a primal deprivation, and not the this duality is artificial, derived, and supposes a direct relationship proceeding from the statement to the collective agents of enunciation in the extension of a system takes form and delimits itself, proceeding from intense and primordial filiative lineages that necessarily lose their and its groups-in-fusion in the enclaves or at the periphery—proceeding in an inverse fashion from that of the other pole machines enter as so many stable forms, unifying, structuring, and proceeding by means of large heavy aggregates; the selective pressures that	p 60 p 64 p 155 p 277 p 288
PROCEEDS 12	
rather similar to an operation of differential calculus, where one proceeds by way of depotentialization in order to rediscover the primary the manner of a beyond. And since the beginning always proceeds by twos—this is even the necessary condition for rendering determined by Oedipus. This use demonstrates this time how Oedipus proceeds, it demonstrates Oedipus's method: a paralogism of the double bind	p 94 p 99 p 110
is introduced into the affective passional sphere, where it now proceeds to serve as a principle for action....This has nothing regarding the nature of what is prohibited; for the prohibition proceeds by dishonoring the guilty, that is to say, by inducing up the incisor, making the drums beat, the medicine man proceeds with a ceremony interrupted by halts and fresh departures, flows with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror without precedent, in comparison with which the ancient code. The hour of Oedipus draws nigh. While capitalism thus proceeds by means of an axiomatic and not by means of The great territorialities have fallen into ruin, but the structure proceeds with all the subjective and private reterritorializations. What a perverse itself, and that never ceases to reach fulfillment as it proceeds—art as experimentation. And the same will be said of this process that is always and already complete as it proceeds, and as long as it proceeds. It therefore remains for already complete as it proceeds, and as long as it proceeds. It therefore remains for us to see how, effectively, simultaneously	p 115 p 162 p 168 p 192 p 251 p 308 p 371 p 382 p 382
PROCESS 259	
feels something, produces something, and is capable of explaining the process theoretically. Something is produced: the effects of a machine, not	p 2
He does not live nature as nature, but as a process of production. There is no such thing as either man such thing as either man or nature now, only a process that produces the one within the other and couples the all anyone specific aspect of nature, but nature as a process of production. What do we mean here by process? It a process of production. What do we mean here by process? It is probable that at a certain level nature and itself and of the supposedly fixed elements within an over-all process. For the real truth of the matter—the glaring, sober spheres or circuits: production is immediately consumption and a recording process (enregistrement), without any sort of mediation, and the recording process	p 2 p 2 p 3 p 3 p 4 p 4
process (enregistrement), without any sort of mediation, and the recording process and consumption directly determine production, though they do so within	p 4
directly determine production, though they do so within the production process itself. Hence everything is production: production of productions, of actions	p 4
these consumptions directly reproduced. This is the first meaning of process as we use the term: incorporating recording and consumption within	p 4
thus making them the productions of one and the same process. Second, we make no distinction between man and nature: the machines of the universe. This is the second meaning of process as we use the term: man and nature are not	p 4 p 4
one and the same essential reality, the producer-product. Production as process overtakes all idealistic categories and constitutes a cycle whose relationship	p 5
one condition, which in fact constitutes the third meaning of process as we use the term: it must not be viewed an infinite perpetuation of itself. Putting an end to the process or prolonging it indefinitely—which, strictly speaking, is tantamount to D. H. Lawrence says of love: We have pushed a process into a goal. The aim of any process is not	p 5 p 5 p 5
pushed a process into a goal. The aim of any process is not the perpetuation of that process, but the completion aim of any process is not the perpetuation of that process, but the completion thereof. ... The process should work to a the perpetuation of that process, but the completion thereof. ... The process should work to a completion, not to some horror of	p 5 p 5

to describe the schizophrenic object without relating it to the process of production. The Cahiers de l'art brut are a striking
Henri Michaux describes a schizophrenic table in terms of a process of production which is that of desire: Once noticed, it
a moment, everything freezes in place—and then the whole process will begin all over again. From a certain point of
An incomprehensible, absolutely rigid stasis in the very midst of process, as a third stage: No mouth. No tongue. No teeth
will run: the question itself is the result of a process of abstraction. Desiring-machines work only when they break down, and
of the binary-linear series. It is perpetually reinserted into the process of production. The catatonic body is produced in the water
the machine lies precisely here: in the opposition of the process of production of the desiring-machines and the nonproductive stasis of
the body without organs exerts later on in the uninterrupted process, we must first establish a parallel between desiring-production and social
unengendered nonproductive attitude, an element of antiproduction coupled with the process, a full body that functions as a socius. This
socius
to itself both the whole and the parts of the process, which now seem to emanate from it as a quasi
a surface where all production is recorded, whereupon the entire process appears to emanate from this recording surface. Society constructs
its
recording surface. Society constructs its own delirium by recording the process of production; but it is not a conscious delirium, or
serves as a surface for the recording of the entire process of production of desire, so that desiring-machines seem to emanate
the same way in which it is produced within the process of constitution. In fact, we have passed imperceptibly into a
therefore comes to overlap the connective syntheses of production. The process as process of production extends into the method as method
to overlap the connective syntheses of production. The process as process of production extends into the method as method of inscription
it is divine, when it attracts to itself the entire process of production and serves as its miraculate, enchanted surface, inscribing
realitatis, from which all secondary realities are derived by a process of division). Hence the sole thing that is divine is
particular, but also in delirium as a general phenomenon. A process of decomposition of this kind is very characteristic of paranoia
Oedipus in the God of delirium and the schizoparanoiac recording process. And for that very reason we must pose the most
as antiproduction, that is to say it intervenes within the process as such for the sole purpose of rejecting any attempt
of his drawings. What is even more important, the recording process affects the drawings themselves, showing up in the form of
Subject and Enjoyment. Conforming to the meaning of the word process, recording falls back on (se rabat sur) production, but the
greatest possible output of spiritual voluptuousness. And if, in this process, a little sensual pleasure falls to my share, I feel
when Schreber becomes reconciled to becoming-woman and embarks upon a process of self-cure that brings him back to the equation Nature
years or so; it is, rather, a parody of the process of recollection of an event: a single actor will play
fact characteristic of the recording that is made of the process of production of the desiring-machines; and though there are syntheses
syntheses and disorders (affections) that are peculiar to this recording process, as we see in paranoia and even in the paranoid
the most general sense of the word, rather than a process of economic production involving desiring-machines. As for history, he was
of causation, comprehension, or expression, rather than to the real process of production on which it depends. The schizophrenic appears all
more specific and recognizable as a distinct personality if the process is halted, or if it is made an end and
the moment that one describes, on the contrary, the material process of production, the specificity of the product tends to evaporate
the possibility of another outcome, another end result of the process appears. Before being a mental state of the schizophrenic who
himself into an artificial person through autism, schizophrenia is the process of the production of desire and desiring-machines. How does one
because his idealism was remarkably atypical. Contrasting the concept of process with those of reaction formation or development of the
personality
of reaction formation or development of the personality, he views process as a rupture or intrusion, having nothing to do with
The one thing Jaspers failed to do was to view process as material economic reality, as the process of production wherein
was to view process as material economic reality, as the process of production wherein Nature = Industry, Nature = History. To
principle that defines desire as a lack, rather than a process of production, of industrial production. Clement Rosset puts it very
Hence the product is something removed or deducted from the process of producing: between the act of producing and the product
precisely the line of argument that he was in the process of demolishing, by creating a distinction between rationality as it
rationality as it is or ought to be in the process of social production, and the irrational element in desire, and
only within the extrinsic conditions of the reproduction of the process (even though these conditions do not come into being at
depending on whether it is the result of an internal process or of an extrinsic condition (and thus affects the role
a question of a way of life, but of a process of production. Nor is it merely a question of a
are really trying to say is that capitalism, through its process of production, produces an awesome schizophrenic accumulation of energy or
and order, do their utmost to reterritorialize, absorbing in the process a larger and larger share of surplus value. There is
continues to flow. In the schizo, the two aspects of process are conjoined: the metaphysical process that puts us in contact
schizo, the two aspects of process are conjoined: the metaphysical process that puts us in contact with the demoniacal element in
or within the heart of the earth, and the historical process of social production that restores the autonomy of desiring-machines in
departure. Between the two there is nothing but an ongoing process of becoming that is the becoming of reality. And if
wells up, thereby constituting its productivity and continually grafting the process of production onto the product. (It is very curious that
confronted with the same problem once again: How has the process of the production of desire, how have the child's desiring-machines
vacuum, so as to produce the child-machine? How has the process turned into an end in itself? Or how has the
is produced, counterproduced, something that diverts or frustrates the entire process of production, of which it is nonetheless still a part
of desiring-machines from the point of view of the recording process: they are at once component parts and products of the
they are at once component parts and products of the process of decomposition that are spatially localized only at certain moments
de prelevement sur le flux associatif); the reproduction of the process of detachment from the signifying chain (reproduction de detachment
sur
energie residuelle). It is these three aspects that make the process of desiring-production at once the production of production, the production
form a whole. That is because the breaks in the process are productive, and are reassemblies in and of themselves. Disjunctions
a whole, but in its own particular place within the process of production, alongside the parts that it neither unifies nor
She does not relate these partial objects to a real process of production—of the sort carried out by desiring-machines, for
I speak to you! Even Melanie Klein. So the entire process of desiring-production is trampled underfoot and reduced to (rabattu sur
they are parts of desiring-machines, having to do with a process and with relations of production that are both irreducible and
differences is too often forgotten: Jung remarked that in the process of transference the psychoanalyst frequently appeared in the guise of
a report or an account, an inscription within the over-all process of inscription, within the Numen. From his very earliest infancy
from the point of view of the recording of the process, and in accordance with the very special conditions of this
this recording, including the effect of these conditions upon the process itself (feedback). It is amid partial objects and within the
thinker discovered the unity of man and nature within the process of production, and when the cycle discovers its independence from
seen how a confusion arose between the two meanings of process: process as the metaphysical production of the demoniacal within nature
how a confusion arose between the two meanings of process: process as the metaphysical production of the demoniacal within nature, and
as the metaphysical production of the demoniacal within nature, and process as social production of desiring-machines within history. Neither
social relations
Oedipal triangulation plays a role in the recording of the process, we find ourselves trapped in the net of a diffuse
of desire gives way to a simple representation, in the process as well as theory of the cure. The productive unconscious
else the practice of the cure. For the frenzied oedipalization process takes form precisely at the moment when Oedipus has not
have an ending? Can an analysis be ended, can the process of analysis be terminated, yes or no? Can it be
good analysis. The patient speaks in order to constitute the process of a chain of signifiers. The meaning is not attached
each of the enunciated signifiers refers, but is constituted by process, suture, the concatenation of bound elements.... Every interpretation
furnished by
meant. . . . What is serious is that Freud never questions the process of the cure. Of course it is too late for
all, what brings about our sickness? Schizophrenia itself, as a process? Or is it brought about by the frantic neuroticization to
new means—Oedipus and castration? Is it schizophrenia as a process that makes us sick, or is it the self-perpetuation of
makes us sick, or is it the self-perpetuation of the process in the void—a horrible exasperation (the production of the
of the schizophrenic-as-entity)? Or is it the confusion of the process with a goal (the production of the pervert-artifice), or the
production of the pervert-artifice), or the premature interruption of the process (the production of the neurotic analysis)? We are forcibly
confronted
serves as a surface of recording. But here no biunivocal process is in fact produced that would fit production into the
played out from the start: everywhere we encounter the analytic process that consists in extrapolating a transcendent and common something,
but
as transcendent, and implies a first paralogism in the psychoanalytic process. For a simple reason, we again make use of Kantian

pole characterized by imaginary figures that lend themselves to a process of identification, and a second pole characterized by symbolic functions	p 82
pole characterized by symbolic functions that lend themselves to a process of differentiation. But in any case we are oedipalized: if strongly to law and prohibitions; and the pushing of the process of oedipalization of the unconscious to its limits. Here Oedipus which the subject passes on the body without organs, a process that engages him in becomings, rises and falls, migrations and R. D. Laing is entirely right in defining the schizophrenic process as a voyage of initiation, a transcendental experience of the autistic, hospitalized profile, cut off from reality? Is it the process, Or is it rather the interruption of the process, its the process, Or is it rather the interruption of the process, its aggravation, its continuation in the void? What forces the then we see a man from Martinique who, in the process of his delirium, situates himself in relation to the Arabs space. These constructions, however, are largely embodiments of the family process, which has the illusion of substantiality but which is none world as of the living being, is always in the process of becoming, developing, coming into being or advancing, and inscribing role of partial objects, witnesses, reporters, and agents, in a process that outflanks them on all sides, and places desire in for the ego, in exchange for its subordination to the process of generation; on the contrary, generation is the ego's solace In any case, the double bind is not the schizophrenic process; on the contrary, the double bind is Oedipus insofar as is Oedipus insofar as it arrests the motion of the process, or forces it to spin around in the void.) In in it. The little joy lies in schizophrenization as a process, not in the schizo as a clinical entity. You have the schizo as a clinical entity. You have pushed a process into a goal. ... If we made a psychoanalyst enter into in desiring-machines. What takes place in this factory, what this process is, its spasms and its glories, its labors and its being born from it, or that one cannot challenge the process of cure except by starting from elements drawn from this the disfigured image of the repressed. The Oedipus complex, the process of oedipalization, is therefore the result of this double operation here as partial objects, flows, signs, and agents of a process that outflanks them on all sides. At most, the child loss of reality is not the effect of the schizophrenic process, but the effect of its forced oedipalization, that is to family relentlessly operates on desiring-production. Inscribing itself into the recording process of desire, clutching at everything, the family performs a vast in psychoanalytic theory and practice; active desiring-production, in its. very process, invests from the beginning a constellation of somatic, social, and regression as from a progressive restoration of Oedipus. 9 The Process Between neurosis and psychosis there is no difference in nature neurosis? Everything changes depending on whether we call psychosis the process itself, or on the contrary, an interruption of the process process itself, or on the contrary, an interruption of the process (and what type of interruption?). Schizophrenia as a process is the process (and what type of interruption?). Schizophrenia as a process is desiring-production, but it is this production as it functions has no other meaning. In it the two meanings of process meet, as the movement of social production that goes to whole of psychiatry only Jaspers, then Laing have grasped what process signified, and its fulfillment—and so escaped the familialism that capitalist barrier. And of course they fail to complete the process, they never cease falling to do so. The neurotic impasse and to explode—desire. For literature is like schizophrenia: a process and not a goal, a production and not an expression end or sets ends for itself, instead of being a process that ploughs the crap of being and its language, transports to denounce what society makes of the psychotic in the process of decoding the flows of desire (Van Gogh, the Man Oedipus. Why the same word, schizo, to designate both the process insofar as it goes beyond the limit, and the result it goes beyond the limit, and the result of the process insofar as it runs up against the limit and pounds adventure of psychosis is the most intimately related to the process: in the sense of Jaspers' demonstration, when he shows that and disintegration. We no longer know if it is the process that must truly be called madness, the sickness being only or if the sickness is our only madness and the process our only cure. But in any case, the intimate nature the relationship appears directly in inverse ratio: the more the process of production is led off course, brutally interrupted, the more on the situation of each one with regard to the process, and on the manner in which each one represents a which each one represents a mode of interruption of the process, a residual bit of ground to which one still clings artifice, psychotic territoriality of the body without organs: sometimes the process is caught in the trap and made to turn about these forms has schizophrenia as a foundation; schizophrenia as a process is the only universal. Schizophrenia is at once the wall the ground. It is the surface on which the whole process of production is inscribed, on which the forces and means in fact contain the conditions for the reproduction of their process; they point to the social machines that condition and organize connections of labor still must detach themselves from the productive process and pass into the element of recording that appropriates them that of the forest; it is constantly reproduced in the process of production, but has not yet appropriated this process. The the process of production, but has not yet appropriated this process. The apparent objective movement of inscription has not suppressed the But the ranks are inseparable from the primitive territorial coding process, just as castes are inseparable from the overcoding practiced by by the imperial State, while classes are relative to the process of an industrial and commodity production decoded under the conditions use, functioning, production, and formation are one and the same process. And it is this synthesis of desire that, under certain see debt as a direct consequence of the primitive inscription process, instead of making it—and the inscriptions themselves—into an primary reality, but demonstrates on the contrary that the essential process is not exchanging, but inscribing or marking. And when exchange circulation: by isolating the moment of circulation in the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole admirably described these two heterogeneous poles of the savage inscription process or territorial representation: the couple voice-audition and hand-graphics. How does or the direct means of the territorial and corporal inscription process. Debt is the direct result of inscription. Once again no proprietary unity and to the propriated communities, to the overcoding process and to the intrinsic codes, to the appropriated surplus value the necessity of this new relationship established in the overcoding process, that refers designations to the arbitrary (or that lets them representations subjected to verbal representation. Moreover, Oedipus is in the process of establishing each of the formal operations that will make money begets money, or value a surplus value—value in process, money in process, and, as such, capital. ... Value ... suddenly presents or value a surplus value—value in process, money in process, and, as such, capital. ... Value ... suddenly presents itself as an means of a displacement; thus the continuity of the capitalist process engenders itself in this break of a break that is the deterritorialization of capitalism. As Samir Amin has shown, the process of deterritorialization here goes from the center to the periphery thus ceases to be a constituent part of the production process, in order to become adjacent to this process. Hence there the production process, in order to become adjacent to this process. Hence there is a machinic surplus value produced by constant that of antiproduction within production at all levels of the process. On the one hand, it alone is capable of realizing Thus the three segments of the ever widening capitalist reproduction process are joined, three segments that also define the three aspects of a highly schizophrenic character. Not to withdraw from the process, but to go further, to accelerate the process, as Nietzsche from the process, but to go further, to accelerate the process, as Nietzsche put it: in this matter, the truth is which carries us to the gates of schizophrenia as a process. But what explains the reader's impression that Lyotard is continually explains the reader's impression that Lyotard is continually arresting the process, and steering the schizzes toward shores he has so recently scientificity perfectly suited for resupplying our neuroses, for strangling the process once again, and for overcoding Oedipus with castration, while chaining one and the same economy, one and the same production process. Our society produces schizos the same way it produces Prell the fact that capitalist production is constantly arresting the schizophrenic process and transforming the subject of the process into a confined arresting the schizophrenic process and transforming the subject of the process into a confined clinical entity, as though it saw in a confined clinical entity, as though it saw in the process the image of its own death coming from within? Why the presence of flows that were decoded or in the process of being decoded. These flows doubtless had the effect of class consciousness, and the nature of the interests and the process of their realization. Reich always comes back to us with that of acquiring a precise understanding of the objective historical process, than to understand : (a) what are the progressive desires, ideas of traditional bonds? The latter also belong to the historical process and bring us back to the modern functions of the enmeshed, or like opposite faces of one and the same process. This essential aspect of the regulation performed by the State their family or their standing inside the family. The reproduction process is not directly economic, but passes by way of the are inscribed under the same category of new alliance). The process by no means remains the same in the capitalist system subject of reproduction, which is to say it attains the process of autoproduction of the unconscious (a unity of history and because on the one hand we have distinguished the schizophrenic process (the breakthrough) from the accidents and relapses that hinder or Paranoiac psychoses as despotic entities Perversions as territorial entities Schizophrenic process of deterritorialization Schizophrenia as a clinical entity each of these actual fact what it was from the start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes the was from the start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off it	p 82 p 82 p 82 p 84 p 84 p 88 p 88 p 90 p 95 p 96 p 100 p 108 p 110 p 110 p 113 p 113 p 113 p 117 p 119 p 120 p 123 p 124 p 129 p 130 p 130 p 130 p 130 p 130 p 131 p 133 p 133 p 133 p 134 p 135 p 136 p 136 p 136 p 136 p 136 p 136 p 136 p 136 p 141 p 141 p 147 p 148 p 148 p 153 p 153 p 181 p 185 p 186 p 188 p 188 p 190 p 198 p 214 p 215 p 227 p 227 p 230 p 231 p 232 p 232 p 235 p 237 p 240 p 240 p 244 p 244 p 244 p 245 p 245 p 245 p 245 p 252 p 257 p 257 p 257 p 258 p 263 p 263 p 275 p 278 p 282 p 283 p 283

will obey the laws of thermo-dynamics, but which in the process of assembly do not depend on these laws, since the is abhorrent, but this is merely the awareness of a process and not the process itself.) Actually, in process, I believe is merely the awareness of a process and not the process itself.) Actually, in process, I believe with each line I of a process and not the process itself.) Actually, in process, I believe with each line I write that I am womb, giving it the curette, as it were. Behind this process lies the idea not of edifice and superstructure, which is the schizophrenic nature of our age, I said—until the process is completed the belly of the world shall be the affirmation of the orphan- and producer-unconscious; the exaltation of the process as a schizophrenic process of deterritorialization that must produce a	p 286 p 298 p 298 p 298 p 298 p 298 p 299
and producer-unconscious; the exaltation of the process as a schizophrenic process of deterritorialization that must produce a new earth; and even	p 299
point of view of a generalized decoding or a generalized process of deterritorialization: The simplest abstraction, then, which modern economics places	p 302
the thing—has merely become the act of externalizing—the process of alienating. It is, in fact, the form of private	p 303
as the schizophrenic line of escape or breakthrough, and the process as deterritorialization, with its machinic indices: The moment Charlie Chaplin	p 316
from within or are imposed from without. Schizophrenia as a process, deterritorialization as a process, is inseparable from the stases that imposed from without. Schizophrenia as a process, deterritorialization as a process, is inseparable from the stases that interrupt it, or aggravate	p 318 p 318
into neurosis, perversion, and psychosis. To a point where the process cannot extricate itself, continue on, and reach fulfillment, except insofar	p 318
that permit going beyond them. How can we reconquer the process each time, constantly resuming the journey on these lands—Oedipal the one it is creating. The patient resumption of the process, or on the contrary its interruption—the two are so	p 318 p 319
he whose sufferings are unspeakable? Does he suffer from the process itself, or rather from its interruptions, when he is neuroticized	p 319
Oedipal decay against which all the pathogenic interruptions of the process should be measured. Most of the modern endeavors—outpatient centers	p 319
subjugated group? How will it give free play to the process, when its entire molar organization has the function of binding	p 320
entire molar organization has the function of binding the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and the	p 320
terms of the structure and the event, rather than the process itself. Furthermore, they localize social and mental alienation on a the decoding and the deterritorialization of flows define the very process of capitalism—that is, its essence, its tendency, and its tendency, and its external limit. But we know that the process is continually interrupted, or the tendency counteracted, or the limit reduced to testifying all alone for deterritorialization as a universal process. It is merely its unwarranted privilege, a privilege beyond its direction of deterritorialization: you haven't seen anything yet—an irreversible process. And when we consider what there is of a profoundly the new world. That is what the completion of the process is: not a promised and a pre-existing land, but a	p 320 p 320 p 320 p 321 p 321 p 322
and a pre-existing land, but a world created in the process of its tendency, its coming undone, its deterritorialization. The movement it attracts them and fits itself over them, in the process of a miraculating fetishistic machine, it still does not totalize	p 322 p 326
where each act of production is inextricably linked to the process of anti production as capital. There where the codes are they are strictly inseparable and constitute one and the same process of production. From this point of view, the duality of at each point ensuring the conversion of schizophrenia as a process into an effectively revolutionary force. For what is the schizo a schizo The schizo is not revolutionary, but the schizophrenic process—in terms of which the schizo is merely the interruption selection and is born of it. Culture as a selective process of marking or inscription invents the large numbers in whose which is not a phallus, but a desiring-machine and a process of deterritorialization? Let us suppose that we are granted everything same time, in accordance with the two simultaneous meanings of process, as the historical process of social production and as the with the two simultaneous meanings of process, as the historical process of social production and as the metaphysical process of desiring-production	p 337 p 340 p 341 p 341 p 343 p 357 p 358 p 358
the historical process of social production and as the metaphysical process of desiring-production. But they do not come afterward. Lindner's painting	p 358
of the family, which both social production and the schizophrenic process escape. This contradiction is perhaps especially perceptible in Laing, because	p 360
and calls for a continuation of the voyage as a process and for a dissolution of the normal ego, he fails	p 360
nature, but secondly, one also fails to understand the schizophrenic process in its relationship with the schizophrenic as a sick person	p 361
ill, or if on the contrary that is the schizophrenic process, which is not an illness, not a breakdown but a	p 362
scarred, unproductive). Schizoanalysis is so named because throughout its entire process of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What	p 362
the cause of the illness is not schizophrenia as a process? What transforms the breakthrough into a breakdown? It is the into a breakdown? It is the constrained arrest of the process, or its continuation in the void, or the way in schizophrenic lines of escape. Thereafter three possibilities emerge. First, the process is arrested, the limit of desiring-production is displaced, travestied, and	p 362 p 362 p 363
to schizophrenize the analytic field!) In this second case the process, confronted with a neuroticization that it resists, but that suffices one and the same illness. Or—the third case—the process sets to turning round in the void. Since it is	p 363 p 363
turning round in the void. Since it is now a process of deterritorialization, it can no longer search for and create	p 363
an outcome of the neuroticization that runs counter to the process. Finally, everything is process, schizophrenia as process, since it is neuroticization that runs counter to the process. Finally, everything is process, schizophrenia as process, since it is against schizophrenia that everything	p 363 p 363
counter to the process. Finally, everything is process, schizophrenia as process, since it is against schizophrenia that everything is measured; its	p 363
no period, something that achieves a breakthrough—art as a process without goal, but that attains completion as such. The codes Oedipal image, a neurotic or neuroticizing painting that makes the process into a goal or an arrest, an interruption, or a	p 370 p 370
even if aesthetic, and underneath recodings or axiomatics: the pure process that fulfills itself, and that never ceases to reach fulfillment distinguished the schizophrenic as an entity from schizophrenia as a process; now the schizophrenic as entity can only be defined in void, or the finalist illusions that repression imposes on the process itself. This explains why we have only spoken of a	p 371 p 379 p 379
avoid as much as possible the confusion of the schizophrenic process with the production of a schizophrenic. The schizophrenic process (the schizophrenic process with the production of a schizophrenic. The schizophrenic process (the schizoid pole) is revolutionary, in the very sense that	p 379 p 379
instead desiring, technical, and social machines join together in a process of schizophrenic production that thereafter has no more schizophrenics to	p 381
at the same time. For at the same time the process is liberated—the process of desiring-production, following its molecular lines	p 381
For at the same time the process is liberated—the process of desiring-production, following its molecular lines of escape that already of the desiring-machines and the repression of desire. Completing the process and not arresting it, not making it turn about in found in the neurotic or perverse reterritorializations that arrest the process or assign it goals; it is no more behind than behind than ahead, it coincides with the completion of the process of desiring-production, this process that is always and already complete coincides with the completion of the process of desiring-production, this process that is always and already complete as it proceeds, and	p 382 p 382 p 382 p 382
PROCESSES 14	
of productions, of actions and of passions; productions of recording processes, of distributions and of co-ordinates that serve as points of anxieties, and of pain. Everything is production, since the recording processes are immediately consumed, immediately consummated, and these consumptions directly reproduced	p 4 p 4
that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found a way	p 42
role of such relations must be recognized in all psychopathological processes, and their importance will be all the greater when we rather inductors or stimuli of varying, vague import that trigger processes of an entirely different nature, processes that are endowed with vague import that trigger processes of an entirely different nature, processes that are endowed with what amounts to an indifference with constellation. That is why, when one considers pathological cases and processes of cure in primitive societies, it seems to us entirely of more or less profound, more or less mutually independent processes of subduing, plus the resistances they encounter, the attempts at is more, each of these elements brings into play several processes of decoding and deterritorialization having very different origins. For the	p 49 p 91 p 91 p 166 p 196 p 225

the elements come together, with the conjunction of all their processes. It is no longer the age of cruelty or the further along; on whether controlling reterritorializations are added to the processes of deterritorialization; and on whether money burns or bursts into	p 225 p 247
functions of the State. Civilized modern societies are defined by processes of decoding and deterritorialization. But what they deterritorialize with one	p 257
point its own critique—that is, the critique of the processes by which it re-enslaves what within it tends to free	p 270
operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented formations, and detached parts, with a surplus	p 286
PROCESSING 1	
not go by way of the voice or writing; data processing does without them both, as does that discipline appropriately named	p 241
PROCESSION 3	
pass, doctors, priests, scribes, and officials are part of the procession. It might be said that the ancient complementarity has shifted the functionaries' activity, historiography: everything is written in the despot's procession. Let us return to the paradox that emerges from the infinite debt. The jurist will be seen in the despot's procession up to the time of the late Roman emperors, and	p 193 p 202 p 213
PROCLAMATION 1	
and one that only lives in song recently had a proclamation of his read out by the priest before the altar	p 199
PROCREATION 1	
young woman must become physically saturated with the signs of procreation and she must incorporate them. The young women are never	p 189
PROCURE 2	
of elements that is more machinic than etymological: parere: to procure; separare: to separate; se parere: to engender oneself. At the proceed to its parturition ... that is why the subject can procure what is of particular concern to it here, a state	p 41 p 41
PRODIGIOUS 2	
intense crossing of the thresholds of history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of	p 86
does the desire-castration equation signify, if not in fact a prodigious operation that consists in replacing desire under the law of	p 268
PRODUCE 48	
constantly cut off by other partial objects, which in turn produce other flows, interrupted by other partial objects. Every object presupposes unlimited forces. The question becomes: what does the celibate machine produce? what is produced by means of it? The answer would be to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up the body without organs the organ that it is going to be stimulated to produce within itself. Nothing but bands of intensity, potentials, thresholds, and proportions of attraction and repulsion on the body without organs produce, starting from zero, a series of states in the celibate of attraction and repulsion, of soaring ascents and plunging falls, produce a series of intensive states based on the intensity = can be productive only in the real world and can produce only reality. Desire is the set of passive syntheses that objective being of man, for whom to desire is to produce, to produce within the realm of the real. The real of man, for whom to desire is to produce, to produce within the realm of the real. The real is not to. From this, a second difference in regime results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction characteristic of technical	p 6 p 18 p 19 p 19 p 20 p 21 p 26 p 27 p 27 p 32
are the fundamental category of the economy of desire; they produce a body without organs all by themselves, and make no	p 32
It tends, with all the strength at its command, to produce the schizo as the subject of the decoded flows on	p 34
round and round in a total vacuum, so as to produce the child-machine? How has the process turned into an end	p 37
become signifying. The one vocation of the sign is to produce desire, engineering it in every direction. These chains are the analysis; rather, in and of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for example, the milk the baby whole, to detach, to have something left over, is to produce, and to carry out real operations of desire in the terms, at the level of the literary machine: how to produce, how to think about fragments whose sale relationship is sheer causal mechanisms (introjection and projection, for instance), of mechanisms that produce certain effects (gratification and frustration), and of mechanisms of expression	p 39 p 41 p 41 p 42 p 44
accumulation of three generations is deemed necessary in order to produce a psychotic, or because an even more direct mechanism of unconscious that no longer does anything but believe, rather than produce? What are the operations, the artifices that inject the unconscious a theater of cruelty, the mise-en-scene of a machine to produce the real. Far from having lost who knows what contact than the production of fantasy; but the sign does not produce fantasies, it is a production of the real and a their functioning, since the latter results from them. Only desiring-machines produce connections according to which they function, and function by improvising	p 52 p 61 p 87 p 111 p 181
shows how it is inseparable from the practical syntheses that produce, record, and consume it: the partial and nonspecific connection that field of production: an entire nonOedipal unconscious that will only produce Oedipus as one of its secondary statistical formations (complexes), at	p 181 p 183
Asiatic production: the autochthonous rural communities subsist, and continue to produce, inscribe, and consume; in effect, they are the State's sole	p 196
again. The purpose of this double incest is not to produce a flow, not even a magic flow, but to overcode the contractual hiring of labor, do not by any means produce a capitalist economy, but rather a reinforcing of feudal offices for capitalist production, while recognizing that machines too work or produce value, that they have always worked, and that they work is capable of realizing capitalism's supreme goal, which is to produce lack in the large aggregates, to introduce lack where there in varying degrees of many millions of other workers who produce, and create wants for, goods and services which no one starting from non figurative figures or from the breaks-flows that produce them, these images will themselves be capable of figuring and to a social field of immanence where the decoded flows produce images and level them down. Whence the two aspects of Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce in the same way they believed? The Hellenists? Do the Only the myth lives in the myth This ability to produce the myth is born out of awareness, out of ever-increasing the process as a schizophrenic process of deterritorialization that must produce a new earth; and even the functioning of the desiring-machines	p 201 p 223 p 232 p 235 p 236 p 264 p 268 p 268 p 297 p 298 p 299
relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce anything but a subjugated group? How will it give free	p 320
there where the flows cross the threshold of deterritorialization and produce the new land—not at all a hope, but a the partial objects are these degrees, these intensive parts that produce the real in space starting from matter as intensity=0. The weak and the depressed, the contagious neurotic Ananke; desire must produce its shadow or its monkey, and find a strange artificial never indifferent: they refer back to the qualified forms that produce them by creative selection. The order is not: gregariousness ? selection one thus conforms to the family's mission, which is to produce neurotics by means of its oedipalization, its system of impasses see what the familial constellation refers to in order to produce individuals in its turn. The task of schizoanalysis is that interior to the system, in such a way as to produce the images that come to fill the field of immanence deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new flows, always breaching the coded wall or the territorialized	p 322 p 327 p 334 p 343 p 361 p 362 p 367 p 367
cut and cut again in such a way as to produce other flows. Persons and organs cease to be coded according are no longer either figurative or structured, and reproduce or produce an interplay of phenomena without aim or end: science as of schizophrenic production that thereafter has no more schizophrenics to produce. In her Lettre aux ministres, Maud Mannoni writes: One of	p 369 p 371 p 381
PRODUCED 81	
and is capable of explaining the process theoretically. Something is produced: the effects of a machine, not mere metaphors. A schizophrenic	p 2

in mental institutions: a limp rag forced into autistic behavior, produced as an entirely separate and independent entity. D. H. Lawrence p 5
spittle, a flow of sperm, shit, or urine that are produced by partial objects and constantly cut off by other partial p 5
need merely note that the pure thinness of the object produced is carried over into a new act of producing. The p 7
etc.? The body without organs is nonproductive; nonetheless it is produced, at a certain place and a certain time in the p 8
organless body, the nonproductive, exists right there where it is produced, in the third stage of the binary-linear series. It is p 8
reinserted into the process of production. The catatonic body is produced in the water of the hydrotherapy tub. The full body p 8
objective movement, a true perception of the movement that is produced on the recording surface. Capital is indeed the body without p 10
to be miraculated by it. Everything seems objectively to be produced by capital as quasi cause. As Marx observes, in the p 11
Production is not recorded in the same way it is produced, however. Or rather, it is not reproduced within the apparent p 12
objective movement in the same way in which it is produced within the process of constitution. In fact, we have passed p 12
schema such as Oedipus. The full body without organs is produced as antiproduction, that is to say it intervenes within the p 15
on it any sort of triangulation implying that it was produced by parents. How could this body have been produced by p 15
was produced by parents. How could this body have been produced by parents, when by its very nature it is such p 15
rabat sur) production, but the production of recording itself is produced by the production of production. Similarly, recording is followed by p 16
is followed by consumption, but the production of consumption is produced in and through the production of recording. This is because p 16
how this synthesis is formed or how the subject is produced. Our point of departure was the opposition between desiring-machines and p 17
organism. This is tantamount to saying that the subject is produced as a mere residuum alongside the desiring-machines, or that he p 17
question becomes: what does the celibate machine produce? what is produced by means of it? The answer would seem to be p 18
form circles that converge on the desiring-machines; then the subject—produced as a residuum alongside the machine, as an appendix, or p 20
we are well aware that the real object can be produced only by an external causality and external mechanisms; nonetheless this p 25
itself. The reality of the object, insofar as it is produced by desire, is thus a psychic reality. Hence it can p 25
repressive and the most deadly forms of social reproduction are produced by desire within the organization that is the consequence of p 29
necessarily returns to a dualism between the real object rationally produced on the one hand, and irrational, fantasizing production on the p 29
in a certain initiation ceremony, he shows that they are produced each year as a sample taken from an infinite series p 36
tight, nostrils pinched shut, ears stopped up) that something is produced, counterproduced, something that diverts or frustrates the entire p 38
process of
are struck by the fact that all the parts are produced as asymmetrical sections, paths that suddenly come to an end p 42
Hence Proust maintained that the Whole itself is a product, produced as nothing more than a part alongside other parts, which p 43
is what Joyce called re-embodiment. The body without organs is produced as a whole, but in its own particular place within p 43
contiguous to them, it exists as a product that is produced apart from them and yet at the same time is p 44
apparently derived from (prelevés sur) global persons; they are really produced by being drawn from (prelevés sur) a flow or a p 46
that is not formulated in terms of her, but rather produced within the interplay of desiring-machines—at the level, for example p 48
from a father-in-law. And although new stases or relapses are produced at this level, such as new forms of incest and p 71
of recording. But here no biunivocal process is in fact produced that would fit production into the mold of representatives; no p 72
is Oedipus, the double impasse. And if a schizo is produced here as an entity, this occurs for the simple reason p 80
intensities, fields of potentials. Phenomena of individualization and sexualization are produced within these fields. We pass from one field to p 85
another
migration toward Mexico, its forces, and its religions: individuations are produced only within fields of forces expressly defined by intensive p 85
vibrations
schizo glides in order to be everywhere something real is produced, everywhere something real has been and will be produced. It p 87
is produced, everywhere something real has been and will be produced. It is true that reality has ceased to be a p 87
beyond its principle to the point where it is effectively produced by the desiring-machine. The point where the copy ceases to p 87
Real and its artifice. To seize an intensive real as produced in the coextension of nature and history, to ransack the p 87
and that the internalization corresponding to the paternal image was produced during the Paleolithic right up until the start of the p 106
nature, man and the world, so that man must be produced as man by something exterior to nature and to man p 107
to inscribe all things, it must act as if it produced them. It is necessary that the connections reappear in a p 154
immemorial). Marcel Griaule describes how, among the Dogons, something is produced at a certain moment, at the level and on the p 155
stronger, by anticipating and repressing any reterritorialization that might be produced by the economic givens of the agrarian problem. (As if p 197
that exceed the capacities of the separate communities. What is produced on the body of the despot is a connective synthesis p 198
for signification and subordination. And what is simulated and therefore produced, through the incest that is itself simulated and therefore p 210
produced
produced, through the incest that is itself simulated and therefore produced—all the more real for being simulated, and vice versa p 210
already the anus that detached the object on high and produced the eminent voice? Didn't the transcendence of the phallus depend p 211
It no longer produces an overcoding unity; it is itself produced inside the field of decoded flows. As a machine it p 221
that the exchange relation formally unites partial objects that are produced and even inscribed independently of it. The commercial and p 226
monetary
opposite. So true is it that primitive accumulation is not produced just once at the dawn of capitalism, but is continually p 231
to this process. Hence there is a machinic surplus value produced by constant capital, which develops along with automation and productivity p 232
realize or absorb the surplus value of flux that is produced on the one side as on the other. Marx has p 234
larger scale, only if the surplus value is not merely produced or extorted, but absorbed or realized.? If the capitalist is p 234
an unrealized surplus value of flux is as if not produced, and becomes embodied in unemployment and stagnation. It is easy p 235
because it absorbs the greater part of the surplus value produced. The State, its police, and its army form a gigantic p 235
as they are sufficiently filled with the floating images constantly produced by capitalism. To pursue a remark of Henri Lefebvre's, these p 251
The capitalist State is in a different situation: it is produced by the conjunction of the decoded or deterritorialized flows, and p 252
They are nothing more nor less than configurations or images produced by the points-signs, the breaks-flows, the pure figures of capitalism p 264
and lived, in the sense in which the social images produced by the decoded flows actually fall back on restricted familial p 267
are elementary forces by means of which the unconscious is produced; the others, resultants reacting on the first, statistical aggregates p 283
through
new means appropriated by desire and in the derived desires produced by the machines. A profound text by Samuel Butler, The p 284
surplus value of code, and where the whole is itself produced alongside the parts, as a part apart or, as Butler p 287
own production from their distinct product. Only what is not produced in the same way it functions has a meaning, and p 288
electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in potential or intensities distributed on the p 291
body considered
believed? The Hellenists? Do the Hellenists believe that the Greeks produced according to their beliefs? This is true at least of p 297
an image, a myth; that this or these images are produced by an oedipalizing structure; that this structure acts only insofar p 310
molar aggregates: Oedipus as the imaginary reterritorialization of private man, produced under the structural conditions of capitalism, p 310
inasmuch as capitalism reproduces
way the contrary of the organs-partial objects. It is itself produced in the first passive synthesis of connection, as that which p 325
of desire. For as we have seen, it can be produced as the amorphous fluid of antiproduction, just as it can p 326
the amorphous fluid of antiproduction, just as it can be produced as the support that appropriates for itself the flow production p 326
to the organism. The body without organs is in fact produced as a whole, but a whole alongside the parts—a p 326
within itself the zero intensity starting from which it is produced, in one moment, as that which grows or diminishes according p 330
in this respect how the relations of attraction and repulsion produced such states, sensations, and emotions, which imply a new energetic p 330
apparatus for the absorption of a surplus value not even produced yet—which gives them precisely an apparent revolutionary position.) In p 338
as well as enveloping the zero degree in the intensities produced; and thereby causing the desiring-machines to start up again. Such p 339
The form or quality of the socius is therefore itself produced, but as the ungendered—that is, as the natural or p 343
goal. We have seen in this sense how social production produced the sick schizo: constructed on decoded flows that constitute its p 362
led to take itself as an end: a psychotic is produced who escapes the delegated repression properly speaking only to take p 363

PRODUCER 1

it suggested a stalled engine. The schizophrenic is the universal producer. There is no need to distinguish here between producing and p 7

PRODUCER-PRODUCT 1

rather, they are one and the same essential reality, the producer-product. Production as process overtakes all idealistic categories and p 5
constitutes a

PRODUCER-UNCONSCIOUS 1

line of castration; the splendid affirmation of the orphan- and producer-unconscious; the exaltation of the process as a schizophrenic process of p 299

PRODUCERS 9

by what means? What place should be left for other producers or antiproducers (the place of one's little brother, for instance p 38
of social production, as a system of reproduction of the producers. And doubtless, at the other pole, the recording of desiring-production p 120
flows of production, the flows of means of production, of producers and consumers: the full body of the goddess Earth gathers p 142
feasting. The ultimate consumers are in this way the original producers.) Surplus value of code is the primitive form of surplus p 150
other, but the new inscription cements the whole and brings producers and products into relations with itself (they do not need p 199
through the development of commodity production, the decoding of the producers through expropriation and proletarianization—all the p 223
preconditions are present, everything
us the extrinsic conjunction of these two flows: flows of producers and flows of money. The encounter might not have taken p 225
is marked or inscribed on the socius—directly—is the producers (or nonproducers) according to the standing of their family or p 263
preconditions. What is inscribed or marked is no longer the producers or nonproducers, but the forces and means of production as p 263

PRODUCES 60

connections. An organ-machine is plugged into an energy-source-machine: the one produces a flow that the other interrupts. The breast is a p 1
that the other interrupts. The breast is a machine that produces milk, and the mouth a machine coupled to it. The p 1
And rest assured that it works: Judge Schreber feels something, produces something, and is capable of explaining the process theoretically. p 2
Something
as either man or nature now, only a process that produces the one within the other and couples the machines together p 2
give to the sterility of money the form whereby money produces money. It produces surplus value, just as the body without p 10
sterility of money the form whereby money produces money. It produces surplus value, just as the body without organs reproduces itself p 10
word, the opposition of the forces of attraction and repulsion produces an open series of intensive elements, all of them positive p 19
a real entity depends upon an essence of lack that produces the fantasized object. Desire thus conceived of as production, though p 25
to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that functions as a double of reality p 25
by its own object, whereas desire is regarded as what produces the fantasy and produces itself by detaching itself from the p 26
whereas desire is regarded as what produces the fantasy and produces itself by detaching itself from the object, though at the p 26
the key to desire (missing in this world). If desire produces, its product is real. If desire is productive, it can p 26
from desire: they are counterproducts within the real that desire produces. Lack is a countereffect of desire; it is deposited, distributed p 27
effect on desiring-production in no way vitiates our principle: desire produces reality, or stated another way, desiring-production is one and the p 30
to say is that capitalism, through its process of production, produces an awesome schizophrenic accumulation of energy or charge, against p 34
which
every machine is a machine of a machine. The machine produces an interruption of the flow only insofar as it is p 36
insofar as it is connected to another machine that supposedly produces this flow. And doubtless this second machine in turn is p 36
a third machine that ideally—that is to say, relatively—produces a continuous, infinite flux: for example, the anus-machine and the p 36
the desiring-machine is the residual break (coupure-reste) or residuum, which produces a subject alongside the machine, functioning as a part p 40
adjacent
body without organs. For the unconscious is an orphan, and produces itself within the identity of nature and man. The autoproduction p 49
the whole work; an immense flow that each partial object produces and cuts again, reproduces and cuts at the same time p 69
told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and their distribution that indeed keep p 97
the
what about the effects of money that grows, money that produces more money? There are socioeconomic complexes that are also veritable p 104
a circular movement by which the unconscious, always remaining subject; produces and reproduces itself. The unconscious does not follow p 107
the paths
is to say ideologically, for culture. It is Oedipus who produces man in this fashion, and who gives a structure to p 108
is made of the syntheses? It represents nothing, but it produces. It means nothing, but it works. Desire makes its entry p 109
the body without organs, where he installs his desiring-machines and produces a perpetual outflow of acting forces. He has crossed over p 131
specters. They must reinvent each gesture. But such a man produces himself as a free man, irresponsible, solitary, and joyous, finally p 131
in the established literature, since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which on p 134
the
that Artaud's language is that of a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated: therefore in all p 135
respects the
the libido becomes abstract quantity, the elevated and disinvested anus produces the global persons and the specific egos that serve this p 143
an individuating power over the persons of a lineage; it produces instead a generalized distinguishability. E. R. Leach cites cases of p 146
veritable surplus value of code: each detachment from the chain produces, on one side or the other in the flows of p 150
agreement with the unconscious, and the form in which it produces effects of the signified in the unconscious. The signifier as p 209
it appropriates reality in the operation of despotic overcoding, it produces reality on the new full body that replaces the earth p 210
the beginning it expresses the imperialism of the signifier that produces its signifieds as effects that are the more effective and p 213
them, depending on the things it signifies. It no longer produces an overcoding unity; it is itself produced inside the field p 221
desire that, instead of just dreaming or lacking it, actually produces a desiring-machine that is at the same time social and p 224
same economy, one and the same production process. Our society produces schizos the same way it produces Prell shampoo or Ford p 245
production process. Our society produces schizos the same way it produces Prell shampoo or Ford cars, the only difference being that p 245
resuscitating it as one of the poles between which it produces its own break. Democracy, fascism, or socialism, which of these p 261
and beyond its transcendental resurrections. Each type of social machine produces a particular kind of representation whose elements are p 262
organized at
which it is continually repelling and exorcising, while capitalism itself produces its immanent limits, which it never ceases to displace and p 266
defined familiarly or genetically), it is always the unconscious that produces itself in a cyclical orphan movement, a cycle of destiny p 290
that constitute the cycle whereby the unconscious, remaining a subject, produces and reproduces itself? We use the term Libido to designate p 291
its bankruptcy or its abnegation: an unconscious that no longer produces, but is content to believe. The unconscious believes in Oedipus p 296
reterritorializations of capitalism. And finally, it is this form that produces the images filling the capitalist field of immanence, the capitalist p 303
myriad little connections, disjunctions, and conjunctions by which every machine produces a flow in relation to another that breaks it, and p 315
another that breaks it, and breaks a flow that another produces. But how would these decoded and deterritorialized flows of p 315
desiring-production
are his prized possession, or that he perfects or even produces through handiwork; nor of the subject's use of his machines p 322
field, always breaks the flow that another object emits or produces relatively, itself ready to emit a flow that other partial p 325
but a force to love, a virtue that gives and produces, that engineers. (For how could what is in life still p 333
power to desiring-production; productive of desire and a desire that produces, the subject-group invents always mortal formations that exorcise p 348
the effusion
in motion by the counterinvestment of the social field that produces the psychotic. Again, everything is neurosis, since it is an p 363
apparatus finds itself grounded in the economy itself, which directly produces libidinal investments for the repression of desire (antiproduction p 373
as the
of the axiomatic, the combination of the flows; how it produces the terrible single class of gray gentlemen who keep up p 373
apparatus that combines them, and at the points of combination produces pseudo codes and artificial reterritorializations. It is in this sense p 374
rewriting of history on a level with the real, and produces this strangely polyvocal moment when everything is possible. Of course p 378
but because it is the production of desire: desire that produces—real-desire, or the real in itself. Finally, we do not p 379
since we haven't stopped saying the opposite, and that desiring-production produces the real, and that desire has little to do with p 380

PRODUCING 23

however? Given a certain effect, what machine is capable of producing it? And given a certain machine, what can it be p 3
the partial object-flow connective synthesis also has another form: product/producing. Producing is always something grafted onto the product; p 6
and for that

universal producer. There is no need to distinguish here between producing and its product. We need merely note that the pure object produced is carried over into a new act of producing. The table continues to go about its business. The surface and as a consequence, an indifference toward the act of producing and toward the product, toward the set of instruments to the pleasure of violating a taboo. The rule of continually producing production, of grafting producing onto the product, is a characteristic of desiring-machines or of	p 7 p 7 p 7 p 7 p 7 p 7 p 8 p 10 p 26 p 26
vagabond intervened in this binarity, the body without organs that reinjects producing into the product, extends the connections of machines, and serves the nature of the unconscious. But psychoanalysts are bent on producing man abstractly, that is to say ideologically, for culture. It only discovered once a work was viewed as a machine, producing certain effects, amenable to a certain use. Malcolm Lowry says only to the extent that the organs capable respectively of producing and breaking them are themselves encircled, instituted as partial objects but from this same viewpoint, it reacts on them in producing the conditions for major work projects that exceed the capacities proletarianization—all the preconditions are present, everything is given, without producing a capitalism properly speaking, but rather a regime based on	p 72 p 108 p 109 p 142 p 198 p 223
emission of both, and by constantly injecting antiproduction into the producing apparatus. Schizophrenization occurs on the periphery, but it occurs at	p 237
sign of desire, as an economic sign that consists in producing and breaking flows, is accompanied by a sign of necessarily a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and remainders, with a transference of individuality, in	p 248 p 287
least as much force as these coercive machines have for producing breaks and mobilizing flows. It is not through a desexualizing free multiplicities as such; because the multiple breaks never cease producing flows, instead of repressing them, cutting them at a single	p 293 p 295
PRODUCING-MACHINES 1	
the one within the other and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the self	p 2
PRODUCING/PRODUCT 1	
even the very young child does. Producing, a product: a producing/product identity. It is this identity that constitutes a third term	p 7
PRODUCT 45	
another form: product/producing. Producing is always something grafted onto the product; and for that reason desiring-production is production of production, just	p 6
is no need to distinguish here between producing and its product. We need merely note that the pure thisness of the indifference toward the act of producing and toward the product, toward the set of instruments to be used and toward rule of continually producing production, of grafting producing onto the product, is a characteristic of desiring-machines or of primary production: the	p 7 p 7 p 7
is what even the very young child does. Producing, a product: a producing/product identity. It is this identity that constitutes a the connective synthesis, as the identity of producing and the product: the schizophrenic table is a body without organs. The body referring to when he says that it is not the product of labor, but rather appears as its natural or divine	p 7 p 8 p 10 p 16 p 21 p 24 p 24 p 24 p 26 p 26 p 26 p 26
to the desiring-machines, being defined by the share of the product it takes for itself, garnering here, there, and everywhere a reward (Voluptas) from everything that this machine turns out, a product that the reader had thought to be no more than from the mere taste of wheat who grew it; the product gives us no hint as to the system and the	
as to the system and the relations of production. The product appears to be all the more specific, incredibly specific and contrary, the material process of production, the specificity of the product tends to evaporate, while at the same time the possibility to desire (missing in this world). If desire produces, its product is real. If desire is productive, it can be productive function as units of production. The real is the end product, the result of the passive syntheses of desire as autoproduct of desire is another machine connected to it. Hence the product is something removed or deducted from the process of producing process of producing: between the act of producing and the product, something becomes detached, thus giving the vagabond, nomad subject	
a	
immediately invested by desire, that it is the historically determined product of desire, and that libido has no need of any a strict distinction between the means of production and the product; thanks to this distinction, the machine transmits value to the thanks to this distinction, the machine transmits value to the product, but only the value that the machine itself loses as fact run only when they are not functioning properly: the product is always an offshoot of production, implanting itself upon it correct to say that in this sense schizophrenia is the product of the capitalist machine, as manic-depression and paranoia are the of the capitalist machine, as manic-depression and paranoia are the product of the despotic machine, and hysteria the product of the are the product of the despotic machine, and hysteria the product of the territorial machine? The decoding of flows and the he is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles all the productivity and continually grafting the process of production onto the product. (It is very curious that Melanie Klein, whose discovery of Albertine. Hence Proust maintained that the Whole itself is a product, produced as nothing more than a part alongside other parts parts; it is contiguous to them, it exists as a product that is produced apart from them and yet at the	p 29 p 31 p 31 p 31 p 33 p 33 p 33 p 35 p 37 p 43 p 44 p 61 p 72 p 74 p 87 p 115 p 136 p 165 p 177 p 194 p 196
en scene, it is directed by a social desiring-machine whose product should not be considered abstractly, separating the girl's and the binarity, the body without organs that reinjects producing into the product, extends the connections of machines, and serves as a surface an obstacle to treatment encountered from without, it is a product of oedipalization, and a countereffect of the treatment that reinforces into distinct qualitative forms. But now the real is a product that envelops the distances within intensive quantities. The indivisible is of the return of the repressed. Oedipus is a factitious product of psychic repression. It is only the represented, insofar as brutally interrupted, the more the schizo-as-entity arises as a specific product. That is why, on the other hand, we were unable he wants to make of this homosexuality of alliance a product of the Oedipus complex as something repressed. Alliance can never having believed in the following alternative: either Oedipus is the product of the social repression-psychic repression system, in which case it conformity with the apparent objective movement that attributes the surplus product to the State, assigns the productive forces to it in operates by means of euphemisms. The pseudo territoriality is the product of an effective deterritorialization that substitutes abstract signs for the	
it can, by means of regular or exceptional operations, the product of the decoded flows. Let us take the example of theater. Yes, Oedipus is nevertheless the universal of desire, the product of universal history—but on one condition, which is not is only there that functioning and formation, use and assembly, product and production merge. All molar functionalism is false, since the specific conditions that separate their own production from their distinct product. Only what is not produced in the same way it reactivity.... An allosteric protein should be seen as a specialized product of molecular engineering, enabling an interaction, positive or negative, to	p 223 p 271 p 288 p 288 p 288
and was perhaps the only one to maintain that the product of analysis should be a free and joyous person, a narcissism, which in no way precedes Oedipus but is its product. That is why we speak of an Oedipal-narcissistic machine, at configurations, and the whole of their possible relations are the product of a code, or of a social axiomatic to which	p 331 p 359 p 366
PRODUCT/PRODUCING 1	
within the partial object-flow connective synthesis also has another form: product/producing. Producing is always something grafted onto the product; and for	p 6
PRODUCTION 499	
not live nature as nature, but as a process of production. There is no such thing as either man or nature machine? Where in this entire circuit do we find the production of sexual pleasure? At the end of Malone Dies, Lady specific aspect of nature, but nature as a process of production. What do we mean here by process? It is probable for the distinction of relatively autonomous spheres that are called production, distribution, consumption. But in general this entire level of	p 2 p 3 p 3 p 4

distinctions	
is no such thing as relatively independent spheres or circuits: production is immediately consumption and a recording process	p 4
(enregistrement), without any	
of mediation, and the recording process and consumption directly determine production, though they do so within the production process itself.	p 4
Hence	
consumption directly determine production, though they do so within the production process itself. Hence everything is production: production	p 4
of productions, of	
do so within the production process itself. Hence everything is production: production of productions, of actions and of passions; productions of	p 4
so within the production process itself. Hence everything is production: production of productions, of actions and of passions; productions of	p 4
recording	
of sensual pleasures, of anxieties, and of pain. Everything is production, since the recording processes are immediately consumed,	p 4
immediately consummated, and	
as we use the term: incorporating recording and consumption within production itself, thus making them the productions of one and the	p 4
of man become one within nature in the form of production or industry, just as they do within the life of	p 4
point of view of its fundamental identity with nature as production of man and by man. Not man as the king	p 4
they are one and the same essential reality, the producer-product. Production as process overtakes all idealistic categories and constitutes a	p 5
cycle	
is the universe of productive and reproductive desiring-machines, universal primary production as the essential reality of man and nature.	p 5
Desiring-machines are	
machine is always coupled with another. The productive synthesis, the production of production, is inherently connective in nature: and ... and	p 5
then	
always coupled with another. The productive synthesis, the production of production, is inherently connective in nature: and ... and then ... This	p 5
is	
grafted onto the product; and for that reason desiring-production is production of production, just as every machine is a machine connected	p 6
the product; and for that reason desiring-production is production of production, just as every machine is a machine connected to another	p 6
the schizophrenic object without relating it to the process of production. The Cahiers de l'art brut are a striking confirmation of	p 6
describes a schizophrenic table in terms of a process of production which is that of desire: Once noticed, it continued to	p 6
the table is a necessary consequence of its mode of production. When Claude Levi-Strauss defines bricolage, he does so in terms	p 7
pleasure of violating a taboo. The rule of continually producing production, of grafting producing onto the product, is a characteristic of	p 7
the product, is a characteristic of desiring-machines or of primary production: the production of production. A painting by Richard Lindner, Boy	p 7
is a characteristic of desiring-machines or of primary production: the production of production. A painting by Richard Lindner, Boy with Machine	p 7
characteristic of desiring-machines or of primary production: the production of production. A painting by Richard Lindner, Boy with Machine,	p 7
shows a	
us an organism; but at the very heart of this production, within the very production of this production, the body suffers	p 8
at the very heart of this production, within the very production of this production, the body suffers from being organized in	p 8
heart of this production, within the very production of this production, the body suffers from being organized in this way, from	p 8
binary-linear series. It is perpetually reinserted into the process of production. The catatonic body is produced in the water of the	p 8
connective or productive synthesis is the fact that it couples production with antiproduction, with an element of antiproduction, 2 The Body	p 8
and the body without organs. Every coupling of machines, every production of a machine, every sound of a machine running, becomes	p 9
lies precisely here: in the opposition of the process of production of the desiring-machines and the nonproductive stasis of the body	p 9
we must first establish a parallel between desiring-production and social production. We intend such a parallel to be regarded as merely	p 10
a priori answer to the question whether desiring-production and social production are really two separate and distinct productions. Its one	p 10
purpose	
to point out the fact that the forms of social production, like those of desiring-production, involve an unengendered nonproductive attitude, an	p 10
themselves. It falls back on (il se rabat sur) all production, constituting a surface over which the forces and agents of	p 10
constituting a surface over which the forces and agents of production are distributed, thereby appropriating for itself all surplus production and	p 10
of production are distributed, thereby appropriating for itself all surplus production and arrogating to itself both the whole and the parts	p 10
socius as a full body forms a surface where all production is recorded, whereupon the entire process appears to emanate from	p 10
Society constructs its own delirium by recording the process of production; but it is not a conscious delirium, or rather is	p 10
surface that falls back on (se rabat sur) all of production. (Furnishing or realizing surplus value is what establishes recording rights	p 11
of relative surplus-value in the actual specifically capitalist mode of production, whereby the productive powers of social labour are developed,	p 11
these	
a surface for the recording of the entire process of production of desire, so that desiring-machines seem to emanate from it	p 11
itself all the productive forces and all the organs of production, and that acts as a quasi cause by communicating the	p 12
economy, and that all sexuality is a matter of economy. Production is not recorded in the same way it is produced	p 12
fact, we have passed imperceptibly into a domain of the production of recording, whose law is not the same as that	p 12
whose law is not the same as that of the production of production. The law governing the latter was connective synthesis	p 12
is not the same as that of the production of production. The law governing the latter was connective synthesis or coupling	p 12
of recording therefore comes to overlap the connective syntheses of production. The process as process of production extends into the	p 13
method	
the connective syntheses of production. The process as process of production extends into the method as method of inscription. Or rather	p 13
divine, when it attracts to itself the entire process of production and server as its miraculate, enchanted surface, inscribing it in	p 13
of the word. It remains fluid and slippery. Agents of production likewise alight on Schreber's body and cling to it—the	p 15
the word process, recording falls back on (se rabat sur) production, but the production of recording itself is produced by the	p 16
recording falls back on (se rabat sur) production, but the production of recording itself is produced by the production of production	p 16
but the production of recording itself is produced by the production of production. Similarly, recording is followed by consumption, but the	p 16
production of recording itself is produced by the production of production. Similarly, recording is followed by consumption, but the production of	p 16
of production. Similarly, recording is followed by consumption, but the production of consumption is produced in and through the production of	p 16
the production of consumption is produced in and through the production of recording. This is because something on the order of	p 16
Just as a part of the libido as energy of production was transformed into energy of recording (Numen), a part of	p 16
of the unconscious: the conjunctive synthesis so it's ... , or the production of consumption. We must examine how this synthesis is formed	p 17
self-cure that brings him back to the equation Nature = Production (the production of a new humanity). As a matter of	p 17
brings him back to the equation Nature = Production (the production of a new humanity). As a matter of fact, Schreber	p 17
of the recording that is made of the process of production of the desiring-machines; and though there are syntheses and disorders	p 22
sense of the word, rather than a process of economic production involving desiring-machines. As for history, he was content merely to	p 22
it sets itself: introducing desire into the mechanism, and introducing production into desire. There is no very great difference between false	p 22
stacked against us, and the only real relationship, that of production, has been done away with. The great discovery of psychoanalysis	p 24
with. The great discovery of psychoanalysis was that of the production of desire, of the productions of the unconscious. But once	p 24
as a factory; representation was substituted for the units of production of the unconscious; and an unconscious that was capable of	p 24
no hint as to the system and the relations of production. The product appears to be all the more specific, incredibly	p 24
comprehension, or expression, rather than to the real process of production on which it depends. The schizophrenic appears all the more	p 24
that one describes, on the contrary, the material process of production, the specificity of the product tends to evaporate, while at	p 24
artificial person through autism, schizophrenia is the process of the production of desire and desiring-machines. How does one get from one	p 24
view process as material economic reality, as the process of production wherein Nature = Industry, Nature = History. To a certain	p 25
of desire forces us to take, making us choose between production and acquisition. From the moment that we place desire on	p 25
real object. It is true that the other side, the production side, has not been entirely ignored. Kant, for instance, must	p 25
that produces the fantasized object. Desire thus conceived of as production, though merely the production of fantasies, has been explained	p 25
perfectly	
object. Desire thus conceived of as production, though merely the production of fantasies, has been explained perfectly by psychoanalysis. On	p 25
the	
desire lacks is related to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that functions as	p 25
a dreamed-of object behind every real object, or a mental production behind all real productions. This conception does not necessarily compel	p 25
In a word, when the theoretician reduces desiring-production to a production of fantasy, he is content to exploit to the fullest	p 26

defines desire as a lack, rather than a process of production, of industrial production. Clement Rosset puts it very well: every	p 26
a lack, rather than a process of production, of industrial production. Clement Rosset puts it very well: every time the emphasis	p 26
objects, flows, and bodies, and that function as units of production. The real is the end product, the result of the	p 26
manque) is created, planned, and organized in and through social production. It is counterproduced as a result of the pressure of	p 28
latter falls back on (se rabat sur) the forces of production and appropriates them. It is never primary; production is never	p 28
forces of production and appropriates them. It is never primary; production is never organized on the basis of a pre-existing need	p 28
accordance with the organization of an already existing organization of production. The deliberate creation of lack as a function of market	p 28
deliberately organizing wants and needs (manque) amid an abundance of production; making all of desire teeter and fall victim to the	p 28
needs satisfied; and making the object dependent upon a real production that is supposedly exterior to desire (the demands of rationality	p 28
the demands of rationality), while at the same time the production of desire is categorized as fantasy and nothing but fantasy	p 28
but fantasy. There is no such thing as the social production of reality on the one hand, and a desiring-production that	p 28
= shit. The truth of the matter is that social production is purely and simply desiring-production itself under determinate conditions. We	p 29
invade and invest the productive forces and the relations of production. There is only desire and the social, and nothing else	p 29
desire within the organization that is the consequence of such production under various conditions that we must analyze. That is why	p 29
is or ought to be in the process of social production, and the irrational element in desire, and by regarding only	p 29
object rationally produced on the one hand, and irrational, fantasizing production on the other. He gives up trying to discover the	p 30
way, desiring-production is one and the same thing as social production. It is not possible to attribute a special form of	p 30
that is presumably different from the material reality of social production. Desiring-machines are not fantasy-machines or dream-machines,	p 30
which supposedly can be	
laid down the broad outlines of a parallelism between social production and desiring-production, in order to show that in both cases	p 31
exhaustive description of the relationship between the two systems of production. It merely enables us to point to certain phenomena having	p 31
is characterized by a strict distinction between the means of production and the product; thanks to this distinction, the machine transmits	p 31
not functioning properly: the product is always an offshoot of production, implanting itself upon it like a graft, and at the	p 31
group fantasies in which desiring-production is used to short-circuit social production, and to interfere with the reproductive function of	p 31
technical machines	
the explosion of a desiring-machine within an object of social production. But even earlier, Ravel preferred to throw his inventions entirely	p 31
but merely an index of a general form of social production: thus there are manual machines and primitive societies, hydraulic machines	p 32
agents and their own parts, or between the relations of production and their own relations, or between the social order and	p 32
is the locus of a primal psychic repression, whereas social production is where social repression takes place, and it is between	p 32
desire to desire repression. There is only one kind of production, the production of the real. And doubtless we can express	p 32
desire repression. There is only one kind of production, the production of the real. And doubtless we can express this identity	p 32
the unconscious as a cycle. We can say that social production, under determinate conditions, derives primarily from desiring-production: which	p 33
is to	
violence, with all the powers at its command. Its sovereign production and repression can be achieved in no other way. Capitalism	p 33
encounter of two sorts of flows: the decoded flows of production in the form of money-capital, and the decoded flows of	p 33
a way of life, but of a process of production. Nor is it merely a question of a simple parallelism	p 34
trying to say is that capitalism, through its process of production, produces an awesome schizophrenic accumulation of energy or charge,	p 34
against	
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social machine. Schizophrenia is desiring-production as the limit of social production. Desiring-production, and its difference in regime as	p 35
compared to social	
Desiring-production, and its difference in regime as compared to social production, are thus end points, not points of departure. Between the	p 35
be defined as the psychiatry that introduces the concept of production into consideration of the problem of desire, it cannot avoid	p 35
the same time is also a flow itself, or the production of a flow, in relation to the machine connected to	p 36
machine connected to it. This is the law of the production of production. That is why, at the limit point of	p 36
to it. This is the law of the production of production. That is why, at the limit point of all the	p 36
thereby constituting its productivity and continually grafting the process of production onto the product. (It is very curious that Melanie Klein	p 37
same problem once again: How has the process of the production of desire, how have the child's desiring-machines begun to turn	p 37
counterproduced, something that diverts or frustrates the entire process of production, of which it is nonetheless still a part. But the	p 38
of something from a chain; and the partial objects of production presuppose stocks of material or recording bricks within the coexistence	p 40
aspects that make the process of desiring-production at once the production of production, the production of recording, and the production of	p 41
make the process of desiring-production at once the production of production, the production of recording, and the production of consumption.	p 41
To	
process of desiring-production at once the production of production, the production of recording, and the production of consumption. To	p 41
withdraw a	
the production of production, the production of recording, and the production of consumption. To withdraw a part from the whole, to	p 41
but in its own particular place within the process of production, alongside the parts that it neither unifies nor totalizes. And	p 43
desiring-machines, nor the twofold need to consider the role of production in desire and the role of desire in mechanics. There	p 44
of view of consumption, rather than regarding them as genuine production. She explains them in terms of causal mechanisms (introjection and	p 44
not relate these partial objects to a real process of production—of the sort carried out by desiring-machines, for instance. In	p 44
the unconscious, to triangulate the unconscious, to encompass the entire production of desire. The question that thus arises here is not	p 44
rather, is that of the absolutely anoedipal nature of the production of desire. But because Melanie Klein insists on considering desire	p 45
having to do with a process and with relations of production that are both irreducible and prior to anything that may	p 46
more than these relations are intersubjective. They are relations of production as such, and agents of production and antiproduction. Ray	p 47
Bradbury	
They are relations of production as such, and agents of production and antiproduction. Ray Bradbury demonstrates this very well when he	p 47
all directions to a social field, to a field of production directly invested by libido. It would seem obvious that parents	p 47
to the parents from the point of view of immediate production, but that is ascribed to them (with either love or	p 48
of childhood, we cannot help but fail to understand the production of the unconscious itself, and the collective mechanisms that have	p 49
the unity of man and nature within the process of production, and when the cycle discovers its independence from an indefinite	p 49
between the two meanings of process: process as the metaphysical production of the demoniacal within nature, and process as social	p 49
production	
production of the demoniacal within nature, and process as social production of desiring-machines within history. Neither social relations nor	p 49
metaphysical relations	
that these relations with partial objects, with the agents of production, with the factors of antiproduction are woven, in accordance with	p 49
repugnant artificial triangle, thereby stifling the whole of sexuality as production of desire so as to recast it along entirely different	p 49
private theater rather than the fantastic factory of Nature and Production. Lawrence had the impression that sexuality possessed more power	p 49
or	
collar of Oedipus and rediscover everywhere the force of desiring, production; to renew, on the level of the Real, the tie	p 53
the Real, the tie between the analytic machine, desire, and production? For the unconscious itself is no more structural than personal	p 53
is the Real in itself, the impossible real and its production. But what is this long history, if we consider it	p 53
the one hand, the direct confrontation between desiring-production and social production, between symptomatological and collective formations,	p 54
given their identical nature and	
if Freud had drawn back from this world of wild production and explosive desire, wanting at all costs to restore a	p 54
did not lie between these terms, which are perhaps complementary.) Production is reduced to mere fantasy production, production of	p 55
expression. The	
which are perhaps complementary.) Production is reduced to mere fantasy production, production of expression. The unconscious ceases to	p 55
be what it	
are perhaps complementary.) Production is reduced to mere fantasy production, production of expression. The unconscious ceases to be what	p 55
it is	
than the engineer or mechanic who sets up units of production, and grapples with collective agents of production and antiproduction.	p 55
Psychoanalysis	
up units of production, and grapples with collective agents of production and antiproduction. Psychoanalysis is like the Russian Revolution; we	p 55
don't	
the complementary ensemble made up of boy-girl and parents-agents of production and antiproduction, this ensemble being present at the	p 61

same time	
two regimes, are therefore distinguished according to whether the social production of goods imposes its rule on desire through the intermediary	p 63
we flounder between Freud and Marx: by discovering how social production and relations of production are an institution of desire, and	p 63
and Marx: by discovering how social production and relations of production are an institution of desire, and how affects or drives	p 63
and also the mother—when all the agents of social production and antiproduction are in this way reduced to the figures	p 64
of the process in the void—a horrible exasperation (the production of the schizophrenic-as-entity)? Or is it the confusion of the	p 68
it the confusion of the process with a goal (the production of the pervert-artifice), or the premature interruption of the process	p 68
the pervert-artifice), or the premature interruption of the process (the production of the neurotic analysis)? We are forcibly confronted with	p 68
Oedipus	
cure us of the cure. 3 The Connective Synthesis of Production Given the syntheses of the unconscious, the practical problem is	p 68
the synthesis of recording without reacting on the synthesis of production, and profoundly changing the connections of this synthesis by	p 71
introducing	
use, or an alliance use, of the connective syntheses of production: a regime for the pairing of people replaces the connection	p 71
submits to the principle of pairing that regulates the social production of children. It is true that the connections of desiring-production	p 72
no biunivocal process is in fact produced that would fit production into the mold of representatives; no triangulation appears at this	p 72
laws, and make it serve a higher social and cultural production; there then appears a kind of unsticking of the social	p 74
of unsticking of the social field with regard to the production of desire, in whose name all resignations are justified in	p 74
persons, but singularities flocking from all sides, evanescent agents of production. This is free disjunction; the differential positions persist in	p 77
their	
off all desiring-production. The screws are tightened, nothing relating to production can make its way through any longer, except for a	p 79
neurosis or normality. The society of brothers rediscovers nothing of production and desiring-machines; on the contrary, it spreads the veil of	p 80
peoples, and persons with regions, thresholds, or effects in a production of intensive quantities. The theory of proper names should not	p 86
heart of reality, to an intense point identical with the production of the real, and that leads Reich to say: What	p 87
could flee. And then, all around, there are agents of production and antiproduction, the organizers of the escape, the accomplices, the	p 88
it still respected in part the general principle of a production of these quantities. When it became necessary once again to	p 93
forces—mediates them precisely by suppressing the true categories of production in the machines of desire. It seems to us that	p 95
extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in conjunction with desiring-production. Schizoanalysis	p 98
therefore does not hide the	
demonstrate the existence of an unconscious libidinal investment of sociohistorical production, distinct from the conscious investments	p 98
coexisting with it. Proust is	
familial, instead of interpreting it in an unconscious system of production as such (analytical economy). The great argument of familialism is	p 99
of the family, and underneath, it is desiring-production and social production that manifest, through the childhood experience, their identical	p 99
natures and	
parents merely have a role as agents of a special production or antiproduction, always grappling with other agents that they express	p 99
particular use in desiring-production, and the comparative operation of this production with social production, whence derive the state of desire	p 100
and	
desiring-production, and the comparative operation of this production with social production, whence derive the state of desire and its	p 100
repression, the	
It is equally true that everything within the order of production is anoedipal, and that there are non-oedipal, anoedipal currents that	p 100
a constellation of biunivocal relations between the agents of social production, reproduction, and antiproduction on the one hand, and the	p 100
agents	
to everything, in that the agents and relations of social production, and the libidinal investments corresponding to them, are made to	p 101
We have seen that desiring-production was the limit of social production, always thwarted in the capitalist formation: the body without organs	p 101
kind of libidinal investment of the social field of the production and the formation of this field. There is no more	p 103
desire and no longer by interests. A form of social production and reproduction, along with its economic and financial mechanisms, its	p 104
belief is necessarily something false that diverts and suffocates effective production. That is why seers are the least believing of men	p 107
the unconscious itself which holds to the circular form of production. Sexuality is not a mean; in the service of generation	p 108
desiring-production is crushed, reduced to being no more than the production of fantasy; but the sign does not produce fantasies, it	p 111
but the sign does not produce fantasies, it is a production of the real and a position of desire within reality	p 111
spider web, undoing the beliefs so as to attain the production of desiring-machines, and to reach the level of economic and	p 112
on an assembly line. We must set up units of production, plug in desiring-machines. What takes place in this factory, what	p 113
beginning of this study we have maintained both that social production and desiring-production are one and the same, and that they	p 116
differing regimes, with the result that a social form of production exercises an essential repression of desiring-production, and also that	p 116
desiring-production	
a social repression inherent to a given form of social production. Social repression bears on desire—and not solely on needs	p 118
economic infrastructure itself, the insertion of the drives into social production. Consequently, revolutionary investment seemed to him such	p 119
that the desire	
in one and the same movement that the repressive social production is replaced by the repressing family, and that the latter	p 119
is substituted for the relationship between the two orders of production, in a diversion where the whole of psychoanalysis goes astray	p 120
such an operation, from the point of view of social production, becomes evident, for the latter could not otherwise ward off	p 120
We do have, however, the elements of a response. Social production would need at its disposal, on the recording surface of	p 120
the family. It belongs essentially to the recording of social production, as a system of reproduction of the producers. And doubtless	p 120
undifferentiated or exclusion. The family is therefore introduced into the production of desire and will perform a displacement, an unparalleled	p 120
repression	
desire commencing with the earliest age of the child. Social production delegates the family to psychic repression. And if the family	p 120
joined together. There we have all the forces of social production, reproduction, and repression. This can be explained by the simple	p 122
accordance with its own laws and the requirements of social production. The inscription performed by the family follows the pattern of	p 125
matter of connecting desire to the ready-made objects of social production. Go buy madeleines in Combray if you really want to	p 125
to situate desire in relation to the forms of social production, demonstrating thereby that there is no psychoneurosis that is not	p 127
always measured against myths (and not against the units of production), although the measuring is done in two contrary directions. But	p 128
psychosis, is always in desiring-production, in its relation to social production, in their different or conflicting regimes, and the modes of	p 128
of investment that desiring-production performs in the system of social production. The actual factor is desiring-production insofar as it is	p 129
caught	
schizo had retreated in order to silence and suffocate this production. This recognition of desire this position of desire, this Sign	p 130
Schizophrenia as a process is desiring-production, but it is this production as it functions at the end, as the limit of	p 130
it functions at the end, as the limit of social production determined by the conditions of capitalism. It is our very	p 130
two meanings of process meet, as the movement of social production that goes to the very extremes of its deterritorialization, and	p 130
extremes of its deterritorialization, and as the movement of metaphysical production that carries desire along with it and reproduces it in	p 131
has crossed over the limit, the schiz, which maintained the production of desire always at the margins of social production, tangential	p 131
the production of desire always at the margins of social production, tangential and always repelled. The schizo knows how to leave	p 131
the relationship of the literary machine with a field of production, and the moment when the emitted sign breaks through this	p 133
is like schizophrenia: a process and not a goal, a production and not an expression. Here again, oedipalization is one of	p 133
into the interior of the social formation, between the social production and reproduction that they invest, and the familial reproduction that	p 135
appears directly in inverse ratio: the more the process of production is led off course, brutally interrupted, the more the schizo-as-entity	p 136
beginning: there is desiring-production from the moment there is social production and reproduction. But in a very precise sense it is	p 139
capitalist socius. Thus the encounter between private property and commodity production, which presents itself, however, as two quite distinct	p 140
forms of	
The earth is the primitive, savage unity of desire and production. For the earth is not merely the multiple and divided	p 140
the full body that falls back on the forces of production and appropriates them for its own as the natural or	p 140
Earth is the great unengendered stasis, the element superior to production that conditions the common appropriation and utilization of the	p 141
ground	
It is the surface on which the whole process of production is inscribed, on which the forces and means of labor	p 141
products distributed. It appears here as the quasi cause of production and the object of desire (it is on the earth	p 141
to await capitalism to find a semiautonomous organization of technical production that tends to appropriate memory and reproduction, and	p 141
thereby modifies	

the social machine's supreme task, inasmuch as the apportioning of production corresponds to extractions from the chain, resulting in a residual	p 142
system of desire and destiny that organizes the productions of production, the productions of recording, and the productions of consumption.	p 142
Flows	
a social machine, a megamachine, that codes the flows of production, the flows of means of production, of producers and consumers	p 142
codes the flows of production, the flows of means of production, of producers and consumers: the full body of the goddess	p 142
organs that plugs desire into the socius and assembles social production and desiring-production into a whole on the earth. Our modern	p 142
claim to the productive forces and distributes the agents of production, resides in these operations: tattooing, excising, incising, carving,	p 144
scarifying, mutilating	
the movement of ideology: on the contrary, it forcibly injects production into desire, and conversely, it forcibly inserts desire into social	p 145
into desire, and conversely, it forcibly inserts desire into social production and reproduction. For even death, punishment, and torture are	p 145
desired	
death, punishment, and torture are desired, and are instances of production (compare the history of fatalism). It makes men or their	p 145
the other a memory of alliances and of words. While production is recorded in the network of filiative disjunctions on the	p 147
that the economy goes by way of alliance. In the production of children, the child is inscribed in relation to the	p 147
form an essentially open cycle where the socius acts on production, but also where production reacts on the socius. Marxists are	p 147
cycle where the socius acts on production, but also where production reacts on the socius. Marxists are right to remind us	p 147
the respective embrace of a signifying chain and flows of production? The great nomad hunter follows the flows, exhausts them in	p 148
full body of the socius is as if adjacent to production; it has not yet brought production under its sway. The	p 148
as if adjacent to production; it has not yet brought production under its sway. The space of the encampment remains adjacent	p 148
the forest; it is constantly reproduced in the process of production, but has not yet appropriated this process. The apparent objective	p 148
There is a sort of vast cycle of flows of production and chains of inscription, and a lesser cycle, between the	p 149
to flow. Descent is at the same time flow of production and chain of inscription, stock of filiation and fluxion of	p 149
on one side or the other in the flows of production, phenomena of excess and deficiency, phenomena of lack and accumulation	p 150
selections from the flows and detachments from the chains (certain production projects are executed in the framework of the tribal system	p 152
so that the flows of exchange and the flows of production do not manage to break the codes in favor of	p 153
are relative to the process of an industrial and commodity production decoded under the conditions of capitalism. All history can therefore	p 153
characteristics. Suffering and dangerous, unique, universal, it falls back on production, on the agents and connections of production. But on it	p 154
falls back on production, on the agents and connections of production. But on it, too, everything is attached and inscribed, everything	p 154
determine the intensive conditions of the system (the system of production included) in conformity with indigenous thought and practice. That	p 157
is	
is repressed is desiring-production. It is the part of this production that does not enter into social production or reproduction. It	p 173
part of this production that does not enter into social production or reproduction. It is what would introduce disorder and revolution	p 173
part that passes, on the contrary, from desiring-production to social production forms a direct sexual investment of this social production,	p 173
without	
social production forms a direct sexual investment of this social production, without any repression of a sexual nature of the symbolism	p 173
elles sont dans les choses), in the forms of social production and reproduction. Even an author like Marcuse, whom one would	p 173
that culturalism started on the right track: introducing desire into production, strengthening the link between instinctual and economic structure;	p 173
and at	
first place, desiring-production is situated at the limits of social production; the decoded flows, at the limits of the codes and	p 176
and the technician, preventing flows of money and flows of production from assuming an autonomy that would destroy their codes. Such	p 176
certain number of conditions are indispensable: the field of social production and reproduction must become independent of familial	p 177
reproduction, that is	
flows and the primitive codes. At the heart of primitive production one always finds oneself at 4+n, in the system of	p 178
Savages are deprived of the control over their own social production, that they are ripe for being reduced to the only	p 178
aggregate of destination (the family become microcosm) on which capitalist production and reproduction fall back. The organs and the agents	p 179
of	
the case of desiring-machines as molecular elements: there, use, functioning, production, and formation are one and the same process. And it	p 181
they form in all the sectors of a field of production (the total fact). A magical chain brings together plant life	p 181
that trace desire's field of presence and its field of production: an entire nonOedipal unconscious that will only produce Oedipus as	p 183
of its inscriptions. From the viewpoint of the relations of production, in fact, the circulation of women appears as a distribution	p 188
effect of a signifier, but rather a position and a production of desire: In order for the young woman's transformation to	p 189
It is exactly in this way that Marx defines Asiatic production: a higher unity of the State establishes itself on the	p 194
This conversion crosses through all the syntheses: the synthesis of production, with the hydraulic machine and the mining machine; the	p 195
synthesis	
fact, that is what forms the specific character of Asiatic production: the autochthonous rural communities subsist, and continue to produce,	p 196
inscribe	
in this respect: the dread of decoded flows—flows of production, but also mercantile flows (flux marchands) of exchange and commerce	p 197
such as it appears in the purest conditions of Asiatic production, has two correlative aspects: on the one hand it replaces	p 198
the old territorialities, integrates them as parts or organs of production in the new machine. It is perfected all at once	p 198
like pre-existing autonomous or semiautonomous machines from the viewpoint of production; but from this same viewpoint, it reacts on them in	p 198
immobile, monumental, immutable—appropriates all the forces and agents of production; but this inscription of the State allows the old	p 198
territorial	
not form, zigzag and not line, artifact and not idea, production and not expression. Let us try to summarize the differences	p 203
body that replaces the earth. It expresses the appropriation and production of the real by a quasi cause. In incest it	p 210
of everything the State wants to be and desires. Asiatic production, with the State that expresses or constitutes its objective movement	p 217
is beneath the blows of private property, then of commodity production, that the State witnesses its decline. Land enters into the	p 218
of its private property and the rise of its commodity production, but the latter induce in return the concrete existence of	p 220
a double error to think that the development of commodity production is enough to bring about feudalism's collapse—on the contrary	p 220
decoding of the commercial flows through the development of commodity production, the decoding of the producers through expropriation and	p 223
proletarianization—all	
Or the example of feudalism: there again private property, commodity production, the monetary afflux, the extension of the market, the	p 223
development	
guilds and the companies promotes, not the rise of capitalist production, but the insertion of the bourgeoisie into a town and	p 223
that is sold, flows of money that circulates, flows of production and means of production making ready in the shadows, flows	p 223
of money that circulates, flows of production and means of production making ready in the shadows, flows of workers becoming	p 223
detrterritorialized	
savage territorial machine operated on the basis of connections of production, and that the barbarian despotic machine was based on	p 224
disjunctions	
means of investment, and reduces all the decoded flows to production, in a production for production's sake that rediscovers the primitive	p 224
and reduces all the decoded flows to production, in a production for production's sake that rediscovers the primitive connections of labor	p 224
the soil through privatization; the decoding of the instruments of production through appropriation; the loss of the means of consumption	p 225
through	
wealth through monetary abstraction; the decoding of the flows of production through merchant capital; the decoding of States through	p 225
financial capital	
capital and public debts; the decoding of the means of production through the formation of industrial capital; and so on. Let	p 225
access to sources of raw materials, favorable conditions for the production of tools and machinery) All sorts of contingent factors favor	p 226
the conjunction is indeed capital's tighter and tighter control over production: capitalism or its break, the conjunction of all the decoded	p 226
Doubtless the merchant was very early an active factor in production, either by turning into an industrialist himself in occupations based	p 226
the capitalist machine is not assembled, until capital directly appropriates production, and until financial capital and merchant capital are no	p 226
longer	
to a division of labor in the capitalist mode of production in general. One then re-encounters the production of productions, the	p 226
capitalist mode of production in general. One then re-encounters the production of productions, the production of recordings, and the	p 226
production of	
in general. One then re-encounters the production of productions, the production of recordings, and the production of consumptions—but	p 226

precisely in
the production of productions, the production of recordings, and the production of consumptions—but precisely in this conjunction of decoded
flows p 226
of the old socius without changing the old mode of production. Even before the capitalist production-machine is assembled, commodities and
money p 226
inscription of a socius considered in its specific mode of production, which knows nothing of and does not recognize abstract labor p 227
capital is merely in a relationship of alliance with noncapitalist production; it enters into the new alliance that characterizes precapitalist States p 227
capital, flows of financing, a system of differential quotients of production that bear witness to a prospective force or to a p 228
of economic chains directed toward the adaptation of flows of production to the disjunctions of capital. The extreme importance in the p 229
that capitalism is industrial in its essence or mode of production, it functions only as merchant capitalism. While it is true p 229
economists too often dwell on considerations concerning the mode of production, and on the theory of money as the general equivalent p 230
is a matter of the limit of variation of the production flows from the viewpoint of a full output, but it p 230
is not calculable if it is a matter of the production flow and the labor flow on which surplus value depends p 230
crises being the means immanent to the capitalist mode of production. If capitalism is the exterior limit of all societies, this p 230
can maintain human surplus value as the basis for capitalist production, while recognizing that machines too work or produce value, that p 232
who thus ceases to be a constituent part of the production process, in order to become adjacent to this process. Hence p 232
and cleavages through which it revolutionizes its technical modes of production. But several correctives must be introduced in this regard. p 233
These
of profit its investment will offer by the lowering of production costs; without this prospect, the capitalist will keep the existing p 233
the steam engine and textile machines or techniques for the production of iron. In general, the introduction of innovations always tends p 234
a rise in profits through a lowering of costs of production, and if there exists a sufficiently high volume of production p 234
production, and if there exists a sufficiently high volume of production to justify them, the corollary that derives from this proposition p 234
the reason is not merely that his aim is the production for production's sake that generates surplus value, it also includes p 235
a gigantic enterprise of antiproduction, but at the heart of production itself, and conditioning this production. Here we discover a new p 235
but at the heart of production itself, and conditioning this production. Here we discover a new determination of the properly capitalist p 235
scale as interior limits, but the presence of antiproduction within production itself. The apparatus of antiproduction is no longer a transcendent p 235
of antiproduction is no longer a transcendent instance that opposes production, limits it, or checks it; on the contrary, it insinuates p 235
capitalist system; the capitalist effusion is that of antiproduction within production at all levels of the process. On the one hand p 235
of the differential relation between decoded flows of labor and production, and that moves from the center to the periphery while p 237
acquires a purchasing power through its distribution to workers or production factors, through its allotment in the form of incomes—a p 237
at which point everything recommences by means of a new production that will first come under the sway of the first p 238
which it is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The incompetent observer has the p 238
impression that this
a specific relation within capitalism depends on the mode of production that makes the economy a monetary economy. The fact remains p 239
in the signs of the new technical language machines, where production is narrowly determined by information: Take for example a cloverleaf p 241
them and sets them in motion. This cordoning off of production through information shows once again that the productive essence of p 241
comes to veil desiring-production, the whole of desire as effective production. But at least for an instant the mortgage of the p 244
by the decoding and the deterritorialization of flows in capitalist production. Any method will do for ensuring this universal decoding: the p 244
brought to bear on property, goods, and the means of production, but also on the organs of private man himself; the p 244
arts and our sciences, just as they congeal into the production of our own sick, the schizophrenics. We have seen that p 245
of one and the same economy, one and the same production process. Our society produces schizos the same way it produces p 245
salable. How then does one explain the fact that capitalist production is constantly arresting the schizophrenic process and transforming the p 245
subject
they risked unleashing flows that would be dangerous for capitalist production and charged with a revolutionary potential, so long as these p 245
code where a full body as an instance of anti production falls back on the economy that it appropriates. That is p 248
which it would not become capital and would not appropriate production. We have seen that this becoming-concrete appeared in the p 249
differential
figures as a directly economic instance, and falls back on production without interposing extraeconomic factors that would be inscribed in the p 249
the antiproduction apparatus ceases to be transcendent, and pervades all production and becomes coextensive with it. Thirdly, as a result of p 250
it has interior limits under the specific conditions of capitalist production and circulation, that is, in capital itself, but it functions p 250
widening of internal limits; and the effusion of antiproduction within production so as to be filled by the absorption of surplus p 250
from the standpoint of the flow of industrial and commercial production: the granting of monopolies, favorable conditions for accumulation, and p 252
the
financial capital is still allied with the old system of production, and when nascent industrial capitalism can secure its production and p 253
of production, and when nascent industrial capitalism can secure its production and its market only by obtaining the abolition of such p 253
a capital that has secured for itself direct interests in production. As a general rule, State controls and regulations tend to p 253
in the regulation of the axiomatized flows, with regard to production and its planning, the economy and its monetarization, and surplus p 253
and an apparatus of antiproduction distinct from the sphere of production. But the bourgeois field of immanence—as delimited by the p 254
transcendence or exterior limit, and the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented p 254
subjugation: there are
machine an undivided flow of income convertible into consumer and production goods, a flow on which profits and wages are based p 255
theoretical determination of the proletarian class at the level of production (those from whom surplus value is extorted), or at the p 255
remains problematical. A supposedly socialist State implies a transformation of production, of the units of production and the economic p 255
rationale. But
State implies a transformation of production, of the units of production and the economic rationale. But this transformation can only take p 255
of an abstract subjective essence of wealth, in labor or production—and in desire as well, it would seem. (It was p 258
the form of a new fetishism or a new hypocrisy. Production as the abstract subjective essence is discovered only in the p 259
reterritorializing it in the private ownership of the means of production. (Nor can one say in this regard that so-called common p 259
by continually developing the subjective essence of abstract wealth or production for the sake of production, that is, production as an p 259
essence of abstract wealth or production for the sake of production, that is, production as an end in itself, the absolute p 259
wealth or production for the sake of production, that is, production as an end in itself, the absolute development of the p 259
of its own limited purpose, as a determinate mode of production, production of capital, the self-expansion of existing capital. Under the p 259
its own limited purpose, as a determinate mode of production, production of capital, the self-expansion of existing capital. Under the first p 259
question: in each case what is the relationship between social production and desiring-production, once it is said that they have identical p 262
immanence and the decoding, antiproduction has spread throughout all of production, instead of remaining localized in the system, and has p 262
freed
the latter that one must consider the relationship of social production to desiring-production, the variations of this relationship in each case p 262
the producers or nonproducers, but the forces and means of production as abstract quantities that become effectively concrete in their p 263
becoming
the latter. That is to say that the elements of production and antiproduction are not reproduced in the same way as p 263
us. When the family ceases to be a unit of production and of reproduction, when the conjunction again finds in the p 265
patit) as a collective agent of enunciation, an agent of production and antiproduction, is reduced to Oedipus, where everyone now finds p 265
it restores to desiring-production, at the bounds of all social production. And capitalism, the relative limit of every society, inasmuch as p 266
it, by causing it to pass no longer between social production and the desiring-production that breaks away from social reproduction, but p 266
desiring-production that breaks away from social reproduction, but inside social production, between the form of social reproduction and the p 266
form of
and the form of a familial reproduction to which social production is reduced, between the social aggregate and the private subaggregate p 266
as an abstract and deterritorialized subjective essence, the activity of production in general. But as this determination develops under the p 270
condition
the form of the private ownership of the means of production. So that capitalism is without doubt the universal of every p 270
the cycle alone is categorical and absolute, because it attains production as the subject of reproduction, which is to say it p 275
there that functioning and formation, use and assembly, product and production merge. All molar functionalism is false, since the organic or p 288
but imply precisely the specific conditions that separate their own production from their distinct product. Only what is not produced in p 288
not the proteins. Proteins are both products and units of production; they are what constitutes the unconscious as a cycle or p 290
entering—men with women, women with men—into relations of production of desire that overturn the statistical order of the sexes p 296
arrangement—desiring-machines. The order of desire is the order of production; all production is at once desiring-production and social p 296

production. We	
The order of desire is the order of production; all production is at once desiring-production and social production. We therefore reproach	p 296
of production; all production is at once desiring-production and social production. We therefore reproach psychoanalysis for having stifled this	p 296
order of	
We therefore reproach psychoanalysis for having stifled this order of production, for having shunted it into representation. Far from showing	p 296
the	
beliefs put in the place of productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the same time	p 296
the essence of representation to be a familial representation. But production is not thereby suppressed, it continues to rumble, to throb	p 296
order to keep an effective grip on the zones of production, representation must inflate itself with all the power of myth	p 297
tragedy. Yet aren't myth and tragedy, too, productions—forms of production? Certainly not; they are production only when brought into	p 297
connection	
tragedy, too, productions—forms of production? Certainly not; they are production only when brought into connection with real social	p 297
production, real	
are production only when brought into connection with real social production, real desiring-production. Otherwise they are ideological forms,	p 297
which have taken	
forms, which have taken the place of the units of production. Who believes in all this—Oedipus, castration, etc.? The Greeks	p 297
the father has a role only as an agent of production and antiproduction. Freud, on the contrary, chooses the first path	p 297
appearance of being coextensive with the field of delirium. The production couple—the desiring-machines and the social field—gives way to	p 298
as agents of transmission, reception, and interception: kindly agents of production or suspicious agents of antiproduction. Why was mythic and	p 298
tragic	
installed there where there were fields, workshops, factories, units of production? The psychoanalyst parks his circus in the dumbfounded	p 298
unconscious, a	
has convincingly shown what break (coupure) introduced the irruption of production into the world of representation. Production can be that of	p 299
introduced the irruption of production into the world of representation. Production can be that of labor or that of desire, it	p 299
the highest degree in this discovery of the units of production, which subjugate all possible representations rather than being subordinated to	p 299
itself (le travail tout court), and thereby the sphere of production that effectively eclipses representation. And subjective abstract desire, like	p 300
subjective	
that which takes place for political economy and in social production, in the form of subjective abstract labor, and for psychoanalysis	p 302
says, in capitalism the essence becomes subjective—the activity of production in general—and abstract labor becomes something real from	p 302
which	
that a simple parallelism should be drawn between capitalist social production and desiring-production, or between the flows of money-capital	p 302
and the	
subjective libido. In short, the discovery of an activity of production in general and without distinction, as it appears in capitalism	p 302
a common essence, inasmuch as it is the activity of production in general—is capitalism continually realienating this essence, and without	p 302
in a system where the flows of the means of production, as the property of the capitalists, is directly related to	p 303
of the great objective determinate representations, for the benefit of production as the universal interior essence, but it does not thereby	p 303
as desiring-production, while with the other hand it reverses this production in a system of subjective representations (dream and fantasy, with	p 305
a stage. A whole theater put in the place of production, a theater that disfigures this production even more than could	p 305
in the place of production, a theater that disfigures this production even more than could tragedy and myth when reduced to	p 305
the representative series that psychoanalysis substitutes for the line of production: social and desiring-production. A theater series, instead of	p 305
a production	
production: social and desiring-production. A theater series, instead of a production series. But why in fact does representation, having	p 305
become subjective	
and pasteboard unconscious: the theater taken as the model of production. Even in Louis Althusser we are witness to the following	p 306
are witness to the following operation: the discovery of social production as machine or machinery, irreducible to the world of objective	p 306
the reduction of the machine to structure, the identification of production with a structural and theatrical representation (Darstellung) Now the	p 306
same	
Now the same is true of both desiring-production and social production: every time that production, rather than being apprehended in its	p 306
true of both desiring-production and social production: every time that production, rather than being apprehended in its originality, in its reality	p 306
a rule of inverse relation, or double bind. All of production is conducted into the double impasse of subjective representation. Oedipus	p 307
not have a reverse side that is like the real production of desire. This reverse side is the real inorganization of	p 309
or molar formations, and that determine the links and reduce production to representation—that is where the disjunctions become exclusive	p 310
(and	
its own absence or withdrawal. Yes, in fact, there the production of desire can be represented only in terms of an	p 310
an extrapolated sign that joins together all the elements of production in a constellation of which it is not itself a	p 310
dissolves it: where desire is shifted into the order of production, related to its molecular elements, and where it lacks nothing	p 311
its reality is that of the Real in its very production, in its very inorganization. It is not representative, but solely	p 311
crossroads of two operations of capture: one where repressive social production becomes replaced by beliefs, the other where repressed	p 313
desiring-production finds	
desire, whose machines on the contrary are indices of deterritorialized production. The psychoanalyst reterritorializes on the couch, in the	p 314
representation of	
just as well the flows of labor and desire, of production, knowledge, and creation in their most profound tendency. Here, madness	p 321
theater of cruelty; for it is the only theater of production, there where the flows cross the threshold of deterritorialization and	p 322
associated with two partial objects at least partially overlap: their production remains distinct in relation to the objects x and y	p 325
produced as the support that appropriates for itself the flow production. It can as well repel the organs-objects as attract them	p 326
of recording seemed to follow after the connective synthesis of production, with a part of the energy of production (Libido) being	p 327
synthesis of production, with a part of the energy of production (Libido) being converted into a recording energy (Numen). But in	p 327
body, having become that of capital-money, suppresses the distinction between production and antiproduction; everywhere it mixes	p 335
antiproduction with the productive forces	
is said that desiring-production is itself a decoded and deterritorialized production, how do we explain that capitalism, with its axiomatic, its	p 335
axiomatic, its statistics, performs an infinitely vaster repression of this production than do the preceding regimes, which nonetheless did not	p 335
lack	
We have seen that the molar statistical aggregates of social production were in a variable relationship of affinity with the molecular	p 336
that are historically and socially determined by the relations of production and antiproduction in a system. We know that molar social	p 336
and antiproduction in a system. We know that molar social production and molecular desiring-production must be evaluated both from the	p 336
viewpoint	
constellations, we see that the subjective essence of desire as production is referred to large objectivities, to the territorial or the	p 336
the difference between the qualified codes and overcodings of social production and the chains of decoding or of deterritorialization belonging	p 336
to	
decoded and deterritorialized flows; precisely because the subjective essence of production is revealed in capitalism; precisely because the	p 337
limit becomes internal	
the identity in nature must appear for itself between social production and desiring-production. But in its turn, this identity in nature	p 337
favoring an affinity in regime between the two modes of production, increases the difference in regime in a catastrophic fashion, and	p 337
it effuses in the immanent system where each act of production is inextricably linked to the process of anti production as	p 337
of production is inextricably linked to the process of anti production as capital. There where the codes are undone, the death	p 337
functioning; ensuring this functioning in the forms of attraction and production of intensities; thereafter integrating the failures in the attractive	p 339
functioning	
strictly inseparable and constitute one and the same process of production. From this point of view, the duality of the poles	p 340
instead of desire taken in the real order of its production, which behaves as a molecular phenomenon devoid of any goal	p 342
unengendered—that is, as the natural or divine precondition of production corresponding to a given degree to which it affixes a	p 343
social character. It is indeed in this sense that social production is desiring-production itself under determinate conditions. These determinate	p 343
conditions are	
considered. Membership in a class refers to the role in production or antiproduction, to the place in the inscription, to the	p 344
The preconscious revolution refers to a new regime of social production that creates, distributes, and satisfies new aims and interests. But	p 347
belongs to the infrastructure, not to ideology: desire is in production as social production, just as production is in desire as	p 348
infrastructure, not to ideology: desire is in production as social production, just as production is in desire as desiring-production. But these	p 348

ideology: desire is in production as social production, just as production is in desire as desiring-production. But these forms can be the parents function as something entirely different, as agents of production in relation to other agents in sociodesiring-production. From the point	p 348 p 355
other who defamilializes them according to the laws of social production and desiring-production: the mother herself functions as rich woman or	p 355
invests is a field of social desire, a field of production and antiproduction with its breaks and flows, where the parents in the form of sexuality of the field in social production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One an ego, but is already caught up in a social production and social machines that do not merely differentiate them as simultaneous meanings of process, as the historical process of social production and as the metaphysical process of desiring-production. But they do	p 355 p 356 p 358 p 358
short-circuiting the parents, who can only intervene as agents of production and antiproduction in one case as in the other. There and the entire series of psychoanalytic concepts. The factors of production are always actual, and are so from the tenderest age them within the order of the family, which both social production and the schizophrenic process escape. This contradiction is perhaps especially	p 358 p 358 p 360
one claims nevertheless to be searching for today: schizophrenogenic social production. In the first place, it is futile to affirm that has already substituted a familial causation or expression for social production, and finds oneself back within the categories of idealist psychiatry	p 361 p 361
schizophrenizing at the level of its infrastructure, its mode of production, its most precise capitalist economic circuits; and that the libido Not only does one thereby fail to correctly evaluate social production in its pathogenic nature, but secondly, one also fails to a goal. We have seen in this sense how social production produced the sick schizo: constructed on decoded flows that constitute is very important for it that the limit of this production be displaced, and that it pass to the interior of two poles are defined, the one by the enslavement of production and the desiring-machines to the gregarious aggregates that they constitute be accomplished without overthrowing power, without reversing subordination, without returning production itself to desire: for it is only desire that lives	p 361 p 361 p 362 p 365 p 366 p 367
our institutions and a total upheaval of the means of production.... If some conspiracy, according to Nietzsche's wish, were to use wages—afflux of raw profit); the effusion of antiproduction within production, as the realization or the absorption of surplus value, in aspect of capitalist immanence, expressing the twofold nature of capitalism: production for production's sake, but under the conditions of capital). There	p 368 p 372 p 373
extent that the new socius continues to subordinate the entire production of desire in the name of the higher interests of Kant's philosophy: they indeed have the same object—and social production is never anything other than desiring-production, and vice versa—but	p 376 p 378
a thirst, or an aspiration, but because it is the production of desire: desire that produces—real-desire, or the real in as possible the confusion of the schizophrenic process with the production of a schizophrenic. The schizophrenic process (the schizoid pole) is	p 379 p 379
psychoanalysis on the other? Everything revolves around desiring-machines and the production of desire. Schizoanalysis as such does not raise the problem	p 380
between the regime of desiring-production and the regime of social production is brought about, since in any case it is the brought about, since in any case it is the same production, but under two different regimes; if, on this socius as e., from the side where the molar aggregates of social production are organized, to this other side, no less collective, where endure the reversal of power such that desiring-production subjugates social production and yet does not destroy it, since it is the yet does not destroy it, since it is the same production working under the difference in regime; if there is, and famous rights to laziness, to nonproductivity, to dream and fantasy production, once again we are quite pleased, since we haven't stopped and social machines join together in a process of schizophrenic production that thereafter has no more schizophrenics to produce. In her	p 380 p 380 p 380 p 380 p 380 p 380 p 381
PRODUCTION'S 4	
Incest, a slandered shallow stream. Although we can see social production's interest in such an operation, it is less clear what all the decoded flows to production, in a production for production's sake that rediscovers the primitive connections of labor, on condition is not merely that his aim is the production for production's sake that generates surplus value, it also includes the realization capitalist immanence, expressing the twofold nature of capitalism: production for production's sake, but under the conditions of capital). There is not	p 120 p 224 p 235 p 373
PRODUCTION-MACHINE 1	
changing the old mode of production. Even before the capitalist production-machine is assembled, commodities and money effect a decoding of flows	p 226
PRODUCTIONS 23	
the production process itself. Hence everything is production: production of productions, of actions and of passions; productions of recording processes, of	p 4
is production: production of productions, of actions and of passions; productions of recording processes, of distributions and of co-ordinates that serve	p 4
distributions and of co-ordinates that serve as points of reference; productions of consumptions, of sensual pleasures, of anxieties, and of pain	p 4
recording and consumption within production itself, thus making them the productions of one and the same process. Second, we make no as to the nature and the relationship of the two productions, nor does the parallel we are about to establish provide desiring-production and social production are really two separate and distinct productions. Its one purpose is to point out the fact that psychoanalysis was that of the production of desire, of the productions of the unconscious. But once Oedipus entered the picture, this every real object, or a mental production behind all real productions. This conception does not necessarily compel psychoanalysis to engage in	p 4 p 10 p 10 p 24 p 26
The only connections that could be established between these two productions would be secondary ones of introjection and projection, as though	p 28
question is altogether different: is there an equivalence between the productions of the unconscious and this invariant—between the desiring-machines and	p 53
global images, and specific egos. We deny that these are productions of the unconscious. What is more, castration and oedipalization beget a global system of desire and destiny that organizes the productions of production, the productions of recording, and the productions of desire and destiny that organizes the productions of production, the productions of recording, and the productions of consumption. Flows of women	p 74 p 142 p 142
the productions of production, the productions of recording, and the productions of consumption. Flows of women and children; flows of herds and without which it would have no hold on the productions of the unconscious. Given these conditions, what is there to of production in general. One then re-encounters the production of productions, the production of recordings, and the production of consumptions—but	p 142 p 179 p 226
all a system of beliefs put in the place of productions? In reality, social production becomes alienated in allegedly autonomous beliefs of myth and tragedy. Yet aren't myth and tragedy, too, productions—forms of production? Certainly not; they are production only when an unconscious material, nor does any of it concern the productions of the unconscious. Oedipus, castration, the signifier, etc., exist at be said that the identity in nature between the two productions is completely hidden there: as much by the difference between tried to show from the outset is how the unconscious productions and formations were not merely repelled by an agency of also true: capitalism is constantly escaping on all sides. Its productions, its art, and its science form decoded and deterritorialized flows subjects the gregarious aggregate to the molecular multiplicities of the productions of desire. And if it is true that delirium is	p 296 p 297 p 313 p 336 p 338 p 375 p 376
PRODUCTIVE 69	
specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive and reproductive desiring-machines, universal primary production as the essential reality	p 5
governing associations: one machine is always coupled with another. The productive synthesis, the production of production, is inherently connective in nature	p 5
of antiproduction; but yet another characteristic of the connective or productive synthesis is the fact that it couples production with	p 8

antiproduction	
In fact, it does not restrict itself merely to opposing productive forces in and of themselves. It falls back on (il	p 10
in the actual specifically capitalist mode of production, whereby the productive powers of social labour are developed, these productive powers	p 11
and	
whereby the productive powers of social labour are developed, these productive powers and the social interrelations of labour in the direct	p 11
becomes a very mystic being since all of labour's social productive forces appear to be due to capital, rather than labour	p 11
recording or inscribing surface that arrogates to itself all the productive forces and all the organs of production, and that acts	p 11
the latter was connective synthesis or coupling. But when the productive connections pass from machines to the body without organs (as	p 12
the desiring-machines, or that he confuses himself with this third productive machine and with the residual reconciliation that it brings about	p 17
expressing itself—in myth, tragedy, dreams—was substituted for the productive unconscious. Every time that the problem of schizophrenia is	p 24
explained	
If desire produces, its product is real. If desire is productive, it can be productive only in the real world and	p 26
product is real. If desire is productive, it can be productive only in the real world and can produce only reality	p 26
objective: they know that desire clasps life in its powerfully productive embrace, and reproduces it in a way that is all	p 27
operation, any transformation, in order to invade and invest the productive forces and the relations of production. There is only desire	p 29
forces of antiproduction to operate retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was in no way	p 31
whole. That is because the breaks in the process are productive, and are reassemblies in and of themselves. Disjunctions, by the	p 42
word relate in this case does not designate a natural productive relationship, but rather a relation in the sense of a	p 48
by Freud, all those neurobiologico-desiring-machines. And the discovery of the productive unconscious has what appear to be two correlates:	p 54
on the	
the process as well as theory of the cure. The productive unconscious makes way for an unconscious that knows only how	p 54
expressive unconscious and no longer to the formations of the productive unconscious. The anoedipal nature of desiring-production remains	p 55
present, but it	
fell back on and appropriated desiring-production as if all the productive forces emanated from Oedipus itself. The psychoanalyst became the	p 56
carrier	
mythological argument, which consists in positing the adequation of the productive force of the unconscious and the edifying forces of myths	p 57
that from the start substitutes mere expressive forms for the productive formations. The basic question is never asked, but cast aside	p 57
achieved when the thousand breaks-flows of desiring-machines—all positive, all productive—are projected into the same mythical space, the	p 61
urinary stroke	
the recording of desire in order to transform all its productive connections. But we are able at least to follow, abstractly	p 72
mediated by the family, in order to attain the immediate productive unconscious. Yes, the family is a stimulus—but a stimulus	p 98
exercise in search of a signifier. Rather it is a productive use of the literary machine, a montage of desiring-machines, a	p 106
relate desire to Oedipus, we are condemned to ignore the productive nature of desire: we condemn desire to vague dreams or	p 107
is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than expressive. And it is a matter here of	p 110
desire is never signifying, it exists in the thousands of productive breaks-flows that never allow themselves to be signified within the	p 112
we made a psychoanalyst enter into the domains of the productive unconscious, he would feel as out of place with his	p 113
innocently relates to his parents some part of the astonishing productive experience he is undergoing with his desire; but this experience	p 120
the daddy-mommy type for what is essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself. It is in this	p 122
at everything, the family performs a vast appropriation of the productive forces; it displaces and reorganizes in its own fashion the	p 124
natural or divine precondition. While the ground can be the productive element and the result of appropriation, the Earth is the	p 140
recording, inscribing socius, insofar as it lays claim to the productive forces and distributes the agents of production, resides in these	p 144
rain from the sky and the general appropriation of the productive forces. Hence the savage, primitive socius was indeed the only	p 146
the connections of labor still must detach themselves from the productive process and pass into the element of recording that appropriates	p 147
pervert. Once the socius becomes fixed, falling back on the productive forces and appropriating them for its own, the problem of	p 148
so that a stock may be re-formed. There are no productive connections without disjunctions of filiation that appropriate them, but there	p 149
and drawings. If the full body falls back on the productive connections and inscribes them in a network of intensive and	p 154
alliance, the second characteristic of inscription: alliance imposes on the productive connections the extensive form of a pairing of persons,	p 155
compatible	
speak, it engineers. It is not expressive or representative, but productive. A symbol is nothing other than a social machine that	p 180
a large scale. One then reaches the regions of a productive, molecular, micrological, or microphysical unconscious that no longer means or	p 183
that attributes the surplus product to the State, assigns the productive forces to it in the great projects undertaken, and makes	p 194
latter is indeed the simplest and most ancient relation of productive activity, but it does not appear as such and only	p 227
new socius or the quasi cause that appropriates all the productive forces. We are no longer in the domain of the	p 227
it; on the contrary, it insinuates itself everywhere in the productive machine and becomes firmly wedded to it in order to	p 235
participation in the activity of antiproduction that drives the entire productive system. But it is not only those who man and	p 236
the other extreme a positive money (a credit granted the productive economy by the banks)-a flow possessing a power	p 237
to recognize or an illusion of consciousness—shows that the productive essence of capitalism can itself function only in this necessarily	p 239
off of production through information shows once again that the productive essence of capitalism functions or speaks only in the language	p 241
apparent objective movement according to which the economic forces or productive connections are attributed to an extraeconomic instance	p 247
as though they	
Representation no longer relates to a distinct object, but to productive activity itself. The socius as full body has become directly	p 263
and already suffers psychic and social repression of its elementary productive forces. But how can we speak of machines in this	p 283
becoming metaphorical for all the others and hindering the molecular productive elements from following their own line of escape. When Andre	p 307
very inorganization. It is not representative, but solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes by way of	p 311
in this perspective how the law of representation perverted the productive forces of the unconscious, and induced in its very structure	p 313
and it is by means of these flows that every productive connection is made, such as we have tried to account	p 325
is no longer the lines of connection that traverse the productive parts of the machine, but an entire network of disjunction	p 327
the body without organs, inasmuch as these disjunctions resect the productive connections; the chain causes them to pass over to the	p 327
between production and antiproduction; everywhere it mixes antiproduction with the productive forces in the immanent reproduction of its own	p 335
always widened	
on a state or degree of intensive development of the productive forces, insofar as these forces define a man-nature independent of	p 343
of escape, and for breaking them again following breaks of productive breaks, The most general principle of schizoanalysis is that desire	p 348
socius as a fixed support that attributes to itself the productive forces, extracting and absorbing the surplus value therefrom; the effusion	p 348
subordinates the socius or the form of power to desiring-production; productive of desire and a desire that produces, the subject-group invents	p 348
merciful and pitiful guts, these flows of corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage of	p 370
castration, the	
or statistical; the one material, the other ideological; the one productive, the other expressive. We have seen how the negative task	p 381
PRODUCTIVITY 11	
critical revolution changes nothing essential: this way of conceiving of productivity does not question the validity of the classical conception of	p 25
lacking or missing, continue to be the basis of the productivity of desire (theory of an underlying support). In a word	p 26
as group fantasies—that is, as agents of the real productivity of desire, making it possible to disinvest the current social	p 31
breaks-flows out of which desire wells up, thereby constituting its productivity and continually grafting the process of production onto the	p 37
product	
causality intervenes only in response to autonomous aspects of the productivity or the activity of the child, although he later discerns	p 37
this Sign refers to an order of real and actual productivity that is not to be confused with an indirect or	p 130
sector, and an extreme inequality in the different areas of productivity and in incomes. Each passage of a flux is a	p 232
capital—a diminution that is ensured by the development of productivity, automation, and constant capital. This problem was raised again	p 232
recently	
produced by constant capital, which develops along with automation and productivity, and which cannot be explained by factors that	p 232
counteract the	
becomes firmly wedded to it in order to regulate its productivity and realize surplus value which explains, for example, the difference	p 235
an end in itself, the absolute development of the social productivity of labor; but on the other hand and at the	p 259

PRODUCTS 12

Or rather, paranoia resolves once more into their elements the products of the condensations and identifications which are effected in the recording process: they are at once component parts and products of the process of decomposition that are spatially localized only means of labor are recorded, and the agents and the products distributed. It appears here as the quasi cause of production up all the others: marking bodies, which are the earth's products. The essence of the recording, inscribing socius, insofar as it bodies are not like cause and effect, but are both products derived from this same substance, in relation to which the the new inscription cements the whole and brings producers and products into relations with itself (they do not need to speak same way for both instances. First, simple exchange inscribes commercial products as particular quanta of a unit of abstract labor. It a one-to-one relation between money and an imposed range of products (which I have a right to, which are my due the manufacturers of paper and ink and TV sets whose products are used to control the minds of the people, and despotic Law, with the slashed, split, castrated ego, are the products of capitalism insofar as it engineers an operation that has the extent that they have paranoia and schizophrenia as ultimate products under the determinate conditions of capitalism. From the standpoint of that is reproduced, and not the proteins. Proteins are both products and units of production; they are what constitutes the unconscious

PROFANATION 1

stands for all the desiring women, a joyous activity of profanation extends beneath this generalized privatization. A painter such as Tintoretto

PROFANE 1

magical nature, an idea that is difficult to express in profane terms. Analytic psychotherapy can intervene only starting from the moment

PROFESSOR 1

necessary, merely to signify this absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly identifies

PROFILE 1

question returns: what reduces the schizophrenic to his autistic, hospitalized profile, cut off from reality? Is it the process, Or is

PROFIT 15

twofold movement of the tendency to a falling rate of profit, and the increase in the absolute quantity of surplus value primal repression of desiring-production. It falls to the family to profit from this, and to superimpose the repression that is properly but the juridical rights governing progeniture are determined for the profit of a specific person. We see no reason in fact celebrated problem of the tendency to a falling rate of profit, that is, of surplus value in relation to total capital with Balibar's remarks—this tendency to a falling rate of profit has no end, but reproduces itself while reproducing the factors is true that the tendency to a falling rate of profit or to its equalization asserts itself at least partially at is adopted only from the perspective of the rate of profit its investment will offer by the lowering of production costs lowering of costs and the elevation of the rate of profit through machinic surplus value is not innovation itself, whose value scientific or technical labor—even when highly remunerated—and the profit of capital that inscribes itself with another sort of writing of a conjunction; a flow—this time uninterrupted—of raw profit, constituting at one go an undivided quantity flowing over the the industrial capitalist as the representative of the afflux of profit, since profits do not flow in the reflux, but side Well then, let's see what we can do—and thereafter profit will flow alongside wages, side by side, reflux and afflux two kinds of flows, as in the fathomless abyss where profit and surplus value are engendered: the flow of merchant capital's of financing—reflux of incomes in wages—afflux of raw profit); the effusion of antiproduction within production, as the realization or capitalism. And for what does define capitalism, for what conditions profit, theirs is an investment of desire whose nature—unconscious-libidinal—is

PROFITABILITY 2

that of human surplus value. It is not even the profitability of the new technique considered in isolation, but its effect technique considered in isolation, but its effect on the over-all profitability of the firm in its relationships with the market and

PROFITS 12

are adopted only insofar as they entail a rise in profits through a lowering of costs of production, and if there capitalist as the representative of the afflux of profit, since profits do not flow in the reflux, but side by side a fusion into one and the same flow as with profits and wages. This proposition contains something other than an ideological convertible into consumer and production goods, a flow on which profits and wages are based. In short, the theoretical opposition is It happens that one desires against one's own interests: capitalism profits from this, but so does socialism, the party, and the the molar forces and thus crush desiring-production. Repression properly speaking profits from an occasion without which it could not interfere in of the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks at every step along the way the interior have an interest in capitalism only through the tapping of profits that they extract from it. But no matter how large from it. But no matter how large the extraction of profits, it does not define capitalism. And for what does define altogether different, and is not simply explained by the conditioned profits, but on the contrary itself explains that a small-time capitalist contrary itself explains that a small-time capitalist, with no great profits or hopes, fully maintains the entirety of his libidinal investments you have no idea whatsoever of real struggles, let's attack profits for a better management of the system, vote for a

PROFOUND 31

feeling of endless bliss to be in contact with the profound life of every form, to have a soul for rocks as the being who is in intimate contact with the profound life of all forms or all types of beings, who cops are there to replace the high priests. The first profound example of an analysis of double bind, in this sense the Rights of Man I; When I seek out my most profound opposite, I always encounter my mother and my sister; to him to find our forefathers. Lacan has demonstrated in a profound way the link between Oedipus and segregation. Not, however, in surrender: this work has been accomplished several times, in a profound way, rigorously, and with nuances. We see no special problem into the new use of synthesis that imposes such a profound change on them without causing the whole triangle to reverberate or results from it. Adopting Malinowski's arguments, Reich added a profound remark: desire is all the more Oedipal as the prohibitions and demanded again and again; and even an attempt as profound as Lacan's at shaking loose from the yoke of Oedipus that disfigures what all societies dread absolutely as their most profound negative: namely, the decoded flows of desire. This is not with the users. The practical misunderstandings come rather from the profound difference between the two sorts of questions. Without always formulating of a thing is a succession of more or less profound, more or less mutually independent processes of subduing, plus the that is, as a consequence of the interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted markets, etc. Hence one is correct in speaking of a profound dissimulation of the dualism of these two forms of money view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to the Saussurian and post-Saussurian undertaking. Because it abandons nature, the nondecidability—of the argument advanced by psychoanalysis's most profound innovator, which makes the displaced limit pass between the Symbolic is as though Freud were asking to be forgiven his profound discovery of sexuality by saying to us: at least it and in the derived desires produced by the machines. A profound text by Samuel Butler, *The Book of the Machines*, nevertheless in the same statistical direction. But in the other more profound or intrinsic direction of multiplicities there is interpenetration, direct communication And what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text, when he sees the opening of

place, the link between psychoanalysis and capitalism is no less profound than that between political economy and capitalism. This discovery of	p 302
and desire, of production, knowledge, and creation in their most profound tendency. Here, madness would no longer exist as madness, not depends. In this regard, in vain is the axiomatic in profound opposition to codes; since it works on the decoded flows	p 321 p 327
conception the psychoanalyst wishes to impose. Freud made the most profound discovery of the abstract subjective essence of desire—Libido. But	p 333
If Reich, at the very moment he raised the most profound of questions—Why did the masses desire fascism?—was content of a social full body. As Klossowski says in his profound commentary on Nietzsche, a form of power is identical with the gray gentlemen mentioned by Lawrence. Lawrence shows in a profound way that sexuality, including chastity, is a matter of flows it is futile to affirm that the family expresses more profound social contradictions, for one confers on it a value as	p 345 p 345 p 351 p 361
and then Laing were able to demonstrate this in a profound way: it is certain that neither men nor women are the sick schizo: constructed on decoded flows that constitute its profound tendency or its absolute limit, capitalism is constantly counteracting this	p 362 p 362
the workers' wages-income, whereas this class functions on a more profound level as creator, regulator, and guardian of the great nonappropriated	p 372
PROFOUNDEST 1	
only for others but for themselves? Reich is at his profoundest as a thinker when he refuses to accept ignorance or	p 29
PROFOUNDLY 11	
to varying degrees, matter that has no empty spaces, is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine of recording without reacting on the synthesis of production, and profoundly changing the connections of this synthesis by introducing new global	p 19 p 71
kind of Aufhebung that will constitute the phallus. Sublimation is profoundly linked to anality, but this is not to say that the mother). Griaule's article is without doubt the text most profoundly inspired by psychoanalysis in the whole of anthropology. Yet it preconscious investments of a social field by interests, but—more profoundly—its unconscious investments by desire, such as they pass by can be limited. It is the social machine that has profoundly changed: in place of the territorial machine, there is the merchant, the banker). But on the other hand, and more profoundly, every technical machine presupposes flows of a particular type: flows impression that this whole economic schema, this whole story is profoundly schizo. The aim of the theory is clear—a theory Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate. The death of writing is like the death of analysis in Critique de la raison dialectique appears to us profoundly correct where he concludes that there does not exist any process. And when we consider what there is of a profoundly artificial nature in the perverted reterritorializations, but also in the	p 143 p 160 p 168 p 194 p 232 p 238 p 240 p 256 p 321
PROFUSION 1	
Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion and the utter innocence of madness is revealed, whether it	p 43
PROGENITURE 1	
is not at one's disposal, but the juridical rights governing progeniture are determined for the profit of a specific person. We	p 142
PROGRAM 5	
the realization of a system, but the application of a program ... in the form of residues of the Nietzschean discourse, which histrionism of the schizophrenic, according to Klossowski's formula, the true program for a theater of cruelty, the mise-en-scene of a machine of politics—though not, as we shall see, of a program. The task of schizoanalysis is therefore to reach the investments we say that schizoanalysis as such has strictly no political program to propose. If it did have one, it would be not claim to be speaking for the masses. No political program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis	p 21 p 87 p 350 p 380 p 380
PROGRESS 7	
drives that would cause these drives and their objects to progress in the direction of an integrated whole, any more than structure; and at the same time [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go that the Industrial Revolution combined an elevated rate of technical progress with the maintenance of a great quantity of obsolescent equipment	p 44 p 173 p 233
conditions of the latter's operation; it watches over or directs progress toward a saturation of the axiomatic and the corresponding widenings from the despotic age to capitalism, inversely there is the progress leading to the withdrawal of the overseeing and overcoding object land, which alone is created by his own work in progress, the Search of Lost Time in progress, functioning as a own work in progress, the Search of Lost Time in progress, functioning as a desiring-machine capable of collecting and dealing with	p 252 p 268 p 318 p 318
PROGRESSED 1	
said twice in a questioning way: Nurse? ... As his analysis progressed . . . Dick had also discovered the wash-basin as symbolizing the mother's	p 45
PROGRESSES 1	
celibate machines through which little Joey passes as Bettelheim's therapy progresses. In the second place, every machine has a sort of	p 38
PROGRESSING 1	
The unconscious does not follow the paths of a generation progressing (or regressing) from one body to another: your father, your	p 108
PROGRESSION 7	
Oedipal tissue. How can we sum up this entire vital progression? Let us trace it along a first path (the shortest who gives a structure to the false movement of infinite progression and regression: your father, and your father's father, a snowball of civilization in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the individual learns to live the triangular situation	p 20 p 108 p 108
indirect symbolic satisfactions that would allow him to resume a progression, to take up a progressive pace. It is not at as a pure quality of the flow of capital. The progression is therefore the opposite of that of a code; it it to evolve solely within the movement of regression or progression. (Even the psychoanalytic conception of repetition remains captive to such	p 130 p 249 p 276
order, in the community order, the sectorial order, etc. This progression contains a constant of all modern attempts at reform. And	p 359
PROGRESSIONS 3	
does when it closets itself in Oedipus, and determines its progressions and regressions in terms of Oedipus, or even in relationship psychosis. It is like a Cartesian devil; the regressions and progressions are made only within the artificially closed vessel of Oedipus contemporary, within anoedipal desiring-production. Desiring-production has solely an actual existence; progressions and regressions are merely the effectuations of a virtuality that	p 129 p 129 p 130
PROGRESSIVE 14	
a therapeutic return to the family! But even within the progressive or revolutionary sectors of institutional analysis on the one hand allow him to resume a progression, to take up a progressive pace. It is not at all a question, she says is as distinct from a pre-oedipal regression as from a progressive restoration of Oedipus. 9 The Process Between neurosis and psychosis	p 94 p 130 p 130

We have psychotherapists who sincerely believe they are engaged in progressive work when they apply new methods for triangulating the child	p 170
a structural or problematical Oedipus, in the service of their progressive intentions. There or here, it's the same thing: Oedipus is or the new alliance. The State was not formed in progressive stages; it appears fully armed, a master stroke executed all partially at the center, carrying the economy toward the most progressive and the most automated sectors, a veritable development of underdevelopment	p 170 p 217 p 231
level of the State and the military that the most progressive sectors of scientific or technical knowledge combine with those feeble objective historical process, than to understand : (a) what are the progressive desires, ideas and thoughts which are latent in people of desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from developing. (The leadership has a tendency	p 236 p 257 p 257
set of circumstances can suddenly become charged with a dangerous progressive value. How things turn fascist or revolutionary is the problem	p 260
not sexuality that is in the service of generation, but progressive or regressive generation that is in the service of sexuality	p 275
independence of sexuality with regard to reproduction, the subordination of progressive or regressive reproduction to sexuality as a cycle. If the	p 291
of repression they are fostering, for their intentions are often progressive. But no one today can enter an analyst's consulting room	p 308
PROGRESSIVELY 3	
in conjunction with the biochemistry of drugs), that will be progressively more capable of determining the nature of this egg and observe things. A kind of perceptive gymnastics has lead him, progressively, not to identify with the character of Modern Times, but be said that Charlie Chaplin, as the film's sequences unfold, progressively displaces the reactions, causes them to recede, level by level	p 84 p 317 p 317
PROHIBIT 1	
because it is desired—there would be no need to prohibit what is not desired. Once again, it is this confidence	p 114
PROHIBITED 16	
in favor of it. In other words: if it is prohibited, this is because it is desired—there would be no repressed, and from the prohibition the nature of what is prohibited. There we have a typical paralogism—yet another, a fourth we could conclude from the formal prohibition what is really prohibited. Instead we have before us a system of three terms older internal qualitative conflict, which blocks not merely the roads prohibited by reality, but also those that reality leaves open and persons. Discernibility settles on the sister and the mother as prohibited spouses. The reason is that persons, with the names that the old argument: it must be possible since it is prohibited? The problem lies elsewhere. The possibility of incest would require from the prohibition anything regarding the nature of what is prohibited; for the prohibition proceeds by dishonoring the guilty, that is disfigured or displaced image of the thing that is really prohibited or desired. Indeed, this is how social repression prolongs itself an element derived from this this-side-of. Incest as it is prohibited (the form of discernible persons) is employed to repress incest repression to the repressed, and from the prohibition to the prohibited, that already implies the whole paralogism of social repression. But the lines of blockage, as if what was blocked or prohibited reappeared in marriages in spectral form, coming to demand its be the object of repression? Is it because incest is prohibited? We always fall back on this pale rationale: incest is on this pale rationale: incest is desired because it is prohibited. The prohibition of incest would therefore imply an Oedipal representation lineages or lineage segments is, in this society, if not prohibited, at least widely disapproved of. Will it be said that the disjunctive category of filiation. Incest with the sister is prohibited insofar as the conditions of territorial coding require that alliance of concluding from the prohibition as to what is actually prohibited). Yes, Oedipus is indeed the displaced represented; yes, castration is	p 114 p 114 p 115 p 127 p 160 p 161 p 162 p 162 p 162 p 162 p 164 p 172 p 172 p 186 p 200 p 313
PROHIBITING 1	
the repressing beyond that only applies appellations to persons by prohibiting persons who answer to the names of sister, mother, father	p 204
PROHIBITION 35	
have a triangulation that implies in its essence a constituent prohibition, and that conditions the differentiation between persons: prohibition of incest	p 70
a constituent prohibition, and that conditions the differentiation between persons: prohibition of incest with the mother, prohibition against taking the father's	p 70
the differentiation between persons: prohibition of incest with the mother, prohibition against taking the father's place. But a strange sort of way of a differentiation of persons in conformity with the prohibition, as well as the possibility for its own failure or personal material of transgression does not exist prior to the prohibition, any more than does the form of persons. We can form of persons. We can therefore see the property the prohibition has of displacing itself, since from the start it displaces mother. It has often been remarked in fact that the prohibition existed in two forms, the one negative, having to do reign of the either/or in the differentiating function of the prohibition of incest: here is where mommy begins, there daddy, and relation to the ego. So that the transgression of the prohibition becomes correlatively a confusion of persons, where the ego identifies the mother and the father retains only functions, defines the prohibition and the transgression as structural operations. But what water will the operation that closes around the unconscious the circle of prohibition and transgression, white mass and black mass; but the sign them to do; ... Instead of assuming, therefore, from the legal prohibition of incest that there is a natural aversion to incest psychic repression the nature of the repressed, and from the prohibition the nature of what is prohibited. There we have a of two terms where we could conclude from the formal prohibition what is really prohibited. Instead we have before us a at the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those who, in a animals and the hunters—a disjunction similar to an incest prohibition, since the hunter cannot consume his own kill.) In short from Levi-Strauss, explaining for the simple forms of marriage the prohibition of parallel cousins and the approbation of cross-cousins: each marriage	p 70 p 71 p 71 p 71 p 71 p 75 p 78 p 111 p 111 p 114 p 114 p 115 p 115 p 142 p 148 p 156
in the least feared as such, and that the incest prohibition could not be explained in this manner. This is because to lateral alliances that become established. It is through the prohibition of incest with the sister that the lateral alliance is that the lateral alliance is sealed; it is through the prohibition of incest with the mother that the filiation becomes extended such. Mother and sister do not exist prior to their prohibition as spouses. Robert Jaulin says it well: The mythical discourse its theme the passage from indifference to incest to its prohibition. Implicit or explicit, this theme underlies all the myths; it of the social rule, a function destined to found the prohibition and its transgression ... In both instances, one takes as something whereas these roles belong to the order constituted by the prohibition ... : incest does not exist. Incest is a pure limit. Provided the limit a matrix or an origin, as though the prohibition proved that the thing was first desired as such; another their names inasmuch as these names are inseparable from the prohibition that proscribes them as partners; or else the names subsist are reminded how illegitimate it is to conclude from the prohibition anything regarding the nature of what is prohibited; for the anything regarding the nature of what is prohibited; for the prohibition proceeds by dishonoring the guilty, that is to say, by directly from the repression to the repressed, and from the prohibition to the prohibited, that already implies the whole paralogism of connective syntheses. Such is indeed the meaning of the incest prohibition conceived as the establishment of a physical system in extension pale rationale: incest is desired because it is prohibited. The prohibition of incest would therefore imply an Oedipal representation, and it the case; not only does the Oedipal representation presuppose the prohibition of incest, but it is not even possible to say possible to say that the representation is born of the prohibition or results from it. Adopting Malinowski's arguments, Reich added a image of the mother. We have already seen how the prohibition of incest referred, not to Oedipus, but to the noncoded desire in its trap (the impossibility of concluding from the prohibition as to what is actually prohibited). Yes, Oedipus is indeed	p 159 p 159 p 159 p 160 p 160 p 161 p 161 p 161 p 162 p 162 p 162 p 163 p 172 p 172 p 172 p 173 p 313
PROHIBITIONS 11	
very form of persons—do not exist prior to the prohibitions that weigh on them and constitute them, any more than as the reverse side of the differentiation created by the prohibitions (incest by identification with the father, homosexuality by identification with designate global persons who do not exist prior to the prohibitions that found them, and they differentiate among these global persons the fusing of desire even more strongly to law and prohibitions; and the pushing of the process of oedipalization of the behind traces and returns that will be confronted by the prohibitions), or suppressed (not without being passed on to the children that now designate them, do not exist prior to the prohibitions that constitute them as such. Mother and sister do not	p 70 p 71 p 78 p 82 p 113 p 160

profound remark: desire is all the more Oedipal as the prohibitions are aimed, not simply at incest, but at all other despot, the despot himself or his god. The prescriptions and prohibitions that often render him almost incapable of acting make of disappeared from view as soon as we broke through the prohibitions they bore—has ceased to exist. Incest has become possible body, and to the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body of the and by the entire repressive apparatus represented in the savage prohibitions, the barbarian law, and the rights of antiproduction. And yet	p 172 p 194 p 209 p 301 p 336
PROHIBITS	5
same movement the Oedipus complex inserts desire into triangulation, and prohibits desire from satisfying itself with the terms of the triangulation	p 79
differentiated parental persons, and, brandishing the threats of the undifferentiated, prohibits the correlative ego from satisfying its desires with these persons	p 79
displacement. For what really takes place is that the law prohibits something that is perfectly fictitious in the order of desire it is itself derisory in relation to what the law prohibits in reality (the reason why revolutions have nothing to do with incest as represented in extension in the state that prohibits it, and that defines it as a transgression against persons	p 114 p 161 p 162
PROJECT	4
so on, which is neither delirious nor hallucinatory, but will project the hallucination or internalize the delirium. Delirium and hallucination are and filiative lineages. It is the same for the whole project of coding the flows. How does one ensure reciprocal adaptation the conjunction from taking place (as for the rest, its project was to resuscitate the Urstaat insofar as possible). The capitalist and the conjunctions biunivocal; then desire does not need to project itself into these forms that have become opaque. These forms	p 18 p 148 p 252 p 287
PROJECTED	15
such machines as one part among the others. Lenz has projected himself back to a time before the man-nature dichotomy, before or internal mental practices, or as though mental practices were projected upon social systems, without either of the two sets of the ultimate territoriality—as reconstructed in the analyst's office and projected upon the full body of the psychoanalyst (yes, my boss the thousand breaks-flows of desiring-machines—all positive, all productive—are projected into the same mythical space, the unary stroke of the	p 2 p 28 p 35 p 61
the service of this order, whereas the drive itself is projected onto the outside and turned against the others (death to absent—the phallus of castration; breaks-flows that let themselves be projected onto a mythical space; polyvocal chains that let themselves be	p 62 p 67
castration: the breaks-flows of desiring-production do not let themselves be projected onto a mythical locale; the signs of desire do not not the reverse: it is not the father who is projected onto the boss, but the boss who is applied to onto all the names of history. Instead of everything being projected onto a grotesque hiatus of castration, everything was scattered in be lived first by the child as a microcosm, then projected into the adult and social development (devenir). From this point But, fourthly, this limit inhibited from the interior was already projected onto a primordial beginning, a mythical matrix as the imaginary The paranoiac father Oedipalizes the son. Guilt is an idea projected by the father before it is an inner feeling experienced tragedy of the despot, is taken up again as shadows projected on a stage. The great territorialities have fallen into ruin seen from the back, all black, whose shadows are not projected by any sun, advance toward nothing. The wireless telegraph poles pitiful guts, these flows of corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage of castration, the flows that	p 74 p 104 p 168 p 174 p 176 p 275 p 308 p 317 p 370
PROJECTION	13
of a lost totality. Above all, it is not a projection; it has nothing whatsoever to do with the body itself Tausk when he regards the paranoiac machine as a mere projection of. a person's own body and the genital organs. The non differentiated nature of its surface are proof of this. Projection enters the picture only secondarily, as does counterinvestment. as the and that disjunctions appear only as a result of the projection of a more basic, primordial condensed material? Doubtless this is distributed and disjunctions are established, independent of any sort of projection. Yes, I have been my father and I have been these two productions would be secondary ones of introjection and projection, as though all social practices had their precise counterpart in the Despot, the body of Money. It is never a projection, however, of the body without organs. On the contrary: the She explains them in terms of causal mechanisms (introjection and projection, for instance), of mechanisms that produce certain effects (gratification and	p 8 p 9 p 9 p 13 p 15 p 28 p 33 p 44
the whole of sexuality shift into the Oedipal framework: this projection of all the breaks-flows onto the same mythical locale, and the extent that Lacan seemed to maintain a kind of projection of the signifying chains onto a despotic signifier, lacking unto that declined the primitive machine. It is this force of projection that defines paranoia, this strength to start again from zero given to resentment, the turning back against oneself, and the projection against the Other: the father is dead, it's my fault not at all the case. The socius is not a projection of the body without organs; rather, the body without organs	p 73 p 83 p 194 p 269 p 281
PROJECTIONS	6
the mechanisms of money remain totally unaffected by the anal projections of those who manipulate money. The Marx-Freud parallelism between the	p 28
it is expressed in terms that make them introjections or projections of each other without ceasing to be utterly alien to the forms of the subjugated group that depend on Oedipal projections and identifications, but the reverse: it is Oedipal applications that Are we to believe, then, that social investments are secondary projections, as if a large two-headed schizonoiac, father of the primitive fantasy, with myth and tragedy posited as their developments or projections). Images, nothing but images. What is left in the end have a familial connotation that would make them into simple projections, and from the moment delirium is recognized as having a	p 29 p 103 p 281 p 305 p 366
PROJECTS	9
without organs is not an original primordial entity that later projects itself into different sorts of socius, as though it were a taxonomy of families. This is clearly visible in the projects of community psychiatry or of so-called familial psychotherapy, which effectively from the flows and detachments from the chains (certain production projects are executed in the framework of the tribal system, others or displaces this representative against which it is directed; it projects onto the representative, categories, rendered discernible, that it has itself	p 33 p 94 p 152 p 165
State, assigns the productive forces to it in the great projects undertaken, and makes it appear as the cause of the reacts on them in producing the conditions for major work projects that exceed the capacities of the separate communities. What is the great collective designs of this same unity: major work projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist	p 194 p 198 p 199
the dolphin flux end, if not with the basic research projects of the American army, which brings us back to preparations a debt entered as a liability of the banks), and projects at the other extreme a positive money (a credit granted	p 236 p 237
PROLETARIAN	5
body without organs—more capitalist than the capitalist and more proletarian than the proletariat. This tendency is being carried further and he goes further than the proponents of a populist or proletarian art who are content to describe the social and the a perfect schizo. That is why the problem of a proletarian class belongs first of all to praxis. The task of it is possible to conceive a theoretical determination of the proletarian class at the level of production (those from whom surplus this group, becomes aware of the immediate possibility of a proletarian revolution that would not follow the anticipated causal order of	p 34 p 98 p 255 p 255 p 377
PROLETARIAT	11
more capitalist than the capitalist and more proletarian than the proletariat. This tendency is being carried further and further, to the its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles all the codes and an abundant reserve supply of labor, the formation of a proletariat, an easy access to sources of raw materials, favorable conditions in the form of an increasing exploitation of the peripheral proletariat in relation to that of the center. For it would and feudalism, and who come to a halt before the proletariat and deny that there can be any difference in class	p 34 p 35 p 226 p 231 p 253

whence the resemblance, in the nineteenth-century socialists' portrait of the proletariat, between the latter and a perfect schizo. That is why led to fix or assign a limit that differentiates the proletariat from the bourgeoisie—a great cleavage that will animate a absorption, of the market and monetary reckoning. Consequently, either the proletariat prevails and transforms the apparatus in conformity with its objective	p 255 p 255 p 256
add a few more axioms for the recognition of the proletariat as it second class. It is correct to say that and organizes. (Russian nationalism, the territoriality of the party: the proletariat was only able to constitute itself as a class on causes money to circulate; the way the bourgeoisie fucks the proletariat; and so on. And there is no need to resort	p 256 p 258 p 293
PROLETARIZATION 1	
commodity production, the decoding of the producers through expropriation and proletarianization—all the preconditions are present, everything is given, without producing	p 223
PROLIFERATE 1	
outside, in social authority, where it will be made to proliferate and be passed on to the children. The child becomes	p 79
PROLIFERATES 1	
participates in history; he hallucinates and raves universal history, and proliferates the races. All delirium is racial, which does not necessarily	p 85
PROLONGATION 1	
generation; on the contrary, generation is the ego's solace, its prolongation, the passage from one body to another through which the	p 108
PROLONGED 2	
pace becomes faster and faster. The euphoria could not be prolonged in Nietzsche for as long a time as the contemplative relationship, on which a new alliance is founded. What is prolonged, what comes to a halt, what is detached, and the	p 21 p 164
PROLONGING 1	
perpetuation of itself. Putting an end to the process or prolonging it indefinitely—which, strictly speaking, is tantamount to ending it	p 5
PROLONGS 2	
really prohibited or desired. Indeed, this is how social repression prolongs itself by means of a psychic repression without which it (language). The imperial inscription countersects all the alliances and filiations, prolongs them, makes them converge into the direct filiation of the	p 162 p 199
PROMENADES 1	
interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but where the reality	p 84
PROMISCUITY 1	
each time a society permits an infantile stage of sexual promiscuity to subsist, where everything is permitted until the age when	p 72
PROMISE 2	
like two. The signifier does not appear to keep its promise, which is to give us access to a modern and state from which the phallic force will arise, like a promise whose hidden presence in the very interior of the body	p 208 p 210
PROMISED 1	
is what the completion of the process is: not a promised and a pre-existing land, but a world created in the	p 322
PROMOTE 5	
psychic exchanges, or as the psychic exchanges on the contrary promote a subversion of the law: Anachronistic, relative to the institutional content of desiring-production, analytic theory and practice never cease to promote the conversion of the unconscious to Oedipus, form and content	p 63 p 74
psychoanalysis is content to live off Oedipus, to develop and promote it, and to give it a marketable medical form. Inasmuch the New Deal; let's cultivate and recognize strong unions; let's promote participation, the single class; let's take a step toward Russia own place, within the order of causes and aims that promote a new socius, or are they on the contrary the	p 365 p 373 p 377
PROMOTED 2	
effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first of all by making a global and territorialities of the large aggregates, gangs). Others are organized or promoted by the State, even though they might turn against the	p 74 p 258
PROMOTER 1	
on words is it that can make the analyst a promoter of anality? Or there is the psychoanalyst-as-priest, the pious psychoanalyst	p 108
PROMOTES 3	
that the monopolistic action favoring the guilds and the companies promotes, not the rise of capitalist production, but the insertion of of a subjective universal libido; but it reanimates them, and promotes them as subjective representations that extend the mythic and tragic scene appears to him to be an excessive outside. He promotes the pure analytic scene, an office Oedipus and an office	p 223 p 304 p 357
PROMOTION 3	
In them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt is landed and residential, this cannot be regarded as a promotion of territoriality; on the contrary, it is rather the effect The preconscious revolutionary break is sufficiently well defined by the promotion of a socius as a full body carrying new aims	p 99 p 145 p 347
PROMOTIONS 1	
thirteen I've worked hard, rising on the social ladder, getting promotions, being a part of the exploiters). There is therefore a	p 103
PROMPTING 2	
Between the substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship the great Phallus that no one possesses, the despotic signifier prompting the most miserable struggle, a common absence for all the	p 288 p 351
PRONE 1	
If we here choose the example of the analyst least prone to see everything in terms of Oedipus, we do so	p 45
PRONOUNCE 1	

word I, and that we must restore his ability to pronounce this hallowed word. All of which the schizo sums up	p 23
PROOF 7	
body without organs. The body without organs is not the proof of an original nothingness, nor is it what remains of machine and the non differentiated nature of its surface are proof of this. Projection enters the picture only secondarily, as does Also we must not think that the machines themselves are proof of the loss or repression of desire (which Bettelheim translates the wretched maneuver where men answer that this itself is proof that women are castrated—or even console women by saying Partial object: a well situated scar—ambiguous besides—is better proof than all the memories of childhood that the pretender lacks incestuous in its essence, so that it is its own proof or voucher, on a par with Reality. In the final office castration, that should be its own reality, its own proof, and that, contrary to the movement, proves itself only by	p 8 p 9 p 37 p 61 p 88 p 307 p 357
PROOFS 1	
the return of the repressed. There are a number of proofs that such a reconciliation does or can exist. With no	p 17
PROP 1	
violence always manifests the need for a belief, for a prop, for a structure. Oedipus-as-structure. Engels paid homage to the genius	p 107
PROPAGANDA 1	
compromise, but an idea in the service of repression, its propaganda, or its propagation. The incest motive is a logical deduction	p 115
PROPAGATED 1	
erected here and remains here. For here is the desert propagated by our world, and also the new earth, and the	p 131
PROPAGATES 1	
lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance with the organization of an already existing	p 28
PROPAGATING 1	
accumulate its poisonous sperm and gain the time necessary for propagating itself, and for passing on to our future children? And	p 311
PROPAGATION 1	
idea in the service of repression, its propaganda, or its propagation. The incest motive is a logical deduction of the human	p 115
PROPELLERS 1	
is plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that	p 37
PROPER 12	
individually into the cell, and then are arranged in the proper sequence by a mechanism analogous to a template onto which the distinctive side chain of each acid keys into its proper position. As a general rule, the problem of the relationships his singularities, enters into relations with others following the communication proper to partial objects: everyone passes into the body of the races, peoples, and persons in a theater of representation, but proper names that identify races, peoples, and persons with regions, thresholds	p 44 p 44 p 63 p 86
effects in a production of intensive quantities. The theory of proper names should not be conceived of in terms of representation of signs. This can be clearly seen in physics, where proper names designate such effects within fields of potentials: the Joule Oedipal psychoanalysis, for this literature deploys a form of superego proper to it, even more noxious than the nonwritten superego. Oedipus agent of a secondary psychic repression, or repression in the proper sense of the term, that is necessarily situated in relation that makes graphism into a system of writing in the proper sense of the term. Legislation, bureaucracy, accounting, the collection of return the concrete existence of a feudal state in the proper sense of the term, where the despot returns as the the names of history designate present intensities (the sea of proper names). The unconscious is not figurative, since its figural is desiring-production. Without this primal repression, a psychic repression in the proper sense of the word could not be delegated in the	p 86 p 86 p 134 p 184 p 202 p 220 p 311 p 339
PROPERLY 24	
and in fact run only when they are not functioning properly: the product is always an offshoot of production, implanting itself the unconscious ever exclusive, but rather the object of a properly inclusive use that we must analyze. Freud had a concept primal deprivation, and not the opposite. Here we have a properly analytical fallacy (which will be found again, to a considerable varieties of psychotic families under the same fusionist postulate: the properly fusionist family, where differentiations are no longer made except between profit from this, and to superimpose the repression that is properly termed secondary, this being a function delegated to the family preconditions are present, everything is given, without producing a capitalism properly speaking, but rather a regime based on slavery. Or the taken a technical and scientific form are subjected to a properly social axiomatic that is much severer than all the scientific this production. Here we discover a new determination of the properly capitalist field of immanence: not only the interplay of the Marx has shown what was the foundation of political economy properly speaking: the discovery of an abstract subjective essence of wealth distributed in varying ways). Whereas the paranoiac and the schizophrenic, properly speaking, do not operate on the socius, but on the must be viewed, what they have to do with a properly sexual energy is not immediately clear: either they are assigned is a matter of economic determinations, money). But what is properly cynical is to claim a scandal where there is none disjunction, of conjunction of flows whose libidinal tenor of a properly unconscious investment they translate. Thus no matter how well grounded element; and tragic representation does not express the despotic element properly speaking, but the conditions under which—in fifth-century Greece, for specific meaning. But it is another case altogether with the properly molecular chain: insofar as the body without organs is a unconscious by the molar forces and thus crush desiring-production. Repression properly speaking profits from an occasion without which it could not destructive task is to undo the Oedipal trap of repression properly speaking, and all its dependencies, each time in a way undoing the blockage or the coincidence on which the repression properly speaking relies; transforming the apparent opposition of repulsion (the body at once. Everything passes into the machine that causes the properly familial determinations to disintegrate. What the orphan libido invests is end: a psychotic is produced who escapes the delegated repression properly speaking only to take refuge in primal repression, closing the introduced into new codes, and first of all into a properly pictorial axiomatic that chokes off the escapes, closes the whole well as the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that are characterized by goals, schools, and the decoded flows of knowledge are first bound in the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One In this domain as in the others, isn't there a properly libidinal conflict between a paranoiac-Oedipalizing element of science, and a	p 31 p 60 p 60 p 93 p 121 p 223 p 234 p 235 p 258 p 281 p 291 p 292 p 293 p 301 p 328 p 339 p 339 p 339 p 355 p 363 p 369 p 370 p 371 p 371
PROPERTIED 1	
are distributed to the higher proprietary unity and to the propertied communities, to the overcoding process and to the intrinsic codes	p 198
PROPERTIES 2	
part of a chain that mobilizes the species and the properties of the trees from which the branches are taken, as conceive of a machine that is such by its functional properties but not by its structure, where nothing but the play	p 181 p 328

PROPERTY 42

that makes it run. Art often takes advantage of this property of desiring-machines by creating veritable group fantasies in which desiring-production	p 31
see to it that no flow exists that is not property dammed up, channeled, regulated. When the primitive territorial machine proved	p 33
does the form of persons. We can therefore see the property the prohibition has of displacing itself, since from the start	p 71
become the possessions of a person and, when required, the property of another person. Just as he draws upon centuries of determinations of the capitalist socius. Thus the encounter between private property and commodity production, which presents itself,	p 71
however, as two quite	p 140
privatization and by abstraction. Or, from the viewpoint of private property itself, the encounter between flows of convertible wealth owned by	p 140
theme underlies all the myths; it is therefore a formal property of this language. We must conclude that, strictly speaking, incest	p 160
earth itself into the object of a State ownership of property, or an ownership held by the State's richest servants and	p 196
State no longer does anything more than guarantee the private property of a ruling class that becomes distinct from the State	p 196
and make use of it for the benefit of private property, the despotic tie between money and taxes remains visible. Basing	p 197
new inscription that overcodes, and that makes desire into the property of the sovereign, even though he be the death instinct	p 199
has become possible, and not only possible, but the manifest property and seal of the despot? Who is this sister, this	p 201
the traditional historical forms, machines characterized by State ownership of property, with communal possession bricked into it, and	p 218
collective dependence. Every	
system sometimes disappears. It is beneath the blows of private property, then of commodity production, that the State witnesses its decline	p 218
witnesses its decline. Land enters into the sphere of private property and into that of commodities. Classes appear, inasmuch as the	p 218
of this transformed apparatus. At first situated adjacent to communal property, then entering into the latter's composition or conditioning it, then	p 218
it, then becoming more and more a determining force, private property brings about an internalization of the creditor-debtor relation in the	p 218
requirements of their new distinct determinations. For what do private property, wealth, commodities, and classes signify? The breakdown of	p 218
codes. The	
divides into segments according to the regime of its private property and the rise of its commodity production, but the latter	p 220
codes for the decoded flows of money, commodities, and private property. It no longer of itself forms a ruling class or	p 221
the landed flows (des flux fanciers) through the privatization of property, the decoding of the monetary flows through the formation of	p 223
on slavery. Or the example of feudalism: there again private property, commodity production, the monetary afflux, the extension of the market	p 223
will give a name to this new desire? Flows of property that is sold, flows of money that circulates, flows of	p 223
detrterritorialized flows. As Maurice Dobb has shown, an accumulation of property title deeds—in land, for example—will be necessary in	p 225
time, in a favorable conjuncture, at a time when this property costs little (the disintegration of the feudal system); and a	p 225
feudal system); and a second period is required when the property is sold during a rise in prices and under conditions	p 226
ensuring this universal decoding: the privatization brought to bear on property, goods, and the means of production, but also on the	p 244
abstract subjective essence is discovered only in the forms of property that objectifies it all over again, that alienates it by	p 259
or reterritorialized machine, in the form of agriculture and landed property. And even Adam Smith discovers the great essence of wealth	p 259
with worlds. And our love addresses itself to this libidinal property of our lover, to either close himself off or open	p 294
as objectivity, but in the element, itself subjective, of private property: What was previously being external to oneself—man's externalization in	p 303
of alienating. It is, in fact, the form of private property that conditions the conjunction of the decoded flows, which is	p 303
where the flows of the means of production, as the property of the capitalists, is directly related to the flow of	p 303
related to the flow of so-called free labor, as the property of the workers (so that the State restrictions on the	p 303
State restrictions on the substance or the content of private property do not at all affect this form). It is also	p 303
affect this form). It is also the form of private property that constitutes the center of the factitious reterritorializations of capitalism	p 303
upon itself. Thus subjective abstract Labor as represented in private property has, as its correlate, subjective abstract Desire as represented in	p 304
dream and fantasy are to myth and tragedy as private property is to public property. What acts in myth and tragedy	p 304
to myth and tragedy as private property is to public property. What acts in myth and tragedy at the level of	p 304
In dreams there are always machines endowed with the strange property of passing from hand to hand, of escaping and causing	p 316
the system, and maintain labor in the axiomatic framework of property, and desire in the applied framework of the family; but	p 321
into two functions, that of abstract labor alienated in private property that reproduces the ever wider interior limits, and that of	p 337

PROPHECY 1

imperial formation as Nietzsche analyzes it. And according to his prophecy, wouldn't the State itself be that dog which wants to	p 215
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PROPHETIC 2

this regard it is possible that Charlus's coarse admonition is prophetic: A lot we care about our old grandmother, you little	p 68
old plane of coimotation of animist values: The divine or prophetic word, written or recited, is the foundation of this universe	p 206

PROPONENTS 1

author of an intimate work, he goes further than the proponents of a populist or proletarian art who are content to	p 98
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PROPORTION 4

insufficiently structured by faith: always the two poles in inverse proportion, Oedipus forever! How many interpretations of Lacanism, overtly or	p 82
secretly	
always worked, and that they work more and more in proportion to man, who thus ceases to be a constituent part	p 232
in a sense potential and are actualized only in inverse proportion. Which means that where the regimes are the closest, the	p 336
of coming to it and cleaving it from within, in proportion as the interior limits expand. That is why the lines	p 376

PROPORTIONS 1

means of the paranoiac machine and the miraculating machine, the proportions of attraction and repulsion on the body without organs produce	p 20
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PROPOSE 1

that schizoanalysis as such has strictly no political program to propose. If it did have one, it would be grotesque and	p 380
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PROPOSED 3

plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion for distinguishing between neurosis and	p 122
psychosis: in	
the afterward in the temporal difference, as the astonishing distribution proposed by lung attests: for the young, whose problems concern the	p 128
way of believing and of being pious. Already Geza Roheim proposed organizing primitives into a series of variables converging toward the	p 171

PROPOSES 5

the unconscious in order to reach the real problems. Schizoanalysis proposes to reach those regions of the orphan unconscious—indeed	p 81
beyond	
It is a militant analysis, on the contrary, because it proposes to demonstrate the existence of an unconscious libidinal investment of	p 98
the mythical rule of the union of two paired members proposes him as the ideal husband. Hence, in his capacity as	p 158
the schizophrenic breakthrough and the intense voyage—tires out and proposes the image of a subject-group that would become immediately	p 320
reperverted	
image of the partial objects that their inventor, Melanie Klein, proposes. This is because, whether organs or fragments of organs, the	p 324

PROPOSITION 5

is by that very fact a failure, even if this proposition is accompanied by the analyst's little smile. We are surprised	p 64
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production to justify them, the corollary that derives from this proposition is that investment in innovations is never sufficient to realize first generalized critique of the signifier. In his most general proposition, in fact, he shows that the signifier is overtaken toward and the same flow as with profits and wages. This proposition contains something other than an ideological blindness or denial. Classes the father is first in relation to the child, this proposition, devoid of meaning in itself, concretely means the following: the	p 234 p 243 p 254 p 274
PROPRIETARY 2	
each time destroy the factitious unity of a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in the parental implemented and the respective portions are distributed to the higher proprietary unity and to the propertied communities, to the overcoding process	p 72 p 198
PROSCRIBES 2	
inasmuch as these names are inseparable from the prohibition that proscribes them as partners; or else the names subsist, and designate Gordon showed in his strange book: the same rule that proscribes incest must prescribe it for certain persons. Exogamy must result	p 161 p 200
PROSPECT 2	
now is to preclude pessimistically, once and for all, the prospect of a final discharge; the aim now is to make will offer by the lowering of production costs; without this prospect, the capitalist will keep the existing equipment, and stand ready	p 192 p 233
PROSPECTIVE 3	
meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or religion? We maintain that the cause and redistributes the nonresolved conflicts of childhood, and the other prospective, by which the work invents the paths leading toward a of differential quotients of production that bear witness to a prospective force or to a long-term evaluation, not realizable hic et	p 128 p 133 p 228
PROSTRATES 1	
longer allows itself to be engraved like the earth, but prostrates itself before the engravings of the despot, the region beyond	p 206
PROTAGONIST 1	
having stayed his hand. But doesn't this man, the film's protagonist, have a son of his own? Hmm ... What the film	p 274
PROTEAN 1	
the later forms that lend it a concrete existence. A protean State, yet there has never been but one State. Whence	p 220
PROTEIN 1	
chemically necessary relationship of structure or of reactivity.... An allosteric protein should be seen as a specialized product of molecular engineering	p 288
PROTEINS 3	
is only the DNA that is reproduced, and not the proteins. Proteins are both products and units of production; they are only the DNA that is reproduced, and not the proteins. Proteins are both products and units of production; they are what be futile to say that love has to do with proteins and society. This would amount to reviving yet once more	p 290 p 290 p 291
PROTEST 4	
of the law are only an apparent expression of the protest of the One, whereas their real object is the absolution their desire for the penis; for boys, renunciation of male protest—in short, assumption of one's sex. This something in common with too unfamiliar a smile; each organ is a possible protest. It is at one and the same time that a the penis and for the man to renounce his male protest. We maintain that there is not one woman—more particularly	p 43 p 59 p 211 p 356
PROTESTANT 1	
from outside. Thus the Little White pioneers' son, the Irish Protestant who commemorates the victory of his ancestors, the fascist who	p 103
PROTESTS 2	
nursery—has a foreboding of this operation of displacement, and protests with all his might: no, Oedipus is not a state than ever, will survive all the publications, demonstrations, emancipations, and protests concerning the liberty of sexual objects, sources, and aims, as	p 115 p 351
PROTOCLASSES 1	
But ethnologists observe how difficult it is to distinguish those protoclasses from the castes organized by the imperial machine and from	p 153
PROUD 2	
aside. Resonance—here again, either muffled or public, disgraceful or proud—is the family's second function. The family is at the name of the social order, and so daddy-mommy will be proud of me; the double direction given to resentment, the turning	p 125 p 269
PROUST 8	
to the whole as some inspired fragment composed separately.... So Proust writes of the unity of Balzac's creation, though his remark madness of Charlus or the supposed madness of Albertine. Hence Proust maintained that the Whole itself is a product, produced as is something more than an example. We noted how, in Proust, the famous pages of Sodom and Gomorrah (Cities of the depressive nature and a sadomasochistic guilt, was quickly applied to Proust. In a more general way still, some critics were too and cuts at the same time. More than vice, says Proust, it is madness and its innocence that disturb us. If are transsexual in an elemental, molecular sense. That is why Proust, the first to deny all oedipalizing interpretations of his own sociohistorical production, distinct from the conscious investments coexisting with it. Proust is not wrong in saying that, far from being the at a given plane and saying yes, that is where Proust is explaining himself. But the narrator-spider never ceases undoing webs	p 42 p 43 p 68 p 68 p 69 p 70 p 98 p 318
PROUST'S 2	
description of his own oeuvre. In the literary machine that Proust's In Search of Lost Time constitutes, we are struck by precisely because its source is madness. This is why in Proust's work the apparent theme of guilt is tightly interwoven with	p 42 p 43
PROVE 2	
regime, they are the same machines, as group fantasies clearly prove. When in the course of our discussion above, we laid remember that I wanted to inhale myself in order to prove that I was alive and to see if I liked	p 31 p 48
PROVED 3	
property dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to the task, the despotic machine set up a limit a matrix or an origin, as though the prohibition proved that the thing was first desired as such; another that Jew rather than a pure Aryan, if he had not proved himself so competent in the management of his wealth, and	p 33 p 161 p 364
PROVES 6	

to parody it. The code of delirium or of desire proves to have an extraordinary fluidity. It might be said that your ego becomes a sort of mineral theorem which constantly proves the futility of living Were you born Hamlet? Or did it is necessary to recall once more that the law proves nothing about an original reality of desire because it essentially because it essentially disfigures the desired; and that the transgression proves nothing about a functional reality of the law because, far your ego becomes a sort of mineral theorem which constantly proves the futility of living. We have been triangulated in Oedipus reality, its own proof, and that, contrary to the movement, proves itself only by not working, by being interminable. Psychoanalysis has	p 15 p 112 p 161 p 161 p 312 p 357
PROVIDE 6	
productions, nor does the parallel we are about to establish provide any sort of a priori answer to the question whether constant state of enjoyment . . . and it is my duty to provide him with this ... in the shape of the greatest possible to be accounted for. Yet Reich himself never manages to provide a satisfactory explanation of this phenomenon, because at a certain perception, but identifications of names with regions of intensity that provide the impetus toward other still more intense regions, stimuli of a rediscovery of the Egyptian and Syriac inspiration that would provide the impetus for a transcendent Urstaat. What strange machines those the mere idea of which neither savagery nor barbarism could provide us. This is because, on the basis of a general	p 10 p 16 p 29 p 126 p 222 p 337
PROVIDED 13	
reconciliation does or can exist. With no further details being provided, we are told of Robert Gie , the very talented designer defecate, and sleep only if he is plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an we have been carried by the deterritorialized flows. What neurotic, provided he is somewhat serious, is not leaning against the rock thereby, since the actual factor ceases to be privative only provided it enjoys the rights of the Ideal, and does not to retrospectively understand all history in the light of capitalism, provided that the rules formulated by Marx are followed exactly. First they determine critical points where the apparatus starts up again—provided it is blocked, and where it necessarily places itself in prohibition ... : incest does not exist. Incest is a pure limit. Provided that two false beliefs concerning the limit are avoided: one a universal history—but, as he went on to say, provided that the current organization be capable of conducting its own of the concept of paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia a type of investment of a before and what comes after, it conditions universal history only provided it is not on the outside, but always off to precisely because they are immanent, let themselves be overcome only provided they are reproduced on a wider scale (always more reterritorialization	p 17 p 37 p 67 p 128 p 140 p 151 p 161 p 175 p 193 p 220 p 259
But the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on leaving, or causes	p 277
unfit for studies, does admirably well in a third-level class, provided he works some in mechanics. He has a passion for	p 381
PROVIDER 1	
in Oedipus its land of milk and honey, its good provider. Nor is there a single one of these tactics that	p 269
PROVIDES 5	
in successive layers or segments. But the explanations that he provides for them, which he changes as often as the mood or better still as a microcosm, an expressive milieu that provides its own justifications, and that—however capable of expressing the it expresses the spatial divergence from the primitive machine; it provides the old alliances with an outcome; it founds the new ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the latter a last territoriality, the couch, and a last Lie down, then, on the soft couch which the analyst provides and try to think up something different ... if you realize	p 15 p 95 p 201 p 269 p 334
PROVIDING 4	
unlike previous social machines, the capitalist machine is incapable of providing a code that will apply to the whole of the to the baby's mouth, and is experienced as an object providing a nonpersonal flow of milk, be it copious or scanty the general principle according to which things work well only providing they break down, crises being the means immanent to the imply any struggle against the very principle of State control—providing the State sees fit—can be seen clearly in mercantilism	p 33 p 47 p 230 p 253
PROVINCE 2	
of organized crowds. He invests everything that falls within the province of large numbers. The night of the battle, Colonel Lawrence coexist with one another in complexes that are not the province of Oedipus, but that do concern the sociohistorical field, its	p 279 p 375
PROVOKE 3	
on and on endlessly in a void, so as to provoke that horror of ... extremity wherein the soul and body ultimately the contradictions they give rise to, on the crises they provoke, on the anxieties they engender, and on the infernal operations it have no end? Doubtless for the same reasons that provoke the laughter of the capitalists and their economists when they	p 24 p 151 p 228
PROVOKES 4	
stage of culture and the growing malaise that this stage provokes, a point of equilibrium can be found. Oedipus is like born of a repressed Oedipal representation any more than it provokes this repression. But—and this is something altogether different—the Hjelmslev's very special position in linguistics, and the reactions he provokes, seem to be explained by the following: that he tends a second time on his head—a psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter is this? And	p 79 p 172 p 242 p 317
PROVOKING 1	
dying all alone, but rather of making us die, by provoking to the very end investments of desire that do not	p 373
PROXIMITY 2	
lips draw nearer her cheek. At last, within the magnified proximity, everything falls apart like a face drawn in sand, Albertine's But the other pole is the schizoid pole, in whose proximity flows of knowledge schizophrenize, and not only flee across the	p 69 p 371
PSEUDO 13	
shelter of which the individual, the ego, plays out its pseudo destiny: what does it matter if I die, says the in order to see that, on the vertices of the pseudo triangle, mommy was dancing with the missionary, daddy was being are in fact very concrete; in place of the benevolent pseudo neutrality of the Oedipal analyst, who wants and understands only him as the ideal husband. Hence, in his capacity as pseudo brother to his genitrix, he should be in the position schizoanalysis focused on two aspects: the destruction of the expressive pseudo forms of the unconscious, and the discovery of desire's unconscious	p 62 p 96 p 112 p 158 p 167
debts. But the State operates by means of euphemisms. The pseudo territoriality is the product of an effective deterritorialization that substitutes	p 196
sectioning off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons. Nearchaisms, as Edgar Morin puts it. These	p 257
the social investment onto the familial investment serving as a pseudo organizer. The family has become the locus of retention and paranoia no less than schizophrenia as independent of all familial pseudo etiologies, so as to make them bear directly upon the perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families? We do not have in mind the so-called community	p 269 p 278 p 319
of the paranoiac. We have seen in general that the pseudo analyses of the object were really the lowest level of of desire by putting it in the service of a pseudo life through an entire culture of guilt feeling. There is that combines them, and at the points of combination produces pseudo codes and artificial reterritorializations. It is in this sense that	p 322 p 332 p 374
PSEUDO-SANITY 1	

have become confused.... From the alienated starting point of our pseudo-sanity, everything is equivocal. Our sanity is not true sanity. Their	p 131
PSEUDOINDIVIDUAL 2	
of exclusive disjunction, and flattens it into its individual or pseudoindividual dimensions, which by their very nature refer the fantasy to the subject of the enunciation, as is characteristic of the pseudoindividual fantasy (I, as a man, understand you, but as judge	p 64 p 64
PSYCHIATRIC 6	
is so often thought to be? Worse still: how can psychiatric practice have made him this sort of rag, how can	p 20
loss of reality. Thus there is a convergence with the psychiatric elaboration of the notions of dissociation and autism. Hence the	p 123
be heard within the framework of a hospital, administrative, and psychiatric axiomatic. In brief, the notion of break-flow has seemed to	p 246
economic, political, and so forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor	p 274
of the antipsychiatrists. At the very moment he breaks with psychiatric practice, undertakes assigning a veritable social genesis to psychosis,	p 360
and	
method is reactionary and fascist; and it is not these psychiatric categories, freed of all familialism, that will allow us to	p 380
PSYCHIATRIST 4	
A Materialist Psychiatry The famous hypothesis put forward by the psychiatrist G. de Clerambault seems well founded: delirium, which is by	p 22
own world, though he might reveal himself to a clever psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us	p 24
remember	
no longer affect him. Here, what is, what would a psychiatrist be worth? In the whole of psychiatry only Jaspers, then	p 131
us already. The paintings range over three periods. If the psychiatrist were allowed to speak here, he could talk about the	p 132
PSYCHIATRISTS 5	
left behind, crushed in the Oedipal treadmill. This is because psychiatrists persist in treating the family as a matrix, or better	p 95
be by virtue of the states of desire. Rarely have psychiatrists and psychoanalysts been able to establish a really inspired direct	p 130
which everyone is silent, first of all and especially the psychiatrists (they have no ideas on the subject—why would they	p 260
What the film shows so well, to the shame of psychiatrists, is that every delirium is first of all the investment	p 274
account a social etiology on the other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the order of	p 359
PSYCHIATRY 31	
is why desiring-production is the principal concern of a materialist psychiatry, which conceives of and deals with the schizo as Homo	p 5
above and beyond the usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward by the psychiatrist G. de	p 22
its innate or acquired nature. Clerambault is the Feuerbach of psychiatry, in the sense in which Marx remarks: Whenever Feuerbach looks	p 22
account, he no longer is a materialist. A truly materialist psychiatry can be defined, on the contrary, by the twofold task	p 22
In order to establish the basis for a genuinely materialistic psychiatry, there was a category that Reich was sorely in need	p 30
becoming that is the becoming of reality. And if materialist psychiatry may be defined as the psychiatry that introduces the concept	p 35
reality. And if materialist psychiatry may be defined as the psychiatry that introduces the concept of production into consideration of the	p 35
a certain sense, the psychoanalyst completed and perfected what the psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set	p 92
out	
families. This is clearly visible in the projects of community psychiatry or of so-called familial psychotherapy, which effectively break apart	p 94
asylum	
of the asylum, and basically renewing the thrust of nineteenth-century psychiatry according to the slogan put forward by Hochman: From the	p 94
analyzed in depth by Jean Oury. They demonstrate how revolutionary psychiatry broke in vain with the ideals of community adaptation, with	p 94
problem lightly). He is the true founder of a materialist psychiatry. Situating the problem in terms of desire, he is the	p 118
original path, Freud encounters again an idea dear to traditional psychiatry: that madness is fundamentally linked to a loss of reality	p 123
what would a psychiatrist be worth? In the whole of psychiatry only Jaspers, then Laing have grasped what process signified, and	p 131
that is the ordinary bed and board of psychoanalysis and psychiatry. If the human race survives, future men will, I suspect	p 131
are singularly lacking in relevance. Artaud makes a shambles of psychiatry, precisely because he is schizophrenic and not because he is	p 135
complex, existing in the framework of the familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive families	p 166
constitute a	
characteristic familialism of the concept of paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia a type of investment	p 193
the familialism inherent in psychoanalysis doesn't so much destroy classical psychiatry as shine forth as the latter's crowning achievement.	p 271
After the	
the despot comes the madman of the family; what nineteenth-century psychiatry had wanted to organize in the asylum—the imperative fiction	p 271
analyst. Freud is the Luther and the Adam Smith of psychiatry. He mobilizes all the resources of myth, of tragedy, of	p 271
families? We do not have in mind the so-called community psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize	p 319
everyone	
save us from these impasses is an effective politicization of psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry	p 320
perversion, and psychosis (the mental illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore in the following praxis:	p 321
(1	
derived concepts that made him fall short of the materialist psychiatry he dreamed of, that prevented him from seeing how desire	p 345
le postulat moi-même). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of the family as both cause and	p 359
judge	
relationship everywhere present. In this respect, far from breaking with psychiatry, psychoanalysis transported its requirements outside the	p 359
asylum walls, and first	
this tendency appears in its most naive form in community psychiatry aimed at adjustment—the therapeutic return to the family, to	p 359
benefit of adaptational forms of familial psychotherapy and of community psychiatry, and of Laing's own retreat to the Orient. And is	p 360
production, and finds oneself back within the categories of idealist psychiatry. Whatever one's stake in all of this, society is thereby	p 361
see no objection to the use of terms inherited from psychiatry for characterizing social investments of the unconscious, insofar as these	p 366
PSYCHIC 63	
insofar as it is produced by desire, is thus a psychic reality. Hence it can be said that Kant's critical revolution	p 25
is no particular form of existence that can be labeled psychic reality. As Marx notes, what exists in fact is not	p 27
libido has no need of any mediation or sublimation, any psychic operation, any transformation, in order to invade and invest the	p 29
a special form of existence to desire, a mental or psychic reality that is presumably different from the material reality of	p 30
this sense that desiring-production is the locus of a primal psychic repression, whereas social production is where social repression takes	p 32
place	
and the latter that there occurs something that resembles secondary psychic repression in the strictest sense: the situation of the body	p 32
on the unconscious: in particular, the entire interplay between primal psychic repression, the desiring-machines, and the body without organs.	p 49
For the	
to a biological reality of development, the former to a psychic fantasy reality. Oedipus is what all but got lost for	p 54
the social machine exercises on desiring-machines, and the relationship of psychic repression with social repression. This will all be lost, or	p 54
two directions, as the economic law establishes perversion in the psychic exchanges, or as the psychic exchanges on the contrary promote	p 63
law establishes perversion in the psychic exchanges, or as the psychic exchanges on the contrary promote a subversion of the law	p 63
dead, it amounts to the same thing, since the same psychic repression (refoulement) and the same social repression (repression) continue	p 106
unabated	
and its joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze the form, the reproduction	p 113
more urgent: on the one hand, the specific relationship between psychic repression and social repression; on the other hand, the particular	p 113
repression system. The two problems are obviously linked because, if psychic repression did bear on incestuous desires, it would thereby gain	p 113
we should first of all consider the second question: does psychic repression bear upon the Oedipus complex as an adequate expression	p 113
Oedipus is desired then it is indeed on it that psychic repression comes to bear. Now the Freudian argument is of	p 114

acts as if it were possible to conclude directly from psychic repression the nature of the repressed, and from the prohibition return of the repressed. Oedipus is a factitious product of psychic repression. It is only the represented, insofar as it is to be. They are nevertheless in an intimate relationship with psychic repression, but in a different manner. Oedipal desires are the the superego. From this it expects a cultural justification for psychic repression—a justification that makes psychic repression move into the a cultural justification for psychic repression—a justification that makes psychic repression move into the foreground and no longer considers the	p 114 p 115 p 116 p 117 p 117
from the moment that he gave an autonomous value to psychic repression as a condition of culture acting against the incestuous the idea of a primary anxiety that supposedly touches off psychic repression in an endogenous fashion. Consider the 1908 article on on civilized sexual morality: Oedipus is not yet named here; psychic repression is considered in terms of social repression, which gives Oedipus and incest comes to occupy center stage, the more psychic repression and its correlates, suppression and sublimation, will be founded	p 117 p 117 p 117 p 117
Capone. The strength of Reich consists in having shown how psychic repression depended on social repression. Which in no way implies a confusion of the two concepts, since social repression needs psychic repression precisely in order to form docile subjects and to repression. The family is indeed the delegated agent of this psychic repression, insofar as it ensures a mass psychological reproduction of boxes, with metallic inner walls lined with cotton and wool. Psychic repression distinguishes itself from social repression by the unconscious nature	p 118 p 118 p 118 p 119
repressions. But a real independence cannot be concluded from this. Psychic repression is such that social repression becomes desired; it induces on which it bestows the appearance of independence. Strictly speaking, psychic repression is a means in the service of social repression repressive social formation delegates its power to an agent of psychic repression, and correlatively the repressed desire is as though masked the faked displaced image to which the repression gives rise. Psychic repression is delegated by the social formation, while the desiring-formation	p 119 p 119 p 119 p 119
the social formation, while the desiring-formation is disfigured, displaced by psychic repression. The family is the delegated agent of psychic repression	p 119
by psychic repression. The family is the delegated agent of psychic repression, or rather the agent delegated to psychic repression; the agent of psychic repression, or rather the agent delegated to psychic repression; the incestuous drives are the disfigured image of the age of the child. Social production delegates the family to psychic repression. And if the family is able in this manner or the distinction between their respective regimes.) That is why psychic repression in the strict sense does not content itself with placed before him by the Oedipal system of social and psychic repression. As Laing says, they are interrupted in their journey beginning with early childhood, or as an effect of the psychic and social repression imposed on desiring-production by social reproduction by repression, in order to escape the system of social and psychic repression that fabricates neurotics. But a more naked repression befalls in the deadening framework of the system of social and psychic repression, or they will become parts and cogs of one Henry Ey would say, referring to other cases where a psychic work of selection, refinement, and calculation was manifested. And this is how social repression prolongs itself by means of a psychic repression without which it would have no grip on desire only through its patent absence, understood as an effect of psychic repression—or, better still, since the structural constant is discovered of social repression (repression), and the meaning and scope of psychic repression (refoulement), would vary. This story of psychic repression is	p 119 p 119 p 120 p 121 p 124 p 129 p 136 p 137 p 149 p 162 p 171 p 172
scope of psychic repression (refoulement), would vary. This story of psychic repression is quite complicated. Things would be simpler if the 5 Territorial Representation While representation is always a social and psychic repression of desiring-production, it should be borne in mind that	p 172 p 184
the socius is in fact the agent of a secondary psychic repression, or repression in the proper sense of the term in no way involves removing the apparatus of social and psychic repression ('l'appareil repression-refoulement), On the contrary, the despot's intervention forms	p 184 p 201
implement this in sovereign fashion, so that the exercise of psychic repression and the service of social repression would be made desire, .but merely its displaced represented as it results from psychic repression, social repression has everything to gain when incest comes conclude in favor of the constancy of an apparatus of psychic repression, operating in the manner of a graphic machine capable aggregates through which the unconscious is represented and already suffers psychic and social repression of its elementary productive forces. But how	p 201 p 202 p 203 p 283
given object in the framework of representation. Desiring-production and machines, psychic apparatuses and machines of desire, desiring-machines and the assembling of statistically in organized crowds; and the apparatus of social and psychic repression resulting from these formations—such is the composition of	p 300 p 300
time Freud brings to the fore the study of the psychic apparatuses, the social and desiring-machines, the mechanisms of the drives and formations were not merely repelled by an agency of psychic repression that would enter into compromises with them, but actually the heart of molecular desiring-production. Without this primal repression, a psychic repression in the proper sense of the word could not nothing but impasses and blockages consonant with the mechanisms of psychic and social repression active in this field: Oedipus, such is means of its oedipalization, its system of impasses, its delegated psychic repression, without which social repression would never find docile and	p 300 p 338 p 339 p 356 p 361
that desire is caught in the trap of a familial psychic repression that comes to double the weight of social repression	p 365
PSYCHICALLY 2	
repression, which would then concern only the returns of the psychically repressed in a constituted society. Therefore we should first of its colonial formations of the gregarious aggregate, which socially and psychically represses the desire of persons; the other, a subject-group investment	p 113 p 280
PSYCHO-ANALYTIC 1	
eager to avoid any sort of contretemps with the International Psycho-Analytic Association that bears above its door the inscription Let no	p 45
PSYCHOANALYSIS 210	
I must have tried to explain. We cannot say that psychoanalysis is very innovative in this respect: it continues to ask one, which at first glance seems quite different: how does psychoanalysis go about reducing a person, who this time is not production, has been done away with. The great discovery of psychoanalysis was that of the production of desire, of the productions merely the production of fantasies, has been explained perfectly by psychoanalysis. On the very lowest level of interpretation, this means that behind all real productions. This conception does not necessarily compel psychoanalysis to engage in a study of gadgets and markets, in markets, in the form of an utterly dreary and dull psychoanalysis of the object: psychoanalytic studies of packages of noodles, cars subject for psychoanalytic investigation. Hence the sole task he assigns psychoanalysis is the explanation of the negative, the subjective, the inhibited	p 14 p 20 p 24 p 25 p 26 p 26 p 29
at this point the crucial premise in the logic of psychoanalysis. For as we suspected at the very beginning, partial objects life, he immediately begins having an amazing nonfamilial experience that psychoanalysis has completely failed to take into account. Lindner's painting attracts	p 46 p 47
a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in mind, and never forget it. In Lawrence's case, at In Lawrence's case, at least, his reservations with regard to psychoanalysis did not stem from terror at having discovered what real But he had the impression—the purely instinctive impression—that psychoanalysis was shutting sexuality up in a bizarre sort of box possessed more power or more potentiality than that. And though psychoanalysis may perhaps have managed to disinfect the dirty little secret	p 49 p 49 p 49 p 50
it possible that, by taking the path that it has, psychoanalysis is reviving an age-old tendency to humble us, to demean responsibility of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in the mantle of a parental complex, and participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking part in the work of bourgeois repression at do away with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus the daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes of Oedipus its dogma, it is not unaware of are calling into question is the frantic Oedipalization to which psychoanalysis devotes itself, practically and theoretically, with the combined resources of	p 50 p 50 p 50 p 51 p 51 p 53
history, if we consider it only during the period of psychoanalysis? It does not take place without doubts, detours, and repentances production, and grapples with collective agents of production and antiproduction. Psychoanalysis is like the Russian Revolution; we don't know	p 53 p 55

when it	
the idealist turning point. Yet it cannot be said that psychoanalysis set to work unaware of desiring-production. The fundamental notions of this response is double: it is not my fault if psychoanalysis attests to a great monotony and encounters the father everywhere	p 55
the unconscious?) What came to pass in the history of psychoanalysis? Freud held to his atheism in heroic fashion. But all	p 57
prepare behind his back the reconciliation of the churches and psychoanalysis, the moment when the Church would train its own	p 58
psychoanalysts	p 58
crowning moment it is: castration designates the operation by which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration as	p 60
good bunch of killers! It is obvious that when traditional psychoanalysis explains that the instructor is the father, and that the	p 62
and the legalistic hospital on the one hand, and contractual psychoanalysis on the other. From the outset, the psychoanalytic relationship modeled	p 64
a third party; the hypocritical role of money, to which psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts	p 64
die, and knows it. He knows something is wrong in psychoanalysis. The cure tends to be more and more interminable! He	p 65
not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it merely lends the neuroticization to which we have been delivered, and for which psychoanalysis has invented new means—Oedipus and castration? Is it	p 67
schizophrenia	p 67
desire, in whose name all resignations are justified in advance. Psychoanalysis, at the most concrete level of therapy, reinforces this apparent of therapy, reinforces this apparent movement with its combined forces. Psychoanalysis itself ensures this conversion of the unconscious. In what it	p 74
Oedipus, form and content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis	p 74
psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first of all by making a global and specific use	p 74
metaphysics. In like fashion we are compelled to say that psychoanalysis has its metaphysics—its name is Oedipus. And that a	p 75
of the syntheses of the unconscious as found in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious defined by the from no longer being capable of applying it. Everywhere in psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions	p 75
one immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions everywhere	p 76
there is Oedipus on either side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing it so as to better disjunction is inclusive). Here we have the second paralogism of psychoanalysis. In short, the double bind is none other than the	p 78
police for help. The police on our side!—never did psychoanalysis better display its taste for supporting the movement of social thought that we are alluding to the folkloric aspects of psychoanalysis. The fact that there are some, around Lacan, who are	p 79
are some, around Lacan, who are developing another conception of psychoanalysis, does not mean that we should take no notice of with this myth that is the bed and board of psychoanalysis, and goes back to the sources: Freud never managed to	p 80
is perhaps the most essential possibility brought forth by Freudian psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us	p 81
leads us to conclude that this release, made possible by psychoanalysis, will be achieved, is already being achieved, outside it. We or this optimism. For there is much optimism in thinking psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is like	p 81
it does not intend to resolve it better than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious in order that this change, this release, can be achieved only outside psychoanalysis. We believe, on the contrary, in the possibility of an	p 81
myth cannot sustain itself when it supports no ritual, and psychoanalysis is not the Oedipus ritual. Even if we go back	p 82
injecting a schizophrenic flow capable of subverting the field of psychoanalysis. The object (small o) erupts at the heart of the reveal in the crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoiac delirium as related by Maud	p 83
order to force him to submit (social repression even before psychoanalysis)? The schizophrenic egg is like the biological egg: they have adventure—that of desiring-production. Yet it cannot be said that psychoanalysis was unaware of this in a certain respect. In his	p 83
abandon familialism in the strictest sense, which burdens all of psychoanalysis; on the contrary, one thereby plunges deeper into familialism and	p 89
family transcendent. There we have it—the incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows	p 91
complex itself in the transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive use of the family. Granted, this	p 92
carries with it a renunciation of the fundamental positions of psychoanalysis concerning sexuality, despite the formal conservation of an analytic vocabulary	p 93
hide the fact that it is a political and social psychoanalysis, a militant analysis: not because it would go about generalizing the side of the response, not the stimulus. Even Oedipal psychoanalysis recognized the indifference of the effective parental images, the irreducibility	p 94
its two poles.) One word here on the disgrace of psychoanalysis in history and politics. The procedure is well known: two by saying that they belong to the distant past of psychoanalysis: similar books—a lot of them—are still written today	p 98
is it a case of an ambiguous dimension of applied psychoanalysis; for all Oedipus—Oedipus in and of itself—is already to the state of belief? Who injects it with belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief	p 98
flows of words against flows of money, the interminable story—psychoanalysis. The three errors concerning desire are called lack, law, and priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating it. But	p 102
for oedipalizing the unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces the movement, it invents a last priest. Oedipal analysis	p 103
up, a little joy, a little discovery, is restored to psychoanalysis. For it has become very dismal, very sad, quite interminable first relationship is neither personal nor biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal desires are not at	p 103
the same syntheses are at issue. It is clear what psychoanalysis expects to gain from claiming a link, where Oedipus would we could reproach someone for having an ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis owes its	p 107
existence to a	p 111
having an ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis owes its existence to a relationship, theoretically and practically ambiguous	p 112
they seemed to him to derive from ideology, so that psychoanalysis merely had the role of explaining the subjective, the negative subjective, the negative, and the inhibited, without participating directly as psychoanalysis in the positivity of the revolutionary movement or in the	p 113
of desire, caused a song of life to pass into psychoanalysis. He denounced, in the final resignation of Freudianism, a fear orders of production, in a diversion where the whole of psychoanalysis goes astray. And the interest of such an operation, from	p 115
the family or one to which the family is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but	p 117
To be sure, we have never dreamed of saying that psychoanalysis invented Oedipus. Everything points in the opposite direction: the subjects Oedipus. Everything points in the opposite direction: the subjects of psychoanalysis arrive already oedipalized, they demand it, they want	p 117
more. News	p 117
forces a bit more powerful, a bit more subterranean than psychoanalysis, than the family, than ideology, even joined together. There we of actual factors. One of the most important points of psychoanalysis was the evaluation of the role of these actual factors	p 122
through which a very pure desexualized idealism was reintroduced into psychoanalysis? In the second place, the modality of these factors: did	p 127
altogether different direction, if we consider the idealist deviations of psychoanalysis, we see in them an interesting attempt at giving the and to which it reacts. Yet this is what psychoanalysis does when it closets itself in Oedipus, and determines its	p 128
the familialism that is the ordinary bed and board of psychoanalysis and psychiatry. If the human race survives, future men will view, there is no longer even any need for applying psychoanalysis to the work of art, since the work itself constitutes	p 129
work of art, since the work itself constitutes a successful psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical warning	p 131
It is correct to measure established literature against an Oedipal psychoanalysis, for this literature deploys a form of superego proper to think that there is finally even less dishonesty in psychoanalysis than in the established literature, since the neurotic pure and	p 134
article is without doubt the text most profoundly inspired by psychoanalysis in the whole of anthropology. Yet it leads to conclusions	p 134

repressed representative, the repressing representation, and the displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting as if in the framework of the familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive families constitute a praxis, a with the affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that we too repress the representation. And everything autocritique is something rarely seen in our organization, of which psychoanalysis forms a part. In certain respects it is correct to is there to say about the relationship between ethnology and psychoanalysis? Must we be content with an uncertain parallelism where each the fetish, this is unquestionably due to the influence of psychoanalysis. But it would seem that psychoanalysis offers them just as to the influence of psychoanalysis. But it would seem that psychoanalysis offers them just as many reasons for doubting the notion the notion as it offers for attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than apropos of the from the characteristic familialism of the concept of paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia a type Hellenists are right to not grasp clearly the story that psychoanalysis is trying at all costs to tell them. It is desire itself. The Oedipus complex, as it is called by psychoanalysis, will be born of latency, after latency, and it signifies a completely different organization. There we see the mania of psychoanalysis with all its paralogisms: it presents as a resolution, or And isn't this the strength of Lacan, to have saved psychoanalysis from the frenzied oedipalization to which it was linking its So what is the solution? Which is the revolutionary path? Psychoanalysis is of little help, entertaining as it does the most the heart of the desire of every subject it treats. Psychoanalysis constitutes for its part a gigantic enterprise of absorption of it an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded in our modern societies what leads Lacan to say, willingly betraying the secret of psychoanalysis as an applied axiomatic: what appears to come most freely of these tactics that does not serve and develop in psychoanalysis, with the latter as the new avatar of the ascetic as the new avatar of the ascetic ideal. Once again, psychoanalysis does not invent Oedipus; it merely provides the latter a in place of a new relationship with the outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always rises up shown in his very fine analysis: the familialism inherent in psychoanalysis doesn't so much destroy classical psychiatry as shine forth as childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis and in the consulting room of the analyst. Freud is but also the father and the mother, or the child? Psychoanalysis acts as if it were the child (the father is the childhood feeling of a neurotic. So it is that psychoanalysis has much difficulty extracting itself from an infinite regression: the inner feeling experienced by the son. The first error of psychoanalysis is in acting as if things began with the child acting as if things began with the child. This leads psychoanalysis to develop an absurd theory of fantasy, in terms of states through which a subject passes. The second error of psychoanalysis, made just as it was completing the separation of sexuality social and organic fields. We have difficulty understanding what principles psychoanalysis uses to support its conception of desire, when it maintains concerned, exploded something that will hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation of sex! What we call be first of all: to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire is a is at once desiring-production and social production. We therefore reproach psychoanalysis for having stifled this order of production, for having shunted shunted it into representation. Far from showing the boldness of psychoanalysis, this idea of unconscious representation marks from the outset its is what Miller, and already Lawrence, have to say against psychoanalysis (the living are not believers, the seers do not believe more complex than we made it out to be, since psychoanalysis participates to the highest degree in this discovery of the through myth and tragedy, which nevertheless mark the reconciliation of psychoanalysis with representation. The fact remains that a conflict cuts across fact remains that a conflict cuts across the whole of psychoanalysis, the conflict between mythic and tragic familial representation and social myth or tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the symbolic representation to determinate objectities and to objective social conditions, psychoanalysis refers them to the subjective and universal essence of desire of desire as libido. Thus the operation of decoding in psychoanalysis can no longer signify what it signifies in the sciences discovery of the secret of such and such a code. Psychoanalysis must undo the codes so as to attain the quantitative polymorphism and its polyvocality. It appears then that the interest psychoanalysis has in myth (or in tragedy) is an essentially critical It follows that, in the second place, the link between psychoanalysis and capitalism is no less profound than that between political production, in the form of subjective abstract labor, and for psychoanalysis and in desiring-production, in the form of subjective abstract libido capitalism, is the identical discovery of both political economy and psychoanalysis, beyond the determinate systems of representation. Obviously this does not one hand, abstract desire on the other: political economy and psychoanalysis. political economy and libidinal economy? Here we are able to we are able to appreciate the full extent to which psychoanalysis belongs to capitalism. For as we have seen, capitalism indeed We seem to be straying from the main concern of psychoanalysis, yet never have we been so close. For here again correlate, subjective abstract Desire as represented in the privatized family. Psychoanalysis undertakes the analysis of this second term, as political economy of this second term, as political economy analyzes the first. Psychoanalysis is the technique of application, for which political economy is for which political economy is the axiomatic. In a word, psychoanalysis disengages the second pole in the very movement of capitalism social reproduction to restricted familial reproduction. Consequently, the ambiguity of psychoanalysis in relation to myth or tragedy has the following explanation in relation to myth or tragedy has the following explanation: psychoanalysis undoes them as objective representations, and discovers in them the representations that extend the mythic and tragic contents to infinity. Psychoanalysis does treat myth and tragedy, but it treats them as is therefore reappropriated and raised to a higher level by psychoanalysis, but as an unconscious dimension of subjective representation (myth as Oedipus complex conceived of as the daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that today asks for nothing more). Whence this double impression, that psychoanalysis is opposed to mythology no less than to mythologists, but narcissism has no Narcissus. Such is the ambivalence that traverses psychoanalysis, and that extends beyond the specific problem of myth and the specific problem of myth and tragedy: with one hand psychoanalysis undoes the system of objective representations (myth, tragedy) for the terms of dream and fantasy—are the representative series that psychoanalysis substitutes for the line of production: social and desiring-production. A assume this theatrical form (There is a mysterious tie between psychoanalysis and the theater)? We are familiar with the eminently modern lack within this space. In search of the structure in psychoanalysis, Moustafa Safouan is able to present it as a contribution Green looks for the reasons that establish the affinity of psychoanalysis with the theatrical and structural representation it makes visible, he the very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve the waning family, to all the subjective and private reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism, this rehabilitated cult of castration, this great lesson of the inadequacy of being or of dispossession. Psychoanalysis as a gadget, Oedipus as a reterritorialization, a retimbering of a matter of pious destructions, such as those performed by psychoanalysis under the benevolent neutral eye of the analyst. For these conserving. How is it that the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance or the dissolution of back to Oedipus. When Reich denounces the way in which psychoanalysis joins forces with social repression, he still doesn't go far far enough, because he doesn't see that the tie linking psychoanalysis with capitalism is not merely ideological, that it is infinitely ideological, that it is infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an economic mechanism (whence its relations with daddy-mommy, being blocked and triangulated on the couch; So it's ... Psychoanalysis, no less than the bureaucratic or military apparatus, is a not the pervert, nor even the autistic person, who escapes psychoanalysis; the whole of psychoanalysis is an immense perversion, a drug even the autistic person, who escapes psychoanalysis; the whole of psychoanalysis is an immense perversion, a drug, a radical break with

perversion of the machine of capital. At its most autistic, psychoanalysis is no longer measured against any reality, it no longer the inside and the outside, departure and arrival, are reduced. Psychoanalysis index sui, with no other reference than itself or the with no other reference than itself or the analytic situation. Psychoanalysis states clearly that unconscious representation can never be apprehended independently	p 313 p 313 p 313
itself replaced by representations. To be sure, it is not psychoanalysis that makes us believe: Oedipus and castration are demanded, then these demands come from elsewhere and from deeper down. But psychoanalysis did find the following means, and fills the following function been able to speak of the intrinsically perverted nature of psychoanalysis, this is due to the fact that perversion in general this is true in a way altogether different from what psychoanalysis believes it to be. The decoded flows of desire form but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse	p 314 p 314 p 314 p 315 p 316
from without, in the conjunctions of the real as such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding of is it the machines themselves that function through the father? Psychoanalysis settles on the imaginary and structural representatives of reterritorialization, while	p 316 p 316
detrterritorialization creates of necessity and by itself a new earth. Psychoanalysis is especially satisfying in this regard: its entire perverted practice an imaginary object; and better a how-to-interpret-your-dreams book than a psychoanalysis of the market place. The consideration of all these machines	p 321 p 322
as we have seen, that is the primary inspiration of psychoanalysis: it does not add a code to all those that all the territorialities. It is true that Oedipus will restore psychoanalysis to the status of a simple code, with the familial the signifier of castration. Worse yet, it will happen that psychoanalysis itself wants to act as an axiomatic, which is the recoding or axiomatizing the flows of desire in this way, psychoanalysis makes a molar use of the signifying chain that results the cycles of desire. How odd the psychoanalytic venture is. Psychoanalysis ought to be a song of life, or else be feeling. There is no need to tell all over how psychoanalysis culminates in a theory of culture that takes up again leave us with—a sublime resignation. As Reich says, when psychoanalysis began to speak of Eros, the whole world breathed a the partner of Eros, for worse but also for better. Psychoanalysis becomes the training ground of a new kind of priest war. More generally, the death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had been full of hesitation.	p 328 p 329 p 329 p 329 p 331 p 332 p 332 p 332 p 335
What of surplus value in capitalism. It is this itinerary that psychoanalysis rediscovers and retraces with the death instinct: the death instinct an image consonant with its wishes: we are still pious, psychoanalysis remains in the precritical age. Doubtless these illusions would not not interfere in the machinery of desire. In contrast to psychoanalysis, which itself falls into the trap while causing the unconscious of transference in schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second Positive Task We cannot however allow the	p 335 p 339 p 339 p 339
in the duality of the objective and the subjective. (Consequently, psychoanalysis was consigned to the analysis of the subjective, as defined it is not just a matter of literature or even psychoanalysis. It is a matter of politics—though not, as we to the extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis is the following: schizoanalysis attains a non figurative	p 345 p 350 p 351
desire, apprehended below the minimum conditions of identity. What does psychoanalysis do, and first of all what does Freud do, if same figurative conception as the censors'. It is certain that psychoanalysis has not made its pictorial revolution. There is a hypothesis sexual investments. For those looking for a thesis topic on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but	p 351 p 352 p 353
in favor of what was to become a dogma of psychoanalysis. Philippe Girard, in unpublished remarks that seem to us to has the impression that families have understood the lesson of psychoanalysis only too well, even from far off or by osmosis movement, proves itself only by not working, by being interminable. Psychoanalysis has become quite a stupefying drug, where the strangest personal	p 353 p 356 p 357
everywhere present. In this respect, far from breaking with psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first imposed	p 359
discovered that the only incurable is the neurotic—whence interminable psychoanalysis. It is a cause for self-congratulation when one succeeds in	p 361
entire process of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the cause of the	p 362
precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis is content to live off	p 365
social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis is content to live off Oedipus, to develop and promote	p 365
units of libidinal investment. With the result that all familialist psychoanalysis—with the psychoanalyst at the fore—warrants a schizoanalysis. Only	p 365
anything or anyone, not even—in fact especially not—for psychoanalysis: nothing more than impressions, the impression that things aren't going	p 380
than impressions, the impression that things aren't going well in psychoanalysis, and that they haven't been since the start. We are someone reading this book feels that things are fine in psychoanalysis, we're not speaking for him, and for him we take	p 380 p 380
and politics on the one hand, and between schizoanalysis and psychoanalysis on the other? Everything revolves around desiring-machines and the production	p 380
of desire. What, finally, is the opposition between schizoanalysis and psychoanalysis, when the negative and positive tasks of schizoanalysis are taken	p 381
PSYCHOANALYSIS'S 2	
the indeterminate nature, the nondecidability—of the argument advanced by psychoanalysis's most profound innovator, which makes the displaced limit pass between	p 268
don't feel any need to attach the slightest importance to psychoanalysis's claim to cure neurosis, since, for it, curing consists of	p 361
PSYCHOANALYST 37	
not at all adequate to explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his	p 14
analyst's office and projected upon the full body of the psychoanalyst (yes, my boss is my father, and so is the Oedipus, or you'll get a slap in the face. The psychoanalyst no longer says to the patient: Tell me a little	p 35 p 45
forgotten: Jung remarked that in the process of transference the psychoanalyst frequently appeared in the guise of a devil, a god nuclear complex, is inseparable from a forcing by which the psychoanalyst as theoretician elevates himself to the conception of a generalized but the classical theater, the classical order of representation. The psychoanalyst becomes a director for a private theater, rather than the	p 46 p 51 p 55
They continue nevertheless to make a hellish racket. Even the psychoanalyst can't ignore them. He tends therefore to maintain an attitude introduced a third element—the desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus, through	p 55 p 56
Oedipus, behind Oedipus, his	
if all the productive forces emanated from Oedipus itself. The psychoanalyst became the carrier of Oedipus, the great agent of antiproduction at one end or the other in the treatment, the psychoanalyst is there to call the asylum or the police for	p 56 p 81
entirely right in saying that, in a certain sense, the psychoanalyst completed and perfected what the psychiatry of nineteenth-century asylums, with	p 92
Christians. Naturally, to ensure against the historian's justified anger, the psychoanalyst specifies that he is concerned only with a certain causal	p 102
the time this news takes to bear fruit. Here the psychoanalyst perks up his ears, believing he has heard a familiar nonneurotic outlet. The tone may be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the	p 106 p 108
imperialism	
promoter of anality? Or there is the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting the incurable insufficiency of being: don't	p 108
holy faith (J. M. Pohier). Or the technopsychanalyst, the reform psychoanalyst obsessed with the triangle, who wraps the splendid gifts of pushed a process into a goal. ... If we made a psychoanalyst enter into the domains of the productive unconscious, he would	p 108 p 113
transcendent requirements of civilization, at the same time that the psychoanalyst plunges deeper into a familialist and ideological vision. We	p 117

do	
and cosmic element of desire, than to continue being a psychoanalyst under those conditions. No one forgave him this, whereas Freud	p 119
ceremony and hold to the ordinary scruples of a diligent psychoanalyst. If a musician tells us that music does not attest	p 121
understood in relation to Oedipus. (Oedipus, the fountainhead where the psychoanalyst washes his hands of the world's iniquities.) In an	p 128
altogether	
is too theoretical when posed this way. Practically speaking, the psychoanalyst often claims to explain to the ethnologist the meaning of	p 179
castration, in the law. It is doubtless true that the psychoanalyst would be the first to say that, everything considered, belief	p 296
believes. Shouldn't it even be said that it is the psychoanalyst who believes—the psychoanalyst in each of us? Would belief	p 296
be said that it is the psychoanalyst who believes—the psychoanalyst in each of us? Would belief then be an effect	p 296
represents itself through Oedipus and castration? Or is it the psychoanalyst—the psychoanalyst in us all, who represents the unconscious in	p 297
through Oedipus and castration? Or is it the psychoanalyst—the psychoanalyst in us all, who represents the unconscious in this way	p 297
where there were fields, workshops, factories, units of production? The psychoanalyst parks his circus in the dumbfounded unconscious, a real	p 298
P	
correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth,	p 299
tragedy, Oedipus, and	
machines on the contrary are indices of deterritorialized production. The psychoanalyst reterritorializes on the couch, in the representation of	p 314
Oedipus and	
exalting the couch, a little island with its commander, the psychoanalyst, as an autonomous territoriality of the ultimate artifice. A little	p 321
with the psychoanalyst's conception of psychoanalytic practice, a conception the psychoanalyst wishes to impose. Freud made the most	p 333
profound discovery of	
the purely erotic motive. Oedipus: the touchstone of the pure psychoanalyst, on which to sharpen the sacred blade of a successful	p 354
short, a fundamental relation to the outside of which the psychoanalyst washes his hands, too attentive to seeing that his clients	p 356
or full of conflicts for the investment of desire. The psychoanalyst, who says so many things about the necessity for money	p 356
investment. With the result that all familialist psychoanalysis—with the psychoanalyst at the fore—warrants a schizoanalysis. Only one way to	p 365
one way to spend time on the couch: schizoanalyze the psychoanalyst. We have maintained throughout that, by dint of their difference	p 365
PSYCHOANALYST'S 2	
waning family, to replace the broken-down familial bed with the psychoanalyst's couch, to make it so that the analytic situation is	p 307
the facts, it has a lot to do with the psychoanalyst's conception of psychoanalytic practice, a conception the psychoanalyst wishes to	p 333
PSYCHOANALYST-AS-COP 1	
The tone may be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the imperialism of Oedipus	p 108
PSYCHOANALYST-AS-PRIEST 1	
the analyst a promoter of anality? Or there is the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting the incurable	p 108
insufficiency	
PSYCHOANALYSTS 25	
behind Oedipus, his business is with desiring-machines. At the beginning, psychoanalysts could not be unaware of the forcing employed to	p 56
introduce	
psychoanalysis, the moment when the Church would train its own psychoanalysts, and when it would become possible to write in the	p 58
not a scene from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at this point. Fanon pointed out that	p 97
the strictest sense of the word. And when the best psychoanalysts forbid themselves historico-political applications, we can't say things are	p 103
much	
Apollo, and Athena. The same reproach applies even better to psychoanalysts: it would seem that they believe in all of this	p 107
same misconception (contresens) concerning the nature of the unconscious. But psychoanalysts are bent on producing man abstractly, that is	p 108
to say	
paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented much	p 121
in another way	
a lot, reinforced a lot, injected a lot. All that psychoanalysts do is to reinforce the movement; they add a last	p 121
the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only the transference, a	p 121
transference Oedipus, a consulting-room	
virtue of the states of desire. Rarely have psychiatrists and psychoanalysts been able to establish a really inspired direct relationship with	p 130
The competence, the honesty, and the talent of these authors—psychoanalysts specializing in Africa—are beyond question. But the same	p 170
applies	
time it isn't imaginary! The same is true of the psychoanalysts in Africa who apply the yoke of a structural or	p 170
to the well-known and inexhaustible debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great	p 171
paternal catholic symbol	
(as the empty position!) The conflict between culturalists and orthodox psychoanalysts has often been reduced to these evaluations of the	p 174
respective	
for example, that Oedipus serves no useful purpose, either for psychoanalysts or for the unconscious. And to what use could the	p 179
The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and psychoanalysts, do not come from a faulty	p 180
knowledge or recognition of	
functionings (des fonctionnements). On this point, it could be that psychoanalysts have much to learn from ethnologists: about the	p 180
unimportance of	
interpretation. It could be that ethnologists and Hellenists will compel psychoanalysts for their part to make a similar discovery: namely, that	p 180
imposed between libido and numen, the misunderstanding between ethnologists and psychoanalysts can only be aggravated—just as it	p 182
continues to grow	
aggravated—just as it continues to grow between Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who	p 182
clearly invokes	
the two sexes communicate in a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing	p 295
man the way	
has Engels's remark regained so much meaning: you'd think the psychoanalysts really believed in all this—in myth, in tragedy. (They	p 297
he makes of it a transcendent principle. So that the psychoanalysts who refused the death instinct did so for the same	p 332
decoding of flows entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals	p 357
know what	
social etiology on the other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the order of an extended	p 359
PSYCHOANALYTIC 37	
of an utterly dreary and dull psychoanalysis of the object: psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even	p 26
by regarding only this latter as a suitable subject for psychoanalytic investigation. Hence the sole task he assigns psychoanalysis is the	p 29
who no longer have the slightest notion of what the psychoanalytic movement is all about. It is no longer a question	p 45
and contractual psychoanalysis on the other. From the outset, the psychoanalytic relationship modeled itself after the contractual relationship	p 64
of the most	
the ultimate rock—is the effect of castration as a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude for conflict—is	p 66
defined as transcendent, and implies a first paralogism in the psychoanalytic process. For a simple reason, we again make use of	p 74
latency—the celebrated latency—which is without doubt the greatest psychoanalytic mystification: this society of brothers who forbid	p 80
themselves the fruits	
has never even been sketched out: the structure of the psychoanalytic group, its politics, its tendencies and its focal points, its	p 118
afterward seemed to us to be a final paralogism in psychoanalytic theory and practice; active desiring-production, in its very process, invests	p 129
the nonwritten superego. Oedipus is in fact literary before being psychoanalytic. There will always be a Breton against Artaud, a Goethe	p 134
the new state of abstraction. Hence the relative truth of psychoanalytic remarks concerning the anal nature of monetary economy. But the	p 143
it seems to us entirely insufficient to compare them with psychoanalytic procedure by relating them to criteria borrowed from the latter	p 166
an ethnic unconscious—as seen in attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux,	p 167

Levi-Strauss). Our definition of research was therefore conditioned by the possibility of establishing a psychoanalytic domain. When a subject adhered fully to the traditional norms	p 170
other questions, and sincerely asks himself of what use can psychoanalytic interpretations be to me? Hence the duality is displaced, it thought that they put forward other interpretations to replace the psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel	p 179 p 180
there is no unconscious material either, nor is there a psychoanalytic interpretation, but only uses, analytic uses of the syntheses of be ready. But we are still very far from the psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly	p 180 p 216
decoded, those of schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still in search of a beyond, of another origin of the relation that is completely distorted in the psychoanalytic equation, shit=money; in reality, it is a question of encounters and so forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father solely within the movement of regression or progression. (Even the psychoanalytic conception of repetition remains captive to such a movement.) (3	p 236 p 267 p 274 p 276
within the living. And above all he upheld the basic psychoanalytic truth, the supreme disavowal of which he was able to ways of treating myth or tragedy is suited to the psychoanalytic approach. The psychoanalytic method is quite different: rather than referring myth or tragedy is suited to the psychoanalytic approach. The psychoanalytic method is quite different: rather than referring symbolic representation to	p 291 p 301 p 301
formations as well as myth, tragedy, and the social formations. Psychoanalytic interpretation does not consist in competing with codes, adding a	p 301
contraindications for analysis). When Fromm denounces the existence of a psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't	p 312
even relates to the familial scene, but solely to the psychoanalytic scene that supposedly answers for its own truth, and to that supposedly answers for its own truth, and to the psychoanalytic operation that supposedly answers for its own success—the couch circuit of all the cycles of desire. How odd the psychoanalytic venture is. Psychoanalysis ought to be a song of life	p 329 p 329 p 331
has a lot to do with the psychoanalyst's conception of psychoanalytic practice, a conception the psychoanalyst wishes to impose. Freud made knitting mother; another time in an aseptized clinic, in the psychoanalytic scene, with specialist artists who know how to handle the all the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't they more a part of an affirmative task	p 333 p 334 p 334
or is excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group within this complexity of social investments? Every time we	p 349
be heard; it can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance contrary, it is Oedipus, narcissism, and the entire series of psychoanalytic concepts. The factors of production are always actual, and are two interpretations of the unconscious: the one schizoanalytic, the other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the one abstract and	p 350 p 358 p 381
PSYCHOANALYZED 4	
members of these societies, even though they have not been psychoanalyzed, and in spite of the displacement of the representation. As know perfectly well what it is about, without having been psychoanalyzed. But what enables one to speak of an Oedipal representation sexes communicate in a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and in	p 172 p 172 p 295
for a moment the motivations that lead someone to be psychoanalyzed: it involves a situation of economic dependence that has become	p 356
PSYCHOLOGICAL 4	
of this psychic repression, insofar as it ensures a mass psychological reproduction of the economic system of a society. Of course social, and metaphysical relations that do not follow after Oedipal psychological relations but that on the contrary will be applied to statistically closed, and to shore up the structure with a psychological conviction (confidence that the cycle will reclose). Thus not only fragments of organs that eventually form part of the multiplicity; psychological and axiological links—the good, the bad—that finally refer	p 118 p 129 p 187 p 324
PSYCHOLOGY 8	
the contrary: it is completing the task begun by nineteenth-century psychology, namely, to develop a moralized, familial discourse of mental pathology	p 50
and as Nietzsche put it, there never was but one psychology, that of the priest. From the moment lack is reintroduced does nothing more than hypostatize the principles of an exchange psychology to account for institutions that on the other hand are or interest a l'anglaise. And if they are eliminated from psychology, it is not in order to place them in structure	p 111 p 186 p 190
of sexuality to the dirty little secret, this whole priest's psychology—there is not a single one of these tactics that it our intention to revive the question of an individual psychology and a collective psychology, and of the priority of the revive the question of an individual psychology and a collective psychology, and of the priority of the one or the other	p 269 p 283 p 283
or the other; this distinction, as it appears in Group Psychology and the Analysis of the Ego, remains completely stymied by	p 283
PSYCHONEUROSIS 1	
forms of social production, demonstrating thereby that there is no psychoneurosis that is not also an actual neurosis—continues to present	p 127
PSYCHOPATHOLOGICAL 1	
The role of such relations must be recognized in all psychopathological processes, and their importance will be all the greater when	p 49
PSYCHOSSES 5	
means by which the Oedipal organization plays a role in psychoses; next, what the forms of psychotic pregenitality are and how the neuroses, and to reserve an extra-oedipal explanation for the psychoses. There are not two groups, there is no difference in groups, there is no difference in nature between neuroses and psychoses. For in any case desiring-production is the cause, the ultimate Full body without organs Oedipal neuroses as familial entities Paranoiac psychoses as despotic entities Perversions as territorial entities Schizophrenic process of	p 52 p 127 p 127 p 282
was isolated as the neuroses. But the resistance of the psychoses on the one hand, and the necessity for taking into	p 359
PSYCHOSIS 40	
more direct mechanism of intervention by the grandparents in the psychosis is discovered, and Oedipuses of Oedipus are constituted, to the to the second power: neurosis, that's father-mother, but grandma, that's psychosis.) Finally, the distinction between the Imaginary and the Symbolic permits	p 52 p 52
of revolt and of truth for all implied in the psychosis, Maud Mannoni argues that the origin of the breakup of these quantities. When it became necessary once again to confront psychosis directly, however, the family was immediately reopened in extension, and	p 90 p 93
unconscious itself. When Frantz Fanon encounters a case of persecution psychosis linked to the death of the mother, he first asks malignement soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion for distinguishing between	p 96 p 122
Freud proposed a simple criterion for distinguishing between neurosis and psychosis: in neurosis the ego obeys the requirements of reality and	p 122
ready to repress the drives of the id, whereas in psychosis the ego is under the sway of the id, ready	p 122
but on condition that the causal complex be repressed; in psychosis the complex invades consciousness and becomes its object, at the return of the repressed (hysterical amnesia, obsessional cancellation), while in psychosis a regaining of reality appears along with the delirious reconstruction	p 123 p 123
where it is supposed to be latent, rather than in psychosis where it is held to be patent. But isn't it	p 123
to be patent. But isn't it true instead that, in psychosis, the familial complex appears precisely as a stimulus whose quality organizer. Once this is admitted, it is enough to measure psychosis against this fake standard—enough to lead it to this	p 123 p 123
in opposition throughout the two groups. The innate science in psychosis and the neurotic experimental sciences. The schizoid excentric circle	p 124

and	
allow one to define neurosis as an intra-oedipal disorder, and psychosis as an extra-oedipal escape. It is not even enough to	p 125
identification as a perceptual identity is here a sign of psychosis? One then encounters the criterion of reality: the complex invades	p 126
is there to gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother are	p 126
be converted into neurosis, or warped out of shape into psychosis: it is therefore not in this fashion that the question	p 126
We maintain that the cause of the disorder, neurosis or psychosis, is always in desiring-production, in its relation to social production	p 128
regression, by means of which one sometimes attempts to characterize psychosis. It is like a Cartesian devil; the regressions and	p 129
progressions	
progressive restoration of Oedipus. 9 The Process Between neurosis and psychosis there is no difference in nature, species, or group.	p 130
Neurosis	
group. Neurosis can no more be explained oedipally than can psychosis. It is rather the contrary; neurosis explains Oedipus. Then how	p 130
Oedipus. Then how do we conceive of the relationship between psychosis and neurosis? Everything changes depending on whether we call	p 130
psychosis	
psychosis and neurosis? Everything changes depending on whether we call psychosis the process itself, or on the contrary, an interruption of	p 130
good for the work of art, good material, but not psychosis, especially not psychosis; we draw a line between the eventually	p 134
work of art, good material, but not psychosis, especially not psychosis; we draw a line between the eventually creative neurotic aspect	p 134
language a desire, were not speaking from the depths of psychosis, and as if they were not demonstrating for our benefit	p 134
what it makes of literature when it opposes literature to psychosis in the name of a neurotic or perverse recoding (Lewis	p 135
desiring-production is arrested, or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the river like	p 136
lead	
of fact, of the three preceding adventures, the adventure of psychosis is the most intimately related to the process: in the	p 136
were unable to establish any direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis, and also perversion	p 136
depend on	
direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis, and also perversion depend on the situation of	p 136
each one	
fonction refulante). (That is what we have already seen in psychosis, where the intrusion of the complex into consciousness, according to	p 202
in the contemplation of multiplicities he saw a sign of psychosis). It is therefore more a matter of the difference between	p 280
turn in circles, and reterritorialize it into neurosis, perversion, and psychosis. To a point where the process cannot extricate itself, continue	p 318
lands of neurosis, artificial lands of perversion, clinical lands of psychosis? In Search of Lost Time as a great enterprise of	p 318
which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental illnesses). A true politics of psychiatry, or	p 321
antipsychiatry	
been diverted, utilized for grounding a structural Oedipus applicable to psychosis, and for extending the familial co-ordinates beyond their real	p 359
and	
with psychiatric practice, undertakes assigning a veritable social genesis to psychosis, and calls for a continuation of the voyage as a	p 360
O asylum! So that everything is perversion. But everything is psychosis and paranoia as well, since everything is set in motion	p 363
PSYCHOTHERAPISTS 2	
question. But the same applies to them as to certain psychotherapists here: it would seem that they don't know what they	p 170
that they don't know what they are doing. We have psychotherapists who sincerely believe they are engaged in progressive work when	p 170
PSYCHOTHERAPY 4	
in the projects of community psychiatry or of so-called familial psychotherapy, which effectively break apart asylum existence while	p 94
nonetheless still maintaining	
idea that is difficult to express in profane terms. Analytic psychotherapy can intervene only starting from the moment a demand can	p 170
to us about traditional treatments corresponded to a beginning of psychotherapy and became for him a means of situating himself personally	p 170
their co-option for the benefit of adaptational forms of familial psychotherapy and of community psychiatry, and of Laing's own retreat to	p 360
PSYCHOTIC 39	
of reference is not at all adequate to explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover	p 14
Schreber's	
this point in history the neurotic, the pervert, and the psychotic cannot be adequately defined in terms of drives, for drives	p 35
will be all the greater when we are dealing with psychotic syndromes that would appear to be the most animal-like and	p 49
of the child and his later development, the neurotic and psychotic problems of the adult, and sexuality as a whole. Let	p 49
said to be pre-oedipal in the child, exo-oedipal in the psychotic, para-oedipal in others. The function of Oedipus as dogma, or	p 51
three generations is deemed necessary in order to produce a psychotic, or because an even more direct mechanism of intervention by	p 52
plays a role in psychoses; next, what the forms of psychotic pregenitality are and how they are able to maintain the	p 52
money. All that is needed is what is called a psychotic episode: after a schizophrenic flash, one day we bring our	p 56
of the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families under the same fusionist postulate: the	p 93
properly fusionist family	
at least three—form the condition of fabrication of a psychotic: as for example when the troubles a mother has with	p 94
toward his mother. Whence the strange notion that if a psychotic escapes the Oedipal apparatus, this is solely due to the	p 94
the family members that literally dominates the mind of the psychotic member. These metaphysical men from outer space are the literal	p 95
sibling who sit around the breakfast table with the so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately	p 95
posits	
alienation in the mind of its own members or its psychotic member. (And among all the members, who is the real	p 95
member. (And among all the members, who is the real psychotic?) With his general conception of microcosm-macrocosm relationships,	p 95
Bergson brought about	
is precisely because of this that these situations favor a psychotic development or explosion—but we have a strong feeling that	p 96
a host of variations in detail that correspond to neurotic, psychotic, perverse, or normal solutions, that is to say solutions of	p 102
is true that the familial themes often erupt into the psychotic consciousness, we would be all the more surprised—in line	p 123
an abstract operation: an Oedipal organization is imposed on the psychotic, though for the sole purpose of assigning the lack of	p 123
purpose of assigning the lack of this organization in the psychotic, in his very body. It is an exercise in naked	p 123
in naked flesh, in the depths of the soul. The psychotic reacts with autism and the loss of reality. Could it	p 123
then encounters the criterion of reality: the complex invades the psychotic consciousness only at the price of a rupture with the	p 126
desiring-production is the cause, the ultimate cause of both the psychotic subversions that shatter Oedipus or overwhelm it, and of the	p 127
or inasmuch as it is dismembered and dissolved in a psychotic formation as the direct effect of this same factor. It	p 129
a line between the eventually creative neurotic aspect, and the psychotic aspect, alienating and destructive. As if the great voices, which	p 134
if they were not demonstrating for our benefit an eminently psychotic and revolutionary means of escape. It is correct to measure	p 134
absolutely that Artaud's language is that of a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated: therefore in	p 135
all respects	
who told this shrewd critic that the discourse of the psychotic was involuntary, fettered, subjugated?. Not that it is more nearly	p 135
has the right to denounce what society makes of the psychotic in the process of decoding the flows of desire (Van	p 135
desire. Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic territoriality of the body without organs: sometimes the	p 136
process is	
nonhuman sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic field. Everything hinges on the way in which the	p 309
structure	
the board fall a second time on his head—a psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter	p 317
the formal, absolute exercise that prepares for the conduct—also psychotic—of the worker trapped in the machine, with only his	p 317
in terms of the machinic indices that undermine them. The psychotic earths, with their conjunctions in place (Charlus is therefore surely	p 318
artificial nature in the perverted reterritorializations, but also in the psychotic reterritorializations of the hospital, or even the familial neurotic	p 321
reterritorializations	
Freud demonstrated clearly in this respect how one went from psychotic multiplicities of dispersion, founded on the breaks or schizzes, to	p 342
sides, is led to take itself as an end: a psychotic is produced who escapes the delegated repression properly speaking only	p 363
by the counterinvestment of the social field that produces the psychotic. Again, everything is neurosis, since it is an outcome of	p 363

its neurotic arrests, its perverse continuations in the void, its psychotic finalizations. Inasmuch as Oedipus arises out of an application of	p 363
PSYCHOTICIZED 1	
one who does not allow himself to be Oedipalized is psychoticized in the land of the asylum; when the one who	p 319
PSYCHOTICIZING 1	
how will the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce anything but a subjugated	p 320
PSYCHOTICS 1	
inverse relationship: there would be something like two groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those	p 124
PUBERTY 1	
confined for example to a separate chapter on object-choice at puberty (Three Essays), or to a chapter on typical dreams (The	p 53
PUBLIC 10	
what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is the family's second function. The family have clearly noted the sexual nature of affects in the public symbols of primitive societies, and this nature remains integrally lived on the despot—the vengeance of the new alliance, whose public character does not spoil the secret: I will bring down merchant capital; the decoding of States through financial capital and public debts; the decoding of the means of production through the of Henri Lefebvre's, these images do not initiate a making public of the private so much as a privatization of the of the private so much as a privatization of the public: the whole world unfolds right at home, without one's having are to myth and tragedy as private property is to public property. What acts in myth and tragedy at the level myth as humanity's dream). What acts as an objective and public element—the Earth, the Despot—is now taken up again in rescuing sexuality from the category of secrets, even if public, even if disinfected: i.e., as long as it has the little secret, while finding medical means for rendering it public, for making it into an open secret, the analytic Oedipus	p 125 p 172 p 212 p 225 p 251 p 251 p 304 p 304 p 350 p 351
PUBLICATIONS 1	
sexual repression, more insistent than ever, will survive all the publications, demonstrations, emancipations, and protests concerning the liberty of sexual objects	p 351
PUBLISHED 1	
little secret. It is in vain that the secret is published, that one demands one's right to be heard; it can	p 350
PUDGY 1	
painting by Richard Lindner, Boy with Machine, shows a huge, pudgy, bloated boy working one of his little desiring-machines, after having	p 7
PUERILE 1	
least one thing in common; they subscribe to the same puerile and reactionary conception of schizophrenia, and the same marketable neurotic	p 134
PUISSANCE 4	
sign of the law, it is a sign of strength (puissance). And who would dare use the term law for the reciprocated with interest, being territorial signs of desire and power (puissance), and principles of abundance and the fructification of wealth. Far the other: the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of the worst aggregates, but must be understood positively in terms of force (puissance). Between the substrate of an allosteric enzyme and the ligands	p 111 p 150 p 277 p 288
PULL 1	
rather to reply: when I hear the word desire, I pull out my gun.) Desire can never be deceived. Interests can	p 257
PULLED 2	
muddle, what an emulsion the family is, agitated by backwashes, pulled in one direction or another, in such a way that body is engineered on all sides and in all fashions, pulled in all directions, playing the role of a full body	p 278 p 369
PULLEYS 1	
and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber the millions of spermatazoids in the	p 281
PULLS 1	
this respect Klossowski has convincingly shown the inverse relationship that pulls the fantasy in two directions, as the economic law establishes	p 63
PULSIONS 1	
to how to deal analytically with the relationship between drives (pulsions) and symptoms, between the symbol and what is symbolized, has	p 23
PULVERIZE 1	
find there at last the enjoyment of the mechanisms that pulverize desire—such is the paranoiac experience. Now Oedipus appears to	p 365
PULVERIZED 1	
different kinds of substances and materials, when killed, boiled, and pulverized, have the same effect. It was the beginnings of the	p 91
PUNCTUAL 1	
point-sign of many dimensions, polyvocality as the basis for a punctual semiology. It is said that the unconscious is dark and	p 112
PUNISHMENT 9	
little girls, and the girls cannot experience the pleasure of punishment except by becoming boys. It is a whole chorus, a rise to a consequent desire, all ready, all warm for punishment, and without putting this desire in the place of the inserts desire into social production and reproduction. For even death, punishment, and torture are desired, and are instances of production (compare	p 61 p 115 p 145
eye of the gods who enjoy cruel spectacles, and in punishment there is so much that is festive! So much is of the phonographic connection, re-established by the spectacle of the punishment: as primitive justice, territorial representation has foreseen everything. Coding pain	p 191 p 191
ancient system of cruelty, the forms of primitive regimentation and punishment, are nothing. A concerted destruction of all the primitive codings	p 192
and the origin of the new sufferings of the body. Punishment has ceased to be a festive occasion, from which the	p 212

surplus value in the magic triangle of alliance and filiations. Punishment becomes a vengeance, the vengeance of the voice, the hand despotic body. As Nietzsche says when he shows precisely how punishment becomes a vengeance in the imperial formations, a tremendous quantity	p 212 p 213
PUNISHMENTS 1	
one has only to look at our former codes of punishments to understand what effort it costs on this earth to	p 145
PUPIL 1	
Slavs. In his intense metamorphoses and passages, Schreber becomes a pupil of the Jesuits, the burgomaster of a city where the	p 89
PUPPET 1	
complete curettage. Destroy Oedipus, the illusion of the ego, the puppet of the superego, guilt, the law, castration. It is not	p 311
PUPPETS 1	
claims to make history with these two entities, these two puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus is placed	p 102
PURCHASE 1	
uses for which it is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The incompetent observer has the impression	p 238
PURCHASES 1	
does not enter into income and is not assigned to purchases, a pure availability, nonpossession and nonwealth. The other aspect of	p 237
PURCHASING 6	
one measuring the true economic force, the other measuring a purchasing power determined as income. The first is the immense deterritorialized	p 237
it assumes with goods as soon as it acquires a purchasing power through its distribution to workers or production factors, through flow, which is not even a possession and has no purchasing power. Who is robbed? Certainly not the worker who is	p 238
even bought, since the reflux or salary distribution creates the purchasing power, instead of presupposing it. Who would be capable of	p 238
capital's economic force and the flow that is derisively named purchasing power—a flow made truly impotent that represents the absolute	p 238
example: deterritorialization of the flows of financing, but reterritorialization of purchasing power and the means of payment (the role of the	p 258
PURE 61	
producing and its product. We need merely note that the pure thisness of the object produced is carried over into a	p 7
for this to happen. What would be required is a pure fluid in a free state, flowing without interruption, streaming over	p 8
There is a schizophrenic experience of intensive quantities in their pure state, to a point that is almost unbearable—a celibate	p 18
life and death, an intense feeling of transition, states of pure, naked intensity stripped of all shape and form. These are	p 18
the beginning only experiences intensities, becomings, transitions. Where do these pure intensities come from? They come from the two preceding forces	p 19
point. We merely see how very little the consumption of pure intensities has to do with family figures, and how very	p 20
of a pig. The term hyle in fact designates the pure continuity that anyone sort of matter ideally possesses. When Robert	p 36
and the many, that can account for desiring-production: desiring-production is pure multiplicity, that is to say, an affirmation that is irreducible	p 42
everything comes apart, but this time in a molecular and pure multiplicity, where the partial objects, the boxes, the vessels all	p 69
interior voyage has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate	p 84
within and without	
they the famous problems of living, through which a very pure desexualized idealism was reintroduced into psychoanalysis? In the second	p 127
place	
in psychoanalysis than in the established literature, since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and	p 134
nonmarketable	
has not suppressed the real movement of nomadism. But a pure nomad does not exist; there is always and already an	p 148
case from the start, since there does not exist a pure nomad who can be afforded the satisfaction of drifting with	p 149
the basis of the disjunctive synthesis and its reproduction: a pure force of filiation or genealogy, Numen. The full body is	p 154
by the prohibition . . . : incest does not exist. Incest is a pure limit. Provided that two false beliefs concerning the limit are	p 161
an Oedipus that is taken for what it is, a pure oppression, inasmuch as it assumes that these Savages are deprived	p 178
even when it is interpreted structurally, on behalf of the pure signifier? Or rather is it necessary to open sexuality and	p 183
the verse will be placed in a bottle filled with pure water, the verse water will be drunk, one's body will	p 206
simple signified. It challenges exegesis in the name of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace	p 208
dogs	
desire to be firmly wedded to the law in the pure detachment and elevation of the death instinct, rather than to	p 213
within a decoded social field, and must reverberate in the pure and private element of interiority, of interior reproduction. The apparatus	p 217
will render its law immanent. It is no longer the pure signifier that regulates its signifieds: it now appears behind them	p 221
magnitude in terms of the same analytical unit is a pure fiction, a cosmic swindle, as if one were to measure	p 230
enter into income and is not assigned to purchases, a pure availability, nonpossession and nonwealth. The other aspect of money represents	p 237
Because it abandons all privileged reference. Because it describes a pure field of algebraic immanence that no longer allows any surveillance	p 242
just as it is overtaken toward the inside by the pure figures that compose it—or, more decisively, by the figural	p 243
(from within.) Similarly, in the plastic arts there is the pure figural dimension formed by the active line and the multidimensional	p 243
identity is that of the flux-schiz or the break-flow. The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries	p 244
Lacan's imperial discourse into a university discourse characterized by a pure scientificity, that scientificity perfectly suited for resupplying our	p 244
neuroses, for	
the age of bad conscience is also the age of pure cynicism). But in point of fact it is impossible to	p 247
independent of their relation, which determines the one as a pure quality of the flow of labor and the other as	p 249
of the flow of labor and the other as a pure quality of the flow of capital. The progression is therefore	p 249
configurations or images produced by the points-signs, the breaks-flows, the pure figures of capitalism; the capitalist as personified capital—i.e	p 264
the educational system in general, the need to restore a pure race, the salvation of the social and moral order, then	p 274
the socius, but on the body without organs in a pure state. It might then be said that the paranoiac, in	p 281
what it was from the start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds	p 283
an element; it designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence the	p 306
subjects, the objects, and	
it designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence the subjects, the	p 306
objects, and their relationships	
the eye, the mouth, the anus as degrees of matter); pure positive multiplicities where everything is possible, without exclusiveness or negation	p 309
therefore all the more virulent? And what is latency, this pure fable, if not the silence imposed on desiring-machines so that	p 311
dispersion—machines dispersed in every machine—nothing more than a pure fiction that must give way to Reality defined as a	p 314
organism, but an emission of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality,	p 324
and whose	
if one indefinitely runs up against the same set of pure singularities, one can feel confident that he has drawn near	p 324
the body without organs marks the external limit of the pure multiplicity formed by these organs themselves insofar as they constitute	p 326
a principle, a question of principle. The death instinct is pure silence, pure transcendence, not givable and not given in experience	p 332
a question of principle. The death instinct is pure silence, pure transcendence, not givable and not given in experience. This very	p 332
with the death instinct: the death instinct is now only pure silence in its transcendent distinction from life, but it effuses	p 335
kind, from the same place as you, I am a pure Aryan, of a superior race for all time. From the	p 340

subsisting contradictions within the dominant class, i.e., the class pure and simple. This is obvious in the capitalist regime where of the system. A violence without purpose, a joy, a pure joy in feeling oneself a wheel in the machine, traversed following: schizoanalysis attains a non figurative and nonsymbolic unconscious, a pure abstract figural dimension (abstract in the sense of abstract painting	p 344 p 346 p 351
into the purely erotic motive. Oedipus: the touchstone of the pure psychoanalyst, on which to sharpen the sacred blade of a to him to be an excessive outside. He promotes the pure analytic scene, an office Oedipus and an office castration, that encounters its own death, as the zero term of a pure abolition that has haunted oedipalized desire from the start, and neuroticization and oedipalization. Even the use of modern resources, the pure analytic scene, the symbolic phallus, structural foreclosure, and the name	p 354 p 357 p 359 p 363
himself for a black or a Jew rather than a pure Aryan, if he had not proved himself so competent in objects, even if aesthetic, and underneath recodings or axiomatics: the pure process that fulfills itself, and that never ceases to reach new despotic Urstaat. The great mutant flow of capital is pure dcteritorialization, but it performs an equivalent reterritorialization when converted into	p 364 p 371 p 374
the center of capitalism but belongs to capitalism, being a pure peripheral territoriality of capitalism. The system teems with preconscious investments	p 374
reasons for reproaching us: for believing too much in the pure potentialities of art and even of science; for denying or	p 378
PURELY	15
The truth of the matter is that social production is purely and simply desiring-production itself under determinate conditions. We maintain that at a distance to phenomena that are incomprehensible from a purely mechanistic (but not a machinic) point of view; or else what real sexuality was. But he had the impression—the purely instinctive impression—that psychoanalysis was shutting sexuality up in a deliberately reduce the group character of the fantasy to a purely individual dimension: the beaten children must in a way be the great Phallus, the Lack with two nonsuperimposable sides, is purely mythical; it is like the One in negative theology, it credit money, which comprises all the commercial and bank credits, purely commercial credit has its roots in simple circulation where money explained by the following: that he tends to fashion a purely immanent theory of language that shatters the double game of conjunction as decoded flows; outside this conjunction they would remain purely virtual; this conjunction is also the disjunction of the abstract but the objective being they define as class interest remains purely virtual so long as it is not embodied in a more perfect machines (Whether those things which we deem most purely spiritual are anything but disturbances of equilibrium in an infinite to the sister, to the mommy, considered as the only purely erotic motives! Taking up the eternal refrain of Oedipus, the of the libido, and you will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone of the pure psychoanalyst, on counterinvestments. And if there is, to use Freud's terms, a purely erotic motive, it is certainly not Oedipus that harbors it actuates it, nor castration that transmits it. The erotic, the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated	p 29 p 40 p 49 p 59 p 60 p 229 p 242 p 249 p 255 p 284 p 354 p 354 p 357 p 357
figures that come to occupy them as well as the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations	p 370
PUREST	1
convenient. The despotic State, such as it appears in the purest conditions of Asiatic production, has two correlative aspects: on the	p 198
PURISTS	1
in the immanence of the objective Roman world, and the purists, who wanted a fresh start in the wilderness, a new	p 222
PURITAN	1
circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these underground	p 278
PURLOINED	1
text in this connection is his La lettre volee [The Purloined Letter].) But how very strange this domain seems, simply because	p 38
PURPOSE	28
less a table It was not intended for any specific purpose, for anything one expects of a table. Heavy, cumbersome, it of furniture, an unfamiliar instrument ... for which there was no purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing	p 6 p 6
production are really two separate and distinct productions. Its one purpose is to point out the fact that the forms of it intervenes within the process as such for the sale purpose of rejecting any attempt to impose on it any sort conflicts, can even new conflicts be awakened for a preventive purpose? A great beauty animates this text of Freud's: an undefined common something, but that is a common-universal for the sole purpose of introducing lack into desire, in situating and specifying persons both the problem and the solution. It is not the purpose of schizoanalysis to resolve Oedipus, it does not intend to organization is imposed on the psychotic, though for the sole purpose of assigning the lack of this organization in the psychotic a synthesis that shifts and reproduces itself. It serves no purpose to recall that genealogical filiation is social rather than biological two kinds of questions, What does it mean? and What purpose does it serve? Of what use is it not only use is it not only to the ethnologist, but what purpose does it serve and how does it work in the it is not certain that the thing serves any useful purpose whatever. It is possible, for example, that Oedipus serves no It is possible, for example, that Oedipus serves no useful purpose, either for psychoanalysts or for the unconscious. And to what similar, except that what it means does not tell what purpose it serves. In a word, there is no ethnological interpretation the resistances they encounter, the attempts at transformation for the purpose of defense and reaction, and the results of successful counteractions	p 10 p 15 p 65 p 72 p 81 p 123 p 154 p 179 p 179 p 179 p 179 p 180 p 196
other where he returns to find his mother again. The purpose of this double incest is not to produce a flow do so only in the framework of its own limited purpose, as a determinate mode of production, production of capital, the same way it functions has a meaning, and also a purpose, an intention. The desiring-machines on the contrary represent nothing, signify have in mind the so-called community psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize everyone—people, animals, and things	p 201 p 259 p 288 p 319
either of the two irreducible forms—neutralizing, mortifying life. The purpose of the topological and dynamic dualities is to thrust aside the form of power for itself, devoid of meaning and purpose, since the meanings and the purposes derive from it, and enslaved elements participate: The sovereign formations will have no other purpose than that of masking the absence of a purpose or other purpose than that of masking the absence of a purpose or a meaning of their sovereignty by means of the a meaning of their sovereignty by means of the organic purpose of their creation, and the purpose of thereby converting the means of the organic purpose of their creation, and the purpose of thereby converting the absurdity into spirituality. That is why but for the immortality of the system. A violence without purpose, a joy, a pure joy in feeling oneself a wheel feels something moving that has neither an interest nor a purpose. A sort of art for art's sake in the libido	p 333 p 345 p 345 p 345 p 345 p 345 p 346 p 347 p 374
A statement as commonplace as this is made for another purpose: capitalists have an interest in capitalism only through the tapping	
PURPOSES	1
devoid of meaning and purpose, since the meanings and the purposes derive from it, and not the contrary. It is doubtless	p 345
PURSUE	2
filled with the floating images constantly produced by capitalism. To pursue a remark of Henri Lefebvre's, these images do not initiate and for every Hamlet born the only true course to pursue is the very course which Shakespeare describes. But the question	p 251 p 298
PURSUED	4
or here, it's the same thing: Oedipus is always colonization pursued by other means, it is the interior colony, and we one side, and Roheim on the other. It is still pursued between certain ethnologists and certain disciples of Lacan—those who given magnitude. This is something that became evident as we pursued the analysis of capital and labor at the level of	p 170 p 171 p 249

does one see, in fact, in the American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as	p 360
PURSUING 2	
fragmented oeuvre by Nietzsche. Nietzsche believes that he is now pursuing, not the realization of a system, but the application of take, imposes its mold or doesn't succeed in imposing it, pursuing directions of an entirely different nature that traverse the family	p 21 p 278
PUSH 2	
on condition that it inhibit this tendency, or that it push back or displace this limit, by substituting for it its group fantasies. Or, what amounts to the same thing, to push the simulacrum to the point where it ceases to be	p 246 p 271
PUSHED 6	
independent entity. D. H. Lawrence says of love: We have pushed a process into a goal. The aim of any process comfortable conditions of a supposedly normal or normative Oedipus is pushed still further into the background. The revolutionary is the first not in the schizo as a clinical entity. You have pushed a process into a goal. ... If we made a psychoanalyst In some way that is incomprehensible to me they have pushed right into the capital, although it is a long way the comparison of language (langage) to exchange and money be pushed to its furthest point, subjecting language to the paradigms of or reacted to, this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to discharge	p 5 p 96 p 113 p 195 p 207 p 214
PUSHES 4	
the father, the mother, and the ego. (And one merely pushes the difficulty into the background when one considers the system the way in which this axiomatic fulfills its own immanence; pushes back or enlarges its limits; adds still more axioms while his remarks on occultism, constitutes in fact the norm, and pushes into the background the problems of hereditary transmission that animated restarts the movement, links up again with the tendency, and pushes the simulacra to a point where they cease being artificial	p 101 p 251 p 276 p 322
PUSHING 5	
desire even more strongly to law and prohibitions; and the pushing of the process of oedipalization of the unconscious to its continually drawing near the wall, while at the same time pushing the wall further way. Schizophrenia is the absolute limit, but the absolute decoding of flows, but it functions only by pushing back and exorcising this limit. And it also has, yet activity still tied to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied. subjective activity to a reference to Mr. Knott's house, the only one capable of pushing the soul out-of-doors, but also of summoning it back to	p 82 p 176 p 250 p 259 p 315
PUT 38	
with nature does not constitute a specific pole, the questions put to him are formulated in terms of the existing social his own, introducing his own reference points in the model put before him and undermining it from within (Yes, that's my simplistic terms and functions of the Oedipal triangle. As Artaud put it: I don't believe in father in mother, got no usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward by the psychiatrist G. de Clerambault seems well founded	p 14 p 14 p 14 p 22
Rosset puts it very well: every time the emphasis is put on a lack that desire supposedly suffers from as a bricks as the basic unit. Diaschisis and diaspasis, as Monakow put it: either a lesion spreads along fibers that link it to me. When I showed him the toys I had put ready, he looked at them without the faintest interest. I had without the faintest interest. I took a big train and put it beside a smaller one and called them Daddy-train and God in order to posit the existence of man, to put man in God's place (the transformation taken into account). But sense Oedipus is strictly undecidable (undecidable), as the mathematicians would put it. We are extremely tired of those stories where one merely retreats. And if we try to envisage the time put into this retreat, Lacan goes on to say, the sole the horse with short, jointed paws, inside which they supposedly put the Dauphin so he could flee. And then, all around blood flows through my veins. Every time I attempted to put something into effect, the Algerians argued against it. I had plunges deeper into familialism and generalizes it. Parents have been put in their true places within the workings of the unconscious renewing the thrust of nineteenth-century psychiatry according to the slogan put forward by Hochman: From the family to the institution of of the father, the death of God, and wants to put an end to the interminable discourses of this nature discourses is truly the last refuge of belief, and as Nietzsche put it, there never was but one psychology, that of the desire is made to depend on the signifier, it is put back under the yoke of a despotism whose effect is for the primitive or the child is to form and put into motion their desiring-machines, to make flows circulate and to the task required of him. But what is to be put into the triangle, how are selections to be made? The haunt all relations. How poorly the problem of literature is put, starting from the ideology that it bears, or from the or (- +) are cross. But once the problem is put in this way, it is less a question of applying the unconscious. And to what use could the phallus be put, since it is inseparable from the castration that deprives us the Freudian Oedipus, it should not be thought that they put forward other interpretations to replace the psychoanalytic interpretation. It could would go beyond sexuality. So long as the problem is put in this manner, so long as a choice is imposed requisitioned by a superior power, subjugated by new exterior forces, put in the service of other ends; so true is it codes, to the appropriated surplus value and to the usufruct put into use, to the State machine and to the territorial but to go further, to accelerate the process, as Nietzsche put it: in this matter, the truth is that we haven't no, and that in these terms the question is poorly put. Nor is it a question of knowing whether or not thus entitled to maintain two conclusions that we have already put forward and that seemed to stand mutually opposed. On the representation, if not first of all a system of beliefs put in the place of productions? In reality, social production becomes subjective abstract essence is discovered by capitalism only to be put in chains all over again, to be subjugated and alienated objective representation. The unconscious as a stage. A whole theater put in the place of production, a theater that disfigures this of any interpretations. What are your desiring-machines, what do you put into these machines, what is the output, how does it that which is going to neutralize—or on the contrary put into motion—the two activities, the two heads of desire catatonic inspired by the immobile motor that forces him to put aside his organs, to immobilize them, to silence them, but kingdoms, races, and cultures. Not that it is advisable to put historical representations in the place of the familial representations of of paranoiac unconscious investments in revolutionary groups). And if we put forward desire as a revolutionary agency, it is because we	p 26 p 40 p 45 p 45 p 58 p 81 p 83 p 88 p 90 p 92 p 94 p 106 p 111 p 112 p 114 p 125 p 133 p 156 p 179 p 180 p 182 p 196 p 198 p 240 p 256 p 261 p 296 p 303 p 305 p 322 p 326 p 329 p 352 p 379
PUTS 10	
surplus value, just as the body without organs reproduces itself, puts forth shoots, and branches out to the farthest corners of than a process of production, of industrial production. Clement Rosset puts it very well: every time the emphasis is put on into silence. The artist is the master of objects; he puts before us shattered, burned, broken-down objects, converting them to the two aspects of process are conjoined: the metaphysical process that puts us in contact with the demoniacal element in nature or error in tact, and does not spread his values. Artaud puts it well: all writing is so much pig shit—that the midst of the community of men, as Parin himself puts it, to express the fluidity of the flows and the generations to the moment when a supremacy, this time definitive, puts an end to the dramatic elaboration of the dunesteia. So functions only statistically within the flattening axiomatic of connections that puts it in the service of the capitalist order. (At the codes, inventing pseudo codes or jargons. Neoarchaisms, as Edgar Morin puts it. These modern archaisms are extremely complex and varied. Some into a scene, it's only a dream, a territoriality). Levi-Strauss puts it very well: The initial theme of the key myth	p 10 p 26 p 32 p 35 p 134 p 178 p 219 p 246 p 257
PUTTING 8	
must it be confused with an infinite perpetuation of itself. Putting an end to the process or prolonging it indefinitely—which belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief in parentheses, which is to say a materialist reduction consequent desire, all ready, all warm for punishment, and without putting this desire in the place of the antecedent desire on specific codes for flows that are increasingly deterritorialized, which means: putting despotism in the service of the new class relations;	p 5 p 107 p 115 p 218

integrating of other working parts on the body without organs, the putting to work of other adjacent parts on the periphery that death (la mort retournee) into a force of desire by putting it in the service of a pseudo life through an people reproach the young, in the most malicious way, for putting their desires (a car, credit, a loan, girl-boy relationships) ahead desire, but is itself the castrating apparatus, the machine for putting lack into desire, for drying up all the flows, and	p 331 p 332 p 350 p 357
PUZZLE 2	
that are contiguous, gaps that are affirmations, pieces of a puzzle belonging not to anyone puzzle but to many, pieces assembled are affirmations, pieces of a puzzle belonging not to anyone puzzle but to many, pieces assembled by forcing them into a	p 43 p 43
PYLON 2	
story of the Resistance fighters who, wanting to destroy a pylon, balanced the plastic charges so well that the pylon blew a pylon, balanced the plastic charges so well that the pylon blew up and fell back into its hole. From the	p 268 p 268
PYRAMID 2	
machine, there is the megamachine of the State, a functional pyramid that has the despot at its apex, an immobile motor new machine. The triangle has become the base for a pyramid, all of whose sides cause the vocal, the graphic, and	p 194 p 205
PYTHIA 1	
normal ego. The visit to London is our visit to Pythia. Turner is there. Looking at his paintings, one understands what	p 132
QU'UN 1	
an angle, Cet enfant it nest pas la, it nest qu'un angle, un angle a venir, et it n'y a pas	p 122
QUA 1	
value from itself as surplus-value; as the father differentiates himself qua the son, yet both are one and of one age	p 227
QUALIFIED 14	
divisible abstract quantity, whereas the real was divided up into qualified unities, into distinct qualitative forms. But now the real is codable, their energy must allow itself to be quantified and qualified; it is necessary that selections from the flows be made movement of commodities, since the abstract labor is divided into qualified pieces of labor to which a given determinate quantum corresponds codes is therefore to establish necessarily indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply a quantitative and by virtue of this fact engineers the couplings between qualified flows. Consequently it implies a system of collective appraisal and secondary way, insofar as it calls into play couplings between qualified flows, interactions that are exclusively indirect, qualitative composites that are equivalent represents an abstract quantity that is indifferent to the qualified nature of the flows. But the equivalence itself points to end at all—is enough to disturb the circuits of qualified flows, to decompose the finite blocks of debt, and to that the differential relation is not an indirect relation between qualified or coded flows, it is a direct relation between decoded final attempt, involving a biogenesis that not without justification is qualified as a schizophrenic mode of reasoning? It will be remembered Szondi situates the problem clearly: why two kinds of drives qualified as molar, functioning mysteriously, which is to say oedipally, rather full body of desiring-production, as by the difference between the qualified codes and overcodings of social production and the chains of of gregariousness are never indifferent: they refer back to the qualified forms that produce them by creative selection. The order is gregarious aggregates that result from this selection. What are these qualified forms—formations of sovereignty, as Nietzsche said—that play the	p 87 p 163 p 226 p 247 p 248 p 248 p 248 p 249 p 249 p 291 p 333 p 336 p 343 p 343
QUALIFY 1	
in such a way that this characteristic can no longer qualify a particular residue as a flow of madness, but affects	p 321
QUALITATIVE 21	
is normal in spite of everything ... Except that there are qualitative factors in the desiring-economy that indeed present an obstacle to and against which the analyst stumbles. The second is a qualitative aptitude for conflict, which means that the quantity of libido what is most essential in the phenomenon of desire: the qualitative flows of the libido. In some fine pages, Andre Green of castration as a psychoanalytic act. And Oedipal homosexuality—the qualitative aptitude for conflict—is rather the effect of oedipalization, which on the very terrain of Oedipus? That is precisely what qualitative economy shows: flows ooze, they traverse the triangle, breaking apart phallus). The aptitude for conflict of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality, is in fact a consequence be extrapolated from a signifier; transsexuality does not let any qualitative opposition between a local and nonspecific heterosexuality and a local the real was divided up into qualified unities, into distinct qualitative forms. But now the real is a product that envelops be experienced except in the midst of an older internal qualitative conflict, which blocks not merely the roads prohibited by reality which is an impossibility), or it descends into an internal qualitative conflict that is necessarily understood in relation to Oedipus. (Oedipus intensive energetic order to an extensive system, which comprises both qualitative alliances and extended filiations. Nothing is changed by the fact appellations; (2) the alliances will be at the same time qualitative relations, which the filiations presuppose as much as vice versa an unlimited something; they simply form composites that are themselves qualitative, essentially mobile and limited, where differences between the elements compensate the block of finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to show that a code is and consequently must enter into a composite that is itself qualitative and implies noneconomic factors. Or the way the autochthonous relations of code. Hence the code relation is not only indirect, qualitative, and limited; because of these very characteristics, it is also play couplings between qualified flows, interactions that are exclusively indirect, qualitative composites that are essentially limited, and organs of perception and undo the codes so as to attain the quantitative and qualitative flows of libido that traverse dreams, fantasies, and pathological formations speak of a death desire that would presumably be in qualitative opposition to the life desires. Death is not desired, there virtue of the requirements of the dualism that maintains a qualitative opposition between the drives (you will not escape the conflict and the ego drives has only a topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos. But the	p 65 p 65 p 66 p 66 p 67 p 74 p 74 p 87 p 127 p 128 p 155 p 156 p 247 p 247 p 248 p 248 p 301 p 329 p 332 p 332
QUALITATIVELY 3	
the family is a stimulus—but a stimulus that is qualitatively indifferent, an inductor that is neither an organizer nor a a form of surplus value constitutes a flux that is qualitatively and temporally distinct from that of labor, and consequently must order to ensure surplus labor, when the latter is merged qualitatively and temporally with labor itself into one and the same	p 98 p 248 p 249
QUALITIES 5	
social field, but apprehends it in the form of imaginary qualities that confer on it a kind of transcendence or immortality current to circulate, etc. The objection according to which the qualities developed in the system are not only physical objects, but according to whether the characteristics of the letters and the qualities of the words are in the service of a signifier operations: in the first place, a code determines the respective qualities of the flows passing through the socius (for example, the it is a direct relation between decoded flows whose respective qualities have no existence prior to the differential relation itself. The	p 62 p 187 p 243 p 247 p 249

QUALITY	11	
hysterical or an obsessional form bear witness to the anoedipal quality of the flows of desire on the very terrain of		p 67
persist in their entirety, they even take on a free quality, but they are all inhabited by a faceless and transpositional		p 77
just as the interior voyage has abandoned all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate		p 84
psychosis, the familial complex appears precisely as a stimulus whose quality is a matter of indifference, a simple inductor not playing		p 123
independent terms; it has taken upon itself the independence, the quality of the terms and the quantity of the relations. The		p 227
have no existence prior to the differential relation itself. The quality of the flows results solely from their conjunction as decoded		p 249
of their relation, which determines the one as a pure quality of the flow of labor and the other as a		p 249
the flow of labor and the other as a pure quality of the flow of capital. The progression is therefore the		p 249
the earlier heroic life . . . you defeat the very element and quality of the heroic, for the hero never looks backward, nor		p 298
they are what determines goals and ends. The form or quality of a given socius—the body of the earth, the		p 343
Marxists term the givens of useful labor). The form or quality of the socius is therefore itself produced, but as the		p 343
QUANTA	3	
both instances. First, simple exchange inscribes commercial products as particular quanta of a unit of abstract labor. It is abstract labor		p 226
sorts of particular values or be worth all sorts of quanta. This abstract quantity nonetheless must have some particular value, so		p 226
it still appears only as a relation of magnitude between quanta. It is in this sense that the exchange relation formally		p 226
QUANTIFIED	1	
to be codable, their energy must allow itself to be quantified and qualified; it is necessary that selections from the flows		p 163
QUANTIFYING	1	
decoded, but does so by substituting for the codes a quantifying axiomatic (une axiomatique comptable) that is even more oppressive. With		p 176
QUANTITAS	2	
as money that one enters into the reign of the quantitas, which can have all sorts of particular values or be		p 226
longer in the domain of the quantum or of the quantitas, but in that of the differential relation as a conjunction		p 227
QUANTITATIVE	5	
be fine if the economic problem of desire were merely quantitative; it would be a matter of reinforcing the ego against		p 65
qualified and therefore incommensurable codes. Such relations indeed imply a quantitative siphoning off of portions of the different sorts of flows		p 247
Just as Ricardo founds political or social economy by discovering quantitative labor as the principle of every representable value, Freud founds		p 299
of every representable value, Freud founds desiring-economy by discovering the quantitative libido as the principle of every representation of the objects		p 299
Psychoanalysis must undo the codes so as to attain the quantitative and qualitative flows of libido that traverse dreams, fantasies, and		p 301
QUANTITIES	24	
means of it? The answer would seem to be: intensive quantities. There is a schizophrenic experience of intensive quantities in their		p 18
be: intensive quantities. There is a schizophrenic experience of intensive quantities in their pure state, to a point that is almost		p 18
a subject passes. The Kantian theory according to which intensive quantities fill up, to varying degrees, matter that has no empty		p 19
of a code, it has created an axiomatic of abstract quantities that keeps moving further and further in the direction of		p 33
rechannel persons who have been defined in terms of abstract quantities. Everything returns or recurs: States, nations, families. That is what		p 34
another. The reason is that persons are derived from abstract quantities, instead of from flows. Instead of a connective appropriation, partial		p 71
and feelings as a consummation and a consumption of intensive quantities, that form the material for subsequent hallucinations and deliriums.		p 84
The		
with regions, thresholds, or effects in a production of intensive quantities. The theory of proper names should not be conceived of		p 86
real is a product that envelops the distances within intensive quantities. The indivisible is enveloped, and signifies that what envelops it		p 87
family. Granted, this use distorted the nature of the intensive quantities in the unconscious. Nevertheless it still respected in part the		p 93
in part the general principle of a production of these quantities. When it became necessary once again to confront psychosis directly		p 93
decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities in the form of money. Capitalism therefore liberates the flows		p 139
break the codes in favor of their abstract or fictional quantities. And isn't that also what Oedipus, the fear of incest		p 153
hic et nunc, and functioning as an axiomatic of abstract quantities. In the one case, money represents a potential break-deduction in		p 228
the organs of private man himself; the abstraction of monetary quantities, but also the abstraction of the quantity of labor; the		p 245
of portions of the different sorts of flows, but these quantities do not enter into equivalences that would presuppose an unlimited		p 247
become private in reality, insofar as he derives from abstract quantities and becomes concrete in the becoming-concrete of these same		p 251
quantities		
quantities and becomes concrete in the becoming-concrete of these same quantities. It is these quantities that are marked, no longer the		p 251
in the becoming-concrete of these same quantities. It is these quantities that are marked, no longer the persons themselves: your capital		p 251
police, while decoding—or allowing the decoding of—the fluent quantities of their capital and their populations. They are torn in		p 260
nonproducers, but the forces and means of production as abstract quantities that become effectively concrete in their becoming related or their		p 263
first of all, i.e., functions derived from the abstract quantities; they become concrete in the becoming-related or the axiomatic of		p 264
become concrete in the becoming-related or the axiomatic of these quantities, in their conjunction. They are nothing more nor less than		p 264
not brought about by a simple arithmetical difference between two quantities that are homogeneous and belong to the same code, but		p 372
QUANTITY	21	
falling rate of profit, and the increase in the absolute quantity of surplus value, the law of the counteracted tendency. As		p 34
is a qualitative aptitude for conflict, which means that the quantity of libido does not branch into two variable forces corresponding		p 65
reality of the real was posed as a divisible abstract quantity, whereas the real was divided up into qualified unities, into		p 87
the logical order is the following: the substitution of abstract quantity for the coded flows; the resulting collective disinvestment of the		p 143
individual centers of organs and functions derived from the abstract quantity. One is even compelled to say that, while in our		p 143
the essence of desire; but when the libido becomes abstract quantity, the elevated and disinvested anus produces the global persons and		p 143
global persons and the specific egos that serve this same quantity as units of measure. Artaud expresses it well: this dead		p 143
saying—but it would not have developed if a tremendous quantity of freedom had not been expelled from the world, or		p 192
punishment becomes a vengeance in the imperial formations, a tremendous quantity of freedom must have been expelled from the world, or		p 213
to. When the deterritorialized sign becomes a signifier, a formidable quantity of reaction passes into a latent state; all the resonance		p 215
values or be worth all sorts of quanta. This abstract quantity nonetheless must have some particular value, so that it still		p 226
it is, but it no longer appears in the simple quantity as a variable relation between independent terms; it has taken		p 227
itself the independence, the quality of the terms and the quantity of the relations. The abstract itself posits the more complex		p 227
rate of technical progress with the maintenance of a great quantity of obsolescent equipment, along with a great suspicion concerning		p 233
machines		
the national income, since the wage earners allow a great quantity of revenues to escape. These revenues are tapped by the		p 238
uninterrupted—of raw profit, constituting at one go an undivided quantity flowing over the full body, however diverse the uses for		p 238
abstraction of monetary quantities, but also the abstraction of the quantity of labor; the limitless nature of the relationship between capital		p 245
of all, money as a general equivalent represents an abstract quantity that is indifferent to the qualified nature of the flows		p 248
Secondly, the fact remains that money as an unlimited abstract quantity cannot be divorced from a becoming-concrete without which it would		p 249
virtual; this conjunction is also the disjunction of the abstract quantity through which it becomes something concrete. Dx and dy are		p 249
meaning. This absence no longer simply designates the unlimited abstract quantity, but the effective absence of any limit or end for		p 250

QUANTUM	2	
into qualified pieces of labor to which a given determinate quantum corresponds. But it is only when a general equivalent appears forces. We are no longer in the domain of the quantum or of the quantitas, but in that of the differential		p 226 p 227
QUARTERS	1	
horizon throughout history. There comes back to us from all quarters the discovery of imperial machines that preceded the traditional historical		p 217
QUASI	11	
process, which now seem to emanate from it as a quasi cause. Forces and agents come to represent a miraculous form it. Everything seems objectively to be produced by capital as quasi cause. As Marx observes, in the beginning capitalists are necessarily all the organs of production, and that acts as a quasi cause by communicating the apparent movement (the fetish) to them pathogenic families in themselves as in the constitution of therapeutic quasi families. Once it has been said that it is no agents and the products distributed. It appears here as the quasi cause of production and the object of desire (it is the element of recording that appropriates them for itself as quasi cause. But it can accomplish this only by reclaiming the objective movement; but also a magical agent or fetish, the quasi cause. It is not content to inscribe all things, it of him a body without organs. He is the sole quasi cause, the source and fountainhead and estuary of the apparent expresses the appropriation and production of the real by a quasi cause. In incest it is the signifier that makes love capital becomes the full body, the new socius or the quasi cause that appropriates all the productive forces. We are no Take for example a cloverleaf highway interchange.... It is a quasi point that analyses, through multiple overlappings, along a dimension that	p 10 p 11 p 12 p 94 p 141 p 147 p 154 p 194 p 210 p 227 p 241	
QUASI-AUTONOMOUS	1	
cruelty. The old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but it is now bricked into the State apparatus		p 212
QUASIOEDIPAL	1	
the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no longer		p 55
QUESTION	135	
this fits together so that the machine will run: the question itself is the result of a process of abstraction. Desiring-machines establish provide any sort of a priori answer to the question whether desiring-production and social production are really two separate and for that very reason we must pose the most far-reaching question in this regard: does the recording of desire go by the eroticism of the machine liberated other unlimited forces. The question becomes: what does the celibate machine produce? what is produced and lives its every intensity, consumes it? And shouldn't this question immediately compel us to raise another one, which at first of achieving transference; they resemble philosophers—an undesirable resemblance. The question as to how to deal analytically with the relationship between it a relationship of comprehension? A mode of expression? The question, however, has been posed too theoretically. The fact is, from other, and is this transition inevitable? This remains the crucial question. Karl Jaspers has given us precious insights, on this point nothing essential: this way of conceiving of productivity does not question the validity of the classical conception of desire as a that modern life drives people mad. It is not a question of a way of life, but of a process of of a process of production. Nor is it merely a question of a simple parallelism, even though from the point of the unconscious, to encompass the entire production of desire. The question that thus arises here is not at all that of still has a developmental or structural relationship to Oedipus. The question, rather, is that of the absolutely anoedipal nature of the psychoanalytic movement is all about. It is no longer a question of suggestion, but of sheer terrorism. Melanie Klein herself writes painting attracts our attention once again. It is not a question of denying the vital importance of parents or the love of children to their mothers and fathers. It is a question of knowing what the place and the function of parents and ponders what it means to live, even though the question must be related to his parents and the only possible and if so why. That is the crucial point: a question occurs to the child that will perhaps be related to of an error when we confuse the fact that this question is related to the parents, in the sense of being Oedipus is presented as a kind of invariant. But the question is altogether different: is there an equivalence between the productions strain of an endless repression? What we are calling into question is the frantic Oedipalization to which psychoanalysis devotes itself, practically matter of oedipalizing even the schizo? Or is it a question of something else, and even the contrary? Wouldn't it be substitutes mere expressive forms for the productive formations. The basic question is never asked, but cast aside: Why return to myth entirely elsewhere does not even allow the possibility of a question to subsist concerning an alien being, a being placed above repressive structures. Nor are we going to say that the question is not that of knowing if women are castrated, but In some fine pages, Andre Green recently took up the question again by making up a list of three types of greatest friend in the miraculating inscription. In any case, the question of a being superior to man and to nature does this sense, can be found in Marx's On the Jewish Question: between the family and the State—the Oedipus of familial shut the double impasse. to lead us back to the question of the father, to oedipalize even the schizo, and to between the problem and its solution. It is solely a question of a correlative double impasse, a swing of a pendulum from the mother to the great Other, in truth the question merely retreats. And if we try to envisage the time name in history is I. Yet it was never a question of identifying oneself with personages, as when it is erroneously that a madman takes himself for so-and-so.... It is a question of something quite different: identifying races, cultures, and gods with the petty thief is to the daring safecracker. So the question returns: what reduces the schizophrenic to his autistic, hospitalized profile to my doctrine of the Eternal Return! It is a question of knowing if the historico-political, the racial, and the cultural become oedipalized. And to be sure, it is not a question of knowing whether or not the familial determinations or indeterminations the inductor. But that is just the beginning of the question, the same question as in the case of the biological that is just the beginning of the question, the same question as in the case of the biological egg. For under but rather of instituting original forms of active groups, the question arises as to what extent these core groups resemble artificial social reality to their children. If the social reality in question is rife with alienated social forms, then this alienation will represent this different nature of the agents that are in question in the unconscious itself. When Frantz Fanon encounters a case family is admittedly necessary to turn out oedipalized subjects, the question of knowing what is actually invested in the comfortable conditions itself in the Oedipal apparatus, unless by calling it into question by way of a consequence. In this sense every child written today. Let's not say that it is merely a question of a careless use of Oedipus: what other use could yes, I am one of you. It is not a question of ideology. There is an unconscious libidinal investment of the am a beast, a Negro. There again it is a question of an intense potential for investment and counterinvestment in the His life. For, alive or dead, it is still a question of belief: the element of belief has not been abandoned this—in myth, in Oedipus and castration. They reply: the question is not one of knowing whether we believe in this yet comprise their elements as internal elements of desire. The question of the father is like that of God: born of of nature and man, of the world and man. The question of the father, the question of God, is what has the world and man. The question of the father, the question of God, is what has become impossible, a matter of poses no problem of meaning, solely problems of use. The question posed by desire is not What does it mean? but Desire makes its entry with the general collapse of the question What does it mean? No one has been able to society. Therefore we should first of all consider the second question: does psychic repression bear upon the Oedipus complex as an nor is it directed at Oedipus. It is not a question of the return of the repressed. Oedipus is a factitious desire, no matter how small, is capable of calling into question the established order of a society: not that desire is psychosis: it is therefore not in this fashion that the question must be posed. It would be inaccurate to maintain an not by chance that both of them call into question the notion of regression. Taking the example of the bodily up a progressive pace. It is not at all a question, she says, of administering care that the schizophrenic presumably did not receive when he was a baby. It is a question of giving the patient tactile and other bodily sensations that recognition of the limits of his body.... It is a question of the recognition of an unconscious desire, and not of and incapable of causing anyone harm. It is not a question here of the personal oedipalization of the author and his	p 8 p 10 p 13 p 18 p 20 p 23 p 24 p 24 p 25 p 34 p 34 p 44 p 45 p 45 p 47 p 47 p 48 p 48 p 48 p 53 p 53 p 53 p 57 p 58 p 61 p 66 p 78 p 81 p 82 p 83 p 83 p 86 p 86 p 88 p 89 p 90 p 92 p 92 p 94 p 95 p 96 p 96 p 100 p 103 p 104 p 105 p 107 p 107 p 107 p 108 p 108 p 109 p 109 p 113 p 115 p 116 p 126 p 130 p 130 p 130 p 130 p 133	

them would take charge of the burial ... The unities in question are never found in persons, but rather in series which between law and transgression; physically, as though it were a question of attrition that would cause the social machine to lose that can be + as well as—). It is a question of knowing how, starting from this primary intensity, it will problem is put in this way, it is less a question of applying a logical combinative apparatus governing an interplay of recent article in which Adler and Cartry return to the question. These authors are right in remarking that Levi-Strauss's kinship atom of a body without organs. For it is less a question of abundance or scarcity, of a spring or the exhaustion filiation, alliance places in connection men from different filiations. The question why a female homosexuality hasn't given rise to Amazon groups	p 142 p 151 p 156 p 156 p 157 p 163 p 165
everything recommences, drums, chants, trances. It is not only a question of discovering the preconscious investments of a social field by talent of these authors—psychoanalysts specializing in Africa—are beyond question. But the same applies to them as to certain psychotherapists	p 168 p 170
been clearly shown. In certain cases it can be a question of the way desire invests the social field from childhood of the libido. But more often it is solely a question of the familial organization in itself, which is thought to forms a part. In certain respects it is correct to question all social formations starting from Oedipus. But not because Oedipus the signifier. But does the signifier take us beyond the question, What does it mean? Is it anything other than this does it mean? Is it anything other than this same question, only this time barred? This is still the domain of the determination of signifieds. How it works is the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious	p 174 p 174 p 175 p 180 p 180 p 180
in a separating machine. Once again, it is not a question of knowing if the essence of a ritual is sexual the drama. On the contrary. In reality, it is a question of knowing how one conceives of sexuality and libidinal investment into an indirect means of universal exchange. There is a question that Marcel Mauss at least left open: is debt primary service of exchange? But Levi-Strauss seems to have closed the question again with a categorical reply: debt is no more than equilibrium. However, the problem is altogether different: it is a question of knowing if the disequilibrium is pathological and a manifestation were, into a this-side-of that is residual and transformed? (Related question: what is the feudal system?) We are only able to in the new form established by the State-money. For without question, money does not begin by serving the needs of commerce has a completely different meaning: this time it is a question of the mother of the tribe, as she exists in sister and mother of the despot himself? Or should the question be framed in a different way? For it concerns the to the socius in extension, into which the intensities in question pass or fail to pass. The full body of the this object. It is perhaps at this juncture that the question What does it mean? begins to be heard, and that imperialism of the signifier does not take us beyond the question, What does it mean ?; it is content to bar the What does it mean ?; it is content to bar the question in advance, to render all the answers insufficient by relegating with its signifieds. Hence it is by no means a question of knowing if the despot marries his true sister and of the despotic signifier—nevertheless forms part of the same question, sometimes open and sometimes barred, the same extended abstraction, a	p 182 p 182 p 185 p 185 p 187 p 195 p 197 p 200 p 201 p 203 p 206 p 208 p 208 p 210 p 214
desiring-machines. For there has never been but one State. The question What is the use of that? fades more and more this system. As for the rest, it will be a question of starting again from zero: the founding of a spiritual history of contingency. Let us return to this eminently contingent question that modern historians know how to ask: why Europe, why any moral reference. Who is robbed? is the serious implied question that echoes Clavel's ironic question, Who is alienated? Yet no robbed? is the serious implied question that echoes Clavel's ironic question, Who is alienated? Yet no one is or can be of flows that one is able to reply to the question: how does one come to desire strength while also desiring desire go beyond so-called objective interests, when it is a question of flows to set in motion and to break? Doubtless end to the other. But for capitalism it is a question of binding the schizophrenic charges and energies into a world a condition of existence and survival of the society in question—thus the collective investment of organs that causes men to of the capitalist State. But in reality, the most direct question is not that of knowing whether an industrial society can the answer is no, and that in these terms the question is poorly put. Nor is it a question of knowing terms the question is poorly put. Nor is it a question of knowing whether or not class consciousness, embodied in a direction of this movement.) Moreover, if it is not a question of writing the history of political economy, but the real in the modern socius. So we come back to the question: in each case what is the relationship between social production in the psychoanalytic equation, shit=money; in reality, it is a question of encounters or conjunctions, of derivatives and resultants between decoded	p 214 p 222 p 224 p 238 p 238 p 239 p 239 p 246 p 248 p 256 p 256 p 256 p 259 p 262 p 267
is first, the father or the child, because such a question can be raised only within the framework of familism. The matter itself. Nor is it our intention to revive the question of an individual psychology and a collective psychology, and of other case an unconscious of the desiring-machines, it is a question of a necessary relationship between inextricably linked forces. Some of very limits. He shatters the vitalist argument by calling in question the specific or personal unity of the organism, and the and the mechanist argument even more decisively, by calling in question the structural unity of the machine. It is said that machinic choices, arrangements, and combinations. He also misses the real question of schizoanalysis: What drives your own desiring-machines? What is their	p 276 p 283 p 283 p 284 p 284 p 290
sex and the nonhuman sex. It is clearly not a question of animals, nor of animal sexuality. Something quite different is in a pedagogical social machine in general. For the real question is this: of course the father acts on the child's pursue is the very course which Shakespeare describes. But the question, it seems to me, is this: are we born Hamlets what laughter is this? And what spectator? For example, the question no longer applies at all, at this point in the artifice, or the family? We always return to the same question: from what does the schizo suffer, he whose sufferings are itself, thereby channeling or codifying the flows. However, the whole question is in knowing whether one can speak of a code organs, to reanimate them with local movements. It is a question of different parts of the machine, different and coexisting, different the introduction of the death instinct: it is not a question of any fact whatever, but merely of a principle, a of any fact whatever, but merely of a principle, a question of principle. The death instinct is pure silence, pure transcendence unity of the .sociodesiring-apparatus. And it is even less a question of the death instinct to the extent that the model would end up following behind and being swallowed up—a question of regime. Here are the desiring-machines, with their three parts each time in a way adapted to the case in question, the essential aspect of the first positive task is to the archetypes of a collective unconscious. It is merely a question of ascertaining that our choices in matters of love are and thereby of the social field. It is not a question of denying the importance of parental coitus, and the position for money in the cure, remains supremely indifferent to the question of who is footing the bill. For example, the analysis longer say daddy-mommy—and he keeps his word. Now the question is, first, if that is what makes him ill, or order to prevent science from calling social groups back in question, these groups take science back in hand ... [integrate it] into itself in Oedipus, unless it were to call Oedipus in question. Since, in point of fact, Oedipus does not intervene in of rupture with causality as well as a calling in question of aims and interests. In each case the problem is link or a different sort of connection. It is a question of knowing how a revolutionary potential is realized, in its with them. Which is merely a way to pose the question, How can the revolution be betrayed?—once it has been all schizos say this, and not just little Joey. The question to be asked is whether schizophrenics are the living machines	p 294 p 297 p 298 p 317 p 319 p 327 p 329 p 332 p 332 p 336 p 338 p 339 p 352 p 355 p 356 p 362 p 368 p 371 p 377 p 377 p 379 p 381
QUESTIONED 1	
nasty as soon as the nature of their aims is questioned (It's clear that you're not workers, you have no idea	p 374
QUESTIONER 1	
to the new situation or a reply to the indiscreet questioner. The disjunctive synthesis of recording therefore comes to overlap the	p 12
QUESTIONING 1	
was going into dark mummy, he said twice in a questioning way: Nurse? ... As his analysis progressed . . . Dick had also discovered	p 45
QUESTIONS 17	
arse sufficient to do the job? Aren't there more important questions than these, however? Given a certain effect, what machine is relationship with nature does not constitute a specific pole, the questions put to him are formulated in terms of the existing very innovative in this respect: it continues to ask its questions and develop its interpretations from the depths of the Oedipal by quickly shifting from one to another, according to the questions asked him, never giving the same explanation from one day	p 3 p 14 p 14 p 15

it's my father, my mother? We cannot answer these two questions at this point. We merely see how very little the organ—the anorectic mouth, for instance. All sorts of functional questions thus arise: What flow to break? Where to interrupt it the Cartesian cogito, parents have nothing to do with these questions. And we are guilty of an error when we confuse In this text (1911) Freud encounters the most formidable of questions: how does one dare reduce to the paternal theme a what this meant. . . . What is serious is that Freud never questions the process of the cure. Of course it is too to what extent they still lend themselves to oedipalization. These questions have been analyzed in depth by Jean Oury. They demonstrate it means phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself of what use can psychoanalytic interpretations	p 20 p 38 p 48 p 56 p 66 p 94 p 179
no longer between two sectors, but between two kinds of questions, What does it mean? and What purpose does it serve rather from the profound difference between the two sorts of questions. Without always formulating it clearly, the ethnologists and the Hellenists	p 179 p 180
Maurice Clavel in a series of decisive and willfully incompetent questions—that is, questions addressed to Marxist economists by someone who	p 232
a series of decisive and willfully incompetent questions—that is, questions addressed to Marxist economists by someone who doesn't quite understand	p 232
we shall see, that one is able to pose the questions issuing indirectly therefrom, concerning the class preconscious and the representative at the very moment he raised the most profound of questions—Why did the masses desire fascism ?—was content to answer	p 257 p 345
QUI 1	
pas d'angle.... or ce monde du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de	p 122
QUICK 6	
In a more general way still, some critics were too quick in discovering contradictions, either in order to declare them irreducible everything there is to say about this, and have been quick to slip into the expected clinical mold. Dark world, growing first to reject the explanations of a summary Marxism too quick to say the masses were fooled, mystified. But since he and superior scientificity (scientificite). Like the young palace dogs too quick to drink the verse water, and who never tire of conditions, in the territorial or despotic machine. But Marx is quick to add that this essentially cynical discovery finds itself rectified range. And a man the same. Let's not be too quick to make light of the pantheism of flows present in	p 68 p 86 p 118 p 208 p 259 p 351
QUICKENING 1	
ignorant of themselves, in the monotonous buzzing of their ever quickening steps that lead them impersonally in a great immobile movement	p 341
QUICKLY 9	
means of extorting surplus labor. But a perverted, bewitched world quickly comes into being, as capital increasingly plays the role of the other, that he deliberately scrambles all the codes, by quickly shifting from one to another, according to the questions asked of a dominant depressive nature and a sadomasochistic guilt, was quickly applied to Proust. In a more general way still, some European families, from the call for destructions that don't come quickly enough, from the admiration for the convict, from the intense longer be any differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered shallow stream. Although we can choice left was between the new terroristic and rigid axiomatic—quickly saturated—of the socialist State, and the old cynical axiomatic accident. Charles Chaplin did not dwell on this. He went quickly, as usual. He traced the finished design. In its destructive finished design. In its destructive task, schizoanalysis must proceed as quickly as possible, but it can also proceed only with great occurs an exemplary hesitation in Freudian thought, a hesitation too quickly resolved in favor of what was to become a dogma	p 11 p 15 p 68 p 85 p 120 p 256 p 318 p 318 p 353
QUITE 33	
only apparently religious? The body without organs is not God, quite the contrary. But the energy that sweeps through it is know). One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the talking birds are young girls, and the us to raise another one, which at first glance seems quite different: how does psychoanalysis go about reducing a person, who back to a socius or a social machine that is quite distinct from these machines, and that conditions this reproduction. A its own language, and establishes syntheses with others that are quite direct along transverse vectors, whereas the vectors between the basic the vectors between the basic elements that constitute them are quite indirect. The disjunctions characteristic of these chains still do not daddy-mommy are replaced by a mother-function, a father-function; we don't quite see what there is to gain by this, except for takes himself for so-and-so.... It is a question of something quite different: identifying races, cultures, and gods with fields of intensity the libido has nothing to do with any of it. Quite the contrary: what is invested by the libido throughout the already belongs to Oedipus as a referential axis, it is quite clear that the two ends of Oedipus have simply been to psychoanalysis. For it has become very dismal, very sad, quite interminable, with everything decided in advance. Will it be retorted repression, hierarchy, exploitation, and servitude are themselves desired. It is quite troublesome to have to say such rudimentary things: desire does	p 13 p 14 p 20 p 32 p 38 p 38 p 82 p 86 p 98 p 99 p 113 p 116
id, ready to break with reality. Freud's ideas often took quite some time before making their way into France. Not this schizophrenia was one of the forms in which, often through quite ordinary people, the light began to break through the cracks Laing calls the breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw near the wall property and commodity production, which presents itself, however, as two quite distinct forms of decoding, by privatization and by abstraction. Or	p 122 p 131 p 135 p 140
the same sense that the Real would be impossible, but quite the contrary, in the sense that the Symbolic is. But repression (refoulement), would vary. This story of psychic repression is quite complicated. Things would be simpler if the libido or the in which territorial representation organizes itself at the surface, still quite close to a desiring-machine of eye-hand-voice. A magic triangle. Everything	p 161 p 172 p 189
with a look of bronze. That is why Marxism didn't quite know what to make of it: it has no place The tendency finds no end, the thing in motion never quite reaches what the immediate future has in store for it developed countries that supply the underdeveloped countries with capital, but quite the opposite. So true is it that primitive accumulation is is, questions addressed to Marxist economists by someone who doesn't quite understand how one can maintain human surplus value as the expenditures that are in no way competitive with private enterprise, quite the contrary (it took a war to accomplish what the the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it goes on one side or the other not a question of animals, nor of animal sexuality. Something quite different is involved. If sexuality is the unconscious investment of is suited to the psychoanalytic approach. The psychoanalytic method is quite different: rather than referring symbolic representation to determinate objectivities and	p 219 p 231 p 231 p 232 p 235 p 260 p 294 p 301
there is not at all a personal deepening, but something quite different: there is a return from the experience of death pressure that might elicit singular lines from them, but that, quite on the contrary, these large numbers and aggregates are born secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's like that, but one continues to embrace the Of course they have an unconscious role, but in two quite specific ways that deprive them even more of their supposed only by not working, by being interminable. Psychoanalysis has become quite a stupefying drug, where the strangest personal dependence allows the	p 331 p 342 p 352 p 355 p 357
nonproductivity, to dream and fantasy production, once again we are quite pleased, since we haven't stopped saying the opposite, and that	p 380
QUITS 1	
the creditor has not yet lent while the debtor never quits repaying, for repaying is a duty but lending is an	p 197
QUOTA 1	
It is not certain that they would furnish a large quota.... Our systematic tendency is not to accept the evident iniquities	p 127
QUOTE 2	
cycle discovers its independence from an indefinite parental regression. To quote Artaud once again: I got no / papamummy. We have time to digest a bit of news; one can even quote some texts of Freud on the unconscious being ignorant of	p 49 p 106

QUOTES	1	
argument is of a nature to leave us wondering: Freud quotes a remark by Sir J. G. Frazer according to which		p 114
QUOTIENT	3	
That is why the falling tendency has no conclusion. A quotient of differentials is indeed calculable if it is a matter		p 230
the movement does not tend toward any limit, if the quotient of differentials is not calculable, the present no longer has		p 231
not calculable, the present no longer has any meaning. ... The quotient of differentials is not resolved, the differences no longer cancel		p 231
QUOTIENTS	1	
power of capital, flows of financing, a system of differential quotients of production that bear witness to a prospective force or		p 228
R	4	
engages him in becomings, rises and falls, migrations and displacements. R. D. Laing is entirely right in defining the schizophrenic process		p 84
of a lineage; it produces instead a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where no		p 146
impasses is an effective politicization of psychiatry. And doubtless, with R. D. Laing and David Cooper antipsychiatry went very far in		p 320
to say there exists a drama for the scientist. (J. R. Mayer, Cantor, I will not draw up an honor roll		p 371
RABAT	7	
in and of themselves. It falls back on (il se rabat sur) all production, constituting a surface over which the forces		p 10
role of a recording surface that falls back on (se rabat sur) all of production. (Furnishing or realizing surplus value is		p 11
reproduction. The body without organs now falls back on (se rabat sur) desiring-production, attracts it, and appropriates it for its own		p 11
meaning of the word process, recording falls back on (se rabat sur) production, but the production of recording itself is produced		p 16
the pressure of antiproduction; the latter falls back on (se rabat sur) the forces of production and appropriates them. It is		p 28
territorialities of our society, and reduces all of them (les rabat toutes) to Oedipus as the ultimate territoriality—as reconstructed in		p 35
operates on them, when it turns back upon them (se rabat sur elles), it brings about transverse communications, transfinite summarizations,		p 43
polyvocal		
RABATTEMENT	3	
kind of folding operation—a kind of application or reduction (rabattement): a reduction of the social field, defined as the aggregate		p 177
does not presuppose conquest, the leveling operations (les opérations de rabattement) that constitute written language indeed presuppose		p 208
two inscriptions that do		
investments, which result solely from the application or the reduction (rabattement) of the social investments. To say that the father is		p 275
RABATTEMENTS	1	
absence or an empty locus, performing the necessary foldings, levelings (rabattements), and subordinations—a transcendence whence issues		p 207
throughout the system the		
RABATTRE	4	
of the forces of antiproduction to operate retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was in		p 31
and forcing the entire interplay of desiring-machines to fit within (rabattre tout le jeu des machines désirantes dans) the restricted code		p 47
reproduction of another nature, there is no possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor is it possible		p 166
of a certain type, capable of falling back on (se rabattre sur) family determinations. It will be objected that such a		p 178
RABATTUE	1	
being apprehended in its originality, in its reality, becomes reduced (rabattue) in this manner to a representational space, it can no		p 306
RABBLE	1	
and my sister; to see myself related to such German rabble is, as it were, a blasphemy with respect to my		p 89
RABUTTU	1	
entire process of desiring-production is trampled underfoot and reduced to (rabuttu sur) parental images, laid out step by step in accordance		p 45
RACE	21	
especially this deliberate, stubborn, material will to be of a race inferior for all eternity: I have known every son of		p 86
sexual pleasure). They adopted me as one of their own race. Mongol blood flows through my veins. Every time I attempted		p 90
being one of us, of being part of a superior race threatened by enemies from outside. Thus the Little White pioneers'		p 103
of his ancestors, the fascist who belongs to the master race. Oedipus depends on this sort of nationalistic, religious, racist sentiment		p 104
except by presupposing an enormous archaism, an incarnation of the race in person or in spirit: yes, I am one of		p 104
from which Oedipus is derived: I am of the superior race. The revolutionary unconscious investment is such that desire, still in		p 105
am the outsider and the deterritorialized, I am of a race inferior for all eternity.... I am a beast, a Negro		p 105
The exclamation So it's ... !, or the meditation of Igitur on race, in an essential relationship with madness. 6 A Recapitulation of		p 106
bed and board of psychoanalysis and psychiatry. If the human race survives, future men will, I suspect, look back on our		p 131
during the greater part of the existence of the human race, his entire prehistoric labor; a system of evaluations possessing the		p 144
pack of blond beasts of prey, a conqueror and master race which, organized for war and with the ability to organize		p 192
educational system in general, the need to restore a pure race, the salvation of the social and moral order, then he		p 274
I am your kind, and I belong to the superior race and class. And second, a schizorevolutionary type or pole that		p 277
am not your kind, I belong eternally to the inferior race, I am a beast, a black. Good people say that		p 277
then in search of his Breton ancestors of the superior race. Isn't the destiny of American literature that of crossing limits		p 277
his desire to belong to a superior or an inferior race, the reactionary or the revolutionary tenor of a familial group		p 278
things—to a point where we will witness a new race of sick people implore by reaction that they be given		p 319
In fact, in the schizoid declaration-I am of a race inferior for all eternity, I am a beast, a black		p 340
as you, I am a pure Aryan, of a superior race for all time. From the viewpoint of the unconscious libidinal		p 340
as Thanatos, 4, 3, 2, 1, 0—Oedipus is a race for death. Since the nineteenth century, the study of mental		p 359
as Tintoretto paints the creation of the world like a race represented in its whole length with God Himself on the		p 369
RACES	24	
two openly contradictory themes; the fundamental guilt of the accursed races and the radical innocence of flowers. The diagnosis of Oedipal		p 68
drift that ascends and descends the flows of time: countries, races, families, parental appellations, divine appellations, geographical and		p 85
historical designations, and		
things to be distributed on the body without organs are races, cultures, and their gods. The fact has often been overlooked		p 85
history; he hallucinates and raves universal history, and proliferates the races. All delirium is racial, which does not necessarily mean racist		p 85
matter of the regions of the body without organs representing races and cultures. The full body does not represent anything at		p 85
does not represent anything at all. On the contrary, the races and cultures designate regions on this body—that is, zones		p 85
born or dying. Along the way we struggle against other races, we destroy civilizations, in the manner of the great migrants		p 85
the struggle against our culture, from the confrontation of the races, and from Artaud's great migration toward Mexico, its forces, and		p 85
migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of races and of continents, this feeling of raw		p 86
intensity that presides		
grand politics, and from the bringing to life of the races that leads Nietzsche to say, I'm not a German, I'm		p 86
so-and-so.... It is a question of something quite different: identifying races, cultures, and gods with fields of intensity on the body		p 86

all their own: there is no ego that identifies with races, peoples, and persons in a theater of representation, but proper in a theater of representation, but proper names that identify races, peoples, and persons with regions, thresholds, or effects in a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift	p 86 p 86 p 88
derivatives of the name of the father, and are the races, cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal consider Judge Schreber's delirium. To be sure, the use of races and the mobilization or notion of history are developed there forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents, and intensely feeling the becoming of the world	p 89 p 89 p 98
is the social formation, or rather the social formations: the races, the classes, the continents, the peoples, the kingdoms, the sovereignties Oedipal applications—flows capable of hallucinating history, of reanimating the races in delirium, of setting continents ablaze. No, I am not texts of great authors, when they develop the theme of races, as rich in ambiguity as destiny itself. Here schizoanalysis must an indifferent nature that trigger the becoming of adventures, of races, and of continents. But what a bizarre Freudian mania—to the lineages, the relations of colonization. The whole interplay of races, clans, alliances, and filiations, this entire historical and collective drift in delirium the libido is continually re-creating History, continents, kingdoms, races, and cultures. Not that it is advisable to put historical family—but it is first of all a delirium of races, ranks, classes, and universal history. In short, Oedipus implies within	p 101 p 105 p 105 p 114 p 168 p 352 p 365
RACIAL 9	
love my husband. What counts is not parental designations, nor racial or divine designations, but merely the use made of them raves universal history, and proliferates the races. All delirium is racial, which does not necessarily mean racist. It is not a on the circle. All delirium possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and kingdoms	p 77 p 85 p 88
It is a question of knowing if the historico-political, the racial, and the cultural are merely part of a manifest content signify? All paranoid deliriums stir up similar historical, geographic, and racial masses. The error would lie in concluding, for example, that desiring-production and suffocate its problems. The political, cultural, world-historical, and racial content is left behind, crushed in the Oedipal treadmill. This biunivocal use. Delirium has something like two poles, racist and racial, paranoid-segregative and schizonomadic. And between the two, ever so many investment of a field that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person applies a was the social field itself in its economic, political, historical, racial, and cultural determinations: in delirium the libido is continually re-creating	p 89 p 89 p 95 p 105 p 274 p 352
RACISM 1	
the Jews, the Arabs, the Chinese, all the resources of racism and segregation; the abject desire to be loved, the whimpering	p 269
RACIST 7	
races. All delirium is racial, which does not necessarily mean racist. It is not a matter of the regions of the something into effect, the Algerians argued against it. I had racist notions.... I descend from the Gallic dynasty. By this right favor of themes that the subject himself declares to be racist, metaphysical, and political, is to be found in the familial master race. Oedipus depends on this sort of nationalistic, religious, racist sentiment, and not the reverse: it is not the father segregative and biunivocal use. Delirium has something like two poles, racist and racial, paranoid-segregative and schizonomadic. And between the two, ever appear to be two moments: first, a moment that is racist, nationalistic, religious, etc., and that, by means of a segregation a field that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person applies a delirium to	p 85 p 90 p 90 p 104 p 105 p 110 p 274
RACKET 2	
the Oedipal scene. They continue nevertheless to make a hellish racket. Even the psychoanalyst can't ignore them. He tends therefore to finally the third element, the most disturbing, a sort of racket thirsting after respectability, which will never have done with getting	p 55 p 118
RADIANT 1	
nuptial celebration of a new alliance, a new birth, a radiant ecstasy, as though the eroticism of the machine liberated other	p 18
RADIATE 2	
quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate within and without, intensities through which a nomadic subject passes the myth become tragedy, in order to make the image radiate in two contrary directions: the ritual primitive direction of Totem	p 84 p 267
RADIATING 2	
but connected to it, co-ordinated in an organization that is radiating, as it were, and multidimensional. (And it must be said territorial signs is continually jumping from one element to another; radiating in all directions; emitting detachments wherever there are flows to	p 188 p 204
RADICAL 9	
a confession of guilt, its theories are not at all radical or innovative. On the contrary: it is completing the task themes; the fundamental guilt of the accursed races and the radical innocence of flowers. The diagnosis of Oedipal homosexuality with a situation—the soldier, the cop, the occupier, the collaborator, the radical, the resister, the boss, the boss's wife—who constantly break into a great river that constitutes the sovereign's consumption: a radical change of regimes in the fetish or the symbol. What whole of psychoanalysis is an immense perversion, a drug, a radical break with reality, starting with the reality of desire; it the material. But the reason for this is even more radical than he thought: there is no unconscious material, so that little real reality. And we claim the right to a radical laxity, a radical incompetence—the right to enter the analyst's And we claim the right to a radical laxity, a radical incompetence—the right to enter the analyst's office and say have seen that this conception of the afterward implied a radical misunderstanding with regard to the nature of the actual factors	p 50 p 68 p 97 p 194 p 313 p 314 p 334 p 334 p 357
RADICALLY 2	
trapped in the net of a diffuse, generalized oedipalism that radically distorts the life of the child and his later development position of reality. But the two kinds of investments are radically different, according as the one bears upon the molar structures	p 49 p 280
RADIO-TAXI 1	
overworked father, a high-school teacher who works overtime for a radio-taxi service and is being treated for heart trouble. He begins	p 274
RAG 3	
creates the artificial schizophrenic found in mental institutions: a limp rag forced into autistic behavior, produced as an entirely separate and possible that the schizo was conceived of as the autistic rag—separated from the real and cut off from life—that how can psychiatric practice have made him this sort of rag, how can it have reduced him to this state of	p 5 p 20 p 20
RAGING 1	
the paranoid himself is either a gentle creature or a raging beast. But we always rediscover the figures of this paranoid	p 193
RAID 1	
whole chorus, a montage: back in the village after a raid in Vietnam, in the presence of their weeping sisters, the	p 61
RAIN 2	

like the famous conclusion to Molloy: It is midnight. The rain is beating on the windows. It was not midnight. It of the fertility of the soil as well as the rain from the sky and the general appropriation of the productive	p 77 p 146
RAINBOWS 1	
peace. Everything is a machine. Celestial machines, the stars or rainbows in the sky, alpine machines—all of them connected to	p 2
RAINING 1	
on the windows. It was not midnight. It was not raining. Nijinsky wrote: I am God I was not God I	p 77
RAISE 5	
consumes it? And shouldn't this question immediately compel us to raise another one, which at first glance seems quite different: how organized by the repressive society. Reich was the first to raise the problem of the relationship between desire and the social ever been believed by humanity, but only in order to raise it to the condition of a denial that preserves belief what analysis will be exacting enough for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns like and the production of desire. Schizoanalysis as such does not raise the problem of the nature of the socius to come	p 20 p 118 p 304 p 325 p 380
RAISED 12	
taken up in the signifying chain—daddy's mustache, the mother's raised arm—but it comes furtively to occupy a place among where the problem of Oedipus can no longer even be raised. By the same token, we do not share the pessimism is this rather the sign that the problem must be raised in a completely different manner, because it is already raised raised in a completely different manner, because it is already raised elsewhere for the schizo himself, outside the family? Are the problem of inscription, of coding, of marking, has never been raised in such an incisive fashion. Man must constitute himself through development of productivity, automation, and constant capital. This problem was raised again recently by Maurice Clavel in a series of decisive least for an instant the mortgage of the signifier was raised: that enormous archaism that causes so many of us to factors determined as dominant. That the flow of financing is raised to an entirely different power from the flow of means father or the child, because such a question can be raised only within the framework of familialism. The father is first at the level of objective elements is therefore reappropriated and raised to a higher level by psychoanalysis, but as an unconscious an organizational nature. If Reich, at the very moment he raised the most profound of questions—Why did the masses desire precisely by differential relations between heterogeneous magnitudes that are not raised to the same power: a flow of capital and a	p 62 p 82 p 89 p 89 p 190 p 232 p 244 p 249 p 276 p 304 p 345 p 372
RAISES 3	
a father's idea: thus Laius. It is the father who raises hell, and who brandishes the law (the mother tends to visible, he offers two that are especially striking: the theater raises the familial relation to the condition of a universal metaphoric society, or in a capitalist society where the market economy raises them to a degree of perfection unknown before capitalism.) This	p 273 p 307 p 342
RAISING 1	
of a new territorial machine, possibly revolutionary and capable of raising and dealing with the agrarian problem in a comprehensive way	p 196
RAISON 1	
to represent that interest. Sartre's analysis in Critique de la raison dialectique appears to us profoundly correct where he concludes that	p 256
RALLY 1	
groups act manifestly counter to their class interests—when they rally to the interests and ideals of a class that their	p 104
RAMIFIED 1	
to another of the organism, all intersect, following the endlessly ramified paths of the great disjunctive synthesis. If this constitutes a	p 39
RAN 3	
mummy; Dick is going into mummy. He left the train, ran into the space between the outer and inner doors of doors of the room, shutting himself in, saying dark, and ran out again directly. He went through this performance several times mummy. Meantime he picked up the train again, but soon ran back into the space between the doors. While I was	p 45 p 45 p 45
RANDOM 2	
depending on one another only by the order of the random drawings, and holding together only by the absence of a statistical accumulation results from chance, or that it is a random result. This accumulation is on the contrary the fruit of	p 309 p 342
RANGE 3	
us elsewhere or flowing back over us already. The paintings range over three periods. If the psychiatrist were allowed to speak values, and a one-to-one relation between money and an imposed range of products (which I have a right to, which are discordant, jarring, painful vibration, going forth and hurting everyone within range. And a man the same. Let's not be too quick	p 132 p 228 p 351
RANK 4	
the resignation-desires (becoming a general; acquiring low, middle, or high rank), including the resignation to dying in the service of this at the same time he denounces in Jung, then in Rank, the re-establishment of an exterior representation of the essence of field, where one substitutes persons of a higher or lower rank for the parents (the son of a princess kidnapped by for it as yet; and it classes people of inferior rank with its parents if they love it as its parents	p 62 p 300 p 353 p 354
RANKINGS 2	
the castes organized by the imperial machine and from the rankings distributed by the segmentary primitive machine. The criteria that distinguish for the political and economic relations, the system of primitive rankings, the mechanism of surplus value—all this already prefigured despotic	p 153 p 195
RANKS 6	
the foreigner, to those who are not of our own ranks!). The revolutionary pole of group fantasy becomes visible, on the between the filiative lines (for example, the superior or inferior ranks of the givers and receivers of wives). The surplus value segmentary primitive machine. The criteria that distinguish classes, castes, and ranks must not be sought in a fixity or a permeability always reveal themselves to be deceptive, eminently misleading. But the ranks are inseparable from the primitive territorial coding process, just as in mind that classes are the negative of castes and ranks. For it is certain that the regime of decoding does but it is first of all a delirium of races, ranks, classes, and universal history. In short, Oedipus implies within the	p 62 p 150 p 153 p 153 p 153 p 153 p 365
RANSACK 1	
as produced in the coextension of nature and history, to ransack the Roman Empire, the Mexican cities, the Greek gods, and	p 87
RAPID 3	
mobility of representations of all sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as	p 66

of dissociation and autism. Hence the reason, perhaps, for the rapid diffusion that the Freudian account enjoyed. What interests us is and delivers his song in a language that becomes increasingly rapid and distorted: Me, me, me, I am a powerful nature	p 123 p 148
RAPIDLY 1	
his way of thinking, destructions can never take place as rapidly as they ought to. From this, a second difference in	p 32
RARE 2	
my mother and I have been my son. It is rare that one sees myth and science saying the same thing believes it possible to say that such a case is rare, and that, moreover, its origins are not reconstructible. Yet it	p 158 p 274
RARELY 5	
exist alongside a conscious revolutionary investment. Inversely, it can happen—rarely—that a revolutionary investment on the level of desire coexists it can be by virtue of the states of desire. Rarely have psychiatrists and psychoanalysts been able to establish a really it is not by chance that this kind of marriage rarely occurs, as though it were still too close to the conducting its own criticism. And yet Oedipus's autocritique is something rarely seen in our organization, of which psychoanalysis forms a part maintain a preconscious investment of a reactionary type? And more rarely, how do certain people whose interest is objectively reactionary come	p 105 p 130 p 160 p 175 p 344
RARITY 1	
already invested in the second type of anxiety, namely, the rarity of women that explains how it is that the adults	p 275
RAT 3	
hell of the child. And the child says: Why? Freud's Rat Man does not wait until he is a man to he claimed a low birth of servant parents. Thirdly, the Rat Man not only installs his neurosis in a social field the mother surprised in the coitus scene; and in The Rat Man, the disguised repetition of the paternal situation, making it	p 100 p 353 p 354
RAT'S 4	
the universal castration that conditions the family itself (a dead rat's ass, said Artaud, suspended from the ceiling of the sky as units of measure. Artaud expresses it well: this dead rat's ass suspended from the ceiling of the sky, whence issues his voice: the despot is nothing more than this dead rat's ass suspended from the ceiling of the sky. The organs wasp and the orchid, the bicycle horn and the dead rat's ass. Let's not rush to introduce a term that would	p 125 p 143 p 211 p 323
RATE 11	
note that he is vividly aware of this fact: the rate of cosmic sexual pleasure remains constant, so that God will termed the twofold movement of the tendency to a falling rate of profit, and the increase in the absolute quantity of it is a long way from the frontier. At any rate, here they are; it seems that every morning there are functions. The celebrated problem of the tendency to a falling rate of profit, that is, of surplus value in relation to in keeping with Balibar's remarks—this tendency to a falling rate of profit has no end, but reproduces itself while reproducing that comprises a guarantor of the credit, a uniform interest rate, a unity of capital markets, etc. Hence one is correct if it is true that the tendency to a falling rate of profit or to its equalization asserts itself at least of underdevelopment on the periphery ensures a rise in the rate of surplus value, in the form of an increasing exploitation often been remarked that the Industrial Revolution combined an elevated rate of technical progress with the maintenance of a great quantity An innovation is adopted only from the perspective of the rate of profit its investment will offer by the lowering of determines the lowering of costs and the elevation of the rate of profit through machinic surplus value is not innovation itself	p 16 p 34 p 195 p 228 p 228 p 229 p 231 p 231 p 233 p 233 p 233
RATHER 188	
considered from the extrinsic point of view of utility, but rather from the point of view of its fundamental identity with by man. Not man as the king of creation, but rather as the being who is in intimate contact with the ideation, or expression (cause and effect, subject and object, etc.); rather, they are one and the same essential reality, the producer-product repression means precisely that: it is not a countercathesis, but rather this repulsion of desiring-machines by the body without organs. This says that it is not the product of labor, but rather appears as its natural or divine presupposition. In fact, it of production; but it is not a conscious delirium, or rather is a true consciousness of a false movement, a true is indeed the body without organs of the capitalist, or rather of the capitalist being. But as such, it is not labour's social productive forces appear to be due to capital, rather than labour as such, and seem to issue from the But what is meant here by succeeding? The two coexist, rather, and black humor does not attempt to resolve contradictions, but recorded in the same way it is produced, however. Or rather, it is not reproduced within the apparent objective movement in production extends into the method as method of inscription. Or rather, if what we term libido is the connective labor of characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once more into their elements the products of God, all of them divine forms that become complicated, or rather desimplified, as they break through the simplistic terms and functions machine, a pleasure that can rightly be called autoerotic, or rather automatic: the nuptial celebration of a new alliance, a new expression of the final equilibrium of a system, but consist, rather, of an unlimited number of stationary, metastable states through which subject developing along these particular vectors. Nothing here is representative; rather, it is all life and lived experience: the actual, lived mind and supposedly identifies with all sorts of strange people; rather, there is the Nietzschean subject who passes through a series not a matter of identifying with various historical personages, but rather identifying the names of history with zones of intensity on over a period of forty years or so; it is, rather, a parody of the process of recollection of an event neurological mechanism in the most general sense of the word, rather than a process of economic production involving desiring-machines. As for is somewhere else, beyond or behind or below these problems, rather than immersed in them. And wherever he is, there are relates it to ideal forms of causation, comprehension, or expression, rather than to the real process of production on which it nothing to do with an imaginary relationship with the ego; rather, it is a relationship with the demoniacal in nature. The validity of the classical conception of desire as a lack; rather, it uses this conception as a support and a buttress fullest the idealist principle that defines desire as a lack, rather than a process of production, of industrial production. Clement Rosset lack anything; it does not lack its object. It is, rather, the subject that is missing in desire, or desire that and sensuous object. Desire is not bolstered by needs, but rather the contrary; needs are derived from desire: they are counterproducts feels the lack of somewhere deep down inside himself, but rather the objectivity of man, the objective being of man, for Desire does not express a molar lack within the subject; rather, the molar organization deprives desire of its objective being. Revolutionaries steal or that others occasionally go out on strike, but rather that all those who are starving do not steal as which supposedly can be distinguished from technical and social machines. Rather, fantasies are secondary expressions, deriving from the identical nature of Ravel preferred to throw his inventions entirely out of gear rather than let them simply run down, and chose to end with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly wind down to a close in no way be considered as a separation from reality; rather, they operate along lines that vary according to whatever aspect schizophrenic life expresses the absence and the destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes on little or nothing to do with what supports them. Or rather, isn't the support completely immaterial to these signs? The support personal subject. No chain is homogeneous; all of them resemble, rather, a succession of characters from different alphabets in which an breaks or interruptions are not the result of an analysis; rather, in and of themselves, they are syntheses. Syntheses produce divisions all of these particular parts but does not unify them; rather, it is added to them as a new part fabricated the relationships between parts and the whole continues to be rather awkwardly formulated by classic mechanism and vitalism, so long as and judges them from the point of view of consumption, rather than regarding them as genuine production. She explains them in	p 4 p 4 p 5 p 9 p 10 p 10 p 10 p 10 p 11 p 11 p 12 p 13 p 13 p 14 p 18 p 19 p 19 p 21 p 21 p 21 p 22 p 23 p 24 p 25 p 25 p 26 p 26 p 27 p 27 p 27 p 29 p 29 p 30 p 31 p 31 p 36 p 37 p 38 p 39 p 41 p 42 p 44 p 44

has a developmental or structural relationship to Oedipus. The question, rather, is that of the absolutely anoedipal nature of the production breast as a separate part of her body. It exists, rather, as a part of a desiring-machine connected to the baby's	p 45
the place and the function of parents are within desiring-production, rather than doing the opposite and forcing the entire interplay of	p 47
this case does not designate a natural productive relationship, but rather a relation in the sense of a report or an	p 47
but that is not formulated in terms of her, but rather produced within the interplay of desiring-machines—at the level, for	p 48
of box painted with bourgeois motifs, in a kind of rather repugnant artificial triangle, thereby stifling the whole of sexuality as	p 48
little secret, the dirty little family secret, a private theater rather than the fantastic factory of Nature and Production. Lawrence had	p 49
this invariant—between the desiring-machines and the Oedipal structure? Or rather, does not the invariant merely express the history of a	p 49
compromised, with the establishment of a sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines itself	p 53
to a univocal	p 54
in his own self-analysis? Was it in his self-analysis, or rather in his Goethian classical culture? In his self-analysis he discovers	p 55
The schizo—there is the enemy! Desiring-production is personalized, or rather personologized (personnologisee), imaginaryized (imaginarisee),	p 55
structuralized. (We have seen that the	
representation. The psychoanalyst becomes a director for a private theater, rather than the engineer or mechanic who sets up units of	p 55
that desire was incapable of investing immediately. He then became rather indifferent to the fact that this beyond derives from the	p 58
nor are the disjunctions in the unconscious ever exclusive, but rather the object of a properly inclusive use that we must	p 60
is an unconscious that no longer does anything but believe, rather than produce? What are the operations, the artifices that inject	p 61
in turn as anachronistic. The two kinds of fantasy, or rather the two regimes, are therefore distinguished according to whether the	p 63
by their very nature refer the fantasy to subjugated groups, rather than carrying out the opposite operation and disengaging in the	p 64
act. And Oedipal homosexuality—the qualitative aptitude for conflict—is rather the effect of oedipalization, which the treatment does not invent	p 66
(transference). And inversely, when flows of libido resist therapeutic practice, rather than being a resistance of the ego, this is the	p 67
of his own interpretations, contrasts two kinds of homosexuality, or rather two regions only one of which is Oedipal, exclusive, and	p 70
called surmounting Oedipus, but reproducing it as well, transmitting it rather than dying all alone, incestuous, homosexual, and a zombie. Thus	p 71
reproduction. Partial objects now seem to be taken from people, rather than from the nonpersonal flows that pass from one person	p 71
stages that would still revolve around an Oedipal axis, but rather with the existence and the nature of an anoedipal sexuality	p 74
innocence of flowers instead of the guilt of conversion. But rather than ensuring, or tending to ensure, the reversion of the	p 74
does not substitute syntheses of contradictory elements for disjunctive syntheses; rather, for the exclusive and restrictive use of the disjunctive	p 76
synthesis	
the derived reality, in an original reality of Man-God, but rather of an inclusive disjunction that carries out the synthesis itself	p 77
in the unconscious that remains an orphan (yes, I was ...); rather, they designate global persons who do not exist prior to	p 78
list of criminals, the decent criminals and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by trying to	p 85
old man who is miming or simulating the girl. Or rather, by being someone who is simulating an old man simulating	p 87
who is simulating an old man simulating a girl. Or rather, by simulating someone ... , etc. This was already true of the	p 87
off from reality? Is it the process, Or is it rather the interruption of the process, its aggravation, its continuation in	p 88
Louis XVII. Not true. In the Louis XVII affair, or rather in the finest case, that of the pretender Richemont, there	p 88
a structural determination inside the family itself? Or is this rather the sign that the problem must be raised in a	p 89
Oedipus: the parental figures are in no way organizers, but rather inductors or stimuli of varying, vague import that trigger processes	p 91
operation of a conscious or preconscious nature, an extrinsic perception rather than an operation of the unconscious upon itself. From the	p 92
includes the grandparents. The problem of the cure then becomes rather similar to an operation of differential calculus, where one proceeds	p 94
re-forming cadres of familial and social adaptation or integration, but rather of instituting original forms of active groups, the question arises	p 94
to represent in it the various agents of the collectivity; rather, they always shatter into fragments that come into contact with	p 97
the aggregate of departure there is the social formation, or rather the social formations: the races, the classes, the continents, the	p 101
Oedipus signifies: it displaces the limit, it internalizes the limit. Rather a society of neurotics than one successful schizophrenic who has	p 102
nothing to do with this, because they depend on it rather than being its impetus. For it is a matter of	p 105
less a highly textual exercise in search of a signifier. Rather it is a productive use of the literary machine, a	p 106
matter of saying that Oedipus is a false belief, but rather that belief is necessarily something false that diverts and suffocates	p 107
Sexuality is not a mean; in the service of generation; rather, the generation of bodies is in the service of sexuality	p 108
posed by desire is not What does it mean? but rather How does it work? How do these machines, these desiring-machines	p 109
own self-criticism. It sets out to explore a transcendental unconscious, rather than a metaphysical one; an unconscious that is material rather	p 109
rather than a metaphysical one; an unconscious that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather	p 109
than imaginary	
one; an unconscious that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather	p 109
than symbolic	
is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic	p 109
rather than structural	
ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic rather than	p 109
structural—an unconscious, finally, that	
Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic rather than structural—an unconscious, finally, that is	p 109
molecular, microphysical, and	
structural—an unconscious, finally, that is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than	p 110
expressive. And it	
molecular, microphysical, and micrological rather than molar or gregarious; productive rather than expressive. And it is a matter here of	p 110
practical	
of living Were you born Hamlet? Or did you not rather create the type in yourself? Whether this be so or	p 112
that there is a natural aversion to incest, we ought rather to assume that there is a natural instinct in favor	p 114
The family is the delegated agent of psychic repression, or rather the agent delegated to psychic repression; the incestuous drives are	p 119
discovered in neurosis where it is supposed to be latent, rather than in psychosis where it is held to be patent	p 123
state that the two groups are capable of being joined. Rather it is the possibility of discriminating directly between the two	p 125
no more be explained oedipally than can psychosis. It is rather the contrary; neurosis explains Oedipus. Then how do we conceive	p 130
somewhat like the delirious reconstruction, where the delirium hides, or rather where it is on a par with a lofty technique	p 132
machine on the horizon. That is what style is, or rather the absence of style—asyntactic, agrammatical: the moment when language	p 133
cavern: the ultimate territoriality, although reduced to the analyst's couch, rather than the decoded flows of desire that flee, slip away	p 135
would be to circulate or to cause to circulate, but rather a socius of inscription where the essential thing is to	p 142
The unities in question are never found in persons, but rather in series which determine the connections, disjunctions, and conjunctions of	p 142
fragmented series of companions and cousins. No anality—although, or rather because, there is a collectively invested anus. What remains	p 144
then	
as a promotion of territoriality; on the contrary, it is rather the effect of the first great movement of deterritorialization on	p 145
while being itself determined, alliance expresses what is determinant, or rather the return of the determinant in the determinate system of	p 147
to real marriages: not because these rules are ideal but rather because they determine critical points where the apparatus starts up	p 151
the desiring-machine. The social machine's limit is not attrition, but rather its misfirings; it can operate only by fits and starts	p 151
all these formations, coding the flows, and even overcoding them rather than letting anything escape coding. Primitive societies are not outside	p 153
letting anything escape coding. Primitive societies are not outside history; rather, it is capitalism that is at the end of history	p 153
of decoding does not signify the absence of organization, but rather the most somber organization, the harshest compatibility, with the	p 153
axiomatic	
serves no purpose to recall that genealogical filiation is social rather than biological, for it is necessarily biosocial inasmuch as it	p 154
It has a mythical origin that is the One, or rather the primitive one-two. Should one say the twins or the	p 154
are not persons. Their names do not designate persons, but rather the intensive variations of a vibratory spiraling movement, inclusive	p 158
disjunctions	
disorganizers)—the role held by the chief and his personages. Rather than everything being reduced to the name of the father	p 168
its might into the symbolic void of the father. Or rather, if it is true that the analysis doesn't even begin	p 168
knows this, beginning with the users. The practical misunderstandings come rather from the profound difference between the two sorts of	p 180
questions	
is interpreted structurally, on behalf of the pure signifier? Or rather is it necessary to open sexuality and libidinal investment onto	p 183
of a commodity economy. The primitive market operates through bargaining rather than by fixing an equivalent that would lead to a	p 186

is assuredly not because it is an empty form, but rather because it is always and already a functioning machine, a resemblance or imitation, nor an effect of a signifier, but rather a position and a production of desire: In order for ancient filiation—this is expressed in a strange machine, or rather a machine of the strange whose locus is the desert about the Emperor. But not about the present one; or rather we would think about the present one if we knew of the interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by the new alliance and	p 186 p 189 p 192 p 199 p 199
of itself constitute the sign; what becomes a sign is rather the thing or body designated as such, insofar as it eye that suffers, although it also acquires other functions.) Or rather, we are unable to say that the magic triangle is it is not an equivalent that stands for reality, but rather it appropriates reality in the operation of despotic overcoding, it of suffering, it has ceased to evaluate; it has begun rather to forewarn and keep watch, to see that no surplus in the pure detachment and elevation of the death instinct, rather than to hear, it is true, hypocritical doctors explain what resolution, or an attempted resolution, of the complex what is rather the latter's definitive establishment or its interior installation, and it state of the displaced represented to that of repressing representation; rather, from being the repressing representation, it will have to finally everything is given, without producing a capitalism properly speaking, but rather a regime based on slavery. Or the example of feudalism do not by any means produce a capitalist economy, but rather a reinforcing of feudal offices and relations, at times a capitalism does not lead to the dissolution of feudalism, but rather the contrary, and that is why so much time was the technique, the technical machine, that is lacking. Isn't it rather that desire remains caught in the nets of the despotic flows among other flows and elements among other elements—but rather by industrial capital. Doubtless the merchant was very early an undeveloped countries, which do not constitute a separate world, but rather an essential component of the world-wide capitalist machine. It must	p 204 p 205 p 210 p 211 p 213 p 216 p 216 p 223 p 223 p 223 p 224 p 226 p 231
in the reflux, but side by side with, deviating from rather than penalizing the flow that creates incomes. How much flexibility as minimal elements of the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that	p 238 p 241
no longer signifies something that must be believed, it indicates rather what is going to be done, something that the shrewd machines in the strict sense, without metaphor. Capitalism's originality resides rather in the fact that the social machine has for its Taylor system, nor a mechanical game of isolated formulas, but rather imply intuitions that are linked to resonances and conjunctions of man is ever the slave of technical machines; he is rather the slave of the social machine. The bourgeois sets the desires, ideas, etc., from developing. (The leadership has a tendency rather to reply: when I hear the word desire, I pull itself to operations that are not failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when	p 250 p 251 p 251 p 254 p 257 p 257
field; the relations of filiation and alliance are determinant, or rather determined as dominant. As a matter of fact, what is socius is not a projection of the body without organs; rather, the body without organs is the limit of the socius machine parts or the temporal infinity of the animalcules—but rather in what this passage blossoms into. Once the structural unity in a generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say on the other hand—when the machines	p 263 p 281 p 285 p 287
not at all the case; what is founded here is rather the statistical aggregate of intersexual loves. For if the woman head of a family in an expressive familial transmission, or rather as the agent of a machine, in a machinic information born Hamlets? Were you born Hamlet? Or did you not rather create the type in yourself? Whether this be so or of the units of production, which subjugate all possible representations rather than being subordinated to them. Just as Ricardo founds political	p 295 p 297 p 298 p 299
representation does not express the element of the earth, but rather the conditions under which this element fades before the despotic to the psychoanalytic approach. The psychoanalytic method is quite different: rather than referring symbolic representation to determinate objectivities and to objective	p 301 p 301
of desire and labor is not a myth, it is rather the active utopia par excellence that designates the capitalist limit of both desiring-production and social production: every time that production, rather than being apprehended in its originality, in its reality, becomes	p 302 p 306
not partial (partiels) in the sense of extensive parts, but rather partial (partiaux) like the intensities under which a unit of surplus value, nor is this true from the outside, extrinsically; rather, its very form and its finality are marked by this term suits the film. Charles Chaplin in Modern Times sketches rather, on a very small scale, with a precise stroke, the are unspeakable? Does he suffer from the process itself, or rather from its interruptions, when he is neuroticized in the family this politicization in terms of the structure and the event, rather than the process itself. Furthermore, they localize social and mental into the other. Between the two, however, the relationship is rather that of an included disjunction. This is because the decoding partial objects if one does not see therein such elements, rather than parts of even a fragmented whole. As Lawrence said without organs and as yet form no structured configuration—or rather, they form one no longer. As Jacques Monod says, we Here again, is it a death desire? A being-far-death? Or rather an investment of death, even if speculative? None of the qualified as molar, functioning mysteriously, which is to say oedipally, rather than n genes of drives—eight molecular genes, for example for death. In truth, capitalism has nothing to co-opt; or rather, its powers of co-option coexist more often than not with of escape. The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure and strait-jackets the unconscious, to prevent its	p 309 p 312 p 317 p 319 p 320 p 320 p 323 p 328 p 330 p 333 p 337 p 338
chosen to please. Courage consists, however, in agreeing to flee rather than live tranquilly and hypocritically in false refuges. Values, morals define a man-nature independent of all the social formations, or rather common to them all (what the Marxists term the givens causes us to look for our interest in one place rather than another, to fix our aims on a given path the start we wonder if the libido knows father-mother, or rather if it makes the parents function as something entirely different social and metaphysical investments of the libido, the unconscious syntheses; rather, on the contrary, it is Oedipus, narcissism, and the entire actual does not signify recent as opposed to infantile, but rather in action, as opposed to what is virtual and will able to spread, to pass the sickness to his offspring, rather than dying celibate, impotent, and masturbatory. Again, perhaps it will that neither men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to personological	p 341 p 343 p 345 p 355 p 358 p 358 p 361 p 362
little group (un groupuscule) and must live as such—or rather, like the Zen tea box broken in a hundred places body without organs around itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but it	p 362 p 363
itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus and castration—but it is still an effect would have been the same if Schreber had been schizophrenic rather than paranoiac, if he had taken himself for a black he had taken himself for a black or a Jew rather than a pure Aryan, if he had not proved himself singular points, points-signs with several dimensions causing flows to circulate rather than canceling them. Nonfigurative loves, indices of a revolutionary investment	p 363 p 364 p 364 p 366
does not run the risk of dying all alone, but rather of making us die, by provoking to the very end break, with no real libidinal and unconscious revolutionary break. Or rather the order of things is as follows: there is first still a case of revolutionaries speaking to another revolutionary, or rather a village clamoring for a new prefect? And if one	p 373 p 375 p 375
RATIFIES 1	
isolating the moment of circulation in the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension	p 188
RATIO 1	
the intimate nature of the relationship appears directly in inverse ratio: the more the process of production is led off course	p 136
RATIONAL 3	
January 6—in a realm above and beyond the usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put forward which would apply to the real in both its so-called rational and irrational forms. The fact there is massive social repression it is so futile to attempt to distinguish what is rational and what is irrational in a society. To be sure	p 22 p 30 p 346
RATIONALE 2	
incest is prohibited? We always fall back on this pale rationale: incest is desired because it is prohibited. The prohibition of	p 172

of production, of the units of production and the economic rationale. But this transformation can only take place starting from an	p 255
RATIONALITY 10	
production that is supposedly exterior to desire (the demands of rationality), while at the same time the production of desire is	p 28
in the process of demolishing, by creating a distinction between rationality as it is or ought to be in the process	p 29
slumber of reason that engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And	p 112
how much malice	
the desire moving within it simply coincided with an economic rationality; as to the reactionary mass investments, they seemed to him	p 119
the most insane capitalism speaks in the name of economic rationality. And this is necessarily the case, since it is in	p 367
of the capitalist machine and the pathological character of its rationality: not at all a false rationality, but a true rationality	p 373
pathological character of its rationality: not at all a false rationality, but a true rationality of this pathological state, this insanity	p 373
rationality: not at all a false rationality, but a true rationality of this pathological state, this insanity, the machine works too	p 373
from the beginning, and this is the source of its rationality. Marx's black humor, the source of Capital, is his fascination	p 373
in desire as in the irrational of every form of rationality, and not because it is a lack, a thirst, or	p 379
RATIONALIZATION 1	
he concludes that it is merely a matter of a rationalization, and that the true underlying determination almost always leads us	p 354
RATIONALIZE 1	
interest itself gives rise to and creates those interests that rationalize the paranoiac investment; or yet again, an effectively revolutionary	p 376
preconscious	
RATIONALLY 1	
therefore necessarily returns to a dualism between the real object rationally produced on the one hand, and irrational, fantasizing production	p 29
on	
RAVAGES 1	
two very different ways. The crossing of a threshold entails ravages elsewhere—how could it be otherwise? The body without organs	p 85
RAVE 1	
and is being treated for heart trouble. He begins to rave about the educational system in general, the need to restore	p 274
RAVEL 1	
desiring-machine within an object of social production. But even earlier, Ravel preferred to throw his inventions entirely out of gear rather	p 31
RAVENOUS 1	
lowest of slaves, he is the first servant of the ravenous machine, the beast of the reproduction of capital, internalization of	p 254
RAVES 2	
that the schizo indeed participates in history; he hallucinates and raves universal history, and proliferates the races. All delirium is racial	p 85
weekend automobile accidents. planned death in Bengal, etc.). Modern man raves to a far greater extent. His delirium is a switchboard	p 335
RAVING 1	
into different sorts of socius, as though it were a raving paranoiac, the chieftain of the primitive horde, who was initially	p 33
RAW 11	
is the opposite of nature; from another, industry extracts its raw materials from nature; from yet another, it returns its refuse	p 3
its existence, as both its primary determinant and its fundamental raw material, its form and its function, and deliberately perpetuates it	p 33
generalized drift. It would seem that the schizo liberates a raw genealogical material, nonrestrictive, where he can situate himself, record	p 78
himself	
this displacement of races and of continents, this feeling of raw intensity that presides over delirium as well as over hallucinations	p 86
The trial by ordeal presents these two traits in a raw state. As in the machine of In the Penal Colony	p 212
formation of a proletariat, an easy access to sources of raw materials, favorable conditions for the production of tools and machinery	p 226
means of a conjunction; a flow—this time uninterrupted—of raw profit, constituting at one go an undivided quantity flowing over	p 238
every organism set aside, every link undone, they function as raw partial objects, dispersed working parts of a machine that is	p 324
the body without organs, and the body without organs, the raw material of the partial objects. The body without organs is	p 326
a good marriage). But what appears to other people as raw desire still contains complexes of desire and interest, and a	p 350
flux of financing—reflux of incomes in wages—afflux of raw profit); the effusion of antiproduction within production, as the realization	p 372
RAY 2	
of production as such, and agents of production and antiproduction. Ray Bradbury demonstrates this very well when he describes the nursery	p 47
a global field of coexistence. Witness a film by Nicolas Ray, supposedly representing the formation of a cortisone delirium: an overworked	p 274
RAYMOND 2	
Bachelors, Even, the machine in Kafka's In the Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of	p 18
Edgar	
residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse	p 316
machines in a theater	
RAYS 4	
miraculated on the body of Judge Schreber, who attracts God's rays to himself. Doubtless the former paranoiac machine continues to exist	p 11
different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures or kills, it manifests something new	p 18
merely that of being sodomized, while still alive, by the rays from heaven, but also that of being posthumously oedipalized by	p 57
the specificity of myth, understood objectively, must melt under the rays of the subjective libido: it is indeed the world of	p 302
RE-CREATED 1	
something very much like the extreme states of a reconstituted, re-created intensity. With his sister the despot simulates a zero state	p 210
RE-CREATING 1	
racial, and cultural determinations: in delirium the libido is continually re-creating History, continents, kingdoms, races, and cultures. Not that it	p 352
is	
RE-EMBODYING 1	
fragments. This drawing together, this reweaving is what Joyce called re-embodiment. The body without organs is produced as a whole, but	p 43
RE-ENCOUNTER 2	
African Oedipus? They are the first to admit that they re-encounter none of the mechanisms or attitudes that constitute our own	p 169

are applied to private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has been applied to them. The	p 265
RE-ENCOUNTERING 1	
phallus entity as signifying the separate thing, and in everywhere re-encountering the father as the symbolic representative of the separation? Wouldn't	p 182
RE-ENCOUNTERS 1	
in the capitalist mode of production in general. One then re-encounters the production of productions, the production of recordings, and the	p 226
RE-ENGENDERING 1	
would be perpetually reduced to filiation in the act of re-engendering oneself; the signifying chain would not form any code, it	p 163
RE-ENSLAVE 1	
resources of myth, of tragedy, of dreams, in order to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus	p 271
RE-ENSLAVES 1	
that is, the critique of the processes by which it re-enslaves what within it tends to free itself or to appear	p 270
RE-ENTERING 1	
Oedipus is like the labyrinth, you only get out by re-entering it—or by making someone else enter it. Oedipus as	p 79
RE-ESTABLISH 4	
sur) a flow or a nonpersonal hyle, with which they re-establish contact by connecting themselves to other partial objects. The unconscious ones that relate use instead to a hypothetical meaning and re-establish a kind of transcendence. Analysis termed transcendental is precisely the	p 46 p 109
filiation, to such a degree that it is necessary to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say subject's desire). To be sure, one can always establish or re-establish some sort of link between these elements: organic links between	p 191 p 324
RE-ESTABLISHED 1	
his body. The crime, a rupture of the phonographic connection, re-established by the spectacle of the punishment: as primitive justice, territorial	p 191
RE-ESTABLISHES 1	
the despotic, the mythic and the tragic representations, but it re-establishes them in its own service and in another form, as	p 303
RE-ESTABLISHING 1	
up again, remodeling themselves in the image of subjugated groups: re-establishing interior limits, reforming a great break that the flows will	p 349
RE-ESTABLISHMENT 2	
to more primitive stages of feudalism, and occasionally even the re-establishment of a kind of slavery (esclavagisme). And it is well same time he denounces in Jung, then in Rank, the re-establishment of an exterior representation of the essence of desire as	p 223 p 300
RE-FORM 2	
State also has its own minorities, its own territorialities, which re-form themselves against the State, or which the State instigates and disconnect, to unplug themselves, enter into connections of desiring-machines that re-form little earths. Even Gisela Pankow's great deterritorialized subjects are led	p 258 p 315
RE-FORMED 1	
places, on certain occasions, so that a stock may be re-formed. There are no productive connections without disjunctions of filiation that	p 149
RE-FORMING 2	
been said that it is no longer a matter of re-forming cadres of familial and social adaptation or integration, but rather to analyze in depth: how does one avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies	p 94 p 319
RE-FORMS 3	
the despotic State enters, and this power with which it re-forms itself on modified foundations, in order to spring back more artificial families where the symbolic order, embodied in the institution, re-forms group Oedipuses, with all the lethal characteristics of the subjugated	p 218 p 359
revolutionary break with regard to aims and interests, and finally re-forms a merely specific reterritoriality, a specific body on the full	p 375
REACH 18	
as though it were their salvation? How can people possibly reach the point of shouting: More taxes! Less bread!? As Reich Its aim is to de-oedipalize the unconscious in order to reach the real problems. Schizoanalysis proposes to reach those regions of in order to reach the real problems. Schizoanalysis proposes to reach those regions of the orphan unconscious—indeed beyond all law mother, or to internalize him, to take his place or reach a reconciliation (with a host of variations in detail that so as to attain the production of desiring-machines, and to reach the level of economic and social investments where the militant release its grip? Where does the resonance of the triangle reach its limit? A familial romance expresses an effort to save in Oedipus without everything at its extreme fleeing beyond the reach of Oedipus. These identifications were not identifications with persons from	p 29 p 81 p 81 p 102 p 112 p 126 p 126
Oedipus, but also by the shoddiness and aestheticism of perversions, reach the wall and rebound against it, sometimes with an extreme of the phallic nature of symbolism. In theory, everyone could reach an agreement on this point: everything is sexual or sex-influenced functionalism that did not go far enough, that did not reach those regions where desire engineers, independently of the macroscopic nature no end, it has no exterior limit that it could reach or even approximate. The tendency's only limit is internal, and ago, although the news of the event is slow to reach us, and there survives in us the memory of extinct the unbound molecular positions; on whether the flows of desire reach this absolute limit or are content to displace a relative immanence left uncovered by the withdrawal of the signifier. I reach desire when I arrive at castration! What does the desire-castration point where the process cannot extricate itself, continue on, and reach fulfillment, except insofar as it is capable of creating—what of a program. The task of schizoanalysis is therefore to reach the investments of unconscious desire of the social field, insofar pure process that fulfills itself, and that never ceases to reach fulfillment as it proceeds—art as experimentation. And the same and are inscribed. Only by making this passage do we reach the revolutionary break and investment of the libido. This cannot	p 135 p 180 p 181 p 230 p 240 p 247 p 268 p 318 p 350 p 371 p 377
REACHED 5	
who never tire of crying: The signifier, you have not reached the signifier, you are still at the level of the the law of the falling tendency—that is, limits never reached because they are always surpassed and always reproduced—has seemed to the absence of a link: you will not have reached the ultimate and irreducible terms of the unconscious so long planes are traversed until their molecular line of escape is reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face	p 208 p 259 p 314 p 318

less close and affinal. The desiring-machines in fact are only reached starting from a certain threshold of dispersion that no longer	p 322
REACHES 8	
of a single solemn day—because the whole of it reaches expression and then disappears once again in the space of	p 22
is indeed the one who scales the schizophrenic wall and reaches the land of the unknown, where he no longer belongs	p 69
forces of the Bad Mother; Luther internalizes the father and reaches a compromise with the superego. On the other side there	p 102
machines that they constitute on a large scale. One then reaches the regions of a productive, molecular, micrological, or microphysical	p 183
unconscious	
tendency finds no end, the thing in motion never quite reaches what the immediate future has in store for it; it	p 231
and the form of expression. Because in this relation one reaches figures that are no longer effects of a signifier, but	p 242
images flattened onto other images, so that when this operation reaches its outcome the little ego of each person, related to	p 265
this way. The narrator continues his own affair, until he reaches the unknown country, his own, the unknown land, which alone	p 318
REACHING 3	
time allowing it free rein; it continually seeks to avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes	p 34
he plunges further and further into the realm of deterritorialization, reaching the furthest limits of the decomposition of the socius on	p 35
swathings—Gisela Pankow asks if it is a matter of reaching the invalid at the point of his regression, in order	p 130
REACT 2	
a form compatible with the inscribed disjunctions, even if they react in turn on the form of these disjunctions. Such is	p 154
marks signs on the body that respond to the voice, react to the voice, but that are autonomous and do not	p 202
REACTED 3	
triangle. Everything in this system is active, acted upon, or reacted to: the action of the voice of alliance, the passion	p 189
system of terror, what is no longer active, en-acted, or reacted to, this instinct for freedom forcibly made latent (...) pushed back	p 214
inscription is ressentie when it is no longer en-acted or reacted to. When the deterritorialized sign becomes a signifier, a formidable	p 215
REACTING 4	
not force its way into the synthesis of recording without reacting on the synthesis of production, and profoundly changing the connections	p 71
= 0, autism: the schizo has no other means of reacting to this blocking of all his investments of reality, the	p 124
other. Everything in the system is active, en-acted (agi), or reacting; everything is a matter of use and function. So that	p 204
means of which the unconscious is produced; the others, resultants reacting on the first, statistical aggregates through which the unconscious	p 283
is	
REACTION 20	
in his view it was of the nature of a reaction and had to do with character, the manifestations of which	p 22
remarkably atypical. Contrasting the concept of process with those of reaction formation or development of the personality, he views process	p 25
as	
there is first of all, according to Bettelheim, an autonomous reaction to the total life experience, of which the mother is	p 37
sexuality as a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in mind, and never forget it. In Lawrence's	p 49
will be applied to the underlying Oedipal constellation defined by reaction, or else will exclude this constellation from the field of	p 129
only a reactional formation, a formation that results from a reaction to desiring-production. It is a serious mistake to consider this	p 129
filialite homosexuality, this should be understood merely as a secondary reaction to this group homosexuality, non-oedipal at first. As for	p 165
Oedipus	
of active speech on the body, but also of the reaction of the body insofar as it is acted upon. This	p 189
of alliance, the passion of the body of filiation, the reaction of the eye evaluating the declension of the two. To	p 190
the attempts at transformation for the purpose of defense and reaction, and the results of successful counteractions. It has often been	p 196
the whole primitive interplay of action, the en-acted (l'agi), and reaction. Passivity must now become the virtue of the subjects attached	p 213
the deterritorialized sign becomes a signifier, a formidable quantity of reaction passes into a latent state; all the resonance and all	p 215
all these flows will be necessary, their conjunction, and their reaction on one another—and the contingent nature of this encounter	p 224
the contingent nature of this encounter, this conjunction, and this reaction, which occur one time—in order for capitalism to be	p 224
up again—all this implies social organs of decision, administration, reaction, inscription; a technocracy and a bureaucracy that cannot be	p 251
reduced	
between compounds without chemical affinity, and thereby eventually subordinating any reaction to the intervention of compounds that are	p 288
chemically foreign and	
of compounds that are chemically foreign and indifferent to this reaction. The way in which allosteric interactions work hence permits a	p 288
lunch, since it is lunch time. If laughter is a reaction that takes certain circuits, it can be said that Charlie	p 317
will witness a new race of sick people implore by reaction that they be given back an asylum, or a little	p 319
may be determined to rejoin an objective revolutionary situation in reaction against authoritarian designs of a State that is incompetent and	p 379
REACTIONAL 4	
field of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus. It is only a reactional	p 129
formation	
or reactional (reactionnel), such is Oedipus. It is only a reactional formation, a formation that results from a reaction to desiring-production	p 129
you little shit! Oedipus and castration are no more than reactional formations, resistances, blockages, and armorings whose destruction can't	p 314
come fast	
will come about under certain conditions. Oedipus is virtual and reactional. Let us consider the conditions under which Oedipus arrives: an	p 358
REACTIONARY 36	
well beneath it. An unconscious investment of a fascist or reactionary type can exist alongside a conscious revolutionary investment. Inversely,	p 105
it	
revolutionary investment on the level of desire coexists with a reactionary investment conforming to a conscious interest. In any case	p 105
conscious	
coincide or are superimposed on each other. We define the reactionary unconscious investment as the investment that conforms to the	p 105
interest	
subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber	p 105
finds himself to	
why critics have been able to observe a conservative or reactionary turning point in Freud, from the moment that he gave	p 117
ideological vision. We do not need to relate again the reactionary compromises of Freudianism, and even its theoretical surrender: this work	p 117
in the possibility of a coexistence of revolutionary, reformist, and reactionary elements at the heart of the same theoretical and practical	p 117
it simply coincided with an economic rationality; as to the reactionary mass investments, they seemed to him to derive from ideology	p 119
thing in common; they subscribe to the same puerile and reactionary conception of schizophrenia, and the same marketable neurotic	p 134
conception of	
operations that are not failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when he	p 257
speaks	
hippies, angry gays, etc.)? There is an oscillation between the reactionary paranoiac overcharges and the subterranean, schizophrenic, and	p 260
revolutionary charges. Moreover	
resonance of all the social determinations. It falls to the reactionary investment of the capitalist field to apply all the social	p 269
to belong to a superior or an inferior race, the reactionary or the revolutionary tenor of a familial group with which	p 278
social investments: the one sedentary and biunivocalizing, and of a reactionary or fascist tendency; the other nomadic and polyvocal, and of	p 340
two poles, the paranoiac counterescape that motivates all the conformist, reactionary, and fascisizing investments, and the schizophrenic	p 341
escape convertible into a	

or interest it is therefore easy to distinguish what is reactionary or reformist, or what is revolutionary. But those who have an objective revolutionary interest maintain a preconscious investment of a reactionary type? And more rarely, how do certain people whose interest more rarely, how do certain people whose interest is objectively reactionary come to effect a preconscious revolutionary investment? Must we invoke	p 344 p 344 p 344
seek their ends in an oppressive machine, but what is reactionary or revolutionary in the preconscious investment of interest does not investment of interest does not necessarily coincide with what is reactionary or revolutionary in the unconscious libidinal investment. A revolutionary preconscious	p 347 p 347
of forms of desire and of interest that are specifically reactionary and vaguely revolutionary. The situation is completely muddled. It seems Gradiiva. In short, our libidinal investments of the social field, reactionary or revolutionary, are so well hidden, so unconscious, so well in our sexual choices of lovers. A love is not reactionary or revolutionary, but it is the index of the reactionary	p 350 p 352 p 352 p 352
reactionary or revolutionary, but it is the index of the reactionary or revolutionary character of the social investments of the libido But madness breaks through, beneath the reformist investments, or the reactionary and fascist investments, which assume a reasonable appearance only in	p 364 p 365
In short, Oedipus implies within the unconscious itself an entire reactionary and paranoiac investment of the social field that acts as where to have revolutionary loves. There are no revolutionary or reactionary loves, which is to say that loves are not defined	p 365 p 366
are forms of love that are the indices of the reactionary or the revolutionary character of the investment made by the Oedipus is one of these forms, the index of a reactionary investment. And the well-defined figures, the well-identified roles, the clearly invested for itself. That is why love and desire exhibit reactionary, or else revolutionary, indices; the latter emerge on the contrary	p 366 p 366 p 366
distinction between two poles of social libidinal investment: the paranoiac, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once again	p 366
What is more, the bringing to light of the unconscious reactionary investment as if devoid of an aim, would be enough great castrating machine of sovereignty. There is a pole of reactionary investment for art as well, a somber paranoiac-Oedipal-narcissistic organization. A	p 367 p 370
of expression that no longer even needs to signify its reactionary libidinal investments, since these investments function on the contrary as revolutionary investment are found to coincide with blocks of paranoiac reactionary investment. The oscillation between the two poles is a constituent	p 370 p 376
revolutionary, in the very sense that the paranoiac method is reactionary and fascist; and it is not these psychiatric categories, freed	p 380
REACTIONNEL 1	
of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus. It is only a reactional formation, a	p 129
REACTIONS 6	
an operation appear more distinctly if we consider the mutual reactions between the different syntheses of the unconscious following a given to active and conquering forces, but to reactive forces, to reactions to daddy-mommy, we have only to play again on a	p 70 p 121 p 122
forces of desire, lead them to resignation, and substitute everywhere reactions of the daddy-mommy type for what is essentially active, aggressive	
to be coded in the interplay of savage actions and reactions where fatalism was still something en-acted, in order to become	p 213
In short, Hjelmslev's very special position in linguistics, and the reactions he provokes, seem to be explained by the following: that	p 242
Charlie Chaplin, as the film's sequences unfold, progressively displaces the reactions, causes them to recede, level by level, until the moment	p 317
REACTIVATE 1	
parts that work in an autonomous or stereotyped fashion, to reactivate the organs, to reanimate them with local movements. It is	p 329
REACTIVATED 1	
refers to the infantile Oedipal conflict, this old conflict becoming reactivated by the actual stasis. But the oedipalists are not saying	p 127
REACTIVE 2	
does not attest to active and conquering forces, but to reactive forces, to reactions to daddy-mommy, we have only to play from the field of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus. It is only a	p 121 p 129
REACTIVITY 1	
there exists no chemically necessary relationship of structure or of reactivity.... An allosteric protein should be seen as a specialized product	p 288
REACTS 8	
on the part of his parents to which the child reacts by turning himself into a machine. But even Bettelheim, who	p 37
naked flesh, in the depths of the soul. The psychotic reacts with autism and the loss of reality. Could it be	p 123
actual factor that coexists with it and to which it reacts. Yet this is what psychoanalysis does when it closets itself	p 129
where the socius acts on production, but also where production reacts on the socius. Marxists are right to remind us that	p 147
of persons, compatible with the disjunctions of inscription, but inversely reacts on inscription by determining an exclusive and restrictive use of	p 155
of the intensive conditions that make it possible, but it reacts on them, cancels them, represses them, and allows them no	p 160
the viewpoint of production; but from this same viewpoint, it reacts on them in producing the conditions for major work projects	p 198
filiation. The former acts on the latter, while the latter reacts on the former, each element having its own particular force	p 203
READ 8	
which on the contrary must pay not only to be read, but to be translated and reduced. He makes at least	p 134
under the conditions of capitalism. All history can therefore be read under the sign of classes, but by observing the rules	p 153
only lives in song recently had a proclamation of his read out by the priest before the altar. As for the	p 199
it sees the word—it sees it, it does not read it—insofar as it evaluates the suffering caused by the	p 204
For the Sumerians, [a given sign] is water; the Sumerians read this sign a, which signifies water in Sumerian. An Akkadian	p 208
decoded. To reread history through the class struggle is to read it in terms of the bourgeoisie as the decoding and	p 254
reterritorializations. So that one can never, as in an interpretation, read the repressed through and in the repression, since the latter	p 339
the new irruption of desire come from? Those who have read us this far will perhaps find many reasons for reproaching	p 378
READER 4	
everything that this machine turns out, a product that the reader had thought to be no more than the fragmented oeuvre	p 21
as the nuclear complex: A Child Is Being Beaten. The reader cannot escape the impression of a disquieting strangeness. Never was	p 58
present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al	p 118
Capone. The	
to finally come undone in a nebula of molecules. The reader always risks stopping at a given plane and saying yes	p 318
READER'S 1	
gates of schizophrenia as a process. But what explains the reader's impression that Lyotard is continually arresting the process, and steering	p 244
READERS 1	
here of the personal oedipalization of the author and his readers, but of the Oedipal form to which one attempts to	p 133
READILY 6	
appears to be all the more specific, incredibly specific and readily describable, the more closely the theoretician relates it to ideal	p 24

the real production of desire. This reverse side is the real inorganization of the molecular elements: partial objects that enter into and sensuous objective being, at the same time as the Real is defined as the objective being of desire. For the is it symbolic, for its reality is that of the Real in its very production, in its very inorganization. It is back into the molar hole while claiming to unmask the real.) What complicates everything is that there is indeed a necessity develop elsewhere and from without, in the conjunctions of the real as such. Psychoanalysis, with its Oedipal stubbornness, has only a perverted society of tolerance, a mutual-aid society that hides the real problems? Will the structure of the institution save it? But activity, even and especially when they claim to double the real object with an imaginary object; and better a how-to-interpret-your-dreams book	p 309 p 311 p 311 p 314 p 316 p 320 p 322
The consideration of all these machines, however, whether they be real, symbolic, or imaginary, must indeed intervene in a specific way totality, and whose elements are welded, pasted together by the real distinction or the very absence of a link. Such is one might instead wonder how these conditions of dispersion, of real distinction, and of the absence of a link permit any objects are these degrees, these intensive parts that produce the real in space starting from matter as intensity=0. The body without function of the signifier, has as its reverse side the real inorganization of desire. It would seem that the genetic code self-mutilation, to the point of suicide. Yet there is no real opposition between the body without organs and the organs as without organs and the organs as partial objects; the only real opposition is to the molar organism that is their common of conjunction. One might say that the unconscious as a real subject has scattered an apparent residual and nomadic subject around a bit of a relation to the outside, a little real reality. And we claim the right to a radical laxity expressions that no longer have anything to do with its real functioning: thus all the statues, the Oedipal images, the phantasmal without organs / the machines-partial objects) into a condition of real functioning; ensuring this functioning in the forms of attraction and ends, goals or intentions—instead of desire taken in the real order of its production, which behaves as a molecular phenomenon concept of ideology is an execrable concept that hides the real problems, which are always of an organizational nature. If Reich the effusion in it of a death instinct; it opposes real coefficients of transversality to the symbolic determinations of subjugation, coefficients dimension (abstract in the sense of abstract painting), flows-schizzes or real desire, apprehended below the minimum conditions of identity.	p 322 p 324 p 324 p 327 p 328 p 329 p 329 p 330 p 334 p 339 p 339 p 342 p 344 p 349 p 351
What does maids or domestic servants in Freud's thought. There are some real indices in such areas. On the subject of maids—who making all the breaks from the outside and from the Real into one and the same break with the outside, with one and the same break with the outside, with the Real. Too much always penetrates from the outside, where the analyst to psychosis, and for extending the familial co-ordinates beyond their real and even imaginary domain. It is not by chance that than a sincere corroboration among parents, a recognition of the real persons, a discovery of the true ego or self as constitute, to the same extent as the other one, a real investment of the sociohistorical field, and not a simple utopia that you're not workers, you have no idea whatsoever of real struggles, let's attack profits for a better management of the limits. There can be a preconscious revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather the order of order of things is as follows: there is first a real libidinal revolutionary break, which then shifts into the position of it is the nature of this link that poses the real problem, as either a determined causal link or a different of sovereignty; and finally unconscious revolutionary investments that perform a real rupture with causality in the order of desire. And in forces a rewriting of history on a level with the real, and produces this strangely polyvocal moment when everything is possible schiz is possible without the order of causes, it becomes real only by means of something of another order: Desire, the the production of desire: desire that produces—real-desire, or the real in itself. Finally, we do not at all think that haven't stopped saying the opposite, and that desiring-production produces the real, and that desire has little to do with fantasy and	p 353 p 357 p 357 p 359 p 360 p 367 p 374 p 375 p 375 p 377 p 378 p 378 p 378 p 379 p 380
REAL-DESIRE 2	
he sees this only as a fiction instead of the real-desire (reel-desir): the elements or parts of the desiring-machines are recognized because it is the production of desire: desire that produces—real-desire, or the real in itself. Finally, we do not at	p 323 p 379
REALIENATED 1	
the abstract subjective essence of desire—Libido. But since he realienated this essence, reinvesting it in a subjective system of representation	p 333
REALIENATING 1	
is the activity of production in general—is capitalism continually realienating this essence, and without interruption, in a repressive machine that	p 302
REALISM 2	
all but got lost for the sake of a biological realism. But is it correct to present things in this way the imperialism of Oedipus require only the renunciation of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger	p 54 p 54
REALITATIS 2	
as its a priori principle (God defined as the Omnitudo realitatis, from which all secondary realities are derived by a process from it by a restriction of a larger reality (omnitudo realitatis); Kant's humor makes God into the master of a syllogism	p 13 p 76
REALITIES 5	
God defined as the Omnitudo realitatis, from which all secondary realities are derived by a process of division). Hence the sole stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but where the reality of matter has abandoned all extension	p 13 p 84
its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist and function only within the immanent axiomatic	p 246
Wage increases and improvements in the standard of living are realities, but realities that derive from a given supplementary axiom that and improvements in the standard of living are realities, but realities that derive from a given supplementary axiom that capitalism is	p 373 p 373
REALITY 107	
object, etc.); rather, they are one and the same essential reality, the producer-product. Production as process overtakes all idealistic categories and productive and reproductive desiring-machines, universal primary production as the essential reality of man and nature. Desiring-machines are binary machines, obeying a the complete withdrawal from the outside world, the detachment from reality, accompanied by a relative or an absolute predominance of [the things, he says. They are apathetic, narcissistic, cut off from reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance failed to do was to view process as material economic reality, as the process of production wherein Nature = Industry, Nature faculty of being, through its representations, the cause of the reality of the objects of these representations. But it is not representing this causality as stemming from within desire itself. The reality of the object, insofar as it is produced by desire as it is produced by desire, is thus a psychic reality. Hence it can be said that Kant's critical revolution changes produces an imaginary object that functions as a double of reality, as though there were a dreamed-of object behind every real productive only in the real world and can produce only reality. Desire is the set of passive syntheses that engineer partial no particular form of existence that can be labeled psychic reality. As Marx notes, what exists in fact is not lack There is no such thing as the social production of reality on the one hand, and a desiring-production that is mere on desiring-production in no way vitiates our principle: desire produces reality, or stated another way, desiring-production is one and the same special form of existence to desire, a mental or psychic reality that is presumably different from the material reality of social or psychic reality that is presumably different from the material reality of social production. Desiring-machines are not fantasy-machines or dream-machines, which an ongoing process of becoming that is the becoming of reality. And if materialist psychiatry may be defined as the psychiatry should in no way be considered as a separation from reality; rather, they operate along lines that vary according to whatever Oedipus and infantile sexuality, the latter referring to a biological reality of development, the former to a psychic fantasy reality. Oedipus	p 5 p 5 p 23 p 23 p 25 p 25 p 25 p 25 p 25 p 26 p 27 p 28 p 30 p 30 p 30 p 35 p 36 p 54

biological reality of development, the former to a psychic fantasy reality. Oedipus is what all but got lost for the sake since it is forbidden, that very thing was desired. In reality, global persons—even the very form of persons—do not and a countereffect of the treatment that reinforces it. In reality the problem has nothing to do with pre-oedipal stages that things derive from it by a restriction of a larger reality (omnitude realitatis); Kant's humor makes God into the master of that would go beyond the negative disjunctions of the derived reality, in an original reality of Man-God, but rather of an the negative disjunctions of the derived reality, in an original reality of Man-God, but rather of an inclusive disjunction that carries promenades of Beckett's creatures are effective realities, but where the reality of matter has abandoned all extension, just as the interior the father. Everything has been said about the paucity of reality, the loss of reality, the lack of contact with life been said about the paucity of reality, the loss of reality, the lack of contact with life, autism and athymia. Schizophrenics has been and will be produced. It is true that reality has ceased to be a principle. According to such a to be a principle. According to such a principle, the reality of the real was posed as a divisible abstract quantity discovered continents so as to extract from them this always-surplus reality, and to form the treasure of the paranoiac tortures and life, the schizophrenic is closest to the beating heart of reality, to an intense point identical with the production of the the schizophrenic to his autistic, hospitalized profile, cut off from reality? Is it the process, Or is it rather the interruption the police. Is the schizophrenic sick and cut off from reality because he lacks Oedipus, because he is lacking in something the real person of his doctor, the doctor dissipates the reality of the mental illness in the critical concept of madness a flux from the Orient.) Cooper writes: Families mediate social reality to their children. If the social reality in question is Families mediate social reality to their children. If the social reality in question is rife with alienated social forms, then this As for myself, I look for them in the immediate reality. My way of seeing things was in direct relationship to desire in an immediate relationship with a historical and social reality. It is true that nothing is pre-oedipal, and that we historical or prehistorical origin, or as a structural foundation. In reality it is a completely ideological beginning, for the sake of production of the real and a position of desire within reality. From the moment desire is welded again to the law on which repression comes to bear in principle or in reality (Ah, so that's what it was!). D. H. Lawrence—who and psychosis: in neurosis the ego obeys the requirements of reality and stands ready to repress the drives of the id under the sway of the id, ready to break with reality. Freud's ideas often took quite some time before making their an incestuous desire for her father, but under conditions of reality loss where the parents were lived as false parents or of the inverse relationship: in neurosis the object function of reality is preserved, but on condition that the causal complex be at the price of a repression that now bears on reality itself or the function of the real. Doubtless Freud was hysterical amnesia, obsessional cancellation), while in psychosis a regaining of reality appears along with the delirious reconstruction. The fact remains that psychiatry: that madness is fundamentally linked to a loss of reality. Thus there is a convergence with the psychiatric elaboration of playing the role of organizer, where the intensive investments of reality bear on something totally different (the social, historical, and cultural soul. The psychotic reacts with autism and the loss of reality. Could it be that the loss of reality is not loss of reality. Could it be that the loss of reality is not the effect of the schizophrenic process, but the of reacting to this blocking of all his investments of reality, the barriers placed before him by the Oedipal system of says, they are interrupted in their journey. They have lost reality But when did they lose it? During the journey, or a sign of psychosis? One then encounters the criterion of reality: the complex invades the psychotic consciousness only at the price qualitative conflict, which blocks not merely the roads prohibited by reality, but also those that reality leaves open and that the merely the roads prohibited by reality, but also those that reality leaves open and that the ego forbids itself in its systematic tendency is not to accept the evident iniquities of reality without taking stock of them, without trying to disclose in only within the artificially closed vessel of Oedipus, and in reality depend on a state of forces that is changing, yet mechanisms or any of the attitudes that make it a reality in our society. No superego, no guilt. No identification of or in neighboring areas, who arrange marriages and shape concrete reality to a much greater extent than do the systems or what is called history is a dynamic and open social reality, in a state of functional disequilibrium, or an oscillating equilibrium once more that the law proves nothing about an original reality of desire because it essentially disfigures the desired; and that desired; and that the transgression proves nothing about a functional reality of the law because, far from being a mockery of itself derisory in relation to what the law prohibits in reality (the reason why revolutions have nothing to do with transgressions etc., there is the affine, who constitutes the active, concrete reality and makes the relations between families coextensive with the social do not know where to place their blame—a harsh reality. But, fourthly, this limit inhibited from the interior was already or it is universal, and a position of desire. In reality, it is universal because it is the displacement of the not enough to desexualize the drama. On the contrary. In reality, it is a question of knowing how one conceives of than a superstructure, a conscious form whereby the unconscious social reality of exchange is converted into cash. What is involved is inhibited and exorcised by no means attests to its primary reality, but demonstrates on the contrary that the essential process is or marking. And when exchange is made into an unconscious reality, structural rights are invoked in vain—along with the necessary molecular elements, find themselves brought back to the simple empirical reality, insofar as it is not adequate to the structural model primitive territorial machine: the birth of an empire. But in reality one can perceive the movement of this formation just as flux that flows from the voice. Simulation does not replace reality, it is not an equivalent that stands for reality, but replace reality, it is not an equivalent that stands for reality, but rather it appropriates reality in the operation of despotic an equivalent that stands for reality, but rather it appropriates reality in the operation of despotic overcoding, it produces reality on appropriates reality in the operation of despotic overcoding, it produces reality on the new full body that replaces the earth. It schizophrenic into a sick person not only nominally but in reality? Why does it confine its madmen and madwomen instead of social repression-psychic repression, aimed at what nevertheless constitutes its own reality—the decoded flows? The answer—as we have seen—is only within the immanent axiomatic that exorcises and repels this reality. The language of a banker, a general, an industrialist, a with a current function. The person has become private in reality, insofar as he derives from abstract quantities and becomes concrete flexible and never saturated—of the capitalist State. But in reality, the most direct question is not that of knowing whether No more glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . To every man, to every woman, the universe that is completely distorted in the psychoanalytic equation, shit=money; in reality, it is a question of encounters or conjunctions, of derivatives the effect of the object from on high, is in reality the formal condition of the Oedipal images that will be a group fantasy and in this sense a position of reality. But the two kinds of investments are radically different, according through statistical accumulation, obeying the laws of aggregates? But in reality the unconscious belongs to the realm of physics; the body system of beliefs put in the place of productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the production, rather than being apprehended in its originality, in its reality, becomes reduced (rabattue) in this manner to a representational space is its own proof or voucher, on a par with Reality. In the final analysis that is indeed what is at It is not structural, nor is it symbolic, for its reality is that of the Real in its very production, in is an immense perversion, a drug, a radical break with reality, starting with the reality of desire; it is a narcissism a drug, a radical break with reality, starting with the reality of desire; it is a narcissism, a monstrous autism: the its most autistic, psychoanalysis is no longer measured against any reality, it no longer opens to any outside, but becomes itself opens to any outside, but becomes itself the test of reality and the guarantor of its own test: reality as the lack to which the inside and the outside more than a pure fiction that must give way to Reality defined as a lack, with Oedipus and castration back at ceases to die since it ends up dying, in the reality of a last instant that fixes it in this way bit of a relation to the outside, a little real reality. And we claim the right to a radical laxity, a correspond to two modes of different investments of the same reality as social reality. There is an unconscious libidinal investment of modes of different investments of the same reality as social reality. There is an unconscious libidinal investment of desire that does Oedipus and an office castration, that should be its own reality, its own proof, and that, contrary to the movement, proves presented as the general aims and interests, even though in reality the latter represent only the members of the dominant class to the very end, Long live capital in all its reality, in all its objective dissimulation! Except in ideology, there has taking so many toward us; etc. But within the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is the order of desire and its irruption accounts for the reality this rupture assumes at a given moment, in a given plunging into a breach (the escape, or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious investments in the case of

to a prospective force or to a long-term evaluation, not realizable hic et nunc, and functioning as an axiomatic of abstract	p 228
REALIZATION 8	
Nietzsche. Nietzsche believes that he is now pursuing, not the realization of a system, but the application of a program ... in want to feel the vibrations. We now come to the realization that the simple opposition between the two groups is inadequate production's sake that generates surplus value, it also includes the realization of this surplus value: an unrealized surplus value of flux flow of stupidity that also effects an absorption and a realization, and that ensures the integration of groups and individuals into amorphous continuum. The electric flow can be considered as the realization of such a flow that is indeterminate as such. But to which the sole end is abstract wealth and its realization in forms other than consumption. The generalized slavery of the the nature of the interests and the process of their realization. Reich always comes back to us with his innocent standards raw profit); the effusion of antiproduction within production, as the realization or the absorption of surplus value, in such a way	p 21 p 125 p 235 p 236 p 240 p 254 p 257 p 372
REALIZE 5	
do with the active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal, nothing in the least are not identical either with the personages who come to realize the triangulation, or with the attitudes that come to place proposition is that investment in innovations is never sufficient to realize or absorb the surplus value of flux that is produced wedded to it in order to regulate its productivity and realize surplus value which explains, for example, the difference between the provides and try to think up something different ... if you realize that he is not a god but a human being	p 115 p 174 p 234 p 235 p 334
REALIZED 11	
suddenly became evident when the subject of the Cartesian cogito realized that it had no parents, when the socialist thinker discovered of mankind; cruelty is the movement of culture that is realized in bodies and inscribed on them, belaboring them. That is These conditions, inseparable from the paralogisms of the unconscious, are realized in the capitalist formation; furthermore, they imply certain archaisms borrowed sickly. On the other hand, when the requisite conditions are realized in capitalist society, it should not be thought on that comparatively. But the despotic State is the abstraction that is realized—in imperial formations, to be sure—only as an abstraction relations within which the less developed concrete may have already realized itself before having posited the more manysided connection or relation value is not merely produced or extorted, but absorbed or realized.? If the capitalist is not defined in terms of enjoyment capitalist use of language is different in nature; it is realized or becomes concrete within the field of immanence peculiar to the flows on the full body of capital-money: it has realized the immanence, it has rendered concrete the abstract as such order of modern capitalist representation, because this identity is universally realized in the immanence of this order and in the fluxion is a question of knowing how a revolutionary potential is realized, in its very relationship with the exploited masses or the	p 49 p 145 p 177 p 178 p 220 p 221 p 234 p 240 p 261 p 262 p 377
REALIZES 1	
of the center; (3) and the one that absorbs or realizes these two forms of surplus value of flux by guaranteeing	p 237
REALIZING 2	
back on (se rabat sur) all of production. (Furnishing or realizing surplus value is what establishes recording rights.) With the development process. On the one hand, it alone is capable of realizing capitalism's supreme goal, which is to produce lack in the	p 11 p 235
REALLY 30	
And why are they repressed? To what end? Is it really necessary or desirable to submit to such repression? And what The striking thing was that it was neither simple nor really complex, initially or intentionally complex, or constructed according to a answer to the question whether desiring-production and social production are really two separate and distinct productions. Its one purpose is to delirium. Delirium and hallucination are secondary in relation to the really primary emotion, which in the beginning only experiences intensities, becomings its flows may dispatch itself straight to the moon: we really haven't seen anything yet! When we say that schizophrenia is discord at every level of industrial society. What we are really trying to say is that capitalism, through its process of and desiring-machines. 5 The Machines In what respect are desiring-machines really machines, in anything more than a metaphorical sense? A machine this flow. And doubtless this second machine in turn is really an interruption or break, too. But it is such only or as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature of desiring-machines, nor the twofold need to only apparently derived from (preleves sur) global persons; they are really produced by being drawn from (preleves sur) a flow or by certain disciples of Lacan, we wonder if Lacan's thought really goes in this direction. Is it merely a matter of this tantamount to taking up the cry of Aristotle: We really must come to a halt, in the face of this But Engels slips in a reproach that changes everything: it really seems as if Bachofen believes all this, that he believes remark by Jung, to the effect that Oedipus must not really exist, since even the primitive prefers a pretty young woman paralogism that we shall have to call displacement. For what really takes place is that the law prohibits something that is where we could conclude from the formal prohibition what is really prohibited. Instead we have before us a system of three of social production. Go buy madeleines in Combray if you really want to feel the vibrations. We now come to the Rarely have psychiatrists and psychoanalysts been able to establish a really inspired direct relationship with either child or adult schizophrenics; Gisela a disfigured or displaced image of the thing that is really prohibited or desired. Indeed, this is how social repression prolongs the dunesteia. So that in the end one no longer really knows what comes first, and whether the territorial machine does that the father is first in relation to the child really amounts to saying that the investment of desire is in that machines extend the organism, but asserts that they are really limbs and organs lying on the body without organs of the nineteenth-century Hellenists, about whom Engels said: you'd think they really believed in all that—in myth, in tragedy. Is it Engels's remark regained so much meaning: you'd think the psychoanalysts really believed in all this—in myth, in tragedy. (They go in general that the pseudo analyses of the object were really the lowest level of analytic activity, even and especially when totalize them, but that is added to them like anew, really distinct part. When it repels the organs, as in the attributes, which belong to it precisely insofar as they are really distinct and cannot on this account exclude or oppose one what will cure us! Freud did not hide what was really at issue with the introduction of the death instinct: it instinct and bring off castration, bring off frustration. Is this really the right way to bring on better days? And aren't abstract and nonfigurative , the other imaginary; but also the one really concrete, the other symbolic; the one machinic, the other structural	p 3 p 6 p 10 p 18 p 34 p 34 p 36 p 36 p 44 p 46 p 53 p 84 p 107 p 114 p 114 p 115 p 125 p 130 p 162 p 219 p 275 p 284 p 297 p 297 p 322 p 326 p 327 p 332 p 334 p 381
REALLY-DISTINCT 1	
and the feminine in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found in the dispersion	p 323
REALM 10	
hydrotherapy tub. The full body without organs belongs to the realm of antiproduction; but yet another characteristic of the connective or taken place between December 31 and January 6—in a realm above and beyond the usual rational calendar. 4 A Materialist whom to desire is to produce, to produce within the realm of the real. The real is not impossible; on the best he can, he plunges further and further into the realm of deterritorialization, reaching the furthest limits of the decomposition of forms of perverted triangles, bringing about their fusion in the realm of the undifferentiated. Jacques Hochman analyzes some interesting varieties of challenges all beliefs, rises above all images, and from the realm of the mother and the father retains only functions, defines content. But some reply: Artaud does not belong to the realm of literature, he is outside it because he is schizophrenic axis, both speaking the same language of a familialized social realm, where one pole designates the customary maternal dialects, while the of aggregates? But in reality the unconscious belongs to the realm of physics; the body without organs and its intensities are is more, he calls for going beyond contents toward the realm of functions. But he makes this advance, follows this direction	p 8 p 22 p 27 p 35 p 93 p 111 p 134 p 174 p 283 p 290

REANIMATE	2	
and inclusive disjunctions, it still has to find again and reanimate lateral connections in the network itself, and it must attribute an autonomous or stereotyped fashion, to reactivate the organs, to reanimate them with local movements. It is a question of different		p 154 p 329
REANIMATES	1	
them the figures of a subjective universal libido; but it reanimates them, and promotes them as subjective representations that extend the		p 304
REANIMATING	1	
and their Oedipal applications—flows capable of hallucinating history, of reanimating the races in delirium, of setting continents ablaze. No, I		p 105
REAPPEAR	2	
a way that what is foreclosed in the Symbolic must reappear in the Real in a hallucinatory form. But in this if it produced them. It is necessary that the connections reappear in a form compatible with the inscribed disjunctions, even if		p 90 p 154
REAPPEARED	2	
lines of blockage, as if what was blocked or prohibited reappeared in marriages in spectral form, coming to demand its due the Christians took possession of the Empire, this complementary duality reappeared between those who wanted to do everything possible to reconstruct		p 164 p 222
REAPPROPRIATED	1	
and tragedy at the level of objective elements is therefore reappropriated and raised to a higher level by psychoanalysis, but as		p 304
REARRANGE	1	
multiple and at the same time limited; the ability to rearrange fragments continually in new and different patterns or configurations; and		p 7
REARTICULATION	1	
in the other case, it represents a break-detachment and a rearticulation of economic chains directed toward the adaptation of flows of		p 229
REASON	39	
is always something grafted onto the product; and for that reason desiring-production is production of production, just as every machine is delirium and the schizophrenic recording process. And for that very reason we must pose the most far-reaching question in this regard spirals. The schizo maintains a shaky balance for the simple reason that the result is always the same, no matter what when they shift, and does not outlive them. For that reason it so often becomes the desire to die, whereas need offer itself as an already-signified awaiting its meaning. For this reason interpretation is always retrospective, as the perceived meaning. So that		p 6 p 13 p 15 p 27 p 66
nonpersonal flows that pass from one person to another. The reason is that persons are derived from abstract quantities, instead of a first paralogism in the psychoanalytic process. For a simple reason, we again make use of Kantian terminology. In what he produced here as an entity, this occurs for the simple reason that there is no other means of escaping this double folds, migrations, and local variations of potentials. There is no reason to oppose an interior voyage to exterior ones: Lenz's stroll they are not anthropomorphic. It is not the slumber of reason that engenders monsters, but vigilant and insomniac rationality. The unconscious		p 71 p 74 p 80 p 84 p 112
The incest motive is a logical deduction of the human reason, which has recourse to this last extremity, to save itself and foremost is a logical deduction made by the human reason, even if unconsciously made, and secondly is introduced into the are not at all repressed, nor do they have any reason to be. They are nevertheless in an intimate relationship with elaboration of the notions of dissociation and autism. Hence the reason, perhaps, for the rapid diffusion that the Freudian account enjoyed for the profit of a specific person. We see no reason in fact for accepting the postulate that underlies exchange notions in through their opening. Perhaps it is even for this reason that it arrives from without; they suffocate its inner potentiality on the sister and the mother as prohibited spouses. The reason is that persons, with the names that now designate them in relation to what the law prohibits in reality (the reason why revolutions have nothing to do with transgressions). In short a word, there is no ethnological interpretation for the simple reason that there is no ethnographic material: there are only uses variable; there are migrations in the system. We see no reason for believing in the universality of one and the same come to it from without. They come like fate, without reason, consideration, or pretext; they appear as lightning appears, too terrible The despot is the paranoiac: there is no longer any reason to forego such a statement, once one has freed oneself deterritorialized full body of the despot himself. This is the reason that incest changes its meaning or locus, and becomes the the capitalist is not defined in terms of enjoyment, the reason is not merely that his aim is the production for memory of extinct signs with which we still write. The reason for this is simple: writing implies a use of language flows finds itself subordinated and enslaved to the other, the reason is precisely that they are not to the same power deterritorializing with the other. In Capital Marx analyzes the true reason for the double movement: on the one hand, capitalism can personal unity, are mass phenomena or molar aggregates; for this reason each points to the extrinsic existence of the other. And subject is meant to choose and combine freely. For this reason Szondi misses the internal or molecular elements of desire, the just the opposite; thereafter there is no longer even any reason for considering machines, whether as desiring-machines or as social machines		p 115 p 115 p 116 p 123 p 142 p 152 p 160 p 161 p 180 p 184 p 191 p 193 p 210 p 235 p 240 p 249 p 259 p 286 p 290 p 297
not wait upon the discovery of the material. But the reason for this is even more radical than he thought: there more than a conception, because it is an idea that reason imposes on the unconscious and introduces into the passionate sphere machinically?) If one looks in this direction for the ultimate reason why Freud erects a transcendent death instinct as a principle Freud erects a transcendent death instinct as a principle, the reason will be found in Freud's practice itself. For if the of zombies—mortified schizos, good for work, brought back to reason. In this sense the primitive and the barbarian, with their Listen to the great paranoiac din beneath the discourse of reason that speaks for others, in the name of the silent and a degree of development for itself, independently of all reason: that very degree and no other, don't take another step fascism speaks the language of goals, of law, order, and reason. Even the most insane capitalism speaks in the name of methods that is not content to bring scientists back to reason but anticipates any deviance on their part, imposes a goal		p 314 p 323 p 333 p 333 p 335 p 364 p 364 p 367 p 371
REASON-THE-FATHER	1	
organize in the asylum—the imperative fiction of the family, Reason-the-father and madness-the-child or minor, the parents who are ill only		p 271
REASONABLE	4	
are not even irrational, but on the contrary only too reasonable and consistent with the established order? Let us return to the first two, although they are in fact the most reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms desiring-machines. Doubtless it is not hard for him to appear reasonable, by appealing to collective interests and goals, reforms to be investments, or the reactionary and fascist investments, which assume a reasonable appearance only in the light of the preconscious, and which		p 61 p 132 p 364 p 364
REASONING	3	
against taking the father's place. But a strange sort of reasoning leads one to conclude that, since it is forbidden, that Oedipal disjunction, the swing of the pendulum, the exclusive inverse reasoning. That is why, when we are invited to go beyond not without justification is qualified as a schizophrenic mode of reasoning? It will be remembered that Reich concluded in favor of		p 70 p 82 p 291
REASONS	13	

who constitute the actual factor of his obsession. For inadmissible reasons, the existence of an infantile sexuality is denied; but for an infantile sexuality is denied; but for hardly more admissible reasons, this sexuality is reduced to desiring mommy and wanting the that the myth narrates and explains. In other words, one reasons as if the myth placed on the stage persons defined it would seem that psychoanalysis offers them just as many reasons for doubting the notion as it offers for attracting their why does it have no end? Doubtless for the same reasons that provoke the laughter of the capitalists and their economists carries into effect a new type of coding? For two reasons, one of which represents a kind of moral impossibility, the factors that select and appropriate the cellular connections. So many reasons for defining capitalism by a social axiomatic that stands opposed	p 100 p 100 p 161 p 182 p 228 p 247 p 248
own line of escape. When Andre Green looks for the reasons that establish the affinity of psychoanalysis with the theatrical and who refused the death instinct did so for the same reasons as those who accepted it: some said that there was it as an internalized and displaced limit; precisely for these reasons, the identity in nature must appear for itself between social the irrationality of the full body that the order of reasons is inextricably fixed, under a code, under an axiomatic that order of interests, of causes and means, of aims and reasons; or else the investment of interest itself gives rise to who have read us this far will perhaps find many reasons for reproaching us: for believing too much in the pure	p 307 p 332 p 337 p 367 p 376 p 378
REASSEMBLIES	1
because the breaks in the process are productive, and are reassemblies in and of themselves. Disjunctions, by the very fact that	p 42
REASSUMED	1
that are nevertheless coexistent. A revolutionary group can already have reassumed the form of a subjugated group, yet be determined under	p 349
REBEL	1
concept of foreclosure leads to the forced oedipalization of the rebel: the absence of Oedipus is interpreted as a lack with	p 90
REBELLION	1
laborious studies in innate science. With regard to them, my rebellion against the paternalism of the first group placed me from	p 124
REBELLIONS	1
the African, Chinese, Egyptian, and other empires was that of rebellions and constant secessions, and not that of revolution. Here again	p 215
REBELLIOUS	1
derivative of a judgment and an application directed at the rebellious parts. The imperial barbarian law possesses instead two features that	p 212
REBIRTH	1
Never being born, escaping the wheel of continual birth and rebirth, no mouth to suck with, no anus to shit through	p 7
REBORN	6
being born of the states that it consumes and being reborn with each new state. It's me, and so it's mine is born of each state in the series, is continually reborn of the following state that determines him at a given all these states that cause him to be born and reborn (the lived state coming first, in relation to the subject the misfirings and failures in a system that is constantly reborn of its own disharmonies. What does Jeanne Favret mean when that dog which wants to die? But that is also reborn from its ashes. For it is this whole constellation of sniveling desire to have been loved, a desire that is reborn of its own frustration: no, daddy-mommy didn't love me enough	p 16 p 20 p 20 p 152 p 215 p 334
REBOUND	1
the shoddiness and aestheticism of perversions, reach the wall and rebound against it, sometimes with an extreme violence. Then they become	p 135
REBOUNDS	1
pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off it, and falls back into the most miserably arranged	p 283
RECALL	5
the movement: so even we are still pious! Let us recall Marx's great declaration: he who denies God does only a It's so bad, but also so good! Perhaps one will recall a sequence from the film Hearts and Minds: we see that shifts and reproduces itself. It serves no purpose to recall that genealogical filiation is social rather than biological, for it and law were manifested in transgression. It is necessary to recall once more that the law proves nothing about an original in any case bears upon a sociohistorical field. Let us recall the major traits of a molar formation or of a	p 58 p 62 p 154 p 161 p 342
RECALLED	1
ethnological hypothesis. This is what Marx was saying as he recalled the requirements of a universal history—but, as he went	p 175
RECAPITULATED	1
series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in the images of capitalism, which shapes and reduces them	p 267
RECAPITULATION	2
on race, in an essential relationship with madness. 6 A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present and resultants between decoded flows.) In Oedipus there is a recapitulation of the three states, or the three machines. For Oedipus	p 106 p 267
RECAPTURED	1
objectities, the decoded and deterritorialized flows of capitalism are not recaptured or co-opted, but directly apprehended in a codeless axiomatic that	p 337
RECAST	2
whole of sexuality as production of desire so as to recast it along entirely different lines, making of it a dirty take on meaning after the fact. All previous history is recast in a new version in the light of castration. That	p 49 p 73
RECASTING	1
light of castration. That is indeed what disturbs us, this recasting of history and this lack attributed to partial objects. And	p 73
RECEDE	2
or symbolic territorialities, thereby attempting, as best it can, to recede, to rechannel persons who have been defined in terms of film's sequences unfold, progressively displaces the reactions, causes them to recede, level by level, until the moment when the spectator is	p 34 p 317
RECEDED	1

subjective system of representation of the ego, and since he receded this essence on the residual territoriality of Oedipus and under	p 333
RECEIVE 6	
else; I must give up my sister to a brother-in-law, receive my wife from a father-in-law. And although new stases or says, of administering care that the schizophrenic presumably did not receive when he was a baby. It is a question of events, it does express the law that a man cannot receive a wife except from the group from which a woman and of society that this body and this person intercept, receive, and transmit, always within a biological, social, and historical field into mental illness, but on the contrary because it would receive the support of all the other flows, including science and or geographic field, from which the loved and desired beings receive their definition. Oedipus is one of these forms, the index	p 71 p 130 p 156 p 293 p 321 p 366
RECEIVED 3	
form precisely at the moment when Oedipus has not yet received its full theoretical formulation as the nuclear complex and leads from the initial group's point of view, the father has received a wife, or the mother has been transferred outside, whether limit now finds itself occupied by the despot. Oedipus has received its name, the clubfooted despot committing double incest through overcoding	p 56 p 156 p 215
RECEIVER 1	
the lines of flow for which it serves as a receiver. On it one can go from any afferent direction to	p 241
RECEIVERS 1	
example, the superior or inferior ranks of the givers and receivers of wives). The surplus value of code carries out the	p 150
RECEIVES 9	
nonspecific use. In the first, desire at the same time receives a fixed subject, an ego specified according to a given exist prior to the triangulation into which they enter: desire receives its first complete objects and is forbidden them at one It is clear that this extended familialism, wherein the family receives the very forces of alienation and disalienation, carries with it the rituals of affliction the patient does not speak, but receives the spoken word. He does not act, but is passive not act, but is passive under the graphic action; he receives the stamp of the sign. And what is his pain the same time as the new life begins and desire receives its name. The only universal history is the history of since this matter that serves them precisely as a support receives no specificity from any structural or personal unity, but appears a one who conducts the experience, not an I who receives the model. For the model itself is not the I an absurd power. Everyone in his class and his person receives something from this power, or is excluded from it, insofar	p 70 p 70 p 94 p 189 p 189 p 224 p 309 p 331 p 346
RECEIVING 2	
pocket (transmission pockets), with the remaining pocket of my coat receiving the stones that have already been handled, as each of repress; mobilizing the flows they would be capable of transmitting, receiving, or intercepting; establishing always further and more sharply the schizzes	p 3 p 362
RECENT 13	
ideal model, but as revolutionary action and passion. In his recent works Klossowski indicates to us the only means of bypassing Terminable and Interminable (1937). We prefer not to follow a recent suggestion that it would be better to translate Analysis Finite still subject to a later rediscovery in relation to more recent developments. Whence the magical formula that characterizes biunivocalization-the flattening of not self-evident that the actual factor arose afterward, and signified recent, in opposition to the infantile or the oldest factor that actual is not used because it designates what is most recent and because it would be opposed to former or infantile kind of attempt. We have a similar view of the recent article in which Adler and Cartry return to the question be ruinous to the system under consideration. And in more recent examples, we have to go along with Wittfogel when he theory of language. The extreme importance of J.-F. Lyotard's recent book is due to its position as the first generalized The route taken by the decoded flows is traced by recent monetary history: the role of the dollar, short-term migrating capital them to their real and objective social conditions (as with recent Hellenists). Viewed in the latter fashion, representation implies a certain We are familiar with the eminently modern reply of certain recent authors: the theater elicits the finite structure of the infinite would become immediately repurverted, with former schizos guiding the most recent ones, and, as relays, little chapels, or better yet, a are so from the tenderest age; actual does not signify recent as opposed to infantile, but rather in action, as opposed	p 63 p 65 p 101 p 127 p 129 p 157 p 220 p 243 p 245 p 301 p 305 p 320 p 358
RECENTLY 4	
flows of the libido. In some fine pages, Andre Green recently took up the question again by making up a list in our villages, and one that only lives in song recently had a proclamation of his read out by the priest productivity, automation, and constant capital. This problem was raised again recently by Maurice Clavel in a series of decisive and willfully process, and steering the schizzes toward shores he has so recently left behind: toward coded or overcoded territories, spaces, and structures	p 66 p 199 p 232 p 244
RECEPTION 1	
his need, and who are there as agents of transmission, reception, and interception: kindly agents of production or suspicious agents of	p 298
RECHANNEL 1	
territorialities, thereby attempting, as best it can, to recede, to rechannel persons who have been defined in terms of abstract quantities	p 34
RECIPROCAL 5	
whole project of coding the flows. How does one ensure reciprocal adaptation, the respective embrace of a signifying chain and flows content and expression are in a state of conjunction or reciprocal precondition that constitutes figures as the ultimate units of both substance, content and expression. Because it substitutes the relationship of reciprocal precondition between expression and content for the relationship of subordination in two noncommunicating series, instead of bringing to light their reciprocal inclusion and their transverse communication in the decoded flows of the most miserable struggle, a common absence for all the reciprocal exclusions where the flows dry up, drained by bad conscience	p 148 p 241 p 242 p 350 p 351
RECIPROCATED 1	
or the force of circumstance that requires that gifts be reciprocated with interest, being territorial signs of desire and power (puissance	p 150
RECIPROCITY 1	
a desire. It knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm and not form	p 203
RECITATION 1	
a simple signified. It challenges exegesis in the name of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace	p 208
RECITED 1	
of animist values: The divine or prophetic word, written or recited, is the foundation of this universe; the transparency of the	p 206

RECKONING	1	
value, of accumulation and absorption, of the market and monetary reckoning. Consequently, either the proletariat prevails and transforms the apparatus in		p 256
RECLAIMING	1	
as quasi cause. But it can accomplish this only by reclaiming the connective regime for its own, in the form of		p 147
RECLOSE	3	
of Oedipus. But if the first disciples were tempted to reclose the Oedipus yoke, didn't they do so to the extent structure with a psychological conviction (confidence that the cycle will reclose). Thus not only the essential opening of the blocks of over the dimensions of a social field that does not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge		p 83 p 187 p 278
RECLOSES	1	
now merely a simple tactic around which the social field recloses, to which it applies its autonomous requirements of reproduction, and		p 264
RECODE	2	
no consolation. It is now up to the State to recode as best it can, by means of regular or exceptional unfettered flows that carry them toward an absolute threshold. They recode with all their might, with world-wide dictatorship, local dictators, and		p 223 p 260
RECODED	1	
desire. In place of the great decoded flows, little streams recoded in mommy's bed. Interiority in place of a new relationship		p 270
RECODING	2	
to psychosis in the name of a neurotic or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish axiomatic of the cure as a successful castration! But by recoding or axiomatizing the flows of desire in this way, psychoanalysis		p 135 p 329
RECODINGS	2	
hidden underneath aims and objects, even if aesthetic, and underneath recodings or axiomatics: the pure process that fulfills itself, and that to pass through the mesh of the axiomatic, underneath the recodings and the reterritorializations. Subject-groups in their turn derive from subjugated		p 371 p 375
RECOGNITION	8	
tactile and other bodily sensations that lead him to a recognition of the limits of his body.... It is a question limits of his body.... It is a question of the recognition of an unconscious desire, and not of this desire's satisfaction retreated in order to silence and suffocate this production. This recognition of desire this position of desire, this Sign refers to and psychoanalysts, do not come from a faulty knowledge or recognition of the unconscious, of sexuality, of the phallic nature of above all to add a few more axioms for the recognition of the proletariat as it second class. It is correct a consequence, to have imposed on the capitalist countries a recognition of class bipolarity. But this great Leninist break did not desire devotes itself to operations that are not failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich		p 130 p 130 p 130 p 180 p 256 p 256 p 257
are no more than a sincere corroboration among parents, a recognition of the real persons, a discovery of the true ego		p 360
RECOGNIZABLE	2	
it depends. The schizophrenic appears all the more specific and recognizable as a distinct personality if the process is halted, or constantly in current deliriums in the most hidden and least recognizable guises, since he returns in fact everywhere and more visibly		p 24 p 57
RECOGNIZE	11	
of the father. The Freudian blackmail is this: either you recognize the Oedipal character of infantile sexuality, or you abandon all is not an ideological problem, a problem of failing to recognize, or of being subject to, an illusion. It is a why the commentators most favorable to the universality of Oedipus recognize nonetheless that one does not encounter in primitive societies any despotic State. As for democracies, how could one fail to recognize in them the despot who has become colder and more mode of production, which knows nothing of and does not recognize abstract labor. As Marx says, the latter is indeed the of capital—which is by no means a failure to recognize or an illusion of consciousness—shows that the productive essence intimate of relations with money, and recording—while refusing to recognize it—an entire system of economic-monetary dependences at the heart heroines, its own fulfillment? And where it can no longer recognize the figure of a simple illness, why does it keep or mystification? Revolutionaries often forget, or do not like to recognize, that one wants and makes revolution out of desire, not in favor of a prehistoric collective unconscious—or you will recognize Oedipus, making of it the sexual abode of the libido its limits: let's create the New Deal; let's cultivate and recognize strong unions; let's promote participation, the single class; let's take		p 100 p 104 p 143 p 220 p 227 p 239 p 239 p 245 p 344 p 354 p 373
RECOGNIZED	14	
or a beyond. The role of such relations must be recognized in all psychopathological processes, and their importance will be all on the side that is not superimposable—it should be recognized that Women's Liberation movements contain, in a more or less side of the response, not the stimulus. Even Oedipal psychoanalysis recognized the indifference of the effective parental images, the irreducibility of Engels paid homage to the genius of Bachofen, for having recognized in myth the figures of a maternal and a paternal after respectability, which will never have done with getting itself recognized and institutionalized—a formidable enterprise of absorption of surplus value complicated because of the colonizer-colonized relations: the English have not recognized the chieftainship; the impoverished village is falling into decrepitude (the to account for institutions that on the other hand are recognized to be nonexchangist. And above all, what is made of is in the head, in the brain—the Urstaat. Marx recognized that there was indeed a way in which history proceeded it to integrate into its axiomatic sections of the newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled Worker), with the result that these images are no longer recognized at all in the desire that is determined to invest competing with codes, adding a code to the codes already recognized, but in decoding in an absolute way, in eliciting something real-desire (reel-desir): the elements or parts of the desiring-machines are recognized by their mutual independence, such that nothing in the one decision granting Judge Schreber his liberty and responsibility, despite the recognized continuation of his delirious ideas. There is room for doubting them into simple projections, and from the moment delirium is recognized as having a primary social content that is immediately adequate		p 49 p 61 p 98 p 107 p 118 p 168 p 186 p 221 p 256 p 264 p 301 p 323 p 364 p 366
RECOGNIZES	5	
of a despotism whose effect is castration, there where one recognizes the stroke of the signifier itself; but the sign of discernible persons; or else beyond incest, in an extension that recognizes them, that constitutes them, but that does not constitute them themselves, to negotiate for them, to share them, etc., one recognizes the perverse tie of a primary homosexuality between local groups The Oedipus complex appears only after latency; and when Freud recognizes two phases separated by latency, it is only the second neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes his own daddy, his own mommy. For		p 112 p 160 p 165 p 216 p 360

example, Bateson's double

RECOGNIZING	4	
of an unconscious desire, and not of this desire's satisfaction. Recognizing the desire is tantamount to setting desiring-production back into motion		p 130
assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that ties of affinity have comparable importance to ties of		p 146
human surplus value as the basis for capitalist production, while recognizing that machines too work or produce value, that they have		p 232
machines of desire, where one would have a hard time recognizing mother or father or me (we have seen how contradictory		p 358
RECOIL	1	
final discharge; the aim now is to make the glance recoil disconsolately from an iron impossibility. The earth becomes a madhouse		p 192
RECOILED	1	
be wrong on two occasions. First, when he admits having recoiled too long before this—so serious (he says)—discovery of		p 165
RECOLLECTION	1	
so; it is, rather, a parody of the process of recollection of an event: a single actor will play the whole		p 21
RECOMMENCES	5	
no desire without law—the eternal operation of eternal repression recommences, the operation that closes around the unconscious the circle of		p 111
talks, the ghost is invoked, the medicine man explains, everything recommences, drums, chants, trances. It is not only a question of		p 168
a symbolic foreclosure (the father as an empty position). Oedipus-as-universal recommences the old metaphysical operation that consists in		p 171
interpreting negation as		
It has often been remarked that the State commences (or recommences) with two fundamental acts, one of which is said to		p 196
latter are converted into real goods (at which point everything recommences by means of a new production that will first come		p 238
RECOMPENSE	1	
experiences only a residual share of this pleasure, as a recompense for his suffering or as a reward for his becoming-woman		p 16
RECOMPOSES	1	
is, to the voice, taken in its maximum extension, which recomposes the signifier (value as the opposite of the coexisting terms		p 207
RECOMPOSITION	1	
separation of the sexes marked by circumcision, but also a recomposition of the body according to a new model of connection		p 155
RECONCILED	2	
turning point that occurs in Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon a process of		p 17
self-cure that		
the nostalgia for, and the necessity of, the Urstaat be reconciled with the insistence and the inevitability of the fluxion of		p 260
RECONCILIATION	6	
attraction and repulsion persists. It would seem that a genuine reconciliation of the two can take place only on the level		p 17
repressed. There are a number of proofs that such a reconciliation does or can exist. With no further details being provided		p 17
himself with this third productive machine and with the residual reconciliation that it brings about: a conjunctive synthesis of consummation in		p 17
old man speak, ready to prepare behind his back the reconciliation of the churches and psychoanalysis, the moment when the Church		p 58
to internalize him, to take his place or reach a reconciliation (with a host of variations in detail that correspond to		p 102
Oedipus, even through myth and tragedy, which nevertheless mark the reconciliation of psychoanalysis with representation. The fact remains		p 300
that a conflict		
RECONCILING	1	
the relations of wealth and poverty, of commodity and labor; reconciling market money and money from revenues; everywhere stamping the		p 218
mark		
RECONFINED	1	
introduces breaks and flows that prevent the dream from being reconfined in its scene and systematized within its representation. It makes		p 316
RECONQUER	1	
these lands that permit going beyond them. How can we reconquer the process each time, constantly resuming the journey on these		p 318
RECONSTITUTE	7	
but there are no disjunctions of filiation that do not reconstitute lateral connections across the alliances and pairings of persons. Not		p 149
regard to the segmentary system, which is always destined to reconstitute itself on its own ruins; and likewise for the organization		p 151
the other hand, the problem confronting these forms is to reconstitute the Urstaat insofar as possible, given the requirements of their		p 218
the expanded immanence of the system, the limit tends to reconstitute in its displacement the thing it tended to diminish in		p 231
are content to displace a relative immanent limit that will reconstitute itself further along; on whether controlling reterritorializations are added		p 247
to		
not accompanied by global or local reterritorializations, reterritorializations that always reconstitute shores of representation. What is more, the		p 316
force and the		
inversely, how can we be certain that these circuits don't reconstitute the lands—only too well known—of the asylum, the		p 319
RECONSTITUTED	2	
is something very much like the extreme states of a reconstituted, re-created intensity. With his sister the despot simulates a zero		p 210
dealienation, if only through the way in which it is reconstituted in the transference). This is what Foucault has shown in		p 271
RECONSTITUTING	2	
beyond it, but by displacing this limit—that is, by reconstituting it, by rediscovering it as an internal limit to be		p 230
those who no longer believe in anything to continue believing; reconstituting a private territory for them, a private Urstaat, a private		p 314
RECONSTITUTION	3	
intensities. This is because the despotic signifier aims at the reconstitution of the full body of the intense earth that the		p 210
is equally opposed to the schizophrenic pole, just as the reconstitution of territorialities is opposed to the movement of deterritorialization. And		p 315
institutional analysis has difficulty in maintaining a position against the reconstitution of artificial families where the symbolic order, embodied in		p 359
the		
RECONSTRUCT	1	

reappeared between those who wanted to do everything possible to reconstruct the Urstaat from the elements they found in the immanence	p 222
RECONSTRUCTED 3	
relationship with the outside world. Lenz's stroll, for example, as reconstructed by Buchner. This walk outdoors is different from the moments les rabat toutes) to Oedipus as the ultimate territoriality—as reconstructed in the analyst's office and projected upon the full body from Poussin, Lorrain, or the Dutch tradition: the world is reconstructed through archaisms having a modern function. But something incomparable happens	p 2 p 35 p 132
RECONSTRUCTIBLE 1	
case is rare, and that, moreover, its origins are not reconstructible. Yet it is evident that there is never a delirium	p 274
RECONSTRUCTION 3	
psychosis a regaining of reality appears along with the delirious reconstruction. The fact remains that Freud never dropped this simple distinction	p 123
paintings of the second period are somewhat like the delirious reconstruction, where the delirium hides, or rather where it is on investments, which form the flows' constituent parts—between the paranoid reconstruction of the Urstaat and the positive schizophrenic lines of escape	p 132 p 363
RECORD 3	
to codify the flows of desire, to inscribe them, to record them, to see to it that no flow exists that a raw genealogical material, nonrestrictive, where he can situate himself, record himself, and take his bearings in all the branches at how it is inseparable from the practical syntheses that produce, record, and consume it: the partial and nonspecific connection that combines	p 33 p 78 p 181
RECORDED 9	
a full body forms a surface where all production is recorded, whereupon the entire process appears to emanate from this recording all sexuality is a matter of economy. Production is not recorded in the same way it is produced, however. Or rather of desire assumes; but is this genealogy Oedipal, is it recorded in the Oedipal triangulation? Is it not more likely that godhead by division. But all this happens and is all recorded on the surface of the body without organs: even the inseparable not only from the way in which it is recorded and transmitted to each of the different regions of the of each of the regions with all the others are recorded. An organ may have connections that associate it with several shit with one's mouth? The data, the bits of information recorded, and their transmission form a grid of disjunctions of a inscribed, on which the forces and means of labor are recorded, and the agents and the products distributed. It appears here a memory of alliances and of words. While production is recorded in the network of filiative disjunctions on the socius, the	p 10 p 12 p 13 p 16 p 38 p 38 p 38 p 141 p 147
RECORDER 2	
door, give up your orphan and celibate machines, your tape recorder and your little bike, enter and allow yourself to be after a schizophrenic flash, one day we bring our tape recorder into the analyst's office—stop!—with this insertion of a	p 56 p 56
RECORDING 70	
independent spheres or circuits: production is immediately consumption and a recording process (enregistrement), without any sort of mediation, and the recording	p 4
recording process (enregistrement), without any sort of mediation, and the recording process and consumption directly determine production, though they do so	p 4
production of productions, of actions and of passions; productions of recording processes, of distributions and of co-ordinates that serve as points	p 4
of anxieties, and of pain. Everything is production, since the recording processes are immediately consumed, immediately consummated, and these consumptions directly	p 4
first meaning of process as we use the term: incorporating recording and consumption within production itself, thus making them the productions	p 4
recorded, whereupon the entire process appears to emanate from this recording surface. Society constructs its own delirium by recording the process	p 10
from this recording surface. Society constructs its own delirium by recording the process of production; but it is not a conscious true perception of the movement that is produced on the recording surface. Capital is indeed the body without organs of the into being, as capital increasingly plays the role of a recording surface that falls back on (se rabat sur) all of of production. (Furnishing or realizing surplus value is what establishes recording rights.) With the development of relative surplus-value in the actual	p 10 p 10 p 11 p 11
use of capital as a full body to constitute the recording or inscribing surface. But some kind of full body, that full body, that of the earth or the despot, a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world	p 11 p 11
the unproductive, the unconsumable, serves as a surface for the recording of the entire process of production of desire, so that But the essential thing is the establishment of an enchanted recording or inscribing surface that arrogates to itself all the productive have passed imperceptibly into a domain of the production of recording, whose law is not the same as that of the a reply to the indiscreet questioner. The disjunctive synthesis of recording therefore comes to overlap the connective syntheses of production.	p 11 p 12 p 12
The	
of Oedipus in the God of delirium and the schizophrenic recording process. And for that very reason we must pose the pose the most far-reaching question in this regard: does the recording of desire go by way of the various stages in of all, he has at his disposal his very own recording code, which does not coincide with the social code, or day to the next, never invoking the same genealogy, never recording the same event in the same way. When he is strikes him, are based on genealogical series that constitute the recording of each of his drawings. What is even more important each of his drawings. What is even more important, the recording process affects the drawings themselves, showing up in the form and Enjoyment Conforming to the meaning of the word process, recording falls back on (se rabat sur) production, but the production back on (se rabat sur) production, but the production of recording itself is produced by the production of production. Similarly, recording recording itself is produced by the production of production. Similarly, recording is followed by consumption, but the production of consumption is	p 13 p 13 p 15 p 15 p 15 p 15 p 16 p 16 p 16
of consumption is produced in and through the production of recording. This is because something on the order of a subject the order of a subject can be discerned on the recording surface. It is a strange subject, however, with no fixed situate itself only in terms of the disjunctions of a recording surface, in what is left after each division. Returning yet	p 16 p 16 p 16
libido as energy of production was transformed into energy of recording (Numen), a part of this energy of recording is transformed energy of recording (Numen), a part of this energy of recording is transformed into energy of consumption (Voluptas). It is this within itself the most impressive sort of inscriptions (cf. the recording supplied by Edison for Eve future). A genuine consummation is local automatic phenomena. Delirium is in fact characteristic of the recording that is made of the process of production of the are syntheses and disorders (affections) that are peculiar to this recording process, as we see in paranoia and even in the the partial objects of production presuppose stocks of material or recording bricks within the coexistence and the interaction of all the parts of desiring-machines from the point of view of the recording process: they are at once component parts and products of desiring-production at once the production of production, the production of recording, and the production of consumption. To withdraw a part from	p 16 p 17 p 18 p 22 p 22 p 40 p 40 p 41
seem obvious that parents indeed make their appearance on the recording surface of desiring-production. But this is in fact the crux love or hatred) from the point of view of the recording of the process, and in accordance with the very special and in accordance with the very special conditions of this recording, including the effect of these conditions upon the process itself what pressures, the Oedipal triangulation plays a role in the recording of the process, we find ourselves trapped in the net something as a variant of the familial romance, a paranoid recording by which desire causes precisely the familial determinations to explode given use. It is first of all the synthesis of recording that in effect situates, on its surface of inscription within inscription does not force its way into the synthesis of recording without reacting on the synthesis of production, and profoundly changing Thus the parental or familial use of the synthesis of recording extends into a conjugal use, or an alliance use, of	p 47 p 48 p 48 p 49 p 55 p 70 p 71 p 71

the connections of machines, and serves as a surface of recording. But here no biunivocal process is in fact produced that what forces bring about this triangulation that interferes with the recording of desire in order to transform all its productive connections that we shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses of desiring-recording, it	p 72 p 72 p 75
the master of a syllogism. The action characteristic of Oedipal recording is the introduction of an exclusive, restrictive, and negative use And God, who designates none other than the energy of recording, can be the greatest enemy in the paranoiac inscription, but father and I was my son. The disjunctive synthesis of recording therefore leads us to the same result as the connective response. Social production would need at its disposal, on the recording surface of the socius, an agent that is also capable that is also capable of acting on, of inscribing the recording surface of desire. Such an agent exists: the family. It an agent exists: the family. It belongs essentially to the recording of social production, as a system of reproduction of the of the producers. And doubtless, at the other pole, the recording of desiring-production on the body without organs is brought about family is able in this manner to slip into the recording of desire, it is because the body without organs on it is because the body without organs on which this recording is accomplished already exercises on its own account, as we displaced apparent image of the repressed, by substituting a familial recording for the recording of desire. Desiring-production taken as a whole	p 76 p 78 p 78 p 120 p 120 p 120 p 120 p 120 p 121
of the repressed, by substituting a familial recording for the recording of desire. Desiring-production taken as a whole does not assume well-known Oedipal figure except in the familial translation of its recording. Translation-betrayal. At times we say that Oedipus is nothing, almost	p 121 p 121
Him who take themselves for his people. It is the recording of desire on the increate body without organs, and the desire on the increate body without organs, and the familial recording on the socius, that are in opposition throughout the two the family relentlessly operates on desiring-production. Inscribing itself into the recording process of desire, clutching at everything, the family performs a	p 124 p 124 p 124
destiny that organizes the productions of production, the productions of recording, and the productions of consumption. Flows of women and children	p 142
bodies, which are the earth's products. The essence of the recording, inscribing socius, insofar as it lays claim to the productive from the productive process and pass into the element of recording that appropriates them for itself as quasi cause. But it though the stock constituted a surface energy of inscription or recording, the potential energy of the apparent movement; but debt is it does the most intimate of relations with money, and recording—while refusing to recognize it—an entire system of economic-monetary the machine, but an entire network of disjunction on the recording surface of the body without organs. And we have doubtless things in a logical order where the disjunctive synthesis of recording seemed to follow after the connective synthesis of production, with of the energy of production (Libido) being converted into a recording energy (Numen). But in fact, from the standpoint of the	p 144 p 147 p 149 p 239 p 327 p 327 p 327
RECORDINGS 3	
phenomena bearing a close resemblance to a Markov chain. The recordings and transmissions that have come from the internal codes, from One then re-encounters the production of productions, the production of recordings, and the production of consumptions—but precisely in this conjunction	p 39 p 226
field in its entirety, flows of women and of food, recordings and distributions. Never is the adult an afterward of the	p 275
RECORDS 2	
space. This is the meaning of the disjunctions where Beckett records his characters and the events that befall them: everything divides that sexuality is everywhere: the way a bureaucrat fondles his records, a judge administers justice, a businessman causes money to circulate	p 76 p 293
RECOUNTED 1	
is related to the parents, in the sense of being recounted or communicated to them, with the notion that it is	p 48
RECOURSE 2	
only in that each of them is different—without having recourse either to any sort of original totality (not even one) is a logical deduction of the human reason, which has recourse to this last extremity, to save itself ... which first and	p 42 p 115
RECOVERED 1	
at a moment when he is practically cured and has recovered all his faculties: I am sometimes to be found, standing	p 17
RECREATING 1	
this dividing line that gives them a specifically delirious content (recreating history in delirium)? And what is this line, how can	p 279
RECTIFIED 1	
quick to add that this essentially cynical discovery finds itself rectified by a new territorialization, in the form of a new	p 259
RECUPERATING 1	
can then rejoice in showing man the way, and in recuperating equality in difference. Whence the irresistibly comical nature of the	p 295
RECURS 1	
been defined in terms of abstract quantities. Everything returns or recurs: States, nations, families. That is what makes the ideology of	p 34
RED 4	
I am Apis. I am an Egyptian. I am a red Indian. I am a Negro. I am a Chinaman. I the intermediary of man, but does anyone say that the red clover has no reproductive system because the bumble bee (and owes its reproduction to a part of another machine: the red clover and the bumble bee; or the orchid and the to a part from an entirely different machine, like the red clover and the bumble bee, the wasp and the orchid	p 77 p 285 p 285 p 323
RED-HOT 1	
initiations, the whole perverse apparatus of repression and education, the red-hot irons, and the atrocious procedures have only this meaning: to	p 190
REDEMANDS 1	
justify Oedipus? It goes without saying, the subject demands and redemands daddy-mommy: but which subject, and in what state? Is that	p 171
REDEPARTURE 8	
suggest themselves to the mind. Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed continuous communication with immediate	p 12
Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same thing with delayed	p 12
Same thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same thing with delayed redeparture. Immediate discontinuous communication with immediate redeparture. Same thing with delayed	p 12
Same thing with delayed redeparture. Immediate discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed discontinuous communication with immediate	p 12
Immediate discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Same thing with delayed	p 12

Same thing with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Thus the schizophrenic, the possessor	p 12
Delayed discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Thus the schizophrenic, the possessor of the most touchingly meager	p 12
REDEPLOY 1	
on the other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the order of an extended family, which	p 359
REDEPLOYED 1	
of a causality at once social and schizophrenic in the redeployed families. This is perhaps where the mystification appears most clearly	p 359
REDISCOVER 7	
the analytic imperialism of the Oedipus complex led Freud to rediscover, and to lend all the weight of his authority to	p 23
so as to shatter the iron collar of Oedipus and rediscover everywhere the force of desiring, production; to renew, on the	p 53
the unconscious as found in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious defined by the immanence of its	p 75
criteria	
means by resolving Oedipus: internalizing it so as to better rediscover it on the outside, in social authority, where it will	p 79
where one proceeds by way of depotentialization in order to rediscover the primary functions and reestablish the characteristic or nuclear	p 94
triangle	
a gentle creature or a raging beast. But we always rediscover the figures of this paranoiac and his pervers, the conqueror	p 193
prevent the machine from functioning. It is not easy to rediscover the molecules—even the giant molecule—their paths, their zones	p 338
REDISCOVERED 4	
one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight for their servitude as stubbornly as	p 29
Greeks had discovered in their own way what the Americans rediscovered after the New Deal: that heavy taxes are good for	p 197
be noted that these general traits characterizing a code are rediscovered precisely in what today is called a genetic code; not	p 248
before the Oedipal trapdoor slams shut? It is the direction rediscovered, at least hypothetically, by Philippe Girard: there is no family	p 354
REDISCOVERING 4	
life. The third concept is a descriptive one, discovering or rediscovering the delirious person in his own specific world. What is	p 23
that these peregrinations are the schizo's own particular way of rediscovering the earth. The schizophrenic deliberately seeks out the very limit	p 35
the old system). Why is it that linguists are constantly rediscovering the truths of the despotic age? And finally, could it	p 214
by displacing this limit—that is, by reconstituting it, by rediscovering it as an internal limit to be surpassed again by	p 230
REDISCOVERS 6	
of getting out, neurosis or normality. The society of brothers rediscovered nothing of production and desiring-machines; on the contrary, it	p 80
spreads	
substitutes for, parental figures, in a system of equivalence that rediscovered everywhere the father, the mother, and the ego. (And one	p 101
flows to production, in a production for production's sake that rediscovered the primitive connections of labor, on condition—on the sole	p 224
so that, when he goes home in the evening, he rediscovered his little desiring-machines by tinkering with a television set—O	p 236
to subsist. However, what it doesn't allow to subsist it rediscovered through its own original means; it reterritorializes where it has	p 261
surplus value in capitalism. It is this itinerary that psychoanalysis rediscovered and retraces with the death instinct: the death instinct is	p 335
REDISCOVERY 3	
unstable, and dangerous, it must prepare the way for the rediscovery of an equivalent to parental authority, it must cause us	p 80
but is subsequently forgotten-repressed, though still subject to a later rediscovery in relation to more recent developments. Whence the	p 101
magical formula	
the wilderness, a new beginning for a new alliance, a rediscovery of the Egyptian and Syriac inspiration that would provide the	p 222
REDISTRIBUTES 2	
suspended from the ceiling of the sky), but it also redistributes these breaks in accordance with its own laws and the	p 125
truth—the one regressive, where the work hashes out and redistributes the nonresolved conflicts of childhood, and the other prospective, by	p 133
REDISTRIBUTION 1	
problem in a comprehensive way. In other cases where a redistribution occurs, the cycle of credits is maintained, in the new	p 197
REDSKIN 1	
Heliogabalus and the Great Mongol, I am a Chinaman, a redskin, a Templar, I was my father and I was my	p 85
REDUCE 6	
encounters the most formidable of questions: how does one dare reduce to the paternal theme a delirium so rich, so differentiated	p 56
a presupposition. On the one hand Freud wants to deliberately reduce the group character of the fantasy to a purely individual	p 59
He is transsexual. He is trans-alive, trans-parentchild. He does not reduce two contraries to an identity of the same; he affirms	p 77
the colonizers, who, during this same period when the colonized reduce the universe, will tend to extend it. Oedipus is something	p 169
the structure are those of extrapolation, application, and biunivocalization, which reduce the social aggregate of departure to a familial	p 307
aggregate of	
aggregates or molar formations, and that determine the links and reduce production to representation—that is where the disjunctions become	p 310
exclusive	
REDUCED 44	
surface, the useful part of the table, having been gradually reduced, was disappearing, with so little relation to the clumsy framework	p 6
made him this sort of rag, how can it have reduced him to this state of a body without organs that	p 20
that's what it was! and So it's me! have been reduced to the endless, dreary discovery of Oedipus: So it's my	p 20
So the entire process of desiring-production is trampled underfoot and reduced to (rabattu sur) parental images, laid out step by step	p 45
in Oedipus, and the logic of partial objects is thereby reduced to nothing. Oedipus thus becomes at this point the crucial	p 46
machines of desire that no longer allow themselves to be reduced to the structure any more than to persons, and that	p 53
lie between these terms, which are perhaps complementary.) Production is reduced to mere fantasy production, production of expression. The	p 55
unconscious ceases	
agents of social production and antiproduction are in this way reduced to the figures of familial reproduction—we can understand why	p 64
a tiny sign of the abject dependence to which analysis reduced the patients. How can we ward off, in the practice	p 65
We are forcibly confronted with Oedipus and castration, we are reduced to them: either so as to measure us against that	p 68
remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced to the father, in such a way as to reveal	p 89
to Oedipus, within the framework of Oedipus. Everything will be reduced to Oedipus, as the discussions on the comparative role of	p 99
denied; but for hardly more admissible reasons, this sexuality is reduced to desiring mommy and wanting the place of the father	p 100
were being folded, as if its 4 (+n) corners were reduced to 3 (+ 1, to designate the transcendent factor performing	p 101
of explanation, with all the more certainty as one has reduced everything to Oedipus by means of application. Only in appearance	p 101
Oedipus, to the extent that the social field is not reduced to the familial tie except by presupposing an enormous archaism	p 104
itself believes in it. But what is this unconscious when reduced to the state of belief? Who injects it with belief	p 107
lack is reintroduced into desire, all of desiring-production is crushed, reduced to being no more than the production of fantasy; but	p 111
not only to be read, but to be translated and reduced. He makes at least an economic error, an error in	p 134

rock, and castration as the cavern: the ultimate territoriality, although reduced to the analyst's couch, rather than the decoded flows of pass from filiation to descent, but descent would be perpetually reduced to filiation in the act of re-engendering oneself; the signifying by the chief and his personages. Rather than everything being reduced to the name of the father, or that of the	p 135 p 163 p 168
The conflict between culturalists and orthodox psychoanalysts has often been reduced to these evaluations of the respective roles of the mother	p 174
their own social production, that they are ripe for being reduced to the only thing they have left, the familial reproduction practiced eye. The whole apparatus of this new ceremony is reduced to that: a rock.... Furrowed skin, scarified earth, one and side in Saussure: the one horizontal, where the signified is reduced to the value of coexisting minimal terms into which the reaction, inscription; a technocracy and a bureaucracy that cannot be reduced to the operation of technical machines. In short, the conjunction closes off his domain and scrambles his images. Everything is reduced to the father-mother-child triangle, which reverberates the answer	p 178 p 190 p 207 p 252 p 265
daddy-mommy every agent of enunciation, an agent of production and antiproduction, is reduced to Oedipus, where everyone now finds himself cornered and cut form of a familial reproduction to which social production is reduced, between the social aggregate and the private subaggregate to which the private persons to which the flows of capital are reduced or applied. (Which explains the complex origin of the relation representation exerts from a distance? But inversely, who or what reduced the unconscious to this state of representation, if not first this production even more than could tragedy and myth when reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy than being apprehended in its originality, in its reality, becomes reduced (rabattue) in this manner to a representational space, it can taken up in the axiomatic of capitalism, must necessarily be reduced to a familial field where the application of this axiomatic which the inside and the outside, departure and arrival, are reduced. Psychoanalysis index sui, with no other reference than itself or these decoded and deterritorialized flows of desiring-production keep from being reduced to some representative territoriality, how would they keep from forming	p 265 p 266 p 267 p 296 p 305 p 306 p 312 p 313 p 315
because it is deprived of this support, and finds itself reduced to testifying all alone for deterritorialization as a universal process far from being accentuated and deepened, is on the contrary reduced to a minimum, because desiring-production as an absolute limit remains behind all this, there is an economic situation: the mother reduced to housework, or to a difficult and uninteresting job on by all the objects, agents, and relations of sociodesiring-production—is reduced to a finite familial aggregate as an aggregate of arrival not stop there, since these three terms tend to be reduced to two, either in the scene of castration where the deterritorialized flows that it causes to circulate beneath a signifier reduced to silence, beneath the conditions of identity of the parameters the conditions of identity of the parameters, across a structure reduced to impotence; a writing with pneumatic, electronic, or gaseous indifferent	p 321 p 336 p 356 p 358 p 358 p 370 p 370
REDUCES 14	
of an underlying support). In a word, when the theoretician reduces desiring-production to a production of fantasy, he is content to within the residual or artificial territorialities of our society, and reduces all of them (les rabat toutes) to Oedipus as the place the primal fantasy concedes to desiring-machines, when it reduces everything to the Oedipal scene. They continue nevertheless to make	p 26 p 35 p 55
and that the mother is nonetheless the father too, it reduces all of desire to a familial determination that no longer is to the daring safecracker. So the question returns: what reduces the schizophrenic to his autistic, hospitalized profile, cut off from element, whereby desiring-production was discovered; the classical cultural element, which reduces everything to a scene from Oedipal theatrical representation (the return	p 62 p 88 p 118
and the negative into a system in extension—the representation reduces the representative to what is blocked in this system. Hence in extension, the more it falls back on them, or reduces them to a restricted and neuroticized familial reproduction whose agent State is what comes before—the territorial machine, which it reduces to the state of bricks, of working parts henceforth subjected it makes luxury itself into a means of investment, and reduces all the decoded flows to production, in a production for is recapitulated in the images of capitalism, which shapes and reduces them to the Oedipal simulacrum. The representative of the local again by the marking out of an interior limit that reduces this social reproduction to restricted familial reproduction. Consequently, the ambiguity	p 165 p 169 p 219 p 224 p 267 p 304
back at a gallop, at the same time that one reduces the absence of a link to a signifier of absence constellation to the transversal relations between lines and colors, and reduces it to archaic or new territorialities (perspective, for example). So	p 314 p 369
REDUCIBLE 2	
a social, historical, economic, and political field that is not reducible to any mental structure or affective constellation. That is why dialogue, in fact depends on a subfoundation that is perfectly reducible to a few essential and formalizable articulations. Everything is pre-formed	p 166 p 265
REDUCING 3	
first glance seems quite different: how does psychoanalysis go about reducing a person, who this time is not a schizophrenic but social reproduction of another nature, there is no possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor is it desire to the photographs of hermaphrodites, assassins, etc., instead of reducing it as usual to the images of daddy-mommy. Finally some	p 20 p 166 p 290
REDUCTION 24	
We are present from the start at a double Freudian reduction, which is in no way imposed by the fantasy, but symbolic! If it is true that Oedipus is obtained by reduction or application, it presupposes in itself a certain kind of putting belief in parentheses, which is to say a materialist reduction of Oedipus as an ideological form. It is not a and the familial determinations, thereby making possible and inevitable the reduction of libidinal investments to the eternal daddy-mommy. We still have	p 59 p 103 p 107 p 111
and conquered the Acheron. Thus the schizo will accept the reduction of everything to the mother, since it is of no oedipalization is one of the most important factors in the reduction of literature to an object of consumption conforming to the blanche. The condition of the colonized can lead to a reduction in the humanization of the universe, so that any solution in what colonization was only able to outline: an effective reduction of the forces of desire to Oedipus, to a father's a kind of folding operation—a kind of application or reduction (rabattement): a reduction of the social field, defined as the folding operation—a kind of application or reduction (rabattement): a reduction of the social field, defined as the aggregate of departure fragments without ever converting them into a detached object—no reduction whatever, no application is possible that would answer to the is made of the unconscious itself, if not its explicit reduction to an empty form, from which desire itself is absent	p 126 p 133 p 169 p 171 p 177 p 177 p 177 p 186 p 188
same extent that it has determined bourgeois political economy: the reduction of social reproduction to the sphere of circulation. One retains the primitive codings, or worse yet, their derisory preservation, their reduction to the condition of secondary parts in the new machine of the determinations of the social field, preventing any secondary reduction of the latter to the former. In the despotic formations being loved enough, at not being understood, concurrent with the reduction of sexuality to the dirty little secret, this whole priest's the wide open spaces glimpsed for a moment. The familialist reduction, in place of the drift of desire. In place of autocritique is possible and necessary? To discover beneath the familial reduction the nature of the social investments of the unconscious. To familial investments, which result solely from the application or the reduction (rabattement) of the social investments. To say that the father is that Oedipus is born of an application or a reduction to personalized images, which presupposes a social investment of a in the end appear to us more adequate than the reduction of sexuality to the pitiful little familialist secret. We think contrary, it is through a restriction, a blockage, and a reduction that the libido is made to repress its flows in to the world of objective representation (Vorstellung); but immediately the reduction of the machine to structure, the identification of production with	p 192 p 266 p 269 p 270 p 271 p 275 p 278 p 292 p 293 p 306
parents as parents are terms of application that express the reduction of the social field invested by the libido to a	p 356
REEKS 1	
the analyst's office and say it smells bad there. It reeks of the great death and the little ego. Freud himself	p 334
REEL-DESIR 1	
sees this only as a fiction instead of the real-desire (reel-desir): the elements or parts of the desiring-machines are recognized by	p 323

REELLEMENT-DISTINCTS	1	
in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found in the dispersion of the nonhuman		p 323
REENCOUNTERING	1	
society is the stronghold of Oedipus: the starting point for reencountering an Oedipal structure everywhere; or on the contrary, they hold		p 175
REESTABLISH	1	
of depotentialization in order to rediscover the primary functions and reestablish the characteristic or nuclear triangle—always a holy trinity, the		p 94
REFER	13	
why technical machines are not an economic category, and always refer back to a socius or a social machine that is		p 32
its individual or pseudoindividual dimensions, which by their very nature refer the fantasy to subjugated groups, rather than carrying out the		p 64
of representatives; no triangulation appears at this level that would refer the objects of desire to global persons, or desire to		p 72
that would indeed bring us back again to families and refer us to an event or a structural determination inside the		p 89
family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces a bit more powerful, a bit more subterranean		p 122
images, the collective agents of enunciation that for their part refer to machinic arrangements. To overturn the theater of representation into		p 271
myth and tragedy are systems of symbolic representations that still refer desire to determinate exterior conditions as well as to particular		p 300
psychological and axiological links—the good, the bad—that finally refer to the persons or to the scenes from which these		p 324
organs or fragments of organs, the partial objects do not refer in the least to an organism that would function phantasmatically.		p 324
In other terms, forms of gregariousness are never indifferent: they refer back to the qualified forms that produce them by creative		p 343
aims and interests. But the unconscious revolution does not merely refer to the socius that conditions this change as a form		p 347
personological co-ordinates from which it results, persons in their turn refer to familial co-ordinates, and we shall see what the familial		p 362
lines are deterritorialized, the colors are decoded, and now only refer to the relations they entertain among themselves, and with one		p 369
REFERENCE	13	
of distributions and of co-ordinates that serve as points of reference; productions of consumptions, of sensual pleasures, of anxieties, and of		p 4
though today it is acutely aware that this frame of reference is not at all adequate to explain so-called psychotic phenomena		p 14
invents a few tricks of his own, introducing his own reference points in the model put before him and undermining it		p 14
by breaks effected by a subject that uses them as reference points in order to locate itself. The whole not only		p 43
are and how they are able to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally		p 52
day, ... is uniform, it is a descriptive narration where no reference to the past is disclosable, it unfolds along a continuous		p 66
have lost nothing of their virulence and efficacy. Yet the reference to the penis gives its full meaning to castration. Through		p 73
symbolism and the corresponding affects, and above all, without any reference to an Oedipal representation that could be held to be		p 173
clear—a theory that refrains, however, from employing any moral reference. Who is robbed? is the serious implied question that echoes		p 238
the Saussurian and post-Saussurian undertaking. Because it abandons all privileged reference. Because it describes a pure field of algebraic		p 242
immanence that		
and arrival, are reduced. Psychoanalysis index sui, with no other reference than itself or the analytic situation. Psychoanalysis states clearly		p 313
that		
of juxtaposed and unlocalized parks in Watt still contains a reference to Mr. Knott's house, the only one capable of pushing		p 315
was the most suited to break with the traditional familial reference. What does one see, in fact, in the American familialist		p 360
REFERENCES	3	
since the Judge in his memoirs makes only very brief references to the memory of his father. On several occasions Freud's		p 56
extent that it is severed from the political and economic references that keep it open, and that make alliance something other		p 148
is the one who escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll no longer say daddy-mommy		p 362
REFERENTIAL	2	
beyond all the imaginary modalities. It makes Oedipus into a referential axis not only for the pre-oedipal phases, but also for		p 52
to indicate that it already belongs to Oedipus as a referential axis, it is quite clear that the two ends of		p 99
REFERENTS	1	
with what it means, but always has a multiplicity of referents, being always multivocal and polysemous. Analyzing the magical object buti		p 181
REFERRED	7	
sound. We are of the opinion that what is ordinarily referred to as primary repression means precisely that: it is not		p 9
structure; next, in the name of this lack, we are referred to the other Oedipal pole, the pole of imaginary identifications		p 90
mother. We have already seen how the prohibition of incest referred, not to Oedipus, but to the noncoded flows that constitute		p 173
one conceives of sexuality and libidinal investment. Must they be referred to an event or to something that is felt, which		p 182
them together in a molar aggregate; the partial objects are referred to a totality that can appear only as that which		p 306
no longer as a positive force. There desire is necessarily referred to a missing term, whose very essence is to be		p 310
see that the subjective essence of desire as production is referred to large objectities, to the territorial or the despotic body		p 336
REFERRING	8	
tyrant, or capital. This is the body that Marx is referring to when he says that it is not the product		p 10
articulate the interrelations of Oedipus and infantile sexuality, the latter referring to a biological reality of development, the former to a		p 54
a normal or nonpathological perversity, as Henry Ey would say, referring to other cases where a psychic work of selection, refinement		p 149
rituals of hair-cutting and coiffure: is there any interest in referring these rituals to the phallus entity as signifying the separate		p 182
correspond to the generalized decoding of flows, instead of still referring, in a direct or indirect form, to despotic overcoding. This		p 240
symbolic representation indeed grasps the essence of desire, but by referring it to large objectities (objectities) as to the specific elements		p 301
psychoanalytic approach. The psychoanalytic method is quite different: rather than referring symbolic representation to determinate objectities		p 301
and to objective social conditions		
a state of dispersion such that one part is continually referring to a part from an entirely different machine, like the		p 323
REFERS	23	
alternative: either this or that), the schizophrenic either ... or ... or refers to the system of possible permutations between differences that		p 12
always		
to the signified to which each of the enunciated signifiers refers, but is constituted by process, suture, the concatenation of bound		p 66
should not be conceived of in terms of representation; it refers instead to the class of effects: effects that are not		p 86
neurosis, but not the content that for its own part refers to the infantile Oedipal conflict, this old conflict becoming reactivated		p 127
This recognition of desire this position of desire, this Sign refers to an order of real and actual productivity that is		p 130
thinking that he has thus transcended sexuality.) The somatic complex refers to a germinal implex. Incest refers to a this-side-of that		p 162
sexuality.) The somatic complex refers to a germinal implex. Incest refers to a this-side-of that cannot be represented as such in		p 162
nevertheless the territorial representative of desire? Because the thing it refers to, in its capacity as representative, is a flow that		p 163
or a pleasure at not being hungry, and this investment refers only secondarily to an image of the mother. We have		p 173
a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to a hierarchy of names, verses, numbers, and corresponding		p 206
beings		
of this new relationship established in the overcoding process, that refers designations to the arbitrary (or that lets them subsist in		p 214
that it takes as object. But our object choice itself refers to a conjunction of flows of life and of society		p 293
representation to determinate objectities and to objective social conditions, psychoanalysis refers them to the subjective and universal		p 301

essence of desire as of a representation. This results from the fact that displacement refers to very different movements: at times, the movement through which that characterize the aggregate being considered. Membership in a class refers to the role in production or antiproduction, to the place is due the subjects. The preconscious class interest itself thus refers to the selections of flows, to the detachments of codes of an overthrown power, an overthrown subordination. The preconscious revolution refers to a new regime of social production that creates, distributes that conditions this change as a form of power: it refers within this socius to the regime of desiring-production as an even in seizing power, as long as this power itself refers to a form of force that continues to enslave and libidinal investments, which alone are primary; finally, that mental alienation refers directly to these investments and is no less social than investments and is no less social than social alienation, which refers for its part to the preconscious investments of interest. Not personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to personological co-ordinates from which it results, persons in their familial co-ordinates, and we shall see what the familial constellation refers to in order to produce individuals in its turn. The	p 313 p 344 p 344 p 347 p 347 p 348 p 361 p 361 p 362 p 362
REFINEMENT 1	
referring to other cases where a psychic work of selection, refinement, and calculation was manifested. And this is the case from	p 149
REFLECTING 1	
why Freud first discovers the familial romance and Oedipus while reflecting on paranoia. Oedipus is a dependency of the paranoid territoriality	p 278
REFLECTION 3	
another person. Just as he draws upon centuries of scholastic reflection in defining God as the principle of the disjunctive syllogism the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he defines marriage as the tie that makes a material evolution of societies, a regulating idea or principle of reflection (terror) that organizes the parts and the flows into a	p 71 p 72 p 219
REFLECTIONS 1	
of the historical delirium would derive, as so many glittering reflections in an imaginary mirror? Is the trinitary formula for the	p 91
REFLUX 11	
intense germinal influx, the surflux of royal incest, and the reflux of excrement that conducts the dead despot to the latrines exchange, and where the conditions of flux imply conditions of reflux, giving to the infinite debt its capitalist form; but the and training, he is so absorbed in capital that the reflux of organized, axiomatized stupidity coincides with him, so that, when nonpossession and nonwealth. The other aspect of money represents the reflux, that is, the relationship that it assumes with goods as The incommensurability of the two aspects—the flux and the reflux—shows that nominal wages fail to embrace the totality of not the worker who is not even bought, since the reflux or salary distribution creates the purchasing power, instead of presupposing afflux of profit, since profits do not flow in the reflux, but side by side with, deviating from rather than penalizing and thereafter profit will flow alongside wages, side by side, reflux and afflux. An axiom will be found even for the or disorganization), is as it were covered over by a reflux that flattens the social investment onto the familial investment serving immanence, defined by the circular relationship great flux of financing—reflux of incomes in wages—afflux of raw profit; the effusion but it performs an equivalent reterritorialization when converted into a reflux of means of payment. The Third World is deterritorialized in	p 211 p 229 p 236 p 237 p 238 p 238 p 238 p 238 p 269 p 372 p 374
REFORM 3	
the holy faith (J. M. Pohier). Or the technopsychoanalyst, the reform psychoanalyst obsessed with the triangle, who wraps the splendid gifts with a strong politico-erotic content replete with suggestions for social reform i believes it possible to say that such a case This progression contains a constant of all modern attempts at reform. And if this tendency appears in its most naive form	p 108 p 274 p 359
REFORMATION 1	
the evolution of the infinite debt—through Catholicism, then the Reformation. The extreme spiritualization of the despotic State, and the extreme	p 268
REFORMING 1	
themselves in the image of subjugated groups: re-establishing interior limits, reforming a great break that the flows will not pass through	p 349
REFORMIST 6	
special problem in the possibility of a coexistence of revolutionary, reformist, and reactionary elements at the heart of the same theoretical the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families? We it is therefore easy to distinguish what is reactionary or reformist, or what is revolutionary. But those who have an interest investments of interest, then to preconscious investments that are simply reformist? And where do we even situate such and such a revolutions to be made. But madness breaks through, beneath the reformist investments, or the reactionary and fascist investments, which assume a it is clear that there are few differences between a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished	p 117 p 319 p 344 p 349 p 364 p 364
REFORMS 2	
that it isn't effective, and that one must work for reforms. But the revolutionary knows that escape is revolutionary—withdrawal, freaks to appear reasonable, by appealing to collective interests and goals, reforms to be brought about, sometimes even revolutions to be made	p 277 p 364
REFOULANT 1	
repression, a new economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new severity. It would be	p 201
REFOULANTE 1	
this capacity take charge of the repressing function (la fonction refoulante). (That is what we have already seen in psychosis, where	p 202
REFOULEMENT 5	
amounts to the same thing, since the same psychic repression (refoulement) and the same social repression (repression) continue unabated, here in repression (repression), and the meaning and scope of psychic repression (refoulement), would vary. This story of psychic repression is quite complicated universality of one and the same apparatus of sociocultural repression (refoulement). One can speak instead of a coefficient of affinity that relation that is essentially variable. There is always social repression (refoulement), but the apparatus of repression varies, depending in particular on in the new machine, and the new apparatus of repression (refoulement). All that constituted the essential element of the primitive inscription	p 106 p 172 p 184 p 184 p 192
REFRACTORY 1	
this series: 2, 1, 2, 1... The series is completely refractory to a transcription that would transform and mold it into	p 14
REFRAIN 3	

to these creatures, you've already made this into an old refrain. As for us, that is why we were unable to as the only purely erotic motives! Taking up the eternal refrain of Oedipus, the eternal lullaby, he writes: A child pays with Marx, continues on with Lenin, and ends with the refrain, Welcome, Mister Brezhnev. Is this still a case of revolutionaries	p 83 p 354 p 375
REFRAINS 1	
The aim of the theory is clear—a theory that refrains, however, from employing any moral reference. Who is robbed? is	p 238
REFRESHINGLY 1	
Meyer Fortes makes a passing remark that is joyous and refreshingly sound: The circulation of women is not the problem ... A	p 142
REFUGE 3	
existences—religiosity? Scientific knowledge as nonbelief is truly the last refuge of belief, and as Nietzsche put it, there never was potential; he is the first integrated agent of integration, a refuge for bad conscience, and the forced destroyer of his own who escapes the delegated repression properly speaking only to take refuge in primal repression, closing the body without organs around itself	p 111 p 236 p 363
REFUGES 1	
to flee rather than live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes that our	p 341
REFUSAL 1	
penis, and in boys as fear of losing it or refusal of a passive attitude. This something in common must lay	p 59
REFUSE 5	
raw materials from nature; from yet another, it returns its refuse to nature; and so on. Even within society, this characteristic treatment has chosen the path of oedipalization, all cluttered with refuse, instead of the schizophrenization that must cure us of the it spreads the veil of latency. As to those who refuse to be oedipalized in one form or another, at one formulated, but it also persists implicitly in theories that nevertheless refuse the viewpoint of genesis. At least in the beginning, this the heart of the same theoretical and practical doctrine. We refuse to play take it or leave it, under the pretext	p 3 p 68 p 81 p 99 p 117
REFUSED 1	
of it a transcendent principle. So that the psychoanalysts who refused the death instinct did so for the same reasons as	p 332
REFUSES 2	
Reich is at his profoundest as a thinker when he refuses to accept ignorance or illusion on the part of the inside the wheel of the Imaginary and the Symbolic; he refuses to be caught up in the Oedipal Imaginary and the	p 29 p 308
REFUSING 1	
the most intimate of relations with money, and recording—while refusing to recognize it—an entire system of economic-monetary dependences at	p 239
REFUTATION 1	
of a maintained familialism , and not in terms of a refutation of this familialism. For it is to the extent that	p 95
REGAIN 1	
desire that lives from having no aim. Molecular desiring-production would regain its liberty to master in its turn the molar aggregate	p 367
REGAINED 1	
the unconscious in this way? For never has Engels's remark regained so much meaning: you'd think the psychoanalysts really believed in	p 297
REGAINING 2	
the repressed (hysterical amnesia, obsessional cancellation), while in psychosis a regaining of reality appears along with the delirious reconstruction. The fact that is repressing an endogenous tendency, or one that is regaining its cohesion as best it can after a terrible exogenous	p 123 p 195
REGARD 39	
reason we must pose the most far-reaching question in this regard: does the recording of desire go by way of the forget it. In Lawrence's case, at least, his reservations with regard to psychoanalysis did not stem from terror at having discovered it, too bad if it doesn't suit us. In this regard it is possible that Charlus's coarse admonition is prophetic: A into a use of synthesis that remains fundamentally illegitimate with regard to them? We do not deny that there is an appears a kind of unsticking of the social field with regard to the production of desire, in whose name all resignations that differentiate it at one and the same time with regard to generation, sex, and vital state. And the religious triangulation the absence of Oedipus is interpreted as a lack with regard to the father, a gaping hole in the structure; next that are endowed with what amounts to an indifference with regard to the stimulus. Doubtless one can believe that, in the as for example when the troubles a mother has with regard to her own father lead to the son's inability, in experience, their identical natures and their differing regimes. In this regard let us consider three important works about children: L'Enfant by they were engaged in laborious studies in innate science. With regard to them, my rebellion against the paternalism of the first also perversion depend on the situation of each one with regard to the process, and on the manner in which each must not function well. This has been shown precisely with regard to the segmentary system, which is always destined to reconstitute to or acquired by line A or B. In this regard it is not important whether the regime of filiation is within the savage territorial machine. However, as Nietzsche says with regard to bad conscience, such a plant does not grow on Marcuse, whom one would not suspect of complaisance in this regard, acknowledges that culturalism started on the right track: introducing desire from within, but which returns to them from without, they regard this event with melancholy as the sign of their approaching introduced in the consequences. Nothing is more significant in this regard than the controversy between Levi-Strauss and Leach concerning the Kachin certain sense it is necessary to say as much in regard to what comes after the primal State, in regard to in regard to what comes after the primal State, in regard to what is resected by this State. It supersects what of production. But several correctives must be introduced in this regard. These breaks and cleavages take time, and their extension is militarism, and imperialism. The role of the State in this regard, within the capitalist axiomatic, is the more manifest in that This situation ceased to exist long ago, and one must regard as a decisive factor in this evolution the organization of important role in the regulation of the axiomatized flows, with regard to production and its planning, the economy and its monetarization the means of production. (Nor can one say in this regard that so-called common ownership changes the direction of this movement of a molecular biology or of a microscopic cybernetics without regard to the traditional opposition between mechanism and vitalism. Here the on this point that the statutory independence of sexuality with regard to generation rests. Szondi senses this direction—according to which able to denounce in Freud: the independence of sexuality with regard to reproduction, the subordination of progressive or regressive reproduction to itself a new earth. Psychoanalysis is especially satisfying in this regard: its entire perverted practice of the cure consists in transforming the partial a and the partial b become in this regard indiscernible (thus the mouth and the anus, the mouth-anus of it merely ensures its own opposition, and their opposition, with regard to an organism. The body without organs and the organs-partial	p 13 p 49 p 68 p 74 p 74 p 75 p 90 p 92 p 94 p 99 p 124 p 136 p 151 p 156 p 166 p 173 p 176 p 187 p 220 p 220 p 233 p 235 p 253 p 253 p 259 p 288 p 290 p 291 p 321 p 325 p 326

despotic signifier on which the entire chain depends. In this regard, in vain is the axiomatic in profound opposition to codes be a personal destiny, but the common lot. In this regard, the first thesis of schizoanalysis is this: every investment is or the servant scrubbing the floor. The fundamental problem with regard to these texts is the following: must we see, in Oedipus, the eternal lullaby, he writes: A child pays no regard to social distinctions, which have little meaning for it as autonomy. In accordance with the distinction made by embryologists with regard to the egg between the stimulus and the organizer, parents this conception of the afterward implied a radical misunderstanding with regard to the nature of the actual factors. For either the throughout that, by dint of their difference in nature with regard to the preconscious investments of interest, the unconscious investments of shifts into the position of a simple revolutionary break with regard to aims and interests, and finally re-forms a merely specific	p 327 p 342 p 353 p 354 p 355 p 357 p 365 p 375
REGARDED 9	
and social production. We intend such a parallel to be regarded as merely phenomenological: we are here drawing no conclusions whatsoever	p 10
automatism (as in the paranoiac character, for instance). Hence Clerambault regarded automatism as merely a neurological mechanism in the most general	p 22
lack and determined by its own object, whereas desire is regarded as what produces the fantasy and produces itself by detaching this identity are possible, depending upon whether the desiring-machines are regarded from the point of view of the great gregarious masses its minimum and its maximum, depending on whether it is regarded as tending toward an undifferentiated value of its variable images become in different ways confused. Then he might legitimately be regarded as mad. But to be mad is not necessarily to an administration that is landed and residential, this cannot be regarded as a promotion of territoriality; on the contrary, it is no longer means or represents anything. Sexuality is no longer regarded as a specific energy that unites persons derived from the function, which makes of psychoanalysis and ethnology two disciplines highly regarded in our modern societies. Yet it would be a serious	p 26 p 30 p 82 p 131 p 145 p 183 p 245
REGARDING 5	
social production, and the irrational element in desire, and by regarding only this latter as a suitable subject for psychoanalytic investigation them from the point of view of consumption, rather than regarding them as genuine production. She explains them in terms of how illegitimate it is to conclude from the prohibition anything regarding the nature of what is prohibited; for the prohibition proceeds not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty.... Long-dead emperors are set not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty)? This would mean that	p 29 p 44 p 162 p 199 p 214
REGARDLESS 1	
supposed essence or a presumed specific nature of the schizo, regardless of whether we do so with love and pity or	p 24
REGARDS 5	
apparatus. Thus we cannot agree with Victor Tausk when he regards the paranoiac machine as a mere projection of. a person's instance, must be credited with effecting a critical revolution as regards the theory of desire, by attributing to it the faculty cloaks insanity in the mantle of a parental complex, and regards the patterns of self-punishment resulting from Oedipus as a confession his pain if not a pleasure for the eye that regards it, the collective or divine eye that is not motivated that the power has become directly economic. And yet, as regards paid labor, it is evident that there is no longer	p 9 p 25 p 50 p 189 p 249
REGENERATE 1	
the anxieties they engender, and on the infernal operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while	p 151
REGENERATED 1	
the machines and the body without organs. The organs are regenerated, miraculated on the body of Judge Schreber, who attracts God's	p 11
REGIME 64	
distinction between them, but it is merely a distinction of regime, depending on their relationships of size. Except for this difference on their relationships of size. Except for this difference in regime, they are the same machines, as group fantasies clearly prove to certain phenomena having to do with the difference in regime between them. In the first place, technical machines obviously work makes use of this simple principle to show that the regime of technical machines is characterized by a strict distinction between before us shattered, burned, broken-down objects, converting them to the regime of desiring-machines, breaking down is part of the very functioning as they ought to. From this, a second difference in regime results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction the limit of social production. Desiring-production, and its difference in regime as compared to social production, are thus end points, not very few examples that cast as much light on the regime of desiring-production, and the way in which breaking down constitutes may waver between several functions, and even take on the regime of another organ—the anorectic mouth, for instance. All sorts an alliance use, of the connective syntheses of production: a regime for the pairing of people replaces the connection of partial what restrictions the organ-desiring machine connections remain tolerated within the regime for the pairing of people, which legally determines what may the body of the wife. Clearer still, the difference in regime becomes apparent each time a society permits an infantile stage only is the criminal deprived of organs according to a regime (ordre) of collective investments; not only is the one who rights and duties has his whole body marked under a regime that consigns his organs and their exercise to the collectivity But it can accomplish this only by reclaiming the connective regime for its own, in the form of an affinal tie of castes and ranks. For it is certain that the regime of decoding does not signify the absence of organization, but B. In this regard it is not important whether the regime of filiation is patrilineal or matrilineal. In a patrilineal or filiation is patrilineal or matrilineal. In a patrilineal or patrilocal regime, for example, related women are women lost; women brought in and in extension, the intense germinal order and the extensive regime of the somatic generations. The system in extension is born term incest, as well as indifference to incest, for this regime composed of one and the same being or flow, varying confound incest as it would be in this intensive nonpersonal regime that would institute it, with incest as represented in extension or matrilineal nature of the lineages, according to the general regime of the extended filiations and the lateral alliances. Let us that the Freudian theory of censorship depended on the repressive regime in the empire of Franz Joseph. He did not seem function within social machines, as though they maintained their own regime in the molar aggregates that they form at the level history bringing into play the destiny of social machines, their regime compared to that of desiring-machines. 5 Territorial Representation While representation of causing their connections and interactions to pass into the regime of the social machines; according to whether the social machines are part of the earth. We have seen that the regime of debt directly resulted from this savage inscription. For debt or a contract. What is suppressed is not the former regime of lateral alliances and extended filiations, but merely their determining their intrinsic coding, but these coded flows of the former regime find themselves overcoded by the transcendent unity that appropriates surplus to the rich and a means of remarkably widening the regime of debts, making it even stronger, by anticipating and repressing full body of the despot. In point of fact the regime is not milder; the system of terror has replaced the signifier in its relationships with its signifieds: such is the regime of terror. What the law is supposed to signify will despotic State that it divides into segments according to the regime of its private property and the rise of its commodity given, without producing a capitalism properly speaking, but rather a regime based on slavery. Or the example of feudalism: there again that are liberated in science and technics by the capitalist regime engender a machinic surplus value that does not directly depend new interior limits. And it is impossible in such a regime to distinguish, even in two phases, between decoding and the it or its cogs and wheels. Between the social machine's regime and that of the desiring-machines. Between the relative interior limits of the decoded flows? But also that the difference in regime is greatest in the capitalist order of representation, and that therefore the same machines, but not at all the same regime, the same relationships of magnitude, or the same uses of one another, but we had to stress the difference in regime and in scale between these two machinic species. It is and of the absence of a link permit any machinic regime to exist—how the partial objects thus defined are able in nature and from the viewpoint of their difference in regime. But it could be that these two aspects, nature and	p 31 p 31 p 31 p 31 p 32 p 32 p 35 p 37 p 38 p 71 p 72 p 72 p 144 p 144 p 147 p 153 p 156 p 156 p 160 p 162 p 162 p 163 p 172 p 183 p 184 p 184 p 185 p 195 p 196 p 197 p 211 p 213 p 220 p 223 p 234 p 246 p 255 p 262 p 288 p 324 p 324 p 336

But it could be that these two aspects, nature and regime, are in a sense potential and are actualized only in and the rights of antiproduction. And yet the difference in regime, far from being accentuated and deepened, is on the contrary this identity in nature, far from favoring an affinity in regime between the two modes of production, increases the difference in between the two modes of production, increases the difference in regime in a catastrophic fashion, and assembles an apparatus of repression alienation—labor-desire—is constantly increasing and deepening the difference in regime at the heart of the identity in nature. At the up following behind and being swallowed up—a question of regime. Here are the desiring-machines, with their three parts: the working Second Positive Task We cannot however allow the difference in regime to make us forget the identity in nature. There are arranged vacuoles of lack. A class is defined by a regime of syntheses, a state of global connections, exclusive disjunctions, and class, that class which has an interest in a given regime. The other class can constitute itself only by a counterinvestment class pure and simple. This is obvious in the capitalist regime where, for example, primitive accumulation can take place only for below all ideology. Libidinal investment does not bear upon the regime of the social syntheses, but upon the degree of development an overthrown subordination. The preconscious revolution refers to a new regime of social production that creates, distributes, and satisfies	p 336 p 336 p 337 p 337 p 337 p 338 p 340 p 344 p 344 p 344 p 345 p 347
new aims form of power: it refers within this socius to the regime of desiring-production as an overthrown power on the body without investments are already differentiated, but differentiated according to the prepersonal regime of partial objects, of singularities, of intensities, of gears and the molar aggregate to which they belong under this other regime. It is indeed true that the social and the metaphysical and by a terror having no parallel in the despotic regime of terror. Wage increases and improvements in the standard of but they don't share the same law or the same regime. The actualization of a revolutionary potentiality is explained less by desire enjoys therein; in what forms the conciliation between the regime of desiring-production and the regime of social production is brought forms the conciliation between the regime of desiring-production and the regime of social production is brought about, since in any case it is the same production working under the difference in regime; if there is, and how there comes to be, a for which they are already the index in their own regime, at the same time that the desiring-machines form them in the same time that the desiring-machines form them in the regime that is theirs, and as a position of desire. What	p 347 p 358 p 358 p 373 p 378 p 380 p 380 p 380 p 381 p 381
REGIMENTATION 2	
which the ancient system of cruelty, the forms of primitive regimentation and punishment, are nothing. A concerted destruction of all the is continually forming large aggregates, inventing heavy apparatuses for the regimentation and the repression of the desiring-machines. Doubtless it is not	p 192 p 364
REGIMES 19	
despite the fact that they are governed by two different regimes—and despite the fact that it is admittedly a strange and collective formations, given their identical nature and their differing regimes; and on the other hand, the repression that the social anachronistic. The two kinds of fantasy, or rather the two regimes, are therefore distinguished according to whether the social production of through the childhood experience, their identical natures and their differing regimes. In this regard let us consider three important works about are one and the same, and that they have differing regimes, with the result that a social form of production exercises scope of this difference or the distinction between their respective regimes.) That is why psychic repression in the strict sense does its relation to social production, in their different or conflicting regimes, and the modes of investment that desiring-production performs in the distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where no difference in filiation can be inferred among the between social machines and desiring-machines, according to whether their respective regimes are more or less similar according to whether the desiring-machines river that constitutes the sovereign's consumption: a radical change of regimes in the fetish or the symbol. What counts is not code into a surplus value of flux. In defining precapitalist regimes by a surplus value of code, and capitalism by a its technicians an independence that was unknown in the previous regimes. Doubtless it can let a certain number of scientists-mathematicians, for it is said that they have identical natures and differing regimes? Could it be that the identity in nature is at them, what they make in themselves. Desiring-machines work according to regimes of syntheses that have no equivalent in the large aggregates infinitely vaster repression of this production than do the preceding regimes, which nonetheless did not lack the necessary repressive means? We actualized only in inverse proportion. Which means that where the regimes are the closest, the identity in nature is on the identity in nature appears to be at its maximum, the regimes differ to the highest degree. If we examine the primitive case it is the same production, but under two different regimes; if, on this socius as a full body, there is machine, and the desiring-machine join closely together and bring their regimes into communication. She asks if our society can handle that	p 32 p 54 p 63 p 99 p 116 p 121 p 129 p 146 p 184 p 194 p 232 p 233 p 262 p 288 p 335 p 336 p 336 p 380 p 381
REGION 5	
from the internal codes, from the outside world, from one region to another of the organism, all intersect, following the endlessly but prostrates itself before the engravings of the despot, the region beyond the earth, the new full body. No water will can we speak of machines in this microphysical or micropsychic region, there where there is desire—that is to say, not anorexic). And they are not indiscernible solely in the mixed region, since one can always assume that, having exchanged their function can always assume that, having exchanged their function within this region, they cannot be further distinguished by exclusion there where the	p 39 p 206 p 283 p 325 p 325
REGIONALISM 1	
might turn against the State and cause it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most	p 258
REGIONS 16	
it is recorded and transmitted to each of the different regions of the body, but also from the way in which the way in which the relations of each of the regions with all the others are recorded. An organ may have a lesion spreads along fibers that link it to other regions and thus gives rise at a distance to phenomena that of the existence of God—since he has attained those regions of an autoproduction of the unconscious where the unconscious is own interpretations, contrasts two kinds of homosexuality, or rather two regions only one of which is Oedipal, exclusive, and depressive, the to reach the real problems. Schizoanalysis proposes to reach those regions of the orphan unconscious—indeed beyond all law—where the necessarily mean racist. It is not a matter of the regions of the body without organs representing races and cultures. The at all. On the contrary, the races and cultures designate regions on this body—that is, zones of intensities, fields of but proper names that identify races, peoples, and persons with regions, thresholds, or effects in a production of intensive quantities. The from the viewpoint of perception, but identifications of names with regions of intensity that provide the impetus toward other still more intensity that provide the impetus toward other still more intense regions, stimuli of one sort or another that set in motion did not go far enough, that did not reach those regions where desire engineers, independently of the macroscopic nature of what they constitute on a large scale. One then reaches the regions of a productive, molecular, micrological, or microphysical unconscious that no seen drinking this flow. Andras Zempleni shows how, in certain regions of Senegal, Islam superimposes a plane of subordination on the Unconscious What is the meaning of this distinction between two regions: one molecular and the other molar; one micropsychic or micrological	p 38 p 38 p 40 p 58 p 70 p 81 p 85 p 85 p 86 p 126 p 126 p 181 p 183 p 206 p 283
dealing with all the indices. He goes toward these new regions where the connections are always partial and nonpersonal, the conjunctions	p 319
REGRESSING 1	
does not follow the paths of a generation progressing (or regressing) from one body to another: your father, your father's father	p 108
REGRESSION 22	
when the cycle discovers its independence from an indefinite parental regression. To quote Artaud once again: I got no / papamummy despite the formal conservation of an analytic vocabulary. A veritable regression in favor of a taxonomy of families. This is clearly a structure to the false movement of infinite progression and regression: your father, and your father's father, a snowball gathering speed even in relationship to it: thus the idea of pre-oedipal regression, by means of which one sometimes attempts to characterize psychosis	p 49 p 94 p 108 p 129

that both of them call into question the notion of regression. Taking the example of the bodily cares administered to a matter of reaching the invalid at the point of his regression, in order to give him indirect symbolic satisfactions that would as in its starts, is as distinct from a pre-oedipal regression as from a progressive restoration of Oedipus. 9 The Process brought about this salvation even at the price of a regression, and even though it meant the unconscious would be kept in rescuing us from Oedipus by means of a fantastic regression. A fantastic and brilliant regression: someone had to do it by means of a fantastic regression. A fantastic and brilliant regression: someone had to do it, no one helped me, as that psychoanalysis has much difficulty extracting itself from an infinite regression: the father must have been a child, but was able and a general pedagogical system). Everything changes, then: the infinite regression forced us to postulate a primacy of the father, but primary father; but it is clear that the viewpoint of regression is the result of abstraction. When we say the father three unavoidable conclusions. (1) From the point of view of regression, whose meaning is only hypothetical, it is the father who the Freudian abandonment of the theme of seduction). (2) If regression taken in an absolute sense reveals itself to be inadequate sense reveals itself to be inadequate, it is because this regression encloses us in simple reproduction or generation. Furthermore, taking organic	p 130 p 130 p 130 p 217 p 268 p 268 p 274 p 274 p 274 p 275 p 275 p 275
bodies and organized persons as its object, the theory of regression merely attains the object of reproduction. The point of view that condemned it to evolve solely within the movement of regression or progression. (Even the psychoanalytic conception of repetition remains captive	p 275 p 276
libido only resexualizes these investments during the course of pathological regression. Unless the assumption of such a conception is still familialism	p 293
corresponding flows within the limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose a	p 350
be defined in terms of the father-mother representations, by fixation, regression, assumption, sublimation—and all of that according to what rule	p 351
to a pathogenic state, a fixation in narcissism, or a regression to Oedipus and to the pre-oedipal stages, by means of	p 352
REGRESSIONS	3
it closets itself in Oedipus, and determines its progressions and regressions in terms of Oedipus, or even in relationship to it to characterize psychosis. It is like a Cartesian devil; the regressions and progressions are made only within the artificially closed vessel anoeidipal desiring-production. Desiring-production has solely an actual existence; progressions and regressions are merely the effectuations of a virtuality that is always	p 129 p 129 p 130
REGRESSIVE	5
after all, if morality or religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and and solution, neurosis and sublimation, desire and truth—the one regressive, where the work hashes out and redistributes the nonresolved conflicts	p 128 p 133
movement of madness, precisely because it is not analytical and regressive, but explores a global field of coexistence. Witness a film that is in the service of generation, but progressive or regressive generation that is in the service of sexuality as a sexuality with regard to reproduction, the subordination of progressive or regressive reproduction to sexuality as a cycle. If the details of	p 274 p 275 p 291
REGROUPED	1
and the mother, who will then be dissociated and otherwise regrouped within the action of the great man and the crowd	p 103
REGULAR	4
granted to Nietzsche does not inaugurate a more or less regular succession of landscapes or still lifes, extending over a period all those who are starving do not steal as a regular practice, and all those who are exploited are not continually State to recode as best it can, by means of regular or exceptional operations, the product of the decoded flows. Let of which one will lead to the more or less regular accumulations of individuals, the other to the perfectings of the	p 21 p 29 p 223 p 286
REGULARIZE	1
these molar structured aggregates that crush singularities, select them, and regularize those that they retain in codes or axiomatics: the other	p 366
REGULARIZES	1
are born of this selective pressure that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a primary gregariousness; gregariousness	p 343
REGULATE	1
machine and becomes firmly wedded to it in order to regulate its productivity and realize surplus value which explains, for example	p 235
REGULATED	3
no flow exists that is not properly dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to the task them. The elements of the signifier as distinguishing units are regulated by coded gaps that the signifier overcodes in its turn linguistic and do not depend on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order of the signifier	p 33 p 242 p 244
REGULATES	3
man in turn submits to the principle of pairing that regulates the social production of children. It is true that the law immanent. It is no longer the pure signifier that regulates its signifieds: it now appears behind them, depending on the result. Capitalism merely ensures the regulation of the axiomatic; it regulates or even organizes the failures of the axiomatic as conditions	p 72 p 221 p 252
REGULATING	1
added to, superimposed on the material evolution of societies, a regulating idea or principle of reflection (terror) that organizes the parts	p 219
REGULATION	7
their multiple schizzes or breaks require a whole apparatus of regulation whose principal organ is the State. The capitalist State is capitalism is its offspring, its result. Capitalism merely ensures the regulation of the axiomatic; it regulates or even organizes the failures thus induced to play an increasingly important role in the regulation of the axiomatized flows, with regard to production and its true that the function of the modern State is the regulation of the decoded, deterritorialized flows, one of the principal aspects one and the same process. This essential aspect of the regulation performed by the State is even more readily understood if despotic overcoding with an axiomatic of decoded flows, and a regulation of these flows; it effects the second great movement of bodies and persons, but on the contrary precede them (axiomatic: regulation and application); a surplus value determined as a surplus value	p 252 p 252 p 253 p 258 p 258 p 261 p 372
REGULATIONS	2
interests in production. As a general rule, State controls and regulations tend to disappear or diminish only in situations where there it decodes to pass beyond the wall of its immanent regulations and beyond its transcendental resurrections. Each type of social machine	p 253 p 262
REGULATIVE	1
value and its absorption (by the State apparatus itself). The regulative functions of the State do not imply any sort of	p 253
REGULATOR	4
infinite debt its capitalist form; but the State as a regulator ensures a principle of convertibility of this credit money, either principal organ is the State. The capitalist State is the regulator of decoded flows as such, insofar as they are caught	p 229 p 252

social forces, enters into their service, and serves as a regulator of the decoded and axiomatized flows. The capitalist State completes this class functions on a more profound level as creator, regulator, and guardian of the great nonappropriated, nonpossessed flow, incommensurable with	p 252 p 372
REHABILITATED	1
What a perverse operation psychoanalysis is, where this neoidealism, this rehabilitated cult of castration, this ideology of lack culminates: the anthropomorphic	p 308
REICH	24
the one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight for their servitude as stubbornly reach the point of shouting: More taxes! Less bread!? As Reich remarks, the astonishing thing is not that some people steal humiliation and slavery not only for others but for themselves? Reich is at his profoundest as a thinker when he refuses of the masses that needs to be accounted for. Yet Reich himself never manages to provide a satisfactory explanation of this for a genuinely materialistic psychiatry, there was a category that Reich was sorely in need of: that of desiring-production, which would identical with the production of the real, and that leads Reich to say: What belongs specifically to the schizophrenic patient is It is said that the unconscious is dark and somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism the response is simple, it has been sketched out by Reich: it is social repression, the forces of social repression. This as a condition of culture acting against the incestuous drives: Reich goes so far as to say that the crucial turning Shakespeare, and Sophocles, a masked Al Capone. The strength of Reich consists in having shown how psychic repression depended on social	p 29 p 29 p 29 p 29 p 30 p 87 p 112 p 113 p 117 p 118
desire in this requisite impasse, organized by the repressive society. Reich was the first to raise the problem of the relationship of the error or the illusion?) The fact remains that Reich, in the name of desire, caused a song of life	p 118 p 119
No one forgave him this, whereas Freud got full pardon. Reich was the first to attempt to make the analytic machine of the prohibition or results from it. Adopting Malinowski's arguments, Reich added a profound remark: desire is all the more Oedipal nature of the interests and the process of their realization. Reich always comes back to us with his innocent standards, claiming recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when he speaks of traditional bonds? The latter also	p 119 p 172 p 257 p 257
a schizoparanoiac mode of reasoning? It will be remembered that Reich concluded in favor of an intra-atomic cosmic energy—the orgone and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus overcome the alternative between mechanism and	p 291 p 291
bringing all of desiring-production—the anoedipal—back to Oedipus. When Reich denounces the way in which psychoanalysis joins forces with social	p 312
resistances, blockages, and armorings whose destruction can't come fast enough. Reich intuitively a fundamental principle of schizoanalysis when he says that	p 314
a simple limitation, it was a liquidation of the libido. Reich did not go wrong here, and was perhaps the only very much to .leave us with—a sublime resignation. As Reich says, when psychoanalysis began to speak of Eros, the whole real problems, which are always of an organizational nature. If Reich, at the very moment he raised the most profound of little to do with fantasy and dream. As opposed to Reich, schizoanalysis makes no distinction in nature between political economy and	p 331 p 332 p 344 p 381
REICH'S	3
can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses were not deceived, they desired fascism all the investments. Or would we do better to review Reich's final attempt, involving a biogenesis that not without justification is reproduction to sexuality as a cycle. If the details of Reich's final theory are taken into consideration, we admit that its	p 257 p 291 p 292
REICH-SO	1
sufficiently explained by the familial complex? Even a writer like Reich-so careful to situate desire in relation to the forms of	p 127
REICH-THE-MARGINAL	1
interior limit, with all kinds of little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows of desire	p 349
REICHIAN	1
on the body without organs. As to the whole of Reichian theory, it possesses the incomparable advantage of showing the double	p 292
REIGN	10
of an evolutive integration (toward the depressive position under the reign of the complete object), or organized in the direction of integration (toward the position of a despotic signifier, under the reign of the phallus). The aptitude for conflict of which Freud of triangulation: being daddy, mommy, or child. This is the reign of the either/or in the differentiating function of the prohibition schizophrenics has breathed new life into Oedipus by making it reign over the extensive order of an expanded family, where not is repressed, it takes on that mask only under the reign of the repression that models the mask for it and	p 74 p 74 p 75 p 93 p 116
general equivalent appears as money that one enters into the reign of the quantitas, which can have all sorts of particular them everywhere, since everything has been applied to them. The reign of images is the new way in which capitalism utilizes center of the world. Much more underhanded than the subterranean reign of the fetishes of the earth, or the celestial reign reign of the fetishes of the earth, or the celestial reign of the despot's idols, is the advent of the Oedipal-narcissistic a definition of civilized European man: the hypnosis and the reign of images, the torpor they spread; the hatred of life	p 226 p 265 p 265 p 266 p 268
REIGNED	1
but that it acted as an eminent formal unity, and reigned accordingly over pieces and fragments (the wall and the tower	p 198
REIGNING	3
about him.... [The people] do not know what emperor is reigning, and there exist doubts regarding even the name of the his name ([The people] do not know what emperor is reigning, and there exist doubts regarding even the name of the it ceases to be an abstract unity or intellectual system reigning over separate subaggregates to become a relation that is subordinated	p 199 p 214 p 221
REIMPREGNATE	1
God my brother. But little by little he will surreptitiously reimpragnate the series of young girls with all talking birds, his	p 14
REIN	1
inherent tendency while at the same time allowing it free rein; it continually seeks to avoid reaching its limit while simultaneously	p 34
REINFORCE	2
immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions everywhere in	p 78
lot, injected a lot. All that psychoanalysts do is to reinforce the movement; they add a last burst of energy to	p 121
REINFORCED	5
by the murderous identification, at the other end it is reinforced by the restoration and internalization of paternal authority (revival of invented much in another way, and have legislated a lot, reinforced a lot, injected a lot. All that psychoanalysts do is Eros and Thanatos. But the same enterprise is continued and reinforced—eliminating the machinic element of desire, the desiring-machines. It is	p 80 p 121 p 332

by means of which homosexuality will be explained as a reinforced drive, and paranoia as a means of defense. We have forms of dissuasion are invented; the repression of interest is reinforced—but where will the new irruption of desire come from	p 352 p 378
REINFORCEMENT 1	
bit like the way the decoding of flows entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children	p 357
REINFORCES 5	
in advance. Psychoanalysis, at the most concrete level of therapy, reinforces this apparent movement with its combined forces.	p 74
Psychoanalysis itself ensures	
product of oedipalization, and a countereffect of the treatment that reinforces it. In reality the problem has nothing to do with	p 74
oedipalizing the unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces the movement, it invents a last priest. Oedipal analysis imposes	p 112
to bring about feudalism's collapse—on the contrary, this development reinforces feudalism in many respects, offering the latter new conditions of	p 220
of interest fundamentally conceals the paranoid investment of desire, and reinforces it as much as it conceals it: it covers over	p 376
REINFORCING 2	
desire were merely quantitative; it would be a matter of reinforcing the ego against the drives. The celebrated strong, mature ego by any means produce a capitalist economy, but rather a reinforcing of feudal offices and relations, at times a return to	p 65 p 223
REINJECTS 1	
term intervened in this binarity, the body without organs that reinjects producing into the product, extends the connections of machines, and	p 72
REINSERTED 1	
the third stage of the binary-linear series. It is perpetually reinserted into the process of production. The catatonic body is produced	p 8
REINTERPRET 1	
decodes with the other. Such is the way one must reinterpret the Marxist law of the counteracting tendency. With the result	p 246
REINTERPRETED 3	
the weight of the despotic apparatus, that it would be reinterpreted starting from this apparatus, the Law, and the signifier—phallus real from which all the preceding social formations can be reinterpreted from the point of view of a generalized decoding or resources. Myth, tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms of dream and fantasy—are the representative series	p 217 p 302 p 305
REINTERPRETS 1	
structure, even in the objective representations that it salvages and reinterprets in terms of hidden representatives, their migrations and variable relations	p 306
REINTRODUCE 2	
causes perhaps even more vibrations to be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks.	p 125
The vibrations to be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks. The child feels the task	p 125
REINTRODUCED 2	
psychology, that of the priest. From the moment lack is reintroduced into desire, all of desiring-production is crushed, reduced to being of living, through which a very pure desexualized idealism was reintroduced into psychoanalysis? In the second place, the modality of these	p 111 p 127
REINTRODUCES 2	
explanation of this phenomenon, because at a certain point he reintroduces precisely the line of argument that he was in the his attempt at linking desire to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law	p 29 p 244
REINTRODUCING 3	
signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack into the series of desire on which it imposed active capitalism, for one will never prevent the signifier from reintroducing its transcendence, and from bearing witness for a vanished despot function, our modern way of imbricating, of sectioning off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons	p 83 p 207 p 257
REINTRODUCTION 3	
desiring-creativity. (To a certain extent, didn't this amount to a reintroduction of the error or the illusion?) The fact remains that of depending on it analytically. This necessarily results in the reintroduction of the afterward in the temporal difference, as the astonishing the investment of desire. One of Keynes's contributions was the reintroduction of desire into the problem of money; it is this	p 119 p 128 p 230
REINVENT 1	
sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each gesture. But such a man produces himself as a	p 131
REINVESTING 1	
essence of desire—Libido. But since he realienated this essence, reinvesting it in a subjective system of representation of the ego	p 333
REJECT 2	
problem in terms of desire, he is the first to reject the explanations of a summary Marxism too quick to say learning what elements of desiring-production the family is going to reject, what it is going to retain, what it is going	p 118 p 125
REJECTED 1	
mass phenomena. That is why from the start we have rejected the idea that desiring-machines belong to the domain of dreams	p 287
REJECTING 1	
within the process as such for the sole purpose of rejecting any attempt to impose on it any sort of triangulation	p 15
REJOICE 2	
cannot be determined mathematically. Yet they have little cause to rejoice. They would be better off concluding in favor of the a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and in recuperating equality in	p 228 p 295
REJOICING 1	
by saying that men are castrated, too, all the while rejoicing that they are castrated the other way, on the side	p 61

REJOIN	3	
into molecular partial objects, while those on the narrator's face rejoin the body without organs, eyes closed, nostrils pinched shut, mouth either, but the body without organs. And I does not rejoin the model without the model starting out again in the where the scientist and the artist may be determined to rejoin an objective revolutionary situation in reaction against authoritarian designs of		p 69 p 331 p 379
RELAPSES	3	
my wife from a father-in-law. And although new stases or relapses are produced at this level, such as new forms of in terms of a structure unfolding in the mind, one relapses into an ideology of large segments that makes alliance depend distinguished the schizophrenic process (the breakthrough) from the accidents and relapses that hinder or interrupt it (the breakdown), and because on		p 71 p 147 p 278
RELATE	13	
to these three concepts is the fact that they all relate the problem of schizophrenia to the ego through the intermediary an idealist conception of the partial object. She does not relate these partial objects to a real process of production—of constantly watches the expression on his mother's face. The word relate in this case does not designate a natural productive relationship they take does not matter, so long as they can relate it to a male countenance. While others, whose sensuality is why seers are the least believing of men. When we relate desire to Oedipus, we are condemned to ignore the productive or imaginations that are merely conscious expressions of it; we relate it to independent existences—the father, the mother, the begetters the legitimate uses, as opposed to the illegitimate ones that relate use instead to a hypothetical meaning and re-establish a kind and of continents. But what a bizarre Freudian mania—to relate to Oedipus. what overflows it on every side and from a familialist and ideological vision. We do not need to relate again the reactionary compromises of Freudianism, and even its theoretical order to understand the barbarian formation, it is necessary to relate it not to other formations in competition with it temporally an afterward of the child, but in the family both relate to the determinations of the field in which both the as a full body, and that their respective poles necessarily relate to the character or the map of this socius-earth, despot formations that are characterized by goals, schools, and periods. They relate these aesthetic formations to greater social aggregates, finding in them		p 23 p 44 p 48 p 70 p 107 p 107 p 109 p 114 p 117 p 194 p 275 p 281 p 370
RELATED	29	
he does so in terms of a set of closely related characteristics: the possession of a stock of materials or of this means that the real object that desire lacks is related to an extrinsic natural or social production, whereas desire intrinsically we are considering. Every machine, in the first place, is related to a continual material flow (hyle) that it cuts into The latter have to do with continuous fluxes and are related to partial objects. Schizzes have to do with heterogeneous chains fragments whose sale relationship is sheer difference—fragments that are related to one another only in that each of them is apart from them and yet at the same time is related to them. Geneticists have noted the same phenomenon in the rid herself of the notion that schizophrenic partial objects are related to a whole, either to an original whole that has the parents are going to occupy as special agents, closely related to other agents? From the very beginning Oedipus exists in the objects and the machines of desire—that is not related to the parents from the point of view of immediate it means to live, even though the question must be related to his parents and the only possible tentative answer must a question occurs to the child that will perhaps be related to the woman known as mommy, but that is not error when we confuse the fact that this question is related to the parents, in the sense of being recounted or or communicated to them, with the notion that it is related to them in the sense of a fundamental connection with fulfillment. (Even in Melanie Klein, the schizoid partial object is related to a whole that prepares for the advent of the do with the God of religion, even though they are related to the same syllogism. In Le Baphomet Klossowski contrasts God always encounter my mother and my sister; to see myself related to such German rabble is, as it were, a blasphemy an Oedipal psychoanalysis. Let us consider another paranoiac delirium as related by Maud Mannoni, a delirium whose political nature is especially is undergoing with his desire; but this experience is not related to them as such. Yet this is precisely where the daddy). The desiring-experience is treated as if it were intrinsically related to the parents, and as if the family were its a principle takes on its full meaning if it is related to the problem of actual factors. One of the most preceding adventures, the adventure of psychosis is the most intimately related to the process: in the sense of Jaspers' demonstration, when distinction between agnation and cognation, is that any Ego is related to the kinsman of his two parents because he is or matrilineal. In a patrilineal or patrilineal regime, for example, related women are women lost; women brought in by marriage are twin: such is indeed the axis of the Dogon myth related by Griaule. Yes, I have been my mother and I it were, into a this-side-of that is residual and transformed? (Related question: what is the feudal system?) We are only able as abstract quantities that become effectively concrete in their becoming related or their conjunction: labor capacity or capital, constant capital or operation reaches its outcome the little ego of each person, related to its father-mother, is truly the center of the world of production, as the property of the capitalists, is directly related to the flow of so-called free labor, as the property it: where desire is shifted into the order of production, related to its molecular elements, and where it lacks nothing, because		p 7 p 25 p 36 p 39 p 42 p 44 p 44 p 47 p 48 p 48 p 48 p 48 p 72 p 77 p 89 p 89 p 120 p 120 p 127 p 136 p 146 p 156 p 158 p 195 p 263 p 265 p 303 p 311
RELATES	10	
incredibly specific and readily describable, the more closely the theoretician relates it to ideal forms of causation, comprehension, or expression, rather in this sense and this sense only that the child relates the breast as a partial object to the person of of the same; he affirms their distance as that which relates the two as different. He does not confine himself inside outflanks them on all sides. At most, the child innocently relates to his parents some part of the astonishing productive experience the myth that does not express but conditions. As Griaule relates it, the Yourougou, breaking into the piece of placenta he part, immanent to the placenta, inseparable from the twinning, which relates him to his feminine part. And if the Yourougou son organs and their functions experience a detachment and elevation that relates them to, and makes them converge on, the full body remains the same in the capitalist system. Representation no longer relates to a distinct object, but to productive activity itself. The an abstract subjective essence—libido or sexuality. But he still relates this essence to the family as the last territoriality of is the famous turning point where it no longer even relates to the familial scene, but solely to the psychoanalytic scene		p 24 p 48 p 77 p 120 p 157 p 158 p 211 p 263 p 270 p 329
RELATING	7	
we must not attempt to describe the schizophrenic object without relating it to the process of production. The Cahiers de l'art the higher. Or inversely, in analytical fashion, toward the lower, relating the myth to the drives. But since the drives are that cuts off all desiring-production. The screws are tightened, nothing relating to production can make its way through any longer, except us entirely insufficient to compare them with psychoanalytic procedure by relating them to criteria borrowed from the latter: for example, a a subject of enunciation and a subject of the statement relating only to the two orders of personal images, the collective be compared to very different parts of distinct machines, each relating to the others, engineered in combination with the others. What begins with Oedipus, me, father and mother (the pre-oedipal stages relating structurally or eschatologically to the Oedipal organization). We have seen		p 6 p 57 p 79 p 166 p 271 p 284 p 357
RELATION	152	
table, having been gradually reduced, was disappearing, with so little relation to the clumsy framework that the thing did not strike then come under another law that expresses a distribution in relation to the nonproductive element as a natural or divine presupposition or internalize the delirium. Delirium and hallucination are secondary in relation to the really primary emotion, which in the beginning only be born and reborn (the lived state coming first, in relation to the subject that lives it). This is what Klossowski of social production that restores the autonomy of desiring-machines in relation to the deterritorialized social machine. Schizophrenia is desiring-production as the every machine functions as a break in the flow in relation to the machine to which it is connected, but at a flow itself, or the production of a flow, in relation to the machine connected to it. This is the law		p 6 p 12 p 18 p 20 p 35 p 36 p 36

beyond both the One and the many, beyond the predicative relation of the One and the many, that can account for life, but they also constitute the original type of object relation between the ego, the mother, and the father. And in relative importance of what might be called the pre-oedipal in relation to Oedipus itself, since pre-oedipal still has a developmental or does not designate a natural productive relationship, but rather a relation in the sense of a report or an account, and the conditions of Oedipus, a definable and differentiable ego in relation to parental images serving as co-ordinates (mother, father). There we why is oedipalization precisely that? It is because the exclusive relation introduced by Oedipus comes into play not only between the them, and they differentiate among these global persons and in relation to the ego. So that the transgression of the prohibition into play as if it were one too many in relation to the other two, and you will reproduce in every	p 42 p 44 p 45 p 48 p 70 p 78 p 78 p 79
While offering the possibility of constructing a logic of the relation to the father, he was the first to open the who, in the process of his delirium, situates himself in relation to the Arabs and the Algerian War, in relation to in relation to the Arabs and the Algerian War, in relation to the whites and the May '68 events, and so afterward will always be interpreted in terms of Oedipus, in relation to Oedipus, within the framework of Oedipus. Everything will be subsequently forgotten-repressed, though still subject to a later rediscovery in relation to more recent developments. Whence the magical formula that characterizes	p 81 p 90 p 90 p 99 p 101
plays the role of father through homosexual transfusion and in relation to the female crowd; Luther plays the role of woman the female crowd; Luther plays the role of woman in relation to the God of the Christians. Naturally, to ensure against of syntheses, uses completely distinct from Oedipal uses. And in relation to this desiring-production, the Oedipal illegitimate uses seemed to us	p 102 p 102 p 110
for constituting a system of exchange or any society, in relation to social repression, which would then concern only the returns Even a writer like Reich—so careful to situate desire in relation to the forms of social production, demonstrating thereby that there into an internal qualitative conflict that is necessarily understood in relation to Oedipus. (Oedipus, the fountainhead where the psychoanalyst washes his	p 113 p 127 p 128
disorder, neurosis or psychosis, is always in desiring-production, in its relation to social production, in their different or conflicting regimes, and In the production of children, the child is inscribed in relation to the disjunctive lines of its father or mother, but blocked, and where it necessarily places itself in a negative relation to the group. Here it becomes apparent that the social less a kinswoman or more or less an affine in relation to her children. Now this is indeed where the myth but are both products derived from this same substance, in relation to which the son is his mother's twin: such is the contrary, a negative or inverse Hamlet is primary in relation to Oedipus. The subject does not reproach the uncle for ambiguous at the same time as they are determined in relation to the extended filiations and the lateral alliances: the disjunctions a mockery of the law, it is itself derisory in relation to what the law prohibits in reality (the reason why something altogether different from itself, and that in the Oedipal relation the mother is also the earth, and incest is an is necessary that selections from the flows be made in relation to detachments from the chain: something must pass through but material (des contenus culturels), even if it is brought into relation with an ethnic unconscious—as seen in attempted parallelisms between nature of mystical beliefs allowing them to be manipulated in relation to a great number of social situations. It seems that argues the possibility of discovering the structure in fantasy, in relation to biological prematuration and neoteny. Two very different conceptions of	p 128 p 147 p 151 p 157 p 158 p 159 p 160 p 161 p 162 p 163 p 167 p 167 p 171
Culturalists and ethnologists have demonstrated that institutions are primary in relation to affects and structures. For structures are not mental, they with the attitudes that come to place these personages in relation to each other. But inversely, the invocation of such a extrafamilial flows. The fact that the father is first in relation to the child can only be understood analytically in terms of another primacy, that of social investments and counterinvestments in relation to familial investments: this will be seen later, at the what kind of flows and breaks in the flows, in relation to other breaks and other flows. Analyzing the symbolism of more or less of a movement of detachment (decollement) in relation to the desiring-machines; and whether the death-carrying elements remain caught	p 173 p 174 p 179 p 179 p 181 p 184
proper sense of the term, that is necessarily situated in relation to the desiring-inscription of the body without organs, and in to the desiring-inscription of the body without organs, and in relation to the primary repression that the latter already performs in the latter already performs in the domain of desire—a relation that is essentially variable. There is always social repression (refoulement Marcel Mauss at least left open: is debt primary in relation to exchange, or is it merely a mode of exchange the gift and the countergift from entering into an exchange relation. Desire knows nothing of exchange, it knows only theft and along with the necessary inadequation of attitudes and ideologies in relation to this structure—for one does nothing more than hypostatize and fundamental, as Leach argues. Is the instability derived in relation to an ideal of exchange, or is it already given him capable of alliance, to form him within the debtor-creditor relation, which on both sides turns out to be a matter place that has not first been assigned a meaning in relation to the whole. They do not know what guilt, responsibility of an accumulation, the blocks of debt become an infinite relation in the form of the tribute. The entire surplus value not only in the place of former alliances, but in relation to them. This new alliance is something altogether different from the other filiation, while the alliance debt becomes an infinite relation in the other alliance. It is the entire primitive system which the whole chain now seems to depend, and in relation to which it becomes linearized. The subordination of graphism to the signifier in the first instance? What is it in relation to the nonsignifying territorial signs, when it jumps outside their signifier appears twice, once in the chain of elements in relation to which the signified is always a signifier for another force, private property brings about an internalization of the creditor-debtor relation in the relations of opposed classes. But how does one called the metaphysical part of mythology, the vibratory spiral—in relation to the social system in extension that it conditioned, passing realized itself before having posited the more manysided connection or relation which is mentally expressed in the more concrete category; while	p 184 p 184 p 184 p 185 p 186 p 186 p 187 p 190 p 191 p 194 p 195 p 196 p 205 p 206 p 207 p 218 p 219 p 221
more developed concrete preserves the same category as a subordinate relation. The State was first this abstract unity that integrated subaggregates	p 221
or intellectual system reigning over separate subaggregates to become a relation that is subordinated to a field of forces operating as abstract labor. It is abstract labor, posited in the exchange relation, that forms the disjunctive synthesis of the apparent movement of particular value, so that it still appears only as a relation of magnitude between quanta. It is in this sense that between quanta. It is in this sense that the exchange relation formally unites partial objects that are produced and even inscribed says, the latter is indeed the simplest and most ancient relation of productive activity, but it does not appear as such not appear as such and only becomes a true practical relation in the modern capitalist machine. That is why, before, the or of the quantitas, but in that of the differential relation as a conjunction that defines the immanent social field particular no longer appears in the simple quantity as a variable relation between independent terms; it has taken upon itself the independence of the relations. The abstract itself posits the more complex relation within which it will develop like something concrete. This is it will develop like something concrete. This is the differential relation Dy/Dx , where Dy derives from labor power and constitutes the that the filiative form of capital, $x+dx$, results. The differential relation expresses the fundamental capitalist phenomenon of the transformation of the	p 221 p 226 p 226 p 226 p 227 p 227 p 227 p 227 p 227 p 227 p 227 p 227 p 228
that is a constituent part of the capitalist machine, in relation to which commercial capital and financial capital will now take falling rate of profit, that is, of surplus value in relation to total capital, can be understood only from the viewpoint relative to consumer goods and use values, and a one-to-one relation between money and an imposed range of products (which I form of an increasing exploitation of the peripheral proletariat in relation to that of the center. For it would be a sense, i.e., the relative diminution of surplus value in relation to total capital—a diminution that is ensured by the extracts human surplus value on the basis of the differential relation between decoded flows of labor and production, and that moves of one and the same desire, founded on the differential relation of flows having no assignable exterior limit, and where capitalism remind us that the formation of money as a specific relation within capitalism depends on the mode of production that makes signifier itself; the formal elements of the signifier determined in relation to a phonic substance on which writing even confers a language, but between two convertible deterritorialized planes, constituted by the relation between the form of content and the form of expression	p 228 p 228 p 228 p 231 p 232 p 237 p 239 p 239 p 242 p 242
of content and the form of expression. Because in this relation one reaches figures that are no longer effects of a Hjelmslev's linguistics the order of the elements is secondary in relation to the axiomatic of flows and figures. Because the money within the economy (for example, the sign of alliance in relation to the power of the creditor). Or—what amounts to determined as a surplus value of code. Hence the code relation is not only indirect, qualitative, and limited; because of these But the equivalence itself points to the position of a relation without limitation: in the formula M-C-M, the circulation of money We have seen that this becoming-concrete appeared in the differential relation; but it must be borne in mind that the differential but it must be borne in mind that the differential relation is not an indirect relation between qualified or coded flows in mind that the differential relation is not an indirect relation between qualified or coded flows, it is a direct relation	p 242 p 242 p 248 p 248 p 248 p 249 p 249 p 249 p 249

relation between qualified or coded flows, it is a direct relation between decoded flows whose respective qualities have no existence prior to their respective qualities have no existence prior to the differential relation itself. The quality of the flows results solely from their something concrete. Dx and dy are nothing independent of their relation, which determines the one as a pure quality of the same power (x and y2 for example), and that the relation is established between a power and a given magnitude. This of capital and labor at the level of the differential relation between flows of financing, and flows of means of payment effective absence of any limit or end for the differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain whom one can readily assume to be all equal in relation to one another; but inside the field itself, the form reduced or applied. (Which explains the complex origin of the relation that is completely distorted in the psychoanalytic equation, shit=money; in determined the essence or nature of desire, no longer in relation to objects, aims, or even sources (territories), but as an before which one stands as a guilty child, and in relation to which one becomes a responsible adult (Oedipus as sickness postulate a parental pre-existence (the child is sick only in relation to a father and a mother). This is clearly evident child, but was able to be a child only in relation to a father, who was himself a child, in relation relation to a father, who was himself a child, in relation to another father. How does a delirium begin? Perhaps the of abstraction. When we say the father is first in relation to the child, this proposition, devoid of meaning in itself concretely means the following: the social investments are first in relation to the familial investments, which result solely from the application social investments. To say that the father is first in relation to the child really amounts to saying that the investment only hypothetical, it is the father who is first in relation to the child. The paranoid father Oedipalizes the son. Guilt within the framework of familialism. The father is first in relation to the child, but only because what is first is only because what is first is the social investment in relation to the familial investment, the investment of the social field disjunctions in the cycle. Not only is generation second in relation to the cycle, but transmission is second in relation to in relation to the cycle, but transmission is second in relation to an information or a communication. The genetic revolution occurred formulas as these are negative only in appearance, and in relation to the laws of aggregates, but must be understood positively it as usual to the images of daddy-mommy. Finally some relation to the outside! A whole alphabet, an entire axiomatic done justified: the libido does not come to consciousness except in relation to a given body, a given person that it takes between man and woman is the direct, natural, and necessary relation of person to person. That is, the relationship between the that there is finally only one sex, the masculine, in relation to which the woman, the feminine, is defined as a For if the woman is defined as a lack in relation to the man, the man in his turn lacks what disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the relation of desiring-machines as formations of the unconscious with the molar head of its discussions, and which expresses an immeasurably ancient relation valid in all forms of society, nevertheless achieves practical truth to restricted familial reproduction. Consequently, the ambiguity of psychoanalysis in relation to myth or tragedy has the following explanation: psychoanalysis undoes relations between them all. Symbolic thus no longer designates the relation of representation to an objectivity as an element; it designates departure to a familial aggregate of destination, with the familial relation becoming metaphorical for all the others and hindering the molecular two that are especially striking: the theater raises the familial relation to the condition of a universal metaphoric structural relation, whence familial relation to the condition of a universal metaphoric structural relation, whence the imaginary place and interplay of persons derives; and thing is found all over, following a rule of inverse relation, or double bind. All of production is conducted into the of its own law, a represented that is displaced in relation to an agency in a constant state of displacement. But and conjunctions by which every machine produces a flow in relation to another that breaks it, and breaks a flow that grasped in itself, one can only grasp its indices in relation to the territorial representations. Take the example of dreams: yes as no surprise, since dreams are a perverse reterritorialization in relation to the deterritorialization of sleep and nightmares. But why return side or the other, as long as we establish a relation of exclusion between the two. The deterritorialization of flows in objects at least partially overlap: their production remains distinct in relation to the objects x and y that emit them, but that emit them, but not the fields of presence in relation to the objects a and b that inhabit and interrupt does schizoanalysis ask? Nothing more than a bit of a relation to the outside, a little real reality. And we claim exist the molecular and the molar: their disjunction is a relation of included disjunction, which varies only according to the two whole, as a global or complete object. It is in relation to this new order that the partial objects of a and castration type: the neurotic needs a global object in relation to which the partial objects can be determined as a possible as long as homosexuality is caught up in a relation of exclusive disjunction with heterosexuality, a relation that ascribes them up in a relation of exclusive disjunction with heterosexuality, a relation that ascribes them both to a common Oedipal and castrating the same time as she opens the way to a relation with the nonhuman sex? For whether the mother works or function as something entirely different, as agents of production in relation to other agents in sociodesiring-production. From the point of view of intensity on the body without organs: it is in relation to the parents that in each case wealth or poverty beginning, an extrinsic result at the point of arrival. The relation to the nonfamilial is always primary: in the form of it with feeding all those mouths—in short, a fundamental relation to the outside of which the psychoanalyst washes his hands his clients play nice games. Now the economic situation, the relation to the outside, is what the libido invests and counterinvests the windows and saying, It smells stuffy in here—some relation with the outside, if you please. For desire does not of means of payment. The Third World is deterritorialized in relation to the center of capitalism but belongs to capitalism, being that as a rule the schizoid pole is potential in relation to the actual paranoid pole (how can we count on won't be fooled again; Castro has become impossible, even in relation to himself; vacuoles are isolated, ghettos created; unions are appealed now the schizophrenic as entity can only be defined in relation to the arrests, the continuations in the void, or the

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gives us no hint as to the system and the relations of production. The product appears to be all the more order to invade and invest the productive forces and the relations of production. There is only desire and the social, and distinction between agents and their own parts, or between the relations of production and their own relations, or between the social parts, or between the relations of production and their own relations, or between the social order and technology. Desiring-machines are both the body, but also from the way in which the relations of each of the regions with all the others are of parental figures or of the basic patterns of family relations; they are parts of desiring-machines, having to do with a of desiring-machines, having to do with a process and with relations of production that are both irreducible and prior to anything has grown up, he finds himself deeply involved in social relations that are no longer familial relations. But since these relations deeply involved in social relations that are no longer familial relations. But since these relations supposedly come into being at a relations that are no longer familial relations. But since these relations supposedly come into being at a later stage in life is sublimated or neutralized in and through social (and metaphysical) relations, in the form of an analytic afterward; or else that the form of an analytic afterward; or else that these relations bring into play a nonsexual energy, for which sexuality has representative, even though it admittedly serves as a basis of relations and as a means of assigning agents a place and but these agents are not persons, any more than these relations are intersubjective. They are relations of production as such, and persons, any more than these relations are intersubjective. They are relations of production as such, and agents of production and antiproduction a wide-ranging life of desire—a whole set of nonfamilial relations with the objects and the machines of desire—that is feedback). It is amid partial objects and within the nonfamilial relations of desiring-production that the child lives his life and ponders the only possible tentative answer must be sought in family relations. I remember that ever since I was eight years old the child up within the Oedipus complex, by making familial relations the universal mediation of childhood, we cannot help but fail process as social production of desiring-machines within history. Neither social relations nor metaphysical relations constitute an afterward or a beyond. The production of desiring-machines within history. Neither social relations nor metaphysical relations constitute an afterward or a beyond. The role of such constitute an afterward or a beyond. The role of such relations must be recognized in all psychopathological processes, and their importance most elementary behavior patterns of the suckling babe, that these relations with partial objects, with the agents of production, with the its dogma, it is not unaware of the existence of relations said to be pre-oedipal in the child, exo-oedipal in the takes into consideration an intensive series of instincts, affects, and relations that link the normal and positive form of the complex excellence—Freud himself posited the whole of social and metaphysical relations as an afterward or a beyond that desire was incapable

his personal identity but not of his singularities, enters into relations with others following the communication proper to partial objects: everyone	p 63
between Freud and Marx: by discovering how social production and relations of production are an institution of desire, and how affects the same pleasure as with a man.... For in their relations with women, they play—for the woman who prefers women	p 63 p 70
two, and you will reproduce in every sense the dual relations of identification in the undifferentiated. But there is Oedipus on	p 79
Mannoni argues that the origin of the breakup of familial relations in favor of themes that the subject himself declares to	p 90
symbolizing the massive structures of bourgeois society and its values, relations of Family-Child, Transgression-Punishment,	p 93
Madness-Disorder; to arrange things so that disalienation	
runs, the unconscious is expressed in a state of familial relations and constellations where the Real, the Imaginary, and the Symbolic	p 99
the Symbolic intermingle. In this conception, the metaphysical and social relations arise afterward, in the manner of a beyond. And since	p 99
The Oedipal operation consists in establishing a constellation of biunivocal relations between the agents of social production, reproduction, and antiproduction on	p 100
can be applied to everything, in that the agents and relations of social production, and the libidinal investments corresponding to them	p 101
it must be generalized in space to include those triangular relations other than the parent-child relations. The unconscious poses no problem	p 109
space to include those triangular relations other than the parent-child relations. The unconscious poses no problem of meaning, solely	p 109
problems of	
the precondition for Oedipus by establishing a set of biunivocal relations between the determinations of the social field and the familial	p 111
are, or should be, so impersonal that the so-called human relations are not involved. The first relationship is neither personal nor	p 115
from the beginning a constellation of somatic, social, and metaphysical relations that do not follow after Oedipal psychological relations but	p 129
that	
and metaphysical relations that do not follow after Oedipal psychological relations but that on the contrary will be applied to the	p 129
erected as a flow, polyvocality that returns to haunt all relations. How poorly the problem of literature is put, starting from	p 133
organ. The mythologies sing of organs—partial objects and their relations with a full body that repels or attracts them: vaginas	p 142
on an indivisible earth where the connective, disjunctive, and conjunctive relations of each section are inscribed along with the other relations	p 145
relations of each section are inscribed along with the other relations (thus, for example, the coexistence or complementarity of the section	p 145
take into consideration how ties of alliance combine concretely with relations of filiation on a given territorial surface. Leach has specifically	p 147
as a true structural element. Every time one interprets kinship relations in the primitive commune in terms of a structure unfolding	p 147
and the mobile debts—insofar as they in turn imply relations between chains and flows in both directions—are in a	p 149
is compelled to see in the manifest disequilibrium of the relations a pathological consequence, which one explains by saying that the	p 149
net investment, without money or market, and without exchange commodity relations. The mainspring of such an economy is a veritable	p 150
surplus	
the detachments from the signifying chain, in accordance with the relations of alliance, engender surplus values of code at the level	p 150
2) the alliances will be at the same time qualitative relations, which the filiations presuppose as much as vice versa; (3)	p 156
be a transposed or even an inverse representation of real relations in extension, but because only the myth can determine the	p 157
by Adler and Cartry: it is customary to consider incestuous relations in myth either as the expression of the desire or	p 161
the desire or the nostalgia for a world where such relations would be possible or would meet with indifference, or as	p 161
on the contrary, what will move and flow following the relations of alliance, in such a way that the systematic coding	p 164
affine, who constitutes the active, concrete reality and makes the relations between families coextensive with the social field. It would not	p 166
to familial reproduction, nor is it possible to establish one-to-one relations between the two that would confer on any familial complex	p 166
the filiations: they constantly bring to light desire in its relations with political and economic units—the very point on which	p 167
candidate for chief. Everything becomes complicated because of the colonizer-colonized relations: the English have not recognized the	p 168
chieftainship; the impoverished village	
in the thousand breaks-flows of the chieftainships, the lineages, the relations of colonization. The whole interplay of races, clans, alliances,	p 168
and	
simply at incest, but at all other types of sexual relations, blocking the other paths. In a word, the repression of	p 172
on the contrary, they hold that the terms and the relations should be made to vary within non-oedipal complexes that are	p 175
ensuring the mediation of personages and the ground of their relations; or at the end as an eschatological determination. Now we	p 175
of destination—and it must establish a network of one-to-one relations between the two. For Oedipus to be occupied, it is	p 177
disjunctive order of its inscriptions. From the viewpoint of the relations of production, in fact, the circulation of women appears as	p 188
itself of its economic base, this aspect fades before the relations of exchange, which are, however, merely the form this distribution	p 188
serve as a conducting element for the political and economic relations, the system of primitive rankings, the mechanism of surplus value	p 195
inscription cements the whole and brings producers and products into relations with itself (they do not need to speak the same	p 199
of extrapolation): a flattening out or a set of biunivocal relations that leads to the breakaway and elevation of a detached	p 206
the second sense. There is no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between	p 207
articulations of	
brings about an internalization of the creditor-debtor relation in the relations of opposed classes. But how does one explain both this	p 218
means: putting despotism in the service of the new class relations; integrating the relations of wealth and poverty, of commodity and	p 218
in the service of the new class relations; integrating the relations of wealth and poverty, of commodity and labor; reconciling market	p 218
to the concrete: the simple categories are the expression of relations within which the less developed concrete may have already realized	p 221
field of forces whose flows it co-ordinates and whose autonomous relations of domination and subordination it expresses. It is no longer	p 221
capitalist economy, but rather a reinforcing of feudal offices and relations, at times a return to more primitive stages of feudalism	p 223
off in turn. Nay more: instead of simply representing the relations of commodities, it enters now, so to say, into relations	p 227
relations of commodities, it enters now, so to say, into relations with itself. It differentiates itself as original value from itself	p 227
the quality of the terms and the quantity of the relations. The abstract itself posits the more complex relation within which	p 227
capitalist field of immanence: not only the interplay of the relations and differential coefficients of decoded flows, not only the nature	p 235
or commodity form that controls it, and whose flows and relations between flows contain the secret of the investment of desire	p 239
little help, entertaining as it does the most intimate of relations with money, and recording—while refusing to recognize it—an	p 239
immanence constituted by value—i.e., by the system of relations among ultimate elements of the signifier; but apart from the	p 242
a criterion a minimal identity that they owe to their relations of opposition, and that they keep throughout all the types	p 242
characteristic object of codes is therefore to establish necessarily indirect relations among these qualified and therefore incommensurable	p 247
codes. Such relations indeed	
indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply a quantitative siphoning off of	p 247
portions of the	
Althusser and Balibar show so well: how juridical and political relations are determined as dominant—in the case of feudalism, for	p 247
qualitative and implies noneconomic factors. Or the way the autochthonous relations of alliance and filiation are determined as dominant in the	p 248
contrast to the territorial field determined by primitive codes. Differential relations of such a nature as to be filled by surplus	p 250
In short, the conjunction of the decoded flows, their differential relations, and their multiple schizzes or breaks require a whole apparatus	p 252
born of the conjunction of the two in the differential relations, and integrates them both in the continually expanded reproduction of	p 254
the movement of capitalism, in the interplay of its differential relations, is to dodge any assignable fixed limit, to exceed and	p 255
a strategy that is coextensive with the social field; the relations of filiation and alliance are determinant, or rather determined as	p 262
also with respect to the despotic machine, which adds the relations of the new alliance and direct filiation to the old	p 263
or capital of alliance. Capital has taken upon itself the relations of alliance and filiation. There ensues a privatization of the	p 263
a maximum that distributes lack, and an immanent system of relations between minimal elements that come to fill the uncovered field	p 268
man and man, woman and woman) and in their statistical relations within this aggregate? But Marx says something even more mysterious	p 294
capable of entering—men with women, women with men—into relations of production of desire that overturn the statistical order of	p 296
well as the objects represented as images, and the formal relations between them all. Symbolic thus no longer designates the relation	p 306
latent structure, as well as to embody its elements and relations, it is in a position to reveal the universality of	p 306
reinterprets in terms of hidden representatives, their migrations and variable relations. All former beliefs are gathered up and revived in the	p 306
that psychoanalysis depends directly on an economic mechanism (whence its relations with money) through which the decoded flows of	p 312
desire, as	
phallus intervenes only in the structural organization and the personal relations deriving from it, where everyone, like the worker called to	p 323
that resembles a concept or a person, the so-called human relations are not involved. Analysis should deal solely (except in its	p 323
We have attempted to show in this respect how the relations of attraction and repulsion produced such states, sensations, and emotions	p 330
of life that are historically and socially determined by the relations of production and antiproduction in a system. We know that	p 336
them representatives of parental persons or the supports of familial relations); or on the other hand the libido invests persons and	p 358

of departure—transfinite, constituted by all the objects, agents, and relations of sociodesiring-production—is reduced to a finite familial aggregate as	p 358
these images, their configurations, and the whole of their possible relations are the product of a code, or of a social	p 366
the colors are decoded, and now only refer to the relations they entertain among themselves, and with one another. A horizontal	p 369
off the escapes, closes the whole constellation to the transversal relations between lines and colors, and reduces it to archaic or	p 369
deteritorialization, which institutes a combination as a system of differential relations between the decoded and deteritorialized flows, in such	p 372
a way	
and belong to the same code, but precisely by differential relations between heterogeneous magnitudes that are not raised to the same	p 372
and aims, and itself weaves a whole system of macroscopic relations that determine the large aggregates under a formation of sovereignty	p 377
that would not follow the anticipated causal order of the relations of forces, but that would singularly precipitate things by plunging	p 377
RELATIONSHIP	134
on the analyst's couch. A breath of fresh air, a relationship with the outside world. Lenz's stroll, for example, as reconstructed	p 2
his pastor, who forces him to situate himself socially, in relationship to the God of established religion, in relationship to his	p 2
socially, in relationship to the God of established religion, in relationship to his father, to his mother. While taking a stroll	p 2
is the function of the bicycle in Beckett's works: what relationship does the bicycle-horn machine have with the mother-anus machine? What	p 2
so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible for the distinction of	p 3
relatively autonomous spheres that	
not even in the sense of bipolar opposites within a relationship of causation, ideation, or expression (cause and effect, subject and	p 5
process overtakes all idealistic categories and constitutes a cycle whose relationship to desire is that of an immanent principle. That is	p 5
avatar of the desiring-machines: it is a result of the relationship between the desiring-machines and the body without organs, and occurs	p 9
drawing no conclusions whatsoever as to the nature and the relationship of the two productions, nor does the parallel we are	p 10
from it in the apparent objective movement that establishes a relationship between the machines and the body without organs. The organs	p 11
in each and everyone of its disjunctions. Hence the strange relationship that Schreber has with God. To anyone who asks: Do	p 13
is constantly subjected to interrogation, constantly cross-examined. Precisely because his relationship with nature does not constitute a	p 13
specific pole, the questions	
neutral state. On the contrary, they are all positive in relationship to the zero intensity that designates the full body without	p 19
they undergo relative rises or falls depending on the complex relationship between them and the variations in the relative strength of	p 19
The question as to how to deal analytically with the relationship between drives (pulsions) and symptoms, between the symbol and what	p 23
what is symbolized, has arisen again and again. Is this relationship to be considered causal? Or is it a relationship of	p 23
this relationship to be considered causal? Or is it a relationship of comprehension? A mode of expression? The question, however, has	p 24
the cards are stacked against us, and the only real relationship, that of production, has been done away with. The great	p 24
rupture or intrusion, having nothing to do with an imaginary relationship with the ego; rather, it is a relationship with the	p 25
an imaginary relationship with the ego; rather, it is a relationship with the demoniacal in nature. The one thing Jaspers failed	p 25
as something supported by needs, while these needs, and their relationship to the object as something that is lacking or missing	p 26
in no way meant as an exhaustive description of the relationship between the two systems of production. It merely enables us	p 31
a parallelism is a much more precise formulation of the relationship between, for example, the phenomena of shifting of meaning in	p 34
avoid posing in eschatological terms the problem of the ultimate relationship between the analytic machine, the revolutionary machine, and	p 35
desiring-machines. 5	
interruption or break, too. But it is such only in relationship to a third machine that ideally—that is to say	p 36
how to produce, how to think about fragments whose sale relationship is sheer difference—fragments that are related to one another	p 42
Oedipus itself, since pre-oedipal still has a developmental or structural relationship to Oedipus. The question, rather, is that of the absolutely	p 45
relate in this case does not designate a natural productive relationship, but rather a relation in the sense of a report	p 48
to make us feel guilty? Foucault has noted that the relationship between madness and the family can be traced back in	p 50
repression that the social machine exercises on desiring-machines, and the relationship of psychic repression with social repression. This will	p 54
all be	
in girls. Such is the case with castration, and its relationship to Oedipus in both instances. Castration is at once the	p 59
organs. In this respect Klossowski has convincingly shown the inverse relationship that pulls the fantasy in two directions, as the economic	p 63
But this duality is artificial, derived, and supposes a direct relationship proceeding from the statement to the collective agents of enunciation	p 64
contractual psychoanalysis on the other. From the outset, the psychoanalytic relationship modeled itself after the contractual relationship of the	p 64
most traditional	
the outset, the psychoanalytic relationship modeled itself after the contractual relationship of the most traditional bourgeois medicine: the	p 64
feigned exclusion of	
the familial complex itself in the transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive use of	p 93
the family	
this is also true in the case of the family-society relationship. There is no Oedipal triangle: Oedipus is always open in	p 96
immediate reality. My way of seeing things was in direct relationship to the events of the times: Hitlerism, Stalinism, fascism I	p 98
of the most precocious stages of the personality in the relationship with the mother; then a second beginning is invoked; Oedipus	p 99
them on all sides, and places desire in an immediate relationship with a historical and social reality. It is true that	p 100
flattening of the polyvocal real in favor of a symbolic relationship between two articulations: so that is what this meant. Everything	p 101
or the meditation of Igitur on race, in an essential relationship with madness. 6 A Recapitulation of the Three Syntheses Stupefying	p 106
them even more urgent: on the one hand, the specific relationship between psychic repression and social repression; on the other hand	p 113
that the so-called human relations are not involved. The first relationship is neither personal nor biological—a fact which psychoanalysis has	p 115
any reason to be. They are nevertheless in an intimate relationship with psychic repression, but in a different manner. Oedipal desires	p 116
As if we could reproach someone for having an ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis owes	p 117
its existence	
without first mentioning that psychoanalysis owes its existence to a relationship, theoretically and practically ambiguous, with what it discovers	p 117
and the	
Reich was the first to raise the problem of the relationship between desire and the social field (and went further than	p 118
incestuous familial drives. In this way the family / drives relationship is substituted for the relationship between the two orders of	p 119
way the family / drives relationship is substituted for the relationship between the two orders of production, in a diversion where	p 120
doubles. From this they drew the illustration of the inverse relationship: in neurosis the object function of reality is preserved, but	p 122
of the journey? Hence another possible formulation of an inverse relationship: there would be something like two groups, the psychotics and	p 124
is desiring-production insofar as it is caught up in this relationship, this conflict, and these modalities. Nor is this factor either	p 129
progressions and regressions in terms of Oedipus, or even in relationship to it: thus the idea of pre-oedipal regression, by means	p 129
and psychoanalysts been able to establish a really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and	p 130
Bruno	
neurosis explains Oedipus. Then how do we conceive of the relationship between psychosis and neurosis? Everything changes depending on	p 130
whether we	
most confused notion because it keeps us from seizing the relationship of the literary machine with a field of production, and	p 133
cure. But in any case, the intimate nature of the relationship appears directly in inverse ratio: the more the process of	p 136
the other hand, we were unable to establish any direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis,	p 136
and	
these outstanding debts which assert the continuance of the affinal relationship. Filiation is administrative and hierarchical, but alliance is	p 146
political and	
a method, and even a strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that a village intervenes	p 147
from the closing of the cycle, and everyone stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior. A kinship	p 148
system only	
it into a point that keeps him in a direct relationship with the ancestor or the god. Pierre Clastres describes the	p 148
of power by maintaining the organs of chieftainry in a relationship of impotence with the group: as though the savages themselves	p 152
the cousins' generation to establish that all those in the relationship (+ +) or (- -) are parallel to one another	p 156
are parallel to one another, while all those in the relationship (+ -) or (- +) are cross. But once the	p 156
the placenta in his turn, it is in an intensive relationship with another part that contains his own sister or twin	p 158
and could have been himself this uncle in an intense relationship with the mother-twin. The vicious circle of the germinal lineage	p 159
the limit a structural function, as though the supposedly fundamental relationship between desire and law were manifested in transgression. It	p 161

is	
marriage as analyzed by Griaule: what is blocked is the relationship with the aunt as a substitute for the mother, in	p 163
form of a make-believe parent; what passes through is the relationship with the aunt's daughter as a substitute for the aunt	p 163
the patrilineal model predominates over the matrilineal tradition: the brother-sister relationship, which is transmitted from father to son and from	p 164
mother	
mother to daughter, can be transmitted indefinitely through the father-son relationship, but not through the mother-daughter relationship, which	p 164
terminates with the	
indefinitely through the father-son relationship, but not through the mother-daughter relationship, which terminates with the daughter's	p 164
marriage. A married daughter transmits	
A married daughter transmits to her own daughter a new relationship, namely that which joins her to her own brother. At	p 164
mother and the point of departure for a new brother-sister relationship, on which a new alliance is founded. What is prolonged	p 164
of the representation. As Leach says apropos of the sex/hair relationship, displaced phallic symbolism is very common, but the phallic origin	p 172
familial heredity, but by virtue of a much more complex relationship that depends on the communication of the unconscious. With the	p 178
Given these conditions, what is there to say about the relationship between ethnology and psychoanalysis? Must we be content with an	p 179
desire, whose use and functioning schizoanalysis discovers in their immanent relationship with social machines. The unconscious does not	p 180
speak, it engineers	
is done with the thing) or the positional functioning (the relationship with other things in one and the same complex), according	p 181
according to which the symbol is never in a one-to-one relationship with what it means, but always has a multiplicity of	p 181
lateral alliances and the successive generations, but above all the relationship of the statistical formations to their molecular elements, find	p 187
themselves	
of revenge, but is alone capable of grasping the subtle relationship between the sign engraved in the body and the voice	p 189
interpreting primitive economy in terms of debt, in the debtor-creditor relationship, by eliminating every consideration of exchange or interest	p 190
a l'anglaise	
contemplating a surplus value of code that compensates the broken relationship between the voice of alliance that the criminal has wronged	p 191
true whatever the context of this mobilization, whether in a relationship with preceding empires or not, since throughout these vicissitudes the	p 193
commerce itself than on its control by the State. Commerce's relationship with money is synthetic, not analytical. And money is fundamentally	p 197
changes singularly in the surface organization of representation is the relationship between the voice and graphism: it is the despot who	p 202
a, and on this point there is no longer any relationship between the sign and water, which in Akkadian is called	p 208
of law will make this into a criterion). The complex relationship of designation, as we have seen it elaborated in the	p 214
of voice, graphism, and eye, here disappears in the new relationship of barbarian subordination. How could designation subsist when the sign	p 214
the crushing of the old code, it is the new relationship of signification, it is the necessity of this new relationship	p 214
relationship of signification, it is the necessity of this new relationship established in the overcoding process, that refers designations to the	p 214
capitalist machine, merchant or financial capital is merely in a relationship of alliance with noncapitalist production; it enters into the new	p 227
value depends. Thus the difference is not canceled in the relationship that constitutes it as a difference in nature; the tendency	p 230
resolved, the differences no longer cancel one another in their relationship. No limit opposes the break (la brisure), or the breaking	p 231
and by the absence of a limit exterior to their relationship—the one measuring the true economic force, the other measuring	p 237
other aspect of money represents the reflux, that is, the relationship that it assumes with goods as soon as it acquires	p 237
factors, through its allotment in the form of incomes—a relationship that it loses as soon as the latter are converted	p 238
said to be formed when a flow enters into a relationship with another flow, such that the first defines a content	p 240
consequences: the comparison of language to a game; the signified-signifier relationship, where the signified finds itself by nature	p 242
subordinated to the	
form and substance, content and expression. Because it substitutes the relationship of reciprocal precondition between expression and	p 242
content for the relationship	
relationship of reciprocal precondition between expression and content for the relationship of subordination between signifier and signified.	p 242
Because there no longer	
of the quantity of labor; the limitless nature of the relationship between capital and labor capacity, and between the flows of	p 245
our own sick, the schizophrenics. We have seen that the relationship of schizophrenia to capitalism went far beyond problems of modes	p 245
where differences between the elements compensate the disequilibrium (whence the relationship of prestige and consumption in the block of	p 247
finite debt	
back to the question: in each case what is the relationship between social production and desiring-production, once it is said that	p 262
in terms of the latter that one must consider the relationship of social production to desiring-production, the variations of this relationship	p 262
relationship of social production to desiring-production, the variations of this relationship in each case, and the limits of this relationship in	p 262
this relationship in each case, and the limits of this relationship in the capitalist system. 11 Oedipus at Last in the	p 262
recoded in mommy's bed. Interiority in place of a new relationship with the outside. Throughout psychoanalysis, the discourse of bad	p 270
conscience	
of the desiring-machines, it is a question of a necessary relationship between inextricably linked forces. Some of these are elementary forces	p 283
another, the machine and desire thus remain in an extrinsic relationship, either because desire appears as an effect determined by a	p 284
prompting or inhibiting its activity there exists no chemically necessary relationship of structure or of reactivity.... An allosteric protein should be	p 288
that we must understand the famous formula of Marx?—the relationship between man and woman is the direct, natural, and necessary	p 294
and necessary relation of person to person. That is, the relationship between the two sexes (man and woman) is only the	p 294
sexes (man and woman) is only the measure of the relationship of sexuality in general, insofar as it invests large aggregates	p 294
the flows of money-capital and the shit-flows of desire. The relationship is much closer: desiring-machines are in social machines and nowhere	p 302
institution save it? But how will the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this	p 320
structure produce	
the one into the other. Between the two, however, the relationship is rather that of an included disjunction. This is because	p 320
passive synthesis where a and b are in a paradoxical relationship of included disjunction. Finally there remains the possibility, not of	p 325
the others as the micromolecules—the two together in a relationship of continuity from one end to the other of the	p 327
molar statistical aggregates of social production were in a variable relationship of affinity with the molecular formations of desiring-production.	p 336
What must	
the same time that death is decoded, it loses its relationship with a model and an experience, and becomes an instinct	p 337
enveloping madness no less than its cure in a father-child relationship everywhere present. In this respect, far from breaking with psychiatry	p 359
one also fails to understand the schizophrenic process in its relationship with the schizophrenic as a sick person. For one attempts	p 361
lines of escape collective, positive, and creative? What is the relationship between the two unconscious poles, and what is their relationship	p 367
relationship between the two unconscious poles, and what is their relationship with the preconscious investments of interest? We have seen	p 367
that	
of the capitalist field of immanence, defined by the circular relationship great flux of financing—reflux of incomes in wages—afflux	p 372
poles of unconscious libidinal investment do not maintain the same relationship, nor the same form of relationship, with the preconscious	p 376
investments	
not maintain the same relationship, nor the same form of relationship, with the preconscious investments of interest. On the one hand	p 376
knowing how a revolutionary potential is realized, in its very relationship with the exploited masses or the weakest links of a	p 377
take back everything we have said. So what is the relationship between schizoanalysis and politics on the one hand, and between	p 380
RELATIONSHIPS 29	
Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships with God and forms of God derived from the	p 16
godhead	
it is merely a distinction of regime, depending on their relationships of size. Except for this difference in regime, they are	p 31
proper position. As a general rule, the problem of the relationships between parts and the whole continues to be rather awkwardly	p 44
forms the desiring-machine along with it, and that enters into relationships of connection, disjunction, and conjunction with other partial objects,	p 60
at	
on all sides. He explodes the Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning indivisible	p 78
distances. The genealogist-madman lays	
and the distribution of field-gradient-threshold. It is a matter of relationships of intensities through which the subject passes on the body	p 84
child and will be experienced as estrangement in the family relationships ... for example he may say that his mind is controlled	p 95

is the real psychotic?) With his general conception of microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further consideration	p 95
a maternal and a paternal law , their struggles and their relationships. But Engels slips in a reproach that changes everything: it to establish any direct relationship between neurosis and psychosis. The relationships of neurosis, psychosis, and also perversion depend on the situation	p 107 p 136
analytical machine, and the revolutionary machine will remain in extrinsic relationships that make them function in the deadening framework of the	p 137
Instead, it is maintained by a continuing chain of debt relationships of an economic kind ... It is the existence of these right in remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as a	p 146 p 157
comes to a halt, what is detached, and the different relationships according to which these actions and passions are distributed, help the alliances derived from the lines of filiation and their relationships, although the lateral alliances and the blocks of debt condition formations in competition with it temporally and spiritually, according to relationships that obscure the essential, but to the savage primitive formation	p 164 p 187 p 194
concrete base and beginning, but their segments here enter into relationships corresponding to the essence, they assume precisely this form of	p 199
of the respective differential values of these elements in the relationships among themselves. In vain will the comparison of language (language no other fatum) than that of the signifier in its relationships with its signifieds: such is the regime of terror. What field as a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in flows?—all of which capitalism effect on the over-all profitability of the firm in its relationships with the market and with commercial and financial capital. This machines, but not at all the same regime, the same relationships of magnitude, or the same uses of syntheses. It is pure nonrepresented representatives whence the subjects, the objects, and their relationships all derive. In this way the structure designates the unconscious	p 213 p 229 p 234 p 288 p 306
images, from the depths of a structure that governs our relationships with them and our identifications as so many effects of for putting their desires (a car, credit, a loan, girl-boy relationships) ahead of their interests (work, savings, a good marriage). But of the social investments of the libido. The desiring sexual relationships of man and woman (or of man and man, or man, or woman and woman) are the index of social relationships between people. Love and sexuality are the exponents or the come to occupy them as well as the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that are investments of the social field, their possible internal conflicts, their relationships with the preconscious investments of the same field, their possible	p 308 p 350 p 352 p 352 p 370 p 382
RELATIVE	29
the universe. It makes the machine responsible for producing a relative surplus value, while embodying itself in the machine as fixed value is what establishes recording rights.) With the development of relative surplus-value in the actual specifically capitalist mode of production, whereby	p 10 p 11
that designates the full body without organs. And they undergo relative rises or falls depending on the complex relationship between them the complex relationship between them and the variations in the relative strength of attraction and repulsion as determining factors. In a the outside world, the detachment from reality, accompanied by a relative or an absolute predominance of [the schizophrenic's] inner life. The is now need that is defined in terms of a relative lack and determined by its own object, whereas desire is thus arises here is not at all that of the relative importance of what might be called the pre-oedipal in relation on the contrary promote a subversion of the law: Anachronistic, relative to the institutional level of gregariousness, the singular state can came to express the new state of abstraction. Hence the relative truth of psychoanalytic remarks concerning the anal nature of monetary sought in a fixity or a permeability, nor in a relative closing or opening; these criteria always reveal themselves to be the overcoding practiced by the imperial State, while classes are relative to the process of an industrial and commodity production decoded the end of the world, the apocalypse. Secondly, however, the relative limit is no more nor less than the capitalist social way. Schizophrenia is the absolute limit, but capitalism is the relative limit. Thirdly, there is no social formation that does not from above: a first principle of paranoid knowledge. The whole relative play of alliances and filiations is carried to the absolute signs of exchange value, a flow of means of payment relative to consumer goods and use values, and a one-to-one relation the falling tendency retains its restricted sense, i.e., the relative diminution of surplus value in relation to total capital—a to human surplus value and that comes to correct the relative diminution of the latter, both of them constituting the whole absolute impotence of the wage earner as well as the relative dependence of the industrial capitalist. This is money and the other social formations coded and overcoded. But it is the relative limit of every society; it effects relative breaks, because it is the relative limit of every society; it effects relative breaks, because it displaces this limit, by substituting for it its own immanent relative limits, which it continually reproduces on a widened scale. It reach this absolute limit or are content to displace a relative immanent limit that will reconstitute itself further along; on whether capitalism functions with a very small number of axioms within relative limits that are sufficiently wide. This situation ceased to exist social machine's regime and that of the desiring-machines. Between the relative interior limits and the absolute exterior limit. If you will at the bounds of all social production. And capitalism, the relative limit of every society, inasmuch as it axiomatizes the decoded to postulate a primacy of the father, but an always relative and hypothetical primacy that carried us to infinity, barring a of the passive synthesis itself insofar as it ensures the relative coexistence and displacement of the two different functions. Now let in each case wealth or poverty will be situated, the relative richest or poorest, as empirical forms of social difference—so constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits for it that it can reproduce on an ever	p 19 p 19 p 23 p 26 p 45 p 63 p 143 p 153 p 153 p 176 p 176 p 194 p 228 p 232 p 234 p 239 p 246 p 246 p 247 p 253 p 255 p 266 p 274 p 325 p 355 p 362
RELATIVELY	6
man-nature, industry-nature, society-nature relationship is responsible for the distinction of relatively autonomous spheres that are called production, distribution, consumption. But in	p 4
in delirium—is that there is no such thing as relatively independent spheres or circuits: production is immediately consumption and a to a third machine that ideally—that is to say, relatively—produces a continuous, infinite flux: for example, the anus-machine and China, the State is the transcendent higher unity that integrates relatively isolated subaggregates, functioning separately, to which it assigns a development	p 4 p 36 p 198
always breaks the flow that another object emits or produces relatively, itself ready to emit a flow that other partial objects is the paranoid experience. Now Oedipus appears to be a relatively innocent thing, a private kind of thing to be treated	p 325 p 365
RELATIVES	1
and their multiple interactions: a group Oedipus that brings together relatives, descendants, and ascendants. (It is in this manner that the	p 52
RELATIVISM	1
Perhaps the answer lies in the postulate common to Oedipal relativism and Oedipal absolutism—i.e., the stubborn maintenance of a	p 173
RELATIVITY	2
flows in both directions—are in a state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige in the framework of the lineage system). The variability and relativity of the segments are responsible for all sorts of penetrations	p 149 p 152
RELAXATION	1
molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus overcome the alternative between mechanism	p 291
RELAY	1
value as microcosm, gives it the role of a necessary relay for the transformation of social into mental alienation; what is	p 361
RELAYS	3

the possibility of formation of such machines—in indefinitely superimposed relays, in working cycles that mesh with each other—which, once drawing of elements, a partial dependence, and a superposition of relays. It is not a matter of biologizing human history, nor with former schizos guiding the most recent ones, and, as relays, little chapels, or better yet, a convent in Ceylon. The	p 286 p 289 p 320
RELEASE 4	
he was the first to open the way for a release from the father's hold on man. The possibility of living because of Freud, everything leads us to conclude that this release, made possible by psychoanalysis, will be achieved, is already being the pessimism that consists in thinking that this change, this release, can be achieved only outside psychoanalysis. We believe, on the that escape the Oedipal imprint and cause the triangle to release its grip? Where does the resonance of the triangle reach	p 81 p 81 p 82 p 126
RELEASES 1	
opens out and, like a spore case inflated with spores, releases them as so many singularities that he had improperly shut	p 77
RELEGATING 1	
question in advance, to render all the answers insufficient by relegating them to the status of a simple signified. It challenges	p 208
RELENTLESS 1	
more decoded, always more deterritorialized; how its operation grows more relentless with the development of the axiomatic, the combination of the	p 373
RELENTLESSLY 2	
the maternal undifferentiated. The law of the double bind operates relentlessly, ruthlessly, flinging us from one pole to the other, in struggle, it must be borne in mind that the family relentlessly operates on desiring-production. Inscribing itself into the recording process of	p 90 p 124
RELEVANCE 1	
thank God. But these very oppositions are singularly lacking in relevance. Artaud makes a shambles of psychiatry, precisely because he is	p 135
RELICS 1	
make up for the vanished body markings. Those are only relics, archaisms with a current function. The person has become private	p 251
RELIEF 3	
of the so onto Oedipus and castration. The sigh of relief: you see, the colonel, the instructor, the teacher, the boss the negation and the persistence of autochthony, brought into clear relief by Levi-Strauss. But this is not enough to desexualize the speak of Eros, the whole world breathed a sigh of relief: one knew what this meant, and that everything was going	p 67 p 182 p 332
RELIES 1	
blockage or the coincidence on which the repression properly speaking relies; transforming the apparent opposition of repulsion (the body without organs	p 339
RELIEVE 1	
its objective literal values. Psychoanalysis makes its ambition clear: to relieve the waning family, to replace the broken-down familial bed with	p 307
RELIGION 10	
situate himself socially, in relationship to the God of established religion, in relationship to his father, to his mother. While taking order to interpret the commonly postulated adequation. But to render religion unconscious, or the unconscious religious, still amounts to injecting something	p 2 p 58
God has so little to do with the God of religion, even though they are related to the same syllogism. In breaks that are not familial: the Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise of fascism But what does it matter, after all, if morality or religion find an analytical and regressive meaning in Oedipus, or if Oedipus finds an anagogical and prospective meaning in morality or religion? We maintain that the cause of the disorder, neurosis or that Luther's merit was to have determined the essence of religion, no longer on the side of the object, but as of the social and moral order, then he passes to religion, the timeliness of a return to the Bible, Abraham. But will be inflated with all the forces of myth and religion and with phylogenesis, so as to ensure that the little it makes no difference, since capitalism is like the Christian religion, it lives precisely from a lack of belief, it does	p 77 p 97 p 128 p 128 p 270 p 274 p 298 p 375
RELIGIONS 6	
since he returns in fact everywhere and more visibly in religions and ancient myths, which express forces or mechanisms eternally active of the unconscious and the edifying forces of myths and religions. This latter argument is very important, and it is not unconscious is thought to express itself adequately in myths and religions (taking into account, of course, the work of transformation), there from Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced only within fields of forces expressly defined	p 57 p 57 p 57 p 85
stock market, the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is a whole world of difference	p 341
live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes that our vanity and our complacency	p 341
RELIGIOSITY 3	
Jung is led to restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed in his most rigorous atheism. Freud will cleanse these concepts of their background, their previous existences—religiosity? Scientific knowledge as nonbelief is truly the last refuge of on the side of the object, but as an interior religiosity; that the merit of Adam Smith and Ricardo was to	p 58 p 111 p 270
RELIGIOUS 15	
by a problem of the unconscious that is only apparently religious? The body without organs is not God, quite the contrary postulated adequation. But to render religion unconscious, or the unconscious religious, still amounts to injecting something religious into the unconscious. (And unconscious, or the unconscious religious, still amounts to injecting something religious into the unconscious. (And what would Freudian analysis be without	p 13 p 58 p 58
their fathers, and their country, that they cry at the religious services for their dead buddies, fine boys; then the colonel's sexual organs of another person. One need only consult a religious manual of sexual casuistry to see with what restrictions the with regard to generation, sex, and vital state. And the religious triangulation confirms this result in another mode: thus in the the master race. Oedipus depends on this sort of nationalistic, religious, racist sentiment, and not the reverse: it is not the be two moments: first, a moment that is racist, nationalistic, religious, etc., and that, by means of a segregation, constitutes an the most repulsive mutilations (...), the cruelist rites of all the religious cults ... one has only to look at our former codes there is a problem of political power and economic and religious force inseparable from the fetish, even when its use is it is necessary to take into account political, economic, and religious dimensions that would go beyond sexuality. So long as the a sociohistorical field, where the economic, the political, and the religious are things that are invested by the libido for themselves and the social. Beneath the conscious investments of economic, political, religious, etc., formations, there are unconscious sexual investments, micro investments that	p 62 p 72 p 75 p 104 p 110 p 145 p 182 p 182 p 183 p 183 p 183

military and motivated by conquest, or that it is primarily religious, the military discipline being converted into internal asceticism and cohesion is social, economic, political, cultural, racial and racist, pedagogical, and religious: the delirious person applies a delirium to his family and	p 193 p 274
RELIGIOUS-MILITARY 1	
and a portable temple, and gives his people a new religious-military organization. In order to summarize Saint John the Baptist's enterprise	p 193
RELINQUISH 1	
great chief; his successor, the real chief, had had to relinquish the throne for fear of being bewitched, and his would-be	p 167
RELISHING 1	
all the states, triumphing over some as over his enemies, relishing others as his allies, collecting everywhere the fraudulent premium of	p 88
RELIVE 1	
he finds, within the figure of Authority, the obligation to relive it, this time with no way out. Nor is it	p 79
REMAIN 22	
has become a dead thing—this schizo who sought to remain at that unbearable point where the mind touches matter and	p 20
engaging in an enjoyable pastime, but the mechanisms of money remain totally unaffected by the anal projections of those who manipulate	p 28
our knees, lays us on the couch, and makes us remain there? Let us consider a third and final text of	p 65
casuistry to see with what restrictions the organ-desiring machine connections remain tolerated within the regime for the pairing of people,	p 72
which	
Never heard of it. For the disjointed fragments of Oedipus remain stuck to all the corners of the historical social field	p 96
but also on those claiming to be neutral and to remain outside the affair, uninvolved in politics. The same could also	p 97
spasms and its glories, its labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted	p 113
what it means to scale the wall, and yet to remain behind; to cause flows to pass through, without knowing any	p 132
artistic machine, the analytical machine, and the revolutionary machine will remain in extrinsic relationships that make them function in the	p 137
deadening	
not mean that half the male cousins are destined to remain bachelors. However, at all events, it does express the law	p 156
time as the filiations are extended, expressing both what must remain blocked in the filiation and what must pass through in	p 157
what will not in the system in extension, what will remain blocked or stocked in the extended filiations, and on the	p 164
determinations burst apart at every corner of this field and remain attached to strictly social determinations, since both kinds of determinations	p 166
our case, in the patriarchal organization where the representation would remain clear, but with the affects suppressed, inhibited, or	p 172
transformed? No	
in relation to the desiring-machines; and whether the death-carrying elements remain caught in the machinery of desire, encasted in the social	p 184
their conjunction as decoded flows; outside this conjunction they would remain purely virtual; this conjunction is also the disjunction of the	p 249
in one way or another, the machine and desire thus remain in an extrinsic relationship, either because desire appears as an	p 284
one founds instead their separation into two homosexual series that remain statistical. And one does not by any means escape castration	p 295
the global and personal connections are established; he does not remain there, he crosses these lands, he desecrates them, he penetrates	p 318
clubs for the sick, family care, institutions, and even antipsychiatry—remain threatened by a common danger, a danger which Jean Oury	p 319
and schizoanalysis is solely functional. In this respect it cannot remain at the level of a still interpretative examination—interpretative from	p 322
and its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint of its libidinal investments	p 348
REMAINDER 1	
of each field of presence, fringes that testify to the remainder of a flow in the other, and form residual conjunctive	p 325
REMAINDERS 2	
inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and remainders, with a transference of	p 287
individuality, in a generalized schizogenesis whose	
depend. It does not bear upon the selections, detachments, and remainders effected by these syntheses, but upon the nature of the	p 345
REMAINED 7	
if the work of transformation is taken into account? Groddeck remained more faithful than Freud to an autoproduct of the unconscious	p 54
a shantytown Oedipus. We have seen, however, that the colonized remained a typical example of resistance to Oedipus: in fact, that's	p 169
to close itself, and where the terms of the structure remained stuck to the agents of oppressive social reproduction, either in	p 169
completing the separation of sexuality from reproduction, lies in having remained captive to an unrepentant familialism that condemned it to	p 276
evolve	
irrational, the negative, and the inhibited, it was because he remained the prisoner of derived concepts that made him fall short	p 345
nineteenth century, the study of mental illnesses and madness has remained the prisoner of the familial postulate and its correlates, the	p 359
lies in the fact that, starting from certain intuitions that remained ambiguous in Jaspers, he was able to indicate the incredible	p 362
REMAINING 8	
and five in the left-hand pocket (transmission pockets), with the remaining pocket of my coat receiving the stones that have already	p 3
identity, wandering about over the body without organs, but always remaining peripheral to the desiring-machines, being defined by the share	p 16
of	
and nature; a circular movement by which the unconscious, always remaining subject;: produces and reproduces itself. The unconscious does	p 107
not follow	
symbolic representative of the separation? Wouldn't this be tantamount to remaining at the level of what it means? The ethnologist finds	p 182
decoding, antiproduction has spread throughout all of production, instead of remaining localized in the system, and has freed a fantastic death	p 262
sexuality as a cyclical movement by which the unconscious, always remaining subject, reproduces itself. There is, then, no longer any call	p 276
and inversely, and that constitute the cycle whereby the unconscious, remaining a subject, produces and reproduces itself? We use the term	p 291
chain is the form in which the genic unconscious, always remaining subject, reproduces itself. And as we have seen, that is	p 328
REMAINS 77	
the proof of an original nothingness, nor is it what remains of a lost totality. Above all, it is not a	p 8
an organism in the ordinary sense of the word. It remains fluid and slippery. Agents of production likewise alight on Schreber's	p 15
aware of this fact: the rate of cosmic sexual pleasure remains constant, so that God will find a way of taking	p 16
one to the other, and is this transition inevitable? This remains the crucial question. Karl Jaspers has given us precious insights	p 24
theatrical, and the complementarity of what it sets apart still remains: it is now need that is defined in terms of	p 26
within a real that is natural and social. Desire always remains in close touch with the conditions of objective existence; it	p 27
those who manipulate money. The Marx-Freud parallelism between the two remains utterly sterile and insignificant as long as it is expressed	p 28
which it is nonetheless still a part. But the machine remains desire, an investment of desire whose history unfolds, by way	p 38
formations of the productive unconscious. The anoedipal nature of desiring-production remains present, but it is fitted over the co-ordinates of	p 55
Oedipus	
transference. Here the transference is volatile.... Only the third type remains, whose characteristics define a good analysis. The patient speaks	p 66
in	
has carried his flows right into the desert. But what remains, once we learn that resistances of an hysterical or an	p 67
they had been introduced into a use of synthesis that remains fundamentally illegitimate with regard to them? We do not deny	p 74
or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still affirms the disjointed terms, that	p 76
affirms	
disjunctive synthesis, he substitutes an affirmative use. He is and remains in disjunction: he does not abolish disjunction by identifying the	p 76
on the body without organs and in the unconscious that remains an orphan (yes, I was ...); rather, they designate global persons	p 78

employed by the authors we have previously mentioned. The fact remains that Schreber's memoirs are filled with a theory of God's disappearance completely from Freud's analysis: not one trace of it remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced	p 89 p 89
and the Aztec Serpent. In the aggregate of destination, there remains only daddy, mommy, and me. Thus it must be said of us all. The tone may vary, but the message remains basically the same: you will not escape Oedipus, your sole reintroduction of the error or the illusion?) The fact remains that Reich, in the name of desire, caused a song of reality appears along with the delirious reconstruction. The fact remains that Freud never dropped this simple distinction. And it seems a rupture with the real, whereas in neurosis the identity remains that of unconscious representations and does not compromise perception. But	p 101 p 108 p 119 p 123 p 126
to do with the Ideal. And we have seen what remains common to Freud and Jung: the unconscious always measured against intensity, around the desiring-machine that is erected here and remains here. For here is the desert propagated by our world is truly broken, sundered by what penetrates it. All that remains is a background of gold and fog, intense, intensive, traversed or rather because, there is a collectively invested anus. What remains then for the making of Oedipus? The structure—that is brought production under its sway. The space of the encampment remains adjacent to that of the forest; it is constantly reproduced paradoxically that its mechanisms be ineffectual enough so that fear remains the motor of the whole? And what is this fear energy flow (+—or—+), something does not pass or remains blocked (+ + or—), and something blocks, or on in the public symbols of primitive societies, and this nature remains integrally lived by the members of these societies, even though to an event or to something that is felt, which remains familial and intimate in spite of everything, an intimate Oedipal contain the secret of the libido: in this way, one remains in the framework of representation. In the second instance one absolute in this new alliance and this direct filiation. It remains to be said that, in order to understand the barbarian does one distinguish the way in which the primitive community remains on its guard with respect to its own institutions of the transcendent unity that appropriates surplus value. The old inscription remains, but is bricked over by and in the inscription of private property, the despotic tie between money and taxes remains visible. Basing himself on the research of Edouard Will, Michel wherever there are flows to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas	p 128 p 131 p 132 p 144 p 148 p 152 p 157 p 172 p 183 p 183 p 194 p 195 p 196 p 197 p 204
the linearity of the deterritorialized signs. But such a field remains defined by a transcendence, even when one considers this transcendence only thing that gladdens their hearts. But this master signifier remains what it was in ages past, a transcendent stock that technical machine, that is lacking. Isn't it rather that desire remains caught in the nets of the despotic State, entirely invested even inscribed independently of it. The commercial and monetary inscription remains overcoded and even repressed by the previous characteristics and modes	p 207 p 208 p 224 p 227
in another area. Thus the importance of human surplus value remains decisive, even at the center and in highly industrialized sectors production that makes the economy a monetary economy. The fact remains that the apparent objective movement of capital—which is by in some measure continue to do so. The fact nonetheless remains that writing typically plays the role of an archaism in gestural, etc., no flow is privileged in this language, which remains indifferent to its substance or its support, inasmuch as the caught up in an axiomatic or not; on whether one remains at the level of the large aggregates functioning statistically, or to destroy the very basis of codes. Secondly, the fact remains that money as an unlimited abstract quantity cannot be divorced wide, but the objective being they define as class interest remains purely virtual so long as it is not embodied in a conquest of the State apparatus has always been and remains problematical. A supposedly socialist State implies a transformation of production	p 233 p 239 p 240 p 240 p 247 p 249 p 255 p 255
whence the necessity for distinguishing groups-in-fusion from the class, which remains serial, represented by the party or the State. And the exist on the same scale. This is because class interest remains a function of the large molar aggregates; it merely defines same category of new alliance). The process by no means remains the same in the capitalist system. Representation no longer relates represented of desire. But in the primitive formations this limit remains vacant, precisely insofar as the flows are coded and as of regression or progression. (Even the psychoanalytic conception of repetition remains captive to such a movement.) (3) Finally, the point of appears in Group Psychology and the Analysis of the Ego, remains completely stymied by Oedipus. In the unconscious there are only of the aims of desire. The link between the two remains secondary and indirect, both in the new means appropriated by of portraits of assassins. It is no use saying this remains within the bounds of Oedipus, the truth is that it cyclical orphan movement, a cycle of destiny where it always remains a subject. It is precisely on this point that the his own desiring-machines, O sexuality—while the father or mother remains in the background, from whom the child borrows parts and nevertheless mark the reconciliation of psychoanalysis with representation. The fact remains that a conflict cuts across the whole of psychoanalysis, the	p 257 p 257 p 263 p 266 p 276 p 283 p 284 p 290 p 290 p 298 p 300
with two partial objects at least partially overlap: their production remains distinct in relation to the objects x and y that are in a paradoxical relationship of included disjunction. Finally there remains the possibility, not of an overlapping of the flows, but discovery of the death instinct and World War I, which remains the model of capitalist war. More generally, the death instinct reduced to a minimum, because desiring-production as an absolute limit remains an exterior limit, or else stays unoccupied as an internalized for the overcoded subjects, at the same time as antiproduction remains separate as the share owing to the overlord. Things are image consonant with its wishes: we are still pious, psychoanalysis remains in the precritical age. Doubtless these illusions would not take of flows, to the detachments of codes, to the subjective remains or revenues. And from this viewpoint it is indeed true participate, under the cover of aims and interests. The fact remains that there exists a disinterested love of the social machine machine of desire. A revolutionary group at the preconscious level remains a subjugated group, even in seizing power, as long as even sexual emancipation, give no privilege as long as sexuality remains confined within the framework of the dirty little secret. It difficult and uninteresting job on the outside; children whose future remains uncertain; the father who has had it with feeding all many things about the necessity for money in the cure, remains supremely indifferent to the question of who is footing the in all of this, society is thereby justified: all that remains to contest it with are vague considerations on the sick aims and interests that it assigns and distributes. The fact remains that such an investment does not endure the light of Capitalism, which is always ready to expand its interior limits, remains threatened by an exterior limit that stands a greater chance the same laws of aggregates and large numbers. The fact remains that the schiz came into existence only by means of it proceeds, and as long as it proceeds. It therefore remains for us to see how, effectively, simultaneously, these various tasks	p 325 p 325 p 335 p 336 p 337 p 339 p 344 p 346 p 348 p 350 p 356 p 356 p 361 p 367 p 376 p 378 p 382
REMARK 15	
Proust writes of the unity of Balzac's creation, though his remark is also an apt description of his own oeuvre. In yet Jung's initial reservation was a telling one. The same remark holds true of children's games. A child never confines himself hold. It would be a mistake to see in this remark of Freud's nothing more than an observation of detail, a the loss of the Ego, which causes a subject to remark: I had existed since the very beginning ... from the lowest nature and to man. On this point Nietzsche makes a remark completely akin to those of Marx or Engels: We now of a nature to leave us wondering: Freud quotes a remark by Sir J. G. Frazer according to which the law book as family romance). Freud couldn't abide a simple humorous remark by Jung, to the effect that Oedipus must not really betrayed everything, it was nevertheless not by way of this remark, Which can only suggest that the mother functions as a would be all the more surprised—in line with a remark by Lacan—if Oedipus were in fact discovered in neurosis oedipalists are not saying anything different from this when they remark that an actual deprivation or frustration cannot be experienced except implements, and the human organs. Meyer Fortes makes a passing remark that is joyous and refreshingly sound: The circulation of women results from it. Adopting Malinowski's arguments, Reich added a profound remark: desire is all the more Oedipal as the prohibitions are strategically occupied in all social formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo can dream of Oedipus the floating images constantly produced by capitalism. To pursue a remark of Henri Lefebvre's, these images do not initiate a making represents the unconscious in this way? For never has Engels's remark regained so much meaning: you'd think the psychoanalysts really believed	p 42 p 46 p 66 p 84 p 107 p 114 p 114 p 114 p 123 p 127 p 142 p 172 p 177 p 251 p 297
REMARKABLE 3	
cures; they are schizoanalysis in action. Victor Turner gives a remarkable example of such a cure among the Ndembu. The example the truth is that it throws them open in a remarkable way. The hereditary genes of drives therefore play the role givable and not given in experience. This very point is remarkable: It is because death, according to Freud, has neither a	p 167 p 290 p 332
REMARKABLY 2	
point as on so many others, because his idealism was remarkably atypical. Contrasting the concept of process with those of reaction	p 25

the money back to the rich and a means of remarkably widening the regime of debts, making it even stronger, by	p 197
REMARKED 5	
the beginning of their differences is too often forgotten: Jung remarked that in the process of transference the psychoanalyst frequently appeared	p 46
after the father and the mother. It has often been remarked in fact that the prohibition existed in two forms, the	p 71
and the results of successful counteractions. It has often been remarked that the State commences (or recommences) with two fundamental acts	p 196
of its ends. That is why it has often been remarked that the Industrial Revolution combined an elevated rate of technical discovery of the abstract or subjective essence. It has been remarked in this context that each time Freud brings to the	p 233 p 300
REMARKING 1	
Cartry return to the question. These authors are right in remarking that Levi-Strauss's kinship atom—with its four relationships: brother-sister, husband-wife	p 157
REMARKS 8	
the Feuerbach of psychiatry, in the sense in which Marx remarks: Whenever Feuerbach looks at things as a materialist, there is the point of shouting: More taxes! Less bread!?	p 22
As Reich remarks, the astonishing thing is not that some people steal or culture? In his self-analysis he discovers something about which he remarks: Well now, that looks like Oedipus! And at first he	p 29
new state of abstraction. Hence the relative truth of psychoanalytic remarks concerning the anal nature of monetary economy. But the logical sister is lost to her own family. But, as Levi-Strauss remarks, one also changes signs in passing from one generation to	p 55
First of all, it appears that—in keeping with Balibar's remarks—this tendency to a falling rate of profit has no	p 143
of communication, which Freud touched on only marginally in his remarks on occultism, constitutes in fact the norm, and pushes into	p 156
to become a dogma of psychoanalysis. Philippe Girard, in unpublished remarks that seem to us to have a wide application, situates	p 228 p 276 p 353
REMEDIES 1	
the worst familialist, personological, and egoic postulates, so that the remedies invoked are no more than a sincere corroboration among parents	p 360
REMEMBER 6	
is Molloy, said the sergeant. Yes, I said, now I remember. And your mother? said the sergeant. I didn't follow. Is	p 14
I'll use the third person instead, if I happen to remember to. If it amuses them. And it won't make one	p 23
psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us remember once again one of Marx's caveats: we cannot tell from	p 24
possible tentative answer must be sought in family relations. I remember that ever since I was eight years old, and even	p 48
was, what I was, and why I was alive; I remember that at the age of six, on a house on	p 48
it meant to be conscious of oneself breathing, and I remember that I wanted to inhale myself in order to prove	p 48
REMEMBERED 2	
phase has never had a real existence. It is never remembered, it has never succeeded in becoming conscious. It is a	p 59
qualified as a schizophrenic mode of reasoning? It will be remembered that Reich concluded in favor of an intra-atomic cosmic energy	p 291
REMIND 3	
that was held dear until then. Hellenists were right to remind us that, even in the case of worthy Oedipus, it	p 98
where production reacts on the socius. Marxists are right to remind us that if kinship is dominant in primitive society, it	p 147
to set in motion and to break? Doubtless Marxists will remind us that the formation of money as a specific relation	p 239
REMINDED 1	
this instance, the platitude is not even true. We are reminded how illegitimate it is to conclude from the prohibition anything	p 162
REMNANTS 1	
conjunction. When this occurs, the conjunction no longer merely designates remnants that have escaped coding, or consummations-consumptions as in the primitive	p 224
REMODELING 1	
them. But inversely, they are also continually closing up again, remodeling themselves in the image of subjugated groups: re-establishing interior limits	p 349
REMORSELESS 1	
artists with a look of bronze, creating an oppressive and remorseless machine, erecting before any perspective of liberation an ironclad impossibility	p 199
REMOTE 1	
it, linking it up with other societies, ancient or contemporary, remote or vanished, dead or yet to be born. Africas and	p 352
REMOVAL 2	
that have become abstract. The first organ to suffer privatization, removal from the social field, was the anus. It was the	p 143
high, under the conditions (which we must analyze) of its removal from the field, conditions that do not presuppose sublimation; since	p 143
REMOVALS 1	
the detachments from the chain (detachements de chaine) and the removals from the flow (prelevements de flux) brought about by the	p 41
REMOVE 2	
to another. It appears to be set back at a remove from what it transects and from what it resects, as	p 219
an abstraction that belongs to another dimension, always at a remove and struck by latency, but that springs back and returns	p 220
REMOVED 7	
that won't make any difference either. He is too far removed from these problems, too far past them. Even Freud never	p 23
another machine connected to it. Hence the product is something removed or deducted from the process of producing: between the act	p 26
the ruins of a despotic State more or less far removed in time, finds itself in a totally new situation: it	p 33
actual was also the most primary, the shortest, the furthest removed. Jung presents his archetypes as actual factors that extend in	p 128
policemen to an ambulance with your eyes with the pancreas removed with your eyes of appendix operation with your eyes of	p 279
with your eyes of abortion with your eyes of ovaries removed with your eyes of shock with your eyes of lobotomy	p 279
as such, how is it that it is infinitely further removed from desiring-production than were the primitive or even the barbarian	p 335
REMOVES 1	
in this manner detaches it, it is the anus that removes and sublimates the penis in a kind of Aufhebung that	p 143

REMOVING	2	
that it cuts into. It functions like a ham-slicing machine, removing portions from the associative flow: the anus and the flow incest, and of making it possible, in no way involves removing the apparatus of social and psychic repression (l'appareil repression-refoulement), On		p 36 p 201
REMUNERATED	1	
exterior limit between scientific or technical labor—even when highly remunerated—and the profit of capital that inscribes itself with another		p 234
RENAISSANCE	1	
mother is also the earth, and incest is an infinite renaissance. (He is wrong only in thinking that he has thus		p 162
RENARD	1	
of twins, an intense filiation. At the beginning of <i>Le renard pale</i> , Marcel Griaule and Germaine Dieterlen sketch out a splendid		p 154
RENDER	9	
consequence the fortuitousness of this or that particular individuality will render all of them necessary. The forces of attraction and repulsion in order to interpret the commonly postulated adequation. But to render religion unconscious, or the unconscious religious, still amounts to injecting		p 21 p 58
it is simply that the means have been found to render the family transcendent. There we have it—the incurable familialism measure and to be done with it, so as to render the event comical. And he explains that strictly speaking this to breed man, to mark him in his flesh, to render him capable of alliance, to form him within the debtor-creditor himself or his god. The prescriptions and prohibitions that often render him almost incapable of acting make of him a body a migration in the in-depth elements of representation, which will render the latter more foreign, more ruthless, more definitive, or more it is content to bar the question in advance, to render all the answers insufficient by relegating them to the status as best it can a whole to which it will render its law immanent. It is no longer the pure signifier		p 92 p 106 p 190 p 194 p 202 p 208 p 221
RENDERED	4	
person of one of its members who has been eliminated, rendered null, and foreclosed. We can understand how such a concept is urgent, it is essential that the limit be displaced, rendered inoffensive, and that it pass or seem to pass into which it is directed; it projects onto the representative, categories, rendered discernible, that it has itself established; it applies to the body of capital-money: it has realized the immanence, it has rendered concrete the abstract as such and has naturalized the artificial		p 94 p 102 p 165 p 261
RENDERING	7	
proceeds by twos—this is even the necessary condition for rendering escape impossible—a first pre-oedipal beginning is invoked, the primitive		p 99
are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces the movement, it		p 112
that constitutes them, but that does not constitute them without rendering them impossible as sexual partners. One can commit incest only word, money—the circulation of money—is the means for rendering the debt infinite. And that is what is concealed in of the primordial Urstaat on the new state of things, rendering it immanent to the new system insofar as possible, making a matter of imposing the idea of an energetic duality rendering the machinic transformations impossible, with everything obliged to pass by yoke of the little secret, while finding medical means for rendering it public, for making it into an open secret, the		p 160 p 197 p 221 p 333 p 351
RENDERS	7	
that it is this cruel system of inscribed signs that renders man capable of language, and gives him a memory of this is possible only in the system in extension that renders persons discernible, that makes a determinate use of signs, an is it the repressing representation, which is beyond, and which renders the persons discernible only by subjecting them to the homosexual of destiny—finds itself taken into an immense machinery that renders the debt infinite and no longer forms anything but one the deterritorialized full body, and that on this full body renders the movement of debt infinite. It is a measure of merely its unwarranted privilege, a privilege beyond its capacities, that renders it mad. In this perspective Foucault announced an age when field by the libido, but a very particular investment that renders this application possible and necessary. That is why Oedipus seemed		p 145 p 163 p 165 p 192 p 199 p 321 p 363
RENEW	1	
Oedipus and rediscover everywhere the force of desiring, production; to renew, on the level of the Real, the tie between the		p 53
RENEWAL	1	
which is culture and hence false, but of continuous birth, renewal. life, life In the myth there is no life for		p 298
RENEWING	1	
still maintaining all the presuppositions of the asylum, and basically renewing the thrust of nineteenth-century psychiatry according to the slogan put		p 94
RENOUCE	2	
the human sex, and the necessity for the woman to renounce her desire for the penis and for the man to her desire for the penis and for the man to renounce his male protest. We maintain that there is not one		p 356 p 356
RENT	1	
the development of towns, and the appearance of manorial ground rent in money form, or of the contractual hiring of labor		p 223
RENUNCIATION	4	
this way? Did the imperialism of Oedipus require only the renunciation of biological realism? Or wasn't something else sacrificed to Oedipus teach us resignation. Resignation to Oedipus, to castration: for girls, renunciation of their desire for the penis; for boys, renunciation of girls, renunciation of their desire for the penis; for boys, renunciation of male protest—in short, assumption of one's sex. This very forces of alienation and disalienation, carries with it a renunciation of the fundamental positions of psychoanalysis concerning sexuality, despite the		p 54 p 59 p 59 p 94
RENUNCIATIONS	1	
To the secret Committee? To the first ruptures, which signify renunciations by Freud as much as betrayals by those who break		p 55
REOPENED	1	
again to confront psychosis directly, however, the family was immediately reopened in extension, and was in itself considered as the indicator		p 93
REORGANIZATION	1	
of social repression-psychic repression will have to undergo a complete reorganization. Hence desire, having completed its migration, will have to experience		p 217
REORGANIZES	2	

a vast appropriation of the productive forces; it displaces and reorganizes in its own fashion the entirety of the connections and and the hiatuses that characterize the machines of desire. It reorganizes them all along the lines of the universal castration that	p 124 p 124
REPAIRED 1	
box broken in a hundred places, whose every crack is repaired with cement made of gold, or like the church tile	p 362
REPASSES 1	
order and the power (the new alliance), and also what repasses from filiation to alliance, what is taken up again by	p 219
REPAYING 2	
creditor has not yet lent while the debtor never quits repaying, for repaying is a duty but lending is an option not yet lent while the debtor never quits repaying, for repaying is a duty but lending is an option—as in	p 198 p 198
REPEATEDLY 1	
Oedipus counts for nothing in our society: we have said repeatedly that Oedipus is demanded, and demanded again and again; and	p 175
REPEATS 1	
the internal zigzag of the Dogon egg. Each one intensively repeats the entire genealogy for himself. And everywhere it is the	p 154
REPEL 3	
presuppose this first great hiatus, although they all claim to repel and to fill it. It could be that, spiritual or limit in another way: precisely in order to neutralize or repel the absolute exterior limit, the schizophrenic limit; it needs to appropriates for itself the flow production. It can as well repel the organs-objects as attract them, and appropriate them for itself	p 192 p 266 p 326
REPELLED 3	
always at the margins of social production, tangential and always repelled. The schizo knows how to leave: he has made departure to which his organs become attached, where they are attracted, repelled, miraculated, following the requirements of a socius. Nietzsche says: it is how the unconscious productions and formations were not merely repelled by an agency of psychic repression that would enter into	p 131 p 144 p 338
REPELLING 2	
in schizophrenia its own exterior limit, which it is continually repelling and exorcising, while capitalism itself produces its immanent limits, which limit the decoded flows of desiring-production, but it never stops repelling them by binding them in an axiomatic that takes the	p 266 p 303
REPELS 6	
into the body without organs, and the body without organs repels them, since it experiences them as an over-all persecution apparatus partial objects and their relations with a full body that repels or attracts them: vaginas riveted on the woman's body, an and function only within the immanent axiomatic that exorcises and repels this reality. The language of a banker, a general, an added to them like anew, really distinct part. When it repels the organs, as in the mounting of the paranoiac machine intensity. The death model appears when the body without organs repels the organs and lays them aside: no mouth, no tongue of its market. For the great flow of mutant capital repels its limits, adds new axioms, and maintains desire within the	p 9 p 142 p 246 p 326 p 329 p 375
REPENTANCES 1	
psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud discovers the Oedipus complex	p 53
REPERTORY 1	
residues of the Nietzschean discourse, which have now become the repertory, so to speak, of his histrionicism. It is not a	p 21
REPERVERTED 1	
proposes the image of a subject-group that would become immediately reperved, with former schizos guiding the most recent ones, and, as	p 320
REPETITION 3	
no history, that they are dominated by archetypes and their repetition, is especially weak and inadequate. This idea was not conceived movement of regression or progression. (Even the psychoanalytic conception of repetition remains captive to such a movement.) (3) Finally, the point the coitus scene; and in The Rat Man, the disguised repetition of the paternal situation, making it possible to enrich or	p 150 p 276 p 354
REPLACE 8	
homosexual libido directed at Dr. Flechsig's person. But when we replace the doctor with the father and commission the father to people believe in it; then the cops are there to replace the high priests. The first profound example of an analysis not be thought that they put forward other interpretations to replace the psychoanalytic interpretation. It could be that ethnologists and Hellenists graphic flux that flows from the voice. Simulation does not replace reality, it is not an equivalent that stands for reality its identity, having now only a floating identity, tends to replace the model of the game. In short, Hjelmslev's very special two phases, between decoding and the axiomatization that comes to replace the vanished codes. The flows are decoded and axiomatized by generalized decoding of flows, and its axiomatic that comes to replace the codes and overcodings, But on the other hand there makes its ambition clear: to relieve the waning family, to replace the broken-down familial bed with the psychoanalyst's couch, to make	p 57 p 81 p 180 p 210 p 242 p 246 p 261 p 307
REPLACED 13	
structure, it is in vain that the traditional daddy-mommy are replaced by a mother-function, a father-function; we don't quite see what and the same movement that the repressive social production is replaced by the repressing family, and that the latter offers a having only a controlled mobility. The territorial alliances are not replaced, but are merely allied with the new alliance; the territorial allied with the new alliance; the territorial filiations are not replaced, but are merely affiliated with the direct filiation. It is problem of debts). The infinite creditor and infinite credit have replaced the blocks of mobile and finite debts. There is always become a sign of the sign, the despotic sign having replaced the territorial sign, having crossed the threshold of deterritorialization; the initiates the overcoding. The system of subordination or signification has replaced the system of connotation. To the extent that graphism is the regime is not milder; the system of terror has replaced the system of cruelty. The old cruelty persists, especially in debt that is now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal in a particular constellation that dissolves in order to be replaced by another one. Three million points per second transmitted by two operations of capture: one where repressive social production becomes replaced by beliefs, the other where repressed desiring-production finds itself replaced replaced by beliefs, the other where repressed desiring-production finds itself replaced by representations. To be sure, it is not psychoanalysis that of capital-money as the socius—the great social axiomatic has replaced the territorial codes and the despotic overcodings that characterized the	p 82 p 119 p 196 p 196 p 197 p 206 p 209 p 211 p 217 p 241 p 313 p 313 p 372

REPLACES	8	
syntheses of production: a regime for the pairing of people replaces the connection of partial objects. On the whole, the connections away makes him the sister of his mother, who eminently replaces the sister, and to whom he becomes united by replacing lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces the intense either ... or ... or ...); the names, the appellations no		p 71 p 158 p 160
production, has two correlative aspects: on the one hand it replaces the territorial machine, it forms a new deterritorialized full body overcoding, it produces reality on the new full body that replaces the earth. It expresses the appropriation and production of the value of flux. The fact that a mathematical appearance here replaces the old code simply signifies that one is witnessing a or bursts into flames. Why not merely say that capitalism replaces one code with another, that it carries into effect a means of a code, one must not think that it replaces the socius, the social machine, with an aggregate of technical		p 198 p 210 p 228 p 247 p 251
REPLACING	5	
the most somber organization, the harshest compatibility, with the axiomatic replacing the codes and incorporating them, always a contrario. 3		p 153
The replaces the sister, and to whom he becomes united by replacing Amma. In short, a whole world of ambiguous signs, included the trap of its paralogisms, crushing the whole of desiring-production, replacing it with a system of beliefs. Oedipus is never a concrete the abstract as such and has naturalized the artificial, replacing the territorial codes and the despotism overcoding with an axiomatic if not in fact a prodigious operation that consists in replacing desire under the law of the despot, in introducing lack		p 158 p 178 p 261 p 268
REPLETE	1	
a case of paranoid delirium with a strong politico-erotic content replete with suggestions for social reform i believes it possible to		p 274
REPLIES	1	
asks his Sumerian master: what is this sign? The Sumerian replies: that's a. The Akkadian takes this sign for a, and		p 208
REPLY	9	
to be a response to the new situation or a reply to the indiscreet questioner. The disjunctive synthesis of recording therefore anyone who asks: Do you believe in God? we should reply in strictly Kantian or Schreberian terms: Of course, but only all of this—in myth, in Oedipus and castration. They reply: the question is not one of knowing whether we believe the market value of its form of content. But some reply: Artaud does not belong to the realm of literature, he Amazon groups capable of negotiating for men perhaps finds its reply in women's affinity with the germinal influx, resulting in the seems to have closed the question again with a categorical reply: debt is no more than a superstructure, a conscious form a generalized theory of flows that one is able to reply to the question: how does one come to desire strength etc., from developing. (The leadership has a tendency rather to reply: when I hear the word desire, I pull out my and the theater)? We are familiar with the eminently modern reply of certain recent authors: the theater elicits the finite structure		p 12 p 13 p 107 p 134 p 165 p 166 p 185 p 239 p 257 p 305
REPORT	1	
relationship, but rather a relation in the sense of a report or an account, an inscription within the over-all process of		p 48
REPORTERS	1	
where the parents play the role of partial objects, witnesses, reporters, and agents, in a process that outflanks them on all		p 100
REPOSITIONED	1	
deficiency, by means of which the schizophrenic is of course repositioned on the Oedipal axis, set back into the Oedipal orbit		p 52
REPOSITORY	1	
with worries, defects, ambitions, frailties, that he is not the repository of an all-encompassing wisdom [=code] but a wanderer, along the		p 334
REPRESENT	23	
it as a quasi cause. Forces and agents come to represent a miraculous form of its own power: they appear to of having breasts does not resemble breasts, it does not represent them, any more than a predestined zone in the egg all of Oedipus and totally demolish its ridiculous claim to represent the unconscious, to triangulate the unconscious, to encompass the entire or scanty. A desiring-machine and a partial object do not represent anything. A partial object is not representative, even though it organs representing races and cultures. The full body does not represent anything at all. On the contrary, the races and cultures being valid in itself, and from claiming to express or represent this different nature of the agents that are in question organized into a figure or a structure able both to represent the unconscious, and to represent in it the various agents a structure able both to represent the unconscious, and to represent in it the various agents of the collectivity; rather, they sexuality as an autoproduction of the unconscious. Sexuality does not represent a premium for the ego, in exchange for its subordination displacement and acts on the partial drives insofar as they represent in their own fashion a sort of desiring-production, before being be sublimated, for want of another use. Analogy does not represent a lower requiring conversion to a higher. It is the or as a separable part of the body does not represent an aggressive and separate phallus; hair is a thing in spontaneity would be ascribed, suffocated by the agents claiming to represent that interest. Sartre's analysis in Critique de la raison dialectique		p 10 p 19 p 44 p 47 p 85 p 96 p 97 p 97 p 108 p 117 p 143 p 182 p 256
complex and varied. Some are mainly folkloric, but they nonetheless represent social and potentially political forces (from domino players to home		p 257
also a purpose, an intention. The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one		p 288
structure can never present more than its own absence, or represent something not represented in the representation: but it is claimed can only be evaluated through the types of reterritorialization that represent it; the one is the reverse side of the other and his fantasies. These machines are still too representative, and represent units that are too large—even the perverted machines of operate in accordance with its own constituent machines, but merely represent what a repressive apparatus gives it to represent. It is but merely represent what a repressive apparatus gives it to represent. It is the very form of interpretation that shows itself general aims and interests, even though in reality the latter represent only the members of the dominant class or a fraction Oedipal form of content that no longer even needs to represent Oedipus, since the structure suffices. But on the other, the and the improvement of the standard of living; powerful organizations represent them, which get nasty as soon as the nature of		p 305 p 316 p 322 p 339 p 339 p 367 p 370 p 374
REPRESENTABLE	2	
Sexuality is by no means a molar determination that is representable in a familial whole; it is the molecular underdetermination functioning economy by discovering quantitative labor as the principle of every representable value, Freud founds desiring-economy by discovering the quantitative libido as		p 183 p 299
REPRESENTATION	185	
classical theater was substituted for the unconscious as a factory; representation was substituted for the units of production of the unconscious		p 24
whole of desiring-production is crushed, subjected to the requirements of representation, and to the dreary games of what is representative and		p 54
the dreary games of what is representative and represented in representation. And there is the essential thing: the reproduction of desire thing: the reproduction of desire gives way to a simple representation, in the process as well as theory of the cure day (Wedekind), but the classical theater, the classical order of representation. The psychoanalyst becomes a director for a private theater, rather		p 54 p 54 p 55

identifies with races, peoples, and persons in a theater of representation, but proper names that identify races, peoples, and persons with proper names should not be conceived of in terms of representation; it refers instead to the class of effects: effects that conclusion becomes completely illegitimate. Distinctions must be made: the repressing representation which performs the repression; the repressed representative, on which the element, which reduces everything to a scene from Oedipal theatrical representation (the return to myth!); and finally the third element, the myth would be a transposed or even an inverse representation of real relations in extension, but because only the myth are now able to outline the various instances of territorial representation in the primitive socius. In the first place, the germinal the first place, the germinal influx of intensity conditions all representation: it is the representative of desire. But if it is be carried out. We call this second instance—the repressing representation itself—alliance, since the filiations become extended only in terms as opposed to alliance paranoia). Male homosexuality is therefore the representation of alliance that represses the ambiguous signs of intense bisexual before this—so serious (he says)—discovery of a homosexual representation (there we merely see a primitive version of the formula and completely ignorant of daddy-mommy. Nor is it the repressing representation, which is beyond, and which renders the persons discernible only alliance. Incest is only the retroactive effect of the repressing representation on the repressed representative: the representation disfigures or displaces this effect of the repressing representation on the repressed representative: the representation disfigures or displaces this representative against which it is directed positive and the negative into a system in extension—the representation reduces the representative to what is blocked in this system for desire. For desire is that, too: a trap. Territorial representation comprises these three instances: the repressed representative, the repressing representation representation comprises these three instances: the repressed representative, the repressing representation, and the displaced represented. 4 Psychoanalysis and Ethnology We are or transformed)—at the same time as the supposed Oedipal representation. But such is not the case: most ethnologists have clearly been psychoanalyzed, and in spite of the displacement of the representation. As Leach says apropos of the sex/hair relationship, displaced phallic not repressed. Must it be said that primitives repress the representation and keep the affect intact? And would the contrary be true in our case, in the patriarchal organization where the representation would remain clear, but with the affects suppressed, inhibited, or in fact: psychoanalysis tells us that we too repress the representation. And everything tells us that we too often keep the psychoanalyzed. But what enables one to speak of an Oedipal representation that would be the object of repression? Is it because prohibited. The prohibition of incest would therefore imply an Oedipal representation, and it would be born of the repression of this and it would be born of the repression of this representation and of the latter's return. Now the opposite is clearly opposite is clearly the case; not only does the Oedipal representation presuppose the prohibition of incest, but it is not even but it is not even possible to say that the representation is born of the prohibition or results from it. Adopting repression of incest is not born of a repressed Oedipal representation any more than it provokes this repression. But—and this But the repressed is not first of all the Oedipal representation. What is repressed is desiring-production. It is the part of affects, and above all, without any reference to an Oedipal representation that could be held to be originally repressed or structurally a beyond of alliance and a filiative this-side-of, between a representation of alliance and the representative of filiation, as one attempts a limit or a displaced represented in the system of representation; it must migrate to the heart of this system and only this time barred? This is still the domain of representation. The true misunderstandings, the misunderstandings between ethnologists (or Hellenists) and libido: in this way, one remains in the framework of representation. In the second instance one goes beyond these large aggregates machines, their regime compared to that of desiring-machines. 5 Territorial Representation While representation is always a social and psychic repression of regime compared to that of desiring-machines. 5 Territorial Representation While representation is always a social and psychic repression of desiring-production, it ways, according to the social formation considered. The system of representation comprises three elements that vary in depth: the repressed representative elements that vary in depth: the repressed representative, the repressing representation, and the displaced represented. But the agents (les instances) that lost none of their polyvocality, and the simple represented in representation has not yet taken the place of the representative. In necessary to take into account not only the elements of representation as they are organized in depth, but the manner in they are organized in depth, but the manner in which representation itself is organized at the surface, on the inscription surface For debt is the unit of alliance, and alliance is representation itself. It is alliance that codes the flows of desire order to form and to forge a system in extension (representation) based on the repression of nocturnal intensities. The alliance-debt answers as a distribution of labor capacity, but in the ideological representation that the society gives itself of its economic base, this moment of circulation in the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In this two heterogeneous poles of the savage inscription process or territorial representation: the couple voice-audition and hand-graphics. How does such a machine indeed what must be called a debt system or territorial representation: a voice that speaks or intones, a sign marked in the appreciative eye. Such is the manner in which territorial representation organizes itself at the surface, still quite close to a by the spectacle of the punishment: as primitive justice, territorial representation has foreseen everything. Coding pain and death, it has foreseen bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest with the mother are a different way? For it concerns the whole system of representation when it ceases to be territorial and becomes imperial. First the impression that the elements of the in-depth system of representation have begun to move: the cellular migration has begun that that will carry the Oedipal cell from one locus of representation to another. In the imperial formation, incest has ceased being being the displaced represented of desire to become the repressing representation itself. For there can be no doubt: this way the incest now comes to occupy the position of the repressing representation. Another gain in the sum of repression, a new economy gain when incest comes to take the place of the representation itself, and in this capacity take charge of the repressing speaking only of a migration in the in-depth elements of representation, which will render the latter more foreign, more ruthless, more occur correlatively a considerable change in the other elements of representation, those elements that operate on the surface of the inscribing inscribing socius. What changes singularly in the surface organization of representation is the relationship between the voice and graphism: it is indeed a break that changes everything in the world of representation, between this writing in the narrow sense and writing in try to summarize the differences between these two forms of representation, territorial and imperial. In the first place, territorial representation is of representation, territorial and imperial. In the first place, territorial representation is made up of two heterogeneous elements, voice and graphism heterogeneous elements, voice and graphism: the former is like the representation of words constituted in lateral alliance, while the latter is constituted in lateral alliance, while the latter is like the representation of things—of bodies—established in extended filiation. The former function. So that when one considers the whole of territorial representation, one is struck by the complexity of the networks with moment on it appears indeed that the two dimensions of representation—its surface organization with the elements voice-graphy-eye, and its in-depth in a new destiny, with the despotic machine and imperial representation. In the first place, graphism aligns itself on the voice unity of the despot. If we call the order of representation in a social system a plane of consistency (plan de the signified in the unconscious. The signifier as the repressing representation, and the new displaced represented that it induces, the famous the royal trinity is therefore the whole of the repressing representation insofar as it initiates the overcoding. The system of subordination so long ago, was inscribed flush with the body—body representation subordinates itself to word representation: sister and mother are the flush with the body—body representation subordinates itself to word representation: sister and mother are the voice's signifieds. But to the incest changes its meaning or locus, and becomes the repressing representation. For what is at stake in the overcoding effected by The apparatus of social repression-psychic repression—i.e., the repressing representation—now finds itself defined in terms of a supreme danger and excrement. One might think that the system of imperial representation was, in spite of everything, milder than that of territorial was, in spite of everything, milder than that of territorial representation. The signs are no longer inscribed in the flesh itself	p 86 p 86 p 115 p 118 p 157 p 164 p 164 p 164 p 165 p 165 p 165 p 165 p 165 p 165 p 166 p 166 p 172 p 172 p 172 p 172 p 172 p 172 p 172 p 172 p 172 p 173 p 173 p 177 p 177 p 180 p 183 p 184 p 184 p 184 p 184 p 185 p 185 p 185 p 185 p 185 p 188 p 188 p 188 p 189 p 189 p 191 p 200 p 201 p 201 p 201 p 201 p 201 p 202 p 202 p 202 p 202 p 203 p 203 p 203 p 203 p 203 p 204 p 205 p 205 p 205 p 209 p 209 p 209 p 209 p 210 p 210 p 211 p 211
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begins its cellular, ovular migration in the system of imperial representation: from being at first the displaced represented of desire, it	p 215
first the displaced represented of desire, it becomes the repressing representation itself. The impossible has become possible; the unoccupied	p 215
limit now	
sister and his mother as body representations subjected to verbal representation. Moreover, Oedipus is in the process of establishing each of	p 215
sister, and the mother: it is the overcoding and repressing representation. The father intervenes only as the representative of the old	p 216
It must result from the repressing action of the incestuous representation, which is not yet by any means a complex in	p 216
the sense of repressed desire, since on the contrary the representation exercises its repressive action on desire itself. The Oedipus complex	p 216
the state of the displaced represented to that of repressing representation; rather, from being the repressing representation, it will have to	p 216
to that of repressing representation; rather, from being the repressing representation, it will have to finally become the representative of desire	p 216
truth is that we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly	p 240
illiterate	
all this is evidence that writing belongs to imperial despotic representation. Once this is said, what exactly is meant when someone	p 240
Each type of social machine produces a particular kind of representation whose elements are organized at the surface of the socius	p 262
axiomatic, and reterritorialization are the three surface elements of the representation of desire in the modern socius. So we come back	p 262
at its highest point in the order of modern capitalist representation, because this identity is universally realized in the immanence of	p 262
difference in regime is greatest in the capitalist order of representation, and that this representation subjects desire to an operation of	p 262
greatest in the capitalist order of representation, and that this representation subjects desire to an operation of social repression-psychic	p 262
repression that	
by no means remains the same in the capitalist system. Representation no longer relates to a distinct object, but to productive	p 263
turn surveys the entire social field from above (the repressing representation): the formal operations of flattening, extrapolation, and so on, that	p 266
as it completes its migration in the in-depth elements of representation: the displaced represented has become, as such, the representation of	p 267
of representation: the displaced represented has become, as such, the representation of desire. Hence it goes without saying that this	p 267
becoming	
part refer to machinic arrangements. To overturn the theater of representation into the order of desiring-production: this is the whole task	p 271
hold Freud and all of psychoanalysis forever captive: the anthropomorphic representation of sex! What we call anthropomorphic representation	p 294
is just as	
captive: the anthropomorphic representation of sex! What we call anthropomorphic representation is just as much the idea that there are two	p 294
that castration is the basis for the anthropomorphic and molar representation of sexuality. Castration is the universal belief that brings together	p 295
in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates in the very thing that founds it, the ideology	p 295
of the n sexes in a subject, beyond the anthropomorphic representation that society imposes on this subject, and with which it	p 296
stified this order of production, for having shunted it into representation. Far from showing the boldness of psychoanalysis, this idea of	p 296
from showing the boldness of psychoanalysis, this idea of unconscious representation marks from the outset its bankruptcy or its abnegation:	p 296
an	
be an effect on the conscious material that the unconscious representation exerts from a distance? But inversely, who or what reduced	p 296
who or what reduced the unconscious to this state of representation, if not first of all a system of beliefs put	p 296
family is not accidental; it is of the essence of representation to be a familial representation. But production is not thereby	p 296
is of the essence of representation to be a familial representation. But production is not thereby suppressed, it continues to rumble	p 296
to keep an effective grip on the zones of production, representation must inflate itself with all the power of myth and	p 297
with phylogenesis, so as to ensure that the little familial representation has the appearance of being coextensive with the field of	p 298
or suspicious agents of antiproduction. Why was mythic and tragic representation accorded such a senseless privilege? Why were expressive	p 298
forms and	
The Birth of Tragedy, why he stopped believing in tragic representation. Michel Foucault has convincingly shown what break (coupure)	p 299
introduced the	
coupure) introduced the irruption of production into the world of representation. Production can be that of labor or that of desire	p 299
forces that no longer permit themselves to be contained in representation, and it calls forth flows and breaks that break through	p 299
and it calls forth flows and breaks that break through representation, traversing it through and through: an immense expanse of shade	p 299
an immense expanse of shade extended beneath the level of representation. And this collapse or sinking of the classical world of	p 299
And this collapse or sinking of the classical world of representation is assigned a date by Foucault; the end of the	p 299
by discovering the quantitative libido as the principle of every representation of the objects and aims of desire. Freud discovers the	p 299
court), and thereby the sphere of production that effectively eclipses representation. And subjective abstract desire, like subjective abstract	p 300
labor, is inseparable	
given person, to a given object in the framework of representation. Desiring-production and machines, psychic apparatuses and machines of	p 300
desire, desiring-machines	
and tragedy, which nevertheless mark the reconciliation of psychoanalysis with representation. The fact remains that a conflict cuts across the	p 300
whole	
whole of psychoanalysis, the conflict between mythic and tragic familial representation and social and desiring-production. For myth and	p 300
tragedy are systems	
in Jung, then in Rank, the re-establishment of an exterior representation of the essence of desire as an objective desire, alienated	p 300
different things must be distinguished. In the first place, symbolic representation indeed grasps the essence of desire, but by referring it	p 301
conditions (as with recent Hellenists). Viewed in the latter fashion, representation implies a certain lag, and expresses less a stable element	p 301
than the conditioned passage from one element to another: mythic representation does not express the element of the earth, but rather	p 301
which this element fades before the despotic element; and tragic representation does not express the despotic element properly speaking, but	p 301
the	
The psychoanalytic method is quite different: rather than referring symbolic representation to determinate objectivities and to objective social	p 301
conditions, psychoanalysis refers	
of the subjective libido: it is indeed the world of representation that crumbles, or tends to crumble. It follows that, in	p 302
both political economy and psychoanalysis, beyond the determinate systems of representation. Obviously this does not mean that the	p 302
capitalist being, or	
essence, but it does not thereby escape the world of representation. It merely performs a vast conversion of this world, by	p 303
attributing to it the new form of an infinite subjective representation. We seem to be straying from the main concern of	p 303
but an application of this axiomatic to the privatized family. Representation would never be able to ensure its own conversion without	p 303
the very movement of capitalism, which substitutes the infinite subjective representation for the large determinate objective representations. It	p 304
is in fact	
level by psychoanalysis, but as an unconscious dimension of subjective representation (myth as humanity's dream). What acts as an objective	p 304
and	
private man, which is no longer either desiring-production or objective representation. The unconscious as a stage. A whole theater put in	p 305
instead of a production series. But why in fact does representation, having become subjective representation, assume this theatrical form	p 305
(There is	
series. But why in fact does representation, having become subjective representation, assume this theatrical form (There is a mysterious tie	p 305
between	
the theater elicits the finite structure of the infinite subjective representation. What is meant by elicit is very complex, since the	p 305
its own absence, or represent something not represented in the representation: but it is claimed that the theater's privilege is that	p 305
theater embodies or places on stage. We should understand that representation, when it ceases to be objective, when it becomes subjective	p 305
determines the place and the functions of the subject of representation, as well as the objects represented as images, and the	p 306
them all. Symbolic thus no longer designates the relation of representation to an objectivity as an element; it designates the ultimate	p 306
as an element; it designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence	p 306
the subjects, the objects	
In this way the structure designates the unconscious of subjective representation. The series of this representation now presents itself:	p 306
(imaginary) infinite	
designates the unconscious of subjective representation. The series of this representation now presents itself: (imaginary) infinite subjective	p 306
representation-theatrical representation-structural representation. And	
this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And	p 306
precisely because the theater is thought to stage the	
as machine or machinery, irreducible to the world of objective representation (Vorstellung); but immediately the reduction of the machine to	p 306
structure	

structure, the identification of production with a structural and theatrical representation (Darstellung) Now the same is true of both desiring-production and	p 306
once desiring-production has spread out in the space of a representation that allows it to go on living only as an	p 306
establish the affinity of psychoanalysis with the theatrical and structural representation it makes visible, he offers two that are especially striking	p 307
In short, the displaced limit no longer passes between objective representation and desiring-production, but between the two poles of subjective representation	p 307
representation and desiring-production, but between the two poles of subjective representation, as infinite imaginary representation, and as finite structural representation. Thereafter	p 307
between the two poles of subjective representation, as infinite imaginary representation, and as finite structural representation. Thereafter it is possible to	p 307
subjective representation, as infinite imaginary representation, and as finite structural representation. Thereafter it is possible to oppose these two aspects to	p 307
of production is conducted into the double impasse of subjective representation. Oedipus can always be consigned to the Imaginary, but no nothing left but images that revolve within the infinite subjective representation. We will muster all our strength so as to believe	p 308
cult of castration, this ideology of lack culminates: the anthropomorphic representation of sex! In truth, they don't know what they are of machines, everywhere knocking against the impasses of a molar representation that the family closes round itself. What is the use	p 308
would have little significance and would not rescue us from representation, if the structure did not have a reverse side that formations, and that determine the links and reduce production to representation—that is where the disjunctions become exclusive (and the connections	p 310
lacking. The signs of desire, being nonsignifying, become signifying in representation only in terms of a signifier of absence or lack	p 310
The great Other as the nonhuman sex gives way, in representation, to a signifier of the great Other as an always	p 311
that fill it and the Symbolic that conditions it within representation, reveals its reverse side as a positive principle of nonconsistency itself or the analytic situation. Psychoanalysis states clearly that unconscious representation can never be apprehended independently of the deformations, disguises, or	p 313
independently of the deformations, disguises, or displacements it undergoes. Unconscious representation therefore comprises essentially, by virtue of its own law, a	p 313
represented; and this, precisely because this agency itself belongs to representation, as a nonrepresented representative, or as a lack that juts	p 313
lack that juts out into the overfull (trop-plein) of a representation. This results from the fact that displacement refers to very	p 313
causing its flows to escape, going beyond the threshold of representation; at times, on the contrary, the movement through which the is displaced, and now passes to the interior of the representation that performs the artificial reterritorializations of desire. If the displacing	p 313
this is only true in the second sense, where molar representation is organized around a representative that displaces the represented. But	p 313
We have seen in this perspective how the law of representation perverted the productive forces of the unconscious, and induced in deterritorialized production. The psychoanalyst reterritorializes on the couch, in the representation of Oedipus and castration. Schizoanalysis	p 314
on the contrary must disengage	p 314
is indeed a necessity for desiring-production to be induced from representation, to be discovered through its lines of escape. But this	p 315
body without organs as the indifferent support for a last representation? Even those who are best at leaving, those who make	p 315
a far-off territoriality that still forms an anthropomorphic and phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll or global or local reterritorializations, reterritorializations that always reconstitute shores of representation. What is more, the force and the	p 316
obstinacy of a	p 316
from being reconfined in its scene and systematized within its representation. It makes the most of an irreducible factor of non-sense	p 323
the phallus, this poorly understood will to power, this anthropomorphic representation of sex, this whole conception of sexuality that horrifies	p 323
Lawrence	p 333
realienated this essence, reinvesting it in a subjective system of representation of the ego, and since he receded this essence on	p 336
the flows of desire by introducing them into systems of representation that are themselves objective. Hence it can be said that	p 337
codeless axiomatic that consigns them to the universe of subjective representation. Now this universe has as its function the splitting of	
REPRESENTATION-BELIEF 1	
desiring-production, leading it into an impasse. Thus the link between representation-belief and the family is not accidental; it is of the	p 296
REPRESENTATION-STRUCTURAL . . 1	
of this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And	p 306
precisely because the theater is thought to stage	
REPRESENTATION-THEATRICAL . . . 1	
series of this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural	p 306
representation. And precisely because the theater is thought to	
REPRESENTATION/DISPLACED . . . 1	
its in-depth organization with the representing instances of desire—repressing representation/displaced represented—share the same fate,	p 205
like a system of correspondences	
REPRESENTATIONAL 1	
its reality, becomes reduced (rabattue) in this manner to a representational space, it can no longer have value except by its	p 306
REPRESENTATIONS 30	
by attributing to it the faculty of being, through its representations, the cause of the reality of the objects of these	p 25
the cause of the reality of the objects of these representations. But it is not by chance that Kant chooses superstitious	p 25
totally unaware of persons as such. Partial objects are not representations of parental figures or of the basic patterns of family	p 46
here the session is dominated by an extreme mobility of representations of all sorts, ... the language is unfettered, rapid, almost torrential	p 66
real, whereas in neurosis the identity remains that of unconscious representations and does not compromise perception. But what is there to	p 126
through overcoding, with his sister and his mother as body representations subjected to verbal representation. Moreover, Oedipus is in the	p 215
process	
the same time that desiring-production becomes enticed into allegedly unconscious representations. And as we have seen, it is the same	p 296
agency	
discovery of the units of production, which subjugate all possible representations rather than being subordinated to them. Just as Ricardo	p 299
finds	
the subjective nature or abstract essence of labor, beyond all representations that would bind it to objects, to aims, or even	p 300
and desiring-production. For myth and tragedy are systems of symbolic representations that still refer desire to determinate exterior conditions	p 300
as well	
to the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in a systematic phenomenology	p 301
of these elements and	
in the old Hellenists or even Jung); or else these representations may be understood by historical study that assigns them to	p 301
the territorial and the despotic, the mythic and the tragic representations, but it re-establishes them in its own service and in	p 303
capitalism indeed implies the collapse of the great objective determinate representations, for the benefit of production as the universal interior	p 303
essence	
substitutes the infinite subjective representation for the large determinate objective representations. It is in fact essential that the limit of the	p 304
tragedy has the following explanation: psychoanalysis undoes them as objective representations, and discovers in them the figures of a	p 304
subjective universal	
libido; but it reanimates them, and promotes them as subjective representations that extend the mythic and tragic contents to infinity.	p 304
Psychoanalysis	
tragedy: with one hand psychoanalysis undoes the system of objective representations (myth, tragedy) for the benefit of the subjective	p 305

essence conceived
hand it reverses this production in a system of subjective representations (dream and fantasy, with myth and tragedy posited as their
reveal the universality of this structure, even in the objective representations that it salvages and reinterprets in terms of hidden
representatives
separating the molar aggregates and their molecular elements, the objective representations and the machines of desire—is now completely
displaced. The
lost all our beliefs that proceeded by way of objective representations. The earth is dead, the desert is growing: the old
beliefs, the other where repressed desiring-production finds itself replaced by representations. To be sure, it is not psychoanalysis that makes
us
all its strength to the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this task no
activity
can only grasp its indices in relation to the territorial representations. Take the example of dreams: yes, dreams are Oedipal, and
tendency counteracted, or the limit displaced, by subjective reterritorializations and representations that operate as much at the level of capital
as
destructions, the destruction of the molar aggregates, the structures and representations that prevent the machine from functioning. It is not
easy
ego thought to be defined in terms of the father-mother representations, by fixation, regression, assumption, sublimation—and all of that
according
and cultures. Not that it is advisable to put historical representations in the place of the familial representations of the Freudian
to put historical representations in the place of the familial representations of the Freudian unconscious, or even the archetypes of a

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the subject developing along these particular vectors. Nothing here is representative; rather, it is all life and lived experience: the actual
find out whether everything he touches is experienced as a representative of his parents. Ever since birth his crib, his mother's
object do not represent anything. A partial object is not representative, even though it admittedly serves as a basis of relations
of representation, and to the dreary games of what is representative and represented in representation. And there is the essential thing
made: the repressing representation which performs the repression; the repressed representative, on which the repression actually comes to
bear; the displaced
of the intense earth). The intensive germinal flow is the representative of desire; it is against this flow that the repression
imply or influx repressed, since it is nevertheless the territorial representative of desire? Because the thing it refers to, in its
Because the thing it refers to, in its capacity as representative, is a flow that would not be codable, that would
germinal influx of intensity conditions all representation: it is the representative of desire. But if it is termed representative, this is
is the representative of desire. But if it is termed representative, this is because it is equivalent to the noncodable, noncoded
this limit is possible only to the extent that the representative itself undergoes a repression. This repression determines what part of
in general, it is not the repressed—that is, the representative of desire, which is on this side of and completely
the retroactive effect of the repressing representation on the repressed representative: the representation disfigures or displaces this
representative against which it
on the repressed representative: the representation disfigures or displaces this representative against which it is directed; it projects onto the
representative
representative against which it is directed; it projects onto the representative, categories, rendered discernible, that it has itself established; it
applies
discernible, that it has itself established; it applies to the representative terms that did not exist before the alliance organized the
negative into a system in extension—the representation reduces the representative to what is blocked in this system. Hence Oedipus is
a trap. Territorial representation comprises these three instances: the repressed representative, the repressing representation, and the
displaced represented. 4 Psychoanalysis and
to the noncoded flows that constitute desire, and to their representative, the intense prepersonal flow. As for Oedipus, it is another
which introduces disorder into the world by acting as the representative of desire. Whence, in the fifth and last instance, the
a filiative this-side-of, between a representation of alliance and the representative of filiation, as one attempts to tame the dreaded forces
system and itself come to occupy the position of the representative of desire. These conditions, inseparable from the paralogisms of the
displaced represented that comes to usurp the place of the representative of desire, snaring the unconscious in the trap of its
does not speak, it engineers. It is not expressive or representative, but productive. A symbol is nothing other than a social
thing, and in everywhere re-encountering the father as the symbolic representative of the separation? Wouldn't this be tantamount to
remaining at
representation comprises three elements that vary in depth: the repressed representative, the repressing representation, and the displaced
represented. But the agents
depending in particular on what plays the role of the representative on which the repression is brought to bear. In this
in representation has not yet taken the place of the representative. In order to evaluate in every instance the nature of
great, intense, mute filiative memory, the germinal influx as the representative of the noncoded flows of desire capable of submerging
everything
defined in terms of a supreme danger that expresses the representative on which it bears: the danger that a single organ
overcoding and repressing representation. The father intervenes only as the representative of the old territorial machine, but the sister is the
of the old territorial machine, but the sister is the representative of the new alliance, and the mother is the representative
representative of the new alliance, and the mother is the representative of direct filiation. Father and son are not yet born
the repressing representation, it will have to finally become the representative of desire itself. And it must become the latter by
alienating. Who steals? Certainly not the finance capitalist as the representative of the great instantaneous creative flow, which is not even
capable of stealing? Certainly not the industrial capitalist as the representative of the afflux of profit, since profits do not flow
questions issuing indirectly therefrom, concerning the class preconscious and the representative forms of class consciousness, and the nature
of the interests
which shapes and reduces them to the Oedipal simulacrum. The representative of the local group with Laius, the territoriality with Jocasta
thereby suppressed, it continues to rumble, to throb beneath the representative agency (instance representative) that suffocates it, and that it
in
continues to rumble, to throb beneath the representative agency (instance representative) that suffocates it, and that it in return can make
the desiring-machines and the social field—gives way to a representative couple of an entirely different nature: family-myth. Once again, have
tragedy reinterpreted in terms of dream and fantasy—are the representative series that psychoanalysis substitutes for the line of production:
social
its very production, in its very inorganization. It is not representative, but solely machinic, and productive. Destroy, destroy. The task of
because this agency itself belongs to representation, as a nonrepresented representative, or as a lack that juts out into the overfull
the second sense, where molar representation is organized around a representative that displaces the represented. But this is certainly not
true
is indeed the displaced represented; yes, castration is indeed the representative, the displacing agency (le deplacant), the signifier—but none
of
their sights along a tangent of deterritorialization that traverses the representative spheres, and that runs along the body without organs.
Leaving
deterritorialized flows of desiring-production keep from being reduced to some representative territoriality, how would they keep from forming
for themselves yet
only with great patience, great care, by successively undoing the representative territorialities and reterritorializations through which a subject
passes in his
his dreams and his fantasies. These machines are still too representative, and represent units that are too large—even the perverted
these roles are distributed by the Oedipal triangle, father-mother-me, a representative ego thought to be defined in terms of the father-mother

REPRESENTATIVES 8

fact produced that would fit production into the mold of representatives; no triangulation appears at this level that would refer the
and that they have in this body their own intensive representatives. Royal incest is inseparable from the intense multiplication of organs
the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence the subjects, the objects, and
their relationships all derive

representations that it salvages and reinterprets in terms of hidden representatives, their migrations and variable relations. All former beliefs are gathered	p 306
through the father? Psychoanalysis settles on the imaginary and structural representatives of reterritorialization, while schizoanalysis follows the machinic indices of deterritorialization	p 316
large accumulations that fill the preconscious, and that delegate their representatives in the unconscious itself, thereby immobilizing the machines, silencing them	p 338
to invoke the partial objects, and to make of them representatives of parental persons or the supports of familial relations); or	p 358
the lines of investment of the parents, of their internalized representatives and their substitutes: not in order to attain the whole	p 365
REPRESENTE 2	
directed. The extensive Oedipal figure is its displaced represented (le represente deplace), the lure or fake image, born of repression, that the limit that haunts all societies, the displaced represented (le represente deplace) that disfigures what all societies dread absolutely as their	p 162 p 177
REPRESENTED 44	
and to the dreary games of what is representative and represented in representation. And there is the essential thing: the reproduction on which the repression actually comes to bear; the displaced represented, which gives a falsified apparent image that is meant to a factitious product of psychic repression. It is only the represented, insofar as it is induced by repression. Repression cannot act inversely, the disjunctive lines inscribe it only through a connection represented by the marriage of the father and the mother. At same disjunctions. It is therefore inevitable that alliance be mythically represented as supervening at a certain moment in the filiative lines intensive nonpersonal regime that would institute it, with incest as represented in extension in the state that prohibits it, and that germinal implex. Incest refers to a this-side-of that cannot be represented as such in the complex, since the complex is an repression is directed. The extensive Oedipal figure is its displaced represented (le represente deplace), the lure or fake image, born of instances: the repressed representative, the repressing representation, and the displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting	p 54 p 115 p 115 p 147 p 155 p 162 p 162 p 162 p 166
displacement of the limit that haunts all societies, the displaced represented (le represente deplace) that disfigures what all societies dread absolutely	p 177
not enough that it be a limit or a displaced represented in the system of representation; it must migrate to the	p 177
a neg-entropy. Oedipus is indeed a limit or a displaced represented, but precisely in such a way that each member of	p 178
Oedipus ceases to be what it is, the simple displaced represented that comes to usurp the place of the representative of	p 178
depth: the repressed representative, the repressing representation, and the displaced represented. But the agents (les instances) that come to carry them	p 184
flows have lost none of their polyvocality, and the simple represented in representation has not yet taken the place of the	p 185
In the imperial formation, incest has ceased being the displaced represented of desire to become the repressing representation itself. For there	p 201
of the machine; yet it is still as the displaced represented that incest now comes to occupy the position of the	p 201
Incest never having been the desire, .but merely its displaced represented as it results from psychic repression, social repression has everything	p 202
displaced limit, neither repressed nor repressing, but merely the displaced represented of desire. From this moment on it appears indeed that in-depth organization with the representing instances of desire—repressing representation/displaced represented—share the same fate, like a system of correspondences in	p 205 p 205
The signifier as the repressing representation, and the new displaced represented that it induces, the famous metaphors and metonymy—all of	p 209
system of imperial representation: from being at first the displaced represented of desire, it becomes the repressing representation itself. The impossible	p 215
be content to pass from the state of the displaced represented to that of repressing representation; rather, from being the repressing must become the latter by virtue of being the displaced represented. The debt must not only become an infinite debt, it	p 216 p 217
necessity for distinguishing groups-in-fusion from the class, which remains serial, represented by the party or the State. And the two do aggregates; it merely defines a collective preconscious that is necessarily represented in a distinct consciousness that, at this level, does not limit for every social formation, since it is the displaced represented of desire. But in the primitive formations this limit remains	p 257 p 257 p 266
its migration in the in-depth elements of representation: the displaced represented has become, as such, the representation of desire. Hence it	p 267
on the first, statistical aggregates through which the unconscious is represented and already suffers psychic and social repression of its elementary	p 283
forces it back upon itself. Thus subjective abstract Labor as represented in private property has, as its correlate, subjective abstract Desire private property has, as its correlate, subjective abstract Desire as represented in the privatized family. Psychoanalysis undertakes the analysis of this	p 304 p 304
present more than its own absence, or represent something not represented in the representation: but it is claimed that the theater's of the subject of representation, as well as the objects represented as images, and the formal relations between them all. Symbolic	p 305 p 306
Yes, in fact, there the production of desire can be represented only in terms of an extrapolated sign that joins together	p 310
therefore comprises essentially, by virtue of its own law, a represented that is displaced in relation to an agency in a	p 313
this agency can be discovered by way of the displaced represented; and this, precisely because this agency itself belongs to representation	p 313
molar representation is organized around a representative that displaces the represented. But this is certainly not true in the first sense what is actually prohibited). Yes, Oedipus is indeed the displaced represented; yes, castration is indeed the representative, the displacing agency (le	p 313 p 313
time on the body without organs: not the gaping wound represented in castration, but the myriad little connections, disjunctions, and conjunctions	p 315
alienation includes in its turn mental alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental illnesses	p 321
detrterritorialization belonging to desiring-production, and by the entire repressive apparatus represented in the savage prohibitions, the barbarian law, and the rights	p 336
syntheses. Whence the necessity for the other class to be represented by a party apparatus that assigns these aims and means than those whose interest, in some fashion, is had or represented: the class from the standpoint of praxis is infinitely less	p 344 p 344
Tintoretto paints the creation of the world like a race represented in its whole length with God Himself on the sidelines	p 369
REPRESENTING 10	
only in an unreal, hallucinatory, or delirious form—or from representing this causality as stemming from within desire itself. The reality a matter of the regions of the body without organs representing races and cultures. The full body does not represent anything is everywhere (in the enterprise of domesticating the unconscious, of representing desire and the unconscious). To be sure, we have never with the elements voice-graphy-eye, and its in-depth organization with the representing instances of desire—repressing representation/displaced represented—share the same fate	p 25 p 85 p 121 p 205
and casts off in turn. Nay more: instead of simply representing the relations of commodities, it enters now, so to say	p 227
is, simulacra that are thus endowed with an aptitude for representing the first-order images of social persons. These private persons are field of coexistence. Witness a film by Nicolas Ray, supposedly representing the formation of a cortisone delirium: an overworked father, a of a link to a signifier of absence charged with representing the absence, with linking this absence itself, and with moving	p 264 p 274 p 314
Roussel's schizophrenic machines turn into perverse machines in a theater representing Africa. In short, there is no deterritorialization of the flows	p 316
madness that is defined thus because it is charged with representing whatever escapes the axiomatics and the applications of reterritorialization in	p 320
REPRESENTS 19	
it does not symbolize any more than it imagines or represents; it engineers, it is machinic. Neither imaginary nor symbolic, it he is man or woman. In short, the familial triangulation represents the minimum condition under which an ego takes on the the conjunctions, what use is made of the syntheses? It represents nothing, but it produces. It means nothing, but it works that the latter offers a displaced image of desiring-production that represents the repressed as incestuous familial drives. In this way the	p 53 p 75 p 109 p 119

the process, and on the manner in which each one represents a mode of interruption of the process, a residual bit	p 136
molecular, micrological, or microphysical unconscious that no longer means or represents anything. Sexuality is no longer regarded as a	p 183
specific energy	
precisely the effect of the signifier, and not what it represents or what it designates. The signified is the sister of	p 209
but always off to the side, the cold monster that represents the way in which history is in the head, in	p 221
an axiomatic of abstract quantities. In the one case, money represents a potential break-deduction in a flow of consumption; in the	p 228
in a flow of consumption; in the other case, it represents a break-detachment and a rearticulation of economic chains directed toward	p 229
pure availability, nonpossession and nonwealth. The other aspect of money represents the reflux, that is, the relationship that it assumes with	p 237
derivatively named purchasing power—a flow made truly impotent that represents the absolute impotence of the wage earner as well as	p 238
new type of coding? For two reasons, one of which represents a kind of moral impossibility, the other a logical impossibility	p 247
every respect. First of all, money as a general equivalent represents an abstract quantity that is indifferent to the qualified nature	p 248
the becoming-concrete so fully that, in another sense, it alone represents a veritable rupture with this becoming, a break with it	p 252
the one hand, the modern State forms a break that represents a genuine advance in comparison with the despotic State, in	p 261
that society imposes on this subject, and with which it represents its own sexuality. The schizo analytic slogan of the desiring-revolution	p 296
that—in myth, in tragedy. Is it the unconscious that represents itself through Oedipus and castration? Or is it the psychoanalyst	p 297
is it the psychoanalyst—the psychoanalyst in us all, who represents the unconscious in this way? For never has Engels's remark	p 297
REPRESS 10	
imaginary, and something else that all the Oedipuses crush and repress: desiring-production—the machines of desire that no longer allow	p 52
themselves	
It is therefore of vital importance for a society to repress desire, and even to find something more efficient than repression	p 116
ego obeys the requirements of reality and stands ready to repress the drives of the id, whereas in psychosis the ego	p 122
is prohibited (the form of discernible persons) is employed to repress incest as it is desired (the substance of the intense	p 162
symbolism is not repressed. Must it be said that primitives repress the representation and keep the affect intact? And would the	p 172
transformed? No, in fact: psychoanalysis tells us that we too repress the representation. And everything tells us that we too often	p 172
the first thing that the son represses, or has to repress, or tries to repress, is the unconscious of the father	p 276
the son represses, or has to repress, or tries to repress, is the unconscious of the father and the mother. The	p 276
blockage, and a reduction that the libido is made to repress its flows in order to contain them in the narrow	p 293
and their presuppositions; liberating the prepersonal singularities they enclose and repress; mobilizing the flows they would be capable of	p 362
transmitting, receiving	
REPPRESSED 50	
presupposes a fantastic repression of desiring-machines. And why are they repressed? To what end? Is it really necessary or desirable to	p 3
of a new machine, functioning as the return of the repressed. There are a number of proofs that such a reconciliation	p 17
way of the primary repression and the return of the repressed, in the succession of the states of paranoiac machines, miraculating	p 38
to undo the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in order to attain the	p 98
immediate	
which would then concern only the returns of the psychically repressed in a constituted society. Therefore we should first of all	p 113
one or the other of its two poles, is either repressed (not without leaving behind traces and returns that will be	p 113
to conclude directly from psychic repression the nature of the repressed, and from the prohibition the nature of what is prohibited	p 114
be made: the repressing representation which performs the repression; the repressed representative, on which the repression actually comes	p 115
to bear; the	
It is not a question of the return of the repressed. Oedipus is a factitious product of psychic repression. It is	p 115
not succeeded in grasping. Oedipal desires are not at all repressed, nor do they have any reason to be. They are	p 116
which repression catches desire in the trap. If desire is repressed, this is not because it is desire for the mother	p 116
on the contrary, desire becomes that only because it is repressed, it takes on that mask only under the reign of	p 116
other obstacles. The real danger is elsewhere. If desire is repressed, it is because every position of desire, no matter how	p 116
power to an agent of psychic repression, and correlatively the repressed desire is as though masked by the faked displaced image	p 119
repression; the incestuous drives are the disfigured image of the repressed. The Oedipus complex, the process of oedipalization, is therefore	p 119
the	
latter offers a displaced image of desiring-production that represents the repressed as incestuous familial drives. In this way the family /	p 119
real desiring-production, but offers a displaced apparent image of the repressed, by substituting a familial recording for the recording of desire	p 121
is preserved, but on condition that the causal complex be repressed; in psychosis the complex invades consciousness and becomes its object	p 123
is also found in neurosis with the return of the repressed (hysterical amnesia, obsessional cancellation), while in psychosis a regaining of	p 123
of Jaspers' demonstration, when he shows that the demonic—ordinarily repressed—erupts by means of such a state, or gives rise	p 136
one and the same intensive germinal filiation that must be repressed in both cases. In short, a somatic system in extension	p 159
not even the memory of filiation in general that is repressed by a memory of alliance. It is the great nocturnal	p 160
great nocturnal memory of the intensive germinal filiation that is repressed for the sake of an extensive somatic memory, created from	p 160
is this conclusion, going directly from the repression to the repressed, and from the prohibition to the prohibited, that already implies	p 162
social repression. But why is the germinal implex or influx repressed, since it is nevertheless the territorial representative of desire? Because	p 162
of alliance a product of the Oedipus complex as something repressed. Alliance can never be deduced from the lines of filiation	p 165
first. As for Oedipus in general, it is not the repressed—that is, the representative of desire, which is on this	p 165
only the retroactive effect of the repressing representation on the repressed representative: the representation disfigures or displaces this	p 165
representative against which	
too: a trap. Territorial representation comprises these three instances: the repressed representative, the repressing representation, and the	p 166
displaced represented. 4 Psychoanalysis	
would be simpler if the libido or the affect were repressed, in the most general sense of the word (suppressed, inhibited	p 172
common, but the phallic origin of the symbolism is not repressed. Must it be said that primitives repress the representation and	p 172
word, the repression of incest is not born of a repressed Oedipal representation any more than it provokes this repression. But	p 172
rise to an Oedipal image as a disfiguration of the repressed. The fact that this image in turn finally suffers a	p 173
repression, that it comes to take the place of the repressed or of the thing that is effectively desired, insofar as	p 173
such is the long history of our society. But the repressed is not first of all the Oedipal representation. What is	p 173
is not first of all the Oedipal representation. What is repressed is desiring-production. It is the part of this production that	p 173
an Oedipal representation that could be held to be originally repressed or structurally foreclosed. The animal in us is not merely	p 173
limit. When such societies are confronted with this real limit, repressed from within, but which returns to them from without, they	p 176
of representation comprises three elements that vary in depth: the repressed representative, the repressing representation, and the displaced	p 184
represented. But the	
perform the great task of germinal intense repression. What is repressed, in fact, is the full body as the foundation of	p 203
persons, from names to bodies: on the one hand, the repressed this-side-of of appellations that do not yet designate persons, but	p 204
to see or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced represented of desire. From	p 205
body of the intense earth that the primitive machine had repressed, but on new foundations or under new conditions present in	p 210
this instinct for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to discharge and vent itself	p 214
yet by any means a complex in the sense of repressed desire, since on the contrary the representation exercises its repressive	p 216
latency, after latency, and it signifies the return of the repressed under conditions that disfigure, displace, and even decode desire. The	p 216
will also be the hour of the greatest cynicism, that repressed cruelty of the animal-man made inward and scared back into	p 222
it. The commercial and monetary inscription remains overcoded and even repressed by the previous characteristics and modes of inscription	p 227
of a	
repressive social production becomes replaced by beliefs, the other where repressed desiring-production finds itself replaced by	p 313
representations. To be sure, it	
that one can never, as in an interpretation, read the repressed through and in the repression, since the latter is constantly	p 339
REPRESSERS 1	
exclusions can arise only as a function of inhibitors and repressers that eventually determine the support and firmly define a specific	p 39

REPRESSES 8

make it possible, but it reacts on them, cancels them, represses them, and allows them no more than a mythical expression	p 160
paranoia). Male homosexuality is therefore the representation of alliance that represses the ambiguous signs of intense bisexual filiation.	p 165
However, Devereux seems	
man a memory of words (paroles). It is alliance that represses the great, intense, mute filiative memory, the germinal influx as	p 185
territorial machine and, with an additional turn of the screw, represses the desiring-machines. Incest derives from this investment and not the	p 216
the common social field, the first thing that the son represses, or has to repress, or tries to repress, is the	p 276
colonial formations of the gregarious aggregate, which socially and psychically represses the desire of persons; the other, a subject-group	p 280
investment in	
is constantly inducing a false image of the thing it represses: illegitimate and transcendent uses of the syntheses according to which	p 339
loved for itself, as is the way in which desire represses itself in the great capitalist aggregate. Repressing desire, not only	p 346

REPRESSIF 1

a new economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new severity. It would be easy	p 201
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REPRESSING 29

this conclusion becomes completely illegitimate. Distinctions must be made: the repressing representation which performs the repression; the	p 115
repressed representative, on which	
movement that the repressive social production is replaced by the repressing family, and that the latter offers a displaced image of	p 119
repression in the strict sense does not content itself with repressing real desiring-production, but offers a displaced apparent image of the	p 121
will be carried out. We call this second instance—the repressing representation itself—alliance, since the filiations become extended only in	p 164
of and completely ignorant of daddy-mommy. Nor is it the repressing representation, which is beyond, and which renders the persons	p 165
discernible	
of alliance. Incest is only the retroactive effect of the repressing representation on the repressed representative: the representation disfigures	p 165
or displaces	
Territorial representation comprises these three instances: the repressed representative, the repressing representation, and the displaced	p 166
represented. 4 Psychoanalysis and Ethnology We	
three elements that vary in depth: the repressed representative, the repressing representation, and the displaced represented. But the agents	p 184
(les instances	
know if one is considering a primitive community that is repressing an endogenous tendency, or one that is regaining its cohesion	p 195
regime of debts, making it even stronger, by anticipating and repressing any reterritorialization that might be produced by the economic givens	p 197
ceased being the displaced represented of desire to become the repressing representation itself. For there can be no doubt: this way	p 201
that incest now comes to occupy the position of the repressing representation. Another gain in the sum of repression, a new	p 201
the sum of repression, a new economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new severity	p 201
representation itself, and in this capacity take charge of the repressing function (la fonction refoulante). (That is what we have already	p 202
but only intensive germinal states; on the other hand, the repressing beyond that only applies appellations to persons by prohibiting persons	p 204
or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced represented of desire. From this	p 205
moment	
and its in-depth organization with the representing instances of desire—repressing representation/displaced represented—share the same	p 205
fate, like a system of	
of the signified in the unconscious. The signifier as the repressing representation, and the new displaced represented that it induces, the	p 209
or the royal trinity is therefore the whole of the repressing representation insofar as it initiates the overcoding. The system of	p 209
that incest changes its meaning or locus, and becomes the repressing representation. For what is at stake in the overcoding effected	p 210
incest.) The apparatus of social repression-psychic repression—i.e., the repressing representation—now finds itself defined in terms of a	p 210
supreme	
at first the displaced represented of desire, it becomes the repressing representation itself. The impossible has become possible; the	p 215
unoccupied limit	
the sister, and the mother: it is the overcoding and repressing representation. The father intervenes only as the representative of the	p 216
repression or even its suppression. It must result from the repressing action of the incestuous representation, which is not yet by	p 216
from the state of the displaced represented to that of repressing representation; rather, from being the repressing representation, it will have	p 216
represented to that of repressing representation; rather, from being the repressing representation, it will have to finally become the	p 216
representative of	
in turn surveys the entire social field from above (the repressing representation): the formal operations of flattening, extrapolation, and so on	p 266
because the multiple breaks never cease producing flows, instead of repressing them, cutting them at a single stroke—the only break	p 295
in which desire represses itself in the great capitalist aggregate. Repressing desire, not only for others but in oneself, being the	p 346

REPRESSION 205

that is not so at all: Oedipus presupposes a fantastic repression of desiring-machines. And why are they repressed? To what end	p 3
Is it really necessary or desirable to submit to such repression? And what means are to be used to accomplish this	p 3
the opinion that what is ordinarily referred to as primary repression means precisely that: it is not a countercathesis, but rather	p 9
these machines, as found in the paranoiac machine of primary repression, gave way to an attraction in the miraculating machine. But	p 17
fixed subject; there is no fixed subject unless there is repression. Desire and its object are one and the same thing	p 26
rational and irrational forms. The fact there is massive social repression that has an enormous effect on desiring-production in no way	p 30
sense that desiring-production is the locus of a primal psychic repression, whereas social production is where social repression takes place,	p 32
and	
a primal psychic repression, whereas social production is where social repression takes place, and it is between the former and the	p 32
the latter that there occurs something that resembles secondary psychic repression in the strictest sense: the situation of the body without	p 32
it is admittedly a strange adventure for desire to desire repression. There is only one kind of production, the production of	p 32
all the powers at its command. Its sovereign production and repression can be achieved in no other way. Capitalism is in	p 33
charge, against which it brings all its vast powers of repression to bear, but which nonetheless continues to act as capitalism's	p 34
that the machines themselves are proof of the loss or repression of desire (which Bettelheim translates in terms of autism). We	p 37
of desire whose history unfolds, by way of the primary repression and the return of the repressed, in the succession of	p 38
the unconscious: in particular, the entire interplay between primal psychic repression, the desiring-machines, and the body without organs. For	p 49
the unconscious	
liberation, psychoanalysis is taking part in the work of bourgeois repression at its most far-reaching level, that is to say, keeping	p 50
all its variations and modalities; the strain of an endless repression? What we are calling into question is the frantic Oedipalization	p 53
and their differing regimes; and on the other hand, the repression that the social machine exercises on desiring-machines, and the relationship	p 54
social machine exercises on desiring-machines, and the relationship of psychic repression with social repression. This will all be lost, or at	p 54
on desiring-machines, and the relationship of psychic repression with social repression. This will all be lost, or at least singularly compromised	p 54
social order carried into the ego all the investments of repression, the phenomena of identification, of superegoization and castration, all the	p 62
every way while creating within the economic forms their own repression, as well as the means for breaking this repression. The	p 63
own repression, as well as the means for breaking this repression. The development of distinctions between group and individual fantasy	p 63
shows	
better display its taste for supporting the movement of social repression, and for participating in it with enthusiasm. Let it not	p 81
everything combines in order to force him to submit (social repression even before psychoanalysis)? The schizophrenic egg is like the	p 91
biological	
social production, whence derive the state of desire and its repression, the distribution of the agents, and the degree of oedipalization	p 100
to the earliest age, but within the order of a repression of the unconscious. It is equally true that everything within	p 100
who desires, desire can be made to desire its own repression—whence the role of the death instinct in the circuit	p 105
it amounts to the same thing, since the same psychic repression (refoulement) and the same social repression (repression) continue	p 106
unabated, here	
since the same psychic repression (refoulement) and the same social repression (repression) continue unabated, here in the name of God or	p 106
the same psychic repression (refoulement) and the same social repression (repression) continue unabated, here in the name of God or a	p 106

who ought to be handed over to social and police repression; they talk too much and are lacking in anality (Dr p 108
is no desire without law—the eternal operation of eternal repression recommences, the operation that closes around the unconscious the p 111
circle
its labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze the form p 113
its joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze the form, the reproduction, the p 113
it has been sketched out by Reich: it is social repression, the forces of social repression. This response, however, leaves two p 113
by Reich: it is social repression, the forces of social repression. This response, however, leaves two problems untouched and makes them p 113
urgent: on the one hand, the specific relationship between psychic repression and social repression; on the other hand, the particular situation p 113
one hand, the specific relationship between psychic repression and social repression; on the other hand, the particular situation of Oedipus in p 113
hand, the particular situation of Oedipus in this social repression-psychic repression system. The two problems are obviously linked because, p 113
if psychic
system. The two problems are obviously linked because, if psychic repression did bear on incestuous desires, it would thereby gain a p 113
system of exchange or any society, in relation to social repression, which would then concern only the returns of the psychically p 113
should first of all consider the second question: does psychic repression bear upon the Oedipus complex as an adequate expression of p 113
is desired then it is indeed on it that psychic repression comes to bear. Now the Freudian argument is of a p 114
as if it were possible to conclude directly from psychic repression the nature of the repressed, and from the prohibition the p 114
Distinctions must be made: the repressing representation which performs the repression; the repressed representative, on which the p 115
repression actually comes to
which performs the repression; the repressed representative, on which the repression actually comes to bear; the displaced represented, p 115
which gives a
desire. Such is the nature of Oedipus—the sham image. Repression does not operate through Oedipus, nor is it directed at p 115
of the repressed. Oedipus is a factitious product of psychic repression. It is only the represented, insofar as it is induced p 115
is only the represented, insofar as it is induced by repression. Repression cannot act without displacing desire, without giving rise to p 115
only the represented, insofar as it is induced by repression. Repression cannot act without displacing desire, without giving rise to a p 115
desire in the place of the antecedent desire on which repression comes to bear in principle or in reality (Ah, so p 115
drives, it is an idea, nothing but an idea that repression inspires in us concerning desire; not even a compromise, but p 115
even a compromise, but an idea in the service of repression, its propaganda, or its propagation. The incest motive is a p 115
be. They are nevertheless in an intimate relationship with psychic repression, but in a different manner. Oedipal desires are the bait p 116
are the bait, the disfigured image by means of which repression catches desire in the trap. If desire is repressed, this p 116
takes on that mask only under the reign of the repression that models the mask for it and plasters it on p 116
repress desire, and even to find something more efficient than repression, so that repression, hierarchy, exploitation, and servitude are p 116
themselves desired
even to find something more efficient than repression, so that repression, hierarchy, exploitation, and servitude are themselves desired. It is p 116
quite
result that a social form of production exercises an essential repression of desiring-production, and also that desiring-production—a real p 116
desire—is
the social form. But what is a real desire, since repression is also desired? How can we tell them apart? We p 116
claiming a link, where Oedipus would be the object of repression, and even its subject through the intermediary of the superego p 117
superego. From this it expects a cultural justification for psychic repression—a justification that makes psychic repression move into the p 117
foreground
cultural justification for psychic repression—a justification that makes psychic repression move into the foreground and no longer considers the p 117
problem
the foreground and no longer considers the problem of social repression as anything more than secondary from the point of view p 117
the moment that he gave an autonomous value to psychic repression as a condition of culture acting against the incestuous drives p 117
idea of a primary anxiety that supposedly touches off psychic repression in an endogenous fashion. Consider the 1908 article on civilized p 117
civilized sexual morality: Oedipus is not yet named here; psychic repression is considered in terms of social repression, which gives rise p 117
named here; psychic repression is considered in terms of social repression, which gives rise to a displacement and acts on the p 117
and incest comes to occupy center stage, the more psychic repression and its correlates, suppression and sublimation, will be founded on p 117
The strength of Reich consists in having shown how psychic repression depended on social repression. Which in no way implies a p 118
consists in having shown how psychic repression depended on social repression. Which in no way implies a confusion of the two p 118
way implies a confusion of the two concepts, since social repression needs psychic repression precisely in order to form docile subjects p 118
confusion of the two concepts, since social repression needs psychic repression precisely in order to form docile subjects and to ensure p 118
of the social formation, including its repressive structures. But social repression should not be understood by using as a starting point p 118
be understood by using as a starting point a familial repression coextensive with civilization—far from it; it is civilization that p 118
civilization that must be understood in terms of a social repression inherent to a given form of social production. Social repression p 118
repression inherent to a given form of social production. Social repression bears on desire—and not solely on needs or interests p 118
solely on needs or interests—only by means of sexual repression. The family is indeed the delegated agent of this psychic p 118
The family is indeed the delegated agent of this psychic repression, insofar as it ensures a mass psychological reproduction of the p 118
desire is Oedipal. On the contrary, it is the social repression of desire or sexual repression—that is, the stasis of p 118
contrary, it is the social repression of desire or sexual repression—that is, the stasis of libidinal energy—that actualizes Oedipus p 118
with metallic inner walls lined with cotton and wool. Psychic repression distinguishes itself from social repression by the unconscious nature of p 119
with cotton and wool. Psychic repression distinguishes itself from social repression by the unconscious nature of the operation and by its p 119
But a real independence cannot be concluded from this. Psychic repression is such that social repression becomes desired; it induces a p 119
be concluded from this. Psychic repression is such that social repression becomes desired; it induces a consequent desire, a faked image p 119
which it bestows the appearance of independence. Strictly speaking, psychic repression is a means in the service of social repression. What p 119
psychic repression is a means in the service of social repression. What it bears on is also the object of social p 119
What it bears on is also the object of social repression: desiring-production. But it in fact implies an original double operation p 119
social formation delegates its power to an agent of psychic repression, and correlatively the repressed desire is as though masked by p 119
though masked by the faked displaced image to which the repression gives rise. Psychic repression is delegated by the social formation p 119
faked displaced image to which the repression gives rise. Psychic repression is delegated by the social formation, while the desiring-formation p 119
is
social formation, while the desiring-formation is disfigured, displaced by psychic repression. The family is the delegated agent of psychic p 119
repression, or
psychic repression. The family is the delegated agent of psychic repression, or rather the agent delegated to psychic repression; the p 119
incestuous
of psychic repression, or rather the agent delegated to psychic repression; the incestuous drives are the disfigured image of the repressed p 119
where the operation arises. Under the precocious action of social repression, the family slips into and interferes with the network of p 120
production of desire and will perform a displacement, an unparalleled repression of desire commencing with the earliest age of the child p 120
of the child. Social production delegates the family to psychic repression. And if the family is able in this manner to p 120
on its own account, as we have seen, a primal repression of desiring-production. It falls to the family to profit from p 120
the family to profit from this, and to superimpose the repression that is properly termed secondary, this being a function delegated p 121
the distinction between their respective regimes.) That is why psychic repression in the strict sense does not content itself with repressing p 121
we have all the forces of social production, reproduction, and repression. This can be explained by the simple truth that very p 122
consciousness rind becomes its object, at the price of a repression that now bears on reality itself or the function of p 123
before him by the Oedipal system of social and psychic repression. As Laing says, they are interrupted in their journey. They p 124
childhood, or as an effect of the psychic and social repression imposed on desiring-production by social reproduction by means of the p 129
the surface. They have entrusted all their forces to primal repression, in order to escape the system of social and psychic p 136
in order to escape the system of social and psychic repression that fabricates neurotics. But a more naked repression befalls them p 136
and psychic repression that fabricates neurotics. But a more naked repression befalls them that declares them identical with the hospital p 136
schizo
the deadening framework of the system of social and psychic repression, or they will become parts and cogs of one another p 137
on the earth that desire becomes bound to its own repression). The territorial machine is therefore the first form of socius p 141
an active faculty of forgetting (oubli), by means of a repression of biological memory, must create an other memory, one that p 144
a memory of alliance and of words, implying an active repression of the intense memory of filiation. For if genealogy and p 155
memory, nocturnal and biocosmic—the memory that indeed must suffer repression in order for the new extended memory to be established p 155
mother that the filiation becomes extended. There we find no repression of the father, no foreclosure of the name of the p 159

matrilateral character of the marriage, are active elements of the repression, and not objects at which the repression is directed. It is not even the memory of filiation
elements of the repression, and not objects at which the repression is directed. It is not even the memory of filiation
is really prohibited or desired. Indeed, this is how social repression prolongs itself by means of a psychic repression without which
how social repression prolongs itself by means of a psychic repression without which it would have no grip on desire. What
representative of desire; it is against this flow that the repression is directed. The extensive Oedipal figure is its displaced represented
le represente deplace), the lure or fake image, born of repression, that comes to conceal desire. It matters little that this
wanted! However it is this conclusion, going directly from the repression to the repressed, and from the prohibition to the prohibited
the prohibited, that already implies the whole paralogism of social repression. But why is the germinal implex or influx repressed, since
limit, the limit or the negative of every socius; the repression of this limit is possible only to the extent that
only to the extent that the representative itself undergoes a repression. This repression determines what part of the influx will pass
the extent that the representative itself undergoes a repression. This repression determines what part of the influx will pass through and
we meant that these local groups were the agents of repression, the great coders. Wherever men meet and assemble to take
through its patent absence, understood as an effect of psychic repression—or, better still, since the structural constant is discovered only
civilizations were such breaks with which the nature of social repression (repression), and the meaning and scope of psychic repression
(refoulement)
were such breaks with which the nature of social repression (repression), and the meaning and scope of psychic repression (refoulement),
would
social repression (repression), and the meaning and scope of psychic repression (refoulement), would vary. This story of psychic repression is
quite
of psychic repression (refoulement), would vary. This story of psychic repression is quite complicated. Things would be simpler if the libido
of an Oedipal representation that would be the object of repression? Is it because incest is prohibited? We always fall back
an Oedipal representation, and it would be born of the repression of this representation and of the latter's return. Now the
sexual relations, blocking the other paths. In a word, the repression of incest is not born of a repressed Oedipal representation
a repressed Oedipal representation any more than it provokes this repression. But—and this is something altogether different—the general
social
and this is something altogether different—the general social repression-psychic repression system gives rise to an Oedipal image as a
disfiguration
The fact that this image in turn finally suffers a repression, that it comes to take the place of the repressed
of the thing that is effectively desired, insofar as sexual repression is directed at something other than incest—such is the
a direct sexual investment of this social production, without any repression of a sexual nature of the symbolism and the corresponding
alternative: either Oedipus is the product of the social repression-psychic repression system, in which case it is not universal; or it
Territorial Representation While representation is always a social and psychic repression of desiring-production, it should be borne in mind that
this
of desiring-production, it should be borne in mind that this repression is exercised in very diverse ways, according to the social
the universality of one and the same apparatus of sociocultural repression (refoulement). One can speak instead of a coefficient of affinity
socius is in fact the agent of a secondary psychic repression, or repression in the proper sense of the term, that
in fact the agent of a secondary psychic repression, or repression in the proper sense of the term, that is necessarily
the body without organs, and in relation to the primary repression that the latter already performs in the domain of desire
a relation that is essentially variable. There is always social repression (refoulement), but the apparatus of repression varies, depending in
particular
There is always social repression (refoulement), but the apparatus of repression varies, depending in particular on what plays the role of
what plays the role of the representative on which the repression is brought to bear. In this sense it is possible
to forge a system in extension (representation) based on the repression of nocturnal intensities. The alliance-debt answers to what Nietzsche
described
such an incisive fashion. Man must constitute himself through the repression of the intense germinal influx, the great biocosmic memory that
the pain of the initiations, the whole perverse apparatus of repression and education, the red-hot irons, and the atrocious procedures have
parts in the new machine, and the new apparatus of repression (refoulement). All that constituted the essential element of the primitive
no way involves removing the apparatus of social and psychic repression (l'appareil repression-refoulement). On the contrary, the despot's
intervention forms part
of the repressing representation. Another gain in the sum of repression, a new economy in the repressive, repressing apparatus (l'appareil
refoulant
this in sovereign fashion, so that the exercise of psychic repression and the service of social repression would be made to
the exercise of psychic repression and the service of social repression would be made to end. The royal barbarian incest is
but merely its displaced represented as it results from psychic repression, social repression has everything to gain when incest comes to
its displaced represented as it results from psychic repression, social repression has everything to gain when incest comes to take the
the traditional criterion, did not, to be sure, alleviate the repression of desire.) With incest's new position in the imperial formation
in favor of the constancy of an apparatus of psychic repression, operating in the manner of a graphic machine capable of
so as to perform the great task of germinal intense repression. What is repressed, in fact, is the full body as
always royal role of incest.) The apparatus of social repression-psychic repression—i.e., the repressing representation—now finds itself
defined in
latency must not succeed the Oedipus complex, marking the complex's repression or even its suppression. It must result from the repressing
of interiority, of interior reproduction. The apparatus of social repression-psychic repression will have to undergo a complete reorganization.
Hence desire, having
the law. A State desire, the most fantastic machine for repression, is still desire—the subject that desires and the object
it form in turn a gigantic machine for social repression-psychic repression, aimed at what nevertheless constitutes its own reality—the decoded
this representation subjects desire to an operation of social repression-psychic repression that is stronger than any other, because, by means
of
the child. The way in which he posits an autonomous repression independent of social repression; the way in which he abandons
in which he posits an autonomous repression independent of social repression; the way in which he abandons the theme of the
of the father and the mother. The failure of that repression is the basis of neuroses. But this communication of unconscious
the unconscious is represented and already suffers psychic and social repression of its elementary productive forces. But how can we speak
in organized crowds; and the apparatus of social and psychic repression resulting from these formations—such is the composition of the
don't know what they are doing, nor what mechanism of repression they are fostering, for their intentions are often progressive. But
denounces the way in which psychoanalysis joins forces with social repression, he still doesn't go far enough, because he doesn't see
anxiety, since this genesis becomes the autonomous cause of sexual repression instead of its result; it follows that sexuality as desire
capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of this production than do the preceding regimes, which
nonetheless
regime in a catastrophic fashion, and assembles an apparatus of repression the mere idea of which neither savagery nor barbarism could
formations were not merely repelled by an agency of psychic repression that would enter into compromises with them, but actually covered
in an interpretation, read the repressed through and in the repression, since the latter is constantly inducing a false image of
the hold. We have seen what this support was: primal repression, as exerted by the body without organs at the moment
repulsion, at the heart of molecular desiring-production. Without this primal repression, a psychic repression in the proper sense of the word
heart of molecular desiring-production. Without this primal repression, a psychic repression in the proper sense of the word could not be
the unconscious by the molar forces and thus crush desiring-production. Repression properly speaking profits from an occasion without which
it could
the destructive task is to undo the Oedipal trap of repression properly speaking, and all its dependencies, each time in a
positive task is to ensure the machinic conversion of primal repression, there too in an adapted variable manner. Which is to
say: undoing the blockage or the coincidence on which the repression properly speaking relies; transforming the apparent opposition of
repulsion (the
technical but social, and through which desire desires its own repression. We have seen how the capitalist machine constituted a system
of group superegoization, narcissism, and hierarchy—the mechanisms for the repression of desire, A subject-group, on the contrary, is a
group
desire (included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than ever, will survive all
the publications, demonstrations
and blockages consonant with the mechanisms of psychic and social repression active in this field: Oedipus, such is Oedipus. In each

of its oedipalization, its system of impasses, its delegated psychic repression, without which social repression would never find docile and resigned	p 361
system of impasses, its delegated psychic repression, without which social repression would never find docile and resigned subjects, and would not	p 361
subjects this tendency to the harshest forms of despotism and repression. It is in this sense that contradiction installs itself not	p 363
an end: a psychotic is produced who escapes the delegated repression properly speaking only to take refuge in primal repression, closing	p 363
delegated repression properly speaking only to take refuge in primal repression, closing the body without organs around itself and silencing his	p 363
large aggregates, inventing heavy apparatuses for the regimentation and the repression of the desiring-machines. Doubtless it is not hard for him	p 364
desire is caught in the trap of a familial psychic repression that comes to double the weight of social repression. The	p 365
psychic repression that comes to double the weight of social repression. The paranoiac applies his delirium to the family—and to	p 365
images, through which desire is determined to desire its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination	p 372
detrterritorialized flows, in such a way that social inscription and repression no longer even need to bear directly upon bodies and	p 372
the economy itself, which directly produces libidinal investments for the repression of desire (antiproduction as the third aspect of capitalist immanence	p 373
help; the most sinister forms of dissuasion are invented; the repression of interest is reinforced—but where will the new irruption	p 378
the continuations in the void, or the finalist illusions that repression imposes on the process itself. This explains why we have	p 379
in short, the entire interplay of the desiring-machines and the repression of desire. Completing the process and not arresting it, not	p 382
REPRESSION-PSYCHIC 7	
other hand, the particular situation of Oedipus in this social repression-psychic repression system. The two problems are obviously linked because, if	p 113
But—and this is something altogether different—the general social repression-psychic repression system gives rise to an Oedipal image as a following alternative: either Oedipus is the product of the social repression-psychic repression system, in which case it is not universal; or	p 172
this always royal role of incest.) The apparatus of social repression-psychic repression—i.e., the repressing representation—now finds itself defined	p 177
element of interiority, of interior reproduction. The apparatus of social repression-psychic repression will have to undergo a complete reorganization. Hence desire	p 210
does it form in turn a gigantic machine for social repression-psychic repression, aimed at what nevertheless constitutes its own reality—the	p 217
that this representation subjects desire to an operation of social repression-psychic repression that is stronger than any other, because, by means	p 245
	p 262
REPRESSION-REFOULEMENT 1	
involves removing the apparatus of social and psychic repression (l'appareil repression-refoulement), On the contrary, the despot's intervention forms part of the	p 201
REPRESSIONS 2	
that expresses clearly the difference in nature between the two repressions. But a real independence cannot be concluded from this. Psychic delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but has not shown the scope of this difference or	p 119
	p 121
REPRESSIVE 26	
desire and the social, and nothing else. Even the most repressive and the most deadly forms of social reproduction are produced	p 29
all of an existing social field, including the latter's most repressive forms; or on the contrary, it may launch a counterinvestment	p 30
investment by desire of the social field, the disinvestment of repressive structures. Nor are we going to say that the question	p 61
group fantasy where desire invests the social field and its repressive forms. If there is a mise en scene, it is	p 61
Institutional analysis tries to trace its difficult path between the repressive asylum and the legalistic hospital on the one hand, and	p 64
sets out to undo the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in order to attain	p 98
where an established order is invested through the group's own repressive forms. And it is not the forms of the subjugated	p 103
to ensure the reproduction of the social formation, including its repressive structures. But social repression should not be understood by using	p 118
and engages desire in this requisite impasse, organized by the repressive society. Reich was the first to raise the problem of	p 118
But it in fact implies an original double operation: the repressive social formation delegates its power to an agent of psychic	p 119
It is in one and the same movement that the repressive social production is replaced by the repressing family, and that	p 119
present the actual factors as acting by means of a repressive deprivation (the sexual stasis) and as arising afterward. Which leads	p 127
think that the Freudian theory of censorship depended on the repressive regime in the empire of Franz Joseph. He did not	p 172
in the sum of repression, a new economy in the repressive, repressing apparatus (l'appareil refoulant repressif), a new mark, a new	p 201
sometimes open and sometimes barred, the same extended abstraction, a repressive machinery that always moves us away from the	p 214
desiring-machines. For	
repressed desire, since on the contrary the representation exercises its repressive action on desire itself. The Oedipus complex, as it is	p 216
the couple and the family in the service of the repressive machines, or whether on the contrary it condenses a free	p 293
capitalism continually realienating this essence, and without interruption, in a repressive machine that divides the essence in two, and	p 302
maintains it	
at the crossroads of two operations of capture: one where repressive social production becomes replaced by beliefs, the other where	p 313
repressed	
become catatonic in a corner. But in a less openly repressive manner, who says that the family is a good place	p 319
the preceding regimes, which nonetheless did not lack the necessary repressive means? We have seen that the molar statistical aggregates	p 335
of	
or of deterritorialization belonging to desiring-production, and by the entire repressive apparatus represented in the savage prohibitions, the	p 336
barbarian law, and	
codes are undone, the death instinct lays hold of the repressive apparatus and begins to direct the circulation of the libido	p 337
with its own constituent machines, but merely represent what a repressive apparatus gives it to represent. It is the very form	p 339
not pass through or overcome, subordinating the desiring-machines to the repressive aggregate that they constitute on a large scale. There is	p 349
inventing forms of liberation for it dearer than the most repressive prison—as long as one has not succeeded in rescuing	p 350
REPROACH 8	
their struggles and their relationships. But Engels slips in a reproach that changes everything: it really seems as if Bachofen believes	p 107
in myths, in the Furies, Apollo, and Athena. The same reproach applies even better to psychoanalysts: it would seem that they	p 107
its very life or its becoming. As if we could reproach someone for having an ambiguous relationship with psychoanalysis, without first	p 117
avunculate, seems decisive to us, and seems to avoid the reproach of idealism that usually greets this kind of attempt. We	p 157
a naturally Dogon tone, turning it back against Weismann, to reproach him for making the son the genetic or germinal brother	p 158
is primary in relation to Oedipus. The subject does not reproach the uncle for having done what he himself wanted to	p 159
production is at once desiring-production and social production. We therefore reproach psychoanalysis for having stifled this order of	p 296
production, for having	
opposite modes. In the generation-gap conflict we hear old people reproach the young, in the most malicious way, for putting their	p 350
REPROACHED 1	
unconscious is dark and somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a conception of the unconscious	p 112
REPROACHES 4	

desiring-economy that indeed present an obstacle to treatment, and Freud reproaches himself for not having taken them sufficiently into account. The	p 65
for having done what he himself wanted to do; he reproaches him for not having done what he the son could	p 159
upon by the ghost of his maternal grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal and must live with	p 167
all. And in all probability there are far more serious reproaches to be made, which we haven't even thought of. As	p 379
REPROACHING 1	
read us this far will perhaps find many reasons for reproaching us: for believing too much in the pure potentialities of	p 378
REPRODUCE 12	
many in relation to the other two, and you will reproduce in every sense the dual relations of identification in the	p 79
to another through which the unconscious does no more than reproduce itself in itself. Indeed, in this sense we must say	p 108
multiply its axioms while having at the same time to reproduce its limits on an ever expanding scale (the axiom of	p 253
of the machine. It is said that machines do not reproduce themselves, or that they only reproduce themselves through the intermediary	p 284
that machines do not reproduce themselves, or that they only reproduce themselves through the intermediary of man, but does anyone say	p 284
bee only) must aid and abet it before it can reproduce? No one. The bumble bee is a part of the	p 285
or of real inorganization, large configurations are organized that necessarily reproduce a structure under the action of DNA and its segments	p 289
position of immanent limits that capitalism does not cease to reproduce on an ever expanding scale, and again by the marking	p 304
is there any molecular chain that does not intercept and reproduce whole blocks of molar code or axiomatic, nor any such	p 340
by substituting internal relative limits for it that it can reproduce on an ever expanding scale, or an axiomatic of flows	p 362
the means that it constantly elaborates do no more than reproduce, on the outside, an interplay of forces by themselves without	p 368
figures-schizzes that are no longer either figurative or structured, and reproduce or produce an interplay of phenomena without aim or end	p 371
REPRODUCEABLE 1	
going to lead down the paths of a contagious and reproduceable differentiation. For the family creates at the same time its	p 125
REPRODUCED 8	
processes are immediately consumed, immediately consummated, and these consumptions directly reproduced. This is the first meaning of	p 4
process as we use	
way it is produced, however. Or rather, it is not reproduced within the apparent objective movement in the same way in	p 12
remains adjacent to that of the forest; it is constantly reproduced in the process of production, but has not yet appropriated	p 148
are immanent, let themselves be overcome only provided they are reproduced on a wider scale (always more reterritorialization—local,	p 259
world-wide, planetary	
limits never reached because they are always surpassed and always reproduced—has seemed to us to have as a corollary and	p 260
say that the elements of production and antiproduction are not reproduced in the same way as humans themselves, but find in	p 263
teaches us that it is only the DNA that is reproduced, and not the proteins. Proteins are both products and units	p 290
this aggregate operated: a whole field of immanence that is reproduced on an always larger scale, that is continually multiplying its	p 372
REPRODUCES 23	
It produces surplus value, just as the body without organs reproduces itself, puts forth shoots, and branches out to the farthest	p 10
that desire clasps life in its powerfully productive embrace, and reproduces it in a way that is all the more intense	p 27
immense flow that each partial object produces and cuts again, reproduces and cuts at the same time. More than vice, says	p 69
sexuality). The triangle takes form in the parental use, and reproduces itself in the conjugal use. We do not yet know	p 72
movement by which the unconscious, always remaining subject:: produces and reproduces itself. The unconscious does not follow the paths	p 107
of a	
of metaphysical production that carries desire along with it and reproduces it in a new Earth. The desert grows ... the sign	p 131
place, and moves on with them to another place. He reproduces in an accelerated fashion his entire filiation, and contracts it	p 148
singularities, all the intensities of a synthesis that shifts and reproduces itself. It serves no purpose to recall that genealogical filiation	p 154
to a falling rate of profit has no end, but reproduces itself while reproducing the factors that counteract it. But why	p 228
is capital itself and that it does not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical	p 231
flows, not only the nature of the limits that capitalism reproduces on an ever wider scale as interior limits, but the	p 235
of flows having no assignable exterior limit, and where capitalism reproduces its immanent limits on an ever widening and more	p 239
comprehensive	
for it its own immanent relative limits, which it continually reproduces on a widened scale. It axiomatizes with one hand what	p 246
the imperturbable modern axiomatic, from the depths of its immanence, reproduces the transcendence of the Urstaat as its internalized limit,	p 261
or	
a cyclical movement by which the unconscious, always remaining subject, reproduces itself. There is, then, no longer any call for wondering	p 276
set itself into place any more than it forms or reproduces itself. This is even the point around which the usual	p 283
the cycle whereby the unconscious, remaining a subject, produces and reproduces itself? We use the term Libido to designate the specific	p 291
oedipalizing structure; that this structure acts only insofar as it reproduces the element of castration, which itself is not imaginary but	p 310
produced under the structural conditions of capitalism, inasmuch as capitalism reproduces and revives the archaism of the imperial symbol or	p 310
the	
designate an absence, but in the sense that the unconscious reproduces itself wherever the names of history designate present intensities	p 311
(the	
the form in which the genic unconscious, always remaining subject, reproduces itself. And as we have seen, that is the primary	p 328
precisely because the limit becomes internal to capitalism, which continually reproduces it, and also continually occupies it as an internalized	p 337
and	
functions, that of abstract labor alienated in private property that reproduces the ever wider interior limits, and that of abstract desire	p 337
REPRODUCING 10	
new justifications; the pretended time limitation that contradicts itself by reproducing a debt to infinity, by feeding an inexhaustible transference,	p 64
and	
the Oedipal triangle would have no way of transmitting and reproducing itself without this second step: the first step elaborates the	p 71
will be my child—which is called surmounting Oedipus, but reproducing it as well, transmitting it rather than dying all alone	p 71
the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and continents, and	p 98
intensely feeling	
for measuring uniform time, and as a social machine for reproducing canonic hours and for assuring order in the city. When	p 141
rate of profit has no end, but reproduces itself while reproducing the factors that counteract it. But why does it have	p 228
just once at the dawn of capitalism, but is continually reproducing itself. Capitalism exports filiative capital. At the same time as	p 231
problem: the ever widening circle of capitalism is completed, while reproducing its immanent limits on an ever larger scale, only if	p 234
that is, in capital itself, but it functions only by reproducing and widening these limits on an always vaster scale. The	p 250
them, these images will themselves be capable of figuring and reproducing only by shaping a human material whose specific form of	p 264
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of all types of society as a constant of social reproduction. The body without organs now falls back on (se rabat	p 11
that Oedipus is a requirement or a consequence of social reproduction, insofar as this latter aims at domesticating a genealogical form	p 13
the most repressive and the most deadly forms of social reproduction are produced by desire within the organization that is the	p 29
machines takes place only within the extrinsic conditions of the reproduction of the process (even though these conditions do not come	p 32
is quite distinct from these machines, and that conditions this reproduction. A technical machine is therefore not a cause but merely	p 32
associative flux (restitution de prelevement sur le flux associatif); the reproduction of the process of detachment from the signifying chain	p 41
(reproduction	
reproduction of the process of detachment from the signifying chain (reproduction de detachment sur la chaine signifiante); and a residuum	p 41
(residu	

represented in representation. And there is the essential thing: the reproduction of desire gives way to a simple representation, in the	p 54
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of	
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generation; it is not its subject. The sole subject of reproduction is the unconscious itself which holds to the circular form	p 108
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on desiring-production, and the pressure that desiring-production exercises on familial reproduction? The Oedipal triangle vibrates and	p 126
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It is the basis of the disjunctive synthesis and its reproduction: a pure force of filiation or genealogy, Numen. The full	p 154
and filiations; formally, they are the driving elements of social reproduction; they have nothing to do with an expressive microcosm; in	p 166
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nature, there is no possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor is it possible to establish one-to-one	p 166
no possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor is it possible to establish one-to-one relations between	p 166
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the structure remained stuck to the agents of oppressive social reproduction, either in a struggle or in a complicity: the White	p 169
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them, or reduces them to a restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how are we to	p 169
this production that does not enter into social production or reproduction. It is what would introduce disorder and revolution into the	p 173
dans les choses), in the forms of social production and reproduction. Even an author like Marcuse, whom one would not suspect	p 173
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independent of	
of social production and reproduction must become independent of familial reproduction, that is, independent of the territorial machine that	p 177
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it has determined bourgeois political economy: the reduction of social reproduction to the sphere of circulation. One retains the apparent	p 188
objective	
of circulation: by isolating the moment of circulation in the reproduction process, ethnology ratifies this representation, and grants bourgeois	p 188
economy its	
in the pure and private element of interiority, of interior reproduction. The apparatus of social repression-psychic repression will have to	p 217
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despotic machine, social economic reproduction is never independent of human reproduction, of the social form of this reproduction. The	p 262
family is	
independent of human reproduction, of the social form of this reproduction. The family is therefore an open praxis, a strategy that	p 262
of their family or their standing inside the family. The reproduction process is not directly economic, but passes by way of	p 263
that determine the place of each member in social economic reproduction, according to one's status from the standpoint of the alliances	p 263
the family ceases to give its social form to economic reproduction: it is as though disinvested, placed outside the field; in	p 263
finds itself subordinated to the autonomous social form of economic reproduction, and that comes to take the place assigned it by	p 263
in them a simple material that the form of economic reproduction preorganizes in a mode that is entirely distinct from the	p 263
entirely distinct from the form this material has as human reproduction. Precisely because it is privatized, placed outside the field, the	p 263
the form of the material or the form of human reproduction begets people whom one can readily assume to be all	p 263
but inside the field itself, the form of social economic reproduction has already preformed the form of the material so as	p 263
only by shaping a human material whose specific form of reproduction falls outside the social field that nonetheless determines this form	p 264
field recloses, to which it applies its autonomous requirements of reproduction, and that it counteracts with all its dimensions. The alliances	p 264
instead of constituting and developing the dominant factors of social reproduction, is content to apply and envelop these factors in its	p 264
apply and envelop these factors in its own mode of reproduction. Father, mother, and child thus become the simulacrum of the	p 264
family ceases to be a unit of production and of reproduction, when the conjunction again finds in the family the meaning	p 265
social production and the desiring-production that breaks away from social reproduction, but inside social production, between the form of	p 266
social reproduction	
reproduction, but inside social production, between the form of social reproduction and the form of a familial reproduction to which social	p 266
form of social reproduction and the form of a familial reproduction to which social production is reduced, between the social aggregate	p 266
inadequate, it is because this regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies and organized	p 275
persons as	
object, the theory of regression merely attains the object of reproduction. The point of view of the cycle alone is categorical	p 275
and absolute, because it attains production as the subject of reproduction, which is to say it attains the process of autoproduction	p 275
just as it was completing the separation of sexuality from reproduction, lies in having remained captive to an unrepentant familialism that	p 276
a code fragment of another machine, and thus owes its reproduction to a part of another machine: the red clover and	p 285
unconscious cannot confine itself to genes as its units of reproduction; these units are still expressive, and lead to molar formations	p 290
and the syntheses of desire. We have seen that, through reproduction and its objects (defined familiarly or genetically), it is always	p 290
denounce in Freud: the independence of sexuality with regard to reproduction, the subordination of progressive or regressive reproduction to	p 291
sexuality as	
with regard to reproduction, the subordination of progressive or regressive reproduction to sexuality as a cycle. If the details of Reich's	p 291
marking out of an interior limit that reduces this social reproduction to restricted familial reproduction. Consequently, the ambiguity of	p 304
psychoanalysis in	

interior limit that reduces this social reproduction to restricted familial reproduction. Consequently, the ambiguity of psychoanalysis in relation to myth or	p 304
The chain is like the apparatus of transmission or of reproduction in the desiring-machine. Insofar as it brings together—without unifying it mixes antiproduction with the productive forces in the immanent reproduction of its own always widened limits (the axiomatic). The death which one inherits in terms of the laws of social reproduction, impel the libido to invest a given socius as a	p 327 p 335 p 346
which is never more than a locus of application and reproduction, but in order to attain the social and political units	p 365
the interior limits of capitalism, their perpetual displacement, and their reproduction on an always larger scale (the movement of interior limits	p 372
World is organized as an integral part of capitalism. The reproduction of the interior limits of capitalism on an always wider	p 373
REPRODUCTIONS	1
more readily accomplished with these figures, with books, histories, and reproductions, than with our mommy. But flows and codes of socius	p 352
REPRODUCTIVE	9
phenomenon or entity; schizophrenia is the universe of productive and reproductive desiring-machines, universal primary production as the essential reality of man	p 5
used to short-circuit social production, and to interfere with the reproductive function of technical machines by introducing an element of dysfunction	p 31
but does anyone say that the red clover has no reproductive system because the bumble bee (and the bumble bee only	p 285
No one. The bumble bee is a part of the reproductive system of the clover. Each one of ourselves has sprung	p 285
distinct from our own These creatures are part of our reproductive system; then why not we part of that of the	p 285
forms an individual which springs from a single centre of reproductive action; we therefore assume that there can be no reproductive	p 285
reproductive action; we therefore assume that there can be no reproductive action which does not arise from a single center; but	p 285
sufficient to warrant us in saying that vapour-engines have no reproductive system. The truth is that each part of every vapour-engine	p 285
parts into a whole forms another department of the mechanical reproductive system. In passing, Butler encounters the phenomenon of surplus value	p 285
REPUDIATE	1
overlapping and permutation, on this body—syntheses that continue to repudiate the organism and its organization. Desire indeed passes through the	p 326
REPUDIATED	2
repudiation, how can we continue to be pious? We have repudiated and lost all our beliefs that proceeded by way of	p 308
demonstrated that Freud, no less than Jung and Adler, had repudiated the sexual position: the fixing of the death instinct in	p 331
REPUDIATION	2
issue, as Octave Mannoni shows: how can belief continue after repudiation, how can we continue to be pious? We have repudiated	p 307
fills the following function: causing beliefs to survive even after repudiation; causing those who no longer believe in anything to continue	p 314
REPUGNANT	1
box painted with bourgeois motifs, in a kind of rather repugnant artificial triangle, thereby stifling the whole of sexuality as production	p 49
REPULSION	16
precisely that: it is not a countercathexis, but rather this repulsion of desiring-machines by the body without organs. This is the	p 9
the opposition between desiring-machines and the body without organs. The repulsion of these machines, as found in the paranoiac machine	p 17
of	
in the miraculating machine. But the opposition between attraction and repulsion persists. It would seem that a genuine reconciliation of the	p 17
intensities come from? They come from the two preceding forces, repulsion and attraction, and from the opposition of these two forces	p 19
and the variations in the relative strength of attraction and repulsion as determining factors. In a word, the opposition of the	p 19
a word, the opposition of the forces of attraction and repulsion produces an open series of intensive elements, all of them	p 19
if we are to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up the body without	p 19
machine and the miraculating machine, the proportions of attraction and repulsion on the body without organs produce, starting from zero, a	p 20
render all of them necessary. The forces of attraction and repulsion, of soaring ascents and plunging falls, produce a series of	p 21
as attract them, and appropriate them for itself. But in repulsion as in attraction, the body without organs is not in	p 326
and appropriates them for itself in the apparent objective movement. Repulsion is the condition of the machine's functioning, but attraction is	p 329
attraction is the functioning itself. That the functioning depends on repulsion is clear to us, inasmuch as it all works only	p 330
show in this respect how the relations of attraction and repulsion produced such states, sensations, and emotions, which imply a new	p 330
than delirium and further than hallucination: yes, the return to repulsion will condition other attractions, other functionings, the setting in motion	p 331
exerted by the body without organs at the moment of repulsion, at the heart of molecular desiring-production. Without this primal repression	p 339
the repression properly speaking relies; transforming the apparent opposition of repulsion (the body without organs / the machines-partial	p 339
objects) into a	
REPULSION-MACHINE	1
takes the place, or may take the place, of a repulsion-machine: a miraculating-machine succeeding the paranoiac machine. But what is meant	p 11
REPULSIVE	1
for himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites of all the religious cults ... one	p 145
REQUIRE	5
present things in this way? Did the imperialism of Oedipus require only the renunciation of biological realism? Or wasn't something else	p 54
a common situation, oedipalizing par excellence. And although it would require formalization, the other type of non-sense spoken of by Russell	p 80
prohibited? The problem lies elsewhere. The possibility of incest would require both persons and names—son, sister, mother, brother, father.	p 161
Now	
sister is prohibited insofar as the conditions of territorial coding require that alliance not be confounded with filiation; and incest with	p 200
flows, their differential relations, and their multiple schizzes or breaks require a whole apparatus of regulation whose principal organ is the	p 252
REQUIRED	12
go inside the Oedipal triangle, what sort of thing is required to construct it? Are a bicycle horn and my mother's	p 3
still too organic, for this to happen. What would be required is a pure fluid in a free state, flowing without	p 8
is in no way imposed by the fantasy, but is required by Freud in the manner of a presupposition. On the	p 59
case with Freud. Something common to the two sexes is required, but something that will be lacking in both, and that	p 59
to give this concept the analytical position and extension it required. Without even going that far, a lively controversy developed when	p 60
partial objects become the possessions of a person and, when required, the property of another person. Just as he draws upon	p 71
explained by the simple truth that very powerful forces are required to defeat the forces of desire, lead them to resignation	p 122
their deviant cuts and breaks. The child feels the task required of him. But what is to be put into the	p 125
American way. But this is already the point of view required—given a change of perspective—for examining the primitive socius	p 151
the contrary, and that is why so much time was required between the two. There is a great difference in this	p 223
disintegration of the feudal system); and a second period is required when the property is sold during a rise in prices	p 226
this evolution the organization of a powerful working class that required a high and stable level of employment, and forced capitalism	p 253

REQUIREMENT	1	
triangulation? Is it not more likely that Oedipus is a requirement or a consequence of social reproduction, insofar as this latter		p 13
REQUIREMENTS	19	
final avatar of the soul, a vague conjoining of the requirements of spiritualism and positivism. The ego, however, is like daddy-mommy		p 23
signifier. The whole of desiring-production is crushed, subjected to the requirements of representation, and to the dreary games of what is		p 54
a more or less ambiguous state, what belongs to all requirements of liberation: the force of the unconscious itself, the investment		p 61
desires with these persons, in the name of the same requirements of differentiation. But it is this undifferentiated that Oedipus creates		p 79
and solely an aggregate of destination fabricated to meet the requirements of an aggregate of departure constituted by a social formation		p 101
correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of civilization, at the same time that the		p 117
psychoanalyst plunges		
between neurosis and psychosis: in neurosis the ego obeys the requirements of reality and stands ready to repress the drives of		p 122
these breaks in accordance with its own laws and the requirements of social production. The inscription performed by the family follows		p 125
become attached, where they are attracted, repelled, miraculated, following the requirements of a socius. Nietzsche says: it is a matter of		p 144
This is what Marx was saying as he recalled the requirements of a universal history—but, as he went on to		p 175
be, not exchange and circulation, which closely depend on the requirements of inscription, but inscription itself, with its imprint of fire		p 188
things, and from bodies to appellations, according to the extensive requirements of the system in its length and its width. What		p 203
is to reconstitute the Urstaat insofar as possible, given the requirements of their new distinct determinations. For what do private property		p 218
money; it is this that must be subjected to the requirements of Marxist analysis. That is why it is unfortunate that		p 230
the social field recloses, to which it applies its autonomous requirements of reproduction, and that it counteracts with all its dimensions		p 264
the choice of controls. And these controls, having no chemical requirements to answer to, will be the more responsive to physiological		p 288
to answer to, will be the more responsive to physiological requirements, and will accordingly be selected for the extent to which		p 288
death as a principle, this is by virtue of the requirements of the dualism that maintains a qualitative opposition between the		p 332
this respect, far from breaking with psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first imposed a		p 359
certain free		
REQUIRES	6	
and to be marked. There is circulation only if inscription requires or permits it. The method of the primitive territorial machine		p 142
of the thing given, or the force of circumstance that requires that gifts be reciprocated with interest, being territorial signs of		p 150
with other ethnologists, that the persistence of a segmentary organization requires paradoxically that its mechanisms be ineffectual enough so		p 152
that fear		
bamboo, which cuts too easily. Choosing the right stone therefore requires a practiced eye. The whole apparatus of this new ceremony		p 190
it is in the interiority of its movement that capitalism requires and institutes not only a social axiomatic, but an application		p 303
the flow itself and its axiomatic, which to be sure requires no precise knowledge of political economy, is the business of		p 346
REQUIRING	2	
and imposing differentiation, the other positive, concerning the sister and requiring exchange: I have a moral obligation to take as wife		p 71
want of another use. Analogy does not represent a lower requiring conversion to a higher. It is the anus itself that		p 143
REQUISITE	2	
libidinal energy—that actualizes Oedipus and engages desire in this requisite impasse, organized by the repressive society. Reich was the first		p 118
is alcoholic or sickly. On the other hand, when the requisite conditions are realized in capitalist society, it should not be		p 178
REQUISITIONED	1	
It is the entire primitive system that finds itself mobilized, requisitioned by a superior power, subjugated by new exterior forces, put		p 196
REREAD	1	
are orders, castes, and statuses that have been decoded. To reread history through the class struggle is to read it in		p 254
RESCUE	3	
is the fact that it does not by any means rescue us from the shit (only the mind is capable of		p 143
inversely, the invocation of such a transcendent symbolism does not rescue the structuralists from the narrowest familial point of view. The		p 174
to the structure would have little significance and would not rescue us from representation, if the structure did not have a		p 309
RESCUED	1	
disinfected: i.e., as long as it has not been rescued from the Oedipal-narcissistic origin imposed on it as the lie		p 350
RESCUING	2	
in introducing lack there at the deepest levels, and in rescuing us from Oedipus by means of a fantastic regression. A		p 268
repressive prison—as long as one has not succeeded in rescuing sexuality from the category of secrets, even if public, even		p 350
RESEARCH	4	
a demand can be formulated by the subject. Our entire research was therefore conditioned by the possibility of establishing a psychoanalytic		p 170
between money and taxes remains visible. Basing himself on the research of Edouard Will, Michel Foucault shows how, in certain Greek		p 197
flows of code that these scientists organize into axiomatics of research that is said to be basic. But the true axiomatic		p 233
does the dolphin flux end, if not with the basic research projects of the American army, which brings us back to		p 236
RESEARCHER	1	
a veritable contradiction, it is the one into which the researcher himself is led, when he claims to assign schizophrenogenic social		p 360
RESECT	2	
disjunctions on the body without organs, inasmuch as these disjunctions resect the productive connections; the chain causes them to pass		p 327
over		
on the contrary taken up in chains of decoding that resect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence		p 351
RESECTED	1	
comes after the primal State, in regard to what is resected by this State. It supersects what comes before, but resects		p 220
RESECTING	1	
pipe, causing a deluge to break loose, liberating a flow, resecting a schizo The schizo is not revolutionary, but the schizophrenic		p 341
RESECTS	2	
a remove from what it transects and from what it resects, as though it were giving evidence of another dimension, a		p 219
resected by this State. It supersects what comes before, but resects the formations that follow. There too it is like an		p 220
RESECURING	1	

an unhoped-for means of making it heavier still and of resecuring it on the baby and the schizo. To be sure	p 175
RESEMBLANCE 5	
reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance. The question as to how to deal analytically with the	p 23
that bring about partially dependent, aleatory phenomena bearing a close resemblance to a Markov chain. The recordings and transmissions that have	p 39
the extended filiation, a graphics is co-ordinated that bears no resemblance. The calabash of the excision is placed on the body	p 188
body itself, and constitutes the sign, which is not a resemblance or imitation, nor an effect of a signifier, but rather	p 189
basic antagonism at the level of the axiomatic—whence the resemblance, in the nineteenth-century socialists' portrait of the proletariat, between the	p 255
RESEMBLE 7	
experience: the actual, lived emotion of having breasts does not resemble breasts, it does not represent them, any more than a narcissistic, cut off from reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance. The question as to how to	p 19
specific, personal subject. No chain is homogeneous; all of them resemble, rather, a succession of characters from different alphabets in which	p 23
the question arises as to what extent these core groups resemble artificial families, and to what extent they still lend themselves the Modern State, its bureaucracy and its technocracy, do not resemble the ancient despotic State. Of course not, since it is	p 39
of the mother; but when this position makes the mother resemble a floorwasher, or an animal, what authorizes Freud to say	p 94
no metaphor here: the factories are prisons, they do not resemble prisons, they are prisons. Everything in the system is insane	p 261
	p 355
	p 374
RESEMBLES 6	
them, any more than a predestined zone in the egg resembles the organ that it is going to be stimulated to	p 19
the former and the latter that there occurs something that resembles secondary psychic repression in the strictest sense: the situation of signs, but these signs are not themselves signifying. The code resembles not so much a language as a jargon, an open-ended	p 32
comparison by opening up both ends. If the living being resembles the world, this is true, on the contrary, insofar as	p 38
his expression complementary filiation. The essence of this concept, which resembles the Roman distinction between agnation and cognation, is that any	p 96
said, analysis does not have to do with anything that resembles a concept or a person, the so-called human relations are	p 146
RESEMBLING 1	
as their basic unit use detachable segments or mobile stocks resembling building blocks or flying bricks. We must conceive of each	p 323
RESERVATION 1	
to a total parting of the ways, yet Jung's initial reservation was a telling one. The same remark holds true of	p 39
RESERVATIONS 4	
and never forget it. In Lawrence's case, at least, his reservations with regard to psychoanalysis did not stem from terror at	p 46
the center itself has its organized enclaves of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre Moussa has defined	p 49
ethnic minorities, the Basque problem, the Irish Catholics, the Indian reservations). Some of these archaisms take form as if spontaneously, in	p 231
of the structures in its effects. While Andre Green expresses reservations about the adequacy of the structure, he does so only	p 258
	p 305
RESERVE 2	
to maintain an Oedipal interpretation for the neuroses, and to reserve an extra-oedipal explanation for the psychoses. There are not two	p 126
that make industrial investment especially advantageous (the price-revolution, an abundant reserve supply of labor, the formation of a proletariat, an easy	p 226
RESERVED 1	
the standpoint of a signifier or signifieds that are necessarily reserved for specialists; but that art and science cause increasingly decoded	p 379
RESERVES 3	
the State, which closed the mines as soon as the reserves of metal were judged sufficient, and which retained a monopoly	p 197
for it, under pain of effectively suffering what this conspiracy reserves for this society: i.e., the breakup of the institutional	p 368
itself. Given a socius, schizoanalysis only asks what place it reserves for desiring-production; what generative role desire enjoys therein; in what	p 380
RESEXUALIZES 1	
to the social investments, and inversely that the libido only resexualizes these investments during the course of pathological regression. Unless the	p 293
RESHAPE 1	
from the State, making it necessary for the latter to reshape its form of sovereignty. The law does not begin by	p 212
RESIDENCE 6	
For if it is taken to mean a principle of residence or of geographic distribution, it is obvious that the primitive	p 145
of a territorialization that would inscribe people according to their residence, we should see in the principle of residence the effect	p 195
to their residence, we should see in the principle of residence the effect of a movement of deterritorialization that divides the	p 195
to be an act of territoriality through the fixing of residence, and the other, an act of liberation through the abolition	p 196
is concealed in the two acts of the State: the residence or territoriality of the State inaugurates the great movement of	p 197
longer able to stand living in the false pretences of residence. First he tries to take this movement as his own	p 341
RESIDENTIAL 1	
itself, by virtue of an administration that is landed and residential, this cannot be regarded as a promotion of territoriality; on	p 145
RESIDES 4	
real truth of the matter—the glaring, sober truth that resides in delirium—is that there is no such thing as	p 4
to the productive forces and distributes the agents of production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling	p 144
on an always vaster scale. The strength of capitalism indeed resides in the fact that its axiomatic is never saturated, that	p 250
both machines in the strict sense, without metaphor. Capitalism's originality resides rather in the fact that the social machine has for	p 251
RESIDING 1	
level of small segments: it is these groups of men residing in the same area, or in neighboring areas, who arrange	p 147
RESIDU 1	

reproduction de detachement sur la chaine signifiante); and a residuum (residu) that constitutes the subject's share of the whole. The desiring-machine	p 41
RESIDUAL 28	
transform himself into a woman. But Schreber experiences only a residual share of this pleasure, as a recompense for his suffering is transformed into energy of consummation (Voluptas). It is this residual energy that is the motive force behind the third synthesis confuses himself with this third productive machine and with the residual reconciliation that it brings about: a conjunctive synthesis of consummation	p 16 p 17 p 17
the desiring-machine, the celibate machine of the Eternal Return. A residual subject of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas	p 21
toward that limit. Capitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best	p 34
terms of modern territorialities. The neurotic is trapped within the residual or artificial territorialities of our society, and reduces all of of interruption or break characteristic of the desiring-machine is the residual break (coupure-reste) or residuum, which produces a subject alongside the	p 35 p 40
to do with the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It is these three aspects that make kingdom belongs to me! But this me is merely the residual subject that sweeps the circle and concludes a self from	p 41 p 88
one represents a mode of interruption of the process, a residual bit of ground to which one still clings so as	p 136
production corresponds to extractions from the chain, resulting in a residual share for each member, in a global system of desire the subject, and transforms the latter into a man-animal; the residual conjunction that causes the residue to submit to a long	p 142 p 181
fallen back, as it were, into a this-side-of that is residual and transformed? (Related question: what is the feudal system?) We	p 195
simple decoding of flows, and they are always compensated by residual forces or transformations of the State. Death is felt rising from the center to the periphery while nevertheless maintaining vast residual zones at the center; (2) the one that extracts machinic the code as such, assigning it an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two disciplines highly they reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic; but they are archaisms having a perfectly	p 223 p 237 p 245 p 257
current function	
mommy, and me, the despotic sign inherited by daddy, the residual territoriality assumed by mommy, and the divided, split, castrated ego in the subject, but the machine in desire—with the residual subject off to the side, alongside the machine, around the	p 265 p 285
types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond	p 316
asylum structure, or constituting perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families? We do not have in	p 319
the remainder of a flow in the other, and form residual conjunctive syntheses guiding the passage or the heartfelt becoming from the unconscious as a real subject has scattered an apparent residual and nomadic subject around the entire compass of its cycle the ego, and since he receded this essence on the residual territoriality of Oedipus and under the despotic signifier of castration of syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions that characterize the aggregate being considered. Membership in a	p 325 p 330 p 333 p 344
without preserving or reviving the old full body as a residual and subordinated territoriality (witness how the capitalist machine revives the create its new land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more artificial lands	p 347 p 363
be grasped as the reverse side of territorialities, even the residual, artificial, or factitious ones. But at least something arose whose	p 369
RESIDUE 3	
latter into a man-animal; the residual conjunction that causes the residue to submit to a long voyage before burying or immersing limit of the socius, its tangent of deterritorialization, the ultimate residue of a deterritorialized socius. The socius—the earth, the body way that this characteristic can no longer qualify a particular residue as a flow of madness, but affects just as well	p 181 p 281 p 321
RESIDUELLE 1	
the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It is these three aspects that make the process of	p 41
RESIDUES 1	
but the application of a program ... in the form of residues of the Nietzschean discourse, which have now become the repertory	p 21
RESIDUUM 6	
to saying that the subject is produced as a mere residuum alongside the desiring-machines, or that he confuses himself with this converge on the desiring-machines; then the subject—produced as a residuum alongside the machine, as an appendix, or as a spare something becomes detached, thus giving the vagabond, nomad subject a residuum. The objective being of desire is the Real in and On the contrary: the body without organs is the ultimate residuum of a deterritorialized socius. The prime function incumbent upon the characteristic of the desiring-machine is the residual break (coupure-reste) or residuum, which produces a subject alongside the machine, functioning as a	p 17 p 20 p 26 p 33 p 40
chain (reproduction de detachement sur la chaine signifiante); and a residuum (residu) that constitutes the subject's share of the whole. The	p 41
RESIGNATION 9	
use of the disjunctions of the unconscious—and teach us resignation. Resignation to Oedipus, to castration: for girls, renunciation of their of the disjunctions of the unconscious—and teach us resignation. Resignation to Oedipus, to castration: for girls, renunciation of their desire it attributes a goal, an origin, and a path of resignation. The contrary should be said: neither is there anything in	p 59 p 59 p 60
a general; acquiring low, middle, or high rank), including the resignation to dying in the service of this order, whereas the life to pass into psychoanalysis. He denounced, in the final resignation of Freudianism, a fear of life, a resurgence of the required to defeat the forces of desire, lead them to resignation, and substitute everywhere reactions of the daddy-mommy type for what desexualization and sublimation—if not divine acceptance of, and infinite resignation to, bad conscience, which consists for the woman of the death wants very much to .leave us with—a sublime resignation. As Reich says, when psychoanalysis began to speak of Eros	p 62 p 119 p 122 p 311 p 332
for it, curing consists of an infinite maintenance, an infinite resignation, an accession to desire by way of castration—and of	p 361
RESIGNATION-DESIRES 1	
the phenomena of identification, of superegoization and castration, all the resignation-desires (becoming a general; acquiring low, middle, or high rank), including	p 62
RESIGNATIONS 1	
regard to the production of desire, in whose name all resignations are justified in advance. Psychoanalysis, at the most concrete level	p 74
RESIGNED 1	
repression, without which social repression would never find docile and resigned subjects, and would not succeed in choking off the flows'	p 361
RESIST 5	
the flesh, so many forms of torture. In order to resist organ-machines, the body without organs presents its smooth, slippery, opaque slippery, opaque, taut surface as a barrier. In order to resist linked, connected, and interrupted flows it sets up a counterflow up a counterflow of amorphous, undifferentiated fluid. In order to resist using words composed of articulated phonetic units, it utters only of its exercise (transference). And inversely, when flows of libido resist therapeutic practice, rather than being a resistance of the ego previous formations: the dread of flows of desire that would resist coding, but also the establishment of a new inscription that	p 9 p 9 p 9 p 66 p 199
RESISTANCE 14	

delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to being oedipalized, and tends to treat them more or ascendants. (It is in this manner that the schizophrenic's visible resistance to oedipalization, the obvious absence of the Oedipal link, can outweighs the dynamic and topical considerations—concerns a type of resistance that is nonlocalizable. It would seem that certain subjects have	p 23 p 52 p 65
the ideal session in analysis. According to Type I (viscosity, resistance of a hysterical form), the session is dominated by a over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an obsessional form), here the session is dominated by flows of libido resist therapeutic practice, rather than being a resistance of the ego, this is the intense outcry of all seen, however, that the colonized remained a typical example of resistance to Oedipus: in fact, that's where the Oedipal structure does and the most barren of ordeals, and attesting to the resistance of an old order as well as to the validation its autocritique. But it is like the story of the Resistance fighters who, wanting to destroy a pylon, balanced the plastic are only resistances, and then machines desiring-machines. Oedipus is a resistance; if we have been able to speak of the intrinsically character of Modern Times, but to experience so directly the resistance of the events that he accompanies this character, has the individual history. For there are several layers, several planes of resistance that come from within or are imposed from without. Schizophrenia suited to what was isolated as the neuroses. But the resistance of the psychoses on the one hand, and the necessity Oedipus was already an artificial sphere, O family! And the resistance to Oedipus, the return to the body without organs was	p 66 p 66 p 67 p 169 p 193 p 268 p 314 p 317 p 318 p 359 p 363
RESISTANCES 5	
into the desert. But what remains, once we learn that resistances of an hysterical or an obsessional form bear witness to more or less mutually independent processes of subduing, plus the resistances they encounter, the attempts at transformation for the purpose of	p 67 p 196
shit! Oedipus and castration are no more than reactional formations, resistances, blockages, and armorings whose destruction can't come fast enough. Reich	p 314
principle of schizoanalysis when he says that the destruction of resistances must not wait upon the discovery of the material. But so that schizoanalysis has nothing to interpret. There are only resistances, and then machines desiring-machines. Oedipus is a resistance; if we	p 314 p 314
RESISTED 1	
of all of desiring-production. We already knew that the pervert resisted oedipalization: why should he surrender, since he has invented for	p 67
RESISTER 1	
soldier, the cop, the occupier, the collaborator, the radical, the resister, the boss, the boss's wife—who constantly break all triangulations	p 97
RESISTS 3	
into a political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends to close around him again. To being the result of the former. Or, second, the schizo resists neuroticization and oedipalization. Even the use of modern resources, the second case the process, confronted with a neuroticization that it resists, but that suffices to block it on all sides, is	p 169 p 363 p 363
RESOLUTION 9	
yet never was it affirmed with as much passion and resolution. The imperialism of Oedipus is founded here on an absence or boy! Such is the case with Oedipus and its resolution, different in boys and in girls. Such is the case that lays the foundations for the possibility of its own resolution, by way of a differentiation of persons in conformity with becomes a man only by resolving the Oedipus complex, whose resolution introduces him into society, where he finds, within the figure health, in its crises as in their outcome, in its resolution as in its problem. In any case, the double bind name, when one also goes on to say that its resolution teaches us the incurable inadequacy of being and universal castration of psychoanalysis with all its paralogisms: it presents as a resolution, or an attempted resolution, of the complex what is rather its paralogisms: it presents as a resolution, or an attempted resolution, of the complex what is rather the latter's definitive establishment flows within the limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose a familialist	p 58 p 59 p 70 p 79 p 110 p 171 p 216 p 216 p 350
RESOLVE 5	
two coexist, rather, and black humor does not attempt to resolve contradictions, but to make it so that there are none contradictions, either in order to declare them irreducible, or to resolve them, or to show that they were merely apparent, according differential functions that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the neurotic night of the solution. It is not the purpose of schizoanalysis to resolve Oedipus, it does not intend to resolve it better than of schizoanalysis to resolve Oedipus, it does not intend to resolve it better than Oedipal psychoanalysis does. Its aim is to	p 11 p 68 p 79 p 81 p 81
RESOLVED 8	
God; the father is like God; the problem is not resolved until we do away with both the problem and the its own, the problem of coding can no longer be resolved by the simultaneity of a displacement from the standpoint of to the matrimonial prestations in a given system?—cannot be resolved independently of the lines of passage and the lines of the disequilibrium of the two elements—vocal and graphic—is resolved by a third element: the visual, the eye. It might to clear away problems of meaning and signification, or be resolved into the coexistence of phonematic elements, where the signified is longer has any meaning. ... The quotient of differentials is not resolved, the differences no longer cancel one another in their relationship one define the true alternative without assuming all these problems resolved beforehand? The immense accomplishment of Lenin and the Russian Revolution	p 81 p 148 p 164 p 204 p 206 p 231 p 256
an exemplary hesitation in Freudian thought, a hesitation too quickly resolved in favor of what was to become a dogma of	p 353
RESOLVES 1	
paranoia. Paranoia decomposes just as hysteria condenses. Or rather, paranoia resolves once more into their elements the products of the condensations	p 13
RESOLVING 4	
and content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first of	p 74
on either side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing it so as to better rediscover it on to the children. The child becomes a man only by resolving the Oedipus complex, whose resolution introduces him into society, where apparatus. This situation is not at all adequate, however, for resolving the following problem: why do many of those who have	p 79 p 79 p 344
RESONANCE 6	
what it retains as much as what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or proud—is cause the triangle to release its grip? Where does the resonance of the triangle reach its limit? A familial romance expresses three sides of a savage triangle forming a territory of resonance and retention, a theater of cruelty that implies the triple with the extended filiations, that endows him with faculties of resonance and retention, of selection (preLevement) and detachment, and that effects	p 125 p 126 p 189 p 190
quantity of reaction passes into a latent state; all the resonance and all the retention change in volume and time (the organizer. The family has become the locus of retention and resonance of all the social determinations. It falls to the reactionary	p 215 p 269
RESONANCES 1	
isolated formulas, but rather imply intuitions that are linked to resonances and conjunctions of structures, and that are merely aided by	p 251
RESONATE 2	

the family? It is the triangle's job to vibrate, to resonate, under the pressure of what it retains as much as that suffocates it, and that it in return can make resonate to the breaking point. Thus in order to keep an	p 125 p 296
RESORT 1	
proletariat; and so on. And there is no need to resort to metaphors, any more than for the libido to go	p 293
RESORTING 1	
signs that are changing but determined. It is here that resorting to myth is indispensable, not because the myth would be	p 157
RESOUNDS 2	
the same time an anus that retains, a voice that resounds, and a mouth that consumes: its very own three syntheses	p 125
a sublime transference with exemplary collective virtualities. The hypocritical warning resounds: a little neurosis is good for the work of art	p 134
RESOURCES 10	
which psychoanalysis devotes itself, practically and theoretically, with the combined resources of image and structure. And despite some fine books by	p 53
invent these operations, to which it merely lends the new resources and methods of its genius. But is this sufficient to	p 67
better able to disengage himself from familialism, thanks to the resources of a flux from the Orient.) Cooper writes: Families mediate	p 95
own part an enormous machinic surplus value by mobilizing the resources of knowledge and information capital, and finally because it absorbs	p 235
is always too much, by effecting the absorption of overabundant resources. On the other hand, it alone doubles the capital and	p 235
fault, it's the Jews, the Arabs, the Chinese, all the resources of racism and segregation; the abject desire to be loved	p 269
and the Adam Smith of psychiatry. He mobilizes all the resources of myth, of tragedy, of dreams, in order to re-enslave	p 271
could tragedy and myth when reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy	p 305
reinterpreted	
schizo resists neuroticization and oedipalization. Even the use of modern resources, the pure analytic scene, the symbolic phallus, structural	p 363
foreclosure, and	
succeed in taking on him. (Here again, in these modern resources, what a strange use is made of Lacari's discoveries—Lacan	p 363
RESPECT 27	
We cannot say that psychoanalysis is very innovative in this respect: it continues to ask its questions and develop its interpretations	p 14
the revolutionary machine, and desiring-machines. 5 The Machines In what respect are desiring-machines really machines, in anything more	p 36
than a metaphorical	
of the other on the body without organs. In this respect Klossowski has convincingly shown the inverse relationship that pulls the	p 63
that ... he experiences the vital biology of the body With respect to their experiencing of life, the neurotic patient and the	p 88
such German rabble is, as it were, a blasphemy with respect to my doctrine of the Eternal Return! It is a	p 89
said that psychoanalysis was unaware of this in a certain respect. In his theory of the primal fantasy, of the traces	p 92
such a viewpoint is present even in Cooper. (In this respect Laing is better able to disengage himself from familialism, thanks	p 95
uninvolved in politics. The same could also be said with respect to apparently peaceful times: what a grotesque error to think	p 97
infantile; it is used in terms of its difference with respect to virtual. And it is the Oedipus complex that is	p 129
directed at Oedipus as it is meant to command our respect and to function for us: it is not at the	p 175
in which the primitive community remains on its guard with respect to its own institutions of chieftainship, and exorcises or strait-jackets	p 195
with the primitive machine, it confirms the latter in this respect: the dread of decoded flows—flows of production, but also	p 197
more foreign, more ruthless, more definitive, or more infinite with respect to desiring-production. But this migration would never be possible if	p 202
can show so well the servitude of the masses with respect to the minimal elements of the sign within the immanence	p 207
origin as an abstraction that must include its differences with respect to the concrete beginning. We know that myth always expresses	p 219
between the two. There is a great difference in this respect between the despotic age and the capitalist age. For the	p 223
this unity of the schiz and the flow. In this respect already the field of social immanence.. as revealed under the	p 230
that inscribes itself with another sort of writing. In this respect the knowledge flow and the labor flow find themselves in	p 234
a social axiomatic that stands opposed to codes in every respect. First of all, money as a general equivalent represents an	p 248
noneconomic factors of kinship. This is true not only with respect to the territorial machine, and to local groups that determine	p 263
standpoint of the alliances and the filiations, but also with respect to the despotic machine, which adds the relations of the	p 263
is a mechanic, and schizoanalysis is solely functional. In this respect it cannot remain at the level of a still interpretative	p 322
to correspond to them. But it is not in this respect that the partial objects are elements of the unconscious, and	p 324
absence of intensity). We have attempted to show in this respect how the relations of attraction and repulsion produced such states	p 330
constellation of a molar order. Freud demonstrated clearly in this respect how one went from psychotic multiplicities of dispersion, founded on	p 342
the libidinal investments of the social field. Now in this respect it is sexuality that constitutes the indices. Not that the	p 350
its cure in a father-child relationship everywhere present. In this respect, far from breaking with psychiatry, psychoanalysis transported its	p 359
requirements outside	
RESPECTABILITY 1	
element, the most disturbing, a sort of racket thirsting after respectability, which will never have done with getting itself recognized and	p 118
RESPECTABLE 1	
by the master. Only as personified capital is the capitalist respectable. As such, he shares with the miser the passion for	p 254
RESPECTED 2	
take no notice of the dominant tone in the most respected associations: consider Dr. Mendel and the Drs. Stephane, the state	p 81
of the intensive quantities in the unconscious. Nevertheless it still respected in part the general principle of a production of these	p 93
RESPECTFULLY 1	
heroic fashion. But all around him, more and more, they respectfully allowed him to speak, they let the old man speak	p 58
RESPECTIVE 14	
the scope of this difference or the distinction between their respective regimes.) That is why psychic repression in the strict sense	p 121
coding the flows. How does one ensure reciprocal adaptation, the respective embrace of a signifying chain and flows of production? The	p 148
this movement, a kinetic energy that is determined by the respective paths of the gifts and counter-gifts on the surface. Among	p 149
of major, minor, and minimal lineages, with their hierarchy, their respective chiefs, their elders who guard the stocks and organize marriages	p 152
father, no foreclosure of the name of the father. The respective position of the mother or father as kin or affine	p 159
psychoanalysts has often been reduced to these evaluations of the respective roles of the mother and the father, or of the	p 174
degree between social machines and desiring-machines, according to whether their respective regimes are more or less similar according to	p 184
whether the	
suffer all the marks on their bodies derives from the respective autonomy of the voice and the graphic action, and also	p 191
the conjunction of the two parts is implemented and the respective portions are distributed to the higher proprietary unity and to	p 198
the signified is no more than the summary of the respective differential values of these elements in the relationships among themselves	p 207
such operations: in the first place, a code determines the respective qualities of the flows passing through the socius (for example	p 247
flows, it is a direct relation between decoded flows whose respective qualities have no existence prior to the differential relation itself	p 249
the socius itself as a full body, and that their respective poles necessarily relate to the character or the map of	p 281
the two different functions. Now let us assume that the respective flows associated with two partial objects at least partially overlap	p 325
RESPECTIVELY 1	

are coded only to the extent that the organs capable respectively of producing and breaking them are themselves encircled, instituted as	p 142
RESPECTS 5	
psychotic produces an involuntary discourse, fettered, subjugated: therefore in all respects the contrary of textual writing. But what is this enormous	p 135
our organization, of which psychoanalysis forms a part. In certain respects it is correct to question all social formations starting from machine, crushing desire. The principal factor in each of these respects is the type or genus of social inscription, its alphabet	p 175 p 184
collapse—on the contrary, this development reinforces feudalism in many respects, offering the latter new conditions of existence and survival—and	p 220
is the object of the investment of desire. In all respects the family is never determining, but is always determined, first	p 276
RESPOND 3	
off all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely	p 92
at both ends, leaving it no other choice than to respond Oedipus, to cry Oedipus, in sickness as in health, in	p 110
of the voice; it marks signs on the body that respond to the voice, react to the voice, but that are	p 202
RESPONDING 2	
like a spider poised in its web, observing nothing, but responding to the slightest sign, to the slightest vibration by springing	p 68
analyst is very limited: it ceases the instant one stops responding daddy-mommy. It ceases the instant one introduces a little desiring-machine	p 312
RESPONDS 2	
unknown facet described on it, traced by the graphism that responds to the word. The gap between the two elements is	p 204
point in the entire network of the intensive body that responds to History, that vibrates with it. Never was Freud more	p 352
RESPONSE 13	
the most minute of permutations is supposed to be a response to the new situation or a reply to the indiscreet	p 12
causality, admits that this sort of causality intervenes only in response to autonomous aspects of the productivity or the activity of	p 37
this desiring-production is, and how, under what conditions, and in response to what pressures, the Oedipal triangulation plays a role in	p 49
aside and sweeps them away with a firm and confident response. And this response is double: it is not my fault	p 57
them away with a firm and confident response. And this response is double: it is not my fault if psychoanalysis attests	p 57
is neither an organizer nor a disorganizer. As for the response, it always comes from another direction. If there is indeed	p 98
indeed language (language), it is on the side of the response, not the stimulus. Even Oedipal psychoanalysis recognized the indifference of	p 98
indifference of the effective parental images, the irreducibility of the response to the stimulation performed by these images. But it contented	p 98
by these images. But it contented itself with understanding the response by starting from an expressive symbolism that was still familial	p 99
on which the triangulation depends. The general line of the response is simple, it has been sketched out by Reich: it	p 113
it is social repression, the forces of social repression. This response, however, leaves two problems untouched and makes them even more	p 113
desiring-production itself. We do have, however, the elements of a response. Social production would need at its disposal, on the recording	p 120
going forth unknown and unconscious, and seeking a vibration of response. Or else she is a discordant, jarring, painful vibration, going	p 351
RESPONSIBILITIES 1	
the system are not only physical objects, but also honors, responsibilities, privileges, seems to indicate a misunderstanding of the role of	p 187
RESPONSIBILITY 5	
entrusted with functions that became the measuring rod of the responsibility of its members and their possible guilt. Insofar as psychoanalysis	p 50
relation to the whole. They do not know what guilt, responsibility, or consideration are, these born organizers; they exemplify that terrible	p 191
own guilt; the other where it is a tribunal of responsibility, before which one stands as a guilty child, and in	p 271
an artificial family charged with internalizing guilt and with instituting responsibility, enveloping madness no less than its cure in a father-child	p 359
in the 1902 decision granting Judge Schreber his liberty and responsibility, despite the recognized continuation of his delirious ideas. There is	p 364
RESPONSIBLE 10	
Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible for the distinction of relatively	p 3
autonomous spheres that are called	
of all forms or all types of beings, who is responsible for even the stars and animal life, and who ceaselessly	p 4
the farthest corners of the universe. It makes the machine responsible for producing a relative surplus value, while embodying itself in	p 10
paranoiac, the chieftain of the primitive horde, who was initially responsible for social organization. The social machine or socius may be	p 33
totality from which they can be derived. Melanie Klein was responsible for the marvelous discovery of partial objects, that world of	p 44
of a correlative double impasse, a swing of a pendulum responsible for sweeping away the entire unconscious, and that continuously carries	p 83
lineage system). The variability and relativity of the segments are responsible for all sorts of penetrations between the inalienable elements of	p 152
those belonging to his own matrilineage. How does the divination, responsible for indicating the cause of the illness, proceed, and the	p 167
the cause of the illness, proceed, and the medical cure responsible for treating it? The teeth are the cause, the two	p 167
guilty child, and in relation to which one becomes a responsible adult (Oedipus as sickness and sanity, the family as an	p 271
RESPONSIVE 1	
no chemical requirements to answer to, will be the more responsive to physiological requirements, and will accordingly be selected for the	p 288
RESSENTI 1	
vent itself only on itself,—that very thing is now ressent: The eternal ressentiment of the subjects answers to the eternal	p 214
RESSENTIE 1	
to the eternal vengeance of the despots. The inscription is ressentie when it is no longer en-acted or reacted to. When	p 215
RESSENTIMENT 6	
the direct result of inscription. Once again no revenge, no ressentiment will be invoked here—that is not the ground they	p 191
on itself,—that very thing is now ressent: The eternal ressentiment of the subjects answers to the eternal vengeance of the	p 214
retention change in volume and time (the after-the-event). Vengeance and ressentiment: not the beginning of justice, to be sure, but its	p 215
pass into a latent state; they invented vengeance and incited ressentiment, that counter-vengeance. And yet Nietzsche says about them what	p 215
he	
will be proud of me; the double direction given to ressentiment, the turning back against oneself, and the projection against the	p 269
where the flows dry up, drained by bad conscience and ressentiment. ... sticking a woman on a pedestal, or the reverse, sticking	p 351
REST 8	
Schreber has sunbeams in his ass. A solar anus. And rest assured that it works: Judge Schreber feels something, produces something	p 2
the bicycle-horn machine have with the mother-anus machine? What a rest to speak of bicycles and horns. Unfortunately it is not	p 3
for? Can we possibly guess, for instance, what a knife rest is used for if all we are given is a	p 3
in turn as an effect of automatism; as for the rest of it, the personal part, in his view it was	p 22
possible, making it interior to this system. As for the rest, it will be a question of starting again from zero	p 222
the persons themselves: your capital or your labor capacity, the rest is not important, we'll always find a place for you	p 251
to prevent the conjunction from taking place (as for the rest, its project was to resuscitate the Urstaat insofar as possible	p 252
and specific unity of the living has been laid to rest, a direct link is perceived between the machine and desire	p 285

RESTARTS	1	
other far-off places. The schizoanalytic flick of the finger, which restarts the movement, links up again with the tendency, and pushes		p 321
RESTED	1	
Oedipus and the reproduction of this form corresponded. This use rested upon a paralogism of extrapolation that in fact constituted Oedipus's		p 110
RESTITUTION	2	
burps; it is at one and the same time the restitution of something that has been levied from the associative flux		p 41
of something that has been levied from the associative flux (restitution de prelevement sur le flux associatif); the reproduction of the		p 41
RESTORATION	3	
identification, at the other end it is reinforced by the restoration and internalization of paternal authority (revival of the old state		p 80
is burdened with the search for original modes for the restoration of the equivalent—for example, the astonishing discovery by Mitscherlich		p 80
as distinct from a pre-oedipal regression as from a progressive restoration of Oedipus. 9 The Process Between neurosis and psychosis there		p 130
RESTORE	7	
incapable of uttering the word I, and that we must restore his ability to pronounce this hallowed word. All of which		p 23
wild production and explosive desire, wanting at all costs to restore a little order there, an order made classical owing to		p 54
that, starting from the same postulate, Jung is led to restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed		p 57
Duvalier's chief of police was Desyr. But the events that restore a thing to life are not the same as those		p 261
rave about the educational system in general, the need to restore a pure race, the salvation of the social and moral		p 274
terms of the unconscious so long as you find or restore a link between two elements. (But how then can one		p 314
undoes all the territorialities. It is true that Oedipus will restore psychoanalysis to the status of a simple code, with the		p 329
RESTORED	2	
structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a holy trinity that continues to strangle desiring-production		p 95
and suffocate		
is given up, a little joy, a little discovery, is restored to psychoanalysis. For it has become very dismal, very sad		p 113
RESTORES	3	
limit while simultaneously tending toward that limit. Capitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic		p 34
territorialities		
the earth, and the historical process of social production that restores the autonomy of desiring-machines in relation to the deterritorialized		p 35
social		
it sets in motion decoded and deterritorialized flows that it restores to desiring-production, at the bounds of all social production. And		p 266
RESTORING	2	
problem of schizoanalysis is, then, to ensure the contrasting reversion: restoring the syntheses of the unconscious to their immanent use.		p 112
De-oedipalizing		
desire under the law of castration, at the risk of restoring the entire signifier along with the law; and discovers the		p 244
RESTRAINED	1	
FAMILIALISM: THE HOLY FAMILY 1 The Imperialism of Oedipus Oedipus restrained is the figure of the daddy-mommy-me triangle, the		p 51
familial constellation		
RESTRAINTS	1	
displaced in order to block the schizophrenic escapes and place restraints on the flights. The only modern myth is the myth		p 335
RESTRICT	1	
its natural or divine presupposition. In fact, it does not restrict itself merely to opposing productive forces in and of themselves		p 10
RESTRICTED	11	
within (rabattre tout le jeu des machines desirantes dans) the restricted code of Oedipus. How does the child first come to		p 47
a solution on the scale of the individual and the restricted family, with, by way of consequence, an extreme anarchy or		p 169
it falls back on them, or reduces them to a restricted and neuroticized familial reproduction whose agent is Oedipus. After all		p 169
socius—but as that which must be exorcised, encasted, severely restricted, so that no corresponding value can develop as an exchange		p 186
even so, at the center the falling tendency retains its restricted sense, i.e., the relative diminution of surplus value in		p 232
private persons are formally delimited in the locus of the restricted family as father, mother, child. But instead of being a		p 264
images produced by the decoded flows actually fall back on restricted familial images invested by desire. It is at this point		p 267
apply all the social images to the simulcra of the restricted family, with the result that, wherever one turns, one no		p 269
of an interior limit that reduces this social reproduction to restricted familial reproduction. Consequently, the ambiguity of psychoanalysis in		p 304
relation to		
accumulation can take place only for the benefit of a restricted fraction of the whole of the dominant class. But it		p 344
new land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more artificial lands		p 363
that, barring		
RESTRICTING	2	
disjoined terms, that affirms them throughout their entire distance, without restricting one by the other or excluding the other from the		p 76
limit; it needs to internalize this limit, this time by restricting it, by causing it to pass no longer between social		p 266
RESTRICTION	3	
syllogism, so that all things derive from it by a restriction of a larger reality (omnitudo realitatis); Kant's humor makes God		p 76
deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under the second,		p 259
strictly complementary, aspect, capitalism		
the large aggregates. On the contrary, it is through a restriction, a blockage, and a reduction that the libido is made		p 293
RESTRICTIONS	5	
a religious manual of sexual casuistry to see with what restrictions the organ-desiring machine connections remain tolerated within the regime		p 72
for		
Klossowski contrasts God as the master of the exclusions and restrictions that derive from the disjunctive syllogism, with an antichrist who		p 77
does psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions everywhere in the disjunctive network, and that		p 78
makes the unconscious		
commerce that might escape the State monopoly, with its tight restrictions and its plugging of flows. When Etienne Balazs asks why		p 197
as the property of the workers (so that the State restrictions on the substance or the content of private property do		p 303
RESTRICTIVE	10	
disjunctive syntheses that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in a		p 67

syntheses of desiring-recording, it imposes the ideal of a certain restrictive or exclusive use on them that becomes identical with the characteristic of Oedipal recording is the introduction of an exclusive, restrictive, and negative use of the disjunctive synthesis. We are so an immanent use that would no longer be exclusive or restrictive, but fully affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive	p 75 p 76 p 76
contradictory elements for disjunctive syntheses; rather, for the exclusive and restrictive use of the disjunctive synthesis, he substitutes an affirmative use	p 76
the disjunctive syntheses is in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in its turn has two poles	p 110
is in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in its turn has two poles, imaginary and symbolic	p 110
but inversely reacts on inscription by determining an exclusive and restrictive use of these same disjunctions. It is therefore inevitable that extended filiations and the lateral alliances: the disjunctions become exclusive, restrictive (the either/or else replaces the intense either ... or ... or ...); the	p 155 p 160
head straps with a metallic shank and leather bands, for restrictive use on children, for making them straighten up and behave	p 297
RESTS 2	
brother and my sister's husband and my own father. Everything rests on the placenta, which has become the earth, the unengendered that the statutory independence of sexuality with regard to generation rests. Szondi senses this direction—according to which one must go	p 158 p 290
RESULT 52	
set of instruments to be used and toward the over-all result to be achieved. The satisfaction the handyman experiences when he that the machine will run: the question itself is the result of a process of abstraction. Desiring-machines work only when they is merely an avatar of the desiring-machines: it is a result of the relationship between the desiring-machines and the body without neurosis comes first, and that disjunctions appear only as a result of the projection of a more basic, primordial condensed material maintains a shaky balance for the simple reason that the result is always the same, no matter what the disjunctions. Although the point of view of the unlocatable center. As a result, an identity is essentially fortuitous, and a series of individualities the same time the possibility of another outcome, another end result of the process appears. Before being a mental state of units of production. The real is the end product, the result of the passive syntheses of desire as autoproduction of the in and through social production. It is counterproduced as a result of the pressure of antiproduction; the latter falls back on the crucial factor here, depending on whether it is the result of an internal process or of an extrinsic condition (and is!) That is because breaks or interruptions are not the result of an analysis; rather, in and of themselves, they are in a masochistic fantasy involving the mother (anal machine). The result is that the boys are able to see only by sex, and vital state. And the religious triangulation confirms this result in another mode: thus in the trinity, the obliteration of disjunctive synthesis of recording therefore leads us to the same result as the connective synthesis: it too is capable of two the same, and that they have differing regimes, with the result that a social form of production exercises an essential repression by the unconscious nature of the operation and by its result (even the inhibition of revolt has become unconscious), a distinction The Oedipus complex, the process of oedipalization, is therefore the result of this double operation. It is in one and the process insofar as it goes beyond the limit, and the result of the process insofar as it runs up against the While the ground can be the productive element and the result of appropriation, the Earth is the great unengendered stasis, the as the nightmare and the anxious foreboding of what might result from the decoding of flows and the collective disinvestment of as if he were ignorant of the compensation that would result from the closing of the cycle, and everyone stresses the is falling into decrepitude (the two sectors of the village result from a fusion of two groups that have fled the une axiomatique comtable) that is even more oppressive. With the result that capitalism—in conformity with the movement by which it that depends on the communication of the unconscious. With the result that, even in the child, what is invested through the every union that could too manifestly appear to be the result of a direct exchange between two lineages or lineage segments the territorial and corporal inscription process. Debt is the direct result of inscription. Once again no revenge, no resentment will be proscribes incest must prescribe it for certain persons. Exogamy must result in the position of men outside the tribe who for marking the complex's repression or even its suppression. It must result from the repressing action of the incestuous representation, which is capable of buying it. The fact that these two elements result from the segmentation of the despotic State in feudalism, and coded gaps that the signifier overcodes in its turn. There result diverse but always convergent consequences: the comparison of language to reinterpret the Marxist law of the counteracting tendency. With the result that schizophrenia pervades the entire capitalist field from one end all production and becomes coextensive with it. Thirdly, as a result of these developed conditions involving the destruction of all codes capital itself. On the contrary, capitalism is its offspring, its result. Capitalism merely ensures the regulation of the axiomatic; it regulates Capital, Madame Earth, and their child the Worker), with the result that these images are no longer recognized at all in everything is found again in Oedipus, which is indeed the result of universal history, but in the singular sense in which in the singular sense in which capital is already this result. Fetishes, idols, images, and simulacra—here we have the whole images to the simulacra of the restricted family, with the result that, wherever one turns, one no longer finds anything but it is clear that the viewpoint of regression is the result of abstraction. When we say the father is first in investments are first in relation to the familial investments, which result solely from the application or the reduction (rabattement) of the the masculine sex (the great castrated soaring Phallus), becomes the result of sex conceived as the feminine sex (the little hidden becomes the autonomous cause of sexual repression instead of its result; it follows that sexuality as desire no longer animates a stays unoccupied as an internalized and displaced limit, with the result that the machines of desire operate on this side of accumulation results from chance, or that it is a random result. This accumulation is on the contrary the fruit of a of selection performing the selection ? molar or gregarious aggregates that result from this selection. What are these qualified forms—formations of just view; and in the other case a blindness, the result of an ideological deception or mystification? Revolutionaries often forget, or by statute: an indifferent stimulus at the beginning, an extrinsic result at the point of arrival. The relation to the nonfamilial the family; hence, that the familial investments are always a result of the sociodesiring libidinal investments, which alone are primary; finally to indicate the incredible scope of this voyage. With the result that schizoanalysis would come to nothing if it did not in any case neuroticization precedes neurosis, the latter being the result of the former. Or, second, the schizo resists neuroticization and the social and political units of libidinal investment. With the result that all familialist psychoanalysis—with the psychoanalyst at the fore aim or end whose combinations obtain such and such a result. ... However, no science can develop outside a constituted social grouping modernity—an ultimate phase that Nietzsche saw as the end result of the evolution of societies. In this perspective, art and	p 7 p 8 p 9 p 13 p 15 p 21 p 24 p 26 p 28 p 32 p 41 p 61 p 75 p 78 p 116 p 119 p 119 p 136 p 141 p 144 p 148 p 168 p 176 p 178 p 186 p 190 p 200 p 216 p 225 p 242 p 246 p 250 p 252 p 264 p 267 p 267 p 269 p 274 p 275 p 295 p 332 p 336 p 342 p 343 p 344 p 356 p 361 p 362 p 363 p 365 p 368 p 368
RESULTANTS 2	
is a question of encounters or conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there is a recapitulation of by means of which the unconscious is produced; the others, resultants reacting on the first, statistical aggregates through which the unconscious	p 267 p 283
RESULTED 2	
earth. We have seen that the regime of debt directly resulted from this savage inscription. For debt is the unit of on the side of human surplus value insofar as it resulted from decoded flows, an incommensurability or a fundamental asymmetry (no	p 185 p 234
RESULTING 9	
of a parental complex, and regards the patterns of self-punishment resulting from Oedipus as a confession of guilt, its theories are across families, introducing into them new breaks and new connections resulting in a modification of the heterosexual and homosexual libido (in the apportioning of production corresponds to extractions from the chain, resulting in a residual share for each member, in a global the substitution of abstract quantity for the coded flows; the resulting collective disinvestment of the organs, on the model of the finds its reply in women's affinity with the germinal influx, resulting in the enclosed position of women in the midst of here too, on the side of the machinic surplus value resulting from scientific and technical flows of code, we find no nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the woman containing as many men as the man organized crowds; and the apparatus of social and psychic repression resulting from these formations—such is the composition of the analytic is determined by an axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's	p 50 p 98 p 142 p 143 p 165 p 234 p 295 p 300 p 371

RESULTS	27	
they ought to. From this, a second difference in regime results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction characteristic		p 32
completely different theme totally contradicting it; the plantlike innocence that results from the total compartmentalization of the sexes, both in Charlus's		p 43
States—which of all these dogs wants to die? There results a third difference between group fantasy and the so-called individual by Oedipus instead of depending on it analytically. This necessarily results in the reintroduction of the afterward in the temporal difference Oedipus. It is only a reactional formation, a formation that results from a reaction to desiring-production. It is a serious mistake that do not presuppose sublimation; since on the contrary sublimation results from them. It is not the anal that presents itself is at the end of history, it is capitalism that results from a long history of contingencies and accidents, and that		p 63 p 128 p 129 p 143 p 153
a (+) or (-) sign, according to whether this couple results from a woman being lost to or acquired by line		p 156
say that the representation is born of the prohibition or results from it. Adopting Malinowski's arguments, Reich added a profound remark that are not explained by their functioning, since the latter results from them. Only desiring-machines produce connections according to which they		p 172 p 181
transformation for the purpose of defense and reaction, and the results of successful counteractions. It has often been remarked that the on the new surface. And finally, from this appropriation there results the way in which the conjunction of the two parts difference between the generations); it constitutes the direct filiation that results from the new alliance, by effecting a generalized accumulation of		p 196 p 198 p 201
been the desire, .but merely its displaced represented as it results from psychic repression, social repression has everything to gain when from their conjunction, that the filiative form of capital, x+dx, results. The differential relation expresses the fundamental capitalist phenomenon of the		p 202 p 228
to the differential relation itself. The quality of the flows results solely from their conjunction as decoded flows; outside this conjunction explosion—in a word, a movement of extreme violence. There results, finally, a fourth characteristic that places the axiomatic in opposition and overcodings, and evolves entirely within this new axiomatic that results from a hitherto unknown conjunction. Once again, this axiomatic is		p 249 p 250 p 252
so it's your mother, so it's you: the familial conjunction results from the capitalist conjunctions, insofar as they are applied to imagined in the earlier social formation, since the imaginary Oedipus results from such a becoming and not the inverse. It is juts out into the overfull (trop-plein) of a representation. This results from the fact that displacement refers to very different movements on the partial objects by the body without organs, which results in appropriation. The chain also implies another type of synthesis psychoanalysis makes a molar use of the signifying chain that results in a misappreciation of all the syntheses of the unconscious intention. Nor must it be thought that the statistical accumulation results from chance, or that it is a random result. This		p 265 p 267 p 313 p 327 p 329 p 342
knots. The ego refers to personological co-ordinates from which it results, persons in their turn refer to familial co-ordinates, and we the formation of sovereignty and to the gregarious aggregate that results from it, while the other brings about the inverse subordination actuality is easily controlled by the formations of sovereignty). This results from the fact that the two poles of unconscious libidinal		p 362 p 376 p 376
RESUME	2	
give him indirect symbolic satisfactions that would allow him to resume a progression, to take up a progressive pace. It is within capitalist society that the critique of Oedipus must always resume its point of departure and find again its point of		p 130 p 175
RESUMED	1	
and Oedipuses-as-sons. All the formal operations will have to be resumed within a decoded social field, and must reverberate in the		p 217
RESUMING	2	
them. How can we reconquer the process each time, constantly resuming the journey on these lands—Oedipal familial lands of neurosis himself. But the narrator-spider never ceases undoing webs and planes, resuming the journey, watching for the signs or the indices that		p 318 p 318
RESUMPTION	1	
the benefit of the one it is creating. The patient resumption of the process, or on the contrary its interruption—the		p 319
RESUPPLYING	1	
characterized by a pure scientificity, that scientificity perfectly suited for resupplying our neuroses, for strangling the process once again, and for		p 244
RESURGENCE	2	
vanishing personal power, etc.—is presented to us as a resurgence of the society without the father. Not surprisingly, the industrial the final resignation of Freudianism, a fear of life, a resurgence of the ascetic ideal, a cultural broth of bad consciousness		p 80 p 119
RESURRECTION	1	
bipolarity. But this great Leninist break did not prevent the resurrection of a State capitalism inside socialism itself, any more than		p 256
RESURRECTIONS	1	
the wall of its immanent regulations and beyond its transcendental resurrections. Each type of social machine produces a particular kind of		p 262
RESUSCITATE	2	
taking place (as for the rest, its project was to resuscitate the Urstaat insofar as possible). The capitalist State is in are caught between the Urstaat that they would like to resuscitate as an overcoding and reterritorializing unity, and the unfettered flows		p 252 p 260
RESUSCITATES	1	
despotic machine preserved the primitive territorialities, and the capitalist machine resuscitates the Urstaat as one of the poles of its axiomatic		p 267
RESUSCITATING	2	
way of imbricating, of sectioning off, of reintroducing code fragments, resuscitating old codes, inventing pseudo codes or jargons. Neoreachaisms, as Edgar		p 257
since even the modern social axiomatic can function only by resuscitating it as one of the poles between which it produces		p 261
RETAIN	5	
of communication between noncommunicating vessels, transverse unities between elements that retain all their differences within their own particular boundaries. Thus in		p 43
family is going to reject, what it is going to retain, what it is going to direct along the dead-end roads		p 125
machine. The objects, the organs, the persons, and the groups retain at least a part of their intrinsic coding, but these		p 196
large heavy aggregates; the selective pressures that group the parts retain some of them and exclude others, organizing the crowds. These		p 288
that crush singularities, select them, and regularize those that they retain in codes or axiomatics: the other by the molecular multiplicities		p 366
RETAINED	6	
and historical content of Schreber's delirium not one word is retained, as though the libido did not bother itself with such		p 57
While this is taking place, what is desiring-production doing? The retained elements do not enter into the new use of synthesis		p 125
or the mother's ear—will that do, can that be retained, will that constitute a good Oedipal incision? And the bicycle		p 125
as the reserves of metal were judged sufficient, and which retained a monopoly or a narrow control over commerce (the merchant		p 197
second transmitted by television, only a few of which are retained. Electric language does not go by way of the voice		p 241

great social axiomatic that retains from science what must be retained in terms of market needs and zones of technical innovation	p 371
RETAINING 2	
shut off, some of which he intended to exclude while retaining others, but which now become points-signs (points-signes), all affirmed by judging life, belittling life, measuring life against death, and only retaining from life what the death of death wants very much	p 77 p 332
RETAINS 8	
the more disturbing to see to what extent Freudian analysis retains from the fantasy only its lines of exclusive disjunction, and and from the realm of the mother and the father retains only functions, defines the prohibition and the transgression as structural to vibrate, to resonate, under the pressure of what it retains as much as what it thrusts aside. Resonance—here again	p 64 p 111 p 125
The family is at the same time an anus that retains, a voice that resounds, and a mouth that consumes: its reduction of social reproduction to the sphere of circulation. One retains the apparent objective movement as it is described on the extract from the voice a deterritorialized abstract flux that it retains and makes reverberate in the linear code of writing. In said that, even so, at the center the falling tendency retains its restricted sense, i.e., the relative diminution of surplus	p 125 p 188 p 202 p 232
One of the poles is the great social axiomatic that retains from science what must be retained in terms of market	p 371
RETENTION 5	
crap here, cut into the stream of shit over there. Retention is the primary function of the family: it is a of a savage triangle forming a territory of resonance and retention, a theater of cruelty that implies the triple independence of extended filiations, that endows him with faculties of resonance and retention, of selection (preLevement) and detachment, and that effects in this into a latent state; all the resonance and all the retention change in volume and time (the after-the-event). Vengeance and resentment a pseudo organizer. The family has become the locus of retention and resonance of all the social determinations. It falls to	p 125 p 189 p 190 p 215 p 269
RETERRITORIALITY 1	
to aims and interests, and finally re-forms a merely specific reterritoriality, a specific body on the full body of capital. Subjugated	p 375
RETERRITORIALIZATION 23	
flows on the one hand, and their violent and artificial reterritorialization on the other. The more the capitalist machine deterritorializes, decoding	p 34
debts, making it even stronger, by anticipating and repressing any reterritorialization that might be produced by the economic givens of the without doubt capitalism's most fantastic attempt at economic and political reterritorialization. But the socialist State also has its own minorities, its earth. For example: deterritorialization of the flows of financing, but reterritorialization of purchasing power and the means of payment (the role the center to the periphery is accompanied by a peripheral reterritorialization, a kind of economic and political self-centering of the periphery It may be all but impossible to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like opposite faces of provided they are reproduced on a wider scale (always more reterritorialization—local, world-wide, planetary). That is why the law of the manifestation, the simultaneity of the two movements of deterritorialization and reterritorialization. An important consequence emerges from the above considerations. The social to the decoding of the flows. Deterritorialization, the axiomatic, and reterritorialization are the three surface elements of the representation of desire territoriality that corresponds to all of capitalism's efforts at social reterritorialization. Oedipus was always the displaced limit for every social formation again, but as the expression of a subjective and private reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a reterritorialization reterritorialization: Oedipus is the fallen despot—banished, deterritorialized—but a reterritorialization is engineered, using the Oedipus complex conceived of as the or of dispossession. Psychoanalysis as a gadget, Oedipus as a reterritorialization, a retimbering of modern man on the rock of castration which correspond to the molar aggregates: Oedipus as the imaginary reterritorialization of private man, produced under the structural conditions of capitalism to the fact that perversion in general is the artificial reterritorialization of the flows of desire, whose machines on the contrary of the word performs a certain very specific type of reterritorialization within the artifice, perversion in the broad sense comprises all a deterritorialization can only be evaluated through the types of reterritorialization that represent it; the one is the reverse side of of the other. Our loves are complexes of deterritorialization and reterritorialization. What we love is always a certain mulatto—male or this comes as no surprise, since dreams are a perverse reterritorialization in relation to the deterritorialization of sleep and nightmares. But father? Psychoanalysis settles on the imaginary and structural representatives of reterritorialization, while schizoanalysis follows the machinic indices of deterritorialization. The opposition with representing whatever escapes the axiomatics and the applications of reterritorialization in other flows. Inversely, one can find the form of search for and create its new land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still of capital is pure deterritorialization, but it performs an equivalent reterritorialization when converted into a reflux of means of payment. The	p 197 p 258 p 258 p 258 p 259 p 260 p 262 p 266 p 304 p 304 p 308 p 310 p 314 p 315 p 316 p 316 p 316 p 316 p 320 p 363 p 374
RETERRITORIALIZATIONS 23	
limit that will reconstitute itself further along; on whether controlling reterritorializations are added to the processes of deterritorialization; and on whether that capitalism makes use of the Urstaat for effecting its reterritorializations. But the imperturbable modern axiomatic, from the depths of its deterritorialization, but this movement is exorcised through factitious and artificial reterritorializations. Capitalism is constructed on the ruins of the territorial and of private property that constitutes the center of the factitious reterritorializations of capitalism. And finally, it is this form that produces but the structure proceeds with all the subjective and private reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism, this to the interior of the representation that performs the artificial reterritorializations of desire. If the displacing agency can be concluded from perversion in the broad sense comprises all the types of reterritorializations, not merely artificial, but also exotic, archaic, residual, private, etc schizophrenic desire that is not accompanied by global or local reterritorializations, reterritorializations that always reconstitute shores of representation. What is more desire that is not accompanied by global or local reterritorializations, reterritorializations that always reconstitute shores of representation. What is more, the patience, great care, by successively undoing the representative territorialities and reterritorializations through which a subject passes in his individual history. For or the tendency counteracted, or the limit displaced, by subjective reterritorializations and representations that operate as much as the level of effectively merges with mental alienation, inasmuch as it includes the reterritorializations that permit it to subsist only as the state of the form of social alienation in action in all the reterritorializations of capitalism, inasmuch as they keep the flows from escaping consist therefore in the following praxis: (1) undoing all the reterritorializations that transform madness into mental illness; (2) liberating the schizoid there is of a profoundly artificial nature in the perverted reterritorializations, but also in the psychotic reterritorializations of the hospital, or nature in the perverted reterritorializations, but also in the psychotic reterritorializations of the hospital, or even the familial neurotic reterritorializations, we psychotic reterritorializations of the hospital, or even the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a point the decoded flows, it cannot itself proceed except by effecting reterritorializations and by reviving the signifying unity. The very notions of of castration, the effusion of the death instinct, the perverse reterritorializations. So that one can never, as in an interpretation, read escape; or again as the staking out of the perverse reterritorializations, and as the movement of the schizophrenic deterritorializations. At other	p 247 p 261 p 303 p 303 p 308 p 313 p 315 p 316 p 316 p 318 p 320 p 320 p 320 p 321 p 321 p 321 p 321 p 321 p 327 p 339 p 340

at the points of combination produces pseudo codes and artificial reterritorializations. It is in this sense that the capitalist axiomatic cannot the mesh of the axiomatic, underneath the recodings and the reterritorializations. Subject-groups in their turn derive from subjugated groups by way	p 374 p 375
is not to be found in the neurotic or perverse reterritorializations that arrest the process or assign it goals; it is	p 382
RETERRITORIALIZE 4	
the forces of law and order, do their utmost to reterritorialize, absorbing in the process a larger and larger share of and deterritorialization. But what they deterritorialize with one hand, they reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic	p 35 p 257
they objectify the essence all over again, they alienate and reterritorialize it, this time in the form of the private ownership or aggravate it, or make it turn in circles, and reterritorialize it into neurosis, perversion, and psychosis. To a point where	p 270 p 318
RETERRITORIALIZED 2	
still further, had tied. subjective activity to a territorial or reterritorialized machine, in the form of agriculture and landed property. And in its turn mental alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis (the mental illnesses). A true	p 259 p 321
RETERRITORIALIZES 5	
the basis of artificial neoterritorialities; in parallel fashion, the bourgeoisie reterritorializes itself in forms that are at times the most archaic to subsist it rediscovers through its own original means; it reterritorializes where it has lost the territorialities, it creates new archaisms every society, inasmuch as it axiomatizes the decoded flows and reterritorializes the deterritorialized flows. We have also seen that capitalism finds	p 258 p 261 p 266
on the contrary are indices of deterritorialized production. The psychoanalyst reterritorializes on the couch, in the representation of Oedipus and castration	p 314
stubbornness, has only a dim understanding of this; for one reterritorializes on persons and surroundings, but one deterritorializes on machines. Is	p 316
RETERRITORIALIZING 6	
one of the principal aspects of this function consists in reterritorializing, so as to prevent the decoded flows from breaking loose that objectifies it all over again, that alienates it by reterritorializing it. Although they had a presentiment of the subjective nature wealth, abstract and subjective, industrial and deterritorialized, only by immediately reterritorializing it in the private ownership of the means of production	p 258 p 259 p 259
one is better able to understand why capitalism is continually reterritorializing with one hand what it was deterritorializing with the other that they would like to resuscitate as an overcoding and reterritorializing unity, and the unfettered flows that carry them toward an since it is a matter in the one case of reterritorializing decoded flows, but in the other case of overcoding the	p 259 p 260 p 261
RETICENT 1	
a few sentences Marx, who is nonetheless so miserly and reticent where sexuality is concerned, exploded something that will hold Freud	p 294
RETIMBERING 1	
dispossession. Psychoanalysis as a gadget, Oedipus as a reterritorialization, a retimbering of modern man on the rock of castration. The path	p 308
RETORT 1	
literature, he is outside it because he is schizophrenic. Others retort: he is not schizophrenic, since he belongs to literature, and	p 134
RETORTED 1	
quite interminable, with everything decided in advance. Will it be retorted that the schizo is not joyous either? But doesn't his	p 113
RETORTS 1	
comes to be, a formation of subject-groups; etc. If someone retorts that we are claiming the famous rights to laziness, to	p 380
RETOURNEE 1	
death against death, by making this turned-back death (la mort retournee) into a force of desire by putting it in the	p 332
RETRACES 1	
in capitalism. It is this itinerary that psychoanalysis rediscovers and retraces with the death instinct: the death instinct is now only	p 335
RETRACING 2	
it makes it into the very object of its narrative, retracing the avatars of sovereignty down through the succession of generations the seers do not believe in myth and tragedy): By retracing the paths to the earlier heroic life ... you defeat the	p 219 p 298
RETREAT 5	
the center forever, but approach it once again, only to retreat from it yet again: such is the nature of the if we try to envisage the time put into this retreat, Lacan goes on to say, the sole foundation for the we can't say things are much better, since the analysts retreat to the rock of castration presented as the locus of with an extreme violence. Then they become immobile, silent, they retreat to the body without organs, still a territoriality, but this familial psychotherapy and of community psychiatry, and of Laing's own retreat to the Orient. And is it not a contradiction on	p 20 p 83 p 103 p 135 p 360
RETREATED 1	
organs, in the very place to which the schizo had retreated in order to silence and suffocate this production. This recognition	p 130
RETREATS 1	
mother to the great Other, in truth the question merely retreats. And if we try to envisage the time put into	p 83
RETROACTIVE 1	
to the homosexual rules of alliance. Incest is only the retroactive effect of the repressing representation on the repressed representative: the	p 165
RETROACTIVELY 1	
on the part of the forces of antiproduction to operate retroactively on (se rabattre sur) productive forms and appropriate them, this	p 31
RETROSPECTIVE 3	
already-signified awaiting its meaning. For this reason interpretation is always retrospective, as the perceived meaning. So that was what this meant the tendency). In a word, universal history is not only retrospective, it is also contingent, singular, ironic, and critical. The earth to be prevented from rising. Whence the possibility of a retrospective reading of all history in terms of capitalism. It is	p 66 p 140 p 153

RETROSPECTIVELY 1

flows throw themselves into desiring-production. Hence it is correct to retrospectively understand all history in the light of capitalism, provided that p 140

RETURN 45

pieces fall apart to such a point that they will return to nothingness and thus allow us to return to nothingness p 8
they will return to nothingness and thus allow us to return to nothingness? It would seem, however, that the flows of p 8
on the level of a new machine, functioning as the return of the repressed. There are a number of proofs that p 17
other things as well, following an endless circle of eternal return. The breasts on the judge's naked torso are neither delirious p 19
center is the desiring-machine, the celibate machine of the Eternal Return. A residual subject of the machine, Nietzsche-as-subject garners a p 21
euphoric

history unfolds, by way of the primary repression and the return of the repressed, in the succession of the states of p 38
The basic question is never asked, but cast aside: Why return to myth? Why take it as the model? The supposed p 57
too reasonable and consistent with the established order? Let us return to the fantasy, a child is being beaten, children are p 61
is it by any means certain that, between the impossible return to that which precedes the stage of culture and the p 79
a blasphemy with respect to my doctrine of the Eternal Return! It is a question of knowing if the historico-political, the p 89
institution of the hospital to the familial institution, ... a therapeutic return to the family! But even within the progressive or revolutionary p 94
directed at Oedipus. It is not a question of the return of the repressed. Oedipus is a factitious product of psychic p 115
reduces everything to a scene from Oedipal theatrical representation (the return to myth!); and finally the third element, the most disturbing p 118
for the rupture is also found in neurosis with the return of the repressed (hysterical amnesia, obsessional cancellation), while in psychosis p 123
neurotic impasse again closes—the daddy-mommy of oedipalization, America, the return to the native land—or else the perversion of the p 133
itself determined, alliance expresses what is determinant, or rather the return of the determinant in the determinate system of dominance. That p 147

view of the recent article in which Adler and Cartry return to the question. These authors are right in remarking that p 157
of the extended filiations and the lateral alliances. Let us return to the Dogon preferential marriage as analyzed by Griaule: what p 163
to a father's name, in the grotesque triangle? Let us return to the well-known and inexhaustible debate between culturalists and orthodox p 171
of the repression of this representation and of the latter's return. Now the opposite is clearly the case; not only does p 172
the alliance debts. The marriage with the mother is the return to the tribe; it expresses the temporal divergence from the p 201
historiography: everything is written in the despot's procession. Let us return to the paradox that emerges from the analyses of Leroi-Gourhan p 202
are autonomous and do not align themselves on it. In return barbarian civilizations are written, not because the voice has been p 202
still happens that the young dogs will call for a return to the despotic signifier, without exegesis or interpretation, while the p 213
be born of latency, after latency, and it signifies the return of the repressed under conditions that disfigure, displace, and even p 216
colder, and more hypocritical than ever? This oblivion and this return. On the one hand, the ancient city-state, the Germanic commune p 218
special situation of the State as a category—oblivion and return—has to be explained. To begin with, it should be p 218
rise of its commodity production, but the latter induce in return the concrete existence of a feudal state in the proper p 220
existence only in the subsequent forms that cause it to return under other guises and conditions. Being the common horizon for p 220
they submerge the tyrant, but they also cause him to return in unexpected forms; they democratize him, oligarchize him, segmentalize him p 223
a reinforcing of feudal offices and relations, at times a return to more primitive stages of feudalism, and occasionally even the p 223
only universal history is the history of contingency. Let us return to this eminently contingent question that modern historians know how p 224
of credit money—which would be the meaning of a return to Marx, to the Marxist theory of money. Let us p 230
to Marx, to the Marxist theory of money. Let us return to the dualism of money, to the two boards, the p 230
order, then he passes to religion, the timeliness of a return to the Bible, Abraham. But what in fact did Abraham p 274
agency (instance representative) that suffocates it, and that it in return can make resonate to the breaking point. Thus in order p 296
considering machines, whether as desiring-machines or as social machines. In return, the father will be inflated with all the forces of p 297
relation to the deterritorialization of sleep and nightmares. But why return to dreams, why turn them into the royal road of p 316
of the asylum, the artifice, or the family? We always return to the same question: from what does the schizo suffer p 319
in the context of their molecular dispersion. Let us therefore return to the rule so clearly stated by Serge Leclaire, even p 323
a personal deepening, but something quite different: there is a return from the experience of death to the model of death p 331
it, deeper than delirium and further than hallucination: yes, the return to repulsion will condition other attractions, other functionings, the setting p 331
begin on the horizons where the other collapsed ! The Eternal Return as experience, and as the deterritorialized circuit of all the p 331
naïve form in community psychiatry aimed at adjustment—the therapeutic return to the family, to the identity of persons and the p 359
artificial sphere, O family! And the resistance to Oedipus, the return to the body without organs was still an artificial sphere p 363

RETURNING 4

a recording surface, in what is left after each division. Returning yet again to the case of Judge Schreber, we note p 16
in penetrating into the tribe, or finds her again in returning to the tribe after his first marriage. He countersects the p 200
from the model to the experience, and starting out again, returning from the model to the experience, is what schizophrenizing death p 331
not be accomplished without overthrowing power, without reversing subordination, without returning production itself to desire: for it is only p 367
desire that

RETURNS 16

extracts its raw materials from nature; from yet another, it returns its refuse to nature; and so on. Even within society p 3
subjective, the inhibited within the social field. He therefore necessarily returns to a dualism between the real object rationally produced on p 29
who have been defined in terms of abstract quantities. Everything returns or recurs: States, nations, families. That is what makes the p 34
are inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found a way to pose the problem p 42

stubborn symbolism. Furthermore, it is not surprising that the father returns constantly in current deliriums in the most hidden and least p 57
in the most hidden and least recognizable guises, since he returns in fact everywhere and more visibly in religions and ancient p 57
petty thief is to the daring safecracker. So the question returns: what reduces the schizophrenic to his autistic, hospitalized profile, cut p 88
relation to social repression, which would then concern only the returns of the psychically repressed in a constituted society. Therefore we p 113
poles, is either repressed (not without leaving behind traces and returns that will be confronted by the prohibitions), or suppressed (not p 113
of the signifier, non-sense erected as a flow, polyvocality that returns to haunt all relations. How poorly the problem of literature p 133
the death of his father he is driven away, and returns to the maternal village. There his house expresses his situation p 167
confronted with this real limit, repressed from within, but which returns to them from without, they regard this event with melancholy p 176
he leaves to find his sister, the other where he returns to find his mother again. The purpose of this double p 201
currency, and lists. According to Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they do p 211
not

remove and struck by latency, but that springs back and returns stronger than before in the later forms that lend it p 220
in the proper sense of the term, where the despot returns as the absolute monarch. For it is a double error p 220

REULEAUX'S 1

barbarian despotic institution): If, more or less in agreement with Reuleaux's classic definition, one can consider the machine to be the p 141

REVEAL 8

that this code was designed to eliminate. Adolf Wolfli's drawings reveal the workings of all sorts of clocks, turbines, dynamos, celestial p 15
way, but in his very own world, though he might reveal himself to a clever psychiatrist, a sympathetic superobserver—in short p 24
reduced to the father, in such a way as to reveal in the crudest fashion the inadequacies of an Oedipal psychoanalysis p 89
nor in a relative closing or opening; these criteria always reveal themselves to be deceptive, eminently misleading. But the ranks are p 153
passive line and the surface it engenders, so as to reveal—as in Paul Klee—those intermundia that perhaps are visible p 243
an obvious practical fact, but a fact that does not reveal its theoretical foundation. The latter is simple to explain: from p 253
its elements and relations, it is in a position to reveal the universality of this structure, even in the objective representations p 306
operation, the least industrial or financial mechanism—that does not reveal the insanity of the capitalist machine and the pathological p 373
character

REVEALED	5	
blossom in profusion and the utter innocence of madness is revealed, whether it be the patent madness of Charlus or the the phallus depend on the anus? But the latter is revealed only at the end, as the last vestige of the What the law is supposed to signify will only be revealed later, when it has evolved and assumed the new figure In this respect already the field of social immanence.. as revealed under the withdrawal and the transformation of the Urstaat, is detrterritorialized flows; precisely because the subjective essence of production is revealed in capitalism; precisely because the limit becomes internal to capitalism		p 43 p 211 p 213 p 230 p 337
REVEALER	1	
for the actualization of this structure, playing the role of revealer, a place by which the structure becomes visible. In her		p 305
REVEALING	3	
strongest point, at the level of the strongest link, by revealing the degree of disfiguration it implies and brings to bear mask the society into a plurality of experimental spheres finally revealing the true face of modernity—an ultimate phase that Nietzsche that breaks with causes and aims and overturns the socius, revealing its other side? In the subjugated groups, desire is still		p 175 p 368 p 377
REVEALS	9	
considered—are as follows: the celibate machine first of all reveals the existence of a much older paranoiac machine, with its buddies, fine boys; then the colonel's face changes, grimaces, and reveals a big paranoiac in uniform who shouts in conclusion: but apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and reveals to us an unknown force of the disjunctive synthesis, an the thing, the unnamable, the generalized decoding of flows that reveals a contrario the secret of all these formations, coding the the thing or body designated as such, insofar as it reveals an unknown facet described on it, traced by the graphism the maniacal depressive trait (metaphor) according to which the law reveals nothing and has no knowable object, the verdict having no of seduction). (2) If regression taken in an absolute sense reveals itself to be inadequate, it is because this regression encloses fill it and the Symbolic that conditions it within representation, reveals its reverse side as a positive principle of nonconsistency that of who is footing the bill. For example, the analysis reveals the unconscious conflicts of a woman with her husband, but		p 18 p 62 p 76 p 153 p 204 p 212 p 275 p 311 p 356
REVELATION	3	
expresses itself except through the writing signs that it emits (revelation). This is perhaps the first assembling of formal operations that formulas whose power is ensured by the truth of the Revelation and not by a symbolic or incantatory efficacy.... The Moslem example of one of these men] who, having had the revelation of the mysterious drift, is no longer able to stand		p 205 p 206 p 341
REVENGE	3	
divine eye that is not motivated by any idea of revenge, but is alone capable of grasping the subtle relationship between Debt is the direct result of inscription. Once again no revenge, no ressentiment will be invoked here—that is not the at work in the highest machinery of the apparatus. The revenge becomes that of the subjects against the despot. In the		p 189 p 191 p 214
REVENUES	4	
of commodity and labor; reconciling market money and money from revenues; everywhere stamping the mark of the Urstaat on the new income, since the wage earners allow a great quantity of revenues to escape. These revenues are tapped by the firms and earners allow a great quantity of revenues to escape. These revenues are tapped by the firms and in turn form an to the detachments of codes, to the subjective remains or revenues. And from this viewpoint it is indeed true that an		p 218 p 238 p 238 p 344
REVERBERATE	3	
profound change on them without causing the whole triangle to reverberate. The desiring-machines are at the door, they make everything shake voice a deterritorialized abstract flux that it retains and makes reverberate in the linear code of writing. In short, graphism in to be resumed within a decoded social field, and must reverberate in the pure and private element of interiority, of interior		p 125 p 202 p 217
REVERBERATES	1	
his images. Everything is reduced to the father-mother-child triangle, which reverberates the answer daddy-mommy every time it is stimulated by the		p 265
REVERBERATIONS	1	
that shatter Oedipus or overwhelm it, and of the neurotic reverberations that constitute it. Such a principle takes on its full		p 127
REVERSAL	2	
believe, on the contrary, in the possibility of an internal reversal that would make the analytic machine into an indispensable part and to what extent such a socius can endure the reversal of power such that desiring-production subjugates social production and yet		p 82 p 380
REVERSALS	1	
and poor woman—are dependents of Oedipus, even in their reversals and their substitutions. The very form of these images, their		p 366
REVERSE	17	
failure or stagnation, by falling into the undifferentiated as the reverse side of the differentiation created by the prohibitions (incest by But it is this undifferentiated that Oedipus creates as the reverse of the differentiations that it creates. Oedipus says to us group that depend on Oedipal projections and identifications, but the reverse: it is Oedipal applications that depend on the determinations of this sort of nationalistic, religious, racist sentiment, and not the reverse: it is not the father who is projected onto the could it be that this arbitrariness of designations, as the reverse side of a necessity of signification, does not bear only the desiring-machines. Incest derives from this investment and not the reverse. At first it brings into play only the despot, the us from representation, if the structure did not have a reverse side that is like the real production of desire. This side that is like the real production of desire. This reverse side is the real inorganization of the molecular elements: partial of desiring-machines that are themselves dispersed. It is this entire reverse side of the structure that Lacan discovers, with the o and the Symbolic that conditions it within representation, reveals its reverse side as a positive principle of nonconsistency that dissolves it is herself part of Oedipus; her nondifferentiation is merely the reverse of the exclusive differentiations created by Oedipus, she is herself types of deterritorialization that represent it; the one is the reverse side of the other. Our loves are complexes of deterritorialization must be apprehended—and can only be apprehended—as the reverse of the codes and the territorialities. This molecular chain is come from the function of the signifier, has as its reverse side the real inorganization of desire. It would seem that and ressentiment. ... sticking a woman on a pedestal, or the reverse, sticking her beneath notice; or making a model housewife of the movement of deterritorialization can only be grasped as the reverse side of territorialities, even the residual, artificial, or factitious ones motley painting of all that has been believed. But the reverse is also true: capitalism is constantly escaping on all sides		p 71 p 79 p 103 p 104 p 214 p 216 p 309 p 309 p 309 p 311 p 311 p 316 p 328 p 328 p 351 p 369 p 375
REVERSED	1	
office—stop!—with this insertion of a desiring-machine everything is reversed: we have broken the contract, we are not faithful to		p 56
REVERSES	2	
on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order of the signifier and the figure. It is essence conceived as desiring-production, while with the other hand it reverses this production in a system of subjective representations		p 244 p 305

(dream and	
REVERSING	1
this action could not be accomplished without overthrowing power, without reversing subordination, without returning production itself to desire: for it is	p 367
REVERSION	3
and a local and nonspecific homosexuality arise. Everywhere, in this reversion, the innocence of flowers instead of the guilt of conversion	p 74
conversion. But rather than ensuring, or tending to ensure, the reversion of the entire unconscious according to the anoeidipal form and	p 74
practical problem of schizoanalysis is, then, to ensure the contrasting reversion: restoring the syntheses of the unconscious to their immanent use	p 112
REVERT	2
so or not, what seems infinitely more important is—why revert to myth? If myth is given up, a little joy	p 113
so or not, what seems infinitely more important is—why revert to myth? ... This ideational rubbish out of which our world	p 298
REVIEW	1
of all the investments. Or would we do better to review Reich's final attempt, involving a biogenesis that not without justification	p 291
REVIVAL	2
is reinforced by the restoration and internalization of paternal authority (revival of the old state of things at a new level	p 80
Amin advises Third World countries to do, in a curious revival of the fascist economic solution? Or might it be to	p 239
REVIVE	4
For under these conditions is there no solution but to revive the notion of a terrain, whether in the form of	p 92
sign, the sign-signifier of the despot that they try to revive as a unit of code; and the sign-figure of the	p 260
metaphors, but matter itself. Nor is it our intention to revive the question of an individual psychology and a collective psychology	p 283
capitalist axiomatic cannot but give rise to new territorialities and revive a new despotic Urstaat. The great mutant flow of capital	p 374
REVIVED	1
and variable relations. All former beliefs are gathered up and revived in the name of a structure of the unconscious: we	p 306
REVIVES	2
the structural conditions of capitalism, inasmuch as capitalism reproduces and revives the archaism of the imperial symbol or the vanished despot	p 310
a residual and subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat, or how the socialist machine preserves a	p 347
REVIVING	4
that, by taking the path that it has, psychoanalysis is reviving an age-old tendency to humble us, to demean us, and	p 50
to do with proteins and society. This would amount to reviving yet once more the old attempts at liquidating Freudianism, by	p 291
it cannot itself proceed except by effecting reterritorializations and by reviving the signifying unity. The very notions of code and axiomatic	p 328
does not prevail over the former state without preserving or reviving the old full body as a residual and subordinated territoriality	p 347
REVOLT	6
set up a harem. Though aware of the character of revolt and of truth for all implied in the psychosis, Maud	p 90
promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes, political events, metaphysical and	p 99
collective problems—what does	
the operation and by its result (even the inhibition of revolt has become unconscious), a distinction that expresses clearly the difference	p 119
the latter could not otherwise ward off desire's potential for revolt and revolution. By placing the distorting mirror of incest before	p 120
fills its field of immanence with images: even destitution, despair, revolt—and on the other side, the violence and the oppression	p 264
and the oppression of capital—become images of destitution, despair, revolt, violence, or oppression. But starting from non figurative figures	p 264
or	
REVOLTED	1
route of science and art, human beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in	p 368
REVOLTS	1
comprising not only institutionalized conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside history	p 151
REVOLUTION	30
Kant, for instance, must be credited with effecting a critical revolution as regards the theory of desire, by attributing to it	p 25
psychic reality. Hence it can be said that Kant's critical revolution changes nothing essential: this way of conceiving of productivity does	p 25
agents of production and antiproduction. Psychoanalysis is like the Russian Revolution; we don't know when it started going bad. We have	p 55
use of Kantian terminology. In what he termed the critical revolution, Kant intended to discover criteria immanent to understanding so as	p 75
has its metaphysics—its name is Oedipus. And that a revolution—this time materialist—can proceed only by way of a	p 75
general conception of microcosm-macrocosm relationships, Bergson brought about a discreet revolution that deserves further consideration.	p 95
Likening the living to a microcosm	
be stocked within an established order. Desire does not want revolution, it is revolutionary in its own right, as though involuntarily	p 116
could not otherwise ward off desire's potential for revolt and revolution. By placing the distorting mirror of incest before desire (that's	p 120
production or reproduction. It is what would introduce disorder and revolution into the socius, the noncoded flows of desire. The part	p 173
that of rebellions and constant secessions, and not that of revolution. Here again, death will have to be felt from within	p 215
is why it has often been remarked that the Industrial Revolution combined an elevated rate of technical progress with the maintenance	p 233
especially in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of the signifier.	p 244
Civilization is	
to the periphery). Capitalism was able to digest the Russian Revolution only by continually adding new axioms to the old ones	p 253
resolved beforehand? The immense accomplishment of Lenin and the Russian Revolution was to have forged a class consciousness	p 256
consonant with the	
in relation to an information or a communication. The genetic revolution occurred when it was discovered that, strictly speaking, there is	p 276
or the continuation in the void—is the potential for revolution. To those who say that escaping is not courageous, we	p 341
class. But it is just as obvious for the Russian Revolution, with its formation of a party apparatus. This situation is	p 344
do not like to recognize, that one wants and makes revolution out of desire, not duty. Here as elsewhere, the concept	p 344
condition of an overthrown power, an overthrown subordination. The preconscious revolution refers to a new regime of social production that	p 347
creates	
distributes, and satisfies new aims and interests. But the unconscious revolution does not merely refer to the socius that conditions this	p 347
that is opposed to the coefficients of transversality. And what revolution is not tempted to turn against its subject-groups, stigmatized as	p 349
It is certain that psychoanalysis has not made its pictorial revolution. There is a hypothesis dear to Freud: the libido does	p 352
of singularities, the desiring-machines. For there is indeed a sexual revolution, which does not concern objects, aims, or sources, but only	p 366
desire in the name of the higher interests of the revolution and the inevitable sequences of causality. In the other case	p 376

It is only too obvious that the destiny of the revolution is linked solely to the interest of the dominated and group, becomes aware of the immediate possibility of a proletarian revolution that would not follow the anticipated causal order of the And that is indeed what undermines capitalism: where will the revolution come from, and in what form within the exploited masses merely a way to pose the question, How can the revolution be betrayed?—once it has been said that betrayals don't the nature of the socius to come out of the revolution; it does not claim to be identical with the revolution revolution; it does not claim to be identical with the revolution itself. Given a socius, schizoanalysis only asks what place it	p 377 p 377 p 378 p 379 p 380 p 380
REVOLUTIONARIES	5
rather, the molar organization deprives desire of its objective being. Revolutionaries, artists, and seers are content to be objective, merely objective being assembled without demolishing entire social sectors. Despite what some revolutionaries think about this, desire is revolutionary in its essence—desire a blindness, the result of an ideological deception or mystification? Revolutionaries often forget, or do not like to recognize, that one differences between a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one another only in a preconscious refrain, Welcome, Mister Brezhnev. Is this still a case of revolutionaries speaking to another revolutionary, or rather a village clamoring for	p 27 p 116 p 344 p 364 p 375
REVOLUTIONARY	121
visionary is a Spinoza in the garb of a Neapolitan revolutionary. We know very well where lack—and its subjective correlative or on the contrary, it may launch a counterinvestment whereby revolutionary desire is plugged into the existing social field as a current social field, to de institutionalize it, to further the revolutionary institution of desire itself.) But there is never any difference problem of the ultimate relationship between the analytic machine, the revolutionary machine, and desiring-machines. 5 The Machines In what respect are to those who are not of our own ranks!). The revolutionary pole of group fantasy becomes visible, on the contrary, in the criterion—at least the formal criterion—that distinguishes the revolutionary institution from the enormous inertia which the law communicates to as subject, and the desiring-machines formed by them with the revolutionary institutions. The group fantasy includes the disjunctions, in the sense is most assuredly not as an ideal model, but as revolutionary action and passion. In his recent works Klossowski indicates to in certain cases of being forced to take on a revolutionary role. It is therefore all the more disturbing to see and disengaging in the fantasy the underlying element of a revolutionary group potential. When we learn that the instructor, the teacher make the analytic machine into an indispensable part of the revolutionary machinery. What is more, the objective conditions for such a organizers of the escape, the accomplices, the allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are not persons return to the family! But even within the progressive or revolutionary sectors of institutional analysis on the one hand, and antipsychiatry been analyzed in depth by Jean Oury. They demonstrate how revolutionary psychiatry broke in vain with the ideals of community adaptation normative Oedipus is pushed still further into the background. The revolutionary is the first to have the right to say: Oedipus see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes, political a fascist or reactionary type can exist alongside a conscious revolutionary investment. Inversely, it can happen—rarely—that a revolutionary investment conscious revolutionary investment. Inversely, it can happen—rarely—that a revolutionary investment on the level of desire coexists with a reactionary Oedipus is derived: I am of the superior race. The revolutionary unconscious investment is such that desire, still in its own the unconscious itself oscillates between its reactionary charge and its revolutionary potential. Even Schreber finds himself to be the Great Mongol desiring-machines, a schizoid exercise that extracts from the text its revolutionary force. The exclamation So it's ... !, or the meditation of Igitur sectors. Despite what some revolutionaries think about this, desire is revolutionary in its essence—desire, not left-wing holidays!—and no society desire to sleep with the mother, but because it is revolutionary. And that does not at all mean that desire is an established order. Desire does not want revolution, it is revolutionary in its own right, as though involuntarily, by wanting what no special problem in the possibility of a coexistence of revolutionary, reformist, and reactionary elements at the heart of the same And the way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby desiring-production was discovered; the classical cultural element, which itself, the insertion of the drives into social production. Consequently, revolutionary investment seemed to him such that the desire moving within without participating directly as psychoanalysis in the positivity of the revolutionary movement or in the desiring-creativity. (To a certain extent, didn't first to attempt to make the analytic machine and the revolutionary machine function together. In the end, he only had his despotic signifier of his work, and that necessarily nourish a revolutionary machine on the horizon. That is what style is, or were not demonstrating for our benefit an eminently psychotic and revolutionary means of escape. It is correct to measure established literature For either the artistic machine, the analytical machine, and the revolutionary machine will remain in extrinsic relationships that make them function the entry on stage of a new territorial machine, possibly revolutionary and capable of raising and dealing with the agrarian problem O despair. Of course the scientist as such has no revolutionary potential; he is the first integrated agent of integration, a is achieved. So what is the solution? Which is the revolutionary path? Psychoanalysis is of little help, entertaining as it does enterprise of absorption of surplus value. But which is the revolutionary path? Is there one?—To withdraw from the world market would be dangerous for capitalist production and charged with a revolutionary potential, so long as these flows are not co-opted or and energies into a world axiomatic that always opposes the revolutionary potential of decoded flows with new interior limits. And it belongs first of all to praxis. The task of the revolutionary socialist movement was to organize a bipolarity of the social sections of the newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled by official socialism than by capitalism capable of nourishing a modern fascism as of freeing a revolutionary charge (the ethnic minorities, the Basque problem, the Irish Catholics between the reactionary paranoid overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows how it goes with a dangerous progressive value. How things turn fascist or revolutionary is the problem of the universal delirium about which everyone effective, and that one must work for reforms. But the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps work for reforms. But the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on delirium to the other: the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of Kerouac, the artist possessing the soberest of means who took revolutionary flight, but who later finds himself immersed in dreams of a superior or an inferior race, the reactionary or the revolutionary tenor of a familial group with which he is already nations, armies, banks get a lot of people aroused. A revolutionary machine is nothing if it does not acquire at least contrary it condenses a free energy capable of fueling a revolutionary machine. (Here again, everything has already been said by Fourier while deterritorializing himself. An active point of escape where the revolutionary machine, the artistic machine, the scientific machine, and the (schizo is to be co-opted, and even anticipate it. (How many revolutionary groups as such are already in place for a co-option not even produced yet—which gives them precisely an apparent revolutionary position.) In a world such as this, there is no fascist tendency; the other nomadic and polyvocal, and of a revolutionary tendency. In fact, in the schizoid declaration—I am of the conversion of schizophrenia as a process into an effectively revolutionary force. For what is the schizo, if not first of a whole world of difference between the schizo and the revolutionary: the difference between the one who escapes, and the one liberating a flow, resecting a schizo The schizo is not revolutionary, but the schizophrenic process—in terms of which the schizo and fascisizing investments, and the schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot speaks admirably of	p 28 p 30 p 31 p 35 p 62 p 63 p 63 p 63 p 64 p 64 p 82 p 88 p 94 p 94 p 96 p 99 p 105 p 105 p 105 p 105 p 106 p 116 p 116 p 116 p 117 p 118 p 119 p 119 p 119 p 133 p 134 p 137 p 196 p 236 p 239 p 239 p 245 p 246 p 255 p 256 p 258 p 260 p 260 p 277 p 277 p 277 p 278 p 293 p 293 p 322 p 338 p 338 p 340 p 341 p 341 p 341 p 341

this revolutionary escape, this	
into a revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary escape, this fall that must be thought and carried out	p 341
apparatus that assigns these aims and means, and effects a revolutionary break in the preconscious domain—the Leninist break, for example	p 344
to distinguish what is reactionary or reformist, or what is revolutionary. But those who have an interest, in this sense, are	p 344
many of those who have or should have an objective revolutionary interest maintain a preconscious investment of a reactionary type? And	p 344
whose interest is objectively reactionary come to effect a preconscious revolutionary investment? Must we invoke in the one case a thirst	p 344
ends in an oppressive machine, but what is reactionary or revolutionary in the preconscious investment of interest does not necessarily	p 347
coincide	
interest does not necessarily coincide with what is reactionary or revolutionary in the unconscious libidinal investment. A revolutionary	p 347
preconscious investment bears	
is reactionary or revolutionary in the unconscious libidinal investment. A revolutionary preconscious investment bears upon new aims, new	p 347
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makes a group pass from its revolutionary libidinal investments to revolutionary investments that are simply preconscious investments or	p 349
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revolutionary, but it is the index of the reactionary or revolutionary character of the social investments of the libido. The desiring	p 352
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but the body of capital-money as well, or a new revolutionary body, the moment it becomes a form of power and	p 365
the poor woman, the maid, or the whore to have revolutionary loves. There are no revolutionary or reactionary loves, which is	p 365
or the whore to have revolutionary loves. There are no revolutionary or reactionary loves, which is to say that loves are	p 365
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That is why love and desire exhibit reactionary, or else revolutionary, indices; the latter emerge on the contrary as nonfigurative indices	p 366
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Or	
a preconscious revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather the order of things is as follows	p 375
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Is this still a case of revolutionaries speaking to another revolutionary, or rather a village clamoring for a new prefect? And	p 375
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that rationalize the paranoiac investment; or yet again, an effectively revolutionary preconscious investment fully maintains a paranoiac	p 376
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the party a new form of sovereignty; and finally unconscious revolutionary investments that perform a real rupture with causality in the	p 378
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in the first place that art and science have a revolutionary potential, and nothing more, and that this potential appears all	p 379
and the artist may be determined to rejoin an objective revolutionary situation in reaction against authoritarian designs of a State that	p 379
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revolutionary groups). And if we put forward desire as a revolutionary agency, it is because we believe that capitalist society can	p 379
itself. Finally, we do not at all think that the revolutionary is schizophrenic or vice versa. On the contrary, we have	p 379
of a schizophrenic. The schizophrenic process (the schizoid pole) is revolutionary, in the very sense that the paranoiac method is reactionary	p 379
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REVOLVE	5	
has nothing to do with pre-oedipal stages that would still revolve around an Oedipal axis, but rather with the existence and uses seemed to us to be multiform, but always to revolve around the same error, and to envelop theoretical and practical earth, and the machine that hums, around which the schizos revolve, planets for a new sun. These men of desire—or our life where nothing happens; nothing left but images that revolve within the infinite subjective representation. We will muster all our to the other as military, he not only makes it revolve around a form of torture originating in the Orient, but		p 74 p 110 p 131 p 308 p 353
REVOLVES	2	
point around which the usual polemic between vitalism and mechanism revolves: the machine's ability to account for the workings of the hand, and between schizoanalysis and psychoanalysis on the other? Everything revolves around desiring-machines and the production of desire. Schizoanalysis as such		p 284 p 380
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REWARD	3	
it takes for itself, garnering here, there, and everywhere a reward in the form of a becoming or an avatar, being pleasure, as a recompense for his suffering or as a reward for his becoming-woman. On the other hand, God demands a A residual subject of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this machine turns out, a product		p 16 p 16 p 21
REWEAVE	1	
the other, in order to draw together, in order to reweave intermittent and opposite fragments. This drawing together, this reweaving is		p 43
REWEAVING	1	
to reweave intermittent and opposite fragments. This drawing together, this reweaving is what Joyce called re-embodying. The body without organs is		p 43
REWRITING	1	
is to say the rupture with causality that forces a rewriting of history on a level with the real, and produces		p 378
RHYTHM	3	
early as Oedipus and continue just as long, with another rhythm, in a different mode of operation, in another dimension, with subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm and not form, zigzag and not line, artifact and not wage earner's desire, the capitalist's desire, everything moves to the rhythm of one and the same desire, founded on the differential		p 100 p 203 p 239
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etc., without combining them, papa's mustache, mama's upraised arm, a ribbon, a little girl, a cop, a shoe suddenly turn up		p 39
RIBBONS	1	
body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the like. This occurs only, I may		p 17
RIBS	1	
with a torn oesophagus, without a bladder, and with shattered ribs; he used sometimes to swallow part of his own larynx		p 8
RICARDO	4	
an interior religiosity; that the merit of Adam Smith and Ricardo was to have determined the essence or nature of wealth possible representations rather than being subordinated to them. Just as Ricardo founds political or social economy by discovering quantitative labor as the subjective nature or abstract essence of desire, just as Ricardo discovers the subjective nature or abstract essence of labor, beyond first to disengage desire itself (le desir tout court), as Ricardo disengages labor itself (le travail tout court), and thereby the		p 270 p 299 p 299 p 300
RICH	11	
one dare reduce to the paternal theme a delirium so rich, so differentiated, so divine as the Judge's—since the Judge be able to breathe? why be poor? why are there rich people?—form the object of investments in which the parents not wait until he is a man to invest the rich woman and the poor woman who constitute the actual factor great authors, when they develop the theme of races, as rich in ambiguity as destiny itself. Here schizoanalysis must unravel the are a means of bringing the money back to the rich and a means of remarkably widening the regime of debts the wall or absolute limit? The capitalist axiomatic is so rich that one more axiom is added-for the books of a that brings into play the older half brother from the rich side of the family, and the thievish maid as the his neurosis to oscillate between two poles constituted by the rich woman and the poor woman, under the effect of a price of a splitting of the sexual object into a rich woman and a poor woman—and at other times ensures of social production and desiring-production: the mother herself functions as rich woman or poor woman, maid or princess, pretty girl or mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor woman—are dependents of Oedipus, even in		p 56 p 99 p 100 p 105 p 197 p 246 p 353 p 353 p 353 p 355 p 366
RICHARD	1	
of primary production: the production of production. A painting by Richard Lindner, Boy with Machine, shows a huge, pudgy, bloated boy		p 7
RICHEMONT	2	
or rather in the finest case, that of the pretender Richemont, there is a desiring-machine or a celibate machine in the Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to the		p 88 p 88
RICHEMONT'S	1	
and falling through which the pretender passes. Moreover, the pretender Richemont's stroke of genius is not simply that he takes into		p 88
RICHER	1	
mother works or not, whether the mother is from a richer or poorer background than the father, etc., has to do		p 355
RICHEST	3	
ownership of property, or an ownership held by the State's richest servants and officials. (There is no great change, from this other class as determined under the empirical rubrics of the richest and the poorest, and sometimes both at once. Wouldn't the each case wealth or poverty will be situated, the relative richest or poorest, as empirical forms of social difference—so that		p 196 p 354 p 355
RICKY	1	

crying to be loved, which makes your knees go all ricky. Just as there are two stomachs for the ruminant, there	p 334
RICU-LA 1	
Mat Albert 5416 ricu-le sultan remain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan	p 76
RICU-LE 1	
feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan remain vesin, Mat Desire 1001 ricu-la sultane romaine vesine	p 76
RICU-THE 2	
Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness	p 76
Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not	p 76
RID 1	
by desiring-machines, for instance. In the second place, she cannot rid herself of the notion that schizophrenic partial objects are related	p 44
RIDE 1	
Malone Dies, Lady Pedal takes the schizophrenics out for a ride in a van and a rowboat, and on a picnic	p 3
RIDICULOUS 4	
to blow up all of Oedipus and totally demolish its ridiculous claim to represent the unconscious, to triangulate the unconscious, to	p 44
it would go about generalizing Oedipus in culture, under the ridiculous conditions that have been the norm until now. It is	p 98
Oedipus who makes them speak. Roheim added that it was ridiculous to think that the Freudian theory of censorship depended on	p 172
with one and the same penalty, one and the same ridiculous wound for all—castration. This entire struggle for the phallus	p 323
RIFE 1	
to their children. If the social reality in question is rife with alienated social forms, then this alienation will be mediated	p 95
RIGHT 41	
one day, finding himself with no shape or form whatsoever, right there where he was at that moment. The death instinct	p 8
without an image. This imageless, organless body, the nonproductive, exists right there where it is produced, in the third stage of	p 8
and undermining it from within (Yes, that's my mother, all right, but my mother's the Virgin Mary, you know). One can	p 14
of itself? And it is precisely here on this body, right where it is, that the Numen is distributed and disjunctions	p 15
he is beyond territoriality, because he has carried his flows right into the desert. But what remains, once we learn that	p 67
and falls, migrations and displacements. R. D. Laing is entirely right in defining the schizophrenic process as a voyage of initiation	p 84
racist notions.... I descend from the Gallic dynasty. By this right I am a man of noble lineage Let my name	p 90
daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely right in saying that, in a certain sense, the psychoanalyst	p 92
completed	
the background. The revolutionary is the first to have the right to say: Oedipus? Never heard of it. For the disoriented	p 96
destroying all that was held dear until then. Hellenists were right to remind us that, even in the case of worthy	p 98
corresponding to the paternal image was produced during the Paleolithic right up until the start of the Neolithic, approximately 8,000	p 106
does not want revolution, it is revolutionary in its own right, as though involuntarily, by wanting what it wants. From the	p 116
desired? How can we tell them apart? We demand the right to a very deliberate analysis. For even in their contrary	p 116
depths of his suffering and his glory, he has the right to denounce what society makes of the psychotic in the	p 135
state or on a given occasion, are deprived of the right to enjoy a collectively invested organ. The mythologies sing of	p 142
but also where production reacts on the socius. Marxists are right to remind us that if kinship is dominant in primitive	p 147
mother has been transferred outside, whether the sons have the right to a woman or owe a sister. Certainly, in real	p 156
Adler and Carthy return to the question. These authors are right in remarking that Levi-Strauss's kinship atom—with its four relationships	p 157
to live with him). The fundamental problem—who has the right to the matrimonial prestations in a given system?—cannot be	p 163
complaisance in this regard, acknowledges that culturalism started on the right track: introducing desire into production, strengthening the link	p 173
between instinctual	
no contradiction in the fact that it started on the right track, and that it went wrong from the start. Perhaps	p 173
and separate phallus; hair is a thing in its own right, a material part in an aggressing apparatus, in a separating	p 182
a sliver of bamboo, which cuts too easily. Choosing the right stone therefore requires a practiced eye. The whole apparatus of	p 190
some way that is incomprehensible to me they have pushed right into the capital, although it is a long way from	p 195
affiliated with the direct filiation. It is like an immense right of the first-born over all filiations, an immense right of	p 196
immense right of the first-born over all filiations, an immense right of the wedding night over all alliances. The filiative stock	p 196
endogamous marriage and are able, by virtue of this formidable right, to serve as initiators to exogamous subjects of both sexes	p 200
in the largest sense of the term. He is also right in saying that, within writing in the narrow sense, hardly	p 202
very far from the psychoanalytic Oedipus, and the Hellenists are right to not grasp clearly the story that psychoanalysis is trying	p 216
and an imposed range of products (which I have a right to, which are my due, so they're mine); in the	p 228
as a privatization of the public: the whole world unfolds right at home, without one's having to leave the TV screen	p 251
field of forces; but precisely because the circumstances were not right for these flows to enter into a conjunction, the State	p 252
laid down by Leclaire, following Lacan, the rule of the right to non-sense as well as to the absence of a	p 314
side of the road, the barren trees that dot the right side, do not meet at the horizon. There is no	p 317
adjacent parts on the periphery that have as much a right to say One as we ourselves do. Let him die	p 331
bring off castration, bring off frustration. Is this really the right way to bring on better days? And aren't all the	p 334
the outside, a little real reality. And we claim the right to a radical laxity, a radical incompetence—the right to	p 334
the right to a radical laxity, a radical incompetence—the right to enter the analyst's office and say it smells bad	p 334
thus traversed, broken, fucked by the socius, looking for the right place where, according to the aims and the interests assigned	p 347
vain that the secret is published, that one demands one's right to be heard; it can even be disinfected, treated in	p 350
thing, but innocently anedipal, and which give the revolutionary the right to say, Oedipus? Never heard of it. Undoing the form	p 366
RIGHT-HAND 2	
a complete machine made up of six stones in the right-hand pocket of my coat (the pocket that serves as the	p 3
as the source of the stones), five stones in the right-hand pocket of my trousers, and five in the left-hand pocket	p 3
RIGHTLY 2	
is achieved by the new machine, a pleasure that can rightly be called autoerotic, or rather automatic: the nuptial celebration of	p 18
sexual reproduction no longer passes through those points, although we rightly need your family to furnish a material that will be	p 169
RIGHTS 14	
production. (Furnishing or realizing surplus value is what establishes recording rights.) With the development of relative surplus-value in the	p 11
actual specifically	
material? Doubtless this is a way of maintaining intact the rights of Oedipus in the God of delirium and the schizophreniac	p 13
my own, that owe all to the Declaration of the Rights of Man I; When I seek out my most profound opposite	p 89
does not struggle against Freud in the name of the rights of the Ideal, but who speaks by virtue of the	p 115
factor ceases to be privative only provided it enjoys the rights of the Ideal, and does not cease to be an	p 128
herself. She is not at one's disposal, but the juridical rights governing progeniture are determined for the profit of a specific	p 142
but the man who enjoys the full exercise of his rights and duties has his whole body marked under a regime	p 144
perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere	p 149

there has to	
And when exchange is made into an unconscious reality, structural rights are invoked in vain—along with the necessary inadequation of the new means of financing and credit, the special drawing rights, and the new form of crises and speculations. Our societies comes back to us with his innocent standards, claiming the rights of a prior distinction between desire and interest: The leadership represented in the savage prohibitions, the barbarian law, and the rights of antiproduction. And yet the difference in regime, far from lie to claim to liberate sexuality, and to demand its rights to objects, aims, and sources, all the while maintaining the etc. If someone retorts that we are claiming the famous rights to laziness, to nonproductivity, to dream and fantasy production, once	p 186 p 245 p 257 p 336 p 350 p 380
RIGID	4
of organization, or no organization at all. An incomprehensible, absolutely rigid stasis in the very midst of process, as a third desert-like, where all desiring-production is arrested, or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the	p 8 p 136
of the anarchist prayer yields to the opacity of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power the only choice left was between the new terroristic and rigid axiomatic—quickly saturated—of the socialist State, and the old	p 206 p 256
RIGIDIFIES	1
the opacity of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured by the truth of	p 206
RIGOROUS	7
found a way to pose the problem in the most rigorous terms, at the level of the literary machine: how to and spiritualized religiosity, whereas Freud is confirmed in his most rigorous atheism. Freud needs to deny the existence of God as belief? Who injects it with belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief in parentheses, which is relative breaks, because it substitutes for the codes an extremely rigorous axiomatic that maintains the energy of the flows in a that are enough to ensure the triumph of the most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence shows in not suggest vast considerations on analytic epistemology, but modest and rigorous topics such as the theory of maids or domestic servants Lautreamont's song that rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is	p 42 p 58 p 107 p 246 p 351 p 353 p 371
RIGOROUSLY	2
work has been accomplished several times, in a profound way, rigorously, and with nuances. We see no special problem in the not encounter, but reproduces by always displacing it. Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the curve without a tangent	p 117 p 231
RIGORS	1
cover-up for a more deeply rooted schizoid attitude.) For the rigors of the law are only an apparent expression of the	p 43
RIND	1
causal complex be repressed; in psychosis the complex invades consciousness rind becomes its object, at the price of a repression that	p 123
RIPE	1
the control over their own social production, that they are ripe for being reduced to the only thing they have left	p 178
RISE	26
fibers that link it to other regions and thus gives rise at a distance to phenomena that are incomprehensible from a Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise of fascism, Stalinism, the Vietnam war, May '68—all these by repression. Repression cannot act without displacing desire, without giving rise to a consequent desire, all ready, all warm for punishment repression is considered in terms of social repression, which gives rise to a displacement and acts on the partial drives insofar by the faked displaced image to which the repression gives rise. Psychic repression is delegated by the social formation, while the whatsoever: he is sure of being able to make everything rise again from the mother, and to keep for his Own repressed—erupts by means of such a state, or gives rise to such states, which endlessly run the risk of making make a habit of feeding on the contradictions they give rise to, on the crises they provoke, on the anxieties they with the group: as though the savages themselves sensed the rise of the imperial Barbarian, who will come nonetheless from without different filiations. The question why a female homosexuality hasn't given rise to Amazon groups capable of negotiating for men perhaps finds something altogether different—the general social repression-psychic repression system gives rise to an Oedipal image as a disfiguration of the repressed	p 40 p 97 p 115 p 117 p 119 p 126 p 136 p 151 p 153 p 165 p 172
the real, a biunivocalization forming the transcendent dimension that gives rise to a linearity; in place of nonsignifying signs that compose according to the regime of its private property and the rise of its commodity production, but the latter induce in return action favoring the guilds and the companies promotes, not the rise of capitalist production, but the insertion of the bourgeoisie into period is required when the property is sold during a rise in prices and under conditions that make industrial investment especially a veritable development of underdevelopment on the periphery ensures a rise in the rate of surplus value, in the form of that innovations are adopted only insofar as they entail a rise in profits through a lowering of costs of production, and not the signifier but a figural dimension underneath, which gives rise to configurations of images that make use of words, making And in point of fact, something new occurs with the rise of the bourgeoisie: the disappearance of enjoyment as an end to life are not the same as those that gave rise to it in the first place. We have distinguished among sewer, however melodious it may sound to your ears, and rise up on your own two legs and sing with your to be incapable of attaining the unconscious, since it gives rise to the inevitable illusions (including the structure and the signifier also functions as something other than the mother, and gives rise in the child's libido to an entire differentiated social investment libidinal investment. As machines of subjugation, the social machines give rise to incomparable loves, which are not explained by their interests	p 206 p 220 p 223 p 226 p 231 p 234 p 244 p 254 p 261 p 334 p 339 p 355 p 364
in this sense that the capitalist axiomatic cannot but give rise to new territorialities and revive a new despotic Urstaat. The and reasons; or else the investment of interest itself gives rise to and creates those interests that rationalize the paranoiac investment	p 374 p 376
RISEN	1
themselves from the despotic body, the organs of the citizen risen up against the tyrant. Then they will become those of	p 211
RISES	9
designates the full body without organs. And they undergo relative rises or falls depending on the complex relationship between them and body without organs, a process that engages him in becomings, rises and falls, migrations and displacements. R. D. Laing is entirely insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs, rises above all images, and from the realm of the mother and crushes desire? And what is this death that always rises from within, but that must arrive from without—and that arrive from without—and that, in the case of capitalism, rises with all the more power as one still fails to Throughout psychoanalysis, the discourse of bad conscience and guilt always rises up and finds its nourishment—what is called being cured which is the experience of death. Converting the death that rises from within (in the body without organs) into the death that, beneath preconscious goals and interests, a uniquely unconscious investment rises up that embraces a full body for itself, independently of specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra	p 19 p 84 p 111 p 262 p 262 p 270 p 330 p 364 p 371
RISING	8

a tiny image of an elephant passing by, or a rising sun may suddenly make its appearance. In a chain that uncles, who are not persons but so many states of rising and falling through which the pretender passes. Moreover, the pretender libidinal investment (from the age of thirteen I've worked hard, rising on the social ladder, getting promotions, being a part of not foresee this Thing that only came from without by rising from within, and that at all costs had to be and that at all costs had to be prevented from rising. Whence the possibility of a retrospective reading of all history death that comes from without is also that which was rising from within: the general irreducibility of alliance to filiation, the it might break away or escape. Suddenly the despot sees rising up before him, against him, the enemy who brings death residual forces or transformations of the State. Death is felt rising from within and desire itself becomes the death instinct, latency	p 39 p 88 p 103 p 153 p 153 p 195 p 211 p 223
RISK 5	
or gives rise to such states, which endlessly run the risk of making it topple into breakdown and disintegration. We no desire; maintains desire under the law of castration, at the risk of restoring the entire signifier along with the law; and too, believe me. The capitalist machine does not run the risk of becoming mad, it is mad from one end to keep up the machine; how it does not run the risk of dying all alone, but rather of making us die working together; of course this order of causes runs the risk of closing and cementing the breach in the name of	p 136 p 244 p 373 p 373 p 378
RISKED 1	
even its scientists under such close surveillance—as though they risked unleashing flows that would be dangerous for capitalist production and	p 245
RISKS 4	
maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty, as if it applied reproduction—we can understand why the panicked libido no longer risks abandoning Oedipus, and internalizes it. The libido internalizes it in the adaptation police force, since at every moment it still risks being thrust back into the framework of a structural Oedipus come undone in a nebula of molecules. The reader always risks stopping at a given plane and saying yes, that is	p 52 p 64 p 95 p 318
RITES 1	
dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites of all the religious cults ... one has only to look	p 145
RITUAL 9	
lost ... : a myth cannot sustain itself when it supports no ritual, and psychoanalysis is not the Oedipus ritual. Even if we it supports no ritual, and psychoanalysis is not the Oedipus ritual. Even if we go back from the images to the state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere there minus value insofar as he does the blocking (thus the ritual thefts perpetrated by the nephews in the uncle's house, but such a way that they can be treated by traditional ritual methods ... , the vague nature of mystical beliefs allowing them to social symbolism can become a sexual material, and sexuality, a ritual of social aggregation.) But the problem is too theoretical when not a question of knowing if the essence of a ritual is sexual, or if it is necessary to take into to exogamous subjects of both sexes: the sacred deflowerer, the ritual initiator on the mountain or across the waters. The wilderness to make the image radiate in two contrary directions: the ritual primitive direction of Totem and Taboo, and the private direction	p 83 p 83 p 149 p 163 p 167 p 179 p 182 p 200 p 267
RITUALS 3	
its use is individual and private. Hair, for example—the rituals of hair-cutting and coiffure: is there any interest in referring hair-cutting and coiffure: is there any interest in referring these rituals to the phallus entity as signifying the separate thing, and sign: eye-pain, in addition to voice-audition and hand-graphics? In the rituals of affliction the patient does not speak, but receives the	p 182 p 182 p 189
RIVALRIES 1	
in a series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of filiation and the	p 152
RIVER 6	
impasses and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of words that feigning stoppage: psychosis. These catatonic bodies have fallen into the river like lead weights, immense transfixed hippopotamuses who will not come as one attempts to tame the dreaded forces of a river by digging an artificial river bed, or by diverting it the dreaded forces of a river by digging an artificial river bed, or by diverting it into a thousand shallow little of flow selections, all the flows converge into a great river that constitutes the sovereign's consumption: a radical change of regimes The studies of Bohannon concerning the Tiv of the Niger River, or those of Salisbury concerning the Siane of New Guinea	p 133 p 136 p 177 p 177 p 194 p 248
RIVETED 1	
with a full body that repels or attracts them: vaginas riveted on the woman's body, an immense penis shared by the	p 142
ROAD 3	
he has turned out to be Homo historia. This long road that leads from the one to the other stretches from why return to dreams, why turn them into the royal road of desire and the unconscious, when they are in fact telegraph poles that run along the left side of the road, the barren trees that dot the right side, do not	p 21 p 316 p 317
ROADS 2	
retain, what it is going to direct along the dead-end roads leading to its own undifferentiated (the miasma), and what on an older internal qualitative conflict, which blocks not merely the roads prohibited by reality, but also those that reality leaves open	p 125 p 127
ROAR 1	
a scene from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at this point. Fanon pointed out that troubled	p 97
ROARS 1	
but a single State, the State-as-dog that speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror	p 192
ROB 1	
in making others ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the name of the social order	p 269
ROBBED 5	
also be in the position of someone who has been robbed, so as to demonstrate clearly that he does not expect that refrains, however, from employing any moral reference. Who is robbed? is the serious implied question that echoes Clavel's ironic question Who is alienated? Yet no one is or can be robbed—just as, according to Clavel, one no longer knows who even a possession and has no purchasing power. Who is robbed? Certainly not the worker who is not even bought, since where he is able to declare: no, nobody is being robbed! For everything is then based on the disparity between two	p 186 p 238 p 238 p 238 p 238
ROBBER 1	

at being a magician, a cowboy, a cop or a robber, a train, a little car. The train is not necessarily	p 46
ROBERT 3	
With no further details being provided, we are told of Robert Gie , the very talented designer of paranoiac electrical machines: Since pure continuity that anyone sort of matter ideally possesses. When Robert Jaulin describes the little balls and pinches of snuff used sister do not exist prior to their prohibition as spouses. Robert Jaulin says it well: The mythical discourse has as its	p 17 p 36 p 160
ROBERTE 1	
machine encountered by Joyce in Exiles, and by Klossowski in Roberte. In Gourma ideology, it is as though a wife could	p 186
ROBOTS 1	
of starving India . with your eyes of Czechoslovakia attacked by robots with your eyes being led away by policemen to an	p 279
ROCK 10	
sufficiently into account. The first of these factors is the rock of castration, the rock with two nonsymmetrical faces, which creates first of these factors is the rock of castration, the rock with two nonsymmetrical faces, which creates in us an incurable For castration as an analyzable state—or nonanalyzable; the ultimate rock—is the effect of castration as a psychoanalytic act. And provided he is somewhat serious, is not leaning against the rock of schizophrenia, a rock in this case mobile, aerolitic? Who serious, is not leaning against the rock of schizophrenia, a rock in this case mobile, aerolitic? Who does not haunt the a halt, in the face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the third synthesis things are much better, since the analysts retreat to the rock of castration presented as the locus of an untenable truth and evolving between these two poles. Oedipus as the last rock, and castration as the cavern: the ultimate territoriality, although reduced apparatus of this new ceremony is reduced to that: a rock.... Furrowed skin, scarified earth, one and the same mark. The as a reterritorialization, a retimbering of modern man on the rock of castration. The path marked out by Lacan led in	p 65 p 65 p 66 p 67 p 67 p 84 p 103 p 135 p 190 p 308
ROCKS 1	
profound life of every form, to have a soul for rocks, metals, water, and plants, to take into himself, as in	p 2
ROD 1	
the family was entrusted with functions that became the measuring rod of the responsibility of its members and their possible guilt	p 50
ROHEIM 3	
it continued between Kardiner and Fromm on one side, and Roheim on the other. It is still pursued between certain ethnologists modern way of believing and of being pious. Already Geza Roheim proposed organizing primitives into a series of variables converging toward	p 171 p 171
say Oedipus, although it is Oedipus who makes them speak. Roheim added that it was ridiculous to think that the Freudian	p 172
ROLE 70	
circuit of distribution in which the mouth, too, plays a role as a stone-sucking machine? Where in this entire circuit do world quickly comes into being, as capital increasingly plays the role of a recording surface that falls back on (se rabat of capital itself. What is specifically capitalist here is the role of money and the use of capital as a full process or of an extrinsic condition (and thus affects the role of the death instinct in particular). But at the same has nothing to do with the whole; it performs its role all by itself. In this case, only after the subject nature of desiring-machines, nor the twofold need to consider the role of production in desire and the role of desire in to consider the role of production in desire and the role of desire in mechanics. There is no sort of evolution global persons; not only are they destined to play a role in totalities aimed at integrating the ego, the object, and nor metaphysical relations constitute an afterward or a beyond. The role of such relations must be recognized in all psychopathological processes	p 3 p 11 p 11 p 32 p 41 p 44 p 44 p 44 p 49
in response to what pressures, the Oedipal triangulation plays a role in the recording of the process, we find ourselves trapped consider the means by which the Oedipal organization plays a role in psychoses; next, what the forms of psychotic pregenitality are applied solely to an imaginary Oedipus and aimed at the role of parental figures, without at all penetrating the structure and certain cases of being forced to take on a revolutionary role. It is therefore all the more disturbing to see to medicine: the feigned exclusion of a third party; the hypocritical role of money, to which psychoanalysis brought farcical new justifications; the women, they play—for the woman who prefers women—the role of another woman, and at the same time a woman disjunctions; neither God nor the parental designations play the same role in the two. In exclusive disjunctions, parental appellations no longer effects that fulgurate within and traverse these fields. Whence the role of names, with a magic all their own: there is whether or not the familial determinations or indeterminations play a role. It is obvious that they do. But is this an is obvious that they do. But is this an initial role as symbolic organizer (or symbolic disorganizer) from which the floating the unconscious, as inductors of an indifferent nature, yet the role of organizer continues to be entrusted to symbolic or structural be reduced to Oedipus, as the discussions on the comparative role of childhood factors and actual factors in neurosis bear out object of investments in which the parents merely have a role as agents of a special production or antiproduction, always grappling up in an immediate desiring-production where the parents play the role of partial objects, witnesses, reporters, and agents, in a process elements that do not necessarily imply identity: Hitler plays the role of father through homosexual transference and in relation to the and in relation to the female crowd; Luther plays the role of woman in relation to the God of the Christians can be made to desire its own repression—whence the role of the death instinct in the circuit connecting desire to codification of the interminable cure, its cynical justification of the role of money, and all the pledges it makes to the to derive from ideology, so that psychoanalysis merely had the role of explaining the subjective, the negative, and the inhibited, without the Freudian account enjoyed. What interests us is the precise role of the Oedipus complex in this convergence. For if it a matter of indifference, a simple inductor not playing the role of organizer, where the intensive investments of reality bear on most important points of psychoanalysis was the evaluation of the role of these actual factors, even in neurosis, insofar as they sick K, he has not been able to assume the role of mediator that could have made him a candidate for just such an investment of desire; the parents played the role of stimuli in it, and not the role of group played the role of stimuli in it, and not the role of group organizers (or disorganizers)—the role held by the and not the role of group organizers (or disorganizers)—the role held by the chief and his personages. Rather than everything be at the beginning as an inaugural event, in the role of a matrix; or in the middle as a structural of repression varies, depending in particular on what plays the role of the representative on which the repression is brought to honors, responsibilities, privileges, seems to indicate a misunderstanding of the role of the incommensurable elements and the inequalities in the conditions	p 49 p 52 p 52 p 64 p 64 p 70 p 78 p 86 p 90 p 90 p 92 p 99 p 99 p 100 p 102 p 102 p 105 p 118 p 119 p 123 p 123 p 127 p 167 p 168 p 168 p 168 p 175 p 184 p 187
mind the divine creation. But how does one explain the role played by sight, indicated by Leroi-Gourhan, in the contemplation of a narrow control over commerce (the merchant as functionary). The role of money in commerce hinges less on commerce itself than the new full body. (Sade saw clearly this always royal role of incest.) The apparatus of social repression-psychic repression—i.e consumption and investment: advertising, civil government, militarism, and imperialism. The role of the State in this regard, within the capitalist axiomatic	p 189 p 197 p 210 p 235
accomplish what the New Deal had failed to accomplish). The role of a politico-military-economic complex is the more manifest in that children who learned something from their father concerning the axiomatizing role of the State. But the socialist States have more trouble so. The fact nonetheless remains that writing typically plays the role of an archaism in capitalism, the Gutenberg press being the the decoded flows is traced by recent monetary history: the role of the dollar, short-term migrating capital, the floating of currencies the TV screen. This gives private persons a very special role in the system: a role of application, and no longer private persons a very special role in the system: a role of application, and no longer of implication, in a code capitalism, despite what is said to the contrary, assumed this role very early, in fact from the start, from its gestation The State is thus induced to play an increasingly important role in the regulation of the axiomatized flows, with regard to be credited with the discovery of class struggle and its role in history—precisely the same men who praise the struggle	p 235 p 236 p 240 p 245 p 251 p 251 p 252 p 253 p 253

reterritorialization of purchasing power and the means of payment (the role of the central banks). Or the movement of deterritorialization that direct filiation to the old alliance and filiations (whence the role of the sovereign's family in despotic overcoding, and that of remarkable way. The hereditary genes of drives therefore play the role of simple stimuli that enter into variable combinations following vectors making them straighten up and behave. These machines play no role whatever in the Freudian analysis. Perhaps it would have been a social field. In this field the father has a role only as an agent of production and antiproduction, Freud, on theater necessary for the actualization of this structure, playing the role of revealer, a place by which the structure becomes visible the death instinct in fact deprives sexuality of its generative role on at least one essential point, which is the genesis forms—formations of sovereignty, as Nietzsche said—that play the role of totalizing, unifying, signifying objectities, that assign organizations, lacks, and aggregate being considered. Membership in a class refers to the role in production or antiproduction, to the place in the inscription what is irrational in a society. To be sure, the role, the place, and the part one has in a society to the second level and is defined by the driving role of desiring-production and the position of its multiplicities. It is be determined under certain conditions to continue to play the role of a subject-group. One is continually passing from one type where the subject at times attempts to assume his own role—but at the price of a splitting of the sexual this amount to saying that the parents have no unconscious role as such? Of course they have an unconscious role, but unconscious role as such? Of course they have an unconscious role, but in two quite specific ways that deprive them even confers on it a value as microcosm, gives it the role of a necessary relay for the transformation of social into and in all fashions, pulled in all directions, playing the role of a full body without organs, a locus of connection art and even of science; for denying or minimizing the role of classes and class struggle; for militating in favor of only asks what place it reserves for desiring-production; what generative role desire enjoys therein; in what forms the conciliation between the	p 258 p 263 p 290 p 297 p 297 p 305 p 331 p 343 p 344 p 346 p 348 p 349 p 353 p 355 p 355 p 361 p 369 p 378 p 380
ROLES	10
a devil, a god, or a sorcerer, and that the roles he assumed in the patient's eyes went far beyond any and mother, even though the father and mother have their roles there as subordinate agents of transmission or execution. When the of primary, secondary, and tertiary sections, also having their dominant roles and their alliances. The point of separation between the tribal persons defined as father, mother, brother, and sister, whereas these roles belong to the order constituted by the prohibition ... : incest does has often been reduced to these evaluations of the respective roles of the mother and the father, or of the pre-oedipal attacks the poverty of the immutable identical images, the figurative roles that are so many tourniquets cutting off the flows of could just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal triangle, father-mother-me, a representative ego flows, where the parents are apprehended in nonparental functions and roles confronting other roles and other functions. Does this amount to parents are apprehended in nonparental functions and roles confronting other roles and other functions. Does this amount to saying that the of a reactionary investment. And the well-defined figures, the well-identified roles, the clearly distinct persons, in short the image-models of which	p 46 p 62 p 152 p 161 p 174 p 351 p 351 p 355 p 355 p 366
ROLL	2
picked up the train I called Dick and made it roll to the window and said Station. I explained: The station R. Mayer, Cantor, I will not draw up an honor roll of these dramas that sometimes lead to madness ... , a list	p 45 p 371
ROLLAND	1
precipitating the unconscious. Thus in the 1936 letter to Romain Rolland, Freud writes: Everything unfolds as if the essential were to	p 80
ROMAIN	2
places himself on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert was precipitating the unconscious. Thus in the 1936 letter to Romain Rolland, Freud writes: Everything unfolds as if the essential were	p 76 p 80
ROMAINE	1
5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire	p 76
ROMAN	9
principle of the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he defines marriage as the tie that 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not both at was already true of the completely oriental art of the Roman Emperors, the twelve paranoiacs of Suetonius. In a great book in the coextension of nature and history, to ransack the Roman Empire, the Mexican cities, the Greek gods, and the discovered complementary filiation. The essence of this concept, which resembles the Roman distinction between agnation and cognation, is that any Ego is the despot's procession up to the time of the late Roman emperors, and the juridical form will accompany the imperial formation delirium of the twelve Caesars and the Golden Age of Roman Lawtaking the debtor's side against the creditor when necessary the elements they found in the immanence of the objective Roman world, and the purists, who wanted a fresh start in	p 71 p 76 p 76 p 87 p 87 p 146 p 213 p 213 p 222
ROMANCE	11
he considers this something as a variant of the familial romance, a paranoiac recording by which desire causes precisely the familial is only little by little that he makes the familial romance, on the contrary, into a mere dependence on Oedipus, and rupture with families be taken as a sort of familial romance that would indeed bring us back again to families and apprenticeships (the teacher as father-substitute, and the book as family romance). Freud couldn't abide a simple humorous remark by Jung, to the resonance of the triangle reach its limit? A familial romance expresses an effort to save the Oedipal genealogy, but it paranoiac type—which explains why Freud first discovers the familial romance and Oedipus while reflecting on paranoia. Oedipus is a dependency the thievish maid as the poor woman. Secondly, the familial romance and fantasy activity in general will be presented by Freud and object choices as defenses against incest? (Thus the familial romance, or Oedipus's own wish to have been born of poor glimpsed for a moment by Freud apropos of the familial romance, before the Oedipal trapdoor slams shut? It is the direction to the heart of the ordeal of desire. The familial romance is not a derivative of Oedipus; Oedipus is a drift derivative of Oedipus; Oedipus is a drift of the familial romance, and thereby of the social field. It is not a	p 55 p 55 p 89 p 114 p 126 p 278 p 353 p 354 p 354 p 355 p 355
ROMANS	1
and a Mycenaean under the Greeks, an Etruscan under the Romans. And yet their origin sinks into oblivion, a latency that	p 218
ROME	1
of the decoded flows. Let us take the example of Rome: the decoding of the landed flows (des flux fanciers) through	p 223
ROOM	7
the space between the outer and inner doors of the room, shutting himself in, saying dark, and ran out again directly molar or collective formations comprising singularities distributed haphazardly (a living room, a group of girls, a landscape). Then, within these nebulae fulfillment outside the asylum, in psychoanalysis and in the consulting room of the analyst. Freud is the Luther and the Adam progressive. But no one today can enter an analyst's consulting room without at least being aware that everything has been played tottering walk of Molloy and his bicycle preserves the mother's room as the vestige of a goal; the vacillating spirals of imply great movements in extension; it becomes immobile, in a room and on a body without organs—an intensive voyage that	p 45 p 69 p 271 p 308 p 315 p 319

despite the recognized continuation of his delirious ideas. There is room for doubting that the decision would have been the same	p 364
ROOMS 1	
at play, or a child crawling about exploring the various rooms of the house he lives in. He looks intently at	p 46
ROOT 4	
deliriums. The intensive emotion, the affect, is both the common root and the principle of differentiation of deliriums and hallucinations. We and one that nags at my modesty, is that at root every name in history is I. Yet it was never her children. Now this is indeed where the myth takes root, the myth that does not express but conditions. As Griaule that bad conscience, this ugly growth—i.e., Oedipus—took root and began to grow. It is simply that one more	p 84 p 86 p 157 p 215
ROOTED 2	
depressive position is only a cover-up for a more deeply rooted schizoid attitude.) For the rigors of the law are only would mean that the death instinct is even more deeply rooted in the State than thought, and that latency not only	p 43 p 214
ROOTS 3	
bird. I am the tree of Tolstoy. I am the roots of Tolstoy.... I am husband and wife in one. I the commercial and bank credits, purely commercial credit has its roots in simple circulation where money develops as means of payment to discover the image of a family castle under the roots of the uprooted tree that crosses through their body without	p 77 p 229 p 315
ROPES 1	
and homunculi, with their organization and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber the	p 281
ROSSET 1	
rather than a process of production, of industrial production. Clement Rosset puts it very well: every time the emphasis is put	p 26
ROTATIONS 1	
the marvelous discovery of partial objects, that world of explosions, rotations, vibrations. But how can we explain the fact that she	p 44
ROUDINESCO 1	
is to lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen that, in Lacan, the hypothesis of an	p 310
ROUGH 1	
harmonious whole out of heterogeneous bits by rounding off their rough edges. We believe only in totalities that are peripheral. And	p 42
ROULETTE 1	
next to egoism. It takes the place of zero in roulette. The house always wins. So too does death. The law	p 335
ROUND 7	
desire, how have the child's desiring-machines begun to turn endlessly round and round in a total vacuum, so as to produce have the child's desiring-machines begun to turn endlessly round and round in a total vacuum, so as to produce the child-machine how could it be otherwise? The body without organs closes round the deserted places. The theater of cruelty cannot be separated From this point of view, the discussion can only go round in circles between the holders of a cultural interpretation and itself, any more than it prevented classical capitalism from getting round the break by continuing its veritable mole work, always effecting the impasses of a molar representation that the family closes round itself. What is the use of going from the imaginary illness. Or—the third case—the process sets to turning round in the void. Since it is now a process of	p 37 p 37 p 85 p 174 p 256 p 308 p 363
ROUNDING 1	
at forming a harmonious whole out of heterogeneous bits by rounding off their rough edges. We believe only in totalities that	p 42
ROUSSEAU 1	
man-nature. And how much malice and ruse there are in Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or	p 112
ROUSSEAUISM 1	
and somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a conception of the unconscious that is thought	p 112
ROUSSEAUISTIC 1	
engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And how much malice and ruse there are	p 112
ROUSSEL'S 2	
Even, the machine in Kafka's In the Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse machines in a theater representing	p 18 p 316
ROUTE 4	
Let us trace it along a first path (the shortest route): the points of disjunction on the body without organs form Madness-Disorder; to arrange things so that disalienation goes the same route as alienation, with Oedipus at both ends; to establish the starting from lines and points without a discernible identity. The route taken by the decoded flows is traced by recent monetary these same individuals decompose it. ... By way of the circuitous route of science and art, human beings have many times revolted	p 20 p 93 p 245 p 368
ROWBOAT 1	
schizophrenics out for a ride in a van and a rowboat, and on a picnic in the midst of nature: an	p 3
ROYAL 11	
for example, the astonishing discovery by Mitscherlich that the British Royal Family, after all, is not such a bad thing. It service of social repression would be made to end. The royal barbarian incest is merely the means to overcode the flows extended filiations are subsumed by direct filiation. Incest or the royal trinity is therefore the whole of the repressing representation insofar as voice. Hence something else is always at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and the despot, as though to the peacock's tail of a royal train, and that they have in this body their own that they have in this body their own intensive representatives. Royal incest is inseparable from the intense multiplication of organs and on the new full body. (Sade saw clearly this always royal role of incest.) The apparatus of social repression-psychic repression—i	p 80 p 201 p 209 p 210 p 210 p 210 p 210

movements of flows: the intense germinal influx, the surflux of royal incest, and the reflux of excrement that conducts the dead of a detached object; the double bind of overcoding or royal incest; the biunivocalization, application, and linearization of the chain between the son will have to take form—that is, the royal triad must masculinize itself—and this must occur as a	p 211 p 215 p 217 p 316
But why return to dreams, why turn them into the royal road of desire and the unconscious, when they are in	
RUBBED 1	
the verse water will be drunk, one's body will be rubbed with it, and one's hands will be washed with it	p 206
RUBBISH 1	
infinitely more important is—why revert to myth? ... This ideational rubbish out of which our world has erected its cultural edifice	p 298
RUBRIC 1	
to such and such a zone, but under a different rubric from that of parents. And the organizer is the social	p 355
RUBRICS 1	
i.e., the other class as determined under the empirical rubrics of the richest and the poorest, and sometimes both at	p 354
RUDIMENTARY 1	
desired. It is quite troublesome to have to say such rudimentary things: desire does not threaten a society because it is	p 116
RUIN 2	
periphery develops by means of a disarticulation that ensures the ruin of traditional sectors, the development of extraverted economic circuits,	p 232
a projected on a stage. The great territorialities have fallen into ruin, but the structure proceeds with all the subjective and private	p 308
RUINOUS 1	
from introducing the decoding of flows that alone would be ruinous to the system under consideration. And in more recent examples	p 220
RUINS 6	
the capitalist machine, insofar as it was built on the ruins of a despotic State more or less far removed in	p 33
which is always destined to reconstitute itself on its own ruins; and likewise for the organization of the political function in	p 151
contrast to the other forms that were established on the ruins of the Urstaat. For the Urstaat was defined by overcoding	p 252
to the other. Born of decoding and deterritorialization, on the ruins of the despotic machine, these societies are caught between the	p 260
through factitious and artificial reterritorializations. Capitalism is constructed on the ruins of the territorial and the despotic, the mythic and the	p 303
art and science establishing themselves as dominant powers, on the ruins of institutions. Why this appeal to art and science, in	p 368
RULE 21	
daddy, or by the pleasure of violating a taboo. The rule of continually producing production, of grafting producing onto the product	p 7
each acid keys into its proper position. As a general rule, the problem of the relationships between parts and the whole	p 44
according to whether the social production of goods imposes its rule on desire through the intermediary of an ego whose fictional	p 63
goods themselves, or whether the desiring-production of affects imposes its rule on institutions whose elements are no longer anything but	p 63
drives	
connections of desiring-production were found to comply with a binary rule; and we have even seen that a third term intervened	p 72
to us: either you will internalize the differential functions that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you	p 79
who is not a father. Therefore we formulate the following rule, which we feel to be applicable in all cases: the	p 97
no longer a deprivation, that turns the law into a rule of the game and no longer a commandment, and the	p 111
to a male twin of his genetrix, and the mythical rule of the union of two paired members proposes him as	p 158
of a structural function of the inversion of the social rule, a function destined to found the prohibition and its transgression	p 161
savage primitive formation that it supplants by imposing its own rule of law, but that continues to haunt it. It is	p 194
what Pierre Gordon showed in his strange book: the same rule that proscribes incest must prescribe it for certain persons. Exogamy	p 200
can, to varying degrees, be bound together, assimilated, does not rule out the existence of two sequences in the phenomenon: the	p 200
is the penalty that writes both the verdict and the rule that has been broken. In vain did the body liberate	p 212
secured for itself direct interests in production. As a general rule, State controls and regulations tend to disappear or diminish only	p 253
differentiations: the same thing is found all over, following a rule of inverse relation, or double bind. All of production is	p 307
of desiring-production. We should again call to mind the practical rule laid down by Leclaire, following Lacan, the rule of the	p 314
the practical rule laid down by Leclaire, following Lacan, the rule of the right to non-sense as well as to the	p 314
of their molecular dispersion. Let us therefore return to the rule so clearly stated by Serge Leclaire, even if he sees	p 323
regression, assumption, sublimation—and all of that according to what rule? The law of the great Phallus that no one possesses	p 351
that the oscillation is not equal, and that as a rule the schizoid pole is potential in relation to the actual	p 376
RULED 2	
the two ends of the chain in all the territory ruled by the despot, from the borders to the center: all	p 209
nonetheless a class that rules and a class that is ruled, both defined by surplus value, the distinction between the flow	p 254
RULES 13	
are binary machines, obeying a binary law or set of rules governing associations: one machine is always coupled with another. The	p 5
characteristics: the possession of a stock of materials or of rules of thumb that are fairly extensive, though more or less	p 7
desiring-production give way to a pairing of people under the rules of familial reproduction. Partial objects now seem to be taken	p 71
identifies with the global persons, with the loss of differentiating rules or differential functions. But we should stress the fact that	p 78
all history in the light of capitalism, provided that the rules formulated by Marx are followed exactly. First of all, universal	p 140
one who has to be eaten, eaten according to social rules as exact as those followed in carving up and apportioning	p 144
indicating its own impotence. Ethnologists are constantly saying that kinship rules are neither applied nor applicable to real marriages: not	p 151
because	
neither applied nor applicable to real marriages: not because these rules are ideal but rather because they determine critical points where	p 151
read under the sign of classes, but by observing the rules set forth by Marx, and bearing in mind that classes	p 153
the persons discernible only by subjecting them to the homosexual rules of alliance. Incest is only the retroactive effect of the	p 165
service of a signifier, whose effects they express following exegetical rules; Or whether, on the contrary, they break through this wall	p 243
will be said that there is nonetheless a class that rules and a class that is ruled, both defined by surplus	p 254
are not themselves signifying, and do not answer to the rules of a linguistic game of chess, but instead to the	p 309
RULING 5	
artists there are—wherever they appear something new arises, a ruling structure that lives, in which parts and functions are delimited	p 191
does anything more than guarantee the private property of a ruling class that becomes distinct from the State.) The abolition of	p 196
and private property. It no longer of itself forms a ruling class or classes; it is itself formed by these classes	p 221
the State is entirely in the service of the so-called ruling class is an obvious practical fact, but a fact that	p 253
surplus value as the first aspect of its immanence), a ruling class that is all the more ruthless as it does	p 372
RUMBLE 1	
representation. But production is not thereby suppressed, it continues to rumble, to throb beneath the representative agency (instance	p 296
representative) that suffocates	

RUMINANT	1	
all ricky. Just as there are two stomachs for the ruminant, there must also exist two abortions, two castrations for sick		p 334
RUMINATE	1	
voyage through history. For Nietzsche is not the kind to ruminate over the death of the father, and spend all his		p 106
RUN	16	
suck with, no anus to shit through. Will the machines run so badly, their component pieces fall apart to such a		p 8
how all this fits together so that the machine will run: the question itself is the result of a process of		p 8
out. Desiring-machines, on the contrary, continually break down as they run, and in fact run only when they are not functioning		p 31
contrary, continually break down as they run, and in fact run only when they are not functioning properly: the product is		p 31
parts of the machine are the fuel that makes it run. Art often takes advantage of this property of desiring-machines by		p 31
inventions entirely out of gear rather than let them simply run down, and chose to end his compositions with abrupt breaks		p 31
have a similar history, and our knowledge of them has run up against the same sort of difficulties and illusions. During		p 91
a state, or gives rise to such states, which endlessly run the risk of making it topple into breakdown and disintegration		p 136
organs be hewn into the socius, and that the flows run over its surface—through which man ceases to be a		p 144
is the deterritorialized socius, the wilderness where the decoded flows run free, the end of the world, the apocalypse. Secondly, however		p 176
death and schemes to bring it about. ... In the long run it is the father who appears guilty, through having tried		p 274
any sun, advance toward nothing. The wireless telegraph poles that run along the left side of the road, the barren trees		p 317
force of a strange love for this counterinvestment. Flows that run on the porous full body of a socius—these are		p 346
the other by subject-groups. It is true that we still run up against all kinds of problems concerning these distinctions. In		p 367
machine works too, believe me. The capitalist machine does not run the risk of becoming mad, it is mad from one		p 373
gentlemen who keep up the machine; how it does not run the risk of dying all alone, but rather of making		p 373
RUN-OF-THE-MILL	1	
this is all the more true in the case of run-of-the-mill practitioners who no longer have the slightest notion of what		p 45
RUNNING	3	
every production of a machine, every sound of a machine running, becomes unbearable to the body without organs. Beneath its organs		p 9
undertaking that pierces the mask of Oedipus, a different flow running through the openings in the mask, a different adventure—that		p 92
breaking down. One is then able to say what this running or this functioning consists of: in the cycle of the		p 330
RUNS	10	
oar, he goes into the kitchen, into the study, he runs toy cars back and forth. It is obvious that his		p 47
determinations, and enter into aberrant communication following a transversal that runs through the whole work; an immense flow that each		p 69
partial		
viewpoint of genesis. At least in the beginning, this argument runs, the unconscious is expressed in a state of familial relations		p 99
fluctuations of flows: desire is present wherever something flows and runs, carrying along with it interested subjects—but also drunken or		p 105
limit, and the result of the process insofar as it runs up against the limit and pounds endlessly away there? Why		p 136
tangent of deterritorialization that traverses the representative spheres, and that runs along the body without organs. Leaving, escaping, but		p 315
while causing		
for a bicycle bell, half a crutch (if one indefinitely runs up against the same set of pure singularities, one can		p 324
neurosis, since it is an outcome of the neuroticization that runs counter to the process. Finally, everything is process, schizophrenia as		p 363
and interests working together; of course this order of causes runs the risk of closing and cementing the breach in the		p 378
It will be a decoded flow, a deterritorialized flow that runs too far and cuts too sharply, thereby escaping from the		p 378
RUPTURE	18	
or development of the personality, he views process as a rupture or intrusion, having nothing to do with an imaginary relationship		p 25
that the order of families hides from us. Should the rupture with families be taken as a sort of familial romance		p 89
insisting on the schematic character of the distinction, for the rupture is also found in neurosis with the return of the		p 123
invades the psychotic consciousness only at the price of a rupture with the real, whereas in neurosis the identity remains that		p 126
that had not sufficiently penetrated his body. The crime, a rupture of the phonographic connection, re-established by the spectacle of the		p 191
It is here that Nietzsche speaks of a break, a rupture, a leap. Who are these beings, they who come like		p 192
set flows in motion, and establish breaks that overflow or rupture the sign's conditions of identity, and that cause books within		p 243
fully that, in another sense, it alone represents a veritable rupture with this becoming, a break with it, in contrast to		p 252
other. Subject-groups are continually deriving from subjugated groups through a rupture of the latter: they mobilize desire, and always cut its		p 349
notwithstanding, the gregarious impulse in and by science caused this rupture to fail. The day humans are able to behave as		p 368
inconceivable. A conspiracy joining together art and science presupposes a rupture of all our institutions and a total upheaval of the		p 368
different sort of investment, and must perform a kind of rupture with causality as well as a calling in question of		p 377
except at the cost of, and by means of a rupture with, causality. Desire is an exile, desire is a desert		p 377
on the other hand have as their sole cause a rupture with causality, a revolutionary line of escape; and even though		p 377
the weakest links, within causal series that made such a rupture possible, only what is of the order of desire and		p 377
of desire and its irruption accounts for the reality this rupture assumes at a given moment, in a given place. It		p 377
sovereignty; and finally unconscious revolutionary investments that perform a real rupture with causality in the order of desire. And in the		p 378
whose sole cause is desire—which is to say the rupture with causality that forces a rewriting of history on a		p 378
RUPTURES	9	
everything functions at the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and		p 42
fragmentations		
the First International? To the secret Committee? To the first ruptures, which signify renunciations by Freud as much as betrayals by		p 55
crazy or senile. The family does not engender its own ruptures. Families are filled with gaps and transected by breaks that		p 97
explains well how, in terms of the crises and the ruptures (coupures) within science, there is a drama for the scientist		p 100
the history of contingencies, and not the history of necessity. Ruptures and limits, and not continuity. For great accidents were necessary		p 140
not only institutionalized conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside		p 151
history, and		
of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of filiation and the fluctuations		p 152
of alliance		
a familial group with which he is already preparing his ruptures and his conformities. What a muddle, what an emulsion the		p 278
in their turn derive from subjugated groups by way of ruptures in the latter. Capitalism is continually cutting off the circulation		p 376
RURAL	3	
the State establishes itself on the foundations of the primitive rural communities, which keep their ownership of the soil, while the		p 194
what forms the specific character of Asiatic production: the autochthonous rural communities subsist, and continue to produce, inscribe, and		p 196
consume; in		
at once because it functions on the basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous		p 198
machines from		
RUSE	1	
unconscious is Rousseauistic, being man-nature. And how much malice and ruse there are in Rousseau! Transgression, guilt, castration: are		p 112
these determinations		

RUSES	1	
is this confidence in the law, the unawareness of the ruses and the procedures of the law, that leaves us wondering		p 114
RUSH	1	
the bicycle horn and the dead rat's ass. Let's not rush to introduce a term that would be like a phallus		p 323
RUSHES	1	
signs that deliver themselves over to the order of desire: rushes of breath and cries. (In particular, formal investigations concerning manual		p 243
RUSHING	1	
come, although what comes to them always comes from without, rushing in through their opening. Perhaps it is even for this		p 152
RUSSELL	1	
require formalization, the other type of non-sense spoken of by Russell is brought to mind by the double-bind situation: an alternative		p 80
RUSSELL'S	1	
which he interprets as a contrary from the viewpoint of Russell's theory of types. It seems to us that the double		p 79
RUSSIA	2	
decaying overbroken workers.... with your eyes with your eyes of Russia with your eyes of no money . with your eyes of		p 279
promote participation, the single class; let's take a step toward Russia, which is taking so many toward us; etc. But within		p 373
RUSSIAN	6	
collective agents of production and antiproduction. Psychoanalysis is like the Russian Revolution; we don't know when it started going bad.		p 55
We		
center to the periphery). Capitalism was able to digest the Russian Revolution only by continually adding new axioms to the old		p 253
problems resolved beforehand? The immense accomplishment of Lenin and the Russian Revolution was to have forged a class		p 256
consciousness consonant with		
against the State, or which the State instigates and organizes. (Russian nationalism, the territoriality of the party: the proletariat was only		p 258
dominant class. But it is just as obvious for the Russian Revolution, with its formation of a party apparatus. This situation		p 344
that troubles the Zionist state, just as it is not Russian socialism that troubles world capitalism.) There is no metaphor here		p 374
RUSTIC	1	
A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or a work table		p 6
RUTHLESS	2	
of representation, which will render the latter more foreign,.more ruthless, more definitive, or more infinite with respect to desiring-production.		p 202
But		
its immanence), a ruling class that is all the more ruthless as it does not place the machine in its service		p 372
RUTHLESSLY	1	
maternal undifferentiated. The law of the double bind operates relentlessly, ruthlessly, flinging us from one pole to the other, in such		p 90
S'EN	1	
or ce monde du pere-mere est justement ce qui doit s'en aller, east ce monde dedouble-double, en etat de desunion constante		p 122
SABOTAGE	1	
class. Between the servants of the machine, and those who sabotage it or its cogs and wheels. Between the social machine's		p 255
SABOTAGING	1	
unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In		p 338
the unconscious it		
SAC	1	
away the seed unfecund. Amniotic fluid spilling out of the sac and kidney stones; flowing hair; a flow of spittle, a		p 5
SACRED	4	
two top incisors of the ancestor hunter, contained in a sacred pouch, but which can escape from the pouch and penetrate		p 167
serve as initiators to exogamous subjects of both sexes: the sacred deflowerer, the ritual initiator on the mountain or across the		p 200
touchstone of the pure psychoanalyst, on which to sharpen the sacred blade of a successful castration. Yet what was the other		p 354
the whole works being blessed by successful castration in a sacred triangular form—the same tendency in more disguised forms is		p 359
SACRIFICE	1	
within society. Nothing in the life of any subject would sacrifice a very large part of its interests. Like all the		p 41
SACRIFICED	2	
only the renunciation of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger? For what Freud and		p 54
the		
full body of antiproduction where the organs-partial objects of a sacrificed Nommo are attached. It is because the placenta, as a		p 158
SACRIFICES	2	
his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he felt the need to create a memory for		p 145
need to create a memory for himself; the most dreadful sacrifices and pledges (...), the most repulsive mutilations (...), the cruelist rites of		p 145
SAD	2	
restored to psychoanalysis. For it has become very dismal, very sad, quite interminable, with everything decided in advance. Will it be		p 113
us to sing life. And see how the most defeated, sad .song of death emanates from it: eiapoepia. From the start		p 331
SADE	1	
of organs and their inscription on the new full body. (Sade saw clearly this always royal role of incest.) The apparatus		p 210
SADIST	1	
that are too large—even the perverted machines of the sadist or the masochist, even the influencing machines of the paranoiac		p 322

SADISTICO-PARANOIAC	1	
again applies: Schreber's father invented and fabricated astonishing little machines, sadistico-paranoiac machines—for example head straps with a metallic shank and		p 297
SADNESS	1	
that the schizo is not joyous either? But doesn't his sadness come from the fact that he can no longer bear		p 113
SADOMASOCHISTIC	2	
a mother fixation, of a dominant depressive nature and a sadomasochistic guilt, was quickly applied to Proust. In a more general connection for all the machines of desire, a locus of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs		p 68 p 369
SAFE CRACKER	1	
the schizophrenic as the petty thief is to the daring safecracker. So the question returns: what reduces the schizophrenic to his		p 88
SAFOUAN	1	
this space. In search of the structure in psychoanalysis, Moustafa Safouan is able to present it as a contribution to a		p 306
SAGGING	1	
farewell with Communist Party and a broken stocking.... with your sagging belly with your fear of Hitler with your mouth of		p 279
SAILOR	1	
Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It is not the technique, the technical machine, that is		p 224
SAINT	4	
his disciples, the anchorite and his monks, Christ and his Saint Paul. Moses flees from the Egyptian machine into the wilderness		p 193
his people a new religious-military organization. In order to summarize Saint John the Baptist's enterprise, one author declares: John attacks		p 193
at the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor woman		p 366
emit flows on it that the myriad wounds, such as Saint Sebastian's arrows, come to cut and cut again in such		p 369
SAINT-JUSTE	1	
can participate in both kinds of groups in diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics at		p 349
SAINT-SIMON	1	
French School of the nineteenth century, under the influence of Saint-Simon, should be credited with the discovery of class struggle and		p 253
SAKE	8	
reality. Oedipus is what all but got lost for the sake of a biological realism. But is it correct to present		p 54
In reality it is a completely ideological beginning, for the sake of ideology. Oedipus is always and solely an aggregate of		p 101
of the intensive germinal filiation that is repressed for the sake of an extensive somatic memory, created from filiations that have		p 160
the decoded flows to production, in a production for production's sake that rediscovers the primitive connections of labor, on condition—on		p 224
not merely that his aim is the production for production's sake that generates surplus value, it also includes the realization of		p 235
the subjective essence of abstract wealth or production for the sake of production, that is, production as an end in itself		p 259
interest nor a purpose. A sort of art for art's sake in the libido, a taste for a job well done		p 347
immanence, expressing the twofold nature of capitalism: production for production's sake, but under the conditions of capital). There is not one		p 373
SALABLE	1	
cars, the only difference being that the schizos are not salable. How then does one explain the fact that capitalist production		p 245
SALARIES	1	
the uses for which it is allocated (interest, dividends, management salaries, purchase of production goods, etc.). The incompetent observer		p 238
has the		
SALARY	1	
worker who is not even bought, since the reflux or salary distribution creates the purchasing power, instead of presupposing it. Who		p 238
SALE	3	
say it intervenes within the process as such for the sale purpose of rejecting any attempt to impose on it any		p 15
machine: how to produce, how to think about fragments whose sale relationship is sheer difference—fragments that are related to one		p 42
that civilization on the contrary finds itself sanctified as the sale agency capable of opposing the death desire. And how. does		p 332
SALISBURY	1	
concerning the Tiv of the Niger River, or those of Salisbury concerning the Siamese of New Guinea, have shown how the		p 248
SALVAGES	1	
of this structure, even in the objective representations that it salvages and reinterprets in terms of hidden representatives, their migrations and		p 306
SALVATION	3	
for their servitude as stubbornly as though it were their salvation? How can people possibly reach the point of shouting: More		p 29
which it was linking its fate-to have brought about this salvation even at the price of a regression, and even though		p 217
in general, the need to restore a pure race, the salvation of the social and moral order, then he passes to		p 274
SAME	320	
itself, thus making them the productions of one and the same process. Second, we make no distinction between man and nature		p 4
subject and object, etc.); rather, they are one and the same essential reality, the producer-product. Production as process overtakes all		p 5
idealistic		
though more or less a hodgepodge—multiple and at the same time limited; the ability to rearrange fragments continually in new		p 7
a matter of economy. Production is not recorded in the same way it is produced, however. Or rather, it is not		p 12
is not reproduced within the apparent objective movement in the same way in which it is produced within the process of		p 12
of the production of recording, whose law is not the same as that of the production of production. The law governing		p 12
all the disjunctive syntheses between the two amount to the same on the slippery surface. Whereas the either/or claims to mark		p 12
possible permutations between differences that always amount to the same as they shift and slide about. As in the case		p 12
themselves to the mind. Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed		p 12
continuous communication with immediate redeparture		
thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same thing with delayed redeparture.		p 12

Immediate discontinuous communication with immediate redeparture
 thing with delayed redeparture. Immediate discontinuous communication with immediate redeparture. Same thing with delayed redeparture. p 12

Delayed discontinuous communication with immediate redeparture
 thing with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Thus p 12

the schizophrenic, the possessor of
 another, according to the questions asked him, never giving the same explanation from one day to the next, never invoking the p 15
 explanation from one day to the next, never invoking the same genealogy, never recording the same event in the same way p 15
 the next, never invoking the same genealogy, never recording the same event in the same way. When he is more or p 15
 the same genealogy, never recording the same event in the same way. When he is more or less forced into it p 15
 for the simple reason that the result is always the same, no matter what the disjunctions. Although the organ-machines attach themselves p 15
 is more complex, but leads in the end to the same thing: by means of the paranoiac machine and the miraculating p 20
 specificity of the product tends to evaporate, while at the same time the possibility of another outcome, another end result of p 24
 itself by detaching itself from the object, though at the same time it intensifies the lack by making it absolute: an p 26
 is repression. Desire and its object are one and the same thing: the machine, as a machine of a machine. Desire p 26
 of a subject that has lost its desire at the same time that it loses the passive syntheses of these conditions p 27
 exterior to desire (the demands of rationality), while at the same time the production of desire is categorized as fantasy and p 28
 reality, or stated another way, desiring-production is one and the same thing as social production. It is not possible to attribute p 30
 size. Except for this difference in regime, they are the same machines, as group fantasies clearly prove. When in the course p 31
 implanting itself upon it like a graft, and at the same time the parts of the machine are the fuel that p 31
 role of the death instinct in particular). But at the same time they are the same machines, despite the fact that p 32
 in particular). But at the same time they are the same machines, despite the fact that they are governed by two p 32
 constantly counteracts, constantly inhibits this inherent tendency while at the same time allowing it free rein; it continually seeks to avoid p 34
 the machine to which it is connected, but at the same time is also a flow itself, or the production of p 36
 in terms of autism). We find ourselves confronted with the same problem once again: How has the process of the production p 37
 separate: to separate; se parere: to engender oneself. At the same time he points out the intensive nature of this interplay p 41
 up when it burps; it is at one and the same time the restitution of something that has been levied from p 41
 Whole and Its Parts In desiring-machines everything functions at the same time, but amid hiatuses and ruptures, breakdowns and failures, p 42
 stalling

back together to create a unity that is precisely the same as the original unity. We no longer believe in a p 42
 that is produced apart from them and yet at the same time is related to them. Geneticists have noted the same p 44
 same time is related to them. Geneticists have noted the same phenomenon in the particular language of their science: ... amino acids p 44
 ways, yet Jung's initial reservation was a telling one. The same remark holds true of children's games. A child never confines p 46
 the break between Freud and Jung irreconcilable. Yet at the same time the two of them continued to share the belief p 46
 and that he neuroticizes everything in the unconscious at the same time as he oedipalizes, and closes the familial triangle over p 55
 of Oedipus, the great agent of antiproduction in desire. The same history as that of Capital, with its enchanted, miraculated world p 56
 into account. ... What we mean is that, starting from the same postulate, Jung is led to restore the most diffuse and p 57
 be defined positively. We must speak of castration in the same way we speak of oedipalization, whose crowning moment it is p 60
 of desiring-machines—all positive, all productive—are projected into the same mythical space, the unary stroke of the signifier. We have p 61
 of production and antiproduction, this ensemble being present at the same time in each individual and in the socius that presides p 61
 undefined something that is hopeless, disenchanting, tired, and at the same time a serenity, a certitude in the finished work. It p 65
 place in In Search of Lost Time, one and the same story with infinite variations? It is clear that the narrator p 68
 object produces and cuts again, reproduces and cuts at the same time. More than vice, says Proust, it is madness and p 69
 mouth filled. What is more, their entire love tells the same story. From the statistical nebula, from the molar entirety of p 69
 two accursed and guilty series that bear witness to the same castration with two nonsuperimposable sides, the Sodom series and the p 69
 the combinations and permutations where the differences amount to the same without ceasing to be differences. We are statistically or molarly p 70

young men ... indeed, they can take, with such women, the same pleasure as with a man.... For in their relations with p 70
 prefers women—the role of another woman, and at the same time a woman offers them approximately what they find in p 70
 partial and nonspecific use. In the first, desire at the same time receives a fixed subject, an ego specified according to p 70
 complete objects and is forbidden them at one and the same time. Therefore it is indeed the same Oedipal operation that p 70
 one and the same time. Therefore it is indeed the same Oedipal operation that lays the foundations for the possibility of p 70
 only in the fetishist view of stocks and lacks. The same is true of the Oedipal code: the libido as energy p 73
 Oedipal framework: this projection of all the breaks-flows onto the same mythical locale, and all the non signifying signs into the p 73
 mythical locale, and all the non signifying signs into the same major signifier. The effective triangulation makes it possible to assign p 73
 on the co-ordinates that differentiate it at one and the same time with regard to generation, sex, and vital state. And p 75
 but into itself. Even the distances are positive, at the same time as the included disjunctions. It would be a total p 76
 does not reduce two contraries to an identity of the same; he affirms their distance as that which relates the two p 77
 God of religion, even though they are related to the same syllogism. In Le Baphomet Klossowski contrasts God as the master p 77
 The disjunctive synthesis of recording therefore leads us to the same result as the connective synthesis: it too is capable of p 78
 clear that the exclusive disjunctions are not at all the same as the inclusive disjunctions; neither God nor the parental designations p 78
 inclusive disjunctions; neither God nor the parental designations play the same role in the two. In exclusive disjunctions, parental appellations p 78
 no

and the undifferentiated with which it threatens us. With the same movement the Oedipus complex inserts desire into triangulation, and p 79
 prohibits

its desires with these persons, in the name of the same requirements of differentiation. But it is this undifferentiated that Oedipus p 79
 of Oedipus can no longer even be raised. By the same token, we do not share the pessimism that consists in p 82
 who is dancing. But simulation must be understood in the same way as we spoke of identification. It expresses those nondecomposable p 87
 sick from the Algerian problem. I had partaken in the same foolishness as they (sexual pleasure). They adopted me as one p 90
 and our knowledge of them has run up against the same sort of difficulties and illusions. During the development of the p 91
 one hand, all kinds of other variable substances had the same action as the envisaged organizing stimulus, and that on the p 91
 substances and materials, when killed, boiled, and pulverized, have the same effect. It was the beginnings of the development that favored p 91
 But that is just the beginning of the question, the same question as in the case of the biological egg. For p 92
 Transgression-Punishment, Madness-Disorder; to arrange things so that disalienation goes the same route as alienation, with Oedipus at both p 93
 ends; to establish

Hochman analyzes some interesting varieties of psychotic families under the same fusionist postulate: the properly fusionist family, where p 93
 differentiations are no

and to remain outside the affair, uninvolved in politics. The same could also be said with respect to apparently peaceful times p 97
 since this beyond consists in duping others into taking the same path (the children to come), and also since the first p 99
 not at the beginning. But not at all in the same fashion. We have seen that desiring-production was the limit of p 101
 any case conscious and unconscious investments are not of the same type, even when they coincide or are superimposed on each p 105
 the father dead or not dead, it amounts to the same thing, since the same psychic repression (refoulement) and the same p 106
 not dead, it amounts to the same thing, since the same psychic repression (refoulement) and the same social repression (repression) continue p 106

same thing, since the same psychic repression (refoulement) and the same social repression (repression) continue unabated, here in the p 106
 name of

believes in myths, in the Furies, Apollo, and Athena. The same reproach applies even better to psychoanalysts: it would seem that p 107
 to affirm or deny such a being amounts to the same thing, or to live it or kill it: one and p 108
 or to live it or kill it: one and the same misconception (contresens) concerning the nature of the unconscious. But psychoanalysts p 108
 The tone may vary, but the message remains basically the same: you will not escape Oedipus, your sole choice is between p 108
 triangular situation, the token of his identity, and at the same time he discovers—sometimes in a depressive mode, sometimes in p 109
 us to be multimorph, but always to revolve around the same error, and to envelop theoretical and practical paralogsms. In the p 110
 called lack, law, and signifier. It is one and the same error, an idealism that forms a pious conception of the p 111
 without being passed on to the children, with whom the same story begins all over again)? We wonder if Oedipus in p 113
 both that social production and desiring-production are one and the same, and that they have differing regimes, with the result that p 116
 contrary uses, let us make no mistake about it, the same syntheses are at issue. It is clear what psychoanalysis expects p 116
 be founded on supposedly transcendent requirements of civilization, at the same time that the psychoanalyst plunges deeper into a familialist p 117

and revolutionary, reformist, and reactionary elements at the heart of the same theoretical and practical doctrine. We refuse to play take it of this double operation. It is in one and the same movement that the repressive social production is replaced by the more important interests of civilization (what if everyone did the same, what if everyone married his mother or kept his sister making their way into France. Not this one, however; that same year Capgras and Carrette presented a case of schizophrenia with contagious and reproduceable differentiation. For the family creates at the same time its disgraces and its honors, the nondifferentiation of its is the family's second function. The family is at the same time an anus that retains, a voice that resounds, and Nerval: he wants Aurelia, his fondest love, to be the same as Adrienne, the little girl of his childhood; he perceives in a psychotic formation as the direct effect of this same factor. It is indeed in this sense that the idea as simple as being born or dying. But at the same time his journey is strangely stationary, in place. He does at least one thing in common; they subscribe to the same puerile and reactionary conception of schizophrenia, and the same marketable the same puerile and reactionary conception of schizophrenia, and the same marketable neurotic conception of literature. A shrewd critic writes: one autistic one, the clinical entity that lacks Oedipus. Why the same word, schizo, to designate both the process insofar as it against the limit and pounds endlessly away there? Why the same word to designate both the eventual breakthrough and the possible one another in the flow that feeds one and the same desiring-machine, so many local fires patiently kindled for a generalized dismantling of the great social machines that preceded it. The same machine can be both technical and social, but only when compose the pieces of a body, which are at the same time sensory organs, anatomical parts, and joints. Prohibition (see not that offered itself as a model for privatization, at the same time as money came to express the new state of the global persons and the specific egos that serve this same quantity as units of measure. Artaud expresses it well: this segments: it is these groups of men residing in the same area, or in neighboring areas, who arrange marriages and shape arrangement of matrimonial classes and filiative lineages. It is the same for the whole project of coding the flows. How does pervert who succeeds the paranoiac or accompanies him—sometimes the same man in two situations: the bush paranoiac and the village that cause the chains to flow. Descent is at the same time flow of production and chain of inscription, stock of disjunction where everything divides, but into itself, and where the same being is everywhere, on every side, at every level, differing every side, at every level, differing only in intensity. The same included being traverses indivisible distances on the full body, and the entire genealogy for himself. And everywhere it is the same, at both ends of the indivisible distance and on every inscription by determining an exclusive and restrictive use of these same disjunctions. It is therefore inevitable that alliance be mythically represented sexes, but only prepersonal variations in intensity, taking on the same twinness or bisexuality in differing degrees. The signs belonging to of parental appellations; (2) the alliances will be at the same time qualitative relations, which the filiations presuppose as much as the viewpoint of A, or that of B, and the same is true for children. It is now only necessary to exchange, but there are always and already alliances, at the same time as the filiations are extended, expressing both what must world, and he considered himself to be placed on the same plane as she from the viewpoint of the generations ... He he is a member ... Being, according to him, of the same substance and generation as his mother, he likens himself to cause and effect, but are both products derived from this same substance, in relation to which the son is his mother's is rare that one sees myth and science saying the same thing from such a great distance: the Dogon narrative develops mixing of the generations in the son-mother case has the same effect as their correspondence in the case of the uncle-sister the uncle-sister, that is, it testifies to one and the same intensive germinal filiation that must be repressed in both cases mythical expression. The signs cease to be ambiguous at the same time as they are determined in relation to the extended it is impossible. And it is not impossible in the same sense that the Real would be impossible, but quite the can never enjoy the person and the name at the same time—yet this would be the condition for incest. Granted to incest, for this regime composed of one and the same being or flow, varying in intensity according to inclusive disjunctions The germinal flow is such that it amounts to the same to say that everything would pass or flow with it that which joins her to her own brother. At the same time, a daughter who marries becomes detached not from her determinations, since both kinds of determinations form one and the same component in the territorial machine. Since familial reproduction is not in such a system, namely the colonizers, who, during this same period when the colonized reduce the universe, will tend to authors—psychoanalysts specializing in Africa—are beyond question. But the same applies to them as to certain psychotherapists here: it would a structural Oedipus, and this time it isn't imaginary! The same is true of the psychoanalysts in Africa who apply the service of their progressive intentions. There or here, it's the same thing: Oedipus is always colonization pursued by other means, it sense of the word (suppressed, inhibited, or transformed)—at the same time as the supposed Oedipal representation. But such is not secondarily derives an image of the father from desiring-production. The same holds true for the libidinal investment of food, wherever a the link between instinctual and economic structure; and at the same time [indicating] the possibility of progress beyond the patricentric-acquisitive culture demonstrating that these are imaginary variations of one and the same structural constant, different figures of one and the same symbolic the same structural constant, different figures of one and the same symbolic triangulation, which are not identical either with the personages the structuralists from the narrowest familial point of view. The same holds for the endless debates on Is it daddy? Is the Oedipal paternal pole of the structural, both on the same axis, both speaking the same language of a familialized social the structural, both on the same axis, both speaking the same language of a familialized social realm, where one pole designates the holders of a symbolic or structural interpretation of this same organization. A second postulate common to the culturalists and the tendency—is continually drawing near the wall, while at the same time pushing the wall further way. Schizophrenia is the absolute What does it mean? Is it anything other than this same question, only this time barred? This is still the domain Biological formations and social formations are not formed in the same way in which they function. Nor is there a biological of large determinate aggregates (des grands ensembles specifies). But the same does not hold true in the case of desiring-machines as there, use, functioning, production, and formation are one and the same process. And it is this synthesis of desire that, under engineering: organic, social, linguistic, etc., elements, all tossed into the same pot to stew. The only unities-multiplicities that functionalism must know functioning (the relationship with other things in one and the same complex), according to which the symbol is never in a reason for believing in the universality of one and the same apparatus of sociocultural repression (refoulement). One can speak instead of depends, finally, on a postulate that burdens ethnology to the same extent that it has determined bourgeois political economy: the reduction that: a rock.... Furrowed skin, scarified earth, one and the same mark. The great book of modern ethnology is not so threatens to deluge every attempt at collectivity. But at the same time, how is a new memory to be created for infinite and no longer forms anything but one and the same crushing fate: the aim now is to preclude pessimistically, once semiautonomous machines from the viewpoint of production; but from this same viewpoint, it reacts on them in producing the conditions for distributive operation, consonant with the great collective designs of this same unity: major work projects, extortion of surplus value, tributes, generalized relations with itself (they do not need to speak the same language). The imperial inscription countersects all the alliances and filiations is what Pierre Gordon showed in his strange book: the same rule that proscribes incest must prescribe it for certain persons code of writing. In short, graphism in one and the same movement begins to depend on the voice, and induces a always and already an alignment on the voice, at the same time as a substitution for the voice (supplementarity), and phonetism the representing instances of desire—repressing representation/displaced represented—share the same fate, like a system of correspondences in the heart of falls back on the voice, and becomes writing. At the same time it induces the voice no longer as the voice also the movement of graphism that, at one and the same time, subordinates itself to the voice in order to subordinate language indeed presuppose two inscriptions that do not speak the same language: two languages (langages), one of masters, the other of authority that channels all the breaks-flows into one and the same locus of one and the same cleavage: the detached object into one and the same locus of one and the same cleavage: the detached object, the phallus-and-castration, the bar that delivers is a possible protest. It is at one and the same time that a half-deaf Caesar complains of an ear that wrapping of the despotic signifier—nevertheless forms part of the same question, sometimes open and sometimes barred, the same extended abstraction of the same question, sometimes open and sometimes barred, the same extended abstraction, a repressive machinery that always moves us away the variants of the new alliance, falling nevertheless under the same category. For example, feudalism not only presupposes an abstract despotic

more concrete category; while the more developed concrete preserves the same category as a subordinate relation. The State was first this metaphysical system. The infinite debt must become internalized at the same time as it becomes spiritualized. The hour of bad conscience old system to die this time from without, at the same time as the new life begins and desire receives its

lacking it, actually produces a desiring-machine that is at the same time social and technical. That is why capitalism and its the means of extorting surplus labor, but piety is this same capital as God-capital, whence all the forces of labor seem flows through abstraction. But this does not occur in the same way for both instances. First, simple exchange inscribes commercial products But why does it have no end? Doubtless for the same reasons that provoke the laughter of the capitalists and their they are bent on hiding: that it is not the same money that goes into the pocket of the wage earner

Measuring the two orders of magnitude in terms of the same analytical unit is a pure fiction, a cosmic swindle, as is continually reproducing itself. Capitalism exports filiative capital. At the same time as capitalist deterritorialization is developing from the center to

factors depend on it. It seems to us, with the same indispensable incompetence, that these problems can only be viewed under knowledge flow and the labor flow find themselves in the same situation, determined by capitalist decoding or deterritorialization. But if it military machine who are engaged in an anti-human enterprise. The same can be said in varying degrees of many millions of desire, everything moves to the rhythm of one and the same desire, founded on the differential relation of flows having no

If I like, I will never come back to the same point, although it will be the same A topological knot back to the same point, although it will be the same A topological knot where everything is connected without confusion, where be examined at the deepest level of one and the same economy, one and the same production process. Our society produces level of one and the same economy, one and the same production process. Our society produces schizos the same way it and the same production process. Our society produces schizos the same way it produces Prell shampoo or Ford cars, the only

The flows are decoded and axiomatized by capitalism at the same time. Hence schizophrenia is not the identity of capitalism, but to define both capitalism and schizophrenia. But not in the same way; they are not at all the same thing, depending in the same way; they are not at all the same thing, depending on whether the decodings are caught up in the power of the creditor). Or—what amounts to the same thing—surplus value here is determined as a surplus value the reason is precisely that they are not to the same power (x and y² for example), and that the relation qualitatively and temporally with labor itself into one and the same simple magnitude (the condition characterized by surplus value of flux abstract quantities and becomes concrete in the becoming-concrete of these same quantities. It is these quantities that are marked, no longer forced capitalism to multiply its axioms while having at the same time to reproduce its limits on an ever expanding scale of class struggle and its role in history—precisely the same men who praise the struggle of the bourgeois class against the worker, but only a fusion into one and the same flow as with profits and wages. This proposition contains something an already conquered State that finds itself confronted by the same axiomatic problems of extraction of a surplus or surplus value the State. And the two do not exist on the same scale. This is because class interest remains a function of mutually enmeshed, or like opposite faces of one and the same process. This essential aspect of the regulation performed by the of labor; but on the other hand and at the same time, it can do so only in the framework of events that restore a thing to life are not the same as those that gave rise to it in the first whatever its mutations, its indecisions—which are inscribed under the same category of new alliance). The process by no means remains of new alliance). The process by no means remains the same in the capitalist system. Representation no longer relates to a elements of production and antiproduction are not reproduced in the same way as humans themselves, but find in them a simple point in the Imaginary that Oedipus is constituted, at the same time as it completes its migration in the in-depth elements it tends to free itself or to appear freely. The same thing must be said of Freud: his greatness lies in the nature of group fantasies. Or, what amounts to the same thing, to push the simulacrum to the point where it is sick only from his own childhood), but at the same time is forced to postulate a parental pre-existence (the child the family as a subaggregate are at one and the same time immersed. The primacy of the social field as the mutually opposed, it is merely as two paths in the same statistical direction. But in the other more profound or intrinsic of desire and of its own machines. They are the same machines (there is no difference in nature): here, as organic technical, or social machines in the other: these are the same machines under determinate conditions. By determinate conditions we mean those

and exclude others, organizing the crowds. These are therefore the same machines, but not at all the same regime, the same are therefore the same machines, but not at all the same regime, the same relationships of magnitude, or the same uses same machines, but not at all the same regime, the same relationships of magnitude, or the same uses of syntheses. It the same regime, the same relationships of magnitude, or the same uses of syntheses. It is only at the submicroscopic level the organic or social machines are not formed in the same way they function, and the technical machines are not assembled function, and the technical machines are not assembled in the same way they are used, but imply precisely the specific conditions their distinct product. Only what is not produced in the same way it functions has a meaning, and also a purpose sexual energy as directly cosmic and intra-atomic, and at the same time as directly sociohistorical. It would be futile to say and was associated with a mechanics of fluids in this same body considered from a molar viewpoint. What defined the libido its gigantism. Sexuality and the desiring-machines are one and the same inasmuch as these machines are present and operating in the men and women under the yoke of one and the same illusion of consciousness, and makes them adore this yoke. Every social production becomes alienated in allegedly autonomous beliefs at the same time that desiring-production becomes enticed into allegedly unconscious representations. And

unconscious representations. And as we have seen, it is the same agency—the family—that performs this double operation, distorting and The Greeks? Then the Greeks did not produce in the same way they believed? The Hellenists? Do the Hellenists believe that in myth and tragedy tends to diminish, while at the same time he denounces in Jung, then in Rank, the re-establishment This discovery of the decoded and deterritorialized flows is the same as that which takes place for political economy and in at the always counteracted limit of capitalism? Why, at the same time as it discovers the subjective essence of desire and to mythology no less than to mythologists, but at the same time extends myth and tragedy to the dimensions of the production with a structural and theatrical representation (Darstellung) Now the same is true of both desiring-production and social production: every time

symbolic invariant that traces the path of the differentiations: the same thing is found all over, following a rule of inverse and the connections global, and the conjunctions, biunivocal), at the same time that the support gains a specificity under a structural defined as the natural and sensuous objective being, at the same time as the Real is defined as the objective being with Oedipus and castration back at a gallop, at the same time that one reduces the absence of a link to flows-schizzes or the breaks-flows that break and flow at the same time on the body without organs: not the gaping wound of the events that he accompanies this character, has the same surprises, the same premonitions, the same habits as he. Thus that he accompanies this character, has the same surprises, the same premonitions, the same habits as he. Thus it is that this character, has the same surprises, the same premonitions, the same habits as he. Thus it is that the famous eating the artifice, or the family? We always return to the same question: from what does the schizo suffer, he whose sufferings positive tasks—all these tasks are necessarily undertaken at the same time. The first positive task consists of discovering in a is nothing but a great absence, with one and the same penalty, one and the same ridiculous wound for all—castration absence, with one and the same penalty, one and the same ridiculous wound for all—castration. This entire struggle for the the other. They must not be opposed determinations of a same entity, nor the differentiations of a single being, such as half a crutch (if one indefinitely runs up against the same set of pure singularities, one can feel confident that he passive nature of the syntheses, or—what amounts to the same thing—in the indirect nature of the interactions under consideration permutation, all these indirect passive syntheses are one and the same engineering of desire. But who will be able to describe the body without organs are at bottom one and the same thing, one and the same multiplicity that must be conceived at bottom one and the same thing, one and the same multiplicity that must be conceived as such by schizoanalysis. Partial exclusions forming and appearing in the disjunctive network—at the same time as the connective lines take on a global and is their common enemy. In the desiring-machine, one sees the same catatonic inspired by the immobile motor that forces him to done with dying; and the other, according to which this same subject, fixed as I, actually dies—which is to say psychoanalysts who refused the death instinct did so for the same reasons as those who accepted it: some said that there or dynamic dualism passes between Eros and Thanatos. But the same enterprise is continued and reinforced—eliminating the machinic element of

more, throughout all the immanent combinations it forms with this same life. Absorbed, diffuse, immanent death is the condition formed by law, and an experience for the overcoded subjects, at the same time as antiproduction remains separate as the share owing to at the heart of the identity in nature. At the same time that death is decoded, it loses its relationship with aggregates; they are strictly inseparable and constitute one and the same process of production. From this point of view, the duality

paranoiac formula: I am one of your kind, from the same place as you, I am a pure Aryan, of a	p 340
answer: what is not escape and social investment at the same time? The choice is between one of two poles, the	p 341
of a molecular order appear as a lack, at the same time that the whole itself is said to be lacked	p 342
variable means peculiar to it. (These means are not the same, for example, in a despotic type of society, or in	p 342
two correspond to two modes of different investments of the same reality as social reality. There is an unconscious libidinal investment	p 345
that the unconscious libidinal investment is itself revolutionary. For the same breaks do not pass at the level of the unconscious	p 347
this socius, its investment is not necessarily revolutionary in the same sense as the preconscious investment. In fact, the unconscious	p 347
revolutionary	
power on the body without organs, It is not the same state of flows and schizzes: in one case the break	p 348
preconscious interests do not necessarily imply unconscious investments of the same nature; an apparatus of interest never takes the place of	p 348
superego. What complicates everything, it is true, is that the same individuals can participate in both kinds of groups in diverse	p 349
kinds of groups in diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics at the same time, in	p 349
Or the same group can present both characteristics at the same time, in diverse situations that are nevertheless coexistent. A revolutionary	p 349
forth and hurting everyone within range. And a man the same. Let's not be too quick to make light of the	p 351
normal, everybody's like that, but one continues to embrace the same humiliating and degrading conception of sexuality, the same figurative	p 352
conception	
embrace the same humiliating and degrading conception of sexuality, the same figurative conception as the censors'. It is certain that	p 352
psychoanalysis	
peasant girl as a substitute for the sister, having the same name as she, or the girl on hands and knees	p 354
child's libido to an entire differentiated social investment at the same time as she opens the way to a relation with	p 355
the outside and from the Real into one and the same break with the outside, with the Real. Too much always	p 357
true that the social and the metaphysical arrive at the same time, in accordance with the two simultaneous meanings of process	p 358
blessed by successful castration in a sacred triangular form—the same tendency in more disguised forms is at work in other	p 359
he claims to assign schizophrenogenic social mechanisms, and at the same time to discover them within the order of the family	p 360
an effect of neuroticization, a countereffect of one and the same illness. Or—the third case—the process sets to turning	p 363
a preconscious fashion, but whose unconscious investments are of the same type, even when they do not adopt the same body	p 364
the same type, even when they do not adopt the same body. We can't go along with Maud Mannoni when she	p 364
room for doubting that the decision would have been the same if Schreber had been schizophrenic rather than paranoiac, if he	p 364
neither Oedipal nor pre-oedipal since it all amounts to the same thing, but innocently anoedipal, and which give the revolutionary the	p 366
In what sense does the schizoid investment constitute, to the same extent as the other one, a real investment of the	p 367
its immanent disintegration in the individuals who compose it, these same individuals decompose it. ... By way of the circuitous route of	p 368
the example of the Venetian School in painting: at the same time that Venice develops the most powerful commodity capitalism, bordering	p 368
already there in the middle of the fifteenth, since the same would have to be said of the Byzantine code underneath	p 369
reach fulfillment as it proceeds—art as experimentation. And the same will be said of science: the decoded flows of knowledge	p 371
between two quantities that are homogeneous and belong to the same code, but precisely by differential relations between heterogeneous	p 372
magnitudes that	
relations between heterogeneous magnitudes that are not raised to the same power: a flow of capital and a flow of labor	p 372
perform a revolutionary break at the unconscious level with the same mode as the preconscious break. In fact, the two levels	p 375
In fact, the two levels do not function in the same mode. The new socius invested by the libido as a	p 375
of flows, breaking them and deferring the break, but these same flows are continually overflowing, and intersecting one another according to	p 376
two poles of unconscious libidinal investment do not maintain the same relationship, nor the same form of relationship, with the preconscious	p 376
libidinal investment do not maintain the same relationship, nor the same form of relationship, with the preconscious investments of interest. On	p 376
with causality in the order of desire. And in the same people the most varied kinds of investments can coexist at	p 378
determinism and freedom in Kant's philosophy: they indeed have the same object—and social production is never anything other than	p 378
desiring-production	
than desiring-production, and vice versa—but they don't share the same law or the same regime. The actualization of a revolutionary	p 378
versa—but they don't share the same law or the same regime. The actualization of a revolutionary potentiality is explained less	p 378
fact that history has never ceased being governed by the same laws of aggregates and large numbers. The fact remains that	p 378
have one, it would be grotesque and disquieting at the same time. It does not take itself for a party or	p 380
is brought about, since in any case it is the same production, but under two different regimes; if, on this socius	p 380
and yet does not destroy it, since it is the same production working under the difference in regime; if there is	p 380
are already the index in their own regime, at the same time that the desiring-machines form them in the regime that	p 381
terrible curettage, a malevolent activity. But everything happens at the same time. For at the same time the process is liberated	p 381
But everything happens at the same time. For at the same time the process is liberated—the process of desiring-production, following	p 381
internal conflicts, their relationships with the preconscious investments of the same field, their possible conflicts with these—in short, the entire	p 382
SAMIR 2	
of displacement belongs essentially to the deterritorialization of capitalism. As Samir Amin has shown, the process of deterritorialization here	p 231
goes from	
Is there one?—To withdraw from the world market, as Samir Amin advises Third World countries to do, in a curious	p 239
SAMPLE 2	
in terms of the ego, all we can do is sample a supposed essence or a presumed specific nature of the	p 24
he shows that they are produced each year as a sample taken from an infinite series that theoretically has one and	p 36
SAMPLED 1	
disgustingly spit out the mouthful we have tasted. We have sampled him once as a dissociated ego, another time as an	p 24
SAMUEL 2	
stroll of a schizo, let us compare what happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits and	p 2
derived desires produced by the machines. A profound text by Samuel Butler, The Book of the Machines, nevertheless allows us to	p 284
SANCTIFIED 1	
of civilization, but that civilization on the contrary finds itself sanctified as the sale agency capable of opposing the death desire	p 332
SANCTIFIES 1	
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such a linguistics of flows and linguistics of the signifier. Saussurian linguistics, for example, in effect discovers a field of immanence	p 241
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and the general appropriation of the productive forces. Hence the savage, primitive socius was indeed the only territorial machine in the	p 146
fast, acting as if Oedipus were already installed within the savage territorial machine. However, as Nietzsche says with regard to bad	p 166
seen that the regime of debt directly resulted from this savage inscription. For debt is the unit of alliance, and alliance	p 185
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Leroi-Gourhan has admirably described these two heterogeneous poles of the savage inscription process or territorial representation: the	p 188
couple voice-audition and hand-graphics	
from the pain; these are the three sides of a savage triangle forming a territory of resonance and retention, a theater	p 189
according to relationships that obscure the essential, but to the savage primitive formation that it supplants by imposing its own rule	p 194
instinct, which ceases to be coded in the interplay of savage actions and reactions where fatalism was still something en-acted, in	p 213
capitalism. By simplifying a lot, we can say that the savage territorial machine operated on the basis of connections of production	p 224
becoming an ethnologist and following the primitive codes and the savage flows; then he turns in the direction of flows that	p 236
We have distinguished among three social machines corresponding to the savage, the barbarian, and the civilized societies. The first is the	p 261
surface of the socius: the system of connotation-connection in the savage territorial machine, corresponding to the coding of the flows; the	p 262
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a relationship of impotence with the group: as though the savages themselves sensed the rise of the imperial Barbarian, who will	p 153
is, a pure oppression, inasmuch as it assumes that these Savages are deprived of the control over their own social production	p 178
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human reason, which has recourse to this last extremity, to save itself ... which first and foremost is a logical deduction made	p 115
reach its limit? A familial romance expresses an effort to save the Oedipal genealogy, but it also expresses a free thrust	p 126
enter into a conjunction, the State could be content to save fragments of overcoding and of codes, to invent others, and	p 252
hides the real problems? Will the structure of the institution save it? But how will the structure break its relationship with	p 320
yet, a convent in Ceylon. The only thing that can save us from these impasses is an effective politicization of psychiatry	p 320
object choices, mere dependences of a familial Oedipus? Must we save Oedipus at all costs by interpreting these investments and object	p 354
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come. (And isn't this the strength of Lacan, to have saved psychoanalysis from the frenzied oedipalization to which it was linking	p 217
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the incurable insufficiency of being: don't you see that Oedipus saves us from Oedipus, it is our agony but also our	p 108
is the source of every possible differentiation, and that it saves us from the terrible non differentiated mother. But this terrible	p 311
SAVINGS 1	
credit, a loan, girl-boy relationships) ahead of their interests (work, savings, a good marriage). But what appears to other people as	p 350
SAVOR 1	
veritable age of Darkness. They will presumably be able to savor the irony of this situation with more amusement than we	p 131
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of political philosophy is still precisely the one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men	p 29
is to say a part of his own mother. He saw this organ as his own and as forming a part	p 157
who establishes the practice of writing (the most ancient authors saw this clearly); it is the imperial formation that makes graphism	p 202
organs and their inscription on the new full body. (Sade saw clearly this always royal role of incest.) The apparatus of	p 210
the process into a confined clinical entity, as though it saw in this process the image of its own death coming	p 245
problem of population (likewise, in the contemplation of multiplicities he saw a sign of psychosis). It is therefore more a matter	p 280
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halted without saying anything. Either he had finally nothing to say, or while having something to say he finally decided not	p 12
had finally nothing to say, or while having something to say he finally decided not to say it. ... Other main examples	p 12
while having something to say he finally decided not to say it. ... Other main examples suggest themselves to the mind. Immediate	p 12
sit down. I must have tried to explain. We cannot say that psychoanalysis is very innovative in this respect: it continues	p 14
body without organs is produced as antiproduction, that is to say it intervenes within the process as such for the sale	p 15
up by saying: they're fucking me over again. I won't say I any more, I'll never utter the word again; it's	p 23
mind those who believe that this is very easy to say, or that it is the sort of idea to be	p 27
the autoproduction of the unconscious as a cycle. We can say that social production, under determinate conditions, derives primarily from	p 33
desiring-production	
under determinate conditions, derives primarily from desiring-production: which is to say that Homo natura comes first. But we must also say	p 33
say that Homo natura comes first. But we must also say, more accurately, that desiring-production is first and foremost social in	p 33
to free itself only at the end: which is to say that Homo historia comes first. The body without organs is	p 33
this body as a deterritorialized field. Is it correct to say that in this sense schizophrenia is the product of the	p 33
the moon: we really haven't seen anything yet! When we say that schizophrenia is our characteristic malady, the malady of our	p 34
malady of our era, we do not merely mean to say that modern life drives people mad. It is not a	p 34
level of industrial society. What we are really trying to say is that capitalism, through its process of production, produces an	p 34
relationship to a third machine that ideally—that is to say, relatively—produces a continuous, infinite flux: for example, the anus-machine	p 36
account for desiring-production: desiring-production is pure multiplicity, that is to say, an affirmation that is irreducible to any sort of unity	p 42
he displayed an extraordinary dread of being wetted with water. Say that it's Oedipus, or you'll get a slap in the	p 45
bourgeois repression at its most far-reaching level, that is to say, keeping European humanity harnessed to the yoke of daddy-mommy and	p 50
a chapter on typical dreams (The Interpretation of Dreams). They say that this is because a certain abandonment by Freud of	p 53
the ancient Greek theater. For what does it mean to say that Freud discovered Oedipus in his own self-analysis? Was it	p 55
the disinvestment of repressive structures. Nor are we going to say that the question is not that of knowing if women	p 61
judge, as boss, as colonel or general, that is to say as the father, I condemn you). But this duality is	p 64
torrential, ... everything enters here, ... the patient could just as easily say the opposite of everything he is uttering without changing anything	p 66
as the formal cause of the triangulation—that is to say, makes possible both the form of the triangle and its	p 73
appeared in metaphysics. In like fashion we are compelled to say that psychoanalysis has its metaphysics—its name is Oedipus. And	p 75
woman, parent and child, dead and alive: which is to say, he is situated wherever there is a singularity, in all	p 77
the time put into this retreat, Lacan goes on to say, the sole foundation for the society of brothers, for fraternity	p 83
bringing to life of the races that leads Nietzsche to say, I'm not a German, I'm Polish. Here again individuations are	p 86
am Prado, I am also Prado's father. I venture to say that I am also Lesseps I wanted to give my	p 86
and athymia. Schizophrenics themselves have said everything there is to say about this, and have been quick to slip into the	p 86
the production of the real, and that leads Reich to say: What belongs specifically to the schizophrenic patient is that ... he	p 87
account by assuming them, by authenticating them—that is to say, by making them too into states through which he passes	p 88
as estrangement in the family relationships ... for example he may say that his mind is controlled by an electrical machine or	p 95
The revolutionary is the first to have the right to say: Oedipus? Never heard of it. For the disjointed fragments of	p 96
to neurotic, psychotic, perverse, or normal solutions, that is to say solutions of sublimation). In any case the great man is	p 102
a lot of them—are still written today. Let's not say that it is merely a question of a careless use	p 103
when the best psychoanalysts forbid themselves historico-political applications, we can't say things are much better, since the analysts retreat	p 103
to the	
denounce a fusional dream, a fantasy of a-return-to-Oneness. Castration, they say, is what separates us from politics, is what makes for	p 103
should lead them to combat—it is not enough to say: they were fooled, the masses have been fooled. It is	p 104
unless it accepts putting belief in parentheses, which is to say a materialist reduction of Oedipus as an ideological form. It	p 107
reproduce itself in itself. Indeed, in this sense we must say the unconscious has always been an orphan—that is, it	p 108
psychoanalysts are bent on producing man abstractly, that is to say ideologically, for culture. It is Oedipus who produces man in	p 108
Oedipus who makes us man, for better or for worse, say those who would make fools of us all. The tone	p 108
too sure of itself? Would it be an exaggeration to say that in the unconscious there is necessarily less cruelty and	p 112
you will not kill your father. And we docile subjects say to ourselves: so that's what I wanted! Will it ever	p 114
are themselves desired. It is quite troublesome to have to say such rudimentary things: desire does not threaten a society because	p 116
against the incestuous drives: Reich goes so far as to say that the crucial turning point of Freudianism, the abandonment of	p 117
reject the explanations of a summary Marxism too quick to say the masses were fooled, mystified. But since he had not	p 118
the familial translation of its recording. Translation-betrayal. At times we say that Oedipus is nothing, almost nothing (within the order of	p 121
of desiring-production, even in the child); at other times we say that it is everywhere (in the enterprise of domesticating the	p 121
but the effect of its forced oedipalization, that is to say, its interruption? Must we correct what we were saying a	p 123
being undecidable, and in this sense it is correct to say that Oedipus is strictly good for nothing. Let us turn	p 126
a free man, irresponsible, solitary, and joyous, finally able to say and do something simple in his own name, without asking	p 131
all writing is so much pig shit—that is to say, any literature that takes itself as an end or sets	p 134

flow that would elude their codes. Then again, if we say that capitalism determines the conditions and the possibility of a derived from the abstract quantity. One is even compelled to say that, while in our societies the penis has occupied the is profoundly linked to anality, but this is not to say that the latter furnishes a material to be sublimated, for for the making of Oedipus? The structure—that is to say, an unrealized potentiality? Are we to believe that a universal societies, but exactly as capitalism haunts them, that is to say, as the nightmare and the anxious foreboding of what might alliance a fundamental tendency toward generalized exchange, that is to say, toward the closing of the cycle. I have been unable territoriality: a normal or nonpathological perversity, as Henry Ey would say, referring to other cases where a psychic work of selection is the One, or rather the primitive one-two. Should one say the twins or the twin? Which divides and unites into passes from the intensive to the extensive, that is to say, from an order of ambiguous signs to an order of him a part of the nourishing placenta, which is to say a part of his own mother. He saw this organ that always moves us away from it, that is to say, with a person who is equivalent to the mother or that the Symbolic is. But what does it mean to say that incest is impossible? Isn't it possible to go to the prohibition proceeds by dishonoring the guilty, that is to say, by inducing a disfigured or displaced image of the thing flow is such that it amounts to the same to say that everything would pass or flow with it, or on the social field. It would not even be exact to say that the family determinations burst apart at every corner of was only the point of departure for us, conditioned to say Oedipus every time someone speaks to us of father, mother our own Oedipus (our own presumed Oedipus). No matter, they say that the structure is there, although it has no existence the solutions are completely different from ours (Parin , Ortigues). They say that there is no end to the existence of this adhered fully to the traditional norms and had nothing to say in his own name, he allowed himself to be taken entitles one to determine that the subject has nothing to say in his own name so long as he adheres to traditional norm—our own, to be exact? How can one say that Oedipus makes us speak in our own name, when in our own name, when one also goes on to say that its resolution teaches us the incurable inadequacy of being that is why your daughter is mute, which is to say: the tribes, daughters of the ethnologist, do not say Oedipus to say: the tribes, daughters of the ethnologist, do not say Oedipus, although it is Oedipus who makes them speak. Roheim prohibition of incest, but it is not even possible to say that the representation is born of the prohibition or results first understood as a familial institution, it matters little to say that the familial complex varies with the institutions, or that of a universal history—but, as he went on to say, provided that the current organization be capable of conducting its namely, the decoded flows of desire. This is not to say that the universal Oedipal limit is occupied, strategically occupied in of the unconscious. Given these conditions, what is there to say about the relationship between ethnology and psychoanalysis? Must we be re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but what does it matter? For it is indeed also acquires other functions.) Or rather, we are unable to say that the magic triangle is completely crushed: it subsists as its turn. In a certain sense it is necessary to say as much in regard to what comes after the primal the universality of capitalism. By simplifying a lot, we can say that the savage territorial machine operated on the basis of representing the relations of commodities, it enters now, so to say, into relations with itself. It differentiates itself as original value add a new axiom to a previously saturated system! You say you want an axiom for wage earners, for the working a decoded theory of language about which one can also say—an ambiguous tribute—that it is the only linguistics adapted state on a desocialized body without organs. Hence one can say that schizophrenia is the exterior limit of capitalism itself or whether money burns or bursts into flames. Why not merely say that capitalism replaces one code with another, that it carries the proletariat as it second class. It is correct to say that the alternative is not between the market and economic private ownership of the means of production. (Nor can one say in this regard that so-called common ownership changes the direction the place assigned it by the latter. That is to say that the elements of production and antiproduction are not reproduced operation of flattening, folding, or application what leads Lacan to say, willingly betraying the secret of psychoanalysis as an applied axiomatic happy? follow my example, I won't let go before you say, it's my fault, O ignoble contagion of the depressives, neurosis with suggestions for social reform I believes it possible to say that such a case is rare, and that, moreover, its viewpoint of regression is the result of abstraction. When we say the father is first in relation to the child, this application or the reduction (rabattement) of the social investments. To say that the father is first in relation to the child attains production as the subject of reproduction, which is to say it attains the process of autoproduct of the unconscious (a inferior race, I am a beast, a black. Good people say that we must not flee, that to escape is not micropsychic region, there where there is desire—that is to say, not only its functioning, but formation and autoproduct? A machine or dispersion. For one thing, Butler is not content to say that machines extend the organism, but asserts that they are were mutilated organisms. For another, he is not content to say that organisms are machines, but asserts that they contain such reproduce themselves through the intermediary of man, but does anyone say that the red clover has no reproductive system because the phenomena and the singularities of the living, that is to say, between the small machines scattered in every machine, and the the parts, as a part apart or, as Butler would say, in another department that fits the whole over the other schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say on the other hand—when the machines become unified at same time as directly sociohistorical. It would be futile to say that love has to do with proteins and society. This said, or claimed to have said, everything there is to say about love: that it is a matter of a copulation one sex, but sexuality in its entirety, which is to say the sign of the large aggregate invested by the libido doubtless true that the psychoanalyst would be the first to say that, everything considered, belief is not an act of the factory. That is what Miller, and already Lawrence, have to say against psychoanalysis (the living are not believers, the seers do conditions the conjunction of the decoded flows, which is to say their axiomatization in a system where the flows of the be objective, when it becomes subjective infinite—that is to say, imaginary—effectively loses all consistency, unless it is supported by deterritorialized schizo? Such a thing would be very surprising, to say the least: the therapeutic potentialities of the familial surroundings. The still belong to the order of interpretation, that is to say the order of the signified or the signifier.) Partial objects works only by breaking down. One is then able to say what this running or this functioning consists of: in the third kind of synthesis, the synthesis of conjunction. One might say that the unconscious as a real subject has scattered an same subject, fixed as I, actually dies—which is to say it finally ceases to die since it ends up dying on the periphery that have as much a right to say One as we ourselves do. Let him die in his instinct precisely because there was no model or experience. We say, to the contrary, that there is no death instinct because of drives qualified as molar, functioning mysteriously, which is to say oedipally, rather than n genes of drives—eight molecular genes radical incompetence—the right to enter the analyst's office and say it smells bad there. It reeks of the great death there too in an adapted variable manner. Which is to say: undoing the blockage or the coincidence on which the repression the void—is the potential for revolution. To those who say that escaping is not courageous, we answer: what is not love are at the crossroads of vibrations, which is to say that they express connections, disjunctions, and conjunctions of flows that resemble a floorwasher, or an animal, what authorizes Freud to say that the animal or the maid stand for the mother escapes all Oedipal, familial, and personological references—I'll no longer say me, I'll no longer say daddy-mommy—and he keeps his personological references—I'll no longer say me, I'll no longer say daddy-mommy—and he keeps his word. Now the question is There are no revolutionary or reactionary loves, which is to say that loves are not defined by their objects, any more innocently anoeidipal, and which give the revolutionary the right to say, Oedipus? Never heard of it. Undoing the form of persons limits of desire: a breakthrough. It does not suffice to say that the nineteenth century is already there in the middle a schizorevolutionary element? That very conflict that leads Lacan to say there exists a drama for the scientist. (J. R. Mayer a schiz whose sole cause is desire—which is to say the rupture with causality that forces a rewriting of history new socius and its interests. Of course one can always say after the fact that history has never ceased being governed we are not looking for a way out when we say that schizoanalysis as such has strictly no political program to Everyone knows that a schizo is a machine; all schizos say this, and not just little Joey. The question to be

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that speaks and feet that walk: He sometimes halted without saying anything. Either he had finally nothing to say, or while new humanity or a glorious organism. This is tantamount to saying that the subject is produced as a mere residuum alongside hallowed word. All of which the schizo sums up by saying: they're fucking me over again. I won't say I any they may happen to exist in. It is no use saying: We are not green plants; we have long since been outer and inner doors of the room, shutting himself in, saying dark, and ran out again directly. He went through this back into the space between the doors. While I was saying that he was going into dark mummy, he said twice the law, lack. The Women's Liberation movements are correct in saying: We are not castrated, so you get fucked. And far

proof that women are castrated—or even console women by saying that men are castrated, too, all the while rejoicing that Hearts and Minds: we see Colonel Patton, the general's son, saying that his guys are great, that they love their mothers castration, all history in a new version. We are not saying that Oedipus and castration do not amount to anything. We to always consume daddy-mommy. Thus Foucault was entirely right in saying that, in a certain sense, the psychoanalyst completed and perfected	p 61 p 62 p 67 p 92
conscious investments coexisting with it. Proust is not wrong in saying that, far from being the author of an intimate work Books like those are nauseating. Let's not dismiss them by saying that they belong to the distant past of psychoanalysis: similar tomb. But that is not at all what Nietzsche is saying: he does not mean that the death of God spends as an ideological form. It is not a matter of saying that Oedipus is a false belief, but rather that belief or else we'll apply a shock treatment to you: stop saying daddy-mommy; of course Hamlet lives in you as Werther lives expression of the unconscious? Must we even follow Freud in saying that the Oedipus complex, according to one or the other the unconscious). To be sure, we have never dreamed of saying that psychoanalysis invented Oedipus. Everything points in the opposite direction	p 98 p 103 p 106 p 107 p 112 p 113 p 121
to say, its interruption? Must we correct what we were saying a little earlier, and suppose that some tolerate oedipalization less reactivated by the actual stasis. But the oedipalists are not saying anything different from this when they remark that an actual of the relations a pathological consequence, which one explains by saying that the supposedly closed system extends in one direction and exercised only by indicating its own impotence. Ethnologists are constantly saying that kinship rules are neither applied nor applicable to real son. It is rare that one sees myth and science saying the same thing from such a great distance: the Dogon a transgression against persons. Jung is therefore entirely correct in saying that the Oedipus complex signifies something altogether different from itself	p 123 p 127 p 149 p 151 p 158 p 162
demand that is invoked to justify Oedipus? It goes without saying, the subject demands and redemands daddy-mommy: but which subject, and elements of the ethnological hypothesis. This is what Marx was saying as he recalled the requirements of a universal history—but in them that the bad conscience developed, that goes without saying—but it would not have developed if a tremendous quantity voice that writing supplants it. Jacques Derrida is correct in saying that every language presupposes a writing system from which it largest sense of the term. He is also right in saying that, within writing in the narrow sense, hardly any breaks of its limits. So that the bourgeois is justified in saying, not in terms of ideology, but in the very organization as such, the representation of desire. Hence it goes without saying that this becoming or this constitution does not develop under asking to be forgiven his profound discovery of sexuality by saying to us: at least it won't go any further than is first in relation to the child really amounts to saying that the investment of desire is in the first instance its own kind, is not sufficient to warrant us in saying that vapour-engines have no reproductive system. The truth is that a series of portraits of assassins. It is no use saying this remains within the bounds of Oedipus, the truth is as images of capital. Marx summarizes the entire matter by saying that the subjective abstract essence is discovered by capitalism only The reader always risks stopping at a given plane and saying yes, that is where Proust is explaining himself. But the confronting other roles and other functions. Does this amount to saying that the parents have no unconscious role as such? Of We dream of entering their offices, opening the windows and saying, It smells stuffy in here—some relation with the outside once again we are quite pleased, since we haven't stopped saying the opposite, and that desiring-production produces the real, and that	p 171 p 175 p 192 p 202 p 202 p 254 p 267 p 270 p 275 p 285 p 290 p 303 p 318 p 355 p 357 p 380
SAYS 55	
as an entirely separate and independent entity. D. H. Lawrence says of love: We have pushed a process into a goal is the body that Marx is referring to when he says that it is not the product of labor, but rather at all adequate to explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his superior	p 5 p 10 p 14
It's me, and so it's mine... Even suffering, as Marx says, is a form of self-enjoyment. Doubtless all desiring-production is, in or less as animals. They mistake words for things, he says. They are apathetic, narcissistic, cut off from reality, incapable of get a slap in the face. The psychoanalyst no longer says to the patient: Tell me a little bit about your express itself in myth, in tragedy, in dream. But who says that dream, tragedy, and myth are adequate to the formations its pseudo destiny: what does it matter if I die, says the general, since the Army is immortal? The imaginary dimension law communicates to institutions in an established order. As Nietzsche says; churches, armies, States—which of all these dogs wants to or is it condemned to a constant self-perpetuation? As Freud says, can a currently given conflict be exhausted, can the one reproduces and cuts at the same time. More than vice, says Proust, it is madness and its innocence that disturb us as the reverse of the differentiations that it creates. Oedipus says to us: either you will internalize the differential functions that which contradicts the other, as for example the father who says to his son: go ahead, criticize me, but strongly hints Structures exist in the immediate impossible real. As Witold Grombrowicz says, the structuralists search for their structures in culture. As for the heaven and hell of the child. And the child says: Why? Freud's Rat Man does not wait until he is in the name of man or the dead father. Nietzsche says that what is important is not the news that God belief, a belief by virtue of nonbelief about which Nietzsche says: This violence always manifests the need for a belief, for producing certain effects, amenable to a certain use. Malcolm Lowry says of his work: it's anything you want it to be the Oedipal system of social and psychic repression. As Laing says, they are interrupted in their journey. They have lost reality is at its limit. You are simply seeking for drama, says Aurelio. Everything is not inscribed in Oedipus without everything at progressive pace. It is not at all a question, she says, of administering care that the schizophrenic presumably did not receive moment when language is no longer defined by what it says, even less by what makes it a signifying thing, but essentially with its own limit its own destruction—as Marx says, insofar as it is capable of self-criticism (at least to attracted, repelled, miraculated, following the requirements of a socius. Nietzsche says: it is a matter of creating a memory for man social machine plainly appears in the disharmonies that, as Levi-Strauss says, bear the unmistakable stamp of time elapsed. It is true not exist prior to their prohibition as spouses. Robert Jaulin says it well: The mythical discourse has as its theme the the nephews in the uncle's house, but also, as Griaule says, the augmentation and fructification of the uncle's possessions when the admits having recoiled too long before this—so serious (he says)—discovery of a homosexual representation (there we merely see a already installed within the savage territorial machine. However, as Nietzsche says with regard to bad conscience, such a plant does not things besides: the chieftainship is only a beginning). The colonizer says: your father is your father and nothing else, or your in spite of the displacement of the representation. As Leach says apropos of the sex/hair relationship, displaced phallic symbolism is very from one state into another through the break. As Leach says, hair as a partial object or as a separable part of his back: It must have a good cutting edge—says Clastres in an admirable text—but not like a sliver of the subjects attached to the despotic body. As Nietzsche says when he shows precisely how punishment becomes a vengeance in to assert an independence of its signified—against the despot, says the law. For the dogs, according to Kafka's observations, want invented vengeance and incited ressentiment, that counter-vengeance. And yet Nietzsche says about them what he has already said about the primitive	p 16 p 23 p 45 p 54 p 62 p 63 p 65 p 69 p 79 p 79 p 97 p 100 p 106 p 107 p 109 p 124 p 126 p 130 p 133 p 140 p 144 p 151 p 160 p 163 p 165 p 166 p 168 p 172 p 182 p 190 p 213 p 213 p 215
nothing of and does not recognize abstract labor. As Marx says, the latter is indeed the simplest and most ancient relation fill the abyss of capitalist immanence, introducing there, as Schmitt says, a deformation, a convulsion, an explosion—in a word, a technical machine, not even an automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they do not form a old ones—and the two become as one. The historian says no, the Modern State, its bureaucracy and its technocracy, do had to do it, no one helped me, as Lacan says, to shake loose the yoke of Oedipus and carry it a brief existence as little men on his body. Artaud says: this world of microbes, which is nothing more than coagulated dispersion of the two arguments, it becomes immaterial whether one says that machines are organs, or organs, machines. The two definitions and in their statistical relations within this aggregate? But Marx says something even more mysterious: that the true difference is not desiring-production, in the form of subjective abstract libido. As Marx says, in capitalism the essence becomes subjective—the activity of production	p 227 p 250 p 251 p 261 p 268 p 281 p 285 p 294 p 302
tragic lines, carrying him back to the factory. As Charlus says, A lot we care about your grandmother, you little shit enough. Reich intuitu a fundamental principle of schizoanalysis when he says that the destruction of resistances must not wait upon the a corner. But in a less openly repressive manner, who says that the family is a good place, a good circuit or rather, they form one no longer. As Jacques Monod says, we must conceive of a machine that is such by much to leave us with—a sublime resignation. As Reich says, when psychoanalysis began to speak of Eros, the whole world exerting its force on the elements of chance. When Nietzsche says that the selection is most often exerted in favor of the preconscious exponents of a social full body. As Klossowski says in his profound commentary on Nietzsche, a form of power position by his controversy with Adler and Jung: either, he says, you will abandon the sexual position of the libido in	p 314 p 314 p 319 p 328 p 332 p 342 p 345 p 354

of conflicts for the investment of desire. The psychoanalyst, who says so many things about the necessity for money in the phallus, about the necessity of assuming one's sex, as Freud says, the human sex, and the necessity for the woman to	p 356 p 356
SCALE 33	
the sole problem is always one of allocation on a scale of intensities that assigns the position and use of each	p 68
Looking at his paintings, one understands what it means to scale the wall, and yet to remain behind; to cause flows	p 132
a potential affine. The somatic order causes the whole intensive scale to collapse again. Actually, if the son cannot marry his	p 159
solution that is sought will be a solution on the scale of the individual and the restricted family, with, by way	p 169
subdeterminant) the social machines that they constitute on a large scale. One then reaches the regions of a productive, molecular,	p 183
micrological	
when the market forecasts justify their exploitation on a large scale. Here again, alliance capital exerts a strong selective pressure on	p 234
completed, while reproducing its immanent limits on an ever larger scale, only if the surplus value is not merely produced or	p 234
of the limits that capitalism reproduces on an ever wider scale as interior limits, but the presence of antiproduction within production	p 235
its immanent limits on an ever widening and more comprehensive scale. Hence it is at the level of a generalized theory	p 239
immanent relative limits, which it continually reproduces on a widened scale. It axiomatizes with one hand what it decodes with the	p 246
by reproducing and widening these limits on an always vaster scale. The strength of capitalism indeed resides in the fact that	p 250
same time to reproduce its limits on an ever expanding scale (the axiom of displacement from the center to the periphery	p 253
State. And the two do not exist on the same scale. This is because class interest remains a function of the	p 257
be overcome only provided they are reproduced on a wider scale (always more reterritorialization—local, world-wide, planetary). That is why	p 259
the	
of alliances and filiations keeps families extended according to the scale of the determinations of the social field, preventing any secondary	p 266
paranoiac investment corresponding to it are organized on a microscopic scale, and the other side on which, on a submicroscopic scale	p 281
scale, and the other side on which, on a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It	p 281
of the libido, as a molecular formation on the submicroscopic scale, and as an investment of the molar formations on the	p 292
and as an investment of the molar formations on the scale of social and organic aggregates. All that is missing is	p 292
a copulation of social and organic machines on a large scale (at bottom, love is in the organs; at bottom, love	p 292
capitalism does not cease to reproduce on an ever expanding scale, and again by the marking out of an interior limit	p 304
Chaplin in Modern Times sketches rather, on a very small scale, with a precise stroke, the finished design of several oppressive	p 317
we had to stress the difference in regime and in scale between these two machinic species. It is true that one	p 324
outside the social machines that they form on a large scale; and no social machines without the desiring-machines that inhabit them	p 340
machines without the desiring-machines that inhabit them on a small scale. Nor is there any molecular chain that does not intercept	p 340
a molar constellation is what organizes lack on a large scale. Such an organization belongs essentially to the biological or social	p 342
the functional multiplicities that it itself forms on the molecular scale (it is no more a case of persons or individuals	p 348
to the repressive aggregate that they constitute on a large scale. There is a speed of subjugation that is opposed to	p 349
for it that it can reproduce on an ever expanding scale, or an axiomatic of flows that subjects this tendency to	p 362
to the gregarious aggregates that they constitute on a large scale under a given form of power or selective sovereignty; the	p 366
field of immanence that is reproduced on an always larger scale, that is continually multiplying its axioms to suit its needs	p 372
their perpetual displacement, and their reproduction on an always larger scale (the movement of interior limits as the second aspect of	p 372
of the interior limits of capitalism on an always wider scale has several consequences: it permits increases and improvements of standards	p 373
SCALES 1	
the universal, the great artist is indeed the one who scales the schizophrenic wall and reaches the land of the unknown	p 69
SCANDAL 1	
money). But what is properly cynical is to claim a scandal where there is none to be found, and to pass	p 292
SCANDALIZED 1	
the nonneurotic outlet. The tone may be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the	p 108
SCANTY 1	
providing a nonpersonal flow of milk, be it copious or scanty. A desiring-machine and a partial object do not represent anything	p 47
SCAR 1	
fraudulent premium of his avatars. Partial object: a well situated scar—ambiguous besides—is better proof than all the memories of	p 88
SCARCELY 3	
an electric socket or diverts a stream of water can scarcely be explained in terms of playing mommy and daddy, or	p 7
of its multiplicity—a multiplicity so complex that we can scarcely speak of one chain or even of one code of	p 38
maintain an unconscious libidinal investment consonant with capitalism, or that scarcely threatens it. In the first case, they confine and localize	p 374
SCARCITY 1	
organs. For it is less a question of abundance or scarcity, of a spring or the exhaustion of a spring (even	p 163
SCARED 1	
cynicism, that repressed cruelty of the animal-man made inward and scared back into himself, the creature imprisoned in the state so	p 222
SCARIFIED 1	
new ceremony is reduced to that: a rock.... Furrowed skin, scarified earth, one and the same mark. The great book of	p 190
SCARIFYING 1	
of production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus	p 144
defined the morality of	
SCARRED 1	
it (the contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its	p 362
entire process	
SCATOLOGICAL 1	
without figures: a style of painting whose secret essence is scatological, an oedipalizing painting, even when it has broken with the	p 370
SCATTERED 4	
being projected onto a grotesque hiatus of castration, everything was scattered in the thousand breaks-flows of the chieftainships, the	p 168
lineages, the	
development in bricks and a labor of construction by fragments. Scattered partial objects hanging on the body without organs. No one	p 198
the living, that is to say, between the small machines scattered in every machine, and the small formations dispersed in every	p 286
might say that the unconscious as a real subject has scattered an apparent residual and nomadic subject around the entire compass	p 330
SCENE 20	

is—a factory, a workshop—to become a theater, a scene and its staging. And not even an avant-garde theater, such concedes to desiring-machines, when it reduces everything to the Oedipal scene. They continue nevertheless to make a hellish racket. Even the	p 55 p 55
and its repressive forms. If there is a mise en scene, it is directed by a social desiring-machine whose product should position and use of each thing, each being, or each scene: there is this and then that, and let's make do the historical social field, as a battlefield and not a scene from bourgeois theater. Too bad if the psychoanalysts roar their discovered; the classical cultural element, which reduces everything to a scene from Oedipal theatrical representation (the return to myth!); and finally	p 61 p 68 p 97 p 118
tends to be obliging: we mustn't make this into a scene, it's only a dream, a territoriality). Levi-Strauss puts it very flows that prevent the dream from being reconfining in its scene and systematized within its representation. It makes the most of point where it no longer even relates to the familial scene, but solely to the psychoanalytic scene that supposedly answers for relates to the familial scene, but solely to the psychoanalytic scene that supposedly answers for its own truth, and to the for sick desire: once in the family, in the familial scene, with the knitting mother; another time in an aseptized clinic mother; another time in an aseptized clinic, in the psychoanalytic scene, with specialist artists who know how to handle the death all the statues, the Oedipal images, the phantasmal mises en scene, the Symbolic of castration, the effusion of the death instinct as a substitute for the mother surprised in the coitus scene; and in The Rat Man, the disguised repetition of the too much penetrates into his office. Even the closed familial scene appears to him to be an excessive outside. He promotes to be an excessive outside. He promotes the pure analytic scene, an office Oedipus and an office castration, that should be terms tend to be reduced to two, either in the scene of castration where the father kills the child, or in castration where the father kills the child, or in the scene of the terrible mother where the mother kills the child oedipalization. Even the use of modern resources, the pure analytic scene, the symbolic phallus, structural foreclosure, and the name of the this conspiracy in advance by the kind of mise en scene it offers for it, under pain of effectively suffering what	p 273 p 316 p 329 p 329 p 334 p 334 p 339 p 354 p 357 p 357 p 358 p 358 p 363 p 368
SCENES 2	
strength to the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this task no activity will be	p 314
bad—that finally refer to the persons or to the scenes from which these elements are borrowed; structural links between the	p 324
SCHEMA 4	
transform and mold it into a specifically ternary and triangular schema such as Oedipus. The full body without organs is produced formulated in terms of three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger). The	p 15 p 22
The incompetent observer has the impression that this whole economic schema, this whole story is profoundly schizo. The aim of the other to the perfectings of the individual organization whose simplest schema is the formation of a pipe . The real difference is	p 238 p 286
SCHEMATIC 1	
of the real. Doubtless Freud was merely insisting on the schematic character of the distinction, for the rupture is also found	p 123
SCHEMES 2	
mind of the father, who desires his son's death and schemes to bring it about. ... In the long run it is science back in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art	p 274 p 368
SCHILLER 1	
be a Breton against Artaud, a Goethe against Lenz, a Schiller against Holderlin, in order to superegoize literature and tell us	p 134
SCHIZ 8	
of acting forces. He has crossed over the limit, the schiz, which maintained the production of desire always at the margins many local fires patiently kindled for a generalized explosion—the schiz and not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 break that is always displaced, in this unity of the schiz and the flow. In this respect already the field of of the schizo as a unit of decoded flux, a schiz, a point-sign or flow-break. They try to hold on to efficacy of a libidinal break at a precise moment, a schiz whose sole cause is desire—which is to say the strangely polyvocal moment when everything is possible. Of course the schiz has been prepared by a subterranean labor of causes, aims of aggregates and large numbers. The fact remains that the schiz came into existence only by means of a desire without cause that charted it and sided with it. While the schiz is possible without the order of causes, it becomes real	p 131 p 137 p 230 p 260 p 378 p 378 p 378 p 378
SCHIZO 68	
we have had a look at this stroll of a schizo, let us compare what happens when Samuel Beckett's characters decide a materialist psychiatry, which conceives of and deals with the schizo as Homo natura. This will be the case, however, only the fetish) to them. So true is it that the schizo practices political economy, and that all sexuality is a matter intractable? For there is no doubting the fact that the schizo is constantly subjected to interrogation, constantly cross-examined. Precisely because his	p 2 p 5 p 12 p 13
am my son, my father, my mother, and myself. The schizo has his own system of co-ordinates for situating himself at collapse that are so many disjunctions surrounded by spirals. The schizo maintains a shaky balance for the simple reason that the and gradients. A harrowing, emotionally overwhelming experience, which brings the schizo as close as possible to matter, to a burning, living through its white-hot flame. How is it possible that the schizo was conceived of as the autistic rag—separated from the body without organs that has become a dead thing—this schizo who sought to remain at that unbearable point where the has ever been as deeply involved in history as the schizo, or dealt with it in this way. He consumes all spiritualism and positivism. The ego, however, is like daddy-mommy: the schizo has long since ceased to believe in it. He is to it? There are those who will maintain that the schizo is incapable of uttering the word I, and that we ability to pronounce this hallowed word. All of which the schizo sums up by saying: they're fucking me over again. I a supposed essence or a presumed specific nature of the schizo, regardless of whether we do so with love and pity with all the strength at its command, to produce the schizo as the subject of the decoded flows on the body totally artificial new families, secret lunar societies. As for the schizo, continually wandering about, migrating here, there, and everywhere as best	p 15 p 15 p 19 p 19 p 20 p 21 p 23 p 23 p 23 p 24 p 34 p 35
flows of desire. The real continues to flow. In the schizo, the two aspects of process are conjoined: the metaphysical process the flow? When we noted a moment ago that the schizo is at the very limit of the decoded flows of construction of an imperial Great Wall of China. But the schizo continually detaches them, continually works them loose and carries them direction. Is it merely a matter of oedipalizing even the schizo? Or is it a question of something else, and even and closes the familial triangle over the entire unconscious. The schizo—there is the enemy! Desiring-production is personalized, or rather personalized	p 35 p 40 p 40 p 53 p 55
and more lunar than that of Oedipus? We knew the schizo was not oedipalizable, because he is beyond territoriality, because he derived, but a generalized drift. It would seem that the schizo liberates a raw genealogical material, nonrestrictive, where he can situate either side is Oedipus, the double impasse. And if a schizo is produced here as an entity, this occurs for the to the question of the father, to oedipalize even the schizo, and to show that a gap in the Symbolic would where Lacan had just loosened them; or to oedipalize the schizo where on the contrary he had just schizophrenized even neurosis their gods. The fact has often been overlooked that the schizo indeed participates in history; he hallucinates and raves universal history it is as an indivisible, nondecomposable distance over which the schizo glides in order to be everywhere something real is produced does not divide without changing its nature or form. The schizo has no principles: he is something only by being something Besse, we encounter once again the double stroll of the schizo, the geographic exterior voyage following nondecomposable distances, and the interior	p 67 p 78 p 80 p 83 p 83 p 85 p 87 p 87 p 87
different manner, because it is already raised elsewhere for the schizo himself, outside the family? Are the names of history derivatives in an imaginary mirror? Is the trinitary formula for the schizo—which leads him, forced and constrained, back to Oedipus—this	p 89 p 91

everything decided in advance. Will it be retorted that the schizo is not joyous either? But doesn't his sadness come from joy lies in schizophrenization as a process, not in the schizo as a clinical entity. You have pushed a process into that some tolerate oedipalization less well than others? Thus the schizo would not be ill within the Oedipus complex, from an intensity to the body without organs = 0, autism: the schizo has no other means of reacting to this blocking of	p 113 p 113 p 123 p 124
twice I have crossed and conquered the Acheron. Thus the schizo will accept the reduction of everything to the mother, since body without organs, in the very place to which the schizo had retreated in order to silence and suffocate this production new Earth. The desert grows ... the sign is near. The schizo carries along the decoded flows, makes them traverse the desert the margins of social production, tangential and always repelled. The schizo knows how to leave: he has made departure into something in depth by what has just sundered its breadth: the schizo Everything becomes mixed and confused, and it is here that he broke down the wall of the signifier: Artaud the Schizo. From the depths of his suffering and his glory, he repression befalls them that declares them identical with the hospital schizo, the great autistic one, the clinical entity that lacks Oedipus the clinical entity that lacks Oedipus. Why the same word, schizo, to designate both the process insofar as it goes beyond still and of resecuring it on the baby and the schizo. To be sure, it is not only legitimate but indispensable that this whole economic schema, this whole story is profoundly schizo. The aim of the theory is clear—a theory that portrait of the proletariat, between the latter and a perfect schizo. That is why the problem of a proletarian class belongs as a unit of code; and the sign-figure of the schizo as a unit of decoded flux, a schiz, a point-sign	p 126 p 130 p 131 p 131 p 132 p 135 p 136 p 136 p 175 p 238 p 255 p 260
macrophysics. And it could be said that by contrast the schizo goes in the other direction, that of microphysics, of molecules man's most basic stratum, the Id: the Schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole force and its despair, but the mute stroll of the schizo, Lenz's outing in the mountains and under the stars, the subject, and with which it represents its own sexuality. The schizo analytic slogan of the desiring-revolution will be first of all ultimate and sterile land, the last exhausted colony—and the schizo out for a walk in a deterritorialized circuit. The following always return to the same question: from what does the schizo suffer, he whose sufferings are unspeakable? Does he suffer from is a good place, a good circuit for the deterritorialized schizo? Such a thing would be very surprising, to say the revolutionary machine, the artistic machine, the scientific machine, and the (schizo) analytic machine become parts and pieces of one another.	p 280 p 289 p 292 p 296 p 316 p 319 p 319 p 322
4 process into an effectively revolutionary force. For what is the schizo, if not first of all the one who can no certitudes? There is a whole world of difference between the schizo and the revolutionary: the difference between the one who escapes a deluge to break loose, liberating a flow, resecting a schizo The schizo is not revolutionary, but the schizophrenic process—in to break loose, liberating a flow, resecting a schizo The schizo is not revolutionary, but the schizophrenic process—in terms of revolutionary, but the schizophrenic process—in terms of which the schizo is merely the interruption, or the continuation in the void a cause for self-congratulation when one succeeds in transforming a schizo into a paranoiac or a neurotic. Such a transformation perhaps neurotic. Such a transformation perhaps entails many misunderstandings. For the schizo is the one who escapes all Oedipal, familial, and personalogical	p 341 p 341 p 341 p 341 p 341 p 361 p 361
seen in this sense how social production produced the sick schizo: constructed on decoded flows that constitute its profound tendency or and now passes over into the Oedipal subaggregate. So the schizo is effectively neuroticized, and it is this neuroticization that constitutes latter being the result of the former. Or, second, the schizo resists neuroticization and oedipalization. Even the use of modern resources an irrationalism of desire; for identifying the revolutionary with the schizo; for falling into familiar, all-too-familiar traps. This would be a their own parts, wheels, and motors. Everyone knows that a schizo is a machine; all schizos say this, and not just	p 362 p 363 p 363 p 379 p 381
SCHIZO'S 4	
organs. It may well be that these peregrinations are the schizo's own particular way of rediscovering the earth. The schizophrenic deliberately of a way out than does the problem. Hence the schizo's withdrawal to the body without organs. It seems that Freud and phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not effect great deterritorializations without borrowing	p 35 p 80 p 315
only be evaluated each within the other. How would the schizo's voyage be possible independent of certain circuits, how could it	p 319
SCHIZO-AS-ENTITY 1	
production is led off course, brutally interrupted, the more the schizo-as-entity arises as a specific product. That is why, on the	p 136
SCHIZO-FLOWS 2	
We shall speak of an absolute limit every time the schizo-flows pass through the wall, scramble all the codes, and deterritorialize is great, to be sure: everywhere capitalism sets in motion schizo-flows that animate our arts and our sciences, just as they	p 176 p 245
SCHIZOANALYSIS 66	
its criteria, and a corresponding practice that we shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips into problem and the solution. It is not the purpose of schizoanalysis to resolve Oedipus, it does not intend to resolve it de-oedipalize the unconscious in order to reach the real problems. Schizoanalysis proposes to reach those regions of the orphan unconscious—indeed	p 75 p 81 p 81
coupures), these forms of social production in conjunction with desiring-production. Schizoanalysis therefore does not hide the fact that it is a drop in to trouble the night of a white paranoiac. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial or slumbering subjects—toward lethal destinations. Hence the goal of schizoanalysis: to analyze the specific nature of the libidinal investments in	p 98 p 98 p 105
of races, as rich in ambiguity as destiny itself. Here schizoanalysis must unravel the thread. For reading a text is never to the transcendent exercises of a What does it mean? Schizoanalysis is at once a transcendental and a materialist analysis. It of the unconscious, ensuring their conversion. The practical problem of schizoanalysis is, then, to ensure the contrasting reversion: restoring the syntheses	p 105 p 109 p 112
cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects: the destruction of the expressive pseudo	p 167
view that we must consider many primitive cures; they are schizoanalysis in action. Victor Turner gives a remarkable example of such determination of signifieds. How it works is the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material	p 167 p 180
machines, which are machines of desire, whose use and functioning schizoanalysis discovers in their immanent relationship with social machines. The unconscious	p 180
the order of desiring-production: this is the whole task of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes	p 271
this is the whole task of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or of the two—form one of the major objects of schizoanalysis. The two poles united by Artaud in the formula: Heliogabalus-the-anarchist arrangements, and combinations. He also misses the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning? What	p 273 p 278 p 290
sex: not one or even two sexes, but n sexes. Schizoanalysis is the variable analysis of the n sexes in a than ideas; the necessity of a scouring of the unconscious, schizoanalysis as a curettage of the unconscious; the matrical fissure in as the objective being of desire. For the unconscious of schizoanalysis is unaware of persons, aggregates, and laws, and of images but solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes by way of Destruction—a whole scouring of the capital (dreams as capital, said Freud). That is why, inversely, schizoanalysis must devote itself with all its strength to the necessary can't come fast enough. Reich intuits a fundamental principle of schizoanalysis when he says that the destruction of resistances must not than he thought: there is no unconscious material, so that schizoanalysis has nothing to interpret. There are only resistances, and then on the couch, in the representation of Oedipus and castration. Schizoanalysis on the contrary must disengage the deterritorialized flows of desire	p 296 p 299 p 311 p 311 p 314 p 314 p 314 p 314
settles on the imaginary and structural representatives of reterritorialization, while schizoanalysis follows the machinic indices of deterritorialization. The opposition still holds	p 316
usual. He traced the finished design. In its destructive task, schizoanalysis must proceed as quickly as possible, but it can also In Search of Lost Time as a great enterprise of schizoanalysis: all the planes are traversed until their molecular line of pieces of one another. 4 The First Positive Task of Schizoanalysis The negative or destructive task of schizoanalysis is in no Positive Task of Schizoanalysis The negative or destructive task of schizoanalysis is in no way separable from its positive tasks—all	p 318 p 318 p 322 p 322

are your nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis is solely functional. In this respect it cannot remain at nonhuman sex (the clover and the bee). As long as schizoanalysis has not arrived at these disparate elements, it has not the same multiplicity that must be conceived as such by schizoanalysis. Partial objects are the direct powers of the body without on better days? And aren't all the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't they more a	p 322 p 323 p 326 p 334
on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit of a relation to other machinic elements belonging to deterritorialized constellations. The task of schizoanalysis is that of learning what a subject's desiring-machines are, how	p 334 p 338
trap while causing the unconscious to fall into its trap, schizoanalysis follows the lines of escape and the machinic indices all and focal point that fills the function of transference in schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second	p 339 p 339
the common lot. In this regard, the first thesis of schizoanalysis is this: every investment is social, and in any case molar aggregates. Now we can present the second thesis of schizoanalysis: within the social investments we will distinguish the unconscious libidinal	p 342 p 343
following breaks of productive breaks, The most general principle of schizoanalysis is that desire is always constitutive of a social field as we shall see, of a program. The task of schizoanalysis is therefore to reach the investments of unconscious desire of vaguely revolutionary. The situation is completely muddled. It seems that schizoanalysis can make use only of indices—the machinic indices—in	p 348 p 350 p 350
extent that Lawrence could. The fundamental difference between psychoanalysis and schizoanalysis is the following: schizoanalysis attains a non figurative and nonsymbolic	p 351
The fundamental difference between psychoanalysis and schizoanalysis is the following: schizoanalysis attains a non figurative and nonsymbolic unconscious, a pure abstract	p 351
Oedipus. In each of these senses, the third thesis of schizoanalysis posits the primacy of the libidinal investments of the social the incredible scope of this voyage. With the result that schizoanalysis would come to nothing if it did not add to	p 356 p 362
order to produce individuals in its turn. The task of schizoanalysis is that of tirelessly taking apart egos and their presuppositions contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire process of treatment	p 362 p 362
well as counteract the preconscious investments. From the standpoint of schizoanalysis, the analysis of Oedipus therefore consists in tracing back from	p 365
familialist psychoanalysis—with the psychoanalyst at the fore—warrants a schizoanalysis. Only one way to spend time on the couch: schizoanalyze	p 365
machinic forms or indices. The fourth and final thesis of schizoanalysis is therefore the distinction between two poles of social libidinal not looking for a way out when we say that schizoanalysis as such has strictly no political program to propose. If	p 366 p 380
No political program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is something that does not claim to be program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is something that does not claim to be speaking for everything we have said. So what is the relationship between schizoanalysis and politics on the one hand, and between schizoanalysis and	p 380 p 380 p 380 p 380
between schizoanalysis and politics on the one hand, and between schizoanalysis and psychoanalysis on the other? Everything revolves around desiring-machines and	p 380
other? Everything revolves around desiring-machines and the production of desire. Schizoanalysis as such does not raise the problem of the nature	p 380
to be identical with the revolution itself. Given a socius, schizoanalysis only asks what place it reserves for desiring-production; what generative	p 380
to do with fantasy and dream. As opposed to Reich, schizoanalysis makes no distinction in nature between political economy and libidinal no distinction in nature between political economy and libidinal economy. Schizoanalysis merely asks what are the machinic, social, and	p 381 p 381
technical indices a position of desire. What, finally, is the opposition between schizoanalysis and psychoanalysis, when the negative and positive tasks of schizoanalysis	p 381
schizoanalysis and psychoanalysis, when the negative and positive tasks of schizoanalysis are taken as a whole? We constantly contrasted two sorts	p 381
other expressive. We have seen how the negative task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream	p 381
with the whole social field: so that the task of schizoanalysis is ultimately that of discovering for every case the nature	p 382
us to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed.	p 382
SCHIZOANALYST 3	
how does it work, what are your nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis is solely functional. In this chains, and the conjunctive syntheses of intensities and becomings. The schizoanalyst is not an interpreter, even less a theater director; he of escape that already define the mechanic's task of the schizoanalyst. And the lines of escape are still full molar or	p 322 p 338 p 382
SCHIZOANALYTIC 3	
to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire is a machine, a synthesis of and to lead us finally toward other far-off places. The schizoanalytic flick of the finger, which restarts the movement, links up of unconscious or two interpretations of the unconscious: the one schizoanalytic, the other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the	p 296 p 321 p 381
SCHIZOANALYZE 1	
schizoanalysis. Only one way to spend time on the couch: schizoanalyze the psychoanalyst. We have maintained throughout that, by dint of	p 365
SCHIZOGENESIS 1	
and remainders, with a transference of individuality, in a generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say	p 287
SCHIZOID 21	
varying degrees, matter that has no empty spaces, is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction a number of pieces always left over. It is a schizoid work par excellence: it is almost as though the author's position is only a cover-up for a more deeply rooted schizoid attitude.) For the rigors of the law are only an	p 19 p 43 p 43 p 70
which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid, included, and inclusive: For some, doubtless those whose childhoods were	
unity that precedes its fulfillment. (Even in Melanie Klein, the schizoid partial object is related to a whole that prepares for use of the literary machine, a montage of desiring-machines, a schizoid exercise that extracts from the text its revolutionary force. The innate science in psychosis and the neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle. On a more general	p 72 p 106 p 124
a kind of creativity of history, a strange menagerie: the schizoid time of the new creative break. The dissolutions are defined of familial position, and a dotted line of escape or schizoid breakthrough. The major line ends at the body without organs	p 223 p 283
reterritorializations that transform madness into mental illness; (2) liberating the schizoid movement of deterritorialization in all the flows, in such a	p 321
absence of a link. Such is the case in the schizoid sequences of Beckett: stones, pockets, mouth; a shoe, a pipe polyvocal, and of a revolutionary tendency. In fact, in the schizoid declaration-I am of a race inferior for all eternity	p 324 p 340
libidinal investment: the paranoiac, reactionary, and fascisizing pole, and the schizoid revolutionary pole. Once again, we see no objection to the	p 366
of problems concerning these distinctions. In what sense does the schizoid investment constitute, to the same extent as the other one of course this decoding of the flows of painting, these schizoid lines of escape that form desiring-machines on the horizon, are its peace with determinism). But the other pole is the schizoid pole, in whose proximity flows of knowledge schizophrenize, and not less total than the contrary investment. The paranoiac and the schizoid investments are like two opposite poles of unconscious libidinal	p 367 p 369 p 371 p 376

investment	
to coexist in every case of delirium, and fragments of schizoid revolutionary investment are found to coincide with blocks of paranoiac	p 376
oscillation is not equal, and that as a rule the schizoid pole is potential in relation to the actual paranoiac pole	p 376
itself. This explains why we have only spoken of a schizoid pole in the libidinal investment of the social field, so	p 379
with the production of a schizophrenic. The schizophrenic process (the schizoid pole) is revolutionary, in the very sense that the paranoiac	p 379
SCHIZONOIAC 1	
social investments are secondary projections, as if a large two-headed schizonoiac, father of the primitive horde, were at the base of	p 281
SCHIZONOMADIC 1	
has something like two poles, racist and racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain shiftings	p 105
SCHIZOPARANOIAC 2	
rights of Oedipus in the God of delirium and the schizoparanoiac recording process. And for that very reason we must pose	p 13
a biogenesis that not without justification is qualified as a schizoparanoiac mode of reasoning? It will be remembered that Reich concluded	p 291
SCHIZOPARANOID 1	
second place, she cannot rid herself of the notion that schizoparanoic partial objects are related to a whole, either to an	p 44
SCHIZOPHRENIA 64	
are attempting to make nature one of the poles of schizophrenia. What the schizophrenic experiences, both as an individual and as	p 3
intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is like love: there is no specifically schizophrenic	p 5
phenomenon or	
like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive and reproductive	p 5
desiring-machines, universal primary	
see in paranoia and even in the paranoid forms of schizophrenia, it does not constitute an autonomous sphere, for it depends	p 22
false materialism and typical forms of idealism. The theory of schizophrenia is formulated in terms of three concepts that constitute its	p 22
is the fact that they all relate the problem of schizophrenia to the ego through the intermediary of the body image	p 23
to, the unfortunate misapplication of the concept of autism to schizophrenia. For we must not delude ourselves: Freud doesn't like	p 23
schizophrenics	
for the productive unconscious. Every time that the problem of schizophrenia is explained in terms of the ego, all we can	p 24
who has made himself into an artificial person through autism, schizophrenia is the process of the production of desire and desiring-machines	p 24
field. Is it correct to say that in this sense schizophrenia is the product of the capitalist machine, as manic-depression and	p 33
we really haven't seen anything yet! When we say that schizophrenia is our characteristic malady, the malady of our era, we	p 34
autonomy of desiring-machines in relation to the deterritorialized social machine. Schizophrenia is desiring-production as the limit of social	p 35
production. Desiring-production, and	
is somewhat serious, is not leaning against the rock of schizophrenia, a rock in this case mobile, aerolitic? Who does not	p 67
the water? And above all, what brings about our sickness? Schizophrenia itself, as a process? Or is it brought about by	p 67
psychoanalysis has invented new means—Oedipus and castration? Is it schizophrenia as a process that makes us sick, or is it	p 68
it is madness and its innocence that disturb us. If schizophrenia is the universal, the great artist is indeed the one	p 69
for exclusive disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and	p 76
reveals to us	
thresholds. In this sense, we believe in a biochemistry of schizophrenia (in conjunction with the biochemistry of drugs), that will be	p 84
if there is one problem that does not exist in schizophrenia, it is the problem of identifications. And if getting well	p 91
pass or seem to pass into the social formation itself. Schizophrenia or desiring-production is the boundary between the molar organization and	p 102
that same year Capgras and Carrette presented a case of schizophrenia with a delusion of doubles, where the patient manifested a	p 122
an interruption of the process (and what type of interruption?). Schizophrenia as a process is desiring-production, but it is this production	p 130
laugh's on us. They will see that what we call schizophrenia was one of the forms in which, often through quite	p 131
to flow, and to explode—desire. For literature is like schizophrenia: a process and not a goal, a production and not	p 133
they subscribe to the same puerile and reactionary conception of schizophrenia, and the same marketable neurotic conception of literature. A	p 134
shrewd	
horrible exasperation for its fulfillment. Each of these forms has schizophrenia as a foundation; schizophrenia as a process is the only	p 136
fulfillment. Each of these forms has schizophrenia as a foundation; schizophrenia as a process is the only universal. Schizophrenia is at	p 136
a foundation; schizophrenia as a process is the only universal. Schizophrenia is at once the wall, the breaking through this wall	p 136
while at the same time pushing the wall further way. Schizophrenia is the absolute limit, but capitalism is the relative limit	p 176
of flows that are more and more decoded, those of schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still	p 236
correctly names desire, which carries us to the gates of schizophrenia as a process. But what explains the reader's impression that	p 244
their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia follows the paths of the signifier. Civilization is	p 244
defined by	
sick, the schizophrenics. We have seen that the relationship of schizophrenia to capitalism went far beyond problems of modes of living	p 245
a socius that is even more pitiless than any other. Schizophrenia, on the contrary, is indeed the absolute limit that causes	p 246
a desocialized body without organs. Hence one can say that schizophrenia is the exterior limit of capitalism itself or the conclusion	p 246
Marxist law of the counteracting tendency. With the result that schizophrenia pervades the entire capitalist field from one end to the	p 246
decoded and axiomatized by capitalism at the same time. Hence schizophrenia is not the identity of capitalism, but on the contrary	p 246
break-flow has seemed to us to define both capitalism and schizophrenia. But not in the same way; they are not at	p 247
an exterior limit: it has an exterior limit that is schizophrenia, that is, the absolute decoding of flows, but it functions	p 250
two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the	p 260
paranoiac despotic sign, the	
it involves universal history. We have seen in what sense schizophrenia was the absolute limit of every society, inasmuch as it	p 266
deterritorialized flows. We have also seen that capitalism finds in schizophrenia its own exterior limit, which it is continually repelling and	p 266
of the field into which they are plunged (cf. Ndembu schizophrenia). This is the case even in the peripheral zones of	p 269
to define this difference as that which separates paranoia and schizophrenia, it is because on the one hand we have distinguished	p 278
the other hand we have posited paranoia no less than schizophrenia as independent of all familial pseudo etiologies, so as to	p 278
a historic cosmos, a historic chaos. The matrical fissure of schizophrenia, as opposed to paranoiac castration; and the line of escape	p 278
with your eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and girls' first names? Why	p 279
delirium)? And what is this line, how can we situate schizophrenia and paranoia on either side of it? Our assumption is	p 279
it is to the extent that they have paranoia and schizophrenia as ultimate products under the determinate conditions of capitalism. From	p 281
From the standpoint of a universal clinical theory, paranoia and schizophrenia can be presented as the two extreme oscillations of a	p 281
their planes and their large aggregates, are arranged; on paranoia schizophrenia body of the Earth despotic body body of capital molar	p 282
despotic entities Perversions as territorial entities Schizophrenic process of deterritorialization Schizophrenia as a clinical entity each of these	p 282
planes there is	
getting caught up in the asylum aggregate of paranoia and schizophrenia as clinical entities, in the artificial aggregates or societies established	p 283
chains and their jargons. There is a whole biology of schizophrenia; molecular biology is itself schizophrenic—as is microphysics. But inversely	p 289
molecular biology is itself schizophrenic—as is microphysics. But inversely schizophrenia—the theory of schizophrenia—is biological,	p 289
biocultural, inasmuch as it	
schizophrenic—as is microphysics. But inversely schizophrenia—the theory of schizophrenia—is biological, biocultural, inasmuch as it	p 289
examines the machinic connections	
genealogical unconscious familial; and Szondi himself went on to study schizophrenia using familial aggregates as his units of measure. But	p 290
the	
resistance that come from within or are imposed from without. Schizophrenia as a process, deterritorialization as a process, is inseparable	p 318

from	
that serves as the model for catatonia, it is catatonic schizophrenia that gives its model to death. Zero intensity. The death	p 329
what must escape, at each point ensuring the conversion of schizophrenia as a process into an effectively revolutionary force. For what	p 341
schizophrenic ill, since the cause of the illness is not schizophrenia as a process? What transforms the breakthrough into a breakdown	p 362
that runs counter to the process. Finally, everything is process, schizophrenia as process, since it is against schizophrenia that everything is	p 363
everything is process, schizophrenia as process, since it is against schizophrenia that everything is measured; its peculiar trajectory, its	p 363
neurotic arrests	
we have consistently distinguished the schizophrenic as an entity from schizophrenia as a process; now the schizophrenic as entity can only	p 379
SCHIZOPHRENIC 117	
produced: the effects of a machine, not mere metaphors. A schizophrenic out for a walk is a better model than a	p 2
the other and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life:	p 2
the self and the non-self	
make nature one of the poles of schizophrenia. What the schizophrenic experiences, both as an individual and as a member of	p 3
ending it abruptly and prematurely—is what creates the artificial schizophrenic found in mental institutions: a limp rag forced into autistic	p 5
ultimately perish. Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of	p 5
productive and	
phenomenon. We cannot, we must not attempt to describe the schizophrenic object without relating it to the process of production. The	p 6
that there is any such thing as a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a	p 6
entity. Or to take another example, Henri Michaux describes a schizophrenic table in terms of a process of production which is	p 6
it, something petrified. Perhaps it suggested a stalled engine. The schizophrenic is the universal producer. There is no need to distinguish	p 7
synthesis, as the identity of producing and the product: the schizophrenic table is a body without organs. The body without organs	p 8
co-ordinates, like a grid. The either ... or ... or of the schizophrenic takes over from the and then: no matter what two	p 12
between immutable terms (the alternative: either this or that), the schizophrenic either ... or ... or refers to the system of possible permutations	p 12
with immediate redeparture. Same thing with delayed redeparture. Thus the schizophrenic, the possessor of the most touchingly meager	p 12
capital—Malone's belongings	
his elder brother beneath his inferior God. At times the schizophrenic loses his patience and demands to be left alone. Other	p 14
have an extraordinary fluidity. It might be said that the schizophrenic passes from one code to the other, that he deliberately	p 15
answer would seem to be: intensive quantities. There is a schizophrenic experience of intensive quantities in their pure state, to a	p 18
about reducing a person, who this time is not a schizophrenic but a neurotic, to a pitiful creature who eternally consumes	p 20
the real process of production on which it depends. The schizophrenic appears all the more specific and recognizable as a distinct	p 24
the process appears. Before being a mental state of the schizophrenic who has made himself into an artificial person through autism	p 24
continually draws near to its limit, which is a genuinely schizophrenic limit. It tends, with all the strength at its command	p 34
that capitalism, through its process of production, produces an awesome schizophrenic accumulation of energy or charge, against which it	p 34
brings all	
the schizo's own particular way of rediscovering the earth. The schizophrenic deliberately seeks out the very limit of capitalism: he is	p 35
Doubtless there are those who will object that this mechanical, schizophrenic life expresses the absence and the destruction of desire rather	p 37
indicate a specifically structural deficiency, by means of which the schizophrenic is of course repositioned on the Oedipal axis, set back	p 52
needed is what is called a psychotic episode: after a schizophrenic flash, one day we bring our tape recorder into the	p 56
the great artist is indeed the one who scales the schizophrenic wall and reaches the land of the unknown, where he	p 69
the greatest paradox. Either ... or ... or, instead of either/or. The schizophrenic is not man and woman. He is man or woman	p 76
Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not both at once, but each	p 76
of this order of thought if we concluded that the schizophrenic substituted vague syntheses of identification of contradictory elements for	p 76
disjunctions	
new humanity and can finally die. That is why the schizophrenic God has so little to do with the God of	p 77
the contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting the field of psychoanalysis. The	p 83
object	
displacements. R. D. Laing is entirely right in defining the schizophrenic process as a voyage of initiation, a transcendental experience of	p 84
from this extreme polyvocality: such is the histrionism of the schizophrenic, according to Klossowski's formula, the true program for a theater	p 87
from having lost who knows what contact with life, the schizophrenic is closest to the beating heart of reality, to an	p 87
that leads Reich to say: What belongs specifically to the schizophrenic patient is that ... he experiences the vital biology of the	p 87
the neurotic patient and the perverted individual are to the schizophrenic as the petty thief is to the daring safecracker. So	p 88
the daring safecracker. So the question returns: what reduces the schizophrenic to his autistic, hospitalized profile, cut off from reality? Is	p 88
its aggravation, its continuation in the void? What forces the schizophrenic to withdraw to a body without organs that has become	p 88
family, then as an ally of the police. Is the schizophrenic sick and cut off from reality because he lacks Oedipus	p 91
force him to submit (social repression even before psychoanalysis)? The schizophrenic egg is like the biological egg: they have a similar	p 91
the limit. Rather a society of neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable	p 102
instrument	
metaphysical one; an unconscious that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than	p 109
imaginary; real rather than	
problem. In any case, the double bind is not the schizophrenic process; on the contrary, the double bind is Oedipus insofar	p 110
the loss of reality is not the effect of the schizophrenic process, but the effect of its forced oedipalization, that is	p 123
Taking the example of the bodily cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow asks if it is a	p 130
all a question, she says, of administering care that the schizophrenic presumably did not receive when he was a baby. It	p 130
two poles. But through the impasses and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus,	p 133
or	
realm of literature, he is outside it because he is schizophrenic. Others retort: he is not schizophrenic, since he belongs to	p 134
it because he is schizophrenic. Others retort: he is not schizophrenic, since he belongs to literature, and the most important literature	p 134
to declare absolutely that Artaud's language is that of a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated:	p 135
therefore in	
Artaud makes a shambles of psychiatry, precisely because he is schizophrenic and not because he is not. Artaud is the fulfillment	p 135
Artaud is the fulfillment of literature, precisely because he is schizophrenic and not because he is not. It has been a	p 135
Very few accomplish what Laing calls the breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority	p 135
have needed to venture outside its own front door. The schizophrenic voyage is the only kind there is. (Later this will	p 224
viewpoint of a theory and a practice of a highly schizophrenic character. Not to withdraw from the process, but to go	p 239
adapted to the nature of both the capitalist and the schizophrenic flows: until now, the only modern—and not archaic theory	p 243
a serious error to consider the capitalist flows and the schizophrenic flows as identical, under the general theme of a decoding	p 245
explain the fact that capitalist production is constantly arresting the schizophrenic process and transforming the subject of the process into a	p 245
own death coming from within? Why does it make the schizophrenic into a sick person not only nominally but in reality	p 245
But for capitalism it is a question of binding the schizophrenic charges and energies into a world axiomatic that always opposes	p 246
difference, its divergence, and its death. Monetary flows are perfectly schizophrenic realities, but they exist and function only within the	p 246
immanent	
or high-level manager, or a government minister is a perfectly schizophrenic language, but that functions only statistically within the flattening	p 246
axiomatic	
of the figures considered.) Then what becomes of the truly schizophrenic language and the truly decoded and unbound flows that manage	p 246
an oscillation between the reactionary paranoid overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one	p 260
no longer quite knows how	
torn between the despotic signifier that they adore, and the schizophrenic figure that sweeps them along. We are thus entitled to	p 260
order to neutralize or repel the absolute exterior limit, the schizophrenic limit; it needs to internalize this limit, this time by	p 266
is because on the one hand we have distinguished the schizophrenic process (the breakthrough) from the accidents and relapses that hinder	p 278
Oedipus is a dependency of the paranoid territoriality, whereas the schizophrenic investment commands an entirely different determination, a	p 278
family gasping for	
capital-money (for each social machine the two poles, paranoid and schizophrenic, are distributed in varying ways). Whereas the paranoid	p 281
and the	
are distributed in varying ways). Whereas the paranoid and the schizophrenic, properly speaking, do not operate on the socius, but on	p 281

which, on a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It is on the body without organs	p 281
if social investments can be said to be paranoid or schizophrenic, it is to the extent that they have paranoia and	p 281
entities Paranoid psychoses as despotic entities Perversions as territorial entities Schizophrenic process of deterritorialization Schizophrenia	p 282
as a clinical entity each of	
in actual fact what it was from the start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes	p 283
it was from the start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off	p 283
the desiring-machines. At man's most basic stratum, the Id: the Schizophrenic cell, the schizo molecules, their chains and their jargons. There	p 289
is a whole biology of schizophrenia; molecular biology is itself schizophrenic—as is microphysics. But inversely schizophrenia—the theory of	p 289
schizophrenia	
theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoid nature is no obstacle where we are	p 292
concerned	
out of ever-increasing consciousness. That is why, speaking of the schizophrenic nature of our age, I said—until the process is	p 298
orphan- and producer-unconscious; the exaltation of the process as a schizophrenic process of deterritorialization that must produce a new	p 299
earth; and	
we distinguished two poles of delirium, one as the molecular schizophrenic line of escape, and the other as the paranoid molar	p 315
investment. But the perverted pole is equally opposed to the schizophrenic pole, just as the reconstitution of territorialities is opposed to	p 315
etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse machines in a	p 316
theater representing Africa	
In short, there is no deterritorialization of the flows of schizophrenic desire that is not accompanied by global or local reterritorializations	p 316
article by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is, as well as the schizophrenic line of escape	p 316
us understand what schizophrenic laughter is, as well as the schizophrenic line of escape or breakthrough, and the process as	p 316
deterritorialization	
traversed until their molecular line of escape is reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps from	p 318
binding the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and the intense voyage—tires out	p 320
and proposes the	
body without organs are the two material elements of the schizophrenic desiring-machines: the one as the immobile motor, the others as	p 327
locus that is everywhere displaced in order to block the schizophrenic escapes and place restraints on the flights. The only modern	p 335
the paranoid, signifying, and structured lines of integration, and the schizophrenic, machinic, and dispersed lines of escape; or again as the	p 340
of the perverse reterritorializations, and as the movement of the schizophrenic deterritorializations. At other times, on the contrary, we	p 340
contrasted them	
other are possible. How can this be? How can the schizophrenic escape, with its molecular dispersion, form an investment that is	p 340
advance of the escape. But at the other pole, the schizophrenic escape itself does not merely consist in withdrawing from the	p 341
resecting a schizo The schizo is not revolutionary, but the schizophrenic process—in terms of which the schizo is merely the	p 341
motivates all the conformist, reactionary, and fascisizing investments, and the schizophrenic escape convertible into a revolutionary	p 341
investment. Maurice Blanchot speaks admirably	
sought the secret of a causality at once social and schizophrenic in the redeployed families. This is perhaps where the mystification	p 359
ordinary familial logic, i.e., neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes his own daddy,	p 360
his own	
buddies? There is nothing there with which to make a schizophrenic. We have seen in this sense that the double impasse	p 360
order of the family, which both social production and the schizophrenic process escape. This contradiction is perhaps especially perceptible in	p 360
Laing	
pathogenic nature, but secondly, one also fails to understand the schizophrenic process in its relationship with the schizophrenic as a sick	p 361
to understand the schizophrenic process in its relationship with the schizophrenic as a sick person. For one attempts to neuroticize everything	p 361
him ill, or if on the contrary that is the schizophrenic process, which is not an illness, not a breakdown but	p 362
it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the cause of the illness is not	p 362
schizophrenia	
between the paranoid reconstruction of the Urstaat and the positive schizophrenic lines of escape. Thereafter three possibilities emerge.	p 363
First, the process	
decision would have been the same if Schreber had been schizophrenic rather than paranoid, if he had taken himself for a	p 364
geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic mathematics, uncontrollable and mad	p 372
desiring-machines! In the capitalist formation of	
we do not at all think that the revolutionary is schizophrenic or vice versa. On the contrary, we have consistently distinguished	p 379
vice versa. On the contrary, we have consistently distinguished the schizophrenic as an entity from schizophrenia as a process; now the	p 379
as an entity from schizophrenia as a process; now the schizophrenic as entity can only be defined in relation to the	p 379
to avoid as much as possible the confusion of the schizophrenic process with the production of a schizophrenic. The schizophrenic process	p 379
confusion of the schizophrenic process with the production of a schizophrenic. The schizophrenic process (the schizoid pole) is revolutionary,	p 379
in the	
the schizophrenic process with the production of a schizophrenic. The schizophrenic process (the schizoid pole) is revolutionary, in the very	p 379
sense	
incompetence. Someone asked us if we had ever seen a schizophrenic—no, no, we have never seen one. If someone reading	p 380
technical, and social machines join together in a process of schizophrenic production that thereafter has no more schizophrenics to produce.	p 381
In	
If we take mechanics away from him he will become schizophrenic again. Her intention is not to praise ergotherapy or the	p 381
the unconscious: the one schizoanalytic, the other psychoanalytic; the one schizophrenic, the other neurotic-Oedipal; the one abstract and	p 381
nonfigurative, the other	
SCHIZOPHRENIC'S 1	
descendants, and ascendants. (It is in this manner that the schizophrenic's visible resistance to oedipalization, the obvious absence of the	p 52
Oedipal	
SCHIZOPHRENIC'S] 1	
accompanied by a relative or an absolute predominance of [the schizophrenic's] inner life. The third concept is a descriptive one, discovering	p 23
SCHIZOPHRENIC-AS-ENTITY 1	
in the void—a horrible exasperation (the production of the schizophrenic-as-entity)? Or is it the confusion of the process with a	p 68
SCHIZOPHRENICS 9	
At the end of Malone Dies, Lady Pedal takes the schizophrenics out for a ride in a van and a rowboat	p 3
schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to being oedipalized, and	p 23
tends	
the phenomena of shifting of meaning in the case of schizophrenics and the mechanisms of ever increasing disharmony and discord at	p 34
reality, the lack of contact with life, autism and athymia. Schizophrenics themselves have said everything there is to say about this	p 86
disalienation. In this manner the study of the families of schizophrenics has breathed new life into Oedipus by making it reign	p 93
a really inspired direct relationship with either child or adult schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this	p 130
they congeal into the production of our own sick, the schizophrenics. We have seen that the relationship of schizophrenia to capitalism	p 245
just little Joey. The question to be asked is whether schizophrenics are the living machines of a dead labor, which are	p 381
a process of schizophrenic production that thereafter has no more schizophrenics to produce. In her Lettre aux ministres, Maud Mannoni	p 381
writes	
SCHIZOPHRENICS' 1	
stood, it was a table of additions, much like certain schizophrenics' drawings, described as overstuffed, and if finished it was only	p 6

SCHIZOPHRENIZATION	3	
path of oedipalization, all cluttered with refuse, instead of the schizophrenization that must cure us of the cure. 3 The Connective closing himself up in it. The little joy lies in schizophrenization as a process, not in the schizo as a clinical both, and by constantly injecting antiproduction into the producing apparatus. Schizophrenization occurs on the periphery, but it occurs at the center		p 68 p 113 p 237
SCHIZOPHRENIZE	5	
else, and even the contrary? Wouldn't it be better to schizophrenize—to schizophrenize the domain of the unconscious as well as even the contrary? Wouldn't it be better to schizophrenize—to schizophrenize the domain of the unconscious as well as the sociohistorical it can let a certain number of scientists-mathematicians, for example-schizophrenize in their corner, and it can allow the passage of discoveries—Lacan, who was the first on the contrary to schizophrenize the analytic field!) In this second case the process, confronted is the schizoid pole, in whose proximity flows of knowledge schizophrenize, and not only flee across the social axiomatic, but pass		p 53 p 53 p 233 p 363 p 371
SCHIZOPHRENIZED	1	
oedipalize the schizo where on the contrary he had just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting the		p 83
SCHIZOPHRENIZES	3	
contradictions. And the more it breaks down, the more it schizophrenizes, the better it works, the American way. But this is a deterritorialization, and each displaced limit, a decoding. Capitalism schizophrenizes more and more on the periphery. It will be said so named because throughout its entire process of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill		p 151 p 232 p 362
SCHIZOPHRENIZING	5	
be very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which he interprets as a contrary from the viewpoint the o as machine, and the O as nonhuman sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic field. Everything again, returning from the model to the experience, is what schizophrenizing death amounts to, the exercise of the desiring-machines (which is point that fills the function of transference in schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second Positive Task has therefore glossed over what is essential: that society is schizophrenizing at the level of its infrastructure, its mode of production		p 79 p 309 p 331 p 339 p 361
SCHIZOPHRENOGENIC	4	
studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary that the double impasse in no way defined a specific schizophrenogenic mechanism, but merely characterized Oedipus in the whole of its the researcher himself is led, when he claims to assign schizophrenogenic social mechanisms, and at the same time to discover them of what one claims nevertheless to be searching for today: schizophrenogenic social production. In the first place, it is futile to		p 360 p 360 p 360 p 360
SCHIZOREVOLUTIONARY	4	
belong to the superior race and class. And second, a schizorevolutionary type or pole that follows the lines of escape of the other pole of the libido, i.e., to the schizorevolutionary pole, since this action could not be accomplished without overthrowing Oedipus, since the structure suffices. But on the other, the schizorevolutionary, pole, the value of art is no longer measured except libidinal conflict between a paranoiac-Oedipalizing element of science, and a schizorevolutionary element? That very conflict that leads Lacan to say there		p 277 p 367 p 370 p 371
SCHIZOS	9	
sufficient to silence the outcry of desiring-production: We are all schizos! We are all perverts! We are all libidos that are new earth, and the machine that hums, around which the schizos revolve, planets for a new sun. These men of desire economy, one and the same production process. Our society produces schizos the same way it produces Prell shampoo or Ford cars shampoo or Ford cars, the only difference being that the schizos are not salable. How then does one explain the fact exterior limit. If you will: between the capitalists and the schizos in their basic intimacy at the level of decoding, in of a subject-group that would become immediately reperved, with former schizos guiding the most recent ones, and, as relays, little chapels The only modern myth is the myth of zombies—mortified schizos, good for work, brought back to reason. In this sense it is accessible to the infirm, the illiterate, and the schizos, embracing all that flows and counterflows, the gushings of mercy motors. Everyone knows that a schizo is a machine; all schizos say this, and not just little Joey. The question to		p 67 p 131 p 245 p 245 p 255 p 320 p 335 p 370 p 381
SCHIZZES	17	
do with continuous fluxes and are related to partial objects. Schizzes have to do with heterogeneous chains, and as their basic or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form images through their coming together in a whole one whole to another. Hence the figures, that is, the schizzes or breaks-flows are in no way figurative; they become figurative figures that are no longer effects of a signifier, but schizzes, points-signs, or flows-breaks that collapse the wall of the signifier and that breaks these flows according to points-signs and figures-schizzes. Far from being an overdetermination of structuralism and of its that Lyotard is continually arresting the process, and steering the schizzes toward shores he has so recently left behind: toward coded of the decoded flows, their differential relations, and their multiple schizzes or breaks require a whole apparatus of regulation whose principal images is the new way in which capitalism utilizes the schizzes and diverts the flows: composite images, images flattened onto other through the mommy-territoriality and the daddy-law, already aims for the schizzes and the encoded or axiomated flows of the social field from psychotic multiplicities of dispersion, founded on the breaks or schizzes, to large vacuoles determined globally, of the neurosis and castration a wheel in the machine, traversed by flows, broken by schizzes. Placing oneself in a position where one is thus traversed organs, It is not the same state of flows and schizzes: in one case the break is between two forms of nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to personological co-ordinates from which receiving, or intercepting; establishing always further and more sharply the schizzes and the breaks well below conditions of identity; and assembling vibration, and where the cross-sections of images give way to schizzes that constitute singular points, points-signs with several dimensions causing flows decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new flows, always breaching the coded wall or flows are continually overflowing, and intersecting one another according to schizzes that turn against capitalism and slash into it. Capitalism, which		p 39 p 241 p 241 p 242 p 243 p 244 p 252 p 265 p 277 p 342 p 346 p 348 p 362 p 362 p 366 p 367 p 376
SCHIZZES-FLOWS	2	
an image, so as to discover the abstract figures, the schizzes-flows that it harbors and conceals. To substitute, for the private of individuality, in a generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say on the other hand—when		p 271 p 287
SCHMITT	3	
body of capital. An economist of the caliber of Bernard Schmitt finds strange lyrical words to characterize this flow of infinite to fill the abyss of capitalist immanence, introducing there, as Schmitt says, a deformation, a convulsion, an explosion—in a word		p 237 p 250

as such—nonpossession and nonwealth, in the words of Bernard Schmitt, who among modern economists has for us the incomparable advantage	p 374
SCHOLARLY 1	
unravel the thread. For reading a text is never a scholarly exercise in search of what is signified, still less a	p 106
SCHOLASTIC 1	
of another person. Just as he draws upon centuries of scholastic reflection in defining God as the principle of the disjunctive	p 71
SCHOOL 4	
he no longer belongs to any time, any milieu, any school. Such is the case in an illustrative passage, the first	p 69
a universalist vocation, the bourgeoisie. Plekhanov notes that the French School of the nineteenth century, under the influence of Saint-Simon, should	p 253
and make them function. Take the example of the Venetian School in painting: at the same time that Venice develops the	p 368
there is genius, there is something that belongs to no school, no period, something that achieves a breakthrough—art as a	p 370
SCHOOLS 1	
constitute properly aesthetic molar formations that are characterized by goals, schools, and periods. They relate these aesthetic formations to greater social	p 370
SCHOPENHAUER 1	
and knowledge. Fraenkel calls to his aid all the commonplaces, Schopenhauer, and the Nietzsche of <i>The Birth of Tragedy</i> . He thinks	p 299
SCHREBER 21	
organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams in his ass. A solar anus. And rest	p 2
A solar anus. And rest assured that it works: Judge Schreber feels something, produces something, and is capable of explaining the	p 2
when they break down, and by continually breaking down. Judge Schreber lived for a long time without a stomach, without intestines	p 8
The organs are regenerated, miraculated on the body of Judge Schreber, who attracts God's rays to himself. Doubtless the former paranoiac	p 11
and everyone of its disjunctions. Hence the strange relationship that Schreber has with God. To anyone who asks: Do you believe	p 13
mother's the Virgin Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the talking birds	p 14
each division. Returning yet again to the case of Judge Schreber, we note that he is vividly aware of this fact	p 16
God will find a way of taking his pleasure with Schreber, even if in order to do so Schreber must transform	p 16
pleasure with Schreber, even if in order to do so Schreber must transform himself into a woman. But Schreber experiences only	p 16
do so Schreber must transform himself into a woman. But Schreber experiences only a residual share of this pleasure, as a	p 16
the crucial turning point that occurs in Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon a	p 17
process of	
production of a new humanity). As a matter of fact, Schreber finds himself frozen in the pose and trapped in the	p 17
they are all inhabited by a faceless and transpositional subject. Schreber is man and woman, parent and child, dead and alive	p 77
Catholics, and the Slavs. In his intense metamorphoses and passages, Schreber becomes a pupil of the Jesuits, the burgomaster of a	p 89
oscillates between its reactionary charge and its revolutionary potential. Even Schreber finds himself to be the Great Mongol when he breaks	p 105
before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who invented the	p 274
naked corpses on the full body of the desert. Judge Schreber attaches little men by the thousands to his body. It	p 280
strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber the millions of spermatazoids in the sunbeams, or the souls	p 281
on believing, whereas the Hellenists have long since stopped.) The Schreber case again applies: Schreber's father invented and fabricated	p 297
astonishing little	
historical act of antipsychiatry in the 1902 decision granting Judge Schreber his liberty and responsibility, despite the recognized continuation	p 364
of his	
doubting that the decision would have been the same if Schreber had been schizophrenic rather than paranoiac, if he had taken	p 364
SCHREBER'S 15	
is divine is the nature of an energy of disjunctions. Schreber's divine is inseparable from the disjunctions he employs to divide	p 13
God. Freud stresses the importance of these disjunctive syntheses in Schreber's delirium in particular, but also in delirium as a general	p 13
psychotic phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his superior God, and doubtless	p 14
also his elder	
remains fluid and slippery. Agents of production likewise alight on Schreber's body and cling to it—the sunbeams, for instance, that	p 15
when he stresses the crucial turning point that occurs in Schreber's illness when Schreber becomes reconciled to becoming-woman and	p 17
embarks upon	
is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill	p 19
nuclear complex and leads a marginal existence. The fact that Schreber's analysis was not in vivo detracts nothing from its exemplary	p 56
active in the unconscious. It should be noted that Judge Schreber's destiny was not merely that of being sodomized, while still	p 57
Freud. From the enormous political, social, and historical content of Schreber's delirium not one word is retained, as though the libido	p 57
signifier the dead father? Once again let us consider Judge Schreber's delirium. To be sure, the use of races and the	p 89
the authors we have previously mentioned. The fact remains that Schreber's memoirs are filled with a theory of God's chosen peoples	p 89
Hellenists have long since stopped.) The Schreber case again applies: Schreber's father invented and fabricated astonishing little machines,	p 297
sadistico-paranoiac machines—for	
been more difficult to crush the entire sociopolitical content of Schreber's delirium if these desiring-machines of the father had been taken	p 297
agent of a machine, in a machinic information or communication? Schreber's desiring-machines communicate with those of his father; but it is	p 297
persons and surroundings, but one deterritorializes on machines. Is it Schreber's father who acts through machines, or on the contrary is	p 316
SCHREBER-THE-SUBJECT 1	
the body without organs to varying degrees—states through which Schreber-the-subject passes, becoming a woman and many other things as	p 19
well	
SCHREBERIAN 1	
believe in God? we should reply in strictly Kantian or Schreberian terms: Of course, but only as the master of the	p 13
SCIENCE 36	
noted the same phenomenon in the particular language of their science: ... amino acids are assimilated individually into the cell, and then	p 44
in terms of the crises and the ruptures (coupures) within science, there is a drama for the scientist that at times	p 100
the moment they were engaged in laborious studies in innate science. With regard to them, my rebellion against the paternalism of	p 124
that are in opposition throughout the two groups. The innate science in psychosis and the neurotic experimental sciences. The schizoid	p 124
excentric	
my son. It is rare that one sees myth and science saying the same thing from such a great distance: the	p 158
machine, forming the elements of a technology and even a science. It is these flows of code that find themselves encasted	p 232
structure as a field of forces, while depending on a science and a technology, on a so-called intellectual labor distinct from	p 233
obsolescent equipment, along with a great suspicion concerning machines and science. An innovation is adopted only from the perspective of	p 233
the	
In brief, the flows of code that are liberated in science and technics by the capitalist regime engender a machinic surplus	p 234
a machinic surplus value that does not directly depend on science and technics themselves, but on capital—a surplus value that	p 234
amid overabundance, but stupidity in the midst of knowledge and science; it will be seen in particular how it is at	p 236
capitalist order. (At the highest level of linguistics as a science, Hjelmslev is able to effect a vast decoding of language	p 246

would receive the support of all the other flows, including science and art—once it is said that madness is called individuals decompose it. ... By way of the circuitous route of science and art, human beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in and by science caused this rupture to fail. The day humans are able day a new creature will declare the integrity of existence.... Science demonstrates by its very method that the means that it whose combinations obtain such and such a result. ... However, no science can develop outside a constituted social grouping. In order to develop outside a constituted social grouping. In order to prevent science from calling social groups back in question, these groups take from calling social groups back in question, these groups take science back in hand ... [integrate it] into the diverse industrial schemes autonomy appears strictly inconceivable. A conspiracy joining together art and science presupposes a rupture of all our institutions and a total If some conspiracy, according to Nietzsche's wish, were to use science and art in a plot whose ends were no less of the evolution of societies. In this perspective, art and science would then emerge as sovereign formations that Nietzsche said constituted Nietzsche said constituted the object of his countersociology—art and science establishing themselves as dominant powers, on the ruins of institutions	p 321 p 368 p 368 p 368 p 368 p 368 p 368 p 368 p 368 p 368
the ruins of institutions. Why this appeal to art and science, in a world where scientists and technicians and even artists a world where scientists and technicians and even artists, and science and art themselves, work so closely with the established sovereignties art as experimentation. And the same will be said of science: the decoded flows of knowledge are first bound in the the poles is the great social axiomatic that retains from science what must be retained in terms of market needs and part, imposes a goal on them, and makes scientists and science into an agency perfectly subjugated to the formation of sovereignty or produce an interplay of phenomena without aim or end: science as experimentation, as previously defined. In this domain as in there a properly libidinal conflict between a paranoiac-Oedipalizing element of science, and a schizorevolutionary element? That very conflict that leads Lacan	p 368 p 368 p 371 p 371 p 371 p 371 p 371 p 371
escaping on all sides. Its productions, its art, and its science form decoded and deterritorialized flows that do not merely submit actual paranoiac pole (how can we count on art and science except as potentialities, since their actuality is easily controlled by much in the pure potentialities of art and even of science; for denying or minimizing the role of classes and class named, we hold in the first place that art and science have a revolutionary potential, and nothing more, and that this one is less and less concerned with what art and science mean, from the standpoint of a signifier or signifieds that that are necessarily reserved for specialists; but that art and science cause increasingly decoded and deterritorialized flows to circulate in the	p 375 p 376 p 378 p 379 p 379 p 379
SCIENCES 3	
groups. The innate science in psychosis and the neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle. On a sets in motion schizo-flows that animate our arts and our sciences, just as they congeal into the production of our own psychoanalysis can no longer signify what it signifies in the sciences of man; the discovery of the secret of such and	p 124 p 245 p 301
SCIENTIFIC 20	
cleanse these concepts of their background, their previous existences—religiosity? Scientific knowledge as nonbelief is truly the last refuge of belief in China in the thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed to be present, the answer and organizes all the decoded flows, including the flows of scientific and technical code, for the benefit of the capitalist system specific flows of code that have taken a technical and scientific form are subjected to a properly social axiomatic that is properly social axiomatic that is much severer than all the scientific axiomatics, much severer too than all the old codes and on the side of the machinic surplus value resulting from scientific and technical flows of code, we find no commensurability or of code, we find no commensurability or exterior limit between scientific or technical labor—even when highly remunerated—and the profit State and the military that the most progressive sectors of scientific or technical knowledge combine with those feeble archaisms bearing the of current functions. Here Andre Gorz's double portrait of the scientific and technical worker takes on its full meaning. Although he on the basis of an axiomatic of the flows of scientific and technical code, in the core areas of the center and the flows of incomes or means of payment; the scientific and technical form assumed by flows of code themselves; the an automatic or cybernetic machine. Bourbaki says as much concerning scientific axiomatics: they do not form a Taylor system, nor a of escape where the revolutionary machine, the artistic machine, the scientific machine, and the (schizo) analytic machine become parts and pieces it can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing decoded flows of knowledge are first bound in the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of of technical innovation: the great social aggregate that makes the scientific subaggregates into so many applications that are characteristic of and axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up exploitation grows constantly harsher, lack is arranged in the most scientific of ways, final solutions of the Jewish problem variety are For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance can't. And this is indeed the direction the social, technical, scientific, and artistic machines take when they are. revolutionary: they form	p 111 p 197 p 233 p 234 p 234 p 234 p 236 p 236 p 237 p 245 p 251 p 322
it can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing decoded flows of knowledge are first bound in the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of of technical innovation: the great social aggregate that makes the scientific subaggregates into so many applications that are characteristic of and axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up exploitation grows constantly harsher, lack is arranged in the most scientific of ways, final solutions of the Jewish problem variety are For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance can't. And this is indeed the direction the social, technical, scientific, and artistic machines take when they are. revolutionary: they form	p 350 p 371 p 371
axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up exploitation grows constantly harsher, lack is arranged in the most scientific of ways, final solutions of the Jewish problem variety are For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance can't. And this is indeed the direction the social, technical, scientific, and artistic machines take when they are. revolutionary: they form	p 371 p 373 p 379 p 381
SCIENTIFICALLY 3	
lineage Let my name be determined, let it be determined scientifically, and then I shall be able to set up a the signifier of the father. The name to be determined scientifically, the name that haunts all history, is simply the paternal of innovations always tends to be delayed beyond the time scientifically necessary, until the moment when the market forecasts justify their	p 90 p 90 p 234
SCIENTIFICITE 1	
in the name of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace dogs too quick to drink the	p 208
SCIENTIFICITY 4	
exegesis in the name of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace dogs too quick to drink imperial discourse into a university discourse characterized by a pure scientificity, that scientificity perfectly suited for resupplying our neuroses, for strangling into a university discourse characterized by a pure scientificity, that scientificity perfectly suited for resupplying our neuroses, for strangling the process sexuality than Freud, even from the viewpoint of the famous scientificity. It is not the neurotic stretched out on the couch	p 208 p 244 p 244 p 292
SCIENTIST 5	
ruptures (coupures) within science, there is a drama for the scientist that at times goes as far as madness, and that a consequence. In this sense every child is a little scientist, a little Cantor. Go back through the course of the tinkering with a television set—O despair. Of course the scientist as such has no revolutionary potential; he is the first leads Lacan to say there exists a drama for the scientist. (J. R. Mayer, Cantor, I will not draw up an complicated, to become more saturated, to the point where the scientist and the artist may be determined to rejoin an objective	p 100 p 100 p 236 p 371 p 379
SCIENTISTS 7	
machines, and by no means does it confer on its scientists and its technicians an independence that was unknown in the the passage of socially decoded flows of code that these scientists organize into axiomatics of research that is said to be be basic. But the true axiomatic is elsewhere. (Leave the scientists alone to a certain point, let them create their own illness, why does it keep its artists and even its scientists under such close surveillance—as though they risked unleashing flows this appeal to art and science, in a world where scientists and technicians and even artists, and science and art themselves the set of methods that is not content to bring scientists back to reason but anticipates any deviance on their part on their part, imposes a goal on them, and makes scientists and science into an agency perfectly subjugated to the formation	p 233 p 233 p 233 p 245 p 368 p 371 p 371
SCIENTISTS-MATHEMATICIANS 1	
previous regimes. Doubtless it can let a certain number of scientists-mathematicians, for example-schizophrenize in their corner, and it can allow	p 233

SCISSION	3	
of fusion through opposition to other groups, and that of scission through the constant formation of new lineages aspiring to independence of their system. The segmentary territorial machine makes use of scission to exorcise fusion, and impedes the concentration of power by But the greatest danger would be yet another dispersion, a scission such that all the possibilities of coding would be suppressed		p 152 p 152 p 153
SCISSIONNELLE	1	
the outside (those who are outside the family); the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the		p 93
SCISSIONS	1	
institutionalized conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside history, and far distant		p 151
SCOPE	7	
that the two preceding modes of generalization attain their full scope only in structural interpretation. Structural interpretation makes Oedipus into a		p 52
At the beginning of Creative Evolution, Bergson completely alters the scope of the comparison by opening up both ends. If the difference between these two repressions, but has not shown the scope of this difference or the distinction between their respective regimes, the nature of social repression (repression), and the meaning and scope of psychic repression (refoulement), would vary. This story of psychic sexual drives and the ego drives has only a topological scope, the qualitative or dynamic dualism passes between Eros and Thanatos ambiguous in Jaspers, he was able to indicate the incredible scope of this voyage. With the result that schizoanalysis would come of desire had sexuality as an index in their social scope itself. Which does not mean, of course, that one need		p 96 p 121 p 172 p 332 p 362 p 365
SCOUNDRELS	1	
the whole list of criminals, the decent criminals and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by		p 85
SCOURING	3	
I believe with each line I write that I am scouring the womb, giving it the curette, as it were. Behind or illusions, nothing more than ideas; the necessity of a scouring of the unconscious, schizoanalysis as a curettage of the unconscious task of schizoanalysis goes by way of Destruction—a whole scouring of the unconscious, a complete curettage. Destroy Oedipus, the illusion		p 298 p 299 p 311
SCRAMBLE	2	
and Jack Kerouac, men who know how to leave, to scramble the codes, to cause flows to circulate, to traverse the absolute limit every time the schizo-flows pass through the wall, scramble all the codes, and deterritorialize the socius: the body without		p 132 p 176
SCRAMBLES	4	
passes from one code to the other, that he deliberately scrambles all the codes, by quickly shifting from one to another its surplus product, its proletariat, and its exterminating angel. He scrambles all the codes and is the transmitter of the decoded of social persons and that closes off his domain and scrambles his images. Everything is reduced to the father-mother-child triangle, which Libido, to circulate, and to discover in desire that which scrambles all the codes and undoes all the territorialities. It is		p 15 p 35 p 265 p 329
SCRAPS	1	
form desiring-machines on the horizon, are taken up again in scraps from the old code, or else introduced into new codes		p 369
SCREAMS	1	
a little bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I speak to you! Even Melanie Klein		p 45
SCREEN	1	
right at home, without one's having to leave the TV screen. This gives private persons a very special role in the		p 251
SCREW	1	
the territorial machine and, with an additional turn of the screw, represses the desiring-machines. Incest derives from this investment and not		p 216
SCREWS	1	
ends of a ligature that cuts off all desiring-production. The screws are tightened, nothing relating to production can make its way		p 79
SCRIBES	1	
conquer. Wherever a despot and his army pass, doctors, priests, scribes, and officials are part of the procession. It might be		p 193
SCRUBBING	1	
girl on all fours washing some clothes, or the servant scrubbing the floor. The fundamental problem with regard to these texts		p 353
SCRUPLES	2	
to understand the delirium. Yet the more Freud states such scruples, the more he thrusts them aside and sweeps them away mistake to stand on ceremony and hold to the ordinary scruples of a diligent psychoanalyst. If a musician tells us that		p 57 p 121
SE	9	
forces in and of themselves. It falls back on (il se rabat sur) all production, constituting a surface over which the the role of a recording surface that falls back on (se rabat sur) all of production. (Furnishing or realizing surplus value social reproduction. The body without organs now falls back on (se rabat sur) desiring-production, attracts it, and appropriates it for its the meaning of the word process, recording falls back on (se rabat sur) production, but the production of recording itself is of the pressure of antiproduction; the latter falls back on (se rabat sur) the forces of production and appropriates them. It part of the forces of antiproduction to operate retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was more machinic than etymological: parere: to procure; separare: to separate; se parere: to engender oneself. At the same time he points it operates on them, when it turns back upon them (se rabat sur elles), it brings about transverse communications, transfinite summarizations investment of a certain type, capable of falling back on (se rabattre sur) family determinations. It will be objected that such		p 10 p 11 p 11 p 16 p 28 p 31 p 41 p 43 p 178
SEA	2	
Japanese. I am a foreigner, a stranger. I am a sea bird. I am a land bird. I am the tree itself wherever the names of history designate present intensities (the sea of proper names). The unconscious is not figurative, since its		p 77 p 311
SEAL	4	
does not absorb these flows, any more than it could seal off a jar of jam or plug a dike. Against possible, and not only possible, but the manifest property and seal of the despot? Who is this sister, this mother? The axiomatic, nor any such blocks that do not contain or seal off fragments of molecular chain. A sequence of desire is a factory smokestack? Always the addition of an axiom to seal off a breach that has been discovered; fascist colonels start		p 67 p 201 p 340 p 378

SEALED	2	
asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps		p 42
of incest with the sister that the lateral alliance is sealed; it is through the prohibition of incest with the mother		p 159
SEARCH	19	
conditions. This is precisely the significance of need as a search in a void: hunting about, trying to capture or become		p 27
the real inorganization of the passive syntheses, where we would search in vain for something that might be labeled the Signifier-writing		p 39
his own oeuvre. In the literary machine that Proust's <i>In Search of Lost Time</i> constitutes, we are struck by the fact		p 42
boundaries. Thus in the trip on the train in <i>In Search of Lost Time</i> , there is never a totality of what		p 43
shit! For what does in fact take place in <i>In Search of Lost Time</i> , one and the same story with infinite		p 68
father. Not surprisingly, the industrial society is burdened with the search for original modes for the restoration of the equivalent—for		p 80
the immediate impossible real. As Witold Grombrowicz says, the structuralists search for their structures in culture. As for myself, I look		p 97
For reading a text is never a scholarly exercise in search of what is signified, still less a highly textual exercise		p 106
what is signified, still less a highly textual exercise in search of a signifier. Rather it is a productive use of		p 106
a cultural broth of bad consciousness. Better to depart in search of the Orgone, he said to himself, in search of		p 119
in search of the Orgone, he said to himself, in search of the vital and cosmic element of desire, than to		p 119
which he extracts an interesting psychoanalytic theory; then, still in search of a beyond, of another wall to break through, he		p 236
immersed in dreams of a Great America, and then in search of his Breton ancestors of the superior race. Isn't the		p 277
and it appears as a lack within this space. In search of the structure in psychoanalysis, Moustafa Safouan is able to		p 306
as being born or dying, those who set out in search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality		p 315
neurosis, artificial lands of perversion, clinical lands of psychosis? In <i>In Search of Lost Time</i> as a great enterprise of schizoanalysis: all		p 318
alone is created by his own work in progress, the <i>Search of Lost Time</i> in progress, functioning as a desiring-machine capable		p 318
always find an interest, since it is here that they search for and measure it. Interest always comes after. Antiproduction effuses		p 346
is now a process of deterritorialization, it can no longer search for and create its new land. Confronted with Oedipal reterritorialization		p 363
SEARCHES	1	
elements that form the parts and wheels of desiring-machines. One searches for the way in which these machines function, for how		p 183
SEARCHING	3	
situated outside of the particular point where the mind is searching for it ... one's entire soul flows into this emotion that		p 19
social machines—the economic, the political, etc.—and this entails searching for what they mean by applying them to an abstract		p 183
impossible the discovery of what one claims nevertheless to be searching for today: schizophrenogenic social production. In the first place, it		p 360
SEASON	1	
as they are induced organs, parts of desiring-machines (mannequins). A season in hell—how could it be separated from denunciations of		p 85
SEAT	1	
spectator, at that very moment, were no longer in his seat, were no longer in a position to observe things. A		p 317
SEATED	1	
beaten by their instructor, on whose knees the mommy is seated, and they have orgasms for having been so evil, for		p 61
SEBASTIAN'S	1	
flows on it that the myriad wounds, such as Saint Sebastian's arrows, come to cut and cut again in such a		p 369
SECESSIONS	1	
Egyptian, and other empires was that of rebellions and constant secessions, and not that of revolution. Here again, death will have		p 215
SECOND	77	
making them the productions of one and the same process. Second, we make no distinction between man and nature: the human		p 4
custodian of the machines of the universe. This is the second meaning of process as we use the term: man and		p 4
the unconscious. But why does Freud thus add that, on second thought, hysterical neurosis comes first, and that disjunctions appear only		p 13
manifests something new and different, a solar force. In the second place, this transfiguration cannot be explained by the miraculating powers		p 18
that supposedly locates the specific dysfunction or primary deficiency. The second is an ideational concept indicating the specific nature of the		p 22
place as rapidly as they ought to. From this, a second difference in regime results: desiring-machines produce antiproduction all by themselves		p 32
another machine that supposedly produces this flow. And doubtless this second machine in turn is really an interruption or break, too		p 36
which little Joey passes as Bettelheim's therapy progresses. In the second place, every machine has a sort of code built into		p 38
all must not be filled in. This is thus the second characteristic of the machine: breaks that are a detachment (coupures-detachements		p 39
and mobilizes libido as withdrawal energy (energie de prelevement). The second has to do with the disjunctive synthesis, and mobilizes the		p 41
the sort carried out by desiring-machines, for instance. In the second place, she cannot rid herself of the notion that schizophrenoid		p 44
is discovered, and Oedipuses of Oedipus are constituted, to the second power: neurosis, that's father-mother, but grandma, that's psychosis.)		p 52
Finally, the		
the third father no longer appears: that leaves the second, then, where the father shines forth in all his brilliance		p 58
in all his brilliance, clearly without doubt—but indeed, this second phase has never had a real existence. It is never		p 59
is my mother beats me. The only common phase—the second for the girls and the first for the boys—affirms		p 59
an incurable alveous, and against which the analyst stumbles. The second is a qualitative aptitude for conflict, which means that the		p 65
more violent, give their material pleasure certain imperious localizations. The second group would shock most people by their avowals. They		p 70
live		
case women are not entirely excluded.... But those in the second group seek out women who prefer women, women who suggest		p 70
have no way of transmitting and reproducing itself without this second step: the first step elaborates the form of the triangle		p 71
the form of the triangle, but it is only the second step that ensures the transmission of this figure. I take		p 71
the case in Freud: for Oedipus, for castration, for the second phase of the fantasy <i>A Child Is Being Beaten</i> , or		p 73
happens when the disjunction is inclusive). Here we have the second paralogism of psychoanalysis. In short, the double bind is none		p 80
that lend themselves to a process of identification, and a second pole characterized by symbolic functions that lend themselves to a		p 82
the manner of an infernal machine, the desiring-machine. Then a second generation of disciples of Lacan supervenes, less and less sensitive		p 83
the fact that he is doubly embedded there, to the second power, in a field of extension that includes the grandparents		p 94
the personality in the relationship with the mother; then a second beginning is invoked; Oedipus itself with the law of the		p 99
also defined oedipally, by means of parental images of a second order, this time collective; the encounter can therefore take place		p 102
up and freed the elements of the chain. In the second place, an inclusive or nonrestrictive use of the disjunctive syntheses		p 110
constituted society. Therefore we should first of all consider the second question: does psychic repression bear upon the Oedipus complex as		p 113
them into a paternalistic deviation that I find depraved.... A second group of loners, of which I am a part, doubtless		p 124
the paternalism of the first group placed me from the second year in a socially difficult position that was growing more		p 124
either muffled or public, disgraceful or proud—is the family's second function. The family is at the same time an anus		p 125
very pure desexualized idealism was reintroduced into psychoanalysis? In the second place, the modality of these factors: did they act in		p 127
and storms. That's where Turner begins. The paintings of the second period are somewhat like the delirious reconstruction, where the delirium		p 132
on the form of these disjunctions. Such is alliance, the second characteristic of inscription: alliance imposes on the productive connections the		p 155
is not an extension of Oedipus, an Oedipus to the second degree; on the contrary, a negative or inverse Hamlet is		p 159
of the flows will be carried out. We call this second instance—the repressing representation itself—alliance, since the filiations become		p 164
a symbolic or structural interpretation of this same organization. A second postulate common to the culturalists and the symbolists should be		p 174

way, one remains in the framework of representation. In the second instance one goes beyond these large aggregates, including the family	p 183
Morals. At least it should be. For the Genealogy, the second essay, is an attempt—and a success without equal—at	p 190
action of the State, therefore, is the creation of a second inscription by which the new full body—immobile, monumental, immutable	p 198
direct filiation. The initiated or initiating hero becomes king. The second marriage develops the consequences of the first, it draws out	p 200
and no longer one of connotation. And here, in the second place, is the essential: the flattening of the graphy onto	p 205
signified is always a signifier for another signifier, and a second time in the detached object on which the whole of	p 207
without an overcoding effected by the signifier itself in the second sense. There is no linguistic field without biunivocal relations—whether	p 207
formal and empty Unity, eminent, distributive, and not collective; and second, the maniacal depressive trait (metaphor) according to which the	p 212
law	
recognizes two phases separated by latency, it is only the second phase that merits the complex's name, while the first expresses	p 216
costs little (the disintegration of the feudal system); and a second period is required when the property is sold during a	p 226
flow, such that the first defines a content and the second, an expression. The deterritorialized flows of content and expression are	p 241
to be replaced by another one. Three million points per second transmitted by television, only a few of which are retained	p 241
more axioms for the recognition of the proletariat as it second class. It is correct to say that the alternative is	p 256
energy which overthrows every restriction and bond; but under the second, strictly complementary, aspect, capitalism is continually confronting	p 259
limits and barriers	
the flows on the full body of the earth. The second is the transcendent imperial machine, which consists in overcoding the	p 261
flows, and a regulation of these flows; it effects the second great movement of deterritorialization, but this time because it doesn't	p 261
determines this form. Private persons are therefore images of the second order, images of images—that is, simulacra that are thus	p 264
first-order social images to the private familial images of the second order. It is the aggregate of destination that corresponds to	p 265
is it impossible to derive the first anxiety from the second, but one cannot even consider, as Kardiner does, that the	p 275
first anxiety comes after the infantile familial investment of the second. For a determination of the social field is already invested	p 275
determination of the social field is already invested in the second type of anxiety, namely, the rarity of women that explains	p 275
cycle, and the states through which a subject passes. The second error of psychoanalysis, made just as it was completing the	p 276
of the disjunctions in the cycle. Not only is generation second in relation to the cycle, but transmission is second in	p 276
generation second in relation to the cycle, but transmission is second in relation to an information or a communication. The genetic	p 276
and I belong to the superior race and class. And second, a schizorevolutionary type or pole that follows the lines of	p 277
is unaware of these things, and never wonders for a second why Nietzsche himself broke with The Birth of Tragedy, why	p 299
crumbles, or tends to crumble. It follows that, in the second place, the link between psychoanalysis and capitalism is no less	p 302
in the privatized family. Psychoanalysis undertakes the analysis of this second term, as political economy analyzes the first. Psychoanalysis is	p 304
the	
economy is the axiomatic. In a word, psychoanalysis disengages the second pole in the very movement of capitalism, which substitutes the	p 304
concluded from the displaced, this is only true in the second sense, where molar representation is organized around a representative that	p 313
indices: The moment Charlie Chaplin makes the board fall a second time on his head—a psychotic gesture—he provokes the	p 317
schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second Positive Task We cannot however	p 340
allow the difference in regime	
molecular formations constitute molar aggregates. Now we can present the second thesis of schizoanalysis: within the social investments we	p 343
will distinguish	
case the break is between two forms of socius, the second of which is measured according to its capacity to introduce	p 348
new aggregate, the unconscious or libidinal break belongs to the second level and is defined by the driving role of desiring-production	p 348
neurosis, the latter being the result of the former. Or, second, the schizo resists neuroticization and oedipalization. Even the use of	p 363
on the contrary to schizophrenize the analytic field!) In this second case the process, confronted with a neuroticization that it resists	p 363
always larger scale (the movement of interior limits as the second aspect of the capitalist field of immanence, defined by the	p 372
the heart of the capitalist system? Or else, in the second case, there is truly a new investment of interest, new	p 375
SECONDARILY 5	
surface are proof of this. Projection enters the picture only secondarily, as does counterinvestment. as the body without organs invests a	p 9
which did not suppress mythical castration but made it depend secondarily on the organ, instead of the organ's depending on it	p 60
the object of a libidinal investment of desire that only secondarily derives an image of the father from desiring-production. The same	p 173
pleasure at not being hungry, and this investment refers only secondarily to an image of the mother. We have already seen	p 173
whole; it is the molecular underdetermination functioning within social and secondarily familial aggregates that trace desire's field of presence	p 183
and its	
SECONDARY 24	
principle (God defined as the Omnitudo realitatis, from which all secondary realities are derived by a process of division). Hence the	p 13
the hallucination or internalize the delirium. Delirium and hallucination are secondary in relation to the really primary emotion, which in the	p 18
delirium, which is by nature global and systematic, is a secondary phenomenon, a consequence of partial and local automatistic phenomena.	p 22
Delirium	
that could be established between these two productions would be secondary ones of introjection and projection, as though all social practices	p 28
be distinguished from technical and social machines. Rather, fantasies are secondary expressions, deriving from the identical nature of the	p 30
two sorts	
former and the latter that there occurs something that resembles secondary psychic repression in the strictest sense: the situation of the	p 32
Marx's great declaration: he who denies God does only a secondary thing, for he denies God in order to posit the	p 58
narrated, ... the enigma of dream is taken up in the secondary elaboration that makes dream as narration and as event take	p 66
considers the problem of social repression as anything more than secondary from the point of view of the unconscious. That is	p 117
this, and to superimpose the repression that is properly termed secondary, this being a function delegated to the family or one	p 121
bodies. To such a degree that circulating—exchanging—is a secondary activity in comparison with the task that sums up all	p 144
the stocks and organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also having their dominant roles and their	p 152
or filiative homosexuality, this should be understood merely as a secondary reaction to this group homosexuality, non-oedipal at first. As for	p 165
unconscious that will only produce Oedipus as one of its secondary statistical formations (complexes), at the end of a history bringing	p 184
on the socius is in fact the agent of a secondary psychic repression, or repression in the proper sense of the	p 184
what entitles one to declare that shares of debt are secondary compared with a totality that is more real? Yet exchange	p 186
yet, their derisory preservation, their reduction to the condition of secondary parts in the new machine, and the new apparatus of	p 192
Because in Hjelmslev's linguistics the order of the elements is secondary in relation to the axiomatic of flows and figures. Because	p 242
which they bring only transgressions, disorders, and deformations that are secondary in spite of everything, instead of forming and transporting	p 244
further	
because the chain it constitutes is only signifying in a secondary way, insofar as it calls into play couplings between qualified	p 248
scale of the determinations of the social field, preventing any secondary reduction of the latter to the former. In the despotic	p 266
of capital-money. The waves of incest and shit are only secondary derivatives of the latter, insofar as they transport the private	p 267
made. Are we to believe, then, that social investments are secondary projections, as if a large two-headed schizonoiac, father of the	p 281
the aims of desire. The link between the two remains secondary and indirect, both in the new means appropriated by desire	p 284
SECONDLY 8	
made by the human reason, even if unconsciously made, and secondly is introduced into the affective passional sphere, where it now	p 115
flows run free, the end of the world, the apocalypse. Secondly, however, the relative limit is no more nor less than	p 176
filiations in the system in extension, and not the opposite. Secondly, there is a tendency to make the system in extension	p 187
of debt, and to destroy the very basis of codes. Secondly, the fact remains that money as an unlimited abstract quantity	p 249
the family, and the thievish maid as the poor woman. Secondly, the familial romance and fantasy activity in general will be	p 353
beings that populate these zones and determine their libidinal investment. Secondly, the parents as parents are terms of application that	p 356
express	
to correctly evaluate social production in its pathogenic nature, but secondly, one also fails to understand the schizophrenic process in its	p 361
State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance of	p 379
preconscious	

SECRECY	1	
formations; some fragments of the signifying chain are struck by secrecy—secret societies or initiation groups—but there is never anything		p 247
SECRET	29	
the ones that society offers us, totally artificial new families, secret lunar societies. As for the schizo, continually wandering about, migrating		p 35
along entirely different lines, making of it a dirty little secret, the dirty little family secret, a private theater rather than		p 49
of it a dirty little secret, the dirty little family secret, a private theater rather than the fantastic factory of Nature		p 49
psychoanalysis may perhaps have managed to disinfect the dirty little secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant		p 50
benefited very little		
to disinfect the dirty little secret, the dreary, dirty little secret of Oedipus-the-modern-tyrant benefited very little from having been thus		p 50
disinfected		
further. To the Americans? To the First International? To the secret Committee? To the first ruptures, which signify renunciations by Freud		p 55
again from the mother, and to keep for his Own secret use all the Virgins that had been placed there. Everything		p 126
period, in the series Turner does not exhibit, but keeps secret. It cannot even be said that he is far ahead		p 132
virgin lands, more truly exotic, families more artificial, societies more secret that they design and institute along the length of the		p 135
the generalized decoding of flows that reveals a contrario the secret of all these formations, coding the flows, and even overcoding		p 153
an abstract familial whole that is thought to contain the secret of the libido: in this way, one remains in the		p 183
the new alliance, whose public character does not spoil the secret: I will bring down upon you the avenging sword of		p 212
it, and whose flows and relations between flows contain the secret of the investment of desire. It is at the level		p 239
to a phonic substance on which writing even confers a secret privilege. We believe that, from all points of view and		p 242
some fragments of the signifying chain are struck by secrecy—secret societies or initiation groups—but there is never anything in		p 247
or application what leads Lacan to say, willingly betraying the secret of psychoanalysis as an applied axiomatic: what appears to come		p 265
concurrent with the reduction of sexuality to the dirty little secret, this whole priest's psychology—there is not a single one		p 269
won't go any further than the family! The dirty little secret, in place of the wide open spaces glimpsed for a		p 270
than the reduction of sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have a more accurate		p 292
signifies in the sciences of man; the discovery of the secret of such and such a code. Psychoanalysis must undo the		p 301
to, the exercise of the desiring-machines (which is their very secret, well understood by the terrifying authors). The machines tell us		p 331
sexuality remains confined within the framework of the dirty little secret. It is in vain that the secret is published, that		p 350
the dirty little secret. It is in vain that the secret is published, that one demands one's right to be heard		p 350
not maintain sexuality under the morbid yoke of the little secret, while finding medical means for rendering it public, for making		p 351
for rendering it public, for making it into an open secret, the analytic Oedipus? We are told, See here, it's quite		p 352
an extended family, which is still believed to possess the secret of the illness as well as its cure. After the		p 359
the subjugated groups. What is more, antipsychiatry has sought the secret of a causality at once social and schizophrenic in the		p 359
A foul use of painting, centering around the dirty little secret, even in abstract painting where the axiomatic does without figures		p 370
the axiomatic does without figures: a style of painting whose secret essence is scatological, an oedipalizing painting, even when it has		p 370
SECRETARY	1	
of society. Even its language is demented. Listen to a Secretary of State, a general, the boss of a firm, a		p 364
SECRETE	2	
the image of the possible despot whom it threatens to secrete from within, from the way in which it binds up		p 195
keeps its control of the State and is free to secrete its own technobureaucracy, and above all to add a few		p 256
SECRETES	1	
itself, to make of it this minor expressive activity that secretes ideology according to the dominant codes. The work of art		p 133
SECRETLY	1	
proportion, Oedipus forever! How many interpretations of Lacanism, overtly or secretly pious as the case may be, have in this manner		p 82
SECRETS	1	
has not succeeded in rescuing sexuality from the category of secrets, even if public, even if disinfected: i.e., as long		p 350
SECTION	4	
earth where the connective, disjunctive, and conjunctive relations of each section are inscribed along with the other relations (thus, for		p 145
example		
relations (thus, for example, the coexistence or complementarity of the section chief and the guardian of the earth). When the division		p 145
in the clan structure of the lineages associated with each section. For, as we have seen, clans and their lineages are		p 152
money as the general equivalent as found in the first section of Capital, without attaching enough importance to banking practice, to		p 230
SECTIONING	1	
a perfectly current function, our modern way of imbricating, of sectioning off, of reintroducing code fragments, resuscitating old codes,		p 257
inventing pseudo		
SECTIONS	4	
the fact that all the parts are produced as asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes		p 42
organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also having their dominant roles and their alliances. The		p 152
point		
and their alliances. The point of separation between the tribal sections becomes the point of divergence in the clan structure of		p 152
of breaks that allowed it to integrate into its axiomatic sections of the newly recognized class, while throwing the uncontrolled revolutionary		p 256
SECTOR	3	
placing in opposition two irreducible sectors of symbolism? A social sector of symbols, and a sexual sector that would constitute a		p 179
of symbolism? A social sector of symbols, and a sexual sector that would constitute a kind of private universal, a kind		p 179
of extraverted economic circuits, a specific hypertrophy of the tertiary sector, and an extreme inequality in the different areas of productivity		p 232
SECTORIAL	1	
order, in the institutional order, in the community order, the sectorial order, etc. This progression contains a constant of all modern		p 359
SECTORS	16	
to the family! But even within the progressive or revolutionary sectors of institutional analysis on the one hand, and antipsychiatry on		p 94
no desiring-machine capable of being assembled without demolishing entire social sectors. Despite what some revolutionaries think about this,		p 116
desire is revolutionary		
his house expresses his situation well, being wedged between two sectors, the houses of the members of the paternal group and		p 167
chieftainship; the impoverished village is falling into decrepitude (the two sectors of the village result from a fusion of two groups		p 168
of prestige, yet merchants use it to lay hold of sectors of consumer goods traditionally held by the women: all the		p 176
contemplates the other with perplexity, placing in opposition two irreducible sectors of symbolism? A social sector of symbols, and a sexual		p 179
the duality is displaced, it is no longer between two sectors, but between two kinds of questions, What does it mean		p 179
desiring-machines themselves and the configurations they form in all the sectors of a field of production (the total fact). A magical		p 181
lists. According to Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they do not		p 211

compromise the	
The old cruelty persists, especially in the autonomous or quasi-autonomous sectors; but it is now bricked into the State apparatus, which the economy toward the most progressive and the most automated sectors, a veritable development of underdevelopment on the periphery ensures a	p 212 p 231
think that exports from the periphery originate primarily in traditional sectors or archaic territorialities: on the contrary, they come from modern means of a disarticulation that ensures the ruin of traditional sectors, the development of extraverted economic circuits, a specific hypertrophy of	p 231 p 232
remains decisive, even at the center and in highly industrialized sectors. What determines the lowering of costs and the elevation of the State and the military that the most progressive sectors of scientific or technical knowledge combine with those feeble archaisms which no one needs. And so interdependent are the various sectors and branches of the economy that nearly everyone is involved	p 233 p 236 p 236
SECURE 1	
old system of production, and when nascent industrial capitalism can secure its production and its market only by obtaining the abolition	p 253
SECURED 1	
expresses the new commercial functions of a capital that has secured for itself direct interests in production. As a general rule	p 253
SEDENTARY 1	
the two major types of equally social investments: the one sedentary and biunivocalizing, and of a reactionary or fascist tendency; the	p 340
SEDUCTION 3	
certain abandonment by Freud of the theory of traumatism and seduction leads not to a univocal determination of Oedipus, but to the way in which he abandons the theme of the seduction of the child by the adult, in order to substitute of the child (the Freudian abandonment of the theme of seduction). (2) If regression taken in an absolute sense reveals itself	p 54 p 270 p 275
SEE 79	
to a vast technical social machine—which, as we shall see, is what even the very young child does. Producing, a hallucinations and delirium, but the basic phenomenon of hallucination (I see, I hear) and the basic phenomenon of delirium (I think cannot answer these two questions at this point. We merely see how very little the consumption of pure intensities has to affections) that are peculiar to this recording process, as we see in paranoia and even in the paranoid forms of schizophrenia flows of desire, to inscribe them, to record them, to see to it that no flow exists that is not properly	p 7 p 18 p 20 p 22 p 33
here choose the example of the analyst least prone to see everything in terms of Oedipus, we do so only in order to prove that I was alive and to see if I liked being alive, and if so why. That desiring-production as a whole. By failing from the beginning to see what the precise nature of this desiring-production is, and how of ...) 2 Three Texts of Freud It is easy to see that the problem is first of all practical, that it machine). The result is that the boys are able to see only by becoming little girls, and the girls cannot experience recall a sequence from the film Hearts and Minds: we see Colonel Patton, the general's son, saying that his guys are imaginary givens. If this first distinction is drawn out, we see that the individual fantasy is itself plugged into the existing revolutionary role. It is therefore all the more disturbing to see to what extent Freudian analysis retains from the fantasy only knows that soon he will no longer be there to see how things are going. So he takes stock of the succeeds in taking hold. It would be a mistake to see in this remark of Freud's nothing more than an observation so onto Oedipus and castration. The sigh of relief: you see, the colonel, the instructor, the teacher, the boss, all of more than does the form of persons. We can therefore see the property the prohibition has of displacing itself, since from need only consult a religious manual of sexual casuistry to see with what restrictions the organ-desiring machine connections remain tolerated within	p 45 p 48 p 49 p 56 p 61 p 62 p 62 p 64 p 65 p 65 p 67 p 71 p 72
of the unconscious to Oedipus, form and content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is for tying off the unconscious on both sides. We shall see in what sense Oedipus is strictly undecidable (indecidable), as the are replaced by a mother-function, a father-function; we don't quite see what there is to gain by this, except for the although these destructions can be brought about, as we shall see, in two very different ways. The crossing of a threshold opposite, I always encounter my mother and my sister; to see myself related to such German rabble is, as it were which she poses antipsychiatric and institutional problems. Here then we see a man from Martinique who, in the process of his as masks. What is more, from the beginning we can see that it makes use of masks in an entirely different wait for the dreams of colonized peoples in order to see that, on the vertices of the pseudo triangle, mommy was Mort a credit by L.-F. Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary the sixteenth-century Church to twentieth-century capitalist power), if only to see in them parental images of yet another order, associating the is forever chanting the incurable insufficiency of being: don't you see that Oedipus saves us from Oedipus, it is our agony Plan (Mort a credit) cries out: So you want to see me die, eh, is that what you want, speak up times, in a profound way, rigorously, and with nuances. We see no special problem in the possibility of a coexistence of and soon. Incest, a slandered shallow stream. Although we can see social production's interest in such an operation, it is less of alienating the entire genealogy; it confiscates the Numen (but see here, God is daddy). The desiring-experience is treated as if direction, if we consider the idealist deviations of psychoanalysis, we see in them an interesting attempt at giving the actual factors can extract from it. The laugh's on us. They will see that what we call schizophrenia was one of the forms penetrated with a file, slowly and with patience as I see it. What is at stake is not merely art or flows—is the business of the socius. As we shall see, capitalism is the only social machine that is constructed on are determined for the profit of a specific person. We see no reason in fact for accepting the postulate that underlies the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those who, in a given dead, the other parts of the body were consulted to see which of them would take charge of the burial ... The cannot consume his own kill.) In short, as we shall see elsewhere, there is always a pervert who succeeds the paranoiac a kind of equilibrium of prices, one is compelled to see in the manifest disequilibrium of the relations a pathological consequence history in terms of capitalism. It is already possible to see signs of classes in precapitalist societies. But ethnologists observe how itself be caught as though by the impossible itself. You see, that is what you wanted! However it is this conclusion he says)—discovery of a homosexual representation (there we merely see a primitive version of the formula All men are homosexuals other means, it is the interior colony, and we shall see that even here at home, where we Europeans are concerned the empire of Franz Joseph. He did not seem to see that Franz Joseph was not a pertinent historical break (coupure neglecting the mother! No, you're the one who fails to see the father off to the side, as the empty position are themselves variable; there are migrations in the system. We see no reason for believing in the universality of one and biocosmic memory. That is why it is so important to see debt as a direct consequence of the primitive inscription process and political—with which it is inscribed; one fails to see that alliance is the form in which the socius appropriates that would inscribe people according to their residence, we should see in the principle of residence the effect of a movement linking writing to incest in a mysterious fashion. But we see nothing in this link that would lead us to conclude action, and where the eye no longer has anything to see or evaluate: incest, the simple displaced limit, neither repressed nor it has begun rather to forewarn and keep watch, to see that no surplus value escapes the over coding of the completely different viewpoint, in a completely different organization. There we see the mania of psychoanalysis with all its paralogisms: it presents	p 74 p 81 p 82 p 85 p 89 p 90 p 91 p 96 p 99 p 102 p 108 p 114 p 117 p 120 p 120 p 128 p 131 p 137 p 139 p 142 p 142 p 142 p 148 p 149 p 153 p 162 p 165 p 170 p 172 p 174 p 184 p 185 p 188 p 195 p 203 p 205 p 211 p 216
for the working class and the unions? Well then, let's see what we can do—and thereafter profit will flow alongside It is only starting from this point, as we shall see, that one is able to pose the questions issuing indirectly with all the more power as one still fails to see exactly what this outside is that will cause it to member of which was bred truly after its kind. We see a machine as a whole, we call it by a bureaucracy, he still doesn't go far enough, because he doesn't see what the stamp of this bureaucracy is, and that an repression, he still doesn't go far enough, because he doesn't see that the tie linking psychoanalysis with capitalism is not merely a link between two elements. (But how then can one see in this extreme dispersion—machines dispersed in every machine—nothing point in the film, of knowing whether the spectator must see the accident coming or be surprised by it. It is why the final image is without optimism. One does not see what optimism would be doing at the conclusion of this that merges with the void hanging over them. Anyone can see that this man and this woman are no longer alive	p 238 p 257 p 262 p 285 p 312 p 312 p 314 p 317 p 317 p 317

nature and function of partial objects if one does not see therein such elements, rather than parts of even a fragmented to come out. ... Yes, yes, turd, I know you, I see you, I feel you. What is this—is such a	p 323
It ought, practically, to teach us to sing life. And see how the most defeated, sad .song of death emanates from	p 325
If we examine the primitive or the barbarian constellations, we see that the subjective essence of desire as production is referred	p 331
libido, inasmuch as it is presupposed by the aims. We see the most disadvantaged, the most excluded members of society invest	p 336
is a matter of politics—though not, as we shall see, of a program. The task of schizoanalysis is therefore to	p 346
into an open secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's like that, but one continues	p 350
with regard to these texts is the following: must we see, in all these sexual-social investments of the libido and these	p 352
to break with the traditional familial reference. What does one see, in fact, in the American familialist studies pursued by antipsychiatrists	p 353
in their turn refer to familial co-ordinates, and we shall see what the familial constellation refers to in order to produce	p 360
fascisizing pole, and the schizoid revolutionary pole. Once again, we see no objection to the use of terms inherited from psychiatry	p 362
believe in this possibility; revolutionary preconscious investments in those who see the possibility of a new socius but maintain it in	p 366
long as it proceeds. It therefore remains for us to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed.	p 377
SEEBECK 1	p 382
such effects within fields of potentials: the Joule effect, the Seebeck effect, the Kelvin effect. History is like physics: a Joan	p 86
SEED 2	
that flows, even the menstrual flow that carries away the seed unfecund. Amniotic fluid spilling out of the sac and kidney	p 5
Flows of women and children; flows of herds and of seed, sperm flows, flows of shit, menstrual flows: nothing must escape	p 142
SEEDS 1	
it also passes over into these flows that carry the seeds of a new life. Decoded flows—but who will give	p 223
SEEING 9	
eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But a connection with another machine is always	p 6
established, along	
he seeks only his own center and is incapable of seeing the circle of which he himself is a part; for	p 21
look for them in the immediate reality. My way of seeing things was in direct relationship to the events of the	p 98
doesn't even begin as Oedipal, except to our way of seeing, doesn't it become Oedipal nevertheless, in a certain way—and	p 168
operation that cannot be expressed in terms of a code; seeing the trucks that leave loaded with export goods, the Tiv	p 176
the despot, his court, and the bureaucratic caste. Far from seeing in the State the principle of a territorialization that would	p 195
Why does it confine its madmen and madwomen instead of seeing in them its own heros and heroines, its own fulfillment	p 245
the materialist psychiatry he dreamed of, that prevented him from seeing how desire was part of the infrastructure, and that confined	p 345
of which the psychoanalyst washes his hands, too attentive to seeing that his clients play nice games. Now the economic situation	p 356
SEEING-MACHINE 1	
initiated by the teacher on the little girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy involving the mother	p 61
SEEK 6	
are not entirely excluded.... But those in the second group seek out women who prefer women, women who suggest young men	p 70
to the Declaration of the Rights of Man !; When I seek out my most profound opposite, I always encounter my mother	p 89
does not begin by being what it will become or seek to become later: a guarantee against despotism, an immanent principle	p 212
of old lands, study their nature, their density; we must seek to discover how the machinic indices are grouped on each	p 318
serving as capital's agents (application of the axiomatic). But we seek in vain to assign social alienation and mental alienation to	p 320
interest, and constrain the most disadvantaged, the most exploited, to seek their ends in an oppressive machine, but what is reactionary	p 347
SEEKING 2	
of the triangle is at its limit. You are simply seeking for drama, says Aurelio. Everything is not inscribed in Oedipus	p 126
vibration on the air, going forth unknown and unconscious, and seeking a vibration of response. Or else she is a discordant	p 351
SEEKS 4	
violent oscillations that overwhelm an individual so long as he seeks only his own center and is incapable of seeing the	p 21
at the same time allowing it free rein; it continually seeks to avoid reaching its limit while simultaneously tending toward that	p 34
own particular way of rediscovering the earth. The schizophrenic deliberately seeks out the very limit of capitalism: he is its inherent	p 35
and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks the point where the vibration of the triangle is at	p 126
SEEM 31	
and thus allow us to return to nothingness? It would seem, however, that the flows of energy are still too closely	p 8
the whole and the parts of the process, which now seem to emanate from it as a quasi cause. Forces and	p 10
and the social interrelations of labour in the direct labour-process seem transferred from labour to capital. Capital thus becomes a very	p 11
be due to capital, rather than labour as such, and seem to issue from the womb of capital itself. What is	p 11
the entire process of production of desire, so that desiring-machines seem to emanate from it in the apparent objective movement that	p 11
body without organs (as from labor to capital), it would seem that they then come under another law that expresses a	p 12
But the opposition between attraction and repulsion persists. It would seem that a genuine reconciliation of the two can take place	p 17
many very different sorts, and at first glance do not seem to belong to a single category: Marcel Duchamp's painting La	p 18
what is produced by means of it? The answer would seem to be: intensive quantities. There is a schizophrenic experience of	p 18
a field of production directly invested by libido. It would seem obvious that parents indeed make their appearance on the recording	p 47
concerns a type of resistance that is nonlocalizable. It would seem that certain subjects have such a viscous libido, or on	p 65
people under the rules of familial reproduction. Partial objects now seem to be taken from people, rather than from the nonpersonal	p 71
sense, indeed, the three major neuroses that are termed familial seem to correspond to Oedipal lapses in the differentiating function or	p 75
Nothing original or derived, but a generalized drift. It would seem that the schizo liberates a raw genealogical material, nonrestrictive, where	p 78
limit be displaced, rendered inoffensive, and that it pass or seem to pass into the social formation itself. Schizophrenia or desiring-production	p 102
The same reproach applies even better to psychoanalysts: it would seem that they believe in all of this—in myth, in	p 107
applies to them as to certain psychotherapists here: it would seem that they don't know what they are doing. We have	p 170
the universal there are two poles: one—outdated, it would seem—that makes of Oedipus an original affective constellation, and that	p 171
regime in the empire of Franz Joseph. He did not seem to see that Franz Joseph was not a pertinent historical	p 172
unquestionably due to the influence of psychoanalysis. But it would seem that psychoanalysis offers them just as many reasons for doubting	p 182
its after-the-event. All the parts of the five paralogisms thus seem to be ready. But we are still very far from	p 215
new deterritorialized full body, the true consumer from whence they seem to emanate (as in the pact with the devil that	p 225
same capital as God-capital, whence all the forces of labor seem to emanate.) This age of cynicism is that of the	p 225
very special position in linguistics, and the reactions he provokes, seem to be explained by the following: that he tends to	p 242
labor or production—and in desire as well, it would seem. (It was an immense step forward for Adam Smith to	p 258
Why speak of machines in this domain, when there would seem to be none, strictly speaking—no structural unity nor any	p 286
it the new form of an infinite subjective representation. We seem to be straying from the main concern of psychoanalysis, yet	p 303
signifying unity. The very notions of code and axiomatic therefore seem to be valid only for the molar aggregates, where the	p 328
its reverse side the real inorganization of desire. It would seem that the genetic code points to a genic decoding: one	p 328
a dogma of psychoanalysis. Philippe Girard, in unpublished remarks that seem to us to have a wide application, situates the problem	p 353
plot whose ends were no less suspect, industrial society would seem to foil this conspiracy in advance by the kind of	p 368
SEEMED 17	

yoke, didn't they do so to the extent that Lacan seemed to maintain a kind of projection of the signifying chains	p 83
And in relation to this desiring-production, the Oedipal illegitimate uses seemed to us to be multiform, but always to revolve around	p 110
as a despotic signifier on which the entire chain thereafter seemed to depend, assigning an element of lack to each position	p 110
insertion of the drives into social production. Consequently, revolutionary investment seemed to him such that the desire moving within it	p 119
simply	
an economic rationality; as to the reactionary mass investments, they seemed to him to derive from ideology, so that psychoanalysis merely	p 119
indeed in this sense that the idea of the afterward seemed to us to be a final paralogism in psychoanalytic theory	p 129
within the group. We said that the point of departure seemed Oedipal. It was only the point of departure for us	p 168
its whole colonial extension. In this sense the essential thing seemed to us to be, not exchange and circulation, which closely	p 188
century, when all the necessary scientific and technical conditions nevertheless seemed to be present, the answer lies in the State, which	p 197
of meaning, still less within a signifier. And if incest seemed impossible to us from this point of view, it is	p 204
and psychiatric axiomatic. In brief, the notion of break-flow has seemed to us to define both capitalism and schizophrenia. But not	p 246
capital. In this sense it indeed completes the becoming-concrete that seemed to us to preside over the evolution of the abstract	p 252
reached because they are always surpassed and always reproduced—has seemed to us to have as a corollary and even as	p 260
two conclusions that we have already put forward and that seemed to stand mutually opposed. On the one hand, the modern	p 261
in a logical order where the disjunctive synthesis of recording seemed to follow after the connective synthesis of production, with a	p 327
a certain free, intensive, phantasmal use of the family that seemed particularly suited to what was isolated as the neuroses. But	p 359
renders this application possible and necessary. That is why Oedipus seemed to us a paranoiac's idea before being a neurotic's feeling	p 364
SEEMS 42	
their very functioning appears to be miraculated by it. Everything seems objectively to be produced by capital as quasi cause. As	p 11
compel us to raise another one, which at first glance seems quite different: how does psychoanalysis go about reducing a person	p 20
famous hypothesis put forward by the psychiatrist G. de Clerambault seems well founded: delirium, which is by nature global and systematic	p 22
volee [The Purloined Letter].) But how very strange this domain seems, simply because of its multiplicity—a multiplicity so complex that	p 38
movements are desiring-machines connected to parts of his body. It seems to us self-contradictory to maintain, on the one hand, that	p 47
connect the pre-Oedipal phases with the negative complex when this seems called for. On the other hand, he takes into consideration	p 51
and the exo-oedipal phenomena. The notion of foreclosure, for example, seems to indicate a specifically structural deficiency, by means of	p 52
which	
chain, a despotic signifier from whose law the entire chain seems consequently to be suspended, each link triangulated. There we have	p 73
contrary from the viewpoint of Russell's theory of types. It seems to us that the double bind, the double impasse, is	p 79
Hence the schizo's withdrawal to the body without organs. It seems that Freud himself was acutely aware of Oedipus's inseparability from	p 80
true categories of production in the machines of desire. It seems to us that such a viewpoint is present even in	p 95
Engels slips in a reproach that changes everything: it really seems as if Bachofen believes all this, that he believes in	p 107
type in yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth? If myth	p 113
remains that Freud never dropped this simple distinction. And it seems important that, following an original path, Freud encounters again an	p 123
organization for the organization of gens. Yet even where kinship seems to predominate over the earth, it is not difficult to	p 145
its capacity to wield its materials. But here too it seems that the correct interpretation would be, above all, actual and	p 151
that will express itself naturally in terms of debts. It seems to us very significant that Levi-Strauss himself invokes the co-ordinates	p 157
to myth for a principle that would explain the avunculate, seems decisive to us, and seems to avoid the reproach of	p 157
that would explain the avunculate, seems decisive to us, and seems to avoid the reproach of idealism that usually greets this	p 157
represses the ambiguous signs of intense bisexual filiation. However, Devereux seems to us to be wrong on two occasions. First, when	p 165
pathological cases and processes of cure in primitive societies, it seems to us entirely insufficient to compare them with psychoanalytic	p 166
procedure	
in relation to a great number of social situations. It seems that the pathological incisor is indeed mainly that of the	p 167
exchange, a means in the service of exchange? But Levi-Strauss seems to have closed the question again with a categorical reply	p 185
are not only physical objects, but also honors, responsibilities, privileges, seems to indicate a misunderstanding of the role of the	p 187
incommensurable	
from the frontier. At any rate, here they are; it seems that every morning there are more of them.... Speech with	p 195
ends of a tie for the despotic knot. A pause seems in order here while we ask how such a thing	p 201
magic triangle with its three sides—voice-audition, graphism-body, eye-pain—thus seems to us to be an order of connotation, a system	p 204
chain—a mute voice on which the whole chain now seems to depend, and in relation to which it becomes linearized	p 205
conjunction moves to the fore in the social machine, it seems on the contrary that it ceases to be tied to	p 224
since, on the contrary, these factors depend on it. It seems to us, with the same indispensable incompetence, that these problems	p 232
in a direct or indirect form, to despotic overcoding. This seems to us to be the significance of McLuhan's analyses: to	p 240
to always effect breaks of breaks, then the socialist movement seems necessarily led to fix or assign a limit that differentiates	p 255
with the mother. Yet the idea that he is guilty seems to exist mainly in the mind of the father, who	p 274
these points of view. It is true that this text seems at first merely to contrast the two common arguments, the	p 284
and Voluptas—are never desexualizations or sublimations. This terminology indeed seems extremely arbitrary. Considering the two ways in	p 291
which the desiring-machines	
the very course which Shakespeare describes. But the question, it seems to me, is this: are we born Hamlets? Were you	p 298
type in yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth? ... This ideational	p 298
eighteenth and the beginning of the nineteenth century. So it seems that the situation is far more complex than we made	p 299
Cooper antipsychiatry went very far in this direction. But it seems to us that they still conceive of this politicization in	p 320
comes from without (on the body without organs). But it seems that things are becoming very obscure, for what is this	p 330
reactionary and vaguely revolutionary. The situation is completely muddled. It seems that schizoanalysis can make use only of indices—the	p 350
machinic	
family. Consequently, every sexual libidinal investment having a social dimension seems to him to testify to a pathogenic state, a fixation	p 352
SEEN 73	
may dispatch itself straight to the moon: we really haven't seen anything yet! When we say that schizophrenia is our characteristic	p 34
also the flow of sperm. Each associative flow must be seen as an ideal thing, an endless flux, flowing from something	p 36
as an ideal continuity. This is because, as we have seen, every machine is a machine of a machine. The machine	p 36
Lost Time, there is never a totality of what is seen nor a unity of the points of view, except along	p 43
Artaud once again: I got no / papamummy. We have seen how a confusion arose between the two meanings of process	p 49
personalized, or rather personologized (personnologisee), imaginized (imaginarisee), structuralized. (We have seen that the real difference	p 55
or frontier did not lie between	
to comply with a binary rule; and we have even seen that a third term intervened in this binarity, the body	p 72
of applying it. Everywhere in psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions assert itself. It becomes nevertheless	p 76
the third synthesis, the conjunctive synthesis of consumption, we have seen how the body without organs was in fact an egg	p 84
operation of a system of signs. This can be clearly seen in physics, where proper names designate such effects within fields	p 86
the mother and the sister? And yet, as we have seen, if there is one problem that does not exist in	p 91
But not at all in the same fashion. We have seen that desiring-production was the limit of social production, always thwarted	p 101
principles as directions for the cure. Thus we have already seen how the immanent criteria of desiring-production permitted a definition of	p 110
as the partisans of an exchangist conception claim. We have seen that there were other obstacles. The real danger is elsewhere	p 116
accomplished already exercises on its own account, as we have seen, a primal repression of desiring-production. It falls to the family	p 120
unconscious itself. It is in this sense, as we have seen, that Oedipus is an application, and the family a delegated	p 122
problems have to do with the Ideal. And we have seen what remains common to Freud and Jung: the unconscious always	p 128
the lineages associated with each section. For, as we have seen, clans and their lineages are not distinct corporate groups, but	p 152
ambiguous and will become positive or negative. This may be seen clearly in a passage from Levi-Strauss, explaining for the simple	p 156
it is brought into relation with an ethnic unconscious—as seen in attempted parallels between the psychoanalytic cure and the shamanistic	p 167
outlined for the dispossessed primitives: a shantytown Oedipus. We have seen, however, that the colonized remained a typical example of	p 169
resistance	
secondarily to an image of the mother. We have already seen how the prohibition of incest referred, not to Oedipus, but	p 173
its own criticism. And yet Oedipus's autocritique is something rarely seen in our organization, of which psychoanalysis forms a part. In	p 175

at the end as an eschatological determination. Now we have seen that it is only in this last sense that Oedipus	p 175
and counterinvestments in relation to familial investments: this will be seen later, at the level of an analysis of deliriums. But	p 179
marking bodies, which are part of the earth. We have seen that the regime of debt directly resulted from this savage	p 185
function (la fonction refulante). (That is what we have already seen in psychosis, where the intrusion of the complex into consciousness	p 202
in a deterritorialized flow of writing. Men have even been seen drinking this flow. Andras Zempleni shows how, in certain regions	p 206
form assumed by the infinite debt. The jurist will be seen in the despot's procession up to the time of the	p 213
a criterion). The complex relationship of designation, as we have seen it elaborated in the system of primitive connotation with its	p 214
existed; history is full of them. But we have just seen that only through their encounter in a place, and their	p 224
in the midst of knowledge and science; it will be seen in particular how it is at the level of the	p 236
it: in this matter, the truth is that we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's	p 240
flows together and is distributed.... Thus a knot may be seen as a point having several dimensions—which, far from cancelling	p 241
the production of our own sick, the schizophrenics. We have seen that the relationship of schizophrenia to capitalism went far beyond	p 245
own reality—the decoded flows? The answer—as we have seen—is that capitalism is indeed the limit of all societies	p 245
not become capital and would not appropriate production. We have seen that this becoming-concrete appeared in the differential relation; but	p 249
it	
of State control—providing the State sees fit—can be seen clearly in mercantilism, inasmuch as it expresses the new commercial	p 253
itself to formalization, although it involves universal history. We have seen in what sense schizophrenia was the absolute limit of every	p 266
decoded flows and reterritorializes the deterritorialized flows. We have also seen that capitalism finds in schizophrenia its own exterior limit,	p 266
which	
interplay of disinvestments, of counterinvestments, of overinvestments. But we have seen in this context that there were two major types of	p 277
at the base of the socius in general? We have seen that this is not at all the case. The socius	p 281
of structure or of reactivity.... An allosteric protein should be seen as a specialized product of molecular engineering, enabling an interaction	p 288
of the desiring-machines and the syntheses of desire. We have seen that, through reproduction and its objects (defined familiarly or genetically)	p 290
becomes enticed into allegedly unconscious representations. And as we have seen, it is the same agency—the family—that performs this	p 296
an entirely different nature: family-myth. Once again, have you ever seen a child at play: how he already populates the technical	p 298
to which psychoanalysis belongs to capitalism. For as we have seen, capitalism indeed has as its limit the decoded flows of	p 303
we been so close. For here again, as we have seen previously, it is in the interiority of its movement that	p 303
Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen that, in Lacan, the hypothesis of an unconscious-as-language does	p 310
not	
continually passing through the links in the chain. We have seen in this perspective how the law of representation perverted the	p 313
the conclusion of this statement. This man and this woman seen from the back, all black, whose shadows are not projected	p 317
go far enough in the direction of deterritorialization: you haven't seen anything yet—an irreversible process. And when we consider what	p 321
masochist, even the influencing machines of the paranoid. We have seen in general that the pseudo analyses of the object were	p 322
activities, the two heads of desire. For as we have seen, it can be produced as the amorphous fluid of antiproduction	p 326
the level of this molecular chain of desire. We have seen that a code implied two things—one or the other	p 327
unconscious, always remaining subject, reproduces itself. And as we have seen, that is the primary inspiration of psychoanalysis: it does not	p 328
nonetheless did not lack the necessary repressive means? We have seen that the molar statistical aggregates of social production were in	p 336
in the unconscious itself that ensures the hold. We have seen what this support was: primal repression, as exerted by the	p 339
of partial dependence (the Markov chains). This can even be seen in the genetic code. In other terms, forms of gregariousness	p 343
and through which desire desires its own repression. We have seen how the capitalist machine constituted a system of immanence bordered	p 346
drive, and paranoia as a means of defense. We have seen on the contrary that what the libido invested, through its	p 352
relating structurally or eschatologically to the Oedipal organization). We have seen that this conception of the afterward implied a radical	p 357
misunderstanding	
hard time recognizing mother or father or me (we have seen how contradictory it was to invoke the partial objects, and	p 358
correlate and the egoic postulate (le postulat moiique). We have seen, following Foucault, how nineteenth-century psychiatry had conceived of	p 359
the family	
nothing there with which to make a schizophrenic. We have seen in this sense that the double impasse in no way	p 360
is forced to take itself as a goal. We have seen in this sense how social production produced the sick schizo	p 362
their relationship with the preconscious investments of interest? We have seen that the unconscious paranoid investment was grounded in	p 367
the socius	
underneath which strange liberated flows were already circulating. We have seen this in the case of the painter Turner, and his	p 370
blocked on all sides. And perhaps this, as we have seen, is Where we find the commodity value of art and	p 370
formed, whose mode of subjugation has no equal. We have seen on what foundations this aggregate operated: a whole field of	p 372
an absolute incompetence. Someone asked us if we had ever seen a schizophrenic—no, no, we have never seen one. If	p 380
had ever seen a schizophrenic—no, no, we have never seen one. If someone reading this book feels that things are	p 380
other ideological; the one productive, the other expressive. We have seen how the negative task of schizoanalysis must be violent, brutal	p 381
SEEPING 1	
3+1, but 4+n). A poorly closed triangle, a porous or seeping triangle, an exploded triangle from which the flows of desire	p 96
SEERS 3	
organization deprives desire of its objective being. Revolutionaries, artists, and seers are content to be objective, merely objective: they know	p 27
that	
false that diverts and suffocates effective production. That is why seers are the least believing of men. When we relate desire	p 107
to say against psychoanalysis (the living are not believers, the seers do not believe in myth and tragedy): By retracing the	p 298
SEES 23	
that one machine interrupts the current of the other or sees its own current interrupted. Hence the coupling that takes place	p 6
story with infinite variations? It is clear that the narrator sees nothing, hears nothing, and that he is a body without	p 68
of the unconscious. In what it calls the pre-oedipal, it sees a stage that must be surmounted in the direction of	p 74
a certain type of criticism—will be very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which he	p 79
interprets	
of the unconscious, or is this the way a priest sees things? Doubtless there are many other forces besides psychoanalysis for	p 112
himself invokes the co-ordinates of a physical system, although he sees this as nothing more than a metaphor. In the physical	p 157
I have been my son. It is rare that one sees myth and science saying the same thing from such a	p 158
claim that here there is no end to Oedipus, one sees that it never manages to begin; one is always brought	p 178
concept of paranoia in psychoanalysis and psychiatry, and provided one sees in paranoia a type of investment of a social formation	p 193
eye. It might be said of this eye that it sees the word—it sees it, it does not read it	p 204
said of this eye that it sees the word—it sees it, it does not read it—insofar as it evaluates	p 204
between the two elements is bridged by the eye, which sees the word without reading it, inasmuch as it appraises the	p 204
longer speaks, it drinks the letter. The eye no longer sees, it reads. The body no longer allows itself to be	p 206
that it might break away or escape. Suddenly the despot sees rising up before him, against him, the enemy who brings	p 211
Caesar complains of an ear that no longer hears, and sees weighing on him the look of Cassius, lean and hungry	p 211
the designations—that ensures the maintenance of the system, and sees to it that the name is succeeded by another name	p 215
This implies diachronic encounters and countersectings such as one already sees for example in the early part of the nineteenth century	p 234
against the very principle of State control—providing the State sees fit—can be seen clearly in mercantilism, inasmuch as it	p 253
by the State is even more readily understood if one sees that it is directly based on the social and economic	p 258
his commentary—so profound, nevertheless—on Marx's text, when he sees the opening of the nonhuman as having to be the	p 295
rule so clearly stated by Serge Leclair, even if he sees this only as a fiction instead of the real-desire (reel-desir	p 323
organism that is their common enemy. In the desiring-machine, one sees the same catatonic inspired by the immobile motor that forces	p 329
body. We can't go along with Maud Mannoni when she sees the first historical act of antipsychiatry in the 1902 decision	p 364
SEGMENT 2	

through which they function structurally. The two systems intersect, each segment being associated with the flows and the chains, with the is explained by the fact that the length of each segment—or even its existence as such—is determined only by	p 152 p 152
SEGMENTALIZE 1	
to return in unexpected forms; they democratize him, oligarchize him, segmentalize him, monarchize him, and always internalize and spiritualize him, while	p 223
SEGMENTARY 7	
well. This has been shown precisely with regard to the segmentary system, which is always destined to reconstitute itself on its territorial machine for declining alliances and filiations. This machine is segmentary because, through its double apparatus of tribe and lineage, it	p 151 p 152
to other segments in a series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of	p 152
shows, along with other ethnologists, that the persistence of a segmentary organization requires paradoxically that its mechanisms be ineffectual enough so	p 152
an integral part of the functioning of their system. The segmentary territorial machine makes use of scission to exorcise fusion, and social machine exorcises with all its forces and all its segmentary articulations. The primitive machine is not ignorant of exchange, commerce the imperial machine and from the rankings distributed by the segmentary primitive machine. The criteria that distinguish classes, castes, and ranks	p 152 p 153 p 153
SEGMENTATION 1	
it. The fact that these two elements result from the segmentation of the despotic State in feudalism, and from the decomposition	p 225
SEGMENTS 19	
from the perimeter to the center, in successive layers or segments. But the explanations that he provides for them, which he with heterogeneous chains, and as their basic unit use detachable segments or mobile stocks resembling building blocks or flying bricks. We and insofar as they operate at the level of small segments: it is these groups of men residing in the same	p 15 p 39 p 147
in the mind, one relapses into an ideology of large segments that makes alliance depend on the major filiations, and that out the diverse operations of the primitive territorial machine: detaching segments from the chain, organizing selections from the flows, and allocating	p 147 p 150
its double apparatus of tribe and lineage, it cuts up segments of varying lengths: genealogical filiative units of major, minor, and of the lineage system). The variability and relativity of the segments are responsible for all sorts of penetrations between the inalienable as such—is determined only by its opposition to other segments in a series of interrelated stages. The segmentary machine mixes only in terms of lateral alliances that measure their variable segments. Whence the importance of these local lines that Leach has environs, the chieftainship and its subchieftainships, the lineages and their segments, the alliances and the filiations: they constantly bring to light	p 152 p 152 p 152 p 164 p 167
result of a direct exchange between two lineages or lineage segments is, in this society, if not prohibited, at least widely the concrete itself, the concrete base and beginning, but their segments here enter into relationships corresponding to the essence, they assume	p 186 p 199
emperor, the god—what did he mean? In place of segments of the chain that are always detachable, a detached partial machine from which it extracts the bricks or that it segments in its turn. In a certain sense it is necessary only presupposes an abstract despotic State that it divides into segments according to the regime of its private property and the people, and so on and so on. Thus the three segments of the ever widening capitalist reproduction process are joined, three of the ever widening capitalist reproduction process are joined, three segments that also define the three aspects of its immanence: (1 compromises; so that what is invested through the breaks and segments of families is the economic, political, and cultural breaks of reproduce a structure under the action of DNA and its segments, the genes, performing veritable lottery drawings, creating switching points as	p 206 p 219 p 220 p 237 p 237 p 269 p 289
SEGREGATION 9	
sole foundation for the society of brothers, for fraternity, is segregation (what does he mean here?). In any case, it was demonstrated in a profound way the link between Oedipus and segregation. Not, however, in the sense where segregation would be a between Oedipus and segregation. Not, however, in the sense where segregation would be a consequence of Oedipus, subjacent to the fraternity	p 83 p 104 p 104
be the Great Mongol when he breaks through the Aryan segregation. Whence the ambiguity in the texts of great authors, when racist, nationalistic, religious, etc., and that, by means of a segregation, constitutes an aggregate of departure that is always presupposed by Great Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only the transference, a transference Oedipus countersected by the order of classes. (In this sense, indeed, segregation is the only origin of equality.) This placing of the the Arabs, the Chinese, all the resources of racism and segregation; the abject desire to be loved, the whimpering at not suppresses the difference in nature between the two, nomadism and segregation. If we are able to define this difference as that	p 105 p 111 p 121 p 263 p 269 p 278
SEGREGATIONS 2	
submission to a dominant class by making cuts (coupures) and segregations pass over into a social field, insofar as it is to move that are capable of breaking apart both the segregations and their Oedipal applications—flows capable of hallucinating history, of	p 104 p 105
SEGREGATIVE 7	
syntheses that let themselves be taken in a personal and segregative use. For what is the meaning of so that was being a part of the exploiters). There is therefore a segregative use of the conjunctive syntheses of the unconscious, a use brothers once the father is dead. On the contrary, the segregative use is a precondition of Oedipus, to the extent that own account, according to the terms of desire, through the segregative use of the conjunctive syntheses from which Oedipus is derived use of the conjunctive syntheses is in opposition to the segregative and biunivocal use. Delirium has something like two poles, racist polyvocal use of the conjunctive syntheses is opposed to the segregative and biunivocal use made of them. There again this biunivocal context that there were two major types of social investment, segregative and nomadic, just as there were two poles of delirium	p 67 p 103 p 104 p 105 p 105 p 110 p 277
SEIZE 2	
in order to become the Real and its artifice. To seize an intensive real as produced in the coextension of nature is nothing more than a theology if it does not seize control of the conditions of its contingent, singular existence, its	p 87 p 271
SEIZING 2	
is the most confused notion because it keeps us from seizing the relationship of the literary machine with a field of at the preconscious level remains a subjugated group, even in seizing power, as long as this power itself refers to a	p 133 p 348
SELECT 3	
essentially limited, and organs of perception and extrachemical factors that select and appropriate the cellular connections. So many reasons for defining	p 248
body without organs, and the statistical accumulations that form and select the large aggregates. Szondi set out on this molecular path Tlle one by these molar structured aggregates that crush singularities, select them, and regularize those that they retain in codes or	p 289 p 366
SELECTED 3	
primitive socius. No chain could be detached, nothing could be selected; nothing would pass from filiation to descent, but descent would all directions; emitting detachments wherever there are flows to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies	p 163 p 204

the more responsive to physiological requirements, and will accordingly be selected for the extent to which they confer heightened coherence and	p 288
SELECTING 1	
without organs, inasmuch as it machines partial objects and flows, selecting and cutting the one with the other, passing from one	p 72
SELECTION 15	
true of the Oedipal code: the libido as energy of selection and detachment is converted into the phallus as detached object	p 73
say, referring to other cases where a psychic work of selection, refinement, and calculation was manifested. And this is the case	p 149
that endows him with faculties of resonance and retention, of selection (preLevement) and detachment, and that effects in this way the	p 190
performing veritable lottery drawings, creating switching points as lines of selection or evolution—this, indeed, is what all the stages of	p 289
to planes of consistency or of structuration, and lines of selection that correspond to the large statistical aggregates or molar formations	p 310
This accumulation is on the contrary the fruit of a selection exerting its force on the elements of chance. When Nietzsche	p 342
on the elements of chance. When Nietzsche says that the selection is most often exerted in favor of the large number	p 342
this selective pressure that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a primary gregariousness;	p 343
gregariousness presupposes the selection	
Selection does not presuppose a primary gregariousness; gregariousness presupposes the selection and is born of it. Culture as a selective	p 343
process	
not functional but structural, and concerns chains of phenomena that selection has already placed in a state of partial dependence (the	p 343
back to the qualified forms that produce them by creative selection. The order is not: gregariousness ? selection, but on the contrary	p 343
produce them by creative selection. The order is not: gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of selection	p 343
performing	
gregariousness ? selection, but on the contrary, molecular multiplicity ? forms of selection performing the selection ? molar or gregarious	p 343
aggregates that result from	
on the contrary, molecular multiplicity ? forms of selection performing the selection ? molar or gregarious aggregates that result from this	p 343
selection. What	
the selection ? molar or gregarious aggregates that result from this selection. What are these qualified forms—formations of sovereignty, as	p 343
Nietzsche	
SELECTIONS 12	
an entire system of shuntings along certain tracks, and of selections by lot, that bring about partially dependent, aleatory phenomena bearing	p 39
what is to be put into the triangle, how are selections to be made? The father's nose or the mother's ear	p 125
the primitive territorial machine: detaching segments from the chain, organizing selections from the flows, and allocating the portions due each	p 150
person	
chains, with the stocked flows and the passing flows, with selections from the flows and detachments from the chains (certain production	p 152
itself to be quantified and qualified; it is necessary that selections from the flows be made in relation to detachments from	p 163
turn, and the technical procedures with which they are treated. Selections are made from signifying chains no less than from material	p 181
object has jumped outside the chain; in place of flow selections, all the flows converge into a great river that constitutes	p 194
distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and	p 287
remainders, with a transference of individuality, in a	
falls back, and whose forces it appropriates, thereby determining the selections, the accumulations, and the attractions without which these	p 343
forces would	
subjects. The preconscious class interest itself thus refers to the selections of flows, to the detachments of codes, to the subjective	p 344
which these syntheses depend. It does not bear upon the selections, detachments, and remainders effected by these syntheses, but upon the	p 345
or of enterprises that define aims or spheres of interest, selections, detachments, and portions. But the investment of the flow itself	p 346
SELECTIVE 6	
a large scale. Here again, alliance capital exerts a strong selective pressure on machinic innovations within industrial capital. In brief, there	p 234
structuring, and proceeding by means of large heavy aggregates; the selective pressures that group the parts retain some of them and	p 288
or the large aggregates do not exist prior to a selective pressure that might elicit singular lines from them, but that	p 342
contrary, these large numbers and aggregates are born of this selective pressure that crushes, eliminates, or regularizes the singularities.	p 342
Selection does	
the selection and is born of it. Culture as a selective process of marking or inscription invents the large numbers in	p 343
a large scale under a given form of power or selective sovereignty; the other by the inverse subordination and the overthrow	p 366
SELECTS 1	
the inarticulate material flux in which this transcendence operates, opposes, selects, and combines: the signifier. It is curious, therefore, that	p 207
one	
SELF 8	
Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the self and the non-self, outside and inside,	p 2
no longer have any	
the residual subject that sweeps the circle and concludes a self from its oscillations on the circle. All delirium possesses a	p 88
daddy was being fucked by the tax collector, while the self was being beaten by a white man. It is precisely	p 96
as in hand-to-hand combat. The father, the mother, and the self are at grips with, and directly coupled to, the elements	p 97
personality, like the ego, belongs to the conscious or mental-subjective self. So the first analyses are, or should be, so impersonal	p 115
and cultures adrift. He is not suffering from a divided self or a shattered Oedipus, but on the contrary, from having	p 124
kind of covering eternally hanging on something that is the self. The whole of Oedipus is anal and implies an individual	p 143
the real persons, a discovery of the true ego or self as in Martin Buber. Even more than the hostility of	p 360
SELF-ANALYSIS 4	
the Oedipus complex in 1897 in the course of his self-analysis, but that he doesn't give a generalized theoretical form to	p 53
mean to say that Freud discovered Oedipus in his own self-analysis? Was it in his self-analysis, or rather in his Goethian	p 55
discovered Oedipus in his own self-analysis? Was it in his self-analysis, or rather in his Goethian classical culture? In his self-analysis	p 55
self-analysis, or rather in his Goethian classical culture? In his self-analysis he discovers something about which he remarks: Well now, that	p 55
SELF-APPLICATIONS 1	
group, its politics, its tendencies and its focal points, its self-applications, its suicides and its follies, the enormous group superego—everything	p 118
SELF-CENTERING 1	
by a peripheral reterritorialization, a kind of economic and political self-centering of the periphery, either in the modernistic forms of a	p 258
SELF-CONGRATULATION 1	
the neurotic—whence interminable psychoanalysis. It is a cause for self-congratulation when one succeeds in transforming a schizo into a	p 361
paranoiac	
SELF-CONTRADICTIONARY 1	
connected to parts of his body. It seems to us self-contradictory to maintain, on the one hand, that the child lives	p 47

SELF-CRITICISM	3	
Oedipus, or leads Oedipus, to the point of its own self-criticism. It sets out to explore a transcendental unconscious, rather than destruction—as Marx says, insofar as it is capable of self-criticism (at least to a certain point: the point where the Signifier acting as an archaism.) What is this point of self-criticism? It is the point where the structure, beyond the images		p 109 p 140 p 311
SELF-CRITIQUE	1	
in order to lead Oedipus to the point of its self-critique. The task undertaken by Lacan is to lead Oedipus to		p 310
SELF-CURE	1	
becomes reconciled to becoming-woman and embarks upon a process of self-cure that brings him back to the equation Nature = Production		p 17
SELF-DESTRUCTING	1	
even when he wounds himself, this master of destruction, of self-destructing—the very wound itself compels him to live. . . . It is		p 333
SELF-ENJOYMENT	1	
mine... Even suffering, as Marx says, is a form of self-enjoyment. Doubtless all desiring-production is, in and of itself, immediately consumption		p 16
SELF-EVIDENT	1	
frustration? Finally, their moment, their own time: was it not self-evident that the actual factor arose afterward, and signified recent, in		p 127
SELF-EXPANSION	1	
as a determinate mode of production, production of capital, the self-expansion of existing capital. Under the first aspect capitalism is continually		p 259
SELF-LOCOMOTION	1	
decide to venture outdoors. Their various gaits and methods of self-locomotion constitute, in and of themselves, a finely tuned machine. And		p 2
SELF-MUTILATION	1	
no mouth, no tongue, no teeth—to the point of self-mutilation, to the point of suicide. Yet there is no real		p 329
SELF-PERPETUATION	2	
it be completed, or is it condemned to a constant self-perpetuation? As Freud says, can a currently given conflict be exhausted a process that makes us sick, or is it the self-perpetuation of the process in the void—a horrible exasperation (the		p 65 p 68
SELF-PRODUCTION	1	
very nature it is such eloquent witness of its own self-production, of its own engendering of itself? And it is precisely		p 15
SELF-PROTECTIVE	1	
work table. A table which lent itself to no function, self-protective, denying itself to service and communication alike. There was something		p 7
SELF-PUNISHMENT	1	
mantle of a parental complex, and regards the patterns of self-punishment resulting from Oedipus as a confession of guilt, its theories		p 50
SELF-VALIDATING	1	
subordinating itself to the voice. The primitive territorial sign is self-validating; it is a position of desire in a state of		p 203
SELL	2	
deterritorialized worker who has become free and naked, having to sell his labor capacity; and on the other, decoded money that territorialities, so as to buy where prices are low and sell where they are high. Before the capitalist machine, merchant or		p 225 p 227
SELLOUT	1	
illiterate. At least spare us sublimation. Every writer is a sellout. The only literature is that which places an explosive device		p 134
SEMIAUTONOMOUS	3	
It will be necessary to await capitalism to find a semiautonomous organization of technical production that tends to appropriate memory and of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the viewpoint of production; but from this same Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they do not compromise the power of the		p 141 p 198 p 211
SEMIFEUDAL	1	
fact from the start, from its gestation in forms still semifeudal or monarchic—from the standpoint of the flow of free		p 252
SEMIOLOGY	1	
of many dimensions, polyvocality as the basis for a punctual semiology. It is said that the unconscious is dark and somber		p 112
SENEGAL	1	
this flow. Andras Zemleni shows how, in certain regions of Senegal, Islam superimposes a plane of subordination on the old plane		p 206
SENILE	1	
an anarchist grandfather; a grandmother in the hospital, crazy or senile. The family does not engender its own ruptures. Families are		p 97
SENSATIONS	2	
a question of giving the patient tactile and other bodily sensations that lead him to a recognition of the limits of how the relations of attraction and repulsion produced such states, sensations, and emotions, which imply a new energetic conversion and form		p 130 p 330
SENSE	125	
two opposite terms confronting each other—not even in the sense of bipolar opposites within a relationship of causation, ideation, or organs and does not become an organism in the ordinary sense of the word. It remains fluid and slippery. Agents of automatism as merely a neurological mechanism in the most general sense of the word, rather than a process of economic production acquired nature. Clerambault is the Feuerbach of psychiatry, in the sense in which Marx remarks: Whenever Feuerbach looks at things as Desiring-machines are both technical and social. It is in this sense that desiring-production is the locus of a primal psychic repression occurs something that resembles secondary psychic repression in the strictest sense: the situation of the body without organs or its equivalent		p 5 p 15 p 22 p 22 p 22 p 32 p 32

detrterritorialized field. Is it correct to say that in this sense schizophrenia is the product of the capitalist machine, as manic-depression are desiring-machines really machines, in anything more than a metaphorical sense? A machine may be defined as a system of interruptions far beyond it in every direction? It is in this sense and this sense only that the child relates the breast that the child relates the breast in every direction? It is in this sense and this sense only that the child relates the breast as a partial a natural productive relationship, but rather a relation in the sense of a report or an account, an inscription within the that this question is related to the parents, in the sense of being recounted or communicated to them, with the notion the notion that it is related to them in the sense of a fundamental connection with them. By boxing the life revolutionary institutions. The group fantasy includes the disjunctions, in the sense that each subject, discharged of his personal identity but not drives. If we must still speak of utopia in this sense, a la Fourier, it is most assuredly not as an it, and finally we are transsexual in an elemental, molecular sense. That is why Proust, the first to deny all oedipalizing the start it displaces desire. It displaces itself in the sense that the Oedipal inscription does not force its way into and you'll be a zombie and a hermaphrodite. In this sense, indeed, the three major neuroses that are termed familial seem to the other two, and you will reproduce in every sense the dual relations of identification in the undifferentiated. But there other than the whole of Oedipus. It is in this sense that Oedipus should be presented as a series, or an profound example of an analysis of double bind, in this sense, can be found in Marx's On the Jewish Question: between the unconscious on both sides. We shall see in what sense Oedipus is strictly undecidable (indecidable), as the mathematicians would put own indefinitely in the forms of society where the tragic sense is increasingly lost ... : a myth cannot sustain itself when it by gradients, traversed by potentials, marked by thresholds. In this sense, we believe in a biochemistry of schizophrenia (in conjunction with does not by any means abandon familialism in the strictest sense, which burdens all of psychoanalysis; on the contrary, one thereby Foucault was entirely right in saying that, in a certain sense, the psychoanalyst completed and perfected what the psychiatry of nineteenth-century

a word, the family is never a microcosm in the sense of an autonomous figure, even when inscribed in a larger it into question by way of a consequence. In this sense every child is a little scientist, a little Cantor. Go and of itself—is already an application, in the strictest sense of the word. And when the best psychoanalysts forbid themselves the link between Oedipus and segregation. Not, however, in the sense where segregation would be a consequence of Oedipus, subjacent to no more than reproduce itself in itself. Indeed, in this sense we must say the unconscious has always been an orphan transcendental and a materialist analysis. It is critical in the sense that it leads the criticism of Oedipus, or leads Oedipus respective regimes.) That is why psychic repression in the strict sense does not content itself with repressing real desiring-production, but offers and triumphant in the unconscious itself. It is in this sense, as we have seen, that Oedipus is an application, and all the more readily for being undecidable, and in this sense it is correct to say that Oedipus is strictly good taking stock of them, without trying to disclose in what sense the disorder of the world is manifested in the subjective effect of this same factor. It is indeed in this sense that the idea of the afterward seemed to us to is the most intimately related to the process: in the sense of Jaspers' demonstration, when he shows that the demonic—ordinarily is social production and reproduction. But in a very precise sense it is true that precapitalist social machines are inherent in capacity (here again, two distinct forms of detrterritorialization). In a sense, capitalism has haunted all forms of society, but it haunts The method of the primitive territorial machine is in this sense the collective investment of the organs; for flows are coded the apparatus of the State will be territorial in this sense because, following Engel's formula, it subdivides not the people but socius was indeed the only territorial machine in the strict sense of the term. And the functioning of such a machine compatible with the disjunctions of filiation. It is in this sense that the economy goes by way of alliance. In the capitalism is the universal truth, it is so in the sense that makes capitalism the negative of all social formations. It a certain moment in the filiative lines (although in another sense it is already there from time immemorial). Marcel Griaule describes the degree that they are already apprehended in an extensive sense that they certainly did not possess before the determinations of is impossible. And it is not impossible in the same sense that the Real would be impossible, but quite the contrary Real would be impossible, but quite the contrary, in the sense that the Symbolic is. But what does it mean to mama, or one's sister his wife. It is in this sense that we said we are always on this side of equivalent to the noncodable, noncoded, or decoded flows. In this sense it implies, in its own way, the socius's limit, the libido or the affect were repressed, in the most general sense of the word (suppressed, inhibited, or transformed)—at the same of the previous social formations. It is universal in that sense. Thus it is indeed within capitalist society that the critique we have seen that it is only in this last sense that Oedipus is a limit. This is also the case also the case for desiring-production. But in fact this last sense itself can be understood in many different ways. In the is a primitive Oedipus, it is a neg-Oedipus, in the sense of a neg-entropy. Oedipus is indeed a limit or a the macroscopic social formations that they constitute statistically. In this sense, there is only desire and the social. Beneath the conscious of a secondary psychic repression, or repression in the proper sense of the term, that is necessarily situated in relation to on which the repression is brought to bear. In this sense it is possible that the primitive codes, at the moment the lityuatieli), or carried away, kidnapped, hence in a certain sense stolen (the lipwotali); every union that could too manifestly appear and grants bourgeois economy its whole colonial extension. In this sense the essential thing seemed to us to be, not exchange makes graphism into a system of writing in the proper sense of the term. Legislation, bureaucracy, accounting, the collection of taxes connection of some sort of graphism—writing in the largest sense of the term. He is also right in saying that also right in saying that, within writing in the narrow sense, hardly any breaks can be established between pictographic, ideogrammic, and the world of representation, between this writing in the narrow sense and writing in the broad sense—that is, between two writing in the narrow sense and writing in the broad sense—that is, between two completely different orders of inscription: a even phonetic code operating on the signifier in the first sense, without an overcoding effected by the signifier itself in the an overcoding effected by the signifier itself in the second sense. There is no linguistic field without biunivocal relations—whether between is not yet by any means a complex in the sense of repressed desire, since on the contrary the representation exercises working parts henceforth subjected to the cerebral idea. In this sense the despotic State is indeed the origin, but the origin or that it segments in its turn. In a certain sense it is necessary to say as much in regard to the concrete existence of a feudal state in the proper sense of the term, where the despot returns as the absolute cropped up on columns and in tree trunks! In this sense, Christianity was able to develop a whole set of paranoiac a relation of magnitude between quanta. It is in this sense that the exchange relation formally unites partial objects that are through its alliance with commercial and financial capital. In a sense, it is the bank that controls the whole system and so, at the center the falling tendency retains its restricted sense, i.e., the relative diminution of surplus value in relation the worker (the evolution of the technical object). In this sense, it is not machines that have created capitalism, but capitalism money and the market, capitalism's true police. In a certain sense, capitalist economists are not mistaken when they present the economy for instantaneous and generalized decoding. Michel Serres defines in this sense the correlation of the break and the flow in the himself who is attached to this full body. In this sense the antiproduction apparatus ceases to be transcendent, and pervades all machines persists, although they are both machines in the strict sense, without metaphor. Capitalism's originality resides rather in the fact that are caught up in the axiomatic of capital. In this sense it indeed completes the becoming-concrete that seemed to us to capitalist State completes the becoming-concrete so fully that, in another sense, it alone represents a veritable rupture with this becoming, a finds itself countersected by the order of classes. (In this sense, indeed, segregation is the only origin of equality.) This placing to expressing what it no longer dominates. In a certain sense the situation has not changed; for what is invested through images of images or derivatives of derivatives. But in another sense everything has changed, because the family, instead of constituting and although it involves universal history. We have seen in what sense schizophrenia was the absolute limit of every society, inasmuch as itself not only occupied, but inhabited and lived, in the sense in which the social images produced by the decoded flows indeed the result of universal history, but in the singular sense in which capital is already this result. Fetishes, idols, images theme of seduction). (2) If regression taken in an absolute sense reveals itself to be inadequate, it is because this regression collective, every fantasy is a group fantasy and in this sense a position of reality. But the two kinds of investments might then be said that the paranoiac, in the clinical sense of the term, makes us spectators to the imaginary birth organs haunts all forms of socius. But in this very sense, if social investments can be said to be paranoiac or the whole over the other parts; machines in the strict sense, because they proceed by breaks and flows, associated waves and numbers, in either or both senses of subordination, in one sense and the other of subordination. Desiring-machines in one sense, but one sense and the other of subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other: these social machines with other laws and other figures. In this sense it was possible to insist on a common characteristic of aggregates. All that is missing is the confirmations of common sense: why, in what sense is this sexuality? Cynicism has said missing is the confirmations of common sense: why, in what sense is this sexuality? Cynicism has said, or claimed to have

for bold while lacking boldness. Better the delirium of common sense than its platitude. For the prime evidence points to the or interactions, since they are not partial (partiels) in the sense of extensive parts, but rather partial (partiaux) like the intensities and an atheist. It is not an orphan in the sense that the father's name would designate an absence, but in the father's name would designate an absence, but in the sense that the unconscious reproduces itself wherever the names of history from the displaced, this is only true in the second sense, where molar representation is organized around a representative that displaces represented. But this is certainly not true in the first sense, where the molecular elements are continually passing through the links the movement of deterritorialization. And if perversion in the narrowest sense of the word performs a certain very specific type of type of reterritorialization within the artifice, perversion in the broad sense comprises all the types of reterritorializations, not merely artificial, but	p 292 p 309 p 311 p 311 p 313 p 313 p 315 p 315
it is that the famous eating machine, which in a sense, by its excess, is foreign to the film (Chaplin had the ultimate elements of the unconscious. It is in this sense that Leclair used the term erogenous body not to designate without organs is the immanent substance, in the most Spinozist sense of the word; and the partial objects are like its schizos, good for work, brought back to reason. In this sense the primitive and the barbarian, with their ways of coding that these two aspects, nature and regime, are in a sense potential and are actualized only in inverse proportion. Which means Without this primal repression, a psychic repression in the proper sense of the word could not be delegated in the unconscious not assume a social character. It is indeed in this sense that social production is desiring-production itself under determinate conditions. These	p 317 p 324 p 327 p 335 p 336 p 339 p 343
is revolutionary. But those who have an interest, in this sense, are always of a smaller number than those whose interest socius, its investment is not necessarily revolutionary in the same sense as the preconscious investment. In fact, the unconscious revolutionary break	p 344 p 347
nonsymbolic unconscious, a pure abstract figural dimension (abstract in the sense of abstract painting), flows-schizzes or real desire, apprehended below the	p 351
which to make a schizophrenic. We have seen in this sense that the double impasse in no way defined a specific take itself as a goal. We have seen in this sense how social production produced the sick schizo: constructed on decoded harshest forms of despotism and repression. It is in this sense that contradiction installs itself not only at the level of against all kinds of problems concerning these distinctions. In what sense does the schizoid investment constitute, to the same extent as the sociohistorical field, and not a simple utopia? In what sense are the lines of escape collective, positive, and creative? What but is the servant of the capitalist machine: in this sense, a single class, content for its part with drawing incomes produces pseudo codes and artificial reterritorializations. It is in this sense that the capitalist axiomatic cannot but give rise to new schizophrenic process (the schizoid pole) is revolutionary, in the very sense that the paranoid method is reactionary and fascist; and it	p 360 p 362 p 363 p 367 p 367 p 372 p 374 p 380
SENSED 1	
of impotence with the group: as though the savages themselves sensed the rise of the imperial Barbarian, who will come nonetheless	p 153
SENSELESS 1	
antiproduction. Why was mythic and tragic representation accorded such a senseless privilege? Why were expressive forms and a whole theater installed	p 298
SENSES 9	
unbearable to the body without organs. Beneath its organs it senses there are larvae and loathsome worms, and a God at obstacles to treatment, with the serenity of the person who senses what a treasure his work is, but senses too the person who senses what a treasure his work is, but senses too the poisons that have already filtered in. Everything would plane as she from the viewpoint of the generations ... He senses unconsciously his symbolic membership in his mother's generation and his matrix, the other as structural function. But in both these senses of the universal, we are invited to interpret, since the apropos of the fetish. While for his part, the ethnologist senses that there is a problem of political power and economic to the laws of large numbers, in either or both senses of subordination, in one sense and the other of subordination statutory independence of sexuality with regard to generation rests. Szondi senses this direction—according to which one must go beyond the this field: Oedipus, such is Oedipus. In each of these senses, the third thesis of schizoanalysis posits the primacy of the	p 9 p 65 p 65 p 157 p 171 p 182 p 287 p 290 p 356
SENSITIVE 2	
second generation of disciples of Lacan supervenes, less and less sensitive to the false problems of Oedipus. But if the first the function of binding the molecular process? Even antipsychiatry—especially sensitive to the schizophrenic breakthrough and the intense voyage—tires out	p 83 p 320
SENSORY 1	
pieces of a body, which are at the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not	p 142
SENSUAL 3	
that serve as points of reference; productions of consumptions, of sensual pleasures, of anxieties, and of pain. Everything is production, since in and of itself, immediately consumption and consummation, and therefore, sensual pleasure. But this is not yet the case for a of spiritual voluptuousness. And if, in this process, a little sensual pleasure falls to my share, I feel justified in accepting	p 4 p 16 p 16
SENSUALITY 1	
can relate it to a male countenance. While others, whose sensuality is doubtless more violent, give their material pleasure certain imperious	p 70
SENSUOUS 2	
fact is not lack, but passion, as a natural and sensuous object. Desire is not bolstered by needs, but rather the lacks nothing, because it is defined as the natural and sensuous objective being, at the same time as the Real is	p 27 p 311
SENTENCE 1	
inscribed within more or less irreversible structures. We understand this sentence, but can't help finding its tone disturbing. The following choice	p 128
SENTENCES 1	
human sexuality capable of investing these aggregates. In a few sentences Marx, who is nonetheless so miserly and reticent where sexuality	p 294
SENTIMENT 1	
race. Oedipus depends on this sort of nationalistic, religious, racist sentiment, and not the reverse: it is not the father who	p 104
SEPARABLE 2	
Leach says, hair as a partial object or as a separable part of the body does not represent an aggressive and negative or destructive task of schizoanalysis is in no way separable from its positive tasks—all these tasks are necessarily undertaken	p 182 p 322
SEPARARE 1	
elements that is more machinic than etymological: parere: to procure; separare: to separate; se parere: to engender oneself. At the same	p 41
SEPARATE 15	
that at a certain level nature and industry are two separate and distinct things: from one point of view, industry is limp rag forced into autistic behavior, produced as an entirely separate and independent entity. D. H. Lawrence says of love: We	p 3 p 5

the question whether desiring-production and social production are really two separate and distinct productions. Its one purpose is to point out is more machinic than etymological: parere: to procure; separare: to separate; se parere: to engender oneself. At the same time he peripheral. And if we discover such a totality alongside various separate parts, it is a whole of these particular parts but true that a baby experiences his mother's breast as a separate part of her body. It exists, rather, as a part more or less marginal existence, confined for example to a separate chapter on object-choice at puberty (Three Essays), or to a contrary, as intensive filiations they become the object of a separate memory, nocturnal and biocosmic—the memory that indeed must suffer referring these rituals to the phallus entity as signifying the separate thing, and in everywhere re-encountering the father as the symbolic part of the body does not represent an aggressive and separate phallus; hair is a thing in its own right, a for major work projects that exceed the capacities of the separate communities. What is produced on the body of the despot to be an abstract unity or intellectual system reigning over separate subaggregates to become a relation that is subordinated to a countries to the underdeveloped countries, which do not constitute a separate world, but rather an essential component of the world-wide capitalist they are used, but imply precisely the specific conditions that separate their own production from their distinct product. Only what is the overcoded subjects, at the same time as antiproduction remains separate as the share owing to the overlord. Things are very	p 10 p 41 p 42 p 47 p 53 p 155 p 182 p 182 p 198 p 221 p 231 p 288 p 337
SEPARATED	8
that the schizo was conceived of as the autistic rag—separated from the real and cut off from life—that he round the deserted places. The theater of cruelty cannot be separated from the struggle against our culture, from the confrontation of desiring-machines (mannequins). A season in hell—how could it be separated from denunciations of European families, from the call for destructions I am a beast, a Negro. And can Zarathustra be separated from the grand politics, and from the bringing to life when we find Man and World placed beside one another, separated by the sublime presumption of the little word and. Coextensiveness has merely widened, beyond the limits allowed, the gap that separated the voice of alliance and the body of filiation, to appears only after latency; and when Freud recognizes two phases separated by latency, it is only the second phase that merits becomings in each case. Moreover, this positive task cannot be separated from indispensable destructions, the destruction of the molar aggregates, the	p 20 p 85 p 85 p 86 p 107 p 191 p 216 p 338
SEPARATELY	4
it is added to them as a new part fabricated separately. It comes into being, but applying this time to the this time to the whole as some inspired fragment composed separately.... So Proust writes of the unity of Balzac's creation, though the transcendent higher unity that integrates relatively isolated subaggregates, functioning separately, to which it assigns a development in bricks and a State was first this abstract unity that integrated subaggregates functioning separately; it is now subordinated to a field of forces whose	p 42 p 42 p 198 p 221
SEPARATES	4
dream, a fantasy of a-return-to-Oneness. Castration, they say, is what separates us from politics, is what makes for our originality as the large aggregates functioning statistically, or crosses the barrier that separates them from the unbound molecular positions; on whether the flows we are able to define this difference as that which separates paranoia and schizophrenia, it is because on the one hand always breaching the coded wall or the territorialized limit that separates them from desiring-production. And to summarize all the preceding determinations	p 103 p 247 p 278 p 367
SEPARATING	4
a social desiring-machine whose product should not be considered abstractly, separating the girl's and the boy's cases, as if each were right, a material part in an aggressing apparatus, in a separating machine. Once again, it is not a question of knowing the molar aggregate. The limit of desiring-production—the border line separating the molar aggregates and their molecular elements, the objective representations distressing and adventurous: breaking through the wall or the limit separating us from desiring-production, causing the flows of desire to circulate	p 61 p 182 p 307 p 362
SEPARATION	7
These breaks should in no way be considered as a separation from reality; rather, they operate along lines that vary according having their dominant roles and their alliances. The point of separation between the tribal sections becomes the point of divergence in the full body, a canceling of twinning (la gemelleite), a separation of the sexes marked by circumcision, but also a recomposition everywhere re-encountering the father as the symbolic representative of the separation? Wouldn't this be tantamount to remaining at the level of error of psychoanalysis, made just as it was completing the separation of sexuality from reproduction, lies in having remained captive to libido, whence the two sexes necessarily derive, both in their separation (the two homosexual series of man and man, woman and the communication between the two sexes, one founds instead their separation into two homosexual series that remain statistical. And one does	p 36 p 152 p 155 p 182 p 276 p 294 p 295
SEQUENCE	5
into the cell, and then are arranged in the proper sequence by a mechanism analogous to a template onto which the bad, but also so good! Perhaps one will recall a sequence from the film Hearts and Minds: we see Colonel Patton the two modes of operation, mechanical and electrical, in a sequence with two poles, molar and molecular (mechanical tension, electrical charge in matter in general, but were combined in a particular sequence within the living. And above all he upheld the basic not contain or seal off fragments of molecular chain. A sequence of desire is extended by a social series, or a	p 44 p 62 p 291 p 291 p 340
SEQUENCES	4
together, assimilated, does not rule out the existence of two sequences in the phenomenon: the union with the princess-sister and the it can be said that Charlie Chaplin, as the film's sequences unfold, progressively displaces the reactions, causes them to recede, level of a link. Such is the case in the schizoid sequences of Beckett: stones, pockets, mouth; a shoe, a pipe bowl of the higher interests of the revolution and the inevitable sequences of causality. In the other case, the preconscious interest must	p 201 p 317 p 324 p 376
SERENITY	3
is hopeless, disenchanted, tired, and at the same time a serenity, a certitude in the finished work. It is Freud's testament he takes stock of the obstacles to treatment, with the serenity of the person who senses what a treasure his work than the enthusiasm of his followers: the vigor and the serenity with which Lacan accompanies the signifier back to its source	p 65 p 65 p 209
SERGE	1
us therefore return to the rule so clearly stated by Serge Leclair, even if he sees this only as a fiction	p 323
SERGEANT	5
cross-examined by a policeman: Your name is Molloy, said the sergeant. Yes, I said, now I remember. And your mother? said I said, now I remember. And your mother? said the sergeant. I didn't follow. Is your mother's name Molloy too? said didn't follow. Is your mother's name Molloy too? said the sergeant. I thought it over. Your mother, said the sergeant, is the sergeant. I thought it over. Your mother, said the sergeant, is your mother's— Let me think! I cried. At least imagine that's how it was. Take your time, said the sergeant. Was mother's name Molloy? Very likely. Her name must be	p 14 p 14 p 14 p 14 p 14
SERIAL	1

SERIES 58

whose flow it interrupts or partially drains off, the binary series is linear in every direction. Desire constantly couples continuous flows p 5
this identity that constitutes a third term in the linear series: an enormous undifferentiated object. Everything stops dead for a moment p 7
it is produced, in the third stage of the binary-linear series. It is perpetually reinserted into the process of production. The p 8
brother. But little by little he will surreptitiously impregnate the series of young girls with all talking birds, his father with p 14
full body is introduced as a third term in the series, without destroying, however, the essential binary-linear nature of this series p 14
series, without destroying, however, the essential binary-linear nature of this series: 2, 1, 2, 1... The series is completely refractory to p 14
binary-linear nature of this series: 2, 1, 2, 1... The series is completely refractory to a transcription that would transform and p 14
often as the mood strikes him, are based on genealogical series that constitute the recording of each of his drawings. What p 15
of the forces of attraction and repulsion produces an open series of intensive elements, all of them positive, that are never p 19
on the body without organs produce, starting from zero, a series of states in the celibate machine; and the subject is p 20
and the subject is born of each state in the series, is continually reborn of the following state that determines him p 20
As a result, an identity is essentially fortuitous, and a series of individualities must be undergone by each of these oscillations p 21
and repulsion, of soaring ascents and plunging falls, produce a series of intensive states based on the intensity = 0 that p 21
rather, there is the Nietzschean subject who passes through a series of states, and who identifies these states with the names p 21
produced each year as a sample taken from an infinite series that theoretically has one and only one origin, a single p 36
subject of either sex, he takes into consideration an intensive series of instincts, affects, and relations that link the normal and p 51
both, and that will distribute the lack in two nonsymmetrical series, establishing the exclusive use of the disjunctions: you are girl p 59
negative theology, it introduces lack into desire and causes exclusive series to emanate, to which it attributes a goal, an origin p 60
Then, within these nebulae or these collectives, sides take shape, series are arranged, persons figure in these series, under strange laws p 69
sides take shape, series are arranged, persons figure in these series, under strange laws of lack, absence, asymmetry, exclusion, p 69
noncommunication, vice
collective of girls. Then her person disengages itself, through a series of views that are like distinct personalities, with Albertine's face p 69
of men-women loves, there emerge the two accused and guilty series that bear witness to the same castration with two nonsuperimposable p 69
to the same castration with two nonsuperimposable sides, the Sodom series and the Gomorrah series, each one excluding the other. This p 69
with two nonsuperimposable sides, the Sodom series and the Gomorrah series, each one excluding the other. This is not all, however p 69
Desire, matriculation number 54161001) intones the litany of the parallel series of the masculine and the feminine, and places himself on p 76
is situated wherever there is a singularity, in all the series and in all the branches marked by a singular point p 77
in this sense that Oedipus should be presented as a series, or an oscillation between two poles: the neurotic identification, and p 80
becomes even more clear when Freud elaborates the entire historico-mythical series: at one end the Oedipal bond is established by the p 80
despotic signifier, lacking unto itself and reintroducing lack into the series of desire on which it imposed an exclusive use? Was p 83
of a delirious mode of thought, but a feeling, a series of emotions and feelings as a consummation and a consumption p 84
due the person who traverses all the singularities of the series converging around the machine for kidnapping Louis XVII. There is p 88
there are persons distributed on the periphery. Nothing but a series of singularities in the disjunctive network, Or intensive states in p 88
level of the paintings of the third period, in the series Turner does not exhibit, but keeps secret. It cannot even p 132
in question are never found in persons, but rather in series which determine the connections, disjunctions, and conjunctions of organs. That p 142
group identifications that are always partial, following the compact, agglutinated series of ancestors, and the fragmented series of companions p 143
and cousins
following the compact, agglutinated series of ancestors, and the fragmented series of companions and cousins. No anality—although, or rather p 143
because
determined only by its opposition to other segments in a series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and p 152
at first, which fall in a spiral and traverse a series of explosions before extending into images, figures, and drawings. If p 154
We are always on this side of incest, in a series of intensities that is ignorant of discernible persons; or else p 160
as sexual partners. One can commit incest only after a series of substitutions that always moves us away from it, that p 160
being pious. Already Geza Roheim proposed organizing primitives into a series of variables converging toward the structural neotenic p 171
constant. It was
time is diachronic. The capitalists appear in succession in a series that institutes a kind of creativity of history, a strange p 223
social body, while the other depends on a completely different series going by way of the merchant and the usurer, as p 225
problem was raised again recently by Maurice Clavel in a series of decisive and willfully incompetent questions—that is, questions addressed p 232
Fetishes, idols, images, and simulacra—here we have the whole series: territorial fetishes, despotic idols or symbols, then everything is p 267
recapitulated
spiritual are anything but disturbances of equilibrium in an infinite series of levers, beginning with those levers that are too small p 284
be tried, testing the need for paternal feeling against a series of portraits of assassins. It is no use saying this p 290
sexes necessarily derive, both in their separation (the two homosexual series of man and man, woman and woman) and in their p 294
two sexes, one founds instead their separation into two homosexual series that remain statistical. And one does not by any means p 295
reinterpreted in terms of dream and fantasy—are the representative series that psychoanalysis substitutes for the line of production: social and p 305
for the line of production: social and desiring-production. A theater series, instead of a production series. But why in fact does p 305
social and desiring-production. A theater series, instead of a production series. But why in fact does representation, having become subjective
representation
way the structure designates the unconscious of subjective representation. The series of this representation now presents itself: (imaginary) p 306
infinite subjective representation-theatrical
continues to turn while treading its own underfoot; the infinite series of juxtaposed and unlocalized parks in Watt still contains a p 315
chain. A sequence of desire is extended by a social series, or a social machine contains desiring-machine parts within its workings p 340
stock, charged with ensuring only their differentiation in two noncommunicating series, instead of bringing to light their reciprocal inclusion and p 350
their
on the contrary, it is Oedipus, narcissism, and the entire series of psychoanalytic concepts. The factors of production are always actual p 358
the objective factors, such as the weakest links, within causal series that made such a rupture possible, only what is of p 377

SERIOUS 12

perceived meaning. So that was what this meant. . . . What is serious is that Freud never questions the process of the cure p 66
by the deterritorialized flows. What neurotic, provided he is somewhat serious, is not leaning against the rock of schizophrenia, a rock p 67
continued. But Nietzsche wanted us finally to pass on to serious things. He gives us twelve or thirteen versions of the p 106
that results from a reaction to desiring-production. It is a serious mistake to consider this formation in isolation, abstractly, independently of p 129
when he admits having recoiled too long before this—so serious (he says)—discovery of a homosexual representation (there we merely p 165
they arrange marriages). Then again—and this is his most serious error—when he wants to make of this homosexuality of p 165
create their own axiomatic, but when the time comes for serious things ... For example, nondeterminist physics, with its corpuscular flows, will p 233
from employing any moral reference. Who is robbed? is the serious implied question that echoes Clavel's ironic question, Who is alienated p 238
regarded in our modern societies. Yet it would be a serious error to consider the capitalist flows and the schizophrenic flows p 245
though they might turn against the State and cause it serious problems (regionalism, nationalism). The fascist State has been without doubt p 258
State and market monopoly capitalism). But there is something more serious: even when the libido embraces the new body—the new p 347
at all. And in all probability there are far more serious reproaches to be made, which we haven't even thought of p 379

SERIOUSLY 2

you, Doctor). The pervert is someone who takes the artifice seriously and plays the game to the hilt: if you want p 35
occupied in all social formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo can dream of Oedipus, without p 177

SERIOUSNESS 1

structural neotenic constant. It was he who said in all seriousness that the Oedipus complex was not to be found if p 171

SERPENT 1

of Arc and the Great Mongol, Luther and the Aztec Serpent. In the aggregate of destination, there remains only daddy, mommy	p 101
SERRES 1	
computer is a machine for instantaneous and generalized decoding. Michel Serres defines in this sense the correlation of the break and	p 241
SERVANT 4	
enslaved than the lowest of slaves, he is the first servant of the ravenous machine, the beast of the reproduction of	p 254
already doing this when he claimed a low birth of servant parents. Thirdly, the Rat Man not only installs his neurosis	p 353
peasant girl on all fours washing some clothes, or the servant scrubbing the floor. The fundamental problem with regard to these	p 353
not place the machine in its service, but is the servant of the capitalist machine: in this sense, a single class	p 372
SERVANTS 5	
of property, or an ownership held by the State's richest servants and officials. (There is no great change, from this point	p 196
bear only on the despot's subjects, nor even on his servants, but on the despot himself, his dynasty, and his name	p 214
decoded flow—cut off from goods—and one class of servants, the decoding bourgeoisie, the class that decodes the castes and	p 254
class and those who are outside the class. Between the servants of the machine, and those who sabotage it or its	p 255
rigorous topics such as the theory of maids or domestic servants in Freud's thought. There are some real indices in such	p 353
SERVE 16	
productions of recording processes, of distributions and of co-ordinates that serve as points of reference; productions of consumptions, of	p 4
sensual pleasures	
point of view of the elementary forces of desire that serve as a basis for them. Hence in group fantasy the	p 30
integrate it, subject it to transcendent laws, and make it serve a higher social and cultural production; there then appears a	p 74
structural states and to slip into states of forces that serve it as masks. What is more, from the beginning we	p 91
into the affective passionate sphere, where it now proceeds to serve as a principle for action.... This has nothing to do	p 115
anus produces the global persons and the specific egos that serve this same quantity as units of measure. Artaud expresses it	p 143
questions, What does it mean? and What purpose does it serve? Of what use is it not only to the ethnologist	p 179
not only to the ethnologist, but what purpose does it serve and how does it work in the very formation that	p 179
desire itself is absent and expelled? Such a form can serve to define a preconscious, but certainly not the unconscious. For	p 186
does one explain, he asks, that the criminal's pain can serve as an equivalent of the harm he has done? How	p 191
independence of the alliance groups, the way in which they serve as a conducting element for the political and economic relations	p 195
and are able, by virtue of this formidable right, to serve as initiators to exogamous subjects of both sexes: the sacred	p 200
times tolerates or limits it, in order to make it serve the ends of the State, and to subsume it under	p 212
these classes, which have become independent and delegate it to serve their power and their contradictions, their struggles and their	p 221
compromises	
there a single one of these tactics that does not serve and develop in psychoanalysis, with the latter as the new	p 269
its own genius, creates chains of decoding and deterritorialization that serve as the foundation for desiring-machines, and make them function.	p 368
Take	
SERVED 3	
stop dead and set free the unorganized mass they once served to articulate. The full body without organs is the unproductive	p 8
into play a nonsexual energy, for which sexuality has merely served as the symbol of an anagogical beyond. It was their	p 46
of a transcendent complete object from the signifying chain, which served as a despotic signifier on which the entire chain thereafter	p 110
SERVER 1	
it attracts to itself the entire process of production and server as its miraculate, enchanted surface, inscribing it in each and	p 13
SERVES 17	
in the right-hand pocket of my coat (the pocket that serves as the source of the stones), five stones in the	p 3
were any. The body without organs, the unproductive, the unconsumable, serves as a surface for the recording of the entire process	p 11
A partial object is not representative, even though it admittedly serves as a basis of relations and as a means of	p 47
producing into the product, extends the connections of machines, and serves as a surface of recording. But here no biunivocal process	p 72
that guide and direct the flows. On the blanket that serves as a familial stock, affinal stones or cowries are made	p 149
intensities of a synthesis that shifts and reproduces itself. It serves no purpose to recall that genealogical filiation is social rather	p 154
of a thing, it is not certain that the thing serves any useful purpose whatever. It is possible, for example, that	p 179
useful purpose whatever. It is possible, for example, that Oedipus serves no useful purpose, either for psychoanalysts or for the unconscious	p 179
that what it means does not tell what purpose it serves. In a word, there is no ethnological interpretation for the	p 180
the young woman. Furnished by the husband's lineage, the calabash serves as a conductor for the voice of alliance; but the	p 188
cannot be understood except in terms of the Urstaat that serves as their horizon. On the other hand, the problem confronting	p 218
the network space, the lines of flow for which it serves as a receiver. On it one can go from any	p 241
instance as though they emanated from it, an instance that serves as a support and an agent of inscription. That is	p 247
the field of social forces, enters into their service, and serves as a regulator of the decoded and axiomatized flows. The	p 252
polyvocal, indifferent to their underlying support, since this matter that serves them precisely as a support receives no specificity from any	p 309
stories have understood so well, it is not death that serves as the model for catatonia, it is catatonic schizophrenia that	p 329
investments of the social field. Every loved or desired being serves as a collective agent of enunciation. And it is certainly	p 353
SERVICE 28	
which lent itself to no function, self-protective, denying itself to service and communication alike. There was something stunned about it,	p 7
something	
or high rank), including the resignation to dying in the service of this order, whereas the drive itself is projected onto	p 62
between classes, although it is an incomparable weapon in the service of a dominating class: it is this use that brings	p 103
form of production. Sexuality is not a mean; in the service of generation; rather, the generation of bodies is in the	p 108
of generation; rather, the generation of bodies is in the service of sexuality as an autoproduct of the unconscious. Sexuality does	p 108
desire; not even a compromise, but an idea in the service of repression, its propaganda, or its propagation. The incest motive	p 115
independence. Strictly speaking, psychic repression is a means in the service of social repression. What it bears on is also the	p 119
was not conceived by ethnologists, but by ideologists in the service of a tragic Judaeo-Christian consciousness that they wished to credit	p 150
not yet a simple means, or a material at the service of a social reproduction of another nature, there is no	p 166
the yoke of a structural or problematical Oedipus, in the service of their progressive intentions. There or here, it's the same	p 170
it merely a mode of exchange, a means in the service of exchange? But Levi-Strauss seems to have closed the question	p 185
superior power, subjugated by new exterior forces, put in the service of other ends; so true is it, said Nietzsche, that	p 196
or their accountable transformation initiates the duty of an interminable service to the State that subordinates all the primitive alliances to	p 197
fashion, so that the exercise of psychic repression and the service of social repression would be made to end. The royal	p 201
that are increasingly deterritorialized, which means: putting despotism in the service of the new class relations; integrating the relations of	p 218
wealth	
for the benefit of the capitalist system and in the service of its ends. That is why it has often been	p 233
letters and the qualities of the words are in the service of a signifier, whose effects they express following exegetical rules	p 243
the flattening axiomatic of connections that puts it in the service of the capitalist order. (At the highest level of linguistics	p 246
immanent to the field of social forces, enters into their service, and serves as a regulator of the decoded and axiomatized	p 252
in order to enter with so much force into the service of the signs of economic power. And capitalism, despite what	p 252
between social classes. That the State is entirely in the service of the so-called ruling class is an obvious practical fact	p 253
father, a high-school teacher who works overtime for a radio-taxi service and is being treated for heart trouble. He begins to	p 274
historia). It is certainly not sexuality that is in the service of generation, but progressive or regressive generation that is in	p 275

generation, but progressive or regressive generation that is in the service of sexuality as a cyclical movement by which the unconscious Oedipal impasses of the couple and the family in the service of the repressive machines, or whether on the contrary it the tragic representations, but it re-establishes them in its own service and in another form, as images of capital. Marx summarizes into a force of desire by putting it in the service of a pseudo life through an entire culture of guilt ruthless as it does not place the machine in its service, but is the servant of the capitalist machine: in this	p 275 p 293 p 303 p 332 p 372
SERVICES 2	
fathers, and their country, that they cry at the religious services for their dead buddies, fine boys; then the colonel's face other workers who produce, and create wants for, goods and services which no one needs. And so interdependent are the various	p 62 p 236
SERVING 6	
a definable and differentiable ego in relation to parental images serving as co-ordinates (mother, father). There we have a triangulation that and political, is to be found in the familial structure serving as a matrix. This origin would exist therefore in the and its transmission gear, and the villagers at its base, serving as its working parts. The stocks form the object of the State-money. For without question, money does not begin by serving the needs of commerce, or at least it has no reflux that flattens the social investment onto the familial investment serving as a pseudo organizer. The family has become the locus subject (the axiomatic), as at the level of the persons serving as capital's agents (application of the axiomatic). But we seek	p 70 p 90 p 194 p 197 p 269 p 320
SERVITUDE 6	
that Wilhelm Reich rediscovered: Why do men fight for their servitude as stubbornly as though it were their salvation? How can a position of real desire without its structures of exploitation, servitude, and hierarchy being compromised. If a society is identical with more efficient than repression, so that repression, hierarchy, exploitation, and servitude are themselves desired. It is quite troublesome to have to	p 29 p 116 p 116
unity: major work projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist in the imperial formation, and mutually adjust	p 199
that the arbitrariness of language establishes its sovereignty, as a servitude or a generalized slavery visited upon the masses. It has is curious, therefore, that one can show so well the servitude of the masses with respect to the minimal elements of	p 207 p 207
SES 1	
category: Marcel Duchamp's painting La mariee mise a nu par ses celibataires, meme (The Bride Stripped Bare by Her Bachelors, Even	p 18
SESSION 3	
of which comprise counterindications, the third alone constituting the ideal session in analysis. According to Type I (viscosity, resistance of a to Type I (viscosity, resistance of a hysterical form), the session is dominated by a heavy, weighty, boggy climate. The silences Type II (liquidity, resistance of an obsessional form), here the session is dominated by an extreme mobility of representations of all	p 66 p 66 p 66
SESSIONS 2	
again by making up a list of three types of sessions, the first two of which comprise counterindications, the third alone allows the clients to forget, during the time spent in sessions on the couch, the economic dependencies that drive them there	p 66 p 357
SET 44	
nature. Desiring-machines are binary machines, obeying a binary law or set of rules governing associations: one machine is always coupled with	p 5
Levi-Strauss defines bricolage, he does so in terms of a set of closely related characteristics: the possession of a stock of the act of producing and toward the product, toward the set of instruments to be used and toward the over-all result esophagus. No belly. No anus. The automata stop dead and set free the unorganized mass they once served to articulate. The bring him back to what he has escaped from, why set him back down amid problems that are no longer problems real world and can produce only reality. Desire is the set of passive syntheses that engineer partial objects, flows, and bodies not innocent dupes; at a certain point, under a certain set of conditions, they wanted fascism, and it is this perversion nature of the two sorts of machines in any given set of circumstances. Thus fantasy is never individual: it is group territorial machine proved inadequate to the task, the despotic machine set up a kind of overcoding system. But the capitalist machine the child has a wide-ranging life of desire—a whole set of nonfamilial relations with the objects and the machines of the schizophrenic is of course repositioned on the Oedipal axis, set back into the Oedipal orbit in the perspective, for example ticktock, Anna's coughing machine, and also all the explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery	p 7 p 7 p 8 p 23 p 26 p 29 p 30 p 33 p 48 p 52 p 54
idealist turning point. Yet it cannot be said that psychoanalysis set to work unaware of desiring-production. The fundamental notions of the be determined scientifically, and then I shall be able to set up a harem. Though aware of the character of revolt the psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set out to do: to fuse madness with a parental complex application, which fixes the precondition for Oedipus by establishing a set of biunivocal relations between the determinations of the social field from the Middle Ages on an assembly line. We must set up units of production, plug in desiring-machines. What takes place more intense regions, stimuli of one sort or another that set in motion another journey altogether, stases that prepare for other immobile motor and undertakes a variety of interventions: flows are set apart, elements are detached from a chain, and portions of under the sign of classes, but by observing the rules set forth by Marx, and bearing in mind that classes are desire is not yet trapped, not yet introduced into a set of impasses, the flows have lost none of their polyvocality to place them in structure. Nietzsche has only a meager set of tools at his disposal—some ancient Germanic law, a of the apparatus of the State. Even where dominant classes set themselves apart from this apparatus and make use of it regarding even the name of the dynasty.... Long-dead emperors are set on the throne in our villages, and one that only no longer dances, it ceases to animate bodies, but is set into writing on tablets, stones, and books; the eye sets Oedipus (the paralogism of extrapolation): a flattening out or a set of biunivocal relations that leads to the breakaway and elevation transition from one formation to another. It appears to be set back at a remove from what it transects and from In this sense, Christianity was able to develop a whole set of paranoiac and celibate machines, a whole string of paranoiacs something to go beyond, limits to cross over, flows to set in motion, noncoded spaces to enter.) Decoded desires and desires he rediscovers his little desiring-machines by tinkering with a television set—O despair. Of course the scientist as such has no objective interests, when it is a question of flows to set in motion and to break? Doubtless Marxists will remind us the contrary, they break through this wall so as to set flows in motion, and establish breaks that overflow or rupture implies a system of collective appraisal and evaluation, and a set of organs of perception, or more precisely of belief, as way in which an archaism or folklore in a given set of circumstances can suddenly become charged with a dangerous progressive structure and the positioning of its parts, but does not set itself into place any more than it forms or reproduces statistical accumulations that form and select the large aggregates. Szondi set out on this molecular path, discovering a genic unconscious that	p 55 p 90 p 92 p 111 p 113 p 126 p 141 p 153 p 184 p 190 p 197 p 199 p 205 p 205 p 219 p 222 p 224 p 236 p 239 p 243 p 248 p 260 p 283 p 289
an idea so that it sprouts each time a new set of arms and legs, lips and mustache: In tracing back something as natural as being born or dying, those who set out in search of nonhuman sex—Lawrence, Miller—stake out a crutch (if one indefinitely runs up against the same set of pure singularities, one can feel confident that he has totalization. With every structure dislodged, every memory abolished, every organism set aside, every link undone, they function as raw partial objects	p 312 p 315 p 324 p 324
in that, according to his own confession, he wants to set things straight with lung and Adler. And after having ascertained everything is psychosis and paranoia as well, since everything is set in motion by the counterinvestment of the social field that fractured the codes, undid the signifiers, passed under the structures, set the flows in motion, and effected breaks at the limits characteristic of and that correspond to it—in short, the set of methods that is not content to bring scientists back	p 354 p 363 p 369 p 371
SETS 18	
In order to resist linked, connected, and interrupted flows it sets up a counterflow of amorphous, undifferentiated fluid. In order to	p 9

be defined, on the contrary, by the twofold task it sets itself: introducing desire into the mechanism, and introducing production into machine is merely theatrical, and the complementarity of what it sets apart still remains: it is now need that is defined	p 22
were projected upon social systems, without either of the two sets of practices ever having any real or concrete effect upon	p 26
a private theater, rather than the engineer or mechanic who sets up units of production, and grapples with collective agents of	p 28
in to trouble the night of a white paranoiac. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive	p 55
leads Oedipus, to the point of its own self-criticism. It sets out to explore a transcendental unconscious, rather than a metaphysical	p 98
say, any literature that takes itself as an end or sets ends for itself, instead of being a process that ploughs	p 109
mind of Laius, the old group homosexual, the pervert, who sets a trap for desire. For desire is that, too: a	p 134
set into writing on tablets, stones, and books; the eye sets itself to reading. (Writing does not entail but implies a	p 166
automobile model, the manufacturers of paper and ink and TV sets whose products are used to control the minds of the	p 205
dimensions—which, far from cancelling the flows, contains them and sets them in motion. This cordoning off of production through information	p 237
even one that has withdrawn. Because within this field it sets in motion its flows of form and substance, content and	p 241
desire. Their affinity is great, to be sure: everywhere capitalism sets in motion schizo-flows that animate our arts and our sciences	p 242
is rather the slave of the social machine. The bourgeois sets the example, he absorbs surplus value for ends that, taken	p 245
was the absolute limit of every society, inasmuch as it sets in motion decoded and deterritorialized flows that it restores to	p 254
like the worker called to war, abandons his machines and sets to fighting for a war trophy that is nothing but	p 266
and the same illness. Or—the third case—the process sets to turning round in the void. Since it is now	p 323
	p 363
SETTING 7	
of hallucinating history, of reanimating the races in delirium, of setting continents ablaze. No, I am not of your kind I	p 105
one were constantly bringing back home the person capable of setting whole continents and cultures adrift. He is not suffering from	p 124
of this desire's satisfaction. Recognizing the desire is tantamount to setting desiring-production back into motion on the body without organs, in	p 130
able to effect a vast decoding of language only by setting in motion from the start an axiomatic machine based on	p 246
every man, to every woman, the universe is just a setting to the absolute little picture of himself, herself. ... A picture	p 266
return to repulsion will condition other attractions, other functionings, the setting in motion of other working parts on the body without	p 331
it and penetrate it, always coupled directly to it, everywhere setting the molecular charges that will explode what must explode, make	p 341
SETTLE 1	
meet them face to face, square off with them, or settle the differences with them as in hand-to-hand combat. The father	p 97
SETTLED 2	
fashion, we were still acting as though the matter were settled once and for all, at the dawn of a capitalism	p 232
God or the death of the father: the thing was settled a long time ago, although the news of the event	p 240
SETTLES 2	
appellations no longer designate intensive states, but discernible persons. Discernibility settles on the sister and the mother as prohibited	p 160
spouses. The	
it the machines themselves that function through the father? Psychoanalysis settles on the imaginary and structural representatives of	p 316
reterritorialization, while schizoanalysis	
SEVERAL 23	
coupled to it. The mouth of the anorexic wavers between several functions: its possessor is uncertain as to whether it is	p 1
recorded. An organ may have connections that associate it with several different flows; it may waver between several functions, and even	p 38
associate it with several different flows; it may waver between several functions, and even take on the regime of another organ	p 38
a code of the unconscious, incorporating the entire chain—or several chains—of meaning: a discovery thus totally transforming analysis. (The	p 38
from different alphabets, but also various figures, plus one or several straws, and perhaps a corpse. Cutting into the flows (le	p 40
and ran out again directly. He went through this performance several times. I explained to him: It is dark inside mummy	p 45
very brief references to the memory of his father. On several occasions Freud's text marks the extent to which he felt	p 57
to eat or have a drink at his place, after several years of analysis, as if this were not a tiny	p 64
foreclosure operates within this extensive framework of a family where several generations—at least three—form the condition of fabrication of	p 94
and even its theoretical surrender: this work has been accomplished several times, in a profound way, rigorously, and with nuances. We	p 117
dissensions were linked to this evaluation. The difficulties bore on several aspects. First, the nature of these factors: were they somatic	p 127
stamp of time elapsed. It is true that there are several ways to interpret such disharmonies: ideally, by the gap between	p 151
What is more, each of these elements brings into play several processes of decoding and deterritorialization having very different origins. For	p 225
through which it revolutionizes its technical modes of production. But several correctives must be introduced in this regard. These breaks and	p 233
signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form images	p 241
through their coming	
Thus a knot may be seen as a point having several dimensions—which, far from cancelling the flows, contains them and	p 241
How can this very complex ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the first place,	p 301
symbolic	
small scale, with a precise stroke, the finished design of several oppressive and fundamental manifestations. The leading character, played by	p 317
Chaplin	
a subject passes in his individual history. For there are several layers, several planes of resistance that come from within or	p 318
passes in his individual history. For there are several layers, several planes of resistance that come from within or are imposed	p 318
us to have a wide application, situates the problem at several levels. In the first place, Freud discovers his own Oedipus	p 353
give way to schizzes that constitute singular points, points-signs with several dimensions causing flows to circulate rather than canceling them.	p 366
Nonfigurative	
interior limits of capitalism on an always wider scale has several consequences: it permits increases and improvements of standards at the	p 373
SEVERED 1	
system only appears closed to the extent that it is severed from the political and economic references that keep it open	p 148
SEVERELY 1	
primitive socius—but as that which must be exorcised, encasted, severely restricted, so that no corresponding value can develop as an	p 186
SEVERER 2	
are subjected to a properly social axiomatic that is much severer than all the scientific axiomatics, much severer too than all	p 234
that is much severer than all the scientific axiomatics, much severer too than all the old codes and overcodes that have	p 234
SEVERITY 1	
repressing apparatus ('l'appareil refoulant repressif), a new mark, a new severity. It would be easy, too easy, if it were enough	p 201
SEWER 2	
the tyrant's cradle, to the wave of shit in his sewer tomb—all writing is so much pig shit, all writing	p 211
path, perhaps you will cease pouring it out like a sewer, however melodious it may sound to your ears, and rise	p 334
SEWING 1	
The airplane of parental coitus, the father's car, the grandmother's sewing machine, the little brother's bicycle, all objects of flight and	p 316

SEX 36

Oedipus. On the one hand, for each subject of either sex, he takes into consideration an intensive series of instincts, affects	p 51
boys, renunciation of male protest—in short, assumption of one's sex. This something in common, the great Phallus, the Lack with	p 59
them partitioned off, and where each subject communicates with one sex or the other in another subject. Such is the law	p 60
implies a subject, defined as a fixed ego of one sex or the other, who necessarily experiences as a lack his	p 60
a fixed subject, an ego specified according to a given sex, and complete objects defined as global persons. The complexity and	p 70
at one and the same time with regard to generation, sex, and vital state. And the religious triangulation confirms this result	p 75
not also be said that the phallus is not one sex, but sexuality in its entirety, which is to say the	p 294
between the two sexes, but the difference between the human sex and the nonhuman sex. It is clearly not a question	p 294
but the difference between the human sex and the nonhuman sex. It is clearly not a question of animals, nor of	p 294
their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements	p 294
and their syntheses, without	
their syntheses, without which there would be neither a human sex specifically determined in the large aggregates, nor a human sexuality	p 294
and all of psychoanalysis forever captive: the anthropomorphic representation of sex! What we call anthropomorphic representation is just as	p 294
much the	
by this bizarre notion that there is finally only one sex, the masculine, in relation to which the woman, the feminine	p 294
woman, simply in another fashion: the idea of a single sex necessarily leads to the erection of a phallus as an	p 295
time, like Melanie Klein, one attempts to define the female sex by means of positive characteristics, even if they be terrifying	p 295
is simply that castration, instead of being the principle of sex conceived as the masculine sex (the great castrated soaring Phallus	p 295
of being the principle of sex conceived as the masculine sex (the great castrated soaring Phallus), becomes the result of sex	p 295
sex (the great castrated soaring Phallus), becomes the result of sex conceived as the feminine sex (the little hidden absorbed penis	p 295
Phallus), becomes the result of sex conceived as the feminine sex (the little hidden absorbed penis). We maintain therefore that castration	p 295
this yoke. Every attempt to determine the nonhuman nature of sex—for example, the Great Other in Lacan—while conserving myth	p 295
but becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis	p 296
castration, this ideology of lack culminates: the anthropomorphic representation of sex! In truth, they don't know what they are doing, nor	p 308
with the o as machine, and the O as nonhuman sex: schizophrenizing the analytic field, instead of oedipalizing the psychotic field	p 309
defined as a lack. The great Other as the nonhuman sex gives way, in representation, to a signifier of the great	p 310
the great Other as an always missing term, the all-too-human sex, the phallus of molar castration. Here too Lacan's approach appears	p 310
or dying, those who set out in search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still forms	p 315
the world of transverse communications, where the finally conquered nonhuman sex mingles with the flowers, a new earth where desire	p 319
functions	
this poorly understood will to power, this anthropomorphic representation of sex, this whole conception of sexuality that horrifies Lawrence	p 323
precisely because	
is where desire finds itself trapped, specifically limited to human sex, unified and identified in the molar constellation. But the	p 323
desiring-machines	
such as the masculine and the feminine in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as	p 323
distinct beings, as found in the dispersion of the nonhuman sex (the clover and the bee). As long as schizoanalysis has	p 323
nonfather, the nonfamily, the index of what is nonhuman in sex, and without which the libido would not assemble its desiring-machines	p 355
she opens the way to a relation with the nonhuman sex? For whether the mother works or not, whether the mother	p 355
sexuality of the field in social production, and the nonhuman sex in desiring-production (gigantism and dwarfism). One often has the	p 356
impression	
castration and the phallus, about the necessity of assuming one's sex, as Freud says, the human sex, and the necessity for	p 356
necessity of assuming one's sex, as Freud says, the human sex, and the necessity for the woman to renounce her desire	p 356

SEX-INFLUENCED 1

reach an agreement on this point: everything is sexual or sex-influenced (sexue) from one end to the other. Everyone knows this	p 180
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SEX/HAIR 1

displacement of the representation. As Leach says apropos of the sex/hair relationship, displaced phallic symbolism is very common, but the	p 172
phallic	

SEXES 28

plantlike innocence that results from the total compartmentalization of the sexes, both in Charlus's encounters and in Albertine's slumber,	p 43
where flowers	
always the case with Freud. Something common to the two sexes is required, but something that will be lacking in both	p 59
said: neither is there anything in common between the two sexes, nor do they cease communicating with each other in a	p 60
message and another code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating; the man is merely the one in	p 69
and imposing an exclusive direction on the disjunction of the sexes. Such is the case in Freud: for Oedipus, for castration	p 72
makes it possible to assign sexuality to one of the sexes. The partial objects have lost nothing of their virulence and	p 73
stop migrating, we become other individuals as well as other sexes, and departing becomes as easy as being born or dying	p 85
a detached object distributing lack to the persons of both sexes and organizing the Oedipal triangle, it is the anus that	p 143
a canceling of twinness (la gemelleite), a separation of the sexes marked by circumcision, but also a recomposition of the body	p 155
comprise any distinction of persons, nor even a distinction of sexes, but only prepersonal variations in intensity, taking on the same	p 155
essential is not that the signs change according to the sexes and the generations, but that one passes from the intensive	p 157
right, to serve as initiators to exogamous subjects of both sexes: the sacred deflowerer, the ritual initiator on the mountain or	p 200
his mother the despot simulates a superforce where the two sexes would be at the maximum [degree of externalization] of their	p 210
in people of different social strata, occupations, age groups and sexes, and (b) what are the desires, fears, thoughts and ideas	p 257
person to person. That is, the relationship between the two sexes (man and woman) is only the measure of the relationship	p 294
called the species determination of the sexuality of the two sexes. And must it not also be said that the phallus	p 294
the large aggregate invested by the libido, whence the two sexes necessarily derive, both in their separation (the two homosexual series	p 294
the true difference is not the difference between the two sexes, but the difference between the human sex and the nonhuman	p 294
is just as much the idea that there are two sexes as the idea that there is only one. We know	p 294
distributes lack as two nonsuperimposable sides and makes the two sexes communicate in a common absence-castration. Women, as	p 295
psychoanalysts or psychoanalyzed	
desire through castration. But the idea that there are two sexes, after all, is no better. This time, like Melanie Klein	p 295
this time, far from founding the communication between the two sexes, one finds instead their separation into two homosexual series that	p 295
production of desire that overturn the statistical order of the sexes. Making love is not just becoming as one, or even	p 296
Desiring-machines or the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is the variable analysis of the	p 296
nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is the variable analysis of the n sexes in	p 296
n sexes. Schizoanalysis is the variable analysis of the n sexes in a subject, beyond the anthropomorphic representation that society imposes	p 296
desiring-revolution will be first of all: to each its own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire	p 296
the output, how does it work, what are your nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis is solely functional	p 322

SEXUAL 45

in this entire circuit do we find the production of sexual pleasure? At the end of Malone Dies, Lady Pedal takes	p 3
is vividly aware of this fact: the rate of cosmic sexual pleasure remains constant, so that God will find a way	p 16
necessarily mommy. The problem has to do not with the sexual nature of desiring-machines, but with the family nature of this	p 46
not bother itself with such things. Freud invokes only a sexual argument, which consists in bringing about the union of sexuality	p 57
Klein, tried to define the unconscious forces of the female sexual organ by positive characteristics in terms of partial objects and	p 60
the tie that makes a person the owner of the sexual organs of another person. One need only consult a religious	p 72
another person. One need only consult a religious manual of sexual casuistry to see with what restrictions the organ-desiring machine	p 72
connections	
apparent each time a society permits an infantile stage of sexual promiscuity to subsist, where everything is permitted until the age	p 72
problem. I had partaken in the same foolishness as they (sexual pleasure). They adopted me as one of their own race	p 90

in an endogenous fashion. Consider the 1908 article on civilized sexual morality: Oedipus is not yet named here; psychic repression is not solely on needs or interests—only by means of sexual repression. The family is indeed the delegated agent of this	p 117
the contrary, it is the social repression of desire or sexual repression—that is, the stasis of libidinal energy—that actualizes	p 118
factors as acting by means of a repressive deprivation (the sexual stasis) and as arising afterward. Which leads him to maintain	p 127
that does not constitute them without rendering them impossible as sexual partners. One can commit incest only after a series of	p 160
maternal kin; your family is your family and nothing else; sexual reproduction no longer passes through those points, although we rightly	p 169
is not the case: most ethnologists have clearly noted the sexual nature of affects in the public symbols of primitive societies	p 172
not simply at incest, but at all other types of sexual relations, blocking the other paths. In a word, the repression	p 172
or of the thing that is effectively desired, insofar as sexual repression is directed at something other than incest—such is	p 173
the contrary, from desiring-production to social production forms a direct sexual investment of this social production, without any repression of	p 173
a investment of this social production, without any repression of a sexual nature of the symbolism and the corresponding affects, and above	p 173
sectors of symbolism? A social sector of symbols, and a sexual sector that would constitute a kind of private universal, a	p 179
Transversals between the two, since social symbolism can become a sexual material, and sexuality, a ritual of social aggregation.) But the	p 179
everyone could reach an agreement on this point: everything is sexual or sex-influenced (sexue) from one end to the other. Everyone	p 180
question of knowing if the essence of a ritual is sexual, or if it is necessary to take into account political	p 182
investments of economic, political, religious, etc., formations, there are unconscious sexual investments, micro investments that attest to the	p 183
way in which	
them. It is indeed the story of desire and its sexual history (there is no other). But here all the parts	p 216
be viewed, what they have to do with a properly sexual energy is not immediately clear: either they are assigned to	p 291
or social surroundings. It is in fact difficult to present sexual energy as directly cosmic and intra-atomic, and at the same	p 291
preconscious investments of need or of interest. The libido as sexual energy is the direct investment of masses, of large aggregates	p 292
Freud, no less than Jung and Adler, had repudiated the sexual position: the fixing of the death instinct in fact deprives	p 331
of anxiety, since this genesis becomes the autonomous cause of sexual repression instead of its result; it follows that sexuality as	p 332
will not escape the conflict): once the dualism of the sexual drives and the ego drives has only a topological scope	p 332
of the objects, the aims, or the sources of the sexual drives animating an individual or a group; assuredly perversions, and	p 350
animating an individual or a group; assuredly perversions, and even sexual emancipation, give no privilege as long as sexuality remains	p 350
confined	
of desire (included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than ever, will survive all	p 351
the publications	
the publications, demonstrations, emancipations, and protests concerning the liberty of sexual objects, sources, and aims, as long as sexuality	p 351
is kept	
Narcissus and Oedipus, the ego and the family. Consequently, every sexual libidinal investment having a social dimension seems to him to	p 352
by the preconscious investments, that they appear only in our sexual choices of lovers. A love is not reactionary or revolutionary	p 352
character of the social investments of the libido. The desiring sexual relationships of man and woman (or of man and man	p 352
the directly social character of the nonsublimated libido and its sexual investments. For those looking for a thesis topic on psychoanalysis	p 353
role—but at the price of a splitting of the sexual object into a rich woman and a poor woman—and	p 353
Adler and Jung: either, he says, you will abandon the sexual position of the libido in favor of an individual and	p 354
unconscious—or you will recognize Oedipus, making of it the sexual abode of the libido, and you will make daddy-mommy into	p 354
the outside, is what the libido invests and counterinvests as sexual libido. One gets off on flows and the breaks in	p 356
lines of singularities, the desiring-machines. For there is indeed a sexual revolution, which does not concern objects, aims, or sources, but	p 366
SEXUAL-SOCIAL 1	
texts is the following: must we see, in all these sexual-social investments of the libido and these object choices, mere dependences	p 353
SEXUALITY 91	
it that the schizo practices political economy, and that all sexuality is a matter of economy. Production is not recorded in	p 12
nature of desiring-machines, but with the family nature of this sexuality. Admittedly, once the child has grown up, he finds himself	p 46
this can be explained: it must be granted either that sexuality is sublimated or neutralized in and through social (and metaphysical	p 46
these relations bring into play a nonsexual energy, for which sexuality has merely served as the symbol of an anagogical beyond	p 46
development, the neurotic and psychotic problems of the adult, and sexuality as a whole. Let us keep D. H. Lawrence's reaction	p 49
did not stem from terror at having discovered what real sexuality was. But he had the impression—the purely instinctive impression	p 49
the impression—the purely instinctive impression—that psychoanalysis was shutting sexuality up in a bizarre sort of box painted with	p 49
bourgeois	
of rather repugnant artificial triangle, thereby stifling the whole of sexuality as production of desire so as to recast it along	p 49
factory of Nature and Production. Lawrence had the impression that sexuality possessed more power or more potentiality than that. And	p 49
though	
but to the description as well of a spontaneous infantile sexuality of an endogenous nature. It is as if Freud never	p 54
never managed to articulate the interrelations of Oedipus and infantile sexuality, the latter referring to a biological reality of development, the	p 54
the God, in the sun; it is the fault of sexuality and its stubborn symbolism. Furthermore, it is not surprising that	p 57
sexual argument, which consists in bringing about the union of sexuality and the familial complex, and a mythological argument, which	p 57
consists	
argument would lead us to a similar conclusion. By joining sexuality to the familial complex, by making Oedipus into the criterion	p 58
the familial complex, by making Oedipus into the criterion of sexuality in analysis—the test of orthodoxy par excellence—Freud himself	p 58
the factitious unity of a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in the parental use, and reproduces	p 72
women). It is this conversion that makes the whole of sexuality shift into the Oedipal framework: this projection of all the	p 73
major signifier. The effective triangulation makes it possible to assign sexuality to one of the sexes. The partial objects have lost	p 73
them? We do not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well	p 74
rather with the existence and the nature of an anoedipal sexuality, an anoedipal heterosexuality and homosexuality, an anoedipal castration:	p 74
the breaks-flows	
it a renunciation of the fundamental positions of psychoanalysis concerning sexuality, despite the formal conservation of an analytic	p 94
vocabulary. A veritable	
his obsession. For inadmissible reasons, the existence of an infantile sexuality is denied; but for hardly more admissible reasons, this sexuality	p 100
sexuality is denied; but for hardly more admissible reasons, this sexuality is reduced to desiring mommy and wanting the place of	p 100
is this: either you recognize the Oedipal character of infantile sexuality, or you abandon all positions of sexuality. And yet, not	p 100
character of infantile sexuality, or you abandon all positions of sexuality. And yet, not even in the shadow of a transcendent	p 100
distribution of the agents, and the degree of oedipalization of sexuality. Lacan explains well how, in terms of the crises and	p 100
unconscious itself which holds to the circular form of production. Sexuality is not a mean; in the service of generation; rather	p 108
rather, the generation of bodies is in the service of sexuality as an autoproduction of the unconscious. Sexuality does not represent	p 108
the service of sexuality as an autoproduction of the unconscious. Sexuality does not represent a premium for the ego, in exchange	p 108
Ideal, but who speaks by virtue of the flows of sexuality and the intensities of the unconscious, and who is incensed	p 115
and bewildered by what Freud is doing when he closets sexuality in the Oedipal nursery—has a foreboding of this operation	p 115
not at all mean that desire is something other than sexuality, but that sexuality and love do not live in the	p 116
mean that desire is something other than sexuality, but that sexuality and love do not live in the bedroom of Oedipus	p 116
that the crucial turning point of Freudianism, the abandonment of sexuality, comes when Freud accepts the idea of a primary anxiety	p 117
is wrong only in thinking that he has thus transcended sexuality.) The somatic complex refers to a germinal implex. Incest refers	p 162
Oedipal: it was directly plugged into social organization and disorganization; sexuality itself, through the women and the marriages, was just	p 168
such	
everything tells us that we too often keep the full sexuality of the affect; we know perfectly well what it is	p 172
two, since social symbolism can become a sexual material, and sexuality, a ritual of social aggregation.) But the problem is too	p 179
from a faulty knowledge or recognition of the unconscious, of sexuality, of the phallic nature of symbolism. In theory, everyone could	p 180
account political, economic, and religious dimensions that would go beyond sexuality. So long as the problem is put in this manner	p 182
it is a question of knowing how one conceives of sexuality and libidinal investment. Must they be referred to an event	p 182
the pure signifier? Or rather is it necessary to open sexuality and libidinal investment onto the determinations of a sociohistorical field	p 183

SHAKESPEARE	2	
a fantastic Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Capone. The strength of Reich		p 118
only true course to pursue is the very course which Shakespeare describes. But the question, it seems to me, is this		p 298
SHAKING	1	
again; and even an attempt as profound as Lacan's at shaking loose from the yoke of Oedipus has been interpreted as		p 175
SHAKY	1	
so many disjunctions surrounded by spirals. The schizo maintains a shaky balance for the simple reason that the result is always		p 15
SHALL	18	
up to a vast technical social machine—which, as we shall see, is what even the very young child does. Producing		p 7
because the organs of life are the working machine. We shall not inquire how all this fits together so that the		p 8
conversion of the unconscious to Oedipus, form and content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This		p 74
conversion		
immanence of its criteria, and a corresponding practice that we shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When		p 75
Oedipus		
except for tying off the unconscious on both sides. We shall see in what sense Oedipus is strictly undecidable (indecidable), as		p 81
have to do is be Worm. Which no doubt I shall achieve by trying to be Jones. Then all I'll have		p 85
through—although these destructions can be brought about, as we shall see, in two very different ways. The crossing of a		p 85
be determined, let it be determined scientifically, and then I shall be able to set up a harem. Though aware of		p 90
a typical paralogism—yet another, a fourth paralogism that we shall have to call displacement. For what really takes place is		p 114
decoded flows—is the business of the socius. As we shall see, capitalism is the only social machine that is constructed		p 139
hunter cannot consume his own kill.) In short, as we shall see elsewhere, there is always a pervert who succeeds the		p 148
by other means, it is the interior colony, and we shall see that even here at home, where we Europeans are		p 170
body without organs, at the limits of the socius. We shall speak of an absolute limit every time the schizo-flows pass		p 176
of clothing, an image of daddy, formulas and words: we shall not ask what it means, but what kind of machine		p 181
interests. It is only starting from this point, as we shall see, that one is able to pose the questions issuing		p 257
until the process is completed the belly of the world shall be the Third Eye. Now, Brother Ambrose, just what did		p 298
It is a matter of politics—though not, as we shall see, of a program. The task of schizoanalysis is therefore		p 350
persons in their turn refer to familial co-ordinates, and we shall see what the familial constellation refers to in order to		p 362
SHALLOW	4	
possible). We must act quickly and soon. Incest, a slandered shallow stream. Although we can see social production's interest in such		p 120
is the boundary line between the two—Incest, that slandered shallow stream—always crossed already or not yet crossed. For incest		p 161
artificial river bed, or by diverting it into a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is		p 177
the names of sister, mother, father, Between the two, the shallow stream where nothing passes, where the appellations do not adhere		p 205
SHAM	1	
to trap desire. Such is the nature of Oedipus—the sham image. Repression does not operate through Oedipus, nor is it		p 115
SHAMANISTIC	1	
seen in attempted parallelisms between the psychoanalytic cure and the shamanistic cure (Devereux, Levi-Strauss). Our definition of		p 167
schizoanalysis focused on two		
SHAMBLES	1	
very oppositions are singularly lacking in relevance. Artaud makes a shambles of psychiatry, precisely because he is schizophrenic and not		p 135
because		
SHAME	2	
the privatization of the organs will only begin with the shame felt by man at the sight of man). For it		p 144
own? Hmm ... What the film shows so well, to the shame of psychiatrists, is that every delirium is first of all		p 274
SHAMED	1	
before desire (that's what you wanted, isn't it?), desire is shamed, stupefied, it is placed in a situation without exit, it		p 120
SHAMEFUL	1	
as the lie under which it can merely become cynical, shameful, and mortified. It is a lie to claim to liberate		p 350
SHAMPOO	1	
Our society produces schizos the same way it produces Prell shampoo or Ford cars, the only difference being that the schizos		p 245
SHANK	1	
machines, sadistico-paranoiac machines—for example head straps with a metallic shank and leather bands, for restrictive use on children, for		p 297
making		
SHANTYTOWN	1	
an Oedipal framework is outlined for the dispossessed primitives: a shantytown Oedipus. We have seen, however, that the colonized remained		p 169
a		
SHAPE	8	
Antonin Artaud discovered this one day, finding himself with no shape or form whatsoever, right there where he was at that		p 8
my duty to provide him with this ... in the shape of the greatest possible output of spiritual voluptuousness. And if		p 16
of transition, states of pure, naked intensity stripped of all shape and form. These are often described as hallucinations and delirium		p 18
may not belong, their unmatched edges violently bent out of shape, forcibly made to fit together, to interlock, with a number		p 43
landscape). Then, within these nebulae or these collectives, sides take shape, series are arranged, persons figure in these series, under		p 69
strange		
the analyst. And that's already too much. But Oedipus takes shape in the family, not in the analyst's office, which merely		p 121
Everything can be converted into neurosis, or warped out of shape into psychosis: it is therefore not in this fashion that		p 126
same area, or in neighboring areas, who arrange marriages and shape concrete reality to a much greater extent than do the		p 147
SHAPES	1	
then everything is recapitulated in the images of capitalism, which shapes and reduces them to the Oedipal simulacrum. The representative of		p 267
SHAPING	1	
will themselves be capable of figuring and reproducing only by shaping a human material whose specific form of reproduction falls outside		p 264

SHARE	14	
always remaining peripheral to the desiring-machines, being defined by the share of the product it takes for itself, garnering here, there		p 16
himself into a woman. But Schreber experiences only a residual share of this pleasure, as a recompense for his suffering or		p 16
in this process, a little sensual pleasure falls to my share, I feel justified in accepting it as some slight compensation		p 16
to reterritorialize, absorbing in the process a larger and larger share of surplus value. There is no doubt that at this		p 35
a lack or need (manque), but on the contrary a share that falls to the subject as a part of a		p 41
chaîne signifiante); and a residuum (residu) that constitutes the subject's share of the whole. The desiring-machine is not a metaphor; it		p 41
at the same time the two of them continued to share the belief that the libido cannot invest a social or		p 46
achieved, is already being achieved, outside it. We cannot, however, share either this pessimism or this optimism. For there is much		p 81
even be raised. By the same token, we do not share the pessimism that consists in thinking that this change, this		p 82
corresponds to extractions from the chain, resulting in a residual share for each member, in a global system of desire and		p 142
to take wives for themselves, to negotiate for them, to share them, etc., one recognizes the perverse tie of a primary		p 165
organization with the representing instances of desire—repressing representation/displaced represented—share the same fate, like a system		p 205
of correspondences in the		
at the same time as antiproduction remains separate as the share owing to the overlord. Things are very different in capitalism		p 337
anything other than desiring-production, and vice versa—but they don't share the same law or the same regime. The actualization of		p 378
SHARED	1	
them: vaginas riveted on the woman's body, an immense penis shared by the men, an independent anus that assigns itself a		p 142
SHARES	2	
of generalized exchange? But what entitles one to declare that shares of debt are secondary compared with a totality that is		p 186
as personified capital is the capitalist respectable. As such, he shares with the miser the passion for wealth as wealth. But		p 254
SHARP	1	
traced by Beckett's Unnamable: a succession of irregular loops, now sharp and short as in the waltz, now of a parabolic		p 20
SHARPEN	1	
Oedipus: the touchstone of the pure psychoanalyst, on which to sharpen the sacred blade of a successful castration. Yet what was		p 354
SHARPLY	2	
of transmitting, receiving, or intercepting; establishing always further and more sharply the schizzes and the breaks well below conditions of		p 362
identity		
a deterritorialized flow that runs too far and cuts too sharply, thereby escaping from the axiomatic of capitalism. Will it come		p 378
SHATTER	6	
Oedipus she does not make use of partial objects to shatter the iron collar of Oedipus; on the contrary, she uses		p 45
unconscious as well as the sociohistorical domain, so as to shatter the iron collar of Oedipus and rediscover everywhere the force		p 53
it the various agents of the collectivity; rather, they always shatter into fragments that come into contact with these agents, meet		p 97
cause, the ultimate cause of both the psychotic subversions that shatter Oedipus or overwhelm it, and of the neurotic reverberations that		p 127
of the body without organs. They overcome a limit, they shatter a wall, the capitalist barrier. And of course they fail		p 133
leads to conclusions that cause the whole of Oedipus to shatter, because it is not content to pose the problem in		p 160
SHATTERED	7	
lungs, with a torn oesophagus, without a bladder, and with shattered ribs; he used sometimes to swallow part of his own		p 8
artist is the master of objects; he puts before us shattered, burned, broken-down objects, converting them to the regime of desiring-machines		p 32
in the age of partial objects, bricks that have been shattered to bits, and leftovers. We no longer believe in the		p 42
terms of Oedipus do not form a triangle, but exist shattered into all corners of the social field—the mother on		p 62
He is not suffering from a divided self or a shattered Oedipus, but on the contrary, from having been brought back		p 124
and in writing itself, sometimes the letters as breaks, as shattered partial objects—and sometimes the words as undivided flows, as		p 243
the partial objects are not the expression of a fragmented, shattered organism, which would presuppose a destroyed totality or the freed		p 326
SHATTERS	3	
falls apart like a face drawn in sand, Albertine's face shatters into molecular partial objects, while those on the narrator's face		p 69
tends to fashion a purely immanent theory of language that shatters the double game of the voice-graphism domination; that causes form		p 242
whereby Butler drives both arguments beyond their very limits. He shatters the vitalist argument by calling in question the specific or		p 284
SHEARS	1	
about it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures or kills, it		p 18
SHEER	3	
phonetic units, it utters only gasps and cries that are sheer unarticulated blocks of sound. We are of the opinion that		p 9
produce, how to think about fragments whose sale relationship is sheer difference—fragments that are related to one another only in		p 42
It is no longer a question of suggestion, but of sheer terrorism. Melanie Klein herself writes: The first time Dick came		p 45
SHEET	2	
of the wage earner and is entered on the balance sheet of a commercial enterprise. In the one case, there are		p 228
account of the wage earner, the other into the balance sheet of the enterprise. Measuring the two orders of magnitude in		p 230
SHELTER	1	
on it a kind of transcendence or immortality under the shelter of which the individual, the ego, plays out its pseudo		p 62
SHIFT	7	
between differences that always amount to the same as they shift and slide about. As in the case of Beckett's mouth		p 12
existence; it embraces them and follows them, shifts when they shift, and does not outlive them. For that reason it so		p 27
of view; or else a humoral disturbance brings on a shift in nervous energy and creates broken, fragmented paths within the		p 40
characteristics in terms of partial objects and flows. This slight shift—which did not suppress mythical castration but made it depend		p 60
It is this conversion that makes the whole of sexuality shift into the Oedipal framework: this projection of all the breaks-flows		p 73
earth would be as unfettered as the noncoded flows that shift and slide on the desert of a body without organs		p 163
and hypothetical primacy that carried us to infinity, barring a shift into the position of an absolutely primary father; but it		p 274
SHIFTED	2	
procession. It might be said that the ancient complementarity has shifted to form a new socius: no longer the bush paranoiaic		p 193
positive principle of nonconsistency that dissolves it: where desire is shifted into the order of production, related to its molecular elements		p 311
SHIFTING	3	
other, that he deliberately scrambles all the codes, by quickly shifting from one to another, according to the questions asked him		p 15
formulation of the relationship between, for example, the phenomena of shifting of meaning in the case of schizophrenics and the mechanisms		p 34

be said that the two types of groups are perpetually shifting, a subject-group always being threatened with subjugation, a subjugated group	p 64
SHIFTINGS	1
schizonomadic. And between the two, ever so many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge and	p 105
SHIFTS	4
conditions of objective existence; it embraces them and follows them, shifts when they shift, and does not outlive them. For that of European man. (Moreover the displaced, exorcised limit or border shifts to the interior of Oedipus, between its two poles.) One all the singularities, all the intensities of a synthesis that shifts and reproduces itself. It serves no purpose to recall that there is first a real libidinal revolutionary break, which then shifts into the position of a simple revolutionary break with regard	p 27 p 102 p 154 p 375
SHINE	1
inherent in psychoanalysis doesn't so much destroy classical psychiatry as shine forth as the latter's crowning achievement. After the madman of	p 271
SHINES	2
is an over-heated factory,/ and outside,/ the invalid shines,/ glows,/ from every burst pore. This does not longer appears: that leaves the second, then, where the father shines forth in all his brilliance, clearly without doubt—but indeed	p 3 p 58
SHIPS	1
Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It is not the technique	p 224
SHIT	18
flowing hair; a flow of spittle, a flow of sperm, shit, or urine that are produced by partial objects and constantly and rebirth, no mouth to suck with, no anus to shit through. Will the machines run so badly, their component pieces to each other, as in the famous equation money = shit. The truth of the matter is that social production is from the associative flow: the anus and the flow of shit it cuts off, for instance; the mouth that cuts off should one not, suffocate from what one eats, swallow air, shit with one's mouth? The data, the bits of information recorded A lot we care about our old grandmother, you little shit! For what does in fact take place in In Search don't take a crap here, cut into the stream of shit over there. Retention is the primary function of the family Artaud puts it well: all writing is so much pig shit—that is to say, any literature that takes itself as flows of herds and of seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding. The primitive territorial machine it does not by any means rescue us from the shit (only the mind is capable of shitting). Analogy is all noncoded flows that move like lava? An irrepressible wave of shit, as in the Fourbe myth; or the intense germinal influx of sperm in the tyrant's cradle, to the wave of shit in his sewer tomb—all writing is so much pig in his sewer tomb—all writing is so much pig shit, all writing is this simulation, sperm and excrement. One might not the inverse. It is not via a flow of shit or a wave of incest that Oedipus arrives, but via the decoded flows of capital-money. The waves of incest and shit are only secondary derivatives of the latter, insofar as they says, A lot we care about your grandmother, you little shit! Oedipus and castration are no more than reactional formations, resistances itself multiple (a multiplicity of anuses for the flows of shit). The synthesis of connection of the partial objects is indirect to grow in Oedipus—namely, in yourself: the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What does	p 5 p 7 p 29 p 36 p 38 p 68 p 125 p 134 p 142 p 143 p 176 p 211 p 211 p 267 p 267 p 314 p 325 p 334
SHIT-FLOWS	1
and desiring-production, or between the flows of money-capital and the shit-flows of desire. The relationship is much closer: desiring-machines are in	p 302
SHIT=MONEY	1
the relation that is completely distorted in the psychoanalytic equation, shit=money; in reality, it is a question of encounters or conjunctions	p 267
SHITS	1
fits and starts. It breathes, it heats, it eats. It shits and fucks. What a mistake to have ever said the	p 1
SHITTING	2
that flows from it: the eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But a connection with another us from the shit (only the mind is capable of shitting). Analogy is all the greater once the anus is disinvested	p 6 p 143
SHOCK	3
their material pleasure certain imperious localizations. The second group would shock most people by their avowals. They live perhaps less exclusively the analysis will be stopped, or else we'll apply a shock treatment to you; stop saying daddy-mommy; of course Hamlet lives with your eyes of ovaries removed with your eyes of shock with your eyes of lobotomy with your eyes of divorce	p 70 p 112 p 279
SHODDINESS	1
by the utensility (l'ustensillite) of Oedipus, but also by the shoddiness and aestheticism of perversions, reach the wall and rebound against	p 135
SHOE	3
upraised arm, a ribbon, a little girl, a cop, a shoe suddenly turn up. Each chain captures fragments of other chains line, the blues. o mother farewell with a long black shoe farewell with Communist Party and a broken stocking.... with your in the schizoid sequences of Beckett: stones, pockets, mouth; a shoe, a pipe bowl, a small limp bundle that is undefined	p 39 p 279 p 324
SHOES	1
he liquidates even his grandmother with a machine for tying shoes. The perverse lands of homosexuality, where the exclusive disjunctions of	p 318
SHOOTS	1
just as the body without organs reproduces itself, puts forth shoots, and branches out to the farthest corners of the universe	p 10
SHORE	1
necessary to postulate a closed system, statistically closed, and to shore up the structure with a psychological conviction (confidence that the	p 187
SHORES	2
is continually arresting the process, and steering the schizzes toward shores he has so recently left behind: toward coded or overcoded accompanied by global or local reterritorializations, reterritorializations that always reconstitute shores of representation. What is more, the force and the obstinacy	p 244 p 316
SHORT	38

Beckett's Unnamable: a succession of irregular loops, now sharp and short as in the waltz, now of a parabolic sweep, with reveal himself to a clever psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us remember once again one of Marx's but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a sum that never succeeds	p 20 p 24 p 42
for the penis; for boys, renunciation of male protest—in short, assumption of one's sex. This something in common, the great the hysterical person, whether he is man or woman. In short, the familial triangulation represents the minimum condition under which an inclusive). Here we have the second paralogism of psychoanalysis. In short, the double bind is none other than the whole of or a celibate machine in the center: the horse with short, jointed paws, inside which they supposedly put the Dauphin so a grip on intention, of making the unconscious guilty. In short, we are not witness here to a system of two to cross over to one side or the other. In short, Oedipus is strictly undecidable. It can be found everywhere all prohibition, since the hunter cannot consume his own kill.) In short, as we shall see elsewhere, there is always a pervert and that compensate for the disequilibrium by displacing it. In short, the detachments from the signifying chain, in accordance with the themselves, a lateral inscription with articulatory stones of alliance, in short, a whole ark of alliance. Alliances never derive from filiations the filiations presuppose as much as vice versa; (3) in short, the ambiguous intense signs will cease to be ambiguous and and to whom he becomes united by replacing Amma. In short, a whole world of ambiguous signs, included divisions and bisexual germinal filiation that must be repressed in both cases. In short, a somatic system in extension can constitute itself only insofar reason why revolutions have nothing to do with transgressions). In short, the limit is neither a this-side-of nor a beyond: it and makes reverberate in the linear code of writing. In short, graphism in one and the same movement begins to depend the concept as the opposite of the acoustic image). In short, the signifier appears twice, once in the chain of elements identity, tends to replace the model of the game. In short, Hjelmslev's very special position in linguistics, and the reactions he body of the earth and are attributed to it. In short, there is a code where a full body as an cannot be reduced to the operation of technical machines. In short, the conjunction of the decoded flows, their differential relations, and a flow on which profits and wages are based. In short, the theoretical opposition is not between two classes, for it this outside is that will cause it to arrive? In short, the general theory of society is a generalized theory of time it is stimulated by the images of capital. In short, Oedipus arrives: it is born in the capitalist system of with your fear of Hitler with your mouth of bad short stories.... with your belly of strikes and smokestacks with your liberate the free figures of a universal subjective libido. In short, the discovery of an activity of production in general and fantasy the machines are there, but behind the wall). In short, the displaced limit no longer passes between objective representation and turn into perverse machines in a theater representing Africa. In short, there is no deterritorialization of the flows of schizophrenic desire working parts of a machine that is itself dispersed. In short, partial objects are the molecular functions of the unconscious. That remained the prisoner of derived concepts that made him fall short of the materialist psychiatry he dreamed of, that prevented him flows of desire (included disjunctions, local connections, nomadic conjunctions). In short, sexual repression, more insistent than ever, will survive all the	p 59 p 75 p 80 p 88 p 115 p 126 p 148 p 150 p 155 p 156 p 158 p 159 p 161 p 202 p 207 p 242 p 248 p 252 p 255 p 262 p 265 p 279 p 302 p 307 p 316 p 324 p 345 p 351
it. Never was Freud more adventurous than in Gradiva. In short, our libidinal investments of the social field, reactionary or revolutionary who has had it with feeding all those mouths—in short, a fundamental relation to the outside of which the psychoanalyst a delirium of races, ranks, classes, and universal history. In short, Oedipus implies within the unconscious itself an entire reactionary and well-defined figures, the well-identified roles, the clearly distinct persons, in short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife	p 352 p 356 p 365 p 366
that are characteristic of and that correspond to it—in short, the set of methods that is not content to bring economic system (at least he goes all the way). In short, a truly unconscious libido, a disinterested love: this machine is of the same field, their possible conflicts with these—in short, the entire interplay of the desiring-machines and the repression of	p 371 p 374 p 382
SHORT-CIRCUIT 2	
creating veritable group fantasies in which desiring-production is used to short-circuit social production, and to interfere with the reproductive function of	p 31
it—or, more decisively, by the figural that comes to short-circuit the signifier's coded gaps, inserting itself between them, and working	p 243
SHORT-CIRCUITED 1	
ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by the new alliance and direct filiation, then the	p 199
SHORT-CIRCUITING 1	
boy has already plugged a desiring-machine into a social machine, short-circuiting the parents, who can only intervene as agents of production	p 358
SHORT-CIRCUITS 2	
and declares that they are of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his perverts the laughter, which comes to be like so many short-circuits of a disconnected piece of machinery. Critics have occasionally spoken	p 37 p 317
SHORT-TERM 1	
traced by recent monetary history: the role of the dollar, short-term migrating capital, the floating of currencies, the new means of	p 245
SHORTCOMINGS 1	
these things as obstacles to the cure, and not as shortcomings of the treatment itself, or as effects or countereffects of	p 66
SHORTER 1	
his own circuits, and tends to spontaneously take either a shorter path, which is not passable, which is barred, or else	p 317
SHORTEST 2	
progression? Let us trace it along a first path (the shortest route): the points of disjunction on the body without organs what was most actual was also the most primary, the shortest, the furthest removed. Jung presents his archetypes as actual factors	p 20 p 128
SHOULD 59	
perpetuation of that process, but the completion thereof. ... The process should work to a completion, not to some horror of intensification we term libido is the connective labor of desiring-production, it should be said that a part of this energy is transformed To anyone who asks: Do you believe in God? we should reply in strictly Kantian or Schreberian terms: Of course, but then becomes this abject fear of lacking something. But it should be noted that this is not a phrase uttered by as a system of interruptions or breaks (coupures). These breaks should in no way be considered as a separation from reality to interrupt it? How and by what means? What place should be left for other producers or antiproducers (the place of or antiproducers (the place of one's little brother, for instance)? Should one, or should one not, suffocate from what one eats place of one's little brother, for instance)? Should one, or should one not, suffocate from what one eats, swallow air, shit a third element—the desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus, through Oedipus, behind Oedipus, his business	p 5 p 13 p 13 p 27 p 36 p 38 p 38 p 38 p 56
express forces or mechanisms eternally active in the unconscious. It should be noted that Judge Schreber's destiny was not merely that goal, an origin, and a path of resignation. The contrary should be said: neither is there anything in common between the other way, on the side that is not superimposable—it should be recognized that Women's Liberation movements contain, in a more scene, it is directed by a social desiring-machine whose product should not be considered abstractly, separating the girl's and the boy's own business with daddy and mommy. On the contrary, we should consider the complementary ensemble made up of boy-girl and parents-agents	p 57 p 60 p 61 p 61 p 61
desiring-production. We already knew that the pervert resisted oedipalization: why should he surrender, since he has invented for himself other territorialities	p 67
will fall into the black night of the undifferentiated. It should be made clear that the exclusive disjunctions are not at	p 78

the loss of differentiating rules or differential functions. But we should stress the fact that Oedipus creates both the differentiations that whole of Oedipus. It is in this sense that Oedipus should be presented as a series, or an oscillation between two developing another conception of psychoanalysis, does not mean that we should take no notice of the dominant tone in the most a production of intensive quantities. The theory of proper names should not be conceived of in terms of representation; it refers work of elaboration, or if, on the contrary, this content should be followed as the thread of latency that the order of latency that the order of families hides from us. Should the rupture with families be taken as a sort of and ideals of a class that their own objective situation should lead them to combat—it is not enough to say is part of the infrastructure. Preconscious investments are made, or should be made, according to the interests of the opposing classes of the psychically repressed in a constituted society. Therefore we should first of all consider the second question: does psychic repression conscious or mental-subjective self. So the first analyses are, or should be, so impersonal that the so-called human relations are not the social formation, including its repressive structures. But social repression should not be understood by using as a starting point a of the economic system of a society. Of course it should not be concluded from this that desire is Oedipal. On origin that is the One, or rather the primitive one-two. Should one say the twins or the twin? Which divides and in his capacity as pseudo brother to his genetrix, he should be in the position of his maternal uncle, the designated be the meaning of that is why). The one who should have married the mother was therefore the maternal uncle. The true that there exists an Oedipal or filiative homosexuality, this should be understood merely as a secondary reaction to this group A second postulate common to the culturalists and the symbolists should be added. They all agree that, in our patriarchal and the contrary, they hold that the terms and the relations should be made to vary within non-oedipal complexes that are no when the requisite conditions are realized in capitalist society, it should not be thought on that account that Oedipus ceases to Hellenists place themselves in opposition to the Freudian Oedipus, it should not be thought that they put forward other interpretations to is always a social and psychic repression of desiring-production, it should be borne in mind that this repression is exercised in as Nietzsche's On the Genealogy of Morals. At least it should be. For the Genealogy, the second essay, is an attempt territorialization that would inscribe people according to their residence, we should see in the principle of residence the effect of a mother? The sister and mother of the despot himself? Or should the question be framed in a different way? For it and return—has to be explained. To begin with, it should be said that the primordial despotic state is not a of modes of living, environment, ideology, etc., and that it should be examined at the deepest level of one and the as we have analyzed it in the primitive system. It should be noted that these general traits characterizing a code are School of the nineteenth century, under the influence of Saint-Simon, should be credited with the discovery of class struggle and its extends the latter's autonomous formations on the outside. But it should be noted that, in one way or another, the machine generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say on the other hand—when the machines become unified	p 78 p 80 p 81 p 86 p 89 p 89 p 104 p 104 p 113 p 115 p 118 p 118 p 154 p 158 p 159 p 165 p 174 p 175 p 178 p 180 p 184 p 190 p 195 p 201 p 218 p 245 p 248 p 253 p 284 p 287
necessary relationship of structure or of reactivity.... An allosteric protein should be seen as a specialized product of molecular engineering, enabling	p 288
libido and as subjective essence. Not that a simple parallelism should be drawn between capitalist social production and desiring-production, or between	p 302
structure that the theater embodies or places on stage.? We should understand that representation, when it ceases to be objective, when flows of desire, in the molecular elements of desiring-production. We should again call to mind the practical rule laid down by decay against which all the pathogenic interruptions of the process should be measured. Most of the modern endeavors—outpatient centers, inpatient	p 305 p 314 p 319
escaping control on all sides, and carrying us along. It should therefore be said that one can never go far enough a person, the so-called human relations are not involved. Analysis should deal solely (except in its negative task) with the machinic mutual independence, such that nothing in the one depends or should depend on something in the other. They must not be the only one to maintain that the product of analysis should be a free and joyous person, a carrier of the following problem: why do many of those who have or should have an objective revolutionary interest maintain a preconscious investment of For those looking for a thesis topic on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest and analytic scene, an office Oedipus and an office castration, that should be its own reality, its own proof, and that, contrary that people whose preconscious investments of interest do not, or should not, go in the direction of capitalism, can maintain an	p 321 p 323 p 323 p 331 p 344 p 353 p 357 p 374
SHOULDERS 1	
any need to burden the animal from the outside, it shoulders its own burden. Not that man is ever the slave	p 254
SHOULDN'T 2	
touches matter and lives its every intensity, consumes it? And shouldn't this question immediately compel us to raise another one, which of the unconscious; it is always the preconscious that believes. Shouldn't it even be said that it is the psychoanalyst who	p 20 p 296
SHOUTING 2	
their salvation? How can people possibly reach the point of shouting: More taxes! Less bread!? As Reich remarks, the astonishing thing good identification. We are all Archie Bunker at the theater, shouting out before Oedipus: there's my kind of guy, there's my	p 29 p 308
SHOUTS 1	
changes, grimaces, and reveals a big paranoiac in uniform who shouts in conclusion: but still, they're a bloody good bunch of	p 62
SHOW 17	
a parallelism between social production and desiring-production, in order to show that in both cases there is a strong tendency on wear out. Marx makes use of this simple principle to show that the regime of technical machines is characterized by a Clinic, assembled around Jean Oury—the first task was to show how it differed from individual fantasy. It became evident that to declare them irreducible, or to resolve them, or to show that they were merely apparent, according to preference. In truth of the father, to oedipalize even the schizo, and to show that a gap in the Symbolic would bring us back paternal personage. There is no better example than this to show that the parental figures are indifferent inductors and that the investments in the economic and political spheres, and thereby to show how, in the subject who desires, desire can be made my mother. So I decided that one day I would show them. If even artists give in to this, it would to predominate over the earth, it is not difficult to show the importance of local ties. This is because the primitive combines: the signifier. It is curious, therefore, that one can show so well the servitude of the masses with respect to of a new writing can spring forth. One cannot better show how an operation of biunivocalization organizes itself around a despotic these code characteristics—indirect, qualitative, and limited—are sufficient to show that a code is not, and can never be, economic agent of inscription. That is what Althusser and Balibar show so well: how juridical and political relations are determined as of belief, Octave Mannoni likewise uses the theater model to show how the denial of belief in fact implies a transformation to signify the absence of intensity). We have attempted to show in this respect how the relations of attraction and repulsion had been full of hesitation. What we have tried to show apropos of capitalism is how it inherited much from a it flees or it perishes. What we have tried to show from the outset is how the unconscious productions and formations	p 31 p 31 p 62 p 68 p 83 p 92 p 105 p 121 p 145 p 207 p 208 p 247 p 247 p 305 p 330 p 335 p 338
SHOWED 3	
when his nurse handed him over to me. When I showed him the toys I had put ready, he looked at organization as well as its disorganizations? Meyer Fortes at least showed Job's place beside Oedipus. And what entitles one to determine outer limits of the territory. This is what Pierre Gordon showed in his strange book: the same rule that proscribes incest	p 45 p 170 p 200
SHOWING 9	
even more important, the recording process affects the drawings themselves, showing up in the form of lines standing for catastrophe or claim to be taking up an endeavor such as Malinowski's, showing that the figures vary according to the social form under elements of the sign within the immanence of language, without showing how the domination is exercised through and in the transcendence nor of anthropologizing natural history. It is a matter of showing the common participation of the social machines and the organic whole of Reichian theory, it possesses the incomparable advantage of showing the double pole of the libido, as a molecular formation absence-castration. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and in recuperating equality in	p 15 p 53 p 207 p 289 p 292 p 295

difference. Whence of production, for having shunted it into representation. Far from showing the boldness of psychoanalysis, this idea of unconscious representation marks but leads linguistics to the point of its autocritique, by showing how the structural organization of signifiers still depends on a single line, and tend to consider them as identical by showing how the familial agent extends the one into the other	p 296 p 310 p 320
SHOWN 16	
the body without organs. In this respect Klossowski has convincingly shown the inverse relationship that pulls the fantasy in two directions masked Al Capone. The strength of Reich consists in having shown how psychic repression depended on social repression. Which in no demonstrated the difference between these two repressions, but has not shown the scope of this difference or the distinction between their distant with me and from the small amount of affection shown me by my mother. So I decided that one day a social machine must not function well. This has been shown precisely with regard to the segmentary system, which is always of what Kardiner called the primary institution has been clearly shown. In certain cases it can be a question of the generalized slavery visited upon the masses. It has also been shown that two dimensions exist side by side in Saussure: the all the decoded and deterritorialized flows. As Maurice Dobb has shown, an accumulation of property title deeds—in land, for example essentially to the deterritorialization of capitalism. As Samir Amin has shown, the process of deterritorialization here goes from the center to us to be the significance of McLuhan's analyses: to have shown what a language of decoded flows is, as opposed to those of Salisbury concerning the Siame of New Guinea, have shown how the introduction of money as an equivalent—which makes deterritorialized flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the foundation of political economy properly speaking: the is reconstituted in the transference). This is what Foucault has shown in his very fine analysis: the familialism inherent in psychoanalysis has, as it were, two faces. Elias Canetti has clearly shown how the paranoid organizes masses and packs. The paranoid opposes characterized first of all by its gigantism: no one has shown this more clearly than Charles Fourier. In a word, the he stopped believing in tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the irruption of production into the	p 63 p 118 p 121 p 121 p 151 p 174 p 207 p 225 p 231 p 240 p 248 p 258 p 271 p 279 p 292 p 299
SHOWS 32	
of production. A painting by Richard Lindner, Boy with Machine, shows a huge, pudgy, bloated boy working one of his little pinches of snuff used in a certain initiation ceremony, he shows that they are produced each year as a sample taken repression. The development of distinctions between group and individual fantasy shows sufficiently well, at last, that there is no individual fantasy very terrain of Oedipus? That is precisely what qualitative economy shows: flows ooze, they traverse the triangle, breaking apart its vertices the process: in the sense of Jaspers' demonstration, when he shows that the demonic—ordinarily repressed—erupts by means of such strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows convincingly that a village intervenes as a third party to inscribing and allocating, of marrying, and of feeding oneself. (Clastres shows well how, among the Guayaki, the connection between the hunters its own disharmonies. What does Jeanne Favret mean when she shows, along with other ethnologists, that the persistence of a segmentary to be given in extended form; the other mythical, which shows how the extension of a system takes form and delimits symbolism of the forked branch among the Ndembu, Victor Turner shows that the names given to them form a part of object buti among the Kukuya of the Congo, Pierre Bonafé shows how it is inseparable from the practical syntheses that produce injury = pain has nothing exchangist about it, and it shows in this extreme case that the debt itself had nothing Basing himself on the research of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the tax on aristocrats and Men have even been seen drinking this flow. Andras Zempleni shows how, in certain regions of Senegal, Islam superimposes a plane attached to the despotic body. As Nietzsche says when he shows precisely how punishment becomes a vengeance in the imperial formations alliance, what is taken up again by filiation. Jean-Pierre Vernant shows in this way that the imperial myths are not able examples, we have to go along with Wittfogel when he shows the degree to which modern capitalist and socialist States take situated at the pivotal point between financing and payment, merely shows the multiple interactions of these two operations. Thus in credit continually expanding, and acquires a consistency entirely its own, which shows the manner in which capitalism for its part was able incommensurability of the two aspects—the flux and the reflux—shows that nominal wages fail to embrace the totality of the means a failure to recognize or an illusion of consciousness—shows that the productive essence of capitalism can itself function only them in motion. This cordoning off of production through information shows once again that the productive essence of capitalism functions or the signifier. In his most general proposition, in fact, he shows that the signifier is overtaken toward the outside by figurative passing underneath the signifier, filing through the wall: which again shows that the death of writing is infinite, so long as primitives. Or in dreams: in some very beautiful pages, Lyotard shows that what is at work in dreams is not the have a son of his own? Hmm ... What the film shows so well, to the shame of psychiatrists, is that every again, everything has already been said by Fourier, when he shows the two contrary directions of the captivation or the mechanization that is indeed what is at issue, as Octave Mannoni shows: how can belief continue after repudiation, how can we continue does not enclose the unconscious in an Oedipal structure. He shows on the contrary that Oedipus is imaginary, nothing but an to represent. It is the very form of interpretation that shows itself to be incapable of attaining the unconscious, since it most rigorous censors, the gray gentlemen mentioned by Lawrence. Lawrence shows in a profound way that sexuality, including chastity, is a were enough to challenge the whole of Oedipus; and he shows the existence of a social complex where the subject at	p 7 p 36 p 64 p 67 p 136 p 147 p 148 p 152 p 155 p 181 p 181 p 191 p 197 p 206 p 213 p 219 p 220 p 229 p 230 p 238 p 239 p 241 p 243 p 243 p 243 p 274 p 294 p 307 p 310 p 339 p 351 p 353
SHRED 1	
magical chain brings together plant life, pieces of organs, a shred of clothing, an image of daddy, formulas and words: we	p 181
SHREWD 3	
schizophrenia, and the same marketable neurotic conception of literature. A shrewd critic writes: one need understand nothing of the concept of two aspects of its Oedipal form? And who told this shrewd critic that the discourse of the psychotic was involuntary, fettered rather what is going to be done, something that the shrewd or the competent are able to decode, to half understand	p 135 p 135 p 250
SHUFFLE 1	
a piece of the system to get lost in the shuffle. What matters is to break through the wall, even if	p 277
SHUNTED 1	
psychoanalysis for having stifled this order of production, for having shunted it into representation. Far from showing the boldness of psychoanalysis	p 296
SHUNTINGS 1	
value of a code. It is an entire system of shuntings along certain tracks, and of selections by lot, that bring	p 39
SHUT 5	
of the body without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that something is produced, counterproduced, something that face rejoin the body without organs, eyes closed, nostrils pinched shut, mouth filled. What is more, their entire love tells the releases them as so many singularities that he had improperly shut off, some of which he intended to exclude while retaining in this manner invoked a structural Oedipus to create and shut the double impasse. to lead us back to the question apropos of the familial romance, before the Oedipal trapdoor slams shut? It is the direction rediscovered, at least hypothetically, by Philippe	p 37 p 69 p 77 p 82 p 354
SHUTTING 2	
space between the outer and inner doors of the room, shutting himself in, saying dark, and ran out again directly. He had the impression—the purely instinctive impression—that psychoanalysis was shutting sexuality up in a bizarre sort of box painted with	p 45 p 49

SIANE	1	
of the Niger River, or those of Salisbury concerning the Siane of New Guinea, have shown how the introduction of money		p 248
SIBLING	1	
men from outer space are the literal mother, father, and sibling who sit around the breakfast table with the so-called psychotic		p 95
SICK	24	
currently given conflict be exhausted, can the one who is sick be forewarned against ulterior conflicts, can even new conflicts be		p 65
castration? Is it schizophrenia as a process that makes us sick, or is it the self-perpetuation of the process in the		p 68
is said to be in good health because of Oedipus, sick from Oedipus, and suffering from various illnesses under the influence		p 81
and the May '68 events, and so on: I fell sick from the Algerian problem. I had partaken in the same		p 90
then as an ally of the police. Is the schizophrenic sick and cut off from reality because he lacks Oedipus, because		p 91
be found in Oedipus—or on the contrary is he sick by virtue of the oedipalization he is unable to bear		p 91
Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the sick K is preyed upon by the ghost of his maternal		p 167
escape from the pouch and penetrate the body of the sick man. In order to diagnose and ward off the effects		p 167
actual chief is not the real chief; as for the sick K, he has not been able to assume the role		p 167
a sociodrama, but a veritable group analysis centering on the sick individual. Giving him potions, attaching horns to his body for		p 168
breaks: the members of the village come to talk, the sick subject talks, the ghost is invoked, the medicine man explains		p 168
by desire, such as they pass by way of the sick person's marriages, his position in the village, and all the		p 168
just as they congeal into the production of our own sick, the schizophrenics. We have seen that the relationship of schizophrenia		p 245
from within? Why does it make the schizophrenic into a sick person not only nominally but in reality? Why does it		p 245
acts as if it were the child (the father is sick only from his own childhood), but at the same time		p 273
is forced to postulate a parental pre-existence (the child is sick only in relation to a father and a mother). This		p 273
modern endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family care, institutions, and even antipsychiatry—remain		p 319
threatened by a		
a point where we will witness a new race of sick people implore by reaction that they be given back an		p 319
the director of bad conscience: bad conscience has made us sick, but that is what will cure us! Freud did not		p 332
of its own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the couch, an artificial swamp, a		p 334
ruminant, there must also exist two abortions, two castrations for sick desire: once in the family, in the familial scene, with		p 334
remains to contest it with are vague considerations on the sick nature of the family, or more generally still, considerations on		p 361
schizophrenic process in its relationship with the schizophrenic as a sick person. For one attempts to neurotize everything. And doubtless		p 361
one		
have seen in this sense how social production produced the sick schizo: constructed on decoded flows that constitute its profound tendency		p 362
SICKENED	1	
of the wall, in the locales of perversion. Still others, sickened by the utensility (l'ustensilite) of Oedipus, but also by the		p 135
SICKEST	1	
most decoded of social fields as well as to the sickest interiority, the trap for desire, its ugly growth. So long		p 217
SICKLY	1	
no less oedipalized by force than it is alcoholic or sickly. On the other hand, when the requisite conditions are realized		p 178
SICKNESS	8	
and the water? And above all, what brings about our sickness? Schizophrenia itself, as a process? Or is it brought about		p 67
other choice than to respond Oedipus, to cry Oedipus, in sickness as in health, in its crises as in their outcome		p 110
of capitalism. It is our very own malady, modern man's sickness. The end of history has no other meaning. In it		p 130
becoming mad. He experiences and lives himself as the sublime sickness that will no longer affect him. Here, what is, what		p 131
is the process that must truly be called madness, the sickness being only disguise or caricature, or if the sickness is		p 136
the sickness being only disguise or caricature, or if the sickness is our only madness and the process our only cure		p 136
relation to which one becomes a responsible adult (Oedipus as sickness and sanity, the family as an alienating factor and as		p 271
where the subject is able to spread, to pass the sickness to his offspring, rather than dying celibate, impotent, and masturbatory		p 361
SICKNESSES	1	
exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each		p 131
gesture. But		
SIDE	74	
acquisition. From the moment that we place desire on the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception		p 25
of the real object. It is true that the other side, the production side, has not been entirely ignored. Kant, for		p 25
object. It is true that the other side, the production side, has not been entirely ignored. Kant, for instance, must be		p 25
a mechanism analogous to a template onto which the distinctive side chain of each acid keys into its proper position. As		p 44
rejoicing that they are castrated the other way, on the side that is not superimposable—it should be recognized that Women's		p 61
or stagnation, by falling into the undifferentiated as the reverse side of the differentiation created by the prohibitions (incest by identification		p 71
but he belongs precisely to both sides, man on the side of men, woman on the side of women. Likable Jayet		p 76
sides, man on the side of men, woman on the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones		p 76
identification in the undifferentiated. But there is Oedipus on either side. And everybody knows what psychoanalysis means by resolving		p 79
Oedipus: internalizing		
the internalization that is said to be normative. On either side is Oedipus, the double impasse. And if a schizo is		p 80
asylum or the police for help. The police on our side!—never did psychoanalysis better display its taste for supporting the		p 81
inductors and that the true organizer is elsewhere—on the side of what is induced, not on that of the inductor		p 92
If there is indeed language (language), it is on the side of the response, not the stimulus. Even Oedipal psychoanalysis recognized		p 98
Invertebrate. Oedipus is placed at the beginning. On the one side there is the great man defined oedipally: so he killed		p 102
and reaches a compromise with the superego. On the other side there is the crowd, also defined oedipally, by means of		p 102
mania—to relate to Oedipus. what overflows it on every side and from all angles, beginning with the hallucination of books		p 114
border or frontier phenomena ready to cross over to one side or the other. In short, Oedipus is strictly undecidable. It		p 126
of code: each detachment from the chain produces, on one side or the other in the flows of production, phenomena of		p 150
itself, and where the same being is everywhere, on every side, at every level, differing only in intensity. The same included		p 154
at both ends of the indivisible distance and on every side, a litany of twins, an intense filiation. At the beginning		p 154
at a certain moment, at the level and on the side of the eighth ancestor: a derailment of the disjunctions, which		p 155
does not and cannot exist. We are always on this side of incest, in a series of intensities that is ignorant		p 160
this sense that we said we are always on this side of it or beyond. Our mothers and our sisters melt		p 161
that is, the representative of desire, which is on this side of and completely ignorant of daddy-mommy. Nor is it the		p 165
and Jones, it continued between Kardiner and Fromm on one side, and Roheim on the other. It is still pursued between		p 171
but also an ethnographic extension to this interpretation. On the side of the universal there are two poles: one—outdated, it		p 171
one who fails to see the father off to the side, as the empty position! The conflict between culturalists and orthodox		p 174
or of the pre-oedipal and the Oedipal, without allowing either side to leave the family or even Oedipus, always oscillating between		p 174
that each member of the group is always on this side of or beyond, without ever occupying the position (Kardiner has		p 178
is like a voice of alliance to which, on the side of the extended filiation, a graphics is co-ordinated that bears		p 188
game of alliances is ambiguous: are we still on this side of the new alliance, or already beyond it, having fallen		p 195
masses. It has also been shown that two dimensions exist side by side in Saussure: the one horizontal, where the signified		p 207

has also been shown that two dimensions exist side by side in Saussure: the one horizontal, where the signified is reduced and the Golden Age of Roman Lawtaking the debtor's side against the creditor when necessary, so as to consolidate the	p 207
it be that this arbitrariness of designations, as the reverse side of a necessity of signification, does not bear only on	p 213
is not on the outside, but always off to the side, the cold monster that represents the way in which history	p 214
points to the encounter of two principal elements: on one side, the deterritorialized worker who has become free and naked, having	p 221
place, with the free workers and the money-capital existing virtually side by side. One of the elements depends on a transformation	p 225
the free workers and the money-capital existing virtually side by side. One of the elements depends on a transformation of the	p 225
of the worker. And just as we found, on the side of human surplus value insofar as it resulted from decoded	p 234
or between two forms of money, here too, on the side of the machinic surplus value resulting from scientific and technical	p 234
surplus value of flux that is produced on the one side as on the other. Marx has clearly demonstrated the importance	p 234
profit, since profits do not flow in the reflux, but side by side with, deviating from rather than penalizing the flow	p 238
profits do not flow in the reflux, but side by side with, deviating from rather than penalizing the flow that creates	p 238
we can do—and thereafter profit will flow alongside wages, side by side, reflux and afflux. An axiom will be found	p 238
do—and thereafter profit will flow alongside wages, side by side, reflux and afflux. An axiom will be found even for	p 238
that accompanies the deterritorialization of the machine, as its other side. If it is true that the function of the modern	p 258
of wealth is no longer to be sought on the side of the object, under exterior conditions, in the territorial or	p 259
one no longer quite knows how it goes on one side or the other: the two ambiguous poles of delirium, their	p 260
with images: even destitution, despair, revolt—and on the other side, the violence and the oppression of capital—become images of	p 264
have determined the essence of religion, no longer on the side of the object, but as an interior religiosity; that the	p 270
line, how can we situate schizophrenia and paranoia on either side of it? Our assumption is that everything happens on the	p 279
two sides of the body without organs are, therefore, the side on which the mass phenomenon and the paranoid investment corresponding	p 281
it are organized on a microscopic scale, and the other side on which, on a submicroscopic scale, the molecular phenomena and	p 281
machine in desire—with the residual subject off to the side, alongside the machine, around the entire periphery, a parasite of	p 285
the large molar aggregates, it is because on its other side sexuality is identical with the interplay of the molecular elements	p 294
from representation, if the structure did not have a reverse side that is like the real production of desire. This reverse	p 309
that is like the real production of desire. This reverse side is the real inorganization of the molecular elements: partial objects	p 309
desiring-machines that are themselves dispersed. It is this entire reverse side of the structure that Lacan discovers, with the o as	p 309
the Symbolic that conditions it within representation, reveals its reverse side as a positive principle of nonconsistency that dissolves it: where	p 311
of reterritorialization that represent it; the one is the reverse side of the other. Our loves are complexes of deterritorialization and	p 316
nothing. The wireless telegraph poles that run along the left side of the road, the barren trees that dot the right	p 317
of the road, the barren trees that dot the right side, do not meet at the horizon. There is no horizon	p 317
vain to assign social alienation and mental alienation to one side or the other, as long as we establish a relation	p 320
from the function of the signifier, has as its reverse side the real inorganization of desire. It would seem that the	p 328
the result that the machines of desire operate on this side of their limit within the framework of the socius and	p 336
brings into play the older half brother from the rich side of the family, and the thievish maid as the poor	p 353
to its own affairs: the infant Jesus looks from one side while the Virgin Mary listens from the other, Jesus stands	p 369
movement of deterritorialization can only be grasped as the reverse side of territorialities, even the residual, artificial, or factitious ones. But	p 369
as full body; one must also pass to the other side of this social full body, where the molecular formations of	p 377
causes and aims and overturns the socius, revealing its other side? In the subjugated groups, desire is still defined by an	p 377
body, there is thus the possibility for going from one side to another, i.e., from the side where the molar	p 380
going from one side to another, i.e., from the side where the molar aggregates of social production are organized, to	p 380
molar aggregates of social production are organized, to this other side, no less collective, where the molecular multiplicities of	p 380
desiring-production are	
SIDED 1	
a desire without aim or cause that charted it and sided with it. While the schiz is possible without the order	p 378
SIDELINES 1	
represented in its whole length with God Himself on the sidelines, giving the starting signal across the track as the figures	p 369
SIDES 26	
in common, the great Phallus, the Lack with two nonsuperimposable sides, is purely mythical; it is like the One in negative	p 60
girls, a landscape). Then, within these nebulae or these collectives, sides take shape, series are arranged, persons figure in these series	p 69
that bear witness to the same castration with two nonsuperimposable sides, the Sodom series and the Gomorrah series, each one excluding	p 69
is also accompanied by two other differentiations on the other sides of the triangle; being man or woman, being dead or	p 75
is man or woman, but he belongs precisely to both sides, man on the side of men, woman on the side	p 76
the masculine and the feminine, and places himself on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001	p 76
Moran no longer designate persons, but singularities flocking from all sides, evanescent agents of production. This is free disjunction; the	p 77
differential	
his bearings in all the branches at once, on all sides. He explodes the Oedipal genealogy. Through graduated relationships he performs	p 78
completely useless, except for tying off the unconscious on both sides. We shall see in what sense Oedipus is strictly undecidable	p 81
and agents, in a process that outflanks them on all sides, and places desire in an immediate relationship with a historical	p 100
of oedipalization and hamletization that hem him in on all sides? Better to flee to the body without organs and hide	p 113
and agents of a process that outflanks them on all sides. At most, the child innocently relates to his parents some	p 120
that extracts enjoyment from the pain; these are the three sides of a savage triangle forming a territory of resonance and	p 189
to form him within the debtor-creditor relation, which on both sides turns out to be a matter of memory—a memory	p 190
itself: the eye jumps. The magic triangle with its three sides—voice-audition, graphism-body, eye-pain—thus seems to us to be an	p 204
has become the base for a pyramid, all of whose sides cause the vocal, the graphic, and the visual to converge	p 205
his family and his son that overreaches them on all sides. Joseph Gabel, presenting a case of paranoid delirium with a	p 274
microbes, which is nothing more than coagulated nothingness. The two sides of the body without organs are, therefore, the side on	p 281
the limit, of a body without organs, one of whose sides is occupied by the molar aggregates, and the other populated	p 281
an object on high, which distributes lack as two nonsuperimposable sides and makes the two sexes communicate in a common	p 295
absence-castration	
overcome by means of other flows escaping control on all sides, and carrying us along. It should therefore be said that	p 321
that traverse the family, but that overreach it on all sides and are not familial. From the start we wonder if	p 355
it resists, but that suffices to block it on all sides, is led to take itself as an end: a psychotic	p 363
of escape or breakthrough. Christ's body is engineered on all sides and in all fashions, pulled in all directions, playing the	p 369
become flows of corrugated iron, the openings blocked on all sides. And perhaps this, as we have seen, is Where we	p 370
reverse is also true: capitalism is constantly escaping on all sides. Its productions, its art, and its science form decoded and	p 375
SIGH 2	
The crushing of the so onto Oedipus and castration. The sigh of relief: you see, the colonel, the instructor, the teacher	p 67
began to speak of Eros, the whole world breathed a sigh of relief: one knew what this meant, and that everything	p 332
SIGHT 2	
only begin with the shame felt by man at the sight of man). For it is a founding act—that the	p 144
creation. But how does one explain the role played by sight, indicated by Leroi-Gourhan, in the contemplation of the face that	p 189
SIGHTS 1	
of the desiring-machines. The desiring-machines take form and train their sights along a tangent of deterritorialization that traverses the	p 315
representative spheres	
SIGN 63	

impels them to become signifying. The one vocation of the sign is to produce desire, engineering it in every direction. These years of analysis, as if this were not a tiny sign of the abject dependence to which analysis reduced the patients in its web, observing nothing, but responding to the slightest sign, to the slightest vibration by springing on its prey. Everything determination inside the family itself? Or is this rather the sign that the problem must be raised in a completely different being no more than the production of fantasy; but the sign does not produce fantasies, it is a production of the prohibition and transgression, white mass and black mass; but the sign of desire is never a sign of the law, it black mass; but the sign of desire is never a sign of the law, it is a sign of strength (puissance) is never a sign of the law, it is a sign of strength (puissance). And who would dare use the term one recognizes the stroke of the signifier itself; but the sign of desire is never signifying, it exists in the thousands that the identification as a perceptual identity is here a sign of psychosis? One then encounters the criterion of reality: the production. This recognition of desire this position of desire, this Sign refers to an order of real and actual productivity that reproduces it in a new Earth. The desert grows ... the sign is near. The schizo carries along the decoded flows, makes a field of production, and the moment when the emitted sign breaks through this form of the content that was attempting form of the content that was attempting to maintain the sign within the order of the signifier. Yet it has been into the parts and wheels of the social machine. The sign is a position of desire; but the first signs are of capitalism. All history can therefore be read under the sign of classes, but by observing the rules set forth by and Germaine Dieterlen sketch out a splendid theory of the sign: the signs of filiation, guide-signs and master-signs, signs of desire according to an expression employed by Leibnitz to designate a sign that can be + as well as—. It is a two lines A and B bears a (+) or (-) sign, according to whether this couple results from a woman being gained. Each family descended from these marriages thus bears a sign, which is determined, for the initial group, by whether the the children's mother is a daughter or a daughter-in-law ... The sign changes in passing from the brother to the sister, since Edmond Ortiqgues conclude their book? Illness is considered as a sign of an election, of a special attention coming from supernatural a special attention coming from supernatural powers, or as a sign of an aggression of a magical nature, an idea that from without, they regard this event with melancholy as the sign of their approaching death. For example, the Bohannans describe the elements takes place on the body itself, and constitutes the sign, which is not a resemblance or imitation, nor an effect taught the meaning of the ideograms during their initiation. The sign acts through its inscription in the body.... The inscription of that inflicts and constrains, and the body afflicted by the sign that a hand is carving in it? Isn't it necessary Isn't it necessary to add a third element of the sign: eye-pain, in addition to voice-audition and hand-graphics? In the rituals under the graphic action; he receives the stamp of the sign. And what is his pain if not a pleasure for is alone capable of grasping the subtle relationship between the sign engraved in the body and the voice issuing from a or territorial representation: a voice that speaks or intones, a sign marked in bare flesh, an eye that extracts enjoyment from and by subordinating itself to the voice. The primitive territorial sign is self-validating; it is a position of desire in a in a state of multiple connections. It is not a sign of a sign nor a desire of a desire. It of multiple connections. It is not a sign of a sign nor a desire of a desire. It knows nothing of order in which the word (le mot) as a vocal sign designates something, but where the thing designated is no less something, but where the thing designated is no less a sign, because it is furrowed by a graphism that is connoted a designating function but does not of itself constitute the sign; what becomes a sign is rather the thing or body does not of itself constitute the sign; what becomes a sign is rather the thing or body designated as such, insofar essentially designating function, but where the graphism itself constitutes a sign in conjunction with the thing designated, and where the eye on their plane of immanent connotation? The signifier is the sign that has become a sign of the sign, the despotic connotation? The signifier is the sign that has become a sign of the sign, the despotic sign having replaced the territorial is the sign that has become a sign of the sign, the despotic sign having replaced the territorial sign, having crossed that has become a sign of the sign, the despotic sign having replaced the territorial sign, having crossed the threshold of of the sign, the despotic sign having replaced the territorial sign, having crossed the threshold of deterritorialization; the signifier is merely the threshold of deterritorialization; the signifier is merely the deterritorialized sign itself. The sign made letter. Desire no longer dares to deterritorialization; the signifier is merely the deterritorialized sign itself. The sign made letter. Desire no longer dares to desire, having become	p 39 p 65 p 68 p 89 p 111 p 111 p 111 p 111 p 112 p 126 p 130 p 131 p 133 p 133 p 145 p 153 p 154 p 156 p 156 p 156 p 170 p 170 p 176 p 189 p 189 p 189 p 189 p 189 p 189 p 203 p 203 p 203 p 203 p 204 p 204 p 204 p 206 p 206 p 206 p 206 p 206 p 206 p 206 p 206
the masses with respect to the minimal elements of the sign within the immanence of language, without showing how the domination Sumerians, [a given sign] is water; the Sumerians read this sign a, which signifies water in Sumerian. An Akkadian comes along comes along and asks his Sumerian master: what is this sign? The Sumerian replies: that's a. The Akkadian takes this sign sign? The Sumerian replies: that's a. The Akkadian takes this sign for a, and on this point there is no longer this point there is no longer any relationship between the sign and water, which in Akkadian is called mil. ... I believe relationship of barbarian subordination. How could designation subsist when the sign has ceased to be a position of desire, in order a position of desire, in order to become this imperial sign, a universal castration that welds desire to the law? It is no longer en-acted or reacted to. When the deterritorialized sign becomes a signifier, a formidable quantity of reaction passes into on the economy that it appropriates. That is why the sign of desire, as an economic sign that consists in producing That is why the sign of desire, as an economic sign that consists in producing and breaking flows, is accompanied by consists in producing and breaking flows, is accompanied by a sign of necessarily extraeconomic power, although its causes and effects lie causes and effects lie within the economy (for example, the sign of alliance in relation to the power of the creditor and schizophrenia. They vacillate between two poles: the paranoiac despotic sign, the sign-signifier of the despot that they try to revive no longer anyone but daddy, mommy, and me, the despotic sign inherited by daddy, the residual territoriality assumed by mommy, and population (likewise, in the contemplation of multiplicities he saw a sign of psychosis). It is therefore more a matter of the but sexuality in its entirety, which is to say the sign of the large aggregate invested by the libido, whence the desire can be represented only in terms of an extrapolated sign that joins together all the elements of production in a	p 207 p 208 p 208 p 208 p 208 p 214 p 214 p 215 p 248 p 248 p 248 p 248 p 260 p 265 p 280 p 294 p 310
SIGN'S	1
in motion, and establish breaks that overflow or rupture the sign's conditions of identity, and that cause books within the book	p 243
SIGN-FIGURE	1
try to revive as a unit of code; and the sign-figure of the schizo as a unit of decoded flux, a	p 260
SIGN-SIGNIFIER	1
They vacillate between two poles: the paranoiac despotic sign, the sign-signifier of the despot that they try to revive as a	p 260
SIGNAL	1
length with God Himself on the sidelines, giving the starting signal across the track as the figures speed away in a	p 369
SIGNALS	1
traits of synthesis are the indifferent nature of the chemical signals, the indifference to the substrate, and the indirect character of	p 288
SIGNIFIANTE	1
from the signifying chain (reproduction de detachment sur la chaine signifiante); and a residuum (residu) that constitutes the subject's share of	p 41
SIGNIFIANTES	1
code of desire. The chains are called signifying chains (chaines signifiantes) because they are made up of signs, but these signs	p 38
SIGNIFICANCE	4
the passive syntheses of these conditions. This is precisely the significance of need as a search in a void: hunting about line, but solely from that of her mother's brother. The significance of the payments to the mother's brother upon the marriage to despotic overcoding. This seems to us to be the significance of McLuhan's analyses: to have shown what a language of trace back from images to the structure would have little significance and would not rescue us from representation, if the structure	p 27 p 164 p 240 p 308

SIGNIFICANT	2	
naturally in terms of debts. It seems to us very significant that Levi-Strauss himself invokes the co-ordinates of a physical system		p 157
inequalities are necessarily introduced in the consequences. Nothing is more significant in this regard than the controversy between		p 187
Levi-Strauss and Leach		
SIGNIFICATION	8	
from dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs, rises		p 111
above all images, and		
or be used to clear away problems of meaning and signification, or be resolved into the coexistence of phonematic elements, where		p 206
depends, and that spreads over the chain the effects of signification. There is no phonological or even phonetic code operating on		p 207
as it initiates the overcoding. The system of subordination or signification has replaced the system of connotation. To the extent that		p 209
its signifieds. System of simulation is the other name for signification and subordination. And what is simulated and therefore produced,		p 210
through		
of the old code, it is the new relationship of signification, it is the necessity of this new relationship established in		p 214
of designations, as the reverse side of a necessity of signification, does not bear only on the despot's subjects, nor even		p 214
nonsignifying elements that have a meaning or an effect of signification only in the large aggregates that they constitute through a		p 289
SIGNIFIED	22	
familial complex through the analytical transformation of desire, or is signified by it in an analogical symbolization. Let us consider another		p 58
chain of signifiers. The meaning is not attached to the signified to which each of the enunciated signifiers refers, but is		p 66
of a transcendent phallus are the unconscious effects of a signified established throughout the determinations of a social field; on the		p 100
is never a scholarly exercise in search of what is signified, still less a highly textual exercise in search of a		p 106
thousands of productive breaks-flows that never allow themselves to be signified within the unary stroke of castration. It is always a		p 112
it not self-evident that the actual factor arose afterward, and signified recent, in opposition to the infantile or the oldest factor		p 127
an afterward except by becoming a beyond, which must be signified analogically by Oedipus instead of depending on it analytically. This		p 128
of psychiatry only Jaspers, then Laing have grasped what process signified, and its fulfillment—and so escaped the familialism that is		p 131
use? Of course we are told not to confuse the signified with the signifier. But does the signifier take us beyond		p 179
be resolved into the coexistence of phonematic elements, where the signified is no more than the summary of the respective differential		p 206
side by side in Saussure: the one horizontal, where the signified is reduced to the value of coexisting minimal terms into		p 207
in the chain of elements in relation to which the signified is always a signifier for another signifier, and a second		p 207
insufficient by relegating them to the status of a simple signified. It challenges exegesis in the name of recitation, pure textuality		p 208
and the form in which it produces effects of the signified in the unconscious. The signifier as the repressing representation, and		p 209
signifier has the effect of overcoding the territorial chain. The signified is precisely the effect of the signifier, and not what		p 209
and not what it represents or what it designates. The signified is the sister of the borders and the mother of		p 209
explain what it signifies, to assert an independence of its signified—against the despot, says the law. For the dogs, according		p 213
all means. But all that—the development of the democratic signified or the wrapping of the despotic signifier—nevertheless forms part		p 213
arbitrary nature of the thing designated, the subordination of the signified, the transcendence of the despotic signifier, and finally, its		p 240
consecutive		
of language to a game; the signified-signifier relationship, where the signified finds itself by nature subordinated to the signifier; figures defined		p 242
and content for the relationship of subordination between signifier and signified. Because there no longer occurs a double articulation between		p 242
two		
of interpretation, that is to say the order of the signified or the signifier.) Partial objects are what make up the		p 323
SIGNIFIED-SIGNIFIER	1	
convergent consequences: the comparison of language to a game; the signified-signifier relationship, where the signified finds itself by nature		p 242
subordinated to		
SIGNIFIEDS	16	
of a signifier any more than by the determination of signifieds. How it works is the sole question. Schizoanalysis foregoes all		p 180
the signifier, you are still at the level of the signifieds! The signifier is the only thing that gladdens their hearts		p 208
itself to word representation: sister and mother are the voice's signifieds. But to the extent that this flattening induces a fictitious		p 209
the signifier of the voice that, along with the two signifieds, effects the overcoding of the whole chain. What made incest		p 209
family appellations, in the union of the signifier with its signifieds. Hence it is by no means a question of knowing		p 209
incest it is the signifier that makes love with its signifieds. System of simulation is the other name for signification and		p 210
than that of the signifier in its relationships with its signifieds: such is the regime of terror. What the law is		p 213
it expresses the imperialism of the signifier that produces its signifieds as effects that are the more effective and necessary as		p 213
of the signifier, the metaphoric or metonymic necessity of the signifieds, with the arbitrary of the designations—that ensures the maintenance		p 215
by another name, one dynasty by another, without changing the signifieds, and without a collapse of the wall of the signifier		p 215
with him as a despotic signifier, along with its two signifieds, his sister and his mother, and who felt their weight		p 215
It is no longer the pure signifier that regulates its signifieds: it now appears behind them, depending on the things it		p 221
of asignifying signs—crushing the signifiers as well as the signifieds, treating words as things, fabricating new unities, creating from		p 244
nonfigurative		
game of the symbolic signifier that is embodied in the signifieds of the Imaginary—Oedipus as a universal metaphor. Why the		p 306
the family imposes on them a personal unity with imaginary signifieds that distribute, that vacuolize lack in an aggregate of destination		p 308
and science mean, from the standpoint of a signifier or signifieds that are necessarily reserved for specialists; but that art and		p 379
SIGNIFIER	146	
the very limit of the social codes, where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses		p 40
of the unconscious are biunivocalized, linearized, suspended from a despotic signifier. The whole of desiring-production is crushed, subjected		p 54
to the requirements		
again, to a considerable degree, in the theory of the signifier) that consists in passing from the detachable partial object to		p 60
into the same mythical space, the unary stroke of the signifier. We have not finished chanting the litany of the ignorances		p 61
chains that let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious that lets itself be expressed; connective		p 67
syntheses that		
be called phallus or law, in order to designate the signifier that distributes the effects of meaning throughout the chain and		p 73
introduces exclusions there (whence the oedipalizing interpretations of Lacanism). This signifier acts as the formal cause of the		p 73
triangulation—that is		
that extracted a detached object from the chain, a despotic signifier from whose law the entire chain seems consequently to be		p 73
and all the non signifying signs into the same major signifier. The effective triangulation makes it possible to assign sexuality to		p 73
of a structural integration (toward the position of a despotic signifier, under the reign of the phallus). The aptitude for conflict		p 74
of desire do not let themselves be extrapolated from a signifier; transsexuality does not let any qualitative opposition between a local		p 74
kind of projection of the signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack into the series of		p 83
substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is history's signifier the dead father? Once again let us consider Judge		p 89
Schreber's		
symbolic void or in the initial foreclosure (forclusion) of the signifier of the father. The name to be determined scientifically, the		p 90
the father to the imago, and the foreclosure concerning the signifier to a real deficiency or absence of the paternal personage		p 92
still less a highly textual exercise in search of a signifier. Rather it is a productive use of the literary machine		p 106
object from the signifying chain, which served as a despotic signifier on which the entire chain thereafter seemed to depend, assigning		p 110
The three errors concerning desire are called lack, law, and signifier. It is one and the same error, an idealism that		p 111
of the game and no longer a commandment, and the signifier into a distributor and no longer a meaning, for these		p 111
From the moment desire is made to depend on the signifier, it is put back under the yoke of a despotism		p 112
is castration, there where one recognizes the stroke of the signifier itself; but the sign of desire is never signifying, it		p 112

viscous: a violence against syntax, a concerted destruction of the signifier, non-sense erected as a flow, polyvocality that returns to haunt attempting to maintain the sign within the order of the signifier. Yet it has been a long time since Engels demonstrated to circulate, flows that split asunder the catholic and despotic signifier of his work, and that necessarily nourish a revolutionary machine writes: one need understand nothing of the concept of the signifier in order to declare absolutely that Artaud's language is that textual writing. But what is this enormous textual archaism,. The signifier, that subjects literature to the mark of castration and sanctifies long time since he broke down the wall of the signifier: Artaud the Schizo. From the depths of his suffering and horrified. Better to fall back under the law of the signifier, marked by castration, triangulated in Oedipus. So they displace the kindled for a generalized explosion—the schiz and not the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscribing Socius If the symbolic lack of the dead father, or the Great Signifier. Interpretation is our modern way of believing and of being we are told not to confuse the signified with the signifier. But does the signifier take us beyond the question, What to confuse the signified with the signifier. But does the signifier take us beyond the question, What does it mean? Is allow themselves to be defined by an assignment of a signifier any more than by the determination of signifieds. How it when it is interpreted structurally, on behalf of the pure signifier? Or rather is it necessary to open sexuality and libidinal not a resemblance or imitation, nor an effect of a signifier, but rather a position and a production of desire: In has also always-already begun to labor and elaborate the mute signifier. He is again correct in linking writing to incest in contained within an order of meaning, still less within a signifier. And if incest seemed impossible to us from this point that compose the networks of a territorial chain, a despotic signifier from which all the signs uniformly flow in a deterritorialized flow, drinkable on this account: it flows from the despotic signifier. For what is the signifier in the first instance? What it flows from the despotic signifier. For what is the signifier in the first instance? What is it in relation to plane of subordination on their plane of immanent connotation? The signifier is the sign that has become a sign of the the territorial sign, having crossed the threshold of deterritorialization; the signifier is merely the deterritorialized sign itself. The sign made letter

the new full body. No water will ever cleanse the signifier of its imperial origin: the signifying master or the master of its imperial origin: the signifying master or the master signifier. In vain will the signifier be immersed in the immanent signifying master or the master signifier. In vain will the signifier be immersed in the immanent system of language (la langue of an active capitalism, for one will never prevent the signifier from reintroducing its transcendence, and from bearing witness for a to the value of coexisting minimal terms into which the signifier decomposes; but the other vertical, where the signifier is elevated which the signifier decomposes; but the other vertical, where the signifier is elevated to the concept corresponding to the acoustic image the voice, taken in its maximum extension, which recomposes the signifier (value as the opposite of the coexisting terms, but also as the opposite of the acoustic image). In short, the signifier appears twice, once in the chain of elements in relation elements in relation to which the signified is always a signifier for another signifier, and a second time in the detached to which the signified is always a signifier for another signifier, and a second time in the detached object on which is no phonological or even phonetic code operating on the signifier in the first sense, without an overcoding effected by the in the first sense, without an overcoding effected by the signifier itself in the second sense. There is no linguistic field in which this transcendence operates, opposes, selects, and combines: the signifier. It is curious, therefore, that one can show so well domination is exercised through and in the transcendence of the signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts

how an operation of biunivocalization organizes itself around a despotic signifier, so that a phonetic and alphabetical chain flows from it It goes by way of illiterates, those unconscious workers. The signifier implies a language that overcodes another language, while the other is not structured like one language, but like two. The signifier does not appear to keep its promise, which is to modern and functional understanding of language. The imperialism of the signifier does not take us beyond the question, What does it the verse water, and who never tire of crying: The signifier, you have not reached the signifier, you are still at tire of crying: The signifier, you have not reached the signifier, you are still at the level of the signifieds! The you are still at the level of the signifieds! The signifier is the only thing that gladdens their hearts. But this the only thing that gladdens their hearts. But this master signifier remains what it was in ages past, a transcendent stock all the depressive subjects to the great paranoiac king. O signifier, terrible archaism of the despot where they still look for the vigor and the serenity with which Lacan accompanies the signifier back to its source, to its veritable origin, the despotic Lacan thinks—this is indeed the form in which the signifier is in agreement with the unconscious, and the form in it produces effects of the signified in the unconscious. The signifier as the repressing representation, and the new displaced represented that that constitutes the overcoding and deterritorialized despotic machine. The despotic signifier has the effect of overcoding the territorial chain. The signified

territorial chain. The signified is precisely the effect of the signifier, and not what it represents or what it designates. The except in the linear flux, the despot himself is the signifier of the voice that, along with the two signifieds, effects kinship bodies and family appellations, in the union of the signifier with its signifieds. Hence it is by no means a real by a quasi cause. In incest it is the signifier that makes love with its signifieds. System of simulation is in the cycle of intensities. This is because the despotic signifier aims at the reconstitution of the full body of the no other necessity (no other fatum) than that of the signifier in its relationships with its signifieds: such is the regime But from the beginning it expresses the imperialism of the signifier that produces its signifieds as effects that are the more young dogs will call for a return to the despotic signifier, without exegesis or interpretation, while the law, however, wants to of the democratic signified or the wrapping of the despotic signifier—nevertheless forms part of the same question, sometimes open and en-acted or reacted to. When the deterritorialized sign becomes a signifier, a formidable quantity of reaction passes into a latent state whole constellation of the new alliance—the imperialism of the signifier, the metaphoric or metonymic necessity of the signifieds, with the signifieds, and without a collapse of the wall of the signifier. This is why the order of latency in the African man who dragged Caesar along with him as a despotic signifier, along with its two signifieds, his sister and his mother be reinterpreted starting from this apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of render its law immanent. It is no longer the pure signifier that regulates its signifieds: it now appears behind them, depending a fictitious voice from on high that functions as a signifier. The arbitrary nature of the thing designated, the subordination of the subordination of the signified, the transcendence of the despotic signifier, and finally, its consecutive decomposition into minimal elements within a

a language of decoded flows is, as opposed to a signifier that strangles and overcodes the flows. In the first place content and expression. These figures do not derive from a signifier nor are they even signs as minimal elements of the nor are they even signs as minimal elements of the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several between such a linguistics of flows and linguistics of the signifier. Saussurian linguistics, for example, in effect discovers a field of by the system of relations among ultimate elements of the signifier; but apart from the fact that this field of immanence this field of immanence still presupposes the transcendence of the signifier, which uncovers the field if only through the signifier's own the types of variations affecting them. The elements of the signifier as distinguishing units are regulated by coded gaps that the as distinguishing units are regulated by coded gaps that the signifier overcodes in its turn. There result diverse but always convergent where the signified finds itself by nature subordinated to the signifier; figures defined as effects of the signifier itself; the formal subordinated to the signifier; figures defined as effects of the signifier itself; the formal elements of the signifier determined in relation effects of the signifier itself; the formal elements of the signifier determined in relation to a phonic substance on which writing between expression and content for the relationship of subordination between signifier and signified. Because there no longer occurs a double articulation

one reaches figures that are no longer effects of a signifier, but schizzes, points-signs, or flows-breaks that collapse the wall of schizzes, points-signs, or flows-breaks that collapse the wall of the signifier, pass through, and continue on beyond. Because these signs have minimum conditions of identity that defined the elements of the signifier itself. Because in Hjelmslev's linguistics the order of the elements an overdetermination of structuralism and of its fondness for the signifier, Hjelmslev's linguistics implies the concerted destruction of the signifier, and the signifier, Hjelmslev's linguistics implies the concerted destruction of the signifier, and constitutes a decoded theory of language about which one

to its position as the first generalized critique of the signifier. In his most general proposition, in fact, he shows that his most general proposition, in fact, he shows that the signifier is overtaken toward the outside by figurative images, just as qualities of the words are in the service of a signifier, whose effects they express following exegetical rules; Or whether, on of the typographical exercises of Mallarmé—always passing underneath the signifier, filing through the wall: which again shows that the death that what is at work in dreams is not the signifier but a figural dimension underneath, which gives rise to configurations that are not linguistic and do not depend on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order

regulated elements. Thus Lyotard everywhere reverses the order of the signifier and the figure. It is not the figures that depend	p 244
figure. It is not the figures that depend on the signifier and its effects, but the signifying chain that depends on	p 244
law of castration, at the risk of restoring the entire signifier along with the law; and discovers the matrix of the	p 244
But at least for an instant the mortgage of the signifier was raised: that enormous archaism that causes so many of	p 244
capitalism nor revolution nor schizophrenia follows the paths of the signifier. Civilization is defined by the decoding and the deterritorialization	p 244
of	
code; not because it depends on an effect of a signifier, but on the contrary because the chain it constitutes is	p 248
this axiomatic just as they free themselves from the despotic signifier, that break through this wall, and this wall of a	p 255
socialism as well, are as though torn between the despotic signifier that they adore, and the schizophrenic figure that sweeps them	p 260
imaginary Oedipus. For castration in the order of the despotic signifier, as the law of the despot or the effect of	p 268
field of immanence left uncovered by the withdrawal of the signifier. I reach desire when I arrive at castration! What does	p 268
and level them down. Whence the two aspects of the signifier: a barred transcendent signifier taken in a maximum that distributes	p 268
Whence the two aspects of the signifier: a barred transcendent signifier taken in a maximum that distributes lack, and an immanent	p 268
are still pious. Everywhere, the great game of the symbolic signifier that is embodied in the signifieds of the Imaginary—Oedipus	p 306
lacking unto itself while being lacking in them (the Great Signifier symbolizable by the inherency of a -1 in the ensemble	p 306
and our identifications as so many effects of a symbolic signifier. The good identification. We are all Archie Bunker at the	p 308
socius confers on them a structural unity under a symbolic signifier acting as absence and lack in an aggregate of departure	p 308
nonsignifying, become signifying in representation only in terms of a signifier of absence or lack. The structure is formed and appears	p 310
as the nonhuman sex gives way, in representation, to a signifier of the great Other as an always missing term, the	p 310
structural organization of signifiers still depends on a despotic Great Signifier acting as an archaism.) What is this point of self-criticism	p 310
is indeed the representative, the displacing agency (le deplacant), the signifier—but none of that constitutes an unconscious material, nor does	p 313
it concern the productions of the unconscious. Oedipus, castration, the signifier, etc., exist at the crossroads of two operations of capture	p 313
that one reduces the absence of a link to a signifier of absence charged with representing the absence, with linking this	p 314
is to say the order of the signified or the signifier.) Partial objects are what make up the parts of the	p 323
support; on the other hand, the erection of a despotic signifier on which the entire chain depends. In this regard, in	p 327
is itself specifically determined, and in terms of a detached signifier. These conditions are not fulfilled without exclusions forming and	p 328
appearing	
with its exclusions that come from the function of the signifier, has as its reverse side the real inorganization of desire	p 328
of a simple code, with the familial territoriality and the signifier of castration. Worse yet, it will happen that psychoanalysis itself	p 329
on the residual territoriality of Oedipus and under the despotic signifier of castration, he could no longer conceive the essence of	p 333
death; and it is castration, the pious ascetic wound, the signifier, that makes of this death a conservatory for the Oedipal	p 333
it inherited much from a transcendent death-carrying agency, the despotic signifier, but also how it brought about this agency's effusion in	p 335
Absorbed, diffuse, immanent death is the condition formed by the signifier in capitalism, the empty locus that is everywhere displaced in	p 335
rise to the inevitable illusions (including the structure and the signifier) by means of which the conscious makes of the unconscious	p 339
of the great Phallus that no one possesses, the despotic signifier prompting the most miserable struggle, a common absence for all	p 351
even the colors and the lines are subordinated to a signifier that determines their hierarchy as a vertical order. But toward	p 369
investments, since these investments function on the contrary as its signifier; an Oedipal form of content that no longer even needs	p 370
and deterritorialized flows that it causes to circulate beneath a signifier reduced to silence, beneath the conditions of identity of the	p 370
what art and science mean, from the standpoint of a signifier or signifieds that are necessarily reserved for specialists; but that	p 379
SIGNIFIER'S 2	
the signifier, which uncovers the field if only through the signifier's own withdrawal, the elements populating this field have for a	p 242
more decisively, by the figural that comes to short-circuit the signifier's coded gaps, inserting itself between them, and working under the	p 243
SIGNIFIER-WRITING 1	
search in vain for something that might be labeled the Signifier-writing that ceaselessly composes and decomposes the chains into signs that	p 39
SIGNIFIERS 8	
in order to constitute the process of a chain of signifiers. The meaning is not attached to the signified to which	p 66
attached to the signified to which each of the enunciated signifiers refers, but is constituted by process, suture, the concatenation of	p 66
this chain itself being composed of asignifying signs—crushing the signifiers as well as the signifieds, treating words as things, fabricating	p 244
element; it designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence the	p 306
subjects, the objects, and their	
by the inherency of a -1 in the ensemble of signifiers). Just how far will one go in the development of	p 307
of its autocritique, by showing how the structural organization of signifiers still depends on a despotic Great Signifier acting as an	p 310
least something arose whose force fractured the codes, undid the signifiers, passed under the structures, set the flows in motion, and	p 369
but that attains completion as such. The codes and their signifiers, the axiomatics and their structures, the imaginary figures that come	p 370
SIGNIFIES 12	
the distances within intensive quantities. The indivisible is enveloped, and signifies that what envelops it does not divide without changing its	p 87
subjugated territoriality. We are now able to surmise what Oedipus signifies: it displaces the limit, it internalizes the limit. Rather a	p 102
is therefore entirely correct in saying that the Oedipus complex signifies something altogether different from itself, and that in the Oedipal	p 162
sign] is water; the Sumerians read this sign a, which signifies water in Sumerian. An Akkadian comes along and asks his	p 208
interpretation, while the law, however, wants to explain what it signifies, to assert an independence of its signified—against the despot	p 213
psychoanalysis, will be born of latency, after latency, and it signifies the return of the repressed under conditions that disfigure, displace	p 216
it now appears behind them, depending on the things it signifies. It no longer produces an overcoding unity; it is itself	p 221
that a mathematical appearance here replaces the old code simply signifies that one is witnessing a breakdown of the subsisting codes	p 228
of means of payment or income. Such an extension merely signifies that capital has no industrial essence functioning other than as	p 249
entirely different power from the flow of means of payment signifies that the power has become directly economic. And yet, as	p 249
no one believes in anything any more. Language no longer signifies something that must be believed, it indicates rather what is	p 250
of decoding in psychoanalysis can no longer signify what it signifies in the sciences of man; the discovery of the secret	p 301
SIGNIFY 15	
that here again a new afflux is necessary, merely to signify this absence). There is no Nietzsche-the-self, professor of philology, who	p 21
International? To the secret Committee? To the first ruptures, which signify renunciations by Freud as much as betrayals by those who	p 55
ambiguity lies there. What does belief applied to the unconscious signify? What is an unconscious that no longer does anything but	p 61
Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoid deliriums stir up similar historical,	p 89
geographic, and racial	
it is certain that the regime of decoding does not signify the absence of organization, but rather the most somber organization	p 153
on the body itself. . . . The signs command the things they signify, and far from being a mere imitator, the artisan of	p 189
the regime of terror. What the law is supposed to signify will only be revealed later, when it has evolved and	p 213
designation. It is in the nature of the law to signify without designating anything. The law does not designate anything or	p 214
determinations. For what do private property, wealth, commodities, and classes signify? The breakdown of codes. The appearance, the	p 218
surging forth of	
when I arrive at castration! What does the desire-castration equation signify, if not in fact a prodigious operation that consists in	p 268
purpose, an intention. The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one	p 288
makes of	
Thus the operation of decoding in psychoanalysis can no longer signify what it signifies in the sciences of man; the discovery	p 301
degrees (as Klossowski noted, an afflux is necessary merely to signify the absence of intensity). We have attempted to show in	p 330
and are so from the tenderest age; actual does not signify recent as opposed to infantile, but rather in action, as	p 358
paranoiac form of expression that no longer even needs to signify its reactionary libidinal investments, since these investments function on the	p 370

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even of one code of desire. The chains are called signifying chains (chaines signifiantes) because they are made up of signs made up of signs, but these signs are not themselves signifying. The code resembles not so much a language as a into signs that have nothing that impels them to become signifying. The one vocation of the sign is to produce desire associatif); the reproduction of the process of detachment from the signifying chain (reproduction de detachement sur la chaine signifiante); and a	p 38 p 38 p 39 p 41
of partial objects are continually intersected by breaks in the signifying chains, and by breaks effected by a subject that uses father or the mother that is taken up in the signifying chain—daddy's mustache, the mother's raised arm—but it comes form of a triangle. It is as if the so-called signifying chain, made up of elements that are themselves nonsignifying—of breaks-flows onto the same mythical locale, and all the non signifying signs into the same major signifier. The effective triangulation makes Lacan seemed to maintain a kind of projection of the signifying chains onto a despotic signifier, lacking unto itself and reintroducing intensely feeling the becoming of the world. There is no signifying chain without a Chinaman, an Arab, and a black who caught in a familial order that is autonomous, expressive, or signifying. Even the nursing child, in his games as in his operation: the extraction of a transcendent complete object from the signifying chain, which served as a despotic signifier on which the the signifier itself; but the sign of desire is never signifying, it exists in the thousands of productive breaks-flows that never what it says, even less by what makes it a signifying thing, but by what causes it to move, to flow does one ensure reciprocal adaptation, the respective embrace of a signifying chain and flows of production? The great nomad hunter follows deductions (prelevements) that constitute a minimum of stock, and the signifying chain must be the object of detachments (detachements) that constitute	p 43 p 62 p 73 p 73 p 83 p 98 p 100 p 110 p 112 p 133 p 148 p 149
detaching. The flow deductions constitute a filiative stock in the signifying chain; but inversely, the detachments from the chain constitute mobile	p 149
disequilibrium by displacing it. In short, the detachments from the signifying chain, in accordance with the relations of alliance, engender surplus	p 150
reduced to filiation in the act of re-engendering oneself; the signifying chain would not form any code, it would only emit procedures with which they are treated. Selections are made from signifying chains no less than from material flows. The exegetical meaning interest in referring these rituals to the phallus entity as signifying the separate thing, and in everywhere re-encountering the father as apparent objective movement. In place of mobile detachments from the signifying chain, a detached object has jumped outside the chain; in will ever cleanse the signifier of its imperial origin: the signifying master or the master signifier. In vain will the signifier blocks, or full bodies having a tonic value—constitute as signifying signs that deliver themselves over to the order of desire that depend on the signifier and its effects, but the signifying chain that depends on the figural effects—this chain itself terrors meet in the precapitalist formations; some fragments of the signifying chain are struck by secrecy—secret societies or initiation groups on the contrary because the chain it constitutes is only signifying in a secondary way, insofar as it calls into play code as in the social codes, what is termed a signifying chain is more a jargon than a language (langage), composed an intensity fills it; signs of desire that compose a signifying chain but that are not themselves signifying, and do not that compose a signifying chain but that are not themselves signifying, and do not answer to the rules of a linguistic specificity under a structural unity, and the signs themselves become signifying under the action of a despotic symbol that totalizes them to be lacking. The signs of desire, being nonsignifying, become signifying in representation only in terms of a signifier of absence itself proceed except by effecting reterritorializations and by reviving the signifying unity. The very notions of code and axiomatic therefore seem	p 163 p 181 p 182 p 194 p 206 p 243 p 244 p 247 p 248 p 289 p 309 p 309 p 310 p 310 p 328
to be valid only for the molar aggregates, where the signifying chain forms a given determinate configuration on a support that deterritorializing the flows and causing them to pass through the signifying wall, thereby undoing the codes. The function of the chain a chain of escape, and no longer a code. The signifying chain has become a chain of decoding and deterritorialization, which the codes and the territorialities. This molecular chain is still signifying because it is composed of signs of desire; but these of signs of desire; but these signs are no longer signifying, given the fact that they are under the order of a code to all those that are already known. The signifying chain of the unconscious, Numen, is not used to discover in this way, psychoanalysis makes a molar use of the signifying chain that results in a misappreciation of all the syntheses we contrasted the molar and the molecular as the paranoiac, signifying, and structured lines of integration, and the schizophrenic, machinic, and	p 328 p 328 p 328 p 328 p 328 p 329 p 329 p 340
as Nietzsche said—that play the role of totalizing, unifying, signifying objectivities, that assign organizations, lacks, and goals? The full bodies	p 343

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signifying chains (chaines signifiantes) because they are made up of signs, but these signs are not themselves signifying. The code resembles signifiantes) because they are made up of signs, but these signs are not themselves signifying. The code resembles not so much a jargon, an open-ended, polyvocal formation. The nature of the signs within it is insignificant, as these signs have little or nature of the signs within it is insignificant, as these signs have little or nothing to do with what supports them them. Or rather, isn't the support completely immaterial to these signs? The support is the body without organs. These indifferent signs signs? The support is the body without organs. These indifferent signs follow no plan, they function at all levels and enter the Signifier-writing that ceaselessly composes and decomposes the chains into signs that have nothing that impels them to become signifying. The	p 38 p 38 p 38 p 38 p 38 p 39
heterogeneous elements: containing within it not only an inscription with signs from different alphabets, but also various figures, plus one or onto the same mythical locale, and all the non signifying signs into the same major signifier. The effective triangulation makes it not let themselves be projected onto a mythical locale; the signs of desire do not let themselves be extrapolated from a of a domain, and the operation of a system of signs. This can be clearly seen in physics, where proper names not familial: parents only intervene here as partial objects, flows, signs, and agents of a process that outflanks them on all and no longer a memory of things, a memory of signs and no longer of effects. This organization, which traces its and no longer of effects. This organization, which traces its signs directly on the body, constitutes a system of cruelty, a The sign is a position of desire; but the first signs are the territorial signs that plant their flags in bodies position of desire; but the first signs are the territorial signs that plant their flags in bodies. And if one wants writing, and that it is this cruel system of inscribed signs that renders man capable of language, and gives him a that requires that gifts be reciprocated with interest, being territorial signs of desire and power (puissance), and principles of abundance and in terms of capitalism. It is already possible to see signs of classes in precapitalist societies. But ethnologists observe how difficult Dieterlen sketch out a splendid theory of the sign: the signs of filiation, guide-signs and master-signs, signs of desire, intensive at of the sign: the signs of filiation, guide-signs and master-signs, signs of desire, intensive at first, which fall in a spiral on the same twinness or bisexuality in differing degrees. The signs belonging to this order are therefore fundamentally neuter or ambiguous much as vice versa; (3) in short, the ambiguous intense signs will cease to be ambiguous and will become positive or her own family. But, as Levi-Strauss remarks, one also changes signs in passing from one generation to the next: It depends A man married to a B woman, obviously has two signs, according to whether it is envisaged from the viewpoint of through in the alliance. The essential is not that the signs change according to the sexes and the generations, but that extensive, that is to say, from an order of ambiguous signs to an order of signs that are changing but determined from an order of ambiguous signs to an order of signs that are changing but determined. It is here that resorting by replacing Amma. In short, a whole world of ambiguous signs, included divisions and bisexual states. I am the son, and in the name of this germinal filiation, marked by ambiguous signs of twinness and bisexuality, according to which the son could and allows them no more than a mythical expression. The signs cease to be ambiguous at the same time as they would not form any code, it would only emit ambiguous signs and be perpetually eroded by its own energetic support; what that renders persons discernible, that makes a determinate use of signs, an exclusive use of the disjunctive syntheses, and a conjugal is therefore the representation of alliance that represses the ambiguous signs of intense bisexual filiation. However, Devereux seems to us to stomach, on the one hand, and the calabash and the signs inscribed on her, on the other hand. The young woman hand. The young woman must become physically saturated with the signs of procreation and she must incorporate them. The young women instrument of action that acts on the body itself. ... The signs command the things they signify, and far from being a far from being a mere imitator, the artisan of the signs accomplishes a work that calls to mind the divine creation is the product of an effective deterritorialization that substitutes abstract signs for the signs of the earth, and that makes the of an effective deterritorialization that substitutes abstract signs for the signs of the earth, and that makes the earth itself into in these societies is independent of the voice; it marks signs on the body that respond to the voice, react to with which it covers the socius: the chain of territorial signs is continually jumping from one element to another; radiating in	p 40 p 73 p 74 p 86 p 120 p 144 p 144 p 145 p 145 p 145 p 150 p 153 p 154 p 154 p 156 p 156 p 156 p 156 p 157 p 157 p 157 p 158 p 159 p 160 p 163 p 163 p 165 p 189 p 189 p 189 p 189 p 196 p 196 p 202 p 204

which, inversely, no longer expresses itself except through the writing signs that it emits (revelation). This is perhaps the first assembling that gives rise to a linearity; in place of nonsignifying signs that compose the networks of a territorial chain, a despotic territorial chain, a despotic signifier from which all the signs uniformly flow in a deterritorialized flow of writing. Men have instance? What is it in relation to the nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes—a finally ensure the independence and the linearity of the deterritorialized signs. But such a field remains defined by a transcendence, even spite of everything, milder than that of territorial representation. The signs are no longer inscribed in the flesh itself but on commercial enterprise. In the one case, there are impotent money signs of exchange value, a flow of means of payment relative are my due, so they're mine); in the other case, signs of the power of capital, flows of financing, a system us, and there survives in us the memory of extinct signs with which we still write. The reason for this is do not derive from a signifier nor are they even signs as minimal elements of the signifier; they are nonsigns, or elements of the signifier; they are nonsigns, or rather nonsignifying signs, points-signs having several dimensions, flows-breaks or schizzes that form images	p 205 p 206 p 206 p 206 p 207 p 211 p 228 p 228 p 240 p 241 p 241
the correlation of the break and the flow in the signs of the new technical language machines, where production is narrowly of capitalism functions or speaks only in the language of signs imposed on it by merchant capital or the axiomatic of the signifier, pass through, and continue on beyond. Because these signs have crossed a new threshold of deterritorialization. Because these figures	p 241 p 241 p 242
or full bodies having a tonic value—constitute as signifying signs that deliver themselves over to the order of desire: rushes the figural effects—this chain itself being composed of asignifying signs—crushing the signifiers as well as the signifieds, treating words its form as the equivalent. But in this way the signs of power completely cease being what they were from the are directly economic, instead of being doubles to the economic signs of desire and expressing for their part noneconomic factors determined enter with so much force into the service of the signs of economic power. And capitalism, despite what is said to that fills the space each time an intensity fills it; signs of desire that compose a signifying chain but that are support gains a specificity under a structural unity, and the signs themselves become signifying under the action of a despotic symbol missing term, whose very essence is to be lacking. The signs of desire, being nonsignifying, become signifying in representation only in undoing webs and planes, resuming the journey, watching for the signs or the indices that operate like machines and that will molecular chain is still signifying because it is composed of signs of desire; but these signs are no longer signifying, given because it is composed of signs of desire; but these signs are no longer signifying, given the fact that they are order of the included disjunctions where everything is possible. These signs are points whose nature is a matter of indifference, abstract of the fifteenth century, when Venetian capitalism confronts the first signs of its decline, something breaks out in this painting: what axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs, figures-schizzes that are no longer either figurative or structured, and	p 243 p 244 p 249 p 249 p 252 p 309 p 310 p 310 p 318 p 328 p 328 p 328 p 369 p 371
SIGN] 1	
describes just such a situation: For the Sumerians, [a given sign] is water; the Sumerians read this sign a, which signifies	p 208
SILENCE 8	
wind down to a close or gradually die away into silence. The artist is the master of objects; he puts before and methods of its genius. But is this sufficient to silence the outcry of desiring-production: We are all schizos! We are place to which the schizo had retreated in order to silence and suffocate this production. This recognition of desire this position And what is latency, this pure fable, if not the silence imposed on desiring-machines so that Oedipus can develop, be fortified him to put aside his organs, to immobilize them, to silence them, but also, impelled by the working parts that work principle, a question of principle. The death instinct is pure silence, pure transcendence, not givable and not given in experience. This the death instinct: the death instinct is now only pure silence in its transcendent distinction from life, but it effuses all that it causes to circulate beneath a signifier reduced to silence, beneath the conditions of identity of the parameters, across a	p 32 p 67 p 130 p 311 p 329 p 332 p 335 p 370
SILENCES 1	
session is dominated by a heavy, weighty, boggy climate. The silences are leaden, the discourse is dominated by the events of	p 66
SILENCING 2	
their representatives in the unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast primal repression, closing the body without organs around itself and silencing his desiring-machines. Catatonia rather than neurosis, catatonia rather than Oedipus	p 338 p 363
SILENT 4	
it, sometimes with an extreme violence. Then they become immobile, silent, they retreat to the body without organs, still a territoriality the problem of the universal delirium about which everyone is silent, first of all and especially the psychiatrists (they have no crazy. In man's game of chance the death instinct, the silent instinct is decidedly well placed, perhaps next to egoism. It reason that speaks for others, in the name of the silent majority. The explanation is that, beneath preconscious goals and interests	p 135 p 260 p 335 p 364
SIMILAR 13	
examination of the first argument would lead us to a similar conclusion. By joining sexuality to the familial complex, by making burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up similar historical, geographic, and racial masses. The error would lie in schizophrenic egg is like the biological egg: they have a similar history, and our knowledge of them has run up against the grandparents. The problem of the cure then becomes rather similar to an operation of differential calculus, where one proceeds by platitude. But if the living organism was thought to be similar to the world, this was attributed to the fact that parental figures with agents of another nature, their locking embrace similar to that of wrestlers, that keeps the triangle from closing saying that they belong to the distant past of psychoanalysis: similar books—a lot of them—are still written today. Let's disjunction between the dead animals and the hunters—a disjunction similar to an incest prohibition, since the hunter cannot consume his that usually greets this kind of attempt. We have a similar view of the recent article in which Adler and Cartry done with it. It always means the phallus or something similar, except that what it means does not tell what purpose Hellenists will compel psychoanalysts for their part to make a similar discovery: namely, that there is no unconscious material either, nor according to whether their respective regimes are more or less similar according to whether the desiring-machines have a greater or lesser minimal elements that come to fill the uncovered field (somewhat similar, in traditional terms, to the way one goes from the	p 58 p 89 p 91 p 94 p 95 p 96 p 103 p 148 p 157 p 180 p 180 p 184 p 268
SIMILARLY 3	
of recording itself is produced by the production of production. Similarly, recording is followed by consumption, but the production of consumption infinite, so long as it arises and arrives from within.) Similarly, in the plastic arts there is the pure figural dimension along a molecular fiber that includes all the possible figures. Similarly, in Lacan, the symbolic organization of the structure, with its	p 16 p 243 p 328
SIMPLE 56	
own business.... The striking thing was that it was neither simple nor really complex, initially or intentionally complex, or constructed according by spirals. The schizo maintains a shaky balance for the simple reason that the result is always the same, no matter but because they wear out. Marx makes use of this simple principle to show that the regime of technical machines is of production. Nor is it merely a question of a simple parallelism, even though from the point of view of the essential thing: the reproduction of desire gives way to a simple representation, in the process as well as theory of the implies a first paralogism in the psychoanalytic process. For a simple reason, we again make use of Kantian terminology. In what is produced here as an entity, this occurs for the simple reason that there is no other means of escaping this am, and all the triumphs, too, as if a few simple univocal events could be extricated from this extreme polyvocality: such treat the libido's direct investments of the social field as simple imaginary dependencies on Oedipus, where it becomes necessary to denounce	p 6 p 15 p 31 p 34 p 54 p 74 p 80 p 87 p 103

the triangulation depends. The general line of the response is simple, it has been sketched out by Reich: it is social and the book as family romance).	p 113
Freud couldn't abide a simple humorous remark by Jung, to the effect that Oedipus must	p 114
production, reproduction, and repression. This can be explained by the simple truth that very powerful forces are required to defeat the	p 122
organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a simple criterion for distinguishing between neurosis and psychosis: in	p 122
neurosis the	
delirious reconstruction. The fact remains that Freud never dropped this simple distinction. And it seems important that, following an original	p 123
path	
a stimulus whose quality is a matter of indifference, a simple inductor not playing the role of organizer, where the intensive	p 123
the vibrations. We now come to the realization that the simple opposition between the two groups is inadequate, an opposition that	p 125
either as a stimulus of one form or another, a simple inductor through which the anoedipal organization of desiring-production is formed	p 129
how to leave: he has made departure into something as simple as being born or dying. But at the same time	p 131
solitary, and joyous, finally able to say and do something simple in his own name, without asking permission; a desire lacking	p 131
than in the established literature, since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable,	p 134
which on	
seen clearly in a passage from Levi-Strauss, explaining for the simple forms of marriage the prohibition of parallel cousins and the	p 156
the territorial machine. Since familial reproduction is not yet a simple means, or a material at the service of a social	p 166
account that Oedipus ceases to be what it is, the simple displaced represented that comes to usurp the place of the	p 178
In a word, there is no ethnological interpretation for the simple reason that there is no ethnographic material: there are only	p 180
the flows have lost none of their polyvocality, and the simple represented in representation has not yet taken the place of	p 185
to their molecular elements, find themselves brought back to the simple empirical reality, insofar as it is not adequate to the	p 188
desire as a condition of the socius? The answer is simple, it is debt—open, mobile, and finite blocks of debt	p 190
no longer has anything to see or evaluate: incest, the simple displaced limit, neither repressed nor repressing, but merely the displaced	p 205
answers insufficient by relegating them to the status of a simple signified. It challenges exegesis in the name of recitation, pure	p 208
which history proceeded from the abstract to the concrete: the simple categories are the expression of relations within which the less	p 221
the new creative break. The dissolutions are defined by a simple decoding of flows, and they are always compensated by residual	p 223
not occur in the same way for both instances. First, simple exchange inscribes commercial products as particular quanta of a unit	p 226
what it is, but it no longer appears in the simple quantity as a variable relation between independent terms; it has	p 227
and bank credits, purely commercial credit has its roots in simple circulation where money develops as means of payment (bills of	p 229
with which we still write. The reason for this is simple: writing implies a use of language in general according to	p 240
and discovers the matrix of the figure in fantasy, the simple fantasy that comes to veil desiring-production, the whole of desire	p 244
where it can no longer recognize the figure of a simple illness, why does it keep its artists and even its	p 245
and temporally with labor itself into one and the same simple magnitude (the condition characterized by surplus value of flux). Hence	p 249
But an axiomatic of itself is by no means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki	p 251
that does not reveal its theoretical foundation. The latter is simple to explain: from the viewpoint of the capitalist axiomatic there	p 253
same way as humans themselves, but find in them a simple material that the form of economic reproduction preorganizes in a	p 263
it would appear that the family is now merely a simple tactic around which the social field recloses, to which it	p 264
conjunction again finds in the family the meaning of a simple unit of consumption, it is father-mother that we consume. In	p 265
Oedipus at last: in the end it is a very simple operation, one that indeed readily lends itself to formalization, although	p 266
be inadequate, it is because this regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies and	p 275
organized persons	
The hereditary genes of drives therefore play the role of simple stimuli that enter into variable combinations following vectors that survey	p 290
own sexes. 3 Psychoanalysis and Capitalism The schizoanalytic argument is simple: desire is a machine, a synthesis of machines, a machinic	p 296
as abstract libido and as subjective essence. Not that a simple parallelism should be drawn between capitalist social production and	p 302
desiring-production	
the new land—not at all a hope, but a simple finding, a finished design, where the person who escapes causes	p 322
that Oedipus will restore psychoanalysis to the status of a simple code, with the familial territoriality and the signifier of castration	p 329
a death instinct against Eros, this was no longer a simple limitation, it was a liquidation of the libido. Reich did	p 331
within the dominant class, i.e., the class pure and simple. This is obvious in the capitalist regime where, for example	p 344
to have a familial connotation that would make them into simple projections, and from the moment delirium is recognized as having	p 366
a real investment of the sociohistorical field, and not a simple utopia? In what sense are the lines of escape collective	p 367
of flux, whose extortion is not brought about by a simple arithmetical difference between two quantities that are homogeneous and belong	p 372
revolutionary break, which then shifts into the position of a simple revolutionary break with regard to aims and interests, and finally	p 375
SIMPLER 1	
story of psychic repression is quite complicated. Things would be simpler if the libido or the affect were repressed, in the	p 172
SIMPLEST 5	
is not to be confused with technical machines. In its simplest, so-called manual forms, the technical machine already implies an acting	p 141
is sublimation in its entirety that is anal; moreover, the simplest critique of sublimation is the fact that it does not	p 143
abstract labor. As Marx says, the latter is indeed the simplest and most ancient relation of productive activity, but it does	p 227
the other to the perfectings of the individual organization whose simplest schema is the formation of a pipe . The real difference	p 286
a generalized decoding or a generalized process of deterritorialization: The simplest abstraction, then, which modern economics places at the	p 302
head of	
SIMPLICITY 1	
the beginnings of the development that favored the illusion: the simplicity of the beginning—consisting, for example, of cellular	p 91
divisions—could	
SIMPLIFYING 1	
of this conjunction that ensured the universality of capitalism. By simplifying a lot, we can say that the savage territorial machine	p 224
SIMPLISTIC 2	
become complicated, or rather desimplified, as they break through the simplistic terms and functions of the Oedipal triangle. As Artaud put	p 14
is why, when we are invited to go beyond a simplistic conception of Oedipus based on parental images, in order to	p 82
SIMPLY 31	
But even when the fantasy is interpreted in depth, not simply as an object, but as a specific machine that brings	p 26
of the matter is that social production is purely and simply desiring-production itself under determinate conditions. We maintain that the social	p 29
his inventions entirely out of gear rather than let them simply run down, and chose to end his compositions with abrupt	p 31
ever been believed. The real is not impossible; it is simply more and more artificial. Marx termed the twofold movement of	p 34
be adequately defined in terms of drives, for drives are simply the desiring-machines themselves. They must be defined in terms of	p 35
[The Purloined Letter].) But how very strange this domain seems, simply because of its multiplicity—a multiplicity so complex that we	p 38
totalizes, though it has an effect on these other parts simply because it establishes aberrant paths of communication between	p 43
noncommunicating vessels	
a continuous overflight spanning an indivisible distance. He is not simply bisexual, or between the two, or intersexual. He is transsexual	p 77
passes. Moreover, the pretender Richemont's stroke of genius is not simply that he takes into account Louis XVII, or that he	p 88
be determined scientifically, the name that haunts all history, is simply the paternal name. In this case as in many others	p 90
again one is caught, without a way out: it is simply that the means have been found to render the family	p 92
Oedipus, it was already a matter of politics. They are simply wrong in concluding from this that the libido has nothing	p 98
is quite clear that the two ends of Oedipus have simply been closed, and that the beyond and the afterward will	p 99
seemed to him such that the desire moving within it simply coincided with an economic rationality; as to the reactionary mass	p 119
vibration of the triangle is at its limit. You are simply seeking for drama, says Aurelio. Everything is not inscribed in	p 126

name that no longer designates any ego whatever. He has simply ceased being afraid of becoming mad. He experiences and lives the primitive machine, it is because it is not possible simply to deduce alliance from filiation, the alliances from the filiative all the more Oedipal as the prohibitions are aimed, not simply at incest, but at all other types of sexual relations that the debt itself had nothing to do with exchange. Simply stated, the eye extracts from the pain it is contemplating e., Oedipus—took root and began to grow. It is simply that one more step has been taken in that direction assumes and casts off in turn. Nay more: instead of simply representing the relations of commodities, it enters now, so to fact that a mathematical appearance here replaces the old code simply signifies that one is witnessing a breakdown of the subsisting enter into equivalences that would presuppose an unlimited something; they simply form composites that are themselves qualitative, essentially mobile and limited	p 131 p 146 p 172 p 191 p 215 p 227 p 228 p 247
limits takes on a new meaning. This absence no longer simply designates the unlimited abstract quantity, but the effective absence of field; in the language of Aristotle, the family is now simply the form of human matter or material that finds itself in his turn lacks what is lacking in the woman, simply in another fashion: the idea of a single sex necessarily one does not by any means escape castration. It is simply that castration, instead of being the principle of sex conceived from its revolutionary libidinal investments to revolutionary investments that are simply preconscious investments or investments of interest, then to preconscious investments or investments of interest, then to preconscious investments that are simply reformist? And where do we even situate such and such is here that art accedes to its authentic modernity, which simply consists in liberating what was present in art from its desire whose nature—unconscious-libidinal—is altogether different, and is not simply explained by the conditioned profits, but on the contrary itself	p 250 p 263 p 295 p 295 p 349 p 349 p 371 p 374
SIMULACRA 5	
images of the second order, images of images—that is, simulacra that are thus endowed with an aptitude for representing the which capital is already this result. Fetishes, idols, images, and simulacra—here we have the whole series: territorial fetishes, despotic idols the most miserably arranged territorialities of the modern world as simulacra of the preceding planes, getting caught up in the asylum movement, links up again with the tendency, and pushes the simulacra to a point where they cease being artificial images to which the libido addresses itself through them. Persons are simulacra derived from a social aggregate whose code is unconsciously invested	p 264 p 267 p 283 p 322 p 366
SIMULACRUM 6	
mode of reproduction. Father, mother, and child thus become the simulacrum of the images of capital (Mister Capital, Madame Earth, and in the desire that is determined to invest only their simulacrum. The familial determinations become the application of the social axiomatic of capitalism, which shapes and reduces them to the Oedipal simulacrum. The representative of the local group with Laius, the territoriality as despot and money collector. But the mother as the simulacrum of territoriality, and the father as the simulacrum of the as the simulacrum of territoriality, and the father as the simulacrum of the despotic Law, with the slashed, split, castrated ego Or, what amounts to the same thing, to push the simulacrum to the point where it ceases to be the image	p 264 p 264 p 267 p 269 p 269 p 271
SIMULATE 1	
because, in order to become apparent, it is forced to simulate structural states and to slip into states of forces that	p 91
SIMULATED 5	
Once incest is possible, it matters little whether it is simulated or not, since in any case something else again is at the extreme limit; and with his mother the despot simulates a superforce where the two sexes would be at the the other name for signification and subordination. And what is simulated and therefore produced, through the incest that is itself simulated simulated and therefore produced, through the incest that is itself simulated and therefore produced—all the more real for being simulated simulated and therefore produced—all the more real for being simulated, and vice versa—is something very much like the extreme	p 210 p 210 p 210 p 210 p 210
SIMULATES 3	
of a reconstituted, re-created intensity. With his sister the despot simulates a zero state from which the phallic force will arise at the extreme limit; and with his mother the despot simulates a superforce where the two sexes would be at the private father and mother, it is a distributive subaggregate that simulates for each person the collective whole of social persons and	p 210 p 210 p 265
SIMULATING 6	
only by being an old man who is miming or simulating the girl. Or rather, by being someone who is simulating simulating the girl. Or rather, by being someone who is simulating an old man simulating a girl. Or rather, by simulating rather, by being someone who is simulating an old man simulating a girl. Or rather, by simulating someone ... , etc. This was simulating an old man simulating a girl. Or rather, by simulating someone ... , etc. This was already true of the completely oriental calms his mutinous crew and becomes admiral again only by simulating a (false) admiral who is simulating a whore who is admiral again only by simulating a (false) admiral who is simulating a whore who is dancing. But simulation must be understood	p 87 p 87 p 87 p 87 p 87 p 87
SIMULATION 7	
admiral who is simulating a whore who is dancing. But simulation must be understood in the same way as we spoke their form. If identification is a nomination, a designation, then simulation is the writing corresponding to it, a writing that is simulated through incest. And in accordance with the complementarity of simulation and identity that we encountered earlier, if the identification is the identification is that of the object on high, the simulation is indeed the writing that corresponds to it, the flux this object, the graphic flux that flows from the voice. Simulation does not replace reality, it is not an equivalent that the signifier that makes love with its signifieds. System of simulation is the other name for signification and subordination. And what writing is so much pig shit, all writing is this simulation, sperm and excrement. One might think that the system of	p 87 p 87 p 210 p 210 p 210 p 211
SIMULCRA 1	
capitalist field to apply all the social images to the simulcra of the restricted family, with the result that, wherever one	p 269
SIMULTANEITY 2	
problem of coding can no longer be resolved by the simultaneity of a displacement from the standpoint of the flows, and as a corollary and even as a direct manifestation, the simultaneity of the two movements of deterritorialization and reterritorialization. An important	p 148 p 260
SIMULTANEOUS 2	
is the term used by Gregory Bateson to describe the simultaneous transmission of two kinds of messages, one of which contradicts arrive at the same time, in accordance with the two simultaneous meanings of process, as the historical process of social production	p 79 p 358
SIMULTANEOUSLY 8	
rein; it continually seeks to avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes or restores all sorts socius that presides over the organization of the group fantasy. Simultaneously the boys are beaten—initiated by the teacher on the something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its incapacity field into which the father and the child are plunged, simultaneously immersed. Let us again consider the example of the Marquesans the field in which both the family and they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1 final theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoiac nature is no obstacle where we are or double bind: where is there a father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm proceeds. It therefore remains for us to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed.	p 34 p 61 p 123 p 275 p 275 p 292 p 360 p 382

SINBAD	1	
why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It is not the technique, the technical machine		p 224
SINCE	146	
sensual pleasures, of anxieties, and of pain. Everything is production, since the recording processes are immediately consumed, immediately consummated, and these		p 4
de l'art brut are a striking confirmation of this principle, since by taking such an approach they deny that there is		p 6
body without organs, and the body without organs repels them, since it experiences them as an over-all persecution apparatus. Thus we		p 9
labour to capital. Capital thus becomes a very mystic being since all of labour's social productive forces appear to be due		p 11
Robert Gie , the very talented designer of paranoiac electrical machines: Since he was unable to free himself of these currents that		p 17
The ego, however, is like daddy-mommy: the schizo has long since ceased to believe in it. He is somewhere else, beyond		p 23
use saying: We are not green plants; we have long since been unable to synthesize chlorophyll, so it's necessary to eat		p 27
flows. Capitalism does not confront this situation from the outside, since it experiences it as the very fabric of its existence		p 33
of these chains still do not involve any exclusion, however, since exclusions can arise only as a function of inhibitors and		p 38
might be called the pre-oedipal in relation to Oedipus itself, since pre-oedipal still has a developmental or structural relationship to Oedipus		p 45
in social relations that are no longer familial relations. But since these relations supposedly come into being at a later stage		p 46
touches is experienced as a representative of his parents. Ever since birth his crib, his mother's breast, her nipple, his bowel		p 47
must be sought in family relations. I remember that ever since I was eight years old, and even before that, I		p 48
delirium so rich, so differentiated, so divine as the Judge's—since the Judge in his memoirs makes only very brief references		p 56
current deliriums in the most hidden and least recognizable guises, since he returns in fact everywhere and more visibly in religions		p 57
toward the lower, relating the myth to the drives. But since the drives are transferred from myth, traced from myth with		p 57
of this mediation—the negation of the existence of God—since he has attained those regions of an autoproduct of the		p 58
women are castrated, but only if the unconscious believes it, since all the ambiguity lies there. What does belief applied to		p 61
what does it matter if I die, says the general, since the Army is immortal? The imaginary dimension of the individual		p 62
it would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the problem is		p 65
to the analytic situation.... All of this is without consequence, since the analysis slides off the couch like water off a		p 66
knew that the pervert resisted oedipalization: why should he surrender, since he has invented for himself other territorialities, more artificial still		p 67
each one excluding the other. This is not all, however, since the vegetal theme—the innocence of flowers—brings us yet		p 69
a strange sort of reason leads one to conclude that, since it is forbidden, that very thing was desired. In reality		p 70
therefore see the property the prohibition has of displacing itself, since from the start it displaces desire. It displaces itself in		p 71
Ego, which causes a subject to remark: I had existed since the very beginning ... from the lowest form of life [the		p 84
so in intensity, with no confusion of spaces and forms, since these have indeed been undone on behalf of a new		p 85
with everything that Maud Mannoni calls the adaptation police force, since at every moment it still risks being thrust back into		p 95
relations arise afterward, in the manner of a beyond. And since the beginning always proceeds by twos—this is even the		p 99
latency, the celebrated latency, after which the beyond begins. But since this beyond consists in duping others into taking the same		p 99
taking the same path (the children to come), and also since the first beginning is said to be pre-oedipal only to		p 99
that all of this was the father and the mother, since this is assumed to be the case from the beginning		p 101
themselves historico-political applications, we can't say things are much better, since the analysts retreat to the rock of castration presented as		p 103
dead or not dead, it amounts to the same thing, since the same psychic repression (refoulement) and the same social repression		p 106
use in its turn has two poles, imaginary and symbolic, since the only choice it permits is between the exclusive symbolic		p 110
to the law—we needn't point out what is known since time began: that there is no desire without law—the		p 111
Jung, to the effect that Oedipus must not really exist, since even the primitive prefers a pretty young woman to his		p 114
girl as much as the pretty girl functions as mother, since the main thing for the primitive or the child is		p 114
the least conceptual, and hence nothing in the least personal, since personality, like the ego, belongs to the conscious or mental-subjective		p 115
demolishing the social form. But what is a realdesire, since repression is also desired? How can we tell them apart		p 116
in no way implies a confusion of the two concepts, since social repression needs psychic repression precisely in order to form		p 118
too quick to say the masses were fooled, mystified. But since he had not sufficiently formulated the concept of desiring-production, he		p 118
and a mouth that consumes: its very own three syntheses, since it is a matter of connecting desire to the ready-made		p 125
schizo will accept the reduction of everything to the mother, since it is of no importance whatsoever: he is sure of		p 126
Which leads him to maintain a kind of diffuse oedipalism, since the stasis or the actual privative factor only defines the		p 127
the infantile factors themselves. But nothing has been gained thereby, since the actual factor ceases to be privative only provided it		p 128
of the signifier. Yet it has been a long time since Engels demonstrated, already apropos of Balzac, how an author is		p 133
any need for applying psychoanalysis to the work of art, since the work itself constitutes a successful psychoanalysis, a sublime transference		p 134
even less dishonesty in psychoanalysis than in the established literature, since the neurotic pure and simple produces a solitary work,		p 134
irresponsible		
because he is schizophrenic. Others retort: he is not schizophrenic, since he belongs to literature, and the most important literature at		p 134
because he is not. It has been a long time since he broke down the wall of the signifier: Artaud the		p 135
removal from the field, conditions that do not presuppose sublimation; since on the contrary sublimation results from them. It is not		p 143
and the hunters—a disjunction similar to an incest prohibition, since the hunter cannot consume his own kill.) In short, as		p 148
was manifested. And this is the case from the start, since there does not exist a pure nomad who can be		p 149
sign changes in passing from the brother to the sister, since the brother gains a wife, while the sister is lost		p 156
we dispense with the old argument: it must be possible since it is prohibited? The problem lies elsewhere. The possibility of		p 161
or even functions discernible as father, mother, son, sister, etc., since these names only designate intensive variations on the full body		p 162
this-side-of that cannot be represented as such in the complex, since the complex is an element derived from this this-side-of. Incest		p 162
repression. But why is the germinal implex or influx repressed, since it is nevertheless the territorial representative of desire? Because the		p 162
We call this second instance—the repressing representation itself—alliance, since the filiations become extended only in terms of lateral		p 164
alliances		
of this field and remain attached to strictly social determinations, since both kinds of determinations form one and the same component		p 166
form one and the same component in the territorial machine. Since familial reproduction is not yet a simple means, or a		p 166
these senses of the universal, we are invited to interpret, since the latent presence of Oedipus appears only through its patent		p 171
understood as an effect of psychic repression—or, better still, since the structural constant is discovered only through its imaginary variations		p 171
Oedipus is a limit. But limit has many different meanings, since it can be at the beginning as an inaugural event		p 175
private universal, a kind of individual-universal? (Transversals between the two, since social symbolism can become a sexual material, and		p 179
sexuality, a		
unconscious. And to what use could the phallus be put, since it is inseparable from the castration that deprives us of		p 179
presuppose pre-established connections that are not explained by their functioning, since the latter results from them. Only desiring-machines		p 181
produce connections according		
machine of the strange is both a great paranoiac machine, since it expresses the struggle with the old system, and already		p 193
mobilization, whether in a relationship with preceding empires or not, since throughout these vicissitudes the imperial formation is always		p 193
defined by		
less modified, more or less harnessed by the great paranoiac, since they furnish the material of surplus value. In point of		p 196
possible, it matters little whether it is simulated or not, since in any case something else again is simulated through incest		p 210
any means a complex in the sense of repressed desire, since on the contrary the representation exercises its repressive action on		p 216
despot who has become colder and more hypocritical, more calculating, since he must himself count and code instead of overcoding the		p 220
forms the disjunctive synthesis of the apparent movement of commodities, since the abstract labor is divided into qualified pieces of labor		p 226
of the price of the elements of constant capital, etc.—since, on the contrary, these factors depend on it. It seems		p 232
wages fail to embrace the totality of the national income, since the wage earners allow a great quantity of revenues to		p 238
robbed? Certainly not the worker who is not even bought, since the reflux or salary distribution creates the purchasing power, instead		p 238
industrial capitalist as the representative of the afflux of profit, since profits do not flow in the reflux, but side by		p 238
Once again, this axiomatic is not the invention of capitalism, since it is identical with capital itself. On the contrary, capitalism		p 252
of income in wages. But this is only partially true, since capitalism is born of the conjunction of the two in		p 254
the alternative is not between the market and economic planning, since planning is necessarily introduced in the capitalist State, and the		p 256

may be all but impossible to distinguish deterritorialization from reterritorialization, since they are mutually enmeshed, or like opposite faces of one	p 258
formation, which constitutes in its shadow existence history's only break, since even the modern social axiomatic can function only by resuscitating	p 261
do not resemble the ancient despotic State. Of course not, since it is a matter in the one case of reterritorializing	p 261
to which the whole of the social field is applied. Since each person has his own private father and mother, it	p 265
private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has been applied to them. The reign of images	p 265
Oedipus was always the displaced limit for every social formation, since it is the displaced represented of desire. But in the	p 266
develop under the categories imagined in the earlier social formation, since the imaginary Oedipus results from such a becoming and not	p 267
the form of individualized persons does not belong to it, since it knows only partial objects and flows, but belongs instead	p 280
the process of assembly do not depend on these laws, since the chain of assembly begins in a domain where by	p 286
assembly, product and production merge. All molar functionalism is false, since the organic or social machines are not formed in the	p 288
a very small degree, much less so than Freud's unconscious, since the diagnosis is carried out by comparing desire to the	p 290
he had. thus overcome the alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in general	p 291
tragedy. (They go on believing, whereas the Hellenists have long since stopped.) The Schreber case again applies: Schreber's father invented and	p 297
far more complex than we made it out to be, since psychoanalysis participates to the highest degree in this discovery of	p 299
in myth (or in tragedy) is an essentially critical interest, since the specificity of myth, understood objectively, must melt under the	p 302
subjective representation. What is meant by elicit is very complex, since the structure can never present more than its own absence	p 305
elements: partial objects that enter into indirect syntheses or interactions, since they are not partial (partiels) in the sense of extensive	p 309
disjunctions included, the conjunctions polyvocal, indifferent to their underlying support, since this matter that serves them precisely as a support receives	p 309
the sea of proper names). The unconscious is not figurative, since its figural is abstract, the figure-schizo It is not structural	p 311
yes, dreams are Oedipal, and this comes as no surprise, since dreams are a perverse reterritorialization in relation to the deterritorialization	p 316
sticking out, and who has Chaplin feed him his lunch, since it is lunch time. If laughter is a reaction that	p 317
to be neither active nor passive, neither consenting nor insubordinate, since he is the pencil point that traces the design, he	p 317
The synthesis of connection of the partial objects is indirect, since one of the partial objects, in each point of its	p 325
And they are not indiscernible solely in the mixed region, since one can always assume that, having exchanged their function within	p 325
in vain is the axiomatic in profound opposition to codes; since it works on the decoded flows, it cannot itself proceed	p 327
dies—which is to say it finally ceases to die since it ends up dying, in the reality of a last	p 331
the desiring-machines. The cycle is closed. For a new departure, since this I is another? The experience of death must have	p 331
least one essential point, which is the genesis of anxiety, since this genesis becomes the autonomous cause of sexual repression instead	p 332
that everything was going to unfold within a mortified life, since Thanatos was now the partner of Eros, for worse but	p 332
accepted it: some said that there was no death instinct since there was no model or experience in the unconscious; others	p 332
discovery of the abstract subjective essence of desire—Libido. But since he realienated this essence, reinvesting it in a subjective system	p 333
in a subjective system of representation of the ego, and since he receded this essence on the residual territoriality of Oedipus	p 333
an interpretation, read the repressed through and in the repression, since the latter is constantly inducing a false image of the	p 339
that shows itself to be incapable of attaining the unconscious, since it gives rise to the inevitable illusions (including the structure	p 339
the duality of the molar formations and the molecular formations, since there is not one molecular formation that is not by	p 340
molecular than to the interior of the molar social investments, since in any case the molecular formations are such investments. That	p 340
to be explained in terms of any goal or end, since they are what determines goals and ends. The form or	p 343
form of power for itself, devoid of meaning and purpose, since the meanings and the purposes derive from it, and not	p 345
given path, convinced that this is where our chances lie—since love drives us on. The manifest syntheses are merely the	p 345
that oppresses them, and where they always find an interest, since it is here that they search for and measure it	p 346
of the ego—even the most undifferentiated ego of narcissism—since its investments are already differentiated, but differentiated according to the	p 358
their substitutes—father, mother, child. One does not stop there, since these three terms tend to be reduced to two, either	p 358
3, 2, 1, 0—Oedipus is a race for death. Since the nineteenth century, the study of mental illnesses and madness	p 359
attach the slightest importance to psychoanalysis's claim to cure neurosis, since, for it, curing consists of an infinite maintenance, an infinite	p 361
instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the cause of the illness is not schizophrenia as a	p 362
case—the process sets to turning round in the void. Since it is now a process of deterritorialization, it can no	p 363
is perversion. But everything is psychosis and paranoia as well, since everything is set in motion by the counterinvestment of the	p 363
social field that produces the psychotic. Again, everything is neurosis, since it is an outcome of the neuroticization that runs counter	p 363
to the process. Finally, everything is process, schizophrenia as process, since it is against schizophrenia that everything is measured; its peculiar	p 363
to incomparable loves, which are not explained by their interests, since interests derive from them instead. At the deepest level of	p 364
ask precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus;	p 365
psychoanalysis is content to live	
the social field, and which are neither Oedipal nor pre-oedipal since it all amounts to the same thing, but innocently anoedipal	p 366
name of economic rationality. And this is necessarily the case, since it is in the irrationality of the full body that	p 367
pole of the libido, i.e., to the schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without	p 367
century is already there in the middle of the fifteenth, since the same would have to be said of the Byzantine	p 369
no longer even needs to signify its reactionary libidinal investments, since these investments function on the contrary as its signifier; an	p 370
of content that no longer even needs to represent Oedipus, since the structure suffices. But on the other, the schizorevolutionary, pole	p 370
in Oedipus, unless it were to call Oedipus in question. Since, in point of fact, Oedipus does not intervene in these	p 371
people believe in all this but it makes no difference, since capitalism is like the Christian religion, it lives precisely from	p 375
can we count on art and science except as potentialities, since their actuality is easily controlled by the formations of sovereignty	p 376
aren't going well in psychoanalysis, and that they haven't been since the start. We are still too competent; we would like	p 380
desiring-production and the regime of social production is brought about, since in any case it is the same production, but under	p 380
desiring-production subjugates social production and yet does not destroy it, since it is the same production working under the difference in	p 380
dream and fantasy production, once again we are quite pleased, since we haven't stopped saying the opposite, and that desiring-production produces	p 380
SINCERE 1	
so that the remedies invoked are no more than a sincere corroboration among parents, a recognition of the real persons, a	p 360
SINCERELY 2	
don't know what they are doing. We have psychotherapists who sincerely believe they are engaged in progressive work when they apply	p 170
phallus, castration, Oedipus. But the ethnologist asks other questions, and sincerely asks himself of what use can psychoanalytic	p 179
interpretations be to	
SING 4	
the right to enjoy a collectively invested organ. The mythologies sing of organs—partial objects and their relations with a full	p 142
nothing at all. It ought, practically, to teach us to sing life. And see how the most defeated, sad .song of	p 331
ears, and rise up on your own two legs and sing with your own God-given voice [Numen]. To confess, to whine	p 334
whine, to complain, to commiserate, always demands a toll. To sing it doesn't cost you a penny. Not only does it	p 334
SINGING 2	
be afforded the satisfaction of drifting with the flows and singing direct filiation, but always a socius waiting to bear down	p 149
chin of Trotsky and the Spanish War with your voice singing for the decaying overbroken workers.... with your eyes with your	p 279
SINGLE 26	

at first glance do not seem to belong to a single category: Marcel Duchamp's painting <i>La mariee mise a nu par</i>	p 18
parody of the process of recollection of an event: a single actor will play the whole of it in pantomime in	p 21
whole of it in pantomime in the course of a single solemn day—because the whole of it reaches expression and	p 22
series that theoretically has one and only one origin, a single ball that extends to the very limits of the universe	p 36
universes, in which the law never unites anything in a single Whole, but on the contrary measures and maps out the	p 43
democratic, capitalist or socialist, there has never been but a single State, the State-as-dog that speaks with flaming roars. And Nietzsche	p 192
the representative on which it bears: the danger that a single organ might flow outside the despotic body, that it might	p 211
State apparatus. Better not a sole survivor than for a single organ to flow outside this apparatus or slip away from	p 213
thing, capitalism, that the unavowable begins: there is not a single economic or financial operation that, assuming it is translated in	p 247
little secret, this whole priest's psychology—there is not a single one of these tactics that does not find in Oedipus	p 269
milk and honey, its good provider. Nor is there a single one of these tactics that does not serve and develop	p 269
desired my mother and wanted to kill my father; a single subject of enunciation—Oedipus—for all the capitalist statements, and	p 270
molecular elements. But one can also present this as a single line along which the different forms of socius, their planes	p 281
We are misled by considering any complicated machine as a single thing; in truth it is a city or a society	p 285
that the combination forms an individual which springs from a single centre of reproductive action; we therefore assume that there can	p 285
be no reproductive action which does not arise from a single center; but this assumption is unscientific, and the bare fact	p 285
species, varieties, and locales; when a machine appears as a single object, and a living organism appears as a single subject	p 287
a single object, and a living organism appears as a single subject; when the connections become global and specific, the disjunctions	p 287
the woman, simply in another fashion: the idea of a single sex necessarily leads to the erection of a phallus as	p 295
producing flows, instead of repressing them, cutting them at a single stroke—the only break capable of exhausting them; because the	p 295
itself. Furthermore, they localize social and mental alienation on a single line, and tend to consider them as identical by showing	p 320
determinations of a same entity, nor the differentiations of a single being, such as the masculine and the feminine in the	p 323
is indeed true that an aggregate comprises practically only a single class, that class which has an interest in a given	p 344
the servant of the capitalist machine: in this sense, a single class, content for its part with drawing incomes that, however	p 372
the combination of the flows; how it produces the terrible single class of gray gentlemen who keep up the machine; how	p 373
let's cultivate and recognize strong unions; let's promote participation, the single class; let's take a step toward Russia, which is taking	p 373
SINGS 1	
a crushing of the magic triangle: the voice no longer sings but dictates, decrees; the graphy no longer dances, it ceases	p 205
SINGULAR 10	
law: Anachronistic, relative to the institutional level of gregariousness, the singular state can, according to its more or less forceful intensity	p 63
itself. It becomes nevertheless apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and reveals to us an unknown force of	p 76
the series and in all the branches marked by a singular point, because he is himself this distance that transforms him	p 77
universal history is not only retrospective, it is also contingent, singular, ironic, and critical. The earth is the primitive, savage unity	p 140
massive deterritorialization, the conjunction of deterritorialized flows. It is the singular nature of this conjunction that ensured the universality of	p 224
capitalism	
is indeed the result of universal history, but in the singular sense in which capital is already this result. Fetishes, idols	p 267
does not seize control of the conditions of its contingent, singular existence, its irony, and its own critique. And what are	p 271
not exist prior to a selective pressure that might elicit singular lines from them, but that, quite on the contrary, these	p 342
we are then determined to love, like a point-sign, a singular point in the entire network of the intensive body that	p 352
the cross-sections of images give way to schizzes that constitute singular points, points-signs with several dimensions causing flows to	p 366
circulate rather	
SINGULARITIES 19	
subject, discharged of his personal identity but not of his singularities, enters into relations with others following the communication proper to	p 63
wholes whose outlines are blurred, molar or collective formations comprising singularities distributed haphazardly (a living room, a group of	p 69
girls, a	
spore case inflated with spores, releases them as so many singularities that he had improperly shut off, some of which he	p 77
space where Molloy and Moran no longer designate persons, but singularities flocking from all sides, evanescent agents of production. This is	p 77
to the premium due the person who traverses all the singularities of the series converging around the machine for kidnapping Louis	p 88
persons distributed on the periphery. Nothing but a series of singularities in the disjunctive network, Or intensive states in the conjunctive	p 88
distances on the full body, and passes through all the singularities, all the intensities of a synthesis that shifts and reproduces	p 154
and the molecular direction that on the contrary penetrates into singularities, their interactions and connections at a distance or between	p 280
different	
is interpenetration, direct communication between the molecular phenomena and the singularities of the living, that is to say, between the	p 286
small	
they become subordinated; there, as desiring-machines apprehended in their submicroscopic singularities that subordinate the mass	p 287
phenomena. That is why from the	
a fragmented organism, but an emission of preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity	p 324
or totality	
one indefinitely runs up against the same set of pure singularities, one can feel confident that he has drawn near the	p 324
syntheses of partial objects and flows, the disjunctive syntheses of singularities and chains, and the conjunctive syntheses of intensities and	p 338
becomings	
of this selective pressure that crushes, eliminates, or regularizes the singularities. Selection does not presuppose a primary gregariousness;	p 343
gregariousness presupposes the	
differentiated according to the prepersonal regime of partial objects, of singularities, of intensities, of gears and parts of machines of desire	p 358
tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they enclose and repress; mobilizing the flows	p 362
they would be	
a pre-oedipal undifferentiated, but in behalf of anoedipal lines of singularities, the desiring-machines. For there is indeed a sexual revolution,	p 366
which	
power. Tlle one by these molar structured aggregates that crush singularities, select them, and regularize those that they retain in codes	p 366
codes or axiomatics: the other by the molecular multiplicities of singularities that on the contrary treat the large aggregates as so	p 366
SINGULARITY 2	
is to say, he is situated wherever there is a singularity, in all the series and in all the branches marked	p 77
one can feel confident that he has drawn near the singularity of the subject's desire). To be sure, one can always	p 324
SINGULARLY 5	
social repression. This will all be lost, or at least singularly compromised, with the establishment of a sovereign Oedipus. Free association	p 54
nearly the opposite, thank God. But these very oppositions are singularly lacking in relevance. Artaud makes a shambles of psychiatry,	p 135
precisely	
operate on the surface of the inscribing socius. What changes singularly in the surface organization of representation is the relationship	p 202
between	
limits expand. That is why the lines of escape are singularly creative and positive: they constitute an investment of the social	p 376
causal order of the relations of forces, but that would singularly precipitate things by plunging into a breach (the escape, or	p 377
SINISTER 1	
ghettos created; unions are appealed to for help; the most sinister forms of dissuasion are invented; the repression of interest is	p 378
SINKING 1	
extended beneath the level of representation. And this collapse or sinking of the classical world of representation is assigned a date	p 299

SINKS	1	
Greeks, an Etruscan under the Romans. And yet their origin sinks into oblivion, a latency that lays hold of the State		p 218
SIPHONING	1	
and therefore incommensurable codes. Such relations indeed imply a quantitative siphoning off of portions of the different sorts of flows, but		p 247
SIR	1	
nature to leave us wondering: Freud quotes a remark by Sir J. G. Frazer according to which the law only forbids		p 114
SISTER	60	
new global persons. These new images of persons are the sister and the spouse, after the father and the mother. It		p 71
the mother and imposing differentiation, the other positive, concerning the sister and requiring exchange: I have a moral obligation to take		p 71
moral obligation to take as wife someone other than my sister, and an obligation to keep my sister for someone else		p 71
other than my sister, and an obligation to keep my sister for someone else; I must give up my sister to		p 71
my sister for someone else; I must give up my sister to a brother-in-law, receive my wife from a father-in-law. And		p 71
of this figure. I take a woman other than my sister in order to constitute the differentiated base of a new		p 71
The familial order explodes, families are challenged, son, father, mother, sister—I mean those families like my own, that owe all		p 89
most profound opposite, I always encounter my mother and my sister; to see myself related to such German rabble is, as		p 89
father and this cancerous development of the mother and the sister? And yet, as we have seen, if there is one		p 91
same, what if everyone married his mother or kept his sister for himself? there would no longer be any differentiation, any		p 120
daddy, there's mommy, there you are, and then there's your sister. Cut into the flow of milk here, it's your brother's		p 125
The sign changes in passing from the brother to the sister, since the brother gains a wife, while the sister is		p 156
the sister, since the brother gains a wife, while the sister is lost to her own family. But, as Levi-Strauss remarks		p 156
sons have the right to a woman or owe a sister. Certainly, in real life this difference does not mean that		p 156
woman can be claimed, because in the previous generation a sister or a daughter was lost, while a brother owes a		p 156
or a daughter was lost, while a brother owes a sister (or a father, a daughter) to the outside world if		p 156
from this point on: mother, father, son, mother's brother, son's sister. But it is evident and striking that these are not		p 158
an intensive relationship with another part that contains his own sister or twin sister. But, aiming too high, the part he		p 158
with another part that contains his own sister or twin sister. But, aiming too high, the part he carries away makes		p 158
too high, the part he carries away makes him the sister of his mother, who eminently replaces the sister, and to		p 158
him the sister of his mother, who eminently replaces the sister, and to whom he becomes united by replacing Amma. In		p 158
The first consequence of this is that incest with the sister is not a substitute for incest with the mother, but		p 159
And why didn't the uncle marry the mother, his somatic sister? Because he must not, except in the name of this		p 159
the primitive double bind): neither can the uncle marry his sister, the mother, nor from that moment can the son marry		p 159
nor from that moment can the son marry his own sister—the Yourougou female twin will be delivered over to the		p 159
established. It is through the prohibition of incest with the sister that the lateral alliance is sealed; it is through the		p 159
designate intensive states, but discernible persons. Discernibility settles on the sister and the mother as prohibited spouses. The reason is that		p 160
to the prohibitions that constitute them as such. Mother and sister do not exist prior to their prohibition as spouses. Robert		p 160
a person who is equivalent to the mother or the sister only by virtue of not being either: she who is		p 160
on the stage persons defined as father, mother, brother, and sister, whereas these roles belong to the order constituted by the		p 161
impossible? Isn't it possible to go to bed with one's sister or mother? And how do we dispense with the old		p 161
possibility of incest would require both persons and names—son, sister, mother, brother, father. Now in the incestuous act we can		p 161
as when one calls his legitimate wife mama, or one's sister his wife. It is in this sense that we said		p 161
for persons or even functions discernible as father, mother, son, sister, etc., since these names only designate intensive variations on the		p 162
microcosm; in these families the father, the mother, and the sister always also function as something other than father, mother, or		p 166
always also function as something other than father, mother, or sister. And in addition to the father, the mother, etc., there		p 166
infinite circuit. 7 Barbarian or Imperial Representation Incest with the sister and incest with the mother are very different things. The		p 200
and incest with the mother are very different things. The sister is not a substitute for the mother: the one belongs		p 200
new to the disjunctive category of filiation. Incest with the sister is prohibited insofar as the conditions of territorial coding require		p 200
new alliance and direct filiation. He begins by marrying the sister. But he enters into this forbidden endogamous marriage outside the		p 200
effects of the first. The hero begins by marrying the sister, than he marries the mother. The fact that the two		p 200
two groups, the one where he leaves to find his sister, the other where he returns to find his mother again		p 201
that he guarantees the general fecundity. The marriage with the sister is on the outside, it is the wilderness ordeal, it		p 201
manifest property and seal of the despot? Who is this sister, this mother? The sister and mother of the despot himself		p 201
of the despot? Who is this sister, this mother? The sister and mother of the despot himself? Or should the question		p 201
persons by prohibiting persons who answer to the names of sister, mother, father, Between the two, the shallow stream where nothing		p 205
it represents or what it designates. The signified is the sister of the borders and the mother of the interior. Sister		p 209
sister of the borders and the mother of the interior. Sister and mother are the concepts that correspond to the great		p 209
with the body—body representation subordinates itself to word representation: sister and mother are the voice's signifieds. But to the extent		p 209
impossible—namely, that at times we had the appellations (mother, sister) but not the persons or the bodies, while at other		p 209
a question of knowing if the despot marries his true sister and his true mother. For in any case his true		p 210
and his true mother. For in any case his true sister is the sister of the wilderness, just as his true		p 210
mother. For in any case his true sister is the sister of the wilderness, just as his true mother is the		p 210
the extreme states of a reconstituted, re-created intensity. With his sister the despot simulates a zero state from which the phallic		p 210
as a despotic signifier, along with its two signifieds, his sister and his mother, and who felt their weight grow heavier		p 215
the clubfooted despot committing double incest through overcoding, with his sister and his mother as body representations subjected to verbal		p 215
representation		
At first it brings into play only the despot, the sister, and the mother: it is the overcoding and repressing representation		p 216
as the representative of the old territorial machine, but the sister is the representative of the new alliance, and the mother		p 216
Wolf Man, the peasant girl as a substitute for the sister, having the same name as she, or the girl on		p 354
true underlying determination almost always leads us back to the sister, to the mommy, considered as the only purely erotic motives		p 354
SISTER'S	1	
am the son, and also my mother's brother and my sister's husband and my own father. Everything rests on the placenta		p 158
SISTERS	3	
a raid in Vietnam, in the presence of their weeping sisters, the filthy Marines are beaten by their instructor, on whose		p 61
to believe their doctrine, parents and children are brothers and sisters.) But the son is not somatically his mother's brother and		p 159
this side of it or beyond. Our mothers and our sisters melt in our arms; their names slide on their persons		p 161
SIT	2	
the guardroom I suppose, and there I was told to sit down. I must have tried to explain. We cannot say		p 14
outer space are the literal mother, father, and sibling who sit around the breakfast table with the so-called psychotic patient. Even		p 95
SITTING	1	
the mother-queen. Incest goes by twos. The hero is always sitting astride two groups, the one where he leaves to find		p 201
SITUATE	8	
finds himself closeted with his pastor, who forces him to situate himself socially, in relationship to the God of established religion		p 2
is not yet the case for a subject that can situate itself only in terms of the disjunctions of a recording		p 16
schizoid liberates a raw genealogical material, nonrestrictive, where he can situate himself, record himself, and take his bearings in all the		p 78

the familial complex? Even a writer like Reich—so careful to situate desire in relation to the forms of social production, demonstrating subject, and in what state? Is that the means to situate oneself personally in one's own society? And which society? The in delirium)? And what is this line, how can we situate schizophrenia and paranoia on either side of it? Our assumption investments that are simply reformist? And where do we even situate such and such a group? Did it ever have revolutionary excludes himself or is excluded: Artaud—the schizo), And where do we situate the psychoanalytic group within this complexity of social investments? Every	p 127 p 171 p 279 p 349 p 349
SITUATED 11	
matter, to a burning, living center of matter: ... this emotion, situated outside of the particular point where the mind is searching child, dead and alive: which is to say, he is situated wherever there is a singularity, in all the series and the fraudulent premium of his avatars. Partial object: a well situated scar—ambiguous besides—is better proof than all the memories in many different ways. In the first place, desiring-production is situated at the limits of social production; the decoded flows, at in the proper sense of the term, that is necessarily situated in relation to the desiring-inscription of the body without organs presence in the very interior of the body must be situated at the extreme limit; and with his mother the despot determinations that make use of this transformed apparatus. At first situated adjacent to communal property, then entering into the latter's composition	p 19 p 77 p 88 p 175 p 184 p 210 p 218
The fact that banks participate in both, that they are situated at the pivotal point between financing and payment, merely shows not, alienates or not, deforms or not. The problem is situated there, between unconscious group desires and preconscious class interests. It to be overcome through desiring-production. But why, precisely, is desiring-production situated at the always counteracted limit of capitalism? Why, at the	p 229 p 257 p 302
parents that in each case wealth or poverty will be situated, the relative richest or poorest, as empirical forms of social	p 355
SITUATES 6	
first of all the synthesis of recording that in effect situates, on its surface of inscription within the conditions of Oedipus man from Martinique who, in the process of his delirium, situates himself in relation to the Arabs and the Algerian War contrary, it is the libidinal investment of these determinations that situates their particular use in desiring-production, and the comparative operation of	p 70 p 90 p 100
dare use the term law for the fact that desire situates and develops its strength, and that wherever it is, it of view of functional multiplicity that alone is economic. (Szondi situates the problem clearly: why two kinds of drives qualified as remarks that seem to us to have a wide application, situates the problem at several levels. In the first place, Freud	p 111 p 333 p 353
SITUATING 4	
myself. The schizo has his own system of co-ordinates for situating himself at his disposal, because, first of all, he has for the sole purpose of introducing lack into desire, in situating and specifying persons and an ego under one aspect or lightly). He is the true founder of a materialist psychiatry. Situating the problem in terms of desire, he is the first beginning of psychotherapy and became for him a means of situating himself personally in his own society ... At other times, the	p 15 p 72 p 118 p 170
SITUATION 39	
permutations is supposed to be a response to the new situation or a reply to the indiscreet questioner. The disjunctive synthesis that resembles secondary psychic repression in the strictest sense: the situation of the body without organs or its equivalent is the far removed in time, finds itself in a totally new situation: it is faced with the task of decoding and deterritorializing decoding and deterritorializing the flows. Capitalism does not confront this situation from the outside, since it experiences it as the very he is uttering without changing anything fundamental to the analytic situation.... All of this is without consequence, since the analysis slides very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which he interprets as a contrary from the viewpoint of	p 12 p 32 p 33 p 33 p 66 p 79
the double bind, the double impasse, is instead a common situation, oedipalizing par excellence. And although it would require formalization, the	p 79
of by Russell is brought to mind by the double-bind situation: an alternative, an exclusive disjunction is defined in terms of a holy trinity, the means of access to a three-sided situation. It is clear that this extended familialism, wherein the family directly coupled to, the elements of the political and historical situation—the soldier, the cop, the occupier, the collaborator, the radical who constantly break all triangulations, and who prevent the entire situation from falling back on the familial complex and becoming internalized	p 80 p 94 p 97 p 97
interests and ideals of a class that their own objective situation should lead them to combat—it is not enough to progression: Through Oedipus the individual learns to live the triangular situation, the token of his identity, and at the same time repression and social repression; on the other hand, the particular situation of Oedipus in this social repression-psychic repression system. The two	p 104 p 109 p 113
it?), desire is shamed, stupefied, it is placed in a situation without exit, it is easily persuaded to deny itself in will presumably be able to savor the irony of this situation with more amusement than we can extract from it. The relationships of neurosis, psychosis, and also perversion depend on the situation of each one with regard to the process, and on returns to the maternal village. There his house expresses his situation well, being wedged between two sectors, the houses of the leave loaded with export goods, the Tiv elders deplore this situation, and know what is happening, but do not know where the other of slaves. Jean Nougayrol describes just such a situation: For the Sumerians, [a given sign] is water; the Sumerians You Greeks will never be anything but children! This special situation of the State as a category—oblivion and return—has a function that is perfectly contemporary and adapted to the situation within personified capital (the capitalist, the worker, the merchant, the flow and the labor flow find themselves in the same situation, determined by capitalist decoding or deterritorialization. But if it is insofar as possible). The capitalist State is in a different situation: it is produced by the conjunction of the decoded or of axioms within relative limits that are sufficiently wide. This situation ceased to exist long ago, and one must regard as what it no longer dominates. In a certain sense the situation has not changed; for what is invested through the family beginning of the nineteenth century. So it seems that the situation is far more complex than we made it out to the psychoanalyst's couch, to make it so that the analytic situation is incestuous in its essence, so that it is its sui, with no other reference than itself or the analytic situation. Psychoanalysis states clearly that unconscious representation can never be apprehended	p 120 p 131 p 136 p 167 p 176 p 208 p 218 p 232 p 234 p 252 p 253 p 264 p 299 p 307 p 313
genetic code that enables us to understand this kind of situation: for if the corresponding chain effectively forms codes, inasmuch as Russian Revolution, with its formation of a party apparatus. This situation is not at all adequate, however, for resolving the following of interest that are specifically reactionary and vaguely revolutionary. The situation is completely muddled. It seems that schizoanalysis can make use	p 328 p 344 p 350
in The Rat Man, the disguised repetition of the paternal situation, making it possible to enrich or impregnate Oedipus with a sublime alibi. But behind all this, there is an economic situation: the mother reduced to housework, or to a difficult and seeing that his clients play nice games. Now the economic situation, the relation to the outside, is what the libido invests motivations that lead someone to be psychoanalyzed: it involves a situation of economic dependence that has become unbearable for desire, or	p 354 p 356 p 356 p 356
one child—who can as such assume her or his situation in a capitalist society, precisely because this situation has nothing or his situation in a capitalist society, precisely because this situation has nothing to do with the phallus and castration, but the artist may be determined to rejoin an objective revolutionary situation in reaction against authoritarian designs of a State that is	p 356 p 356 p 379
SITUATIONS 6	
the mother. It could always be said that these extreme situations of war trauma, of colonization, of dire poverty, and so and that it is precisely because of this that these situations favor a psychotic development or explosion—but we have a paranoiac or accompanies him—sometimes the same man in two situations: the bush paranoiac and the village pervert. Once the socius be manipulated in relation to a great number of social situations. It seems that the pathological incisor is indeed mainly that controls and regulations tend to disappear or diminish only in situations where there is an abundant labor supply and an unusual can present both characteristics at the same time, in diverse situations that are nevertheless coexistent. A revolutionary group can already have	p 96 p 96 p 148 p 167 p 253 p 349

SIX	2	
on being confronted with a complete machine made up of six stones in the right-hand pocket of my coat (the pocket I was alive; I remember that at the age of six, on a house on the Boulevard de la Blancarde in		p 3 p 48
SIXTEENTH-CENTURY	2	
the encounter can therefore take place between Luther and the sixteenth-century Christians, or between Hitler and the German people, with corresponding		p 102
into account the institutions of a particular period (from the sixteenth-century Church to twentieth-century capitalist power), if only to see in		p 102
SIZE	1	
merely a distinction of regime, depending on their relationships of size. Except for this difference in regime, they are the same		p 31
SKETCH	1	
beginning of Le renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of the sign: the signs of		p 154
SKETCHED	4	
general line of the response is simple, it has been sketched out by Reich: it is social repression, the forces of		p 113
hand the history of the movement has never even been sketched out: the structure of the psychoanalytic group, its politics, its		p 118
and conducts us all to today's private man—the history sketched out by Artaud in his masterpiece Heliogabale. The entire history		p 211
and so on, that later belong to Oedipus, are already sketched out, but within a symbolic space where the object from		p 266
SKETCHES	1	
Neither term suits the film. Charles Chaplin in Modern Times sketches rather, on a very small scale, with a precise stroke		p 317
SKIN	3	
of nature: an infernal machine is being assembled. Under the skin the body is an over-heated factory,/ and outside,/ this new ceremony is reduced to that: a rock.... Furrowed skin, scarified earth, one and the same mark. The great book		p 3 p 190
anything but father-mother—this Oedipal filth that sticks to our skin. Yes, I desired my mother and wanted to kill my		p 269
SKY	6	
a machine. Celestial machines, the stars or rainbows in the sky, alpine machines—all of them connected to those of his		p 2
rat's ass, said Artaud, suspended from the ceiling of the sky), but it also redistributes these breaks in accordance with its		p 125
this dead rat's ass suspended from the ceiling of the sky, whence issues the daddy-mommy-me triangle, the uterine mother-father of a		p 143
of the soil as well as the rain from the sky and the general appropriation of the productive forces. Hence the		p 146
this dead rat's ass suspended from the ceiling of the sky. The organs begin by detaching themselves from the despotic body		p 211
phenomena such as electrical storms, the blue color of the sky and the blue-gray of atmospheric haze, the blue of the		p 292
SLAMS	1	
Freud apropos of the familial romance, before the Oedipal trapdoor slams shut? It is the direction rediscovered, at least hypothetically, by		p 354
SLANDERED	2	
exchanges possible). We must act quickly and soon. Incest, a slandered shallow stream. Although we can see social production's interest in		p 120
it is the boundary line between the two—Incest, that slandered shallow stream—always crossed already or not yet crossed. For		p 161
SLAP	1	
with water. Say that it's Oedipus, or you'll get a slap in the face. The psychoanalyst no longer says to the		p 45
SLASH	1	
one another according to schizzes that turn against capitalism and slash into it. Capitalism, which is always ready to expand its		p 376
SLASHED	1	
father as the simulacrum of the despotic Law, with the slashed, split, castrated ego, are the products of capitalism insofar as		p 269
SLAUGHTER	1	
making others ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the name of the social order, and		p 269
SLAVE	3	
shoulders its own burden. Not that man is ever the slave of technical machines; he is rather the slave of the		p 254
ever the slave of technical machines; he is rather the slave of the social machine. The bourgeois sets the example, he		p 254
capital, internalization of the infinite debt. I too am a slave—these are the new words spoken by the master. Only		p 254
SLAVERY	6	
such a point, indeed, that they actually want humiliation and slavery not only for others but for themselves? Reich is at		p 29
language establishes its sovereignty, as a servitude or a generalized slavery visited upon the masses. It has also been shown that		p 207
a capitalism properly speaking, but rather a regime based on slavery. Or the example of feudalism: there again private property, commodity		p 223
feudalism, and occasionally even the re-establishment of a kind of slavery (esclavagisme). And it is well known that the monopolistic action		p 223
and its realization in forms other than consumption. The generalized slavery of the despotic State at least implied the existence of		p 254
the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even		p 254
any masters		
SLAVES	5	
language: two languages (langages), one of masters, the other of slaves. Jean Nougayrol describes just such a situation: For the Sumerians		p 208
biunivocalization, application, and linearization of the chain between masters and slaves; the introduction of the law into desire, and of desire		p 215
subjugation: there are no longer even any masters, but only slaves commanding other slaves; there is no longer any need to		p 254
no longer even any masters, but only slaves commanding other slaves; there is no longer any need to burden the animal		p 254
his own enjoyment: more utterly enslaved than the lowest of slaves, he is the first servant of the ravenous machine, the		p 254
SLAVS	2	
who are threatened by the Jews, the Catholics, and the Slavs. In his intense metamorphoses and passages, Schreber becomes a pupil		p 89
of a city where the Germans are fighting against the Slavs, and a girl defending Alsace against the French. At last		p 89
SLEEP	4	
of this young child who can live, eat, defecate, and sleep only if he is plugged into machines provided with motors		p 37
not threaten a society because it is a desire to sleep with the mother, but because it is revolutionary. And that		p 116
father: isn't that what you want, to kill me, to sleep with your mother? It is first of all a father's		p 273
are a perverse reterritorialization in relation to the deterritorialization of sleep and nightmares. But why return to dreams, why turn them		p 316

SLEEPING	1	
co-opted, not works, which will always come to awake a sleeping youth, and which never cease extending their flame. As for		p 133
SLEPT	1	
who were moulding life, who were life itself, ate little, slept little, owned little or nothing. They had no illusions about		p 27
SLICED	1	
the more manifest in that what it absorbs is not sliced from the surplus value of the firms, but added to		p 235
SLICING	1	
which must not be confused with breaks that are a slicing off (coupures-prelevements). The latter have to do with continuous fluxes		p 39
SLIDE	3	
that always amount to the same as they shift and slide about. As in the case of Beckett's mouth that speaks		p 12
mothers and our sisters melt in our arms; their names slide on their persons like a stamp that is too wet		p 162
be as unfettered as the noncoded flows that shift and slide on the desert of a body without organs. For it		p 163
SLIDES	1	
situation.... All of this is without consequence, since the analysis slides off the couch like water off a duck's back. The		p 66
SLIDING	1	
machine, however. Everything about it is different: its cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures		p 18
SLIGHT	2	
my share, I feel justified in accepting it as some slight compensation for the inordinate measure of suffering and privation that		p 16
positive characteristics in terms of partial objects and flows. This slight shift—which did not suppress mythical castration but made it		p 60
SLIGHTEST	4	
the case of run-of-the-mill practitioners who no longer have the slightest notion of what the psychoanalytic movement is all about. It		p 45
poised in its web, observing nothing, but responding to the slightest sign, to the slightest vibration by springing on its prey		p 68
observing nothing, but responding to the slightest sign, to the slightest vibration by springing on its prey. Everything begins with nebulae		p 68
of escape. We don't feel any need to attach the slightest importance to psychoanalysis's claim to cure neurosis, since, for it		p 361
SLIP	6	
To be a chlorophyll- or a photosynthesis-machine, or at least slip his body into such machines as one part among the		p 2
is to say about this, and have been quick to slip into the expected clinical mold. Dark world, growing desert: a		p 86
apparent, it is forced to simulate structural states and to slip into states of forces that serve it as masks. What		p 91
And if the family is able in this manner to slip into the recording of desire, it is because the body		p 120
couch, rather than the decoded flows of desire that flee, slip away, and take us where? Such is neurosis, the displacement		p 135
for a single organ to flow outside this apparatus or slip away from the body of the despot. This is because		p 213
SLIPPERY	3	
to resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as a barrier. In order to resist		p 9
syntheses between the two amount to the same on the slippery surface. Whereas the either/or claims to mark decisive choices between		p 12
the ordinary sense of the word. It remains fluid and slippery. Agents of production likewise alight on Schreber's body and cling		p 15
SLIPS	3	
call schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses of desiring-recording, it		p 75
imposes the ideal		
a paternal law, their struggles and their relationships. But Engels slips in a reproach that changes everything: it really seems as		p 107
arises. Under the precocious action of social repression, the family slips into and interferes with the network of desiring-genealogy; it assumes		p 120
SLIVER	1	
says Clastres in an admirable text—but not like a sliver of bamboo, which cuts too easily. Choosing the right stone		p 190
SLOGAN	2	
basically renewing the thrust of nineteenth-century psychiatry according to the slogan put forward by Hochman: From the family to the		p 94
institution		
with which it represents its own sexuality. The schizo analytic slogan of the desiring-revolution will be first of all: to each		p 296
SLOW	1	
long time ago, although the news of the event is slow to reach us, and there survives in us the memory		p 240
SLOWLY	2	
discordant notes, and unresolved chords, rather than allowing them to slowly wind down to a close or gradually die away into		p 31
it has to be undermined and penetrated with a file, slowly and with patience as I see it. What is at		p 136
SLUMBER	2	
of the sexes, both in Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion and the utter innocence of		p 43
horrors, but they are not anthropomorphic. It is not the slumber of reason that engenders monsters, but vigilant and insomniac rationality		p 112
SLUMBERING	1	
carrying along with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal of		p 105
schizoanalysis: to		
SMALL	14	
only connection is that between partial objects and agents. The small child lives with his family around the clock; but within		p 47
flow capable of subverting the field of psychoanalysis. The object (small o) erupts at the heart of the structural equilibrium in		p 83
it is because every position of desire, no matter how small, is capable of calling into question the established order of		p 116
my father's being so distant with me and from the small amount of affection shown me by my mother. So I		p 121
filiation, and insofar as they operate at the level of small segments: it is these groups of men residing in the		p 147
the other, an act of liberation through the abolition of small debts. But the State operates by means of euphemisms. The		p 196
of markets. That is, when capitalism functions with a very small number of axioms within relative limits that are sufficiently wide		p 253
series of levers, beginning with those levers that are too small for microscopic detection?), the other according to which machines are		p 284
singularities of the living, that is to say, between the small machines scattered in every machine, and the small formations dispersed		p 286
between the small machines scattered in every machine, and the small formations dispersed in every organism: a domain of nondifference		p 286
between		

But the genic unconscious is familial only to a very small degree, much less so than Freud's unconscious, since the diagnosis Charles Chaplin in Modern Times sketches rather, on a very small scale, with a precise stroke, the finished design of several Beckett: stones, pockets, mouth; a shoe, a pipe bowl, a small limp bundle that is undefined, a cover for a bicycle social machines without the desiring-machines that inhabit them on a small scale. Nor is there any molecular chain that does not	p 290 p 317 p 324 p 340
SMALL-TIME 1	
conditioned profits, but on the contrary itself explains that a small-time capitalist, with no great profits or hopes, fully maintains the	p 374
SMALLER 3	
I took a big train and put it beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked axioms for many other things besides, things that are much smaller, tiny even, absurdly insignificant; it has a peculiar passion for have an interest, in this sense, are always of a smaller number than those whose interest, in some fashion, is had	p 45 p 253 p 344
SMALLEST 1	
family and the wrongs in the person of the family's smallest member, the child. The way in which he posits an	p 270
SMASHING 1	
tangent of deterritorialization, causing the flows of desire to circulate, smashing the limit, breaching the wall. But it is not just	p 349
SMELLING 1	
anus, ejected from the social field—the obsessive fear of smelling bad. The entire history of primitive coding, of despotic overcoding	p 211
SMELLS 2	
the right to enter the analyst's office and say it smells bad there. It reeks of the great death and the of entering their offices, opening the windows and saying, It smells stuffy in here—some relation with the outside, if you	p 334 p 357
SMILE 3	
even if this proposition is accompanied by the analyst's little smile. We are surprised when we hear a knowledgeable analyst mention too steady a look, a mouth with too unfamiliar a smile; each organ is a possible protest. It is at one him the look of Cassius, lean and hungry, and the smile of Cassius, who smiles in such a sort as if	p 64 p 211 p 211
SMILES 1	
Cassius, lean and hungry, and the smile of Cassius, who smiles in such a sort as if he mock'd himself. A	p 211
SMITH 4	
would seem. (It was an immense step forward for Adam Smith to throw out every limiting specification of wealth-creating activity—not the form of agriculture and landed property. And even Adam Smith discovers the great essence of wealth, abstract and subjective, industrial but as an interior religiosity; that the merit of Adam Smith and Ricardo was to have determined the essence or nature of the analyst. Freud is the Luther and the Adam Smith of psychiatry. He mobilizes all the resources of myth, of	p 258 p 259 p 270 p 271
SMOKESTACK 1	
a home-grown Maoist planted like an anchorite on a factory smokestack? Always the addition of an axiom to seal off a	p 378
SMOKESTACKS 1	
of bad short stories.... with your belly of strikes and smokestacks with your chin of Trotsky and the Spanish War with	p 279
SMOOTH 1	
order to resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as a barrier. In order to	p 9
SMOOTHLY 1	
THE DESIRING-MACHINES 1 Desiring-Production It is at work everywhere, functioning smoothly at times, at other times in fits and starts. It	p 1
SNACK 1	
to be precise), just as I was eating my afternoon snack—a chocolate bar that a certain woman known as my	p 48
SNAP 1	
absolute little picture of himself, herself. ... A picture! A Kodak snap, in a universal film of snaps. Each person as a	p 266
SNAPS 1	
A picture! A Kodak snap, in a universal film of snaps. Each person as a little triangulated microcosm—the narcissistic ego	p 266
SNARING 1	
comes to usurp the place of the representative of desire, snaring the unconscious in the trap of its paralogisms, crushing the	p 178
SNIVELING 1	
abjectness—become a desire to be loved, and worse, a sniveling desire to have been loved, a desire that is reborn	p 334
SNOWBALL 1	
progression and regression: your father, and your father's father, a snowball gathering speed as it moves from Oedipus all the way	p 108
SNOWFLAKES 1	
the other hand, he is in the mountains, amid falling snowflakes, with other gods or without any gods at all, without	p 2
SNUFF 1	
When Robert Jaulin describes the little balls and pinches of snuff used in a certain initiation ceremony, he shows that they	p 36
SO 313	
is there from the very beginning. But that is not so at all: Oedipus presupposes a fantastic repression of desiring-machines. And from yet another, it returns its refuse to nature; and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship	p 3 p 3
recording process and consumption directly determine production, though they do so within the production process itself. Hence everything is production: production	p 4
with another machine is always established, along a transverse path, so that one machine interrupts the current of the other or described as overstuffed, and if finished it was only in so far as there was no way of adding anything more	p 6 p 6
of the table, having been gradually reduced, was disappearing, with so little relation to the clumsy framework that the thing did	p 6

mode of production. When Claude Levi-Strauss defines bricolage, he does so in terms of a set of closely related characteristics: the machine. We shall not inquire how all this fits together so that the machine will run: the question itself is the organism / organisms are the enemies of the body. Merely so many nails piercing the flesh, so many forms of torture of the body. Merely so many nails piercing the flesh, so many forms of torture. In order to resist organ-machines, the in the machine as fixed capital. Machines and agents cling so closely to capital that their very functioning appears to be does not attempt to resolve contradictions, but to make it so that there are none, and never were any. The body the recording of the entire process of production of desire, so that desiring-machines seem to emanate from it in the apparent cause by communicating the apparent movement (the fetish) to them. So true is it that the schizo practices political economy, and capital). Machines attach themselves to the body without organs as so many points of disjunction, between which an entire network of touchy mood, he may even accept the banal Oedipal code, so long as he can stuff it full of all the all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines work in a connective fashion, from

form of lines standing for catastrophe or collapse that are so many disjunctions surrounded by spirals. The schizo maintains a shaky and being reborn with each new state. It's me, and so it's mine... Even suffering, as Marx says, is a form this fact: the rate of cosmic sexual pleasure remains constant, so that God will find a way of taking his pleasure his pleasure with Schreber, even if in order to do so Schreber must transform himself into a woman. But Schreber experiences measure of suffering and privation that has been mine for so many past years. Just as a part of the libido behind the third synthesis of the unconscious: the conjunctive synthesis so it's ... , or the production of consumption. We must examine how add, when I am by myself, and never, at least so far as I am able to avoid it, in the new alliance between the desiring-machines and the body without organs so as to give birth to a new humanity or a conjunctive synthesis of consumption in the form of a wonderstruck So that's what it was! Michel Carrouges has identified a certain becoming a woman, that I am becoming a god, and so on, which is neither delirious nor hallucinatory, but will project the real and cut off from life—that he is so often thought to be? Worse still: how can psychiatric practice and nothing else whatsoever? How could the conjunctive synthesis of So that's what it was! and So it's me! have been the conjunctive synthesis of So that's what it was! and So it's me! have been reduced to the endless, dreary discovery have been reduced to the endless, dreary discovery of Oedipus: So it's my father, my mother? We cannot answer these two figures, and how very different the connective tissue of the So it's ... is from the Oedipal tissue. How can we sum the nature of the violent oscillations that overwhelm an individual so long as he seeks only his own center and is of individualities must be undergone by each of these oscillations, so that as a consequence the fortuitousness of this or that of the Nietzschean discourse, which have now become the repertory, so to speak, of his histrionicism. It is not a matter body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as deeply involved still lives, extending over a period of forty years or so; it is, rather, a parody of the process of recollection conception of the ego. And what prevented him from doing so was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me specific nature of the schizo, regardless of whether we do so with love and pity or disgustedly spit out the mouthful allowed to go on and on endlessly in a void, so as to provoke that horror of ... extremity wherein the soul has given us precious insights, on this point as on so many others, because his idealism was remarkably atypical. Contrasting the shift, and does not outlive them. For that reason it so often becomes the desire to die, whereas need is a plants; we have long since been unable to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear political philosophy is still precisely the one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight the artist presents paranoiac machines, miraculating-machines, and celibate machines as so many technical machines, so as to cause desiring-machines to undermine machines, miraculating-machines, and celibate machines as so many technical machines, so as to cause desiring-machines to undermine technical machines. Even more is itself a desiring-machine. The artist stores up his treasures so as to create an immediate explosion, and that is why of the psychoanalyst (yes, my boss is my father, and so is the Chief of State, and so are you, Doctor my father, and so is the Chief of State, and so are you, Doctor). The pervert is someone who takes the curious that Melanie Klein, whose discovery of partial objects was so far-reaching, neglects to study flows from this point of view to turn endlessly round and round in a total vacuum, so as to produce the child-machine? How has the process turned this domain seems, simply because of its multiplicity—a multiplicity so complex that we can scarcely speak of one chain or these signs are not themselves signifying. The code resembles not so much a language as a jargon, an open-ended, polyvocal formation chains, linearizes them, biunivocalizes them, and uses the bricks as so many immobile units for the construction of an imperial Great sum that never succeeds in bringing its various parts together so as to form a whole. That is because the breaks merely waiting for the last one to be turned up, so that they may all be glued back together to create time to the whole as some inspired fragment composed separately.... So Proust writes of the unity of Balzac's creation, though his to be rather awkwardly formulated by classic mechanism and vitalism, so long as the whole is considered as a totality derived prone to see everything in terms of Oedipus, we do so only in order to demonstrate what a forcing was necessary Answer daddy-and-mommy when I speak to you! Even Melanie Klein. So the entire process of desiring-production is trampled underfoot and reduced close up? Under what conditions does this triangulation divert desire so that it flows across a surface within a narrow channel and to see if I liked being alive, and if so why. That is the crucial point: a question occurs to thereby stifling the whole of sexuality as production of desire so as to recast it along entirely different lines, making of domain of the unconscious as well as the sociohistorical domain, so as to shatter the iron collar of Oedipus and rediscover does one dare reduce to the paternal theme a delirium so rich, so differentiated, so divine as the Judge's—since the dare reduce to the paternal theme a delirium so rich, so differentiated, so divine as the Judge's—since the Judge in to the paternal theme a delirium so rich, so differentiated, so divine as the Judge's—since the Judge in his memoirs become possible to write in the history of the movement: so even we are still pious! Let us recall Marx's great Liberation movements are correct in saying: We are not castrated, so you get fucked. And far from being able to get mommy is seated, and they have orgasms for having been so evil, for having tortured so well. It's so bad, but have orgasms for having been so evil, for having tortured so well. It's so bad, but also so good! Perhaps one having been so evil, for having tortured so well. It's so bad, but also so good! Perhaps one will recall a for having tortured so well. It's so bad, but also so good! Perhaps one will recall a sequence from the film no longer be there to see how things are going. So he takes stock of the obstacles to treatment, with the this reason interpretation is always retrospective, as the perceived meaning. So that was what this meant. . . . What is serious is that personal and segregative use. For what is the meaning of so that was what this meant? The crushing of the so so that was what this meant? The crushing of the so onto Oedipus and castration. The sigh of relief: you see with Oedipus and castration, we are reduced to them: either so as to measure us against that cross, or to establish woman the one in whom the female part, dominates statistically. So that at the level of elementary combinations, at least two the material kind of pleasure they take does not matter, so long as they can relate it to a male countenance critical revolution, Kant intended to discover criteria immanent to understanding so as to distinguish the legitimate and the illegitimate uses of the syntheses of the unconscious as found in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious defined by the immanence God as the a priori principle of the disjunctive syllogism, so that all things derive from it by a restriction of restrictive, and negative use of the disjunctive synthesis. We are so molded by Oedipus that we find it hard to imagine like a spore case inflated with spores, releases them as so many singularities that he had improperly shut off, some of then no longer this closed box to which loved being so well preserved, but a partition came crashing down—an event can finally die. That is why the schizophrenic God has so little to do with the God of religion, even though among these global persons and in relation to the ego. So that the transgression of the prohibition becomes correlatively a confusion everybody knows what psychoanalysis means by resolving Oedipus: internalizing it so as to better rediscover it on the outside, in social were tempted to reclose the Oedipus yoke, didn't they do so to the extent that Lacan seemed to maintain a kind organs] to the present time, ... I was looking ...—not looking so much as just feeling—ahead of me was lying the Jones. But if everything commingles in this fashion it does so in intensity, with no confusion of spaces and forms, since by intensive vibrations, and that animate cruel personages only in so far as they are induced organs, parts of desiring-machines (mannequins about solely within complexes of forces that determine persons as so many intensive states embodied in a criminal, ceaselessly passing beyond the Mexican cities, the Greek gods, and the discovered continents so as to extract from them this always-surplus reality, and to

schizophrenic as the petty thief is to the daring safecracker. So the question returns: what reduces the schizophrenic to his autistic short, jointed paws, inside which they supposedly put the Dauphin so he could flee. And then, all around, there are agents the jealous and hostile uncles, who are not persons but so many states of rising and falling through which the pretender pretenders into account by denouncing them as fake. What is so ingenious is that he takes other pretenders into account by the pretender lacks. The conjunctive synthesis can therefore be expressed: So I am the king! So the kingdom belongs to me synthesis can therefore be expressed: So I am the king! So the kingdom belongs to me! But this me is merely relation to the whites and the May '68 events, and so on: I fell sick from the Algerian problem. I had the floating contents of the historical delirium would derive, as so many glittering reflections in an imaginary mirror? Is the trinitary them. Such is also the case, and all the more so, for Lacan's disciples, when they take up the distinction between its values, relations of Family-Child, Transgression-Punishment, Madness-Disorder; to arrange things so that disalienation goes the same route as alienation, with Oedipus	p 88 p 88 p 88 p 88 p 88 p 90 p 91 p 92 p 93
situations of war trauma, of colonization, of dire poverty, and so on, are unfavorable to the construction of the Oedipal apparatus factors in neurosis bear out: how could it be otherwise, so long as the actual factor is conceived of in this faulty use of the conjunctive synthesis, leading to the statement, So it was your father, so it was your mother ... It synthesis, leading to the statement, So it was your father, so it was your mother ... It is not at all surprising real in favor of a symbolic relationship between two articulations: so that is what this meant. Everything is made to begin the one side there is the great man defined oedipally: so he killed the father, in a murder without end, either do everything. Besides, he deals just enough with other causes so as to give us a foretaste: he takes into account with its economic and financial mechanisms, its political formations, and so on, can be desired as such, in whole or in and racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain shiftings where the unconscious itself oscillates between	p 96 p 99 p 101 p 101 p 101 p 102 p 102 p 104 p 105
that extracts from the text its revolutionary force. The exclamation So it's ... !, or the meditation of Igitur on race, in an God, for good measure and to be done with it, so as to render the event comical. And he explains that plodding around in the unconscious. He means that what takes so long in coming to consciousness is the news that the the father never existed (or if they did, it was so long ago, perhaps during the Paleolithic). All they did was already broken between man and nature, man and the world, so that man must be produced as man by something exterior one body to another: your father, your father's father, and so on. The organized body is the object of reproduction by God, is what has become impossible, a matter of indifference, so true is it that to affirm or deny such a the Oedipal apparatus must not only be generalized in time so as to account for all the triangular experiences of the of his work: it's anything you want it to be, so long as it works—It works too, believe me, as as double hold like a full nelson hold in wrestling, so as to better describe the treatment forced on the unconscious use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so as to attain the production of desiring-machines, and to reach	p 106 p 106 p 106 p 107 p 107 p 108 p 108 p 109 p 109 p 110 p 112
not rather create the type in yourself? Whether this be so or not, what seems infinitely more important is—why revert Death on the Installment Plan (Mort a credit) cries out: So you want to see me die, eh, is that what kill your father. And we docile subjects say to ourselves: so that's what I wanted! Will it ever be suspected that fictitious in the order of desire or of the instincts, so as to persuade its subjects that they had the intention repression comes to bear in principle or in reality (Ah, so that's what it was!). D. H. Lawrence—who does not like the ego, belongs to the conscious or mental-subjective self. So the first analyses are, or should be, so impersonal that mental-subjective self. So the first analyses are, or should be, so impersonal that the so-called human relations are not involved. The desire, and even to find something more efficient than repression, so that repression, hierarchy, exploitation, and servitude are themselves desired. It	p 113 p 114 p 114 p 115 p 115 p 115 p 115 p 116
condition of culture acting against the incestuous drives: Reich goes so far as to say that the crucial turning point of mass investments, they seemed to him to derive from ideology, so that psychoanalysis merely had the role of explaining the subjective I am sure of it, came from my father's being so distant with me and from the small amount of affection the small amount of affection shown me by my mother. So I decided that one day I would show them. If socially difficult position that was growing more and more suffocating. So, do you believe these two groups are capable of being Laing have grasped what process signified, and its fulfillment—and so escaped the familialism that is the ordinary bed and board to complete the process, they never cease failing to do so. The neurotic impasse again closes—the daddy-mommy of oedipalization, America spread his values. Artaud puts it well: all writing is so much pig shit—that is to say, any literature that law of the signifier, marked by castration, triangulated in Oedipus. So they displace the limit, they make it pass into the a residual bit of ground to which one still clings so as not to be carried off by the deterritorialized flows in the flow that feeds one and the same desiring-machine, so many local fires patiently kindled for a generalized explosion—the define its limit and the possibility of its own dissolution, so that it is constantly opposing with all its exasperated strength is because the primitive machine subdivides the people, but does so on an indivisible earth where the connective, disjunctive, and conjunctive name. But the continuity of the structure laterally is not so expressed. Instead, it is maintained by a continuing chain of comes to a standstill in certain places, on certain occasions, so that a stock may be re-formed. There are no productive segmentary organization requires paradoxically that its mechanisms be ineffectual enough so that fear remains the motor of the whole? And what	p 117 p 119 p 121 p 121 p 124 p 131 p 133 p 134 p 135 p 136 p 137 p 140 p 145 p 146 p 149 p 152
maintains the merchant and the blacksmith in a subordinate position, so that the flows of exchange and the flows of production decoded flow? If capitalism is the universal truth, it is so in the sense that makes capitalism the negative of all First, when he admits having recoiled too long before this—so serious (he says)—discovery of a homosexual representation (there we are homosexuals, and to be sure, they are never more so than when they arrange marriages). Then again—and this is lead to a reduction in the humanization of the universe, so that any solution that is sought will be a solution the subject has nothing to say in his own name so long as he adheres to the traditional norms? Doesn't the machine) and mobilizes flows that are effectively decoded, but does so by substituting for the codes a quantifying axiomatic (une axiomatique political, economic, and religious dimensions that would go beyond sexuality. So long as the problem is put in this manner, so So long as the problem is put in this manner, so long as a choice is imposed between libido and numen on the ancient biocosmic memory. That is why it is so important to see debt as a direct consequence of the be in the position of someone who has been robbed, so as to demonstrate clearly that he does not expect an but as that which must be exorcised, encasted, severely restricted, so that no corresponding value can develop as an exchange value with the correctives that must be introduced into this conception so that the structure is able to function. First of all same mark. The great book of modern ethnology is not so much Mauss's The Gift as Nietzsche's On the Genealogy of gods who enjoy cruel spectacles, and in punishment there is so much that is festive! So much is pain part of and in punishment there is so much that is festive! So much is pain part of an active life and an new exterior forces, put in the service of other ends; so true is it, said Nietzsche, that what is called the make incest possible, and to implement this in sovereign fashion, so that the exercise of psychic repression and the service of force that is connoted along with that of the other, so as to perform the great task of germinal intense repression or reacting; everything is a matter of use and function. So that when one considers the whole of territorial representation, one the signifier. It is curious, therefore, that one can show so well the servitude of the masses with respect to the an operation of biunivocalization organizes itself around a despotic signifier, so that a phonetic and alphabetical chain flows from it. Alphabetical	p 153 p 153 p 165 p 165 p 169 p 170 p 176 p 182 p 182 p 185 p 186 p 186 p 187 p 190 p 191 p 191 p 196 p 201 p 203 p 204 p 207 p 208
machine that welds desire to the Law, because, everything considered—so Lacan thinks—this is indeed the form in which the graphism is flattened onto the voice—the graphism that, not so long ago, was inscribed flush with the body—body representation at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in the cycle of intensities. This	p 209 p 209 p 210
wave of shit in his sewer tomb—all writing is so much pig shit, all writing is this simulation, sperm and opposition to those just mentioned—the two features that Kafka so forcefully developed: first, the paranoiac-schizoid trait of the law (metonymy	p 211 p 212
Lawtaking the debtor's side against the creditor when necessary, so as to consolidate the infinite debt. As vengeance, and a the sickest interiority, the trap for desire, its ugly growth. So long as the history of desire does not experience this puts an end to the dramatic elaboration of the dunestea. So that in the end one no longer really knows what of conscientious historians: village communes here, industrial societies there, and so on. The differences could be determining only if the despotic	p 213 p 217 p 219 p 220
scared back into himself, the creature imprisoned in the state so as to be tamed.... 9 The Civilized Capitalist Machine The of feudalism, but rather the contrary, and that is why so much time was required between the two. There is a	p 222 p 223

pact with the devil that Marx describes—the industrial eunuch: so it's your fault if ...) At the heart of Capital, Marx means of production through the formation of industrial capital; and so on. Let us consider more in detail how the elements and machinery) All sorts of contingent factors favor these conjunctions. So many encounters for the formation of the thing, the unnamable quanta. This abstract quantity nonetheless must have some particular value, so that it still appears only as a relation of magnitude body. The merchant is continually speculating with the maintained territorialities, so as to buy where prices are low and sell where of simply representing the relations of commodities, it enters now, so to say, into relations with itself. It differentiates itself as which I have a right to, which are my due, so they're mine); in the other case, signs of the power
 But this dissimulation does not depend on a faulty understanding so much as it expresses the capitalist field of immanence, the supply the underdeveloped countries with capital, but quite the opposite. So true is it that primitive accumulation is not produced just more on the periphery. It will be said that, even so, at the center the falling tendency retains its restricted sense mastered a flow of knowledge, information, and training, he is so absorbed in capital that the reflux of organized, axiomatized stupidity that the reflux of organized, axiomatized stupidity coincides with him, so that, when he goes home in the evening, he rediscovers wants for, goods and services which no one needs. And so interdependent are the various sectors and branches of the economy are used to control the minds of the people, and so on and so on. Thus the three segments of the ever widening capitalist control the minds of the people, and so on and so on. Thus the three segments of the ever widening capitalist axiomatic of capitalism, always ready to widen its own limits so as to add a new axiom to a previously saturated level of ideology, that the integration of desire is achieved. So what is the solution? Which is the revolutionary path? Psychoanalysis writing and printing, and in some measure continue to do so. The fact nonetheless remains that writing typically plays the role Or whether, on the contrary, they break through this wall so as to set flows in motion, and establish breaks that which again shows that the death of writing is infinite, so long as it arises and arrives from within.) Similarly, in formed by the passive line and the surface it engenders, so as to reveal—as in Paul Klee—those intermundia that the process, and steering the schizzes toward shores he has so recently left behind: toward coded or overcoded territories, spaces, and of the signifier was raised: that enormous archaism that causes so many of us to groan and bow under its weight dangerous for capitalist production and charged with a revolutionary potential, so long as these flows are not co-opted or absorbed by through the wall or absolute limit? The capitalist axiomatic is so rich that one more axiom is added-for the books of agent of inscription. That is what Althusser and Balibar show so well: how juridical and political relations are determined as dominant and extrachemical factors that select and appropriate the cellular connections. So many reasons for defining capitalism by a social axiomatic that
 of internal limits; and the effusion of antiproduction within production so as to be filled by the absorption of surplus value images do not initiate a making public of the private so much as a privatization of the public: the whole world decoded and axiomatized flows. The capitalist State completes the becoming-concrete so fully that, in another sense, it alone represents a veritable
 widenings of the limits. Never before has a State lost so much of its power in order to enter with so so much of its power in order to enter with so much force into the service of the signs of economic an axiom for the working class, for the unions, and so on. But it is always prepared to add more axioms them both in the continually expanded reproduction of its limits. So that the bourgeois is justified in saying, not in terms objective being they define as class interest remains purely virtual so long as it is not embodied in a consciousness that desires against one's own interests: capitalism profits from this, but so does socialism, the party, and the party leadership. How does of the principal aspects of this function consists in reterritorializing, so as to prevent the decoded flows from breaking loose at other hand and at the same time, it can do so only in the framework of its own limited purpose, as of the fluxion of the flows? What can be done so that the decoding and the deterritorialization constitutive of the system it effects the first great movement of deterritorialization, but does so by adding its eminent unity to the territorial communes that elements of the representation of desire in the modern socius. So we come back to the question: in each case what economic reproduction has already preformed the form of the material so as to engender, there where they are needed, the capitalist and filiations no longer pass through people but through money; so the family becomes a microcosm, suited to expressing what it social person, and the subject of enunciation, the private person. So it's your father, so it's your mother, so it's you subject of enunciation, the private person. So it's your father, so it's your mother, so it's you: the familial conjunction results private person. So it's your father, so it's your mother, so it's you: the familial conjunction results from the capitalist conjunctions diverts the flows: composite images, images flattened onto other images, so that when this operation reaches its outcome the little ego (the repressing representation): the formal operations of flattening, extrapolation, and so on, that later belong to Oedipus, are already sketched out
 who, wanting to destroy a pylon, balanced the plastic charges so well that the pylon blew up and fell back into kill! but in the name of the social order, and so daddy-mommy will be proud of me; the double direction given which they confront in the course of struggles and compromises; so that what is invested through the breaks and segments of form of the private ownership of the means of production. So that capitalism is without doubt the universal of every society substitute the individual fantasy that makes the real parents into so many innocents or even victims. For the family must appear his very fine analysis: the familialism inherent in psychoanalysis doesn't so much destroy classical psychiatry as shine forth as the latter's where it ceases to be the image of an image, so as to discover the abstract figures, the schizzes-flows that it paranoiac, before it is the childhood feeling of a neurotic. So it is that psychoanalysis has much difficulty extracting itself from a son of his own? Hmm ... What the film shows so well, to the shame of psychiatrists, is that every delirium high degree, and that is not originally economic, political, and so forth, before being crushed in the psychiatric and psychoanalytic treadmill less than schizophrenia as independent of all familial pseudo etiologies, so as to make them bear directly upon the social field to the imaginary birth of the mass phenomenon, and does so at a level that is still microscopic. The body without mean those statistical forms into which the machines enter as so many stable forms, unifying, structuring, and proceeding by means of this passage appears in the organic machines, but no less so in the social machines with other laws and other figures is familial only to a very small degree, much less so than Freud's unconscious, since the diagnosis is carried out by which one must go beyond the molar to the molecular—so acutely that he takes exception to all statistical interpretations of to circulate; the way the bourgeoisie fucks the proletariat; and so on. And there is no need to resort to metaphors these aggregates. In a few sentences Marx, who is nonetheless so miserly and reticent where sexuality is concerned, exploded something that
 start. And what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text, when he sees the opening of the subject into desire through castration? Long live castration, so that desire may be strong? Only fantasies are truly desired unconscious in this way? For never has Engels's remark regained so much meaning: you'd think the psychoanalysts really believed in all all the forces of myth and religion and with phylogenesis, so as to ensure that the little familial representation has the not rather create the type in yourself? Whether this be so or not, what seems infinitely more important is—why revert but this new world can only be bodied forth in so far as it is conceived. And to conceive there must of the eighteenth and the beginning of the nineteenth century. So it seems that the situation is far more complex than such and such a code. Psychoanalysis must undo the codes so as to attain the quantitative and qualitative flows of libido much closer: desiring-machines are in social machines and nowhere else, so that the conjunction of the decoded flows in the capitalist of so-called free labor, as the property of the workers (so that the State restrictions on the substance or the content the main concern of psychoanalysis, yet never have we been so close. For here again, as we have seen previously, it expresses reservations about the adequacy of the structure, he does so only in the name of a theater necessary for the broken-down familial bed with the psychoanalyst's couch, to make it so that the analytic situation is incestuous in its essence, so so that the analytic situation is incestuous in its essence, so that it is its own proof or voucher, on a the infinite subjective representation. We will muster all our strength so as to believe in these images, from the depths of that governs our relationships with them and our identifications as so many effects of a symbolic signifier. The good identification. We this pure fable, if not the silence imposed on desiring-machines so that Oedipus can develop, be fortified in us, so that desiring-machines so that Oedipus can develop, be fortified in us, so that it can accumulate its poisonous sperm and gain the become a living example, an advertisement, a theorem in action, so as to attract our children to Oedipus: we have evolved can inject the venom. Oedipus has to become an idea so that it sprouts each time a new set of arms away at daddy-mommy, being blocked and triangulated on the couch; So it's ... Psychoanalysis, no less than the bureaucratic or military apparatus
 more radical than he thought: there is no unconscious material, so that schizoanalysis has nothing to interpret. There are only resistances have reached the ultimate and irreducible terms of the unconscious so long as you find or restore a link between two identify with the character of Modern Times, but to experience so directly the resistance of the events that he accompanies this such, Chaplin perverts the laughter, which comes to be like so many short-circuits of a disconnected piece of machinery. Critics have

process, or on the contrary its interruption—the two are so closely interrelated that they can only be evaluated each within an asylum, or a little Beckettian land, a garbage can, so they can become catatonic in a corner. But in a perversion! More artifice!—to a point where the earth becomes so artificial that the movement of deterritorialization creates of necessity and their molecular dispersion. Let us therefore return to the rule so clearly stated by Serge Leclair, even if he sees this that other partial objects will break. The flows are two-headed, so to speak, and it is by means of these flows to account for with the notion of flow-schiz or break-flow. So that the true activities of the unconscious, causing to flow of death. As the authors of horror stories have understood so well, it is not death that serves as the model an experience, that he makes of it a transcendent principle. So that the psychoanalysts who refused the death instinct did so So that the psychoanalysts who refused the death instinct did so for the same reasons as those who accepted it: some are children in comparison to modern man and his axiomatic (so many unemployed are needed, so many deaths, the Algerian War modern man and his axiomatic (so many unemployed are needed, so many deaths, the Algerian War doesn't kill more people than the place of zero in roulette. The house always wins. So too does death. The law of large numbers works for castration, the effusion of the death instinct, the perverse reterritorializations. So that one can never, as in an interpretation, read the converting the absurdity into spirituality. That is why it is so futile to attempt to distinguish what is rational and what of class interest and its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint of of the immutable identical images, the figurative roles that are so many tourniquets cutting off the flows of sexuality: fiancée, mistress condition that it be desexualized and sublimated. If he holds so closely to this hypothesis, it is because he wants above libidinal investments of the social field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious the social field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious investments, that they field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious investments, that they appear only relative richest or poorest, as empirical forms of social difference—so that within this difference the parents again appear, allocated to conflicts for the investment of desire. The psychoanalyst, who says so many things about the necessity for money in the cure the woman and the children who succeed in assuming do so only by detours and determinations completely distinct from their being-woman concepts. The factors of production are always actual, and are so from the tenderest age; actual does not signify recent as falls back into the worst familialist, personological, and egoic postulates, so that the remedies invoked are no more than a sincere castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire process of treatment it schizophrenizes displaced, travestied, and now passes over into the Oedipal subaggregate. So the schizo is effectively neuroticized, and it is this neuroticization body without organs was still an artificial sphere, O asylum! So that everything is perversion. But everything is psychosis and paranoia than a pure Aryan, if he had not proved himself so competent in the management of his wealth, and if in possessing it; to engineer subjugated groups for which one becomes so many cogs and parts; to insert oneself into the machine singularities that on the contrary treat the large aggregates as so many useful materials for their own elaborations. The one by technicians and even artists, and science and art themselves, work so closely with the established sovereignties—if only because of the reduces it to archaic or new territorialities (perspective, for example). So true is it that the movement of deterritorialization can only the great social aggregate that makes the scientific subaggregates into so many applications that are characteristic of and that correspond to class; let's take a step toward Russia, which is taking so many toward us; etc. But within the enlarged reality that go for an answer, back to Lenin, back to Marx? So true is it that the various investments, even when opposed schizoid pole in the libidinal investment of the social field, so as to avoid as much as possible the confusion of and for him we take back everything we have said. So what is the relationship between schizoanalysis and politics on the or social investments at grips with the whole social field: so that the task of schizoanalysis is ultimately that of discovering	p 319 p 319 p 321 p 323 p 325 p 325 p 329 p 332 p 332 p 335 p 335 p 335 p 339 p 345 p 348 p 351 p 352 p 352 p 352 p 352 p 355 p 356 p 357 p 358 p 360 p 362
SO-AND-SO 1	
it is erroneously maintained that a madman takes himself for so-and-so.... It is a question of something quite different: identifying races	p 86
SO-CALLED 19	
frame of reference is not at all adequate to explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover	p 14
desiring-production, which would apply to the real in both its so-called rational and irrational forms. The fact there is massive social There results a third difference between group fantasy and the so-called individual fantasy. The latter has as subject the ego, insofar the form of a triangle. It is as if the so-called signifying chain, made up of elements that are themselves nonsignifying clearly visible in the projects of community psychiatry or of so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless and sibling who sit around the breakfast table with the so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately antiproduction on the one hand, and the agents of the so-called natural reproduction of the family on the other. This operation first analyses are, or should be, so impersonal that the so-called human relations are not involved. The first relationship is neither not to be confused with technical machines. In its simplest, so-called manual forms, the technical machine already implies an acting, a while depending on a science and a technology, on a so-called intellectual labor distinct from the manual labor of the worker invested by desire? And how far does desire go beyond so-called objective interests, when it is a question of flows to of alliance and filiation are determined as dominant in the so-called primitive societies, where the economic forces and flows are inscribed That the State is entirely in the service of the so-called ruling class is an obvious practical fact, but a fact of production. (Nor can one say in this regard that so-called common ownership changes the direction of this movement.) Moreover, if of the capitalists, is directly related to the flow of so-called free labor, as the property of the workers (so that mothering pseudo families? We do not have in mind the so-called community psychiatry endeavors, whose admitted purpose is to triangulate, to with anything that resembles a concept or a person, the so-called human relations are not involved. Analysis should deal solely (except an ordinary familial logic, i.e., neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes his own daddy, his of overpopulation in the center itself, and easily tolerates the so-called socialist formations. (It is not kibbutz-style socialism that troubles the	p 30 p 63 p 73 p 94 p 95 p 101 p 115 p 141 p 233 p 239 p 248 p 253 p 259 p 303 p 319 p 323 p 360 p 373
SOARING 2	
of them necessary. The forces of attraction and repulsion, of soaring ascents and plunging falls, produce a series of intensive states of sex conceived as the masculine sex (the great castrated soaring Phallus), becomes the result of sex conceived as the feminine	p 21 p 295
SOBER 1	
process. For the real truth of the matter—the glaring, sober truth that resides in delirium—is that there is no	p 4
SOBEREST 1	
father. The case of Jack Kerouac, the artist possessing the soberest of means who took revolutionary flight, but who later finds	p 277
SOCIAL 633	
desiring-machines, after having hooked it up to a vast technical social machine—which, as we shall see, is what even the process, we must first establish a parallel between desiring-production and social production. We intend such a parallel to be regarded as of a priori answer to the question whether desiring-production and social production are really two separate and distinct productions. Its one is to point out the fact that the forms of social production, like those of desiring-production, involve an unengendered nonproductive attitude specifically capitalist mode of production, whereby the productive powers of social labour are developed, these productive powers and the social interrelations of social labour are developed, these productive powers and the social interrelations of labour in the direct labour-process seem transferred from thus becomes a very mystic being since all of labour's social productive forces appear to be due to capital, rather than characteristic of all types of society as a constant of social reproduction. The body without organs now falls back on (se likely that Oedipus is a requirement or a consequence of social reproduction, insofar as this latter aims at domesticating a genealogical	p 7 p 10 p 10 p 10 p 11 p 11 p 11 p 11 p 13

put to him are formulated in terms of the existing social code: your name, your father, your mother? In the course of very own recording code, which does not coincide with the social code, or coincides with it only in order to parody that desire lacks is related to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that functions deposited, distributed, vacuolized within a real that is natural and social. Desire always remains in close touch with the conditions of Lack (manque) is created, planned, and organized in and through social production. It is counterproduced as a result of the pressure nothing but fantasy. There is no such thing as the social production of reality on the one hand, and a desiring-production be secondary ones of introjection and projection, as though all social practices had their precise counterpart in introjected or internal mental mental practices, or as though mental practices were projected upon social systems, without either of the two sets of practices ever money = shit. The truth of the matter is that social production is purely and simply desiring-production itself under determinate conditions simply desiring-production itself under determinate conditions. We maintain that the social field is immediately invested by desire, that it is the relations of production. There is only desire and the social, and nothing else. Even the most repressive and the most Even the most repressive and the most deadly forms of social reproduction are produced by desire within the organization that is it is or ought to be in the process of social production, and the irrational element in desire, and by regarding explanation of the negative, the subjective, the inhibited within the social field. He therefore necessarily returns to a dualism between the to discover the common denominator or the coextension of the social field and desire. In order to establish the basis for so-called rational and irrational forms. The fact there is massive social repression that has an enormous effect on desiring-production in no another way, desiring-production is one and the same thing as social production. It is not possible to attribute a special form reality that is presumably different from the material reality of social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can or dream-machines, which supposedly can be distinguished from technical and social machines. Rather, fantasies are secondary expressions, deriving from the identical of the great gregarious masses that they form, or whether social machines are considered from the point of view of the group fantasy the libido may invest all of an existing social field, including the latter's most repressive forms; or on the a counterinvestment whereby revolutionary desire is plugged into the existing social field as a source of energy. (The great socialist utopias productivity of desire, making it possible to disinvest the current social field, to de-institutionalize it, to further the revolutionary institution any difference in nature between the desiring-machines and the technical social machines. There is a certain distinction between them, but it we laid down the broad outlines of a parallelism between social production and desiring-production, in order to show that in both veritable group fantasies in which desiring-production is used to short-circuit social production, and to interfere with the reproductive function of technical assures the explosion of a desiring-machine within an object of social production. But even earlier, Ravel preferred to throw his inventions category, and always refer back to a socius or a social machine that is quite distinct from these machines, and that cause but merely an index of a general form of social production: thus there are manual machines and primitive societies, hydraulic relations of production and their own relations, or between the social order and technology. Desiring-machines are both technical and social. It the social order and technology. Desiring-machines are both technical and social. It is in this sense that desiring-production is the locus desiring-production is the locus of a primal psychic repression, whereas social production is where social repression takes place, and it is of a primal psychic repression, whereas social production is where social repression takes place, and it is between the former and of the unconscious as a cycle. We can say that social production, under determinate conditions, derives primarily from desiring-production: which is also say, more accurately, that desiring-production is first and foremost social in nature, and tends to free itself only at the chieftain of the primitive horde, who was initially responsible for social organization. The social machine or socius may be the body primitive horde, who was initially responsible for social organization. The social machine or socius may be the body of the Earth in the form of the free worker. Hence, unlike previous social machines, the capitalist machine is incapable of providing a code a code that will apply to the whole of the social field. By substituting money for the very notion of a the heart of the earth, and the historical process of social production that restores the autonomy of desiring-machines in relation to restores the autonomy of desiring-machines in relation to the deterritorialized social machine. Schizophrenia is desiring-production as the limit of social production deterritorialized social machine. Schizophrenia is desiring-production as the limit of social production. Desiring-production, and its difference in regime as compared to production. Desiring-production, and its difference in regime as compared to social production, are thus end points, not points of departure. Between meant that he was at the very limit of the social codes, where a despotic Signifier destroys all the chains, linearizes child has grown up, he finds himself deeply involved in social relations that are no longer familial relations. But since these either that sexuality is sublimated or neutralized in and through social (and metaphysical) relations, in the form of an analytic afterward to share the belief that the libido cannot invest a social or metaphysical field without some sort of mediation. This is and one form only: open in all directions to a social field, to a field of production directly invested by libido metaphysical production of the demoniacal within nature, and process as social production of desiring-machines within history. Neither social relations nor metaphysical and process as social production of desiring-machines within history. Neither social relations nor metaphysical relations constitute an afterward or a beyond of those who come to occupy them in a given social or pathological formation: a structural Oedipus (3+1) that does not as Malinowski's, showing that the figures vary according to the social form under consideration. We even believe what we are told on the one hand, the direct confrontation between desiring-production and social production, between symptomological and collective formations, given their identical nature regimes; and on the other hand, the repression that the social machine exercises on desiring-machines, and the relationship of psychic repression exercises on desiring-machines, and the relationship of psychic repression with social repression. This will all be lost, or at least singularly of being posthumously oedipalized by Freud. From the enormous political, social, and historical content of Schreber's delirium not one word is of orthodoxy par excellence—Freud himself posited the whole of social and metaphysical relations as an afterward or a beyond that of the unconscious itself, the investment by desire of the social field, the disinvestment of repressive structures. Nor are we going are beaten—a typical group fantasy where desire invests the social field and its repressive forms. If there is a mise is a mise en scene, it is directed by a social desiring-machine whose product should not be considered abstractly, separating the determination that no longer has anything to do with the social field actually invested by the libido. Of course there is a triangle, but exist shattered into all corners of the social field—the mother on the instructor's knees, the father next fantasy was inseparable from the symbolic articulations that define a social field insofar as it is real, whereas the individual fantasy that the individual fantasy is itself plugged into the existing social field, but apprehends it in the form of imaginary qualities death instinct, insofar as the immortality conferred on the existing social order carried into the ego all the investments of repression change them according to the articulations of desire and the social field, by making the death instinct into a veritable institutional the two regimes, are therefore distinguished according to whether the social production of goods imposes its rule on desire through the where we flounder between Freud and Marx: by discovering how social production and relations of production are an institution of desire too, and also the mother—when all the agents of social production and antiproduction are in this way reduced to the turn submits to the principle of pairing that regulates the social production of children. It is true that the connections of it to transcendent laws, and make it serve a higher social and cultural production; there then appears a kind of unsticking production; there then appears a kind of unsticking of the social field with regard to the production of desire, in whose so as to better rediscover it on the outside, in social authority, where it will be made to proliferate and be psychoanalysis better display its taste for supporting the movement of social repression, and for participating in it with enthusiasm. Let it State—the Oedipus of familial authority and the Oedipus of social authority. Oedipus is completely useless, except for tying off the which everything combines in order to force him to submit (social repression even before psychoanalysis)? The schizophrenic egg is like the no longer a matter of re-forming cadres of familial and social adaptation or integration, but rather of instituting original forms of of a flux from the Orient.) Cooper writes: Families mediate social reality to their children. If the social reality in question writes: Families mediate social reality to their children. If the social reality in question is rife with alienated social forms, then If the social reality in question is rife with alienated social forms, then this alienation will be mediated to the individual of antipsychiatry, which ultimately posits an identity in nature between social alienation and mental alienation, must be understood in terms of is to the extent that the family-microcosm, the family-social-indicator, expresses social alienation that it is believed to organize mental alienation in no Oedipal triangle: Oedipus is always open in an open social field. Oedipus opens to the four winds, to the four to the four winds, to the four corners of the social field (not even 3+1, but 4+n). A poorly closed triangle

Oedipus remain stuck to all the corners of the historical social field, as a battlefield and not a scene from bourgeois these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in conjunction with desiring-production. p 97

Schizoanalysis therefore does not hide not hide the fact that it is a political and social psychoanalysis, a militant analysis: not because it would go about populist or proletarian art who are content to describe the social and the political in willfully expressive works. For his part It is the function of the libido to invest the social field in unconscious forms, thereby hallucinating all history, reproducing in and the Symbolic intermingle. In this conception, the metaphysical and social relations arise afterward, in the manner of a beyond. And members of the family, and underneath, it is desiring-production and social production that manifest, through the childhood experience, their identical natures p 98

Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes, political events, metaphysical and collective problems—what does it effects of a signified established throughout the determinations of a social field; on the contrary, it is the libidinal investment of in desiring-production, and the comparative operation of this production with social production, whence derive the state of desire and its repression p 99

places desire in an immediate relationship with a historical and social reality. It is true that nothing is pre-oedipal, and that the unconscious—the unconscious-as-orphan, the playful unconscious, the meditative and social unconscious. The Oedipal operation consists in establishing a constellation of establishing a constellation of biunivocal relations between the agents of social production, reproduction, and antiproduction on the one hand, and the requirements of an aggregate of departure constituted by a social formation. It can be applied to everything, in that the applied to everything, in that the agents and relations of social production, and the libidinal investments corresponding to them, are made familial reproduction. In the aggregate of departure there is the social formation, or rather the social formations: the races, the classes of departure there is the social formation, or rather the social formations: the races, the classes, the continents, the peoples, the fashion. We have seen that desiring-production was the limit of social production, always thwarted in the capitalist formation: the body without and that it pass or seem to pass into the social formation itself. Schizophrenia or desiring-production is the boundary between the they continue to treat the libido's direct investments of the social field as simple imaginary dependencies on Oedipus, where it becomes in itself a certain kind of libidinal. investment of. the social field of the production and the formation of this field p 100

the age of thirteen I've worked hard, rising on the social ladder, getting promotions, being a part of the exploiters). There is a precondition of Oedipus, to the extent that the social field is not reduced to the familial tie except by ideology. There is an unconscious libidinal investment of the social field that coexists, but does not necessarily coincide, with the by making cuts (coupures) and segregations pass over into a social field, insofar as it is effectively invested by desire and by desire and no longer by interests. A form of social production and reproduction, along with its economic and financial mechanisms the death instinct in the circuit connecting desire to the social sphere. All this happens, not in ideology, but well beneath thing, since the same psychic repression (refoulement) and the same social repression (repression) continue unabated, here in the name of God p 101

dangerous deviants, leftists who ought to be handed over to social and police repression; they talk too much and are lacking organs? What occurs when their mode of operation confronts the social machines? A tractable gear is greased, or on the contrary a set of biunivocal relations between the determinations of the social field and the familial determinations, thereby making possible and inevitable p 102

of desiring-machines, and to reach the level of economic and social investments where the militant analysis comes into play. Nothing is glories, its labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze the simple, it has been sketched out by Reich: it is social repression, the forces of social repression. This response, however, leaves out by Reich: it is social repression, the forces of social repression. This response, however, leaves two problems untouched and makes the one hand, the specific relationship between psychic repression and social repression; on the other hand, the particular situation of Oedipus p 103

the other hand, the particular situation of Oedipus in this social repression-psychic repression system. The two problems are obviously linked because p 104

a system of exchange or any society, in relation to social repression, which would then concern only the returns of the is no desiring-machine capable of being assembled without demolishing entire social sectors. Despite what some revolutionaries think about this, desire is p 105

the beginning of this study we have maintained both that social production and desiring-production are one and the same, and that that they have differing regimes, with the result that a social form of production exercises an essential repression of desiring-production, and desiring-production—a real desire—is potentially capable of demolishing the social form. But what is a realdesire, since repression is into the foreground and no longer considers the problem of social repression as anything more than secondary from the point of yet named here; psychic repression is considered in terms of social repression, which gives rise to a displacement and acts on Reich consists in having shown how psychic repression depended on social repression. Which in no way implies a confusion of the no way implies a confusion of the two concepts, since social repression needs psychic repression precisely in order to form docile form docile subjects and to ensure the reproduction of the social formation, including its repressive structures. But social repression should not p 106

reproduction of the social formation, including its repressive structures. But social repression should not be understood by using as a starting is civilization that must be understood in terms of a social repression inherent to a given form of social production. Social of a social repression inherent to a given form of social production. Social repression bears on desire—and not solely on social repression inherent to a given form of social production. Social repression bears on desire—and not solely on needs or that desire is Oedipal. On the contrary, it is the social repression of desire or sexual repression—that is, the stasis p 107

raise the problem of the relationship between desire and the social field (and went further than Marcuse, who treats the problem the economic infrastructure itself, the insertion of the drives into social production. Consequently, revolutionary investment seemed to him such that the p 108

lined with cotton and wool. Psychic repression distinguishes itself from social repression by the unconscious nature of the operation and by cannot be concluded from this. Psychic repression is such that social repression becomes desired; it induces a consequent desire, a faked speaking, psychic repression is a means in the service of social repression. What it bears on is also the object of repression. What it bears on is also the object of social repression: desiring-production. But it in fact implies an original double it in fact implies an original double operation: the repressive social formation delegates its power to an agent of psychic repression the repression gives rise. Psychic repression is delegated by the social formation, while the desiring-formation is disfigured, displaced by psychic repression p 109

is in one and the same movement that the repressive social production is replaced by the repressing family, and that the of such an operation, from the point of view of social production, becomes evident, for the latter could not otherwise ward soon. Incest, a slandered shallow stream. Although we can see social production's interest in such an operation, it is less clear itself. We do have, however, the elements of a response. Social production would need at its disposal, on the recording surface exists: the family. It belongs essentially to the recording of social production, as a system of reproduction of the producers. And precisely where the operation arises. Under the precocious action of social repression, the family slips into and interferes with the network of desire commencing with the earliest age of the child. Social production delegates the family to psychic repression. And if the even joined together. There we have all the forces of social production, reproduction, and repression. This can be explained by the intensive investments of reality bear on something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades consciousness and dissolves p 110

the barriers placed before him by the Oedipal system of social and psychic repression. As Laing says, they are interrupted in in accordance with its own laws and the requirements of social production. The inscription performed by the family follows the pattern a matter of connecting desire to the ready-made objects of social production. Go buy madeleines in Combray if you really want aspects. First, the nature of these factors: were they somatic, social, metaphysical? Were they the famous problems of living, through which careful to situate desire in relation to the forms of social production, demonstrating thereby that there is no psychoneurosis that is For those less young, whose problems have to do with social adaptation, Adler! And Jung for the adults and the old or psychosis, is always in desiring-production, in its relation to social production, in their different or conflicting regimes, and the modes modes of investment that desiring-production performs in the system of social production. The actual factor is desiring-production insofar as it is p 111

early childhood, or as an effect of the psychic and social repression imposed on desiring-production by social reproduction by means of p 112

of the psychic and social repression imposed on desiring-production by social reproduction by means of the family. The term actual is very process, invests from the beginning a constellation of somatic, social, and metaphysical relations that do not follow after Oedipal psychological	p 129 p 129
as it functions at the end, as the limit of social production determined by the conditions of capitalism. It is our	p 130
the two meanings of process meet, as the movement of social production that goes to the very extremes of its deterritorialization	p 130
maintained the production of desire always at the margins of social production, tangential and always repelled. The schizo knows how to it bears, or from the co-option of it by a social order. People are co-opted, not works, which will always come	p 131 p 133
limit, they make it pass into the interior of the social formation, between the social production and reproduction that they invest	p 135
pass into the interior of the social formation, between the social production and reproduction that they invest, and the familial reproduction to primal repression, in order to escape the system of social and psychic repression that fabricates neurotics. But a more naked	p 136
them function in the deadening framework of the system of social and psychic repression, or they will become parts and cogs	p 137
the beginning: there is desiring-production from the moment there is social production and reproduction. But in a very precise sense it in a very precise sense it is true that precapitalist social machines are inherent in desire: they code it, they code	p 139 p 139
the socius. As we shall see, capitalism is the only social machine that is constructed on the basis of decoded flows	p 139
Capitalism therefore liberates the flows of desire, but under the social conditions that define its limit and the possibility of its	p 139
the machine of primitive inscription, the megamachine that covers a social field. It is not to be confused with technical machines	p 141
strength and allows for a certain disengagement from it. The social machine, in contrast, has men for its parts, even if	p 141
at every stage of action, transmission, and motricity. Hence the social machine fashions a memory without which there would be no for the reproduction of their process; they point to the social machines that condition and organize them, but also limit and	p 141 p 141
of fact, this organization presupposes a dismantling of the great social machines that preceded it. The same machine can be both preceded it. The same machine can be both technical and social, but only when viewed from different perspectives: for example, the	p 141 p 141
a technical machine for measuring uniform time, and as a social machine for reproducing canonic hours and for assuring order in	p 141
When Lewis Mumford coins the word megamachine to designate the social machine as a collective entity he is literally correct (although then the human machine was indeed a true machine. The social machine is literally a machine, irrespective of any metaphor, inasmuch	p 141 p 141
Coding the flows implies all these operations. This is the social machine's supreme task, inasmuch as the apportioning of production corresponds	p 142
machine, with its immobile motor, the earth, is already a social machine, a megamachine, that codes the flows of production, the of organs that plugs desire into the socius and assembles social production and desiring-production into a whole on the earth. Our	p 142 p 143
abstract. The first organ to suffer privatization, removal from the social field, was the anus. It was the anus that offered the one who has to be eaten, eaten according to social rules as exact as those followed in carving up and	p 144
production into desire, and conversely, it forcibly inserts desire into social production and reproduction. For even death, punishment, and torture are	p 145
or their organs into the parts and wheels of the social machine. The sign is a position of desire; but the	p 145
or of geographic distribution, it is obvious that the primitive social machine is not territorial. Only the apparatus of the State	p 150
If what is called history is a dynamic and open social reality, in a state of functional disequilibrium, or an oscillating of a unanimous group. The presence of history in every social machine plainly appears in the disharmonies that, as Levi-Strauss says	p 151 p 151
it were a question of attrition that would cause the social machine to lose its capacity to wield its materials. But	p 151
and functional: it is in order to function that a social machine must not function well. This has been shown precisely relation to the group. Here it becomes apparent that the social machine is identical with the desiring-machine. The social machine's limit that the social machine is identical with the desiring-machine. The social machine's limit is not attrition, but rather its misfirings; it	p 151 p 151 p 151
aspect of the system of cruelty. The death of a social machine has never been heralded by a disharmony or a	p 151
heralded by a disharmony or a dysfunction; on the contrary, social machines make a habit of feeding on the contradictions they whole? And what is this fear? It would appear that social formations experienced a morbid and mournful foreboding of things to	p 152
mute, deterritorialized socius—such is the nightmare that the primitive social machine exorcises with all its forces and all its segmentary in the sense that makes capitalism the negative of all social formations. It is the thing, the unnamable, the generalized decoding	p 153
It serves no purpose to recall that genealogical filiation is social rather than biological, for it is necessarily biosocial inasmuch as expression of a structural function of the inversion of the social rule, a function destined to found the prohibition and its	p 154 p 161
that is really prohibited or desired. Indeed, this is how social repression prolongs itself by means of a psychic repression without to the prohibited, that already implies the whole paralogism of social repression. But why is the germinal implex or influx repressed	p 162 p 162
alliances and filiations; formally, they are the driving elements of social reproduction; they have nothing to do with an expressive microcosm reality and makes the relations between families coextensive with the social field. It would not even be exact to say that	p 166
every corner of this field and remain attached to strictly social determinations, since both kinds of determinations form one and the simple means, or a material at the service of a social reproduction of another nature, there is no possibility of reducing	p 166 p 166
another nature, there is no possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor is it possible to establish the individual in the family, however young, directly invests a social, historical, economic, and political field that is not reducible to	p 166 p 166
unconscious, and the discovery of desire's unconscious investments of the social field. It is from this point of view that we	p 167
incisor, the soothsayer and the medicine man launch into a social analysis concerning the territory and its environs, the chieftainship and witnesses try to mislead them. Divination becomes a form of social analysis in the course of which hidden struggles between individuals	p 167 p 167
to be manipulated in relation to a great number of social situations. It seems that the pathological incisor is indeed mainly	p 167
only a question of discovering the preconscious investments of a social field by interests, but—more profoundly—its unconscious investments	p 168
by	
Ndembu analysis was never Oedipal: it was directly plugged into social organization and disorganization; sexuality itself, through the women and the	p 168
of the structure remained stuck to the agents of oppressive social reproduction, either in a struggle or in a complicity: the	p 169
it. Oedipus is something like euthanasia within ethnocide. The more social reproduction escapes the members of the group, in nature and direction of more intense and more adequate investments of the social field, in its organization as well as its disorganizations? Meyer	p 169 p 170
capitalist civilizations were such breaks with which the nature of social repression (repression), and the meaning and scope of psychic	p 172
repression	
repression. But—and this is something altogether different—the general social repression-psychic repression system gives rise to an Oedipal image as	p 172
the part of this production that does not enter into social production or reproduction. It is what would introduce disorder and	p 173
The part that passes, on the contrary, from desiring-production to social production forms a direct sexual investment of this social production to social production forms a direct sexual investment of this social production, without any repression of a sexual nature of the	p 173 p 173
things (elles sont dans les choses), in the forms of social production and reproduction. Even an author like Marcuse, whom one	p 173
same axis, both speaking the same language of a familialized social realm, where one pole designates the customary maternal dialects, while can be a question of the way desire invests the social field from childhood, and under the familial stimuli coming from	p 174 p 174
child as a microcosm, then projected into the adult and social development (devenir). From this point of view, the discussion can the unconscious, and on libidinal investments in our cultural and social milieu. Not that Oedipus counts for nothing in our society	p 174 p 175
ethnological or historical explanation not be in contradiction with our social organization, or that this organization contain in its own way part. In certain respects it is correct to question all social formations starting from Oedipus. But not because Oedipus might be	p 175 p 175
and wheels of its apparatus from elements of the previous social formations. It is universal in that sense. Thus it is	p 175
the first place, desiring-production is situated at the limits of social production; the decoded flows, at the limits of the codes	p 176
relative limit is no more nor less than the capitalist social formation, because the latter engineers (machine) and mobilizes flows that	p 176
but capitalism is the relative limit. Thirdly, there is no social formation that does not foresee, or experience a foreboding of	p 176
the following alternative: either Oedipus is the product of the social repression-psychic repression system, in which case it is not universal	p 177
the universal Oedipal limit is occupied, strategically occupied in all social formations. We must take Kardiner's remark seriously: a Hindu or a certain number of conditions are indispensable: the field of social production and reproduction must become independent of familial	p 177 p 177
reproduction, that	
kind of application or reduction (rabattement): a reduction of the social field, defined as the aggregate of departure, to the familial	p 177
opened to alliances, is coextensive with and adequate to the social historical field; because it animates social reproduction itself; because it and adequate to the social historical field; because it animates social reproduction itself; because it mobilizes or causes passage of the	p 177 p 177
these Savages are deprived of the control over their own social production, that they are ripe for being reduced to the	p 178
Oedipus is never a cause: it depends on a previous social investment of a certain type, capable of falling back on	p 178
absolute: it is only constituted starting from investments of the social historical field that are effected by the father. And if	p 178
what is invested through the familial stimuli is still the social field, and a whole system of breaks and extrafamilial flows	p 179
be understood analytically in terms of another primacy, that of social investments and counterinvestments in relation to familial investments:	p 179

this will
perplexity, placing in opposition two irreducible sectors of symbolism? A social sector of symbols, and a sexual sector that would constitute universal, a kind of individual-universal? (Transversals between the two, since social symbolism can become a sexual material, and sexuality, a ritual
can become a sexual material, and sexuality, a ritual of social aggregation.) But the problem is too theoretical when posed this use and functioning schizoanalysis discovers in their immanent relationship with social machines. The unconscious does not speak, it engineers. It is
representative, but productive. A symbol is nothing other than a social machine that functions as a desiring-machine, a desiring-machine that functions
functions as a desiring-machine, a desiring-machine that functions within the social machine, an investment of the social machine by desire. It that functions within the social machine, an investment of the social machine by desire. It has often been said and demonstrated use, any more than an organ can. Biological formations and social formations are not formed in the same way in which les ensembles molaires) with their specific use in a biological, social, or linguistic field. This is because the large molar machines of the macroscopic nature of what it is engineering: organic, social, linguistic, etc., elements, all tossed into the same pot to In the first instance one studies large molar aggregates, large social machines—the economic, the political, etc.—and this entails searching machines function, for how they invest and underdetermine (subdeterminent) the social machines that they constitute on a large scale. One then
exist independently of the historical molar aggregates, of the macroscopic social formations that they constitute statistically. In this sense, there is
statistically. In this sense, there is only desire and the social. Beneath the conscious investments of economic, political, religious, etc., formations
to the way in which desire is present in a social field, and joins this field to itself as the statistically determined domain that is bound to it. Desiring-machines function within social machines, as though they maintained their own regime in the a familial whole; it is the molecular underdetermination functioning within social and secondarily familial aggregates that trace desire's field of presence
end of a history bringing into play the destiny of social machines, their regime compared to that of desiring-machines. 5 Territorial of desiring-machines. 5 Territorial Representation While representation is always a social and psychic repression of desiring-production, it should be borne in
repression is exercised in very diverse ways, according to the social formation considered. The system of representation comprises three elements that
of a coefficient of affinity that varies in degree between social machines and desiring-machines, according to whether their respective regimes are
connections and interactions to pass into the regime of the social machines; according to whether the social machines execute more or the regime of the social machines; according to whether the social machines execute more or less of a movement of detachment remain caught in the machinery of desire, encased in the social machine, or on the contrary join together to form a
together to form a death instinct that extends throughout the social machine, crushing desire. The principal factor in each of these each of these respects is the type or genus of social inscription, its alphabet, its characteristics: the inscription on the socius desire—a relation that is essentially variable. There is always social repression (refoulement), but the apparatus of repression varies, depending in
more than a superstructure, a conscious form whereby the unconscious social reality of exchange is converted into cash. What is involved of the first principles of anthropology: the whole notion of social practice, and the postulates conveyed by this practice, are at that it has determined bourgeois political economy: the reduction of social reproduction to the sphere of circulation. One retains the apparent one sees in paranoia a type of investment of a social formation. And new perverse groups spread the despot's invention (perhaps even his function, which can be limited. It is the social machine that has profoundly changed: in place of the territorial it possible, in no way involves removing the apparatus of social and psychic repression (l'appareil repression-refoulement), On the contrary, the despot's
that the exercise of psychic repression and the service of social repression would be made to end. The royal barbarian incest merely its displaced represented as it results from psychic repression, social repression has everything to gain when incest comes to take a system of correspondences in the heart of a given social machine. All this finds itself overwhelmed in a new destiny despot. If we call the order of representation in a social system a plane of consistency (plan de consistance), it is clearly this always royal role of incest.) The apparatus of social repression-psychic repression—i.e., the repressing representation—now finds itself
model and memory of the disgraced anus, ejected from the social field—the obsessive fear of smelling bad. The entire history detached object that hovers over each subject, as though the social machine had come unstuck from its desiring-machines: death, the desire formal operations will have to be resumed within a decoded social field, and must reverberate in the pure and private element private element of interiority, of interior reproduction. The apparatus of social repression-psychic repression will have to undergo a complete reorganization. Hence
the guilt that attaches it to the most decoded of social fields as well as to the sickest interiority, the trap
part of mythology, the vibratory spiral—in relation to the social system in extension that it conditioned, passing back and forth decoded flows. As a machine it no longer determines a social system; it is itself determined by the social system into determines a social system; it is itself determined by the social system into which it is incorporated in the exercise of physical system. But isn't this tendency to concretization in the social or technical machine precisely the movement of desire? Again and the State: its internalization in a field of increasingly decoded social forces forming a physical system; its spiritualization in a supraterritorial the very pores of the old full body of the social machine. Hence capitalism does not lead to the dissolution of actually produces a desiring-machine that is at the same time social and technical. That is why capitalism and its break are agents. When the conjunction moves to the fore in the social machine, it seems on the contrary that it ceases to a transformation of the agrarian structures that constitute the old social body, while the other depends on a completely different series as they exist marginally in the pores of this old social body. What is more, each of these elements brings into together constitute humanism: cynicism is the physical immanence of the social field, and piety is the maintenance of a spiritualized Urstaat conjunction of decoded flows that makes of capital the new social full body, whereas commercial and financial capitalism in its primitive why it is inserted into the interstices of the pre-existing social body. The merchant is continually speculating with the maintained territorialities the differential relation as a conjunction that defines the immanent social field particular to capitalism, and confers on the abstraction as of any economic understanding or lack of it, the capitalist social field as a whole. Flows, who doesn't desire flows, and and the flow. In this respect already the field of social immanence.. as revealed under the withdrawal and the transformation of line with determinism.) The true axiomatic is that of the social machine itself, which takes the place of the old codings a technical and scientific form are subjected to a properly social axiomatic that is much severer than all the scientific axiomatics while also desiring one's own impotence? How was such a social field able to be invested by desire? And how far
Why does it form in turn a gigantic machine for social repression-psychic repression, aimed at what nevertheless constitutes its own reality brings about the decoding of the flows that the other social formations coded and overcoded. But it is the relative limit cellular connections. So many reasons for defining capitalism by a social axiomatic that stands opposed to codes in every respect. First one must not think that it replaces the socius, the social machine, with an aggregate of technical machines. The difference in metaphor. Capitalism's originality resides rather in the fact that the social machine has for its parts technical machines as constant capital powerful levers of technique. This holds even truer of the social axiomatic: the way in which this axiomatic fulfills its own by grinding, sputtering, and starting up again—all this implies social organs of decision, administration, reaction, inscription; a technocracy and a
the transcendent unity, it becomes immanent to the field of social forces, enters into their service, and serves as a regulator the State do not imply any sort of arbitration between social classes. That the State is entirely in the service of of technical machines; he is rather the slave of the social machine. The bourgeois sets the example, he absorbs surplus value mere idiosyncrasy, is, in the capitalist, the effect of the social mechanism, of which he is but one of the wheels who sabotage it or its cogs and wheels. Between the social machine's regime and that of the desiring-machines. Between the relative revolutionary socialist movement was to organize a bipolarity of the social field, a bipolarity of classes. Of course it is possible ideas and thoughts which are latent in people of different social strata, occupations, age groups and sexes, and (b) what are and varied. Some are mainly folkloric, but they nonetheless represent social and potentially political forces (from domino players to home brewers
flows from breaking loose at all the edges of the social axiomatic. One sometimes has the impression that the flows of if one sees that it is directly based on the social and economic axiomatic of capitalism as such. It is the

as an end in itself, the absolute development of the social productivity of labor; but on the other hand and at
 reterritorialization. An important consequence emerges from the above considerations. The social axiomatic of modern societies is caught
 between two poles, and
 its shadow existence history's only break, since even the modern social axiomatic can function only by resuscitating it as one of
 it in the first place. We have distinguished among three social machines corresponding to the savage, the barbarian, and the civilized
 immanent regulations and beyond its transcendental resurrections. Each type of social machine produces a particular kind of representation
 whose elements are
 the question: in each case what is the relationship between social production and desiring-production, once it is said that they have
 and that this representation subjects desire to an operation of social repression-psycho repression that is stronger than any other, because, by

of the latter that one must consider the relationship of social production to desiring-production, the variations of this relationship in each
 at Last In the territorial or even the despotic machine, social economic reproduction is never independent of human reproduction, of the
 economic reproduction is never independent of human reproduction, of the social form of this reproduction. The family is therefore an open
 an open praxis, a strategy that is coextensive with the social field; the relations of filiation and alliance are determinant, or
 local groups that determine the place of each member in social economic reproduction, according to one's status from the standpoint of
 family according to which the family ceases to give its social form to economic reproduction: it is as though disinvested, placed
 matter or material that finds itself subordinated to the autonomous social form of economic reproduction, and that comes to take the
 one another; but inside the field itself, the form of social economic reproduction has already preformed the form of the material
 origin of equality.) This placing of the family outside the social field is also its greatest social fortune. For it is
 the family outside the social field is also its greatest social fortune. For it is the condition under which the entire
 fortune. For it is the condition under which the entire social field can be applied to the family. Individual persons are
 field can be applied to the family. Individual persons are social persons first of all, i.e., functions derived from the
 human material whose specific form of reproduction falls outside the social field that nonetheless determines this form. Private persons are
 therefore
 endowed with an aptitude for representing the first-order images of social persons. These private persons are formally delimited in the locus
 the action of alliances and filiations, opens onto the entire social field, is coextensive with it, and countersects its co-ordinates, it
 family is now merely a simple tactic around which the social field recloses, to which it applies its autonomous requirements of
 through the family is still the economic, political, and cultural social field, its breaks and flows. Private persons are an illusion
 family, instead of constituting and developing the dominant factors of social reproduction, is content to apply and envelop these factors in
 their simulacrum. The familial determinations become the application of the social axiomatic. The family becomes the subaggregate to which
 the whole
 family becomes the subaggregate to which the whole of the social field is applied. Since each person has his own private
 subaggregate that simulates for each person the collective whole of social persons and that closes off his domain and scrambles his
 born in the capitalist system of the application of first-order social images to the private familial images of the second order
 our intimate colonial formation that corresponds to the form of social sovereignty. We are all little colonies and it is Oedipus
 soldier, the worker, all the machines and territorialities, all the social images of our society; but in the aggregate of destination
 and formalizable articulations. Everything is pre-formed, arranged in advance. The social field, where everyone acts and is acted upon (patit)
 as
 subject of enunciation. The subject of the statement is the social person, and the subject of enunciation, the private person. So
 that it restores to desiring-production, at the bounds of all social production. And capitalism, the relative limit of every society, inasmuch
 restricting it, by causing it to pass no longer between social production and the desiring-production that breaks away from social reproduction
 between social production and the desiring-production that breaks away from social reproduction, but inside social production, between the
 form of social
 the desiring-production that breaks away from social reproduction, but inside social production, between the form of social reproduction and
 the form
 social reproduction, but inside social production, between the form of social reproduction and the form of a familial reproduction to which
 reproduction and the form of a familial reproduction to which social production is reduced, between the social aggregate and the private
 familial reproduction to which social production is reduced, between the social aggregate and the private subaggregate to which the social
 aggregate
 the social aggregate and the private subaggregate to which the social aggregate is applied. Oedipus is this displaced or internalized limit
 private territoriality that corresponds to all of capitalism's efforts at social reterritorialization. Oedipus was always the displaced limit for every
 social
 social reterritorialization. Oedipus was always the displaced limit for every social formation, since it is the displaced represented of desire. But
 extended according to the scale of the determinations of the social field, preventing any secondary reduction of the latter to the
 incest effects an overcoding that in turn surveys the entire social field from above (the repressing representation): the formal operations of
 but inhabited and lived, in the sense in which the social images produced by the decoded flows actually fall back on
 does not develop under the categories imagined in the earlier social formation, since the imaginary Oedipus results from such a becoming
 and flattening operations that will constitute Oedipus in the modern social field: the triangulation's cause. Whence the extreme
 importance—but also
 overcoding object from on high, which gives way to a social field of immanence where the decoded flows produce images and
 is, in private persons, the correlate of the cynicism of social persons. All the cynical tactics of bad conscience, just as
 deceive, rob, slaughter, kill! but in the name of the social order, and so daddy-mommy will be proud of me; the
 engineers an operation that has no equivalent in the other social formations. Everywhere else the familial position is merely a stimulus
 position is merely a stimulus to the investment of the social field by desire: the familial images function only by opening
 by desire: the familial images function only by opening onto social images to which they become coupled or which they confront
 by the breakup of the family along the lines of social exploitation and oppression. But it is at the soft center
 of desire, which travels from the familial stimulus to the social organization (or disorganization), is as it were covered over by
 it were covered over by a reflux that flattens the social investment onto the familial investment serving as a pseudo organizer
 become the locus of retention and resonance of all the social determinations. It falls to the reactionary investment of the capitalist
 reactionary investment of the capitalist field to apply all the social images to the simulacra of the restricted family, with the
 way in which he posits an autonomous repression independent of social repression; the way in which he abandons the theme of
 To discover beneath the familial reduction the nature of the social investments of the unconscious. To discover beneath the individual fantasy
 whole task of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or the egg—but
 need to restore a pure race, the salvation of the social and moral order, then he passes to religion, the timeliness
 first of all the investment of a field that is social, economic, political, cultural, racial and racist, pedagogical, and religious: the
 delirium with a strong politico-erotic content replete with suggestions for social reform i believes it possible to say that such a
 devoid of meaning in itself, concretely means the following: the social investments are first in relation to the familial investments, which
 solely from the application or the reduction (rabattement) of the social investments. To say that the father is first in relation
 desire is in the first instance the investment of a social field into which the father and the child are plunged
 but one cannot even consider, as Kardiner does, that the social investment corresponding to the first anxiety comes after the infantile
 familial investment of the second. For a determination of the social field is already invested in the second type of anxiety
 a state of the breaks and the flows of the social field in its entirety, flows of women and of food
 the child, but only because what is first is the social investment in relation to the familial investment, the investment of
 in relation to the familial investment, the investment of the social field in which the father, the child, and the family
 one and the same time immersed. The primacy of the social field as the terminus of the investment of desire defines
 informing the flows. Such is also the case for the social field: its coding or its axiomatic first determine within it
 animated the Freud-Jung controversy. It appears that, in the common social field, the first thing that the son represses, or has
 principle; it takes as its principle the commonality of the social field insofar as it is the object of the investment
 dependence or an application of the unconscious investments of the social field—and if this is just as true of the
 the schizzes and the encoded or axiomated flows of the social field—then we must transport the essential difference to the
 this domain. Delirium is the general matrix of every unconscious social investment. Every unconscious investment mobilizes a delirious
 interplay of disinvestments
 in this context that there were two major types of social investment, segregative and nomadic, just as there were two poles
 making it the final eternal cause for all the other social forms of history; counterinvests the enclaves or the periphery; and
 escape is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on leaving, or causes a piece of the system
 etiologies, so as to make them bear directly upon the social field: every name in history, and not the name of

investments depends on the breaks and the flows of the social field as they are invested in one type or another	p 278
is an adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems that cross through a family: his belonging	p 278
application or a reduction to personalized images, which presupposes a social investment of a paranoiac type—which explains why Freud first for breath and stretched out over the dimensions of a social field that does not reclose or withdraw: a family-as-matrix for	p 278
are like talking birds and girls' first names? Why do social investments follow this dividing line that gives them a specifically	p 279
as opposed to aggregates and persons. It is true that social investments are made on the socius itself as a full	p 280
the map of this socius-earth, despot, or capital-money (for each social machine the two poles, paranoiac and schizophrenic, are distributed in	p 281
paranoia-schizophrenia division is made. Are we to believe, then, that social investments are secondary projections, as if a large two-headed schizonoiac	p 281
all forms of socius. But in this very sense, if social investments can be said to be paranoiac or schizophrenic, it	p 283
posit in one case an involuntariness (un involontaire) of the social and technical machines, in the other case an unconscious of	p 283
which the unconscious is represented and already suffers psychic and social repression of its elementary productive forces. But how can we	p 286
therefore between on the one hand the molar machines—whether social, technical, or organic—and on the other the desiring-machines, which	
is no difference in nature): here, as organic, technical, or social machines apprehended in their mass phenomenon, to which they become	p 287
of subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other: these are the same machines under	p 287
merge. All molar functionalism is false, since the organic or social machines are not formed in the same way they function	p 288
in the organic machines, but no less so in the social machines with other laws and other figures. In this sense	p 289
are partially dependent. In the genetic code as in the social codes, what is termed a signifying chain is more a	p 289
is a matter of showing the common participation of the social machines and the organic machines in the desiring-machines. At man's	p 289
enter into variable combinations following vectors that survey an entire social historical field—an analysis of destiny. In point of fact	p 290
to the molar order where they form the organic or social machines, and invest organic or social surroundings. It is in	p 291
form the organic or social machines, and invest organic or social surroundings. It is in fact difficult to present sexual energy	p 291
an investment of the molar formations on the scale of social and organic aggregates. All that is missing is the confirmations	p 292
love: that it is a matter of a copulation of social and organic machines on a large scale (at bottom, love	p 292
this more clearly than Charles Fourier. In a word, the social as well as biological surroundings are the object of unconscious	p 292
the direct investment of masses, of large aggregates, and of social and organic fields. We have difficulty understanding what principles	p 293
psychoanalysis	
desexualized or even sublimated in order to proceed to the social investments, and inversely that the libido only resexualizes these	p 293
investments	
this person intercept, receive, and transmit, always within a biological, social, and historical field where we are equally immersed or with	p 293
inasmuch as these machines are present and operating in the social machines, in their field, their formation, their functioning.	p 294
Desiring-machines are	
order of production; all production is at once desiring-production and social production. We therefore reproach psychoanalysis for having	p 296
stifled this order	
of beliefs put in the place of productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the same	p 296
the family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into an impasse. Thus the link	p 296
between	
they are production only when brought into connection with real social production, real desiring-production. Otherwise they are ideological	p 297
forms, which have	
account, as well as their obvious participation in a pedagogical social machine in general. For the real question is this: of	p 297
they are from early childhood the libidinal investment of a social field. In this field the father has a role only	p 297
any reason for considering machines, whether as desiring-machines or as social machines. In return, the father will be inflated with all	p 297
field of delirium. The production couple—the desiring-machines and the social field—gives way to a representative couple of an entirely	p 298
a child at play: how he already populates the technical social machines with his own desiring-machines, O sexuality—while the father	p 298
that of labor or that of desire, it can be social or desiring, it calls forth forces that no longer permit	p 299
being subordinated to them. Just as Ricardo founds political or social economy by discovering quantitative labor as the principle of every	p 299
they constitute statistically in organized crowds; and the apparatus of social and psychic repression resulting from these formations—such is	p 300
the	
psychoanalysis, the conflict between mythic and tragic familial representation and social and desiring-production. For myth and tragedy are	p 300
systems of symbolic	
to the fore the study of the psychic apparatuses, the social and desiring-machines, the mechanisms of the drives, and the institutional	p 300
historical study that assigns them to their real and objective social conditions (as with recent Hellenists). Viewed in the latter fashion	p 301
than referring symbolic representation to determinate objectivities and to objective social conditions, psychoanalysis refers them to the	p 301
subjective and universal essence	
and pathological formations as well as myth, tragedy, and the social formations. Psychoanalytic interpretation does not consist in competing	p 301
with codes	
as that which takes place for political economy and in social production, in the form of subjective abstract labor, and for	p 302
abstract labor becomes something real from which all the preceding social formations can be reinterpreted from the point of view of	p 302
Not that a simple parallelism should be drawn between capitalist social production and desiring-production, or between the flows of	p 302
money-capital and	
of desire. The relationship is much closer: desiring-machines are in social machines and nowhere else, so that the conjunction of the	p 302
its movement that capitalism requires and institutes not only a social axiomatic, but an application of this axiomatic to the privatized	p 303
the marking out of an interior limit that reduces this social reproduction to restricted familial reproduction. Consequently, the ambiguity of	p 304
psychoanalysis	
representative series that psychoanalysis substitutes for the line of production: social and desiring-production. A theater series, instead of a	p 305
production series	
we are witness to the following operation: the discovery of social production as machine or machinery, irreducible to the world of	p 306
Darstellung) Now the same is true of both desiring-production and social production: every time that production, rather than being	p 306
apprehended in	
are those of extrapolation, application, and biunivocalization, which reduce the social aggregate of departure to a familial aggregate of	p 307
destination, with	
Reich denounces the way in which psychoanalysis joins forces with social repression, he still doesn't go far enough, because he doesn't	p 312
its very form and its finality are marked by this social function. It is not the pervert, nor even the autistic	p 312
the crossroads of two operations of capture: one where repressive social production becomes replaced by beliefs, the other where repressed	p 313
desiring-production	
measured. Most of the modern endeavors—outpatient centers, inpatient hospitals, social clubs for the sick, family care, institutions, and even	p 319
antipsychiatry	
the event, rather than the process itself. Furthermore, they localize social and mental alienation on a single line, and tend to	p 320
of the axiomatic). But we seek in vain to assign social alienation and mental alienation to one side or the other	p 320
in other flows. Inversely, one can find the form of social alienation in action in all the reterritorializations of capitalism, inasmuch	p 320
desire in the applied framework of the family; but this social alienation includes in its turn mental alienation, which finds itself	p 321
from the point of view of the unconscious—of the social machines in which the subject is caught as a cog	p 322
it follows that sexuality as desire no longer animates a social critique of civilization, but that civilization on the contrary finds	p 332
means? We have seen that the molar statistical aggregates of social production were in a variable relationship of affinity with the	p 336
production and antiproduction in a system. We know that molar social production and molecular desiring-production must be evaluated both	p 336
from the	
by the difference between the qualified codes and overcodings of social production and the chains of decoding or of deterritorialization	p 336
belonging	
of the desiring-machine function in the very workings of the social machine; the flows of desire enter and exit through the	p 336
a circuit that never stops grafting the desiring-machines onto the social machine and implanting the social machine in the desiring-machines.	p 337
Death	
grafting the desiring-machines onto the social machine and implanting the social machine in the desiring-machines. Death comes all the more	p 337
from	
reasons, the identity in nature must appear for itself between social production and desiring-production. But in its turn, this identity in	p 337

molar formation. There are no desiring-machines that exist outside the social machines that they form on a large scale; and no machines that they form on a large scale; and no social machines without the desiring-machines that inhabit them on a small molecular chain. A sequence of desire is extended by a social series, or a social machine contains desiring-machine parts within its of desire is extended by a social series, or a social machine contains desiring-machine parts within its workings. The desiring micromultiplicities p 340

The desiring micromultiplicities are no less collective than the large social aggregates; they are strictly inseparable and constitute one and the and the molecular than to the interior of the molar social investments, since in any case the molecular formations are such we contrasted them as the two major types of equally social investments: the one sedentary and biunivocalizing, and of a reactionary as the other? And why are there two types of social investment that correspond to the two poles? The answer is p 340

escape itself does not merely consist in withdrawing from the social, in living on the fringe: it causes the social to the social, in living on the fringe: it causes the social to take flight through the multiplicity of holes that eat p 341

is not courageous, we answer: what is not escape and social investment at the same time? The choice is between one p 341

the first thesis of schizoanalysis is this: every investment is social, and in any case bears upon a sociohistorical field. Let p 342

species or the structural unity of a socius: an organism, social or living, is composed as a whole, as a global p 342

scale. Such an organization belongs essentially to the biological or social organism—species or socius. There is no society that does p 342

as these forces define a man-nature independent of all the social formations, or rather common to them all (what the Marxists p 343

the attractions without which these forces would not assume a social character. It is indeed in this sense that social production p 343

a social character. It is indeed in this sense that social production is desiring-production itself under determinate conditions. These determinate conditions p 343

we can present the second thesis of schizoanalysis: within the social investments we will distinguish the unconscious libidinal investment of p 343

group or interest. The latter passes by way of the large social goals, and concerns the organism and the collective organs, including p 343

counterinvestment that creates its own interest in terms of new social aims, new organs and means, a new possible state of p 344

aims, new organs and means, a new possible state of social syntheses. Whence the necessity for the other class to be p 344

two modes of different investments of the same reality as social reality. There is an unconscious libidinal investment of desire that p 345

Libidinal investment does not bear upon the regime of the social syntheses, but upon the degree of development of the forces p 345

flows that condition them. It does not bear upon the social means and ends, but upon the full body as socius p 345

interests and aims are merely the preconscious exponents of a social full body. As Klossowski says in his profound commentary on p 345

from which one inherits in terms of the laws of social reproduction, impel the libido to invest a given socius as p 346

fact remains that there exists a disinterested love of the social machine, of the form of power, and of the degree p 346

can be, a machine that is not only technical but social, and through which desire desires its own repression. We have p 346

is agape. Not only can the libidinal investment of the social field interfere with the investment of interest, and constrain the p 347

investment. A revolutionary preconscious investment bears upon new aims, new social syntheses, a new power. But it could be that a p 347

subordination. The preconscious revolution refers to a new regime of social production that creates, distributes, and satisfies new aims and p 347

interests of schizoanalysis is that desire is always constitutive of a social field. In any case desire belongs to the infrastructure, not p 348

the infrastructure, not to ideology: desire is in production as social production, just as production is in desire as desiring-production. But p 348

are themselves revolutionary; it causes desire to penetrate into the social field, and subordinates the socius or the form of power p 348

its flows again further on, overcoming the limit, bringing the social machines back to the elementary forces of desire that form p 349

do we situate the psychoanalytic group within this complexity of social investments? Every time we wonder when it started going bad p 349

therefore to reach the investments of unconscious desire of the social field, insofar as they are differentiated from the preconscious p 350

investments level of groups or individuals, the libidinal investments of the social field. Now in this respect it is sexuality that constitutes p 350

hypothesis dear to Freud: the libido does not invest the social field as such except on condition that it be desexualized p 352

and the family. Consequently, every sexual libidinal investment having a social dimension seems to him to testify to a pathogenic state p 352

the libido invested, through its loves and sexuality, was the social field itself in its economic, political, historical, racial, and cultural p 352

than in Gradiava. In short, our libidinal investments of the social field, reactionary or revolutionary, are so well hidden, so unconscious p 352

the index of the reactionary or revolutionary character of the social investments of the libido. The desiring sexual relationships of man p 352

and man, or woman and woman) are the index of social relationships between people. Love and sexuality are the exponents or p 352

indicators, this time unconscious, of the libidinal investments of the social field. Every loved or desired being serves as a collective p 353

is love, desire, and their flows that manifest the directly social character of the nonsublimated libido and its sexual investments. For p 353

first place, Freud discovers his own Oedipus in a complex social context that brings into play the older half brother from p 353

be presented by Freud as a veritable drift of the social field, where one substitutes persons of a higher or lower p 353

the Rat Man not only installs his neurosis in a social field determined from one end to the other as military p 353

whole of Oedipus; and he shows the existence of a social complex where the subject at times attempts to assume his p 353

time at the price of a splitting of his own social function at the other extremity of the chain. Fourthly, the p 353

accounting for the splittings through which the libido invests the social field.) Freud makes a firm choice of this last direction p 354

eternal lullaby, he writes: A child pays no regard to social distinctions, which have little meaning for it as yet; and p 354

position of the libido in favor of an individual and social will to power, or in favor of a prehistoric collective p 354

Great Other, indispensable to the position of desire, be the Social Other. social difference apprehended and invested as the nonfamily within p 354

indispensable to the position of desire, be the Social Other. social difference apprehended and invested as the nonfamily within the family p 354

a drift of the familial romance, and thereby of the social field. It is not a question of denying the importance p 355

or the maid stand for the mother, independently of the social or generic differences, instead of concluding that the mother also p 355

gives rise in the child's libido to an entire differentiated social investment at the same time as she opens the way p 355

the other who defamilializes them according to the laws of social production and desiring-production: the mother herself functions as rich p 355

woman disintegrate. What the orphan libido invests is a field of social desire, a field of production and antiproduction with its breaks p 355

situated, the relative richest or poorest, as empirical forms of social difference—so that within this difference the parents again appear p 355

rubric from that of parents. And the organizer is the social field of desire, which alone designates the zones of intensity p 355

are terms of application that express the reduction of the social field invested by the libido to a finite aggregate of p 356

impasses and blockages consonant with the mechanisms of psychic and social repression active in this field: Oedipus, such is Oedipus. In p 356

schizoanalysis posits the primacy of the libidinal investments of the social field over the familial investment, both in point of fact p 356

primary: in the form of sexuality of the field in social production, and the nonhuman sex in desiring-production (gigantism and dwarfism p 356

off from the outside, cut off from its economic and social investments and counterinvestments. And if there is, to use Freud's p 357

transmits it. The erotic, the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or dispersed in social p 357

machines the social field, wherever desiring-machines are agglutinated or dispersed in social machines, and where love-object choices occur at the p 357

meeting place It is only afterward that the libido would invest the social field, and that it would participate in the social and p 357

the social field, and that it would participate in the social and the metaphysical. Which permits the preservation of the fundamental p 357

and an ego, but is already caught up in a social production and social machines that do not merely differentiate them p 358

but is already caught up in a social production and social machines that do not merely differentiate them as familial beings p 358

under this other regime. It is indeed true that the social and the metaphysical arrive at the same time, in accordance p 358

two simultaneous meanings of process, as the historical process of social production and as the metaphysical process of desiring-production. p 358

But they

turgid little boy has already plugged a desiring-machine into a social machine, short-circuiting the parents, who can only intervene as agents p 358

one case as in the other. There is only the social and the metaphysical. If something crops up afterward, it is p 358

If something crops up afterward, it is certainly not the social and metaphysical investments of the libido, the unconscious syntheses; rather p 358

one hand, and the necessity for taking into account a social etiology on the other hand, has led psychiatrists and psychoanalysts p 359

antipsychiatry has sought the secret of a causality at once social and schizophrenic in the redeployed families. This is perhaps where p 359

researcher himself is led, when he claims to assign schizophrenogenic social mechanisms, and at the same time to discover them within p 360

discover them within the order of the family, which both social production and the schizophrenic process escape. This contradiction is perhaps p 360

moment he breaks with psychiatric practice, undertakes assigning a veritable social genesis to psychosis, and calls for a continuation of the p 360

to go back to the unconscious libidinal investments of the social field. Oedipal familialism, even and especially in its most modern p 360

what one claims nevertheless to be searching for today: schizophrenogenic social production. In the first place, it is futile to affirm p 361

is futile to affirm that the family expresses more profound social contradictions, for one confers on it a value as microcosm p 361

the role of a necessary relay for the transformation of social into mental alienation; what is more, one acts as if acts as if the libido did not directly invest the social contradictions as such, and in order to awaken, needed these one has already substituted a familial causation or expression for social production, and finds oneself back within the categories of idealist precise capitalist economic circuits; and that the libido invests this social field, not in a form where it would be expressed alienation refers directly to these investments and is no less social than social alienation, which refers for its part to the directly to these investments and is no less social than social alienation, which refers for its part to the preconscious investments interest. Not only does one thereby fail to correctly evaluate social production in its pathogenic nature, but secondly, one also fails its system of impasses, its delegated psychic repression, without which social repression would never find docile and resigned subjects, and would	p 361 p 361 p 361 p 361 p 361 p 361 p 361
as a goal. We have seen in this sense how social production produced the sick schizo: constructed on decoded flows that only at the level of the flows that traverse the social field, but at the level of their libidinal investments, which everything is set in motion by the counterinvestment of the social field that produces the psychotic. Again, everything is neurosis, since as Oedipus arises out of an application of the entire social field to the finite familial figure, it does not imply an already fascisizing libidinal investment. As machines of subjugation, the social machines give rise to incomparable loves, which are not explained analyst's office. But we ask precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus; psychoanalysis	p 362 p 363 p 363 p 363 p 364 p 365
the socius, as a limit between two molar aggregates, the social aggregate of departure and the familial subaggregate of arrival that familial psychic repression that comes to double the weight of social repression. The paranoiac applies his delirium to the family—and unconscious itself an entire reactionary and paranoiac investment of the social field that acts as an oedipalizing factor, and that can of application and reproduction, but in order to attain the social and political units of libidinal investment. With the result that investments of desire had sexuality as an index in their social scope itself. Which does not mean, of course, that one relations are the product of a code, or of a social axiomatic to which the libido addresses itself through them. Persons addresses itself through them. Persons are simulacra derived from a social aggregate whose code is unconsciously invested for itself. That is them. Nonfigurative loves, indices of a revolutionary investment of the social field, and which are neither Oedipal nor pre-oedipal since it of schizoanalysis is therefore the distinction between two poles of social libidinal investment: the paranoiac, reactionary, and fascisizing pole, and the	p 365 p 365 p 365 p 365 p 365 p 366 p 366 p 366 p 366 p 366
to the use of terms inherited from psychiatry for characterizing social investments of the unconscious, insofar as these terms cease to from the moment delirium is recognized as having a primary social content that is immediately adequate. The two poles are defined a result. ... However, no science can develop outside a constituted social grouping. In order to prevent science from calling social groups constituted social grouping. In order to prevent science from calling social groups back in question, these groups take science back in schools, and periods. They relate these aesthetic formations to greater social aggregates, finding in them a field of application, and everywhere	p 366 p 366 p 368 p 368 p 370
a bipolar hesitation. One of the poles is the great social axiomatic that retains from science what must be retained in of market needs and zones of technical innovation: the great social aggregate that makes the scientific subaggregates into so many applications	p 371 p 371
flows of knowledge schizophrenize, and not only flee across the social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized	p 371
the full body of capital-money as the socius—the great social axiomatic has replaced the territorial codes and the despotic overcodings the decoded and deterritorialized flows, in such a way that social inscription and repression no longer even need to bear directly is not enough for the libido to invest a new social body corresponding to these new aims, in order for it singularly creative and positive: they constitute an investment of the social field that is no less complete, no less total than if it is true that delirium is coextensive with the social field, these two poles are found to coexist in every one must also pass to the other side of this social full body, where the molecular formations of desire that must in Kant's philosophy: they indeed have the same object—and social production is never anything other than desiring-production, and vice versa	p 372 p 372 p 375 p 376 p 376 p 377 p 378
socius, flows that are perceptible to everyone, which force the social axiomatic to grow ever more complicated, to become more saturated of a schizoid pole in the libidinal investment of the social field, so as to avoid as much as possible the conciliation between the regime of desiring-production and the regime of social production is brought about, since in any case it is i.e., from the side where the molar aggregates of social production are organized, to this other side, no less collective can endure the reversal of power such that desiring-production subjugates social production and yet does not destroy it, since it is and libidinal economy. Schizoanalysis merely asks what are the machinic, social, and technical indices on a socius that open to desiring-machines	p 379 p 379 p 380 p 380 p 380 p 381
as organized in capitalism. Or whether instead desiring, technical, and social machines join together in a process of schizophrenic production that	p 381
intention is not to praise ergotherapy or the virtues of social adaptation. She marks the point where the social machine, the virtues of social adaptation. She marks the point where the social machine, the technical machine, and the desiring-machine join closely together	p 381 p 381
if it can't. And this is indeed the direction the social, technical, scientific, and artistic machines take when they are. revolutionary And the lines of escape are still full molar or social investments at grips with the whole social field: so that full molar or social investments at grips with the whole social field: so that the task of schizoanalysis is ultimately that every case the nature of the libidinal investments of the social field, their possible internal conflicts, their relationships with the preconscious	p 381 p 382 p 382 p 382
SOCIALISM 10	
city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could be that all these—in various ways	p 192
famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is not one formation among others, nor is it	p 219
did not prevent the resurrection of a State capitalism inside socialism itself, any more than it prevented classical capitalism from getting throwing the uncontrolled revolutionary elements—no more controlled by official socialism than by capitalism itself—further into the distance, to flee	p 256 p 256
one's own interests: capitalism profits from this, but so does socialism, the party, and the party leadership. How does one explain the periphery, either in the modernistic forms of a State socialism or capitalism, or in the archaic form of local despots no ideas on the subject—why would they?). Capitalism, and socialism as well, are as though torn between the despotic signifier between which it produces its own break. Democracy, fascism, or socialism, which of these is not haunted by the Urstaat as easily tolerates the so-called socialist formations. (It is not kibbutz-style socialism that troubles the Zionist state, just as it is not troubles the Zionist state, just as it is not Russian socialism that troubles world capitalism.) There is no metaphor here: the	p 257 p 258 p 260 p 261 p 373 p 374
SOCIALIST 14	
existing social field as a source of energy. (The great socialist utopias of the nineteenth century function, for example, not as Cartesian cogito realized that it had no parents, when the socialist thinker discovered the unity of man and nature within the be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been but a single State, the State-as-dog when he shows the degree to which modern capitalist and socialist States take on the characteristic features of the primordial despotic of surplus value. In comparison to the capitalist State, the socialist States are children—but children who learned something from their father concerning the axiomatizing role of the State. But the socialist States have more trouble stopping unexpected flow leakage except by first of all to praxis. The task of the revolutionary socialist movement was to organize a bipolarity of the social field limits, and to always effect breaks of breaks, then the socialist movement seems necessarily led to fix or assign a limit State apparatus has always been and remains problematical. A supposedly socialist State implies a transformation of production, of the units of	p 30 p 49 p 192 p 220 p 236 p 236 p 255 p 255 p 255
in the capitalist State, and the market subsists in the socialist State, if only as a monopolistic market of the State the new terroristic and rigid axiomatic—quickly saturated—of the socialist State, and the old cynical axiomatic—all the more dangerous most fantastic attempt at economic and political reterritorialization. But the socialist State also has its own minorities, its own territorialities, which the capitalist machine revives the despotic Urstaat, or how the socialist machine preserves a State and market monopoly capitalism). But there	p 256 p 256 p 258 p 347

overpopulation in the center itself, and easily tolerates the so-called socialist formations. (It is not kibbutz-style socialism that troubles the Zionist	p 373
SOCIALISTS 1	
has learned this, and has ceased doubting itself, while even socialists have abandoned belief in the possibility of capitalism's natural death	p 151
SOCIALISTS' 1	
level of the axiomatic—whence the resemblance, in the nineteenth-century socialists' portrait of the proletariat, between the latter and a perfect	p 255
SOCIALIZED 1	
capable of all of the metamorphoses, or a kind of socialized energy capable of all the investments. Or would we do	p 291
SOCIALLY 6	
closeted with his pastor, who forces him to situate himself socially, in relationship to the God of established religion, in relationship	p 2
first group placed me from the second year in a socially difficult position that was growing more and more suffocating. So	p 124
in their corner, and it can allow the passage of socially decoded flows of code that these scientists organize into axiomatics	p 233
destination that corresponds to an aggregate of departure that is socially determined. It is our intimate colonial formation that corresponds to	p 265
as in its colonial formations of the gregarious aggregate, which socially and psychically represses the desire of persons; the other, a	p 280
in general the conditions of life that are historically and socially determined by the relations of production and antiproduction in a	p 336
SOCIETIES 39	
of social production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial	p 32
machines and	
that society offers us, totally artificial new families, secret lunar societies. As for the schizo, continually wandering about, migrating here, there	p 35
others want virgin lands, more truly exotic, families more artificial, societies more secret that they design and institute along the length	p 135
it. A mask is such an institution of organs. Initiation societies compose the pieces of a body, which are at the	p 142
and desiring-production into a whole on the earth. Our modern societies have instead undertaken a vast privatization of the organs, which	p 142
One is even compelled to say that, while in our societies the penis has occupied the position of a detached object	p 143
Oedipus recognize nonetheless that one does not encounter in primitive societies any of the mechanisms or any of the attitudes that	p 143
Are we to believe that a universal Oedipus haunts all societies, but exactly as capitalism haunts them, that is to say	p 144
allocating the portions due each person. The idea that primitive societies have no history, that they are dominated by archetypes and	p 150
conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside history, and far distant from the	p 151
stability	
even overcoding them rather than letting anything escape coding. Primitive societies are not outside history; rather, it is capitalism that is	p 153
is already possible to see signs of classes in precapitalist societies. But ethnologists observe how difficult it is to distinguish those	p 153
one considers pathological cases and processes of cure in primitive societies, it seems to us entirely insufficient to compare them with	p 166
sexual nature of affects in the public symbols of primitive societies, and this nature remains integrally lived by the members of	p 172
this nature remains integrally lived by the members of these societies, even though they have not been psychoanalyzed, and in spite	p 172
destroy their codes. Such is the real limit. When such societies are confronted with this real limit, repressed from within, but	p 176
it is the displacement of the limit that haunts all societies, the displaced represented (le represente deplace) that disfigures what all	p 177
the displaced represented (le represente deplace) that disfigures what all societies dread absolutely as their most profound negative: namely,	p 177
the decoded	
the paradox that emerges from the analyses of Leroi-Gourhan: primitive societies are oral not because they lack a graphic system but	p 202
but because, on the contrary, the graphic system in these societies is independent of the voice; it marks signs on the	p 202
of desire does not experience this outcome, Oedipus haunts all societies, but as the nightmare of something that has still not	p 217
that is added to, superimposed on the material evolution of societies, a regulating idea or principle of reflection (terror) that organizes	p 219
after the manner of conscientious historians: village communes here, industrial societies there, and so on. The differences could be	p 220
determining only	
of production. If capitalism is the exterior limit of all societies, this is because capitalism for its part has no exterior	p 230
that find themselves encasted, coded, or overcoded in the precapitalist societies in such a way that they never achieve any independence	p 232
rights, and the new form of crises and speculations. Our societies exhibit a marked taste for all codes—codes foreign or	p 245
psychoanalysis and ethnology two disciplines highly regarded in our modern societies. Yet it would be a serious error to consider the	p 245
seen—is that capitalism is indeed the limit of all societies, insofar as it brings about the decoding of the flows	p 246
fragments of the signifying chain are struck by secrecy—secret societies or initiation groups—but there is never anything in these	p 247
or initiation groups—but there is never anything in these societies that is, strictly speaking, unavowable. It is with the thing	p 247
and filiation are determined as dominant in the so-called primitive societies, where the economic forces and flows are inscribed on the	p 248
back to the modern functions of the State. Civilized modern societies are defined by processes of decoding and deterritorialization. But what	p 257
emerges from the above considerations. The social axiomatic of modern societies is caught between two poles, and is constantly oscillating	p 260
from	
and deterritorialization, on the ruins of the despotic machine, these societies are caught between the Urstaat that they would like to	p 260
machines corresponding to the savage, the barbarian, and the civilized societies. The first is the underlying territorial machine, which consists	p 261
in	
and schizophrenia as clinical entities, in the artificial aggregates or societies established by perversion, in the familial aggregate of Oedipal	p 283
neuroses	
re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual paternalistic or mothering pseudo families?	p 319
We do not	
society, entering and leaving it, linking it up with other societies, ancient or contemporary, remote or vanished, dead or yet to	p 352
Nietzsche saw as the end result of the evolution of societies. In this perspective, art and science would then emerge as	p 368
SOCIETY 92	
returns its refuse to nature; and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is	p 3
responsible for the	
the entire process appears to emanate from this recording surface. Society constructs its own delirium by recording the process of production	p 10
fetishistic, perverted, bewitched world are characteristic of all types of society as a constant of social reproduction. The body without organs	p 11
machines and primitive societies, hydraulic machines and Asiatic forms of society, industrial machines and capitalism. Hence when we posited	p 32
the socius	
ever increasing disharmony and discord at every level of industrial society. What we are really trying to say is that capitalism	p 34
is trapped within the residual or artificial territorialities of our society, and reduces all of them (les rabat toutes) to Oedipus	p 35
have them—territorialities infinitely more artificial than the ones that society offers us, totally artificial new families, secret lunar societies. As	p 35
a state that we would label a legitimate status within society. Nothing in the life of any subject would sacrifice a	p 41
part to a development that affected the whole of bourgeois society in the nineteenth century: the family was entrusted with functions	p 50
still, the difference in regime becomes apparent each time a society permits an infantile stage of sexual promiscuity to subsist, where	p 72
by resolving the Oedipus complex, whose resolution introduces him into society, where he finds, within the figure of Authority, the obligation	p 79
latency—which is without doubt the greatest psychoanalytic mystification: this society of brothers who forbid themselves the fruits of the crime	p 80
the time necessary for internalizing. But we are warned: the society of brothers is very dejected, unstable, and dangerous, it must	p 80
other pole. In accord with a suggestion of Freud's, American society—the industrial society with anonymous management and vanishing	p 80
personal power	
accord with a suggestion of Freud's, American society—the industrial society with anonymous management and vanishing personal power,	p 80
etc.—is presented	
etc.—is presented to us as a resurgence of the society without the father. Not surprisingly, the industrial society is burdened	p 80
of the society without the father. Not surprisingly, the industrial society is burdened with the search for original modes for the	p 80
other. No way of getting out, neurosis or normality. The society of brothers rediscovers nothing of production and desiring-machines; on the	p 80

way of holding its own indefinitely in the forms of society where the tragic sense is increasingly lost ... : a myth cannot	p 83
Lacan goes on to say, the sole foundation for the society of brothers, for fraternity, is segregation (what does he mean	p 83
the madman a microcosm symbolizing the massive structures of bourgeois society and its values, relations of Family-Child,	p 93
Transgression-Punishment, Madness-Disorder; to arrange	
it displaces the limit, it internalizes the limit. Rather a society of neurotics than one successful schizophrenic who has not been	p 102
our originality as analysts—we who do not forget that society too is triangular and symbolic! If it is true that	p 103
a condition for constituting a system of exchange or any society, in relation to social repression, which would then concern only	p 113
only the returns of the psychically repressed in a constituted society. Therefore we should first of all consider the second question	p 113
that incest was a real obstacle to the establishment of society, as the partisans of an exchangeist conception claim. We have	p 116
capable of calling into question the established order of a society: not that desire is asocial, on the contrary. But it	p 116
revolutionary in its essence—desire, not left-wing holidays!—and no society can tolerate a position of real desire without its structures	p 116
structures of exploitation, servitude, and hierarchy being compromised. If a society is identical with its structures—an amusing	p 116
hypothesis—then yes	
very being. It is therefore of vital importance for a society to repress desire, and even to find something more efficient	p 116
to say such rudimentary things: desire does not threaten a society because it is a desire to sleep with the mother	p 116
a mass psychological reproduction of the economic system of a society. Of course it should not be concluded from this that	p 118
engages desire in this requisite impasse, organized by the repressive society. Reich was the first to raise the problem of the	p 118
and his glory, he has the right to denounce what society makes of the psychotic in the process of decoding the	p 135
the flows of desire (Van Gogh, the Man Suicided by Society), but also what it makes of literature when it opposes	p 135
detritorialization). In a sense, capitalism has haunted all forms of society, but it haunts them as their terrifying nightmare, it is	p 140
fact for accepting the postulate that underlies exchangeist notions of society; society is not first of all a milieu for exchange	p 142
for accepting the postulate that underlies exchangeist notions of society; society is not first of all a milieu for exchange where	p 142
of the attitudes that make it a reality in our society. No superego, no guilt. No identification of a specific ego	p 143
to remind us that if kinship is dominant in primitive society, it is determined as dominant by economic and political factors	p 147
him a means of situating himself personally in his own society ... At other times, the analytic dialogue was able to unfold	p 170
that the means to situate oneself personally in one's own society? And which society? The neocolonized society that is constructed for	p 171
to situate oneself personally in one's own society? And which society? The neocolonized society that is constructed for the subject, and	p 171
personally in one's own society? And which society? The neocolonized society that is constructed for the subject, and that finally succeeds	p 171
other than incest—such is the long history of our society. But the repressed is not first of all the Oedipal	p 173
added. They all agree that, in our patriarchal and capitalist society at least, Oedipus is a sure thing (even if they	p 175
elements of a new matriarchy). They all agree that our society is the stronghold of Oedipus: the starting point for reencountering	p 175
social milieu. Not that Oedipus counts for nothing in our society: we have said repeatedly that Oedipus is demanded, and demanded	p 175
universal in that sense. Thus it is indeed within capitalist society that the critique of Oedipus must always resume its point	p 175
other hand, when the requisite conditions are realized in capitalist society, it should not be thought on that account that Oedipus	p 178
at the surface, on the inscription surface of the socius. Society is not exchangeist, the socius is inscriptive: not exchanging but	p 185
exchange between two lineages or lineage segments is, in this society, if not prohibited, at least widely disapproved of. Will it	p 186
which the aggregate of prestations is evaluated in a particular society, the more clearly the necessarily open nature of the system	p 187
of labor capacity, but in the ideological representation that the society gives itself of its economic base, this aspect fades before	p 188
of the Greek city-state, Christianity, democratic and bourgeois humanism, industrial society, capitalism, and socialism. But it could be that all	p 192
these	
the same economy, one and the same production process. Our society produces schizos the same way it produces Prell shampoo or	p 245
and overcoded. But it is the relative limit of every society; it effects relative breaks, because it substitutes for the codes	p 246
belief, as a condition of existence and survival of the society in question—thus the collective investment of organs that causes	p 248
direct question is not that of knowing whether an industrial society can do without a surplus, without the absorption of a	p 256
of political economy, but the real history of the corresponding society, one is better able to understand why capitalism is continually	p 259
cause it to arrive? In short, the general theory of society is a generalized theory of flows; it is in terms	p 262
the machines and territorialities, all the social images of our society; but in the aggregate of destination, in the end, there	p 265
in what sense schizophrenia was the absolute limit of every society, inasmuch as it sets in motion decoded and detrterritorialized flows	p 266
all social production. And capitalism, the relative limit of every society, inasmuch as it axiomatizes the decoded flows and reterritorializes the	p 266
So that capitalism is without doubt the universal of every society, but only insofar as it is capable of carrying to	p 270
and organs lying on the body without organs of a society, which men will appropriate according to their power and their	p 284
single thing; in truth it is a city or a society, each member of which was bred truly after its kind	p 285
to say that love has to do with proteins and society. This would amount to reviving yet once more the old	p 291
refers to a conjunction of flows of life and of society that this body and this person intercept, receive, and transmit	p 293
n sexes in a subject, beyond the anthropomorphic representation that society imposes on this subject, and with which it represents its	p 296
expresses an immeasurably ancient relation valid in all forms of society, nevertheless achieves practical truth as an abstraction only as a	p 302
an abstraction only as a category of the most modern society. This is also the case for desire as abstract libido	p 302
chosen, even if a specific institution, from constituting a perverted society of tolerance, a mutual-aid society that hides the real problems	p 320
institution, from constituting a perverted society of tolerance, a mutual-aid society that hides the real problems? Will the structure of the	p 320
biological or social organism—species or socius. There is no society that does not arrange lack in its midst, by variable	p 342
not the same, for example, in a despotic type of society, or in a capitalist society where the market economy raises	p 342
in a despotic type of society, or in a capitalist society where the market economy raises them to a degree of	p 342
distinguish what is rational and what is irrational in a society. To be sure, the role, the place, and the part	p 346
role, the place, and the part one has in a society, and from which one inherits in terms of the laws	p 346
We see the most disadvantaged, the most excluded members of society invest with passion the system that oppresses them, and where	p 346
connections, disjunctions, and conjunctions of flows that cross through a society, entering and leaving it, linking it up with other societies	p 352
that must be desexualized and sublimated in order to invest society and its flows; on the contrary, it is love, desire	p 353
as such assume her or his situation in a capitalist society, precisely because this situation has nothing to do with the	p 356
of idealist psychiatry. Whatever one's stake in all of this, society is thereby justified: all that remains to contest it with	p 361
life. One has therefore glossed over what is essential: that society is schizophrenizing at the level of its infrastructure, its mode	p 361
and which animate the strange discourse of an organization of society. Even its language is demented. Listen to a Secretary of	p 364
interests derive from them instead. At the deepest level of society there is delirium, because delirium is the investment—of a	p 364
in a plot whose ends were no less suspect, industrial society would seem to foil this conspiracy in advance by the	p 368
pain of effectively suffering what this conspiracy reserves for this society: i.e., the breakup of the institutional structures that mask	p 368
e., the breakup of the institutional structures that mask the society into a plurality of experimental spheres finally revealing the true	p 368
a revolutionary agency, it is because we believe that capitalist society can endure many manifestations of interest, but not one manifestation	p 379
and bring their regimes into communication. She asks if our society can handle that, and what it is worth if it	p 381

SOCIETY-NATURE 1

and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible for the distinction of	p 3
relatively autonomous spheres	

SOCIOCULTURAL 1

in the universality of one and the same apparatus of sociocultural repression (refoulement). One can speak instead of a coefficient of	p 184
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SOCIODESIRING 1

that the familial investments are always a result of the sociodesiring libidinal investments, which alone are primary; finally, that mental	p 361
alienation	

SOCIODESIRING-APPARATUS 1

of death that are elaborated in the unity of the .sociodesiring-apparatus. And it is even less a question of the death	p 336
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SOCIODESIRING-PRODUCTION . . . 2

as agents of production in relation to other agents in sociodesiring-production. From the point of view of libidinal investment, parents not transfinite, constituted by all the objects, agents, and relations of sociodesiring-production—is reduced to a finite familial aggregate as an aggregate	p 355 p 358
SOCIODRAMA	1
the current decadence). The medicine man does not organize a sociodrama, but a veritable group analysis centering on the sick individual	p 168
SOCIOECONOMIC	1
money that grows, money that produces more money? There are socioeconomic complexes that are also veritable complexes of the unconscious, and	p 104
SOCIOHISTORICAL	8
schizophrenize the domain of the unconscious as well as the sociohistorical domain, so as to shatter the iron collar of Oedipus to demonstrate the existence of an unconscious libidinal investment of sociohistorical production, distinct from the conscious investments coexisting with it. Proust	p 53 p 98
open sexuality and libidinal investment onto the determinations of a sociohistorical field, where the economic, the political, and the religious are	p 183
cosmic and intra-atomic, and at the same time as directly sociohistorical. It would be futile to say that love has to	p 291
investment is social, and in any case bears upon a sociohistorical field. Let us recall the major traits of a molar	p 342
character of the investment made by the libido of a sociohistorical or geographic field, from which the loved and desired beings	p 366
extent as the other one, a real investment of the sociohistorical field, and not a simple utopia? In what sense are	p 367
not the province of Oedipus, but that do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which	p 375
SOCIOLOGICAL	1
way in which they function. Nor is there a biological, sociological, linguistic, etc., functionalism at the level of large determinate aggregates	p 180
SOCIOPOLITICAL	1
it would have been more difficult to crush the entire sociopolitical content of Schreber's delirium if these desiring-machines of the father	p 297
SOCIUS	141
with the process, a full body that functions as a socius. This socius may be the body of the earth, that	p 10
process, a full body that functions as a socius. This socius may be the body of the earth, that of the	p 10
to be miraculated (miracle) by it. In a word, the socius as a full body forms a surface where all production	p 10
not an economic category, and always refer back to a socius or a social machine that is quite distinct from these	p 32
society, industrial machines and capitalism. Hence when we posited the socius as the analogue of a full body without organs, there	p 32
primordial entity that later projects itself into different sorts of socius, as though it were a raving paranoiac, the chieftain of	p 33
was initially responsible for social organization. The social machine or socius may be the body of the Earth, the body of	p 33
body without organs is the ultimate residuum of a deterritorialized socius. The prime function incumbent upon the socius, has always been	p 33
of a deterritorialized socius. The prime function incumbent upon the socius, has always been to codify the flows of desire, to	p 33
and further in the direction of the deterritorialization of the socius. Capitalism tends toward a threshold of decoding that will destroy	p 33
tends toward a threshold of decoding that will destroy the socius in order to make it a body without organs and	p 33
machine? The decoding of flows and the deterritorialization of the socius thus constitutes the most characteristic and the most important	p 34
tendency	
deterritorialization, reaching the furthest limits of the decomposition of the socius on the surface of his own body without organs. It	p 35
at the same time in each individual and in the socius that presides over the organization of the group fantasy. Simultaneously	p 61
colonel. Group fantasy is plugged into and machined on the socius. Being fucked by the socius, wanting to be fucked by	p 62
into and machined on the socius. Being fucked by the socius, wanting to be fucked by the socius, does not derive	p 62
fucked by the socius, wanting to be fucked by the socius, does not derive from the father and mother, even though	p 62
the body without organs at the edge of the deterritorialized socius, the desert at the gates of the city. But it	p 102
need at its disposal, on the recording surface of the socius, an agent that is also capable of acting on, of	p 120
increase body without organs, and the familial recording on the socius, that are in opposition throughout the two groups. The innate	p 124
the signifier. 3 SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscribing Socius If the universal comes at the end—the body without	p 139
the anguish of decoded flows—is the business of the socius. As we shall see, capitalism is the only social machine	p 139
drives it toward this limit. At capitalism's limit the deterritorialized socius gives way to the body without organs, and the decoded	p 140
fashion a new machine bearing the determinations of the capitalist socius. Thus the encounter between private property and commodity	p 140
production, which	
repression). The territorial machine is therefore the first form of socius, the machine of primitive inscription, the megamachine that covers a	p 141
to circulate or to cause to circulate, but rather a socius of inscription where the essential thing is to mark and	p 142
are themselves encircled, instituted as partial objects, distributed on the socius and attached to it. A mask is such an institution	p 142
the collective investment of organs that plugs desire into the socius and assembles social production and desiring-production into a whole on	p 142
are the earth's products. The essence of the recording, inscribing socius, insofar as it lays claim to the productive forces and	p 144
a founding act—that the organs be hewn into the socius, and that the flows run over its surface—through which	p 144
they are attracted, repelled, miraculated, following the requirements of a socius. Nietzsche says: it is a matter of creating a memory	p 144
general appropriation of the productive forces. Hence the savage, primitive socius was indeed the only territorial machine in the strict sense	p 146
is recorded in the network of filiative disjunctions on the socius, the connections of labor still must detach themselves from the	p 147
filiation, but both form an essentially open cycle where the socius acts on production, but also where production reacts on the	p 147
acts on production, but also where production reacts on the socius. Marxists are right to remind us that if kinship is	p 147
nature of nomadic space, where the full body of the socius is as if adjacent to production; it has not yet	p 148
situations: the bush paranoiac and the village pervers. Once the socius becomes fixed, falling back on the productive forces and appropriating	p 148
with the flows and singing direct filiation, but always a socius waiting to bear down, already deducting and detaching. The flow	p 149
required—given a change of perspective—for examining the primitive socius, the territorial machine for declining alliances and filiations. This	p 151
machine	
be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such is the nightmare that the primitive social machine	p 153
exorcises	
let itself be coded—specifically, the terror of the primitive socius. No chain could be detached, nothing could be selected; nothing	p 163
outline the various instances of territorial representation in the primitive socius. In the first place, the germinal influx of intensity conditions	p 164
the socius's limit, the limit or the negative of every socius; the repression of this limit is possible only to the	p 164
displaced limit that now passes into the interior of the socius. Oedipus is the baited image with which desire allows itself	p 166
It is what would introduce disorder and revolution into the socius, the noncoded flows of desire. The part that passes, on	p 173
territorialities; the body without organs, at the limits of the socius. We shall speak of an absolute limit every time the	p 176
through the wall, scramble all the codes, and deterritorialize the socius: the body without organs is the deterritorialized socius, the wilderness	p 176
deterritorialize the socius: the body without organs is the deterritorialized socius, the wilderness where the decoded flows run free, the end	p 176
How can this nightmare be imagined: the invasion of the socius by noncoded flows that move like lava? An irrepressible wave	p 176
limit: causing it to pass into the interior of the socius, in the middle, between a beyond of alliance and a	p 176
social inscription, its alphabet, its characteristics: the inscription on the socius is in fact the agent of a secondary psychic repression	p 184
liberates the decoded flows. This is because in the primitive socius desire is not yet trapped, not yet introduced into a	p 184
organized at the surface, on the inscription surface of the socius. Society is not exchangist, the socius is inscriptive: not exchanging	p 185
inscription surface of the socius. Society is not exchangist, the socius is inscriptive: not exchanging but marking bodies, which are part	p 185
real? Yet exchange is known, well known in the primitive socius—but as that which must be exorcised, encasted, severely restricted	p 186
and a collapse of the mode of inscription on the socius. We are brought back to our point of departure: the	p 186
that implicitly animate the structural and exchangist conception of the socius, with the correctives that must be introduced into this conception	p 186
the apparent objective movement as it is described on the socius, without taking into account the real instance that inscribes it	p 188

to see that alliance is the form in which the socius appropriates the connections of labor in the disjunctive order of	p 188
will not hesitate either.) The fundamental problem of the primitive socius, which is the problem of inscription, of coding, of marking	p 190
of the flows of desire as a condition of the socius? The answer is simple, it is debt—open, mobile, and	p 190
speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror without precedent, in comparison with which the	p 192
Machine The founding of the despotic machine or the barbarian socius can be summarized in the following way: a new alliance	p 192
that the ancient complementarity has shifted to form a new socius: no longer the bush paranoiac and the encampment or village	p 193
specific categories that testify to the existence of a new socius, irreducible to the lateral alliances and the extended filiations that	p 194
of the collective conditions of appropriation. The full body as socius has ceased to be the earth, it has become the	p 194
imperial inscription, to the new full body, to the new socius. They come like fate, ... they appear as lightning appears, too	p 195
those elements that operate on the surface of the inscribing socius. What changes singularly in the surface organization of representation is	p 202
the intense earth, which must yield its place to the socius in extension, into which the intensities in question pass or	p 203
body of the earth must assume an extension in the socius and as the socius. The primitive socius covers itself in	p 203
must assume an extension in the socius and as the socius. The primitive socius covers itself in this manner with a	p 203
extension in the socius and as the socius. The primitive socius covers itself in this manner with a network wherein one	p 203
the complexity of the networks with which it covers the socius: the chain of territorial signs is continually jumping from one	p 204
surging forth of now decoded flows that pour over the socius, crossing it from one end to the other. The State	p 218
to cause the new break to traverse and transform the socius—not enough, that is, to induce the birth of capitalism	p 222
forms merely installed itself in the pores of the old socius without changing the old mode of production. Even before the	p 226
by the previous characteristics and modes of inscription of a socius considered in its specific mode of production, which knows nothing	p 227
these conditions that capital becomes the full body, the new socius or the quasi cause that appropriates all the productive forces	p 227
a bound state on the body of capital as a socius that is deterritorialized, but also a socius that is even	p 246
capital as a socius that is deterritorialized, but also a socius that is even more pitiless than any other. Schizophrenia, on	p 246
determines the respective qualities of the flows passing through the socius (for example, the three circuits of consumer goods, prestige goods	p 247
value of flux). Hence capital differentiates itself from any other socius or full body, inasmuch as capital itself figures as a	p 249
a code, one must not think that it replaces the socius, the social machine, with an aggregate of technical machines. The	p 251
as constant capital attached to the full body of the socius, and no longer men, the latter having become adjacent to	p 251
representation whose elements are organized at the surface of the socius: the system of connotation-connection in the savage territorial	p 262
machine, corresponding	
surface elements of the representation of desire in the modern socius. So we come back to the question: in each case	p 262
matter of fact, what is marked or inscribed on the socius—directly—is the producers (or nonproducers) according to the standing	p 263
to a distinct object, but to productive activity itself. The socius as full body has become directly economic as capital-money; it	p 263
It is true that social investments are made on the socius itself as a full body, and that their respective poles	p 280
and the schizophrenic, properly speaking, do not operate on the socius, but on the body without organs in a pure state	p 281
of the primitive horde, were at the base of the socius in general? We have seen that this is not at	p 281
seen that this is not at all the case. The socius is not a projection of the body without organs; rather	p 281
rather, the body without organs is the limit of the socius, its tangent of deterritorialization, the ultimate residue of a deterritorialized	p 281
its tangent of deterritorialization, the ultimate residue of a deterritorialized socius. The socius—the earth, the body of the despot, capital-money	p 281
of deterritorialization, the ultimate residue of a deterritorialized socius. The socius—the earth, the body of the despot, capital-money—are	p 281
clothed	
And doubtless the body without organs haunts all forms of socius. But in this very sense, if social investments can be	p 281
oscillations of a pendulum oscillating around the position of a socius as a full body and, at the limit, of a	p 281
as a single line along which the different forms of socius, their planes and their large aggregates, are arranged; on paranoia	p 281
partial objects the desiring-machines undergo two totalizations, one when the socius confers on them a structural unity under a symbolic	p 308
signifier	
hidden there: as much by the difference between the objective socius and the subjective full body of desiring-production, as by the	p 336
this side of their limit within the framework of the socius and its codes. That is why the primitive codes and	p 336
unity of a species or the structural unity of a socius: an organism, social or living, is composed as a whole	p 342
belongs essentially to the biological or social organism—species or socius. There is no society that does not arrange lack in	p 342
goals? The full bodies determine the different modes of the socius, veritable heavy aggregates of the earth, the despot, and capital	p 343
goals and ends. The form or quality of a given socius—the body of the earth, the body of the despot	p 343
givens of useful labor). The form or quality of the socius is therefore itself produced, but as the unengendered—that is	p 343
determinate conditions are thus the forms of gregariousness as a socius or full body, under whose effect the molecular formations constitute	p 343
social means and ends, but upon the full body as socius, the formation of sovereignty, or the form of power for	p 345
of social reproduction, impel the libido to invest a given socius as a full body—a given absurd power in which	p 346
Flows that run on the porous full body of a socius—these are the object of desire, higher than all the	p 346
position where one is thus traversed, broken, fucked by the socius, looking for the right place where, according to the aims	p 347
break is sufficiently well defined by the promotion of a socius as a full body carrying new aims, as a form	p 347
even though the unconscious libido is charged with investing this socius, its investment is not necessarily revolutionary in the same sense	p 347
part the body without organs as the limit of the socius that desiring-production subordinates in its turn, under the condition of	p 347
But the unconscious revolution does not merely refer to the socius that conditions this change as a form of power: it	p 347
change as a form of power: it refers within this socius to the regime of desiring-production as an overthrown power on	p 347
in one case the break is between two forms of socius, the second of which is measured according to its capacity	p 348
interest; in the other case the break is within the socius itself, in that it has the capacity for causing the	p 348
unconscious characteristics of a subjugated group: the subordination to a socius as a fixed support that attributes to itself the productive	p 348
desire to penetrate into the social field, and subordinates the socius or the form of power to desiring-production; productive of desire	p 348
reproductions, than with our mommy. But flows and codes of socius that do not portray anything, that merely designate zones of	p 352
enslaving it by that very fact to a form of socius that exercises the function of a full body under determinate	p 364
degree and no other, don't take another step; that very socius and no other, hands off. A disinterested love of the	p 364
his delirium he had not displayed a taste for the socius of an already fascisizing libidinal investment. As machines of subjugation	p 364
there is delirium, because delirium is the investment—of a socius as such, beyond goals. And it is not merely the	p 365
displaced, and that it pass to the interior of the socius, as a limit between two molar aggregates, the social aggregate	p 365
seen that the unconscious paranoiac investment was grounded in the socius itself as a full body without organs, beyond the preconscious	p 367
formation of sovereignty—the full body of capital-money as the socius—the great social axiomatic has replaced the territorial codes and	p 372
levels do not function in the same mode. The new socius invested by the libido as a full body can very	p 375
level of the libido, to the extent that the new socius continues to subordinate the entire production of desire in the	p 376
is different: it is not enough to construct a new socius as full body; one must also pass to the other	p 377
the order of causes and aims that promote a new socius, or are they on the contrary the place and the	p 377
desire that breaks with causes and aims and overturns the socius, revealing its other side? In the subjugated groups, desire is	p 377
investments in those who see the possibility of a new socius but maintain it in an order of molar causality that	p 377
and cementing the breach in the name of the new socius and its interests. Of course one can always say after	p 378
cause increasingly decoded and deterritorialized flows to circulate in the socius, flows that are perceptible to everyone, which force the social	p 379
does not raise the problem of the nature of the socius to come out of the revolution; it does not claim	p 380
claim to be identical with the revolution itself. Given a socius, schizoanalysis only asks what place it reserves for desiring-production; what	p 380
same production, but under two different regimes; if, on this socius as a full body, there is thus the possibility for	p 380
desiring-production are formed; whether and to what extent such a socius can endure the reversal of power such that desiring-production	p 380
subjugates	
what are the machinic, social, and technical indices on a socius that open to desiring-machines, that enter into the parts, wheels	p 381
SOCIUS'S 1	
In this sense it implies, in its own way, the socius's limit, the limit or the negative of every socius; the	p 164
SOCIUS-EARTH 1	
necessarily relate to the character or the map of this socius-earth, despot, or capital-money (for each social machine the two poles	p 281

SOCKET	1	
the handyman experiences when he plugs something into an electric socket or diverts a stream of water can scarcely be explained		p 7
SODOM	2	
example. We noted how, in Proust, the famous pages of Sodom and Gomorrah (Cities of the Plain) interlaced two openly contradictory witness to the same castration with two nonsuperimposable sides, the Sodom series and the Gomorrah series, each one excluding the other		p 68 p 69
SODOMIZED	1	
that Judge Schreber's destiny was not merely that of being sodomized, while still alive, by the rays from heaven, but also		p 57
SOFT	4	
alphabet inscribed in bodies, and its blocks of debts. The soft structure would never function, would never cause a circulation, without of social exploitation and oppression. But it is at the soft center of capitalism, in the temperate zones of the bourgeoisie part of an affirmative task? Lie down, then, on the soft couch which the analyst provides and try to think up a distinct and definite personality.... A woman is a strange soft vibration on the air, going forth unknown and unconscious, and		p 188 p 269 p 334 p 351
SOIL	3	
Unengendered, which now takes charge of the fertility of the soil as well as the rain from the sky and the the primitive rural communities, which keep their ownership of the soil, while the State becomes the true owner in conformity with different origins. For the free worker: the deterritorialization of the soil through privatization; the decoding of the instruments of production through		p 146 p 194 p 225
SOJOURNS	1	
our complacency bestow generously on us, have as many deceptive sojourns as the world arranges for those who think they are		p 341
SOLACE	1	
process of generation; on the contrary, generation is the ego's solace, its prolongation, the passage from one body to another through		p 108
SOLAR	2	
and interruptions. Judge Schreber has sunbeams in his ass. A solar anus. And rest assured that it works: Judge Schreber feels tortures or kills, it manifests something new and different, a solar force. In the second place, this transfiguration cannot be explained		p 2 p 18
SOLD	2	
name to this new desire? Flows of property that is sold, flows of money that circulates, flows of production and means and a second period is required when the property is sold during a rise in prices and under conditions that make		p 223 p 226
SOLDIER	5	
learns that the mother has been killed by a French soldier, and that the subject himself has murdered the wife of to, the elements of the political and historical situation—the soldier, the cop, the occupier, the collaborator, the radical, the resister different type, than in the consciousness of an heir, a soldier, or a Chief of State? The unconscious has its horrors the foreman, the priest, the tax collector, the cop, the soldier, the worker, all the machines and territorialities, all the social one in his own place, the banker, the cop, the soldier, the technocrat, the bureaucrat, and why not the worker, the		p 96 p 97 p 112 p 265 p 347
SOLE	19	
realities are derived by a process of division). Hence the sole thing that is divine is the nature of an energy latter as a suitable subject for psychoanalytic investigation. Hence the sole task he assigns psychoanalysis is the explanation of the negative a forcing was necessary for her to make Oedipus the sole measure of desiring-production. And naturally this is all the more for itself on the body without organs, with—as its sole subject—not an ego, but the drive that forms the it evaluates the coexisting degrees of what it reads, the sole problem is always one of allocation on a scale of and common something, but that is a common-universal for the sole purpose of introducing lack into desire, in situating and specifying put into this retreat, Lacan goes on to say, the sole foundation for the society of brothers, for fraternity, is segregation of reproduction by generation; it is not its subject. The sole subject of reproduction is the unconscious itself which holds to remains basically the same: you will not escape Oedipus, your sole choice is between the neurotic outlet and the nonneurotic outlet Oedipal organization is imposed on the psychotic, though for the sole purpose of assigning the lack of this organization in the by the determination of signifieds. How it works is the sole question. Schizoanalysis foregoes all interpretation because it foregoes discovering an make of him a body without organs. He is the sole quasi cause, the source and fountainhead and estuary of the produce, inscribe, and consume; in effect, they are the State's sole concern. The wheels of the territorial lineage machine subsist, but in the bowels of the State apparatus. Better not a sole survivor than for a single organ to flow outside this rediscovers the primitive connections of labor, on condition—on the sole condition—that they be linked to capital and to the of the material they cause to flow or leak: the sole unity without identity is that of the flux-schiz or the the new conception of the conjunction according to which the sole end is abstract wealth and its realization in forms other sovereignty. Subject groups on the other hand have as their sole cause a rupture with causality, a revolutionary line of escape a libidinal break at a precise moment, a schiz whose sole cause is desire—which is to say the rupture with		p 13 p 29 p 45 p 60 p 68 p 72 p 83 p 108 p 108 p 123 p 180 p 194 p 196 p 213 p 224 p 244 p 254 p 377 p 378
SOLELY	23	
being judged totally superficial and petty, as if it applied solely to an imaginary Oedipus and aimed at the role of Oedipus-as-structure, or between the problem and its solution. It is solely a question of a correlative double impasse, a swing of a German, I'm Polish. Here again individuations are brought about solely within complexes of forces that determine persons as so many that if a psychotic escapes the Oedipal apparatus, this is solely due to the fact that he is doubly embedded there beginning, for the sake of ideology. Oedipus is always and solely an aggregate of destination fabricated to meet the requirements of the parent-child relations. The unconscious poses no problem of meaning, solely problems of use. The question posed by desire is not of social production. Social repression bears on desire—and not solely on needs or interests—only by means of sexual repression yet always actual and contemporary, within an oedipal desiring-production. Desiring-production has solely an actual existence; progressions and regressions are merely the effectuations to itself all the partial objects, with variations that are solely intensive, and that correspond to the internal zigzag of the who marries becomes detached not from her brother's line, but solely from that of her mother's brother. The significance of the extrafamilial) understanding of the libido. But more often it is solely a question of the familial organization in itself, which is That is why capitalism and its break are defined not solely by decoded flows, but by the generalized decoding of flows £10 does the £100 originally advanced become capital. It is solely under these conditions that capital becomes the full body, the the differential relation itself. The quality of the flows results solely from their conjunction as decoded flows; outside this conjunction they are first in relation to the familial investments, which result solely from the application or the reduction (rabattement) of the social captive to an unrepentant familism that condemned it to evolve solely within the movement of regression or progression. (Even the psychoanalytic production, in its very inorganization. It is not representative, but solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis is solely functional. In this respect it cannot remain at the level the so-called human relations are not involved. Analysis should deal solely (except in its negative task) with the machinic arrangements grasped the mouth-anus of the anorexic). And they are not indiscernible solely in the mixed region, since one can always assume that		p 52 p 83 p 86 p 94 p 101 p 109 p 118 p 130 p 154 p 164 p 174 p 224 p 227 p 249 p 275 p 276 p 311 p 322 p 323 p 325

it no longer even relates to the familial scene, but solely to the psychoanalytic scene that supposedly answers for its own function together? For it is not yet a functioning, but solely the (nonstructural) condition of a molecular functioning. The functioning appears too obvious that the destiny of the revolution is linked solely to the interest of the dominated and exploited masses. But	p 329 p 329 p 377
SOLEMN 1	
of it in pantomime in the course of a single solemn day—because the whole of it reaches expression and then	p 22
SOLID 1	
one can consider the machine to be the combination of solid elements, each having its specialized function and operating under human	p 141
SOLIDITY 1	
the father, the dull thud of instincts hammering at the solidity of the family as an institution and at its most	p 50
SOLITARY 4	
into the expected clinical mold. Dark world, growing desert: a solitary machine hums on the beach, an atomic factory installed in such a man produces himself as a free man, irresponsible, solitary, and joyous, finally able to say and do something simple	p 86 p 131
established literature, since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must	p 134
with the ancestor or the god. Pierre Clastres describes the solitary hunter who becomes identical with his force and his destiny	p 148
SOLITUDE 1	
in a mode of exaltation—his fundamental alienation, his irremediable solitude, the price of his liberty. The basic structure of the	p 109
SOLUTION 14	
making someone else enter it. Oedipus as either problem or solution is the two ends of a ligature that cuts off normality is no less blocked than neurosis, and where the solution offers no more of a way out than does the	p 79 p 80
is much optimism in thinking psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is like God; the father is like	p 81
until we do away with both the problem and the solution. It is not the purpose of schizoanalysis to resolve Oedipus	p 81
between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and its solution. It is solely a question of a correlative double impasse	p 83
the biological egg. For under these conditions is there no solution but to revive the notion of a terrain, whether in good or for evil, he has found a certain original solution to the Oedipal conflict. Hitler annihilates the father and unleashes	p 92 p 102
this fashion between the two poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one regressive, where	p 133
which the work invents the paths leading toward a new solution concerning the future of man. It is said that the	p 134
content to pose the problem in extension, thereby assuming its solution. These are the conclusions drawn by Adler and Cartry: It	p 160
reduction in the humanization of the universe, so that any solution that is sought will be a solution on the scale	p 169
so that any solution that is sought will be a solution on the scale of the individual and the restricted family	p 169
the integration of desire is achieved. So what is the solution? Which is the revolutionary path? Psychoanalysis is of little help	p 239
to do, in a curious revival of the fascist economic solution? Or might it be to go in the opposite direction	p 239
SOLUTIONS 4	
in detail that correspond to neurotic, psychotic, perverse, or normal solutions, that is to say solutions of sublimation). In any case	p 102
neurotic, psychotic, perverse, or normal solutions, that is to say solutions of sublimation). In any case the great man is already	p 102
of departure, is indeed Oedipal, although the developments and the solutions are completely different from ours (Parin , Ortigues). They say	p 170
that	
lack is arranged in the most scientific of ways, final solutions of the Jewish problem variety are prepared down to the	p 373
SOMATIC 9	
several aspects. First, the nature of these factors: were they somatic, social, metaphysical? Were they the famous problems of living, through	p 127
its. very process, invests from the beginning a constellation of somatic, social, and metaphysical relations that do not follow after Oedipal	p 129
the one continuous and germinal, but the other discontinuous and somatic, it alone being subjected to a succession of generations. (T	p 158
do. And why didn't the uncle marry the mother, his somatic sister? Because he must not, except in the name of	p 159
delivered over to the Nommos as a potential affine. The somatic order causes the whole intensive scale to collapse again. Actually	p 159
that must be repressed in both cases. In short, a somatic system in extension can constitute itself only insofar as the	p 159
filiation that is repressed for the sake of an extensive somatic memory, created from filiations that have become extended (patrilineal or	p 160
the intense germinal order and the extensive regime of the somatic generations. The system in extension is born of the intensive	p 160
only in thinking that he has thus transcended sexuality.) The somatic complex refers to a germinal implex. Incest refers to a	p 162
SOMATICALLY 2	
children are brothers and sisters.) But the son is not somatically his mother's brother and twin. That is why he cannot	p 159
cannot marry his mother, it is not because he is somatically from a different generation. Arguing against Malinowski, Levi-Strauss has	p 159
demonstrated	
SOMBER 6	
semiology. It is said that the unconscious is dark and somber. Reich and Marcuse are often reproached for their Rousseauism, their	p 112
oedipalization to which he is made to submit—the most somber organization—and which he can no longer tolerate: he who	p 123
not signify the absence of organization, but rather the most somber organization, the harshest compatibility, with the axiomatic replacing the	p 153
codes	
fatalism was still something en-acted, in order to become the somber agent of overcoding, the detached object that hovers over each	p 213
the latter can be perturbed and perverted in the most somber organization, below all ideology. Libidinal investment does not bear upon	p 345
a pole of reactionary investment for art as well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around	p 370
the	
SOMBRE 1	
le systeme de ce monde malignement soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In 1924 Freud proposed a	p 122
SOME 58	
thereof. ... The process should work to a completion, not to some horror of intensification and extremity wherein the soul and body	p 5
thing did not strike one as a table, but as some freak piece of furniture, an unfamiliar instrument ... for which there	p 6
suffers from being organized in this way, from not having some other sort of organization, or no organization at all. An	p 8
a counteroutside, in the form of a persecuting organ or some exterior agent of persecution. But in and of itself the	p 9
no longer tolerate these machines. If we wish to have some idea of the forces that the body without organs exerts	p 10
full body to constitute the recording or inscribing surface. But some kind of full body, that of the earth or the	p 11
to my share, I feel justified in accepting it as some slight compensation for the inordinate measure of suffering and privation	p 16
of defining its object, the world acquires as its double some other sort of world, in accordance with the following line	p 26
one that desire feels the lack of; hence there exists some other place that contains the key to desire (missing in	p 26
bread!/? As Reich remarks, the astonishing thing is not that some people steal or that others occasionally go out on strike	p 29
even though these conditions do not come into being at some later stage). That is why technical machines are not an	p 32
existed, or in a final totality that awaits us at some future date. We no longer believe in the dull gray	p 42
into being, but applying this time to the whole as some inspired fragment composed separately.... So Proust writes of the unity	p 42

the libido cannot invest a social or metaphysical field without some sort of mediation. This is not the case, however. Let	p 46
with the combined resources of image and structure. And despite some fine books by certain disciples of Lacan, we wonder if	p 53
on that account. What is at issue in this fantasy? Some boys are beaten by someone—the teacher, for example—in	p 59
phenomenon of desire: the qualitative flows of the libido. In some fine pages, Andre Green recently took up the question again	p 66
quickly applied to Proust. In a more general way still, some critics were too quick in discovering contradictions, either in order	p 68
depressive, the other being anoedipal schizoid, included, and inclusive: For some, doubtless those whose childhoods were timid, the material	p 70
kind of	
as so many singularities that he had improperly shut off, some of which he intended to exclude while retaining others, but	p 77
the folkloric aspects of psychoanalysis. The fact that there are some, around Lacan, who are developing another conception of	p 81
psychoanalysis, does	
moving full circle, passing through all the states, triumphing over some as over his enemies, relishing others as his allies, collecting	p 88
content, mixing and sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a	p 88
derivative of	
example, of cellular divisions—could lead one to believe in some sort of adequation between the inductor and what is induced	p 91
fusion in the realm of the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families under the same	p 93
fusionist postulate	
to digest a bit of news; one can even quote some texts of Freud on the unconscious being ignorant of time	p 106
of being assembled without demolishing entire social sectors. Despite what some revolutionaries think about this, desire is revolutionary in its	p 116
essence	
sides. At most, the child innocently relates to his parents some part of the astonishing productive experience he is undergoing with	p 120
ready to break with reality. Freud's ideas often took quite some time before making their way into France. Not this one	p 122
what we were saying a little earlier, and suppose that some tolerate oedipalization less well than others? Thus the schizo would	p 123
as the market value of its form of content. But some reply: Artaud does not belong to the realm of literature	p 134
a nation of thinkers! Cruelty has nothing to do with some ill-defined or natural violence that might be commissioned to explain	p 145
it is: a physical system where intensities are distributed, where some cancel out and block a current, where others cause the	p 187
has only a meager set of tools at his disposal—some ancient Germanic law, a little Hindu law. But he does	p 190
leap. Who are these beings, they who come like fate? (Some pack of blond beasts of prey, a conqueror and master	p 192
blown in from the desert, the conquerors are there: In some way that is incomprehensible to me they have pushed right	p 195
by that he means the existence and the connection of some sort of graphism—writing in the largest sense of the	p 202
all sorts of quanta. This abstract quantity nonetheless must have some particular value, so that it still appears only as a	p 226
capitalism went by way of writing and printing, and in some measure continue to do so. The fact nonetheless remains that	p 240
only to children, madmen, and primitives. Or in dreams: in some very beautiful pages, Lyotard shows that what is at work	p 243
All the cruelties and terrors meet in the precapitalist formations; some fragments of the signifying chain are struck by secrecy—secret	p 247
puts it. These modern archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless represent social and	p 257
potentially	
minorities, the Basque problem, the Irish Catholics, the Indian reservations). Some of these archaisms take form as if spontaneously, in the	p 258
a question of a necessary relationship between inextricably linked forces. Some of these are elementary forces by means of which the	p 283
heavy aggregates; the selective pressures that group the parts retain some of them and exclude others, organizing the crowds. These are	p 288
reducing it as usual to the images of daddy-mommy. Finally some relation to the outside! A whole alphabet, an entire axiomatic	p 290
and deterritorialized flows of desiring-production keep from being reduced to some representative territoriality, how would they keep from	p 315
forming for themselves	
desire). To be sure, one can always establish or re-establish some sort of link between these elements: organic links between organs	p 324
so for the same reasons as those who accepted it: some said that there was no death instinct since there was	p 332
always of a smaller number than those whose interest, in some fashion, is had or represented: the class from the standpoint	p 344
of maids or domestic servants in Freud's thought. There are some real indices in such areas. On the subject of maids	p 353
the poor woman: the peasant girl on all fours washing some clothes, or the servant scrubbing the floor. The fundamental problem	p 353
opening the windows and saying, It smells stuffy in here—some relation with the outside, if you please. For desire does	p 357
it not a contradiction on another level, but analogous, when some, attempting to hasten the teaching of Lacan, place it back	p 360
and a total upheaval of the means of production.... If some conspiracy, according to Nietzsche's wish, were to use science and	p 368
do not merely submit to the corresponding axiomatic, but cause some of their currents to pass through the mesh of the	p 375
everything coexists: still hesitant preconscious investments in the case of some people who do not believe in this possibility; revolutionary	p 377
preconscious	
does admirably well in a third-level class, provided he works some in mechanics. He has a passion for mechanics. The man	p 381
SOMEONE 19	
of State, and so are you, Doctor). The pervers are someone who takes the artifice seriously and plays the game to	p 35
at issue in this fantasy? Some boys are beaten by someone—the teacher, for example—in the presence of the little	p 59
exchange: I have a moral obligation to take as wife someone other than my sister, and an obligation to keep my	p 71
my sister, and an obligation to keep my sister for someone else; I must give up my sister to a brother-in-law	p 71
you only get out by re-entering it—or by making someone else enter it. Oedipus as either problem or solution is	p 79
theirs, and their literally police-like appeal at the thought that someone might claim to escape the Oedipal dragnet. Oedipus is one	p 81
is miming or simulating the girl. Or rather, by being someone who is simulating an old man simulating a girl. Or	p 87
an old man simulating a girl. Or rather, by simulating someone ... , etc. This was already true of the completely oriental art	p 87
very life or its becoming. As if we could reproach someone for having an ambiguous relationship with psychoanalysis, without first mentioning	p 117
something blocks, or on the contrary causes, passage. Something or someone. In this system in extension there is no primary filiation	p 157
of departure for us, conditioned to say Oedipus every time someone speaks to us of father, mother, grandfather. In fact, the	p 168
necessary that the giver also be in the position of someone who has been robbed, so as to demonstrate clearly that	p 186
incompetent questions—that is, questions addressed to Marxist economists by someone who doesn't quite understand how one can maintain	p 232
human surplus	
representation. Once this is said, what exactly is meant when someone announces the collapse of the Gutenberg galaxy? Of course capitalism	p 240
means of a fantastic regression. A fantastic and brilliant regression: someone had to do it, no one helped me, as Lacan	p 268
Let us consider for a moment the motivations that lead someone to be psychoanalyzed: it involves a situation of economic dependence	p 356
like to speak in the name of an absolute incompetence. Someone asked us if we had ever seen a schizophrenic—no	p 380
a schizophrenic—no, no, we have never seen one. If someone reading this book feels that things are fine in psychoanalysis	p 380
there comes to be, a formation of subject-groups; etc. If someone retorts that we are claiming the famous rights to laziness	p 380
SOMETHING 134	
anus. And rest assured that it works: Judge Schreber feels something, produces something, and is capable of explaining the process	p 2
theoretically	
rest assured that it works: Judge Schreber feels something, produces something, and is capable of explaining the process theoretically.	p 2
Something is	
produces something, and is capable of explaining the process theoretically. Something is produced: the effects of a machine, not mere	p 2
metaphors	
thought that Oedipus is an easy subject to deal with, something perfectly obvious, a given that is there from the very	p 3
connective synthesis also has another form: product/producing. Producing is always something grafted onto the product; and for that reason	p 6
desiring-production is	
self-protective, denying itself to service and communication alike. There was something stunned about it, something petrified. Perhaps it	p 7
suggested a stalled	
service and communication alike. There was something stunned about it, something petrified. Perhaps it suggested a stalled engine. The	p 7
schizophrenic is	
be achieved. The satisfaction the handyman experiences when he plugs something into an electric socket or diverts a stream of water	p 7
Either he had finally nothing to say, or while having something to say he finally decided not to say it. ... Other	p 12
in and through the production of recording. This is because something on the order of a subject can be discerned on	p 16
magnets, rays. Even when it tortures or kills, it manifests something new and different, a solar force. In the second place	p 18

that is life itself. Hence the presentation of desire as something supported by needs, while these needs, and their relationship to	p 26
while these needs, and their relationship to the object as something that is lacking or missing, continue to be the basis	p 26
is another machine connected to it. Hence the product is something removed or deducted from the process of producing: between the	p 26
of producing: between the act of producing and the product, something becomes detached, thus giving the vagabond, nomad subject a	p 26
residuum	
to eat ... Desire then becomes this abject fear of lacking something. But it should be noted that this is not a	p 27
is between the former and the latter that there occurs something that resembles secondary psychic repression in the strictest sense: the	p 32
seen as an ideal thing, an endless flux, flowing from something not unlike the immense thigh of a pig. The term	p 36
eyes closed tight, nostrils pinched shut, ears stopped up) that something is produced, counterproduced, something that diverts or frustrates	p 38
the entire	
pinched shut, ears stopped up) that something is produced, counterproduced, something that diverts or frustrates the entire process of	p 38
production, of	
the passive syntheses, where we would search in vain for something that might be labeled the Signifier-writing that ceaselessly composes and	p 39
into the flows (le prelevement du flux) involves detachment of something from a chain; and the partial objects of production presuppose	p 40
part of a whole, income that comes its way as something left over. (Here again, how bad a model the Oedipal	p 41
is at one and the same time the restitution of something that has been levied from the associative flux (restitution de	p 41
withdraw a part from the whole, to detach, to have something left over, is to produce, and to carry out real	p 41
out the divergences, the dispersions, the exploding into fragments of something that is innocent precisely because its source is madness. This	p 43
difference be between Oedipus, structural as well as imaginary, and something else that all the Oedipuses crush and repress:	p 52
desiring-production—the	
oedipalizing even the schizo? Or is it a question of something else, and even the contrary? Wouldn't it be better to	p 53
Oedipus require only the renunciation of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger? For	p 54
what Freud	
of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger? For what Freud and the first analysts	p 54
discover	
in his Goethian classical culture? In his self-analysis he discovers something about which he remarks: Well now, that looks like Oedipus	p 55
that looks like Oedipus! And at first he considers this something as a variant of the familial romance, a paranoiac recording	p 55
religion unconscious, or the unconscious religious, still amounts to injecting something religious into the unconscious. (And what would	p 58
Freudian analysis be	
famous nonexistent phase. Such is always the case with Freud. Something common to the two sexes is required, but something that	p 59
Freud. Something common to the two sexes is required, but something that will be lacking in both, and that will distribute	p 59
of losing it or refusal of a passive attitude. This something in common must lay the foundation for the exclusive use	p 59
of male protest—in short, assumption of one's sex. This something in common, the great Phallus, the Lack with two nonsuperimposable	p 60
actually invested by the libido. Of course there is always something from the father or the mother that is taken up	p 62
A great beauty animates this text of Freud's: an undefined something that is hopeless, disenchanted, tired, and at the same time	p 65
He is going to die, and knows it. He knows something is wrong in psychoanalysis. The cure tends to be more	p 65
or not. Take the example of homosexuality—though it is something more than an example. We noted how, in Proust, the	p 68
analytic process that consists in extrapolating a transcendent and common something, but that is a common-universal for the sole purpose of	p 72
period where the analytical mystification culminates. This common, transcendent, absent something will be called phallus or law, in order to	p 73
designate	
existing only in the transcendent form of stock and lack (something common and absent that is just as lacking in men	p 73
castration complex itself was not a myth but in fact something real? (Wasn't this tantamount to taking up the cry of	p 84
madman takes himself for so-and-so.... It is a question of something quite different: identifying races, cultures, and gods with fields of	p 86
over which the schizo glides in order to be everywhere something real is produced, everywhere something real has been and will	p 87
in order to be everywhere something real is produced, everywhere something real has been and will be produced. It is true	p 87
nature or form. The schizo has no principles: he is something only by being something else. He is Mahood only by	p 87
schizo has no principles: he is something only by being something else. He is Mahood only by being Worm, and Worm	p 87
flows through my veins. Every time I attempted to put something into effect, the Algerians argued against it. I had racist	p 90
reality because he lacks Oedipus, because he is lacking in something only to be found in Oedipus—or on the contrary	p 91
breaks in and fluctuations of flows: desire is present wherever something flows and runs, carrying along with it interested subjects—but	p 105
in opposition to the segregative and biunivocal use. Delirium has something like two poles, racist and racial, paranoiac-segregative and	p 105
schizonomadic. And	
is a false belief, but rather that belief is necessarily something false that diverts and suffocates effective production. That is why	p 107
world, so that man must be produced as man by something exterior to nature and to man. On this point Nietzsche	p 107
For what really takes place is that the law prohibits something that is perfectly fictitious in the order of desire or	p 114
for a society to repress desire, and even to find something more efficient than repression, so that repression, hierarchy, exploitation, and	p 116
And that does not at all mean that desire is something other than sexuality, but that sexuality and love do not	p 116
of organizer, where the intensive investments of reality bear on something totally different (the social, historical, and cultural fields)? Oedipus	p 123
simultaneously	
another possible formulation of an inverse relationship: there would be something like two groups, the psychotics and neurotics, those who do	p 124
schizo knows how to leave: he has made departure into something as simple as being born or dying. But at the	p 131
irresponsible, solitary, and joyous, finally able to say and do something simple in his own name, without asking permission; a desire	p 131
world is reconstructed through archaisms having a modern function. But something incomparable happens at the level of the paintings of the	p 132
he is far ahead of his time: there is here something ageless, and that comes to us from an eternal future	p 132
only an angle, this kind of covering eternally hanging on something that is the self. The whole of Oedipus is anal	p 143
economic references that keep it open, and that make alliance something other than an arrangement of matrimonial classes and filiative	p 148
lineages	
from time immemorial). Marcel Griaule describes how, among the Dogons, something is produced at a certain moment, at the level and	p 155
more than a metaphor. In the physical system in extension, something passes through that is of the nature of an energy	p 157
of the nature of an energy flow (+—or—+), something does not pass or remains blocked (+ + or—	p 157
not pass or remains blocked (+ + or—), and something blocks, or on the contrary causes, passage. Something or someone	p 157
—), and something blocks, or on the contrary causes, passage. Something or someone. In this system in extension there is no	p 157
prohibition and its transgression ... In both instances, one takes as something already constituted what is in fact the emergence of an	p 161
therefore entirely correct in saying that the Oedipus complex signifies something altogether different from itself, and that in the Oedipal relation	p 162
flows be made in relation to detachments from the chain: something must pass through but something must also be blocked, and	p 163
to detachments from the chain: something must pass through but something must also be blocked, and something must block and cause	p 163
must pass through but something must also be blocked, and something must block and cause to pass through. Now this is	p 163
homosexuality of alliance a product of the Oedipus complex as something repressed. Alliance can never be deduced from the lines of	p 165
father, the mother, and the sister always also function as something other than father, mother, or sister. And in addition to	p 166
reduce the universe, will tend to extend it. Oedipus is something like euthanasia within ethnocide. The more social reproduction escapes the	p 169
more than it provokes this repression. But—and this is something altogether different—the general social repression-psychic repression	p 172
system gives rise	
is effectively desired, insofar as sexual repression is directed at something other than incest—such is the long history of our	p 173
of conducting its own criticism. And yet Oedipus's autocritique is something rarely seen in our organization, of which psychoanalysis forms a	p 175
is done with it. It always means the phallus or something similar, except that what it means does not tell what	p 180
investment. Must they be referred to an event or to something that is felt, which remains familial and intimate in spite	p 182
from the event (this has nothing to do with vengeance): something that Nietzsche himself calls the evaluating eye, or the eye	p 191
the most involuntary, unconscious artists there are—wherever they appear something new arises, a ruling structure that lives, in which parts	p 191
and connects him to the people. For the first time, something has been withdrawn from life and from the earth that	p 194
alliances, but in relation to them. This new alliance is something altogether different from a treaty or a contract. What is	p 195
which the word (le mot) as a vocal sign designates something, but where the thing designated is no less a sign	p 203
that distributes lack to all the elements of the chain, something in common for a common absence, the authority that channels	p 208
whether it is simulated or not, since in any case something else again is simulated through incest. And in accordance with	p 210
the more real for being simulated, and vice versa—is something very much like the extreme states of a reconstituted, re-created	p 210

natures; the B-A Ba of the phallus as voice. Hence something else is always at issue in royal incest: bisexuality, homosexuality	p 210
interplay of savage actions and reactions where fatalism was still something en-acted, in order to become the somber agent of overcoding	p 213
imperial formation, and as it will evolve later, indeed have something in common: the indifference to designation. It is in the	p 214
outcome, Oedipus haunts all societies, but as the nightmare of something that has still not happened to them—its hour has	p 217
and filiation. But the imperial myth of the origin expresses something else: the divergence of this beginning from the origin itself	p 219
is. (Later this will be the American meaning of frontiers: something to go beyond, limits to cross over, flows to set	p 224
the more complex relation within which it will develop like something concrete. This is the differential relation Dy/Dx , where Dy derives	p 227
State, the socialist States are children—but children who learned something from their father concerning the axiomatizing role of the State	p 236
do not enter into equivalences that would presuppose an unlimited something; they simply form composites that are themselves qualitative,	p 247
essentially mobile	
the disjunction of the abstract quantity through which it becomes something concrete. Dx and dy are nothing independent of their relation	p 249
established between a power and a given magnitude. This is something that became evident as we pursued the analysis of capital	p 249
or end for the differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain that it both does and	p 250
one believes in anything any more. Language no longer signifies something that must be believed, it indicates rather what is going	p 250
believed, it indicates rather what is going to be done, something that the shrewd or the competent are able to decode	p 250
same flow as with profits and wages. This proposition contains something other than an ideological blindness or denial. Classes are the	p 254
capitalist field of immanence. And in point of fact, something new occurs with the rise of the bourgeoisie: the disappearance	p 254
spacious worlds, to masses and large aggregates. There is always something statistical in our loves, and something belonging to the laws	p 294
aggregates. There is always something statistical in our loves, and something belonging to the laws of large numbers. And isn't it	p 294
in their statistical relations within this aggregate? But Marx says something even more mysterious: that the true difference is not the	p 294
clearly not a question of animals, nor of animal sexuality. Something quite different is involved. If sexuality is the unconscious investment	p 294
nonetheless so miserly and reticent where sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis forever	p 294
captive	
recognized, but in decoding in an absolute way, in eliciting something that is uncodable by virtue of its polymorphism and its	p 301
the activity of production in general—and abstract labor becomes something real from which all the preceding social formations can be	p 302
can never present more than its own absence, or represent something not represented in the representation: but it is claimed that	p 305
who are best at leaving, those who make leaving into something as natural as being born or dying, those who set	p 315
that nothing in the one depends or should depend on something in the other. They must not be opposed determinations of	p 323
matter of constantly translating, constantly converting the death model into something else altogether, which is the experience of death.	p 330
Converting the	
other, there is not at all a personal deepening, but something quite different: there is a return from the experience of	p 331
couch which the analyst provides and try to think up something different ... if you realize that he is not a god	p 334
absurd power. Everyone in his class and his person receives something from this power, or is excluded from it, insofar as	p 346
the aims and the interests assigned to us, one feels something moving that has neither an interest nor a purpose. A	p 347
preserves a State and market monopoly capitalism). But there is something more serious: even when the libido embraces the new body	p 347
differences, instead of concluding that the mother also functions as something other than the mother, and gives rise in the child's	p 355
father-mother, or rather if it makes the parents function as something entirely different, as agents of production in relation to other	p 355
other. There is only the social and the metaphysical. If something crops up afterward, it is certainly not the social and	p 358
when Venetian capitalism confronts the first signs of its decline, something breaks out in this painting: what would appear to be	p 369
even the residual, artificial, or factitious ones. But at least something arose whose force fractured the codes, undid the signifiers, passed	p 369
termed incomplete: from the moment there is genius, there is something that belongs to no school, no period, something that achieves	p 370
there is something that belongs to no school, no period, something that achieves a breakthrough—art as a process without goal	p 370
order of causes, it becomes real only by means of something of another order: Desire, the desert-desire, the revolutionary investment of	p 378
be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is something that does not claim to be speaking for anything or	p 380
SOMETIMES 28	
oesophagus, without a bladder, and with shattered ribs; he used sometimes to swallow part of his own larynx with his food	p 8
of Beckett's mouth that speaks and feet that walk: He sometimes halted without saying anything. Either he had finally nothing to	p 12
practically cured and has recovered all his faculties: I am sometimes to be found, standing before the mirror or elsewhere, with	p 17
suffering from various illnesses under the influence of Oedipus. It sometimes happens that an analyst becomes fed up with this myth	p 81
of his identity, and at the same time he discovers—sometimes in a depressive mode, sometimes in a mode of exaltation	p 109
the same time he discovers—sometimes in a depressive mode, sometimes in a mode of exaltation—his fundamental alienation, his	p 109
irremediable	
the idea of pre-oedipal regression, by means of which one sometimes attempts to characterize psychosis. It is like a Cartesian devil	p 129
aestheticism of perversions, reach the wall and rebound against it, sometimes with an extreme violence. Then they become immobile, silent,	p 135
they	
of the artifice, psychotic territoriality of the body without organs: sometimes the process is caught in the trap and made to	p 136
the trap and made to turn about within the triangle, sometimes it takes itself as an end-in-itself, other times it continues	p 136
always a perverser who succeeds the paranoiac or accompanies him—sometimes the same man in two situations: the bush paranoiac and	p 148
the despotic signifier—nevertheless forms part of the same question, sometimes open and sometimes barred, the same extended abstraction,	p 214
a repressive	
nevertheless forms part of the same question, sometimes open and sometimes barred, the same extended abstraction, a repressive	p 214
machinery that always	
hold of the State itself, and where the writing system sometimes disappears. It is beneath the blows of private property, then	p 218
identity of their elements. In language and in writing itself, sometimes the letters as breaks, as shattered partial objects—and sometimes	p 243
sometimes the letters as breaks, as shattered partial objects—and sometimes the words as undivided flows, as nondecomposable blocks, or	p 243
full	
money (income in wages). But not only are these determinations sometimes too narrow and sometimes too wide, but the objective being	p 255
But not only are these determinations sometimes too narrow and sometimes too wide, but the objective being they define as class	p 255
loose at all the edges of the social axiomatic. One sometimes has the impression that the flows of capital would willingly	p 258
way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of the worst archaisms; inversely, the	p 277
game of chess, but instead to the lottery drawings that sometimes cause a word to be chosen, sometimes a design, sometimes	p 309
lottery drawings that sometimes cause a word to be chosen, sometimes a design, sometimes a thing or a piece of a	p 309
sometimes cause a word to be chosen, sometimes a design, sometimes a thing or a piece of a thing, depending on	p 309
the empirical rubrics of the richest and the poorest, and sometimes both at once. Wouldn't the Great Other, indispensable to the	p 354
to collective interests and goals, reforms to be brought about, sometimes even revolutions to be made. But madness breaks through, beneath	p 364
there are few differences between a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one another	p 364
only	
the painter Turner, and his most accomplished paintings that are sometimes termed incomplete: from the moment there is genius, there is	p 370
not draw up an honor roll of these dramas that sometimes lead to madness ... , a list that could not include itself	p 371
SOMEWHAT 4	
carried by the deterritorialized flows. What neurotic, provided he is somewhat serious, is not leaning against the rock of schizophrenia, a	p 67
the transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive use of the family. Granted, this use	p 93
distorted the	
where Turner begins. The paintings of the second period are somewhat like the delirious reconstruction, where the delirium hides, or rather	p 132
between minimal elements that come to fill the uncovered field (somewhat similar, in traditional terms, to the way one goes from	p 268
SOMEWHERE 3	
has long since ceased to believe in it. He is somewhere else, beyond or behind or below these problems, rather than	p 23
missing is not things a subject feels the lack of somewhere deep down inside himself, but rather the objectivity of man	p 27
goods, ritual objects, rights, prestige, status. If one postulates that somewhere there has to be a kind of equilibrium of prices	p 149
SON 42	

I have been my father and I have been my son. I, Antonin Artaud, am my son, my father, my mother	p 15
I have been my son. I, Antonin Artaud, am my son, my father, my mother, and myself. The schizo has his	p 15
to posit her desire toward her own father, nor the son, consequently, toward the mother. One of Lacan's disciples writes: we	p 52
film Hearts and Minds: we see Colonel Patton, the general's son, saying that his guys are great, that they love their	p 62
diary: yes, I was my father and I was my son. The disjunctive synthesis of recording therefore leads us to the	p 78
other, as for example the father who says to his son: go ahead, criticize me, but strongly hints that all effective	p 79
a Templar, I was my father and I was my son. And all the criminals, the whole list of criminals, the	p 85
a race inferior for all eternity: I have known every son of good birth, I have never been of this people	p 86
derivative of Oedipus. The familial order explodes, families are challenged, son, father, mother, sister—I mean those families like my own	p 89
threatened by enemies from outside. Thus the Little White pioneers' son, the Irish Protestant who commemorates the victory of his ancestors	p 103
will be no more struggles between the Father and the Son! ... I am speaking of God's people, naturally, not of those	p 124
atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as a ready-made whole	p 157
from which the mother	
to come into play from this point on: mother, father, son, mother's brother, son's sister. But it is evident and striking	p 158
relates him to his feminine part. And if the Yourougou son carries away a part of the placenta in his turn	p 158
ambiguous signs, included divisions and bisexual states. I am the son, and also my mother's brother and my sister's husband and	p 158
derived from this same substance, in relation to which the son is his mother's twin: such is indeed the axis of	p 158
I have been my mother and I have been my son. It is rare that one sees myth and science saying	p 158
it back against Weismann, to reproach him for making the son the genetic or germinal brother of the mother: The Morganists-Mendelians	p 158
doctrine, parents and children are brothers and sisters.) But the son is not somatically his mother's brother and twin. That is	p 159
he reproaches him for not having done what he the son could not do. And why didn't the uncle marry the	p 159
ambiguous signs of twinning and bisexuality, according to which the son could have done it as well, and could have been	p 159
his sister, the mother, nor from that moment can the son marry his own sister—the Yourougou female twin will be	p 159
the whole intensive scale to collapse again. Actually, if the son cannot marry his mother, it is not because he is	p 159
The possibility of incest would require both persons and names—son, sister, mother, brother, father. Now in the incestuous act we	p 161
vain for persons or even functions discernible as father, mother, son, sister, etc., since these names only designate intensive variations on	p 162
tradition: the brother-sister relationship, which is transmitted from father to son and from mother to daughter, can be transmitted indefinitely	p 164
through	
by the father. And if it passes over to the son, this is not by virtue of a familial heredity, but	p 178
machine. Desire is by no means an interplay between a son, a mother, and a father. Desire institutes a libidinal investment	p 216
the mother is the representative of direct filiation. Father and son are not yet born. All sexuality functions in terms of	p 216
infinite debt (Christianity and what follows). The father and the son will have to take form—that is, the royal triad	p 217
itself as surplus-value; as the father differentiates himself qua the son, yet both are one and of one age: for only	p 227
do? Well now, he killed or wanted to kill his son, and perhaps God's only error lies in having stayed his	p 274
hand. But doesn't this man, the film's protagonist, have a son of his own? Hmm ... What the film shows so well	p 274
delirious person applies a delirium to his family and his son that overreaches them on all sides. Joseph Gabel, presenting a	p 274
in relation to the child. The paranoiac father Oedipalizes the son. Guilt is an idea projected by the father before it	p 275
father before it is an inner feeling experienced by the son. The first error of psychoanalysis is in acting as if	p 275
in the common social field, the first thing that the son represses, or has to repress, or tries to repress, is	p 276
the old father is dead, the territorial father, and the son too, the despot Oedipus. We are alone with our bad	p 308
of a higher or lower rank for the parents (the son of a princess kidnapped by gypsies, or the son of	p 353
the son of a princess kidnapped by gypsies, or the son of a poor man taken in by bourgeois); Oedipus was	p 353
doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the best friend you've got, and Watch out, son	p 360
son, I'm the best friend you've got, and Watch out, son, don't treat me like one of your buddies? There is	p 360
SON'S 4	
has with regard to her own father lead to the son's inability, in turn, to even posit his desire toward his	p 94
play from this point on: mother, father, son, mother's brother, son's sister. But it is evident and striking that these are	p 158
mainly in the mind of the father, who desires his son's death and schemes to bring it about. ... In the long	p 274
analysis of Oedipus therefore consists in tracing back from the son's confused feelings to the delirious ideas or the lines of	p 365
SON-MOTHER 1	
This is because the mixing of the generations in the son-mother case has the same effect as their correspondence in the	p 159
SONG 12	
remains that Reich, in the name of desire, caused a song of life to pass into psychoanalysis. He denounced, in the	p 119
identical with his force and his destiny, and delivers his song in a language that becomes increasingly rapid and distorted: Me	p 148
duty but lending is an option—as in Lewis Carroll's song, the long song about the infinite debt: A man may	p 198
is an option—as in Lewis Carroll's song, the long song about the infinite debt: A man may surely claim his	p 198
throne in our villages, and one that only lives in song recently had a proclamation of his read out by the	p 199
as castration. From the structure there arises the most austere song in honor of castration—yes, yes, we enter the order	p 306
and benevolent eye of the substitute, we have learned the song of castration, the lack-of-being-that-is-life; yes it is through castration /	p 312
explode, brutally intervening each time the subject strikes up the song of myth or intones tragic lines, carrying him back to	p 314
odd the psychoanalytic venture is. Psychoanalysis ought to be a song of life, or else be worth nothing at all. It	p 331
to sing life. And see how the most defeated, sad .song of death emanates from it: eiapopeia. From the start, and	p 331
in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises up around the paranoiac-Oedipal-narcissistic pole—O	p 371
rigorous mathematics	
Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic mathematics, uncontrollable and	p 372
mad desiring-machines! In the capitalist	
SONS 1	
wife, or the mother has been transferred outside, whether the sons have the right to a woman or owe a sister	p 156
SONT 1	
structures are not mental, they are present in things (elles sont dans les choses), in the forms of social production and	p 173
SOON 14	
unconscious. But once Oedipus entered the picture, this discovery was soon buried beneath a new brand of idealism: a classical theater	p 24
dark mummy. Meantime he picked up the train again, but soon ran back into the space between the doors. While I	p 45
tends to be more and more interminable! He knows that soon he will no longer be there to see how things	p 65
organizers decided the destiny of the parts. But it was soon noticed that on the one hand, all kinds of other	p 91
as Freud had described in Mourning and Melancholia. But he soon learns that the mother has been killed by a French	p 96
any differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered shallow stream. Although we can see social	p 120
answer lies in the State, which closed the mines as soon as the reserves of metal were judged sufficient, and which	p 197
had the bodies, but the appellations disappeared from view as soon as we broke through the prohibitions they bore—has ceased	p 209
that is, the relationship that it assumes with goods as soon as it acquires a purchasing power through its distribution to	p 237
the form of incomes—a relationship that it loses as soon as the latter are converted into real goods (at which	p 238
desiring-machine—the tape-recorder—into the analyst's office; it ceases as soon as a flow is made to circulate that does not	p 312
crystallize, will ever endure this prize de conscience: for as soon as this formation becomes conscious of its immanent disintegration in	p 368
only because of the structures of financing? Because art, as soon as it attains its own grandeur, its own genius, creates	p 368
of living; powerful organizations represent them, which get nasty as soon as the nature of their aims is questioned (It's clear	p 374
SOOTHSAYER 1	

diagnose and ward off the effects of the incisor, the soothsayer and the medicine man launch into a social analysis concerning	p 167
SOPHOCLES 2	
Christopher Columbus, a brilliant bourgeois reader of Goethe, Shakespeare, and Sophocles, a masked Al Capone. The strength of Reich consists in	p 118
believed. It comes as no surprise that Freud looks to Sophocles for the central image of Oedipus-the-despot, the myth become tragedy	p 267
SORCERER 1	
in the guise of a devil, a god, or a sorcerer, and that the roles he assumed in the patient's eyes	p 46
SORELY 1	
genuinely materialistic psychiatry, there was a category that Reich was sorely in need of: that of desiring-production, which would apply to	p 30
SORT 47	
this? What ought to go inside the Oedipal triangle, what sort of thing is required to construct it? Are a bicycle	p 3
is immediately consumption and a recording process (enregistrement), without any sort of mediation, and the recording process and consumption directly determine	p 4
being organized in this way, from not having some other sort of organization, or no organization at all. An incomprehensible, absolutely	p 8
does the parallel we are about to establish provide any sort of a priori answer to the question whether desiring-production and	p 10
purpose of rejecting any attempt to impose on it any sort of triangulation implying that it was produced by parents. How	p 15
Numen is distributed and disjunctions are established, independent of any sort of projection. Yes, I have been my father and I	p 15
though it in fact contains within itself the most impressive sort of inscriptions (cf. the recording supplied by Edison for Eve	p 18
Worse still: how can psychiatric practice have made him this sort of rag, how can it have reduced him to this	p 20
its object, the world acquires as its double some other sort of world, in accordance with the following line of argument	p 26
is very easy to say, or that it is the sort of idea to be found in books. From the little	p 27
term hyle in fact designates the pure continuity that anyone sort of matter ideally possesses. When Robert Jaulin describes the little	p 36
in favor of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes only in response to autonomous aspects of	p 37
therapy progresses. In the second place, every machine has a sort of code built into it, stored up inside it. This	p 38
function at all levels and enter into any and every sort of connection; each one speaks its own language, and establishes	p 38
of them is different—without having recourse either to any sort of original totality (not even one that has been lost	p 42
is to say, an affirmation that is irreducible to any sort of unity. We live today in the age of partial	p 42
the author's guilt, his confessions of guilt are merely a sort of joke. (In Kleinian terms, it might be said that	p 43
and the role of desire in mechanics. There is no sort of evolution of drives that would cause these drives and	p 44
partial objects to a real process of production—of the sort carried out by desiring-machines, for instance. In the second place	p 44
and also, perhaps, because she is eager to avoid any sort of contretemps with the International Psycho-Analytic Association that bears above	p 45
The first time Dick came to me ... he manifested no sort of affect when his nurse handed him over to me	p 45
he assumed in the patient's eyes went far beyond any sort of parental images. They eventually came to a total parting	p 46
libido cannot invest a social or metaphysical field without some sort of mediation. This is not the case, however. Let us	p 46
What does it mean to breathe? What am I? What sort of thing is this breathing-machine on my body without organs	p 48
impression—that psychoanalysis was shutting sexuality up in a bizarre sort of box painted with bourgeois motifs, in a kind of	p 49
mother, prohibition against taking the father's place. But a strange sort of reasoning leads one to conclude that, since it is	p 70
us. Should the rupture with families be taken as a sort of familial romance that would indeed bring us back again	p 89
our knowledge of them has run up against the same sort of difficulties and illusions. During the development of the differentiation	p 91
of cellular divisions—could lead one to believe in some sort of adequation between the inductor and what is induced. But	p 91
who belongs to the master race. Oedipus depends on this sort of nationalistic, religious, racist sentiment, and not the reverse: it	p 104
these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns as a part of their functioning? How do	p 109
In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living	p 112
you want, speak up? We didn't want anything of the sort, however. We didn't want the train to be daddy. Or	p 114
drives insofar as they represent in their own fashion a sort of desiring-production, before being exercised against the incestuous or other	p 117
myth!); and finally the third element, the most disturbing, a sort of racket thirsting after respectability, which will never have done	p 118
impetus toward other still more intense regions, stimuli of one sort or another that set in motion another journey altogether, stases	p 126
stones or cowries are made to circulate. There is a sort of vast cycle of flows of production and chains of	p 149
that he means the existence and the connection of some sort of graphism—writing in the largest sense of the term	p 202
and the smile of Cassius, who smiles in such a sort as if he mock'd himself. A long chronicle that will	p 211
and the profit of capital that inscribes itself with another sort of writing. In this respect the knowledge flow and the	p 234
The regulative functions of the State do not imply any sort of arbitration between social classes. That the State is entirely	p 253
surroundings that it traverses, the vibrations and flows of every sort to which it is joined, introducing therein breaks and captures	p 292
In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living	p 312
To be sure, one can always establish or re-establish some sort of link between these elements: organic links between organs or	p 324
moving that has neither an interest nor a purpose. A sort of art for art's sake in the libido, a taste	p 347
must on the contrary discover the necessity for a different sort of investment, and must perform a kind of rupture with	p 376
problem, as either a determined causal link or a different sort of connection. It is a question of knowing how a	p 377
SORTS 18	
to eliminate. Adolf Wolfli's drawings reveal the workings of all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so	p 15
on	
The examples he points to are of many very different sorts, and at first glance do not seem to belong to	p 18
who suddenly loses his mind and supposedly identifies with all sorts of strange people; rather, there is the Nietzschean subject who	p 21
secondary expressions, deriving from the identical nature of the two sorts of machines in any given set of circumstances. Thus fantasy	p 30
demonstrated. And if there is such a thing as two sorts of group fantasy, it is because two different readings of	p 30
an original primordial entity that later projects itself into different sorts of socius, as though it were a raving paranoiac, the	p 33
Capitalism is in fact born of the encounter of two sorts of flows: the decoded flows of production in the form	p 33
simultaneously tending toward that limit. Capitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic territorialities,	p 34
thereby attempting	
regime of another organ—the anorectic mouth, for instance. All sorts of functional questions thus arise: What flow to break? Where	p 38
is dominated by an extreme mobility of representations of all sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters	p 66
here	
variability and relativity of the segments are responsible for all sorts of penetrations between the inalienable elements of filiation and the	p 152
ceremony interrupted by halts and fresh departures, flows of all sorts, flows of words and breaks: the members of the village	p 168
misunderstandings come rather from the profound difference between the two sorts of questions. Without always formulating it clearly, the	p 180
ethnologists and	
favorable conditions for the production of tools and machinery) All sorts of contingent factors favor these conjunctions. So many encounters for	p 226
into the reign of the quantitas, which can have all sorts of particular values or be worth all sorts of quanta	p 226
have all sorts of particular values or be worth all sorts of quanta. This abstract quantity nonetheless must have some particular	p 226
imply a quantitative siphoning off of portions of the different sorts of flows, but these quantities do not enter into equivalences	p 247
schizoanalysis are taken as a whole? We constantly contrasted two sorts of unconscious or two interpretations of the unconscious: the one	p 381
SOUGHT 6	
organs that has become a dead thing—this schizo who sought to remain at that unbearable point where the mind touches	p 20
his parents and the only possible tentative answer must be sought in family relations. I remember that ever since I was	p 48
criteria that distinguish classes, castes, and ranks must not be sought in a fixity or a permeability, nor in a relative	p 153
humanization of the universe, so that any solution that is sought will be a solution on the scale of the individual	p 169

deterritorialization: the nature of wealth is no longer to be sought on the side of the object, under exterior conditions, in characteristics of the subjugated groups. What is more, antipsychiatry has sought the secret of a causality at once social and schizophrenic	p 259 p 359
SOUL	7
with the profound life of every form, to have a soul for rocks, metals, water, and plants, to take into himself not to some horror of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is like love: there is point where the mind is searching for it ... one's entire soul flows into this emotion that makes the mind aware of intermediary of the body image—the final avatar of the soul, a vague conjoining of the requirements of spiritualism and positivism so as to provoke that horror of ... extremity wherein the soul and body ultimately perish (the autist). Kraepelin's celebrated terminal state an exercise in naked flesh, in the depths of the soul. The psychotic reacts with autism and the loss of reality Mr. Knott's house, the only one capable of pushing the soul out-of-doors, but also of summoning it back to its place	p 2 p 5 p 19 p 23 p 24 p 123 p 315
SOULS	1
Schreber the millions of spermatazoids in the sunbeams, or the souls that lead a brief existence as little men on his	p 281
SOUND	6
Every coupling of machines, every production of a machine, every sound of a machine running, becomes unbearable to the body without only gasps and cries that are sheer unarticulated blocks of sound. We are of the opinion that what is ordinarily referred emotion that makes the mind aware of the terribly disturbing sound of matter, and passes through its white-hot flame. How is flow of milk but also the flow of air and sound; the penis that interrupts not only the flow of urine Fortes makes a passing remark that is joyous and refreshingly sound: The circulation of women is not the problem ... A woman pouring it out like a sewer, however melodious it may sound to your ears, and rise up on your own two	p 9 p 9 p 19 p 36 p 142 p 334
SOUNDS	1
automatism to designate only athematic phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts which he attributed to the mechanical	p 22
SOURCE	10
pocket of my coat (the pocket that serves as the source of the stones), five stones in the right-hand pocket of desire is plugged into the existing social field as a source of energy. (The great socialist utopias of the nineteenth century into fragments of something that is innocent precisely because its source is madness. This is why in Proust's work the apparent body without organs. He is the sole quasi cause, the source and fountainhead and estuary of the apparent objective movement. In serenity with which Lacan accompanies the signifier back to its source, to its veritable origin, the despotic age, and erects an are told that Oedipus is indispensable, that it is the source of every possible differentiation, and that it saves us from on the way in which these flows—whatever their object, source, and aim—are coded and broken according to uniform figures than the hostility of traditional authorities, perhaps this is the source of the actual failure of the antipsychiatric undertakings, of their the other and from the beginning, and this is the source of its rationality. Marx's black humor, the source of Capital is the source of its rationality. Marx's black humor, the source of Capital, is his fascination with such a machine: how	p 3 p 30 p 43 p 194 p 209 p 311 p 351 p 360 p 373 p 373
SOURCES	11
bed and board of psychoanalysis, and goes back to the sources: Freud never managed to escape the world of the father of the traces of an archaic heredity, and the endogenous sources of the superego, Freud constantly asserts that the active factors labor, the formation of a proletariat, an easy access to sources of raw materials, favorable conditions for the production of tools desire, no longer in relation to objects, aims, or even sources (territories), but as an abstract subjective essence—libido or sexuality bind it to objects, to aims, or even to particular sources. Freud is thus the first to disengage desire itself (le to the specific elements that determine its objects, aims, and sources. It is in this way that myth ascribes desire to evaluated in terms of the objects, the aims, or the sources of the sexual drives animating an individual or a group sexuality, and to demand its rights to objects, aims, and sources, all the while maintaining the corresponding flows within the limits demonstrations, emancipations, and protests concerning the liberty of sexual objects, sources, and aims, as long as sexuality is kept—consciously or not defined by their objects, any more than by the sources and aims of the desires and the drives. But there a sexual revolution, which does not concern objects, aims, or sources, but only machinic forms or indices. The fourth and final	p 81 p 92 p 226 p 260 p 300 p 301 p 350 p 350 p 351 p 365 p 366
SOUTENU	1
autour duquel tourne tout le systeme de ce monde malignement soutenu par la plus sombre organisation. 8 Neurosis and Psychosis In	p 122
SOVEREIGN	11
its violence, with all the powers at its command. Its sovereign production and repression can be achieved in no other way or at least singularly compromised, with the establishment of a sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines the symbol. What counts is not the person of the sovereign, nor even his function, which can be limited. It is overcodes, and that makes desire into the property of the sovereign, even though he be the death instinct itself. The castes Who is able to touch the full body of the sovereign? Here we have a problem of castes. It is overcoding enough to make incest possible, and to implement this in sovereign fashion, so that the exercise of psychic repression and the this difference between the origin and the beginnings, between the sovereign power and the genesis of the world; the myth constitutes One is a subjugated group investment, as much in its sovereign form as in its colonial formations of the gregarious aggregate meanings in which even the most enslaved elements participate: The sovereign formations will have no other purpose than that of masking category of an active utopia, is able to write: Every sovereign formation would thus have to foresee the destined moment of In this perspective, art and science would then emerge as sovereign formations that Nietzsche said constituted the object of his countersociology	p 33 p 54 p 194 p 199 p 199 p 201 p 219 p 219 p 280 p 345 p 368 p 368
SOVEREIGN'S	2
the flows converge into a great river that constitutes the sovereign's consumption: a radical change of regimes in the fetish or the old alliance and filiations (whence the role of the sovereign's family in despotic overcoding, and that of the dynastywhatever	p 194 p 263
SOVEREIGNS	1
antiproduction, the organizers of the escape, the accomplices, the allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are	p 88
SOVEREIGNTIES	2
races, the classes, the continents, the peoples, the kingdoms, the sovereignties; Joan of Arc and the Great Mongol, Luther and the science and art themselves, work so closely with the established sovereignties—if only because of the structures of financing? Because art	p 101 p 368
SOVEREIGNTY	21
an axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty will need an intimate colonial formation that corresponds to it emphasize the following: that the arbitrariness of language establishes its sovereignty, as a servitude or a generalized slavery visited upon the it necessary for the latter to reshape its form of sovereignty. The law does not begin by being what it will the very object of its narrative, retracing the avatars of sovereignty down through the succession of generations to the moment when intimate colonial formation that corresponds to the form of social sovereignty. We are all little colonies and it is Oedipus that	p 179 p 207 p 212 p 219 p 265

fascisant) type or pole that invests the formation of central sovereignty; overinvests it by making it the final eternal cause for from this selection. What are these qualified forms—formations of sovereignty, as Nietzsche said—that play the role of totalizing, unifying but upon the full body as socius, the formation of sovereignty, or the form of power for itself, devoid of meaning	p 277 p 343 p 345
the absence of a purpose or a meaning of their sovereignty by means of the organic purpose of their creation, and aims, as a form of power or a formation of sovereignty that subordinates desiring-production under new conditions. But even though the large scale under a given form of power or selective sovereignty; the other by the inverse subordination and the overthrow of a fraction of this class. How could a formation of sovereignty, a fixed and determinate gregarious aggregate, endure being invested for the molar aggregate under an overturned form of power or sovereignty. That is why Klossowski, who has taken the theory of foresee the destined moment of its disintegration.... No formation of sovereignty, in order to crystalize, will ever endure this prise de and everywhere enslave art to a great castrating machine of sovereignty. There is a pole of reactionary investment for art as science into an agency perfectly subjugated to the formation of sovereignty (for example, the way in which nondeterminism was only tolerated mathematics, uncontrollable and mad desiring-machines! In the capitalist formation of sovereignty—the full body of capital-money as the socius—the great	p 345 p 347 p 366 p 367 p 367 p 368 p 370 p 371 p 372
investment, one of which subordinates desiring-production to the formation of sovereignty and to the gregarious aggregate that results from it, while since their actuality is easily controlled by the formations of sovereignty). This results from the fact that the two poles of relations that determine the large aggregates under a formation of sovereignty. Subject groups on the other hand have as their sole that already makes of the party a new form of sovereignty; and finally unconscious revolutionary investments that perform a real rupture	p 376 p 376 p 377 p 378
SPACE	26
it reaches expression and then disappears once again in the space of just one day—even though it may appear to which completely fills up the body without organs in the space of an instant. This is what allows Lacan to postulate going into mummy. He left the train, ran into the space between the outer and inner doors of the room, shutting up the train again, but soon ran back into the space between the doors. While I was saying that he was all positive, all productive—are projected into the same mythical space, the unary stroke of the signifier. We have not finished castration; breaks-flows that let themselves be projected onto a mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended from	p 22 p 41 p 45 p 45 p 61 p 67
like the two ends of a stick in a nondecomposable space. This is the meaning of the disjunctions where Beckett records partition came crashing down—an event that will liberate a space where Molloy and Moran no longer designate persons, but singularities controlled by an electrical machine or by men from outer space. These constructions, however, are largely embodiments of the family process mind of the psychotic member. These metaphysical men from outer space are the literal mother, father, and sibling who sit around the child and his parents, it must be generalized in space to include those triangular relations other than the parent-child relations from another world: even when he is displacing himself in space, his is a journey in intensity, around the desiring-machine that god. It has to do with the nature of nomadic space, where the full body of the socius is as if it has not yet brought production under its sway. The space of the encampment remains adjacent to that of the forest their encounter in a place, and their conjunction in a space that takes time, do decoded flows constitute a desire—a overlappings, along a dimension that is normal to the network space, the lines of flow for which it serves as a to Oedipus, are already sketched out, but within a symbolic space where the object from on high is formed. It is an associated wave as a flow that defines the coexisting space of its presences. Every investment is collective, every fantasy is reality, becomes reduced (rabattue) in this manner to a representational space, it can no longer have value except by its own own absence, and it appears as a lack within this space. In search of the structure in psychoanalysis, Moustafa Safouan is gates of castration once desiring-production has spread out in the space of a representation that allows it to go on living the intensities under which a unit of matter always fills space in varying degrees (the eye, the mouth, the anus as but appears as the body without organs that fills the space each time an intensity fills it; signs of desire that disappear, not because it would be lodged within the controlled space of mental illness (great tepid aquariums), but on the contrary The body without organs is the matter that always fills space to given degrees of intensity, and the partial objects are these degrees, these intensive parts that produce the real in space starting from matter as intensity=0. The body without organs is	p 76 p 77 p 95 p 95 p 109 p 131 p 148 p 148 p 224 p 241 p 266 p 280 p 306 p 306 p 306 p 309 p 309 p 321 p 326 p 327
SPACE-TIME	1
that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger). The first of these is an explanatory	p 22
SPACES	8
fill up, to varying degrees, matter that has no empty spaces, is profoundly schizoid. Further, if we are to believe Judge lack (manque). It is lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance with the organization fashion it does so in intensity, with no confusion of spaces and forms, since these have indeed been undone on behalf in the bedroom of Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate that do not let limits to cross over, flows to set in motion, noncoded spaces to enter.) Decoded desires and desires for decoding have always has so recently left behind: toward coded or overcoded territories, spaces, and structures, to which they bring only transgressions, disorders, and structures, and the intensities that are in opposition to the spaces? The explanation is that, despite his attempt at linking desire The dirty little secret, in place of the wide open spaces glimpsed for a moment. The familialist reduction, in place of	p 19 p 28 p 85 p 116 p 224 p 244 p 244 p 270
SPACIOUS	1
to either close himself off or open up to more spacious worlds, to masses and large aggregates. There is always something	p 294
SPANISH	2
familial: the Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise of fascism, Stalinism, the Vietnam war strikes and smokestacks with your chin of Trotsky and the Spanish War with your voice singing for the decaying overbroken workers	p 97 p 279
SPANNING	2
of elaboration; instead, he affirms it through a continuous overflight spanning an indivisible distance. He is not simply bisexual, or between the Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning indivisible distances. The genealogist-madman lays out a disjunctive network on	p 76 p 78
SPARE	2
residuum alongside the machine, as an appendix, or as a spare part adjacent to the machine passes through all the degrees language, transports the weak, the aphasiacs, the illiterate. At least spare us sublimation. Every writer is a sellout. The only literature	p 20 p 134
SPARK	1
the contact of two peoples is almost necessary before the spark of a new writing can spring forth. One cannot better	p 208
SPARKLES	1
This has nothing to do with the active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal	p 115
SPASMS	2
takes place in this factory, what this process is, its spasms and its glories, its labors and its joys, still remain by fits and starts, by grinding and breaking down, in spasms of minor explosions. The dysfunctions are an essential element of	p 113 p 151
SPATIAL	1

the outside, it is the wilderness ordeal, it expresses the spatial divergence from the primitive machine; it provides the old alliances	p 201
SPATIALLY 1	
parts and products of the process of decomposition that are spatially localized only at certain moments, by contrast with the nervous	p 40
SPEAK 39	
machine have with the mother-anus machine? What a rest to speak of bicycles and horns. Unfortunately it is not of them	p 3
horns. Unfortunately it is not of them I have to speak, but of her who brought me into the world, through	p 3
Nietzschean discourse, which have now become the repertory, so to speak, of his histrionism. It is not a matter of identifying	p 21
its multiplicity—a multiplicity so complex that we can scarcely speak of one chain or even of one code of desire	p 38
desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I speak to you! Even Melanie Klein. So the entire	p 45
process of	
around him, more and more, they respectfully allowed him to speak, they let the old man speak, ready to prepare behind	p 58
respectfully allowed him to speak, they let the old man speak, ready to prepare behind his back the reconciliation of the	p 58
whose every element can only be defined positively. We must speak of castration in the same way we speak of oedipalization	p 60
We must speak of castration in the same way we speak of oedipalization, whose crowning moment it is: castration designates the	p 60
are no longer anything but drives. If we must still speak of utopia in this sense, a la Fourier, it is	p 63
of me was lying the most horrific journey. When we speak here of a voyage, this is no more a metaphor	p 84
and substances to be intersected (I am careful not to speak of chemical laws, the word has a moral aftertaste)? From	p 111
to see me die, eh, is that what you want, speak up? We didn't want anything of the sort, however. We	p 114
unconscious. What they do is merely to make the unconscious speak according to the transcendent uses of synthesis imposed on it	p 121
his journey is strangely stationary, in place. He does not speak of another world, he is not from another world: even	p 131
range over three periods. If the psychiatrist were allowed to speak here, he could talk about the first two, although they	p 132
time sensory organs, anatomical parts, and joints. Prohibition (see not, speak not) apply to those who, in a given state or	p 142
of medicines. At times, the fact that he wanted to speak to us about traditional treatments corresponded to a beginning of	p 170
be exact? How can one say that Oedipus makes us speak in our own name, when one also goes on to	p 171
not say Oedipus, although it is Oedipus who makes them speak. Roheim added that it was ridiculous to think that the	p 172
about, without having been psychoanalyzed. But what enables one to speak of an Oedipal representation that would be the object of	p 172
without organs, at the limits of the socius. We shall speak of an absolute limit every time the schizo-flows pass through	p 176
their immanent relationship with social machines. The unconscious does not speak, it engineers. It is not expressive or representative, but	p 180
productive	
and the same apparatus of sociocultural repression (refoulement). One can speak instead of a coefficient of affinity that varies in degree	p 184
hand-graphics? In the rituals of affliction the patient does not speak, but receives the spoken word. He does not act, but	p 189
numbers but still formless) Even the most ancient African myths speak to us of these blond men. They are the founders	p 192
products into relations with itself (they do not need to speak the same language). The imperial inscription countersects all the alliances	p 199
constitute written language indeed presuppose two inscriptions that do not speak the same language: two languages (langages), one of	p 208
masters, the	
lending the unconscious a distinction grounded in physics, when we speak of an opposition between intra-atomic phenomena and the mass	p 283
phenomena	
repression of its elementary productive forces. But how can we speak of machines in this microphysical or micropsychic region, there where	p 283
the machine as there are machines in the living. Why speak of machines in this domain, when there would seem to	p 286
Oedipus is a resistance; if we have been able to speak of the intrinsically perverted nature of psychoanalysis, this is due	p 314
partial objects will break. The flows are two-headed, so to speak, and it is by means of these flows that every	p 325
However, the whole question is in knowing whether one can speak of a code at the level of this molecular chain	p 327
different in their very coexistence. Hence it is absurd to speak of a death desire that would presumably be in qualitative	p 329
a sublime resignation. As Reich says, when psychoanalysis began to speak of Eros, the whole world breathed a sigh of relief	p 332
precedes Oedipus but is its product. That is why we speak of an Oedipal-narcissistic machine, at the end of which the	p 359
a poisonous flower—and brought one of Lawrence's heroes to speak much like Henry Miller of the need to have done	p 370
start. We are still too competent; we would like to speak in the name of an absolute incompetence. Someone asked us	p 380
SPEAKING 30	
end to the process or prolonging it indefinitely—which, strictly speaking, is tantamount to ending it abruptly and prematurely—is what	p 5
the energy that flows from it: the eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But a connection	p 6
parents, or even different parts of his parents' bodies. Strictly speaking, it is not true that a baby experiences his mother's	p 47
to render the event comical. And he explains that strictly speaking this event has no importance whatever, that it merely concerns	p 106
object, on which it bestows the appearance of independence. Strictly speaking, psychic repression is a means in the service of social	p 119
more struggles between the Father and the Son! ... I am speaking of God's people, naturally, not of those close to Him	p 124
syntax, and of making all language a desire, were not speaking from the depths of psychosis, and as if they were	p 134
formal property of this language. We must conclude that, strictly speaking, incest does not and cannot exist. We are always on	p 160
pole of the structural, both on the same axis, both speaking the same language of a familialized social realm, where one	p 174
tablecloth, plus the transcendent term that performs the folding operation). Speaking, dancing, exchanging, and allowing to flow, and even	p 178
urinating, in	
the problem is too theoretical when posed this way. Practically speaking, the psychoanalyst often claims to explain to the ethnologist the	p 179
by Leroi-Gourhan, in the contemplation of the face that is speaking, as well as in the reading of the manual graphism	p 189
and finite blocks of debt: this extraordinary composite of the speaking voice, the marked body, and the enjoying eye. All the	p 190
incest's new position in the imperial formation, we are therefore speaking only of a migration in the in-depth elements of representation	p 202
unity of capital markets, etc. Hence one is correct in speaking of a profound dissimulation of the dualism of these two	p 229
there is never anything in these societies that is, strictly speaking, unavowable. It is with the thing, capitalism, that the unavowable	p 247
has shown what was the foundation of political economy properly speaking: the discovery of an abstract subjective essence of wealth, in	p 258
The genetic revolution occurred when it was discovered that, strictly speaking, there is no transmission of flows, but a communication of	p 276
in varying ways). Whereas the paranoiac and the schizophrenic, properly speaking, do not operate on the socius, but on the body	p 281
this domain, when there would seem to be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But	p 286
there	
out of awareness, out of ever-increasing consciousness. That is why, speaking of the schizophrenic nature of our age, I said—until	p 298
and tragic representation does not express the despotic element properly speaking, but the conditions under which—in fifth-century Greece,	p 301
for example	
by the molar forces and thus crush desiring-production. Repression properly speaking profits from an occasion without which it could not	p 339
interfere	
task is to undo the Oedipal trap of repression properly speaking, and all its dependencies, each time in a way adapted	p 339
the blockage or the coincidence on which the repression properly speaking relies; transforming the apparent opposition of repulsion (the body	p 339
without	
a psychotic is produced who escapes the delegated repression properly speaking only to take refuge in primal repression, closing the body	p 363
Welcome, Mister Brezhnev. Is this still a case of revolutionaries speaking to another revolutionary, or rather a village clamoring for a	p 375
or even a group, and does not claim to be speaking for the masses. No political program will be elaborated within	p 380
Finally, schizoanalysis is something that does not claim to be speaking for anything or anyone, not even—in fact especially not	p 380
book feels that things are fine in psychoanalysis, we're not speaking for him, and for him we take back everything we	p 380
SPEAKS 17	
slide about. As in the case of Beckett's mouth that speaks and feet that walk: He sometimes halted without saying anything	p 12
enter into any and every sort of connection; each one speaks its own language, and establishes syntheses with others that are	p 38
type remains, whose characteristics define a good analysis. The patient speaks in order to constitute the process of a chain of	p 66
the name of the rights of the Ideal, but who speaks by virtue of the flows of sexuality and the intensities	p 115
departure for us, conditioned to say Oedipus every time someone speaks to us of father, mother, grandfather. In fact, the Ndembu	p 168
called a debt system or territorial representation: a voice that speaks or intones, a sign marked in bare flesh, an eye	p 189

hammer blows and artist's violence. It is here that Nietzsche speaks of a break, a rupture, a leap. Who are these	p 192
has never been but a single State, the State-as-dog that speaks with flaming roars. And Nietzsche suggests how this new socius	p 192
a desire of the despot's desire. The mouth no longer speaks, it drinks the letter. The eye no longer sees, it	p 206
despot who still functions in modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the shadow of Oriental	p 207
despotism	
once again that the productive essence of capitalism functions or speaks only in the language of signs imposed on it by	p 241
reactionary unconscious investments? And what does Reich mean when he speaks of traditional bonds? The latter also belong to the	p 257
historical	
is not the neurotic stretched out on the couch who speaks to us of love, of its force and its despair	p 292
the schizophrenic escape convertible into a revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary escape, this fall	p 341
that must be	
the great paranoiac din beneath the discourse of reason that speaks for others, in the name of the silent majority. The	p 364
not survive such an investment. Even the most overt fascism speaks the language of goals, of law, order, and reason. Even	p 367
of law, order, and reason. Even the most insane capitalism speaks in the name of economic rationality. And this is necessarily	p 367
SPECIAL 13	
as social production. It is not possible to attribute a special form of existence to desire, a mental or psychic reality	p 30
the functions that the parents are going to occupy as special agents, closely related to other agents? From the very beginning	p 47
recording of the process, and in accordance with the very special conditions of this recording, including the effect of these conditions	p 48
polyvocal writing and detachable fragments—were the object of a special treatment, a crushing operation that extracted a detached object	p 73
from	
the parents merely have a role as agents of a special production or antiproduction, always grappling with other agents that they	p 99
a profound way, rigorously, and with nuances. We see no special problem in the possibility of a coexistence of revolutionary, reformist	p 117
is considered as a sign of an election, of a special attention coming from supernatural powers, or as a sign of	p 170
history: You Greeks will never be anything but children! This special situation of the State as a category—oblivion and return	p 218
replace the model of the game. In short, Hjelmslev's very special position in linguistics, and the reactions he provokes, seem to	p 242
of currencies, the new means of financing and credit, the special drawing rights, and the new form of crises and speculations	p 245
leave the TV screen. This gives private persons a very special role in the system: a role of application, and no	p 251
nature of wealth, the mercantilists had determined it as a special activity still tied to a money-creating despotic machine; the physiocrats	p 259
each part of every vapour-engine is bred by its own special breeders, whose function is to breed that part, and that	p 285
SPECIALIST 1	
time in an aseptized clinic, in the psychoanalytic scene, with specialist artists who know how to handle the death instinct and	p 334
SPECIALISTS 1	
of a signifier or signifieds that are necessarily reserved for specialists; but that art and science cause increasingly decoded and	p 379
detrterritorialized	
SPECIALIZED 3	
to be the combination of solid elements, each having its specialized function and operating under human control in order to transmit	p 141
value of flux that characterizes the system. Knowledge, information, and specialized education are just as much parts of capital (knowledge	p 234
capital	
of reactivity.... An allosteric protein should be seen as a specialized product of molecular engineering, enabling an interaction, positive or	p 288
negative	
SPECIALIZING 1	
competence, the honesty, and the talent of these authors—psychoanalysts specializing in Africa—are beyond question. But the same applies	p 170
to	
SPECIES 14	
the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the self and the	p 2
non-self, outside and inside, no	
as an individual and as a member of the human species, is not at all anyone specific aspect of nature, but	p 3
as they do within the life of man as a species. Industry is then no longer considered from the extrinsic point	p 4
Between neurosis and psychosis there is no difference in nature, species, or group. Neurosis can no more be explained oedipally than	p 130
body of the goddess Earth gathers to itself the cultivable species, the agricultural implements, and the human organs. Meyer Fortes makes	p 142
them form a part of a chain that mobilizes the species and the properties of the trees from which the branches	p 181
branches are taken, as well as the names of these species in turn, and the technical procedures with which they are	p 181
and territorialities for the benefit of a machine of another species, functioning in an entirely different way. This is no longer	p 228
structured by the statistical unities of their persons and their species, varieties, and locales; when a machine appears as a single	p 287
on a common characteristic of human cultures and of living species, as Markov chains: aleatory phenomena that are partially dependent. In	p 289
man and man)? Whence what came to be called the species determination of the sexuality of the two sexes. And must	p 294
difference in regime and in scale between these two machinic species. It is true that one might instead wonder how these	p 324
numbers. This unity can be the biological unity of a species or the structural unity of a socius: an organism, social	p 342
an organization belongs essentially to the biological or social organism—species or socius. There is no society that does not arrange	p 342
SPECIFIC 67	
member of the human species, is not at all anyone specific aspect of nature, but nature as a process of production	p 3
they deny that there is any such thing as a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux	p 6
and less a table It was not intended for any specific purpose, for anything one expects of a table. Heavy, cumbersome	p 6
Precisely because his relationship with nature does not constitute a specific pole, the questions put to him are formulated in terms	p 13
in their total victory, in their triumph. Freud is more specific when he stresses the crucial turning point that occurs in	p 17
of these is an explanatory concept that supposedly locates the specific dysfunction or primary deficiency. The second is an ideational concept	p 22
primary deficiency. The second is an ideational concept indicating the specific nature of the effect of the disorder: the delirium itself	p 23
one, discovering or rediscovering the delirious person in his own specific world. What is common to these three concepts is the	p 23
can do is sample a supposed essence or a presumed specific nature of the schizo, regardless of whether we do so	p 24
not ceased to be, who was there in the most specific way, but in his very own world, though he might	p 24
of production. The product appears to be all the more specific, incredibly specific and readily describable, the more closely the theoretician	p 24
The product appears to be all the more specific, incredibly specific and readily describable, the more closely the theoretician relates it	p 24
on which it depends. The schizophrenic appears all the more specific and recognizable as a distinct personality if the process is	p 24
in depth, not simply as an object, but as a specific machine that brings desire itself front and center, this machine	p 26
repressers that eventually determine the support and firmly define a specific, personal subject. No chain is homogeneous; all of them resemble	p 39
adjacent to the machine. And if this subject has no specific or personal identity, if it traverses the body without organs	p 40
syntheses that let themselves be taken in a global and specific use; disjunctive syntheses that let themselves be taken in an	p 67
between two uses of the connective syntheses: a global and specific use, and a partial and nonspecific use. In the first	p 70
objects of desire to global persons, or desire to a specific subject. The only subject is desire itself on the body	p 72
Oedipal castration, as well as complete objects, global images, and specific egos. We deny that these are productions of the unconscious	p 74
by psychoanalysis first of all by making a global and specific use of the connective syntheses. This use can be defined	p 74
and that on the other hand, the parts themselves had specific abilities and potentials for development that did not exist for	p 91
of it, it already invests the terminal forms and the specific higher states whose integrity it will subsequently establish. Such is	p 91
lethal destinations. Hence the goal of schizoanalysis: to analyze the specific nature of the libidinal investments in the economic and political	p 105
be in opposition to the Oedipal use, itself global and specific. This global-specific use was found to have two aspects, parental	p 110

makes them even more urgent: on the one hand, the specific relationship between psychic repression and social repression; on the other course, brutally interrupted, the more the schizo-as-entity arises as a specific product. That is why, on the other hand, we were rights governing progeniture are determined for the profit of a specific person. We see no reason in fact for accepting the elevated and disinvested anus produces the global persons and the specific egos that serve this same quantity as units of measure our society. No superego, no guilt. No identification of a specific ego with global persons—but group identifications that are always form, coming to demand its due. Loffler writes of a specific case: Among the Mru, the patrilineal model predominates over the conditions, explains the molar aggregates (les ensembles molaires) with their specific use in a biological, social, or linguistic field. This is or represents anything. Sexuality is no longer regarded as a specific energy that unites persons derived from the large aggregates, but alliance makes little difference: new alliance and direct filiation are specific categories that testify to the existence of a new socius value. In point of fact, that is what forms the specific character of Asiatic production: the autochthonous rural communities subsist, and would be at the maximum [degree of externalization] of their specific natures; the B-A Ba of the phallus as voice. Hence overcode territorial elements that are already coded, it must invent specific codes for flows that are increasingly deterritorialized, which means: putting financial capital and merchant capital are no longer anything but specific functions corresponding to a division of labor in the capitalist and modes of inscription of a socius considered in its specific mode of production, which knows nothing of and does not now take the form of a new alliance by assuming specific functions. The celebrated problem of the tendency to a falling importance to banking practice, to financial operations, and to the specific circulation of credit money—which would be the meaning of of traditional sectors, the development of extraverted economic circuits, a specific hypertrophy of the tertiary sector, and an extreme inequality in capital. In brief, there where the flows are decoded, the specific flows of code that have taken a technical and scientific will remind us that the formation of money as a specific relation within capitalism depends on the mode of production that writing adapted to money as the general equivalent, but the specific functions of money in capitalism went by way of writing not have, interior limits: it has interior limits under the specific conditions of capitalist production and circulation, that is, in capital figuring and reproducing only by shaping a human material whose specific form of reproduction falls outside the social field that nonetheless the functioning of the organism. Vitalism invokes an individual and specific unity of the living, which every machine presupposes insofar as He shatters the vitalist argument by calling in question the specific or personal unity of the organism, and the mechanist argument of the machine has been undone, once the personal and specific unity of the living has been laid to rest, a taken in its structural unity, the living taken in its specific and even personal unity, are mass phenomena or molar aggregates as a single subject; when the connections become global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does the same way they are used, but imply precisely the specific conditions that separate their own production from their distinct product reproduces itself? We use the term Libido to designate the specific energy of desiring-machines; and the transformations of this energy—Numen the interplay of machines and their agents underneath all the specific determinations that still linked desire or labor to a given by referring it to large objectities (objectities) as to the specific elements that determine its objects, aims, and sources. It is the ambivalence that traverses psychoanalysis, and that extends beyond the specific problem of myth and tragedy: with one hand psychoanalysis undoes the narrowest sense of the word performs a certain very specific type of reterritorialization within the artifice, perversion in the broad How does one prevent the unit chosen, even if a specific institution, from constituting a perverted society of tolerance, a mutual-aid be real, symbolic, or imaginary, must indeed intervene in a specific way—but as functional indices to point us in the other, or the two together: on the one hand, the specific determination of the full body as a territoriality of support time as the connective lines take on a global and specific meaning. But it is another case altogether with the properly axiomatic). The death enterprise is one of the principal and specific forms of the absorption of surplus value in capitalism. It course they have an unconscious role, but in two quite specific ways that deprive them even more of their supposed autonomy sense that the double impasse in no way defined a specific schizophrenogenic mechanism, but merely characterized Oedipus in the whole of regard to aims and interests, and finally re-forms a merely specific reterritoriality, a specific body on the full body of capital and interests, and finally re-forms a merely specific reterritoriality, a specific body on the full body of capital. Subjugated groups are	p 113 p 136 p 142 p 143 p 143 p 164 p 181 p 183 p 194 p 196 p 210 p 218 p 226 p 227 p 228 p 230 p 232 p 234 p 239 p 240 p 250 p 264 p 284 p 284 p 285 p 286 p 287 p 288 p 291 p 300 p 301 p 305 p 315 p 320 p 322 p 327 p 328 p 335 p 355 p 360 p 375 p 375
SPECIFICALLY	16
body ultimately perish. Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive rights.) With the development of relative surplus-value in the actual specifically capitalist mode of production, whereby the productive powers of social to issue from the womb of capital itself. What is specifically capitalist here is the role of money and the use a transcription that would transform and mold it into a specifically ternary and triangular schema such as Oedipus. The full body The notion of foreclosure, for example, seems to indicate a specifically structural deficiency, by means of which the schizophrenic is of the real, and that leads Reich to say: What belongs specifically to the schizophrenic patient is that ... he experiences the vital relations of filiation on a given territorial surface. Leach has specifically underscored the importance of local lineages insofar as they are not be codable, that would not let itself be coded—specifically, the terror of the primitive socius. No chain could be social investments follow this dividing line that gives them a specifically delirious content (recreating history in delirium)? And what is this syntheses, without which there would be neither a human sex specifically determined in the large aggregates, nor a human sexuality capable of this sphere—here is where desire finds itself trapped, specifically limited to human sex, unified and identified in the molar a given determinate configuration on a support that is itself specifically determined, and in terms of a detached signifier. These conditions mixture of forms of desire and of interest that are specifically reactionary and vaguely revolutionary. The situation is completely muddled. It an axiomatic acting as an oedipalizing factor, resulting in a specifically scientific Oedipus.) And in contrast to Lautreamont's song that rises above all castrating by nature. (For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not nature. (For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the	p 5 p 11 p 11 p 15 p 52 p 87 p 147 p 163 p 279 p 294 p 323 p 328 p 350 p 371 p 379 p 379
SPECIFICATION	1
step forward for Adam Smith to throw out every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural	p 259
SPECIFICITY	4
describes, on the contrary, the material process of production, the specificity of the product tends to evaporate, while at the same or in tragedy) is an essentially critical interest, since the specificity of myth, understood objectively, must melt under the rays of matter that serves them precisely as a support receives no specificity from any structural or personal unity, but appears as the biunivocal), at the same time that the support gains a specificity under a structural unity, and the signs themselves become signifying	p 24 p 302 p 309 p 310
SPECIFIED	2
at the same time receives a fixed subject, an ego specified according to a given sex, and complete objects defined as as the body without organs is a nonspecific and non specified support that marks the molecular limit of the molar aggregates	p 70 p 328
SPECIFIES	2
Naturally, to ensure against the historian's justified anger, the psychoanalyst specifies that he is concerned only with a certain causal order at the level of large determinate aggregates (des grands ensembles specifies). But the same does not hold true in the case	p 102 p 181
SPECIFYING	1
sole purpose of introducing lack into desire, in situating and specifying persons and an ego under one aspect or another of	p 72
SPECTACLE	2
crime, a rupture of the phonographic connection, re-established by the spectacle of the punishment: as primitive justice, territorial representation has foreseen The eye no longer extracts a surplus value from the spectacle of suffering, it has ceased to evaluate; it has begun	p 191 p 211

SPECTACLES	1	
eye, or the eye of the gods who enjoy cruel spectacles, and in punishment there is so much that is festive		p 191
SPECTACULAR	1	
this perishable wealth into imperishable prestige through the medium of spectacular feasting. The ultimate consumers are in this way the original		p 150
SPECTATOR	6	
spectator's laughter. Yes, but what laughter is this? And what spectator? For example, the question no longer applies at all, at this point in the film, of knowing whether the spectator must see the accident coming or be surprised by it		p 317
or be surprised by it. It is as though the spectator, at that very moment, were no longer in his seat		p 317
to recede, level by level, until the moment when the spectator is no longer master of his own circuits, and tends		p 317
very explicitly posted as leading nowhere. After having suppressed the spectator as such, Chaplin perverts the laughter, which comes to be horizon. There is no horizon. The bald hills facing the spectator only form a line that merges with the void hanging		p 317
SPECTATOR'S	1	
time on his head—a psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter is this? And what spectator		p 317
SPECTATORS	1	
paranoiac, in the clinical sense of the term, makes us spectators to the imaginary birth of the mass phenomenon, and does		p 281
SPECTERS	1	
They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each gesture. But such a man produces		p 131
SPECTRAL	1	
if what was blocked or prohibited reappeared in marriages in spectral form, coming to demand its due. Loffler writes of a		p 164
SPECULATING	1	
interstices of the pre-existing social body. The merchant is continually speculating with the maintained territorialities, so as to buy where prices		p 227
SPECULATIONS	1	
special drawing rights, and the new form of crises and speculations. Our societies exhibit a marked taste for all codes—codes		p 245
SPECULATIVE	1	
A being-far-death? Or rather an investment of death, even if speculative? None of the above. The experience of death is the		p 330
SPEECH	5	
the cure, its interminable and highly contractual nature, flows of speech in exchange for flows of money. All that is needed in naked flesh writing, then it must be said that speech in fact presupposes writing, and that it is this cruel		p 56
the eye extracts, taking hold of the effect of active speech on the body, but also of the reaction of the		p 145
it seems that every morning there are more of them.... Speech with the nomads is impossible. They do not know our		p 189
prayer yields to the opacity of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured by		p 195
		p 206
SPEED	3	
regression: your father, and your father's father, a snowball gathering speed as it moves from Oedipus all the way to the that they constitute on a large scale. There is a speed of subjugation that is opposed to the coefficients of transversality		p 108
giving the starting signal across the track as the figures speed away in a transversal direction. Suddenly a painting by Lotto		p 349
		p 369
SPEND	3	
brothers who forbid themselves the fruits of the crime, and spend all the time necessary for internalizing. But we are warned kind to ruminate over the death of the father, and spend all his Paleolithic period internalizing him. On the contrary, Nietzsche at the fore—warrants a schizoanalysis. Only one way to spend time on the couch: schizoanalyze the psychoanalyst. We have maintained		p 80
		p 106
		p 365
SPENDS	1	
saying: he does not mean that the death of God spends a long time plodding around in the unconscious. He means		p 106
SPENT	1	
personal dependence allows the clients to forget, during the time spent in sessions on the couch, the economic dependencies that drive		p 357
SPERM	7	
stones; flowing hair; a flow of spittle, a flow of sperm, shit, or urine that are produced by partial objects and only the flow of urine but also the flow of sperm. Each associative flow must be seen as an ideal thing		p 5
the impasses and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of words		p 36
of women and children; flows of herds and of seed, sperm flows, flows of shit, menstrual flows: nothing must escape coding		p 133
history of the graphic flux goes from the flood of sperm in the tyrant's cradle, to the wave of shit in		p 142
is so much pig shit, all writing is this simulation, sperm and excrement. One might think that the system of imperial		p 211
fortified in us, so that it can accumulate its poisonous sperm and gain the time necessary for propagating itself, and for		p 211
		p 311
SPERMATAZOIDS	1	
levers and pulleys, catapults: thus in Schreber the millions of spermatazooids in the sunbeams, or the souls that lead a brief		p 281
SPERMATOZOIDS	1	
for instance, that he attracts, which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex		p 15
SPHERE	15	
paranoid forms of schizophrenia, it does not constitute an autonomous sphere, for it depends on the functioning and the breakdowns of in nervous energy and creates broken, fragmented paths within the sphere of instincts. These bricks or blocks are the essential parts		p 22
by the grotesque and terrifying forms that surfaced in the sphere of the interhuman, destroying all that was held dear until		p 40
death instinct in the circuit connecting desire to the social sphere. All this happens, not in ideology, but well beneath it		p 98
unconsciously made, and secondly is introduced into the affective passionate sphere, where it now proceeds to serve as a principle for		p 105
bourgeois political economy: the reduction of social reproduction to the sphere of circulation. One retains the apparent objective movement as		p 115
it		p 188
are, however, merely the form this distribution takes within the sphere of circulation: by isolating the moment of circulation in the that the State witnesses its decline. Land enters into the sphere of private property and into that of commodities. Classes appear		p 188
		p 218

of masters, and an apparatus of antiproduction distinct from the sphere of production. But the bourgeois field of immanence—as delimited disengages labor itself (le travail tout court), and thereby the sphere of production that effectively eclipses representation. And subjective abstract desire	p 254 p 300
reason imposes on the unconscious and introduces into the passional sphere, and is not by any means a formation of this and is not by any means a formation of this sphere—here is where desire finds itself trapped, specifically limited to land. Confronted with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more artificial lands that, barring an	p 323 p 323 p 363
order: the pervert. After all, Oedipus was already an artificial sphere, O family! And the resistance to Oedipus, the return to return to the body without organs was still an artificial sphere, O asylum! So that everything is perversion. But everything is	p 363 p 363
SPHERES	7
society-nature relationship is responsible for the distinction of relatively autonomous spheres that are called production, distribution, consumption. But in general this	p 4
is that there is no such thing as relatively independent spheres or circuits: production is immediately consumption and a recording process nature of the libidinal investments in the economic and political spheres, and thereby to show how, in the subject who desires	p 4 p 105
the principal modes of absorption of surplus value outside the spheres of consumption and investment: advertising, civil government, militarism, and imperialism	p 235
sights along a tangent of deterritorialization that traverses the representative spheres, and that runs along the body without organs. Leaving, escaping	p 315
incomes of wages or of enterprises that define aims or spheres of interest, selections, detachments, and portions. But the investment of structures that mask the society into a plurality of experimental spheres finally revealing the true face of modernity—an ultimate phase	p 346 p 368
SPHINX	1
the terrible non differentiated mother. But this terrible mother, the sphinx, is herself part of Oedipus; her nondifferentiation is merely the	p 311
SPIDER	2
that he is a body without organs, or like a spider poised in its web, observing nothing, but responding to the the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so as to attain the production	p 68 p 112
SPILLING	1
menstrual flow that carries away the seed unfecund. Amniotic fluid spilling out of the sac and kidney stones; flowing hair; a	p 5
SPIN	1
arrests the motion of the process, or forces it to spin around in the void.) In the third place, a nomadic	p 110
SPINOZA	2
dragging a ball and chain. The true visionary is a Spinoza in the garb of a Neapolitan revolutionary. We know very problem of political philosophy is still precisely the one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do	p 28 p 29
SPINOZIST	1
body without organs is the immanent substance, in the most Spinozist sense of the word; and the partial objects are like	p 327
SPIRAL	2
signs of desire, intensive at first, which fall in a spiral and traverse a series of explosions before extending into images Marcel Griaule called the metaphysical part of mythology, the vibratory spiral—in relation to the social system in extension that it	p 154 p 219
SPIRALING	1
designate persons, but rather the intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a subject	p 158
SPIRALS	2
catastrophe or collapse that are so many disjunctions surrounded by spirals. The schizo maintains a shaky balance for the simple reason mother's room as the vestige of a goal; the vacillating spirals of The Unnamable keep the familial tower as an uncertain	p 15 p 315
SPIRIT	2
archaism, an incarnation of the race in person or in spirit: yes, I am one of you. It is not a value, inasmuch as it corresponds to Mauss's celebrated formula: the spirit of the thing given, or the force of circumstance that	p 104 p 150
SPIRITUAL	5
this ... in the shape of the greatest possible output of spiritual voluptuousness. And if, in this process, a little sensual pleasure to repel and to fill it. It could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has empire; or even when there arises the dream of a spiritual empire, wherever temporal empires fall into decadence. It may be question of starting again from zero: the founding of a spiritual empire there where forms exist under which the State can perfect machines (Whether those things which we deem most purely spiritual are anything but disturbances of equilibrium in an infinite series	p 16 p 192 p 193 p 222 p 284
SPIRITUALISM	1
of the soul, a vague conjoining of the requirements of spiritualism and positivism. The ego, however, is like daddy-mommy: the schizo	p 23
SPIRITUALITY	1
creation, and the purpose of thereby converting the absurdity into spirituality. That is why it is so futile to attempt to	p 345
SPIRITUALIZATION	2
of increasingly decoded social forces forming a physical system; its spiritualization in a supraterrrestrial field that increasingly overcodes, forming a metaphysical	p 222
the infinite debt—through Catholicism, then the Reformation. The extreme spiritualization of the despotic State, and the extreme internalization of the	p 268
SPIRITUALIZE	1
oligarchize him, segmentalize him, monarchize him, and always internalize and spiritualize him, while on the horizon there is the latent Urstaat	p 223
SPIRITUALIZED	5
postulate, Jung is led to restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed in his most rigorous atheism an infinite debt, it will have to be internalized and spiritualized as an infinite debt (Christianity and what follows). The father must become internalized at the same time as it becomes spiritualized. The hour of bad conscience draws nigh; it will also the social field, and piety is the maintenance of a spiritualized Urstaat; cynicism is capital as the means of extorting surplus of Democritus). A transcendent object that is more and more spiritualized, for a field of forces that is more and more	p 58 p 217 p 222 p 225 p 268

SPIRITUALLY	1	
not to other formations in competition with it temporally and spiritually, according to relationships that obscure the essential, but to the		p 194
SPIT	1	
whether we do so with love and pity or disgustedly spit out the mouthful we have tasted. We have sampled him		p 24
SPITE	5	
between the analyst and an ego that is normal in spite of everything ... Except that there are qualitative factors in the societies, even though they have not been psychoanalyzed, and in spite of the displacement of the representation. As Leach says apropos something that is felt, which remains familial and intimate in spite of everything, an intimate Oedipal feeling, even when it is might think that the system of imperial representation was, in spite of everything, milder than that of territorial representation. The signs bring only transgressions, disorders, and deformations that are secondary in spite of everything, instead of forming and transporting further the desiring-machines		p 65 p 172 p 183 p 211 p 244
SPITTLE	1	
the sac and kidney stones; flowing hair; a flow of spittle, a flow of sperm, shit, or urine that are produced		p 5
SPLENDID	3	
the reform psychoanalyst obsessed with the triangle, who wraps the splendid gifts of civilization in Oedipus-identity, manic-depression, and liberty in an		p 108
renard pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of the sign: the signs of filiation, guide-signs and matrilineal fissure in opposition to the line of castration; the splendid affirmation of the orphan- and producer-unconscious; the exaltation of the		p 154 p 299
SPLIT	4	
from tracing flows and causing them to circulate, flows that split asunder the catholic and despotic signifier of his work, and daddy, the residual territoriality assumed by mommy, and the divided, split, castrated ego. Isn't this operation of flattening, folding, or application		p 133 p 265
as the simulacrum of the despotic Law, with the slashed, split, castrated ego, are the products of capitalism insofar as it and conceals. To substitute, for the private subject of castration, split into a subject of enunciation and a subject of the		p 269 p 271
SPLITTING	3	
subjective representation. Now this universe has as its function the splitting of the subjective essence (the identity in nature) into two assume his own role—but at the price of a splitting of the sexual object into a rich woman and a the object, but this time at the price of a splitting of his own social function at the other extremity of		p 337 p 353 p 353
SPLITTINGS	1	
with a fourth symbolic term charged with accounting for the splittings through which the libido invests the social field.) Freud makes		p 354
SPOIL	1	
vengeance of the new alliance, whose public character does not spoil the secret: I will bring down upon you the avenging		p 212
SPOKE	5	
of the phallus). The aptitude for conflict of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality, is in fact this is no more a metaphor than before when we spoke of an egg, and of what takes place in and simulation must be understood in the same way as we spoke of identification. It expresses those nondecomposable distances always enveloped in		p 74 p 84 p 87
the great death and the little ego. Freud himself indeed spoke of the link between his discovery of the death instinct clearly distinct persons, in short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid		p 335 p 366
SPOKEN	7	
although it would require formalization, the other type of non-sense spoken of by Russell is brought to mind by the double-bind capable of language, and gives him a memory of the spoken word. 2 The Primitive Territorial Machine The notion of territoriality of affliction the patient does not speak, but receives the spoken word. He does not act, but is passive under the to be created for man—a collective memory of the spoken word and of alliances that declines the alliances with the I too am a slave—these are the new words spoken by the master. Only as personified capital is the capitalist short-circuits of a disconnected piece of machinery. Critics have occasionally spoken of the pessimism of Modern Times and of the optimism on the process itself. This explains why we have only spoken of a schizoid pole in the libidinal investment of the		p 80 p 145 p 189 p 190 p 254 p 317 p 379
SPONTANEITY	3	
the objective class interest, to which a kind of potential spontaneity would be ascribed, suffocated by the agents claiming to represent where he concludes that there does not exist any class spontaneity, but only a group spontaneity: whence the necessity for distinguishing does not exist any class spontaneity, but only a group spontaneity: whence the necessity for distinguishing groups-in-fusion from the class, which		p 256 p 256 p 256
SPONTANEOUS	1	
of Oedipus, but to the description as well of a spontaneous infantile sexuality of an endogenous nature. It is as if		p 54
SPONTANEOUSLY	3	
infinite debt: an instantaneous creative flow that the banks create spontaneously as a debt owing to themselves, a creation ex nihilo Indian reservations). Some of these archaisms take form as if spontaneously, in the very current of the movement of deterritorialization (neighborhood no longer master of his own circuits, and tends to spontaneously take either a shorter path, which is not passable, which		p 237 p 258 p 317
SPORE	1	
contradictions; on the contrary, he opens out and, like a spore case inflated with spores, releases them as so many singularities		p 77
SPORES	1	
he opens out and, like a spore case inflated with spores, releases them as so many singularities that he had improperly		p 77
SPOUSE	2	
These new images of persons are the sister and the spouse, after the father and the mother. It has often been not being either: she who is discernible as a possible spouse. Such is the meaning of preferential marriage: the first incest		p 71 p 160
SPOUSES	2	
Discernibility settles on the sister and the mother as prohibited spouses. The reason is that persons, with the names that now and sister do not exist prior to their prohibition as spouses. Robert Jaulin says it well: The mythical discourse has as		p 160 p 160

SPREAD	6	
an economic error, an error in tact, and does not spread his values. Artaud puts it well: all writing is so of investment of a social formation. And new perverse groups spread the despot's invention (perhaps they even fabricated it for him by means of the immanence and the decoding, antiproduction has spread throughout all of production, instead of remaining localized in the the hypnosis and the reign of images, the torpor they spread; the hatred of life and of all that is free of desire through the gates of castration once desiring-production has spread out in the space of a representation that allows it the establishment of conditions where the subject is able to spread, to pass the sickness to his offspring, rather than dying		p 134 p 193 p 262 p 268 p 306 p 361
SPREADS	4	
of history: every name in history is I ... The subject spreads itself out along the entire circumference of the circle, the Diaschisis and diaspasis, as Monakow put it: either a lesion spreads along fibers that link it to other regions and thus rediscovers nothing of production and desiring-machines; on the contrary, it spreads the veil of latency. As to those who refuse to on which the whole of the chain depends, and that spreads over the chain the effects of signification. There is no		p 21 p 40 p 81 p 207
SPREAKING	1	
are present, everything is given, without producing a capitalism properly speaking, but rather a regime based on slavery. Or the example		p 223
SPRING	5	
is less a question of abundance or scarcity, of a spring or the exhaustion of a spring (even the drying up or scarcity, of a spring or the exhaustion of a spring (even the drying up of a spring is a flow exhaustion of a spring (even the drying up of a spring is a flow), than of what is codable or noncodable almost necessary before the spark of a new writing can spring forth. One cannot better show how an operation of biunivocalization which it re-forms itself on modified foundations, in order to spring back more mendacious, colder, and more hypocritical than ever? This		p 163 p 163 p 163 p 208 p 218
SPRINGING	1	
responding to the slightest sign, to the slightest vibration by springing on its prey. Everything begins with nebulae, statistical wholes whose		p 68
SPRINGS	2	
always at a remove and struck by latency, but that springs back and returns stronger than before in the later forms limbs, and know that the combination forms an individual which springs from a single centre of reproductive action; we therefore assume		p 220 p 285
SPROUTS	1	
venom. Oedipus has to become an idea so that it sprouts each time a new set of arms and legs, lips		p 312
SPRUNG	1	
reproductive system of the clover. Each one of ourselves has sprung from minute animalcules whose entity was entirely distinct from our		p 285
SPUTTERING	1	
system from becoming saturated; and functions well only by grinding, sputtering, and starting up again—all this implies social organs of		p 251
SQUARE	1	
into contact with these agents, meet them face to face, square off with them, or settle the differences with them as		p 97
SQUARES	1	
divisions of God, even the genealogies marking it off into squares like a grid, and their permutations. The surface of this		p 16
SQUASHED	1	
analysis: not one trace of it remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced to the father, in		p 89
SQUIRREL	1	
direction. He is not content to turn, like the analytic squirrel, inside the wheel of the Imaginary and the Symbolic; he		p 308
ST	1	
the blue-gray of atmospheric haze, the blue of the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids		p 292
STABILITY	1	
societies are fully inside history, and far distant from the stability, or even from the harmony, attributed to them in the		p 151
STABLE	4	
of a powerful working class that required a high and stable level of employment, and forced capitalism to multiply its axioms statistical forms into which the machines enter as so many stable forms, unifying, structuring, and proceeding by means of large heavy fashion, representation implies a certain lag, and expresses less a stable element than the conditioned passage from one element to another who think they are standing straight and at ease, among stable things. They know nothing of this immense flight that transports		p 253 p 288 p 301 p 341
STACKED	1	
we are measured in terms of Oedipus—the cards are stacked against us, and the only real relationship, that of production		p 24
STAGE	18	
stasis in the very midst of process, as a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus exists right there where it is produced, in the third stage of the binary-linear series. It is perpetually reinserted into the these conditions do not come into being at some later stage). That is why technical machines are not an economic category a whole that will eventually appear in a final depressive stage (the complete Object). Partial objects hence appear to her to since these relations supposedly come into being at a later stage in life, there are only two possible ways in which beaten—initiated by the teacher on the little girl's erotic stage (seeing-machine), and obtain satisfaction in a masochistic fantasy involving the regime becomes apparent each time a society permits an infantile stage of sexual promiscuity to subsist, where everything is permitted until unconscious. In what it calls the pre-oedipal, it sees a stage that must be surmounted in the direction of an evolutive that, between the impossible return to that which precedes the stage of culture and the growing malaise that this stage provokes the stage of culture and the growing malaise that this stage provokes, a point of equilibrium can be found. Oedipus is the problem of Oedipus and incest comes to occupy center stage, the more psychic repression and its correlates, suppression and sublimation		p 8 p 8 p 32 p 44 p 46 p 61 p 72 p 74 p 79 p 79 p 117
integrate them, internalize them in an institutional model at every stage of action, transmission, and motricity. Hence the social machine fashions		p 141
words, one reasons as if the myth placed on the stage persons defined as father, mother, brother, and sister, whereas these of land, and a means of preventing the entry on stage of a new territorial machine, possibly revolutionary and capable of longer either desiring-production or objective representation. The unconscious as a stage. A whole theater put in the place of production, a of a structure that the theater embodies or places on stage.? We should understand that representation, when it ceases to be		p 161 p 196 p 305 p 305

representation-structural representation. And precisely because the theater is thought to stage the latent structure, as well as to embody its elements	p 306
despot, is taken up again as shadows projected on a stage. The great territorialities have fallen into ruin, but the structure	p 308
STAGES	11
the recording of desire go by way of the various stages in the formation of the Oedipus complex? Disjunctions are the laid out step by step in accordance with supposed pre-oedipal stages, totalized in Oedipus, and the logic of partial objects is	p 13 p 45
In reality the problem has nothing to do with pre-oedipal stages that would still revolve around an Oedipal axis, but rather beginning is invoked, the primitive nondifferentiation of the most precocious stages of the personality in the relationship with the mother; then its opposition to other segments in a series of interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the	p 74 p 99 p 152
the new alliance. The State was not formed in progressive stages; it appears fully armed, a master stroke executed all at once: it has no place in the famous five stages: primitive communism, ancient city-states, feudalism, capitalism, and socialism. It is offices and relations, at times a return to more primitive stages of feudalism, and occasionally even the re-establishment of a kind of selection or evolution—this, indeed, is what all the stages of the passage from the molecular to the molar demonstrate narcissism, or a regression to Oedipus and to the pre-oedipal stages, by means of which homosexuality will be explained as a but begins with Oedipus, me, father and mother (the pre-oedipal stages relating structurally or eschatologically to the Oedipal organization). We have	p 217 p 219 p 223 p 289 p 352 p 357
STAGGERING	1
little earth, a little mother. Look at you, stumbling and staggering with no use in your legs And it's nothing but	p 334
STAGING	2
a workshop—to become a theater, a scene and its staging. And not even an avant-garde theater, such as existed in it is claimed that the theater's privilege is that of staging this metaphoric and metonymic causality that marks both the presence	p 55 p 305
STAGNATION	2
as well as the possibility for its own failure or stagnation, by falling into the undifferentiated as the reverse side of as if not produced, and becomes embodied in unemployment and stagnation. It is easy to list the principal modes of absorption	p 71 p 235
STAKE	5
and with patience as I see it. What is at stake is not merely art or literature. For either the artistic locus, and becomes the repressing representation. For what is at stake in the overcoding effected by incest is the following; that who set out in search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still forms an anthropomorphic and oneself back within the categories of idealist psychiatry. Whatever one's stake in all of this, society is thereby justified: all that submit to the molar machine: the entire libido is at stake. From the point of view of libidinal investment, it is	p 137 p 210 p 315 p 361 p 364
STAKING	1
machinic, and dispersed lines of escape; or again as the staking out of the perverse reterritorializations, and as the movement of	p 340
STALINISM	2
and atheism, the Spanish Civil War, the rise of fascism, Stalinism, the Vietnam war, May '68—all these things form complexes in direct relationship to the events of the times: Hitlerism, Stalinism, fascism I was fascinated by the grotesque and terrifying forms	p 97 p 98
STALLED	1
something stunned about it, something petrified. Perhaps it suggested a stalled engine. The schizophrenic is the universal producer. There is no	p 7
STALLING	1
same time, but amid hiatuses and ruptures, breakdowns and failures, stalling and short circuits, distances and fragmentations, within a sum that	p 42
STAMP	5
in the disharmonies that, as Levi-Strauss says, bear the unmistakable stamp of time elapsed. It is true that there are several our arms; their names slide on their persons like a stamp that is too wet. This is because one can never but is passive under the graphic action; he receives the stamp of the sign. And what is his pain if not doesn't go far enough, because he doesn't see what the stamp of this bureaucracy is, and that an appeal to the appeal to the pre-oedipal is not enough to escape this stamp: the pre-oedipal, like the post-oedipal, is still a way of	p 151 p 162 p 189 p 312 p 312
STAMPING	2
and labor; reconciling market money and money from revenues; everywhere stamping the mark of the Urstaat on the new state of desire. Desire—such is the operation that consists in always stamping the mark of the primordial Urstaat on the new state	p 218 p 221
STAND	6
give in to this, it would be a mistake to stand on ceremony and hold to the ordinary scruples of a this prospect, the capitalist will keep the existing equipment, and stand ready to make a parallel investment in equipment in another that we have already put forward and that seemed to stand mutually opposed. On the one hand, the modern State forms the domain of dreams or the Imaginary, and that they stand in for the other machines. There is only desire and revelation of the mysterious drift, is no longer able to stand living in the false pretences of residence. First he tries authorizes Freud to say that the animal or the maid stand for the mother, independently of the social or generic differences	p 121 p 233 p 261 p 287 p 341 p 355
STANDARD	4
of the complex to its inverse or negative form: a standard model Oedipus, such as Freud presents in The Ego and admitted, it is enough to measure psychosis against this fake standard—enough to lead it to this false criterion, Oedipus—to despotic regime of terror. Wage increases and improvements in the standard of living are realities, but realities that derive from a preconscious interest in wage increases and the improvement of the standard of living; powerful organizations represent them, which get nasty as	p 51 p 123 p 373 p 374
STANDARDS	2
realization. Reich always comes back to us with his innocent standards, claiming the rights of a prior distinction between desire and scale has several consequences: it permits increases and improvements of standards at the center, it displaces the harshest forms of exploitation	p 257 p 373
STANDING	7
the drawings themselves, showing up in the form of lines standing for catastrophe or collapse that are so many disjunctions surrounded recovered all his faculties: I am sometimes to be found, standing before the mirror or elsewhere, with the upper portion of the great migrants in whose wake nothing is left standing once they have passed through—although these destructions can be the tax collector, the exporter of goods, the person with standing in the village who becomes the agent of the administration socius—directly—is the producers (or nonproducers) according to the standing of their family or their standing inside the family. The	p 15 p 17 p 85 p 169 p 263

nonproducers) according to the standing of their family or their standing inside the family. The reproduction process is not directly economic as the world arranges for those who think they are standing straight and at ease, among stable things. They know nothing	p 263 p 341
STANDPOINT	14
be resolved by the simultaneity of a displacement from the standpoint of the flows, and an accelerated reproduction from the standpoint of its gestation in forms still semifeudal or monarchic—from the standpoint of the flow of free workers: the control of manual labor and of wages; from the standpoint of the flow of industrial and commercial production: the granting of ultimate products under the determinate conditions of capitalism. From the standpoint of a universal clinical theory, paranoia and schizophrenia can be	p 148 p 149 p 252 p 252 p 263 p 281
Monod has defined the originality of these syntheses, from the standpoint of a molecular biology or of a microscopic cybernetics without into a recording energy (Numen). But in fact, from the standpoint of the machine itself, there is no succession that ensures some fashion, is had or represented: the class from the standpoint of praxis is infinitely less numerous or less extensive than understandable, therefore, that a group can be revolutionary from the standpoint of class interest and its preconscious investments, but not be so—and even remain fascist and police-like—from the standpoint of its libidinal investments, Truly revolutionary preconscious interests do not	p 288 p 327 p 344 p 348 p 348
fuel as well as counteract the preconscious investments. From the standpoint of schizoanalysis, the analysis of Oedipus therefore consists in tracing this interest is truly revolutionary—a major break from the standpoint of the preconscious. But it is not enough for the less concerned with what art and science mean, from the standpoint of a signifier or signifieds that are necessarily reserved for	p 365 p 375 p 379
STANDS	10
in neurosis the ego obeys the requirements of reality and stands ready to repress the drives of the id, whereas in does not replace reality, it is not an equivalent that stands for reality, but rather it appropriates reality in the operation points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound opposition to the Saussurian and post-Saussurian undertaking. Because	p 122 p 210 p 242
many reasons for defining capitalism by a social axiomatic that stands opposed to codes in every respect. First of all, money is, for the benefit of a bureaucracy or technocracy that stands in for the bourgeoisie as the great-absent class—or the where it is a tribunal of responsibility, before which one stands as a guilty child, and in relation to which one treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing desire, or of inventing forms side while the Virgin Mary listens from the other, Jesus stands for all the desiring children, the Virgin stands for all other, Jesus stands for all the desiring children, the Virgin stands for all the desiring women, a joyous activity of profanation its interior limits, remains threatened by an exterior limit that stands a greater chance of coming to it and cleaving it	p 248 p 256 p 271 p 350 p 369 p 369 p 376
STANDSTILL	1
Kula, the circulation of necklaces and bracelets comes to a standstill in certain places, on certain occasions, so that a stock	p 149
STARS	3
me in peace. Everything is a machine. Celestial machines, the stars or rainbows in the sky, alpine machines—all of them all types of beings, who is responsible for even the stars and animal life, and who ceaselessly plugs an organ-machine into the schizo, Lenz's outing in the mountains and under the stars, the immobile voyage in intensities on the body without organs	p 2 p 4 p 292
START	23
that measures the unconscious against myth, and that from the start substitutes mere expressive forms for the productive formations. The basic	p 57
presence of the little girls. We are present from the start at a double Freudian reduction, which is in no way property the prohibition has of displacing itself, since from the start it displaces desire. It displaces itself in the sense that of desire lack. Consequently, everything is played out from the start: everywhere we encounter the analytic process that consists in extrapolating	p 59 p 71 p 72
image was produced during the Paleolithic right up until the start of the Neolithic, approximately 8,000 years ago. One analyzes believe my friends cast off in a group at the start of the New Age, with forces for a practical explosion calculation was manifested. And this is the case from the start, since there does not exist a pure nomad who can or germinal brother of the mother: The Morganists-Mendelians, following Weismann, start from the idea that the parents are not genetically the	p 106 p 124 p 149 p 159
the right track, and that it went wrong from the start. Perhaps the answer lies in the postulate common to Oedipal this force of projection that defines paranoia, this strength to start again from zero, to objectify a complete transformation: the subject objective Roman world, and the purists, who wanted a fresh start in the wilderness, a new beginning for a new alliance decoding of language only by setting in motion from the start an axiomatic machine based on the supposed finite number of contrary, assumed this role very early, in fact from the start, from its gestation in forms still semifeudal or monarchic—from it becomes in actual fact what it was from the start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or that subordinate the mass phenomena. That is why from the start we have rejected the idea that desiring-machines belong to the Lacan—while conserving myth and castration, is defeated from the start. And what does Jean-Francois Lyotard mean, in his commentary—so sad .song of death emanates from it: eiapoepia. From the start, and because of his stubborn dualism of the drives, Freud in the intensities produced; and thereby causing the desiring-machines to start up again. Such is the delicate and focal point that it on all sides and are not familial. From the start we wonder if the libido knows father-mother, or rather if a pure abolition that has haunted oedipalized desire from the start, and that is identified now, at the end, as Thanatos seal off a breach that has been discovered; fascist colonels start reading Mao, we won't be fooled again; Castro has become don't wait their turn, but are there from the very start (the maintenance of paranoid unconscious investments in revolutionary groups). And well in psychoanalysis, and that they haven't been since the start. We are still too competent; we would like to speak	p 173 p 194 p 222 p 246 p 252 p 283 p 287 p 295 p 331 p 339 p 355 p 359 p 378 p 379 p 380
STARTED	5
is like the Russian Revolution; we don't know when it started going bad. We have to keep going back further. To not suspect of complaisance in this regard, acknowledges that culturalism started on the right track: introducing desire into production, strengthening the	p 55 p 173
again there is no contradiction in the fact that it started on the right track, and that it went wrong from complexity of social investments? Every time we wonder when it started going bad, it is always necessary to trace further back perfect? And if one were to ask when it all started to go bad, how far back must we go for	p 173 p 349 p 375
STARTING	29
of attraction and repulsion on the body without organs produce, starting from zero, a series of states in the celibate machine the transformations taken into account. . . What we mean is that, starting from the same postulate, Jung is led to restore the images. But it contented itself with understanding the response by starting from an expressive symbolism that was still familial, instead of that one cannot challenge the process of cure except by starting from elements drawn from this very cure. As if every social repression should not be understood by using as a starting point a familial repression coextensive with civilization—far from it culture the two categories have become confused.... From the alienated starting point of our pseudo-sanity, everything is equivocal. Our sanity is	p 20 p 57 p 99 p 117 p 118 p 131
all relations. How poorly the problem of literature is put, starting from the ideology that it bears, or from the co-option as well as—). It is a question of knowing how, starting from this primary intensity, it will be possible to pass to express in profane terms. Analytic psychotherapy can intervene only starting from the moment a demand can be formulated by the agree that our society is the stronghold of Oedipus: the starting point for reencountering an Oedipal structure everywhere; or on the certain respects it is correct to question all social formations starting from Oedipus. But not because Oedipus might be a truth and the beginning is not absolute: it is only constituted starting from investments of the social historical field that are effected	p 133 p 156 p 170 p 175 p 175 p 178

weight of the despotic apparatus, that it would be reinterpreted starting from this apparatus, the Law, and the signifier—phallus and	p 217
As for the rest, it will be a question of starting again from zero: the founding of a spiritual empire there	p 222
by flows of code themselves; the formation of floating configurations starting from lines and points without a discernible identity. The route	p 245
becoming saturated; and functions well only by grinding, sputtering, and starting up again—all this implies social organs of decision,	p 251
administration	
the economic rationale. But this transformation can only take place starting from an already conquered State that finds itself confronted by	p 255
unconscious group desires and preconscious class interests. It is only starting from this point, as we shall see, that one is	p 257
become images of destitution, despair, revolt, violence, or oppression. But starting from non figurative figures or from the breaks-flows that	p 264
produce	
and formation are still confounded as in the molecule; and, starting from this level, two diverging paths open up, of which	p 286
it to elaborate the huge network of cybernetic inter-connections. How, starting from this domain of chance or of real inorganization, large	p 289
an immense perversion, a drug, a radical break with reality, starting with the reality of desire; it is a narcissism, a	p 313
close and affinal. The desiring-machines in fact are only reached starting from a certain threshold of dispersion that no longer permits	p 322
degrees, these intensive parts that produce the real in space starting from matter as intensity=0. The body without organs is the	p 327
of every intensity to invest within itself the zero intensity starting from which it is produced, in one moment, as that	p 330
And I does not rejoin the model without the model starting out again in the direction of another experience. Always going	p 331
experience. Always going from the model to the experience, and starting out again, returning from the model to the experience, is	p 331
desire to circulate. Laing's importance lies in the fact that, starting from certain intuitions that remained ambiguous in Jaspers, he was	p 362
whole length with God Himself on the sidelines, giving the starting signal across the track as the figures speed away in	p 369
STARTS 6	
functioning smoothly at times, at other times in fits and starts. It breathes, it heats, it eats. It shits and fucks	p 1
jersey of a wrestler who makes them jingle as he starts toward his opponent. An attraction-machine now takes the place, or	p 11
crisis is passed on to others, and the whole movement starts all over again. Such is the Oedipal disjunction, the swing	p 82
symbolic satisfaction, and that, in its stops as in its starts, is as distinct from a pre-oedipal regression as from a	p 130
but rather because they determine critical points where the apparatus starts up again—provided it is blocked, and where it necessarily	p 151
rather its misfirings; it can operate only by fits and starts, by grinding and breaking down, in spasms of minor explosions	p 151
STARVING 2	
out on strike, but rather that all those who are starving do not steal as a regular practice, and all those	p 29
with your eyes of no money . with your eyes of starving India . with your eyes of Czechoslovakia attacked by robots with	p 279
STASES 4	
brother-in-law, receive my wife from a father-in-law. And although new stases or relapses are produced at this level, such as new	p 71
one generation to the next, and in its unadapted neurotic stases that block desire at prearranged impasses. Oedipus also flourishes in	p 103
sort or another that set in motion another journey altogether, stases that prepare for other breakthroughs, other movements where the mother	p 126
a process, deterritorialization as a process, is inseparable from the stases that interrupt it, or aggravate it, or make it turn	p 318
STASIS 8	
organization, or no organization at all. An incomprehensible, absolutely rigid stasis in the very midst of process, as a third stage	p 8
the process of production of the desiring-machines and the nonproductive stasis of the body without organs. The anonymous nature of the	p 9
the child, although he later discerns in him a nonproductive stasis or an attitude of total withdrawal. Hence there is first	p 37
social repression of desire or sexual repression—that is, the stasis of libidinal energy—that actualizes Oedipus and engages desire in	p 118
as acting by means of a repressive deprivation (the sexual stasis) and as arising afterward. Which leads him to maintain a	p 127
him to maintain a kind of diffuse oedipalism, since the stasis or the actual privative factor only defines the energy of	p 127
Oedipal conflict, this old conflict becoming reactivated by the actual stasis. But the oedipalists are not saying anything different from this	p 127
the result of appropriation, the Earth is the great unengendered stasis, the element superior to production that conditions the common	p 141
appropriation	
STATE 215	
would be required is a pure fluid in a free state, flowing without interruption, streaming over the surface of a full	p 8
states that it consumes and being reborn with each new state. It's me, and so it's mine... Even suffering, as Marx	p 16
his becoming-woman. On the other hand, God demands a constant state of enjoyment . . . and it is my duty to provide him	p 16
is a schizophrenic experience of intensive quantities in their pure state, to a point that is almost unbearable—a celibate misery	p 18
themselves are in opposition to one another, arriving at a state of balance around a neutral state. On the contrary, they	p 19
another, arriving at a state of balance around a neutral state. On the contrary, they are all positive in relationship to	p 19
of rag, how can it have reduced him to this state of a body without organs that has become a dead	p 20
the celibate machine; and the subject is born of each state in the series, is continually reborn of the following state	p 20
state in the series, is continually reborn of the following state that determines him at a given moment, consuming-consummating all these	p 20
that cause him to be born and reborn (the lived state coming first, in relation to the subject that lives it	p 20
soul and body ultimately perish (the autist). Kraepelin's celebrated terminal state... But the moment that one describes, on the contrary, the	p 24
end result of the process appears. Before being a mental state of the schizophrenic who has made himself into an artificial	p 24
of their kith and kin, or the preservation of the State ... The phantasmal world is the world which has never been	p 28
as it was built on the ruins of a despotic State more or less far removed in time, finds itself in	p 33
boss is my father, and so is the Chief of State, and so are you, Doctor). The pervert is someone who	p 35
procure what is of particular concern to it here, a state that we would label a legitimate status within society. Nothing	p 41
Women's Liberation movements contain, in a more or less ambiguous state, what belongs to all requirements of liberation: the force of	p 61
Anachronistic, relative to the institutional level of gregariousness, the singular state can, according to its more or less forceful intensity, bring	p 63
or countereffects of his method. For castration as an analyzable state—or nonanalyzable; the ultimate rock—is the effect of castration	p 66
the same time with regard to generation, sex, and vital state. And the religious triangulation confirms this result in another mode	p 75
restoration and internalization of paternal authority (revival of the old state of things at a new level). Between the two there	p 80
respected associations: consider Dr. Mendel and the Drs. Stephane, the state of fury that is theirs, and their literally police-like appeal	p 81
Marx's On the Jewish Question: between the family and the State—the Oedipus of familial authority and the Oedipus of social	p 81
This would be an error precisely because, in the current state of affairs, this would still amount to leading the historical	p 89
beginning, this argument runs, the unconscious is expressed in a state of familial relations and constellations where the Real, the Imaginary	p 99
operation of this production with social production, whence derive the state of desire and its repression, the distribution of the agents	p 100
it. But what is this unconscious when reduced to the state of belief? Who injects it with belief? Psychoanalysis cannot become	p 107
consciousness of an heir, a soldier, or a Chief of State? The unconscious has its horrors, but they are not anthropomorphic	p 112
protests with all his might: no, Oedipus is not a state of desire and the drives, it is an idea, nothing	p 115
as an extra-oedipal escape. It is not even enough to state that the two groups are capable of being joined. Rather	p 125
interminable cure by addressing oneself to the present or actual state of the disorder, and the concern for going further than	p 128
closed vessel of Oedipus, and in reality depend on a state of forces that is changing, yet always actual and contemporary	p 130
the demonic—ordinarily repressed—erupts by means of such a state, or gives rise to such states, which endlessly run the	p 136
not, speak not) apply to those who, in a given state or on a given occasion, are deprived of the right	p 142
the same time as money came to express the new state of abstraction. Hence the relative truth of psychoanalytic remarks concerning	p 143
social machine is not territorial. Only the apparatus of the State will be territorial in this sense because, following Engel's formula	p 145
unity of an altogether different nature—the unity of the State; the full body is no longer that of the earth	p 146
on the body of the earth, before there is a State. If declension characterizes the primitive machine, it is because it	p 146
between chains and flows in both directions—are in a state of perpetual relativity: their elements vary—women, consumer goods, ritual	p 149
history is a dynamic and open social reality, in a state of functional disequilibrium, or an oscillating equilibrium, unstable and always	p 150
castes are inseparable from the overcoding practiced by the imperial State, while classes are relative to the process of an industrial	p 153
institute it, with incest as represented in extension in the state that prohibits it, and that defines it as a transgression	p 162
demands and redemands daddy-mommy: but which subject, and in what state? Is that the means to situate oneself personally in one's	p 171
in such a flow, and with what passes from one state into another through the break. As Leach says, hair as	p 182

acts as though he thought the system were in a state of equilibrium. However, the problem is altogether different: it is of these blond men. They are the founders of the State. Nietzsche will come to establish the existence of other breaks capitalist or socialist, there has never been but a single State, the State-as-dog that speaks with flaming roars. And Nietzsche suggests that Marx defines Asiatic production: a higher unity of the State establishes itself on the foundations of the primitive rural communities communities, which keep their ownership of the soil, while the State becomes the true owner in conformity with the apparent objective apparent objective movement that attributes the surplus product to the State, assigns the productive forces to it in the great projects of the territorial machine, there is the megamachine of the State, a functional pyramid that has the despot at its apex court, and the bureaucratic caste. Far from seeing in the State the principle of a territorialization that would inscribe people according no longer anything more than the working parts of the State machine. The objects, the organs, the persons, and the groups is bricked over by and in the inscription of the State. The blocks subsist, but have become encasted and embedded bricks of successful counteractions. It has often been remarked that the State commences (or recommences) with two fundamental acts, one of which

of liberation through the abolition of small debts. But the State operates by means of euphemisms. The pseudo territoriality is the that makes the earth itself into the object of a State ownership of property, or an ownership held by the State's no great change, from this point of view, when the State no longer does anything more than guarantee the private property property of a ruling class that becomes distinct from the State.) The abolition of debts, when it takes place, is a flux marchands) of exchange and commerce that might escape the State monopoly, with its tight restrictions and its plugging of flows nevertheless seemed to be present, the answer lies in the State, which closed the mines as soon as the reserves of less on commerce itself than on its control by the State. Commerce's relationship with money is synthetic, not analytical. And money from taxes as the maintenance of the apparatus of the State. Even where dominant classes set themselves apart from this apparatus is what is concealed in the two acts of the State: the residence or territoriality of the State inaugurates the great acts of the State: the residence or territoriality of the State inaugurates the great movement of deterritorialization that subordinates all the transformation initiates the duty of an interminable service to the State that subordinates all the primitive alliances to itself (the problem allowed to choose Such times as are convenient. The despotic State, such as it appears in the purest conditions of Asiatic subjects into the new machine. The essential action of the State, therefore, is the creation of a second inscription by which forces and agents of production; but this inscription of the State allows the old territorial inscriptions to subsist, as bricks on value and to the usufruct put into use, to the State machine and to the territorial machines. As in Kafka's The machines. As in Kafka's The Great Wall of China, the State is the transcendent higher unity that integrates relatively isolated subaggregates pieces and fragments (the wall and the tower). Hence the State is not primeval, it is an origin or an abstraction Overcoding is the operation that constitutes the essence of the State, and that measures both its continuity and its break with yet manifest themselves as classes, but are merged with a State apparatus. Who is able to touch the full body of the term. Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything is written

is self-validating; it is a position of desire in a state of multiple connections. It is not a sign of a re-created intensity. With his sister the despot simulates a zero state from which the phallic force will arise, like a promise insofar as they do not compromise the power of the State. The eye no longer extracts a surplus value from the or quasi-autonomous sectors; but it is now bricked into the State apparatus, which at times organizes it and at other times in order to make it serve the ends of the State, and to subsume it under the higher superimposed unity of opposition or apparent opposition to despotism comes late—when the State presents itself as an apparent peacemaker between classes that become

an apparent peacemaker between classes that become distinct from the State, making it necessary for the latter to reshape its form trial by ordeal presents these two traits in a raw state. As in the machine of In the Penal Colony, it despot's desire, a latency inscribed in the bowels of the State apparatus. Better not a sole survivor than for a single from the desiring-machines. For there has never been but one State. The question What is the use of that? fades more the death instinct is even more deeply rooted in the State than thought, and that latency not only befalls the subjects and that latency not only befalls the subjects of the State, but is also at work in the highest machinery of signifier, a formidable quantity of reaction passes into a latent state; all the resonance and all the retention change in volume Nietzsche analyzes it. And according to his prophecy, wouldn't the State itself be that dog which wants to die? But that founders of empires caused everything to pass into a latent state; they invented vengeance and incited ressentiment, that counter-vengeance.

And yet

all the parts figure as cogs and wheels in the State machine. Desire is by no means an interplay between a and a father. Desire institutes a libidinal investment of a State machine that overcodes the territorial machine and, with an additional Moses and Monotheism he indeed surmises that latency is a State affair. But then latency must not succeed the Oedipus complex it must no longer be content to pass from the state of the displaced represented to that of repressing representation; rather point of departure of Abraham or the new alliance. The State was not formed in progressive stages; it appears fully armed once; the primordial Urstaat, the eternal model of everything the State wants to be and desires. Asiatic production, with the State State wants to be and desires. Asiatic production, with the State that expresses or constitutes its objective movement, is not a machines that preceded the traditional historical forms, machines characterized by State ownership of property, with communal possession bricked into it, and

sinks into oblivion, a latency that lays hold of the State itself, and where the writing system sometimes disappears. It is blows of private property, then of commodity production, that the State witnesses its decline. Land enters into the sphere of private as the dominant classes are no longer merged with the State apparatus, but are distinct determinations that make use of this does one explain both this latency into which the despotic State enters, and this power with which it re-forms itself on socius, crossing it from one end to the other. The State can no longer be content to overcode territorial elements that everywhere stamping the mark of the Urstaat on the new state of things. And everywhere, the presence of the latent model never be anything but children! This special situation of the State as a category—oblivion and return—has to be explained begin with, it should be said that the primordial despotic state is not a historical break like any other. Of all whole. What is transected, supersected, or overcoded by the despotic State is what comes before—the territorial machine, which it reduces comes before—the territorial machine, which it reduces to the state of bricks, of working parts henceforth subjected to the cerebral subjected to the cerebral idea. In this sense the despotic State is indeed the origin, but the origin as an abstraction as much in regard to what comes after the primal State, in regard to what is resected by this State. It primal State, in regard to what is resected by this State. It supersects what comes before, but resects the formations that later forms that lend it a concrete existence. A protean State, yet there has never been but one State. Whence the A protean State, yet there has never been but one State. Whence the variations, all the variants of the new alliance category. For example, feudalism not only presupposes an abstract despotic State that it divides into segments according to the regime of latter induce in return the concrete existence of a feudal state in the proper sense of the term, where the despot and that feudalism of itself is in opposition to the State, which on the contrary, as the feudal State, is capable to the State, which on the contrary, as the feudal State, is capable of preventing commodities from introducing the decoding of States take on the characteristic features of the primordial despotic State. As for democracies, how could one fail to recognize in on. The differences could be determining only if the despotic State were one concrete formation among others, to be treated comparatively formation among others, to be treated comparatively. But the despotic State is the abstraction that is realized—in imperial formations, to concrete preserves the same category as a subordinate relation. The State was first this abstract unity that integrated subaggregates functioning separately

Again and again we come upon the monstrous paradox: the State is desire that passes from the head of the despot system that disengages or liberates itself from the law. A State desire, the most fantastic machine for repression, is still desire stamping the mark of the primordial Urstaat on the new state of things, rendering it immanent to the new system insofar a spiritual empire there where forms exist under which the State can no longer function as such in the physical system These are the two aspects of a becoming of the State: its internalization in a field of increasingly decoded social forces and scared back into himself, the creature imprisoned in the state so as to be tamed.... 9 The Civilized Capitalist Machine of deterritorialization appears with the overcoding performed by the despotic State. But it is nothing compared to the other great movement induce the birth of capitalism. Decoded flows strike the despotic State with latency; they submerge the tyrant, but they also cause there is no consolation. It is now up to the State to recode as best it can, by means of regular but the insertion of the bourgeoisie into a town and State feudalism that consists in devising codes for flows that are age and the capitalist age. For the founders of the State come like lightning; the despotic machine is synchronic while the are always compensated by residual forces or transformations of the State. Death is felt rising from within and desire itself becomes that desire remains caught in the nets of the despotic State, entirely invested in the despot's machine? Perhaps then the merit

these two elements result from the segmentation of the despotic State in feudalism, and from the decomposition of the feudal system	p 225
decomposition of the feudal system itself and that of its State, still does not give us the extrinsic conjunction of these	p 225
giving to the infinite debt its capitalist form; but the State as a regulator ensures a principle of convertibility of this	p 229
advertising, civil government, militarism, and imperialism. The role of the State in this regard, within the capitalist axiomatic, is the more	p 235
absorbs the greater part of the surplus value produced. The State, its police, and its army form a gigantic enterprise of	p 235
in particular how it is at the level of the State and the military that the most progressive sectors of scientific	p 236
the absorption of surplus value. In comparison to the capitalist State, the socialist States are children—but children who learned something	p 236
something from their father concerning the axiomatizing role of the State. But the socialist States have more trouble stopping unexpected flow	p 236
The deterritorialized flows of content and expression are in a state of conjunction or reciprocal precondition that constitutes figures as the	p 241
that maintains the energy of the flows in a bound state on the body of capital as a socius that is	p 246
limit that causes the flows to travel in a free state on a desocialized body without organs. Hence one can say	p 246
a whole apparatus of regulation whose principal organ is the State. The capitalist State is the regulator of decoded flows as	p 252
of regulation whose principal organ is the State. The capitalist State is the regulator of decoded flows as such, insofar as	p 252
a regulator of the decoded and axiomatized flows. The capitalist State completes the becoming-concrete so fully that, in another sense, it	p 252
and its derivatives, from the ancient City-State to the monarchic State, already found themselves in the presence of flows that were	p 252
decoded. These flows doubtless had the effect of making the State more and more immanent and subordinate to the actual field	p 252
right for these flows to enter into a conjunction, the State could be content to save fragments of overcoding and of	p 252
was to resuscitate the Urstaat insofar as possible). The capitalist State is in a different situation: it is produced by the	p 252
the corresponding widenings of the limits. Never before has a State lost so much of its power in order to enter	p 252
does not imply any struggle against the very principle of State control—providing the State sees fit—can be seen clearly	p 253
struggle against the very principle of State control—providing the State sees fit—can be seen clearly in mercantilism, inasmuch as	p 253
for itself direct interests in production. As a general rule, State controls and regulations tend to disappear or diminish only in	p 253
passion for such things that leaves the essential unchanged. The State is thus induced to play an increasingly important role in	p 253
its monetarization, and surplus value and its absorption (by the State apparatus itself). The regulative functions of the State do not	p 253
by the State apparatus itself). The regulative functions of the State do not imply any sort of arbitration between social classes	p 253
imply any sort of arbitration between social classes. That the State is entirely in the service of the so-called ruling class	p 253
forms other than consumption. The generalized slavery of the despotic State at least implied the existence of masters, and an apparatus	p 254
an organized party suited to the task of conquering the State apparatus. If the movement of capitalism, in the interplay of	p 255
Now the meaning of just such a conquest of the State apparatus has always been and remains problematical. A supposedly socialist	p 255
apparatus has always been and remains problematical. A supposedly socialist State implies a transformation of production, of the units of	p 255
production	
transformation can only take place starting from an already conquered State that finds itself confronted by the same axiomatic problems of	p 256
great-absent class—or the bourgeoisie keeps its control of the State and is free to secrete its own technobureaucracy, and above	p 256
economic planning, since planning is necessarily introduced in the capitalist State, and the market subsists in the socialist State, if only	p 256
the capitalist State, and the market subsists in the socialist State, if only as a monopolistic market of the State itself	p 256
socialist State, if only as a monopolistic market of the State itself. And in effect, how does one define the true	p 256
great Leninist break did not prevent the resurrection of a State capitalism inside socialism itself, any more than it prevented classical	p 256
new terroristic and rigid axiomatic—quickly saturated—of the socialist State, and the old cynical axiomatic—all the more dangerous for	p 256
dangerous for being flexible and never saturated—of the capitalist State. But in reality, the most direct question is not that	p 256
the absorption of a surplus, without a commodity-exchanging and planner State, and even without an equivalent of the bourgeoisie: it is	p 256
or not class consciousness, embodied in a party or a State, betrays the objective class interest, to which a kind of	p 256
class, which remains serial, represented by the party or the State. And the two do not exist on the same scale	p 257
and bring us back to the modern functions of the State. Civilized modern societies are defined by processes of decoding and	p 257
large aggregates, gangs). Others are organized or promoted by the State, even though they might turn against the State and cause	p 258
by the State, even though they might turn against the State and cause it serious problems (regionalism, nationalism). The fascist State	p 258
State and cause it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at	p 258
economic	
fantastic attempt at economic and political reterritorialization. But the socialist State also has its own minorities, its own territorialities, which	p 258
re-form	
own minorities, its own territorialities, which re-form themselves against the State, or which the State instigates and organizes. (Russian	p 258
nationalism, the	
territorialities, which re-form themselves against the State, or which the State instigates and organizes. (Russian nationalism, the territoriality	p 258
of the party	
If it is true that the function of the modern State is the regulation of the decoded, deterritorialized flows, one of	p 258
would willingly dispatch themselves to the moon if the capitalist State were not there to bring them back to earth. For	p 258
of the periphery, either in the modernistic forms of a State socialism or capitalism, or in the archaic form of local	p 258
process. This essential aspect of the regulation performed by the State is even more readily understood if one sees that it	p 258
to stand mutually opposed. On the one hand, the modern State forms a break that represents a genuine advance in comparison	p 261
that represents a genuine advance in comparison with the despotic State, in terms of its fulfillment of a becoming-immanent, its generalized	p 261
on the other hand there has never been but one State, the Urstaat, the Asiatic despotic formation, which constitutes in its	p 261
two become as one. The historian says no, the Modern State, its bureaucracy and its technocracy, do not resemble the ancient	p 261
bureaucracy and its technocracy, do not resemble the ancient despotic State. Of course not, since it is a matter in the	p 261
Catholicism, then the Reformation. The extreme spiritualization of the despotic State, and the extreme internalization of the capitalist field,	p 268
define bad	
the mother's breast, and the familial structure is already a state of the breaks and the flows of the social field	p 275
socius, but on the body without organs in a pure state. It might then be said that the paranoiac, in the	p 281
But inversely, who or what reduced the unconscious to this state of representation, if not first of all a system of	p 296
labor, as the property of the workers (so that the State restrictions on the substance or the content of private property	p 303
is displaced in relation to an agency in a constant state of displacement. But from this, two unwarranted conclusions are drawn	p 313
the reterritorializations that permit it to subsist only as the state of a particular flow, a flow of madness that is	p 320
the working machine or the working parts, but in a state of dispersion such that one part is continually referring to	p 323
their own positivity, inasmuch as they imply a particular chain state that is metastable and distinct both from any axiomatic and	p 328
chains of phenomena that selection has already placed in a state of partial dependence (the Markov chains). This can even be	p 343
of the despot, the body of capital-money—depends on a state or degree of intensive development of the productive forces, insofar	p 343
A class is defined by a regime of syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions that characterize	p 344
new social aims, new organs and means, a new possible state of social syntheses. Whence the necessity for the other class	p 344
and the contradiction is all the better masked, as a state of forces does not prevail over the former state without	p 347
a state of forces does not prevail over the former state without preserving or reviving the old full body as a	p 347
the despotic Urstaat, or how the socialist machine preserves a State and market monopoly capitalism). But there is something more serious	p 347
on the body without organs. It is not the same state of flows and schizzes: in one case the break is	p 348
social dimension seems to him to testify to a pathogenic state, a fixation in narcissism, or a regression to Oedipus and	p 352
Even its language is demented. Listen to a Secretary of State, a general, the boss of a firm, a technician. Listen	p 364
a false rationality, but a true rationality of this pathological state, this insanity, the machine works too, believe me. The capitalist	p 373
formations. (It is not kibbutz-style socialism that troubles the Zionist state, just as it is not Russian socialism that troubles world	p 374
of a revolutionary potentiality is explained less by the preconscious state of causality in which it is nonetheless included, than by	p 378
objective revolutionary situation in reaction against authoritarian designs of a State that is incompetent and above all castrating by nature. (For	p 379
is incompetent and above all castrating by nature. (For the State imposes a specifically artistic Oedipus, a specifically scientific Oedipus.)	p 379
Secondly	
STATE'S 2	
to produce, inscribe, and consume; in effect, they are the State's sole concern. The wheels of the territorial lineage machine subsist	p 196
State ownership of property, or an ownership held by the State's richest servants and officials. (There is no great change, from	p 196
STATE-AS-DOG 1	

socialist, there has never been but a single State, the State-as-dog that speaks with flaming roars. And Nietzsche suggests how this	p 192
STATE-MONEY 1	
credits is maintained, in the new form established by the State-money. For without question, money does not begin by serving the	p 197
STATED 4	
in no way vitiates our principle: desire produces reality, or stated another way, desiring-production is one and the same thing as	p 30
the debt itself had nothing to do with exchange. Simply stated, the eye extracts from the pain it is contemplating a	p 191
is only desire and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines are in themselves the	p 287
investment of	
dispersion. Let us therefore return to the rule so clearly stated by Serge Leclair, even if he sees this only as	p 323
STATEMENT 11	
form of a castrating duality between the subject of the statement (l'enonce) and the subject of the enunciation, as is characteristic	p 64
artificial, derived, and supposes a direct relationship proceeding from the statement to the collective agents of enunciation in the group fantasy	p 64
a faulty use of the conjunctive synthesis, leading to the statement, So it was your father, so it was your mother	p 101
there is no longer any reason to forego such a statement, once one has freed oneself from the characteristic familialism of	p 193
verdict having no existence prior to the penalty, and the statement of the law having no existence prior to the verdict	p 212
line that divides him into an individual subject of the statement and an individual subject of enunciation. The subject of the	p 265
and an individual subject of enunciation. The subject of the statement is the social person, and the subject of enunciation, the	p 265
into a subject of enunciation and a subject of the statement relating only to the two orders of personal images, the	p 271
what optimism would be doing at the conclusion of this statement. This man and this woman seen from the back, all	p 317
interest. And capitalists first have an interest in capitalism. A statement as commonplace as this is made for another purpose: capitalists	p 374
machine is fantastic. If one keeps in mind the tautological statement made above, one can then understand that people whose preconscious	p 374
STATEMENTS 1	
a single subject of enunciation—Oedipus—for all the capitalist statements, and between the two, the leveling cleavage of castration. Marx	p 270
STATES 49	
of a becoming or an avatar, being born of the states that it consumes and being reborn with each new state	p 16
suspended between life and death, an intense feeling of transition, states of pure, naked intensity stripped of all shape and form	p 18
but consist, rather, of an unlimited number of stationary, metastable states through which a subject passes. The Kantian theory according to	p 19
believe Judge Schreber's doctrine, attraction and repulsion produce intense nervous states that fill up the body without organs to varying	p 19
degrees	
that fill up the body without organs to varying degrees—states through which Schreber-the-subject passes, becoming a woman and many	p 19
other	
periphery, with no fixed identity, forever decentered, defined by the states through which it passes. Thus the circles traced by Beckett's	p 20
of a parabolic sweep, with Murphy, Watt, Mercier, etc., as states, without the family having anything whatsoever to do with all	p 20
body without organs produce, starting from zero, a series of states in the celibate machine; and the subject is born of	p 20
that determines him at a given moment, consuming-consummating all these states that cause him to be born and reborn (the lived	p 20
soaring ascents and plunging falls, produce a series of intensive states based on the intensity = 0 that designates the body	p 21
is the Nietzschean subject who passes through a series of states, and who identifies these states with the names of history	p 21
passes through a series of states, and who identifies these states with the names of history: every name in history is	p 21
defined in terms of abstract quantities. Everything returns or recurs: States, nations, families. That is what makes the ideology of capitalism	p 34
the return of the repressed, in the succession of the states of paranoiac machines, miraculating machines, and celibate machines through	p 38
which	
machine. Thus this subject consumes and consummates each of the states through which it passes, and is born of each of	p 41
our attempt to understand the delirium. Yet the more Freud states such scruples, the more he thrusts them aside and sweeps	p 57
institutions in an established order. As Nietzsche says; churches, armies, States—which of all these dogs wants to die? There results	p 63
two. In exclusive disjunctions, parental appellations no longer designate intensive states through which the subject passes on the body without	p 78
organs	
complexes of forces that determine persons as so many intensive states embodied in a criminal, ceaselessly passing beyond a threshold while	p 86
of intensity on the body without organs, identifying personages with states that fill these fields, and with effects that fulgurate within	p 86
and hostile uncles, who are not persons but so many states of rising and falling through which the pretender passes. Moreover	p 88
them—that is to say, by making them too into states through which he passes: I am Louis XVII, but I	p 88
a series of singularities in the disjunctive network, Or intensive states in the conjunctive tissue, and a transpositional subject moving full	p 88
a transpositional subject moving full circle, passing through all the states, triumphing over some as over his enemies, relishing others as	p 88
order to become apparent, it is forced to simulate structural states and to slip into states of forces that serve it	p 91
is forced to simulate structural states and to slip into states of forces that serve it as masks. What is more	p 91
it already invests the terminal forms and the specific higher states whose integrity it will subsequently establish. Such is the history	p 91
as perfectly as it can be by virtue of the states of desire. Rarely have psychiatrists and psychoanalysts been able to	p 130
means of such a state, or gives rise to such states, which endlessly run the risk of making it topple into	p 136
variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a subject passes on the cosmic egg.	p 158
Everything	
a whole world of ambiguous signs, included divisions and bisexual states. I am the son, and also my mother's brother and	p 158
or ... or ...); the names, the appellations no longer designate intensive states, but discernible persons. Discernibility settles on the sister and	p 160
the	
the names subsist, and designate nothing more than prepersonal intensive states that could just as well extend to other persons, as	p 161
molecule of the body without organs (numen), and that distributes states of being and becoming according to domains of presence or	p 183
of such a movement that begins with the founders of States, these artists with a look of bronze, creating an oppressive	p 199
that do not yet designate persons, but only intensive germinal states; on the other hand, the repressing beyond that only applies	p 204
and vice versa—is something very much like the extreme states of a reconstituted, re-created intensity. With his sister the despot	p 210
he shows the degree to which modern capitalist and socialist States take on the characteristic features of the primordial despotic State	p 220
the flows of production through merchant capital; the decoding of States through financial capital and public debts; the decoding of the	p 225
production; it enters into the new alliance that characterizes precapitalist States—whence the alliance of the merchant and banking	p 227
bourgeoisie with	
ghettos as interior peripheries. (Pierre Moussa has defined the United States as a fragment of the Third World that has succeeded	p 231
surplus value. In comparison to the capitalist State, the socialist States are children—but children who learned something from their father	p 236
concerning the axiomatizing role of the State. But the socialist States have more trouble stopping unexpected flow leakage except by direct	p 236
flows.) In Oedipus there is a recapitulation of the three states, or the three machines. For Oedipus makes ready in the	p 267
of the investment of desire defines the cycle, and the states through which a subject passes. The second error of psychoanalysis	p 276
living and the machine, vitalism and mechanism, but between two states of the machine that are two states of the living	p 286
but between two states of the machine that are two states of the living as well. The machine taken in its	p 286
no other reference than itself or the analytic situation. Psychoanalysis states clearly that unconscious representation can never be	p 313
apprehended independently of	
respect how the relations of attraction and repulsion produced such states, sensations, and emotions, which imply a new energetic conversion	p 330
and	
STATING 1	
must analyze. Freud had a concept at his disposal for stating this contrary notion: the concept of bisexuality; and it was	p 60

STATION	4	
Dick and made it roll to the window and said Station. I explained: The station is mummy; Dick is going into roll to the window and said Station. I explained: The station is mummy; Dick is going into mummy. He left the train is not necessarily daddy, nor is the train station necessarily mommy. The problem has to do not with the We didn't want the train to be daddy, Or the station mommy. We only wanted peace and Innocence, and to be		p 45 p 45 p 46 p 114
STATIONARY	2	
a system, but consist, rather, of an unlimited number of stationary, metastable states through which a subject passes. The Kantian theory dying. But at the same time his journey is strangely stationary, in place. He does not speak of another world, he		p 19 p 131
STATISTICAL	29	
vibration by springing on its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising more, their entire love tells the same story. From the statistical nebula, from the molar entirety of men-women loves, there emerge that will only produce Oedipus as one of its secondary statistical formations (complexes), at the end of a history bringing into the successive generations, but above all the relationship of the statistical formations to their molecular elements, find themselves brought back to he is the artist of the large molar aggregates, the statistical formations or gregariousnesses, the phenomena of organized crowds. He invests microphysics, of molecules insofar as they no longer obey the statistical laws: waves and corpuscles, flows and partial objects that are objects and flows, but belongs instead to the laws of statistical distribution of the molar unconscious or the macrounconscious. Freud was and the other molar; one micropsychic or micrological, the other statistical and gregarious? Is this anything more than a metaphor lending between intra-atomic phenomena and the mass phenomena that operate through statistical accumulation, obeying the laws of aggregates? But in reality the unconscious is produced; the others, resultants reacting on the first, statistical aggregates through which the unconscious is represented and already suffers opposed, it is merely as two paths in the same statistical direction. But in the other more profound or intrinsic direction a domain where by definition there are as yet no statistical laws At this level, functioning and formation are still confounded of steel; when the living, too, become structured by the statistical unities of their persons and their species, varieties, and locales that have become opaque. These forms are immediately molar manifestations, statistical determinations of desire and of its own machines. They are machines under determinate conditions. By determinate conditions we mean those statistical forms into which the machines enter as so many stable the giant molecule of the body without organs, and the statistical accumulations that form and select the large aggregates. Szondi set the molecular—so acutely that he takes exception to all statistical interpretations of what is wrongly called his test. What is worlds, to masses and large aggregates. There is always something statistical in our loves, and something belonging to the laws of of man and man, woman and woman) and in their statistical relations within this aggregate? But Marx says something even more all the case; what is founded here is rather the statistical aggregate of intersexual loves. For if the woman is defined founds instead their separation into two homosexual series that remain statistical. And one does not by any means escape castration. It men—into relations of production of desire that overturn the statistical order of the sexes. Making love is not just becoming structuration, and lines of selection that correspond to the large statistical aggregates or molar formations, and that determine the links and the necessary repressive means? We have seen that the molar statistical aggregates of social production were in a variable relationship of a unification, a totalization of the molecular forces through a statistical accumulation obeying the laws of large numbers. This unity can over vacuoles of lack that perform this fusion in a statistical constellation of a molar order. Freud demonstrated clearly in this lack, and inversely. But on a more general level, the statistical transformation of molecular multiplicity into a molar constellation is what goal or intention. Nor must it be thought that the statistical accumulation results from chance, or that it is a random one molecular, microphysical, and micrological, and the other molar or statistical; the one material, the other ideological; the one productive, the	p 68 p 69 p 184 p 187 p 279 p 280 p 280 p 283 p 283 p 283 p 286 p 286 p 287 p 287 p 287 p 287 p 289 p 290 p 294 p 294 p 295 p 295 p 296 p 310 p 336 p 342 p 342 p 342 p 342 p 381	
STATISTICALLY	8	
the woman the one in whom the female part, dominates statistically. So that at the level of elementary combinations, at least to the same without ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual, without knowing it or molar aggregates, of the macroscopic social formations that they constitute statistically. In this sense, there is only desire and the social social field, and joins this field to itself as the statistically determined domain that is bound to it. Desiring-machines function within exchangist conception finds it necessary to postulate a closed system, statistically closed, and to shore up the structure with a psychological minister is a perfectly schizophrenic language, but that functions only statistically within the flattening axiomatic of connections that puts it in one remains at the level of the large aggregates functioning statistically, or crosses the barrier that separates them from the unbound of the unconscious with the molar formations that they constitute statistically in organized crowds; and the apparatus of social and psychic		p 69 p 70 p 183 p 183 p 187 p 246 p 247 p 300
STATISTICS	2	
how do we explain that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of this production than do numbers in whose favor it is exerted. That is why statistics is not functional but structural, and concerns chains of phenomena		p 335 p 343
STATUE	1	
the existence of fragments that, like pieces of an antique statue, are merely waiting for the last one to be turned		p 42
STATUES	3	
There are no excavations to be undertaken, no archaeology, no statues in the unconscious: there are only stones to be sucked anything to do with its real functioning: thus all the statues, the Oedipal images, the phantasmal mises en scene, the Symbolic the underground thread of the libido. Not geohistorical figures or statues, although our apprenticeship is more readily accomplished with these figures		p 338 p 339 p 352
STATUS	7	
it here, a state that we would label a legitimate status within society. Nothing in the life of any subject would them an interesting attempt at giving the actual factors a status other than ulterior or privative. This came about as two their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates that somewhere there has to be a the level of the flows, whence are derived differences in status between the filiative lines (for example, the superior or inferior render all the answers insufficient by relegating them to the status of a simple signified. It challenges exegesis in the name of each member in social economic reproduction, according to one's status from the standpoint of the alliances and the filiations, but It is true that Oedipus will restore psychoanalysis to the status of a simple code, with the familial territoriality and the		p 41 p 128 p 149 p 150 p 208 p 263 p 329
STATUSES	3	
blindness or denial. Classes are the negative of castes and statuses; classes are orders, castes, and statuses that have been decoded negative of castes and statuses; classes are orders, castes, and statuses that have been decoded. To reread history through the class decoding bourgeoisie, the class that decodes the castes and the statuses, and that draws from the machine an undivided flow of		p 254 p 254 p 254
STATUTE	1	
the familial investment, both in point of fact and by statute: an indifferent stimulus at the beginning, an extrinsic result at		p 356
STATUTORY	2	
a subject. It is precisely on this point that the statutory independence of sexuality with regard to generation rests. Szondi senses the absence of a link (nonlocalizable connections), having no other statutory condition than that of being dispersed elements of		p 290 p 309

desiring-machines that	
STAY 1	
is where mommy begins, there daddy, and there you are—stay in your place. Oedipus's misfortune is indeed that it no	p 75
STAYED 2	
matrilineal and must live with their maternal kin, K has stayed an exceptionally long time in the matrilineage of his father his son, and perhaps God's only error lies in having stayed his hand. But doesn't this man, the film's protagonist, have	p 167 p 274
STAYING 1	
the way in which it falls back into archaisms. Or, staying on the level of literary examples: the case of Celine	p 277
STAYS 1	
as an absolute limit remains an exterior limit, or else stays unoccupied as an internalized and displaced limit, with the result	p 336
STEADY 1	
him, the enemy who brings death—an eye with too steady a look, a mouth with too unfamiliar a smile; each	p 211
STEAL 2	
Reich remarks, the astonishing thing is not that some people steal or that others occasionally go out on strike, but rather but rather that all those who are starving do not steal as a regular practice, and all those who are exploited	p 29 p 29
STEALING 3	
power, instead of presupposing it. Who would be capable of stealing? Certainly not the industrial capitalist as the representative of the the little brother's bicycle, all objects of flight and theft, stealing and stealing away—the machine is always infernal in the brother's bicycle, all objects of flight and theft, stealing and stealing away—the machine is always infernal in the family dream	p 238 p 316 p 316
STEALS 1	
knows who is alienated or who does the alienating. Who steals? Certainly not the finance capitalist as the representative of the	p 238
STEAM 1	
in the early part of the nineteenth century, between the steam engine and textile machines or techniques for the production of	p 234
STEEL 1	
give them an existence as visible as a plate of steel; when the living, too, become structured by the statistical unities	p 287
STEER 1	
exact as those followed in carving up and apportioning a steer; but the man who enjoys the full exercise of his	p 144
STEERING 2	
into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that enables him reader's impression that Lyotard is continually arresting the process, and steering the schizzes toward shores he has so recently left behind	p 37 p 244
STEM 1	
at least, his reservations with regard to psychoanalysis did not stem from terror at having discovered what real sexuality was. But	p 49
STEMMING 1	
hallucinatory, or delirious form—or from representing this causality as stemming from within desire itself. The reality of the object, insofar	p 25
STEP 13	
all wrong from the very outset: from the very first step that the Platonic logic of desire forces us to take underfoot and reduced to (rabuttu sur) parental images, laid out step by step in accordance with supposed pre-oedipal stages, totalized in reduced to (rabuttu sur) parental images, laid out step by step in accordance with supposed pre-oedipal stages, totalized in Oedipus, and no way of transmitting and reproducing itself without this second step: the first step elaborates the form of the triangle, but transmitting and reproducing itself without this second step: the first step elaborates the form of the triangle, but it is only form of the triangle, but it is only the second step that ensures the transmission of this figure. I take a to gain from inscribing everything in Oedipus, even psychosis? One step further and Aurelie, Adrienne, and the mother are the Virgin most tender age, and it accompanies this life with every step. It does not arise after Oedipus, it in no way and began to grow. It is simply that one more step has been taken in that direction: Oedipus, bad conscience, interiority desire as well, it would seem. (It was an immense step forward for Adam Smith to throw out every limiting specification reason: that very degree and no other, don't take another step; that very socius and no other, hands off. A disinterested flow, incommensurable with wages and profits, which marks at every step along the way the interior limits of capitalism, their perpetual unions; let's promote participation, the single class; let's take a step toward Russia, which is taking so many toward us; etc	p 25 p 45 p 45 p 71 p 71 p 71 p 126 p 129 p 215 p 258 p 364 p 372 p 373
STEPHANE 2	
the most respected associations: consider Dr. Mendel and the Drs. Stephane, the state of fury that is theirs, and their literally much and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on words is it that	p 81 p 108
STEPS 1	
of themselves, in the monotonous buzzing of their ever quickening steps that lead them impersonally in a great immobile movement. An	p 341
STEREOTYPED 1	
by the working parts that work in an autonomous or stereotyped fashion, to reactivate the organs, to reanimate them with local	p 329
STERILE 4	
articulate. The full body without organs is the unproductive, the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day manipulate money. The Marx-Freud parallelism between the two remains utterly sterile and insignificant as long as it is expressed in terms Klossowski indicates to us the only means of bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering between the neurotic on the couch—as an ultimate and sterile land, the last exhausted colony—and the schizo out for	p 8 p 28 p 63 p 316
STERILITY 2	
petrified substance of money, for it will give to the sterility of money the form whereby money produces money. It produces the despotic machine; hence it is by virtue of his sterility that he guarantees the general fecundity. The marriage with the	p 10 p 201

STEW	1	
linguistic, etc., elements, all tossed into the same pot to stew. The only unities-multiplicities that functionalism must know are the desiring-machines		p 181
STICK	2	
a duck's back. The unconscious does not cause anything to stick, there is no anchoring in the transference. Here the transference end of the other, like the two ends of a stick in a nondecomposable space. This is the meaning of the		p 66 p 76
STICKING	3	
worker trapped in the machine, with only his upside-down head sticking out, and who has Chaplin feed him his lunch, since the flows dry up, drained by bad conscience and resentment. ... sticking a woman on a pedestal, or the reverse, sticking her resentment. ... sticking a woman on a pedestal, or the reverse, sticking her beneath notice; or making a model housewife of her		p 317 p 351 p 351
STICKS	1	
no longer finds anything but father-mother—this Oedipal filth that sticks to our skin. Yes, I desired my mother and wanted		p 269
STICKY	1	
take precedence over dream as a working over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an obsessional		p 66
STIFLED	1	
desiring-production and social production. We therefore reproach psychoanalysis for having stifled this order of production, for having shunted it into representation		p 296
STIFLING	1	
motifs, in a kind of rather repugnant artificial triangle, thereby stifling the whole of sexuality as production of desire so as		p 49
STIGMATIZED	1	
what revolution is not tempted to turn against its subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate them? How do		p 349
STILL	121	
It would seem, however, that the flows of energy are still too closely connected, the partial objects still too organic, for of energy are still too closely connected, the partial objects still too organic, for this to happen. What would be required life—that he is so often thought to be? Worse still: how can psychiatric practice have made him this sort of inaugurate a more or less regular succession of landscapes or still lifes, extending over a period of forty years or so merely theatrical, and the complementarity of what it sets apart still remains: it is now need that is defined in terms That is why the fundamental problem of political philosophy is still precisely the one that Spinoza saw so clearly, and that out on strike: after centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such a point, indeed the entire process of production, of which it is nonetheless still a part. But the machine remains desire, an investment of them are quite indirect. The disjunctions characteristic of these chains still do not involve any exclusion, however, since exclusions can arise called the pre-oedipal in relation to Oedipus itself, since pre-oedipal still has a developmental or structural relationship to Oedipus. The question		p 8 p 8 p 20 p 21 p 26 p 29 p 29 p 38 p 38 p 45
denial: all of that is surely true, but it is still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines Schreber's destiny was not merely that of being sodomized, while still alive, by the rays from heaven, but also that of adequation. But to render religion unconscious, or the unconscious religious, still amounts to injecting something religious into the unconscious. (And what		p 55 p 57 p 58
in the history of the movement: so even we are still pious! Let us recall Marx's great declaration: he who denies a big paranoid in uniform who shouts in conclusion: but still, they're a bloody good bunch of killers! It is obvious elements are no longer anything but drives. If we must still speak of utopia in this sense, a la Fourier, it or fantasize individually their membership in the group. It must still be said that the two types of groups are perpetually knowledgeable analyst mention, in passing, that one of his patients still dreams of being invited to eat or have a drink since he has invented for himself other territorialities, more artificial still and more lunar than that of Oedipus? We knew the was quickly applied to Proust. In a more general way still, some critics were too quick in discovering contradictions, either in may be appropriated from the body of the wife. Clearer still, the difference in regime becomes apparent each time a society problem has nothing to do with pre-oedipal stages that would still revolve around an Oedipal axis, but rather with the existence affirmative, nonrestrictive, inclusive. A disjunction that remains disjunctive, and that still affirms the disjoined terms, that affirms them throughout their entire		p 58 p 62 p 63 p 64 p 64 p 67 p 68 p 72 p 74 p 76
precisely because, in the current state of affairs, this would still amount to leading the historical and political content of the to be entrusted to symbolic or structural elements that are still part of the family and its Oedipal matrix. Once again nature of the intensive quantities in the unconscious. Nevertheless it still respected in part the general principle of a production of familial psychotherapy, which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions of the asylum, and basically renewing		p 89 p 92 p 93 p 94
core groups resemble artificial families, and to what extent they still lend themselves to oedipalization. These questions have been analyzed in		p 94
calls the adaptation police force, since at every moment it still risks being thrust back into the framework of a structural persist in treating the family as a matrix, or better still as a microcosm, an expressive milieu that provides its own conditions of a supposedly normal or normative Oedipus is pushed still further into the background. The revolutionary is the first to the response by starting from an expressive symbolism that was still familial, instead of interpreting it in an unconscious system of the case from the beginning, but is subsequently forgotten-repressed, though still subject to a later rediscovery in relation to more recent past of psychoanalysis: similar books—a lot of them—are still written today. Let's not say that it is merely a superior race. The revolutionary unconscious investment is such that desire, still in its own mode, cuts across the interest of the never a scholarly exercise in search of what is signified, still less a highly textual exercise in search of a signifier bud of His life. For, alive or dead, it is still a question of belief: the element of belief has not the reduction of libidinal investments to the eternal daddy-mommy. We still have not exhausted all the paralogisms that lead the practice its spasms and its glories, its labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression We have with regions of intensity that provide the impetus toward other still more intense regions, stimuli of one sort or another that perversion of the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated more between the length of the wall, in the locales of perversion. Still others, sickened by the utensility (l'ustensilité) of Oedipus, but also become immobile, silent, they retreat to the body without organs, still a territoriality, but this time totally desert-like, where all		p 95 p 95 p 96 p 99 p 101 p 103 p 105 p 106 p 107 p 111 p 113 p 126 p 133 p 135 p 135
desiring-production		
the process, a residual bit of ground to which one still clings so as not to be carried off by the		p 136
of filiative disjunctions on the socius, the connections of labor still must detach themselves from the productive process and pass into		p 147
in a network of intensive and inclusive disjunctions, it still has to find again and reanimate lateral connections in the		p 154
this kind of marriage rarely occurs, as though it were still too close to the nonexistent impossible (for example, the preferential		p 160
on one side, and Roheim on the other. It is still pursued between certain ethnologists and certain disciples of Lacan—those		p 171
absence, understood as an effect of psychic repression—or, better still, since the structural constant is discovered only through its imaginary		p 171
been interpreted as an unhoped-for means of making it heavier still and of resecuring it on the baby and the schizo		p 175
the child, what is invested through the familial stimuli is still the social field, and a whole system of breaks and		p 179
than this same question, only this time barred? This is still the domain of representation. The true misunderstandings, the misunderstandings		p 180
between		
manner in which territorial representation organizes itself at the surface, still quite close to a desiring-machine of eye-hand-voice. A magic		p 189
triangle		

claws upon a populace perhaps tremendously superior in numbers but still formless) Even the most ancient African myths speak to us	p 192
exogenous adventure. The game of alliances is ambiguous: are we still on this side of the new alliance, or already beyond	p 195
changes only the parts of the machine; yet it is still as the displaced represented that incest now comes to occupy	p 201
jumping that cannot be contained within an order of meaning, still less within a signifier. And if incest seemed impossible to	p 204
transcendence, and from bearing witness for a vanished despot who still functions in modern imperialism. Even when it speaks Swiss or	p 207
The signifier, you have not reached the signifier, you are still at the level of the signifieds! The signifier is the	p 208
king. O signifier, terrible archaism of the despot where they still look for the empty tomb, the dead father, and the	p 208
the interplay of savage actions and reactions where fatalism was still something en-acted, in order to become the somber agent of	p 213
as they owe all to their eminent cause. Occasionally it still happens that the young dogs will call for a return	p 213
five paralogisms thus seem to be ready. But we are still very far from the psychoanalytic Oedipus, and the Hellenists are	p 216
interior installation, and it presents as the complex what is still the complex's opposite. What will be necessary in order for	p 216
all societies, but as the nightmare of something that has still not happened to them—its hour has not come. (And	p 217
A State desire, the most fantastic machine for repression, is still desire—the subject that desires and the object of desire	p 221
of the feudal system itself and that of its State, still does not give us the extrinsic conjunction of these two	p 225
quantity nonetheless must have some particular value, so that it still appears only as a relation of magnitude between quanta. It	p 226
we were presenting things in a summary fashion, we were still acting as though the matter were settled once and for	p 232
schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still in search of a beyond, of another wall to break	p 236
it be to go in the opposite direction? To go still further, that is, in the movement of the market, of	p 239
in us the memory of extinct signs with which we still write. The reason for this is simple: writing implies a	p 240
that correspond to the generalized decoding of flows, instead of still referring, in a direct or indirect form, to despotic overcoding	p 240
but apart from the fact that this field of immanence still presupposes the transcendence of the signifier, which uncovers the field	p 242
its own immanence; pushes back or enlarges its limits; adds still more axioms while preventing the system from becoming saturated; and	p 251
in fact from the start, from its gestation in forms still semifeudal or monarchic—from the standpoint of the flow of	p 252
all to a time when commercial and financial capital is still allied with the old system of production, and when nascent	p 253
wealth, the mercantilists had determined it as a special activity still tied to a money-creating despotic machine; the physiocrats, pushing this	p 259
to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied. subjective activity to a territorial or	p 259
reterritorialized	
of capitalism, rises with all the more power as one still fails to see exactly what this outside is that will	p 262
not changed; for what is invested through the family is still the economic, political, and cultural social field, its breaks and	p 264
which it never ceases to displace and enlarge. But capitalism still needs a displaced interior limit in another way: precisely in	p 266
as an abstract subjective essence—libido or sexuality. But he still relates this essence to the family as the last territoriality	p 270
mass phenomenon, and does so at a level that is still microscopic. The body without organs is like the cosmic egg	p 281
no statistical laws At this level, function and formation are still confounded as in the molecule; and, starting from this level	p 286
to genes as its units of reproduction; these units are still expressive, and lead to molar formations. Molecular biology teaches us	p 290
which he establishes a systematically closed list—categories that are still only expressive forms of existence that a subject is meant	p 290
pathological regression. Unless the assumption of such a conception is still familialism—that is, an assumption holding that sexuality operates	p 293
only	
machines and their agents underneath all the specific determinations that still linked desire or labor to a given person, to a	p 300
For myth and tragedy are systems of symbolic representations that still refer desire to determinate exterior conditions as well as to	p 300
the name of a structure of the unconscious: we are still pious. Everywhere, the great game of the symbolic signifier that	p 306
its autocritique, by showing how the structural organization of signifiers still depends on a despotic Great Signifier acting as an archaism	p 310
latency, desexualization, and sublimation. But what is castration if not still Oedipus, to the nth power, now symbolic, and therefore all	p 311
When Fromm denounces the existence of a psychoanalytic bureaucracy, he still doesn't go far enough, because he doesn't see what the	p 312
to escape this stamp: the pre-oedipal, like the post-oedipal, is still a way of bringing all of desiring-production—the anoeidipal—back	p 312
way in which psychoanalysis joins forces with social repression, he still doesn't go far enough, because he doesn't see that the	p 312
nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still forms an anthropomorphic and phallic representation: the Orient,	p 315
Mexico, or	
the infinite series of juxtaposed and unlocalized parks in Watt still contains a reference to Mr. Knott's house, the only one	p 315
while schizoanalysis follows the machinic indices of deterritorialization. The opposition still holds between the neurotic on the couch—as an	p 316
ultimate	
in this direction. But it seems to us that they still conceive of this politicization in terms of the structure and	p 320
this respect it cannot remain at the level of a still interpretative examination—interpretative from the point of view of the	p 322
machines in his dreams and his fantasies. These machines are still too representative, and represent units that are too large—even	p 322
imaginary identity or their structural unity to subsist. (These instances still belong to the order of interpretation, that is to say	p 323
them, in the process of a miraculating fetishistic machine, it still does not totalize them, unify them in the manner of	p 326
of the codes and the territorialities. This molecular chain is still signifying because it is composed of signs of desire; but	p 328
produces, that engineers. (For how could what is in life still desire life? Who would want to call that a desire	p 333
the unconscious an image consonant with its wishes: we are still pious, psychoanalysis remains in the precritical age. Doubtless these	p 339
illusions	
marriage). But what appears to other people as raw desire still contains complexes of desire and interest, and a mixture of	p 350
open conditions the order of an extended family, which is still believed to possess the secret of the illness as well	p 359
on the sick nature of the family, or more generally still, considerations on the modern way of life. One has therefore	p 361
neurosis, catatonia rather than Oedipus and castration—but it is still an effect of neuroticization, a countereffect of one and the	p 363
reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more artificial lands that, barring an accident,	p 363
accommodate themselves in	
to Oedipus, the return to the body without organs was still an artificial sphere, O asylum! So that everything is perversion	p 363
groups, the other by subject-groups. It is true that we still run up against all kinds of problems concerning these distinctions	p 367
theory of the two poles of investment the furthest, but still within the category of an active utopia, is able to	p 367
on decoded and deterritorialized flows; it decodes and deterritorializes them still more, but while causing them to pass into an axiomatic	p 374
and ends with the refrain, Welcome, Mister Brezhnev. Is this still a case of revolutionaries speaking to another revolutionary, or rather	p 375
revealing its other side? In the subjugated groups, desire is still defined by an order of causes and aims, and itself	p 377
breach (the escape, or revolutionary defeatism). In reality, everything coexists: still hesitant preconscious investments in the case of some	p 377
people who	
and that they haven't been since the start. We are still too competent; we would like to speak in the name	p 380
task of the schizoanalyst. And the lines of escape are still full molar or social investments at grips with the whole	p 382
STIMMUNG 1	
demonstrated in his commentary on Nietzsche: the presence of the Stimmung as a material emotion, constitutive of the most lofty thought	p 20
STIMULATED 2	
egg resembles the organ that it is going to be stimulated to produce within itself. Nothing but bands of intensity, potentials	p 19
triangle, which reverberates the answer daddy-mommy every time it is stimulated by the images of capital. In short, Oedipus arrives: it	p 265
STIMULATION 1	
effective parental images, the irreducibility of the response to the stimulation performed by these images. But it contented itself with	p 98
understanding	
STIMULI 9	
the stimulus (experiments with grafting). Whence the idea that the stimuli are not organizers, but mere inductors: ultimately, the nature of	p 91
figures are in no way organizers, but rather inductors or stimuli of varying, vague import that trigger processes of an entirely	p 91
disjunctions of the chain, the parents are there as ordinary stimuli of an indifferent nature that trigger the becoming of adventures	p 114
that provide the impetus toward other still more intense regions, stimuli of one sort or another that set in motion another	p 126
an investment of desire; the parents played the role of stimuli in it, and not the role of group organizers (or	p 168
invests the social field from childhood, and under the familial stimuli coming from the adult: all the conditions would then be	p 174

even in the child, what is invested through the familial stimuli is still the social field, and a whole system of hereditary genes of drives therefore play the role of simple stimuli that enter into variable combinations following vectors that survey an the egg between the stimulus and the organizer, parents are stimuli having an indifferent value that trigger the allocation of gradients	p 179 p 290 p 355
STIMULUS	14
variable substances had the same action as the envisaged organizing stimulus, and that on the other hand, the parts themselves had and potentials for development that did not exist for the stimulus (experiments with grafting). Whence the idea that the stimuli are with what amounts to an indifference with regard to the stimulus. Doubtless one can believe that, in the beginning (?), the stimulus stimulus. Doubtless one can believe that, in the beginning (?), the stimulus—the Oedipal inductor—is a real organizer. But believing is attain the immediate productive unconscious. Yes, the family is a stimulus—but a stimulus that is qualitatively indifferent, an inductor that productive unconscious. Yes, the family is a stimulus—but a stimulus that is qualitatively indifferent, an inductor that is neither an it is on the side of the response, not the stimulus. Even Oedipal psychoanalysis recognized the indifference of the effective parental that, in psychosis, the familial complex appears precisely as a stimulus whose quality is a matter of indifference, a simple inductor it is Oedipus that depends on desiring-production, either as a stimulus of one form or another, a simple inductor through which social formations. Everywhere else the familial position is merely a stimulus to the investment of the social field by desire: the of the investment of desire, which travels from the familial stimulus to the social organization (or disorganization), is as it were is never determining, but is always determined, first as a stimulus of departure, then as an aggregate of destination, and finally made by embryologists with regard to the egg between the stimulus and the organizer, parents are stimuli having an indifferent value both in point of fact and by statute: an indifferent stimulus at the beginning, an extrinsic result at the point of	p 91 p 91 p 92 p 92 p 98 p 98 p 98 p 123 p 129 p 269 p 269 p 276 p 355 p 356
STIR	1
this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up similar historical, geographic, and racial masses. The error would	p 89
STOCK	16
a set of closely related characteristics: the possession of a stock of materials or of rules of thumb that are fairly there to see how things are going. So he takes stock of the obstacles to treatment, with the serenity of the object, the latter existing only in the transcendent form of stock and lack (something common and absent that is just as not to accept the evident iniquities of reality without taking stock of them, without trying to disclose in what sense the two forms of a primitive capital: fixed capital or filiative stock, and circulating capital or mobile blocks of debts. There are the object of deductions (prelevements) that constitute a minimum of stock, and the signifying chain must be the object of detachments already deducting and detaching. The flow deductions constitute a filiative stock in the signifying chain; but inversely, the detachments from the the flows. On the blanket that serves as a familial stock, affinal stones or cowries are made to circulate. There is the same time flow of production and chain of inscription, stock of filiation and fluxion of alliance. Everything takes place as and fluxion of alliance. Everything takes place as though the stock constituted a surface energy of inscription or recording, the potential standstill in certain places, on certain occasions, so that a stock may be re-formed. There are no productive connections without disjunctions right of the wedding night over all alliances. The filiative stock becomes the object of an accumulation in the other filiation the new alliance, by effecting a generalized accumulation of filiative stock. Both marriages are essential to the overcoding, as the two signifier remains what it was in ages past, a transcendent stock that distributes lack to all the elements of the chain one who can no longer bear all that: money, the stock market, the death forces, Nijinsky said—values, morals, homelands, religions that ascribes them both to a common Oedipal and castrating stock, charged with ensuring only their differentiation in two noncommunicating series	p 7 p 65 p 73 p 127 p 146 p 149 p 149 p 149 p 149 p 196 p 201 p 208 p 341 p 350
STOCK-MARKET	1
not by means of a metaphor that a banking or stock-market transaction, a claim, a coupon, a credit, is able to	p 104
STOCKED	3
strange flows to circulate that do not let themselves be stocked within an established order. Desire does not want revolution, it being associated with the flows and the chains, with the stocked flows and the passing flows, with selections from the flows in the system in extension, what will remain blocked or stocked in the extended filiations, and on the contrary, what will	p 116 p 152 p 164
STOCKING	2
and already an encampment where it is a matter of stocking—however little—and where it is a matter of inscribing long black shoe farewell with Communist Party and a broken stocking.... with your sagging belly with your fear of Hitler with	p 148 p 279
STOCKS	8
and as their basic unit use detachable segments or mobile stocks resembling building blocks or flying bricks. We must conceive of from a chain; and the partial objects of production presuppose stocks of material or recording bricks within the coexistence and the detached object, which exists only in the fetishist view of stocks and lacks. The same is true of the Oedipal code its impetus. For it is a matter of flows, of stocks, of breaks in and fluctuations of flows: desire is present and chains of inscription, and a lesser cycle, between the stocks of filiation that connect or encaste (encastent) the flows, and Not only the flows and the chains, but the fixed stocks and the mobile debts—insofar as they in turn imply their hierarchy, their respective chiefs, their elders who guard the stocks and organize marriages; territorial tribal units of primary, secondary, and villagers at its base, serving as its working parts. The stocks form the object of an accumulation, the blocks of debt	p 39 p 40 p 73 p 105 p 149 p 149 p 152 p 194
STOLEN	2
the Yourougou, breaking into the piece of placenta he has stolen, is like the brother of his mother, with whom he lityuateli), or carried away, kidnapped, hence in a certain sense stolen (the lipwotali); every union that could too manifestly appear to	p 157 p 186
STOMACH	2
down. Judge Schreber lived for a long time without a stomach, without intestines, almost without lungs, with a torn oesophagus, without fully effective, a direct contact must take place between her stomach, on the one hand, and the calabash and the signs	p 8 p 189
STOMACH-MACHINE	2
example, the anus-machine and the intestine-machine, the intestine-machine and the stomach-machine, the stomach-machine and the mouth-machine, the mouth-machine and the flow anus-machine and the intestine-machine, the intestine-machine and the stomach-machine, the stomach-machine and the mouth-machine, the mouth-machine and the flow of milk	p 36 p 36
STOMACHS	1
your knees go all ricky. Just as there are two stomachs for the ruminant, there must also exist two abortions, two	p 334
STONE	3
eye evaluating the declension of the two. To choose the stone that will make a man of the young Guayaki, with sliver of bamboo, which cuts too easily. Choosing the right stone therefore requires a practiced eye. The whole apparatus of this in the system of connotation, for it now becomes the stone and the paper, the tablet and the currency on which	p 190 p 190 p 212
STONE-SUCKING	1

in which the mouth, too, plays a role as a stone-sucking machine? Where in this entire circuit do we find the	p 3
STONED 1	
consul kidnapper, a Black Panther, a May '68, or even stoned hippies, angry gays, etc.)? There is an oscillation between the	p 260
STONES 12	
being confronted with a complete machine made up of six stones in the right-hand pocket of my coat (the pocket that	p 3
coat (the pocket that serves as the source of the stones), five stones in the right-hand pocket of my trousers, and	p 3
pocket that serves as the source of the stones), five stones in the right-hand pocket of my trousers, and five in	p 3
pockets), with the remaining pocket of my coat receiving the stones that have already been handled, as each of the stones	p 3
stones that have already been handled, as each of the stones moves forward one pocket, how can we determine the effect	p 3
unfecund. Amniotic fluid spilling out of the sac and kidney stones; flowing hair; a flow of spittle, a flow of sperm	p 5
On the blanket that serves as a familial stock, affinal stones or cowries are made to circulate. There is a sort	p 149
bodies for and between themselves, a lateral inscription with articulatory stones of alliance, in short, a whole ark of alliance. Alliances	p 155
to animate bodies, but is set into writing on tablets, stones, and books; the eye sets itself to reading. (Writing does	p 205
are no longer inscribed in the flesh itself but on stones, parchments, pieces of currency, and lists. According to Wittfogel's law	p 211
Such is the case in the schizoid sequences of Beckett: stones, pockets, mouth; a shoe, a pipe bowl, a small limp	p 324
no archaeology, no statues in the unconscious: there are only stones to be sucked, a la Beckett, and other machinic elements	p 338
STOOD 1	
been desimplified in the course of its carpentering.... As it stood, it was a table of additions, much like certain schizophrenics'	p 6
STOP 7	
No larynx. No esophagus. No belly. No anus. The automata stop dead and set free the unorganized mass they once served	p 8
only if they are not out of order; they ordinarily stop working not because they break down but because they wear	p 31
day we bring our tape recorder into the analyst's office—stop!—with this insertion of a desiring-machine everything is reversed: we	p 56
from one field to another by crossing thresholds: we never stop migrating, we become other individuals as well as other sexes	p 85
stopped, or else we'll apply a shock treatment to you; stop saying daddy-mommy; of course Hamlet lives in you as Werther	p 112
by Oedipus, between the two poles of Oedipus. They never stop involuting and evolving between these two poles. Oedipus as the	p 135
or on their substitutes—father, mother, child. One does not stop there, since these three terms tend to be reduced to	p 358
STOPPAGE 1	
all desiring-production is arrested, or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the river	p 136
like	
STOPPED 7	
body without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that something is produced, counterproduced, something that	p 38
diverts or	
fucking drag, keep it up and the analysis will be stopped, or else we'll apply a shock treatment to you; stop	p 112
They go on believing, whereas the Hellenists have long since stopped.) The Schreber case again applies: Schreber's father invented and	p 297
fabricated	
Nietzsche himself broke with The Birth of Tragedy, why he stopped believing in tragic representation. Michel Foucault has convincingly shown	p 299
what	
is made to circulate that does not let itself be stopped by Oedipus, the mark of the triangle (they tell you	p 312
because of his stubborn dualism of the drives, Freud never stopped trying to limit the discovery of a subjective or vital	p 331
production, once again we are quite pleased, since we haven't stopped saying the opposite, and that desiring-production produces the real,	p 380
and	
STOPPING 2	
of the State. But the socialist States have more trouble stopping unexpected flow leakage except by direct violence. What on the	p 236
undone in a nebula of molecules. The reader always risks stopping at a given plane and saying yes, that is where	p 318
STOPS 6	
term in the linear series: an enormous undifferentiated object. Everything stops dead for a moment, everything freezes in place—and then	p 7
with an indirect or symbolic satisfaction, and that, in its stops as in its starts, is as distinct from a pre-oedipal	p 130
its limit the decoded flows of desiring-production, but it never stops repelling them by binding them in an axiomatic that takes	p 303
the analyst is very limited: it ceases the instant one stops responding daddy-mommy. It ceases the instant one introduces a little	p 312
to live and travel as a One-one never stops and never has done with dying; and the other, according	p 330
the experience are better coded in a circuit that never stops grafting the desiring-machines onto the social machine and implanting the	p 336
STORE 1	
motion never quite reaches what the immediate future has in store for it; it is endlessly delayed by accidents and deviations	p 231
STORED 1	
every machine has a sort of code built into it, stored up inside it. This code is inseparable not only from	p 38
STORES 1	
the work of art is itself a desiring-machine. The artist stores up his treasures so as to create an immediate explosion	p 32
STORIES 4	
mathematicians would put it. We are extremely tired of those stories where one is said to be in good health because	p 81
On the contrary, Nietzsche is exceedingly tired of all these stories revolving around the death of the father, the death of	p 106
your fear of Hitler with your mouth of bad short stories.... with your belly of strikes and smokestacks with your chin	p 279
is the model of death. As the authors of horror stories have understood so well, it is not death that serves	p 329
STORMS 2	
reasonable. The first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings of	p 132
the second period	
any comparison of sexuality with cosmic phenomena such as electrical storms, the blue color of the sky and the blue-gray of	p 292
STORY 14	
whereas the problem is particularly practical and concrete. Does this story have an ending? Can an analysis be ended, can the	p 65
in In Search of Lost Time, one and the same story with infinite variations? It is clear that the narrator sees	p 68
filled. What is more, their entire love tells the same story. From the statistical nebula, from the molar entirety of men-women	p 69
value, flows of words against flows of money, the interminable story—psychoanalysis. The three errors concerning desire are called lack, law	p 111
being passed on to the children, with whom the same story begins all over again)? We wonder if Oedipus in fact	p 113
strictly good for nothing. Let us turn to the beautiful story of Gerard de Nerval: he wants Aurelia, his fondest love	p 126
anus that assigns itself a body without anus. A Gourma story begins: When the mouth was dead, the other parts of	p 142
you wanted! The decoded flows were incest!). Then a long story begins, the story of oedipalization. But to be exact, everything	p 166

decoded flows were incest!). Then a long story begins, the story of oedipalization. But to be exact, everything begins in the meaning and scope of psychic repression (refoulement), would vary. This story of psychic repression is quite complicated. Things would be simpler	p 166 p 172
and the Hellenists are right to not grasp clearly the story that psychoanalysis is trying at all costs to tell them at all costs to tell them. It is indeed the story of desire and its sexual history (there is no other	p 216 p 216
has the impression that this whole economic schema, this whole story is profoundly schizo. The aim of the theory is clear the point of its autocritique. But it is like the story of the Resistance fighters who, wanting to destroy a pylon	p 238 p 268
STRAIGHT	3
point that capitalism with all its flows may dispatch itself straight to the moon: we really haven't seen anything yet! When the world arranges for those who think they are standing straight and at ease, among stable things. They know nothing of according to his own confession, he wants to set things straight with lung and Adler. And after having ascertained in the	p 34 p 341 p 354
STRAIGHTEN	1
leather bands, for restrictive use on children, for making them straighten up and behave. These machines play no role whatever in	p 297
STRAIN	1
a long mistake, throughout all its variations and modalities; the strain of an endless repression? What we are calling into question	p 53
STRAINING	1
turns out to be a matter of memory—a memory straining toward the future. Far from being an appearance assumed by	p 190
STRAIT-JACKETS	2
respect to its own institutions of chieftainship, and exorcises or strait-jackets the image of the possible despot whom it threatens to not apply pressure to consciousness; rather, consciousness applies pressure and strait-jackets the unconscious, to prevent its escape. As to the unconscious	p 195 p 338
STRANGE	27
it in each and everyone of its disjunctions. Hence the strange relationship that Schreber has with God. To anyone who asks can be discerned on the recording surface. It is a strange subject, however, with no fixed identity, wandering about over the loses his mind and supposedly identifies with all sorts of strange people; rather, there is the Nietzschean subject who passes through regimes—and despite the fact that it is admittedly a strange adventure for desire to desire repression. There is only one his La lettre volée [The Purloined Letter].) But how very strange this domain seems, simply because of its multiplicity—a multiplicity shape, series are arranged, persons figure in these series, under strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt	p 13 p 16 p 21 p 32 p 38 p 69
the mother, prohibition against taking the father's place. But a strange sort of reasoning leads one to conclude that, since it to even posit his desire toward his mother. Whence the strange notion that if a psychotic escapes the Oedipal apparatus, this desire escape in the direction of other territories. It is strange that we had to wait for the dreams of colonized of Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate that do not let themselves be stocked it is here that the breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to break with the ancient filiation—this is expressed in a strange machine, or rather a machine of the strange whose locus in a strange machine, or rather a machine of the strange whose locus is the desert, imposing the harshest and the the validation of the new order. The machine of the strange is both a great paranoiac machine, since it expresses the the territory. This is what Pierre Gordon showed in his strange book: the same rule that proscribes incest must prescribe it that would provide the impetus for a transcendent Urstaat. What strange machines those were that cropped up on columns and in series that institutes a kind of creativity of history, a strange menagerie: the schizoid time of the new creative break. The of terror, but the age of cynicism, accompanied by a strange piety. (The two taken together constitute humanism: cynicism is the capital. An economist of the caliber of Bernard Schmitt finds strange lyrical words to characterize this flow of infinite debt: an deterritorialization. In dreams there are always machines endowed with the strange property of passing from hand to hand, of escaping and must produce its shadow or its monkey, and find a strange artificial force for vegetating in the void, at the heart has no interest, and who substitutes the force of a strange love for this counterinvestment. Flows that run on the porous even a distinct and definite personality.... A woman is a strange soft vibration on the air, going forth unknown and unconscious woman and the poor woman, under the effect of a strange unconscious communication with the unconscious of the father. Lacan was on him. (Here again, in these modern resources, what a strange use is made of Lacan's discoveries—Lacan, who was the in the light of the preconscious, and which animate the strange discourse of an organization of society. Even its language is have to be said of the Byzantine code underneath which strange liberated flows were already circulating. We have seen this in	p 70 p 94 p 96 p 116 p 132 p 192 p 192 p 193 p 200 p 222 p 223 p 225 p 237 p 316 p 334 p 346 p 351 p 353 p 363 p 364 p 369
STRANGELY	5
writing inscribed on the very surface of the Real: a strangely polyvocal kind of writing, never a biunivocalized, linearized one; a is the writing corresponding to it, a writing that is strangely polyvocal, flush with the real. It carries the real beyond or dying. But at the same time his journey is strangely stationary, in place. He does not speak of another world a ready-made whole from which the mother as such is strangely excluded, although, depending on the circumstances, she can be more history on a level with the real, and produces this strangely polyvocal moment when everything is possible. Of course the schiz	p 39 p 87 p 131 p 157 p 378
STRANGENESS	1
Beaten. The reader cannot escape the impression of a disquieting strangeness. Never was the paternal theme less visible, and yet never	p 58
STRANGER	2
Chinaman. I am a Japanese. I am a foreigner, a stranger. I am a sea bird. I am a land bird to the language of dolphins, to flows that are even stranger and more deterritorialized. But where does the dolphin flux end	p 77 p 236
STRANGEST	1
interminable. Psychoanalysis has become quite a stupefying drug, where the strangest personal dependence allows the clients to forget, during the time	p 357
STRANGLE	1
whose integrity is restored; a holy trinity that continues to strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and	p 95
STRANGLES	1
of decoded flows is, as opposed to a signifier that strangles and overcodes the flows. In the first place, for nonsignifying	p 240
STRANGLING	2
and a God at work messing it all up or strangling it by organizing it. The body is the body / scientificity, that scientificity perfectly suited for resupplying our neuroses, for strangling the process once again, and for overcoding Oedipus with castration	p 9 p 244
STRAPS	1
and fabricated astonishing little machines, sadistico-paranoiac machines—for example head straps with a metallic shank and leather bands,	p 297

for restrictive use

STRATA	1	
and thoughts which are latent in people of different social strata, occupations, age groups and sexes, and (b) what are the		p 257
STRATEGICALLY	1	
not to say that the universal Oedipal limit is occupied, strategically occupied in all social formations. We must take Kardiner's remark		p 177
STRATEGY	4	
but a practice, a praxis, a method, and even a strategy, Louis Berthe, analyzing a relationship of alliance and hierarchy, shows		p 147
not present. Primitive families constitute a praxis, a politics, a strategy of alliances and filiations; formally, they are the driving elements		p 166
this reproduction. The family is therefore an open praxis, a strategy that is coextensive with the social field; the relations of		p 262
family as father, mother, child. But instead of being a strategy that, through the action of alliances and filiations, opens onto		p 264
STRATUM	1	
the organic machines in the desiring-machines. At man's most basic stratum, the Id: the Schizophrenic cell, the schizo molecules, their chains		p 289
STRAVINSKY	1	
already oedipalized, they demand it, they want more. News flash: Stravinsky declares before dying: My misfortune, I am sure of it		p 121
STRAWS	1	
different alphabets, but also various figures, plus one or several straws, and perhaps a corpse. Cutting into the flows (le prelevement		p 40
STRAYING	1	
form of an infinite subjective representation. We seem to be straying from the main concern of psychoanalysis, yet never have we		p 303
STREAM	6	
he plugs something into an electric socket or diverts a stream of water can scarcely be explained in terms of playing		p 7
We must act quickly and soon. Incest, a slandered shallow stream. Although we can see social production's interest in such an		p 120
brother's turn, don't take a crap here, cut into the stream of shit over there. Retention is the primary function of		p 125
moves, irresistibly; sperm, river, drainage, inflamed genital mucus, or a stream of words that do not let themselves be coded, a		p 133
the boundary line between the two—Incest, that slandered shallow stream—always crossed already or not yet crossed. For incest is		p 161
names of sister, mother, father, Between the two, the shallow stream where nothing passes, where the appellations do not adhere to		p 205
STREAMING	1	
a pure fluid in a free state, flowing without interruption, streaming over the surface of a full body. Desiring-machines make us		p 8
STREAMS	3	
bed, or by diverting it into a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But		p 177
that discipline appropriately named fluidics, which operates by means of streams of gas; the computer is a machine for instantaneous and		p 241
of desire. In place of the great decoded flows, little streams recoded in mommy's bed. Interiority in place of a new		p 270
STRENGTH	15	
complex relationship between them and the variations in the relative strength of attraction and repulsion as determining factors. In a word		p 19
is a genuinely schizophrenic limit. It tends, with all the strength at its command, to produce the schizo as the subject		p 34
a sign of the law, it is a sign of strength (puissance). And who would dare use the term law for		p 111
law for the fact that desire situates and develops its strength, and that wherever it is, it causes flows to move		p 111
of Goethe, Shakespeare, and Sophocles, a masked Al Capone. The strength of Reich consists in having shown how psychic repression		p 118
depended		
so that it is constantly opposing with all its exasperated strength the movement that drives it toward this limit. At capitalism's		p 140
a driving element that is nonhuman, and that extends man's strength and allows for a certain disengagement from it. The social		p 141
to arrive, and which it wards off with all the strength it can command. Whence the obstinacy with which the formations		p 176
It is this force of projection that defines paranoia, this strength to start again from zero, to objectify a complete transformation		p 194
them—its hour has not come. (And isn't this the strength of Lacan, to have saved psychoanalysis from the frenzied oedipalization		p 217
of the most disadvantaged creature will invest with all its strength, irrespective of any economic understanding or lack of it, the		p 229
reply to the question: how does one come to desire strength while also desiring one's own impotence? How was such a		p 239
and widening these limits on an always vaster scale. The strength of capitalism indeed resides in the fact that its axiomatic		p 250
within the infinite subjective representation. We will muster all our strength so as to believe in these images, from the depths		p 308
is why, inversely, schizoanalysis must devote itself with all its strength to the necessary destructions. Destroying beliefs and representations,		p 314
theatrical scenes		
STRENGTHENING	1	
culturalism started on the right track: introducing desire into production, strengthening the link between instinctual and economic structure; and		p 173
at the		
STRESS	3	
loss of differentiating rules or differential functions. But we should stress the fact that Oedipus creates both the differentiations that it		p 78
be inferred among the corresponding groups. In many analyses, the stress has been upon ties within the unilinear corporation or between		p 146
did not exist without, one another, but we had to stress the difference in regime and in scale between these two		p 324
STRESSED	1	
infinite. It is a measure of Nietzsche's force to have stressed the importance of such a movement that begins with the		p 199
STRESSES	3	
a superior God, and those of an inferior God. Freud stresses the importance of these disjunctive syntheses in Schreber's delirium in		p 13
victory, in their triumph. Freud is more specific when he stresses the crucial turning point that occurs in Schreber's illness when		p 17
would result from the closing of the cycle, and everyone stresses the relationship of asymmetry, emphasizing the creditor-debtor behavior. A		p 148
kinship		
STRETCHED	2	
an entirely different determination, a family gasping for breath and stretched out over the dimensions of a social field that does		p 278
viewpoint of the famous scientificity. It is not the neurotic stretched out on the couch who speaks to us of love		p 292
STRETCHES	2	
long road that leads from the one to the other stretches from Holderlin to Nietzsche, and the pace becomes faster and		p 21
own frustration: no, daddy-mommy didn't love me enough. Sick desire stretches out on the couch, an artificial swamp, a little earth		p 334

STRETCHINGS	1	
in and on it—morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of potentials. There is no		p 84
STRICT	7	
that the regime of technical machines is characterized by a strict distinction between the means of production and the product; thanks their respective regimes.) That is why psychic repression in the strict sense does not content itself with repressing real desiring-production, but		p 31 p 121
primitive socius was indeed the only territorial machine in the strict sense of the term. And the functioning of such a		p 146
that the disjunction of two moieties would forbid from the strict viewpoint of structure: The third term must be interpreted much		p 147
of machines persists, although they are both machines in the strict sense, without metaphor. Capitalism's originality resides rather in the fact		p 251
fits the whole over the other parts; machines in the strict sense, because they proceed by breaks and flows, associated waves		p 287
the machine itself, there is no succession that ensures the strict coexistence of the chains and the flows, as well as		p 327
STRICTEST	4	
there occurs something that resembles secondary psychic repression in the strictest sense: the situation of the body without organs or its		p 32
one does not by any means abandon familialism in the strictest sense, which burdens all of psychoanalysis; on the contrary, one		p 92
in and of itself—is already an application, in the strictest sense of the word. And when the best psychoanalysts forbid		p 103
belief without believing in it (it's only a dream: the strictest piety today asks for nothing more). Whence this double impression		p 304
STRICTLY	18	
an end to the process or prolonging it indefinitely—which, strictly speaking, is tantamount to ending it abruptly and prematurely—is		p 5
asks: Do you believe in God? we should reply in strictly Kantian or Schreberian terms: Of course, but only as the		p 13
his parents, or even different parts of his parents' bodies. Strictly speaking, it is not true that a baby experiences his		p 47
fantasy to be organized in disjunctions whose use must be strictly exclusive. Hence there will be a girl-series and a boy-series		p 59
both sides. We shall see in what sense Oedipus is strictly undecidable (indecidable), as the mathematicians would put it. We are		p 81
as to render the event comical. And he explains that strictly speaking this event has no importance whatever, that it merely		p 106
its object, on which it bestows the appearance of independence. Strictly speaking, psychic repression is a means in the service of		p 119
to one side or the other. In short, Oedipus is strictly undecidable. It can be found everywhere all the more readily		p 126
this sense it is correct to say that Oedipus is strictly good for nothing. Let us turn to the beautiful story		p 126
a formal property of this language. We must conclude that, strictly speaking, incest does not and cannot exist. We are always		p 160
at every corner of this field and remain attached to strictly social determinations, since both kinds of determinations form one and		p 166
but there is never anything in these societies that is, strictly speaking, unavowable. It is with the thing, capitalism, that the		p 247
which overthrows every restriction and bond; but under the second, strictly complementary, aspect, capitalism is continually confronting limits		p 259
and barriers that		
communication. The genetic revolution occurred when it was discovered that, strictly speaking, there is no transmission of flows, but a		p 276
communication		
in this domain, when there would seem to be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But		p 286
no less collective than the large social aggregates; they are strictly inseparable and constitute one and the same process of production		p 340
[integrate it] into the diverse industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art and science		p 368
presupposes a		
way out when we say that schizoanalysis as such has strictly no political program to propose. If it did have one		p 380
STRIKE	4	
relation to the clumsy framework that the thing did not strike one as a table, but as some freak piece of		p 6
some people steal or that others occasionally go out on strike, but rather that all those who are starving do not		p 29
all those who are exploited are not continually out on strike: after centuries of exploitation, why do people still tolerate being		p 29
that is, to induce the birth of capitalism. Decoded flows strike the despotic State with latency; they submerge the tyrant, but		p 222
STRIKES	4	
for them, which he changes as often as the mood strikes him, are based on genealogical series that constitute the recording		p 15
your mouth of bad short stories.... with your belly of strikes and smokestacks with your chin of Trotsky and the Spanish		p 279
schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off it, and falls back into the		p 283
and castration to explode, brutally intervening each time the subject strikes up the song of myth or intones tragic lines, carrying		p 314
STRIKING	8	
process of production. The Cahiers de l'art brut are a striking confirmation of this principle, since by taking such an approach		p 6
as it were, in going about its own business.... The striking thing was that it was neither simple nor really complex		p 6
nature is especially vivid. This example appears all the more striking to us, given our great admiration for Maud Mannoni's work		p 90
son, mother's brother, son's sister. But it is evident and striking that these are not persons. Their names do not designate		p 158
a cure among the Ndembu. The example is the more striking—to our perverted eyes—for the fact that, at first		p 167
destroyer of his own creativity. Let us consider the more striking example of a career a l'américaine, with abrupt mutations, just		p 236
longer any need of belief, and the capitalist is merely striking a pose when he bemoans the fact that nowadays no		p 250
representation it makes visible, he offers two that are especially striking: the theater raises the familial relation to the condition of		p 307
STRING	1	
a whole set of paranoiac and celibate machines, a whole string of paranoiacs and perverts who also form part of our		p 222
STRINGS	1	
animalcules, and homunculi, with their organization and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber		p 281
STRIPPED	3	
mariee mise a nu par ses celibataires, meme (The Bride Stripped Bare by Her Bachelors, Even, the machine in Kafka's In		p 18
an intense feeling of transition, states of pure, naked intensity stripped of all shape and form. These are often described as		p 18
the money model in the point-sign, or in the figure-break stripped of its identity, having now only a floating identity, tends		p 242
STROKE	8	
productive—are projected into the same mythical space, the unary stroke of the signifier. We have not finished chanting the litany		p 61
falling through which the pretender passes. Moreover, the pretender Richemont's stroke of genius is not simply that he takes into account		p 88
despotism whose effect is castration, there where one recognizes the stroke of the signifier itself; but the sign of desire is		p 112
that never allow themselves to be signified within the unary stroke of castration. It is always a point-sign of many dimensions		p 112
formed in progressive stages; it appears fully armed, a master stroke executed all at once; the primordial Urstaat, the eternal model		p 217
flows, instead of repressing them, cutting them at a single stroke—the only break capable of exhausting them; because the syntheses		p 295
sketches rather, on a very small scale, with a precise stroke, the finished design of several oppressive and fundamental manifestations. The		p 317
the pencil point that traces the design, he is the stroke itself. ... That is why the final image is without optimism		p 317
STROLL	8	
of fresh air, a relationship with the outside world. Lenz's stroll, for example, as reconstructed by Buchner. This walk outdoors is		p 2
relationship to his father, to his mother. While taking a stroll outdoors, on the other hand, he is in the mountains		p 2

whatsoever. Now that we have had a look at this stroll of a schizo, let us compare what happens when Samuel	p 2
reason to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective	p 84
realities	
oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of Beckett's creatures are effective realities, but	p 84
where	
book by Jacques Besse, we encounter once again the double stroll of the schizo, the geographic exterior voyage following nondecomposable	p 87
distances	
love, of its force and its despair, but the mute stroll of the schizo, Lenz's outing in the mountains and under	p 292
phallic representation: the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not effect great deterritorializations without	p 315
borrowing from	
STRONG 9	
order to show that in both cases there is a strong tendency on the part of the forces of antiproduction to	p 31
matter of reinforcing the ego against the drives. The celebrated strong, mature ego, the contract, the pact between the analyst and	p 65
favor a psychotic development or explosion—but we have a strong feeling that the problem lies elsewhere. Apart from the fact	p 96
with a delusion of doubles, where the patient manifested a strong hatred for her mother and an incestuous desire for her	p 122
on a large scale. Here again, alliance capital exerts a strong selective pressure on machinic innovations within industrial capital. In brief	p 234
Joseph Gabel, presenting a case of paranoid delirium with a strong politico-erotic content replete with suggestions for social reform i believes	p 274
through castration? Long live castration, so that desire may be strong? Only fantasies are truly desired? What a perverse, human,	p 295
all-too-human	
with its molecular dispersion, form an investment that is as strong and determined as the other? And why are there two	p 340
limits: let's create the New Deal; let's cultivate and recognize strong unions; let's promote participation, the single class; let's take a	p 373
STRONGER 5	
realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger? For what Freud and the first analysts discover is the	p 54
of remarkably widening the regime of debts, making it even stronger, by anticipating and repressing any reterritorialization that might be	p 197
produced	
and struck by latency, but that springs back and returns stronger than before in the later forms that lend it a	p 220
desire to an operation of social repression-psychoic repression that is stronger than any other, because, by means of the immanence and	p 262
the Imaginary, but no matter, it will be encountered again, stronger and more whole, more lacking and triumphant by the very	p 307
STRONGEST 2	
the primitives—that Oedipus must be attacked, but at the strongest point, at the level of the strongest link, by revealing	p 175
but at the strongest point, at the level of the strongest link, by revealing the degree of disfiguration it implies and	p 175
STRONGHOLD 1	
new matriarchy). They all agree that our society is the stronghold of Oedipus: the starting point for reencountering an Oedipal structure	p 175
STRONGLY 2	
who says to his son: go ahead, criticize me, but strongly hints that all effective criticism—at least a certain type	p 79
the variability of images; the fusing of desire even more strongly to law and prohibitions; and the pushing of the process	p 82
STRUCK 4	
that Proust's In Search of Lost Time constitutes, we are struck by the fact that all the parts are produced as	p 42
when one considers the whole of territorial representation, one is struck by the complexity of the networks with which it covers	p 204
that belongs to another dimension, always at a remove and struck by latency, but that springs back and returns stronger than	p 220
the precapitalist formations; some fragments of the signifying chain are struck by secrecy—secret societies or initiation groups—but there is	p 247
STRUCTURAL 67	
to Oedipus itself, since pre-oedipal still has a developmental or structural relationship to Oedipus. The question, rather, is that of the	p 45
occupy them in a given social or pathological formation: a structural Oedipus (3+1) that does not conform to a triangle, but	p 52
preceding modes of generalization attain their full scope only in structural interpretation. Structural interpretation makes Oedipus into a kind of	p 52
universal	
of generalization attain their full scope only in structural interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic	p 52
symbol	
notion of foreclosure, for example, seems to indicate a specifically structural deficiency, by means of which the schizophrenic is of course	p 52
difference enters in. Wouldn't the real difference be between Oedipus, structural as well as imaginary, and something else that all the	p 52
desire, and production? For the unconscious itself is no more structural than personal, it does not symbolize any more than it	p 53
the complete object), or organized in the direction of a structural integration (toward the position of a despotic signifier, under the	p 74
the case may be, have in this manner invoked a structural Oedipus to create and shut the double impasse. to lead	p 82
the real machinic (machinique) element, which constitutes desiring-production, and the structural whole of the Imaginary and the Symbolic,	p 83
which merely forms	
The object (small o) erupts at the heart of the structural equilibrium in the manner of an infernal machine, the desiring-machine	p 83
to families and refer us to an event or a structural determination inside the family itself? Or is this rather the	p 89
in order to become apparent, it is forced to simulate structural states and to slip into states of forces that serve	p 91
role of organizer continues to be entrusted to symbolic or structural elements that are still part of the family and its	p 92
still risks being thrust back into the framework of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored	p 95
either as a historical or prehistorical origin, or as a structural foundation. In reality it is a completely ideological beginning, for	p 101
rather than imaginary; real rather than symbolic; machinic rather than structural—an unconscious, finally, that is molecular, microphysical, and	p 109
micrological rather	
dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges all beliefs, rises above	p 111
all images, and from	
retains only functions, defines the prohibition and the transgression as structural operations. But what water will cleanse these concepts of	p 111
their	
between different corporations linked by ties of common descent. The structural ties deriving from marriage between members of different	p 146
corporations have	
interpreted much more as a method than as a true structural element. Every time one interprets kinship relations in the primitive	p 147
institution and the assumed ideal model; morally, by invoking a structural bond between law and transgression; physically, as though it were	p 151
would meet with indifference, or as the expression of a structural function of the inversion of the social rule, a function	p 161
first desired as such; another that makes the limit a structural function, as though the supposedly fundamental relationship between desire and	p 161
new methods for triangulating the child: but watch out—a structural Oedipus, and this time it isn't imaginary! The same is	p 170
the psychoanalysts in Africa who apply the yoke of a structural or problematical Oedipus, in the service of their progressive intentions	p 170
of the limit, one as original matrix, the other as structural function. But in both these senses of the universal, we	p 171
an effect of psychic repression—or, better still, since the structural constant is discovered only through its imaginary variations, attesting to	p 171
organizing primitives into a series of variables converging toward the structural neotenic constant. It was he who said in all seriousness	p 171
that these are imaginary variations of one and the same structural constant, different figures of one and the same symbolic triangulation	p 174
of the Imaginary, and the Oedipal paternal pole of the structural, both on the same axis, both speaking the same language	p 174
a cultural interpretation and the holders of a symbolic or structural interpretation of this same organization. A second postulate common to	p 174
role of a matrix; or in the middle as a structural function ensuring the mediation of personages and the ground of	p 175
marking. And when exchange is made into an unconscious reality, structural rights are invoked in vain—along with the necessary inadequation	p 186
and structure appears in the postulates that implicitly animate the structural and exchangist conception of the socius, with the correctives that	p 186

tribal sections becomes the point of divergence in the clan structure of the lineages associated with each section. For, as we	p 152
and political field that is not reducible to any mental structure or affective constellation. That is why, when one considers pathological	p 166
of resistance to Oedipus: in fact, that's where the Oedipal structure does not manage to close itself, and where the terms	p 169
manage to close itself, and where the terms of the structure remained stuck to the agents of oppressive social reproduction, either	p 169
our own presumed Oedipus). No matter, they say that the structure is there, although it has no existence whatever that is	p 169
heredity. And the other pole, which makes Oedipus into a structure, a pole whose extreme position argues the possibility of discovering	p 171
pole whose extreme position argues the possibility of discovering the structure in fantasy, in relation to biological prematuration and neoteny.	p 171
Two	
desire into production, strengthening the link between instinctual and economic structure; and at the same time [indicating] the possibility of	p 173
progress	
stronghold of Oedipus: the starting point for reencountering an Oedipal structure everywhere; or on the contrary, they hold that the terms	p 175
necessary inadequation of attitudes and ideologies in relation to this structure—for one does nothing more than hypostatize the principles of	p 186
already a functioning machine, a desiring-machine and not an anorexic structure. The difference between machine and structure appears in	p 186
the postulates	
and not an anorexic structure. The difference between machine and structure appears in the postulates that implicitly animate the structural	p 186
and	
that must be introduced into this conception so that the structure is able to function. First of all, when considering kinship	p 187
a closed system, statistically closed, and to shore up the structure with a psychological conviction (confidence that the cycle will reclose	p 187
inscribed in bodies, and its blocks of debts. The soft structure would never function, would never cause a circulation, without the	p 188
psychology, it is not in order to place them in structure. Nietzsche has only a meager set of tools at his	p 190
there are—wherever they appear something new arises, a ruling structure that lives, in which parts and functions are delimited and	p 191
dualism between the formation of means of payment and the structure of financing, between the management of money and the financing	p 229
has always increasingly internalized them in its body or its structure as a field of forces, while depending on a science	p 233
the only illness consisting in making others ill; the permissive structure: let me deceive, rob, slaughter, kill! but in the name	p 269
through the infantile experience, the mother's breast, and the familial structure is already a state of the breaks and the flows	p 275
A machine works according to the previous intercommunications of its structure and the positioning of its parts, but does not set	p 283
inhibiting its activity there exists no chemically necessary relationship of structure or of reactivity.... An allosteric protein should be seen as	p 288
real inorganization, large configurations are organized that necessarily reproduce a structure under the action of DNA and its segments, the	p 289
genes	
reply of certain recent authors: the theater elicits the finite structure of the infinite subjective representation. What is meant by elicit	p 305
What is meant by elicit is very complex, since the structure can never present more than its own absence, or represent	p 305
While Andre Green expresses reservations about the adequacy of the structure, he does so only in the name of a theater	p 305
name of a theater necessary for the actualization of this structure, playing the role of revealer, a place by which the	p 305
playing the role of revealer, a place by which the structure becomes visible. In her fine analysis of the phenomenon of	p 305
implies a transformation of belief, under the effect of a structure that the theater embodies or places on stage.? We should	p 305
effectively loses all consistency, unless it is supported by a structure that determines the place and the functions of the subject	p 305
objects, and their relationships all derive. In this way the structure designates the unconscious of subjective representation. The series of this	p 306
precisely because the theater is thought to stage the latent structure, as well as to embody its elements and relations, it	p 306
is in a position to reveal the universality of this structure, even in the objective representations that it salvages and reinterprets	p 306
are gathered up and revived in the name of a structure of the unconscious: we are still pious. Everywhere, the great	p 306
representation (Vorstellung); but immediately the reduction of the machine to structure, the identification of production with a structural and	p 306
theatrical representation	
as a lack within this space. In search of the structure in psychoanalysis, Moustafa Safouan is able to present it as	p 306
contribution to a theory of lack. It is in the structure that the fusion of desire with the impossible is performed	p 306
impossible is performed, with lack defined as castration. From the structure there arises the most austere song in honor of castration	p 306
in the development of a lack of lack traversing the structure? Such is the structural operation: it distributes lack in the	p 307
by the line of castration. The formal operations of the structure are those of extrapolation, application, and binivocalization, which reduce the	p 307
entirety in symbolic castration. And it's a sure thing that structure affords us no means for escaping familialism; on the contrary	p 307
to believe in these images, from the depths of a structure that governs our relationships with them and our identifications as	p 308
stage. The great territorialities have fallen into ruin, but the structure proceeds with all the subjective and private reterritorializations. What a	p 308
be caught up in the Oedipal Imaginary and the oedipalizing structure, the imaginary identity of persons and the structural unity of	p 308
a double abduction of the orphan machines, inasmuch as the structure applies its articulation to them, inasmuch as the parents lay	p 308
fingers on them. To trace back from images to the structure would have little significance and would not rescue us from	p 308
significance and would not rescue us from representation, if the structure did not have a reverse side that is like the	p 309
themselves dispersed. It is this entire reverse side of the structure that Lacan discovers, with the o as machine, and the	p 309
psychotic field. Everything hinges on the way in which the structure is elicited from the machines, according to planes of consistency	p 309
in terms of a signifier of absence or lack. The structure is formed and appears only in terms of the symbolic	p 310
that he does not enclose the unconscious in an Oedipal structure. He shows on the contrary that Oedipus is imaginary, nothing	p 310
that this or these images are produced by an oedipalizing structure; that this structure acts only insofar as it reproduces the	p 310
these images are produced by an oedipalizing structure; that this structure acts only insofar as it reproduces the element of castration	p 310
an unconscious-as-language does not closet the unconscious in a linguistic structure, but leads linguistics to the point of its autocritique, by	p 310
this point of self-criticism? It is the point where the structure, beyond the images that fill it and the Symbolic that	p 311
productive forces of the unconscious, and induced in its very structure a false image that caught desire in its trap (the	p 313
depth: how does one avoid the institution's re-forming an asylum structure, or constituting perverse and reformist artificial societies, or residual	p 319
paternalistic	
a mutual-aid society that hides the real problems? Will the structure of the institution save it? But how will the structure	p 320
structure of the institution save it? But how will the structure break its relationship with neuroticizing, perverting, psychoticizing castration? How	p 320
will	
its relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce anything but a subjugated group? How	p 320
will it give	
they still conceive of this politicization in terms of the structure and the event, rather than the process itself. Furthermore, they	p 320
the multiplicity they form without unification or totalization. With every structure dislodged, every memory abolished, every organism set aside,	p 324
every link	
is such by its functional properties but not by its structure, where nothing but the play of blind combinations can be	p 328
possible figures. Similarly, in Lacan, the symbolic organization of the structure, with its exclusions that come from the function of the	p 328
since it gives rise to the inevitable illusions (including the structure and the signifier) by means of which the conscious makes	p 339
only time we encounter the duality of money, as a structure of external financing and as a means of internal payment	p 356
that no longer even needs to represent Oedipus, since the structure suffices. But on the other, the schizorevolutionary, pole, the value	p 370
beneath the conditions of identity of the parameters, across a structure reduced to impotence; a writing with pneumatic, electronic, or gaseous	p 370
dramas as a familial figure or even as a mental structure; its intervention is determined by an axiomatic acting as an	p 371
STRUCTURED 10	
whereas Oedipus as a crisis is a familial trinity insufficiently structured by faith: always the two poles in inverse proportion, Oedipus	p 82
the topical order of a double inscription, it is not structured like one language, but like two. The signifier does not	p 208
the contrary bears upon the molecular multiplicities that subordinate the structured crowd phenomena. One is a subjugated group investment,	p 280
as much	
as a plate of steel; when the living, too, become structured by the statistical unities of their persons and their species	p 287
to Oedipus: we have evolved in Oedipus, we have been structured in Oedipus, and under the neutral and benevolent eye of	p 312
on the body without organs and as yet form no structured configuration—or rather, they form one no longer. As Jacques	p 328
the molar and the molecular as the paranoiac, signifying, and structured lines of integration, and the schizophrenic, machinic, and dispersed	p 340
lines	
two ways, depending on whether desire is enslaved to a structured molar aggregate that it constitutes under a given form of	p 348
and the overthrow of power. Tlle one by these molar structured aggregates that crush singularities, select them, and regularize those that	p 366
detrterritorialized signs, figures-schizzes that are no longer either figurative or structured, and reproduce or produce an interplay of phenomena	p 371
without aim	

STRUCTURES 26

examined from the point of view of its formal developed structures, presupposes (as Marx has demonstrated) not only the existence of by desire of the social field, the disinvestment of repressive structures. Nor are we going to say that the question is to constitute for the madman a microcosm symbolizing the massive structures of bourgeois society and its values, relations of Family-Child,	p 4 p 61 p 93
Transgression-Punishment is indeed at issue here. If in fact there are structures, they do not exist in the mind, in the shadow	p 97
fantastic phallus distributing the lacunae, the passages, and the articulations. Structures exist in the immediate impossible real. As Witold Grombrowicz says	p 97
real. As Witold Grombrowicz says, the structuralists search for their structures in culture. As for myself, I look for them in society can tolerate a position of real desire without its structures of exploitation, servitude, and hierarchy being compromised. If a society hierarchy being compromised. If a society is identical with its structures—an amusing hypothesis—then yes, desire threatens its very being	p 116 p 116 p 118
ensure the reproduction of the social formation, including its repressive structures. But social repression should not be understood by using as the passing of time, inscribed within more or less irreversible structures. We understand this sentence, but can't help finding its tone	p 128
demonstrated that institutions are primary in relation to affects and structures. For structures are not mental, they are present in things institutions are primary in relation to affects and structures. For structures are not mental, they are present in things (elles sont	p 173 p 173
is able to function. First of all, when considering kinship structures, it is difficult not to proceed as though the alliances of the elements depends on a transformation of the agrarian structures that constitute the old social body, while the other depends	p 187 p 225
recently left behind: toward coded or overcoded territories, spaces, and structures, to which they bring only transgressions, disorders, and deformations that	p 244
transporting further the desiring-machines that are in opposition to the structures, and the intensities that are in opposition to the spaces imply intuitions that are linked to resonances and conjunctions of structures, and that are merely aided by the powerful levers of	p 251
radically different, according as the one bears upon the molar structures that subordinate the molecules, and the other on the contrary that marks both the presence and the absence of the structures in its effects. While Andre Green expresses reservations about the	p 280 p 305
is unaware of persons, aggregates, and laws, and of images, structures, and symbols. It is an orphan, just as it is from indispensable destructions, the destruction of the molar aggregates, the structures and representations that prevent the machine from	p 311 p 338
functioning. It is for this society: i.e., the breakup of the institutional structures that mask the society into a plurality of experimental spheres	p 368
closely with the established sovereignties—if only because of the structures of financing? Because art, as soon as it attains its force fractured the codes, undid the signifiers, passed under the structures, set the flows in motion, and effected breaks at the	p 368 p 369
such. The codes and their signifiers , the axiomatics and their structures, the imaginary figures that come to occupy them as well of desire, which would be enough to make its fundamental structures explode, even at the kindergarten level. We believe in desire	p 370 p 379

STRUCTURING 3

would oscillate between the two poles of a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their	p 93
which the machines enter as so many stable forms, unifying, structuring, and proceeding by means of large heavy aggregates; the selective to introduce a term that would be like a phallus structuring the whole and personifying the parts, unifying and totalizing everything	p 288 p 323

STRUGGLE 20

easy as being born or dying. Along the way we struggle against other races, we destroy civilizations, in the manner of places. The theater of cruelty cannot be separated from the struggle against our culture, from the confrontation of the races, and that's what it was!). D. H. Lawrence—who does not struggle against Freud in the name of the rights of the	p 85 p 85 p 115
Oedipal-narcissistic machine. In order to understand the details of this struggle, it must be borne in mind that the family relentlessly to the agents of oppressive social reproduction, either in a struggle or in a complicity: the White Man, the missionary, the White Man, the young people who enter into a political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization	p 124 p 169 p 169
is both a great paranoiac machine, since it expresses the struggle with the old system, and already a glorious celibate machine in terms of the conjoined operations of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel	p 193 p 216
once again the granting of monopolies, favorable conditions for accumulation, and the struggle against overproduction. There has never been a liberal capitalism: action	p 253
only by obtaining the abolition of such privileges. That the struggle against monopolistic privileges does not imply any struggle against the That the struggle against monopolistic privileges does not imply any struggle against the very principle of State control—providing the State	p 253 p 253
of Saint-Simon, should be credited with the discovery of class struggle and its role in history—precisely the same men who role in history—precisely the same men who praise the struggle of the bourgeois class against the nobility and feudalism, and that have been decoded. To reread history through the class struggle is to read it in terms of the bourgeoisie as	p 253 p 254 p 254
the only class as such, inasmuch as it leads the struggle against codes, and merges with the generalized decoding of flows from the bourgeoisie—a great cleavage that will animate a struggle not only economic and financial, but political as well. Now	p 255 p 255
and the same ridiculous wound for all—castration. This entire struggle for the phallus, this poorly understood will to power, this no one possesses, the despotic signifier prompting the most miserable struggle, a common absence for all the reciprocal exclusions where the	p 323 p 351
without which the libido would not assemble its desiring-machines. Class struggle goes to the heart of the ordeal of desire. The for denying or minimizing the role of classes and class struggle; for militating in favor of an irrationalism of desire; for	p 355 p 378

STRUGGLES 7

the figures of a maternal and a paternal law , their struggles and their relationships. But Engels slips in a reproach that case, if I have won, there will be no more struggles between the Father and the Son! ... I am speaking of	p 107 p 124
form of social analysis in the course of which hidden struggles between individuals and factions are brought to light, in such delegate it to serve their power and their contradictions, their struggles and their compromises with the dominated classes. It is no by making artisans into his own intermediaries or employees (the struggles against the guilds and the monopolies). But capitalism doesn't begin	p 167 p 221 p 226
become coupled or which they confront in the course of struggles and compromises; so that what is invested through the breaks you're not workers, you have no idea whatsoever of real struggles, let's attack profits for a better management of the system	p 269 p 374

STUBBORN 4

the sun; it is the fault of sexuality and its stubborn symbolism. Furthermore, it is not surprising that the father returns delirium as well as over hallucinations, and especially this deliberate, stubborn, material will to be of a race inferior for all common to Oedipal relativism and Oedipal absolutism—i.e., the stubborn maintenance of a familialist perspective, which wreaks havoc everywhere. For	p 57 p 86 p 173
from it: eiapoieia. From the start, and because of his stubborn dualism of the drives, Freud never stopped trying to limit	p 331

STUBBORNLY 2

Reich rediscovered: Why do men fight for their servitude as stubbornly as though it were their salvation? How can people possibly drift: exactly the opposite of the Oedipal analysis, when it stubbornly crushes the content of a delirium, when it stuffs it	p 29 p 168
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STUBBORNNESS 1

conjunctions of the real as such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding of this; for one reterritorializes	p 316
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STUCK 3

heard of it. For the disjointed fragments of Oedipus remain stuck to all the corners of the historical social field, as close itself, and where the terms of the structure remained stuck to the agents of oppressive social reproduction, either in a body without organs the expression of a de-differentiated (de-differencie) organism stuck back together that would surmount its own parts. The	p 97 p 169 p 326
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organs-partial	
STUDIED	1
subject of maids—who are present everywhere in the cases studied by Freud—there occurs an exemplary hesitation in Freudian thought	p 353
STUDIES	6
an utterly dreary and dull psychoanalysis of the object: psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even when individual success at the moment they were engaged in laborious studies in innate science. With regard to them, my rebellion against the derivatives of a daddy-mommy? In the first instance one studies large molar aggregates, large social machines—the economic, the political	p 26 p 124 p 183
circulation of money as capital has therefore no limits. The studies of Bohannon concerning the Tiv of the Niger River, or	p 248
What does one see, in fact, in the American familialist studies pursued by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic	p 360
Maud Mannoni writes: One of these adolescents, declared unfit for studies, does admirably well in a third-level class, provided he works	p 381
STUDY	13
conception does not necessarily compel psychoanalysis to engage in a study of gadgets and markets, in the form of an utterly whose discovery of partial objects was so far-reaching, neglects to study flows from this point of view and declares that they all the connections.) Connecticut, Connect-I-cut! cries little Joey. In his study The Empty Fortress, Bruno Bettelheim paints the portrait of this type, with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy	p 26 p 37 p 37 p 40
were an oar, he goes into the kitchen, into the study, he runs toy cars back and forth. It is obvious	p 47
the forces of alienation and disalienation. In this manner the study of the families of schizophrenics has breathed new life into by wanting what it wants. From the beginning of this study we have maintained both that social production and desiring-production are discovers and the forces that it wields. While the critical study of Freudian ideology has been done, and done well, on	p 93 p 116 p 117
or genealogical unconscious familial; and Szondi himself went on to study schizophrenia using familial aggregates as his units of measure. But	p 290
context that each time Freud brings to the fore the study of the psychic apparatuses, the social and desiring-machines, the mechanisms Jung); or else these representations may be understood by historical study that assigns them to their real and objective social conditions case we must go back by way of old lands, study their nature, their density; we must seek to discover how	p 300 p 301 p 318
is a race for death. Since the nineteenth century, the study of mental illnesses and madness has remained the prisoner of	p 359
STUFF	1
accept the banal Oedipal code, so long as he can stuff it full of all the disjunctions that this code was	p 15
STUFFS	1
it stubbornly crushes the content of a delirium, when it stuffs it with all its might into the symbolic void of	p 168
STUFFY	1
entering their offices, opening the windows and saying, It smells stuffy in here—some relation with the outside, if you please	p 357
STUMBLES	1
in us an incurable alveous, and against which the analyst stumbles. The second is a qualitative aptitude for conflict, which means	p 65
STUMBLING	1
swamp, a little earth, a little mother. Look at you, stumbling and staggering with no use in your legs And it's	p 334
STUNNED	1
denying itself to service and communication alike. There was something stunned about it, something petrified. Perhaps it suggested a stalled engine	p 7
STUPEFIED	1
desire (that's what you wanted, isn't it?), desire is shamed, stupefied, it is placed in a situation without exit, it is	p 120
STUPEFYING	2
relationship with madness. 6 A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the	p 106
not working, by being interminable. Psychoanalysis has become quite a stupefying drug, where the strangest personal dependence allows the clients to	p 357
STUPID	1
I'll never utter the word again; it's just too damn stupid. Every time I hear it, I'll use the third person	p 23
STUPIDITY	4
voice, the marked body, and the enjoying eye. All the stupidity and the arbitrariness of the laws, all the pain of of knowledge with a capital and an equivalent flow of stupidity that also effects an absorption and a realization, and that individuals into the system. Not only lack amid overabundance, but stupidity in the midst of knowledge and science; it will be so absorbed in capital that the reflux of organized, axiomatized stupidity coincides with him, so that, when he goes home in	p 190 p 235 p 236 p 236
STYLE	6
nourish a revolutionary machine on the horizon. That is what style is, or rather the absence of style—asyntactic, agrammatical: the That is what style is, or rather the absence of style—asyntactic, agrammatical: the moment when language is no longer defined in particular, the position of the transcendent object. The capitalist style has been described by D. H. Lawrence: our democratic, industrial D. H. Lawrence: our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on the one hand, it is evident	p 133 p 133 p 177 p 177
in abstract painting where the axiomatic does without figures: a style of painting whose secret essence is scatological, an oedipalizing painting arrest, an interruption, or a continuation in the void. This style of painting flourishes today, under the usurped name of modern	p 370 p 370
STYLISTIC	1
added-for the books of a great writer whose lexical and stylistic characteristics can always be computed by means of an electronic	p 246
STYMIED	1
Group Psychology and the Analysis of the Ego, remains completely stymied by Oedipus. In the unconscious there are only populations, groups	p 283
SUBAGGREGATE	6
the application of the social axiomatic. The family becomes the subaggregate to which the whole of the social field is applied his own private father and mother, it is a distributive subaggregate that simulates for each person the collective whole of social	p 265 p 265

production is reduced, between the social aggregate and the private subaggregate to which the social aggregate is applied. Oedipus is this which the father, the child, and the family as a subaggregate are at one and the same time immersed. The primacy is displaced, travestied, and now passes over into the Oedipal subaggregate. So the schizo is effectively neuroticized, and it is this molar aggregates, the social aggregate of departure and the familial subaggregate of arrival that supposedly corresponds to it, in such a	p 266 p 276 p 363 p 365
SUBAGGREGATES 5	
State is the transcendent higher unity that integrates relatively isolated subaggregates, functioning separately, to which it assigns a development in bricks	p 198
out by the priest before the altar. As for the subaggregates themselves, the primitive territorial machines, they are the concrete itself relation. The State was first this abstract unity that integrated subaggregates functioning separately; it is now subordinated to a field of be an abstract unity or intellectual system reigning over separate subaggregates to become a relation that is subordinated to a field technical innovation: the great social aggregate that makes the scientific subaggregates into so many applications that are characteristic of and that	p 199 p 221 p 221 p 371
SUBCHIEFTAINSHIPS 1	
concerning the territory and its environs, the chieftainship and its subchieftainships, the lineages and their segments, the alliances and the filiations	p 167
SUBDETERMINENT 1	
which these machines function, for how they invest and underdetermine (subdeterminent) the social machines that they constitute on a large scale	p 183
SUBDIVIDES 2	
be territorial in this sense because, following Engel's formula, it subdivides not the people but the territory, and substitutes a geographic importance of local ties. This is because the primitive machine subdivides the people, but does so on an indivisible earth where	p 145 p 145
SUBDUING 1	
or less profound, more or less mutually independent processes of subduing, plus the resistances they encounter, the attempts at transformation for	p 196
SUBFAMILIAL 1	
mental structure that is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in	p 98
SUBFOUNDATION 1	
is called the analytic dialogue, in fact depends on a subfoundation that is perfectly reducible to a few essential and formalizable	p 265
SUBJACENT 1	
the sense where segregation would be a consequence of Oedipus, subjacent to the fraternity of the brothers once the father is	p 104
SUBJECT 129	
correct.? It is often thought that Oedipus is an easy subject to deal with, something perfectly obvious, a given that is a relationship of causation, ideation, or expression (cause and effect, subject and object, etc.); rather, they are one and the same them, as a lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming to the meaning of the word process recording. This is because something on the order of a subject can be discerned on the recording surface. It is a be discerned on the recording surface. It is a strange subject, however, with no fixed identity, wandering about over the body pleasure. But this is not yet the case for a subject that can situate itself only in terms of the disjunctions must examine how this synthesis is formed or how the subject is produced. Our point of departure was the opposition between a glorious organism. This is tantamount to saying that the subject is produced as a mere residuum alongside the desiring-machines, or an unlimited number of stationary, metastable states through which a subject passes. The Kantian theory according to which intensive quantities fill marking the transitions and the becomings, the destinations of the subject developing along these particular vectors. Nothing here is representative; rather organs form circles that converge on the desiring-machines; then the subject—produced as a residuum alongside the machine, as an appendix the circle, and passes from one circle to another. This subject itself is not at the center, which is occupied by a series of states in the celibate machine; and the subject is born of each state in the series, is continually reborn (the lived state coming first, in relation to the subject that lives it). This is what Klossowski has admirably demonstrated all sorts of strange people; rather, there is the Nietzschean subject who passes through a series of states, and who identifies names of history: every name in history is I ... The subject spreads itself out along the entire circumference of the circle desiring-machine, the celibate machine of the Eternal Return. A residual subject of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from it does not lack its object. It is, rather, the subject that is missing in desire, or desire that lacks a is missing in desire, or desire that lacks a fixed subject; there is no fixed subject unless there is repression. Desire desire that lacks a fixed subject; there is no fixed subject unless there is repression. Desire and its object are one the product, something becomes detached, thus giving the vagabond, nomad subject a residuum. The objective being of desire is the Real whereas need is a measure of the withdrawal of a subject that has lost its desire at the same time that them—and that what is missing is not things a subject feels the lack of somewhere deep down inside himself, but possible. Desire does not express a molar lack within the subject; rather, the molar organization deprives desire of its objective being desire, and by regarding only this latter as a suitable subject for psychoanalytic investigation. Hence the sole task he assigns psychoanalysis strength at its command, to produce the schizo as the subject of the decoded flows on the body without organs—more eventually determine the support and firmly define a specific, personal subject. No chain is homogeneous; all of them resemble, rather, a is the residual break (coupure-reste) or residuum, which produces a subject alongside the machine, functioning as a part adjacent to the as a part adjacent to the machine. And if this subject has no specific or personal identity, if it traverses the prelevements de flux) brought about by the machine. Thus this subject consumes and consummates each of the states through which it role all by itself. In this case, only after the subject has partitioned itself does it proceed to its parturition ... that does it proceed to its parturition ... that is why the subject can procure what is of particular concern to it here legitimate status within society. Nothing in the life of any subject would sacrifice a very large part of its interests. Like but on the contrary a share that falls to the subject as a part of a whole, income that comes its in the signifying chains, and by breaks effected by a subject that uses them as reference points in order to locate The autoproduction of the unconscious suddenly became evident when the subject of the Cartesian cogito realized that it had no parents of a generalized Oedipus. On the one hand, for each subject of either sex, he takes into consideration an intensive series must in a way be the ego (substitutes for the subject himself) and the one who does the beating must be communicating with each other in a transverse mode where each subject possesses both of them, but with the two of them with the two of them partitioned off, and where each subject communicates with one sex or the other in another subject subject communicates with one sex or the other in another subject. Such is the law of partial objects. Nothing is lacking object as the thing detached (phallus). This passage implies a subject, defined as a fixed ego of one sex or the itself on the body without organs, with—as its sole subject—not an ego, but the drive that forms the desiring-machine fantasy and the so-called individual fantasy. The latter has as subject the ego, insofar as it is determined by the legal fantasy no longer has anything but the drives themselves as subject, and the desiring-machines formed by them with the revolutionary institutions group fantasy includes the disjunctions, in the sense that each subject, discharged of his personal identity but not of his singularities	p 3 p 5 p 16 p 16 p 16 p 16 p 17 p 17 p 19 p 19 p 20 p 20 p 20 p 20 p 21 p 21 p 21 p 26 p 26 p 26 p 26 p 27 p 27 p 27 p 29 p 34 p 39 p 40 p 40 p 41 p 41 p 41 p 41 p 41 p 41 p 43 p 49 p 51 p 59 p 60 p 60 p 60 p 60 p 60 p 63 p 63

it in the form of a castrating duality between the subject of the statement (l'enonce) and the subject of the enunciation	p 64
duality between the subject of the statement (l'enonce) and the subject of the enunciation, as is characteristic of the pseudoindividual fantasy	p 64
the first, desire at the same time receives a fixed subject, an ego specified according to a given sex, and complete	p 70
of desire to global persons, or desire to a specific subject. The only subject is desire itself on the body without	p 72
global persons, or desire to a specific subject. The only subject is desire itself on the body without organs, inasmuch as	p 72
real desiring-production is answerable to higher formations that integrate it, subject it to transcendent laws, and make it serve a higher	p 74
but they are all inhabited by a faceless and transpositional subject. Schreber is man and woman, parent and child, dead and	p 77
the prince of modifications, determining instead the passage of a subject through all possible predicates. I am God I am not	p 77
parental appellations no longer designate intensive states through which the subject passes on the body without organs and in the	p 78
unconscious	
is a matter of relationships of intensities through which the subject passes on the body without organs, a process that engages	p 84
experience of the loss of the Ego, which causes a subject to remark: I had existed since the very beginning ... from	p 84
to radiate within and without, intensities through which a nomadic subject passes. Here it is not a case of an hallucinatory	p 84
Or intensive states in the conjunctive tissue, and a transpositional subject moving full circle, passing through all the states, triumphing over	p 88
belongs to me! But this me is merely the residual subject that sweeps the circle and concludes a self from its	p 88
breakup of familial relations in favor of themes that the subject himself declares to be racist, metaphysical, and political, is to	p 90
imaginary identifications depending on Oedipus, or on that which the subject lacks in order to become oedipalized. And to be sure	p 90
has been killed by a French soldier, and that the subject himself has murdered the wife of a colonist whose disemboweled	p 96
case from the beginning, but is subsequently forgotten-repressed, though still subject to a later rediscovery in relation to more recent	p 101
developments	
problem, a problem of failing to recognize, or of being subject to, an illusion. It is a problem of desire, and	p 104
uses of synthesis, very different from the interests of the subject, individual or collective, who desires. These investments of an unconscious	p 104
and political spheres, and thereby to show how, in the subject who desires, desire can be made to desire its own	p 105
nature; a circular movement by which the unconscious, always remaining subject; produces and reproduces itself. The unconscious does not	p 107
follow the	
the object of reproduction by generation; it is not its subject. The sole subject of reproduction is the unconscious itself which	p 108
reproduction by generation; it is not its subject. The sole subject of reproduction is the unconscious itself which holds to the	p 108
Oedipus would be the object of repression, and even its subject through the intermediary of the superego. From this it expects	p 117
Oedipus of Oedipus, especially noxious and virulent, but where the subject finally has what he wants, and sucks away at his	p 121
spiraling movement, inclusive disjunctions, necessarily twin states through which a subject passes on the cosmic egg. Everything must be	p 158
interpreted in	
or inverse Hamlet is primary in relation to Oedipus. The subject does not reproach the uncle for having done what he	p 159
the members of the village come to talk, the sick subject talks, the ghost is invoked, the medicine man explains, everything	p 168
from the moment a demand can be formulated by the subject. Our entire research was therefore conditioned by the possibility of	p 170
by the possibility of establishing a psychoanalytic domain. When a subject adhered fully to the traditional norms and had nothing to	p 170
beside Oedipus. And what entitles one to determine that the subject has nothing to say in his own name so long	p 170
is invoked to justify Oedipus? It goes without saying, the subject demands and redemands daddy-mommy: but which subject, and in what	p 171
without saying, the subject demands and redemands daddy-mommy: but which subject, and in what state? Is that the means to situate	p 171
which society? The neocolonized society that is constructed for the subject, and that finally succeeds in what colonization was only able	p 171
nonspecific connection that combines fragments from the body of the subject with those of an animal; the inclusive disjunction that inscribes	p 181
disjunction that inscribes the object in the body of the subject, and transforms the latter into a man-animal; the residual conjunction	p 181
start again from zero, to objectify a complete transformation: the subject leaps outside the intersections of alliance-filiation, installs himself at	p 194
the	
at the limit, at the horizon, in the desert, the subject of a deterritorialized knowledge that links him directly to God	p 194
agent of overcoding, the detached object that hovers over each subject, as though the social machine had come unstuck from its	p 213
the most fantastic machine for repression, is still desire—the subject that desires and the object of desire. Desire—such is	p 221
economic-monetary dependences at the heart of the desire of every subject it treats. Psychoanalysis constitutes for its part a gigantic	p 239
enterprise	
production is constantly arresting the schizophrenic process and transforming the subject of the process into a confined clinical entity, as	p 245
though	
and especially the psychiatrists (they have no ideas on the subject—why would they?). Capitalism, and socialism as well, are as	p 260
cut along the line that divides him into an individual subject of the statement and an individual subject of enunciation. The	p 265
into an individual subject of the statement and an individual subject of enunciation. The subject of the statement is the social	p 265
of the statement and an individual subject of enunciation. The subject of the statement is the social person, and the subject	p 265
subject of the statement is the social person, and the subject of enunciation, the private person. So it's your father, so	p 265
triangulated microcosm—the narcissistic ego is identical with the Oedipal subject. Oedipus at last: in the end it is a very	p 266
my mother and wanted to kill my father; a single subject of enunciation—Oedipus—for all the capitalist statements, and between	p 270
that it harbors and conceals. To substitute, for the private subject of castration, split into a subject of enunciation and a	p 271
substitute, for the private subject of castration, split into a subject of enunciation and a subject of the statement relating only	p 271
of castration, split into a subject of enunciation and a subject of the statement relating only to the two orders of	p 271
is categorical and absolute, because it attains production as the subject of reproduction, which is to say it attains the process	p 275
as a cyclical movement by which the unconscious, always remaining subject, reproduces itself. There is, then, no longer any call for	p 276
desire defines the cycle, and the states through which a subject passes. The second error of psychoanalysis, made just as it	p 276
is desiring and desire, machined. Desire is not in the subject, but the machine in desire—with the residual subject off	p 285
the subject, but the machine in desire—with the residual subject off to the side, alongside the machine, around the entire	p 285
single object, and a living organism appears as a single subject; when the connections become global and specific, the disjunctions exclusive	p 287
movement, a cycle of destiny where it always remains a subject. It is precisely on this point that the statutory independence	p 290
that are still only expressive forms of existence that a subject is meant to choose and combine freely. For this reason	p 290
and that constitute the cycle whereby the unconscious, remaining a subject, produces and reproduces itself? We use the term Libido to	p 291
the nonhuman as having to be the entry of the subject into desire through castration? Long live castration, so that desire	p 295
is the variable analysis of the n sexes in a subject, beyond the anthropomorphic representation that society imposes on this subject	p 296
subject, beyond the anthropomorphic representation that society imposes on this subject, and with which it represents its own sexuality. The	p 296
schizo	
structure that determines the place and the functions of the subject of representation, as well as the objects represented as images	p 306
Oedipus and castration to explode, brutally intervening each time the subject strikes up the song of myth or intones tragic lines	p 314
successively undoing the representative territorialities and reterritorializations through which a subject passes in his individual history. For	p 318
there are several layers	
operate as much at the level of capital as a subject (the axiomatic), as at the level of the persons serving	p 320
time. The first positive task consists of discovering in a subject the nature, the formation, or the functioning of his desiring-machines	p 322
of the unconscious—of the social machines in which the subject is caught as a cog or as a user; nor	p 322
who will be able to describe the desiring-machines of each subject, what analysis will be exacting enough for this? Mozart's desiring-machine	p 325
is the form in which the genic unconscious, always remaining subject, reproduces itself. And as we have seen, that is the	p 328
conjunction. One might say that the unconscious as a real subject has scattered an apparent residual and nomadic subject around the	p 330
a real subject has scattered an apparent residual and nomadic subject around the entire compass of its cycle, a subject that	p 330
nomadic subject around the entire compass of its cycle, a subject that passes by way of all the becomings corresponding to	p 330
aspects of death; the one, according to which the apparent subject never ceases to live and travel as a One-	p 330
with dying; and the other, according to which this same subject, fixed as I, actually dies—which is to say it	p 330
know that the desiring-machines do not die. And that the subject as an adjacent part is always a one who conducts	p 331
There are some real indices in such areas. On the subject of maids—who are present everywhere in the cases studied	p 353
he shows the existence of a social complex where the subject at times attempts to assume his own role—but at	p 353
of castration—and of the establishment of conditions where the subject is able to spread, to pass the sickness to his	p 361
that determine the large aggregates under a formation of sovereignty. Subject groups on the other hand have as their sole cause	p 377

SUBJECT'S 4

la chaine signifiante); and a residuum (residu) that constitutes the subject's share of the whole. The desiring-machine is not a metaphor p 41

[illegible]

detrterritorialized	
time extends myth and tragedy to the dimensions of the subjective universal: if Oedipus himself has no complex, the Oedipus complex of objective representations (myth, tragedy) for the benefit of the subjective essence conceived as desiring-production, while with the other hand it	p 304 p 305
other hand it reverses this production in a system of subjective representations (dream and fantasy, with myth and tragedy posited as production series. But why in fact does representation, having become subjective representation, assume this theatrical form (There is a mysterious tie	p 305 p 305
authors: the theater elicits the finite structure of the infinite subjective representation. What is meant by elicit is very complex, since representation, when it ceases to be objective, when it becomes subjective infinite—that is to say, imaginary—effectively loses all consistency objectivity as an element; it designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence the subjects, the	p 305 p 305 p 306
derive. In this way the structure designates the unconscious of subjective representation. The series of this representation now presents itself: (imaginary	p 306
The series of this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely because the theater is thought	p 306
objective representation and desiring-production, but between the two poles of subjective representation, as infinite imaginary representation, and as finite structural representation	p 307
All of production is conducted into the double impasse of subjective representation. Oedipus can always be consigned to the Imaginary, but happens; nothing left but images that revolve within the infinite subjective representation. We will muster all our strength so as to fallen into ruin, but the structure proceeds with all the subjective and private reterritorializations. What a perverse operation psychoanalysis is, where	p 307 p 308 p 308
interrupted, or the tendency counteracted, or the limit displaced, by subjective reterritorializations and representations that operate as much at the level	p 320
Freud never stopped trying to limit the discovery of a subjective or vital essence of desire as libido. But when the	p 331
impose. Freud made the most profound discovery of the abstract subjective essence of desire—Libido. But since he realienated this essence	p 333
But since he realienated this essence, reinvesting it in a subjective system of representation of the ego, and since he receded	p 333
the primitive or the barbarian constellations, we see that the subjective essence of desire as production is referred to large objectivities	p 336
much by the difference between the objective socius and the subjective full body of desiring-production, as by the difference between the of capital are decoded and detrterritorialized flows; precisely because the subjective essence of production is revealed in capitalism; precisely because the	p 336 p 337
a codeless axiomatic that consigns them to the universe of subjective representation. Now this universe has as its function the splitting this universe has as its function the splitting of the subjective essence (the identity in nature) into two functions, that of	p 337 p 337
selections of flows, to the detachments of codes, to the subjective remains or revenues. And from this viewpoint it is indeed	p 344
fascism ?—was content to answer by invoking the ideological, the subjective, the irrational, the negative, and the inhibited, it was because	p 345
confined him in the duality of the objective and the subjective. (Consequently, psychoanalysis was consigned to the analysis of the subjective subjective. (Consequently, psychoanalysis was consigned to the analysis of the subjective, as defined by ideology.) But everything is objective or subjective	p 345 p 345
subjective, as defined by ideology.) But everything is objective or subjective, as one wishes. That is not the distinction: the distinction less objective than political economy, and the political no less subjective than the libidinal, even though the two correspond to two do not even go by way of a deceptive and subjective ideology, and that lead us to cry out to the	p 345 p 345 p 373

SUBJECTS 32

he takes into consideration the coexistence in extension of the subjects themselves and their multiple interactions: a group Oedipus that brings	p 52
of resistance that is nonlocalizable. It would seem that certain subjects have such a viscous libido, or on the contrary such	p 65
certain mode of absence, as that which partial objects and subjects of desire lack. Consequently, everything is played out from the	p 72
the bourgeois family is admittedly necessary to turn out oedipalized subjects, the question of knowing what is actually invested in the	p 96
the preconscious investments ought to be. That is why, when subjects, individuals, or groups act manifestly counter to their class interests	p 104
wherever something flows and runs, carrying along with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence	p 105
along with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal of schizoanalysis: to analyze	p 105
and you will not kill your father. And we docile subjects say to ourselves: so that's what I wanted! Will it	p 114
desire or of the instincts, so as to persuade its subjects that they had the intention corresponding to this fiction. This	p 115
repression needs psychic repression precisely in order to form docile subjects and to ensure the reproduction of the social formation, including	p 118
psychoanalysis invented Oedipus. Everything points in the opposite direction: the subjects of psychoanalysis arrive already oedipalized, they demand it, they want	p 121
But what is this enormous textual archaism,. The signifier, that subjects literature to the mark of castration and sanctifies the two	p 135
of detrterritorialization that divides the earth as an object and subjects men to the new imperial inscription, to the new full	p 195
debt of existence, a debt of the existence of the subjects themselves. A time will come when the creditor has not	p 197
the old filiations into the direct filiation, gathering all the subjects into the new machine. The essential action of the State	p 198
of this formidable right, to serve as initiators to exogamous subjects of both sexes: the sacred deflowerer, the ritual initiator on	p 200
the phallus-and-castration, the bar that delivers over all the depressive subjects to the great paranoiac king. O signifier, terrible archaism of	p 208
is the following; that all the organs of all the subjects, all the eyes, all the mouths, all the penises, all	p 210
and reaction. Passivity must now become the virtue of the subjects attached to the despotic body. As Nietzsche says when he	p 213
necessity of signification, does not bear only on the despot's subjects, nor even on his servants, but on the despot himself	p 214
State than thought, and that latency not only befalls the subjects of the State, but is also at work in the	p 214
machinery of the apparatus. The revenge becomes that of the subjects against the despot. In the latency system of terror, what	p 214
very thing is now resenti: The eternal resentment of the subjects answers to the eternal vengeance of the despots. The inscription	p 214
the head of the despot to the hearts of his subjects, and from the intellectual law to the entire physical system	p 221
in the capitalist order of representation, and that this representation subjects desire to an operation of social repression-psychic repression that is	p 262
of subjective representation, pure signifiers, pure nonrepresented representatives whence the subjects, the objects, and their relationships all	p 306
derive. In this way	
desiring-machines that re-form little earths. Even Gisela Pankow's great detrterritorialized subjects are led to discover the image of a family	p 315
castle	
in the overcoding law, and an experience for the overcoded subjects, at the same time as antiproduction remains separate as the	p 337
in the inscription, to the portion that is due the subjects. The preconscious class interest itself thus refers to the selections	p 344
without which social repression would never find docile and resigned subjects, and would not succeed in choking off the flows' lines	p 361
an ever expanding scale, or an axiomatic of flows that subjects this tendency to the harshest forms of despotism and repression	p 362
brings about the inverse subordination, overthrows the established power, and subjects the gregarious aggregate to the molecular	p 376
multiplicities of the productions	

SUBJUGATE 1

degree in this discovery of the units of production, which subjugate all possible representations rather than being subordinated to them. Just	p 299
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SUBJUGATED 28

fantasy. Instead there are two types of groups, subject-groups and subjugated groups, with Oedipus and castration forming the imaginary	p 64
structure under	
castration forming the imaginary structure under which members of the subjugated groups are induced to live or fantasize individually their	p 64
membership	
perpetually shifting, a subject-group always being threatened with subjugation, a subjugated group capable in certain cases of being forced to	p 64
take	

dimensions, which by their very nature refer the fantasy to subjugated groups, rather than carrying out the opposite operation and disengaging organization, and it must be applied to a factitious and subjugated territoriality. We are now able to surmise what Oedipus signifies the incomparable instrument of gregariousness, is the ultimate private and subjugated territoriality of European man. (Moreover the displaced, exorcised limit or that block desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where an established order is invested through the group's repressive forms. And it is not the forms of the subjugated group that depend on Oedipal projections and identifications, but the is Oedipal applications that depend on the determinations of the subjugated group as an aggregate of departure and on their libidinal of a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated: therefore in all respects the contrary of textual writing. But critic that the discourse of the psychotic was involuntary, fettered, subjugated?. Not that it is more nearly the opposite, thank God system that finds itself mobilized, requisitioned by a superior power, subjugated by new exterior forces, put in the service of other multiplicities that subordinate the structured crowd phenomena. One is a subjugated group investment, as much in its sovereign form as in to be put in chains all over again, to be subjugated and alienated—no longer, it is true, in an exterior psychotizing castration? How will this structure produce anything but a subjugated group? How will it give free play to the process desire. A revolutionary group at the preconscious level remains a subjugated group, even in seizing power, as long as this power a group already presents all the unconscious characteristics of a subjugated group: the subordination to a socius as a fixed support revolutionary group can already have reassumed the form of a subjugated group, yet be determined under certain conditions to continue to of group to the other. Subject-groups are continually deriving from subjugated groups through a rupture of the latter: they mobilize desire continually closing up again, remodeling themselves in the image of subjugated groups: re-establishing interior limits, reforming a great break that the a flow-schiz , as a subject-group, through a break with the subjugated group from which he excludes himself or is excluded: Artaud-the-schizo re-forms group Oedipuses, with all the lethal characteristics of the subjugated groups. What is more, antipsychiatry has sought the secret of by this body as well as possessing it; to engineer subjugated groups for which one becomes so many cogs and parts summarize all the preceding determinations: the one is defined by subjugated groups, the other by subject-groups. It is true that we them, and makes scientists and science into an agency perfectly subjugated to the formation of sovereignty (for example, the way in reterritoriality, a specific body on the full body of capital. Subjugated groups are continually deriving from revolutionary subject-groups. One more axiom recodings and the reterritorializations. Subject-groups in their turn derive from subjugated groups by way of ruptures in the latter. Capitalism is and overturns the socius, revealing its other side? In the subjugated groups, desire is still defined by an order of causes	p 64 p 102 p 102 p 103 p 103 p 103 p 135 p 135 p 196 p 280 p 303 p 320 p 348 p 348 p 349 p 349 p 349 p 349 p 349 p 359 p 365 p 367 p 371 p 375 p 376 p 377
SUBJUGATES 2	
a given form of power and gregariousness, or whether it subjugates the large aggregate to the functional multiplicities that it itself socius can endure the reversal of power such that desiring-production subjugates social production and yet does not destroy it, since it	p 348 p 380
SUBJUGATION 7	
groups are perpetually shifting, a subject-group always being threatened with subjugation, a subjugated group capable in certain cases of being forced antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even any masters, but only slaves opposes real coefficients of transversality to the symbolic determinations of subjugation, coefficients without a hierarchy or a group superego. What complicates constitute on a large scale. There is a speed of subjugation that is opposed to the coefficients of transversality. And what unconscious investments? The surrealist group, for example, with its fantastic subjugation, its narcissism, and its superego? (It can happen that one socius of an already fascisizing libidinal investment. As machines of subjugation, the social machines give rise to incomparable loves, which are and a molar, gregarious aggregate has formed, whose mode of subjugation has no equal. We have seen on what foundations this	p 64 p 254 p 349 p 349 p 349 p 364 p 372
SUBLIMATED 5	
be explained: it must be granted either that sexuality is sublimated or neutralized in and through social (and metaphysical) relations, in to say that the latter furnishes a material to be sublimated, for want of another use. Anality does not represent a it maintains that the libido must be desexualized or even sublimated in order to proceed to the social investments, and inversely as such except on condition that it be desexualized and sublimated. If he holds so closely to this hypothesis, it is as Freud believed, the libido that must be desexualized and sublimated in order to invest society and its flows; on the	p 46 p 143 p 293 p 352 p 353
SUBLIMATES 1	
manner detaches it, it is the anus that removes and sublimates the penis in a kind of Aufhebung that will constitute	p 143
SUBLIMATION 15	
and that libido has no need of any mediation or sublimation, any psychic operation, any transformation, in order to invade and perverse, or normal solutions, that is to say solutions of sublimation). In any case the great man is already great because stage, the more psychic repression and its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of civilization, at the two poles of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one regressive, where the work hashes the weak, the aphasiacs, the illiterate. At least spare us sublimation. Every writer is a sellout. The only literature is that in a kind of Aufhebung that will constitute the phallus. Sublimation is profoundly linked to anality, but this is not to its removal from the field, conditions that do not presuppose sublimation; since on the contrary sublimation results from them. It is conditions that do not presuppose sublimation; since on the contrary sublimation results from them. It is not the anal that presents them. It is not the anal that presents itself for sublimation, it is sublimation in its entirety that is anal; moreover not the anal that presents itself for sublimation, it is sublimation in its entirety that is anal; moreover, the simplest critique its entirety that is anal; moreover, the simplest critique of sublimation is the fact that it does not by any means and that this is achieved through castration, latency, desexualization, and sublimation. But what is castration if not still Oedipus, to the the elimination of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and infinite resignation to, bad within the limits of an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose a familialist and in terms of the father-mother representations, by fixation, regression, assumption, sublimation—and all of that according to what rule? The law	p 29 p 102 p 117 p 133 p 134 p 143 p 143 p 143 p 143 p 143 p 143 p 143 p 311 p 311 p 350 p 351
SUBLIMATIONS 1	
of this energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology indeed seems extremely arbitrary. Considering the two ways	p 291
SUBLIME 5	
Man and World placed beside one another, separated by the sublime presumption of the little word and. Coextensiveness is another matter of becoming mad. He experiences and lives himself as the sublime sickness that will no longer affect him. Here, what is art, since the work itself constitutes a successful psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical warning resounds: a of death wants very much to .leave us with—a sublime resignation. As Reich says, when psychoanalysis began to speak of the air of the times: they play at Oedipus, a sublime alibi. But behind all this, there is an economic situation	p 107 p 131 p 134 p 332 p 356
SUBMERGE 1	
capitalism. Decoded flows strike the despotic State with latency; they submerge the tyrant, but they also cause him to return in	p 222

SUBMERGING	1	
the representative of the noncoded flows of desire capable of submerging everything. It is debt that articulates the alliances with the		p 185
SUBMICROSCOPIC	5	
microscopic scale, and the other side on which, on a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged		p 281
which they become subordinated; there, as desiring-machines apprehended in their submicroscopic singularities that subordinate the mass phenomena. That is why from		p 287
the same uses of syntheses. It is only at the submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements		p 288
energy—the orgone—generative of an electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in potential or		p 291
pole of the libido, as a molecular formation on the submicroscopic scale, and as an investment of the molar formations on		p 292
SUBMISSION	1	
These investments of an unconscious nature can ensure the general submission to a dominant class by making cuts (coupures) and segregations		p 104
SUBMIT	6	
To what end? Is it really necessary or desirable to submit to such repression? And what means are to be used		p 3
around which everything combines in order to force him to submit (social repression even before psychoanalysis)? The schizophrenic egg is like		p 91
because of the oedipalization to which he is made to submit—the most somber organization—and which he can no longer		p 123
a man-animal; the residual conjunction that causes the residue to submit to a long voyage before burying or immersing it. If		p 181
all the hatred it contains for those who do not submit to the molar machine: the entire libido is at stake		p 364
science form decoded and deterritorialized flows that do not merely submit to the corresponding axiomatic, but cause some of their currents		p 375
SUBMITS	1	
permitted until the age when the young man in turn submits to the principle of pairing that regulates the social production		p 72
SUBORDINATE	13	
though the father and mother have their roles there as subordinate agents of transmission or execution. When the notion of group		p 62
them, and maintains the merchant and the blacksmith in a subordinate position, so that the flows of exchange and the flows		p 153
system that is not aligned on the voice and not subordinate to it, but connected to it, co-ordinated in an organization		p 188
same time, subordinates itself to the voice in order to subordinate the voice and supplant it. Then there occurs a crushing		p 205
the more developed concrete preserves the same category as a subordinate relation. The State was first this abstract unity that integrated		p 221
of immanence, the apparent objective movement where the lower or subordinate form is no less necessary than the other (it is		p 229
effect of making the State more and more immanent and subordinate to the actual field of forces; but precisely because the		p 252
according as the one bears upon the molar structures that subordinate the molecules, and the other on the contrary bears upon		p 280
other on the contrary bears upon the molecular multiplicities that subordinate the structured crowd phenomena. One is a subjugated group		p 280
investment		
the living, which every machine presupposes insofar as it is subordinate to organic continuance, and insofar as it extends the latter's		p 284
subordinated; there, as desiring-machines apprehended in their submicroscopic singularities that subordinate the mass phenomena. That is		p 287
why from the start we		
are subordinated to the large aggregates, or on the contrary subordinate them to themselves. At one of the poles the large		p 341
libido, to the extent that the new socius continues to subordinate the entire production of desire in the name of the		p 376
SUBORDINATED	12	
of desire—work and investment—keep their importance, but are subordinated to the forms of an expressive unconscious and no longer		p 55
dimensions, has aligned itself on the voice and has become subordinated to the voice, enabling it to extract from the voice		p 202
abstract unity that integrated subaggregates functioning separately; it is now subordinated to a field of forces whose flows it co-ordinates and		p 221
reigning over separate subaggregates to become a relation that is subordinated to a field of forces operating as a concrete physical		p 221
the signified-signifier relationship, where the signified finds itself by nature subordinated to the signifier; figures defined as effects of the		p 242
signifier		
of powers. For if one of the flows finds itself subordinated and enslaved to the other, the reason is precisely that		p 249
the form of human matter or material that finds itself subordinated to the autonomous social form of economic reproduction, and that		p 263
machines apprehended in their mass phenomenon, to which they become subordinated; there, as desiring-machines apprehended in their		p 287
submicroscopic singularities that subordinate		
of production, which subjugate all possible representations rather than being subordinated to them. Just as Ricardo founds political or social		p 299
economy		
two directions of subordination, according as the molecular phenomena are subordinated to the large aggregates, or on the contrary		p 341
subordinate them		
or reviving the old full body as a residual and subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat		p 347
Byzantine code where even the colors and the lines are subordinated to a signifier that determines their hierarchy as a vertical		p 369
SUBORDINATES	8	
of the State inaugurates the great movement of deterritorialization that subordinates all the primitive filiations to the despotic machine (the		p 197
agrarian		
the duty of an interminable service to the State that subordinates all the primitive alliances to itself (the problem of debts		p 197
movement of graphism that, at one and the same time, subordinates itself to the voice in order to subordinate the voice		p 205
long ago, was inscribed flush with the body—body representation subordinates itself to word representation: sister and mother are the voice's		p 209
a form of power or a formation of sovereignty that subordinates desiring-production under new conditions. But even though the unconscious		p 347
libido		
without organs as the limit of the socius that desiring-production subordinates in its turn, under the condition of an overthrown power		p 347
it causes desire to penetrate into the social field, and subordinates the socius or the form of power to desiring-production; productive		p 348
two opposite poles of unconscious libidinal investment, one of which subordinates desiring-production to the formation of sovereignty and to		p 376
the gregarious		
SUBORDINATING	6	
voice that begins to depend on graphism. It is by subordinating itself to the voice that writing supplants it. Jacques Derrida		p 202
voice by depending on it in various ways and by subordinating itself to the voice. The primitive territorial sign is self-validating		p 203
artificial, but it becomes concrete, it tends to concretization while subordinating itself to the dominant forces. The existence of an analogous		p 221
come about between compounds without chemical affinity, and thereby eventually subordinating any reaction to the intervention of compounds		p 288
that are chemically		
break that the flows will not pass through or overcome, subordinating the desiring-machines to the repressive aggregate that they constitute on		p 349
a neurotic's feeling. In fact, the paranoiac investment consists in subordinating molecular desiring-production to the molar aggregate it forms		p 364
on one		
SUBORDINATION	22	
or the other, who necessarily experiences as a lack his subordination to the tyrannical complete object. This is perhaps no longer		p 60

represent a premium for the ego, in exchange for its subordination to the process of generation; on the contrary, generation is a desire of a desire. It knows nothing of linear subordination and its reciprocity: neither pictogram nor ideogram, it is rhythm plane has changed, that it has become a plane of subordination and no longer one of connotation. And here, in the depend, and in relation to which it becomes linearized. The subordination of graphism to the voice induces a fictitious voice from certain regions of Senegal, Islam superimposes a plane of subordination on the old plane of coimotation of animist values: The jumps outside their chains and imposes—superimposes—a plane of subordination on their plane of immanent connotation? The signifier is the	p 108 p 203 p 205 p 205 p 206 p 206
representation insofar as it initiates the overcoding. The system of subordination or signification has replaced the system of connotation. To the	p 209
System of simulation is the other name for signification and subordination. And what is simulated and therefore produced, through the incest and eye, here disappears in the new relationship of barbarian subordination. How could designation subsist when the sign has ceased to flows it co-ordinates and whose autonomous relations of domination and subordination it expresses. It is no longer content to overcode maintained	p 210 p 214 p 221
a signifier. The arbitrary nature of the thing designated, the subordination of the signified, the transcendence of the despotic signifier, and reciprocal precondition between expression and content for the relationship of subordination between signifier and signified. Because there no longer occurs a	p 240 p 242
laws of large numbers, in either or both senses of subordination, in one sense and the other of subordination. Desiring-machines in senses of subordination, in one sense and the other of subordination. Desiring-machines in one sense, but organic, technical, or social machines	p 287 p 287
Freud: the independence of sexuality with regard to reproduction, the subordination of progressive or regressive reproduction to sexuality as a cycle	p 291
disjunction, which varies only according to the two directions of subordination, according as the molecular phenomena are subordinated to the large	p 341
turn, under the condition of an overthrown power, an overthrown subordination. The preconscious revolution refers to a new regime of social presents all the unconscious characteristics of a subjugated group: the subordination to a socius as a fixed support that attributes to of power or selective sovereignty; the other by the inverse subordination and the overthrow of power. The one by these molar action could not be accomplished without overthrowing power, without reversing subordination, without returning production itself to desire: for it is only	p 347 p 348 p 366 p 367
results from it, while the other brings about the inverse subordination, overthrows the established power, and subjects the gregarious aggregate to	p 376
SUBORDINATION-DISJUNCTION 1	
corresponding to the coding of the flows; the system of subordination-disjunction in the barbarian despotic machine, corresponding to overcoding; the system	p 262
SUBORDINATIONS 1	
an empty locus, performing the necessary foldings, levelings (rabattements), and subordinations—a transcendence whence issues throughout the system the inarticulate material	p 207
SUBREPRESENTATIVE 1	
such is the composition of the analytic field. And this subrepresentative field will continue to survive and work, even through Oedipus	p 300
SUBSCRIBE 1	
Both groups hold at least one thing in common; they subscribe to the same puerile and reactionary conception of schizophrenia, and	p 134
SUBSEQUENT 3	
not even one that has been lost), or to a subsequent totality that may not yet have come about? It is a consumption of intensive quantities, that form the material for subsequent hallucinations and deliriums. The intensive emotion, the affect, is both	p 42 p 84
unity). It assumes its immanent concrete existence only in the subsequent forms that cause it to return under other guises and	p 220
SUBSEQUENTLY 3	
forms and the specific higher states whose integrity it will subsequently establish. Such is the history of Oedipus: the parental figures assumed to be the case from the beginning, but is subsequently forgotten-repressed, though still subject to a later rediscovery in relation individuality, in a generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say on the other hand—when the	p 91 p 101 p 287
SUBSIST 14	
does not even allow the possibility of a question to subsist concerning an alien being, a being placed above man and a society permits an infantile stage of sexual promiscuity to subsist, where everything is permitted until the age when the young prohibition that proscribes them as partners; or else the names subsist, and designate nothing more than prepersonal intensive states that could	p 58 p 72 p 161
alliances and extended filiations, but merely their determining character. They subsist, more or less modified, more or less harnessed by the the specific character of Asiatic production: the autochthonous rural communities subsist, and continue to produce, inscribe, and consume; in effect, they	p 196 p 196
State's sole concern. The wheels of the territorial lineage machine subsist, but are no longer anything more than the working parts by and in the inscription of the State. The blocks subsist, but have become encasted and embedded bricks, having only a inscription of the State allows the old territorial inscriptions to subsist, as bricks on the new surface. And finally, from this in the new relationship of barbarian subordination. How could designation subsist when the sign has ceased to be a position of that refers designations to the arbitrary (or that lets them subsist in the form of bricks held over from the old doesn't allow any part of the codes and overcodes to subsist. However, what it doesn't allow to subsist it rediscovers through and overcodes to subsist. However, what it doesn't allow to subsist it rediscovers through its own original means; it reterritorializes where inasmuch as it includes the reterritorializations that permit it to subsist only as the state of a particular flow, a flow permits either their imaginary identity or their structural unity to subsist. (These instances still belong to the order of interpretation, that	p 196 p 196 p 198 p 214 p 214 p 261 p 261 p 320 p 323
SUBSISTING 2	
simply signifies that one is witnessing a breakdown of the subsisting codes and territorialities for the benefit of a machine of than the class taken in its theoretical determination. Whence the subsisting contradictions within the dominant class, i.e., the class pure	p 228 p 344
SUBSISTS 4	
in agreement with Jung. In a certain way this agreement subsists after their break. If the unconscious is thought to express to say that the magic triangle is completely crushed: it subsists as a base and as a brick, insofar as the is necessarily introduced in the capitalist State, and the market subsists in the socialist State, if only as a monopolistic market tends to make of it a latent instinct, there nonetheless subsists a model in the overcoding law, and an experience for	p 57 p 205 p 256 p 337
SUBSTANCE 13	
as such, it is not only the fluid and petrified substance of money, for it will give to the sterility of is a member ... Being, according to him, of the same substance and generation as his mother, he likens himself to a Nommo are attached. It is because the placenta, as a substance common to the mother and the child, a common part and effect, but are both products derived from this same substance, in relation to which the son is his mother's twin is employed to repress incest as it is desired (the substance of the intense earth). The intensive germinal flow is the	p 10 p 158 p 158 p 158 p 162

as such, capital. ... Value ... suddenly presents itself as an independent substance, endowed with a motion of its own, in which money is privileged in this language, which remains indifferent to its substance or its support, inasmuch as the latter is an amorphous such a flow that is indeterminate as such. But a substance is said to be formed when a flow enters into elements of the signifier determined in relation to a phonic substance on which writing even confers a secret privilege. We believe field it sets in motion its flows of form and substance, content and expression. Because it substitutes the relationship of reciprocal double game of the voice-graphism domination; that causes form and substance, content and expression to flow according to the flows of the workers (so that the State restrictions on the substance or the content of private property do not at all matter as intensity=0. The body without organs is the immanent substance, in the most Spinozist sense of the word; and the	p 227 p 240 p 240 p 242 p 242 p 242 p 303 p 327
SUBSTANCES 4	
that on the one hand, all kinds of other variable substances had the same action as the envisaged organizing stimulus, and inductors is a matter of indifference. Many different kinds of substances and materials, when killed, boiled, and pulverized, have the same that wherever it is, it causes flows to move and substances to be intersected (I am careful not to speak of the earth, the despot, and capital. Full bodies or clothed substances, which are distinguished from the full body without organs or	p 91 p 91 p 111 p 343
SUBSTANTIALITY 1	
embodiments of the family process, which has the illusion of substantiality but which is none other than the alienated form of	p 95
SUBSTANTIVE 1	
It is only the category of multiplicity, used as a substantive and going beyond both the One and the many, beyond	p 42
SUBSTITUTE 14	
one who does the beating must be the father (father substitute). On the other hand it is necessary for the variations like the last of the Hegelian philosophers. He does not substitute syntheses of contradictory elements for disjunctive syntheses; rather, for the who wants and understands only daddy and mommy, we must substitute a malevolent, an openly malevolent activity: your Oedipus is a defeat the forces of desire, lead them to resignation, and substitute everywhere reactions of the daddy-mommy type for what is essentially this is that incest with the sister is not a substitute for incest with the mother, but on the contrary the is blocked is the relationship with the aunt as a substitute for the mother, in the form of a make-believe parent through is the relationship with the aunt's daughter as a substitute for the aunt, as the first possible or permitted incest mother are very different things. The sister is not a substitute for the mother: the one belongs to the connective category seduction of the child by the adult, in order to substitute the individual fantasy that makes the real parents into so abstract figures, the schizzes-flows that it harbors and conceals. To substitute, for the private subject of castration, split into a subject his passive attitude and in [subjecting] himself to a father substitute ? We are all the more extricated from Oedipus as we Oedipus, and under the neutral and benevolent eye of the substitute, we have learned the song of castration, the lack-of-being-that-is-life; yes Thus in The Wolf Man, the peasant girl as a substitute for the sister, having the same name as she, or or the girl on hands and knees, working, as a substitute for the mother surprised in the coitus scene; and in	p 59 p 76 p 112 p 122 p 159 p 163 p 163 p 200 p 270 p 271 p 312 p 312 p 354 p 354
SUBSTITUTED 6	
beneath a new brand of idealism: a classical theater was substituted for the unconscious as a factory; representation was substituted for was substituted for the unconscious as a factory; representation was substituted for the units of production of the unconscious; and an of nothing but expressing itself—in myth, tragedy, dreams—was substituted for the productive unconscious. Every time that the problem of this order of thought if we concluded that the schizophrenic substituted vague syntheses of identification of contradictory elements for disjunctions, like drives. In this way the family / drives relationship is substituted for the relationship between the two orders of production, in the family code. By that very fact, one has already substituted a familial causation or expression for social production, and finds	p 24 p 24 p 24 p 76 p 119 p 361
SUBSTITUTES 17	
measures the unconscious against myth, and that from the start substitutes mere expressive forms for the productive formations. The basic question the beaten children must in a way be the ego (substitutes for the subject himself) and the one who does the the exclusive and restrictive use of the disjunctive synthesis, he substitutes an affirmative use. He is and remains in disjunction: he of the father, and are the races, cultures, and continents substitutes for daddy-mommy, dependent on the Oedipal genealogy? Is history's signifier the collective agents will be interpreted as derivatives of, or substitutes for, parental figures, in a system of equivalence that rediscovers end-in-itself, other times it continues on in the void and substitutes a horrible exasperation for its fulfillment. Each of these forms formula, it subdivides not the people but the territory, and substitutes a geographic organization for the organization of gens. Yet even pseudo territoriality is the product of an effective deterritorialization that substitutes abstract signs for the signs of the earth, and that flows of form and substance, content and expression. Because it substitutes the relationship of reciprocal precondition between expression and content for limit of every society; it effects relative breaks, because it substitutes for the codes an extremely rigorous axiomatic that maintains the the second pole in the very movement of capitalism, which substitutes the infinite subjective representation for the large determinate objective representations of dream and fantasy—are the representative series that psychoanalysis substitutes for the line of production: social and desiring-production. A theater case for the person who has no interest, and who substitutes the force of a strange love for this counterinvestment. Flows as a veritable drift of the social field, where one substitutes persons of a higher or lower rank for the parents of his crime.) Must these be understood as compromises and substitutes for incest? (Thus in The Wolf Man, the peasant girl persons who constitute the minimum familial constellation, or on their substitutes—father, mother, child. One does not stop there, since these investment of the parents, of their internalized representatives and their substitutes: not in order to attain the whole of a family	p 57 p 59 p 76 p 89 p 101 p 136 p 145 p 196 p 242 p 246 p 304 p 305 p 346 p 353 p 354 p 358 p 365
SUBSTITUTING 7	
will apply to the whole of the social field. By substituting money for the very notion of a code, it has but offers a displaced apparent image of the repressed, by substituting a familial recording for the recording of desire. Desiring-production taken machine that is constructed on the basis of decoded flows, substituting for intrinsic codes an axiomatic of abstract quantities in the mobilizes flows that are effectively decoded, but does so by substituting for the codes a quantifying axiomatic (une axiomatique comptable) that or that it push back or displace this limit, by substituting for it its own immanent relative limits, which it continually yet once more the old attempts at liquidating Freudianism, by substituting for the libido a vague cosmic energy capable of all capitalism is constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits for it that it can reproduce on	p 33 p 121 p 139 p 176 p 246 p 291 p 362
SUBSTITUTION 2	
monetary economy. But the logical order is the following: the substitution of abstract quantity for the coded flows; the resulting collective alignment on the voice, at the same time as a substitution for the voice (supplementarity), and phonetism is never all-powerful, but	p 143 p 203
SUBSTITUTIONS 2	
partners. One can commit incest only after a series of substitutions that always moves us away from it, that is to are dependents of Oedipus, even in their reversals and their substitutions. The very form of these images, their configurations, and the	p 160 p 366
SUBSTRATE 2	
indifferent nature of the chemical signals, the indifference to the substrate, and the indirect character of the interactions. Such formulas as	p 288

be understood positively in terms of force (puissance). Between the substrate of an allosteric enzyme and the ligands prompting or inhibiting	p 288
SUBSUME 1	
make it serve the ends of the State, and to subsume it under the higher superimposed unity of a Law that	p 212
SUBSUMED 2	
be plugged by Oedipus; partial objects that let themselves be subsumed under the category of a complete object, even if absent of the new alliance, and all the extended filiations are subsumed by direct filiation. Incest or the royal trinity is therefore	p 67 p 209
SUBTERRANEAN 4	
refer to forces a bit more powerful, a bit more subterranean than psychoanalysis, than the family, than ideology, even joined together is an oscillation between the reactionary paranoiac overcharges and the subterranean, schizophrenic, and revolutionary charges. Moreover, one no longer quite knows	p 122 p 260
the center of the world. Much more underhanded than the subterranean reign of the fetishes of the earth, or the celestial possible. Of course the schiz has been prepared by a subterranean labor of causes, aims, and interests working together; of course	p 265 p 378
SUBTLE 2	
paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary	p 105
idea of revenge, but is alone capable of grasping the subtle relationship between the sign engraved in the body and the	p 189
SUBVERSION 1	
or as the psychic exchanges on the contrary promote a subversion of the law: Anachronistic, relative to the institutional level of	p 63
SUBVERSIONS 1	
is the cause, the ultimate cause of both the psychotic subversions that shatter Oedipus or overwhelm it, and of the neurotic	p 127
SUBVERTING 1	
just schizophrenized even neurosis, injecting a schizophrenic flow capable of subverting the field of psychoanalysis. The object (small o) erupts at	p 83
SUCCEED 7	
Perhaps it's by trying to be Worm that I'll finally succeed in being Mahood.... Then all I'll have to do is	p 85
not sufficiently formulated the concept of desiring-production, he did not succeed in determining the insertion of desire into the economic infrastructure	p 118
latency is a State affair. But then latency must not succeed the Oedipus complex, marking the complex's repression or even its	p 216
bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing it, pursuing directions of an entirely different nature	p 278
unbearable economic dependence. And the woman and the children who succeed in assuming do so only by detours and determinations completely	p 357
would never find docile and resigned subjects, and would not succeed in choking off the flows' lines of escape. We don't	p 361
structural foreclosure, and the name of the father do not succeed in taking on him. (Here again, in these modern resources	p 363
SUCCEEDED 7	
a real existence. It is never remembered, it has never succeeded in becoming conscious. It is a construction of analysis, but	p 59
neither personal nor biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal desires are not at all repressed, nor	p 115
the connection between the hunters and the living animals is succeeded in the encampment by a disjunction between the dead animals	p 148
it is a mystification of the unconscious that has only succeeded with us by assembling the parts and wheels of its	p 175
the system, and sees to it that the name is succeeded by another name, one dynasty by another, without changing the	p 215
States as a fragment of the Third World that has succeeded and has preserved its immense zones of underdevelopment.) And if	p 231
the most repressive prison—as long as one has not succeeded in rescuing sexuality from the category of secrets, even if	p 350
SUCCEEDING 2	
or may take the place, of a repulsion-machine: a miraculating-machine succeeding the paranoiac machine. But what is meant here by succeeding	p 11
succeeding the paranoiac machine. But what is meant here by succeeding? The two coexist, rather, and black humor does not attempt	p 11
SUCCEEDS 6	
borrow the term celibate machine to designate this machine that succeeds the paranoiac machine and the miraculating machine, forming a new	p 17
short circuits, distances and fragmentations, within a sum that never succeeds in bringing its various parts together so as to form	p 42
or on the contrary such a liquid one, that nothing succeeds in taking hold. It would be a mistake to see	p 65
we shall see elsewhere, there is always a pervert who succeeds the paranoiac or accompanies him—sometimes the same man in	p 148
society that is constructed for the subject, and that finally succeeds in what colonization was only able to outline: an effective	p 171
interminable psychoanalysis. It is a cause for self-congratulation when one succeeds in transforming a schizo into a paranoiac or a neurotic	p 361
SUCCESS 3	
centers of collarbones, was deprived of any possibility of individual success at the moment they were engaged in laborious studies in the Genealogy, the second essay, is an attempt—and a success without equal—at interpreting primitive economy in terms of debt	p 124 p 190
to the psychoanalytic operation that supposedly answers for its own success—the couch as an axiomatized earth, the axiomatic of the	p 329
SUCCESSFUL 6	
internalizes the limit. Rather a society of neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable	p 102
the work of art, since the work itself constitutes a successful psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical	p 134
the purpose of defense and reaction, and the results of successful counteractions. It has often been remarked that the State commences	p 196
an axiomatized earth, the axiomatic of the cure as a successful castration! But by recoding or axiomatizing the flows of desire	p 329
psychoanalyst, on which to sharpen the sacred blade of a successful castration. Yet what was the other direction, glimpsed for a	p 354
integrity of the ego, the whole works being blessed by successful castration in a sacred triangular form—the same tendency in	p 359
SUCCESSFULLY 1	
never individual: it is group fantasy—as institutional analysis has successfully demonstrated. And if there is such a thing as two	p 30
SUCCESSION 9	
it passes. Thus the circles traced by Beckett's Unnamable: a succession of irregular loops, now sharp and short as in the	p 20
to Nietzsche does not inaugurate a more or less regular succession of landscapes or still lifes, extending over a period of	p 21
primary repression and the return of the repressed, in the succession of the states of paranoiac machines, miraculating machines, and celibate	p 38
No chain is homogeneous; all of them resemble, rather, a succession of characters from different alphabets in which an ideogram, a	p 39

other discontinuous and somatic, it alone being subjected to a succession of generations. (T. D. Lysenko employed a naturally Dogon tone what is called the evolution of a thing is a succession of more or less profound, more or less mutually independent its narrative, retracing the avatars of sovereignty down through the succession of generations to the moment when a supremacy, this time the capitalist machine's time is diachronic. The capitalists appear in succession in a series that institutes a kind of creativity of from the standpoint of the machine itself, there is no succession that ensures the strict coexistence of the chains and the	p 158 p 196 p 219 p 223 p 327
SUCCESSIVE 2	
a connective fashion, from the perimeter to the center, in successive layers or segments. But the explanations that he provides for blocks of debts according to the lateral alliances and the successive generations, but above all the relationship of the statistical formations	p 15 p 187
SUCCESSIVELY 1	
can also proceed only with great patience, great care, by successively undoing the representative territorialities and reterritorializations through which a subject	p 318
SUCCESSOR 1	
maternal grandfather. But the latter was a great chief; his successor, the real chief, had had to relinquish the throne for	p 167
SUCH 270	
or a photosynthesis-machine, or at least slip his body into such machines as one part among the others. Lenz has projected nature, but as a process of production. There is no such thing as either man or nature now, only a process end? Is it really necessary or desirable to submit to such repression? And what means are to be used to accomplish truth that resides in delirium—is that there is no such thing as relatively independent spheres or circuits: production is immediately are a striking confirmation of this principle, since by taking such an approach they deny that there is any such thing taking such an approach they deny that there is any such thing as a specific, identifiable schizophrenic entity. Or to take machines run so badly, their component pieces fall apart to such a point that they will return to nothingness and thus establish a parallel between desiring-production and social production. We intend such a parallel to be regarded as merely phenomenological: we are	p 2 p 2 p 3 p 4 p 6 p 6 p 8 p 10
the capitalist, or rather of the capitalist being. But as such, it is not only the fluid and petrified substance of appear to be due to capital, rather than labour as such, and seem to issue from the womb of capital itself they are attached to the body without organs must be such that all the disjunctive syntheses between the two amount to and mold it into a specifically ternary and triangular schema such as Oedipus. The full body without organs is produced as that is to say it intervenes within the process as such for the sale purpose of rejecting any attempt to impose produced by parents, when by its very nature it is such eloquent witness of its own self-production, of its own engendering of the repressed. There are a number of proofs that such a reconciliation does or can exist. With no further details of my body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the like. This occurs only it once again, only to retreat from it yet again: such is the nature of the violent oscillations that overwhelm an uttered by the poor or the dispossessed. On the contrary, such people know that they are close to grass, almost akin categorized as fantasy and nothing but fantasy. There is no such thing as the social production of reality on the one by desire within the organization that is the consequence of such production under various conditions that we must analyze. That is why do people still tolerate being humiliated and enslaved, to such a point, indeed, that they actually want humiliation and slavery as institutional analysis has successfully demonstrated. And if there is such a thing as two sorts of group fantasy, it is from the point of view of the failure of codes, such a parallelism is a much more precise formulation of the extract surplus value from them, the more its ancillary apparatuses, such as government bureaucracies and the forces of law and order is really an interruption or break, too. But it is such only in relationship to a third machine that ideally—that or blocks, their detachment and fragmentation, and above all what such a theory presupposes: the introduction of desire into neurology. The only in totalities that are peripheral. And if we discover such a totality alongside various separate parts, it is a whole partial objects. The unconscious is totally unaware of persons as such. Partial objects are not representations of parental figures or of these relations are intersubjective. They are relations of production as such, and agents of production and antiproduction. Ray Bradbury demonstrates this	p 10 p 11 p 12 p 15 p 15 p 15 p 17 p 17 p 20 p 27 p 28 p 29 p 29 p 30 p 34 p 35 p 36 p 40 p 42 p 46 p 47
relations constitute an afterword or a beyond. The role of such relations must be recognized in all psychopathological processes, and their to its inverse or negative form: a standard model Oedipus, such as Freud presents in The Ego and the Id, which in no way claim to be taking up an endeavor such as Malinowski's, showing that the figures vary according to the scene and its staging. And not even an avant-garde theater, such as existed in Freud's day (Wedekind), but the classical theater the consulting-room walls. Behind the walls or in the wings, such is the place the primal fantasy concedes to desiring-machines, when attempt to understand the delirium. Yet the more Freud states such scruples, the more he thrusts them aside and sweeps them retained, as though the libido did not bother itself with such things. Freud invokes only a sexual argument, which consists in three supposed phases of the girl's fantasy, the first is such that the father does not yet appear, while in the in both cases, but this is the famous nonexistent phase. Such is always the case with Freud. Something common to the exclusive use of the disjunctions: you are girl or boy! Such is the case with Oedipus and its resolution, different in Oedipus and its resolution, different in boys and in girls. Such is the case with castration, and its relationship to Oedipus communicates with one sex or the other in another subject. Such is the law of partial objects. Nothing is lacking, nothing oppositions between the two forces. Finally, the third factor—of such economic importance that it outweighs the dynamic and topical considerations	p 49 p 51 p 53 p 55 p 55 p 57 p 57 p 58 p 59 p 59 p 59 p 60 p 65
that is nonlocalizable. It would seem that certain subjects have such a viscous libido, or on the contrary such a liquid subjects have such a viscous libido, or on the contrary such a liquid one, that nothing succeeds in taking hold. It no longer belongs to any time, any milieu, any school. Such is the case in an illustrative passage, the first kiss etc. Here all guilt ceases, for it cannot cling to such flowers as these. In contrast to the alternative of the women who suggest young men ... indeed, they can take, with such women, the same pleasure as with a man.... For in defined as global persons. The complexity and the foundations of such an operation appear more distinctly if we consider the mutual although new stases or relapses are produced at this level, such as new forms of incest and homosexuality, it is certain complete object in the depressive phase.) It is clear that such a totality-unity is posited only in terms of a certain imposing an exclusive direction on the disjunction of the sexes. Such is the case in Freud: for Oedipus, for castration, for of criteria), he therefore denounced the transcendent use of syntheses such as appeared in metaphysics. In like fashion we are compelled Mitscherlich that the British Royal Family, after all, is not such a bad thing. It is therefore understood that we leave the revolutionary machinery. What is more, the objective conditions for such a practice appear to be already present. Everything takes place to others, and the whole movement starts all over again. Such is the Oedipal disjunction, the swing of the pendulum, the can be clearly seen in physics, where proper names designate such effects within fields of potentials: the Joule effect, the Seebeck that reality has ceased to be a principle. According to such a principle, the reality of the real was posed as simple univocal events could be extricated from this extreme polyvocality: such is the histrionism of the schizophrenic, according to Klossowski's formula	p 65 p 65 p 69 p 69 p 70 p 70 p 71 p 72 p 72 p 75 p 80 p 82 p 82 p 86 p 87 p 87
my mother and my sister; to see myself related to such German rabble is, as it were, a blasphemy with respect triangulated into Oedipus; everything is reduced to the father, in such a way as to reveal in the crudest fashion the ruthlessly, flinging us from one pole to the other, in such a way that what is foreclosed in the Symbolic must the specific higher states whose integrity it will subsequently establish. Such is the history of Oedipus: the parental figures are in parents, nor even the parents as the child imagines them. Such is also the case, and all the more so, for to prematuration? Worse yet: it is clear that by invoking such an a priori one does not by any means abandon been eliminated, rendered null, and foreclosed. We can understand how such a concept as foreclosure operates within this extensive framework of	p 89 p 89 p 90 p 91 p 92 p 92 p 94
in the machines of desire. It seems to us that such a viewpoint is present even in Cooper. (In this respect of interpreting it in an unconscious system of production as such (analytical economy). The great argument of familialism is: at least its political formations, and so on, can be desired as such, in whole or in part, independently of the interests of am of the superior race. The revolutionary unconscious investment is such that desire, still in its own mode, cuts across the indifference, so true is it that to affirm or deny such a being amounts to the same thing, or to live a falsified apparent image that is meant to trap desire. Such is the nature of Oedipus—the sham image. Repression does	p 95 p 99 p 104 p 105 p 108 p 115

themselves desired. It is quite troublesome to have to say such rudimentary things: desire does not threaten a society because it drives into social production. Consequently, revolutionary investment seemed to him such that the desire moving within it simply coincided with an real independence cannot be concluded from this. Psychic repression is such that social repression becomes desired; it induces a consequent desire p 116
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the whole of psychoanalysis goes astray. And the interest of such an operation, from the point of view of social production shallow stream. Although we can see social production's interest in such an operation, it is less clear what makes this operation of acting on, of inscribing the recording surface of desire. Such an agent exists: the family. It belongs essentially to the desire; but this experience is not related to them as such. Yet this is precisely where the operation arises. Under the not enter into the new use of synthesis that imposes such a profound change on them without causing the whole triangle overwhelm it, and of the neurotic reverberations that constitute it. Such a principle takes on its full meaning if it is investment constituting their activity. Undecidable, virtual, reactive or reactionary (reactionnel), such is Oedipus. It is only a reactionary formation, a formation p 120
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They have their specters. They must reinvent each gesture. But such a man produces himself as a free man, irresponsible, solitary of desire that flee, slip away, and take us where? Such is neurosis, the displacement of the limit, in order to shows that the demonic—ordinarily repressed—erupts by means of such a state, or gives rise to such states, which endlessly by means of such a state, or gives rise to such states, which endlessly run the risk of making it topple p 131
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I am a powerful nature, a nature incensed and aggressive! Such are the two characteristics of the hunter, the great paranoiac opens as the prestations become wider and more complex. But such a conception is in contradiction with the primitive cold economy or market, and without exchange commodity relations. The mainspring of such an economy is a veritable surplus value of code: each It is true that there are several ways to interpret such disharmonies: ideally, by the gap between the real institution and the length of each segment—or even its existence as such—is determined only by its opposition to other segments in the greatest danger would be yet another dispersion, a scission such that all the possibilities of coding would be suppressed: decoded suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such is the nightmare that the primitive social machine exorcises with p 155
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they react in turn on the form of these disjunctions. Such is alliance, the second characteristic of inscription: alliance imposes on itself as a ready-made whole from which the mother as such is strangely excluded, although, depending on the circumstances, she can and as forming a part of his own person, in such a way that he identified himself with the one who the child, a common part of their bodies, makes it such that these bodies are not like cause and effect, but in relation to which the son is his mother's twin: such is indeed the axis of the Dogon myth related by one sees myth and science saying the same thing from such a great distance: the Dogon narrative develops a mythical Weismannism mixing of generations was not in the least feared as such, and that the incest prohibition could not be explained in not exist prior to the prohibitions that constitute them as such. Mother and sister do not exist prior to their prohibition being either: she who is discernible as a possible spouse. Such is the meaning of preferential marriage: the first incest that of the desire or the nostalgia for a world where such relations would be possible or would meet with indifference, or the prohibition proved that the thing was first desired as such; another that makes the limit a structural function, as though Incest refers to a this-side-of that cannot be represented as such in the complex, since the complex is an element derived of what is codable or noncodable. The germinal flow is such that it amounts to the same to say that everything disjunctive syntheses, and a conjugal use of the connective syntheses. Such is indeed the meaning of the incest prohibition conceived as will move and flow following the relations of alliance, in such a way that the systematic coding of the flows will machine. However, as Nietzsche says with regard to bad conscience, such a plant does not grow on that kind of terrain schizoanalysis in action. Victor Turner gives a remarkable example of such a cure among the Ndembu. The example is the more struggles between individuals and factions are brought to light, in such a way that they can be treated by traditional ritual by interests, but—more profoundly—its unconscious investments by desire, such as they pass by way of the sick person's marriages sexuality itself, through the women and the marriages, was just such an investment of desire; the parents played the role of the exception of those who occupy the key positions in such a system, namely the colonizers, who, during this same period the oral, the written, or even the capitalist civilizations were such breaks with which the nature of social repression (repression), and at the same time as the supposed Oedipal representation. But such is not the case: most ethnologists have clearly noted the as sexual repression is directed at something other than incest—such is the long history of our society. But the repressed in relation to each other. But inversely, the invocation of such a transcendent symbolism does not rescue the structuralists from the production from assuming an autonomy that would destroy their codes. Such is the real limit . When such societies are confronted with would destroy their codes. Such is the real limit . When such societies are confronted with this real limit, repressed from within indeed a limit or a displaced represented, but precisely in such a way that each member of the group is always se rabattre sur) family determinations. It will be objected that such a principle is perhaps valid for the adult, but surely himself before a flow of hair, with the breaks in such a flow, and with what passes from one state into of the unconscious, the elements of the microunconscious. But as such they never exist independently of the historical molar aggregates, of empty form, from which desire itself is absent and expelled? Such a form can serve to define a preconscious, but certainly or territorial representation: the couple voice-audition and hand-graphics. How does such a machine work? For it does work: the voice is the articulated voice, the graphic hand, and the appreciative eye. Such is the manner in which territorial representation organizes itself at inscription, of coding, of marking, has never been raised in such an incisive fashion. Man must constitute himself through the repression the voice of alliance and the body of filiation, to such a degree that it is necessary to re-establish the equilibrium the paranoiac: there is no longer any reason to forego such a statement, once one has freed oneself from the characteristic to be lent, A man must be allowed to choose Such times as are convenient. The despotic State, such as it to choose Such times as are convenient. The despotic State, such as it appears in the purest conditions of Asiatic production measure of Nietzsche's force to have stressed the importance of such a movement that begins with the founders of States, these land of betrothal. All the flows converge on a man such as this, all the alliances find themselves countersected by this A pause seems in order here while we ask how such a thing is possible. How is it that incest has caused by the graphism. Jean-Francois Lyotard has attempted to describe such a system in another context, where the word has only a sign is rather the thing or body designated as such, insofar as it reveals an unknown facet described on it the independence and the linearity of the deterritorialized signs. But such a field remains defined by a transcendence, even when one of masters, the other of slaves. Jean Nougayrol describes just such a situation: For the Sumerians, [a given sign] is water and hungry, and the smile of Cassius, who smiles in such a sort as if he mock'd himself. A long chronicle that of the signifier in its relationships with its signifieds: such is the regime of terror. What the law is supposed the subject that desires and the object of desire. Desire—such is the operation that consists in always stamping the mark exist under which the State can no longer function as such in the physical system. When the Christians took possession of consists in devising codes for flows that are decoded as such, and in keeping the merchants, according to Marx's formula, in relation of productive activity, but it does not appear as such and only becomes a true practical relation in the modern surplus value—value in process, money in process, and, as such, capital. ... Value ... suddenly presents itself as an independent substance, endowed p 227
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field particular to capitalism, and confers on the abstraction as such its effectively concrete value, its tendency to concretization. The abstraction for it; it is endlessly delayed by accidents and deviations. ... Such is the complex notion of a continuity within the absolute themselves encasted, coded, or overcoded in the precapitalist societies in such a way that they never achieve any independence (the blacksmith flows of code just as it has the others—to such a degree that the automatic machine has always increasingly internalized commercial and financial capital. This implies diachronic encounters and countersectings such as one already sees for example in the early part a television set—O despair. Of course the scientist as such has no revolutionary potential; he is the first integrated agent career a l'americaine, with abrupt mutations, just as we imagine such a career to be: Gregory Bateson begins by fleeing the is not more flexible, but wider and more englobing. In such a system no one escapes participation in the activity of desire strength while also desiring one's own impotence? How was such a social field able to be invested by desire? And The electric flow can be considered as the realization of such a flow that is indeterminate as such. But a substance the realization of such a flow that is indeterminate as such. But a substance is said to be formed when a

when a flow enters into a relationship with another flow, such that the first defines a content and the second, an
the axiomatic of the market. There are great differences between such a linguistics of flows and linguistics of the signifier. Saussurian
translating a code, it also means destroying the code as such, assigning it an archaic, folkloric, or residual function, which makes
does it keep its artists and even its scientists under such close surveillance—as though they risked unleashing flows that would
axiomatizes with one hand what it decodes with the other. Such is the way one must reinterpret the Marxist law of
flows with new interior limits. And it is impossible in such a regime to distinguish, even in two phases, between decoding
But in point of fact it is impossible to code such operations: in the first place, a code determines the respective
necessarily indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply a quantitative
siphoning off of portions of
of financing, and flows of means of payment or income. Such an extension merely signifies that capital has no industrial essence
the territorial field determined by primitive codes. Differential relations of such a nature as to be filled by surplus value; an
The capitalist State is the regulator of decoded flows as such, insofar as they are caught up in the axiomatic of
production and its market only by obtaining the abolition of such privileges. That the struggle against monopolistic privileges does not imply
tiny even, absurdly insignificant; it has a peculiar passion for such things that leaves the essential unchanged. The State is thus
decoding and decoded class. It is the only class as such, inasmuch as it leads the struggle against codes, and merges
master. Only as personified capital is the capitalist respectable. As such, he shares with the miser the passion for wealth as
financial, but political as well. Now the meaning of just such a conquest of the State apparatus has always been and
based on the social and economic axiomatic of capitalism as such. It is the very conjunction of the deterritorialized flows that
realized the immanence, it has rendered concrete the abstract as such and has naturalized the artificial, replacing the territorial codes and
worker as a function derived from labor capacity, etc., in such a way that the family finds itself countersected by the
in-depth elements of representation: the displaced represented has become, as such, the representation of desire. Hence it goes without
saying that
the earlier social formation, since the imaginary Oedipus results from such a becoming and not the inverse. It is not via
for social reform i believes it possible to say that such a case is rare, and that, moreover, its origins are
wondering which is first, the father or the child, because such a question can be raised only within the framework of
progression. (Even the psychoanalytic conception of repetition remains captive to such a movement.) (3) Finally, the point of view of the
an axiomatic, of a combinative apparatus (combinatoire) informing the flows. Such is also the case for the social field: its coding
agitated by backwashes, pulled in one direction or another, in such a way that the Oedipal bacillus takes or doesn't take
say that organisms are machines, but asserts that they contain such an abundance of parts that they must be compared to
mechanical interconnections? But there is the possibility of formation of such machines—in indefinitely superimposed relays, in working cycles
that mesh
to the substrate, and the indirect character of the interactions. Such formulas as these are negative only in appearance, and in
of the passage from the molecular to the molar demonstrate, such as this passage appears in the organic machines, but no
We admit that any comparison of sexuality with cosmic phenomena such as electrical storms, the blue color of the sky and
during the course of pathological regression. Unless the assumption of such a conception is still familialism—that is, an assumption holding
cells of the type couple, family, person, objects. And doubtless such a blockage is necessarily justified: the libido does not come
lack, an absence. It could be thought at first that such a hypothesis founds the omnipotence of a male homosexuality. Yet
because partial objects lack nothing and form free multiplicities as such; because the multiple breaks never cease producing flows, instead of
agents of antiproduction. Why was mythic and tragic representation accorded such a senseless privilege? Why were expressive forms and a
whole
apparatus of social and psychic repression resulting from these formations—such is the composition of the analytic field. And this
subrepresentative
the sciences of man; the discovery of the secret of such and such a code. Psychoanalysis must undo the codes so
of man; the discovery of the secret of such and such a code. Psychoanalysis must undo the codes so as to
complex has no Oedipus, just as narcissism has no Narcissus. Such is the ambivalence that traverses psychoanalysis, and that extends
beyond
the development of a lack of lack traversing the structure? Such is the structural operation: it distributes lack in the molar
The task undertaken by Lacan is to lead Oedipus to such a point. (Likewise, Elisabeth Roudinesco has clearly seen that, in
law, castration. It is not a matter of pious destructions, such as those performed by psychoanalysis under the benevolent neutral eye
how would they keep from forming for themselves yet another such territory, even if on the body without organs as the
and from without, in the conjunctions of the real as such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding
posted as leading nowhere. After having suppressed the spectator as such, Chaplin perverts the laughter, which comes to be like so
where desire functions according to its molecular elements and flows. Such a voyage does not necessarily imply great movements in
extension
a good place, a good circuit for the deterritorialized schizo? Such a thing would be very surprising, to say the least
the schizoid movement of deterritorialization in all the flows, in such a way that this characteristic can no longer qualify a
is said that madness is called madness and appears as such only because it is deprived of this support, and finds
or the working parts, but in a state of dispersion such that one part is continually referring to a part from
function of partial objects if one does not see therein such elements, rather than parts of even a fragmented whole. As
parts of the desiring-machines are recognized by their mutual independence, such that nothing in the one depends or should depend on
a same entity, nor the differentiations of a single being, such as the masculine and the feminine in the human sex
the real distinction or the very absence of a link. Such is the case in the schizoid sequences of Beckett: stones
means of these flows that every productive connection is made, such as we have tried to account for with the notion
the objects a and b that inhabit and interrupt them, such that the partial a and the partial b become in
I see you, I feel you. What is this—is such a thing possible? These syntheses necessarily imply the position of
one and the same multiplicity that must be conceived as such by schizoanalysis. Partial objects are the direct powers of the
Monod says, we must conceive of a machine that is such by its functional properties but not by its structure, where
this respect how the relations of attraction and repulsion produced such states, sensations, and emotions, which imply a new energetic
conversion
that capitalism works on the basis of decoded flows as such, how is it that it is infinitely further removed from
co-opted, and even anticipate it. (How many revolutionary groups as such are already in place for a co-option that will be
gives them precisely an apparent revolutionary position.) In a world such as this, there is no living desire that could not
produced; and thereby causing the desiring-machines to start up again. Such is the delicate and focal point that fills the function
reproduce whole blocks of molar code or axiomatic, nor any such blocks that do not contain or seal off fragments of
social investments, since in any case the molecular formations are such investments. That is why our terminology concerning the two poles
molar constellation is what organizes lack on a large scale. Such an organization belongs essentially to the biological or social organism
enslave and crush desiring-production. The moment it is preconsciously revolutionary, such a group already presents all the unconscious
characteristics of a
that are simply reformist? And where do we even situate such and such a group? Did it ever have revolutionary unconscious
simply reformist? And where do we even situate such and such a group? Did it ever have revolutionary unconscious investments? The
to make light of the pantheism of flows present in such texts as this: it is not easy to de-oedipalize even
Freud: the libido does not invest the social field as such except on condition that it be desexualized and sublimated. If
vast considerations on analytic epistemology, but modest and rigorous topics such as the theory of maids or domestic servants in Freud's
servants in Freud's thought. There are some real indices in such areas. On the subject of maids—who are present everywhere
to saying that the parents have no unconscious role as such? Of course they have an unconscious role, but in two
that within this difference the parents again appear, allocated to such and such a zone, but under a different rubric from
this difference the parents again appear, allocated to such and such a zone, but under a different rubric from that of
of psychic and social repression active in this field: Oedipus, such is Oedipus. In each of these senses, the third thesis
one woman—more particularly, not one child—who can as such assume her or his situation in a capitalist society, precisely
which the libido must be desexualized in order to perform such investments, but begins with Oedipus, me, father and mother (the
one can and even must augment, but not to infinity). Such an application in fact presupposes a fourth, extrapolated, mobile term
the libido did not directly invest the social contradictions as such, and in order to awaken, needed these contradictions translated according
where it causes its nonfamilial breaks and flows, invested as such, to enter into the family; hence, that the familial investments
in transforming a schizo into a paranoiac or a neurotic. Such a transformation perhaps entails many misunderstandings. For the schizo is
is a little group (un groupuscule) and must live as such—or rather, like the Zen tea box broken in a
delirium, because delirium is the investment—of a socius as such, beyond goals. And it is not merely the despot's body

at last the enjoyment of the mechanisms that pulverize desire—such is the paranoiac experience. Now Oedipus appears to be a familial subaggregate of arrival that supposedly corresponds to it, in such a way that desire is caught in the trap of again according to the limits interior to the system, in such a way as to produce the images that come to interests that it assigns and distributes. The fact remains that such an investment does not endure the light of day: it force, their violence, and their absurdity? They would not survive such an investment. Even the most overt fascism speaks the language forces by themselves without aim or end whose combinations obtain such and such a result. ... However, no science can develop outside themselves without aim or end whose combinations obtain such and such a result. ... However, no science can develop outside a constituted organs, and emit flows on it that the myriad wounds, such as Saint Sebastian's arrows, come to cut and cut again Saint Sebastian's arrows, come to cut and cut again in such a way as to produce other flows. Persons and organs activity of profanation extends beneath this generalized privatization. A painter such as Tintoretto paints the creation of the world like a as a process without goal, but that attains completion as such. The codes and their signifiers, the axiomatics and their structures of differential relations between the decoded and deterritorialized flows, in such a way that social inscription and repression no longer even as the realization or the absorption of surplus value, in such a way that the military, bureaucratic, and police apparatus finds black humor, the source of Capital, is his fascination with such a machine: how it came to be assembled, on what libido investing the great flow that is not convertible as such, not appropriated as such—nonpossession and nonwealth, in the words flow that is not convertible as such, not appropriated as such—nonpossession and nonwealth, in the words of Bernard Schmitt, who even though one can and must assign the objective factors, such as the weakest links, within causal series that made such such as the weakest links, within causal series that made such a rupture possible, only what is of the order of people the most varied kinds of investments can coexist at such and such a moment, the two kinds of groups can most varied kinds of investments can coexist at such and such a moment, the two kinds of groups can interpenetrate. This for a way out when we say that schizoanalysis as such has strictly no political program to propose. If it did revolves around desiring-machines and the production of desire. Schizoanalysis as such does not raise the problem of the nature of the multiplicities of desiring-production are formed; whether and to what extent such a socius can endure the reversal of power such that extent such a socius can endure the reversal of power such that desiring-production subjugates social production and yet does not destroy	p 365 p 365 p 367 p 367 p 367 p 368 p 368 p 369 p 369 p 369 p 370 p 372 p 372 p 373 p 374 p 374 p 377 p 377 p 378 p 380 p 380 p 380
SUCK 1	
the wheel of continual birth and rebirth, no mouth to suck with, no anus to shit through. Will the machines run	p 7
SUCKED 1	
statues in the unconscious: there are only stones to be sucked, a la Beckett, and other machinic elements belonging to deterritorialized	p 338
SUCKING 2	
vampire: Capital is dead labour, that vampire-like, only lives by sucking living labour, and lives the more, the more labour it carried out: Oedipus as the last word of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on the couch	p 228 p 312
SUCKLING 1	
of life, in the most elementary behavior patterns of the suckling babe, that these relations with partial objects, with the agents	p 49
SUCKS 2	
but where the subject finally has what he wants, and sucks away at his Oedipus on the full body of the living labour, and lives the more, the more labour it sucks. Industrial capital thus offers a new new filiation that is	p 121 p 228
SUDDEN 4	
designate only athematic phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts which he attributed to the mechanical effects of they appear as lightning appears, too terrible, too convincing, too sudden, too different even to be hated. Their work is an like fate, ... they appear as lightning appears, too terrible, too sudden. The death of the primitive system always comes from without on the contrary the place and the agent of a sudden and unexpected irruption, an irruption of desire that breaks with	p 22 p 191 p 195 p 377
SUDDENLY 9	
this absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly identifies with all sorts of of an elephant passing by, or a rising sun may suddenly make its appearance. In a chain that mixes together phonemes arm, a ribbon, a little girl, a cop, a shoe suddenly turn up. Each chain captures fragments of other chains from all the parts are produced as asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight identity of nature and man. The autoproduction of the unconscious suddenly became evident when the subject of the Cartesian cogito realized the despotic body, that it might break away or escape. Suddenly the despot sees rising up before him, against him, the in process, money in process, and, as such, capital. ... Value ... suddenly presents itself as an independent substance, endowed with a motion	p 21 p 39 p 39 p 42 p 49 p 211 p 227
archaism or folklore in a given set of circumstances can suddenly become charged with a dangerous progressive value. How things turn track as the figures speed away in a transversal direction. Suddenly a painting by Lotto surges forth that could just as	p 260 p 369
SUETONIUS 1	
oriental art of the Roman Emperors, the twelve paranoiacs of Suetonius. In a great book by Jacques Besse, we encounter once	p 87
SUFFER 6	
three familial neuroses do not escape this use, although they suffer from no longer being capable of applying it. Everywhere in of flows that have become abstract. The first organ to suffer privatization, removal from the social field, was the anus. It separate memory, nocturnal and biocosmic—the memory that indeed must suffer repression in order for the new extended memory to be any more than does Oedipus. The fact that innocent men suffer all the marks on their bodies derives from the respective return to the same question: from what does the schizo suffer, he whose sufferings are unspeakable? Does he suffer from the the schizo suffer, he whose sufferings are unspeakable? Does he suffer from the process itself, or rather from its interruptions, when	p 76 p 143 p 155 p 191 p 319 p 319
SUFFERED 1	
terrible equation of debt: injury done = pain to be suffered. How does one explain, he asks, that the criminal's pain	p 191
SUFFERING 12	
each new state. It's me, and so it's mine... Even suffering, as Marx says, is a form of self-enjoyment. Doubtless all residual share of this pleasure, as a recompense for his suffering or as a reward for his becoming-woman. On the other it as some slight compensation for the inordinate measure of suffering and privation that has been mine for so many past in good health because of Oedipus, sick from Oedipus, and suffering from various illnesses under the influence of Oedipus. It sometimes of setting whole continents and cultures adrift. He is not suffering from a divided self or a shattered Oedipus, but on the signifier: Artaud the Schizo. From the depths of his suffering and his glory, he has the right to denounce what full body of the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on production, on a man of the young Guayaki, with enough pain and suffering, by cleaving the length of his back: It must have harm he has done? How can one pay back with suffering? An eye must be invoked that extracts pleasure from the it does not read it—inssofar as it evaluates the suffering caused by the graphism. Jean-Francois Lyotard has attempted to describe no longer extracts a surplus value from the spectacle of suffering, it has ceased to evaluate; it has begun rather to en scene it offers for it, under pain of effectively suffering what this conspiracy reserves for this society: i.e., the	p 16 p 16 p 16 p 81 p 124 p 135 p 154 p 190 p 191 p 204 p 211 p 368

SUFFERINGS	5	
in them. And wherever he is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring him back to they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent		p 23 p 131
disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic traces, and		p 204
essence of the law, and the origin of the new sufferings of the body. Punishment has ceased to be a festive		p 212
same question: from what does the schizo suffer, he whose sufferings are unspeakable? Does he suffer from the process itself, or		p 319
SUFFERS	6	
production, within the very production of this production, the body suffers from being organized in this way, from not having some		p 8
the emphasis is put on a lack that desire supposedly suffers from as a way of defining its object, the world		p 26
to the uncle insofar as he causes passage, while he suffers a kind of minus value insofar as he does the		p 163
repressed. The fact that this image in turn finally suffers a repression, that it comes to take the place of		p 173
the ability to appraise; it is now the eye that suffers, although it also acquires other functions.) Or rather, we are		p 205
statistical aggregates through which the unconscious is represented and already suffers psychic and social repression of its elementary productive forces. But		p 283
SUFFICE	1	
at the limits of desire: a breakthrough. It does not suffice to say that the nineteenth century is already there in		p 369
SUFFICES	2	
process, confronted with a neuroticization that it resists, but that suffices to block it on all sides, is led to take		p 363
no longer even needs to represent Oedipus, since the structure suffices. But on the other, the schizorevolutionary, pole, the value of		p 370
SUFFICIENT	9	
construct it? Are a bicycle horn and my mother's arse sufficient to do the job? Aren't there more important questions than		p 3
accept the idealist category of expression as a satisfactory or sufficient explanation of this phenomenon. We cannot, we must not attempt		p 6
crux of the matter lies. Partial objects unquestionably have a sufficient charge in and of themselves to blow up all of		p 44
new resources and methods of its genius. But is this sufficient to silence the outcry of desiring-production: We are all schizos		p 67
mines as soon as the reserves of metal were judged sufficient, and which retained a monopoly or a narrow control over		p 197
from this proposition is that investment in innovations is never sufficient to realize or absorb the surplus value of flux that		p 234
debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to show that a code is not, and can never		p 247
the generalized decoding of flows. In this capacity it is sufficient to fill the capitalist field of immanence. And in point		p 254
another, or two others, of its own kind, is not sufficient to warrant us in saying that vapour-engines have no reproductive		p 285
SUFFICIENTLY	11	
The development of distinctions between group and individual fantasy shows sufficiently well, at last, that there is no individual fantasy. Instead		p 64
treatment, and Freud reproaches himself for not having taken them sufficiently into account. The first of these factors is the rock		p 65
the masses were fooled, mystified. But since he had not sufficiently formulated the concept of desiring-production, he did not succeed in		p 118
to the infantile or the oldest factor that could be sufficiently explained by the familial complex? Even a writer like Reich—so		p 127
who must be understood as if the marks had not sufficiently taken on him, as if he were or had been		p 191
the criminal has wronged, and the mark that had not sufficiently penetrated his body. The crime, a rupture of the phonographic		p 191
lowering of costs of production, and if there exists a sufficiently high volume of production to justify them, the corollary that		p 234
need of a collective investment of organs, as they are sufficiently filled with the floating images constantly produced by capitalism. To		p 251
very small number of axioms within relative limits that are sufficiently wide. This situation ceased to exist long ago, and one		p 253
then, the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How does one prevent the unit chosen, even		p 319
desires and the preconscious interests. The preconscious revolutionary break is sufficiently well defined by the promotion of a socius as a		p 347
SUFFOCATE	4	
little brother, for instance)? Should one, or should one not, suffocate from what one eats, swallow air, shit with one's mouth		p 38
restored; a holy trinity that continues to strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and		p 95
racial content is		
which the schizo had retreated in order to silence and suffocate this production. This recognition of desire this position of desire		p 130
even for this reason that it arrives from without; they suffocate its inner potentiality, at the cost of the dysfunctions that		p 152
SUFFOCATED	1	
to which a kind of potential spontaneity would be ascribed, suffocated by the agents claiming to represent that interest. Sartre's analysis		p 256
SUFFOCATES	2	
rather that belief is necessarily something false that diverts and suffocates effective production. That is why seers are the least believing		p 107
rumble, to throb beneath the representative agency (instance representative) that suffocates it, and that it in return can make resonate to		p 296
SUFFOCATING	1	
a socially difficult position that was growing more and more suffocating. So, do you believe these two groups are capable of		p 124
SUGGEST	4	
he finally decided not to say it. ... Other main examples suggest themselves to the mind. Immediate continuous communication with immediate		p 12
redeparture		
second group seek out women who prefer women, women who suggest young men ... indeed, they can take, with such women, the		p 70
nevertheless not by way of this remark, Which can only suggest that the mother functions as a pretty girl as much		p 114
looking for a thesis topic on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest and rigorous		p 353
topics		
SUGGESTED	1	
There was something stunned about it, something petrified. Perhaps it suggested a stalled engine. The schizophrenic is the universal		p 7
producer. There		
SUGGESTION	4	
is all about. It is no longer a question of suggestion, but of sheer terrorism. Melanie Klein herself writes: The first		p 45
and Interminable (1937). We prefer not to follow a recent suggestion that it would be better to translate Analysis Finite, Analysis		p 65
pass over to the other pole. In accord with a suggestion of Freud's, American society—the industrial society with anonymous management		p 80
double bind, the double impasse. (Or, in line with a suggestion made by Henri Gobard, would it be better to translate		p 110
SUGGESTIONS	1	
of paranoid delirium with a strong politico-erotic content replete with suggestions for social reform i believes it possible to say that		p 274
SUGGESTS	1	

State, the State-as-dog that speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror without precedent, in	p 192
SUI 1	
and the outside, departure and arrival, are reduced. Psychoanalysis index sui, with no other reference than itself or the analytic situation	p 313
SUICIDE 1	
teeth—to the point of self-mutilation, to the point of suicide. Yet there is no real opposition between the body without	p 329
SUICIDED 1	
of decoding the flows of desire (Van Gogh, the Man Suicided by Society), but also what it makes of literature when	p 135
SUICIDES 1	
politics, its tendencies and its focal points, its self-applications, its suicides and its follies, the enormous group superego—everything that took	p 118
SUIT 2	
let's make do with it, too bad if it doesn't suit us. In this regard it is possible that Charlus's coarse	p 68
always larger scale, that is continually multiplying its axioms to suit its needs, that is filled with images and with images	p 372
SUITABLE 1	
in desire, and by regarding only this latter as a suitable subject for psychoanalytic investigation. Hence the sole task he assigns	p 29
SUITED 9	
of partial objects. On the whole, the connections of organ-machines suited to desiring-production give way to a pairing of people under	p 71
a familial complex, existing in the framework of the familialism suited to psychiatry and psychoanalysis, are obviously not present. Primitive	p 166
families	
university discourse characterized by a pure scientificity, that scientificity perfectly suited for resupplying our neuroses, for strangling the	p 244
process once again	
not create it, but actualizes it in an organized party suited to the task of conquering the State apparatus. If the	p 255
people but through money; so the family becomes a microcosm, suited to expressing what it no longer dominates. In a certain	p 264
of desire, desiring-machines and the assembling of an analytic machine suited to decode them: the domain of free syntheses where everything	p 300
one of these ways of treating myth or tragedy is suited to the psychoanalytic approach. The psychoanalytic method is quite different	p 301
free, intensive, phantasmal use of the family that seemed particularly suited to what was isolated as the neuroses. But the resistance	p 359
because antipsychiatry, by certain of its aspects, was the most suited to break with the traditional familial reference. What does one	p 359
SUITS 1	
and of the optimism of the final image. Neither term suits the film. Charles Chaplin in Modern Times sketches rather, on	p 317
SULTAN 2	
and places himself on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat	p 76
ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The	p 76
schizophrenic is	
SULTANE 1	
Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat	p 76
SULTANESS 1	
ricu-the insane Roman sultan, Mat Desire 1001 ricu-the insane Roman sultaness). The schizophrenic is dead or alive, not both at once	p 76
SUM 3	
So it's ... is from the Oedipal tissue. How can we sum up this entire vital progression? Let us trace it along	p 20
failures, stalling and short circuits, distances and fragmentations, within a sum that never succeeds in bringing its various parts together so	p 42
the position of the repressing representation. Another gain in the sum of repression, a new economy in the repressive, repressing apparatus	p 201
SUMERIAN 3	
the Sumerians read this sign a, which signifies water in Sumerian. An Akkadian comes along and asks his Sumerian master: what	p 208
water in Sumerian. An Akkadian comes along and asks his Sumerian master: what is this sign? The Sumerian replies: that's a	p 208
and asks his Sumerian master: what is this sign? The Sumerian replies: that's a. The Akkadian takes this sign for a	p 208
SUMERIANS 2	
slaves. Jean Nougayrol describes just such a situation: For the Sumerians, [a given sign] is water; the Sumerians read this sign	p 208
situation: For the Sumerians, [a given sign] is water; the Sumerians read this sign a, which signifies water in Sumerian. An	p 208
SUMMARIZATIONS 1	
se rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcursive inscriptions on its own	p 43
surface, on which	
SUMMARIZE 3	
gives his people a new religious-military organization. In order to summarize Saint John the Baptist's enterprise, one author declares: John	p 193
attacks	
not idea, production and not expression. Let us try to summarize the differences between these two forms of representation, territorial and	p 203
the territorialized limit that separates them from desiring-production. And to summarize all the preceding determinations: the one is defined by	p 367
subjugated	
SUMMARIZED 1	
of the despotic machine or the barbarian socius can be summarized in the following way: a new alliance and direct filiation	p 192
SUMMARIZES 1	
service and in another form, as images of capital. Marx summarizes the entire matter by saying that the subjective abstract essence	p 303
SUMMARY 3	
he is the first to reject the explanations of a summary Marxism too quick to say the masses were fooled, mystified	p 118
phonematic elements, where the signified is no more than the summary of the respective differential values of these elements in the	p 207
surplus value of flux, we were presenting things in a summary fashion, we were still acting as though the matter were	p 232
SUMMONING 1	

one capable of pushing the soul out-of-doors, but also of summoning it back to its place. We are all little dogs	p 315
SUMS 2	
to pronounce this hallowed word. All of which the schizo sums up by saying: they're fucking me over again. I won't is a secondary activity in comparison with the task that sums up all the others: marking bodies, which are the earth's	p 23 p 144
SUN 5	
tree into his body, a breast into his mouth, the sun into his asshole: the eternal custodian of the machines of tiny image of an elephant passing by, or a rising sun may suddenly make its appearance. In a chain that mixes the father everywhere—in Flechsig, in the God, in the sun; it is the fault of sexuality and its stubborn symbolism hums, around which the schizos revolve, planets for a new sun. These men of desire—or do they not yet exist back, all black, whose shadows are not projected by any sun, advance toward nothing. The wireless telegraph poles that run along	p 4 p 39 p 57 p 131 p 317
SUNBEAMS 4	
energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams in his ass. A solar anus. And rest assured that likewise alight on Schreber's body and cling to it—the sunbeams, for instance, that he attracts, which contain thousands of tiny instance, that he attracts, which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically complex relationships catapults: thus in Schreber the millions of spermatozooids in the sunbeams, or the souls that lead a brief existence as little	p 2 p 15 p 15 p 281
SUNDERED 2	
again here, their meaning changed. The canvas is truly broken, sundered by what penetrates it. All that remains is a background fog, intense, intensive, traversed in depth by what has just sundered its breadth: the schizo Everything becomes mixed and confused, and	p 132 p 132
SUNDRY 1	
the upper portion of my body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the like	p 17
SUNK 1	
to find one's interest in the hole where one has sunk it, at the heart of the capitalist system? Or else	p 375
SUNSPOT 1	
the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the end	p 292
SUPERARCHAIZED 1	
in fact the manifestation of a superego, a superpowerful and superarchaized ego (the Urszene of the Urstaat)? Yet at the heart	p 316
SUPEREGO 13	
of an archaic heredity, and the endogenous sources of the superego, Freud constantly asserts that the active factors are not the Luther internalizes the father and reaches a compromise with the superego. On the other side there is the crowd, also defined repression, and even its subject through the intermediary of the superego. From this it expects a cultural justification for psychic repression its self-applications, its suicides and its follies, the enormous group superego—everything that took place on the body of the master an Oedipal psychoanalysis, for this literature deploys a form of superego proper to it, even more noxious than the nonwritten superego superego proper to it, even more noxious than the nonwritten superego. Oedipus is in fact literary before being psychoanalytic. There will device in its package, fabricating a counterfeit currency, causing the superego and its form of expression to explode, as well as attitudes that make it a reality in our society. No superego, no guilt. No identification of a specific ego with global Oedipus, the illusion of the ego, the puppet of the superego, guilt, the law, castration. It is not a matter of unconscious, when they are in fact the manifestation of a superego, a superpowerful and superarchaized ego (the Urszene of the Urstaat determinations of subjugation, coefficients without a hierarchy or a group superego. What complicates everything, it is true, is that the same for example, with its fantastic subjugation, its narcissism, and its superego? (It can happen that one lone man functions as a to trace further back in time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus as an interior limit, with	p 92 p 102 p 117 p 118 p 134 p 134 p 134 p 143 p 311 p 316 p 349 p 349 p 349
SUPEREGOIZATION 2	
all the investments of repression, the phenomena of identification, of superegoization and castration, all the resignation-desires (becoming a general; acquiring low to be all the more immortal; the phenomena of group superegoization, narcissism, and hierarchy—the mechanisms for the repression of desire	p 62 p 348
SUPEREGOIZE 1	
Goethe against Lenz, a Schiller against Holderlin, in order to superegoize literature and tell us: Careful, go no further! No errors	p 134
SUPERFICIAL 1	
Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty, as if it applied solely to an imaginary	p 52
SUPERFORCE 1	
extreme limit; and with his mother the despot simulates a superforce where the two sexes would be at the maximum [degree	p 210
SUPERIMPOSABLE 1	
castrated the other way, on the side that is not superimposable—it should be recognized that Women's Liberation movements contain, in	p 61
SUPERIMPOSE 1	
falls to the family to profit from this, and to superimpose the repression that is properly termed secondary, this being a	p 121
SUPERIMPOSED 4	
of the same type, even when they coincide or are superimposed on each other. We define the reactionary unconscious investment as of the State, and to subsume it under the higher superimposed unity of a Law that is more terrible. As a of another dimension, a cerebral ideality that is added to, superimposed on the material evolution of societies, a regulating idea or is the possibility of formation of such machines—in indefinitely superimposed relays, in working cycles that mesh with each other—which	p 105 p 212 p 219 p 286
SUPERIMPOSES 2	
Andras Zempleni shows how, in certain regions of Senegal, Islam superimposes a plane of subordination on the old plane of coimotation territorial signs, when it jumps outside their chains and imposes—superimposes—a plane of subordination on their plane of immanent connotation	p 206 p 206
SUPERIOR 16	
into parts: earlier empires, later empires; later empires of a superior God, and those of an inferior God. Freud stresses the says that we must necessarily discover Schreber's daddy beneath his superior God, and doubtless also his elder brother beneath his inferior agree, naturally the talking birds are young girls, and the superior God is my daddy and the inferior God my brother	p 13 p 14 p 14

young girls with all talking birds, his father with the superior God, and his brother with the inferior God, all of miraculating inscription. In any case, the question of a being superior to man and to nature does not arise here at indeed being one of us, of being part of a superior race threatened by enemies from outside. Thus the Little White syntheses from which Oedipus is derived: I am of the superior race. The revolutionary unconscious investment is such that desire, still appropriation, the Earth is the great unengendered stasis, the element superior to production that conditions the common appropriation and utilization of	p 14 p 78 p 103 p 105 p 141
differences in status between the filiative lines (for example, the superior or inferior ranks of the givers and receivers of wives unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers but still formless) Even the most ancient African	p 150 p 192
entire primitive system that finds itself mobilized, requisitioned by a superior power, subjugated by new exterior forces, put in the service challenges exegesis in the name of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace dogs too quick to yes, I am your kind, and I belong to the superior race and class. And second, a schizorevolutionary type or pole and then in search of his Breton ancestors of the superior race. Isn't the destiny of American literature that of crossing family: his belonging or his desire to belong to a superior or an inferior race, the reactionary or the revolutionary tenor place as you, I am a pure Aryan, of a superior race for all time. From the viewpoint of the unconscious	p 196 p 208 p 277 p 277 p 278 p 340
SUPERMALE	1
the Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future (The	p 18
SUPERNATURAL	2
sign of an election, of a special attention coming from supernatural powers, or as a sign of an aggression of a dimension, causing the generation gap to appear. Why think that supernatural powers and magical aggressions constitute a myth that is inferior	p 170 p 170
SUPEROBSERVER	1
he might reveal himself to a clever psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us remember once again one	p 24
SUPERPOSITION	2
of the conjoined operations of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at Freud's	p 216
a linked drawing of elements, a partial dependence, and a superposition of relays. It is not a matter of biologizing human	p 289
SUPERPOWERFUL	1
they are in fact the manifestation of a superego, a superpowerful and superarchaized ego (the Urszene of the Urstaat)? Yet at	p 316
SUPERSECTED	1
parts and the flows into a whole. What is transected, supersected, or overcoded by the despotic State is what comes before	p 219
SUPERSECTS	1
in regard to what is resected by this State. It supersects what comes before, but resects the formations that follow. There	p 220
SUPERSTITIOUS	1
representations. But it is not by chance that Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this definition of	p 25
SUPERSTRUCTURE	2
with a categorical reply: debt is no more than a superstructure, a conscious form whereby the unconscious social reality of exchange Behind this process lies the idea not of edifice and superstructure, which is culture and hence false, but of continuous birth	p 185 p 298
SUPERSTRUCTURES	2
the disease and therefore beyond, clears the ground for fresh superstructures. (In my own mind the thought of fresh superstructures is fresh superstructures. (In my own mind the thought of fresh superstructures is abhorrent, but this is merely the awareness of a	p 298 p 298
SUPERVENES	2
the desiring-machine. Then a second generation of disciples of Lacan supervenes, less and less sensitive to the false problems of Oedipus consumer goods, prestige goods, and women and children. When money supervenes, it can only be coded as an object of prestige	p 83 p 176
SUPERVENING	1
It is therefore inevitable that alliance be mythically represented as supervening at a certain moment in the filiative lines (although in	p 155
SUPPLANT	1
to the voice in order to subordinate the voice and supplant it. Then there occurs a crushing of the magic triangle	p 205
SUPPLANTS	4
the graphic system; by aligning itself on the voice, graphism supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan has the essential, but to the savage primitive formation that it supplants by imposing its own rule of law, but that continues It is by subordinating itself to the voice that writing supplants it. Jacques Derrida is correct in saying that every language while connecting with it, and a graphism that dominates or supplants the voice by depending on it in various ways and	p 188 p 194 p 202 p 203
SUPPLEMENTARITY	1
at the same time as a substitution for the voice (supplementarity), and phonetism is never all-powerful, but has also always-already begun	p 203
SUPPLEMENTARY	1
living are realities, but realities that derive from a given supplementary axiom that capitalism is always capable of adding to its	p 373
SUPPLIED	1
itself the most impressive sort of inscriptions (cf. the recording supplied by Edison for Eve future). A genuine consummation is achieved	p 18
SUPPLY	5
make industrial investment especially advantageous (the price-revolution, an abundant reserve supply of labor, the formation of a proletariat, an easy access	p 226
point where it is no longer the developed countries that supply the underdeveloped countries with capital, but quite the opposite. So system. But it is not only those who man and supply the military machine who are engaged in an anti-human enterprise money into the economy from the outside according to a supply and a demand. In this manner the system indeed holds diminish only in situations where there is an abundant labor supply and an unusual expansion of markets. That is, when capitalism	p 231 p 236 p 239 p 253
SUPPLYING	1

one way or another in these anti-human activities: the farmer supplying food to troops fighting in Vietnam, the tool and die	p 236
SUPPORT 22	
as a lack; rather, it uses this conception as a support and a buttress, and merely examines its implications more carefully	p 25
basis of the productivity of desire (theory of an underlying support). In a word, when the theoretician reduces desiring-production to a	p 26
to do with what supports them. Or rather, isn't the support completely immaterial to these signs? The support is the body	p 38
rather, isn't the support completely immaterial to these signs? The support is the body without organs. These indifferent signs follow no	p 38
a function of inhibitors and repressors that eventually determine the support and firmly define a specific, personal subject. No chain is	p 39
ambiguous signs and be perpetually eroded by its own energetic support; what would flow on the full body of the earth	p 163
this language, which remains indifferent to its substance or its support, inasmuch as the latter is an amorphous continuum. The electric	p 240
they emanated from it, an instance that serves as a support and an agent of inscription. That is what Althusser and	p 247
libido. We have difficulty understanding what principles psychoanalysis uses to support its conception of desire, when it maintains that the	p 293
the disjunctions included, the conjunctions polyvocal, indifferent to their underlying support, since this matter that serves them precisely as a	p 309
support	
support, since this matter that serves them precisely as a support receives no specificity from any structural or personal unity, but	p 309
and the conjunctions, biunivocal), at the same time that the support gains a specificity under a structural unity, and the signs	p 310
even if on the body without organs as the indifferent support for a last representation? Even those who are best at	p 315
illness, but on the contrary because it would receive the support of all the other flows, including science and art—once	p 321
appears as such only because it is deprived of this support, and finds itself reduced to testifying all alone for deterritorialization	p 321
of antiproduction, just as it can be produced as the support that appropriates for itself the flow production. It can as	p 326
specific determination of the full body as a territoriality of support; on the other hand, the erection of a despotic signifier	p 327
the signifying chain forms a given determinate configuration on a support that is itself specifically determined, and in terms of a	p 328
the body without organs is a nonspecific and non specified support that marks the molecular limit of the molar aggregates, the	p 328
if they did not benefit from a coincidence and a support in the unconscious itself that ensures the hold. We have	p 339
itself that ensures the hold. We have seen what this support was: primal repression, as exerted by the body without organs	p 339
subjugated group: the subordination to a socius as a fixed support that attributes to itself the productive forces, extracting and absorbing	p 348
SUPPORTED 2	
is life itself. Hence the presentation of desire as something supported by needs, while these needs, and their relationship to the	p 26
to say, imaginary—effectively loses all consistency, unless it is supported by a structure that determines the place and the functions	p 305
SUPPORTING 2	
surface of the table, however, is eaten up by the supporting framework. The nontermination of the table is a necessary consequence	p 7
our side!—never did psychoanalysis better display its taste for supporting the movement of social repression, and for participating in it	p 81
SUPPORTS 4	
these signs have little or nothing to do with what supports them. Or rather, isn't the support completely immaterial to these	p 38
is increasingly lost . . . : a myth cannot sustain itself when it supports no ritual, and psychoanalysis is not the Oedipus ritual. Even	p 83
to make of them representatives of parental persons or the supports of familial relations); or on the other hand the libido	p 358
to impotence; a writing with pneumatic, electronic, or gaseous indifferent supports, and that appears all the more difficult and intellectual to	p 370
SUPPOSE 4	
I said. They took me away, to the guardroom I suppose, and there I was told to sit down. I must	p 14
we correct what we were saying a little earlier, and suppose that some tolerate oedipalization less well than others? Thus the	p 123
by us and by them on themselves. Let no one suppose that we meet true madness any more than that we	p 132
but a desiring-machine and a process of deterritorialization? Let us suppose that we are granted everything: it will only be granted	p 357
SUPPOSED 12	
world of parries where the most minute of permutations is supposed to be a response to the new situation or a	p 12
of the ego, all we can do is sample a supposed essence or a presumed specific nature of the schizo, regardless	p 24
whether it be the patent madness of Charlus or the supposed madness of Albertine. Hence Proust maintained that the Whole itself	p 43
parental images, laid out step by step in accordance with supposed pre-oedipal stages, totalized in Oedipus, and the logic of partial	p 45
return to myth? Why take it as the model? The supposed adequation can then be interpreted in what is termed anagogical	p 57
founded here on an absence. After all, of the three supposed phases of the girl's fantasy, the first is such that	p 58
Oedipus were in fact discovered in neurosis where it is supposed to be latent, rather than in psychosis where it is	p 123
according to the dominant codes. The work of art is supposed to inscribe itself in this fashion between the two poles	p 133
suppressed, inhibited, or transformed)—at the same time as the supposed Oedipal representation. But such is not the case: most ethnologists	p 172
such is the regime of terror. What the law is supposed to signify will only be revealed later, when it has	p 213
motion from the start an axiomatic machine based on the supposed finite number of the figures considered.) Then what becomes of	p 246
quite specific ways that deprive them even more of their supposed autonomy. In accordance with the distinction made by embryologists with	p 355
SUPPOSEDLY 19	
capitalist being necessarily acquires, both of itself and of the supposedly fixed elements within an over-all process. For the real truth	p 4
Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly identifies with all sorts of strange people; rather, there	p 21
is	
Binswanger). The first of these is an explanatory concept that supposedly locates the specific dysfunction or primary deficiency. The second is	p 22
time the emphasis is put on a lack that desire supposedly suffers from as a way of defining its object, the	p 26
making the object dependent upon a real production that is supposedly exterior to desire (the demands of rationality), while at the	p 28
of social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be distinguished from technical	p 30
and social machines. Rather, fantasies	
only insofar as it is connected to another machine that supposedly produces this flow. And doubtless this second machine in turn	p 36
that are no longer familial relations. But since these relations supposedly come into being at a later stage in life, there	p 46
center: the horse with short, jointed paws, inside which they supposedly put the Dauphin so he could flee. And then, all	p 88
what is actually invested in the comfortable conditions of a supposedly normal or normative Oedipus is pushed still further into the	p 96
when Freud accepts the idea of a primary anxiety that supposedly touches off psychic repression in an endogenous fashion. Consider the	p 117
and its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of civilization, at the same time that	p 117
the	
a pathological consequence, which one explains by saying that the supposedly closed system extends in one direction and opens as the	p 149
that makes the limit a structural function, as though the supposedly fundamental relationship between desire and law were manifested in	p 161
transgression	
the State apparatus has always been and remains problematical. A supposedly socialist State implies a transformation of production, of the	p 255
units	
global field of coexistence. Witness a film by Nicolas Ray, supposedly representing the formation of a cortisone delirium: an overworked father	p 274
the familial scene, but solely to the psychoanalytic scene that supposedly answers for its own truth, and to the psychoanalytic operation	p 329
for its own truth, and to the psychoanalytic operation that supposedly answers for its own success—the couch as an axiomatized	p 329
aggregate of departure and the familial subaggregate of arrival that supposedly corresponds to it, in such a way that desire is	p 365
SUPPOSES 1	
I condemn you). But this duality is artificial, derived, and supposes a direct relationship proceeding from the statement to the collective	p 64
SUPPRESS 1	

partial objects and flows. This slight shift—which did not suppress mythical castration but made it depend secondarily on the organ	p 60
SUPPRESSED 8	
and returns that will be confronted by the prohibitions), or suppressed (not without being passed on to the children, with whom this process. The apparent objective movement of inscription has not suppressed the real movement of nomadism. But a pure nomad does scission such that all the possibilities of coding would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized socius—such were repressed, in the most general sense of the word (suppressed, inhibited, or transformed)—at the same time as the supposed where the representation would remain clear, but with the affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that	p 113 p 148 p 153 p 172 p 172
altogether different from a treaty or a contract. What is suppressed is not the former regime of lateral alliances and extended to be a familial representation. But production is not thereby suppressed, it continues to rumble, to throb beneath the representative agency that is very explicitly posted as leading nowhere. After having suppressed the spectator as such, Chaplin perverts the laughter, which comes	p 195 p 296 p 317
SUPPRESSES 2	
of the contradiction in principle. But no passage impairs or suppresses the difference in nature between the two, nomadism and segregation own system: the full body, having become that of capital-money, suppresses the distinction between production and antiproduction; everywhere it mixes antiproduction	p 278 p 335
SUPPRESSING 1	
the action of the alienating forces—mediates them precisely by suppressing the true categories of production in the machines of desire	p 95
SUPPRESSION 2	
occupy center stage, the more psychic repression and its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of the Oedipus complex, marking the complex's repression or even its suppression. It must result from the repressing action of the incestuous	p 117 p 216
SUPRATERRESTRIAL 1	
social forces forming a physical system; its spiritualization in a supraterrrestrial field that increasingly overcodes, forming a metaphysical system. The infinite	p 222
SUPREMACY 1	
through the succession of generations to the moment when a supremacy, this time definitive, puts an end to the dramatic elaboration	p 219
SUPREME 5	
to the parents, and as if the family were its supreme law. Partial objects are subjected to the notorious law of flows implies all these operations. This is the social machine's supreme task, inasmuch as the apportioning of production corresponds to extractions	p 120 p 142
repressing representation—now finds itself defined in terms of a supreme danger that expresses the representative on which it bears: the one hand, it alone is capable of realizing capitalism's supreme goal, which is to produce lack in the large aggregates	p 210 p 235
And above all he upheld the basic psychoanalytic truth, the supreme disavowal of which he was able to denounce in Freud	p 291
SUPREMELY 1	
things about the necessity for money in the cure, remains supremely indifferent to the question of who is footing the bill	p 356
SUR 15	
and of themselves. It falls back on (il se rabat sur) all production, constituting a surface over which the forces and of a recording surface that falls back on (se rabat sur) all of production. (Furnishing or realizing surplus value is what The body without organs now falls back on (se rabat sur) desiring-production, attracts it, and appropriates it for its own. The of the word process, recording falls back on (se rabat sur) production, but the production of recording itself is produced by pressure of antiproduction; the latter falls back on (se rabat sur) the forces of production and appropriates them. It is never the forces of antiproduction to operate retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was in no has been levied from the associative flux (restitution de prelevement sur le flux associatif); the reproduction of the process of detachment process of detachment from the signifying chain (reproduction de detachement sur la chaine signifiante); and a residuum (residu) that constitutes the	p 10 p 11 p 11 p 16 p 28 p 31 p 41 p 41
on them, when it turns back upon them (se rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and	p 43
objects hence appear to her to be derived from (prelevés sur) global persons; not only are they destined to play a process of desiring-production is trampled underfoot and reduced to (rabattu sur) parental images, laid out step by step in accordance with very beginning, partial objects are only apparently derived from (prelevés sur) global persons; they are really produced by being drawn from persons; they are really produced by being drawn from (prelevés sur) a flow or a nonpersonal hyle, with which they re-establish of another nature, there is no possibility of reducing (rabattre sur) social reproduction to familial reproduction, nor is it possible to a certain type, capable of falling back on (se rabattre sur) family determinations. It will be objected that such a principle	p 44 p 45 p 46 p 46 p 166 p 178
SURE 22	
the disjunctive synthesis: the phobic person can no longer be sure whether he is parent or child; the obsessed person, whether Once again let us consider Judge Schreber's delirium. To be sure, the use of races and the mobilization or notion of subject lacks in order to become oedipalized. And to be sure, it is not a question of knowing whether or not only be those of consciousness, and of a belief too sure of itself? Would it be an exaggeration to say that the unconscious, of representing desire and the unconscious). To be sure, we have never dreamed of saying that psychoanalysis invented Oedipus	p 75 p 89 p 90 p 112 p 121
News flash: Stravinsky declares before dying: My misfortune, I am sure of it, came from my father's being so distant with mother, since it is of no importance whatsoever: he is sure of being able to make everything rise again from the of the formula All men are homosexuals, and to be sure, they are never more so than when they arrange marriages our patriarchal and capitalist society at least, Oedipus is a sure thing (even if they underline, as does Fromm, the elements rescuing it on the baby and the schizo. To be sure, it is not only legitimate but indispensable that the ethnological consciousness, according to the traditional criterion, did not, to be sure, alleviate the repression of desire.) With incest's new position in Vengeance and resentment: not the beginning of justice, to be sure, but its becoming and its destiny in the imperial formation the abstraction that is realized—in imperial formations, to be sure—only as an abstraction (the overcoding eminent unity). It assumes the flows of desire. Their affinity is great, to be sure: everywhere capitalism sets in motion schizo-flows that animate our arts it is not embodied in a consciousness that, to be sure, does not create it, but actualizes it in an organized as they are applied to private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has been applied to	p 121 p 126 p 165 p 175 p 175 p 202 p 215 p 220 p 245 p 255 p 265
again in its entirety in symbolic castration. And it's a sure thing that structure affords us no means for escaping familialism where repressed desiring-production finds itself replaced by representations. To be sure, it is not psychoanalysis that makes us believe: Oedipus and	p 307 p 314
drawn near the singularity of the subject's desire). To be sure, one can always establish or re-establish some sort of link rational and what is irrational in a society. To be sure, the role, the place, and the part one has in of the flow itself and its axiomatic, which to be sure requires no precise knowledge of political economy, is the business absurd and nonpossessed force of the machine. Oh, to be sure, it is not for himself or his children that the	p 324 p 346 p 346 p 346
SURELY 4	

to maintain an attitude of denial: all of that is surely true, but it is still daddy-mommy. Over the consulting-room door such a principle is perhaps valid for the adult, but surely not for the child. But in effect, Oedipus begins in the long song about the infinite debt: A man may surely claim his dues: But, when there's money to be lent psychotic earths, with their conjunctions in place (Charlus is therefore surely mad, and Albertine too, perhaps I), are traversed in their	p 55 p 178 p 198 p 318
SURFACE	52
know how to handle it (mentally or physically). Its top surface, the useful part of the table, having been gradually reduced producing. The table continues to go about its business. The surface of the table, however, is eaten up by the supporting in a free state, flowing without interruption, streaming over the surface of a full body. Desiring-machines make us an organism; but the body without organs presents its smooth, slippery, opaque, taut surface as a barrier. In order to resist linked, connected, and of the machine and the non differentiated nature of its surface are proof of this. Projection enters the picture only secondarily back on (il se rabat sur) all production, constituting a surface over which the forces and agents of production are distributed a word, the socius as a full body forms a surface where all production is recorded, whereupon the entire process appears whereupon the entire process appears to emanate from this recording surface. Society constructs its own delirium by recording the process of perception of the movement that is produced on the recording surface. Capital is indeed the body without organs of the capitalist being, as capital increasingly plays the role of a recording surface that falls back on (se rabat sur) all of production as a full body to constitute the recording or inscribing surface. But some kind of full body, that of the earth body, that of the earth or the despot, a recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are body without organs, the unproductive, the unconsumable, serves as a surface for the recording of the entire process of production of thing is the establishment of an enchanted recording or inscribing surface that arrogates to itself all the productive forces and all entire network of new syntheses is now woven, marking the surface off into co-ordinates, like a grid. The either ... or ... or between the two amount to the same on the slippery surface. Whereas the either/or claims to mark decisive choices between immutable entire process of production and server as its miraculate, enchanted surface, inscribing it in each and everyone of its disjunctions. Hence But all this happens and is all recorded on the surface of the body without organs: even the copulations of the off into squares like a grid, and their permutations. The surface of this uncreated body swarms with them, as a lion's order of a subject can be discerned on the recording surface. It is a strange subject, however, with no fixed identity itself only in terms of the disjunctions of a recording surface, in what is left after each division. Returning yet again furthest limits of the decomposition of the socius on the surface of his own body without organs. It may well be of writing, it is a writing inscribed on the very surface of the Real: a strangely polyvocal kind of writing, never communications, transfinite summarizations, polyvocal and transcurive inscriptions on its own surface, on which the functional breaks of partial objects are continually obvious that parents indeed make their appearance on the recording surface of desiring-production. But this is in fact the crux of this triangulation divert desire so that it flows across a surface within a narrow channel that is not a natural conformation narrow channel that is not a natural conformation of this surface? How does it form a type of inscription for experiences the synthesis of recording that in effect situates, on its surface of inscription within the conditions of Oedipus, a definable and product, extends the connections of machines, and serves as a surface of recording. But here no biunivocal process is in fact Social production would need at its disposal, on the recording surface of the socius, an agent that is also capable of is also capable of acting on, of inscribing the recording surface of desire. Such an agent exists: the family. It belongs transfixed hippopotamuses who will not come back up to the surface. They have entrusted all their forces to primal repression, in common appropriation and utilization of the ground. It is the surface on which the whole process of production is inscribed, on into the socius, and that the flows run over its surface—through which man ceases to be a biological organism and combine concretely with relations of filiation on a given territorial surface. Leach has specifically underscored the importance of local lineages insofar perverse activity of local groups who arrange marriages on the surface of the primitive territoriality: a normal or nonpathological perversity, as alliance. Everything takes place as though the stock constituted a surface energy of inscription or recording, the potential energy of the the respective paths of the gifts and counter-gifts on the surface. Among the Kula, the circulation of necklaces and bracelets comes are the two aspects of the full body: an enchanted surface of inscription, the fantastic law, or the apparent objective movement the manner in which representation itself is organized at the surface, on the inscription surface of the socius. Society is not representation itself is organized at the surface, on the inscription surface of the socius. Society is not exchange, the socius is the manner in which territorial representation organizes itself at the surface, still quite close to a desiring-machine of eye-hand-voice. A magic an immobile motor, with the bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at its base old territorial inscriptions to subsist, as bricks on the new surface. And finally, from this appropriation there results the way in other elements of representation, those elements that operate on the surface of the inscribing socius. What changes singularly in the surface surface of the inscribing socius. What changes singularly in the surface organization of representation is the relationship between the voice and it appears indeed that the two dimensions of representation—its surface organization with the elements voice-graphy-eye, and its in-depth organization with the multiple configurations formed by the passive line and the surface it engenders, so as to reveal—as in Paul Klee particular kind of representation whose elements are organized at the surface of the socius: the system of connotation-connection in the savage the flows. Deterritorialization, the axiomatic, and reterritorialization are the three surface elements of the representation of desire in the modern socius machine, but an entire network of disjunction on the recording surface of the body without organs. And we have doubtless been molecular desiring-production to the molar aggregate it forms on one surface of the full body without organs, enslaving it by that	p 6 p 7 p 8 p 9 p 10 p 10 p 10 p 10 p 11 p 11 p 11 p 11 p 11 p 12 p 12 p 13 p 16 p 16 p 16 p 16 p 35 p 39 p 43 p 47 p 48 p 48 p 70 p 72 p 120 p 120 p 136 p 141 p 144 p 147 p 149 p 149 p 149 p 154 p 185 p 185 p 189 p 194 p 198 p 202 p 202 p 205 p 243 p 262 p 262 p 327 p 364
SURFACED	1
I was fascinated by the grotesque and terrifying forms that surfaced in the sphere of the interhuman, destroying all that was	p 98
SURFLUX	1
on these movements of flows: the intense germinal influx, the surflux of royal incest, and the reflux of excrement that conducts	p 211
SURGES	1
away in a transversal direction. Suddenly a painting by Lotto surges forth that could just as easily be from the nineteenth	p 369
SURGING	1
and classes signify? The breakdown of codes. The appearance, the surging forth of now decoded flows that pour over the socius	p 218
SURMALE	1
In the Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future	p 18
SURMISE	1
a factitious and subjugated territoriality. We are now able to surmise what Oedipus signifies: it displaces the limit, it internalizes the	p 102
SURMISES	1
Freud's account of Oedipus. In Moses and Monotheism he indeed surmises that latency is a State affair. But then latency must	p 216
SURMOUNT	1
of a de-differentiated (de-differencie) organism stuck back together that would surmount its own parts. The organs-partial objects and the body without	p 326

SURMOUNTED	1	
calls the pre-oedipal, it sees a stage that must be surmounted in the direction of an evolutive integration (toward the depressive		p 74
SURMOUNTING	1	
whose inverted vertex will be my child—which is called surmounting Oedipus, but reproducing it as well, transmitting it rather than		p 71
SURPASS	2	
father, either in order to tell us you will not surpass your father, or you will surpass him to find our		p 104
us you will not surpass your father, or you will surpass him to find our forefathers. Lacan has demonstrated in a		p 104
SURPASSED	2	
it, by rediscovering it as an internal limit to be surpassed again by means of a displacement; thus the continuity of		p 230
tendency—that is, limits never reached because they are always surpassed and always reproduced—has seemed to us to have as		p 260
SURPASSING	1	
of existing capital. Under the first aspect capitalism is continually surpassing its own limits, always deterritorializing further, displaying a		p 259
cosmopolitan, universal		
SURPLUS	118	
agents of production are distributed, thereby appropriating for itself all surplus production and arrogating to itself both the whole and the		p 10
of money the form whereby money produces money. It produces surplus value, just as the body without organs reproduces itself, puts		p 10
universe. It makes the machine responsible for producing a relative surplus value, while embodying itself in the machine as fixed capital		p 10
of the use of capital as a means of extorting surplus labor. But a perverted, bewitched world quickly comes into being		p 11
on (se rabat sur) all of production. (Furnishing or realizing surplus value is what establishes recording rights.) With the development of		p 11
of profit, and the increase in the absolute quantity of surplus value, the law of the counteracted tendency. As a corollary		p 34
machine deterritorializes, decoding and axiomatizing flows in order to extract surplus value from them, the more its ancillary apparatuses, such		p 35
as		
absorbing in the process a larger and larger share of surplus value. There is no doubt that at this point in		p 35
capitalism: he is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel. He scrambles all		p 35
captures fragments of other chains from which it extracts a surplus value, just as the orchid code attracts the figure of		p 39
attracts the figure of a wasp: both phenomena demonstrate the surplus value of a code. It is an entire system of		p 39
arrogant and mouthy little egos, a perpetual absorption of capitalist surplus value, flows of words against flows of money, the interminable		p 111
itself recognized and institutionalized—a formidable enterprise of absorption of surplus value, with its codification of the interminable cure, its		p 118
cynical		
relations. The mainspring of such an economy is a veritable surplus value of code: each detachment from the chain produces, on		p 150
The ultimate consumers are in this way the original producers.) Surplus value of code is the primitive form of surplus value		p 150
producers.) Surplus value of code is the primitive form of surplus value, inasmuch as it corresponds to Mauss's celebrated formula: the		p 150
signifying chain, in accordance with the relations of alliance, engender surplus values of code at the level of the flows, whence		p 150
inferior ranks of the givers and receivers of wives). The surplus value of code carries out the diverse operations of the		p 150
leads to—as compensation for what is blocked—a veritable surplus value of code, which falls to the uncle insofar as		p 163
distributed, help us to understand the formation mechanism of the surplus value of code as an indispensable element of any coding		p 164
appears, as in the case of the primitive mechanism of surplus value as a surplus value of code. But—and this		p 187
case of the primitive mechanism of surplus value as a surplus value of code. But—and this is the fourth point		p 187
these two elements of the code, pain is like the surplus value that the eye extracts, taking hold of the effect		p 189
the eye extracts from the pain it is contemplating a surplus value of code that compensates the broken relationship between the		p 191
in conformity with the apparent objective movement that attributes the surplus product to the State, assigns the productive forces to it		p 194
infinite relation in the form of the tribute. The entire surplus value of code is an object of appropriation. This conversion		p 194
economic relations, the system of primitive rankings, the mechanism of surplus value—all this already prefigured despotic formations and		p 195
caste hierarchies		
by the great paranoiac, since they furnish the material of surplus value. In point of fact, that is what forms the		p 196
regime find themselves overcoded by the transcendent unity that appropriates surplus value. The old inscription remains, but is bricked over		p 196
by		
overcoding process and to the intrinsic codes, to the appropriated surplus value and to the usufruct put into use, to the		p 198
designs of this same unity: major work projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist in the		p 199
imperial		
are flows to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and		p 204
formulas, things, and		
power of the State. The eye no longer extracts a surplus value from the spectacle of suffering, it has ceased to		p 211
rather to forewarn and keep watch, to see that no surplus value escapes the over coding of the despotic machine. For		p 211
be a festive occasion, from which the eye extracts a surplus value in the magic triangle of alliance and filiations. Punishment		p 212
spiritualized Urstaat; cynicism is capital as the means of extorting surplus labor, but piety is this same capital as God-capital, whence		p 225
Capital becomes filiative when money begets money, or value a surplus value—value in process, money in process, and, as such		p 227
expresses the fundamental capitalist phenomenon of the transformation of the surplus value of code into a surplus value of flux. The		p 228
transformation of the surplus value of code into a surplus value of flux. The fact that a mathematical appearance here		p 228
tendency to a falling rate of profit, that is, of surplus value in relation to total capital, can be understood only		p 228
and by taking into account the conditions under which a surplus value of code is transformed into a surplus value of		p 228
which a surplus value of code is transformed into a surplus value of flux. First of all, it appears that—in		p 228
of the capitalists and their economists when they ascertain that surplus value cannot be determined mathematically. Yet they have little cause		p 228
of the production flow and the labor flow on which surplus value depends. Thus the difference is not canceled in the		p 230
on the periphery ensures a rise in the rate of surplus value, in the form of an increasing exploitation of the		p 231
come from modern industries and plantations that generate an immense surplus value, to a point where it is no longer the		p 231
retains its restricted sense, i.e., the relative diminution of surplus value in relation to total capital—a diminution that is		p 232
someone who doesn't quite understand how one can maintain human surplus value as the basis for capitalist production, while recognizing		p 232
that		
become adjacent to this process. Hence there is a machinic surplus value produced by constant capital, which develops along with automation		p 232
be viewed under the conditions of the transformation of the surplus value of code into a surplus value of flux. In		p 232
the transformation of the surplus value of code into a surplus value of flux. In defining precapitalist regimes by a surplus		p 232
surplus value of flux. In defining precapitalist regimes by a surplus value of code, and capitalism by a generalized decoding that		p 232
code, and capitalism by a generalized decoding that converted this surplus value of code into a surplus value of flux, we		p 232
decoding that converted this surplus value of code into a surplus value of flux, we were presenting things in a summary		p 232
in equipment in another area. Thus the importance of human surplus value remains decisive, even at the center and in highly		p 233
and the elevation of the rate of profit through machinic surplus value is not innovation itself, whose value is no more		p 233
whose value is no more measurable than that of human surplus value. It is not even the profitability of the new		p 233
science and technics by the capitalist regime engender a machinic surplus value that does not directly depend on science and technics		p 234
depend on science and technics themselves, but on capital—a surplus value that is added to human surplus value and that		p 234
on capital—a surplus value that is added to human surplus value and that comes to correct the relative diminution of		p 234
the latter, both of them constituting the whole of the surplus value of flux that characterizes the system. Knowledge, information, and		p 234
And just as we found, on the side of human surplus value insofar as it resulted from decoded flows, an incommensurability		p 234
of money, here too, on the side of the machinic surplus value resulting from scientific and technical flows of code, we		p 234
in innovations is never sufficient to realize or absorb the surplus value of flux that is produced on the one side		p 234
immanent limits on an ever larger scale, only if the surplus value is not merely produced or extorted, but absorbed or		p 234
his aim is the production for production's sake that generates surplus value, it also includes the realization of this surplus value		p 235

generates surplus value, it also includes the realization of this surplus value: an unrealized surplus value of flux is as if	p 235
also includes the realization of this surplus value: an unrealized surplus value of flux is as if not produced, and becomes	p 235
is easy to list the principal modes of absorption of surplus value outside the spheres of consumption and investment: advertising, civil	p 235
in that what it absorbs is not sliced from the surplus value of the firms, but added to their surplus value	p 235
the surplus value of the firms, but added to their surplus value by bringing the capitalist economy closer to full output	p 235
more manifest in that it guarantees the extraction of human surplus value on the periphery and in the appropriated zones of	p 235
because it engenders for its own part an enormous machinic surplus value by mobilizing the resources of knowledge and information capital	p 235
and finally because it absorbs the greater part of the surplus value produced. The State, its police, and its army form	p 235
to it in order to regulate its productivity and realize surplus value which explains, for example, the difference between the despotic	p 235
back to preparations for war and to the absorption of surplus value. In comparison to the capitalist State, the socialist States	p 236
aspects of its immanence: (1) the one that extracts human surplus value on the basis of the differential relation between decoded	p 237
zones at the center; (2) the one that extracts machinic surplus value, on the basis of an axiomatic of the flows	p 237
the one that absorbs or realizes these two forms of surplus value of flux by guaranteeing the emission of both, and	p 237
center and at the core as well. The definition of surplus value must be modified in terms of the machinic surplus	p 237
surplus value must be modified in terms of the machinic surplus value of constant capital, which distinguishes itself from the human	p 237
value of constant capital, which distinguishes itself from the human surplus value of variable capital and from the nonmeasurable nature of	p 237
capital and from the nonmeasurable nature of this aggregate of surplus value of flux. It cannot be defined by the difference	p 237
could not be unaware of what he was doing, extorting surplus value. But how this cynicism has grown—to the point	p 238
of flows, as in the fathomless abyss where profit and surplus value are engendered: the flow of merchant capital's economic force	p 238
constitutes for its part a gigantic enterprise of absorption of surplus value. But which is the revolutionary path? Is there one	p 239
as dominant—in the case of feudalism, for example—because surplus labor as a form of surplus value constitutes a flux	p 247
feudalism, for example—because surplus labor as a form of surplus value constitutes a flux that is qualitatively and temporally distinct	p 247
of the creditor). Or—what amounts to the same thing—surplus value here is determined as a surplus value of code	p 248
the same thing—surplus value here is determined as a surplus value of code. Hence the code relation is not only	p 248
of a code; it expresses the capitalist transformation of the surplus value of code into a surplus value of flux. Whence	p 249
capitalist transformation of the surplus value of code into a surplus value of flux. Whence the fundamental change in the order	p 249
longer any need for a code in order to ensure surplus labor, when the latter is merged qualitatively and temporally with	p 249
one and the same simple magnitude (the condition characterized by surplus value of flux). Hence capital differentiates itself from any other	p 249
relations of such a nature as to be filled by surplus value; an absence of exterior limits that it is filled	p 250
production so as to be filled by the absorption of surplus value—these constitute the three aspects of capitalism's immanent axiomatic	p 250
production and its planning, the economy and its monetarization, and surplus value and its absorption (by the State apparatus itself). The	p 253
the social machine. The bourgeois sets the example, he absorbs surplus value for ends that, taken as a whole, have nothing	p 254
rules and a class that is ruled, both defined by surplus value, the distinction between the flow of financing and the	p 254
proletarian class at the level of production (those from whom surplus value is extorted), or at the level of money (income	p 255
confronted by the same axiomatic problems of extraction of a surplus or surplus value, of accumulation and absorption, of the market	p 256
the same axiomatic problems of extraction of a surplus or surplus value, of accumulation and absorption, of the market and monetary	p 256
of knowing whether an industrial society can do without a surplus, without the absorption of a surplus, without a commodity-exchanging and	p 256
can do without a surplus, without the absorption of a surplus, without a commodity-exchanging and planner State, and even without an	p 256
conserves by bringing them together, overcoding them and appropriating their surplus labor. The third is the modern immanent machine, which	p 261
consists	
mechanical reproductive system. In passing, Butler encounters the phenomenon of surplus value of code, when a part of a machine captures	p 285
processes of temporalization, fragmented formations, and detached parts, with a surplus value of code, and where the whole is itself produced	p 287
or military apparatus, is a mechanism for the absorption of surplus value, nor is this true from the outside, extrinsically; rather	p 312
of the principal and specific forms of the absorption of surplus value in capitalism. It is this itinerary that psychoanalysis rediscovers	p 335
cruelty, where death is inscribed in the primitive mechanism of surplus value as well as in the movement of the finite	p 337
future, and form an apparatus for the absorption of a surplus value not even produced yet—which gives them precisely an	p 338
attributes to itself the productive forces, extracting and absorbing the surplus value therefrom; the effusion of antiproduction and death-carrying	p 348
elements within	
on the contrary precede them (axiomatic: regulation and application); a surplus value determined as a surplus value of flux, whose extortion	p 372
axiomatic: regulation and application); a surplus value determined as a surplus value of flux, whose extortion is not brought about by	p 372
flow of capital and a flow of labor as human surplus value in the industrial essence of capitalism, a flow of	p 372
a market flow and a flow of innovation as machinic surplus value in the operation of capitalism (surplus value as the	p 372
innovation as machinic surplus value in the operation of capitalism (surplus value as the first aspect of its immanence), a ruling	p 372
antiproduction within production, as the realization or the absorption of surplus value, in such a way that the military, bureaucratic, and	p 372
SURPLUS-VALUE 3	
is what establishes recording rights.) With the development of relative surplus-value in the actual specifically capitalist mode of production,	p 11
whereby the	
itself. It differentiates itself as original value from itself as surplus-value; as the father differentiates himself qua the son, yet both	p 227
are one and of one age: for only by the surplus-value of £10 does the £100 originally advanced become capital. It	p 227
SURPRISE 3	
tends toward distinctive valences. It will hardly come as a surprise to learn that Oedipus as a structure is the Christian	p 82
everything that has ever been believed. It comes as no surprise that Freud looks to Sophocles for the central image of	p 267
dreams: yes, dreams are Oedipal, and this comes as no surprise, since dreams are a perverse reterritorialization in relation to the	p 316
SURPRISED 4	
proposition is accompanied by the analyst's little smile. We are surprised when we hear a knowledgeable analyst mention, in passing, that	p 64
into the psychotic consciousness, we would be all the more surprised—in line with a remark by Lacan—if Oedipus were	p 123
whether the spectator must see the accident coming or be surprised by it. It is as though the spectator, at that	p 317
hands and knees, working, as a substitute for the mother surprised in the coitus scene; and in The Rat Man, the	p 354
SURPRISES 1	
the events that he accompanies this character, has the same surprises, the same premonitions, the same habits as he. Thus it	p 317
SURPRISING 3	
of sexuality and its stubborn symbolism. Furthermore, it is not surprising that the father returns constantly in current deliriums in the	p 57
so it was your mother ... It is not at all surprising that only afterward is it discovered that all of this	p 101
for the deterritorialized schizo? Such a thing would be very surprising, to say the least: the therapeutic potentialities of the familial	p 319
SURPRISINGLY 1	
as a resurgence of the society without the father. Not surprisingly, the industrial society is burdened with the search for original	p 80
SURREALIST 1	
a group? Did it ever have revolutionary unconscious investments? The surrealist group, for example, with its fantastic subjugation, its	p 349
narcissism, and	
SURRENDER 2	
already knew that the pervert resisted oedipalization: why should he surrender, since he has invented for himself other territorialities, more	p 67
artificial	
again the reactionary compromises of Freudianism, and even its theoretical surrender: this work has been accomplished several times, in a	p 117

profound	
SURREPTITIOUSLY	1
inferior God my brother. But little by little he will surreptitiously reimpregnate the series of young girls with all talking birds	p 14
SURROUNDED	1
standing for catastrophe or collapse that are so many disjunctions surrounded by spirals. The schizo maintains a shaky balance for the	p 15
SURROUNDINGS	5
the organic or social machines, and invest organic or social surroundings. It is in fact difficult to present sexual energy as	p 291
take as its object persons or things, but the entire surroundings that it traverses, the vibrations and flows of every sort	p 292
Fourier. In a word, the social as well as biological surroundings are the object of unconscious investments that are necessarily desiring	p 292
dim understanding of this; for one reterritorializes on persons and surroundings, but one deterritorializes on machines. Is it Schreber's father	p 316
who	
to say the least: the therapeutic potentialities of the familial surroundings. The whole town, then, the whole neighborhood? What molar unit	p 319
SURVEILLANCE	2
pure field of algebraic immanence that no longer allows any surveillance on the part of a transcendent instance, even one that	p 242
keep its artists and even its scientists under such close surveillance—as though they risked unleashing flows that would be dangerous	p 245
SURVEY	2
that will make it possible to judge life and to survey the earth from above: a first principle of paranoiac knowledge	p 194
simple stimuli that enter into variable combinations following vectors that survey an entire social historical field—an analysis of destiny. In	p 290
SURVEYED	1
it. On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjointed terms are all affirmed. I am the	p 78
SURVEYS	1
as the imperial incest effects an overcoding that in turn surveys the entire social field from above (the repressing representation): the	p 266
SURVIVAL	2
many respects, offering the latter new conditions of existence and survival—and that feudalism of itself is in opposition to the	p 220
more precisely of belief, as a condition of existence and survival of the society in question—thus the collective investment of	p 248
SURVIVE	5
the analytic field. And this subrepresentative field will continue to survive and work, even through Oedipus, even through myth and tragedy	p 300
following means, and fills the following function: causing beliefs to survive even after repudiation; causing those who no longer believe in	p 314
conjunctions). In short, sexual repression, more insistent than ever, will survive all the publications, demonstrations, emancipations, and	p 351
protests concerning the liberty	
with the outside, if you please. For desire does not survive cut off from the outside, cut off from its economic	p 357
brute force, their violence, and their absurdity? They would not survive such an investment. Even the most overt fascism speaks the	p 367
SURVIVES	2
and board of psychoanalysis and psychiatry. If the human race survives, future men will, I suspect, look back on our enlightened	p 131
of the event is slow to reach us, and there survives in us the memory of extinct signs with which we	p 240
SURVIVING	2
in which a depressive and exhausted libido can go on surviving, and dream that it is surviving: The ascetic ideal is	p 333
libido can go on surviving, and dream that it is surviving: The ascetic ideal is an artifice for the preservation of	p 333
SURVIVOR	1
the bowels of the State apparatus. Better not a sole survivor than for a single organ to flow outside this apparatus	p 213
SUSCEPTIBLE	1
and the placenta itself, swept by an unconscious life energy susceptible to augmentation and diminution. The father is in no way	p 158
SUSPECT	3
psychiatry. If the human race survives, future men will, I suspect, look back on our enlightened epoch as a veritable age	p 131
reproduction. Even an author like Marcuse, whom one would not suspect of complaisance in this regard, acknowledges that culturalism started	p 173
on	
and art in a plot whose ends were no less suspect, industrial society would seem to foil this conspiracy in advance	p 368
SUSPECTED	3
crucial premise in the logic of psychoanalysis. For as we suspected at the very beginning, partial objects are only apparently derived	p 46
ourselves: so that's what I wanted! Will it ever be suspected that the law discredits—and has an interest in discrediting	p 114
pleasure from the event. It is not because everyone is suspected, in advance, of being a future bad debtor; the contrary	p 191
SUSPENDED	7
misery and glory experienced to the fullest, like a cry suspended between life and death, an intense feeling of transition, states	p 18
impasse. All the chains of the unconscious are biunivocalized, linearized, suspended from a despotic signifier. The whole of	p 54
desiring-production is crushed	
mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious that lets itself	p 67
be expressed	
from whose law the entire chain seems consequently to be suspended, each link triangulated. There we have a curious paralogism implying	p 73
conditions the family itself (a dead rat's ass, said Artaud, suspended from the ceiling of the sky), but it also redistributes	p 125
of measure. Artaud expresses it well: this dead rat's ass suspended from the ceiling of the sky, whence issues the daddy-mommy-me	p 143
the despot is nothing more than this dead rat's ass suspended from the ceiling of the sky. The organs begin by	p 211
SUSPICION	1
a great quantity of obsolescent equipment, along with a great suspicion concerning machines and science. An innovation is adopted only from	p 233
SUSPICIOUS	1
of transmission, reception, and interception: kindly agents of production or suspicious agents of antiproduction. Why was mythic and tragic	p 298
representation accorded	
SUSTAIN	1

where the tragic sense is increasingly lost ... : a myth cannot sustain itself when it supports no ritual, and psychoanalysis is not	p 83
SUTURE 1	
of the enunciated signifiers refers, but is constituted by process, suture, the concatenation of bound elements.... Every interpretation furnished by [the	p 66
SWALLOW 2	
a bladder, and with shattered ribs; he used sometimes to swallow part of his own larynx with his food, etc.? The one, or should one not, suffocate from what one eats, swallow air, shit with one's mouth? The data, the bits of	p 8 p 38
SWALLOWED 1	
end where everything would end up following behind and being swallowed up—a question of regime. Here are the desiring-machines, with	p 338
SWAMP 1	
enough. Sick desire stretches out on the couch, an artificial swamp, a little earth, a little mother. Look at you, stumbling	p 334
SWARMING 1	
without organs is like the cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their	p 281
SWARMS 2	
grid, and their permutations. The surface of this uncreated body swarms with them, as a lion's mane swarms with fleas. 3	p 16
this uncreated body swarms with them, as a lion's mane swarms with fleas. 3 The Subject and Enjoyment Conforming to the	p 16
SWATHINGS 1	
of the bodily cares administered to a schizophrenic—massages, baths, swathings—Gisela Pankow asks if it is a matter of reaching	p 130
SWAY 3	
the id, whereas in psychosis the ego is under the sway of the id, ready to break with reality. Freud's ideas	p 122
to production; it has not yet brought production under its sway. The space of the encampment remains adjacent to that of	p 148
of a new production that will first come under the sway of the first aspect). The incommensurability of the two aspects	p 238
SWEEP 1	
and short as in the waltz, now of a parabolic sweep, with Murphy, Watt, Mercier, etc., as states, without the family	p 20
SWEEPING 2	
correlative double impasse, a swing of a pendulum responsible for sweeping away the entire unconscious, and that continuously carries us	p 83
from	
delirium possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures, continents, and kingdoms; some	p 88
wonder whether this	
SWEEPS 5	
is not God, quite the contrary. But the energy that sweeps through it is divine, when it attracts to itself the	p 13
states such scruples, the more he thrusts them aside and sweeps them away with a firm and confident response. And this	p 57
me! But this me is merely the residual subject that sweeps the circle and concludes a self from its oscillations on	p 88
despotic signifier that they adore, and the schizophrenic figure that sweeps them along. We are thus entitled to maintain two conclusions	p 261
revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on leaving, or causes a	p 277
piece	
SWEPT 1	
be interpreted in intensity. The egg and the placenta itself, swept by an unconscious life energy susceptible to augmentation and diminution	p 158
SWIMMING 1	
except that from this intellectual world in which we are swimming there must body forth a new world; but this new	p 298
SWINDLE 1	
the same analytical unit is a pure fiction, a cosmic swindle, as if one were to measure intergalactic or intra-atomic distances	p 230
SWING 3	
everywhere in the disjunctive network, and that makes the unconscious swing over into Oedipus? And why is oedipalization precisely that? It	p 78
starts all over again. Such is the Oedipal disjunction, the swing of the pendulum, the exclusive inverse reasoning. That is why	p 82
is solely a question of a correlative double impasse, a swing of a pendulum responsible for sweeping away the entire unconscious	p 83
SWISS 1	
who still functions in modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the shadow of Oriental despotism.	p 207
Ferdinand	
SWITCHBOARD 1	
raves to a far greater extent. His delirium is a switchboard with thirteen telephones. He gives his orders to the world	p 335
SWITCHING 1	
and its segments, the genes, performing veritable lottery drawings, creating switching points as lines of selection or evolution—this, indeed, is	p 289
SWOOP 1	
way. He consumes all of universal history in one fell swoop. We began by defining him as Homo natura, and lo	p 21
SWORD 1	
the secret: I will bring down upon you the avenging sword of the vengeance of alliance. For once again, before it	p 213
SYLLOGISM 6	
Of course, but only as the master of the disjunctive syllogism, or as its a priori principle (God defined as the	p 13
reflection in defining God as the principle of the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he	p 71
posits God as the a priori principle of the disjunctive syllogism, so that all things derive from it by a restriction	p 76
realitatis); Kant's humor makes God into the master of a syllogism. The action characteristic of Oedipal recording is the introduction of	p 76
of religion, even though they are related to the same syllogism. In Le Baphomet Klossowski contrasts God as the master of	p 77
of the exclusions and restrictions that derive from the disjunctive syllogism, with an antichrist who is the prince of modifications, determining	p 77

SYMBOL 15

with the relationship between drives (pulsions) and symptoms, between the symbol and what is symbolized, has arisen again and again. Is nonsexual energy, for which sexuality has merely served as the symbol of an anagogical beyond. It was their disagreement on this Structural interpretation makes Oedipus into a kind of universal Catholic symbol, beyond all the imaginary modalities. It makes Oedipus into a obliteration of the feminine image in favor of a phallic symbol demonstrates how the triangle displaces itself toward its own cause psychoanalysts: Is Oedipus universal? Is Oedipus the great paternal catholic symbol, the meeting place of all the churches? The debate began

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claims to explain to the ethnologist the meaning of the symbol: it means phallus, castration, Oedipus. But the ethnologist asks other work in the very formation that makes use of the symbol? Whatever may be the meaning of a thing, it is it clearly, the ethnologists and the Hellenists think that a symbol is not defined by what it means, but by what engineers. It is not expressive or representative, but productive. A symbol is nothing other than a social machine that functions as in one and the same complex), according to which the symbol is never in a one-to-one relationship with what it means a radical change of regimes in the fetish or the symbol. What counts is not the person of the sovereign, nor within, from the way in which it binds up the symbol—a symbol that has become derisory—of a former despot the way in which it binds up the symbol—a symbol that has become derisory—of a former despot who thrust signs themselves become signifying under the action of a despotic symbol that totalizes them in the name of its own absence as capitalism reproduces and revives the archaism of the imperial symbol or the vanished despot. All three are necessary—precisely in

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or restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to recede, to that's psychosis.) Finally, the distinction between the Imaginary and the Symbolic permits the emergence of an Oedipal structure as a system without at all penetrating the structure and its order of symbolic positions and functions. For us, however, the problem is one that constitute the Real in itself, beyond or beneath the Symbolic as well as the Imaginary? We in no way claim or represents; it engineers, it is machinic. Neither imaginary nor symbolic, it is the Real in itself, the impossible real and It became evident that group fantasy was inseparable from the symbolic articulations that define a social field insofar as it is a process of identification, and a second pole characterized by symbolic functions that lend themselves to a process of differentiation. But of Oedipus based on parental images, in order to define symbolic functions within a structure, it is in vain that the variable images, or toward the force of differentiation of its symbolic functions. When one draws nearer to the material imagination, the the schizo, and to show that a gap in the Symbolic would bring us back to the Imaginary, and inversely that line, any limit at all between the Imaginary and the Symbolic, or between Oedipus-as-crisis and Oedipus-as-structure, or between the problem and

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disjunction. The true difference in nature is not between the Symbolic and the Imaginary, but between the real machinic (machinique) element desiring-production, and the structural whole of the Imaginary and the Symbolic, which merely forms a myth and its variants. The difference the paths of the Imaginary or the values of the Symbolic. It would also be necessary to heed Lacan's word of from the images to the structure, from imaginary figures to symbolic functions, from the father to the law, from the mother as a matrix. This origin would exist therefore in the symbolic void or in the initial foreclosure (forclusion) of the signifier in such a way that what is foreclosed in the Symbolic must reappear in the Real in a hallucinatory form. But that they do. But is this an initial role as symbolic organizer (or symbolic disorganizer) from which the floating contents of But is this an initial role as symbolic organizer (or symbolic disorganizer) from which the floating contents of the historical delirium they take up the distinction between the Imaginary and the Symbolic, when they oppose the name of the father to the form of a phylogenetic innateness of preformation, or a cultural symbolic a priori linked to prematuration? Worse yet: it is clear yet the role of organizer continues to be entrusted to symbolic or structural elements that are still part of the family relations and constellations where the Real, the Imaginary, and the Symbolic intermingle. In this conception, the metaphysical and social relations arise

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biunivocalization-the flattening of the polyvocal real in favor of a symbolic relationship between two articulations: so that is what this meant who do not forget that society too is triangular and symbolic! If it is true that Oedipus is obtained by reduction rather than Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic rather than structural—an unconscious, finally, that is molecular

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restrictive use in its turn has two poles, imaginary and symbolic, since the only choice it permits is between the exclusive since the only choice it permits is between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This

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Object, the Great Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only the transference, a

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in his hallucinated consciousness as he lacked it in the symbolic organization of his unconscious. On the contrary, he is ill point of his regression, in order to give him indirect symbolic satisfactions that would allow him to resume a progression, to that is not to be confused with an indirect or symbolic satisfaction, and that, in its stops as in its starts from the viewpoint of the generations ... He senses unconsciously his symbolic membership in his mother's generation and his detachment from the

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impossible, but quite the contrary, in the sense that the Symbolic is. But what does it mean to say that incest when it stuffs it with all its might into the symbolic void of the father. Or rather, if it is true through its imaginary variations, attesting to the need for a symbolic foreclosure (the father as an empty position). Oedipus-as-universal recommences the

in interpreting negation as a deprivation, as a lack: the symbolic lack of the dead father, or the Great Signifier. Interpretation same structural constant, different figures of one and the same symbolic triangulation, which are not identical either with the personages who holders of a cultural interpretation and the holders of a symbolic or structural interpretation of this same organization. A second postulate separate thing, and in everywhere re-encountering the father as the symbolic representative of the separation? Wouldn't this be tantamount to remaining

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by the truth of the Revelation and not by a symbolic or incantatory efficacy.... The Moslem holy man's learning refers to belong to Oedipus, are already sketched out, but within a symbolic space where the object from on high is formed. It displacement of the limit.) Oedipus would be nothing if the symbolic position of an object from on high, in the despotic profound innovator, which makes the displaced limit pass between the Symbolic and the Imaginary, between symbolic castration and imaginary Oedipus. For

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displaced limit pass between the Symbolic and the Imaginary, between symbolic castration and imaginary Oedipus. For castration in the order of

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blew up and fell back into its hole. From the Symbolic to the Imaginary, from castration to Oedipus, and from the social and desiring-production. For myth and tragedy are systems of symbolic representations that still refer desire to determinate exterior conditions as

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Several different things must be distinguished. In the first place, symbolic representation indeed grasps the essence of desire, but by referring and to the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in a systematic phenomenology of these elements

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approach. The psychoanalytic method is quite different: rather than referring symbolic representation to determinate objectities and to objective social conditions, psychoanalysis

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represented as images, and the formal relations between them all. Symbolic thus no longer designates the relation of representation to an we are still pious. Everywhere, the great game of the symbolic signifier that is embodied in the signifieds of the Imaginary the night of the indeterminate or the nondifferentiated, and the symbolic invariant that traces the path of the differentiations: the same lacking, it will be encountered again in its entirety in symbolic castration. And it's a sure thing that structure affords us them and our identifications as so many effects of a symbolic signifier. The good identification. We are all Archie Bunker at out in advance: Oedipus and castration, the Imaginary and the Symbolic, the great lesson of the inadequacy of being or of analytic squirrel, inside the wheel of the Imaginary and the Symbolic; he refuses to be caught up in the Oedipal Imaginary use of going from the imaginary dual order to the symbolic third (or fourth), if the latter is biunivocalizing whereas the the socius confers on them a structural unity under a symbolic signifier acting as absence and lack in an aggregate of structure is formed and appears only in terms of the symbolic term defined as a lack. The great Other as the the element of castration, which itself is not imaginary but symbolic. There we have the three major planes of structuration, which the structure, beyond the images that fill it and the Symbolic that conditions it within representation, reveals its reverse side as

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abstract, the figure-schizo It is not structural, nor is it symbolic, for its reality is that of the Real in its	p 311
castration if not still Oedipus, to the nth power, now symbolic, and therefore all the more virulent? And what is latency	p 311
consideration of all these machines, however, whether they be real, symbolic, or imaginary, must indeed intervene in a specific way—but	p 322
that includes all the possible figures. Similarly, in Lacan, the symbolic organization of the structure, with its exclusions that come from	p 328
the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit	p 334
statues, the Oedipal images, the phantasmal mises en scene, the Symbolic of castration, the effusion of the death instinct, the perverse	p 339
death instinct; it opposes real coefficients of transversality to the symbolic determinations of subjugation, coefficients without a hierarchy or a	p 349
group	
it possible to enrich or impregnate Oedipus with a fourth symbolic term charged with accounting for the splittings through which the	p 354
application in fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing the folding or the	p 358
correspondence	
has been internalized in Oedipus, Oedipus is externalized in the symbolic order, in the institutional order, in the community order, the	p 359
in other trends. It is not by chance that Lacan's symbolic order has been diverted, utilized for grounding a structural Oedipus	p 359
a position against the reconstitution of artificial families where the symbolic order, embodied in the institution, re-forms group Oedipuses, with	p 359
all	
the use of modern resources, the pure analytic scene, the symbolic phallus, structural foreclosure, and the name of the father do	p 363
that come to occupy them as well as the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that	p 370
other imaginary; but also the one really concrete, the other symbolic; the one machinic, the other structural; the one molecular, microphysical	p 381
SYMBOLICALLY	2
former. In the despotic formations the Oedipal limit is occupied, symbolically occupied but not lived or inhabited, inasmuch as the imperial	p 266
limit. It takes form in the despotic machine as a symbolically occupied limit. But it is filled and carried to completion	p 267
SYMBOLISM	10
sun; it is the fault of sexuality and its stubborn symbolism. Furthermore, it is not surprising that the father returns constantly	p 57
itself with understanding the response by starting from an expressive symbolism that was still familial, instead of interpreting it in an	p 99
As Leach says apropos of the sex/hair relationship, displaced phallic symbolism is very common, but the phallic origin of the symbolism	p 172
symbolism is very common, but the phallic origin of the symbolism is not repressed. Must it be said that primitives repress	p 172
production, without any repression of a sexual nature of the symbolism and the corresponding affects, and above all, without any reference	p 173
each other. But inversely, the invocation of such a transcendent symbolism does not rescue the structuralists from the narrowest familial point	p 174
other with perplexity, placing in opposition two irreducible sectors of symbolism? A social sector of symbols, and a sexual sector that	p 179
a kind of individual-universal? (Transversals between the two, since social symbolism can become a sexual material, and sexuality, a ritual of	p 179
of the unconscious, of sexuality, of the phallic nature of symbolism. In theory, everyone could reach an agreement on this point	p 180
in relation to other breaks and other flows. Analyzing the symbolism of the forked branch among the Ndembu, Victor Turner shows	p 181
SYMBOLISTS	1
organization. A second postulate common to the culturalists and the symbolists should be added. They all agree that, in our patriarchal	p 174
SYMBOLIZABLE	1
unto itself while being lacking in them (the Great Signifier symbolizable by the inherency of a -1 in the ensemble of	p 306
SYMBOLIZATION	1
of desire, or is signified by it in an anagogical symbolization. Let us consider another text of Freud's, a later one	p 58
SYMBOLIZE	1
itself is no more structural than personal, it does not symbolize any more than it imagines or represents; it engineers, it	p 53
SYMBOLIZED	1
drives (pulsions) and symptoms, between the symbol and what is symbolized, has arisen again and again. Is this relationship to be	p 23
SYMBOLIZING	2
his analysis progressed . . . Dick had also discovered the wash-basin as symbolizing the mother's body, and he displayed an extraordinary	p 45
dread of	
of the Family; to constitute for the madman a microcosm symbolizing the massive structures of bourgeois society and its values, relations	p 93
SYMBOLS	6
the family as an institution and at its most archaic symbols. Hence, instead of participating in an undertaking that will bring	p 50
clearly noted the sexual nature of affects in the public symbols of primitive societies, and this nature remains integrally lived by	p 172
opposition two irreducible sectors of symbolism? A social sector of symbols, and a sexual sector that would constitute a kind of	p 179
aggregates that they form at the level of large numbers. Symbols and fetishes are manifestations of desiring-machines. Sexuality is by no	p 183
we have the whole series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in the images of capitalism, which	p 267
of persons, aggregates, and laws, and of images, structures, and symbols. It is an orphan, just as it is an anarchist	p 311
SYMPATHETIC	1
though he might reveal himself to a clever psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us remember once	p 24
again	
SYMPTOMOLOGICAL	1
hand, the direct confrontation between desiring-production and social production, between symptomological and collective formations, given	p 54
their identical nature and their differing	
SYMPTOMS	1
to deal analytically with the relationship between drives (pulsions) and symptoms, between the symbol and what is symbolized, has arisen	p 23
again	
SYNCHRONIC	1
of the State come like lightning; the despotic machine is synchronic while the capitalist machine's time is diachronic. The capitalists appear	p 223
SYNCHRONOUS	1
itself to be revolutionized by one or more of its synchronous technical machines, and by no means does it confer on	p 233
SYNDROMES	1
be all the greater when we are dealing with psychotic syndromes that would appear to be the most animal-like and the	p 49
SYNERGY	1
machine fashions a memory without which there would be no synergy of man and his (technical) machines. The latter do not	p 141
SYNTAX	2

libido that is too fluid, too viscous: a violence against syntax, a concerted destruction of the signifier, non-sense erected as a	p 133
which were capable of performing a breakthrough in grammar and syntax, and of making all language a desire, were not speaking	p 134
SYNTHESES 84	
points of disjunction, between which an entire network of new syntheses is now woven, marking the surface off into co-ordinates, like	p 12
body without organs must be such that all the disjunctive syntheses between the two amount to the same on the slippery	p 12
disjunctive synthesis of recording therefore comes to overlap the connective syntheses of production. The process as process of production	p 13
extends into	
an inferior God. Freud stresses the importance of these disjunctive syntheses in Schreber's delirium in particular, but also in delirium as	p 13
process of production of the desiring-machines; and though there are syntheses and disorders (affections) that are peculiar to this recording	p 22
process	
can produce only reality. Desire is the set of passive syntheses that engineer partial objects, flows, and bodies, and that function	p 26
real is the end product, the result of the passive syntheses of desire as autoproduction of the unconscious. Desire does not	p 26
desire at the same time that it loses the passive syntheses of these conditions. This is precisely the significance of need	p 27
about, trying to capture or become a parasite of passive syntheses in whatever vague world they may happen to exist in	p 27
of connection; each one speaks its own language, and establishes syntheses with others that are quite direct along transverse vectors,	p 38
whereas	
the entire domain of the real inorganization of the passive syntheses, where we would search in vain for something that might	p 39
bricks within the coexistence and the interaction of all the syntheses. How could part of a flow be drawn off without	p 40
of an analysis; rather, in and of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for example, the milk	p 41
an analysis; rather, in and of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for example, the milk the	p 41
and the first analysts discover is the domain of free syntheses where everything is possible: endless connections, nonexclusive disjunctions,	p 54
nonspecific conjunctions	
a signifier; an unconscious that lets itself be expressed; connective syntheses that let themselves be taken in a global and specific	p 67
themselves be taken in a global and specific use; disjunctive syntheses that let themselves be taken in an exclusive, restrictive use	p 67
let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in a personal and segregative	p 67
the cure. 3 The Connective Synthesis of Production Given the syntheses of the unconscious, the practical problem is that of their	p 68
The opposition here is between two uses of the connective syntheses: a global and specific use, and a partial and nonspecific	p 70
distinctly if we consider the mutual reactions between the different syntheses of the unconscious following a given use. It is first	p 70
a conjugal use, or an alliance use, of the connective syntheses of production: a regime for the pairing of people replaces	p 71
have a curious paralogism implying a transcendent use of the syntheses of the unconscious: we pass from detachable partial objects to	p 73
by making a global and specific use of the connective syntheses. This use can be defined as transcendent, and implies a	p 74
to distinguish the legitimate and the illegitimate uses of the syntheses of consciousness. In the name of transcendental philosophy	p 75
(immanence of	
immanence of criteria), he therefore denounced the transcendent use of syntheses such as appeared in metaphysics. In like fashion we are	p 75
critique of Oedipus, by denouncing the illegitimate use of the syntheses of the unconscious as found in Oedipal psychoanalysis, so as	p 75
Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses of desiring-recording, it imposes the ideal of a certain	p 75
restrictive	
of thought if we concluded that the schizophrenic substituted vague syntheses of identification of contradictory elements for disjunctions, like	p 76
the last	
the last of the Hegelian philosophers. He does not substitute syntheses of contradictory elements for disjunctive syntheses; rather, for the	p 76
exclusive	
He does not substitute syntheses of contradictory elements for disjunctive syntheses; rather, for the exclusive and restrictive use of the	p 76
disjunctive	
mode of operation, in another dimension, with other uses of syntheses that feed the autoproduction of the unconscious—the	p 100
unconscious-as-orphan, the	
exploiters). There is therefore a segregative use of the conjunctive syntheses of the unconscious, a use that does not coincide with	p 103
terms of desire, through the segregative use of the conjunctive syntheses from which Oedipus is derived: I am of the superior	p 105
have disintegrated. The nomadic and polyvocal use of the conjunctive syntheses is in opposition to the segregative and biunivocal use.	p 105
Delirium	
essential relationship with madness. 6 A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are	p 106
told that	
the disjunctions, the conjunctions, what use is made of the syntheses? It represents nothing, but it produces. It means nothing, but	p 109
criteria of desiring-production permitted a definition of legitimate uses of syntheses, uses completely distinct from Oedipal uses. And in relation	p 110
to	
first place, a partial and nonspecific use of the connective syntheses was found to be in opposition to the Oedipal use	p 110
second place, an inclusive or nonrestrictive use of the disjunctive syntheses is in opposition to their Oedipal, exclusive, restrictive use. This	p 110
third place, a nomadic and polyvocal use of the conjunctive syntheses is opposed to the segregative and biunivocal use made of	p 110
priest. Oedipal analysis imposes a transcendent use on all the syntheses of the unconscious, ensuring their conversion. The practical problem	p 112
of	
schizoanalysis is, then, to ensure the contrasting reversion: restoring the syntheses of the unconscious to their immanent use. De-oedipalizing,	p 112
undoing the	
uses, let us make no mistake about it, the same syntheses are at issue. It is clear what psychoanalysis expects to	p 116
resounds, and a mouth that consumes: its very own three syntheses, since it is a matter of connecting desire to the	p 125
determinate use of signs, an exclusive use of the disjunctive syntheses, and a conjugal use of the connective syntheses. Such is	p 163
the disjunctive syntheses, and a conjugal use of the connective syntheses. Such is indeed the meaning of the incest prohibition conceived	p 163
it implies and brings to bear on desiring-production, on the syntheses of the unconscious, and on libidinal investments in our cultural	p 175
a psychoanalytic interpretation, but only uses, analytic uses of the syntheses of the unconscious, which do not allow themselves to be	p 180
Pierre Bonafant shows how it is inseparable from the practical syntheses that produce, record, and consume it: the partial and nonspecific	p 181
an object of appropriation. This conversion crosses through all the syntheses: the synthesis of production, with the hydraulic machine and the	p 195
the same relationships of magnitude, or the same uses of syntheses. It is only at the submicroscopic level of desiring-machines that	p 288
they make in themselves. Desiring-machines work according to regimes of syntheses that have no equivalent in the large aggregates.	p 288
Jacques Monod	
large aggregates. Jacques Monod has defined the originality of these syntheses, from the standpoint of a molecular biology or of a	p 288
molecular elements in the arrangement of the desiring-machines and the syntheses of desire. We have seen that, through reproduction and its	p 290
your own desiring-machines? What is their functioning? What are the syntheses into which they enter and operate? What use do you	p 290
nonhuman sex, the molecular machinic elements, their arrangements and their syntheses, without which there would be neither a human sex	p 294
specifically	
stroke—the only break capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive	p 295
disjunctions, nomadic conjunctions: everywhere	
analytic machine suited to decode them: the domain of free syntheses where everything is possible; partial connections, included disjunctions,	p 300
nomadic conjunctions	
of the molecular elements: partial objects that enter into indirect syntheses or interactions, since they are not partial (partiels) in the	p 309
positive multiplicities where everything is possible, without exclusiveness or negation, syntheses operating without a plan, where the	p 309
connections are transverse, the	
machines. The answer lies in the passive nature of the syntheses, or—what amounts to the same thing—in the indirect	p 324
of a flow in the other, and form residual conjunctive syntheses guiding the passage or the heartfelt becoming from the one	p 325
it. Through binarity, overlapping, or permutation, all these indirect passive syntheses are one and the same engineering of desire. But who	p 325
you. What is this—is such a thing possible? These syntheses necessarily imply the position of a body without organs. This	p 325
to the body without organs, and enter into the new syntheses of included disjunction and nomadic conjunction, of overlapping and permutation	p 326
and nomadic conjunction, of overlapping and permutation, on this body—syntheses that continue to repudiate the organism and its	p 326
organization. Desire	
signifying chain that results in a misappreciation of all the syntheses of the unconscious. The body without organs is the model	p 329
forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of partial objects and flows, the disjunctive	p 338

Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of partial objects and flows, the disjunctive syntheses of singularities	p 338
the connective syntheses of partial objects and flows, the disjunctive syntheses of singularities and chains, and the conjunctive syntheses of intensities	p 338
the disjunctive syntheses of singularities and chains, and the conjunctive syntheses of intensities and becomings. The schizoanalyst is not an interpreter	p 338
what a subject's desiring-machines are, how they work, with what syntheses, what bursts of energy in the machine, what constituent misfires molecule—their paths, their zones of presence, and their own syntheses, amid the large accumulations that fill the preconscious, and that the thing it represses: illegitimate and transcendent uses of the syntheses according to which the unconscious can no longer operate in of lack. A class is defined by a regime of syntheses, a state of global connections, exclusive disjunctions, and residual conjunctions new organs and means, a new possible state of social syntheses. Whence the necessity for the other class to be represented	p 338 p 338 p 339 p 344 p 344
investment does not bear upon the regime of the social syntheses, but upon the degree of development of the forces or development of the forces or the energies on which these syntheses depend. It does not bear upon the selections, detachments, and bear upon the selections, detachments, and remainders effected by these syntheses, but upon the nature of the codes and the flows our chances lie—since love drives us on. The manifest syntheses are merely the preconscious indicators of a degree of development	p 345 p 345 p 345 p 345
A revolutionary preconscious investment bears upon new aims, new social syntheses, a new power. But it could be that a part new force that corresponds to the effectively revolutionary goals and syntheses from the viewpoint of the preconscious—it is not certain the social and metaphysical investments of the libido, the unconscious syntheses; rather, on the contrary, it is Oedipus, narcissism, and the	p 347 p 347 p 358
SYNTHESIS 63	
associations: one machine is always coupled with another. The productive synthesis, the production of production, is inherently connective in nature: and	p 5
the coupling that takes place within the partial object-flow connective synthesis also has another form: product/producing. Producing is always something grafted	p 6
a certain place and a certain time in the connective synthesis, as the identity of producing and the product: the schizophrenic antiproduction; but yet another characteristic of the connective or productive synthesis is the fact that it couples production with antiproduction, with	p 8 p 8
production of production. The law governing the latter was connective synthesis or coupling. But when the productive connections pass from machines	p 12
situation or a reply to the indiscreet questioner. The disjunctive synthesis of recording therefore comes to overlap the connective syntheses of residual energy that is the motive force behind the third synthesis of the unconscious: the conjunctive synthesis so it's ... , or the force behind the third synthesis of the unconscious: the conjunctive synthesis so it's ... , or the production of consumption. We must examine or the production of consumption. We must examine how this synthesis is formed or how the subject is produced. Our point with the residual reconciliation that it brings about: a conjunctive synthesis of consummation in the form of a wonderstruck So that's consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive synthesis of So that's what it was! and So it's me intersect, following the endlessly ramified paths of the great disjunctive synthesis. If this constitutes a system of writing, it is a modes. The first mode has to do with the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The de prelevement). The second has to do with the disjunctive synthesis, and mobilizes the Numen as detachment energy (energie de detachement	p 12 p 17 p 17 p 17 p 18 p 20 p 39 p 41 p 41
de detachement). The third has to do with the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It is that must cure us of the cure. 3 The Connective Synthesis of Production Given the syntheses of the unconscious, the practical not, and of the conditions that define a use of synthesis as legitimate or not. Take the example of homosexuality—though following a given use. It is first of all the synthesis of recording that in effect situates, on its surface of the Oedipal inscription does not force its way into the synthesis of recording without reacting on the synthesis of production, and way into the synthesis of recording without reacting on the synthesis of production, and profoundly changing the connections of this synthesis synthesis of production, and profoundly changing the connections of this synthesis by introducing new global persons. These new images of persons	p 41 p 68 p 68 p 70 p 71 p 71 p 71
a zombie. Thus the parental or familial use of the synthesis of recording extends into a conjugal use, or an alliance efficacy, once they had been introduced into a use of synthesis that remains fundamentally illegitimate with regard to them? We do corresponding practice that we shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses of	p 71 p 74 p 75
Oedipal lapses in the differentiating function or in the disjunctive synthesis: the phobic person can no longer be sure whether he of an exclusive, restrictive, and negative use of the disjunctive synthesis. We are so molded by Oedipus that we find it and reveals to us an unknown force of the disjunctive synthesis, an immanent use that would no longer be exclusive or rather, for the exclusive and restrictive use of the disjunctive synthesis, he substitutes an affirmative use. He is and remains in I am Man: it is not a matter of a synthesis that would go beyond the negative disjunctions of the derived but rather of an inclusive disjunction that carries out the synthesis itself in drifting from one term to another and following was my father and I was my son. The disjunctive synthesis of recording therefore leads us to the same result as therefore leads us to the same result as the connective synthesis: it too is capable of two uses, the one immanent face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the third synthesis, the conjunctive synthesis of	p 75 p 76 p 76 p 76 p 77 p 77 p 78 p 78 p 84
Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the third synthesis, the conjunctive synthesis of consumption, we have seen how the	p 84
Conjunctive Synthesis of Consumption-Consummation In the third synthesis, the conjunctive synthesis of consumption, we have seen how the body without organs	p 84
the memories of childhood that the pretender lacks. The conjunctive synthesis can therefore be expressed: So I am the king! So phallus). There we have a faulty use of the conjunctive synthesis, leading to the statement, So it was your father, so are made according to positions of desire and uses of synthesis, very different from the interests of the subject, individual or make the unconscious speak according to the transcendent uses of synthesis imposed on it by other forces: Global Persons, the Complete is not made by the family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces a bit more level, it is the two kinds of use made of synthesis that are in opposition. On the one hand there are retained elements do not enter into the new use of synthesis that imposes such a profound change on them without causing is attracted, miraculated. It is the basis of the disjunctive synthesis and its reproduction: a pure force of filiation or genealogy passes through all the singularities, all the intensities of a synthesis that shifts and reproduces itself. It serves no purpose to unites into itself- the Nommo, or the Nommos? The disjunctive synthesis distributes the primordial ancestors, but each member of the primitive	p 88 p 101 p 104 p 121 p 122 p 124 p 125 p 154 p 154 p 154
are one and the same process. And it is this synthesis of desire that, under certain determinate conditions, explains the molar of appropriation. This conversion crosses through all the syntheses: the synthesis of production, with the hydraulic machine and the mining machine	p 181 p 195
production, with the hydraulic machine and the mining machine; the synthesis of inscription, with the accounting machine, the writing machine, and	p 195
the writing machine, and the monument machine; and finally the synthesis of consumption, with the upkeep of the despot, his court produced on the body of the despot is a connective synthesis of the old alliances with the new, and a disjunctive of the old alliances with the new, and a disjunctive synthesis that entails an overflowing of the old filiations into the labor, posited in the exchange relation, that forms the disjunctive synthesis of the apparent movement of commodities, since the abstract labor	p 195 p 198 p 198 p 226
opposition between mechanism and vitalism. Here the fundamental traits of synthesis are the indifferent nature of the chemical signals, the indifference	p 288
The schizoanalytic argument is simple: desire is a machine, a synthesis of machines, a machinic arrangement—desiring-machines. The order of desire	p 296
a multiplicity of anuses for the flows of shit). The synthesis of connection of the partial objects is indirect, since one causing to flow and breaking flows, consist of the passive synthesis itself insofar as it ensures the relative coexistence and displacement longer overlap: one then finds oneself before a new passive synthesis where a and b are in a paradoxical relationship of organs-partial objects. It is itself produced in the first passive synthesis of connection, as that which is going to neutralize—or	p 325 p 325 p 325 p 326

results in appropriation. The chain also implies another type of synthesis than the flows: it is no longer the lines of	p 327
to present things in a logical order where the disjunctive synthesis of recording seemed to follow after the connective synthesis of	p 327
disjunctive synthesis of recording seemed to follow after the connective synthesis of production, with a part of the energy of production	p 327
a new energetic conversion and form the third kind of synthesis, the synthesis of conjunction. One might say that the unconscious	p 330
energetic conversion and form the third kind of synthesis, the synthesis of conjunction. One might say that the unconscious as a	p 330
SYNTHESIZE 1	
not green plants; we have long since been unable to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this	p 27
SYNTHETIC 1	
its control by the State. Commerce's relationship with money is synthetic, not analytical. And money is fundamentally inseparable, not from commerce	p 197
SYRIAC 1	
for a new alliance, a rediscovery of the Egyptian and Syriac inspiration that would provide the impetus for a transcendent Urstaat	p 222
SYSTEM 217	
or that), the schizophrenic either ... or ... or refers to the system of possible permutations between differences that always amount to the	p 12
father in mother, got no papamummy Desiring-production forms a binary-linear system. The full body is introduced as a third term in	p 14
father, my mother, and myself. The schizo has his own system of co-ordinates for situating himself at his disposal, because, first	p 15
are never an expression of the final equilibrium of a system, but consist, rather, of an unlimited number of stationary, metastable	p 19
that he is now pursuing, not the realization of a system, but the application of a program ... in the form of	p 21
it; the product gives us no hint as to the system and the relations of production. The product appears to be	p 24
task, the despotic machine set up a kind of overcoding system. But the capitalist machine, insofar as it was built on	p 33
a metaphorical sense? A machine may be defined as a system of interruptions or breaks (coupures). These breaks should in no	p 36
the surplus value of a code. It is an entire system of shuntings along certain tracks, and of selections by lot	p 39
paths of the great disjunctive synthesis. If this constitutes a system of writing, it is a writing inscribed on the very	p 39
kind of writing, never a biunivocalized, linearized one; a transcurative system of writing, never a discursive one; a writing that constitutes	p 39
localized only at certain moments, by contrast with the nervous system, which is a great chronogeneous machine: a melody-producing	p 40
machine of	
Symbolic permits the emergence of an Oedipal structure as a system of positions and functions that do not conform to the	p 52
the occupation of a domain, and the operation of a system of signs. This can be clearly seen in physics, where	p 86
fact that it was or tended to be an isolated system, naturally closed: the comparison between microcosm and macrocosm was thus	p 95
was still familial, instead of interpreting it in an unconscious system of production as such (analytical economy). The great argument of	p 99
as derivatives of, or substitutes for, parental figures, in a system of equivalence that rediscovers everywhere the father, the mother, and	p 101
pushes the difficulty into the background when one considers the system as a whole and then makes it depend on the	p 101
the particular situation of Oedipus in this social repression-psycho repression system. The two problems are obviously linked because, if	p 113
psychic repression	
certain independence and primacy, as a condition for constituting a system of exchange or any society, in relation to social repression	p 113
guilty. In short, we are not witness here to a system of two terms where we could conclude from the formal	p 115
what is really prohibited. Instead we have before us a system of three terms, where this conclusion becomes completely illegitimate.	p 115
Distinctions	
as it ensures a mass psychological reproduction of the economic system of a society. Of course it should not be concluded	p 118
belongs essentially to the recording of social production, as a system of reproduction of the producers. And doubtless, at the other	p 120
of reality, the barriers placed before him by the Oedipal system of social and psychic repression. As Laing says, they are	p 124
and the modes of investment that desiring-production performs in the system of social production. The actual factor is desiring-production	p 129
insofar as	
their forces to primal repression, in order to escape the system of social and psychic repression that fabricates neurotics. But a	p 136
that make them function in the deadening framework of the system of social and psychic repression, or they will become parts	p 137
in a residual share for each member, in a global system of desire and destiny that organizes the productions of production	p 142
existence of the human race, his entire prehistoric labor; a system of evaluations possessing the force of law concerning the various	p 144
which traces its signs directly on the body, constitutes a system of cruelty, a terrible alphabet. Perhaps indeed there was nothing	p 145
in fact presupposes writing, and that it is this cruel system of inscribed signs that renders man capable of language, and	p 145
or rather the return of the determinant in the determinate system of dominance. That is why it is essential to take	p 147
systems or filiation and the abstract matrimonial classes. A kinship system is not a structure but a practice, a praxis, a	p 147
the relationship of asymmetry, emphasizing the creditor-debtor behavior. A kinship system only appears closed to the extent that it is severed	p 148
consequence, which one explains by saying that the supposedly closed system extends in one direction and opens as the prestations become	p 149
functional and fundamental. Far from being the extension of a system that is at first closed, the opening is primary, founded	p 150
This has been shown precisely with regard to the segmentary system, which is always destined to reconstitute itself on its own	p 151
function, which is not the least important aspect of the system of cruelty. The death of a social machine has never	p 151
production projects are executed in the framework of the tribal system, others in the framework of the lineage system). The variability	p 152
the tribal system, others in the framework of the lineage system). The variability and relativity of the segments are responsible for	p 152
variations of filiation and the fluctuations of alliance. The whole system evolves between two poles: that of fusion through opposition to	p 152
to the other, all the misfirings and failures in a system that is constantly reborn of its own disharmonies. What does	p 152
that constitute an integral part of the functioning of their system. The segmentary territorial machine makes use of scission to exorcise	p 152
lineages that do not exist prior to alliances in a system assumed to be given in extended form; the other mythical	p 155
the other mythical, which shows how the extension of a system takes form and delimits itself, proceeding from intense and primordial	p 155
their inclusive or nonrestrictive use. From this viewpoint the extended system is like a memory of alliance and of words, implying	p 155
of passing from an intensive energetic order to an extensive system, which comprises both qualitative alliances and extended filiations.	p 155
Nothing is	
primary intensity, it will be possible to pass to a system in extension where (1) the filiations will be filiations extended	p 156
Levi-Strauss would have it, than one of establishing a physical system that will express itself naturally in terms of debts. It	p 157
significant that Levi-Strauss himself invokes the co-ordinates of a physical system, although he sees this as nothing more than a metaphor	p 157
this as nothing more than a metaphor. In the physical system in extension, something passes through that is of the nature	p 157
on the contrary causes, passage. Something or someone. In this system in extension there is no primary filiation, nor is there	p 157
only the myth can determine the intensive conditions of the system (the system of production included) in conformity with indigenous thought	p 157
myth can determine the intensive conditions of the system (the system of production included) in conformity with indigenous thought and	p 157
practice	
must be repressed in both cases. In short, a somatic system in extension can constitute itself only insofar as the filiations	p 159
order and the extensive regime of the somatic generations. The system in extension is born of the intensive conditions that make	p 160
to pass through. Now this is possible only in the system in extension that renders persons discernible, that makes a determinate	p 163
the incest prohibition conceived as the establishment of a physical system in extension: one must look in each case for the	p 163
has the right to the matrimonial prestations in a given system?—cannot be resolved independently of the lines of passage and	p 164
influx will pass through and what will not in the system in extension, what will remain blocked or stocked in the	p 164
the alliance organized the positive and the negative into a system in extension—the representation reduces the representative to what is	p 165
representation reduces the representative to what is blocked in this system. Hence Oedipus is indeed the limit, but the displaced limit	p 165
of those who occupy the key positions in such a system, namely the colonizers, who, during this same period when the	p 169
this is something altogether different—the general social repression-psycho repression system gives rise to an Oedipal image as a	p 172
disfiguration of	
either Oedipus is the product of the social repression-psycho repression system, in which case it is not universal; or it is	p 177
it be a limit or a displaced represented in the system of representation; it must migrate to the heart of this	p 177
of representation; it must migrate to the heart of this system and itself come to occupy the position of the representative	p 177
primitive production one always finds oneself at 4+n, in the system of ancestors and affines. Far from being able to claim	p 178
paralogisms, crushing the whole of desiring-production, replacing it with a system of beliefs. Oedipus is never a cause: it depends on	p 178

familial stimuli is still the social field, and a whole system of breaks and extrafamilial flows. The fact that the father
 very diverse ways, according to the social formation considered. The system of representation comprises three elements that vary in depth: p 179
 the p 184
 into effect are themselves variable; there are migrations in the system. We see no reason for believing in the universality of p 184
 a maximum of vigilance and extension, binding them in a system of cruelty, maintain an infinitely greater affinity with desiring-machines than p 184
 become extended, in order to form and to forge a system in extension (representation) based on the repression of nocturnal intensities p 185
 the blocks of debt condition the extended filiations in the system in extension, and not the opposite. Secondly, there is a p 187
 the opposite. Secondly, there is a tendency to make the system in extension into a logical combinative arrangement, instead of taking p 187
 instead of taking it for what it is: a physical system where intensities are distributed, where some cancel out and block p 187
 The objection according to which the qualities developed in the system are not only physical objects, but also honors, responsibilities, p 187
 privileges
 incommensurable elements and the inequalities in the conditions of the system. More precisely, in the third place, the structural exchangeist p 187
 conception
 the controversy between Levi-Strauss and Leach concerning the Kachin marriage system. Invoking a conflict between the egalitarian p 187
 conditions of generalized exchange
 its aristocratic consequences, Levi-Strauss acts as though he thought the system were in a state of equilibrium. However, the problem is p 187
 society, the more clearly the necessarily open nature of the system in extension appears, as in the case of the primitive p 187
 the exchangeist conception finds it necessary to postulate a closed system, statistically closed, and to shore up the structure with a p 187
 oral, are vocal, but not because they lack a graphic system: a dance on the earth, a drawing on a wall p 188
 a wall, a mark on the body are a graphic system, a geo-graphism, a geography. These formations are oral precisely because p 188
 These formations are oral precisely because they possess a graphic system that is independent of the voice, a system that is p 188
 a graphic system that is independent of the voice, a system that is not aligned on the voice and not subordinate p 188
 and multidimensional. (And it must be said that this graphic system is linear writing's contrary: civilizations cease being oral only through p 188
 losing the independence and the particular dimensions of the graphic system; by aligning itself on the voice, graphism supplants the voice p 188
 upon. This is indeed what must be called a debt system or territorial representation: a voice that speaks or intones, a p 189
 a desiring-machine of eye-hand-voice. A magic triangle. Everything in this system is active, acted upon, or reacted to: the action of p 189
 a terror without precedent, in comparison with which the ancient system of cruelty, the forms of primitive regimentation and punishment, are p 192
 filiations of the old community. He imposes a new alliance system and places himself in direct filiation with the deity: the p 192
 paranoiac machine, since it expresses the struggle with the old system, and already a glorious celibate machine, insofar as it exalts p 193
 appears, too terrible, too sudden. The death of the primitive system always comes from without; history is the history of contingencies p 195
 a conducting element for the political and economic relations, the system of primitive rankings, the mechanism of surplus value—all this p 195
 is residual and transformed? (Related question: what is the feudal system?) We are only able to fix the precise moment of p 195
 relation in the other alliance. It is the entire primitive system that finds itself mobilized, requisitioned by a superior power, subjugated p 196
 framed in a different way? For it concerns the whole system of representation when it ceases to be territorial and becomes p 201
 we have the impression that the elements of the in-depth system of representation have begun to move: the cellular migration has p 201
 it is the imperial formation that makes graphism into a system of writing in the proper sense of the term. Legislation p 202
 primitive societies are oral not because they lack a graphic system but because, on the contrary, the graphic system in these p 202
 a graphic system but because, on the contrary, the graphic system in these societies is independent of the voice; it marks p 202
 because the voice has been lost, but because the graphic system has lost its independence and its particular dimensions, has aligned p 202
 is correct in saying that every language presupposes a writing system from which it originates, if by that he means the p 202
 bodies to appellations, according to the extensive requirements of the system in its length and its width. What we call the p 203
 the graphism. Jean-Francois Lyotard has attempted to describe such a system in another context, where the word has only a designating p 204
 seems to us to be an order of connotation, a system of cruelty where the word has an essentially designating function p 204
 one against the pain of the other. Everything in the system is active, en-acted (agi), or reacting; everything is a matter p 204
 desire—repressing representation/displaced represented—share the same fate, like a system of correspondences in the heart of a given p 205
 social machine
 If we call the order of representation in a social system a plane of consistency (plan de consistence), it is evident p 205
 In vain will the signifier be immersed in the immanent system of language (la langue), or be used to clear away p 206
 levelings (rabattements), and subordinations—a transcendence whence issues throughout the system the inarticulate material flux in which p 207
 this transcendence operates, opposes
 presence of the Akkadians determined the phoneticization of the writing system ... and that the contact of two peoples is almost necessary p 208
 the repressing representation insofar as it initiates the overcoding. The system of subordination or signification has replaced the system of p 209
 connotation
 overcoding. The system of subordination or signification has replaced the system of connotation. To the extent that graphism is flattened onto p 209
 it is the signifier that makes love with its signifieds. System of simulation is the other name for signification and subordination p 210
 this simulation, sperm and excrement. One might think that the system of imperial representation was, in spite of everything, milder than p 211
 In point of fact the regime is not milder; the system of terror has replaced the system of cruelty. The old p 211
 is not milder; the system of terror has replaced the system of cruelty. The old cruelty persists, especially in the autonomous p 211
 the body liberate itself from its characteristic graphism in the system of connotation, for it now becomes the stone and the p 212
 of designation, as we have seen it elaborated in the system of primitive connotation with its interplay of voice, graphism, and p 214
 in the form of bricks held over from the old system). Why is it that linguists are constantly rediscovering the truths p 214
 that of the subjects against the despot. In the latency system of terror, what is no longer active, en-acted, or reacted p 214
 arbitrary of the designations—that ensures the maintenance of the system, and sees to it that the name is succeeded by p 215
 about them what he has already said about the primitive system: it was not in their midst that bad conscience, this p 215
 true that Oedipus begins its cellular, ovular migration in the system of imperial representation: from being at first the displaced represented p 215
 lays hold of the State itself, and where the writing system sometimes disappears. It is beneath the blows of private property p 218
 of mythology, the vibratory spiral—in relation to the social system in extension that it conditioned, passing back and forth between p 219
 decoding of flows that alone would be ruinous to the system under consideration. And in more recent examples, we have to p 220
 flows. As a machine it no longer determines a social system; it is itself determined by the social system into which p 221
 a social system; it is itself determined by the social system into which it is incorporated in the exercise of its p 221
 when it ceases to be an abstract unity or intellectual system reigning over separate subaggregates to become a relation that is p 221
 to a field of forces operating as a concrete physical system. But isn't this tendency to concretization in the social or p 221
 subjects, and from the intellectual law to the entire physical system that disengages or liberates itself from the law. A State p 221
 new state of things, rendering it immanent to the new system insofar as possible, making it interior to this system. As p 222
 new system insofar as possible, making it interior to this system. As for the rest, it will be a question of p 222
 State can no longer function as such in the physical system. When the Christians took possession of the Empire, this complementary p 222
 a field of increasingly decoded social forces forming a physical system; its spiritualization in a supraterrrestrial field that increasingly overcodes, p 222
 forming
 in a supraterrrestrial field that increasingly overcodes, forming a metaphysical system. The infinite debt must become internalized at the same p 222
 time
 order for capitalism to be born, and for the old system to die this time from without, at the same time p 224
 State in feudalism, and from the decomposition of the feudal system itself and that of its State, still does not give p 225
 when this property costs little (the disintegration of the feudal system); and a second period is required when the property is p 226
 signs of the power of capital, flows of financing, a system of differential quotients of production that bear witness to a p 228
 the disjunctions of capital. The extreme importance in the capitalist system of the dualism that exists in banking has been demonstrated p 229
 a sense, it is the bank that controls the whole system and the investment of desire. One of Keynes's contributions was p 230
 within the absolute break. In the expanded immanence of the system, the limit tends to reconstitute in its displacement the thing p 231
 scientific and technical code, for the benefit of the capitalist system and in the service of its ends. That is why p 233
 whole of the surplus value of flux that characterizes the system. Knowledge, information, and specialized education are just as much parts p 234
 the apparatus of antiproduction is characteristic of the entire capitalist system; the capitalist effusion is that of antiproduction within production p 235
 at
 that ensures the integration of groups and individuals into the system. Not only lack amid overabundance, but stupidity in the midst p 236
 more flexible, but wider and more englobing. In such a system no one escapes participation in the activity of antiproduction that p 236
 in the activity of antiproduction that drives the entire productive system. But it is not only those who man and supply p 236
 as to add a new axiom to a previously saturated system! You say you want an axiom for wage earners, for p 238
 to a supply and a demand. In this manner the system indeed holds together and functions, and perpetually fulfills its own p 239

money, and recording—while refusing to recognize it—an entire system of economic-monetary dependences at the heart of the desire of field of immanence constituted by value—i.e., by the system of relations among ultimate elements of the signifier; but apart engineers the couplings between qualified flows. Consequently it implies a system of collective appraisal and evaluation, and a set of organs appraising eye as we have analyzed it in the primitive system. It should be noted that these general traits characterizing a place for you within the expanded limits of the system, even if an axiom has to be created just for	p 239 p 242 p 248 p 248 p 251
This gives private persons a very special role in the system: a role of application, and no longer of implication, in much concerning scientific axiomatics: they do not form a Taylor system, nor a mechanical game of isolated formulas, but rather imply enlarges its limits; adds still more axioms while preventing the system from becoming saturated; and functions well only by grinding, sputtering commercial and financial capital is still allied with the old system of production, and when nascent industrial capitalism can secure its so that the decoding and the deterritorialization constitutive of the system do not make it flee through one end or another elements are organized at the surface of the socius: the system of connotation-connection in the savage territorial machine, corresponding to the	p 251 p 251 p 251 p 251 p 253 p 260 p 262
territorial machine, corresponding to the coding of the flows; the system of subordination-disjunction in the barbarian despotic machine, corresponding to overcoding	p 262
subordination-disjunction in the barbarian despotic machine, corresponding to overcoding; the system of co-ordination-conjunction in the civilized capitalist machine, corresponding to the	p 262
throughout all of production, instead of remaining localized in the system, and has freed a fantastic death instinct that now permeates case, and the limits of this relationship in the capitalist system. 11 Oedipus at Last In the territorial or even the process by no means remains the same in the capitalist system. Representation no longer relates to a distinct object, but to	p 262 p 262 p 263
In short, Oedipus arrives: it is born in the capitalist system of the application of first-order social images to the private taken in a maximum that distributes lack, and an immanent system of relations between minimal elements that come to fill the for heart trouble. He begins to rave about the educational system in general, the need to restore a pure race, the his father, who invented the Pangymnastikon and a general pedagogical system). Everything changes, then: the infinite regression forced us to postulate	p 265 p 268 p 274 p 274
social cover on leaving, or causes a piece of the system to get lost in the shuffle. What matters is to either because desire appears as an effect determined by a system of mechanical causes, or because the machine is itself a of mechanical causes, or because the machine is itself a system of means in terms of the aims of desire. The does anyone say that the red clover has no reproductive system because the bumble bee (and the bumble bee only) must one. The bumble bee is a part of the reproductive system of the clover. Each one of ourselves has sprung from from our own These creatures are part of our reproductive system; then why not we part of that of the machines to warrant us in saying that vapour-engines have no reproductive system. The truth is that each part of every vapour-engine is into a whole forms another department of the mechanical reproductive system. In passing, Butler encounters the phenomenon of surplus value of	p 277 p 284 p 284 p 285 p 285 p 285 p 285 p 285
this state of representation, if not first of all a system of beliefs put in the place of productions? In reality decoded flows, which is to say their axiomatization in a system where the flows of the means of production, as the of myth and tragedy: with one hand psychoanalysis undoes the system of objective representations (myth, tragedy) for the benefit of the with the other hand it reverses this production in a system of subjective representations (dream and fantasy, with myth and tragedy capitalism, inasmuch as they keep the flows from escaping the system, and maintain labor in the axiomatic framework of property, and moment, but is a preliminary and constant condition of the system. The chain is the network of included disjunctions on the judged, evaluated in the functioning of the machine and the system of its energetic conversions, and not as an abstract principle since he realienated this essence, reinvesting it in a subjective system of representation of the ego, and since he receded this this agency's effusion in the full immanence of its own system: the full body, having become that of capital-money, suppresses the determined by the relations of production and antiproduction in a system. We know that molar social production and molecular desiring-production must	p 296 p 303 p 305 p 305 p 320 p 327 p 332 p 333 p 335 p 336
is coded from within. This is especially true of the system of cruelty, where death is inscribed in the primitive mechanism of the finite blocks of debt. But even in the system of despotic terror, where debt becomes infinite and where death becomes an instinct; that is, it effuses in the immanent system where each act of production is inextricably linked to the no living desire that could not of itself cause the system to explode, or that would not make the system dissolve the system to explode, or that would not make the system dissolve at one end where everything would end up following repression. We have seen how the capitalist machine constituted a system of immanence bordered by a great mutant flow, nonpossessive and	p 337 p 337 p 337 p 338 p 338 p 346
the most excluded members of society invest with passion the system that oppresses them, and where they always find an interest measure it. Interest always comes after. Antiproduction effuses in the system: antiproduction is loved for itself, as is the way in that the capitalist works, but for the immortality of the system. A violence without purpose, a joy, a pure joy in therefrom; the effusion of antiproduction and death-carrying elements within the system, which feels and pretends to be all the more immortal the objective dissimulation that it comprises, essential to the capitalist system. But it is interesting to find this essential concealment, miniaturized	p 346 p 346 p 346 p 348 p 356
is to produce neurotics by means of its oedipalization, its system of impasses, its delegated psychic repression, without which social repression	p 361
break them again according to the limits interior to the system, in such a way as to produce the images that come to fill the field of immanence peculiar to this system or this aggregate. the other by lines of escape that unprecedented decoding and deterritorialization, which institutes a combination as a system of differential relations between the decoded and deterritorialized flows, in	p 367 p 367 p 372
defined by a cruelty having no parallel in the primitive system of cruelty, and by a terror having no parallel in do not resemble prisons, they are prisons. Everything in the system is insane: this is because the capitalist machine thrives on to capitalism, being a pure peripheral territoriality of capitalism. The system teems with preconscious investments of class and of interest. And of offering a delirious interpretation of an unequivocally delirious economic system (at least he goes all the way). In short, a struggles, let's attack profits for a better management of the system, vote for a clean Paris—Welcome, Mister Brezhnev). And how one has sunk it, at the heart of the capitalist system? Or else, in the second case, there is truly a the exploited masses or the weakest links of a given system. Do these masses or these links act in their own order of causes and aims, and itself weaves a whole system of macroscopic relations that determine the large aggregates under a	p 373 p 374 p 374 p 374 p 374 p 375 p 377 p 377
SYSTEMATIC 4	
seems well founded: delirium, which is by nature global and systematic, is a secondary phenomenon, a consequence of partial and local not certain that they would furnish a large quota.... Our systematic tendency is not to accept the evident iniquities of reality the relations of alliance, in such a way that the systematic coding of the flows will be carried out. We call Consequently, the understanding of symbolic representations may consist in a systematic phenomenology of these elements and objectities (as in the old	p 22 p 127 p 164 p 301
SYSTEMATICALLY 1	
aggregates or classes toward categories, of which he establishes a systematically closed list—categories that are still only expressive forms of	p 290
SYSTEMATIZED 1	
prevent the dream from being reconfinned in its scene and systematized within its representation. It makes the most of an irreducible	p 316
SYSTEME 1	
en volonté d'unification constante aussi.... autour duquel tourne tout le système de ce monde malignement soutenu par la plus sombre organisation	p 122
SYSTEMS 11	
practices, or as though mental practices were projected upon social systems, without either of the two sets of practices ever having as an exhaustive description of the relationship between the two systems of production. It merely enables us to point to certain concrete reality to a much greater extent than do the systems or filiation and the abstract matrimonial classes. A kinship system	p 28 p 31 p 147

is necessary to ask if there exists in the asymmetrical systems of alliance a fundamental tendency toward generalized exchange, that is likewise for the organization of the political function in these systems, which in effect is exercised only by indicating its own in local communities, through which they function structurally. The two systems intersect, each segment being associated with the flows and the	p 147 p 151 p 152
or organism. In a word, the very gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration and representation and social and desiring-production. For myth and tragedy are systems of symbolic representations that still refer desire to determinate exterior	p 288 p 300
discovery of both political economy and psychoanalysis, beyond the determinate systems of representation. Obviously this does not mean that the capitalist	p 302
from desiring-production than were the primitive or even the barbarian systems, which nonetheless code and overcode the flows? Once it is overcoding of the flows of desire by introducing them into systems of representation that are themselves objective. Hence it can be	p 335 p 336
SZONDI 6	
whole list of criminals, the decent criminals and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by trying the statistical accumulations that form and select the large aggregates. Szondi set out on this molecular path, discovering a genic unconscious	p 85 p 289
He often calls this genic or genealogical unconscious familial; and Szondi himself went on to study schizophrenia using familial aggregates as the statutory independence of sexuality with regard to generation rests. Szondi senses this direction—according to which one must go beyond is meant to choose and combine freely. For this reason Szondi misses the internal or molecular elements of desire, the nature point of view of functional multiplicity that alone is economic. (Szondi situates the problem clearly: why two kinds of drives qualified	p 290 p 290 p 290 p 333
T 2	
somatic, it alone being subjected to a succession of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it back parks his circus in the dumbfounded unconscious, a real P. T. Barnum in the fields and in the factory. That is	p 158 p 298
TABLE 16	
Or to take another example, Henri Michaux describes a schizophrenic table in terms of a process of production which is that course of its carpentering.... As it stood, it was a table of additions, much like certain schizophrenics' drawings, described as overstuffed was no way of adding anything more to it, the table having become more and more an accumulation, less and less become more and more an accumulation, less and less a table It was not intended for any specific purpose, for anything for any specific purpose, for anything one expects of a table. Heavy, cumbersome, it was virtually immovable. One didn't know how or physically). Its top surface, the useful part of the table, having been gradually reduced, was disappearing, with so little relation framework that the thing did not strike one as a table, but as some freak piece of furniture, an unfamiliar instrument unfamiliar instrument ... for which there was no purpose. A dehumanized table, nothing cozy about it, nothing middle-class, nothing rustic, nothing countrified	p 6 p 6 p 6 p 6 p 6 p 6 p 6 p 6 p 6
it, nothing middle-class, nothing rustic, nothing countrified, not a kitchen table or a work table. A table which lent itself to rustic, nothing countrified, not a kitchen table or a work table. A table which lent itself to no function, self-protective, denying countrified, not a kitchen table or a work table. A table which lent itself to no function, self-protective, denying itself to is carried over into a new act of producing. The table continues to go about its business. The surface of the continues to go about its business. The surface of the table, however, is eaten up by the supporting framework. The nontermination eaten up by the supporting framework. The nontermination of the table is a necessary consequence of its mode of production. When as the identity of producing and the product: the schizophrenic table is a body without organs. The body without organs is literal mother, father, and sibling who sit around the breakfast table with the so-called psychotic patient. Even the essential hypothesis of	p 6 p 6 p 6 p 7 p 7 p 7 p 7 p 8 p 95
TABLECLOTH 2	
operation is called an application. It is as if a tablecloth were being folded, as if its 4 (+n) corners were four corners of the field folded into three, like a tablecloth, plus the transcendent term that performs the folding operation). Speaking	p 101 p 178
TABLET 1	
for it now becomes the stone and the paper, the tablet and the currency on which the new writing is able	p 212
TABLETS 1	
ceases to animate bodies, but is set into writing on tablets, stones, and books; the eye sets itself to reading. (Writing	p 205
TABOO 2	
mommy and daddy, or by the pleasure of violating a taboo. The rule of continually producing production, of grafting producing onto two contrary directions: the ritual primitive direction of Totem and Taboo, and the private direction of modern man the dreamer. (Oedipus	p 7 p 267
TACT 2	
us: Careful, go no further! No errors for lack of tact! Werther yes, Lenz no! The Oedipal form of literature is He makes at least an economic error, an error in tact, and does not spread his values. Artaud puts it well	p 134 p 134
TACTIC 1	
would appear that the family is now merely a simple tactic around which the social field recloses, to which it applies	p 264
TACTICS 3	
correlate of the cynicism of social persons. All the cynical tactics of bad conscience, just as Nietzsche and then Lawrence and priest's psychology—there is not a single one of these tactics that does not find in Oedipus its land of milk good provider. Nor is there a single one of these tactics that does not serve and develop in psychoanalysis, with the	p 268 p 269 p 269
TACTILE 1	
a baby. It is a question of giving the patient tactile and other bodily sensations that lead him to a recognition	p 130
TAIL 1	
full body of the despot, as though to the peacock's tail of a royal train, and that they have in this	p 210
TAKE 86	
have a soul for rocks, metals, water, and plants, to take into himself, as in a dream, every element of nature such thing as a specific, identifiable schizophrenic entity. Or to take another example, Henri Michaux describes a schizophrenic table in terms his opponent. An attraction-machine now takes the place, or may take the place, of a repulsion-machine: a miraculating-machine succeeding the paranoiac	p 2 p 6 p 11
I cried. At least I imagine that's how it was. Take your time, said the sergeant. Was mother's name Molloy? Very would seem that a genuine reconciliation of the two can take place only on the level of a new machine, functioning step that the Platonic logic of desire forces us to take, making us choose between production and acquisition. From the moment an explanation of fascism, and demands an explanation that will take their desires into account, an explanation formulated in terms of is why, to his way of thinking, destructions can never take place as rapidly as they ought to. From this, a different flows; it may waver between several functions, and even take on the regime of another organ—the anorectic mouth, for an amazing nonfamilial experience that psychoanalysis has completely failed to take into account. Lindner's painting attracts our attention once again. It	p 14 p 17 p 25 p 29 p 32 p 38 p 47
it only during the period of psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and Pontalis note	p 53

of delirium, we ourselves have trouble following this ascension; we take liberties that can be justified only by the advantages they never asked, but cast aside: Why return to myth? Why take it as the model? The supposed adequation can then be subjugated group capable in certain cases of being forced to take on a revolutionary role. It is therefore all the more secondary elaboration that makes dream as narration and as event take precedence over dream as a working over of thoughts.... Sticky that define a use of synthesis as legitimate or not. Take the example of homosexuality—though it is something more than old grandmother, you little shit! For what does in fact take place in In Search of Lost Time, one and the a landscape). Then, within these nebulae or these collectives, sides take shape, series are arranged, persons figure in these series, under whose childhoods were timid, the material kind of pleasure they take does not matter, so long as they can relate it prefer women, women who suggest young men ... indeed, they can take, with such women, the same pleasure as with a man sister and requiring exchange: I have a moral obligation to take as wife someone other than my sister, and an obligation second step that ensures the transmission of this figure. I take a woman other than my sister in order to constitute the transcendent phallus without which the terms considered would not take the form of a triangle. It is as if the to deprivation, to frustration, to the lack of partial objects take on meaning after the fact. All previous history is recast disjunction; the differential positions persist in their entirety, they even take on a free quality, but they are all inhabited by material, nonrestrictive, where he can situate himself, record himself, and take his bearings in all the branches at once, on all with the terms of the triangulation. It forces desire to take as its object the differentiated parental persons, and, brandishing the another conception of psychoanalysis, does not mean that we should take no notice of the dominant tone in the most respected and all the more so, for Lacan's disciples, when they take up the distinction between the Imaginary and the Symbolic, when is true that nothing is pre-oedipal, and that we must take Oedipus back to the earliest age, but within the order and identify with the mother, or to internalize him, to take his place or reach a reconciliation (with a host of a second order, this time collective; the encounter can therefore take place between Luther and the sixteenth-century Christians, or between Hitler	p 57 p 57 p 64 p 66 p 68 p 68 p 69 p 70 p 70 p 71 p 71 p 73 p 73 p 77 p 78 p 79 p 81 p 92 p 100 p 102 p 102
concerned only with a certain causal order, that one must take other causes into account, but that he alone cannot do the same theoretical and practical doctrine. We refuse to play take it or leave it, under the pretext that theory justifies within it. Those on whom the Oedipal imprint does not take, and those on whom it does. I believe my friends God's people, naturally, not of those close to Him who take themselves for his people. It is the recording of desire the flow of milk here, it's your brother's turn, don't take a crap here, cut into the stream of shit over satisfactions that would allow him to resume a progression, to take up a progressive pace. It is not at all a the decoded flows of desire that flee, slip away, and take us where? Such is neurosis, the displacement of the limit the body were consulted to see which of them would take charge of the burial ... The unities in question are never system of dominance. That is why it is essential to take into consideration how ties of alliance combine concretely with relations repression, the great coders. Wherever men meet and assemble to take wives for themselves, to negotiate for them, to share them in turn finally suffers a repression, that it comes to take the place of the repressed or of the thing that is occupied, strategically occupied in all social formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo can dream confuse the signified with the signifier. But does the signifier take us beyond the question, What does it mean? Is it a ritual is sexual, or if it is necessary to take into account political, economic, and religious dimensions that would go and its effects on desiring-production, it is therefore necessary to take into account not only the elements of representation as they woman's transformation to be fully effective, a direct contact must take place between her stomach, on the one hand, and the social repression has everything to gain when incest comes to take the place of the representation itself, and in this capacity the place of the representation itself, and in this capacity take charge of the repressing function (la fonction refoulante). (That is understanding of language. The imperialism of the signifier does not take us beyond the question, What does it mean ?; it is what follows). The father and the son will have to take form—that is, the royal triad must masculinize itself—and shows the degree to which modern capitalist and socialist States take on the characteristic features of the primordial despotic State. As exceptional operations, the product of the decoded flows. Let us take the example of Rome: the decoding of the landed flows relation to which commercial capital and financial capital will now take the form of a new alliance by assuming specific functions without a tangent, and the direction it is apt to take in economy as well as linguistics: If the movement does must be introduced in this regard. These breaks and cleavages take time, and their extension is very wide-ranging. By no means technical language machines, where production is narrowly determined by information: Take for example a cloverleaf highway interchange.... It is a quasi	p 102 p 117 p 124 p 124 p 125 p 130 p 135 p 142 p 147 p 164 p 173 p 177 p 179 p 182 p 185 p 189 p 202 p 202 p 208 p 217 p 220 p 223 p 228 p 231 p 233 p 241
than as merchant, financial, and commercial capital, where money would take on functions other than those deriving from its form as production and the economic rationale. But this transformation can only take place starting from an already conquered State that finds itself the Irish Catholics, the Indian reservations). Some of these archaisms take form as if spontaneously, in the very current of the autonomous social form of economic reproduction, and that comes to take the place assigned it by the latter. That is to But this communication of unconscious does not by any means take the family as its principle; it takes as its principle to become black like John Brown. George Jackson. I may take flight, but all the while I am fleeing, I will such a way that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in imposing it, pursuing prime evidence points to the fact that desire does not take as its object persons or things, but the entire surroundings form the free energy (libido) of the desiring-machines. The desiring-machines take form and train their sights along a tangent of deterritorialization	p 249 p 255 p 258 p 263 p 276 p 277 p 278 p 292 p 315
only grasp its indices in relation to the territorial representations. Take the example of dreams: yes, dreams are Oedipal, and this longer master of his own circuits, and tends to spontaneously take either a shorter path, which is not passable, which is disjunctive network—at the same time as the connective lines take on a global and specific meaning. But it is another for death. It is now or never that we must take up a problem we had left hanging. Once it is remains in the precritical age. Doubtless these illusions would not take hold if they did not benefit from a coincidence and in living on the fringe: it causes the social to take flight through the multiplicity of holes that eat away at in the false pretences of residence. First he tries to take this movement as his own. He would like to personally in the capitalist regime where, for example, primitive accumulation can take place only for the benefit of a restricted fraction of void, or the way in which it is forced to take itself as a goal. We have seen in this sense suffices to block it on all sides, is led to take itself as an end: a psychotic is produced who escapes produced who escapes the delegated repression properly speaking only to take refuge in primal repression, closing the body without organs around	p 316 p 317 p 328 p 335 p 339 p 341 p 341 p 344 p 362 p 363 p 363
of all reason: that very degree and no other, don't take another step; that very socius and no other, hands off science from calling social groups back in question, these groups take science back in hand ... [integrate it] into the diverse industrial serve as the foundation for desiring-machines, and make them function. Take the example of the Venetian School in painting: at the recognize strong unions; let's promote participation, the single class; let's take a step toward Russia, which is taking so many toward grotesque and disquieting at the same time. It does not take itself for a party or even a group, and does psychoanalysis, we're not speaking for him, and for him we take back everything we have said. So what is the relationship in the garage has been his best therapist. If we take mechanics away from him he will become schizophrenic again. Her indeed the direction the social, technical, scientific, and artistic machines take when they are. revolutionary: they form desiring-machines for which they	p 364 p 368 p 368 p 373 p 380 p 380 p 381 p 381
TAKEN 53	
just one day—even though it may appear to have taken place between December 31 and January 6—in a realm come their way, but the very things that are continually taken from them—and that what is missing is not things shows that they are produced each year as a sample taken from an infinite series that theoretically has one and only of the unconscious, even if the work of transformation is taken into account? Groddeck remained more faithful than Freud to an are transferred from myth, traced from myth with the transformations taken into account. ... What we mean is that, starting from the of man, to put man in God's place (the transformation taken into account), But the person who knows that the place always something from the father or the mother that is taken up in the signifying chain—daddy's mustache, the mother's raised obstacle to treatment, and Freud reproaches himself for not having taken them sufficiently into account. The first of these factors is any break.... Dreams are narrated, ... the enigma of dream is taken up in the secondary elaboration that makes dream as narration lets itself be expressed; connective syntheses that let themselves be taken in a global and specific use; disjunctive syntheses that let global and specific use; disjunctive syntheses that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that let themselves	p 22 p 27 p 36 p 54 p 57 p 58 p 62 p 65 p 66 p 67 p 67
an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in a personal and segregative use. For what is the	p 67

rules of familial reproduction. Partial objects now seem to be taken from people, rather than from the nonpersonal flows that pass families hides from us. Should the rupture with families be taken as a sort of familial romance that would indeed bring from the bodies of the mother and the father are taken up in the connections, parental appellations crop up. In the substituting a familial recording for the recording of desire. Desiring-production taken as a whole does not assume the well-known Oedipal figure	p 71 p 89 p 114 p 121
notion of territoriality merely appears ambiguous. For if it is taken to mean a principle of residence or of geographic distribution say in his own name, he allowed himself to be taken into the care of the traditional therapists and the familial that causes Oedipus to exist, but an Oedipus that is taken for what it is, a pure oppression, inasmuch as it the properties of the trees from which the branches are taken, as well as the names of these species in turn polyvocality, and the simple represented in representation has not yet taken the place of the representative. In order to evaluate in must be understood as if the marks had not sufficiently taken on him, as if he were or had been unmarked mobile, open, finite debts, the parcels of destiny—finds itself taken into an immense machinery that renders the debt infinite and corresponding to the acoustic image—that is, to the voice, taken in its maximum extension, which recomposes the signifier (value as grow. It is simply that one more step has been taken in that direction: Oedipus, bad conscience, interiority, they made it and also what repasses from filiation to alliance, what is taken up again by filiation. Jean-Pierre Vernant shows in this way producers and flows of money. The encounter might not have taken place, with the free workers and the money-capital existing virtually age of cynicism, accompanied by a strange piety. (The two taken together constitute humanism: cynicism is the physical immanence of the quantity as a variable relation between independent terms; it has taken upon itself the independence, the quality of the terms and flows are decoded, the specific flows of code that have taken a technical and scientific form are subjected to a properly from lines and points without a discernible identity. The route taken by the decoded flows is traced by recent monetary history sets the example, he absorbs surplus value for ends that, taken as a whole, have nothing to do with his own capital, capital of filiation or capital of alliance. Capital has taken upon itself the relations of alliance and filiation. There ensues the two aspects of the signifier: a barred transcendent signifier taken in a maximum that distributes lack, and an immanent system Freudian abandonment of the theme of seduction). (2) If regression taken in an absolute sense reveals itself to be inadequate, it are two states of the living as well. The machine taken in its structural unity, the living taken in its specific well. The machine taken in its structural unity, the living taken in its specific and even personal unity, are mass phenomena a cycle. If the details of Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoiac production, real desiring-production. Otherwise they are ideological forms, which have taken the place of the units of production. Who believes in	p 145 p 170 p 178 p 181 p 185 p 191 p 192 p 207 p 215 p 219 p 225 p 225 p 227 p 234 p 245 p 254 p 263 p 268 p 275 p 286 p 286 p 292 p 297
Schreber's delirium if these desiring-machines of the father had been taken into account, as well as their obvious participation in a objective and public element—the Earth, the Despot—is now taken up again, but as the expression of a subjective and theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as the model of production. Even in Louis Althusser we myth of the earth, the tragedy of the despot, is taken up again as shadows projected on a stage. The great with money) through which the decoded flows of desire, as taken up in the axiomatic of capitalism, must necessarily be reduced little dogs, we need circuits, and we need to be taken for walks. Even those best able to disconnect, to unplug collective and personal ends, goals or intentions—instead of desire taken in the real order of its production, which behaves as is infinitely less numerous or less extensive than the class taken in its theoretical determination. Whence the subsisting contradictions within the	p 297 p 304 p 306 p 308 p 312 p 315 p 342 p 344
and broken according to uniform figures, or on the contrary taken up in chains of decoding that resect them according to kidnapped by gypsies, or the son of a poor man taken in by bourgeois); Oedipus was already doing this when he Schreber had been schizophrenic rather than paranoiac, if he had taken himself for a black or a Jew rather than a of power or sovereignty. That is why Klossowski, who has taken the theory of the two poles of investment the furthest lines of escape that form desiring-machines on the horizon, are taken up again in scraps from the old code, or else psychoanalysis, when the negative and positive tasks of schizoanalysis are taken as a whole? We constantly contrasted two sorts of unconscious	p 351 p 353 p 364 p 367 p 369 p 381
TAKES 59	
sexual pleasure? At the end of Malone Dies, Lady Pedal takes the schizophrenics out for a ride in a van and or sees its own current interrupted. Hence the coupling that takes place within the partial object-flow connective synthesis also has another jingle as he starts toward his opponent. An attraction-machine now takes the place, or may take the place, of a repulsion-machine like a grid. The either ... or ... of the schizophrenic takes over from the and then: no matter what two organs desiring-machines, being defined by the share of the product it takes for itself, garnering here, there, and everywhere a reward in there is no history in his works, and whenever he takes history into account, he no longer is a materialist. A machine are the fuel that makes it run. Art often takes advantage of this property of desiring-machines by creating veritable group all by themselves, whereas the antiproduction characteristic of technical machines takes place only within the extrinsic conditions of the reproduction of	p 3 p 6 p 11 p 12 p 16 p 22 p 31 p 32
primal psychic repression, whereas social production is where social repression takes place, and it is between the former and the latter and so are you, Doctor). The pervert is someone who takes the artifice seriously and plays the game to the hilt the one hand, for each subject of either sex, he takes into consideration an intensive series of instincts, affects, and relations when this seems called for. On the other hand, he takes into consideration the coexistence in extension of the subjects themselves the practice of the cure. For the frenzied oedipalization process takes form precisely at the moment when Oedipus has not yet be there to see how things are going. So he takes stock of the obstacles to treatment, with the serenity of of a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in the parental use, and reproduces itself in the familial triangulation represents the minimum condition under which an ego takes on the co-ordinates that differentiate it at one and the for such a practice appear to be already present. Everything takes place as if Oedipus of itself had two poles: one before when we spoke of an egg, and of what takes place in and on it—morphogenetic movements, displacements of cellular personages, as when it is erroneously maintained that a madman takes himself for so-and-so.... It is a question of something quite pretender Richemont's stroke of genius is not simply that he takes into account Louis XVII, or that he takes other pretenders that he takes into account Louis XVII, or that he takes other pretenders into account by denouncing them as fake. What them as fake. What is so ingenious is that he takes other pretenders into account by assuming them, by authenticating them other causes so as to give us a foretaste: he takes into account the institutions of a particular period (from the news that God is dead, but the time this news takes to bear fruit. Here the psychoanalyst perks up his ears a familiar chord: it is well known that the unconscious takes a lot of time to digest a bit of news time plodding around in the unconscious. He means that what takes so long in coming to consciousness is the news that must set up units of production, plug in desiring-machines. What takes place in this factory, what this process is, its spasms that we shall have to call displacement. For what really takes place is that the law prohibits something that is perfectly contrary, desire becomes that only because it is repressed, it takes on that mask only under the reign of the repression of the analyst. And that's already too much. But Oedipus takes shape in the family, not in the analyst's office, which of the neurotic reverberations that constitute it. Such a principle takes on its full meaning if it is related to the much pig shit—that is to say, any literature that takes itself as an end or sets ends for itself, instead and made to turn about within the triangle, sometimes it takes itself as an end-in-itself, other times it continues on in the full body of the Despot, the Unengendered, which now takes charge of the fertility of the soil as well as of inscription, stock of filiation and fluxion of alliance. Everything takes place as though the stock constituted a surface energy of other mythical, which shows how the extension of a system takes form and delimits itself, proceeding from intense and primordial filiative to her children. Now this is indeed where the myth takes root, the myth that does not express but conditions. As found the prohibition and its transgression ... In both instances, one takes as something already constituted what is in fact the emergence For if exchange underlies everything, why is it that what takes place looks like anything but an exchange? Why must it of exchange, which are, however, merely the form this distribution takes within the sphere of circulation: by isolating the moment of the young woman's clan. The articulation of the two elements takes place on the body itself, and constitutes the sign, which distinct from the State.) The abolition of debts, when it takes place, is a means of maintaining the distribution of land is this sign? The Sumerian replies: that's a. The Akkadian takes this sign for a, and on this point there is in a place, and their conjunction in a space that takes time, do decoded flows constitute a desire—a desire that true axiomatic is that of the social machine itself, which takes the place of the old codings and organizes all the Andre Gorz's double portrait of the scientific and technical worker takes on its full meaning. Although he has mastered a flow of all codes within a becoming-concrete, the absence of limits takes on a new meaning. This absence no longer simply designates	p 32 p 35 p 51 p 52 p 56 p 65 p 72 p 75 p 82 p 84 p 86 p 88 p 88 p 88 p 102 p 106 p 106 p 106 p 113 p 114 p 116 p 121 p 127 p 134 p 136 p 146 p 149 p 155 p 157 p 161 p 185 p 188 p 189 p 196 p 208 p 224 p 233 p 236 p 250

in the territorial machine, as an empty unoccupied limit. It takes form in the despotic machine as a symbolically occupied limit point of view of the community, which is disjunctive or takes account of the disjunctions in the cycle. Not only is by any means take the family as its principle; it takes as its principle the commonality of the social field insofar or another, in such a way that the Oedipal bacillus takes or doesn't take, imposes its mold or doesn't succeed in beyond the molar to the molecular—so acutely that he takes exception to all statistical interpretations of what is wrongly called relation to a given body, a given person that it takes as object. But our object choice itself refers to a decoded and deterritorialized flows is the same as that which takes place for political economy and in social production, in the stops repelling them by binding them in an axiomatic that takes the place of the codes. Capitalism is inseparable from the it is lunch time. If laughter is a reaction that takes certain circuits, it can be said that Charlie Chaplin, as over how psychoanalysis culminates in a theory of culture that takes up again the age-old task of the ascetic ideal Nirvana instinct is decidedly well placed, perhaps next to egoism. It takes the place of zero in roulette. The house always wins investments of the same nature; an apparatus of interest never takes the place of a machine of desire. A revolutionary group	p 267 p 276 p 276 p 278 p 290 p 293 p 302 p 303 p 317 p 332 p 335 p 348
TAKING	31
religion, in relationship to his father, to his mother. While taking a stroll outdoors, on the other hand, he is in brut are a striking confirmation of this principle, since by taking such an approach they deny that there is any such remains constant, so that God will find a way of taking his pleasure with Schreber, even if in order to do gives every appearance of having finally joined forces with them, taking passionate pride in portraying them in their total victory, in that we have paid it its due by merely figuratively taking our hats off to it? There are those who will of a flow be drawn off without a fragmentary detachment taking place within the code that comes to inform the flow from having been thus disinfected. Is it possible that, by taking the path that it has, psychoanalysis is reviving an age-old an undertaking that will bring about genuine liberation, psychoanalysis is taking part in the work of bourgeois repression at its most as the Imaginary? We in no way claim to be taking up an endeavor such as Malinowski's, showing that the figures is thought to express itself adequately in myths and religions (taking into account, of course, the work of transformation), there are the boy's cases, as if each were a little ego taking up its own business with daddy and mommy. On the the contrary such a liquid one, that nothing succeeds in taking hold. It would be a mistake to see in this between persons: prohibition of incest with the mother, prohibition against taking the father's place. But a strange sort of reasoning leads myth but in fact something real? (Wasn't this tantamount to taking up the cry of Aristotle: We really must come to begins. But since this beyond consists in duping others into taking the same path (the children to come), and also since ideal, which are distinguishable only in appearance. While this is taking place, what is desiring-production doing? The retained elements do not	p 2 p 6 p 16 p 17 p 23 p 40 p 50 p 50 p 53 p 57 p 61 p 65 p 70 p 84 p 99 p 125
is not to accept the evident iniquities of reality without taking stock of them, without trying to disclose in what sense both of them call into question the notion of regression. Taking the example of the bodily cares administered to a schizophrenic a distinction of sexes, but only prepersonal variations in intensity, taking on the same twinned or bisexuality in differing degrees. The system in extension into a logical combinative arrangement, instead of taking it for what it is: a physical system where intensities objective movement as it is described on the socius, without taking into account the real instance that inscribes it, and the pain is like the surplus value that the eye extracts, taking hold of the effect of active speech on the body the twelve Caesars and the Golden Age of Roman Lawtaking the debtor's side against the creditor when necessary, so as the viewpoint of capitalism's entire field of immanence, and by taking into account the conditions under which a surplus value of its forces, was even able to prevent the conjunction from taking place (as for the rest, its project was to resuscitate this regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies and organized persons as its object, the theory	p 127 p 130 p 156 p 187 p 188 p 189 p 213 p 228 p 252 p 275
to the mommy, considered as the only purely erotic motives! Taking up the eternal refrain of Oedipus, the eternal lullaby, he the psychoses on the one hand, and the necessity for taking into account a social etiology on the other hand, has its turn. The task of schizoanalysis is that of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they and the name of the father do not succeed in taking on him. (Here again, in these modern resources, what a single class; let's take a step toward Russia, which is taking so many toward us; etc. But within the enlarged reality	p 354 p 359 p 362 p 363 p 373
TALENT	1
whites think too much. The competence, the honesty, and the talent of these authors—psychoanalysts specializing in Africa—are beyond question	p 170
TALENTED	1
being provided, we are told of Robert Gie , the very talented designer of paranoiac electrical machines: Since he was unable to	p 17
TALK	3
to be handed over to social and police repression; they talk too much and are lacking in anality (Dr. Gerard Mendel If the psychiatrist were allowed to speak here, he could talk about the first two, although they are in fact the words and breaks: the members of the village come to talk, the sick subject talks, the ghost is invoked, the medicine	p 108 p 132 p 168
TALKING	4
imagine Schreber answering Freud: Yes, I quite agree, naturally the talking birds are young girls, and the superior God is my will surreptitiously reimpregnate the series of young girls with all talking birds, his father with the superior God, and his brother of new alliance and direct filiation are mobilized, we are talking about the imperial barbarian formation or the despotic machine. And divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and girls' first names? Why do social investments follow	p 14 p 14 p 193 p 279
TALKING-MACHINE	1
to whether it is an eating-machine, an anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen	p 1
TALKS	4
members of the village come to talk, the sick subject talks, the ghost is invoked, the medicine man explains, everything recommences obvious that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth Jack. For better days to come? It must—but who talks in this way? What abjectness—become a desire to be a place of honor in the analyst's office. The analyst talks about Oedipus, about castration and the phallus, about the necessity	p 168 p 299 p 334 p 356
TAME	1
alliance and the representative of filiation, as one attempts to tame the dreaded forces of a river by digging an artificial	p 177
TAMED	1
the creature imprisoned in the state so as to be tamed.... 9 The Civilized Capitalist Machine The first great movement of	p 222
TANGENT	4
rigorously analyzes the mathematical phenomenon of the curve without a tangent, and the direction it is apt to take in economy body without organs is the limit of the socius, its tangent of deterritorialization, the ultimate residue of a deterritorialized socius. The The desiring-machines take form and train their sights along a tangent of deterritorialization that traverses the representative spheres, and that runs all kinds of little Narcissuses around, and Reich-the-marginal, plotting a tangent of deterritorialization, causing the flows of desire to circulate, smashing	p 231 p 281 p 315 p 349
TANGENTIAL	1

production of desire always at the margins of social production, tangential and always repelled. The schizo knows how to leave: he	p 131
TANTAMOUNT 5	
the process or prolonging it indefinitely—which, strictly speaking, is tantamount to ending it abruptly and prematurely—is what creates the	p 5
to a new humanity or a glorious organism. This is tantamount to saying that the subject is produced as a mere	p 17
not a myth but in fact something real? (Wasn't this tantamount to taking up the cry of Aristotle: We really must	p 84
and not of this desire's satisfaction. Recognizing the desire is tantamount to setting desiring-production back into motion on the body without	p 130
as the symbolic representative of the separation? Wouldn't this be tantamount to remaining at the level of what it means? The	p 182
TAPE 2	
the door, give up your orphan and celibate machines, your tape recorder and your little bike, enter and allow yourself to	p 56
episode: after a schizophrenic flash, one day we bring our tape recorder into the analyst's office—stop!—with this insertion of	p 56
TAPE-RECORDER 1	
It ceases the instant one introduces a little desiring-machine—the tape-recorder—into the analyst's office; it ceases as soon as a	p 312
TAPPED 1	
a great quantity of revenues to escape. These revenues are tapped by the firms and in turn form an afflux by	p 238
TAPPING 1	
purpose: capitalists have an interest in capitalism only through the tapping of profits that they extract from it. But no matter	p 374
TASK 38	
psychiatry can be defined, on the contrary, by the twofold task it sets itself: introducing desire into the mechanism, and introducing	p 22
as a suitable subject for psychoanalytic investigation. Hence the sole task he assigns psychoanalysis is the explanation of the negative, the	p 29
regulated. When the primitive territorial machine proved inadequate to the task, the despotic machine set up a kind of overcoding system	p 33
in a totally new situation: it is faced with the task of decoding and deterritorializing the flows. Capitalism does not confront	p 33
radical or innovative. On the contrary: it is completing the task begun by nineteenth-century psychology, namely, to develop a moralized,	p 50
familial	
at La Borde Clinic, assembled around Jean Oury—the first task was to show how it differed from individual fantasy. It	p 62
and interferes with the network of desiring-genealogy; it assumes the task of alienating the entire genealogy; it confiscates the Numen (but	p 120
reintroduce their deviant cuts and breaks. The child feels the task required of him. But what is to be put into	p 125
control in order to transmit a movement and perform a task, then the human machine was indeed a true machine. The	p 141
implies all these operations. This is the social machine's supreme task, inasmuch as the apportioning of production corresponds to extractions	p 142
from	
circulating—exchanging—is a secondary activity in comparison with the task that sums up all the others: marking bodies, which are	p 144
in the fifth and last instance, the importance of the task of displacing the limit: causing it to pass into the	p 176
that of the other, so as to perform the great task of germinal intense repression. What is repressed, in fact, is	p 203
a proletarian class belongs first of all to praxis. The task of the revolutionary socialist movement was to organize a bipolarity	p 255
but actualizes it in an organized party suited to the task of conquering the State apparatus. If the movement of capitalism	p 255
prior distinction between desire and interest: The leadership has no task more urgent, besides that of acquiring a precise understanding of	p 257
representation into the order of desiring-production: this is the whole task of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The	p 271
Social Field	
to lead Oedipus to the point of its self-critique. The task undertaken by Lacan is to lead Oedipus to such a	p 310
not representative, but solely machinic, and productive. Destroy, destroy. The task of schizoanalysis goes by way of Destruction—a whole	p 311
scouring	
beliefs and representations, theatrical scenes. And when engaged in this task no activity will be too malevolent. Causing Oedipus and	p 314
castration	
as usual. He traced the finished design. In its destructive task, schizoanalysis must proceed as quickly as possible, but it can	p 318
parts and pieces of one another. 4 The First Positive Task of Schizoanalysis The negative or destructive task of schizoanalysis is	p 322
The First Positive Task of Schizoanalysis The negative or destructive task of schizoanalysis is in no way separable from its positive	p 322
are necessarily undertaken at the same time. The first positive task consists of discovering in a subject the nature, the formation	p 322
not involved. Analysis should deal solely (except in its negative task) with the machinic arrangements grasped in the context of their	p 323
a theory of culture that takes up again the age-old task of the ascetic ideal Nirvana, the cultural extract, judging life	p 332
psychoanalytic conservatory, aren't they more a part of an affirmative task? Lie down, then, on the soft couch which the analyst	p 334
Beckett, and other machinic elements belonging to deterritorialized constellations. The task of schizoanalysis is that of learning what a	p 338
subject's desiring-machines	
chains, and what becomings in each case. Moreover, this positive task cannot be separated from indispensable destructions, the destruction	p 338
of the	
to the desiring-machines. If the essential aspect of the destructive task is to undo the Oedipal trap of repression properly speaking	p 339
case in question, the essential aspect of the first positive task is to ensure the machinic conversion of primal repression, there	p 339
schizophrenizing the perverse transference of psychoanalysis. 5 The Second Positive Task We cannot however allow the difference in regime	p 340
to make	
though not, as we shall see, of a program. The task of schizoanalysis is therefore to reach the investments of unconscious	p 350
did not add to its positive tasks the constant destructive task of disintegrating the normal ego. Lawrence, Miller, and then Laing	p 362
to in order to produce individuals in its turn. The task of schizoanalysis is that of tirelessly taking apart egos and	p 362
productive, the other expressive. We have seen how the negative task of schizoanalysis must be violent, brutal: defamiliarizing,	p 381
de-oedipalizing, decastrating; undoing	
its molecular lines of escape that already define the mechanic's task of the schizoanalyst. And the lines of escape are still	p 382
at grips with the whole social field: so that the task of schizoanalysis is ultimately that of discovering for every case	p 382
TASKS 6	
elements are detached from a chain, and portions of the tasks to be performed are distributed. Coding the flows implies all	p 141
of schizoanalysis is in no way separable from its positive tasks—all these tasks are necessarily undertaken at the same time	p 322
in no way separable from its positive tasks—all these tasks are necessarily undertaken at the same time. The first positive	p 322
to nothing if it did not add to its positive tasks the constant destructive task of disintegrating the normal ego. Lawrence	p 362
opposition between schizoanalysis and psychoanalysis, when the negative and positive tasks of schizoanalysis are taken as a whole? We	p 381
constantly contrasted	
remains for us to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed.	p 382
TASTE 8	
one of Marx's caveats: we cannot tell from the mere taste of wheat who grew it; the product gives us no	p 24
it. Everywhere in psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions assert itself. It becomes nevertheless apparent	p 76
that	
police on our side!—never did psychoanalysis better display its taste for supporting the movement of social repression, and for participating	p 81
form of crises and speculations. Our societies exhibit a marked taste for all codes—codes foreign or exotic—but this taste	p 245
taste for all codes—codes foreign or exotic—but this taste is destructive and morbid. While decoding doubtless means understanding and	p 245
sort of art for art's sake in the libido, a taste for a job well done, each one in his own	p 347
of the chain. Fourthly, the Wolf Man demonstrates a marked taste for the poor woman: the peasant girl on all fours	p 353
and if in his delirium he had not displayed a taste for the socius of an already fascisizing libidinal investment. As	p 364
TASTED 1	

and pity or disgustedly spit out the mouthful we have tasted. We have sampled him once as a dissociated ego, another	p 24
TASTING-MACHINE 1	
the level, for example, of the mouth-air machine or the tasting-machine: What does it mean to be alive? What does it	p 48
TATTOOING 1	
and distributes the agents of production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus	p 144
TAUGHT 1	
and she must incorporate them. The young women are never taught the meaning of the ideograms during their initiation. The sign	p 189
TAUSK 1	
an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he regards the paranoiac machine as a mere projection	p 9
TAUT 1	
organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as a barrier. In order to resist linked, connected	p 9
TAUTOLOGICAL 1	
this machine is fantastic. If one keeps in mind the tautological statement made above, one can then understand that people whose	p 374
TAX 4	
dancing with the missionary, daddy was being fucked by the tax collector, while the self was being beaten by a white or in a complicity: the White Man, the missionary, the tax collector, the exporter of goods, the person with standing in Will, Michel Foucault shows how, in certain Greek tyrannies, the tax on aristocrats and the distribution of money to the poor departure there is the boss, the foreman, the priest, the tax collector, the cop, the soldier, the worker, all the machines	p 96 p 169 p 197 p 265
TAXES 5	
How can people possibly reach the point of shouting: More taxes! Less bread!? As Reich remarks, the astonishing thing is not And money is fundamentally inseparable, not from commerce, but from taxes as the maintenance of the apparatus of the State. Even benefit of private property, the despotic tie between money and taxes remains visible. Basing himself on the research of Edouard Will what the Americans rediscovered after the New Deal: that heavy taxes are good for business.) In a word, money—the circulation sense of the term. Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly, imperial justice, the functionaries' activity, historiography: everything	p 29 p 197 p 197 p 197 p 202
TAXONOMY 1	
an analytic vocabulary. A veritable regression in favor of a taxonomy of families. This is clearly visible in the projects of	p 94
TAYLOR 1	
as much concerning scientific axiomatics: they do not form a Taylor system, nor a mechanical game of isolated formulas, but rather	p 251
TEA 1	
and must live as such—or rather, like the Zen tea box broken in a hundred places, whose every crack is	p 362
TEACH 2	
the exclusive use of the disjunctions of the unconscious—and teach us resignation. Resignation to Oedipus, to castration: for girls, renunciation else be worth nothing at all. It ought, practically, to teach us to sing life. And see how the most defeated	p 59 p 331
TEACHER 7	
in this fantasy? Some boys are beaten by someone—the teacher, for example—in the presence of the little girls. We the last of which is boys are beaten by the teacher, while the male fantasy has only two, the last of group fantasy. Simultaneously the boys are beaten—initiated by the teacher on the little girl's erotic stage (seeing-machine), and obtain satisfaction revolutionary group potential. When we learn that the instructor, the teacher, is daddy, and the colonel too, and also the mother sigh of relief: you see, the colonel, the instructor, the teacher, the boss, all of this meant that: Oedipus and castration the hallucination of books and the delirium of apprenticeships (the teacher as father-substitute, and the book as family romance). Freud couldn't formation of a cortisone delirium: an overworked father, a high-school teacher who works overtime for a radio-taxi service and is being	p 59 p 59 p 61 p 64 p 67 p 114 p 274
TEACHES 3	
exclusive disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and reveals to us an when one also goes on to say that its resolution teaches us the incurable inadequacy of being and universal castration? And are still expressive, and lead to molar formations. Molecular biology teaches us that it is only the DNA that is reproduced	p 76 p 171 p 290
TEACHING 1	
another level, but analogous, when some, attempting to hasten the teaching of Lacan, place it back on a familial and personological	p 360
TEAM 1	
the perspective of institutional analysis—in the works of the team at La Borde Clinic, assembled around Jean Oury—the first	p 62
TEARING 1	
ghost perpetually appears before him, carrying along with it and tearing apart the memory of the mother. It could always be	p 96
TECHNICAL 58	
little desiring-machines, after having hooked it up to a vast technical social machine—which, as we shall see, is what even not fantasy-machines or dream-machines, which supposedly can be distinguished from technical and social machines. Rather, fantasies are secondary expressions, deriving from never any difference in nature between the desiring-machines and the technical social machines. There is a certain distinction between them, but the difference in regime between them. In the first place, technical machines obviously work only if they are not out of of this simple principle to show that the regime of technical machines is characterized by a strict distinction between the means social production, and to interfere with the reproductive function of technical machines by introducing an element of dysfunction. Arman's charred violins presents paranoiac machines, miraculating-rnachines, and celibate machines as so many technical machines, so as to cause desiring-machines to undermine technical machines	p 7 p 30 p 31 p 31 p 31 p 32

many technical machines, so as to cause desiring-machines to undermine technical machines. Even more important, the work of art is itself produce antiproduction all by themselves, whereas the antiproduction characteristic of technical machines takes place only within the extrinsic conditions of the	p 32 p 32
come into being at some later stage). That is why technical machines are not an economic category, and always refer back distinct from these machines, and that conditions this reproduction. A technical machine is therefore not a cause but merely an index or between the social order and technology. Desiring-machines are both technical and social. It is in this sense that desiring-production is a social field. It is not to be confused with technical machines. In its simplest, so-called manual forms, the technical machine with technical machines. In its simplest, so-called manual forms, the technical machine already implies an acting, a transmitting, or even a which there would be no synergy of man and his (technical) machines. The latter do not in fact contain the conditions necessary to await capitalism to find a semiautonomous organization of technical production that tends to appropriate memory and reproduction, and thereby	p 32 p 32 p 32 p 141 p 141 p 141 p 141
machines that preceded it. The same machine can be both technical and social, but only when viewed from different perspectives: for viewed from different perspectives: for example, the clock as a technical machine for measuring uniform time, and as a social machine as the names of these species in turn, and the technical procedures with which they are treated. Selections are made from in the thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed to be present, the answer lies in existence of an analogous evolution has been demonstrated for the technical machine, when it ceases to be an abstract unity or But isn't this tendency to concretization in the social or technical machine precisely the movement of desire? Again and again we not Sinbad the Sailor? It is not the technique, the technical machine, that is lacking. Isn't it rather that desire remains a desiring-machine that is at the same time social and technical. That is why capitalism and its break are defined not banker). But on the other hand, and more profoundly, every technical machine presupposes flows of a particular type: flows of code the manual labor of the worker (the evolution of the technical object). In this sense, it is not machines that have constantly introducing breaks and cleavages through which it revolutionizes its technical modes of production. But several correctives must be introduced in	p 141 p 141 p 181 p 197 p 221 p 221 p 224 p 224 p 232 p 233 p 233
to be revolutionized by one or more of its synchronous technical machines, and by no means does it confer on its all the decoded flows, including the flows of scientific and technical code, for the benefit of the capitalist system and in remarked that the Industrial Revolution combined an elevated rate of technical progress with the maintenance of a great quantity of obsolescent	p 233 p 233 p 233
decoded, the specific flows of code that have taken a technical and scientific form are subjected to a properly social axiomatic side of the machinic surplus value resulting from scientific and technical flows of code, we find no commensurability or exterior limit we find no commensurability or exterior limit between scientific or technical labor—even when highly remunerated—and the profit of capital the military that the most progressive sectors of scientific or technical knowledge combine with those feeble archaisms bearing the greatest burden	p 234 p 234 p 234 p 236
functions. Here Andre Gorz's double portrait of the scientific and technical worker takes on its full meaning. Although he has mastered basis of an axiomatic of the flows of scientific and technical code, in the core areas of the center; (3) and immanence peculiar to capitalism itself, with the appearance of the technical means of expression that correspond to the generalized decoding of	p 236 p 237 p 240
break and the flow in the signs of the new technical language machines, where production is narrowly determined by information: Take flows of incomes or means of payment; the scientific and technical form assumed by flows of code themselves; the formation of replaces the socius, the social machine, with an aggregate of technical machines. The difference in nature between the two types of the fact that the social machine has for its parts technical machines as constant capital attached to the full body of no longer men, the latter having become adjacent to the technical machines—whence the fact that inscription no longer bears directly an axiomatic of itself is by no means a simple technical machine, not even an automatic or cybernetic machine. Bourbaki says a bureaucracy that cannot be reduced to the operation of technical machines. In short, the conjunction of the decoded flows, their own burden. Not that man is ever the slave of technical machines; he is rather the slave of the social machine	p 241 p 245 p 251 p 251 p 251 p 251 p 252 p 254
one case an involuntariness (un involontaire) of the social and technical machines, in the other case an unconscious of the desiring-machines between on the one hand the molar machines—whether social, technical, or organic—and on the other the desiring-machines, which are machines (there is no difference in nature): here, as organic, technical, or social machines apprehended in their mass phenomenon, to which the other of subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other: these are the same not formed in the same way they function, and the technical machines are not assembled in the same way they are seen a child at play: how he already populates the technical social machines with his own desiring-machines, O sexuality—while the as a cog or as a user; nor of the technical machines that are his prized possession, or that he perfects	p 283 p 286 p 287 p 287 p 288 p 298 p 322
a machine can be, a machine that is not only technical but social, and through which desire desires its own repression be retained in terms of market needs and zones of technical innovation: the great social aggregate that makes the scientific subaggregates economy. Schizoanalysis merely asks what are the machinic, social, and technical indices on a socius that open to desiring-machines, that enter	p 346 p 371 p 381
living labor as organized in capitalism. Or whether instead desiring, technical, and social machines join together in a process of schizophrenic adaptation. She marks the point where the social machine, the technical machine, and the desiring-machine join closely together and bring their	p 381 p 381
it can't. And this is indeed the direction the social, technical, scientific, and artistic machines take when they are. revolutionary: they	p 381
TECHNICIAN 2	
which the formations preceding capitalism encaste the merchant and the technician, preventing flows of money and flows of production from assuming	p 176
of State, a general, the boss of a firm, a technician. Listen to the great paranoiac din beneath the discourse of	p 364
TECHNICIANS 2	
no means does it confer on its scientists and its technicians an independence that was unknown in the previous regimes. Doubtless to art and science, in a world where scientists and technicians and even artists, and science and art themselves, work so	p 233 p 368
TECHNICS 2	
the flows of code that are liberated in science and technics by the capitalist regime engender a machinic surplus value that surplus value that does not directly depend on science and technics themselves, but on capital—a surplus value that is added	p 234 p 234
TECHNIQUE 5	
rather where it is on a par with a lofty technique inherited from Poussin, Lorrain, or the Dutch tradition: the world ships? Why not Sinbad the Sailor? It is not the technique, the technical machine, that is lacking. Isn't it rather that value. It is not even the profitability of the new technique considered in isolation, but its effect on the over-all profitability and that are merely aided by the powerful levers of technique. This holds even truer of the social axiomatic: the way term, as political economy analyzes the first. Psychoanalysis is the technique of application, for which political economy is the axiomatic. In	p 132 p 224 p 233 p 251 p 304
TECHNIQUES 2	
nineteenth century, between the steam engine and textile machines or techniques for the production of iron. In general, the introduction of when the machines become unified at the structural level of techniques and institutions that give them an existence as visible as	p 234 p 287
TECHNOBUREAUCRACY 1	
of the State and is free to secrete its own technobureaucracy, and above all to add a few more axioms for	p 256
TECHNOCRACY 3	
this implies social organs of decision, administration, reaction, inscription; a technocracy and a bureaucracy that cannot be reduced to the operation	p 252
vanguard, that is, for the benefit of a bureaucracy or technocracy that stands in for the bourgeoisie as the great-absent class historian says no, the Modern State, its bureaucracy and its technocracy, do not resemble the ancient despotic State. Of course not	p 256 p 261

TECHNOCRAT	1	
his own place, the banker, the cop, the soldier, the technocrat, the bureaucrat, and why not the worker, the trade-unionist. Desire		p 347
TECHNOLOGY	3	
and their own relations, or between the social order and technology. Desiring-machines are both technical and social. It is in this		p 32
and exterior to the machine, forming the elements of a technology and even a science. It is these flows of code		p 232
field of forces, while depending on a science and a technology, on a so-called intellectual labor distinct from the manual labor		p 233
TECHNOPSYCHOANALYST	1	
mother of the holy faith (J. M. Pohier). Or the technopsychanalyst, the reform psychoanalyst obsessed with the triangle, who wraps the		p 108
TEEMS	1	
capitalism, being a pure peripheral territoriality of capitalism. The system teems with preconscious investments of class and of interest. And capitalists		p 374
TEETER	1	
manque) amid an abundance of production; making all of desire teeter and fall victim to the great fear of not having		p 28
TEETH	4	
process, as a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus. The automata		p 8
proceed, and the medical cure responsible for treating it? The teeth are the cause, the two top incisors of the ancestor		p 167
homunculi, with their organization and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber		p 281
the millions		
organs and lays them aside: no mouth, no tongue, no teeth—to the point of self-mutilation, to the point of suicide		p 329
TELEGRAPH	1	
not projected by any sun, advance toward nothing. The wireless telegraph poles that run along the left side of the road		p 317
TELEPHONES	1	
far greater extent. His delirium is a switchboard with thirteen telephones. He gives his orders to the world. He doesn't care		p 335
TELEVISION	2	
evening, he rediscovers his little desiring-machines by tinkering with a television set—O despair. Of course the scientist as such has		p 236
by another one. Three million points per second transmitted by television, only a few of which are retained. Electric language does		p 241
TELL	10	
us remember once again one of Marx's caveats: we cannot tell from the mere taste of wheat who grew it; the		p 24
the face. The psychoanalyst no longer says to the patient: Tell me a little bit about your desiring-machines, won't you? Instead		p 45
who is applied to the father, either in order to tell us you will not surpass your father, or you will		p 104
realdesire, since repression is also desired? How can we tell them apart? We demand the right to a very deliberate		p 116
a Schiller against Holderlin, in order to superegoize literature and tell us: Careful, go no further! No errors for lack of		p 134
or something similar, except that what it means does not tell what purpose it serves. In a word, there is no		p 180
the story that psychoanalysis is trying at all costs to tell them. It is indeed the story of desire and its		p 216
be stopped by Oedipus, the mark of the triangle (they tell you you have a libido that is too viscous, or		p 312
very secret, well understood by the terrifying authors). The machines tell us this, and make us live it, feel it, deeper		p 331
entire culture of guilt feeling. There is no need to tell all over how psychoanalysis culminates in a theory of culture		p 332
TELLING	1	
parting of the ways, yet Jung's initial reservation was a telling one. The same remark holds true of children's games. A		p 46
TELLS	5	
pinched shut, mouth filled. What is more, their entire love tells the same story. From the statistical nebula, from the molar		p 69
circulate and to perform breaks in these flows. The law tells us: You will not marry your mother, and you will		p 114
the ordinary scruples of a diligent psychoanalyst. If a musician tells us that music does not attest to active and conquering		p 121
the affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that we too repress the representation. And everything		p 172
tells		
tells us that we too repress the representation. And everything tells us that we too often keep the full sexuality of		p 172
TEMPERATE	1	
it is at the soft center of capitalism, in the temperate zones of the bourgeoisie, that the colony becomes intimate and		p 269
TEMPLAR	1	
the Great Mongol, I am a Chinaman, a redskin, a Templar, I was my father and I was my son. And		p 85
TEMPLATE	1	
in the proper sequence by a mechanism analogous to a template onto which the distinctive side chain of each acid keys		p 44
TEMPLE	1	
his new machine there, a holy ark and a portable temple, and gives his people a new religious-military organization. In order		p 193
TEMPORAL	6	
coming into being or advancing, and inscribing itself within a temporal dimension that is irreducible and nonclosed. We believe that this		p 96
necessarily results in the reintroduction of the afterward in the temporal difference, as the astonishing distribution proposed by lung attests: for		p 128
and to fill it. It could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been		p 192
when there arises the dream of a spiritual empire, wherever temporal empires fall into decadence. It may be that the enterprise		p 193
mother is the return to the tribe; it expresses the temporal divergence from the primitive machine (the difference between the generations		p 201
infinity itself—the infinity composed of machine parts or the temporal infinity of the animalcules—but rather in what this passage		p 285
TEMPORALIZATION	1	
nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented formations, and		p 286
detached parts, with a surplus value of		
TEMPORALLY	3	
relate it not to other formations in competition with it temporally and spiritually, according to relationships that obscure the essential, but		p 194
of surplus value constitutes a flux that is qualitatively and temporally distinct from that of labor, and consequently must enter into		p 248
ensure surplus labor, when the latter is merged qualitatively and temporally with labor itself into one and the same simple magnitude		p 249

TEMPTED	2	
false problems of Oedipus. But if the first disciples were tempted to reclose the Oedipus yoke, didn't they do so to		p 83
the coefficients of transversality. And what revolution is not tempted to turn against its subject-groups, stigmatized as anarchistic or		p 349
irresponsible		
TEMPTINGLY	1	
ego cut off from the world, and yet again—most temptingly—as an ego that had not ceased to be, who		p 24
TEND	6	
this same period when the colonized reduce the universe, will tend to extend it. Oedipus is something like euthanasia within ethnocide		p 169
economy as well as linguistics: If the movement does not tend toward any limit, if the quotient of differentials is not		p 231
in production. As a general rule, State controls and regulations tend to disappear or diminish only in situations where there is		p 253
these two aspects to each other, the imaginary variations that tend toward the night of the indeterminate or the nondifferentiated, and		p 307
localize social and mental alienation on a single line, and tend to consider them as identical by showing how the familial		p 320
child. One does not stop there, since these three terms tend to be reduced to two, either in the scene of		p 358
TENDED	3	
this was attributed to the fact that it was or tended to be an isolated system, naturally closed: the comparison between		p 95
a greater extent, and in this case the Oedipal problem tended to assume its diachronic dimension, causing the generation gap to		p 170
limit tends to reconstitute in its displacement the thing it tended to diminish in its primitive emplacement. Now this movement of		p 231
TENDENCIES	1	
out: the structure of the psychoanalytic group, its politics, its tendencies and its focal points, its self-applications, its suicides and its		p 118
TENDENCY	41	
to show that in both cases there is a strong tendency on the part of the forces of antiproduction to operate		p 31
socius thus constitutes the most characteristic and the most important tendency of capitalism. It continually draws near to its limit, which		p 34
than the capitalist and more proletarian than the proletariat. This tendency is being carried further and further, to the point that		p 34
capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency while at the same time allowing it free rein; it		p 34
and more artificial. Marx termed the twofold movement of the tendency to a falling rate of profit, and the increase in		p 34
absolute quantity of surplus value, the law of the counteracted tendency. As a corollary of this law, there is the twofold		p 34
out the very limit of capitalism: he is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its		p 35
the path that it has, psychoanalysis is reviving an age-old tendency to humble us, to demean us, and to make us		p 50
certain that they would furnish a large quota.... Our systematic tendency is not to accept the evident iniquities of reality without		p 127
the limit appears, in the very movement that counteracts the tendency). In a word, universal history is not only retrospective, it		p 140
there exists in the asymmetrical systems of alliance a fundamental tendency toward generalized exchange, that is to say, toward the closing		p 148
conformity with the movement by which it counteracts its own tendency—is continually drawing near the wall, while at the same		p 176
in extension, and not the opposite. Secondly, there is a tendency to make the system in extension into a logical combinative		p 187
is considering a primitive community that is repressing an endogenous tendency, or one that is regaining its cohesion as best it		p 195
forces operating as a concrete physical system. But isn't this tendency to concretization in the social or technical machine precisely the		p 221
on the abstraction as such its effectively concrete value, its tendency to concretization. The abstraction has not ceased to be what		p 227
alliance by assuming specific functions. The celebrated problem of the tendency to a falling rate of profit, that is, of surplus		p 228
all, it appears that—in keeping with Balibar's remarks—this tendency to a falling rate of profit has no end, but		p 228
labor capacity of wage earners. That is why the falling tendency has no conclusion. A quotient of differentials is indeed calculable		p 230
relationship that constitutes it as a difference in nature; the tendency has no end, it has no exterior limit that it		p 230
break (la brisure), or the breaking of this break. The tendency finds no end, the thing in motion never quite reaches		p 231
zones of underdevelopment.) And if it is true that the tendency to a falling rate of profit or to its equalization		p 231
be said that, even so, at the center the falling tendency retains its restricted sense, i.e., the relative diminution of		p 232
which cannot be explained by factors that counteract the falling tendency—the increasing intensity of the exploitation of human labor, the		p 232
limit of capitalism itself or the conclusion of its deepest tendency, but that capitalism only functions on condition that it inhibit		p 246
that capitalism only functions on condition that it inhibit this tendency, or that it push back or displace this limit, by		p 246
way one must reinterpret the Marxist law of the counteracting tendency. With the result that schizophrenia pervades the entire capitalist field		p 246
progressive desires, ideas, etc., from developing. (The leadership has a tendency rather to reply: when I hear the word desire, I		p 257
world-wide, planetary). That is why the law of the falling tendency—that is, limits never reached because they are always surpassed		p 259
the very process of capitalism—that is, its essence, its tendency, and its external limit. But we know that the process		p 320
we know that the process is continually interrupted, or the tendency counteracted, or the limit displaced, by subjective reterritorializations and		p 320
representations		
desire, of production, knowledge, and creation in their most profound tendency. Here, madness would no longer exist as madness, not		p 321
because		
finger, which restarts the movement, links up again with the tendency, and pushes the simulacra to a point where they cease		p 322
land, but a world created in the process of its tendency, its coming undone, its deterritorialization. The movement of the theater		p 322
one sedentary and biunivocalizing, and of a reactionary or fascist tendency; the other nomadic and polyvocal, and of a revolutionary tendency		p 340
tendency; the other nomadic and polyvocal, and of a revolutionary tendency. In fact, in the schizoid declaration-I am of a		p 340
constant of all modern attempts at reform. And if this tendency appears in its most naive form in community psychiatry aimed		p 359
by successful castration in a sacred triangular form—the same tendency in more disguised forms is at work in other trends		p 359
sick schizo: constructed on decoded flows that constitute its profound tendency or its absolute limit, capitalism is constantly counteracting this		p 362
tendency		
tendency or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits for		p 362
it		
expanding scale, or an axiomatic of flows that subjects this tendency to the harshest forms of despotism and repression. It is		p 362
TENDENCY'S	1	
exterior limit that it could reach or even approximate. The tendency's only limit is internal, and it is continually going beyond		p 230
TENDER	1	
full life of desire, it is contemporary with the most tender age, and it accompanies this life with every step. It		p 129
TENDEREST	1	
of production are always actual, and are so from the tenderest age; actual does not signify recent as opposed to infantile		p 358
TENDING	3	
it continually seeks to avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes or restores all sorts of		p 34
of the guilt of conversion. But rather than ensuring, or tending to ensure, the reversion of the entire unconscious according to		p 74
and its maximum, depending on whether it is regarded as tending toward an undifferentiated value of its variable images, or toward		p 82
TENDS	25	
schizophrenics. He doesn't like their resistance to being oedipalized, and tends to treat them more or less as animals. They mistake		p 23
the material process of production, the specificity of the product tends to evaporate, while at the same time the possibility of		p 24
that desiring-production is first and foremost social in nature, and tends to free itself only at the end: which is to		p 33
in the direction of the deterritorialization of the socius. Capitalism tends toward a threshold of decoding that will destroy the socius		p 33
to its limit, which is a genuinely schizophrenic limit. It tends, with all the strength at its command, to produce the		p 34

a hellish racket. Even the psychoanalyst can't ignore them. He tends therefore to maintain an attitude of denial: all of that	p 55
it. He knows something is wrong in psychoanalysis. The cure tends to be more and more interminable! He knows that soon	p 65
nearer to the material imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer to the formative elements	p 82
nearer to the formative elements, the differential function increases, one tends toward distinctive valences. It will hardly come as a surprise	p 82
capitalism to find a semiautonomous organization of technical production that tends to appropriate memory and reproduction, and thereby modifies the forms	p 141
etc. Both are true: the colonized resists oedipalization, and oedipalization tends to close around him again. To the degree that there	p 169
More precisely, in the third place, the structural exchangist conception tends to postulate a kind of primary equilibrium of prices, a	p 187
does not cease being artificial, but it becomes concrete, it tends to concretization while subordinating itself to the dominant forces. The	p 221
break. In the expanded immanence of the system, the limit tends to reconstitute in its displacement the thing it tended to	p 231
production of iron. In general, the introduction of innovations always tends to be delayed beyond the time scientifically necessary, until the	p 234
stripped of its identity, having now only a floating identity, tends to replace the model of the game. In short, Hjelmslev's	p 242
provokes, seem to be explained by the following: that he tends to fashion a purely immanent theory of language that shatters	p 242
of the processes by which it re-enslaves what within it tends to free itself or to appear freely. The same thing	p 270
who raises hell, and who brandishes the law (the mother tends to be obliging: we mustn't make this into a scene	p 273
and the institutional mechanisms, his interest in myth and tragedy tends to diminish, while at the same time he denounces in	p 300
it is indeed the world of representation that crumbles, or tends to crumble. It follows that, in the second place, the	p 302
the conjunction of the decoded flows in the capitalist machine tends to liberate the free figures of a universal subjective libido	p 302
spectator is no longer master of his own circuits, and tends to spontaneously take either a shorter path, which is not	p 317
debt becomes infinite and where death experiences an elevation that tends to make of it a latent instinct, there nonetheless subsists	p 337
person, each organ has a merit all its own, and tends to its own affairs: the infant Jesus looks from one	p 369
TENOR 2	
superior or an inferior race, the reactionary or the revolutionary tenor of a familial group with which he is already preparing	p 278
of connection, of disjunction, of conjunction of flows whose libidinal tenor of a properly unconscious investment they translate. Thus no matter	p 293
TENSION 1	
in a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich	p 291
thought he had	
TENTATIVE 1	
must be related to his parents and the only possible tentative answer must be sought in family relations. I remember that	p 48
TEPID 1	
be lodged within the controlled space of mental illness (great tepid aquariums), but on the contrary because the exterior limit designated	p 321
TERM 37	
is the first meaning of process as we use the term: incorporating recording and consumption within production itself, thus making them	p 4
is the second meaning of process as we use the term: man and nature are not like two opposite terms confronting	p 4
constitutes the third meaning of process as we use the term: it must not be viewed as a goal or an	p 5
producing/product identity. It is this identity that constitutes a third term in the linear series: an enormous undifferentiated object. Everything	p 7
stops	
method as method of inscription. Or rather, if what we term libido is the connective labor of desiring-production, it should be	p 13
binary-linear system. The full body is introduced as a third term in the series, without destroying, however, the essential binary-linear nature	p 14
in the presence of other people. Let us borrow the term celibate machine to designate this machine that succeeds the paranoiac	p 17
functioning and the breakdowns of desiring-machines. Nonetheless Clerambault used the term (mental) automatism to designate only	p 22
athematic phenomenaecholalia, the uttering of	
something not unlike the immense thigh of a pig. The term hyle in fact designates the pure continuity that anyone sort	p 36
binary rule; and we have even seen that a third term intervened in this binarity, the body without organs that reinjects	p 72
that carries out the synthesis itself in drifting from one term to another and following the distance between terms. Nothing is	p 77
differentiate the three terms—or you will always bring one term into play as if it were one too many in	p 79
been found for the (orphan) unconscious! Double bind is the term used by Gregory Bateson to describe the simultaneous transmission of	p 79
a whole and then makes it depend on the transcendent term, the phallus). There we have a faulty use of the	p 101
sign of strength (puissance). And who would dare use the term law for the fact that desire situates and develops its	p 111
desiring-production by social reproduction by means of the family. The term actual is not used because it designates what is most	p 129
the only territorial machine in the strict sense of the term. And the functioning of such a machine consists in the	p 146
would forbid from the strict viewpoint of structure: The third term must be interpreted much more as a method than as	p 147
as the germen. It is always possible to use the term incest, as well as indifference to incest, for this regime	p 162
field folded into three, like a tablecloth, plus the transcendent term that performs the folding operation). Speaking, dancing, exchanging, and	p 178
allowing	
psychic repression, or repression in the proper sense of the term, that is necessarily situated in relation to the desiring-inscription of	p 184
a system of writing in the proper sense of the term. Legislation, bureaucracy, accounting, the collection of taxes, the State monopoly	p 202
sort of graphism—writing in the largest sense of the term. He is also right in saying that, within writing in	p 202
of a feudal state in the proper sense of the term, where the despot returns as the absolute monarch. For it	p 220
said that the paranoiac, in the clinical sense of the term, makes us spectators to the imaginary birth of the mass	p 281
remaining a subject, produces and reproduces itself? We use the term Libido to designate the specific energy of desiring-machines; and the	p 291
the privatized family. Psychoanalysis undertakes the analysis of this second term, as political economy analyzes the first. Psychoanalysis is	p 304
the technique	
positive force. There desire is necessarily referred to a missing term, whose very essence is to be lacking. The signs of	p 310
is formed and appears only in terms of the symbolic term defined as a lack. The great Other as the nonhuman	p 310
a signifier of the great Other as an always missing term, the all-too-human sex, the phallus of molar castration. Here too	p 310
Times and of the optimism of the final image. Neither term suits the film. Charles Chaplin in Modern Times sketches rather	p 317
the dead rat's ass. Let's not rush to introduce a term that would be like a phallus structuring the whole and	p 323
unconscious. It is in this sense that Leclaire used the term erogenous body not to designate a fragmented organism, but an	p 324
formations, or rather common to them all (what the Marxists term the givens of useful labor). The form or quality of	p 343
possible to enrich or impregnate Oedipus with a fourth symbolic term charged with accounting for the splittings through which the libido	p 354
Such an application in fact presupposes a fourth, extrapolated, mobile term, the symbolic abstract phallus, charged with performing the folding	p 358
or	
which the ego encounters its own death, as the zero term of a pure abolition that has haunted oedipalized desire from	p 359
TERMED 9	
not impossible; it is simply more and more artificial. Marx termed the twofold movement of the tendency to a falling rate	p 34
The supposed adequation can then be interpreted in what is termed anagogical fashion, toward the higher. Or inversely, in analytical fashion	p 57
we again make use of Kantian terminology. In what he termed the critical revolution, Kant intended to discover criteria immanent to	p 75
In this sense, indeed, the three major neuroses that are termed familial seem to correspond to Oedipal lapses in the differentiating	p 75
a hypothetical meaning and re-establish a kind of transcendence. Analysis termed transcendental is precisely the determination of these	p 109
criteria, immanent to	
from this, and to superimpose the repression that is properly termed secondary, this being a function delegated to the family or	p 121
it is the representative of desire. But if it is termed representative, this is because it is equivalent to the noncodable	p 164
the genetic code as in the social codes, what is termed a signifying chain is more a jargon than a language	p 289
painter Turner, and his most accomplished paintings that are sometimes termed incomplete: from the moment there is genius, there is	p 370
something	

TERMINABLE	1	
us consider a third and final text of Freud's, Analysis Terminable and Interminable (1937). We prefer not to follow a recent		p 65
TERMINAL	4	
the soul and body ultimately perish (the autistic). Kraepelin's celebrated terminal state... But the moment that one describes, on the contrary		p 24
both at once, but each of the two as the terminal point of a distance over which he glides. He is		p 76
distance that transforms him into a woman, and at its terminal point he is already the mother of a new humanity		p 77
mask and by means of it, it already invests the terminal forms and the specific higher states whose integrity it will		p 91
TERMINATED	2	
new conflicts. We are astonished when we hear that a terminated analysis is by that very fact a failure, even if		p 64
an analysis be ended, can the process of analysis be terminated, yes or no? Can it be completed, or is it		p 65
TERMINATES	1	
the father-son relationship, but not through the mother-daughter relationship, which terminates with the daughter's marriage. A married		p 164
daughter transmits to her		
TERMINOLOGY	3	
For a simple reason, we again make use of Kantian terminology. In what he termed the critical revolution, Kant intended to		p 75
energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology indeed seems extremely arbitrary. Considering		p 291
the two ways in which		
the molecular formations are such investments. That is why our terminology concerning the two poles has necessarily varied. At times we		p 340
TERMINUS	1	
time immersed. The primacy of the social field as the terminus of the investment of desire defines the cycle, and the		p 276
TERMS	120	
the term: man and nature are not like two opposite terms confronting each other—not even in the sense of bipolar		p 5
it: the eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But a connection with another machine is		p 6
always		
take another example, Henri Michaux describes a schizophrenic table in terms of a process of production which is that of desire		p 6
production. When Claude Levi-Strauss defines bricolage, he does so in terms of a set of closely related characteristics: the possession of		p 7
diverts a stream of water can scarcely be explained in terms of playing mommy and daddy, or by the pleasure of		p 7
Whereas the either/or claims to mark decisive choices between immutable terms (the alternative: either this or that), the schizophrenic either		p 12
... or		
in God? we should reply in strictly Kantian or Schreberian terms: Of course, but only as the master of the disjunctive		p 13
specific pole, the questions put to him are formulated in terms of the existing social code: your name, your father, your		p 14
complicated, or rather desimplified, as they break through the simplistic terms and functions of the Oedipal triangle. As Artaud put it		p 14
case for a subject that can situate itself only in terms of the disjunctions of a recording surface, in what is		p 16
forms of idealism. The theory of schizophrenia is formulated in terms of three concepts that constitute its trinary schema: dissociation		p 22
(Kraepelin		
of Oedipus—from the moment that we are measured in terms of Oedipus—the cards are stacked against us, and the		p 24
Every time that the problem of schizophrenia is explained in terms of the ego, all we can do is sample a		p 24
still remains: it is now need that is defined in terms of a relative lack and determined by its own object		p 26
sterile and insignificant as long as it is expressed in terms that make them introjections or projections of each other without		p 29
will take their desires into account, an explanation formulated in terms of desire: no, the masses were not innocent dupes; at		p 29
to recede, to rechannel persons who have been defined in terms of abstract quantities. Everything returns or recurs: States, nations, families		p 34
the pervert, and the psychotic cannot be adequately defined in terms of drives, for drives are simply the desiring-machines themselves. They		p 35
are simply the desiring-machines themselves. They must be defined in terms of modern territorialities. The neurotic is trapped within the		p 35
residual		
the problem of desire, it cannot avoid posing in eschatological terms the problem of the ultimate relationship between the analytic machine		p 35
the loss or repression of desire (which Bettelheim translates in terms of autism). We find ourselves confronted with the same problem		p 37
a way to pose the problem in the most rigorous terms, at the level of the literary machine: how to produce		p 42
of guilt are merely a sort of joke. (In Kleinian terms, it might be said that the depressive position is only		p 43
than regarding them as genuine production. She explains them in terms of causal mechanisms (introjection and projection, for instance), of		p 44
mechanisms		
example of the analyst least prone to see everything in terms of Oedipus, we do so only in order to demonstrate		p 45
woman known as mommy, but that is not formulated in terms of her, but rather produced within the interplay of desiring-machines		p 48
the real difference or frontier did not lie between these terms, which are perhaps complementary.) Production is reduced to mere fantasy		p 55
forces of the female sexual organ by positive characteristics in terms of partial objects and flows. This slight shift—which did		p 60
furtively to occupy a place among the collective agents. The terms of Oedipus do not form a triangle, but exist shattered		p 62
is clear that such a totality-unity is posited only in terms of a certain mode of absence, as that which partial		p 72
3+1, the One of the transcendent phallus without which the terms considered would not take the form of a triangle. It		p 73
disjunction that remains disjunctive, and that still affirms the disjoined terms, that affirms them throughout their entire distance, without		p 76
restricting one		
being now inclusive, does not closet itself inside its own terms. On the contrary it is nonrestrictive. I was then no		p 77
from one term to another and following the distance between terms. Nothing is primal. It is like the famous conclusion to		p 77
body, the nondecomposable distances are necessarily surveyed, while the disjoined terms are all affirmed. I am the letter and the pen		p 78
into triangulation, and prohibits desire from satisfying itself with the terms of the triangulation. It forces desire to take as its		p 79
of the triangle—lines that structure and differentiate the three terms—or you will always bring one term into play as		p 79
double-bind situation: an alternative, an exclusive disjunction is defined in terms of a principle which, however, constitutes its two terms or		p 80
in terms of a principle which, however, constitutes its two terms or underlying wholes, and where the principle itself enters into		p 80
theory of proper names should not be conceived of in terms of representation; it refers instead to the class of effects		p 86
induced. But we are well aware that, when considered in terms of its beginnings, a thing is always poorly judged because		p 91
between social alienation and mental alienation, must be understood in terms of a maintained familialism, and not in terms of a		p 95
understood in terms of a maintained familialism, and not in terms of a refutation of this familialism. For it is to		p 95
the beyond and the afterward will always be interpreted in terms of Oedipus, in relation to Oedipus, within the framework of		p 99
from childhood, and that they determine the libidinal investments in terms of breaks and connections that they introduce into the family		p 99
degree of oedipalization of sexuality. Lacan explains well how, in terms of the crises and the ruptures (coupures) within science, there		p 100
class, but operates on its own account, according to the terms of desire, through the segregative use of the conjunctive syntheses		p 105
the death of God is of no consequence. In other terms: that God and the father never existed (or if they		p 107
unconscious. And it is futile to interpret these notions in terms of a combinative apparatus (une combinatoire) that makes of lack		p 111
we are not witness here to a system of two terms where we could conclude from the formal prohibition what is		p 115
prohibited. Instead we have before us a system of three terms, where this conclusion becomes completely illegitimate. Distinctions must be		p 115
made		
is not yet named here; psychic repression is considered in terms of social repression, which gives rise to a displacement and		p 117
from it; it is civilization that must be understood in terms of a social repression inherent to a given form of		p 118
true founder of a materialist psychiatry. Situating the problem in terms of desire, he is the first to reject the explanations		p 118
The Oedipal triangle vibrates and trembles but is this in terms of the hold over the machines of desire that it		p 126
machines of desire that it constantly guarantees itself, or in terms of these machines that escape the Oedipal imprint and cause		p 126
be opposed to former or infantile; it is used in terms of its difference with respect to virtual. And it is		p 129
itself in Oedipus, and determines its progressions and regressions in terms of Oedipus, or even in relationship to it: thus the		p 129

time one interprets kinship relations in the primitive commune in terms of a structure unfolding in the mind, one relapses into the possibility of a retrospective reading of all history in terms of capitalism. It is already possible to see signs of establishing a physical system that will express itself naturally in terms of debts. It seems to us very significant that Levi-Strauss representation itself—alliance, since the filiations become extended only in terms of lateral alliances that measure their variable segments.	p 147 p 153 p 157 p 164
Whence the that it has itself established; it applies to the representative terms that did not exist before the alliance organized the positive structure does not manage to close itself, and where the terms of the structure remained stuck to the agents of oppressive nature, an idea that is difficult to express in profane terms. Analytic psychotherapy can intervene only starting from the moment a structure everywhere; or on the contrary, they hold that the terms and the relations should be made to vary within non-oedipal with money is an operation that cannot be expressed in terms of a code; seeing the trucks that leave loaded with relation to the child can only be understood analytically in terms of another primacy, that of social investments and counterinvestments in given in the preconditions, included in the heterogeneity of the terms that compose the prestations and counterprestations? The more one directs	p 165 p 169 p 170 p 170 p 175 p 176 p 179 p 187
and a success without equal—at interpreting primitive economy in terms of debt, in the debtor-creditor relationship, by eliminating every consideration	p 190
the despotic barbarian formation has to be conceived of in terms of an opposition between it and the primitive territorial machine the signified is reduced to the value of coexisting minimal terms into which the signifier decomposes; but the other vertical, where recomposes the signifier (value as the opposite of the coexisting terms, but also the concept as the opposite of the acoustic i.e., the repressing representation—now finds itself defined in terms of a supreme danger that expresses the representative on which and son are not yet born. All sexuality functions in terms of the conjoined operations of machines, their internecine struggle, their presuppose the great empires, and cannot be understood except in terms of the Urstaat that serves as their horizon. On the in the simple quantity as a variable relation between independent terms; it has taken upon itself the independence, the quality of has taken upon itself the independence, the quality of the terms and the quantity of the relations. The abstract itself posits of the enterprise. Measuring the two orders of magnitude in terms of the same analytical unit is a pure fiction, a absorbed or realized.? If the capitalist is not defined in terms of enjoyment, the reason is not merely that his aim well. The definition of surplus value must be modified in terms of the machinic surplus value of constant capital, which distinguishes economic or financial operation that, assuming it is translated in terms of a code, would not lay bare its own unavoidable history through the class struggle is to read it in terms of the bourgeoisie as the decoding and decoded class. It So that the bourgeois is justified in saying, not in terms of ideology, but in the very organization of his axiomatic both that the answer is no, and that in these terms the question is poorly put. Nor is it a question a genuine advance in comparison with the despotic State, in terms of its fulfillment of a becoming-immanent, its generalized decoding of society is a generalized theory of flows; it is in terms of the latter that one must consider the relationship of come to fill the uncovered field (somewhat similar, in traditional terms, to the way one goes from the Parmenidean Being to leads psychoanalysis to develop an absurd theory of fantasy, in terms of which the father, the mother, and their real actions would be a mistake to contrast these two dimensions in terms of the collective and the individual. On the one hand its formations. From machines, mechanism abstracts a structural unity in terms of which it explains the functioning of the organism. Vitalism because the machine is itself a system of means in terms of the aims of desire. The link between the two the laws of aggregates, but must be understood positively in terms of force (puissance). Between the substrate of an allosteric enzyme field of immanence, the capitalist, the worker, etc. In other terms, capitalism indeed implies the collapse of the great objective determinate tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms of dream and fantasy—are the representative series that psychoanalysis	p 193 p 207 p 207 p 210 p 216 p 218 p 227 p 227 p 230 p 235 p 237 p 247 p 254 p 256 p 261 p 262 p 268 p 275 p 280 p 284 p 284 p 288 p 303 p 305
in the objective representations that it salvages and reinterprets in terms of hidden representatives, their migrations and variable relations. All former	p 306
there the production of desire can be represented only in terms of an extrapolated sign that joins together all the elements of desire, being nonsignifying, become signifying in representation only in terms of a signifier of absence or lack. The structure is or lack. The structure is formed and appears only in terms of the symbolic term defined as a lack. The great link: you will not have reached the ultimate and irreducible terms of the unconscious so long as you find or restore and men with men, are established, likewise break apart in terms of the machinic indices that undermine them. The psychotic earths to us that they still conceive of this politicization in terms of the structure and the event, rather than the process on a support that is itself specifically determined, and in terms of a detached signifier. These conditions are not fulfilled without The schizo is not revolutionary, but the schizophrenic process—in terms of which the schizo is merely the interruption, or the can even be seen in the genetic code. In other terms, forms of gregariousness are never indifferent: they refer back to is evident that they are not to be explained in terms of any goal or end, since they are what determines only by a counterinvestment that creates its own interest in terms of new social aims, new organs and means, a new has in a society, and from which one inherits in terms of the laws of social reproduction, impel the libido to indices. Not that the revolutionary capacity can be evaluated in terms of the objects, the aims, or the sources of the triangle, father-mother-me, a representative ego thought to be defined in terms of the father-mother representations, by fixation, regression, assumption, sublimation—and	p 310 p 310 p 310 p 314 p 318 p 320 p 328 p 341 p 343 p 343 p 344 p 346 p 350 p 351
determine their libidinal investment. Secondly, the parents as parents are terms of application that express the reduction of the social field investments and counterinvestments. And if there is, to use Freud's terms, a purely erotic motive, it is certainly not Oedipus that aggregate as an aggregate of arrival (a minimum of three terms, which one can and even must augment, but not to mother, child. One does not stop there, since these three terms tend to be reduced to two, either in the scene Once again, we see no objection to the use of terms inherited from psychiatry for characterizing social investments of the unconscious for characterizing social investments of the unconscious, insofar as these terms cease to have a familial connotation that would make them the value of art is no longer measured except in terms of the decoded and deterritorialized flows that it causes to axiomatic that retains from science what must be retained in terms of market needs and zones of technical innovation: the great capitalism is always capable of adding to its axiomatic in terms of an enlargement of its limits: let's create the New	p 356 p 357 p 358 p 358 p 366 p 366 p 370 p 371 p 373
TERNARY 1	
transcription that would transform and mold it into a specifically ternary and triangular schema such as Oedipus. The full body without	p 15
TERRAIN 3	
anoedipal quality of the flows of desire on the very terrain of Oedipus? That is precisely what qualitative economy shows: flows there no solution but to revive the notion of a terrain, whether in the form of a phylogenetic innateness of preformation such a plant does not grow on that kind of terrain. This is explained by the fact that the necessary conditions	p 67 p 92 p 166
TERRIBLE 18	
child become the victim of a premature interruption or a terrible frustration? It is only by means of the body without forces: Global Persons, the Complete Object, the Great Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent	p 37 p 121
directly on the body, constitutes a system of cruelty, a terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny Or more precisely, what enables the eye to grasp a terrible equivalence between the voice of alliance that inflicts and constrains matter? For it is indeed here that he encounters the terrible equation of debt: injury done = pain to be suffered reason, consideration, or pretext; they appear as lightning appears, too terrible, too convincing, too sudden, too different even to be hated responsibility, or consideration are, these born organizers; they exemplify that terrible artist's egoism that has the look of bronze and knows war and with the ability to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers but They come like fate, ... they appear as lightning appears, too terrible, too sudden. The death of the primitive system always comes is regaining its cohesion as best it can after a terrible exogenous adventure. The game of alliances is ambiguous: are we the depressive subjects to the great paranoid king. O signifier, terrible archaism of the despot where they still look for the the higher superimposed unity of a Law that is more terrible. As a matter of fact, the law's opposition or apparent law into desire, and of desire into the law; the terrible latency with its afterward or its after-the-event. All the parts every possible differentiation, and that it saves us from the terrible non differentiated mother. But this terrible mother, the sphinx, is saves us from the terrible non differentiated mother. But this terrible mother, the sphinx, is herself part of Oedipus; her nondifferentiation	p 145 p 189 p 191 p 191 p 191 p 192 p 195 p 195 p 208 p 212 p 215 p 311 p 311

father kills the child, or in the scene of the terrible mother where the mother kills the child or the father	p 358
axiomatic, the combination of the flows; how it produces the terrible single class of gray gentlemen who keep up the machine	p 373
de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible curettage, a malevolent activity. But everything happens at the same	p 381
TERRIBLY 1	
into this emotion that makes the mind aware of the terribly disturbing sound of matter, and passes through its white-hot flame	p 19
TERRIFYING 4	
Hitlerism , Stalinism, fascism I was fascinated by the grotesque and terrifying forms that surfaced in the sphere of the interhuman, destroying	p 98
all forms of society, but it haunts them as their terrifying nightmare, it is the dread they feel of a flow	p 140
sex by means of positive characteristics, even if they be terrifying. At least in this way one avoids phallocentrism, if not	p 295
desiring-machines (which is their very secret, well understood by the terrifying authors). The machines tell us this, and make us live	p 331
TERRITORIAL 82	
is not properly dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to the task, the despotic machine set	p 33
of the despotic machine, and hysteria the product of the territorial machine? The decoding of flows and the deterritorialization of the earth that desire becomes bound to its own repression). The territorial machine is therefore the first form of socius, the machine of shit, menstrual flows: nothing must escape coding. The primitive territorial machine, with its immobile motor, the earth, is already a inscription requires or permits it. The method of the primitive territorial machine is in this sense the collective investment of the of desire, and the becoming-private of the organs? The primitive territorial machine codes flows, invests organs, and marks bodies. To such a position of desire; but the first signs are the territorial signs that plant their flags in bodies. And if one	p 141
him a memory of the spoken word. 2 The Primitive Territorial Machine The notion of territoriality merely appears ambiguous. For if it is obvious that the primitive social machine is not territorial. Only the apparatus of the State will be territorial in	p 142
not territorial. Only the apparatus of the State will be territorial in this sense because, following Engel's formula, it subdivides not forces. Hence the savage, primitive socius was indeed the only territorial machine in the strict sense of the term. And the alliance combine concretely with relations of filiation on a given territorial surface. Leach has specifically underscored the importance of local lineages	p 142
circumstance that requires that gifts be reciprocated with interest, being territorial signs of desire and power (puissance), and principles of abundance	p 144
of code carries out the diverse operations of the primitive territorial machine: detaching segments from the chain, organizing selections from the	p 145
a change of perspective—for examining the primitive socius, the territorial machine for declining alliances and filiations. This machine is segmentary	p 145
chiefs, their elders who guard the stocks and organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also having	p 145
integral part of the functioning of their system. The segmentary territorial machine makes use of scission to exorcise fusion, and impedes eminently misleading. But the ranks are inseparable from the primitive territorial coding process, just as castes are inseparable from the overcoding	p 146
germinal implex or influx repressed, since it is nevertheless the territorial representative of desire? Because the thing it refers to, in We are now able to outline the various instances of territorial representation in the primitive socius. In the first place, the trap for desire. For desire is that, too: a trap. Territorial representation comprises these three instances: the repressed representative, the repressing	p 147
acting as if Oedipus were already installed within the savage territorial machine. However, as Nietzsche says with regard to bad conscience of determinations form one and the same component in the territorial machine. Since familial reproduction is not yet a simple means become independent of familial reproduction, that is, independent of the territorial machine that declines alliances and filiations; the detachable fragments of	p 150
brings into conflict the despotic machine and the old primitive territorial machine—whence derive both the negation and the persistence of social machines, their regime compared to that of desiring-machines. 5 Territorial Representation While representation is always a social and psychic repression	p 151
these two heterogeneous poles of the savage inscription process or territorial representation: the couple voice-audition and hand-graphics. How does such a	p 152
is indeed what must be called a debt system or territorial representation: a voice that speaks or intones, a sign marked and the appreciative eye. Such is the manner in which territorial representation organizes itself at the surface, still quite close to is the immediate effect or the direct means of the territorial and corporal inscription process. Debt is the direct result of re-established by the spectacle of the punishment: as primitive justice, territorial representation has foreseen everything. Coding pain and death, it has	p 153
in terms of an opposition between it and the primitive territorial machine: the birth of an empire. But in reality one and inscription that is in direct opposition to the primitive territorial codings. The number of elements in the alliance makes little social machine that has profoundly changed: in place of the territorial machine, there is the megamachine of the State, a functional they are the State's sole concern. The wheels of the territorial lineage machine subsist, but are no longer anything more than encasted and embedded bricks, having only a controlled mobility. The territorial alliances are not replaced, but are merely allied with the replaced, but are merely allied with the new alliance; the territorial filiations are not replaced, but are merely affiliated with the means of preventing the entry on stage of a new territorial machine, possibly revolutionary and capable of raising and dealing with two correlative aspects: on the one hand it replaces the territorial machine, it forms a new deterritorialized full body; on the production; but this inscription of the State allows the old territorial inscriptions to subsist, as bricks on the new surface. And put into use, to the State machine and to the territorial machines. As in Kafka's The Great Wall of China, the before the altar. As for the subaggregates themselves, the primitive territorial machines, they are the concrete itself, the concrete base and with the sister is prohibited insofar as the conditions of territorial coding require that alliance not be confounded with filiation; and the whole system of representation when it ceases to be territorial and becomes imperial. First of all, we have the impression ways and by subordinating itself to the voice. The primitive territorial sign is self-validating; it is a position of desire in to summarize the differences between these two forms of representation, territorial and imperial. In the first place, territorial representation is made	p 162
forms of representation, territorial and imperial. In the first place, territorial representation is made up of two heterogeneous elements, voice and	p 164
and function. So that when one considers the whole of territorial representation, one is struck by the complexity of the networks networks with which it covers the socius: the chain of territorial signs is continually jumping from one element to another; radiating as a base and as a brick, insofar as the territorial machine continues to function in the framework of the new place of nonsignifying signs that compose the networks of a territorial chain, a despotic signifier from which all the signs uniformly first instance? What is it in relation to the nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes sign of the sign, the despotic sign having replaced the territorial sign, having crossed the threshold of deterritorialization; the signifier is machine. The despotic signifier has the effect of overcoding the territorial chain. The signified is precisely the effect of the signifier representation was, in spite of everything, milder than that of territorial representation. The signs are no longer inscribed in the flesh a libidinal investment of a State machine that overcodes the territorial machine and, with an additional turn of the screw, represses The father intervenes only as the representative of the old territorial machine, but the sister is the representative of the new other. The State can no longer be content to overcode territorial elements that are already coded, it must invent specific codes overcoded by the despotic State is what comes before—the territorial machine, which it reduces to the state of bricks, of expresses a passage and a divergence (un ecart). The primitive territorial myth of the beginning expressed the divergence of a characteristically	p 166
no longer really knows what comes first, and whether the territorial machine does not in fact presuppose a despotic machine from By simplifying a lot, we can say that the savage territorial machine operated on the basis of connections of production, and finds itself determined by an axiomatic, in contrast to the territorial field determined by primitive codes. Differential relations of such a	p 166

the side of the object, under exterior conditions, in the territorial or despotic machine. But Marx is quick to add that this presentiment still further, had tied. subjective activity to a territorial or reterritorialized machine, in the form of agriculture and landed barbarian, and the civilized societies. The first is the underlying territorial machine, which consists in coding the flows on the full but does so by adding its eminent unity to the territorial communes that it conserves by bringing them together, overcoding them abstract as such and has naturalized the artificial, replacing the territorial codes and the despotic overcoding with an axiomatic of decoded decoded flows, but in the other case of overcoding the territorial flows. The paradox is that capitalism makes use of the of the socius: the system of connotation-connection in the savage territorial machine, corresponding to the coding of the flows; the system in the capitalist system. 11 Oedipus at Last In the territorial or even the despotic machine, social economic reproduction is never kinship. This is true not only with respect to the territorial machine, and to local groups that determine the place of or the three machines. For Oedipus makes ready in the territorial machine, as an empty unoccupied limit. It takes form in idols, images, and simulacra—here we have the whole series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in as familial entities Paranoiac psychoses as despotic entities Perversions as territorial entities Schizophrenic process of deterritorialization Schizophrenia as a clinical entity of the earth as a full body, and to the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire artificial reterritorializations. Capitalism is constructed on the ruins of the territorial and the despotic, the mythic and the tragic representations, but the desert is growing: the old father is dead, the territorial father, and the son too, the despot Oedipus. We are or voyage does not effect great deterritorializations without borrowing from territorial circuits: the tottering walk of Molloy and his bicycle preserves one can only grasp its indices in relation to the territorial representations. Take the example of dreams: yes, dreams are Oedipal desire as production is referred to large objectities, to the territorial or the despotic body, which act as natural or divine as the socius—the great social axiomatic has replaced the territorial codes and the despotic overcodings that characterized the preceding formations

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restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to recede, to rechannel desiring-machines themselves. They must be defined in terms of modern territorialities. The neurotic is trapped within the residual or artificial territorialities territorialities. The neurotic is trapped within the residual or artificial territorialities of our society, and reduces all of them (les rabat the hilt: if you want them, you can have them—territorialities infinitely more artificial than the ones that society offers us should he surrender, since he has invented for himself other territorialities, more artificial still and more lunar than that of Oedipus this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel in the native land—or else the perversion of the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream the deterritorialized flows of desire. Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic territoriality of the body without organs decoded flows, at the limits of the codes and the territorialities; the body without organs, at the limits of the socius full body; on the other hand it maintains the old territorialities, integrates them as parts or organs of production in the It is no longer content to overcode maintained and imbricated territorialities; it must constitute, invent codes for the decoded flows of social body. The merchant is continually speculating with the maintained territorialities, so as to buy where prices are low and sell one is witnessing a breakdown of the subsisting codes and territorialities for the benefit of a machine of another species, functioning from the periphery originate primarily in traditional sectors or archaic territorialities: on the contrary, they come from modern industries and plantations in the very current of the movement of deterritorialization (neighborhood territorialities, territorialities of the large aggregates, gangs). Others are organized or the very current of the movement of deterritorialization (neighborhood territorialities, territorialities of the large aggregates, gangs). Others are organized or promoted the socialist State also has its own minorities, its own territorialities, which re-form themselves against the State, or which the State own original means; it reterritorializes where it has lost the territorialities, it creates new archaisms where it has destroyed the old the cop, the soldier, the worker, all the machines and territorialities, all the social images of our society; but in the of the capitalist machine. The despotic machine preserved the primitive territorialities, and the capitalist machine resuscitates the Urstaat as one of always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these underground passages from one off it, and falls back into the most miserably arranged territorialities of the modern world as simulacra of the preceding planes up again as shadows projected on a stage. The great territorialities have fallen into ruin, but the structure proceeds with all opposed to the schizophrenic pole, just as the reconstitution of territorialities is opposed to the movement of deterritorialization. And if perversion with great patience, great care, by successively undoing the representative territorialities and reterritorializations through which a subject passes in his individual be apprehended—as the reverse of the codes and the territorialities. This molecular chain is still signifying because it is composed that which scrambles all the codes and undoes all the territorialities. It is true that Oedipus will restore psychoanalysis to the lines and colors, and reduces it to archaic or new territorialities (perspective, for example). So true is it that the movement deterritorialization can only be grasped as the reverse side of territorialities, even the residual, artificial, or factitious ones. But at least that the capitalist axiomatic cannot but give rise to new territorialities and revive a new despotic Urstaat. The great mutant flow

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of them (les rabat toutes) to Oedipus as the ultimate territoriality—as reconstructed in the analyst's office and projected upon the knew the schizo was not oedipalizable, because he is beyond territoriality, because he has carried his flows right into the desert and it must be applied to a factitious and subjugated territoriality. We are now able to surmise what Oedipus signifies: it incomparable instrument of gregariousness, is the ultimate private and subjugated territoriality of European man. (Moreover the displaced, exorcised limit or border in the analyst's office, which merely acts as the last territoriality. And Oedipus is not made by the family. The Oedipal the last rock, and castration as the cavern: the ultimate territoriality, although reduced to the analyst's couch, rather than the decoded silent, they retreat to the body without organs, still a territoriality, but this time totally desert-like, where all desiring-production is arrested be carried off by the deterritorialized flows of desire. Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic territoriality of Neurotic territoriality of Oedipus, perverse territorialities of the artifice, psychotic territoriality of the body without organs: sometimes the process is caught spoken word. 2 The Primitive Territorial Machine The notion of territoriality merely appears ambiguous. For if it is taken to mean and residential, this cannot be regarded as a promotion of territoriality; on the contrary, it is rather the effect of the groups who arrange marriages on the surface of the primitive territoriality: a normal or nonpathological perversity, as Henry Ey would say one of which is said to be an act of territoriality through the fixing of residence, and the other, an act But the State operates by means of euphemisms. The pseudo territoriality is the product of an effective deterritorialization that substitutes abstract in the two acts of the State: the residence or territoriality of the State inaugurates the great movement of deterritorialization that or which the State instigates and organizes. (Russian nationalism, the territoriality of the party: the proletariat was only able to constitute most archaic.) The famous personalization of power is like a territoriality that accompanies the deterritorialization of the machine, as its other and me, the despotic sign inherited by daddy, the residual territoriality assumed by mommy, and the divided, split, castrated ego. Isn't be caught. The Oedipal triangle is the personal and private territoriality that corresponds to all of capitalism's efforts at social reterritorialization simulacrum. The representative of the local group with Laius, the territoriality with Jocasta, the despot with Oedipus himself: a motley painting not invent Oedipus; it merely provides the latter a last territoriality, the couch, and a last Law, the analyst as despot and money collector. But the mother as the simulacrum of territoriality, and the father as the simulacrum of the despotic Law still relates this essence to the family as the last territoriality of private man—whence the position of Oedipus, marginal at make this into a scene, it's only a dream, a territoriality). Levi-Strauss puts it very well: The initial theme of the reflecting on paranoia. Oedipus is a dependency of the paranoiac territoriality, whereas the schizophrenic investment commands an entirely

different determination, a	
flows of desiring-production keep from being reduced to some representative territoriality, how would they keep from forming for themselves yet another	p 315
search of nonhuman sex—Lawrence, Miller—stake out a far-off territoriality that still forms an anthropomorphic and phallic representation: the Orient	p 315
little island with its commander, the psychoanalyst, as an autonomous territoriality of the ultimate artifice. A little additional effort is enough	p 321
hand, the specific determination of the full body as a territoriality of support; on the other hand, the erection of a	p 327
to the status of a simple code, with the familial territoriality and the signifier of castration. Worse yet, it will happen	p 329
ego, and since he receded this essence on the residual territoriality of Oedipus and under the despotic signifier of castration, he	p 333
reviving the old full body as a residual and subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat, or	p 347
of capitalism but belongs to capitalism, being a pure peripheral territoriality of capitalism. The system teems with preconscious investments of class	p 374
a full body can very well function as an autonomous territoriality, but one that is caught and wedged in the capitalist	p 375
TERRITORIALIZATION	3
Far from seeing in the State the principle of a territorialization that would inscribe people according to their residence, we should	p 195
this essentially cynical discovery finds itself rectified by a new territorialization, in the form of a new fetishism or a new	p 259
own elaborations. The one by the lines of integration and territorialization that arrest the flows, constrict them, turn them back, break	p 367
TERRITORIALIZED	1
produce new flows, always breaching the coded wall or the territorialized limit that separates them from desiring-production. And to summarize all	p 367
TERRITORIES	3
the flows of desire escape in the direction of other territories. It is strange that we had to wait for the	p 96
he has so recently left behind: toward coded or overcoded territories, spaces, and structures, to which they bring only transgressions, disorders	p 244
no longer in relation to objects, aims, or even sources (territories), but as an abstract subjective essence—libido or sexuality. But	p 270
TERRITORY	7
following Engel's formula, it subdivides not the people but the territory, and substitutes a geographic organization for the organization of gens	p 145
the medicine man launch into a social analysis concerning the territory and its environs, the chieftainship and its subchieftainships, the lineages	p 167
are the three sides of a savage triangle forming a territory of resonance and retention, a theater of cruelty that implies	p 189
on the outside or at the outer limits of the territory. This is what Pierre Gordon showed in his strange book	p 200
at the two ends of the chain in all the territory ruled by the despot, from the borders to the center	p 209
longer believe in anything to continue believing; reconstituting a private territory for them, a private Urstaat, a private capital (dreams as	p 314
would they keep from forming for themselves yet another such territory, even if on the body without organs as the indifferent	p 315
TERROR	13
his reservations with regard to psychoanalysis did not stem from terror at having discovered what real sexuality was. But he had	p 49
that in the unconscious there is necessarily less cruelty and terror, and of a different type, than in the consciousness of	p 112
codable, that would not let itself be coded—specifically, the terror of the primitive socius. No chain could be detached, nothing	p 163
roars. And Nietzsche suggests how this new socius proceeds: a terror without precedent, in comparison with which the ancient system of	p 192
of fact the regime is not milder; the system of terror has replaced the system of cruelty. The old cruelty persists	p 211
its relationships with its signifieds: such is the regime of terror. What the law is supposed to signify will only be	p 213
the subjects against the despot. In the latency system of terror, what is no longer active, en-acted, or reacted to, this	p 214
evolution of societies, a regulating idea or principle of reflection (terror) that organizes the parts and the flows into a whole	p 219
no longer the age of cruelty or the age of terror, but the age of cynicism, accompanied by a strange piety	p 225
way. This is no longer the cruelty of life, the terror of one life brought to bear against another life, but	p 228
blocks of debt. But even in the system of despotic terror, where debt becomes infinite and where death experiences an elevation	p 337
parallel in the primitive system of cruelty, and by a terror having no parallel in the despotic regime of terror. Wage	p 373
a terror having no parallel in the despotic regime of terror. Wage increases and improvements in the standard of living are	p 373
TERRORISM	2
is no longer a question of suggestion, but of sheer terrorism. Melanie Klein herself writes: The first time Dick came to	p 45
its weight, and that others use to establish a new terrorism, diverting Lacan's imperial discourse into a university discourse characterized by	p 244
TERRORISTIC	1
enclaves. Thus the only choice left was between the new terroristic and rigid axiomatic—quickly saturated—of the socialist State, and	p 256
TERRORS	1
impossibility, the other a logical impossibility. All the cruelties and terrors meet in the precapitalist formations; some fragments of the signifying	p 247
TERTIARY	2
and organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also having their dominant roles and their alliances.	p 152
The	
development of extraverted economic circuits, a specific hypertrophy of the tertiary sector, and an extreme inequality in the different areas of	p 232
TEST	4
making Oedipus into the criterion of sexuality in analysis—the test of orthodoxy par excellence—Freud himself posited the whole of	p 58
to all statistical interpretations of what is wrongly called his test. What is more, he calls for going beyond contents toward	p 290
no longer opens to any outside, but becomes itself the test of reality and the guarantor of its own test: reality	p 313
the test of reality and the guarantor of its own test: reality as the lack to which the inside and the	p 313
TESTAMENT	1
serenity, a certitude in the finished work. It is Freud's testament. He is going to die, and knows it. He knows	p 65
TESTIFIES	1
correspondence in the case of the uncle-sister, that is, it testifies to one and the same intensive germinal filiation that must	p 159
TESTIFY	4
difference: new alliance and direct filiation are specific categories that testify to the existence of a new socius, irreducible to the	p 194
on the edge of each field of presence, fringes that testify to the remainder of a flow in the other, and	p 325
is why the primitive codes and even the despotic overcodings testify to a polyvocality that functionally draws them nearer to a	p 336
libidinal investment having a social dimension seems to him to testify to a pathogenic state, a fixation in narcissism, or a	p 352
TESTIFYING	2
cultural fields)? Oedipus simultaneously invades consciousness and dissolves into itself, testifying to its incapacity to be an organizer. Once	p 123

this is is deprived of this support, and finds itself reduced to testifying all alone for deterritorialization as a universal process. It is	p 321
TESTING 1	
with photos of mad people; this has to be tried, testing the need for paternal feeling against a series of portraits	p 290
TEXT 14	
of meaning: a discovery thus totally transforming analysis. (The basic text in this connection is his La lettre volée [The Purloined value from the point of view of practice. In this text (1911) Freud encounters the most formidable of questions: how does to the memory of his father. On several occasions Freud's text marks the extent to which he felt the difficulty: to by it in an analogical symbolization. Let us consider another text of Freud's, a later one, where Oedipus is already designated us remain there? Let us consider a third and final text of Freud's, Analysis Terminable and Interminable (1937). We prefer not awakened for a preventive purpose? A great beauty animates this text of Freud's: an undefined something that is hopeless, disenchanted, tired itself. Here schizoanalysis must unravel the thread. For reading a text is never a scholarly exercise in search of what is montage of desiring-machines, a schizoid exercise that extracts from the text its revolutionary force. The exclamation So it's ... !, or the meditation conformity with indigenous thought and practice. That is why a text of Marcel Griaule's, which looks to myth for a principle equivalent to the mother). Griaule's article is without doubt the text most profoundly inspired by psychoanalysis in the whole of anthropology have a good cutting edge—says Clastres in an admirable text—but not like a sliver of bamboo, which cuts too in the derived desires produced by the machines. A profound text by Samuel Butler, The Book of the Machines, nevertheless allows beyond these points of view. It is true that this text seems at first merely to contrast the two common arguments Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text, when he sees the opening of the nonhuman as having	p 38 p 56 p 57 p 58 p 65 p 65 p 106 p 106 p 157 p 160 p 190 p 284 p 284 p 295
TEXTILE 1	
part of the nineteenth century, between the steam engine and textile machines or techniques for the production of iron. In general	p 234
TEXTS 5	
the first capitalists could not be unaware of ...) 2 Three Texts of Freud It is easy to see that the problem breaks through the Aryan segregation. Whence the ambiguity in the texts of great authors, when they develop the theme of races digest a bit of news; one can even quote some texts of Freud on the unconscious being ignorant of time, conserving make light of the pantheism of flows present in such texts as this: it is not easy to de-oedipalize even nature scrubbing the floor. The fundamental problem with regard to these texts is the following: must we see, in all these sexual-social	p 56 p 105 p 106 p 351 p 353
TEXTUAL 4	
in search of what is signified, still less a highly textual exercise in search of a signifier. Rather it is a to literature, and the most important literature at that, the textual. Both groups hold at least one thing in common; they discourse, fettered, subjugated: therefore in all respects the contrary of textual writing. But what is this enormous textual archaism,. The signifier the contrary of textual writing. But what is this enormous textual archaism,. The signifier, that subjects literature to the mark of	p 106 p 134 p 135 p 135
TEXTUALITY 1	
signified. It challenges exegesis in the name of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace dogs too	p 208
THAN 250	
A schizophrenic out for a walk is a better model than a neurotic lying on the analyst's couch. A breath of What does my father want? Can he offer me more than that? Impossible. Leave me in peace. Everything is a machine sufficient to do the job? Aren't there more important questions than these, however? Given a certain effect, what machine is capable social productive forces appear to be due to capital, rather than labour as such, and seem to issue from the womb not resemble breasts, it does not represent them, any more than a predestined zone in the egg resembles the organ that because each one of them corresponds to an individual other than the one he believes himself to be, from the point product that the reader had thought to be no more than the fragmented oeuvre by Nietzsche. Nietzsche believes that he is mechanism in the most general sense of the word, rather than a process of economic production involving desiring-machines. As for history somewhere else, beyond or behind or below these problems, rather than immersed in them. And wherever he is, there are problems it to ideal forms of causation, comprehension, or expression, rather than to the real process of production on which it depends the idealist principle that defines desire as a lack, rather than a process of production, of industrial production. Clement Rosset puts preferred to throw his inventions entirely out of gear rather than let them simply run down, and chose to end his abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly wind down to a close or the decoded flows on the body without organs—more capitalist than the capitalist and more proletarian than the proletariat. This tendency without organs—more capitalist than the capitalist and more proletarian than the proletariat. This tendency is being carried further and further want them, you can have them—territorialities infinitely more artificial than the ones that society offers us, totally artificial new families In what respect are desiring-machines really machines, in anything more than a metaphorical sense? A machine may be defined as a life expresses the absence and the destruction of desire rather than desire itself, and presupposes certain extremely negative attitudes on the in detail an interplay of elements that is more machinic than etymological: parere: to procure; separare: to separate; se parere: to the Whole itself is a product, produced as nothing more than a part alongside other parts, which it neither unifies nor progress in the direction of an integrated whole, any more than there is an original totality from which they can be judges them from the point of view of consumption, rather than regarding them as genuine production. She explains them in terms a function; but these agents are not persons, any more than these relations are intersubjective. They are relations of production as place and the function of parents are within desiring-production, rather than doing the opposite and forcing the entire interplay of desiring-machines secret, the dirty little family secret, a private theater rather than the fantastic factory of Nature and Production. Lawrence had the the impression that sexuality possessed more power or more potentiality than that. And though psychoanalysis may perhaps have managed to disinfect allow themselves to be reduced to the structure any more than to persons, and that constitute the Real in itself, beyond and production? For the unconscious itself is no more structural than personal, it does not symbolize any more than it imagines more structural than personal, it does not symbolize any more than it imagines or represents; it engineers, it is machinic. Neither with the establishment of a sovereign Oedipus. Free association, rather than opening onto polyvocal connections, confines itself to a univocal impasse of transformation is taken into account? Groddeck remained more faithful than Freud to an autoproduction of the unconscious in the coextension The psychoanalyst becomes a director for a private theater, rather than the engineer or mechanic who sets up units of production of the unconscious where the unconscious is no less atheist than orphan—immediately atheist, immediately orphan. And doubtless an examination of an unconscious that no longer does anything but believe, rather than produce? What are the operations, the artifices that inject the their very nature refer the fantasy to subjugated groups, rather than carrying out the opposite operation and disengaging in the fantasy mistake to see in this remark of Freud's nothing more than an observation of detail, a mere anecdote. In fact, it And inversely, when flows of libido resist therapeutic practice, rather than being a resistance of the ego, this is the intense for himself other territorialities, more artificial still and more lunar than that of Oedipus? We knew the schizo was not oedipalizable The Oedipal was does not absorb these flows, any more than it could seal off a jar of jam or plug Take the example of homosexuality—though it is something more than an example. We noted how, in Proust, the famous pages cuts again, reproduces and cuts at the same time. More than vice, says Proust, it is madness and its innocence that prohibitions that weigh on them and constitute them, any more than they exist prior to the triangulation into which they enter	p 2 p 2 p 3 p 11 p 19 p 21 p 21 p 22 p 23 p 24 p 26 p 31 p 31 p 34 p 34 p 35 p 36 p 37 p 41 p 43 p 44 p 44 p 47 p 47 p 49 p 49 p 53 p 53 p 53 p 54 p 54 p 55 p 58 p 61 p 64 p 66 p 67 p 67 p 67 p 68 p 69 p 70

transgression does not exist prior to the prohibition, any more than does the form of persons. We can therefore see the have a moral obligation to take as wife someone other than my sister, and an obligation to keep my sister for the transmission of this figure. I take a woman other than my sister in order to constitute the differentiated base of surmounting Oedipus, but reproducing it as well, transmitting it rather than dying all alone, incestuous, homosexual, and a zombie. Thus the Partial objects now seem to be taken from people, rather than from the nonpersonal flows that pass from one person to of flowers instead of the guilt of conversion. But rather than ensuring, or tending to ensure, the reversion of the entire it is alive or dead, man or woman, any more than it knows whether it is parent or child. Commit incest the body without organs. And God, who designates none other than the energy of recording, can be the greatest enemy in of psychoanalysis. In short, the double bind is none other than the whole of Oedipus. It is in this sense that escaping this double path, where normality is no less blocked than neurosis, and where the solution offers no more of a where the solution offers no more of a way out than does the problem. Hence the schizo's withdrawal to the body resolve Oedipus, it does not intend to resolve it better than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious here of a voyage, this is no more a metaphor than before when we spoke of an egg, and of what of criminals, the decent criminals and the scoundrels: Szondi rather than Freud and his Oedipus. Perhaps it's by trying to be XVII. There is no ego at the center, any more than there are persons distributed on the periphery. Nothing but a object: a well situated scar—ambiguous besides—is better proof than all the memories of childhood that the pretender lacks. The of a conscious or preconscious nature, an extrinsic perception rather than an operation of the unconscious upon itself. From the beginning absence of the paternal personage. There is no better example than this to show that the parental figures are indifferent inductors has the illusion of substantiality but which is none other than the alienated form of the action of praxis of the all these things form complexes of the unconscious, more effective than everlasting Oedipus. And the unconscious is indeed at issue here being the author of an intimate work, he goes further than the proponents of a populist or proletarian art who are limit, it internalizes the limit. Rather a society of neurotics than one successful schizophrenic who has not been made autistic. Oedipus of this field. There is no more an individual Oedipus than there is an individual fantasy. Oedipus is a means of to do with this, because they depend on it rather than being its impetus. For it is a matter of flows body to another through which the unconscious does no more than reproduce itself in itself. Indeed, in this sense we must be generalized in space to include those triangular relations other than the parent-child relations. The unconscious poses no problem of meaning a machinery. But on condition that meaning be nothing other than use, that it become a firm principle only if we self-criticism. It sets out to explore a transcendental unconscious, rather than a metaphysical one; an unconscious that is material rather than than a metaphysical one; an unconscious that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real an unconscious that is material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic material rather than ideological; schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic rather than structural—an schizophrenic rather than Oedipal; nonfigurative rather than imaginary; real rather than symbolic; machinic rather than structural—an unconscious, finally, that is nonfigurative rather than imaginary; real rather than symbolic; machinic rather than structural—an unconscious, finally, that is molecular, microphysical, and micrological an unconscious, finally, that is molecular, microphysical, and micrological rather than molar or gregarious; productive rather than expressive. And it is microphysical, and micrological rather than molar or gregarious; productive rather than expressive. And it is a matter here of practical principles is bound at both ends, leaving it no other choice than to respond Oedipus, to cry Oedipus, in sickness as in all of desiring-production is crushed, reduced to being no more than the production of fantasy; but the sign does not produce necessarily less cruelty and terror, and of a different type, than in the consciousness of an heir, a soldier, or a to repress desire, and even to find something more efficient than repression, so that repression, hierarchy, exploitation, and servitude are themselves does not at all mean that desire is something other than sexuality, but that sexuality and love do not live in longer considers the problem of social repression as anything more than secondary from the point of view of the unconscious. That relationship between desire and the social field (and went further than Marcuse, who treats the problem lightly). He is the true in search of the vital and cosmic element of desire, than to continue being a psychoanalyst under those conditions. No one to forces a bit more powerful, a bit more subterranean than psychoanalysis, than the family, than ideology, even joined together. There a bit more powerful, a bit more subterranean than psychoanalysis, than the family, than ideology, even joined together. There we have powerful, a bit more subterranean than psychoanalysis, than the family, than ideology, even joined together. There we have all the forces in neurosis where it is supposed to be latent, rather than in psychosis where it is held to be patent. But little earlier, and suppose that some tolerate oedipalization less well than others? Thus the schizo would not be ill within the interesting attempt at giving the actual factors a status other than ulterior or privative. This came about as two concerns were state of the disorder, and the concern for going further than Oedipus, even further than the pre-oedipal, for going much further and the concern for going further than Oedipus, even further than the pre-oedipal, for going much further back—as if what species, or group. Neurosis can no more be explained oedipally than can psychosis. It is rather the contrary; neurosis explains Oedipus to savor the irony of this situation with more amusement than we can extract from it. The laugh's on us. They no one suppose that we meet true madness any more than that we are truly sane. The madness that we encounter a form of superego proper to it, even more noxious than the nonwritten superego. Oedipus is in fact literary before being think that there is finally even less dishonesty in psychoanalysis than in the established literature, since the neurotic pure and simple the ultimate territoriality, although reduced to the analyst's couch, rather than the decoded flows of desire that flee, slip away, and by capitalists and a flow of workers possessing nothing more than their labor capacity (here again, two distinct forms of deterritorialization more fearful and uncanny in the whole prehistory of man than his mnemotechnics (...)) Man could never do without blood, torture, and It would be erroneous to ascribe to alliance no more than an individuating power over the persons of a lineage; it marriages and shape concrete reality to a much greater extent than do the systems or filiation and the abstract matrimonial classes third term must be interpreted much more as a method than as a true structural element. Every time one interprets kinship that keep it open, and that make alliance something other than an arrangement of matrimonial classes and filiative lineages. It is these formations, coding the flows, and even overcoding them rather than letting anything escape coding. Primitive societies are not outside history no purpose to recall that genealogical filiation is social rather than biological, for it is necessarily biosocial inasmuch as it is governing an interplay of exchanges, as Levi-Strauss would have it, than one of establishing a physical system that will express itself a physical system, although he sees this as nothing more than a metaphor. In the physical system in extension, something passes them, cancels them, represses them, and allows them no more than a mythical expression. The signs cease to be ambiguous at partners; or else the names subsist, and designate nothing more than prepersonal intensive states that could just as well extend to even the drying up of a spring is a flow), than of what is codable or noncodable. The germinal flow is homosexuals, and to be sure, they are never more so than when they arrange marriages). Then again—and this is his mother, and the sister always also function as something other than father, mother, or sister. And in addition to the father the role held by the chief and his personages. Rather than everything being reduced to the name of the father, or is not born of a repressed Oedipal representation any more than it provokes this repression. But—and this is something altogether desired, insofar as sexual repression is directed at something other than incest—such is the long history of our society. But Secondly, however, the relative limit is no more nor less than the capitalist social formation, because the latter engineers (machine) and reproduction imposed on them being no less oedipalized by force than it is alcoholic or sickly. On the other hand, when the question, What does it mean? Is it anything other than this same question, only this time barred? This is still be defined by an assignment of a signifier any more than by the determination of signifieds. How it works is the expressive or representative, but productive. A symbol is nothing other than a social machine that functions as a desiring-machine, a desiring-machine an institution cannot be explained by its use, any more than an organ can. Biological formations and social formations are not are treated. Selections are made from signifying chains no less than from material flows. The exegetical meaning (what is said about is only one element among others, and is less important than the operative use (what is done with the thing) or their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than apropos of the fetish. While for his part, the ethnologist

system of cruelty, maintain an infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates the decoded flows	p 184
question again with a categorical reply: debt is no more than a superstructure, a conscious form whereby the unconscious social reality a commodity economy. The primitive market operates through bargaining rather than by fixing an equivalent that would lead to a decoding in relation to this structure—for one does nothing more than hypostatize the principles of an exchange psychology to account for in the consequences. Nothing is more significant in this regard than the controversy between Levi-Strauss and Leach concerning the Kachin marriage	p 185 p 186 p 186 p 187
that is not the ground they grow on, any more than does Oedipus. The fact that innocent men suffer all the territorial lineage machine subsist, but are no longer anything more than the working parts of the State machine. The objects, the of view, when the State no longer does anything more than guarantee the private property of a ruling class that becomes role of money in commerce hinges less on commerce itself than on its control by the State. Commerce's relationship with money of the first. The hero begins by marrying the sister, than he marries the mother. The fact that the two acts point of view, it is because incest is nothing other than a jump that necessarily fails, this jump that goes from coexistence of phonematic elements, where the signified is no more than the summary of the respective differential values of these elements incites the anger of certain linguists against Lacan, no less than the enthusiasm of his followers: the vigor and the serenity the underside of his voice: the despot is nothing more than this dead rat's ass suspended from the ceiling of the system of imperial representation was, in spite of everything, milder than that of territorial representation. The signs are no longer inscribed bowels of the State apparatus. Better not a sole survivor than for a single organ to flow outside this apparatus or is because there is no other necessity (no other <i>fatum</i>) than that of the signifier in its relationships with its signifieds the pure detachment and elevation of the death instinct, rather than to hear, it is true, hypocritical doctors explain what it death instinct is even more deeply rooted in the State than thought, and that latency not only befalls the subjects of order to spring back more mendacious, colder, and more hypocritical than ever? This oblivion and this return. On the one hand struck by latency, but that springs back and returns stronger than before in the later forms that lend it a concrete where the lower or subordinate form is no less necessary than the other (it is necessary for money to play on is not innovation itself, whose value is no more measurable than that of human surplus value. It is not even the subjected to a properly social axiomatic that is much severer than all the scientific axiomatics, much severer too than all the much severer than all the scientific axiomatics, much severer too than all the old codes and overcodes that have disappeared: the the reflux, but side by side with, deviating from rather than penalizing the flow that creates incomes. How much flexibility there deterritorialized, but also a <i>socius</i> that is even more pitiless than any other. Schizophrenia, on the contrary, is indeed the absolute merely signifies that capital has no industrial essence functioning other than as merchant, financial, and commercial capital, where money would take	p 191 p 196 p 196 p 197 p 200 p 204 p 207 p 209 p 211 p 211 p 213 p 213 p 213 p 214 p 218 p 220 p 229 p 233 p 234 p 234 p 238 p 246 p 249
and commercial capital, where money would take on functions other than those deriving from its form as the equivalent. But in as with profits and wages. This proposition contains something other than an ideological blindness or denial. Classes are the negative of end is abstract wealth and its realization in forms other than consumption. The generalized slavery of the despotic State at least nothing to do with his own enjoyment: more utterly enslaved than the lowest of slaves, he is the first servant of resurrection of a State capitalism inside socialism itself, any more than it prevented classical capitalism from getting round the break by the uncontrolled revolutionary elements—no more controlled by official socialism than by capitalism itself—further into the distance, to flee periphery	p 249 p 254 p 254 p 254 p 256 p 256
of acquiring a precise understanding of the objective historical process, than to understand : (a) what are the progressive desires, ideas and to an operation of social repression-psychoic repression that is stronger than any other, because, by means of the immanence and the quantities, in their conjunction. They are nothing more nor less than configurations or images produced by the points-signs, the breaks-flows, the	p 257 p 262 p 264
is truly the center of the world. Much more underhanded than the subterranean reign of the fetishes of the earth, or saying to us: at least it won't go any further than the family! The dirty little secret, in place of the point, of conducting its autocritique. Universal history is nothing more than a theology if it does not seize control of the that explains how it is that the adults no less than the children are wary of them. In brief, what the on the other hand we have posited paranoia no less than schizophrenia as independent of all familial pseudo etiologies, so as Artaud says: this world of microbes, which is nothing more than coagulated nothingness. The two sides of the body without organs micrological, the other statistical and gregarious? Is this anything more than a metaphor lending the unconscious a distinction grounded in physics	p 265 p 270 p 271 p 275 p 278 p 281 p 283
parts, but does not set itself into place any more than it forms or reproduces itself. This is even the point detection?), the other according to which machines are never more than extensions of the organism (The lower animals keep all their what is termed a signifying chain is more a jargon than a language (language), composed of nonsignifying elements that have a familial only to a very small degree, much less so than Freud's unconscious, since the diagnosis is carried out by comparing and particles, in the end appear to us more adequate than the reduction of sexuality to the pitiful little familialist secret Lawrence and Miller have a more accurate evaluation of sexuality than Freud, even from the viewpoint of the famous scientificity. It bold while lacking boldness. Better the delirium of common sense than its platitude. For the prime evidence points to the fact by its gigantism: no one has shown this more clearly than Charles Fourier. In a word, the social as well as there is no need to resort to metaphors, any more than for the libido to go by way of metamorphoses. Hitler and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas; the necessity of a scouring of the unconscious, schizoanalysis	p 283 p 284 p 289 p 290 p 292 p 292 p 292 p 292 p 293 p 299
So it seems that the situation is far more complex than we made it out to be, since psychoanalysis participates to the units of production, which subjugate all possible representations rather than being subordinated to them. Just as Ricardo founds political or	p 299 p 299
implies a certain lag, and expresses less a stable element than the conditioned passage from one element to another: mythic representation the psychoanalytic approach. The psychoanalytic method is quite different: rather than referring symbolic representation to determinate objectivities and to objective social	p 301 p 301
the link between psychoanalysis and capitalism is no less profound than that between political economy and capitalism. This discovery of the double impression, that psychoanalysis is opposed to mythology no less than to mythologists, but at the same time extends myth and of production, a theater that disfigures this production even more than could tragedy and myth when reduced to their meager ancient is very complex, since the structure can never present more than its own absence, or represent something not represented in the both desiring-production and social production: every time that production, rather than being apprehended in its originality, in its reality, becomes reduced	p 302 p 304 p 305 p 305 p 306
of a link (nonlocalizable connections), having no other statutory condition than that of being dispersed elements of desiring-machines that are themselves	p 309
and triangulated on the couch; So it's . . . Psychoanalysis, no less than the bureaucratic or military apparatus, is a mechanism for the arrival, are reduced. Psychoanalysis index <i>sui</i> , with no other reference than itself or the analytic situation. Psychoanalysis states clearly that unconscious	p 312 p 313
grandmother, you little shit! Oedipus and castration are no more than reactional formations, resistances, blockages, and armorings whose destruction can't come	p 314
material. But the reason for this is even more radical than he thought: there is no unconscious material, so that schizoanalysis this extreme dispersion—machines dispersed in every machine—nothing more than a pure fiction that must give way to Reality defined politicization in terms of the structure and the event, rather than the process itself. Furthermore, they localize social and mental alienation object with an imaginary object; and better a how-to-interpret-your-dreams book than a psychoanalysis of the market place. The consideration of all	p 314 p 314 p 320 p 322
sexuality that horrifies Lawrence precisely because it is no more than a conception, because it is an idea that reason imposes objects if one does not see therein such elements, rather than parts of even a fragmented whole. As Lawrence said, analysis in appropriation. The chain also implies another type of synthesis than the flows: it is no longer the lines of connection molar aggregates, the chain no longer has any other function than that of deterritorializing the flows and causing them to pass us this, and make us live it, feel it, deeper than delirium and further than hallucination: yes, the return to repulsion us live it, feel it, deeper than delirium and further than hallucination: yes, the return to repulsion will condition other attractions had become of analysis. He demonstrated that Freud, no less than Jung and Adler, had repudiated the sexual position: the fixing as molar, functioning mysteriously, which is to say oedipally, rather than <i>n</i> genes of drives—eight molecular genes, for example—functioning And aren't all the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't they more a part of an imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit of a relation to the outside, a little so many deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned death in Bengal, etc.). Modern man	p 323 p 323 p 327 p 328 p 331 p 331 p 331 p 333 p 334 p 334 p 335

ego that identifies with races, peoples, and persons in a theater of representation, but proper names that identify races, peoples, and schizophrenic, according to Klossowski's formula, the true program for a theater of cruelty, the mise-en-scene of a machine to produce the field, as a battlefield and not a scene from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at this unconscious, he would feel as out of place with his theater as an actress from the Comedie-Francaise in a factory, a savage triangle forming a territory of resonance and retention, a theater of cruelty that implies the triple independence of the articulated order to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is nevertheless the universal of desire, the product for their part refer to machinic arrangements. To overturn the theater of representation into the order of desiring-production: this is the a senseless privilege? Why were expressive forms and a whole theater installed there where there were fields, workshops, factories, units of What is left in the end is an intimate familial theater, the theater of private man, which is no longer either left in the end is an intimate familial theater, the theater of private man, which is no longer either desiring-production or or objective representation. The unconscious as a stage. A whole theater put in the place of production, a theater that disfigures A whole theater put in the place of production, a theater that disfigures this production even more than could tragedy and substitutes for the line of production: social and desiring-production. A theater series, instead of a production series. But why in fact form (There is a mysterious tie between psychoanalysis and the theater)? We are familiar with the eminently modern reply of certain with the eminently modern reply of certain recent authors: the theater elicits the finite structure of the infinite subjective representation. What structure, he does so only in the name of a theater necessary for the actualization of this structure, playing the role of the phenomenon of belief, Octave Mannoni likewise uses the theater model to show how the denial of belief in fact of belief, under the effect of a structure that the theater embodies or places on stage.? We should understand that representation imaginary) infinite subjective representation-theatrical representation-structural representation. And precisely because the theater is thought to stage the latent structure, as well as of the Imaginary—Oedipus as a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken	p 86 p 87 p 97 p 113 p 189 p 271 p 271 p 298 p 305 p 305 p 305 p 305 p 305 p 305 p 305 p 305 p 305 p 306
the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as the model of production. Even in Louis Althusser makes visible, he offers two that are especially striking: the theater raises the familial relation to the condition of a universal imaginary place and interplay of persons derives; and inversely, the theater forces the play and the working of machines into the The good identification. We are all Archie Bunker at the theater, shouting out before Oedipus: there's my kind of guy, there's Raymond Roussel's schizophrenic machines turn into perverse machines in a theater representing Africa. In short, there is no deterritorialization of the tendency, its coming undone, its deterritorialization. The movement of the theater of cruelty; for it is the only theater of production of the theater of cruelty; for it is the only theater of production, there where the flows cross the threshold of horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit of becomings. The schizoanalyst is not an interpreter, even less a theater director; he is a mechanic, a micromechanic. There are no of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding, deterritorializing—a terrible curettage, a malevolent	p 306 p 306 p 307 p 307 p 308 p 316 p 322 p 322 p 334 p 338 p 381
THEATER'S 1	
represented in the representation: but it is claimed that the theater's privilege is that of staging this metaphoric and metonymic causality	p 305
THEATRICAL 7	
brings desire itself front and center, this machine is merely theatrical, and the complementarity of what it sets apart still remains cultural element, which reduces everything to a scene from Oedipal theatrical representation (the return to myth!); and finally the third element in fact does representation, having become subjective representation, assume this theatrical form (There is a mysterious tie between psychoanalysis and the as a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as the model of to structure, the identification of production with a structural and theatrical representation (Darstellung) Now the same is true of both desiring-production the reasons that establish the affinity of psychoanalysis with the theatrical and structural representation it makes visible, he offers two that its strength to the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this task no activity will	p 26 p 118 p 305 p 306 p 306 p 307 p 314
THEFT 3	
expect an exchange, not even a deferred exchange? It is theft that prevents the gift and the counter-gift from entering into exchange relation. Desire knows nothing of exchange, it knows only theft and gift, at times the one within the other under machine, the little brother's bicycle, all objects of flight and theft, stealing and stealing away—the machine is always infernal in	p 186 p 186 p 316
THEFTS 1	
value insofar as he does the blocking (thus the ritual thefts perpetrated by the nephews in the uncle's house, but also	p 163
THEIR 415	
what happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods of self-locomotion constitute, in and of anus to shit through. Will the machines run so badly, their component pieces fall apart to such a point that they capital. Machines and agents cling so closely to capital that their very functioning appears to be miraculated by it. Everything seems as hysteria condenses. Or rather, paranoia resolves once more into their elements the products of the condensations and identifications which are genealogies marking it off into squares like a grid, and their permutations. The surface of this uncreated body swarms with them forces with them, taking passionate pride in portraying them in their total victory, in their triumph. Freud is more specific when passionate pride in portraying them in their total victory, in their triumph. Freud is more specific when he stresses the crucial to classify all of them in this one category—though their importance varies according to the example considered—are as follows quantities. There is a schizophrenic experience of intensive quantities in their pure state, to a point that is almost unbearable—a I feel at an even deeper level, which gives hallucinations their object and thought delirium its content—an I feel that not delude ourselves: Freud doesn't like schizophrenics. He doesn't like their resistance to being oedipalized, and tends to treat them more desire as something supported by needs, while these needs, and their relationship to the object as something that is lacking or very few things—not those leftovers that chance to come their way, but the very things that are continually taken from They had no illusions about duty, or the perpetuation of their kith and kin, or the preservation of the State ... The of introjection and projection, as though all social practices had their precise counterpart in introjected or internal mental practices, or as and that Wilhelm Reich rediscovered: Why do men fight for their servitude as stubbornly as though it were their salvation? How fight for their servitude as stubbornly as though it were their salvation? How can people possibly reach the point of shouting explanation of fascism, and demands an explanation that will take their desires into account, an explanation formulated in terms of desire but it is merely a distinction of regime, depending on their relationships of size. Except for this difference in regime, they all by themselves, and make no distinction between agents and their own parts, or between the relations of production and their their own parts, or between the relations of production and their own relations, or between the social order and technology. Desiring-machines of decoding or deterritorializing flows on the one hand, and their violent and artificial reterritorialization on the other. The more the government bureaucracies and the forces of law and order, do their utmost to reterritorialize, absorbing in the process a larger and one's mouth? The data, the bits of information recorded, and their transmission form a grid of disjunctions of a type that objects. Schizzes have to do with heterogeneous chains, and as their basic unit use detachable segments or mobile stocks resembling building originally inspired it, is the theory of bricks or blocks, their detachment and fragmentation, and above all what such a theory a harmonious whole out of heterogeneous bits by rounding off their rough edges. We believe only in totalities that are peripheral into a certain place where they may or may not belong, their unmatched edges violently bent out of shape, forcibly made to an apparent expression of the protest of the One, whereas their real object is the absolution of fragmented universes, in which between noncommunicating vessels, transverse unities between elements that retain all their differences within their own particular boundaries. Thus in the trip transverse unities between elements that retain all their differences within their own particular boundaries. Thus in the trip on the train	p 2 p 8 p 11 p 13 p 16 p 17 p 17 p 18 p 18 p 18 p 23 p 26 p 27 p 27 p 28 p 29 p 29 p 29 p 31 p 32 p 32 p 34 p 35 p 38 p 39 p 40 p 42 p 43 p 43 p 43 p 43

have noted the same phenomenon in the particular language of their science: ... amino acids are assimilated individually into the cell, and of evolution of drives that would cause these drives and their objects to progress in the direction of an integrated whole	p 44
and practical point of disagreement that marked the beginning of their differences is too often forgotten: Jung remarked that in the served as the symbol of an anagogical beyond. It was their disagreement on this particular point that eventually made the break	p 44
importance of parents or the love attachment of children to their mothers and fathers. It is a question of knowing what by libido. It would seem obvious that parents indeed make their appearance on the recording surface of desiring-production. But this is	p 46
such relations must be recognized in all psychopathological processes, and their importance will be all the greater when we are dealing the measuring rod of the responsibility of its members and their possible guilt. Insofar as psychoanalysis cloaks insanity in the mantle	p 46
consideration the coexistence in extension of the subjects themselves and their multiple interactions: a group Oedipus that brings together	p 47
relatives, descendants	p 49
is certain that the two preceding modes of generalization attain their full scope only in structural interpretation. Structural interpretation makes Oedipus	p 50
desiring-production and social production, between symptomological and collective formations, given their identical nature and their differing regimes; and on the other	p 52
between symptomological and collective formations, given their identical nature and their differing regimes; and on the other hand, the repression that	p 54
notions of the economy of desire—work and investment—keep their importance, but are subordinated to the forms of an expressive with Jung. In a certain way this agreement subsists after their break. If the unconscious is thought to express itself adequately	p 55
resignation. Resignation to Oedipus, to castration: for girls, renunciation of their desire for the penis; for boys, renunciation of male protest	p 57
village after a raid in Vietnam, in the presence of their weeping sisters, the filthy Marines are beaten by their instructor	p 59
of their weeping sisters, the filthy Marines are beaten by their instructor, on whose knees the mommy is seated, and they	p 61
son, saying that his guys are great, that they love their mothers, their fathers, and their country, that they cry at	p 61
that his guys are great, that they love their mothers, their fathers, and their country, that they cry at the religious	p 62
are great, that they love their mothers, their fathers, and their country, that they cry at the religious services for their	p 62
their country, that they cry at the religious services for their dead buddies, fine boys; then the colonel's face changes, grimaces	p 62
father and mother, even though the father and mother have their roles there as subordinate agents of transmission or execution. When	p 62
there in every way while creating within the economic forms their own repression, as well as the means for breaking this	p 63
the subjugated groups are induced to live or fantasize individually their membership in the group. It must still be said that	p 64
flattens it into its individual or pseudoindividual dimensions, which by their very nature refer the fantasy to subjugated groups, rather than	p 64
syntheses of the unconscious, the practical problem is that of their use, legitimate or not, and of the conditions that define	p 68
where the partial objects, the boxes, the vessels all have their positive determinations, and enter into aberrant communication following a	p 69
transversal	
eyes closed, nostrils pinched shut, mouth filled. What is more, their entire love tells the same story. From the statistical nebula	p 69
countenance. While others, whose sensuality is doubtless more violent, give their material pleasure certain imperious localizations. The	p 70
second group would shock	
imperious localizations. The second group would shock most people by their avowals. They live perhaps less exclusively under Saturn's	p 70
satellite, for	
They live perhaps less exclusively under Saturn's satellite, for in their case women are not entirely excluded.... But those in the	p 70
women, the same pleasure as with a man.... For in their relations with women, they play—for the woman who prefers	p 70
of the sexes. The partial objects have lost nothing of their virulence and efficacy . Yet the reference to the penis gives	p 73
partial objects. And how could partial objects not have lost their virulence and efficacy, once they had been introduced into a	p 73
that still affirms the disjointed terms, that affirms them throughout their entire distance, without restricting one by the other or excluding	p 76
two contraries to an identity of the same; he affirms their distance as that which relates the two as different. He	p 77
others, but which now become points-signs (points-signes), all affirmed by their new distance. The disjunction, being now inclusive, does not	p 77
closet	
production. This is free disjunction; the differential positions persist in their entirety, they even take on a free quality, but they	p 77
Drs. Stephane, the state of fury that is theirs, and their literally police-like appeal at the thought that someone might claim	p 81
distributed on the body without organs are races, cultures, and their gods. The fact has often been overlooked that the schizo	p 85
fields. Whence the role of names, with a magic all their own: there is no ego that identifies with races, peoples	p 86
in the intensities that divide into one another while changing their form. If identification is a nomination, a designation, then simulation	p 87
experiences the vital biology of the body With respect to their experiencing of life, the neurotic patient and the perverted individual	p 88
as they (sexual pleasure). They adopted me as one of their own race. Mongol blood flows through my veins. Every time	p 90
into familialism and generalizes it. Parents have been put in their true places within the workings of the unconscious, as inductors	p 92
structuring and differentiating, and forms of perverted triangles, bringing about their fusion in the realm of the undifferentiated. Jacques	p 93
Hochman analyzes	
from the Orient.) Cooper writes: Families mediate social reality to their children. If the social reality in question is rife with	p 95
pairing of the parental figures with agents of another nature, their locking embrace similar to that of wrestlers, that keeps the	p 96
scene from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at this point. Fanon pointed out that troubled times	p 97
and foreclosing families. But what produces the hiatuses (coupures) and their distribution that indeed keep the family from being an interior	p 97
impossible real. As Witold Grombrowicz says, the structuralists search for their structures in culture. As for myself, I look for them	p 97
desiring-production and social production that manifest, through the childhood experience, their identical natures and their differing regimes. In	p 99
this regard let	
that manifest, through the childhood experience, their identical natures and their differing regimes. In this regard let us consider three	p 99
important	
it is the libidinal investment of these determinations that situates their particular use in desiring-production, and the comparative operation of	p 100
this	
the subjugated group as an aggregate of departure and on their libidinal investment (from the age of thirteen I've worked hard	p 103
why, when subjects, individuals, or groups act manifestly counter to their class interests—when they rally to the interests and ideals	p 104
rally to the interests and ideals of a class that their own objective situation should lead them to combat—it is	p 104
a voluptuous wave from the top to the bottom of their hierarchy (the military-industrial complex). And ideology, Oedipus, and the phallus	p 105
that are capable of breaking apart both the segregations and their Oedipal applications—flows capable of hallucinating history, of reanimating	p 105
the	
myth the figures of a maternal and a paternal law , their struggles and their relationships. But Engels slips in a reproach	p 107
of a maternal and a paternal law , their struggles and their relationships. But Engels slips in a reproach that changes everything	p 107
father, the mother, the begetters—that do not yet comprise their elements as internal elements of desire. The question of the	p 107
mine? With what sort of breakdowns as a part of their functioning? How do they pass from one body to another	p 109
they attached to the body without organs? What occurs when their mode of operation confronts the social machines? A tractable gear	p 109
nonrestrictive use of the disjunctive syntheses is in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in its turn	p 110
in sickness as in health, in its crises as in their outcome, in its resolution as in its problem. In any	p 110
a meaning, for these notions cannot be prevented from dragging their theological cortege behind—insufficiency of being, guilt, signification.	p 111
Structural interpretation	
structural operations. But what water will cleanse these concepts of their background, their previous existences—religiosity? Scientific	p 111
knowledge as nonbelief is	
But what water will cleanse these concepts of their background, their previous existences—religiosity? Scientific knowledge as nonbelief is	p 111
truly the	
dark and somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a conception of the unconscious that is	p 112
somber. Reich and Marcuse are often reproached for their Rousseauism, their naturalism: a conception of the unconscious that is thought to	p 112
transcendent use on all the syntheses of the unconscious, ensuring their conversion. The practical problem of schizoanalysis is, then, to	p 112
ensure	
the contrasting reversion: restoring the syntheses of the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy	p 112
spider web, undoing the	
to which the law only forbids men to do what their instincts incline them to do; ... Instead of assuming, therefore, from	p 114
or the child is to form and put into motion their desiring-machines, to make flows circulate and to perform breaks in	p 114
the right to a very deliberate analysis. For even in their contrary uses, let us make no mistake about it, the	p 116
acts on the partial drives insofar as they represent in their own fashion a sort of desiring-production, before being exercised against	p 117
shown the scope of this difference or the distinction between their respective regimes.) That is why psychic repression in the strict	p 121

reality. Freud's ideas often took quite some time before making their way into France. Not this one, however; that same year and psychic repression. As Laing says, they are interrupted in their journey. They have lost reality But when did they lose to be felt. The desiring-machines reintroduce or attempt to reintroduce their deviant cuts and breaks. The child feels the task required act in a negative, privative fashion, by mere frustration? Finally, their moment, their own time: was it not self-evident that the a negative, privative fashion, by mere frustration? Finally, their moment, their own time: was it not self-evident that the actual factor always in desiring-production, in its relation to social production, in their different or conflicting regimes, and the modes of investment that will exclude this constellation from the field of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus

break new ground in this area by the force of their theory and the efficacy of their therapy. It is not by the force of their theory and the efficacy of their therapy. It is not by chance that both of them Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each gesture. But such a man

pseudo-sanity, everything is equivocal. Our sanity is not true sanity. Their madness is not true madness. The madness of our patients of the preceding paintings are to be found again here, their meaning changed. The canvas is truly broken, sundered by what to awake a sleeping youth, and which never cease extending their flame. As for ideology, it is the most confused notion come back up to the surface. They have entrusted all their forces to primal repression, in order to escape the system capitalists and a flow of workers possessing nothing more than their labor capacity (here again, two distinct forms of deterritorialization). In haunted all forms of society, but it haunts them as their terrifying nightmare, it is the dread they feel of a the dread they feel of a flow that would elude their codes. Then again, if we say that capitalism determines the men for its parts, even if we view them with their machines, and integrate them, internalize them in an institutional model not in fact contain the conditions for the reproduction of their process; they point to the social machines that condition and that condition and organize them, but also limit and inhibit their development. It will be necessary to await capitalism to find invested organ. The mythologies sing of organs—partial objects and their relations with a full body that repels or attracts them body marked under a regime that consigns his organs and their exercise to the collectivity (the privatization of the organs will production (compare the history of fatalism). It makes men or their organs into the parts and wheels of the social machine but the first signs are the territorial signs that plant their flags in bodies. And if one wants to call this in both directions—are in a state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status have no history, that they are dominated by archetypes and their repetition, is especially weak and inadequate. This idea was not genealogical filiative units of major, minor, and minimal lineages, with their hierarchy, their respective chiefs, their elders who guard the stocks units of major, minor, and minimal lineages, with their hierarchy, their respective chiefs, their elders who guard the stocks and organize minor, and minimal lineages, with their hierarchy, their respective chiefs, their elders who guard the stocks and organize marriages; territorial tribal

tribal units of primary, secondary, and tertiary sections, also having their dominant roles and their alliances. The point of separation between secondary, and tertiary sections, also having their dominant roles and their alliances. The point of separation between the tribal sections becomes

with each section. For, as we have seen, clans and their lineages are not distinct corporate groups, but are embodied in comes to them always comes from without, rushing in through their opening. Perhaps it is even for this reason that it dysfunctions that constitute an integral part of the functioning of their system. The segmentary territorial machine makes use of scission to who will come nonetheless from without and will overcode all their codes. But the greatest danger would be yet another dispersion do not manage to break the codes in favor of their abstract or fictional quantities. And isn't that also what Oedipus it must attribute them to itself as though it were their cause. These are the two aspects of the full body proceeding from intense and primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the extended system

it is evident and striking that these are not persons. Their names do not designate persons, but rather the intensive variations to the mother and the child, a common part of their bodies, makes it such that these bodies are not like idea that the parents are not genetically the parents of their children; if we are to believe their doctrine, parents and the parents of their children; if we are to believe their doctrine, parents and children are brothers and sisters.) But the generations in the son-mother case has the same effect as their correspondence in the case of the uncle-sister, that is, it as such. Mother and sister do not exist prior to their prohibition as spouses. Robert Jaulin says it well: The mythical we can have persons at our disposal, but they lose their names inasmuch as these names are inseparable from the prohibition beyond. Our mothers and our sisters melt in our arms; their names slide on their persons like a stamp that is our sisters melt in our arms; their names slide on their persons like a stamp that is too wet. This is everything would be blocked. For the flows to be codable, their energy must allow itself to be quantified and qualified; it become extended only in terms of lateral alliances that measure their variable segments. Whence the importance of these local lines that homosexual motivation of a group character. Through women, men establish their own connections; through the man-woman disjunction, which is always the

them, impelled by the action of the local lines and their non-oedipal primary homosexuality. And if it is true that there him. Although the Ndembu are matrilineal and must live with their maternal kin, K has stayed an exceptionally long time in its environs, the chieftainship and its subchieftainships, the lineages and their segments, the alliances and the filiations: they constantly bring to

of a structural or problematical Oedipus, in the service of their progressive intentions. There or here, it's the same thing: Oedipus the phrases with which M. C. and Edmond Ortigues conclude their book? Illness is considered as a sign of an election but to the noncoded flows that constitute desire, and to their representative, the intense prepersonal flow. As for Oedipus, it is function ensuring the mediation of personages and the ground of their relations; or at the end as an eschatological determination. Now flows of production from assuming an autonomy that would destroy their codes. Such is the real limit. When such societies are they regard this event with melancholy as the sign of their approaching death. For example, the Bohannans describe the Tiv economy what is happening, but do not know where to place their blame—a harsh reality. But, fourthly, this limit inhibited from represente deplace) that disfigures what all societies dread absolutely as their most profound negative: namely, the decoded flows of desire.

This of this independence, into a transcendent detached object that crushes their polyvocal character; the detached object (phallus) must perform a kind

assumes that these Savages are deprived of the control over their own social production, that they are ripe for being reduced could be that ethnologists and Hellenists will compel psychoanalysts for their part to make a similar discovery: namely, that there is machines of desire, whose use and functioning schizoanalysis discovers in their immanent relationship with social machines. The unconscious does not speak

determinate conditions, explains the molar aggregates (les ensembles molaires) with their specific use in a biological, social, or linguistic field.

This molar machines presuppose pre-established connections that are not explained by their functioning, since the latter results from them. Only desiring-machines produce

reasons for doubting the notion as it offers for attracting their interest. For psychoanalysis has never said Phallus-Oedipus-Castration more often than

it. Desiring-machines function within social machines, as though they maintained their own regime in the molar aggregates that they form at a history bringing into play the destiny of social machines, their regime compared to that of desiring-machines. 5 Territorial Representation

While in degree between social machines and desiring-machines, according to whether their respective regimes are more or less similar according to whether

the desiring-machines have a greater or lesser chance of causing their connections and interactions to pass into the regime of the a set of impasses, the flows have lost none of their polyvocality, and the simple represented in representation has not yet though the alliances derived from the lines of filiation and their relationships, although the lateral alliances and the blocks of debt but above all the relationship of the statistical formations to their molecular elements, find themselves brought back to the simple empirical women are never taught the meaning of the ideograms during their initiation. The sign acts through its inscription in the body The fact that innocent men suffer all the marks on their bodies derives from the respective autonomy of the voice and too convincing, too sudden, too different even to be hated. Their work is an instinctive creation and imposition of forms; they the visible world, and made as it were latent under their hammer blows and artist's violence. It is here that Nietzsche concerted destruction of all the primitive codings, or worse yet, their derisory preservation, their reduction to the condition of secondary parts all the primitive codings, or worse yet, their derisory preservation, their reduction to the condition of secondary parts in the new

on the foundations of the primitive rural communities, which keep their ownership of the soil, while the State becomes the true principle of a territorialization that would inscribe people according to their residence, we should see in the principle of residence the former regime of lateral alliances and extended filiations, but merely their determining character. They subsist, more or less modified, more or persons, and the groups retain at least a part of their intrinsic coding, but these coded flows of the former regime the agrarian problem. (As if the Greeks had discovered in their own way what the Americans rediscovered after the New Deal despotic machine (the agrarian problem); the abolition of debts or their accountable transformation initiates the duty of an interminable service to	p 194 p 195 p 196 p 196 p 197 p 197
are the concrete itself, the concrete base and beginning, but their segments here enter into relationships corresponding to the essence, they essence, they assume precisely this form of bricks that ensures their integration into the higher unity, and their distributive operation, consonant	p 199 p 199
bricks that ensures their integration into the higher unity, and their distributive operation, consonant with the great collective designs of this the deity, the immobile organizer of the bricks and of their infinite circuit. 7 Barbarian or Imperial Representation Incest with the in the position of men outside the tribe who for their part are entitled to an endogamous marriage and are able relation to the nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes—a plane of subordination on their	p 199 p 200 p 200 p 206
their chains and imposes—superimposes—a plane of subordination on their plane of immanent connotation? The signifier is the sign that the signifieds! The signifier is the only thing that gladdens their hearts. But this master signifier remains what it was in sexes would be at the maximum [degree of externalization] of their specific natures; the B-A Ba of the phallus as voice a royal train, and that they have in this body their own intensive representatives. Royal incest is inseparable from the intense incest is inseparable from the intense multiplication of organs and their inscription on the new full body. (Sade saw clearly this coding of the despotic machine. For all the organs and their functions experience a detachment and elevation that relates them to nontotalized parts, partitioning them off, organizing them as bricks, measuring their distance and forbidding their communication, henceforth acting in the name	p 206 p 208 p 210 p 210 p 210 p 211 p 212
off, organizing them as bricks, measuring their distance and forbidding their communication, henceforth acting in the name of a formidable but the visible world, and made as it were latent under their hammer blows and artists' violence. There occurs a detachment and as they escape knowing, and as they owe all to their eminent cause. Occasionally it still happens that the young dogs already said about the primitive system: it was not in their midst that bad conscience, this ugly growth—i.e., Oedipus two signifieds, his sister and his mother, and who felt their weight grow heavier as he drew nearer to madness? It sexuality functions in terms of the conjoined operations of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel	p 212 p 213 p 213 p 215 p 215 p 216
terms of the conjoined operations of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at the conjoined operations of machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at Freud's account	p 216 p 216
under the Greeks, an Etruscan under the Romans. And yet their origin sinks into oblivion, a latency that lays hold of understood except in terms of the Urstaat that serves as their horizon. On the other hand, the problem confronting these forms reconstitute the Urstaat insofar as possible, given the requirements of their new distinct determinations. For what do private property, wealth, commodities	p 218 p 218 p 218
classes, which have become independent and delegate it to serve their power and their contradictions, their struggles and their compromises with	p 221
become independent and delegate it to serve their power and their contradictions, their struggles and their compromises with the dominated classes	p 221
and delegate it to serve their power and their contradictions, their struggles and their compromises with the dominated classes. It is to serve their power and their contradictions, their struggles and their compromises with the dominated classes. It is no longer the deterritorialized: the encounter of all these flows will be necessary, their conjunction, and their reaction on one another—and the contingent of all these flows will be necessary, their conjunction, and their reaction on one another—and the contingent nature of this of them. But we have just seen that only through their encounter in a place, and their conjunction in a space	p 221 p 221 p 224 p 224 p 224
seen that only through their encounter in a place, and their conjunction in a space that takes time, do decoded flows how the elements come together, with the conjunction of all their processes. It is no longer the age of cruelty or parts). It is from the fluxion of decoded flows, from their conjunction, that the filiative form of capital, x+dx, results. The same reasons that provoke the laughter of the capitalists and their economists when they ascertain that surplus value cannot be determined not resolved, the differences no longer cancel one another in their relationship. No limit opposes the break (la brisure), or the in this regard. These breaks and cleavages take time, and their extension is very wide-ranging. By no means does the diachronic let a certain number of scientists-mathematicians, for example-schizophrenize in their corner, and it can allow the passage of socially decoded	p 225 p 228 p 228 p 231 p 233 p 233
the scientists alone to a certain point, let them create their own axiomatic, but when the time comes for serious things scientifically necessary, until the moment when the market forecasts justify their exploitation on a large scale. Here again, alliance capital exerts	p 233 p 234
from the surplus value of the firms, but added to their surplus value by bringing the capitalist economy closer to full socialist States are children—but children who learned something from their father concerning the axiomatizing role of the State. But the them, and by the absence of a limit exterior to their relationship—the one measuring the true economic force, the other having several dimensions, flows-breaks or schizzes that form images through their coming together in a whole, but that do not maintain for a criterion a minimal identity that they owe to their relations of opposition, and that they keep throughout all the between them, and working under the conditions of identity of their elements. In language and in writing itself, sometimes the letters In particular, formal investigations concerning manual or printed writing change their meaning according to whether the characteristics of the letters and	p 235 p 236 p 237 p 241 p 242 p 243 p 243
despot. For it is certain that, even and especially in their manifestations of extreme force, neither capitalism nor revolution nor schizophrenia general theme of a decoding of the flows of desire. Their affinity is great, to be sure: everywhere capitalism sets in relation itself. The quality of the flows results solely from their conjunction as decoded flows; outside this conjunction they would remain becomes something concrete. Dx and dy are nothing independent of their relation, which determines the one as a pure quality of doubles to the economic signs of desire and expressing for their part noneconomic factors determined as dominant. That the flow of technical machines. In short, the conjunction of the decoded flows, their differential relations, and their multiple schizzes or breaks require a the conjunction of the decoded flows, their differential relations, and their multiple schizzes or breaks require a whole apparatus of regulation becomes immanent to the field of social forces, enters into their service, and serves as a regulator of the decoded and	p 244 p 245 p 249 p 249 p 249 p 252 p 252 p 252
If you will: between the capitalists and the schizos in their basic intimacy at the level of decoding, in their basic in their basic intimacy at the level of decoding, in their basic antagonism at the level of the axiomatic—whence the and the nature of the interests and the process of their realization. Reich always comes back to us with his innocent carry them toward an absolute threshold. They recode with all their might, with world-wide dictatorship, local dictators, and an all-powerful police	p 255 p 255 p 257 p 260
decoding—or allowing the decoding of—the fluent quantities of their capital and their populations. They are torn in two directions the decoding of—the fluent quantities of their capital and their populations. They are torn in two directions: archaism and futurism side or the other: the two ambiguous poles of delirium, their transformations, the way in which an archaism or folklore in it conserves by bringing them together, overcoding them and appropriating their surplus labor. The third is the modern immanent machine, which	p 260 p 260 p 260 p 261
is the producers (or nonproducers) according to the standing of their family or their standing inside the family. The reproduction process or nonproducers) according to the standing of their family or their standing inside the family. The reproduction process is not directly of production as abstract quantities that become effectively concrete in their becoming related or their conjunction: labor capacity or capital, constant	p 263 p 263 p 263
quantities that become effectively concrete in their becoming related or their conjunction: labor capacity or capital, constant capital or variable capital	p 263
in the becoming-related or the axiomatic of these quantities, in their conjunction. They are nothing more nor less than configurations or of the images of capital (Mister Capital, Madame Earth, and their child the Worker), with the result that these images are all in the desire that is determined to invest only their simulacrum. The familial determinations become the application of the social madness-the-child or minor, the parents who are ill only from their own childhoods—all this finds its fulfillment outside the asylum of personal images, the collective agents of enunciation that for their part refer to machinic arrangements. To overturn the theater of fantasy, in terms of which the father, the mother, and their real actions and passions must first be understood as fantasies	p 264 p 264 p 264 p 271 p 271 p 275

the molecular direction that on the contrary penetrates into singularities, their interactions and connections at a distance or between different orders	p 280
on the socius itself as a full body, and that their respective poles necessarily relate to the character or the map	p 281
swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their machines, minute strings, ropes, teeth, fingernails, levers	p 281
bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and their machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults	p 281
on which, on a submicroscopic scale, the molecular phenomena and their schizophrenic investment are arranged. It is on the body without a single line along which the different forms of socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia	p 281
along which the different forms of socius, their planes and their large aggregates, are arranged; on paranoia schizophrenia body of the than extensions of the organism (The lower animals keep all their limbs at home in their bodies, but many of man's	p 284
The lower animals keep all their limbs at home in their bodies, but many of man's are loose, and lie about	p 284
organs of a society, which men will appropriate according to their power and their wealth, and whose poverty deprives them as	p 284
society, which men will appropriate according to their power and their wealth, and whose poverty deprives them as if they were	p 284
is this double movement whereby Butler drives both arguments beyond their very limits. He shatters the vitalist argument by calling in	p 284
very misfirings are functional, and whose functioning is indiscernible from their formation; chronogeneous machines engaged in their own assembly (montage), operating	p 286
functioning is indiscernible from their formation; chronogeneous machines engaged in their own assembly (montage), operating by nonlocalizable intercommunications and dispersed localizations	p 286
the living, too, become structured by the statistical unities of their persons and their species, varieties, and locales; when a machine become structured by the statistical unities of their persons and their species, varieties, and locales; when a machine appears as a nature): here, as organic, technical, or social machines apprehended in their mass phenomenon, to which they become subordinated; there, as desiring-machines	p 287
to which they become subordinated; there, as desiring-machines apprehended in their submicroscopic singularities that subordinate the mass phenomena. That is why	p 287
are used, but imply precisely the specific conditions that separate their own production from their distinct product. Only what is not precisely the specific conditions that separate their own production from their distinct product. Only what is not produced in the same basic stratum, the Id: the Schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole biology of	p 288
Id: the Schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole biology of schizophrenia; molecular biology as it examines the machinic connections of a molecular order, their distribution into maps of intensity on the giant molecule of	p 289
the internal or molecular elements of desire, the nature of their machinic choices, arrangements, and combinations. He also misses the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the syntheses into which they enter and	p 290
either they are assigned to the molecular order that is their own, or they are assigned to the molar order where	p 291
the libido, whence the two sexes necessarily derive, both in their separation (the two homosexual series of man and man, woman series of man and man, woman and woman) and in their statistical relations within this aggregate? But Marx says something even	p 294
machines are present and operating in the social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex	p 294
present and operating in the social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular	p 294
operating in the social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements	p 294
functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements and their syntheses, without which there would be neither	p 294
the nonhuman sex, the molecular machinic elements, their arrangements and their syntheses, without which there would be neither a human sex	p 294
founding the communication between the two sexes, one founds instead their separation into two homosexual series that remain statistical. And one	p 295
Do the Hellenists believe that the Greeks produced according to their beliefs? This is true at least of the nineteenth-century Hellenists the father had been taken into account, as well as their obvious participation in a pedagogical social machine in general. For	p 297
movement of deterritorialization that discovers the interplay of machines and their agents underneath all the specific determinations that still linked desire	p 300
may be understood by historical study that assigns them to their real and objective social conditions (as with recent Hellenists). Viewed the conjunction of the decoded flows, which is to say their axiomatization in a system where the flows of the means	p 301
representations (dream and fantasy, with myth and tragedy posited as their developments or projections). Images, nothing but images. What is left	p 303
even more than could tragedy and myth when reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth signifiers, pure nonrepresented representatives whence the subjects, the objects, and their relationships all derive. In this way the structure designates the	p 305
that it salvages and reinterprets in terms of hidden representatives, their migrations and variable relations. All former beliefs are gathered up of desiring-production—the border line separating the molar aggregates and their molecular elements, the objective representations and the machines of desire	p 306
the others and hindering the molecular productive elements from following their own line of escape. When Andre Green looks for the doing, nor what mechanism of repression they are fostering, for their intentions are often progressive. But no one today can enter	p 307
applies its articulation to them, inasmuch as the parents lay their fingers on them. To trace back from images to the	p 308
are transverse, the disjunctions included, the conjunctions polyvocal, indifferent to their underlying support, since this matter that serves them precisely as	p 309
(libido) of the desiring-machines. The desiring-machines take form and train their sights along a tangent of deterritorialization that traverses the representative	p 315
under the roots of the uprooted tree that crosses through their body without organs. Previously we distinguished two poles of delirium we must go back by way of old lands, study their nature, their density; we must seek to discover how the machinic indices	p 315
go back by way of old lands, study their nature, their density; we must seek to discover how the machinic indices	p 318
great enterprise of schizoanalysis: all the planes are traversed until their molecular line of escape is reached, their schizophrenic breakthrough; thus	p 318
are traversed until their molecular line of escape is reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps the machinic indices that undermine them. The psychotic earths, with their conjunctions in place (Charlus is therefore surely mad, and Albertine	p 318
surely mad, and Albertine too, perhaps I), are traversed in their turn to a point where the problem is no longer	p 318
of labor and desire, of production, knowledge, and creation in their most profound tendency. Here, madness would no longer exist as a certain threshold of dispersion that no longer permits either their imaginary identity or their structural unity to subsist. (These instances dispersion that no longer permits either their imaginary identity or their structural unity to subsist. (These instances still belong to the task) with the machinic arrangements grasped in the context of their molecular dispersion. Let us therefore return to the rule so	p 321
the elements or parts of the desiring-machines are recognized by their mutual independence, such that nothing in the one depends or go along with the image of the partial objects that their inventor, Melanie Klein, proposes. This is because, whether organs or phantasmatically as a lost unity or a totality to come. Their dispersion has nothing to do with a lack, and constitutes	p 322
dispersion has nothing to do with a lack, and constitutes their mode of presence in the multiplicity they form without unification	p 323
flows associated with two partial objects at least partially overlap: their production remains distinct in relation to the objects x and mixed region, since one can always assume that, having exchanged their function within this region, they cannot be further distinguished by to these organs-objects; it merely ensures its own opposition, and their opposition, with regard to an organism. The body without organs	p 324
one need only grasp the decoding and deterritorialization functions in their own positivity, inasmuch as they imply a particular chain state only real opposition is to the molar organism that is their common enemy. In the desiring-machine, one sees the same catatonic	p 328
different parts of the machine, different and coexisting, different in their very coexistence. Hence it is absurd to speak of a death amounts to, the exercise of the desiring-machines (which is their very secret, well understood by the terrifying authors). The machines the death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had been full of hesitation. What we have tried	p 329
reason. In this sense the primitive and the barbarian, with their ways of coding death, are children in comparison to modern	p 331
molecular desiring-production must be evaluated both from the viewpoint of their identity in nature and from the viewpoint of their difference	p 335
	p 336

of their identity in nature and from the viewpoint of their difference in regime. But it could be that these two	p 336
that the machines of desire operate on this side of their limit within the framework of the socius and its codes	p 336
up—a question of regime. Here are the desiring-machines, with their three parts: the working parts, the immobile motor, the adjacent	p 338
parts: the working parts, the immobile motor, the adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and their	p 338
their three forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of partial objects and flows	p 338
not easy to rediscover the molecules—even the giant molecule—their paths, their zones of presence, and their own syntheses, amid	p 338
to rediscover the molecules—even the giant molecule—their paths, their zones of presence, and their own syntheses, amid the large	p 338
the giant molecule—their paths, their zones of presence, and their own syntheses, amid the large accumulations that fill the preconscious	p 338
the large accumulations that fill the preconscious, and that delegate their representatives in the unconscious itself, thereby immobilizing the	p 338
machines, silencing	
is that everywhere there exist the molecular and the molar: their disjunction is a relation of included disjunction, which varies only	p 340
transports them, ignorant of themselves, in the monotonous buzzing of their ever quickening steps that lead them impersonally in a great	p 341
masking the absence of a purpose or a meaning of their sovereignty by means of the organic purpose of their creation	p 345
of their sovereignty by means of the organic purpose of their creation, and the purpose of thereby converting the absurdity into	p 345
and constrain the most disadvantaged, the most exploited, to seek their ends in an oppressive machine, but what is reactionary or	p 347
capacity for causing the flows of desire to circulate following their positive lines of escape, and for breaking them again following	p 348
reproach the young, in the most malicious way, for putting their desires (a car, credit, a loan, girl-boy relationships) ahead of	p 350
desires (a car, credit, a loan, girl-boy relationships) ahead of their interests (work, savings, a good marriage). But what appears to	p 350
a common Oedipal and castrating stock, charged with ensuring only their differentiation in two noncommunicating series, instead of bringing to	p 350
light	
differentiation in two noncommunicating series, instead of bringing to light their reciprocal inclusion and their transverse communication in the	p 350
decoded flows	
series, instead of bringing to light their reciprocal inclusion and their transverse communication in the decoded flows of desire (included	p 350
disjunctions	
Everything depends on the way in which these flows—whatever their object, source, and aim—are coded and broken according to	p 351
its flows; on the contrary, it is love, desire, and their flows that manifest the directly social character of the nonsublimated	p 353
two quite specific ways that deprive them even more of their supposed autonomy. In accordance with the distinction made by embryologists	p 355
with all the beings that populate these zones and determine their libidinal investment. Secondly, the parents as parents are terms of	p 356
do so only by detours and determinations completely distinct from their being-woman and their being-child. Nothing to do with the phallus	p 357
by detours and determinations completely distinct from their being-woman and their being-child. Nothing to do with the phallus, but much to	p 357
animals know what they are doing? We dream of entering their offices, opening the windows and saying, It smells stuffy in	p 357
three persons who constitute the minimum familial constellation, or on their substitutes—father, mother, child. One does not stop there, since	p 358
applicable to psychosis, and for extending the familial co-ordinates beyond their real and even imaginary domain. It is not by chance	p 359
source of the actual failure of the antipsychiatric undertakings, of their co-option for the benefit of adaptational forms of familial psychotherapy	p 360
refers to personological co-ordinates from which it results, persons in their turn refer to familial co-ordinates, and we shall see what	p 362
of schizoanalysis is that of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities they enclose and	p 362
repress; mobilizing	
that traverse the social field, but at the level of their libidinal investments, which form the flows' constituent parts—between the	p 363
give rise to incomparable loves, which are not explained by their interests, since interests derive from them instead. At the deepest	p 364
ideas or the lines of investment of the parents, of their internalized representatives and their substitutes: not in order to attain	p 365
of investment of the parents, of their internalized representatives and their substitutes: not in order to attain the whole of a	p 365
the psychoanalyst. We have maintained throughout that, by dint of their difference in nature with regard to the preconscious investments of	p 365
unconscious investments of desire had sexuality as an index in their social scope itself. Which does not mean, of course, that	p 365
which is to say that loves are not defined by their objects, any more than by the sources and aims of	p 365
geographic field, from which the loved and desired beings receive their definition. Oedipus is one of these forms, the index of	p 366
woman and poor woman—are dependents of Oedipus, even in their reversals and their substitutions. The very form of these images	p 366
woman—are dependents of Oedipus, even in their reversals and their substitutions. The very form of these images, their configurations, and	p 366
reversals and their substitutions. The very form of these images, their configurations, and the whole of their possible relations are the	p 366
form of these images, their configurations, and the whole of their possible relations are the product of a code, or of	p 366
treat the large aggregates as so many useful materials for their own elaborations. The one by the lines of integration and	p 367
of escape that follow the decoded and deterritorialized flows, inventing their own nonfigurative breaks or schizzes that produce new flows,	p 367
always	
the relationship between the two unconscious poles, and what is their relationship with the preconscious investments of interest? We have	p 367
seen	
a fixed and determinate gregarious aggregate, endure being invested for their brute force, their violence, and their absurdity? They would not	p 367
determinate gregarious aggregate, endure being invested for their brute force, their violence, and their absurdity? They would not survive such	p 367
an	
endure being invested for their brute force, their violence, and their absurdity? They would not survive such an investment. Even the	p 367
and the lines are subordinated to a signifier that determines their hierarchy as a vertical order. But toward the middle of	p 369
goal, but that attains completion as such. The codes and their signifiers, the axiomatics and their structures, the imaginary figures that	p 370
as such. The codes and their signifiers, the axiomatics and their structures, the imaginary figures that come to occupy them as	p 370
bring scientists back to reason but anticipates any deviance on their part, imposes a goal on them, and makes scientists and	p 371
not only flee across the social axiomatic, but pass beyond their own axiomatics, generating increasingly deterritorialized signs,	p 371
figures-schizzes that are no	
every step along the way the interior limits of capitalism, their perpetual displacement, and their reproduction on an always larger scale	p 372
way the interior limits of capitalism, their perpetual displacement, and their reproduction on an always larger scale (the movement of interior	p 372
threatens it. In the first case, they confine and localize their preconscious interest in wage increases and the improvement of the	p 374
them, which get nasty as soon as the nature of their aims is questioned (It's clear that you're not workers, you	p 374
body than that of capital-money; those exploited become conscious of their preconscious interest, and this interest is truly revolutionary—a	p 375
major	
merely submit to the corresponding axiomatic, but cause some of their currents to pass through the mesh of the axiomatic, underneath	p 375
the axiomatic, underneath the recodings and the reterritorializations. Subject-groups in their turn derive from subjugated groups by way of	p 376
ruptures in	
we count on art and science except as potentialities, since their actuality is easily controlled by the formations of sovereignty). This	p 376
given system. Do these masses or these links act in their own place, within the order of causes and aims that	p 377
of sovereignty. Subject groups on the other hand have as their sole cause a rupture with causality, a revolutionary line of	p 377
betrayed?—once it has been said that betrayals don't wait their turn, but are there from the very start (the maintenance	p 379
machines, as much as they cause them to enter into their own parts, wheels, and motors. Everyone knows that a schizo	p 381
technical machine, and the desiring-machine join closely together and bring their regimes into communication. She asks if our society can	p 381
handle	
form desiring-machines for which they are already the index in their own regime, at the same time that the desiring-machines form	p 381
the nature of the libidinal investments of the social field, their possible internal conflicts, their relationships with the preconscious investments	p 382
of	
libidinal investments of the social field, their possible internal conflicts, their relationships with the preconscious investments of the same field,	p 382
their	
their relationships with the preconscious investments of the same field, their possible conflicts with these—in short, the entire interplay of	p 382
THEIRS 3	
and the Drs. Stephane, the state of fury that is theirs, and their literally police-like appeal at the thought that someone	p 81
And for what does define capitalism, for what conditions profit, theirs is an investment of desire whose nature—unconscious-libidinal—is	p 374
altogether	
that the desiring-machines form them in the regime that is theirs, and as a position of desire. What, finally, is the	p 381
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stars or rainbows in the sky, alpine machines—all of them connected to those of his body. The continual whirr of speak of bicycles and horns. Unfortunately it is not of them I have to speak, but of her who brought me term: incorporating recording and consumption within production itself, thus making them the productions of one and the same process.

Second, we

the body without organs, and the body without organs repels them, since it experiences them as an over-all persecution apparatus. Thus and the body without organs repels them, since it experiences them as an over-all persecution apparatus. Thus we cannot agree with medals pinned onto the jersey of a wrestler who makes them jingle as he starts toward his opponent. An attraction-machine now quasi cause by communicating the apparent movement (the fetish) to them. So true is it that the schizo practices political economy God, and his brother with the inferior God, all of them divine forms that become complicated, or rather desimplified, as they layers or segments. But the explanations that he provides for them, which he changes as often as the mood strikes him their permutations. The surface of this uncreated body swarms with them, as a lion's mane swarms with fleas. 3 The Subject he gives every appearance of having finally joined forces with them, taking passionate pride in portraying them in their total victory finally joined forces with them, taking passionate pride in portraying them in their total victory, in their triumph. Freud is more etc. The characteristics that allow us to classify all of them in this one category—though their importance varies according to relative rises or falls depending on the complex relationship between them and the variations in the relative strength of attraction and repulsion produces an open series of intensive elements, all of them positive, that are never an expression of the final equilibrium having breasts does not resemble breasts, it does not represent them, any more than a predestined zone in the egg resembles these oscillations overwhelm him, it is because each one of them corresponds to an individual other than the one he believes of this or that particular individuality will render all of them necessary. The forces of attraction and repulsion, of soaring ascents or behind or below these problems, rather than immersed in them. And wherever he is, there are problems, insurmountable sufferings, unbearable

instead, if I happen to remember to. If it amuses them. And it won't make one bit of difference. And if is too far removed from these problems, too far past them. Even Freud never went beyond this narrow and limited conception like their resistance to being oedipalized , and tends to treat them more or less as animals. They mistake words for things close touch with the conditions of objective existence; it embraces them and follows them, shifts when they shift, and does not the conditions of objective existence; it embraces them and follows them, shifts when they shift, and does not outlive them. For follows them, shifts when they shift, and does not outlive them. For that reason it so often becomes the desire to way, but the very things that are continually taken from them—and that what is missing is not things a subject on (se rabat sur) the forces of production and appropriates them. It is never primary; production is never organized on the as long as it is expressed in terms that make them introjections or projections of each other without ceasing to be elementary forces of desire that serve as a basis for them. Hence in group fantasy the libido may invest all of the technical social machines. There is a certain distinction between them, but it is merely a distinction of regime, depending on operate retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was in no way meant as an exhaustive phenomena having to do with the difference in regime between them. In the first place, technical machines obviously work only if throw his inventions entirely out of gear rather than let them simply run down, and chose to end his compositions with hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly wind down to a close or gradually die objects; he puts before us shattered, burned, broken-down objects, converting them to the regime of desiring-machines, breaking down is part of

always been to codify the flows of desire, to inscribe them, to record them, to see to it that no flow codify the flows of desire, to inscribe them, to record them, to see to it that no flow exists that is and axiomatizing flows in order to extract surplus value from them, the more its ancillary apparatuses, such as government bureaucracies and or artificial territorialities of our society, and reduces all of them (les rabat toutes) to Oedipus as the ultimate territoriality—as and plays the game to the hilt: if you want them, you can have them—territorialities infinitely more artificial than the to the hilt: if you want them, you can have them—territorialities infinitely more artificial than the ones that society offers operate along lines that vary according to whatever aspect of them we are considering. Every machine, in the first place, is signs have little or nothing to do with what supports them. Or rather, isn't the support completely immaterial to these signs vectors, whereas the vectors between the basic elements that constitute them are quite indirect. The disjunctions characteristic of these chains still

a specific, personal subject. No chain is homogeneous; all of them resemble, rather, a succession of characters from different alphabets in a chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm, a ribbon, a little girl

decomposes the chains into signs that have nothing that impels them to become signifying. The one vocation of the sign is codes, where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the bricks as so many immobile a despotic Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the bricks as so many immobile units for imperial Great Wall of China. But the schizo continually detaches them, continually works them loose and carries them off in every of China. But the schizo continually detaches them, continually works them loose and carries them off in every direction in order schizo continually detaches them, continually works them loose and carries them off in every direction in order to create a new through which it passes, and is born of each of them anew, continuously emerging from them as a part made up is born of each of them anew, continuously emerging from them as a part made up of parts, each one of are related to one another only in that each of them is different—without having recourse either to any sort of a whole of these particular parts but does not totalize them; it is a unity of all of these particular parts of all of these particular parts but does not unify them; rather, it is added to them as a new part but does not unify them; rather, it is added to them as a new part fabricated separately. It comes into being to anyone puzzle but to many, pieces assembled by forcing them into a certain place where they mayor may not belong it neither unifies nor totalizes. And when it operates on them, when it turns back upon them (se rabat sur elles when it operates on them, when it turns back upon them (se rabat sur elles), it brings about transverse communications, transfinite chains, and by breaks effected by a subject that uses them as reference points in order to locate itself. The whole only coexists with all the parts; it is contiguous to them, it exists as a product that is produced apart from it exists as a product that is produced apart from them and yet at the same time is related to them them and yet at the same time is related to them. Geneticists have noted the same phenomenon in the particular language It is doubtless because, first of all, she conceives of them as fantasies and judges them from the point of view of all, she conceives of them as fantasies and judges them from the point of view of consumption, rather than regarding from the point of view of consumption, rather than regarding them as genuine production. She explains them in terms of causal consumption, rather than regarding them as genuine production. She explains them in terms of causal mechanisms (introjection and projection, for instance

the iron collar of Oedipus; on the contrary, she uses them—or makes a pretense of using them—to water Oedipus contrary, she uses them—or makes a pretense of using them—to water Oedipus down, to miniaturize it, to find it him the toys I had put ready, he looked at them without the faintest interest. I took a big train and train and put it beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked up the train I Jung irreconcilable. Yet at the same time the two of them continued to share the belief that the libido cannot invest that the child would have nothing were it not for them. But that is not the real matter at issue. The of view of immediate production, but that is ascribed to them (with either love or hatred) from the point of view parents, in the sense of being recounted or communicated to them, with the notion that it is related to them in to them, with the notion that it is related to them in the sense of a fundamental connection with them. By to them in the sense of a fundamental connection with them. By boxing the life of the child up within the to the variable figure of those who come to occupy them in a given social or pathological formation: a structural Oedipus to make a hellish racket. Even the psychoanalyst can't ignore them. He tends therefore to maintain an attitude of denial: all the more Freud states such scruples, the more he thrusts them aside and sweeps them away with a firm and confident such scruples, the more he thrusts them aside and sweeps them away with a firm and confident response. And this response in a transverse mode where each subject possesses both of them, but with the two of them partitioned off, and where subject possesses both of them, but with the two of them partitioned off, and where each subject communicates with one sex the power to experience institutions themselves as mortal, to destroy them or change them according to the articulations of desire and experience institutions themselves as mortal, to destroy them or change them according to the articulations of desire and the social field the drives themselves as subject, and the desiring-machines formed by them with the revolutionary institutions. The group fantasy includes the disjunctions

to treatment, and Freud reproaches himself for not having taken them sufficiently into account. The first of these factors is the

forcibly confronted with Oedipus and castration, we are reduced to them: either so as to measure us against that cross, or too quick in discovering contradictions, either in order to declare them irreducible, or to resolve them, or to show that they either in order to declare them irreducible, or to resolve them, or to show that they were merely apparent, according to another woman, and at the same time a woman offers them approximately what they find in a man. The opposition here do not exist prior to the prohibitions that weigh on them and constitute them, any more than they exist prior to prior to the prohibitions that weigh on them and constitute them, any more than they exist prior to the triangulation into enter: desire receives its first complete objects and is forbidden them at one and the same time. Therefore it is indeed use of synthesis that remains fundamentally illegitimate with regard to them? We do not deny that there is an Oedipal sexuality the ideal of a certain restrictive or exclusive use on them that becomes identical with the form of triangulation: being daddy disjunctive, and that still affirms the disjoined terms, that affirms them throughout their entire distance, without restricting one by the other where Beckett records his characters and the events that befall them: everything divides, but into itself. Even the distances are positive out and, like a spore case inflated with spores, releases them as so many singularities that he had improperly shut off racial or divine designations, but merely the use made of them. No problem of meaning, but only of usage. Nothing original lines of differentiation daddy-mommy-me, and the exclusive alternatives that delineate them, you will fall into the black night of the undifferentiated

who do not exist prior to the prohibitions that found them, and they differentiate among these global persons and in relation tighten the nuts and bolts where Lacan had just loosened them; or to oedipalize the schizo where on the contrary he gods, and the discovered continents so as to extract from them this always-surplus reality, and to form the treasure of the or that he takes other pretenders into account by denouncing them as fake. What is so ingenious is that he takes is that he takes other pretenders into account by assuming them, by authenticating them—that is to say, by making them takes other pretenders into account by assuming them, by authenticating them—that is to say, by making them too into states them, by authenticating them—that is to say, by making them too into states through which he passes: I am Louis egg: they have a similar history, and our knowledge of them has run up against the same sort of difficulties and real parents, nor even the parents as the child imagines them. Such is also the case, and all the more so capable of expressing the action of the alienating forces—mediates them precisely by suppressing the true categories of production in the into fragments that come into contact with these agents, meet them face to face, square off with them, or settle the these agents, meet them face to face, square off with them, or settle the differences with them as in hand-to-hand combat face, square off with them, or settle the differences with them as in hand-to-hand combat. The father, the mother, and the their structures in culture. As for myself, I look for them in the immediate reality. My way of seeing things was and then World War I cut across families, introducing into them new breaks and new connections resulting in a modification of Georges Darien, *Mort a credit* by L.-F. Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois all the less as they are increasingly at grips with them in the heaven and hell of the child. And the objects, witnesses, reporters, and agents, in a process that outflanks them on all sides, and places desire in an immediate relationship relations of social production, and the libidinal investments corresponding to them, are made to conform to the figures of familial reproduction Church to twentieth-century capitalist power), if only to see in them parental images of yet another order, associating the father and or Jungian. Books like those are nauseating. Let's not dismiss them by saying that they belong to the distant past of the distant past of psychoanalysis: similar books—a lot of them—are still written today. Let's not say that it is is irreducible: they closet themselves in a phallocentrism that leads them to think of the analytic activity as always having to of a class that their own objective situation should lead them to combat—it is not enough to say: they were is opposed to the segregative and biunivocal use made of them. There again this biunivocal use, illegitimate from the point of repression. This response, however, leaves two problems untouched and makes them even more urgent: on the one hand, the specific relationship

law only forbids men to do what their instincts incline them to do; ... Instead of assuming, therefore, from the legal prohibition desire, since repression is also desired? How can we tell them apart? We demand the right to a very deliberate analysis objects, flows, signs, and agents of a process that outflanks them on all sides. At most, the child innocently relates to with his desire; but this experience is not related to them as such. Yet this is precisely where the operation arises mother. So I decided that one day I would show them. If even artists give in to this, it would be forces are required to defeat the forces of desire, lead them to resignation, and substitute everywhere reactions of the daddy-mommy type New Age, with forces for a practical explosion that thrust them into a paternalistic deviation that I find depraved.... A second engaged in laborious studies in innate science. With regard to them, my rebellion against the paternalism of the first group placed the hiatuses that characterize the machines of desire. It reorganizes them all along the lines of the universal castration that conditions use of synthesis that imposes such a profound change on them without causing the whole triangle to reverberate. The desiring-machines are as Adrienne, the little girl of his childhood; he perceives them as identical. And Aurelie and Adrienne, both in one, are accept the evident iniquities of reality without taking stock of them, without trying to disclose in what sense the disorder of we consider the idealist deviations of psychoanalysis, we see in them an interesting attempt at giving the actual factors a status their therapy. It is not by chance that both of them call into question the notion of regression. Taking the example is near. The schizo carries along the decoded flows, makes them traverse the desert of the body without organs, where he our patients is an artifact of the destruction wreaked on them by us and by them on themselves. Let no one of the destruction wreaked on them by us and by them on themselves. Let no one suppose that we meet true because he cannot prevent himself from tracing flows and causing them to circulate, flows that split asunder the catholic and despotic repression that fabricates neurotics. But a more naked repression befalls them that declares them identical with the hospital schizo, the great neurotics. But a more naked repression befalls them that declares them identical with the hospital schizo, the great autistic one, the the revolutionary machine will remain in extrinsic relationships that make them function in the deadening framework of the system of social capitalism has haunted all forms of society, but it haunts them as their terrifying nightmare, it is the dread they feel that falls back on the forces of production and appropriates them for its own as the natural or divine precondition. While contrast, has men for its parts, even if we view them with their machines, and integrate them, internalize them in an even if we view them with their machines, and integrate them, internalize them in an institutional model at every stage of we view them with their machines, and integrate them, internalize them in an institutional model at every stage of action, transmission they point to the social machines that condition and organize them, but also limit and inhibit their development. It will be extent that the organs capable respectively of producing and breaking them are themselves encircled, instituted as partial objects, distributed on the

their relations with a full body that repels or attracts them: vaginas riveted on the woman's body, an immense penis shared parts of the body were consulted to see which of them would take charge of the burial ... The unities in question not presuppose sublimation; since on the contrary sublimation results from them. It is not the anal that presents itself for sublimation universal Oedipus haunts all societies, but exactly as capitalism haunts them, that is to say, as the nightmare and the anxious of culture that is realized in bodies and inscribed on them, belaboring them. That is what cruelty means. This culture is that is realized in bodies and inscribed on them, belaboring them. That is what cruelty means. This culture is not the blocks of debts. There are two memories that correspond to them, the one biofilial, the other a memory of alliances and process and pass into the element of recording that appropriates them for itself as quasi cause. But it can accomplish this of production? The great nomad hunter follows the flows, exhausts them in place, and moves on with them to another place the flows, exhausts them in place, and moves on with them to another place. He reproduces in an accelerated fashion his becomes fixed, falling back on the productive forces and appropriating them for its own, the problem of coding can no longer are no productive connections without disjunctions of filiation that appropriate them, but there are no disjunctions of filiation that do not from the stability, or even from the harmony, attributed to them in the name of a primacy of a unanimous group mournful foreboding of things to come, although what comes to them always comes from without, rushing in through their opening. Perhaps is not ignorant of exchange, commerce, and industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains the ignorant of exchange, commerce, and industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant and exchange, commerce, and industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant and the blacksmith industry; it exorcises them, localizes them, cordons them off, encastes them, and maintains the merchant and the blacksmith in a subordinate of all these formations, coding the flows, and even overcoding them rather than letting anything escape coding. Primitive societies are not harshest compatibility, with the axiomatic replacing the codes and incorporating them, always a contrario. 3 The Problem of Oedipus The full full body falls back on the productive connections and inscribes them in a network of intensive and inclusive disjunctions, it still lateral connections in the network itself, and it must attribute them to itself as though it were their cause. These are inscribe all things, it must act as if it produced them. It is necessary that the connections reappear in a form

never derive from filiations, nor can they be deduced from them. But, this principle once established, we must distinguish between two	p 155
not possess before the determinations of alliances conferred it on them. On the contrary, as intensive filiations they become the object	p 155
intensive conditions that make it possible, but it reacts on them, cancels them, represses them, and allows them no more than	p 160
that make it possible, but it reacts on them, cancels them, represses them, and allows them no more than a mythical	p 160
it possible, but it reacts on them, cancels them, represses them, and allows them no more than a mythical expression. The	p 160
it reacts on them, cancels them, represses them, and allows them no more than a mythical expression. The signs cease to	p 160
reason is that persons, with the names that now designate them, do not exist prior to the prohibitions that constitute them	p 160
them, do not exist prior to the prohibitions that constitute them as such. Mother and sister do not exist prior to	p 160
persons; or else beyond incest, in an extension that recognizes them, that constitutes them, but that does not constitute them without	p 160
beyond incest, in an extension that recognizes them, that constitutes them, but that does not constitute them without rendering them	p 160
impossible	
recognizes them, that constitutes them, but that does not constitute them without rendering them impossible as sexual partners. One can	p 160
commit	
constitutes them, but that does not constitute them without rendering them impossible as sexual partners. One can commit incest only after	p 160
as these names are inseparable from the prohibition that proscribes them as partners; or else the names subsist, and designate nothing	p 161
alliances and arrange (machine) the marriages. When we ascribed to them a perverse-normal activity, we meant that these local groups were	p 164
and assemble to take wives for themselves, to negotiate for them, to share them, etc., one recognizes the perverse tie of	p 165
take wives for themselves, to negotiate for them, to share them, etc., one recognizes the perverse tie of a primary homosexuality	p 165
through the intermediary of Oedipus; on the contrary, alliance articulates them, impelled by the action of the local lines and their	p 165
beyond, and which renders the persons discernible only by subjecting them to the homosexual rules of alliance. Incest is only the	p 165
primitive societies, it seems to us entirely insufficient to compare them with psychoanalytic procedure by relating them to criteria borrowed from	p 166
entirely insufficient to compare them with psychoanalytic procedure by relating them to criteria borrowed from the latter: for example, a familial	p 166
very point on which, moreover, the witnesses try to mislead them. Divination becomes a form of social analysis in the course	p 167
traditional ritual methods ... , the vague nature of mystical beliefs allowing them to be manipulated in relation to a great number of	p 167
father and nothing else, or your maternal grandfather—don't mistake them for chiefs; you can go have yourself triangulated in your	p 168
nature and in extension, the more it falls back on them, or reduces them to a restricted and neuroticized familial reproduction	p 169
extension, the more it falls back on them, or reduces them to a restricted and neuroticized familial reproduction whose agent is	p 169
in Africa—are beyond question. But the same applies to them as to certain psychotherapists here: it would seem that they	p 170
do not say Oedipus, although it is Oedipus who makes them speak. Roheim added that it was ridiculous to think that	p 172
of displacing desire and its object, a way of entrapping them. Culturalists and ethnologists have demonstrated that institutions are primary in	p 173
this real limit, repressed from within, but which returns to them from without, they regard this event with melancholy as the	p 176
or causes passage of the detachable fragments without ever converting them into a detached object—no reduction whatever, no application is	p 177
only thing they have left, the familial reproduction imposed on them being no less oedipalized by force than it is alcoholic	p 178
not explained by their functioning, since the latter results from them. Only desiring-machines produce connections according to which they	p 181
function, and	
the Ndembu, Victor Turner shows that the names given to them form a part of a chain that mobilizes the species	p 181
influence of psychoanalysis. But it would seem that psychoanalysis offers them just as many reasons for doubting the notion as it	p 182
and this entails searching for what they mean by applying them to an abstract familial whole that is thought to contain	p 183
represented. But the agents (les instances) that come to carry them into effect are themselves variable; there are migrations in the	p 184
of desire with a maximum of vigilance and extension, binding them in a system of cruelty, maintain an infinitely greater affinity	p 184
saturated with the signs of procreation and she must incorporate them. The young women are never taught the meaning of the	p 189
eliminated from psychology, it is not in order to place them in structure. Nietzsche has only a meager set of tools	p 190
like a mother in her child. It is not in them that the bad conscience developed, that goes without saying—but	p 191
are; it seems that every morning there are more of them.... Speech with the nomads is impossible. They do not know	p 195
in the place of former alliances, but in relation to them. This new alliance is something altogether different from a treaty	p 195
on the other hand it maintains the old territorialities, integrates them as parts or organs of production in the new machine	p 198
of production; but from this same viewpoint, it reacts on them in producing the conditions for major work projects that exceed	p 198
The imperial inscription countersects all the alliances and filiations, prolongs them, makes them converge into the direct filiation of the despot	p 199
inscription countersects all the alliances and filiations, prolongs them, makes them converge into the direct filiation of the despot with the	p 199
now forced into a bottleneck, where the despotic machine overcodes them. Overcoding is the operation that constitutes the essence of the	p 199
alliances find themselves countersected by this new alliance that overcodes them. Endogamous marriage outside the tribe places the hero in a	p 200
the flows of desire, certainly not a means to liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors	p 202
in advance, to render all the answers insufficient by relegating them to the status of a simple signified. It challenges exegesis	p 208
and their functions experience a detachment and elevation that relates them to, and makes them converge on, the full body of	p 211
a detachment and elevation that relates them to, and makes them converge on, the full body of the despot. In point	p 211
to which the law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks, measuring their distance and	p 212
forbidding	
law governs nontotalizable and nontotalized parts, partitioning them off, organizing them as bricks, measuring their distance and forbidding	p 212
their communication, henceforth	
process, that refers designations to the arbitrary (or that lets them subsist in the form of bricks held over from the	p 214
and incited resentment, that counter-vengeance. And yet Nietzsche says about them what he has already said about the primitive system: it	p 215
story that psychoanalysis is trying at all costs to tell them. It is indeed the story of desire and its sexual	p 216
the nightmare of something that has still not happened to them—its hour has not come. (And isn't this the strength	p 217
As for democracies, how could one fail to recognize in them the despot who has become colder and more hypocritical, more	p 220
pure signifier that regulates its signifieds: it now appears behind them, depending on the things it signifies. It no longer produces	p 221
desires for decoding have always existed; history is full of them. But we have just seen that only through their encounter	p 224
a degree that the automatic machine has always increasingly internalized them in its body or its structure as a field of	p 233
elsewhere. (Leave the scientists alone to a certain point, let them create their own axiomatic, but when the time comes for	p 233
to correct the relative diminution of the latter, both of them constituting the whole of the surplus value of flux that	p 234
there exists a sufficiently high volume of production to justify them, the corollary that derives from this proposition is that investment	p 234
the disparity between the two aspects of money that express them, and by the absence of a limit exterior to their	p 237
way of the voice or writing; data processing does without them both, as does that discipline appropriately named fluidics, which operates	p 241
having several dimensions—which, far from cancelling the flows, contains them and sets them in motion. This cordoning off of production	p 241
which, far from cancelling the flows, contains them and sets them in motion. This cordoning off of production through information shows	p 241
that they keep throughout all the types of variations affecting them. The elements of the signifier as distinguishing units are regulated	p 242
comes to short-circuit the signifier's coded gaps, inserting itself between them, and working under the conditions of identity of their elements	p 243
to configurations of images that make use of words, making them flow and cutting them according to flows and points that	p 244
that make use of words, making them flow and cutting them according to flows and points that are not linguistic and	p 244
it confine its madmen and madwomen instead of seeing in them its own heros and heroines, its own fulfillment? And where	p 245
large aggregates functioning statistically, or crosses the barrier that separates them from the unbound molecular positions; on whether the	p 247
flows of	
conjunction of the two in the differential relations, and integrates them both in the continually expanded reproduction of its limits. So	p 254
moon if the capitalist State were not there to bring them back to earth. For example: deterritorialization of the flows of	p 258
overcoding and reterritorializing unity, and the unfettered flows that carry them toward an absolute threshold. They recode with all their might	p 260
signifier that they adore, and the schizophrenic figure that sweeps them along. We are thus entitled to maintain two conclusions that	p 261
unity to the territorial communes that it conserves by bringing them together, overcoding them and appropriating their surplus labor. The third	p 261
territorial communes that it conserves by bringing them together, overcoding them and appropriating their surplus labor. The third is the	p 261
modern	
in the same way as humans themselves, but find in them a simple material that the form of economic reproduction preorganizes	p 263
from non figurative figures or from the breaks-flows that produce them, these images will themselves be capable of figuring and reproducing	p 264
applied to private persons. Daddy-mommy-me—one is sure to re-encounter them everywhere, since everything has been applied to them. The	p 265
reign	
to re-encounter them everywhere, since everything has been applied to them. The reign of images is the new way in which	p 265
recapitulated in the images of capitalism, which shapes and reduces them to the Oedipal simulacrum. The representative of the local group	p 267

of immanence where the decoded flows produce images and level them down. Whence the two aspects of the signifier: a barred conscience, just as Nietzsche and then Lawrence and Miller analyzed them to arrive at a definition of civilized European man: the a delirium to his family and his son that overreaches them on all sides. Joseph Gabel, presenting a case of paranoid the adults no less than the children are wary of them. In brief, what the child invests through the infantile experience independent of all familial pseudo etiologies, so as to make them bear directly upon the social field: every name in history Why do social investments follow this dividing line that gives them a specifically delirious content (recreating history in delirium)? And what how the paranoid organizes masses and packs. The paranoid opposes them to one another, maneuvers them. The paranoid engineers masses, he and packs. The paranoid opposes them to one another, maneuvers them. The paranoid engineers masses, he is the artist of the to their power and their wealth, and whose poverty deprives them as if they were mutilated organisms. For another, he is at the structural level of techniques and institutions that give them an existence as visible as a plate of steel; when the selective pressures that group the parts retain some of them and exclude others, organizing the crowds. These are therefore the nothing, mean nothing, and are exactly what one makes of them, what is made with them, what they make in themselves exactly what one makes of them, what is made with them, what they make in themselves. Desiring-machines work according to regimes the bounds of Oedipus, the truth is that it throws them open in a remarkable way. The hereditary genes of drives they enter and operate? What use do you make of them, in all the transitions that extend from the molecular to is made to repress its flows in order to contain them in the narrow cells of the type couple, family, person of one and the same illusion of consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman nature the multiple breaks never cease producing flows, instead of repressing them, cutting them at a single stroke—the only break capable breaks never cease producing flows, instead of repressing them, cutting them at a single stroke—the only break capable of exhausting at a single stroke—the only break capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions and leather bands, for restrictive use on children, for making them straighten up and behave. These machines play no role whatever which subjugate all possible representations rather than being subordinated to them. Just as Ricardo founds political or social economy by discovering and the assembling of an analytic machine suited to decode them: the domain of free syntheses where everything is possible; partial these representations may be understood by historical study that assigns them to their real and objective social conditions (as with recent to determinate objectivities and to objective social conditions, psychoanalysis refers them to the subjective and universal essence of desire as libido the decoded flows of desiring-production, but it never stops repelling them by binding them in an axiomatic that takes the place of desiring-production, but it never stops repelling them by binding them in an axiomatic that takes the place of the codes despotic, the mythic and the tragic representations, but it re-establishes them in its own service and in another form, as images to myth or tragedy has the following explanation: psychoanalysis undoes them as objective representations, and discovers in them the figures of explanation: psychoanalysis undoes them as objective representations, and discovers in them the figures of a subjective universal libido; but it reanimates the figures of a subjective universal libido; but it reanimates them, and promotes them as subjective representations that extend the mythic a subjective universal libido; but it reanimates them, and promotes them as subjective representations that extend the mythic and tragic contents infinity. Psychoanalysis does treat myth and tragedy, but it treats them as the dreams and the fantasies of private man, Homo the objects represented as images, and the formal relations between them all. Symbolic thus no longer designates the relation of representation a structural unity is imposed on the desiring-machines that joins them together in a molar aggregate; the partial objects are referred that which is lacking unto itself while being lacking in them (the Great Signifier symbolizable by the inherency of a -1 the depths of a structure that governs our relationships with them and our identifications as so many effects of a symbolic desiring-machines undergo two totalizations, one when the socius confers on them a structural unity under a symbolic signifier acting as absence aggregate of departure, the other when the family imposes on them a personal unity with imaginary signifieds that distribute, that vacuolize orphan machines, inasmuch as the structure applies its articulation to them, inasmuch as the parents lay their fingers on them. To to them, inasmuch as the parents lay their fingers on them. To trace back from images to the structure would have indifferent to their underlying support, since this matter that serves them precisely as a support receives no specificity from any structural signifying under the action of a despotic symbol that totalizes them in the name of its own absence or withdrawal. Yes in anything to continue believing; reconstituting a private territory for them, a private Urstaat, a private capital (dreams as capital, said sleep and nightmares. But why return to dreams, why turn them into the royal road of desire and the unconscious, when as the film's sequences unfold, progressively displaces the reactions, causes them to recede, level by level, until the moment when the form a line that merges with the void hanging over them. Anyone can see that this man and this woman are grouped on each of these lands that permit going beyond them. How can we reconquer the process each time, constantly resuming does not remain there, he crosses these lands, he desecrates them, he penetrates them, he liquidates even his grandmother with a there, he crosses these lands, he desecrates them, he penetrates them, he liquidates even his grandmother with a machine for tying break apart in terms of the machinic indices that undermine them. The psychotic earths, with their conjunctions in place (Charlus is mental alienation on a single line, and tend to consider them as identical by showing how the familial agent extends the between the ideas or the concepts apt to correspond to them. But it is not in this respect that the partial in relation to the objects x and y that emit them, but not the fields of presence in relation to the to the objects a and b that inhabit and interrupt them, such that the partial a and the partial b become flows, but of a permutation of the objects that emit them: one discovers fringes of interference on the edge of each production. It can as well repel the organs-objects as attract them, and appropriate them for itself. But in repulsion as in as well repel the organs-objects as attract them, and appropriate them for itself. But in repulsion as in attraction, the body the parts—a whole that does not unify or totalize them, but that is added to them like anew, really distinct not unify or totalize them, but that is added to them like anew, really distinct part. When it repels the organs constitute a nonorganic and nonorganized multiplicity. And when it attracts them and fits itself over them, in the process of a multiplicity. And when it attracts them and fits itself over them, in the process of a miraculating fetishistic machine, it still of a miraculating fetishistic machine, it still does not totalize them, unify them in the manner of an organism: the organs-partial miraculating fetishistic machine, it still does not totalize them, unify them in the manner of an organism: the organs-partial objects cling desiring-machine. Insofar as it brings together—without unifying or uniting them—the body without organs and the partial objects, the desiring-machine as these disjunctions resect the productive connections; the chain causes them to pass over to the body without organs itself, thereby other function than that of deterritorializing the flows and causing them to pass through the signifying wall, thereby undoing the codes despot, or capital, but on the contrary that of decoding them on the full body without organs. It is a chain when the body without organs repels the organs and lays them aside: no mouth, no tongue, no teeth—to the point that forces him to put aside his organs, to immobilize them, to silence them, but also, impelled by the working parts to put aside his organs, to immobilize them, to silence them, but also, impelled by the working parts that work in autonomous or stereotyped fashion, to reactivate the organs, to reanimate them with local movements. It is a question of different parts attracts the organs to the body without organs, and appropriates them for itself in the apparent objective movement. Repulsion is the person, a carrier of the life flows, capable of carrying them all the way into the desert and decoding them—even carrying them all the way into the desert and decoding them—even if this idea necessarily took on the appearance of it cost nothing—you actually enrich others (instead of infecting them) The phantasmal world is the world which has not been or the overcoding of the flows of desire by introducing them into systems of representation that are themselves objective. Hence it the despotic overcodings testify to a polyvocality that functionally draws them nearer to a chain of decoding of desire: the parts co-opted, but directly apprehended in a codeless axiomatic that consigns them to the universe of subjective representation. Now this universe has of a surplus value not even produced yet—which gives them precisely an apparent revolutionary position.) In a world such as representatives in the unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the

unconscious it is	
immobilizing the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the unconscious it is not the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the unconscious it is not the lines of agency of psychic repression that would enter into compromises with them, but actually covered over by anti-formations that disfigure the unconscious	p 338 p 338 p 338
we would not be satisfied if we had to present them merely as the duality of the molar formations and the scale; and no social machines without the desiring-machines that inhabit them on a small scale. Nor is there any molecular chain schizophrenic deterritorializations. At other times, on the contrary, we contrasted them as the two major types of equally social investments: the	p 340 p 340 p 340
subordinated to the large aggregates, or on the contrary subordinate them to themselves. At one of the poles the large aggregates forms of gregariousness, do not prevent the flight that carries them along, and they oppose to it the paranoid investment only things. They know nothing of this immense flight that transports them, ignorant of themselves, in the monotonous buzzing of their ever the monotonous buzzing of their ever quickening steps that lead them impersonally in a great immobile movement. An escape in advance or in a capitalist society where the market economy raises them to a degree of perfection unknown before capitalism.) This welding to a selective pressure that might elicit singular lines from them, but that, quite on the contrary, these large numbers and indifferent: they refer back to the qualified forms that produce them by creative selection. The order is not: gregariousness ? selection, but independent of all the social formations, or rather common to them all (what the Marxists term the givens of useful labor the nature of the codes and the flows that condition them. It does not bear upon the social means and ends Even in the person who has an interest—and loves them besides with a form of love other than that of members of society invest with passion the system that oppresses them, and where they always find an interest, since it is circulate following their positive lines of escape, and for breaking them again following breaks of productive breaks, The most general principle	p 341 p 341 p 341 p 341 p 342 p 342 p 343 p 343 p 343 p 345 p 346 p 346 p 348
machines back to the elementary forces of desire that form them. But inversely, they are also continually closing up again, remodeling its subject-groups, stigmatized as anarchistic or irresponsible, and to liquidate them? How do we combat the deadly inclination that makes a and insofar as they are not merely capable of counteracting them, but also of coexisting with them in opposite modes. In merely capable of counteracting them, but also of coexisting with them in opposite modes. In the generation-gap conflict we hear old relation of exclusive disjunction with heterosexuality, a relation that ascribes them both to a common Oedipal and castrating stock, charged with	p 349 p 349 p 350 p 350 p 350
the contrary taken up in chains of decoding that resect them according to mobile and nonfigurative points (the flows-schizzes). Lawrence attacks	p 351
are themselves countersected and divided by the other who defamiliarizes them according to the laws of social production and desiring-production: the	p 355
unconscious role, but in two quite specific ways that deprive them even more of their supposed autonomy. In accordance with the in sessions on the couch, the economic dependencies that drive them there in the first place (a bit like the way was to invoke the partial objects, and to make of them representatives of parental persons or the supports of familial relations social production and social machines that do not merely differentiate them as familial beings, but as derivatives of the molar aggregate schizophrenogenic social mechanisms, and at the same time to discover them within the order of the family, which both social production are not explained by their interests, since interests derive from them instead. At the deepest level of society there is delirium a social axiomatic to which the libido addresses itself through them. Persons are simulacra derived from a social aggregate whose code with several dimensions causing flows to circulate rather than canceling them. Nonfigurative loves, indices of a revolutionary investment of the social	p 355 p 357 p 358 p 358 p 360 p 364 p 366 p 366
terms cease to have a familial connotation that would make them into simple projections, and from the moment delirium is recognized one by these molar structured aggregates that crush singularities, select them, and regularize those that they retain in codes or axiomatics lines of integration and territorialization that arrest the flows, constrict them, turn them back, break them again according to the limits integration and territorialization that arrest the flows, constrict them, turn them back, break them again according to the limits interior to that arrest the flows, constrict them, turn them back, break them again according to the limits interior to the system, in breaching the coded wall or the territorialized limit that separates them from desiring-production. And to summarize all the preceding determinations: the	p 366 p 366 p 367 p 367 p 367 p 367
detrterritorialization that serve as the foundation for desiring-machines, and make them function. Take the example of the Venetian School in painting	p 368
and their structures, the imaginary figures that come to occupy them as well as the purely symbolic relationships that gauge them them as well as the purely symbolic relationships that gauge them, constitute properly aesthetic molar formations that are characterized by goals	p 370 p 370
relate these aesthetic formations to greater social aggregates, finding in them a field of application, and everywhere enslave art to a anticipates any deviance on their part, imposes a goal on them, and makes scientists and science into an agency perfectly subjugated directly upon bodies and persons, but on the contrary precede them (axiomatic: regulation and application); a surplus value determined as a thrives on decoded and deterritorialized flows; it decodes and deterritorializes them still more, but while causing them to pass into an it decodes and deterritorializes them still more, but while causing them to pass into an axiomatic apparatus that combines them, and causing them to pass into an axiomatic apparatus that combines them, and at the points of combination produces pseudo codes and the improvement of the standard of living; powerful organizations represent them, which get nasty as soon as the nature of their Capitalism is continually cutting off the circulation of flows, breaking them and deferring the break, but these same flows are continually infrastructure itself. But we attach all the more importance to them as they are the index in the infrastructure of a nature, and that can coincide as well as clash with them. Which is merely a way to pose the question, How and motors of these machines, as much as they cause them to enter into their own parts, wheels, and motors. Everyone own regime, at the same time that the desiring-machines form them in the regime that is theirs, and as a position	p 370 p 371 p 372 p 374 p 374 p 374 p 374 p 376 p 379 p 379 p 381 p 381
THEME 13	
is madness. This is why in Proust's work the apparent theme of guilt is tightly interwoven with a completely different theme theme of guilt is tightly interwoven with a completely different theme totally contradicting it; the plantlike innocence that results from the of questions: how does one dare reduce to the paternal theme a delirium so rich, so differentiated, so divine as the the impression of a disquieting strangeness. Never was the paternal theme less visible, and yet never was it affirmed with as the other. This is not all, however, since the vegetal theme—the innocence of flowers—brings us yet another message and a hallucinatory form. But in this fashion the entire historicopolitical theme gets interpreted as a constellation of imaginary identifications depending on	p 43 p 43 p 56 p 58 p 69 p 90
in the texts of great authors, when they develop the theme of races, as rich in ambiguity as destiny itself. Here Jaulin says it well: The mythical discourse has as its theme the passage from indifference to incest to its prohibition. Implicit indifference to incest to its prohibition. Implicit or explicit, this theme underlies all the myths; it is therefore a formal property flows and the schizophrenic flows as identical, under the general theme of a decoding of the flows of desire. Their affinity of social repression; the way in which he abandons the theme of the seduction of the child by the adult, in dream, a territoriality). Levi-Strauss puts it very well: The initial theme of the key myth is the incest committed by the as fantasies of the child (the Freudian abandonment of the theme of seduction). (2) If regression taken in an absolute sense	p 105 p 160 p 160 p 245 p 270 p 273 p 275
THEMES 5	
and Gomorrah (Cities of the Plain) interlaced two openly contradictory themes; the fundamental guilt of the accursed races and the radical origin of the breakup of familial relations in favor of themes that the subject himself declares to be racist, metaphysical, and this convergence. For if it is true that the familial themes often erupt into the psychotic consciousness, we would be all hole, a lake, a flame, a tornado, an explosion. The themes of the preceding paintings are to be found again here of the father. Lacan was the first to emphasize these themes, which were enough to challenge the whole of Oedipus; and	p 68 p 90 p 123 p 132 p 353
THEMSELVES 117	
various gaits and methods of self-locomotion constitute, in and of themselves, a finely tuned machine. And then there is the function restrict itself merely to opposing productive forces in and of themselves. It falls back on (il se rabat sur) all production natural or divine presupposition (the disjunctions of capital). Machines attach themselves to the body without organs as so many points of finally decided not to say it. ... Other main examples suggest themselves to the mind. Immediate continuous communication with immediate	p 2 p 10 p 12 p 12

redeparture. Same	
is even more important, the recording process affects the drawings themselves, showing up in the form of lines standing for catastrophe	p 15
same, no matter what the disjunctions. Although the organ-machines attach themselves to the body without organs, the latter continues	p 15
nonetheless to	
two forces. It must not be thought that the intensities themselves are in opposition to one another, arriving at a state	p 19
want humiliation and slavery not only for others but for themselves? Reich is at his profoundest as a thinker when he	p 29
second difference in regime results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction characteristic of	p 32
technical machines takes place only	
of desire; they produce a body without organs all by themselves, and make no distinction between agents and their own parts	p 32
in terms of drives, for drives are simply the desiring-machines themselves. They must be defined in terms of modern territorialities. The	p 35
a part. Also we must not think that the machines themselves are proof of the loss or repression of desire (which	p 37
are made up of signs, but these signs are not themselves signifying. The code resembles not so much a language as	p 38
detachments-schizzes on every hand that are valuable in and of themselves and above all must not be filled in. This is	p 39
not the result of an analysis; rather, in and of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for	p 41
the process are productive, and are reassemblies in and of themselves. Disjunctions, by the very fact that they are disjunctions, are	p 42
Partial objects unquestionably have a sufficient charge in and of themselves to blow up all of Oedipus and totally demolish its	p 44
a nonpersonal hyle, with which they re-establish contact by connecting themselves to other partial objects. The unconscious is totally unaware	p 46
of	
takes into consideration the coexistence in extension of the subjects themselves and their multiple interactions: a group Oedipus that brings	p 52
together	
repress: desiring-production—the machines of desire that no longer allow themselves to be reduced to the structure any more than to	p 53
visible, on the contrary, in the power to experience institutions themselves as mortal, to destroy them or change them according to	p 63
But group fantasy no longer has anything but the drives themselves as subject, and the desiring-machines formed by them with the	p 63
an ego whose fictional unity is guaranteed by the goods themselves, or whether the desiring-production of affects imposes its rule on	p 63
lets itself be plugged by Oedipus; partial objects that let themselves be subsumed under the category of a complete object, even	p 67
even if absent—the phallus of castration; breaks-flows that let themselves be projected onto a mythical space; polyvocal chains that let	p 67
be projected onto a mythical space; polyvocal chains that let themselves be biunivocalized, linearized, suspended from a signifier; an	p 67
unconscious that	
unconscious that lets itself be expressed; connective syntheses that let themselves be taken in a global and specific use; disjunctive	p 67
syntheses	
in a global and specific use; disjunctive syntheses that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that	p 67
taken in an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in a personal and segregative use. For what	p 67
the so-called signifying chain, made up of elements that are themselves nonsignifying—of polyvocal writing and detachable fragments—were	p 73
the object	
an anedipal castration: the breaks-flows of desiring-production do not let themselves be projected onto a mythical locale; the signs of desire	p 74
a mythical locale; the signs of desire do not let themselves be extrapolated from a signifier; transsexuality does not let any	p 74
the greatest psychoanalytic mystification: this society of brothers who forbid themselves the fruits of the crime, and spend all the time	p 80
two poles: one pole characterized by imaginary figures that lend themselves to a process of identification, and a second pole characterized	p 82
and a second pole characterized by symbolic functions that lend themselves to a process of differentiation. But in any case we	p 82
the lack of contact with life, autism and athymia. Schizophrenics themselves have said everything there is to say about this, and	p 86
organizing stimulus, and that on the other hand, the parts themselves had specific abilities and potentials for development that did not	p 91
just as much in the diagnostic of pathogenic families in themselves as in the constitution of therapeutic quasi families. Once it	p 94
resemble artificial families, and to what extent they still lend themselves to oedipalization. These questions have been analyzed in depth by	p 94
sense of the word. And when the best psychoanalysts forbid themselves historico-political applications, we can't say things are much better,	p 103
since	
locus of an untenable truth that is irreducible: they closet themselves in a phallogentrism that leads them to think of the	p 103
exists in the thousands of productive breaks-flows that never allow themselves to be signified within the unary stroke of castration. It	p 112
than repression, so that repression, hierarchy, exploitation, and servitude are themselves desired. It is quite troublesome to have to say such	p 116
and cause strange flows to circulate that do not let themselves be stocked within an established order. Desire does not want	p 116
people, naturally, not of those close to Him who take themselves for his people. It is the recording of desire on	p 124
of time which is not that of the infantile factors themselves. But nothing has been gained thereby, since the actual factor	p 128
destruction wreaked on them by us and by them on themselves. Let no one suppose that we meet true madness any	p 132
mucus, or a stream of words that do not let themselves be coded, a libido that is too fluid, too viscous	p 133
to the body without organs, and the decoded flows throw themselves into desiring-production. Hence it is correct to retrospectively understand	p 140
all	
the organs capable respectively of producing and breaking them are themselves encircled, instituted as partial objects, distributed on the	p 142
socius and	
the different patrilineages laterally are not felt by the peoples themselves to be of the nature of descent. The continuity of	p 146
on the socius, the connections of labor still must detach themselves from the productive process and pass into the element of	p 147
relationship of impotence with the group: as though the savages themselves sensed the rise of the imperial Barbarian, who will come	p 153
in a relative closing or opening; these criteria always reveal themselves to be deceptive, eminently misleading. But the ranks are inseparable	p 153
connection or conjugation, an articulation of bodies for and between themselves, a lateral inscription with articulatory stones of alliance, in	p 155
short	
coders. Wherever men meet and assemble to take wives for themselves, to negotiate for them, to share them, etc., one recognizes	p 165
the unimportance of What does it mean? When Hellenists place themselves in opposition to the Freudian Oedipus, it should not be	p 180
of the syntheses of the unconscious, which do not allow themselves to be defined by an assignment of a signifier any	p 180
The only unities-multiplicities that functionalism must know are the desiring-machines themselves and the configurations they form in all the	p 181
sectors of	
religious are things that are invested by the libido for themselves, and not the derivatives of a daddy-mommy? In the first	p 183
les instances) that come to carry them into effect are themselves variable; there are migrations in the system. We see no	p 184
primitive inscription process, instead of making it—and the inscriptions themselves—into an indirect means of universal exchange. There is a	p 185
relationship of the statistical formations to their molecular elements, find themselves brought back to the simple empirical reality, insofar as it	p 188
coding, but these coded flows of the former regime find themselves overcoded by the transcendent unity that appropriates surplus value. The	p 196
the apparatus of the State. Even where dominant classes set themselves apart from this apparatus and make use of it for	p 197
of existence, a debt of the existence of the subjects themselves. A time will come when the creditor has not yet	p 197
by the priest before the altar. As for the subaggregates themselves, the primitive territorial machines, they are the concrete itself, the	p 199
the existence of dominant classes that do not yet manifest themselves as classes, but are merged with a State apparatus. Who	p 199
on a man such as this, all the alliances find themselves countersected by this new alliance that overcodes them. Endogamous marriage	p 200
the voice, but that are autonomous and do not align themselves on it. In return barbarian civilizations are written, not because	p 202
respective differential values of these elements in the relationships among themselves. In vain will the comparison of language (langage) to	p 207
exchange	
the ceiling of the sky. The organs begin by detaching themselves from the despotic body, the organs of the citizen risen	p 211
a science. It is these flows of code that find themselves encasted, coded, or overcoded in the precapitalist societies in such	p 232
value that does not directly depend on science and technics themselves, but on capital—a surplus value that is added to	p 234
this respect the knowledge flow and the labor flow find themselves in the same situation, determined by capitalist decoding or	p 234
detrterritorialization	
that the banks create spontaneously as a debt owing to themselves, a creation ex nihilo that, instead of transferring a pre-existing	p 237
having a tonic value—constitute as signifying signs that deliver themselves over to the order of desire: rushes of breath and	p 243
the scientific and technical form assumed by flows of code themselves; the formation of floating configurations starting from lines and points	p 245
presuppose an unlimited something; they simply form composites that are themselves qualitative, essentially mobile and limited, where	p 247
differences between the elements	
are these quantities that are marked, no longer the persons themselves: your capital or your labor capacity, the rest is not	p 251
from the ancient City-State to the monarchic State, already found themselves in the presence of flows that were decoded or in	p 252
and on the other hand, the decoded flows that free themselves from this axiomatic just as they free themselves from the	p 255
that free themselves from this axiomatic just as they free themselves from the despotic signifier, that break through this wall, and	p 255
also has its own minorities, its own territorialities, which re-form themselves against the State, or which the State instigates and organizes	p 258

the impression that the flows of capital would willingly dispatch themselves to the moon if the capitalist State were not there to itself, and that, precisely because they are immanent, let themselves be overcome only provided they are reproduced on a wider through the other. They are continually behind or ahead of themselves. How can the nostalgia for, and the necessity of, the antiproduction are not reproduced in the same way as humans themselves, but find in them a simple material that the form or from the breaks-flows that produce them, these images will themselves be capable of figuring and reproducing only by shaping a colonizer's efforts at oedipalizing the indigenous population—African Oedipus—find themselves contradicted by the breakup of the family along the lines	p 258 p 259 p 260 p 263 p 264 p 269
the machine. It is said that machines do not reproduce themselves, or that they only reproduce themselves through the intermediary of machines do not reproduce themselves, or that they only reproduce themselves through the intermediary of man, but does anyone say that of herd instinct. Stated differently, the molecular desiring-machines are in themselves the investment of the large molar machines or of the them, what is made with them, what they make in themselves. Desiring-machines work according to regimes of syntheses that have no or desiring, it calls forth forces that no longer permit themselves to be contained in representation, and it calls forth flows desire that compose a signifying chain but that are not themselves signifying, and do not answer to the rules of a than that of being dispersed elements of desiring-machines that are themselves dispersed. It is this entire reverse side of the structure gains a specificity under a structural unity, and the signs themselves become signifying under the action of a despotic symbol that organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the flows-schizzes or the breaks-flows that break and flow	p 284 p 284 p 287 p 288 p 299 p 309 p 309 p 310 p 315
some representative territoriality, how would they keep from forming for themselves yet another such territory, even if on the body without for walks. Even those best able to disconnect, to unplug themselves, enter into connections of desiring-machines that re-form little earths. Even	p 315 p 315
Urszene of the Urstaat)? Yet at the heart of dreams themselves—as with fantasy and delirium—machines function as indices of through machines, or on the contrary is it the machines themselves that function through the father? Psychoanalysis settles on the imaginary external limit of the pure multiplicity formed by these organs themselves insofar as they constitute a nonorganic and nonorganized multiplicity. And	p 316 p 316 p 326
feelings, these intensive emotions, feed deliriums and hallucinations. But in themselves, these intensive emotions are closest to the matter whose zero	p 330
desire by introducing them into systems of representation that are themselves objective. Hence it can be said that the identity in the large aggregates, or on the contrary subordinate them to themselves. At one of the poles the large aggregates, the large nothing of this immense flight that transports them, ignorant of themselves, in the monotonous buzzing of their ever quickening steps that power, and of the degree of development in and for themselves. Even in the person who has an interest—and loves on the contrary, is a group whose libidinal investments are themselves revolutionary; it causes desire to penetrate into the social field But inversely, they are also continually closing up again, remodeling themselves in the image of subjugated groups: re-establishing interior limits, reforming	p 336 p 341 p 341 p 346 p 348 p 349
investment, parents not only open to the other, they are themselves countersected and divided by the other who defamilializes them according	p 355
form still more artificial lands that, barring an accident, accommodate themselves in one way or another to the established order: the than reproduce, on the outside, an interplay of forces by themselves without aim or end whose combinations obtain such and such constituted the object of his countersociology—art and science establishing themselves as dominant powers, on the ruins of institutions. Why this	p 363 p 368 p 368
scientists and technicians and even artists, and science and art themselves, work so closely with the established sovereignties—if only because	p 368
and now only refer to the relations they entertain among themselves, and with one another. A horizontal or transverse organization of	p 369
THEN 127	
constitute, in and of themselves, a finely tuned machine. And then there is the function of the bicycle in Beckett's works within the life of man as a species. Industry is then no longer considered from the extrinsic point of view of production of production, is inherently connective in nature: and ... and then ... This is because there is always a flow-producing machine, and stops dead for a moment, everything freezes in place—and then the whole process will begin all over again. From a as from labor to capital), it would seem that they then come under another law that expresses a distribution in relation or ... or of the schizophrenic takes over from the and then: no matter what two organs are involved, the way in body without organs form circles that converge on the desiring-machines; then the subject—produced as a residuum alongside the machine, as	p 2 p 4 p 5 p 7 p 12 p 12 p 20
solemn day—because the whole of it reaches expression and then disappears once again in the space of just one day unable to synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear of lacking something. But it should flow of milk of a herd of dairy cattle (and then ... and then ... and then ...). In a word, every machine functions milk of a herd of dairy cattle (and then ... and then ... and then ...). In a word, every machine functions as a herd of dairy cattle (and then ... and then ... and then ...). In a word, every machine functions as a break in science: ... amino acids are assimilated individually into the cell, and then are arranged in the proper sequence by a mechanism analogous employed to introduce Oedipus, to inject it into the unconscious. Then Oedipus fell back on and appropriated desiring-production as if all Why take it as the model? The supposed adequation can then be interpreted in what is termed anagogical fashion, toward the a beyond that desire was incapable of investing immediately. He then became rather indifferent to the fact that this beyond derives third the father no longer appears: that leaves the second, then, where the father shines forth in all his brilliance, clearly at the religious services for their dead buddies, fine boys; then the colonel's face changes, grimaces, and reveals a big paranoid thing, each being, or each scene: there is this and then that, and let's make do with it, too bad if haphazardly (a living room, a group of girls, a landscape). Then, within these nebulae or these collectives, sides take shape, series first a nebula, barely extracted from the collective of girls. Then her person disengages itself, through a series of views that make it serve a higher social and cultural production; there then appears a kind of unsticking of the social field with own terms. On the contrary it is nonrestrictive. I was then no longer this closed box to which lowed being so all the more dangerous the less people believe in it; then the cops are there to replace the high priests. The Oedipus as a crisis, we have it as a structure. Then the crisis is passed on to others, and the whole equilibrium in the manner of an internal machine, the desiring-machine. Then a second generation of disciples of Lacan supervenes, less and to be Worm that I'll finally succeed in being Mahood.... Then all I'll have to do is be Worm. Which no no doubt I shall achieve by trying to be Jones. Then all I'll have to do is be Jones. But if changing their form. If identification is a nomination, a designation, then simulation is the writing corresponding to it, a writing that they supposedly put the Dauphin so he could flee. And then, all around, there are agents of production and antiproduction, the manner in which she poses antipsychiatric and institutional problems. Here then we see a man from Martinique who, in the process my name be determined, let it be determined scientifically, and then I shall be able to set up a harem. Though and who treats the analyst as one of the family, then as an ally of the police. Is the schizophrenic sick illness in a familial complex internal to the patient, and then the familial complex itself in the transference or the doctor-patient extension that includes the grandparents. The problem of the cure then becomes rather similar to an operation of differential calculus, where social reality in question is rife with alienated social forms, then this alienation will be mediated to the individual child and of the interhuman, destroying all that was held dear until then. Hellenists were right to remind us that, even in the interested in the manner in which the Dreyfus Affair and then World War I cut across families, introducing into them new stages of the personality in the relationship with the mother; then a second beginning is invoked: Oedipus itself with the law background when one considers the system as a whole and then makes it depend on the transcendent term, the phallus). There made to appear, the Great Man and the Crowd. One then claims to make history with these two entities, these two another order, associating the father and the mother, who will then be dissociated and otherwise regrouped within the action of the unconscious, ensuring their conversion. The practical problem of schizoanalysis is, then, to ensure the contrasting reversion: restoring the syntheses of the	p 22 p 27 p 36 p 36 p 36 p 44 p 56 p 57 p 58 p 58 p 62 p 68 p 69 p 69 p 74 p 77 p 81 p 82 p 83 p 85 p 85 p 87 p 88 p 90 p 90 p 91 p 93 p 94 p 95 p 98 p 98 p 99 p 101 p 102 p 103 p 112
or any society, in relation to social repression, which would then concern only the returns of the psychically repressed in a if Oedipus in fact expresses desire; if Oedipus is desired then it is indeed on it that psychic repression comes to a society is identical with its structures—an amusing hypothesis—then yes, desire threatens its very being. It is therefore of the incestuous or other drives threatening legitimate marriage. But it then becomes evident that, the more the problem of Oedipus and global persons: there's daddy, there's mommy, there you are, and then there's your sister. Cut into the flow of milk here a perceptual identity is here a sign of psychosis? One then encounters the criterion of reality: the complex invades the psychotic	p 113 p 114 p 116 p 117 p 125 p 126

can psychosis. It is rather the contrary; neurosis explains Oedipus. Then how do we conceive of the relationship between psychosis and psychiatrist be worth? In the whole of psychiatry only Jaspers, then Laing have grasped what process signified, and its fulfillment—and transcendental experiences may or may not become in different ways confused. Then he might legitimately be regarded as mad. But to be native land—or else the perversion of the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never wall and rebound against it, sometimes with an extreme violence. Then they become immobile, silent, they retreat to the body without they feel of a flow that would elude their codes. Then again, if we say that capitalism determines the conditions and in order to transmit a movement and perform a task, then the human machine was indeed a true machine. The social rather because, there is a collectively invested anus. What remains then for the making of Oedipus? The structure—that is to one wants to call this inscription in naked flesh writing, then it must be said that speech in fact presupposes writing conflicts but conflicts that generate changes, revolts, ruptures, and scissions, then primitive societies are fully inside history, and far distant from

model of incest as a manifestation of the germinal lineage. Then again, Hamlet is not an extension of Oedipus, an Oedipus they are never more so than when they arrange marriages). Then again—and this is his most serious error—when he caught (That's what you wanted! The decoded flows were incest!). Then a long story begins, the story of oedipalization. But to will be subjected to a new order of reproduction. Yes, then, an Oedipal framework is outlined for the dispossessed primitives: a can be evaluated in terms of the degree of oedipalization, then yes, whites think too much. The competence, the honesty, and time [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again there

familial stimuli coming from the adult: all the conditions would then be given for an adequate (extrafamilial) understanding of the libido to be lived first by the child as a microcosm, then projected into the adult and social development (devenir). From this social machines that they constitute on a large scale. One then reaches the regions of a productive, molecular, micrological, or microphysical are short-circuited, abducted by the new alliance and direct filiation, then the ancestor—the master of the mobile and finite blocks voice in order to subordinate the voice and supplant it. Then there occurs a crushing of the magic triangle: the voice the organs of the citizen risen up against the tyrant. Then they will become those of private man, they will become he indeed surmises that latency is a State affair. But then latency must not succeed the Oedipus complex, marking the complex's sometimes disappears. It is beneath the blows of private property, then of commodity production, that the State witnesses its decline. Land this transformed apparatus. At first situated adjacent to communal property, then entering into the latter's composition or conditioning it, then becoming property, then entering into the latter's composition or conditioning it, then becoming more and more a determining force, private property brings

the despotic State, entirely invested in the despot's machine? Perhaps then the merit of the West, confined as it was on labor in the capitalist mode of production in general. One then re-encounters the production of productions, the production of recordings, and This credit money traverses a particular circuit where it assumes, then loses, its value as an instrument of exchange, and where ethnologist and following the primitive codes and the savage flows; then he turns in the direction of flows that are more of schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still in search of a beyond, of another wall to wage earners, for the working class and the unions? Well then, let's see what we can do—and thereafter profit will to declare: no, nobody is being robbed! For everything is then based on the disparity between two kinds of flows, as creating from nonfigurative figures configurations of images that form and then disintegrate. And these constellations are like flows that imply the

only difference being that the schizos are not salable. How then does one explain the fact that capitalist production is constantly based on the supposed finite number of the figures considered.) Then what becomes of the truly schizophrenic language and the truly its interior limits, and to always effect breaks of breaks, then the socialist movement seems necessarily led to fix or assign have the whole series: territorial fetishes, despotic idols or symbols, then everything is recapitulated in the images of capitalism, which shapes this describes the evolution of the infinite debt—through Catholicism, then the Reformation. The extreme spiritualization of the despotic State, and

the cynical tactics of bad conscience, just as Nietzsche and then Lawrence and Miller analyzed them to arrive at a definition position of Oedipus, marginal at first in the Three Essays, then centering more and more around desire. It is as though pure race, the salvation of the social and moral order, then he passes to religion, the timeliness of a return to invented the Pangymnastikon and a general pedagogical system). Everything changes, then: the infinite regression forced us to postulate a primacy of

which the unconscious, always remaining subject, reproduces itself. There is, then, no longer any call for wondering which is first, the but is always determined, first as a stimulus of departure, then as an aggregate of destination, and finally as an intermediary and the encoded or axiomated flows of the social field—then we must transport the essential difference to the heart of finds himself immersed in dreams of a Great America, and then in search of his Breton ancestors of the superior race the body without organs in a pure state. It might then be said that the paranoiac, in the clinical sense of that the paranoia-schizophrenia division is made. Are we to believe, then, that social investments are secondary projections, as if a large our own These creatures are part of our reproductive system; then why not we part of that of the machines? ... We global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project itself into these forms in a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and in recuperating equality

who believes—the psychoanalyst in each of us? Would belief then be an effect on the conscious material that the unconscious Who believes in all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not produce in the same way they diminish, while at the same time he denounces in Jung, then in Rank, the re-establishment of an exterior representation of the by virtue of its polymorphism and its polyvocality. It appears then that the interest psychoanalysis has in myth (or in tragedy decoding or a generalized process of deterritorialization: The simplest abstraction, then, which modern economics places at the head of its discussions

psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again, and these demands come from elsewhere and from

schizoanalysis has nothing to interpret. There are only resistances, and then machines desiring-machines. Oedipus is a resistance; if we have been

find or restore a link between two elements. (But how then can one see in this extreme dispersion—machines dispersed in the therapeutic potentialities of the familial surroundings. The whole town, then, the whole neighborhood? What molar unit will constitute a sufficiently

exclusion there where the two flows no longer overlap: one then finds oneself before a new passive synthesis where a and as it all works only by breaking down. One is then able to say what this running or this functioning consists the end, that every becoming itself becomes a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly

model and the experience of death in the unconscious. Death then is a part of the desiring-machine, a part that must they more a part of an affirmative task? Lie down, then, on the soft couch which the analyst provides and try the circulation of the libido. A mortuary axiomatic. One might then believe in liberated desires, but ones that, like cadavers, feed investments that are simply preconscious investments or investments of interest, then to preconscious investments that are simply reformist? And where do

are emitted, captured, intercepted by the being that we are then determined to love, like a point-sign, a singular point in the false alternative where Freud was led by Oedipus, and then confirmed in this position by his controversy with Adler and mother where the mother kills the child or the father. Then from two we pass to one in narcissism, which in destructive task of disintegrating the normal ego. Lawrence, Miller, and then Laing were able to demonstrate this in a profound way evolution of societies. In this perspective, art and science would then emerge as sovereign formations that Nietzsche said constituted the object

way in which nondeterminism was only tolerated to a point, then ordered to make its peace with determinism). But the other keeps in mind the tautological statement made above, one can then understand that people whose preconscious investments of interest do not

follows: there is first a real libidinal revolutionary break, which then shifts into the position of a simple revolutionary break with to understand the politico-economic determinations, but exactly the opposite. And then, above all, we are not looking for a way out are the living machines of a dead labor, which are then contrasted to the dead machines of living labor as organized

THEOLOGICAL	1	
meaning, for these notions cannot be prevented from dragging their theological cortege behind—insufficiency of being, guilt, signification. Structural interpretation challenges		p 111
THEOLOGY	2	
is purely mythical; it is like the One in negative theology, it introduces lack into desire and causes exclusive series to conducting its autocritique. Universal history is nothing more than a theology if it does not seize control of the conditions of		p 60 p 271
THEOREM	3	
the memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living Were you born Oedipus as we become a living example, an advertisement, a theorem in action, so as to attract our children to Oedipus the memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living. We have been		p 112 p 312 p 312
THEORETICAL	12	
of his self-analysis, but that he doesn't give a generalized theoretical form to it until 1923, in The Ego and the the moment when Oedipus has not yet received its full theoretical formulation as the nuclear complex and leads a marginal existence always to revolve around the same error, and to envelop theoretical and practical paralogisms. In the first place, a partial and relate again the reactionary compromises of Freudianism, and even its theoretical surrender: this work has been accomplished several times, in a		p 53 p 56 p 110 p 117
reformist, and reactionary elements at the heart of the same theoretical and practical doctrine. We refuse to play take it or a ritual of social aggregation.) But the problem is too theoretical when posed this way. Practically speaking, the psychoanalyst often claims is converted into cash. What is involved is not a theoretical discussion of the first principles of anthropology: the whole notion practical fact, but a fact that does not reveal its theoretical foundation. The latter is simple to explain: from the viewpoint on which profits and wages are based. In short, the theoretical opposition is not between two classes, for it is the of codes, that implies there is only one class. The theoretical opposition lies elsewhere: it is between, on the one hand of classes. Of course it is possible to conceive a theoretical determination of the proletarian class at the level of production numerous or less extensive than the class taken in its theoretical determination. Whence the subsisting contradictions within the dominant class, i		p 117 p 179 p 185 p 253 p 255 p 255 p 255 p 344
THEORETICALLY	5	
something, produces something, and is capable of explaining the process theoretically. Something is produced: the effects of a machine, not mere mode of expression? The question, however, has been posed too theoretically. The fact is, from the moment that we are placed year as a sample taken from an infinite series that theoretically has one and only one origin, a single ball that the frantic Oedipalization to which psychoanalysis devotes itself, practically and theoretically, with the combined resources of image and structure. And despite first mentioning that psychoanalysis owes its existence to a relationship, theoretically and practically ambiguous, with what it discovers and the forces		p 2 p 24 p 36 p 53 p 117
THEORETICIAN	3	
specific, incredibly specific and readily describable, the more closely the theoretician relates it to ideal forms of causation, comprehension, or expression theory of an underlying support). In a word, when the theoretician reduces desiring-production to a production of fantasy, he is content is inseparable from a forcing by which the psychoanalyst as theoretician elevates himself to the conception of a generalized Oedipus. On		p 24 p 26 p 51
THEORIES	2	
self-punishment resulting from Oedipus as a confession of guilt, its theories are not at all radical or innovative. On the contrary may be explicitly formulated, but it also persists implicitly in theories that nevertheless refuse the viewpoint of genesis. At least in		p 50 p 99
THEORY	44	
stationary, metastable states through which a subject passes. The Kantian theory according to which intensive quantities fill up, to varying degrees difference between false materialism and typical forms of idealism. The theory of schizophrenia is formulated in terms of three concepts that be credited with effecting a critical revolution as regards the theory of desire, by attributing to it the faculty of being continue to be the basis of the productivity of desire (theory of an underlying support). In a word, when the theoretician the entire Jacksonist philosophy that originally inspired it, is the theory of bricks or blocks, their detachment and fragmentation, and above their detachment and fragmentation, and above all what such a theory presupposes: the introduction of desire into neurology. The third type this is because a certain abandonment by Freud of the theory of traumatism and seduction leads not to a univocal determination to a simple representation, in the process as well as theory of the cure. The productive unconscious makes way for an will be found again, to a considerable degree, in the theory of the signifier) that consists in passing from the detachable anedipal form and within the anedipal content of desiring-production, analytic theory and practice never cease to promote the conversion of the he interprets as a contrary from the viewpoint of Russell's theory of types. It seems to us that the double bind thresholds, or effects in a production of intensive quantities. The theory of proper names should not be conceived of in terms The fact remains that Schreber's memoirs are filled with a theory of God's chosen peoples, and with the dangers that face was unaware of this in a certain respect. In his theory of the primal fantasy, of the traces of an archaic play take it or leave it, under the pretext that theory justifies practice, being born from it, or that one cannot seemed to us to be a final paralogism in psychoanalytic theory and practice; active desiring-production, in its very process, invests from new ground in this area by the force of their theory and the efficacy of their therapy. It is not by pale, Marcel Griaule and Germaine Dieterlen sketch out a splendid theory of the sign: the signs of filiation, guide-signs and master-signs added that it was ridiculous to think that the Freudian theory of censorship depended on the repressive regime in the empire unconscious, of sexuality, of the phallic nature of symbolism. In theory, everyone could reach an agreement on this point: everything is perverts, but the desert paranoia and the town perverts. In theory the despotic barbarian formation has to be conceived of in on considerations concerning the mode of production, and on the theory of money as the general equivalent as found in the the meaning of a return to Marx, to the Marxist theory of money. Let us return to the dualism of money those of schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still in search of a beyond, of another wall this whole story is profoundly schizo. The aim of the theory is clear—a theory that refrains, however, from employing any profoundly schizo. The aim of the theory is clear—a theory that refrains, however, from employing any moral reference. Who is scale. Hence it is at the level of a generalized theory of flows that one is able to reply to the deterritorialized enough, not decoded enough, from the viewpoint of a theory and a practice of a highly schizophrenic character. Not to the following: that he tends to fashion a purely immanent theory of language that shatters the double game of the voice-graphism the concerted destruction of the signifier, and constitutes a decoded theory of language about which one can also say—an ambiguous schizophrenic flows: until now, the only modern—and not archaic theory of language. The extreme importance of J.-F. Lyotard's recent that inscription no longer bears directly, or at least in theory has no need of bearing directly, on men. But an that will cause it to arrive? In short, the general theory of society is a generalized theory of flows; it is In short, the general theory of society is a generalized theory of flows; it is in terms of the latter that with the child. This leads psychoanalysis to develop an absurd theory of fantasy, in terms of which the father, the mother taking organic bodies and organized persons as its object, the theory of regression merely attains the object of reproduction. The point conditions of capitalism. From the standpoint of a universal clinical theory, paranoia and schizophrenia can be presented as the two extreme is itself schizophrenic—as is microphysics. But inversely schizophrenia—the theory of schizophrenia—is biological, biocultural, inasmuch as it examines the sexuality as a cycle. If the details of Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic		p 19 p 22 p 25 p 26 p 40 p 40 p 53 p 54 p 60 p 74 p 79 p 86 p 89 p 92 p 97 p 117 p 129 p 130 p 154 p 172 p 180 p 193 p 230 p 230 p 236 p 238 p 238 p 239 p 239 p 242 p 243 p 243 p 251 p 262 p 262 p 275 p 275 p 281 p 289 p 292

the body without organs. As to the whole of Reichian theory, it possesses the incomparable advantage of showing the double pole is able to present it as a contribution to a theory of lack. It is in the structure that the fusion need to tell all over how psychoanalysis culminates in a theory of culture that takes up again the age-old task of analytic epistemology, but modest and rigorous topics such as the theory of maids or domestic servants in Freud's thought. There are or sovereignty. That is why Klossowski, who has taken the theory of the two poles of investment the furthest, but still	p 292 p 306 p 332 p 353 p 367
THERAPEUTIC 5	
its exercise (transference). And inversely, when flows of libido resist therapeutic practice, rather than being a resistance of the ego, this the institution of the hospital to the familial institution, ... a therapeutic return to the family! But even within the progressive or of pathogenic families in themselves as in the constitution of therapeutic quasi families. Once it has been said that it is thing would be very surprising, to say the least: the therapeutic potentialities of the familial surroundings. The whole town, then, the most naive form in community psychiatry aimed at adjustment—the therapeutic return to the family, to the identity of persons and	p 66 p 94 p 94 p 319 p 359
THERAPIST 1	
mechanics. The man in the garage has been his best therapist. If we take mechanics away from him he will become	p 381
THERAPISTS 1	
himself to be taken into the care of the traditional therapists and the familial group, or into that of the medical	p 170
THERAPY 3	
and celibate machines through which little Joey passes as Bettelheim's therapy progresses. In the second place, every machine has a sort justified in advance. Psychoanalysis, at the most concrete level of therapy, reinforces this apparent movement with its combined forces. Psychoanalysis itself the force of their theory and the efficacy of their therapy. It is not by chance that both of them call	p 38 p 74 p 130
THERE 454	
live nature as nature, but as a process of production. There is no such thing as either man or nature now in and of themselves, a finely tuned machine. And then there is the function of the bicycle in Beckett's works: what to deal with, something perfectly obvious, a given that is there from the very beginning. But that is not so at and my mother's arse sufficient to do the job? Aren't there more important questions than these, however? Given a certain effect the glaring, sober truth that resides in delirium—is that there is no such thing as relatively independent spheres or circuits the soul and body ultimately perish. Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the inherently connective in nature: and ... and then ... This is because there is always a flow-producing machine, and another machine connected to principle, since by taking such an approach they deny that there is any such thing as a specific, identifiable schizophrenic entity and if finished it was only in so far as there was no way of adding anything more to it, the some freak piece of furniture, an unfamiliar instrument ... for which there was no purpose. A dehumanized table, nothing cozy about it no function, self-protective, denying itself to service and communication alike. There was something stunned about it, something petrified. Perhaps it suggested suggested a stalled engine. The schizophrenic is the universal producer. There is no need to distinguish here between producing and its day, finding himself with no shape or form whatsoever, right there where he was at that moment. The death instinct: that an image. This imageless, organless body, the nonproductive, exists right there where it is produced, in the third stage of the to the body without organs. Beneath its organs it senses there are larvae and loathsome worms, and a God at work attempt to resolve contradictions, but to make it so that there are none, and never were any. The body without organs form and content that are in every way intractable? For there is no doubting the fact that the schizo is constantly They took me away, to the guardroom I suppose, and there I was told to sit down. I must have tried share of the product it takes for itself, garnering here, there, and everywhere a reward in the form of a becoming a new machine, functioning as the return of the repressed. There are a number of proofs that such a reconciliation does of it? The answer would seem to be: intensive quantities. There is a schizophrenic experience of intensive quantities in their pure a new afflux is necessary, merely to signify this absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses his and supposedly identifies with all sorts of strange people; rather, there is the Nietzschean subject who passes through a series of of the process of production of the desiring-machines; and though there are syntheses and disorders (affections) that are peculiar to this Marx remarks: Whenever Feuerbach looks at things as a materialist, there is no history in his works, and whenever he takes introducing desire into the mechanism, and introducing production into desire. There is no very great difference between false materialism and typical problems, rather than immersed in them. And wherever he is, there are problems, insurmountable sufferings, unbearable needs. But why try to due by merely figuratively taking our hats off to it? There are those who will maintain that the schizo is incapable an ego that had not ceased to be, who was there in the most specific way, but in his very own object that functions as a double of reality, as though there were a dreamed-of object behind every real object, or a of world, in accordance with the following line of argument: there is an object that desire feels the lack of; hence world does not contain each and every object that exists; there is at least one object missing, the one that desire missing, the one that desire feels the lack of; hence there exists some other place that contains the key to desire missing in desire, or desire that lacks a fixed subject; there is no fixed subject unless there is repression. Desire and lacks a fixed subject; there is no fixed subject unless there is repression. Desire and its object are one and the being of desire is the Real in and of itself. There is no particular form of existence that can be labeled of desire is categorized as fantasy and nothing but fantasy. There is no such thing as the social production of reality and invest the productive forces and the relations of production. There is only desire and the social, and nothing else. Even order to establish the basis for a genuinely materialistic psychiatry, there was a category that Reich was sorely in need of in both its so-called rational and irrational forms. The fact there is massive social repression that has an enormous effect on group fantasy—as institutional analysis has successfully demonstrated. And if there is such a thing as two sorts of group fantasy it, to further the revolutionary institution of desire itself.) But there is never any difference in nature between the desiring-machines and in nature between the desiring-machines and the technical social machines. There is a certain distinction between them, but it is merely and desiring-production, in order to show that in both cases there is a strong tendency on the part of the forces an index of a general form of social production: thus there are manual machines and primitive societies, hydraulic machines and Asiatic socius as the analogue of a full body without organs, there was nonetheless one important difference. For desiring-machines are the fundamental and it is between the former and the latter that there occurs something that resembles secondary psychic repression in the strictest is admittedly a strange adventure for desire to desire repression. There is only one kind of production, the production of the of the counteracted tendency. As a corollary of this law, there is the twofold movement of decoding or deterritorializing flows on the process a larger and larger share of surplus value. There is no doubt that at this point in history the societies. As for the schizo, continually wandering about, migrating here, there, and everywhere as best he can, he plunges further and thus end points, not points of departure. Between the two there is nothing but an ongoing process of becoming that is flux, the interruption and the connection, fuse into one: everywhere there are breaks-flows out of which desire wells up, thereby constituting enables him to breathe, an anal machine that lights up. There are very few examples that cast as much light on cutting off is an integral part of mechanical connections. Doubtless there are those who will object that this mechanical, schizophrenic life a nonproductive stasis or an attitude of total withdrawal. Hence there is first of all, according to Bettelheim, an autonomous reaction end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even between things that are contiguous, gaps that trip on the train in In Search of Lost Time, there is never a totality of what is seen nor a production in desire and the role of desire in mechanics. There is no sort of evolution of drives that would cause in the direction of an integrated whole, any more than there is an original totality from which they can be derived supposedly come into being at a later stage in life, there are only two possible ways in which this can be	p 2 p 2 p 3 p 3 p 4 p 5 p 5 p 6 p 6 p 6 p 7 p 7 p 8 p 8 p 9 p 11 p 13 p 14 p 16 p 17 p 18 p 21 p 21 p 22 p 22 p 22 p 23 p 23 p 24 p 25 p 26 p 26 p 26 p 26 p 26 p 26 p 27 p 28 p 29 p 30 p 30 p 30 p 30 p 31 p 31 p 31 p 31 p 32 p 32 p 32 p 32 p 34 p 35 p 35 p 35 p 35 p 37 p 37 p 37 p 37 p 37 p 37 p 43 p 43 p 44 p 44 p 46

kind of invariant. But the question is altogether different: is there an equivalence between the productions of the unconscious and this games of what is representative and represented in representation. And there is the essential thing: the reproduction of desire gives way desire, wanting at all costs to restore a little order there, an order made classical owing to the ancient Greek theater closes the familial triangle over the entire unconscious. The schizo—there is the enemy! Desiring-production is personalized, or rather personologized (personnologisee) p 53

it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always there, but they no longer function except behind the consulting-room walls p 54

religions (taking into account, of course, the work of transformation), there are two ways of reading this adequation, but they have organized in disjunctions whose use must be strictly exclusive. Hence there will be a girl-series and a boy-series, but dissymmetrical, the path of resignation. The contrary should be said: neither is there anything in common between the two sexes, nor do they if the unconscious believes it, since all the ambiguity lies there. What does belief applied to the unconscious signify? What is desire invests the social field and its repressive forms. If there is a mise en scene, it is directed by a p 55

the social field actually invested by the libido. Of course there is always something from the father or the mother that mother, even though the father and mother have their roles there as subordinate agents of transmission or execution. When the notion armies, States—which of all these dogs wants to die? There results a third difference between group fantasy and the so-called itself. For they are part of it, they are present there in every way while creating within the economic forms their p 57

group and individual fantasy shows sufficiently well, at last, that there is no individual fantasy. Instead there are two types of well, at last, that there is no individual fantasy. Instead there are two types of groups, subject-groups and subjugated groups, with knees, lays us on the couch, and makes us remain there? Let us consider a third and final text of Freud's p 59

interminable! He knows that soon he will no longer be there to see how things are going. So he takes stock p 60

ego that is normal in spite of everything ... Except that there are qualitative factors in the desiring-economy that indeed present an duck's back. The unconscious does not cause anything to stick, there is no anchoring in the transference. Here the transference is that they were merely apparent, according to preference. In truth, there are never contradictions, apparent or real, but only degrees of and use of each thing, each being, or each scene: there is this and then that, and let's make do with p 61

the statistical nebula, from the molar entirety of men-women loves, there emerge the two accursed and guilty series that bear witness these. In contrast to the alternative of the either/or exclusions, there is the either ... or ... or of the combinations and permutations p 62

in relation to parental images serving as co-ordinates (mother, father). There we have a triangulation that implies in its essence a the effects of meaning throughout the chain and introduces exclusions there (whence the oedipalizing interpretations of Lacanism). This p 63

signifier acts as p 64

entire chain seems consequently to be suspended, each link triangulated. There we have a curious paralogism implying a transcendent use of illegitimate with regard to them? We do not deny that there is an Oedipal sexuality, an Oedipal heterosexuality and homosexuality, an and make it serve a higher social and cultural production; there then appears a kind of unsticking of the social field p 65

of the prohibition of incest: here is where mommy begins, there daddy, and there you are—stay in your place. Oedipus's p 66

of incest: here is where mommy begins, there daddy, and there you are—stay in your place. Oedipus's misfortune is indeed p 67

and alive: which is to say, he is situated wherever there is a singularity, in all the series and in all p 68

sense the dual relations of identification in the undifferentiated. But there is Oedipus on either side. And everybody knows what psychoanalysis p 69

not its own. With all of the exits now blocked, there is no longer any possible use for the inclusive, nonrestrictive p 70

as an entity, this occurs for the simple reason that there is no other means of escaping this double path, where state of things at a new level). Between the two there is latency—the celebrated latency—which is without doubt the end or the other in the treatment, the psychoanalyst is there to call the asylum or the police for help. The p 71

alluding to the folkloric aspects of psychoanalysis. The fact that there are some, around Lacan, who are developing another conception of the less people believe in it; then the cops are there to replace the high priests. The first profound example of cannot, however, share either this pessimism or this optimism. For there is much optimism in thinking psychoanalysis makes possible a p 72

veritable p 73

by a mother-function, a father-function; we don't quite see what there is to gain by this, except for the founding of cellular groups, stretchings, folds, migrations, and local variations of potentials. There is no reason to oppose an interior voyage to exterior the role of names, with a magic all their own: there is no ego that identifies with races, peoples, and persons p 74

with life, autism and athymia. Schizophrenics themselves have said everything there is to say about this, and have been quick to rather in the finest case, that of the pretender Richemont, there is a desiring-machine or a celibate machine in the center p 75

the Dauphin so he could flee. And then, all around, there are agents of production and antiproduction, the organizers of the the series converging around the machine for kidnapping Louis XVII. There is no ego at the center, any more than there p 76

There is no ego at the center, any more than there are persons distributed on the periphery. Nothing but a series p 77

races and the mobilization or notion of history are developed there in a manner totally different from that employed by the and the sister? And yet, as we have seen, if there is one problem that does not exist in schizophrenia, it p 78

to a real deficiency or absence of the paternal personage. There is no better example than this to show that the case of the biological egg. For under these conditions there is no solution but to revive the notion of a terrain p 79

the means have been found to render the family transcendent. There we have it—the incurable familism of psychoanalysis, enclosing the solely due to the fact that he is doubly embedded there, to the second power, in a field of extension that p 80

is also true in the case of the family-society relationship. There is no Oedipal triangle: Oedipus is always open in an distribution that indeed keep the family from being an interior? There is always an uncle from America; a brother who went the unconscious is indeed at issue here. If in fact there are structures, they do not exist in the mind, in p 81

and continents, and intensely feeling the becoming of the world. There is no signifying chain without a Chinaman, an Arab, and for the response, it always comes from another direction. If there is indeed language (language), it is on the side of know in point of fact that the actual factors are there from childhood, and that they determine the libidinal investments in p 82

to be able to breathe? why be poor? why are there rich people?—form the object of investments in which the terms of the crises and the ruptures (coupures) within science, there is a drama for the scientist that at times goes everything within the order of production is anoedipal, and that there are non-oedipal, anoedipal currents that begin as early as Oedipus p 83

then makes it depend on the transcendent term, the phallus). There we have a faulty use of the conjunctive synthesis, leading the figures of familial reproduction. In the aggregate of departure there is the social formation, or rather the social formations: the Luther and the Aztec Serpent. In the aggregate of destination, there remains only daddy, mommy, and me. Thus it must be p 84

Oedipus is placed at the beginning. On the one side there is the great man defined oedipally: so he killed the reaches a compromise with the superego. On the other side there is the crowd, also defined oedipally, by means of parental field of the production and the formation of this field. There is no more an individual Oedipus than there is an p 85

this field. There is no more an individual Oedipus than there is an individual fantasy. Oedipus is a means of integration social ladder, getting promotions, being a part of the exploiters). There is therefore a segregative use of the conjunctive syntheses of one of you. It is not a question of ideology. There is an unconscious libidinal investment of the social field that p 86

effects of money that grows, money that produces more money? There are socioeconomic complexes that are also veritable complexes of the inferior for all eternity.... I am a beast, a Negro. There again it is a question of an intense potential for here in the name of God or a living father, there in the name of man or the dead father. Nietzsche p 87

that can make the analyst a promoter of anality? Or there is the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting opposed to the segregative and biunivocal use made of them. There again this biunivocal use, illegitimate from the point of view the last refuge of belief, and as Nietzsche put it, there never was but one psychology, that of the priest. From p 88

needn't point out what is known since time began: that there is no desire without law—the eternal operation of eternal under the yoke of a despotism whose effect is castration, there where one recognizes the stroke of the signifier itself; but p 89

it be an exaggeration to say that in the unconscious there is necessarily less cruelty and terror, and of a different is Rousseauistic, being man-nature. And how much malice and ruse there are in Rousseau! Transgression, guilt, castration: are these p 90

determinations of p 91

or is this the way a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious to flee to the body without organs and hide out there, closing himself up in it. The little joy lies in p 92

of assuming, therefore, from the legal prohibition of incest that there is a natural aversion to incest, we ought rather to natural aversion to incest, we ought rather to assume that there is a natural instinct in favor of it. In other p 93

if it is prohibited, this is because it is desired—there would be no need to prohibit what is not desired p 94

up In the disjunctions of the chain, the parents are there as ordinary stimuli of an indifferent nature that trigger the and from the prohibition the nature of what is prohibited. There we have a typical paralogism—yet another, a fourth paralogism p 95

partisans of an exchangist conception claim. We have seen that there were other obstacles. The real danger is elsewhere. If desire p 96

desire is asocial, on the contrary. But it is explosive; there is no desiring-machine capable of being assembled without demolishing entire everyone married his mother or kept his sister for himself? there would no longer be any differentiation, any exchanges possible). We than psychoanalysis, than the family, than ideology, even joined together. There we have all the forces of social production, reproduction, and madness is fundamentally linked to a loss of reality. Thus there is a convergence with the psychiatric elaboration of the notions the journey? Hence another possible formulation of an inverse relationship: there would be something like two groups, the psychotics and neurotics

am not vindictive.... In any case, if I have won, there will be no more struggles between the Father and the of synthesis that are in opposition. On the one hand there are the desiring-machines, and on the other the Oedipal-narcissistic machine of differentiation that form global persons: there's daddy, there's mommy, there you are, and then there's your sister. Cut into the a crap here, cut into the stream of shit over there. Retention is the primary function of the family: it is unconscious representations and does not compromise perception. But what is there to gain from inscribing everything in Oedipus, even psychosis? One

Own secret use all the Virgins that had been placed there. Everything can be converted into neurosis, or warped out of neuroses, and to reserve an extra-oedipal explanation for the psychoses. There are not two groups, there is no difference in nature extra-oedipal explanation for the psychoses. There are not two groups, there is no difference in nature between neuroses and psychoses. For relation to the forms of social production, demonstrating thereby that there is no psychoneurosis that is not also an actual neurosis restoration of Oedipus. 9 The Process Between neurosis and psychosis there is no difference in nature, species, or group. Neurosis can visit to London is our visit to Pythia. Turner is there. Looking at his paintings, one understands what it means to be said that he is far ahead of his time: there is here something ageless, and that comes to us from to itself as cultural object. From this point of view, there is no longer even any need for applying psychoanalysis to nonwritten superego. Oedipus is in fact literary before being psychoanalytic. There will always be a Breton against Artaud, a Goethe against is its commodity form. We are free to think that there is finally even less dishonesty in psychoanalysis than in the it runs up against the limit and pounds endlessly away there? Why the same word to designate both the eventual breakthrough for generating universal history? Desiring-production also exists from the beginning: there is desiring-production from the moment there is social production and exists from the beginning: there is desiring-production from the moment there is social production and reproduction. But in a very precise motricity. Hence the social machine fashions a memory without which there would be no synergy of man and his (technical) machines the essential thing is to mark and to be marked. There is circulation only if inscription requires or permits it. The of companions and cousins. No anality—although, or rather because, there is a collectively invested anus. What remains then for the constitutes a system of cruelty, a terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny in the whole prehistory declining the lineages on the body of the earth, before there is a State. If declension characterizes the primitive machine, it filiative stock, and circulating capital or mobile blocks of debts. There are two memories that correspond to them, the one biofiliative itself contradicted by practice. It is necessary to ask if there exists in the asymmetrical systems of alliance a fundamental tendency movement of nomadism. But a pure nomad does not exist; there is always and already an encampment where it is a his own kill.) In short, as we shall see elsewhere, there is always a pervert who succeeds the paranoiac or accompanies manifested. And this is the case from the start, since there does not exist a pure nomad who can be afforded familial stock, affinal stones or cowries are made to circulate. There is a sort of vast cycle of flows of production on certain occasions, so that a stock may be re-formed. There are no productive connections without disjunctions of filiation that appropriate productive connections without disjunctions of filiation that appropriate them, but there are no disjunctions of filiation that do not reconstitute lateral

ritual objects, rights, prestige, status. If one postulates that somewhere there has to be a kind of equilibrium of prices, one the unmistakable stamp of time elapsed. It is true that there are several ways to interpret such disharmonies: ideally, by the the filiative lines (although in another sense it is already there from time immemorial). Marcel Griaule describes how, among the Dogons cease to be inclusive and become exclusive. Once this occurs, there is a dismembering of the full body, a canceling of of view: the one economic and political, where alliance is there from time immemorial, combining and declining itself with the extended causes, passage. Something or someone. In this system in extension there is no primary filiation, nor is there a first generation system in extension there is no primary filiation, nor is there a first generation or an initial exchange, but there are is there a first generation or an initial exchange, but there are always and already alliances, at the same time as of incest with the mother that the filiation becomes extended. There we find no repression of the father, no foreclosure of this—so serious (he says)—discovery of a homosexual representation (there we merely see a primitive version of the formula All their non-oedipal primary homosexuality. And if it is true that there exists an Oedipal or filiative homosexuality, this should be understood sister. And in addition to the father, the mother, etc., there is the affine, who constitutes the active, concrete reality and at the service of a social reproduction of another nature, there is no possibility of reducing (rabattre sur) social reproduction to he is driven away, and returns to the maternal village. There his house expresses his situation well, being wedged between two tends to close around him again. To the degree that there is oedipalization, it is due to colonization, and it is presumed Oedipus). No matter, they say that the structure is there, although it has no existence whatever that is accessible to are completely different from ours (Parin, Ortigues). They say that there is no end to the existence of this Oedipus, when or problematical Oedipus, in the service of their progressive intentions. There or here, it's the same thing: Oedipus is always colonization extension to this interpretation. On the side of the universal there are two poles: one—outdated, it would seem—that makes Then what caused culturalism to go wrong? And here again there is no contradiction in the fact that it started on the absolute limit, but capitalism is the relative limit. Thirdly, there is no social formation that does not foresee, or experience and affines. Far from being able to claim that here there is no end to Oedipus, one sees that it never always brought to a halt well before 3+1, and if there is a primitive Oedipus, it is a neg-Oedipus, in the the productions of the unconscious. Given these conditions, what is there to say about the relationship between ethnology and psychoanalysis? Must

does not tell what purpose it serves. In a word, there is no ethnological interpretation for the simple reason that there there is no ethnological interpretation for the simple reason that there is no ethnographic material: there are only uses and functionings for the simple reason that there is no ethnographic material: there are only uses and functionings (des fonctionnements). On this point for their part to make a similar discovery: namely, that there is no unconscious material either, nor is there a psychoanalytic namely, that there is no unconscious material either, nor is there a psychoanalytic interpretation, but only uses, analytic uses of the in the same way in which they function. Nor is there a biological, sociological, linguistic, etc., functionalism at the level of hold true in the case of desiring-machines as molecular elements: there, use, functioning, production, and formation are one and the same the fetish. While for his part, the ethnologist senses that there is a problem of political power and economic and religious Hair, for example—the rituals of hair-cutting and coiffure: is there any interest in referring these rituals to the phallus entity macroscopic social formations that they constitute statistically. In this sense, there is only desire and the social. Beneath the conscious investments

Beneath the conscious investments of economic, political, religious, etc., formations, there are unconscious sexual investments, micro investments that attest to the that come to carry them into effect are themselves variable; there are migrations in the system. We see no reason for the domain of desire—a relation that is essentially variable. There is always social repression (refoulement), but the apparatus of repression the inscriptions themselves—into an indirect means of universal exchange. There is a question that Marcel Mauss at least left open in the system in extension, and not the opposite. Secondly, there is a tendency to make the system in extension into of the gods who enjoy cruel spectacles, and in punishment there is so much that is festive! So much is pain imposition of forms; they are the most involuntary, unconscious artists there are—wherever they appear something new arises, a ruling structure

that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been but a single State, the State-as-dog that triumph of the new alliance. The despot is the paranoiac: there is no longer any reason to forego such a statement empire breaks away from a preceding empire; or even when there arises the dream of a spiritual empire, wherever temporal empires Egyptian machine into the wilderness and installs his new machine there, a holy ark and a portable temple, and gives his with God through a filiation that goes back to Abraham. There is the essential: every time the categories of new alliance that has profoundly changed: in place of the territorial machine, there is the megamachine of the State, a functional pyramid that a cloud blown in from the desert, the conquerors are there: In some way that is incomprehensible to me they have any rate, here they are; it seems that every morning there are more of them.... Speech with the nomads is impossible an ownership held by the State's richest servants and officials. (There is no great change, from this point of view, when credit have replaced the blocks of mobile and finite debts. There is always a monotheism on the horizon of despotism: the bricks on the new surface. And finally, from this appropriation there results the way in which the conjunction of the two

[The people] do not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty.... Long-dead represented of desire to become the repressing representation itself. For there can be no doubt: this way the despot has of to desiring-production. But this migration would never be possible if there did not occur correlatively a considerable change in the other breaks can be established between pictographic, ideogrammic, and phonetic procedures: there is always and already an alignment on the voice, at p 199

as well by means of hieroglyphs as by phonemes. For there is indeed a break that changes everything in the world element to another; radiating in all directions; emitting detachments wherever there are flows to be selected; including disjunctions; consuming remains; extracting p 203

in order to subordinate the voice and supplant it. Then there occurs a crushing of the magic triangle: the voice no and that spreads over the chain the effects of signification. There is no phonological or even phonetic code operating on the overcoding effected by the signifier itself in the second sense. There is no linguistic field without biunivocal relations—whether between ideographic p 207

is exercised through and in the transcendence of the signifier. There, however, as elsewhere, an irreducible exteriority of conquest asserts itself p 207

Akkadian takes this sign for a, and on this point there is no longer any relationship between the sign and water it were latent under their hammer blows and artists' violence. There occurs a detachment and elevation of the death instinct, which away from the body of the despot. This is because there is no other necessity (no other *fatum*) than that of machinery that always moves us away from the desiring-machines. For there has never been but one State. The question What is [The people] do not know what emperor is reigning, and there exist doubts regarding even the name of the dynasty)? This p 208

is indeed the story of desire and its sexual history (there is no other). But here all the parts figure as from a completely different viewpoint, in a completely different organization. There we see the mania of psychoanalysis with all its paralogisms it is the basic formation, on the horizon throughout history. There comes back to us from all quarters the discovery of inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Egyptian, and a Mycenaean under the Greeks, an supersects what comes before, but respects the formations that follow. There too it is like an abstraction that belongs to another that lend it a concrete existence. A protean State, yet there has never been but one State. Whence the variations, all the manner of conscientious historians: village communes here, industrial societies there, and so on. The differences could be determining only if p 220

the head, in the brain—the *Urstaat*. Marx recognized that there was indeed a way in which history proceeded from the starting again from zero: the founding of a spiritual empire there where forms exist under which the State can no longer and always internalize and spiritualize him, while on the horizon there is the latent *Urstaat*, for the loss of which there there is the latent *Urstaat*, for the loss of which there is no consolation. It is now up to the State p 221

a regime based on slavery. Or the example of feudalism: there again private property, commodity production, the monetary afflux, the extension p 222

is why so much time was required between the two. There is a great difference in this respect between the despotic own front door. The schizophrenic voyage is the only kind there is. (Later this will be the American meaning of frontiers balance sheet of a commercial enterprise. In the one case, there are impotent money signs of exchange value, a flow of to measure intergalactic or intra-atomic distances in meters and centimeters. There is no common measure between the value of the enterprises p 223

process, in order to become adjacent to this process. Hence there is a machinic surplus value produced by constant capital, which selective pressure on machinic innovations within industrial capital. In brief, there where the flows are decoded, the specific flows of code profits through a lowering of costs of production, and if there exists a sufficiently high volume of production to justify them produce lack in the large aggregates, to introduce lack where there is always too much, by effecting the absorption of overabundant than penalizing the flow that creates incomes. How much flexibility there is in the axiomatic of capitalism, always ready to widen of surplus value. But which is the revolutionary path? Is there one?—To withdraw from the world market, as Samir Amin p 234

news of the event is slow to reach us, and there survives in us the memory of extinct signs with which it by merchant capital or the axiomatic of the market. There are great differences between such a linguistics of flows and by coded gaps that the signifier overcodes in its turn. There result diverse but always convergent consequences: the comparison of language for the relationship of subordination between signifier and signified. Because there no longer occurs a double articulation between two hierarchized levels p 242

arises and arrives from within.) Similarly, in the plastic arts there is the pure figural dimension formed by the active line are struck by secrecy—secret societies or initiation groups—but there is never anything in these societies that is, strictly speaking It is with the thing, capitalism, that the unavowable begins: there is not a single economic or financial operation that, assuming of the earth and are attributed to it. In short, there is a code where a full body as an instance p 243

And yet, as regards paid labor, it is evident that there is no longer any need for a code in order everywhere comes to fill the abyss of capitalist immanence, introducing there, as Schmitt says, a deformation, a convulsion, an explosion—in an explosion—in a word, a movement of extreme violence. There results, finally, a fourth characteristic that places the axiomatic in and memorization. Memory has become a bad thing. Above all, there is no longer any need of belief, and the capitalist p 247

if an axiom has to be created just for you. There is no longer any need of a collective investment of monopolies, favorable conditions for accumulation, and the struggle against overproduction. There has never been a liberal capitalism: action against monopolies goes p 249

regulations tend to disappear or diminish only in situations where there is an abundant labor supply and an unusual expansion of simple to explain: from the viewpoint of the capitalist axiomatic there is only one class, a class with a universalist vocation come to a halt before the proletariat and deny that there can be any difference in class between the industrialist or inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even any masters, but only slaves commanding p 253

longer even any masters, but only slaves commanding other slaves; there is no longer any need to burden the animal from but one of the wheels. It will be said that there is nonetheless a class that rules and a class that of ideology, but in the very organization of his axiomatic: there is only one machine, that of the great mutant decoded insofar as it designates the negative of codes, that implies there is only one class. The theoretical opposition lies elsewhere: it dialectique appears to us profoundly correct where he concludes that there does not exist any class spontaneity, but only a group alienates or not, deforms or not. The problem is situated there, between unconscious group desires and preconscious class interests. It is themselves to the moon if the capitalist State were not there to bring them back to earth. For example: deterritorialization of a May '68, or even stoned hippies, angry gays, etc.)? There is an oscillation between the reactionary paranoiac overcharges and the replace the codes and overcodings, But on the other hand there has never been but one State, the *Urstaat*, the Asiatic has taken upon itself the relations of alliance and filiation. There ensues a privatization of the family according to which the preformed the form of the material so as to engender, there where they are needed, the capitalist as a function derived is father-mother that we consume. In the aggregate of departure there is the boss, the foreman, the priest, the tax collector society; but in the aggregate of destination, in the end, there is no longer anyone but daddy, mommy, and me, the conjunctions, of derivatives and resultants between decoded flows.) In Oedipus there is a recapitulation of the three states, or the three desire under the law of the despot, in introducing lack there at the deepest levels, and in rescuing us from Oedipus to Oedipus, and from the despotic age to capitalism, inversely there is the progress leading to the withdrawal of the overseeing sexuality to the dirty little secret, this whole priest's psychology—there is not a single one of these tactics that does land of milk and honey, its good provider. Nor is there a single one of these tactics that does not serve becomes intimate and private, interior to each person: it is there that the flow of the investment of desire, which travels its origins are not reconstructible. Yet it is evident that there is never a delirium that does not possess this characteristic movement by which the unconscious, always remaining subject, reproduces itself. There is, then, no longer any call for wondering which is genetic revolution occurred when it was discovered that, strictly speaking, there is no transmission of flows, but a communication of a of overinvestments. But we have seen in this context that there were two major types of social investment, segregative and nomadic major types of social investment, segregative and nomadic, just as there were two poles of delirium: first, a paranoiac fascisizing (fascisant am fleeing, I will be looking for a weapon! Doubtless there are astonishing oscillations of the unconscious, from one pole of deterritorialization Schizophrenia as a clinical entity each of these planes there is a paranoiac dimension, another that is perverse, a kind The major line ends at the body without organs, and there it either passes through the wall, opening onto the molecular the Ego, remains completely stymied by Oedipus. In the unconscious there are only populations, groups, and machines. When we posit in we speak of machines in this microphysical or micropsychic region, there where there is desire—that is to say, not only of machines in this microphysical or micropsychic region, there where there is desire—that is to say, not only its functioning are loose, and lie about detached, now here and now there, in various parts of the world). But there is a p 284

and now there, in various parts of the world). But there is a Butlerian manner for carrying each of the arguments p 284
a single centre of reproductive action; we therefore assume that there can be no reproductive action which does not arise from p 285
in the other more profound or intrinsic direction of multiplicities there is interpenetration, direct communication between the molecular p 286
phenomena and the
a domain of nondifference between the microphysical and the biological, there being as many living beings in the machine as there p 286
there being as many living beings in the machine as there are machines in the living. Why speak of machines in p 286
the living. Why speak of machines in this domain, when there would seem to be none, strictly speaking—no structural unity p 286
speaking—no structural unity nor any preformed mechanical interconnections? But there is the possibility of formation of such machines—in p 286
indefinitely
chain of assembly begins in a domain where by definition there are as yet no statistical laws At this level, functioning p 286
and of its own machines. They are the same machines (there is no difference in nature): here, as organic, technical, or p 287
apprehended in their mass phenomenon, to which they become subordinated; there, as desiring-machines apprehended in their p 287
submicroscopic singularities that subordinate the
Imaginary, and that they stand in for the other machines. There is only desire and environments, fields, forms of herd instinct p 287
It is only at the submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of desire; p 288
for
machinic arrangements, an engineering of desire; for it is only there that functioning and formation, use and assembly, product and production p 288
allosteric enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure or of p 288
reactivity
Schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole biology of schizophrenia; molecular biology is itself p 289
sexuality? Cynicism has said, or claimed to have said, everything there is to say about love: that it is a matter p 292
what is properly cynical is to claim a scandal where there is none to be found, and to pass for bold p 292
way the bourgeoisie fucks the proletariat; and so on. And there is no need to resort to metaphors, any more than p 293
up to more spacious worlds, to masses and large aggregates. There is always something statistical in our loves, and something belonging p 294
molecular machinic elements, their arrangements and their syntheses, without which there would be neither a human sex specifically p 294
determined in the
call anthropomorphic representation is just as much the idea that there are two sexes as the idea that there is only p 294
idea that there are two sexes as the idea that there is only one. We know how Freudianism is permeated by p 294
know how Freudianism is permeated by this bizarre notion that there is finally only one sex, the masculine, in relation to p 294
gains access to desire through castration. But the idea that there are two sexes, after all, is no better. This time p 295
indicates the action of machines, but just the opposite; thereafter there is no longer even any reason for considering machines, whether p 297
parts and gears according to his need, and who are there as agents of transmission, reception, and interception: kindly agents of p 298
privilege? Why were expressive forms and a whole theater installed there where there were fields, workshops, factories, units of production? p 298
The
were expressive forms and a whole theater installed there where there were fields, workshops, factories, units of production? The p 298
psychoanalyst parks
but of continuous birth, renewal. life, life In the myth there is no life for us. Only the myth lives in p 298
that from this intellectual world in which we are swimming there must body forth a new world; but this new world p 298
in so far as it is conceived. And to conceive there must first be desire, ... Desire is instinctual and holy: it p 299
does representation, having become subjective representation, assume this theatrical form (There is a mysterious tie between psychoanalysis p 305
and the theater)? We
is performed, with lack defined as castration. From the structure there arises the most austere song in honor of castration—yes p 306
has become impossible (exactly as in fantasy the machines are there, but behind the wall). In short, the displaced limit no p 307
name of its own absence or withdrawal. Yes, in fact, there the production of desire can be represented only in terms p 310
a constellation of which it is not itself a part. There the absence of a tie necessarily appears as an absence p 310
as an absence, and no longer as a positive force. There desire is necessarily referred to a missing term, whose very p 310
element of castration, which itself is not imaginary but symbolic. There we have the three major planes of structuration, which correspond p 310
reason for this is even more radical than he thought: there is no unconscious material, so that schizoanalysis has nothing to p 314
no unconscious material, so that schizoanalysis has nothing to interpret. There are only resistances, and then machines desiring-machines. p 314
Oedipus is a
claiming to unmask the real.) What complicates everything is that there is indeed a necessity for desiring-production to be induced from p 314
into perverse machines in a theater representing Africa. In short, there is no deterritorialization of the flows of schizophrenic desire that p 316
and delirium—machines function as indices of deterritorialization. In dreams there are always machines endowed with the strange property of p 316
passing
dot the right side, do not meet at the horizon. There is no horizon. The bald hills facing the spectator only p 317
that this man and this woman are no longer alive. There is no pessimism here either. What had to happen happened p 317
through which a subject passes in his individual history. For there are several layers, several planes of resistance that come from p 318
not homestead in the familial and neurotic lands of Oedipus, there where the global and personal connections are established; he does p 318
global and personal connections are established; he does not remain there, he crosses these lands, he desecrates them, he penetrates them p 318
and the asylum is perverted in the artificial locales? Perhaps there is only one illness, neurosis, the Oedipal decay against which p 319
anything yet—an irreversible process. And when we consider what there is of a profoundly artificial nature in the perverted reterritorializations p 321
of cruelty; for it is the only theater of production, there where the flows cross the threshold of deterritorialization and produce p 322
whole and personifying the parts, unifying and totalizing everything. Everywhere there is libido as machine energy, and neither the horn nor p 323
within this region, they cannot be further distinguished by exclusion there where the two flows no longer overlap: one then finds p 325
b are in a paradoxical relationship of included disjunction. Finally there remains the possibility, not of an overlapping of the flows p 325
But in fact, from the standpoint of the machine itself, there is no succession that ensures the strict coexistence of the p 327
the point of self-mutilation, to the point of suicide. Yet there is no real opposition between the body without organs and p 329
qualitative opposition to the life desires. Death is not desired, there is only death that desires, by virtue of the body p 329
of the body without organs or the immobile motor, and there is also life that desires, by virtue of the working p 329
also life that desires, by virtue of the working organs. There we do not have two desires but two parts, two p 329
zero that envelops it. From one aspect to the other, there is not at all a personal deepening, but something quite p 331
not at all a personal deepening, but something quite different: there is a return from the experience of death to the p 331
a pseudo life through an entire culture of guilt feeling. There is no need to tell all over how psychoanalysis culminates p 332
same reasons as those who accepted it: some said that there was no death instinct since there was no model or p 332
it: some said that there was no death instinct since there was no model or experience in the unconscious; others, that p 332
was no model or experience in the unconscious; others, that there was a death instinct precisely because there was no model p 332
unconscious; others, that there was a death instinct precisely because there was no model or experience. We say, to the contrary p 332
no model or experience. We say, to the contrary, that there is no death instinct because there is both the model p 332
to the contrary, that there is no death instinct because there is both the model and the experience of death in p 332
loved, which makes your knees go all ricky. Just as there are two stomachs for the ruminant, there must also exist p 334
ricky. Just as there are two stomachs for the ruminant, there must also exist two abortions, two castrations for sick desire p 334
to enter the analyst's office and say it smells bad there. It reeks of the great death and the little ego p 334
identity in nature between the two productions is completely hidden there: as much by the difference between the objective socius and p 336
elevation that tends to make of it a latent instinct, there nonetheless subsists a model in the overcoding law, and an p 337
inextricably linked to the process of anti production as capital. There where the codes are undone, the death instinct lays hold p 337
an apparent revolutionary position.) In a world such as this, there is no living desire that could not of itself cause p 338
less a theater director; he is a mechanic, a micromechanic. There are no excavations to be undertaken, no archaeology, no statues p 338
to be undertaken, no archaeology, no statues in the unconscious: there are only stones to be sucked, a la Beckett, and p 338
task is to ensure the machinic conversion of primal repression, there too in an adapted variable manner. Which is to say p 339
in regime to make us forget the identity in nature. There are fundamentally two poles; but we would not be satisfied p 340
duality of the molar formations and the molecular formations, since there is not one molecular formation that is not by itself p 340
is not by itself an investment of a molar formation. There are no desiring-machines that exist outside the social machines that p 340
desiring-machines that inhabit them on a small scale. Nor is there any molecular chain that does not intercept and reproduce whole p 340
as strong and determined as the other? And why are there two types of social investment that correspond to the two p 340
correspond to the two poles? The answer is that everywhere there exist the molecular and the molar: their disjunction is a p 340
forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is a whole world of difference between the schizo p 341

and	
essentially to the biological or social organism—species or socius. There is no society that does not arrange lack in its	p 342
of different investments of the same reality as social reality. There is an unconscious libidinal investment of desire that does not	p 345
the cover of aims and interests. The fact remains that there exists a disinterested love of the social machine, of the	p 346
socialist machine preserves a State and market monopoly capitalism). But there is something more serious: even when the libido embraces	p 347
the	
the repressive aggregate that they constitute on a large scale. There is a speed of subjugation that is opposed to the	p 349
is certain that psychoanalysis has not made its pictorial revolution. There is a hypothesis dear to Freud: the libido does not	p 352
the theory of maids or domestic servants in Freud's thought. There are some real indices in such areas. On the subject	p 353
who are present everywhere in the cases studied by Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation too	p 353
is the direction rediscovered, at least hypothetically, by Philippe Girard: there is no family where vacuoles are not arranged. and where	p 354
play at Oedipus, a sublime alibi. But behind all this, there is an economic situation: the mother reduced to housework, or	p 356
the man to renounce his male protest. We maintain that there is not one woman—more particularly, not one child—who	p 356
sessions on the couch, the economic dependencies that drive them there in the first place (a bit like the way the	p 357
from its economic and social investments and counterinvestments. And if there is, to use Freud's terms, a purely erotic motive, it	p 357
production and antiproduction in one case as in the other. There is only the social and the metaphysical. If something crops	p 358
on their substitutes—father, mother, child. One does not stop there, since these three terms tend to be reduced to two	p 358
For example, Bateson's double impasse or double bind: where is there a father who doesn't simultaneously transmit the two contradictory	p 360
injunctions	
out, son, don't treat me like one of your buddies? There is nothing there with which to make a schizophrenic. We	p 360
treat me like one of your buddies? There is nothing there with which to make a schizophrenic. We have seen in	p 360
merely characterized Oedipus in the whole of its extension. If there is a veritable impasse, a veritable contradiction, it is the	p 360
point of view of libidinal investment, it is clear that there are few differences between a reformist, a fascist, and sometimes	p 364
and responsibility, despite the recognized continuation of his delirious ideas. There is room for doubting that the decision would have been	p 364
derive from them instead. At the deepest level of society there is delirium, because delirium is the investment—of a socius	p 364
and parts; to insert oneself into the machine to find there at last the enjoyment of the mechanisms that pulverize desire	p 365
woman, the maid, or the whore to have revolutionary loves. There are no revolutionary or reactionary loves, which is to say	p 365
sources and aims of the desires and the drives. But there are forms of love that are the indices of the	p 365
in behalf of anoedipal lines of singularities, the desiring-machines. For there is indeed a sexual revolution, which does not concern objects	p 366
not suffice to say that the nineteenth century is already there in the middle of the fifteenth, since the same would	p 369
accomplished paintings that are sometimes termed incomplete: from the moment there is genius, there is something that belongs to no school	p 370
are sometimes termed incomplete: from the moment there is genius, there is something that belongs to no school, no period, something	p 370
everywhere enslave art to a great castrating machine of sovereignty. There is a pole of reactionary investment for art as well	p 370
previously defined. In this domain as in the others, isn't there a properly libidinal conflict between a paranoiac-Oedipalizing element of science	p 371
schizorevolutionary element? That very conflict that leads Lacan to say there exists a drama for the scientist. (J. R. Mayer, Cantor	p 371
O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic	p 372
mathematics, uncontrollable and mad desiring-machines	
production for production's sake, but under the conditions of capital). There is not one of these aspects—not the least operation	p 373
its reality, in all its objective dissimulation! Except in ideology, there has never been a humane, liberal, paternal, etc., capitalism. Capitalism	p 373
as it is not Russian socialism that troubles world capitalism.) There is no metaphor here: the factories are prisons, they do	p 374
of the capitalist system? Or else, in the second case, there is truly a new investment of interest, new aims that	p 375
maintains desire within the mobile framework of its expanded limits. There can be a preconscious revolutionary break, with no real libidinal	p 375
break. Or rather the order of things is as follows: there is first a real libidinal revolutionary break, which then shifts	p 375
reading or no reading at all. And in all probability there are far more serious reproaches to be made, which we	p 379
been said that betrayals don't wait their turn, but are there from the very start (the maintenance of paranoiac unconscious investments	p 379
different regimes; if, on this socius as a full body, there is thus the possibility for going from one side to	p 380
the same production working under the difference in regime; if there is, and how there comes to be, a formation of	p 380
under the difference in regime; if there is, and how there comes to be, a formation of subject-groups; etc. If someone	p 380
THERE'S 6	
inwardly, along the lines of differentiation that form global persons: there's daddy, there's mommy, there you are, and then there's your	p 125
the lines of differentiation that form global persons: there's daddy, there's mommy, there you are, and then there's your sister. Cut	p 125
persons: there's daddy, there's mommy, there you are, and then there's your sister. Cut into the flow of milk here, it's	p 125
debt: A man may surely claim his dues: But, when there's money to be lent, A man must be allowed to	p 198
all Archie Bunker at the theater, shouting out before Oedipus: there's my kind of guy, there's my kind of guy! Everything	p 308
theater, shouting out before Oedipus: there's my kind of guy, there's my kind of guy! Everything, the myth of the earth	p 308
THEREAFTER 7	
served as a despotic signifier on which the entire chain thereafter seemed to depend, assigning an element of lack to each	p 110
unions? Well then, let's see what we can do—and thereafter profit will flow alongside wages, side by side, reflux and	p 238
who indicates the action of machines, but just the opposite; thereafter there is no longer even any reason for considering machines	p 297
representation, as infinite imaginary representation, and as finite structural representation. Thereafter it is possible to oppose these two	p 307
aspects to each	
functioning in the forms of attraction and production of intensities; thereafter integrating the failures in the attractive functioning, as well as	p 339
of the Urstaat and the positive schizophrenic lines of escape. Thereafter three possibilities emerge. First, the process is arrested, the limit	p 363
machines join together in a process of schizophrenic production that thereafter has no more schizophrenics to produce. In her Lettre aux	p 381
THEREBY 31	
over which the forces and agents of production are distributed, thereby appropriating for itself all surplus production and arrogating to itself	p 10
all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to recede, to rechannel persons	p 34
everywhere there are breaks-flows out of which desire wells up, thereby constituting its productivity and continually grafting the process of	p 37
production	
totalized in Oedipus, and the logic of partial objects is thereby reduced to nothing. Oedipus thus becomes at this point the	p 46
bourgeois motifs, in a kind of rather repugnant artificial triangle, thereby stifling the whole of sexuality as production of desire so	p 49
the differential functions that rule over the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the neurotic night	p 79
sense, which burdens all of psychoanalysis; on the contrary, one thereby plunges deeper into familism and generalizes it. Parents have	p 92
been	
the libido to invest the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races, and	p 98
the libidinal investments in the economic and political spheres, and thereby to show how, in the subject who desires, desire can	p 105
the determinations of the social field and the familial determinations, thereby making possible and inevitable the reduction of libidinal	p 111
investments to	
if psychic repression did bear on incestuous desires, it would thereby gain a certain independence and primacy, as a condition for	p 113
desire in relation to the forms of social production, demonstrating thereby that there is no psychoneurosis that is not also an	p 127
of the infantile factors themselves. But nothing has been gained thereby, since the actual factor ceases to be privative only provided	p 128
technical production that tends to appropriate memory and reproduction, and thereby modifies the forms of the exploitation of man; but as	p 141
it is not content to pose the problem in extension, thereby assuming its solution. These are the conclusions drawn by Adler	p 160
at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and	p 287
remainders, with a transference of individuality	
negative, to come about between compounds without chemical affinity, and thereby eventually subordinating any reaction to the intervention of	p 288
compounds that	
representation to be a familial representation. But production is not thereby suppressed, it continues to rumble, to throb beneath the	p 296
representative	
as Ricardo disengages labor itself (le travail tout court), and thereby the sphere of production that effectively eclipses representation. And	p 300
subjective	

production as the universal interior essence, but it does not thereby escape the world of representation. It merely performs a vast	p 303
them to pass over to the body without organs itself, thereby channeling or codifying the flows. However, the whole question is	p 327
flows and causing them to pass through the signifying wall, thereby undoing the codes. The function of the chain is no	p 328
preconscious, and that delegate their representatives in the unconscious itself, thereby immobilizing the machines, silencing them, trapping	p 338
them, sabotaging them, cornering	
as enveloping the zero degree in the intensities produced; and thereby causing the desiring-machines to start up again. Such is the	p 339
to which it falls back, and whose forces it appropriates, thereby determining the selections, the accumulations, and the attractions without	p 343
which	
the organic purpose of their creation, and the purpose of thereby converting the absurdity into spirituality. That is why it is	p 345
be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing desire, or of	p 350
Oedipus; Oedipus is a drift of the familial romance, and thereby of the social field. It is not a question of	p 355
psychiatry. Whatever one's stake in all of this, society is thereby justified: all that remains to contest it with are vague	p 361
to the preconscious investments of interest. Not only does one thereby fail to correctly evaluate social production in its pathogenic nature	p 361
deterioralized flow that runs too far and cuts too sharply, thereby escaping from the axiomatic of capitalism. Will it come in	p 378
THEREFORE 81	
reply to the indiscreet questioner. The disjunctive synthesis of recording therefore comes to overlap the connective syntheses of production.	p 12
The process	
is, in and of itself, immediately consumption and consummation, and therefore, sensual pleasure. But this is not yet the case for	p 16
negative, the subjective, the inhibited within the social field. He therefore necessarily returns to a dualism between the real object rationally	p 29
machines, and that conditions this reproduction. A technical machine is therefore not a cause but merely an index of a general	p 32
to maintain the Oedipal reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty, as if it	p 52
hellish racket. Even the psychoanalyst can't ignore them. He tends therefore to maintain an attitude of denial: all of that is	p 55
two kinds of fantasy, or rather the two regimes, are therefore distinguished according to whether the social production of goods imposes	p 63
being forced to take on a revolutionary role. It is therefore all the more disturbing to see to what extent Freudian	p 64
and is forbidden them at one and the same time. Therefore it is indeed the same Oedipal operation that lays the	p 70
any more than does the form of persons. We can therefore see the property the prohibition has of displacing itself, since	p 71
in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first of all by making a global	p 74
In the name of transcendental philosophy (immanence of criteria), he therefore denounced the transcendent use of syntheses such as	p 75
appeared in	
and I was my son. The disjunctive synthesis of recording therefore leads us to the same result as the connective synthesis	p 78
after all, is not such a bad thing. It is therefore understood that we leave one pole of Oedipus only to	p 80
of childhood that the pretender lacks. The conjunctive synthesis can therefore be expressed: So I am the king! So the kingdom	p 88
familial structure serving as a matrix. This origin would exist therefore in the symbolic void or in the initial foreclosure (forclusion	p 90
father himself is a boss who is not a father. Therefore we formulate the following rule, which we feel to be	p 97
these forms of social production in conjunction with desiring-production. Schizoanalysis therefore does not hide the fact that it is a political	p 98
of a second order, this time collective; the encounter can therefore take place between Luther and the sixteenth-century Christians, or between	p 102
getting promotions, being a part of the exploiters). There is therefore a segregative use of the conjunctive syntheses of the unconscious	p 103
the returns of the psychically repressed in a constituted society. Therefore we should first of all consider the second question: does	p 113
what their instincts incline them to do; ... Instead of assuming, therefore, from the legal prohibition of incest that there is a	p 114
hypothesis—then yes, desire threatens its very being. It is therefore of vital importance for a society to repress desire, and	p 116
the repressed. The Oedipus complex, the process of oedipalization, is therefore the result of this double operation. It is in one	p 119
the alternative of the undifferentiated or exclusion. The family is therefore introduced into the production of desire and will perform a	p 120
neurosis, or warped out of shape into psychosis: it is therefore not in this fashion that the question must be posed	p 126
a schizophrenic; the psychotic produces an involuntary discourse, fettered, subjugated: therefore in all respects the contrary of textual writing.	p 135
But what	
axiomatic of abstract quantities in the form of money. Capitalism therefore liberates the flows of desire, but under the social conditions	p 139
becomes bound to its own repression). The territorial machine is therefore the first form of socius, the machine of primitive inscription	p 141
marriage of the father and the mother. At no time, therefore, does alliance derive from filiation, but both form an essentially	p 147
production decoded under the conditions of capitalism. All history can therefore be read under the sign of classes, but by observing	p 153
exclusive and restrictive use of these same disjunctions. It is therefore inevitable that alliance be mythically represented as supervening at a	p 155
in differing degrees. The signs belonging to this order are therefore fundamentally neuter or ambiguous (according to an expression employed	p 156
by	
why). The one who should have married the mother was therefore the maternal uncle. The first consequence of this is that	p 159
or explicit, this theme underlies all the myths; it is therefore a formal property of this language. We must conclude that	p 160
that defines it as a transgression against persons. Jung is therefore entirely correct in saying that the Oedipus complex signifies something	p 162
filiation hysteria as opposed to alliance paranoia). Male homosexuality is therefore the representation of alliance that represses the ambiguous	p 165
signs of	
can be formulated by the subject. Our entire research was therefore conditioned by the possibility of establishing a psychoanalytic domain.	p 170
When	
desired because it is prohibited. The prohibition of incest would therefore imply an Oedipal representation, and it would be born of	p 172
by improvising and forming the connections. A molar functionalism is therefore a functionalism that did not go far enough, that did	p 181
of the apparatus and its effects on desiring-production, it is therefore necessary to take into account not only the elements of	p 185
of bamboo, which cuts too easily. Choosing the right stone therefore requires a practiced eye. The whole apparatus of this new	p 190
into the new machine. The essential action of the State, therefore, is the creation of a second inscription by which the	p 198
With incest's new position in the imperial formation, we are therefore speaking only of a migration in the in-depth elements of	p 202
operates, opposes, selects, and combines: the signifier. It is curious, therefore, that one can show so well the servitude of the	p 207
subsumed by direct filiation. Incest or the royal trinity is therefore the whole of the repressing representation insofar as it initiates	p 209
name for signification and subordination. And what is simulated and therefore produced, through the incest that is itself simulated and	p 210
therefore	
therefore produced, through the incest that is itself simulated and therefore produced—all the more real for being simulated, and vice	p 210
(and women and children); the characteristic object of codes is therefore to establish necessarily indirect relations among these qualified and	p 247
therefore	
therefore to establish necessarily indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply	p 247
a quantitative siphoning off	
the formula M-C-M, the circulation of money as capital has therefore no limits. The studies of Bohannon concerning the Tiv of	p 248
which makes it possible to begin and end with money, therefore never to end at all—is enough to disturb the	p 248
pure quality of the flow of capital. The progression is therefore the opposite of that of a code; it expresses the	p 249
of the social form of this reproduction. The family is therefore an open praxis, a strategy that is coextensive with the	p 262
social field that nonetheless determines this form. Private persons are therefore images of the second order, images of images—that is	p 264
of multiplicities he saw a sign of psychosis). It is therefore more a matter of the difference between two kinds of	p 280
nothingness. The two sides of the body without organs are, therefore, the side on which the mass phenomenon and the paranoiac	p 281
which springs from a single centre of reproductive action; we therefore assume that there can be no reproductive action which does	p 285
is the formation of a pipe . The real difference is therefore between on the one hand the molar machines—whether social	p 286
of them and exclude others, organizing the crowds. These are therefore the same machines, but not at all the same regime	p 288
open in a remarkable way. The hereditary genes of drives therefore play the role of simple stimuli that enter into variable	p 290
a molar viewpoint. What defined the libido as sexuality was therefore the association of the two modes of operation, mechanical and	p 291
the feminine sex (the little hidden absorbed penis). We maintain therefore that castration is the basis for the anthropomorphic and molar	p 295
all production is at once desiring-production and social production. We therefore reproach psychoanalysis for having stifled this order of	p 296
production, for	
of writing which, because it is of the disease and therefore beyond, clears the ground for fresh superstructures. (In my own	p 298
myth and tragedy at the level of objective elements is therefore reappropriated and raised to a higher level by psychoanalysis, but	p 304
not still Oedipus, to the nth power, now symbolic, and therefore all the more virulent? And what is latency, this pure	p 311
of the deformations, disguises, or displacements it undergoes. Unconscious representation therefore comprises essentially, by virtue of its own	p 313

law, a represented	
The psychotic earths, with their conjunctions in place (Charlus is therefore surely mad, and Albertine too, perhaps I), are traversed in illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore in the following praxis: (1) undoing all the reterritorializations that	p 318 p 321
control on all sides, and carrying us along. It should therefore be said that one can never go far enough in	p 321
grasped in the context of their molecular dispersion. Let us therefore return to the rule so clearly stated by Serge Leclaire	p 323
the signifying unity. The very notions of code and axiomatic therefore seem to be valid only for the molar aggregates, where	p 328
useful labor). The form or quality of the socius is therefore itself produced, but as the unengendered—that is, as the	p 343
domain of preconscious investments of class or interest it is therefore easy to distinguish what is reactionary or reformist, or what	p 344
desiring-production and the position of its multiplicities. It is understandable, therefore, that a group can be revolutionary from the standpoint of	p 348
shall see, of a program. The task of schizoanalysis is therefore to reach the investments of unconscious desire of the social	p 350
still, considerations on the modern way of life. One has therefore glossed over what is essential: that society is schizophrenizing at	p 361
investments. From the standpoint of schizoanalysis, the analysis of Oedipus therefore consists in tracing back from the son's confused feelings	p 365
to	
or indices. The fourth and final thesis of schizoanalysis is therefore the distinction between two poles of social libidinal investment: the	p 366
as it proceeds, and as long as it proceeds. It therefore remains for us to see how, effectively, simultaneously, these various	p 382
THEREFROM 2	
that one is able to pose the questions issuing indirectly therefrom, concerning the class preconscious and the representative forms of class	p 257
itself the productive forces, extracting and absorbing the surplus value therefrom; the effusion of antiproduction and death-carrying elements	p 348
within the system	
THEREIN 3	
flows of every sort to which it is joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized	p 292
and function of partial objects if one does not see therein such elements, rather than parts of even a fragmented whole	p 323
place it reserves for desiring-production; what generative role desire enjoys therein; in what forms the conciliation between the regime of	p 380
desiring-production	
THEREOF 1	
is not the perpetuation of that process, but the completion thereof. ... The process should work to a completion, not to some	p 5
THEREUPON 1	
beside a smaller one and called them Daddy-train and Dick-train. Thereupon he picked up the train I called Dick and made	p 45
THERMO-DYNAMICS 1	
each other—which, once assembled, will obey the laws of thermo-dynamics, but which in the process of assembly do not depend	p 286
THESE 373	
to do the job? Aren't there more important questions than these, however? Given a certain effect, what machine is capable of	p 3
since the recording processes are immediately consumed, immediately consummated, and these consumptions directly reproduced. This is	p 4
the first meaning of process	
organs, and occurs when the latter can no longer tolerate these machines. If we wish to have some idea of the	p 9
production, whereby the productive powers of social labour are developed, these productive powers and the social interrelations of labour in	p 11
the	
though it were a fencer's padded jacket, or as though these organ-machines were medals pinned onto the jersey of a wrestler	p 11
those of an inferior God. Freud stresses the importance of these disjunctive syntheses in Schreber's delirium in particular, but also in	p 13
clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines work in a connective fashion, from the	p 15
perimeter to	
between desiring-machines and the body without organs. The repulsion of these machines, as found in the paranoid machine of primary	p 17
repression	
electrical machines: Since he was unable to free himself of these currents that were tormenting him, he gives every appearance of	p 17
of pure, naked intensity stripped of all shape and form. These are often described as hallucinations and delirium, but the basic	p 18
in the beginning only experiences intensities, becomings, transitions. Where do these pure intensities come from? They come from the two	p 19
preceding	
preceding forces, repulsion and attraction, and from the opposition of these two forces. It must not be thought that the intensities	p 19
and the becomings, the destinations of the subject developing along these particular vectors. Nothing here is representative; rather, it is all	p 19
Oedipus: So it's my father, my mother? We cannot answer these two questions at this point. We merely see how very	p 20
state that determines him at a given moment, consuming-consummating all these states that cause him to be born and reborn (the	p 20
circle of which he himself is a part; for if these oscillations overwhelm him, it is because each one of them	p 21
a series of individualities must be undergone by each of these oscillations, so that as a consequence the fortuitousness of this	p 21
who passes through a series of states, and who identifies these states with the names of history: every name in history	p 21
autism (Bleuler), and space-time or being-in-the-world (Binswanger). The first of these is an explanatory concept that supposedly locates the	p 22
specific dysfunction	
person in his own specific world. What is common to these three concepts is the fact that they all relate the	p 23
it. He is somewhere else, beyond or behind or below these problems, rather than immersed in them. And wherever he is	p 23
make any difference either. He is too far removed from these problems, too far past them. Even Freud never went beyond	p 23
representations, the cause of the reality of the objects of these representations. But it is not by chance that Kant chooses	p 25
the presentation of desire as something supported by needs, while these needs, and their relationship to the object as something that	p 26
the same time that it loses the passive syntheses of these conditions. This is precisely the significance of need as a	p 27
the other. The only connections that could be established between these two productions would be secondary ones of introjection and	p 28
projection	
extrinsic conditions of the reproduction of the process (even though these conditions do not come into being at some later stage	p 32
socius or a social machine that is quite distinct from these machines, and that conditions this reproduction. A technical machine is	p 32
can express this identity in two different ways, even though these two ways together constitute the autoproduct of the unconscious as	p 32
his own body without organs. It may well be that these peregrinations are the schizo's own particular way of rediscovering the	p 35
be defined as a system of interruptions or breaks (coupures). These breaks should in no way be considered as a separation	p 36
chaines signifiantes) because they are made up of signs, but these signs are not themselves signifying. The code resembles not so	p 38
The nature of the signs within it is insignificant, as these signs have little or nothing to do with what supports	p 38
supports them. Or rather, isn't the support completely immaterial to these signs? The support is the body without organs. These indifferent	p 38
to these signs? The support is the body without organs. These indifferent signs follow no plan, they function at all levels	p 38
that constitute them are quite indirect. The disjunctions characteristic of these chains still do not involve any exclusion, however, since	p 38
exclusions	
sign is to produce desire, engineering it in every direction. These chains are the locus of continual detachments-schizzes on every hand	p 39
and creates broken, fragmented paths within the sphere of instincts. These bricks or blocks are the essential parts of desiring-machines from	p 40
it is what interrupts and is interrupted in accordance with these three modes. The first mode has to do with the	p 41
and mobilizes Voluptas as residual energy (energie residuelle). It is these three aspects that make the process of desiring-production at once	p 41
totality alongside various separate parts, it is a whole of these particular parts but does not totalize them; it is a	p 42
not totalize them; it is a unity of all of these particular parts but does not unify them; rather, it is	p 42
neither unifies nor totalizes, though it has an effect on these other parts simply because it establishes aberrant paths of communication	p 43
is no sort of evolution of drives that would cause these drives and their objects to progress in the direction of	p 44
that she has nonetheless failed to grasp the logic of these objects? It is doubtless because, first of all, she conceives	p 44
idealist conception of the partial object. She does not relate these partial objects to a real process of production—of the	p 44

social relations that are no longer familial relations. But since these relations supposedly come into being at a later stage in the form of an analytic afterward; or else that these relations bring into play a nonsexual energy, for which sexuality objects, and that on the other hand he conceives of these partial objects as being his parents, or even different parts means of assigning agents a place and a function; but these agents are not persons, any more than these relations are function; but these agents are not persons, any more than these relations are intersubjective. They are relations of production as such very special conditions of this recording, including the effect of these conditions upon the process itself (feedback). It is amid partial of the Cartesian cogito, parents have nothing to do with these questions. And we are guilty of an error when we the most elementary behavior patterns of the suckling babe, that these relations with partial objects, with the agents of production, with 1923, in The Ego and the Id, and that, between these two formulations, Oedipus leads a more or less marginal existence that the real difference or frontier did not lie between these terms, which are perhaps complementary.) Production is reduced to mere order. As Nietzsche says; churches, armies, States—which of all these dogs wants to die? There results a third difference between not having taken them sufficiently into account. The first of these factors is the rock of castration, the rock with two too late for those who come after him? He interprets these things as obstacles to the cure, and not as shortcomings breaking apart its vertices. The Oedipal wad does not absorb these flows, any more than it could seal off a jar anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it merely lends the new resources and living room, a group of girls, a landscape). Then, within these nebulae or these collectives, sides take shape, series are arranged group of girls, a landscape). Then, within these nebulae or these collectives, sides take shape, series are arranged, persons figure in collectives, sides take shape, series are arranged, persons figure in these series, under strange laws of lack, absence, asymmetry, exclusion, noncommunication

guilt ceases, for it cannot cling to such flowers as these. In contrast to the alternative of the either/or exclusions, there the connections of this synthesis by introducing new global persons. These new images of persons are the sister and the spouse able at least to follow, abstractly, the manner in which these forces proceed. We are told that partial objects are caught complete objects, global images, and specific egos. We deny that these are productions of the unconscious. What is more, castration and to the prohibitions that found them, and they differentiate among these global persons and in relation to the ego. So that undifferentiated, prohibits the correlative ego from satisfying its desires with these persons, in the name of the same requirements of differentiation

us to the structure! As a famous predecessor said to these creatures, you've already made this into an old refrain. As also of a mind to believe that everything commingles in these intense becomings, passages, and migrations—all this drift that ascends in intensity, with no confusion of spaces and forms, since these have indeed been undone on behalf of a new order of potentials. Phenomena of individualization and sexualization are produced within these fields. We pass from one field to another by crossing

nothing is left standing once they have passed through—although these destructions can be brought about, as we shall see, in the body without organs, identifying personages with states that fill these fields, and with effects that fulgurate within and traverse these these fields, and with effects that fulgurate within and traverse these fields. Whence the role of names, with a magic all are not organizers, but mere inductors: ultimately, the nature of these inductors is a matter of indifference. Many different kinds of as in the case of the biological egg. For under these conditions is there no solution but to revive the notion respected in part the general principle of a production of these quantities. When it became necessary once again to confront psychosis of active groups, the question arises as to what extent these core groups resemble artificial families, and to what extent they and to what extent they still lend themselves to oedipalization. These questions have been analyzed in depth by Jean Oury. They by an electrical machine or by men from outer space. These constructions, however, are largely embodiments of the family process, which members that literally dominates the mind of the psychotic member. These metaphysical men from outer space are the literal mother, father memory of the mother. It could always be said that these extreme situations of war trauma, of colonization, of dire poverty apparatus—and that it is precisely because of this that these situations favor a psychotic development or explosion—but we have they always shatter into fragments that come into contact with these agents, meet them face to face, square off with them rise of fascism, Stalinism, the Vietnam war, May '68—all these things form complexes of the unconscious, more effective than everlasting the disjointed elements of Oedipus—especially given the fact that these elements never form a mental structure that is autonomous and form a mental structure that is autonomous and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social and expressive—are these extrafamilial, subfamilial gaps and breaks (coupures), these forms of social production in conjunction with desiring-production. Schizoanalysis therefore the irreducibility of the response to the stimulation performed by these images. But it contented itself with understanding the response by field; on the contrary, it is the libidinal investment of these determinations that situates their particular use in desiring-production, and the and the Crowd. One then claims to make history with these two entities, these two puppets, the Great Crustacean and the One then claims to make history with these two entities, these two puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus and the crowd. It hardly matters whether the tone of these books is orthodox Freudian, culturalist, or Jungian. Books like those the interests of the subject, individual or collective, who desires. These investments of an unconscious nature can ensure the general submission

him. On the contrary, Nietzsche is exceedingly tired of all these stories revolving around the death of the father, the death it mean? but rather How does it work? How do these machines, these desiring-machines, work—yours and mine? With what sort but rather How does it work? How do these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns of transcendence. Analysis termed transcendental is precisely the determination of these criteria, immanent to the field of the unconscious, insofar as

conception of the unconscious. And it is futile to interpret these notions in terms of a combinative apparatus (une combinatoire) that signifier into a distributor and no longer a meaning, for these notions cannot be prevented from dragging their theological cortege behind the transgression as structural operations. But what water will cleanse these concepts of their background, their previous existences—religiosity? Scientific knowledge and ruse there are in Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or is this the way a desiring-machines, to make flows circulate and to perform breaks in these flows. The law tells us: You will not marry your all the pledges it makes to the established order. All these elements were present in Freud, a fantastic Christopher Columbus, a family is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but has not shown the scope of this

was growing more and more suffocating. So, do you believe these two groups are capable of being joined? I am not capable of being joined? I am not too angry with these bastards of virile paternalism, I am not vindictive.... In any from the ceiling of the sky), but it also redistributes these breaks in accordance with its own laws and the requirements desire that it constantly guarantees itself, or in terms of these machines that escape the Oedipal imprint and cause the triangle everything at its extreme fleeing beyond the reach of Oedipus. These identifications were not identifications with persons from the viewpoint of points of psychoanalysis was the evaluation of the role of these actual factors, even in neurosis, insofar as they are distinguishable The difficulties bore on several aspects. First, the nature of these factors: were they somatic, social, metaphysical? Were they the famous reintroduced into psychoanalysis? In the second place, the modality of these factors: did they act in a negative, privative fashion, by it is caught up in this relationship, this conflict, and these modalities. Nor is this factor either ulterior or privative. Being around which the schizos revolve, planets for a new sun. These men of desire—or do they not yet exist?—are that it is more nearly the opposite, thank God. But these very oppositions are singularly lacking in relevance. Artaud makes a poles of Oedipus. They never stop involuting and evolving between these two poles. Oedipus as the last rock, and castration as is arrested, or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have fallen into the river like lead weights and substitutes a horrible exasperation for its fulfillment. Each of these forms has schizophrenia as a foundation; schizophrenia as a process to be performed are distributed. Coding the flows implies all these operations. This is the social machine's supreme task, inasmuch as productive forces and distributes the agents of production, resides in these operations: tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating

relationships of an economic kind ... It is the existence of these outstanding debts which assert the continuance of the affinal relationship they operate at the level of small segments: it is these groups of men residing in the same area, or in and likewise for the organization of the political function in these systems, which in effect is exercised only by indicating its are neither applied nor applicable to real marriages: not because these rules are ideal but rather because they determine critical points of flows that reveals a contrario the secret of all these formations, coding the flows, and even overcoding them rather than or a permeability, nor in a relative closing or opening; these criteria always reveal themselves to be deceptive, eminently misleading. But attribute them to itself as though it were their cause. These are the two aspects of the full body: an enchanted even if they react in turn on the form of these disjunctions. Such is alliance, the second characteristic of inscription: alliance

on inscription by determining an exclusive and restrictive use of these same disjunctions. It is therefore inevitable that alliance be mythically in by marriage are women gained. Each family descended from these marriages thus bears a sign, which is determined, for the article in which Adler and Cartry return to the question. These authors are right in remarking that Levi-Strauss's kinship atom—with brother, son's sister. But it is evident and striking that these are not persons. Their names do not designate persons, but a common part of their bodies, makes it such that these bodies are not like cause and effect, but are both to pose the problem in extension, thereby assuming its solution. These are the conclusions drawn by Adler and Cartry: It is stage persons defined as father, mother, brother, and sister, whereas these roles belong to the order constituted by the prohibition ... : incest at our disposal, but they lose their names inasmuch as these names are inseparable from the prohibition that proscribes them as even functions discernible as father, mother, son, sister, etc., since these names only designate intensive variations on the full body of what is detached, and the different relationships according to which these actions and passions are distributed, help us to understand the alliances that measure their variable segments. Whence the importance of these local lines that Leach has identified—and which, two by we ascribed to them a perverse-normal activity, we meant that these local groups were the agents of repression, the great coders For desire is that, too: a trap. Territorial representation comprises these three instances: the repressed representative, the repressing representation, and the they have nothing to do with an expressive microcosm; in these families the father, the mother, and the sister always also too much. The competence, the honesty, and the talent of these authors—psychoanalysts specializing in Africa—are beyond question. But the original matrix, the other as structural function. But in both these senses of the universal, we are invited to interpret, since and this nature remains integrally lived by the members of these societies, even though they have not been psychoanalyzed, and in example; but the oedipalists have no difficulty in demonstrating that these are imaginary variations of one and the same structural constant the triangulation, or with the attitudes that come to place these personages in relation to each other. But inversely, the invocation between culturalists and orthodox psychoanalysts has often been reduced to these evaluations of the respective roles of the mother and the come to occupy the position of the representative of desire. These conditions, inseparable from the paralogisms of the unconscious, are realized that the primitive formations do not come close to fulfilling these conditions. Precisely because the family, when opened to alliances, is it is, a pure oppression, inasmuch as it assumes that these Savages are deprived of the control over their own social have no hold on the productions of the unconscious. Given these conditions, what is there to say about the relationship between the branches are taken, as well as the names of these species in turn, and the technical procedures with which they of hair-cutting and coiffure: is there any interest in referring these rituals to the phallus entity as signifying the separate thing framework of representation. In the second instance one goes beyond these large aggregates, including the family, toward the molecular elements that wheels of desiring-machines. One searches for the way in which these machines function, for how they invest and underdetermine (subdetermining) the social machine, crushing desire. The principal factor in each of these respects is the type or genus of social inscription, its the body are a graphic system, a geo-graphism, a geography. These formations are oral precisely because they possess a graphic system and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of the savage inscription process or territorial from a face—between the mark and the mask. Between these two elements of the code, pain is like the surplus bare flesh, an eye that extracts enjoyment from the pain; these are the three sides of a savage triangle forming a They do not know what guilt, responsibility, or consideration are, these born organizers; they exemplify that terrible artist's egoism that has speaks of a break, a rupture, a leap. Who are these beings, they who come like fate? (Some pack of blond Even the most ancient African myths speak to us of these blond men. They are the founders of the State. Nietzsche society, capitalism, and socialism. But it could be that all these—in various ways—presuppose this first great hiatus, although they in a relationship with preceding empires or not, since throughout these vicissitudes the imperial formation is always defined by a certain retain at least a part of their intrinsic coding, but these coded flows of the former regime find themselves overcoded by such a movement that begins with the founders of States, these artists with a look of bronze, creating an oppressive and interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by the new alliance and direct filiation system but because, on the contrary, the graphic system in these societies is independent of the voice; it marks signs on not expression. Let us try to summarize the differences between these two forms of representation, territorial and imperial. In the first expresses itself in the flow of writing as direct filiation. These two fundamental despotic categories are also the movement of graphism more than the summary of the respective differential values of these elements in the relationships among themselves. In vain will the overcoding, and of the decoding of private man turns on these movements of flows: the intense germinal influx, the surflux of existence prior to the verdict. The trial by ordeal presents these two traits in a raw state. As in the machine as their horizon. On the other hand, the problem confronting these forms is to reconstitute the Urstaat insofar as possible, given a ruling class or classes; it is itself formed by these classes, which have become independent and delegate it to serve form part of our history's horizon and people our calendar. These are the two aspects of a becoming of the State the death instinct, latency, but it also passes over into these flows that carry the seeds of a new life. Decoded shadows, flows of workers becoming deterritorialized: the encounter of all these flows will be necessary, their conjunction, and their reaction on capital and is capable of buying it. The fact that these two elements result from the segmentation of the despotic State State, still does not give us the extrinsic conjunction of these two flows: flows of producers and flows of money. The of this old social body. What is more, each of these elements brings into play several processes of decoding and deterritorialization of tools and machinery) All sorts of contingent factors favor these conjunctions. So many encounters for the formation of the thing cannot be defined by commercial capital or by financial capital—these being merely flows among other flows and elements among other the £100 originally advanced become capital. It is solely under these conditions that capital becomes the full body, the new socius between financing and payment, merely shows the multiple interactions of these two operations. Thus in credit money, which comprises all the in speaking of a profound dissimulation of the dualism of these two forms of money, payment and financing—the two aspects of which capitalism was able to mobilize and break under these hitherto unknown conditions of money. While it is true that the elements of constant capital, etc.—since, on the contrary, these factors depend on it. It seems to us, with the It seems to us, with the same indispensable incompetence, that these problems can only be viewed under the conditions of the elements of a technology and even a science. It is these flows of code that find themselves encasted, coded, or overcoded production. But several correctives must be introduced in this regard. These breaks and cleavages take time, and their extension is very allow the passage of socially decoded flows of code that these scientists organize into axiomatics of research that is said to to full output within the given limits, and by widening these limits in turn—especially within an order of military expenditures nearly everyone is involved in one way or another in these anti-human activities: the farmer supplying food to troops fighting in the center; (3) and the one that absorbs or realizes these two forms of surplus value of flux by guaranteeing the wage earners allow a great quantity of revenues to escape. These revenues are tapped by the firms and in turn form figures as the ultimate units of both content and expression. These figures do not derive from a signifier nor are they of the signifier, pass through, and continue on beyond. Because these signs have crossed a new threshold of deterritorialization. Because these these signs have crossed a new threshold of deterritorialization. Because these figures have definitively lost the minimum conditions of identity that flow according to the flows of desire; and that breaks these flows according to points-signs and figures-schizzes. Far from being figures configurations of images that form and then disintegrate. And these constellations are like flows that imply the breaks effected by production and charged with a revolutionary potential, so long as these flows are not co-opted or absorbed by the laws of societies or initiation groups—but there is never anything in these societies that is, strictly speaking, unavowable. It is with the of codes is therefore to establish necessarily indirect relations among these qualified and therefore incommensurable codes. Such relations indeed imply a off of portions of the different sorts of flows, but these quantities do not enter into equivalences that would presuppose an prestige and consumption in the block of finite debt). All these code characteristics—indirect, qualitative, and limited—are sufficient to show relation is not only indirect, qualitative, and limited; because of these very characteristics, it is also extraeconomic, and by virtue of it in the primitive system. It should be noted that these general traits characterizing a code are rediscovered precisely in what and becomes coextensive with it. Thirdly, as a result of these developed conditions involving the destruction of all codes within a capital itself, but it functions only by reproducing and widening these limits on an always vaster scale. The strength of capitalism

as to be filled by the absorption of surplus value—these constitute the three aspects of capitalism's immanent axiomatic. And monetarization from abstract quantities and becomes concrete in the becoming-concrete of these same quantities. It is these quantities that are marked, no concrete in the becoming-concrete of these same quantities. It is these quantities that are marked, no longer the persons themselves: your produced by capitalism. To pursue a remark of Henri Lefebvre's, these images do not initiate a making public of the private that were decoded or in the process of being decoded. These flows doubtless had the effect of making the State more forces; but precisely because the circumstances were not right for these flows to enter into a conjunction, the State could be internalization of the infinite debt. I too am a slave—these are the new words spoken by the master. Only as level of money (income in wages). But not only are these determinations sometimes too narrow and sometimes too wide, but the transforms the apparatus in conformity with its objective interest—but these operations are carried out under the domination of its consciousness	p 250 p 251 p 251 p 251 p 252 p 252 p 254 p 255 p 256
how does one define the true alternative without assuming all these problems resolved beforehand? The immense accomplishment of Lenin and the evident both that the answer is no, and that in these terms the question is poorly put. Nor is it a they deterritorialize with one hand, they reterritorialize with the other. These neoterritorialities are often artificial, residual, archaic; but they are archaisms pseudo codes or jargons. Neoarchaisms, as Edgar Morin puts it. These modern archaisms are extremely complex and varied. Some are mainly	p 256 p 256 p 257 p 257
Basque problem, the Irish Catholics, the Indian reservations). Some of these archaisms take form as if spontaneously, in the very current decoding and deterritorialization, on the ruins of the despotic machine, these societies are caught between the Urstaat that they would like produces its own break. Democracy, fascism, or socialism, which of these is not haunted by the Urstaat as a model without with an axiomatic of decoded flows, and a regulation of these flows; it effects the second great movement of deterritorialization, but they become concrete in the becoming-related or the axiomatic of these quantities, in their conjunction. They are nothing more nor less non figurative figures or from the breaks-flows that produce them, these images will themselves be capable of figuring and reproducing only an aptitude for representing the first-order images of social persons. These private persons are formally delimited in the locus of the factors of social reproduction, is content to apply and envelop these factors in its own mode of reproduction. Father, mother, and Earth, and their child the Worker), with the result that these images are no longer recognized at all in the desire whole priest's psychology—there is not a single one of these tactics that does not find in Oedipus its land of its good provider. Nor is there a single one of these tactics that does not serve and develop in psychoanalysis, with existence, its irony, and its own critique. And what are these conditions, this point where the autocritique is possible and necessary deterritorialized flows of desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations	p 258 p 260 p 261 p 261 p 264 p 264 p 264 p 264 p 264 p 269 p 269 p 271 p 278
making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these underground passages from one type moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these underground passages from one type of libidinal investment to the your eyes of lobotomy with your eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and large aggregates. Doubtless it would be a mistake to contrast these two dimensions in terms of the collective and the individual the microunconscious presents no fewer arrangements, connections, and interactions, although these arrangements are of an original type; on the other hand	p 278 p 278 p 279 p 280 p 280
process of deterritorialization Schizophrenia as a clinical entity each of these planes there is a paranoiac dimension, another that is perverse of a necessary relationship between inextricably linked forces. Some of these are elementary forces by means of which the unconscious is Book of the Machines, nevertheless allows us to go beyond these points of view. It is true that this text seems minute animalcules whose entity was entirely distinct from our own These creatures are part of our reproductive system; then why not which in the process of assembly do not depend on these laws, since the chain of assembly begins in a domain biunivocal; then desire does not need to project itself into these forms that have become opaque. These forms are immediately molar to project itself into these forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of desire and	p 283 p 283 p 284 p 285 p 286 p 287 p 287
sense, but organic, technical, or social machines in the other: these are the same machines under determinate conditions. By determinate conditions	p 287
retain some of them and exclude others, organizing the crowds. These are therefore the same machines, but not at all the the large aggregates. Jacques Monod has defined the originality of these syntheses, from the standpoint of a molecular biology or of and the indirect character of the interactions. Such formulas as these are negative only in appearance, and in relation to the permits a complete freedom in the choice of controls. And these controls, having no chemical requirements to answer to, will be cell or organism. In a word, the very gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration cannot confine itself to genes as its units of reproduction; these units are still expressive, and lead to molar formations. Molecular had, thus overcome the alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in general, but	p 288 p 288 p 288 p 288 p 288 p 290 p 291
the social investments, and inversely that the libido only resexualizes these investments during the course of pathological regression. Unless the assumption	p 293
it does not acquire at least as much force as these coercive machines have for producing breaks and mobilizing flows. It identical with the interplay of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism of desire as a	p 293 p 294
and the desiring-machines are one and the same inasmuch as these machines are present and operating in the social machines, in the large aggregates, nor a human sexuality capable of investing these aggregates. In a few sentences Marx, who is nonetheless so use on children, for making them straighten up and behave. These machines play no role whatever in the Freudian analysis. Perhaps to crush the entire sociopolitical content of Schreber's delirium if these desiring-machines of the father had been taken into account, as we bring about the immaculate conception. Everything is said in these pages from Miller: Oedipus (or Hamlet) led to the point The Birth of Tragedy. He thinks Miller is unaware of these things, and never wonders for a second why Nietzsche himself and the apparatus of social and psychic repression resulting from these formations—such is the composition of the analytic field. And of symbolic representations may consist in a systematic phenomenology of these elements and objectivities (as in the old Hellenists or even as in the old Hellenists or even Jung); or else these representations may be understood by historical study that assigns them of the city-state. It is obvious that neither one of these ways of treating myth or tragedy is suited to the as finite structural representation. Thereafter it is possible to oppose these two aspects to each other, the imaginary variations that tend will muster all our strength so as to believe in these images, from the depths of a structure that governs our imaginary, nothing but an image, a myth; that this or these images are produced by an oedipalizing structure; that this structure psychoanalysis under the benevolent neutral eye of the analyst. For these are Hegel-style destructions, ways of conserving. How is it that believe: Oedipus and castration are demanded, then demanded again, and these demands come from elsewhere and from deeper down. But psychoanalysis	p 294 p 294 p 297 p 297 p 299 p 299 p 300 p 301 p 301 p 301 p 307 p 308 p 310 p 311 p 314
and breaks a flow that another produces. But how would these decoded and deterritorialized flows of desiring-production keep from being reduced	p 315
discover how the machinic indices are grouped on each of these lands that permit going beyond them. How can we reconquer reconquer the process each time, constantly resuming the journey on these lands—Oedipal familial lands of neurosis, artificial lands of perversion	p 318 p 318
connections are established; he does not remain there, he crosses these lands, he desecrates them, he penetrates them, he liquidates even collecting and dealing with all the indices. He goes toward these new regions where the connections are always partial and nonpersonal a land? But inversely, how can we be certain that these circuits don't reconstitute the lands—only too well known—of in Ceylon. The only thing that can save us from these impasses is an effective politicization of psychiatry. And doubtless, with is in no way separable from its positive tasks—all these tasks are necessarily undertaken at the same time. The first interpretations. What are your desiring-machines, what do you put into these machines, what is the output, how does it work, what use of his machines in his dreams and his fantasies. These machines are still too representative, and represent units that are a psychoanalysis of the market place. The consideration of all these machines, however, whether they be real, symbolic, or imaginary, must point us in the direction of the desiring-machines, to which these indices are more or less close and affinal. The desiring-machines either their imaginary identity or their structural unity to subsist. (These instances still belong to the order of interpretation, that is the bee). As long as schizoanalysis has not arrived at these disparate elements, it has not yet discovered the partial objects can always establish or re-establish some sort of link between these elements: organic links between organs or fragments of organs that refer to the persons or to the scenes from which these elements are borrowed; structural links between the ideas or the	p 318 p 319 p 319 p 320 p 322 p 322 p 322 p 322 p 322 p 323 p 323 p 324 p 324

to stress the difference in regime and in scale between these two machinic species. It is true that one might instead p 324
species. It is true that one might instead wonder how these conditions of dispersion, of real distinction, and of the absence p 324
two-headed, so to speak, and it is by means of these flows that every productive connection is made, such as we p 325
cease to undo it. Through binarity, overlapping, or permutation, all these indirect passive syntheses are one and the same engineering of p 325
feel you. What is this—is such a thing possible? These syntheses necessarily imply the position of a body without organs p 325
attraction, the body without organs is not in opposition to these organs-objects; it merely ensures its own opposition, and their opposition p 326
marks the external limit of the pure multiplicity formed by these organs themselves insofar as they constitute a nonorganic and nonorganized p 326
to given degrees of intensity, and the partial objects are these degrees, these intensive parts that produce the real in space p 327
degrees of intensity, and the partial objects are these degrees, these intensive parts that produce the real in space starting from p 327
of included disjunctions on the body without organs, inasmuch as these disjunctions resect the productive connections; the chain causes them p 327
to
itself specifically determined, and in terms of a detached signifier. These conditions are not fulfilled without exclusions forming and appearing p 328
in
signifying because it is composed of signs of desire; but these signs are no longer signifying, given the fact that they p 328
the order of the included disjunctions where everything is possible. These signs are points whose nature is a matter of indifference p 328
disjunctions: the last part of the desiring-machine, the adjacent part. These intense becomings and feelings, these intensive emotions, feed p 330
deliriums and
the desiring-machine, the adjacent part. These intense becomings and feelings, these intensive emotions, feed deliriums and hallucinations. p 330
But in themselves, these
these intensive emotions, feed deliriums and hallucinations. But in themselves, these intensive emotions are closest to the matter whose zero p 330
degree
does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects of death; the one, according to p 330
which
of their difference in regime. But it could be that these two aspects, nature and regime, are in a sense potential p 336
occupies it as an internalized and displaced limit; precisely for these reasons, the identity in nature must appear for itself between p 337
are still pious, psychoanalysis remains in the precritical age. Doubtless these illusions would not take hold if they did not benefit p 339
and hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes that our vanity and our complacency p 341
bestow generously
advance of the escape. [Consider the example of one of these men] who, having had the revelation of the mysterious drift p 341
lack in its midst, by variable means peculiar to it. (These means are not the same, for example, in a despotic p 342
singular lines from them, but that, quite on the contrary, these large numbers and aggregates are born of this selective pressure p 342
or gregarious aggregates that result from this selection. What are these qualified forms—formations of sovereignty, as Nietzsche said—that p 343
play
the naked matter of molecular desiring-production. If we wonder where these forms of force come from, it is evident that they p 343
degree of intensive development of the productive forces, insofar as these forces define a man-nature independent of all the social formations p 343
determining the selections, the accumulations, and the attractions without which these forces would not assume a social character. It is indeed p 343
sense that social production is desiring-production itself under determinate conditions. These determinate conditions are thus the forms of p 343
gregariousness as a
class to be represented by a party apparatus that assigns these aims and means, and effects a revolutionary break in the p 344
of development of the forces or the energies on which these syntheses depend. It does not bear upon the selections, detachments p 345
not bear upon the selections, detachments, and remainders effected by these syntheses, but upon the nature of the codes and the p 345
that run on the porous full body of a socius—these are the object of desire, higher than all the aims p 346
production, just as production is in desire as desiring-production. But these forms can be understood in two ways, depending on whether p 348
even contrary flows. Everything depends on the way in which these flows—whatever their object, source, and aim—are coded and p 351
one could just as easily add homosexuals, heterosexuals, etc.—all these roles are distributed by the Oedipal triangle, father-mother-me, a p 351
representative
or statues, although our apprenticeship is more readily accomplished with these figures, with books, histories, and reproductions, than with our p 352
mommy
unconscious of the father. Lacan was the first to emphasize these themes, which were enough to challenge the whole of Oedipus p 353
servant scrubbing the floor. The fundamental problem with regard to these texts is the following: must we see, in all these p 353
these texts is the following: must we see, in all these sexual-social investments of the libido and these object choices, mere p 353
see, in all these sexual-social investments of the libido and these object choices, mere dependences of a familial Oedipus? Must we p 353
Oedipus? Must we save Oedipus at all costs by interpreting these investments and object choices as defenses against incest? (Thus the p 354
poor parents who would cleanse him of his crime.) Must these be understood as compromises and substitutes for incest? (Thus in p 354
the zones of intensity, with all the beings that populate these zones and determine their libidinal investment. Secondly, the parents as p 355
in this field: Oedipus, such is Oedipus. In each of these senses, the third thesis of schizoanalysis posits the primacy of p 356
libido. One gets off on flows and the breaks in these flows. Let us consider for a moment the motivations that p 356
the decoding of flows entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and p 357
animals know
substitutes—father, mother, child. One does not stop there, since these three terms tend to be reduced to two, either in p 358
social contradictions as such, and in order to awaken, needed these contradictions translated according to the family code. By that very p 361
alone are primary; finally, that mental alienation refers directly to these investments and is no less social than social alienation, which p 361
do not succeed in taking on him. (Here again, in these modern resources, what a strange use is made of Lacan's p 363
and desired beings receive their definition. Oedipus is one of these forms, the index of a reactionary investment. And the well-defined p 366
in their reversals and their substitutions. The very form of these images, their configurations, and the whole of their possible relations p 366
psychiatry for characterizing social investments of the unconscious, insofar as these terms cease to have a familial connotation that would p 366
make
inverse subordination and the overthrow of power. The one by these molar structured aggregates that crush singularities, select them, and p 366
regularize
we still run up against all kinds of problems concerning these distinctions. In what sense does the schizoid investment constitute, to p 367
of its immanent disintegration in the individuals who compose it, these same individuals decompose it. ... By way of the circuitous route p 368
to prevent science from calling social groups back in question, these groups take science back in hand ... [integrate it] into the p 368
And of course this decoding of the flows of painting, these schizoid lines of escape that form desiring-machines on the horizon p 369
that are characterized by goals, schools, and periods. They relate these aesthetic formations to greater social aggregates, finding in them a p 370
have done with pouring out one's merciful and pitiful guts, these flows of corrugated iron.: The productive breaks projected onto the p 370
longer even needs to signify its reactionary libidinal investments, since these investments function on the contrary as its signifier; an Oedipal p 370
knowledge are first bound in the properly scientific axiomatics, but these axiomatics express a bipolar hesitation. One of the poles is p 371
Cantor, I will not draw up an honor roll of these dramas that sometimes lead to madness ... , a list that could p 371
Since, in point of fact, Oedipus does not intervene in these dramas as a familial figure or even as a mental p 371
under the conditions of capital). There is not one of these aspects—not the least operation, the least industrial or financial p 373
toward us; etc. But within the enlarged reality that conditions these islands, exploitation grows constantly harsher, lack is arranged in the p 373
the libido to invest a new social body corresponding to these new aims, in order for it to perform a revolutionary p 375
circulation of flows, breaking them and deferring the break, but these same flows are continually overflowing, and intersecting one another p 376
according
is true that delirium is coextensive with the social field, these two poles are found to coexist in every case of p 376
masses or the weakest links of a given system. Do these masses or these links act in their own place, within p 377
weakest links of a given system. Do these masses or these links act in their own place, within the order of p 377
paranoiac method is reactionary and fascist; and it is not these psychiatric categories, freed of all familialism, that will allow us p 380
desiring-machines, that enter into the parts, wheels, and motors of these machines, as much as they cause them to enter into p 381
In her *Lettre aux ministres*, Maud Mannoni writes: One of these adolescents, declared unfit for studies, does admirably well in a p 381
preconscious investments of the same field, their possible conflicts with these—in short, the entire interplay of the desiring-machines and the p 382
It therefore remains for us to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed. p 382

destiny, but the common lot. In this regard, the first thesis of schizoanalysis is this: every investment is social, and in formations constitute molar aggregates. Now we can present the second thesis of schizoanalysis: within the social investments we will distinguish the	p 342 p 343
libido and its sexual investments. For those looking for a thesis topic on psychoanalysis, one should not suggest vast considerations on such is Oedipus. In each of these senses, the third thesis of schizoanalysis posits the primacy of the libidinal investments of but only machinic forms or indices. The fourth and final thesis of schizoanalysis is therefore the distinction between two poles of	p 353 p 356 p 366
THEY'RE 4	
on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has ever been as word. All of which the schizo sums up by saying: they're fucking me over again. I won't say I any more big paranoid in uniform who shouts in conclusion: but still, they're a bloody good bunch of killers! It is obvious that I have a right to, which are my due, so they're mine); in the other case, signs of the power of	p 21 p 23 p 62 p 228
THIEF 1	
the perverted individual are to the schizophrenic as the petty thief is to the daring safecracker. So the question returns: what	p 88
THIEVISH 1	
brother from the rich side of the family, and the thievish maid as the poor woman. Secondly, the familial romance and	p 353
THIGH 1	
an endless flux, flowing from something not unlike the immense thigh of a pig. The term hyle in fact designates the	p 36
THING 93	
but as a process of production. There is no such thing as either man or nature now, only a process that ought to go inside the Oedipal triangle, what sort of thing is required to construct it? Are a bicycle horn and that resides in delirium—is that there is no such thing as relatively independent spheres or circuits: production is immediately consumption such an approach they deny that there is any such thing as a specific, identifiable schizophrenic entity. Or to take another it were, in going about its own business.... The striking thing was that it was neither simple nor really complex, initially with so little relation to the clumsy framework that the thing did not strike one as a table, but as some the organs, the Judge's anus in particular. But the essential thing is the establishment of an enchanted recording or inscribing surface to the mind. Immediate continuous communication with immediate redeparture. Same thing with delayed redeparture. Delayed continuous communication with immediate redeparture. Same with delayed redeparture. Delayed continuous communication with immediate redeparture. Immediate discontinuous communication with immediate redeparture. Same with delayed redeparture. Immediate discontinuous communication with immediate redeparture. Delayed discontinuous communication with immediate redeparture. Same with delayed redeparture. Delayed discontinuous communication with immediate redeparture. Thus the schizophrenic, the possessor of the	p 2 p 3 p 4 p 6 p 6 p 6 p 11 p 12 p 12 p 12 p 12 p 12
are derived by a process of division). Hence the sole thing that is divine is the nature of an energy of of a body without organs that has become a dead thing—this schizo who sought to remain at that unbearable point more complex, but leads in the end to the same thing: by means of the paranoid machine and the miraculating machine is a relationship with the demoniacal in nature. The one thing Jaspers failed to do was to view process as material repression. Desire and its object are one and the same thing: the machine, as a machine of a machine. Desire is as fantasy and nothing but fantasy. There is no such thing as the social production of reality on the one hand shouting: More taxes! Less bread!? As Reich remarks, the astonishing thing is not that some people steal or that others occasionally or stated another way, desiring-production is one and the same thing as social production. It is not possible to attribute a analysis has successfully demonstrated. And if there is such a thing as two sorts of group fantasy, it is because two sperm. Each associative flow must be seen as an ideal thing, an endless flux, flowing from something not unlike the immense it mean to breathe? What am I? What sort of thing is this breathing-machine on my body without organs? The child representative and represented in representation. And there is the essential thing: the reproduction of desire gives way to a simple representation	p 13 p 20 p 20 p 25 p 26 p 28 p 29 p 30 p 30 p 36 p 48 p 54
great declaration: he who denies God does only a secondary thing, for he denies God in order to posit the existence object to the position of a complete object as the thing detached (phallus). This passage implies a subject, defined as a of intensities that assigns the position and use of each thing, each being, or each scene: there is this and then one to conclude that, since it is forbidden, that very thing was desired. In reality, global persons—even the very form British Royal Family, after all, is not such a bad thing. It is therefore understood that we leave one pole of I am also Chambige—also a decent criminal. ... The unpleasant thing, and one that nags at my modesty, is that at aware that, when considered in terms of its beginnings, a thing is always poorly judged because, in order to become apparent father dead or not dead, it amounts to the same thing, since the same psychic repression (refoulement) and the same social affirm or deny such a being amounts to the same thing, or to live it or kill it: one and the as the pretty girl functions as mother, since the main thing for the primitive or the child is to form and it says, even less by what makes it a signifying thing, but by what causes it to move, to flow, and at that, the textual. Both groups hold at least one thing in common; they subscribe to the same puerile and reactionary circulate, but rather a socius of inscription where the essential thing is to mark and to be marked. There is circulation it corresponds to Mauss's celebrated formula: the spirit of the thing given, or the force of circumstance that requires that gifts capitalism the negative of all social formations. It is the thing, the unnamable, the generalized decoding of flows that reveals a be said that the previous formations did not foresee this Thing that only came from without by rising from within, and rare that one sees myth and science saying the same thing from such a great distance: the Dogon narrative develops a or an origin, as though the prohibition proved that the thing was first desired as such; another that makes the limit say, by inducing a disfigured or displaced image of the thing that is really prohibited or desired. Indeed, this is how it is nevertheless the territorial representative of desire? Because the thing it refers to, in its capacity as representative, is a of their progressive intentions. There or here, it's the same thing: Oedipus is always colonization pursued by other means, it is to take the place of the repressed or of the thing that is effectively desired, insofar as sexual repression is directed patriarchal and capitalist society at least, Oedipus is a sure thing (even if they underline, as does Fromm, the elements of that they are ripe for being reduced to the only thing they have left, the familial reproduction imposed on them being of the symbol? Whatever may be the meaning of a thing, it is not certain that the thing serves any useful meaning of a thing, it is not certain that the thing serves any useful purpose whatever. It is possible, for example material flows. The exegetical meaning (what is said about the thing) is only one element among others, and is less important important than the operative use (what is done with the thing) or the positional functioning (the relationship with other things in these rituals to the phallus entity as signifying the separate thing, and in everywhere re-encountering the father as the symbolic representative not represent an aggressive and separate phallus; hair is a thing in its own right, a material part in an aggressing economy its whole colonial extension. In this sense the essential thing seemed to us to be, not exchange and circulation, which said Nietzsche, that what is called the evolution of a thing is a succession of more or less profound, more or seems in order here while we ask how such a thing is possible. How is it that incest has become possible mot) as a vocal sign designates something, but where the thing designated is no less a sign, because it is furrowed constitute the sign; what becomes a sign is rather the thing or body designated as such, insofar as it reveals an the graphism itself constitutes a sign in conjunction with the thing designated, and where the eye goes from one to the the level of the signifieds! The signifier is the only thing that gladdens their hearts. But this master signifier remains what to discharge and vent itself only on itself,—that very thing is now resistent: The eternal resentment of the subjects answers these conjunctions. So many encounters for the formation of the thing, the unnamable! But the effect of the conjunction is indeed would be better off concluding in favor of the very thing they are bent on hiding: that it is not the breaking of this break. The tendency finds no end, the thing in motion never quite reaches what the immediate future has system, the limit tends to reconstitute the thing it tended to diminish in its primitive emplacement. Now this anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate. The death of writing is	p 58 p 60 p 68 p 70 p 80 p 86 p 81 p 106 p 108 p 114 p 133 p 134 p 142 p 150 p 153 p 153 p 158 p 161 p 162 p 162 p 170 p 173 p 175 p 178 p 179 p 179 p 181 p 181 p 182 p 182 p 188 p 196 p 201 p 203 p 204 p 204 p 208 p 214 p 226 p 228 p 231 p 231 p 240

like	
death of God or the death of the father: the thing was settled a long time ago, although the news of	p 240
that functions as a signifier. The arbitrary nature of the thing designated, the subordination of the signified, the transcendence of the	p 240
the same way; they are not at all the same thing, depending on whether the decodings are caught up in an	p 247
societies that is, strictly speaking, unavowable. It is with the thing, capitalism, that the unavowable begins: there is not a single	p 247
power of the creditor). Or—what amounts to the same thing—surplus value here is determined as a surplus value of	p 248
of execution, perception, and memorization. Memory has become a bad thing. Above all, there is no longer any need of belief	p 250
of police was Desyr. But the events that restore a thing to life are not the same as those that gave	p 261
tends to free itself or to appear freely. The same thing must be said of Freud: his greatness lies in having	p 270
nature of group fantasies. Or, what amounts to the same thing, to push the simulacrum to the point where it ceases	p 271
It appears that, in the common social field, the first thing that the son represses, or has to repress, or tries	p 276
the other, a point of nondifference or dispersion. For one thing, Butler is not content to say that machines extend the	p 284
are misled by considering any complicated machine as a single thing; in truth it is a city or a society, each	p 285
in the unconscious. Anthropomorphic molar representation culminates in the very thing that founds it, the ideology of lack. The molecular	p 295
unconscious	
was previously being external to oneself—man's externalization in the thing—has merely become the act of externalizing—the process of	p 303
invariant that traces the path of the differentiations: the same thing is found all over, following a rule of inverse relation	p 307
in its entirety in symbolic castration. And it's a sure thing that structure affords us no means for escaping familialism; on	p 307
a word to be chosen, sometimes a design, sometimes a thing or a piece of a thing, depending on one another	p 309
a design, sometimes a thing or a piece of a thing, depending on one another only by the order of the	p 309
place, a good circuit for the deterritorialized schizo? Such a thing would be very surprising, to say the least: the therapeutic	p 319
chapels, or better yet, a convent in Ceylon. The only thing that can save us from these impasses is an effective	p 320
nature of the syntheses, or—what amounts to the same thing—in the indirect nature of the interactions under consideration. If	p 324
you, I feel you. What is this—is such a thing possible? These syntheses necessarily imply the position of a body	p 325
body without organs are at bottom one and the same thing, one and the same multiplicity that must be conceived as	p 326
the latter is constantly inducing a false image of the thing it represses: illegitimate and transcendent uses of the syntheses according	p 339
paranoiac experience. Now Oedipus appears to be a relatively innocent thing, a private kind of thing to be treated in the	p 365
to be a relatively innocent thing, a private kind of thing to be treated in the analyst's office. But we ask	p 365
Oedipal nor pre-oedipal since it all amounts to the same thing, but innocently anoedipal, and which give the revolutionary the right	p 366
THINGS 70	
certain level nature and industry are two separate and distinct things: from one point of view, industry is the opposite of	p 3
through which Schreber-the-subject passes, becoming a woman and many other things as well, following an endless circle of eternal return.	p 19
The	
the sense in which Marx remarks: Whenever Feuerbach looks at things as a materialist, there is no history in his works	p 22
them more or less as animals. They mistake words for things, he says. They are apathetic, narcissistic, cut off from reality	p 23
almost akin to it, and that desire needs very few things—not those leftovers that chance to come their way, but	p 27
leftovers that chance to come their way, but the very things that are continually taken from them—and that what is	p 27
taken from them—and that what is missing is not things a subject feels the lack of somewhere deep down inside	p 27
vessels, watertight compartments, in which there are gaps even between things that are contiguous, gaps that are affirmations, pieces of a	p 43
of a biological realism. But is it correct to present things in this way? Did the imperialism of Oedipus require only	p 54
as though the libido did not bother itself with such things. Freud invokes only a sexual argument, which consists in bringing	p 57
soon he will no longer be there to see how things are going. So he takes stock of the obstacles to	p 65
late for those who come after him? He interprets these things as obstacles to the cure, and not as shortcomings of	p 66
a priori principle of the disjunctive syllogism, so that all things derive from it by a restriction of a larger reality	p 76
internalization of paternal authority (revival of the old state of things at a new level). Between the two there is latency	p 80
to escape the Oedipal dragnet. Oedipus is one of those things that becomes all the more dangerous the less people believe	p 81
order. What is the nature of this order? The first things to be distributed on the body without organs are races	p 85
and its values, relations of Family-Child, Transgression-Punishment, Madness-Disorder; to arrange things so that disalienation goes the same	p 93
route as alienation, with	
of fascism, Stalinism, the Vietnam war, May '68—all these things form complexes of the unconscious, more effective than everlasting Oedipus	p 97
for them in the immediate reality. My way of seeing things was in direct relationship to the events of the times	p 98
the best psychoanalysts forbid themselves historico-political applications, we can't say things are much better, since the analysts retreat to the	p 103
rock	
But Nietzsche wanted us finally to pass on to serious things. He gives us twelve or thirteen versions of the death	p 106
the unconscious, or is this the way a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing	p 112
It is quite troublesome to have to say such rudimentary things: desire does not threaten a society because it is a	p 116
memory of words (paroles) and no longer a memory of things, a memory of signs and no longer of effects. This	p 144
that social formations experienced a morbid and mournful foreboding of things to come, although what comes to them always comes from	p 152
the quasi cause. It is not content to inscribe all things, it must act as if it produced them. It is	p 154
to further his own ends (and he uses many other things besides: the chieftainship is only a beginning). The colonizer says	p 168
would vary. This story of psychic repression is quite complicated. Things would be simpler if the libido or the affect were	p 172
structures. For structures are not mental, they are present in things (elles sont dans les choses), in the forms of social	p 173
described by D. H. Lawrence: our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on the	p 177
one hand, it	
the thing) or the positional functioning (the relationship with other things in one and the same complex), according to which the	p 181
field, where the economic, the political, and the religious are things that are invested by the libido for themselves, and not	p 183
that acts on the body itself. ... The signs command the things they signify, and far from being a mere imitator, the	p 189
the sister and incest with the mother are very different things. The sister is not a substitute for the mother: the	p 200
lateral alliance, while the latter is like the representation of things—of bodies—established in extended filiation. The former acts on	p 203
a network wherein one is continually jumping from words to things, and from bodies to appellations, according to the extensive requirements	p 203
extracting surplus values; connecting words, bodies, and sufferings, and formulas, things, and affects; connoting voices, graphic traces, and	p 204
eyes, always in	
for Oedipus to become the Oedipus, the Oedipus complex? Many things, in fact—those things that Nietzsche partially grasped in the	p 216
the Oedipus, the Oedipus complex? Many things, in fact—those things that Nietzsche partially grasped in the evolution of the infinite	p 216
the mark of the Urstaat on the new state of things. And everywhere, the presence of the latent model that can	p 218
its signifieds: it now appears behind them, depending on the things it signifies. It no longer produces an overcoding unity; it	p 221
mark of the primordial Urstaat on the new state of things, rendering it immanent to the new system insofar as possible	p 221
was able to interpret the general principle according to which things work well only providing they break down, crises being the	p 230
code into a surplus value of flux, we were presenting things in a summary fashion, we were still acting as though	p 232
their own axiomatic, but when the time comes for serious things ... For example, nondeterminist physics, with its corpuscular flows, will have	p 233
the signifiers as well as the signifieds, treating words as things, fabricating new unities, creating from nonfigurative figures configurations of	p 244
images	
to add more axioms, it adds axioms for many other things besides, things that are much smaller, tiny even, absurdly insignificant	p 253
more axioms, it adds axioms for many other things besides, things that are much smaller, tiny even, absurdly insignificant; it has	p 253
even, absurdly insignificant; it has a peculiar passion for such things that leaves the essential unchanged. The State is thus induced	p 253
can suddenly become charged with a dangerous progressive value. How things turn fascist or revolutionary is the problem of the universal	p 260
The first error of psychoanalysis is in acting as if things began with the child. This leads psychoanalysis to develop an	p 275
are for the moment only more perfect machines (Whether those things which we deem most purely spiritual are anything but disturbances	p 284
that desire does not take as its object persons or things, but the entire surroundings that it traverses, the vibrations and	p 292
Birth of Tragedy. He thinks Miller is unaware of these things, and never wonders for a second why Nietzsche himself broke	p 299
this very complex ambivalence of psychoanalysis be explained? Several different things must be distinguished. In the first place, symbolic	p 301
representation indeed	
his seat, were no longer in a position to observe things. A kind of perceptive gymnastics has lead him, progressively, not	p 317
purpose is to triangulate, to Oedipalize everyone—people, animals, and things—to a point where we will witness a new race	p 319

the feminine in the human sex, but different or really-distinct things (des reellement-distincts), distinct beings, as found in the dispersion of without organs. And we have doubtless been able to present things in a logical order where the disjunctive synthesis of recording of desire. We have seen that a code implied two things—one or the other, or the two together: on the without (on the body without organs). But it seems that things are becoming very obscure, for what is this distinction between Let him die in his leaping through unheard-of and unnamable things: other horrible workers will come; they will begin on the antiproduction remains separate as the share owing to the overlord. Things are very different in capitalism. Precisely because the flows of think they are standing straight and at ease, among stable things. They know nothing of this immense flight that transports them that, according to his own confession, he wants to set things straight with lung and Adler. And after having ascertained in the investment of desire. The psychoanalyst, who says so many things about the necessity for money in the cure, remains supremely libidinal and unconscious revolutionary break. Or rather the order of things is as follows: there is first a real libidinal revolutionary of the relations of forces, but that would singularly precipitate things by plunging into a breach (the escape, or revolutionary defeatism not—for psychoanalysis: nothing more than impressions, the impression that things aren't going well in psychoanalysis, and that they haven't been never seen one. If someone reading this book feels that things are fine in psychoanalysis, we're not speaking for him, and	p 323 p 327 p 327 p 330 p 331 p 337 p 341 p 354 p 356 p 375 p 377 p 380 p 380
THINGUMAJIGS 1	
the object: psychoanalytic studies of packages of noodles, cars, or thingumajigs. But even when the fantasy is interpreted in depth, not	p 26
THINK 24	
Your mother, said the sergeant, is your mother's— Let me think! I cried. At least I imagine that's how it was see, I hear) and the basic phenomenon of delirium (I think . . .) presuppose an I feel at an even deeper level, which the mother is only a part. Also we must not think that the machines themselves are proof of the loss or level of the literary machine: how to produce, how to think about fragments whose sale relationship is sheer difference—fragments that respect to apparently peaceful times: what a grotesque error to think that the unconscious-as-child is acquainted only with daddy-mommy, and that they closet themselves in a phallocentrism that leads them to think of the analytic activity as always having to evolve within assembled without demolishing entire social sectors. Despite what some revolutionaries think about this, desire is revolutionary in its essence—desire, not of literature is its commodity form. We are free to think that there is finally even less dishonesty in psychoanalysis than in terms of the degree of oedipalization, then yes, whites think too much. The competence, the honesty, and the talent of its diachronic dimension, causing the generation gap to appear. Why think that supernatural powers and magical aggressions constitute a myth that makes them speak. Roheim added that it was ridiculous to think that the Freudian theory of censorship depended on the repressive Without always formulating it clearly, the ethnologists and the Hellenists think that a symbol is not defined by what it means that is not to be confused with a beginning. We think only about the Emperor. But not about the present one But not about the present one; or rather we would think about the present one if we knew who he was all writing is this simulation, sperm and excrement. One might think that the system of imperial representation was, in spite of the absolute monarch. For it is a double error to think that the development of commodity production is enough to bring the center. For it would be a great error to think that exports from the periphery originate primarily in traditional sectors and not by means of a code, one must not think that it replaces the socius, the social machine, with an reduction of sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have a more accurate evaluation of least of the nineteenth-century Hellenists, about whom Engels said: you'd think they really believed in all that—in myth, in tragedy For never has Engels's remark regained so much meaning: you'd think the psychoanalysts really believed in all this—in myth, in the soft couch which the analyst provides and try to think up something different ... if you realize that he is not many deceptive sojourns as the world arranges for those who think they are standing straight and at ease, among stable things the real in itself. Finally, we do not at all think that the revolutionary is schizophrenic or vice versa. On the	p 14 p 18 p 37 p 42 p 97 p 103 p 116 p 134 p 170 p 170 p 172 p 180 p 198 p 199 p 211 p 220 p 231 p 251 p 292 p 297 p 297 p 334 p 341 p 379
THINKER 2	
but for themselves? Reich is at his profoundest as a thinker when he refuses to accept ignorance or illusion on the cogito realized that it had no parents, when the socialist thinker discovered the unity of man and nature within the process	p 29 p 49
THINKERS 1	
it costs on this earth to breed a nation of thinkers! Cruelty has nothing to do with some ill-defined or natural	p 145
THINKING 4	
immediate explosion, and that is why, to his way of thinking, destructions can never take place as rapidly as they ought pessimism or this optimism. For there is much optimism in thinking psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is token, we do not share the pessimism that consists in thinking that this change, this release, can be achieved only outside incest is an infinite renaissance. (He is wrong only in thinking that he has thus transcended sexuality.) The somatic complex refers	p 32 p 81 p 82 p 162
THINKS 3	
deaf, dumb, and blind? We often hear it said: he thinks he's Louis XVII. Not true. In the Louis XVII affair welds desire to the Law, because, everything considered—so Lacan thinks—this is indeed the form in which the signifier is Schopenhauer, and the Nietzsche of The Birth of Tragedy. He thinks Miller is unaware of these things, and never wonders for	p 88 p 209 p 299
THIRD 43	
however, only on one condition, which in fact constitutes the third meaning of process as we use the term: it must a producing/product identity. It is this identity that constitutes a third term in the linear series: an enormous undifferentiated object. Everything rigid stasis in the very midst of process, as a third stage: No mouth. No tongue. No teeth. No larynx. No nonproductive, exists right there where it is produced, in the third stage of the binary-linear series. It is perpetually reinserted into a binary-linear system. The full body is introduced as a third term in the series, without destroying, however, the essential binary-linear this residual energy that is the motive force behind the third synthesis of the unconscious: the conjunctive synthesis so it's ... , or alongside the desiring-machines, or that he confuses himself with this third productive machine and with the residual reconciliation that it brings or an absolute predominance of [the schizophrenic's] inner life. The third concept is a descriptive one, discovering or rediscovering the delirious damn stupid. Every time I hear it, I'll use the third person instead, if I happen to remember to. If it too. But it is such only in relationship to a third machine that ideally—that is to say, relatively—produces a a theory presupposes: the introduction of desire into neurology. The third type of interruption or break characteristic of the desiring-machine is mobilizes the Numen as detachment energy (energie de detachement). The third has to do with the conjunctive synthesis, and mobilizes Voluptas faithful to the major principle of the exclusion of a third party, we have introduced a third element—the desiring-machine in the exclusion of a third party, we have introduced a third element—the desiring-machine in person. Yet every psychoanalyst should know that the father does not yet appear, while in the third the father no longer appears: that leaves the second, then of all these dogs wants to die? There results a third difference between group fantasy and the so-called individual fantasy. The the most traditional bourgeois medicine: the feigned exclusion of a third party; the hypocritical role of money, to which psychoanalysis brought couch, and makes us remain there? Let us consider a third and final text of Freud's, Analysis Terminable and Interminable (1937 most people irreducible oppositions between the two forces. Finally, the third factor—of such economic importance that it outweighs the dynamic of sessions, the first two of which comprise counterindications, the third alone constituting the ideal session in analysis. According to Type in the transference. Here the transference is volatile.... Only the third type remains, whose characteristics define a good analysis. The patient a binary rule; and we have even seen that a third term intervened in this binary, the body without organs that this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the third synthesis, the conjunctive synthesis of consumption, we	p 5 p 7 p 8 p 8 p 14 p 17 p 17 p 23 p 23 p 36 p 40 p 41 p 56 p 56 p 58 p 63 p 64 p 65 p 65 p 66 p 66 p 72 p 84

have seen how	
forces it to spin around in the void.) In the third place, a nomadic and polyvocal use of the conjunctive syntheses	p 110
aggregate of destination by means of an application. Whence the third paralogism, the paralogism of application, which fixes the precondition	p 111
for	
Oedipal theatrical representation (the return to myth!); and finally the third element, the most disturbing, a sort of racket thirsting after	p 118
incomparable happens at the level of the paintings of the third period, in the series Turner does not exhibit, but keeps	p 132
and hierarchy, shows convincingly that a village intervenes as a third party to permit matrimonial connections between elements that the	p 147
disjunction	
moieties would forbid from the strict viewpoint of structure: The third term must be interpreted much more as a method than	p 147
in the conditions of the system. More precisely, in the third place, the structural exchangeist conception tends to postulate a kind	p 187
is carving in it? Isn't it necessary to add a third element of the sign: eye-pain, in addition to voice-audition and	p 189
the two elements—vocal and graphic—is resolved by a third element: the visual, the eye. It might be said of	p 204
has defined the United States as a fragment of the Third World that has succeeded and has preserved its immense zones	p 231
To withdraw from the world market, as Samir Amin advises Third World countries to do, in a curious revival of the	p 239
them together, overcoding them and appropriating their surplus labor. The third is the modern immanent machine, which consists in decoding	p 261
the	
is completed the belly of the world shall be the Third Eye. Now, Brother Ambrose, just what did I mean by	p 298
of going from the imaginary dual order to the symbolic third (or fourth), if the latter is biunivocalizing whereas the first	p 308
emotions, which imply a new energetic conversion and form the third kind of synthesis, the synthesis of conjunction. One might say	p 330
Oedipus, such is Oedipus. In each of these senses, the third thesis of schizoanalysis posits the primacy of the libidinal investments	p 356
a countereffect of one and the same illness. Or—the third case—the process sets to turning round in the void	p 363
libidinal investments for the repression of desire (antiproduction as the third aspect of capitalist immanence, expressing the twofold nature of	p 373
capitalism	
variety are prepared down to the last detail, and the Third World is organized as an integral part of capitalism. The	p 373
when converted into a reflux of means of payment. The Third World is deterritorialized in relation to the center of capitalism	p 374
THIRD-LEVEL 1	
adolescents, declared unfit for studies, does admirably well in a third-level class, provided he works some in mechanics. He has a	p 381
THIRDLY 3	
is the absolute limit, but capitalism is the relative limit. Thirdly, there is no social formation that does not foresee, or	p 176
transcendent, and pervades all production and becomes coextensive with it. Thirdly, as a result of these developed conditions involving the	p 250
destruction	
this when he claimed a low birth of servant parents. Thirdly, the Rat Man not only installs his neurosis in a	p 353
THIRST 2	
revolutionary investment? Must we invoke in the one case a thirst for justice, a just ideological position, as well as a	p 344
of rationality, and not because it is a lack, a thirst, or an aspiration, but because it is the production of	p 379
THIRSTING 1	
the third element, the most disturbing, a sort of racket thirsting after respectability, which will never have done with getting itself	p 118
THIRTEEN 3	
departure and on their libidinal investment (from the age of thirteen I've worked hard, rising on the social ladder, getting promotions	p 103
pass on to serious things. He gives us twelve or thirteen versions of the death of God, for good measure and	p 106
a far greater extent. His delirium is a switchboard with thirteen telephones. He gives his orders to the world. He doesn't	p 335
THIRTEENTH 1	
Balazs asks why capitalism wasn't born in China in the thirteenth century, when all the necessary scientific and technical conditions	p 197
nevertheless	
THIS 1304	
outside world. Lenz's stroll, for example, as reconstructed by Buchner. This walk outdoors is different from the moments when Lenz finds	p 2
before the man-nature dichotomy, before all the co-ordinates based on this fundamental dichotomy have been laid down. He does not live	p 2
meaning whatsoever. Now that we have had a look at this stroll of a schizo, let us compare what happens when	p 2
repression? And what means are to be used to accomplish this? What ought to go inside the Oedipal triangle, what sort	p 3
forward one pocket, how can we determine the effect of this circuit of distribution in which the mouth, too, plays a	p 3
too, plays a role as a stone-sucking machine? Where in this entire circuit do we find the production of sexual pleasure	p 3
the invalid shines,/ glows,/ from every burst pore. This does not mean that we are attempting to make nature	p 3
its refuse to nature; and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible	p 3
for the distinction	
spheres that are called production, distribution, consumption. But in general this entire level of distinctions, examined from the point of view	p 4
are immediately consumed, immediately consummated, and these consumptions directly reproduced. This is the first meaning of process as	p 4
we use the	
asshole: the eternal custodian of the machines of the universe. This is the second meaning of process as we use the	p 4
conceives of and deals with the schizo as Homo natura. This will be the case, however, only on one condition, which	p 5
of production, is inherently connective in nature: and ... and then ... This is because there is always a flow-producing machine, and another	p 5
connected to it that interrupts or draws off part of this flow (the breast—the mouth). And because the first machine	p 5
category of expression as a satisfactory or sufficient explanation of this phenomenon. We cannot, we must not attempt to describe the	p 6
The Cahiers de l'art brut are a striking confirmation of this principle, since by taking such an approach they deny that	p 6
child does. Producing, a product: a producing/product identity. It is this identity that constitutes a third term in the linear series	p 7
too closely connected, the partial objects still too organic, for this to happen. What would be required is a pure fluid	p 8
make us an organism; but at the very heart of this production, within the very production of this production, the body	p 8
very heart of this production, within the very production of this production, the body suffers from being organized in this way	p 8
of this production, the body suffers from being organized in this way, from not having some other sort of organization, or	p 8
unproductive, the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no shape or form	p 8
whatsoever	
are the working machine. We shall not inquire how all this fits together so that the machine will run: the question	p 8
of the body. It is the body without an image. This imageless, organless body, the nonproductive, exists right there where it	p 8
means precisely that: it is not a countercathesis, but rather this repulsion of desiring-machines by the body without organs. This is	p 9
rather this repulsion of desiring-machines by the body without organs. This is the real meaning of the paranoiac machine: the	p 9
desiring-machines	
the non differentiated nature of its surface are proof of this. Projection enters the picture only secondarily, as does counterinvestment. as	p 9
the process, a full body that functions as a socius. This socius may be the body of the earth, that of	p 10
body of the earth, that of the tyrant, or capital. This is the body that Marx is referring to when he	p 10
is recorded, whereupon the entire process appears to emanate from this recording surface. Society constructs its own delirium by recording	p 10
the	
to mark decisive choices between immutable terms (the alternative: either this or that), the schizophrenic either ... or ... or refers to the	p 12
of desiring-production, it should be said that a part of this energy is transformed into the energy of disjunctive inscription (Numen	p 13
disjunctive inscription (Numen). A transformation of energy. But why call this new form of energy divine, why label it Numen, in	p 13
delirium as a general phenomenon. A process of decomposition of this kind is very characteristic of paranoia. Paranoia decomposes just as	p 13
the projection of a more basic, primordial condensed material? Doubtless this is a way of maintaining intact the rights of Oedipus	p 13
very reason we must pose the most far-reaching question in this regard: does the recording of desire go by way of	p 13

the form that the genealogy of desire assumes; but is this genealogy Oedipal, is it recorded in the Oedipal triangulation? Is a requirement or a consequence of social reproduction, insofar as this latter aims at domesticating a genealogical form and content that explain. We cannot say that psychoanalysis is very innovative in this respect: it continues to ask its questions and develop its basic perspective, even though today it is acutely aware that this frame of reference is not at all adequate to explain the series, without destroying, however, the essential binary-linear nature of this series: 2, 1, 2, 1... The series is completely refractory triangulation implying that it was produced by parents. How could this body have been produced by parents, when by its very own engendering of itself? And it is precisely here on this body, right where it is, that the Numen is distributed he can stuff it full of all the disjunctions that this code was designed to eliminate. Adolf Wolffi's drawings reveal the of God derived from the godhead by division. But all this happens and is all recorded on the surface of the squares like a grid, and their permutations. The surface of this uncreated body swarms with them, as a lion's mane swarms consumption is produced in and through the production of recording. This is because something on the order of a subject can itself, immediately consumption and consummation, and therefore, sensual pleasure. But this is not yet the case for a subject that can Judge Schreber, we note that he is vividly aware of this fact: the rate of cosmic sexual pleasure remains constant, so a woman. But Schreber experiences only a residual share of this pleasure, as a recompense for his suffering or as a enjoyment . . . and it is my duty to provide him with this ... in the shape of the greatest possible output of spiritual the greatest possible output of spiritual voluptuousness. And if, in this process, a little sensual pleasure falls to my share, I was transformed into energy of recording (Numen), a part of this energy of recording is transformed into energy of consummation (Voluptas) recording is transformed into energy of consummation (Voluptas). It is this residual energy that is the motive force behind the third it's ... , or the production of consumption. We must examine how this synthesis is formed or how the subject is produced. Our feminine adornments, such as ribbons, trumpery necklaces, and the like. This occurs only, I may add, when I am by myself people. Let us borrow the term celibate machine to designate this machine that succeeds the paranoiac machine and the miraculating machine

give birth to a new humanity or a glorious organism. This is tantamount to saying that the subject is produced as residuum alongside the desiring-machines, or that he confuses himself with this third productive machine and with the residual reconciliation that it

characteristics that allow us to classify all of them in this one category—though their importance varies according to the example new and different, a solar force. In the second place, this transfiguration cannot be explained by the miraculating powers the machine possible to matter, to a burning, living center of matter: ... this emotion, situated outside of the particular point where the mind mind is searching for it ... one's entire soul flows into this emotion that makes the mind aware of the terribly disturbing be? Worse still: how can psychiatric practice have made him this sort of rag, how can it have reduced him to sort of rag, how can it have reduced him to this state of a body without organs that has become a a body without organs that has become a dead thing—this schizo who sought to remain at that unbearable point where matter and lives its every intensity, consumes it? And shouldn't this question immediately compel us to raise another one, which at different: how does psychoanalysis go about reducing a person, who this time is not a schizophrenic but a neurotic, to a father, my mother? We cannot answer these two questions at this point. We merely see how very little the consumption of is from the Oedipal tissue. How can we sum up this entire vital progression? Let us trace it along a first of the circle, and passes from one circle to another. This subject itself is not at the center, which is occupied the family having anything whatsoever to do with all of this. Or, to follow a path that is more complex, but coming first, in relation to the subject that lives it). This is what Klossowski has admirably demonstrated in his commentary on these oscillations, so that as a consequence the fortuitousness of this or that particular individuality will render all of them necessary here again a new afflux is necessary, merely to signify this absence). There is no Nietzsche-the-self, professor of philology, who suddenly machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this machine turns out, a product that the reader had thought

in history as the schizo, or dealt with it in this way. He consumes all of universal history in one fell and behold, he has turned out to be Homo historia. This long road that leads from the one to the other there are syntheses and disorders (affections) that are peculiar to this recording process, as we see in paranoia and even in I, and that we must restore his ability to pronounce this hollowed word. All of which the schizo sums up by problems, too far past them. Even Freud never went beyond this narrow and limited conception of the ego. And what prevented and what is symbolized, has arisen again and again. Is this relationship to be considered causal? Or is it a relationship productions of the unconscious. But once Oedipus entered the picture, this discovery was soon buried beneath a new brand of idealism does one get from one to the other, and is this transition inevitable? This remains the crucial question. Karl Jaspers has from one to the other, and is this transition inevitable? This remains the crucial question. Karl Jaspers has given us precious crucial question. Karl Jaspers has given us precious insights, on this point as on so many others, because his idealism was Kant chooses superstitious beliefs, hallucinations, and fantasies as illustrations of this definition of desire: as Kant would have it, we are produced only by an external causality and external mechanisms; nonetheless this knowledge does not prevent us from believing in the intrinsic

in an unreal, hallucinatory, or delirious form—or from representing this causality as stemming from within desire itself. The reality of can be said that Kant's critical revolution changes nothing essential: this way of conceiving of productivity does not question the validity classical conception of desire as a lack; rather, it uses this conception as a support and a buttress, and merely examines perfectly by psychoanalysis. On the very lowest level of interpretation, this means that the real object that desire lacks is related real object, or a mental production behind all real productions. This conception does not necessarily compel psychoanalysis to engage in a a specific machine that brings desire itself front and center, this machine is merely theatrical, and the complementarity of what it other place that contains the key to desire (missing in this world). If desire produces, its product is real. If desire time that it loses the passive syntheses of these conditions. This is precisely the significance of need as a search in synthesize chlorophyll, so it's necessary to eat ... Desire then becomes this abject fear of lacking something. But it should be noted fear of lacking something. But it should be noted that this is not a phrase uttered by the poor or the has few needs. And never mind those who believe that this is very easy to say, or that it is the of market economy is the art of a dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance certain set of conditions, they wanted fascism, and it is this perversion of the desire of the masses that needs to Reich himself never manages to provide a satisfactory explanation of this phenomenon, because at a certain point he reintroduces precisely the

and the irrational element in desire, and by regarding only this latter as a suitable subject for psychoanalytic investigation. Hence the of group fantasy, it is because two different readings of this identity are possible, depending upon whether the desiring-machines are regarded of regime, depending on their relationships of size. Except for this difference in regime, they are the same machines, as group retroactively on (se rabattre sur) productive forms and appropriate them, this parallelism was in no way meant as an exhaustive description down but because they wear out. Marx makes use of this simple principle to show that the regime of technical machines between the means of production and the product; thanks to this distinction, the machine transmits value to the product, but only fuel that makes it run. Art often takes advantage of this property of desiring-machines by creating veritable group fantasies in which never take place as rapidly as they ought to. From this, a second difference in regime results: desiring-machines produce antiproduction all that is quite distinct from these machines, and that conditions this reproduction. A technical machine is therefore not a cause but technology. Desiring-machines are both technical and social. It is in this sense that desiring-production is the locus of a primal psychic the production of the real. And doubtless we can express this identity in two different ways, even though these two ways of decoding and deterritorializing the flows. Capitalism does not confront this situation from the outside, since it experiences it as the body without organs and unleash the flows of desire on this body as a deterritorialized field. Is it correct to say a deterritorialized field. Is it correct to say that in this sense schizophrenia is the product of the capitalist machine, as capitalist than the capitalist and more proletarian than the proletariat. This tendency is being carried further and further, to the point act as capitalism's limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency while at the same time allowing it free the law of the counteracted tendency. As a corollary of this law, there is the twofold movement of decoding or deterritorializing share of surplus value. There is no doubt that at this point in history the neurotic, the pervers, and the psychotic being the opposite of continuity, the break or interruption conditions this continuity: it presupposes or defines what it cuts into as or defines what it cuts into as an ideal continuity. This is because, as we have seen, every machine is a as it is connected to another machine that supposedly produces this flow. And doubtless this second machine in turn is really to another machine that supposedly produces this flow. And doubtless this second machine in turn is really an interruption or break a flow, in relation to the machine connected to it. This is the law of the production of production. That is partial objects was so far-reaching, neglects to study flows from this point of view and declares that they are of no study The Empty Fortress, Bruno Bettelheim paints the portrait of this young child who can live, eat, defecate, and sleep only

mechanical connections. Doubtless there are those who will object that this mechanical, schizophrenic life expresses the absence and the destruction of

bias in favor of Oedipal or pre-oedipal causality, admits that this sort of causality intervenes only in response to autonomous aspects sort of code built into it, stored up inside it. This code is inseparable not only from the way in which previous connections. We owe to Jacques Lacan the discovery of this fertile domain of a code of the unconscious, incorporating the a discovery thus totally transforming analysis. (The basic text in this connection is his *La lettre volée* [The Purloined Letter].) But *La lettre volée* [The Purloined Letter].) But how very strange this domain seems, simply because of its multiplicity—a multiplicity so the endlessly ramified paths of the great disjunctive synthesis. If this constitutes a system of writing, it is a writing inscribed of themselves and above all must not be filled in. This is thus the second characteristic of the machine: breaks that functioning as a part adjacent to the machine. And if this subject has no specific or personal identity, if it traverses flow (prelevements de flux) brought about by the machine. Thus this subject consumes and consummates each of the states through which the body without organs in the space of an instant. This is what allows Lacan to postulate and describe in detail the same time he points out the intensive nature of this interplay: the part has nothing to do with the whole the whole; it performs its role all by itself. In this case, only after the subject has partitioned itself does it new part fabricated separately. It comes into being, but applying this time to the whole as some inspired fragment composed separately something that is innocent precisely because its source is madness. This is why in Proust's work the apparent theme of guilt draw together, in order to reweave intermittent and opposite fragments. This drawing together, this reweaving is what Joyce called re-embodiment. The order to reweave intermittent and opposite fragments. This drawing together, this reweaving is what Joyce called re-embodiment. The body without organs

to make Oedipus the sole measure of desiring-production. And naturally this is all the more true in the case of run-of-the-mill saying dark, and ran out again directly. He went through this performance several times. I explained to him: It is dark objects is thereby reduced to nothing. Oedipus thus becomes at this point the crucial premise in the logic of psychoanalysis. For sexual nature of desiring-machines, but with the family nature of this sexuality. Admittedly, once the child has grown up, he finds in life, there are only two possible ways in which this can be explained: it must be granted either that sexuality symbol of an analogical beyond. It was their disagreement on this particular point that eventually made the break between Freud and a social or metaphysical field without some sort of mediation. This is not the case, however. Let us consider a child forth. It is obvious that his parents are present all this time, and that the child would have nothing were it such, and agents of production and antiproduction. Ray Bradbury demonstrates this very well when he describes the nursery as a place his family around the clock; but within the bosom of this family, and from the very first days of his life make their appearance on the recording surface of desiring-production. But this is in fact the crux of the entire Oedipal problem the Oedipal triangulation to close up? Under what conditions does this triangulation divert desire so that it flows across a surface a narrow channel that is not a natural conformation of this surface? How does it form a type of inscription for extend far beyond it in every direction? It is in this sense and this sense only that the child relates the it in every direction? It is in this sense and this sense only that the child relates the breast as a the expression on his mother's face. The word relate in this case does not designate a natural productive relationship, but rather process, and in accordance with the very special conditions of this recording, including the effect of these conditions upon the process to breathe? What am I? What sort of thing is this breathing-machine on my body without organs? The child is a guilty of an error when we confuse the fact that this question is related to the parents, in the sense of from the beginning to see what the precise nature of this desiring-production is, and how, under what conditions, and in response of daddy-mommy and making no effort to do away with this problem once and for all. 2 PSYCHOANALYSIS AND FAMILIALISM: THE to connect the pre-Oedipal phases with the negative complex when this seems called for. On the other hand, he takes into that brings together relatives, descendants, and ascendants. (It is in this manner that the schizophrenic's visible resistance to oedipalization, the obvious

there an equivalence between the productions of the unconscious and this invariant—between the desiring-machines and the Oedipal structure? Or rather

of Lacan, we wonder if Lacan's thought really goes in this direction. Is it merely a matter of oedipalizing even the itself, the impossible real and its production. But what is this long history, if we consider it only during the period on typical dreams (The Interpretation of Dreams). They say that this is because a certain abandonment by Freud of the theory biological realism. But is it correct to present things in this way? Did the imperialism of Oedipus require only the renunciation desiring-machines, and the relationship of psychic repression with social repression. This will all be lost, or at least singularly compromised, with

Nature. It is as if Freud had drawn back from this world of wild production and explosive desire, wanting at all now, that looks like Oedipus! And at first he considers this something as a variant of the familial romance, a paranoiac bring our tape recorder into the analyst's office—stop!—with this insertion of a desiring-machine everything is reversed: we have broken exemplary value from the point of view of practice. In this text (1911) Freud encounters the most formidable of questions: how explain the God of delirium, we ourselves have trouble following this ascension; we take liberties that can be justified only by sweeps them away with a firm and confident response. And this response is double: it is not my fault if psychoanalysis the unconscious and the edifying forces of myths and religions. This latter argument is very important, and it is not by declares himself in agreement with Jung. In a certain way this agreement subsists after their break. If the unconscious is thought the work of transformation), there are two ways of reading this adequation, but they have in common the postulate that measures myth, he no longer needs to go by way of this mediation—the negation of the existence of God—since he immediately. He then became rather indifferent to the fact that this beyond derives from the familial complex through the analytical transformation

forth in all his brilliance, clearly without doubt—but indeed, this second phase has never had a real existence. It is a necessity on that account. What is at issue in this fantasy? Some boys are beaten by someone—the teacher, for doubt the prevalence of the father in both cases, but this is the famous nonexistent phase. Such is always the case fear of losing it or refusal of a passive attitude. This something in common must lay the foundation for the exclusive renunciation of male protest—in short, assumption of one's sex. This something in common, the great Phallus, the Lack with two analyze. Freud had a concept at his disposal for stating this contrary notion: the concept of bisexuality; and it was not that he was never able or never wanted to give this concept the analytical position and extension it required. Without even by positive characteristics in terms of partial objects and flows. This slight shift—which did not suppress mythical castration but made position of a complete object as the thing detached (phallus). This passage implies a subject, defined as a fixed ego of as a lack his subordination to the tyrannical complete object. This is perhaps no longer the case when the partial object with anything like the wretched maneuver where men answer that this itself is proof that women are castrated—or even console made up of boy-girl and parents-agents of production and antiproduction, this ensemble being present at the same time in each individual is real, whereas the individual fantasy fitted the whole of this field over imaginary givens. If this first distinction is drawn fitted the whole of this field over imaginary givens. If this first distinction is drawn out, we see that the individual rank), including the resignation to dying in the service of this order, whereas the drive itself is projected onto the outside body of the other on the body without organs. In this respect Klossowski has convincingly shown the inverse relationship that pulls but drives. If we must still speak of utopia in this sense, a la Fourier, it is most assuredly not as their own repression, as well as the means for breaking this repression. The development of distinctions between group and individual fantasy all the agents of social production and antiproduction are in this way reduced to the figures of familial reproduction—we can is to say as the father, I condemn you). But this duality is artificial, derived, and supposes a direct relationship proceeding analysis is by that very fact a failure, even if this proposition is accompanied by the analyst's little smile. We are at his place, after several years of analysis, as if this were not a tiny sign of the abject dependence to can we ward off, in the practice of the cure, this abject desire that makes us bend our knees, lays us logic, whereas the problem is particularly practical and concrete. Does this story have an ending? Can an analysis be ended, can be awakened for a preventive purpose? A great beauty animates this text of Freud's: an undefined something that is hopeless, disenchanted taking hold. It would be a mistake to see in this remark of Freud's nothing more than an observation of detail without changing anything fundamental to the analytic situation.... All of this is without consequence, since the analysis slides off the couch can offer itself as an already-signified awaiting its meaning. For this reason interpretation is always retrospective, as the perceived meaning.

So

always retrospective, as the perceived meaning. So that was what this meant. . . . What is serious is that Freud never questions the therapeutic practice, rather than being a resistance of the ego, this is the intense outcry of all of desiring-production. We already For what is the meaning of so that was what this meant? The crushing of the so onto Oedipus and castration

the colonel, the instructor, the teacher, the boss, all of this meant that: Oedipus and castration, all history in a new
the new resources and methods of its genius. But is this sufficient to silence the outcry of desiring-production: We are all
not leaning against the rock of schizophrenia, a rock in this case mobile, aerolitic? Who does not haunt the perverse territorialities
of each thing, each being, or each scene: there is this and then that, and let's make do with it, too
with it, too bad if it doesn't suit us. In this regard it is possible that Charlus's coarse admonition is prophetic
guilt. Next, everything becomes blurred again, everything comes apart, but this time in a molecular and pure multiplicity, where the partial
series and the Gomorrah series, each one excluding the other. This is not all, however, since the vegetal theme—the innocence
the synthesis of production, and profoundly changing the connections of this synthesis by introducing new global persons. These new images
of
father-in-law. And although new stases or relapses are produced at this level, such as new forms of incest and homosexuality, it
would have no way of transmitting and reproducing itself without this second step: the first step elaborates the form of the
is only the second step that ensures the transmission of this figure. I take a woman other than my sister in
we have even seen that a third term intervened in this binarity, the body without organs that reinjects producing into the
production into the mold of representatives; no triangulation appears at this level that would refer the objects of desire to global
use. We do not yet know what forces bring about this triangulation that interferes with the recording of desire in order
for the famous latency period where the analytical mystification culminates. This common, transcendent, absent something will be called
phallus or law
and introduces exclusions there (whence the oedipalizing interpretations of Lacanism). This signifier acts as the formal cause of the
triangulation—that
just as lacking in men as in women). It is this conversion that makes the whole of sexuality shift into the
makes the whole of sexuality shift into the Oedipal framework: this projection of all the breaks-flows onto the same mythical locale
the light of castration. That is indeed what disturbs us, this recasting of history and this lack attributed to partial objects
is indeed what disturbs us, this recasting of history and this lack attributed to partial objects. And how could partial objects
advance. Psychoanalysis, at the most concrete level of therapy, reinforces this apparent movement with its combined forces. Psychoanalysis
itself ensures this
this apparent movement with its combined forces. Psychoanalysis itself ensures this conversion of the unconscious. In what it calls the
pre-oedipal
heterosexuality and a local and nonspecific homosexuality arise. Everywhere, in this reversion, the innocence of flowers instead of the guilt of
We shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by psychoanalysis first of all by
making a global and specific use of the connective syntheses. This use can be defined as transcendent, and implies a first
its metaphysics—its name is Oedipus. And that a revolution—this time materialist—can proceed only by way of a critique
with the form of triangulation: being daddy, mommy, or child. This is the reign of the either/or in the differentiating function
incest and you'll be a zombie and a hermaphrodite. In this sense, indeed, the three major neuroses that are termed familial
generation, sex, and vital state. And the religious triangulation confirms this result in another mode: thus in the trinity, the obliteration
itself toward its own cause and attempts to integrate it. This time it is a matter of the maximum conditions under
use, and even the three familial neuroses do not escape this use, although they suffer from no longer being capable of
applying it. Everywhere in psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions assert itself. It becomes nevertheless
apparent
the two ends of a stick in a nondecomposable space. This is the meaning of the disjunctions where Beckett records his
the included disjunctions. It would be a total misunderstanding of this order of thought if we concluded that the schizophrenic substituted
the contrary it is nonrestrictive. I was then no longer this closed box to which loved being so well preserved, but
but singularities flocking from all sides, evanescent agents of production. This is free disjunction; the differential positions persist in their
entirety
branches marked by a singular point, because he is himself this distance that transforms him into a woman, and at its
letter and the pen and the paper. It was in this fashion that Nijinsky kept his diary: yes, I was my
name of the same requirements of differentiation. But it is this undifferentiated that Oedipus creates as the reverse of the differentiations
within the figure of Authority, the obligation to relive it, this time with no way out. Nor is it by any
precedes the stage of culture and the growing malaise that this stage provokes, a point of equilibrium can be found. Oedipus
type of criticism—will be very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which he interprets as a
none other than the whole of Oedipus. It is in this sense that Oedipus should be presented as a series, or
And if a schizo is produced here as an entity, this occurs for the simple reason that there is no other
simple reason that there is no other means of escaping this double path, where normality is no less blocked than neurosis
father, as if going beyond the father were always forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical
celebrated latency—which is without doubt the greatest psychoanalytic mystification: this society of brothers who forbid themselves the fruits of
the
first profound example of an analysis of double bind, in this sense, can be found in Marx's On the Jewish Question
It sometimes happens that an analyst becomes fed up with this myth that is the bed and board of psychoanalysis, and
perhaps because of Freud, everything leads us to conclude that this release, made possible by psychoanalysis, will be achieved, is already
already being achieved, outside it. We cannot, however, share either this pessimism or this optimism. For there is much optimism in
outside it. We cannot, however, share either this pessimism or this optimism. For there is much optimism in thinking psychoanalysis makes
do not share the pessimism that consists in thinking that this change, this release, can be achieved only outside psychoanalysis. We
share the pessimism that consists in thinking that this change, this release, can be achieved only outside psychoanalysis. We believe, on
we don't quite see what there is to gain by this, except for the founding of the universality of Oedipus beyond
or secretly pious as the case may be, have in this manner invoked a structural Oedipus to create and shut the
a famous predecessor said to these creatures, you've already made this into an old refrain. As for us, that is why
nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether this last use borrows from the paths of the Imaginary or
And if we try to envisage the time put into this retreat, Lacan goes on to say, the sole foundation for
was not a myth but in fact something real? (Wasn't this tantamount to taking up the cry of Aristotle: We really
really must come to a halt, in the face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation
to a halt, in the face of this Freudian Ananke, this Rock?) 5 The Conjunctive Synthesis of Consumption-Consummation In the third
off by gradients, traversed by potentials, marked by thresholds. In this sense, we believe in a biochemistry of schizophrenia (in conjunction
will be progressively more capable of determining the nature of this egg and the distribution of field-gradient-threshold. It is a matter
most horrific journey. When we speak here of a voyage, this is no more a metaphor than before when we spoke
everything commingles in these intense becomings, passages, and migrations—all this drift that ascends and descends the flows of time:
countries
to do is be Jones. But if everything commingles in this fashion it does so in intensity, with no confusion of
the intense and intensive order. What is the nature of this order? The first things to be distributed on the body
On the contrary, the races and cultures designate regions on this body—that is, zones of intensities, fields of potentials. Phenomena
the intense crossing of the thresholds of history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or
Mongol, this displacement
of the thresholds of history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this
displacement of races and
thresholds of history, and from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of
races and of continents
from this prodigious migration, this becoming-woman, this becoming-Scandinavian or Mongol, this displacement of races and of continents,
this feeling of raw
becoming-Scandinavian or Mongol, this displacement of races and of continents, this feeling of raw intensity that presides over delirium as well
presides over delirium as well as over hallucinations, and especially this deliberate, stubborn, material will to be of a race inferior
every son of good birth, I have never been of this people, I have never been Christian, ... yes my eyes are
a domain, and the operation of a system of signs. This can be clearly seen in physics, where proper names designate
Schizophrenics themselves have said everything there is to say about this, and have been quick to slip into the expected clinical
the desert. But if the body without organs is indeed this desert, it is as an indivisible, nondecomposable distance over which
man simulating a girl. Or rather, by simulating someone ... , etc. This was already true of the completely oriental art of the
and the discovered continents so as to extract from them this always-surplus reality, and to form the treasure of the paranoiac

if a few simple univocal events could be extricated from this extreme polyvocality: such is the histrionism of the schizophrenic, according	p 87
am the king! So the kingdom belongs to me! But this me is merely the residual subject that sweeps the circle	p 88
sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a derivative of Oedipus. The	p 88
familial	
on a work of elaboration, or if, on the contrary, this content should be followed as the thread of latency that	p 89
or a structural determination inside the family itself? Or is this rather the sign that the problem must be raised in	p 89
gradient or threshold to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac	p 89
deliriums stir	
lie in concluding, for example, that fascists are mere paranoiacs. This would be an error precisely because, in the current state	p 89
an error precisely because, in the current state of affairs, this would still amount to leading the historical and political content	p 89
disturbing to us is the fact that the entirety of this enormous content disappears completely from Freud's analysis: not one trace	p 89
Maud Mannoni, a delirium whose political nature is especially vivid. This example appears all the more striking to us, given our	p 90
had racist notions.... I descend from the Gallic dynasty. By this right I am a man of noble lineage Let my	p 90
be found in the familial structure serving as a matrix. This origin would exist therefore in the symbolic void or in	p 90
that haunts all history, is simply the paternal name. In this case as in many others, the utilization of the Lacanian	p 90
gaping hole in the structure; next, in the name of this lack, we are referred to the other Oedipal pole, the	p 90
reappear in the Real in a hallucinatory form. But in this fashion the entire historicopolitical theme gets interpreted as a constellation	p 90
a role. It is obvious that they do. But is this an initial role as symbolic organizer (or symbolic disorganizer) from	p 90
schizo—which leads him, forced and constrained, back to Oedipus—this void left by the absence of the father and this	p 91
this void left by the absence of the father and this cancerous development of the mother and the sister? And yet	p 91
Yet it cannot be said that psychoanalysis was unaware of this in a certain respect. In his theory of the primal	p 92
of the paternal personage. There is no better example than this to show that the parental figures are indifferent inductors and	p 92
psychoanalysis made a somewhat intensive use of the family. Granted, this use distorted the nature of the intensive quantities in the	p 93
indicator for measuring the forces of alienation and disalienation. In this manner the study of the families of schizophrenics has breathed	p 93
can understand how such a concept as foreclosure operates within this extensive framework of a family where several generations—at least	p 94
strange notion that if a psychotic escapes the Oedipal apparatus, this is solely due to the fact that he is doubly	p 94
of access to a three-sided situation. It is clear that this extended familialism, wherein the family receives the very forces of	p 94
A veritable regression in favor of a taxonomy of families. This is clearly visible in the projects of community psychiatry or	p 94
one hand, and antipsychiatry on the other, the danger of this familialism in extension is ever present, conforming to the double	p 94
racial content is left behind, crushed in the Oedipal treadmill. This is because psychiatrists persist in treating the family as a	p 95
that such a viewpoint is present even in Cooper. (In this respect Laing is better able to disengage himself from familialism	p 95
reality in question is rife with alienated social forms, then this alienation will be mediated to the individual child and will	p 95
maintained familialism , and not in terms of a refutation of this familialism. For it is to the extent that the family-microcosm	p 95
living organism was thought to be similar to the world, this was attributed to the fact that it was or tended	p 95
up both ends. If the living being resembles the world, this is true, on the contrary, insofar as it opens itself	p 96
the opening of the world; if it is a whole, this is true to the extent that the whole, of the	p 96
temporal dimension that is irreducible and nonclosed. We believe that this is also true in the case of the family-society relationship	p 96
was being beaten by a white man. It is precisely this pairing of the parental figures with agents of another nature	p 96
valid in itself, and from claiming to express or represent this different nature of the agents that are in question in	p 96
the Oedipal apparatus—and that it is precisely because of this that these situations favor a psychotic development or explosion—but	p 96
theater. Too bad if the psychoanalysts roar their disapproval at this point. Fanon pointed out that troubled times had unconscious effects	p 97
matter of politics. They are simply wrong in concluding from this that the libido has nothing to do with any of	p 98
great argument of familialism is: at least in the beginning ... This argument may be explicitly formulated, but it also persists implicitly	p 99
refuse the viewpoint of genesis. At least in the beginning, this argument runs, the unconscious is expressed in a state of	p 99
where the Real, the Imaginary, and the Symbolic intermingle. In this conception, the metaphysical and social relations arise afterward, in the	p 99
a beyond. And since the beginning always proceeds by twos—this is even the necessary condition for rendering escape impossible—a	p 99
the law of the father and the exclusive differentiations that this law prescribes at the heart of the family; and finally	p 99
the celebrated latency, after which the beyond begins. But since this beyond consists in duping others into taking the same path	p 99
so long as the actual factor is conceived of in this form of the afterward? But we know in point of	p 99
childhood experience, their identical natures and their differing regimes. In this regard let us consider three important works about children:	p 99
L'Enfant	
infantile sexuality is denied; but for hardly more admissible reasons, this sexuality is reduced to desiring mommy and wanting the place	p 100
wanting the place of the father. The Freudian blackmail is this: either you recognize the Oedipal character of infantile sexuality, or	p 100
their particular use in desiring-production, and the comparative operation of this production with social production, whence derive the state of	p 100
desire	
calling it into question by way of a consequence. In this sense every child is a little scientist, a little Cantor	p 100
the so-called natural reproduction of the family on the other. This operation is called an application. It is as if a	p 101
surprising that only afterward is it discovered that all of this was the father and the mother, since this is assumed	p 101
all of this was the father and the mother, since this is assumed to be the case from the beginning, but	p 101
a symbolic relationship between two articulations: so that is what this meant. Everything is made to begin with Oedipus, by means	p 101
between the molar organization and the molecular multiplicity of desire; this limit of deterritorialization must now pass into the interior of	p 102
oedipally, by means of parental images of a second order, this time collective; the encounter can therefore take place between Luther	p 102
the social field of the production and the formation of this field. There is no more an individual Oedipus than there	p 103
weapon in the service of a dominating class: it is this use that brings about the feeling of indeed being one	p 103
fascist who belongs to the master race. Oedipus depends on this sort of nationalistic, religious, racist sentiment, and not the reverse	p 104
ideology, Oedipus, and the phallus have nothing to do with this, because they depend on it rather than being its impetus	p 105
in the circuit connecting desire to the social sphere. All this happens, not in ideology, but well beneath it. An unconscious	p 105
wants to put an end to the interminable discourses of this nature discourses already in vogue in his Hegelian epoch. Alas	p 106
render the event comical. And he explains that strictly speaking this event has no importance whatever, that it merely concerns the	p 106
not the news that God is dead, but the time this news takes to bear fruit. Here the psychoanalyst perks up	p 106
God makes no difference to the unconscious. The fruits of this news are not the consequences brought about by the death	p 106
the consequences brought about by the death of God, but this other news that the death of God is of no	p 107
a belief by virtue of nonbelief about which Nietzsche says: This violence always manifests the need for a belief, for a	p 107
changes everything: it really seems as if Bachofen believes all this, that he believes in myths, in the Furies, Apollo, and	p 107
psychoanalysts: it would seem that they believe in all of this—in myth, in Oedipus and castration. They reply: the question	p 107
question is not one of knowing whether we believe in this, but whether or not the unconscious itself believes in it	p 107
not the unconscious itself believes in it. But what is this unconscious when reduced to the state of belief? Who injects	p 107
man by something exterior to nature and to man. On this point Nietzsche makes a remark completely akin to those of	p 107
does no more than reproduce itself in itself. Indeed, in this sense we must say the unconscious has always been an	p 108
ideologically, for culture. It is Oedipus who produces man in this fashion, and who gives a structure to the false movement	p 108
uses completely distinct from Oedipal uses. And in relation to this desiring-production, the Oedipal illegitimate uses seemed to us to be	p 110
in opposition to the Oedipal use, itself global and specific. This global-specific use was found to have two aspects, parental and	p 110
which the triangular form of Oedipus and the reproduction of this form corresponded. This use rested upon a paralogism of extrapolation	p 110
form of Oedipus and the reproduction of this form corresponded. This use rested upon a paralogism of extrapolation that in fact	p 110
fusing desire to a law, and engendering the illusion that this loosened up and freed the elements of the chain. In	p 110
syntheses is in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in its turn has two poles, imaginary and	p 110
symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates this time how	p 110
Oedipus proceeds, it demonstrates Oedipus's	
the undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates this time how Oedipus proceeds, it demonstrates	p 110
Oedipus's method: a paralogism	
made by Henri Gobard, would it be better to translate this as double hold like a full nelson hold in wrestling	p 110
the segregative and biunivocal use made of them. There again this biunivocal use, illegitimate from the point of view of the	p 110
guilt, castration: are these determinations of the unconscious, or is this the way a priest sees things? Doubtless there are many	p 112
is accomplished as long as machines are not touched upon. This implies interventions that are in fact very concrete; in place	p 112
did you not rather create the type in yourself? Whether this be so or not, what seems infinitely more important is	p 113
units of production, plug in desiring-machines. What takes place in this factory, what this process is, its spasms and its glories	p 113

plug in desiring-machines. What takes place in this factory, what this process is, its spasms and its glories, its labors and Reich: it is social repression, the forces of social repression. This response, however, leaves two problems untouched and makes them even on the other hand, the particular situation of Oedipus in this social repression-psychoic repression system. The two problems are obviously linked p 113

favor of it. In other words: if it is prohibited, this is because it is desired—there would be no need to prohibit what is not desired. Once again, it is this confidence in the law, the unawareness of the ruses and Jung betrayed everything, it was nevertheless not by way of this remark, Which can only suggest that the mother functions as persuade its subjects that they had the intention corresponding to this fiction. This is indeed the only way the law has subjects that they had the intention corresponding to this fiction. This is indeed the only way the law has of getting we have before us a system of three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the repressing desire, all ready, all warm for punishment, and without putting this desire in the place of the antecedent desire on which closets sexuality in the Oedipal nursery—has a foreboding of this operation of displacement, and protests with all his might: no logical deduction of the human reason, which has recourse to this last extremity, to save itself ... which first and foremost is it now proceeds to serve as a principle for action.... This has nothing to do with the active unconscious [which] sparkles repression catches desire in the trap. If desire is repressed, this is not because it is desire for the mother and demolishing entire social sectors. Despite what some revolutionaries think about this, desire is revolutionary in its essence—desire, not left-wing holidays involuntarily, by wanting what it wants. From the beginning of this study we have maintained both that social production and desiring-production p 116

even its subject through the intermediary of the superego. From this it expects a cultural justification for psychic repression—a justification the reactionary compromises of Freudianism, and even its theoretical surrender: this work has been accomplished several times, in a profound way process of cure except by starting from elements drawn from this very cure. As if every great doctrine were not a sexual repression. The family is indeed the delegated agent of this psychic repression, insofar as it ensures a mass psychological reproduction p 117

a society. Of course it should not be concluded from this that desire is Oedipal. On the contrary, it is the of libidinal energy—that actualizes Oedipus and engages desire in this requisite impasse, organized by the repressive society. Reich was the movement or in the desiring-creativity. (To a certain extent, didn't this amount to a reintroduction of the error or the illusion being a psychoanalyst under those conditions. No one forgave him this, whereas Freud got full pardon. Reich was the first to two repressions. But a real independence cannot be concluded from this. Psychic repression is such that social repression becomes desired; it p 118

complex, the process of oedipalization, is therefore the result of this double operation. It is in one and the same movement desiring-production that represents the repressed as incestuous familial drives. In this way the family / drives relationship is substituted for the in such an operation, it is less clear what makes this operation possible from the point of view of desiring-production itself astonishing productive experience he is undergoing with his desire; but this experience is not related to them as such. Yet this this experience is not related to them as such. Yet this is precisely where the operation arises. Under the precocious action to psychic repression. And if the family is able in this manner to slip into the recording of desire, it is desire, it is because the body without organs on which this recording is accomplished already exercises on its own account, as of desiring-production. It falls to the family to profit from this, and to superimpose the repression that is properly termed secondary and to superimpose the repression that is properly termed secondary, this being a function delegated to the family or one to these two repressions, but has not shown the scope of this difference or the distinction between their respective regimes.) That is I would show them. If even artists give in to this, it would be a mistake to stand on ceremony and have all the forces of social production, reproduction, and repression. This can be explained by the simple truth that very powerful productive, and triumphant in the unconscious itself. It is in this sense, as we have seen, that Oedipus is an application quite some time before making their way into France. Not this one, however; that same year Capgras and Carrette presented a the parents were lived as false parents or doubles. From this they drew the illustration of the inverse relationship: in neurosis the delirious reconstruction. The fact remains that Freud never dropped this simple distinction. And it seems important that, following an original p 123

us is the precise role of the Oedipus complex in this convergence. For if it is true that the familial themes itself, testifying to its incapacity to be an organizer. Once this is admitted, it is enough to measure psychosis against this this is admitted, it is enough to measure psychosis against this fake standard—enough to lead it to this false criterion psychosis against this fake standard—enough to lead it to this false criterion, Oedipus—to obtain the loss-of-reality effect. This is to this false criterion, Oedipus—to obtain the loss-of-reality effect. This is not an abstract operation: an Oedipal organization is imposed though for the sole purpose of assigning the lack of this organization in the psychotic, in his very body. It is autism: the schizo has no other means of reacting to this blocking of all his investments of reality, the barriers placed the Oedipal-narcissistic machine. In order to understand the details of this struggle, it must be borne in mind that the family of its ideal, which are distinguishable only in appearance. While this is taking place, what is desiring-production doing? The retained elements familial reproduction? The Oedipal triangle vibrates and trembles but is this in terms of the hold over the machines of desire everywhere all the more readily for being undecidable, and in this sense it is correct to say that Oedipus is strictly out of shape into psychosis: it is therefore not in this fashion that the question must be posed. It would be familial infantile factors; all the major dissensions were linked to this evaluation. The difficulties bore on several aspects. First, the nature for its own part refers to the infantile Oedipal conflict, this old conflict becoming reactivated by the actual stasis. But the stasis. But the oedipalists are not saying anything different from this when they remark that an actual deprivation or frustration cannot time, inscribed within more or less irreversible structures. We understand this sentence, but can't help finding its tone disturbing. The following the actual factors a status other than ulterior or privative. This came about as two concerns were found to be linked signified anagogically by Oedipus instead of depending on it analytically. This necessarily results in the reintroduction of the afterward in the factor is desiring-production insofar as it is caught up in this relationship, this conflict, and these modalities. Nor is this factor desiring-production insofar as it is caught up in this relationship, this conflict, and these modalities. Nor is this factor either ulterior or privative. Being constitutive of the full in this relationship, this conflict, and these modalities. Nor is this factor either ulterior or privative. Being constitutive of the full is contemporary with the most tender age, and it accompanies this life with every step. It does not arise after Oedipus dissolved in a psychotic formation as the direct effect of this same factor. It is indeed in this sense that the direct effect of this same factor. It is indeed in this sense that the idea of the afterward seemed to us underlying Oedipal constellation defined by reaction, or else will exclude this constellation from the field of investment constituting their activity. Undecidable p 129

reaction to desiring-production. It is a serious mistake to consider this formation in isolation, abstractly, independently of the actual factor that that coexists with it and to which it reacts. Yet this is what psychoanalysis does when it closets itself in Oedipus schizophrenics; Gisela Pankow and Bruno Bettelheim break new ground in this area by the force of their theory and the efficacy of the recognition of an unconscious desire, and not of this desire's satisfaction. Recognizing the desire is tantamount to setting desiring-production p 130

the schizo had retreated in order to silence and suffocate this production. This recognition of desire this position of desire, this had retreated in order to silence and suffocate this production. This recognition of desire this position of desire, this Sign refers to silence and suffocate this production. This recognition of desire this position of desire, this Sign refers to an order of this production. This recognition of desire this position of desire, this Sign refers to an order of real and actual productivity interruption?). Schizophrenia as a process is desiring-production, but it is this production as it functions at the end, as the limit They will presumably be able to savor the irony of this situation with more amusement than we can extract from it production, and the moment when the emitted sign breaks through this form of the content that was attempting to maintain the attempts to enslave the work itself, to make of it this minor expressive activity that secretes ideology according to the dominant The work of art is supposed to inscribe itself in this fashion between the two poles of Oedipus, problem and solution by a conversion interior to itself as cultural object. From this point of view, there is no longer even any need correct to measure established literature against an Oedipal psychoanalysis, for this literature deploys a form of superego proper to it, even all respects the contrary of textual writing. But what is this enormous textual archaism,. The signifier, that subjects literature to the the two aspects of its Oedipal form? And who told this shrewd critic that the discourse of the psychotic was involuntary belles-lettres). Very few accomplish what Laing calls the breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the retreat to the body without organs, still a territoriality, but this time totally desert-like, where all desiring-production is arrested, or where universal. Schizophrenia is at once the wall, the breaking through this wall, and the failures of this breakthrough: How does one p 136

wall, the breaking through this wall, and the failures of this breakthrough: How does one get through this wall, for it
 the failures of this breakthrough: How does one get through this wall, for it is useless to hit it hard, it
 all its exasperated strength the movement that drives it toward this limit. At capitalism's limit the deterritorialized socius gives way to
 determines the conditions and the possibility of a universal history, this is true only insofar as capitalism has to deal essentially
 the exploitation of man; but as a matter of fact, this organization presupposes a dismantling of the great social machines that
 performed are distributed. Coding the flows implies all these operations. This is the social machine's supreme task, inasmuch as the
 apportioning
 it. The method of the primitive territorial machine is in this sense the collective investment of the organs; for flows are
 organizing the Oedipal triangle, it is the anus that in this manner detaches it, it is the anus that removes and
 constitute the phallus. Sublimation is profoundly linked to anality, but this is not to say that the latter furnishes a material
 produces the global persons and the specific egos that serve this same quantity as units of measure. Artaud expresses it well
 same quantity as units of measure. Artaud expresses it well: this dead rat's ass suspended from the ceiling of the sky
 of a frantic anality, whose child is only an angle, this kind of covering eternally hanging on something that is the
 things, a memory of signs and no longer of effects. This organization, which traces its signs directly on the body, constitutes
 codes of punishments to understand what effort it costs on this earth to breed a nation of thinkers! Cruelty has nothing
 inscribed on them, belaboring them. That is what cruelty means. This culture is not the movement of ideology: on the contrary
 their flags in bodies. And if one wants to call this inscription in naked flesh writing, then it must be said
 that speech in fact presupposes writing, and that it is this cruel system of inscribed signs that renders man capable of
 Only the apparatus of the State will be territorial in this sense because, following Engel's formula, it subdivides not the people
 is not difficult to show the importance of local ties. This is because the primitive machine subdivides the people, but does
 by virtue of an administration that is landed and residential, this cannot be regarded as a promotion of territoriality; on the
 the former under his expression complementary filiation. The essence of this concept, which resembles the Roman distinction between
 agnation and cognation
 them for itself as quasi cause. But it can accomplish this only by reclaiming the connective regime for its own, in
 is compatible with the disjunctions of filiation. It is in this sense that the economy goes by way of alliance. In
 in the process of production, but has not yet appropriated this process. The apparent objective movement of inscription has not suppressed
 are effected in correspondence, united in a mutual embrace. And this is already the highly perverse activity of local groups who
 psychic work of selection, refinement, and calculation was manifested. And this is the case from the start, since there does not
 the apparent movement; but debt is the actual direction of this movement, a kinetic energy that is determined by the respective
 elements of the acquired-prestige or distributed-consumption type. (The chief converts this perishable wealth into imperishable prestige
 through the medium of spectacular
 the medium of spectacular feasting. The ultimate consumers are in this way the original producers.) Surplus value of code is the
 by archetypes and their repetition, is especially weak and inadequate. This idea was not conceived by ethnologists, but by ideologists in
 to function that a social machine must not function well. This has been shown precisely with regard to the segmentary system
 and on the infernal operations they regenerate. Capitalism has learned this, and has ceased doubting itself, while even socialists have
 abandoned
 it schizophrenizes, the better it works, the American way. But this is already the point of view required—given a change
 primitive socius, the territorial machine for declining alliances and filiations. This machine is segmentary because, through its double apparatus
 of tribe
 inalienable elements of filiation and the mobile elements of alliance. This is explained by the fact that the length of each
 fear remains the motor of the whole? And what is this fear? It would appear that social formations experienced a morbid
 rushing in through their opening. Perhaps it is even for this reason that it arrives from without; they suffocate its inner
 long history of contingencies and accidents, and that brings on this end. It cannot be said that the previous formations did
 cannot be said that the previous formations did not foresee this Thing that only came from without by rising from within
 but filiation is the first character of inscription marked on this body. And we know the nature of this intensive filiation
 marked on this body. And we know the nature of this intensive filiation, this inclusive disjunction where everything divides, but into
 body. And we know the nature of this intensive filiation, this inclusive disjunction where everything divides, but into itself, and where
 disjunctions, which cease to be inclusive and become exclusive. Once this occurs, there is a dismembering of the full body, a
 from filiations, nor can they be deduced from them. But, this principle once established, we must distinguish between two points of
 lineages that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the extended system is like a memory of alliance
 intensive order—the Numen—is an energy of filiation, for this intense filiation is not yet extended, and does not as
 twinness or bisexuality in differing degrees. The signs belonging to this order are therefore fundamentally neuter or ambiguous (according to
 an
 as—). It is a question of knowing how, starting from this primary intensity, it will be possible to pass to a
 cease to be ambiguous and will become positive or negative. This may be seen clearly in a passage from Levi-Strauss, explaining
 B bears a (+) or (-) sign, according to whether this couple results from a woman being lost to or acquired
 lost to or acquired by line A or B. In this regard it is not important whether the regime of filiation
 a woman or owe a sister. Certainly, in real life this difference does not mean that half the male cousins are
 +) are cross. But once the problem is put in this way, it is less a question of applying a logical
 invokes the co-ordinates of a physical system, although he sees this as nothing more than a metaphor. In the physical system
 or on the contrary causes, passage. Something or someone. In this system in extension there is no primary filiation, nor is
 seems to avoid the reproach of idealism that usually greets this kind of attempt. We have a similar view of the
 or less an affine in relation to her children. Now this is indeed where the myth takes root, the myth that
 his mother, with whom he is united by that fact: This individual went away into the distance carrying with him a
 to say a part of his own mother. He saw this organ as his own and as forming a part of
 the position of his maternal uncle, the designated husband of this woman. Doubtless all the dramatis personae will be found to
 dramatis personae will be found to come into play from this point on: mother, father, son, mother's brother, son's sister. But
 like cause and effect, but are both products derived from this same substance, in relation to which the son is his
 mother was therefore the maternal uncle. The first consequence of this is that incest with the sister is not a substitute
 sister? Because he must not, except in the name of this germinal filiation, marked by ambiguous signs of twinness and bisexuality
 have done it as well, and could have been himself this uncle in an intense relationship with the mother-twin. The vicious
 and that the incest prohibition could not be explained in this manner. This is because the mixing of the generations in
 the incest prohibition could not be explained in this manner. This is because the mixing of the generations in the son-mother
 from indifference to incest to its prohibition. Implicit or explicit, this theme underlies all the myths; it is therefore a formal
 all the myths; it is therefore a formal property of this language. We must conclude that, strictly speaking, incest does not
 incest does not and cannot exist. We are always on this side of incest, in a series of intensities that is
 that is permitted. But it is not by chance that this kind of marriage rarely occurs, as though it were still
 crossed already or not yet crossed. For incest is like this motion, it is impossible. And it is not impossible in
 wife mama, or one's sister his wife. It is in this sense that we said we are always on this side
 in this sense that we said we are always on this side of it or beyond. Our mothers and our sisters
 on their persons like a stamp that is too wet. This is because one can never enjoy the person and the
 the person and the name at the same time—yet this would be the condition for incest. Granted, incest is a
 of desire, that one desires the impossible? At least in this instance, the platitude is not even true. We are reminded
 of the thing that is really prohibited or desired. Indeed, this is how social repression prolongs itself by means of a
 the term incest, as well as indifference to incest, for this regime composed of one and the same being or flow
 problem; one cannot confound incest as it would be in this intensive nonpersonal regime that would institute it, with incest as
 the complex, since the complex is an element derived from this this-side-of. Incest as it is prohibited (the form of discernible
 germinal flow is the representative of desire; it is against this flow that the repression is directed. The extensive Oedipal figure
 repression, that comes to conceal desire. It matters little that this image is impossible: it does its work from the moment
 You see, that is what you wanted! However it is this conclusion, going directly from the repression to the repressed, and
 and something must block and cause to pass through. Now this is possible only in the system in extension that renders
 the representative of desire. But if it is termed representative, this is because it is equivalent to the noncodable, noncoded, or
 is equivalent to the noncodable, noncoded, or decoded flows. In this sense it implies, in its own way, the socius's limit
 limit or the negative of every socius; the repression of this limit is possible only to the extent that the representative
 to the extent that the representative itself undergoes a repression. This repression determines what part of the influx will pass through
 coding of the flows will be carried out. We call this second instance—the repressing representation itself—alliance, since the filiations

occasions. First, when he admits having recoiled too long before this—so serious (he says)—discovery of a homosexual representation (there more so than when they arrange marriages). Then again—and this is his most serious error—when he wants to make his most serious error—when he wants to make of this homosexuality of alliance a product of the Oedipus complex as is true that there exists an Oedipal or filiative homosexuality, this should be understood merely as a secondary reaction to this this should be understood merely as a secondary reaction to this group homosexuality, non-oedipal at first. As for Oedipus in general repressed—that is, the representative of desire, which is on this side of and completely ignorant of daddy-mommy. Nor is it representation on the repressed representative: the representation disfigures or displaces this representative against which it is directed; it projects onto the the representation reduces the representative to what is blocked in this system. Hence Oedipus is indeed the limit, but the displaced a plant does not grow on that kind of terrain. This is explained by the fact that the necessary conditions for that the family determinations burst apart at every corner of this field and remain attached to strictly social determinations, since both desire's unconscious investments of the social field. It is from this point of view that we must consider many primitive cures colonization. The whole interplay of races, clans, alliances, and filiations, this entire historical and collective drift: exactly the opposite of the positions in such a system, namely the colonizers, who, during this same period when the colonized reduce the universe, will tend say that there is no end to the existence of this Oedipus, when in fact it does not even have (apart triangulating the child: but watch out—a structural Oedipus, and this time it isn't imaginary! The same is true of the was able to unfold to a greater extent, and in this case the Oedipal problem tended to assume its diachronic dimension incurable inadequacy of being and universal castration? And what is this demand that is invoked to justify Oedipus? It goes without interpretation of Lacan's doctrine, but also an ethnographic extension to this interpretation. On the side of the universal there are two the meaning and scope of psychic repression (refoulement), would vary. This story of psychic repression is quite complicated. Things would be of affects in the public symbols of primitive societies, and this nature remains integrally lived by the members of these societies it because incest is prohibited? We always fall back on this pale rationale: incest is desired because it is prohibited. The representation, and it would be born of the repression of this representation and of the latter's return. Now the opposite is of a repressed Oedipal representation any more than it provokes this repression. But—and this is something altogether different—the general representation any more than it provokes this repression. But—and this is something altogether different—the general social repression-psychic repression system image as a disfiguration of the repressed. The fact that this image in turn finally suffers a repression, that it comes What is repressed is desiring-production. It is the part of this production that does not enter into social production or reproduction desiring-production to social production forms a direct sexual investment of this social production, without any repression of a sexual nature of is evident, or a pleasure at not being hungry, and this investment refers only secondarily to an image of the mother like Marcuse, whom one would not suspect of complaisance in this regard, acknowledges that culturalism started on the right track: introducing then projected into the adult and social development (devenir). From this point of view, the discussion can only go round in and the holders of a symbolic or structural interpretation of this same organization. A second postulate common to the culturalists and not be in contradiction with our social organization, or that this organization contain in its own way the basic elements of its own way the basic elements of the ethnological hypothesis. This is what Marx was saying as he recalled the requirements determination. Now we have seen that it is only in this last sense that Oedipus is a limit. This is also only in this last sense that Oedipus is a limit. This is also the case for desiring-production. But in fact this This is also the case for desiring-production. But in fact this last sense itself can be understood in many different ways is the real limit . When such societies are confronted with this real limit, repressed from within, but which returns to them within, but which returns to them from without, they regard this event with melancholy as the sign of their approaching death that leave loaded with export goods, the Tiv elders deplore this situation, and know what is happening, but do not know where to place their blame—a harsh reality. But, fourthly, this limit inhibited from the interior was already projected onto a beginning, a mythical matrix as the imaginary limit. How can this nightmare be imagined: the invasion of the socius by noncoded diverting it into a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But the error lies their most profound negative: namely, the decoded flows of desire. This is not to say that the universal Oedipal limit is fragments of the chain must be converted, by virtue of this independence, into a transcendent detached object that crushes their polyvocal system of representation; it must migrate to the heart of this system and itself come to occupy the position of the way that each member of the group is always on this side of or beyond, without ever occupying the position (Kardiner or beyond, without ever occupying the position (Kardiner has understood this very well in the formula we cited). It is colonization the father. And if it passes over to the son, this is not by virtue of a familial heredity, but by of social investments and counterinvestments in relation to familial investments: this will be seen later, at the level of an analysis But already, if it appears that Oedipus is an effect, this is because it forms an aggregate of destination (the family social aggregation.) But the problem is too theoretical when posed this way. Practically speaking, the psychoanalyst often claims to explain to question, What does it mean? Is it anything other than this same question, only this time barred? This is still the mean? Is it anything other than this same question, only this time barred? This is still the domain of representation. The anything other than this same question, only this time barred? This is still the domain of representation. The true misunderstandings, the of symbolism. In theory, everyone could reach an agreement on this point: everything is sexual or sex-influenced (sexue) from one end sex-influenced (sexue) from one end to the other. Everyone knows this, beginning with the users. The practical misunderstandings come rather from material: there are only uses and functionings (des fonctionnements). On this point, it could be that psychoanalysts have much to learn formation are one and the same process. And it is this synthesis of desire that, under certain determinate conditions, explains the their specific use in a biological, social, or linguistic field. This is because the large molar machines presuppose pre-established connections that it means, but what kind of machine is assembled in this manner—what kind of flows and breaks in the flows a lively interest in the hypothetical concept of the fetish, this is unquestionably due to the influence of psychoanalysis. But it the father as the symbolic representative of the separation? Wouldn't this be tantamount to remaining at the level of what it beyond sexuality. So long as the problem is put in this manner, so long as a choice is imposed between libido persistence of autochthony, brought into clear relief by Levi-Strauss. But this is not enough to desexualize the drama. On the contrary aggregates, large social machines—the economic, the political, etc.—and this entails searching for what they mean by applying them to is thought to contain the secret of the libido: in this way, one remains in the framework of representation. In the of the macroscopic social formations that they constitute statistically. In this sense, there is only desire and the social. Beneath the which desire is present in a social field, and joins this field to itself as the statistically determined domain that is repression of desiring-production, it should be borne in mind that this repression is exercised in very diverse ways, according to the representative on which the repression is brought to bear. In this sense it is possible that the primitive codes, at the does the capitalist axiomatic, which nonetheless liberates the decoded flows. This is because in the primitive socius desire is not yet have seen that the regime of debt directly resulted from this savage inscription. For debt is the unit of alliance, and whole notion of social practice, and the postulates conveyed by this practice, are at issue here—and the whole problem of direct exchange between two lineages or lineage segments is, in this society, if not prohibited, at least widely disapproved of. Will of exchange, it is because exchange is desire's unconscious? Will this be explained by the exigencies of generalized exchange? But what the necessary inadequation of attitudes and ideologies in relation to this structure—for one does nothing more than hypostatize the principles is true that the unconscious has no material or content, this is assuredly not because it is an empty form, but the socius, with the correctives that must be introduced into this conception so that the structure is able to function. First necessarily introduced in the consequences. Nothing is more significant in this regard than the controversy between Levi-Strauss and Leach concerning the surplus value as a surplus value of code. But—and this is the fourth point—the exchangist conception finds it necessary as it is not adequate to the structural model. All this depends, finally, on a postulate that burdens ethnology to the representation that the society gives itself of its economic base, this aspect fades before the relations of exchange, which are, however the relations of exchange, which are, however, merely the form this distribution takes within the sphere of circulation: by isolating the the moment of circulation in the reproduction process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In representation, and grants bourgeois economy its whole colonial extension. In this sense the essential thing seemed to us to be, not it were, and multidimensional. (And it must be said that this graphic system is linear writing's contrary: civilizations cease being oral reaction of the body insofar as it is acted upon. This is indeed what must be called a debt system or to a desiring-machine of eye-hand-voice. A magic triangle. Everything in this system is active, acted upon, or reacted to: the action

stone therefore requires a practiced eye. The whole apparatus of this new ceremony is reduced to that: a rock.... Furrowed skin p 190
retention, of selection (preLevement) and detachment, and that effects in this way the coding of the flows of desire as a p 190
it is debt—open, mobile, and finite blocks of debt: this extraordinary composite of the speaking voice, the marked body, and p 190
education, the red-hot irons, and the atrocious procedures have only this meaning: to breed man, to mark him in his flesh p 190
the equilibrium through an increase in pain. Nietzsche doesn't say this, but what does it matter? For it is indeed here p 191
eye must be invoked that extracts pleasure from the event (this has nothing to do with vengeance): something that Nietzsche himself p 191
pain has nothing exchangist about it, and it shows in this extreme case that the debt itself had nothing to do p 191
it could be that all these—in various ways—presuppose this first great hiatus, although they all claim to repel and p 192
State-as-dog that speaks with flaming roars. And Nietzsche suggests how this new socius proceeds: a terror without precedent, in comparison p 192
with
into a new alliance, a break with the ancient filiation—this is expressed in a strange machine, or rather a machine p 192
empire. But in reality one can perceive the movement of this formation just as well when one empire breaks away from p 193
a raging beast. But we always rediscover the figures of this paranoiac and his pervers, the conqueror and his elite troops p 193
about the imperial barbarian formation or the despotic machine. And this holds true whatever the context of this mobilization, whether in p 193
despotic machine. And this holds true whatever the context of this mobilization, whether in a relationship with preceding empires or not p 193
the extended filiations that declined the primitive machine. It is this force of projection that defines paranoia, this strength to start p 194
machine. It is this force of projection that defines paranoia, this strength to start again from zero, to objectify a complete p 194
of alliances and filiations is carried to the absolute in this new alliance and this direct filiation. It remains to be p 194
is carried to the absolute in this new alliance and this direct filiation. It remains to be said that, in order p 194
but that continues to haunt it. It is exactly in this way that Marx defines Asiatic production: a higher unity of p 194
entire surplus value of code is an object of appropriation. This conversion crosses through all the syntheses: the synthesis of production p 195
is impossible. They do not know our own language. But this death that comes from without is also that which was p 195
system of primitive rankings, the mechanism of surplus value—all this already prefigured despotic formations and caste hierarchies. And how p 195
does
The game of alliances is ambiguous: are we still on this side of the new alliance, or already beyond it, having p 195
the place of former alliances, but in relation to them. This new alliance is something altogether different from a treaty or p 195
richest servants and officials. (There is no great change, from this point of view, when the State no longer does anything p 196
common with the primitive machine, it confirms the latter in this respect: the dread of decoded flows—flows of production, but p 197
the State. Even where dominant classes set themselves apart from this apparatus and make use of it for the benefit of p 197
or semiautonomous machines from the viewpoint of production; but from this same viewpoint, it reacts on them in producing the conditions p 198
immutable—appropriates all the forces and agents of production; but this inscription of the State allows the old territorial inscriptions to p 198
subsist, as bricks on the new surface. And finally, from this appropriation there results the way in which the conjunction of p 198
enter into relationships corresponding to the essence, they assume precisely this form of bricks that ensures their integration into the higher p 199
their distributive operation, consonant with the great collective designs of this same unity: major work projects, extortion of surplus value, p 199
tributes
be the death instinct itself. The castes are inseparable from this overcoding, and imply the existence of dominant classes that do p 199
the benefit of the deterritorialized full body, and that on this full body renders the movement of debt infinite. It is p 199
machine, erecting before any perspective of liberation an ironclad impossibility. This infinitivator (infinitivation) cannot be understood exactly p 199
as Nietzsche would have
He begins by marrying the sister. But he enters into this forbidden endogamous marriage outside the tribe, inasmuch as he is p 200
the outside or at the outer limits of the territory. This is what Pierre Gordon showed in his strange book: the p 200
to an endogamous marriage and are able, by virtue of this formidable right, to serve as initiators to exogamous subjects of p 200
betrothal. All the flows converge on a man such as this, all the alliances find themselves countersected by this new alliance p 200
such as this, all the alliances find themselves countersected by this new alliance that overcodes them. Endogamous marriage outside the tribe p 200
that incest with the mother has a completely different meaning: this time it is a question of the mother of the p 200
he returns to find his mother again. The purpose of this double incest is not to produce a flow, not even p 201
the manifest property and seal of the despot? Who is this sister, this mother? The sister and mother of the despot p 201
property and seal of the despot? Who is this sister, this mother? The sister and mother of the despot himself? Or p 201
the repressing representation itself. For there can be no doubt: this way the despot has of committing incest, and of making p 201
it were enough to make incest possible, and to implement this in sovereign fashion, so that the exercise of psychic repression p 201
to take the place of the representation itself, and in this capacity take charge of the repressing function (la fonction refoulante p 202
more definitive, or more infinite with respect to desiring-production. But this migration would never be possible if there did not occur p 202
establishes the practice of writing (the most ancient authors saw this clearly); it is the imperial formation that makes graphism into p 202
incest in a mysterious fashion. But we see nothing in this link that would lead us to conclude in favor of p 203
break that changes everything in the world of representation, between this writing in the narrow sense and writing in the broad p 203
and as the socius. The primitive socius covers itself in this manner with a network wherein one is continually jumping from p 203
element: the visual, the eye. It might be said of this eye that it sees the word—it sees it, it p 204
a signifier. And if incest seemed impossible to us from this point of view, it is because incest is nothing other p 204
incest is nothing other than a jump that necessarily fails, this jump that goes from appellations to persons, from names to p 204
nor repressing, but merely the displaced represented of desire. From this moment on it appears indeed that the two dimensions of p 205
correspondences in the heart of a given social machine. All this finds itself overwhelmed in a new destiny, with the despotic p 205
plane of consistency (plan de consistance), it is evident that this plane has changed, that it has become a plane of p 205
itself except through the writing signs that it emits (revelation). This is perhaps the first assembling of formal operations that will p 205
object, and the linearization of the chain that derives from this object. It is perhaps at this juncture that the question p 206
chain that derives from this object. It is perhaps at this juncture that the question What does it mean? begins to p 206
deterritorialized flow of writing. Men have even been seen drinking this flow. Andras Zempleni shows how, in certain regions of Senegal p 206
or prophetic word, written or recited, is the foundation of this universe; the transparency of the animist prayer yields to the p 206
washed with it. Writing—the first deterritorialized flow, drinkable on this account: it flows from the despotic signifier. For what is p 206
field remains defined by a transcendence, even when one considers this transcendence as an absence or an empty locus, performing the p 207
issues throughout the system the inarticulate material flux in which this transcendence operates, opposes, selects, and combines: the signifier. p 207
It is
the Sumerians, [a given sign] is water; the Sumerians read this sign a, which signifies water in Sumerian. An Akkadian comes p 208
Akkadian comes along and asks his Sumerian master: what is this sign? The Sumerian replies: that's a. The Akkadian takes this p 208
this sign? The Sumerian replies: that's a. The Akkadian takes this sign for a, and on this point there is no p 208
a. The Akkadian takes this sign for a, and on this point there is no longer any relationship between the sign p 208
signifier is the only thing that gladdens their hearts. But this master signifier remains what it was in ages past, a p 208
desire to the Law, because, everything considered—so Lacan thinks—this is indeed the form in which the signifier is in p 209
mother are the voice's signifieds. But to the extent that this flattening induces a fictitious voice from on high that no p 209
writing that corresponds to it, the flux that flows from this object, the graphic flux that flows from the voice. Simulation p 210
so many gradients and passages in the cycle of intensities. This is because the despotic signifier aims at the reconstitution of p 210
present in the deterritorialized full body of the despot himself. This is the reason that incest changes its meaning or locus p 210
tail of a royal train, and that they have in this body their own intensive representatives. Royal incest is inseparable from p 210
their inscription on the new full body. (Sade saw clearly this always royal role of incest.) The apparatus of social repression-psychic p 210
underside of his voice: the despot is nothing more than this dead rat's ass suspended from the ceiling of the sky p 211
all writing is so much pig shit, all writing is this simulation, sperm and excrement. One might think that the system p 211
that unites the parts into a whole, that makes of this whole the object of a general knowledge and will whose p 212
sole survivor than for a single organ to flow outside this apparatus or slip away from the body of the despot p 213
apparatus or slip away from the body of the despot. This is because there is no other necessity (no other fatum p 213
anything or anybody (the democratic conception of law will make this into a criterion). The complex relationship of designation, as we p 214
to be a position of desire, in order to become this imperial sign, a universal castration that welds desire to the p 214
the new relationship of signification, it is the necessity of this new relationship established in the overcoding process, that refers designations p 214
of the despotic age? And finally, could it be that this arbitrariness of designations, as the reverse side of a necessity p 214
there exist doubts regarding even the name of the dynasty)? This would mean that the death instinct is even more deeply p 214
terror, what is no longer active, en-acted, or reacted to, this instinct for freedom forcibly made latent (...) pushed back and repressed p 214
that is also reborn from its ashes. For it is this whole constellation of the new alliance—the imperialism of the p 215

and without a collapse of the wall of the signifier. This is why the order of latency in the African, Chinese system: it was not in their midst that bad conscience, this ugly growth—i.e., Oedipus—took root and began to conscience, interiority, they made it possible. What does Nietzsche mean, this man who dragged Caesar along with him as a despotic turn of the screw, represses the desiring-machines. Incest derives from this investment and not the reverse. At first it brings into form—that is, the royal triad must masculinize itself—and this must occur as a direct consequence of the infinite debt. Hence desire, having completed its migration, will have to experience this extreme affliction of being turned against itself: the turning back. So long as the history of desire does not experience this outcome, Oedipus haunts all societies, but as the nightmare of happened to them—its hour has not come. (And isn't this the strength of Lacan, to have saved psychoanalysis from the to which it was linking its fate-to have brought about this salvation even at the price of a regression, and even the despotic apparatus, that it would be reinterpreted starting from this apparatus, the Law, and the signifier—phallus and castration, yes State apparatus, but are distinct determinations that make use of this transformed apparatus. At first situated adjacent to communal property, then relations of opposed classes. But how does one explain both this latency into which the despotic State enters, and this power both this latency into which the despotic State enters, and this power with which it re-forms itself on modified foundations, in spring back more mendacious, colder, and more hypocritical than ever? This oblivion and this return. On the one hand, the ancient mendacious, colder, and more hypocritical than ever? This oblivion and this return. On the one hand, the ancient city-state, the Germanic through history: You Greeks will never be anything but children! This special situation of the State as a category—oblivion and of working parts henceforth subjected to the cerebral idea. In this sense the despotic State is indeed the origin, but the myth of the origin expresses something else: the divergence of this beginning from the origin itself, the divergence of the extension is taken up again by filiation. Jean-Pierre Vernant shows in this way that the imperial myths are not able to conceive immanent in the universe: they need to posit and internalize this difference between the origin and the beginnings, between the sovereign the genesis of the world; the myth constitutes itself within this distance, it makes it into the very object of its the succession of generations to the moment when a supremacy, this time definitive, puts an end to the dramatic elaboration of the primal State, in regard to what is resected by this State. It supersects what comes before, but resects the formations is enough to bring about feudalism's collapse—on the contrary, this development reinforces feudalism in many respects, offering the latter new same category as a subordinate relation. The State was first this abstract unity that integrated subaggregates functioning separately; it is now of forces operating as a concrete physical system. But isn't this tendency to concretization in the social or technical machine precisely the new system insofar as possible, making it interior to this system. As for the rest, it will be a question physical system. When the Christians took possession of the Empire, this complementary duality reappeared between those who wanted to do everything that cropped up on columns and in tree trunks! In this sense, Christianity was able to develop a whole set of required between the two. There is a great difference in this respect between the despotic age and the capitalist age. For life. Decoded flows—but who will give a name to this new desire? Flows of property that is sold, flows of their reaction on one another—and the contingent nature of this encounter, this conjunction, and this reaction, which occur one time on one another—and the contingent nature of this encounter, this conjunction, and this reaction, which occur one time—in order and the contingent nature of this encounter, this conjunction, and this reaction, which occur one time—in order for capitalism to to be born, and for the old system to die this time from without, at the same time as the new history is the history of contingency. Let us return to this eminently contingent question that modern historians know how to ask The schizophrenic voyage is the only kind there is. (Later this will be the American meaning of frontiers: something to go conjunction of deterritorialized flows. It is the singular nature of this conjunction that ensured the universality of capitalism. By simplifying a civilized machine, will first establish itself on the conjunction. When this occurs, the conjunction no longer merely designates remnants that have the usurer, as they exist marginally in the pores of this old social body. What is more, each of these elements as the means of extorting surplus labor, but piety is this same capital as God-capital, whence all the forces of labor God-capital, whence all the forces of labor seem to emanate.) This age of cynicism is that of the accumulation of capital of time, in a favorable conjuncture, at a time when this property costs little (the disintegration of the feudal system); and of recordings, and the production of consumptions—but precisely in this conjunction of decoded flows that makes of capital the new and money effect a decoding of flows through abstraction. But this does not occur in the same way for both instances of particular values or be worth all sorts of quanta. This abstract quantity nonetheless must have some particular value, so that as a relation of magnitude between quanta. It is in this sense that the exchange relation formally unites partial objects that complex relation within which it will develop like something concrete. This is the differential relation Dy/Dx , where Dy derives from labor machine of another species, functioning in an entirely different way. This is no longer the cruelty of life, the terror of of all, it appears that—in keeping with Balibar's remarks—this tendency to a falling rate of profit has no end the circulation of drafts instead of the circulation of money. This credit money traverses a particular circuit where it assumes, then State as a regulator ensures a principle of convertibility of this credit money, either directly by tying it to gold, or payment and financing—the two aspects of banking practice. But this dissimulation does not depend on a faulty understanding so much of the dominated classes could occur without the shadow of this unapplied principle of convertibility—which is enough, however, to ensure reintroduction of desire into the problem of money; it is this that must be subjected to the requirements of Marxist analysis and it is continually going beyond it, but by displacing this limit—that is, by reconstituting it, by rediscovering it as thus the continuity of the capitalist process engenders itself in this break of a break that is always displaced, in this this break of a break that is always displaced, in this unity of the schiz and the flow. In this respect in this unity of the schiz and the flow. In this respect already the field of social immanence.. as revealed under production. If capitalism is the exterior limit of all societies, this is because capitalism for its part has no exterior limit limit opposes the break (la brisure), or the breaking of this break. The tendency finds no end, the thing in motion thing it tended to diminish in its primitive emplacement. Now this movement of displacement belongs essentially to the deterritorialization of capitalism ensured by the development of productivity, automation, and constant capital. This problem was raised again recently by Maurice Clavel in a of the production process, in order to become adjacent to this process. Hence there is a machinic surplus value produced by of code, and capitalism by a generalized decoding that converted this surplus value of code into a surplus value of flux dawn of a capitalism that had lost all code value. This is not the case, however. On the one hand, codes of the worker (the evolution of the technical object). In this sense, it is not machines that have created capitalism, but modes of production. But several correctives must be introduced in this regard. These breaks and cleavages take time, and their extension investment will offer by the lowering of production costs; without this prospect, the capitalist will keep the existing equipment, and stand relationships with the market and with commercial and financial capital. This implies diachronic encounters and countersectings such as one already sees capital that inscribes itself with another sort of writing. In this respect the knowledge flow and the labor flow find themselves of production to justify them, the corollary that derives from this proposition is that investment in innovations is never sufficient to that generates surplus value, it also includes the realization of this surplus value: an unrealized surplus value of flux is as government, militarism, and imperialism. The role of the State in this regard, within the capitalist axiomatic, is the more manifest in antiproduction, but at the heart of production itself, and conditioning this production. Here we discover a new determination of the properly the difference between the despotic bureaucracy and the capitalist bureaucracy. This effusion from the apparatus of antiproduction is characteristic of the value of variable capital and from the nonmeasurable nature of this aggregate of surplus value of flux. It cannot be defined caliber of Bernard Schmitt finds strange lyrical words to characterize this flow of infinite debt: an instantaneous creative flow that the form an afflux by means of a conjunction; a flow—this time uninterrupted—of raw profit, constituting at one go an production goods, etc.). The incompetent observer has the impression that this whole economic schema, this whole story is profoundly schizo. The incompetent observer has the impression that this whole economic schema, this whole story is profoundly schizo. The aim of the theory of what he was doing, extorting surplus value. But how this cynicism has grown—to the point where he is able as well as the relative dependence of the industrial capitalist. This is money and the market, capitalism's true police. In a the outside according to a supply and a demand. In this manner the system indeed holds together and functions, and perpetually together and functions, and perpetually fulfills its own immanence. In this manner it is indeed the global object of an investment the productive essence of capitalism can itself function only in this necessarily monetary or commodity form that controls it, and whose further, to accelerate the process, as Nietzsche put it: in this matter, the truth is that we haven't seen anything yet extinct signs with which we still write. The reason for this is simple: writing implies a use of language in general

of immanence uncovered by the withdrawal of the despot—all this is evidence that writing belongs to imperial despotic representation. Once p 240
is evidence that writing belongs to imperial despotic representation. Once this is said, what exactly is meant when someone announces the p 240
referring, in a direct or indirect form, to despotic overcoding. This seems to us to be the significance of McLuhan's analyses p 240
be phonic, graphic, gestural, etc., no flow is privileged in this language, which remains indifferent to its substance or its support p 240
machine for instantaneous and generalized decoding. Michel Serres defines in this sense the correlation of the break and the flow in p 241
cancelling the flows, contains them and sets them in motion. This cordoning off of production through information shows once again that p 241
elements of the signifier; but apart from the fact that this field of immanence still presupposes the transcendence of the signifier p 242
if only through the signifier's own withdrawal, the elements populating this field have for a criterion a minimal identity that they p 242
a transcendent instance, even one that has withdrawn. Because within this field it sets in motion its flows of form and p 242
form of content and the form of expression. Because in this relation one reaches figures that are no longer effects of p 242
exegetical rules; Or whether, on the contrary, they break through this wall so as to set flows in motion, and establish p 243
but the signifying chain that depends on the figural effects—this chain itself being composed of asignifying signs—crushing the signifiers p 244
flows in capitalist production. Any method will do for ensuring this universal decoding: the privatization brought to bear on property, goods p 244
marked taste for all codes—codes foreign or exotic—but this taste is destructive and morbid. While decoding doubtless means understanding p 245
into a confined clinical entity, as though it saw in this process the image of its own death coming from within p 245
but that capitalism only functions on condition that it inhibit this tendency, or that it push back or displace this limit p 246
inhibit this tendency, or that it push back or displace this limit, by substituting for it its own immanent relative limits p 246
function only within the immanent axiomatic that exorcises and repels this reality. The language of a banker, a general, an industrialist p 246
unbound molecular positions; on whether the flows of desire reach this absolute limit or are content to displace a relative immanent p 247
very characteristics, it is also extraeconomic, and by virtue of this fact engineers the couplings between qualified flows. Consequently it implies p 248

capital and would not appropriate production. We have seen that this becoming-concrete appeared in the differential relation; but it must be p 249
flows results solely from their conjunction as decoded flows; outside this conjunction they would remain purely virtual; this conjunction is also p 249
decoded flows; outside this conjunction they would remain purely virtual; this conjunction is also the disjunction of the abstract quantity through p 249

relation is established between a power and a given magnitude. This is something that became evident as we pursued the analysis p 249
those deriving from its form as the equivalent. But in this way the signs of power completely cease being what they p 249
naked, as does the worker himself who is attached to this full body. In this sense the antiproduction apparatus ceases to p 250
worker himself who is attached to this full body. In this sense the antiproduction apparatus ceases to be transcendent, and pervades p 250
becoming-concrete, the absence of limits takes on a new meaning. This absence no longer simply designates the unlimited abstract quantity, p 250
but p 250

flows, but it functions only by pushing back and exorcising this limit. And it also has, yet does not have, interior p 250
a field of immanence and never ceases to fully occupy this field. But this deterritorialized field finds itself determined by an p 250
immanence and never ceases to fully occupy this field. But this deterritorialized field finds itself determined by an axiomatic, in contrast p 250
at home, without one's having to leave the TV screen. This gives private persons a very special role in the system p 251
that are merely aided by the powerful levers of technique. This holds even truer of the social axiomatic: the way in p 251
even truer of the social axiomatic: the way in which this axiomatic fulfills its own immanence; pushes back or enlarges its p 251
well only by grinding, sputtering, and starting up again—all this implies social organs of decision, administration, reaction, inscription; a p 251
technocracy p 251

they are caught up in the axiomatic of capital. In this sense it indeed completes the becoming-concrete that seemed to us p 252
in another sense, it alone represents a veritable rupture with this becoming, a break with it, in contrast to the other p 252
generalized breakdown of codes and overcodings, and evolves entirely within this new axiomatic that results from a hitherto unknown p 252
conjunction. Once p 252

axiomatic that results from a hitherto unknown conjunction. Once again, this axiomatic is not the invention of capitalism, since it is p 252
And capitalism, despite what is said to the contrary, assumed this role very early, in fact from the start, from its p 252
number of axioms within relative limits that are sufficiently wide. This situation ceased to exist long ago, and one must regard p 253
ago, and one must regard as a decisive factor in this evolution the organization of a powerful working class that required p 253
one and the same flow as with profits and wages. This proposition contains something other than an ideological blindness or denial p 254
codes, and merges with the generalized decoding of flows. In this capacity it is sufficient to fill the capitalist field of p 254
of financing and the flow of income in wages. But this is only partially true, since capitalism is born of the p 254
the other hand, the decoded flows that free themselves from this axiomatic just as they free themselves from the despotic signifier p 255
they free themselves from the despotic signifier, that break through this wall, and this wall of a wall, and begin flowing p 255
from the despotic signifier, that break through this wall, and this wall of a wall, and begin flowing on the full p 255
of the units of production and the economic rationale. But this transformation can only take place starting from an already conquered p 255
on the capitalist countries a recognition of class bipolarity. But this great Leninist break did not prevent the resurrection of a p 256
And the two do not exist on the same scale. This is because class interest remains a function of the large p 257
that is necessarily represented in a distinct consciousness that, at this level, does not even present any grounds for asking whether p 257
desires and preconscious class interests. It is only starting from this point, as we shall see, that one is able to p 257
that one desires against one's own interests: capitalism profits from this, but so does socialism, the party, and the party leadership p 257
the decoded, deterritorialized flows, one of the principal aspects of this function consists in reterritorializing, so as to prevent the decoded p 258
or like opposite faces of one and the same process. This essential aspect of the regulation performed by the State is p 258
or despotic machine. But Marx is quick to add that this essentially cynical discovery finds itself rectified by a new territorialization p 259
still tied to a money-creating despotic machine; the physiocrats, pushing this presentiment still further, had tied. subjective activity to a p 259
territorial p 259

of the means of production. (Nor can one say in this regard that so-called common ownership changes the direction of this p 259
this regard that so-called common ownership changes the direction of this movement.) Moreover, if it is not a question of writing p 259
flows; it effects the second great movement of deterritorialization, but this time because it doesn't allow any part of the codes p 261
highest point in the order of modern capitalist representation, because this identity is universally realized in the immanence of this order p 262
because this identity is universally realized in the immanence of this order and in the fluxion of the decoded flows? But p 262
is greatest in the capitalist order of representation, and that this representation subjects desire to an operation of social repression-psychic p 262
repression p 262

instinct that now permeates and crushes desire? And what is this death that always rises from within, but that must arrive p 262
more power as one still fails to see exactly what this outside is that will cause it to arrive? In short p 262
the relationship of social production to desiring-production, the variations of this relationship in each case, and the limits of this relationship p 262
of this relationship in each case, and the limits of this relationship in the capitalist system. 11 Oedipus at Last In p 262
never independent of human reproduction, of the social form of this reproduction. The family is therefore an open praxis, a strategy p 262
but passes by way of the noneconomic factors of kinship. This is true not only with respect to the territorial machine p 263
in a mode that is entirely distinct from the form this material has as human reproduction. Precisely because it is privatized p 263
family finds itself countersected by the order of classes. (In this sense, indeed, segregation is the only origin of equality.) This p 263
this sense, indeed, segregation is the only origin of equality.) This placing of the family outside the social field is also p 264
e., a function derived from the flow of labor. In this way capitalism fills its field of immanence with images: even p 264
of reproduction falls outside the social field that nonetheless determines this form. Private persons are therefore images of the second order p 264
assumed by mommy, and the divided, split, castrated ego. Isn't this operation of flattening, folding, or application what leads Lacan to p 265
composite images, images flattened onto other images, so that when this operation reaches its outcome the little ego of each person p 265
absolute exterior limit, the schizophrenic limit; it needs to internalize this limit, this time by restricting it, by causing it to p 266
limit, the schizophrenic limit; it needs to internalize this limit, this time by restricting it, by causing it to pass no p 266
subaggregate to which the social aggregate is applied. Oedipus is this displaced or internalized limit where desire lets itself be caught p 266
the displaced represented of desire. But in the primitive formations this limit remains vacant, precisely insofar as the flows are coded p 266
on restricted familial images invested by desire. It is at this point in the Imaginary that Oedipus is constituted, at the p 267
the representation of desire. Hence it goes without saying that this becoming or this constitution does not develop under the categories p 267
desire. Hence it goes without saying that this becoming or this constitution does not develop under the categories imagined in the p 267
but in the singular sense in which capital is already this result. Fetishes, idols, images, and simulacra—here we have the p 267
that is more and more immanent, more and more internalized: this describes the evolution of the infinite debt—through Catholicism, then p 268
with the reduction of sexuality to the dirty little secret, this whole priest's psychology—there is not a single one of p 269
the field into which they are plunged (cf. Ndembu schizophrenia). This is the case even in the peripheral zones of capitalism p 269
wherever one turns, one no longer finds anything but father-mother—this Oedipal filth that sticks to our skin. Yes, I desired p 269

subjective essence, the activity of production in general. But as this determination develops under the condition of capitalism, they objectify the	p 270
the essence all over again, they alienate and reterritorialize it, this time in the form of the private ownership of the	p 270
abstract subjective essence—libido or sexuality. But he still relates this essence to the family as the last territoriality of private	p 270
the way in which it is reconstituted in the transference). This is what Foucault has shown in his very fine analysis	p 271
parents who are ill only from their own childhoods—all this finds its fulfillment outside the asylum, in psychoanalysis and in	p 271
myth, of tragedy, of dreams, in order to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is nevertheless	p 271
irony, and its own critique. And what are these conditions, this point where the autocritique is possible and necessary? To discover	p 271
overturn the theater of representation into the order of desiring-production: this is the whole task of schizoanalysis. 4 INTRODUCTION TO	p 271
SCHIZOANALYSIS	
sick only in relation to a father and a mother). This is clearly evident in the primal position of the father	p 273
law (the mother tends to be obliging: we mustn't make this into a scene, it's only a dream, a territoriality). Levi-Strauss	p 273
to avenge himself, and it is he who is killed This curious indifference toward incest appears in other myths. Oedipus is	p 274
only error lies in having stayed his hand. But doesn't this man, the film's protagonist, have a son of his own	p 274
that there is never a delirium that does not possess this characteristic to a high degree, and that is not originally	p 274
the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who invented the Pangymnastikon and a	p 274
general	
say the father is first in relation to the child, this proposition, devoid of meaning in itself, concretely means the following	p 274
is in acting as if things began with the child. This leads psychoanalysis to develop an absurd theory of fantasy, in	p 275
absolute sense reveals itself to be inadequate, it is because this regression encloses us in simple reproduction or generation. Furthermore,	p 275
taking	
its axiomatic first determine within it a communication of unconsciousness. This phenomenon of communication, which Freud touched on only	p 276
marginally in	
failure of that repression is the basis of neuroses. But this communication of unconsciousness does not by any means take the	p 276
of the unconscious investments of the social field—and if this is just as true of the child as of the	p 277
we must transport the essential difference to the heart of this domain. Delirium is the general matrix of every unconscious social	p 277
disinvestments, of counterinvestments, of overinvestments. But we have seen in this context that there were two major types of social	p 277
investment	
two, nomadism and segregation. If we are able to define this difference as that which separates paranoia and schizophrenia, it is	p 278
birds and girls' first names? Why do social investments follow this dividing line that gives them a specifically delirious content (recreating	p 279
specifically delirious content (recreating history in delirium)? And what is this line, how can we situate schizophrenia and paranoia on either	p 279
is that everything happens on the body without organs; but this body has, as it were, two faces. Elias Canetti has	p 279
is collective, every fantasy is a group fantasy and in this sense a position of reality. But the two kinds of	p 280
poles necessarily relate to the character or the map of this socius-earth, despot, or capital-money (for each social machine the two	p 281
brief existence as little men on his body. Artaud says: this world of microbes, which is nothing more than coagulated nothingness	p 281
base of the socius in general? We have seen that this is not at all the case. The socius is not	p 281
body without organs haunts all forms of socius. But in this very sense, if social investments can be said to be	p 281
other populated by molecular elements. But one can also present this as a single line along which the different forms of	p 281
neuroses. 2 The Molecular Unconscious What is the meaning of this distinction between two regions: one molecular and the other molar	p 283
one micropsychic or micrological, the other statistical and gregarious? Is this anything more than a metaphor lending the unconscious a	p 283
distinction	
and of the priority of the one or the other; this distinction, as it appears in Group Psychology and the Analysis	p 283
productive forces. But how can we speak of machines in this microphysical or micropsychic region, there where there is desire—that	p 283
into place any more than it forms or reproduces itself. This is even the point around which the usual polemic between	p 283
go beyond these points of view. It is true that this text seems at first merely to contrast the two common	p 284
engineered in combination with the others. What is essential is this double movement whereby Butler drives both arguments beyond their very	p 284
action which does not arise from a single center; but this assumption is unscientific, and the bare fact that no vapour-engine	p 285
the image and the odor of the female wasp. At this point of dispersion of the two arguments, it becomes immaterial	p 285
the temporal infinity of the animalcules—but rather in what this passage blossoms into. Once the structural unity of the machine	p 285
even personal unity, are mass phenomena or molar aggregates; for this reason each points to the extrinsic existence of the other	p 286
are machines in the living. Why speak of machines in this domain, when there would seem to be none, strictly speaking	p 286
by definition there are as yet no statistical laws At this level, functioning and formation are still confounded as in the	p 286
are still confounded as in the molecule; and, starting from this level, two diverging paths open up, of which one will	p 286
intervention of compounds that are chemically foreign and indifferent to this reaction. The way in which allosteric interactions work hence	p 288
permits	
elaborate the huge network of cybernetic inter-connections. How, starting from this domain of chance or of real inorganization, large	p 289
configurations are	
drawings, creating switching points as lines of selection or evolution—this, indeed, is what all the stages of the passage from	p 289
passage from the molecular to the molar demonstrate, such as this passage appears in the organic machines, but no less so	p 289
the social machines with other laws and other figures. In this sense it was possible to insist on a common characteristic	p 289
form and select the large aggregates. Szondi set out on this molecular path, discovering a genic unconscious that he contrasted with	p 289
as well as with Jung's collective unconscious. He often calls this genic or genealogical unconscious familial; and Szondi himself went on	p 289
alphabet, an entire axiomatic done with photos of mad people; this has to be tried, testing the need for paternal feeling	p 290
series of portraits of assassins. It is no use saying this remains within the bounds of Oedipus, the truth is that	p 290
where it always remains a subject. It is precisely on this point that the statutory independence of sexuality with regard to	p 290
independence of sexuality with regard to generation rests. Szondi senses this direction—according to which one must go beyond the molar	p 290
beyond contents toward the realm of functions. But he makes this advance, follows this direction, only by going from aggregates or	p 290
the realm of functions. But he makes this advance, follows this direction, only by going from aggregates or	p 290
a subject is meant to choose and combine freely. For this reason Szondi misses the internal or molecular elements of desire	p 290
designate the specific energy of desiring-machines; and the transformations of this energy—Numen and Voluptas—are never desexualizations	p 291
or sublimations. This	
this energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology indeed seems extremely arbitrary.	p 291
Considering the two ways in	
say that love has to do with proteins and society. This would amount to reviving yet once more the old attempts	p 291
of an electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in potential or intensities distributed on	p 291
the	
viewpoint, and was associated with a mechanics of fluids in this same body considered from a molar viewpoint. What defined the	p 291
the confirmations of common sense: why, in what sense is this sexuality? Cynicism has said, or claimed to have said, everything	p 292
first of all by its gigantism: no one has shown this more clearly than Charles Fourier. In a word, the social	p 292
a conjunction of flows of life and of society that this body and this person intercept, receive, and transmit, always within	p 293
flows of life and of society that this body and this person intercept, receive, and transmit, always within a biological, social	p 293
make love with worlds. And our love addresses itself to this libidinal property of our lover, to either close himself off	p 294
to the laws of large numbers. And isn't it in this way that we must understand the famous formula of Marx	p 294
man, woman and woman) and in their statistical relations within this aggregate? But Marx says something even more mysterious: that the	p 294
is only one. We know how Freudianism is permeated by this bizarre notion that there is finally only one sex, the	p 294
a hypothesis founds the omnipotence of a male homosexuality. Yet this is not at all the case; what is founded here	p 295
that there are two sexes, after all, is no better. This time, like Melanie Klein, one attempts to define the female	p 295
positive characteristics, even if they be terrifying. At least in this way one avoids phallogentrism, if not anthropomorphism. But this time	p 295
in this way one avoids phallogentrism, if not anthropomorphism. But this time, far from founding the communication between the two sexes	p 295
and the same illusion of consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman nature of sex	p 295
a subject, beyond the anthropomorphic representation that society imposes on this subject, and with which it represents its own sexuality. The	p 296
and social production. We therefore reproach psychoanalysis for having stifled this order of production, for having shunted it into	p 296
representation. Far	
into representation. Far from showing the boldness of psychoanalysis, this idea of unconscious representation marks from the outset its	p 296
bankruptcy	
distance? But inversely, who or what reduced the unconscious to this state of representation, if not first of all a system	p 296

seen, it is the same agency—the family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into place of the units of production. Who believes in all this—Oedipus, castration, etc.? The Greeks? Then the Greeks did not Hellenists believe that the Greeks produced according to their beliefs? This is true at least of the nineteenth-century Hellenists, about whom the psychoanalyst in us all, who represents the unconscious in this way? For never has Engels's remark regained so much meaning much meaning: you'd think the psychoanalysts really believed in all this—in myth, in tragedy. (They go on believing, whereas the pedagogical social machine in general. For the real question is this: of course the father acts on the child's unconscious—but communicate with those of his father; but it is in this very way that they are from early childhood the libidinal early childhood the libidinal investment of a social field. In this field the father has a role only as an agent Shakespeare describes. But the question, it seems to me, is this: are we born Hamlets? Were you born Hamlet? Or did did you not rather create the type in yourself? Whether this be so or not, what seems infinitely more important is what seems infinitely more important is—why revert to myth? ... This ideational rubbish out of which our world has erected its own mind the thought of fresh superstructures is abhorrent, but this is merely the awareness of a process and not the the womb, giving it the curette, as it were. Behind this process lies the idea not of edifice and superstructure, which life for us. Only the myth lives in the myth This ability to produce the myth is born out of awareness mean by that? What could I mean except that from this intellectual world in which we are swimming there must body are swimming there must body forth a new world; but this new world can only be bodied forth in so far expanse of shade extended beneath the level of representation. And this collapse or sinking of the classical world of representation is to be, since psychoanalysis participates to the highest degree in this discovery of the units of production, which subjugate all possible formations—such is the composition of the analytic field. And this subrepresentative field will continue to survive and work, even through body of the Earth, the despotic body—and that in this way confound the discovery of the abstract or subjective essence the abstract or subjective essence. It has been remarked in this context that each time Freud brings to the fore the an objective desire, alienated in myth or tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several different things that determine its objects, aims, and sources. It is in this way that myth ascribes desire to the element of the element of the earth, but rather the conditions under which this element fades before the despotic element; and tragic representation does but the conditions under which—in fifth-century Greece, for example—this element diminishes in favor of the new order of the no less profound than that between political economy and capitalism. This discovery of the decoded and deterritorialized flows is the same abstraction only as a category of the most modern society. This is also the case for desire as abstract libido and economy and psychoanalysis, beyond the determinate systems of representation. Obviously this does not mean that the capitalist being, or the being the activity of production in general—is capitalism continually realienating this essence, and without interruption, in a repressive machine that divides codes. Capitalism is inseparable from the movement of deterritorialization, but this movement is exorcised through factitious and artificial reterritorializations. Capitalism is the content of private property do not at all affect this form). It is also the form of private property that of the factitious reterritorializations of capitalism. And finally, it is this form that produces the images filling the capitalist field of world of representation. It merely performs a vast conversion of this world, by attributing to it the new form of an institutes not only a social axiomatic, but an application of this axiomatic to the privatized family. Representation would never be able would never be able to ensure its own conversion without this application that furrows deep into it, cleaves it, and forces represented in the privatized family. Psychoanalysis undertakes the analysis of this second term, as political economy analyzes the first. Psychoanalysis is by the marking out of an interior limit that reduces this social reproduction to restricted familial reproduction. Consequently, the ambiguity of dream: the strictest piety today asks for nothing more). Whence this double impression, that psychoanalysis is opposed to mythology no less conceived as desiring-production, while with the other hand it reverses this production in a system of subjective representations (dream and fantasy put in the place of production, a theater that disfigures this production even more than could tragedy and myth when reduced why in fact does representation, having become subjective representation, assume this theatrical form (There is a mysterious tie between psychoanalysis and is claimed that the theater's privilege is that of staging this metaphoric and metonymic causality that marks both the presence and the name of a theater necessary for the actualization of this structure, playing the role of revealer, a place by which the subjects, the objects, and their relationships all derive. In this way the structure designates the unconscious of subjective representation. The structure designates the unconscious of subjective representation. The series of this representation now presents itself: (imaginary) infinite subjective representation-theatrical representation-structural representation it is in a position to reveal the universality of this structure, even in the objective representations that it salvages and Oedipus as a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as the model in its originality, in its reality, becomes reduced (rabattue) in this manner to a representational space, it can no longer have its own absence, and it appears as a lack within this space. In search of the structure in psychoanalysis, Moustafa Safouan and private reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism, this rehabilitated cult of castration, this ideology of lack reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism, this rehabilitated cult of castration, this ideology of lack culminates: the psychoanalysis is, where this neoidealism, this rehabilitated cult of castration, this ideology of lack culminates: the anthropomorphic representation of sex! In reverse side that is like the real production of desire. This reverse side is the real inorganization of the molecular elements included, the conjunctions polyvocal, indifferent to their underlying support, since this matter that serves them precisely as a support receives no dispersed elements of desiring-machines that are themselves dispersed. It is this entire reverse side of the structure that Lacan discovers, with Oedipus is imaginary, nothing but an image, a myth; that this or these images are produced by an oedipalizing structure; that or these images are produced by an oedipalizing structure; that this structure acts only insofar as it reproduces the element of a despotic Great Signifier acting as an archaism.) What is this point of self-criticism? It is the point where the structure it saves us from the terrible non differentiated mother. But this terrible mother, the sphinx, is herself part of Oedipus; her created by Oedipus: Oedipus necessarily operates in the form of this double impasse. We are told that Oedipus in its turn that Oedipus in its turn must be overcome, and that this is achieved through castration, latency, desexualization, and sublimation. But what and therefore all the more virulent? And what is latency, this pure fable, if not the silence imposed on desiring-machines so far enough, because he doesn't see what the stamp of this bureaucracy is, and that an appeal to the pre-oedipal is an appeal to the pre-oedipal is not enough to escape this stamp: the pre-oedipal, like the post-oedipal, is still a way be reduced to a familial field where the application of this axiomatic is carried out: Oedipus as the last word of a mechanism for the absorption of surplus value, nor is this true from the outside, extrinsically; rather, its very form and rather, its very form and its finality are marked by this social function. It is not the pervers, nor even the an agency in a constant state of displacement. But from this, two unwarranted conclusions are drawn: that this agency can be displacement. But from this, two unwarranted conclusions are drawn: that this agency can be discovered by way of the displaced represented can be discovered by way of the displaced represented; and this, precisely because this agency itself belongs to representation, as a by way of the displaced represented; and this, precisely because this agency itself belongs to representation, as a nonrepresented representative, or that juts out into the overfull (trop-plein) of a representation. This results from the fact that displacement refers to very different If the displacing agency can be concluded from the displaced, this is only true in the second sense, where molar representation is organized around a representative that displaces the represented. But this is certainly not true in the first sense, where the through the links in the chain. We have seen in this perspective how the law of representation perverted the productive forces Destroying beliefs and representations, theatrical scenes. And when engaged in this task no activity will be too malevolent. Causing Oedipus and upon the discovery of the material. But the reason for this is even more radical than he thought: there is no able to speak of the intrinsically perverted nature of psychoanalysis, this is due to the fact that perversion in general is between two elements. (But how then can one see in this extreme dispersion—machines dispersed in every machine—nothing more than

signifier of absence charged with representing the absence, with linking this absence itself, and with moving us back and forth from representation, to be discovered through its lines of escape. But this is true in a way altogether different from what psychoanalysis Take the example of dreams: yes, dreams are Oedipal, and this comes as no surprise, since dreams are a perverse reterritorialization with its Oedipal stubbornness, has only a dim understanding of this; for one reterritorializes on persons and surroundings, but one deterritorializes p 314 p 315 p 316 p 316

he provokes the spectator's laughter. Yes, but what laughter is this? And what spectator? For example, the question no longer applies For example, the question no longer applies at all, at this point in the film, of knowing whether the spectator must so directly the resistance of the events that he accompanies this character, has the same surprises, the same premonitions, the same see what optimism would be doing at the conclusion of this statement. This man and this woman seen from the back optimism would be doing at the conclusion of this statement. This man and this woman seen from the back, all black doing at the conclusion of this statement. This man and this woman seen from the back, all black, whose shadows are with the void hanging over them. Anyone can see that this man and this woman are no longer alive. There is hanging over them. Anyone can see that this man and this woman are no longer alive. There is no pessimism here alibi of an accident. Charles Chaplin did not dwell on this. He went quickly, as usual. He traced the finished design machines and that will cause him to go on further. This very movement is humor, black humor. Oh, the narrator does the problem is no longer posed, no longer posed in this way. The narrator continues his own affair, until he reaches break its relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce anything but a subjugated group? How will it p 317 p 317 p 317 p 317 p 317 p 317 p 317 p 318 p 318 p 318 p 320

D. Laing and David Cooper antipsychiatry went very far in this direction. But it seems to us that they still conceive But it seems to us that they still conceive of this politicization in terms of the structure and the event, rather however, the relationship is rather that of an included disjunction. This is because the decoding and the deterritorialization of flows define and desire in the applied framework of the family; but this social alienation includes in its turn mental alienation, which finds deterritorialization in all the flows, in such a way that this characteristic can no longer qualify a particular residue as a and appears as such only because it is deprived of this support, and finds itself reduced to testifying all alone for a privilege beyond its capacities, that renders it mad. In this perspective Foucault announced an age when madness would disappear, not by itself a new earth. Psychoanalysis is especially satisfying in this regard: its entire perverted practice of the cure consists in schizoanalyst is a mechanic, and schizoanalysis is solely functional. In this respect it cannot remain at the level of a still penalty, one and the same ridiculous wound for all—castration. This entire struggle for the phallus, this poorly understood will to wound for all—castration. This entire struggle for the phallus, this poorly understood will to power, this anthropomorphic representation of sex struggle for the phallus, this poorly understood will to power, this anthropomorphic representation of sex, this whole conception of sexuality that p 320 p 320 p 320 p 321 p 321 p 321 p 321 p 321 p 322 p 322 p 323 p 323 p 323

poorly understood will to power, this anthropomorphic representation of sex, this whole conception of sexuality that horrifies Lawrence precisely because it sphere, and is not by any means a formation of this sphere—here is where desire finds itself trapped, specifically limited so clearly stated by Serge Leclaire, even if he sees this only as a fiction instead of the real-desire (reel-desir): the as the ultimate elements of the unconscious. It is in this sense that Leclaire used the term erogenous body not to apt to correspond to them. But it is not in this respect that the partial objects are elements of the unconscious of the partial objects that their inventor, Melanie Klein, proposes. This is because, whether organs or fragments of organs, the partial object emits a flow, it is also the case that this flow is associated with another partial object and defines the that the partial a and the partial b become in this regard indiscernible (thus the mouth and the anus, the mouth-anus one can always assume that, having exchanged their function within this region, they cannot be further distinguished by exclusion there where of each subject, what analysis will be exacting enough for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my know you, I see you, I feel you. What is this—is such a thing possible? These syntheses necessarily imply the syntheses necessarily imply the position of a body without organs. This is due to the fact that the body without organs included disjunction and nomadic conjunction, of overlapping and permutation, on this body—syntheses that continue to repudiate the organism and its p 323 p 323 p 324 p 324 p 324 p 325 p 325 p 325 p 325 p 325 p 326

precisely insofar as they are really distinct and cannot on this account exclude or oppose one another. The partial objects and one can speak of a code at the level of this molecular chain of desire. We have seen that a code a despotic signifier on which the entire chain depends. In this regard, in vain is the axiomatic in profound opposition to apprehended—as the reverse of the codes and the territorialities. This molecular chain is still signifying because it is composed of biologists call a genetic code that enables us to understand this kind of situation: for if the corresponding chain effectively forms But by recoding or axiomatizing the flows of desire in this way, psychoanalysis makes a molar use of the signifying chain by breaking down. One is then able to say what this running or this functioning consists of: in the cycle of One is then able to say what this running or this functioning consists of: in the cycle of the desiring-machine it seems that things are becoming very obscure, for what is this distinction between the experience of death and the model of the absence of intensity). We have attempted to show in this respect how the relations of attraction and repulsion produced such a becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects of death; the p 327 p 327 p 327 p 328 p 328 p 329 p 330 p 330 p 330 p 330 p 330 p 330

has done with dying; and the other, according to which this same subject, fixed as I, actually dies—which is to the reality of a last instant that fixes it in this way as an I, all the while undoing the intensity desiring-machines. The cycle is closed. For a new departure, since this I is another? The experience of death must have given well understood by the terrifying authors). The machines tell us this, and make us live it, feel it, deeper than delirium when the dualism passed into a death instinct against Eros, this was no longer a simple limitation, it was a liquidation the way into the desert and decoding them—even if this idea necessarily took on the appearance of a crazy idea one essential point, which is the genesis of anxiety, since this genesis becomes the autonomous cause of sexual repression instead of of opposing the death desire. And how. does. it do this? By in principle turning death against death, by making this this? By in principle turning death against death, by making this turned-back death (la mort retournee) into a force of desire whole world breathed a sigh of relief: one knew what this meant, and that everything was going to unfold within a silence, pure transcendence, not givable and not given in experience. This very point is remarkable: It is because death, according to an abstract principle. If Freud needs death as a principle, this is by virtue of the requirements of the dualism that molecular genes, for example—functioning machinically?) If one looks in this direction for the ultimate reason why Freud erects a transcendent p 330 p 331 p 331 p 331 p 331 p 331 p 332 p 332 p 332 p 332 p 332 p 333

abstract subjective essence of desire—Libido. But since he realienated this essence, reinvesting it in a subjective system of representation of system of representation of the ego, and since he receded this essence on the residual territoriality of Oedipus and under the back against itself, in the form of death itself. And this neutralization, this turning against life, is also the last way itself, in the form of death itself. And this neutralization, this turning against life, is also the last way in which for the preservation of life ... even when he wounds himself, this master of destruction, of self-destructing—the very wound itself compels castration, the pious ascetic wound, the signifier, that makes of this death a conservatory for the Oedipal life . Desire is in better days to come? It must—but who talks in this way? What abjectness—become a desire to be loved, and death instinct and bring off castration, bring off frustration. Is this really the right way to bring on better days? And aren't all the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't they more a part of an affirmative p 333 p 333 p 333 p 333 p 333 p 334 p 334 p 334 p 334 p 334

to get out of it through fantasy, through castration, but this in turn you have caused to grow in Oedipus—namely agency, the despotic signifier, but also how it brought about this agency's effusion in the full immanence of its own system of the absorption of surplus value in capitalism. It is this itinerary that psychoanalysis rediscovers and retraces with the death instinct the more, throughout all the immanent combinations it forms with this same life. Absorbed, diffuse, immanent death is the condition formed mortified schizos, good for work, brought back to reason. In this sense the primitive and the barbarian, with their ways of its axiomatic, its statistics, performs an infinitely vaster repression of this production than do the preceding regimes, which nonetheless did not with the result that the machines of desire operate on this side of their limit within the framework of the socius the more from without as it is coded from within. This is especially true of the system of cruelty, where death itself between social production and desiring-production. But in its turn, this identity in nature, far from favoring an affinity in regime idea of which neither savagery nor barbarism could provide us. This is because, on the basis of a general collapse of that consigns them to the universe of subjective representation. Now this universe has as its function the splitting of the subjective precisely an apparent revolutionary position.) In a world such as this, there is no living desire that could not of itself flows, what chains, and what becomings in each case. Moreover, this positive task cannot be separated from indispensable destructions, the destruction p 334 p 335 p 335 p 335 p 335 p 336 p 336 p 337 p 337 p 337 p 338 p 338 p 338

unconscious itself that ensures the hold. We have seen what this support was: primal repression, as exerted by the body without moment of repulsion, at the heart of molecular desiring-production. Without this primal repression, a psychic repression in the proper sense of the machines-partial objects) into a condition of real functioning; ensuring this functioning in the forms of attraction and production of intensities p 339

and constitute one and the same process of production. From this point of view, the duality of the poles passes less from one formula to the other are possible. How can this be? How can the schizophrenic escape, with its molecular dispersion convertible into a revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary escape, this fall that must be thought and carried p 340

revolutionary investment. Maurice Blanchot speaks admirably of this revolutionary escape, this fall that must be thought and carried out as the carried out as the most positive of events: What is this escape? The word is poorly chosen to please. Courage consists and at ease, among stable things. They know nothing of this immense flight that transports them, ignorant of themselves, in the false pretences of residence. First he tries to take this movement as his own. He would like to personally withdraw longer be a personal destiny, but the common lot. In this regard, the first thesis of schizoanalysis is this: every investment lot. In this regard, the first thesis of schizoanalysis is this: every investment is social, and in any case bears upon through a statistical accumulation obeying the laws of large numbers. This unity can be the biological unity of a species or a global or complete object. It is in relation to this new order that the partial objects of a molecular order is said to be lacked by the partial objects. In this way desire will be fused to lack. The myriad breaks-flows molecular multiplicity are fitted over vacuoles of lack that perform this fusion in a statistical constellation of a molar order. Freud statistical constellation of a molar order. Freud demonstrated clearly in this respect how one went from psychotic multiplicities of dispersion, founded p 342

raises them to a degree of perfection unknown before capitalism.) This welding of desire to lack is precisely what gives desire results from chance, or that it is a random result. This accumulation is on the contrary the fruit of a selection the contrary, these large numbers and aggregates are born of this selective pressure that crushes, eliminates, or regularizes the singularities. Selection p 342

placed in a state of partial dependence (the Markov chains). This can even be seen in the genetic code. In other performing the selection ? molar or gregarious aggregates that result from this selection. What are these qualified forms—formations of sovereignty, as p 343

would not assume a social character. It is indeed in this sense that social production is desiring-production itself under determinate conditions of codes, to the subjective remains or revenues. And from this viewpoint it is indeed true that an aggregate comprises practically in the preconscious domain—the Leninist break, for example. In this domain of preconscious investments of class or interest it is what is revolutionary. But those who have an interest, in this sense, are always of a smaller number than those whose the dominant class, i.e., the class pure and simple. This is obvious in the capitalist regime where, for example, primitive the Russian Revolution, with its formation of a party apparatus. This situation is not at all adequate, however, for resolving the a given libidinal investment, but they are not identical with this investment. Moreover, the unconscious libidinal investment is what causes us to fix our aims on a given path, convinced that this is where our chances lie—since love drives us on it exerts by its very absurdity, but it can exert this violence only by assigning itself aims and meanings in which a form of love other than that of his interest. This is also the case for the person who has no and who substitutes the force of a strange love for this counterinvestment. Flows that run on the porous full body of Everyone in his class and his person receives something from this power, or is excluded from it, insofar as the great But even though the unconscious libido is charged with investing this socius, its investment is not necessarily revolutionary in the same revolution does not merely refer to the socius that conditions this change as a form of power: it refers within this this change as a form of power: it refers within this socius to the regime of desiring-production as an overthrown power is no more a case of persons or individuals in this instance than in the other). If the preconscious revolutionary break a subjugated group, even in seizing power, as long as this power itself refers to a form of force that continues Artaud-the-schizo), And where do we situate the psychoanalytic group within this complexity of social investments? Every time we wonder when it p 349

individuals, the libidinal investments of the social field. Now in this respect it is sexuality that constitutes the indices. Not that of the pantheism of flows present in such texts as this: it is not easy to de-oedipalize even nature, even landscapes be desexualized and sublimated. If he holds so closely to this hypothesis, it is because he wants above all to keep people. Love and sexuality are the exponents or the indicators, this time unconscious, of the libidinal investments of the social field poor man taken in by bourgeois); Oedipus was already doing this when he claimed a low birth of servant parents. Thirdly form of torture originating in the Orient, but also in this very field he causes his neurosis to oscillate between two at other times ensures the unity of the object, but this time at the price of a splitting of his own invests the social field.) Freud makes a firm choice of this last direction; all the more firm in that, according to where Freud was led by Oedipus, and then confirmed in this position by his controversy with Adler and Jung: either, he parental coitus, and the position of the mother; but when this position makes the mother resemble a floorwasher, or an animal functions and roles confronting other roles and other functions. Does this amount to saying that the parents have no unconscious role poorest, as empirical forms of social difference—so that within this difference the parents again appear, allocated to such and such with the mechanisms of psychic and social repression active in this field: Oedipus, such is Oedipus. In each of these senses they play at Oedipus, a sublime alibi. But behind all this, there is an economic situation: the mother reduced to housework husband, but the husband is paying for his wife's analysis. This isn't the only time we encounter the duality of money to the capitalist system. But it is interesting to find this essential concealment, miniaturized, occupying a place of honor in the her or his situation in a capitalist society, precisely because this situation has nothing to do with the phallus and castration or eschatologically to the Oedipal organization). We have seen that this conception of the afterward implied a radical misunderstanding with regard p 357

derivatives of the molar aggregate to which they belong under this other regime. It is indeed true that the social and phallus, charged with performing the folding or the correspondence; but this application effectively operates on the three persons who constitute the than its cure in a father-child relationship everywhere present. In this respect, far from breaking with psychiatry, psychoanalysis transported its requirements p 359

institutional order, in the community order, the sectorial order, etc. This progression contains a constant of all modern attempts at reform a constant of all modern attempts at reform. And if this tendency appears in its most naive form in community psychiatry causality at once social and schizophrenic in the redeployed families. This is perhaps where the mystification appears most clearly, because antipsychiatry p 359

with which to make a schizophrenic. We have seen in this sense that the double impasse in no way defined a family, which both social production and the schizophrenic process escape. This contradiction is perhaps especially perceptible in Laing, because he is p 360

Buber. Even more than the hostility of traditional authorities, perhaps this is the source of the actual failure of the antipsychiatric categories of idealist psychiatry. Whatever one's stake in all of this, society is thereby justified: all that remains to contest it most precise capitalist economic circuits; and that the libido invests this social field, not in a form where it would be Jaspers, he was able to indicate the incredible scope of this voyage. With the result that schizoanalysis would come to nothing ego. Lawrence, Miller, and then Laing were able to demonstrate this in a profound way: it is certain that neither men to take itself as a goal. We have seen in this sense how social production produced the sick schizo: constructed on profound tendency or its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits for p 362

its absolute limit, capitalism is constantly counteracting this tendency, exorcizing this limit by substituting internal relative limits for it that it ever expanding scale, or an axiomatic of flows that subjects this tendency to the harshest forms of despotism and repression. It the harshest forms of despotism and repression. It is in this sense that contradiction installs itself not only at the level subaggregate. So the schizo is effectively neuroticized, and it is this neuroticization that constitutes his illness, for in any case neuroticization first on the contrary to schizophrenize the analytic field!) In this second case the process, confronted with a neuroticization that it familial figure, it does not imply just any investment of this field by the libido, but a very particular investment that by the libido, but a very particular investment that renders this application possible and necessary. That is why Oedipus seemed to a form of power and gregariousness. To be possessed by this body as well as possessing it; to engineer subjugated groups it is very important for it that the limit of this production be displaced, and that it pass to the interior that come to fill the field of immanence peculiar to this system or this aggregate. the other by lines of escape fill the field of immanence peculiar to this system or this aggregate. the other by lines of escape that follow the p 367

the members of the dominant class or a fraction of this class. How could a formation of sovereignty, a fixed and insane capitalism speaks in the name of economic rationality. And this is necessarily the case, since it is in the irrationality of the libido, i.e., to the schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without reversing formation of sovereignty, in order to crystalize, will ever endure this prise de conscience: for as soon as this formation becomes ever endure this prise de conscience: for as soon as this formation becomes conscious of its immanent disintegration in the individuals science and art, human beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in and by art, human beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse in and by science caused capacity notwithstanding, the gregarious impulse in and by science caused this rupture to fail. The day humans are able to behave were no less suspect, industrial society would seem to foil this conspiracy in advance by the kind of mise en scene it offers for it, under pain of effectively suffering what this conspiracy reserves for this society: i.e., the breakup of under pain of effectively suffering what this conspiracy reserves for this society: i.e., the breakup of the institutional structures that as the end result of the evolution of societies. In this perspective, art and science would then emerge as sovereign formations themselves as dominant powers, on the ruins of institutions. Why this appeal to art and science, in a world where scientists the first signs of its decline, something breaks out in this painting: what would appear to be another world opens up the desiring women, a joyous activity of profanation extends beneath this generalized privatization. A painter such as Tintoretto paints the creation	p 367 p 367 p 367 p 368 p 368 p 368 p 368 p 368 p 368 p 368 p 368 p 368 p 369 p 369
as easily be from the nineteenth century. And of course this decoding of the flows of painting, these schizoid lines of which strange liberated flows were already circulating. We have seen this in the case of the painter Turner, and his most an arrest, an interruption, or a continuation in the void. This style of painting flourishes today, under the usurped name of corrugated iron, the openings blocked on all sides. And perhaps this, as we have seen, is Where we find the commodity aim or end: science as experimentation, as previously defined. In this domain as in the others, isn't there a properly libidinal subjugation has no equal. We have seen on what foundations this aggregate operated: a whole field of immanence that is reproduced service, but is the servant of the capitalist machine: in this sense, a single class, content for its part with drawing however enormous, differ only arithmetically from the workers' wages-income, whereas this class functions on a more profound level as creator, regulator	p 369 p 370 p 370 p 370 p 371 p 372 p 372 p 372
at all a false rationality, but a true rationality of this pathological state, this insanity, the machine works too, believe me false rationality, but a true rationality of this pathological state, this insanity, the machine works too, believe me. The capitalist machine one end to the other and from the beginning, and this is the source of its rationality. Marx's black humor, the prisons, they are prisons. Everything in the system is insane: this is because the capitalist machine thrives on decoded and deterritorialized combination produces pseudo codes and artificial reterritorializations. It is in this sense that the capitalist axiomatic cannot but give rise to have an interest in capitalism. A statement as commonplace as this is made for another purpose: capitalists have an interest in way). In short, a truly unconscious libido, a disinterested love: this machine is fantastic. If one keeps in mind the tautological capital-money; those exploited become conscious of their preconscious interest, and this interest is truly revolutionary—a major break from the standpoint	p 373 p 373 p 373 p 374 p 374 p 374 p 374 p 374 p 375
groups are continually deriving from revolutionary subject-groups. One more axiom. This is no more complicated than in the case of abstract Lenin, and ends with the refrain, Welcome, Mister Brezhnev. Is this still a case of revolutionaries speaking to another revolutionary, or Marx-the-father, Lenin-the-father, Brezhnev-the-father. Fewer and fewer people believe in all this but it makes no difference, since capitalism is like the	p 375 p 375 p 375
their actuality is easily controlled by the formations of sovereignty). This results from the fact that the two poles of unconscious body; one must also pass to the other side of this social full body, where the molecular formations of desire that new molar aggregate operate and are inscribed. Only by making this passage do we reach the revolutionary break and investment of we reach the revolutionary break and investment of the libido. This cannot be achieved except at the cost of, and by dominated and exploited masses. But it is the nature of this link that poses the real problem, as either a determined order of desire and its irruption accounts for the reality this rupture assumes at a given moment, in a given place when the Bolshevik group, or at least a part of this group, becomes aware of the immediate possibility of a proletarian the case of some people who do not believe in this possibility: revolutionary preconscious investments in those who see the possibility such a moment, the two kinds of groups can interpenetrate. This is because the two groups are like determinism and freedom of history on a level with the real, and produces this strangely polyvocal moment when everything is possible. Of course the labor of causes, aims, and interests working together; of course this order of causes runs the risk of closing and cementing irruption of desire come from? Those who have read us this far will perhaps find many reasons for reproaching us: for revolutionary with the schizo; for falling into familiar, all-too-familiar traps. This would be a bad reading, and we don't know which science have a revolutionary potential, and nothing more, and that this potential appears all the more as one is less and the finalist illusions that repression imposes on the process itself. This explains why we have only spoken of a schizoid pole no, no, we have never seen one. If someone reading this book feels that things are fine in psychoanalysis, we're not the same production, but under two different regimes; if, on this socius as a full body, there is thus the possibility where the molar aggregates of social production are organized, to this other side, no less collective, where the molecular multiplicities of knows that a schizo is a machine; all schizos say this, and not just little Joey. The question to be asked that, and what it is worth if it can't. And this is indeed the direction the social, technical, scientific, and artistic it coincides with the completion of the process of desiring-production, this process that is always and already complete as it proceeds	p 376 p 377 p 377 p 377 p 377 p 377 p 377 p 377 p 377 p 378 p 378 p 378 p 378 p 379 p 379 p 379 p 380 p 380 p 380 p 381 p 381 p 382
THIS-SIDE-OF 7	
do with transgressions). In short, the limit is neither a this-side-of nor a beyond: it is the boundary line between the complex refers to a germinal implex. Incest refers to a this-side-of that cannot be represented as such in the complex, since complex, since the complex is an element derived from this this-side-of. Incest as it is prohibited (the form of discernible persons in the Fourbe myth; or the intense germinal influx, the this-side-of incest, as in the Yourougou myth, which introduces disorder into the middle, between a beyond of alliance and a filiative this-side-of, between a representation of alliance and the representative of filiation beyond it, having fallen back, as it were, into a this-side-of that is residual and transformed? (Related question: what is the from names to bodies: on the one hand, the repressed this-side-of of appellations that do not yet designate persons, but only	p 161 p 162 p 162 p 176 p 177 p 195 p 204
THISNESS 1	
and its product. We need merely note that the pure thisness of the object produced is carried over into a new	p 7
THOMAS 1	
the breakthrough—not the breakdown—occurs. Strange Anglo-American literature: from Thomas Hardy, from D. H. Lawrence to Malcolm Lowry, from Henry	p 132
THOSE 103	
in the sky, alpine machines—all of them connected to those of his body. The continual whirr of machines. He thought out the fact that the forms of social production, like those of desiring-production, involve an unengendered nonproductive attitude, an element of empires, later empires; later empires of a superior God, and those of an inferior God. Freud stresses the importance of these machine in Kafka's In the Penal Colony, Raymond Roussel's machines, those of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines merely figuratively taking our hats off to it? There are those who will maintain that the schizo is incapable of uttering idealism was remarkably atypical. Contrasting the concept of process with those of reaction formation or development of the personality, he views to it, and that desire needs very few things—not those leftovers that chance to come their way, but the very more intense because it has few needs. And never mind those who believe that this is very easy to say, or of money remain totally unaffected by the anal projections of those who manipulate money. The Marx-Freud parallelism between the two remains others occasionally go out on strike, but rather that all those who are starving do not steal as a regular practice starving do not steal as a regular practice, and all those who are exploited are not continually out on strike: after is an integral part of mechanical connections. Doubtless there are those who will object that this mechanical, schizophrenic life expresses the functions that do not conform to the variable figure of those who come to occupy them in a given social or	p 2 p 10 p 13 p 18 p 23 p 25 p 27 p 27 p 28 p 29 p 29 p 37 p 52

all the explanatory apparatuses set into motion by Freud, all those neurobiologico-desiring-machines. And the discovery of the productive unconscious has what	p 54
which signify renunciations by Freud as much as betrayals by those who break with him? To Freud himself, from the moment	p 55
negation of the existence of God—since he has attained those regions of an autoproduction of the unconscious where the unconscious	p 58
and turned against the others (death to the foreigner, to those who are not of our own ranks!). The revolutionary pole	p 62
too late for him, but is it too late for those who come after him? He interprets these things as obstacles	p 66
in sand, Albertine's face shatters into molecular partial objects, while those on the narrator's face rejoin the body without organs, eyes	p 69
other being anoedipal schizoid, included, and inclusive: For some, doubtless those whose childhoods were timid, the material kind of pleasure	p 70
they	
for in their case women are not entirely excluded.... But those in the second group seek out women who prefer women	p 70
the contrary, it spreads the veil of latency. As to those who refuse to be oedipalized in one form or another	p 81
claim to escape the Oedipal dragnet. Oedipus is one of those things that becomes all the more dangerous the less people	p 81
the mathematicians would put it. We are extremely tired of those stories where one is said to be in good health	p 81
order to reach the real problems. Schizoanalysis proposes to reach those regions of the orphan unconscious—indeed beyond all law—where	p 81
the same way as we spoke of identification. It expresses those nondecomposable distances always enveloped in the intensities that divide into	p 87
explodes, families are challenged, son, father, mother, sister—I mean those families like my own, that owe all to the Declaration	p 89
no longer made except between the inside and the outside (those who are outside the family); the divisive (scissionnelle) family that	p 93
effects not only on the active militants, but also on those claiming to be neutral and to remain outside the affair	p 97
these books is orthodox Freudian, culturalist, or Jungian. Books like those are nauseating. Let's not dismiss them by saying that they	p 103
On this point Nietzsche makes a remark completely akin to those of Marx or Engels: We now laugh when we find	p 107
who makes us man, for better or for worse, say those who would make fools of us all. The tone may	p 108
tone may be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the imperialism of Oedipus are	p 108
his parents, it must be generalized in space to include those triangular relations other than the parent-child relations. The unconscious poses	p 109
indeed lend to the unconscious horrors that could only be those of consciousness, and of a belief too sure of itself	p 112
element of desire, than to continue being a psychoanalyst under those conditions. No one forgave him this, whereas Freud got full	p 119
would be something like two groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate it	p 124
psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate it and are even content with it and	p 124
and are even content with it and evolve within it. Those on whom the Oedipal imprint does not take, and those	p 124
Those on whom the Oedipal imprint does not take, and those on whom it does. I believe my friends cast off	p 124
Son! ... I am speaking of God's people, naturally, not of those close to Him who take themselves for his people. It	p 124
blocks not merely the roads prohibited by reality, but also those that reality leaves open and that the ego forbids itself	p 127
whose problems concern the family and love, Freud's method! For those less young, whose problems have to do with social adaptation	p 128
parts, and joints. Prohibition (see not, speak not) apply to those who, in a given state or on a given occasion	p 142
be eaten, eaten according to social rules as exact as those followed in carving up and apportioning a steer; but the	p 144
societies. But ethnologists observe how difficult it is to distinguish those protoclasses from the castes organized by the imperial machine and	p 153
to look at the cousins' generation to establish that all those in the relationship (+ +) or (- -) are parallel	p 156
or (- -) are parallel to one another, while all those in the relationship (+ -) or (- +) are cross	p 156
the houses of the members of the paternal group and those belonging to his own matrilineage. How does the divination, responsible	p 167
yourself triangulated in your corner, and place your house between those of your paternal and maternal kin; your family is your	p 168
family and nothing else; sexual reproduction no longer passes through those points, although we rightly need your family to furnish a	p 169
victim will always be the individual—with the exception of those who occupy the key positions in such a system, namely	p 169
agent is Oedipus. After all, how are we to understand those who claim to have discovered an Indian Oedipus or an	p 169
still pursued between certain ethnologists and certain disciples of Lacan—those who offered not only an oedipalizing interpretation of Lacan's	p 171
doctrine	
that did not go far enough, that did not reach those regions where desire engineers, independently of the macroscopic nature of	p 181
that combines fragments from the body of the subject with those of an animal; the inclusive disjunction that inscribes the object	p 181
Nietzsche will come to establish the existence of other breaks: those of the Greek city-state, Christianity, democratic and bourgeois humanism,	p 192
industrial	
correlatively a considerable change in the other elements of representation, those elements that operate on the surface of the inscribing socius	p 202
illiterates, but by illiterates. It goes by way of illiterates, those unconscious workers. The signifier implies a language that overcodes another	p 208
citizen risen up against the tyrant. Then they will become those of private man, they will become privatized after the model	p 211
law possesses instead two features that are in opposition to those just mentioned—the two features that Kafka so forcefully developed	p 212
become the Oedipus, the Oedipus complex? Many things, in fact—those things that Nietzsche partially grasped in the evolution of the	p 216
only one to appear fully armed in the brain of those who institute it, the artists with a look of bronze	p 219
took possession of the Empire, this complementary duality reappeared between those who wanted to do everything possible to reconstruct the	p 222
Urstaat	
provide the impetus for a transcendent Urstaat. What strange machines those were that cropped up on columns and in tree trunks	p 222
most progressive sectors of scientific or technical knowledge combine with those feeble archaisms bearing the greatest burden of current	p 236
functions. Here	
the direction of flows that are more and more decoded, those of schizophrenia, from which he extracts an interesting psychoanalytic theory	p 236
drives the entire productive system. But it is not only those who man and supply the military machine who are engaged	p 236
it engenders, so as to reveal—as in Paul Klee—those intermundia that perhaps are visible only to children, madmen, and	p 243
of Bohannon concerning the Tiv of the Niger River, or those of Salisbury concerning the Siamese of New Guinea, have shown	p 248
commercial capital, where money would take on functions other than those deriving from its form as the equivalent. But in this	p 249
in books to make up for the vanished body markings. Those are only relics, archaisms with a current function. The person	p 251
body without organs. The opposition is between the class and those who are outside the class. Between the servants of the	p 255
outside the class. Between the servants of the machine, and those who sabotage it or its cogs and wheels. Between the	p 255
determination of the proletarian class at the level of production (those from whom surplus value is extorted), or at the level	p 255
restore a thing to life are not the same as those that gave rise to it in the first place. We	p 261
organisms are for the moment only more perfect machines (Whether those things which we deem most purely spiritual are anything but	p 284
of equilibrium in an infinite series of levers, beginning with those levers that are too small for microscopic detection?), the other	p 284
same machines under determinate conditions. By determinate conditions we mean those statistical forms into which the machines enter as so	p 287
many	
in a machinic information or communication? Schreber's desiring-machines communicate with those of his father; but it is in this very way	p 297
line of castration. The formal operations of the structure are those of extrapolation, application, and biunivocalization, which reduce the social	p 307
aggregate	
It is not a matter of pious destructions, such as those performed by psychoanalysis under the benevolent neutral eye of the	p 311
following function: causing beliefs to survive even after repudiation; causing those who no longer believe in anything to continue believing;	p 314
reconstituting	
organs as the indifferent support for a last representation? Even those who are best at leaving, those who make leaving into	p 315
a last representation? Even those who are best at leaving, those who make leaving into something as natural as being born	p 315
leaving into something as natural as being born or dying, those who set out in search of nonhuman sex—Lawrence, Miller	p 315
circuits, and we need to be taken for walks. Even those best able to disconnect, to unplug themselves, enter into connections	p 315
of psychoanalysis: it does not add a code to all those that are already known. The signifying chain of the unconscious	p 328
the death instinct did so for the same reasons as those who accepted it: some said that there was no death	p 332
continuation in the void—is the potential for revolution. To those who say that escaping is not courageous, we answer: what	p 341
have as many deceptive sojourns as the world arranges for those who think they are standing straight and at ease, among	p 341
what is reactionary or reformist, or what is revolutionary. But those who have an interest, in this sense, are always of	p 344
in this sense, are always of a smaller number than those whose interest, in some fashion, is had or represented: the	p 344
however, for resolving the following problem: why do many of those who have or should have an objective revolutionary interest maintain	p 344
character of the nonsublimated libido and its sexual investments. For those looking for a thesis topic on psychoanalysis, one should not	p 353
uncertain; the father who has had it with feeding all those mouths—in short, a fundamental relation to the outside of	p 356
a veritable enjoyment, with all the hatred it contains for those who do not submit to the molar machine: the entire	p 364
molar structured aggregates that crush singularities, select them, and regularize those that they retain in codes or axiomatics: the other by	p 366

new aims that presuppose another body than that of capital-money; those exploited become conscious of their preconscious interest, and this interest	p 375
the investment of interest itself gives rise to and creates those interests that rationalize the paranoid investment; or yet again, an	p 376
do not believe in this possibility; revolutionary preconscious investments in those who see the possibility of a new socius but maintain	p 377
but where will the new irruption of desire come from? Those who have read us this far will perhaps find many	p 378
be made, which we haven't even thought of. As for those we have named, we hold in the first place that	p 379
THOUGH 71	
mediation, and the recording process and consumption directly determine production, though they do so within the production process itself.	p 4
Hence everything	
materials or of rules of thumb that are fairly extensive, though more or less a hodgepodge—multiple and at the same	p 7
The organ-machines now cling to the body without organs as though it were a fencer's padded jacket, or as though these	p 11
as though it were a fencer's padded jacket, or as though these organ-machines were medals pinned onto the jersey of a	p 11
depths of the Oedipal triangle as its basic perspective, even though today it is acutely aware that this frame of reference	p 14
us to classify all of them in this one category—though their importance varies according to the example considered—are as	p 18
the machine possesses due to the inscription hidden inside it, though it in fact contains within itself the most impressive sort	p 18
a new alliance, a new birth, a radiant ecstasy, as though the eroticism of the machine liberated other unlimited forces. The	p 18
once again in the space of just one day—even though it may appear to have taken place between December 31	p 22
made of the process of production of the desiring-machines; and though there are syntheses and disorders (affections) that are peculiar to	p 22
the most specific way, but in his very own world, though he might reveal himself to a clever psychiatrist, a sympathetic	p 24
produces the fantasized object. Desire thus conceived of as production, though merely the production of fantasies, has been explained	p 25
perfectly by	
imaginary object that functions as a double of reality, as though there were a dreamed-of object behind every real object, or	p 25
fantasy and produces itself by detaching itself from the object, though at the same time it intensifies the lack by making	p 26
productions would be secondary ones of introjection and projection, as though all social practices had their precise counterpart in introjected or	p 28
precise counterpart in introjected or internal mental practices, or as though mental practices were projected upon social systems, without either	p 28
of	
Why do men fight for their servitude as stubbornly as though it were their salvation? How can people possibly reach the	p 29
the extrinsic conditions of the reproduction of the process (even though these conditions do not come into being at some later	p 32
we can express this identity in two different ways, even though these two ways together constitute the autoproduction of the unconscious	p 32
that later projects itself into different sorts of socius, as though it were a raving paranoid, the chieftain of the primitive	p 33
is it merely a question of a simple parallelism, even though from the point of view of the failure of codes	p 34
separately.... So Proust writes of the unity of Balzac's creation, though his remark is also an apt description of his own	p 42
is a schizoid work par excellence: it is almost as though the author's guilt, his confessions of guilt are merely a	p 43
part alongside other parts, which it neither unifies nor totalizes, though it has an effect on these other parts simply because	p 43
like a machine, he uses one of his legs as though it were an oar, he goes into the kitchen, into	p 46
not represent anything. A partial object is not representative, even though it admittedly serves as a basis of relations and as	p 47
his life and ponders what it means to live, even though the question must be related to his parents and the	p 48
sexuality possessed more power or more potentiality than that. And though psychoanalysis may perhaps have managed to disinfect the dirty	p 50
little	
content of Schreber's delirium not one word is retained, as though the libido did not bother itself with such things. Freud	p 57
socius, does not derive from the father and mother, even though the father and mother have their roles there as subordinate	p 62
synthesis as legitimate or not. Take the example of homosexuality—though it is something more than an example. We noted how	p 68
so little to do with the God of religion, even though they are related to the same syllogism. In Le Baphomet	p 77
then I shall be able to set up a harem. Though aware of the character of revolt and of truth for	p 90
be the case from the beginning, but is subsequently forgotten-repressed, though still subject to a later rediscovery in relation to more	p 101
want revolution, it is revolutionary in its own right, as though involuntarily, by wanting what it wants. From the beginning of	p 116
of psychic repression, and correlatively the repressed desire is as though masked by the faked displaced image to which the repression	p 119
Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though they have invented much in another way,	p 121
and have legislated	
abstract operation: an Oedipal organization is imposed on the psychotic, though for the sole purpose of assigning the lack of this	p 123
tolerate: he who has gone on a distant journey. As though one were constantly bringing back home the person capable of	p 123
of filiation and fluxion of alliance. Everything takes place as though the stock constituted a surface energy of inscription or recording	p 149
invoking a structural bond between law and transgression; physically, as though it were a question of attrition that would cause the	p 151
chieftainry in a relationship of impotence with the group: as though the savages themselves sensed the rise of the imperial Barbarian	p 153
network itself, and it must attribute them to itself as though it were their cause. These are the two aspects of	p 154
by chance that this kind of marriage rarely occurs, as though it were still too close to the nonexistent impossible (for	p 160
that makes the limit a matrix or an origin, as though the prohibition proved that the thing was first desired as	p 161
such; another that makes the limit a structural function, as though the supposedly fundamental relationship between desire and law were	p 161
manifested	
from the moment that desire lets itself be caught as though by the impossible itself. You see, that is what you	p 162
remains integrally lived by the members of these societies, even though they have not been psychoanalyzed, and in spite of the	p 172
is bound to it. Desiring-machines function within social machines, as though they maintained their own regime in the molar aggregates that	p 183
by Klossowski in Roberte. In Gourma ideology, it is as though a wife could only be given (the lityuatieli), or carried	p 186
considering kinship structures, it is difficult not to proceed as though the alliances derived from the lines of filiation and their	p 187
of generalized exchange, and its aristocratic consequences, Levi-Strauss acts as though he thought the system were in a state of equilibrium	p 187
that makes desire into the property of the sovereign, even though he be the death instinct itself. The castes are inseparable	p 199
become attached to the full body of the despot, as though to the peacock's tail of a royal train, and that	p 210
overcoding, the detached object that hovers over each subject, as though the social machine had come unstuck from its desiring-machines:	p 213
death	
salvation even at the price of a regression, and even though it meant the unconscious would be kept under the weight	p 217
from what it transects and from what it resects, as though it were giving evidence of another dimension, a cerebral ideality	p 219
things in a summary fashion, we were still acting as though the matter were settled once and for all, at the	p 232
subject of the process into a confined clinical entity, as though it saw in this process the image of its own	p 245
artists and even its scientists under such close surveillance—as though they risked unleashing flows that would be dangerous for capitalist	p 245
or productive connections are attributed to an extraeconomic instance as though they emanated from it, an instance that serves as a	p 247
gangs). Others are organized or promoted by the State, even though they might turn against the State and cause it serious	p 258
why would they?). Capitalism, and socialism as well, are as though torn between the despotic signifier that they adore, and the	p 260
give its social form to economic reproduction: it is as though disinvested, placed outside the field; in the language of Aristotle	p 263
then centering more and more around desire. It is as though Freud were asking to be forgiven his profound discovery of	p 270
accident coming or be surprised by it. It is as though the spectator, at that very moment, were no longer in	p 317
and the political no less subjective than the libidinal, even though the two correspond to two modes of different investments of	p 345
of sovereignty that subordinates desiring-production under new conditions. But even though the unconscious libido is charged with investing	p 347
this socius, its	
literature or even psychoanalysis. It is a matter of politics—though not, as we shall see, of a program. The task	p 350
or interests presented as the general aims and interests, even though in reality the latter represent only the members of the	p 367
rupture with causality, a revolutionary line of escape; and even though one can and must assign the objective factors, such as	p 377
THOUGHT 37	
those of his body. The continual whirr of machines. He thought that it must be a feeling of endless bliss to	p 2
her arse if my memory is correct.? It is often thought that Oedipus is an easy subject to deal with, something	p 3
unconscious. But why does Freud thus add that, on second thought, hysterical neurosis comes first, and that disjunctions appear only as	p 13
Is your mother's name Molloy too? said the sergeant. I thought it over. Your mother, said the sergeant, is your mother's	p 14
an even deeper level, which gives hallucinations their object and thought delirium its content—an I feel that I am becoming	p 18

the opposition of these two forces. It must not be thought that the intensities themselves are in opposition to one another and cut off from life—that he is so often thought to be? Worse still: how can psychiatric practice have made	p 19
Stimmung as a material emotion, constitutive of the most lofty thought and the most acute perception. The centrifugal forces do not	p 20
this machine turns out, a product that the reader had thought to be no more than the fragmented oeuvre by Nietzsche	p 20
books by certain disciples of Lacan, we wonder if Lacan's thought really goes in this direction. Is it merely a matter	p 21
this agreement subsists after their break. If the unconscious is thought to express itself adequately in myths and religions (taking into	p 53
It would be a total misunderstanding of this order of thought if we concluded that the schizophrenic substituted vague syntheses of	p 57
for participating in it with enthusiasm. Let it not be thought that we are alluding to the folkloric aspects of psychoanalysis	p 76
that is theirs, and their literally police-like appeal at the thought that someone might claim to escape the Oedipal dragnet. Oedipus	p 81
of an hallucinatory experience nor of a delirious mode of thought, but a feeling, a series of emotions and feelings as	p 81
is an ancient platitude. But if the living organism was thought to be similar to the world, this was attributed to	p 84
Rousseauism, their naturalism: a conception of the unconscious that is thought to be too idyllic. But doesn't one indeed lend to	p 95
system (the system of production included) in conformity with indigenous thought and practice. That is why a text of Marcel Griaule's	p 112
conditions to begin to exist. If it is true that thought can be evaluated in terms of the degree of oedipalization	p 157
a question of the familial organization in itself, which is thought to be lived first by the child as a microcosm	p 170
conditions are realized in capitalist society, it should not be thought on that account that Oedipus ceases to be what it	p 174
in opposition to the Freudian Oedipus, it should not be thought that they put forward other interpretations to replace the psychoanalytic	p 178
by applying them to an abstract familial whole that is thought to contain the secret of the libido: in this way	p 180
exchange, and its aristocratic consequences, Levi-Strauss acts as though he thought the system were in a state of equilibrium. However, the	p 183
instinct is even more deeply rooted in the State than thought, and that latency not only befalls the subjects of the	p 187
molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had, thus overcome the	p 214
alternative between mechanism and vitalism	p 291
is defined as a lack, an absence. It could be thought at first that such a hypothesis founds the omnipotence of	p 294
the ground for fresh superstructures. (In my own mind the thought of fresh superstructures is abhorrent, but this is merely the	p 298
subjective representation-theatrical representation-structural representation. And precisely because the theater is thought to stage the latent	p 306
structure, as well as to embody	
the reason for this is even more radical than he thought: there is no unconscious material, so that schizoanalysis has nothing	p 314
admirably of this revolutionary escape, this fall that must be thought and carried out as the most positive of events: What	p 341
devoid of any goal or intention. Nor must it be thought that the statistical accumulation results from chance, or that it	p 342
number, he inaugurates a fundamental intuition that will inspire modern thought. For what he means is that the large numbers or	p 342
are distributed by the Oedipal triangle, father-mother-me, a representative ego thought to be defined in terms of the father-mother	p 351
representations, by	
as the theory of maids or domestic servants in Freud's thought. There are some real indices in such areas. On the	p 353
studied by Freud—there occurs an exemplary hesitation in Freudian thought, a hesitation too quickly resolved in favor of what was	p 353
more serious reproaches to be made, which we haven't even thought of. As for those we have named, we hold in	p 379
THOUGHTS 3	
event take precedence over dream as a working over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an	p 66
to understand : (a) what are the progressive desires, ideas and thoughts which are latent in people of different social strata, occupations	p 257
groups and sexes, and (b) what are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas	p 257
THOUSAND 4	
a practical operation on the unconscious is achieved when the thousand breaks-flows of desiring-machines—all positive, all productive—are	p 61
projected into	
a grotesque hiatus of castration, everything was scattered in the thousand breaks-flows of the chieftainships, the lineages, the relations of	p 168
colonization	
an artificial river bed, or by diverting it into a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus	p 177
as one, or even two, but becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two	p 296
THOUSANDS 4	
it—the sunbeams, for instance, that he attracts, which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into	p 15
changeable	
are told that the father died over a period of thousands of years (well, well!) and that the internalization corresponding to	p 106
sign of desire is never signifying, it exists in the thousands of productive breaks-flows that never allow themselves to be signified	p 112
of the desert. Judge Schreber attaches little men by the thousands to his body. It might be said that, of the	p 280
THREAD 4	
to the past is disclosable, it unfolds along a continuous thread, unable to allow itself any break.... Dreams are narrated, ... the	p 66
on the contrary, this content should be followed as the thread of latency that the order of families hides from us	p 89
in ambiguity as destiny itself. Here schizoanalysis must unravel the thread. For reading a text is never a scholarly exercise in	p 105
to be born. Africas and Orients, always following the underground thread of the libido. Not geohistorical figures or statues, although our	p 352
THREATEN 1	
to have to say such rudimentary things: desire does not threaten a society because it is a desire to sleep with	p 116
THREATENED 5	
types of groups are perpetually shifting, a subject-group always being threatened with subjugation, a subjugated group capable in certain	p 64
cases of	
that face the currently chosen people, the Germans, who are threatened by the Jews, the Catholics, and the Slavs. In his	p 89
one of us, of being part of a superior race threatened by enemies from outside. Thus the Little White pioneers' son	p 103
for the sick, family care, institutions, and even antipsychiatry—remain threatened by a common danger, a danger which Jean Oury has	p 319
which is always ready to expand its interior limits, remains threatened by an exterior limit that stands a greater chance of	p 376
THREATENING 1	
desiring-production, before being exercised against the incestuous or other drives threatening legitimate marriage. But it then becomes evident	p 117
that, the more	
THREATENS 6	
differentiations that it orders and the undifferentiated with which it threatens us. With the same movement the Oedipus complex inserts desire	p 79
identical with its structures—an amusing hypothesis—then yes, desire threatens its very being. It is therefore of vital importance for	p 116
a foreboding of, the real form in which the limit threatens to arrive, and which it wards off with all the	p 176
of the intense germinal influx, the great biocosmic memory that threatens to deluge every attempt at collectivity. But at the same	p 190
or strait-jackets the image of the possible despot whom it threatens to secrete from within, from the way in which it	p 195
an unconscious libidinal investment consonant with capitalism, or that scarcely threatens it. In the first case, they confine and localize their	p 374
THREATS 1	
as its object the differentiated parental persons, and, brandishing the threats of the undifferentiated, prohibits the correlative ego from	p 79
satisfying its	
THREE 50	
idealism. The theory of schizophrenia is formulated in terms of three concepts that constitute its trinary schema: dissociation (Kraepelin),	p 22

autism (Bleuler	
in his own specific world. What is common to these three concepts is the fact that they all relate the problem	p 23
is what interrupts and is interrupted in accordance with these three modes. The first mode has to do with the connective	p 41
mobilizes Voluptas as residual energy (energie residuelle). It is these three aspects that make the process of desiring-production at once the	p 41
obscured in a grandparental constellation, either because an accumulation of three generations is deemed necessary in order to produce a	p 52
psychotic	
the Oedipal orbit in the perspective, for example, of the three generations, where the mother was not able to posit her	p 52
for example to a separate chapter on object-choice at puberty (Three Essays), or to a chapter on typical dreams (The Interpretation	p 53
Marx, the first capitalists could not be unaware of ...) 2 Three Texts of Freud It is easy to see that the	p 56
is founded here on an absence. After all, of the three supposed phases of the girl's fantasy, the first is such	p 58
girl-series and a boy-series, but dissymmetrical, the female fantasy having three phases, the last of which is boys are beaten by	p 59
up the question again by making up a list of three types of sessions, the first two of which comprise counterindications	p 66
a zombie and a hermaphrodite. In this sense, indeed, the three major neuroses that are termed familial seem to correspond to	p 75
find it hard to imagine another use, and even the three familial neuroses do not escape this use, although they suffer	p 76
lines of the triangle—lines that structure and differentiate the three terms—or you will always bring one term into play	p 79
extensive framework of a family where several generations—at least three—form the condition of fabrication of a psychotic: as for	p 94
and their differing regimes. In this regard let us consider three important works about children: L'Enfant by Jules Valles, Bas les	p 99
an essential relationship with madness. 6 A Recapitulation of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We	p 106
are told	
words against flows of money, the interminable story—psychoanalysis. The three errors concerning desire are called lack, law, and signifier. It	p 111
really prohibited. Instead we have before us a system of three terms, where this conclusion becomes completely illegitimate. Distinctions must	p 115
be	
not penetrate censorship, it codifies it. And the way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby	p 118
desiring-production was	
that resounds, and a mouth that consumes: its very own three syntheses, since it is a matter of connecting desire to	p 125
or flowing back over us already. The paintings range over three periods. If the psychiatrist were allowed to speak here, he	p 132
of the two extremes? In point of fact, of the three preceding adventures, the adventure of psychosis is the most intimately	p 136
desire is that, too: a trap. Territorial representation comprises these three instances: the repressed representative, the repressing	p 166
representation, and the displaced	
For example, the Bohannans describe the Tiv economy, which codes three kinds of flows: consumer goods, prestige goods, and women and	p 176
formula 3+1 (the four corners of the field folded into three, like a tablecloth, plus the transcendent term that performs the	p 178
to the social formation considered. The system of representation comprises three elements that vary in depth: the repressed representative,	p 184
the repressing	
eye that extracts enjoyment from the pain; these are the three sides of a savage triangle forming a territory of resonance	p 189
flesh itself: the eye jumps. The magic triangle with its three sides—voice-audition, graphism-body, eye-pain—thus seems to us to be	p 204
the people, and so on and so on. Thus the three segments of the ever widening capitalist reproduction process are joined	p 237
segments of the ever widening capitalist reproduction process are joined, three segments that also define the three aspects of its immanence	p 237
reproduction process are joined, three segments that also define the three aspects of its immanence: (1) the one that extracts human	p 237
that dissolves in order to be replaced by another one. Three million points per second transmitted by television, only a few	p 241
of the flows passing through the socius (for example, the three circuits of consumer goods, prestige goods, and women and children	p 247
filled by the absorption of surplus value—these constitute the three aspects of capitalism's immanent axiomatic. And monetarization	p 250
everywhere comes to	
to it in the first place. We have distinguished among three social machines corresponding to the savage, the barbarian, and the	p 261
of the flows. Deterritorialization, the axiomatic, and reterritorialization are the three surface elements of the representation of desire in the	p 262
modern	
decoded flows.) In Oedipus there is a recapitulation of the three states, or the three machines. For Oedipus makes ready in	p 267
there is a recapitulation of the three states, or the three machines. For Oedipus makes ready in the territorial machine, as	p 267
whence the position of Oedipus, marginal at first in the Three Essays, then centering more and more around desire. It is	p 270
and they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From the point of view of regression	p 275
itself is not imaginary but symbolic. There we have the three major planes of structuration, which correspond to the molar aggregates	p 310
archaism of the imperial symbol or the vanished despot. All three are necessary—precisely in order to lead Oedipus to the	p 310
a question of regime. Here are the desiring-machines, with their three parts: the working parts, the immobile motor, the adjacent part	p 338
the working parts, the immobile motor, the adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and their three	p 338
three forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of partial objects and flows, the	p 338
familial aggregate as an aggregate of arrival (a minimum of three terms, which one can and even must augment, but not	p 358
or the correspondence; but this application effectively operates on the three persons who constitute the minimum familial constellation, or on	p 358
their	
father, mother, child. One does not stop there, since these three terms tend to be reduced to two, either in the	p 358
the Urstaat and the positive schizophrenic lines of escape. Thereafter three possibilities emerge. First, the process is arrested, the limit of	p 363
THREE-SIDED 1	
always a holy trinity, the means of access to a three-sided situation. It is clear that this extended familialism, wherein the	p 94
THRESHOLD 10	
of the deterritorialization of the socius. Capitalism tends toward a threshold of decoding that will destroy the socius in order to	p 33
see, in two very different ways. The crossing of a threshold entails ravages elsewhere—how could it be otherwise? The body	p 85
intensive states embodied in a criminal, ceaselessly passing beyond a threshold while destroying the factitious unity of a family and an	p 86
the French. At last he crosses the Aryan gradient or threshold to become a Mongol prince. What does this becoming-pupil, burgomaster	p 89
despotic sign having replaced the territorial sign, having crossed the threshold of deterritorialization; the signifier is merely the deterritorialized	p 206
sign itself	
continue on beyond. Because these signs have crossed a new threshold of deterritorialization. Because these figures have definitively lost the	p 242
minimum	
and the unfettered flows that carry them toward an absolute threshold. They recode with all their might, with world-wide dictatorship, local	p 260
becoming deterritorialized, causing its flows to escape, going beyond the threshold of representation; at times, on the contrary, the movement	p 313
through	
only theater of production, there where the flows cross the threshold of deterritorialization and produce the new land—not at all	p 322
desiring-machines in fact are only reached starting from a certain threshold of dispersion that no longer permits either their imaginary identity	p 322
THRESHOLDS 6	
organs is an egg: it is crisscrossed with axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients	p 19
to produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming	p 19
experience, which brings the	
fields, measured off by gradients, traversed by potentials, marked by thresholds. In this sense, we believe in a biochemistry of schizophrenia	p 84
fields. We pass from one field to another by crossing thresholds: we never stop migrating, we become other individuals as well	p 85
admiration for the convict, from the intense crossing of the thresholds of history, and from this prodigious migration, this becoming-woman, this	p 86
proper names that identify races, peoples, and persons with regions, thresholds, or effects in a production of intensive quantities. The theory	p 86
THRIVES 1	
the system is insane: this is because the capitalist machine thrives on decoded and deterritorialized flows; it decodes and deterritorializes	p 374
them	
THROB 2	

conjunctions, partial objects and flows. The desiring-machines pound away and throb in the depths of the unconscious: Irma's injection, the Wolf	p 54
production is not thereby suppressed, it continues to rumble, to throb beneath the representative agency (instance representative) that suffocates it, and	p 296
THRONE 2	
his successor, the real chief, had had to relinquish the throne for fear of being bewitched, and his would-be heir, intelligent name of the dynasty.... Long-dead emperors are set on the throne in our villages, and one that only lives in song	p 167 p 199
THROUGH 225	
speak, but of her who brought me into the world, through the hole in her arse if my memory is correct	p 3
rebirth, no mouth to suck with, no anus to shit through. Will the machines run so badly, their component pieces fall	p 7
not God, quite the contrary. But the energy that sweeps through it is divine, when it attracts to itself the entire	p 13
forms that become complicated, or rather desimplified, as they break through the simplistic terms and functions of the Oedipal triangle. As	p 14
consumption, but the production of consumption is produced in and through the production of recording. This is because something on the	p 16
consist, rather, of an unlimited number of stationary, metastable states through which a subject passes. The Kantian theory according to which	p 19
fill up the body without organs to varying degrees—states through which Schreber-the-subject passes, becoming a woman and many other things	p 19
aware of the terribly disturbing sound of matter, and passes through its white-hot flame. How is it possible that the schizo	p 19
or as a spare part adjacent to the machine passes through all the degrees of the circle, and passes from one	p 20
with no fixed identity, forever decentered, defined by the states through which it passes. Thus the circles traced by Beckett's Unnamable	p 20
strange people; rather, there is the Nietzschean subject who passes through a series of states, and who identifies these states with	p 21
they all relate the problem of schizophrenia to the ego through the intermediary of the body image—the final avatar of	p 23
the schizophrenic who has made himself into an artificial person through autism, schizophrenia is the process of the production of desire	p 24
of desire, by attributing to it the faculty of being, through its representations, the cause of the reality of the objects	p 25
from. Lack (manque) is created, planned, and organized in and through social production. It is counterproduced as a result of the	p 28
What we are really trying to say is that capitalism, through its process of production, produces an awesome schizophrenic accumulation of	p 34
the states of paranoid machines, miraculating machines, and celibate machines through which little Joey passes as Bettelheim's therapy	p 38
progresses. In the	
Thus this subject consumes and consummates each of the states through which it passes, and is born of each of them	p 41
in, saying dark, and ran out again directly. He went through this performance several times. I explained to him: It is	p 45
granted either that sexuality is sublimated or neutralized in and through social (and metaphysical) relations, in the form of an analytic	p 46
in person. Yet every psychoanalyst should know that, underneath Oedipus, through Oedipus, behind Oedipus, his business is with	p 56
desiring-machines. At the	
the fact that this beyond derives from the familial complex through the analytical transformation of desire, or is signified by it	p 58
the social production of goods imposes its rule on desire through the intermediary of an ego whose fictional unity is guaranteed	p 63
and enter into aberrant communication following a transversal that runs through the whole work; an immense flow that each partial object	p 69
from the collective of girls. Then her person disengages itself, through a series of views that are like distinct personalities, with	p 69
reference to the penis gives its full meaning to castration. Through it, all the external experiences linked to deprivation, to frustration	p 73
contradictory elements by means of elaboration; instead, he affirms it through a continuous overflight spanning an indivisible distance. He is	p 76
not	
prince of modifications, determining instead the passage of a subject through all possible predicates. I am God I am not God	p 77
at once, on all sides. He explodes the Oedipal genealogy. Through graduated relationships he performs absolute overflights spanning	p 78
indivisible distances. The	
In exclusive disjunctions, parental appellations no longer designate intensive states through which the subject passes on the body without	p 78
organs and	
are tightened, nothing relating to production can make its way through any longer, except for a far-distant murmur. The unconscious has	p 79
of field-gradient-threshold. It is a matter of relationships of intensities through which the subject passes on the body without organs, a	p 84
coupled together, almost unbearable—to radiate within and without, intensities through which a nomadic subject passes. Here it is not a	p 84
whose wake nothing is left standing once they have passed through—although these destructions can be brought about, as we shall	p 85
not persons but so many states of rising and falling through which the pretender passes. Moreover, the pretender Richemont's stroke of	p 88
that is to say, by making them too into states through which he passes: I am Louis XVII, but I am	p 88
conjunctive tissue, and a transpositional subject moving full circle, passing through all the states, triumphing over some as over his enemies	p 88
me as one of their own race. Mongol blood flows through my veins. Every time I attempted to put something into	p 90
that pierces the mask of Oedipus, a different flow running through the openings in the mask, a different adventure—that of	p 92
and underneath, it is desiring-production and social production that manifest, through the childhood experience, their identical natures and	p 99
their differing regimes	
child is a little scientist, a little Cantor. Go back through the course of the ages, you will never find a	p 100
not necessarily imply identity: Hitler plays the role of father through homosexual transfusion and in relation to the female crowd; Luther	p 102
flourishes in subjugated groups, where an established order is invested through the group's own repressive forms. And it is not the	p 103
on its own account, according to the terms of desire, through the segregative use of the conjunctive syntheses from which Oedipus	p 105
finds himself to be the Great Mongol when he breaks through the Aryan segregation. Whence the ambiguity in the texts of	p 105
be a mistake to embark Nietzsche on that particular voyage through history. For Nietzsche is not the kind to ruminate over	p 106
solace, its prolongation, the passage from one body to another through which the unconscious does no more than reproduce itself in	p 108
civilization in Oedipus-identity, manic-depression, and liberty in an infinite progression: Through Oedipus the individual learns to live the	p 109
triangular situation, the	
nature of Oedipus—the sham image. Repression does not operate through Oedipus, nor is it directed at Oedipus. It is not	p 115
would be the object of repression, and even its subject through the intermediary of the superego. From this it expects a	p 117
of desiring-production on the body without organs is brought about through a genealogical network that is not familial: parents only intervene	p 120
somatic, social, metaphysical? Were they the famous problems of living, through which a very pure desexualized idealism was reintroduced	p 127
into psychoanalysis	
a stimulus of one form or another, a simple inductor through which the anoedipal organization of desiring-production is formed, beginning with	p 129
call schizophrenia was one of the forms in which, often through quite ordinary people, the light began to break through the	p 131
often through quite ordinary people, the light began to break through the cracks in our all-too-closed minds.... Madness need not be	p 131
all breakdown. It may also be breakthrough.... The person going through ego-loss or transcendental experiences mayor may not become in	p 131
different	
and yet to remain behind; to cause flows to pass through, without knowing any longer whether they are carrying us elsewhere	p 132
Poussin, Lorrain, or the Dutch tradition: the world is reconstructed through archaisms having a modern function. But something incomparable	p 132
happens at	
Never has delirium oscillated more between its two poles. But through the impasses and the triangles a schizophrenic flow moves, irresistibly	p 133
of production, and the moment when the emitted sign breaks through this form of the content that was attempting to maintain	p 133
only universal. Schizophrenia is at once the wall, the breaking through this wall, and the failures of this breakthrough: How does	p 136
and the failures of this breakthrough: How does one get through this wall, for it is useless to hit it hard	p 136
the socius, and that the flows run over its surface—through which man ceases to be a biological organism and becomes	p 144
the nature of descent. The continuity of the structure vertically through time is adequately expressed through the agnatic transmission of a	p 146
continuity of the structure vertically through time is adequately expressed through the agnatic transmission of a patrilineage name. But the	p 146
continuity	
or mother, but inversely, the disjunctive lines inscribe it only through a connection represented by the marriage of the father and	p 147
type. (The chief converts this perishable wealth into imperishable prestige through the medium of spectacular feasting. The ultimate	p 150
consumers are in	
for declining alliances and filiations. This machine is segmentary because, through its double apparatus of tribe and lineage, it cuts up	p 152
not distinct corporate groups, but are embodied in local communities, through which they function structurally. The two systems intersect, each	p 152
segment	
The whole system evolves between two poles: that of fusion through opposition to other groups, and that of scission through the	p 152

fusion through opposition to other groups, and that of scission through the constant formation of new lineages aspiring to independence, with what comes to them always comes from without, rushing in through their opening. Perhaps it is even for this reason that being traverses indivisible distances on the full body, and passes through all the singularities, all the intensities of a synthesis that a metaphor. In the physical system in extension, something passes through that is of the nature of an energy flow (+ must remain blocked in the filiation and what must pass through in the alliance. The essential is not that the signs of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a subject passes on the cosmic egg.	p 152 p 152 p 154 p 157 p 157 p 158
Everything must extended, correlatively to lateral alliances that become established. It is through the prohibition of incest with the sister that the lateral the sister that the lateral alliance is sealed; it is through the prohibition of incest with the mother that the filiation in relation to detachments from the chain: something must pass through but something must also be blocked, and something must block be blocked, and something must block and cause to pass through. Now this is possible only in the system in extension for the part of the flow of intensity that passes through, for what does not pass, and for what causes passage mother, in the form of a make-believe parent; what passes through is the relationship with the aunt's daughter as a substitute blocking or causes passage is the maternal uncle. What passes through leads to—as compensation for what is blocked—a veritable son and from mother to daughter, can be transmitted indefinitely through the father-son relationship, but not through the mother-daughter relationship, which can be transmitted indefinitely through the father-son relationship, but not through the mother-daughter relationship, which terminates with the daughter's marriage. A	p 159 p 159 p 163 p 163 p 163 p 163 p 163 p 164 p 164
This repression determines what part of the influx will pass through and what will not in the system in extension, what conclusion of a basic homosexual motivation of a group character. Through women, men establish their own connections; through the man-woman disjunction a group character. Through women, men establish their own connections; through the man-woman disjunction, which is always the outcome of filiation	p 164 p 165 p 165
Alliance can never be deduced from the lines of filiation through the intermediary of Oedipus; on the contrary, alliance articulates them was directly plugged into social organization and disorganization; sexuality itself, through the women and the marriages, was just such an investment	p 165 p 168
your family and nothing else; sexual reproduction no longer passes through those points, although we rightly need your family to furnish that Oedipus was a real event whose effects were transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into to interpret, since the latent presence of Oedipus appears only through its patent absence, understood as an effect of psychic repression or, better still, since the structural constant is discovered only through its imaginary variations, attesting to the need for a symbolic speak of an absolute limit every time the schizo-flows pass through the wall, scramble all the codes, and deterritorialize the socius the result that, even in the child, what is invested through the familial stimuli is still the social field, and a organs and the agents of the latter no longer pass through a coding of flows of alliance and filiation, but through through a coding of flows of alliance and filiation, but through an axiomatic of decoded flows. Consequently, the capitalist formation of flow, and with what passes from one state into another through the break. As Leach says, hair as a partial object the nightmare of a commodity economy. The primitive market operates through bargaining rather than by fixing an equivalent that would lead system is linear writing's contrary: civilizations cease being oral only through losing the independence and the particular dimensions of the graphic	p 169 p 171 p 171 p 171 p 176 p 179 p 179 p 179 p 182 p 186 p 188
meaning of the ideograms during their initiation. The sign acts through its inscription in the body.... The inscription of a mark raised in such an incisive fashion. Man must constitute himself through the repression of the intense germinal influx, the great biocosmic a degree that it is necessary to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but what doctrine of Judaism, the doctrine of the alliance with God through a filiation that goes back to Abraham. There is the of code is an object of appropriation. This conversion crosses through all the syntheses: the synthesis of production, with the hydraulic of which is said to be an act of territoriality through the fixing of residence, and the other, an act of fixing of residence, and the other, an act of liberation through the abolition of small debts. But the State operates by from on high which, inversely, no longer expresses itself except through the writing signs that it emits (revelation). This is perhaps immanence of language, without showing how the domination is exercised through and in the transcendence of the signifier. There, however, as	p 189 p 190 p 191 p 193 p 195 p 196 p 196 p 205 p 207
the appellations disappeared from view as soon as we broke through the prohibitions they bore—has ceased to exist. Incest has not, since in any case something else again is simulated through incest. And in accordance with the complementarity of simulation and signification and subordination. And what is simulated and therefore produced, through the incest that is itself simulated and therefore produced—all	p 209 p 210 p 210
has received its name, the clubfooted despot committing double incest through overcoding, with his sister and his mother as body representations	p 215
but imitate. The Egyptian's melancholy warning to the Greeks echoes through history: You Greeks will never be anything but children! This object of its narrative, retracing the avatars of sovereignty down through the succession of generations to the moment when a supremacy Rome: the decoding of the landed flows (des flux fanciers) through the privatization of property, the decoding of the monetary flows the privatization of property, the decoding of the monetary flows through the formation of great fortunes, the decoding of the commercial formation of great fortunes, the decoding of the commercial flows through the development of commodity production, the decoding of the producers	p 218 p 219 p 223 p 223 p 223
the development of commodity production, the decoding of the producers through expropriation and proletarianization—all the preconditions are present, everything is full of them. But we have just seen that only through their encounter in a place, and their conjunction in a origins. For the free worker: the deterritorialization of the soil through privatization; the decoding of the instruments of production through appropriation	p 223 p 224 p 225
soil through privatization; the decoding of the instruments of production through appropriation; the loss of the means of consumption through the production through appropriation; the loss of the means of consumption through the dissolution of the family and the corporation; and finally of the machine. And for capital: the deterritorialization of wealth through monetary abstraction; the decoding of the flows of production through through monetary abstraction; the decoding of the flows of production through merchant capital; the decoding of States through financial capital and	p 225 p 225 p 225
flows of production through merchant capital; the decoding of States through financial capital and public debts; the decoding of the means and public debts; the decoding of the means of production through the formation of industrial capital; and so on. Let us is assembled, commodities and money effect a decoding of flows through abstraction. But this does not occur in the same way money, either directly by tying it to gold, or indirectly through a mode of centralization that comprises a guarantor of the is filiative industrial capital in its essence, it functions only through its alliance with commercial and financial capital. In a sense creates machines, and that is constantly introducing breaks and cleavages through which it revolutionizes its technical modes of production.	p 225 p 225 p 226 p 229 p 229 p 233
But several of costs and the elevation of the rate of profit through machinic surplus value is not innovation itself, whose value is adopted only insofar as they entail a rise in profits through a lowering of costs of production, and if there exists in search of a beyond, of another wall to break through, he turns to dolphins, to the language of dolphins, to with goods as soon as it acquires a purchasing power through its distribution to workers or production factors, through its allotment purchasing power through its distribution to workers or production factors, through its allotment in the form of incomes—a relationship that points-signs having several dimensions, flows-breaks or schizzes that form images through their coming together in a whole, but that do not cloverleaf highway interchange.... It is a quasi point that analyses, through multiple overlappings, along a dimension that is normal to the and sets them in motion. This cordoning off of production through information shows once again that the productive essence of capitalism transcendence of the signifier, which uncovers the field if only through the signifier's own withdrawal, the elements populating this field have or flows-breaks that collapse the wall of the signifier, pass through, and continue on beyond. Because these signs have crossed a following exegetical rules; Or whether, on the contrary, they break through this wall so as to set flows in motion, and typographical exercises of Mallarme—always passing underneath the signifier, filing through the wall: which again shows that the death of writing	p 233 p 234 p 236 p 237 p 237 p 241 p 241 p 241 p 242 p 242 p 243 p 243
the truly decoded and unbound flows that manage to break through the wall or absolute limit? The capitalist axiomatic is so a code determines the respective qualities of the flows passing through the socius (for example, the three circuits of consumer goods this conjunction is also the disjunction of the abstract quantity through which it becomes something concrete. Dx and dy are nothing castes, and statuses that have been decoded. To reread history through the class struggle is to read it in terms of as they free themselves from the despotic signifier, that break through this wall, and this wall of a wall, and begin	p 246 p 247 p 249 p 254 p 255

on to the one, but they pour or flow out through the other. They are continually behind or ahead of themselves p 260
detritorialization constitutive of the system do not make it flee through one end or another that would escape the axiomatic and p 260
subsist. However, what it doesn't allow to subsist it rediscovers through its own original means; it reterritorializes where it has lost p 261
father, mother, child. But instead of being a strategy that, through the action of alliances and filiations, opens onto the entire p 264
all its dimensions. The alliances and filiations no longer pass through people but through money; so the family becomes a microcosm p 264
The alliances and filiations no longer pass through people but through money; so the family becomes a microcosm, suited to expressing p 264
sense the situation has not changed; for what is invested through the family is still the economic, political, and cultural social p 264
more internalized: this describes the evolution of the infinite debt—through Catholicism, then the Reformation. The extreme spiritualization of p 268
the despotic
course of struggles and compromises; so that what is invested through the breaks and segments of families is the economic, political p 269
alienating factor and as an agent of dealienation, if only through the way in which it is reconstituted in the transference p 271
the long run it is the father who appears guilty, through having tried to avenge himself, and it is he who p 274
are wary of them. In brief, what the child invests through the infantile experience, the mother's breast, and the familial structure p 275
the investment of desire defines the cycle, and the states through which a subject passes. The second error of psychoanalysis, made p 276
of the adult; if it is true that the child, through the mommy-territoriality and the daddy-law, already aims for the schizzes p 277
get lost in the shuffle. What matters is to break through the wall, even if one has to become black like p 277
father-mother—the economic, financial, social, and cultural problems that cross through a family: his belonging or his desire to belong to p 278
at the body without organs, and there it either passes through the wall, opening onto the molecular elements where it becomes p 283
opposition between intra-atomic phenomena and the mass phenomena that operate through statistical accumulation, obeying the laws of p 283
aggregates? But in reality
produced; the others, resultants reacting on the first, statistical aggregates through which the unconscious is represented and already suffers p 283
psychic and
do not reproduce themselves, or that they only reproduce themselves through the intermediary of man, but does anyone say that the p 285
of signification only in the large aggregates that they constitute through a linked drawing of elements, a partial dependence, and a p 289
desiring-machines and the syntheses of desire. We have seen that, through reproduction and its objects (defined familiarly or genetically), it is p 290
have for producing breaks and mobilizing flows. It is not through a desexualizing extension that the libido invests the large aggregates p 293
libido invests the large aggregates. On the contrary, it is through a restriction, a blockage, and a reduction that the libido p 293
the formulas according to which one gains access to desire through castration. But the idea that there are two sexes, after p 295
having to be the entry of the subject into desire through castration? Long live castration, so that desire may be strong p 295
myth, in tragedy. Is it the unconscious that represents itself through Oedipus and castration? Or is it the psychoanalyst—the psychoanalyst p 297
a critical irony, being given its poetic immolation, its mythos, through a kind of writing which, because it is of the p 298
be desire, ... Desire is instinctual and holy: it is only through desire that we bring about the immaculate conception. Everything is p 299
representation, and it calls forth flows and breaks that break through representation, traversing it through and through: an immense expanse of p 299
forth flows and breaks that break through representation, traversing it through and through: an immense expanse of shade extended beneath p 299
the
and breaks that break through representation, traversing it through and through: an immense expanse of shade extended beneath the level of p 299
this subrepresentative field will continue to survive and work, even through Oedipus, even through myth and tragedy, which nevertheless mark p 300
the
will continue to survive and work, even through Oedipus, even through myth and tragedy, which nevertheless mark the reconciliation of p 300
psychoanalysis
par excellence that designates the capitalist limit to be overcome through desiring-production. But why, precisely, is desiring-production p 302
situated at the always
from the movement of deterritorialization, but this movement is exorcised through factitious and artificial reterritorializations. Capitalism is p 303
constructed on the ruins
of castration—yes, yes, we enter the order of desire through the gates of castration once desiring-production has spread out in p 306
its turn must be overcome, and that this is achieved through castration, latency, desexualization, and sublimation. But what is castration if p 311
learned the song of castration, the lack-of-being-that-is-life; yes it is through castration / that we gain access / to Deeeeesire. What p 312
directly on an economic mechanism (whence its relations with money) through which the decoded flows of desire, as taken up in p 312
displacement refers to very different movements: at times, the movement through which desiring-production is continually overcoming the limit, p 313
becoming deterritorialized, causing
threshold of representation; at times, on the contrary, the movement through which the limit itself is displaced, and now passes to p 313
the first sense, where the molecular elements are continually passing through the links in the chain. We have seen in this p 313
for desiring-production to be induced from representation, to be discovered through its lines of escape. But this is true in a p 315
castle under the roots of the uprooted tree that crosses through their body without organs. Previously we distinguished two poles of p 315
and the obstinacy of a deterritorialization can only be evaluated through the types of reterritorialization that represent it; the one is p 316
one deterritorializes on machines. Is it Schreber's father who acts through machines, or on the contrary is it the machines themselves p 316
on the contrary is it the machines themselves that function through the father? Psychoanalysis settles on the imaginary and structural p 316
representatives
great care, by successively undoing the representative territorialities and reterritorializations through which a subject passes in his individual p 318
history. For there
his prized possession, or that he perfects or even produces through handiwork; nor of the subject's use of his machines in p 322
the figurative Oedipal triangle, and never cease to undo it. Through binarity, overlapping, or permutation, all these indirect passive syntheses p 325
are
to repudiate the organism and its organization. Desire indeed passes through the body, and through the organs, but not through the p 326
and its organization. Desire indeed passes through the body, and through the organs, but not through the organism. That is why p 326
passes through the body, and through the organs, but not through the organism. That is why the partial objects are not p 326
that of deterritorializing the flows and causing them to pass through the signifying wall, thereby undoing the codes. The function of p 328
as we ourselves do. Let him die in his leaping through unheard-of and unnamable things: other horrible workers will come; they p 331
by putting it in the service of a pseudo life through an entire culture of guilt feeling. There is no need p 332
in yourself; and you aim to get out of it through fantasy, through castration, but this in turn you have caused p 334
and you aim to get out of it through fantasy, through castration, but this in turn you have caused to grow p 334
the social machine; the flows of desire enter and exit through the codes that continue, however, to inform the model and p 336
one can never, as in an interpretation, read the repressed through and in the repression, since the latter is constantly inducing p 339
on the fringe: it causes the social to take flight through the multiplicity of holes that eat away at it and p 341
They effect a unification, a totalization of the molecular forces through a statistical accumulation obeying the laws of large numbers. This p 342
a machine that is not only technical but social, and through which desire desires its own repression. We have seen how p 346
to the other. Subject-groups are continually deriving from subjugated groups through a rupture of the latter: they mobilize desire, and always p 349
reforming a great break that the flows will not pass through or overcome, subordinating the desiring-machines to the repressive aggregate that p 349
one lone man functions as a flow-schiz , as a subject-group, through a break with the subjugated group from which he excludes p 349
have seen on the contrary that what the libido invested, through its loves and sexuality, was the social field itself in p 352
they express connections, disjunctions, and conjunctions of flows that cross through a society, entering and leaving it, linking it up with p 352
a fourth symbolic term charged with accounting for the splittings through which the libido invests the social field.) Freud makes a p 354
a breakdown but a breakthrough, however distressing and adventurous: breaking through the wall or the limit separating us from p 362
desiring-production, causing
about, sometimes even revolutions to be made. But madness breaks through, beneath the reformist investments, or the reactionary and p 364
fascist investments
of a social axiomatic to which the libido addresses itself through them. Persons are simulacra derived from a social aggregate whose p 366
that is filled with images and with images of images, through which desire is determined to desire its own repression (imperialism p 372
for another purpose: capitalists have an interest in capitalism only through the tapping of profits that they extract from it. But p 374
corresponding axiomatic, but cause some of their currents to pass through the mesh of the axiomatic, underneath the recordings and the p 375

THROUGHOUT 17

the invariant merely express the history of a long mistake, throughout all its variations and modalities; the strain of an endless p 53
to designate the signifier that distributes the effects of meaning throughout the chain and introduces exclusions there (whence the oedipalizing p 73

interpretations	
and that still affirms the disjointed terms, that affirms them throughout their entire distance, without restricting one by the other or	p 76
it. Quite the contrary: what is invested by the libido throughout the disjointed elements of Oedipus—especially given the fact that	p 98
transcendent phallus are the unconscious effects of a signified established throughout the determinations of a social field; on the contrary, it	p 100
the familial recording on the socius, that are in opposition throughout the two groups. The innate science in psychosis and the	p 124
interrelated stages. The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of filiation and the fluctuations of	p 152
alliance. The	
contrary join together to form a death instinct that extends throughout the social machine, crushing desire. The principal factor in each	p 184
whether in a relationship with preceding empires or not, since throughout these vicissitudes the imperial formation is always defined by a	p 193
necessary foldings, levelings (rabattements), and subordinations—a transcendence whence issues throughout the system the inarticulate	p 207
material flux in which this transcendence	
distinct formation; it is the basic formation, on the horizon throughout history. There comes back to us from all quarters the	p 217
owe to their relations of opposition, and that they keep throughout all the types of variations affecting them. The elements of	p 242
means of the immanence and the decoding, antiproduction has spread throughout all of production, instead of remaining localized in the	p 262
system	
Interiority in place of a new relationship with the outside. Throughout psychoanalysis, the discourse of bad conscience and guilt always rises	p 270
transcendent distinction from life, but it effuses all the more, throughout all the immanent combinations it forms with this same life	p 335
unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire process of treatment it	p 362
schizophrenizes, instead of neuroticizing	
time on the couch: schizoanalyze the psychoanalyst. We have maintained throughout that, by dint of their difference in nature with regard	p 365
THROW 4	
object of social production. But even earlier, Ravel preferred to throw his inventions entirely out of gear rather than let them	p 31
way to the body without organs, and the decoded flows throw themselves into desiring-production. Hence it is correct to retrospectively	p 140
understand	
It was an immense step forward for Adam Smith to throw out every limiting specification of wealth-creating activity—not only manufacturing	p 259
one end or another that would escape the axiomatic and throw the machine into a panic (a Chinese on the horizon	p 260
THROWING 1	
into its axiomatic sections of the newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled by official	p 256
socialism	
THROWS 2	
divisions. Let us consider, for example, the milk the baby throws up when it burps; it is at one and the	p 41
within the bounds of Oedipus, the truth is that it throws them open in a remarkable way. The hereditary genes of	p 290
THRUST 6	
all the presuppositions of the asylum, and basically renewing the thrust of nineteenth-century psychiatry according to the slogan put forward by	p 94
police force, since at every moment it still risks being thrust back into the framework of a structural Oedipus whose deficiencies	p 95
the New Age, with forces for a practical explosion that thrust them into a paternalistic deviation that I find depraved.... A	p 124
save the Oedipal genealogy, but it also expresses a free thrust of non-oedipal genealogy. Fantasies are never pregnant forms, but border	p 126
symbol that has become derisory—of a former despot who thrust himself upon the community from the outside long ago? It	p 195
The purpose of the topological and dynamic dualities is to thrust aside the point of view of functional multiplicity that alone	p 333
THRUSTS 2	
Yet the more Freud states such scruples, the more he thrusts them aside and sweeps them away with a firm and	p 57
pressure of what it retains as much as what it thrusts aside. Resonance—here again, either muffled or public, disgraceful or	p 125
THUD 1	
it the unending attempt to murder the father, the dull thud of instincts hammering at the solidity of the family as	p 50
THUMB 1	
possession of a stock of materials or of rules of thumb that are fairly extensive, though more or less a hodgepodge	p 7
THUS 95	
use the term: incorporating recording and consumption within production itself, thus making them the productions of one and the same	p 4
process	
such a point that they will return to nothingness and thus allow us to return to nothingness? It would seem, however	p 8
them, since it experiences them as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he regards the	p 9
the direct labour-process seem transferred from labour to capital. Capital thus becomes a very mystic being since all of labour's social	p 11
discontinuous communication with immediate redeparture. Same thing with delayed redeparture. Thus the schizophrenic, the possessor of the	p 12
most touchingly meager capital	
which are effected in the unconscious. But why does Freud thus add that, on second thought, hysterical neurosis comes first, and	p 13
forever decentered, defined by the states through which it passes. Thus the circles traced by Beckett's Unnamable: a succession of irregular	p 20
the object, insofar as it is produced by desire, is thus a psychic reality. Hence it can be said that Kant's	p 25
an essence of lack that produces the fantasized object. Desire thus conceived of as production, though merely the production of fantasies	p 25
the act of producing and the product, something becomes detached, thus giving the vagabond, nomad subject a residuum. The objective	p 26
being	
two sorts of machines in any given set of circumstances. Thus fantasy is never individual: it is group fantasy—as institutional	p 30
merely an index of a general form of social production: thus there are manual machines and primitive societies, hydraulic machines and	p 32
of an internal process or of an extrinsic condition (and thus affects the role of the death instinct in particular). But	p 32
The decoding of flows and the deterritorialization of the socius thus constitutes the most characteristic and the most important tendency of	p 34
its difference in regime as compared to social production, are thus end points, not points of departure. Between the two there	p 35
view and declares that they are of no importance; she thus short-circuits all the connections.) Connecticut, Connect-I-cut! cries little Joey. In	p 37
the anorectic mouth, for instance. All sorts of functional questions thus arise: What flow to break? Where to interrupt it? How	p 38
the entire chain—or several chains—of meaning: a discovery thus totally transforming analysis. (The basic text in this connection is	p 38
and above all must not be filled in. This is thus the second characteristic of the machine: breaks that are a	p 39
spreads along fibers that link it to other regions and thus gives rise at a distance to phenomena that are incomprehensible	p 40
the flow (prelevements de flux) brought about by the machine. Thus this subject consumes and consummates each of the states through	p 41
that retain all their differences within their own particular boundaries. Thus in the trip on the train in In Search of	p 43
to encompass the entire production of desire. The question that thus arises here is not at all that of the relative	p 44
logic of partial objects is thereby reduced to nothing. Oedipus thus becomes at this point the crucial premise in the logic	p 46
little secret of Oedipus-the-modern-tyrant benefited very little from having been thus disinfected. Is it possible that, by taking the path that	p 50
rather than dying all alone, incestuous, homosexual, and a zombie. Thus the parental or familial use of the synthesis of recording	p 71
And the religious triangulation confirms this result in another mode: thus in the trinity, the obliteration of the feminine image in	p 75
a double impasse into which he was precipitating the unconscious. Thus in the 1936 letter to Romain Rolland, Freud writes: Everything	p 80
the patient to respond daddy-mommy, and to always consume daddy-mommy. Thus Foucault was entirely right in saying that, in a certain	p 92
system, naturally closed: the comparison between microcosm and macrocosm was thus a comparison between two closed figures, one of	p 96
which expressed	
aggregate of destination, there remains only daddy, mommy, and me. Thus it must be said of Oedipus as well as of	p 101
part of a superior race threatened by enemies from outside. Thus the Little White pioneers' son, the Irish Protestant who commemorates	p 103

matter here of practical principles as directions for the cure. Thus we have already seen how the immanent criteria of desiring-production that madness is fundamentally linked to a loss of reality. Thus there is a convergence with the psychiatric elaboration of the and suppose that some tolerate oedipalization less well than others? Thus the schizo would not be ill within the Oedipus complex	p 110 p 123 p 123
God: And twice I have crossed and conquered the Acheron. Thus the schizo will accept the reduction of everything to the in terms of Oedipus, or even in relationship to it: thus the idea of pre-oedipal regression, by means of which one make the limit pass into the interior of the domain thus described by Oedipus, between the two poles of Oedipus. They a new machine bearing the determinations of the capitalist socius. Thus the encounter between private property and commodity production, which presents	p 126 p 129 p 135 p 140
tattooing, excising, incising, carving, scarifying, mutilating, encircling, and initiating. Nietzsche thus defined the morality of mores (...)—the labor performed by man	p 144
of each section are inscribed along with the other relations (thus, for example, the coexistence or complementarity of the section chief largely ignored or else assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that ties of affinity have comparable	p 145 p 146
marriage are women gained. Each family descended from these marriages thus bears a sign, which is determined, for the initial group renaissance. (He is wrong only in thinking that he has thus transcended sexuality.) The somatic complex refers to a germinal implex kind of minus value insofar as he does the blocking (thus the ritual thefts perpetrated by the nephews in the uncle's the previous social formations. It is universal in that sense. Thus it is indeed within capitalist society that the critique of within the other under the effect of a primary homosexuality. Thus the antiexchangist amorous machine encountered by Joyce in Exiles, and with a psychological conviction (confidence that the cycle will reclose). Thus not only the essential opening of the blocks of debts	p 156 p 162 p 163 p 175 p 186 p 187
The magic triangle with its three sides—voice-audition, graphism-body, eye-pain—thus seems to us to be an order of connotation, a or its after-the-event. All the parts of the five paralogisms thus seem to be ready. But we are still very far lives the more, the more labour it sucks. Industrial capital thus offers a new new filiation that is a constituent part payment, merely shows the multiple interactions of these two operations. Thus in credit money, which comprises all the commercial and bank flow and the labor flow on which surplus value depends. Thus the difference is not canceled in the relationship that constitutes limit to be surpassed again by means of a displacement; thus the continuity of the capitalist process engenders itself in this they work more and more in proportion to man, who thus ceases to be a constituent part of the production process to make a parallel investment in equipment in another area. Thus the importance of human surplus value remains decisive, even at minds of the people, and so on and so on. Thus the three segments of the ever widening capitalist reproduction process connected without confusion, where everything flows together and is distributed.... Thus a knot may be seen as a point having several do not depend on the signifier or its regulated elements. Thus Lyotard everywhere reverses the order of the signifier and the condition of existence and survival of the society in question—thus the collective investment of organs that causes men to be a code. The hour of Oedipus draws nigh. While capitalism thus proceeds by means of an axiomatic and not by means such things that leaves the essential unchanged. The State is thus induced to play an increasingly important role in the regulation further into the distance, to flee periphery or into enclaves. Thus the only choice left was between the new terroristic and and the schizophrenic figure that sweeps them along. We are thus entitled to maintain two conclusions that we have already put second order, images of images—that is, simulacra that are thus endowed with an aptitude for representing the first-order images of in its own mode of reproduction. Father, mother, and child thus become the simulacrum of the images of capital (Mister Capital your mother? It is first of all a father's idea: thus Laius. It is the father who raises hell, and who machines, minute strings, ropes, teeth, fingernails, levers and pulleys, catapults: thus in Schreber the millions of spermatazoids in the sunbeams, or	p 204 p 215 p 228 p 229 p 230 p 230 p 232 p 233 p 237 p 241 p 244 p 248 p 251 p 253 p 256 p 261 p 264 p 264 p 273 p 281
that, in one way or another, the machine and desire thus remain in an extrinsic relationship, either because desire appears as its own code a code fragment of another machine, and thus owes its reproduction to a part of another machine: the electrical charge, electrical discharge, mechanical relaxation). Reich thought he had. thus overcome the alternative between mechanism and vitalism, since these functions	p 284 p 285 p 291
whose libidinal tenor of a properly unconscious investment they translate. Thus no matter how well grounded the love blockage is, it distorting and disfiguring social desiring-production, leading it into an impasse. Thus the link between representation-belief and the family is not accidental	p 293 p 296
it in return can make resonate to the breaking point. Thus in order to keep an effective grip on the zones objects, to aims, or even to particular sources. Freud is thus the first to disengage desire itself (le desir tout court to the subjective and universal essence of desire as libido. Thus the operation of decoding in psychoanalysis can no longer signify into it, cleaves it, and forces it back upon itself. Thus subjective abstract Labor as represented in private property has, as as images, and the formal relations between them all. Symbolic thus no longer designates the relation of representation to an objectivity not merely artificial, but also exotic, archaic, residual, private, etc.: thus Oedipus and psychoanalysis as perversion. Even Raymond Rousset's schizophrenic machines	p 296 p 300 p 301 p 303 p 306 p 316
same surprises, the same premonitions, the same habits as he. Thus it is that the famous eating machine, which in a their molecular line of escape is reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps from one plane a particular flow, a flow of madness that is defined thus because it is charged with representing whatever escapes the axiomatics permit any machinic regime to exist—how the partial objects thus defined are able to form machines and arrangements of machines a and the partial b become in this regard indiscernible (thus the mouth and the anus, the mouth-anus of the anorexic despotic body, which act as natural or divine preconditions that thus ensure the coding or the overcoding of the flows of no longer have anything to do with its real functioning: thus all the statues, the Oedipal images, the phantasmal mises en be delegated in the unconscious by the molar forces and thus crush desiring-production. Repression properly speaking profits from an occasion without	p 317 p 318 p 320 p 324 p 325 p 336 p 339 p 339
is desiring-production itself under determinate conditions. These determinate conditions are thus the forms of gregariousness as a socius or full body	p 343
that is due the subjects. The preconscious class interest itself thus refers to the selections of flows, to the detachments of by schizzes. Placing oneself in a position where one is thus traversed, broken, fucked by the socius, looking for the right interpreting these investments and object choices as defenses against incest? (Thus the familial romance, or Oedipus's own wish to have been	p 344 p 347 p 354
Must these be understood as compromises and substitutes for incest? (Thus in The Wolf Man, the peasant girl as a substitute person. For one attempts to neurotize everything. And doubtless one thus conforms to the family's mission, which is to produce neurotics active utopia, is able to write: Every sovereign formation would thus have to foresee the destined moment of its disintegration.... No if, on this socius as a full body, there is thus the possibility for going from one side to another, i	p 354 p 361 p 368 p 380
THWARTED 1	
seen that desiring-production was the limit of social production, always thwarted in the capitalist formation: the body without organs at the	p 101
TICKTOCK 1	
the depths of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory apparatuses set	p 54
TIE 10	
production; to renew, on the level of the Real, the tie between the analytic machine, desire, and production? For the unconscious of Roman juridical reflection when he defines marriage as the tie that makes a person the owner of the sexual organs that the social field is not reduced to the familial tie except by presupposing an enormous archaism, an incarnation of the regime for its own, in the form of an affinal tie or a pairing of persons that is compatible with the for them, to share them, etc., one recognizes the perverse tie of a primary homosexuality between local groups, between brothers-in-law, co-husbands	p 53 p 72 p 104 p 147 p 165
of it for the benefit of private property, the despotic tie between money and taxes remains visible. Basing himself on the essential to the overcoding, as the two ends of a tie for the despotic knot. A pause seems in order here subjective representation, assume this theatrical form (There is a mysterious tie between psychoanalysis and the theater)? We are familiar with the	p 197 p 201 p 305
is not itself a part. There the absence of a tie necessarily appears as an absence, and no longer as a doesn't go far enough, because he doesn't see that the tie linking psychoanalysis with capitalism is not merely ideological, that it	p 310 p 312

TIED	3	
it seems on the contrary that it ceases to be tied to enjoyment or to the excess consumption of a class		p 224
the mercantilists had determined it as a special activity still tied to a money-creating despotic machine; the physiocrats, pushing this		p 259
presentment		
despotic machine; the physiocrats, pushing this presentment still further, had tied. subjective activity to a territorial or reterritorialized machine,		p 259
in the		
TIES	8	
it is not difficult to show the importance of local ties. This is because the primitive machine subdivides the people, but		p 145
corresponding groups. In many analyses, the stress has been upon ties within the unilineal corporation or between different corporations		p 146
linked by		
within the unilineal corporation or between different corporations linked by ties of common descent. The structural ties deriving from marriage		p 146
between		
different corporations linked by ties of common descent. The structural ties deriving from marriage between members of different corporations		p 146
have been		
the all-important descent concept. Thus Fortes (1953), while recognizing that ties of affinity have comparable importance to ties of descent,		p 146
disguises		
while recognizing that ties of affinity have comparable importance to ties of descent, disguises the former under his expression complementary		p 146
filiation		
and not because his parents were married ... [However] the cross ties linking the different patrilineages laterally are not felt by the		p 146
is why it is essential to take into consideration how ties of alliance combine concretely with relations of filiation on a		p 147
TIGHT	2	
only by means of the body without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that something is produced		p 37
and commerce that might escape the State monopoly, with its tight restrictions and its plugging of flows. When Etienne Balazs asks		p 197
TIGHTEN	1	
he mean here?). In any case, it was inopportune to tighten the nuts and bolts where Lacan had just loosened them		p 83
TIGHTENED	1	
a ligature that cuts off all desiring-production. The screws are tightened, nothing relating to production can make its way through any		p 79
TIGHTER	3	
unnamable! But the effect of the conjunction is indeed capital's tighter and tighter control over production: capitalism or its break, the		p 226
the effect of the conjunction is indeed capital's tighter and tighter control over production: capitalism or its break, the conjunction of		p 226
is not merely ideological, that it is infinitely closer, infinitely tighter; and that psychoanalysis depends directly on an economic mechanism		p 312
(whence		
TIGHTLY	1	
why in Proust's work the apparent theme of guilt is tightly interwoven with a completely different theme totally contradicting it; the		p 43
TILE	2	
repaired with cement made of gold, or like the church tile whose every fissure is accentuated by the layers of paint		p 362
other by the inverse subordination and the overthrow of power. Tile one by these molar structured aggregates that crush singularities, select		p 366
TIME	191	
his little machines. For every organ-machine, an energy-machine: all the time, flows and interruptions. Judge Schreber has sunbeams in his		p 2
ass		
among the others. Lenz has projected himself back to a time before the man-nature dichotomy, before all the co-ordinates based on		p 2
more or less a hodgepodge—multiple and at the same time limited; the ability to rearrange fragments continually in new and		p 7
by continually breaking down. Judge Schreber lived for a long time without a stomach, without intestines, almost without lungs, with a		p 8
it is produced, at a certain place and a certain time in the connective synthesis, as the identity of producing and		p 8
At least I imagine that's how it was. Take your time, said the sergeant. Was mother's name Molloy? Very likely. Her		p 14
how does psychoanalysis go about reducing a person, who this time is not a schizophrenic but a neurotic, to a pitiful		p 20
zones of intensity on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's me! No one has		p 21
could not be prolonged in Nietzsche for as long a time as the contemplative alienation of Holderlin ... The vision of the		p 21
utter the word again; it's just too damn stupid. Every time I hear it, I'll use the third person instead, if		p 23
myth, tragedy, dreams—was substituted for the productive unconscious. Every time that the problem of schizophrenia is explained in terms of		p 24
We have sampled him once as a dissociated ego, another time as an ego cut off from the world, and yet		p 24
of the product tends to evaporate, while at the same time the possibility of another outcome, another end result of the		p 24
by detaching itself from the object, though at the same time it intensifies the lack by making it absolute: an incurable		p 26
of industrial production. Clement Rosset puts it very well: every time the emphasis is put on a lack that desire supposedly		p 26
a subject that has lost its desire at the same time that it loses the passive syntheses of these conditions. This		p 27
to desire (the demands of rationality), while at the same time the production of desire is categorized as fantasy and nothing		p 28
itself upon it like a graft, and at the same time the parts of the machine are the fuel that makes		p 31
of the death instinct in particular). But at the same time they are the same machines, despite the fact that they		p 32
of a despotic State more or less far removed in time, finds itself in a totally new situation: it is faced		p 33
counteracts, constantly inhibits this inherent tendency while at the same time allowing it free rein; it continually seeks to avoid reaching		p 34
machine to which it is connected, but at the same time is also a flow itself, or the production of a		p 36
to separate; se parere: to engender oneself. At the same time he points out the intensive nature of this interplay: the		p 41
when it burps; it is at one and the same time the restitution of something that has been levied from the		p 41
and Its Parts In desiring-machines everything functions at the same time, but amid hiatuses and ruptures, breakdowns and failures, stalling		p 42
and		
part fabricated separately. It comes into being, but applying this time to the whole as some inspired fragment composed separately.... So		p 42
In the literary machine that Proust's In Search of Lost Time constitutes, we are struck by the fact that all the		p 42
the trip on the train in In Search of Lost Time, there is never a totality of what is seen nor		p 43
is produced apart from them and yet at the same time is related to them. Geneticists have noted the same phenomenon		p 44
but of sheer terrorism. Melanie Klein herself writes: The first time Dick came to me ... he manifested no sort of affect		p 45
break between Freud and Jung irreconcilable. Yet at the same time the two of them continued to share the belief that		p 46
It is obvious that his parents are present all this time, and that the child would have nothing were it not		p 47
that he neuroticizes everything in the unconscious at the same time as he oedipalizes, and closes the familial triangle over the		p 55
production and antiproduction, this ensemble being present at the same time in each individual and in the socius that presides over		p 61
money, to which psychoanalysis brought farcical new justifications; the pretended time limitation that contradicts itself by reproducing a debt to		p 64
infinity		
something that is hopeless, disenchanting, tired, and at the same time a serenity, a certitude in the finished work. It is		p 65
does in fact take place in In Search of Lost Time, one and the same story with infinite variations? It is		p 68
Next, everything becomes blurred again, everything comes apart, but this time in a molecular and pure multiplicity, where the partial objects		p 69
produces and cuts again, reproduces and cuts at the same time. More than vice, says Proust, it is madness and its		p 69
of the unknown, where he no longer belongs to any time, any milieu, any school. Such is the case in an		p 69
women—the role of another woman, and at the same time a woman offers them approximately what they find in a		p 70
and nonspecific use. In the first, desire at the same time receives a fixed subject, an ego specified according to a		p 70

objects and is forbidden them at one and the same time. Therefore it is indeed the same Oedipal operation that lays wife. Clearer still, the difference in regime becomes apparent each time a society permits an infantile stage of sexual promiscuity to one body to another, following connections and appropriations that each time destroy the factitious unity of a possessive or proprietary ego metaphysics—its name is Oedipus. And that a revolution—this time materialist—can proceed only by way of a critique of the co-ordinates that differentiate it at one and the same time with regard to generation, sex, and vital state. And the toward its own cause and attempts to integrate it. This time it is a matter of the maximum conditions under which into itself. Even the distances are positive, at the same time as the included disjunctions. It would be a total misunderstanding the figure of Authority, the obligation to relieve it, this time with no way out. Nor is it by any means themselves the fruits of the crime, and spend all the time necessary for internalizing. But we are warned: the society of question merely retreats. And if we try to envisage the time put into this retreat, Lacan goes on to say, the form of life [the body without organs] to the present time, ... I was looking ...—not looking so much as just feeling all this drift that ascends and descends the flows of time: countries, races, families, parental appellations, divine appellations, geographical and historical

their own race. Mongol blood flows through my veins. Every time I attempted to put something into effect, the Algerians argued by means of parental images of a second order, this time collective; the encounter can therefore take place between Luther and is not the news that God is dead, but the time this news takes to bear fruit. Here the psychoanalyst perks is well known that the unconscious takes a lot of time to digest a bit of news; one can even quote some texts of Freud on the unconscious being ignorant of time, conserving its objects like an Egyptian tomb. But that is not mean that the death of God spends a long time plodding around in the unconscious. He means that what takes Paleolithic. All they did was kill a dead man, from time immemorial. The fruits of the news of the death of situation, the token of his identity, and at the same time he discovers—sometimes in a depressive mode, sometimes in a of the Oedipal apparatus must not only be generalized in time so as to account for all the triangular experiences of undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates this time how Oedipus proceeds, it demonstrates Oedipus's method: a paralogism of the law—we needn't point out what is known since time began: that there is no desire without law—the eternal founded on supposedly transcendent requirements of civilization, at the same time that the psychoanalyst plunges deeper into a familialist and ideological

to break with reality. Freud's ideas often took quite some time before making their way into France. Not this one, however and reproducible differentiation. For the family creates at the same time its disgraces and its honors, the nondifferentiation of its neurosis the family's second function. The family is at the same time an anus that retains, a voice that resounds, and a privative fashion, by mere frustration? Finally, their moment, their own time: was it not self-evident that the actual factor arose afterward subjective disorder, even if it is, with the passing of time, inscribed within more or less irreversible structures. We understand this being archaic factors infinitely older and from an order of time which is not that of the infantile factors themselves. But simple as being born or dying. But at the same time his journey is strangely stationary, in place. He does not even be said that he is far ahead of his time: there is here something ageless, and that comes to us order of the signifier. Yet it has been a long time since Engels demonstrated, already apropos of Balzac, how an author not because he is not. It has been a long time since he broke down the wall of the signifier: Artaud to the body without organs, still a territoriality, but this time totally desert-like, where all desiring-production is arrested, or where it example, the clock as a technical machine for measuring uniform time, and as a social machine for reproducing canonic hours and the pieces of a body, which are at the same time sensory organs, anatomical parts, and joints. Prohibition (see not, speak offered itself as a model for privatization, at the same time as money came to express the new state of abstraction nature of descent. The continuity of the structure vertically through time is adequately expressed through the agnatic transmission of a patrilineage

the marriage of the father and the mother. At no time, therefore, does alliance derive from filiation, but both form an as a method than as a true structural element. Every time one interprets kinship relations in the primitive commune in terms cause the chains to flow. Descent is at the same time flow of production and chain of inscription, stock of filiation disharmonies that, as Levi-Strauss says, bear the unmistakable stamp of time elapsed. It is true that there are several ways to lines (although in another sense it is already there from time immemorial). Marcel Griaule describes how, among the Dogons, something is the one economic and political, where alliance is there from time immemorial, combining and declining itself with the extended filiative lineages

parental appellations; (2) the alliances will be at the same time qualitative relations, which the filiations presuppose as much as vice but there are always and already alliances, at the same time as the filiations are extended, expressing both what must remain expression. The signs cease to be ambiguous at the same time as they are determined in relation to the extended filiations never enjoy the person and the name at the same time—yet this would be the condition for incest. Granted, incest which joins her to her own brother. At the same time, a daughter who marries becomes detached not from her brother's with their maternal kin, K has stayed an exceptionally long time in the matrilineage of his father, whose favorite he was point of departure for us, conditioned to say Oedipus every time someone speaks to us of father, mother, grandfather. In fact the child: but watch out—a structural Oedipus, and this time it isn't imaginary! The same is true of the psychoanalysts of the word (suppressed, inhibited, or transformed)—at the same time as the supposed Oedipal representation. But such is not the link between instinctual and economic structure; and at the same time [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then

the socius. We shall speak of an absolute limit every time the schizo-flows pass through the wall, scramble all the codes is continually drawing near the wall, while at the same time pushing the wall further way. Schizophrenia is the absolute limit Is it anything other than this same question, only this time barred? This is still the domain of representation. The true to deluge every attempt at collectivity. But at the same time, how is a new memory to be created for man that goes back to Abraham. There is the essential: every time the categories of new alliance and direct filiation are mobilized God and connects him to the people. For the first time, something has been withdrawn from life and from the earth a debt of the existence of the subjects themselves. A time will come when the creditor has not yet lent while incest with the mother has a completely different meaning: this time it is a question of the mother of the tribe and already an alignment on the voice, at the same time as a substitution for the voice (supplementarity), and phonetism is back on the voice, and becomes writing. At the same time it induces the voice no longer as the voice of the movement of graphism that, at one and the same time, subordinates itself to the voice in order to subordinate the is always a signifier for another signifier, and a second time in the detached object on which the whole of the a possible protest. It is at one and the same time that a half-deaf Caesar complains of an ear that no will be seen in the despot's procession up to the time of the late Roman emperors, and the juridical form will the resonance and all the retention change in volume and time (the after-the-event). Vengeance and resentment: not the beginning of justice succession of generations to the moment when a supremacy, this time definitive, puts an end to the dramatic elaboration of the system. The infinite debt must become internalized at the same time as it becomes spiritualized. The hour of bad conscience draws but rather the contrary, and that is why so much time was required between the two. There is a great difference lightning; the despotic machine is synchronic while the capitalist machine's time is diachronic. The capitalists appear in succession in a series kind of creativity of history, a strange menagerie: the schizoid time of the new creative break. The dissolutions are defined by this encounter, this conjunction, and this reaction, which occur one time—in order for capitalism to be born, and for the be born, and for the old system to die this time from without, at the same time as the new life system to die this time from without, at the same time as the new life begins and desire receives its name a place, and their conjunction in a space that takes time, do decoded flows constitute a desire—a desire that, instead it, actually produces a desiring-machine that is at the same time social and technical. That is why capitalism and its break accumulation of capital—an age that implies a period of time, precisely for the conjunction of all the decoded and deterritorialized for example—will be necessary in a first period of time, in a favorable conjuncture, at a time when this property first period of time, in a favorable conjuncture, at a time when this property costs little (the disintegration of the feudal continually reproducing itself. Capitalism exports filiative capital. At the same time as capitalist deterritorialization is developing from the center to the

be introduced in this regard. These breaks and cleavages take time, and their extension is very wide-ranging. By no means does point, let them create their own axiomatic, but when the time comes for serious things ... For example, nondeterminist physics, with its introduction of innovations always tends to be delayed beyond the time scientifically necessary, until the moment when the market forecasts justify

an afflux by means of a conjunction; a flow—this time uninterrupted—of raw profit, constituting at one go an undivided

death of the father: the thing was settled a long time ago, although the news of the event is slow to	p 240
flows are decoded and axiomatized by capitalism at the same time. Hence schizophrenia is not the identity of capitalism, but on	p 246
action against monopolies goes back first of all to a time when commercial and financial capital is still allied with the	p 253
capitalism to multiply its axioms while having at the same time to reproduce its limits on an ever expanding scale (the	p 253
labor; but on the other hand and at the same time, it can do so only in the framework of its	p 259
it effects the second great movement of deterritorialization, but this time because it doesn't allow any part of the codes and	p 261
to the father-mother-child triangle, which reverberates the answer daddy-mommy every time it is stimulated by the images of capital. In short	p 265
the schizophrenic limit; it needs to internalize this limit, this time by restricting it, by causing it to pass no longer	p 266
in the Imaginary that Oedipus is constituted, at the same time as it completes its migration in the in-depth elements of	p 267
essence all over again, they alienate and reterritorialize it, this time in the form of the private ownership of the means	p 270
of tragedy, of dreams, in order to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is nevertheless the	p 271
sick only from his own childhood), but at the same time is forced to postulate a parental pre-existence (the child is	p 273
family as a subaggregate are at one and the same time immersed. The primacy of the social field as the terminus	p 276
energy as directly cosmic and intra-atomic, and at the same time as directly sociohistorical. It would be futile to say that	p 291
there are two sexes, after all, is no better. This time, like Melanie Klein, one attempts to define the female sex	p 295
this way one avoids phallocentrism, if not anthropomorphism. But this time, far from founding the communication between the two sexes, one	p 295
production becomes alienated in allegedly autonomous beliefs at the same time that desiring-production becomes enticed into allegedly	p 296
unconscious representations. And as	
essence. It has been remarked in this context that each time Freud brings to the fore the study of the psychic	p 300
myth and tragedy tends to diminish, while at the same time he denounces in Jung, then in Rank, the re-establishment of	p 300
the always counteracted limit of capitalism? Why, at the same time as it discovers the subjective essence of desire and labor	p 302
mythology no less than to mythologists, but at the same time extends myth and tragedy to the dimensions of the subjective	p 304
same is true of both desiring-production and social production: every time that production, rather than being apprehended in its originality, in	p 306
as the body without organs that fills the space each time an intensity fills it; signs of desire that compose a	p 309
the connections global, and the conjunctions, biunivocal), at the same time that the support gains a specificity under a structural unity	p 310
as the natural and sensuous objective being, at the same time as the Real is defined as the objective being of	p 311
that it can accumulate its poisonous sperm and gain the time necessary for propagating itself, and for passing on to our	p 311
has to become an idea so that it sprouts each time a new set of arms and legs, lips and mustache	p 312
malevolent. Causing Oedipus and castration to explode, brutally intervening each time the subject strikes up the song of myth or intones	p 314
Oedipus and castration back at a gallop, at the same time that one reduces the absence of a link to a	p 314
or the breaks-flows that break and flow at the same time on the body without organs: not the gaping wound represented	p 315
The moment Charlie Chaplin makes the board fall a second time on his head—a psychotic gesture—he provokes the spectator's	p 317
has Chaplin feed him his lunch, since it is lunch time. If laughter is a reaction that takes certain circuits, it	p 317
going beyond them. How can we reconquer the process each time, constantly resuming the journey on these lands—Oedipal familial lands	p 318
of perversion, clinical lands of psychosis? In Search of Lost Time as a great enterprise of schizoanalysis: all the planes are	p 318
by his own work in progress, the Search of Lost Time in progress, functioning as a desiring-machine capable of collecting and	p 318
tasks—all these tasks are necessarily undertaken at the same time. The first positive task consists of discovering in a subject	p 322
forming and appearing in the disjunctive network—at the same time as the connective lines take on a global and specific	p 328
family, in the familial scene, with the knitting mother; another time in an aseptized clinic, in the psychoanalytic scene, with specialist	p 334
and an experience for the overcoded subjects, at the same time as antiproduction remains separate as the share owing to the	p 337
the heart of the identity in nature. At the same time that death is decoded, it loses its relationship with a	p 337
trap of repression properly speaking, and all its dependencies, each time in a way adapted to the case in question, the	p 339
am a pure Aryan, of a superior race for all time. From the viewpoint of the unconscious libidinal investment, all the	p 340
what is not escape and social investment at the same time? The choice is between one of two poles, the paranoiac	p 341
a molecular order appear as a lack, at the same time that the whole itself is said to be lacked by	p 342
the same group can present both characteristics at the same time, in diverse situations that are nevertheless coexistent. A revolutionary group	p 349
the psychoanalytic group within this complexity of social investments? Every time we wonder when it started going bad, it is always	p 349
bad, it is always necessary to trace further back in time. Freud as the group superego, an oedipalizing grandfather, establishing Oedipus	p 349
Love and sexuality are the exponents or the indicators, this time unconscious, of the libidinal investments of the social field. Every	p 353
other times ensures the unity of the object, but this time at the price of a splitting of his own social	p 353
libido to an entire differentiated social investment at the same time as she opens the way to a relation with the	p 355
is paying for his wife's analysis. This isn't the only time we encounter the duality of money, as a structure of	p 356
strangest personal dependence allows the clients to forget, during the time spent in sessions on the couch, the economic dependencies that	p 357
of machines of desire, where one would have a hard time recognizing mother or father or me (we have seen how	p 358
that the social and the metaphysical arrive at the same time, in accordance with the two simultaneous meanings of process, as	p 358
claims to assign schizophrenogenic social mechanisms, and at the same time to discover them within the order of the family, which	p 360
the fore—warrants a schizoanalysis. Only one way to spend time on the couch: schizoanalyze the psychoanalyst. We have maintained	p 365
throughout	
example of the Venetian School in painting: at the same time that Venice develops the most powerful commodity capitalism, bordering an	p 368
one, it would be grotesque and disquieting at the same time. It does not take itself for a party or even	p 380
already the index in their own regime, at the same time that the desiring-machines form them in the regime that is	p 381
curettage, a malevolent activity. But everything happens at the same time. For at the same time the process is liberated—the	p 381
everything happens at the same time. For at the same time the process is liberated—the process of desiring-production, following its	p 381
TIMELINESS 1	
social and moral order, then he passes to religion, the timeliness of a return to the Bible, Abraham. But what in	p 274
TIMES 34	
1 Desiring-Production It is at work everywhere, functioning smoothly at times, at other times in fits and starts. It breathes, it	p 1
is at work everywhere, functioning smoothly at times, at other times in fits and starts. It breathes, it heats, it eats	p 1
doubtless also his elder brother beneath his inferior God. At times the schizophrenic loses his patience and demands to be left	p 14
loses his patience and demands to be left alone. Other times he goes along with the whole game and even invents	p 14
ran out again directly. He went through this performance several times. I explained to him: It is dark inside mummy. Dick	p 45
their disapproval at this point. Fanon pointed out that troubled times had unconscious effects not only on the active militants, but	p 97
same could also be said with respect to apparently peaceful times: what a grotesque error to think that the unconscious-as-child is	p 97
things was in direct relationship to the events of the times: Hitlerism , Stalinism, fascism I was fascinated by the grotesque and	p 98
science, there is a drama for the scientist that at times goes as far as madness, and that would have no	p 100
even its theoretical surrender: this work has been accomplished several times, in a profound way, rigorously, and with nuances. We see	p 117
except in the familial translation of its recording. Translation-betrayal. At times we say that Oedipus is nothing, almost nothing (within the	p 121
the order of desiring-production, even in the child); at other times we say that it is everywhere (in the enterprise of	p 121
the triangle, sometimes it takes itself as an end-in-itself, other times it continues on in the void and substitutes a horrible	p 136
or into that of the medical practice of medicines. At times, the fact that he wanted to speak to us about	p 170
of situating himself personally in his own society ... At other times, the analytic dialogue was able to unfold to a greater	p 170
nothing of exchange, it knows only theft and gift, at times the one within the other under the effect of a	p 186
be lent, A man must be allowed to choose Such times as are convenient. The despotic State, such as it appears	p 198
the whole chain. What made incest impossible—namely, that at times we had the appellations (mother, sister) but not the persons	p 209
but not the persons or the bodies, while at other times we had the bodies, but the appellations disappeared from view	p 209
it is now bricked into the State apparatus, which at times organizes it and at other times tolerates or limits it	p 212
State apparatus, which at times organizes it and at other times tolerates or limits it, in order to make it serve	p 212
but rather a reinforcing of feudal offices and relations, at times a return to more primitive stages of feudalism, and occasionally	p 223
fashion, the bourgeoisie reterritorializes itself in forms that are at times the most archaic.) The famous personalization of power is like	p 258
the fact that displacement refers to very different movements: at times, the movement through which desiring-production is continually	p 313
overcoming the limit	
flows to escape, going beyond the threshold of representation; at times, on the contrary, the movement through which the limit itself	p 313

him, progressively, not to identify with the character of Modern Times, but to experience so directly the resistance of the events machinery. Critics have occasionally spoken of the pessimism of Modern Times and of the optimism of the final image. Neither term image. Neither term suits the film. Charles Chaplin in Modern Times sketches rather, on a very small scale, with a precise our terminology concerning the two poles has necessarily varied. At times we contrasted the molar and the molecular as the paranoiac and as the movement of the schizophrenic deterritorializations. At other times, on the contrary, we contrasted them as the two major the existence of a social complex where the subject at times attempts to assume his own role—but at the price a rich woman and a poor woman—and at other times ensures the unity of the object, but this time at far off or by osmosis, in the air of the times: they play at Oedipus, a sublime alibi. But behind all circuitous route of science and art, human beings have many times revolted against this fixity; this capacity notwithstanding, the gregarious impulse	p 317 p 317 p 317 p 340 p 340 p 353 p 353 p 356 p 368
TIMID 1	
included, and inclusive: For some, doubtless those whose childhoods were timid, the material kind of pleasure they take does not matter	p 70
TINKERING 1	
home in the evening, he rediscovers his little desiring-machines by tinkering with a television set—O despair. Of course the scientist	p 236
TINTORETTO 1	
profanation extends beneath this generalized privatization. A painter such as Tintoretto paints the creation of the world like a race represented	p 369
TINY 4	
sunbeams, for instance, that he attracts, which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter into changeable and genealogically from different alphabets in which an ideogram, a pictogram, a tiny image of an elephant passing by, or a rising sun several years of analysis, as if this were not a tiny sign of the object dependence to which analysis reduced the for many other things besides, things that are much smaller, tiny even, absurdly insignificant; it has a peculiar passion for such	p 15 p 39 p 65 p 253
TIRE 1	
too quick to drink the verse water, and who never tire of crying: The signifier, you have not reached the signifier	p 208
TIRED 3	
text of Freud's: an undefined something that is hopeless, disenchanted, tired, and at the same time a serenity, a certitude in indecidable), as the mathematicians would put it. We are extremely tired of those stories where one is said to be in Paleolithic period internalizing him. On the contrary, Nietzsche is exceedingly tired of all these stories revolving around the death of the	p 65 p 81 p 106
TIRELESSLY 1	
in its turn. The task of schizoanalysis is that of tirelessly taking apart egos and their presuppositions; liberating the prepersonal singularities	p 362
TIRES 1	
especially sensitive to the schizophrenic breakthrough and the intense voyage—tires out and proposes the image of a subject-group that would	p 320
TISSUE 3	
do with family figures, and how very different the connective tissue of the So it's ... is from the Oedipal tissue. How connective tissue of the So it's ... is from the Oedipal tissue. How can we sum up this entire vital progression? Let in the disjunctive network, Or intensive states in the conjunctive tissue, and a transpositional subject moving full circle, passing through all	p 20 p 20 p 88
TITLE 1	
flows. As Maurice Dobb has shown, an accumulation of property title deeds—in land, for example—will be necessary in a	p 225
TIV 3	
of their approaching death. For example, the Bohannans describe the Tiv economy, which codes three kinds of flows: consumer goods, prestige seeing the trucks that leave loaded with export goods, the Tiv elders deplore this situation, and know what is happening, but has therefore no limits. The studies of Bohannan concerning the Tiv of the Niger River, or those of Salisbury concerning the	p 176 p 176 p 248
TODAY 8	
of the Oedipal triangle as its basic perspective, even though today it is acutely aware that this frame of reference is that is irreducible to any sort of unity. We live today in the age of partial objects, bricks that have been psychoanalysis: similar books—a lot of them—are still written today. Let's not say that it is merely a question of general traits characterizing a code are rediscovered precisely in what today is called a genetic code; not because it depends on believing in it (it's only a dream: the strictest piety today asks for nothing more). Whence this double impression, that psychoanalysis fostering, for their intentions are often progressive. But no one today can enter an analyst's consulting room without at least being discovery of what one claims nevertheless to be searching for today: schizophrenogenic social production. In the first place, it is futile a continuation in the void. This style of painting flourishes today, under the usurped name of modern painting—a poisonous flower	p 14 p 42 p 103 p 248 p 304 p 308 p 360 p 370
TODAY'S 2	
dead despot to the latrines, and conducts us all to today's private man—the history sketched out by Artaud in his using the Oedipus complex conceived of as the daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs	p 211 p 304
TOGETHER 37	
produces the one within the other and couples the machines together. Producing-machines, desiring-machines everywhere, schizophrenic machines, all of species life: the working machine. We shall not inquire how all this fits together so that the machine will run: the question itself is identity in two different ways, even though these two ways together constitute the autoproduction of the unconscious as a cycle. We may suddenly make its appearance. In a chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised a sum that never succeeds in bringing its various parts together so as to form a whole. That is because the turned up, so that they may all be glued back together to create a unity that is precisely the same as edges violently bent out of shape, forcibly made to fit together, to interlock, with a number of pieces always left over from one window to the other, in order to draw together, in order to reweave intermittent and opposite fragments. This drawing in order to reweave intermittent and opposite fragments. This drawing together, this reweaving is what Joyce called re-embodiment. The body without themselves and their multiple interactions: a group Oedipus that brings together relatives, descendants, and ascendants. (It is in this manner that abandoned all form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate within and without, intensities through which to make the analytic machine and the revolutionary machine function together. In the end, he only had his own desiring-machines, his	p 2 p 8 p 32 p 39 p 42 p 42 p 43 p 43 p 43 p 52 p 84 p 119

subterranean than psychoanalysis, than the family, than ideology, even joined together. There we have all the forces of social production, reproduction	p 122
field of production (the total fact). A magical chain brings together plant life, pieces of organs, a shred of clothing, an encasted in the social machine, or on the contrary join together to form a death instinct that extends throughout the social	p 181 p 184
that the two acts can, to varying degrees, be bound together, assimilated, does not rule out the existence of two sequences of the voice, the hand, and the eye now joined together on the despot—the vengeance of the new alliance, whose	p 200 p 212
Let us consider more in detail how the elements come together, with the conjunction of all their processes. It is no of cynicism, accompanied by a strange piety. (The two taken together constitute humanism: cynicism is the physical immanence of the social	p 225 p 225
and a demand. In this manner the system indeed holds together and functions, and perpetually fulfills its own immanence. In this dimensions, flows-breaks or schizzes that form images through their coming together in a whole, but that do not maintain any identity	p 239 p 241
knot where everything is connected without confusion, where everything flows together and is distributed.... Thus a knot may be seen as to the territorial communes that it conserves by bringing them together, overcoding them and appropriating their surplus labor. The third is representation of sexuality. Castration is the universal belief that brings together and disperses both men and women under the yoke of structural unity is imposed on the desiring-machines that joins them together in a molar aggregate; the partial objects are referred to only by the order of the random drawings, and holding together only by the absence of a link (nonlocalizable connections), having represented only in terms of an extrapolated sign that joins together all the elements of production in a constellation of which without unity or totality, and whose elements are welded, pasted together by the real distinction or the very absence of a organs the expression of a de-differentiated (de-differencie) organism stuck back together that would surmount its own parts. The organs-partial objects and	p 306 p 309 p 310 p 324 p 326
the giant molecule, the others as the micromolecules—the two together in a relationship of continuity from one end to the or of reproduction in the desiring-machine. Insofar as it brings together—without unifying or uniting them—the body without organs and implied two things—one or the other, or the two together: on the one hand, the specific determination of the full	p 327 p 327 p 327
And yet the problem persists: how can all that function together? For it is not yet a functioning, but solely the industrial schemes; its autonomy appears strictly inconceivable. A conspiracy joining together art and science presupposes a rupture of all our institutions	p 329 p 368
by a subterranean labor of causes, aims, and interests working together; of course this order of causes runs the risk of capitalism. Or whether instead desiring, technical, and social machines join together in a process of schizophrenic production that thereafter has no	p 378 p 381
social machine, the technical machine, and the desiring-machine join closely together and bring their regimes into communication. She asks if our	p 381
TOKEN 2	
Oedipus can no longer even be raised. By the same token, we do not share the pessimism that consists in thinking	p 82
Oedipus the individual learns to live the triangular situation, the token of his identity, and at the same time he discovers	p 109
TOLD 11	
away, to the guardroom I suppose, and there I was told to sit down. I must have tried to explain. We can exist. With no further details being provided, we are told of Robert Gie , the very talented designer of paranoiac electrical social form under consideration. We even believe what we are told when Oedipus is presented as a kind of invariant. But abstractly, the manner in which these forces proceed. We are told that partial objects are caught up in an intuition of express. The family is by nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families. But what produces Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the father died over a period of thousands of sanctifies the two aspects of its Oedipal form? And who told this shrewd critic that the discourse of the psychotic was that deprives us of its use? Of course we are told not to confuse the signified with the signifier. But does complex, do not make us burst into laughter? We are told that Oedipus is indispensable, that it is the source of operates in the form of this double impasse. We are told that Oedipus in its turn must be overcome, and that it into an open secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's like that, but one	p 14 p 17 p 53 p 72 p 97 p 106 p 135 p 179 p 311 p 311 p 352
TOLERANCE 1	
if a specific institution, from constituting a perverted society of tolerance, a mutual-aid society that hides the real problems? Will the	p 320
TOLERATE 8	
without organs, and occurs when the latter can no longer tolerate these machines. If we wish to have some idea of on strike: after centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such a point, indeed, that its essence—desire, not left-wing holidays!—and no society can tolerate a position of real desire without its structures of exploitation we were saying a little earlier, and suppose that some tolerate oedipalization less well than others? Thus the schizo would not the most somber organization—and which he can no longer tolerate: he who has gone on a distant journey. As though two groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate it and are even content neurotics, those who do not tolerate oedipalization, and those who tolerate it and are even content with it and evolve within body has become directly economic as capital-money; it does not tolerate any other preconditions. What is inscribed or marked is no	p 9 p 29 p 116 p 123 p 123 p 124 p 124 p 263
TOLERATED 2	
to see with what restrictions the organ-desiring machine connections remain tolerated within the regime for the pairing of people, which legally sovereignty (for example, the way in which nondeterminism was only tolerated to a point, then ordered to make its peace with	p 72 p 371
TOLERATES 2	
apparatus, which at times organizes it and at other times tolerates or limits it, in order to make it serve the multiplies enclaves of overpopulation in the center itself, and easily tolerates the so-called socialist formations. (It is not kibbutz-style socialism that	p 212 p 373
TOLL 1	
confess, to whine, to complain, to commiserate, always demands a toll. To sing it doesn't cost you a penny. Not only	p 334
TOLSTOY 2	
I am a land bird. I am the tree of Tolstoy. I am the roots of Tolstoy.... I am husband and am the tree of Tolstoy. I am the roots of Tolstoy.... I am husband and wife in one. I love my	p 77 p 77
TOMB 3	
being ignorant of time, conserving its objects like an Egyptian tomb. But that is not at all what Nietzsche is saying of the despot where they still look for the empty tomb, the dead father, and the mystery of the name! And tyrant's cradle, to the wave of shit in his sewer tomb—all writing is so much pig shit, all writing is	p 106 p 208 p 211
TONE 6	
mean that we should take no notice of the dominant tone in the most respected associations: consider Dr. Mendel and the great man and the crowd. It hardly matters whether the tone of these books is orthodox Freudian, culturalist, or Jungian. Books say those who would make fools of us all. The tone may vary, but the message remains basically the same: you is between the neurotic outlet and the nonneurotic outlet. The tone may be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those structures. We understand this sentence, but can't help finding its tone disturbing. The following choice is imposed on us: either the succession of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it back against Weismann, to reproach him for making	p 81 p 103 p 108 p 108 p 128 p 158

TONGUE 2

midst of process, as a third stage: No mouth. No tongue. No teeth. No larynx. No esophagus. No belly. No anus
repels the organs and lays them aside: no mouth, no tongue, no teeth—to the point of self-mutilation, to the point

p 8
p 329

TONIC 1

undivided flows, as nondecomposable blocks, or full bodies having a tonic value—constitute as signifying signs that deliver themselves over to p 243

TOO 101

effect of this circuit of distribution in which the mouth, too, plays a role as a stone-sucking machine? Where in this would seem, however, that the flows of energy are still too closely connected, the partial objects still too organic, for this energy are still too closely connected, the partial objects still too organic, for this to happen. What would be required is the sergeant. I didn't follow. Is your mother's name Molloy too? said the sergeant. I thought it over. Your mother, said mother's name Molloy? Very likely. Her name must be Molloy too, I said. They took me away, to the guardroom I any more, I'll never utter the word again; it's just too damn stupid. Every time I hear it, I'll use the I again, that won't make any difference either. He is too far removed from these problems, too far past them. Even difference either. He is too far removed from these problems, too far past them. Even Freud never went beyond this narrow A mode of expression? The question, however, has been posed too theoretically. The fact is, from the moment that we are second machine in turn is really an interruption or break, too. But it is such only in relationship to a third of disagreement that marked the beginning of their differences is too often forgotten: Jung remarked that in the process of transference or even console women by saying that men are castrated, too, all the while rejoicing that they are castrated the other that are not even irrational, but on the contrary only too reasonable and consistent with the established order? Let us return that the instructor is the father, and that the colonel too is the father, and that the mother is nonetheless the father, and that the mother is nonetheless the father too, it reduces all of desire to a familial determination that that the instructor, the teacher, is daddy, and the colonel too, and also the mother—when all the agents of social who senses what a treasure his work is, but senses too the poisons that have already filtered in. Everything would be questions the process of the cure. Of course it is too late for him, but is it too late for those course it is too late for him, but is it too late for those who come after him? He interprets these We are all pervers! We are all libidos that are too viscous and too fluid—and not by preference, but wherever pervers! We are all libidos that are too viscous and too fluid—and not by preference, but wherever we have been Proust. In a more general way still, some critics were too quick in discovering contradictions, either in order to declare them this and then that, and let's make do with it, too bad if it doesn't suit us. In this regard it us to the same result as the connective synthesis: it too is capable of two uses, the one immanent, the other bring one term into play as if it were one too many in relation to the other two, and you will of history, that's what I am, and all the triumphs, too, as if a few simple univocal events could be extricated by authenticating them—that is to say, by making them too into states through which he passes: I am Louis XVII as a battlefield and not a scene from bourgeois theater. Too bad if the psychoanalysts roar their disapproval at this point originality as analysts—we who do not forget that society too is triangular and symbolic! If it is true that Oedipus be handed over to social and police repression; they talk too much and are lacking in anality (Dr. Gerard Mendel, Doctors it to be, so long as it works—It works too, believe me, as I have found out—a machinery. But a conception of the unconscious that is thought to be too idyllic. But doesn't one indeed lend to the unconscious horrors could only be those of consciousness, and of a belief too sure of itself? Would it be an exaggeration to say lives in you as Werther lives in you, and Oedipus too, and anything you want, but you grow uterine arms and the first to reject the explanations of a summary Marxism too quick to say the masses were fooled, mystified. But since on the full body of the analyst. And that's already too much. But Oedipus takes shape in the family, not in two groups are capable of being joined? I am not too angry with these bastards of virile paternalism, I am not do not let themselves be coded, a libido that is too fluid, too viscous: a violence against syntax, a concerted destruction let themselves be coded, a libido that is too fluid, too viscous: a violence against syntax, a concerted destruction of the to lose its capacity to wield its materials. But here too it seems that the correct interpretation would be, above all on the agents and connections of production. But on it, too, everything is attached and inscribed, everything is attracted, miraculated. It that contains his own sister or twin sister. But, aiming too high, the part he carries away makes him the sister kind of marriage rarely occurs, as though it were still too close to the nonexistent impossible (for example, the preferential Dogon names slide on their persons like a stamp that is too wet. This is because one can never enjoy the person wrong on two occasions. First, when he admits having recoiled too long before this—so serious (he says)—discovery of a who sets a trap for desire. For desire is that, too: a trap. Territorial representation comprises these three instances: the repressed the displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting as if Oedipus were already installed within the terms of the degree of oedipalization, then yes, whites think too much. The competence, the honesty, and the talent of these or transformed? No, in fact: psychoanalysis tells us that we too repress the representation. And everything tells us that we too too repress the representation. And everything tells us that we too often keep the full sexuality of the affect; we know sexuality, a ritual of social aggregation.) But the problem is too theoretical when posed this way. Practically speaking, the psychoanalyst often a certain sense stolen (the lipwotali); every union that could too manifestly appear to be the result of a direct exchange text—but not like a sliver of bamboo, which cuts too easily. Choosing the right stone therefore requires a practiced eye without reason, consideration, or pretext; they appear as lightning appears, too terrible, too convincing, too sudden, too different even to be consideration, or pretext; they appear as lightning appears, too terrible, too convincing, too sudden, too different even to be hated. Their pretext; they appear as lightning appears, too terrible, too convincing, too sudden, too different even to be hated. Their work is appear as lightning appears, too terrible, too convincing, too sudden, too different even to be hated. Their work is an instinctive socius. They come like fate, ... they appear as lightning appears, too terrible, too sudden. The death of the primitive system always come like fate, ... they appear as lightning appears, too terrible, too sudden. The death of the primitive system always comes from a new mark, a new severity. It would be easy, too easy, if it were enough to make incest possible, and textuality, and superior scientificity (scientificite). Like the young palace dogs too quick to drink the verse water, and who never tire against him, the enemy who brings death—an eye with too steady a look, a mouth with too unfamiliar a smile an eye with too steady a look, a mouth with too unfamiliar a smile; each organ is a possible protest. It what comes before, but respects the formations that follow. There too it is like an abstraction that belongs to another dimension analysis. That is why it is unfortunate that Marxist economists too often dwell on considerations concerning the mode of production, and as the basis for capitalist production, while recognizing that machines too work or produce value, that they have always worked, and is much severer than all the scientific axiomatics, much severer too than all the old codes and overcodes that have disappeared labor and capital, or between two forms of money, here too, on the side of the machinic surplus value resulting from the large aggregates, to introduce lack where there is always too much, by effecting the absorption of overabundant resources. On the the reproduction of capital, internalization of the infinite debt. I too am a slave—these are the new words spoken by income in wages). But not only are these determinations sometimes too narrow and sometimes too wide, but the objective being they not only are these determinations sometimes too narrow and sometimes too wide, but the objective being they define as class interest infinite series of levers, beginning with those levers that are too small for microscopic detection?), the other according to which machines as visible as a plate of steel; when the living, too, become structured by the statistical unities of their persons and presentation of myth and tragedy. Yet aren't myth and tragedy, too, productions—forms of production? Certainly not; they are production only old father is dead, the territorial father, and the son too, the despot Oedipus. We are alone with our bad conscience term, the all-too-human sex, the phallus of molar castration. Here too Lacan's approach appears in all its complexity; for it is triangle (they tell you you have a libido that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces you you have a libido that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces the existence of And when engaged in this task no activity will be too malevolent. Causing Oedipus and castration to explode, brutally intervening each conjunctions in place (Charlus is therefore surely mad, and Albertine too, perhaps I), are traversed in their turn to a point be certain that these circuits don't reconstitute the lands—only too well known—of the asylum, the artifice, or the family in his dreams and his fantasies. These machines are still too representative, and represent units that are too large—even the machines are still too representative, and represent units that are too large—even the perverted machines of the sadist or the world. He doesn't care for the ladies. He is brave, too. He is decorated like crazy. In man's game of chance

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place of zero in roulette. The house always wins. So too does death. The law of large numbers works for death is to ensure the machinic conversion of primal repression, there too in an adapted variable manner. Which is to say: undoing desire, higher than all the aims. It will never flow too much, it will never break or code enough—and in within range. And a man the same. Let's not be too quick to make light of the pantheism of flows present there occurs an exemplary hesitation in Freudian thought, a hesitation too quickly resolved in favor of what was to become a impression that families have understood the lesson of psychoanalysis only too well, even from far off or by osmosis, in the to the outside of which the psychoanalyst washes his hands, too attentive to seeing that his clients play nice games. Now and the same break with the outside, with the Real. Too much always penetrates from the outside, where the analyst is always penetrates from the outside, where the analyst is concerned, too much penetrates into his office. Even the closed familial scene rationality of this pathological state, this insanity, the machine works too, believe me. The capitalist machine does not run the risk a collective exile and a collective desert. It is only too obvious that the destiny of the revolution is linked solely will be a decoded flow, a deterritorialized flow that runs too far and cuts too sharply, thereby escaping from the axiomatic flow, a deterritorialized flow that runs too far and cuts too sharply, thereby escaping from the axiomatic of capitalism. Will it will perhaps find many reasons for reproaching us: for believing too much in the pure potentialities of art and even of that they haven't been since the start. We are still too competent; we would like to speak in the name of the void, not assigning it a goal. We'll never go too far with the deterritorialization, the decoding of flows. For the	p 335 p 339 p 346 p 351 p 353 p 356 p 356 p 357 p 357 p 373 p 377 p 378 p 378 p 378 p 380 p 382
TOOK 11	
likely. Her name must be Molloy too, I said. They took me away, to the guardroom I suppose, and there I ready, he looked at them without the faintest interest. I took a big train and put it beside a smaller one of the libido. In some fine pages, Andre Green recently took up the question again by making up a list of from America; a brother who went bad; an aunt who took off with a military man; a cousin out of work suicides and its follies, the enormous group superego—everything that took place on the body of the master. What has come the id, ready to break with reality. Freud's ideas often took quite some time before making their way into France. Not midst that bad conscience, this ugly growth—i.e., Oedipus—took root and began to grow. It is simply that one function as such in the physical system. When the Christians took possession of the Empire, this complementary duality reappeared between those no way competitive with private enterprise, quite the contrary (it took a war to accomplish what the New Deal had failed Jack Kerouac, the artist possessing the soberest of means who took revolutionary flight, but who later finds himself immersed in dreams the desert and decoding them—even if this idea necessarily took on the appearance of a crazy idea, given what had	p 14 p 45 p 66 p 97 p 118 p 122 p 215 p 222 p 235 p 277 p 331
TOOL 1	
the farmer supplying food to troops fighting in Vietnam, the tool and die makers turning out the intricate machinery needed for	p 237
TOOLS 2	
them in structure. Nietzsche has only a meager set of tools at his disposal—some ancient Germanic law, a little Hindu sources of raw materials, favorable conditions for the production of tools and machinery) All sorts of contingent factors favor these conjunctions	p 190 p 226
TOP 3	
didn't know how to handle it (mentally or physically). Its top surface, the useful part of the table, having been gradually the unconscious, and that communicate a voluptuous wave from the top to the bottom of their hierarchy (the military-industrial complex). And for treating it? The teeth are the cause, the two top incisors of the ancestor hunter, contained in a sacred pouch	p 6 p 104 p 167
TOPIC 1	
and its sexual investments. For those looking for a thesis topic on psychoanalysis, one should not suggest vast considerations on analytic	p 353
TOPICAL 2	
of such economic importance that it outweighs the dynamic and topical considerations—concerns a type of resistance that is nonlocalizable. It phonetic elements. And if the unconscious in fact includes the topical order of a double inscription, it is not structured like	p 65 p 208
TOPICS 1	
suggest vast considerations on analytic epistemology, but modest and rigorous topics such as the theory of maids or domestic servants in	p 353
TOPOLOGICAL 3	
the same point, although it will be the same A topological knot where everything is connected without confusion, where everything flows the sexual drives and the ego drives has only a topological scope, the qualitative or dynamic dualism passes between Eros and two irreducible forms—neutralizing, mortifying life. The purpose of the topological and dynamic dualities is to thrust aside the point of	p 241 p 332 p 333
TOPPLE 1	
such states, which endlessly run the risk of making it topple into breakdown and disintegration. We no longer know if it	p 136
TORMENTING 1	
was unable to free himself of these currents that were tormenting him, he gives every appearance of having finally joined forces	p 17
TORN 3	
without a stomach, without intestines, almost without lungs, with a torn oesophagus, without a bladder, and with shattered ribs; he used fluent quantities of their capital and their populations. They are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia would they?). Capitalism, and socialism as well, are as though torn between the despotic signifier that they adore, and the schizophrenic	p 8 p 260 p 260
TORNADO 1	
is pierced by a hole, a lake, a flame, a tornado, an explosion. The themes of the preceding paintings are to	p 132
TORPOR 1	
European man: the hypnosis and the reign of images, the torpor they spread; the hatred of life and of all that	p 268
TORRENTIAL 2	
representations of all sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just as easily say depersonalized partial objects, which plunge again and again into the torrential or depleted flux of a historic cosmos, a historic chaos	p 66 p 278
TORSO 1	
circle of eternal return. The breasts on the judge's naked torso are neither delirious nor hallucinatory phenomena: they designate, first of	p 19
TORTURE 4	
so many nails piercing the flesh, so many forms of torture. In order to resist organ-machines, the body without organs presents man than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he felt the need to create a	p 9 p 145

into social production and reproduction. For even death, punishment, and torture are desired, and are instances of production (compare the history	p 145
he not only makes it revolve around a form of torture originating in the Orient, but also in this very field	p 353
TORTURED 1	
they have orgasms for having been so evil, for having tortured so well. It's so bad, but also so good! Perhaps	p 61
TORTURES 3	
the existence of a much older paranoiac machine, with its tortures, its dark shadows, its ancient Law. The celibate machine itself sliding carriage, its shears, needles, magnets, rays. Even when it tortures or kills, it manifests something new and different, a solar always-surplus reality, and to form the treasure of the paranoiac tortures and the celibate glories—all the pogroms of history, that's	p 18 p 18 p 87
TOSSED 1	
what it is engineering: organic, social, linguistic, etc., elements, all tossed into the same pot to stew. The only unities-multiplicities that	p 181
TOTAL 12	
with them, taking passionate pride in portraying them in their total victory, in their triumph. Freud is more specific when he discerns in him a nonproductive stasis or an attitude of total withdrawal. Hence there is first of all, according to Bettelheim of all, according to Bettelheim, an autonomous reaction to the total life experience, of which the mother is only a part desiring-machines begun to turn endlessly round and round in a total vacuum, so as to produce the child-machine? How has the totally contradicting it; the plantlike innocence that results from the total compartmentalization of the sexes, both in Charlus's encounters and in	p 17 p 37 p 37 p 37 p 43
any sort of parental images. They eventually came to a total parting of the ways, yet Jung's initial reservation was a same time as the included disjunctions. It would be a total misunderstanding of this order of thought if we concluded that in all the sectors of a field of production (the total fact). A magical chain brings together plant life, pieces of of profit, that is, of surplus value in relation to total capital, can be understood only from the viewpoint of capitalism's e., the relative diminution of surplus value in relation to total capital—a diminution that is ensured by the development of science presupposes a rupture of all our institutions and a total upheaval of the means of production.... If some conspiracy, according the social field that is no less complete, no less total than the contrary investment. The paranoiac and the schizoid investments	p 46 p 76 p 181 p 228 p 232 p 368 p 376
TOTALITIES 2	
by rounding off their rough edges. We believe only in totalities that are peripheral. And if we discover such a totality not only are they destined to play a role in totalities aimed at integrating the ego, the object, and drives later	p 42 p 44
TOTALITY 18	
original nothingness, nor is it what remains of a lost totality. Above all, it is not a projection; it has nothing different—without having recourse either to any sort of original totality (not even one that has been lost), or to a even one that has been lost), or to a subsequent totality that may not yet have come about? It is only the original unity. We no longer believe in a primordial totality that once existed, or in a final totality that awaits a primordial totality that once existed, or in a final totality that awaits us at some future date. We no longer totalities that are peripheral. And if we discover such a totality alongside various separate parts, it is a whole of these in In Search of Lost Time, there is never a totality of what is seen nor a unity of the points vitalism, so long as the whole is considered as a totality derived from the parts, or as an original totality from a totality derived from the parts, or as an original totality from which the parts emanate, or as a dialectical totalization an integrated whole, any more than there is an original totality from which they can be derived. Melanie Klein was responsible partial objects are caught up in an intuition of precocious totality, just as the ego is caught up in an intuition declare that shares of debt are secondary compared with a totality that is more real? Yet exchange is known, well known had nothing to do with a natural, harmonious, and immanent totality, but that it acted as an eminent formal unity, and the reflux—shows that nominal wages fail to embrace the totality of the national income, since the wage earners allow a a molar aggregate; the partial objects are referred to a totality that can appear only as that which the partial objects singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by the real that would function phantasmatically as a lost unity or a totality to come. Their dispersion has nothing to do with a of a fragmented, shattered organism, which would presuppose a destroyed totality or the freed parts of a whole; nor is the	p 8 p 42 p 42 p 42 p 42 p 42 p 43 p 44 p 44 p 44 p 44 p 72 p 186 p 198 p 238 p 306 p 324 p 324 p 326
TOTALITY-UNITY 2	
in the depressive phase.) It is clear that such a totality-unity is posited only in terms of a certain mode of law. Partial objects are subjected to the notorious law of totality-unity acting as lacking. The disjunctions are subjected to the alternative	p 72 p 120
TOTALIZATION 3	
totality from which the parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature of of presence in the multiplicity they form without unification or totalization. With every structure dislodged, every memory abolished, every organism set form of gregariousness (herd instinct). They effect a unification, a totalization of the molecular forces through a statistical accumulation obeying the	p 44 p 324 p 342
TOTALIZATIONS 1	
first is biunivocalized? As partial objects the desiring-machines undergo two totalizations, one when the socius confers on them a structural unity	p 308
TOTALIZE 3	
is a whole of these particular parts but does not totalize them; it is a unity of all of these particular alongside the parts—a whole that does not unify or totalize them, but that is added to them like anew, really process of a miraculating fetishistic machine, it still does not totalize them, unify them in the manner of an organism: the	p 42 p 326 p 326
TOTALIZED 1	
out step by step in accordance with supposed pre-oedipal stages, totalized in Oedipus, and the logic of partial objects is thereby	p 46
TOTALIZES 3	
a part alongside other parts, which it neither unifies nor totalizes, though it has an effect on these other parts simply of production, alongside the parts that it neither unifies nor totalizes. And when it operates on them, when it turns back become signifying under the action of a despotic symbol that totalizes them in the name of its own absence or withdrawal	p 43 p 43 p 310
TOTALIZING 2	
phallus structuring the whole and personifying the parts, unifying and totalizing everything. Everywhere there is libido as machine energy, and neither of sovereignty, as Nietzsche said—that play the role of totalizing, unifying, signifying objectivities, that assign organizations, lacks, and goals? The	p 323 p 343
TOTALLY 13	

in an enjoyable pastime, but the mechanisms of money remain totally unaffected by the anal projections of those who manipulate money or less far removed in time, finds itself in a totally new situation: it is faced with the task of decoding infinitely more artificial than the ones that society offers us, totally artificial new families, secret lunar societies. As for the schizo entire chain—or several chains—of meaning: a discovery thus totally transforming analysis. (The basic text in this connection is his of guilt is tightly interwoven with a completely different theme totally contradicting it; the plantlike innocence that results from the total and of themselves to blow up all of Oedipus and totally demolish its ridiculous claim to represent the unconscious, to triangulate by connecting themselves to other partial objects. The unconscious is totally unaware of persons as such. Partial objects are not representations	p 28 p 33 p 35 p 38 p 43 p 44 p 46
reference. Our preceding criticism of Oedipus therefore risks being judged totally superficial and petty, as if it applied solely to an or notion of history are developed there in a manner totally different from that employed by the authors we have previously that is always presupposed by Oedipus, even if in a totally implicit fashion; next, a familial moment that constitutes the aggregate organizer, where the intensive investments of reality bear on something totally different (the social, historical, and cultural fields)? Oedipus simultaneously invades	p 52 p 89 p 111 p 123
on us: either the actual factor is conceived in a totally exterior privative fashion (which is an impossibility), or it descends the body without organs, still a territoriality, but this time totally desert-like, where all desiring-production is arrested, or where it becomes	p 128 p 136
TOTEM	1
radiate in two contrary directions: the ritual primitive direction of Totem and Taboo, and the private direction of modern man the	p 267
TOTTERING	1
not effect great deterritorializations without borrowing from territorial circuits: the tottering walk of Molloy and his bicycle preserves the mother's room	p 315
TOUCH	2
that is natural and social. Desire always remains in close touch with the conditions of objective existence; it embraces them and are merged with a State apparatus. Who is able to touch the full body of the sovereign? Here we have a	p 27 p 199
TOUCHED	2
play. Nothing is accomplished as long as machines are not touched upon. This implies interventions that are in fact very concrete a communication of unconsciousness. This phenomenon of communication, which Freud touched on only marginally in his remarks on occultism, constitutes in	p 112 p 276
TOUCHES	3
sought to remain at that unbearable point where the mind touches matter and lives its every intensity, consumes it? And shouldn't matter at issue is to find out whether everything he touches is experienced as a representative of his parents. Ever since Freud accepts the idea of a primary anxiety that supposedly touches off psychic repression in an endogenous fashion. Consider the 1908	p 20 p 47 p 117
TOUCHINGLY	1
delayed redepture. Thus the schizophrenic, the possessor of the most touchingly meager capital—Malone's belongings, for instance—inscribes on his own	p 12
TOUCHSTONE	1
will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone of the pure psychoanalyst, on which to sharpen the sacred	p 354
TOUCHY	1
or less forced into it and is not in a touchy mood, he may even accept the banal Oedipal code, so	p 15
TOURNE	1
de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de ce monde malignement soutenu par la	p 122
TOURNIQUETS	1
immutable identical images, the figurative roles that are so many tourniquets cutting off the flows of sexuality: fiancee, mistress, wife, mother	p 351
TOUT	4
forcing the entire interplay of desiring-machines to fit within (rabattre tout le jeu des machines desirantes dans) the restricted code of desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de ce monde malignement soutenu par la plus	p 47 p 122
is thus the first to disengage desire itself (le desir tout court), as Ricardo disengages labor itself (le travail tout court	p 300
desir tout court), as Ricardo disengages labor itself (le travail tout court), and thereby the sphere of production that effectively eclipses	p 300
TOUTES	1
of our society, and reduces all of them (les rabat toutes) to Oedipus as the ultimate territoriality—as reconstructed in the	p 35
TOWARD	52
different patterns or configurations; and as a consequence, an indifference toward the act of producing and toward the product, toward the a consequence, an indifference toward the act of producing and toward the product, toward the set of instruments to be used indifference toward the act of producing and toward the product, toward the set of instruments to be used and toward the product, toward the set of instruments to be used and toward the over-all result to be achieved. The satisfaction the handyman of a wrestler who makes them jingle as he starts toward his opponent. An attraction-machine now takes the place, or may the direction of the deterritorialization of the socius. Capitalism tends toward a threshold of decoding that will destroy the socius in continually seeks to avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes or restores all sorts of residual where the mother was not able to posit her desire toward her own father, nor the son, consequently, toward the mother her desire toward her own father, nor the son, consequently, toward the mother. One of Lacan's disciples writes: we are going can then be interpreted in what is termed anagogical fashion, toward the higher. Or inversely, in analytical fashion, toward the lower anagogical fashion, toward the higher. Or inversely, in analytical fashion, toward the lower, relating the myth to the drives. But since or plug a dike. Against the walls of the triangle, toward the outside, flows exert the irresistible pressure of lava or must be surmounted in the direction of an evolutive integration (toward the depressive position under the reign of the complete object object), or organized in the direction of a structural integration (toward the position of a despotic signifier, under the reign of of a phallic symbol demonstrates how the triangle displaces itself toward its own cause and attempts to integrate it. This time its maximum, depending on whether it is regarded as tending toward an undifferentiated value of its variable images, or toward the tending toward an undifferentiated value of its variable images, or toward the force of differentiation of its symbolic functions. When one to the material imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer to the formative elements, the	p 7 p 7 p 7 p 7 p 11 p 33 p 34 p 52 p 52 p 57 p 57 p 67 p 74 p 74 p 75 p 82 p 82 p 82
to the formative elements, the differential function increases, one tends toward distinctive valences. It will hardly come as a surprise to the confrontation of the races, and from Artaud's great migration toward Mexico, its forces, and its religions: individuations are produced only the son's inability, in turn, to even posit his desire toward his mother. Whence the strange notion that if a psychotic with it interested subjects—but also drunken or slumbering subjects—toward lethal destinations. Hence the goal of schizoanalysis: to analyze the	p 82 p 85 p 94 p 105
of names with regions of intensity that provide the impetus toward other still more intense regions, stimuli of one sort or	p 126

that comes to us from an eternal future, or flees toward it. The canvas turns in on itself, it is pierced	p 132
other prospective, by which the work invents the paths leading toward a new solution concerning the future of man. It is	p 134
with all its exasperated strength the movement that drives it toward this limit. At capitalism's limit the deterritorialized socius gives way	p 140
exists in the asymmetrical systems of alliance a fundamental tendency toward generalized exchange, that is to say, toward the closing of	p 148
a fundamental tendency toward generalized exchange, that is to say, toward the closing of the cycle. I have been unable to	p 148
Roheim proposed organizing primitives into a series of variables converging toward the structural neotenic constant. It was he who said in	p 171
instance one goes beyond these large aggregates, including the family, toward the molecular elements that form the parts and wheels of	p 183
out to be a matter of memory—a memory straining toward the future. Far from being an appearance assumed by exchange	p 190
cause the vocal, the graphic, and the visual to converge toward the eminent unity of the despot. If we call the	p 205
represents a break-detachment and a rearticulation of economic chains directed toward the adaptation of flows of production to the	p 229
disjunctions of	
as well as linguistics: If the movement does not tend toward any limit, if the quotient of differentials is not calculable	p 231
itself at least partially at the center, carrying the economy toward the most progressive and the most automated sectors, a veritable	p 231
proposition, in fact, he shows that the signifier is overtaken toward the outside by figurative images, just as it is overtaken	p 243
the outside by figurative images, just as it is overtaken toward the inside by the pure figures that compose it—or	p 243
Lyotard is continually arresting the process, and steering the schizzes toward shores he has so recently left behind: toward coded or	p 244
the schizzes toward shores he has so recently left behind: toward coded or overcoded territories, spaces, and structures, to which they	p 244
of the latter's operation; it watches over or directs progress toward a saturation of the axiomatic and the corresponding widenings of	p 252
and reterritorializing unity, and the unfettered flows that carry them toward an absolute threshold. They recode with all their might, with	p 260
and it is he who is killed This curious indifference toward incest appears in other myths. Oedipus is first the idea	p 274
the two directions in physics—the molar direction that goes toward the large numbers and the mass phenomena, and the molecular	p 280
test. What is more, he calls for going beyond contents toward the realm of functions. But he makes this advance, follows	p 290
follows this direction, only by going from aggregates or classes toward categories, of which he establishes a systematically closed	p 290
list—categories	
two aspects to each other, the imaginary variations that tend toward the night of the indeterminate or the nondifferentiated, and the	p 307
black, whose shadows are not projected by any sun, advance toward nothing. The wireless telegraph poles that run along the left	p 317
of collecting and dealing with all the indices. He goes toward these new regions where the connections are always partial and	p 319
is enough to overturn everything, and to lead us finally toward other far-off places. The schizoanalytic flick of the finger, which	p 321
signifier that determines their hierarchy as a vertical order. But toward the middle of the fifteenth century, when Venetian capitalism confronts	p 369
let's promote participation, the single class; let's take a step toward Russia, which is taking so many toward us; etc. But	p 373
take a step toward Russia, which is taking so many toward us; etc. But within the enlarged reality that conditions these	p 373
TOWER 2	
reigned accordingly over pieces and fragments (the wall and the tower). Hence the State is not primeval, it is an origin	p 198
goal; the vacillating spirals of The Unnamable keep the familial tower as an uncertain center where it continues to turn while	p 315
TOWN 3	
encampment or village perverts, but the desert paranoiac and the town perverts. In theory the despotic barbarian formation has to be	p 193
capitalist production, but the insertion of the bourgeoisie into a town and State feudalism that consists in devising codes for flows	p 223
least: the therapeutic potentialities of the familial surroundings. The whole town, then, the whole neighborhood? What molar unit will constitute	p 319
a	
TOWNS 2	
him), broadcast his fame, and impose his power in the towns they found or conquer. Wherever a despot and his army	p 193
monetary afflux, the extension of the market, the development of towns, and the appearance of manorial ground rent in money form	p 223
TOY 1	
he goes into the kitchen, into the study, he runs toy cars back and forth. It is obvious that his parents	p 47
TOYS 1	
handed him over to me. When I showed him the toys I had put ready, he looked at them without the	p 45
TRACE 6	
can we sum up this entire vital progression? Let us trace it along a first path (the shortest route): the points	p 20
of enunciation in the group fantasy. Institutional analysis tries to trace its difficult path between the repressive asylum and the legalistic	p 64
this enormous content disappears completely from Freud's analysis: not one trace of it remains; everything is ground, squashed, triangulated	p 89
into Oedipus	
molecular underdetermination functioning within social and secondarily familial aggregates that trace desire's field of presence and its field of	p 183
production: an	
inasmuch as the parents lay their fingers on them. To trace back from images to the structure would have little significance	p 308
when it started going bad, it is always necessary to trace further back in time. Freud as the group superego, an	p 349
TRACED 7	
by the states through which it passes. Thus the circles traced by Beckett's Unnamable: a succession of irregular loops, now sharp	p 20
that the relationship between madness and the family can be traced back in large part to a development that affected the	p 50
the drives. But since the drives are transferred from myth, traced from myth with the transformations taken into account. . . What we	p 57
for the voice of alliance; but the graphism must be traced by a member of the young woman's clan. The articulation	p 189
insofar as it reveals an unknown facet described on it, traced by the graphism that responds to the word. The gap	p 204
discernible identity. The route taken by the decoded flows is traced by recent monetary history: the role of the dollar, short-term	p 245
not dwell on this. He went quickly, as usual. He traced the finished design. In its destructive task, schizoanalysis must proceed	p 318
TRACES 7	
of view, except along the transversal that the frantic passenger traces from one window to the other, in order to draw	p 43
respect. In his theory of the primal fantasy, of the traces of an archaic heredity, and the endogenous sources of the	p 92
its two poles, is either repressed (not without leaving behind traces and returns that will be confronted by the prohibitions), or	p 113
of signs and no longer of effects. This organization, which traces its signs directly on the body, constitutes a system of	p 144
and sufferings, and formulas, things, and affects; connoting voices, graphic traces, and eyes, always in a polyvocal usage—a way of	p 204
the indeterminate or the nondifferentiated, and the symbolic invariant that traces the path of the differentiations: the same thing is found	p 307
consenting nor insubordinate, since he is the pencil point that traces the design, he is the stroke itself. . . . That is why	p 317
TRACING 4	
grow uterine arms and legs, uterine lips, uterine mustache. In tracing back the memory deaths your ego becomes a sort of	p 112
an author is great because he cannot prevent himself from tracing flows and causing them to circulate, flows that split asunder	p 133
new set of arms and legs, lips and mustache: In tracing back the memory deaths your ego becomes a sort of	p 312
standpoint of schizoanalysis, the analysis of Oedipus therefore consists in tracing back from the son's confused feelings to the delirious ideas	p 365
TRACK 3	
in this regard, acknowledges that culturalism started on the right track: introducing desire into production, strengthening the link between	p 173
instinctual and	
contradiction in the fact that it started on the right track, and that it went wrong from the start. Perhaps the	p 173
Himself on the sidelines, giving the starting signal across the track as the figures speed away in a transversal direction. Suddenly	p 369

TRACKS	1	
code. It is an entire system of shuntings along certain tracks, and of selections by lot, that bring about partially dependent		p 39
TRACTABLE	1	
when their mode of operation confronts the social machines? A tractable gear is greased, or on the contrary an infernal machine		p 109
TRADE-UNIONIST	1	
the technocrat, the bureaucrat, and why not the worker, the trade-unionist. Desire is agape. Not only can the libidinal investment of		p 347
TRADITION	2	
a lofty technique inherited from Poussin, Lorrain, or the Dutch tradition: the world is reconstructed through archaisms having a modern function		p 132
Among the Mru, the patrilineal model predominates over the matrilineal tradition: the brother-sister relationship, which is transmitted from father to son		p 164
TRADITIONAL	21	
= Industry, Nature = History. To a certain degree, the traditional logic of desire is all wrong from the very outset		p 25
bloody good bunch of killers! It is obvious that when traditional psychoanalysis explains that the instructor is the father, and that		p 62
relationship modeled itself after the contractual relationship of the most traditional bourgeois medicine: the feigned exclusion of a third party;		p 64
the		
functions within a structure, it is in vain that the traditional daddy-mommy are replaced by a mother-function, a father-function; we don't		p 82
an original path, Freud encounters again an idea dear to traditional psychiatry: that madness is fundamentally linked to a loss of		p 123
in such a way that they can be treated by traditional ritual methods ... , the vague nature of mystical beliefs allowing them		p 167
a psychoanalytic domain. When a subject adhered fully to the traditional norms and had nothing to say in his own name		p 170
allowed himself to be taken into the care of the traditional therapists and the familial group, or into that of the		p 170
the fact that he wanted to speak to us about traditional treatments corresponded to a beginning of psychotherapy and became for		p 170
his own name so long as he adheres to the traditional norms? Doesn't the Ndembu cure demonstrate just the opposite? Could		p 170
Could it not be said that Oedipus is also a traditional norm—our own, to be exact? How can one say		p 171
the intrusion of the complex into consciousness, according to the traditional criterion, did not, to be sure, alleviate the repression of		p 202
all quarters the discovery of imperial machines that preceded the traditional historical forms, machines characterized by State ownership of		p 217
property, with		
to think that exports from the periphery originate primarily in traditional sectors or archaic territorialities: on the contrary, they come from		p 231
by means of a disarticulation that ensures the ruin of traditional sectors, the development of extraverted economic circuits, a specific		p 232
hypertrophy		
and (b) what are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from developing		p 257
investments? And what does Reich mean when he speaks of traditional bonds? The latter also belong to the historical process and		p 257
that come to fill the uncovered field (somewhat similar, in traditional terms, to the way one goes from the Parmenidean Being		p 268
biology or of a microscopic cybernetics without regard to the traditional opposition between mechanism and vitalism. Here the fundamental		p 288
traits of		
its aspects, was the most suited to break with the traditional familial reference. What does one see, in fact, in the		p 359
as in Martin Buber. Even more than the hostility of traditional authorities, perhaps this is the source of the actual failure		p 360
TRADITIONALLY	1	
use it to lay hold of sectors of consumer goods traditionally held by the women: all the codes vacillate. Doubtless, to		p 176
TRAGEDY	37	
that was capable of nothing but expressing itself—in myth, tragedy, dreams—was substituted for the productive unconscious. Every time that		p 24
only how to express itself—express itself in myth, in tragedy, in dream. But who says that dream, tragedy, and myth		p 54
myth, in tragedy, in dream. But who says that dream, tragedy, and myth are adequate to the formations of the unconscious		p 54
Sophocles for the central image of Oedipus-the-despot, the myth become tragedy, in order to make the image radiate in two contrary		p 267
modern man the dreamer. (Oedipus can be a myth, a tragedy, or a dream: it always expresses the displacement of the		p 267
of psychiatry. He mobilizes all the resources of myth, of tragedy, of dreams, in order to re-enslave desire, this time from		p 271
must inflate itself with all the power of myth and tragedy, it must give a mythic and tragic presentation of the		p 297
of the family—and a familial presentation of myth and tragedy. Yet aren't myth and tragedy, too, productions—forms of production		p 297
familial presentation of myth and tragedy. Yet aren't myth and tragedy, too, productions—forms of production? Certainly not; they are		p 297
production		
think they really believed in all that—in myth, in tragedy. Is it the unconscious that represents itself through Oedipus and		p 297
the psychoanalysts really believed in all this—in myth, in tragedy. (They go on believing, whereas the Hellenists have long since		p 297
not believers, the seers do not believe in myth and tragedy): By retracing the paths to the earlier heroic life ... you		p 298
to the point of autocritique; the expressive forms—myth and tragedy—denounced as conscious beliefs or illusions, nothing more than ideas		p 299
new earth; and even the functioning of the desiring-machines against tragedy, against the fatal drama of the personality, against the inevitable		p 299
like a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant forms;		p 299
they express		
the commonplaces, Schopenhauer, and the Nietzsche of The Birth of Tragedy. He thinks Miller is unaware of these things, and never		p 299
a second why Nietzsche himself broke with The Birth of Tragedy, why he stopped believing in tragic representation. Michel Foucault has		p 299
survive and work, even through Oedipus, even through myth and tragedy, which nevertheless mark the reconciliation of psychoanalysis with		p 300
representation. The		
tragic familial representation and social and desiring-production. For myth and tragedy are systems of symbolic representations that still refer		p 300
desire to		
drives, and the institutional mechanisms, his interest in myth and tragedy tends to diminish, while at the same time he denounces		p 300
of desire as an objective desire, alienated in myth or tragedy. How can this very complex ambivalence of psychoanalysis be explained		p 300
to the territorial code that distributes prescriptions and prohibitions. Likewise tragedy ascribes desire to the full body of the despot and		p 301
that neither one of these ways of treating myth or tragedy is suited to the psychoanalytic approach. The psychoanalytic method is		p 301
traverse dreams, fantasies, and pathological formations as well as myth, tragedy, and the social formations. Psychoanalytic interpretation does		p 301
not consist in		
then that the interest psychoanalysis has in myth (or in tragedy) is an essentially critical interest, since the specificity of myth		p 302
Consequently, the ambiguity of psychoanalysis in relation to myth or tragedy has the following explanation: psychoanalysis undoes them as		p 304
objective representations		
and tragic contents to infinity. Psychoanalysis does treat myth and tragedy, but it treats them as the dreams and the fantasies		p 304
and in fact dream and fantasy are to myth and tragedy as private property is to public property. What acts in		p 304
property is to public property. What acts in myth and tragedy at the level of objective elements is therefore reappropriated and		p 304
to mythologists, but at the same time extends myth and tragedy to the dimensions of the subjective universal: if Oedipus himself		p 304
and that extends beyond the specific problem of myth and tragedy: with one hand psychoanalysis undoes the system of objective		p 305
representations		
one hand psychoanalysis undoes the system of objective representations (myth, tragedy) for the benefit of the subjective essence conceived		p 305
as desiring-production		
system of subjective representations (dream and fantasy, with myth and tragedy posited as their developments or projections). Images,		p 305
nothing but images		
a theater that disfigures this production even more than could tragedy and myth when reduced to their meager ancient resources. Myth		p 305
and myth when reduced to their meager ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms		p 305
ancient resources. Myth, tragedy, dream, and fantasy—and myth and tragedy reinterpreted in terms of dream and fantasy—are the		p 305
representative		

kind of guy! Everything, the myth of the earth, the tragedy of the despot, is taken up again as shadows projected	p 308
TRAGIC 10	
its own indefinitely in the forms of society where the tragic sense is increasingly lost ... : a myth cannot sustain itself when	p 83
by ethnologists, but by ideologists in the service of a tragic Judaeo-Christian consciousness that they wished to credit with the invention	p 150
of myth and tragedy, it must give a mythic and tragic presentation of the family—and a familial presentation of myth	p 297
production or suspicious agents of antiproduction. Why was mythic and tragic representation accorded such a senseless privilege? Why were	p 298
expressive forms	
with The Birth of Tragedy, why he stopped believing in tragic representation. Michel Foucault has convincingly shown what break (coupure)	p 299
introduced	
across the whole of psychoanalysis, the conflict between mythic and tragic familial representation and social and desiring-production. For myth	p 300
and tragedy	
under which this element fades before the despotic element; and tragic representation does not express the despotic element properly	p 301
speaking, but	
of the territorial and the despotic, the mythic and the tragic representations, but it re-establishes them in its own service and	p 303
promotes them as subjective representations that extend the mythic and tragic contents to infinity. Psychoanalysis does treat myth and	p 304
tragedy, but	
the subject strikes up the song of myth or intones tragic lines, carrying him back to the factory. As Charlus says	p 314
TRAIN 12	
their own particular boundaries. Thus in the trip on the train in In Search of Lost Time, there is never a	p 43
at them without the faintest interest. I took a big train and put it beside a smaller one and called them	p 45
called them Daddy-train and Dick-train. Thereupon he picked up the train I called Dick and made it roll to the window	p 45
is mummy; Dick is going into mummy. He left the train, ran into the space between the outer and inner doors	p 45
Dick is inside dark mummy. Meantime he picked up the train again, but soon ran back into the space between the	p 45
a magician, a cowboy, a cop or a robber, a train, a little car. The train is not necessarily daddy, nor	p 46
cop or a robber, a train, a little car. The train is not necessarily daddy, nor is the train station necessarily	p 46
car. The train is not necessarily daddy, nor is the train station necessarily mommy. The problem has to do not with	p 46
the churches and psychoanalysis, the moment when the Church would train its own psychoanalysts, and when it would become possible to	p 58
want anything of the sort, however. We didn't want the train to be daddy, Or the station mommy. We only wanted	p 114
despot, as though to the peacock's tail of a royal train, and that they have in this body their own intensive	p 210
energy (libido) of the desiring-machines. The desiring-machines take form and train their sights along a tangent of deterritorialization that	p 315
traverses the	
TRAINING 2	
Although he has mastered a flow of knowledge, information, and training, he is so absorbed in capital that the reflux of	p 236
Eros, for worse but also for better. Psychoanalysis becomes the training ground of a new kind of priest, the director of	p 332
TRAIT 2	
two features that Kafka so forcefully developed: first, the paranoiac-schizoid trait of the law (metonymy) according to which the law governs	p 212
eminent, distributive, and not collective; and second, the maniacal depressive trait (metaphor) according to which the law reveals nothing and	p 212
has	
TRAITS 4	
to the verdict. The trial by ordeal presents these two traits in a raw state. As in the machine of In	p 212
the primitive system. It should be noted that these general traits characterizing a code are rediscovered precisely in what today is	p 248
the traditional opposition between mechanism and vitalism. Here the fundamental traits of synthesis are the indifferent nature of the chemical	p 288
signals	
bears upon a sociohistorical field. Let us recall the major traits of a molar formation or of a form of gregariousness	p 342
TRAJECTORY 1	
it is against schizophrenia that everything is measured; its peculiar trajectory, its neurotic arrests, its perverse continuations in the void, its	p 363
TRAMPLED 1	
Even Melanie Klein. So the entire process of desiring-production is trampled underfoot and reduced to (rabuttu sur) parental images, laid out	p 45
TRANCES 1	
is invoked, the medicine man explains, everything recommences, drums, chants, trances. It is not only a question of discovering the	p 168
preconscious	
TRANSGRESSION 1	
desire because it essentially disfigures the desired; and that the transgression proves nothing about a functional reality of the law because	p 161
TRANQUILLY 1	
Courage consists, however, in agreeing to flee rather than live tranquilly and hypocritically in false refuges. Values, morals, homelands,	p 341
religions, and	
TRANS-ALIVEDEAD 1	
between the two, or intersexual. He is transsexual. He is trans-alivedead, trans-parentchild. He does not reduce two contraries to an identity	p 77
TRANS-PARENTCHILD 1	
the two, or intersexual. He is transsexual. He is trans-alivedead, trans-parentchild. He does not reduce two contraries to an identity of	p 77
TRANSACTION 2	
by means of a metaphor that a banking or stock-market transaction, a claim, a coupon, a credit, is able to arouse	p 104
and a woman, but an alliance between two families, a transaction between men concerning women, Georges Devereux drew the correct	p 165
conclusion	
TRANSCENDED 1	
He is wrong only in thinking that he has thus transcended sexuality.) The somatic complex refers to a germinal implex. Incest	p 162
TRANSCENDENCE 14	
of imaginary qualities that confer on it a kind of transcendence or immortality under the shelter of which the individual, the	p 62
instead to a hypothetical meaning and re-establish a kind of transcendence. Analysis termed transcendental is precisely the determination of	p 109
these criteria	
for one will never prevent the signifier from reintroducing its transcendence, and from bearing witness for a vanished despot who still	p 207
detrterritorialized signs. But such a field remains defined by a transcendence, even when one considers this transcendence as an absence or	p 207
remains defined by a transcendence, even when one considers this transcendence as an absence or an empty locus, performing the	p 207
necessary	

locus, performing the necessary foldings, levelings (rabattements), and subordinations—a transcendence whence issues throughout the system the inarticulate material flux in	p 207
throughout the system the inarticulate material flux in which this transcendence operates, opposes, selects, and combines: the signifier. It is curious	p 207
showing how the domination is exercised through and in the transcendence of the signifier. There, however, as elsewhere, an irreducible exteriority	p 207
object on high and produced the eminent voice? Didn't the transcendence of the phallus depend on the anus? But the latter	p 211
of the thing designated, the subordination of the signified, the transcendence of the despotic signifier, and finally, its consecutive decomposition into	p 240
the fact that this field of immanence still presupposes the transcendence of the signifier, which uncovers the field if only through the conjunction of the decoded flows, the negation of any transcendence or exterior limit, and the effusion of antiproduction inside production	p 242
modern axiomatic, from the depths of its immanence, reproduces the transcendence of the Urstaat as its internalized limit, or one of	p 254
question of principle. The death instinct is pure silence, pure transcendence, not givable and not given in experience. This very point	p 261
	p 332
TRANSCENDENT 44	
at once the common lot—that is, the prevalent and transcendent Phallus, and the exclusive distribution that presents itself in girls	p 59
we encounter the analytic process that consists in extrapolating a transcendent and common something, but that is a common-universal for the	p 72
famous latency period where the analytical mystification culminates. This common, transcendent, absent something will be called phallus or law, in order	p 73
Oedipus has as its formula 3+1, the One of the transcendent phallus without which the terms considered would not take the link triangulated. There we have a curious paralogism implying a transcendent use of the syntheses of the unconscious: we pass from	p 73
phallus as detached object, the latter existing only in the transcendent form of stock and lack (something common and absent that answerable to higher formations that integrate it, subject it to transcendent laws, and make it serve a higher social and cultural	p 73
of the connective syntheses. This use can be defined as transcendent, and implies a first paralogism in the psychoanalytic process. For	p 74
of transcendental philosophy (immanence of criteria), he therefore denounced the transcendent use of syntheses such as appeared in	p 74
metaphysics. In like	p 75
is capable of two uses, the one immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent use	p 78
other transcendent. And here again, why does psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions	p 78
everywhere in the disjunctive	
that the means have been found to render the family transcendent. There we have it—the incurable familialism of psychoanalysis, enclosing	p 92
sexuality. And yet, not even in the shadow of a transcendent phallus are the unconscious effects of a signified established throughout	p 100
corners were reduced to 3 (+ 1, to designate the transcendent factor performing the operation). From that moment it is a	p 101
as a whole and then makes it depend on the transcendent term, the phallus). There we have a faulty use of	p 101
of the unconscious, insofar as they are opposed to the transcendent exercises of a What does it mean? Schizoanalysis is at	p 109
nature weighed on the whole operation: the extraction of a transcendent complete object from the signifying chain, which served as a	p 110
movement, it invents a last priest. Oedipal analysis imposes a transcendent use on all the syntheses of the unconscious, ensuring their	p 112
its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of civilization, at the same time that the	p 117
psychoanalyst	
is merely to make the unconscious speak according to the transcendent uses of synthesis imposed on it by other forces: Global	p 121
the earth as the immobile motor gives way to a transcendent unity of an altogether different nature—the unity of the	p 146
to each other. But inversely, the invocation of such a transcendent symbolism does not rescue the structuralists from the narrowest familial	p 174
must be converted, by virtue of this independence, into a transcendent detached object that crushes their polyvocal character; the detached	p 177
object	
the imperial barbarian formations—in particular, the position of the transcendent object. The capitalist style has been described by D. H	p 177
the field folded into three, like a tablecloth, plus the transcendent term that performs the folding operation). Speaking, dancing, exchanging,	p 178
and	
flows of the former regime find themselves overcoded by the transcendent unity that appropriates surplus value. The old inscription remains,	p 196
but	
Kafka's The Great Wall of China, the State is the transcendent higher unity that integrates relatively isolated subaggregates, functioning	p 198
separately, to	
flattening of the graphy onto the voice has made a transcendent object jump outside the chain—a mute voice on which	p 205
polyvocal graphism flush with the real, a biunivocalization forming the transcendent dimension that gives rise to a linearity; in place of	p 206
master signifier remains what it was in ages past, a transcendent stock that distributes lack to all the elements of the	p 208
compromises with the dominated classes. It is no longer the transcendent law that governs fragments; it must fashion as best it	p 221
and Syriac inspiration that would provide the impetus for a transcendent Urstaat. What strange machines those were that cropped up on	p 222
production itself. The apparatus of antiproduction is no longer a transcendent instance that opposes production, limits it, or checks it; on	p 235
no longer allows any surveillance on the part of a transcendent instance, even one that has withdrawn. Because within this field	p 242
body. In this sense the antiproduction apparatus ceases to be transcendent, and pervades all production and becomes coextensive with it.	p 250
Thirdly	
of the abstract despotic Urstaat: from being at first the transcendent unity, it becomes immanent to the field of social forces	p 252
the full body of the earth. The second is the transcendent imperial machine, which consists in overcoding the flows on the	p 261
down. Whence the two aspects of the signifier: a barred transcendent signifier taken in a maximum that distributes lack, and an	p 268
from the Parmenidean Being to the atoms of Democritus). A transcendent object that is more and more spiritualized, for a field	p 268
model nor an experience, that he makes of it a transcendent principle. So that the psychoanalysts who refused the death instinct	p 332
this direction for the ultimate reason why Freud erects a transcendent death instinct as a principle, the reason will be found	p 333
apropos of capitalism is how it inherited much from a transcendent death-carrying agency, the despotic signifier, but also how it brought	p 335
the death instinct is now only pure silence in its transcendent distinction from life, but it effuses all the more, throughout	p 335
a false image of the thing it represses: illegitimate and transcendent uses of the syntheses according to which the unconscious can	p 339
TRANSCENDENTAL 8	
uses of the syntheses of consciousness. In the name of transcendental philosophy (immanence of criteria), he therefore denounced the	p 75
transcendent use	
as found in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious defined by the immanence of its criteria, and a	p 75
defining the schizophrenic process as a voyage of initiation, a transcendental experience of the loss of the Ego, which causes a	p 84
hypothetical meaning and re-establish a kind of transcendence. Analysis termed transcendental is precisely the determination of these criteria,	p 109
immanent to the	
a What does it mean? Schizoanalysis is at once a transcendental and a materialist analysis. It is critical in the sense	p 109
of its own self-criticism. It sets out to explore a transcendental unconscious, rather than a metaphysical one; an unconscious that is	p 109
may also be breakthrough.... The person going through ego-loss or transcendental experiences mayor may not become in different ways	p 131
confused. Then	
beyond the wall of its immanent regulations and beyond its transcendental resurrections. Each type of social machine produces a particular	p 262
kind	
TRANSCRIPTION 1	
1, 2, 1... The series is completely refractory to a transcription that would transform and mold it into a specifically ternary	p 14
TRANSCURSIVE 2	
polyvocal kind of writing, never a biunivocalized, linearized one; a transursive system of writing, never a discursive one; a writing that	p 39
elles), it brings about transverse communications, transfinite summarizations, polyvocal and transursive inscriptions on its own surface, on	p 43
which the functional breaks	
TRANSDUCTIVE 1	

partial connections, included disjunctions, nomadic conjunctions, polyvocal flows and chains, transductive breaks; the relation of desiring-machines as formations of the unconscious	p 300
TRANSECTED 2	
engender its own ruptures. Families are filled with gaps and transected by breaks that are not familial: the Commune, the Dreyfus the parts and the flows into a whole. What is transected, supersected, or overcoded by the despotic State is what comes	p 97 p 219
TRANSECTS 1	
to be set back at a remove from what it transects and from what it resects, as though it were giving	p 219
TRANSFERENCE 17	
are apathetic, narcissistic, cut off from reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance. The question as to	p 23
too often forgotten: Jung remarked that in the process of transference the psychoanalyst frequently appeared in the guise of a devil by reproducing a debt to infinity, by feeding an inexhaustible transference, and by always nursing new conflicts. We are astonished when precedence over dream as a working over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an obsessional form	p 46 p 64 p 66
cause anything to stick, there is no anchoring in the transference. Here the transference is volatile.... Only the third type remains stick, there is no anchoring in the transference. Here the transference is volatile.... Only the third type remains, whose characteristics define precipitates and accentuates within the artificial conditions of its exercise (transference). And inversely, when flows of libido resist therapeutic practice, rather	p 66 p 66 p 66
the patient, and then the familial complex itself in the transference or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive	p 93
Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only the transference, a transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious	p 121
Differentiations, Segregation. What psychoanalysts invent is only the transference, a transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and virulent	p 121
that extend in fact beyond the familial images in the transference, as well as being archaic factors infinitely older and from since the work itself constitutes a successful psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical warning resounds: a little	p 128 p 134
through the way in which it is reconstituted in the transference). This is what Foucault has shown in his very fine	p 271
polyvocal conjunctions, thereby producing selections, detachments, and remainders, with a transference of individuality, in a generalized schizogenesis whose elements are the	p 287
cure consists in transforming familial neurosis into artificial neurosis (of transference), and in exalting the couch, a little island with its the delicate and focal point that fills the function of transference in schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5	p 321 p 339
the function of transference in schizoanalysis—dispersing, schizophrenizing the perverse transference of psychoanalysis. 5 The Second Positive Task We cannot however	p 339
TRANSFERRED 3	
the social interrelations of labour in the direct labour-process seem transferred from labour to capital. Capital thus becomes a very mystic the myth to the drives. But since the drives are transferred from myth, traced from myth with the transformations taken into father has received a wife, or the mother has been transferred outside, whether the sons have the right to a woman	p 11 p 57 p 156
TRANSFERRING 1	
owing to themselves, a creation ex nihilo that, instead of transferring a pre-existing currency as means of payment, hollows out at	p 237
TRANSFIGURATION 1	
and different, a solar force. In the second place, this transfiguration cannot be explained by the miraculating powers the machine possesses	p 18
TRANSFINITE 3	
why, at the limit point of all the transverse or transfinite connections, the partial object and the continuous flux, the interruption them (se rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcursive inscriptions on its own surface, on	p 37 p 43
the conditions under which Oedipus arrives: an aggregate of departure—transfinite, constituted by all the objects, agents, and relations of sociodesiring-production	p 358
TRANSFIXED 1	
bodies have fallen into the river like lead weights, immense transfixed hippopotamuses who will not come back up to the surface	p 136
TRANSFORM 6	
The series is completely refractory to a transcription that would transform and mold it into a specifically ternary and triangular schema Schreber, even if in order to do so Schreber must transform himself into a woman. But Schreber experiences only a residual	p 14 p 16 p 72
that interferes with the recording of desire in order to transform all its productive connections. But we are able at least enough, however, to cause the new break to traverse and transform the socius—not enough, that is, to induce the birth in the following praxis: (1) undoing all the reterritorializations that transform madness into mental illness; (2) liberating the schizoid movement of	p 222 p 321
as if devoid of an aim, would be enough to transform it completely, to make it pass to the other pole	p 367
TRANSFORMATION 21	
is transformed into the energy of disjunctive inscription (Numen). A transformation of energy. But why call this new form of energy need of any mediation or sublimation, any psychic operation, any transformation, in order to invade and invest the productive forces and the formations of the unconscious, even if the work of transformation is taken into account? Groddeck remained more faithful than Freud and religions (taking into account, of course, the work of transformation), there are two ways of reading this adequation, but they existence of man, to put man in God's place (the transformation taken into account). But the person who knows that the this beyond derives from the familial complex through the analytical transformation of desire, or is signified by it in an anagogical a production of desire: In order for the young woman's transformation to be fully effective, a direct contact must take place	p 13 p 29 p 54 p 57 p 58 p 58 p 189 p 194
strength to start again from zero, to objectify a complete transformation: the subject leaps outside the intersections of alliance-filiation, installs himself	
of subduing, plus the resistances they encounter, the attempts at transformation for the purpose of defense and reaction, and the results the agrarian problem); the abolition of debts or their accountable transformation initiates the duty of an interminable service to the State side by side. One of the elements depends on a transformation of the agrarian structures that constitute the old social body	p 196 p 197 p 225
The differential relation expresses the fundamental capitalist phenomenon of the transformation of the surplus value of code into a surplus value	p 228
of social immanence.. as revealed under the withdrawal and the transformation of the Urstaat, is continually expanding, and acquires a consistency	p 230
problems can only be viewed under the conditions of the transformation of the surplus value of code into a surplus value	p 232
opposite of that of a code; it expresses the capitalist transformation of the surplus value of code into a surplus value	p 249
been and remains problematical. A supposedly socialist State implies a transformation of production, of the units of production and the economic	p 255
the units of production and the economic rationale. But this transformation can only take place starting from an already conquered State	p 255

show how the denial of belief in fact implies a transformation of belief, under the effect of a structure that the and inversely. But on a more general level, the statistical transformation of molecular multiplicity into a molar constellation is what organizes gives it the role of a necessary relay for the transformation of social into mental alienation; what is more, one acts a schizo into a paranoiac or a neurotic. Such a transformation perhaps entails many misunderstandings. For the schizo is the one	p 305 p 342 p 361 p 361
TRANSFORMATIONS 5	
drives are transferred from myth, traced from myth with the transformations taken into account. . . What we mean is that, starting from flows, and they are always compensated by residual forces or transformations of the State. Death is felt rising from within and or the other: the two ambiguous poles of delirium, their transformations, the way in which an archaism or folklore in a Libido to designate the specific energy of desiring-machines; and the transformations of this energy—Numen and Voluptas—are never desexualizations or imposing the idea of an energetic duality rendering the machinic transformations impossible, with everything obliged to pass by way of an	p 57 p 223 p 260 p 291 p 333
TRANSFORMED 10	
should be said that a part of this energy is transformed into the energy of disjunctive inscription (Numen). A transformation of a part of the libido as energy of production was transformed into energy of recording (Numen), a part of this energy recording (Numen), a part of this energy of recording is transformed into energy of consummation (Voluptas). It is this residual energy the most general sense of the word (suppressed, inhibited, or transformed)—at the same time as the supposed Oedipal representation. But would remain clear, but with the affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that we too repress as it were, into a this-side-of that is residual and transformed? (Related question: what is the feudal system?) We are only apparatus, but are distinct determinations that make use of this transformed apparatus. At first situated adjacent to communal property, then entering the conditions under which a surplus value of code is transformed into a surplus value of flux. First of all, it that sexuality operates only in the family, and must be transformed in order to invest larger aggregates. The truth is that longer exist as madness, not because it would have been transformed into mental illness, but on the contrary because it would	p 13 p 16 p 17 p 172 p 172 p 195 p 218 p 228 p 293 p 321
TRANSFORMING 5	
chain—or several chains—of meaning: a discovery thus totally transforming analysis. (The basic text in this connection is his La that capitalist production is constantly arresting the schizophrenic process and transforming the subject of the process into a confined clinical entity regard: its entire perverted practice of the cure consists in transforming familial neurosis into artificial neurosis (of transference), and in exalting or the coincidence on which the repression properly speaking relies; transforming the apparent opposition of repulsion (the body without organs / It is a cause for self-congratulation when one succeeds in transforming a schizo into a paranoiac or a neurotic. Such a	p 38 p 245 p 321 p 339 p 361
TRANSFORMS 4	
a singular point, because he is himself this distance that transforms him into a woman, and at its terminal point he inscribes the object in the body of the subject, and transforms the latter into a man-animal; the residual conjunction that causes market and monetary reckoning. Consequently, either the proletariat prevails and transforms the apparatus in conformity with its objective interest—but these of the illness is not schizophrenia as a process? What transforms the breakthrough into a breakdown? It is the constrained arrest	p 77 p 181 p 256 p 362
TRANSFUSION 1	
imply identity: Hitler plays the role of father through homosexual transfusion and in relation to the female crowd; Luther plays the	p 102
TRANSGRESSION 9	
homosexuality by identification with the mother). The personal material of transgression does not exist prior to the prohibition, any more than persons and in relation to the ego. So that the transgression of the prohibition becomes correlatively a confusion of persons, where the father retains only functions, defines the prohibition and the transgression as structural operations. But what water will cleanse these concepts that closes around the unconscious the circle of prohibition and transgression, white mass and black mass; but the sign of desire And how much malice and ruse there are in Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or is model; morally, by invoking a structural bond between law and transgression; physically, as though it were a question of attrition that rule, a function destined to found the prohibition and its transgression . . . In both instances, one takes as something already constituted what supposedly fundamental relationship between desire and law were manifested in transgression. It is necessary to recall once more that the law state that prohibits it, and that defines it as a transgression against persons. Jung is therefore entirely correct in saying that	p 71 p 78 p 111 p 111 p 112 p 151 p 161 p 161 p 162
TRANSGRESSION-PUNISHMENT . . . 1	
structures of bourgeois society and its values, relations of Family-Child, Transgression-Punishment, Madness-Disorder; to arrange things so that disalienation goes the same	p 93
TRANSGRESSIONS 2	
reality (the reason why revolutions have nothing to do with transgressions). In short, the limit is neither a this-side-of nor a overcoded territories, spaces, and structures, to which they bring only transgressions, disorders, and deformations that are secondary in spite of everything	p 161 p 244
TRANSITION 3	
cry suspended between life and death, an intense feeling of transition, states of pure, naked intensity stripped of all shape and one get from one to the other, and is this transition inevitable? This remains the crucial question. Karl Jaspers has given is not one formation among others, nor is it the transition from one formation to another. It appears to be set	p 18 p 24 p 219
TRANSITIONS 5	
primary emotion, which in the beginning only experiences intensities, becomings, transitions. Where do these pure intensities come from? They come from and longitudes and geodesic lines, traversed by gradients marking the transitions and the becomings, the destinations of the subject developing along fact that they are disjunctions, are inclusive. Even consumptions are transitions, processes of becoming, and returns. Maurice Blanchot has found a the eventual breakthrough and the possible breakdown, and all the transitions, the intrications of the two extremes? In point of fact What use do you make of them, in all the transitions that extend from the molecular to the molar and inversely	p 19 p 19 p 42 p 136 p 290
TRANSLATE 4	
but it is fitted over the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are always follow a recent suggestion that it would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite is almost mathematics or suggestion made by Henri Gobard, would it be better to translate this as double hold like a full nelson hold in flows whose libidinal tenor of a properly unconscious investment they translate. Thus no matter how well grounded the love blockage is	p 55 p 65 p 110 p 293

TRANSLATED	4	
must pay not only to be read, but to be translated and reduced. He makes at least an economic error, an		p 134
a single economic or financial operation that, assuming it is translated in terms of a code, would not lay bare its		p 247
as such, and in order to awaken, needed these contradictions translated according to the family code. By that very fact, one		p 361
not in a form where it would be expressed and translated by means of a family-microcosm, but in the form where		p 361
TRANSLATES	1	
proof of the loss or repression of desire (which Bettelheim translates in terms of autism). We find ourselves confronted with the		p 37
TRANSLATING	2	
is destructive and morbid. While decoding doubtless means understanding and translating a code, it also means destroying the code as such		p 245
cycle of the desiring-machine it is a matter of constantly translating, constantly converting the death model into something else altogether,		p 330
which		
TRANSLATION	1	
not assume the well-known Oedipal figure except in the familial translation of its recording. Translation-betrayal. At times we say that Oedipus		p 121
TRANSLATION-BETRAYAL	1	
Oedipal figure except in the familial translation of its recording. Translation-betrayal. At times we say that Oedipus is nothing, almost nothing		p 121
TRANSMISSION	14	
pocket of my trousers, and five in the left-hand pocket (transmission pockets), with the remaining pocket of my coat receiving the		p 3
mouth? The data, the bits of information recorded, and their transmission form a grid of disjunctions of a type that differs		p 38
and mother have their roles there as subordinate agents of transmission or execution. When the notion of group fantasy was elaborated		p 62
but it is only the second step that ensures the transmission of this figure. I take a woman other than my		p 71
the term used by Gregory Bateson to describe the simultaneous transmission of two kinds of messages, one of which contradicts the		p 79
them in an institutional model at every stage of action, transmission, and motricity. Hence the social machine fashions a memory without		p 141
structure vertically through time is adequately expressed through the agnatic transmission of a patrilineage name. But the continuity of the		p 146
structure		
with the bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at its base, serving as its		p 194
only is generation second in relation to the cycle, but transmission is second in relation to an information or a communication		p 276
when it was discovered that, strictly speaking, there is no transmission of flows, but a communication of a code or an		p 276
norm, and pushes into the background the problems of hereditary transmission that animated the Freud-Jung controversy. It appears that, in		p 276
the		
as a head of a family in an expressive familial transmission, or rather as the agent of a machine, in a		p 297
to his need, and who are there as agents of transmission, reception, and interception: kindly agents of production or suspicious agents		p 298
chain of desire. The chain is like the apparatus of transmission or of reproduction in the desiring-machine. Insofar as it brings		p 327
TRANSMISSIONS	1	
a close resemblance to a Markov chain. The recordings and transmissions that have come from the internal codes, from the outside		p 39
TRANSMIT	3	
specialized function and operating under human control in order to transmit a movement and perform a task, then the human machine		p 141
society that this body and this person intercept, receive, and transmit, always within a biological, social, and historical field where we		p 293
double bind: where is there a father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the		p 360
TRANSMITS	3	
production and the product; thanks to this distinction, the machine transmits value to the product, but only the value that the		p 31
relationship, which terminates with the daughter's marriage. A married daughter transmits to her own daughter a new relationship, namely that		p 164
which		
it, nor the phallus that actuates it, nor castration that transmits it. The erotic, the purely erotic motive pervades the social		p 357
TRANSMITTED	5	
only from the way in which it is recorded and transmitted to each of the different regions of the body, but		p 38
predominates over the matrilineal tradition: the brother-sister relationship, which is transmitted from father to son and from mother to daughter,		p 164
can		
father to son and from mother to daughter, can be transmitted indefinitely through the father-son relationship, but not through the		p 164
mother-daughter		
arguing that Oedipus was a real event whose effects were transmitted through phylogenetic heredity. And the other pole, which makes		p 171
Oedipus		
be replaced by another one. Three million points per second transmitted by television, only a few of which are retained. Electric		p 241
TRANSMITTER	1	
exterminating angel. He scrambles all the codes and is the transmitter of the decoded flows of desire. The real continues to		p 35
TRANSMITTING	4	
certain that the Oedipal triangle would have no way of transmitting and reproducing itself without this second step: the first step		p 71
which is called surmounting Oedipus, but reproducing it as well, transmitting it rather than dying all alone, incestuous, homosexual, and a		p 71
manual forms, the technical machine already implies an acting, a transmitting, or even a driving element that is nonhuman, and that		p 141
and repress; mobilizing the flows they would be capable of transmitting, receiving, or intercepting; establishing always further and more sharply		p 362
the		
TRANSPARENCE	1	
written or recited, is the foundation of this universe; the transparency of the animist prayer yields to the opacity of the		p 206
TRANSPORT	3	
are only secondary derivatives of the latter, insofar as they transport the private persons to which the flows of capital are		p 267
or axiomated flows of the social field—then we must transport the essential difference to the heart of this domain. Delirium		p 277
of desire to circulate, but also always making these flows transport fascisizing, moralizing, Puritan, and familialist territorialities? These		p 278
oscillations of the		
TRANSPORTED	1	
present. In this respect, far from breaking with psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first		p 359
imposed a		
TRANSPORTING	1	
are secondary in spite of everything, instead of forming and transporting further the desiring-machines that are in opposition to the structures		p 244

TRANSPORTS	2	
process that ploughs the crap of being and its language, transports the weak, the aphasiacs, the illiterate. At least spare us stable things. They know nothing of this immense flight that transports them, ignorant of themselves, in the monotonous buzzing of their		p 134 p 341
TRANSPPOSED	1	
myth is indispensable, not because the myth would be a transposed or even an inverse representation of real relations in extension		p 157
TRANSPOSITIONAL	2	
quality, but they are all inhabited by a faceless and transpositional subject. Schreber is man and woman, parent and child, dead network, Or intensive states in the conjunctive tissue, and a transpositional subject moving full circle, passing through all the states, triumphing		p 77 p 88
TRANSSEXUAL	2	
or being fully aware of it, and finally we are transsexual in an elemental, molecular sense. That is why Proust, the simply bisexual, or between the two, or intersexual. He is transsexual. He is trans-alivedead, trans-parentchild. He does not reduce two contraries		p 70 p 77
TRANSSEXUALITY	2	
desire do not let themselves be extrapolated from a signifier; transsexuality does not let any qualitative opposition between a local and and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the woman containing as many men as the		p 74 p 295
TRANSVERSAL	4	
a unity of the points of view, except along the transversal that the frantic passenger traces from one window to the their positive determinations, and enter into aberrant communication following a transversal that runs through the whole work; an immense flow that		p 43 p 69
across the track as the figures speed away in a transversal direction. Suddenly a painting by Lotto surges forth that could chokes off the escapes, closes the whole constellation to the transversal relations between lines and colors, and reduces it to archaic		p 369 p 369
TRANSVERSALITY	2	
it of a death instinct; it opposes real coefficients of transversality to the symbolic determinations of subjugation, coefficients without a hierarchy speed of subjugation that is opposed to the coefficients of transversality. And what revolution is not tempted to turn against its		p 349 p 349
TRANSVERSALS	1	
constitute a kind of private universal, a kind of individual-universal? (Transversals between the two, since social symbolism can become a sexual		p 179
TRANSVERSE	13	
a connection with another machine is always established, along a transverse path, so that one machine interrupts the current of the That is why, at the limit point of all the transverse or transfinite connections, the partial object and the continuous flux and establishes syntheses with others that are quite direct along transverse vectors, whereas the vectors between the basic elements that constitute		p 6 p 37 p 38
because it establishes aberrant paths of communication between noncommunicating vessels, transverse unities between elements that retain all their differences within their		p 43
back upon them (se rabat sur elles), it brings about transverse communications, transfinite summarizations, polyvocal and transcurive inscriptions on its own		p 43
nor do they cease communicating with each other in a transverse mode where each subject possesses both of them, but with be made to intervene to constitute the multiplicity in which transverse communications are established—connections of partial objects and flows: the		p 60 p 69
desire of persons; the other, a subject-group investment in the transverse multiplicities that convey desire as a molecular phenomenon, that is associative flows and partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments		p 280 p 287
negation, syntheses operating without a plan, where the connections are transverse, the disjunctions included, the conjunctions polyvocal, indifferent to their underlying		p 309
and heterosexuality cannot be distinguished any longer: the world of transverse communications, where the finally conquered nonhuman sex mingles with the		p 319
instead of bringing to light their reciprocal inclusion and their transverse communication in the decoded flows of desire (included disjunctions, local		p 350
entertain among themselves, and with one another. A horizontal or transverse organization of the canvas is born, with lines of escape		p 369
TRANSVESTISM	1	
is always at issue in royal incest: bisexuality, homosexuality, castration, transvestism, as so many gradients and passages in the cycle of		p 210
TRANSVESTITE	1	
in the pose and trapped in the paraphernalia of a transvestite, at a moment when he is practically cured and has		p 17
TRAP	12	
which gives a falsified apparent image that is meant to trap desire. Such is the nature of Oedipus—the sham image image by means of which repression catches desire in the trap. If desire is repressed, this is not because it is body without organs: sometimes the process is caught in the trap and made to turn about within the triangle, sometimes it Laius, the old group homosexual, the pervert, who sets a trap for desire. For desire is that, too: a trap. Territorial a trap for desire. For desire is that, too: a trap. Territorial representation comprises these three instances: the repressed representative, the of the representative of desire, snaring the unconscious in the trap of its paralogisms, crushing the whole of desiring-production, replacing it social fields as well as to the sickest interiority, the trap for desire, its ugly growth. So long as the history very structure a false image that caught desire in its trap (the impossibility of concluding from the prohibition as to what desire. In contrast to psychoanalysis, which itself falls into the trap while causing the unconscious to fall into its trap, schizoanalysis the trap while causing the unconscious to fall into its trap, schizoanalysis follows the lines of escape and the machinic indices aspect of the destructive task is to undo the Oedipal trap of repression properly speaking, and all its dependencies, each time in such a way that desire is caught in the trap of a familial psychic repression that comes to double the		p 115 p 116 p 136 p 166 p 166 p 178 p 217 p 313 p 339 p 339 p 339 p 365
TRAPDOOR	1	
by Freud apropos of the familial romance, before the Oedipal trapdoor slams shut? It is the direction rediscovered, at least hypothetically		p 354
TRAPPED	6	
of fact, Schreber finds himself frozen in the pose and trapped in the paraphernalia of a transvestite, at a moment when be defined in terms of modern territorialities. The neurotic is trapped within the residual or artificial territorialities of our society, and role in the recording of the process, we find ourselves trapped in the net of a diffuse, generalized oedipalism that radically is because in the primitive socius desire is not yet trapped, not yet introduced into a set of impasses, the flows that prepares for the conduct—also psychotic—of the worker trapped in the machine, with only his upside-down head sticking out		p 17 p 35 p 49 p 184 p 317

formation of this sphere—here is where desire finds itself trapped, specifically limited to human sex, unified and identified in the	p 323
TRAPPING 1	
in the unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging them, cornering them, holding them fast. In the	p 338
TRAPS 1	
the revolutionary with the schizo; for falling into familiar, all-too-familiar traps. This would be a bad reading, and we don't know	p 379
TRAUMA 1	
could always be said that these extreme situations of war trauma, of colonization, of dire poverty, and so on, are unfavorable	p 96
TRAUMATISM 1	
because a certain abandonment by Freud of the theory of traumatism and seduction leads not to a univocal determination of Oedipus	p 53
TRAVAIL 1	
le desir tout court), as Ricardo disengages labor itself (le travail tout court), and thereby the sphere of production that effectively	p 300
TRAVEL 3	
honestly, as to the death of the father, news doesn't travel very fast: it would be a mistake to embark Nietzsche	p 106
is indeed the absolute limit that causes the flows to travel in a free state on a desocialized body without organs	p 246
to which the apparent subject never ceases to live and travel as a One-one never stops and never has	p 330
TRAVELS 2	
nothing to do with the active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal, nothing	p 115
in	
there that the flow of the investment of desire, which travels from the familial stimulus to the social organization (or disorganization	p 269
TRAVERSE 11	
That is precisely what qualitative economy shows: flows ooze, they traverse the triangle, breaking apart its vertices. The Oedipal wad does	p 67
fill these fields, and with effects that fulgurate within and traverse these fields. Whence the role of names, with a magic	p 86
near. The schizo carries along the decoded flows, makes them traverse the desert of the body without organs, where he installs	p 131
to scramble the codes, to cause flows to circulate, to traverse the desert of the body without organs. They overcome a	p 133
desire, intensive at first, which fall in a spiral and traverse a series of explosions before extending into images, figures, and	p 154
is not enough, however, to cause the new break to traverse and transform the socius—not enough, that is, to induce	p 222
imposing it, pursuing directions of an entirely different nature that traverse the family from the exterior. What we mean is that	p 278
to attain the quantitative and qualitative flows of libido that traverse dreams, fantasies, and pathological formations as well as myth, tragedy	p 301
flows: it is no longer the lines of connection that traverse the productive parts of the machine, but an entire network	p 327
father, etc., has to do with breaks and flows that traverse the family, but that overreach it on all sides and	p 355
itself not only at the level of the flows that traverse the social field, but at the level of their libidinal	p 363
TRAVERSED 7	
axes and thresholds, with latitudes and longitudes and geodesic lines, traversed by gradients marking the transitions and the becomings, the	p 19
destinations	
zones, localized with areas and fields, measured off by gradients, traversed by potentials, marked by thresholds. In this sense, we believe	p 84
remains a background of gold and fog, intense, intensive, traversed in depth by what has just sundered its breadth: the	p 132
as a great enterprise of schizoanalysis: all the planes are traversed until their molecular line of escape is reached, their schizophrenic	p 318
is therefore surely mad, and Albertine too, perhaps I), are traversed in their turn to a point where the problem is	p 318
pure joy in feeling oneself a wheel in the machine, traversed by flows, broken by schizzes. Placing oneself in a position	p 346
schizzes. Placing oneself in a position where one is thus traversed, broken, fucked by the socius, looking for the right place	p 347
TRAVERSES 8	
this subject has no specific or personal identity, if it traverses the body without organs without destroying its indifference, it is	p 40
he lays claim to the premium due the person who traverses all the singularities of the series converging around the machine	p 88
every level, differing only in intensity. The same included being traverses indivisible distances on the full body, and passes through all	p 154
drafts instead of the circulation of money. This credit money traverses a particular circuit where it assumes, then loses, its value	p 229
object persons or things, but the entire surroundings that it traverses, the vibrations and flows of every sort to which it	p 292
as narcissism has no Narcissus. Such is the ambivalence that traverses psychoanalysis, and that extends beyond the specific problem of myth	p 305
and train their sights along a tangent of deterritorialization that traverses the representative spheres, and that runs along the body without	p 315
causality. Desire is an exile, desire is a desert that traverses the body without organs and makes us pass from one	p 377
TRAVERSING 2	
it calls forth flows and breaks that break through representation, traversing it through and through: an immense expanse of shade extended	p 299
one go in the development of a lack of lack traversing the structure? Such is the structural operation: it distributes lack	p 307
TRAVESTIED 1	
the process is arrested, the limit of desiring-production is displaced, travestied, and now passes over into the Oedipal subaggregate. So the	p 363
TRAVESTY 1	
The madness that we encounter in patients is a gross travesty, a mockery, a grotesque caricature of what the natural healing	p 132
TREADING 1	
as an uncertain center where it continues to turn while treading its own underfoot; the infinite series of juxtaposed and unlocalized	p 315
TREADMILL 2	
and racial content is left behind, crushed in the Oedipal treadmill. This is because psychiatrists persist in treating the family as	p 95
so forth, before being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who	p 274
TREASURE 2	
with the serenity of the person who senses what a treasure his work is, but senses too the poisons that have	p 65
extract from them this always-surplus reality, and to form the treasure of the paranoiac tortures and the celibate glories—all the	p 87
TREASURES 1	
art is itself a desiring-machine. The artist stores up his treasures so as to create an immediate explosion, and that is	p 32
TREAT 6	

doesn't like their resistance to being oedipalized , and tends to treat them more or less as animals. They mistake words for to evolve within a familial microcosm, and they continue to treat the libido's direct investments of the social field as simple extend the mythic and tragic contents to infinity. Psychoanalysis does treat myth and tragedy, but it treats them as the dreams the best friend you've got, and Watch out, son, don't treat me like one of your buddies? There is nothing there ethnologist Turner, the Ndembu doctor alone has been able to treat Oedipus as an appearance, a decor, and to go back by the molecular multiplicities of singularities that on the contrary treat the large aggregates as so many useful materials for their	p 23 p 103 p 304 p 360 p 360 p 367
TREATED	7
Numen (but see here, God is daddy). The desiring-experience is treated as if it were intrinsically related to the parents, and to light, in such a way that they can be treated by traditional ritual methods ... , the vague nature of mystical beliefs in turn, and the technical procedures with which they are treated. Selections are made from signifying chains no less than from despotic State were one concrete formation among others, to be treated comparatively. But the despotic State is the abstraction that is who works overtime for a radio-taxi service and is being treated for heart trouble. He begins to rave about the educational one's right to be heard; it can even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands relatively innocent thing, a private kind of thing to be treated in the analyst's office. But we ask precisely what type	p 120 p 167 p 181 p 220 p 274 p 350 p 365
TREATING	4
in the Oedipal treadmill. This is because psychiatrists persist in treating the family as a matrix, or better still as a of the illness, proceed, and the medical cure responsible for treating it? The teeth are the cause, the two top incisors as signifying signs—crushing the signifiers as well as the signifieds, treating words as things, fabricating new unities, creating from nonfigurative figures It is obvious that neither one of these ways of treating myth or tragedy is suited to the psychoanalytic approach. The	p 95 p 167 p 244 p 301
TREATMENT	12
are going. So he takes stock of the obstacles to treatment, with the serenity of the person who senses what a factors in the desiring-economy that indeed present an obstacle to treatment, and Freud reproaches himself for not having taken them sufficiently obstacles to the cure, and not as shortcomings of the treatment itself, or as effects or countereffects of his method. For for conflict—is rather the effect of oedipalization, which the treatment does not invent, but precipitates and accentuates within the artificial But in any case the harm has been done, the treatment has chosen the path of oedipalization, all cluttered with refuse writing and detachable fragments—were the object of a special treatment, a crushing operation that extracted a detached object from the a consequence of Oedipus: far from being an obstacle to treatment encountered from without, it is a product of oedipalization, and is a product of oedipalization, and a countereffect of the treatment that reinforces it. In reality the problem has nothing to or another, at one end or the other in the treatment, the psychoanalyst is there to call the asylum or the nelson hold in wrestling, so as to better describe the treatment forced on the unconscious when it is bound at both analysis will be stopped, or else we'll apply a shock treatment to you; stop saying daddy-mommy; of course Hamlet lives in Schizoanalysis is so named because throughout its entire process of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the	p 65 p 65 p 66 p 66 p 68 p 73 p 74 p 74 p 81 p 110 p 112 p 362
TREATMENTS	1
fact that he wanted to speak to us about traditional treatments corresponded to a beginning of psychotherapy and became for him	p 170
TREATS	4
patient who does not want to be cured, and who treats the analyst as one of the family, then as an and the social field (and went further than Marcuse, who treats the problem lightly). He is the true founder of a at the heart of the desire of every subject it treats. Psychoanalysis constitutes for its part a gigantic enterprise of absorption to infinity. Psychoanalysis does treat myth and tragedy, but it treats them as the dreams and the fantasies of private man	p 91 p 118 p 239 p 304
TREATY	1
them. This new alliance is something altogether different from a treaty or a contract. What is suppressed is not the former	p 195
TREE	4
and who ceaselessly plugs an organ-machine into an energy-machine, a tree into his body, a breast into his mouth, the sun sea bird. I am a land bird. I am the tree of Tolstoy. I am the roots of Tolstoy.... I am machines those were that cropped up on columns and in tree trunks! In this sense, Christianity was able to develop a of a family castle under the roots of the uprooted tree that crosses through their body without organs. Previously we distinguished	p 4 p 77 p 222 p 315
TREES	2
chain that mobilizes the species and the properties of the trees from which the branches are taken, as well as the run along the left side of the road, the barren trees that dot the right side, do not meet at the	p 181 p 317
TREMbles	1
desiring-production exercises on familial reproduction? The Oedipal triangle vibrates and trembles but is this in terms of the hold over the	p 126
TREMOUDOUS	2
without saying—but it would not have developed if a tremendous quantity of freedom had not been expelled from the world how punishment becomes a vengeance in the imperial formations, a tremendous quantity of freedom must have been expelled from the world	p 192 p 213
TREMENDOUSLY	1
organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers but still formless) Even the most ancient	p 192
TREMOLOS	1
and chose to end his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to	p 31
TRENDS	1
tendency in more disguised forms is at work in other trends. It is not by chance that Lacan's symbolic order has	p 359
TRIAD	1
son will have to take form—that is, the royal triad must masculinize itself—and this must occur as a direct	p 217
TRIAL	1
the law having no existence prior to the verdict. The trial by ordeal presents these two traits in a raw state	p 212
TRIANGLE	59
to accomplish this? What ought to go inside the Oedipal triangle, what sort of thing is required to construct it? Are and develop its interpretations from the depths of the Oedipal triangle as its basic perspective, even though today it is acutely	p 3 p 14

break through the simplistic terms and functions of the Oedipal triangle. As Artaud put it: I don't believe in father in a perfect parallel between money, gold, capital, and the capitalist triangle on the one hand, and the libido, the anus, the and the libido, the anus, the phallus, and the family triangle on the other, we are engaging in an enjoyable pastime with bourgeois motifs, in a kind of rather repugnant artificial triangle, thereby stifling the whole of sexuality as production of desire of Oedipus Oedipus restrained is the figure of the daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes of	p 14 p 28 p 28 p 49 p 51
a structural Oedipus (3+1) that does not conform to a triangle, but performs all the possible triangulations by distributing in a the same time as he oedipalizes, and closes the familial triangle over the entire unconscious. The schizo—there is the enemy collective agents. The terms of Oedipus do not form a triangle, but exist shattered into all corners of the social field precisely what qualitative economy shows: flows ooze, they traverse the triangle, breaking apart its vertices. The Oedipal wad does not absorb	p 52 p 55 p 62 p 67
jam or plug a dike. Against the walls of the triangle, toward the outside, flows exert the irresistible pressure of lava of incest and homosexuality, it is certain that the Oedipal triangle would have no way of transmitting and reproducing itself without second step: the first step elaborates the form of the triangle, but it is only the second step that ensures the in order to constitute the differentiated base of a new triangle whose inverted vertex will be my child—which is called unity of a possessive or proprietary ego (anoedipal sexuality). The triangle takes form in the parental use, and reproduces itself in is to say, makes possible both the form of the triangle and its reproduction: Oedipus has as its formula 3+1, the the terms considered would not take the form of a triangle. It is as if the so-called signifying chain, made up by two other differentiations on the other sides of the triangle; being man or woman, being dead or alive. Oedipus must image in favor of a phallic symbol demonstrates how the triangle displaces itself toward its own cause and attempts to integrate imaginary identifications. Either you will follow the lines of the triangle—lines that structure and differentiate the three terms—or you combine to a greater or lesser extent his or her triangle with the triangle of others, but where the entirety of greater or lesser extent his or her triangle with the triangle of others, but where the entirety of the extended family clans, or coalitions within itself; the tubular family, where the triangle multiplies endlessly, each member having his own triangle that interlocks where the triangle multiplies endlessly, each member having his own triangle that interlocks with others without one's being able to discern rediscover the primary functions and reestablish the characteristic or nuclear triangle—always a holy trinity, the means of access to a the case of the family-society relationship. There is no Oedipal triangle: Oedipus is always open in an open social field. Oedipus social field (not even 3+1, but 4+n). A poorly closed triangle, a porous or seeping triangle, an exploded triangle from which but 4+n). A poorly closed triangle, a porous or seeping triangle, an exploded triangle from which the flows of desire escape poorly closed triangle, a porous or seeping triangle, an exploded triangle from which the flows of desire escape in the direction order to see that, on the vertices of the pseudo triangle, mommy was dancing with the missionary, daddy was being fucked locking embrace similar to that of wrestlers, that keeps the triangle from closing up again, from being valid in itself, and Pohier). Or the technopsychoanalyst, the reform psychoanalyst obsessed with the triangle, who wraps the splendid gifts of civilization in Oedipus-identity, manic-depression	p 67 p 71 p 71 p 71 p 72 p 73 p 73 p 75 p 75 p 79 p 93 p 93 p 93 p 94 p 94 p 96 p 96 p 96 p 96 p 96 p 96 p 96 p 108
formal) cause, the method, and the condition of the Oedipal triangle. But we have postponed the analysis of the real forces neurotic experimental sciences. The schizoid excentric circle and the neurosis triangle. On a more general level, it is the two kinds inscription performed by the family follows the pattern of its triangle, by distinguishing what belongs to the family from what does such a profound change on them without causing the whole triangle to reverberate. The desiring-machines are at the door, they make of him. But what is to be put into the triangle, how are selections to be made? The father's nose or the pressure that desiring-production exercises on familial reproduction? The Oedipal triangle vibrates and trembles but is this in terms of the these machines that escape the Oedipal imprint and cause the triangle to release its grip? Where does the resonance of the to release its grip? Where does the resonance of the triangle reach its limit? A familial romance expresses an effort to Virgin. Nerval seeks the point where the vibration of the triangle is at its limit. You are simply seeking for drama in the trap and made to turn about within the triangle, sometimes it takes itself as an end-in-itself, other times it to the persons of both sexes and organizing the Oedipal triangle, it is the anus that in this manner detaches it from the ceiling of the sky, whence issues the daddy-mommy-me triangle, the uterine mother-father of a frantic anality, whose child is desire to Oedipus, to a father's name, in the grotesque triangle? Let us return to the well-known and inexhaustible debate between the pain; these are the three sides of a savage triangle forming a territory of resonance and retention, a theater of still quite close to a desiring-machine of eye-hand-voice. A magic triangle. Everything in this system is active, acted upon, or reacted applied to the flesh itself: the eye jumps. The magic triangle with its three sides—voice-audition, graphism-body, eye-pain—thus seems to supplant it. Then there occurs a crushing of the magic triangle: the voice no longer sings but dictates, decrees; the graphy Or rather, we are unable to say that the magic triangle is completely crushed: it subsists as a base and as to function in the framework of the new machine. The triangle has become the base for a pyramid, all of whose which the eye extracts a surplus value in the magic triangle of alliance and filiations. Punishment becomes a vengeance, the vengeance and scrambles his images. Everything is reduced to the father-mother-child triangle, which reverberates the answer daddy-mommy every time it is stimulated	p 113 p 124 p 125 p 125 p 125 p 126 p 126 p 126 p 126 p 136 p 143 p 143 p 171 p 189 p 189 p 204 p 205 p 205 p 205 p 212 p 265
internalized limit where desire lets itself be caught. The Oedipal triangle is the personal and private territoriality that corresponds to all let itself be stopped by Oedipus, the mark of the triangle (they tell you you have a libido that is too deformable abstract polygons that make game of the figurative Oedipal triangle, and never cease to undo it. Through binarity, overlapping, or heterosexuals, etc.—all these roles are distributed by the Oedipal triangle, father-mother-me, a representative ego thought to be defined in terms	p 266 p 312 p 325 p 351
pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic mathematics, uncontrollable and mad	p 372
TRIANGLE'S 1	
horn? What is part of the family? It is the triangle's job to vibrate, to resonate, under the pressure of what	p 125
TRIANGLES 3	
a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about their fusion in the realm of the undifferentiated	p 93
between its two poles. But through the impasses and the triangles a schizophrenic flow moves, irresistibly; sperm, river, drainage, inflamed genital	p 133
around which families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty	p 174
TRIANGULAR 7	
would transform and mold it into a specifically ternary and triangular schema such as Oedipus. The full body without organs is analysts—we who do not forget that society too is triangular and symbolic! If it is true that Oedipus is obtained infinite progression: Through Oedipus the individual learns to live the triangular situation, the token of his identity, and at the same generalized in time so as to account for all the triangular experiences of the child and his parents, it must be parents, it must be generalized in space to include those triangular relations other than the parent-child relations. The unconscious poses no to have two aspects, parental and conjugal, to which the triangular form of Oedipus and the reproduction of this form corresponded whole works being blessed by successful castration in a sacred triangular form—the same tendency in more disguised forms is at	p 15 p 103 p 109 p 109 p 109 p 110 p 359
TRIANGULATE 3	
totally demolish its ridiculous claim to represent the unconscious, to triangulate the unconscious, to encompass the entire production of desire. The	p 44
of living. We have been triangulated in Oedipus, and will triangulate in it in turn. From the family to the couple	p 312
the so-called community psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize everyone—people, animals, and things—to a point	p 319
TRIANGULATED 8	
the entire chain seems consequently to be suspended, each link triangulated. There we have a curious paralogism implying a transcendent use	p 73

except for a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with a choice that is not its own not one trace of it remains; everything is ground, squashed, triangulated into Oedipus; everything is reduced to the father, in such back under the law of the signifier, marked by castration, triangulated in Oedipus. So they displace the limit, they make it don't mistake them for chiefs; you can go have yourself triangulated in your corner, and place your house between those of a universal film of snaps. Each person as a little triangulated microcosm—the narcissistic ego is identical with the Oedipal subject which constantly proves the futility of living. We have been triangulated in Oedipus, and will triangulate in it in turn. From of capitalist consumption—sucking away at daddy-mommy, being blocked and triangulated on the couch; So it's ... Psychoanalysis, no less than the	p 79 p 89 p 135 p 168 p 266 p 312 p 312
TRIANGULATING 1	
engaged in progressive work when they apply new methods for triangulating the child: but watch out—a structural Oedipus, and this	p 170
TRIANGULATION 21	
is this genealogy Oedipal, is it recorded in the Oedipal triangulation? Is it not more likely that Oedipus is a requirement rejecting any attempt to impose on it any sort of triangulation implying that it was produced by parents. How could this problem: What are the precise forces that cause the Oedipal triangulation to close up? Under what conditions does this triangulation divert Oedipal triangulation to close up? Under what conditions does this triangulation divert desire so that it flows across a surface within what conditions, and in response to what pressures, the Oedipal triangulation plays a role in the recording of the process, we images serving as co-ordinates (mother, father). There we have a triangulation that implies in its essence a constituent prohibition, and that constitute them, any more than they exist prior to the triangulation into which they enter: desire receives its first complete objects that would fit production into the mold of representatives; no triangulation appears at this level that would refer the objects of We do not yet know what forces bring about this triangulation that interferes with the recording of desire in order to Lacanism). This signifier acts as the formal cause of the triangulation—that is to say, makes possible both the form of non signifying signs into the same major signifier. The effective triangulation makes it possible to assign sexuality to one of the use on them that becomes identical with the form of triangulation: being daddy, mommy, or child. This is the reign of whether he is man or woman. In short, the familial triangulation represents the minimum condition under which an ego takes on regard to generation, sex, and vital state. And the religious triangulation confirms this result in another mode: thus in the trinity With the same movement the Oedipus complex inserts desire into triangulation, and prohibits desire from satisfying itself with the terms of prohibits desire from satisfying itself with the terms of the triangulation. It forces desire to take as its object the differentiated also would oscillate between the two poles of a healthy triangulation, structuring and differentiating, and forms of perverted triangles, bringing about of the real forces, the real causes on which the triangulation depends. The general line of the response is simple, it made by the family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces a bit more powerful, a structural constant, different figures of one and the same symbolic triangulation, which are not identical either with the personages who come identical either with the personages who come to realize the triangulation, or with the attitudes that come to place these personages	p 13 p 15 p 47 p 47 p 49 p 70 p 70 p 72 p 72 p 73 p 73 p 75 p 75 p 75 p 79 p 79 p 93
TRIANGULATION'S 1	
that will constitute Oedipus in the modern social field: the triangulation's cause. Whence the extreme importance—but also the indeterminate nature	p 268
TRIANGULATIONS 2	
not conform to a triangle, but performs all the possible triangulations by distributing in a given domain desire, its object, and resister, the boss, the boss's wife—who constantly break all triangulations, and who prevent the entire situation from falling back on	p 52 p 97
TRIBAL 3	
their elders who guard the stocks and organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also having their roles and their alliances. The point of separation between the tribal sections becomes the point of divergence in the clan structure certain production projects are executed in the framework of the tribal system, others in the framework of the lineage system). The	p 152 p 152 p 152
TRIBE 12	
This machine is segmentary because, through its double apparatus of tribe and lineage, it cuts up segments of varying lengths: genealogical But he enters into this forbidden endogamous marriage outside the tribe, inasmuch as he is himself outside his tribe, on the outside the tribe, inasmuch as he is himself outside his tribe, on the outside or at the outer limits of the Exogamy must result in the position of men outside the tribe who for their part are entitled to an endogamous marriage this new alliance that overcodes them. Endogamous marriage outside the tribe places the hero in a position to overcode all the a position to overcode all the endogamous marriages in the tribe. It is clear that incest with the mother has a time it is a question of the mother of the tribe, as she exists in the tribe, as the hero finds the mother of the tribe, as she exists in the tribe, as the hero finds her in penetrating into the tribe tribe, as the hero finds her in penetrating into the tribe, or finds her again in returning to the tribe after the tribe, or finds her again in returning to the tribe after his first marriage. He countersects the extended filiations with The marriage with the mother is the return to the tribe; it expresses the temporal divergence from the primitive machine (the just as his true mother is the mother of the tribe. Once incest is possible, it matters little whether it is	p 152 p 200 p 200 p 200 p 200 p 200 p 200 p 200 p 200 p 200 p 200 p 200 p 201 p 210
TRIBES 1	
why your daughter is mute, which is to say: the tribes, daughters of the ethnologist, do not say Oedipus, although it	p 172
TRIBUNAL 1	
the child's own guilt; the other where it is a tribunal of responsibility, before which one stands as a guilty child	p 271
TRIBUTE 2	
debt become an infinite relation in the form of the tribute. The entire surplus value of code is an object of of language about which one can also say—an ambiguous tribute—that it is the only linguistics adapted to the nature	p 194 p 243
TRIBUTES 1	
this same unity: major work projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist in the imperial formation, and	p 199
TRICKS 1	
along with the whole game and even invents a few tricks of his own, introducing his own reference points in the	p 14
TRIED 7	
there I was told to sit down. I must have tried to explain. We cannot say that psychoanalysis is very innovative a lively controversy developed when certain analysts, following Melanie Klein, tried to define the unconscious forces of the female sexual organ run it is the father who appears guilty, through having tried to avenge himself, and it is he who is killed done with photos of mad people; this has to be tried, testing the need for paternal feeling against a series of that every productive connection is made, such as we have tried to account for with the notion of flow-schiz or break-flow their engagement had been full of hesitation. What we have tried to show apropos of capitalism is how it inherited much draws near: it flees or it perishes. What we have tried to show from the outset is how the unconscious productions	p 14 p 60 p 274 p 290 p 325 p 335 p 338

TRIES	4	
collective agents of enunciation in the group fantasy. Institutional analysis tries to trace its difficult path between the repressive asylum and everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the sick K is preyed upon by the ghost of thing that the son represses, or has to repress, or tries to repress, is the unconscious of the father and the stand living in the false pretences of residence. First he tries to take this movement as his own. He would like		p 64 p 167 p 276 p 341
TRIGGER	3	
but rather inductors or stimuli of varying, vague import that trigger processes of an entirely different nature, processes that are endowed are there as ordinary stimuli of an indifferent nature that trigger the becoming of adventures, of races, and of continents. But the organizer, parents are stimuli having an indifferent value that trigger the allocation of gradients or zones of intensity on the		p 91 p 114 p 355
TRINARY	1	
is formulated in terms of three concepts that constitute its trinary schema: dissociation (Kraepelin), autism (Bleuler), and space-time or being-in-the-world (Binswanger)		p 22
TRINITARY	2	
of lack. For example, in the capitalist code and its trinitary expression, money as detachable chain is converted into capital as so many glittering reflections in an imaginary mirror? Is the trinitary formula for the schizo—which leads him, forced and constrained		p 73 p 91
TRINITY	8	
triangulation confirms this result in another mode: thus in the trinity, the obliteration of the feminine image in favor of a to learn that Oedipus as a structure is the Christian Trinity, whereas Oedipus as a crisis is a familial trinity insufficiently Christian Trinity, whereas Oedipus as a crisis is a familial trinity insufficiently structured by faith: always the two poles in inverse and reestablish the characteristic or nuclear triangle—always a holy trinity, the means of access to a three-sided situation. It is deficiencies are diagnosed but whose integrity is restored; a holy trinity that continues to strangle desiring-production and suffocate its problems. The		p 75 p 82 p 82 p 94 p 95
filiations are subsumed by direct filiation. Incest or the royal trinity is therefore the whole of the repressing representation insofar as oedipalizing painting, even when it has broken with the Holy Trinity as the Oedipal image, a neurotic or neuroticizing painting that the paranoiac-Oedipal-narcissistic pole—O rigorous mathematics. . . . Arithmetic! algebra! geometry! imposing trinity! luminous triangle!—there is another song: O schizophrenic mathematics, uncontrollable		p 209 p 370 p 371
TRIP	1	
their differences within their own particular boundaries. Thus in the trip on the train in In Search of Lost Time, there		p 43
TRIPARTITE	1	
And what prevented him from doing so was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder		p 23
TRIPLE	1	
resonance and retention, a theater of cruelty that implies the triple independence of the articulated voice, the graphic hand, and the		p 189
TRIUMPH	3	
pride in portraying them in their total victory, in their triumph. Freud is more specific when he stresses the crucial turning already a glorious celibate machine, insofar as it exalts the triumph of the new alliance. The despot is the paranoiac: there Oedipal, and castrating co-ordinates that are enough to ensure the triumph of the most rigorous censors, the gray gentlemen mentioned by		p 17 p 193 p 351
TRIUMPHANT	2	
type for what is essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself. It is in this sense, as be encountered again, stronger and more whole, more lacking and triumphant by the very fact that it is lacking, it will		p 122 p 307
TRIUMPHING	1	
transpositional subject moving full circle, passing through all the states, triumphing over some as over his enemies, relishing others as his		p 88
TRIUMPHS	1	
pogroms of history, that's what I am, and all the triumphs, too, as if a few simple univocal events could be		p 87
TROOPS	2	
this paranoiac and his pervers, the conqueror and his elite troops, the despot and his bureaucrats, the holy man and his another in these anti-human activities: the farmer supplying food to troops fighting in Vietnam, the tool and die makers turning out		p 193 p 236
TROP-PLEIN	1	
or as a lack that juts out into the overfull (trop-plein) of a representation. This results from the fact that displacement		p 313
TROPHY	1	
abandons his machines and sets to fighting for a war trophy that is nothing but a great absence, with one and		p 323
TROTSKY	1	
your belly of strikes and smokestacks with your chin of Trotsky and the Spanish War with your voice singing for the		p 279
TROUBLE	4	
father to explain the God of delirium, we ourselves have trouble following this ascension; we take liberties that can be justified Chinaman, an Arab, and a black who drop in to trouble the night of a white paranoiac. Schizoanalysis sets out to role of the State. But the socialist States have more trouble stopping unexpected flow leakage except by direct violence. What on for a radio-taxi service and is being treated for heart trouble. He begins to rave about the educational system in general		p 57 p 98 p 236 p 274
TROUBLED	1	
roar their disapproval at this point. Fanon pointed out that troubled times had unconscious effects not only on the active militants		p 97
TROUBLES	3	
of fabrication of a psychotic: as for example when the troubles a mother has with regard to her own father lead the so-called socialist formations. (It is not kibbutz-style socialism that troubles the Zionist state, just as it is not Russian socialism Zionist state, just as it is not Russian socialism that troubles world capitalism.) There is no metaphor here: the factories are		p 94 p 373 p 374
TROUBLESOME	1	
hierarchy, exploitation, and servitude are themselves desired. It is quite troublesome to have to say such rudimentary things: desire does not		p 116
TROUSERS	1	

TRUCKS 1

cannot be expressed in terms of a code; seeing the trucks that leave loaded with export goods, the Tiv elders deplore

p 176

TRUE 111

it is not a conscious delirium, or rather is a true consciousness of a false movement, a true perception of an
rather is a true consciousness of a false movement, a true perception of an apparent objective movement, a true perception of
movement, a true perception of an apparent objective movement, a true perception of the movement that is produced on the recording
by communicating the apparent movement (the fetish) to them. So true is it that the schizo practices political economy, and that
an object, a lack of the real object. It is true that the other side, the production side, has not been
the past is like dragging a ball and chain. The true visionary is a Spinoza in the garb of a Neapolitan
measure of desiring-production. And naturally this is all the more true in the case of run-of-the-mill practitioners who no longer have
initial reservation was a telling one. The same remark holds true of children's games. A child never confines himself to playing
parts of his parents' bodies. Strictly speaking, it is not true that a baby experiences his mother's breast as a separate
maintain an attitude of denial: all of that is surely true, but it is still daddy-mommy. Over the consulting-room door is
pairing that regulates the social production of children. It is true that the connections of desiring-production were found to comply with
the fetishist view of stocks and lacks. The same is true of the Oedipal code: the libido as energy of selection
that crushes the unconscious caught in its exclusive disjunction. The true difference in nature is not between the Symbolic and the
something real has been and will be produced. It is true that reality has ceased to be a principle. According to
girl. Or rather, by simulating someone ... , etc. This was already true of the completely oriental art of the Roman Emperors, the
the histrionism of the schizophrenic, according to Klossowski's formula, the true program for a theater of cruelty, the mise-en-scene of a
often hear it said: he thinks he's Louis XVII. Not true. In the Louis XVII affair, or rather in the finest
that the parental figures are indifferent inductors and that the true organizer is elsewhere—on the side of what is induced
familialism and generalizes it. Parents have been put in their true places within the workings of the unconscious, as inductors of
of the alienating forces—mediates them precisely by suppressing the true categories of production in the machines of desire. It seems
ends. If the living being resembles the world, this is true, on the contrary, insofar as it opens itself to the
of the world; if it is a whole, this is true to the extent that the whole, of the world as
is irreducible and nonclosed. We believe that this is also true in the case of the family-society relationship. There is no
immediate relationship with a historical and social reality. It is true that nothing is pre-oedipal, and that we must take Oedipus
order of a repression of the unconscious. It is equally true that everything within the order of production is an oedipal, and
that society too is triangular and symbolic! If it is true that Oedipus is obtained by reduction or application, it presupposes
is what has become impossible, a matter of indifference, so true is it that to affirm or deny such a being
than Marcuse, who treats the problem lightly). He is the true founder of a materialist psychiatry. Situating the problem in terms
the Oedipus complex in this convergence. For if it is true that the familial themes often erupt into the psychotic consciousness
where it is held to be patent. But isn't it true instead that, in psychosis, the familial complex appears precisely as
of our pseudo-sanity, everything is equivocal. Our sanity is not true sanity. Their madness is not true madness. The madness of
Our sanity is not true sanity. Their madness is not true madness. The madness of our patients is an artifact of
them on themselves. Let no one suppose that we meet true madness any more than that we are truly sane. The
healing of that estranged integration we call sanity might be. True sanity entails in one way or another the dissolution of
and reproduction. But in a very precise sense it is true that precapitalist social machines are inherent in desire: they code
conditions and the possibility of a universal history, this is true only insofar as capitalism has to deal essentially with its
perform a task, then the human machine was indeed a true machine. The social machine is literally a machine, irrespective of
be interpreted much more as a method than as a true structural element. Every time one interprets kinship relations in the
says, bear the unmistakable stamp of time elapsed. It is true that there are several ways to interpret such disharmonies: ideally
of A, or that of B, and the same is true for children. It is now only necessary to look at
At least in this instance, the platitude is not even true. We are reminded how illegitimate it is to conclude from
lines and their non-oedipal primary homosexuality. And if it is true that there exists an Oedipal or filiative homosexuality, this should
symbolic void of the father. Or rather, if it is true that the analysis doesn't even begin as Oedipal, except to
people who enter into a political struggle, etc. Both are true: the colonized resists oedipalization, and oedipalization tends to close around
the necessary conditions to begin to exist. If it is true that thought can be evaluated in terms of the degree
Oedipus, and this time it isn't imaginary! The same is true of the psychoanalysts in Africa who apply the yoke of
is inferior to Oedipus? On the contrary, is it not true that they move desire in the direction of more intense
and keep the affect intact? And would the contrary be true in our case, in the patriarchal organization where the representation
an image of the father from desiring-production. The same holds true for the libidinal investment of food, wherever a fear of
time barred? This is still the domain of representation. The true misunderstandings, the misunderstandings between ethnologists (or
Hellenists) and psychoanalysts, do
des grands ensembles specifies). But the same does not hold true in the case of desiring-machines as molecular elements: there, use
preconscious, but certainly not the unconscious. For if it is true that the unconscious has no material or content, this is
imperial barbarian formation or the despotic machine. And this holds true whatever the context of this mobilization, whether in a relationship
their ownership of the soil, while the State becomes the true owner in conformity with the apparent objective movement that attributes
exterior forces, put in the service of other ends; so true is it, said Nietzsche, that what is called the evolution
means a question of knowing if the despot marries his true sister and his true mother. For in any case his
knowing if the despot marries his true sister and his true mother. For in any case his true sister is the
sister and his true mother. For in any case his true sister is the sister of the wilderness, just as his
sister is the sister of the wilderness, just as his true mother is the mother of the tribe. Once incest is
of the death instinct, rather than to hear, it is true, hypocritical doctors explain what it all means. But all that
grow heavier as he drew nearer to madness? It is true that Oedipus begins its cellular, ovular migration in the system
to capital and to the new deterritorialized full body, the true consumer from whence they seem to emanate (as in the
it does not appear as such and only becomes a true practical relation in the modern capitalist machine. That is why
under these hitherto unknown conditions of money. While it is true that capitalism is industrial in its essence or mode of
production, it functions only as merchant capitalism. While it is true that it is filiative industrial capital in its essence, it
preserved its immense zones of underdevelopment.) And if it is true that the tendency to a falling rate of profit or
the underdeveloped countries with capital, but quite the opposite. So true is it that primitive accumulation is not produced just once
of research that is said to be basic. But the true axiomatic is elsewhere. (Leave the scientists alone to a certain
will have to be brought into line with determinism.) The true axiomatic is that of the social machine itself, which takes
determined by capitalist decoding or deterritorialization. But if it is true that innovations are adopted only insofar as they entail a
a limit exterior to their relationship—the one measuring the true economic force, the other measuring a purchasing power determined as
the industrial capitalist. This is money and the market, capitalism's true police. In a certain sense, capitalist economists are not mistaken
flow of income in wages. But this is only partially true, since capitalism is born of the conjunction of the two
State itself. And in effect, how does one define the true alternative without assuming all these problems resolved beforehand? The immense
of the machine, as its other side. If it is true that the function of the modern State is the regulation
was deterritorializing with the other. In Capital Marx analyzes the true reason for the double movement: on the one hand, capitalism
by way of the noneconomic factors of kinship. This is true not only with respect to the territorial machine, and to
of the social field—and if this is just as true of the child as of the adult; if it is
of the child as of the adult; if it is true that the child, through the mommy-territoriality and the daddy-law, already
and flows, as opposed to aggregates and persons. It is true that social investments are made on the socius itself as
us to go beyond these points of view. It is true that this text seems at first merely to contrast the
aggregate? But Marx says something even more mysterious: that the true difference is not the difference between the two sexes, but
it believes in castration, in the law. It is doubtless true that the psychoanalyst would be the first to say that
that the Greeks produced according to their beliefs? This is true at least of the nineteenth-century Hellenists, about whom Engels said
hero to himself, and for every Hamlet born the only true course to pursue is the very course which Shakespeare describes
and Hamlet are good expressions, pregnant forms; they express the true permanent drama of desire and knowledge. Fraenkel calls to his
again, to be subjugated and alienated—no longer, it is true, in an exterior and independent element as objectivity, but in
a structural and theatrical representation (Darstellung) Now the same is true of both desiring-production and social production: every time that

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production	
mechanism for the absorption of surplus value, nor is this true from the outside, extrinsically; rather, its very form and its agency can be concluded from the displaced, this is only true in the second sense, where molar representation is organized around representative that displaces the represented. But this is certainly not true in the first sense, where the molecular elements are continually be discovered through its lines of escape. But this is true in a way altogether different from what psychoanalysis believes it reterritorialized in neurosis, perversion, and psychosis (the mental illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore in the	p 312 p 313 p 313 p 315 p 321
and in scale between these two machinic species. It is true that one might instead wonder how these conditions of dispersion indirect nature of the interactions under consideration. If it is true that every partial object emits a flow, it is also with the notion of flow-schiz or break-flow. So that the true activities of the unconscious, causing to flow and breaking flows all the codes and undoes all the territorialities. It is true that Oedipus will restore psychoanalysis to the status of a without as it is coded from within. This is especially true of the system of cruelty, where death is inscribed in remains or revenues. And from this viewpoint it is indeed true that an aggregate comprises practically only a single class, that derive from it, and not the contrary. It is doubtless true that interests predispose us to a given libidinal investment, but hierarchy or a group superego. What complicates everything, it is true, is that the same individuals can participate in both kinds is merely a matter of a rationalization, and that the true underlying determination almost always leads us back to the sister which they belong under this other regime. It is indeed true that the social and the metaphysical arrive at the same a recognition of the real persons, a discovery of the true ego or self as in Martin Buber. Even more than defined by subjugated groups, the other by subject-groups. It is true that we still run up against all kinds of problems society into a plurality of experimental spheres finally revealing the true face of modernity—an ultimate phase that Nietzsche saw as it to archaic or new territorialities (perspective, for example). So true is it that the movement of deterritorialization can only be its rationality: not at all a false rationality, but a true rationality of this pathological state, this insanity, the machine works for an answer, back to Lenin, back to Marx? So true is it that the various investments, even when opposed, can all that has been believed. But the reverse is also true: capitalism is constantly escaping on all sides. Its productions, its multiplicities of the productions of desire. And if it is true that delirium is coextensive with the social field, these two	p 324 p 324 p 325 p 329 p 337 p 344 p 345 p 349 p 354 p 358 p 360 p 367 p 368 p 369 p 373 p 375 p 375 p 376
TRUER 1	
aided by the powerful levers of technique. This holds even truer of the social axiomatic: the way in which this axiomatic	p 251
TRULY 18	
history into account, he no longer is a materialist. A truly materialist psychiatry can be defined, on the contrary, by the background, their previous existences—religiosity? Scientific knowledge as nonbelief is truly the last refuge of belief, and as Nietzsche put it we meet true madness any more than that we are truly sane. The madness that we encounter in patients is a be found again here, their meaning changed. The canvas is truly broken, sundered by what penetrates it. All that remains is world of one's own. But others want virgin lands, more truly exotic, families more artificial, societies more secret that they design no longer know if it is the process that must truly be called madness, the sickness being only disguise or caricature flow that is derivatively named purchasing power—a flow made truly impotent that represents the absolute impotence of the wage earner number of the figures considered.) Then what becomes of the truly schizophrenic language and the truly decoded and unbound flows that Then what becomes of the truly schizophrenic language and the truly decoded and unbound flows that manage to break through the code. With the advent of capitalism the full body becomes truly naked, as does the worker himself who is attached to little ego of each person, related to its father-mother, is truly the center of the world. Much more underhanded than the city or a society, each member of which was bred truly after its kind. We see a machine as a whole field—an analysis of destiny. In point of fact, the truly molecular unconscious cannot confine itself to genes as its units castration, so that desire may be strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea! An idea originating fascist and police-like—from the standpoint of its libidinal investments, Truly revolutionary preconscious interests do not necessarily imply unconscious investments of at least he goes all the way). In short, a truly unconscious libido, a disinterested love: this machine is fantastic. If capitalist system? Or else, in the second case, there is truly a new investment of interest, new aims that presuppose another become conscious of their preconscious interest, and this interest is truly revolutionary—a major break from the standpoint of the preconscious	p 22 p 111 p 132 p 132 p 135 p 136 p 238 p 246 p 246 p 250 p 265 p 285 p 290 p 295 p 348 p 374 p 375 p 375
TRUMPERY 1	
partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the like. This occurs only, I may add	p 17
TRUNKS 1	
those were that cropped up on columns and in tree trunks! In this sense, Christianity was able to develop a whole	p 222
TRUTH 26	
supposedly fixed elements within an over-all process. For the real truth of the matter—the glaring, sober truth that resides in For the real truth of the matter—the glaring, sober truth that resides in delirium—is that there is no such that are no longer problems to him, why mock his truth by believing that we have paid it its due by other, as in the famous equation money = shit. The truth of the matter is that social production is purely and show that they were merely apparent, according to preference. In truth, there are never contradictions, apparent or real, but only degrees the law, from the mother to the great Other, in truth the question merely retreats. And if we try to envisage harem. Though aware of the character of revolt and of truth for all implied in the psychosis, Maud Mannoni argues that rock of castration presented as the locus of an untenable truth that is irreducible: they closet themselves in a phallocentrism that reproduction, and repression. This can be explained by the simple truth that very powerful forces are required to defeat the forces of Oedipus, problem and solution, neurosis and sublimation, desire and truth—the one regressive, where the work hashes out and redistributes to express the new state of abstraction. Hence the relative truth of psychoanalytic remarks concerning the anal nature of monetary economy fear of a decoded flow? If capitalism is the universal truth, it is so in the sense that makes capitalism the starting from Oedipus. But not because Oedipus might be a truth of the unconscious that is especially visible where we are future bad debtor; the contrary would be closer to the truth. It is the bad debtor who must be understood as verbe) rigidifies into formulas whose power is ensured by the truth of the Revelation and not by a symbolic or incantatory the process, as Nietzsche put it: in this matter, the truth is that we haven't seen anything yet. 10 Capitalist Representation by considering any complicated machine as a single thing; in truth it is a city or a society, each member of us in saying that vapour-engines have no reproductive system. The truth is that each part of every vapour-engine is bred by use saying this remains within the bounds of Oedipus, the truth is that it throws them open in a remarkable way the living. And above all he upheld the basic psychoanalytic truth, the supreme disavowal of which he was able to denounce must be transformed in order to invest larger aggregates. The truth is that sexuality is everywhere: the way a bureaucrat fondles relation valid in all forms of society, nevertheless achieves practical truth as an abstraction only as a category of the most ideology of lack culminates: the anthropomorphic representation of sex! In truth, they don't know what they are doing, nor what mechanism to the psychoanalytic scene that supposedly answers for its own truth, and to the psychoanalytic operation that supposedly answers for its images. Everything labors in death, everything wishes for death. In truth, capitalism has nothing to co-opt; or rather, its powers of deterritorialization, the decoding of flows. For the new earth (In truth, the earth will one day become a place of healing	p 4 p 4 p 23 p 29 p 68 p 83 p 90 p 103 p 122 p 133 p 143 p 153 p 175 p 191 p 206 p 240 p 285 p 285 p 290 p 291 p 293 p 302 p 308 p 329 p 337 p 382
TRUTHS 1	
system). Why is it that linguists are constantly rediscovering the truths of the despotic age? And finally, could it be that	p 214
TRY 7	
is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring him back to what he has escaped from Other, in truth the question merely retreats. And if we try to envisage the time put into this retreat, Lacan goes economic units—the very point on which, moreover, the witnesses try to mislead them. Divination becomes a form of social analysis	p 23 p 83 p 167

artifact and not idea, production and not expression. Let us try to summarize the differences between these two forms of representation paranoiac despotic sign, the sign-signifier of the despot that they try to revive as a unit of code; and the sign-figure of decoded flux, a schiz, a point-sign or flow-break. They try to hold on to the one, but they pour or then, on the soft couch which the analyst provides and try to think up something different ... if you realize that he	p 203 p 260 p 260 p 334
TRYING 8	
of need as a search in a void: hunting about, trying to capture or become a parasite of passive syntheses in and irrational, fantasizing production on the other. He gives up trying to discover the common denominator or the coextension of the at every level of industrial society. What we are really trying to say is that capitalism, through its process of production Szondi rather than Freud and his Oedipus. Perhaps it's by trying to be Worm that I'll finally succeed in being Mahood is be Worm. Which no doubt I shall achieve by trying to be Jones. Then all I'll have to do is evident iniquities of reality without taking stock of them, without trying to disclose in what sense the disorder of the world right to not grasp clearly the story that psychoanalysis is trying at all costs to tell them. It is indeed the of his stubborn dualism of the drives, Freud never stopped trying to limit the discovery of a subjective or vital essence	p 27 p 30 p 34 p 85 p 85 p 127 p 216 p 331
TUB 1	
catatonic body is produced in the water of the hydrotherapy tub. The full body without organs belongs to the realm of	p 8
TUBULAR 2	
family that establishes blocks, clans, or coalitions within itself; the tubular family, where the triangle multiplies endlessly, each member having his by nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and	p 93 p 97
TUKE 1	
perfected what the psychiatry of nineteenth-century asylums, with Pinel and Tuke, had set out to do: to fuse madness with a	p 92
TUNED 1	
methods of self-locomotion constitute, in and of themselves, a finely tuned machine. And then there is the function of the bicycle	p 2
TURBINES 1	
Wolffli's drawings reveal the workings of all sorts of clocks, turbines, dynamos, celestial machines, house-machines, and so on. And these machines	p 15
TURD 2	
but what can be the meaning of that? Perhaps a turd wants to come out. ... Yes, yes, turd, I know you that? Perhaps a turd wants to come out. ... Yes, yes, turd, I know you, I see you, I feel you. What	p 325 p 325
TURGID 1	
come afterward. Lindner's painting again asserts its presence, where the turgid little boy has already plugged a desiring-machine into a social	p 358
TURN 57	
breast—the mouth). And because the first machine is in turn connected to another whose flow it interrupts or partially drains fragmented. Desire causes the current to flow, itself flows in turn, and breaks the flows. I love everything that flows, even and constantly cut off by other partial objects, which in turn produce other flows, interrupted by other partial objects. Every object intoxications. Moreover, he explained a large part of delirium in turn as an effect of automatism; as for the rest of supposedly produces this flow. And doubtless this second machine in turn is really an interruption or break, too. But it is production of desire, how have the child's desiring-machines begun to turn endlessly round and round in a total vacuum, so as a ribbon, a little girl, a cop, a shoe suddenly turn up. Each chain captures fragments of other chains from which a deactualization of the institution itself and denounce it in turn as anachronistic. The two kinds of fantasy, or rather the is permitted until the age when the young man in turn submits to the principle of pairing that regulates the social to her own father lead to the son's inability, in turn, to even posit his desire toward his mother. Whence the comfort found in the bourgeois family is admittedly necessary to turn out oedipalized subjects, the question of knowing what is actually their Oedipal, exclusive, restrictive use. This restrictive use in its turn has two poles, imaginary and symbolic, since the only choice Cut into the flow of milk here, it's your brother's turn, don't take a crap here, cut into the stream of say that Oedipus is strictly good for nothing. Let us turn to the beautiful story of Gerard de Nerval: he wants leaves open and that the ego forbids itself in its turn (the double-impasse formula): Could one find examples [illustrating the diagram the process is caught in the trap and made to turn about within the triangle, sometimes it takes itself as an fixed stocks and the mobile debts—insofar as they in turn imply relations between chains and flows in both directions—are compatible with the inscribed disjunctions, even if they react in turn on the form of these disjunctions. Such is alliance, the son carries away a part of the placenta in his turn, it is in an intensive relationship with another part that disfiguration of the repressed. The fact that this image in turn finally suffers a repression, that it comes to take the the contrary a nuclear constant around which families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but taken, as well as the names of these species in turn, and the technical procedures with which they are treated. Selections machine that overcodes the territorial machine and, with an additional turn of the screw, represses the desiring-machines. Incest derives from this it extracts the bricks or that it segments in its turn. In a certain sense it is necessary to say as are mere forms which it assumes and casts off in turn. Nay more: instead of simply representing the relations of commodities within the given limits, and by widening these limits in turn—especially within an order of military expenditures that are in escape. These revenues are tapped by the firms and in turn form an afflux by means of a conjunction; a flow regulated by coded gaps that the signifier overcodes in its turn. There result diverse but always convergent consequences: the comparison of the laws of the market? Why does it form in turn a gigantic machine for social repression-psycho repression, aimed at what organized or promoted by the State, even though they might turn against the State and cause it serious problems (regionalism, nationalism suddenly become charged with a dangerous progressive value. How things turn fascist or revolutionary is the problem of the universal delirium	p 5 p 5 p 6 p 22 p 36 p 37 p 39 p 63 p 72 p 94 p 96 p 110 p 125 p 126 p 127 p 136 p 149 p 154 p 158 p 173 p 174
inasmuch as the imperial incest effects an overcoding that in turn surveys the entire social field from above (the repressing representation lack in relation to the man, the man in his turn lacks what is lacking in the woman, simply in another means for escaping familialism; on the contrary, it adds another turn, it attributes a universal metaphoric value to the family at in a completely different direction. He is not content to turn, like the analytic squirrel, inside the wheel of the Imaginary this double impasse. We are told that Oedipus in its turn must be overcome, and that this is achieved through castration And what is the elimination of castration anxiety in its turn—desexualization and sublimation—if not divine acceptance of, and infinite been triangulated in Oedipus, and will triangulate in it in turn. From the family to the couple, from the couple to familial tower as an uncertain center where it continues to turn while treading its own underfoot; the infinite series of juxtaposed Oedipus and psychoanalysis as perversion. Even Raymond Roussel's schizophrenic machines turn into perverse machines in a theater representing Africa. In short of sleep and nightmares. But why return to dreams, why turn them into the royal road of desire and the unconscious stases that interrupt it, or aggravate it, or make it turn in circles, and reterritorialize it into neurosis, perversion, and psychosis mad, and Albertine too, perhaps I), are traversed in their turn to a point where the problem is no longer posed of the family; but this social alienation includes in its turn mental alienation, which finds itself represented or reterritorialized in neurosis would want to call that a desire?) But desire must turn back against itself in the name of a horrible Ananke out of it through fantasy, through castration, but this in turn you have caused to grow in Oedipus—namely, in yourself	p 181 p 216 p 219 p 227 p 235 p 238 p 242 p 245 p 258 p 260 p 266 p 295 p 307 p 308 p 311 p 311 p 312 p 315 p 316 p 316 p 318 p 318 p 321 p 333 p 334

for itself between social production and desiring-production. But in its turn, this identity in nature, far from favoring an affinity in the limit of the socius that desiring-production subordinates in its turn, under the condition of an overthrown power, an overthrown subordination	p 337 p 347
coefficients of transversality. And what revolution is not tempted to turn against its subject-groups, stigmatized as anarchistic or irresponsible, and to	p 349
to personological co-ordinates from which it results, persons in their turn refer to familial co-ordinates, and we shall see what the constellation refers to in order to produce individuals in its turn. The task of schizoanalysis is that of tirelessly taking apart	p 362 p 362
of integration and territorialization that arrest the flows, constrict them, turn them back, break them again according to the limits interior	p 367
Molecular desiring-production would regain its liberty to master in its turn the molar aggregate under an overturned form of power or axiomatic, underneath the recodings and the reterritorializations. Subject-groups in their turn derive from subjugated groups by way of ruptures in the	p 367 p 376
continually overflowing, and intersecting one another according to schizzes that turn against capitalism and slash into it. Capitalism, which is always	p 376
once it has been said that betrayals don't wait their turn, but are there from the very start (the maintenance of	p 379
Completing the process and not arresting it, not making it turn about in the void, not assigning it a goal. We'll	p 382
TURNED 6	
him as Homo natura, and lo and behold, he has turned out to be Homo historia. This long road that leads	p 21
so as to produce the child-machine? How has the process turned into an end in itself? Or how has the child	p 37
statue, are merely waiting for the last one to be turned up, so that they may all be glued back together	p 42
whereas the drive itself is projected onto the outside and turned against the others (death to the foreigner, to those who	p 62
migration, will have to experience this extreme affliction of being turned against itself: the turning back against itself, bad conscience, the longer conceive the essence of life except in a form turned back against itself, in the form of death itself. And	p 217 p 333
TURNED-BACK 1	
By in principle turning death against death, by making this turned-back death (la mort retournee) into a force of desire by	p 332
TURNER 7	
ego. The visit to London is our visit to Pythia. Turner is there. Looking at his paintings, one understands what it	p 132
canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings of the second period are somewhat like	p 132
of the paintings of the third period, in the series Turner does not exhibit, but keeps secret. It cannot even be	p 132
consider many primitive cures; they are schizoanalysis in action. Victor Turner gives a remarkable example of such a cure among the	p 167
the symbolism of the forked branch among the Ndembu, Victor Turner shows that the names given to them form a part	p 181
for if we follow the detailed account by the ethnologist Turner, the Ndembu doctor alone has been able to treat Oedipus	p 360
We have seen this in the case of the painter Turner, and his most accomplished paintings that are sometimes termed incomplete	p 370
TURNING 14	
triumph. Freud is more specific when he stresses the crucial turning point that occurs in Schreber's illness when Schreber becomes reconciled	p 17
part of his parents to which the child reacts by turning himself into a machine. But even Bettelheim, who has a	p 37
moment of the discovery of Oedipus? Oedipus is the idealist turning point. Yet it cannot be said that psychoanalysis set to	p 55
critics have been able to observe a conservative or reactionary turning point in Freud, from the moment that he gave an	p 117
Reich goes so far as to say that the crucial turning point of Freudianism, the abandonment of sexuality, comes when Freud	p 117
of generations. (T. D. Lysenko employed a naturally Dogon tone, turning it back against Weismann, to reproach him for making the	p 158
experience this extreme affliction of being turned against itself: the turning back against itself, bad conscience, the guilt that attaches it	p 217
was very early an active factor in production, either by turning into an industrialist himself in occupations based on commerce, or	p 226
to troops fighting in Vietnam, the tool and die makers turning out the intricate machinery needed for a new automobile model	p 237
proud of me; the double direction given to ressentiment, the turning back against oneself, and the projection against the Other: the	p 269
wants to act as an axiomatic, which is the famous turning point where it no longer even relates to the familial	p 329
desire. And how. does. it do this? By in principle turning death against death, by making this turned-back death (la mort	p 332
in the form of death itself. And this neutralization, this turning against life, is also the last way in which a	p 333
same illness. Or—the third case—the process sets to turning round in the void. Since it is now a process	p 363
URNS 10	
garners a euphoric reward (Voluptas) from everything that this machine turns out, a product that the reader had thought to be	p 21
nor totalizes. And when it operates on them, when it turns back upon them (se rabat sur elles), it brings about	p 43
lack an empty position and no longer a deprivation, that turns the law into a rule of the game and no	p 111
from an eternal future, or flees toward it. The canvas turns in on itself, it is pierced by a hole, a	p 132
form him within the debtor-creditor relation, which on both sides turns out to be a matter of memory—a memory straining	p 190
of despotic overcoding, and of the decoding of private man turns on these movements of flows: the intense germinal influx, the	p 211
following the primitive codes and the savage flows; then he turns in the direction of flows that are more and more	p 236
of a beyond, of another wall to break through, he turns to dolphins, to the language of dolphins, to flows that	p 236
of the restricted family, with the result that, wherever one turns, one no longer finds anything but father-mother—this Oedipal filth	p 269
of the worst archaisms; inversely, the way in which everything turns fascist or envelops itself in fascism, the way in which	p 277
TV 2	
new automobile model, the manufacturers of paper and ink and TV sets whose products are used to control the minds of	p 237
unfolds right at home, without one's having to leave the TV screen. This gives private persons a very special role in	p 251
TWELVE 3	
of the completely oriental art of the Roman Emperors, the twelve paranoiacs of Suetonius. In a great book by Jacques Besse	p 87
finally to pass on to serious things. He gives us twelve or thirteen versions of the death of God, for good	p 106
Papinian and Caracalla, Ulpian and Heliogabalus, the delirium of the twelve Caesars and the Golden Age of Roman Lawtaking the	p 213
TWENTIETH-CENTURY 1	
institutions of a particular period (from the sixteenth-century Church to twentieth-century capitalist power), if only to see in them parental	p 102
images	
TWENTY-TWO 1	
excess, is foreign to the film (Chaplin had invented it twenty-two years before the film), is merely the formal, absolute exercise	p 317
TWICE 3	
saying that he was going into dark mummy, he said twice in a questioning way: Nurse? ... As his analysis progressed . . . Dick	p 45
is no longer encountered, but the Virgin and God: And twice I have crossed and conquered the Acheron. Thus the schizo	p 126
opposite of the acoustic image). In short, the signifier appears twice, once in the chain of elements in relation to which	p 207
TWIN 7	
the primitive one-two. Should one say the twins or the twin? Which divides and unites into itself- the Nommo, or the	p 154
generation as his mother, he likens himself to a male twin of his genetrix, and the mythical rule of the union	p 158
intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a subject passes on the	p 158

cosmic egg	
relationship with another part that contains his own sister or twin sister. But, aiming too high, the part he carries away	p 158
substance, in relation to which the son is his mother's twin: such is indeed the axis of the Dogon myth related	p 158
But the son is not somatically his mother's brother and twin. That is why he cannot marry her (bearing in mind	p 159
can the son marry his own sister—the Yourougou female twin will be delivered over to the Nommos as a potential	p 159
TWINNESS	4
is a dismembering of the full body, a canceling of twinness (la gemelleite), a separation of the sexes marked by circumcision	p 155
but only preperational variations in intensity, taking on the same twinness or bisexuality in differing degrees. The signs belonging to this	p 156
high intensive part, immanent to the placenta, inseparable from the twinness, which relates him to his feminine part. And if the	p 158
name of this germinal filiation, marked by ambiguous signs of twinness and bisexuality, according to which the son could have done	p 159
TWINS	2
One, or rather the primitive one-two. Should one say the twins or the twin? Which divides and unites into itself- the	p 154
the indivisible distance and on every side, a litany of twins, an intense filiation. At the beginning of Le renard pale	p 154
TWO	340
probable that at a certain level nature and industry are two separate and distinct things: from one point of view, industry	p 3
we use the term: man and nature are not like two opposite terms confronting each other—not even in the sense	p 4
whatsoever as to the nature and the relationship of the two productions, nor does the parallel we are about to establish	p 10
to the question whether desiring-production and social production are really two separate and distinct productions. Its one purpose is to point	p 10
paranoiac machine. But what is meant here by succeeding? The two coexist, rather, and black humor does not attempt to resolve	p 11
schizophrenic takes over from the and then: no matter what two organs are involved, the way in which they are attached	p 12
must be such that all the disjunctive syntheses between the two amount to the same on the slippery surface. Whereas the	p 12
persists. It would seem that a genuine reconciliation of the two can take place only on the level of a new	p 17
do these pure intensities come from? They come from the two preceding forces, repulsion and attraction, and from the opposition of	p 19
forces, repulsion and attraction, and from the opposition of these two forces. It must not be thought that the intensities themselves	p 19
So it's my father, my mother? We cannot answer these two questions at this point. We merely see how very little	p 20
other. The only connections that could be established between these two productions would be secondary ones of introjection and projection,	p 28
as	
practices were projected upon social systems, without either of the two sets of practices ever having any real or concrete effect	p 28
of those who manipulate money. The Marx-Freud parallelism between the two remains utterly sterile and insignificant as long as it is	p 28
are secondary expressions, deriving from the identical nature of the two sorts of machines in any given set of circumstances. Thus	p 30
successfully demonstrated. And if there is such a thing as two sorts of group fantasy, it is because two different readings	p 30
thing as two sorts of group fantasy, it is because two different readings of this identity are possible, depending upon whether	p 30
meant as an exhaustive description of the relationship between the two systems of production. It merely enables us to point to	p 31
same machines, despite the fact that they are governed by two different regimes—and despite the fact that it is admittedly	p 32
the real. And doubtless we can express this identity in two different ways, even though these two ways together constitute the	p 32
express this identity in two different ways, even though these two ways together constitute the autoproduction of the unconscious as a	p 32
way. Capitalism is in fact born of the encounter of two sorts of flows: the decoded flows of production in the	p 33
desire. The real continues to flow. In the schizo, the two aspects of process are conjoined: the metaphysical process that puts	p 35
are thus end points, not points of departure. Between the two there is nothing but an ongoing process of becoming that	p 35
being at a later stage in life, there are only two possible ways in which this can be explained: it must	p 46
Freud and Jung irreconcilable. Yet at the same time the two of them continued to share the belief that the libido	p 46
papamummy. We have seen how a confusion arose between the two meanings of process: process as the metaphysical production of the	p 49
its object, and the law. It is certain that the two preceding modes of generalization attain their full scope only in	p 52
In The Ego and the Id, and that, between these two formulations, Oedipus leads a more or less marginal existence, confined	p 53
discovery of the productive unconscious has what appear to be two correlates: on the one hand, the direct confrontation between	p 54
desiring-production	
into account, of course, the work of transformation), there are two ways of reading this adequation, but they have in common	p 57
beaten by the teacher, while the male fantasy has only two, the last of which is my mother beats me. The	p 59
is always the case with Freud. Something common to the two sexes is required, but something that will be lacking in	p 59
lacking in both, and that will distribute the lack in two nonsymmetrical series, establishing the exclusive use of the disjunctions: you	p 59
This something in common, the great Phallus, the Lack with two nonsuperimposable sides, is purely mythical; it is like the One	p 60
be said: neither is there anything in common between the two sexes, nor do they cease communicating with each other in	p 60
where each subject possesses both of them, but with the two of them partitioned off, and where each subject communicates with	p 60
convincingly shown the inverse relationship that pulls the fantasy in two directions, as the economic law establishes perversion in the psychic	p 63
institution itself and denounce it in turn as anachronistic. The two kinds of fantasy, or rather the two regimes, are therefore	p 63
as anachronistic. The two kinds of fantasy, or rather the two regimes, are therefore distinguished according to whether the social production	p 63
last, that there is no individual fantasy. Instead there are two types of groups, subject-groups and subjugated groups, with Oedipus and	p 64
in the group. It must still be said that the two types of groups are perpetually shifting, a subject-group always being	p 64
these factors is the rock of castration, the rock with two nonsymmetrical faces, which creates in us an incurable alveous, and	p 65
means that the quantity of libido does not branch into two variable forces corresponding to heterosexuality and homosexuality, but creates in	p 65
homosexuality, but creates in most people irreducible oppositions between the two forces. Finally, the third factor—of such economic	p 65
importance that	
up a list of three types of sessions, the first two of which comprise counterindications, the third alone constituting the ideal	p 66
pages of Sodom and Gomorrah (Cities of the Plain) interlaced two openly contradictory themes; the fundamental guilt of the accursed races	p 68
from the molar entirety of men-women loves, there emerge the two accursed and guilty series that bear witness to the same	p 69
guilty series that bear witness to the same castration with two nonsuperimposable sides, the Sodom series and the Gomorrah series, each	p 69
another message and another code: everyone is bisexual, everyone has two sexes, but partitioned, noncommunicating; the man is merely the	p 69
one	
So that at the level of elementary combinations, at least two men and two women must be made to intervene to	p 69
the level of elementary combinations, at least two men and two women must be made to intervene to constitute the multiplicity	p 69
to deny all oedipalizing interpretations of his own interpretations, contrasts two kinds of homosexuality, or rather two regions only one of	p 70
his own interpretations, contrasts two kinds of homosexuality, or rather two regions only one of which is Oedipal, exclusive, and depressive	p 70
they find in a man. The opposition here is between two uses of the connective syntheses: a global and specific use	p 70
often been remarked in fact that the prohibition existed in two forms, the one negative, having to do above all with	p 71
who. And being parent or child is also accompanied by two other differentiations on the other sides of the triangle; being	p 75
or alive, not both at once, but each of the two as the terminal point of a distance over which he	p 76
the one at the end of the other, like the two ends of a stick in a nondecomposable space. This is	p 76
indivisible distance. He is not simply bisexual, or between the two, or intersexual. He is transsexual. He is trans-alivedead, trans-parentchild.	p 77
He	
is transsexual. He is trans-alivedead, trans-parentchild. He does not reduce two contraries to an identity of the same; he affirms their	p 77
same; he affirms their distance as that which relates the two as different. He does not confine himself inside contradictions; on	p 77
result as the connective synthesis: it too is capable of two uses, the one immanent, the other transcendent. And here again	p 78
nor the parental designations play the same role in the two. In exclusive disjunctions, parental appellations no longer designate intensive	p 78
states	
it were one too many in relation to the other two, and you will reproduce in every sense the dual relations	p 79
enter it. Oedipus as either problem or solution is the two ends of a ligature that cuts off all desiring-production. The	p 79
used by Gregory Bateson to describe the simultaneous transmission of two kinds of messages, one of which contradicts the other, as	p 79
defined in terms of a principle which, however, constitutes its two terms or underlying wholes, and where the principle itself enters	p 80
should be presented as a series, or an oscillation between two poles: the neurotic identification, and the internalization that is said	p 80
old state of things at a new level). Between the two there is latency—the celebrated latency—which is without doubt	p 80
present. Everything takes place as if Oedipus of itself had two poles: one pole characterized by imaginary figures that lend themselves	p 82

of the unconscious to its limits. Here Oedipus encounters its two extremes, its minimum and its maximum, depending on whether it is a familial trinity insufficiently structured by faith: always the two poles in inverse proportion, Oedipus forever! How many interpretations of a myth and its variants. The difference is not between two uses of Oedipus, but between the anedipal use of the destructions can be brought about, as we shall see, in two very different ways. The crossing of a threshold entails ravages entirety of the extended family also would oscillate between the two poles of a healthy triangulation, structuring and differentiating, and forms comparison between microcosm and macrocosm was thus a comparison between two closed figures, one of which expressed the other and was

as a referential axis, it is quite clear that the two ends of Oedipus have simply been closed, and that the the polyvocal real in favor of a symbolic relationship between two articulations: so that is what this meant. Everything is made or border shifts to the interior of Oedipus, between its two poles.) One word here on the disgrace of psychoanalysis in psychoanalysis in history and politics. The procedure is well known: two figures are made to appear, the Great Man and the the Crowd. One then claims to make history with these two entities, these two puppets, the Great Crustacean and the Crazy then claims to make history with these two entities, these two puppets, the Great Crustacean and the Crazy Invertebrate. Oedipus is to the segregative and biunivocal use. Delirium has something like two poles, racist and racial, paranoiac-segregative and schizonomadic. And between the poles, racist and racial, paranoiac-segregative and schizonomadic. And between the two, ever so many subtle, uncertain shiftings where the unconscious itself

global and specific. This global-specific use was found to have two aspects, parental and conjugal, to which the triangular form of exclusive, restrictive use. This restrictive use in its turn has two poles, imaginary and symbolic, since the only choice it permits view of the unconscious itself, has what appear to be two moments: first, a moment that is racist, nationalistic, religious, etc repression, the forces of social repression. This response, however, leaves two problems untouched and makes them even more urgent: on the situation of Oedipus in this social repression-psychoic repression system. The two problems are obviously linked because, if psychic repression did bear

Oedipus complex, according to one or the other of its two poles, is either repressed (not without leaving behind traces and short, we are not witness here to a system of two terms where we could conclude from the formal prohibition what repression. Which in no way implies a confusion of the two concepts, since social repression needs psychic repression precisely in order distinction that expresses clearly the difference in nature between the two repressions. But a real independence cannot be concluded from this

/ drives relationship is substituted for the relationship between the two orders of production, in a diversion where the whole of is delegated. (Psychoanalysis has clearly demonstrated the difference between these two repressions, but has not shown the scope of this difference

formulation of an inverse relationship: there would be something like two groups, the psychotics and neurotics, those who do not tolerate growing more and more suffocating. So, do you believe these two groups are capable of being joined? I am not too recording on the socius, that are in opposition throughout the two groups. The innate science in psychosis and the neurotic experimental neurosis triangle. On a more general level, it is the two kinds of use made of synthesis that are in opposition come to the realization that the simple opposition between the two groups is inadequate, an opposition that would allow one to escape. It is not even enough to state that the two groups are capable of being joined. Rather it is the

Rather it is the possibility of discriminating directly between the two that creates the difficulty. How can we distinguish between the reserve an extra-oedipal explanation for the psychoses. There are not two groups, there is no difference in nature between neuroses and status other than ulterior or privative. This came about as two concerns were found to be linked in an apparent paradox the units of production), although the measuring is done in two contrary directions. But what does it matter, after all, if end of history has no other meaning. In it the two meanings of process meet, as the movement of social production necessarily to be ill, notwithstanding that in our culture the two categories have become confused.... From the alienated starting point of allowed to speak here, he could talk about the first two, although they are in fact the most reasonable. The first old fascist dream. Never has delirium oscillated more between its two poles. But through the impasses and the triangles a schizophrenic is supposed to inscribe itself in this fashion between the two poles of Oedipus, problem and solution, neurosis and sublimation, desire subjects literature to the mark of castration and sanctifies the two aspects of its Oedipal form? And who told this shrewd interior of the domain thus described by Oedipus, between the two poles of Oedipus. They never stop involuting and evolving between Oedipus. They never stop involuting and evolving between the possible breakdown, and all the transitions, the intrications of the two extremes? In point of fact, of the three preceding adventures private property and commodity production, which presents itself, however, as two quite distinct forms of decoding, by privatization and by abstraction

workers possessing nothing more than their labor capacity (here again, two distinct forms of deterritorialization). In a sense, capitalism has haunted

that any Ego is related to the kinsman of his two parents because he is the descendant of both parents and not identical with administration. Filiation and alliance are like the two forms of a primitive capital: fixed capital or filiative stock and circulating capital or mobile blocks of debts. There are two memories that correspond to them, the one biofiliative, the other to permit matrimonial connections between elements that the disjunction of two moieties would forbid from the strict viewpoint of structure: The

powerful nature, a nature incensed and aggressive! Such are the two characteristics of the hunter, the great paranoiac of the bush the paranoiac or accompanies him—sometimes the same man in two situations: the bush paranoiac and the village pervers. Once the embodied in local communities, through which they function structurally. The two systems intersect, each segment being associated with the flows and

and the fluctuations of alliance. The whole system evolves between two poles: that of fusion through opposition to other groups, and itself as though it were their cause. These are the two aspects of the full body: an enchanted surface of inscription them. But, this principle once established, we must distinguish between two points of view: the one economic and political, where alliance parallel cousins and the approbation of cross-cousins: each marriage between two lines A and B bears a (+) or (-) sign an A man married to a B woman, obviously has two signs, according to whether it is envisaged from the viewpoint his genitrix, and the mythical rule of the union of two paired members proposes him as the ideal husband. Hence, in as the children depend on it. Whence the distinction between two lines, the one continuous and germinal, but the other discontinuous mythology is a patrilineal version of the opposition between the two genealogies and the two filiations: in intensity and in extension version of the opposition between the two genealogies and the two filiations: in intensity and in extension, the intense germinal order does not exist. Incest is a pure limit. Provided that two false beliefs concerning the limit are avoided: one that makes nor a beyond: it is the boundary line between the two—Incest, that slandered shallow stream—always crossed already or not of these local lines that Leach has identified—and which, two by two, organize the alliances and arrange (machine) the marriages local lines that Leach has identified—and which, two by two, organize the alliances and arrange (machine) the marriages. When we between a man and a woman, but an alliance between two families, a transaction between men concerning women, Georges Devereux drew filiation. However, Devereux seems to us to be wrong on two occasions. First, when he admits having recoiled too long before nor is it possible to establish one-to-one relations between the two that would confer on any familial complex whatever an expressive shamanistic cure (Devereux, Levi-Strauss). Our definition of schizoanalysis focused on two aspects: the destruction of the expressive pseudo forms of the

There his house expresses his situation well, being wedged between two sectors, the houses of the members of the paternal group responsible for treating it? The teeth are the cause, the two top incisors of the ancestor hunter, contained in a sacred the chieftainship; the impoverished village is falling into decrepitude (the two sectors of the village result from a fusion of two two sectors of the village result from a fusion of two groups that have fled the English; the elders bemoan the this interpretation. On the side of the universal there are two poles: one—outdated, it would seem—that makes of Oedipus structure in fantasy, in relation to biological prematurity and neoteny. Two very different conceptions of the limit, one as original matrix the family or even Oedipus, always oscillating between the famous two poles, the pre-oedipal maternal pole of the Imaginary, and the it must establish a network of one-to-one relations between the two. For Oedipus to be occupied, it is not enough that where each contemplates the other with perplexity, placing in opposition two irreducible sectors of symbolism? A social sector of symbols, and of private universal, a kind of individual-universal? (Transversals between the two, since social symbolism can become a sexual material, and sexuality

Hence the duality is displaced, it is no longer between two sectors, but between two kinds of questions. What does it displaced, it is no longer between two sectors, but between two kinds of questions. What does it mean? and What purpose practical misunderstandings come rather from the profound difference between the two sorts of questions. Without always formulating it

clearly, the ethnologists	
appear to be the result of a direct exchange between two lineages or lineage segments is, in this society, if not	p 186
induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of the savage inscription process or	p 188
territorial representation	
member of the young woman's clan. The articulation of the two elements takes place on the body itself, and constitutes the	p 189
a face—between the mark and the mask. Between these two elements of the code, pain is like the surplus value	p 189
the reaction of the eye evaluating the declension of the two. To choose the stone that will make a man of	p 190
often been remarked that the State commences (or recommences) with two fundamental acts, one of which is said to be an	p 196
debt infinite. And that is what is concealed in the two acts of the State: the residence or territoriality of the	p 197
it appears in the purest conditions of Asiatic production, has two correlative aspects: on the one hand it replaces the territorial	p 198
there results the way in which the conjunction of the two parts is implemented and the respective portions are distributed to	p 198
major work projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist in the imperial formation, and mutually	p 199
adjust insofar	
sister, than he marries the mother. The fact that the two acts can, to varying degrees, be bound together, assimilated, does	p 200
bound together, assimilated, does not rule out the existence of two sequences in the phenomenon: the union with the princess-sister and	p 201
Incest goes by twos. The hero is always sitting astride two groups, the one where he leaves to find his sister	p 201
stock. Both marriages are essential to the overcoding, as the two ends of a tie for the despotic knot. A pause	p 201
sense and writing in the broad sense—that is, between two completely different orders of inscription: a graphism that leaves the	p 203
expression. Let us try to summarize the differences between these two forms of representation, territorial and imperial. In the first place	p 203
In the first place, territorial representation is made up of two heterogeneous elements, voice and graphism: the former is like the	p 203
the voice. The heterogeneity, the divergence, the disequilibrium of the two elements—vocal and graphic—is resolved by a third element	p 204
graphism that responds to the word. The gap between the two elements is bridged by the eye, which sees the word	p 204
answer to the names of sister, mother, father. Between the two, the shallow stream where nothing passes, where the appellations do	p 205
desire. From this moment on it appears indeed that the two dimensions of representation—its surface organization with the elements	p 205
voice-graphy-eye	
itself in the flow of writing as direct filiation. These two fundamental despotic categories are also the movement of graphism that	p 205
visited upon the masses. It has also been shown that two dimensions exist side by side in Saussure: the one horizontal	p 207
les operations de rabattement) that constitute written language indeed presuppose two inscriptions that do not speak the same language: two	p 208
languages	
presuppose two inscriptions that do not speak the same language: two languages (langages), one of masters, the other of slaves. Jean	p 208
phoneticization of the writing system ... and that the contact of two peoples is almost necessary before the spark of a new	p 208
inscription, it is not structured like one language, but like two. The signifier does not appear to keep its promise, which	p 208
filiation. Incest is the very operation of overcoding at the two ends of the chain in all the territory ruled by	p 209
is the signifier of the voice that, along with the two signifieds, effects the overcoding of the whole chain. What made	p 209
with his mother the despot simulates a superforce where the two sexes would be at the maximum [degree of externalization] of	p 210
at the rebellious parts. The imperial barbarian law possesses instead two features that are in opposition to those just mentioned—the	p 212
features that are in opposition to those just mentioned—the two features that Kafka so forcefully developed: first, the paranoiac-schizoid trait	p 212
prior to the verdict. The trial by ordeal presents these two traits in a raw state. As in the machine of	p 212
along with him as a despotic signifier, along with its two signifieds, his sister and his mother, and who felt their	p 215
Oedipus complex appears only after latency; and when Freud recognizes two phases separated by latency, it is only the second phase	p 216
our history's horizon and people our calendar. These are the two aspects of a becoming of the State: its internalization in	p 222
that is why so much time was required between the two. There is a great difference in this respect between the	p 223
the heart of Capital, Marx points to the encounter of two principal elements: on one side, the deterritorialized worker who has	p 225
and is capable of buying it. The fact that these two elements result from the segmentation of the despotic State in	p 225
still does not give us the extrinsic conjunction of these two flows: flows of producers and flows of money. The encounter	p 225
the age of cynicism, accompanied by a strange piety. (The two taken together constitute humanism: cynicism is the physical immanence of	p 225
financing and payment, merely shows the multiple interactions of these two operations. Thus in credit money, which comprises all the	p 229
commercial	
speaking of a profound dissimulation of the dualism of these two forms of money, payment and financing—the two aspects of	p 229
of these two forms of money, payment and financing—the two aspects of banking practice. But this dissimulation does not depend	p 229
Let us return to the dualism of money, to the two boards, the two inscriptions, the one going into the account	p 230
to the dualism of money, to the two boards, the two inscriptions, the one going into the account of the wage	p 230
other into the balance sheet of the enterprise. Measuring the two orders of magnitude in terms of the same analytical unit	p 230
assignable exterior limit) between manual labor and capital, or between two forms of money, here too, on the side of the	p 234
center; (3) and the one that absorbs or realizes these two forms of surplus value of flux by guaranteeing the emission	p 237
value created by labor capacity, but by the incommensurability between two flows that are nonetheless immanent to each other, by the	p 237
nonetheless immanent to each other, by the disparity between the two aspects of money that express them, and by the absence	p 237
the sway of the first aspect). The incommensurability of the two aspects—the flux and the reflux—shows that nominal wages	p 238
robbed! For everything is then based on the disparity between two kinds of flows, as in the fathomless abyss where profit	p 238
signified. Because there no longer occurs a double articulation between two hierarchized levels of language, but between two convertible	p 242
deterritorialized planes	
double articulation between two hierarchized levels of language, but between two convertible deterritorialized planes, constituted by the	p 242
relation between the form	
folkloric, or residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded in our modern societies. Yet it	p 245
would	
is impossible in such a regime to distinguish, even in two phases, between decoding and the axiomatization that comes to replace	p 246
it carries into effect a new type of coding? For two reasons, one of which represents a kind of moral impossibility	p 247
aggregate of technical machines. The difference in nature between the two types of machines persists, although they are both machines in	p 251
true, since capitalism is born of the conjunction of the two in the differential relations, and integrates them both in the	p 254
are based. In short, the theoretical opposition is not between two classes, for it is the very notion of class, insofar	p 255
serial, represented by the party or the State. And the two do not exist on the same scale. This is because	p 257
and even as a direct manifestation, the simultaneity of the two movements of deterritorialization and reterritorialization. An important	p 260
consequence emerges from	
considerations. The social axiomatic of modern societies is caught between two poles, and is constantly oscillating from one pole to the	p 260
of their capital and their populations. They are torn in two directions: archaism and futurism, neoarchaism and ex-futurism, paranoia and	p 260
schizophrenia	
futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the paranoiac despotic sign, the	p 260
sign-signifier of the despot	
how it goes on one side or the other: the two ambiguous poles of delirium, their transformations, the way in which	p 260
that sweeps them along. We are thus entitled to maintain two conclusions that we have already put forward and that seemed	p 261
archaisms where it has destroyed the old ones—and the two become as one. The historian says no, the Modern State	p 261
become tragedy, in order to make the image radiate in two contrary directions: the ritual primitive direction of Totem and Taboo	p 267
decoded flows produce images and level them down. Whence the two aspects of the signifier: a barred transcendent signifier taken in	p 268
enunciation—Oedipus—for all the capitalist statements, and between the two, the leveling cleavage of castration. Marx said that Luther's merit	p 270
and finds its nourishment—what is called being cured. On two points at least, Freud exonerates the real exterior family of	p 270
innocents or even victims. For the family must appear in two forms: one where doubtless it is guilty, but only in	p 270
and a subject of the statement relating only to the two orders of personal images, the collective agents of enunciation that	p 271
But we have seen in this context that there were two major types of social investment, segregative and nomadic, just as	p 277
of social investment, segregative and nomadic, just as there were two poles of delirium: first, a paranoiac fascisizing (fascisant) type or	p 277
libidinal investment to the other—often the coexistence of the two—form one of the major objects of schizoanalysis. The two	p 278
two—form one of the major objects of schizoanalysis. The two poles united by Artaud in the formula: Heliogabalus-the-anarchist, the image	p 278
passage impairs or suppresses the difference in nature between the two, nomadism and segregation. If we are able to define this	p 278
body without organs; but this body has, as it were, two faces. Elias Canetti has clearly shown how the paranoiac organizes	p 279
to his body. It might be said that, of the two directions in physics—the molar direction that goes toward the	p 280
aggregates. Doubtless it would be a mistake to contrast these two dimensions in terms of the collective and the individual. On	p 280

It is therefore more a matter of the difference between two kinds of collections or populations: the large aggregates and the and in this sense a position of reality. But the two kinds of investments are radically different, according as the one this socius-earth, despot, or capital-money (for each social machine the two poles, paranoiac and schizophrenic, are distributed in varying ways). Whereas p 280
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of microbes, which is nothing more than coagulated nothingness. The two sides of the body without organs are, therefore, the side clinical theory, paranoia and schizophrenia can be presented as the two extreme oscillations of a pendulum oscillating around the position of Molecular Unconscious What is the meaning of this distinction between two regions: one molecular and the other molar; one micropsychic or terms of the aims of desire. The link between the two remains secondary and indirect, both in the new means appropriated that this text seems at first merely to contrast the two common arguments, the one according to which the organisms are that no vapour-engine was ever made entirely by another, or two others, of its own kind, is not sufficient to warrant the female wasp. At this point of dispersion of the two arguments, it becomes immaterial whether one says that machines are one says that machines are organs, or organs, machines. The two definitions are exact equivalents: man as a vertebro-machinate mammal, or p 281
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the living and the machine, vitalism and mechanism, but between two states of the machine that are two states of the mechanism, but between two states of the machine that are two states of the living as well. The machine taken in they are differentiated and mutually opposed, it is merely as two paths in the same statistical direction. But in the other confounded as in the molecule; and, starting from this level, two diverging paths open up, of which one will lead to or sublimations. This terminology indeed seems extremely arbitrary. Considering the two ways in which the desiring-machines must be viewed, what they p 286
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the libido as sexuality was therefore the association of the two modes of operation, mechanical and electrical, in a sequence with modes of operation, mechanical and electrical, in a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge p 291
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has already been said by Fourier, when he shows the two contrary directions of the captivation or the mechanization of the of person to person. That is, the relationship between the two sexes (man and woman) is only the measure of the be called the species determination of the sexuality of the two sexes. And must it not also be said that the of the large aggregate invested by the libido, whence the two sexes necessarily derive, both in their separation (the two homosexual the two sexes necessarily derive, both in their separation (the two homosexual series of man and man, woman and woman) and that the true difference is not the difference between the two sexes, but the difference between the human sex and the representation is just as much the idea that there are two sexes as the idea that there is only one. We phallus as an object on high, which distributes lack as two nonsuperimposable sides and makes the two sexes communicate in a which distributes lack as two nonsuperimposable sides and makes the two sexes communicate in a common absence-castration. Women, as psychoanalysts or p 294
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to desire through castration. But the idea that there are two sexes, after all, is no better. This time, like Melanie p 295
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But this time, far from founding the communication between the two sexes, one founds instead their separation into two homosexual series between the two sexes, one founds instead their separation into two homosexual series that remain statistical. And one does not by Making love is not just becoming as one, or even two, but becoming as a hundred thousand. Desiring-machines or the nonhuman thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but n sexes. Schizoanalysis is the variable analysis of interruption, in a repressive machine that divides the essence in two, and maintains it divided—abstract labor on the one hand the theatrical and structural representation it makes visible, he offers two that are especially striking: the theater raises the familial relation longer passes between objective representation and desiring-production, but between the two poles of subjective representation, as infinite imaginary representation, and as p 307
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finite structural representation. Thereafter it is possible to oppose these two aspects to each other, the imaginary variations that tend toward the first is biunivocalized? As partial objects the desiring-machines undergo two totalizations, one when the socius confers on them a structural agency in a constant state of displacement. But from this, two unwarranted conclusions are drawn: that this agency can be discovered Oedipus, castration, the signifier, etc., exist at the crossroads of two operations of capture: one where repressive social production becomes replaced p 313
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so long as you find or restore a link between two elements. (But how then can one see in this extreme p 314
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that crosses through their body without organs. Previously we distinguished two poles of delirium, one as the molecular schizophrenic line of of the process, or on the contrary its interruption—the two are so closely interrelated that they can only be evaluated familial agent extends the one into the other. Between the two, however, the relationship is rather that of an included disjunction long as we establish a relation of exclusion between the two. The deterritorialization of flows in general effectively merges with mental stress the difference in regime and in scale between these two machinic species. It is true that one might instead wonder as it ensures the relative coexistence and displacement of the two different functions. Now let us assume that the respective flows Now let us assume that the respective flows associated with two partial objects at least partially overlap: their production remains distinct they cannot be further distinguished by exclusion there where the two flows no longer overlap: one then finds oneself before a to neutralize—or on the contrary put into motion—the two activities, the two heads of desire. For as we have p 326
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on the contrary put into motion—the two activities, the two heads of desire. For as we have seen, it can The partial objects and the body without organs are the two material elements of the schizophrenic desiring-machines: the one as the as the giant molecule, the others as the micromolecules—the two together in a relationship of continuity from one end to chain of desire. We have seen that a code implied two things—one or the other, or the two together: on the one hand, the specific determination of the code implied two things—one or the other, or the two together: on the one hand, the specific determination of the virtue of the working organs. There we do not have two desires but two parts, two kinds of desiring-machine parts, in working organs. There we do not have two desires but two parts, two kinds of desiring-machine parts, in the dispersion of There we do not have two desires but two parts, two kinds of desiring-machine parts, in the dispersion of the machine actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects of death; the one, according to which the Oedipus and capable of being added to either of the two irreducible forms—neutralizing, mortifying life. The purpose of the topological that alone is economic. (Szondi situates the problem clearly: why two kinds of drives qualified as molar, functioning mysteriously, which is makes your knees go all risky. Just as there are two stomachs for the ruminant, there must also exist two abortions are two stomachs for the ruminant, there must also exist two abortions, two castrations for sick desire: once in the family stomachs for the ruminant, there must also exist two abortions, two castrations for sick desire: once in the family, in the sound to your ears, and rise up on your own two legs and sing with your own God-given voice [Numen]. To their difference in regime. But it could be that these two aspects, nature and regime, are in a sense potential and can be said that the identity in nature between the two productions is completely hidden there: as much by the difference nature, far from favoring an affinity in regime between the two modes of production, increases the difference in regime in a splitting of the subjective essence (the identity in nature) into two functions, that of abstract labor alienated in private property that make us forget the identity in nature. There are fundamentally two poles; but we would not be satisfied if we had are such investments. That is why our terminology concerning the two poles has necessarily varied. At times we contrasted the molar other times, on the contrary, we contrasted them as the two major types of equally social investments: the one sedentary and strong and determined as the other? And why are there two types of social investment that correspond to the two poles there two types of social investment that correspond to the two poles? The answer is that everywhere there exist the molecular relation of included disjunction, which varies only according to the two directions of subordination, according as the molecular phenomena are subordinated p 333
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at the same time? The choice is between one of two poles, the paranoiac counterescape that motivates all the conformist, reactionary political no less subjective than the libidinal, even though the two correspond to two modes of different investments of the same subjective than the libidinal, even though the two correspond to two modes of different investments of the same reality as social flows and schizzes: in one case the break is between two forms of socius, the second of which is measured according desire as desiring-production. But these forms can be understood in two ways, depending on whether desire is enslaved to a structured and castrating stock, charged with ensuring only their differentiation in two noncommunicating series, instead of bringing to light their reciprocal inclusion p 341
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this very field he causes his neurosis to oscillate between two poles constituted by the rich woman and the poor woman such? Of course they have an unconscious role, but in two quite specific ways that deprive them even more of their where love-object choices occur at the meeting place of the two kinds of machine, following lines of escape or integration. Will metaphysical arrive at the same time, in accordance with the two simultaneous meanings of process, as the historical process of social there, since these three terms tend to be reduced to two, either in the scene of castration where the father kills p 353
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the mother kills the child or the father. Then from two we pass to one in narcissism, which in no way	p 359
where is there a father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends, son, I'm the best friend	p 360
to the interior of the socius, as a limit between two molar aggregates, the social aggregate of departure and the familial	p 365
and final thesis of schizoanalysis is therefore the distinction between two poles of social libidinal investment: the paranoiac, reactionary, and	p 366
fascisizing	
having a primary social content that is immediately adequate. The two poles are defined, the one by the enslavement of production	p 366
collective, positive, and creative? What is the relationship between the two unconscious poles, and what is their relationship with the	p 367
preconscious	
is why Klossowski, who has taken the theory of the two poles of investment the furthest, but still within the category	p 367
is not brought about by a simple arithmetical difference between two quantities that are homogeneous and belong to the same code	p 372
the same mode as the preconscious break. In fact, the two levels do not function in the same mode. The new	p 375
contrary investment. The paranoiac and the schizoid investments are like two opposite poles of unconscious libidinal investment, one of which	p 376
subordinates	
true that delirium is coextensive with the social field, these two poles are found to coexist in every case of delirium	p 376
with blocks of paranoiac reactionary investment. The oscillation between the two poles is a constituent aspect of the delirium. It appears	p 376
formations of sovereignty). This results from the fact that the two poles of unconscious libidinal investment do not maintain the same	p 376
investments can coexist at such and such a moment, the two kinds of groups can interpenetrate. This is because the two	p 378
two kinds of groups can interpenetrate. This is because the two groups are like determinism and freedom in Kant's philosophy: they	p 378
in any case it is the same production, but under two different regimes; if, on this socius as a full body	p 380
of schizoanalysis are taken as a whole? We constantly contrasted two sorts of unconscious or two interpretations of the unconscious: the	p 381
a whole? We constantly contrasted two sorts of unconscious or two interpretations of the unconscious: the one schizoanalytic, the other	p 381
psychoanalytic	
TWO-HEADED 2	
that social investments are secondary projections, as if a large two-headed schizonoiac, father of the primitive horde, were at the base	p 281
flow that other partial objects will break. The flows are two-headed, so to speak, and it is by means of these	p 325
TWOFOLD 7	
materialist psychiatry can be defined, on the contrary, by the twofold task it sets itself: introducing desire into the mechanism, and	p 22
it is simply more and more artificial. Marx termed the twofold movement of the tendency to a falling rate of profit	p 34
tendency. As a corollary of this law, there is the twofold movement of decoding or deterritorializing flows on the one hand	p 34
vitalism has really understood the nature of desiring-machines, nor the twofold need to consider the role of production in desire and	p 44
with ascending lines. That is why the despot's incest is twofold, by virtue of the new alliance and direct filiation. He	p 200
becoming-death! Death, then, does actually happen. Maurice Blanchot distinguishes this twofold nature dearly, these two irreducible aspects	p 330
of death; the one	
antiproduction as the third aspect of capitalist immanence, expressing the twofold nature of capitalism: production for production's sake, but	p 373
under the	
TWOS 2	
of a beyond. And since the beginning always proceeds by twos—this is even the necessary condition for rendering escape impossible	p 99
princess-sister and the union with the mother-queen. Incest goes by twos. The hero is always sitting astride two groups, the one	p 201
TYING 3	
Oedipus of social authority. Oedipus is completely useless, except for tying off the unconscious on both sides. We shall see in	p 81
principle of convertibility of this credit money, either directly by tying it to gold, or indirectly through a mode of centralization	p 229
them, he liquidates even his grandmother with a machine for tying shoes. The perverse lands of homosexuality, where the exclusive	p 318
disjunctions	
TYPE 42	
and their transmission form a grid of disjunctions of a type that differs from the previous connections. We owe to Jacques	p 38
great chronogeneous machine: a melody-producing machine of the music box type, with a nonspatial localization. What makes Monakow and	p 40
Mourgue's study	
theory presupposes: the introduction of desire into neurology. The third type of interruption or break characteristic of the desiring-machine is	p 40
the	
drives later in life, but they also constitute the original type of object relation between the ego, the mother, and the	p 44
natural conformation of this surface? How does it form a type of inscription for experiences and the workings of mechanisms that	p 48
that it outweighs the dynamic and topical considerations—concerns a type of resistance that is nonlocalizable. It would seem that certain	p 65
third alone constituting the ideal session in analysis. According to Type I (viscosity, resistance of a hysterical form), the session is	p 66
as a working over of thoughts.... Sticky transference.... According to Type II (liquidity, resistance of an obsessional form), here the session	p 66
the transference. Here the transference is volatile.... Only the third type remains, whose characteristics define a good analysis. The patient	p 66
speaks	
strongly hints that all effective criticism—at least a certain type of criticism—will be very unwelcome. Bateson sees in this	p 79
par excellence. And although it would require formalization, the other type of non-sense spoken of by Russell is brought to mind	p 80
beneath it. An unconscious investment of a fascist or reactionary type can exist alongside a conscious revolutionary investment. Inversely, it	p 105
can	
case conscious and unconscious investments are not of the same type, even when they coincide or are superimposed on each other	p 105
is necessarily less cruelty and terror, and of a different type, than in the consciousness of an heir, a soldier, or	p 112
you born Hamlet? Or did you not rather create the type in yourself? Whether this be so or not, what seems	p 113
them to resignation, and substitute everywhere reactions of the daddy-mommy type for what is essentially active, aggressive, artistic,	p 122
productive, and triumphant	
on the contrary, an interruption of the process (and what type of interruption?). Schizophrenia as a process is desiring-production, but it	p 130
compensated for by nonexchangeable elements of the acquired-prestige or distributed-consumption type. (The chief converts this perishable	p 150
wealth into imperishable prestige through	
it depends on a previous social investment of a certain type, capable of falling back on (se rabattre sur) family determinations	p 178
The principal factor in each of these respects is the type or genus of social inscription, its alphabet, its characteristics: the	p 184
psychoanalysis and psychiatry, and provided one sees in paranoia a type of investment of a social formation. And new perverse groups	p 193
vicissitudes the imperial formation is always defined by a certain type of code and inscription that is in direct opposition to	p 193
more profoundly, every technical machine presupposes flows of a particular type: flows of code that are both interior and exterior to	p 232
code with another, that it carries into effect a new type of coding? For two reasons, one of which represents a	p 247
of its immanent regulations and beyond its transcendental resurrections. Each type of social machine produces a particular kind of	p 262
representation whose	
of the social field is already invested in the second type of anxiety, namely, the rarity of women that explains how	p 275
were two poles of delirium: first, a paranoiac fascisizing (fascisant) type or pole that invests the formation of central sovereignty; overinvests	p 277
to the superior race and class. And second, a schizorevolutionary type or pole that follows the lines of escape of desire	p 277
These oscillations of the unconscious, these underground passages from one type of libidinal investment to the other—often the coexistence	p 278
of	
of the social field as they are invested in one type or another, at one pole or the other. And the	p 278
personalized images, which presupposes a social investment of a paranoiac type—which explains why Freud first discovers the familial	p 278
romance and	
connections, and interactions, although these arrangements are of an original type; on the other hand, the form of individualized persons does	p 280
order to contain them in the narrow cells of the type couple, family, person, objects. And doubtless such a blockage is	p 293
you born Hamlet? Or did you not rather create the type in yourself? Whether this be so or not, what seems	p 298
narrowest sense of the word performs a certain very specific type of reterritorialization within the artifice, perversion in the broad sense	p 315
organs, which results in appropriation. The chain also implies another type of synthesis than the flows: it is no longer the	p 327

to large vacuoles determined globally, of the neurosis and castration type: the neurotic needs a global object in relation to which means are not the same, for example, in a despotic type of society, or in a capitalist society where the market objective revolutionary interest maintain a preconscious investment of a reactionary type? And more rarely, how do certain people whose interest is	p 342 p 342 p 344
role of a subject-group. One is continually passing from one type of group to the other. Subject-groups are continually deriving from preconscious fashion, but whose unconscious investments are of the same type, even when they do not adopt the same body. We treated in the analyst's office. But we ask precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not	p 349 p 364 p 365
TYPES 14	
contact with the profound life of all forms or all types of beings, who is responsible for even the stars and movement, a fetishistic, perverted, bewitched world are characteristic of all types of society as a constant of social reproduction. The body that there is no individual fantasy. Instead there are two types of groups, subject-groups and subjugated groups, with Oedipus and castration the group. It must still be said that the two types of groups are perpetually shifting, a subject-group always being threatened the question again by making up a list of three types of sessions, the first two of which comprise counterindications, the as a contrary from the viewpoint of Russell's theory of types. It seems to us that the double bind, the double are aimed, not simply at incest, but at all other types of sexual relations, blocking the other paths. In a word relations of opposition, and that they keep throughout all the types of variations affecting them. The elements of the signifier as of technical machines. The difference in nature between the two types of machines persists, although they are both machines in the have seen in this context that there were two major types of social investment, segregative and nomadic, just as there were the artifice, perversion in the broad sense comprises all the types of reterritorializations, not merely artificial, but also exotic, archaic, residual obstinacy of a deterritorialization can only be evaluated through the types of reterritorialization that represent it; the one is the reverse on the contrary, we contrasted them as the two major types of equally social investments: the one sedentary and biunivocalizing, and and determined as the other? And why are there two types of social investment that correspond to the two poles? The	p 4 p 11 p 64 p 64 p 66 p 79 p 172 p 242 p 251 p 277 p 315 p 316 p 340 p 340
TYPICAL 5	
There is no very great difference between false materialism and typical forms of idealism. The theory of schizophrenia is formulated in object-choice at puberty (Three Essays), or to a chapter on typical dreams (The Interpretation of Dreams). They say that this is fantasy, a child is being beaten, children are beaten—a typical group fantasy where desire invests the social field and its the nature of what is prohibited. There we have a typical paralogism—yet another, a fourth paralogism that we shall have Oedipus. We have seen, however, that the colonized remained a typical example of resistance to Oedipus: in fact, that's where the	p 22 p 53 p 61 p 114 p 169
TYPICALLY 1	
continue to do so. The fact nonetheless remains that writing typically plays the role of an archaism in capitalism, the Gutenberg	p 240
TYPOGRAPHICAL 1	
multiple configurations whose possibilities were already the object of the typographical exercises of Mallarme—always passing underneath the signifier, filing through	p 243
TYRANNICAL 2	
who necessarily experiences as a lack his subordination to the tyrannical complete object. This is perhaps no longer the case when to fill it. It could be that, spiritual or temporal, tyrannical or democratic, capitalist or socialist, there has never been but	p 60 p 192
TYRANNIES 1	
of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the tax on aristocrats and the distribution of money to	p 197
TYRANT 3	
may be the body of the earth, that of the tyrant, or capital. This is the body that Marx is referring body, the organs of the citizen risen up against the tyrant. Then they will become those of private man, they will flows strike the despotic State with latency; they submerge the tyrant, but they also cause him to return in unexpected forms	p 10 p 211 p 222
TYRANT'S 1	
graphic flux goes from the flood of sperm in the tyrant's cradle, to the wave of shit in his sewer tomb	p 211
UGLY 2	
it was not in their midst that bad conscience, this ugly growth—i.e., Oedipus—took root and began to grow as to the sickest interiority, the trap for desire, its ugly growth. So long as the history of desire does not	p 215 p 217
ULPIAN 1	
legislator alongside the monster, Gaius and Commodus, Papinian and Caracalla, Ulpian and Heliogabalus, the delirium of the twelve Caesars and the	p 213
ULTERIOR 3	
exhausted, can the one who is sick be forewarned against ulterior conflicts, can even new conflicts be awakened for a preventive attempt at giving the actual factors a status other than ulterior or privative. This came about as two concerns were found this conflict, and these modalities. Nor is this factor either ulterior or privative. Being constitutive of the full life of desire	p 65 p 128 p 129
ULTIMATE 21	
organs. On the contrary: the body without organs is the ultimate residuum of a deterritorialized socius. The prime function incumbent upon all of them (les rabat toutes) to Oedipus as the ultimate territoriality—as reconstructed in the analyst's office and projected upon cannot avoid posing in eschatological terms the problem of the ultimate relationship between the analytic machine, the revolutionary machine, and desiring-machines method. For castration as an analyzable state—or nonanalyzable; the ultimate rock—is the effect of castration as a psychoanalytic act made autistic. Oedipus, the incomparable instrument of gregariousness, is the ultimate private and subjugated territoriality of European man. (Moreover the displaced psychoses. For in any case desiring-production is the cause, the ultimate cause of both the psychotic subversions that shatter Oedipus or as the last rock, and castration as the cavern: the ultimate territoriality, although reduced to the analyst's couch, rather than the into imperishable prestige through the medium of spectacular feasting. The ultimate consumers are in this way the original producers.) Surplus value of conjunction or reciprocal precondition that constitutes figures as the ultimate units of both content and expression. These figures do not by value—i.e., by the system of relations among ultimate elements of the signifier; but apart from the fact that the limit of the socius, its tangent of deterritorialization, the ultimate residue of a deterritorialized socius. The socius—the earth, the to the extent that they have paranoia and schizophrenia as ultimate products under the determinate conditions of capitalism. From the standpoint a cycle or as the autoproduction of the unconscious—the ultimate molecular elements in the arrangement of the desiring-machines and the representation to an objectivity as an element; it designates the ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence absence of a link: you will not have reached the ultimate and irreducible terms of the unconscious so long as you still holds between the neurotic on the couch—as an ultimate and sterile land, the last exhausted colony—and the schizo its commander, the psychoanalyst, as an autonomous territoriality of the ultimate artifice. A little additional effort is enough to overturn	p 33 p 35 p 35 p 66 p 102 p 127 p 135 p 150 p 241 p 242 p 281 p 281 p 290 p 306 p 314 p 316 p 321

everything	
it has not yet discovered the partial objects as the ultimate elements of the unconscious. It is in this sense that	p 324
of the word; and the partial objects are like its ultimate attributes, which belong to it precisely insofar as they are	p 327
functioning mechanistically?) If one looks in this direction for the ultimate reason why Freud erects a transcendent death instinct as a	p 333
experimental spheres finally revealing the true face of modernity—an ultimate phase that Nietzsche saw as the end result of the	p 368
ULTIMATELY 5	
horror of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is like love: there is no specifically	p 5
schizophrenic	
provoke that horror of ... extremity wherein the soul and body ultimately perish (the autistic). Kraepelin's celebrated terminal state... But the	p 24
moment	
idea that the stimuli are not organizers, but mere inductors: ultimately, the nature of these inductors is a matter of indifference	p 91
so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an identity in nature between social	p 95
alienation and mental	
whole social field: so that the task of schizoanalysis is ultimately that of discovering for every case the nature of the	p 382
UN 5	
whole of the differentiations that it imposes and an undifferentiated (unindifference) that it presupposes. Oedipus informs us: if you don't	p 78
Cet enfant it nest pas la, it nest qu'un angle, un angle a venir, et it n'y a pas d'angle.... or	p 122
know that myth always expresses a passage and a divergence (un ecart). The primitive territorial myth of the beginning expressed the	p 219
and machines. When we posit in one case an involuntariness (un involontaire) of the social and technical machines, in the other	p 283
group everyone with others. For everyone is a little group (un groupuscule) and must live as such—or rather, like the	p 362
UNABATED 1	
psychic repression (refoulement) and the same social repression (repression) continue unabated, here in the name of God or a living father	p 106
UNABLE 8	
very talented designer of paranoid electrical machines: Since he was unable to free himself of these currents that were tormenting him	p 17
We are not green plants; we have long since been unable to synthesize chlorophyll, so it's necessary to eat ... Desire then	p 27
the past is disclosable, it unfolds along a continuous thread, unable to allow itself any break.... Dreams are narrated, ... the enigma	p 66
old refrain. As for us, that is why we were unable to posit any difference in nature, any border line, any	p 83
is he sick by virtue of the oedipalization he is unable to bear, and around which everything combines in order to	p 91
product. That is why, on the other hand, we were unable to establish any direct relationship between neurosis and psychosis. The	p 136
say, toward the closing of the cycle. I have been unable to find anything of that nature among the Mr. ... Everyone	p 148
although it also acquires other functions.) Or rather, we are unable to say that the magic triangle is completely crushed: it	p 205
UNADAPTED 1	
pass from one generation to the next, and in its unadapted neurotic stases that block desire at prearranged impasses. Oedipus also	p 103
UNAFFECTED 1	
an enjoyable pastime, but the mechanisms of money remain totally unaffected by the anal projections of those who manipulate money. The	p 28
UNANIMOUS 1	
to them in the name of a primacy of a unanimous group. The presence of history in every social machine plainly	p 151
UNAPPLIED 1	
the dominated classes could occur without the shadow of this unapplied principle of convertibility—which is enough, however, to ensure that	p 229
UNARTICULATED 1	
units, it utters only gasps and cries that are sheer unarticulated blocks of sound. We are of the opinion that what	p 9
UNARY 2	
all productive—are projected into the same mythical space, the unary stroke of the signifier. We have not finished chanting the	p 61
breaks-flows that never allow themselves to be signified within the unary stroke of castration. It is always a point-sign of many	p 112
UNAVOIDABLE 1	
they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From the point of view of regression,	p 275
whose	
UNAVOWABLE 3	
is never anything in these societies that is, strictly speaking, unavowable. It is with the thing, capitalism, that the unavowable begins	p 247
speaking, unavowable. It is with the thing, capitalism, that the unavowable begins: there is not a single economic or financial operation	p 247
terms of a code, would not lay bare its own unavowable nature, that is, its intrinsic perversion or essential cynicism (the	p 247
UNAWARE 9	
connecting themselves to other partial objects. The unconscious is totally unaware of persons as such. Partial objects are not representations	p 46
of	
when psychoanalysis makes of Oedipus its dogma, it is not unaware of the existence of relations said to be pre-oedipal in	p 51
Yet it cannot be said that psychoanalysis set to work unaware of desiring-production. The fundamental notions of the economy of desire	p 55
is with desiring-machines. At the beginning, psychoanalysts could not be unaware of the forcing employed to introduce Oedipus, to inject it	p 56
the beginning, said Marx, the first capitalists could not be unaware of ...) 2 Three Texts of Freud It is easy to	p 56
of desiring-production. Yet it cannot be said that psychoanalysis was unaware of this in a certain respect. In his theory of	p 92
cynicism: in the beginning, at least, he could not be unaware of what he was doing, extorting surplus value. But how	p 238
Nietzsche of The Birth of Tragedy. He thinks Miller is unaware of these things, and never wonders for a second why	p 299
objective being of desire. For the unconscious of schizoanalysis is unaware of persons, aggregates, and laws, and of images, structures, and	p 311
UNAWARENESS 1	
Once again, it is this confidence in the law, the unawareness of the ruses and the procedures of the law, that	p 114
UNBEARABLE 7	
of a machine, every sound of a machine running, becomes unbearable to the body without organs. Beneath its organs it senses	p 9
in their pure state, to a point that is almost unbearable—a celibate misery and glory experienced to the fullest, like	p 18
dead thing—this schizo who sought to remain at that unbearable point where the mind touches matter and lives its every	p 20
them. And wherever he is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring him back to what	p 23
form and quality, henceforth causing pure intensities—coupled together, almost unbearable—to radiate within and without, intensities through	p 84
which a nomadic	
it involves a situation of economic dependence that has become unbearable for desire, or full of conflicts for the investment of	p 356
do with the phallus and castration, but directly concerns an unbearable economic dependence. And the woman and the children who succeed	p 357

UNBOUND	2	
of the truly schizophrenic language and the truly decoded and unbound flows that manage to break through the wall or absolute statistically, or crosses the barrier that separates them from the unbound molecular positions; on whether the flows of desire reach this		p 246 p 247
UNCANNY	1	
terrible alphabet. Perhaps indeed there was nothing more fearful and uncanny in the whole prehistory of man than his mnemotechnics (...) Man		p 145
UNCERTAIN	5	
of the anorexic wavers between several functions: its possessor is uncertain as to whether it is an eating-machine, an anal machine and schizonomadic. And between the two, ever so many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge		p 1 p 105
between ethnology and psychoanalysis? Must we be content with an uncertain parallelism where each contemplates the other with perplexity, placing in		p 179
spirals of The Unnamable keep the familial tower as an uncertain center where it continues to turn while treading its own and uninteresting job on the outside; children whose future remains uncertain; the father who has had it with feeding all those		p 315 p 356
UNCHANGED	1	
a peculiar passion for such things that leaves the essential unchanged. The State is thus induced to play an increasingly important		p 253
UNCLE	9	
the family from being an interior? There is always an uncle from America; a brother who went bad; an aunt who genetrix, he should be in the position of his maternal uncle, the designated husband of this woman. Doubtless all the dramatis who should have married the mother was therefore the maternal uncle. The first consequence of this is that incest with the in relation to Oedipus. The subject does not reproach the uncle for having done what he himself wanted to do; he he the son could not do. And why didn't the uncle marry the mother, his somatic sister? Because he must not done it as well, and could have been himself this uncle in an intense relationship with the mother-twin. The vicious circle germinal lineage closes (the primitive double bind): neither can the uncle marry his sister, the mother, nor from that moment can what does the blocking or causes passage is the maternal uncle. What passes through leads to—as compensation for what is a veritable surplus value of code, which falls to the uncle insofar as he causes passage, while he suffers a kind		p 97 p 158 p 159 p 159 p 159 p 159 p 159 p 163 p 163
UNCLE'S	3	
nonexistent impossible (for example, the preferential Dogon marriage with the uncle's daughter, she being equivalent to the aunt, who is herself thus the ritual thefts perpetrated by the nephews in the uncle's house, but also, as Griaule says, the augmentation and fructification also, as Griaule says, the augmentation and fructification of the uncle's possessions when the oldest of the nephews comes to live		p 160 p 163 p 163
UNCLE-AUNT-NEPHEW	1	
families and institutions turn. The culturalists invoke other triangles—maternal uncle-aunt-nephew, for example; but the oedipalists have no difficulty in demonstrating		p 174
UNCLE-SISTER	1	
same effect as their correspondence in the case of the uncle-sister, that is, it testifies to one and the same intensive		p 159
UNCLE-SISTER'S	1	
kinship atom—with its four relationships: brother-sister, husband-wife, father-son, maternal uncle-sister's son—presents itself as a ready-made whole from which the		p 157
UNCLES	1	
the allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are not persons but so many states of rising		p 88
UNCODABLE	2	
As for Oedipus, it is another way of coding the uncodable, of codifying what eludes the codes, or of displacing desire decoding in an absolute way, in eliciting something that is uncodable by virtue of its polymorphism and its polyvocality. It appears		p 173 p 301
UNCONSCIOUS	347	
of all the ambiguities caused by a problem of the unconscious that is only apparently religious? The body without organs is of the condensations and identifications which are effected in the unconscious. But why does Freud thus add that, on second thought is the motive force behind the third synthesis of the unconscious: the conjunctive synthesis so it's ... , or the production of consumption of the production of desire, of the productions of the unconscious. But once Oedipus entered the picture, this discovery was soon brand of idealism: a classical theater was substituted for the unconscious as a factory; representation was substituted for the units of representation was substituted for the units of production of the unconscious; and an unconscious that was capable of nothing but expressing for the units of production of the unconscious; and an unconscious that was capable of nothing but expressing itself—in myth itself—in myth, tragedy, dreams—was substituted for the productive unconscious. Every time that the problem of schizophrenia is explained in of the passive syntheses of desire as autoproduction of the unconscious. Desire does not lack anything; it does not lack its though these two ways together constitute the autoproduction of the unconscious as a cycle. We can say that social production, under discovery of this fertile domain of a code of the unconscious, incorporating the entire chain—or several chains—of meaning: a Oedipus and totally demolish its ridiculous claim to represent the unconscious, to triangulate the unconscious, to encompass the entire production of its ridiculous claim to represent the unconscious, to triangulate the unconscious, to encompass the entire production of desire. The question that re-establish contact by connecting themselves to other partial objects. The unconscious is totally unaware of persons as such. Partial objects are cannot help but fail to understand the production of the unconscious itself, and the collective mechanisms that have an immediate bearing the collective mechanisms that have an immediate bearing on the unconscious: in particular, the entire interplay between primal psychic repression, the repression, the desiring-machines, and the body without organs. For the unconscious is an orphan, and produces itself within the identity of the identity of nature and man. The autoproduction of the unconscious suddenly became evident when the subject of the Cartesian cogito different: is there an equivalence between the productions of the unconscious and this invariant—between the desiring-machines and the Oedipal structure be better to schizophrenize—to schizophrenize the domain of the unconscious as well as the sociohistorical domain, so as to shatter tie between the analytic machine, desire, and production? For the unconscious itself is no more structural than personal, it does not desiring-machines pound away and throb in the depths of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and Freud, all those neurobiologico-desiring-machines. And the discovery of the productive unconscious has what appear to be two correlates: on the one itself to a univocal impasse. All the chains of the unconscious are biunivocalized, linearized, suspended from a despotic signifier. The whole process as well as theory of the cure. The productive unconscious makes way for an unconscious that knows only how to of the cure. The productive unconscious makes way for an unconscious that knows only how to express itself—express itself in tragedy, and myth are adequate to the formations of the unconscious, even if the work of transformation is taken into account		p 13 p 13 p 17 p 24 p 24 p 24 p 24 p 24 p 24 p 26 p 26 p 33 p 38 p 44 p 44 p 46 p 49 p 49 p 49 p 49 p 53 p 53 p 53 p 54 p 54 p 54 p 54 p 54

remained more faithful than Freud to an autoproduction of the unconscious in the coextension of man and Nature. It is as dependence on Oedipus, and that he neuroticizes everything in the unconscious at the same time as he oedipalizes, and closes the he oedipalizes, and closes the familial triangle over the entire unconscious. The schizo—there is the enemy! Desiring-production is personalized, or	p 54 p 55 p 55
is reduced to mere fantasy production, production of expression. The unconscious ceases to be what it is—a factory, a workshop importance, but are subordinated to the forms of an expressive unconscious and no longer to the formations of the productive unconscious unconscious and no longer to the formations of the productive unconscious. The anoedipal nature of desiring-production remains present, but it is	p 55 p 55 p 55
forcing employed to introduce Oedipus, to inject it into the unconscious. Then Oedipus fell back on and appropriated desiring-production as if myths, which express forces or mechanisms eternally active in the unconscious. It should be noted that Judge Schreber's destiny was not in positing the adequation of the productive force of the unconscious and the edifying forces of myths and religions. This latter certain way this agreement subsists after their break. If the unconscious is thought to express itself adequately in myths and religions but they have in common the postulate that measures the unconscious against myth, and that from the start substitutes mere expressive to interpret the commonly postulated adequation. But to render religion unconscious, or the unconscious religious, still amounts to injecting something religious	p 56 p 57 p 57 p 57 p 57 p 58
commonly postulated adequation. But to render religion unconscious, or the unconscious religious, still amounts to injecting something religious into the unconscious	p 58
unconscious religious, still amounts to injecting something religious into the unconscious. (And what would Freudian analysis be without the celebrated guilt	p 58
analysis be without the celebrated guilt feelings ascribed to the unconscious?) What came to pass in the history of psychoanalysis? Freud he has attained those regions of an autoproduction of the unconscious where the unconscious is no less atheist than orphan—immediately those regions of an autoproduction of the unconscious where the unconscious is no less atheist than orphan—immediately atheist, immediately orphan	p 58 p 58 p 58
foundation for the exclusive use of the disjunctions of the unconscious—and teach us resignation. Resignation to Oedipus, to castration: for defined as a lack; nor are the disjunctions in the unconscious ever exclusive, but rather the object of a properly inclusive when certain analysts, following Melanie Klein, tried to define the unconscious forces of the female sexual organ by positive characteristics in He maintained that the organ, from the viewpoint of the unconscious, could not be understood except by proceeding from a lack is: castration designates the operation by which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration as a practical operation	p 59 p 60 p 60 p 60 p 60
by which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration as a practical operation on the unconscious is achieved	p 60
into the unconscious. Castration as a practical operation on the unconscious is achieved when the thousand breaks-flows of desiring-machines—all positive	p 61
not finished chanting the litany of the ignorances of the unconscious; it knows nothing of castration or Oedipus, just as it belongs to all requirements of liberation: the force of the unconscious itself, the investment by desire of the social field, the of knowing if women are castrated, but only if the unconscious believes it, since all the ambiguity lies there. What does the ambiguity lies there. What does belief applied to the unconscious signify? What is an unconscious that no longer does anything does belief applied to the unconscious signify? What is an unconscious that no longer does anything but believe, rather than produce produce? What are the operations, the artifices that inject the unconscious with beliefs that are not even irrational, but on the off the couch like water off a duck's back. The unconscious does not cause anything to stick, there is no anchoring let themselves be biunivocalized, linearized, suspended from a signifier; an unconscious that lets itself be expressed; connective syntheses that let themselves	p 61 p 61 p 61 p 61 p 61 p 61 p 66 p 67
The Connective Synthesis of Production Given the syntheses of the unconscious, the practical problem is that of their use, legitimate or consider the mutual reactions between the different syntheses of the unconscious following a given use. It is first of all the paralogism implying a transcendent use of the syntheses of the unconscious: we pass from detachable partial objects to the detached complete	p 68 p 70 p 73
specific egos. We deny that these are productions of the unconscious. What is more, castration and oedipalization beget a basic illusion its combined forces. Psychoanalysis itself ensures this conversion of the unconscious. In what it calls the pre-oedipal, it sees a stage ensuring, or tending to ensure, the reversion of the entire unconscious according to the anoedipal form and within the anoedipal content and practice never cease to promote the conversion of the unconscious to Oedipus, form and content. (We shall see in effect by denouncing the illegitimate use of the syntheses of the unconscious as found in Oedipal psychoanalysis, so as to rediscover a found in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious defined by the immanence of its criteria, and a corresponding	p 74 p 74 p 74 p 74 p 75 p 75
restrictions everywhere in the disjunctive network, and that makes the unconscious swing over into Oedipus? And why is oedipalization precisely that	p 78
subject passes on the body without organs and in the unconscious that remains an orphan (yes, I was ...); rather, they designate way through any longer, except for a far-distant murmur. The unconscious has been crushed, triangulated, and confronted with a choice that inclusive, nonrestrictive disjunctions. Parents have been found for the (orphan) unconscious! Double bind is the term used by Gregory Bateson to	p 78 p 79 p 79
from a double impasse into which he was precipitating the unconscious. Thus in the 1936 letter to Romain Rolland, Freud writes authority. Oedipus is completely useless, except for tying off the unconscious on both sides. We shall see in what sense Oedipus than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious in order to reach the real problems. Schizoanalysis proposes to problems. Schizoanalysis proposes to reach those regions of the orphan unconscious—indeed beyond all law—where the problem of Oedipus can	p 80 p 81 p 81 p 82
and the pushing of the process of oedipalization of the unconscious to its limits. Here Oedipus encounters its two extremes, its swing of a pendulum responsible for sweeping away the entire unconscious, and that continuously carries us from one pole to the to the other. A double pincer action that crushes the unconscious caught in its exclusive disjunction. The true difference in nature nature, an extrinsic perception rather than an operation of the unconscious upon itself. From the beginning of the life of the put in their true places within the workings of the unconscious, as inductors of an indifferent nature, yet the role of we have it—the incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production, conditioning	p 82 p 83 p 83 p 92 p 92 p 92
use distorted the nature of the intensive quantities in the unconscious. Nevertheless it still respected in part the general principle of nature of the agents that are in question in the unconscious itself. When Frantz Fanon encounters a case of persecution psychosis first asks himself if he has to deal with an unconscious guilt complex following on the death of the mother, as at this point. Fanon pointed out that troubled times had unconscious effects not only on the active militants, but also on a figure or a structure able both to represent the unconscious, and to represent in it the various agents of the war, May '68—all these things form complexes of the unconscious, more effective than everlasting Oedipus. And the unconscious is indeed of the unconscious, more effective than everlasting Oedipus. And the unconscious is indeed at issue here. If in fact there are contrary, because it proposes to demonstrate the existence of an unconscious libidinal investment of sociohistorical production, distinct from the conscious investments	p 93 p 96 p 96 p 97 p 97 p 97 p 97 p 97 p 98
function of the libido to invest the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations white paranoia. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in	p 98 p 98
by the family, in order to attain the immediate productive unconscious. Yes, the family is a stimulus—but a stimulus that that was still familial, instead of interpreting it in an unconscious system of production as such (analytical economy). The great argument genesis. At least in the beginning, this argument runs, the unconscious is expressed in a state of familial relations and constellations even in the shadow of a transcendent phallus are the unconscious effects of a signified established throughout the determinations of a age, but within the order of a repression of the unconscious. It is equally true that everything within the order of other uses of syntheses that feed the autoproduction of the unconscious—the unconscious-as-orphan, the playful unconscious, the meditative and social unconscious	p 98 p 99 p 99 p 100 p 100 p 100
feed the autoproduction of the unconscious—the unconscious-as-orphan, the playful unconscious, the meditative and social unconscious. The Oedipal operation consists in	p 100
unconscious—the unconscious-as-orphan, the playful unconscious, the meditative and social unconscious. The Oedipal operation consists in establishing a constellation of biunivocal	p 100
therefore a segregative use of the conjunctive syntheses of the unconscious, a use that does not coincide with divisions between classes It is not a question of ideology. There is an unconscious libidinal investment of the social field that coexists, but does	p 103 p 104

made, according to the interests of the opposing classes. But unconscious investments are made according to positions of desire and uses subject, individual or collective, who desires. These investments of an unconscious nature can ensure the general submission to a dominant class p 104

are socioeconomic complexes that are also veritable complexes of the unconscious, and that communicate a voluptuous wave from the top to this happens, not in ideology, but well beneath it. An unconscious investment of a fascist or reactionary type can exist alongside conforming to a conscious interest. In any case conscious and unconscious investments are not of the same type, even when they or are superimposed on each other. We define the reactionary unconscious investment as the investment that conforms to the interest of is derived: I am of the superior race. The revolutionary unconscious investment is such that desire, still in its own mode of an intense potential for investment and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic the two, ever so many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge and its revolutionary potential p 105

heard a familiar chord: it is well known that the unconscious takes a lot of time to digest a bit of one can even quote some texts of Freud on the unconscious being ignorant of time, conserving its objects like an Egyptian of God spends a long time plodding around in the unconscious. He means that what takes so long in coming to that the death of God makes no difference to the unconscious. The fruits of this news are not the consequences brought whether we believe in this, but whether or not the unconscious itself believes in it. But what is this unconscious when the unconscious itself believes in it. But what is this unconscious when reduced to the state of belief? Who injects it of man and nature; a circular movement by which the unconscious, always remaining subject;; produces and reproduces itself. The unconscious does the unconscious, always remaining subject;; produces and reproduces itself. The unconscious does not follow the paths of a generation progressing (or not its subject. The sole subject of reproduction is the unconscious itself which holds to the circular form of production. Sexuality in the service of sexuality as an autoproduct of the unconscious. Sexuality does not represent a premium for the ego, in the passage from one body to another through which the unconscious does no more than reproduce itself in itself. Indeed, in in itself. Indeed, in this sense we must say the unconscious has always been an orphan—that is, it has engendered and the same misconception (contresens) concerning the nature of the unconscious. But psychoanalysts are bent on producing man abstractly, that is include those triangular relations other than the parent-child relations. The unconscious poses no problem of meaning, solely problems of use. The determination of these criteria, immanent to the field of the unconscious, insofar as they are opposed to the transcendent exercises of its own self-criticism. It sets out to explore a transcendental unconscious, rather than a metaphysical one; an unconscious that is material explore a transcendental unconscious, rather than a metaphysical one; an unconscious that is material rather than ideological; schizophrenic rather than Oedipal imaginary; real rather than symbolic; machinic rather than structural—an unconscious, finally, that is molecular, microphysical, and micrological rather than molar p 109

so as to better describe the treatment forced on the unconscious when it is bound at both ends, leaving it no biunivocal use, illegitimate from the point of view of the unconscious itself, has what appear to be two moments: first, a direction of a frenzied oedipalization, a betrayal of desire, the unconscious closeted in a day nursery, a narcissistic machine for arrogant error, an idealism that forms a pious conception of the unconscious. And it is futile to interpret these notions in terms of eternal repression recommences, the operation that closes around the unconscious the circle of prohibition and transgression, white mass and black basis for a punctual semiology. It is said that the unconscious is dark and somber. Reich and Marcuse are often reproached reproached for their Rousseauism, their naturalism: a conception of the unconscious that is thought to be too idyllic. But doesn't one be too idyllic. But doesn't one indeed lend to the unconscious horrors that could only be those of consciousness, and of Would it be an exaggeration to say that in the unconscious there is necessarily less cruelty and terror, and of a an heir, a soldier, or a Chief of State? The unconscious has its horrors, but they are not anthropomorphic. It is reason that engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And how much malice and ruse in Rousseau! Transgression, guilt, castration: are these determinations of the unconscious, or is this the way a priest sees things? Doubtless there are many other forces besides psychoanalysis for oedipalizing the unconscious, rendering it guilty, castrating it. But psychoanalysis reinforces the movement imposes a transcendent use on all the syntheses of the unconscious, ensuring their conversion. The practical problem of schizoanalysis is, then to ensure the contrasting reversion: restoring the syntheses of the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web made a psychoanalyst enter into the domains of the productive unconscious, he would feel as out of place with his theater upon the Oedipus complex as an adequate expression of the unconscious? Must we even follow Freud in saying that the Oedipus has of getting a grip on intention, of making the unconscious guilty. In short, we are not witness here to a of the flows of sexuality and the intensities of the unconscious, and who is incensed and bewildered by what Freud is for action....This has nothing to do with the active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal, nothing in the least conceptual, and hence more than secondary from the point of view of the unconscious. That is why critics have been able to observe a wool. Psychic repression distinguishes itself from social repression by the unconscious nature of the operation and by its result (even the by its result (even the inhibition of revolt has become unconscious), a distinction that expresses clearly the difference in nature between that it is everywhere (in the enterprise of domesticating the unconscious, of representing desire and the unconscious). To be sure, we enterprise of domesticating the unconscious, of representing desire and the unconscious). To be sure, we have never dreamed of saying that last burst of energy to the displacement of the entire unconscious. What they do is merely to make the unconscious speak entire unconscious. What they do is merely to make the unconscious speak according to the transcendent uses of synthesis imposed on is essentially active, aggressive, artistic, productive, and triumphant in the unconscious itself. It is in this sense, as we have seen as he lacked it in the symbolic organization of his unconscious. On the contrary, he is ill because of the oedipalization the real, whereas in neurosis the identity remains that of unconscious representations and does not compromise perception. But what is there have seen what remains common to Freud and Jung: the unconscious always measured against myths (and not against the units of body.... It is a question of the recognition of an unconscious desire, and not of this desire's satisfaction. Recognizing the desire intensity. The egg and the placenta itself, swept by an unconscious life energy susceptible to augmentation and diminution. The father is even if it is brought into relation with an ethnic unconscious—as seen in attempted parallelisms between the psychoanalytic cure and aspects: the destruction of the expressive pseudo forms of the unconscious, and the discovery of desire's unconscious investments of the social pseudo forms of the unconscious, and the discovery of desire's unconscious investments of the social field. It is from this point of a social field by interests, but—more profoundly—its unconscious investments by desire, such as they pass by way of brings to bear on desiring-production, on the syntheses of the unconscious, and on libidinal investments in our cultural and social milieu But not because Oedipus might be a truth of the unconscious that is especially visible where we are concerned; on the on the contrary, because it is a mystification of the unconscious that has only succeeded with us by assembling the parts of desire. These conditions, inseparable from the paralogsms of the unconscious, are realized in the capitalist formation; furthermore, they imply certain usurp the place of the representative of desire, snaring the unconscious in the trap of its paralogsms, crushing the whole of it would have no hold on the productions of the unconscious. Given these conditions, what is there to say about the serves no useful purpose, either for psychoanalysts or for the unconscious. And to what use could the phallus be put, since not come from a faulty knowledge or recognition of the unconscious, of sexuality, of the phallic nature of symbolism. In theory to make a similar discovery: namely, that there is no unconscious material either, nor is there a psychoanalytic interpretation, but only but only uses, analytic uses of the syntheses of the unconscious, which do not allow themselves to be defined by an question. Schizoanalysis foregoes all interpretation because it foregoes discovering an unconscious material: the unconscious does not mean anything. On the other all interpretation because it foregoes discovering an unconscious material: the unconscious does not mean anything. On the other hand the unconscious p 180

unconscious does not mean anything. On the other hand the unconscious constructs machines, which are machines of desire, whose use and	p 180
schizoanalysis discovers in their immanent relationship with social machines. The unconscious does not speak, it engineers. It is not	p 180
expressive or reaches the regions of a productive, molecular, micrological, or microphysical unconscious that no longer means or represents anything.	p 183
Sexuality is no voluptas). For desiring-machines are precisely that: the microphysics of the unconscious, the elements of the microunconscious. But as such	p 183
they never attest to the way in	p 183
of presence and its field of production: an entire nonOedipal unconscious that will only produce Oedipus as one of its secondary	p 183
no more than a superstructure, a conscious form whereby the unconscious social reality of exchange is converted into cash. What is	p 185
are at issue here—and the whole problem of the unconscious. For if exchange underlies everything, why is it that what	p 185
knows nothing of exchange, it is because exchange is desire's unconscious? Will this be explained by the exigencies of generalized exchange	p 186
inscribing or marking. And when exchange is made into an unconscious reality, structural rights are invoked in vain—along with the	p 186
be nonexchangist. And above all, what is made of the unconscious itself, if not its explicit reduction to an empty form	p 186
can serve to define a preconscious, but certainly not the unconscious. For if it is true that the unconscious has no	p 186
not the unconscious. For if it is true that the unconscious has no material or content, this is assuredly not because	p 186
creation and imposition of forms; they are the most involuntary, unconscious artists there are—wherever they appear something new arises, a	p 191
but by illiterates. It goes by way of illiterates, those unconscious workers. The signifier implies a language that overcodes another language	p 208
language is completely coded into phonetic elements. And if the unconscious in fact includes the topical order of a double inscription	p 208
form in which the signifier is in agreement with the unconscious, and the form in which it produces effects of the	p 209
in which it produces effects of the signified in the unconscious. The signifier as the repressing representation, and the new displaced	p 209
price of a regression, and even though it meant the unconscious would be kept under the weight of the despotic apparatus	p 217
and castration, yes! Oedipus, no!—the despotic age of the unconscious.) 8 The Urstaat The city of Ur, the point of	p 217
not, deforms or not. The problem is situated there, between unconscious group desires and preconscious class interests. It is only starting	p 257
that are not failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when he speaks of	p 257
familial reduction the nature of the social investments of the unconscious. To discover beneath the individual fantasy the nature of group	p 271
to say it attains the process of autoproduct of the unconscious (a unity of history and of nature, from Homo natura	p 275
service of sexuality as a cyclical movement by which the unconscious, always remaining subject, reproduces itself. There is, then, no longer	p 276
or has to repress, or tries to repress, is the unconscious of the father and the mother. The failure of that	p 276
investment is only a dependence or an application of the unconscious investments of the social field—and if this is just	p 277
of this domain. Delirium is the general matrix of every unconscious social investment. Every unconscious investment mobilizes a delirious	p 277
interplay of	
is the general matrix of every unconscious social investment. Every unconscious investment mobilizes a delirious interplay of disinvestments,	p 277
of counterinvestments, of	
for a weapon! Doubtless there are astonishing oscillations of the unconscious, from one pole of delirium to the other: the way	p 277
fascisizing, moralizing, Puritan, and familialist territorialities? These oscillations of the unconscious, these underground passages from one	p 278
type of libidinal investment to	
instead to the laws of statistical distribution of the molar unconscious or the macrounconscious. Freud was Darwinian, neo-Darwinian, when he	p 280
said	
Freud was Darwinian, neo-Darwinian, when he said that in the unconscious everything was a problem of population (likewise, in the	p 280
contemplation	
in the familial aggregate of Oedipal neuroses. 2 The Molecular Unconscious What is the meaning of this distinction between two regions	p 283
gregarious? Is this anything more than a metaphor lending the unconscious a distinction grounded in physics, when we speak of an	p 283
accumulation, obeying the laws of aggregates? But in reality the unconscious belongs to the realm of physics; the body without organs	p 283
of the Ego, remains completely stymied by Oedipus. In the unconscious there are only populations, groups, and machines. When we posit	p 283
the social and technical machines, in the other case an unconscious of the desiring-machines, it is a question of a necessary	p 283
of these are elementary forces by means of which the unconscious is produced; the others, resultants reacting on the first, statistical	p 283
resultants reacting on the first, statistical aggregates through which the unconscious is represented and already suffers psychic and social	p 283
repression of	
Szondi set out on this molecular path, discovering a genic unconscious that he contrasted with the Freudian individual unconscious as well	p 289
a genic unconscious that he contrasted with the Freudian individual unconscious as well as with Jung's collective unconscious. He often calls	p 289
the Freudian individual unconscious as well as with Jung's collective unconscious. He often calls this genic or genealogical unconscious	p 289
familial; and	
Jung's collective unconscious. He often calls this genic or genealogical unconscious familial; and Szondi himself went on to study	p 290
schizophrenia using	
familial aggregates as his units of measure. But the genic unconscious is familial only to a very small degree, much less	p 290
to a very small degree, much less so than Freud's unconscious, since the diagnosis is carried out by comparing desire to	p 290
analysis of destiny. In point of fact, the truly molecular unconscious cannot confine itself to genes as its units of reproduction	p 290
products and units of production; they are what constitutes the unconscious as a cycle or as the autoproduct of the unconscious	p 290
unconscious as a cycle or as the autoproduct of the unconscious—the ultimate molecular elements in the arrangement of the	p 290
desiring-machines	
its objects (defined familiarly or genetically), it is always the unconscious that produces itself in a cyclical orphan movement, a cycle	p 290
molar and inversely, and that constitute the cycle whereby the unconscious, remaining a subject, produces and reproduces itself? We use the	p 291
social as well as biological surroundings are the object of unconscious investments that are necessarily desiring or libidinal, in contrast with	p 292
of conjunction of flows whose libidinal tenor of a properly unconscious investment they translate. Thus no matter how well grounded the	p 293
sexuality. Something quite different is involved. If sexuality is the unconscious investment of the large molar aggregates, it is because on	p 294
An idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates in the very thing that	p 295
finds	
thing that founds it, the ideology of lack. The molecular unconscious, on the contrary, knows nothing of castration, because partial objects	p 295
Far from showing the boldness of psychoanalysis, this idea of unconscious representation marks from the outset its bankruptcy or its	p 296
abnegation	
marks from the outset its bankruptcy or its abnegation: an unconscious that no longer produces, but is content to believe. The	p 296
that no longer produces, but is content to believe. The unconscious believes in Oedipus, it believes in castration, in the law	p 296
that, everything considered, belief is not an act of the unconscious; it is always the preconscious that believes. Shouldn't it even	p 296
then be an effect on the conscious material that the unconscious representation exerts from a distance? But inversely, who or what	p 296
from a distance? But inversely, who or what reduced the unconscious to this state of representation, if not first of all	p 296
at the same time that desiring-production becomes enticed into allegedly unconscious representations. And as we have seen, it is the same	p 296
in all that—in myth, in tragedy. Is it the unconscious that represents itself through Oedipus and castration? Or is it	p 297
the psychoanalyst—the psychoanalyst in us all, who represents the unconscious in this way? For never has Engels's remark regained so	p 297
is this: of course the father acts on the child's unconscious—but does he act as a head of a family	p 297
of production? The psychoanalyst parks his circus in the dumbfounded unconscious, a real P. T. Barnum in the fields and in	p 298
more than ideas; the necessity of a scouring of the unconscious, schizoanalysis as a curettage of the unconscious; the matrical fissure	p 299
scouring of the unconscious, schizoanalysis as a curettage of the unconscious; the matrical fissure in opposition to the line of castration	p 299
transductive breaks; the relation of desiring-machines as formations of the unconscious with the molar formations that they constitute	p 300
statistically in organized	
raised to a higher level by psychoanalysis, but as an unconscious dimension of subjective representation (myth as humanity's dream). What	p 304
acts	
which is no longer either desiring-production or objective representation. The unconscious as a stage. A whole theater put in the place	p 305
relationships all derive. In this way the structure designates the unconscious of subjective representation. The series of this representation	p 306
now presents	
and revived in the name of a structure of the unconscious: we are still pious. Everywhere, the great game of the	p 306
metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious: the theater taken as the model of production. Even in	p 306
for it is certain that he does not enclose the unconscious in an Oedipal structure. He shows on the contrary that	p 310
Lacan, the hypothesis of an unconscious-as-language does not closet the unconscious in a linguistic structure, but leads linguistics to the	p 310

point	
is defined as the objective being of desire. For the unconscious of schizoanalysis is unaware of persons, aggregates, and laws, and would designate an absence, but in the sense that the unconscious reproduces itself wherever the names of history designate present intensities	p 311 p 311
history designate present intensities (the sea of proper names). The unconscious is not figurative, since its figural is abstract, the figure-schizo	p 311
goes by way of Destruction—a whole scouring of the unconscious, a complete curettage. Destroy Oedipus, the illusion of the ego than itself or the analytic situation. Psychoanalysis states clearly that unconscious representation can never be apprehended independently of the deformations, disguises	p 311 p 313
apprehended independently of the deformations, disguises, or displacements it undergoes. Unconscious representation therefore comprises essentially, by virtue of its own law	p 313
the law of representation perverted the productive forces of the unconscious, and induced in its very structure a false image that le deplacant), the signifier—but none of that constitutes an unconscious material, nor does any of it concern the productions of nor does any of it concern the productions of the unconscious. Oedipus, castration, the signifier, etc., exist at the crossroads of is even more radical than he thought: there is no unconscious material, so that schizoanalysis has nothing to interpret. There are not have reached the ultimate and irreducible terms of the unconscious so long as you find or restore a link between	p 313 p 313 p 313 p 314 p 314
turn them into the royal road of desire and the unconscious, when they are in fact the manifestation of a superego	p 316
interpretative examination—interpretative from the point of view of the unconscious—of the social machines in which the subject is caught because it is an idea that reason imposes on the unconscious and introduces into the passionate sphere, and is not by	p 322 p 323
discovered the partial objects as the ultimate elements of the unconscious. It is in this sense that Leclaire used the term this respect that the partial objects are elements of the unconscious, and we cannot even go along with the image of	p 324 p 324
In short, partial objects are the molecular functions of the unconscious. That is why, when we insisted earlier on the difference flow-schiz or break-flow. So that the true activities of the unconscious, causing to flow and breaking flows, consist of the passive	p 324 p 325
The molecular chain is the form in which the genic unconscious, always remaining subject, reproduces itself. And as we have seen those that are already known. The signifying chain of the unconscious, Numen, is not used to discover or decipher codes of results in a misappreciation of all the syntheses of the unconscious. The body without organs is the model of death. As	p 328 p 329 p 329
of death is the most common of occurrences in the unconscious, precisely because it occurs in life and for life, in synthesis, the synthesis of conjunction. One might say that the unconscious as a real subject has scattered an apparent residual and whose zero degree they invest in itself. They control the unconscious experience of death, insofar as death is what is felt	p 330 p 330 p 330
instinct since there was no model or experience in the unconscious; others, that there was a death instinct precisely because there both the model and the experience of death in the unconscious. Death then is a part of the desiring-machine, a part	p 332 p 332
excavations to be undertaken, no archaeology, no statues in the unconscious: there are only stones to be sucked, a la Beckett fill the preconscious, and that delegate their representatives in the unconscious itself, thereby immobilizing the machines, silencing them, trapping them, sabotaging	p 338 p 338
them, sabotaging them, cornering them, holding them fast. In the unconscious it is not the lines of pressure that matter, but matter, but on the contrary the lines of escape. The unconscious does not apply pressure to consciousness; rather, consciousness applies pressure	p 338
pressure to consciousness; rather, consciousness applies pressure and strait-jackets the unconscious, to prevent its escape. As to the unconscious, it is	p 338
strait-jackets the unconscious, to prevent its escape. As to the unconscious, it is like the Platonic opposite whose opposite draws near have tried to show from the outset is how the unconscious productions and formations were not merely repelled by an agency	p 338 p 338
them, but actually covered over by antiformations that disfigure the unconscious in itself, and impose on it causations, comprehensions, and expressions	p 338
and transcendent uses of the syntheses according to which the unconscious can no longer operate in accordance with its own constituent interpretation that shows itself to be incapable of attaining the unconscious, since it gives rise to the inevitable illusions (including the signifier) by means of which the conscious makes of the unconscious an image consonant with its wishes: we are still pious	p 339 p 339 p 339
not benefit from a coincidence and a support in the unconscious itself that ensures the hold. We have seen what this sense of the word could not be delegated in the unconscious by the molar forces and thus crush desiring-production. Repression properly psychoanalysis, which itself falls into the trap while causing the unconscious to fall into its trap, schizoanalysis follows the lines of superior race for all time. From the viewpoint of the unconscious libidinal investment, all the oscillations from one formula to the	p 339 p 339 p 340 p 343
of schizoanalysis: within the social investments we will distinguish the unconscious libidinal investment of group or desire, and the preconscious investment	p 343
of the same reality as social reality. There is an unconscious libidinal investment of desire that does not necessarily coincide with but they are not identical with this investment. Moreover, the unconscious libidinal investment is what causes us to look for our precise knowledge of political economy, is the business of the unconscious libido, inasmuch as it is presupposed by the aims. We necessarily coincide with what is reactionary or revolutionary in the unconscious libidinal investment. A revolutionary preconscious investment bears upon new aims	p 345 p 345 p 346 p 347
it could be that a part at least of the unconscious libido continues to invest the former body, the old form	p 347
viewpoint of the preconscious—it is not certain that the unconscious libidinal investment is itself revolutionary. For the same breaks do same breaks do not pass at the level of the unconscious desires and the preconscious interests. The preconscious revolutionary break is that subordinates desiring-production under new conditions. But even though the unconscious libido is charged with investing this socius, its investment is	p 347 p 347 p 347
the same sense as the preconscious investment. In fact, the unconscious revolutionary break implies for its part the body without organs creates, distributes, and satisfies new aims and interests. But the unconscious revolution does not merely refer to the socius that conditions is defined by the characteristics of a new aggregate, the unconscious or libidinal break belongs to the second level and is libidinal investments. Truly revolutionary preconscious interests do not necessarily imply unconscious investments of the same nature; an apparatus of interest never	p 347 p 347 p 348 p 348
is preconsciously revolutionary, such a group already presents all the unconscious characteristics of a subjugated group: the subordination to a socius	p 348
such and such a group? Did it ever have revolutionary unconscious investments? The surrealist group, for example, with its fantastic subjugation	p 349
task of schizoanalysis is therefore to reach the investments of unconscious desire of the social field, insofar as they are differentiated strange soft vibration on the air, going forth unknown and unconscious, and seeking a vibration of response. Or else she is	p 350 p 351
is the following: schizoanalysis attains a non figurative and nonsymbolic unconscious, a pure abstract figural dimension (abstract in the sense of	p 351
in the place of the familial representations of the Freudian unconscious, or even the archetypes of a collective unconscious. It is the Freudian unconscious, or even the archetypes of a collective unconscious. It is merely a question of ascertaining that our choices social field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious investments, that they appear	p 352 p 352 p 352
and sexuality are the exponents or the indicators, this time unconscious, of the libidinal investments of the social field. Every loved and the poor woman, under the effect of a strange unconscious communication with the unconscious of the father. Lacan was the under the effect of a strange unconscious communication with the unconscious of the father. Lacan was the first to emphasize these will to power, or in favor of a prehistoric collective unconscious—or you will recognize Oedipus, making of it the sexual	p 353 p 353 p 353 p 354
Does this amount to saying that the parents have no unconscious role as such? Of course they have an unconscious role no unconscious role as such? Of course they have an unconscious role, but in two quite specific ways that deprive them	p 355 p 355
is footing the bill. For example, the analysis reveals the unconscious conflicts of a woman with her husband, but the husband not the social and metaphysical investments of the libido, the unconscious syntheses; rather, on the contrary, it is Oedipus, narcissism, and an appearance, a decor, and to go back to the unconscious libidinal investments of the social field. Oedipal familialism, even and explanation is that, beneath preconscious goals and interests, a uniquely unconscious investment rises up that embraces a full body for itself	p 356 p 358 p 360 p 364
from one another only in a preconscious fashion, but whose unconscious investments are of the same type, even when they do the analyst's office. But we ask precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does not invent Oedipus	p 364 p 365
classes, and universal history. In short, Oedipus implies within the unconscious itself an entire reactionary and paranoiac investment of the social	p 365
nature with regard to the preconscious investments of interest, the unconscious investments of desire had sexuality as an index in their terms inherited from psychiatry for characterizing social investments of the unconscious, insofar as these terms cease to have a familial	p 365 p 366

connotation	
positive, and creative? What is the relationship between the two unconscious poles, and what is their relationship with the preconscious investments	p 367
the preconscious investments of interest? We have seen that the unconscious paranoiac investment was grounded in the socius itself as a it. What is more, the bringing to light of the unconscious reactionary investment as if devoid of an aim, would be	p 367
least he goes all the way). In short, a truly unconscious libido, a disinterested love: this machine is fantastic. If one	p 374
not, go in the direction of capitalism, can maintain an unconscious libidinal investment consonant with capitalism, or that scarcely threatens it	p 374
order for it to perform a revolutionary break at the unconscious level with the same mode as the preconscious break. In	p 375
be a preconscious revolutionary break, with no real libidinal and unconscious revolutionary break. Or rather the order of things is as	p 375
but that do concern the sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it can only be said	p 375
and the schizoid investments are like two opposite poles of unconscious libidinal investment, one of which subordinates desiring-production to the formation	p 376
This results from the fact that the two poles of unconscious libidinal investment do not maintain the same relationship, nor the	p 376
of the party a new form of sovereignty; and finally unconscious revolutionary investments that perform a real rupture with causality in	p 378
are there from the very start (the maintenance of paranoiac unconscious investments in revolutionary groups). And if we put forward desire	p 379
taken as a whole? We constantly contrasted two sorts of unconscious or two interpretations of the unconscious: the one schizoanalytic, the	p 381
contrasted two sorts of unconscious or two interpretations of the unconscious: the one schizoanalytic, the other psychoanalytic; the one	p 381
schizophrenic, the	
UNCONSCIOUS-AS-CHILD 1	
peaceful times: what a grotesque error to think that the unconscious-as-child is acquainted only with daddy-mommy, and that it doesn't know	p 97
UNCONSCIOUS-AS-LANGUAGE 1	
has clearly seen that, in Lacan, the hypothesis of an unconscious-as-language does not closet the unconscious in a linguistic structure, but	p 310
UNCONSCIOUS-AS-ORPHAN 1	
of syntheses that feed the autoproduction of the unconscious—the unconscious-as-orphan, the playful unconscious, the meditative and social unconscious. The Oedipal	p 100
UNCONSCIOUS-LIBIDINAL 1	
conditions profit, theirs is an investment of desire whose nature—unconscious-libidinal—is altogether different, and is not simply explained by the	p 374
UNCONSCIOUSSES 3	
more complex relationship that depends on the communication of the unconsciousses. With the result that, even in the child, what is	p 178
or its axiomatic first determine within it a communication of unconsciousses. This phenomenon of communication, which Freud touched on only marginally	p 276
repression is the basis of neuroses. But this communication of unconsciousses does not by any means take the family as its	p 276
UNCONSCIOUSLY 3	
a logical deduction made by the human reason, even if unconsciously made, and secondly is introduced into the affective passionate sphere	p 115
as she from the viewpoint of the generations ... He senses unconsciously his symbolic membership in his mother's generation and his detachment	p 157
are simulacra derived from a social aggregate whose code is unconsciously invested for itself. That is why love and desire exhibit	p 366
UNCONSUMABLE 2	
without organs is the unproductive, the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself with no	p 8
never were any. The body without organs, the unproductive, the unconsumable, serves as a surface for the recording of the entire	p 11
UNCONTROLLABLE 1	
trinity! luminous triangle!—there is another song: O schizophrenic mathematics, uncontrollable and mad desiring-machines! In the capitalist formation of sovereignty—the	p 372
UNCONTROLLED 1	
axiomatic sections of the newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled by official socialism than by	p 256
UNCOVERED 3	
consecutive decomposition into minimal elements within a field of immanence uncovered by the withdrawal of the despot—all this is evidence that will be deployed in the field of immanence left uncovered by the withdrawal of the signifier. I reach desire when	p 240
of relations between minimal elements that come to fill the uncovered field (somewhat similar, in traditional terms, to the way one	p 268
UNCOVERS 1	
of immanence still presupposes the transcendence of the signifier, which uncovers the field if only through the signifier's own withdrawal, the	p 242
UNCREATED 1	
like a grid, and their permutations. The surface of this uncreated body swarms with them, as a lion's mane swarms with	p 16
UNDECIDABLE 4	
sides. We shall see in what sense Oedipus is strictly undecidable (indecidable), as the mathematicians would put it. We are extremely	p 81
one side or the other. In short, Oedipus is strictly undecidable. It can be found everywhere all the more readily for	p 126
can be found everywhere all the more readily for being undecidable, and in this sense it is correct to say that	p 126
this constellation from the field of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus. It is	p 129
UNDEFINED 2	
purpose? A great beauty animates this text of Freud's: an undefined something that is hopeless, disenchanting, tired, and at the same shoe, a pipe bowl, a small limp bundle that is undefined, a cover for a bicycle bell, half a crutch (if	p 65
	p 324
UNDER 136	
the midst of nature: an infernal machine is being assembled. Under the skin the body is an over-heated factory, / and	p 3
labor to capital), it would seem that they then come under another law that expresses a distribution in relation to the	p 12
is that social production is purely and simply desiring-production itself under determinate conditions. We maintain that the social field is immediately	p 29
within the organization that is the consequence of such production under various conditions that we must analyze. That is why the	p 29
the masses were not innocent dupes; at a certain point, under a certain set of conditions, they wanted fascism, and it	p 29
unconscious as a cycle. We can say that social production, under determinate conditions, derives primarily from desiring-production: which is to say	p 33

precise forces that cause the Oedipal triangulation to close up? Under what conditions does this triangulation divert desire so that it	p 47
what the precise nature of this desiring-production is, and how, under what conditions, and in response to what pressures, the Oedipal	p 49
showing that the figures vary according to the social form under consideration. We even believe what we are told when Oedipus	p 53
that confer on it a kind of transcendence or immortality under the shelter of which the individual, the ego, plays out	p 62
subjugated groups, with Oedipus and castration forming the imaginary structure under which members of the subjugated groups are induced	p 64
to live	
plugged by Oedipus; partial objects that let themselves be subsumed under the category of a complete object, even if absent—the	p 67
take shape, series are arranged, persons figure in these series, under strange laws of lack, absence, asymmetry, exclusion,	p 69
noncommunication, vice, and	
most people by their avowals. They live perhaps less exclusively under Saturn's satellite, for in their case women are not entirely	p 70
suited to desiring-production give way to a pairing of people under the rules of familial reproduction. Partial objects now seem to	p 71
into desire, in situating and specifying persons and an ego under one aspect or another of its absence, and imposing an	p 72
the direction of an evolutive integration (toward the depressive position under the reign of the complete object), or organized in the	p 74
a structural integration (toward the position of a despotic signifier, under the reign of the phallus). The aptitude for conflict of	p 74
woman. In short, the familial triangulation represents the minimum condition under which an ego takes on the co-ordinates that differentiate it	p 75
This time it is a matter of the maximum conditions under which persons are differentiated. Hence the importance of the Kantian	p 75
of Oedipus, sick from Oedipus, and suffering from various illnesses under the influence of Oedipus. It sometimes happens that an analyst	p 81
question as in the case of the biological egg. For under these conditions is there no solution but to revive the	p 92
undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families under the same fusionist postulate: the properly	p 93
fusionist family, where differentiations	
not because it would go about generalizing Oedipus in culture, under the ridiculous conditions that have been the norm until now	p 98
made to depend on the signifier, it is put back under the yoke of a despotism whose effect is castration, there	p 112
because it is repressed, it takes on that mask only under the reign of the repression that models the mask for	p 116
doctrine. We refuse to play take it or leave it, under the pretext that theory justifies practice, being born from it	p 117
cosmic element of desire, than to continue being a psychoanalyst under those conditions. No one forgave him this, whereas Freud got	p 119
as such. Yet this is precisely where the operation arises. Under the precocious action of social repression, the family slips into	p 120
drives of the id, whereas in psychosis the ego is under the sway of the id, ready to break with reality	p 122
her mother and an incestuous desire for her father, but under conditions of reality loss where the parents were lived as	p 122
family? It is the triangle's job to vibrate, to resonate, under the pressure of what it retains as much as what	p 125
the wall and back away horrified. Better to fall back under the law of the signifier, marked by castration, triangulated in	p 135
comes at the end—the body without organs and desiring-production—under the conditions determined by an apparently victorious capitalism,	p 139
where do	
of money. Capitalism therefore liberates the flows of desire, but under the social conditions that define its limit and the possibility	p 139
of solid elements, each having its specialized function and operating under human control in order to transmit a movement and perform	p 141
higher. It is the anus itself that ascends on high, under the conditions (which we must analyze) of its removal from	p 143
of his rights and duties has his whole body marked under a regime that consigns his organs and their exercise to	p 144
have comparable importance to ties of descent, disguises the former under his expression complementary filiation. The essence of this	p 146
concept, which	
if adjacent to production; it has not yet brought production under its sway. The space of the encampment remains adjacent to	p 148
to the process of an industrial and commodity production decoded under the conditions of capitalism. All history can therefore be read	p 153
the conditions of capitalism. All history can therefore be read under the sign of classes, but by observing the rules set	p 153
and in what way? Yes, it becomes Oedipal in part, under the effect of colonization. The colonizer, for example, abolishes the	p 168
the way desire invests the social field from childhood, and under the familial stimuli coming from the adult: all the conditions	p 174
same process. And it is this synthesis of desire that, under certain determinate conditions, explains the molar aggregates (les ensembles	p 181
molaires	
theft and gift, at times the one within the other under the effect of a primary homosexuality. Thus the antiexchangist amorous	p 186
the spoken word. He does not act, but is passive under the graphic action; he receives the stamp of the sign	p 189
from the visible world, and made as it were latent under their hammer blows and artist's violence. It is here that	p 192
the primitive machine had repressed, but on new foundations or under new conditions present in the deterritorialized full body of the	p 210
serve the ends of the State, and to subsume it under the higher superimposed unity of a Law that is more	p 212
from the visible world, and made as it were latent under their hammer blows and artists' violence. There occurs a detachment	p 213
after latency, and it signifies the return of the repressed under conditions that disfigure, displace, and even decode desire. The Oedipus	p 216
and even though it meant the unconscious would be kept under the weight of the despotic apparatus, that it would be	p 217
a palimpsest: it covers a despotic inscription, a Mycenaean manuscript. Under every Black and every Jew there is an Egyptian, and	p 218
and every Jew there is an Egyptian, and a Mycenaean under the Greeks, an Etruscan under the Romans. And yet their	p 218
an Egyptian, and a Mycenaean under the Greeks, an Etruscan under the Romans. And yet their origin sinks into oblivion, a	p 218
variations, all the variants of the new alliance, falling nevertheless under the same category. For example, feudalism not only presupposes an	p 220
of flows that alone would be ruinous to the system under consideration. And in more recent examples, we have to go	p 220
only in the subsequent forms that cause it to return under other guises and conditions. Being the common horizon for what	p 220
the founding of a spiritual empire there where forms exist under which the State can no longer function as such in	p 222
the property is sold during a rise in prices and under conditions that make industrial investment especially advantageous (the price-revolution,	p 226
an	
does the £100 originally advanced become capital. It is solely under these conditions that capital becomes the full body, the new	p 227
field of immanence, and by taking into account the conditions under which a surplus value of code is transformed into a	p 228
all of which capitalism was able to mobilize and break under these hitherto unknown conditions of money. While it is true	p 229
this respect already the field of social immanence.. as revealed under the withdrawal and the transformation of the Urstaat, is continually	p 230
same indispensable incompetence, that these problems can only be viewed under the conditions of the transformation of the surplus value of	p 232
by means of a new production that will first come under the sway of the first aspect). The incommensurability of the	p 238
the signifier's coded gaps, inserting itself between them, and working under the conditions of identity of their elements. In language and	p 243
yes, Lyotard reintroduces lack and absence into desire; maintains desire under the law of castration, at the risk of restoring the	p 244
that causes so many of us to groan and bow under its weight, and that others use to establish a new	p 244
consider the capitalist flows and the schizophrenic flows as identical, under the general theme of a decoding of the flows of	p 245
why does it keep its artists and even its scientists under such close surveillance—as though they risked unleashing flows that	p 245
yet does not have, interior limits: it has interior limits under the specific conditions of capitalist production and circulation, that is	p 250
Plekhanov notes that the French School of the nineteenth century, under the influence of Saint-Simon, should be credited with the discovery	p 253
with its objective interest—but these operations are carried out under the domination of its consciousness or party vanguard, that is	p 256
longer to be sought on the side of the object, under exterior conditions, in the territorial or despotic machine. But Marx	p 259
of production, production of capital, the self-expansion of existing capital. Under the first aspect capitalism is continually surpassing its own	p 259
limits	
cosmopolitan, universal energy which overthrows every restriction and bond; but under the second, strictly complementary, aspect, capitalism	p 259
is continually confronting limits	
the dynasty whatever its mutations, its indecisions—which are inscribed under the same category of new alliance). The process by no	p 263
also its greatest social fortune. For it is the condition under which the entire social field can be applied to the	p 264
saying that this becoming or this constitution does not develop under the categories imagined in the earlier social formation, since the	p 267
in fact a prodigious operation that consists in replacing desire under the law of the despot, in introducing lack there at	p 268
activity of production in general. But as this determination develops under the condition of capitalism, they objectify the essence all over	p 270
extent that they have paranoia and schizophrenia as ultimate products under the determinate conditions of capitalism. From the standpoint of	p 281
a	
social machines in the other: these are the same machines under determinate conditions. By determinate conditions we mean those statistical	p 287
forms	
inorganization, large configurations are organized that necessarily reproduce a structure under the action of DNA and its segments, the genes,	p 289
performing	
stroll of the schizo, Lenz's outing in the mountains and under the stars, the immobile voyage in intensities on the body	p 292
the interplay of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism of desire as a correlate to	p 294
belief that brings together and disperses both men and women under the yoke of one and the same illusion of consciousness	p 295

express the element of the earth, but rather the conditions under which this element fades before the despotic element; and tragic	p 301
not express the despotic element properly speaking, but the conditions under which—in fifth-century Greece, for example—this element diminishes in	p 301
interest, since the specificity of myth, understood objectively, must melt under the rays of the subjective libido: it is indeed the	p 302
denial of belief in fact implies a transformation of belief, under the effect of a structure that the theater embodies or	p 305
one when the socius confers on them a structural unity under a symbolic signifier acting as absence and lack in an	p 308
of extensive parts, but rather partial (partiaux) like the intensities under which a unit of matter always fills space in varying	p 309
at the same time that the support gains a specificity under a structural unity, and the signs themselves become signifying under	p 310
under a structural unity, and the signs themselves become signifying under the action of a despotic symbol that totalizes them in	p 310
aggregates: Oedipus as the imaginary reterritorialization of private man, produced under the structural conditions of capitalism, inasmuch as	p 310
capitalism reproduces and	
matter of pious destructions, such as those performed by psychoanalysis under the benevolent neutral eye of the analyst. For these are	p 311
evolved in Oedipus, we have been structured in Oedipus, and under the neutral and benevolent eye of the substitute, we have	p 312
are led to discover the image of a family castle under the roots of the uprooted tree that crosses through their	p 315
the molar constellation. But the desiring-machines live on the contrary under the order of dispersion of the molecular elements. And one	p 323
the same thing—in the indirect nature of the interactions under consideration. If it is true that every partial object emits	p 324
are no longer signifying, given the fact that they are under the order of the included disjunctions where everything is possible	p 328
of a molecular functioning. The functioning appears when the motor, under the preceding conditions—i.e., without ceasing to be immobile	p 329
receded this essence on the residual territoriality of Oedipus and under the despotic signifier of castration, he could no longer conceive	p 333
indeed in this sense that social production is desiring-production itself under determinate conditions. These determinate conditions are thus	p 343
the forms of	
the forms of gregariousness as a socius or full body, under whose effect the molecular formations constitute molar aggregates. Now we	p 343
in which we participate, or have the chance to participate, under the cover of aims and interests. The fact remains that	p 346
of power or a formation of sovereignty that subordinates desiring-production under new conditions. But even though the unconscious libido is	p 347
charged	
limit of the socius that desiring-production subordinates in its turn, under the condition of an overthrown power, an overthrown subordination.	p 347
The	
is enslaved to a structured molar aggregate that it constitutes under a given form of power and gregariousness, or whether it	p 348
reassumed the form of a subjugated group, yet be determined under certain conditions to continue to play the role of a	p 349
from the Oedipal-narcissistic origin imposed on it as the lie under which it can merely become cynical, shameful, and mortified. It	p 350
of all what does Freud do, if not maintain sexuality under the morbid yoke of the little secret, while finding medical	p 351
poles constituted by the rich woman and the poor woman, under the effect of a strange unconscious communication with the unconscious	p 353
invest the nonfamilial—i.e., the other class as determined under the empirical rubrics of the richest and the poorest, and	p 354
again appear, allocated to such and such a zone, but under a different rubric from that of parents. And the organizer	p 355
as derivatives of the molar aggregate to which they belong under this other regime. It is indeed true that the social	p 358
as opposed to what is virtual and will come about under certain conditions. Oedipus is virtual and reactionary. Let us consider	p 358
Oedipus is virtual and reactionary. Let us consider the conditions under which Oedipus arrives: an aggregate of departure—transfinite,	p 358
constituted by	
the other hand, has led psychiatrists and psychoanalysts to redeploy under open conditions the order of an extended family, which is	p 359
of socius that exercises the function of a full body under determinate conditions. The paranoiac engineers masses, and is continually forming	p 364
the gregarious aggregates that they constitute on a large scale under a given form of power or selective sovereignty; the other	p 366
not endure the light of day: it must always hide under assignable aims or interests presented as the general aims and	p 367
full body that the order of reasons is inextricably fixed, under a code, under an axiomatic that determines it. What is	p 367
the order of reasons is inextricably fixed, under a code, under an axiomatic that determines it. What is more, the bringing	p 367
its liberty to master in its turn the molar aggregate under an overturned form of power or sovereignty. That is why	p 367
the kind of mise en scene it offers for it, under pain of effectively suffering what this conspiracy reserves for this	p 368
arose whose force fractured the codes, undid the signifiers, passed under the structures, set the flows in motion, and effected breaks	p 369
continuation in the void. This style of painting flourishes today, under the usurped name of modern painting—a poisonous flower—and	p 370
the twofold nature of capitalism: production for production's sake, but under the conditions of capital). There is not one of these	p 373
it covers over the irrational character of the paranoiac investment under an existing order of interests, of causes and means, of	p 376
whole system of macroscopic relations that determine the large aggregates under a formation of sovereignty. Subject groups on the other	p 377
hand	
since in any case it is the same production, but under two different regimes; if, on this socius as a full	p 380
not destroy it, since it is the same production working under the difference in regime; if there is, and how there	p 380
UNDERDETERMINATION 1	
is representable in a familial whole; it is the molecular underdetermination functioning within social and secondarily familial aggregates that	p 183
trace desire's	
UNDERDETERMINE 1	
in which these machines function, for how they invest and underdetermine (subdeterminent) the social machines that they constitute on a large	p 183
UNDERDEVELOPED 1	
it is no longer the developed countries that supply the underdeveloped countries with capital, but quite the opposite. So true is	p 231
UNDERDEVELOPMENT 3	
however, that the center itself has its organized enclaves of underdevelopment, its reservations and its ghettos as interior peripheries. (Pierre	p 231
Moussa	
that has succeeded and has preserved its immense zones of underdevelopment.) And if it is true that the tendency to a	p 231
progressive and the most automated sectors, a veritable development of underdevelopment on the periphery ensures a rise in the rate of	p 231
UNDEREVELOPED 1	
the periphery, that is, from the developed countries to the underdeveloped countries, which do not constitute a separate world, but rather	p 231
UNDERFOOT 2	
Melanie Klein. So the entire process of desiring-production is trampled underfoot and reduced to (rabattu sur) parental images, laid out step	p 45
center where it continues to turn while treading its own underfoot; the infinite series of juxtaposed and unlocalized parks in Watt	p 315
UNDERGO 3	
intensity that designates the full body without organs. And they undergo relative rises or falls depending on the complex relationship between	p 19
reproduction. The apparatus of social repression-psychoic repression will have to undergo a complete reorganization. Hence desire, having	p 217
completed its migration, will	
whereas the first is biunivocalized? As partial objects the desiring-machines undergo two totalizations, one when the socius confers on them a	p 308
UNDERGOES 2	
is possible only to the extent that the representative itself undergoes a repression. This repression determines what part of the influx	p 164
be apprehended independently of the deformations, disguises, or displacements it undergoes. Unconscious representation therefore	p 313
comprises essentially, by virtue of its own	
UNDERGOING 1	

parents some part of the astonishing productive experience he is undergoing with his desire; but this experience is not related to	p 120
UNDERGONE 1	
is essentially fortuitous, and a series of individualities must be undergone by each of these oscillations, so that as a consequence	p 21
UNDERGROUND 2	
Puritan, and familialist territorialities? These oscillations of the unconscious, these underground passages from one type of libidinal investment to the other	p 278
yet to be born. Africas and Orients, always following the underground thread of the libido. Not geohistorical figures or statues, although	p 352
UNDERHANDED 1	
father-mother, is truly the center of the world. Much more underhanded than the subterranean reign of the fetishes of the earth	p 265
UNDERLIES 3	
see no reason in fact for accepting the postulate that underlies exchange notions of society; society is not first of all to incest to its prohibition. Implicit or explicit, this theme underlies all the myths; it is therefore a formal property of and the whole problem of the unconscious. For if exchange underlies everything, why is it that what takes place looks like	p 142 p 160 p 185
UNDERLINE 1	
at least, Oedipus is a sure thing (even if they underline, as does Fromm, the elements of a new matriarchy). They	p 175
UNDERLINING 1	
primary homosexuality between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact that marriage is not an alliance between	p 165
UNDERLYING 9	
the basis of the productivity of desire (theory of an underlying support). In a word, when the theoretician reduces desiring-production to out the opposite operation and disengaging in the fantasy the underlying element of a revolutionary group potential. When we learn that of a principle which, however, constitutes its two terms or underlying wholes, and where the principle itself enters into the alternative but that on the contrary will be applied to the underlying Oedipal constellation defined by reaction, or else will exclude this equilibrium of prices, a primary equivalence or equality in the underlying principles, which allows it to explain that the inequalities are existing flows, and to ensure that no intrinsic code, no underlying flow escapes the overcoding of the despotic machine; hence it the barbarian, and the civilized societies. The first is the underlying territorial machine, which consists in coding the flows on the transverse, the disjunctions included, the conjunctions polyvocal, indifferent to their underlying support, since this matter that serves them precisely as a	p 26 p 64 p 80 p 129 p 187 p 201 p 261 p 309
merely a matter of a rationalization, and that the true underlying determination almost always leads us back to the sister, to	p 354
UNDERMINE 2	
so many technical machines, so as to cause desiring-machines to undermine technical machines. Even more important, the work of art is likewise break apart in terms of the machinic indices that undermine them. The psychotic earths, with their conjunctions in place (Charlus	p 32 p 318
UNDERMINED 1	
is useless to hit it hard, it has to be undermined and penetrated with a file, slowly and with patience as	p 136
UNDERMINES 1	
the revolutionary investment of desire. And that is indeed what undermines capitalism: where will the revolution come from, and in what	p 378
UNDERMINING 1	
own reference points in the model put before him and undermining it from within (Yes, that's my mother, all right, but	p 14
UNDERNEATH 11	
the desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus, through Oedipus, behind Oedipus, his business is with desiring-machines	p 56
use of masks in an entirely different manner, and that underneath the mask and by means of it, it already invests	p 91
Over the heads of the members of the family, and underneath, it is desiring-production and social production that manifest, through the the object of the typographical exercises of Mallarmé—always passing underneath the signifier, filing through the wall: which again shows that in dreams is not the signifier but a figural dimension underneath, which gives rise to configurations of images that make use	p 99 p 243 p 244
does not wait until he is an adult before grasping—underneath father-mother—the economic, financial, social, and cultural problems that cross	p 278
detritorialization that discovers the interplay of machines and their agents underneath all the specific determinations that still linked desire or labor	p 300
same would have to be said of the Byzantine code underneath which strange liberated flows were already circulating. We have seen was present in art from its beginnings, but was hidden underneath aims and objects, even if aesthetic, and underneath recodings or was hidden underneath aims and objects, even if aesthetic, and underneath recodings or axiomatics: the pure process that fulfills itself, and their currents to pass through the mesh of the axiomatic, underneath the recodings and the reterritorializations. Subject-groups in their turn derive	p 369 p 371 p 371 p 375
UNDERScored 1	
of filiation on a given territorial surface. Leach has specifically underscored the importance of local lineages insofar as they are differentiated	p 147
UNDERSIDE 1	
end, as the last vestige of the vanished despot, the underside of his voice: the despot is nothing more than this	p 211
UNDERSTAND 29	
universal mediation of childhood, we cannot help but fail to understand the production of the unconscious itself, and the collective mechanisms	p 49
by the advantages they afford us in our attempt to understand the delirium. Yet the more Freud states such scruples, the way reduced to the figures of familial reproduction—we can understand why the panicked libido no longer risks abandoning Oedipus, and is characteristic of the pseudoindividual fantasy (I, as a man, understand you, but as judge, as boss, as colonel or general	p 57 p 64 p 64 p 64 p 91
if getting well amounts to getting oedipalized, we can easily understand the outbursts of the patient who does not want to who has been eliminated, rendered null, and foreclosed. We can understand how such a concept as foreclosure operates within this extensive and on the other the Oedipal-narcissistic machine. In order to understand the details of this struggle, it must be borne in of time, inscribed within more or less irreversible structures. We understand this sentence, but can't help finding its tone disturbing. The neurotic conception of literature. A shrewd critic writes: one need understand nothing of the concept of the signifier in order to throw themselves into desiring-production. Hence it is correct to retrospectively understand all history in the light of capitalism, provided that the	p 94 p 124 p 128 p 135 p 140
only to look at our former codes of punishments to understand what effort it costs on this earth to breed a	p 145
the new extended memory to be established. We can better understand why the problem does not in the least consist of	p 155
which these actions and passions are distributed, help us to understand the formation mechanism of the surplus value of code as	p 164

whose agent is Oedipus. After all, how are we to understand those who claim to have discovered an Indian Oedipus or it is our intimate colonial education. How are we to understand the phrases with which M. C. and Edmond Ortigues conclude filiation. It remains to be said that, in order to understand the barbarian formation, it is necessary to relate it not questions addressed to Marxist economists by someone who doesn't quite understand how one can maintain human surplus value as the basis	p 169 p 170 p 194 p 232
shrewd or the competent are able to decode, to half understand. Moreover, despite the abundance of identity cards, files, and other a precise understanding of the objective historical process, than to understand : (a) what are the progressive desires, ideas and thoughts which	p 250 p 257
history of the corresponding society, one is better able to understand why capitalism is continually reterritorializing with one hand what it numbers. And isn't it in this way that we must understand the famous formula of Marx?—the relationship between man and It is obvious that Miller's correspondent, Michael Fraenkel, does not understand. He talks like a psychoanalyst, or like a nineteenth-century Hellenist	p 259 p 294 p 299
that the theater embodies or places on stage.? We should understand that representation, when it ceases to be objective, when it from an article by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is, as well as the schizophrenic line of dispersion of the molecular elements. And one fails to understand the nature and function of partial objects if one does the biologists call a genetic code that enables us to understand this kind of situation: for if the corresponding chain effectively in its pathogenic nature, but secondly, one also fails to understand the schizophrenic process in its relationship with the schizophrenic as in mind the tautological statement made above, one can then understand that people whose preconscious investments of interest do not, or categories, freed of all familialism, that will allow us to understand the politico-economic determinations, but exactly the opposite. And then, above	p 305 p 316 p 323 p 328 p 361 p 374 p 380
UNDERSTANDABLE 1	
of desiring-production and the position of its multiplicities. It is understandable, therefore, that a group can be revolutionary from the standpoint	p 348
UNDERSTANDING 12	
energy that flows from it: the eye interprets everything—speaking, understanding, shitting, fucking—in terms of seeing. But a connection with the critical revolution, Kant intended to discover criteria immanent to understanding so as to distinguish the legitimate and the illegitimate uses stimulation performed by these images. But it contented itself with understanding the response by starting from an expressive symbolism that was	p 6 p 75 p 98
the conditions would then be given for an adequate (extrafamilial) understanding of the libido. But more often it is solely a is to give us access to a modern and functional understanding of language. The imperialism of the signifier does not take practice. But this dissimulation does not depend on a faulty understanding so much as it expresses the capitalist field of immanence will invest with all its strength, irrespective of any economic understanding or lack of it, the capitalist social field as a this taste is destructive and morbid. While decoding doubtless means understanding and translating a code, it also means destroying the code	p 174 p 208 p 229 p 229 p 245
no task more urgent, besides that of acquiring a precise understanding of the objective historical process, than to understand : (a) what aggregates, and of social and organic fields. We have difficulty understanding what principles psychoanalysis uses to support its conception of desire	p 257 p 293
the despot and to the corresponding imperial code. Consequently, the understanding of symbolic representations may consist in a systematic phenomenology of such. Psychoanalysis, with its Oedipal stubbornness, has only a dim understanding of this; for one reterritorializes on persons and surroundings, but	p 301 p 316
UNDERSTANDS 2	
benevolent pseudo neutrality of the Oedipal analyst, who wants and understands only daddy and mommy, we must substitute a malevolent, an to Pythia. Turner is there. Looking at his paintings, one understands what it means to scale the wall, and yet to	p 112 p 132
UNDERSTOOD 31	
as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature of desiring-machines, nor the twofold need to consider organ, from the viewpoint of the unconscious, could not be understood except by proceeding from a lack or a primal deprivation all, is not such a bad thing. It is therefore understood that we leave one pole of Oedipus only to pass simulating a whore who is dancing. But simulation must be understood in the same way as we spoke of identification. It in nature between social alienation and mental alienation, must be understood in terms of a maintained familialism , and not in terms including its repressive structures. But social repression should not be understood by using as a starting point a familial repression coextensive civilization—far from it; it is civilization that must be understood in terms of a social repression inherent to a given it descends into an internal qualitative conflict that is necessarily understood in relation to Oedipus. (Oedipus, the fountainhead where the psychoanalyst mother's brother upon the marriage of his niece can be understood only in the following way: the girl leaves the previous there exists an Oedipal or filiative homosexuality, this should be understood merely as a secondary reaction to this group homosexuality, non-oedipal	p 44 p 60 p 80 p 87 p 95 p 118 p 118 p 128 p 164 p 165
latent presence of Oedipus appears only through its patent absence, understood as an effect of psychic repression—or, better still, since which wreaks havoc everywhere. For if the institution is first understood as a familial institution, it matters little to say that desiring-production. But in fact this last sense itself can be understood in many different ways. In the first place, desiring-production is of or beyond, without ever occupying the position (Kardiner has understood this very well in the formula we cited). It is is first in relation to the child can only be understood analytically in terms of another primacy, that of social investments the truth. It is the bad debtor who must be understood as if the marks had not sufficiently taken on him of liberation an ironclad impossibility. This infinitivatori (infinitivation) cannot be understood exactly as Nietzsche would have it—that is, as a commune, and feudalism presuppose the great empires, and cannot be understood except in terms of the Urstaat that serves as their of surplus value in relation to total capital, can be understood only from the viewpoint of capitalism's entire field of immanence the regulation performed by the State is even more readily understood if one sees that it is directly based on the the whimpering at not being loved enough, at not being understood, concurrent with the reduction of sexuality to the dirty little mother, and their real actions and passions must first be understood as fantasies of the child (the Freudian abandonment of the in relation to the laws of aggregates, but must be understood positively in terms of force (puissance). Between the substrate of Hellenists or even Jung); or else these representations may be understood by historical study that assigns them to their real and is an essentially critical interest, since the specificity of myth, understood objectively, must melt under the rays of the subjective libido all—castration. This entire struggle for the phallus, this poorly understood will to power, this anthropomorphic representation of sex, this whole model of death. As the authors of horror stories have understood so well, it is not death that serves as the exercise of the desiring-machines (which is their very secret, well understood by the terrifying authors). The machines tell us this, and is in desire as desiring-production. But these forms can be understood in two ways, depending on whether desire is enslaved to who would cleanse him of his crime.) Must these be understood as compromises and substitutes for incest? (Thus in The Wolf and dwarfism). One often has the impression that families have understood the lesson of psychoanalysis only too well, even from far	p 171 p 174 p 175 p 178 p 179 p 191 p 199 p 218 p 228 p 258 p 269 p 275 p 288 p 301 p 302 p 323 p 329 p 331 p 348 p 354 p 356
UNDERTAKEN 5	
a whole on the earth. Our modern societies have instead undertaken a vast privatization of the organs, which corresponds to the assigns the productive forces to it in the great projects undertaken, and makes it appear as the cause of the collective lead Oedipus to the point of its self-critique. The task undertaken by Lacan is to lead Oedipus to such a point separable from its positive tasks—all these tasks are necessarily undertaken at the same time. The first positive task consists of a mechanic, a micromechanic. There are no excavations to be undertaken, no archaeology, no statues in the unconscious: there are only	p 142 p 194 p 310 p 322 p 338

UNDERTAKES	3	
any metaphor, inasmuch as it exhibits an immobile motor and undertakes a variety of interventions: flows are set apart, elements are		p 141
subjective abstract Desire as represented in the privatized family. Psychoanalysis undertakes the analysis of this second term, as political		p 304
economy analyzes		
antipsychiatrists. At the very moment he breaks with psychiatric practice, undertakes assigning a veritable social genesis to psychosis, and		p 360
calls for		
UNDERTAKING	3	
its most archaic symbols. Hence, instead of participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking		p 50
part		
life of the child, it is already an altogether different undertaking that pierces the mask of Oedipus, a different flow running		p 92
linguistics stands in profound opposition to the Saussurian and post-Saussurian undertaking. Because it abandons all privileged reference.		p 242
Because it describes a		
UNDERTAKINGS	1	
is the source of the actual failure of the antipsychiatric undertakings, of their co-option for the benefit of adaptational forms of		p 360
UNDESIRABLE	1	
from reality, incapable of achieving transference; they resemble philosophers—an undesirable resemblance. The question as to how to deal		p 23
analytically with		
UNDID	1	
But at least something arose whose force fractured the codes, undid the signifiers, passed under the structures, set the flows in		p 369
UNDIFFERENTIATED	18	
constitutes a third term in the linear series: an enormous undifferentiated object. Everything stops dead for a moment, everything freezes in		p 7
and interrupted flows it sets up a counterflow of amorphous, undifferentiated fluid. In order to resist using words composed of articulated		p 9
for its own failure or stagnation, by falling into the undifferentiated as the reverse side of the differentiation created by the		p 71
whole of the differentiations that it imposes and an undifferentiated (un indifference) that it presupposes. Oedipus informs us: if you		p 78
them, you will fall into the black night of the undifferentiated. It should be made clear that the exclusive disjunctions are		p 78
Oedipus creates both the differentiations that it orders and the undifferentiated with which it threatens us. With the same movement the		p 78
the differentiated parental persons, and, brandishing the threats of the undifferentiated, prohibits the correlative ego from satisfying its desires		p 79
with these		
of the same requirements of differentiation. But it is this undifferentiated that Oedipus creates as the reverse of the differentiations that		p 79
in every sense the dual relations of identification in the undifferentiated. But there is Oedipus on either side. And everybody knows		p 79
depending on whether it is regarded as tending toward an undifferentiated value of its variable images, or toward the force of		p 82
Oedipal pole, the pole of imaginary identifications within the maternal undifferentiated. The law of the double bind operates relentlessly,		p 90
ruthlessly, flinging		
triangles, bringing about their fusion in the realm of the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic		p 93
families under		
it permits is between the exclusive symbolic differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This use		p 110
demonstrates this time		
lacking. The disjunctions are subjected to the alternative of the undifferentiated or exclusion. The family is therefore introduced into the		p 120
production		
Global Persons, the Complete Object, the Great Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation.		p 121
What psychoanalysts invent is		
to direct along the dead-end roads leading to its own undifferentiated (the miasma), and what on the contrary it is going		p 125
as it knows nothing of the ego—even the most undifferentiated ego of narcissism—since its investments are already differentiated, but		p 358
persons and the ego, not in behalf of a pre-oedipal undifferentiated, but in behalf of anoedipal lines of singularities, the desiring-machines		p 366
UNDIVIDED	3	
time uninterrupted—of raw profit, constituting at one go an undivided quantity flowing over the full body, however diverse the uses		p 238
breaks, as shattered partial objects—and sometimes the words as undivided flows, as nondecomposable blocks, or full bodies having a tonic		p 243
and the statuses, and that draws from the machine an undivided flow of income convertible into consumer and production goods, a		p 255
UNDO	4	
the night of a white paranoiac. Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive and		p 98
repressed, mediated		
the secret of such and such a code. Psychoanalysis must undo the codes so as to attain the quantitative and qualitative		p 301
game of the figurative Oedipal triangle, and never cease to undo it. Through binarity, overlapping, or permutation, all these indirect passive		p 325
If the essential aspect of the destructive task is to undo the Oedipal trap of repression properly speaking, and all its		p 339
UNDONES	5	
relation to myth or tragedy has the following explanation: psychoanalysis undoes them as objective representations, and discovers in them the		p 304
figures		
specific problem of myth and tragedy: with one hand psychoanalysis undoes the system of objective representations (myth, tragedy) for the		p 305
benefit		
and on a body without organs—an intensive voyage that undoes all the lands for the benefit of the one it		p 319
codes, inasmuch as it folds into exclusive molar configurations, it undoes the codes by unfolding along a molecular fiber that includes		p 328
discover in desire that which scrambles all the codes and undoes all the territorialities. It is true that Oedipus will restore		p 329
UNDOING	10	
the syntheses of the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so as to		p 112
to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so as to attain the production of		p 112
desiring-machines		
also proceed only with great patience, great care, by successively undoing the representative territorialities and reterritorializations through		p 318
which a subject passes		
where Proust is explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming the journey, watching for the		p 318
signs		
or antipsychiatry, would consist therefore in the following praxis: (1) undoing all the reterritorializations that transform madness into mental		p 321
illness; (2)		
and causing them to pass through the signifying wall, thereby undoing the codes. The function of the chain is no longer		p 328
it in this way as an I, all the while undoing the intensity, carrying it back to the zero that envelops		p 331
too in an adapted variable manner. Which is to say: undoing the blockage or the coincidence on which the repression properly		p 339
revolutionary the right to say, Oedipus? Never heard of it. Undoing the form of persons and the ego, not in behalf		p 366
task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater, dream, and fantasy; decoding,		p 381
detritorializing—a terrible curettage, a		
UNDONE	6	
confusion of spaces and forms, since these have indeed been undone on behalf of a new order: the intense and intensive		p 85
into. Once the structural unity of the machine has been undone, once the personal and specific unity of the living has		p 285

plane of consistency to another, in order to finally come undone in a nebula of molecules. The reader always risks stopping world created in the process of its tendency, its coming undone, its deterritorialization. The movement of the theater of cruelty; for dislodged, every memory abolished, every organism set aside, every link undone, they function as raw partial objects, dispersed working parts of	p 318 p 322 p 324
of anti production as capital. There where the codes are undone, the death instinct lays hold of the repressive apparatus and	p 337
UNDOUBTEDLY 1	
backward, nor does he ever doubt his powers. Hamlet was undoubtedly a hero to himself, and for every Hamlet born the	p 298
UNE 2	
to interpret these notions in terms of a combinative apparatus (une combinatoire) that makes of lack an empty position and no does so by substituting for the codes a quantifying axiomatic (une axiomatique comptable) that is even more oppressive. With the result	p 111 p 176
UNEMPLOYED 1	
in comparison to modern man and his axiomatic (so many unemployed are needed, so many deaths, the Algerian War doesn't kill	p 335
UNEMPLOYMENT 1	
flux is as if not produced, and becomes embodied in unemployment and stagnation. It is easy to list the principal modes	p 235
UNENDING 1	
half-real, half-imaginary dialectic of the Family, deciphering within it the unending attempt to murder the father, the dull thud of instincts	p 50
UNENGENDERED 8	
full body without organs is the unproductive, the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this one day, finding himself	p 8
forms of social production, like those of desiring-production, involve an unengendered nonproductive attitude, an element of antiproduction coupled with the process	p 10
is inscribed and the energy that inscribes it. On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjointed	p 78
and the result of appropriation, the Earth is the great unengendered stasis, the element superior to production that conditions the common earth, it is the full body of the Despot, the Unengendered, which now takes charge of the fertility of the soil	p 141 p 146
of filiation or genealogy, Numen. The full body is the unengendered, but filiation is the first character of inscription marked on rests on the placenta, which has become the earth, the unengendered, the full body of antiproduction where the organs-partial objects of the socius is therefore itself produced, but as the unengendered—that is, as the natural or divine precondition of production	p 154 p 158 p 343
UNEQUIVOCALLY 1	
the incomparable advantage of offering a delirious interpretation of an unequivocally delirious economic system (at least he goes all the way	p 374
UNEXPECTED 3	
the tyrant, but they also cause him to return in unexpected forms; they democratize him, oligarchize him, segmentalize him, monarchize him the State. But the socialist States have more trouble stopping unexpected flow leakage except by direct violence. What on the contrary contrary the place and the agent of a sudden and unexpected irruption, an irruption of desire that breaks with causes and	p 223 p 236 p 377
UNFAMILIAR 2	
a table, but as some freak piece of furniture, an unfamiliar instrument ... for which there was no purpose. A dehumanized table eye with too steady a look, a mouth with too unfamiliar a smile; each organ is a possible protest. It is	p 6 p 211
UNFAVORABLE 1	
trauma, of colonization, of dire poverty, and so on, are unfavorable to the construction of the Oedipal apparatus—and that it	p 96
UNFECUND 1	
flows, even the menstrual flow that carries away the seed unfecund. Amniotic fluid spilling out of the sac and kidney stones	p 5
UNFETTERED 3	
extreme mobility of representations of all sorts, ... the language is unfettered, rapid, almost torrential, ... everything enters here, ... the patient could just	p 66
on the full body of the earth would be as unfettered as the noncoded flows that shift and slide on the	p 163
to resuscitate as an overcoding and reterritorializing unity, and the unfettered flows that carry them toward an absolute threshold. They recode	p 260
UNFIT 1	
aux ministres, Maud Mannoni writes: One of these adolescents, declared unfit for studies, does admirably well in a third-level class, provided	p 381
UNFOLD 3	
society ... At other times, the analytic dialogue was able to unfold to a greater extent, and in this case the Oedipal can be said that Charlie Chaplin, as the film's sequences unfold, progressively displaces the reactions, causes them to recede, level by knew what this meant, and that everything was going to unfold within a mortified life, since Thanatos was now the partner	p 170 p 317 p 332
UNFOLDING 2	
relations in the primitive commune in terms of a structure unfolding in the mind, one relapses into an ideology of large folds into exclusive molar configurations, it undoes the codes by unfolding along a molecular fiber that includes all the possible figures	p 147 p 328
UNFOLDS 4	
the machine remains desire, an investment of desire whose history unfolds, by way of the primary repression and the return of narration where no reference to the past is disclosable, it unfolds along a continuous thread, unable to allow itself any break in the 1936 letter to Romain Rolland, Freud writes: Everything unfolds as if the essential were to go beyond the father much as a privatization of the public: the whole world unfolds right at home, without one's having to leave the TV	p 38 p 66 p 80 p 251
UNFORTUNATE 2	
to lend all the weight of his authority to, the unfortunate misapplication of the concept of autism to schizophrenia. For we the requirements of Marxist analysis. That is why it is unfortunate that Marxist economists too often dwell on considerations concerning the	p 23 p 230
UNFORTUNATELY 1	
machine? What a rest to speak of bicycles and horns. Unfortunately it is not of them I have to speak, but	p 3
UNHEARD-OF 1	
we ourselves do. Let him die in his leaping through unheard-of and unnamable things: other horrible workers will come; they will	p 331

UNHESITATINGLY	1	
which, organized for war and with the ability to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior		p 192
UNHOPED-FOR	1	
from the yoke of Oedipus has been interpreted as an unhoped-for means of making it heavier still and of resecuring it		p 175
UNIFICATION	2	
their mode of presence in the multiplicity they form without unification or totalization. With every structure dislodged, every memory abolished,		p 324
every		
of a form of gregariousness (herd instinct). They effect a unification, a totalization of the molecular forces through a statistical accumulation		p 342
UNIFIED	3	
should say on the other hand—when the machines become unified at the structural level of techniques and institutions that give		p 287
where desire finds itself trapped, specifically limited to human sex, unified and identified in the molar constellation. But the desiring-machines		p 323
live		
or lime covering it (the contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because		p 362
throughout		
UNIFIES	2	
more than a part alongside other parts, which it neither unifies nor totalizes, though it has an effect on these other		p 43
the process of production, alongside the parts that it neither unifies nor totalizes. And when it operates on them, when it		p 43
UNIFORM	5	
colonel's face changes, grimaces, and reveals a big paranoiac in uniform who shouts in conclusion: but still, they're a bloody good		p 62
discourse is dominated by the events of the day, ... is uniform, it is a descriptive narration where no reference to the		p 66
for example, the clock as a technical machine for measuring uniform time, and as a social machine for reproducing canonic hours		p 141
of centralization that comprises a guarantor of the credit, a uniform interest rate, a unity of capital markets, etc. Hence one		p 229
object, source, and aim—are coded and broken according to uniform figures, or on the contrary taken up in chains of		p 351
UNIFORMLY	1	
territorial chain, a despotic signifier from which all the signs uniformly flow in a deterritorialized flow of writing. Men have even		p 206
UNIFY	3	
unity of all of these particular parts but does not unify them; rather, it is added to them as a new		p 42
a whole alongside the parts—a whole that does not unify or totalize them, but that is added to them like		p 326
a miraculating fetishistic machine, it still does not totalize them, unify them in the manner of an organism: the organs-partial objects		p 326
UNIFYING	4	
into which the machines enter as so many stable forms, unifying, structuring, and proceeding by means of large heavy aggregates; the		p 288
like a phallus structuring the whole and personifying the parts, unifying and totalizing everything. Everywhere there is libido as machine energy		p 323
reproduction in the desiring-machine. Insofar as it brings together—without unifying or uniting them—the body without organs and the partial		p 327
sovereignty, as Nietzsche said—that play the role of totalizing, unifying, signifying objectities, that assign organizations, lacks, and goals? The		p 343
full		
UNILINEAL	1	
many analyses, the stress has been upon ties within the unilineal corporation or between different corporations linked by ties of common		p 146
UNIMPORTANCE	1	
that psychoanalysts have much to learn from ethnologists: about the unimportance of What does it mean? When Hellenists place themselves		p 180
in		
UNINTERESTING	1	
the mother reduced to housework, or to a difficult and uninteresting job on the outside; children whose future remains uncertain; the		p 356
UNINTERRUPTED	2	
that the body without organs exerts later on in the uninterrupted process, we must first establish a parallel between desiring-production and		p 10
afflux by means of a conjunction; a flow—this time uninterrupted—of raw profit, constituting at one go an undivided quantity		p 238
UNINVOLVED	1	
claiming to be neutral and to remain outside the affair, uninvolved in politics. The same could also be said with respect		p 97
UNION	6	
only a sexual argument, which consists in bringing about the union of sexuality and the familial complex, and a mythological argument		p 57
twin of his genitrix, and the mythical rule of the union of two paired members proposes him as the ideal husband		p 158
kidnapped, hence in a certain sense stolen (the lipwotali); every union that could too manifestly appear to be the result of		p 186
out the existence of two sequences in the phenomenon: the union with the princess-sister and the union with the mother-queen. Incest		p 201
in the phenomenon: the union with the princess-sister and the union with the mother-queen. Incest goes by twos. The hero is		p 201
wedding of the kinship bodies and family appellations, in the union of the signifier with its signifieds. Hence it is by		p 209
UNIONS	4	
axiom for wage earners, for the working class and the unions? Well then, let's see what we can do—and thereafter		p 238
old ones: an axiom for the working class, for the unions, and so on. But it is always prepared to add		p 253
let's create the New Deal; let's cultivate and recognize strong unions; let's promote participation, the single class; let's take a step		p 373
even in relation to himself; vacuoles are isolated, ghettos created; unions are appealed to for help; the most sinister forms of		p 378
UNIQUE	2	
multiple and divided object of labor, it is also the unique, indivisible entity, the full body that falls back on the		p 140
the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on production, on the agents		p 154
and		
UNIQUELY	1	
The explanation is that, beneath preconscious goals and interests, a uniquely unconscious investment rises up that embraces a full body for		p 364
UNIT	12	
have to do with heterogeneous chains, and as their basic unit use detachable segments or mobile stocks resembling building blocks or		p 39
and also every decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis, as Monakow put it: either a lesion		p 40

directly resulted from this savage inscription. For debt is the unit of alliance, and alliance is representation itself. It is alliance	p 185
simple exchange inscribes commercial products as particular quanta of a unit of abstract labor. It is abstract labor, posited in the	p 226
two orders of magnitude in terms of the same analytical unit is a pure fiction, a cosmic swindle, as if one	p 230
of the despot that they try to revive as a unit of code; and the sign-figure of the schizo as a	p 260
of code; and the sign-figure of the schizo as a unit of decoded flux, a schiz, a point-sign or flow-break. They	p 260
that colonizes us. When the family ceases to be a unit of production and of reproduction, when the conjunction again finds	p 265
again finds in the family the meaning of a simple unit of consumption, it is father-mother that we consume. In the	p 265
but rather partial (partiaux) like the intensities under which a unit of matter always fills space in varying degrees (the eye	p 309
surroundings. The whole town, then, the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How does one	p 319
prevent	
constitute a sufficiently nomadic circuit? How does one prevent the unit chosen, even if a specific institution, from constituting a perverted	p 320
UNITED 5	
chain and deductions from the flows are effected in correspondence, united in a mutual embrace. And this is already the highly	p 149
like the brother of his mother, with whom he is united by that fact: This individual went away into the distance	p 157
who eminently replaces the sister, and to whom he becomes united by replacing Amma. In short, a whole world of ambiguous	p 158
its ghettos as interior peripheries. (Pierre Moussa has defined the United States as a fragment of the Third World that has	p 231
one of the major objects of schizoanalysis. The two poles united by Artaud in the formula: Heliogabalus-the-anarchist, the image of all	p 278
UNITES 5	
the absolution of fragmented universes, in which the law never unites anything in a single Whole, but on the contrary measures	p 43
one say the twins or the twin? Which divides and unites into itself- the Nommo, or the Nommos? The disjunctive synthesis	p 154
Sexuality is no longer regarded as a specific energy that unites persons derived from the large aggregates, but as the molecular	p 183
become later: a guarantee against despotism, an immanent principle that unites the parts into a whole, that makes of this whole	p 212
It is in this sense that the exchange relation formally unites partial objects that are produced and even inscribed independently of	p 226
UNITIES 5	
it establishes aberrant paths of communication between noncommunicating vessels, transverse unities between elements that retain all their	p 43
differences within their own	
abstract quantity, whereas the real was divided up into qualified unities, into distinct qualitative forms. But now the real is a	p 87
which of them would take charge of the burial ... The unities in question are never found in persons, but rather in	p 142
well as the signifieds, treating words as things, fabricating new unities, creating from nonfigurative figures configurations of images that form	p 244
and	
steel; when the living, too, become structured by the statistical unities of their persons and their species, varieties, and locales; when	p 287
UNITIES-MULTIPLICITIES 1	
all tossed into the same pot to stew. The only unities-multiplicities that functionalism must know are the desiring-machines themselves and the	p 181
UNITING 1	
the desiring-machine. Insofar as it brings together—without unifying or uniting them—the body without organs and the partial objects, the	p 327
UNITS 23	
In order to resist using words composed of articulated phonetic units, it utters only gasps and cries that are sheer unarticulated	p 9
the unconscious as a factory; representation was substituted for the units of production of the unconscious; and an unconscious that was	p 24
engineer partial objects, flows, and bodies, and that function as units of production. The real is the end product, the result	p 26
biunivocalizes them, and uses the bricks as so many immobile units for the construction of an imperial Great Wall of China	p 40
theater, rather than the engineer or mechanic who sets up units of production, and grapples with collective agents of production and	p 55
Middle Ages on an assembly line. We must set up units of production, plug in desiring-machines. What takes place in this	p 113
the unconscious always measured against myths (and not against the units of production), although the measuring is done in two contrary	p 128
and the specific egos that serve this same quantity as units of measure. Artaud expresses it well: this dead rat's ass	p 143
lineage, it cuts up segments of varying lengths: genealogical filiative units of major, minor, and minimal lineages, with their hierarchy, their	p 152
elders who guard the stocks and organize marriages; territorial tribal units of primary, secondary, and tertiary sections, also having their	p 152
dominant	
to light desire in its relations with political and economic units—the very point on which, moreover, the witnesses try to	p 167
conjunction or reciprocal precondition that constitutes figures as the ultimate units of both content and expression. These figures do not derive	p 241
variations affecting them. The elements of the signifier as distinguishing units are regulated by coded gaps that the signifier overcodes in	p 242
supposedly socialist State implies a transformation of production, of the units of production and the economic rationale. But this transformation	p 255
can	
went on to study schizophrenia using familial aggregates as his units of measure. But the genic unconscious is familial only to	p 290
truly molecular unconscious cannot confine itself to genes as its units of reproduction; these units are still expressive, and lead to	p 290
confine itself to genes as its units of reproduction; these units are still expressive, and lead to molar formations. Molecular biology	p 290
reproduced, and not the proteins. Proteins are both products and units of production; they are what constitutes the unconscious as a	p 290
are ideological forms, which have taken the place of the units of production. Who believes in all this—Oedipus, castration, etc	p 297
whole theater installed there where there were fields, workshops, factories, units of production? The psychoanalyst parks his circus in the	p 298
dumbfounded	
participates to the highest degree in this discovery of the units of production, which subjugate all possible representations rather than being	p 299
his fantasies. These machines are still too representative, and represent units that are too large—even the perverted machines of the	p 322
reproduction, but in order to attain the social and political units of libidinal investment. With the result that all familialist psychoanalysis	p 365
UNITY 62	
say, an affirmation that is irreducible to any sort of unity. We live today in the age of partial objects, bricks	p 42
they may all be glued back together to create a unity that is precisely the same as the original unity. We	p 42
a unity that is precisely the same as the original unity. We no longer believe in a primordial totality that once	p 42
particular parts but does not totalize them; it is a unity of all of these particular parts but does not unify	p 42
some inspired fragment composed separately.... So Proust writes of the unity of Balzac's creation, though his remark is also an apt	p 42
is never a totality of what is seen nor a unity of the points of view, except along the transversal that	p 43
it had no parents, when the socialist thinker discovered the unity of man and nature within the process of production, and	p 49
on desire through the intermediary of an ego whose fictional unity is guaranteed by the goods themselves, or whether the desiring-production	p 63
following connections and appropriations that each time destroy the factitious unity of a possessive or proprietary ego (anoedipal sexuality).	p 72
The triangle	
as the ego is caught up in an intuition of unity that precedes its fulfillment. (Even in Melanie Klein, the schizoid	p 72
criminal, ceaselessly passing beyond a threshold while destroying the factitious unity of a family and an ego: I am Prado, I	p 86
singular, ironic, and critical. The earth is the primitive, savage unity of desire and production. For the earth is not merely	p 140
great movement of deterritorialization on the primitive communes. The immanent unity of the earth as the immobile motor gives way to	p 146
earth as the immobile motor gives way to a transcendent unity of an altogether different nature—the unity of the State	p 146
to a transcendent unity of an altogether different nature—the unity of the State; the full body is no longer that	p 146
in this way that Marx defines Asiatic production: a higher unity of the State establishes itself on the foundations of the	p 194
of the former regime find themselves overcoded by the transcendent unity that appropriates surplus value. The old inscription remains, but is	p 196
and the respective portions are distributed to the higher proprietary unity and to the propertied communities, to the overcoding process and	p 198
Great Wall of China, the State is the transcendent higher unity that integrates relatively isolated subaggregates, functioning separately, to	p 198
which it	
immanent totality, but that it acted as an eminent formal unity, and reigned accordingly over pieces and fragments (the wall and	p 198
form of bricks that ensures their integration into the higher unity, and their distributive operation, consonant with the great collective designs	p 199

operation, consonant with the great collective designs of this same unity: major work projects, extortion of surplus value, tributes, generalized servitude	p 199
the graphic, and the visual to converge toward the eminent unity of the despot. If we call the order of representation the State, and to subsume it under the higher superimposed unity of a Law that is more terrible. As a matter in the name of a formidable but formal and empty Unity, eminent, distributive, and not collective; and second, the maniacal depressive to be sure—only as an abstraction (the overcoding eminent unity). It assumes its immanent concrete existence only in the subsequent as a subordinate relation. The State was first this abstract unity that integrated subaggregates functioning separately; it is now subordinated to the things it signifies. It no longer produces an overcoding unity; it is itself produced inside the field of decoded flows	p 205 p 212 p 212 p 220 p 221 p 221 p 221 p 224 p 229 p 230 p 244
the technical machine, when it ceases to be an abstract unity or intellectual system reigning over separate subaggregates to become a was based on disjunctions of inscription derived from the eminent unity. But the capitalist machine, the civilized machine, will first establish a guarantor of the credit, a uniform interest rate, a unity of capital markets, etc. Hence one is correct in speaking break of a break that is always displaced, in this unity of the schiz and the flow. In this respect already the material they cause to flow or leak: the sole unity without identity is that of the flux-schiz or the break-flow	p 252 p 260 p 261 p 275 p 284 p 284 p 284 p 285 p 285 p 286 p 286 p 286
the abstract despotic Urstaat: from being at first the transcendent unity, it becomes immanent to the field of social forces, enters they would like to resuscitate as an overcoding and reterritorializing unity, and the unfettered flows that carry them toward an absolute movement of deterritorialization, but does so by adding its eminent unity to the territorial communes that it conserves by bringing them it attains the process of autoproduct of the unconscious (a unity of history and of nature, from Homo natura to Homo account for its formations. From machines, mechanism abstracts a structural unity in terms of which it explains the functioning of the functioning of the organism. Vitalism invokes an individual and specific unity of the living, which every machine presupposes insofar as it vitalist argument by calling in question the specific or personal unity of the organism, and the mechanist argument even more decisively argument even more decisively, by calling in question the structural unity of the machine. It is said that machines do not rather in what this passage blossoms into. Once the structural unity of the machine has been undone, once the personal and the machine has been undone, once the personal and specific unity of the living has been laid to rest, a direct the living as well. The machine taken in its structural unity, the living taken in its specific and even personal unity unity, the living taken in its specific and even personal unity, are mass phenomena or molar aggregates; for this reason each there would seem to be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? But there is the possibility	p 306 p 308 p 308 p 308 p 309 p 310 p 323 p 324 p 324 p 328 p 336 p 342 p 342 p 342 p 342 p 343 p 353
an absence and a lack unto itself. For a structural unity is imposed on the desiring-machines that joins them together in oedipalizing structure, the imaginary identity of persons and the structural unity of machines, everywhere knocking against the impasses of a molar totalizations, one when the socius confers on them a structural unity under a symbolic signifier acting as absence and lack in the other when the family imposes on them a personal unity with imaginary signifieds that distribute, that vacuolize lack in an a support receives no specificity from any structural or personal unity, but appears as the body without organs that fills the time that the support gains a specificity under a structural unity, and the signs themselves become signifying under the action of no longer permits either their imaginary identity or their structural unity to subsist. (These instances still belong to the order of and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by	p 308 p 308 p 309 p 310 p 323 p 324 p 324 p 328 p 336 p 342 p 342 p 342 p 342 p 343 p 353
to an organism that would function phantasmatically as a lost unity or a totality to come. Their dispersion has nothing to proceed except by effecting reterritorializations and by reviving the signifying unity. The very notions of code and axiomatic therefore seem to model and experience of death that are elaborated in the unity of the .sociodesiring-apparatus. And it is even less a question a statistical accumulation obeying the laws of large numbers. This unity can be the biological unity of a species or the laws of large numbers. This unity can be the biological unity of a species or the structural unity of a socius be the biological unity of a species or the structural unity of a socius: an organism, social or living, is composed to a given degree to which it affixes a structural unity and apparent goals, to which it falls back, and whose and a poor woman—and at other times ensures the unity of the object, but this time at the price of	p 324 p 328 p 336 p 342 p 342 p 342 p 342 p 343 p 353
UNIVERSAL 57	
entity; schizophrenia is the universe of productive and reproductive desiring-machines, universal primary production as the essential reality of man and nature	p 5
Perhaps it suggested a stalled engine. The schizophrenic is the universal producer. There is no need to distinguish here between producing dealt with it in this way. He consumes all of universal history in one fell swoop. We began by defining him up within the Oedipus complex, by making familial relations the universal mediation of childhood, we cannot help but fail to understand structural interpretation. Structural interpretation makes Oedipus into a kind of universal Catholic symbol, beyond all the imaginary modalities. It makes Oedipus	p 7 p 21 p 48 p 52
and its innocence that disturb us. If schizophrenia is the universal, the great artist is indeed the one who scales the the schizo indeed participates in history; he hallucinates and raves universal history, and proliferates the races. All delirium is racial, which desire. It reorganizes them all along the lines of the universal castration that conditions the family itself (a dead rat's ass as a foundation; schizophrenia as a process is the only universal. Schizophrenia is at once the wall, the breaking through this SAVAGES, BARBARIANS, CIVILIZED MEN 1 The Inscripting Socius If the universal comes at the end—the body without organs and	p 69 p 85 p 124 p 136 p 139
desiring-production victorious capitalism, where do we find enough innocence for generating universal history? Desiring-production also exists from the beginning: there is desiring-production	p 139
rules formulated by Marx are followed exactly. First of all, universal history is the history of contingencies, and not the history that capitalism determines the conditions and the possibility of a universal history, this is true only insofar as capitalism has to the very movement that counteracts the tendency). In a word, universal history is not only retrospective, it is also contingent, singular say, an unrealized potentiality? Are we to believe that a universal Oedipus haunts all societies, but exactly as capitalism haunts them the fear of a decoded flow? If capitalism is the universal truth, it is so in the sense that makes capitalism earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back on production, on the agents and connections	p 140 p 140 p 140 p 144 p 153 p 154
between local groups, between brothers-in-law, co-husbands, childhood partners. Underlining the universal fact that marriage is not an alliance between a man	p 165
its resolution teaches us the incurable inadequacy of being and universal castration? And what is this demand that is invoked to and inexhaustible debate between culturalists and orthodox psychoanalysts: Is Oedipus universal? Is Oedipus the great paternal catholic symbol, the meeting place	p 171 p 171
ethnographic extension to this interpretation. On the side of the universal there are two poles: one—outdated, it would seem—that as structural function. But in both these senses of the universal, we are invited to interpret, since the latent presence of Marx was saying as he recalled the requirements of a universal history—but, as he went on to say, provided that apparatus from elements of the previous social formations. It is universal in that sense. Thus it is indeed within capitalist society little streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But the error lies in having believed in the following social repression-psyche repression system, in which case it is not universal; or it is universal, and a position of desire. In in which case it is not universal; or it is universal, and a position of desire. In reality, it is universal universal, and a position of desire. In reality, it is universal because it is the displacement of the limit that haunts flows of desire. This is not to say that the universal Oedipal limit is occupied, strategically occupied in all social formations a sexual sector that would constitute a kind of private universal, a kind of individual-universal? (Transversals between the two, since social it—and the inscriptions themselves—into an indirect means of universal exchange. There is a question that Marcel Mauss at least of desire, in order to become this imperial sign, a universal castration that welds desire to the law? It is the for what comes before and what comes after, it conditions universal history only provided it is not on the outside, but new life begins and desire receives its name. The only universal history is the history of contingency. Let us return to in capitalist production. Any method will do for ensuring this universal decoding: the privatization brought to bear on property, goods, and surpassing its own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under the	p 171 p 171 p 175 p 175 p 177 p 177 p 177 p 177 p 177 p 177 p 179 p 185 p 214 p 220 p 224 p 244 p 259
things turn fascist or revolutionary is the problem of the universal delirium about which everyone is silent, first of all and of himself, herself. ... A picture! A Kodak snap, in a universal film of snaps. Each person as a little triangulated microcosm that indeed readily lends itself to formalization, although it involves universal history. We have seen in what sense schizophrenia was the found again in Oedipus, which is indeed the result of universal history, but in the singular sense in which capital is	p 260 p 266 p 266 p 267

that is free, of all that passes and flows; the universal effusion of the death instinct; depression and guilt used as means of production. So that capitalism is without doubt the universal of every society, but only insofar as it is capable from within: an intimate theater. Yes, Oedipus is nevertheless the universal of desire, the product of universal history—but on one Oedipus is nevertheless the universal of desire, the product of universal history—but on one condition, which is not met by at least to a certain point, of conducting its autocritique. Universal history is nothing more than a theology if it does the determinate conditions of capitalism. From the standpoint of a universal clinical theory, paranoia and schizophrenia can be presented as the	p 268 p 270 p 271 p 271 p 271 p 281
the anthropomorphic and molar representation of sexuality. Castration is the universal belief that brings together and disperses both men and women	p 295
objective social conditions, psychoanalysis refers them to the subjective and universal essence of desire as libido. Thus the operation of decoding	p 301
capitalist machine tends to liberate the free figures of a universal subjective libido. In short, the discovery of an activity of objective determinate representations, for the benefit of production as the universal interior essence, but it does not thereby escape the world representations, and discovers in them the figures of a subjective universal libido; but it reanimates them, and promotes them as subjective extends myth and tragedy to the dimensions of the subjective universal: if Oedipus himself has no complex, the Oedipus complex has embodied in the signifieds of the Imaginary—Oedipus as a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard theater raises the familial relation to the condition of a universal metaphoric structural relation, whence the imaginary place and interplay of on the contrary, it adds another turn, it attributes a universal metaphoric value to the family at the very moment it itself reduced to testifying all alone for deterritorialization as a universal process. It is merely its unwarranted privilege, a privilege beyond first of all a delirium of races, ranks, classes, and universal history. In short, Oedipus implies within the unconscious itself an	p 302 p 303 p 304 p 304 p 306 p 307 p 307 p 321 p 365
UNIVERSALIST	1
axiomatic there is only one class, a class with a universalist vocation, the bourgeoisie. Plekhanov notes that the French School of	p 253
UNIVERSALITY	6
to gain by this, except for the founding of the universality of Oedipus beyond the variability of images; the fusing of disinvestment. That is why the commentators most favorable to the universality of Oedipus recognize nonetheless that one does not encounter in	p 82 p 143
the system. We see no reason for believing in the universality of one and the same apparatus of sociocultural repression (refoulement) is the singular nature of this conjunction that ensured the universality of capitalism. By simplifying a lot, we can say that one as well as others, labour in general ... the abstract universality of wealth-creating activity. Here we have the great movement of and relations, it is in a position to reveal the universality of this structure, even in the objective representations that it	p 184 p 224 p 259 p 306
UNIVERSALLY	1
the order of modern capitalist representation, because this identity is universally realized in the immanence of this order and in the	p 262
UNIVERSE	11
his asshole: the eternal custodian of the machines of the universe. This is the second meaning of process as we use is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive and reproductive desiring-machines, universal primary production as the	p 4 p 5
shoots, and branches out to the farthest corners of the universe. It makes the machine responsible for producing a relative surplus single ball that extends to the very limits of the universe. Far from being the opposite of continuity, the break or can lead to a reduction in the humanization of the universe, so that any solution that is sought will be a	p 10 p 36 p 169
who, during this same period when the colonized reduce the universe, will tend to extend it. Oedipus is something like euthanasia prophetic word, written or recited, is the foundation of this universe; the transparency of the animist prayer yields to the opacity conceive a law of organization that is immanent in the universe: they need to posit and internalize this difference between the reality ... our Kodak-vision. . . . To every man, to every woman, the universe is just a setting to the absolute little picture of apprehended in a codeless axiomatic that consigns them to the universe of subjective representation. Now this universe has as its function consigns them to the universe of subjective representation. Now this universe has as its function the splitting of the subjective essence	p 169 p 206 p 219 p 266 p 337 p 337
UNIVERSES	1
One, whereas their real object is the absolution of fragmented universes, in which the law never unites anything in a single	p 43
UNIVERSITY	1
establish a new terrorism, diverting Lacan's imperial discourse into a university discourse characterized by a pure scientificity, that scientificity perfectly suited	p 244
UNIVOCAL	3
the theory of traumatism and seduction leads not to a univocal determination of Oedipus, but to the description as well of rather than opening onto polyvocal connections, confines itself to a univocal impasse. All the chains of the unconscious are biunivocalized, linearized	p 54 p 54
and all the triumphs, too, as if a few simple univocal events could be extricated from this extreme polyvocality: such is	p 87
UNKNOWN	11
scales the schizophrenic wall and reaches the land of the unknown, where he no longer belongs to any time, any milieu us a singular extra-Oedipal lesson, and reveals to us an unknown force of the disjunctive synthesis, an immanent use that would and its glories, its labors and its joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted to or body designated as such, insofar as it reveals an unknown facet described on it, traced by the graphism that responds capitalism was able to mobilize and break under these hitherto unknown conditions of money. While it is true that capitalism is on its scientists and its technicians an independence that was unknown in the previous regimes. Doubtless it can let a certain entirely within this new axiomatic that results from a hitherto unknown conjunction. Once again, this axiomatic is not the invention of The narrator continues his own affair, until he reaches the unknown country, his own, the unknown land, which alone is created affair, until he reaches the unknown country, his own, the unknown land, which alone is created by his own work in the market economy raises them to a degree of perfection unknown before capitalism.) This welding of desire to lack is precisely is a strange soft vibration on the air, going forth unknown and unconscious, and seeking a vibration of response. Or else	p 69 p 76 p 113 p 204 p 229 p 233 p 252 p 318 p 318 p 342 p 351
UNLEASH	1
in order to make it a body without organs and unleash the flows of desire on this body as a deterritorialized	p 33
UNLEASHES	1
solution to the Oedipal conflict. Hitler annihilates the father and unleashes in him the forces of the Bad Mother; Luther internalizes	p 102
UNLEASHING	1
its scientists under such close surveillance—as though they risked unleashing flows that would be dangerous for capitalist production and charged	p 245
UNLESS	6
that lacks a fixed subject; there is no fixed subject unless there is repression. Desire and its object are one and have no way of including itself in the Oedipal apparatus, unless by calling it into question by way of a consequence injects it with belief? Psychoanalysis cannot become a rigorous discipline unless it accepts putting belief in parentheses, which is to say	p 26 p 100 p 107

only resexualizes these investments during the course of pathological regression. Unless the assumption of such a conception is still familialism—that infinite—that is to say, imaginary—effectively loses all consistency, unless it is supported by a structure that determines the place madness ... , a list that could not include itself in Oedipus, unless it were to call Oedipus in question. Since, in point	p 293 p 305 p 371
UNLIKE 2	
of labor in the form of the free worker. Hence, unlike previous social machines, the capitalist machine is incapable of providing an ideal thing, an endless flux, flowing from something not unlike the immense thigh of a pig. The term hyle in	p 33 p 36
UNLIMITED 5	
ecstasy, as though the eroticism of the machine liberated other unlimited forces. The question becomes: what does the celibate machine produce	p 18
final equilibrium of a system, but consist, rather, of an unlimited number of stationary, metastable states through which a subject passes quantities do not enter into equivalences that would presuppose an unlimited something; they simply form composites that are themselves qualitative, essentially	p 19 p 247
of codes. Secondly, the fact remains that money as an unlimited abstract quantity cannot be divorced from a becoming-concrete without which	p 249
a new meaning. This absence no longer simply designates the unlimited abstract quantity, but the effective absence of any limit or	p 250
UNLOCALIZED 1	
treading its own underfoot; the infinite series of juxtaposed and unlocalized parks in Watt still contains a reference to Mr. Knott's	p 315
UNLOCATABLE 1	
himself to be, from the point of view of the unlocatable center. As a result, an identity is essentially fortuitous, and	p 21
UNMARKED 1	
taken on him, as if he were or had been unmarked. He has merely widened, beyond the limits allowed, the gap	p 191
UNMASK 1	
One falls back into the molar hole while claiming to unmask the real.) What complicates everything is that there is indeed	p 314
UNMATCHED 1	
a certain place where they mayor may not belong, their unmatched edges violently bent out of shape, forcibly made to fit	p 43
UNMISTAKABLE 1	
appears in the disharmonies that, as Levi-Strauss says, bear the unmistakable stamp of time elapsed. It is true that there are	p 151
UNNAMABLE 5	
through which it passes. Thus the circles traced by Beckett's Unnamable: a succession of irregular loops, now sharp and short as negative of all social formations. It is the thing, the unnamable, the generalized decoding of flows that reveals a contrario the So many encounters for the formation of the thing, the unnamable! But the effect of the conjunction is indeed capital's tighter the vestige of a goal; the vacillating spirals of The Unnamable keep the familial tower as an uncertain center where it do. Let him die in his leaping through unheard-of and unnamable things: other horrible workers will come; they will begin on	p 20 p 153 p 226 p 315 p 331
UNOCCUPIED 3	
the repressing representation itself. The impossible has become possible; the unoccupied limit now finds itself occupied by the despot. Oedipus has	p 215
Oedipus makes ready in the territorial machine, as an empty unoccupied limit. It takes form in the despotic machine as a an absolute limit remains an exterior limit, or else stays unoccupied as an internalized and displaced limit, with the result that	p 267 p 336
UNORGANIZED 1	
No anus. The automata stop dead and set free the unorganized mass they once served to articulate. The full body without	p 8
UNPARALLELED 2	
a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far beyond the entire Jacksonist philosophy that originally	p 40
the production of desire and will perform a displacement, an unparalleled repression of desire commencing with the earliest age of the	p 120
UNPLEASANT 1	
criminal. I am also Chambige—also a decent criminal. ... The unpleasant thing, and one that nags at my modesty, is that	p 86
UNPLUG 1	
taken for walks. Even those best able to disconnect, to unplug themselves, enter into connections of desiring-machines that re-form little earths	p 315
UNPRECEDENTED 2	
of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even any masters, but only	p 254
desire is determined to desire its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as a system	p 372
UNPRODUCTIVE 4	
served to articulate. The full body without organs is the unproductive, the sterile, the unengendered, the unconsumable. Antonin Artaud discovered this	p 8
none, and never were any. The body without organs, the unproductive, the unconsumable, serves as a surface for the recording of the contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named because throughout its entire process of	p 11 p 362
of corrugated iron.: The productive breaks projected onto the enormous unproductive cleavage of castration, the flows that have become flows of	p 370
UNPUBLISHED 1	
was to become a dogma of psychoanalysis. Philippe Girard, in unpublished remarks that seem to us to have a wide application	p 353
UNQUESTIONABLY 2	
is where the crux of the matter lies. Partial objects unquestionably have a sufficient charge in and of themselves to blow interest in the hypothetical concept of the fetish, this is unquestionably due to the influence of psychoanalysis. But it would seem	p 44 p 182

UNRAVEL	1	
as rich in ambiguity as destiny itself. Here schizoanalysis must unravel the thread. For reading a text is never a scholarly		p 105
UNREAL	1	
desire to create its own object—if only in an unreal, hallucinatory, or delirious form—or from representing this causality as		p 25
UNREALIZED	2	
making of Oedipus? The structure—that is to say, an unrealized potentiality? Are we to believe that a universal Oedipus haunts it also includes the realization of this surplus value: an unrealized surplus value of flux is as if not produced, and		p 144 p 235
UNRECOGNIZED	1	
gun.) Desire can never be deceived. Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the		p 257
UNREPENTANT	1	
sexuality from reproduction, lies in having remained captive to an unrepentant familialism that condemned it to evolve solely within the movement		p 276
UNRESOLVED	1	
his compositions with abrupt breaks, hesitations, tremolos, discordant notes, and unresolved chords, rather than allowing them to slowly wind down to		p 31
UNRIVALED	1	
and the effusion of antiproduction inside production itself—institutes an unrivaled slavery, an unprecedented subjugation: there are no longer even any		p 254
UNSCIENTIFIC	1	
not arise from a single center; but this assumption is unscientific, and the bare fact that no vapour-engine was ever made		p 285
UNSPEAKABLE	1	
from what does the schizo suffer, he whose sufferings are unspeakable? Does he suffer from the process itself, or rather from		p 319
UNSTABLE	2	
we are warned: the society of brothers is very dejected, unstable, and dangerous, it must prepare the way for the rediscovery in a state of functional disequilibrium, or an oscillating equilibrium, unstable and always compensated, comprising not only institutionalized conflicts but conflicts		p 80 p 150
UNSTICKING	1	
social and cultural production; there then appears a kind of unsticking of the social field with regard to the production of		p 74
UNSTUCK	1	
over each subject, as though the social machine had come unstuck from its desiring-machines: death, the desire of desire, the desire		p 213
UNTELLABLE	1	
to be oedipalized. Everything follows from that, beginning with the untellable character of the cure, its interminable and highly contractual nature		p 56
UNTENABLE	1	
the rock of castration presented as the locus of an untenable truth that is irreducible: they closet themselves in a phallocentrism		p 103
UNTIL	16	
that he doesn't give a generalized theoretical form to it until 1923, in The Ego and the Id, and that, between stage of sexual promiscuity to subsist, where everything is permitted until the age when the young man in turn submits to the father is like God; the problem is not resolved until we do away with both the problem and the solution sphere of the interhuman, destroying all that was held dear until then. Hellenists were right to remind us that, even in culture, under the ridiculous conditions that have been the norm until now. It is a militant analysis, on the contrary, because the child says: Why? Freud's Rat Man does not wait until he is a man to invest the rich woman and the paternal image was produced during the Paleolithic right up until the start of the Neolithic, approximately 8,000 years ago But capitalism doesn't begin, the capitalist machine is not assembled, until capital directly appropriates production, and until financial capital and merchant machine is not assembled, until capital directly appropriates production, and until financial capital and merchant capital are no longer anything but		p 53 p 72 p 81 p 98 p 98 p 100 p 106 p 226 p 226
always tends to be delayed beyond the time scientifically necessary, until the moment when the market forecasts justify their exploitation on the nature of both the capitalist and the schizophrenic flows: until now, the only modern—and not archaic theory of language pole or the other. And the child does not wait until he is an adult before grasping—underneath father-mother—the economic speaking of the schizophrenic nature of our age, I said—until the process is completed the belly of the world shall displaces the reactions, causes them to recede, level by level, until the moment when the spectator is no longer master of a great enterprise of schizoanalysis: all the planes are traversed until their molecular line of escape is reached, their schizophrenic breakthrough posed in this way. The narrator continues his own affair, until he reaches the unknown country, his own, the unknown land		p 234 p 243 p 278 p 298 p 317 p 318 p 318
UNTO	3	
projection of the signifying chains onto a despotic signifier, lacking unto itself and reintroducing lack into the series of desire on go on living only as an absence and a lack unto itself. For a structural unity is imposed on the desiring-machines the partial objects lack, and as that which is lacking unto itself while being lacking in them (the Great Signifier symbolizable		p 83 p 306 p 306
UNTOUCHED	1	
forces of social repression. This response, however, leaves two problems untouched and makes them even more urgent: on the one hand		p 113
UNUSUAL	2	
that designates the body without organs (but what is most unusual is that here again a new afflux is necessary, merely situations where there is an abundant labor supply and an unusual expansion of markets. That is, when capitalism functions with a		p 21 p 253
UNWARRANTED	2	
in a constant state of displacement. But from this, two unwarranted conclusions are drawn: that this agency can be discovered by for deterritorialization as a universal process. It is merely its unwarranted privilege, a privilege beyond its capacities, that renders it mad		p 313 p 321

at least a certain type of criticism—will be very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which p 79

another example: on being confronted with a complete machine made up of six stones in the right-hand pocket of my coat p 3
its business. The surface of the table, however, is eaten up by the supporting framework. The nontermination of the table is p 7
working one of his little desiring-machines, after having hooked it up to a vast technical social machine—which, as we shall p 7
loathsome worms, and a God at work messing it all up or strangling it by organizing it. The body is the p 9
order to resist linked, connected, and interrupted flows it sets up a counterflow of amorphous, undifferentiated fluid. In order to resist p 9
is inseparable from the disjunctions he employs to divide himself up into parts: earlier empires, later empires; later empires of a p 13
more important, the recording process affects the drawings themselves, showing up in the form of lines standing for catastrophe or collapse p 15
passes. The Kantian theory according to which intensive quantities fill up, to varying degrees, matter that has no empty spaces, is p 19
doctrine, attraction and repulsion produce intense nervous states that fill up the body without organs to varying degrees—states through which p 19
it's ... is from the Oedipal tissue. How can we sum up this entire vital progression? Let us trace it along a p 20
pronounce this hallowed word. All of which the schizo sums up by saying: they're fucking me over again. I won't say p 23
hand, and irrational, fantasizing production on the other. He gives up trying to discover the common denominator or the coextension of p 30
work of art is itself a desiring-machine. The artist stores up his treasures so as to create an immediate explosion, and p 32
it that no flow exists that is not properly dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to p 33
machine proved inadequate to the task, the despotic machine set up a kind of overcoding system. But the capitalist machine, insofar p 33
one: everywhere there are breaks—flows out of which desire wells up, thereby constituting its productivity and continually grafting the process of p 37

that enables him to breathe, an anal machine that lights up. There are very few examples that cast as much light p 37
without organs (eyes closed tight, nostrils pinched shut, ears stopped up) that something is produced, counterproduced, something that diverts p 38
or frustrates

machine has a sort of code built into it, stored up inside it. This code is inseparable not only from the p 38
are called signifying chains (chaines signifiantes) because they are made up of signs, but these signs are not themselves signifying. The p 38
ribbon, a little girl, a cop, a shoe suddenly turn up. Each chain captures fragments of other chains from which it p 39
them anew, continuously emerging from them as a part made up of parts, each one of which completely fills up the p 41
made up of parts, each one of which completely fills up the body without organs in the space of an instant p 41
Let us consider, for example, the milk the baby throws up when it burps; it is at one and the same p 41
are merely waiting for the last one to be turned up, so that they may all be glued back together to p 42
have a sufficient charge in and of themselves to blow up all of Oedipus and totally demolish its ridiculous claim to p 44
one and called them Daddy-train and Dick-train. Thereupon he picked up the train I called Dick and made it roll to p 45
inside mummy. Dick is inside dark mummy. Meantime he picked up the train again, but soon ran back into the space p 45
nature of this sexuality. Admittedly, once the child has grown up, he finds himself deeply involved in social relations that are p 46
the precise forces that cause the Oedipal triangulation to close up? Under what conditions does this triangulation divert desire so that p 47
connection with them. By boxing the life of the child up within the Oedipus complex, by making familial relations the universal p 48
impression—the purely instinctive impression—that psychoanalysis was shutting sexuality up in a bizarre sort of box painted with bourgeois p 49

motifs
the Imaginary? We in no way claim to be taking up an endeavor such as Malinowski's, showing that the figures vary p 53
private theater, rather than the engineer or mechanic who sets up units of production, and grapples with collective agents of production p 55
door is written, Leave your desiring-machines at the door, give up your orphan and celibate machines, your tape recorder and your p 56
boy's cases, as if each were a little ego taking up its own business with daddy and mommy. On the contrary p 61
On the contrary, we should consider the complementary ensemble made up of boy-girl and parents-agents of production and antiproduction, p 61
this ensemble

something from the father or the mother that is taken up in the signifying chain—daddy's mustache, the mother's raised arm p 62
the libido. In some fine pages, Andre Green recently took up the question again by making up a list of three p 66
Andre Green recently took up the question again by making up a list of three types of sessions, the first two p 66
break.... Dreams are narrated, ... the enigma of dream is taken up in the secondary elaboration that makes dream as narration and p 66
against that cross, or to establish that we cannot measure up to it. But in any case the harm has been p 68
to keep my sister for someone else; I must give up my sister to a brother-in-law, receive my wife from a p 71
forces proceed. We are told that partial objects are caught up in an intuition of precocious totality, just as the ego p 72
intuition of precocious totality, just as the ego is caught up in an intuition of unity that precedes its fulfillment. (Even p 72
triangle. It is as if the so-called signifying chain, made up of elements that are themselves nonsignifying—of polyvocal writing and p 73
of Oedipus. It sometimes happens that an analyst becomes fed up with this myth that is the bed and board of p 81
but in fact something real? (Wasn't this tantamount to taking up the cry of Aristotle: We really must come to a p 84
as a divisible abstract quantity, whereas the real was divided up into qualified unities, into distinct qualitative forms. But now the p 87
becoming-pupil, burgomaster, girl, and Mongol signify? All paranoiac deliriums stir up similar historical, geographic, and racial masses. The p 89
error would lie

determined scientifically, and then I shall be able to set up a harem. Though aware of the character of revolt and p 90
a similar history, and our knowledge of them has run up against the same sort of difficulties and illusions. During the p 91
all the more so, for Lacan's disciples, when they take up the distinction between the Imaginary and the Symbolic, when they p 92
Bergson completely alters the scope of the comparison by opening up both ends. If the living being resembles the world, this p 96
to that of wrestlers, that keeps the triangle from closing up again, from being valid in itself, and from claiming to p 96
his feedings, his chains, and his meditations, is already caught up in an immediate desiring-production where the parents play the role p 100
to the paternal image was produced during the Paleolithic right up until the start of the Neolithic, approximately 8,000 years p 106
this news takes to bear fruit. Here the psychoanalyst perks up his ears, believing he has heard a familiar chord: it p 106
to a law, and engendering the illusion that this loosened up and freed the elements of the chain. In the second p 110
malevolent activity: your Oedipus is a fucking drag, keep it up and the analysis will be stopped, or else we'll apply p 112
important is—why revert to myth? If myth is given up, a little joy, a little discovery, is restored to psychoanalysis p 113
the body without organs and hide out there, closing himself up in it. The little joy lies in schizophrenization as a p 113
the Middle Ages on an assembly line. We must set up units of production, plug in desiring-machines. What takes place in p 113
see me die, eh, is that what you want, speak up? We didn't want anything of the sort, however. We didn't p 114
the bodies of the mother and the father are taken up in the connections, parental appellations crop up in the disjunctions p 114
father are taken up in the connections, parental appellations crop up in the disjunctions of the chain, the parents are there p 114
The actual factor is desiring-production insofar as it is caught up in this relationship, this conflict, and these modalities. Nor is p 129
that would allow him to resume a progression, to take up a progressive pace. It is not at all a question p 130
lead weights, immense transfixed hippopotamuses who will not come back up to the surface. They have entrusted all their forces to p 136
and the result of the process insofar as it runs up against the limit and pounds endlessly away there? Why the p 136
a secondary activity in comparison with the task that sums up all the others: marking bodies, which are the earth's products p 144
to social rules as exact as those followed in carving up and apportioning a steer; but the man who enjoys the p 144
rather because they determine critical points where the apparatus starts up again—provided it is blocked, and where it necessarily places p 151
through its double apparatus of tribe and lineage, it cuts up segments of varying lengths: genealogical filiative units of major, minor p 152
spring or the exhaustion of a spring (even the drying up of a spring is a flow), than of what is p 163
Giving him potions, attaching horns to his body for drawing up the incisor, making the drums beat, the medicine man proceeds p 168
to postulate a closed system, statistically closed, and to shore up the structure with a psychological conviction (confidence that the cycle p 187
secrete from within, from the way in which it binds up the symbol—a symbol that has become derisory—of a p 195
and imperial. In the first place, territorial representation is made up of two heterogeneous elements, voice and graphism: the former is p 203
might break away or escape. Suddenly the despot sees rising up before him, against him, the enemy who brings death—an p 211
from the despotic body, the organs of the citizen risen up against the tyrant. Then they will become those of private p 211
debt. The jurist will be seen in the despot's procession up to the time of the late Roman emperors, and the p 213
also what repasses from filiation to alliance, what is taken up again by filiation. Jean-Pierre Vernant shows in this way that p 219
a transcendent Urstaat. What strange machines those were that cropped up on columns and in tree trunks! In this sense, Christianity p 222
loss of which there is no consolation. It is now up to the State to recode as best it can, by p 223
the same thing, depending on whether the decodings are caught up in an axiomatic or not; on whether one remains at p 247

does not even need to write in books to make up for the vanished body markings. Those are only relics, archaisms	p 250
saturated; and functions well only by grinding, sputtering, and starting up again—all this implies social organs of decision, administration,	p 251
reaction	
of decoded flows as such, insofar as they are caught up in the axiomatic of capital. In this sense it indeed	p 252
into one of its images. That is why Oedipus gathers up everything, everything is found again in Oedipus, which is indeed	p 267
balanced the plastic charges so well that the pylon blew up and fell back into its hole. From the Symbolic to	p 268
psychoanalysis, the discourse of bad conscience and guilt always rises up and finds its nourishment—what is called being cured. On	p 270
large numbers. The night of the battle, Colonel Lawrence lines up the young naked corpses on the full body of the	p 280
modern world as simulacra of the preceding planes, getting caught up in the asylum aggregate of paranoia and schizophrenia as clinical	p 283
molecule; and, starting from this level, two diverging paths open up, of which one will lead to the more or less	p 286
of our lover, to either close himself off or open up to more spacious worlds, to masses and large aggregates. There	p 294
bands, for restrictive use on children, for making them straighten up and behave. These machines play no role whatever in the	p 297
and public element—the Earth, the Despot—is now taken up again, but as the expression of a subjective and private	p 304
daddy-mommy-me of today's everyman. Psychoanalysis and the Oedipus complex gather up all beliefs, all that has ever been believed by	p 304
humanity	
their migrations and variable relations. All former beliefs are gathered up and revived in the name of a structure of the	p 306
of the earth, the tragedy of the despot, is taken up again as shadows projected on a stage. The great territorialities	p 308
the Imaginary and the Symbolic; he refuses to be caught up in the Oedipal Imaginary and the oedipalizing structure, the imaginary	p 308
money) through which the decoded flows of desire, as taken up in the axiomatic of capitalism, must necessarily be reduced to	p 312
castration to explode, brutally intervening each time the subject strikes up the song of myth or intones tragic lines, carrying him	p 314
schizoanalytic flick of the finger, which restarts the movement, links up again with the tendency, and pushes the simulacra to a	p 322
the signified or the signifier.) Partial objects are what make up the parts of the desiring-machines; partial objects define the working	p 323
a bicycle bell, half a crutch (if one indefinitely runs up against the same set of pure singularities, one can feel	p 324
to say it finally ceases to die since it ends up dying, in the reality of a last instant that fixes	p 331
how psychoanalysis culminates in a theory of culture that takes up again the age-old task of the ascetic ideal Nirvana, the	p 332
soft couch which the analyst provides and try to think up something different ... if you realize that he is not a	p 334
however melodious it may sound to your ears, and rise up on your own two legs and sing with your own	p 334
death. It is now or never that we must take up a problem we had left hanging. Once it is said	p 335
the system dissolve at one end where everything would end up following behind and being swallowed up—a question of regime	p 338
where everything would end up following behind and being swallowed up—a question of regime. Here are the desiring-machines, with their	p 338
the intensities produced; and thereby causing the desiring-machines to start up again. Such is the delicate and focal point that fills	p 339
that form them. But inversely, they are also continually closing up again, remodeling themselves in the image of subjugated groups:	p 349
re-establishing	
liberation movement is possible as long as homosexuality is caught up in a relation of exclusive disjunction with heterosexuality, a relation	p 350
broken according to uniform figures, or on the contrary taken up in chains of decoding that resect them according to mobile	p 351
absence for all the reciprocal exclusions where the flows dry up, drained by bad conscience and resentment. ... sticking a woman on	p 351
cross through a society, entering and leaving it, linking it up with other societies, ancient or contemporary, remote or vanished, dead	p 352
the mommy, considered as the only purely erotic motives! Taking up the eternal refrain of Oedipus, the eternal lullaby, he writes	p 354
apparatus, the machine for putting lack into desire, for drying up all the flows, and for making all the breaks from	p 357
of the actual factors. For either the libido is caught up in molecular desiring-production and knows nothing of persons just as	p 358
libido invests persons and an ego, but is already caught up in a social production and social machines that do not	p 358
is only the social and the metaphysical. If something crops up afterward, it is certainly not the social and metaphysical investments	p 358
beneath preconscious goals and interests, a uniquely unconscious investment rises up that embraces a full body for itself, independently of all	p 364
other by subject-groups. It is true that we still run up against all kinds of problems concerning these distinctions. In what	p 367
this painting: what would appear to be another world opens up, an other art, where the lines are deterritorialized, the colors	p 369
of escape that form desiring-machines on the horizon, are taken up again in scraps from the old code, or else introduced	p 369
the scientist. (J. R. Mayer, Cantor, I will not draw up an honor roll of these dramas that sometimes lead to	p 371
scientific Oedipus.) And in contrast to Lautreamont's song that rises up around the paranoiac-Oedipal-narcissistic pole—O rigorous	p 371
mathematics. . . . Arithmetic! algebra! geometry	
produces the terrible single class of gray gentlemen who keep up the machine; how it does not run the risk of	p 373
UPHEAVAL 1	
presupposes a rupture of all our institutions and a total upheaval of the means of production.... If some conspiracy, according to	p 368
UPHELD 1	
a particular sequence within the living. And above all he upheld the basic psychoanalytic truth, the supreme disavowal of which he	p 291
UPKEEP 1	
monument machine; and finally the synthesis of consumption, with the upkeep of the despot, his court, and the bureaucratic caste. Far	p 195
UPON 49	
Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon a process of self-cure that brings him back to	p 17
the	
an idealistic (dialectical, nihilistic) conception, which causes us to look upon it as primarily a lack: a lack of an object	p 25
real object, its very nature as a real entity depends upon an essence of lack that produces the fantasized object. Desire	p 25
not having one's needs satisfied; and making the object dependent upon a real production that is supposedly exterior to desire (the	p 28
internal mental practices, or as though mental practices were projected upon social systems, without either of the two sets of practices	p 28
sets of practices ever having any real or concrete effect upon the other. As long as we are content to establish	p 28
because two different readings of this identity are possible, depending upon whether the desiring-machines are regarded from the point of view	p 30
the product is always an offshoot of production, implanting itself upon it like a graft, and at the same time the	p 31
ultimate residuum of a deterritorialized socius. The prime function incumbent upon the socius, has always been to codify the flows of	p 33
ultimate territoriality—as reconstructed in the analyst's office and projected upon the full body of the psychoanalyst (yes, my boss is	p 35
And when it operates on them, when it turns back upon them (se rabat sur elles), it brings about transverse communications	p 43
conditions of this recording, including the effect of these conditions upon the process itself (feedback). It is amid partial objects and	p 48
required, the property of another person. Just as he draws upon centuries of scholastic reflection in defining God as the principle	p 71
God as the principle of the disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he defines marriage as	p 71
an extrinsic perception rather than an operation of the unconscious upon itself. From the beginning of the life of the child	p 92
and the reproduction of this form corresponded. This use rested upon a paralogism of extrapolation that in fact constituted Oedipus's formal	p 110
Nothing is accomplished as long as machines are not touched upon. This implies interventions that are in fact very concrete; in	p 112
of all consider the second question: does psychic repression bear upon the Oedipus complex as an adequate expression of the unconscious	p 113
defined the morality of mores (...)—the labor performed by man upon himself during the greater part of the existence of the	p 144
the corresponding groups. In many analyses, the stress has been upon ties within the unilineal corporation or between different corporations	p 146
linked	
in passing from one generation to the next: It depends upon whether, from the initial group's point of view, the father	p 156
brother. The significance of the payments to the mother's brother upon the marriage of his niece can be understood only in	p 164
failing at everything he tries, the sick K is preyed upon by the ghost of his maternal grandfather, who cruelly reproaches	p 167
the reaction of the body insofar as it is acted upon. This is indeed what must be called a debt system	p 189
A magic triangle. Everything in this system is active, acted upon, or reacted to: the action of the voice of alliance	p 189
with the ability to organize, unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers but still formless	p 192
has become derisory—of a former despot who thrust himself upon the community from the outside long ago? It is not	p 195
its sovereignty, as a servitude or a generalized slavery visited upon the masses. It has also been shown that two dimensions	p 207
character does not spoil the secret: I will bring down upon you the avenging sword of the vengeance of alliance. For	p 212
precisely the movement of desire? Again and again we come upon the monstrous paradox: the State is desire that passes from	p 221

as a variable relation between independent terms; it has taken upon itself the independence, the quality of the terms and the capital of filiation or capital of alliance. Capital has taken upon itself the relations of alliance and filiation. There ensues a advance. The social field, where everyone acts and is acted upon (patit) as a collective agent of enunciation, an agent of familial pseudo etiologies, so as to make them bear directly upon the social field: every name in history, and not the corpuscles, flows and partial objects that are no longer dependent upon the large numbers; infinitesimal lines of escape, instead of the of investments are radically different, according as the one bears upon the molar structures that subordinate the molecules, and the other subordinate the molecules, and the other on the contrary bears upon the molecular multiplicities that subordinate the structured crowd phenomena. One	p 227 p 263 p 265 p 278 p 280 p 280 p 280
the extent to which they confer heightened coherence and efficiency upon the cell or organism. In a word, the very gratuitousness furrows deep into it, cleaves it, and forces it back upon itself. Thus subjective abstract Labor as represented in private property he says that the destruction of resistances must not wait upon the discovery of the material. But the reason for this this: every investment is social, and in any case bears upon a sociohistorical field. Let us recall the major traits of somber organization, below all ideology. Libidinal investment does not bear upon the regime of the social syntheses, but upon the degree not bear upon the regime of the social syntheses, but upon the degree of development of the forces or the energies energies on which these syntheses depend. It does not bear upon the selections, detachments, and remainders effected by these syntheses, but	p 288 p 303 p 314 p 342 p 345 p 345 p 345
the selections, detachments, and remainders effected by these syntheses, but upon the nature of the codes and the flows that condition and the flows that condition them. It does not bear upon the social means and ends, but upon the full body does not bear upon the social means and ends, but upon the full body as socius, the formation of sovereignty, or in the unconscious libidinal investment. A revolutionary preconscious investment bears upon new aims, new social syntheses, a new power. But it	p 345 p 345 p 345 p 347
inscription and repression no longer even need to bear directly upon bodies and persons, but on the contrary precede them (axiomatic	p 372
UPPER 1	
be found, standing before the mirror or elsewhere, with the upper portion of my body partly bared, and wearing sundry feminine	p 17
UPRAISED 1	
together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm, a ribbon, a little girl, a cop, a shoe	p 39
UPROOTED 1	
image of a family castle under the roots of the uprooted tree that crosses through their body without organs. Previously we	p 315
UPSIDE-DOWN 1	
of the worker trapped in the machine, with only his upside-down head sticking out, and who has Chaplin feed him his	p 317
UR 1	
age of the unconscious.) 8 The Urstaat The city of Ur, the point of departure of Abraham or the new alliance	p 217
URGENT 3	
desert at the gates of the city. But it is urgent, it is essential that the limit be displaced, rendered inoffensive however, leaves two problems untouched and makes them even more urgent: on the one hand, the specific relationship between psychic repression	p 102 p 113
between desire and interest: The leadership has no task more urgent, besides that of acquiring a precise understanding of the objective	p 257
URINATING 1	
operation). Speaking, dancing, exchanging, and allowing to flow, and even urinating, in the midst of the community of men, as Parin	p 178
URINE 2	
a flow of spittle, a flow of sperm, shit, or urine that are produced by partial objects and constantly cut off sound; the penis that interrupts not only the flow of urine but also the flow of sperm. Each associative flow must	p 5 p 36
URSTAAT 30	
Oedipus, no!—the despotic age of the unconscious.) 8 The Urstaat The city of Ur, the point of departure of Abraham armed, a master stroke executed all at once; the primordial Urstaat, the eternal model of everything the State wants to be empires, and cannot be understood except in terms of the Urstaat that serves as their horizon. On the other hand, the hand, the problem confronting these forms is to reconstitute the Urstaat insofar as possible, given the requirements of their new distinct and money from revenues; everywhere stamping the mark of the Urstaat on the new state of things. And everywhere, the presence which history is in the head, in the brain—the Urstaat. Marx recognized that there was indeed a way in which that consists in always stamping the mark of the primordial Urstaat on the new state of things, rendering it immanent to those who wanted to do everything possible to reconstruct the Urstaat from the elements they found in the immanence of the Syriac inspiration that would provide the impetus for a transcendent Urstaat. What strange machines those were that cropped up on columns spiritualize him, while on the horizon there is the latent Urstaat, for the loss of which there is no consolation. It social field, and piety is the maintenance of a spiritualized Urstaat; cynicism is capital as the means of extorting surplus labor as revealed under the withdrawal and the transformation of the Urstaat, is continually expanding, and acquires a consistency entirely its own us to preside over the evolution of the abstract despotic Urstaat: from being at first the transcendent unity, it becomes immanent other forms that were established on the ruins of the Urstaat. For the Urstaat was defined by overcoding, and its derivatives were established on the ruins of the Urstaat. For the Urstaat was defined by overcoding, and its derivatives, from the ancient as for the rest, its project was to resuscitate the Urstaat insofar as possible). The capitalist State is in a different of the despotic machine, these societies are caught between the Urstaat that they would like to resuscitate as an overcoding and How can the nostalgia for, and the necessity of, the Urstaat be reconciled with the insistence and the inevitability of the other hand there has never been but one State, the Urstaat, the Asiatic despotic formation, which constitutes in its shadow existence or socialism, which of these is not haunted by the Urstaat as a model without equal? The name of the local the full body of the despot or his apparatus, the Urstaat: it effects the first great movement of deterritorialization, but does flows. The paradox is that capitalism makes use of the Urstaat for effecting its reterritorializations. But the imperturbable modern axiomatic, from	p 217 p 217 p 218 p 218 p 218 p 221 p 221 p 222 p 222 p 223 p 225 p 230 p 252 p 252 p 252 p 260 p 260 p 261 p 261 p 261 p 261
the depths of its immanence, reproduces the transcendence of the Urstaat as its internalized limit, or one of the poles between preserved the primitive territorialities, and the capitalist machine resuscitates the Urstaat as one of the poles of its axiomatic, it makes continue believing; reconstituting a private territory for them, a private Urstaat, a private capital (dreams as capital, said Freud). That is superego, a superpowerful and superarchaized ego (the Urszene of the Urstaat)? Yet at the heart of dreams themselves—as with fantasy subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat, or how the socialist machine preserves a State and market	p 261 p 267 p 314 p 316 p 347
the flows' constituent parts—between the paranoiac reconstruction of the Urstaat and the positive schizophrenic lines of escape. Thereafter three possibilities	p 363
that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that grants it a large degree of autonomy, its painting give rise to new territorialities and revive a new despotic Urstaat. The great mutant flow of capital is pure deterritorialization, but	p 369 p 374
URSZENE 1	
manifestation of a superego, a superpowerful and superarchaized ego (the Urszene of the Urstaat)? Yet at the heart of dreams themselves	p 316
US 226	

had a look at this stroll of a schizo, let us compare what happens when Samuel Beckett's characters decide to venture point that they will return to nothingness and thus allow us to return to nothingness? It would seem, however, that the streaming over the surface of a full body. Desiring-machines make us an organism; but at the very heart of this production to avoid it, in the presence of other people. Let us borrow the term celibate machine to designate this machine that Eve future (The Future Eve), etc. The characteristics that allow us to classify all of them in this one category—though every intensity, consumes it? And shouldn't this question immediately compel us to raise another one, which at first glance seems quite How can we sum up this entire vital progression? Let us trace it along a first path (the shortest route): the measured in terms of Oedipus—the cards are stacked against us, and the only real relationship, that of production, has been clever psychiatrist, a sympathetic superobserver—in short, a phenomenologist. Let us remember once again one of Marx's caveats: we cannot tell

mere taste of wheat who grew it; the product gives us no hint as to the system and the relations of inevitable? This remains the crucial question. Karl Jaspers has given us precious insights, on this point as on so many others very first step that the Platonic logic of desire forces us to take, making us choose between production and acquisition. From the Platonic logic of desire forces us to take, making us choose between production and acquisition. From the moment that we we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon it as primarily a lack: a lack causality and external mechanisms; nonetheless this knowledge does not prevent us from believing in the intrinsic power of desire to create relationship between the two systems of production. It merely enables us to point to certain phenomena having to do with the The artist is the master of objects; he puts before us shattered, burned, broken-down objects, converting them to the regime of territorialities infinitely more artificial than the ones that society offers us, totally artificial new families, secret lunar societies. As for the aspects of process are conjoined: the metaphysical process that puts us in contact with the demoniacal element in nature or within and of themselves, they are syntheses. Syntheses produce divisions. Let us consider, for example, the milk the baby throws up when that once existed, or in a final totality that awaits us at some future date. We no longer believe in the sort of mediation. This is not the case, however. Let us consider a child at play, or a child crawling about desiring-machines connected to parts of his body. It seems to us self-contradictory to maintain, on the one hand, that the child problems of the adult, and sexuality as a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in mind, and it has, psychoanalysis is reviving an age-old tendency to humble us, to demean us, and to make us feel guilty? Foucault is reviving an age-old tendency to humble us, to demean us, and to make us feel guilty? Foucault has noted that tendency to humble us, to demean us, and to make us feel guilty? Foucault has noted that the relationship between madness structure and its order of symbolic positions and functions. For us, however, the problem is one of knowing if, indeed, that that can be justified only by the advantages they afford us in our attempt to understand the delirium. Yet the more of the movement: so even we are still pious! Let us recall Marx's great declaration: he who denies God does only And doubtless an examination of the first argument would lead us to a similar conclusion. By joining sexuality to the familial or is signified by it in an analogical symbolization. Let us consider another text of Freud's, a later one, where Oedipus exclusive use of the disjunctions of the unconscious—and teach us resignation. Resignation to Oedipus, to castration: for girls, renunciation of only too reasonable and consistent with the established order? Let us return to the fantasy, a child is being beaten, children action and passion. In his recent works Klossowski indicates to us the only means of bypassing the sterile parallelism where we the practice of the cure, this abject desire that makes us bend our knees, lays us on the couch, and makes this abject desire that makes us bend our knees, lays us on the couch, and makes us remain there? Let us bend our knees, lays us on the couch, and makes us remain there? Let us consider a third and final text us on the couch, and makes us remain there? Let us consider a third and final text of Freud's, Analysis Terminable castration, the rock with two nonsymmetrical faces, which creates in us an incurable alveous, and against which the analyst stumbles. The and castration? Is it schizophrenia as a process that makes us sick, or is it the self-perpetuation of the process in we are reduced to them: either so as to measure us against that cross, or to establish that we cannot measure cluttered with refuse, instead of the schizophrenization that must cure us of the cure. 3 The Connective Synthesis of Production Given make do with it, too bad if it doesn't suit us. In this regard it is possible that Charlus's coarse admonition says Proust, it is madness and its innocence that disturb us. If schizophrenia is the universal, the great artist is indeed however, since the vegetal theme—the innocence of flowers—brings us yet another message and another code: everyone is bisexual, everyone

in the light of castration. That is indeed what disturbs us, this recasting of history and this lack attributed to partial more, castration and oedipalization beget a basic illusion that makes us believe that real desiring-production is answerable to higher formations that disjunctions assert itself. It becomes nevertheless apparent that schizophrenia teaches us a singular extra-Oedipal lesson, and reveals to us an unknown

schizophrenia teaches us a singular extra-Oedipal lesson, and reveals to us an unknown force of the disjunctive synthesis, an immanent use was my son. The disjunctive synthesis of recording therefore leads us to the same result as the connective synthesis: it too and an undifferentiated (un indifference) that it presupposes. Oedipus informs us: if you don't follow the lines of differentiation daddy-mommy-me, and that it orders and the undifferentiated with which it threatens us. With the same movement the Oedipus complex inserts desire into reverse of the differentiations that it creates. Oedipus says to us: either you will internalize the differential functions that rule over the viewpoint of Russell's theory of types. It seems to us that the double bind, the double impasse, is instead a rediscovery of an equivalent to parental authority, it must cause us to pass over to the other pole. In accord with anonymous management and vanishing personal power, etc.—is presented to us as a resurgence of the society without the father. Not psychoanalysis. But paradoxically, and perhaps because of Freud, everything leads us to conclude that this release, made possible by psychoanalysis, will

Oedipus to create and shut the double impasse. to lead us back to the question of the father, to oedipalize even to show that a gap in the Symbolic would bring us back to the Imaginary, and inversely that imaginary drive or Imaginary, and inversely that imaginary drive or confusions would lead us to the structure! As a famous predecessor said to these you've already made this into an old refrain. As for us, that is why we were unable to posit any difference for sweeping away the entire unconscious, and that continuously carries us from one pole to the other. A double pincer action thread of latency that the order of families hides from us. Should the rupture with families be taken as a sort as a sort of familial romance that would indeed bring us back again to families and refer us to an event would indeed bring us back again to families and refer us to an event or a structural determination inside the family genealogy? Is history's signifier the dead father? Once again let us consider Judge Schreber's delirium. To be sure, the use of internal familial determination. And what is even more disturbing to us is the fact that the entirety of this enormous content the crudest fashion the inadequacies of an Oedipal psychoanalysis. Let us consider another paranoiac delirium as related by Maud Mannoni, a

especially vivid. This example appears all the more striking to us, given our great admiration for Maud Mannoni's work and for The law of the double bind operates relentlessly, ruthlessly, flinging us from one pole to the other, in such a way illness in the critical concept of madness. Luminous pages. Let us add that by enveloping the illness in a familial complex of production in the machines of desire. It seems to us that such a viewpoint is present even in Cooper. (In was held dear until then. Hellenists were right to remind us that, even in the case of worthy Oedipus, it was identical natures and their differing regimes. In this regard let us consider three important works about children: L'Enfant by Jules Valles deals just enough with other causes so as to give us a foretaste: he takes into account the institutions of a a fantasy of a-return-to-Oneness. Castration, they say, is what separates us from politics, is what makes for our originality as analysts that brings about the feeling of indeed being one of us, of being part of a superior race threatened by enemies is applied to the father, either in order to tell us you will not surpass your father, or you will surpass he was wrong: the discourses have continued. But Nietzsche wanted us finally to pass on to serious things. He gives us us finally to pass on to serious things. He gives us twelve or thirteen versions of the death of God, for God and the Paleolithic age. It is Oedipus who makes us man, for better or for worse, say those who would or for worse, say those who would make fools of us all. The tone may vary, but the message remains basically incurable insufficiency of being: don't you see that Oedipus saves us from Oedipus, it is our agony but also our ecstasy relation to this desiring-production, the Oedipal illegitimate uses seemed to us to be multimodal, but always to revolve around the same Now the Freudian argument is of a nature to leave us wondering: Freud quotes a remark by Sir J. G. Frazer the ruses and the procedures of the law, that leaves us wondering. The immortal father of Celine's Death on the Installment and to perform breaks in these flows. The law tells us: You will not marry your mother, and you will not formal prohibition what is really prohibited. Instead we have before us a system of three terms, where this conclusion becomes completely

an idea, nothing but an idea that repression inspires in us concerning desire; not even a compromise, but an idea in very deliberate analysis. For even in their contrary uses, let us make no mistake about it, the same syntheses are at ordinary scruples of a diligent psychoanalyst. If a musician tells us that music does not attest to active and conquering forces the rapid diffusion that the Freudian account enjoyed. What interests us is the precise role of the Oedipus complex in this to say that Oedipus is strictly good for nothing. Let us turn to the beautiful story of Gerard de Nerval: he finding its tone disturbing. The following choice is imposed on us: either the actual factor is conceived in a totally exterior this sense that the idea of the afterward seemed to us to be a final paralogism in psychoanalytic theory and practice amusement than we can extract from it. The laugh's on us. They will see that what we call schizophrenia was one is an artifact of the destruction wreaked on them by us and by them on themselves. Let no one suppose that pass through, without knowing any longer whether they are carrying us elsewhere or flowing back over us already. The paintings range whether they are carrying us elsewhere or flowing back over us already. The paintings range over three periods. If the psychiatrist time: there is here something ageless, and that comes to us from an eternal future, or flees toward it. The canvas ideology, it is the most confused notion because it keeps us from seizing the relationship of the literary machine with a Schiller against Holderlin, in order to superegoize literature and tell us: Careful, go no further! No errors for lack of tact transports the weak, the aphasiacs, the illiterate. At least spare us sublimation. Every writer is a sellout. The only literature is decoded flows of desire that flee, slip away, and take us where? Such is neurosis, the displacement of the limit, in the fact that it does not by any means rescue us from the shit (only the mind is capable of shitting production reacts on the socius. Marxists are right to remind us that if kinship is dominant in primitive society, it is express itself naturally in terms of debts. It seems to us very significant that Levi-Strauss himself invokes the co-ordinates of a a principle that would explain the avunculate, seems decisive to us, and seems to avoid the reproach of idealism that usually incest only after a series of substitutions that always moves us away from it, that is to say, with a person regime of the extended filiations and the lateral alliances. Let us return to the Dogon preferential marriage as analyzed by Griaule according to which these actions and passions are distributed, help us to understand the formation mechanism of the surplus value of ambiguous signs of intense bisexual filiation. However, Devereux seems to us to be wrong on two occasions. First, when he admits and processes of cure in primitive societies, it seems to us entirely insufficient to compare them with psychoanalytic procedure by relating seemed Oedipal. It was only the point of departure for us, conditioned to say Oedipus every time someone speaks to us us, conditioned to say Oedipus every time someone speaks to us of father, mother, grandfather. In fact, the Ndembu analysis was At times, the fact that he wanted to speak to us about traditional treatments corresponded to a beginning of psychotherapy and to be exact? How can one say that Oedipus makes us speak in our own name, when one also goes on one also goes on to say that its resolution teaches us the incurable inadequacy of being and universal castration? And what Oedipus, to a father's name, in the grotesque triangle? Let us return to the well-known and inexhaustible debate between culturalists and affects suppressed, inhibited, or transformed? No, in fact: psychoanalysis tells us that we too repress the representation. And everything tells us

us that we too repress the representation. And everything tells us that we too often keep the full sexuality of the to be originally repressed or structurally foreclosed. The animal in us is not merely the object of a preconscious investment determined is meant to command our respect and to function for us: it is not at the weakest point—the primitives—that a mystification of the unconscious that has only succeeded with us by assembling the parts and wheels of its apparatus from put, since it is inseparable from the castration that deprives us of its use? Of course we are told not to the signified with the signifier. But does the signifier take us beyond the question, What does it mean? Is it anything colonial extension. In this sense the essential thing seemed to us to be, not exchange and circulation, which closely depend on still formless) Even the most ancient African myths speak to us of these blond men. They are the founders of the activity, historiography: everything is written in the despot's procession. Let us return to the paradox that emerges from the analyses of But we see nothing in this link that would lead us to conclude in favor of the constancy of an apparatus line, artifact and not idea, production and not expression. Let us try to summarize the differences between these two forms of with its three sides—voice-audition, graphism-body, eye-pain—thus seems to us to be an order of connotation, a system of cruelty less within a signifier. And if incest seemed impossible to us from this point of view, it is because incest is not appear to keep its promise, which is to give us access to a modern and functional understanding of language. The of language. The imperialism of the signifier does not take us beyond the question, What does it mean ?; it is content that conducts the dead despot to the latrines, and conducts us all to today's private man—the history sketched out by the same extended abstraction, a repressive machinery that always moves us away from the desiring-machines. For there has never been but machines, their internecine struggle, their superposition, their interlocking arrangements. Let us marvel once again at Freud's account of Oedipus. In Moses formation, on the horizon throughout history. There comes back to us from all quarters the discovery of imperial machines that preceded or exceptional operations, the product of the decoded flows. Let us take the example of Rome: the decoding of the landed The only universal history is the history of contingency. Let us return to this eminently contingent question that modern historians know itself and that of its State, still does not give us the extrinsic conjunction of these two flows: flows of producers through the formation of industrial capital; and so on. Let us consider more in detail how the elements come together, with return to Marx, to the Marxist theory of money. Let us return to the dualism of money, to the two boards the contrary, these factors depend on it. It seems to us, with the same indispensable incompetence, that these problems can only conscience, and the forced destroyer of his own creativity. Let us consider the more striking example of a career a l'americaine the basic research projects of the American army, which brings us back to preparations for war and to the absorption of set in motion and to break? Doubtless Marxists will remind us that the formation of money as a specific relation within although the news of the event is slow to reach us, and there survives in us the memory of extinct signs event is slow to reach us, and there survives in us the memory of extinct signs with which we still write direct or indirect form, to despotic overcoding. This seems to us to be the significance of McLuhan's analyses: to have shown figural element—the figure-matrix—Lyotard correctly names desire, which carries us to the gates of schizophrenia as a process. But what was raised: that enormous archaism that causes so many of us to groan and bow under its weight, and that others once again, and for overcoding Oedipus with castration, while chaining us to the current structural functions of a vanished archaic despot axiomatic. In brief, the notion of break-flow has seemed to us to define both capitalism and schizophrenia. But not in the this sense it indeed completes the becoming-concrete that seemed to us to preside over the evolution of the abstract despotic Urstaat Sartre's analysis in Critique de la raison dialectique appears to us profoundly correct where he concludes that there does not exist the process of their realization. Reich always comes back to us with his innocent standards, claiming the rights of a prior The latter also belong to the historical process and bring us back to the modern functions of the State. Civilized modern they are always surpassed and always reproduced—has seemed to us to have as a corollary and even as a direct are all little colonies and it is Oedipus that colonizes us. When the family ceases to be a unit of production introducing lack there at the deepest levels, and in rescuing us from Oedipus by means of a fantastic regression. A fantastic be forgiven his profound discovery of sexuality by saying to us: at least it won't go any further than the family general pedagogical system). Everything changes, then: the infinite regression forced us to postulate a primacy of the father, but an always father, but an always relative and hypothetical primacy that carried us to infinity, barring a shift into the position of an the father and the child are plunged, simultaneously immersed. Let us again consider the example of the Marquesans, as analyzed by itself to be inadequate, it is because this regression encloses us in simple reproduction or generation. Furthermore, taking organic bodies and the paranoiac, in the clinical sense of the term, makes us spectators to the imaginary birth of the mass phenomenon, and by Samuel Butler, The Book of the Machines, nevertheless allows us to go beyond these points of view. It is true others, of its own kind, is not sufficient to warrant us in saying that vapour-engines have no reproductive system. The truth still expressive, and lead to molar formations. Molecular biology teaches us that it is only the DNA that is reproduced, and and flows, matter and particles, in the end appear to us more adequate than the reduction of sexuality to the pitiful the neurotic stretched out on the couch who speaks to us of love, of its force and its despair, but the is the psychoanalyst who believes—the psychoanalyst in each of us? Would belief then be an effect on the conscious material and castration? Or is it the psychoanalyst—the psychoanalyst in us all, who represents the unconscious in this way? For never life, life In the myth there is no life for us. Only the myth lives in the myth This ability to symbolic castration. And it's a sure thing that structure affords us no means for escaping familialism; on the contrary, it adds the structure would have little significance and would not rescue us from representation, if the structure did not have a reverse or the dissolution of the Oedipus complex, do not make us burst into laughter? We are told that Oedipus is indispensable the source of every possible differentiation, and that it saves us from the terrible non differentiated mother. But this terrible mother on desiring-machines so that Oedipus can develop, be fortified in us, so that it can accumulate its poisonous sperm and gain representations. To be sure, it is not psychoanalysis that makes us believe: Oedipus and castration are demanded, then demanded again, and

the absence, with linking this absence itself, and with moving us back and forth from one pole of displacement to the excerpt from an article by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is, as well as the schizophrenic a convent in Ceylon. The only thing that can save us from these impasses is an effective politicization of psychiatry. And went very far in this direction. But it seems to us that they still conceive of this politicization in terms of of other flows escaping control on all sides, and carrying us along. It should therefore be said that one can never additional effort is enough to overturn everything, and to lead us finally toward other far-off places. The schizoanalytic flick of the in a specific way—but as functional indices to point us in the direction of the desiring-machines, to which these indices arrangements grasped in the context of their molecular dispersion. Let us therefore return to the rule so clearly stated by Serge coexistence and displacement of the two different functions. Now let us assume that the respective flows associated with two partial objects of what the biologists call a genetic code that enables us to understand this kind of situation: for if the corresponding itself. That the functioning depends on repulsion is clear to us, inasmuch as it all works only by breaking down. One I is another? The experience of death must have given us exactly enough broadened experience, in order to live and know secret, well understood by the terrifying authors). The machines tell us this, and make us live it, feel it, deeper than the terrifying authors). The machines tell us this, and make us live it, feel it, deeper than delirium and further than be worth nothing at all. It ought, practically, to teach us to sing life. And see how the most defeated, sad what the death of death wants very much to leave us with—a sublime resignation. As Reich says, when psychoanalysis began priest, the director of bad conscience: bad conscience has made us sick, but that is what will cure us! Freud did has made us sick, but that is what will cure us! Freud did not hide what was really at issue with mere idea of which neither savagery nor barbarism could provide us. This is because, on the basis of a general collapse We cannot however allow the difference in regime to make us forget the identity in nature. There are fundamentally two poles certitudes that our vanity and our complacency bestow generously on us, have as many deceptive sojourns as the world arranges for and in any case bears upon a sociohistorical field. Let us recall the major traits of a molar formation or of not the contrary. It is doubtless true that interests predispose us to a given libidinal investment, but they are not identical this investment. Moreover, the unconscious libidinal investment is what causes us to look for our interest in one place rather than that this is where our chances lie—since love drives us on. The manifest syntheses are merely the preconscious indicators of where, according to the aims and the interests assigned to us, one feels something moving that has neither an interest nor of psychoanalysis. Philippe Girard, in unpublished remarks that seem to us to have a wide application, situates the problem at several rationalization, and that the true underlying determination almost always leads us back to the sister, to the mommy, considered as the off on flows and the breaks in these flows. Let us consider for a moment the motivations that lead someone to phallus, but a desiring-machine and a process of deterritorialization? Let us suppose that we are granted everything: it will only be about under certain conditions. Oedipus is virtual and reactionary. Let us consider the conditions under which Oedipus arrives: an aggregate of and adventurous: breaking through the wall or the limit separating us from desiring-production, causing the flows of desire to circulate. Laing's application possible and necessary. That is why Oedipus seemed to us a paranoiac's idea before being a neurotic's feeling. In fact the risk of dying all alone, but rather of making us die, by provoking to the very end investments of desire way of a deceptive and subjective ideology, and that lead us to cry out to the very end, Long live capital a step toward Russia, which is taking so many toward us; etc. But within the enlarged reality that conditions these islands words of Bernard Schmitt, who among modern economists has for us the incomparable advantage of offering a delirious interpretation of an a desert that traverses the body without organs and makes us pass from one of its faces to the other. Never new irruption of desire come from? Those who have read us this far will perhaps find many reasons for reproaching us us this far will perhaps find many reasons for reproaching us: for believing too much in the pure potentialities of art these psychiatric categories, freed of all familism, that will allow us to understand the politico-economic determinations, but exactly the opposite. And speak in the name of an absolute incompetence. Someone asked us if we had ever seen a schizophrenic—no, no, we and as long as it proceeds. It therefore remains for us to see how, effectively, simultaneously, these various tasks of schizoanalysis

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made of them. No problem of meaning, but only of usage. Nothing original or derived, but a generalized drift. It would connoting voices, graphic traces, and eyes, always in a polyvocal usage—a way of jumping that cannot be contained within an

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reproduced. This is the first meaning of process as we use the term: incorporating recording and consumption within production itself, thus universe. This is the second meaning of process as we use the term: man and nature are not like two opposite in fact constitutes the third meaning of process as we use the term: it must not be viewed as a goal of the opposition between capital and labor, and of the use of capital as a means of extorting surplus labor. But specifically capitalist here is the role of money and the use of capital as a full body to constitute the recording just too damn stupid. Every time I hear it, I'll use the third person instead, if I happen to remember to world they may happen to exist in. It is no use saying: We are not green plants; we have long since they break down but because they wear out. Marx makes use of this simple principle to show that the regime of to do with heterogeneous chains, and as their basic unit use detachable segments or mobile stocks resembling building blocks or flying who does not believe in Oedipushe does not make use of partial objects to shatter the iron collar of Oedipus variations of the fantasy to be organized in disjunctions whose use must be strictly exclusive. Hence there will be a girl-series distribute the lack in two nonsymmetrical series, establishing the exclusive use of the disjunctions: you are girl or boy! Such is something in common must lay the foundation for the exclusive use of the disjunctions of the unconscious—and teach us resignation ever exclusive, but rather the object of a properly inclusive use that we must analyze. Freud had a concept at his even in its perversions, the ego conforms to the exclusive use of the disjunctions imposed by the law (for example, Oedipal that let themselves be taken in a global and specific use; disjunctive syntheses that let themselves be taken in an exclusive syntheses that let themselves be taken in an exclusive, restrictive use; conjunctive syntheses that let themselves be taken in a personal that let themselves be taken in a personal and segregative use. For what is the meaning of so that was what of the unconscious, the practical problem is that of their use, legitimate or not, and of the conditions that define a legitimate or not, and of the conditions that define a use of synthesis as legitimate or not. Take the example of on a scale of intensities that assigns the position and use of each thing, each being, or each scene: there is two uses of the connective syntheses: a global and specific use, and a partial and nonspecific use. In the first, desire a global and specific use, and a partial and nonspecific use. In the first, desire at the same time receives a between the different syntheses of the unconscious following a given use. It is first of all the synthesis of recording that incestuous, homosexual, and a zombie. Thus the parental or familial use of the synthesis of recording extends into a conjugal use use of the synthesis of recording extends into a conjugal use, or an alliance use, of the connective syntheses of production of recording extends into a conjugal use, or an alliance use, of the connective syntheses of production: a regime for the ego (anoedipal sexuality). The triangle takes form in the parental use, and reproduces itself in the conjugal use. We do not in the parental use, and reproduces itself in the conjugal use. We do not yet know what forces bring about this triangulated. There we have a curious paralogism implying a transcendent use of the syntheses of the unconscious: we pass from detachable virulence and efficacy, once they had been introduced into a use of synthesis that remains fundamentally illegitimate with regard to them psychoanalysis first of all by making a global and specific use of the connective syntheses. This use can be defined as a global and specific use of the connective syntheses. This use can be defined as transcendent, and implies a first paralogism the psychoanalytic process. For a simple reason, we again make use of Kantian terminology. In what he termed the critical revolution transcendental philosophy (immanence of criteria), he therefore denounced the transcendent use of syntheses such as appeared in metaphysics. In like fashion way of a critique of Oedipus, by denouncing the illegitimate use of the syntheses of the unconscious as found in Oedipal it imposes the ideal of a certain restrictive or exclusive use on them that becomes identical with the form of triangulation recording is the introduction of an exclusive, restrictive, and negative use of the disjunctive synthesis. We are so molded by Oedipus by Oedipus that we find it hard to imagine another use, and even the three familial neuroses do not escape this and even the three familial neuroses do not escape this use, although they suffer from no longer being capable of applying us an unknown force of the disjunctive synthesis, an immanent use that would no longer be exclusive or restrictive, but fully elements for disjunctive syntheses; rather, for the exclusive and restrictive use of the disjunctive synthesis, he substitutes an affirmative use. He

restrictive use of the disjunctive synthesis, he substitutes an affirmative use. He is and remains in disjunction: he does not abolish parental designations, nor racial or divine designations, but merely the use made of them. No problem of meaning, but only of transcendent. And here again, why does psychoanalysis reinforce the transcendent use that introduces exclusions and restrictions everywhere in the disjunctive network	p 76 p 77 p 78
the exits now blocked, there is no longer any possible use for the inclusive, nonrestrictive disjunctions. Parents have been found for not between two uses of Oedipus, but between the anoedipal use of the inclusive, nonrestrictive disjunctions, and the Oedipal use of anoedipal use of the inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether this last use borrows from the	p 79 p 83 p 83
and the Oedipal use of exclusive disjunctions, whether this last use borrows from the paths of the Imaginary or the values the series of desire on which it imposed an exclusive use? Was it possible to denounce Oedipus-as-myth, and nevertheless maintain that let us consider Judge Schreber's delirium. To be sure, the use of races and the mobilization or notion of history are more, from the beginning we can see that it makes use of masks in an entirely different manner, and that underneath or the doctor-patient relationship, Freudian psychoanalysis made a somewhat intensive use of the family. Granted, this use distorted the nature of	p 83 p 83 p 89 p 91 p 93
made a somewhat intensive use of the family. Granted, this use distorted the nature of the intensive quantities in the unconscious the libidinal investment of these determinations that situates their particular use in desiring-production, and the comparative operation of this production with	p 93 p 100
the transcendent term, the phallus). There we have a faulty use of the conjunctive synthesis, leading to the statement, So it say that it is merely a question of a careless use of Oedipus: what other use could be made of Oedipus	p 101 p 103
a question of a careless use of Oedipus: what other use could be made of Oedipus? Nor is it a case a part of the exploiters). There is therefore a segregative use of the conjunctive syntheses of the unconscious, a use that segregative use of the conjunctive syntheses of the unconscious, a use that does not coincide with divisions between classes, although it is in the service of a dominating class: it is this use that brings about the feeling of indeed being one of	p 103 p 103 p 103 p 103
once the father is dead. On the contrary, the segregative use is a precondition of Oedipus, to the extent that the account, according to the terms of desire, through the segregative use of the conjunctive syntheses from which Oedipus is derived: I because its very conditions have disintegrated. The nomadic and polyvocal use of the conjunctive syntheses is in opposition to the segregative	p 104 p 105 p 105
conjunctive syntheses is in opposition to the segregative and biunivocal use. Delirium has something like two poles, racist and racial, paranoiac-segregative	p 105
in search of a signifier. Rather it is a productive use of the literary machine, a montage of desiring-machines, a schizoid The unconscious poses no problem of meaning, solely problems of use. The question posed by desire is not What does it are the connections, what are the disjunctions, the conjunctions, what use is made of the syntheses? It represents nothing, but it as a machine, producing certain effects, amenable to a certain use. Malcolm Lowry says of his work: it's anything you want machinery. But on condition that meaning be nothing other than use, that it become a firm principle only if we have	p 106 p 109 p 109 p 109 p 109
legitimate uses, as opposed to the illegitimate ones that relate use instead to a hypothetical meaning and re-establish a kind of practical paralogisms. In the first place, a partial and nonspecific use of the connective syntheses was found to be in opposition syntheses was found to be in opposition to the Oedipal use, itself global and specific. This global-specific use was found to	p 109 p 110 p 110 p 110
to the Oedipal use, itself global and specific. This global-specific use was found to have two aspects, parental and conjugal, to of Oedipus and the reproduction of this form corresponded. This use rested upon a paralogism of extrapolation that in fact constituted the chain. In the second place, an inclusive or nonrestrictive use of the disjunctive syntheses is in opposition to their Oedipal disjunctive syntheses is in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in its turn has two poles, imaginary in opposition to their Oedipal, exclusive, restrictive use. This restrictive use in its turn has two poles, imaginary and symbolic, since	p 110 p 110 p 110 p 110 p 110
differentiations and the undifferentiated Imaginary, correlatively determined by Oedipus. This use demonstrates this time how Oedipus proceeds, it demonstrates Oedipus's method	p 110
the void.) In the third place, a nomadic and polyvocal use of the conjunctive syntheses is opposed to the segregative and the conjunctive syntheses is opposed to the segregative and biunivocal use made of them. There again this biunivocal use, illegitimate from and biunivocal use made of them. There again this biunivocal use, illegitimate from the point of view of the unconscious itself	p 110 p 110 p 110
is a sign of strength (puissance). And who would dare use the term law for the fact that desire situates and it invents a last priest. Oedipal analysis imposes a transcendent use on all the syntheses of the unconscious, ensuring their conversion reversion: restoring the syntheses of the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so	p 111 p 112 p 112
a more general level, it is the two kinds of use made of synthesis that are in opposition. On the one doing? The retained elements do not enter into the new use of synthesis that imposes such a profound change on them from the mother, and to keep for his Own secret use all the Virgins that had been placed there. Everything can	p 124 p 125 p 126
furnishes a material to be sublimated, for want of another use. Analogy does not represent a lower requiring conversion to a the functioning of their system. The segmentary territorial machine makes use of scission to exorcise fusion, and impedes the concentration of inversely reacts on inscription by determining an exclusive and restrictive use of these same disjunctions. It is therefore inevitable that alliance primordial filiative lineages that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the extended system is like a memory	p 143 p 152 p 155 p 155
earth determined as the germen. It is always possible to use the term incest, as well as indifference to incest, for in extension that renders persons discernible, that makes a determinate use of signs, an exclusive use of the disjunctive syntheses, and discernible, that makes a determinate use of signs, an exclusive use of the disjunctive syntheses, and a conjugal use of the	p 162 p 163 p 163
an exclusive use of the disjunctive syntheses, and a conjugal use of the connective syntheses. Such is indeed the meaning of only be coded as an object of prestige, yet merchants use it to lay hold of sectors of consumer goods traditionally ethnologist asks other questions, and sincerely asks himself of what use can psychoanalytic interpretations be to me? Hence the duality is it mean? and What purpose does it serve? Of what use is it not only to the ethnologist, but what purpose	p 176 p 179 p 179 p 179
how does it work in the very formation that makes use of the symbol? Whatever may be the meaning of a either for psychoanalysts or for the unconscious. And to what use could the phallus be put, since it is inseparable from is inseparable from the castration that deprives us of its use? Of course we are told not to confuse the signified the unconscious constructs machines, which are machines of desire, whose use and functioning schizoanalysis discovers in their immanent	p 179 p 179 p 179 p 180
relationship with social and demonstrated that an institution cannot be explained by its use, any more than an organ can. Biological formations and social true in the case of desiring-machines as molecular elements: there, use, functioning, production, and formation are one and the same process explains the molar aggregates (les ensembles molaires) with their specific use in a biological, social, or linguistic field. This is because	p 180 p 181 p 181
element among others, and is less important than the operative use (what is done with the thing) or the positional functioning and religious force inseparable from the fetish, even when its use is individual and private. Hair, for example—the rituals of answers to what Nietzsche described as humanity's prehistoric labor: the use of the cruelist mnemotechnics, in naked flesh, to impose a dominant classes set themselves apart from this apparatus and make use of it for the benefit of private property, the despotic the appropriated surplus value and to the usufruct put into use, to the State machine and to the territorial machines. As	p 182 p 185 p 197 p 198
active, en-acted (agi), or reacting; everything is a matter of use and function. So that when one considers the whole of heard, and that problems of exegesis prevail over problems of use and efficacy. The emperor, the god—what did he mean never been but one State. The question What is the use of that? fades more and more, and disappears in the with the State apparatus, but are distinct determinations that make use of this transformed apparatus. At first situated adjacent to communal flow of means of payment relative to consumer goods and use values, and a one-to-one relation between money and an imposed	p 204 p 206 p 214 p 218 p 228
write. The reason for this is simple: writing implies a use of language in general according to which graphism becomes aligned galaxy? Of course capitalism has made and continues to make use of writing; not only is writing adapted to money as confers on the archaism a current function. But the capitalist use of language is different in nature; it is realized or underneath, which gives rise to configurations of images that make use of words, making them flow and cutting them according to to groan and bow under its weight, and that others use to establish a new terrorism, diverting Lacan's imperial discourse into overcoding the territorial flows. The paradox is that capitalism makes use of the Urstaat for effecting its reterritorializations. But the imperturbable	p 240 p 240 p 244 p 244 p 261
desire; for it is only there that functioning and formation, use and assembly, product and production merge. All molar functionalism is against a series of portraits of assassins. It is no use saying this remains within the bounds of Oedipus, the truth are the syntheses into which they enter and operate? What use do you make of them, in all the transitions that the unconscious, remaining a subject, produces and reproduces itself? We use the term Libido to designate the specific energy of desiring-machines	p 288 p 290 p 290 p 291

straps with a metallic shank and leather bands, for restrictive use on children, for making them straighten up and behave. These representation that the family closes round itself. What is the use of going from the imaginary dual order to the symbolic perfects or even produces through handiwork; nor of the subject's use of his machines in his dreams and his fantasies. These flows of desire in this way, psychoanalysis makes a molar use of the signifying chain that results in a misappreciation of little mother. Look at you, stumbling and staggering with no use in your legs And it's nothing but your wanting to situation is completely muddled. It seems that schizoanalysis can make use only of indices—the machinic indices—in order to discern and social investments and counterinvestments. And if there is, to use Freud's terms, a purely erotic motive, it is certainly not asylum walls, and first imposed a certain free, intensive, phantasmal use of the family that seemed particularly suited to what was Or, second, the schizo resists neuroticization and oedipalization. Even the use of modern resources, the pure analytic scene, the symbolic phallus	p 297 p 308 p 322 p 329 p 334 p 350 p 357 p 359 p 363
him. (Here again, in these modern resources, what a strange use is made of Lacari's discoveries—Lacan, who was the first revolutionary pole. Once again, we see no objection to the use of terms inherited from psychiatry for characterizing social investments of production.... If some conspiracy, according to Nietzsche's wish, were to use science and art in a plot whose ends were no for art as well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering around the dirty little secret, even in	p 363 p 366 p 368 p 370
USED 18	
submit to such repression? And what means are to be used to accomplish this? What ought to go inside the Oedipal it? And given a certain machine, what can it be used for? Can we possibly guess, for instance, what a knife we possibly guess, for instance, what a knife rest is used for if all we are given is a geometrical description toward the product, toward the set of instruments to be used and toward the over-all result to be achieved. The satisfaction torn oesophagus, without a bladder, and with shattered ribs; he used sometimes to swallow part of his own larynx with his on the functioning and the breakdowns of desiring-machines. Nonetheless Clerambault used the term (mental) automatism to designate only athematic phenomenaecholalia, the desiring-machines by creating veritable group fantasies in which desiring-production is used to short-circuit social production, and to interfere with the reproductive	p 3 p 3 p 3 p 7 p 8 p 22
Robert Jaulin describes the little balls and pinches of snuff used in a certain initiation ceremony, he shows that they are have come about? It is only the category of multiplicity, used as a substantive and going beyond both the One and found for the (orphan) unconscious! Double bind is the term used by Gregory Bateson to describe the simultaneous transmission of two by means of the family. The term actual is not used because it designates what is most recent and because it it would be opposed to former or infantile; it is used in terms of its difference with respect to virtual. And in the immanent system of language (la langue), or be used to clear away problems of meaning and signification, or be of paper and ink and TV sets whose products are used to control the minds of the people, and so on the universal effusion of the death instinct; depression and guilt used as a means of contagion, the kiss of the Vampire machines are not assembled in the same way they are used, but imply precisely the specific conditions that separate their own of the unconscious. It is in this sense that Leclair used the term erogenous body not to designate a fragmented organism known. The signifying chain of the unconscious, Numen, is not used to discover or decipher codes of desire, but to cause	p 31 p 36 p 42 p 79 p 129 p 129 p 206 p 237 p 268 p 288 p 324 p 329
USEFUL 5	
to handle it (mentally or physically). Its top surface, the useful part of the table, having been gradually reduced, was disappearing thing, it is not certain that the thing serves any useful purpose whatever. It is possible, for example, that Oedipus serves whatever. It is possible, for example, that Oedipus serves no useful purpose, either for psychoanalysts or for the unconscious. And to to them all (what the Marxists term the givens of useful labor). The form or quality of the socius is therefore on the contrary treat the large aggregates as so many useful materials for their own elaborations. The one by the lines	p 6 p 179 p 179 p 343 p 367
USELESS 3	
authority and the Oedipus of social authority. Oedipus is completely useless, except for tying off the unconscious on both sides. We How does one get through this wall, for it is useless to hit it hard, it has to be undermined and count and code instead of overcoding the accounts? It is useless to compose the list of differences after the manner of	p 81 p 136 p 220
USER 1	
the subject is caught as a cog or as a user; nor of the technical machines that are his prized possession	p 322
USERS 1	
end to the other. Everyone knows this, beginning with the users. The practical misunderstandings come rather from the profound difference between	p 180
USES 30	
the classical conception of desire as a lack; rather, it uses this conception as a support and a buttress, and merely Signifier destroys all the chains, linearizes them, biunivocalizes them, and uses the bricks as so many immobile units for the construction the code of desire. Every composition, and also every decomposition, uses mobile bricks as the basic unit. Diaschisis and diaspasis, as signifying chains, and by breaks effected by a subject that uses them as reference points in order to locate itself. The shatter the iron collar of Oedipus; on the contrary, she uses them—or makes a pretense of using them—to water outlet, he moves his body about like a machine, he uses one of his legs as though it were an oar find in a man. The opposition here is between two uses of the connective syntheses: a global and specific use, and understanding so as to distinguish the legitimate and the illegitimate uses of the syntheses of consciousness. In the name of transcendental as the connective synthesis: it too is capable of two uses, the one immanent, the other transcendent. And here again, why myth and its variants. The difference is not between two uses of Oedipus, but between the anoedipal use of the inclusive a different mode of operation, in another dimension, with other uses of syntheses that feed the autoproduction of the unconscious—the unconscious investments are made according to positions of desire and uses of synthesis, very different from the interests of the subject at our disposal immanent criteria capable of determining the legitimate uses, as opposed to the illegitimate ones that relate use instead the immanent criteria of desiring-production permitted a definition of legitimate uses of syntheses, uses completely distinct from Oedipal uses. And in of desiring-production permitted a definition of legitimate uses of syntheses, uses completely distinct from Oedipal uses. And in relation to this of legitimate uses of syntheses, uses completely distinct from Oedipal uses. And in relation to this desiring-production, the Oedipal illegitimate uses uses uses. And in relation to this desiring-production, the Oedipal illegitimate uses seemed to us to be multiform, but always to revolve to a very deliberate analysis. For even in their contrary uses, let us make no mistake about it, the same syntheses merely to make the unconscious speak according to the transcendent uses of synthesis imposed on it by other forces: Global Persons And Oedipus is not made by the family. The Oedipal uses of synthesis, oedipalization, triangulation, castration, all refer to forces a of colonization. The colonizer, for example, abolishes the chieftainship, or uses it to further his own ends (and he uses many or uses it to further his own ends (and he uses many other things besides: the chieftainship is only a beginning reason that there is no ethnographic material: there are only uses and functionings (des fonctionnements). On this point, it could be material either, nor is there a psychoanalytic interpretation, but only uses, analytic uses of the syntheses of the unconscious, which do nor is there a psychoanalytic interpretation, but only uses, analytic uses of the syntheses of the unconscious, which do not allow undivided quantity flowing over the full body, however diverse the uses for which it is allocated (interest, dividends, management salaries, purchase same regime, the same relationships of magnitude, or the same uses of syntheses. It is only at the submicroscopic level of and organic fields. We have difficulty understanding what principles psychoanalysis uses to support its conception of desire, when it maintains that fine analysis of the phenomenon of belief, Octave Mannoni likewise uses the theater model to show how the denial of belief false image of the thing it represses: illegitimate and transcendent uses of the syntheses according to which the unconscious can no	p 25 p 40 p 40 p 43 p 45 p 46 p 70 p 75 p 78 p 83 p 100 p 104 p 109 p 110 p 110 p 110 p 116 p 121 p 122 p 168 p 168 p 180 p 180 p 180 p 238 p 288 p 293 p 305 p 339
USING 5	

a counterflow of amorphous, undifferentiated fluid. In order to resist using words composed of articulated phonetic units, it utters only gasps the contrary, she uses them—or makes a pretense of using them—to water Oedipus down, to miniaturize it, to find repressive structures. But social repression should not be understood by using as a starting point a familial repression coextensive with civilization	p 9 p 45 p 118
unconscious familial; and Szondi himself went on to study schizophrenia using familial aggregates as his units of measure. But the genic the fallen despot—banished, deterritorialized—but a reterritorialization is engineered, using the Oedipus complex conceived of as the daddy-mommy-me of today's	p 290 p 304
USUAL 4	
and January 6—in a realm above and beyond the usual rational calendar. 4 A Materialist Psychiatry The famous hypothesis put reproduces itself. This is even the point around which the usual polemic between vitalism and mechanism revolves: the machine's ability to photographs of hermaphrodites, assassins, etc., instead of reducing it as usual to the images of daddy-mommy. Finally some relation to the Chaplin did not dwell on this. He went quickly, as usual. He traced the finished design. In its destructive task, schizoanalysis	p 22 p 283 p 290 p 318
USUALLY 1	
us, and seems to avoid the reproach of idealism that usually greets this kind of attempt. We have a similar view	p 157
USUFRUCT 1	
intrinsic codes, to the appropriated surplus value and to the usufruct put into use, to the State machine and to the	p 198
USURER 1	
different series going by way of the merchant and the usurer, as they exist marginally in the pores of this old	p 225
USURP 1	
what it is, the simple displaced represented that comes to usurp the place of the representative of desire, snaring the unconscious	p 178
USURPED 1	
the void. This style of painting flourishes today, under the usurped name of modern painting—a poisonous flower—and brought one	p 370
UTENSILITY 1	
in the locales of perversion. Still others, sickened by the utensility (l'ustensilite) of Oedipus, but also by the shoddiness and aestheticism	p 135
UTERINE 4	
and Oedipus too, and anything you want, but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing back anything you want, but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing back the memory deaths your want, but you grow uterine arms and legs, uterine lips, uterine mustache. In tracing back the memory deaths your ego becomes ceiling of the sky, whence issues the daddy-mommy-me triangle, the uterine mother-father of a frantic anality, whose child is only an	p 112 p 112 p 112 p 143
UTILITY 1	
no longer considered from the extrinsic point of view of utility, but rather from the point of view of its fundamental	p 4
UTILIZATION 2	
paternal name. In this case as in many others, the utilization of the Lacanian concept of foreclosure leads to the forced element superior to production that conditions the common appropriation and utilization of the ground. It is the surface on which the	p 90 p 141
UTILIZED 1	
not by chance that Lacan's symbolic order has been diverted, utilized for grounding a structural Oedipus applicable to psychosis, and for	p 359
UTILIZES 1	
reign of images is the new way in which capitalism utilizes the schizzes and diverts the flows: composite images, images flattened	p 265
UTMOST 1	
bureaucracies and the forces of law and order, do their utmost to reterritorialize, absorbing in the process a larger and larger	p 35
UTOPIA 4	
longer anything but drives. If we must still speak of utopia in this sense, a la Fourier, it is most assuredly labor is not a myth, it is rather the active utopia par excellence that designates the capitalist limit to be overcome real investment of the sociohistorical field, and not a simple utopia? In what sense are the lines of escape collective, positive the furthest, but still within the category of an active utopia, is able to write: Every sovereign formation would thus have	p 63 p 302 p 367 p 368
UTOPIAS 1	
social field as a source of energy. (The great socialist utopias of the nineteenth century function, for example, not as ideal	p 30
UTTER 3	
over again. I won't say I any more, I'll never utter the word again; it's just too damn stupid. Every time one bit of difference. And if he does chance to utter the word I again, that won't make any difference either in Albertine's slumber, where flowers blossom in profusion and the utter innocence of madness is revealed, whether it be the patent	p 23 p 23 p 43
UTTERED 1	
it should be noted that this is not a phrase uttered by the poor or the dispossessed. On the contrary, such	p 27
UTTERING 3	
the term (mental) automatism to designate only athematic phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts which he attributed those who will maintain that the schizo is incapable of uttering the word I, and that we must restore his ability just as easily say the opposite of everything he is uttering without changing anything fundamental to the analytic situation.... All of	p 22 p 23 p 66
UTTERLY 4	
study of gadgets and markets, in the form of an utterly dreary and dull psychoanalysis of the object: psychoanalytic studies of who manipulate money. The Marx-Freud parallelism between the two remains utterly sterile and insignificant as long as it is expressed in introjections or projections of each other without ceasing to be utterly alien to each other, as in the famous equation money whole, have nothing to do with his own enjoyment: more utterly enslaved than the lowest of slaves, he is the first	p 26 p 28 p 29 p 254
UTTERS 1	
to resist using words composed of articulated phonetic units, it utters only gasps and cries that are sheer unarticulated blocks of	p 9

VACANT	1	
of desire. But in the primitive formations this limit remains vacant, precisely insofar as the flows are coded and as the		p 266
VACILLATE	2	
consumer goods traditionally held by the women: all the codes vacillate. Doubtless, to begin with money and to finish with money		p 176
archaism and futurism, neoarchaism and ex-futurism, paranoia and schizophrenia. They vacillate between two poles: the paranoiac despotic		p 260
sign, the sign-signifier of		
VACILLATING	1	
the mother's room as the vestige of a goal; the vacillating spirals of The Unnamable keep the familial tower as an		p 315
VACUOLES	6	
It is lack that infiltrates itself, creates empty spaces or vacuoles, and propagates itself in accordance with the organization of an		p 28
the positive dispersion in a molecular multiplicity are fitted over vacuoles of lack that perform this fusion in a statistical constellation		p 342
of dispersion, founded on the breaks or schizzes, to large vacuoles determined globally, of the neurosis and castration type: the neurotic		p 342
concerns the organism and the collective organs, including the arranged vacuoles of lack. A class is defined by a regime of		p 344
least hypothetically, by Philippe Girard: there is no family where vacuoles are not arranged. and where extrafamilial breaks are not manifest		p 354
again; Castro has become impossible, even in relation to himself; vacuoles are isolated, ghettos created; unions are appealed to for help		p 378
VACUOLIZE	1	
them a personal unity with imaginary signifieds that distribute, that vacuolize lack in an aggregate of destination: a double abduction of		p 308
VACUOLIZED	1	
Lack is a countereffect of desire; it is deposited, distributed, vacuolized within a real that is natural and social. Desire always		p 27
VACUUM	1	
begun to turn endlessly round and round in a total vacuum, so as to produce the child-machine? How has the process		p 37
VAGABOND	1	
producing and the product, something becomes detached, thus giving the vagabond, nomad subject a residuum. The objective being of desire		p 26
is		
VAGINAS	2	
relations with a full body that repels or attracts them: vaginas riveted on the woman's body, an immense penis shared by		p 142
the eyes, all the mouths, all the penises, all the vaginas, all the ears, and all the anuses become attached to		p 210
VAGUE	8	
the body image—the final avatar of the soul, a vague conjoining of the requirements of spiritualism and positivism. The ego		p 23
capture or become a parasite of passive syntheses in whatever vague world they may happen to exist in. It is no		p 27
order of thought if we concluded that the schizophrenic substituted vague syntheses of identification of contradictory elements for disjunctions,		p 76
like the		
no way organizers, but rather inductors or stimuli of varying, vague import that trigger processes of an entirely different nature, processes		p 91
ignore the productive nature of desire: we condemn desire to vague dreams or imaginations that are merely conscious expressions of it		p 107
that they can be treated by traditional ritual methods ... , the vague nature of mystical beliefs allowing them to be manipulated in		p 167
attempts at liquidating Freudianism, by substituting for the libido a vague cosmic energy capable of all of the metamorphoses, or a		p 291
thereby justified: all that remains to contest it with are vague considerations on the sick nature of the family, or more		p 361
VAGUELY	1	
of desire and of interest that are specifically reactionary and vaguely revolutionary. The situation is completely muddled. It seems that		p 350
schizoanalysis		
VAIN	12	
inorganization of the passive syntheses, where we would search in vain for something that might be labeled the Signifier-writing that		p 39
ceaselessly		
to define symbolic functions within a structure, it is in vain that the traditional daddy-mommy are replaced by a mother-function, a		p 82
by Jean Oury. They demonstrate how revolutionary psychiatry broke in vain with the ideals of community adaptation, with everything that Maud		p 94
intense germinal or generative flow, where one would look in vain for persons or even functions discernible as father, mother, son		p 162
fact that, at first glance, everything appears Oedipal. Effeminate, insufferable, vain, failing at everything he tries, the sick K is preyed		p 167
made into an unconscious reality, structural rights are invoked in vain—along with the necessary inadequation of attitudes and ideologies in		p 186
imperial origin: the signifying master or the master signifier. In vain will the signifier be immersed in the immanent system of		p 206
values of these elements in the relationships among themselves. In vain will the comparison of language (language) to exchange and money		p 207
the verdict and the rule that has been broken. In vain did the body liberate itself from its characteristic graphism in		p 212
capital's agents (application of the axiomatic). But we seek in vain to assign social alienation and mental alienation to one side		p 320
on which the entire chain depends. In this regard, in vain is the axiomatic in profound opposition to codes; since it		p 327
the framework of the dirty little secret. It is in vain that the secret is published, that one demands one's right		p 350
VALENCES	1	
formative elements, the differential function increases, one tends toward distinctive valences. It will hardly come as a surprise to learn that		p 82
VALID	4	
that keeps the triangle from closing up again, from being valid in itself, and from claiming to express or represent this		p 96
It will be objected that such a principle is perhaps valid for the adult, but surely not for the child. But		p 178
of its discussions, and which expresses an immeasurably ancient relation valid in all forms of society, nevertheless achieves practical truth as		p 302
very notions of code and axiomatic therefore seem to be valid only for the molar aggregates, where the signifying chain forms		p 328
VALIDATION	1	
resistance of an old order as well as to the validation of the new order. The machine of the strange is		p 193
VALIDITY	1	
this way of conceiving of productivity does not question the validity of the classical conception of desire as a lack; rather		p 25
VALLES	1	
us consider three important works about children: L'Enfant by Jules Valles, Bas les coeurs by Georges Darien, Mort a credit by		p 99
VALUABLE	1	
the locus of continual detachments-schizzes on every hand that are valuable in and of themselves and above all must not be		p 39

money the form whereby money produces money. It produces surplus value, just as the body without organs reproduces itself, puts forth	p 10
It makes the machine responsible for producing a relative surplus value, while embodying itself in the machine as fixed capital. Machines	p 10
se rabat sur) all of production. (Furnishing or realizing surplus value is what establishes recording rights.) With the development of relative	p 11
and the product; thanks to this distinction, the machine transmits value to the product, but only the value that the machine	p 31
the machine transmits value to the product, but only the value that the machine itself loses as it wears out. Desiring-machines	p 31
profit, and the increase in the absolute quantity of surplus value, the law of the counteracted tendency. As a corollary of	p 34
deteritorializes, decoding and axiomatizing flows in order to extract surplus value from them, the more its ancillary apparatuses, such as	p 35
government	
in the process a larger and larger share of surplus value. There is no doubt that at this point in history	p 35
fragments of other chains from which it extracts a surplus value, just as the orchid code attracts the figure of a	p 39
the figure of a wasp: both phenomena demonstrate the surplus value of a code. It is an entire system of shuntings	p 39
analysis was not in vivo detracts nothing from its exemplary value from the point of view of practice. In this text	p 56
on whether it is regarded as tending toward an undifferentiated value of its variable images, or toward the force of differentiation	p 82
and mouthy little egos, a perpetual absorption of capitalist surplus value, flows of words against flows of money, the interminable story	p 111
in Freud, from the moment that he gave an autonomous value to psychic repression as a condition of culture acting against	p 117
recognized and institutionalized—a formidable enterprise of absorption of surplus value, with its codification of the interminable cure, its cynical	p 118
justification	
form of expression to explode, as well as the market value of its form of content. But some reply: Artaud does	p 134
The mainspring of such an economy is a veritable surplus value of code: each detachment from the chain produces, on one	p 150
ultimate consumers are in this way the original producers.) Surplus value of code is the primitive form of surplus value, inasmuch	p 150
Surplus value of code is the primitive form of surplus value, inasmuch as it corresponds to Mauss's celebrated formula: the spirit	p 150
ranks of the givers and receivers of wives). The surplus value of code carries out the diverse operations of the primitive	p 150
to—as compensation for what is blocked—a veritable surplus value of code, which falls to the uncle insofar as he	p 163
he causes passage, while he suffers a kind of minus value insofar as he does the blocking (thus the ritual thefts	p 163
help us to understand the formation mechanism of the surplus value of code as an indispensable element of any coding of	p 164
that would confer on any familial complex whatever an expressive value and an apparent autonomous form. On the contrary, it is	p 166
must be exorcised, encasted, severely restricted, so that no corresponding value can develop as an exchange value that would introduce the	p 186
so that no corresponding value can develop as an exchange value that would introduce the nightmare of a commodity economy. The	p 186
as in the case of the primitive mechanism of surplus value as a surplus value of code. But—and this is	p 187
of the primitive mechanism of surplus value as a surplus value of code. But—and this is the fourth point—the	p 187
mark on the body does not merely possess a message value here, but is an instrument of action that acts on	p 189
two elements of the code, pain is like the surplus value that the eye extracts, taking hold of the effect of	p 189
eye extracts from the pain it is contemplating a surplus value of code that compensates the broken relationship between the voice	p 191
relation in the form of the tribute. The entire surplus value of code is an object of appropriation. This conversion crosses	p 194
relations, the system of primitive rankings, the mechanism of surplus value—all this already prefigured despotic formations and caste	p 195
hierarchies. And	
the great paranoiac, since they furnish the material of surplus value. In point of fact, that is what forms the specific	p 196
find themselves overcoded by the transcendent unity that appropriates surplus value. The old inscription remains, but is bricked over by and	p 196
process and to the intrinsic codes, to the appropriated surplus value and to the usufruct put into use, to the State	p 198
of this same unity: major work projects, extortion of surplus value, tributes, generalized servitude. Two inscriptions coexist in the imperial	p 199
formation	
the one horizontal, where the signified is reduced to the value of coexisting minimal terms into which the signifier decomposes; but	p 207
voice, taken in its maximum extension, which recomposes the signifier (value as the opposite of the coexisting terms, but also the	p 207
of the State. The eye no longer extracts a surplus value from the spectacle of suffering, it has ceased to evaluate	p 211
to forewarn and keep watch, to see that no surplus value escapes the over coding of the despotic machine. For all	p 211
a festive occasion, from which the eye extracts a surplus value in the magic triangle of alliance and filiations. Punishment becomes	p 212
of quanta. This abstract quantity nonetheless must have some particular value, so that it still appears only as a relation of	p 226
filial capital. Capital becomes filiative when money begets money, or value a surplus value—value in process, money in process, and	p 227
becomes filiative when money begets money, or value a surplus value—value in process, money in process, and, as such, capital	p 227
filial capital. Capital becomes filiative when money begets money, or value a surplus value—value in process, money in process, and, as such, capital. ... Value	p 227
value in process, money in process, and, as such, capital. ... Value ... suddenly presents itself as an independent substance, endowed with a	p 227
say, into relations with itself. It differentiates itself as original value from itself as surplus-value; as the father differentiates himself qua	p 227
and confers on the abstraction as such its effectively concrete value, its tendency to concretization. The abstraction has not ceased to	p 227
no means excludes the possibility of a change in the value of its constituent parts). It is from the fluxion of	p 228
the fundamental capitalist phenomenon of the transformation of the surplus value of code into a surplus value of flux. The fact	p 228
transformation of the surplus value of code into a surplus value of flux. The fact that a mathematical appearance here replaces	p 228
to a falling rate of profit, that is, of surplus value in relation to total capital, can be understood only from	p 228
by taking into account the conditions under which a surplus value of code is transformed into a surplus value of flux	p 228
a surplus value of code is transformed into a surplus value of flux. First of all, it appears that—in keeping	p 228
the capitalists and their economists when they ascertain that surplus value cannot be determined mathematically. Yet they have little cause to	p 228
the one case, there are impotent money signs of exchange value, a flow of means of payment relative to consumer goods	p 228
traverses a particular circuit where it assumes, then loses, its value as an instrument of exchange, and where the conditions of	p 229
meters and centimeters. There is no common measure between the value of the enterprises and that of the labor capacity of	p 230
the production flow and the labor flow on which surplus value depends. Thus the difference is not canceled in the relationship	p 230
the periphery ensures a rise in the rate of surplus value, in the form of an increasing exploitation of the peripheral	p 231
from modern industries and plantations that generate an immense surplus value, to a point where it is no longer the developed	p 231
its restricted sense, i.e., the relative diminution of surplus value in relation to total capital—a diminution that is ensured	p 232
who doesn't quite understand how one can maintain human surplus value as the basis for capitalist production, while recognizing that	p 232
machines	
capitalist production, while recognizing that machines too work or produce value, that they have always worked, and that they work more	p 232
adjacent to this process. Hence there is a machinic surplus value produced by constant capital, which develops along with automation and	p 232
viewed under the conditions of the transformation of the surplus value of code into a surplus value of flux. In defining	p 232
transformation of the surplus value of code into a surplus value of flux. In defining precapitalist regimes by a surplus value	p 232
value of flux. In defining precapitalist regimes by a surplus value of code, and capitalism by a generalized decoding that converted	p 232
and capitalism by a generalized decoding that converted this surplus value of code into a surplus value of flux, we were	p 232
that converted this surplus value of code into a surplus value of flux, we were presenting things in a summary fashion	p 232
the dawn of a capitalism that had lost all code value. This is not the case, however. On the one hand	p 232
equipment in another area. Thus the importance of human surplus value remains decisive, even at the center and in highly industrialized	p 233
the elevation of the rate of profit through machinic surplus value is not innovation itself, whose value is no more measurable	p 233
profit through machinic surplus value is not innovation itself, whose value is no more measurable than that of human surplus value	p 233
value is no more measurable than that of human surplus value. It is not even the profitability of the new technique	p 233
and technics by the capitalist regime engender a machinic surplus value that does not directly depend on science and technics themselves	p 234
on science and technics themselves, but on capital—a surplus value that is added to human surplus value and that comes	p 234
capital—a surplus value that is added to human surplus value and that comes to correct the relative diminution of the	p 234
latter, both of them constituting the whole of the surplus value of flux that characterizes the system. Knowledge, information, and specialized	p 234
just as we found, on the side of human surplus value insofar as it resulted from decoded flows, an incommensurability or	p 234
money, here too, on the side of the machinic surplus value resulting from scientific and technical flows of code, we find	p 234
innovations is never sufficient to realize or absorb the surplus value of flux that is produced on the one side as	p 234
limits on an ever larger scale, only if the surplus value is not merely produced or extorted, but absorbed or realized	p 234
aim is the production for production's sake that generates surplus value, it also includes the realization of this surplus value: an	p 235
surplus value, it also includes the realization of this surplus value: an unrealized surplus value of flux is as if not	p 235
includes the realization of this surplus value: an unrealized surplus value of flux is as if not produced, and becomes embodied	p 235
easy to list the principal modes of absorption of surplus value outside the spheres of consumption and investment: advertising, civil	p 235

government	
that what it absorbs is not sliced from the surplus value of the firms, but added to their surplus value by	p 235
surplus value of the firms, but added to their surplus value by bringing the capitalist economy closer to full output within	p 235
manifest in that it guarantees the extraction of human surplus value on the periphery and in the appropriated zones of the	p 235
it engenders for its own part an enormous machinic surplus value by mobilizing the resources of knowledge and information capital, and	p 235
finally because it absorbs the greater part of the surplus value produced. The State, its police, and its army form a	p 235
it in order to regulate its productivity and realize surplus value which explains, for example, the difference between the despotic bureaucracy	p 235
to preparations for war and to the absorption of surplus value. In comparison to the capitalist State, the socialist States are	p 236
of its immanence: (1) the one that extracts human surplus value on the basis of the differential relation between decoded flows	p 237
at the center; (2) the one that extracts machinic surplus value, on the basis of an axiomatic of the flows of	p 237
one that absorbs or realizes these two forms of surplus value of flux by guaranteeing the emission of both, and by	p 237
and at the core as well. The definition of surplus value must be modified in terms of the machinic surplus value	p 237
value must be modified in terms of the machinic surplus value of constant capital, which distinguishes itself from the human surplus	p 237
of constant capital, which distinguishes itself from the human surplus value of variable capital and from the nonmeasurable nature of this	p 237
and from the nonmeasurable nature of this aggregate of surplus value of flux. It cannot be defined by the difference between	p 237
flux. It cannot be defined by the difference between the value of labor capacity and the value created by labor capacity	p 237
the difference between the value of labor capacity and the value created by labor capacity, but by the incommensurability between two	p 237
not be unaware of what he was doing, extorting surplus value. But how this cynicism has grown—to the point where	p 238
flows, as in the fathomless abyss where profit and surplus value are engendered: the flow of merchant capital's economic force and	p 238
for its part a gigantic enterprise of absorption of surplus value. But which is the revolutionary path? Is there one?—To	p 239
example, in effect discovers a field of immanence constituted by value—i.e., by the system of relations among ultimate elements	p 241
flows, as nondecomposable blocks, or full bodies having a tonic value—constitute as signifying signs that deliver themselves over to the	p 243
for example—because surplus labor as a form of surplus value constitutes a flux that is qualitatively and temporally distinct from	p 247
the creditor). Or—what amounts to the same thing—surplus value here is determined as a surplus value of code. Hence	p 248
same thing—surplus value here is determined as a surplus value of code. Hence the code relation is not only indirect	p 248
a code; it expresses the capitalist transformation of the surplus value of code into a surplus value of flux. Whence the	p 249
transformation of the surplus value of code into a surplus value of flux. Whence the fundamental change in the order of	p 249
and the same simple magnitude (the condition characterized by surplus value of flux). Hence capital differentiates itself from any other socius	p 249
of such a nature as to be filled by surplus value; an absence of exterior limits that it is filled by	p 250
so as to be filled by the absorption of surplus value—these constitute the three aspects of capitalism's immanent axiomatic. And	p 250
and its planning, the economy and its monetarization, and surplus value and its absorption (by the State apparatus itself). The regulative	p 253
social machine. The bourgeois sets the example, he absorbs surplus value for ends that, taken as a whole, have nothing to	p 254
and a class that is ruled, both defined by surplus value, the distinction between the flow of financing and the flow	p 254
class at the level of production (those from whom surplus value is extorted), or at the level of money (income in	p 255
same axiomatic problems of extraction of a surplus or surplus value, of accumulation and absorption, of the market and monetary reckoning	p 256
of circumstances can suddenly become charged with a dangerous progressive value. How things turn fascist or revolutionary is the problem of	p 260
reproductive system. In passing, Butler encounters the phenomenon of surplus value of code, when a part of a machine captures within	p 285
of temporalization, fragmented formations, and detached parts, with a surplus value of code, and where the whole is itself produced alongside	p 287
by discovering quantitative labor as the principle of every representable value, Freud founds desiring-economy by discovering the quantitative	p 299
libido as the	
manner to a representational space, it can no longer have value except by its own absence, and it appears as a	p 306
contrary, it adds another turn, it attributes a universal metaphoric value to the family at the very moment it has lost	p 307
military apparatus, is a mechanism for the absorption of surplus value, nor is this true from the outside, extrinsically; rather, its	p 312
the principal and specific forms of the absorption of surplus value in capitalism. It is this itinerary that psychoanalysis rediscovers and	p 335
where death is inscribed in the primitive mechanism of surplus value as well as in the movement of the finite blocks	p 337
and form an apparatus for the absorption of a surplus value not even produced yet—which gives them precisely an apparent	p 338
to itself the productive forces, extracting and absorbing the surplus value therefrom; the effusion of antiproduction and death-carrying elements	p 348
within the	
stimulus and the organizer, parents are stimuli having an indifferent value that trigger the allocation of gradients or zones of intensity	p 355
more profound social contradictions, for one confers on it a value as microcosm, gives it the role of a necessary relay	p 361
as we have seen, is Where we find the commodity value of art and literature: a paranoiac form of expression that	p 370
structure suffices. But on the other, the schizorevolutionary, pole, the value of art is no longer measured except in terms of	p 370
the contrary precede them (axiomatic: regulation and application); a surplus value determined as a surplus value of flux, whose extortion is	p 372
regulation and application); a surplus value determined as a surplus value of flux, whose extortion is not brought about by a	p 372
of capital and a flow of labor as human surplus value in the industrial essence of capitalism, a flow of financing	p 372
market flow and a flow of innovation as machinic surplus value in the operation of capitalism (surplus value as the first	p 372
as machinic surplus value in the operation of capitalism (surplus value as the first aspect of its immanence), a ruling class	p 372
within production, as the realization or the absorption of surplus value, in such a way that the military, bureaucratic, and police	p 372
VALUES 14	
use borrows from the paths of the Imaginary or the values of the Symbolic. It would also be necessary to heed	p 83
microcosm symbolizing the massive structures of bourgeois society and its values, relations of Family-Child, Transgression-Punishment,	p 93
Madness-Disorder; to arrange things so that	
how bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social	p 99
classes, political events	
error, an error in tact, and does not spread his values. Artaud puts it well: all writing is so much pig	p 134
chain, in accordance with the relations of alliance, engender surplus values of code at the level of the flows, whence are	p 150
flows to be selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and	p 204
formulas, things, and affects	
of subordination on the old plane of coimotation of animist values: The divine or prophetic word, written or recited, is the	p 206
is no more than the summary of the respective differential values of these elements in the relationships among themselves. In vain	p 207
linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between articulations of different levels,	p 207
monemes and phonemes—that	
of the quantitas, which can have all sorts of particular values or be worth all sorts of quanta. This abstract quantity	p 226
of means of payment relative to consumer goods and use values, and a one-to-one relation between money and an imposed range	p 228
at the very moment it has lost its objective literal values. Psychoanalysis makes its ambition clear: to relieve the waning family	p 307
that: money, the stock market, the death forces, Nijinsky said—values, morals, homelands, religions, and private certitudes? There is a whole	p 341
flee rather than live tranquilly and hypocritically in false refuges. Values, morals, homelands, religions, and these private certitudes that our	p 341
vanity	
VAMPIRE 2	
life, but a post-mortem despotism, the despot become anus and vampire: Capital is dead labour, that vampire-like, only lives by sucking	p 228
used as a means of contagion, the kiss of the Vampire: aren't you ashamed to be happy? follow my example, I	p 268
VAMPIRE-LIKE 1	
despot become anus and vampire: Capital is dead labour, that vampire-like, only lives by sucking living labour, and lives the more	p 228
VAN 2	
Pedal takes the schizophrenics out for a ride in a van and a rowboat, and on a picnic in the midst	p 3
psychotic in the process of decoding the flows of desire (Van Gogh, the Man Suicided by Society), but also what it	p 135
VANGUARD 1	

carried out under the domination of its consciousness or party vanguard, that is, for the benefit of a bureaucracy or technocracy	p 256
VANISHED 8	
liberate them. O Caligula, O Heliogabalus,. O mad memory of vanished emperors! Incest never having been the desire, .but merely its	p 202
from reintroducing its transcendence, and from bearing witness for a vanished despot who still functions in modern imperialism. Even when it	p 207
only at the end, as the last vestige of the vanished despot, the underside of his voice: the despot is nothing	p 211
while chaining us to the current structural functions of a vanished archaic despot. For it is certain that, even and especially	p 244
between decoding and the axiomatization that comes to replace the vanished codes. The flows are decoded and axiomatized by capitalism at	p 246
need to write in books to make up for the vanished body markings. Those are only relics, archaisms with a current	p 250
and revives the archaism of the imperial symbol or the vanished despot. All three are necessary—precisely in order to lead	p 310
it up with other societies, ancient or contemporary, remote or vanished, dead or yet to be born. Africas and Orients, always	p 352
VANISHING 1	
Freud's, American society—the industrial society with anonymous management and vanishing personal power, etc.—is presented to us as a	p 80
resurgence	
VANITY 1	
Values, morals, homelands, religions, and these private certitudes that our vanity and our complacency bestow generously on us, have as	p 341
many	
VAPOUR-ENGINE 2	
this assumption is unscientific, and the bare fact that no vapour-engine was ever made entirely by another, or two others, of	p 285
reproductive system. The truth is that each part of every vapour-engine is bred by its own special breeders, whose function is	p 285
VAPOUR-ENGINES 1	
kind, is not sufficient to warrant us in saying that vapour-engines have no reproductive system. The truth is that each part	p 285
VARIABILITY 2	
for the founding of the universality of Oedipus beyond the variability of images; the fusing of desire even more strongly to	p 82
system, others in the framework of the lineage system). The variability and relativity of the segments are responsible for all sorts	p 152
VARIABLE 17	
of positions and functions that do not conform to the variable figure of those who come to occupy them in a	p 52
that the quantity of libido does not branch into two variable forces corresponding to heterosexuality and homosexuality, but creates in most	p 65
is regarded as tending toward an undifferentiated value of its variable images, or toward the force of differentiation of its symbolic	p 82
noticed that on the one hand, all kinds of other variable substances had the same action as the envisaged organizing stimulus	p 91
extended only in terms of lateral alliances that measure their variable segments. Whence the importance of these local lines that Leach	p 164
instances) that come to carry them into effect are themselves variable; there are migrations in the system. We see no reason	p 184
in the domain of desire—a relation that is essentially variable. There is always social repression (refoulement), but the apparatus of	p 184
it no longer appears in the simple quantity as a variable relation between independent terms; it has taken upon itself the	p 227
Dy derives from labor power and constitutes the fluctuation of variable capital, and where Dx derives from capital itself and constitutes	p 227
capital, which distinguishes itself from the human surplus value of variable capital and from the nonmeasurable nature of this aggregate of	p 237
or their conjunction: labor capacity or capital, constant capital or variable capital, capital of filiation or capital of alliance. Capital has	p 263
therefore play the role of simple stimuli that enter into variable combinations following vectors that survey an entire social historical field	p 290
or even two sexes, but n sexes. Schizoanalysis is the variable analysis of the n sexes in a subject, beyond the	p 296
and reinterprets in terms of hidden representatives, their migrations and variable relations. All former beliefs are gathered up and revived in	p 306
the molar statistical aggregates of social production were in a variable relationship of affinity with the molecular formations of	p 336
desiring-production. What	
machinic conversion of primal repression, there too in an adapted variable manner. Which is to say: undoing the blockage or the	p 339
society that does not arrange lack in its midst, by variable means peculiar to it. (These means are not the same	p 342
VARIABLES 1	
Already Geza Roheim proposed organizing primitives into a series of variables converging toward the structural neotenic constant. It was he	p 171
who	
VARIANT 1	
Oedipus! And at first he considers this something as a variant of the familial romance, a paranoiac recording by which desire	p 55
VARIANTS 2	
and the Symbolic, which merely forms a myth and its variants. The difference is not between two uses of Oedipus, but	p 83
never been but one State. Whence the variations, all the variants of the new alliance, falling nevertheless under the same category	p 220
VARIATION 1	
calculable if it is a matter of the limit of variation of the production flows from the viewpoint of a full	p 230
VARIATIONS 17	
falls depending on the complex relationship between them and the variations in the relative strength of attraction and repulsion as determining	p 19
express the history of a long mistake, throughout all its variations and modalities; the strain of an endless repression? What we	p 53
substitute). On the other hand it is necessary for the variations of the fantasy to be organized in disjunctions whose use	p 59
of Lost Time, one and the same story with infinite variations? It is clear that the narrator sees nothing, hears nothing	p 68
movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of potentials. There is no reason to oppose an	p 84
interior	
his place or reach a reconciliation (with a host of variations in detail that correspond to neurotic, psychotic, perverse, or normal	p 102
The segmentary machine mixes rivalries, conflicts, and ruptures throughout the variations of filiation and the fluctuations of alliance. The whole	p 152
system	
and female, binding to itself all the partial objects, with variations that are solely intensive, and that correspond to the internal	p 154
persons, nor even a distinction of sexes, but only prepersonal variations in intensity, taking on the same twinness or bisexuality in	p 156
Their names do not designate persons, but rather the intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily	p 158
twin states	
mother, son, sister, etc., since these names only designate intensive variations on the full body of the earth determined as the	p 162
since the structural constant is discovered only through its imaginary variations, attesting to the need for a symbolic foreclosure (the father	p 171
oedipalists have no difficulty in demonstrating that these are imaginary variations of one and the same structural constant, different figures of	p 174
yet there has never been but one State. Whence the variations, all the variants of the new alliance, falling nevertheless under	p 220
opposition, and that they keep throughout all the types of variations affecting them. The elements of the signifier as distinguishing units	p 242
must consider the relationship of social production to desiring-production, the variations of this relationship in each case, and the limits of	p 262
to oppose these two aspects to each other, the imaginary variations that tend toward the night of the indeterminate or the	p 307
VARIED 3	
Morin puts it. These modern archaisms are extremely complex and varied. Some are mainly folkloric, but they nonetheless represent social	p 257
and	

is why our terminology concerning the two poles has necessarily varied. At times we contrasted the molar and the molecular as order of desire. And in the same people the most varied kinds of investments can coexist at such and such a	p 340 p 378
VARIES 5	
all of them in this one category—though their importance varies according to the example considered—are as follows: the celibate institution, it matters little to say that the familial complex varies with the institutions, or that Oedipus is to the contrary	p 18 p 174
One can speak instead of a coefficient of affinity that varies in degree between social machines and desiring-machines, according to whether is always social repression (refoulement), but the apparatus of repression varies, depending in particular on what plays the role of the molar: their disjunction is a relation of included disjunction, which varies only according to the two directions of subordination, according as	p 184 p 184 p 341
VARIETIES 3	
only for the pre-oedipal phases, but also for the para-oedipal varieties, and the exo-oedipal phenomena. The notion of foreclosure, for example	p 52
the realm of the undifferentiated. Jacques Hochman analyzes some interesting varieties of psychotic families under the same fusionist postulate: the properly	p 93
by the statistical unities of their persons and their species, varieties, and locales; when a machine appears as a single object	p 287
VARIETY 2	
inasmuch as it exhibits an immobile motor and undertakes a variety of interventions: flows are set apart, elements are detached from most scientific of ways, final solutions of the Jewish problem variety are prepared down to the last detail, and the Third	p 141 p 373
VARIOUS 20	
happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods of self-locomotion constitute, in and of themselves	p 2
does the recording of desire go by way of the various stages in the formation of the Oedipus complex? Disjunctions are his histrionicism. It is not a matter of identifying with various historical personages, but rather identifying the names of history with the organization that is the consequence of such production under various conditions that we must analyze. That is why the fundamental only an inscription with signs from different alphabets, but also various figures, plus one or several straws, and perhaps a corpse fragmentations, within a sum that never succeeds in bringing its various parts together so as to form a whole. That is	p 13 p 21 p 29 p 40 p 42
are peripheral. And if we discover such a totality alongside various separate parts, it is a whole of these particular parts child at play, or a child crawling about exploring the various rooms of the house he lives in. He looks intently	p 42 p 46
introduced by Oedipus comes into play not only between the various disjunctions conceived as differentiations, but between the whole of the health because of Oedipus, sick from Oedipus, and suffering from various illnesses under the influence of Oedipus. It sometimes happens that	p 78 p 81
to represent the unconscious, and to represent in it the various agents of the collectivity; rather, they always shatter into fragments were not a combined formation, constructed from bits and pieces, various intermingled codes and flux, partial elements and derivatives, that constitute	p 97 p 117
system of evaluations possessing the force of law concerning the various members and parts of the body. Not only is the coding of flows. We are now able to outline the various instances of territorial representation in the primitive socius. In the and socialism. But it could be that all these—in various ways—presuppose this first great hiatus, although they all claim dominates or supplants the voice by depending on it in various ways and by subordinating itself to the voice. The primitive services which no one needs. And so interdependent are the various sectors and branches of the economy that nearly everyone is and lie about detached, now here and now there, in various parts of the world). But there is a Butlerian manner	p 144 p 164 p 192 p 203 p 236 p 284
Lenin, back to Marx? So true is it that the various investments, even when opposed, can coexist with one another in therefore remains for us to see how, effectively, simultaneously, these various tasks of schizoanalysis proceed.	p 375 p 382
VARY 7	
a separation from reality; rather, they operate along lines that vary according to whatever aspect of them we are considering. Every up an endeavor such as Malinowski's, showing that the figures vary according to the social form under consideration. We even believe who would make fools of us all. The tone may vary, but the message remains basically the same: you will not	p 36 p 53 p 108
directions—are in a state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one and the meaning and scope of psychic repression (refoulement), would vary. This story of psychic repression is quite complicated. Things would	p 149 p 172
that the terms and the relations should be made to vary within non-oedipal complexes that are no less familial on that formation considered. The system of representation comprises three elements that vary in depth: the repressed representative, the repressing representation, and the	p 175 p 184
VARYING 9	
Kantian theory according to which intensive quantities fill up, to varying degrees, matter that has no empty spaces, is profoundly schizoid nervous states that fill up the body without organs to varying degrees—states through which Schreber-the-subject passes, becoming a woman and	p 19 p 19
in no way organizers, but rather inductors or stimuli of varying, vague import that trigger processes of an entirely different nature apparatus of tribe and lineage, it cuts up segments of varying lengths: genealogical filiative units of major, minor, and minimal lineages regime composed of one and the same being or flow, varying in intensity according to inclusive disjunctions. But that is precisely the mother. The fact that the two acts can, to varying degrees, be bound together, assimilated, does not rule out the	p 91 p 152 p 162 p 200
in an anti-human enterprise. The same can be said in varying degrees of many millions of other workers who produce, and machine the two poles, paranoiac and schizophrenic, are distributed in varying ways). Whereas the paranoiac and the schizophrenic, properly speaking, do	p 236 p 281
under which a unit of matter always fills space in varying degrees (the eye, the mouth, the anus as degrees of	p 309
VAST 9	
his little desiring-machines, after having hooked it up to a vast technical social machine—which, as we shall see, is what of energy or charge, against which it brings all its vast powers of repression to bear, but which nonetheless continues to process of desire, clutching at everything, the family performs a vast appropriation of the productive forces; it displaces and reorganizes in on the earth. Our modern societies have instead undertaken a vast privatization of the organs, which corresponds to the decoding of cowries are made to circulate. There is a sort of vast cycle of flows of production and chains of inscription, and	p 124 p 142 p 149
moves from the center to the periphery while nevertheless maintaining vast residual zones at the center; (2) the one that extracts linguistics as a science, Hjelmslev is able to effect a vast decoding of language only by setting in motion from the thereby escape the world of representation. It merely performs a vast conversion of this world, by attributing to it the new for a thesis topic on psychoanalysis, one should not suggest vast considerations on analytic epistemology, but modest and rigorous topics such	p 237 p 246 p 303 p 353
VASTER 2	
only by reproducing and widening these limits on an always vaster scale. The strength of capitalism indeed resides in the fact that capitalism, with its axiomatic, its statistics, performs an infinitely vaster repression of this production than do the preceding regimes, which	p 250 p 335
VECTORS 4	
becomings, the destinations of the subject developing along these particular vectors. Nothing here is representative; rather, it is all life and establishes syntheses with others that are quite direct along transverse vectors, whereas the vectors between the basic elements that constitute them	p 19 p 38
others that are quite direct along transverse vectors, whereas the vectors between the basic elements that constitute them are quite indirect role of simple stimuli that enter into variable combinations following vectors that survey an entire social historical field—an analysis of	p 38 p 290

VEGETAL	1	
excluding the other. This is not all, however, since the vegetal theme—the innocence of flowers—brings us yet another message		p 69
VEGETATING	1	
or its monkey, and find a strange artificial force for vegetating in the void, at the heart of its own Jack		p 334
VEIL	2	
of production and desiring-machines; on the contrary, it spreads the veil of latency. As to those who refuse to be oedipalized		p 81
the figure in fantasy, the simple fantasy that comes to veil desiring-production, the whole of desire as effective production. But at		p 244
VEINS	1	
one of their own race. Mongol blood flows through my veins. Every time I attempted to put something into effect, the		p 90
VENETIAN	2	
desiring-machines, and make them function. Take the example of the Venetian School in painting: at the same time that Venice develops		p 368
order. But toward the middle of the fifteenth century, when Venetian capitalism confronts the first signs of its decline, something breaks		p 369
VENGEANCE	11	
pleasure from the event (this has nothing to do with vengeance): something that Nietzsche himself calls the evaluating eye, or the		p 191
the magic triangle of alliance and filiations. Punishment becomes a vengeance, the vengeance of the voice, the hand, and the eye		p 212
triangle of alliance and filiations. Punishment becomes a vengeance, the vengeance of the voice, the hand, and the eye now joined		p 212
and the eye now joined together on the despot—the vengeance of the new alliance, whose public character does not spoil		p 212
will bring down upon you the avenging sword of the vengeance of alliance. For once again, before it becomes a feigned		p 213
when necessary, so as to consolidate the infinite debt. As vengeance, and a vengeance exercised in advance, the imperial barbarian law		p 213
as to consolidate the infinite debt. As vengeance, and a vengeance exercised in advance, the imperial barbarian law crushes the whole		p 213
Nietzsche says when he shows precisely how punishment becomes a vengeance in the imperial formations, a tremendous quantity of freedom		p 213
must		
The eternal resentment of the subjects answers to the eternal vengeance of the despots. The inscription is ressentie when it is		p 215
all the retention change in volume and time (the after-the-event). Vengeance and resentment: not the beginning of justice, to be sure		p 215
caused everything to pass into a latent state; they invented vengeance and incited resentment, that counter-vengeance. And yet Nietzsche		p 215
says about		
VENICE	1	
the Venetian School in painting: at the same time that Venice develops the most powerful commodity capitalism, bordering an Urstaat, that		p 368
VENIR	1	
nest pas la, it nest qu'un angle, un angle a venir, et it n'y a pas d'angle.... or ce monde du		p 122
VENOM	1	
Oedipus become an idea. Only the idea can inject the venom. Oedipus has to become an idea so that it sprouts		p 312
VENT	1	
and repressed, incarcerated within and finally able to discharge and vent itself only on itself,—that very thing is now ressent		p 214
VENTURE	4	
us compare what happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits and methods of self-locomotion		p 2
constitute, in		
ego: I am Prado, I am also Prado's father. I venture to say that I am also Lesseps I wanted to		p 86
was to have needed the world, to have needed to venture outside its own front door. The schizophrenic voyage is the		p 224
of all the cycles of desire. How odd the psychoanalytic venture is. Psychoanalysis ought to be a song of life, or		p 331
VERBAL	1	
his sister and his mother as body representations subjected to verbal representation. Moreover, Oedipus is in the process of establishing each		p 215
VERBE	1	
to the opacity of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured by the truth		p 206
VERDICT	3	
the law reveals nothing and has no knowable object, the verdict having no existence prior to the penalty, and the statement		p 212
statement of the law having no existence prior to the verdict. The trial by ordeal presents these two traits in a		p 212
Penal Colony, it is the penalty that writes both the verdict and the rule that has been broken. In vain did		p 212
VERITABLE	21	
often takes advantage of this property of desiring-machines by creating veritable group fantasies in which desiring-production is used to		p 31
short-circuit social		
the social field, by making the death instinct into a veritable institutional creativity. For that is precisely the criterion—at least		p 63
there is much optimism in thinking psychoanalysis makes possible a veritable solution to Oedipus: Oedipus is like God; the father is		p 81
the differentiation of the egg, it was first believed that veritable organizers decided the destiny of the parts. But it was		p 91
sexuality, despite the formal conservation of an analytic vocabulary. A veritable regression in favor of a taxonomy of families. This is		p 94
produces more money? There are socioeconomic complexes that are also veritable complexes of the unconscious, and that communicate a		p 104
voluptuous wave		
I suspect, look back on our enlightened epoch as a veritable age of Darkness. They will presumably be able to savor		p 131
commodity relations. The mainspring of such an economy is a veritable surplus value of code: each detachment from the chain produces		p 150
through leads to—as compensation for what is blocked—a veritable surplus value of code, which falls to the uncle insofar		p 163
The medicine man does not organize a sociodrama, but a veritable group analysis centering on the sick individual. Giving him potions		p 168
Lacan accompanies the signifier back to its source, to its veritable origin, the despotic age, and erects an infernal machine that		p 209
toward the most progressive and the most automated sectors, a veritable development of underdevelopment on the periphery ensures a rise in		p 231
so fully that, in another sense, it alone represents a veritable rupture with this becoming, a break with it, in contrast		p 252
classical capitalism from getting round the break by continuing its veritable mole work, always effecting breaks of breaks that allowed it		p 256
the action of DNA and its segments, the genes, performing veritable lottery drawings, creating switching points as lines of selection or		p 289
The full bodies determine the different modes of the socius, veritable heavy aggregates of the earth, the despot, and capital. Full		p 343
activity in general will be presented by Freud as a veritable drift of the social field, where one substitutes persons of		p 353
in the whole of its extension. If there is a veritable impasse, a veritable contradiction, it is the one into which		p 360
of its extension. If there is a veritable impasse, a veritable contradiction, it is the one into which the researcher himself		p 360
very moment he breaks with psychiatric practice, undertakes assigning a veritable social genesis to psychosis, and calls for a continuation of		p 360
hands off. A disinterested love of the molar machine, a veritable enjoyment, with all the hatred it contains for those who		p 364

VERNANT	1	
to alliance, what is taken up again by filiation. Jean-Pierre Vernant shows in this way that the imperial myths are not		p 219
VERSA	4	
qualitative relations, which the filiations presuppose as much as vice versa; (3) in short, the ambiguous intense signs will cease to produced—all the more real for being simulated, and vice versa—is something very much like the extreme states of a social production is never anything other than desiring-production, and vice versa—but they don't share the same law or the same at all think that the revolutionary is schizophrenic or vice versa. On the contrary, we have consistently distinguished the schizophrenic as		p 156 p 210 p 378 p 379
VERSE	4	
animist prayer yields to the opacity of the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured names, verses, numbers, and corresponding beings—and if necessary, the verse will be placed in a bottle filled with pure water be placed in a bottle filled with pure water, the verse water will be drunk, one's body will be rubbed with Like the young palace dogs too quick to drink the verse water, and who never tire of crying: The signifier, you		p 206 p 206 p 206 p 208
VERSES	1	
Moslem holy man's learning refers to a hierarchy of names, verses, numbers, and corresponding beings—and if necessary, the verse will		p 206
VERSION	4	
meant that: Oedipus and castration, all history in a new version. We are not saying that Oedipus and castration do not the fact. All previous history is recast in a new version in the light of castration. That is indeed what disturbs that they imply. The entire Dogon mythology is a patrilineal version of the opposition between the two genealogies and the two of a homosexual representation (there we merely see a primitive version of the formula All men are homosexuals, and to be		p 67 p 73 p 160 p 165
VERSIONS	1	
on to serious things. He gives us twelve or thirteen versions of the death of God, for good measure and to		p 106
VERTEBRA-MACHINATE	1	
the entire periphery, a parasite of machines, an accessory of vertebra-machinate desire. In a word, the real difference is not between		p 285
VERTEBRO-MACHINATE	1	
machines. The two definitions are exact equivalents: man as a vertebro-machinate mammal, or as an aphidian parasite of machines. What is		p 285
VERTEX	1	
constitute the differentiated base of a new triangle whose inverted vertex will be my child—which is called surmounting Oedipus, but		p 71
VERTICAL	2	
minimal terms into which the signifier decomposes; but the other vertical, where the signifier is elevated to the concept corresponding to subordinated to a signifier that determines their hierarchy as a vertical order. But toward the middle of the fifteenth century, when		p 207 p 369
VERTICALLY	1	
of the nature of descent. The continuity of the structure vertically through time is adequately expressed through the agnatic transmission of		p 146
VERTICES	2	
shows: flows ooze, they traverse the triangle, breaking apart its vertices. The Oedipal wad does not absorb these flows, any more of colonized peoples in order to see that, on the vertices of the pseudo triangle, mommy was dancing with the missionary		p 67 p 96
VERTIGOS	1	
not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their specters. They must reinvent each		p 131
VERY	183	
something perfectly obvious, a given that is there from the very beginning. But that is not so at all: Oedipus presupposes machine—which, as we shall see, is what even the very young child does. Producing, a product: a producing/product identity. It full body. Desiring-machines make us an organism; but at the very heart of this production, within the very production of this but at the very heart of this production, within the very production of this production, the body suffers from being organized organization at all. An incomprehensible, absolutely rigid stasis in the very midst of process, as a third stage: No mouth. No Machines and agents cling so closely to capital that their very functioning appears to be miraculated by it. Everything seems objectively seem transferred from labour to capital. Capital thus becomes a very mystic being since all of labour's social productive forces appear general phenomenon. A process of decomposition of this kind is very characteristic of paranoia. Paranoia decomposes just as hysteria condenses. Or		p 3 p 7 p 8 p 8 p 8 p 11 p 11 p 13
of delirium and the schizoparanoiac recording process. And for that very reason we must pose the most far-reaching question in this Take your time, said the sergeant. Was mother's name Molloy? Very likely. Her name must be Molloy too, I said. They have tried to explain. We cannot say that psychoanalysis is very innovative in this respect: it continues to ask its questions this body have been produced by parents, when by its very nature it is such eloquent witness of its own self-production because, first of all, he has at his disposal his very own recording code, which does not coincide with the social details being provided, we are told of Robert Gie , the very talented designer of paranoiac electrical machines: Since he was unable of literature. The examples he points to are of many very different sorts, and at first glance do not seem to these two questions at this point. We merely see how very little the consumption of pure intensities has to do with pure intensities has to do with family figures, and how very different the connective tissue of the So it's ... is from the mechanism, and introducing production into desire. There is no very great difference between false materialism and typical forms of idealism		p 13 p 14 p 14 p 15 p 15 p 17 p 18 p 20 p 20 p 22
was there in the most specific way, but in his very own world, though he might reveal himself to a clever the traditional logic of desire is all wrong from the very outset: from the very first step that the Platonic logic desire is all wrong from the very outset: from the very first step that the Platonic logic of desire forces us if desire is the lack of the real object, its very nature as a real entity depends upon an essence of of fantasies, has been explained perfectly by psychoanalysis. On the very lowest level of interpretation, this means that the real object process of production, of industrial production. Clement Rosset puts it very well: every time the emphasis is put on a lack to grass, almost akin to it, and that desire needs very few things—not those leftovers that chance to come their those leftovers that chance to come their way, but the very things that are continually taken from them—and that what needs. And never mind those who believe that this is very easy to say, or that it is the sort of Spinoza in the garb of a Neapolitan revolutionary. We know very well where lack—and its subjective correlative—come from. Lack the regime of desiring-machines, breaking down is part of the very functioning of desiring-machines; the artist presents paranoiac machines, miraculating-machines, and situation from the outside, since it experiences it as the very fabric of its existence, as both its primary determinant and whole of the social field. By substituting money for the very notion of a code, it has created an axiomatic of of rediscovering the earth. The schizophrenic deliberately seeks out the very limit of capitalism: he is its inherent tendency brought to only one origin, a single ball that extends to the very limits of the universe. Far from being the opposite of		p 24 p 25 p 25 p 25 p 25 p 26 p 27 p 27 p 27 p 28 p 32 p 33 p 33 p 35 p 36

grafting the process of production onto the product. (It is very curious that Melanie Klein, whose discovery of partial objects was p 37
to breathe, an anal machine that lights up. There are very few examples that cast as much light on the regime p 37
is his La lettre volée [The Purloined Letter].) But how very strange this domain seems, simply because of its multiplicity—a p 38
system of writing, it is a writing inscribed on the very surface of the Real: a strangely polyvocal kind of writing p 39
noted a moment ago that the schizo is at the very limit of the decoded flows of desire, we meant that p 40
flows of desire, we meant that he was at the very limit of the social codes, where a despotic Signifier destroys p 40
Nothing in the life of any subject would sacrifice a very large part of its interests. Like all the other breaks p 41
and are reassemblies in and of themselves. Disjunctions, by the very fact that they are disjunctions, are inclusive. Even consumptions are p 42
it, to find it everywhere, to extend it to the very earliest years of life. If we here choose the example p 45
the logic of psychoanalysis. For as we suspected at the very beginning, partial objects are only apparently derived from (prelevés sur p 46
and agents of production and antiproduction. Ray Bradbury demonstrates this very well when he describes the nursery as a place where p 47
but within the bosom of this family, and from the very first days of his life, he immediately begins having an p 47
as special agents, closely related to other agents? From the very beginning Oedipus exists in one form and one form only p 47
the over-all process of inscription, within the Numen. From his very earliest infancy, the child has a wide-ranging life of desire p 48
the recording of the process, and in accordance with the very special conditions of this recording, including the effect of these p 48
animal-like and the most desocialized. It is in the child's very first days of life, in the most elementary behavior patterns p 49
little secret, the dreary, dirty little secret of Oedipus—the modern-tyrant benefited very little from having been thus disinfected. Is it possible that p 50
the Judge's—since the Judge in his memoirs makes only very brief references to the memory of his father. On several p 56
edifying forces of myths and religions. This latter argument is very important, and it is not by chance that here Freud p 57
it into its individual or pseudoindividual dimensions, which by their very nature refer the fantasy to subjugated groups, rather than carrying p 64
when we hear that a terminated analysis is by that very fact a failure, even if this proposition is accompanied by p 64
the anoedipal quality of the flows of desire on the very terrain of Oedipus? That is precisely what qualitative economy shows p 67
leads one to conclude that, since it is forbidden, that very thing was desired. In reality, global persons—even the very p 70
very thing was desired. In reality, global persons—even the very form of persons—do not exist prior to the prohibitions p 70
criticism—at least a certain type of criticism—will be very unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing p 79
situation

internalizing. But we are warned: the society of brothers is very dejected, unstable, and dangerous, it must prepare the way for p 80
causes a subject to remark: I had existed since the very beginning ... from the lowest form of life [the body without p 84
can be brought about, as we shall see, in two very different ways. The crossing of a threshold entails ravages elsewhere p 85
clear that this extended familism, wherein the family receives the very forces of alienation and disalienation, carries with it a renunciation p 94
made according to positions of desire and uses of synthesis, very different from the interests of the subject, individual or collective p 104
investment and counterinvestment in the unconscious. Oedipus disintegrates because its very conditions have disintegrated. The nomadic and p 105
polyvocal use of the

as to the death of the father, news doesn't travel very fast: it would be a mistake to embark Nietzsche on p 106
not touched upon. This implies interventions that are in fact very concrete; in place of the benevolent pseudo neutrality of the p 112
little discovery, is restored to psychoanalysis. For it has become very dismal, very sad, quite interminable, with everything decided in advance p 113
is restored to psychoanalysis. For it has become very dismal, very sad, quite interminable, with everything decided in advance. Will it p 113
its structures—an amusing hypothesis—then yes, desire threatens its very being. It is therefore of vital importance for a society p 116
we tell them apart? We demand the right to a very deliberate analysis. For even in their contrary uses, let us p 116
of cure except by starting from elements drawn from this very cure. As if every great doctrine were not a combined p 117
codes and flux, partial elements and derivatives, that constitute its very life or its becoming. As if we could reproach someone p 117
repression. This can be explained by the simple truth that very powerful forces are required to defeat the forces of desire p 122
the lack of this organization in the psychotic, in his very body. It is an exercise in naked flesh, in the p 123
a voice that resounds, and a mouth that consumes: its very own three syntheses, since it is a matter of connecting p 125
Were they the famous problems of living, through which a very pure desexualized idealism was reintroduced into psychoanalysis? In the p 127
second

paralogism in psychoanalytic theory and practice; active desiring-production, in its. very process, invests from the beginning a constellation of p 129
somatic, social

back into motion on the body without organs, in the very place to which the schizo had retreated in order to p 130
production determined by the conditions of capitalism. It is our very own malady, modern man's sickness. The end of history has p 130
as the movement of social production that goes to the very extremes of its deterritorialization, and as the movement of metaphysical p 130
it is more nearly the opposite, thank God. But these very oppositions are singularly lacking in relevance. Artaud makes a shambles p 135
or perverse recoding (Lewis Carroll, or the coward of belles-lettres). Very few accomplish what Laing calls the breakthrough of this p 135
schizophrenic

moment there is social production and reproduction. But in a very precise sense it is true that precapitalist social machines are p 139
certain point: the point where the limit appears, in the very movement that counteracts the tendency). In a word, universal history p 140
instead a generalized distinguishability. E. R. Leach cites cases of very diverse matrimonial regimes where no difference in filiation can be p 146
minor explosions. The dysfunctions are an essential element of its very ability to function, which is not the least important aspect p 151
itself naturally in terms of debts. It seems to us very significant that Levi-Strauss himself invokes the co-ordinates of a physical p 157
desire in its relations with political and economic units—the very point on which, moreover, the witnesses try to mislead them p 167
in fantasy, in relation to biological prematurity and neoteny. Two very different conceptions of the limit, one as original matrix, the p 171
says apropos of the sex/hair relationship, displaced phallic symbolism is very common, but the phallic origin of the symbolism is not p 172
beyond, without ever occupying the position (Kardiner has understood this very well in the formula we cited). It is colonization that p 178
does it serve and how does it work in the very formation that makes use of the symbol? Whatever may be p 179
be borne in mind that this repression is exercised in very diverse ways, according to the social formation considered. The system p 184
Incest with the sister and incest with the mother are very different things. The sister is not a substitute for the p 200
of the new alliance and direct filiation. Incest is the very operation of overcoding at the two ends of the chain p 209
more real for being simulated, and vice versa—is something very much like the extreme states of a reconstituted, re-created intensity p 210
will arise, like a promise whose hidden presence in the very interior of the body must be situated at the extreme p 210
able to discharge and vent itself only on itself,—that very thing is now resented: The eternal resentment of the subjects p 214
paralogisms thus seem to be ready. But we are still very far from the psychoanalytic Oedipus, and the Hellenists are right p 216
constitutes itself within this distance, it makes it into the very object of its narrative, retracing the avatars of sovereignty down p 219
in keeping the merchants, according to Marx's formula, in the very pores of the old full body of the social machine p 223
brings into play several processes of decoding and deterritorialization having very different origins. For the free worker: the deterritorialization p 225
of the

elements—but rather by industrial capital. Doubtless the merchant was very early an active factor in production, either by turning into p 226
They would be better off concluding in favor of the very thing they are bent on hiding: that it is not p 228
These breaks and cleavages take time, and their extension is very wide-ranging. By no means does the diachronic capitalist machine allow p 233
to replace the model of the game. In short, Hjelmslev's very special position in linguistics, and the reactions he provokes, seem p 242
to children, madmen, and primitives. Or in dreams: in some very beautiful pages, Lyotard shows that what is at work in p 243
is not only indirect, qualitative, and limited; because of these very characteristics, it is also extraeconomic, and by virtue of this p 248
decompose the finite blocks of debt, and to destroy the very basis of codes. Secondly, the fact remains that money as p 249
to leave the TV screen. This gives private persons a very special role in the system: a role of application, and p 251
despite what is said to the contrary, assumed this role very early, in fact from the start, from its gestation in p 252
against monopolistic privileges does not imply any struggle against the very principle of State control—providing the State sees fit—can p 253
expansion of markets. That is, when capitalism functions with a very small number of axioms within relative limits that are sufficiently p 253
in saying, not in terms of ideology, but in the very organization of his axiomatic: there is only one machine, that p 254
opposition is not between two classes, for it is the very notion of class, insofar as it designates the negative of p 255
of these archaisms take form as if spontaneously, in the very current of the movement of deterritorialization (neighborhood territorialities, p 258
territorialities of

and economic axiomatic of capitalism as such. It is the very conjunction of the deterritorialized flows that delineates archaic or artificial p 258
subject. Oedipus at last: in the end it is a very simple operation, one that indeed readily lends itself to formalization p 266
the transference). This is what Foucault has shown in his very fine analysis: the familism inherent in psychoanalysis doesn't so much p 271
scene, it's only a dream, a territoriality). Levi-Strauss puts it very well: The initial theme of the key myth is the p 273
without organs haunts all forms of socius. But in this very sense, if social investments can be said to be paranoiac p 281
an abundance of parts that they must be compared to very different parts of distinct machines, each relating to the others p 284

this double movement whereby Butler drives both arguments beyond their very limits. He shatters the vitalist argument by calling in question a molecular order. Desiring-machines are the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from their efficiency upon the cell or organism. In a word, the very gratuitousness of these systems, giving molecular evolution a practically limitless measure. But the genic unconscious is familial only to a very small degree, much less so than Freud's unconscious, since the not in the unconscious. Anthropomorphic molar representation culminates in the very thing that founds it, the ideology of lack. The molecular with those of his father; but it is in this very way that they are from early childhood the libidinal investment the paths to the earlier heroic life ... you defeat the very element and quality of the heroic, for the hero never Hamlet born the only true course to pursue is the very course which Shakespeare describes. But the question, it seems to objective desire, alienated in myth or tragedy. How can this very complex ambivalence of psychoanalysis be explained? Several different things must	p 284 p 286 p 288 p 290 p 295 p 297 p 298 p 298 p 301
In a word, psychoanalysis disengages the second pole in the very movement of capitalism, which substitutes the infinite subjective representation for the infinite subjective representation. What is meant by elicit is very complex, since the structure can never present more than its stronger and more whole, more lacking and triumphant by the very fact that it is lacking, it will be encountered again attributes a universal metaphoric value to the family at the very moment it has lost its objective literal values. Psychoanalysis makes There desire is necessarily referred to a missing term, whose very essence is to be lacking. The signs of desire, being for its reality is that of the Real in its very production, in its very inorganization. It is not representative, but that of the Real in its very production, in its very inorganization. It is not representative, but solely machinic, and productive family. In actuality, the benevolent neutrality of the analyst is very limited: it ceases the instant one stops responding daddy-mommy. It nor is this true from the outside, extrinsically; rather, its very form and its finality are marked by this social function representation. This results from the fact that displacement refers to very different movements: at times, the movement through which desiring-production is the productive forces of the unconscious, and induced in its very structure a false image that caught desire in its trap in the narrowest sense of the word performs a certain very specific type of reterritorialization within the artifice, perversion in the by it. It is as though the spectator, at that very moment, were no longer in his seat, were no longer passable, which is barred, or else a path that is very explicitly posted as leading nowhere. After having suppressed the spectator film. Charles Chaplin in Modern Times sketches rather, on a very small scale, with a precise stroke, the finished design of and that will cause him to go on further. This very movement is humor, black humor. Oh, the narrator does not circuit for the deterritorialized schizo? Such a thing would be very surprising, to say the least: the therapeutic potentialities of the doubtless, with R. D. Laing and David Cooper antipsychiatry went very far in this direction. But it seems to us that because the decoding and the deterritorialization of flows define the very process of capitalism—that is, its essence, its tendency, and are welded, pasted together by the real distinction or the very absence of a link. Such is the case in the by effecting reterritorializations and by reviving the signifying unity. The very notions of code and axiomatic therefore seem to be valid parts of the machine, different and coexisting, different in their very coexistence. Hence it is absurd to speak of a death body without organs). But it seems that things are becoming very obscure, for what is this distinction between the experience of every intensity as passage or becoming. It is in the very nature of every intensity to invest within itself the zero amounts to, the exercise of the desiring-machines (which is their very secret, well understood by the terrifying authors). The machines tell only retaining from life what the death of death wants very much to .leave us with—a sublime resignation. As Reich pure transcendence, not givable and not given in experience. This very point is remarkable: It is because death, according to Freud he wounds himself, this master of destruction, of self-destructing—the very wound itself compels him to live. . . . It is Oedipus, the that the capitalist aggregate is the least affinal, at the very moment it decodes and deterritorializes with all its might. The of desire: the parts of the desiring-machine function in the very workings of the social machine; the flows of desire enter separate as the share owing to the overlord. Things are very different in capitalism. Precisely because the flows of capital are a repressive apparatus gives it to represent. It is the very form of interpretation that shows itself to be incapable of are always of an organizational nature. If Reich, at the very moment he raised the most profound of questions—Why did power is identical with the violence it exerts by its very absurdity, but it can exert this violence only by assigning it will never break or code enough—and in that very way! Oh how beautiful the machine is! The officer of of torture originating in the Orient, but also in this very field he causes his neurosis to oscillate between two poles he is the most revolutionary of the antipsychiatrists. At the very moment he breaks with psychiatric practice, undertakes assigning a veritable these contradictions translated according to the family code. By that very fact, one has already substituted a familial causation or expression any investment of this field by the libido, but a very particular investment that renders this application possible and necessary. That of the full body without organs, enslaving it by that very fact to a form of socius that exercises the function degree of development for itself, independently of all reason: that very degree and no other, don't take another step; that very very degree and no other, don't take another step; that very socius and no other, hands off. A disinterested love of form. Inasmuch as the paranoid investment enslaves desiring-production, it is very important for it that the limit of this production be of Oedipus, even in their reversals and their substitutions. The very form of these images, their configurations, and the whole of will declare the integrity of existence.... Science demonstrates by its very method that the means that it constantly elaborates do no a paranoid-Oedipalizing element of science, and a schizorevolutionary element? That very conflict that leads Lacan to say there exists a drama but rather of making us die, by provoking to the very end investments of desire that do not even go by ideology, and that lead us to cry out to the very end, Long live capital in all its reality, in all socius invested by the libido as a full body can very well function as an autonomous territoriality, but one that is of knowing how a revolutionary potential is realized, in its very relationship with the exploited masses or the weakest links of betrayals don't wait their turn, but are there from the very start (the maintenance of paranoid unconscious investments in revolutionary groups	p 304 p 305 p 307 p 307 p 310 p 311 p 311 p 312 p 312 p 313 p 313 p 315 p 317 p 317 p 317 p 318 p 319 p 320 p 320 p 324 p 328 p 329 p 330 p 330 p 331 p 332 p 332 p 333 p 336 p 336 p 337 p 339 p 345 p 345 p 346 p 353 p 360 p 361 p 363 p 364 p 364 p 364 p 365 p 366 p 368 p 371 p 373 p 373 p 375 p 377 p 379
The schizophrenic process (the schizoid pole) is revolutionary, in the very sense that the paranoid method is reactionary and fascist; and	p 380
VESIN 1	
himself on both sides: Mat Albert 5416 ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416	p 76
VESINE 1	
ricu-le sultan romain vesin, Mat Desire 1001 ricu-la sultane romaine vesine (Mat Albert 5416 ricu-the insane Roman sultan, Mat Desire 1001	p 76
VESSEL 1	
regressions and progressions are made only within the artificially closed vessel of Oedipus, and in reality depend on a state of	p 129
VESSELS 3	
that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even between things simply because it establishes aberrant paths of communication between noncommunicating vessels, transverse unities between elements that retain all their differences within and pure multiplicity, where the partial objects, the boxes, the vessels all have their positive determinations, and enter into aberrant communication	p 42 p 43 p 69
VESTIGE 2	
latter is revealed only at the end, as the last vestige of the vanished despot, the underside of his voice: the Molloy and his bicycle preserves the mother's room as the vestige of a goal; the vacillating spirals of The Unnamable keep	p 211 p 315
VETERANS 1	
political forces (from domino players to home brewers via the Veterans of Foreign Wars). Others are enclaves whose archaism is just	p 257
VIA 3	

and potentially political forces (from domino players to home brewers via the Veterans of Foreign Wars). Others are enclaves whose archaism	p 257
such a becoming and not the inverse. It is not via a flow of shit or a wave of incest that	p 267
shit or a wave of incest that Oedipus arrives, but via the decoded flows of capital-money. The waves of incest and	p 267
VIBRATE 1	
part of the family? It is the triangle's job to vibrate, to resonate, under the pressure of what it retains as	p 125
VIBRATES 3	
has nothing to do with the active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal,	p 115
nothing	
pressure that desiring-production exercises on familial reproduction? The Oedipal triangle vibrates and trembles but is this in terms of the hold	p 126
network of the intensive body that responds to History, that vibrates with it. Never was Freud more adventurous than in Gradiva	p 352
VIBRATION 6	
nothing, but responding to the slightest sign, to the slightest vibration by springing on its prey. Everything begins with nebulae, statistical	p 68
mother are the Virgin. Nerval seeks the point where the vibration of the triangle is at its limit. You are simply	p 126
distinct and definite personality.... A woman is a strange soft vibration on the air, going forth unknown and unconscious, and seeking	p 351
the air, going forth unknown and unconscious, and seeking a vibration of response. Or else she is a discordant, jarring, painful	p 351
of response. Or else she is a discordant, jarring, painful vibration, going forth and hurting everyone within range. And a man	p 351
give way to decoded flows of desire, to lines of vibration, and where the cross-sections of images give way to schizzes	p 366
VIBRATIONS 7	
marvelous discovery of partial objects, that world of explosions, rotations, vibrations. But how can we explain the fact that she has	p 44
produced only within fields of forces expressly defined by intensive vibrations, and that animate cruel personages only in so far as	p 85
enter. Moreover, what does not enter causes perhaps even more vibrations to be felt. The desiring-machines reintroduce or attempt to	p 125
reintroduce	
madeleines in Combray if you really want to feel the vibrations. We now come to the realization that the simple opposition	p 125
or things, but the entire surroundings that it traverses, the vibrations and flows of every sort to which it is joined	p 292
choices in matters of love are at the crossroads of vibrations, which is to say that they express connections, disjunctions, and	p 352
neither men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and knots. The ego refers to personological	p 362
co-ordinates	
VIBRATORY 2	
not designate persons, but rather the intensive variations of a vibratory spiraling movement, inclusive disjunctions, necessarily twin states	p 158
through which a	
what Marcel Griaule called the metaphysical part of mythology, the vibratory spiral—in relation to the social system in extension that	p 219
VICE 6	
series, under strange laws of lack, absence, asymmetry, exclusion, noncommunication, vice, and guilt. Next, everything becomes blurred	p 69
again, everything comes apart	
again, reproduces and cuts at the same time. More than vice, says Proust, it is madness and its innocence that disturb	p 69
time qualitative relations, which the filiations presuppose as much as vice versa; (3) in short, the ambiguous intense signs will cease	p 156
therefore produced—all the more real for being simulated, and vice versa—is something very much like the extreme states of	p 210
and social production is never anything other than desiring-production, and vice versa—but they don't share the same law or the	p 378
not at all think that the revolutionary is schizophrenic or vice versa. On the contrary, we have consistently distinguished the schizophrenic	p 379
VICIOUS 1	
this uncle in an intense relationship with the mother-twin. The vicious circle of the germinal lineage closes (the primitive double bind	p 159
VICISSITUDES 1	
a relationship with preceding empires or not, since throughout these vicissitudes the imperial formation is always defined by a certain type	p 193
VICTIM 7	
abundance of production; making all of desire teeter and fall victim to the great fear of not having one's needs satisfied	p 28
end in itself? Or how has the child become the victim of a premature interruption or a terrible frustration? It is	p 37
and finally to culminate in the following paradox: While the victim of mental illness is entirely alienated in the real person	p 93
military man; a cousin out of work, bankrupt, or a victim of the Crash; an anarchist grandfather; a grandmother in the	p 97
diagram of actual neuroses] in the prisoner or the concentration-camp victim or the worker harassed by work? It is not certain	p 127
disorder at the level of the collective: an anarchy whose victim will always be the individual—with the exception of those	p 169
level of literary examples: the case of Celine, the great victim of delirium who evolves while communicating more and more with	p 277
VICTIMS 1	
makes the real parents into so many innocents or even victims. For the family must appear in two forms: one where	p 270
VICTOR 3	
as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he regards the paranoiac machine as a mere	p 9
must consider many primitive cures; they are schizoanalysis in action. Victor Turner gives a remarkable example of such a cure among	p 167
Analyzing the symbolism of the forked branch among the Ndembu, Victor Turner shows that the names given to them form a	p 181
VICTORIOUS 1	
organs and desiring-production—under the conditions determined by an apparently victorious capitalism, where do we find enough innocence	p 139
for generating universal	
VICTORY 2	
them, taking passionate pride in portraying them in their total victory, in their triumph. Freud is more specific when he stresses	p 17
Little White pioneers' son, the Irish Protestant who commemorates the victory of his ancestors, the fascist who belongs to the master	p 104
VIETNAM 3	
a montage: back in the village after a raid in Vietnam, in the presence of their weeping sisters, the filthy Marines	p 61
the Spanish Civil War, the rise of fascism, Stalinism, the Vietnam war, May '68—all these things form complexes of the	p 97
anti-human activities: the farmer supplying food to troops fighting in Vietnam, the tool and die makers turning out the intricate machinery	p 237
VIEW 51	
are two separate and distinct things: from one point of view, industry is the opposite of nature; from another, industry extracts	p 3
this entire level of distinctions, examined from the point of view of its formal developed structures, presupposes (as Marx has demonstrated	p 4
is then no longer considered from the extrinsic point of view of utility, but rather from the point of view of	p 4
of view of utility, but rather from the point of view of its fundamental identity with nature as production of man	p 4
the perspective of its own flux, from the point of view of the energy that flows from it: the eye interprets	p 6

will begin all over again. From a certain point of view it would be much better if nothing worked, if nothing new form of energy divine, why label it Numen, in view of all the ambiguities caused by a problem of the one he believes himself to be, from the point of view of the unlocatable center. As a result, an identity is for the rest of it, the personal part, in his view it was of the nature of a reaction and had nature. The one thing Jaspers failed to do was to view process as material economic reality, as the process of production upon whether the desiring-machines are regarded from the point of view of the great gregarious masses that they form, or whether or whether social machines are considered from the point of view of the elementary forces of desire that serve as a of a simple parallelism, even though from the point of view of the failure of codes, such a parallelism is a so far-reaching, neglects to study flows from this point of view and declares that they are of no importance; she thus from a purely mechanistic (but not a machinic) point of view; or else a humoral disturbance brings on a shift in are the essential parts of desiring-machines from the point of view of the recording process: they are at once component parts what is seen nor a unity of the points of view, except along the transversal that the frantic passenger traces from them as fantasies and judges them from the point of view of consumption, rather than regarding them as genuine production. She Melanie Klein insists on considering desire from the point of view of the whole, of global persons, and of complete objects is not related to the parents from the point of view of immediate production, but that is ascribed to them (with them (with either love or hatred) from the point of view of the recording of the process, and in accordance with detracts nothing from its exemplary value from the point of view of practice. In this text (1911) Freud encounters the most capital as detached object, which exists only in the fetishist view of stocks and lacks. The same is true of the There again this biunivocal use, illegitimate from the point of view of the unconscious itself, has what appear to be two repression as anything more than secondary from the point of view of the unconscious. That is why critics have been able the interest of such an operation, from the point of view of social production, becomes evident, for the latter could not clear what makes this operation possible from the point of view of desiring-production itself. We do have, however, the elements of interior to itself as cultural object. From this point of view, there is no longer even any need for applying psychoanalysis in contrast, has men for its parts, even if we view them with their machines, and integrate them, internalize them in the American way. But this is already the point of view required—given a change of perspective—for examining the primitive principle once established, we must distinguish between two points of view: the one economic and political, where alliance is there from It depends upon whether, from the initial group's point of view, the father has received a wife, or the mother has usually greets this kind of attempt. We have a similar view of the recent article in which Adler and Cartry return of the social field. It is from this point of view that we must consider many primitive cures; they are schizoanalysis not rescue the structuralists from the narrowest familial point of view. The same holds for the endless debates on Is it the adult and social development (devenir). From this point of view, the discussion can only go round in circles between the officials. (There is no great change, from this point of view, when the State no longer does anything more than guarantee if incest seemed impossible to us from this point of view, it is because incest is nothing other than a jump times we had the bodies, but the appellations disappeared from view as soon as we broke through the prohibitions they bore a secret privilege. We believe that, from all points of view and despite certain appearances, Louis Hjelmslev's linguistics stands in profound confronted by three unavoidable conclusions. (1) From the point of view of regression, whose meaning is only hypothetical, it is the regression merely attains the object of reproduction. The point of view of the cycle alone is categorical and absolute, because it captive to such a movement.) (3) Finally, the point of view of the community, which is disjunctive or takes account of Machines, nevertheless allows us to go beyond these points of view. It is true that this text seems at first merely preceding social formations can be reinterpreted from the point of view of a generalized decoding or a generalized process of deterritorialization	p 7 p 13 p 21 p 22 p 25 p 30 p 30 p 34 p 37 p 40 p 40 p 43 p 44 p 45 p 48 p 48 p 56 p 73 p 110 p 117 p 120 p 120 p 134 p 141 p 151 p 155 p 156 p 157 p 167 p 174 p 174 p 196 p 204 p 209 p 242 p 275 p 275 p 276 p 284 p 302
of a still interpretative examination—interpretative from the point of view of the unconscious—of the social machines in which the and dynamic dualities is to thrust aside the point of view of functional multiplicity that alone is economic. (Szondi situates the and the same process of production. From this point of view, the duality of the poles passes less between the molar just ideological position, as well as a correct and just view; and in the other case a blindness, the result of relation to other agents in sociodesiring-production. From the point of view of libidinal investment, parents not only open to the other the entire libido is at stake. From the point of view of libidinal investment, it is clear that there are few	p 322 p 333 p 340 p 344 p 355 p 364
VIEWED 6	
process as we use the term: it must not be viewed as a goal or an end in itself, nor must force of language was only discovered once a work was viewed as a machine, producing certain effects, amenable to a certain machine can be both technical and social, but only when viewed from different perspectives: for example, the clock as a technical the same indispensable incompetence, that these problems can only be viewed under the conditions of the transformation of the surplus value	p 5 p 109 p 141 p 232
Considering the two ways in which the desiring-machines must be viewed, what they have to do with a properly sexual energy their real and objective social conditions (as with recent Hellenists). Viewed in the latter fashion, representation implies a certain lag, and	p 291 p 301
VIEWPOINT 28	
opposition from Freud. He maintained that the organ, from the viewpoint of the unconscious, could not be understood except by proceeding schizophrenizing situation, which he interprets as a contrary from the viewpoint of Russell's theory of types. It seems to us that machines of desire. It seems to us that such a viewpoint is present even in Cooper. (In this respect Laing is it also persists implicitly in theories that nevertheless refuse the viewpoint of genesis. At least in the beginning, this argument runs Oedipus. These identifications were not identifications with persons from the viewpoint of perception, but identifications of names with regions of intensity	p 60 p 79 p 95 p 99 p 126
of decoding, by privatization and by abstraction. Or, from the viewpoint of private property itself, the encounter between flows of convertible the disjunction of two moieties would forbid from the strict viewpoint of structure: The third term must be interpreted much more that necessarily lose their inclusive or nonrestrictive use. From this viewpoint the extended system is like a memory of alliance and two signs, according to whether it is envisaged from the viewpoint of A, or that of B, and the same is be placed on the same plane as she from the viewpoint of the generations ... He senses unconsciously his symbolic membership in labor in the disjunctive order of its inscriptions. From the viewpoint of the relations of production, in fact, the circulation of which are like pre-existing autonomous or semiautonomous machines from the viewpoint of production; but from this same viewpoint, it reacts on	p 140 p 147 p 155 p 156 p 157 p 188 p 198
machines from the viewpoint of production; but from this same viewpoint, it reacts on them in producing the conditions for major only its parts and wheels functioning from a completely different viewpoint, in a completely different organization. There we see the mania relation to total capital, can be understood only from the viewpoint of capitalism's entire field of immanence, and by taking into the limit of variation of the production flows from the viewpoint of a full output, but it is not calculable if are not yet deterritorialized enough, not decoded enough, from the viewpoint of a theory and a practice of a highly schizophrenic of power completely cease being what they were from the viewpoint of a code: they become coefficients that are directly economic theoretical foundation. The latter is simple to explain: from the viewpoint of the capitalist axiomatic there is only one class, a an absolutely primary father; but it is clear that the viewpoint of regression is the result of abstraction. When we say or intensities distributed on the body considered from a molecular viewpoint, and was associated with a mechanics of fluids in this of fluids in this same body considered from a molar viewpoint. What defined the libido as sexuality was therefore the association more accurate evaluation of sexuality than Freud, even from the viewpoint of the famous scientificity. It is not the neurotic stretched production and molecular desiring-production must be evaluated both from the viewpoint of their identity in nature and from the viewpoint of the viewpoint of their identity in nature and from the viewpoint of their difference in regime. But it could be that Aryan, of a superior race for all time. From the viewpoint of the unconscious libidinal investment, all the oscillations from one codes, to the subjective remains or revenues. And from this viewpoint it is indeed true that an aggregate comprises practically only corresponds to the effectively revolutionary goals and syntheses from the viewpoint of the preconscious—it is not certain that the unconscious	p 198 p 216 p 228 p 230 p 239 p 249 p 253 p 274 p 291 p 291 p 292 p 336 p 336 p 340 p 344 p 347
VIEWS 2	
those of reaction formation or development of the personality, he views process as a rupture or intrusion, having nothing to do girls. Then her person disengages itself, through a series of views that are like distinct personalities, with Albertine's face jumping from	p 25 p 69
VIGILANCE 1	

acting on the flows of desire with a maximum of vigilance and extension, binding them in a system of cruelty, maintain	p 184
VIGILANT 2	
is not the slumber of reason that engenders monsters, but vigilant and insomniac rationality. The unconscious is Rousseauistic, being man-nature. And	p 112
if genealogy and filiations are the object of an ever vigilant memory, it is to the degree that they are already	p 155
VIGOR 1	
Lacan, no less than the enthusiasm of his followers: the vigor and the serenity with which Lacan accompanies the signifier back	p 209
VILLAGE 12	
It is a whole chorus, a montage: back in the village after a raid in Vietnam, in the presence of their	p 61
a relationship of alliance and hierarchy, shows convincingly that a village intervenes as a third party to permit matrimonial connections between	p 147
same man in two situations: the bush paranoiac and the village pervert. Once the socius becomes fixed, falling back on the	p 148
father he is driven away, and returns to the maternal village. There his house expresses his situation well, being wedged between	p 167
relations: the English have not recognized the chieftainship; the impoverished village is falling into decrepitude (the two sectors of the village	p 168
village is falling into decrepitude (the two sectors of the village result from a fusion of two groups that have fled	p 168
sorts, flows of words and breaks: the members of the village come to talk, the sick subject talks, the ghost is	p 168
way of the sick person's marriages, his position in the village, and all the positions of a chief lived in intensity	p 168
the exporter of goods, the person with standing in the village who becomes the agent of the administration, the elders who	p 169
socius: no longer the bush paranoiac and the encampment or village perverts, but the desert paranoiac and the town perverts. In	p 193
the list of differences after the manner of conscientious historians: village communes here, industrial societies there, and so on. The	p 220
differences	
case of revolutionaries speaking to another revolutionary, or rather a village clamoring for a new prefect? And if one were to	p 375
VILLAGERS 1	
as its lateral surface and its transmission gear, and the villagers at its base, serving as its working parts. The stocks	p 194
VILLAGES 1	
dynasty.... Long-dead emperors are set on the throne in our villages, and one that only lives in song recently had a	p 199
VILLIERS'S 1	
of Jarry's Surmale (Supermale), certain of Edgar Allan Poe's machines, Villiers's Eve future (The Future Eve), etc. The characteristics that allow	p 18
VINDICTIVE 1	
angry with these bastards of virile paternalism, I am not vindictive.... In any case, if I have won, there will be	p 124
VIOLATING 1	
of playing mommy and daddy, or by the pleasure of violating a taboo. The rule of continually producing production, of grafting	p 7
VIOLENCE 15	
and its function, and deliberately perpetuates it, in all its violence, with all the powers at its command. Its sovereign production	p 33
belief by virtue of nonbelief about which Nietzsche says: This violence always manifests the need for a belief, for a prop	p 107
coded, a libido that is too fluid, too viscous: a violence against syntax, a concerted destruction of the signifier, non-sense erected	p 133
the wall and rebound against it, sometimes with an extreme violence. Then they become immobile, silent, they retreat to the body	p 135
Cruelty has nothing to do with some ill-defined or natural violence that might be commissioned to explain the history of mankind	p 145
as it were latent under their hammer blows and artist's violence. It is here that Nietzsche speaks of a break, a	p 192
as it were latent under their hammer blows and artists' violence. There occurs a detachment and elevation of the death instinct	p 213
have more trouble stopping unexpected flow leakage except by direct violence. What on the contrary is called the co-opting power of	p 236
convulsion, an explosion—in a word, a movement of extreme violence. There results, finally, a fourth characteristic that places the axiomatic	p 250
even destitution, despair, revolt—and on the other side, the violence and the oppression of capital—become images of destitution, despair	p 264
the oppression of capital—become images of destitution, despair, revolt, violence, or oppression. But starting from non figurative figures or	p 264
from	
on Nietzsche, a form of power is identical with the violence it exerts by its very absurdity, but it can exert	p 345
exerts by its very absurdity, but it can exert this violence only by assigning itself aims and meanings in which even	p 345
capitalist works, but for the immortality of the system. A violence without purpose, a joy, a pure joy in feeling oneself	p 346
gregarious aggregate, endure being invested for their brute force, their violence, and their absurdity? They would not survive such an	p 367
investment	
VIOLENT 4	
from it yet again: such is the nature of the violent oscillations that overwhelm an individual so long as he seeks	p 21
decoding or deterritorializing flows on the one hand, and their violent and artificial reterritorialization on the other. The more the capitalist	p 34
a male countenance. While others, whose sensuality is doubtless more violent, give their material pleasure certain imperious localizations. The	p 70
second group	
have seen how the negative task of schizoanalysis must be violent, brutal: defamiliarizing, de-oedipalizing, decastrating; undoing theater,	p 381
dream, and fantasy; decoding	
VIOLENTLY 1	
place where they may or may not belong, their unmatched edges violently bent out of shape, forcibly made to fit together, to	p 43
VIOLINS 1	
technical machines by introducing an element of dysfunction. Arman's charred violins, for instance, or Cesar's compressed car bodies. More	p 31
generally, Dali's	
VIRGIN 7	
Yes, that's my mother, all right, but my mother's the Virgin Mary, you know). One can easily imagine Schreber answering Freud	p 14
step further and Aurelie, Adrienne, and the mother are the Virgin. Nerval seeks the point where the vibration of the triangle	p 126
movements where the mother is no longer encountered, but the Virgin and God: And twice I have crossed and conquered the	p 126
a little colonial world of one's own. But others want virgin lands, more truly exotic, families more artificial, societies more secret	p 135
or princess, pretty girl or old lady, animal or Blessed Virgin, and all at once. Everything passes into the machine that	p 355
affairs: the infant Jesus looks from one side while the Virgin Mary listens from the other, Jesus stands for all the	p 369
the other, Jesus stands for all the desiring children, the Virgin stands for all the desiring women, a joyous activity of	p 369
VIRGINS 1	
and to keep for his Own secret use all the Virgins that had been placed there. Everything can be converted into	p 126
VIRILE 1	

joined? I am not too angry with these bastards of virile paternalism, I am not vindictive.... In any case, if I	p 124
VIRTUAL 7	
is used in terms of its difference with respect to virtual. And it is the Oedipus complex that is virtual, either	p 129
to virtual. And it is the Oedipus complex that is virtual, either inasmuch as it must be actualized in a neurotic	p 129
constellation from the field of investment constituting their activity. Undecidable, virtual, reactive or reactional (reactionnel), such is Oedipus. It	p 129
is only	
as decoded flows; outside this conjunction they would remain purely virtual; this conjunction is also the disjunction of the abstract quantity	p 249
the objective being they define as class interest remains purely virtual so long as it is not embodied in a consciousness	p 255
infantile, but rather in action, as opposed to what is virtual and will come about under certain conditions. Oedipus is virtual	p 358
virtual and will come about under certain conditions. Oedipus is virtual and reactional. Let us consider the conditions under which Oedipus	p 358
VIRTUALITIES 1	
constitutes a successful psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical warning resounds: a	p 134
little neurosis is good for	
VIRTUALITY 1	
existence; progressions and regressions are merely the effectuations of a virtuality that is always fulfilled as perfectly as it can be	p 130
VIRTUALLY 2	
anything one expects of a table. Heavy, cumbersome, it was virtually immovable. One didn't know how to handle it (mentally or	p 6
taken place, with the free workers and the money-capital existing virtually side by side. One of the elements depends on a	p 225
VIRTUE 21	
in Oedipus—or on the contrary is he sick by virtue of the oedipalization he is unable to bear, and around	p 91
the father's death constitutes a last belief, a belief by virtue of nonbelief about which Nietzsche says: This violence always manifests	p 107
of the rights of the Ideal, but who speaks by virtue of the flows of sexuality and the intensities of the	p 115
is always fulfilled as perfectly as it can be by virtue of the states of desire. Rarely have psychiatrists and psychoanalysts	p 130
earth). When the division extends to the earth itself, by virtue of an administration that is landed and residential, this cannot	p 145
is equivalent to the mother or the sister only by virtue of not being either: she who is discernible as a	p 160
the detachable fragments of the chain must be converted, by virtue of this independence, into a transcendent detached object that crushes	p 177
it passes over to the son, this is not by virtue of a familial heredity, but by virtue of a much	p 178
is not by virtue of a familial heredity, but by virtue of a much more complex relationship that depends on the	p 178
lines. That is why the despot's incest is twofold, by virtue of the new alliance and direct filiation. He begins by	p 200
are entitled to an endogamous marriage and are able, by virtue of this formidable right, to serve as initiators to exogamous	p 200
the overcoding of the despotic machine; hence it is by virtue of his sterility that he guarantees the general fecundity. The	p 201
the en-acted (l'agi), and reaction. Passivity must now become the virtue of the subjects attached to the despotic body. As Nietzsche	p 213
of desire itself. And it must become the latter by virtue of being the displaced represented. The debt must not only	p 216
of these very characteristics, it is also extraeconomic, and by virtue of this fact engineers the couplings between qualified flows. Consequently	p 248
an absolute way, in eliciting something that is uncodable by virtue of its polymorphism and its polyvocality. It appears then that	p 301
or displacements it undergoes. Unconscious representation therefore comprises essentially, by virtue of its own law, a represented that is	p 313
displaced in	
is not desired, there is only death that desires, by virtue of the body without organs or the immobile motor, and	p 329
immobile motor, and there is also life that desires, by virtue of the working organs. There we do not have two	p 329
If Freud needs death as a principle, this is by virtue of the requirements of the dualism that maintains a qualitative	p 332
a desire to love, but a force to love, a virtue that gives and produces, that engineers. (For how could what	p 333
VIRTUES 1	
again. Her intention is not to praise ergotherapy or the virtues of social adaptation. She marks the point where the social	p 381
VIRULENCE 2	
the sexes. The partial objects have lost nothing of their virulence and efficacy . Yet the reference to the penis gives its	p 73
objects. And how could partial objects not have lost their virulence and efficacy, once they had been introduced into a use	p 73
VIRULENT 2	
transference Oedipus, a consulting-room Oedipus of Oedipus, especially noxious and virulent, but where the subject finally has what he wants,	p 121
and	
the nth power, now symbolic, and therefore all the more virulent? And what is latency, this pure fable, if not the	p 311
VISCOSITY 1	
constituting the ideal session in analysis. According to Type I (viscosity, resistance of a hysterical form), the session is dominated by	p 66
VISCOUS 4	
nonlocalizable. It would seem that certain subjects have such a viscous libido, or on the contrary such a liquid one, that	p 65
are all pervers! We are all libidos that are too viscous and too fluid—and not by preference, but wherever we	p 67
themselves be coded, a libido that is too fluid, too viscous: a violence against syntax, a concerted destruction of the signifier	p 133
they tell you you have a libido that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces the	p 312
VISIBILITY 1	
goes from one to the other, extracting and measuring the visibility of the one against the pain of the other. Everything	p 204
VISIBLE 12	
and ascendants. (It is in this manner that the schizophrenic's visible resistance to oedipalization, the obvious absence of the Oedipal link	p 52
of a disquieting strangeness. Never was the paternal theme less visible, and yet never was it affirmed with as much passion	p 58
our own ranks!). The revolutionary pole of group fantasy becomes visible, on the contrary, in the power to experience institutions themselves	p 62
in favor of a taxonomy of families. This is clearly visible in the projects of community psychiatry or of so-called familial	p 94
might be a truth of the unconscious that is especially visible where we are concerned; on the contrary, because it is	p 175
been expelled from the world, or at least from the visible world, and made as it were latent under their hammer	p 192
private property, the despotic tie between money and taxes remains visible. Basing himself on the research of Edouard Will, Michel Foucault	p 197
been expelled from the world, or at least from the visible world, and made as it were latent under their hammer	p 213
reveal—as in Paul Klee—those intermundia that perhaps are visible only to children, madmen, and primitives. Or in dreams: in	p 243
of techniques and institutions that give them an existence as visible as a plate of steel; when the living, too, become	p 287
role of revealer, a place by which the structure becomes visible. In her fine analysis of the phenomenon of belief, Octave	p 305
of psychoanalysis with the theatrical and structural representation it makes visible, he offers two that are especially striking: the theater raises	p 307
VISIBLY 1	
recognizable guises, since he returns in fact everywhere and more visibly in religions and ancient myths, which express forces or mechanisms	p 57
VISION 3	

long a time as the contemplative alienation of Holderlin ... The vision of the world granted to Nietzsche does not inaugurate a that the psychoanalyst plunges deeper into a familialist and ideological vision. We do not need to relate again the reactionary compromises entail but implies a kind of blindness, a loss of vision and of the ability to appraise; it is now the	p 21 p 117 p 205
VISIONARY 1	
past is like dragging a ball and chain. The true visionary is a Spinoza in the garb of a Neapolitan revolutionary	p 28
VISIT 2	
way or another the dissolution of the normal ego. The visit to London is our visit to Pythia. Turner is there of the normal ego. The visit to London is our visit to Pythia. Turner is there. Looking at his paintings, one	p 132 p 132
VISITED 1	
establishes its sovereignty, as a servitude or a generalized slavery visited upon the masses. It has also been shown that two	p 207
VISUAL 2	
vocal and graphic—is resolved by a third element: the visual, the eye. It might be said of this eye that of whose sides cause the vocal, the graphic, and the visual to converge toward the eminent unity of the despot. If	p 204 p 205
VITAL 8	
the Oedipal tissue. How can we sum up this entire vital progression? Let us trace it along a first path (the once again. It is not a question of denying the vital importance of parents or the love attachment of children to and the same time with regard to generation, sex, and vital state. And the religious triangulation confirms this result in another specifically to the schizophrenic patient is that ... he experiences the vital biology of the body With respect to their experiencing of of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing desiring-production, conditioning the patient to respond daddy-mommy, and yes, desire threatens its very being. It is therefore of vital importance for a society to repress desire, and even to the Orgone, he said to himself, in search of the vital and cosmic element of desire, than to continue being a stopped trying to limit the discovery of a subjective or vital essence of desire as libido. But when the dualism passed	p 20 p 47 p 75 p 88 p 92 p 116 p 119 p 331
VITALISM 7	
continues to be rather awkwardly formulated by classic mechanism and vitalism, so long as the whole is considered as a totality parts emanate, or as a dialectical totalization. Neither mechanism nor vitalism has really understood the nature of desiring-machines, nor the twofold is even the point around which the usual polemic between vitalism and mechanism revolves: the machine's ability to account for the terms of which it explains the functioning of the organism. Vitalism invokes an individual and specific unity of the living, which real difference is not between the living and the machine, vitalism and mechanism, but between two states of the machine that cybernetics without regard to the traditional opposition between mechanism and vitalism. Here the fundamental traits of synthesis are the indifferent nature thought he had. thus overcome the alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in	p 44 p 44 p 284 p 284 p 285 p 288 p 291
VITALIST 1	
drives both arguments beyond their very limits. He shatters the vitalist argument by calling in question the specific or personal unity	p 284
VITIATES 1	
that has an enormous effect on desiring-production in no way vitiates our principle: desire produces reality, or stated another way, desiring-production	p 30
VIVID 1	
by Maud Mannoni, a delirium whose political nature is especially vivid. This example appears all the more striking to us, given	p 90
VIVIDLY 1	
the case of Judge Schreber, we note that he is vividly aware of this fact: the rate of cosmic sexual pleasure	p 16
VIVO 1	
marginal existence. The fact that Schreber's analysis was not in vivo detracts nothing from its exemplary value from the point of	p 56
VOCABULARY 1	
psychoanalysis concerning sexuality, despite the formal conservation of an analytic vocabulary. A veritable regression in favor of a taxonomy of families	p 94
VOCAL 4	
element that presides over inscriptions. Savage formations are oral, are vocal, but not because they lack a graphic system: a dance an order in which the word (le mot) as a vocal sign designates something, but where the thing designated is no The heterogeneity, the divergence, the disequilibrium of the two elements—vocal and graphic—is resolved by a third element: the visual base for a pyramid, all of whose sides cause the vocal, the graphic, and the visual to converge toward the eminent	p 188 p 203 p 204 p 205
VOCATION 2	
have nothing that impels them to become signifying. The one vocation of the sign is to produce desire, engineering it in there is only one class, a class with a universalist vocation, the bourgeoisie. Plekhanov notes that the French School of the	p 39 p 253
VOGUE 1	
to the interminable discourses of this nature discourses already in vogue in his Hegelian epoch. Alas, he was wrong: the discourses	p 106
VOICE 66	
is at the same time an anus that retains, a voice that resounds, and a mouth that consumes: its very own they possess a graphic system that is independent of the voice, a system that is not aligned on the voice and the voice, a system that is not aligned on the voice and not subordinate to it, but connected to it, co-ordinated dimensions of the graphic system; by aligning itself on the voice, graphism supplants the voice and induces a fictitious voice.) Andre system; by aligning itself on the voice, graphism supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described the voice, graphism supplants the voice and induces a fictitious voice.) Andre Leroi-Gourhan has admirably described these two heterogeneous poles of does such a machine work? For it does work: the voice is like a voice of alliance to which, on the work? For it does work: the voice is like a voice of alliance to which, on the side of the extended husband's lineage, the calabash serves as a conductor for the voice of alliance; but the graphism must be traced by a enables the eye to grasp a terrible equivalence between the voice of alliance that inflicts and constrains, and the body afflicted relationship between the sign engraved in the body and the voice issuing from a face—between the mark and the mask	p 125 p 188 p 188 p 188 p 188 p 188 p 188 p 189 p 189

constrained arrest of the process, or its continuation in the void, or the way in which it is forced to take third case—the process sets to turning round in the void. Since it is now a process of deterritorialization, it can peculiar trajectory, its neurotic arrests, its perverse continuations in the void, its psychotic finalizations. Inasmuch as Oedipus arises out of an or an arrest, an interruption, or a continuation in the void. This style of painting flourishes today, under the usurped name defined in relation to the arrests, the continuations in the void, or the finalist illusions that repression imposes on the process not arresting it, not making it turn about in the void, not assigning it a goal. We'll never go too far	p 362 p 363 p 363 p 370 p 379 p 382
VOLATILE 1	
is no anchoring in the transference. Here the transference is volatile.... Only the third type remains, whose characteristics define a good	p 66
VOLEE 1	
The basic text in this connection is his La lettre volee [The Purloined Letter].) But how very strange this domain seems	p 38
VOLONTE 1	
east ce monde dedouble-double, en etat de desunion constante, en volonte d'unification constante aussi.... autour duquel tourne tout le systeme de	p 122
VOLUME 2	
state; all the resonance and all the retention change in volume and time (the after-the-event). Vengeance and resentment: not the beginning costs of production, and if there exists a sufficiently high volume of production to justify them, the corollary that derives from	p 215 p 234
VOLUPTAS 6	
this energy of recording is transformed into energy of consummation (Voluptas). It is this residual energy that is the motive force residual subject of the machine, Nietzsche-as-subject garners a euphoric reward (Voluptas) from everything that this machine turns out, a product that third has to do with the conjunctive synthesis, and mobilizes Voluptas as residual energy (energie residuelle). It is these three aspects becoming according to domains of presence or zones of intensity (voluptas). For desiring-machines are precisely that: the microphysics of the unconscious of desiring-machines; and the transformations of this energy—Numen and Voluptas—are never desexualizations or sublimations. This terminology indeed seems extremely adjacent part; their three forms of energy: Libido, Numen, and Voluptas; and their three syntheses: the connective syntheses of partial objects	p 17 p 21 p 41 p 183 p 291 p 338
VOLUPTUOUS 1	
also veritable complexes of the unconscious, and that communicate a voluptuous wave from the top to the bottom of their hierarchy	p 104
VOLUPTUOUSNESS 1	
in the shape of the greatest possible output of spiritual voluptuousness. And if, in this process, a little sensual pleasure falls	p 16
VORSTELLUNG 1	
machine or machinery, irreducible to the world of objective representation (Vorstellung); but immediately the reduction of the machine to structure, the	p 306
VOTE 1	
let's attack profits for a better management of the system, vote for a clean Paris—Welcome, Mister Brezhnev). And how, indeed	p 374
VOUCHER 1	
its essence, so that it is its own proof or voucher, on a par with Reality. In the final analysis that	p 307
VOYAGE 17	
is entirely right in defining the schizophrenic process as a voyage of initiation, a transcendental experience of the loss of the the most horrific journey. When we speak here of a voyage, this is no more a metaphor than before when we of potentials. There is no reason to oppose an interior voyage to exterior ones: Lenz's stroll, Nijinsky's stroll, the promenades of of matter has abandoned all extension, just as the interior voyage has abandoned all form and quality, henceforth causing pure intensities again the double stroll of the schizo, the geographic exterior voyage following nondecomposable distances, and the interior historical voyage enveloping intensities geographic exterior voyage following nondecomposable distances, and the interior historical voyage enveloping intensities: Christopher Columbus calms his mutinous crew and becomes would be a mistake to embark Nietzsche on that particular voyage through history. For Nietzsche is not the kind to ruminate conjunction that causes the residue to submit to a long voyage before burying or immersing it. If present-day ethnologists are again needed to venture outside its own front door. The schizophrenic voyage is the only kind there is. (Later this will be outing in the mountains and under the stars, the immobile voyage in intensities on the body without organs. As to the the Orient, Mexico, or Peru. Even the schizo's stroll or voyage does not effect great deterritorializations without borrowing from territorial circuits functions according to its molecular elements and flows. Such a voyage does not necessarily imply great movements in extension; it becomes a room and on a body without organs—an intensive voyage that undoes all the lands for the benefit of the be evaluated each within the other. How would the schizo's voyage be possible independent of certain circuits, how could it exist antipsychiatry—especially sensitive to the schizophrenic breakthrough and the intense voyage—tires out and proposes the image of a subject-group that genesis to psychosis, and calls for a continuation of the voyage as a process and for a dissolution of the normal he was able to indicate the incredible scope of this voyage. With the result that schizoanalysis would come to nothing if	p 84 p 84 p 84 p 84 p 87 p 87 p 106 p 181 p 224 p 292 p 315 p 319 p 319 p 319 p 320 p 360 p 362
WAD 1	
they traverse the triangle, breaking apart its vertices. The Oedipal wad does not absorb these flows, any more than it could	p 67
WAGE 9	
the same money that goes into the pocket of the wage earner and is entered on the balance sheet of a two inscriptions, the one going into the account of the wage earner, the other into the balance sheet of the enterprise of the enterprises and that of the labor capacity of wage earners. That is why the falling tendency has no conclusion to embrace the totality of the national income, since the wage earners allow a great quantity of revenues to escape. These previously saturated system! You say you want an axiom for wage earners, for the working class and the unions? Well then made truly impotent that represents the absolute impotence of the wage earner as well as the relative dependence of the industrial indeed the global object of an investment of desire. The wage earner's desire, the capitalist's desire, everything moves to the rhythm terror having no parallel in the despotic regime of terror. Wage increases and improvements in the standard of living are realities first case, they confine and localize their preconscious interest in wage increases and the improvement of the standard of living; powerful	p 228 p 230 p 230 p 238 p 238 p 238 p 239 p 239 p 373 p 374
WAGES 10	
two aspects—the flux and the reflux—shows that nominal wages fail to embrace the totality of the national income, since what we can do—and thereafter profit will flow alongside wages, side by side, reflux and afflux. An axiom will be of free workers: the control of manual labor and of wages; from the standpoint of the flow of industrial and commercial	p 238 p 238 p 252

into one and the same flow as with profits and wages. This proposition contains something other than an ideological blindness or the flow of financing and the flow of income in wages. But this is only partially true, since capitalism is born consumer and production goods, a flow on which profits and wages are based. In short, the theoretical opposition is not between is extorted), or at the level of money (income in wages). But not only are these determinations sometimes too narrow and as the great flow is converted into incomes, incomes of wages or of enterprises that define aims or spheres of interest and guardian of the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks at every step along the way	p 254 p 254 p 255 p 255 p 346 p 372
circular relationship great flux of financing—reflux of incomes in wages—afflux of raw profit); the effusion of antiproduction within production	p 372
WAGES-INCOME	1
incomes that, however enormous, differ only arithmetically from the workers' wages-income, whereas this class functions on a more profound level as	p 372
WAIT	5
of other territories. It is strange that we had to wait for the dreams of colonized peoples in order to see And the child says: Why? Freud's Rat Man does not wait until he is a man to invest the rich woman one pole or the other. And the child does not wait until he is an adult before grasping—underneath father-mother—the when he says that the destruction of resistances must not wait upon the discovery of the material. But the reason for be betrayed?—once it has been said that betrayals don't wait their turn, but are there from the very start (the	p 96 p 100 p 278 p 314 p 379
WAITING	2
fragments that, like pieces of an antique statue, are merely waiting for the last one to be turned up, so that the flows and singing direct filiation, but always a socius waiting to bear down, already deducting and detaching. The flow deductions	p 42 p 149
WAKE	1
civilizations, in the manner of the great migrants in whose wake nothing is left standing once they have passed through—although	p 85
WALK	5
a machine, not mere metaphors. A schizophrenic out for a walk is a better model than a neurotic lying on the world. Lenz's stroll, for example, as reconstructed by Buchner. This walk outdoors is different from the moments when Lenz finds himself the case of Beckett's mouth that speaks and feet that walk: He sometimes halted without saying anything. Either he had finally effect great deterritorializations without borrowing from territorial circuits: the tottering walk of Molloy and his bicycle preserves the mother's room as the last exhausted colony—and the schizo out for a walk in a deterritorialized circuit. The following excerpt from an article	p 2 p 2 p 12 p 315 p 316
WALKS	1
we need circuits, and we need to be taken for walks. Even those best able to disconnect, to unplug themselves, enter	p 315
WALL	37
many immobile units for the construction of an imperial Great Wall of China. But the schizo continually detaches them, continually works great artist is indeed the one who scales the schizophrenic wall and reaches the land of the unknown, where he no his paintings, one understands what it means to scale the wall, and yet to remain behind; to cause flows to pass body without organs. They overcome a limit, they shatter a wall, the capitalist barrier. And of course they fail to complete has been a long time since he broke down the wall of the signifier: Artaud the Schizo. From the depths of few accomplish what Laing calls the breakthrough of this schizophrenic wall or limit: quite ordinary people, nevertheless. But the majority draw quite ordinary people, nevertheless. But the majority draw near the wall and back away horrified. Better to fall back under the that they design and institute along the length of the wall, in the locales of perversion. Still others, sickened by the also by the shoddiness and aestheticism of perversions, reach the wall and rebound against it, sometimes with an extreme violence. Then process is the only universal. Schizophrenia is at once the wall, the breaking through this wall, and the failures of this Schizophrenia is at once the wall, the breaking through this wall, and the failures of this breakthrough: How does one get failures of this breakthrough: How does one get through this wall, for it is useless to hit it hard, it has an absolute limit every time the schizo-flows pass through the wall, scramble all the codes, and deterritorialize the socius: the body it counteracts its own tendency—is continually drawing near the wall, while at the same time pushing the wall further way near the wall, while at the same time pushing the wall further way. Schizophrenia is the absolute limit, but capitalism is system: a dance on the earth, a drawing on a wall, a mark on the body are a graphic system, a and to the territorial machines. As in Kafka's The Great Wall of China, the State is the transcendent higher unity that formal unity, and reigned accordingly over pieces and fragments (the wall and the tower). Hence the State is not primeval, it without changing the signifieds, and without a collapse of the wall of the signifier. This is why the order of latency theory; then, still in search of a beyond, of another wall to break through, he turns to dolphins, to the language a signifier, but schizzes, points-signs, or flows-breaks that collapse the wall of the signifier, pass through, and continue on beyond. Because rules; Or whether, on the contrary, they break through this wall so as to set flows in motion, and establish breaks of Mallarmé—always passing underneath the signifier, filing through the wall: which again shows that the death of writing is infinite decoded and unbound flows that manage to break through the wall or absolute limit? The capitalist axiomatic is so rich that free themselves from the despotic signifier, that break through this wall, and this wall of a wall, and begin flowing on the despotic signifier, that break through this wall, and this wall of a wall, and begin flowing on the full body that break through this wall, and this wall of a wall, and begin flowing on the full body without organs. The pieces, of causing what it decodes to pass beyond the wall of its immanent regulations and beyond its transcendental resurrections. Each that follows the lines of escape of desire; breaches the wall and causes flows to move; assembles its machines and its in the shuffle. What matters is to break through the wall, even if one has to become black like John Brown body without organs, and there it either passes through the wall, opening onto the molecular elements where it becomes in actual the pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off it, and falls back into the most miserably as in fantasy the machines are there, but behind the wall). In short, the displaced limit no longer passes between objective the flows and causing them to pass through the signifying wall, thereby undoing the codes. The function of the chain is flows of desire to circulate, smashing the limit, breaching the wall. But it is not just a matter of literature or but a breakthrough, however distressing and adventurous: breaking through the wall or the limit separating us from desiring-production, causing the flows or schizzes that produce new flows, always breaching the coded wall or the territorialized limit that separates them from desiring-production. And	p 40 p 69 p 132 p 133 p 135 p 135 p 135 p 135 p 135 p 136 p 136 p 136 p 176 p 176 p 176 p 188 p 198 p 198 p 215 p 236 p 242 p 243 p 243 p 246 p 255 p 255 p 255 p 262 p 277 p 277 p 283 p 283 p 307 p 328 p 350 p 362 p 367
WALLS	5
there, but they no longer function except behind the consulting-room walls. Behind the walls or in the wings, such is the no longer function except behind the consulting-room walls. Behind the walls or in the wings, such is the place the primal a jar of jam or plug a dike. Against the walls of the triangle, toward the outside, flows exert the irresistible desiring-machines, his paranoiac, miraculous, and celibate boxes, with metallic inner walls lined with cotton and wool. Psychic repression distinguishes itself from breaking with psychiatry, psychoanalysis transported its requirements outside the asylum walls, and first imposed a certain free, intensive, phantasmal use of	p 55 p 55 p 67 p 119 p 359
WALTZ	1
of irregular loops, now sharp and short as in the waltz, now of a parabolic sweep, with Murphy, Watt, Mercier, etc	p 20

WANDERER	1	
not the repository of an all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path, perhaps you will cease pouring it		p 334
WANDERING	2	
It is a strange subject, however, with no fixed identity, wandering about over the body without organs, but always remaining peripheral		p 16
new families, secret lunar societies. As for the schizo, continually wandering about, migrating here, there, and everywhere as best he can		p 35
WANING	2	
of nature, like flowers that breathe with the waxing and waning of the moon. To be a chlorophyll- or a photosynthesis-machine		p 2
literal values. Psychoanalysis makes its ambition clear: to relieve the waning family, to replace the broken-down familial bed with the		p 307
psychoanalyst's		
WANT	19	
father or a mother, with nature. What does my father want? Can he offer me more than that? Impossible. Leave me		p 2
and enslaved, to such a point, indeed, that they actually want humiliation and slavery not only for others but for themselves		p 29
seriously and plays the game to the hilt: if you want them, you can have them—territorialities infinitely more artificial than		p 35
easily understand the outbursts of the patient who does not want to be cured, and who treats the analyst as one		p 91
use. Malcolm Lowry says of his work: it's anything you want it to be, so long as it works—It works		p 109
Werther lives in you, and Oedipus too, and anything you want, but you grow uterine arms and legs, uterine lips, uterine		p 112
the Installment Plan (Mort a credit) cries out: So you want to see me die, eh, is that what you want		p 114
want to see me die, eh, is that what you want, speak up? We didn't want anything of the sort, however		p 114
eh, is that what you want, speak up? We didn't want anything of the sort, however. We didn't want the train		p 114
We didn't want anything of the sort, however. We didn't want the train to be daddy, Or the station mommy. We		p 114
themselves be stocked within an established order. Desire does not want revolution, it is revolutionary in its own right, as though		p 116
subjects of psychoanalysis arrive already oedipalized, they demand it, they want more. News flash: Stravinsky declares before dying: My		p 121
misfortune, I		
social production. Go buy madeleines in Combray if you really want to feel the vibrations. We now come to the realization		p 125
create a little colonial world of one's own. But others want virgin lands, more truly exotic, families more artificial, societies more		p 135
that the latter furnishes a material to be sublimated, for want of another use. Analogy does not represent a lower requiring		p 143
says the law. For the dogs, according to Kafka's observations, want desire to be firmly wedded to the law in the		p 213
new axiom to a previously saturated system! You say you want an axiom for wage earners, for the working class and		p 238
in the mind of the father: isn't that what you want, to kill me, to sleep with your mother? It is		p 273
could what is in life still desire life? Who would want to call that a desire?) But desire must turn back		p 333
WANTED	17	
a certain point, under a certain set of conditions, they wanted fascism, and it is this perversion of the desire of		p 29
be conscious of oneself breathing, and I remember that I wanted to inhale myself in order to prove that I was		p 48
not by chance that he was never able or never wanted to give this concept the analytical position and extension it		p 60
I venture to say that I am also Lesseps I wanted to give my Parisians, whom I love, a new idea		p 86
Alas, he was wrong: the discourses have continued. But Nietzsche wanted us finally to pass on to serious things. He gives		p 106
train to be daddy, Or the station mommy. We only wanted peace and Innocence, and to be left alone to machine		p 114
we docile subjects say to ourselves: so that's what I wanted! Will it ever be suspected that the law discredits—and		p 114
the distorting mirror of incest before desire (that's what you wanted, isn't it?), desire is shamed, stupefied, it is placed in		p 120
not reproach the uncle for having done what he himself wanted to do; he reproaches him for not having done what		p 159
by the impossible itself. You see, that is what you wanted! However it is this conclusion, going directly from the repression		p 162
which desire allows itself to be caught (That's what you wanted! The decoded flows were incest!). Then a long story begins		p 166
medical practice of medicines. At times, the fact that he wanted to speak to us about traditional treatments corresponded to a		p 170
of the Empire, this complementary duality reappeared between those who wanted to do everything possible to reconstruct the Urstaat from the		p 222
immanence of the objective Roman world, and the purists, who wanted a fresh start in the wilderness, a new beginning for		p 222
sticks to our skin. Yes, I desired my mother and wanted to kill my father; a single subject of enunciation—Oedipus		p 270
comes the madman of the family; what nineteenth-century psychiatry had wanted to organize in the asylum—the imperative fiction of the		p 271
in fact did Abraham do? Well now, he killed or wanted to kill his son, and perhaps God's only error lies		p 274
WANTING	6	
back from this world of wild production and explosive desire, wanting at all costs to restore a little order there, an		p 54
and machined on the socius. Being fucked by the socius, wanting to be fucked by the socius, does not derive from		p 62
admissible reasons, this sexuality is reduced to desiring mommy and wanting the place of the father. The Freudian blackmail is this		p 100
is revolutionary in its own right, as though involuntarily, by wanting what it wants. From the beginning of this study we		p 116
it is like the story of the Resistance fighters who, wanting to destroy a pylon, balanced the plastic charges so well		p 268
no use in your legs And it's nothing but your wanting to be loved which does it. A maudlin crying to		p 334
WANTS	22	
the art of a dominant class. This involves deliberately organizing wants and needs (manque) amid an abundance of production; making all		p 28
the manner of a presupposition. On the one hand Freud wants to deliberately reduce the group character of the fantasy to		p 59
Nietzsche says; churches, armies, States—which of all these dogs wants to die? There results a third difference between group fantasy		p 63
the death of the father, the death of God, and wants to put an end to the interminable discourses of this		p 106
of the benevolent pseudo neutrality of the Oedipal analyst, who wants and understands only daddy and mommy, we must substitute a		p 112
person it presumes to be guilty, the person the law wants to be guilty and wants to be made to feel		p 114
guilty, the person the law wants to be guilty and wants to be made to feel guilty? One acts as if		p 114
its own right, as though involuntarily, by wanting what it wants. From the beginning of this study we have maintained both		p 116
and virulent, but where the subject finally has what he wants, and sucks away at his Oedipus on the full body		p 121
turn to the beautiful story of Gerard de Nerval: he wants Aurelia, his fondest love, to be the same as Adrienne		p 126
signs that plant their flags in bodies. And if one wants to call this inscription in naked flesh writing, then it		p 145
again—and this is his most serious error—when he wants to make of this homosexuality of alliance a product of		p 165
despotic signifier, without exegesis or interpretation, while the law, however, wants to explain what it signifies, to assert an independence of		p 213
his prophecy, wouldn't the State itself be that dog which wants to die? But that is also reborn from its ashes		p 215
the primordial Urstaat, the eternal model of everything the State wants to be and desires. Asiatic production, with the State that		p 217
of many millions of other workers who produce, and create wants for, goods and services which no one needs. And so		p 236
what can be the meaning of that? Perhaps a turd wants to come out. ... Yes, yes, turd, I know you, I		p 325
of castration. Worse yet, it will happen that psychoanalysis itself wants to act as an axiomatic, which is the famous turning		p 329
and only retaining from life what the death of death wants very much to. Leave us with—a sublime resignation. As		p 332
often forget, or do not like to recognize, that one wants and makes revolution out of desire, not duty. Here as		p 344
holds so closely to this hypothesis, it is because he wants above all to keep sexuality in the limited framework of		p 352
more firm in that, according to his own confession, he wants to set things straight with lung and Adler. And after		p 354
WAR	14	
situates himself in relation to the Arabs and the Algerian War, in relation to the whites and the May '68 events		p 90
It could always be said that these extreme situations of war trauma, of colonization, of dire poverty, and so on, are		p 96
Commune, the Dreyfus Affair, religion and atheism, the Spanish Civil War, the rise of fascism, Stalinism, the Vietnam war, May '68		p 97
Spanish Civil War, the rise of fascism, Stalinism, the Vietnam war, May '68—all these things form complexes of the unconscious		p 97
the manner in which the Dreyfus Affair and then World War I cut across families, introducing into them new breaks and		p 98

of prey, a conqueror and master race which, organized for war and with the ability to organize, unhesitatingly lays its terrible competitive with private enterprise, quite the contrary (it took a war to accomplish what the New Deal had failed to accomplish the American army, which brings us back to preparations for war and to the absorption of surplus value. In comparison to and smokestacks with your chin of Trotsky and the Spanish War with your voice singing for the decaying overbroken workers.... with deriving from it, where everyone, like the worker called to war, abandons his machines and sets to fighting for a war war, abandons his machines and sets to fighting for a war trophy that is nothing but a great absence, with one link between his discovery of the death instinct and World War I, which remains the model of capitalist war. More generally and World War I, which remains the model of capitalist war. More generally, the death instinct celebrates the wedding of psychoanalysis so many unemployed are needed, so many deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned death	p 192 p 235 p 236 p 279 p 323 p 323 p 335 p 335 p 335
WARD 3	
dependence to which analysis reduced the patients. How can we ward off, in the practice of the cure, this abject desire social production, becomes evident, for the latter could not otherwise ward off desire's potential for revolt and revolution. By placing the body of the sick man. In order to diagnose and ward off the effects of the incisor, the soothsayer and the	p 65 p 120 p 167
WARDED 1	
family; the foreclosing family, where differentiation is both included and warded off in the person of one of its members who	p 94
WARDS 1	
in which the limit threatens to arrive, and which it wards off with all the strength it can command. Whence the	p 176
WARM 1	
without giving rise to a consequent desire, all ready, all warm for punishment, and without putting this desire in the place	p 115
WARNED 1	
spend all the time necessary for internalizing. But we are warned: the society of brothers is very dejected, unstable, and dangerous	p 80
WARNING 2	
psychoanalysis, a sublime transference with exemplary collective virtualities. The hypocritical warning resounds: a little neurosis is good for the work of	p 134
but that one cannot help but imitate. The Egyptian's melancholy warning to the Greeks echoes through history: You Greeks will never	p 218
WARPED 1	
been placed there. Everything can be converted into neurosis, or warped out of shape into psychosis: it is therefore not in	p 126
WARRANT 1	
two others, of its own kind, is not sufficient to warrant us in saying that vapour-engines have no reproductive system. The	p 285
WARRANTS 1	
that all familialist psychoanalysis—with the psychoanalyst at the fore—warrants a schizoanalysis. Only one way to spend time on the	p 365
WARS 1	
domino players to home brewers via the Veterans of Foreign Wars). Others are enclaves whose archaism is just as capable of	p 257
WARY 1	
is that the adults no less than the children are wary of them. In brief, what the child invests through the	p 275
WASH-BASIN 1	
Nurse? ... As his analysis progressed . . . Dick had also discovered the wash-basin as symbolizing the mother's body, and he displayed an extraordinary	p 45
WASHED 1	
will be rubbed with it, and one's hands will be washed with it. Writing—the first deterritorialized flow, drinkable on this	p 206
WASHES 2	
in relation to Oedipus. (Oedipus, the fountainhead where the psychoanalyst washes his hands of the world's iniquities.) In an altogether different	p 128
a fundamental relation to the outside of which the psychoanalyst washes his hands, too attentive to seeing that his clients play	p 356
WASHING 1	
for the poor woman: the peasant girl on all fours washing some clothes, or the servant scrubbing the floor. The fundamental	p 353
WASN'T 6	
of Oedipus require only the renunciation of biological realism? Or wasn't something else sacrificed to Oedipus, something infinitely stronger? For what	p 54
itself was not a myth but in fact something real? (Wasn't this tantamount to taking up the cry of Aristotle: We	p 84
the Oedipus complex was not to be found if it wasn't looked for. And that one wasn't looking if one hadn't	p 171
be found if it wasn't looked for. And that one wasn't looking if one hadn't had oneself analyzed. And that is	p 171
its plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China in the thirteenth century, when all the	p 197
body of the despot into the latrines of the city. Wasn't it already the anus that detached the object on high	p 211
WASP 4	
just as the orchid code attracts the figure of a wasp: both phenomena demonstrate the surplus value of a code. It	p 39
and the bumble bee; or the orchid and the male wasp that it attracts and intercepts by carrying on its flower	p 285
its flower the image and the odor of the female wasp. At this point of dispersion of the two arguments, it	p 285
machine, like the red clover and the bumble bee, the wasp and the orchid, the bicycle horn and the dead rat's	p 323
WATCH 3	
when they apply new methods for triangulating the child: but watch out—a structural Oedipus, and this time it isn't imaginary to evaluate; it has begun rather to forewarn and keep watch, to see that no surplus value escapes the over coding	p 170 p 211
be friends, son, I'm the best friend you've got, and Watch out, son, don't treat me like one of your buddies	p 360
WATCHES 2	
partial object to the person of his mother, and constantly watches the expression on his mother's face. The word relate in of the axiomatic as conditions of the latter's operation; it watches over or directs progress toward a saturation of the axiomatic	p 48 p 252

WATCHING	1	
narrator-spider never ceases undoing webs and planes, resuming the journey, watching for the signs or the indices that operate like machines		p 318
WATER	16	
of every form, to have a soul for rocks, metals, water, and plants, to take into himself, as in a dream		p 2
something into an electric socket or diverts a stream of water can scarcely be explained in terms of playing mommy and		p 7
process of production. The catatonic body is produced in the water of the hydrotherapy tub. The full body without organs belongs		p 8
uses them—or makes a pretense of using them—to water Oedipus down, to miniaturize it, to find it everywhere, to		p 45
and he displayed an extraordinary dread of being wetted with water. Say that it's Oedipus, or you'll get a slap in		p 45
without consequence, since the analysis slides off the couch like water off a duck's back. The unconscious does not cause anything		p 66
the irresistible pressure of lava or the invincible oozing of water. What are the most favorable conditions for the cure, it		p 67
the flows of his desire both the lava and the water? And above all, what brings about our sickness? Schizophrenia itself		p 67
the prohibition and the transgression as structural operations. But what water will cleanse these concepts of their background, their previous		p 111
existences		
verse will be placed in a bottle filled with pure water, the verse water will be drunk, one's body will be		p 206
placed in a bottle filled with pure water, the verse water will be drunk, one's body will be rubbed with it		p 206
the region beyond the earth, the new full body. No water will ever cleanse the signifier of its imperial origin: the		p 206
such a situation: For the Sumerians, [a given sign] is water; the Sumerians read this sign a, which signifies water in		p 208
is water; the Sumerians read this sign a, which signifies water in Sumerian. An Akkadian comes along and asks his Sumerian		p 208
there is no longer any relationship between the sign and water, which in Akkadian is called mil. ... I believe that the		p 208
the young palace dogs too quick to drink the verse water, and who never tire of crying: The signifier, you have		p 208
WATERS	1	
deflowerer, the ritual initiator on the mountain or across the waters. The wilderness, land of betrothal. All the flows converge on		p 200
WATERTIGHT	1	
suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even		p 42
between things that		
WATT	2	
in the waltz, now of a parabolic sweep, with Murphy, Watt, Mercier, etc., as states, without the family having anything whatsoever		p 20
underfoot; the infinite series of juxtaposed and unlocalized parks in Watt still contains a reference to Mr. Knott's house, the only		p 315
WAVE	5	
veritable complexes of the unconscious, and that communicate a voluptuous wave from the top to the bottom of their hierarchy (the		p 104
socius by noncoded flows that move like lava? An irrepressible wave of shit, as in the Fourbe myth; or the intense		p 176
the flood of sperm in the tyrant's cradle, to the wave of shit in his sewer tomb—all writing is so		p 211
It is not via a flow of shit or a wave of incest that Oedipus arrives, but via the decoded flows		p 267
a collective field; even a lone particle has an associated wave as a flow that defines the coexisting space of its		p 280
WAVER	1	
connections that associate it with several different flows; it may waver between several functions, and even take on the regime of		p 38
WAVERS	1	
a machine coupled to it. The mouth of the anorexic wavers between several functions: its possessor is uncertain as to whether		p 1
WAVES	3	
Oedipus arrives, but via the decoded flows of capital-money. The waves of incest and shit are only secondary derivatives of the		p 267
molecules insofar as they no longer obey the statistical laws: waves and corpuscles, flows and partial objects that are no longer		p 280
strict sense, because they proceed by breaks and flows, associated waves and particles, associative flows and partial objects,		p 287
inducing—always at		
WAXING	1	
every element of nature, like flowers that breathe with the waxing and waning of the moon. To be a chlorophyll- or		p 2
WAY	241	
it was only in so far as there was no way of adding anything more to it, the table having become		p 6
this production, the body suffers from being organized in this way, from not having some other sort of organization, or no		p 8
matter of economy. Production is not recorded in the same way it is produced, however. Or rather, it is not reproduced		p 12
not reproduced within the apparent objective movement in the same way in which it is produced within the process of constitution		p 12
and then: no matter what two organs are involved, the way in which they are attached to the body without organs		p 12
a more basic, primordial condensed material? Doubtless this is a way of maintaining intact the rights of Oedipus in the God		p 13
in this regard: does the recording of desire go by way of the various stages in the formation of the Oedipus		p 13
domesticating a genealogical form and content that are in every way intractable? For there is no doubting the fact that the		p 13
same genealogy, never recording the same event in the same way. When he is more or less forced into it and		p 15
sexual pleasure remains constant, so that God will find a way of taking his pleasure with Schreber, even if in order		p 16
as found in the paranoiac machine of primary repression, gave way to an attraction in the miraculating machine. But the opposition		p 17
history as the schizo, or dealt with it in this way. He consumes all of universal history in one fell swoop		p 21
ceased to be, who was there in the most specific way, but in his very own world, though he might reveal		p 24
be said that Kant's critical revolution changes nothing essential: this way of conceiving of productivity does not question the validity of		p 25
on a lack that desire supposedly suffers from as a way of defining its object, the world acquires as its double		p 26
few things—not those leftovers that chance to come their way, but the very things that are continually taken from them		p 27
in its powerfully productive embrace, and reproduces it in a way that is all the more intense because it has few		p 27
repression that has an enormous effect on desiring-production in no way vitiates our principle: desire produces reality, or stated another way		p 30
way vitiates our principle: desire produces reality, or stated another way, desiring-production is one and the same thing as social production		p 30
productive forms and appropriate them, this parallelism was in no way meant as an exhaustive description of the relationship between the		p 31
create an immediate explosion, and that is why, to his way of thinking, destructions can never take place as rapidly as		p 32
sovereign production and repression can be achieved in no other way. Capitalism is in fact born of the encounter of two		p 33
drives people mad. It is not a question of a way of life, but of a process of production. Nor is		p 34
well be that these peregrinations are the schizo's own particular way of rediscovering the earth. The schizophrenic deliberately seeks out the		p 35
of interruptions or breaks (coupures). These breaks should in no way be considered as a separation from reality; rather, they operate		p 36
as much light on the regime of desiring-production, and the way in which breaking down constitutes an integral part of the		p 37
down constitutes an integral part of the functioning, or the way in which the cutting off is an integral part of		p 37
remains desire, an investment of desire whose history unfolds, by way of the primary repression and the return of the repressed		p 38
inside it. This code is inseparable not only from the way in which it is recorded and transmitted to each of		p 38
the different regions of the body, but also from the way in which the relations of each of the regions with		p 38
as a part of a whole, income that comes its way as something left over. (Here again, how bad a model		p 41
processes of becoming, and returns. Maurice Blanchot has found a way to pose the problem in the most rigorous terms, at		p 42
going into dark mummy, he said twice in a questioning way: Nurse? ... As his analysis progressed . . . Dick had also discovered the		p 45
the Symbolic as well as the Imaginary? We in no way claim to be taking up an endeavor such as Malinowski's		p 53
realism. But is it correct to present things in this way? Did the imperialism of Oedipus require only the renunciation of		p 54

there is the essential thing: the reproduction of desire gives way to a simple representation, in the process as well as well as theory of the cure. The productive unconscious makes way for an unconscious that knows only how to express itself Freud declares himself in agreement with Jung. In a certain way this agreement subsists after their break. If the unconscious is mediation of myth, he no longer needs to go by way of this mediation—the negation of the existence of God start at a double Freudian reduction, which is in no way imposed by the fantasy, but is required by Freud in a purely individual dimension: the beaten children must in a way be the ego (substitutes for the subject himself) and the defined positively. We must speak of castration in the same way we speak of oedipalization, whose crowning moment it is: castration all the while rejoicing that they are castrated the other way, on the side that is not superimposable—it should be are part of it, they are present there in every way while creating within the economic forms their own repression, as the agents of social production and antiproduction are in this way reduced to the figures of familial reproduction—we can understand guilt, was quickly applied to Proust. In a more general way still, some critics were too quick in discovering contradictions, either the foundations for the possibility of its own resolution, by way of a differentiation of persons in conformity with the prohibition the sense that the Oedipal inscription does not force its way into the synthesis of recording without reacting on the synthesis it is certain that the Oedipal triangle would have no way of transmitting and reproducing itself without this second step: the the whole, the connections of organ-machines suited to desiring-production give way to a pairing of people under the rules of familial that a revolution—this time materialist—can proceed only by way of a critique of Oedipus, by denouncing the illegitimate use Authority, the obligation to relive it, this time with no way out. Nor is it by any means certain that, between screws are tightened, nothing relating to production can make its way through any longer, except for a far-distant murmur. The unconscious neurosis, and where the solution offers no more of a way out than does the problem. Hence the schizo's withdrawal to is very dejected, unstable, and dangerous, it must prepare the way for the rediscovery of an equivalent to parental authority, it of Oedipus only to pass on to the other. No way of getting out, neurosis or normality. The society of brothers to the father, he was the first to open the way for a release from the father's hold on man. The caution concerning the Freudian myth of Oedipus, which has no way of holding its own indefinitely in the forms of society becomes as easy as being born or dying. Along the way we struggle against other races, we destroy civilizations, in the is dancing. But simulation must be understood in the same way as we spoke of identification. It expresses those nondecomposable distances Oedipus; everything is reduced to the father, in such a way as to reveal in the crudest fashion the inadequacies of us from one pole to the other, in such a way that what is foreclosed in the Symbolic must reappear in the history of Oedipus: the parental figures are in no way organizers, but rather inductors or stimuli of varying, vague import its Oedipal matrix. Once again one is caught, without a way out: it is simply that the means have been found to an operation of differential calculus, where one proceeds by way of depotentialization in order to rediscover the primary functions and with daddy-mommy, and that it doesn't know in its own way that its father has a boss who is not a myself, I look for them in the immediate reality. My way of seeing things was in direct relationship to the events goes as far as madness, and that would have no way of including itself in the Oedipal apparatus, unless by calling the Oedipal apparatus, unless by calling it into question by way of a consequence. In this sense every child is a to find our forefathers. Lacan has demonstrated in a profound way the link between Oedipus and segregation. Not, however, in the snowball gathering speed as it moves from Oedipus all the way to the father of the primal horde, to God and are these determinations of the unconscious, or is this the way a priest sees things? Doubtless there are many other forces grandmother. If Jung betrayed everything, it was nevertheless not by way of this remark, Which can only suggest that the mother intention corresponding to this fiction. This is indeed the only way the law has of getting a grip on intention, of this work has been accomplished several times, in a profound way, rigorously, and with nuances. We see no special problem in Jones does not penetrate censorship, it codifies it. And the way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby

how psychic repression depended on social repression. Which in no way implies a confusion of the two concepts, since social repression that represents the repressed as incestuous familial drives. In this way the family / drives relationship is substituted for the relationship psychoanalysts invent nothing, though they have invented much in another way, and have legislated a lot, reinforced a lot, injected a Freud's ideas often took quite some time before making their way into France. Not this one, however; that same year Capgras step. It does not arise after Oedipus, it in no way presupposes an Oedipal organization, nor a pre-oedipal preorganization. On the we call sanity might be. True sanity entails in one way or another the dissolution of the normal ego. The visit toward this limit. At capitalism's limit the deterritorialized socius gives way to the body without organs, and the decoded flows throw immanent unity of the earth as the immobile motor gives way to a transcendent unity of an altogether different nature—the It is in this sense that the economy goes by way of alliance. In the production of children, the child is medium of spectacular feasting. The ultimate consumers are in this way the original producers.) Surplus value of code is the primitive the more it schizophrenizes, the better it works, the American way. But this is already the point of view required—given are cross. But once the problem is put in this way, it is less a question of applying a logical combinative forming a part of his own person, in such a way that he identified himself with the one who gave birth susceptible to augmentation and diminution. The father is in no way absent. But Amma, the father and genitor, is himself a of his niece can be understood only in the following way: the girl leaves the previous family group, to which her decoded flows. In this sense it implies, in its own way, the socius's limit, the limit or the negative of every and flow following the relations of alliance, in such a way that the systematic coding of the flows will be carried individuals and factions are brought to light, in such a way that they can be treated by traditional ritual methods ... , the its unconscious investments by desire, such as they pass by way of the sick person's marriages, his position in the village the analysis doesn't even begin as Oedipal, except to our way of seeing, doesn't it become Oedipal nevertheless, in a certain of seeing, doesn't it become Oedipal nevertheless, in a certain way—and in what way? Yes, it becomes Oedipal in part become Oedipal nevertheless, in a certain way—and in what way? Yes, it becomes Oedipal in part, under the effect of scale of the individual and the restricted family, with, by way of consequence, an extreme anarchy or disorder at the level dead father, or the Great Signifier. Interpretation is our modern way of believing and of being pious. Already Geza Roheim proposed the intense prepersonal flow. As for Oedipus, it is another way of coding the uncodable, of codifying what eludes the codes the codes, or of displacing desire and its object, a way of entrapping them. Culturalists and ethnologists have demonstrated that institutions In certain cases it can be a question of the way desire invests the social field from childhood, and under the social organization, or that this organization contain in its own way the basic elements of the ethnological hypothesis. This is what wall, while at the same time pushing the wall further way. Schizophrenia is the absolute limit, but capitalism is the relative limit or a displaced represented, but precisely in such a way that each member of the group is always on this aggregation.) But the problem is too theoretical when posed this way. Practically speaking, the psychoanalyst often claims to explain to the formations and social formations are not formed in the same way in which they function. Nor is there a biological, sociological thought to contain the secret of the libido: in this way, one remains in the framework of representation. In the second the parts and wheels of desiring-machines. One searches for the way in which these machines function, for how they invest and are unconscious sexual investments, micro investments that attest to the way in which desire is present in a social field, and of selection (preLevement) and detachment, and that effects in this way the coding of the flows of desire as a condition pain and death, it has foreseen everything—except for the way its own death would come to it from without. They or the barbarian socius can be summarized in the following way: a new alliance and direct filiation. The despot challenges the that continues to haunt it. It is exactly in this way that Marx defines Asiatic production: a higher unity of the in from the desert, the conquerors are there: In some way that is incomprehensible to me they have pushed right into pushed right into the capital, although it is a long way from the frontier. At any rate, here they are; it alliance to filiation, the independence of the alliance groups, the way in which they serve as a conducting element for the formations and caste hierarchies. And how does one distinguish the way in which the primitive community remains on its guard with despot whom it threatens to secrete from within, from the way in which it binds up the symbol—a symbol that raising and dealing with the agrarian problem in a comprehensive way. In other cases where a redistribution occurs, the cycle of problem. (As if the Greeks had discovered in their own way what the Americans rediscovered after the New Deal: that heavy new surface. And finally, from this appropriation there results the way in which the conjunction of the two parts is implemented himself? Or should the question be framed in a different way? For it concerns the whole system of representation when it repressing representation itself. For there can be no doubt: this way the despot has of committing incest, and of making it of committing incest, and of making it possible, in no way involves removing the apparatus of social and psychic repression (l'appareil graphic traces, and eyes, always in a polyvocal usage—a way of jumping that cannot be contained within an order of is not for illiterates, but by illiterates. It goes by way of illiterates, those unconscious workers. The signifier implies a language taken up again by filiation. Jean-Pierre Vernant shows in this way that the imperial myths are not able to conceive a off to the side, the cold monster that represents the way in which history is in the head, in the brain

brain—the Urstaat. Marx recognized that there was indeed a way in which history proceeded from the abstract to the concrete the other depends on a completely different series going by way of the merchant and the usurer, as they exist marginally through abstraction. But this does not occur in the same way for both instances. First, simple exchange inscribes commercial products as a machine of another species, functioning in an entirely different way. This is no longer the cruelty of life, the terror coded, or overcoded in the precapitalist societies in such a way that they never achieve any independence (the blacksmith, the astronomer within an order of military expenditures that are in no way competitive with private enterprise, quite the contrary (it took a of the economy that nearly everyone is involved in one way or another in these anti-human activities: the farmer supplying food but the specific functions of money in capitalism went by way of writing and printing, and in some measure continue to figures, that is, the schizzes or breaks-flows are in no way figurative; they become figurative only in a particular constellation that of which are retained. Electric language does not go by way of the voice or writing; data processing does without them the same production process. Our society produces schizos the same way it produces Prell shampoo or Ford cars, the only difference hand what it decodes with the other. Such is the way one must reinterpret the Marxist law of the counteracting tendency define both capitalism and schizophrenia. But not in the same way; they are not at all the same thing, depending on that is itself qualitative and implies noneconomic factors. Or the way the autochthonous relations of alliance and filiation are determined as the chain it constitutes is only signifying in a secondary way, insofar as it calls into play couplings between qualified flows deriving from its form as the equivalent. But in this way the signs of power completely cease being what they were technique. This holds even truer of the social axiomatic: the way in which this axiomatic fulfills its own immanence; pushes back they are archaisms having a perfectly current function, our modern way of imbricating, of sectioning off, of reintroducing code fragments, resuscitating

other: the two ambiguous poles of delirium, their transformations, the way in which an archaism or folklore in a given set The reproduction process is not directly economic, but passes by way of the noneconomic factors of kinship. This is true not of production and antiproduction are not reproduced in the same way as humans themselves, but find in them a simple material a function derived from labor capacity, etc., in such a way that the family finds itself countersected by the order of a function derived from the flow of labor. In this way capitalism fills its field of immanence with images: even destitution applied to them. The reign of images is the new way in which capitalism utilizes the schizzes and diverts the flows But capitalism still needs a displaced interior limit in another way: precisely in order to neutralize or repel the absolute exterior the overseeing and overcoding object from on high, which gives way to a social field of immanence where the decoded flows the uncovered field (somewhat similar, in traditional terms, to the way one goes from the Parmenidean Being to the atoms of the person of the family's smallest member, the child. The way in which he posits an autonomous repression independent of social he posits an autonomous repression independent of social repression; the way in which he abandons the theme of the seduction of and as an agent of dealienation, if only through the way in which it is reconstituted in the transference). This is unconscious, from one pole of delirium to the other: the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of the worst archaisms; inversely, the way in which everything turns fascist or envelops itself in fascism which everything turns fascist or envelops itself in fascism, the way in which it falls back into archaisms. Or, staying on backwashes, pulled in one direction or another, in such a way that the Oedipal bacillus takes or doesn't take, imposes its the outside. But it should be noted that, in one way or another, the machine and desire thus remain in an organic or social machines are not formed in the same way they function, and the technical machines are not assembled in and the technical machines are not assembled in the same way they are used, but imply precisely the specific conditions that distinct product. Only what is not produced in the same way it functions has a meaning, and also a purpose, and that are chemically foreign and indifferent to this reaction. The way in which allosteric interactions work hence permits a complete freedom truth is that it throws them open in a remarkable way. The hereditary genes of drives therefore play the role of larger aggregates. The truth is that sexuality is everywhere: the way a bureaucrat fondles his records, a judge administers justice, a judge administers justice, a businessman causes money to circulate; the way the bourgeoisie fucks the proletariat; and so on. And there metaphors, any more than for the libido to go by way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations the laws of large numbers. And isn't it in this way that we must understand the famous formula of Marx?—the psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and in recuperating equality in difference. Whence the irresistibly comical

characteristics, even if they be terrifying. At least in this way one avoids phallocentrism, if not anthropomorphism. But this time, far Greeks? Then the Greeks did not produce in the same way they believed? The Hellenists? Do the Hellenists believe that the psychoanalyst in us all, who represents the unconscious in this way? For never has Engels's remark regained so much meaning: you'd those of his father; but it is in this very way that they are from early childhood the libidinal investment of

The production couple—the desiring-machines and the social field—gives way to a representative couple of an entirely different nature: family-myth

of the Earth, the despotic body—and that in this way confound the discovery of the abstract or subjective essence. It determine its objects, aims, and sources. It is in this way that myth ascribes desire to the element of the earth the codes already recognized, but in decoding in an absolute way, in eliciting something that is uncodable by virtue of its subjects, the objects, and their relationships all derive. In this way the structure designates the unconscious of subjective representation. The series

have repudiated and lost all our beliefs that proceeded by way of objective representations. The earth is dead, the desert is instead of oedipalizing the psychotic field. Everything hinges on the way in which the structure is elicited from the machines, according a lack. The great Other as the nonhuman sex gives way, in representation, to a signifier of the great Other as and productive. Destroy, destroy. The task of schizoanalysis goes by way of Destruction—a whole scouring of the unconscious, a complete this stamp: the pre-oedipal, like the post-oedipal, is still a way of bringing all of desiring-production—the anoedipal—back to Oedipus desiring-production—the anoedipal—back to Oedipus. When Reich denounces the way in which psychoanalysis joins forces with social repression, he still

conclusions are drawn: that this agency can be discovered by way of the displaced represented; and this, precisely because this agency machine—nothing more than a pure fiction that must give way to Reality defined as a lack, with Oedipus and castration its lines of escape. But this is true in a way altogether different from what psychoanalysis believes it to be. The new land. In each case we must go back by way of old lands, study their nature, their density; we must problem is no longer posed, no longer posed in this way. The narrator continues his own affair, until he reaches the movement of deterritorialization in all the flows, in such a way that this characteristic can no longer qualify a particular residue The negative or destructive task of schizoanalysis is in no way separable from its positive tasks—all these tasks are necessarily real, symbolic, or imaginary, must indeed intervene in a specific way—but as functional indices to point us in the direction the fact that the body without organs is in no way the contrary of the organs-partial objects. It is itself produced by recoding or axiomatizing the flows of desire in this way, psychoanalysis makes a molar use of the signifying chain that entire compass of its cycle, a subject that passes by way of all the becomings corresponding to the included disjunctions: the reality of a last instant that fixes it in this way as an I, all the while undoing the intensity, carrying of the life flows, capable of carrying them all the way into the desert and decoding them—even if this idea the machinic transformations impossible, with everything obliged to pass by way of an indifferent neutral energy, that energy emanating from Oedipus

this neutralization, this turning against life, is also the last way in which a depressive and exhausted libido can go on days to come? It must—but who talks in this way? What abjectness—become a desire to be loved, and worse off castration, bring off frustration. Is this really the right way to bring on better days? And aren't all the destructions the lines of escape and the machinic indices all the way to the desiring-machines. If the essential aspect of the destructive properly speaking, and all its dependencies, each time in a way adapted to the case in question, the essential aspect of said to be lacked by the partial objects. In this way desire will be fused to lack. The myriad breaks-flows that preconscious investment of class or interest. The latter passes by way of the large social goals, and concerns the organism and will never break or code enough—and in that very way! Oh how beautiful the machine is! The officer of In the system: antiproduction is loved for itself, as is the way in which desire represses itself in the great capitalist aggregate hear old people reproach the young, in the most malicious way, for putting their desires (a car, credit, a loan, girl-boy gray gentlemen mentioned by Lawrence. Lawrence shows in a profound way that sexuality, including chastity, is a matter of flows, an of different and even contrary flows. Everything depends on the way in which these flows—whatever their object, source, and aim social investment at the same time as she opens the way to a relation with the nonhuman sex? For whether the them there in the first place (a bit like the way the decoding of flows entails a reinforcement of bondage). Do two we pass to one in narcissism, which in no way precedes Oedipus but is its product. That is why we seen in this sense that the double impasse in no way defined a specific schizophrenogenic mechanism, but merely characterized Oedipus in

the family, or more generally still, considerations on the modern way of life. One has therefore glossed over what is essential	p 361
infinite maintenance, an infinite resignation, an accession to desire by way of castration—and of the establishment where the	p 361
then Laing were able to demonstrate this in a profound way: it is certain that neither men nor women are clearly	p 362
the process, or its continuation in the void, or the way in which it is forced to take itself as a	p 362
artificial lands that, barring an accident, accommodate themselves in one way or another to the established order: the pervert. After all	p 363
of arrival that supposedly corresponds to it, in such a way that desire is caught in the trap of a familial	p 365
the psychoanalyst at the fore—warrants a schizoanalysis. Only one way to spend time on the couch: schizoanalyze the psychoanalyst. We	p 365
emerge on the contrary as nonfigurative indices, where persons give way to decoded flows of desire, to lines of vibration, and	p 366
lines of vibration, and where the cross-sections of images give way to schizzes that constitute singular points, points-signs with several	p 366
dimensions	
to the limits interior to the system, in such a way as to produce the images that come to fill the	p 367
individuals who compose it, these same individuals decompose it. ... By way of the circuitous route of science and art, human beings	p 368
arrows, come to cut and cut again in such a way as to produce other flows. Persons and organs cease to	p 369
perfectly subjugated to the formation of sovereignty (for example, the way in which nondeterminism was only tolerated to a point, then	p 371
relations between the decoded and deterritorialized flows, in such a way that social inscription and repression no longer even need to	p 372
wages and profits, which marks at every step along the way the interior limits of capitalism, their perpetual displacement, and their	p 372
realization or the absorption of surplus value, in such a way that the military, bureaucratic, and police apparatus finds itself grounded	p 372
end investments of desire that do not even go by way of a deceptive and subjective ideology, and that lead us	p 373
unequivocally delirious economic system (at least he goes all the way). In short, a truly unconscious libido, a disinterested love: this	p 374
reterritorializations. Subject-groups in their turn derive from subjugated groups by way of ruptures in the latter. Capitalism is continually cutting	p 376
off	
as well as clash with them. Which is merely a way to pose the question, How can the revolution be betrayed	p 379
And then, above all, we are not looking for a way out when we say that schizoanalysis as such has strictly	p 380
WAYS 21	
And doubtless we can express this identity in two different ways, even though these two ways together constitute the autoproduction of	p 32
this identity in two different ways, even though these two ways together constitute the autoproduction of the unconscious as a cycle	p 32
images. They eventually came to a total parting of the ways, yet Jung's initial reservation was a telling one. The same	p 46
a later stage in life, there are only two possible ways in which this can be explained: it must be granted	p 46
account, of course, the work of transformation), there are two ways of reading this adequation, but they have in common the	p 57
brought about, as we shall see, in two very different ways. The crossing of a threshold entails ravages elsewhere—how could	p 85
ego-loss or transcendental experiences mayor may not become in different ways confused. Then he might legitimately be regarded as mad.	p 131
But	
of time elapsed. It is true that there are several ways to interpret such disharmonies: ideally, by the gap between the	p 151
this last sense itself can be understood in many different ways. In the first place, desiring-production is situated at the limits	p 175
in mind that this repression is exercised in very diverse ways, according to the social formation considered. The system of representation	p 184
socialism. But it could be that all these—in various ways—presuppose this first great hiatus, although they all claim to	p 192
or supplants the voice by depending on it in various ways and by subordinating itself to the voice. The primitive territorial	p 203
the two poles, paranoiac and schizophrenic, are distributed in varying ways). Whereas the paranoiac and the schizophrenic, properly	p 281
speaking, do not	
sublimations. This terminology indeed seems extremely arbitrary. Considering the two ways in which the desiring-machines must be viewed,	p 291
what they have	
the city-state. It is obvious that neither one of these ways of treating myth or tragedy is suited to the psychoanalytic	p 301
neutral eye of the analyst. For these are Hegel-style destructions, ways of conserving. How is it that the celebrated neutrality, and	p 311
In this sense the primitive and the barbarian, with their ways of coding death, are children in comparison to modern man	p 335
as desiring-production. But these forms can be understood in two ways, depending on whether desire is enslaved to a structured molar	p 348
individuals can participate in both kinds of groups in diverse ways (Saint-Juste, Lenin). Or the same group can present both characteristics	p 349
they have an unconscious role, but in two quite specific ways that deprive them even more of their supposed autonomy. In	p 355
constantly harsher, lack is arranged in the most scientific of ways, final solutions of the Jewish problem variety are prepared down	p 373
WE 625	
anal machine, a talking-machine, or a breathing-machine (asthma attacks). Hence we are all handymen: each with his little machines. For	p 1
every	
and inside, no longer have any meaning whatsoever. Now that we have had a look at this stroll of a schizo	p 2
a certain machine, what can it be used for? Can we possibly guess, for instance, what a knife rest is used	p 3
instance, what a knife rest is used for if all we are given is a geometrical description of it? Or yet	p 3
each of the stones moves forward one pocket, how can we determine the effect of this circuit of distribution in which	p 3
as a stone-sucking machine? Where in this entire circuit do we find the production of sexual pleasure? At the end of	p 3
/ from every burst pore. This does not mean that we are attempting to make nature one of the poles of	p 3
nature, but nature as a process of production. What do we mean here by process? It is probable that at a	p 3
directly reproduced. This is the first meaning of process as we use the term: incorporating recording and consumption within production itself	p 4
them the productions of one and the same process. Second, we make no distinction between man and nature: the human essence	p 4
the universe. This is the second meaning of process as we use the term: man and nature are not like two	p 4
which in fact constitutes the third meaning of process as we use the term: it must not be viewed as a	p 5
separate and independent entity. D. H. Lawrence says of love: We have pushed a process into a goal. The aim of	p 5
as every machine is a machine connected to another machine. We cannot accept the idealist category of expression as a satisfactory	p 6
expression as a satisfactory or sufficient explanation of this phenomenon. We cannot, we must not attempt to describe the schizophrenic	p 6
object	
a satisfactory or sufficient explanation of this phenomenon. We cannot, we must not attempt to describe the schizophrenic object without	p 6
relating	
no need to distinguish here between producing and its product. We need merely note that the pure thisness of the object	p 7
it up to a vast technical social machine—which, as we shall see, is what even the very young child does	p 7
life, because the organs of life are the working machine. We shall not inquire how all this fits together so that	p 8
gasps and cries that are sheer unarticulated blocks of sound. We are of the opinion that what is ordinarily referred to	p 9
since it experiences them as an over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he regards the paranoiac	p 9
when the latter can no longer tolerate these machines. If we wish to have some idea of the forces that the	p 10
body without organs exerts later on in the uninterrupted process, we must first establish a parallel between desiring-production and social	p 10
production	
must first establish a parallel between desiring-production and social production. We intend such a parallel to be regarded as merely	p 10
phenomenological	
intend such a parallel to be regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to the nature	p 10
the relationship of the two productions, nor does the parallel we are about to establish provide any sort of a priori	p 10
it is produced within the process of constitution. In fact, we have passed imperceptibly into a domain of the production of	p 12
the method as method of inscription. Or rather, if what we term libido is the connective labor of desiring-production, it should	p 13
God. To anyone who asks: Do you believe in God? we should reply in strictly Kantian or Schreberian terms: Of course	p 13
and the schizophrenic recording process. And for that very reason we must pose the most far-reaching question in this regard: does	p 13
told to sit down. I must have tried to explain. We cannot say that psychoanalysis is very innovative in this respect	p 14
adequate to explain so-called psychotic phenomena. The psychoanalyst says that we must necessarily discover Schreber's daddy beneath his	p 14
superior God, and	
division. Returning yet again to the case of Judge Schreber, we note that he is vividly aware of this fact: the	p 16
the conjunctive synthesis so it's ... , or the production of consumption. We must examine how this synthesis is formed or how the	p 17
does or can exist. With no further details being provided, we are told of Robert Gie , the very talented designer of	p 17
that has no empty spaces, is profoundly schizoid. Further, if we are to believe Judge Schreber's doctrine, attraction and repulsion produce	p 19
dreary discovery of Oedipus: So it's my father, my mother? We cannot answer these two questions at this point. We merely	p 20
mother? We cannot answer these two questions at this point. We merely see how very little the consumption of pure intensities	p 20

the So it's ... is from the Oedipal tissue. How can we sum up this entire vital progression? Let us trace it p 20

He consumes all of universal history in one fell swoop. We began by defining him as Homo natura, and lo and p 21

disorders (affections) that are peculiar to this recording process, as we see in paranoia and even in the paranoid forms of p 22

problems to him, why mock his truth by believing that we have paid it its due by merely figuratively taking our p 23

schizo is incapable of uttering the word I, and that we must restore his ability to pronounce this hallowed word. All p 23

was his own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that the analytic imperialism p 23

of unfortunate misapplication of the concept of autism to schizophrenia. For we must not delude ourselves: Freud doesn't like schizophrenics. He p 23

doesn't posed too theoretically. The fact is, from the moment that we are placed within the framework of Oedipus—from the moment p 24

placed within the framework of Oedipus—from the moment that we are measured in terms of Oedipus—the cards are stacked p 24

of schizophrenia is explained in terms of the ego, all we can do is sample a supposed essence or a presumed p 24

a presumed specific nature of the schizo, regardless of whether we do so with love and pity or disgustedly spit out p 24

with love and pity or disgustedly spit out the mouthful we have tasted. We have sampled him once as a dissociated p 24

pity or disgustedly spit out the mouthful we have tasted. We have sampled him once as a dissociated ego, another time p 24

phenomenologist. Let us remember once again one of Marx's caveats: we cannot tell from the mere taste of wheat who grew p 24

us choose between production and acquisition. From the moment that we place desire on the side of acquisition, we make desire p 25

moment that we place desire on the side of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us p 25

of this definition of desire: as Kant would have it, we are well aware that the real object can be produced p 25

may happen to exist in. It is no use saying: We are not green plants; we have long since been unable p 27

It is no use saying: We are not green plants; we have long since been unable to synthesize chlorophyll, so it's p 27

is a Spinoza in the garb of a Neapolitan revolutionary. We know very well where lack—and its subjective correlative—come p 28

real or concrete effect upon the other. As long as we are content to establish a perfect parallel between money, gold p 28

anus, the phallus, and the family triangle on the other, we are engaging in an enjoyable pastime, but the mechanisms of p 28

production is purely and simply desiring-production itself under determinate conditions. We maintain that the social field is immediately p 29

invested by desire

is the consequence of such production under various conditions that we must analyze. That is why the fundamental problem of political p 29

clearly prove. When in the course of our discussion above, we laid down the broad outlines of a parallelism between social p 31

Asiatic forms of society, industrial machines and capitalism. Hence when we posited the socius as the analogue of a full body p 32

kind of production, the production of the real. And doubtless we can express this identity in two different ways, even though p 32

together constitute the autoproduct of the unconscious as a cycle. We can say that social production, under determinate conditions, derives p 33

primarily

which is to say that Homo natura comes first. But we must also say, more accurately, that desiring-production is first and p 33

all its flows may dispatch itself straight to the moon: we really haven't seen anything yet! When we say that schizophrenia p 34

to the moon: we really haven't seen anything yet! When we say that schizophrenia is our characteristic malady, the malady of p 34

schizophrenia is our characteristic malady, the malady of our era, we do not merely mean to say that modern life drives p 34

disharmony and discord at every level of industrial society. What we are really trying to say is that capitalism, through its p 34

along lines that vary according to whatever aspect of them we are considering. Every machine, in the first place, is related p 36

cuts into as an ideal continuity. This is because, as we have seen, every machine is a machine of a machine p 36

experience, of which the mother is only a part. Also we must not think that the machines themselves are proof of p 37

repression of desire (which Bettelheim translates in terms of autism). We find ourselves confronted with the same problem once again: How p 37

disjunctions of a type that differs from the previous connections. We owe to Jacques Lacan the discovery of this fertile domain p 38

simply because of its multiplicity—a multiplicity so complex that we can scarcely speak of one chain or even of one p 38

domain of the real inorganization of the passive syntheses, where we would search in vain for something that might be labeled p 39

segments or mobile stocks resembling building blocks or flying bricks. We must conceive of each brick as having been launched from p 40

within the code that comes to inform the flow? When we noted a moment ago that the schizo is at the p 40

at the very limit of the decoded flows of desire, we meant that he was at the very limit of the p 40

is of particular concern to it here, a state that we would label a legitimate status within society. Nothing in the p 41

an affirmation that is irreducible to any sort of unity. We live today in the age of partial objects, bricks that p 42

objects, bricks that have been shattered to bits, and leftovers. We no longer believe in the myth of the existence of p 42

unity that is precisely the same as the original unity. We no longer believe in a primordial totality that once existed p 42

a final totality that awaits us at some future date. We no longer believe in the dull gray outlines of a p 42

out of heterogeneous bits by rounding off their rough edges. We believe only in totalities that are peripheral. And if we p 42

We believe only in totalities that are peripheral. And if we discover such a totality alongside various separate parts, it is p 42

literary machine that Proust's In Search of Lost Time constitutes, we are struck by the fact that all the parts are p 42

objects, that world of explosions, rotations, vibrations. But how can we explain the fact that she has nonetheless failed to grasp p 44

extend it to the very earliest years of life. If we here choose the example of the analyst least prone to p 45

analyst least prone to see everything in terms of Oedipus, we do so only in order to demonstrate what a forcing p 45

the crucial premise in the logic of psychoanalysis. For as we suspected at the very beginning, partial objects are only apparently p 46

cogito, parents have nothing to do with these questions. And we are guilty of an error when we confuse the fact p 48

these questions. And we are guilty of an error when we confuse the fact that this question is related to the p 48

complex, by making familial relations the universal mediation of childhood, we cannot help but fail to understand the production of the p 49

To quote Artaud once again: I got no / papamummy. We have seen how a confusion arose between the two meanings p 49

processes, and their importance will be all the greater when we are dealing with psychotic syndromes that would appear to be p 49

triangulation plays a role in the recording of the process, we find ourselves trapped in the net of a diffuse, generalized p 49

son, consequently, toward the mother. One of Lacan's disciples writes: we are going to consider the means by which the Oedipal p 52

beyond or beneath the Symbolic as well as the Imaginary? We in no way claim to be taking up an endeavor p 53

the figures vary according to the social form under consideration. We even believe what we are told when Oedipus is presented p 53

to the social form under consideration. We even believe what we are told when Oedipus is presented as a kind of p 53

variations and modalities; the strain of an endless repression? What we are calling into question is the frantic Oedipalization to which p 53

And despite some fine books by certain disciples of Lacan, we wonder if Lacan's thought really goes in this direction. Is p 53

and its production. But what is this long history, if we consider it only during the period of psychoanalysis? It does p 53

Desiring-production is personalized, or rather personologized (personnologisee), imaginized (imaginisee), structuralized. (We have seen p 55

that the real difference or frontier did not

of production and antiproduction. Psychoanalysis is like the Russian Revolution; we don't know when it started going bad. We have to p 55

Russian Revolution; we don't know when it started going bad. We have to keep going back further. To the Americans? To p 55

called a psychotic episode: after a schizophrenic flash, one day we bring our tape recorder into the analyst's office—stop!—with p 56

stop!—with this insertion of a desiring-machine everything is reversed: we have broken the contract, we are not faithful to the p 56

a desiring-machine everything is reversed: we have broken the contract, we are not faithful to the major principle of the exclusion p 56

the major principle of the exclusion of a third party, we have introduced a third element—the desiring-machine in person. Yet p 56

of homosexual libido directed at Dr. Flechsig's person. But when we replace the doctor with the father and commission the father p 57

and commission the father to explain the God of delirium, we ourselves have trouble following this ascension; we take liberties that p 57

God of delirium, we ourselves have trouble following this ascension; we take liberties that can be justified only by the advantages p 57

traced from myth with the transformations taken into account. ... What we mean is that, starting from the same postulate, Jung is p 57

to write in the history of the movement: so even we are still pious! Let us recall Marx's great declaration: he p 58

teacher, for example—in the presence of the little girls. We are present from the start at a double Freudian reduction p 59

but rather the object of a properly inclusive use that we must analyze. Freud had a concept at his disposal for p 60

lack or a primal deprivation, and not the opposite. Here we have a properly analytical fallacy (which will be found again p 60

corresponding multiplicity whose every element can only be defined positively. We must speak of castration in the same way we speak p 60

positively. We must speak of castration in the same way we speak of oedipalization, whose crowning moment it is: castration designates p 60

the same mythical space, the unary stroke of the signifier. We have not finished chanting the litany of the ignorances of p 61

law, lack. The Women's Liberation movements are correct in saying: We are not castrated, so you get fucked. And far from p 61

the social field, the disinvestment of repressive structures. Nor are we going to say that the question is not that of p 61

its own business with daddy and mommy. On the contrary, we should consider the complementary ensemble made up of boy-girl and p 61

will recall a sequence from the film Hearts and Minds: we see Colonel Patton, the general's son, saying that his guys p 62

over imaginary givens. If this first distinction is drawn out, we see that the individual fantasy is itself plugged into the p 62

institutions whose elements are no longer anything but drives. If we must still speak of utopia in this sense, a la p 63
us the only means of bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering how social production p 63
fantasy the underlying element of a revolutionary group potential. When we learn that the instructor, the teacher, is daddy, and the p 64
in this way reduced to the figures of familial reproduction—we can understand why the panicked libido no longer risks abandoning p 64
feeding an inexhaustible transference, and by always nursing new conflicts. We are astonished when we hear that a terminated analysis is p 64
and by always nursing new conflicts. We are astonished when we hear that a terminated analysis is by that very fact p 64
if this proposition is accompanied by the analyst's little smile. We are surprised when we hear a knowledgeable analyst mention, in p 64
accompanied by the analyst's little smile. We are surprised when we hear a knowledgeable analyst mention, in passing, that one of p 64
object dependence to which analysis reduced the patients. How can we ward off, in the practice of the cure, this object p 65
and final text of Freud's, *Analysis Terminable and Interminable* (1937). We prefer not to follow a recent suggestion that it would p 65
ego, this is the intense outcry of all of desiring-production. We already knew that the pervert resisted oedipalization: why should he p 67
more artificial still and more lunar than that of Oedipus? We knew the schizo was not oedipalizable, because he is beyond p 67
his flows right into the desert. But what remains, once we learn that resistances of an hysterical or an obsessional form p 67
that: Oedipus and castration, all history in a new version. We are not saying that Oedipus and castration do not amount p 67
saying that Oedipus and castration do not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these p 67
operations
and castration do not amount to anything. We are oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it p 67
But is this sufficient to silence the outcry of desiring-production: We are all schizos! We are all perverts! We are all p 67
to silence the outcry of desiring-production: We are all schizos! We are all perverts! We are all libidos that are too p 67
of desiring-production: We are all schizos! We are all perverts! We are all libidos that are too viscous and too fluid p 67
viscous and too fluid—and not by preference, but wherever we have been carried by the deterritorialized flows. What neurotic, provided p 67
is it brought about by the frantic neuroticization to which we have been delivered, and for which psychoanalysis has invented new p 67
interruption of the process (the production of the neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are reduced p 68
neurotic analysis)? We are forcibly confronted with Oedipus and castration, we are reduced to them: either so as to measure us p 68
to measure us against that cross, or to establish that we cannot measure up to it. But in any case the p 68
of homosexuality—though it is something more than an example. We noted how, in Proust, the famous pages of Sodom and p 68
is possible that Charlus's coarse admonition is prophetic: A lot we care about our old grandmother, you little shit! For what p 68
differences amount to the same without ceasing to be differences. We are statistically or molarly heterosexual, but personally homosexual, p 70
without knowing
knowing it or being fully aware of it, and finally we are transsexual in an elemental, molecular sense. That is why p 70
the foundations of such an operation appear more distinctly if we consider the mutual reactions between the different syntheses of the p 70
relation to parental images serving as co-ordinates (mother, father). There we have a triangulation that implies in its essence a constituent p 70
the prohibition, any more than does the form of persons. We can therefore see the property the prohibition has of displacing p 71
desiring-production were found to comply with a binary rule; and we have even seen that a third term intervened in this p 72
the parental use, and reproduces itself in the conjugal use. We do not yet know what forces bring about this triangulation p 72
desire in order to transform all its productive connections. But we are able at least to follow, abstractly, the manner in p 72
to follow, abstractly, the manner in which these forces proceed. We are told that partial objects are caught up in an p 72
lack. Consequently, everything is played out from the start: everywhere we encounter the analytic process that consists in extrapolating a p 72
transcendent
chain seems consequently to be suspended, each link triangulated. There we have a curious paralogism implying a transcendent use of the p 73
implying a transcendent use of the syntheses of the unconscious: we pass from detachable partial objects to the detached complete object p 73
of synthesis that remains fundamentally illegitimate with regard to them? We do not deny that there is an Oedipal sexuality, an p 74
as well as complete objects, global images, and specific egos. We deny that these are productions of the unconscious. What is p 74
the conversion of the unconscious to Oedipus, form and content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This p 74
first paralogism in the psychoanalytic process. For a simple reason, we again make use of Kantian terminology. In what he termed p 74
of syntheses such as appeared in metaphysics. In like fashion we are compelled to say that psychoanalysis has its metaphysics—its p 75
the immanence of its criteria, and a corresponding practice that we shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When p 75
an exclusive, restrictive, and negative use of the disjunctive synthesis. We are so molded by Oedipus that we find it hard p 76
the disjunctive synthesis. We are so molded by Oedipus that we find it hard to imagine another use, and even the p 76
being capable of applying it. Everywhere in psychoanalysis, in Freud, we have seen this taste for exclusive disjunctions assert itself. It p 76
be a total misunderstanding of this order of thought if we concluded that the schizophrenic substituted vague syntheses of identification of p 76
with the loss of differentiating rules or differential functions. But we should stress the fact that Oedipus creates both the differentiations p 78
case from what happens when the disjunction is inclusive). Here we have the second paralogism of psychoanalysis. In short, the double p 80
crime, and spend all the time necessary for internalizing. But we are warned: the society of brothers is very dejected, unstable p 80
not such a bad thing. It is therefore understood that we leave one pole of Oedipus only to pass on to p 80
in it with enthusiasm. Let it not be thought that we are alluding to the folkloric aspects of psychoanalysis. The fact p 81
are developing another conception of psychoanalysis, does not mean that we should take no notice of the dominant tone in the p 81
useless, except for tying off the unconscious on both sides. We shall see in what sense Oedipus is strictly undecidable (undecidable p 81
is strictly undecidable (undecidable), as the mathematicians would put it. We are extremely tired of those stories where one is said p 81
psychoanalysis, will be achieved, is already being achieved, outside it. We cannot, however, share either this pessimism or this optimism. For p 81
father is like God; the problem is not resolved until we do away with both the problem and the solution. It p 81
can no longer even be raised. By the same token, we do not share the pessimism that consists in thinking that p 82
this change, this release, can be achieved only outside psychoanalysis. We believe, on the contrary, in the possibility of an internal p 82
themselves to a process of differentiation. But in any case we are oedipalized: if we don't have Oedipus as a crisis p 82
of differentiation. But in any case we are oedipalized: if we don't have Oedipus as a crisis, we have it as p 82
are oedipalized: if we don't have Oedipus as a crisis, we have it as a structure. Then the crisis is passed p 82
the pendulum, the exclusive inverse reasoning. That is why, when we are invited to go beyond a simplistic conception of Oedipus p 82
the traditional daddy-mommy are replaced by a mother-function, a father-function; we don't quite see what there is to gain by this p 82
into an old refrain. As for us, that is why we were unable to posit any difference in nature, any border p 83
ritual, and psychoanalysis is not the Oedipus ritual. Even if we go back from the images to the structure, from imaginary p 83
great Other, in truth the question merely retreats. And if we try to envisage the time put into this retreat, Lacan p 83
Wasn't this tantamount to taking up the cry of Aristotle: We really must come to a halt, in the face of p 84
Consumption-Consummation In the third synthesis, the conjunctive synthesis of consumption, we have seen how the body without organs was p 84
in fact
gradients, traversed by potentials, marked by thresholds. In this sense, we believe in a biochemistry of schizophrenia (in conjunction with the p 84
ahead of me was lying the most horrific journey. When we speak here of a voyage, this is no more a p 84
voyage, this is no more a metaphor than before when we spoke of an egg, and of what takes place in p 84
root and the principle of differentiation of deliriums and hallucinations. We are also of a mind to believe that everything commingles p 84
Phenomena of individualization and sexualization are produced within these fields. We pass from one field to another by crossing thresholds: p 85
we
We pass from one field to another by crossing thresholds: we never stop migrating, we become other individuals as well as p 85
field to another by crossing thresholds: we never stop migrating, we become other individuals as well as other sexes, and departing p 85
as easy as being born or dying. Along the way we struggle against other races, we destroy civilizations, in the manner p 85
or dying. Along the way we struggle against other races, we destroy civilizations, in the manner of the great migrants in p 85
passed through—although these destructions can be brought about, as we shall see, in two very different ways. The crossing of p 85
paranoiacs of Suetonius. In a great book by Jacques Besse, we encounter once again the double stroll of the schizo, the p 87
But simulation must be understood in the same way as we spoke of identification. It expresses those nondecomposable distances always p 87
enveloped
body without organs that has become deaf, dumb, and blind? We often hear it said: he thinks he's Louis XVII. Not p 88
a manner totally different from that employed by the authors we have previously mentioned. The fact remains that Schreber's memoirs are p 89
in which she poses antipsychiatric and institutional problems. Here then we see a man from Martinique who, in the process of p 90
in the structure; next, in the name of this lack, we are referred to the other Oedipal pole, the pole of p 90
development of the mother and the sister? And yet, as we have seen, if there is one problem that does not p 91
of identifications. And if getting well amounts to getting oedipalized, we can easily understand the outbursts of the patient who does p 91
of adequation between the inductor and what is induced. But we are well aware that, when considered in terms of its p 91
serve it as masks. What is more, from the beginning we can see that it makes use of masks in an p 91

means have been found to render the family transcendent. There we have it—the incurable familialism of psychoanalysis, enclosing the unconscious p 92

its members who has been eliminated, rendered null, and foreclosed. We can understand how such a concept as foreclosure operates within itself within a temporal dimension that is irreducible and nonclosed. We believe that this is also true in the case of p 94

in the direction of other territories. It is strange that we had to wait for the dreams of colonized peoples in p 96

that these situations favor a psychotic development or explosion—but we have a strong feeling that the problem lies elsewhere. Apart p 96

himself is a boss who is not a father. Therefore we formulate the following rule, which we feel to be applicable p 97

not a father. Therefore we formulate the following rule, which we feel to be applicable in all cases: the father and p 97

mediate and express. The family is by nature eccentric, decentered. We are told of fusional, divisive, tubular, and foreclosing families. But p 97

is conceived of in this form of the afterward? But we know in point of fact that the actual factors are p 99

Darien, Mort a credit by L.-F. Celine. In them we see how bread, money, dwelling place, social promotion, bourgeois and p 99

reality. It is true that nothing is pre-oedipal, and that we must take Oedipus back to the earliest age, but within p 100

makes it depend on the transcendent term, the phallus). There we have a faulty use of the conjunctive synthesis, leading to p 101

the beginning. But not at all in the same fashion. We have seen that desiring-production was the limit of social production p 101

it must be applied to a factitious and subjugated territoriality. We are now able to surmise what Oedipus signifies: it displaces p 102

word. And when the best psychoanalysts forbid themselves historico-political applications, we can't say things are much better, since the p 103

analysts retreat

from politics, is what makes for our originality as analysts—we who do not forget that society too is triangular and p 103

even when they coincide or are superimposed on each other. We define the reactionary unconscious investment as the investment that p 105

conforms

of the Three Syntheses Stupefying Oedipus, inexhaustible and ever present. We are told that the father died over a period of p 106

They reply: the question is not one of knowing whether we believe in this, but whether or not the unconscious itself p 107

is why seers are the least believing of men. When we relate desire to Oedipus, we are condemned to ignore the p 107

least believing of men. When we relate desire to Oedipus, we are condemned to ignore the productive nature of desire: we p 107

we are condemned to ignore the productive nature of desire: we condemn desire to vague dreams or imaginations that are merely p 107

dreams or imaginations that are merely conscious expressions of it; we relate it to independent existences—the father, the mother, the p 107

a remark completely akin to those of Marx or Engels: We now laugh when we find Man and World placed beside p 107

to those of Marx or Engels: We now laugh when we find Man and World placed beside one another, separated by p 107

more than reproduce itself in itself. Indeed, in this sense we must say the unconscious has always been an orphan—that p 108

is our agony but also our ecstasy, depending on whether we live it neurotically or live its structure; it is the p 108

than use, that it become a firm principle only if we have at our disposal immanent criteria capable of determining the p 109

here of practical principles as directions for the cure. Thus we have already seen how the immanent criteria of desiring-production permitted p 110

inevitable the reduction of libidinal investments to the eternal daddy-mommy. We still have not exhausted all the paralogsms that lead the p 111

From the moment desire is welded again to the law—we needn't point out what is known since time began: that p 111

Oedipal analyst, who wants and understands only daddy and mommy, we must substitute a malevolent, an openly malevolent activity: your p 112

Oedipus

entity. You have pushed a process into a goal. ... If we made a psychoanalyst enter into the domains of the productive p 113

a priest from the Middle Ages on an assembly line. We must set up units of production, plug in desiring-machines. What p 113

joys, still remain unknown. 7 Social Repression and Psychic Repression We have attempted to analyze the form, the reproduction, the (formal p 113

the method, and the condition of the Oedipal triangle. But we have postponed the analysis of the real forces, the real p 113

returns of the psychically repressed in a constituted society. Therefore we should first of all consider the second question: does psychic p 113

Oedipus complex as an adequate expression of the unconscious? Must we even follow Freud in saying that the Oedipus complex, according p 113

children, with whom the same story begins all over again? We wonder if Oedipus in fact expresses desire; if Oedipus is p 114

of incest that there is a natural aversion to incest, we ought rather to assume that there is a natural instinct p 114

me die, eh, is that what you want, speak up? We didn't want anything of the sort, however. We didn't want p 114

speak up? We didn't want anything of the sort, however. We didn't want the train to be daddy, Or the station p 114

want the train to be daddy, Or the station mommy. We only wanted peace and Innocence, and to be left alone p 114

your mother, and you will not kill your father. And we docile subjects say to ourselves: so that's what I wanted p 114

from the prohibition the nature of what is prohibited. There we have a typical paralogism—yet another, a fourth paralogism that p 114

have a typical paralogism—yet another, a fourth paralogism that we shall have to call displacement. For what really takes place p 114

grip on intention, of making the unconscious guilty. In short, we are not witness here to a system of two terms p 115

not witness here to a system of two terms where we could conclude from the formal prohibition what is really prohibited p 115

conclude from the formal prohibition what is really prohibited. Instead we have before us a system of three terms, where this p 115

to do with the active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains nothing ideal, nothing in the p 115

of society, as the partisans of an exchangist conception claim. We have seen that there were other obstacles. The real danger p 116

wanting what it wants. From the beginning of this study we have maintained both that social production and desiring-production are one p 116

a realdesire, since repression is also desired? How can we tell them apart? We demand the right to a very p 116

repression is also desired? How can we tell them apart? We demand the right to a very deliberate analysis. For even p 116

the psychoanalyst plunges deeper into a familialist and ideological vision. We do not need to relate again the reactionary compromises of p 117

several times, in a profound way, rigorously, and with nuances. We see no special problem in the possibility of a coexistence p 117

at the heart of the same theoretical and practical doctrine. We refuse to play take it or leave it, under the p 117

that constitute its very life or its becoming. As if we could reproach someone for having an ambiguous relationship with psychoanalysis p 117

there would no longer be any differentiation, any exchanges possible). We must act quickly and soon. Incest, a slandered shallow stream p 120

act quickly and soon. Incest, a slandered shallow stream. Although we can see social production's interest in such an operation, it p 120

operation possible from the point of view of desiring-production itself. We do have, however, the elements of a response. Social production p 120

recording is accomplished already exercises on its own account, as we have seen, a primal repression of desiring-production. It falls to p 120

in the familial translation of its recording. Translation-betrayal. At times we say that Oedipus is nothing, almost nothing (within the order p 121

order of desiring-production, even in the child); at other times we say that it is everywhere (in the enterprise of domesticating p 121

unconscious, of representing desire and the unconscious). To be sure, we have never dreamed of saying that psychoanalysis invented p 121

Oedipus. Everything

conquering forces, but to reactive forces, to reactions to daddy-mommy, we have only to play again on a paradox dear to p 121

psychoanalysis, than the family, than ideology, even joined together. There we have all the forces of social production, reproduction, and p 122

repression

in the unconscious itself. It is in this sense, as we have seen, that Oedipus is an application, and the family p 122

that the familial themes often erupt into the psychotic consciousness, we would be all the more surprised—in line with a p 123

its forced oedipalization, that is to say, its interruption? Must we correct what we were saying a little earlier, and suppose p 123

that is to say, its interruption? Must we correct what we were saying a little earlier, and suppose that some tolerate p 123

in Combray if you really want to feel the vibrations. We now come to the realization that the simple opposition between p 125

directly between the two that creates the difficulty. How can we distinguish between the pressure that familial reproduction exercises on p 125

desiring-production

passing of time, inscribed within more or less irreversible structures. We understand this sentence, but can't help finding its tone disturbing p 128

of the world's iniquities.) In an altogether different direction, if we consider the idealist deviations of psychoanalysis, we see in them p 128

different direction, if we consider the idealist deviations of psychoanalysis, we see in them an interesting attempt at giving the actual p 128

people, whose problems have to do with the Ideal. And we have seen what remains common to Freud and Jung: the p 128

finds an anagogical and prospective meaning in morality or religion? We maintain that the cause of the disorder, neurosis or psychosis p 128

is rather the contrary; neurosis explains Oedipus. Then how do we conceive of the relationship between psychosis and neurosis? Everything p 130

changes

relationship between psychosis and neurosis? Everything changes depending on whether we call psychosis the process itself, or on the p 130

contrary, an

savor the irony of this situation with more amusement than we can extract from it. The laugh's on us. They will p 131

it. The laugh's on us. They will see that what we call schizophrenia was one of the forms in which, often p 131

and by them on themselves. Let no one suppose that we meet true madness any more than that we are truly p 132

suppose that we meet true madness any more than that we are truly sane. The madness that we encounter in patients p 132

more than that we are truly sane. The madness that we encounter in patients is a gross travesty, a mockery, a p 132

caricature of what the natural healing of that estranged integration we call sanity might be. True sanity entails in one way p 132

of art, good material, but not psychosis, especially not psychosis; we draw a line between the eventually creative neurotic aspect, and p 134

no! The Oedipal form of literature is its commodity form. We are free to think that there is finally even less
the risk of making it topple into breakdown and disintegration. We no longer know if it is the process that must
a specific product. That is why, on the other hand, we were unable to establish any direct relationship between neurosis and
the conditions determined by an apparently victorious capitalism, where do we find enough innocence for generating universal history?
Desiring-production also exists

of decoded flows—is the business of the socius. As we shall see, capitalism is the only social machine that is
a flow that would elude their codes. Then again, if we say that capitalism determines the conditions and the possibility of
machine, in contrast, has men for its parts, even if we view them with their machines, and integrate them, internalize them
progeniture are determined for the profit of a specific person. We see no reason in fact for accepting the postulate that
anus itself that ascends on high, under the conditions (which we must analyze) of its removal from the field, conditions that
The structure—that is to say, an unrealized potentiality? Are we to believe that a universal Oedipus haunts all societies, but
the hunter cannot consume his own kill.) In short, as we shall see elsewhere, there is always a pervert who succeeds
structure of the lineages associated with each section. For, as we have seen, clans and their lineages are not distinct corporate
the first character of inscription marked on this body. And we know the nature of this intensive filiation, this inclusive disjunction
they be deduced from them. But, this principle once established, we must distinguish between two points of view: the one economic
in order for the new extended memory to be established. We can better understand why the problem does not in the
reproach of idealism that usually greets this kind of attempt. We have a similar view of the recent article in which
parents are not genetically the parents of their children; if we are to believe their doctrine, parents and children are brothers
is why he cannot marry her (bearing in mind what we said earlier to be the meaning of that is why
incest with the mother that the filiation becomes extended. There we find no repression of the father, no foreclosure of the
myths; it is therefore a formal property of this language. We must conclude that, strictly speaking, incest does not and cannot
conclude that, strictly speaking, incest does not and cannot exist. We are always on this side of incest, in a series
to bed with one's sister or mother? And how do we dispense with the old argument: it must be possible since
son, sister, mother, brother, father. Now in the incestuous act we can have persons at our disposal, but they lose their
one's sister his wife. It is in this sense that we said we are always on this side of it or
his wife. It is in this sense that we said we are always on this side of it or beyond. Our
least in this instance, the platitude is not even true. We are reminded how illegitimate it is to conclude from the
code as an indispensable element of any coding of flows. We are now able to outline the various instances of territorial
the systematic coding of the flows will be carried out. We call this second instance—the repressing representation itself—alliance, since
two, organize the alliances and arrange (machine) the marriages. When we ascribed to them a perverse-normal activity, we meant that these
the marriages. When we ascribed to them a perverse-normal activity, we meant that these local groups were the agents of repression
so serious (he says)—discovery of a homosexual representation (there we merely see a primitive version of the formula All men
repressing representation, and the displaced represented. 4 Psychoanalysis and Ethnology We are moving too fast, acting as if Oedipus were
already

social field. It is from this point of view that we must consider many primitive cures; they are schizoanalysis in action
positions of a chief lived in intensity within the group. We said that the point of departure seemed Oedipal. It was
else; sexual reproduction no longer passes through those points, although we rightly need your family to furnish a material that will
framework is outlined for the dispossessed primitives: a shantytown Oedipus. We have seen, however, that the colonized remained a typical
example

familial reproduction whose agent is Oedipus. After all, how are we to understand those who claim to have discovered an Indian
would seem that they don't know what they are doing. We have psychotherapists who sincerely believe they are engaged in progressive
pursued by other means, it is the interior colony, and we shall see that even here at home, where we Europeans
and we shall see that even here at home, where we Europeans are concerned, it is our intimate colonial education. How
are concerned, it is our intimate colonial education. How are we to understand the phrases with which M. C. and Edmond
structural function. But in both these senses of the universal, we are invited to interpret, since the latent presence of Oedipus
inhibited, or transformed? No, in fact: psychoanalysis tells us that we too repress the representation. And everything tells us that we
we too repress the representation. And everything tells us that we too often keep the full sexuality of the affect; we
we too often keep the full sexuality of the affect; we know perfectly well what it is about, without having been
the object of repression? Is it because incest is prohibited? We always fall back on this pale rationale: incest is desired
investment refers only secondarily to an image of the mother. We have already seen how the prohibition of incest referred, not
milieu. Not that Oedipus counts for nothing in our society: we have said repeatedly that Oedipus is demanded, and demanded again
a truth of the unconscious that is especially visible where we are concerned; on the contrary, because it is a mystification
relations; or at the end as an eschatological determination. Now we have seen that it is only in this last sense
the body without organs, at the limits of the socius. We shall speak of an absolute limit every time the schizo-flows
Oedipal limit is occupied, strategically occupied in all social formations. We must take Kardiner's remark seriously: a Hindu or an Eskimo
position (Kardiner has understood this very well in the formula we cited). It is colonization that causes Oedipus to exist, but
to say about the relationship between ethnology and psychoanalysis? Must we be content with an uncertain parallelism where each
contemplates the

the castration that deprives us of its use? Of course we are told not to confuse the signified with the signifier
shred of clothing, an image of daddy, formulas and words: we shall not ask what it means, but what kind of
effect are themselves variable; there are migrations in the system. We see no reason for believing in the universality of one
exchanging but marking bodies, which are part of the earth. We have seen that the regime of debt directly resulted from
a collapse of the mode of inscription on the socius. We are brought back to our point of departure: the fact
is either a gentle creature or a raging beast. But we always rediscover the figures of this paranoiac and his perverses
the categories of new alliance and direct filiation are mobilized, we are talking about the imperial barbarian formation or the despotic
a territorialization that would inscribe people according to their residence, we should see in the principle of residence the effect of
terrible exogenous adventure. The game of alliances is ambiguous: are we still on this side of the new alliance, or already
residual and transformed? (Related question: what is the feudal system?) We are only able to fix the precise moment of the
essence that is not to be confused with a beginning. We think only about the Emperor. But not about the present
the Emperor. But not about the present one; or rather we would think about the present one if we knew who
or rather we would think about the present one if we knew who he was or knew anything definite about him
able to touch the full body of the sovereign? Here we have a problem of castes. It is overcoding that impoverishes
the despotic knot. A pause seems in order here while we ask how such a thing is possible. How is it
ceases to be territorial and becomes imperial. First of all, we have the impression that the elements of the in-depth system
of the repressing function (la fonction refoulante). (That is what we have already seen in psychosis, where the intrusion of the
of desire.) With incest's new position in the imperial formation, we are therefore speaking only of a migration in the in-depth
in linking writing to incest in a mysterious fashion. But we see nothing in this link that would lead us to
of the system in its length and its width. What we call the order of connotation is an order in which
that suffers, although it also acquires other functions.) Or rather, we are unable to say that the magic triangle is completely
to converge toward the eminent unity of the despot. If we call the order of representation in a social system a
whole chain. What made incest impossible—namely, that at times we had the appellations (mother, sister) but not the persons or
not the persons or the bodies, while at other times we had the bodies, but the appellations disappeared from view as
bodies, but the appellations disappeared from view as soon as we broke through the prohibitions they bore—has ceased to exist
in accordance with the complementarity of simulation and identity that we encountered earlier, if the identification is that of the object
this into a criterion). The complex relationship of designation, as we have seen it elaborated in the system of primitive connotation
of the five paralogisms thus seem to be ready. But we are still very far from the psychoanalytic Oedipus, and the
a completely different viewpoint, in a completely different organization. There we see the mania of psychoanalysis with all its paralogisms: it
must include its differences with respect to the concrete beginning. We know that myth always expresses a passage and a divergence
to the system under consideration. And in more recent examples, we have to go along with Wittfogel when he shows the
technical machine precisely the movement of desire? Again and again we come upon the monstrous paradox: the State is desire that
decoding have always existed; history is full of them. But we have just seen that only through their encounter in a
that ensured the universality of capitalism. By simplifying a lot, we can say that the savage territorial machine operated on the
or the quasi cause that appropriates all the productive forces. We are no longer in the domain of the quantum or
surplus value of code into a surplus value of flux, we were presenting things in a summary fashion, we were still
of flux, we were presenting things in a summary fashion, we were still acting as though the matter were settled once
the most elementary labor of the worker. And just as we found, on the side of human surplus value insofar as

surplus value resulting from scientific and technical flows of code, we find no commensurability or exterior limit between scientific or technical	p 234
the heart of production itself, and conditioning this production. Here we discover a new determination of the properly capitalist field of	p 235
of a career a l'americaine, with abrupt mutations, just as we imagine such a career to be: Gregory Bateson begins by	p 236
working class and the unions? Well then, let's see what we can do—and thereafter profit will flow alongside wages, side	p 238
Nietzsche put it: in this matter, the truth is that we haven't seen anything yet. 10 Capitalist Representation Writing has never	p 240
survives in us the memory of extinct signs with which we still write. The reason for this is simple: writing implies	p 240
phonic substance on which writing even confers a secret privilege. We believe that, from all points of view and despite certain	p 242
congeal into the production of our own sick, the schizophrenics. We have seen that the relationship of schizophrenia to capitalism went	p 245
constitutes its own reality—the decoded flows? The answer—as we have seen—is that capitalism is indeed the limit of	p 245
men to be directly coded, and the appraising eye as we have analyzed it in the primitive system. It should be	p 248
it would not become capital and would not appropriate production. We have seen that this becoming-concrete appeared in the differential	p 249
relation	
a given magnitude. This is something that became evident as we pursued the analysis of capital and labor at the level	p 249
differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain that it both does and does not have	p 250
an	
class interests. It is only starting from this point, as we shall see, that one is able to pose the questions	p 257
labour in general ... the abstract universality of wealth-creating activity. Here we have the great movement of decoding or deterritorialization:	p 259
the nature	
they adore, and the schizophrenic figure that sweeps them along. We are thus entitled to maintain two conclusions that we have	p 261
along. We are thus entitled to maintain two conclusions that we have already put forward and that seemed to stand mutually	p 261
those that gave rise to it in the first place. We have distinguished among three social machines corresponding to the savage	p 261
of the representation of desire in the modern socius. So we come back to the question: in each case what is	p 262
colonial formation that corresponds to the form of social sovereignty. We are all little colonies and it is Oedipus that colonizes	p 265
of a simple unit of consumption, it is father-mother that we consume. In the aggregate of departure there is the boss	p 265
readily lends itself to formalization, although it involves universal history. We have seen in what sense schizophrenia was the absolute limit	p 266
it axiomatizes the decoded flows and reterritorializes the deterritorialized flows. We have also seen that capitalism finds in schizophrenia its	p 266
own	
is already this result. Fetishes, idols, images, and simulacra—here we have the whole series: territorial fetishes, despotic idols or symbols	p 267
who brandishes the law (the mother tends to be obliging: we musn't make this into a scene, it's only a dream	p 273
the viewpoint of regression is the result of abstraction. When we say the father is first in relation to the child	p 274
which both the family and they are simultaneously immersed. Hence we are confronted by three unavoidable conclusions. (1) From the point	p 275
the encoded or axiomated flows of the social field—then we must transport the essential difference to the heart of this	p 277
a delirious interplay of disinvestments, of counterinvestments, of overinvestments. But we have seen in this context that there were two major	p 277
I am a beast, a black. Good people say that we must not flee, that to escape is not good, that	p 277
difference in nature between the two, nomadism and segregation. If we are able to define this difference as that which separates	p 278
paranoia and schizophrenia, it is because on the one hand we have distinguished the schizophrenic process (the breakthrough) from the	p 278
accidents	
interrupt it (the breakdown), and because on the other hand we have posited paranoia no less than schizophrenia as independent of	p 278
different nature that traverse the family from the exterior. What we mean is that Oedipus is born of an application or	p 278
history in delirium)? And what is this line, how can we situate schizophrenia and paranoia on either side of it? Our	p 279
and the molecular, that the paranoia-schizophrenia division is made. Are we to believe, then, that social investments are secondary	p 281
projections, as	
horde, were at the base of the socius in general? We have seen that this is not at all the case	p 281
metaphor lending the unconscious a distinction grounded in physics, when we speak of an opposition between intra-atomic phenomena and	p 283
the mass	
the unconscious there are only populations, groups, and machines. When we posit in one case an involuntariness (un involontaire) of the	p 283
social repression of its elementary productive forces. But how can we speak of machines in this microphysical or micropsychic region, there	p 283
the moment only more perfect machines (Whether those things which we deem most purely spiritual are anything but disturbances of	p 284
equilibrium	
creatures are part of our reproductive system; then why not we part of that of the machines? ... We are misled by	p 285
then why not we part of that of the machines? ... We are misled by considering any complicated machine as a single	p 285
each member of which was bred truly after its kind. We see a machine as a whole, we call it by	p 285
after its kind. We see a machine as a whole, we call it by a name and individualize it; we look	p 285
whole, we call it by a name and individualize it; we look at our own limbs, and know that the combination	p 285
individual which springs from a single centre of reproductive action; we therefore assume that there can be no reproductive action which	p 285
a generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say on the other hand—when the	p 287
machines become	
subordinate the mass phenomena. That is why from the start we have rejected the idea that desiring-machines belong to the domain	p 287
are the same machines under determinate conditions. By determinate conditions we mean those statistical forms into which the machines	p 287
enter as	
the arrangement of the desiring-machines and the syntheses of desire. We have seen that, through reproduction and its objects (defined	p 290
familially	
whereby the unconscious, remaining a subject, produces and reproduces itself? We use the term Libido to designate the specific energy of	p 291
of socialized energy capable of all the investments. Or would we do better to review Reich's final attempt, involving a biogenesis	p 291
the details of Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoiac nature is no	p 292
its simultaneously schizophrenic and paranoiac nature is no obstacle where we are concerned—on the contrary. We admit that any	p 292
comparison	
is no obstacle where we are concerned—on the contrary. We admit that any comparison of sexuality with cosmic phenomena such	p 292
the reduction of sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have a more accurate evaluation	p 292
masses, of large aggregates, and of social and organic fields. We have difficulty understanding what principles psychoanalysis uses to support	p 293
its	
transmit, always within a biological, social, and historical field where we are equally immersed or with which we communicate. The persons	p 293
historical field where we are equally immersed or with which we communicate. The persons to whom our loves are dedicated, including	p 293
of the captivation or the mechanization of the passions.) But we always make love with worlds. And our love addresses itself	p 294
of large numbers. And isn't it in this way that we must understand the famous formula of Marx?—the relationship between	p 294
of psychoanalysis forever captive: the anthropomorphic representation of sex! What we call anthropomorphic representation is just as much	p 294
the idea that	
two sexes as the idea that there is only one. We know how Freudianism is permeated by this bizarre notion that	p 294
conceived as the feminine sex (the little hidden absorbed penis). We maintain therefore that castration is the basis for the anthropomorphic	p 295
production; all production is at once desiring-production and social production. We therefore reproach psychoanalysis for having stifled this	p 296
order of production	
that desiring-production becomes enticed into allegedly unconscious representations. And as we have seen, it is the same agency—the	p 296
family—that	
But the question, it seems to me, is this: are we born Hamlets? Were you born Hamlet? Or did you not	p 298
I mean except that from this intellectual world in which we are swimming there must body forth a new world; but	p 298
is instinctual and holy: it is only through desire that we bring about the immaculate conception. Everything is said in these	p 299
it seems that the situation is far more complex than we made it out to be, since psychoanalysis participates to the	p 299
political economy and psychoanalysis. political economy and libidinal economy? Here we are able to appreciate the full extent to which	p 303
psychoanalysis	
full extent to which psychoanalysis belongs to capitalism. For as we have seen, capitalism indeed has as its limit the decoded	p 303
to it the new form of an infinite subjective representation. We seem to be straying from the main concern of psychoanalysis	p 303
straying from the main concern of psychoanalysis, yet never have we been so close. For here again, as we have seen	p 303
never have we been so close. For here again, as we have seen previously, it is in the interiority of its	p 303
There is a mysterious tie between psychoanalysis and the theater)? We are familiar with the eminently modern reply of certain recent	p 305
a structure that the theater embodies or places on stage.? We should understand that representation, when it ceases to be objective	p 305
revived in the name of a structure of the unconscious: we are still pious. Everywhere, the great game of the symbolic	p 306

taken as the model of production. Even in Louis Althusser we are witness to the following operation: the discovery of social
the most austere song in honor of castration—yes, yes, we enter the order of desire through the gates of castration
Mannoni shows: how can belief continue after repudiation, how can we continue to be pious? We have repudiated and lost all
continue after repudiation, how can we continue to be pious? We have repudiated and lost all our beliefs that proceeded by
the territorial father, and the son too, the despot Oedipus. We are alone with our bad conscience and our boredom, our
left but images that revolve within the infinite subjective representation. We will muster all our strength so as to believe in
so many effects of a symbolic signifier. The good identification. We are all Archie Bunker at the theater, shouting out before
of castration, which itself is not imaginary but symbolic. There we have the three major planes of structuration, which correspond to
the Oedipus complex, do not make us burst into laughter? We are told that Oedipus is indispensable, that it is the
Oedipus necessarily operates in the form of this double impasse. We are told that Oedipus in its turn must be overcome
passive attitude and in [subjecting] himself to a father substitute? We are all the more extricated from Oedipus as we become
substitute? We are all the more extricated from Oedipus as we become a living example, an advertisement, a theorem in action
in action, so as to attract our children to Oedipus: we have evolved in Oedipus, we have been structured in Oedipus
attract our children to Oedipus: we have evolved in Oedipus, we have been structured in Oedipus, and under the neutral and
and under the neutral and benevolent eye of the substitute, we have learned the song of castration, the lack-of-being-that-is-life; yes it
castration, the lack-of-being-that-is-life; yes it is through castration / that we gain access / to Deeeeesire. What one calls the disappearance
of mineral theorem which constantly proves the futility of living. We have been triangulated in Oedipus, and will triangulate in it
elements are continually passing through the links in the chain. We have seen in this perspective how the law of representation
him back to the factory. As Charlus says, A lot we care about your grandmother, you little shit! Oedipus and castration
resistances, and then machines desiring-machines. Oedipus is a resistance; if we have been able to speak of the intrinsically perverted nature
detrterritorialized flows of desire, in the molecular elements of desiring-production. We should again call to mind the practical rule laid down
out-of-doors, but also of summoning it back to its place. We are all little dogs, we need circuits, and we need
it back to its place. We are all little dogs, we need circuits, and we need to be taken for walks
place. We are all little dogs, we need circuits, and we need to be taken for walks. Even those best able
uprooted tree that crosses through their body without organs. Previously we distinguished two poles of delirium, one as the molecular
schizophrenic
other. Our loves are complexes of deterritorialization and reterritorialization. What we love is always a certain mulatto—male or female. The
of creating—what exactly?—a new land. In each case we must go back by way of old lands, study their
by way of old lands, study their nature, their density; we must seek to discover how the machinic indices are grouped
of these lands that permit going beyond them. How can we reconquer the process each time, constantly resuming the journey on
could it exist without a land? But inversely, how can we be certain that these circuits don't reconstitute the lands—only
well known—of the asylum, the artifice, or the family? We always return to the same question: from what does the
reformist artificial societies, or residual paternalistic or mothering pseudo families? We do not have in mind the so-called community psychiatry
endeavors
Oedipalize everyone—people, animals, and things—to a point where we will witness a new race of sick people implore by
is, its essence, its tendency, and its external limit. But we know that the process is continually interrupted, or the tendency
persons serving as capital's agents (application of the axiomatic). But we seek in vain to assign social alienation and mental alienation
alienation to one side or the other, as long as we establish a relation of exclusion between the two. The deterritorialization
you haven't seen anything yet—an irreversible process. And when we consider what there is of a profoundly artificial nature in
reterritorializations of the hospital, or even the familial neurotic reterritorializations, we cry out, More perversion! More artifice!—to a point
where
or the masochist, even the influencing machines of the paranoiac. We have seen in general that the pseudo analyses of the
that the partial objects are elements of the unconscious, and we cannot even go along with the image of the partial
the molecular functions of the unconscious. That is why, when we insisted earlier on the difference between desiring-machines and all the
difference between desiring-machines and all the figures of molar machines, we were fully aware that they were both contained in, and
contained in, and did not exist without, one another, but we had to stress the difference in regime and in scale
these flows that every productive connection is made, such as we have tried to account for with the notion of flow-schiz
the two activities, the two heads of desire. For as we have seen, it can be produced as the amorphous fluid
on the recording surface of the body without organs. And we have doubtless been able to present things in a logical
code at the level of this molecular chain of desire. We have seen that a code implied two things—one or
rather, they form one no longer. As Jacques Monod says, we must conceive of a machine that is such by its
the genic unconscious, always remaining subject, reproduces itself. And as we have seen, that is the primary inspiration of psychoanalysis: it
life that desires, by virtue of the working organs. There we do not have two desires but two parts, two kinds
afflux is necessary merely to signify the absence of intensity). We have attempted to show in this respect how the relations
that have as much a right to say One as we ourselves do. Let him die in his leaping through unheard-of
death instinct precisely because there was no model or experience. We say, to the contrary, that there is no death instinct
to the past is like dragging a ball and chain.... We are all guilty of crime, the great crime of not
a relation to the outside, a little real reality. And we claim the right to a radical laxity, a radical incompetence
and capitalism; their engagement had been full of hesitation. What we have tried to show apropos of capitalism is how it
numbers works for death. It is now or never that we must take up a problem we had left hanging. Once
now or never that we must take up a problem we had left hanging. Once it is said that capitalism works
desiring-production is itself a decoded and deterritorialized production, how do we explain that capitalism, with its axiomatic, its statistics,
performs an
regimes, which nonetheless did not lack the necessary repressive means? We have seen that the molar statistical aggregates of social
production
all its might. The answer is the death instinct, if we call instinct in general the conditions of life that are
by the relations of production and antiproduction in a system. We know that molar social production and molecular desiring-production must be
its maximum, the regimes differ to the highest degree. If we examine the primitive or the barbarian constellations, we see that
degree. If we examine the primitive or the barbarian constellations, we see that the subjective essence of desire as production is
whose opposite draws near: it flees or it perishes. What we have tried to show from the outset is how the
makes of the unconscious an image consonant with its wishes: we are still pious, psychoanalysis remains in the precritical age. Doubtless
a support in the unconscious itself that ensures the hold. We have seen what this support was: primal repression, as exerted
the perverse transference of psychoanalysis. 5 The Second Positive Task We cannot however allow the difference in regime to make us
the identity in nature. There are fundamentally two poles; but we would not be satisfied if we had to present them
fundamentally two poles; but we would not be satisfied if we had to present them merely as the duality of the
terminology concerning the two poles has necessarily varied. At times we contrasted the molar and the molecular as the paranoiac, signifying
of the schizophrenic deterritorializations. At other times, on the contrary, we contrasted them as the two major types of equally social
inferior for all eternity, I am a beast, a black, We are all German Jews—the historico-social field is no less
revolution. To those who say that escaping is not courageous, we answer: what is not escape and social investment at the
without organs or the naked matter of molecular desiring-production. If we wonder where these forms of force come from, it is
under whose effect the molecular formations constitute molar aggregates. Now we can present the second thesis of schizoanalysis: within the
social
present the second thesis of schizoanalysis: within the social investments we will distinguish the unconscious libidinal investment of group or
desire
objectively reactionary come to effect a preconscious revolutionary investment? Must we invoke in the one case a thirst for justice, a
as a full body—a given absurd power in which we participate, or have the chance to participate, under the cover
but social, and through which desire desires its own repression. We have seen how the capitalist machine constituted a system of
unconscious libido, inasmuch as it is presupposed by the aims. We see the most disadvantaged, the most excluded members of society
as anarchistic or irresponsible, and to liquidate them? How do we combat the deadly inclination that makes a group pass from
to preconscious investments that are simply reformist? And where do we even situate such and such a group? Did it ever
he excludes himself or is excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group within this complexity of social
investments
psychoanalytic group within this complexity of social investments? Every time we wonder when it started going bad, it is always necessary
psychoanalysis. It is a matter of politics—though not, as we shall see, of a program. The task of schizoanalysis is
coexisting with them in opposite modes. In the generation-gap conflict we hear old people reproach the young, in the most malicious

for making it into an open secret, the analytic Oedipus? We are told, See here, it's quite normal, everybody's like that	p 352
a reinforced drive, and paranoia as a means of defense. We have seen on the contrary that what the libido invested	p 352
and that are emitted, captured, intercepted by the being that we are then determined to love, like a point-sign, a singular	p 352
problem with regard to these texts is the following: must we see, in all these sexual-social investments of the libido and	p 353
these object choices, mere dependences of a familial Oedipus? Must we save Oedipus at all costs by interpreting these investments and	p 353
its parents if they love it as its parents do. We always fall back into the false alternative where Freud was	p 354
on all sides and are not familial. From the start we wonder if the libido knows father-mother, or rather if it	p 355
paying for his wife's analysis. This isn't the only time we encounter the duality of money, as a structure of external	p 356
penis and for the man to renounce his male protest. We maintain that there is not one woman—more particularly, not	p 356
women, children, blacks, and animals know what they are doing? We dream of entering their offices, opening the windows and saying	p 357
desiring-machine and a process of deterritorialization? Let us suppose that we are granted everything: it will only be granted afterward. It	p 357
pre-oedipal stages relating structurally or eschatologically to the Oedipal organization). We have seen that this conception of the afterward	p 357
implied a	
have a hard time recognizing mother or father or me (we have seen how contradictory it was to invoke the partial	p 358
mother kills the child or the father. Then from two we pass to one in narcissism, which in no way precedes	p 359
way precedes Oedipus but is its product. That is why we speak of an Oedipal-narcissistic machine, at the end of which	p 359
the personological correlate and the egoic postulate (le postulat moiique). We have seen, following Foucault, how nineteenth-century	p 359
psychiatry had conceived of	
There is nothing there with which to make a schizophrenic. We have seen in this sense that the double impasse in	p 360
the world of meanings? Long live the Ndembu, for if we follow the detailed account by the ethnologist Turner, the Ndembu	p 360
not succeed in choking off the flows' lines of escape. We don't feel any need to attach the slightest importance to	p 361
results, persons in their turn refer to familial co-ordinates, and we shall see what the familial constellation refers to in order	p 362
which it is forced to take itself as a goal. We have seen in this sense how social production produced the	p 362
type, even when they do not adopt the same body. We can't go along with Maud Mannoni when she sees the	p 364
of thing to be treated in the analyst's office. But we ask precisely what type of unconscious social investment Oedipus presupposes	p 365
way to spend time on the couch: schizoanalyze the psychoanalyst. We have maintained throughout that, by dint of their difference in	p 365
and fascisizing pole, and the schizoid revolutionary pole. Once again, we see no objection to the use of terms inherited from	p 366
subjugated groups, the other by subject-groups. It is true that we still run up against all kinds of problems concerning these	p 367
what is their relationship with the preconscious investments of interest? We have seen that the unconscious paranoid investment was	p 367
grounded in	
Byzantine code underneath which strange liberated flows were already circulating. We have seen this in the case of the painter Turner	p 369
the openings blocked on all sides. And perhaps this, as we have seen, is Where we find the commodity value of	p 370
sides. And perhaps this, as we have seen, is Where we find the commodity value of art and literature: a paranoid	p 370
aggregate has formed, whose mode of subjugation has no equal. We have seen on what foundations this aggregate operated: a whole	p 372
it all started to go bad, how far back must we go for an answer, back to Lenin, back to Marx	p 375
potential in relation to the actual paranoid pole (how can we count on art and science except as potentialities, since their	p 376
operate and are inscribed. Only by making this passage do we reach the revolutionary break and investment of the libido. This	p 377
breach that has been discovered; fascist colonels start reading Mao, we won't be fooled again; Castro has become impossible, even in	p 378
familiar, all-too-familiar traps. This would be a bad reading, and we don't know which is better, a bad reading or no	p 379
there are far more serious reproaches to be made, which we haven't even thought of. As for those we have named	p 379
made, which we haven't even thought of. As for those we have named, we hold in the first place that art	p 379
haven't even thought of. As for those we have named, we hold in the first place that art and science have	p 379
imposes a specifically artistic Oedipus, a specifically scientific Oedipus.) Secondly, we have not at all minimized the importance of	p 379
preconscious investments	
or interest, which are based in the infrastructure itself. But we attach all the more importance to them as they are	p 379
maintenance of paranoid unconscious investments in revolutionary groups). And if we put forward desire as a revolutionary agency, it is	p 379
because	
put forward desire as a revolutionary agency, it is because we believe that capitalist society can endure many manifestations of interest	p 379
make its fundamental structures explode, even at the kindergarten level. We believe in desire as in the irrational of every form	p 379
desire that produces—real-desire, or the real in itself. Finally, we do not at all think that the revolutionary is schizophrenic	p 379
the revolutionary is schizophrenic or vice versa. On the contrary, we have consistently distinguished the schizophrenic as an entity from	p 379
schizophrenia	
that repression imposes on the process itself. This explains why we have only spoken of a schizoid pole in the libidinal	p 379
politico-economic determinations, but exactly the opposite. And then, above all, we are not looking for a way out when we say	p 380
all, we are not looking for a way out when we say that schizoanalysis as such has strictly no political program	p 380
in psychoanalysis, and that they haven't been since the start. We are still too competent; we would like to speak in	p 380
haven't been since the start. We are still too competent; we would like to speak in the name of an absolute	p 380
the name of an absolute incompetence. Someone asked us if we had ever seen a schizophrenic—no, no, we have never	p 380
us if we had ever seen a schizophrenic—no, no, we have never seen one. If someone reading this book feels	p 380
in psychoanalysis, we're not speaking for him, and for him we take back everything we have said. So what is the	p 380
speaking for him, and for him we take back everything we have said. So what is the relationship between schizoanalysis and	p 380
be, a formation of subject-groups; etc. If someone retorts that we are claiming the famous rights to laziness, to nonproductivity, to	p 380
laziness, to nonproductivity, to dream and fantasy production, once again we are quite pleased, since we haven't stopped saying the opposite	p 380
and fantasy production, once again we are quite pleased, since we haven't stopped saying the opposite, and that desiring-production produces	p 380
the	
man in the garage has been his best therapist. If we take mechanics away from him he will become schizophrenic again	p 381
and positive tasks of schizoanalysis are taken as a whole? We constantly contrasted two sorts of unconscious or two interpretations of	p 381
material, the other ideological; the one productive, the other expressive. We have seen how the negative task of schizoanalysis must be	p 381
WE'LL 4	
it up and the analysis will be stopped, or else we'll apply a shock treatment to you; stop saying daddy-mommy; of	p 112
capital or your labor capacity, the rest is not important, we'll always find a place for you within the expanded limits	p 251
advent of the Oedipal-narcissistic machine: No more glyphs and hieroglyphs, we'll have the real objective reality ... our Kodak-vision. . . . To	p 266
every man	
turn about in the void, not assigning it a goal. We'll never go too far with the deterritorialization, the decoding of	p 382
WE'RE 1	
reading this book feels that things are fine in psychoanalysis, we're not speaking for him, and for him we take back	p 380
WEAK 3	
ploughs the crap of being and its language, transports the weak, the aphasiacs, the illiterate. At least spare us sublimation. Every	p 134
they are dominated by archetypes and their repetition, is especially weak and inadequate. This idea was not conceived by ethnologists, but	p 150
the name of a horrible Ananke, the Ananke of the weak and the depressed, the contagious neurotic Ananke; desire must produce	p 333
WEAKEST 3	
and to function for us: it is not at the weakest point—the primitives—that Oedipus must be attacked, but at	p 175
in its very relationship with the exploited masses or the weakest links of a given system. Do these masses or these	p 377
can and must assign the objective factors, such as the weakest links, within causal series that made such a rupture possible	p 377
WEALTH 19	
bread, money, dwelling place, social promotion, bourgeois and revolutionary values, wealth and poverty, oppression and revolt, social classes,	p 99
political events, metaphysical	
of private property itself, the encounter between flows of convertible wealth owned by capitalists and a flow of workers possessing nothing	p 140
the acquired-prestige or distributed-consumption type. (The chief converts this perishable wealth into imperishable prestige through the	p 150

medium of spectacular feasting. The power (puissance), and principles of abundance and the fructification of wealth. Far from being a pathological consequence, the disequilibrium is functional of their new distinct determinations. For what do private property, wealth, commodities, and classes signify? The breakdown of codes. The appearance	p 150 p 218
service of the new class relations; integrating the relations of wealth and poverty, of commodity and labor; reconciling market money and or of the machine. And for capital: the deterritorialization of wealth through monetary abstraction; the decoding of the flows of production the conjunction according to which the sole end is abstract wealth and its realization in forms other than consumption. The generalized	p 218 p 225 p 254
As such, he shares with the miser the passion for wealth as wealth. But that which in the miser is a he shares with the miser the passion for wealth as wealth. But that which in the miser is a mere idiosyncrasy	p 254 p 254
properly speaking: the discovery of an abstract subjective essence of wealth, in labor or production—and in desire as well, it the great movement of decoding or deterritorialization: the nature of wealth is no longer to be sought on the side of	p 258 p 259
Although they had a presentiment of the subjective nature of wealth, the mercantilists had determined it as a special activity still property. And even Adam Smith discovers the great essence of wealth, abstract and subjective, industrial and deterritorialized, only by immediately reterritorializing	p 259 p 259
proceed only by continually developing the subjective essence of abstract wealth or production for the sake of production, that is, production Ricardo was to have determined the essence or nature of wealth no longer as an objective nature, but as an abstract	p 270 p 284
which men will appropriate according to their power and their wealth, and whose poverty deprives them as if they were mutilated is in relation to the parents that in each case wealth or poverty will be situated, the relative richest or poorest	p 355 p 364
not proved himself so competent in the management of his wealth, and if in his delirium he had not displayed a	
WEALTH-CREATING 2	
for Adam Smith to throw out every limiting specification of wealth-creating activity—not only manufacturing, or commercial, or agricultural labour; but	p 259
well as others, labour in general ... the abstract universality of wealth-creating activity. Here we have the great movement of decoding or	p 259
WEAPON 2	
coincide with divisions between classes, although it is an incomparable weapon in the service of a dominating class: it is this while I am fleeing, I will be looking for a weapon! Doubtless there are astonishing oscillations of the unconscious, from one	p 103 p 277
WEAR 1	
stop working not because they break down but because they wear out. Marx makes use of this simple principle to show	p 31
WEARING 1	
with the upper portion of my body partly bared, and wearing sundry feminine adornments, such as ribbons, trumpery necklaces, and the	p 17
WEARS 1	
only the value that the machine itself loses as it wears out. Desiring-machines, on the contrary, continually break down as they	p 31
WEAVES 1	
defined by an order of causes and aims, and itself weaves a whole system of macroscopic relations that determine the large	p 377
WEB 2	
body without organs, or like a spider poised in its web, observing nothing, but responding to the slightest sign, to the unconscious to their immanent use. De-oedipalizing, undoing the daddy-mommy spider web, undoing the beliefs so as to attain the production of	p 68 p 112
WEBS 1	
Proust is explaining himself. But the narrator-spider never ceases undoing webs and planes, resuming the journey, watching for the signs or	p 318
WEDDED 2	
dogs, according to Kafka's observations, want desire to be firmly wedded to the law in the pure detachment and elevation of insinuates itself everywhere in the productive machine and becomes firmly wedded to it in order to regulate its productivity and realize	p 213 p 235
WEDDING 3	
the first-born over all filiations, an immense right of the wedding night over all alliances. The filiative stock becomes the object has ceased to exist. Incest has become possible in the wedding of the kinship bodies and family appellations, in the union of capitalist war. More generally, the death instinct celebrates the wedding of psychoanalysis and capitalism; their engagement had been full of	p 196 p 209 p 335
WEDEKIND 1	
even an avant-garde theater, such as existed in Freud's day (Wedekind), but the classical theater, the classical order of representation. The	p 55
WEDGED 2	
maternal village. There his house expresses his situation well, being wedged between two sectors, the houses of the members of the as an autonomous territoriality, but one that is caught and wedged in the capitalist machine, and is localizable in the field	p 167 p 375
WEEKEND 1	
many deaths, the Algerian War doesn't kill more people than weekend automobile accidents. planned death in Bengal, etc.). Modern man raves	p 335
WEeping 1	
after a raid in Vietnam, in the presence of their weeping sisters, the filthy Marines are beaten by their instructor, on	p 61
WEIGH 1	
of persons—do not exist prior to the prohibitions that weigh on them and constitute them, any more than they exist	p 70
WEIGHED 1	
fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on the whole operation: the extraction of a transcendent complete	p 110
WEIGHING 1	
complains of an ear that no longer hears, and sees weighing on him the look of Cassius, lean and hungry, and	p 211
WEIGHT 5	
complex led Freud to rediscover, and to lend all the weight of his authority to, the unfortunate misapplication of the concept signifieds, his sister and his mother, and who felt their weight grow heavier as he drew nearer to madness? It is	p 23 p 215

though it meant the unconscious would be kept under the weight of the despotic apparatus, that it would be reinterpreted starting so many of us to groan and bow under its weight, and that others use to establish a new terrorism, diverting of a familial psychic repression that comes to double the weight of social repression. The paranoiac applies his delirium to the	p 217 p 244 p 365
WEIGHTS 1	
These catatonic bodies have fallen into the river like lead weights, immense transfixed hippopotamuses who will not come back up to	p 136
WEIGHTY 1	
a hysterical form), the session is dominated by a heavy, weighty, boggy climate. The silences are leaden, the discourse is dominated	p 66
WEISMANN 2	
Lysenko employed a naturally Dogon tone, turning it back against Weismann, to reproach him for making the son the genetic or genetic or germinal brother of the mother: The Morganists-Mendelians, following Weismann, start from the idea that the parents are not genetically	p 158 p 159
WEISMANNISM 1	
such a great distance: the Dogon narrative develops a mythical Weismannism, where the germinative plasma forms an immortal and continuous lineage	p 158
WELCOME 2	
better management of the system, vote for a clean Paris—Welcome, Mister Brezhnev). And how, indeed, could one fail to find Marx, continues on with Lenin, and ends with the refrain, Welcome, Mister Brezhnev. Is this still a case of revolutionaries speaking	p 374 p 375
WELDED 2	
position of desire within reality. From the moment desire is welded again to the law—we needn't point out what is anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by the real distinction or the very absence	p 111 p 324
WELDING 1	
them to a degree of perfection unknown before capitalism.) This welding of desire to lack is precisely what gives desire collective	p 342
WELDS 2	
origin, the despotic age, and erects an infernal machine that welds desire to the Law, because, everything considered—so Lacan thinks order to become this imperial sign, a universal castration that welds desire to the law? It is the crushing of the	p 209 p 214
WELL 121	
Schreber-the-subject passes, becoming a woman and many other things as well, following an endless circle of eternal return. The breasts on hypothesis put forward by the psychiatrist G. de Clerambault seems well founded: delirium, which is by nature global and systematic, is had to do with character, the manifestations of which might well precede the automatism (as in the paranoiac character, for instance own tripartite formula—the Oedipal, neurotic one: daddy-mommy-me. We may well ponder the possibility that the analytic imperialism of the Oedipus	p 19 p 22 p 22 p 23
definition of desire: as Kant would have it, we are well aware that the real object can be produced only by	p 25
of production, of industrial production. Clement Rosset puts it very well: every time the emphasis is put on a lack that	p 26
in the garb of a Neapolitan revolutionary. We know very well where lack—and its subjective correlative—come from. Lack (manque the surface of his own body without organs. It may well be that these peregrinations are the schizo's own particular way	p 28 p 35
agents of production and antiproduction. Ray Bradbury demonstrates this very well when he describes the nursery as a place where desiring-production	p 47
in. Wouldn't the real difference be between Oedipus, structural as well as imaginary, and something else that all the Oedipuses crush the Real in itself, beyond or beneath the Symbolic as well as the Imaginary? We in no way claim to be	p 52 p 53
to schizophrenize—to schizophrenize the domain of the unconscious as well as the sociohistorical domain, so as to shatter the iron a univocal determination of Oedipus, but to the description as well of a spontaneous infantile sexuality of an endogenous nature. It	p 53 p 54
gives way to a simple representation, in the process as well as theory of the cure. The productive unconscious makes way	p 54
In his self-analysis he discovers something about which he remarks: Well now, that looks like Oedipus! And at first he considers orgasms for having been so evil, for having tortured so well. It's so bad, but also so good! Perhaps one will	p 55 p 61
while creating within the economic forms their own repression, as well as the means for breaking this repression. The development of development of distinctions between group and individual fantasy shows sufficiently well, at last, that there is no individual fantasy. Instead	p 63 p 64
there	
a differentiation of persons in conformity with the prohibition, as well as the possibility for its own failure or stagnation, by child—which is called surmounting Oedipus, but reproducing it as well, transmitting it rather than dying all alone, incestuous, homosexual, and sexuality, an Oedipal heterosexuality and homosexuality, an Oedipal castration, as well as complete objects, global images, and specific egos. We deny	p 71 p 71 p 74
no longer this closed box to which lowed being so well preserved, but a partition came crashing down—an event that thresholds: we never stop migrating, we become other individuals as well as other sexes, and departing becomes as easy as being	p 77 p 85
this feeling of raw intensity that presides over delirium as well as over hallucinations, and especially this deliberate, stubborn, material will everywhere for the fraudulent premium of his avatars. Partial object: a well situated scar—ambiguous besides—is better proof than all the schizophrenia, it is the problem of identifications. And if getting well amounts to getting oedipalized, we can easily understand the outbursts	p 86 p 88 p 88 p 91
between the inductor and what is induced. But we are well aware that, when considered in terms of its beginnings, a agents, and the degree of oedipalization of sexuality. Lacan explains well how, in terms of the crises and the ruptures (coupures and me. Thus it must be said of Oedipus as well as of desiring-production: it is at the end, not at	p 91 p 100 p 101
disgrace of psychoanalysis in history and politics. The procedure is well known: two figures are made to appear, the Great Man the social sphere. All this happens, not in ideology, but well beneath it. An unconscious investment of a fascist or reactionary the father died over a period of thousands of years (well, well!) and that the internalization corresponding to the paternal image	p 102 p 105 p 106 p 106
father died over a period of thousands of years (well, well!) and that the internalization corresponding to the paternal image was ears, believing he has heard a familiar chord: it is well known that the unconscious takes a lot of time to	p 106 p 106
God do away with the flower of His death as well as the bud of His life. For, alive or dead	p 107
critical study of Freudian ideology has been done, and done well, on the other hand the history of the movement has	p 117
a little earlier, and suppose that some tolerate oedipalization less well than others? Thus the schizo would not be ill within	p 123
in fact beyond the familial images in the transference, as well as being archaic factors infinitely older and from an order tact, and does not spread his values. Artaud puts it well: all writing is so much pig shit—that is to	p 128 p 134
the superego and its form of expression to explode, as well as the market value of its form of content. But	p 134
this same quantity as units of measure. Artaud expresses it well: this dead rat's ass suspended from the ceiling of the now takes charge of the fertility of the soil as well as the rain from the sky and the general appropriation	p 143 p 146
and allocating, of marrying, and of feeding oneself. (Clastres shows well how, among the Guayaki, the connection between the hunters and order to function that a social machine must not function well. This has been shown precisely with regard to the segmentary	p 148 p 151
Leibnitz to designate a sign that can be + as well as—). It is a question of knowing how, starting from	p 156
bodies; on the contrary, the bodies of the parents as well as the children depend on it. Whence the distinction between according to which the son could have done it as well, and could have been himself this uncle in an intense	p 158 p 159
prior to their prohibition as spouses. Robert Jaulin says it well: The mythical discourse has as its theme the passage from nothing more than prepersonal intensive states that could just as well extend to other persons, as when one calls his legitimate	p 160 p 161
It is always possible to use the term incest, as well as indifference to incest, for this regime composed of one to the maternal village. There his house expresses his situation well, being wedged between two sectors, the houses of the members	p 162 p 167
adequate investments of the social field, in its organization as well as its disorganizations? Meyer Fortes at least showed Job's place keep the full sexuality of the affect; we know perfectly well what it is about, without having been psychoanalyzed. But what	p 170 p 172

manages to begin; one is always brought to a halt well before 3+1, and if there is a primitive Oedipus, it without ever occupying the position (Kardiner has understood this very well in the formula we cited). It is colonization that causes of the trees from which the branches are taken, as well as the names of these species in turn, and the a totality that is more real? Yet exchange is known, well known in the primitive socius—but as that which must in the contemplation of the face that is speaking, as well as in the reading of the manual graphism? Or more and attesting to the resistance of an old order as well as to the validation of the new order. The machine one can perceive the movement of this formation just as well when one empire breaks away from a preceding empire; or the manner of a graphic machine capable of performing as well by means of hieroglyphs as by phonemes. For there is signifier. It is curious, therefore, that one can show so well the servitude of the masses with respect to the minimal attaches it to the most decoded of social fields as well as to the sickest interiority, the trap for desire, its re-establishment of a kind of slavery (esclavagisme). And it is well known that the monopolistic action favoring the guilds and the to interpret the general principle according to which things work well only providing they break down, crises being the means immanent the direction it is apt to take in economy as well as linguistics: If the movement does not tend toward any it occurs at the center and at the core as well. The definition of surplus value must be modified in terms for wage earners, for the working class and the unions? Well then, let's see what we can do—and thereafter profit that represents the absolute impotence of the wage earner as well as the relative dependence of the industrial capitalist. This is itself being composed of assigning signs—crushing the signifiers as well as the signifieds, treating words as things, fabricating new unities of inscription. That is what Althusser and Balibar show so well: how juridical and political relations are determined as dominant—in axioms while preventing the system from becoming saturated; and functions well only by grinding, sputtering, and starting up again—all this a struggle not only economic and financial, but political as well. Now the meaning of just such a conquest of the of wealth, in labor or production—and in desire as well, it would seem. (It was an immense step forward for only manufacturing, or commercial, or agricultural labour; but one as well as others, labour in general ... the abstract universality of wealth-creating on the subject—why would they?). Capitalism, and socialism as well, are as though torn between the despotic signifier that they wanting to destroy a pylon, balanced the plastic charges so well that the pylon blew up and fell back into its it's only a dream, a territoriality). Levi-Strauss puts it very well: The initial theme of the key myth is the incest the Bible, Abraham. But what in fact did Abraham do? Well now, he killed or wanted to kill his son, and son of his own? Hmm ... What the film shows so well, to the shame of psychiatrists, is that every delirium is the machine that are two states of the living as well. The machine taken in its structural unity, the living taken unconscious that he contrasted with the Freudian individual unconscious as well as with Jung's collective unconscious. He often calls this genic clearly than Charles Fourier. In a word, the social as well as biological surroundings are the object of unconscious investments that a properly unconscious investment they translate. Thus no matter how well grounded the love blockage is, it curiously changes its function desiring-machines of the father had been taken into account, as well as their obvious participation in a pedagogical social machine in representations that still refer desire to determinate exterior conditions as well as to particular objective codes—the body of the Earth of libido that traverse dreams, fantasies, and pathological formations as well as myth, tragedy, and the social formations. Psychoanalytic interpretation does place and the functions of the subject of representation, as well as the objects represented as images, and the formal relations the theater is thought to stage the latent structure, as well as to embody its elements and relations, it is in following Lacan, the rule of the right to non-sense as well as to the absence of a link: you will not on Chaplin helps us understand what schizophrenic laughter is, as well as the schizophrenic line of escape or breakthrough, and the certain that these circuits don't reconstitute the lands—only too well known—of the asylum, the artifice, or the family? We residue as a flow of madness, but affects just as well the flows of labor and desire, of production, knowledge, and that appropriates for itself the flow production. It can as well repel the organs-objects as attract them, and appropriate them for the strict coexistence of the chains and the flows, as well as of the body without organs and the partial objects death. As the authors of horror stories have understood so well, it is not death that serves as the model for the exercise of the desiring-machines (which is their very secret, well understood by the terrifying authors). The machines tell us this of chance the death instinct, the silent instinct is decidedly well placed, perhaps next to egoism. It takes the place of is inscribed in the primitive mechanism of surplus value as well as in the movement of the finite blocks of debt intensities; thereafter integrating the failures in the attractive functioning, as well as enveloping the zero degree in the intensities produced; and case a thirst for justice, a just ideological position, as well as a correct and just view; and in the other art's sake in the libido, a taste for a job well done, each one in his own place, the banker, the and the preconscious interests. The preconscious revolutionary break is sufficiently well defined by the promotion of a socius as a full investments of the social field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious investments reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious investments, that they appear only in that families have understood the lesson of psychoanalysis only too well, even from far off or by osmosis, in the air still believed to possess the secret of the illness as well as its cure. After the family has been internalized in by antipsychiatrists? Completely ordinary families are baptized as schizophrenogenic, as well as completely ordinary familial mechanisms, and an ordinary familial logic the minimum conditions of identity, escaping the intersubjective co-ordinates as well as the world of meanings? Long live the Ndembu, for always further and more sharply the schizzes and the breaks well below conditions of identity; and assembling the desiring-machines that countersect everything is perversion. But everything is psychosis and paranoia as well, since everything is set in motion by the counterinvestment of the paranoiac lovingly aspires, but the body of capital-money as well, or a new revolutionary body, the moment it becomes a power and gregariousness. To be possessed by this body as well as possessing it; to engineer subjugated groups for which one acts as an oedipalizing factor, and that can fuel as well as counteract the preconscious investments. From the standpoint of schizoanalysis structures, the imaginary figures that come to occupy them as well as the purely symbolic relationships that gauge them, constitute properly There is a pole of reactionary investment for art as well, a somber paranoiac-Oedipal-narcissistic organization. A foul use of painting, centering invested by the libido as a full body can very well function as an autonomous territoriality, but one that is caught and must perform a kind of rupture with causality as well as a calling in question of aims and interests. In libidinal investment of another nature, and that can coincide as well as clash with them. Which is merely a way to nothing more than impressions, the impression that things aren't going well in psychoanalysis, and that they haven't been since the start One of these adolescents, declared unfit for studies, does admirably well in a third-level class, provided he works some in mechanics	p 178 p 178 p 181 p 186 p 189 p 193 p 193 p 203 p 207 p 217 p 223 p 230 p 231 p 237 p 238 p 238 p 244 p 247 p 251 p 255 p 258 p 259
clearly than Charles Fourier. In a word, the social as well as biological surroundings are the object of unconscious investments that a properly unconscious investment they translate. Thus no matter how well grounded the love blockage is, it curiously changes its function desiring-machines of the father had been taken into account, as well as their obvious participation in a pedagogical social machine in representations that still refer desire to determinate exterior conditions as well as to particular objective codes—the body of the Earth of libido that traverse dreams, fantasies, and pathological formations as well as myth, tragedy, and the social formations. Psychoanalytic interpretation does place and the functions of the subject of representation, as well as the objects represented as images, and the formal relations the theater is thought to stage the latent structure, as well as to embody its elements and relations, it is in following Lacan, the rule of the right to non-sense as well as to the absence of a link: you will not on Chaplin helps us understand what schizophrenic laughter is, as well as the schizophrenic line of escape or breakthrough, and the certain that these circuits don't reconstitute the lands—only too well known—of the asylum, the artifice, or the family? We residue as a flow of madness, but affects just as well the flows of labor and desire, of production, knowledge, and that appropriates for itself the flow production. It can as well repel the organs-objects as attract them, and appropriate them for the strict coexistence of the chains and the flows, as well as of the body without organs and the partial objects death. As the authors of horror stories have understood so well, it is not death that serves as the model for the exercise of the desiring-machines (which is their very secret, well understood by the terrifying authors). The machines tell us this of chance the death instinct, the silent instinct is decidedly well placed, perhaps next to egoism. It takes the place of is inscribed in the primitive mechanism of surplus value as well as in the movement of the finite blocks of debt intensities; thereafter integrating the failures in the attractive functioning, as well as enveloping the zero degree in the intensities produced; and case a thirst for justice, a just ideological position, as well as a correct and just view; and in the other art's sake in the libido, a taste for a job well done, each one in his own place, the banker, the and the preconscious interests. The preconscious revolutionary break is sufficiently well defined by the promotion of a socius as a full investments of the social field, reactionary or revolutionary, are so well hidden, so unconscious, so well masked by the preconscious investments	p 260 p 268 p 273 p 274 p 274 p 286 p 289
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into one: everywhere there are breaks-flows out of which desire wells up, thereby constituting its productivity and continually grafting the process	p 360 p 362
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into one: everywhere there are breaks-flows out of which desire wells up, thereby constituting its productivity and continually grafting the process	p 37
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from these problems, too far past them. Even Freud never went beyond this narrow and limited conception of the ego. And himself in, saying dark, and ran out again directly. He went through this performance several times. I explained to him: It and that the roles he assumed in the patient's eyes went far beyond any sort of parental images. They eventually came There is always an uncle from America; a brother who went bad; an aunt who took off with a military man of the relationship between desire and the social field (and went further than Marcuse, who treats the problem lightly). He is with whom he is united by that fact: This individual went away into the distance carrying with him a part of that it started on the right track, and that it went wrong from the start. Perhaps the answer lies in the recalled the requirements of a universal history—but, as he went on to say, provided that the current organization be capable general equivalent, but the specific functions of money in capitalism went by way of writing and printing, and in some measure We have seen that the relationship of schizophrenia to capitalism went far beyond problems of modes of living, environment, ideology, etc calls this genic or genealogical unconscious familial; and Szondi himself went on to study schizophrenia using familial aggregates as his units an accident. Charles Chaplin did not dwell on this. He went quickly, as usual. He traced the finished design. In its And doubtless, with R. D. Laing and David Cooper antipsychiatry went very far in this direction. But it seems to us molar order. Freud demonstrated clearly in this respect how one went from psychotic multiplicities of dispersion, founded on the breaks or

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continued to occupy one's mind. It even persisted, as it were, in going about its own business.... The striking thing was now cling to the body without organs as though it were a fencer's padded jacket, or as though these organ-machines were were a fencer's padded jacket, or as though these organ-machines were medals pinned onto the jersey of a wrestler who makes to make it so that there are none, and never were any. The body without organs, the unproductive, the unconsumable, serves he was unable to free himself of these currents that were tormenting him, he gives every appearance of having finally joined that functions as a double of reality, as though there were a dreamed-of object behind every real object, or a mental I had done I had observed that the men who were most in life, who were moulding life, who were life observed that the men who were most in life, who were moulding life, who were life itself, ate little, slept little who were most in life, who were moulding life, who were life itself, ate little, slept little, owned little or nothing introjected or internal mental practices, or as though mental practices were projected upon social systems, without either of the two sets men fight for their servitude as stubbornly as though it were their salvation? How can people possibly reach the point of an explanation formulated in terms of desire: no, the masses were not innocent dupes; at a certain point, under a certain projects itself into different sorts of socius, as though it were a raving paranoiac, the chieftain of the primitive horde, who machine, he uses one of his legs as though it were an oar, he goes into the kitchen, into the study all this time, and that the child would have nothing were it not for them. But that is not the real separating the girl's and the boy's cases, as if each were a little ego taking up its own business with daddy his place, after several years of analysis, as if this were not a tiny sign of the abject dependence to which Everything would be fine if the economic problem of desire were merely quantitative; it would be a matter of reinforcing the to Proust. In a more general way still, some critics were too quick in discovering contradictions, either in order to declare irreducible, or to resolve them, or to show that they were merely apparent, according to preference. In truth, there are never schizoid, included, and inclusive: For some, doubtless those whose childhoods were timid, the material kind of pleasure they take does not of children. It is true that the connections of desiring-production were found to comply with a binary rule; and we have that are themselves nonsignifying—of polyvocal writing and detachable fragments—were the object of a special treatment, a crushing operation that will always bring one term into play as if it were one too many in relation to the other two, and Romain Rolland, Freud writes: Everything unfolds as if the essential were to go beyond the father, as if going beyond the go beyond the father, as if going beyond the father were always forbidden. This becomes even more clear when Freud elaborates an old refrain. As for us, that is why we were unable to posit any difference in nature, any border line the false problems of Oedipus. But if the first disciples were tempted to reclose the Oedipus yoke, didn't they do so see myself related to such German rabble is, as it were, a blasphemy with respect to my doctrine of the Eternal interhuman, destroying all that was held dear until then. Hellenists were right to remind us that, even in the case of is called an application. It is as if a tablecloth were being folded, as if its 4 (+n) corners were reduced tablecloth were being folded, as if its 4 (+n) corners were reduced to 3 (+1), to designate the transcendent factor them to combat—it is not enough to say: they were fooled, the masses have been fooled. It is not an of mineral theorem which constantly proves the futility of living Were you born Hamlet? Or did you not rather create the be made to feel guilty? One acts as if it were possible to conclude directly from psychic repression the nature of of an exchangeist conception claim. We have seen that there were other obstacles. The real danger is elsewhere. If desire is drawn from this very cure. As if every great doctrine were not a combined formation, constructed from bits and pieces, various pledges it makes to the established order. All these elements were present in Freud, a fantastic Christopher Columbus, a brilliant bourgeois of a summary Marxism too quick to say the masses were fooled, mystified. But since he had not sufficiently formulated the God is daddy). The desiring-experience is treated as if it were intrinsically related to the parents, and as if the family intrinsically related to the parents, and as if the family were its supreme law. Partial objects are subjected to the notorious father, but under conditions of reality loss where the parents were lived as false parents or doubles. From this they drew surprised—in line with a remark by Lacan—if Oedipus were in fact discovered in neurosis where it is supposed to is to say, its interruption? Must we correct what we were saying a little earlier, and suppose that some tolerate oedipalization who has gone on a distant journey. As though one were constantly bringing back home the person capable of setting whole of any possibility of individual success at the moment they were engaged in laborious studies in innate science. With regard to its extreme fleeing beyond the reach of Oedipus. These identifications were not identifications with persons from the viewpoint of perception, but distinguishable from the familial infantile factors; all the major dissensions were linked to this evaluation. The difficulties bore on several aspects bore on several aspects. First, the nature of these factors: were they somatic, social, metaphysical? Were they the famous problems of the nature of these factors: were they somatic, social, metaphysical? Were they the famous problems of living, through which a very than ulterior or privative. This came about as two concerns were found to be linked in an apparent paradox, for example already. The paintings range over three periods. If the psychiatrist were allowed to speak here, he could talk about the first aspect, alienating and destructive. As if the great voices, which were capable of performing a breakthrough in grammar and syntax, and grammar and syntax, and of making all language a desire, were not speaking from the depths of psychosis, and as if speaking from the depths of psychosis, and as if they were not demonstrating for our benefit an eminently psychotic and revolutionary specific product. That is why, on the other hand, we were unable to establish any direct relationship between neurosis and psychosis necessity. Ruptures and limits, and not continuity. For great accidents were necessary, and amazing encounters that could have happened elsewhere, or the mouth was dead, the other parts of the body were consulted to see which of them would take charge of the descendant of both parents and not because his parents were married ... [However] the cross ties linking the different patrilineages laterally that nature among the Mru ... Everyone behaves as if he were ignorant of the compensation that would result from the closing structural bond between law and transgression; physically, as though it were a question of attrition that would cause the social machine and it must attribute them to itself as though it were their cause. These are the two aspects of the full that this kind of marriage rarely occurs, as though it were still too close to the nonexistent impossible (for example, the as though the supposedly fundamental relationship between desire and law were manifested in transgression. It is necessary to recall once more them a perverse-normal activity, we meant that these local groups were the agents of repression, the great coders. Wherever men meet to be caught (That's what you wanted! The decoded flows were incest!). Then a long story begins, the story of oedipalization Ethnology We are moving too fast, acting as if Oedipus were already installed within the savage territorial machine. However, as Nietzsche position arguing that Oedipus was a real event whose effects were transmitted through phylogenetic heredity. And the other pole, which makes perhaps the oral, the written, or even the capitalist civilizations were such breaks with which the nature of social repression (repression Things would be simpler if the libido or the affect were repressed, in the most general sense of the word (suppressed aristocratic consequences, Levi-Strauss acts as though he thought the system were in a state of equilibrium. However, the problem is altogether

and seem to issue from the womb of capital itself. What is specifically capitalist here is the role of money and of a repulsion-machine: a miraculating-machine succeeding the paranoiac machine. But what is meant here by succeeding? The two coexist, rather, and

the schizophrenic takes over from the and then: no matter what two organs are involved, the way in which they are into the method as method of inscription. Or rather, if what we term libido is the connective labor of desiring-production, it series that constitute the recording of each of his drawings. What is even more important, the recording process affects the drawings reason that the result is always the same, no matter what the disjunctions. Although the organ-machines attach themselves to the body in terms of the disjunctions of a recording surface, in what is left after each division. Returning yet again to the of consummation in the form of a wonderstruck So that's what it was! Michel Carrouges has identified a certain number of of the machine liberated other unlimited forces. The question becomes: what does the celibate machine produce? what is produced by means forces. The question becomes: what does the celibate machine produce? what is produced by means of it? The answer would seem else whatsoever? How could the conjunctive synthesis of So that's what it was! and So it's me! have been reduced to in relation to the subject that lives it). This is what Klossowski has admirably demonstrated in his commentary on Nietzsche: the intensity = 0 that designates the body without organs (but what is most unusual is that here again a new afflux or rediscovering the delirious person in his own specific world. What is common to these three concepts is the fact that unbearable needs. But why try to bring him back to what he has escaped from, why set him back down amid beyond this narrow and limited conception of the ego. And what prevented him from doing so was his own tripartite formula relationship between drives (pulsions) and symptoms, between the symbol and what is symbolized, has arisen again and again. Is this relationship

center, this machine is merely theatrical, and the complementarity of what it sets apart still remains: it is now need that determined by its own object, whereas desire is regarded as what produces the fantasy and produces itself by detaching itself from existence that can be labeled psychic reality. As Marx notes, what exists in fact is not lack, but passion, as a very things that are continually taken from them—and that what is missing is not things a subject feels the lack increasing disharmony and discord at every level of industrial society. What we are really trying to say is that capitalism, through quantities. Everything returns or recurs: States, nations, families. That is what makes the ideology of capitalism a motley painting of everything machine, the revolutionary machine, and desiring-machines. 5 The Machines In what respect are desiring-machines really machines, in anything more than a

break or interruption conditions this continuity: it presupposes or defines what it cuts into as an ideal continuity. This is because mouth, for instance. All sorts of functional questions thus arise: What flow to break? Where to interrupt it? How and by flow to break? Where to interrupt it? How and by what means? What place should be left for other producers or break? Where to interrupt it? How and by what means? What place should be left for other producers or antiproducers (the for instance)? Should one, or should one not, suffocate from what one eats, swallow air, shit with one's mouth? The data as these signs have little or nothing to do with what supports them. Or rather, isn't the support completely immaterial to machine of the music box type, with a nonspatial localization. What makes Monakow and Mourgue's study an unparalleled one, going far bricks or blocks, their detachment and fragmentation, and above all what such a theory presupposes: the introduction of desire into neurology without organs in the space of an instant. This is what allows Lacan to postulate and describe in detail an interplay to its parturition ... that is why the subject can procure what is of particular concern to it here, a state that the whole. The desiring-machine is not a metaphor; it is what interrupts and is interrupted in accordance with these three modes Search of Lost Time, there is never a totality of what is seen nor a unity of the points of view intermittent and opposite fragments. This drawing together, this reweaving is what Joyce called re-embodiment. The body without organs is produced as

is not at all that of the relative importance of what might be called the pre-oedipal in relation to Oedipus itself of Oedipus, we do so only in order to demonstrate what a forcing was necessary for her to make Oedipus the run-of-the-mill practitioners who no longer have the slightest notion of what the psychoanalytic movement is all about. It is no longer their mothers and fathers. It is a question of knowing what the place and the function of parents are within desiring-production is in fact the crux of the entire Oedipal problem: What are the precise forces that cause the Oedipal triangulation to forces that cause the Oedipal triangulation to close up? Under what conditions does this triangulation divert desire so that it flows of desiring-production that the child lives his life and ponders what it means to live, even though the question must be and even before that, I always wondered who I was, what I was, and why I was alive; I remember that woman known as my mother gave me—I asked myself what it meant to exist, to be alive, what it meant asked myself what it meant to exist, to be alive, what it meant to be conscious of oneself breathing, and I level, for example, of the mouth-air machine or the tasting-machine: What does it mean to be alive? What does it mean or the tasting-machine: What does it mean to be alive? What does it mean to breathe? What am I? What sort mean to be alive? What does it mean to breathe? What am I? What sort of thing is this breathing-machine on alive? What does it mean to breathe? What am I? What sort of thing is this breathing-machine on my body without as a whole. By failing from the beginning to see what the precise nature of this desiring-production is, and how, under the precise nature of this desiring-production is, and how, under what conditions, and in response to what pressures, the Oedipal triangulation is, and how, under what conditions, and in response to what pressures, the Oedipal triangulation plays a role in the recording to psychoanalysis did not stem from terror at having discovered what real sexuality was. But he had the impression—the purely which the Oedipal organization plays a role in psychoses; next, what the forms of psychotic pregenitality are and how they are according to the social form under consideration. We even believe what we are told when Oedipus is presented as a kind its variations and modalities; the strain of an endless repression? What we are calling into question is the frantic Oedipalization to Real in itself, the impossible real and its production. But what is this long history, if we consider it only during development, the former to a psychic fantasy reality. Oedipus is what all but got lost for the sake of a biological wasn't something else sacrificed to Oedipus, something infinitely stronger? For what Freud and the first analysts discover is the domain of those neurobiologico-desiring-machines. And the discovery of the productive unconscious has what appear to be two correlates: on the one hand, the requirements of representation, and to the dreary games of what is representative and represented in representation. And there is the order made classical owing to the ancient Greek theater. For what does it mean to say that Freud discovered Oedipus in fantasy production, production of expression. The unconscious ceases to be what it is—a factory, a workshop—to become a theater exchange for flows of money. All that is needed is what is called a psychotic episode: after a schizophrenic flash, one the model? The supposed adequation can then be interpreted in what is termed anagogical fashion, toward the higher. Or inversely, in myth, traced from myth with the transformations taken into account. ... What we mean is that, starting from the same postulate, Jung still amounts to injecting something religious into the unconscious. (And what would Freudian analysis be without the celebrated guilt feelings ascribed

be without the celebrated guilt feelings ascribed to the unconscious?) What came to pass in the history of psychoanalysis? Freud held but it is no less a necessity on that account. What is at issue in this fantasy? Some boys are beaten Liberation movements contain, in a more or less ambiguous state, what belongs to all requirements of liberation: the force of the the unconscious believes it, since all the ambiguity lies there. What does belief applied to the unconscious signify? What is an lies there. What does belief applied to the unconscious signify? What is an unconscious that no longer does anything but believe that no longer does anything but believe, rather than produce? What are the operations, the artifices that inject the unconscious with which the individual, the ego, plays out its pseudo destiny: what does it matter if I die, says the general, since It is therefore all the more disturbing to see to what extent Freudian analysis retains from the fantasy only its lines to treatment, with the serenity of the person who senses what a treasure his work is, but senses too the poisons observation of detail, a mere anecdote. In fact, it concerns what is most essential in the phenomenon of desire: the qualitative is always retrospective, as the perceived meaning. So that was what this meant. ... What is serious is that Freud never questions as the perceived meaning. So that was what this meant. ... What is serious is that Freud never questions the process of he has carried his flows right into the desert. But what remains, once we learn that resistances of an hysterical or desire on the very terrain of Oedipus? That is precisely what qualitative economy shows: flows ooze, they traverse the triangle, breaking irresistible pressure of lava or the invincible oozing of water. What are the most favorable conditions for the cure, it is themselves be taken in a personal and segregative use. For what is the meaning of so that was what this meant use. For what is the meaning of so that was what this meant? The crushing of the so onto Oedipus and but wherever we have been carried by the deterritorialized flows. What neurotic, provided he is somewhat serious, is not leaning against desire both the lava and the water? And above all, what brings about our sickness? Schizophrenia itself, as a process? Or to white, with which it evaluates the coexisting degrees of what it reads, the sole problem is always one of allocation we care about our old grandmother, you little shit! For what does in fact take place in In Search of Lost

body without organs, eyes closed, nostrils pinched shut, mouth filled. What is more, their entire love tells the same story. From p 69
and at the same time a woman offers them approximately what they find in a man. The opposition here is between p 70
consult a religious manual of sexual casuistry to see with what restrictions the organ-desiring machine connections remain tolerated within the regime p 72

the regime for the pairing of people, which legally determines what may be appropriated from the body of the wife. Clearer p 72
itself in the conjugal use. We do not yet know what forces bring about this triangulation that interferes with the recording p 72
new version in the light of castration. That is indeed what disturbs us, this recasting of history and this lack attributed p 73
egos. We deny that these are productions of the unconscious. What is more, castration and oedipalization beget a basic illusion that p 74
forces. Psychoanalysis itself ensures this conversion of the unconscious. In what it calls the pre-oedipal, it sees a stage that must p 74
to Oedipus, form and content. (We shall see in effect what psychoanalysis calls resolving Oedipus.) This conversion is therefore promoted by p 74
simple reason, we again make use of Kantian terminology. In what he termed the critical revolution, Kant intended to discover criteria p 75
in one. I love my wife. I love my husband. What counts is not parental designations, nor racial or divine designations p 77
at all. Everything is on the body without organs, both what is inscribed and the energy that inscribes it. On the p 78
But there is Oedipus on either side. And everybody knows what psychoanalysis means by resolving Oedipus: internalizing it so as to p 79
itself enters into the alternative (a completely different case from what happens when the disjunction is inclusive). Here we have the p 80
off the unconscious on both sides. We shall see in what sense Oedipus is strictly undecidable (indecidable), as the mathematicians would p 81
analytic machine into an indispensable part of the revolutionary machinery. What is more, the objective conditions for such a practice appear p 82
replaced by a mother-function, a father-function; we don't quite see what there is to gain by this, except for the founding p 82
foundation for the society of brothers, for fraternity, is segregation (what does he mean here?). In any case, it was inopportune p 83
than before when we spoke of an egg, and of what takes place in and on it—morphogenetic movements, displacements of p 84
behalf of a new order: the intense and intensive order. What is the nature of this order? The first things to p 85
within intensive quantities. The indivisible is enveloped, and signifies that what envelops it does not divide without changing its nature or p 87
and the celibate glories—all the pogroms of history, that's what I am, and all the triumphs, too, as if a p 87
to produce the real. Far from having lost who knows what contact with life, the schizophrenic is closest to the beating p 87
production of the real, and that leads Reich to say: What belongs specifically to the schizophrenic patient is that ... he experiences p 87
thief is to the daring safecracker. So the question returns: what reduces the schizophrenic to his autistic, hospitalized profile, cut off p 88
of the process, its aggravation, its continuation in the void? What forces the schizophrenic to withdraw to a body without organs p 88
takes other pretenders into account by denouncing them as fake. What is so ingenious is that he takes other pretenders into p 88
the Aryan gradient or threshold to become a Mongol prince. What does this becoming-pupil, burgomaster, girl, and Mongol signify? All p 89
paranoiac

of the delirium back to an internal familial determination. And what is even more disturbing to us is the fact that p 89
one pole to the other, in such a way that what is foreclosed in the Symbolic must reappear in the Real p 90
believe in some sort of adequation between the inductor and what is induced. But we are well aware that, when considered p 91
slip into states of forces that serve it as masks. What is more, from the beginning we can see that it p 91
of an entirely different nature, processes that are endowed with what amounts to an indifference with regard to the stimulus. Doubtless p 92
that the true organizer is elsewhere—on the side of what is induced, not on that of the inductor. But that p 92
that, in a certain sense, the psychoanalyst completed and perfected what the psychiatry of nineteenth-century asylums, with Pinel and Tuke, p 92

had

original forms of active groups, the question arises as to what extent these core groups resemble artificial families, and to what p 94
what extent these core groups resemble artificial families, and to what extent they still lend themselves to oedipalization. These questions p 94

have

necessary to turn out oedipalized subjects, the question of knowing what is actually invested in the comfortable conditions of a supposedly p 96
could also be said with respect to apparently peaceful times: what a grotesque error to think that the unconscious-as-child is acquainted p 97
are told of fusional, divisive, tubular, and foreclosing families. But what produces the hiatuses (coupures) and their distribution that indeed p 97

keep

nothing to do with any of it. Quite the contrary: what is invested by the libido throughout the disjoined elements of p 98
and revolt, social classes, political events, metaphysical and collective problems—what does it mean to be able to breathe? why be p 99
of a symbolic relationship between two articulations: so that is what this meant. Everything is made to begin with Oedipus, by p 101
factitious and subjugated territoriality. We are now able to surmise what Oedipus signifies: it displaces the limit, it internalizes the limit p 102
is merely a question of a careless use of Oedipus: what other use could be made of Oedipus? Nor is it p 103
fusional dream, a fantasy of a return-to-Oneness. Castration, they say, is what separates us from politics, is what makes for our originality p 103
Castration, they say, is what separates us from politics, is what makes for our originality as analysts—we who do not p 103
does not necessarily coincide, with the preconscious investments, or with what the preconscious investments ought to be. That is why, when p 104
able to arouse people who are not necessarily bankers. And what about the effects of money that grows, money that produces p 104
a text is never a scholarly exercise in search of what is signified, still less a highly textual exercise in search p 106
name of man or the dead father. Nietzsche says that what is important is not the news that God is dead p 106
like an Egyptian tomb. But that is not at all what Nietzsche is saying: he does not mean that the death p 106
long time plodding around in the unconscious. He means that what takes so long in coming to consciousness is the news p 106
whether or not the unconscious itself believes in it. But what is this unconscious when reduced to the state of belief p 107
The question of the father, the question of God, is what has become impossible, a matter of indifference, so true is p 108
and are lacking in anality (Dr. Gerard Mendel, Doctors Stephane). What kind of disquieting play on words is it that can p 108
problems of use. The question posed by desire is not What does it mean? but rather How does it work? How p 109
do these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns as a part of their functioning? How p 109
another? How are they attached to the body without organs? What occurs when their mode of operation confronts the social machines p 109
or on the contrary an infernal machine is made ready. What are the connections, what are the disjunctions, the conjunctions, what p 109
an infernal machine is made ready. What are the connections, what are the disjunctions, the conjunctions, what use is made of p 109
What are the connections, what are the disjunctions, the conjunctions, what use is made of the syntheses? It represents nothing, but p 109
makes its entry with the general collapse of the question What does it mean? No one has been able to pose p 109
as they are opposed to the transcendent exercises of a What does it mean? Schizoanalysis is at once a transcendental and p 109
from the point of view of the unconscious itself, has what appear to be two moments: first, a moment that is p 110
defines the prohibition and the transgression as structural operations. But what water will cleanse these concepts of their background, their p 111

previous

is welded again to the law—we needn't point out what is known since time began: that there is no desire p 111
the type in yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth? If p 113
We must set up units of production, plug in desiring-machines. What takes place in this factory, what this process is, its p 113
production, plug in desiring-machines. What takes place in this factory, what this process is, its spasms and its glories, its labors p 113
according to which the law only forbids men to do what their instincts incline them to do; ... Instead of assuming, therefore p 114
it is desired—there would be no need to prohibit what is not desired. Once again, it is this confidence in p 114
So you want to see me die, eh, is that what you want, speak up? We didn't want anything of the p 114
the becoming of adventures, of races, and of continents. But what a bizarre Freudian mania—to relate to Oedipus, what overflows p 114
But what a bizarre Freudian mania—to relate to Oedipus, what overflows it on every side and from all angles, beginning p 114
father. And we docile subjects say to ourselves: so that's what I wanted! Will it ever be suspected that the law p 114
of the repressed, and from the prohibition the nature of what is prohibited. There we have a typical paralogism—yet another p 114
fourth paralogism that we shall have to call displacement. For what really takes place is that the law prohibits something that p 114
two terms where we could conclude from the formal prohibition what is really prohibited. Instead we have before us a system p 115
to bear in principle or in reality (Ah, so that's what it was!). D. H. Lawrence—who does not struggle against p 115
of the unconscious, and who is incensed and bewildered by what Freud is doing when he closets sexuality in the Oedipal p 115
capable of being assembled without demolishing entire social sectors. Despite what some revolutionaries think about this, desire is p 116
revolutionary in its

revolutionary in its own right, as though involuntarily, by wanting what it wants. From the beginning of this study we have p 116
desire—is potentially capable of demolishing the social form. But what is a real desire, since repression is also desired? How p 116
it, the same syntheses are at issue. It is clear what psychoanalysis expects to gain from claiming a link, where Oedipus p 117
its existence to a relationship, theoretically and practically ambiguous, with what it discovers and the forces that it wields. While the p 117
everything that took place on the body of the master. What has come to be called the monumental work of Ernest p 118
repression is a means in the service of social repression. What it bears on is also the object of social repression p 119
By placing the distorting mirror of incest before desire (that's what you wanted, isn't it?), desire is shamed, stupefied, it is p 120

in the name of the more important interests of civilization (what if everyone did the same, what if everyone married his important interests of civilization (what if everyone did the same, what if everyone married his mother or kept his sister for production's interest in such an operation, it is less clear what makes this operation possible from the point of view of burst of energy to the displacement of the entire unconscious. What they do is merely to make the unconscious speak according Phallus, the Terrible Undifferentiated of the Imaginary, Symbolic Differentiations, Segregation. What psychoanalysts invent is only the transference, a transference Oedipus, a especially noxious and virulent, but where the subject finally has what he wants, and sucks away at his Oedipus on the resignation, and substitute everywhere reactions of the daddy-mommy type for what is essentially active, aggressive, artistic, productive, and triumphant in the perhaps, for the rapid diffusion that the Freudian account enjoyed. What interests us is the precise role of the Oedipus complex oedipalization, that is to say, its interruption? Must we correct what we were saying a little earlier, and suppose that some the family follows the pattern of its triangle, by distinguishing what belongs to the family from what does not. It also its triangle, by distinguishing what belongs to the family from what does not. It also cuts inwardly, along the lines of function of the family: it is a matter of learning what elements of desiring-production the family is going to reject, what what elements of desiring-production the family is going to reject, what it is going to retain, what it is going to is going to reject, what it is going to retain, what it is going to direct along the dead-end roads leading dead-end roads leading to its own undifferentiated (the miasma), and what on the contrary it is going to lead down the are distinguishable only in appearance. While this is taking place, what is desiring-production doing? The retained elements do not enter into the door, they make everything shake when they enter. Moreover, what does not enter causes perhaps even more vibrations to be breaks. The child feels the task required of him. But what is to be put into the triangle, how are selections that constitute a good Oedipal incision? And the bicycle horn? What is part of the family? It is the triangle's job triangle's job to vibrate, to resonate, under the pressure of what it retains as much as what it thrusts aside. Resonance under the pressure of what it retains as much as what it thrusts aside. Resonance—here again, either muffled or public that of unconscious representations and does not compromise perception. But what is there to gain from inscribing everything in Oedipus, even

without taking stock of them, without trying to disclose in what sense the disorder of the world is manifested in the than the pre-oedipal, for going much further back—as if what was most actual was also the most primary, the shortest have to do with the Ideal. And we have seen what remains common to Freud and Jung: the unconscious always measured although the measuring is done in two contrary directions. But what does it matter, after all, if morality or religion find family. The term actual is not used because it designates what is most recent and because it would be opposed to with it and to which it reacts. Yet this is what psychoanalysis does when it closets itself in Oedipus, and determines or on the contrary, an interruption of the process (and what type of interruption?). Schizophrenia as a process is desiring-production, but the sublime sickness that will no longer affect him. Here, what is, what would a psychiatrist be worth? In the whole sickness that will no longer affect him. Here, what is, what would a psychiatrist be worth? In the whole of psychiatry the whole of psychiatry only Jaspers, then Laing have grasped what process signified, and its fulfillment—and so escaped the familialism from it. The laugh's on us. They will see that what we call schizophrenia was one of the forms in which is a gross travesty, a mockery, a grotesque caricature of what the natural healing of that estranged integration we call sanity Pythia. Turner is there. Looking at his paintings, one understands what it means to scale the wall, and yet to remain their meaning changed. The canvas is truly broken, sundered by what penetrates it. All that remains is a background of gold of gold and fog, intense, intensive, traversed in depth by what has just sundered its breadth: the schizo Everything becomes mixed necessarily nourish a revolutionary machine on the horizon. That is what style is, or rather the absence of style—asyntactic, agrammatical agrammatical: the moment when language is no longer defined by what it says, even less by what makes it a signifying no longer defined by what it says, even less by what makes it a signifying thing, but by what causes it less by what makes it a signifying thing, but by what causes it to move, to flow, and to explode—desire therefore in all respects the contrary of textual writing. But what is this enormous textual archaism,. The signifier, that subjects literature suffering and his glory, he has the right to denounce what society makes of the psychotic in the process of decoding desire (Van Gogh, the Man Suicided by Society), but also what it makes of literature when it opposes literature to psychosis Lewis Carroll, or the coward of belles-lettres). Very few accomplish what Laing calls the breakthrough of this schizophrenic wall or limit a file, slowly and with patience as I see it. What is at stake is not merely art or literature. For although, or rather because, there is a collectively invested anus. What remains then for the making of Oedipus? The structure—that to say, as the nightmare and the anxious foreboding of what might result from the decoding of flows and the collective to look at our former codes of punishments to understand what effort it costs on this earth to breed a nation in bodies and inscribed on them, belaboring them. That is what cruelty means. This culture is not the movement of ideology dominant by economic and political factors. And if filiation expresses what is dominant while being itself determined, alliance expresses what is expresses what is dominant while being itself determined, alliance expresses what is determinant, or rather the return of the determinant in they wished to credit with the invention of history. If what is called history is a dynamic and open social reality a system that is constantly reborn of its own disharmonies. What does Jeanne Favret mean when she shows, along with other so that fear remains the motor of the whole? And what is this fear? It would appear that social formations experienced a morbid and mournful foreboding of things to come, although what comes to them always comes from without, rushing in through of their abstract or fictional quantities. And isn't that also what Oedipus, the fear of incest, is about: the fear of the same time as the filiations are extended, expressing both what must remain blocked in the filiation and what must pass expressing both what must remain blocked in the filiation and what must pass through in the alliance. The essential is not That is why he cannot marry her (bearing in mind what we said earlier to be the meaning of that is The subject does not reproach the uncle for having done what he himself wanted to do; he reproaches him for not wanted to do; he reproaches him for not having done what he the son could not do. And why didn't the transgression ... In both instances, one takes as something already constituted what is in fact the emergence of an order that the of the law, it is itself derisory in relation to what the law prohibits in reality (the reason why revolutions have the contrary, in the sense that the Symbolic is. But what does it mean to say that incest is impossible? Isn't to conclude from the prohibition anything regarding the nature of what is prohibited; for the prohibition proceeds by dishonoring the guilty repression without which it would have no grip on desire. What is desired is the intense germinal or generative flow, where as though by the impossible itself. You see, that is what you wanted! However it is this conclusion, going directly from signs and be perpetually eroded by its own energetic support; what would flow on the full body of the earth would drying up of a spring is a flow), than of what is codable or noncodable. The germinal flow is such that part of the flow of intensity that passes through, for what does not pass, and for what causes passage or prevents that passes through, for what does not pass, and for what causes passage or prevents it, according to the patrilateral or return to the Dogon preferential marriage as analyzed by Griaule: what is blocked is the relationship with the aunt as a for the mother, in the form of a make-believe parent; what passes through is the relationship with the aunt's daughter as for the aunt, as the first possible or permitted incest; what does the blocking or causes passage is the maternal uncle does the blocking or causes passage is the maternal uncle. What passes through leads to—as compensation for what is blocked maternal uncle. What passes through leads to—as compensation for what is blocked—a veritable surplus value of code, which falls lines of passage and the lines of blockage, as if what was blocked or prohibited reappeared in marriages in spectral form new brother-sister relationship, on which a new alliance is founded. What is prolonged, what comes to a halt, what is detached on which a new alliance is founded. What is prolonged, what comes to a halt, what is detached, and the different is founded. What is prolonged, what comes to a halt, what is detached, and the different relationships according to which these that the representative itself undergoes a repression. This repression determines what part of the influx will pass through and what will determines what part of the influx will pass through and what will not in the system in extension, what will remain through and what will not in the system in extension, what will remain blocked or stocked in the extended filiations, and or stocked in the extended filiations, and on the contrary, what will move and flow following the relations of alliance, in a system in extension—the representation reduces the representative to what is blocked in this system. Hence Oedipus is indeed the image with which desire allows itself to be caught (That's what you wanted! The decoded flows were incest!). Then a long it become Oedipal nevertheless, in a certain way—and in what way? Yes, it becomes Oedipal in part, under the effect certain psychotherapists here: it would seem that they don't know what they are doing. We have psychotherapists who sincerely believe they Meyer Fortes at least showed Job's place beside Oedipus. And what entitles one to determine that the subject has nothing to us the incurable inadequacy of being and universal castration? And what is this demand that is invoked to justify Oedipus? It subject demands and redemands daddy-mommy: but which subject, and in what state? Is that the means to situate oneself personally in

is constructed for the subject, and that finally succeeds in what colonization was only able to outline: an effective reduction of the full sexuality of the affect; we know perfectly well what it is about, without having been psychoanalyzed. But what enables well what it is about, without having been psychoanalyzed. But what enables one to speak of an Oedipal representation that would the repressed is not first of all the Oedipal representation. What is repressed is desiring-production. It is the part of this does not enter into social production or reproduction. It is what would introduce disorder and revolution into the socius, the noncoded it is another way of coding the uncoded, of codifying what eludes the codes, or of displacing desire and its object [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again there is

law of the language of the father. The ambiguity of what Kardiner called the primary institution has been clearly shown. In way the basic elements of the ethnological hypothesis. This is what Marx was saying as he recalled the requirements of a export goods, the Tiv elders deplore this situation, and know what is happening, but do not know where to place their all societies, the displaced represented (le represente deplace) that disfigures what all societies dread absolutely as their most profound negative: namely

Oedipus to exist, but an Oedipus that is taken for what it is, a pure oppression, inasmuch as it assumes that be thought on that account that Oedipus ceases to be what it is, the simple displaced represented that comes to usurp the unconscious. With the result that, even in the child, what is invested through the familial stimuli is still the social hold on the productions of the unconscious. Given these conditions, what is there to say about the relationship between ethnology and the ethnologist asks other questions, and sincerely asks himself of what use can psychoanalytic interpretations be to me? Hence the duality longer between two sectors, but between two kinds of questions, What does it mean? and What purpose does it serve? Of between two kinds of questions, What does it mean? and What purpose does it serve? Of what use is it not does it mean? and What purpose does it serve? Of what use is it not only to the ethnologist, but what what use is it not only to the ethnologist, but what purpose does it serve and how does it work in purpose, either for psychoanalysts or for the unconscious. And to what use could the phallus be put, since it is inseparable signifier. But does the signifier take us beyond the question, What does it mean? Is it anything other than this same the Hellenists think that a symbol is not defined by what it means, but by what it does and by what symbol is not defined by what it means, but by what it does and by what is done with it. It what it means, but by what it does and by what is done with it. It always means the phallus or It always means the phallus or something similar, except that what it means does not tell what purpose it serves. In something similar, except that what it means does not tell what purpose it serves. In a word, there is no ethnological have much to learn from ethnologists: about the unimportance of What does it mean? When Hellenists place themselves in opposition to regions where desire engineers, independently of the macroscopic nature of what it is engineering: organic, social, linguistic, etc., elements, all tossed

image of daddy, formulas and words: we shall not ask what it means, but what kind of machine is assembled in and words: we shall not ask what it means, but what kind of machine is assembled in this manner—what kind but what kind of machine is assembled in this manner—what kind of flows and breaks in the flows, in relation chains no less than from material flows. The exegetical meaning (what is said about the thing) is only one element among among others, and is less important than the operative use (what is done with the thing) or the positional functioning (the which the symbol is never in a one-to-one relationship with what it means, but always has a multiplicity of referents, being Wouldn't this be tantamount to remaining at the level of what it means? The ethnologist finds himself before a flow of hair, with the breaks in such a flow, and with what passes from one state into another through the break. As the economic, the political, etc.—and this entails searching for what they mean by applying them to an abstract familial whole but the apparatus of repression varies, depending in particular on what plays the role of the representative on which the repression on the repression of nocturnal intensities. The alliance-debt answers to what Nietzsche described as humanity's prehistoric labor: the use of the

the unconscious social reality of exchange is converted into cash. What is involved is not a theoretical discussion of the first unconscious. For if exchange underlies everything, why is it that what takes place looks like anything but an exchange? Why must this be explained by the exigencies of generalized exchange? But what entitles one to declare that shares of debt are secondary other hand are recognized to be nonexchangist. And above all, what is made of the unconscious itself, if not its explicit into a logical combinative arrangement, instead of taking it for what it is: a physical system where intensities are distributed, where in the reading of the manual graphism? Or more precisely, what enables the eye to grasp a terrible equivalence between the graphic action; he receives the stamp of the sign. And what is his pain if not a pleasure for the eye body insofar as it is acted upon. This is indeed what must be called a debt system or territorial representation: a through an increase in pain. Nietzsche doesn't say this, but what does it matter? For it is indeed here that he meaning in relation to the whole. They do not know what guilt, responsibility, or consideration are, these born organizers; they exemplify radical change of regimes in the fetish or the symbol. What counts is not the person of the sovereign, nor even into a this-side-of that is residual and transformed? (Related question: what is the feudal system?) We are only able to fix is something altogether different from a treaty or a contract. What is suppressed is not the former regime of lateral alliances material of surplus value. In point of fact, that is what forms the specific character of Asiatic production: the autochthonous rural of other ends; so true is it, said Nietzsche, that what is called the evolution of a thing is a succession As if the Greeks had discovered in their own way what the Americans rediscovered after the New Deal: that heavy taxes the means for rendering the debt infinite. And that is what is concealed in the two acts of the State: the work projects that exceed the capacities of the separate communities. What is produced on the body of the despot is a knew anything definite about him.... [The people] do not know what emperor is reigning, and there exist doubts regarding even the or at the outer limits of the territory. This is what Pierre Gordon showed in his strange book: the same rule charge of the repressing function (la fonction refoulante). (That is what we have already seen in psychosis, where the intrusion of elements that operate on the surface of the inscribing socius. What changes singularly in the surface organization of representation is the as to perform the great task of germinal intense repression. What is repressed, in fact, is the full body as the requirements of the system in its length and its width. What we call the order of connotation is an order in designating function but does not of itself constitute the sign; what becomes a sign is rather the thing or body designated object. It is perhaps at this juncture that the question What does it mean? begins to be heard, and that problems over problems of use and efficacy. The emperor, the god—what did he mean? In place of segments of the chain on this account: it flows from the despotic signifier. For what is the signifier in the first instance? What is it signifier. For what is the signifier in the first instance? What is it in relation to the nonsignifying territorial signs, when Sumerian. An Akkadian comes along and asks his Sumerian master: what is this sign? The Sumerian replies: that's a. The Akkadian of the signifier does not take us beyond the question, What does it mean ?; it is content to bar the question thing that gladdens their hearts. But this master signifier remains what it was in ages past, a transcendent stock that distributes and the mystery of the name! And perhaps that is what incites the anger of certain linguists against Lacan, no less signified is precisely the effect of the signifier, and not what it represents or what it designates. The signified is the effect of the signifier, and not what it represents or what it designates. The signified is the sister of the borders the two signifieds, effects the overcoding of the whole chain. What made incest impossible—namely, that at times we had the simulation is the other name for signification and subordination. And what is simulated and therefore produced, through the incest that is its meaning or locus, and becomes the repressing representation. For what is at stake in the overcoding effected by incest is form of sovereignty. The law does not begin by being what it will become or seek to become later: a guarantee relationships with its signifieds: such is the regime of terror. What the law is supposed to signify will only be revealed exegesis or interpretation, while the law, however, wants to explain what it signifies, to assert an independence of its signified—against rather than to hear, it is true, hypocritical doctors explain what it all means. But all that—the development of the For there has never been but one State. The question What is the use of that? fades more and more, and his dynasty, and his name ([The people] do not know what emperor is reigning, and there exist doubts regarding even the subjects against the despot. In the latency system of terror, what is no longer active, en-acted, or reacted to, this instinct incited ressentiment, that counter-vengeance. And yet Nietzsche says about them what he has already said about the primitive system: it was that direction: Oedipus, bad conscience, interiority, they made it possible. What does Nietzsche mean, this man who dragged Caesar along with

as a resolution, or an attempted resolution, of the complex what is rather the latter's definitive establishment or its interior installation or its interior installation, and it presents as the complex what is still the complex's opposite. What will be necessary in presents as the complex what is still the complex's opposite. What will be necessary in order for Oedipus to become the be internalized and spiritualized as an infinite debt (Christianity and what follows). The father and the son will have to take

possible, given the requirements of their new distinct determinations. For what do private property, wealth, commodities, and classes signify? p 218

The breakdown
look of bronze. That is why Marxism didn't quite know what to make of it: it has no place in the p 219

It appears to be set back at a remove from what it transects and from what it resects, as though it p 219

back at a remove from what it transects and from what it resects, as though it were giving evidence of another p 219

that organizes the parts and the flows into a whole. What is transected, supersected, or overcoded by the despotic State is p 219

is transected, supersected, or overcoded by the despotic State is what comes before—the territorial machine, which it reduces to the p 219

the beginning expressed the divergence of a characteristically intense energy—what Marcel Griaule called the metaphysical part of mythology, p 219

the vibratory

the order and the power (the new alliance), and also what repasses from filiation to alliance, what is taken up again p 219

new alliance), and also what repasses from filiation to alliance, what is taken up again by filiation. Jean-Pierre Vernant shows in p 219

So that in the end one no longer really knows what comes first, and whether the territorial machine does not in p 219

it is necessary to say as much in regard to what comes after the primal State, in regard to what is p 220

to what comes after the primal State, in regard to what is resected by this State. It supersects what comes before p 220

regard to what is resected by this State. It supersects what comes before, but resects the formations that follow. There too p 220

under other guises and conditions. Being the common horizon for what comes before and what comes after, it conditions universal history p 220

conditions. Being the common horizon for what comes before and what comes after, it conditions universal history only provided it is p 220

inspiration that would provide the impetus for a transcendent Urstaat. What strange machines those were that cropped up on columns and p 222

exist marginally in the pores of this old social body. What is more, each of these elements brings into play several p 225

tendency to concretization. The abstraction has not ceased to be what it is, but it no longer appears in the simple p 227

finds no end, the thing in motion never quite reaches what the immediate future has in store for it; it is p 231

decisive, even at the center and in highly industrialized sectors. What determines the lowering of costs and the elevation of the p 233

within the capitalist axiomatic, is the more manifest in that what it absorbs is not sliced from the surplus value of p 235

enterprise, quite the contrary (it took a war to accomplish what the New Deal had failed to accomplish). The role of p 235

more trouble stopping unexpected flow leakage except by direct violence. What on the contrary is called the co-opting power of capitalism p 236

the working class and the unions? Well then, let's see what we can do—and thereafter profit will flow alongside wages p 238

the beginning, at least, he could not be unaware of what he was doing, extorting surplus value. But how this cynicism p 238

of ideology, that the integration of desire is achieved. So what is the solution? Which is the revolutionary path? Psychoanalysis is p 239

writing belongs to imperial despotic representation. Once this is said, what exactly is meant when someone announces the collapse of the p 240

to be the significance of McLuhan's analyses: to have shown what a language of decoded flows is, as opposed to a p 240

in dreams: in some very beautiful pages, Lyotard shows that what is at work in dreams is not the signifier but p 243

us to the gates of schizophrenia as a process. But what explains the reader's impression that Lyotard is continually arresting the p 244

turn a gigantic machine for social repression-psycho repression, aimed at what nevertheless constitutes its own reality—the decoded flows? p 245

The answer

reproduces on a widened scale. It axiomatizes with one hand what it decodes with the other. Such is the way one p 246

on the supposed finite number of the figures considered.) Then what becomes of the truly schizophrenic language and the truly decoded p 246

as a support and an agent of inscription. That is what Althusser and Balibar show so well: how juridical and political p 247

alliance in relation to the power of the creditor). Or—what amounts to the same thing—surplus value here is determined p 248

these general traits characterizing a code are rediscovered precisely in what today is called a genetic code; not because it depends p 248

in this way the signs of power completely cease being what they were from the viewpoint of a code: they become p 249

longer signifies something that must be believed, it indicates rather what is going to be done, something that the shrewd or p 250

service of the signs of economic power. And capitalism, despite what is said to the contrary, assumed this role very early p 252

understanding of the objective historical process, than to understand : (a) what are the progressive desires, ideas and thoughts which are p 257

latent

different social strata, occupations, age groups and sexes, and (b) what are the desires, fears, thoughts and ideas (traditional bonds) which p 257

masses were not deceived, they desired fascism, and that is what has to be explained. It happens that one desires against p 257

failures of recognition, but rather perfectly reactionary unconscious investments? And what does Reich mean when he speaks of traditional p 257

bonds? The

societies are defined by processes of decoding and deterritorialization. But what they deterritorialize with one hand, they reterritorialize with the p 257

other

flows that delineates archaic or artificial neoterritorialities. Marx has shown what was the foundation of political economy properly speaking: the p 258

discovery

to understand why capitalism is continually reterritorializing with one hand what it was deterritorializing with the other. In Capital Marx analyzes p 259

insistence and the inevitability of the fluxion of the flows? What can be done so that the decoding and the deterritorialization p 260

any part of the codes and overcodes to subsist. However, what it doesn't allow to subsist it rediscovers through its own p 261

breakdowns, its chances of being blown to pieces, of causing what it decodes to pass beyond the wall of its immanent p 262

So we come back to the question: in each case what is the relationship between social production and desiring-production, once it p 262

fantastic death instinct that now permeates and crushes desire? And what is this death that always rises from within, but that p 262

the more power as one still fails to see exactly what this outside is that will cause it to arrive? In p 262

or rather determined as dominant. As a matter of fact, what is marked or inscribed on the socius—directly—is the p 263

economic as capital-money; it does not tolerate any other preconditions. What is inscribed or marked is no longer the producers or p 263

money; so the family becomes a microcosm, suited to expressing what it no longer dominates. In a certain sense the situation p 264

In a certain sense the situation has not changed; for what is invested through the family is still the economic, political p 264

castrated ego. Isn't this operation of flattening, folding, or application what leads Lacan to say, willingly betraying the secret of psychoanalysis p 265

willingly betraying the secret of psychoanalysis as an applied axiomatic: what appears to come most freely into play in what is p 265

axiomatic: what appears to come most freely into play in what is called the analytic dialogue, in fact depends on a p 265

formalization, although it involves universal history. We have seen in what sense schizophrenia was the absolute limit of every society, p 266

inasmuch

the signifier. I reach desire when I arrive at castration! What does the desire-castration equation signify, if not in fact a p 268

confront in the course of struggles and compromises; so that what is invested through the breaks and segments of families is p 269

is, the critique of the processes by which it re-enslaves what within it tends to free itself or to appear freely p 270

conscience and guilt always rises up and finds its nourishment—what is called being cured. On two points at least, Freud p 270

in which it is reconstituted in the transference). This is what Foucault has shown in his very fine analysis: the familialism p 271

madman of the despot comes the madman of the family; what nineteenth-century psychiatry had wanted to organize in the asylum—the p 271

contingent, singular existence, its irony, and its own critique. And what are these conditions, this point where the autocritique is possible p 271

beneath the individual fantasy the nature of group fantasies. Or, what amounts to the same thing, to push the simulacrum to p 271

everything begins in the mind of the father: isn't that what you want, to kill me, to sleep with your mother p 273

the timeliness of a return to the Bible, Abraham. But what in fact did Abraham do? Well now, he killed or p 274

the film's protagonist, have a son of his own? Hmm ... What the film shows so well, to the shame of psychiatrists p 274

less than the children are wary of them. In brief, what the child invests through the infantile experience, the mother's breast p 275

is first in relation to the child, but only because what is first is the social investment in relation to the p 276

piece of the system to get lost in the shuffle. What matters is to break through the wall, even if one p 277

which he is already preparing his ruptures and his conformities. What a muddle, what an emulsion the family is, agitated by p 278

already preparing his ruptures and his conformities. What a muddle, what an emulsion the family is, agitated by backwashes, pulled in p 278

entirely different nature that traverse the family from the exterior. What we mean is that Oedipus is born of an application p 278

them a specifically delirious content (recreating history in delirium)? And what is this line, how can we situate schizophrenia and paranoia p 279

onto the molecular elements where it becomes in actual fact what it was from the start: the schizophrenic process, the pure p 283

the familial aggregate of Oedipal neuroses. 2 The Molecular Unconscious What is the meaning of this distinction between two regions: one p 283

relating to the others, engineered in combination with the others. What is essential is this double movement whereby Butler drives both p 284

a vertebro-machinate mammal, or as an aphidian parasite of machines. What is essential is not in the passage to infinity itself p 285

or the temporal infinity of the animalcules—but rather in what this passage blossoms into. Once the structural unity of the p 285

that separate their own production from their distinct product. Only what is not produced in the same way it functions has p 288

contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes of them, what is made with them, what mean nothing, and are exactly what one makes of them, what is made with them, what they make in themselves. Desiring-machines p 288

what one makes of them, what is made with them, what they make in themselves. Desiring-machines work according to regimes of p 288

points as lines of selection or evolution—this, indeed, is what all the stages of the passage from the molecular to dependent. In the genetic code as in the social codes, what is termed a signifying chain is more a jargon than	p 289
Proteins are both products and units of production; they are what constitutes the unconscious as a cycle or as the autoproduction	p 289
acutely that he takes exception to all statistical interpretations of what is wrongly called his test. What is more, he calls	p 290
all statistical interpretations of what is wrongly called his test. What is more, he calls for going beyond contents toward the	p 290
and combinations. He also misses the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning?	p 290
What are	
the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the syntheses into which they	p 290
schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the syntheses into which they enter and operate? What	p 290
What are the syntheses into which they enter and operate? What use do you make of them, in all the transitions	p 290
the two ways in which the desiring-machines must be viewed, what they have to do with a properly sexual energy is	p 291
fluids in this same body considered from a molar viewpoint. What defined the libido as sexuality was therefore the association of	p 291
is missing is the confirmations of common sense: why, in what sense is this sexuality? Cynicism has said, or claimed to	p 292
bottom, love is a matter of economic determinations, money). But what is properly cynical is to claim a scandal where there	p 292
and of social and organic fields. We have difficulty understanding what principles psychoanalysis uses to support its conception of desire,	p 293
when	
insofar as it invests large aggregates (man and man)? Whence what came to be called the species determination of the sexuality	p 294
all of psychoanalysis forever captive: the anthropomorphic representation of sex! What we call anthropomorphic representation is just as much the idea	p 294
male homosexuality. Yet this is not at all the case; what is founded here is rather the statistical aggregate of intersexual	p 295
relation to the man, the man in his turn lacks what is lacking in the woman, simply in another fashion: the	p 295
conserving myth and castration, is defeated from the start. And what does Jean-Francois Lyotard mean, in his commentary—so profound,	p 295
nevertheless	
that desire may be strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea! An idea originating in bad	p 295
unconscious representation exerts from a distance? But inversely, who or what reduced the unconscious to this state of representation, if not	p 296
Barnum in the fields and in the factory. That is what Miller, and already Lawrence, have to say against psychoanalysis (the	p 298
the type in yourself? Whether this be so or not, what seems infinitely more important is—why revert to myth? ... This	p 298
world shall be the Third Eye. Now, Brother Ambrose, just what did I mean by that? What could I mean except	p 298
Now, Brother Ambrose, just what did I mean by that? What could I mean except that from this intellectual world in	p 298
stopped believing in tragic representation. Michel Foucault has convincingly shown what break (coupure) introduced the irruption of production	p 299
into the world	
the operation of decoding in psychoanalysis can no longer signify what it signifies in the sciences of man; the discovery of	p 301
objectivity, but in the element, itself subjective, of private property: What was previously being external to oneself—man's externalization in the	p 303
myth and tragedy as private property is to public property. What acts in myth and tragedy at the level of objective	p 304
an unconscious dimension of subjective representation (myth as humanity's dream). What acts as an objective and public element—the Earth,	p 304
the	
posited as their developments or projections). Images, nothing but images. What is left in the end is an intimate familial theater	p 305
theater elicits the finite structure of the infinite subjective representation. What is meant by elicit is very complex, since the structure	p 305
par with Reality. In the final analysis that is indeed what is at issue, as Octave Mannoni shows: how can belief	p 307
the structure proceeds with all the subjective and private reterritorializations. What a perverse operation psychoanalysis is, where this	p 308
neoliberalism, this rehabilitated	
the anthropomorphic representation of sex! In truth, they don't know what they are doing, nor what mechanism of repression they are	p 308
In truth, they don't know what they are doing, nor what mechanism of repression they are fostering, for their intentions are	p 308
of a molar representation that the family closes round itself. What is the use of going from the imaginary dual order	p 308
depends on a despotic Great Signifier acting as an archaism.) What is this point of self-criticism? It is the point where	p 311
of conserving. How is it that the celebrated neutrality, and what psychoanalysis calls—dares to call—the disappearance or the dissolution	p 311
this is achieved through castration, latency, desexualization, and sublimation. But what is castration if not still Oedipus, to the nth power	p 311
power, now symbolic, and therefore all the more virulent? And what is latency, this pure fable, if not the silence imposed	p 311
itself, and for passing on to our future children? And what is the elimination of castration anxiety in its turn—desexualization	p 311
through castration / that we gain access / to Deeeeesire. What one calls the disappearance of Oedipus is Oedipus become an	p 312
he still doesn't go far enough, because he doesn't see what the stamp of this bureaucracy is, and that an appeal	p 312
trap (the impossibility of concluding from the prohibition as to what is actually prohibited). Yes, Oedipus is indeed the displaced represented	p 313
into the molar hole while claiming to unmask the real.) What complicates everything is that there is indeed a necessity for	p 314
But this is true in a way altogether different from what psychoanalysis believes it to be. The decoded flows of desire	p 315
or local reterritorializations, reterritorializations that always reconstitute shores of representation. What is more, the force and the obstinacy of	p 316
a deterritorialization	
the other. Our loves are complexes of deterritorialization and reterritorialization. What we love is always a certain mulatto—male or female	p 316
an article by Michel Cournot on Chaplin helps us understand what schizophrenic laughter is, as well as the schizophrenic line of	p 316
a psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter is this? And what spectator? For example, the question	p 317
the spectator's laughter. Yes, but what laughter is this? And what spectator? For example, the question no longer applies at all	p 317
the final image is without optimism. One does not see what optimism would be doing at the conclusion of this statement	p 317
are no longer alive. There is no pessimism here either. What had to happen happened. They did not kill each other	p 317
reach fulfillment, except insofar as it is capable of creating—what exactly?—a new land. In each case we must go	p 318
the family? We always return to the same question: from what does the schizo suffer, he whose sufferings are unspeakable? Does	p 319
the familial surroundings. The whole town, then, the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How	p 319
does	
seen anything yet—an irreversible process. And when we consider what there is of a profoundly artificial nature in the perverted	p 321
images to become indices of the new world. That is what the completion of the process is: not a promised and	p 322
or the functioning of his desiring-machines, independently of any interpretations. What are your desiring-machines, what do you put into these	p 322
machines	
his desiring-machines, independently of any interpretations. What are your desiring-machines, what do you put into these machines, what is	p 322
the output	
are your desiring-machines, what do you put into these machines, what is the output, how does it work, what are your	p 322
these machines, what is the output, how does it work, what are your nonhuman sexes? The schizoanalyst is a mechanic, and	p 322
order of the signified or the signifier.) Partial objects are what make up the parts of the desiring-machines; partial objects define	p 323
answer lies in the passive nature of the syntheses, or—what amounts to the same thing—in the indirect nature of	p 324
will be able to describe the desiring-machines of each subject, what analysis will be exacting enough for this? Mozart's desiring-machine?	p 325
Raise	
to your mouth, ... ah, my ass burns like fire, but what can be the meaning of that? Perhaps a turd wants	p 325
turd, I know you, I see you, I feel you. What is this—is such a thing possible? These syntheses necessarily	p 325
combinations can be discerned. It is precisely the ambiguity of what the biologists call a genetic code that enables us to	p 328
only by breaking down. One is then able to say what this running or this functioning consists of: in the cycle	p 330
But it seems that things are becoming very obscure, for what is this distinction between the experience of death and the	p 330
control the unconscious experience of death, insofar as death is what is felt in every feeling, what never ceases and never	p 330
insofar as death is what is felt in every feeling, what never ceases and never finishes happening in every becoming—in	p 330
out again, returning from the model to the experience, is what schizophrenizing death amounts to, the exercise of the desiring-machines	p 331
(which	
necessarily took on the appearance of a crazy idea, given what had become of analysis. He demonstrated that Freud, no less	p 331
life, measuring life against death, and only retaining from life what the death of death wants very much to leave us	p 332
the whole world breathed a sigh of relief: one knew what this meant, and that everything was going to unfold within	p 332
conscience: bad conscience has made us sick, but that is what will cure us! Freud did not hide what was really	p 332
that is what will cure us! Freud did not hide what was really at issue with the introduction of the death	p 332
virtue that gives and produces, that engineers. (For how could what is in life still desire life? Who would want to	p 333
to come? It must—but who talks in this way? What abjectness—become a desire to be loved, and worse, a	p 334

circle. Shut on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing more than a bit of a psychoanalysis and capitalism; their engagement had been full of hesitation. What we have tried to show apropos of capitalism is how variable relationship of affinity with the molecular formations of desiring-production. What must be explained is that the capitalist aggregate is the like cadavers, feed on images. Death is not desired, but what is desired is dead, already dead: images. Everything labors in its powers of co-option coexist more often than not with what is to be co-opted, and even anticipate it. (How many deterritorialized constellations. The task of schizoanalysis is that of learning what a subject's desiring-machines are, how they work, with what syntheses

learning what a subject's desiring-machines are, how they work, with what syntheses, what bursts of energy in the machine, what constituent a subject's desiring-machines are, how they work, with what syntheses, what bursts of energy in the machine, what constituent misfires, with what syntheses, what bursts of energy in the machine, what constituent misfires, with what flows, what chains, and what becomings bursts of energy in the machine, what constituent misfires, with what flows, what chains, and what becomings in each case. Moreover energy in the machine, what constituent misfires, with what flows, what chains, and what becomings in each case. Moreover, this positive machine, what constituent misfires, with what flows, what chains, and what becomings in each case. Moreover, this positive task cannot be opposite whose opposite draws near: it flees or it perishes. What we have tried to show from the outset is how in accordance with its own constituent machines, but merely represent what a repressive apparatus gives it to represent. It is the the unconscious itself that ensures the hold. We have seen what this support was: primal repression, as exerted by the body to it, everywhere setting the molecular charges that will explode what must explode, make fall what must fall, make escape what molecular charges that will explode what must explode, make fall what must fall, make escape what must escape, at each point what must explode, make fall what must fall, make escape what must escape, at each point ensuring the conversion of schizophrenia schizophrenia as a process into an effectively revolutionary force. For what is the schizo, if not first of all the one who escapes, and the one who knows how to make what he is escaping escape, collapsing a filthy drainage pipe, causing those who say that escaping is not courageous, we answer: what is not escape and social investment at the same time thought and carried out as the most positive of events: What is this escape? The word is poorly chosen to please withdraw. He lives on the fringe [But] perhaps that is what the fall is, that it can no longer be a statistical transformation of molecular multiplicity into a molar constellation is what organizes lack on a large scale. Such an organization belongs before capitalism.) This welding of desire to lack is precisely what gives desire collective and personal ends, goals or intentions—instead inaugurates a fundamental intuition that will inspire modern thought. For what he means is that the large numbers or the large selection ? molar or gregarious aggregates that result from this selection. What are these qualified forms—formations of sovereignty, as Nietzsche said in terms of any goal or end, since they are what determines goals and ends. The form or quality of a all the social formations, or rather common to them all (what the Marxists term the givens of useful labor). The form of class or interest it is therefore easy to distinguish what is reactionary or reformist, or what is revolutionary. But those therefore easy to distinguish what is reactionary or reformist, or what is revolutionary. But those who have an interest, in this identical with this investment. Moreover, the unconscious libidinal investment is what causes us to look for our interest in one place is why it is so futile to attempt to distinguish what is rational and what is irrational in a society. To so futile to attempt to distinguish what is rational and what is irrational in a society. To be sure, the role machine is! The officer of In the Penal Colony demonstrates what an intense libidinal investment of a machine can be, a being the cop for others and for oneself—that is what arouses, and it is not ideology, it is economy. Capitalism exploited, to seek their ends in an oppressive machine, but what is reactionary or revolutionary in the preconscious investment of interest the preconscious investment of interest does not necessarily coincide with what is reactionary or revolutionary in the unconscious libidinal investment. A of subjugation, coefficients without a hierarchy or a group superego. What complicates everything, it is true, is that the same individuals subjugation that is opposed to the coefficients of transversality. And what revolution is not tempted to turn against its subject-groups, stigmatized ahead of their interests (work, savings, a good marriage). But what appears to other people as raw desire still contains complexes fixation, regression, assumption, sublimation—and all of that according to what rule? The law of the great Phallus that no one or real desire, apprehended below the minimum conditions of identity. What does psychoanalysis do, and first of all what does Freud of identity. What does psychoanalysis do, and first of all what does Freud do, if not maintain sexuality under the morbid means of defense. We have seen on the contrary that what the libido invested, through its loves and sexuality, was the Freudian thought, a hesitation too quickly resolved in favor of what was to become a dogma of psychoanalysis. Philippe Girard, in to sharpen the sacred blade of a successful castration. Yet what was the other direction, glimpsed for a moment by Freud foreign, the nonmother, the nonfather, the nonfamily, the index of what is nonhuman in sex, and without which the libido would position makes the mother resemble a floorwasher, or an animal, what authorizes Freud to say that the animal or the maid the machine that causes the properly familial determinations to disintegrate. What the orphan libido invests is a field of social desire Now the economic situation, the relation to the outside, is what the libido invests and counterinvests as sexual libido. One gets psychoanalysts who are oedipalizing women, children, blacks, and animals know what they are doing? We dream of entering their offices, opening opposed to infantile, but rather in action, as opposed to what is virtual and will come about under certain conditions. Oedipus phantasmal use of the family that seemed particularly suited to what was isolated as the neuroses. But the resistance of the Oedipuses, with all the lethal characteristics of the subjugated groups. What is more, antipsychiatry has sought the secret of a causality the most suited to break with the traditional familial reference. What does one see, in fact, in the American familialist studies in its most modern forms, makes impossible the discovery of what one claims nevertheless to be searching for today: schizophrenogenic social necessary relay for the transformation of social into mental alienation; what is more, one acts as if the libido did not the modern way of life. One has therefore glossed over what is essential: that society is schizophrenizing at the level of his word. Now the question is, first, if that is what makes him ill, or if on the contrary that is their turn refer to familial co-ordinates, and we shall see what the familial constellation refers to in order to produce individuals process of treatment it schizophrenizes, instead of neuroticizing like psychoanalysis. What makes the schizophrenic ill, since the cause of the illness cause of the illness is not schizophrenia as a process? What transforms the breakthrough into a breakdown? It is the constrained in taking on him. (Here again, in these modern resources, what a strange use is made of Lacan's discoveries—Lacan, who be treated in the analyst's office. But we ask precisely what type of unconscious social investment Oedipus presupposes, since psychoanalysis does up against all kinds of problems concerning these distinctions. In what sense does the schizoid investment constitute, to the same extent of the sociohistorical field, and not a simple utopia? In what sense are the lines of escape collective, positive, and creative sense are the lines of escape collective, positive, and creative? What is the relationship between the two unconscious poles, and what What is the relationship between the two unconscious poles, and what is their relationship with the preconscious investments of interest? We fixed, under a code, under an axiomatic that determines it. What is more, the bringing to light of the unconscious reactionary scene it offers for it, under pain of effectively suffering what this conspiracy reserves for this society: i.e., the breakup signs of its decline, something breaks out in this painting: what would appear to be another world opens up, an other accedes to its authentic modernity, which simply consists in liberating what was present in art from its beginnings, but was hidden poles is the great social axiomatic that retains from science what must be retained in terms of market needs and zones mode of subjugation has no equal. We have seen on what foundations this aggregate operated: a whole field of immanence that such a machine: how it came to be assembled, on what foundation of decoding and deterritorialization; how it works, always more extraction of profits, it does not define capitalism. And for what does define capitalism, for what conditions profit, theirs is an not define capitalism. And for what does define capitalism, for what conditions profit, theirs is an investment of desire whose nature within causal series that made such a rupture possible, only what is of the order of desire and its irruption accounts desert-desire, the revolutionary investment of desire. And that is indeed what undermines capitalism: where will the revolution come from, and in undermines capitalism: where will the revolution come from, and in what form within the exploited masses? It is like death—where the more as one is less and less concerned with what art and science mean, from the standpoint of a signifier for him we take back everything we have said. So what is the relationship between schizoanalysis and politics on the one with the revolution itself. Given a socius, schizoanalysis only asks what place it reserves for desiring-production; what generative role desire enjoys

socius, schizoanalysis only asks what place it reserves for desiring-production; what generative role desire enjoys therein; in what forms the conciliation	p 380
reserves for desiring-production; what generative role desire enjoys therein; in what forms the conciliation between the regime of desiring-production and the	p 380
the molecular multiplicities of desiring-production are formed; whether and to what extent such a socius can endure the reversal of power nature between political economy and libidinal economy. Schizoanalysis merely asks what are the machinic, social, and technical indices on a socius	p 380
communication. She asks if our society can handle that, and what it is worth if it can't. And this is indeed	p 381
regime that is theirs, and as a position of desire. What, finally, is the opposition between schizoanalysis and psychoanalysis, when the	p 381
WHATEVER	18
to capture or become a parasite of passive syntheses in whatever vague world they may happen to exist in. It is	p 27
reality; rather, they operate along lines that vary according to whatever aspect of them we are considering. Every machine, in the	p 36
he explains that strictly speaking this event has no importance whatever, that it merely concerns the latest Pope: God dead or	p 106
and codes, a name that no longer designates any ego whatever. He has simply ceased being afraid of becoming mad. He	p 131
between the two that would confer on any familial complex whatever an expressive value and an apparent autonomous form. On the	p 166
that the structure is there, although it has no existence whatever that is accessible to clinical practice; or that the problem	p 169
without ever converting them into a detached object—no reduction whatever, no application is possible that would answer to the formula	p 178
in the very formation that makes use of the symbol? Whatever may be the meaning of a thing, it is not	p 179
is not certain that the thing serves any useful purpose whatever. It is possible, for example, that Oedipus serves no useful	p 179
parts and functions are delimited and coordinated, in which nothing whatever finds a place that has not first been assigned a	p 191
barbarian formation or the despotic machine. And this holds true whatever the context of this mobilization, whether in a relationship with	p 193
from any afferent direction to any efferent direction, and in whatever order, without ever encountering any of the other directions.... If	p 241
sovereign's family in despotic overcoding, and that of the dynastywhatever its mutations, its indecisions—which are inscribed under the same	p 263
them straighten up and behave. These machines play no role whatever in the Freudian analysis. Perhaps it would have been more	p 297
that is defined thus because it is charged with representing whatever escapes the axiomatics and the applications of reterritorialization in other	p 320
death instinct: it is not a question of any fact whatever, but merely of a principle, a question of principle. The	p 332
flows. Everything depends on the way in which these flows—whatever their object, source, and aim—are coded and broken according	p 351
and finds oneself back within the categories of idealist psychiatry. Whatever one's stake in all of this, society is thereby justified	p 361
WHATSOEVER	8
the non-self, outside and inside, no longer have any meaning whatsoever. Now that we have had a look at this stroll	p 2
this one day, finding himself with no shape or form whatsoever, right there where he was at that moment. The death	p 8
Above all, it is not a projection; it has nothing whatsoever to do with the body itself, or with an image	p 8
regarded as merely phenomenological: we are here drawing no conclusions whatsoever as to the nature and the relationship of the two	p 10
a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could the conjunctive synthesis of So that's	p 20
what it	
Watt, Mercier, etc., as states, without the family having anything whatsoever to do with all of this. Or, to follow a	p 20
everything to the mother, since it is of no importance whatsoever: he is sure of being able to make everything rise	p 126
It's clear that you're not workers, you have no idea whatsoever of real struggles, let's attack profits for a better management	p 374
WHEAT	1
Marx's caveats: we cannot tell from the mere taste of wheat who grew it; the product gives us no hint as	p 24
WHEEL	3
nothing worked, if nothing functioned. Never being born, escaping the wheel of continual birth and rebirth, no mouth to suck with	p 7
not content to turn, like the analytic squirrel, inside the wheel of the Imaginary and the Symbolic; he refuses to be	p 308
purpose, a joy, a pure joy in feeling oneself a wheel in the machine, traversed by flows, broken by schizzes. Placing	p 346
WHEELS	11
machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine, a car-machine that	p 37
enables him to	
It makes men or their organs into the parts and wheels of the social machine. The sign is a position of	p 145
has only succeeded with us by assembling the parts and wheels of its apparatus from elements of the previous social formations	p 175
family, toward the molecular elements that form the parts and wheels of desiring-machines. One searches for the way in which these	p 183
consume; in effect, they are the State's sole concern. The wheels of the territorial lineage machine subside, but are no longer	p 196
other). But here all the parts figure as cogs and wheels in the State machine. Desire is by no means an	p 216
complex's name, while the first expresses only its parts and wheels functioning from a completely different viewpoint, in a completely different	p 216
social mechanism, of which he is but one of the wheels. It will be said that there is nonetheless a class	p 254
machine, and those who sabotage it or its cogs and wheels. Between the social machine's regime and that of the desiring-machines	p 255
socius that open to desiring-machines, that enter into the parts, wheels, and motors of these machines, as much as they cause	p 381
as they cause them to enter into their own parts, wheels, and motors. Everyone knows that a schizo is a machine	p 381
WHEN	256
by Buchner. This walk outdoors is different from the moments when Lenz finds himself closeted with his pastor, who forces him	p 2
this stroll of a schizo, let us compare what happens when Samuel Beckett's characters decide to venture outdoors. Their various gaits	p 2
table is a necessary consequence of its mode of production. When Claude Levi-Strauss defines bricolage, he does so in terms of	p 7
over-all result to be achieved. The satisfaction the handyman experiences when he plugs something into an electric socket or diverts a	p 7
the result of a process of abstraction. Desiring-machines work only when they break down, and by continually breaking down. Judge Schreber	p 8
over-all persecution apparatus. Thus we cannot agree with Victor Tausk when he regards the paranoiac machine as a mere projection of	p 9
between the desiring-machines and the body without organs, and occurs when the latter can no longer tolerate these machines. If we	p 9
capital. This is the body that Marx is referring to when he says that it is not the product of labor	p 10
law governing the latter was connective synthesis or coupling. But when the productive connections pass from machines to the body without	p 12
contrary. But the energy that sweeps through it is divine, when it attracts to itself the entire process of production and	p 13
parents. How could this body have been produced by parents, when by its very nature it is such eloquent witness of	p 15
genealogy, never recording the same event in the same way. When he is more or less forced into it and is	p 15
their total victory, in their triumph. Freud is more specific when he stresses the crucial turning point that occurs in Schreber's	p 17
stresses the crucial turning point that occurs in Schreber's illness when Schreber becomes reconciled to becoming-woman and embarks upon	p 17
a process	
trapped in the paraphernalia of a transvestite, at a moment when he is practically cured and has recovered all his faculties	p 17
necklaces, and the like. This occurs only, I may add, when I am by myself, and never, at least so far	p 17
cogs, its sliding carriage, its shears, needles, magnets, rays. Even when it tortures or kills, it manifests something new and different	p 18
studies of packages of noodles, cars, or thingumajigs. But even when the fantasy is interpreted in depth, not simply as an	p 26
of desire (theory of an underlying support). In a word, when the theoretician reduces desiring-production to a production of fantasy, he	p 26
of objective existence; it embraces them and follows them, shifts when they shift, and does not outlive them. For that reason	p 27
for themselves? Reich is at his profoundest as a thinker when he refuses to accept ignorance or illusion on the part	p 29
they are the same machines, as group fantasies clearly prove. When in the course of our discussion above, we laid down	p 31
break down as they run, and in fact run only when they are not functioning properly: the product is always an	p 31
and Asiatic forms of society, industrial machines and capitalism. Hence when we posited the socius as the analogue of a full	p 32
flow exists that is not properly dammed up, channeled, regulated. When the primitive territorial machine proved inadequate to the task, the	p 33
straight to the moon: we really haven't seen anything yet! When we say that schizophrenia is our characteristic malady, the malady	p 34
the pure continuity that anyone sort of matter ideally possesses. When Robert Jaulin describes the little balls and pinches of snuff	p 36

place within the code that comes to inform the flow? When we noted a moment ago that the schizo is at us consider, for example, the milk the baby throws up when it burps; it is at one and the same time alongside the parts that it neither unifies nor totalizes. And when it operates on them, when it turns back upon them neither unifies nor totalizes. And when it operates on them, when it turns back upon them (se rabat sur elles), it Dick came to me ... he manifested no sort of affect when his nurse handed him over to me. When I showed of affect when his nurse handed him over to me. When I showed him the toys I had put ready, he about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I speak to you! Even Melanie Klein. So the entire that may be made to conform to the Oedipal figure. When the break between Freud and Jung is discussed, the modest of production and antiproduction. Ray Bradbury demonstrates this very well when he describes the nursery as a place where desiring-production and with these questions. And we are guilty of an error when we confuse the fact that this question is related to and man. The autoproduct of the unconscious suddenly became evident when the subject of the Cartesian cogito realized that it had of the Cartesian cogito realized that it had no parents, when the socialist thinker discovered the unity of man and nature of man and nature within the process of production, and when the cycle discovers its independence from an indefinite parental regression psychopathological processes, and their importance will be all the greater when we are dealing with psychotic syndromes that would appear to of the daddy-mommy-me triangle, the familial constellation in person. But when psychoanalysis makes of Oedipus its dogma, it is not unaware possible to connect the pre-Oedipal phases with the negative complex when this seems called for. On the other hand, he takes form under consideration. We even believe what we are told when Oedipus is presented as a kind of invariant. But the antiproduction. Psychoanalysis is like the Russian Revolution; we don't know when it started going bad. We have to keep going back such is the place the primal fantasy concedes to desiring-machines, when it reduces everything to the Oedipal scene. They continue nevertheless the frenzied oedipalization process takes form precisely at the moment when Oedipus has not yet received its full theoretical formulation as outburst of homosexual libido directed at Dr. Flechsig's person. But when we replace the doctor with the father and commission the back the reconciliation of the churches and psychoanalysis, the moment when the Church would train its own psychoanalysts, and when it moment when the Church would train its own psychoanalysts, and when it would become possible to write in the history of required. Without even going that far, a lively controversy developed when certain analysts, following Melanie Klein, tried to define the unconscious tyrannical complete object. This is perhaps no longer the case when the partial object is posited for itself on the body Castration as a practical operation on the unconscious is achieved when the thousand breaks-flows of desiring-machines—all positive, all productive—are a bloody good bunch of killers! It is obvious that when traditional psychoanalysis explains that the instructor is the father, and their roles there as subordinate agents of transmission or execution. When the notion of group fantasy was elaborated in the perspective the fantasy the underlying element of a revolutionary group potential. When we learn that the instructor, the teacher, is daddy, and is daddy, and the colonel too, and also the mother—when all the agents of social production and antiproduction are in transference, and by always nursing new conflicts. We are astonished when we hear that a terminated analysis is by that very is accompanied by the analyst's little smile. We are surprised when we hear a knowledgeable analyst mention, in passing, that one within the artificial conditions of its exercise (transference). And inversely, when flows of libido resist therapeutic practice, rather than being a appropriation, partial objects become the possessions of a person and, when required, the property of another person. Just as he draws disjunctive syllogism, Kant draws upon centuries of Roman juridical reflection when he defines marriage as the tie that makes a person promiscuity to subsist, where everything is permitted until the age when the young man in turn submits to the principle of we shall call schizoanalysis. 4 The Disjunctive Synthesis of Recording When Oedipus slips into the disjunctive syntheses of desiring-recording, it imposes into the alternative (a completely different case from what happens when the disjunction is inclusive). Here we have the second paralogism the father were always forbidden. This becomes even more clear when Freud elaborates the entire historico-mythical series: at one end the of the pendulum, the exclusive inverse reasoning. That is why, when we are invited to go beyond a simplistic conception of or toward the force of differentiation of its symbolic functions. When one draws nearer to the material imagination, the differential function material imagination, the differential function diminishes, one tends toward equivalences; when one draws nearer to the formative elements, the differential function tragic sense is increasingly lost ... : a myth cannot sustain itself when it supports no ritual, and psychoanalysis is not the Oedipus feeling—ahead of me was lying the most horrific journey. When we speak here of a voyage, this is no more a voyage, this is no more a metaphor than before when we spoke of an egg, and of what takes place was never a question of identifying oneself with personages, as when it is erroneously maintained that a madman takes himself for owe all to the Declaration of the Rights of Man !; When I seek out my most profound opposite, I always encounter matter of indifference. Many different kinds of substances and materials, when killed, boiled, and pulverized, have the same effect. It was and what is induced. But we are well aware that, when considered in terms of its beginnings, a thing is always the case, and all the more so, for Lacan's disciples, when they take up the distinction between the Imaginary and the take up the distinction between the Imaginary and the Symbolic, when they oppose the name of the father to the imago part the general principle of a production of these quantities. When it became necessary once again to confront psychosis directly, however the condition of fabrication of a psychotic: as for example when the troubles a mother has with regard to her own the agents that are in question in the unconscious itself. When Frantz Fanon encounters a case of persecution psychosis linked to a microcosm in the sense of an autonomous figure, even when inscribed in a larger circle that it is said to ego. (And one merely pushes the difficulty into the background when one considers the system as a whole and then makes an application, in the strictest sense of the word. And when the best psychoanalysts forbid themselves historico-political applications, we can't say what the preconscious investments ought to be. That is why, when subjects, individuals, or groups act manifestly counter to their class individuals, or groups act manifestly counter to their class interests—when they rally to the interests and ideals of a class and unconscious investments are not of the same type, even when they coincide or are superimposed on each other. We define potential. Even Schreber finds himself to be the Great Mongol when he breaks through the Aryan segregation. Whence the ambiguity in segregation. Whence the ambiguity in the texts of great authors, when they develop the theme of races, as rich in ambiguity unconscious itself believes in it. But what is this unconscious when reduced to the state of belief? Who injects it with That is why seers are the least believing of men. When we relate desire to Oedipus, we are condemned to ignore akin to those of Marx or Engels: We now laugh when we find Man and World placed beside one another, separated are they attached to the body without organs? What occurs when their mode of operation confronts the social machines? A tractable as to better describe the treatment forced on the unconscious when it is bound at both ends, leaving it no other who is incensed and bewildered by what Freud is doing when he closets sexuality in the Oedipal nursery—has a foreboding crucial turning point of Freudianism, the abandonment of sexuality, comes when Freud accepts the idea of a primary anxiety that supposedly are interrupted in their journey. They have lost reality But when did they lose it? During the journey, or during the The desiring-machines are at the door, they make everything shake when they enter. Moreover, what does not enter causes perhaps even But the oedipalists are not saying anything different from this when they remark that an actual deprivation or frustration cannot be to which it reacts. Yet this is what psychoanalysis does when it closets itself in Oedipus, and determines its progressions and of administering care that the schizophrenic presumably did not receive when he was a baby. It is a question of giving of another world, he is not from another world: even when he is displacing himself in space, his is a journey literary machine with a field of production, and the moment when the emitted sign breaks through this form of the content or rather the absence of style—asyntactic, agrammatical: the moment when language is no longer defined by what it says, even Suicided by Society), but also what it makes of literature when it opposes literature to psychosis in the name of a related to the process: in the sense of Jaspers' demonstration, when he shows that the demonic—ordinarily repressed—erupts by means same machine can be both technical and social, but only when viewed from different perspectives: for example, the clock as a reproducing canonic hours and for assuring order in the city. When Lewis Mumford coins the word megamachine to designate the social assigns itself a body without anus. A Gourma story begins: When the mouth was dead, the other parts of the body disinvested. The libido is indeed the essence of desire; but when the libido becomes abstract quantity, the elevated and disinvested anus mnemotechnics (...) Man can never do without blood, torture, and sacrifices when he felt the need to create a memory for himself of the section chief and the guardian of the earth). When the division extends to the earth itself, by virtue of reborn of its own disharmonies. What does Jeanne Favret mean when she shows, along with other ethnologists, that the persistence of that could just as well extend to other persons, as when one calls his legitimate wife mama, or one's sister his

Griaule says, the augmentation and fructification of the uncle's possessions when the oldest of the nephews comes to live with him by two, organize the alliances and arrange (machine) the marriages. When we ascribed to them a perverse-normal activity, we meant that seems to us to be wrong on two occasions. First, when he admits having recoiled too long before this—so serious and to be sure, they are never more so than when they arrange marriages). Then again—and this is his most serious error—when he wants to make of this homosexuality of alliance a to any mental structure or affective constellation. That is why, when one considers pathological cases and processes of cure in primitive and collective drift: exactly the opposite of the Oedipal analysis, when it stubbornly crushes the content of a delirium, when it analysis, when it stubbornly crushes the content of a delirium, when it stuffs it with all its might into the symbolic a system, namely the colonizers, who, during this same period when the colonized reduce the universe, will tend to extend it there is no end to the existence of this Oedipus, when in fact it does not even have (apart from colonization psychotherapists who sincerely believe they are engaged in progressive work when they apply new methods for triangulating the child: but watch therefore conditioned by the possibility of establishing a psychoanalytic domain. When a subject adhered fully to the traditional norms and had say that Oedipus makes us speak in our own name, when one also goes on to say that its resolution teaches that would destroy their codes. Such is the real limit. When such societies are confronted with this real limit, repressed from of flows: consumer goods, prestige goods, and women and children. When money supervenes, it can only be coded as an object come close to fulfilling these conditions. Precisely because the family, when opened to alliances, is coextensive with and adequate to the than it is alcoholic or sickly. On the other hand, when the requisite conditions are realized in capitalist society, it should ritual of social aggregation.) But the problem is too theoretical when posed this way. Practically speaking, the psychoanalyst often claims to from ethnologists: about the unimportance of What does it mean? When Hellenists place themselves in opposition to the Freudian Oedipus, it and economic and religious force inseparable from the fetish, even when its use is individual and private. Hair, for example—the intimate in spite of everything, an intimate Oedipal feeling, even when it is interpreted structurally, on behalf of the pure signifier essential process is not exchanging, but inscribing or marking. And when exchange is made into an unconscious reality, structural rights are that the structure is able to function. First of all, when considering kinship structures, it is difficult not to proceed as can perceive the movement of this formation just as well when one empire breaks away from a preceding empire; or even one empire breaks away from a preceding empire; or even when there arises the dream of a spiritual empire, wherever temporal There is no great change, from this point of view, when the State no longer does anything more than guarantee the that becomes distinct from the State.) The abolition of debts, when it takes place, is a means of maintaining the distribution monopoly, with its tight restrictions and its plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China in why capitalism wasn't born in China in the thirteenth century, when all the necessary scientific and technical conditions nevertheless seemed to the existence of the subjects themselves. A time will come when the creditor has not yet lent while the debtor never infinite debt: A man may surely claim his dues: But, when there's money to be lent, A man must be allowed the interplay of ancestors, profound genealogies, and extended filiations; rather, when these are short-circuited, abducted by the new alliance and direct different way? For it concerns the whole system of representation when it ceases to be territorial and becomes imperial. First of results from psychic repression, social repression has everything to gain when incest comes to take the place of the representation itself everything is a matter of use and function. So that when one considers the whole of territorial representation, one is struck What is it in relation to the nonsignifying territorial signs, when it jumps outside their chains and imposes—superimposes—a plane a vanished despot who still functions in modern imperialism. Even when it speaks Swiss or American, linguistics manipulates the shadow of But such a field remains defined by a transcendence, even when one considers this transcendence as an absence or an empty the law's opposition or apparent opposition to despotism comes late—when the State presents itself as an apparent peacemaker between classes of Roman Law taking the debtor's side against the creditor when necessary, so as to consolidate the infinite debt. As vengeance the subjects attached to the despotic body. As Nietzsche says when he shows precisely how punishment becomes a vengeance in the law is supposed to signify will only be revealed later, when it has evolved and assumed the new figure that appears the new relationship of barbarian subordination. How could designation subsist when the sign has ceased to be a position of desire the eternal vengeance of the despots. The inscription is ressentie when it is no longer en-acted or reacted to. When the ressentie when it is no longer en-acted or reacted to. When the deterritorializing sign becomes a signifier, a formidable quantity of decode desire. The Oedipus complex appears only after latency; and when Freud recognizes two phases separated by latency, it is only sovereignty down through the succession of generations to the moment when a supremacy, this time definitive, puts an end to the more recent examples, we have to go along with Wittfogel when he shows the degree to which modern capitalist and socialist an analogous evolution has been demonstrated for the technical machine, when it ceases to be an abstract unity or intellectual system can no longer function as such in the physical system. When the Christians took possession of the Empire, this complementary duality the civilized machine, will first establish itself on the conjunction. When this occurs, the conjunction no longer merely designates remnants that consumption in the extravagance of the despot and his agents. When the conjunction moves to the fore in the social machine period of time, in a favorable conjuncture, at a time when this property costs little (the disintegration of the feudal system of the feudal system); and a second period is required when the property is sold during a rise in prices and which a given determinate quantum corresponds. But it is only when a general equivalent appears as money that one enters into banking bourgeoisie with feudalism. In brief, the capitalist machine begins when capital ceases to be a capital of alliance to become of alliance to become a filiative capital. Capital becomes filiative when money begets money, or value a surplus value—value in that provoke the laughter of the capitalists and their economists when they ascertain that surplus value cannot be determined mathematically. Yet a certain point, let them create their own axiomatic, but when the time comes for serious things ... For example, nondeterminist physics be delayed beyond the time scientifically necessary, until the moment when the market forecasts justify their exploitation on a large scale commensurability or exterior limit between scientific or technical labor—even when highly remunerated—and the profit of capital that inscribes itself reflux of organized, axiomatized stupidity coincides with him, so that, when he goes home in the evening, he rediscovers his little Marx often alluded to the Golden Age of the capitalist, when the latter didn't hide his own cynicism: in the beginning police. In a certain sense, capitalist economists are not mistaken when they present the economy as being perpetually in need of And how far does desire go beyond so-called objective interests, when it is a question of flows to set in motion despotic representation. Once this is said, what exactly is meant when someone announces the collapse of the Gutenberg galaxy? Of course as such. But a substance is said to be formed when a flow enters into a relationship with another flow, such in a whole, but that do not maintain any identity when they pass from one whole to another. Hence the figures need for a code in order to ensure surplus labor, when the latter is merged qualitatively and temporally with labor itself of belief, and the capitalist is merely striking a pose when he bemoans the fact that nowadays no one believes in against monopolies goes back first of all to a time when commercial and financial capital is still allied with the old is still allied with the old system of production, and when nascent industrial capitalism can secure its production and its market labor supply and an unusual expansion of markets. That is, when capitalism functions with a very small number of axioms within from developing. (The leadership has a tendency rather to reply: when I hear the word desire, I pull out my gun rather perfectly reactionary unconscious investments? And what does Reich mean when he speaks of traditional bonds? The latter also belong to all little colonies and it is Oedipus that colonizes us. When the family ceases to be a unit of production and ceases to be a unit of production and of reproduction, when the conjunction again finds in the family the meaning of flows: composite images, images flattened onto other images, so that when this operation reaches its outcome the little ego of each uncovered by the withdrawal of the signifier. I reach desire when I arrive at castration! What does the desire-castration equation signify that the viewpoint of regression is the result of abstraction. When we say the father is first in relation to the to an information or a communication. The genetic revolution occurred when it was discovered that, strictly speaking, there is no transmission the molar unconscious or the macrounconscious. Freud was Darwinian, neo-Darwinian, when he said that in the unconscious everything was a problem a metaphor lending the unconscious a distinction grounded in physics, when we speak of an opposition between intra-atomic phenomena and the In the unconscious there are only populations, groups, and machines. When we posit in one case an involuntariness (un involontaire) of passing, Butler encounters the phenomenon of surplus value of code, when a part of a machine captures within its own code in the living. Why speak of machines in this domain, when there would seem to be none, strictly speaking—no structural schizzes-flows. Subsequently—rather, we should say on the other hand—when the machines become unified at the structural level of

techniques	
them an existence as visible as a plate of steel; when the living, too, become structured by the statistical unities of	p 287
unities of their persons and their species, varieties, and locales; when a machine appears as a single object, and a living	p 287
object, and a living organism appears as a single subject; when the connections become global and specific, the disjunctions exclusive, and	p 287
what principles psychoanalysis uses to support its conception of desire, when it maintains that the libido must be desexualized or even	p 293
machine. (Here again, everything has already been said by Fourier, when he shows the two contrary directions of the captivation or	p 294
mean, in his commentary—so profound, nevertheless—on Marx's text, when he sees the opening of the nonhuman as having to	p 295
productions—forms of production? Certainly not; they are production only when brought into connection with real social production, real	p 297
desiring-production. Otherwise	
disfigures this production even more than could tragedy and myth when reduced to their meager ancient resources. Myth, tragedy, dream, and	p 305
embodies or places on stage.? We should understand that representation, when it ceases to be objective, when it becomes subjective infinite	p 305
should understand that representation, when it ceases to be objective, when it becomes subjective infinite—that is to say,	p 305
imaginary—effectively	
molecular productive elements from following their own line of escape. When Andre Green looks for the reasons that establish the affinity	p 307
biunivocalized? As partial objects the desiring-machines undergo two totalizations, one when the socius confers on them a structural unity	p 308
under a	
absence and lack in an aggregate of departure, the other when the family imposes on them a personal unity with imaginary	p 308
that is too viscous, or too liquid, contraindications for analysis). When Fromm denounces the existence of a psychoanalytic bureaucracy, he	p 312
still	
of bringing all of desiring-production—the anoedipal—back to Oedipus. When Reich denounces the way in which psychoanalysis joins forces	p 312
with	
the necessary destructions. Destroying beliefs and representations, theatrical scenes. And when engaged in this task no activity will be too	p 314
malevolent	
come fast enough. Reich intuitively a fundamental principle of schizoanalysis when he says that the destruction of resistances must not wait	p 314
them into the royal road of desire and the unconscious, when they are in fact the manifestation of a superego, a	p 316
causes them to recede, level by level, until the moment when the spectator is no longer master of his own circuits	p 317
suffer from the process itself, or rather from its interruptions, when he is neuroticized in the family, in the land of	p 319
is neuroticized in the family, in the land of Oedipus; when the one who does not allow himself to be Oedipalized	p 319
be Oedipalized is psychotized in the land of the asylum; when the one who escapes the family and the asylum is	p 319
group? How will it give free play to the process, when its entire molar organization has the function of binding the	p 320
renders it mad. In this perspective Foucault announced an age when madness would disappear, not because it would be lodged within	p 321
detritorialization: you haven't seen anything yet—an irreversible process. And when we consider what there is of a profoundly artificial nature	p 321
really the lowest level of analytic activity, even and especially when they claim to double the real object with an imaginary	p 322
are the molecular functions of the unconscious. That is why, when we insisted earlier on the difference between desiring-machines and all	p 324
that is added to them like anew, really distinct part. When it repels the organs, as in the mounting of the	p 326
insofar as they constitute a nonorganic and nonorganized multiplicity. And when it attracts them and fits itself over them, in the	p 326
its model to death. Zero intensity. The death model appears when the body without organs repels the organs and lays them	p 329
the (nonstructural) condition of a molecular functioning. The functioning appears when the motor, under the preceding conditions—i.e., without	p 329
ceasing	
a subjective or vital essence of desire as libido. But when the dualism passed into a death instinct against Eros, this	p 331
to leave us with—a sublime resignation. As Reich says, when psychoanalysis began to speak of Eros, the whole world breathed	p 332
ideal is an artifice for the preservation of life ... even when he wounds himself, this master of destruction, of self-destructing—the	p 333
a selection exerting its force on the elements of chance. When Nietzsche says that the selection is most often exerted in	p 342
market monopoly capitalism). But there is something more serious: even when the libido embraces the new body—the new force that	p 347
within this complexity of social investments? Every time we wonder when it started going bad, it is always necessary to trace	p 349
man taken in by bourgeois); Oedipus was already doing this when he claimed a low birth of servant parents. Thirdly, the	p 353
of parental coitus, and the position of the mother; but when this position makes the mother resemble a floorwasher, or an	p 355
is the one into which the researcher himself is led, when he claims to assign schizophrenogenic social mechanisms, and at the	p 360
is it not a contradiction on another level, but analogous, when some, attempting to hasten the teaching of Lacan, place it	p 360
neurotic—whence interminable psychoanalysis. It is a cause for self-congratulation when one succeeds in transforming a schizo into a	p 361
paranoiac or	
but whose unconscious investments are of the same type, even when they do not adopt the same body. We can't go	p 364
the same body. We can't go along with Maud Mannoni when she sees the first historical act of antipsychiatry in the	p 364
vertical order. But toward the middle of the fifteenth century, when Venetian capitalism confronts the first signs of its decline, something	p 369
painting whose secret essence is scatological, an oedipalizing painting, even when it has broken with the Holy Trinity as the Oedipal	p 370
capital is pure deterritorialization, but it performs an equivalent reterritorialization when converted into a reflux of means of payment. The Third	p 374
for a new perfect? And if one were to ask when it all started to go bad, how far back must	p 375
Marx? So true is it that the various investments, even when opposed, can coexist with one another in complexes that are	p 375
can coexist and intermix: in the Leninist break, for example, when the Bolshevik group, or at least a part of this	p 377
level with the real, and produces this strangely polyvocal moment when everything is possible. Of course the schiz has been prepared	p 378
form within the exploited masses? It is like death—where, when? It will be a decoded flow, a deterritorialized flow that	p 378
above all, we are not looking for a way out when we say that schizoanalysis as such has strictly no political	p 380
the direction the social, technical, scientific, and artistic machines take when they are. revolutionary: they form desiring-machines for which	p 381
they are	
desire. What, finally, is the opposition between schizoanalysis and psychoanalysis, when the negative and positive tasks of schizoanalysis are	p 381
taken as	
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effects of meaning throughout the chain and introduces exclusions there (whence the oedipalizing interpretations of Lacanism). This signifier	p 73
acts as the	
and with effects that fulgurate within and traverse these fields. Whence the role of names, with a magic all their own	p 86
that did not exist for the stimulus (experiments with grafting). Whence the idea that the stimuli are not organizers, but mere	p 91
in turn, to even posit his desire toward his mother. Whence the strange notion that if a psychotic escapes the Oedipal	p 94
and the comparative operation of this production with social production, whence derive the state of desire and its repression, the distribution	p 100
to a later rediscovery in relation to more recent developments. Whence the magical formula that characterizes biunivocalization—the flattening	p 101
of the polyvocal	
desires, desire can be made to desire its own repression—whence the role of the death instinct in the circuit connecting	p 105
the Great Mongol when he breaks through the Aryan segregation. Whence the ambiguity in the texts of great authors, when they	p 105
constitutes the aggregate of destination by means of an application. Whence the third paralogism, the paralogism of application, which fixes	p 111
the	
dead rat's ass suspended from the ceiling of the sky, whence issues the daddy-mommy-me triangle, the uterine mother-father of a frantic	p 143
surplus values of code at the level of the flows, whence are derived differences in status between the filiative lines (for	p 150
that at all costs had to be prevented from rising. Whence the possibility of a retrospective reading of all history in	p 153
the parents as well as the children depend on it. Whence the distinction between two lines, the one continuous and germinal	p 158
in terms of lateral alliances that measure their variable segments. Whence the importance of these local lines that Leach has identified	p 164
it wards off with all the strength it can command. Whence the obstinacy with which the formations preceding capitalism encase the	p 176
into the world by acting as the representative of desire. Whence, in the fifth and last instance, the importance of the	p 176
conflict the despotic machine and the old primitive territorial machine—whence derive both the negation and the persistence of autochthony,	p 182
brought	
performing the necessary foldings, levelings (rabattements), and subordinations—a transcendence whence issues throughout the system the	p 207
inarticulate material flux in which	
protean State, yet there has never been but one State. Whence the variations, all the variants of the new alliance, falling	p 220
to the new deterritorialized full body, the true consumer from whence they seem to emanate (as in the pact with the	p 225

surplus labor, but piety is this same capital as God-capital, whence all the forces of labor seem to emanate.) This age	p 225
it enters into the new alliance that characterizes precapitalist States—whence the alliance of the merchant and banking bourgeoisie with	p 227
feudalism	
and limited, where differences between the elements compensate the disequilibrium (whence the relationship of prestige and consumption in	p 247
the block of	
surplus value of code into a surplus value of flux. Whence the fundamental change in the order of powers. For if	p 249
men, the latter having become adjacent to the technical machines—whence the fact that inscription no longer bears directly, or at	p 251
in their basic antagonism at the level of the axiomatic—whence the resemblance, in the nineteenth-century socialists' portrait of the proletariat	p 255
not exist any class spontaneity, but only a group spontaneity: whence the necessity for distinguishing groups-in-fusion from the class, which	p 257
remains	
Interests can be deceived, unrecognized, or betrayed, but not desire. Whence Reich's cry: no, the masses were not deceived, they desired	p 257
alliance and direct filiation to the old alliance and filiations (whence the role of the sovereign's family in despotic overcoding, and	p 263
constitute Oedipus in the modern social field: the triangulation's cause. Whence the extreme importance—but also the indeterminate nature,	p 268
the nondecidability	
where the decoded flows produce images and level them down. Whence the two aspects of the signifier: a barred transcendent signifier	p 268
to the family as the last territoriality of private man—whence the position of Oedipus, marginal at first in the Three	p 270
general, insofar as it invests large aggregates (man and man)? Whence what came to be called the species determination of the	p 294
sign of the large aggregate invested by the libido, whence the two sexes necessarily derive, both in their separation (the	p 294
showing man the way, and in recuperating equality in difference. Whence the irresistibly comical nature of the formulas according to which	p 295
a dream: the strictest piety today asks for nothing more). Whence this double impression, that psychoanalysis is opposed to mythology no	p 304
ultimate elements of subjective representation, pure signifiers, pure nonrepresented representatives whence the subjects, the objects, and	p 306
their relationships all derive. In	
relation to the condition of a universal metaphoric structural relation, whence the imaginary place and interplay of persons derives; and	p 307
inversely	
tighter; and that psychoanalysis depends directly on an economic mechanism (whence its relations with money) through which the decoded	p 312
flows of	
organs and means, a new possible state of social syntheses. Whence the necessity for the other class to be represented by	p 344
less extensive than the class taken in its theoretical determination. Whence the subsisting contradictions within the dominant class, i.e., the	p 344
will be discovered that the only incurable is the neurotic—whence interminable psychoanalysis. It is a cause for self-congratulation when one	p 361
WHENEVER 2	
Feuerbach of psychiatry, in the sense in which Marx remarks: Whenever Feuerbach looks at things as a materialist, there is no	p 22
a materialist, there is no history in his works, and whenever he takes history into account, he no longer is a	p 22
WHERE 311	
the mouth, too, plays a role as a stone-sucking machine? Where in this entire circuit do we find the production of	p 3
finding himself with no shape or form whatsoever, right there where he was at that moment. The death instinct: that is	p 8
image. This imageless, organless body, the nonproductive, exists right there where it is produced, in the third stage of the binary-linear	p 8
word, the socius as a full body forms a surface where all production is recorded, whereupon the entire process appears to	p 10
of disjunctions, and creates for himself a world of parries where the most minute of permutations is supposed to be a	p 12
itself? And it is precisely here on this body, right where it is, that the Numen is distributed and disjunctions are	p 15
emotion, which in the beginning only experiences intensities, becomings, transitions. Where do these pure intensities come from? They come	p 19
from the	
of matter: ... this emotion, situated outside of the particular point where the mind is searching for it ... one's entire soul flows	p 19
this schizo who sought to remain at that unbearable point where the mind touches matter and lives its every intensity, consumes	p 20
the garb of a Neapolitan revolutionary. We know very well where lack—and its subjective correlative—come from. Lack (manque) is	p 28
locus of a primal psychic repression, whereas social production is where social repression takes place, and it is between the former	p 32
sorts of functional questions thus arise: What flow to break? Where to interrupt it? How and by what means? What place	p 38
entire domain of the real inorganization of the passive syntheses, where we would search in vain for something that might be	p 39
he was at the very limit of the social codes, where a despotic Signifier destroys all the chains, linearizes them, biunivocalizes	p 40
many, pieces assembled by forcing them into a certain place where they may not belong, their unmatched edges violently bent	p 43
the sexes, both in Charlus's encounters and in Albertine's slumber, where flowers blossom in profusion and the utter innocence of madness	p 43
and the father. And in the final analysis that is where the crux of the matter lies. Partial objects unquestionably have	p 44
very well when he describes the nursery as a place where desiring-production and group fantasy occur, as a place where the	p 47
place where desiring-production and group fantasy occur, as a place where the only connection is that between partial objects and agents	p 47
orbit in the perspective, for example, of the three generations, where the mother was not able to posit her desire toward	p 52
the problem is one of knowing if, indeed, that is where the difference enters in. Wouldn't the real difference be between	p 52
the first analysts discover is the domain of free syntheses where everything is possible: endless connections, nonexclusive disjunctions,	p 54
nonspecific conjunctions, partial	
has attained those regions of an autoproduction of the unconscious where the unconscious is no less atheist than orphan—immediately	p 58
atheist	
Let us consider another text of Freud's, a later one, where Oedipus is already designated as the nuclear complex: A Child	p 58
the father no longer appears: that leaves the second, then, where the father shines forth in all his brilliance, clearly without	p 58
they cease communicating with each other in a transverse mode where each subject possesses both of them, but with the two	p 60
them, but with the two of them partitioned off, and where each subject communicates with one sex or the other in	p 60
able to get by with anything like the wretched maneuver where men answer that this itself is proof that women are	p 61
is being beaten, children are beaten—a typical group fantasy where desire invests the social field and its repressive forms. If	p 61
legalized institutions in which it imagines itself, to the point where, even in its perversions, the ego conforms to the exclusive	p 63
to us the only means of bypassing the sterile parallelism where we flounder between Freud and Marx: by discovering how social	p 63
of the day, ... is uniform, it is a descriptive narration where no reference to the past is disclosable, it unfolds along	p 66
apart, but this time in a molecular and pure multiplicity, where the partial objects, the boxes, the vessels all have their	p 69
the schizophrenic wall and reaches the land of the unknown, where he no longer belongs to any time, any milieu, any	p 69
is the either ... or ... or of the combinations and permutations where the differences amount to the same without ceasing to be	p 70
society permits an infantile stage of sexual promiscuity to subsist, where everything is permitted until the age when the young man	p 72
Is Being Beaten, or again for the famous latency period where the analytical mystification culminates. This common, transcendent, absent	p 73
something will	
the differentiating function of the prohibition of incest: here is where mommy begins, there daddy, and there you are—stay in	p 75
misfortune is indeed that it no longer knows who begins where, nor who is who. And being parent or child is	p 75
a nondecomposable space. This is the meaning of the disjunctions where Beckett records his characters and the events that befall them	p 76
came crashing down—an event that will liberate a space where Molloy and Moran no longer designate persons, but singularities flocking	p 77
seem that the schizo liberates a raw genealogical material, nonrestrictive, where he can situate himself, record himself, and take his bearings	p 78
transgression of the prohibition becomes correlatively a confusion of persons, where the ego identifies with the global persons, with the loss	p 78
to better rediscover it on the outside, in social authority, where it will be made to proliferate and be passed on	p 79
resolving the Oedipus complex, whose resolution introduces him into society, where he finds, within the figure of Authority, the obligation to	p 79
which, however, constitutes its two terms or underlying wholes, and where the principle itself enters into the alternative (a completely different	p 80
there is no other means of escaping this double path, where normality is no less blocked than neurosis, and where the	p 80
path, where normality is no less blocked than neurosis, and where the solution offers no more of a way out than	p 80
would put it. We are extremely tired of those stories where one is said to be in good health because of	p 81
those regions of the orphan unconscious—indeed beyond all law—where the problem of Oedipus can no longer even be raised	p 82
of holding its own indefinitely in the forms of society where the tragic sense is increasingly lost ... : a myth cannot sustain	p 83
case, it was inopportune to tighten the nuts and bolts where Lacan had just loosened them; or to oedipalize the schizo	p 83
Lacan had just loosened them; or to oedipalize the schizo where on the contrary he had just schizophrenized even neurosis, injecting	p 83
stroll, the promenades of Beckett's creatures are effective realities, but where the reality of matter has abandoned all extension, just as	p 84
system of signs. This can be clearly seen in physics, where proper names designate such effects within fields of potentials: the	p 86
It carries the real beyond its principle to the point where it is effectively produced by the desiring-machine. The point where	p 87

where it is effectively produced by the desiring-machine. The point where the copy ceases to be a copy in order to a pupil of the Jesuits, the burgomaster of a city where the Germans are fighting against the Slavs, and a girl it reign over the extensive order of an expanded family, where not only each person would combine to a greater or his or her triangle with the triangle of others, but where the entirety of the extended family also would oscillate between families under the same fusionist postulate: the properly fusionist family, where differentiations are no longer made except between the inside and	p 87 p 89 p 93 p 93 p 93
establishes blocks, clans, or coalitions within itself; the tubular family, where the triangle multiplies endlessly, each member having his own triangle	p 93
discern the limits of a nuclear family; the foreclosing family, where differentiation is both included and warded off in the person as foreclosure operates within this extensive framework of a family where several generations—at least three—form the condition of fabrication	p 94 p 94
then becomes rather similar to an operation of differential calculus, where one proceeds by way of depotentialization in order to rediscover is expressed in a state of familial relations and constellations where the Real, the Imaginary, and the Symbolic intermingle. In this his meditations, is already caught up in an immediate desiring-production where the parents play the role of partial objects, witnesses, reporters	p 94 p 99 p 100
of the social field as simple imaginary dependencies on Oedipus, where it becomes necessary to denounce a fusional dream, a fantasy desire at prearranged impasses. Oedipus also flourishes in subjugated groups, where an established order is invested through the group's own repressive	p 103 p 103
link between Oedipus and segregation. Not, however, in the sense where segregation would be a consequence of Oedipus, subjacent to the And between the two, ever so many subtle, uncertain shiftings where the unconscious itself oscillates between its reactionary charge and its the yoke of a despotism whose effect is castration, there where one recognizes the stroke of the signifier itself; but the and to reach the level of economic and social investments where the militant analysis comes into play. Nothing is accomplished as are not witness here to a system of two terms where we could conclude from the formal prohibition what is really	p 104 p 105 p 105 p 112 p 112 p 115 p 115
Instead we have before us a system of three terms, where this conclusion becomes completely illegitimate. Distinctions must be made: the made, and secondly is introduced into the affective passionial sphere, where it now proceeds to serve as a principle for action clear what psychoanalysis expects to gain from claiming a link, where Oedipus would be the object of repression, and even its relationship between the two orders of production, in a diversion where the whole of psychoanalysis goes astray. And the interest of not related to them as such. Yet this is precisely where the operation arises. Under the precocious action of social repression a consulting-room Oedipus of Oedipus, especially noxious and virulent, but where the subject finally has what he wants, and sucks away presented a case of schizophrenia with a delusion of doubles, where the patient manifested a strong hatred for her mother and desire for her father, but under conditions of reality loss where the parents were lived as false parents or doubles. From by Lacan—if Oedipus were in fact discovered in neurosis where it is supposed to be latent, rather than in psychosis	p 115 p 115 p 117 p 120 p 120 p 121 p 122 p 122 p 123 p 123
it is supposed to be latent, rather than in psychosis where it is held to be patent. But isn't it true indifference, a simple inductor not playing the role of organizer, where the intensive investments of reality bear on something totally different Oedipal imprint and cause the triangle to release its grip? Where does the resonance of the triangle reach its limit? A and the mother are the Virgin. Nerval seeks the point where the vibration of the triangle is at its limit. You journey altogether, stases that prepare for other breakthroughs, other movements where the mother is no longer encountered, but the Virgin and	p 123 p 123 p 126 p 126 p 126
is necessarily understood in relation to Oedipus. (Oedipus, the fountainhead where the psychoanalyst washes his hands of the world's iniquities.) In	p 128
makes them traverse the desert of the body without organs, where he installs his desiring-machines and produces a perpetual outflow of first canvases are of end-of-the-world catastrophes, avalanches, and storms. That's where Turner begins. The paintings of the second period are somewhat	p 131 p 132
of the second period are somewhat like the delirious reconstruction, where the delirium hides, or rather where it is on a like the delirious reconstruction, where the delirium hides, or rather where it is on a par with a lofty technique inherited solution, neurosis and sublimation, desire and truth—the one regressive, where the work hashes out and redistributes the nonresolved conflicts of	p 132 p 132 p 133
flows of desire that flee, slip away, and take us where? Such is neurosis, the displacement of the limit, in order without organs, still a territoriality, but this time totally desert-like, where all desiring-production is arrested, or where it becomes rigid, feigning this time totally desert-like, where all desiring-production is arrested, or where it becomes rigid, feigning stoppage: psychosis. These catatonic bodies have	p 135 p 136 p 136
desiring-production—under the conditions determined by an apparently victorious capitalism, where do we find enough innocence for generating universal history? Desiring-production	p 139
of self-criticism (at least to a certain point: the point where the limit appears, in the very movement that counteracts the society is not first of all a milieu for exchange where the essential would be to circulate or to cause to	p 140 p 142
to cause to circulate, but rather a socius of inscription where the essential thing is to mark and to be marked full body, an earth, to which his organs become attached, where they are attracted, repelled, miraculated, following the requirements of a a geographic organization for the organization of gens. Yet even where kinship seems to predominate over the earth, it is not subdivides the people, but does so on an indivisible earth where the connective, disjunctive, and conjunctive relations of each section are	p 142 p 144 p 145 p 145 p 146 p 147
E. R. Leach cites cases of very diverse matrimonial regimes where no difference in filiation can be inferred among the corresponding derive from filiation, but both form an essentially open cycle where the socius acts on production, but also where production reacts open cycle where the socius acts on production, but also where production reacts on the socius. Marxists are right to remind	p 147 p 148 p 148 p 148
It has to do with the nature of nomadic space, where the full body of the socius is as if adjacent does not exist; there is always and already an encampment where it is a matter of stocking—however little—and where where it is a matter of stocking—however little—and where it is a matter of inscribing and allocating, of marrying	p 149 p 149 p 151 p 151
perversity, as Henry Ey would say, referring to other cases where a psychic work of selection, refinement, and calculation was manifested rules are ideal but rather because they determine critical points where the apparatus starts up again—provided it is blocked, and the apparatus starts up again—provided it is blocked, and where it necessarily places itself in a negative relation to the	p 151 p 151 p 154 p 154
know the nature of this intensive filiation, this inclusive disjunction where everything divides, but into itself, and where the same being this inclusive disjunction where everything divides, but into itself, and where the same being is everywhere, on every side, at every between two points of view: the one economic and political, where alliance is there from time immemorial, combining and declining itself	p 155 p 155 p 156 p 157
will be possible to pass to a system in extension where (1) the filiations will be filiations extended in the form affine in relation to her children. Now this is indeed where the myth takes root, the myth that does not express become the earth, the unengendered, the full body of antiproduction where the organs-partial objects of a sacrificed Nommo are attached. It a great distance: the Dogon narrative develops a mythical Weismannism, where the germinative plasma forms an immortal and continuous lineage that	p 158 p 158 p 158
expression of the desire or the nostalgia for a world where such relations would be possible or would meet with indifference What is desired is the intense germinal or germinative flow, where one would look in vain for persons or even functions a typical example of resistance to Oedipus: in fact, that's where the Oedipal structure does not manage to close itself, and the Oedipal structure does not manage to close itself, and where the terms of the structure remained stuck to the agents colony, and we shall see that even here at home, where we Europeans are concerned, it is our intimate colonial education contrary be true in our case, in the patriarchal organization where the representation would remain clear, but with the affects suppressed both speaking the same language of a familialized social realm, where one pole designates the customary maternal dialects, while the other be a truth of the unconscious that is especially visible where we are concerned; on the contrary, because it is a the body without organs is the deterritorialized socius, the wilderness where the decoded flows run free, the end of the world situation, and know what is happening, but do not know where to place their blame—a harsh reality. But, fourthly, this and psychoanalysis? Must we be content with an uncertain parallelism where each contemplates the other with perplexity, placing in opposition two	p 161 p 162 p 162 p 169 p 169 p 170 p 172 p 174 p 175 p 176 p 176 p 179
not go far enough, that did not reach those regions where desire engineers, independently of the macroscopic nature of what it and libidinal investment onto the determinations of a sociohistorical field, where the economic, the political, and the religious are things that of taking it for what it is: a physical system where intensities are distributed, where some cancel out and block a what it is: a physical system where intensities are distributed, where some cancel out and block a current, where others cause are distributed, where some cancel out and block a current, where others cause the current to circulate, etc. The objection according the agrarian problem in a comprehensive way. In other cases where a redistribution occurs, the cycle of credits is maintained, in as the maintenance of the apparatus of the State. Even where dominant classes set themselves apart from this apparatus and make of the primitive machine are now forced into a bottleneck, where the despotic machine overcodes them. Overcoding is the operation that	p 181 p 183 p 187 p 187 p 187 p 187 p 197 p 197 p 199

The hero is always sitting astride two groups, the one where he leaves to find his sister, the other where he returns to find his mother again. The purpose of	p 201
one where he leaves to find his sister, the other where he returns to find his mother again. The purpose of	p 201
refoulante). (That is what we have already seen in psychosis, where the intrusion of the complex into consciousness, according to the	p 202
word (le mot) as a vocal sign designates something, but where the thing designated is no less a sign, because it	p 203
has attempted to describe such a system in another context, where the word has only a designating function but does not	p 204
to be an order of connotation, a system of cruelty where the word has an essentially designating function, but where the	p 204
cruelty where the word has an essentially designating function, but where the graphism itself constitutes a sign in conjunction with the	p 204
constitutes a sign in conjunction with the thing designated, and where the eye goes from one to the other, extracting and	p 204
of sister, mother, father, Between the two, the shallow stream where nothing passes, where the appellations do not adhere to the	p 205
father, Between the two, the shallow stream where nothing passes, where the appellations do not adhere to the persons, where the	p 205
passes, where the appellations do not adhere to the persons, where the persons elude the graphic action, and where the eye	p 205
the persons, where the persons elude the graphic action, and where the eye no longer has anything to see or evaluate	p 205
signification, or be resolved into the coexistence of phonematic elements, where the signified is no more than the summary of the	p 206
dimensions exist side by side in Saussure: the one horizontal, where the signified is reduced to the value of coexisting minimal	p 207
terms into which the signifier decomposes; but the other vertical, where the signifier is elevated to the concept corresponding to the	p 207
great paranoiac king. O signifier, terrible archaism of the despot where they still look for the empty tomb, the dead father	p 208
limit; and with his mother the despot simulates a superforce where the two sexes would be at the maximum [degree of	p 210
be coded in the interplay of savage actions and reactions where fatalism was still something en-acted, in order to become the	p 213
a latency that lays hold of the State itself, and where the writing system sometimes disappears. It is beneath the blows	p 218
a feudal state in the proper sense of the term, where the despot returns as the absolute monarch. For it is	p 220
again from zero: the founding of a spiritual empire there where forms exist under which the State can no longer function	p 222
continually speculating with the maintained territorialities, so as to buy where prices are low and sell where they are high. Before	p 227
so as to buy where prices are low and sell where they are high. Before the capitalist machine, merchant or financial	p 227
develop like something concrete. This is the differential relation Dy/Dx , where Dy derives from labor power and constitutes the fluctuation of	p 227
labor power and constitutes the fluctuation of variable capital, and where Dx derives from capital itself and constitutes the fluctuation of	p 228
credits, purely commercial credit has its roots in simple circulation where money develops as means of payment (bills of exchange falling	p 229
circulation of money. This credit money traverses a particular circuit where it assumes, then loses, its value as an instrument of	p 229
then loses, its value as an instrument of exchange, and where the conditions of flux imply conditions of reflux, giving to	p 229
expresses the capitalist field of immanence, the apparent objective movement where the lower or subordinate form is no less necessary than	p 229
is necessary for money to play on both boards), and where no integration of the dominated classes could occur without the	p 229
plantations that generate an immense surplus value, to a point where it is no longer the developed countries that supply the	p 231
pressure on machinic innovations within industrial capital. In brief, there where the flows are decoded, the specific flows of code that	p 234
to produce lack in the large aggregates, to introduce lack where there is always too much, by effecting the absorption of	p 235
to flows that are even stranger and more deterritorialized. But where does the dolphin flux end, if not with the basic	p 236
value. But how this cynicism has grown—to the point where he is able to declare: no, nobody is being robbed	p 238
between two kinds of flows, as in the fathomless abyss where profit and surplus value are engendered: the flow of merchant	p 238
differential relation of flows having no assignable exterior limit, and where capitalism reproduces its immanent limits on an ever widening and	p 239
flow in the signs of the new technical language machines, where production is narrowly determined by information: Take for example a	p 241
point, although it will be the same A topological knot where everything is connected without confusion, where everything flows together and	p 241
same A topological knot where everything is connected without confusion, where everything flows together and is distributed.... Thus a knot	p 241
may	
the comparison of language to a game; the signified-signifier relationship, where the signified finds itself by nature subordinated to the signifier	p 242
them its own heroes and heroines, its own fulfillment? And where it can no longer recognize the figure of a simple	p 245
form composites that are themselves qualitative, essentially mobile and limited, where differences between the elements compensate the	p 247
disequilibrium (whence the relationship	
filial are determined as dominant in the so-called primitive societies, where the economic forces and flows are inscribed on the full	p 248
are attributed to it. In short, there is a code where a full body as an instance of anti production falls	p 248
essence functioning other than as merchant, financial, and commercial capital, where money would take on functions other than those deriving	p 249
from	
absence of any limit or end for the differential relation where the abstract becomes something concrete. Concerning capitalism, we maintain	p 250
that	
and regulations tend to disappear or diminish only in situations where there is an abundant labor supply and an unusual expansion	p 253
Critique de la raison dialectique appears to us profoundly correct where he concludes that there does not exist any class spontaneity	p 256
subsist it rediscovers through its own original means; it reterritorializes where it has lost the territorialities, it creates new archaisms where	p 261
where it has lost the territorialities, it creates new archaisms where it has destroyed the old ones—and the two become	p 261
the form of the material so as to engender, there where they are needed, the capitalist as a function derived from	p 263
articulations. Everything is pre-formed, arranged in advance. The social field, where everyone acts and is acted upon (patit) as a collective	p 265
an agent of production and antiproduction, is reduced to Oedipus, where everyone now finds himself cornered and cut along the line	p 265
aggregate is applied. Oedipus is this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle is the	p 266
Oedipus, are already sketched out, but within a symbolic space where the object from on high is formed. It is only	p 266
high, which gives way to a social field of immanence where the decoded flows produce images and level them down. Whence	p 268
is the case even in the peripheral zones of capitalism, where the colonizer's efforts at oedipalizing the indigenous population—African Oedipus	p 269
victims. For the family must appear in two forms: one where doubtless it is guilty, but only in the manner in	p 270
manner in which the child lives it intensely, internally, and where it is confounded with the child's own guilt; the other	p 270
it is confounded with the child's own guilt; the other where it is a tribunal of responsibility, before which one stands	p 271
its own critique. And what are these conditions, this point where the autocritique is possible and necessary? To discover beneath the	p 271
the same thing, to push the simulacrum to the point where it ceases to be the image of an image, so	p 271
either passes through the wall, opening onto the molecular elements where it becomes in actual fact what it was from the	p 283
speak of machines in this microphysical or micropsychic region, there where there is desire—that is to say, not only its	p 283
for carrying each of the arguments to an extreme point where it can no longer be opposed to the other, a	p 284
laws, since the chain of assembly begins in a domain where by definition there are as yet no statistical laws At	p 286
and detached parts, with a surplus value of code, and where the whole is itself produced alongside the parts, as a	p 287
itself in a cyclical orphan movement, a cycle of destiny where it always remains a subject. It is precisely on this	p 290
their own, or they are assigned to the molar order where they form the organic or social machines, and invest organic	p 291
that its simultaneously schizophrenic and paranoiac nature is no obstacle where we are concerned—on the contrary. We admit that any	p 292
But what is properly cynical is to claim a scandal where there is none to be found, and to pass for	p 292
and transmit, always within a biological, social, and historical field where we are equally immersed or with which we communicate. The	p 293
few sentences Marx, who is nonetheless so miserly and reticent where sexuality is concerned, exploded something that will hold Freud and	p 294
Why were expressive forms and a whole theater installed there where there were fields, workshops, factories, units of production? The	p 298
psychoanalyst	
machine suited to decode them: the domain of free syntheses where everything is possible; partial connections, included disjunctions,	p 300
nomadic conjunctions, polyvocal	
flows, which is to say their axiomatization in a system where the flows of the means of production, as the property	p 303
alone with our bad conscience and our boredom, our life where nothing happens; nothing left but images that revolve within the	p 308
subjective and private reterritorializations. What a perverse operation psychoanalysis is, where this neoidealism, this rehabilitated cult of	p 308
castration, this ideology of	
mouth, the anus as degrees of matter); pure positive multiplicities where everything is possible, without exclusiveness or negation, syntheses	p 309
operating without	
possible, without exclusiveness or negation, syntheses operating without a plan, where the connections are transverse, the disjunctions	p 309
included, the conjunctions polyvocal	
determine the links and reduce production to representation—that is where the disjunctions become exclusive (and the connections global,	p 310
and the	
What is this point of self-criticism? It is the point where the structure, beyond the images that fill it and the	p 311
side as a positive principle of nonconsistency that dissolves it: where desire is shifted into the order of production, related to	p 311
the order of production, related to its molecular elements, and where it lacks nothing, because it is defined as the natural	p 311

of capitalism, must necessarily be reduced to a familial field where the application of this axiomatic is carried out: Oedipus as the displaced, this is only true in the second sense, where molar representation is organized around a representative that displaces the But this is certainly not true in the first sense, where the molecular elements are continually passing through the links in exist at the crossroads of two operations of capture: one where repressive social production becomes replaced by beliefs, the other where where repressive social production becomes replaced by beliefs, the other where repressed desiring-production finds itself replaced by representations. To be sure

The Unnamable keep the familial tower as an uncertain center where it continues to turn while treading its own underfoot; the reterritorialize it into neurosis, perversion, and psychosis. To a point where the process cannot extricate itself, continue on, and reach fulfillment

escape is reached, their schizophrenic breakthrough; thus in the kiss where Albertine's face jumps from one plane of consistency to another stopping at a given plane and saying yes, that is where Proust is explaining himself. But the narrator-spider never ceases undoing homestead in the familial and neurotic lands of Oedipus, there where the global and personal connections are established; he does not a machine for tying shoes. The perverse lands of homosexuality, where the exclusive disjunctions of women with women, and men with perhaps I), are traversed in their turn to a point where the problem is no longer posed, no longer posed in with all the indices. He goes toward these new regions where the connections are always partial and nonpersonal, the conjunctions nomadic and nonpersonal, the conjunctions nomadic and polyvocal, the disjunctions included, where homosexuality and heterosexuality cannot be distinguished any longer: the world cannot be distinguished any longer: the world of transverse communications, where the finally conquered nonhuman sex mingles with the flowers, a

conquered nonhuman sex mingles with the flowers, a new earth where desire functions according to its molecular elements and flows. Such to Oedipalize everyone—people, animals, and things—to a point where we will witness a new race of sick people implore we cry out, More perversion! More artifice!—to a point where the earth becomes so artificial that the movement of deterritorialization with the tendency, and pushes the simulacra to a point where they cease being artificial images to become indices of the cruelty; for it is the only theater of production, there where the flows cross the threshold of deterritorialization and produce the all a hope, but a simple finding, a finished design, where the person who escapes causes other escapes, and marks out the land while deterritorializing himself. An active point of escape where the revolutionary machine, the artistic machine, the scientific machine, and

the structural organization and the personal relations deriving from it, where everyone, like the worker called to war, abandons his machines by any means a formation of this sphere—here is where desire finds itself trapped, specifically limited to human sex, unified this region, they cannot be further distinguished by exclusion there where the two flows no longer overlap: one then finds oneself overlap: one then finds oneself before a new passive synthesis where a and b are in a paradoxical relationship of included doubtless been able to present things in a logical order where the disjunctive synthesis of recording seemed to follow after the therefore seem to be valid only for the molar aggregates, where the signifying chain forms a given determinate configuration on a that they are under the order of the included disjunctions where everything is possible. These signs are points whose nature is such by its functional properties but not by its structure, where nothing but the play of blind combinations can be discerned act as an axiomatic, which is the famous turning point where it no longer even relates to the familial scene, but horrible workers will come; they will begin on the horizons where the other collapsed ! The Eternal Return as experience, and as and are actualized only in inverse proportion. Which means that where the regimes are the closest, the identity in nature is in nature is on the contrary at its minimum; and where the identity in nature appears to be at its maximum within. This is especially true of the system of cruelty, where death is inscribed in the primitive mechanism of surplus value of debt. But even in the system of despotic terror, where debt becomes infinite and where death experiences an elevation that the system of despotic terror, where debt becomes infinite and where death experiences an elevation that tends to make of it an instinct; that is, it effuses in the immanent system where each act of production is inextricably linked to the process linked to the process of anti production as capital. There where the codes are undone, the death instinct lays hold of that would not make the system dissolve at one end where everything would end up following behind and being swallowed up a despotic type of society, or in a capitalist society where the market economy raises them to a degree of perfection or the naked matter of molecular desiring-production. If we wonder where these forms of force come from, it is evident that pure and simple. This is obvious in the capitalist regime where, for example, primitive accumulation can take place only for the our aims on a given path, convinced that this is where our chances lie—since love drives us on. The manifest society invest with passion the system that oppresses them, and where they always find an interest, since it is here that by flows, broken by schizzes. Placing oneself in a position where one is thus traversed, broken, fucked by the socius, looking broken, fucked by the socius, looking for the right place where, according to the aims and the interests assigned to us interest, then to preconscious investments that are simply reformist? And where do we even situate such and such a group? Did from which he excludes himself or is excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group within this complexity of miserable struggle, a common absence for all the reciprocal exclusions where the flows dry up, drained by bad conscience and resentment by Freud as a veritable drift of the social field, where one substitutes persons of a higher or lower rank for Oedipus; and he shows the existence of a social complex where the subject at times attempts to assume his own role parents do. We always fall back into the false alternative where Freud was led by Oedipus, and then confirmed in this at least hypothetically, by Philippe Girard: there is no family where vacuoles are not arranged, and where extrafamilial breaks are not there is no family where vacuoles are not arranged. and where extrafamilial breaks are not manifest, by means of which the field of production and antiproduction with its breaks and flows, where the parents are apprehended in nonparental functions and roles confronting

invested by the libido to a finite aggregate of destination, where the destination finds nothing but impasses and blockages consonant with with the Real. Too much always penetrates from the outside, where the analyst is concerned, too much penetrates into his office by being interminable. Psychoanalysis has become quite a stupefying drug, where the strangest personal dependence allows the clients to forget, during

wherever desiring-machines are agglutinated or dispersed in social machines, and where love-object choices occur at the meeting place of the two

of intensities, of gears and parts of machines of desire, where one would have a hard time recognizing mother or father do not come afterward. Lindner's painting again asserts its presence, where the turgid little boy has already plugged a desiring-machine into be reduced to two, either in the scene of castration where the father kills the child, or in the scene of the child, or in the scene of the terrible mother where the mother kills the child or the father. Then from in maintaining a position against the reconstitution of artificial families where the symbolic order, embodied in the institution, re-forms group Oedipuses

social and schizophrenic in the redeployed families. This is perhaps where the mystification appears most clearly, because antipsychiatry, by certain of

own mommy. For example, Bateson's double impasse or double bind: where is there a father who doesn't simultaneously transmit the two the libido invests this social field, not in a form where it would be expressed and translated by means of a translated by means of a family-microcosm, but in the form where it causes its nonfamilial breaks and flows, invested as such by way of castration—and of the establishment of conditions where the subject is able to spread, to pass the sickness indices; the latter emerge on the contrary as nonfigurative indices, where persons give way to decoded flows of desire, to lines to decoded flows of desire, to lines of vibration, and where the cross-sections of images give way to schizzes that constitute Why this appeal to art and science, in a world where scientists and technicians and even artists, and science and art autonomy, its painting apparently molds itself to a Byzantine code where even the colors and the lines are subordinated to a appear to be another world opens up, an other art, where the lines are deterritorialized, the colors are decoded, and now all the machines of desire, a locus of sadomasochistic exercises where the artist's joy breaks free. Even homosexual Christs. Organs become centering around the dirty little secret, even in abstract painting where the axiomatic does without figures: a style of painting whose all sides. And perhaps this, as we have seen, is Where we find the commodity value of art and literature: a could one fail to find one's interest in the hole where one has sunk it, at the heart of the capitalist pass to the other side of this social full body, where the molecular formations of desire that must master the new investment of desire. And that is indeed what undermines capitalism: where will the revolution come from, and in what form within what form within the exploited masses? It is like death—where, when? It will be a decoded flow, a deterritorialized flow dissuasion are invented; the repression of interest is reinforced—but where will the new irruption of desire come from? Those who ever more complicated, to become more saturated, to the point where the scientist and the artist may be determined to rejoin from one side to another, i.e., from the side where the molar aggregates of social production are organized, to this production are organized, to this other side, no less collective, where the molecular multiplicities of desiring-production are formed; whether

and to or the virtues of social adaptation. She marks the point where the social machine, the technical machine, and the desiring-machine join	p 381
WHEREAS 25	
the two amount to the same on the slippery surface. Whereas the either/or claims to mark decisive choices between immutable terms	p 12
lacks is related to an extrinsic natural or social production, whereas desire intrinsically produces an imaginary object that functions as a	p 25
of a relative lack and determined by its own object, whereas desire is regarded as what produces the fantasy and produces	p 26
that reason it so often becomes the desire to die, whereas need is a measure of the withdrawal of a subject	p 27
difference in regime results: desiring-machines produce antiproduction all by themselves, whereas the antiproduction characteristic of	p 32
technical machines takes place only within	
that desiring-production is the locus of a primal psychic repression, whereas social production is where social repression takes place, and it	p 32
synthesizes with others that are quite direct along transverse vectors, whereas the vectors between the basic elements that constitute them are	p 38
only an apparent expression of the protest of the One, whereas their real object is the absolution of fragmented universes, in	p 43
is led to restore the most diffuse and spiritualized religiosity, whereas Freud is confirmed in his most rigorous atheism. Freud needs	p 58
that define a social field insofar as it is real, whereas the individual fantasy fitted the whole of this field over	p 62
the resignation to dying in the service of this order, whereas the drive itself is projected onto the outside and turned	p 62
Finite, Analysis Infinite, since finite-infinite is almost mathematics or logic, whereas the problem is particularly practical and concrete. Does this	p 65
story	
learn that Oedipus as a structure is the Christian Trinity, whereas Oedipus as a crisis is a familial trinity insufficiently structured	p 82
of the real was posed as a divisible abstract quantity, whereas the real was divided up into qualified unities, into distinct	p 87
a psychoanalyst under those conditions. No one forgave him this, whereas Freud got full pardon. Reich was the first to attempt	p 119
and stands ready to repress the drives of the id, whereas in psychosis the ego is under the sway of the	p 122
only at the price of a rupture with the real, whereas in neurosis the identity remains that of unconscious representations and	p 126
the stage persons defined as father, mother, brother, and sister, whereas these roles belong to the order constituted by the prohibition	p 161
flows that makes of capital the new social full body, whereas commercial and financial capitalism in its primitive forms merely installed	p 226
on paranoia. Oedipus is a dependency of the paranoid territoriality, whereas the schizophrenic investment commands an entirely different	p 278
determination, a family	
two poles, paranoid and schizophrenic, are distributed in varying ways). Whereas the paranoid and the schizophrenic, properly speaking, do	p 281
not operate	
all this—in myth, in tragedy. (They go on believing, whereas the Hellenists have long since stopped.) The Schreber case again	p 297
the symbolic third (or fourth), if the latter is biunivocalizing whereas the first is biunivocalized? As partial objects the desiring-machines	p 308
undergo	
Lacan, place it back on a familial and personological axis—whereas Lacan assigns the cause of desire in a nonhuman object	p 360
that, however enormous, differ only arithmetically from the workers' wages-income, whereas this class functions on a more profound level as	p 372
creator	
WHEREBY 7	
it will give to the sterility of money the form whereby money produces money. It produces surplus value, just as the	p 10
relative surplus-value in the actual specifically capitalist mode of production, whereby the productive powers of social labour are developed,	p 11
these productive	
forms; or on the contrary, it may launch a counterinvestment whereby revolutionary desire is plugged into the existing social field as	p 30
way the three elements coexisted: the exploratory, pioneering, revolutionary element, whereby desiring-production was discovered; the	p 118
classical cultural element, which reduces everything	
debt is no more than a superstructure, a conscious form whereby the unconscious social reality of exchange is converted into cash	p 185
with the others. What is essential is this double movement whereby Butler drives both arguments beyond their very limits. He shatters	p 284
to the molar and inversely, and that constitute the cycle whereby the unconscious, remaining a subject, produces and reproduces itself? We	p 291
WHEREIN 5	
a completion, not to some horror of intensification and extremity wherein the soul and body ultimately perish. Schizophrenia is like love	p 5
a void, so as to provoke that horror of . . . extremity wherein the soul and body ultimately perish (the autistic). Kraepelin's celebrated	p 24
process as material economic reality, as the process of production wherein Nature = Industry, Nature = History. To a certain degree	p 25
a three-sided situation. It is clear that this extended familialism, wherein the family receives the very forces of alienation and disalienation	p 94
primitive socius covers itself in this manner with a network wherein one is continually jumping from words to things, and from	p 203
WHEREUPON 1	
full body forms a surface where all production is recorded, whereupon the entire process appears to emanate from this recording surface	p 10
WHEREVER 14	
or below these problems, rather than immersed in them. And wherever he is, there are problems, insurmountable sufferings, unbearable	p 23
needs. But	
too viscous and too fluid—and not by preference, but wherever we have been carried by the deterritorialized flows. What neurotic	p 67
dead and alive: which is to say, he is situated wherever there is a singularity, in all the series and in	p 77
of breaks in and fluctuations of flows: desire is present wherever something flows and runs, carrying along with it interested subjects	p 105
fact that desire situates and develops its strength, and that wherever it is, it causes flows to move and substances to	p 111
local groups were the agents of repression, the great coders. Wherever men meet and assemble to take wives for themselves, to	p 164
The same holds true for the libidinal investment of food, wherever a fear of going hungry is evident, or a pleasure	p 173
forms; they are the most involuntary, unconscious artists there are—wherever they appear something new arises, a ruling structure that lives	p 191
impose his power in the towns they found or conquer. Wherever a despot and his army pass, doctors, priests, scribes, and	p 193
even when there arises the dream of a spiritual empire, wherever temporal empires fall into decadence. It may be that the	p 193
one element to another; radiating in all directions; emitting detachments wherever there are flows to be selected; including disjunctions;	p 204
consuming remains	
the simulacra of the restricted family, with the result that, wherever one turns, one no longer finds anything but father-mother—this	p 269
absence, but in the sense that the unconscious reproduces itself wherever the names of history designate present intensities (the sea of	p 311
The erotic, the purely erotic motive pervades the social field, wherever desiring-machines are agglutinated or dispersed in social machines,	p 357
and where	
WHETHER 70	
wavers between several functions: its possessor is uncertain as to whether it is an eating-machine, an anal machine, a talking-machine, or	p 1
provide any sort of a priori answer to the question whether desiring-production and social production are really two separate and distinct	p 10
or a presumed specific nature of the schizo, regardless of whether we do so with love and pity or disgustedly spit	p 24
two different readings of this identity are possible, depending upon whether the desiring-machines are regarded from the point of view of	p 30
view of the great gregarious masses that they form, or whether social machines are considered from the point of view of	p 30
or its equivalent is the crucial factor here, depending on whether it is the result of an internal process or of	p 32
in profusion and the utter innocence of madness is revealed, whether it be the patent madness of Charlus or the supposed	p 43
at issue. The matter at issue is to find out whether everything he touches is experienced as a representative of his	p 47
or rather the two regimes, are therefore distinguished according to whether the social production of goods imposes its rule on desire	p 63
whose fictional unity is guaranteed by the goods themselves, or whether the desiring-production of affects imposes its rule on institutions	p 63
whose	
or woman, being dead or alive. Oedipus must not know whether it is alive or dead, man or woman, any more	p 75
or dead, man or woman, any more than it knows whether it is parent or child. Commit incest and you'll be	p 75
disjunctive synthesis: the phobic person can no longer be sure whether he is parent or child; the obsessed person, whether he	p 75
sure whether he is parent or child; the obsessed person, whether he is dead or alive; the hysterical person, whether he	p 75
person, whether he is dead or alive; the hysterical person, whether he is man or woman. In short, the familial triangulation	p 75

its two extremes, its minimum and its maximum, depending on whether it is regarded as tending toward an undifferentiated value of inclusive, nonrestrictive disjunctions, and the Oedipal use of exclusive disjunctions, whether this last use borrows from the paths of the Imaginary	p 82 p 83
and sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a derivative of Oedipus. The	p 88
to be sure, it is not a question of knowing whether or not the familial determinations or indeterminations play a role no solution but to revive the notion of a terrain, whether in the form of a phylogenetic innateness of preformation, or of the great man and the crowd. It hardly matters whether the tone of these books is orthodox Freudian, culturalist, or castration. They reply: the question is not one of knowing whether we believe in this, but whether or not the unconscious not one of knowing whether we believe in this, but whether or not the unconscious itself believes in it. But what it is our agony but also our ecstasy, depending on whether we live it neurotically or live its structure; it is Or did you not rather create the type in yourself? Whether this be so or not, what seems infinitely more important the relationship between psychosis and neurosis? Everything changes depending on whether we call psychosis the process itself, or on the contrary	p 90 p 92 p 103 p 107 p 107 p 108 p 113 p 130
to cause flows to pass through, without knowing any longer whether they are carrying us elsewhere or flowing back over us and B bears a (+) or (-) sign, according to whether this couple results from a woman being lost to or A or B. In this regard it is not important whether the regime of filiation is patrilineal or matrilineal. In a a sign, which is determined, for the initial group, by whether the children's mother is a daughter or a daughter-in-law ... The passing from one generation to the next: It depends upon whether, from the initial group's point of view, the father has received a wife, or the mother has been transferred outside, whether the sons have the right to a woman or owe to a B woman, obviously has two signs, according to whether it is envisaged from the viewpoint of A, or that varies in degree between social machines and desiring-machines, according to whether their respective regimes are more or less similar according to	p 132 p 156 p 156 p 156 p 156 p 156 p 184
their respective regimes are more or less similar according to whether the desiring-machines have a greater or lesser chance of causing pass into the regime of the social machines; according to whether the social machines execute more or less of a movement movement of detachment (decollement) in relation to the desiring-machines; and whether the death-carrying elements remain caught in the machinery of desire	p 184 p 184 p 184
And this holds true whatever the context of this mobilization, whether in a relationship with preceding empires or not, since throughout second sense. There is no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between articulations of different	p 193 p 207
of the tribe. Once incest is possible, it matters little whether it is simulated or not, since in any case something end one no longer really knows what comes first, and whether the territorial machine does not in fact presuppose a despotic In the first place, for nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc., no flow is privileged concerning manual or printed writing change their meaning according to whether the characteristics of the letters and the qualities of the a signifier, whose effects they express following exegetical rules; Or whether, on the contrary, they break through this wall so as they are not at all the same thing, depending on whether the decodings are caught up in an axiomatic or not decodings are caught up in an axiomatic or not; on whether one remains at the level of the large aggregates functioning barrier that separates them from the unbound molecular positions; on whether the flows of desire reach this absolute limit or are relative immanent limit that will reconstitute itself further along; on whether controlling reterritorializations are added to the processes of deterritorialization; and	p 210 p 219 p 240 p 243 p 243 p 247 p 247 p 247 p 247
reterritorializations are added to the processes of deterritorialization; and on whether money burns or bursts into flames. Why not merely say reality, the most direct question is not that of knowing whether an industrial society can do without a surplus, without the is poorly put. Nor is it a question of knowing whether or not class consciousness, embodied in a party or a this level, does not even present any grounds for asking whether it betrays or not, alienates or not, deforms or not the organisms are for the moment only more perfect machines (Whether those things which we deem most purely spiritual are anything point of dispersion of the two arguments, it becomes immaterial whether one says that machines are organs, or organs, machines. The is therefore between on the one hand the molar machines—whether social, technical, or organic—and on the other the desiring-machines love blockage is, it curiously changes its function, depending on whether it engages desire in the Oedipal impasses of the couple the family in the service of the repressive machines, or whether on the contrary it condenses a free energy capable of there is no longer even any reason for considering machines, whether as desiring-machines or as social machines. In return, the father Or did you not rather create the type in yourself? Whether this be so or not, what seems infinitely more important at all, at this point in the film, of knowing whether the spectator must see the accident coming or be surprised the market place. The consideration of all these machines, however, whether they be real, symbolic, or imaginary, must indeed intervene in objects that their inventor, Melanie Klein, proposes. This is because, whether organs or fragments of organs, the partial objects do not codifying the flows. However, the whole question is in knowing whether one can speak of a code at the level of these forms can be understood in two ways, depending on whether desire is enslaved to a structured molar aggregate that it constitutes under a given form of power and gregariousness, or whether it subjugates the large aggregate to the functional multiplicities that the way to a relation with the nonhuman sex? For whether the mother works or not, whether the mother is from the nonhuman sex? For whether the mother works or not, whether the mother is from a richer or poorer background than less collective, where the molecular multiplicities of desiring-production are formed; whether and to what extent such a socius can endure the not just little Joey. The question to be asked is whether schizophrenics are the living machines of a dead labor, which dead machines of living labor as organized in capitalism. Or whether instead desiring, technical, and social machines join together in a	p 247 p 256 p 256 p 257 p 284 p 285 p 286 p 293 p 293 p 297 p 298 p 317 p 322 p 324 p 327 p 348 p 348 p 355 p 355 p 380 p 381 p 381
WHICH 760	
we determine the effect of this circuit of distribution in which the mouth, too, plays a role as a stone-sucking machine why desiring-production is the principal concern of a materialist psychiatry, which conceives of and deals with the schizo as Homo natura This will be the case, however, only on one condition, which in fact constitutes the third meaning of process as we Putting an end to the process or prolonging it indefinitely—which, strictly speaking, is tantamount to ending it abruptly and prematurely partial objects and constantly cut off by other partial objects, which in turn produce other flows, interrupted by other partial objects a schizophrenic table in terms of a process of production which is that of desire: Once noticed, it continued to occupy as some freak piece of furniture, an unfamiliar instrument ... for which there was no purpose. A dehumanized table, nothing cozy about not a kitchen table or a work table. A table which lent itself to no function, self-protective, denying itself to service having hooked it up to a vast technical social machine—which, as we shall see, is what even the very young il se rabat sur) all production, constituting a surface over which the forces and agents of production are distributed, thereby appropriating itself both the whole and the parts of the process, which now seem to emanate from it as a quasi cause within the apparent objective movement in the same way in which it is produced within the process of constitution. In fact body without organs as so many points of disjunction, between which an entire network of new syntheses is now woven, marking no matter what two organs are involved, the way in which they are attached to the body without organs must be a priori principle (God defined as the Omnitudo realitatis, from which all secondary realities are derived by a process of division into their elements the products of the condensations and identifications which are effected in the unconscious. But why does Freud thus he has at his disposal his very own recording code, which does not coincide with the social code, or coincides with or segments. But the explanations that he provides for them, which he changes as often as the mood strikes him, are cling to it—the sunbeams, for instance, that he attracts, which contain thousands of tiny spermatozooids. Sunbeams, birds, voices, nerves enter	p 3 p 5 p 5 p 5 p 6 p 6 p 6 p 7 p 10 p 10 p 12 p 12 p 12 p 13 p 13 p 15 p 15 p 15
think . . .) presuppose an I feel at an even deeper level, which gives hallucinations their object and thought delirium its content—an woman, that I am becoming a god, and so on, which is neither delirious nor hallucinatory, but will project the hallucination hallucination are secondary in relation to the really primary emotion, which in the beginning only experiences intensities, becomings, transitions. Where do rather, of an unlimited number of stationary, metastable states through which a subject passes. The Kantian theory according to which intensive	p 18 p 18 p 18 p 19
through which a subject passes. The Kantian theory according to which intensive quantities fill up, to varying degrees, matter that has up the body without organs to varying degrees—states through which Schreber-the-subject passes, becoming a woman and many other things as	p 19 p 19
intensity, potentials, thresholds, and gradients. A harrowing, emotionally overwhelming experience, which brings the schizo as close as possible to matter, to	p 19

shouldn't this question immediately compel us to raise another one, which at first glance seems quite different: how does psychoanalysis go to another. This subject itself is not at the center, which is occupied by the machine, but on the periphery, with no fixed identity, forever decentered, defined by the states through which it passes. Thus the circles traced by Beckett's Unnamable: a own center and is incapable of seeing the circle of which he himself is a part; for if these oscillations overwhelm along the entire circumference of the circle, the center of which has been abandoned by the ego. At the center is program ... in the form of residues of the Nietzschean discourse, which have now become the repertory, so to speak, of his by the psychiatrist G. de Clerambault seems well founded: delirium, which is by nature global and systematic, is a secondary phenomenon phenomenaecholalia, the uttering of odd sounds, or sudden irrational outbursts which he attributed to the mechanical effects of infections or intoxications

reaction and had to do with character, the manifestations of which might well precede the automatism (as in the paranoiac character Clerambault is the Feuerbach of psychiatry, in the sense in which Marx remarks: Whenever Feuerbach looks at things as a materialist restore his ability to pronounce this hallowed word. All of which the schizo sums up by saying: they're fucking me over expression, rather than to the real process of production on which it depends. The schizophrenic appears all the more specific and of acquisition, we make desire an idealistic (dialectical, nihilistic) conception, which causes us to look upon it as primarily a lack preservation of the State ... The phantasmal world is the world which has never been fully conquered over. It is the world that Reich was sorely in need of: that of desiring-production, which would apply to the real in both its so-called rational reality of social production. Desiring-machines are not fantasy-machines or dream-machines, which supposedly can be distinguished from technical and social machines. Rather

this property of desiring-machines by creating veritable group fantasies in which desiring-production is used to short-circuit social production, and to interfere

that social production, under determinate conditions, derives primarily from desiring-production: which is to say that Homo natura comes first. But we

nature, and tends to free itself only at the end: which is to say that Homo historia comes first. The body tendency of capitalism. It continually draws near to its limit, which is a genuinely schizophrenic limit. It tends, with all the produces an awesome schizophrenic accumulation of energy or charge, against which it brings all its vast powers of repression to bear brings all its vast powers of repression to bear, but which nonetheless continues to act as capitalism's limit. For capitalism constantly break in the flow in relation to the machine to which it is connected, but at the same time is also connection, fuse into one: everywhere there are breaks-flows out of which desire wells up, thereby constituting its productivity and continually grafting

light on the regime of desiring-production, and the way in which breaking down constitutes an integral part of the functioning, or an integral part of the functioning, or the way in which the cutting off is an integral part of mechanical connections extremely negative attitudes on the part of his parents to which the child reacts by turning himself into a machine. But Bettelheim, an autonomous reaction to the total life experience, of which the mother is only a part. Also we must not themselves are proof of the loss or repression of desire (which Bettelheim translates in terms of autism). We find ourselves confronted that diverts or frustrates the entire process of production, of which it is nonetheless still a part. But the machine remains states of paranoiac machines, miraculating machines, and celibate machines through which little Joey passes as Bettelheim's therapy progresses. In the second

This code is inseparable not only from the way in which it is recorded and transmitted to each of the different regions of the body, but also from the way in which the relations of each of the regions with all the resemble, rather, a succession of characters from different alphabets in which an ideogram, a pictogram, a tiny image of an elephant turn up. Each chain captures fragments of other chains from which it extracts a surplus value, just as the orchid code characteristic of the machine: breaks that are a detachment (coupures-detachements), which must not be confused with breaks that are a slicing

only at certain moments, by contrast with the nervous system, which is a great chronogeneous machine: a melody-producing machine of the of the desiring-machine is the residual break (coupure-reste) or residuum, which produces a subject alongside the machine, functioning as a part

this subject consumes and consummates each of the states through which it passes, and is born of each of them anew as a part made up of parts, each one of which completely fills up the body without organs in the space

an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even between things that are contiguous, gaps

their real object is the absolution of fragmented universes, in which the law never unites anything in a single Whole, but produced as nothing more than a part alongside other parts, which it neither unifies nor totalizes, though it has an effect summarizations, polyvocal and transcursive inscriptions on its own surface, on which the functional breaks of partial objects are continually intersected by

proper sequence by a mechanism analogous to a template onto which the distinctive side chain of each acid keys into its derived from the parts, or as an original totality from which the parts emanate, or as a dialectical totalization. Neither mechanism whole, any more than there is an original totality from which they can be derived. Melanie Klein was responsible for the from (preleves sur) a flow or a nonpersonal hyle, with which they re-establish contact by connecting themselves to other partial objects stage in life, there are only two possible ways in which this can be explained: it must be granted either that that these relations bring into play a nonsexual energy, for which sexuality has merely served as the symbol of an anagogical as the nuclear complex, is inseparable from a forcing by which the psychoanalyst as theoretician elevates himself to the conception of such as Freud presents in The Ego and the Id, which makes it possible to connect the pre-Oedipal phases with the seems to indicate a specifically structural deficiency, by means of which the schizophrenic is of course repositioned on the Oedipal axis disciples writes: we are going to consider the means by which the Oedipal organization plays a role in psychoses; next, what we are calling into question is the frantic Oedipalization to which psychoanalysis devotes itself, practically and theoretically, with the combined resources

Goethian classical culture? In his self-analysis he discovers something about which he remarks: Well now, that looks like Oedipus! And at a variant of the familial romance, a paranoiac recording by which desire causes precisely the familial determinations to explode. It is real difference or frontier did not lie between these terms, which are perhaps complementary.) Production is reduced to mere fantasy production

First International? To the secret Committee? To the first ruptures, which signify renunciations by Freud as much as betrayals by those present, but it is fitted over the co-ordinates of Oedipus, which translate it into pre-oedipal, para-oedipal, quasioedipal, etc. The desiring-machines are

father. On several occasions Freud's text marks the extent to which he felt the difficulty: to begin with, it appears difficult fact everywhere and more visibly in religions and ancient myths, which express forces or mechanisms eternally active in the unconscious. It itself with such things. Freud invokes only a sexual argument, which consists in bringing about the union of sexuality and the of sexuality and the familial complex, and a mythological argument, which consists in positing the adequation of the productive force of are present from the start at a double Freudian reduction, which is in no way imposed by the fantasy, but is dissymmetrical, the female fantasy having three phases, the last of which is boys are beaten by the teacher, while the male while the male fantasy has only two, the last of which is my mother beats me. The only common phase—the lack into desire and causes exclusive series to emanate, to which it attributes a goal, an origin, and a path of in terms of partial objects and flows. This slight shift—which did not suppress mythical castration but made it depend secondarily not the opposite. Here we have a properly analytical fallacy (which will be found again, to a considerable degree, in the whose crowning moment it is: castration designates the operation by which psychoanalysis castrates the unconscious, injects castration into the unconscious. Castration

a kind of transcendence or immortality under the shelter of which the individual, the ego, plays out its pseudo destiny: what criterion—that distinguishes the revolutionary institution from the enormous inertia which the law communicates to institutions in an established order. As

in an established order. As Nietzsche says; churches, armies, States—which of all these dogs wants to die? There results a it is determined by the legal and legalized institutions in which it imagines itself, to the point where, even in its groups, with Oedipus and castration forming the imaginary structure under which members of the subjugated groups are induced to live or disjunction, and flattens it into its individual or pseudoindividual dimensions, which by their very nature refer the fantasy to subjugated groups of a third party; the hypocritical role of money, to which psychoanalysis brought farcical new justifications; the pretended time limitation that were not a tiny sign of the abject dependence to which analysis reduced the patients. How can we ward off, in the rock of castration, the rock with two nonsymmetrical faces, which creates in us an incurable alveous, and against which the faces, which creates in us an incurable alveous, and against which the analyst stumbles. The second is a qualitative aptitude for

analyst stumbles. The second is a qualitative aptitude for conflict, which means that the quantity of libido does not branch into	p 65
list of three types of sessions, the first two of which comprise counterindications, the third alone constituting the ideal session in	p 66
signifiers. The meaning is not attached to the signified to which each of the enunciated signifiers refers, but is constituted by	p 66
qualitative aptitude for conflict—is rather the effect of oedipalization, which the treatment does not invent, but precipitates and accentuates	p 66
within	
oedipalized, we are castrated; psychoanalysis didn't invent these operations, to which it merely lends the new resources and methods of its	p 67
Or is it brought about by the frantic neuroticization to which we have been delivered, and for which psychoanalysis has invented	p 67
frantic neuroticization to which we have been delivered, and for which psychoanalysis has invented new means—Oedipus and castration? Is it	p 67
has its degrees of humor, from black to white, with which it evaluates the coexisting degrees of what it reads, the	p 68
must be made to intervene to constitute the multiplicity in which transverse communications are established—connections of partial objects	p 69
and flows	
kinds of homosexuality, or rather two regions only one of which is Oedipal, exclusive, and depressive, the other being anoedipal schizoid	p 70
any more than they exist prior to the triangulation into which they enter: desire receives its first complete objects and is	p 70
a new triangle whose inverted vertex will be my child—which is called surmounting Oedipus, but reproducing it as well, transmitting	p 71
remain tolerated within the regime for the pairing of people, which legally determines what may be appropriated from the body of	p 72
are able at least to follow, abstractly, the manner in which these forces proceed. We are told that partial objects are	p 72
in terms of a certain mode of absence, as that which partial objects and subjects of desire lack. Consequently, everything is	p 72
its formula 3+1, the One of the transcendent phallus without which the terms considered would not take the form of a	p 73
from detachable partial objects to the detached complete object, from which global persons derive by an assigning of lack. For example	p 73
as detachable chain is converted into capital as detached object, which exists only in the fetishist view of stocks and lacks	p 73
(the reign of the phallus). The aptitude for conflict of which Freud spoke, the qualitative opposition between homosexuality and heterosexuality,	p 74
is	
In short, the familial triangulation represents the minimum condition under which an ego takes on the co-ordinates that differentiate it at	p 75
time it is a matter of the maximum conditions under which persons are differentiated. Hence the importance of the Kantian definition	p 75
the two as the terminal point of a distance over which he glides. He is child or parent, not both, but	p 76
identity of the same; he affirms their distance as that which relates the two as different. He does not confine himself	p 77
many singularities that he had improperly shut off, some of which he intended to exclude while retaining others, but which now	p 77
of which he intended to exclude while retaining others, but which now become points-signs (points-signes), all affirmed by their new distance	p 77
nonrestrictive. I was then no longer this closed box to which loved being so well preserved, but a partition came crashing	p 77
is man and woman, parent and child, dead and alive: which is to say, he is situated wherever there is a	p 77
exclusive disjunctions, parental appellations no longer designate intensive states through which the subject passes on the body without organs	p 78
and in	
both the differentiations that it orders and the undifferentiated with which it threatens us. With the same movement the Oedipus complex	p 78
any means certain that, between the impossible return to that which precedes the stage of culture and the growing malaise that	p 79
the simultaneous transmission of two kinds of messages, one of which contradicts the other, as for example the father who says	p 79
unwelcome. Bateson sees in this phenomenon a particularly schizophrenizing situation, which he interprets as a contrary from the viewpoint of	p 79
Russell's	
an exclusive disjunction is defined in terms of a principle which, however, constitutes its two terms or underlying wholes, and where	p 80
acutely aware of Oedipus's inseparability from a double impasse into which he was precipitating the unconscious. Thus in the 1936 letter	p 80
level). Between the two there is latency—the celebrated latency—which is without doubt the greatest psychoanalytic mystification: this society	p 80
of	
and the Imaginary, but between the real machinic (machinique) element, which constitutes desiring-production, and the structural whole of the	p 83
Imaginary and	
and the structural whole of the Imaginary and the Symbolic, which merely forms a myth and its variants. The difference is	p 83
Lacan's word of caution concerning the Freudian myth of Oedipus, which has no way of holding its own indefinitely in the	p 83
itself and reintroducing lack into the series of desire on which it imposed an exclusive use? Was it possible to denounce	p 83
field-gradient-threshold. It is a matter of relationships of intensities through which the subject passes on the body without organs, a process	p 84
initiation, a transcendental experience of the loss of the Ego, which causes a subject to remark: I had existed since the	p 84
together, almost unbearable—to radiate within and without, intensities through which a nomadic subject passes. Here it is not a case	p 84
Mahood.... Then all I'll have to do is be Worm. Which no doubt I shall achieve by trying to be Jones	p 85
universal history, and proliferates the races. All delirium is racial, which does not necessarily mean racist. It is not a matter	p 85
this desert, it is as an indivisible, nondecomposable distance over which the schizo glides in order to be everywhere something real	p 87
in the center: the horse with short, jointed paws, inside which they supposedly put the Dauphin so he could flee. And	p 88
persons but so many states of rising and falling through which the pretender passes. Moreover, the pretender Richemont's stroke of genius	p 88
is to say, by making them too into states through which he passes: I am Louis XVII, but I am also	p 88
admiration for Maud Mannoni's work and for the manner in which she poses antipsychiatric and institutional problems. Here then we see	p 90
constellation of imaginary identifications depending on Oedipus, or on that which the subject lacks in order to become oedipalized. And to	p 90
an initial role as symbolic organizer (or symbolic disorganizer) from which the floating contents of the historical delirium would derive, as	p 91
an imaginary mirror? Is the trinitary formula for the schizo—which leads him, forced and constrained, back to Oedipus—this void	p 91
of the oedipalization he is unable to bear, and around which everything combines in order to force him to submit (social	p 91
not by any means abandon familialism in the strictest sense, which burdens all of psychoanalysis; on the contrary, one thereby plunges	p 92
the projects of community psychiatry or of so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless	p 94
still maintaining all	
These constructions, however, are largely embodiments of the family process, which has the illusion of substantiality but which is none other	p 95
the family process, which has the illusion of substantiality but which is none other than the alienated form of the action	p 95
the so-called psychotic patient. Even the essential hypothesis of antipsychiatry, which ultimately posits an identity in nature between social	p 95
alienation and	
was thus a comparison between two closed figures, one of which expressed the other and was inscribed within the other. At	p 96
triangle, a porous or seeping triangle, an exploded triangle from which the flows of desire escape in the direction of other	p 96
is not a father. Therefore we formulate the following rule, which we feel to be applicable in all cases: the father	p 97
For his part, he is interested in the manner in which the Dreyfus Affair and then World War I cut across	p 98
of the family; and finally latency, the celebrated latency, after which the beyond begins. But since this beyond consists in duping	p 99
are there rich people?—form the object of investments in which the parents merely have a role as agents of a	p 99
desire, through the segregative use of the conjunctive syntheses from which Oedipus is derived: I am of the superior race. The	p 105
a last belief, a belief by virtue of nonbelief about which Nietzsche says: This violence always manifests the need for a	p 107
a rigorous discipline unless it accepts putting belief in parentheses, which is to say a materialist reduction of Oedipus as an	p 107
the coextension of man and nature; a circular movement by which the unconscious, always remaining subject:: produces and reproduces	p 107
itself. The	
subject. The sole subject of reproduction is the unconscious itself which holds to the circular form of production. Sexuality is not	p 108
its prolongation, the passage from one body to another through which the unconscious does no more than reproduce itself in itself	p 108
was found to have two aspects, parental and conjugal, to which the triangular form of Oedipus and the reproduction of this	p 110
extraction of a transcendent complete object from the signifying chain, which served as a despotic signifier on which the entire chain	p 110
the signifying chain, which served as a despotic signifier on which the entire chain thereafter seemed to depend, assigning an element	p 110
an application. Whence the third paralogism, the paralogism of application, which fixes the precondition for Oedipus by establishing a set of	p 111
memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living Were you born Hamlet	p 112
the analysis of the real forces, the real causes on which the triangulation depends. The general line of the response is	p 113
of exchange or any society, in relation to social repression, which would then concern only the returns of the psychically repressed	p 113
quotes a remark by Sir J. G. Frazer according to which the law only forbids men to do what their instincts	p 114
everything, it was nevertheless not by way of this remark, Which can only suggest that the mother functions as a pretty	p 114
becomes completely illegitimate. Distinctions must be made: the repressing representation which performs the repression; the repressed	p 115
representative, on which the repression	
repressing representation which performs the repression; the repressed representative, on which the repression actually comes to bear; the	p 115
displaced represented, which	
which the repression actually comes to bear; the displaced represented, which gives a falsified apparent image that is meant to trap	p 115
this desire in the place of the antecedent desire on which repression comes to bear in principle or in reality (Ah	p 115
incest motive is a logical deduction of the human reason, which has recourse to this last extremity, to save itself ... which	p 115

which has recourse to this last extremity, to save itself ... which first and foremost is a logical deduction made by the p 115

The first relationship is neither personal nor biological—a fact which psychoanalysis has not succeeded in grasping. Oedipal desires are not p 115

desires are the bait, the disfigured image by means of which repression catches desire in the trap. If desire is repressed p 116

here; psychic repression is considered in terms of social repression, which gives rise to a displacement and acts on the partial p 117

revolutionary element, whereby desiring-production was discovered; the classical cultural element, which reduces everything to a scene from p 118

Oedipal theatrical representation (the

the most disturbing, a sort of racket thirsting after respectability, which will never have done with getting itself recognized and institutionalized p 118

in having shown how psychic repression depended on social repression. Which in no way implies a confusion of the two concepts p 118

a consequent desire, a faked image of its object, on which it bestows the appearance of independence. Strictly speaking, psychic repression p 119

is as though masked by the faked displaced image to which the repression gives rise. Psychic repression is delegated by the p 119

of desire, it is because the body without organs on which this recording is accomplished already exercises on its own account p 120

being a function delegated to the family or one to which the family is delegated. (Psychoanalysis has clearly demonstrated the difference p 121

takes shape in the family, not in the analyst's office, which merely acts as the last territoriality. And Oedipus is not p 121

the contrary, he is ill because of the oedipalization to which he is made to submit—the most somber organization—and p 123

he is made to submit—the most somber organization—and which he can no longer tolerate: he who has gone on p 123

that I find depraved.... A second group of loners, of which I am a part, doubtless constituted by centers of collarbones p 124

nondifferentiation of its neurosis and the differentiation of its ideal, which are distinguishable only in appearance. While this is taking place p 125

social, metaphysical? Were they the famous problems of living, through which a very pure desexualized idealism was reintroduced into p 127

psychoanalysis? In

a repressive deprivation (the sexual stasis) and as arising afterward. Which leads him to maintain a kind of diffuse oedipalism, since p 127

except in the midst of an older internal qualitative conflict, which blocks not merely the roads prohibited by reality, but also p 127

actual factor is conceived in a totally exterior privative fashion (which is an impossibility), or it descends into an internal qualitative p 128

archaic factors infinitely older and from an order of time which is not that of the infantile factors themselves. But nothing p 128

cease to be an afterward except by becoming a beyond, which must be signified anagogically by Oedipus instead of depending on p 128

stimulus of one form or another, a simple inductor through which the anoedipal organization of desiring-production is formed, beginning with p 129

early

of the actual factor that coexists with it and to which it reacts. Yet this is what psychoanalysis does when it p 129

it: thus the idea of pre-oedipal regression, by means of which one sometimes attempts to characterize psychosis. It is like a p 129

on the body without organs, in the very place to which the schizo had retreated in order to silence and suffocate p 130

acting forces. He has crossed over the limit, the schiz, which maintained the production of desire always at the margins of p 131

also the new earth, and the machine that hums, around which the schizos revolve, planets for a new sun. These men p 131

what we call schizophrenia was one of the forms in which, often through quite ordinary people, the light began to break p 131

it by a social order. People are co-opted, not works, which will always come to awake a sleeping youth, and which p 133

which will always come to awake a sleeping youth, and which never cease extending their flame. As for ideology, it is p 133

author and his readers, but of the Oedipal form to which one attempts to enslave the work itself, to make of p 133

the nonresolved conflicts of childhood, and the other perspective, by which the work invents the paths leading toward a new solution p 133

psychotic aspect, alienating and destructive. As if the great voices, which were capable of performing a breakthrough in grammar and syntax p 134

and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must pay not only to be read p 134

Every writer is a sellout. The only literature is that which places an explosive device in its package, fabricating a counterfeit p 134

and the familial reproduction that they fall back on, to which they apply all the investments. They make the limit pass p 135

of such a state, or gives rise to such states, which endlessly run the risk of making it topple into breakdown p 136

with regard to the process, and on the manner in which each one represents a mode of interruption of the process p 136

interruption of the process, a residual bit of ground to which one still clings so as not to be carried off p 136

socius. Thus the encounter between private property and commodity production, which presents itself, however, as two quite distinct forms of p 140

decoding

and utilization of the ground. It is the surface on which the whole process of production is inscribed, on which the p 141

on which the whole process of production is inscribed, on which the forces and means of labor are recorded, and the p 141

and motricity. Hence the social machine fashions a memory without which there would be no synergy of man and his (technical p 141

of organs. Initiation societies compose the pieces of a body, which are at the same time sensory organs, anatomical parts, and p 142

and the other parts of the body were consulted to see which of them would take charge of the burial ... The unities p 142

question are never found in persons, but rather in series which determine the connections, disjunctions, and conjunctions of organs. That is p 142

societies have instead undertaken a vast privatization of the organs, which corresponds to the decoding of flows that have become abstract p 143

the anus itself that ascends on high, under the conditions (which we must analyze) of its removal from the field, conditions p 143

the task that sums up all the others: marking bodies, which are the earth's products. The essence of the recording, inscribing p 144

socius, and that the flows run over its surface—through which man ceases to be a biological organism and becomes a p 144

biological organism and becomes a full body, an earth, to which his organs become attached, where they are attracted, repelled, miraculated p 144

memory of signs and no longer of effects. This organization, which traces its signs directly on the body, constitutes a system p 144

it is the full body of the Despot, the Unengendered, which now takes charge of the fertility of the soil as p 146

under his expression complementary filiation. The essence of this concept, which resembles the Roman distinction between agnation and p 146

cognition, is that

economic kind ... It is the existence of these outstanding debts which assert the continuance of the affinal relationship. Filiation is p 146

administrative

in the manifest disequilibrium of the relations a pathological consequence, which one explains by saying that the supposedly closed system p 149

extends

a conception is in contradiction with the primitive cold economy, which is without net investment, without money or market, and without p 150

phenomena of excess and deficiency, phenomena of lack and accumulation, which will be compensated for by nonexchangeable elements of p 150

the acquired-prestige

has been shown precisely with regard to the segmentary system, which is always destined to reconstitute itself on its own ruins p 151

for the organization of the political function in these systems, which in effect is exercised only by indicating its own impotence p 151

are an essential element of its very ability to function, which is not the least important aspect of the system of p 151

distinct corporate groups, but are embodied in local communities, through which they function structurally. The two systems intersect, each p 152

segment being

primitive one-two. Should one say the twins or the twin? Which divides and unites into itself- the Nommo, or the Nommos p 154

filiation, guide-signs and master-signs, signs of desire, intensive at first, which fall in a spiral and traverse a series of explosions p 154

side of the eighth ancestor: a derailment of the disjunctions, which cease to be inclusive and become exclusive. Once this occurs p 155

assumed to be given in extended form; the other mythical, which shows how the extension of a system takes form and p 155

passing from an intensive energetic order to an extensive system, which comprises both qualitative alliances and extended filiations. Nothing p 155

is changed

the alliances will be at the same time qualitative relations, which the filiations presuppose as much as vice versa; (3) in p 156

Each family descended from these marriages thus bears a sign, which is determined, for the initial group, by whether the children's p 156

man cannot receive a wife except from the group from which a woman can be claimed, because in the previous generation p 156

and practice. That is why a text of Marcel Griaule's, which looks to myth for a principle that would explain the p 157

We have a similar view of the recent article in which Adler and Cartry return to the question. These authors are p 157

maternal uncle-sister's son—presents itself as a ready-made whole from which the mother as such is strangely excluded, although, depending p 157

on

distance carrying with him a part of the nourishing placenta, which is to say a part of his own mother. He p 157

mother's generation and his detachment from the real generation of which he is a member ... Being, according to him, of the p 158

a vibratory spiraling movement, inclusive disjunctions, necessarily twin states through which a subject passes on the cosmic egg. Everything p 158

must be

intensive part, immanent to the placenta, inseparable from the twinning, which relates him to his feminine part. And if the Yourougou p 158

husband and my own father. Everything rests on the placenta, which has become the earth, the unengendered, the full body of p 158

both products derived from this same substance, in relation to which the son is his mother's twin: such is indeed the p 158

marked by ambiguous signs of twinning and bisexuality, according to which the son could have done it as well, and could p 159

are active elements of the repression, and not objects at which the repression is directed. It is not even the memory p 159

repression prolongs itself by means of a psychic repression without which it would have no grip on desire. What is desired p 162

for what is blocked—a veritable surplus value of code, which falls to the uncle insofar as he causes passage, while p 163

patrilineal model predominates over the matrilineal tradition: the brother-sister relationship, which is transmitted from father to son and from mother to daughter through the father-son relationship, but not through the mother-daughter relationship, which terminates with the daughter's marriage. A married daughter transmits to her own daughter a new relationship, namely that which joins her to her own brother. At the same time following way: the girl leaves the previous family group, to which her mother belongs. The niece becomes herself a mother and the point of departure for a new brother-sister relationship, on which a new alliance is founded. What is prolonged, what comes halt, what is detached, and the different relationships according to which these actions and passions are distributed, help us to understand importance of these local lines that Leach has identified—and which, two by two, organize the alliances and arrange (machine) the women, men establish their own connections; through the man-woman disjunction, which is always the outcome of filiation, alliance places in connection is not the repressed—that is, the representative of desire, which is on this side of and completely ignorant of daddy-mommy completely ignorant of daddy-mommy. Nor is it the repressing representation, which is beyond, and which renders the persons discernible only by Nor is it the repressing representation, which is beyond, and which renders the persons discernible only by subjecting them to the repressed representative: the representation disfigures or displaces this representative against which it is directed; it projects onto the representative, categories, rendered interior of the socius. Oedipus is the baited image with which desire allows itself to be caught (That's what you wanted of the ancestor hunter, contained in a sacred pouch, but which can escape from the pouch and penetrate the body of relations with political and economic units—the very point on which, moreover, the witnesses try to mislead them. Divination becomes a becomes a form of social analysis in the course of which hidden struggles between individuals and factions are brought to light colonial education. How are we to understand the phrases with which M. C. and Edmond Ortigues conclude their book? Illness is goes without saying, the subject demands and redemands daddy-mommy: but which subject, and in what state? Is that the means to means to situate oneself personally in one's own society? And which society? The neocolonized society that is constructed for the subject effects were transmitted through phylogenetic heredity. And the other pole, which makes Oedipus into a structure, a pole whose extreme position oneself analyzed. And that is why your daughter is mute, which is to say: the tribes, daughters of the ethnologist, do written, or even the capitalist civilizations were such breaks with which the nature of social repression (repression), and the meaning and absolutism—i.e., the stubborn maintenance of a familialist perspective, which wreaks havoc everywhere. For if the institution is first understood that Oedipus is to the contrary a nuclear constant around which families and institutions turn. The culturalists invoke other triangles—maternal constant, different figures of one and the same symbolic triangulation, which are not identical either with the personages who come to is solely a question of the familial organization in itself, which is thought to be lived first by the child as Oedipus's autocritique is something rarely seen in our organization, of which psychoanalysis forms a part. In certain respects it is correct the result that capitalism—in conformity with the movement by which it counteracts its own tendency—is continually drawing near the foresee, or experience a foreboding of, the real form in which the limit threatens to arrive, and which it wards off real form in which the limit threatens to arrive, and which it wards off with all the strength it can command all the strength it can command. Whence the obstinacy with which the formations preceding capitalism encase the merchant and the technician are confronted with this real limit, repressed from within, but which returns to them from without, they regard this event with approaching death. For example, the Bohannans describe the Tiv economy, which codes three kinds of flows: consumer goods, prestige goods, and germinal influx, the this-side-of incest, as in the Yourougou myth, which introduces disorder into the world by acting as the representative is the product of the social repression-psycho repression system, in which case it is not universal; or it is universal, and forms an aggregate of destination (the family become microcosm) on which capitalist production and reproduction fall back. The organs and the need an intimate colonial formation that corresponds to it, to which it will be applied, and without which it would have to it, to which it will be applied, and without which it would have no hold on the productions of the only uses, analytic uses of the syntheses of the unconscious, which do not allow themselves to be defined by an assignment mean anything. On the other hand the unconscious constructs machines, which are machines of desire, whose use and functioning schizoanalysis discovers social formations are not formed in the same way in which they function. Nor is there a biological, sociological, linguistic, etc latter results from them. Only desiring-machines produce connections according to which they function, and function by improvising and forming the connections mobilizes the species and the properties of the trees from which the branches are taken, as well as the names of of these species in turn, and the technical procedures with which they are treated. Selections are made from signifying chains no other things in one and the same complex), according to which the symbol is never in a one-to-one relationship with what referred to an event or to something that is felt, which remains familial and intimate in spite of everything, an intimate and wheels of desiring-machines. One searches for the way in which these machines function, for how they invest and underdetermine (subdeterminant sexual investments, micro investments that attest to the way in which desire is present in a social field, and joins this particular on what plays the role of the representative on which the repression is brought to bear. In this sense it infinitely greater affinity with desiring-machines than does the capitalist axiomatic, which nonetheless liberates the decoded flows. This is because in the as they are organized in depth, but the manner in which representation itself is organized at the surface, on the inscription exchangist, the socius is inscriptive: not exchanging but marking bodies, which are part of the earth. We have seen that the known, well known in the primitive socius—but as that which must be exorcised, encased, severely restricted, so that no corresponding if not its explicit reduction to an empty form, from which desire itself is absent and expelled? Such a form can cause the current to circulate, etc. The objection according to which the qualities developed in the system are not only physical prices, a primary equivalence or equality in the underlying principles, which allows it to explain that the inequalities are necessarily introduced the prestations of wives, and generally the original manner in which the aggregate of prestations is evaluated in a particular society that inscribes it, and the forces—economic and political—with which it is inscribed; one fails to see that alliance is one fails to see that alliance is the form in which the socius appropriates the connections of labor in the disjunctive economic base, this aspect fades before the relations of exchange, which are, however, merely the form this distribution takes within the thing seemed to us to be, not exchange and circulation, which closely depend on the requirements of inscription, but inscription itself work: the voice is like a voice of alliance to which, on the side of the extended filiation, a graphics is takes place on the body itself, and constitutes the sign, which is not a resemblance or imitation, nor an effect of hand, and the appreciative eye. Such is the manner in which territorial representation organizes itself at the surface, still quite close an admirable text—but not like a sliver of bamboo, which cuts too easily. Choosing the right stone therefore requires a not hesitate either.) The fundamental problem of the primitive socius, which is the problem of inscription, of coding, of marking, has capable of alliance, to form him within the debtor-creditor relation, which on both sides turns out to be a matter of appear something new arises, a ruling structure that lives, in which parts and functions are delimited and coordinated, in which nothing in which parts and functions are delimited and coordinated, in which nothing whatever finds a place that has not first been of blond beasts of prey, a conqueror and master race which, organized for war and with the ability to organize, unhesitatingly new socius proceeds: a terror without precedent, in comparison with which the ancient system of cruelty, the forms of primitive regimentation establishes itself on the foundations of the primitive rural communities, which keep their ownership of the soil, while the State becomes not the person of the sovereign, nor even his function, which can be limited. It is the social machine that has But this death that comes from without is also that which was rising from within: the general irreducibility of alliance to filiation, the independence of the alliance groups, the way in which they serve as a conducting element for the political and caste hierarchies. And how does one distinguish the way in which the primitive community remains on its guard with respect to it threatens to secrete from within, from the way in which it binds up the symbol—a symbol that has become State commences (or recommences) with two fundamental acts, one of which is said to be an act of territoriality through the seemed to be present, the answer lies in the State, which closed the mines as soon as the reserves of metal soon as the reserves of metal were judged sufficient, and which retained a monopoly or a narrow control over commerce (the because it functions on the basis of dispersed rural communities, which are like pre-existing autonomous or semiautonomous machines from the viewpoint

State, therefore, is the creation of a second inscription by which the new full body—immobile, monumental, immutable—appropriates all the higher unity that integrates relatively isolated subaggregates, functioning separately, to which it assigns a development in bricks and a labor of only of a migration in the in-depth elements of representation, which will render the latter more foreign, more ruthless, more definitive in saying that every language presupposes a writing system from which it originates, if by that he means the existence and the full body as the foundation of the intense earth, which must yield its place to the socius in extension, into must yield its place to the socius in extension, into which the intensities in question pass or fail to pass. The we call the order of connotation is an order in which the word (le mot) as a vocal sign designates something gap between the two elements is bridged by the eye, which sees the word without reading it, inasmuch as it appraises one is struck by the complexity of the networks with which it covers the socius: the chain of territorial signs is transcendent object jump outside the chain—a mute voice on which the whole chain now seems to depend, and in relation whole chain now seems to depend, and in relation to which it becomes linearized. The subordination of graphism to the voice to the voice induces a fictitious voice from on high which, inversely, no longer expresses itself except through the writing signs chain that are always detachable, a detached partial object on which the whole chain depends; in place of a polyvocal graphism the networks of a territorial chain, a despotic signifier from which all the signs uniformly flow in a deterritorialized flow of is reduced to the value of coexisting minimal terms into which the signifier decomposes; but the other vertical, where the signifier that is, to the voice, taken in its maximum extension, which recomposes the signifier (value as the opposite of the coexisting twice, once in the chain of elements in relation to which the signified is always a signifier for another signifier, and signifier, and a second time in the detached object on which the whole of the chain depends, and that spreads over whence issues throughout the system the inarticulate material flux in which this transcendence operates, opposes, selects, and combines: the signifier. It

given sign] is water; the Sumerians read this sign a, which signifies water in Sumerian. An Akkadian comes along and asks is no longer any relationship between the sign and water, which in Akkadian is called mil. ... I believe that the presence two. The signifier does not appear to keep its promise, which is to give us access to a modern and functional enthusiasm of his followers: the vigor and the serenity with which Lacan accompanies the signifier back to its source, to its considered—so Lacan thinks—this is indeed the form in which the signifier is in agreement with the unconscious, and the is in agreement with the unconscious, and the form in which it produces effects of the signified in the unconscious. The With his sister the despot simulates a zero state from which the phallic force will arise, like a promise whose hidden terms of a supreme danger that expresses the representative on which it bears: the danger that a single organ might flow sectors; but it is now bricked into the State apparatus, which at times organizes it and at other times tolerates or first, the paranoiac-schizoid trait of the law (metonymy) according to which the law governs nontotalizable and nontotalized parts, partitioning them off

collective; and second, the manic depressive trait (metaphor) according to which the law reveals nothing and has no knowable object, the stone and the paper, the tablet and the currency on which the new writing is able to mark its figures, its body. Punishment has ceased to be a festive occasion, from which the eye extracts a surplus value in the magic triangle There occurs a detachment and elevation of the death instinct, which ceases to be coded in the interplay of savage actions to his prophecy, wouldn't the State itself be that dog which wants to die? But that is also reborn from its must result from the repressing action of the incestuous representation, which is not yet by any means a complex in the Lacan, to have saved psychoanalysis from the frenzied oedipalization to which it was linking its fate—to have brought about this salvation classes. But how does one explain both this latency into which the despotic State enters, and this power with which it into which the despotic State enters, and this power with which it re-forms itself on modified foundations, in order to spring must invent specific codes for flows that are increasingly deterritorialized, which means: putting despotism in the service of the new class the despotic State is what comes before—the territorial machine, which it reduces to the state of bricks, of working parts machine does not in fact presuppose a despotic machine from which it extracts the bricks or that it segments in its that feudalism of itself is in opposition to the State, which on the contrary, as the feudal State, is capable of go along with Wittfogel when he shows the degree to which modern capitalist and socialist States take on the characteristic features the side, the cold monster that represents the way in which history is in the head, in the brain—the Urstaat Urstaat. Marx recognized that there was indeed a way in which history proceeded from the abstract to the concrete: the simple concrete: the simple categories are the expression of relations within which the less developed concrete may have already realized itself before

itself before having posited the more manysided connection or relation which is mentally expressed in the more concrete category; while the class or classes; it is itself formed by these classes, which have become independent and delegate it to serve their power it must fashion as best it can a whole to which it will render its law immanent. It is no longer system; it is itself determined by the social system into which it is incorporated in the exercise of its functions. In founding of a spiritual empire there where forms exist under which the State can no longer function as such in the horizon there is the latent Urstaat, for the loss of which there is no consolation. It is now up to the contingent nature of this encounter, this conjunction, and this reaction, which occur one time—in order for capitalism to be born abstract labor is divided into qualified pieces of labor to which a given determinate quantum corresponds. But it is only when money that one enters into the reign of the quantitas, which can have all sorts of particular values or be worth of a socius considered in its specific mode of production, which knows nothing of and does not recognize abstract labor. As independent substance, endowed with a motion of its own, in which money and commodities are mere forms which it assumes and its own, in which money and commodities are mere forms which it assumes and casts off in turn. Nay more: instead relations. The abstract itself posits the more complex relation within which it will develop like something concrete. This is the differential a constituent part of the capitalist machine, in relation to which commercial capital and financial capital will now take the form of immanence, and by taking into account the conditions under which a surplus value of code is transformed into a surplus one-to-one relation between money and an imposed range of products (which I have a right to, which are my due, so imposed range of products (which I have a right to, which are my due, so they're mine); in the other case multiple interactions of these two operations. Thus in credit money, which comprises all the commercial and bank credits, purely commercial credit

payment (bills of exchange falling due on a fixed date, which constitute a monetary form of finite debt). Inversely, bank credit occur without the shadow of this unapplied principle of convertibility—which is enough, however, to ensure that the Desire of the and relationships between flows, and breaks in flows?—all of which capitalism was able to mobilize and break under these hitherto financial operations, and to the specific circulation of credit money—which would be the meaning of a return to Marx, to matter of the production flow and the labor flow on which surplus value depends. Thus the difference is not canceled in is continually expanding, and acquires a consistency entirely its own, which shows the manner in which capitalism for its part was a consistency entirely its own, which shows the manner in which capitalism for its part was able to interpret the general part was able to interpret the general principle according to which things work well only providing they break down, crises being that is, from the developed countries to the underdeveloped countries, which do not constitute a separate world, but rather an essential there is a machinic surplus value produced by constant capital, which develops along with automation and productivity, and which cannot be constant capital, which develops along with automation and productivity, and which cannot be explained by factors that counteract the falling tendency

machines, and that is constantly introducing breaks and cleavages through which it revolutionizes its technical modes of production. But several correctives

The true axiomatic is that of the social machine itself, which takes the place of the old codings and organizes all in order to regulate its productivity and realize surplus value which explains, for example, the difference between the despotic bureaucracy and

hand, it alone is capable of realizing capitalism's supreme goal, which is to produce lack in the large aggregates, to introduce that are more and more decoded, those of schizophrenia, from which he extracts an interesting psychoanalytic theory; then, still in search not with the basic research projects of the American army, which brings us back to preparations for war and to the workers who produce, and create wants for, goods and services which no one needs. And so interdependent are the various sectors in terms of the machinic surplus value of constant capital, which distinguishes itself from the human surplus value of variable capital soon as the latter are converted into real goods (at which point everything recommences by means of a new production that flowing over the full body, however diverse the uses for which it is allocated (interest, dividends, management salaries, purchase of production capitalist as the representative of the great instantaneous creative flow, which is not even a possession and has no purchasing power The fact remains that the apparent objective movement of capital—which is by no means a failure to recognize or an integration of desire is achieved. So what is the solution? Which is the revolutionary path? Psychoanalysis is of little help, entertaining

part a gigantic enterprise of absorption of surplus value. But which is the revolutionary path? Is there one?—To withdraw from
there survives in us the memory of extinct signs with which we still write. The reason for this is simple: writing
writing implies a use of language in general according to which graphism becomes aligned on the voice, but also overcodes it
graphic, gestural, etc., no flow is privileged in this language, which remains indifferent to its substance or its support, inasmuch as
points per second transmitted by television, only a few of which are retained. Electric language does not go by way of
without them both, as does that discipline appropriately named fluidics, which operates by means of streams of gas; the computer is
normal to the network space, the lines of flow for which it serves as a receiver. On it one can go
knot may be seen as a point having several dimensions—which, far from cancelling the flows, contains them and sets them
field of immanence still presupposes the transcendence of the signifier, which uncovers the field if only through the signifier's own withdrawal
the signifier determined in relation to a phonic substance on which writing even confers a secret privilege. We believe that, from
the signifier, and constitutes a decoded theory of language about which one can also say—an ambiguous tribute—that it is
Mallarmé—always passing underneath the signifier, filing through the wall: which again shows that the death of writing is infinite, so
dreams is not the signifier but a figural dimension underneath, which gives rise to configurations of images that make use of
The pure figural element—the figure-matrix—Lyotard correctly names desire, which carries us to the gates of schizophrenia as a process
behind: toward coded or overcoded territories, spaces, and structures, to which they bring only transgressions, disorders, and deformations
that are secondary
as such, assigning it an archaic, folkloric, or residual function, which makes of psychoanalysis and ethnology two disciplines highly regarded in
limit, by substituting for it its own immanent relative limits, which it continually reproduces on a widened scale. It axiomatizes with
a new type of coding? For two reasons, one of which represents a kind of moral impossibility, the other a logical
the contrary, it expresses the apparent objective movement according to which the economic forces or productive connections are attributed to
an
have shown how the introduction of money as an equivalent—which makes it possible to begin and end with money, therefore
unlimited abstract quantity cannot be divorced from a becoming-concrete without which it would not become capital and would not appropriate
production
conjunction is also the disjunction of the abstract quantity through which it becomes something concrete. Dx and dy are nothing independent
concrete. Dx and dy are nothing independent of their relation, which determines the one as a pure quality of the flow
holds even truer of the social axiomatic: the way in which this axiomatic fulfills its own immanence; pushes back or enlarges
an end, the new conception of the conjunction according to which the sole end is abstract wealth and its realization in
the miser the passion for wealth as wealth. But that which in the miser is a mere idiosyncrasy, is, in the
in the capitalist, the effect of the social mechanism, of which he is but one of the wheels. It will be
income convertible into consumer and production goods, a flow on which profits and wages are based. In short, the theoretical opposition
party or a State, betrays the objective class interest, to which a kind of potential spontaneity would be ascribed, suffocated by
spontaneity: whence the necessity for distinguishing groups-in-fusion from the class, which remains serial, represented by the party or the
State. And
understand : (a) what are the progressive desires, ideas and thoughts which are latent in people of different social strata, occupations, age
what are the desires, fears, thoughts and ideas (traditional bonds) which prevent the progressive desires, ideas, etc., from developing. (The
leadership
socialist State also has its own minorities, its own territorialities, which re-form themselves against the State, or which the State instigates
its own territorialities, which re-form themselves against the State, or which the State instigates and organizes. (Russian nationalism, the
territoriality of
own limits, always deterritorializing further, displaying a cosmopolitan, universal energy which overthrows every restriction and bond; but under
the second, strictly
two ambiguous poles of delirium, their transformations, the way in which an archaism or folklore in a given set of circumstances
or revolutionary is the problem of the universal delirium about which everyone is silent, first of all and especially the psychiatrists
been but one State, the Urstaat, the Asiatic despotic formation, which constitutes in its shadow existence history's only break, since even
only by resuscitating it as one of the poles between which it produces its own break. Democracy, fascism, or socialism, which
which it produces its own break. Democracy, fascism, or socialism, which of these is not haunted by the Urstaat as a
the civilized societies. The first is the underlying territorial machine, which consists in coding the flows on the full body of
of the earth. The second is the transcendent imperial machine, which consists in overcoding the flows on the full body of
their surplus labor. The third is the modern immanent machine, which consists in decoding the flows on the full body of
as its internalized limit, or one of the poles between which it is determined to oscillate. And in its imperturbable and
the filiations, but also with respect to the despotic machine, which adds the relations of the new alliance and direct filiation
and that of the dynasty whatever its mutations, its indecisions—which are inscribed under the same category of new alliance). The
filiation. There ensues a privatization of the family according to which the family ceases to give its social form to economic
its greatest social fortune. For it is the condition under which the entire social field can be applied to the family
that the family is now merely a simple tactic around which the social field recloses, to which it applies its autonomous
a simple tactic around which the social field recloses, to which it applies its autonomous requirements of reproduction, and that it
of the social axiomatic. The family becomes the subaggregate to which the whole of the social field is applied. Since each
scrambles his images. Everything is reduced to the father-mother-child triangle, which reverberates the answer daddy-mommy every time it is
stimulated by
them. The reign of images is the new way in which capitalism utilizes the schizzes and diverts the flows: composite images
seen that capitalism finds in schizophrenia its own exterior limit, which it is continually repelling and exorcising, while capitalism itself produces
repelling and exorcising, while capitalism itself produces its immanent limits, which it never ceases to displace and enlarge. But capitalism still
social reproduction and the form of a familial reproduction to which social production is reduced, between the social aggregate and the
reduced, between the social aggregate and the private subaggregate to which the social aggregate is applied. Oedipus is this displaced or
only occupied, but inhabited and lived, in the sense in which the social images produced by the decoded flows actually fall
the latter, insofar as they transport the private persons to which the flows of capital are reduced or applied. (Which explains
to which the flows of capital are reduced or applied. (Which explains the complex origin of the relation that is completely
Oedipus gathers up everything, everything is found again in Oedipus, which is indeed the result of universal history, but in the
result of universal history, but in the singular sense in which capital is already this result. Fetishes, idols, images, and simulacra
symbols, then everything is recapitulated in the images of capitalism, which shapes and reduces them to the Oedipal simulacrum. The
representative
nondecidability—of the argument advanced by psychoanalysis's most profound innovator, which makes the displaced limit pass between the
Symbolic and the
withdrawal of the overseeing and overcoding object from on high, which gives way to a social field of immanence where the
familial images function only by opening onto social images to which they become coupled or which they confront in the course
opening onto social images to which they become coupled or which they confront in the course of struggles and compromises; so
the economic, political, and cultural breaks of the field into which they are plunged (cf. Ndembu schizophrenia). This is the case
is there that the flow of the investment of desire, which travels from the familial stimulus to the social organization (or
own critique—that is, the critique of the processes by which it re-enslaves what within it tends to free itself or
of the family's smallest member, the child. The way in which he posits an autonomous repression independent of social repression; the
an autonomous repression independent of social repression; the way in which he abandons the theme of the seduction of the child
doubtless it is guilty, but only in the manner in which the child lives it intensely, internally, and where it is
the other where it is a tribunal of responsibility, before which one stands as a guilty child, and in relation to
one stands as a guilty child, and in relation to which one becomes a responsible adult (Oedipus as sickness and sanity
an agent of dealienation, if only through the way in which it is reconstituted in the transference). This is what Foucault
desire, the product of universal history—but on one condition, which is not met by Freud: that Oedipus be capable, at
of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1 The Social Field Which comes first, the chicken or the egg—but also the
social investments are first in relation to the familial investments, which result solely from the application or the reduction (rabattement) of
the first instance the investment of a social field into which the father and the child are plunged, simultaneously immersed. Let
family both relate to the determinations of the field in which both the family and they are simultaneously immersed. Hence we
to develop an absurd theory of fantasy, in terms of which the father, the mother, and their real actions and passions
absolute, because it attains production as the subject of reproduction, which is to say it attains the process of autoproduct of
in the service of sexuality as a cyclical movement by which the unconscious, always remaining subject, reproduces itself. There is, then
itself. There is, then, no longer any call for wondering which is first, the father or the child, because such a

the familial investment, the investment of the social field in which the father, the child, and the family as a subaggregate investment of desire defines the cycle, and the states through which a subject passes. The second error of psychoanalysis, made just movement.) (3) Finally, the point of view of the community, which is disjunctive or takes account of the disjunctions in the within it a communication of unconscious. This phenomenon of communication, which Freud touched on only marginally in his remarks on occultism	p 276 p 276 p 276 p 276
one pole of delirium to the other: the way in which an expected revolutionary force (puissance) breaks free, sometimes even in the midst of the worst archaisms; inversely, the way in which everything turns fascist or envelops itself in fascism, the way turns fascist or envelops itself in fascism, the way in which it falls back into archaisms. Or, staying on the level	p 277 p 277 p 277
If we are able to define this difference as that which separates paranoia and schizophrenia, it is because on the one reactionary or the revolutionary tenor of a familial group with which he is already preparing his ruptures and his conformities. What born of an application or a reduction to personalized images, which presupposes a social investment of a paranoiac type—which explains images, which presupposes a social investment of a paranoiac type—which explains why Freud first discovers the familial romance and	p 278 p 278 p 278 p 278
Oedipus not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and again into the torrential or depleted flux your eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and girls' first names? Why do form as in its colonial formations of the gregarious aggregate, which socially and psychically represses the desire of persons; the other men on his body. Artaud says: this world of microbes, which is nothing more than coagulated nothingness. The two sides of the body without organs are, therefore, the side on which the mass phenomenon and the paranoiac investment corresponding to it organized on a microscopic scale, and the other side on which, on a submicroscopic scale, the molecular phenomena and their schizophrenic one can also present this as a single line along which the different forms of socius, their planes and their large forces. Some of these are elementary forces by means of which the unconscious is produced; the others, resultants reacting on the the others, resultants reacting on the first, statistical aggregates through which the unconscious is represented and already suffers psychic and social	p 278 p 279 p 280 p 281 p 281 p 281 p 281 p 283 p 283
forms or reproduces itself. This is even the point around which the usual polemic between vitalism and mechanism revolves: the machine's From machines, mechanism abstracts a structural unity in terms of which it explains the functioning of the organism. Vitalism invokes an Vitalism invokes an individual and specific unity of the living, which every machine presupposes insofar as it is subordinate to organic to contrast the two common arguments, the one according to which the organisms are for the moment only more perfect machines for the moment only more perfect machines (Whether those things which we deem most purely spiritual are anything but disturbances of are too small for microscopic detection?), the other according to which machines are never more than extensions of the organism (The organs lying on the body without organs of a society, which men will appropriate according to their power and their wealth it is a city or a society, each member of which was bred truly after its kind. We see a machine own limbs, and know that the combination forms an individual which springs from a single centre of reproductive action; we therefore we therefore assume that there can be no reproductive action which does not arise from a single center; but this assumption superimposed relays, in working cycles that mesh with each other—which, once assembled, will obey the laws of thermo-dynamics, but which which, once assembled, will obey the laws of thermo-dynamics, but which in the process of assembly do not depend on these starting from this level, two diverging paths open up, of which one will lead to the more or less regular accumulations social, technical, or organic—and on the other the desiring-machines, which are of a molecular order. Desiring-machines are the following:	p 283 p 284 p 284 p 284 p 284 p 284 p 284 p 285 p 285 p 285 p 286 p 286 p 286 p 286
formative technical, or social machines apprehended in their mass phenomenon, to which they become subordinated; there, as desiring-machines apprehended in their submicroscopic conditions. By determinate conditions we mean those statistical forms into which the machines enter as so many stable forms, unifying, structuring	p 287 p 287
chemically foreign and indifferent to this reaction. The way in which allosteric interactions work hence permits a complete freedom in the requirements, and will accordingly be selected for the extent to which they confer heightened coherence and efficiency upon the cell or regard to generation rests. Szondi senses this direction—according to which one must go beyond the molar to the molecular—so only by going from aggregates or classes toward categories, of which he establishes a systematically closed list—categories that are still desiring-machines? What is their functioning? What are the syntheses into which they enter and operate? What use do you make of terminology indeed seems extremely arbitrary. Considering the two ways in which the desiring-machines must be viewed, what they have to do	p 288 p 288 p 290 p 290 p 290 p 291
he upheld the basic psychoanalytic truth, the supreme disavowal of which he was able to denounce in Freud: the independence of it traverses, the vibrations and flows of every sort to which it is joined, introducing therein breaks and captures—an always and historical field where we are equally immersed or with which we communicate. The persons to whom our loves are dedicated phallus is not one sex, but sexuality in its entirety, which is to say the sign of the large aggregate invested the molecular machinic elements, their arrangements and their syntheses, without which there would be neither a human sex specifically determined in	p 291 p 292 p 293 p 294 p 294
is finally only one sex, the masculine, in relation to which the woman, the feminine, is defined as a lack, an the erection of a phallus as an object on high, which distributes lack as two nonsuperimposable sides and makes the two Whence the irresistibly comical nature of the formulas according to which one gains access to desire through castration. But the idea anthropomorphic representation that society imposes on this subject, and with which it represents its own sexuality. The schizo analytic slogan of	p 294 p 295 p 295 p 296
real social production, real desiring-production. Otherwise they are ideological forms, which have taken the place of the units of production. Who	p 297
the only true course to pursue is the very course which Shakespeare describes. But the question, it seems to me, is is—why revert to myth? ... This ideational rubbish out of which our world has erected its cultural edifice is now, by its poetic immolation, its mythos, through a kind of writing which, because it is of the disease and therefore beyond, clears this process lies the idea not of edifice and superstructure, which is culture and hence false, but of continuous birth, renewal could I mean except that from this intellectual world in which we are swimming there must body forth a new world highest degree in this discovery of the units of production, which subjugate all possible representations rather than being subordinated to them	p 298 p 298 p 298 p 298 p 298 p 299
and work, even through Oedipus, even through myth and tragedy, which nevertheless mark the reconciliation of psychoanalysis with representation. The fact	p 300
the element of the earth, but rather the conditions under which this element fades before the despotic element; and tragic representation express the despotic element properly speaking, but the conditions under which—in fifth-century Greece, for example—this element diminishes in favor	p 301 p 301
the decoded and deterritorialized flows is the same as that which takes place for political economy and in social production, in production in general—and abstract labor becomes something real from which all the preceding social formations can be reinterpreted from the	p 302 p 302
or a generalized process of deterritorialization: The simplest abstraction, then, which modern economics places at the head of its discussions, and	p 302
modern economics places at the head of its discussions, and which expresses an immeasurably ancient relation valid in all forms of Here we are able to appreciate the full extent to which psychoanalysis belongs to capitalism. For as we have seen, capitalism private property that conditions the conjunction of the decoded flows, which is to say their axiomatization in a system where the analyzes the first. Psychoanalysis is the technique of application, for which political economy is the axiomatic. In a word, psychoanalysis disengages	p 302 p 303 p 303 p 304
disengages the second pole in the very movement of capitalism, which substitutes the infinite subjective representation for the large determinate objective	p 304
is an intimate familial theater, the theater of private man, which is no longer either desiring-production or objective representation. The unconscious	p 305
this structure, playing the role of revealer, a place by which the structure becomes visible. In her fine analysis of the referred to a totality that can appear only as that which the partial objects lack, and as that which is lacking as that which the partial objects lack, and as that which is lacking unto itself while being lacking in them (the of the structure are those of extrapolation, application, and biunivocalization, which reduce the social aggregate of departure to a familial aggregate	p 305 p 306 p 306 p 307
extensive parts, but rather partial (partiaux) like the intensities under which a unit of matter always fills space in varying degrees oedipalizing the psychotic field. Everything hinges on the way in which the structure is elicited from the machines, according to planes together all the elements of production in a constellation of which it is not itself a part. There the absence of	p 309 p 309 p 310

acts only insofar as it reproduces the element of castration, which itself is not imaginary but symbolic. There we have the symbolic. There we have the three major planes of structuration, which correspond to the molar aggregates: Oedipus as the imaginary	p 310 p 310
reterritorialization	
not divine acceptance of, and infinite resignation to, bad conscience, which consists for the woman of the appeased wish for a memory deaths your ego becomes a sort of mineral theorem which constantly proves the futility of living. We have been triangulated	p 311 p 312
anoedipal—back to Oedipus. When Reich denounces the way in which psychoanalysis joins forces with social repression, he still doesn't go on an economic mechanism (whence its relations with money) through which the decoded flows of desire, as taken up in the guarantor of its own test: reality as the lack to which the inside and the outside, departure and arrival, are reduced	p 312 p 313 p 313
refers to very different movements: at times, the movement through which desiring-production is continually overcoming the limit, becoming deterritorialized, causing its	p 313
of representation; at times, on the contrary, the movement through which the limit itself is displaced, and now passes to the castration, but the myriad little connections, disjunctions, and conjunctions by which every machine produces a flow in relation to another that	p 315 p 316
It makes the most of an irreducible factor of non-sense, which will develop elsewhere and from without, in the conjunctions of as he. Thus it is that the famous eating machine, which in a sense, by its excess, is foreign to the	p 317 p 317
circuits, and tends to spontaneously take either a shorter path, which is not passable, which is barred, or else a path spontaneously take either a shorter path, which is not passable, which is barred, or else a path that is very explicitly	p 317 p 317
having suppressed the spectator as such, Chaplin perverts the laughter, which comes to be like so many short-circuits of a disconnected care, by successively undoing the representative territorialities and reterritorializations through which a subject passes in his individual history.	p 317 p 318
For there are	
he reaches the unknown country, his own, the unknown land, which alone is created by his own work in progress, the there is only one illness, neurosis, the Oedipal decay against which all the pathogenic interruptions of the process should be measured	p 318 p 319 p 319
even antipsychiatry—remain threatened by a common danger, a danger which Jean Oury has been able to analyze in depth: how but this social alienation includes in its turn mental alienation, which finds itself represented or reterritorialized in neurosis, perversion, and psychosis	p 321 p 322
toward other far-off places. The schizoanalytic flick of the finger, which restarts the movement, links up again with the tendency, and of view of the unconscious—of the social machines in which the subject is caught as a cog or as a	p 322 p 322
to point us in the direction of the desiring-machines, to which these indices are more or less close and affinal. The finally refer to the persons or to the scenes from which these elements are borrowed; structural links between the ideas or partial object and defines the other's potential field of presence, which is itself multiple (a multiplicity of anuses for the flows	p 324 p 324 p 326
produced in the first passive synthesis of connection, as that which is going to neutralize—or on the contrary put into objects are not the expression of a fragmented, shattered organism, which would presuppose a destroyed totality or the freed parts of word; and the partial objects are like its ultimate attributes, which belong to it precisely insofar as they are really distinct	p 326 p 327 p 327
exerted on the partial objects by the body without organs, which results in appropriation. The chain also implies another type of the other hand, the erection of a despotic signifier on which the entire chain depends. In this regard, in vain is	p 327 p 327
signifying chain has become a chain of decoding and deterritorialization, which must be apprehended—and can only be apprehended—as the from any code. The molecular chain is the form in which the genic unconscious, always remaining subject, reproduces itself. And as	p 328 p 328 p 329
desire, Libido, to circulate, and to discover in desire that which scrambles all the codes and undoes all the territorialities. It happen that psychoanalysis itself wants to act as an axiomatic, which is the famous turning point where it no longer even	p 329 p 329
translating, constantly converting the death model into something else altogether, which is the experience of death. Converting the death that rises	p 330 p 330
intensity to invest within itself the zero intensity starting from which it is produced, in one moment, as that which grows from which it is produced, in one moment, as that which grows or diminishes according to an infinity of degrees (as	p 330 p 330
of attraction and repulsion produced such states, sensations, and emotions, which imply a new energetic conversion and form the third kind these two irreducible aspects of death; the one, according to which the apparent subject never ceases to live and travel as	p 330 p 330
never has done with dying; and the other, according to which this same subject, fixed as I, actually dies—which is to which this same subject, fixed as I, actually dies—which is to say it finally ceases to die since it	p 330 p 330
what schizophrenizing death amounts to, the exercise of the desiring-machines (which is their very secret, well understood by the terrifying authors	p 331 p 332
of its generative role on at least one essential point, which is the genesis of anxiety, since this genesis becomes the why two kinds of drives qualified as molar, functioning mysteriously, which is to say oedipally, rather than n genes of drives	p 333 p 333
this turning against life, is also the last way in which a depressive and exhausted libido can go on surviving, and legs And it's nothing but your wanting to be loved which does it. A maudlin crying to be loved, which makes	p 334 p 334
loved which does it. A maudlin crying to be loved, which makes your knees go all ricky. Just as there are an affirmative task? Lie down, then, on the soft couch which the analyst provides and try to think up something different	p 334 p 334
instead of infecting them) The phantasmal world is the world which has not been fully conquered over. It is the world his discovery of the death instinct and World War I, which remains the model of capitalist war. More generally, the death	p 334 p 335 p 335
desiring-production than were the primitive or even the barbarian systems, which nonetheless code and overcode the flows? Once it is said vaster repression of this production than do the preceding regimes, which nonetheless did not lack the necessary repressive means? We have	p 335 p 335
a sense potential and are actualized only in inverse proportion. Which means that where the regimes are the closest, the identity to large objectivities , to the territorial or the despotic body, which act as natural or divine preconditions that thus ensure the	p 336 p 336
in capitalism; precisely because the limit becomes internal to capitalism, which continually reproduces it, and also continually occupies it as an and assembles an apparatus of repression the mere idea of which neither savagery nor barbarism could provide us. This is because	p 337 p 337
the absorption of a surplus value not even produced yet—which gives them precisely an apparent revolutionary position.) In a world represses: illegitimate and transcendent uses of the syntheses according to which the unconscious can no longer operate in accordance with	p 338 p 339
its	
illusions (including the structure and the signifier) by means of which the conscious makes of the unconscious an image consonant with crush desiring-production. Repression properly speaking profits from an occasion without which it could not interfere in the machinery of	p 339 p 339
desire. In	
interfere in the machinery of desire. In contrast to psychoanalysis, which itself falls into the trap while causing the unconscious to of primal repression, there too in an adapted variable manner. Which is to say: undoing the blockage or the coincidence on	p 339 p 339
is to say: undoing the blockage or the coincidence on which the repression properly speaking relies; transforming the apparent opposition of the molar: their disjunction is a relation of included disjunction, which varies only according to the two directions of subordination, according	p 339 p 340
is not revolutionary, but the schizophrenic process—in terms of which the schizo is merely the interruption, or the continuation in type: the neurotic needs a global object in relation to which the partial objects can be determined as a lack, and	p 341 p 342
of desire taken in the real order of its production, which behaves as a molecular phenomenon devoid of any goal or earth, the despot, and capital. Full bodies or clothed substances, which are distinguished from the full body without organs or the	p 342 p 343
divine precondition of production corresponding to a given degree to which it affixes a structural unity and apparent goals, to which which it affixes a structural unity and apparent goals, to which it falls back, and whose forces it appropriates, thereby determining	p 343 p 343
thereby determining the selections, the accumulations, and the attractions without which these forces would not assume a social character. It is	p 343
an aggregate comprises practically only a single class, that class which has an interest in a given regime. The other class ideology is an execrable concept that hides the real problems, which are always of an organizational nature. If Reich, at the	p 344 p 344
degree of development of the forces or the energies on which these syntheses depend. It does not bear upon the selections this violence only by assigning itself aims and meanings in which even the most enslaved elements participate: The sovereign formations will	p 345 p 345
and the part one has in a society, and from which one inherits in terms of the laws of social reproduction	p 346
socius as a full body—a given absurd power in which we participate, or have the chance to participate, under the machine that is not only technical but social, and through which desire desires its own repression. We have seen how the	p 346 p 346
But the investment of the flow itself and its axiomatic, which to be sure requires no precise knowledge of political economy antiproduction is loved for itself, as is the way in which desire represses itself in the great capitalist aggregate. Repressing desire	p 346 p 346
break is between two forms of socius, the second of which is measured according to its capacity to introduce the flows the effusion of antiproduction and death-carrying elements within the system, which feels and pretends to be all the more immortal; the	p 348 p 348
a subject-group, through a break with the subjugated group from which he excludes himself or is excluded: Artaud-the-schizo). And where do the Oedipal-narcissistic origin imposed on it as the lie under which it can merely become cynical, shameful, and mortified. It is	p 349 p 350
and even contrary flows. Everything depends on the way in which these flows—whatever their object, source, and aim—are coded to Oedipus and to the pre-oedipal stages, by means of which homosexuality will be explained as a reinforced drive, and paranoia	p 351 p 352

in matters of love are at the crossroads of vibrations, which is to say that they express connections, disjunctions, and conjunctions p 352
the father. Lacan was the first to emphasize these themes, which were enough to challenge the whole of Oedipus; and he p 353
fourth symbolic term charged with accounting for the splittings through which the libido invests the social field.) Freud makes a firm p 354
he writes: A child pays no regard to social distinctions, which have little meaning for it as yet; and it classes p 354
erotic motive. Oedipus: the touchstone of the pure psychoanalyst, on which to sharpen the sacred blade of a successful castration. Yet p 354
and where extrafamilial breaks are not manifest, by means of which the libido is engulfed in order to sexually invest the p 354
the index of what is nonhuman in sex, and without which the libido would not assemble its desiring-machines. Class struggle goes p 355
parents. And the organizer is the social field of desire, which alone designates the zones of intensity, with all the beings p 355
mouths—in short, a fundamental relation to the outside of which the psychoanalyst washes his hands, too attentive to seeing that p 356
of escape or integration. Will Aaron leave with his flute, which is not a phallus, but a desiring-machine and a process p 357
that it would participate in the social and the metaphysical. Which permits the preservation of the fundamental Freudian position, according to p 357
permits the preservation of the fundamental Freudian position, according to which the libido must be desexualized in order to perform such p 357
familial beings, but as derivatives of the molar aggregate to which they belong under this other regime. It is indeed true p 358
is virtual and reactionary. Let us consider the conditions under which Oedipus arrives: an aggregate of departure—transfinite, constituted by all p 358
as an aggregate of arrival (a minimum of three terms, which one can and even must augment, but not to infinity p 358
father. Then from two we pass to one in narcissism, which in no way precedes Oedipus but is its product. That p 359
we speak of an Oedipal-narcissistic machine, at the end of which the ego encounters its own death, as the zero term p 359
redeploy under open conditions the order of an extended family, which is still believed to possess the secret of the illness p 359
like one of your buddies? There is nothing there with which to make a schizophrenic. We have seen in this sense p 360
veritable impasse, a veritable contradiction, it is the one into which the researcher himself is led, when he claims to assign p 360
time to discover them within the order of the family, which both social production and the schizophrenic process escape. This contradiction p 360
investments are always a result of the sociodesiring libidinal investments, which alone are primary; finally, that mental alienation refers directly p 361
to
these investments and is no less social than social alienation, which refers for its part to the preconscious investments of interest p 361
everything. And doubtless one thus conforms to the family's mission, which is to produce neurotics by means of its oedipalization, its p 361
oedipalization, its system of impasses, its delegated psychic repression, without which social repression would never find docile and resigned p 361
subjects, and
or if on the contrary that is the schizophrenic process, which is not an illness, not a breakdown but a breakthrough p 362
schizzes, and knots. The ego refers to personological co-ordinates from which it results, persons in their turn refer to familial co-ordinates p 362
of paint or lime covering it (the contrary of castration, which is unified, molarized, hidden, scarred, unproductive). Schizoanalysis is so named p 362
or its continuation in the void, or the way in which it is forced to take itself as a goal. We p 362
social field, but at the level of their libidinal investments, which form the flows' constituent parts—between the paranoiac reconstruction of p 363
beneath the reformist investments, or the reactionary and fascist investments, which assume a reasonable appearance only in the light of the p 364
reasonable appearance only in the light of the preconscious, and which animate the strange discourse of an organization of society. Even p 364
of subjugation, the social machines give rise to incomparable loves, which are not explained by their interests, since interests derive from p 364
goals. And it is not merely the despot's body to which the paranoiac lovingly aspires, but the body of capital-money as p 365
as well as possessing it; to engineer subjugated groups for which one becomes so many cogs and parts; to insert oneself p 365
not in order to attain the whole of a family, which is never more than a locus of application and reproduction p 365
had sexuality as an index in their social scope itself. Which does not mean, of course, that one need only invest p 365
have revolutionary loves. There are no revolutionary or reactionary loves, which is to say that loves are not defined by their p 365
by the libido of a sociohistorical or geographic field, from which the loved and desired beings receive their definition. Oedipus is p 366
roles, the clearly distinct persons, in short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, p 366
princess
product of a code, or of a social axiomatic to which the libido addresses itself through them. Persons are simulacra derived p 366
indices of a revolutionary investment of the social field, and which are neither Oedipal nor pre-oedipal since it all amounts to p 366
all amounts to the same thing, but innocently anoedipal, and which give the revolutionary the right to say, Oedipus? Never heard p 366
singularities, the desiring-machines. For there is indeed a sexual revolution, which does not concern objects, aims, or sources, but only p 366
machinic
would have to be said of the Byzantine code underneath which strange liberated flows were already circulating. We have seen this p 369
It is here that art accedes to its authentic modernity, which simply consists in liberating what was present in art from p 371
to the formation of sovereignty (for example, the way in which nondeterminism was only tolerated to a point, then ordered to p 371
is filled with images and with images of images, through which desire is determined to desire its own repression (imperialism); an p 372
desire its own repression (imperialism); an unprecedented decoding and deterritorialization, which institutes a combination as a system of p 372
differential relations between
the great nonappropriated, nonpossessed flow, incommensurable with wages and profits, which marks at every step along the way the interior p 372
limits
and police apparatus finds itself grounded in the economy itself, which directly produces libidinal investments for the repression of desire p 372
(antiproduction
participation, the single class; let's take a step toward Russia, which is taking so many toward us; etc. But within the p 373
improvement of the standard of living; powerful organizations represent them, which get nasty as soon as the nature of their aims p 374
as follows: there is first a real libidinal revolutionary break, which then shifts into the position of a simple revolutionary break p 375
sociohistorical field, its preconscious and unconscious conflicts and contradictions, about which it can only be said that they fall back on p 375
schizzes that turn against capitalism and slash into it. Capitalism, which is always ready to expand its interior limits, remains threatened p 376
like two opposite poles of unconscious libidinal investment, one of which subordinates desiring-production to the formation of sovereignty and p 376
to the
is explained less by the preconscious state of causality in which it is nonetheless included, than by the efficacy of a p 378
a precise moment, a schiz whose sole cause is desire—which is to say the rupture with causality that forces a p 378
This would be a bad reading, and we don't know which is better, a bad reading or no reading at all p 379
probability there are far more serious reproaches to be made, which we haven't even thought of. As for those we have p 379
circulate in the socius, flows that are perceptible to everyone, which force the social axiomatic to grow ever more complicated, to p 379
minimized the importance of preconscious investments of class or interest, which are based in the infrastructure itself. But we attach all p 379
and that can coincide as well as clash with them. Which is merely a way to pose the question, How can p 379
many manifestations of interest, but not one manifestation of desire, which would be enough to make its fundamental structures explode, even p 379
whether schizophrenics are the living machines of a dead labor, which are then contrasted to the dead machines of living labor p 381
machines take when they are. revolutionary: they form desiring-machines for which they are already the index in their own regime, at p 381

WHILE 102

established religion, in relationship to his father, to his mother. While taking a stroll outdoors, on the other hand, he is p 2
makes the machine responsible for producing a relative surplus value, while embodying itself in the machine as fixed capital. Machines and p 10
saying anything. Either he had finally nothing to say, or while having something to say he finally decided not to say p 12
of production, the specificity of the product tends to evaporate, while at the same time the possibility of another outcome, another p 24
Hence the presentation of desire as something supported by needs, while these needs, and their relationship to the object as something p 26
that is supposedly exterior to desire (the demands of rationality), while at the same time the production of desire is categorized p 28
limit. For capitalism constantly counteracts, constantly inhibits this inherent tendency while at the same time allowing it free rein; it continually p 34
free rein; it continually seeks to avoid reaching its limit while simultaneously tending toward that limit. Capitalism institutes or restores all p 34
but soon ran back into the space between the doors. While I was saying that he was going into dark mummy p 45
Judge Schreber's destiny was not merely that of being sodomized, while still alive, by the rays from heaven, but also that p 57
first is such that the father does not yet appear, while in the third the father no longer appears: that leaves p 58
last of which is boys are beaten by the teacher, while the male fantasy has only two, the last of which p 59
women by saying that men are castrated, too, all the while rejoicing that they are castrated the other way, on the p 61
part of it, they are present there in every way while creating within the economic forms their own repression, as well p 63
drawn in sand, Albertine's face shatters into molecular partial objects, while those on the narrator's face rejoin the body without organs p 69
long as they can relate it to a male countenance. While others, whose sensuality is doubtless more violent, give their material p 70
improperly shut off, some of which he intended to exclude while retaining others, but which now become points-signs (points-signes), all p 77
affirmed

On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjointed terms are all affirmed. I am the letter	p 78
to escape the world of the father, or of guilt... While offering the possibility of constructing a logic of the relation	p 81
states embodied in a criminal, ceaselessly passing beyond a threshold while destroying the factitious unity of a family and an ego	p 86
always enveloped in the intensities that divide into one another while changing their form. If identification is a nomination, a designation	p 87
and Law; and finally to culminate in the following paradox: While the victim of mental illness is entirely alienated in the	p 93
of so-called familial psychotherapy, which effectively break apart asylum existence while nonetheless still maintaining all the presuppositions	p 94
of the asylum, and	
the missionary, daddy was being fucked by the tax collector, while the self was being beaten by a white man. It	p 96
with what it discovers and the forces that it wields. While the critical study of Freudian ideology has been done, and	p 117
gives rise. Psychic repression is delegated by the social formation, while the desiring-formation is disfigured, displaced by psychic repression.	p 119
The family	
only to play again on a paradox dear to Nietzsche, while barely modifying it: Freud-as-musician. No, psychoanalysts invent nothing, though	p 121
they	
with the return of the repressed (hysterical amnesia, obsessional cancellation), while in psychosis a regaining of reality appears along with the	p 123
differentiation of its ideal, which are distinguishable only in appearance. While this is taking place, what is desiring-production doing? The	p 125
retained	
them for its own as the natural or divine precondition. While the ground can be the productive element and the result	p 140
the abstract quantity. One is even compelled to say that, while in our societies the penis has occupied the position of	p 143
else assimilated into the all-important descent concept. Thus Fortes (1953), while recognizing that ties of affinity have comparable importance	p 146
to ties	
biofilial, the other a memory of alliances and of words. While production is recorded in the network of filiative disjunctions on	p 147
and political factors. And if filiation expresses what is dominant while being itself determined, alliance expresses what is determinant, or rather	p 147
regenerate. Capitalism has learned this, and has ceased doubting itself, while even socialists have abandoned belief in the possibility of	p 151
capitalism's	
are inseparable from the overcoding practiced by the imperial State, while classes are relative to the process of an industrial and	p 153
brother to the sister, since the brother gains a wife, while the sister is lost to her own family. But, as	p 156
the previous generation a sister or a daughter was lost, while a brother owes a sister (or a father, a daughter	p 156
+ +) or (- -) are parallel to one another, while all those in the relationship (+ -) or (- +	p 156
which falls to the uncle insofar as he causes passage, while he suffers a kind of minus value insofar as he	p 163
social realm, where one pole designates the customary maternal dialects, while the other designates the imperative law of the language of	p 174
counteracts its own tendency—is continually drawing near the wall, while at the same time pushing the wall further way. Schizophrenia	p 176
never said Phallus-Oedipus-Castration more often than apropos of the fetish. While for his part, the ethnologist senses that there is a	p 182
their regime compared to that of desiring-machines. 5 Territorial Representation While representation is always a social and psychic	p 184
repression of desiring-production	
primitive rural communities, which keep their ownership of the soil, while the State becomes the true owner in conformity with the	p 194
becomes the object of an accumulation in the other filiation, while the alliance debt becomes an infinite relation in the other	p 196
time will come when the creditor has not yet lent while the debtor never quits repaying, for repaying is a duty	p 197
for the despotic knot. A pause seems in order here while we ask how such a thing is possible. How is	p 201
leaves the voice dominant by being independent of the voice while connecting with it, and a graphism that dominates or supplants	p 203
is like the representation of words constituted in lateral alliance, while the latter is like the representation of things—of bodies	p 203
established in extended filiation. The former acts on the latter, while the latter reacts on the former, each element having its	p 203
workers. The signifier implies a language that overcodes another language, while the other language is completely coded into phonetic	p 208
elements. And	
appellations (mother, sister) but not the persons or the bodies, while at other times we had the bodies, but the appellations	p 209
a return to the despotic signifier, without exegesis or interpretation, while the law, however, wants to explain what it signifies, to	p 213
is only the second phase that merits the complex's name, while the first expresses only its parts and wheels functioning from	p 216
relation which is mentally expressed in the more concrete category; while the more developed concrete preserves the same category as a	p 221
being artificial, but it becomes concrete, it tends to concretization while subordinating itself to the dominant forces. The existence of an	p 221
segmentalize him, monarchize him, and always internalize and spiritualize him, while on the horizon there is the latent Urstaat, for the	p 223
the State come like lightning; the despotic machine is synchronic while the capitalist machine's time is diachronic. The capitalists appear in	p 223
of the agrarian structures that constitute the old social body, while the other depends on a completely different series going by	p 225
falling rate of profit has no end, but reproduces itself while reproducing the factors that counteract it. But why does it	p 228
mobilize and break under these hitherto unknown conditions of money. While it is true that capitalism is industrial in its essence	p 229
or mode of production, it functions only as merchant capitalism. While it is true that it is filiative industrial capital in	p 229
maintain human surplus value as the basis for capitalist production, while recognizing that machines too work or produce value, that they	p 232
its body or its structure as a field of forces, while depending on a science and a technology, on a so-called	p 233
the problem: the ever widening circle of capitalism is completed, while reproducing its immanent limits on an ever larger scale, only	p 234
production, and that moves from the center to the periphery while nevertheless maintaining vast residual zones at the center; (2) the	p 237
to the question: how does one come to desire strength while also desiring one's own impotence? How was such a social	p 239
does the most intimate of relations with money, and recording—while refusing to recognize it—an entire system of economic-monetary	p 239
dependences	
the process once again, and for overcoding Oedipus with castration, while chaining us to the current structural functions of a vanished	p 244
foreign or exotic—but this taste is destructive and morbid. While decoding doubtless means understanding and translating a code, it also	p 245
implication, in a code. The hour of Oedipus draws nigh. While capitalism thus proceeds by means of an axiomatic and not	p 251
pushes back or enlarges its limits; adds still more axioms while preventing the system from becoming saturated; and functions well only	p 251
level of employment, and forced capitalism to multiply its axioms while having at the same time to reproduce its limits on	p 253
integrate into its axiomatic sections of the newly recognized class, while throwing the uncontrolled revolutionary elements—no more controlled	p 256
by official	
might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or allowing the decoding of—the fluent	p 260
quantities of	
own exterior limit, which it is continually repelling and exorcising, while capitalism itself produces its immanent limits, which it never ceases	p 266
Brown. George Jackson. I may take flight, but all the while I am fleeing, I will be looking for a weapon	p 277
case of Celine, the great victim of delirium who evolves while communicating more and more with the paranoia of his father	p 277
explains why Freud first discovers the familial romance and Oedipus while reflecting on paranoia. Oedipus is a dependency of the paranoiac	p 278
whose function is to breed that part, and that only, while the combination of the parts into a whole forms another	p 285
is none to be found, and to pass for bold while lacking boldness. Better the delirium of common sense than its	p 292
nature of sex—for example, the Great Other in Lacan—while conserving myth and castration, is defeated from the start. And	p 295
the technical social machines with his own desiring-machines, O sexuality—while the father or mother remains in the background, from whom	p 298
mechanisms, his interest in myth and tragedy tends to diminish, while at the same time he denounces in Jung, then in	p 300
for the benefit of the subjective essence conceived as desiring-production, while with the other hand it reverses this production in a	p 305
presence and the absence of the structures in its effects. While Andre Green expresses reservations about the adequacy of the structure	p 305
objects lack, and as that which is lacking unto itself while being lacking in them (the Great Signifier symbolizable by the	p 306
to the other? One falls back into the molar hole while claiming to unmask the real.) What complicates everything is that	p 314
that runs along the body without organs. Leaving, escaping, but while causing more escapes. The desiring-machines themselves are the	p 315
flows-schizzes or	
tower as an uncertain center where it continues to turn while treading its own underfoot; the infinite series of juxtaposed and	p 315
Psychoanalysis settles on the imaginary and structural representatives of reterritorialization, while schizoanalysis follows the machinic indices	p 316
of deterritorialization. The opposition still	
who escapes causes other escapes, and marks out the land while deterritorializing himself. An active point of escape where the revolutionary	p 322
fixes it in this way as an I, all the while undoing the intensity, carrying it back to the zero that	p 331
In contrast to psychoanalysis, which itself falls into the trap while causing the unconscious to fall into its trap, schizoanalysis follows	p 339
demand its rights to objects, aims, and sources, all the while maintaining the corresponding flows within the limits of an Oedipal	p 350
an Oedipal code (conflict, regression, resolution, sublimation of Oedipus), and while continuing to impose a familialist and masturbatory form	p 350
or motivation	
maintain sexuality under the morbid yoke of the little secret, while finding medical means for rendering it public, for making it	p 351

its own affairs: the infant Jesus looks from one side while the Virgin Mary listens from the other, Jesus stands for	p 369
detrterritorialized flows; it decodes and detrterritorializes them still more, but while causing them to pass into an axiomatic apparatus that	p 374
combines	
sovereignty and to the gregarious aggregate that results from it, while the other brings about the inverse subordination, overthrows the	p 376
established	
aim or cause that charted it and sided with it. While the schiz is possible without the order of causes, it	p 378
WHIMPERING 1	
racism and segregation; the abject desire to be loved, the whimpering at not being loved enough, at not being understood, concurrent	p 269
WHINE 1	
sing with your own God-given voice [Numen]. To confess, to whine, to complain, to commiserate, always demands a toll. To sing	p 334
WHIRR 1	
of them connected to those of his body. The continual whirr of machines. He thought that it must be a feeling	p 2
WHITE 7	
reading itself has its degrees of humor, from black to white, with which it evaluates the coexisting degrees of what it	p 68
tax collector, while the self was being beaten by a white man. It is precisely this pairing of the parental figures	p 96
black who drop in to trouble the night of a white paranoiac. Schizoanalysis sets out to undo the expressive Oedipal unconscious	p 98
superior race threatened by enemies from outside. Thus the Little White pioneers' son, the Irish Protestant who commemorates the victory of	p 103
closes around the unconscious the circle of prohibition and transgression, white mass and black mass; but the sign of desire is	p 111
reproduction, either in a struggle or in a complicity: the White Man, the missionary, the tax collector, the exporter of goods	p 169
the agent of the administration, the elders who curse the White Man, the young people who enter into a political struggle	p 169
WHITE-HOT 1	
the terribly disturbing sound of matter, and passes through its white-hot flame. How is it possible that the schizo was conceived	p 19
WHITES 2	
the Arabs and the Algerian War, in relation to the whites and the May '68 events, and so on: I fell	p 90
evaluated in terms of the degree of oedipalization, then yes, whites think too much. The competence, the honesty, and the talent	p 170
WHO 278	
the moments when Lenz finds himself closeted with his pastor, who forces him to situate himself socially, in relationship to the	p 2
not of them I have to speak, but of her who brought me into the world, through the hole in her	p 3
as the king of creation, but rather as the being who is in intimate contact with the profound life of all	p 4
profound life of all forms or all types of beings, who is responsible for even the stars and animal life, and	p 4
is responsible for even the stars and animal life, and who ceaselessly plugs an organ-machine into an energy-machine, a tree into	p 4
organ-machines were medals pinned onto the jersey of a wrestler who makes them jingle as he starts toward his opponent. An	p 11
organs are regenerated, miraculated on the body of Judge Schreber, who attracts God's rays to himself. Doubtless the former paranoiac	p 11
machine	
the strange relationship that Schreber has with God. To anyone who asks: Do you believe in God? we should reply in	p 13
without organs that has become a dead thing—this schizo who sought to remain at that unbearable point where the mind	p 20
quite different: how does psychoanalysis go about reducing a person, who this time is not a schizophrenic but a neurotic, to	p 20
not a schizophrenic but a neurotic, to a pitiful creature who eternally consumes daddy-and-mommy and nothing else whatsoever? How could	p 20
the	
signify this absence). There is no Nietzsche-the-self, professor of philology, who suddenly loses his mind and supposedly identifies with all	p 21
sorts	
sorts of strange people; rather, there is the Nietzschean subject who passes through a series of states, and who identifies these	p 21
Nietzschean subject who passes through a series of states, and who identifies these states with the names of history: every name	p 21
figuratively taking our hats off to it? There are those who will maintain that the schizo is incapable of uttering the	p 23
temptingly—as an ego that had not ceased to be, who was there in the most specific way, but in his	p 24
caveats: we cannot tell from the mere taste of wheat who grew it; the product gives us no hint as to	p 24
process appears. Before being a mental state of the schizophrenic who has made himself into an artificial person through autism,	p 24
schizophrenia	
intense because it has few needs. And never mind those who believe that this is very easy to say, or that	p 27
reading I had done I had observed that the men who were most in life, who were moulding life, who were	p 27
had observed that the men who were most in life, who were moulding life, who were life itself, ate little, slept	p 27
men who were most in life, who were moulding life, who were life itself, ate little, slept little, owned little or	p 27
money remain totally unaffected by the anal projections of those who manipulate money. The Marx-Freud parallelism between the two remains	p 28
utterly	
occasionally go out on strike, but rather that all those who are starving do not steal as a regular practice, and	p 29
do not steal as a regular practice, and all those who are exploited are not continually out on strike: after centuries	p 29
were a raving paranoiac, the chieftain of the primitive horde, who was initially responsible for social organization. The social machine or	p 33
attempting, as best it can, to recede, to rechannel persons who have been defined in terms of abstract quantities. Everything returns	p 34
State, and so are you, Doctor). The pervert is someone who takes the artifice seriously and plays the game to the	p 35
Fortress, Bruno Bettelheim paints the portrait of this young child who can live, eat, defecate, and sleep only if he is	p 37
an integral part of mechanical connections. Doubtless there are those who will object that this mechanical, schizophrenic life expresses the	p 37
absence	
reacts by turning himself into a machine. But even Bettelheim, who has a noticeable bias in favor of Oedipal or pre-oedipal	p 37
above its door the inscription Let no one enter here who does not believe in Oedipushe does not make use	p 45
all the more true in the case of run-of-the-mill practitioners who no longer have the slightest notion of what the psychoanalytic	p 45
eight years old, and even before that, I always wondered who I was, what I was, and why I was alive	p 48
that do not conform to the variable figure of those who come to occupy them in a given social or pathological	p 52
itself—express itself in myth, in tragedy, in dream. But who says that dream, tragedy, and myth are adequate to the	p 54
for a private theater, rather than the engineer or mechanic who sets up units of production, and grapples with collective agents	p 55
signify renunciations by Freud as much as betrayals by those who break with him? To Freud himself, from the moment of	p 55
are still pious! Let us recall Marx's great declaration: he who denies God does only a secondary thing, for he denies	p 58
God's place (the transformation taken into account). But the person who knows that the place of man is entirely elsewhere does	p 58
the ego (substitutes for the subject himself) and the one who does the beating must be the father (father substitute). On	p 59
as a fixed ego of one sex or the other, who necessarily experiences as a lack his subordination to the tyrannical	p 60
face changes, grimaces, and reveals a big paranoiac in uniform who shouts in conclusion: but still, they're a bloody good bunch	p 62
turned against the others (death to the foreigner, to those who are not of our own ranks!). The revolutionary pole of	p 62
can a currently given conflict be exhausted, can the one who is sick be forewarned against ulterior conflicts, can even new	p 65
the obstacles to treatment, with the serenity of the person who senses what a treasure his work is, but senses too	p 65
late for him, but is it too late for those who come after him? He interprets these things as obstacles to	p 66
rock of schizophrenia, a rock in this case mobile, aerolitic? Who does not haunt the perverse territorialities, beyond the kindergartens of	p 67
not haunt the perverse territorialities, beyond the kindergartens of Oedipus? Who does not feel in the flows of his desire both	p 67
is the universal, the great artist is indeed the one who scales the schizophrenic wall and reaches the land of the	p 69
excluded.... But those in the second group seek out women who prefer women, women who suggest young men ... indeed, they can	p 70
the second group seek out women who prefer women, women who suggest young men ... indeed, they can take, with such women	p 70
in their relations with women, they play—for the woman who prefers women—the role of another woman, and at the	p 70
place. Oedipus's misfortune is indeed that it no longer knows who begins where, nor who is who. And being parent or	p 75

indeed that it no longer knows who begins where, nor who is who. And being parent or child is also accompanied by no longer knows who begins where, nor who is who. And being parent or child is also accompanied by two restrictions that derive from the disjunctive syllogism, with an antichrist who is the prince of modifications, determining instead the passage of a disjunctive network on the body without organs. And God, who designates none other than the energy of recording, can be an orphan (yes, I was ...); rather, they designate global persons who do not exist prior to the prohibitions that found them of which contradicts the other, as for example the father who says to his son: go ahead, criticize me, but strongly without doubt the greatest psychoanalytic mystification: this society of brothers who forbid themselves the fruits of the crime, and spend all contrary, it spreads the veil of latency. As to those who refuse to be oedipalized in one form or another, at of psychoanalysis. The fact that there are some, around Lacan, who are developing another conception of psychoanalysis, does not mean that

He is a girl only by being an old man who is miming or simulating the girl. Or rather, by being miming or simulating the girl. Or rather, by being someone who is simulating an old man simulating a girl. Or rather and becomes admiral again only by simulating a (false) admiral who is simulating a whore who is dancing. But simulation must by simulating a (false) admiral who is simulating a whore who is dancing. But simulation must be understood in the same a machine to produce the real. Far from having lost who knows what contact with life, the schizophrenic is closest to allied sovereigns, the revolutionary enemies, the jealous and hostile uncles, who are not persons but so many states of rising and Louis XVII, but I am also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to the premium due the person who traverses all the singularities of the series converging around the the dangers that face the currently chosen people, the Germans, who are threatened by the Jews, the Catholics, and the Slavs institutional problems. Here then we see a man from Martinique who, in the process of his delirium, situates himself in relation oedipalized, we can easily understand the outbursts of the patient who does not want to be cured, and who treats the the patient who does not want to be cured, and who treats the analyst as one of the family, then as longer made except between the inside and the outside (those who are outside the family); the divisive (scissionnelle) family that establishes warded off in the person of one of its members who has been eliminated, rendered null, and foreclosed. We can understand from outer space are the literal mother, father, and sibling who sit around the breakfast table with the so-called psychotic patient members or its psychotic member. (And among all the members, who is the real psychotic?) With his general conception of microcosm-macrocosm

in its own way that its father has a boss who is not a father's father, or moreover that its father father, or moreover that its father himself is a boss who is not a father. Therefore we formulate the following rule collaborator, the radical, the resister, the boss, the boss's wife—who constantly break all triangulations, and who prevent the entire situation boss, the boss's wife—who constantly break all triangulations, and who prevent the entire situation from falling back on the familial interior? There is always an uncle from America; a brother who went bad; an aunt who took off with a military uncle from America; a brother who went bad; an aunt who took off with a military man; a cousin out of further than the proponents of a populist or proletarian art who are content to describe the social and the political in signifying chain without a Chinaman, an Arab, and a black who drop in to trouble the night of a white paranoiac man to invest the rich woman and the poor woman who constitute the actual factor of his obsession. For inadmissible reasons limit. Rather a society of neurotics than one successful schizophrenic who has not been made autistic. Oedipus, the incomparable instrument of

of yet another order, associating the father and the mother, who will then be dissociated and otherwise regrouped within the action politics, is what makes for our originality as analysts—we who do not forget that society too is triangular and symbolic outside. Thus the Little White pioneers' son, the Irish Protestant who commemorates the victory of his ancestors, the fascist who belongs Protestant who commemorates the victory of his ancestors, the fascist who belongs to the master race. Oedipus depends on this sort sentiment, and not the reverse: it is not the father who is projected onto the boss, but the boss who is father who is projected onto the boss, but the boss who is applied to the father, either in order to tell different from the interests of the subject, individual or collective, who desires. These investments of an unconscious nature can ensure the claim, a coupon, a credit, is able to arouse people who are not necessarily bankers. And what about the effects of political spheres, and thereby to show how, in the subject who desires, desire can be made to desire its own repression is this unconscious when reduced to the state of belief? Who injects it with belief? Psychoanalysis cannot become a rigorous discipline that is to say ideologically, for culture. It is Oedipus who produces man in this fashion, and who gives a structure It is Oedipus who produces man in this fashion, and who gives a structure to the false movement of infinite progression horde, to God and the Paleolithic age. It is Oedipus who makes us man, for better or for worse, say those makes us man, for better or for worse, say those who would make fools of us all. The tone may vary may be that of the scandalized psychoanalyst, the psychoanalyst-as-cop: those who do not bow to the imperialism of Oedipus are dangerous bow to the imperialism of Oedipus are dangerous deviants, leftists who ought to be handed over to social and police repression of anality? Or there is the psychoanalyst-as-priest, the pious psychoanalyst who is forever chanting the incurable insufficiency of being: don't you

Or the technopsychanalyst, the reform psychoanalyst obsessed with the triangle, who wraps the splendid gifts of civilization in Oedipus-identity, manic-depression, and the law, it is a sign of strength (puissance). And who would dare use the term law for the fact that place of the benevolent pseudo neutrality of the Oedipal analyst, who wants and understands only daddy and mommy, we must substitute reality (Ah, so that's what it was!). D. H. Lawrence—who does not struggle against Freud in the name of the in the name of the rights of the Ideal, but who speaks by virtue of the flows of sexuality and the flows of sexuality and the intensities of the unconscious, and who is incensed and bewildered by what Freud is doing when desire and the social field (and went further than Marcuse, who treats the problem lightly). He is the true founder of somber organization—and which he can no longer tolerate: he who has gone on a distant journey. As though one were be something like two groups, the psychotics and neurotics, those who do not tolerate oedipalization, and those who tolerate it and and neurotics, those who do not tolerate oedipalization, and those who tolerate it and are even content with it and evolve of God's people, naturally, not of those close to Him who take themselves for his people. It is the recording of from Henry Miller to Allen Ginsberg and Jack Kerouac, men who know how to leave, to scramble the codes, to cause and sanctifies the two aspects of its Oedipal form? And who told this shrewd critic that the discourse of the psychotic fallen into the river like lead weights, immense transfixed hippopotamuses who will not come back up to the surface. They have and joints. Prohibition (see not, speak not) apply to those who, in a given state or on a given occasion, are regime (ordre) of collective investments; not only is the one who has to be eaten, eaten according to social rules as in carving up and apportioning a steer; but the man who enjoys the full exercise of his rights and duties has a matter of creating a memory for man; and man, who was constituted by means of an active faculty of forgetting men residing in the same area, or in neighboring areas, who arrange marriages and shape concrete reality to a much greater ancestor or the god. Pierre Clastres describes the solitary hunter who becomes identical with his force and his destiny, and delivers as we shall see elsewhere, there is always a pervert who succeeds the paranoiac or accompanies him—sometimes the same man this is already the highly perverse activity of local groups who arrange marriages on the surface of the primitive territoriality: a the start, since there does not exist a pure nomad who can be afforded the satisfaction of drifting with the flows minimal lineages, with their hierarchy, their respective chiefs, their elders who guard the stocks and organize marriages; territorial tribal units of

the savages themselves sensed the rise of the imperial Barbarian, who will come nonetheless from without and will overcode all their such a way that he identified himself with the one who gave birth to him. She was the matrix of the he carries away makes him the sister of his mother, who eminently replaces the sister, and to whom he becomes united to be the meaning of that is why). The one who should have married the mother was therefore the maternal uncle away from it, that is to say, with a person who is equivalent to the mother or the sister only by the sister only by virtue of not being either: she who is discernible as a possible spouse. Such is the meaning with the uncle's daughter, she being equivalent to the aunt, who is herself equivalent to the mother). Griaule's article is without the nephews comes to live with him). The fundamental problem—who has the right to the matrimonial prestations in a given to her own brother. At the same time, a daughter who marries becomes detached not from her brother's line, but solely the mind of Laius, the old group homosexual, the pervert, who sets a trap for desire. For desire is that, too to the father, the mother, etc., there is the affine, who constitutes the active, concrete reality and makes the relations between is preyed upon by the ghost of his maternal grandfather, who cruelly reproaches him. Although the Ndembu are matrilineal and must exporter of goods, the person with standing in the village who becomes the agent of the administration, the elders who curse village who becomes the agent of the administration, the elders who curse the White Man, the young people who enter into

the elders who curse the White Man, the young people who enter into a political struggle, etc. Both are true: the will always be the individual—with the exception of those who occupy the key positions in such a system, namely the key positions in such a system, namely the colonizers, who, during this same period when the colonized reduce the universe is Oedipus. After all, how are we to understand those who claim to have discovered an Indian Oedipus or an African they don't know what they are doing. We have psychotherapists who sincerely believe they are engaged in progressive work when they imaginary! The same is true of the psychoanalysts in Africa who apply the yoke of a structural or problematical Oedipus, in pursued between certain ethnologists and certain disciples of Lacan—those who offered not only an oedipalizing interpretation of Lacan's doctrine, but

variables converging toward the structural neotenic constant. It was he who said in all seriousness that the Oedipus complex was not the ethnologist, do not say Oedipus, although it is Oedipus who makes them speak. Roheim added that it was ridiculous to symbolic triangulation, which are not identical either with the personages who come to realize the triangulation, or with the attitudes that mommy? (You are neglecting the mother! No, you're the one who fails to see the father off to the side, as Hellenists and psychoanalysts apropos of Oedipus. Oedipus, the clubfooted despot, who clearly invokes an entire political history that brings into conflict

that the giver also be in the position of someone who has been robbed, so as to demonstrate clearly that he be closer to the truth. It is the bad debtor who must be understood as if the marks had not sufficiently calls the evaluating eye, or the eye of the gods who enjoy cruel spectacles, and in punishment there is so much that Nietzsche speaks of a break, a rupture, a leap. Who are these beings, they who come like fate? (Some pack break, a rupture, a leap. Who are these beings, they who come like fate? (Some pack of blond beasts of prey a symbol that has become derisory—of a former despot who thrust himself upon the community from the outside long ago we would think about the present one if we knew who he was or knew anything definite about him.... [The people] themselves as classes, but are merged with a State apparatus. Who is able to touch the full body of the sovereign must result in the position of men outside the tribe who for their part are entitled to an endogamous marriage and possible, but the manifest property and seal of the despot? Who is this sister, this mother? The sister and mother of relationship between the voice and graphism: it is the despot who establishes the practice of writing (the most ancient authors saw beyond that only applies appellations to persons by prohibiting persons who answer to the names of sister, mother, father, Between the its transcendence, and from bearing witness for a vanished despot who still functions in modern imperialism. Even when it speaks Swiss palace dogs too quick to drink the verse water, and who never tire of crying: The signifier, you have not reached despot sees rising up before him, against him, the enemy who brings death—an eye with too steady a look, a of Cassius, lean and hungry, and the smile of Cassius, who smiles in such a sort as if he mock'd himself they made it possible. What does Nietzsche mean, this man who dragged Caesar along with him as a despotic signifier, along with its two signifieds, his sister and his mother, and who felt their weight grow heavier as he drew nearer to one to appear fully armed in the brain of those who institute it, the artists with a look of bronze. That how could one fail to recognize in them the despot who has become colder and more hypocritical, more calculating, since he possession of the Empire, this complementary duality reappeared between those who wanted to do everything possible to reconstruct the Urstaat from

the immanence of the objective Roman world, and the purists, who wanted a fresh start in the wilderness, a new beginning and celibate machines, a whole string of paranoiacs and pervers who also form part of our history's horizon and people our carry the seeds of a new life. Decoded flows—but who will give a name to this new desire? Flows of of two principal elements: on one side, the deterritorialized worker who has become free and naked, having to sell his labor of it, the capitalist social field as a whole. Flows, who doesn't desire flows, and relationships between flows, and breaks in questions—that is, questions addressed to Marxist economists by someone who doesn't quite understand how one can maintain human surplus value

that they work more and more in proportion to man, who thus ceases to be a constituent part of the production the capitalist State, the socialist States are children—but children who learned something from their father concerning the axiomatizing role of the entire productive system. But it is not only those who man and supply the military machine who are engaged in not only those who man and supply the military machine who are engaged in an anti-human enterprise. The same can be said in varying degrees of many millions of other workers who produce, and create wants for, goods and services which no a theory that refrains, however, from employing any moral reference. Who is robbed? is the serious implied question that echoes Clavel's is the serious implied question that echoes Clavel's ironic question, Who is alienated? Yet no one is or can be robbed robbed—just as, according to Clavel, one no longer knows who is alienated or who does the alienating. Who steals? Certainly to Clavel, one no longer knows who is alienated or who does the alienating. Who steals? Certainly not the finance capitalist longer knows who is alienated or who does the alienating. Who steals? Certainly not the finance capitalist as the representative of is not even a possession and has no purchasing power. Who is robbed? Certainly not the worker who is not even no purchasing power. Who is robbed? Certainly not the worker who is not even bought, since the reflux or salary distribution salary distribution creates the purchasing power, instead of presupposing it. Who would be capable of stealing? Certainly not the industrial capitalist

full body becomes truly naked, as does the worker himself who is attached to this full body. In this sense the struggle and its role in history—precisely the same men who praise the struggle of the bourgeois class against the nobility of the bourgeois class against the nobility and feudalism, and who come to a halt before the proletariat and deny that without organs. The opposition is between the class and those who are outside the class. Between the servants of the machine the class. Between the servants of the machine, and those who sabotage it or its cogs and wheels. Between the social But it is like the story of the Resistance fighters who, wanting to destroy a pylon, balanced the plastic charges so against the Other: the father is dead, it's my fault, who killed him? it's your fault, it's the Jews, the Arabs of the family, Reason-the-father and madness-the-child or minor, the parents who are ill only from their own childhoods—all this finds all a father's idea: thus Laius. It is the father who raises hell, and who brandishes the law (the mother tends thus Laius. It is the father who raises hell, and who brandishes the law (the mother tends to be obliging: we seems to exist mainly in the mind of the father, who desires his son's death and schemes to bring it about it about. ... In the long run it is the father who appears guilty, through having tried to avenge himself, and it through having tried to avenge himself, and it is he who is killed This curious indifference toward incest appears in other to be a child only in relation to a father, who was himself a child, in relation to another father. How of a cortisone delirium: an overworked father, a high-school teacher who works overtime for a radio-taxi service and is being treated treadmill. Judge Schreber would not deny this (nor his father, who invented the Pangymnastikon and a general pedagogical system).

Everything changes regression, whose meaning is only hypothetical, it is the father who is first in relation to the child. The paranoiac father examples: the case of Celine, the great victim of delirium who evolves while communicating more and more with the paranoia of of Jack Kerouac, the artist possessing the soberest of means who took revolutionary flight, but who later finds himself immersed in possessing the soberest of means who took revolutionary flight, but who later finds himself immersed in dreams of a Great America It is not the neurotic stretched out on the couch who speaks to us of love, of its force and its capable of investing these aggregates. In a few sentences Marx, who is nonetheless so miserly and reticent where sexuality is concerned Shouldn't it even be said that it is the psychoanalyst who believes—the psychoanalyst in each of us? Would belief then that the unconscious representation exerts from a distance? But inversely, who or what reduced the unconscious to this state of representation

which have taken the place of the units of production. Who believes in all this—Oedipus, castration, etc.? The Greeks? Then Or is it the psychoanalyst—the psychoanalyst in us all, who represents the unconscious in this way? For never has Engels's contrary, chooses the first path: it is not the father who indicates the action of machines, but just the opposite; thereafter child borrows parts and gears according to his need, and who are there as agents of transmission, reception, and interception: kindly It is not the pervert, nor even the autistic person, who escapes psychoanalysis; the whole of psychoanalysis is an immense perversion function: causing beliefs to survive even after repudiation; causing those who no longer believe in anything to continue believing; reconstituting a

as the indifferent support for a last representation? Even those who are best at leaving, those who make leaving into something last representation? Even those who are best at leaving, those who make leaving into something as natural as being born or into something as natural as being born or dying, those who set out in search of nonhuman sex—Lawrence, Miller—stake surroundings, but one deterritorializes on machines. Is it Schreber's father who acts through machines, or on the contrary is it the machine, with only his upside-down head sticking out, and who has Chaplin feed him his lunch, since it is lunch the family, in the land of Oedipus; when the one who does not allow himself to be Oedipalized is psychoticized in

psychoticized in the land of the asylum; when the one who escapes the family and the asylum is perverted in the	p 319
in a corner. But in a less openly repressive manner, who says that the family is a good place, a good	p 319
but a simple finding, a finished design, where the person who escapes causes other escapes, and marks out the land while	p 322
syntheses are one and the same engineering of desire. But who will be able to describe the desiring-machines of each subject	p 325
the subject as an adjacent part is always a one who conducts the experience, not an I who receives the model	p 331
always a one who conducts the experience, not an I who receives the model. For the model itself is not the	p 331
makes of it a transcendent principle. So that the psychoanalysts who refused the death instinct did so for the same reasons	p 332
death instinct did so for the same reasons as those who accepted it: some said that there was no death instinct	p 332
For how could what is in life still desire life? Who would want to call that a desire?) But desire must	p 333
own Jack. For better days to come? It must—but who talks in this way? What abjectness—become a desire to	p 334
an aseptized clinic, in the psychoanalytic scene, with specialist artists who know how to handle the death instinct and bring off	p 334
the schizo, if not first of all the one who can no longer bear all that: money, the stock market	p 341
the schizo and the revolutionary: the difference between the one who escapes, and the one who knows how to make what	p 341
the difference between the one who escapes, and the one who knows how to make what he is escaping escape, collapsing	p 341
in the void—is the potential for revolution. To those who say that escaping is not courageous, we answer: what is	p 341
as many deceptive sojourns as the world arranges for those who think they are standing straight and at ease, among stable	p 341
the escape. [Consider the example of one of these men] who, having had the revelation of the mysterious drift, is no	p 341
is reactionary or reformist, or what is revolutionary. But those who have an interest, in this sense, are always of a	p 344
for resolving the following problem: why do many of those who have or should have an objective revolutionary interest maintain a	p 344
of development in and for themselves. Even in the person who has an interest—and loves them besides with a form	p 346
his interest. This is also the case for the person who has no interest, and who substitutes the force of a	p 346
the case for the person who has no interest, and who substitutes the force of a strange love for this counterinvestment	p 346
real indices in such areas. On the subject of maids—who are present everywhere in the cases studied by Freud—there	p 353
Oedipus's own wish to have been born of poor parents who would cleanse him of his crime.) Must these be understood	p 354
other, they are themselves countersected and divided by the other who defamilializes them according to the laws of social production and	p 355
on the outside; children whose future remains uncertain; the father who has had it with feeding all those mouths—in short	p 356
full of conflicts for the investment of desire. The psychoanalyst, who says so many things about the necessity for money in	p 356
in the cure, remains supremely indifferent to the question of who is footing the bill. For example, the analysis reveals the	p 356
there is not one woman—more particularly, not one child—who can as such assume her or his situation in a	p 356
an unbearable economic dependence. And the woman and the children who succeed in assuming do so only by detours and determinations	p 357
of flows entails a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals know what	p 357
they	
plugged a desiring-machine into a social machine, short-circuiting the parents, who can only intervene as agents of production and	p 358
antiproduction in	
correspondence; but this application effectively operates on the three persons who constitute the minimum familial constellation, or on their	p 358
substitutes—father	
double impasse or double bind: where is there a father who doesn't simultaneously transmit the two contradictory injunctions—Let's be friends	p 360
perhaps entails many misunderstandings. For the schizo is the one who escapes all Oedipal, familial, and personological references—I'll no	p 361
longer	
what a strange use is made of Lacari's discoveries—Lacan, who was the first on the contrary to schizophrenize the analytic	p 363
to take itself as an end: a psychotic is produced who escapes the delegated repression properly speaking only to take refuge	p 363
veritable enjoyment, with all the hatred it contains for those who do not submit to the molar machine: the entire libido	p 364
between a reformist, a fascist, and sometimes even certain revolutionaries, who are distinguished from one another only in a preconscious	p 364
fashion	
overturned form of power or sovereignty. That is why Klossowski, who has taken the theory of the two poles of investment	p 367
formation becomes conscious of its immanent disintegration in the individuals who compose it, these same individuals decompose it. ... By	p 368
way of	
how it produces the terrible single class of gray gentlemen who keep up the machine; how it does not run the	p 373
such—nonpossession and nonwealth, in the words of Bernard Schmitt, who among modern economists has for us the incomparable	p 374
advantage of	
still hesitant preconscious investments in the case of some people who do not believe in this possibility; revolutionary preconscious	p 377
investments in	
not believe in this possibility; revolutionary preconscious investments in those who see the possibility of a new socius but maintain it	p 377
where will the new irruption of desire come from? Those who have read us this far will perhaps find many reasons	p 378
WHOLE 154	
for a moment, everything freezes in place—and then the whole process will begin all over again. From a certain point	p 7
itself all surplus production and arrogating to itself both the whole and the parts of the process, which now seem to	p 10
be left alone. Other times he goes along with the whole game and even invents a few tricks of his own	p 14
recollection of an event: a single actor will play the whole of it in pantomime in the course of a single	p 21
in the course of a single solemn day—because the whole of it reaches expression and then disappears once again in	p 22
incapable of providing a code that will apply to the whole of the social field. By substituting money for the very	p 33
this interplay: the part has nothing to do with the whole; it performs its role all by itself. In this case	p 41
that falls to the subject as a part of a whole, income that comes its way as something left over. (Here	p 41
a residuum (residu) that constitutes the subject's share of the whole. The desiring-machine is not a metaphor; it is what interrupts	p 41
the production of consumption. To withdraw a part from the whole, to detach, to have something left over, is to produce	p 41
real operations of desire in the material world. 6 The Whole and Its Parts In desiring-machines everything functions at the same	p 42
bringing its various parts together so as to form a whole. That is because the breaks in the process are productive	p 42
dreary, colorless dialectic of evolution, aimed at forming a harmonious whole out of heterogeneous bits by rounding off their rough edges	p 42
such a totality alongside various separate parts, it is a whole of these particular parts but does not totalize them; it	p 42
It comes into being, but applying this time to the whole as some inspired fragment composed separately.... So Proust writes of	p 42
in which the law never unites anything in a single Whole, but on the contrary measures and maps out the divergences	p 43
the supposed madness of Albertine. Hence Proust maintained that the Whole itself is a product, produced as nothing more than a	p 43
called re-embodiment. The body without organs is produced as a whole, but in its own particular place within the process of	p 43
them as reference points in order to locate itself. The whole not only coexists with all the parts; it is contiguous	p 43
rule, the problem of the relationships between parts and the whole continues to be rather awkwardly formulated by classic mechanism and	p 44
formulated by classic mechanism and vitalism, so long as the whole is considered as a totality derived from the parts, or	p 44
their objects to progress in the direction of an integrated whole, any more than there is an original totality from which	p 44
the notion that schizophrenic partial objects are related to a whole, either to an original whole that has existed earlier in	p 44
objects are related to a whole, either to an original whole that has existed earlier in a primary phase, or to	p 44
has existed earlier in a primary phase, or to a whole that will eventually appear in a final depressive stage (the	p 44
on considering desire from the point of view of the whole, of global persons, and of complete objects—and also, perhaps	p 45
infancy, the child has a wide-ranging life of desire—a whole set of nonfamilial relations with the objects and the machines	p 48
woven, in accordance with the laws of desiring-production as a whole. By failing from the beginning to see what the precise	p 49
and psychotic problems of the adult, and sexuality as a whole. Let us keep D. H. Lawrence's reaction to psychoanalysis in	p 49
a kind of rather repugnant artificial triangle, thereby stifling the whole of sexuality as production of desire so as to recast	p 49
back in large part to a development that affected the whole of bourgeois society in the nineteenth century: the family was	p 50
unconscious are biunivocalized, linearized, suspended from a despotic signifier. The whole of desiring-production is crushed, subjected to the	p 54
requirements of representation	
the test of orthodoxy par excellence—Freud himself posited the whole of social and metaphysical relations as an afterward or a	p 58
pleasure of punishment except by becoming boys. It is a whole chorus, a montage: back in the village after a raid	p 61
as it is real, whereas the individual fantasy fitted the whole of this field over imaginary givens. If this first distinction	p 62
into aberrant communication following a transversal that runs through the whole work; an immense flow that each partial object produces and	p 69
of people replaces the connection of partial objects. On the whole, the connections of organ-machines suited to desiring-production give way	p 71
to	

Melanie Klein, the schizoid partial object is related to a whole that prepares for the advent of the complete object in as in women). It is this conversion that makes the whole of sexuality shift into the Oedipal framework: this projection of between the various disjunctions conceived as differentiations, but between the whole of the differentiations that it imposes and an undifferentiated (un	p 72 p 73 p 78
In short, the double bind is none other than the whole of Oedipus. It is in this sense that Oedipus should	p 80
Then the crisis is passed on to others, and the whole movement starts all over again. Such is the Oedipal disjunction	p 82
real machinic (machinique) element, which constitutes desiring-production, and the structural whole of the Imaginary and the Symbolic, which merely forms a	p 83
and I was my son. And all the criminals, the whole list of criminals, the decent criminals and the scoundrels: Szondi	p 85
to the opening of the world; if it is a whole, this is true to the extent that the whole, of	p 96
a whole, this is true to the extent that the whole, of the world as of the living being, is always	p 96
into the background when one considers the system as a whole and then makes it depend on the transcendent term, the	p 101
formations, and so on, can be desired as such, in whole or in part, independently of the interests of the desiring-subject	p 104
formal cause—an extrapolation whose illegitimate nature weighed on the whole operation: the extraction of a transcendent complete object from the	p 110
the two orders of production, in a diversion where the whole of psychoanalysis goes astray. And the interest of such an	p 120
recording for the recording of desire. Desiring-production taken as a whole does not assume the well-known Oedipal figure except in the	p 121
were constantly bringing back home the person capable of setting whole continents and cultures adrift. He is not suffering from a	p 124
imposes such a profound change on them without causing the whole triangle to reverberate. The desiring-machines are at the door, they	p 125
what is, what would a psychiatrist be worth? In the whole of psychiatry only Jaspers, then Laing have grasped what process	p 131
of the ground. It is the surface on which the whole process of production is inscribed, on which the forces and	p 141
the socius and assembles social production and desiring-production into a whole on the earth. Our modern societies have instead undertaken	p 142
a	
covering eternally hanging on something that is the self . The whole of Oedipus is anal and implies an individual overinvestment of	p 143
the full exercise of his rights and duties has his whole body marked under a regime that consigns his organs and	p 144
indeed there was nothing more fearful and uncanny in the whole prehistory of man than his mnemotechnics (...) Man could never do	p 145
classes and filiative lineages. It is the same for the whole project of coding the flows. How does one ensure reciprocal	p 148
the variations of filiation and the fluctuations of alliance. The whole system evolves between two poles: that of fusion through opposition	p 152
ineffectual enough so that fear remains the motor of the whole? And what is this fear? It would appear that social	p 152
lateral inscription with articulatory stones of alliance, in short, a whole ark of alliance. Alliances never derive from filiations, nor can	p 155
husband-wife, father-son, maternal uncle-sister's son—presents itself as a ready-made whole from which the mother as such is strangely	p 157
excluded, although	
whom he becomes united by replacing Amma. In short, a whole world of ambiguous signs, included divisions and bisexual states. I	p 158
Nommos as a potential affine. The somatic order causes the whole intensive scale to collapse again. Actually, if the son cannot	p 159
doubt the text most profoundly inspired by psychoanalysis in the whole of anthropology. Yet it leads to conclusions that cause the	p 160
of anthropology. Yet it leads to conclusions that cause the whole of Oedipus to shatter, because it is not content to	p 160
from the prohibition to the prohibited, that already implies the whole paralogism of social repression. But why is the germinal implex	p 162
of the chieftainships, the lineages, the relations of colonization. The whole interplay of races, clans, alliances, and filiations, this entire	p 168
historical	
the unconscious in the trap of its paralogisms, crushing the whole of desiring-production, replacing it with a system of beliefs. Oedipus	p 178
the familial stimuli is still the social field, and a whole system of breaks and extrafamilial flows. The fact that the	p 179
what they mean by applying them to an abstract familial whole that is thought to contain the secret of the libido	p 183
means a molar determination that is representable in a familial whole; it is the molecular underdetermination functioning within social and	p 183
secondarily	
a theoretical discussion of the first principles of anthropology: the whole notion of social practice, and the postulates conveyed by this	p 185
conveyed by this practice, are at issue here—and the whole problem of the unconscious. For if exchange underlies everything, why	p 185
process, ethnology ratifies this representation, and grants bourgeois economy its whole colonial extension. In this sense the essential thing	p 188
seemed to	
Choosing the right stone therefore requires a practiced eye. The whole apparatus of this new ceremony is reduced to that: a	p 190
of the laws, all the pain of the initiations, the whole perverse apparatus of repression and education, the red-hot irons, and	p 190
not first been assigned a meaning in relation to the whole. They do not know what guilt, responsibility, or consideration are	p 191
earth from above: a first principle of paranoid knowledge. The whole relative play of alliances and filiations is carried to the	p 194
imblicated into the other, but the new inscription cements the whole and brings producers and products into relations with itself (they	p 199
be framed in a different way? For it concerns the whole system of representation when it ceases to be territorial and	p 201
of use and function. So that when one considers the whole of territorial representation, one is struck by the complexity of	p 204
jump outside the chain—a mute voice on which the whole chain now seems to depend, and in relation to which	p 205
are always detachable, a detached partial object on which the whole chain depends; in place of a polyvocal graphism flush with	p 206
a second time in the detached object on which the whole of the chain depends, and that spreads over the chain	p 207
direct filiation. Incest or the royal trinity is therefore the whole of the repressing representation insofar as it initiates the overcoding	p 209
along with the two signifieds, effects the overcoding of the whole chain. What made incest impossible—namely, that at times we	p 209
despotism, an immanent principle that unites the parts into a whole, that makes of this whole the object of a general	p 212
unites the parts into a whole, that makes of this whole the object of a general knowledge and will whose sanctions	p 212
vengeance exercised in advance, the imperial barbarian law crushes the whole primitive interplay of action, the en-acted (l'agi), and reaction.	p 213
Passivity	
is also reborn from its ashes. For it is this whole constellation of the new alliance—the imperialism of the signifier	p 215
terror) that organizes the parts and the flows into a whole. What is transected, supersected, or overcoded by the despotic State	p 219
governs fragments; it must fashion as best it can a whole to which it will render its law immanent. It is	p 221
trunks! In this sense, Christianity was able to develop a whole set of paranoiac and celibate machines, a whole string of	p 222
develop a whole set of paranoiac and celibate machines, a whole string of paranoiacs and perverts who also form part of	p 222
or lack of it, the capitalist social field as a whole. Flows, who doesn't desire flows, and relationships between flows, and	p 229
In a sense, it is the bank that controls the whole system and the investment of desire. One of Keynes's contributions	p 230
relative diminution of the latter, both of them constituting the whole of the surplus value of flux that characterizes the system	p 234
goods, etc.). The incompetent observer has the impression that this whole economic schema, this whole story is profoundly schizo. The aim	p 238
observer has the impression that this whole economic schema, this whole story is profoundly schizo. The aim of the theory is	p 238
schizzes that form images through their coming together in a whole, but that do not maintain any identity when they pass	p 241
do not maintain any identity when they pass from one whole to another. Hence the figures, that is, the schizzes or	p 241
fantasy, the simple fantasy that comes to veil desiring-production, the whole of desire as effective production. But at least for an	p 244
private so much as a privatization of the public: the whole world unfolds right at home, without one's having to leave	p 251
differential relations, and their multiple schizzes or breaks require a whole apparatus of regulation whose principal organ is the State. The	p 252
he absorbs surplus value for ends that, taken as a whole, have nothing to do with his own enjoyment: more utterly	p 254
social axiomatic. The family becomes the subaggregate to which the whole of the social field is applied. Since each person has	p 265
a distributive subaggregate that simulates for each person the collective whole of social persons and that closes off his domain and	p 265
result. Fetishes, idols, images, and simulacra—here we have the whole series: territorial fetishes, despotic idols or symbols, then everything is	p 267
the reduction of sexuality to the dirty little secret, this whole priest's psychology—there is not a single one of these	p 269
of representation into the order of desiring-production: this is the whole task of schizoanalysis. 4 INTRODUCTION TO SCHIZOANALYSIS 1	p 271
The Social	
truly after its kind. We see a machine as a whole, we call it by a name and individualize it; we	p 285
that only, while the combination of the parts into a whole forms another department of the mechanical reproductive system. In passing	p 285
parts, with a surplus value of code, and where the whole is itself produced alongside the parts, as a part apart	p 287
as Butler would say, in another department that fits the whole over the other parts; machines in the strict sense, because	p 287
schizo molecules, their chains and their jargons. There is a whole biology of schizophrenia; molecular biology is itself schizophrenic—as is	p 289
images of daddy-mommy. Finally some relation to the outside! A whole alphabet, an entire axiomatic done with photos of mad people	p 290
in intensities on the body without organs. As to the whole of Reichian theory, it possesses the incomparable advantage of showing	p 292
such a senseless privilege? Why were expressive forms and a whole theater installed there where there were fields, workshops, factories,	p 298
units	
representation. The fact remains that a conflict cuts across the whole of psychoanalysis, the conflict between mythic and tragic familial	p 300

representation	
desiring-production or objective representation. The unconscious as a stage. A whole theater put in the place of production, a theater that no matter, it will be encountered again, stronger and more whole, more lacking and triumphant by the very fact that it	p 305
The task of schizoanalysis goes by way of Destruction—a whole scouring of the unconscious, a complete curettage. Destroy Oedipus, the pervert, nor even the autistic person, who escapes psychoanalysis; the whole of psychoanalysis is an immense perversion, a drug, a radical the least: the therapeutic potentialities of the familial surroundings. The whole town, then, the whole neighborhood? What molar unit will constitute	p 307
potentialities of the familial surroundings. The whole town, then, the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit	p 311
a term that would be like a phallus structuring the whole and personifying the parts, unifying and totalizing everything. Everywhere there understood will to power, this anthropomorphic representation of sex, this whole conception of sexuality that horrifies Lawrence precisely because it is	p 313
therein such elements, rather than parts of even a fragmented whole. As Lawrence said, analysis does not have to do with	p 319
The body without organs is in fact produced as a whole, but a whole alongside the parts—a whole that does	p 323
organs is in fact produced as a whole, but a whole alongside the parts—a whole that does not unify or	p 326
as a whole, but a whole alongside the parts—a whole that does not unify or totalize them, but that is	p 326
presuppose a destroyed totality or the freed parts of a whole; nor is the body without organs the expression of a	p 326
organs itself, thereby channeling or codifying the flows. However, the whole question is in knowing whether one can speak of a	p 327
Reich says, when psychoanalysis began to speak of Eros, the whole world breathed a sigh of relief: one knew what this	p 332
Oedipus—namely, in yourself: the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis ask? Nothing	p 334
there any molecular chain that does not intercept and reproduce whole blocks of molar code or axiomatic, nor any such blocks	p 340
values, morals, homelands, religions, and private certitudes? There is a whole world of difference between the schizo and the revolutionary: the	p 341
socius: an organism, social or living, is composed as a whole, as a global or complete object. It is in relation	p 342
appear as a lack, at the same time that the whole itself is said to be lacked by the partial objects	p 342
only for the benefit of a restricted fraction of the whole of the dominant class. But it is just as obvious	p 344
to emphasize these themes, which were enough to challenge the whole of Oedipus; and he shows the existence of a social	p 353
identity of persons and the integrity of the ego, the whole works being blessed by successful castration in a sacred triangular	p 359
a specific schizophrenogenic mechanism, but merely characterized Oedipus in the whole of its extension. If there is a veritable impasse, a	p 360
representatives and their substitutes: not in order to attain the whole of a family, which is never more than a locus	p 365
The very form of these images, their configurations, and the whole of their possible relations are the product of a code	p 366
creation of the world like a race represented in its whole length with God Himself on the sidelines, giving the starting	p 369
properly pictorial axiomatic that chokes off the escapes, closes the whole constellation to the transversal relations between lines and colors, and	p 369
We have seen on what foundations this aggregate operated: a whole field of immanence that is reproduced on an always larger	p 372
an order of causes and aims, and itself weaves a whole system of macroscopic relations that determine the large aggregates under	p 377
negative and positive tasks of schizoanalysis are taken as a whole? We constantly contrasted two sorts of unconscious or two interpretations	p 381
still full molar or social investments at grips with the whole social field: so that the task of schizoanalysis is ultimately	p 382
WHOLESES 2	
by springing on its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising singularities	p 68
a principle which, however, constitutes its two terms or underlying wholes, and where the principle itself enters into the alternative (a	p 80
WHOM 16	
the objectivity of man, the objective being of man, for whom to desire is to produce, to produce within the realm	p 27
but partitioned, noncommunicating; the man is merely the one in whom the male part, and the woman the one in whom	p 69
whom the male part, and the woman the one in whom the female part, dominates statistically. So that at the level	p 69
I am also Lesseps I wanted to give my Parisians, whom I love, a new idea—that of a decent criminal	p 86
suppressed (not without being passed on to the children, with whom the same story begins all over again)? We wonder if	p 113
even content with it and evolve within it. Those on whom the Oedipal imprint does not take, and those on whom	p 124
whom the Oedipal imprint does not take, and those on whom it does. I believe my friends cast off in a	p 124
has stolen, is like the brother of his mother, with whom he is united by that fact: This individual went away	p 157
of his mother, who eminently replaces the sister, and to whom he becomes united by replacing Amma. In short, a whole	p 158
of social production and reproduction. Even an author like Marcuse, whom one would not suspect of complaisance in this regard, acknowledges	p 173
and exorcises or strait-jackets the image of the possible despot whom it threatens to secrete from within, from the way in	p 195
the proletarian class at the level of production (those from whom surplus value is extorted), or at the level of money	p 255
the material or the form of human reproduction begets people whom one can readily assume to be all equal in relation	p 263
equally immersed or with which we communicate. The persons to whom our loves are dedicated, including the parental persons, intervene only	p 293
This is true at least of the nineteenth-century Hellenists, about whom Engels said: you'd think they really believed in all that	p 297
while the father or mother remains in the background, from whom the child borrows parts and gears according to his need	p 298
WHORE 3	
only by simulating a (false) admiral who is simulating a whore who is dancing. But simulation must be understood in the	p 87
need only invest the poor woman, the maid, or the whore to have revolutionary loves. There are no revolutionary or reactionary	p 365
of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor woman—are dependents	p 366
WHOSE 101	
as process overtakes all idealistic categories and constitutes a cycle whose relationship to desire is that of an immanent principle. That	p 5
because the first machine is in turn connected to another whose flow it interrupts or partially drains off, the binary series	p 5
passed imperceptibly into a domain of the production of recording, whose law is not the same as that of the production	p 12
onto the product. (It is very curious that Melanie Klein, whose discovery of partial objects was so far-reaching, neglects to study	p 37
part. But the machine remains desire, an investment of desire whose history unfolds, by way of the primary repression and the	p 38
literary machine: how to produce, how to think about fragments whose sale relationship is sheer difference—fragments that are related to	p 42
the variations of the fantasy to be organized in disjunctions whose use must be strictly exclusive. Hence there will be a	p 59
other partial objects, at the core of the corresponding multiplicity whose every element can only be defined positively. We must speak	p 60
of castration in the same way we speak of oedipalization, whose crowning moment it is: castration designates the operation by which	p 60
mise en scene, it is directed by a social desiring-machine whose product should not be considered abstractly, separating the girl's and	p 61
sisters, the filthy Marines are beaten by their instructor, on whose knees the mommy is seated, and they have orgasms for	p 61
its rule on desire through the intermediarity of an ego whose fictional unity is guaranteed by the goods themselves, or whether	p 63
whether the desiring-production of affects imposes its rule on institutions whose elements are no longer anything but drives. If we must	p 63
Here the transference is volatile.... Only the third type remains, whose characteristics define a good analysis. The patient speaks in order	p 66
springing on its prey. Everything begins with nebulae, statistical wholes whose outlines are blurred, molar or collective formations comprising	p 68
singularities distributed	
being anoedipal schizoid, included, and inclusive: For some, doubtless those whose childhoods were timid, the material kind of pleasure they	p 70
take	
they can relate it to a male countenance. While others, whose sensuality is doubtless more violent, give their material pleasure certain	p 70
order to constitute the differentiated base of a new triangle whose inverted vertex will be my child—which is called surmounting	p 71
a detached object from the chain, a despotic signifier from whose law the entire chain seems consequently to be suspended, each	p 73
social field with regard to the production of desire, in whose name all resignations are justified in advance. Psychoanalysis, at the	p 74
child becomes a man only by resolving the Oedipus complex, whose resolution introduces him into society, where he finds, within the	p 79

destroy civilizations, in the manner of the great migrants in whose wake nothing is left standing once they have passed through another paranoiac delirium as related by Maud Mannoni, a delirium whose political nature is especially vivid. This example appears all the already invests the terminal forms and the specific higher states whose integrity it will subsequently establish. Such is the history of being thrust back into the framework of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a holy framework of a structural Oedipus whose deficiencies are diagnosed but whose integrity is restored; a holy trinity that continues to strangle the subject himself has murdered the wife of a colonist whose disemboweled ghost perpetually appears before him, carrying along with it extrapolation that in fact constituted Oedipus's formal cause—an extrapolation whose illegitimate nature weighed on the whole operation: the extraction of

it is put back under the yoke of a despotism whose effect is castration, there where one recognizes the stroke of in psychosis, the familial complex appears precisely as a stimulus whose quality is a matter of indifference, a simple inductor not the astonishing distribution proposed by Jung attests: for the young, whose problems concern the family and love, Freud's method! For those the family and love, Freud's method! For those less young, whose problems have to do with social adaptation, Adler! And Jung Adler! And Jung for the adults and the old people, whose problems have to do with the Ideal. And we have the daddy-mommy-me triangle, the uterine mother-father of a frantic anality, whose child is only an angle, this kind of covering eternally an exceptionally long time in the matrilineage of his father, whose favorite he was, and has entered into marriage with paternal or disorder at the level of the collective: an anarchy whose victim will always be the individual—with the exception of or reduces them to a restricted and neuroticized familial reproduction whose agent is Oedipus. After all, how are we to understand an extreme position arguing that Oedipus was a real event whose effects were transmitted through phylogenetic heredity. And the other pole other pole, which makes Oedipus into a structure, a pole whose extreme position argues the possibility of discovering the structure in by D. H. Lawrence: our democratic, industrial order of things whose style is my-dear-little-lamb-I-want-to-see-mommy. Now on the one hand, it is

hand the unconscious constructs machines, which are machines of desire, whose use and functioning schizoanalysis discovers in their immanent relationship with

a strange machine, or rather a machine of the strange whose locus is the desert, imposing the harshest and the most triangle has become the base for a pyramid, all of whose sides cause the vocal, the graphic, and the visual to the rigid Arab verse; speech (le verbe) rigidifies into formulas whose power is ensured by the truth of the Revelation and from which the phallic force will arise, like a promise whose hidden presence in the very interior of the body must this whole the object of a general knowledge and will whose sanctions are merely derivative of a judgment and an application together on the despot—the vengeance of the new alliance, whose public character does not spoil the secret: I will bring separately; it is now subordinated to a field of forces whose flows it co-ordinates and whose autonomous relations of domination and to a field of forces whose flows it co-ordinates and whose autonomous relations of domination and subordination it expresses. It is of profit through machinic surplus value is not innovation itself, whose value is no more measurable than that of human surplus model, the manufacturers of paper and ink and TV sets whose products are used to control the minds of the people this necessarily monetary or commodity form that controls it, and whose flows and relations between flows contain the secret of the of the words are in the service of a signifier, whose effects they express following exegetical rules; Or whether, on the book to flow and to disintegrate, entering into multiple configurations whose possibilities were already the object of the typographical exercises of

more axiom is added-for the books of a great writer whose lexical and stylistic characteristics can always be computed by means coded flows, it is a direct relation between decoded flows whose respective qualities have no existence prior to the differential relation multiple schizzes or breaks require a whole apparatus of regulation whose principal organ is the State. The capitalist State is the brewers via the Veterans of Foreign Wars). Others are enclaves whose archaism is just as capable of nourishing a modern fascism type of social machine produces a particular kind of representation whose elements are organized at the surface of the socius: the of figuring and reproducing only by shaping a human material whose specific form of reproduction falls outside the social field that unavoidable conclusions. (1) From the point of view of regression, whose meaning is only hypothetical, it is the father who is at the limit, of a body without organs, one of whose sides is occupied by the molar aggregates, and the other will appropriate according to their power and their wealth, and whose poverty deprives them as if they were mutilated organisms. For clover. Each one of ourselves has sprung from minute animalcules whose entity was entirely distinct from our own These creatures are of every vapour-engine is bred by its own special breeders, whose function is to breed that part, and that only, while individuals, the other to the perfectings of the individual organization whose simplest schema is the formation of a pipe . The real of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from their formation; chrogenous machines engaged in remainders, with a transference of individuality, in a generalized schizogenesis whose elements are the schizzes-flows. Subsequently—rather, we should say on as points of connection, of disjunction, of conjunction of flows whose libidinal tenor of a properly unconscious investment they translate. Thus force. There desire is necessarily referred to a missing term, whose very essence is to be lacking. The signs of desire are no more than reactional formations, resistances, blockages, and armorings whose destruction can't come fast enough. Reich intuites a fundamental principle general is the artificial reterritorialization of the flows of desire, whose machines on the contrary are indices of deterritorialized production. The man and this woman seen from the back, all black, whose shadows are not projected by any sun, advance toward nothing the same question: from what does the schizo suffer, he whose sufferings are unspeakable? Does he suffer from the process itself do not have in mind the so-called community psychiatry endeavors, whose admitted purpose is to triangulate, to Oedipalize everyone—people, animals pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by the real distinction or included disjunctions where everything is possible. These signs are points whose nature is a matter of indifference, abstract machinic figures that in themselves, these intensive emotions are closest to the matter whose zero degree they invest in itself. They control the unconscious As to the unconscious, it is like the Platonic opposite whose opposite draws near: it flees or it perishes. What we process of marking or inscription invents the large numbers in whose favor it is exerted. That is why statistics is not unity and apparent goals, to which it falls back, and whose forces it appropriates, thereby determining the selections, the accumulations, and forms of gregariousness as a socius or full body, under whose effect the molecular formations constitute molar aggregates. Now we can this sense, are always of a smaller number than those whose interest, in some fashion, is had or represented: the class a reactionary type? And more rarely, how do certain people whose interest is objectively reactionary come to effect a preconscious revolutionary of desire, A subject-group, on the contrary, is a group whose libidinal investments are themselves revolutionary; it causes desire to penetrate to a difficult and uninteresting job on the outside; children whose future remains uncertain; the father who has had it with like the Zen tea box broken in a hundred places, whose every crack is repaired with cement made of gold, or with cement made of gold, or like the church tile whose every fissure is accentuated by the layers of paint or distinguished from one another only in a preconscious fashion, but whose unconscious investments are of the same type, even when they through them. Persons are simulacra derived from a social aggregate whose code is unconsciously invested for itself. That is why love an interplay of forces by themselves without aim or end whose combinations obtain such and such a result. ... However, no science wish, were to use science and art in a plot whose ends were no less suspect, industrial society would seem to residual, artificial, or factitious ones. But at least something arose whose force fractured the codes, undid the signifiers, passed under the where the axiomatic does without figures: a style of painting whose secret essence is scatological, an oedipalizing painting, even when it determinism). But the other pole is the schizoid pole, in whose proximity flows of knowledge schizophranize, and not only flee across the preceding formations; and a molar, gregarious aggregate has formed, whose mode of subjugation has no equal. We have seen on a surplus value determined as a surplus value of flux, whose extortion is not brought about by a simple arithmetical difference for what conditions profit, theirs is an investment of desire whose nature—unconscious-libidinal—is altogether different, and is not simply explained tautological statement made above, one can then understand that people whose preconscious investments of interest do not, or should not, go of a libidinal break at a precise moment, a schiz whose sole cause is desire—which is to say the rupture

at all: Oedipus presupposes a fantastic repression of desiring-machines. And why are they repressed? To what end? Is it really necessary to desire is that of an immanent principle. That is why desiring-production is the principal concern of a materialist psychiatry, which energy of disjunctive inscription (Numen). A transformation of energy. But why call this new form of energy divine, why label it energy. But why call this new form of energy divine, why label it Numen, in view of all the ambiguities caused condensations and identifications which are effected in the unconscious. But why does Freud thus add that, on second thought, hysterical neurosis	p 3 p 5 p 13 p 13 p 13
he is, there are problems, insurmountable sufferings, unbearable needs. But why try to bring him back to what he has escaped to bring him back to what he has escaped from, why set him back down amid problems that are no longer down amid problems that are no longer problems to him, why mock his truth by believing that we have paid it production under various conditions that we must analyze. That is why the fundamental problem of political philosophy is still precisely the that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight for their servitude as stubbornly as though are not continually out on strike: after centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such so as to create an immediate explosion, and that is why, to his way of thinking, destructions can never take place not come into being at some later stage). That is why technical machines are not an economic category, and always refer is the law of the production of production. That is why, at the limit point of all the transverse or transfinite partitioned itself does it proceed to its parturition ... that is why the subject can procure what is of particular concern to is innocent precisely because its source is madness. This is why in Proust's work the apparent theme of guilt is tightly I always wondered who I was, what I was, and why I was alive; I remember that at the age of to see if I liked being alive, and if so why. That is the crucial point: a question occurs to the formations. The basic question is never asked, but cast aside: Why return to myth? Why take it as the model? The is never asked, but cast aside: Why return to myth? Why take it as the model? The supposed adequation can then reduced to the figures of familial reproduction—we can understand why the panicked libido no longer risks abandoning Oedipus, and internalizes	p 23 p 23 p 23 p 29 p 29 p 29 p 32 p 32 p 36 p 41 p 43 p 48 p 48 p 57 p 57 p 64
of desiring-production. We already knew that the pervert resisted oedipalization: why should he surrender, since he has invented for himself other	p 67
we are transsexual in an elemental, molecular sense. That is why Proust, the first to deny all oedipalizing interpretations of his of a new humanity and can finally die. That is why the schizophrenic God has so little to do with the uses, the one immanent, the other transcendent. And here again, why does psychoanalysis reinforce the transcendent use that introduces exclusions and	p 70 p 77 p 78
and that makes the unconscious swing over into Oedipus? And why is oedipalization precisely that? It is because the exclusive relation swing of the pendulum, the exclusive inverse reasoning. That is why, when we are invited to go beyond a simplistic conception this into an old refrain. As for us, that is why we were unable to posit any difference in nature, any problems—what does it mean to be able to breathe? why be poor? why are there rich people?—form the object it mean to be able to breathe? why be poor? why are there rich people?—form the object of investments in heaven and hell of the child. And the child says: Why? Freud's Rat Man does not wait until he is a with what the preconscious investments ought to be. That is why, when subjects, individuals, or groups act manifestly counter to their something false that diverts and suffocates effective production. That is why seers are the least believing of men. When we relate be so or not, what seems infinitely more important is—why revert to myth? If myth is given up, a little from the point of view of the unconscious. That is why critics have been able to observe a conservative or reactionary difference or the distinction between their respective regimes.) That is why psychic repression in the strict sense does not content itself the great autistic one, the clinical entity that lacks Oedipus. Why the same word, schizo, to designate both the process insofar runs up against the limit and pounds endlessly away there? Why the same word to designate both the eventual breakthrough and more the schizo-as-entity arises as a specific product. That is why, on the other hand, we were unable to establish any determine the connections, disjunctions, and conjunctions of organs. That is why fantasies are group fantasies. It is the collective investment of	p 78 p 82 p 83 p 99 p 99 p 100 p 104 p 107 p 113 p 117 p 121 p 136 p 136 p 136 p 142
the organ to compensate for its collective disinvestment. That is why the commentators most favorable to the universality of Oedipus recognize	p 143
the determinant in the determinate system of dominance. That is why it is essential to take into consideration how ties of new extended memory to be established. We can better understand why the problem does not in the least consist of going included) in conformity with indigenous thought and practice. That is why a text of Marcel Griaule's, which looks to myth for is not somatically his mother's brother and twin. That is why he cannot marry her (bearing in mind what we said we said earlier to be the meaning of that is why). The one who should have married the mother was therefore having done what he the son could not do. And why didn't the uncle marry the mother, his somatic sister? Because relation to what the law prohibits in reality (the reason why revolutions have nothing to do with transgressions). In short, the that already implies the whole paralogism of social repression. But why is the germinal implex or influx repressed, since it is alliance places in connection men from different filiations. The question why a female homosexuality hasn't given rise to Amazon groups capable	p 147 p 155 p 157 p 159 p 159 p 159 p 161 p 162 p 165
reducible to any mental structure or affective constellation. That is why, when one considers pathological cases and processes of cure in assume its diachronic dimension, causing the generation gap to appear. Why think that supernatural powers and magical aggressions constitute a myth	p 166 p 170
looking if one hadn't had oneself analyzed. And that is why your daughter is mute, which is to say: the tribes that are no less familial on that account. That is why our preceding criticism was directed at Oedipus as it is of words founded on the ancient biocosmic memory. That is why it is so important to see debt as a direct whole problem of the unconscious. For if exchange underlies everything, why is it that what takes place looks like anything but that what takes place looks like anything but an exchange? Why must it be a gift, or a counter-gift, and not a gift, or a counter-gift, and not an exchange? And why is it necessary that the giver also be in the restrictions and its plugging of flows. When Etienne Balazs asks why capitalism wasn't born in China in the thirteenth century, when not be allowed to interfere with ascending lines. That is why the despot's incest is twofold, by virtue of the new the form of bricks held over from the old system). Why is it that linguists are constantly rediscovering the truths of a collapse of the wall of the signifier. This is why the order of latency in the African, Chinese, Egyptian, and it, the artists with a look of bronze. That is why Marxism didn't quite know what to make of it: it dissolution of feudalism, but rather the contrary, and that is why so much time was required between the two. There is eminently contingent question that modern historians know how to ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel	p 172 p 175 p 185 p 185 p 185 p 185 p 197 p 200 p 214 p 215 p 219 p 223 p 224
question that modern historians know how to ask: why Europe, why not China? Apropos of ocean navigation, Fernand Braudel asks: why why not China? Apropos of ocean navigation, Fernand Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad Braudel asks: why not Chinese, Japanese, or even Moslem ships? Why not Sinbad the Sailor? It is not the technique, the is at the same time social and technical. That is why capitalism and its break are defined not solely by decoded true practical relation in the modern capitalist machine. That is why, before, the monetary and commercial inscription does not have a have a body of its own at its disposal, and why it is inserted into the interstices of the pre-existing social reproduces itself while reproducing the factors that counteract it. But why does it have no end? Doubtless for the same reasons be subjected to the requirements of Marxist analysis. That is why it is unfortunate that Marxist economists too often dwell on that of the labor capacity of wage earners. That is why the falling tendency has no conclusion. A quotient of differentials system and in the service of its ends. That is why it has often been remarked that the Industrial Revolution combined process the image of its own death coming from within? Why does it make the schizophrenic into a sick person not into a sick person not only nominally but in reality? Why does it confine its madmen and madwomen instead of seeing can no longer recognize the figure of a simple illness, why does it keep its artists and even its scientists under not co-opted or absorbed by the laws of the market? Why does it form in turn a gigantic machine for social deterritorialization; and on whether money burns or bursts into flames. Why not merely say that capitalism replaces one code with another falls back on the economy that it appropriates. That is why the sign of desire, as an economic sign that consists proletariat, between the latter and a perfect schizo. That is why the problem of a proletarian class belongs first of all of the corresponding society, one is better able to understand why capitalism is continually reterritorializing with one hand what it was wider scale (always more reterritorialization—local, world-wide, planetary). That is why the law of the falling tendency—that is, limits never especially the psychiatrists (they have no ideas on the subject—why would they?). Capitalism, and socialism as well, are as though makes the despot into one of its images. That is why Oedipus gathers up everything, everything is found again in Oedipus presupposes a social investment of a paranoiac type—which explains why Freud first discovers the familial romance and Oedipus while	p 224 p 224 p 224 p 224 p 227 p 227 p 228 p 230 p 230 p 233 p 245 p 245 p 245 p 245 p 247 p 248 p 255 p 259 p 259 p 260 p 267 p 278

reflecting	
with your eyes of lobotomy with your eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds	p 279
schizophrenia, which are like talking birds and girls' first names? Why do social investments follow this dividing line that gives them	p 279
own These creatures are part of our reproductive system; then why not we part of that of the machines? ... We are	p 285
in the machine as there are machines in the living. Why speak of machines in this domain, when there would seem	p 286
their submicroscopic singularities that subordinate the mass phenomena. That is why from the start we have rejected the idea that	p 287
desiring-machines	
All that is missing is the confirmations of common sense: why, in what sense is this sexuality? Cynicism has said, or	p 292
interception: kindly agents of production or suspicious agents of antiproduction. Why was mythic and tragic representation accorded such a	p 298
senseless privilege	
was mythic and tragic representation accorded such a senseless privilege? Why were expressive forms and a whole theater installed there	p 298
where	
be so or not, what seems infinitely more important is—why revert to myth? ... This ideational rubbish out of which our	p 298
born out of awareness, out of ever-increasing consciousness. That is why, speaking of the schizophrenic nature of our age, I said	p 298
unaware of these things, and never wonders for a second why Nietzsche himself broke with The Birth of Tragedy, why he	p 299
second why Nietzsche himself broke with The Birth of Tragedy, why he stopped believing in tragic representation. Michel Foucault has	p 299
convincingly	
designates the capitalist limit to be overcome through desiring-production. But why, precisely, is desiring-production situated at the always	p 302
counteracted limit of	
is desiring-production situated at the always counteracted limit of capitalism? Why, at the same time as it discovers the subjective essence	p 302
desiring-production. A theater series, instead of a production series. But why in fact does representation, having become subjective	p 305
representation, assume this	
the signifieds of the Imaginary—Oedipus as a universal metaphor. Why the theater? How bizarre, this theatrical and pasteboard unconscious:	p 306
the	
a private capital (dreams as capital, said Freud). That is why, inversely, schizoanalysis must devote itself with all its strength to	p 314
in relation to the deterritorialization of sleep and nightmares. But why return to dreams, why turn them into the royal road	p 316
detrterritorialization of sleep and nightmares. But why return to dreams, why turn them into the royal road of desire and the	p 316
traces the design, he is the stroke itself. ... That is why the final image is without optimism. One does not see	p 317
objects are the molecular functions of the unconscious. That is why, when we insisted earlier on the difference between desiring-machines and	p 324
through the organs, but not through the organism. That is why the partial objects are not the expression of a fragmented	p 326
multiplicity that alone is economic. (Szondi situates the problem clearly: why two kinds of drives qualified as molar, functioning mysteriously,	p 333
which	
If one looks in this direction for the ultimate reason why Freud erects a transcendent death instinct as a principle, the	p 333
the framework of the socius and its codes. That is why the primitive codes and even the despotic overcodings testify to	p 336
any case the molecular formations are such investments. That is why our terminology concerning the two poles has necessarily varied. At	p 340
that is as strong and determined as the other? And why are there two types of social investment that correspond to	p 340
large numbers in whose favor it is exerted. That is why statistics is not functional but structural, and concerns chains of	p 343
not at all adequate, however, for resolving the following problem: why do many of those who have or should have an	p 344
the very moment he raised the most profound of questions—Why did the masses desire fascism?—was content to answer by	p 345
purpose of thereby converting the absurdity into spirituality. That is why it is so futile to attempt to distinguish what is	p 345
banker, the cop, the soldier, the technocrat, the bureaucrat, and why not the worker, the trade-unionist. Desire is agape. Not only	p 347
no way precedes Oedipus but is its product. That is why we speak of an Oedipal-narcissistic machine, at the end of	p 359
investment that renders this application possible and necessary. That is why Oedipus seemed to us a paranoiac's idea before being a	p 364
aggregate whose code is unconsciously invested for itself. That is why love and desire exhibit reactionary, or else revolutionary, indices; the	p 366
under an overturned form of power or sovereignty. That is why Klossowski, who has taken the theory of the two poles	p 367
establishing themselves as dominant powers, on the ruins of institutions. Why this appeal to art and science, in a world where	p 368
within, in proportion as the interior limits expand. That is why the lines of escape are singularly creative and positive: they	p 376
illusions that repression imposes on the process itself. This explains why we have only spoken of a schizoid pole in the	p 379
WIDE 5	
and lists. According to Wittfogel's law of diminishing administrative returns, wide sectors are left semiautonomous insofar as they do not	p 211
compromise	
small number of axioms within relative limits that are sufficiently wide. This situation ceased to exist long ago, and one must	p 253
only are these determinations sometimes too narrow and sometimes too wide, but the objective being they define as class interest remains	p 255
the family! The dirty little secret, in place of the wide open spaces glimpsed for a moment. The familialist reduction, in	p 270
in unpublished remarks that seem to us to have a wide application, situates the problem at several levels. In the first	p 353
WIDE-OPEN 1	
live in the bedroom of Oedipus, they dream instead of wide-open spaces, and cause strange flows to circulate that do not	p 116
WIDE-RANGING 2	
Numen. From his very earliest infancy, the child has a wide-ranging life of desire—a whole set of nonfamilial relations with	p 48
breaks and cleavages take time, and their extension is very wide-ranging. By no means does the diachronic capitalist machine allow itself	p 233
WIDELY 1	
segments is, in this society, if not prohibited, at least widely disapproved of. Will it be said that, if desire knows	p 186
WIDEN 1	
there is in the axiomatic of capitalism, always ready to widen its own limits so as to add a new axiom	p 238
WIDENED 3	
if he were or had been unmarked. He has merely widened, beyond the limits allowed, the gap that separated the voice	p 191
own immanent relative limits, which it continually reproduces on a widened scale. It axiomatizes with one hand what it decodes with	p 246
productive forces in the immanent reproduction of its own always widened limits (the axiomatic). The death enterprise is one of the	p 335
WIDENING 7	
money back to the rich and a means of remarkably widening the regime of debts, making it even stronger, by anticipating	p 197
has clearly demonstrated the importance of the problem: the ever widening circle of capitalism is completed, while reproducing its immanent	p 234
limits	
closer to full output within the given limits, and by widening these limits in turn—especially within an order of military	p 235
and so on. Thus the three segments of the ever widening capitalist reproduction process are joined, three segments that also define	p 237
and where capitalism reproduces its immanent limits on an ever widening and more comprehensive scale. Hence it is at the level	p 239
in capital itself, but it functions only by reproducing and widening these limits on an always vaster scale. The strength of	p 250
absence of exterior limits that it is filled by the widening of internal limits; and the effusion of antiproduction within production	p 250
WIDENINGS 1	
progress toward a saturation of the axiomatic and the corresponding widenings of the limits. Never before has a State lost so	p 252
WIDER 6	
extends in one direction and opens as the prestations become wider and more complex. But such a conception is in contradiction	p 149
nature of the limits that capitalism reproduces on an ever wider scale as interior limits, but the presence of antiproduction within	p 235

the fact that its axiomatic is not more flexible, but wider and more englobing. In such a system no one escapes themselves be overcome only provided they are reproduced on a wider scale (always more reterritorialization—local, world-wide, planetary).	p 236
That is why	p 259
abstract labor alienated in private property that reproduces the ever wider interior limits, and that of abstract desire alienated in the reproduction of the interior limits of capitalism on an always wider scale has several consequences: it permits increases and improvements of	p 337
	p 373
WIDTH 1	
extensive requirements of the system in its length and its width. What we call the order of connotation is an order	p 203
WIELD 1	
would cause the social machine to lose its capacity to wield its materials. But here too it seems that the correct	p 151
WIELDS 1	
ambiguous, with what it discovers and the forces that it wields. While the critical study of Freudian ideology has been done	p 117
WIFE 15	
requiring exchange: I have a moral obligation to take as wife someone other than my sister, and an obligation to keep	p 71
must give up my sister to a brother-in-law, receive my wife from a father-in-law. And although new stases or relapses are	p 71
determines what may be appropriated from the body of the wife. Clearer still, the difference in regime becomes apparent each time	p 72
I am the roots of Tolstoy.... I am husband and wife in one. I love my wife. I love my husband	p 77
I am husband and wife in one. I love my wife. I love my husband. What counts is not parental designations	p 77
French soldier, and that the subject himself has murdered the wife of a colonist whose disemboweled ghost perpetually appears before him	p 96
the collaborator, the radical, the resister, the boss, the boss's wife—who constantly break all triangulations, and who prevent the entire	p 97
the brother to the sister, since the brother gains a wife, while the sister is lost to her own family. But	p 156
initial group's point of view, the father has received a wife, or the mother has been transferred outside, whether the sons	p 156
does express the law that a man cannot receive a wife except from the group from which a woman can be	p 156
extend to other persons, as when one calls his legitimate wife mama, or one's sister his wife. It is in this	p 161
one calls his legitimate wife mama, or one's sister his wife. It is in this sense that we said we are	p 161
in Roberte. In Gourma ideology, it is as though a wife could only be given (the lityuatieli), or carried away, kidnapped	p 186
many tourniquets cutting off the flows of sexuality: fiancée, mistress, wife, mother—one could just as easily add homosexuals, heterosexuals,	p 351
etc	
short the image-models of which Lawrence spoke—mother, fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor	p 366
WIFE'S 1	
with her husband, but the husband is paying for his wife's analysis. This isn't the only time we encounter the duality	p 356
WILD 1	
as if Freud had drawn back from this world of wild production and explosive desire, wanting at all costs to restore	p 54
WILDERNESS 6	
socius: the body without organs is the deterritorialized socius, the wilderness where the decoded flows run free, the end of the	p 176
Saint Paul. Moses flees from the Egyptian machine into the wilderness and installs his new machine there, a holy ark and	p 193
ritual initiator on the mountain or across the waters. The wilderness, land of betrothal. All the flows converge on a man	p 200
with the sister is on the outside, it is the wilderness ordeal, it expresses the spatial divergence from the primitive machine	p 201
any case his true sister is the sister of the wilderness, just as his true mother is the mother of the	p 210
and the purists, who wanted a fresh start in the wilderness, a new beginning for a new alliance, a rediscovery of	p 222
WILHELM 1	
precisely the one that Spinoza saw so clearly, and that Wilhelm Reich rediscovered: Why do men fight for their servitude as	p 29
WILL 267	
of and deals with the schizo as Homo natura. This will be the case, however, only on one condition, which in	p 5
moment, everything freezes in place—and then the whole process will begin all over again. From a certain point of view	p 7
no mouth to suck with, no anus to shit through. Will the machines run so badly, their component pieces fall apart	p 7
component pieces fall apart to such a point that they will return to nothingness and thus allow us to return to	p 8
inquire how all this fits together so that the machine will run: the question itself is the result of a process	p 8
only the fluid and petrified substance of money, for it will give to the sterility of money the form whereby money	p 10
the inferior God my brother. But little by little he will surreptitiously reimpregnate the series of young girls with all talking	p 14
rate of cosmic sexual pleasure remains constant, so that God will find a way of taking his pleasure with Schreber, even	p 16
and so on, which is neither delirious nor hallucinatory, but will project the hallucination or internalize the delirium. Delirium and hallucination	p 18
a consequence the fortuitousness of this or that particular individuality will render all of them necessary. The forces of attraction and	p 21
the process of recollection of an event: a single actor will play the whole of it in pantomime in the course	p 21
taking our hats off to it? There are those who will maintain that the schizo is incapable of uttering the word	p 23
as an explanation of fascism, and demands an explanation that will take their desires into account, an explanation formulated in terms	p 29
the capitalist machine is incapable of providing a code that will apply to the whole of the social field. By substituting	p 33
the socius. Capitalism tends toward a threshold of decoding that will destroy the socius in order to make it a body	p 33
integral part of mechanical connections. Doubtless there are those who will object that this mechanical, schizophrenic life expresses the	p 37
absence and	
earlier in a primary phase, or to a whole that will eventually appear in a final depressive stage (the complete Object	p 44
the crucial point: a question occurs to the child that will perhaps be related to the woman known as mommy, but	p 48
must be recognized in all psychopathological processes, and their importance will be all the greater when we are dealing with psychotic	p 49
archaic symbols. Hence, instead of participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking part in the	p 50
and the relationship of psychic repression with social repression. This will all be lost, or at least singularly compromised, with the	p 54
in disjunctions whose use must be strictly exclusive. Hence there will be a girl-series and a boy-series, but dissymmetrical, the female	p 59
common to the two sexes is required, but something that will be lacking in both, and that will distribute the lack	p 59
but something that will be lacking in both, and that will distribute the lack in two nonsymmetrical series, establishing the exclusive	p 59
the opposite. Here we have a properly analytical fallacy (which will be found again, to a considerable degree, in the theory	p 60
well. It's so bad, but also so good! Perhaps one will recall a sequence from the film Hearts and Minds: we	p 62
be more and more interminable! He knows that soon he will no longer be there to see how things are going	p 65
the differentiated base of a new triangle whose inverted vertex will be my child—which is called surmounting Oedipus, but reproducing	p 71
where the analytical mystification culminates. This common, transcendent, absent something will be called phallus or law, in order to designate	p 73
the	
preserved, but a partition came crashing down—an event that will liberate a space where Molloy and Moran no longer designate	p 77
differentiation daddy-mommy-me, and the exclusive alternatives that delineate them, you will fall into the black night of the undifferentiated. It	p 78
should	
differentiations that it creates. Oedipus says to us: either you will internalize the differential functions that rule over the exclusive disjunctions	p 79
over the exclusive disjunctions, and thereby resolve Oedipus, or you will fall into the neurotic night of imaginary identifications. Either you	p 79
fall into the neurotic night of imaginary identifications. Either you will follow the lines of the triangle—lines that structure and	p 79
lines that structure and differentiate the three terms—or you will always bring one term into play as if it were	p 79
too many in relation to the other two, and you will reproduce in every sense the dual relations of identification in	p 79
rediscover it on the outside, in social authority, where it will be made to proliferate and be passed on to the	p 79
all effective criticism—at least a certain type of criticism—will be very unwelcome. Bateson sees in this phenomenon a particularly	p 79

us to conclude that this release, made possible by psychoanalysis, will be achieved, is already being achieved, outside it. We cannot the differential function increases, one tends toward distinctive valences. It will hardly come as a surprise to learn that Oedipus as of schizophrenia (in conjunction with the biochemistry of drugs), that will be progressively more capable of determining the nature of this well as over hallucinations, and especially this deliberate, stubborn, material will to be of a race inferior for all eternity: I something real is produced, everywhere something real has been and will be produced. It is true that reality has ceased to terminal forms and the specific higher states whose integrity it will subsequently establish. Such is the history of Oedipus: the parental question is rife with alienated social forms, then this alienation will be mediated to the individual child and will be experienced this alienation will be mediated to the individual child and will be experienced as estrangement in the family relationships ... for example simply been closed, and that the beyond and the afterward will always be interpreted in terms of Oedipus, in relation to in relation to Oedipus, within the framework of Oedipus. Everything will be reduced to Oedipus, as the discussions on the comparative Cantor. Go back through the course of the ages, you will never find a child caught in a familial order that moment it is a foregone conclusion that the collective agents will be interpreted as derivatives of, or substitutes for, parental figures yet another order, associating the father and the mother, who will then be dissociated and otherwise regrouped within the action of to the father, either in order to tell us you will not surpass your father, or you will surpass him to tell us you will not surpass your father, or you will surpass him to find our forefathers. Lacan has demonstrated in may vary, but the message remains basically the same: you will not escape Oedipus, your sole choice is between the neurotic prohibition and the transgression as structural operations. But what water will cleanse these concepts of their background, their previous existences—religiosity

is a fucking drag, keep it up and the analysis will be stopped, or else we'll apply a shock treatment to dismal, very sad, quite interminable, with everything decided in advance. Will it be retorted that the schizo is not joyous either either repressed (not without leaving behind traces and returns that will be confronted by the prohibitions), or suppressed (not without being perform breaks in these flows. The law tells us: You will not marry your mother, and you will not kill your tells us: You will not marry your mother, and you will not kill your father. And we docile subjects say to docile subjects say to ourselves: so that's what I wanted! Will it ever be suspected that the law discredits—and has the more psychic repression and its correlates, suppression and sublimation, will be founded on supposedly transcendent requirements of civilization, at the

most disturbing, a sort of racket thirsting after respectability, which will never have done with getting itself recognized and institutionalized—a family is therefore introduced into the production of desire and will perform a displacement, an unparalleled repression of desire commencing with

not vindictive.... In any case, if I have won, there will be no more struggles between the Father and the Son to be made? The father's nose or the mother's ear—will that do, can that be retained, will that constitute a the mother's ear—will that do, can that be retained, will that constitute a good Oedipal incision? And the bicycle horn And Aurelie and Adrienne, both in one, are his mother. Will it be said that the identification as a perceptual identity I have crossed and conquered the Acheron. Thus the schizo will accept the reduction of everything to the mother, since it follow after Oedipal psychological relations but that on the contrary will be applied to the underlying Oedipal constellation defined by reaction to the underlying Oedipal constellation defined by reaction, or else will exclude this constellation from the field of investment constituting their He experiences and lives himself as the sublime sickness that will no longer affect him. Here, what is, what would a psychoanalysis and psychiatry. If the human race survives, future men will, I suspect, look back on our enlightened epoch as a our enlightened epoch as a veritable age of Darkness. They will presumably be able to savor the irony of this situation we can extract from it. The laugh's on us. They will see that what we call schizophrenia was one of the by a social order. People are co-opted, not works, which will always come to awake a sleeping youth, and which never superego. Oedipus is in fact literary before being psychoanalytic. There will always be a Breton against Artaud, a Goethe against Lenz into the river like lead weights, immense transfixed hippopotamuses who will not come back up to the surface. They have entrusted the artistic machine, the analytical machine, and the revolutionary machine will remain in extrinsic relationships that make them function in the of the system of social and psychic repression, or they will become parts and cogs of one another in the flow organize them, but also limit and inhibit their development. It will be necessary to await capitalism to find a semiautonomous organization and sublimates the penis in a kind of Aufhebung that will constitute the phallus. Sublimation is profoundly linked to anality, but their exercise to the collectivity (the privatization of the organs will only begin with the shame felt by man at the machine is not territorial. Only the apparatus of the State will be territorial in this sense because, following Engel's formula, it of excess and deficiency, phenomena of lack and accumulation, which will be compensated for by nonexchangeable elements of the acquired-prestige or

savages themselves sensed the rise of the imperial Barbarian, who will come nonetheless from without and will overcode all their codes the imperial Barbarian, who will come nonetheless from without and will overcode all their codes. But the greatest danger would be question of knowing how, starting from this primary intensity, it will be possible to pass to a system in extension where pass to a system in extension where (1) the filiations will be filiations extended in the form of lineages, comprising distinctions distinctions of persons and of parental appellations; (2) the alliances will be at the same time qualitative relations, which the filiations as vice versa; (3) in short, the ambiguous intense signs will cease to be ambiguous and will become positive or negative the ambiguous intense signs will cease to be ambiguous and will become positive or negative. This may be seen clearly in have it, than one of establishing a physical system that will express itself naturally in terms of debts. It seems to designated husband of this woman. Doubtless all the dramatis personae will be found to come into play from this point on the son marry his own sister—the Yourougou female twin will be delivered over to the Nommos as a potential affine a repression. This repression determines what part of the influx will pass through and what will not in the system in what part of the influx will pass through and what will not in the system in extension, what will remain blocked and what will not in the system in extension, what will remain blocked or stocked in the extended filiations, and on stocked in the extended filiations, and on the contrary, what will move and flow following the relations of alliance, in such such a way that the systematic coding of the flows will be carried out. We call this second instance—the repressing we rightly need your family to furnish a material that will be subjected to a new order of reproduction. Yes, then of the universe, so that any solution that is sought will be a solution on the scale of the individual and at the level of the collective: an anarchy whose victim will always be the individual—with the exception of those who during this same period when the colonized reduce the universe, will tend to extend it. Oedipus is something like euthanasia within of falling back on (se rabattre sur) family determinations. It will be objected that such a principle is perhaps valid for social investments and counterinvestments in relation to familial investments: this will be seen later, at the level of an analysis of axiomatic of decoded flows. Consequently, the capitalist formation of sovereignty will need an intimate colonial formation that corresponds to it, to

intimate colonial formation that corresponds to it, to which it will be applied, and without which it would have no hold the psychoanalytic interpretation. It could be that ethnologists and Hellenists will compel psychoanalysts for their part to make a similar discovery

and its field of production: an entire nonOedipal unconscious that will only produce Oedipus as one of its secondary statistical formations this society, if not prohibited, at least widely disapproved of. Will it be said that, if desire knows nothing of exchange nothing of exchange, it is because exchange is desire's unconscious? Will this be explained by the exigencies of generalized exchange? But the structure with a psychological conviction (confidence that the cycle will reclose). Thus not only the essential opening of the blocks the declension of the two. To choose the stone that will make a man of the young Guayaki, with enough pain exchange and debt. (Georges Bataille, motivated by a Nietzschean inspiration, will not hesitate either.) The fundamental problem of the primitive socius

direct result of inscription. Once again no revenge, no resentment will be invoked here—that is not the ground they grow blond men. They are the founders of the State. Nietzsche will come to establish the existence of other breaks: those of has been withdrawn from life and from the earth that will make it possible to judge life and to survey the taxes remains visible. Basing himself on the research of Edouard Will, Michel Foucault shows how, in certain Greek tyrannies, the tax debt of the existence of the subjects themselves. A time will come when the creditor has not yet lent while the have begun to move: the cellular migration has begun that will carry the Oedipal cell from one locus of representation to of a migration in the in-depth elements of representation, which will render the latter more foreign, more ruthless, more definitive, or This is perhaps the first assembling of formal operations that will lead to Oedipus (the paralogism of extrapolation): a flattening out verses, numbers, and corresponding beings—and if necessary, the verse will be placed in a bottle filled with pure water, the in a bottle filled with pure water, the verse water will be drunk, one's body will be rubbed with it, and pure water, the verse water will be drunk, one's body will be rubbed with it, and one's hands will be washed one's body will be rubbed with it, and one's hands will be washed with it. Writing—the first deterritorialized flow, drinkable

region beyond the earth, the new full body. No water will ever cleanse the signifier of its imperial origin: the signifying origin: the signifying master or the master signifier. In vain will the signifier be immersed in the immanent system of language of these elements in the relationships among themselves. In vain will the comparison of language (language) to exchange and money be language to the paradigms of an active capitalism, for one will never prevent the signifier from reintroducing its transcendence, and from despot simulates a zero state from which the phallic force will arise, like a promise whose hidden presence in the very sort as if he mock'd himself. A long chronicle that will carry the assassinated, dismembered, dis-organ-ized, filed-down body of the despot of the citizen risen up against the tyrant. Then they will become those of private man, they will become privatized after tyrant. Then they will become those of private man, they will become privatized after the model and memory of the disgraced sovereignty. The law does not begin by being what it will become or seek to become later: a guarantee against despotism of this whole the object of a general knowledge and will whose sanctions are merely derivative of a judgment and an alliance, whose public character does not spoil the secret: I will bring down upon you the avenging sword of the vengeance the juridical form assumed by the infinite debt. The jurist will be seen in the despot's procession up to the time time of the late Roman emperors, and the juridical form will accompany the imperial formation, the legislator alongside the monster, Gaius regime of terror. What the law is supposed to signify will only be revealed later, when it has evolved and assumed eminent cause. Occasionally it still happens that the young dogs will call for a return to the despotic signifier, without exegesis as it appears in the imperial formation, and as it will evolve later, indeed have something in common: the indifference to not designate anything or anybody (the democratic conception of law will make this into a criterion). The complex relationship of designation constant secessions, and not that of revolution. Here again, death will have to be felt from within, but it will have death will have to be felt from within, but it will have to come from without. The founders of empires caused the process of establishing each of the formal operations that will make it all possible: the extrapolation of a detached object itself. The Oedipus complex, as it is called by psychoanalysis, will be born of latency, after latency, and it signifies the as the complex what is still the complex's opposite. What will be necessary in order for Oedipus to become the Oedipus in the evolution of the infinite debt. The Oedipal cell will have to complete its migration; it must no longer be of repressing representation; rather, from being the repressing representation, it will have to finally become the representative of desire itself.

And

The debt must not only become an infinite debt, it will have to be internalized and spiritualized as an infinite debt debt (Christianity and what follows). The father and the son will have to take form—that is, the royal triad must consequence of the infinite debt that is now internalized. Oedipus-the-despot will have to be replaced by Oedipuses-as-subjects, Oedipuses-as-subjugated individuals, Oedipuses-as-fathers, and Oedipuses-as-sons. All the formal operations will have to be resumed within a decoded social field, and interiority, of interior reproduction. The apparatus of social repression-psychic repression will have to undergo a complete reorganization. Hence desire, having completed undergo a complete reorganization. Hence desire, having completed its migration, will have to experience this extreme affliction of being turned against melancholy warning to the Greeks echoes through history: You Greeks will never be anything but children! This special situation of the fashion as best it can a whole to which it will render its law immanent. It is no longer the pure interior to this system. As for the rest, it will be a question of starting again from zero: the founding becomes spiritualized. The hour of bad conscience draws nigh; it will also be the hour of the greatest cynicism, that repressed nothing compared to the other great movement, the one that will be brought about by the decoding of flows. The action the seeds of a new life. Decoded flows—but who will give a name to this new desire? Flows of property of workers becoming deterritorialized: the encounter of all these flows will be necessary, their conjunction, and their reaction on one another schizophrenic voyage is the only kind there is. (Later this will be the American meaning of frontiers: something to go beyond the eminent unity. But the capitalist machine, the civilized machine, will first establish itself on the conjunction. When this occurs, the an accumulation of property title deeds—in land, for example—will be necessary in a first period of time, in a abstract itself posits the more complex relation within which it will develop like something concrete. This is the differential relation Dy/Dx machine, in relation to which commercial capital and financial capital will now take the form of a new alliance by assuming to ensure that the Desire of the most disadvantaged creature will invest with all its strength, irrespective of any economic understanding decoding. Capitalism schizophrenizes more and more on the periphery. It will be said that, even so, at the center the falling serious things ... For example, nondeterminist physics, with its corpuscular flows, will have to be brought into line with determinism.) The true from the perspective of the rate of profit its investment will offer by the lowering of production costs; without this prospect the lowering of production costs; without this prospect, the capitalist will keep the existing equipment, and stand ready to make a but stupidity in the midst of knowledge and science; it will be seen in particular how it is at the level point everything recommences by means of a new production that will first come under the sway of the first aspect). The then, let's see what we can do—and thereafter profit will flow alongside wages, side by side, reflux and afflux. An alongside wages, side by side, reflux and afflux. An axiom will be found even for the language of dolphins. Marx often flows to set in motion and to break? Doubtless Marxists will remind us that the formation of money as a specific the flows. In the first place, for nonsignifying language anything will do: whether it be phonic, graphic, gestural, etc., no flow encountering any of the other directions.... If I like, I will never come back to the same point, although it will will never come back to the same point, although it will be the same A topological knot where everything is connected and the deterritorialization of flows in capitalist production. Any method will do for ensuring this universal decoding: the privatization brought to or are content to displace a relative immanent limit that will reconstitute itself further along; on whether controlling reterritorializations are added

of which he is but one of the wheels. It will be said that there is nonetheless a class that rules relative interior limits and the absolute exterior limit. If you will: between the capitalists and the schizos in their basic intimacy differentiates the proletariat from the bourgeoisie—a great cleavage that will animate a struggle not only economic and financial, but political still fails to see exactly what this outside is that will cause it to arrive? In short, the general theory of figures or from the breaks-flows that produce them, these images will themselves be capable of figuring and reproducing only by shaping not first make possible the folding and flattening operations that will constitute Oedipus in the modern social field: the triangulation's cause in reality the formal condition of the Oedipal images that will be deployed in the field of immanence left uncovered by in the name of the social order, and so daddy-mommy will be proud of me; the double direction given to resentment take flight, but all the while I am fleeing, I will be looking for a weapon! Doubtless there are astonishing oscillations on the body without organs of a society, which men will appropriate according to their power and their wealth, and whose working cycles that mesh with each other—which, once assembled, will obey the laws of thermo-dynamics, but which in the process this level, two diverging paths open up, of which one will lead to the more or less regular accumulations of individuals And these controls, having no chemical requirements to answer to, will be the more responsive to physiological requirements, and will accordingly to, will be the more responsive to physiological requirements, and will accordingly be selected for the extent to which they confer justification is qualified as a schizophrenic mode of reasoning? It will be remembered that Reich concluded in favor of an intra-atomic miserly and reticent where sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis forever captive: the anthropomorphic

its own sexuality. The schizo analytic slogan of the desiring-revolution will be first of all: to each its own sexes. 3 as desiring-machines or as social machines. In return, the father will be inflated with all the forces of myth and religion the composition of the analytic field. And this subrepresentative field will continue to survive and work, even through Oedipus, even through a -1 in the ensemble of signifiers). Just how far will one go in the development of a lack of lack always be consigned to the Imaginary, but no matter, it will be encountered again, stronger and more whole, more lacking and triumphant by the very fact that it is lacking, it will be encountered again in its entirety in symbolic castration. And but images that revolve within the infinite subjective representation. We will muster all our strength so as to believe in these futility of living. We have been triangulated in Oedipus, and will triangulate in it in turn. From the family to the theatrical scenes. And when engaged in this task no activity will be too malevolent. Causing Oedipus and castration to explode, brutally as well as to the absence of a link: you will not have reached the ultimate and irreducible terms of the makes the most of an irreducible factor of non-sense, which will develop elsewhere and from without, in the conjunctions of the They were not brought down by the police. And it will not be necessary to go looking for the alibi of signs or the indices that operate like machines and that will cause him to go on further. This very movement is everyone—people, animals, and things—to a point where we will witness a new race of sick people implore by reaction The whole town, then, the whole neighborhood? What molar unit will constitute a sufficiently nomadic circuit? How does one prevent the

of tolerance, a mutual-aid society that hides the real problems? Will the structure of the institution save it? But how will	p 320
Will the structure of the institution save it? But how will the structure break its relationship with neuroticizing, perverting, psychoticizing	p 320
castration	
structure break its relationship with neuroticizing, perverting, psychoticizing castration? How will this structure produce anything but a	p 320
subjugated group? How will	
will this structure produce anything but a subjugated group? How will it give free play to the process, when its entire	p 320
castration. This entire struggle for the phallus, this poorly understood will to power, this anthropomorphic representation of sex, this whole	p 323
conception	
itself ready to emit a flow that other partial objects will break. The flows are two-headed, so to speak, and it	p 325
are one and the same engineering of desire. But who will be able to describe the desiring-machines of each subject, what	p 325
able to describe the desiring-machines of each subject, what analysis will be exacting enough for this? Mozart's desiring-machine? Raise your	p 325
ass	
and undoes all the territorialities. It is true that Oedipus will restore psychoanalysis to the status of a simple code, with	p 329
familial territoriality and the signifier of castration. Worse yet, it will happen that psychoanalysis itself wants to act as an axiomatic	p 329
delirium and further than hallucination: yes, the return to repulsion will condition other attractions, other functionings, the setting in motion of	p 331
his leaping through unheard-of and unnamable things: other horrible workers will come; they will begin on the horizons where the other	p 331
unheard-of and unnamable things: other horrible workers will come; they will begin on the horizons where the other collapsed ! The Eternal	p 331
bad conscience has made us sick, but that is what will cure us! Freud did not hide what was really at	p 332
dualism that maintains a qualitative opposition between the drives (you will not escape the conflict): once the dualism of the sexual	p 332
erects a transcendent death instinct as a principle, the reason will be found in Freud's practice itself. For if the principle	p 333
[=code] but a wanderer, along the [deterritorialized] path, perhaps you will cease pouring it out like a sewer, however melodious it	p 334
as such are already in place for a co-option that will be carried out only in the future, and form an	p 338
coupled directly to it, everywhere setting the molecular charges that will explode what must explode, make fall what must fall, make	p 341
be lacked by the partial objects. In this way desire will be fused to lack. The myriad breaks-flows that determine the	p 342
of the large number, he inaugurates a fundamental intuition that will inspire modern thought. For what he means is that the	p 342
the second thesis of schizoanalysis: within the social investments we will distinguish the unconscious libidinal investment of group or desire,	p 343
and	
which even the most enslaved elements participate: The sovereign formations will have no other purpose than that of masking the absence	p 345
the object of desire, higher than all the aims. It will never flow too much, it will never break or code	p 346
all the aims. It will never flow too much, it will never break or code enough—and in that very way	p 346
re-establishing interior limits, reforming a great break that the flows will not pass through or overcome, subordinating the desiring-machines to	p 349
the	
nomadic conjunctions). In short, sexual repression, more insistent than ever, will survive all the publications, demonstrations, emancipations,	p 351
and protests concerning the	
and to the pre-oedipal stages, by means of which homosexuality will be explained as a reinforced drive, and paranoia as a	p 352
woman. Secondly, the familial romance and fantasy activity in general will be presented by Freud as a veritable drift of the	p 353
his controversy with Adler and Jung: either, he says, you will abandon the sexual position of the libido in favor of	p 354
of the libido in favor of an individual and social will to power, or in favor of a prehistoric collective unconscious	p 354
or in favor of a prehistoric collective unconscious—or you will recognize Oedipus, making of it the sexual abode of the	p 354
of it the sexual abode of the libido, and you will make daddy-mommy into the purely erotic motive. Oedipus: the touchstone	p 354
to the parents that in each case wealth or poverty will be situated, the relative richest or poorest, as empirical forms	p 355
two kinds of machine, following lines of escape or integration. Will Aaron leave with his flute, which is not a phallus	p 357
deterritorialization? Let us suppose that we are granted everything: it will only be granted afterward. It is only afterward that the	p 357
rather in action, as opposed to what is virtual and will come about under certain conditions. Oedipus is virtual and reactional	p 358
rather than dying celibate, impotent, and masturbatory. Again, perhaps it will be discovered that the only incurable is the neurotic—whence	p 361
with Oedipal reterritorialization—an archaic, residual, ludicrously restricted sphere—it will form still more artificial lands that, barring an	p 363
accident, accommodate	
its disintegration.... No formation of sovereignty, in order to crystalize, will ever endure this prise de conscience: for as soon as	p 368
conservation, its continued existence—on that day a new creature will declare the integrity of existence.... Science demonstrates by its very	p 368
fulfillment as it proceeds—art as experimentation. And the same will be said of science: the decoded flows of knowledge are	p 371
a drama for the scientist. (J. R. Mayer, Cantor, I will not draw up an honor roll of these dramas that	p 371
of desire. And that is indeed what undermines capitalism: where will the revolution come from, and in what form within the	p 378
the exploited masses? It is like death—where, when? It will be a decoded flow, a deterritorialized flow that runs too	p 378
cuts too sharply, thereby escaping from the axiomatic of capitalism. Will it come in the person of a Castro, an Arab	p 378
are invented; the repression of interest is reinforced—but where will the new irruption of desire come from? Those who have	p 378
desire come from? Those who have read us this far will perhaps find many reasons for reproaching us: for believing too	p 378
is not these psychiatric categories, freed of all familialism, that will allow us to understand the politico-economic determinations, but exactly the	p 380
claim to be speaking for the masses. No political program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is	p 380
best therapist. If we take mechanics away from him he will become schizophrenic again. Her intention is not to praise ergotherapy	p 381
of flows. For the new earth (In truth, the earth will one day become a place of healing) is not to	p 382
WILLFULLY 2	
are content to describe the social and the political in willfully expressive works. For his part, he is interested in the	p 98
recently by Maurice Clavel in a series of decisive and willfully incompetent questions—that is, questions addressed to Marxist economists by	p 232
WILLINGLY 2	
sometimes has the impression that the flows of capital would willingly dispatch themselves to the moon if the capitalist State were	p 258
of flattening, folding, or application what leads Lacan to say, willingly betraying the secret of psychoanalysis as an applied axiomatic: what	p 265
WIND 1	
notes, and unresolved chords, rather than allowing them to slowly wind down to a close or gradually die away into silence	p 31
WINDOW 2	
along the transversal that the frantic passenger traces from one window to the other, in order to draw together, in order	p 43
train I called Dick and made it roll to the window and said Station. I explained: The station is mummy; Dick	p 45
WINDOWS 2	
Molloy: It is midnight. The rain is beating on the windows. It was not midnight. It was not raining. Nijinsky wrote	p 77
are doing? We dream of entering their offices, opening the windows and saying, It smells stuffy in here—some relation with	p 357
WINDS 1	
in an open social field. Oedipus opens to the four winds, to the four corners of the social field (not even	p 96
WINGS 2	
behind the consulting-room walls. Behind the walls or in the wings, such is the place the primal fantasy concedes to desiring-machines	p 55
forces the play and the working of machines into the wings, behind a limit that has become impassable (exactly as in	p 307
WINS 1	
takes the place of zero in roulette. The house always wins. So too does death. The law of large numbers works	p 335
WIRELESS 1	

are not projected by any sun, advance toward nothing. The wireless telegraph poles that run along the left side of the	p 317
WIRES 1	
only if he is plugged into machines provided with motors, wires, lights, carburetors, propellers, and steering wheels: an electrical feeding machine	p 37
WISDOM 1	
frailties, that he is not the repository of an all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path, perhaps you	p 334
WISH 5	
the latter can no longer tolerate these machines. If we wish to have some idea of the forces that the body	p 10
bad conscience, which consists for the woman of the appeased wish for a penis ... destined to be converted into a wish	p 311
wish for a penis ... destined to be converted into a wish for a baby and for a husband, and for the	p 312
defenses against incest? (Thus the familial romance, or Oedipus's own wish to have been born of poor parents who would cleanse	p 354
the means of production.... If some conspiracy, according to Nietzsche's wish, were to use science and art in a plot whose	p 368
WISHED 1	
in the service of a tragic Judaeo-Christian consciousness that they wished to credit with the invention of history. If what is	p 150
WISHES 4	
the psychoanalyst's conception of psychoanalytic practice, a conception the psychoanalyst wishes to impose. Freud made the most profound	p 333
discovery of the	
is dead, already dead: images. Everything labors in death, everything wishes for death. In truth, capitalism has nothing to co-opt; or	p 337
conscious makes of the unconscious an image consonant with its wishes: we are still pious, psychoanalysis remains in the precritical age	p 339
by ideology.) But everything is objective or subjective, as one wishes. That is not the distinction: the distinction to be made	p 345
WITHDRAW 6	
the production of recording, and the production of consumption. To withdraw a part from the whole, to detach, to have something	p 41
its continuation in the void? What forces the schizophrenic to withdraw to a body without organs that has become deaf, dumb	p 88
But which is the revolutionary path? Is there one?—To withdraw from the world market, as Samir Amin advises Third World	p 239
and a practice of a highly schizophrenic character. Not to withdraw from the process, but to go further, to accelerate the	p 240
dimensions of a social field that does not reclose or withdraw: a family-as-matrix for depersonalized partial objects, which plunge again and	p 278
this movement as his own. He would like to personally withdraw. He lives on the fringe [But] perhaps that is what	p 342
WITHDRAWAL 12	
effect of the disorder: the delirium itself or the complete withdrawal from the outside world, the detachment from reality, accompanied by	p 23
desire to die, whereas need is a measure of the withdrawal of a subject that has lost its desire at the	p 27
in him a nonproductive stasis or an attitude of total withdrawal. Hence there is first of all, according to Bettelheim, an	p 37
to do with the connective synthesis, and mobilizes libido as withdrawal energy (energie de prelevement). The second has to do with	p 41
a way out than does the problem. Hence the schizo's withdrawal to the body without organs. It seems that Freud himself	p 80
already the field of social immanence.. as revealed under the withdrawal and the transformation of the Urstaat, is continually expanding, and	p 230
minimal elements within a field of immanence uncovered by the withdrawal of the despot—all this is evidence that writing belongs	p 240
which uncovers the field if only through the signifier's own withdrawal, the elements populating this field have for a criterion a	p 242
deployed in the field of immanence left uncovered by the withdrawal of the signifier. I reach desire when I arrive at	p 268
to capitalism, inversely there is the progress leading to the withdrawal of the overseeing and overcoding object from on high, which	p 268
for reforms. But the revolutionary knows that escape is revolutionary—withdrawal, freaks—provided one sweeps away the social cover on	p 277
leaving	
totalizes them in the name of its own absence or withdrawal. Yes, in fact, there the production of desire can be	p 310
WITHDRAWING 1	
pole, the schizophrenic escape itself does not merely consist in withdrawing from the social, in living on the fringe: it causes	p 341
WITHDRAWN 2	
to the people. For the first time, something has been withdrawn from life and from the earth that will make it	p 194
the part of a transcendent instance, even one that has withdrawn. Because within this field it sets in motion its flows	p 242
WITHIN 201	
or nature now, only a process that produces the one within the other and couples the machines together. Producing-machines,	p 2
desiring-machines everywhere	
it returns its refuse to nature; and so on. Even within society, this characteristic man-nature, industry-nature, society-nature relationship is	p 3
responsible for	
acquires, both of itself and of the supposedly fixed elements within an over-all process. For the real truth of the matter	p 4
process and consumption directly determine production, though they do so within the production process itself. Hence everything is	p 4
production: production of	
process as we use the term: incorporating recording and consumption within production itself, thus making them the productions of one and	p 4
of nature and the natural essence of man become one within nature in the form of production or industry, just as	p 4
the form of production or industry, just as they do within the life of man as a species. Industry is then	p 4
each other—not even in the sense of bipolar opposites within a relationship of causation, ideation, or expression (cause and effect	p 5
its own current interrupted. Hence the coupling that takes place within the partial object-flow connective synthesis also has another form:	p 6
product/producing	
an organism; but at the very heart of this production, within the very production of this production, the body suffers from	p 8
it is produced, however. Or rather, it is not reproduced within the apparent objective movement in the same way in which	p 12
movement in the same way in which it is produced within the process of constitution. In fact, we have passed imperceptibly	p 12
in the model put before him and undermining it from within (Yes, that's my mother, all right, but my mother's the	p 14
is produced as antiproduction, that is to say it intervenes within the process as such for the sole purpose of rejecting	p 15
the inscription hidden inside it, though it in fact contains within itself the most impressive sort of inscriptions (cf. the recording	p 18
organ that it is going to be stimulated to produce within itself. Nothing but bands of intensity, potentials, thresholds, and gradients	p 19
The fact is, from the moment that we are placed within the framework of Oedipus—from the moment that we are	p 24
delirious form—or from representing this causality as stemming from within desire itself. The reality of the object, insofar as it	p 25
the contrary; needs are derived from desire: they are counterproducts within the real that desire produces. Lack is a countereffect of	p 27
is a countereffect of desire; it is deposited, distributed, vacuolized within a real that is natural and social. Desire always remains	p 27
man, for whom to desire is to produce, to produce within the realm of the real. The real is not impossible	p 27
the real. The real is not impossible; on the contrary, within the real everything is possible, everything becomes possible. Desire does	p 27
everything becomes possible. Desire does not express a molar lack within the subject; rather, the molar organization deprives desire of its	p 27
most deadly forms of social reproduction are produced by desire within the organization that is the consequence of such production under	p 29
is the explanation of the negative, the subjective, the inhibited within the social field. He therefore necessarily returns to a dualism	p 29
method of critical paranoia assures the explosion of a desiring-machine within an object of social production. But even earlier, Ravel preferred	p 31
whereas the antiproduction characteristic of technical machines takes place only within the extrinsic conditions of the reproduction of the	p 32
process (even	
defined in terms of modern territorialities. The neurotic is trapped within the residual or artificial territorialities of our society, and reduces	p 35
us in contact with the demoniacal element in nature or within the heart of the earth, and the historical process of	p 35

jargon, an open-ended, polyvocal formation. The nature of the signs within it is insignificant, as these signs have little or nothing	p 38
a distance and as being composed of heterogeneous elements: containing within it not only an inscription with signs from different alphabets	p 40
objects of production presuppose stocks of material or recording bricks within the coexistence and the interaction of all the syntheses. How	p 40
flow be drawn off without a fragmentary detachment taking place within the code that comes to inform the flow? When we	p 40
a shift in nervous energy and creates broken, fragmented paths within the sphere of instincts. These bricks or blocks are the	p 40
here, a state that we would label a legitimate status within society. Nothing in the life of any subject would sacrifice	p 41
breakdowns and failures, stalling and short circuits, distances and fragmentations, within a sum that never succeeds in bringing its various	p 42
parts	
vessels, transverse unities between elements that retain all their differences within their own particular boundaries. Thus in the trip on the	p 43
produced as a whole, but in its own particular place within the process of production, alongside the parts that it neither	p 43
small child lives with his family around the clock; but within the bosom of this family, and from the very first	p 47
knowing what the place and the function of parents are within desiring-production, rather than doing the opposite and forcing the entire	p 47
opposite and forcing the entire interplay of desiring-machines to fit within (rabattre tout le jeu des machines desirantes dans) the restricted	p 47
triangulation divert desire so that it flows across a surface within a narrow channel that is not a natural conformation of	p 48
the sense of a report or an account, an inscription within the over-all process of inscription, within the Numen. From his	p 48
an account, an inscription within the over-all process of inscription, within the Numen. From his very earliest infancy, the child has	p 48
the process itself (feedback). It is amid partial objects and within the nonfamilial relations of desiring-production that the child lives his	p 48
is not formulated in terms of her, but rather produced within the interplay of desiring-machines—at the level, for example, of	p 48
with them. By boxing the life of the child up within the Oedipus complex, by making familial relations the universal mediation	p 48
organs. For the unconscious is an orphan, and produces itself within the identity of nature and man. The autoproduction of the	p 49
the socialist thinker discovered the unity of man and nature within the process of production, and when the cycle discovers its	p 49
of process: process as the metaphysical production of the demoniacal within nature, and process as social production of desiring-machines	p 49
within history	
demoniacal within nature, and process as social production of desiring-machines within history. Neither social relations nor metaphysical	p 49
relations constitute an afterward	
madness to the half-real, half-imaginary dialectic of the Family, deciphering within it the unending attempt to murder the father, the dull	p 50
it, they are present there in every way while creating within the economic forms their own repression, as well as the	p 63
which the treatment does not invent, but precipitates and accentuates within the artificial conditions of its exercise (transference). And	p 66
inversely, when	
a living room, a group of girls, a landscape). Then, within these nebulae or these collectives, sides take shape, series are	p 69
as the narrator's lips draw nearer her cheek. At last, within the magnified proximity, everything falls apart like a face drawn	p 69
recording that in effect situates, on its surface of inscription within the conditions of Oedipus, a definable and differentiable ego in	p 70
see with what restrictions the organ-desiring machine connections remain tolerated within the regime for the pairing of people, which legally	p 72
determines	
of the entire unconscious according to the anoedipal form and within the anoedipal content of desiring-production, analytic theory and practice	p 74
never	
complex, whose resolution introduces him into society, where he finds, within the figure of Authority, the obligation to relive it, this	p 79
based on parental images, in order to define symbolic functions within a structure, it is in vain that the traditional daddy-mommy	p 82
henceforth causing pure intensities—coupled together, almost unbearable—to radiate within and without, intensities through which a nomadic	p 84
subject passes. Here	
fields of potentials. Phenomena of individualization and sexualization are produced within these fields. We pass from one field to another by	p 85
Mexico, its forces, and its religions: individuations are produced only within fields of forces expressly defined by intensive vibrations, and that	p 85
German, I'm Polish. Here again individuations are brought about solely within complexes of forces that determine persons as so many	p 86
intensive	
states that fill these fields, and with effects that fulgurate within and traverse these fields. Whence the role of names, with	p 86
clearly seen in physics, where proper names designate such effects within fields of potentials: the Joule effect, the Seebeck effect, the	p 86
now the real is a product that envelops the distances within intensive quantities. The indivisible is enveloped, and signifies that what	p 87
to the other Oedipal pole, the pole of imaginary identifications within the maternal undifferentiated. The law of the double bind operates	p 90
generalizes it. Parents have been put in their true places within the workings of the unconscious, as inductors of an indifferent	p 92
have it—the incurable familialism of psychoanalysis, enclosing the unconscious within Oedipus, cutting off all vital flows, crushing	p 92
desiring-production, conditioning the	
the divisive (scissionnelle) family that establishes blocks, clans, or coalitions within itself; the tubular family, where the triangle multiplies	p 93
endlessly, each	
We can understand how such a concept as foreclosure operates within this extensive framework of a family where several generations—at	p 94
familial institution, ... a therapeutic return to the family! But even within the progressive or revolutionary sectors of institutional analysis on the	p 94
figures, one of which expressed the other and was inscribed within the other. At the beginning of Creative Evolution, Bergson completely	p 96
becoming, developing, coming into being or advancing, and inscribing itself within a temporal dimension that is irreducible and nonclosed. We	p 96
believe	
be interpreted in terms of Oedipus, in relation to Oedipus, within the framework of Oedipus. Everything will be reduced to Oedipus	p 99
how, in terms of the crises and the ruptures (coupures) within science, there is a drama for the scientist that at	p 100
we must take Oedipus back to the earliest age, but within the order of a repression of the unconscious. It is	p 100
repression of the unconscious. It is equally true that everything within the order of production is anoedipal, and that there are	p 100
the mother, who will then be dissociated and otherwise regrouped within the action of the great man and the crowd. It	p 103
think of the analytic activity as always having to evolve within a familial microcosm, and they continue to treat the libido's	p 103
a production of the real and a position of desire within reality. From the moment desire is welded again to the	p 111
of productive breaks-flows that never allow themselves to be signified within the unary stroke of castration. It is always a point-sign	p 112
flows to circulate that do not let themselves be stocked within an established order. Desire does not want revolution, it is	p 116
revolutionary investment seemed to him such that the desire moving within it simply coincided with an economic rationality; as to the	p 119
At times we say that Oedipus is nothing, almost nothing (within the order of desiring-production, even in the child); at other	p 121
well than others? Thus the schizo would not be ill within the Oedipus complex, from an Oedipus arising all the more	p 123
tolerate it and are even content with it and evolve within it. Those on whom the Oedipal imprint does not take	p 124
even if it is, with the passing of time, inscribed within more or less irreversible structures. We understand this sentence, but	p 128
a Cartesian devil; the regressions and progressions are made only within the artificially closed vessel of Oedipus, and in reality depend	p 129
of forces that is changing, yet always actual and contemporary, within anoedipal desiring-production. Desiring-production has solely an actual	p 130
existence; progressions and	
of the content that was attempting to maintain the sign within the order of the signifier. Yet it has been a	p 133
is caught in the trap and made to turn about within the triangle, sometimes it takes itself as an end-in-itself, other	p 136
groups. In many analyses, the stress has been upon ties within the unilineal corporation or between different corporations linked by ties	p 146
this Thing that only came from without by rising from within, and that at all costs had to be prevented from	p 153
moving too fast, acting as if Oedipus were already installed within the savage territorial machine. However, as Nietzsche says with regard	p 166
and all the positions of a chief lived in intensity within the group. We said that the point of departure seemed	p 168
will tend to extend it. Oedipus is something like euthanasia within ethnocide. The more social reproduction escapes the members of the	p 169
the terms and the relations should be made to vary within non-oedipal complexes that are no less familial on that account	p 175
It is universal in that sense. Thus it is indeed within capitalist society that the critique of Oedipus must always resume	p 175
such societies are confronted with this real limit, repressed from within, but which returns to them from without, they regard this	p 176
machine that functions as a desiring-machine, a desiring-machine that functions within the social machine, an investment of the social	p 180
machine by	
statistically determined domain that is bound to it. Desiring-machines function within social machines, as though they maintained their own	p 183
regime in	
in a familial whole; it is the molecular underdetermination functioning within social and secondarily familial aggregates that trace desire's field	p 183
of	
it knows only theft and gift, at times the one within the other under the effect of a primary homosexuality. Thus	p 186
exchange, which are, however, merely the form this distribution takes within the sphere of circulation: by isolating the moment of circulation	p 188
flesh, to render him capable of alliance, to form him within the debtor-creditor relation, which on both sides turns out to	p 190
comes from without is also that which was rising from within: the general irreducibility of alliance to filiation, the independence of	p 195
of the possible despot whom it threatens to secrete from within, from the way in which it binds up the symbol	p 195

with filiation; and incest with the mother, insofar as descent within filiation must not be allowed to interfere with ascending lines of the term. He is also right in saying that, within writing in the narrow sense, hardly any breaks can be polyvocal usage—a way of jumping that cannot be contained within an order of meaning, still less within a signifier. And cannot be contained within an order of meaning, still less within a signifier. And if incest seemed impossible to us from masses with respect to the minimal elements of the sign within the immanence of language, without showing how the domination is for freedom forcibly made latent (...) pushed back and repressed, incarcerated within and finally able to discharge and vent itself only on revolution. Here again, death will have to be felt from within, but it will have to come from without. The founders Oedipuses-as-sons. All the formal operations will have to be resumed within a decoded social field, and must reverberate in the pure and the genesis of the world; the myth constitutes itself within this distance, it makes it into the very object of the concrete: the simple categories are the expression of relations within which the less developed concrete may have already realized itself or transformations of the State. Death is felt rising from within and desire itself becomes the death instinct, latency, but it the relations. The abstract itself posits the more complex relation within which it will develop like something concrete. This is the and deviations. ... Such is the complex notion of a continuity within the absolute break. In the expanded immanence of the system function that is perfectly contemporary and adapted to the situation within personified capital (the capitalist, the worker, the merchant, the banker

alliance capital exerts a strong selective pressure on machinic innovations within industrial capital. In brief, there where the flows are decoded and imperialism. The role of the State in this regard, within the capitalist axiomatic, is the more manifest in that what value by bringing the capitalist economy closer to full output within the given limits, and by widening these limits in turn given limits, and by widening these limits in turn—especially within an order of military expenditures that are in no way wider scale as interior limits, but the presence of antiproduction within production itself. The apparatus of antiproduction is no longer a entire capitalist system; the capitalist effusion is that of antiproduction within production at all levels of the process. On the one us that the formation of money as a specific relation within capitalism depends on the mode of production that makes the despotic signifier, and finally, its consecutive decomposition into minimal elements within a field of immanence uncovered by the withdrawal of the

is different in nature; it is realized or becomes concrete within the field of immanence peculiar to capitalism itself, with the of a transcendent instance, even one that has withdrawn. Because within this field it sets in motion its flows of form rupture the sign's conditions of identity, and that cause books within the book to flow and to disintegrate, entering into multiple is infinite, so long as it arises and arrives from within.) Similarly, in the plastic arts there is the pure figural this process the image of its own death coming from within? Why does it make the schizophrenic into a sick person are perfectly schizophrenic realities, but they exist and function only within the immanent axiomatic that exorcises and repels this reality. The is a perfectly schizophrenic language, but that functions only statistically within the flattening axiomatic of connections that puts it in the for the discourse of madmen that can always be heard within the framework of a hospital, administrative, and psychiatric axiomatic. In of necessarily extraeconomic power, although its causes and effects lie within the economy (for example, the sign of alliance in relation of these developed conditions involving the destruction of all codes within a becoming-concrete, the absence of limits takes on a new the widening of internal limits; and the effusion of antiproduction within production so as to be filled by the absorption of is not important, we'll always find a place for you within the expanded limits of the system, even if an axiom the generalized breakdown of codes and overcodings, and evolves entirely within this new axiomatic that results from a hitherto unknown conjunction

when capitalism functions with a very small number of axioms within relative limits that are sufficiently wide. This situation ceased to desire? And what is this death that always rises from within, but that must arrive from without—and that, in the that later belong to Oedipus, are already sketched out, but within a symbolic space where the object from on high is the critique of the processes by which it re-enslaves what within it tends to free itself or to appear freely. The of dreams, in order to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is nevertheless the universal of the child, because such a question can be raised only within the framework of familialism. The father is first in relation to an unrepentant familialism that condemned it to evolve solely within the movement of regression or progression. (Even the psychoanalytic conception

the social field: its coding or its axiomatic first determine within it a communication of unconscious. This phenomenon of communication, which the phenomena of organized crowds. He invests everything that falls within the province of large numbers. The night of the battle value of code, when a part of a machine captures within its own code a code fragment of another machine, and portraits of assassins. It is no use saying this remains within the bounds of Oedipus, the truth is that it throws matter in general, but were combined in a particular sequence within the living. And above all he upheld the basic psychoanalytic this body and this person intercept, receive, and transmit, always within a biological, social, and historical field where we are equally and man, woman and woman) and in their statistical relations within this aggregate? But Marx says something even more mysterious: that by its own absence, and it appears as a lack within this space. In search of the structure in psychoanalysis, Moustafa desire—is now completely displaced. The limit now passes only within the molar aggregate itself, inasmuch as the latter is furrowed life where nothing happens; nothing left but images that revolve within the infinite subjective representation. We will muster all our strength images that fill it and the Symbolic that conditions it within representation, reveals its reverse side as a positive principle of the word performs a certain very specific type of reterritorialization within the artifice, perversion in the broad sense comprises all the the dream from being reconfined in its scene and systematized within its representation. It makes the most of an irreducible factor are several layers, several planes of resistance that come from within or are imposed from without. Schizophrenia as a process, deterritorialization

so closely interrelated that they can only be evaluated each within the other. How would the schizo's voyage be possible independent when madness would disappear, not because it would be lodged within the controlled space of mental illness (great tepid aquariums), but of the partial objects, in each point of its presence within the field, always breaks the flow that another object emits since one can always assume that, having exchanged their function within this region, they cannot be further distinguished by exclusion there the experience of death. Converting the death that rises from within (in the body without organs) into the death that comes is in the very nature of every intensity to invest within itself the zero intensity starting from which it is produced of intensity on the body without organs. Every intensity controls within its own life the experience of death, and envelops it what this meant, and that everything was going to unfold within a mortified life, since Thanatos was now the partner of machines of desire operate on this side of their limit within the framework of the socius and its codes. That is all the more from without as it is coded from within. This is especially true of the system of cruelty, where a social series, or a social machine contains desiring-machine parts within its workings. The desiring micromultiplicities are no less collective than

aggregates. Now we can present the second thesis of schizoanalysis: within the social investments we will distinguish the unconscious libidinal investment

class taken in its theoretical determination. Whence the subsisting contradictions within the dominant class, i.e., the class pure and simple conditions this change as a form of power: it refers within this socius to the regime of desiring-production as an overthrown axiomatic of interest; in the other case the break is within the socius itself, in that it has the capacity for surplus value therefrom; the effusion of antiproduction and death-carrying elements within the system, which feels and pretends to be all the excluded: Artaud-the-schizo), And where do we situate the psychoanalytic group within this complexity of social investments? Every time we wonder when

emancipation, give no privilege as long as sexuality remains confined within the framework of the dirty little secret. It is in aims, and sources, all the while maintaining the corresponding flows within the limits of an Oedipal code (conflict, regression, resolution, sublimation

aims, as long as sexuality is kept—consciously or not—within narcissistic, Oedipal, and castrating co-ordinates that are enough to ensure a discordant, jarring, painful vibration, going forth and hurting everyone within range. And a man the same. Let's not be too Social Other. social difference apprehended and invested as the nonfamily within the family itself? The other class is by no means or poorest, as empirical forms of social difference—so that within this difference the parents again appear, allocated to such and social mechanisms, and at the same time to discover them within the order of the family, which both social production and causation or expression for social production, and finds oneself back within the categories of idealist psychiatry. Whatever one's stake in all races, ranks, classes, and universal history. In short, Oedipus implies within the unconscious itself an entire reactionary and paranoiac investment of

of the two poles of investment the furthest, but still within the category of an active utopia, is able to write in wages—afflux of raw profit); the effusion of antiproduction within production, as the realization or the absorption of surplus value Russia, which is taking so many toward us; etc. But within the enlarged reality that conditions these islands, exploitation grows constantly

capital repels its limits, adds new axioms, and maintains desire within the mobile framework of its expanded limits. There can be greater chance of coming to it and cleaving it from within, in proportion as the interior limits expand. That is why these masses or these links act in their own place, within the order of causes and aims that promote a new must assign the objective factors, such as the weakest links, within causal series that made such a rupture possible, only what where will the revolution come from, and in what form within the exploited masses? It is like death—where, when? It speaking for the masses. No political program will be elaborated within the framework of schizoanalysis. Finally, schizoanalysis is something that does

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in the mountains, amid falling snowflakes, with other gods or without any gods at all, without a family, without a father
snowflakes, with other gods or without any gods at all, without a family, without a father or a mother, with nature
gods or without any gods at all, without a family, without a father or a mother, with nature. What does my
circuits: production is immediately consumption and a recording process (enregistrement), without any sort of mediation, and the recording
process and consumption

cannot, we must not attempt to describe the schizophrenic object without relating it to the process of production. The Cahiers de
required is a pure fluid in a free state, flowing without interruption, streaming over the surface of a full body. Desiring-machines
unorganized mass they once served to articulate. The full body without organs is the unproductive, the sterile, the unengendered, the
unconsumable

death instinct: that is its name, and death is not without a model. For desire desires death also, because the full continually breaking down. Judge Schreber lived for a long time without a stomach, without intestines, almost without lungs, with a torn Judge Schreber lived for a long time without a stomach, without intestines, almost without lungs, with a torn oesophagus, without a for a long time without a stomach, without intestines, almost without lungs, with a torn oesophagus, without a bladder, and with stomach, without intestines, almost without lungs, with a torn oesophagus, without a bladder, and with shattered ribs; he used sometimes to of his own larynx with his food, etc.? The body without organs is nonproductive; nonetheless it is produced, at a certain producing and the product: the schizophrenic table is a body without organs. The body without organs is not the proof of the schizophrenic table is a body without organs. The body without organs is not the proof of an original nothingness, nor with an image of the body. It is the body without an image. This imageless, organless body, the nonproductive, exists right in the water of the hydrotherapy tub. The full body without organs belongs to the realm of antiproduction; but yet another with antiproduction, with an element of antiproduction, 2 The Body without Organs An apparent conflict arises between desiring-machines and the body

Organs An apparent conflict arises between desiring-machines and the body without organs. Every coupling of machines, every production of a machine

sound of a machine running, becomes unbearable to the body without organs. Beneath its organs it senses there are larvae and forms of torture. In order to resist organ-machines, the body without organs presents its smooth, slippery, opaque, taut surface as a counterathesis, but rather this repulsion of desiring-machines by the body without organs. This is the real meaning of the paranoiac machine: the desiring-machines attempt to break into the body without organs, and the body without organs repels them, since it to break into the body without organs, and the body without organs repels them, since it experiences them as an over-all of the desiring-machines and the nonproductive stasis of the body without organs. The anonymous nature of the machine and the non the picture only secondarily, as does counterinvestment. as the body without organs invests a counterinside or a counteroutside, in the form result of the relationship between the desiring-machines and the body without organs, and occurs when the latter can no longer tolerate to have some idea of the forces that the body without organs exerts later on in the uninterrupted process, we must produced on the recording surface. Capital is indeed the body without organs of the capitalist, or rather of the capitalist being produces money. It produces surplus value, just as the body without organs reproduces itself, puts forth shoots, and branches out to of society as a constant of social reproduction. The body without organs now falls back on (se rabat sur) desiring-production, attracts for its own. The organ-machines now cling to the body without organs as though it were a fencer's padded jacket, or that there are none, and never were any. The body without organs, the unproductive, the unconsumable, serves as a surface for that establishes a relationship between the machines and the body without organs. The organs are regenerated, miraculated on the body of when the productive connections pass from machines to the body without organs (as from labor to capital), it would seem that the disjunctions of capital). Machines attach themselves to the body without organs as so many points of disjunction, between which an the way in which they are attached to the body without organs must be such that all the disjunctive syntheses between mouth that speaks and feet that walk: He sometimes halted without saying anything. Either he had finally nothing to say, or of the unconscious that is only apparently religious? The body without organs is not God, quite the contrary. But the energy body is introduced as a third term in the series, without destroying, however, the essential binary-linear nature of this series: 2 ternary and triangular schema such as Oedipus. The full body without organs is produced as antiproduction, that is to say it the disjunctions. Although the organ-machines attach themselves to the body without organs, the latter continues nonetheless to be without organs and

the body without organs, the latter continues nonetheless to be without organs and does not become an organism in the ordinary
and is all recorded on the surface of the body without organs: even the copulations of the agents, even the divisions
however, with no fixed identity, wandering about over the body without organs, but always remaining peripheral to the desiring-machines,
being defined

of departure was the opposition between desiring-machines and the body without organs. The repulsion of these machines, as found in the forming a new alliance between the desiring-machines and the body without organs so as to give birth to a new humanity relationship to the zero intensity that designates the full body without organs. And they undergo relative rises or falls depending on repulsion produce intense nervous states that fill up the body without organs to varying degrees—states through which Schreber-the-subject passes, becoming

band of intensity, a zone of intensity on his body without organs. The body without organs is an egg: it is
zone of intensity on his body without organs. The body without organs is an egg: it is crisscrossed with axes and
it have reduced him to this state of a body without organs that has become a dead thing—this schizo who
(the shortest route): the points of disjunction on the body without organs form circles that converge on the desiring-machines; then the
a parabolic sweep, with Murphy, Watt, Mercier, etc., as states, without the family having anything whatsoever to do with all of
machine, the proportions of attraction and repulsion on the body without organs produce, starting from zero, a series of states in
based on the intensity = 0 that designates the body without organs (but what is most unusual is that here again
names of history with zones of intensity on the body without organs; and each time Nietzsche-as-subject exclaims: They're me! So it's
or as though mental practices were projected upon social systems, without either of the two sets of practices ever having any
terms that make them introjections or projections of each other without ceasing to be utterly alien to each other, as in
posited the socius as the analogue of a full body without organs, there was nonetheless one important difference. For desiring-machines are
category of the economy of desire; they produce a body without organs all by themselves, and make no distinction between agents
repression in the strictest sense: the situation of the body without organs or its equivalent is the crucial factor here, depending
is to say that Homo historia comes first. The body without organs is not an original primordial entity that later projects
Money. It is never a projection, however, of the body without organs. On the contrary: the body without organs is the
of the body without organs. On the contrary: the body without organs is the ultimate residuum of a deterritorialized socius. The
destroy the socius in order to make it a body without organs and unleash the flows of desire on this body
as the subject of the decoded flows on the body without organs—more capitalist than the capitalist and more proletarian than
of the socius on the surface of his own body without organs. It may well be that these peregrinations are the
terrible frustration? It is only by means of the body without organs (eyes closed tight, nostrils pinched shut, ears stopped up
completely immaterial to these signs? The support is the body without organs. These indifferent signs follow no plan, they function at
appearance. In a chain that mixes together phonemes, morphemes, etc., without combining them, papa's mustache, mama's upraised arm, a
ribbon, a

syntheses. How could part of a flow be drawn off without a fragmentary detachment taking place within the code that comes
no specific or personal identity, if it traverses the body without organs without destroying its indifference, it is because it is
or personal identity, if it traverses the body without organs without destroying its indifference, it is because it is not only
parts, each one of which completely fills up the body without organs in the space of an instant. This is what
one another only in that each of them is different—without having recourse either to any sort of original totality (not
together, this reweaving is what Joyce called re-embodiment. The body without organs is produced as a whole, but in its own
the toys I had put ready, he looked at them without the faintest interest. I took a big train and put

that the libido cannot invest a social or metaphysical field without some sort of mediation. This is not the case, however	p 46
What sort of thing is this breathing-machine on my body without organs? The child is a metaphysical being. As in the	p 48
interplay between primal psychic repression, the desiring-machines, and the body without organs. For the unconscious is an orphan, and	p 49
produces itself	
imaginary Oedipus and aimed at the role of parental figures, without at all penetrating the structure and its order of symbolic	p 52
during the period of psychoanalysis? It does not take place without doubts, detours, and repentances. Laplanche and Pontalis note that Freud	p 53
religious into the unconscious. (And what would Freudian analysis be without the celebrated guilt feelings ascribed to the unconscious?) What	p 58
came	
where the father shines forth in all his brilliance, clearly without doubt—but indeed, this second phase has never had a	p 59
for the girls and the first for the boys—affirms without doubt the prevalence of the father in both cases, but	p 59
give this concept the analytical position and extension it required. Without even going that far, a lively controversy developed when certain	p 60
the partial object is posited for itself on the body without organs, with—as its sole subject—not an ego, but	p 60
passes into the body of the other on the body without organs. In this respect Klossowski has convincingly shown the inverse	p 63
as easily say the opposite of everything he is uttering without changing anything fundamental to the analytic situation.... All of this	p 66
anything fundamental to the analytic situation.... All of this is without consequence, since the analysis slides off the couch like water	p 66
sees nothing, hears nothing, and that he is a body without organs, or like a spider poised in its web, observing	p 68
objects, while those on the narrator's face rejoin the body without organs, eyes closed, nostrils pinched shut, mouth filled. What is	p 69
combinations and permutations where the differences amount to the same without ceasing to be differences. We are statistically or molarly	p 70
heterosexual	
differences. We are statistically or molarly heterosexual, but personally homosexual, without knowing it or being fully aware of it, and finally	p 70
does not force its way into the synthesis of recording without reacting on the synthesis of production, and profoundly changing the	p 71
triangle would have no way of transmitting and reproducing itself without this second step: the first step elaborates the form of	p 71
that a third term intervened in this binarity, the body without organs that reinjects producing into the product, extends the connections	p 72
subject. The only subject is desire itself on the body without organs, inasmuch as it machines partial objects and flows, selecting	p 72
as its formula 3+1, the One of the transcendent phallus without which the terms considered would not take the form of	p 73
Oedipus: far from being an obstacle to treatment encountered from without, it is a product of oedipalization, and a countereffect of	p 74
the disjoined terms, that affirms them throughout their entire distance, without restricting one by the other or excluding the other from	p 76
The genealogist-madman lays out a disjunctive network on the body without organs. And God, who designates none other than the energy	p 78
not arise here at all. Everything is on the body without organs, both what is inscribed and the energy that inscribes	p 78
intensive states through which the subject passes on the body without organs and in the unconscious that remains an orphan (yes	p 78
does the problem. Hence the schizo's withdrawal to the body without organs. It seems that Freud himself was acutely aware of	p 80
the two there is latency—the celebrated latency—which is without doubt the greatest psychoanalytic mystification: this society of brothers who	p 80
is presented to us as a resurgence of the society without the father. Not surprisingly, the industrial society is burdened with	p 80
conjunctive synthesis of consumption, we have seen how the body without organs was in fact an egg, crisscrossed with axes, banded	p 84
of intensities through which the subject passes on the body without organs, a process that engages him in becomings, rises and	p 84
very beginning ... from the lowest form of life [the body without organs] to the present time, ... I was looking ...—not looking	p 84
pure intensities—coupled together, almost unbearable—to radiate within and without, intensities through which a nomadic subject passes.	p 84
Here it is	
order? The first things to be distributed on the body without organs are races, cultures, and their gods. The fact has	p 85
is not a matter of the regions of the body without organs representing races and cultures. The full body does not	p 85
entails ravages elsewhere—how could it be otherwise? The body without organs closes round the deserted places. The theater of cruelty	p 85
cultures, and gods with fields of intensity on the body without organs, identifying personages with states that fill these fields, and	p 86
atomic factory installed in the desert. But if the body without organs is indeed this desert, it is as an indivisible	p 86
enveloped, and signifies that what envelops it does not divide without changing its nature or form. The schizo has no principles	p 87
void? What forces the schizophrenic to withdraw to a body without organs that has become deaf, dumb, and blind? We often	p 88
family and its Oedipal matrix. Once again one is caught, without a way out: it is simply that the means have	p 92
each member having his own triangle that interlocks with others without one's being able to discern the limits of a nuclear	p 94
the becoming of the world. There is no signifying chain without a Chinaman, an Arab, and a black who drop in	p 98
social production, always thwarted in the capitalist formation: the body without organs at the edge of the deterritorialized socius, the desert	p 101
defined oedipally: so he killed the father, in a murder without end, either to annihilate him and identify with the mother	p 102
body to another? How are they attached to the body without organs? What occurs when their mode of operation confronts the	p 109
is known since time began: that there is no desire without law—the eternal operation of eternal repression recommences, the operation	p 111
in on all sides? Better to flee to the body without organs and hide out there, closing himself up in it	p 113
the other of its two poles, is either repressed (not without leaving behind traces and returns that will be confronted by	p 113
that will be confronted by the prohibitions), or suppressed (not without being passed on to the children, with whom the same	p 113
insofar as it is induced by repression. Repression cannot act without displacing desire, without giving rise to a consequent desire, all	p 115
is induced by repression. Repression cannot act without displacing desire, without giving rise to a consequent desire, all ready, all warm	p 115
a consequent desire, all ready, all warm for punishment, and without putting this desire in the place of the antecedent desire	p 115
is explosive; there is no desiring-machine capable of being assembled without demolishing entire social sectors. Despite what some	p 116
revolutionaries think about	
and no society can tolerate a position of real desire without its structures of exploitation, servitude, and hierarchy being compromised. If	p 116
could reproach someone for having an ambiguous relationship with psychoanalysis, without first mentioning that psychoanalysis owes its	p 117
existence to a relationship	
role of explaining the subjective, the negative, and the inhibited, without participating directly as psychoanalysis in the positivity of the	p 119
revolutionary	
desire is shamed, stupefied, it is placed in a situation without exit, it is easily persuaded to deny itself in the	p 120
the other pole, the recording of desiring-production on the body without organs is brought about through a genealogical network that is	p 120
into the recording of desire, it is because the body without organs on which this recording is accomplished already exercises on	p 120
he had left. A drop in intensity to the body without organs = 0, autism: the schizo has no other means	p 124
It is the recording of desire on the increate body without organs, and the familial recording on the socius, that are	p 124
of synthesis that imposes such a profound change on them without causing the whole triangle to reverberate. The desiring-machines are at	p 125
for drama, says Aurelio. Everything is not inscribed in Oedipus without everything at its extreme fleeing beyond the reach of Oedipus	p 126
tendency is not to accept the evident iniquities of reality without taking stock of them, without trying to disclose in what	p 127
the evident iniquities of reality without taking stock of them, without trying to disclose in what sense the disorder of the	p 127
tantamount to setting desiring-production back into motion on the body without organs, in the very place to which the schizo had	p 130
decoded flows, makes them traverse the desert of the body without organs, where he installs his desiring-machines and produces a perpetual	p 131
to say and do something simple in his own name, without asking permission; a desire lacking nothing, a flux that overcomes	p 131
yet to remain behind; to cause flows to pass through, without knowing any longer whether they are carrying us elsewhere or	p 132
flows to circulate, to traverse the desert of the body without organs. They overcome a limit, they shatter a wall, the	p 133
Then they become immobile, silent, they retreat to the body without organs, still a territoriality, but this time totally desert-like, where	p 135
perverse territorialities of the artifice, psychotic territoriality of the body without organs: sometimes the process is caught in the trap and	p 136
Socius If the universal comes at the end—the body without organs and desiring-production—under the conditions determined by an apparently	p 139
capitalism's limit the deterritorialized socius gives way to the body without organs, and the decoded flows throw themselves into	p 140
desiring-production. Hence	
transmission, and motricity. Hence the social machine fashions a memory without which there would be no synergy of man and his	p 141
the men, an independent anus that assigns itself a body without anus. A Gourma story begins: When the mouth was dead	p 142
prehistory of man than his mnemotechnics (...) Man could never do without blood, torture, and sacrifices when he felt the need to	p 145
a stock may be re-formed. There are no productive connections without disjunctions of filiation that appropriate them, but there are no	p 149
is in contradiction with the primitive cold economy, which is without net investment, without money or market, and without exchange	p 150
commodity	
with the primitive cold economy, which is without net investment, without money or market, and without exchange commodity relations. The	p 150
mainspring	
which is without net investment, without money or market, and without exchange commodity relations. The mainspring of such an economy is	p 150
to come, although what comes to them always comes from without, rushing in through their opening. Perhaps it is even for	p 152

it is even for this reason that it arrives from without; they suffocate its inner potentiality, at the cost of the rise of the imperial Barbarian, who will come nonetheless from without and will overcode all their codes. But the greatest danger formations did not foresee this Thing that only came from without by rising from within, and that at all costs had of Oedipus The full body of the earth is not without distinguishing characteristics. Suffering and dangerous, unique, universal, it falls back them, that constitutes them, but that does not constitute them without rendering them impossible as sexual partners. One can commit incest who is herself equivalent to the mother). Griaule's article is without doubt the text most profoundly inspired by psychoanalysis in the social repression prolongs itself by means of a psychic repression without which it would have no grip on desire. What is that shift and slide on the desert of a body without organs. For it is less a question of abundance or this demand that is invoked to justify Oedipus? It goes without saying, the subject demands and redemands daddy-mommy: but which subject the affect; we know perfectly well what it is about, without having been psychoanalyzed. But what enables one to speak of production forms a direct sexual investment of this social production, without any repression of a sexual nature of the symbolism and of the symbolism and the corresponding affects, and above all, without any reference to an Oedipal representation that could be held and the father, or of the pre-oedipal and the Oedipal, without allowing either side to leave the family or even Oedipus the limits of the codes and the territorialities; the body without organs, at the limits of the socius. We shall speak scramble all the codes, and deterritorialize the socius: the body without organs is the deterritorialized socius, the wilderness where the decoded

limit, repressed from within, but which returns to them from without, they regard this event with melancholy as the sign of seriously: a Hindu or an Eskimo can dream of Oedipus, without however being subjected to the complex, without having the complex dream of Oedipus, without however being subjected to the complex, without having the complex. For Oedipus to be occupied, a certain because it mobilizes or causes passage of the detachable fragments without ever converting them into a detached object—no reduction whatever

the group is always on this side of or beyond, without ever occupying the position (Kardiner has understood this very well corresponds to it, to which it will be applied, and without which it would have no hold on the productions of from the profound difference between the two sorts of questions. Without always formulating it clearly, the ethnologists and the Hellenists think

organizes inclusive disjunctions on the giant molecule of the body without organs (numen), and that distributes states of being and becoming necessarily situated in relation to the desiring-inscription of the body without organs, and in relation to the primary repression that the apparent objective movement as it is described on the socius, without taking into account the real instance that inscribes it, and soft structure would never function, would never cause a circulation, without the hard machinic element that presides over inscriptions. Savage formations

Genealogy, the second essay, is an attempt—and a success without equal—at interpreting primitive economy in terms of debt, in the way its own death would come to it from without. They come like fate, without reason, consideration, or pretext; they would come to it from without. They come like fate, without reason, consideration, or pretext; they appear as lightning appears, too not in them that the bad conscience developed, that goes without saying—but it would not have developed if a tremendous And Nietzsche suggests how this new socius proceeds: a terror without precedent, in comparison with which the ancient system of cruelty him almost incapable of acting make of him a body without organs. He is the sole quasi cause, the source and sudden. The death of the primitive system always comes from without; history is the history of contingencies and encounters. Like a know our own language. But this death that comes from without is also that which was rising from within: the general maintained, in the new form established by the State-money. For without question, money does not begin by serving the needs of construction by fragments. Scattered partial objects hanging on the body without organs. No one has equaled Kafka in demonstrating that the elements is bridged by the eye, which sees the word without reading it, inasmuch as it appraises the pain emanating from phonetic code operating on the signifier in the first sense, without an overcoding effected by the signifier itself in the second itself in the second sense. There is no linguistic field without biunivocal relations—whether between ideographic and phonetic values, or between

minimal elements of the sign within the immanence of language, without showing how the domination is exercised through and in the dogs will call for a return to the despotic signifier, without exegesis or interpretation, while the law, however, wants to explain It is in the nature of the law to signify without designating anything. The law does not designate anything or anybody name is succeeded by another name, one dynasty by another, without changing the signifieds, and without a collapse of the wall name, one dynasty by another, without changing the signifieds, and without a collapse of the wall of the signifier. This is felt from within, but it will have to come from without. The founders of empires caused everything to pass into a and proletarianization—all the preconditions are present, everything is given, without producing a capitalism properly speaking, but rather a regime based

and for the old system to die this time from without, at the same time as the new life begins and merely installed itself in the pores of the old socius without changing the old mode of production. Even before the capitalist and where no integration of the dominated classes could occur without the shadow of this unapplied principle of convertibility—which is general equivalent as found in the first section of Capital, without attaching enough importance to banking practice, to financial operations, and

Jean-Joseph Goux rigorously analyzes the mathematical phenomenon of the curve without a tangent, and the direction it is apt to take its investment will offer by the lowering of production costs; without this prospect, the capitalist will keep the existing equipment, and by way of the voice or writing; data processing does without them both, as does that discipline appropriately named fluidics, which afferent direction to any efferent direction, and in whatever order, without ever encountering any of the other directions.... If I like be the same A topological knot where everything is connected without confusion, where everything flows together and is distributed.... Thus a

material they cause to flow or leak: the sole unity without identity is that of the flux-schiz or the break-flow. The the formation of floating configurations starting from lines and points without a discernible identity. The route taken by the decoded flows to travel in a free state on a desocialized body without organs. Hence one can say that schizophrenia is the exterior the equivalence itself points to the position of a relation without limitation: in the formula M-C-M, the circulation of money as an unlimited abstract quantity cannot be divorced from a becoming-concrete without which it would not become capital and would not appropriate

as a directly economic instance, and falls back on production without interposing extraeconomic factors that would be inscribed in the form of the public: the whole world unfolds right at home, without one's having to leave the TV screen. This gives private persists, although they are both machines in the strict sense, without metaphor. Capitalism's originality resides rather in the fact that the of a wall, and begin flowing on the full body without organs. The opposition is between the class and those who And in effect, how does one define the true alternative without assuming all these problems resolved beforehand? The immense accomplishment of

not that of knowing whether an industrial society can do without a surplus, without the absorption of a surplus, without a knowing whether an industrial society can do without a surplus, without the absorption of a surplus, without a commodity-exchanging and planner

do without a surplus, without the absorption of a surplus, without a commodity-exchanging and planner State, and even without an equivalent a surplus, without a commodity-exchanging and planner State, and even without an equivalent of the bourgeoisie: it is evident both that it serious problems (regionalism, nationalism). The fascist State has been without doubt capitalism's most fantastic attempt at economic and political reterritorialization

these is not haunted by the Urstaat as a model without equal? The name of the local dictator Duvalier's chief of that always rises from within, but that must arrive from without—and that, in the case of capitalism, rises with all become, as such, the representation of desire. Hence it goes without saying that this becoming or this constitution does not develop ownership of the means of production. So that capitalism is without doubt the universal of every society, but only insofar as the father of the horde. Oedipus itself would be nothing without the identifications of the parents with the children; and the it? Our assumption is that everything happens on the body without organs; but this body has, as it were, two faces do not operate on the socius, but on the body without organs in a pure state. It might then be said so at a level that is still microscopic. The body without organs is like the cosmic egg, the giant molecule swarming more than coagulated nothingness. The two sides of the body without organs are, therefore, the side on which the mass phenomenon their schizophrenic investment are arranged. It is on the body without organs, as a pivot, as a frontier between the molar case. The socius is not a projection of the body without organs; rather, the body without organs is the limit of a projection of the body without organs; rather, the body without organs is the limit of the socius, its tangent of despot, capital-money—are clothed full bodies, just as the body without organs is a naked full body; but the latter exists the end, not at the origin. And doubtless the body without organs haunts all forms of socius. But in this very

a full body and, at the limit, of a body without organs, one of whose sides is occupied by the molar	p 281
body body of capital molar aggregates molecular elements Full body without organs Body of the Earth Despotic body Body of capital-money	p 282
of the Earth Despotic body Body of capital-money Full body without organs Oedipal neuroses as familial entities Paranoiac psychoses as	p 282
despotic	
or schizoid breakthrough. The major line ends at the body without organs, and there it either passes through the wall, opening	p 283
the unconscious belongs to the realm of physics; the body without organs and its intensities are not metaphors, but matter itself	p 283
they are really limbs and organs lying on the body without organs of a society, which men will appropriate according to	p 284
standpoint of a molecular biology or of a microscopic cybernetics without regard to the traditional opposition between mechanism and vitalism.	p 288
Here	
an interaction, positive or negative, to come about between compounds without chemical affinity, and thereby eventually subordinating any	p 288
reaction to the	
maps of intensity on the giant molecule of the body without organs, and the statistical accumulations that form and select the	p 289
to review Reich's final attempt, involving a biogenesis that not without justification is qualified as a schizoparanoiac mode of reasoning? It	p 291
the stars, the immobile voyage in intensities on the body without organs. As to the whole of Reichian theory, it possesses	p 292
sex, the molecular machinic elements, their arrangements and their syntheses, without which there would be neither a human sex specifically	p 294
determined	
the discovery of an activity of production in general and without distinction, as it appears in capitalism, is the identical discovery	p 302
production in general—is capitalism continually realienating this essence, and without interruption, in a repressive machine that divides the	p 302
essence in	
Representation would never be able to ensure its own conversion without this application that furrows deep into it, cleaves it, and	p 303
it to the condition of a denial that preserves belief without believing in it (it's only a dream: the strictest piety	p 304
But no one today can enter an analyst's consulting room without at least being aware that everything has been played out	p 308
degrees of matter); pure positive multiplicities where everything is possible, without exclusiveness or negation, syntheses operating without a	p 309
plan, where the	
where everything is possible, without exclusiveness or negation, syntheses operating without a plan, where the connections are transverse,	p 309
the disjunctions included	
any structural or personal unity, but appears as the body without organs that fills the space each time an intensity fills	p 309
traverses the representative spheres, and that runs along the body without organs. Leaving, escaping, but while causing more escapes. The	p 315
desiring-machines	
break and flow at the same time on the body without organs: not the gaping wound represented in castration, but the	p 315
themselves yet another such territory, even if on the body without organs as the indifferent support for a last representation? Even	p 315
the schizo's stroll or voyage does not effect great deterritorializations without borrowing from territorial circuits: the tottering walk of Molloy and	p 315
roots of the uprooted tree that crosses through their body without organs. Previously we distinguished two poles of delirium, one as	p 315
irreducible factor of non-sense, which will develop elsewhere and from without, in the conjunctions of the real as such. Psychoanalysis, with	p 316
the stroke itself. ... That is why the final image is without optimism. One does not see what optimism would be doing	p 317
of resistance that come from within or are imposed from without. Schizophrenia as a process, deterritorialization as a process, is inseparable	p 318
it becomes immobile, in a room and on a body without organs—an intensive voyage that undoes all the lands for	p 319
be possible independent of certain circuits, how could it exist without a land? But inversely, how can we be certain that	p 319
preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are	p 324
welded, pasted together	
constitutes their mode of presence in the multiplicity they form without unification or totalization. With every structure dislodged, every memory	p 324
abolished	
that they were both contained in, and did not exist without, one another, but we had to stress the difference in	p 324
possible? These syntheses necessarily imply the position of a body without organs. This is due to the fact that the body	p 325
organs. This is due to the fact that the body without organs is in no way the contrary of the organs-partial	p 325
for itself. But in repulsion as in attraction, the body without organs is not in opposition to these organs-objects; it merely	p 326
and their opposition, with regard to an organism. The body without organs and the organs-partial objects are opposed conjointly to the	p 326
organs-partial objects are opposed conjointly to the organism. The body without organs is in fact produced as a whole, but a	p 326
as in the mounting of the paranoiac machine, the body without organs marks the external limit of the pure multiplicity formed	p 326
of an organism: the organs-partial objects cling to the body without organs, and enter into the new syntheses of included disjunction	p 326
the freed parts of a whole; nor is the body without organs the expression of a de-differentiated (de-differencie) organism stuck back	p 326
surmount its own parts. The organs-partial objects and the body without organs are at bottom one and the same thing, one	p 326
schizoanalysis. Partial objects are the direct powers of the body without organs, and the body without organs, the raw material of	p 326
direct powers of the body without organs, and the body without organs, the raw material of the partial objects. The body	p 326
organs, the raw material of the partial objects. The body without organs is the matter that always fills space to given	p 326
real in space starting from matter as intensity=0. The body without organs is the immanent substance, in the most Spinozist sense	p 327
or oppose one another. The partial objects and the body without organs are the two material elements of the schizophrenic desiring-machines	p 327
of reproduction in the desiring-machine. Insofar as it brings together—without unifying or uniting them—the body without organs and the	p 327
it brings together—without unifying or uniting them—the body without organs and the partial objects, the desiring-machine is inseparable both	p 327
from the distribution of the partial objects on the body without organs, and from the leveling effect exerted on the partial	p 327
leveling effect exerted on the partial objects by the body without organs, which results in appropriation. The chain also implies another	p 327
network of disjunction on the recording surface of the body without organs. And we have doubtless been able to present things	p 327
chains and the flows, as well as of the body without organs and the partial objects. The conversion of a portion	p 327
chain is the network of included disjunctions on the body without organs, inasmuch as these disjunctions resect the productive connections;	p 327
the	
the chain causes them to pass over to the body without organs itself, thereby channeling or codifying the flows. However, the	p 327
terms of a detached signifier. These conditions are not fulfilled without exclusions forming and appearing in the disjunctive network—at the	p 328
altogether with the properly molecular chain: insofar as the body without organs is a nonspecific and non specified support that marks	p 328
the contrary that of decoding them on the full body without organs. It is a chain of escape, and no longer	p 328
indifference, abstract machinic figures that play freely on the body without organs and as yet form no structured configuration—or rather	p 328
misappreciation of all the syntheses of the unconscious. The body without organs is the model of death. As the authors of	p 329
death. Zero intensity. The death model appears when the body without organs repels the organs and lays them aside: no mouth	p 329
suicide. Yet there is no real opposition between the body without organs and the organs as partial objects; the only real	p 329
is only death that desires, by virtue of the body without organs or the immobile motor, and there is also life	p 329
appears when the motor, under the preceding conditions—i.e., without ceasing to be immobile and without forming an organism—attracts	p 329
preceding conditions—i.e., without ceasing to be immobile and without forming an organism—attracts the organs to the body without	p 329
without forming an organism—attracts the organs to the body without organs, and appropriates them for itself in the apparent objective	p 329
Converting the death that rises from within (in the body without organs) into the death that comes from without (on the	p 330
the body without organs) into the death that comes from without (on the body without organs). But it seems that things	p 330
into the death that comes from without (on the body without organs). But it seems that things are becoming very obscure	p 330
the becoming-a-race, etc., forming zones of intensity on the body without organs. Every intensity controls within its own life the experience	p 330
model itself is not the I either, but the body without organs. And I does not rejoin the model without the	p 331
body without organs. And I does not rejoin the model without the model starting out again in the direction of another	p 331
setting in motion of other working parts on the body without organs, the putting to work of other adjacent parts on	p 331
machine in the desiring-machines. Death comes all the more from without as it is coded from within. This is especially true	p 337
this support was: primal repression, as exerted by the body without organs at the moment of repulsion, at the heart of	p 339
the moment of repulsion, at the heart of molecular desiring-production. Without this primal repression, a psychic repression in the proper	p 339
sense	
thus crush desiring-production. Repression properly speaking profits from an occasion without which it could not interfere in the machinery of	p 339
desire	
speaking relies; transforming the apparent opposition of repulsion (the body without organs / the machines-partial objects) into a condition of	p 339
real	
they form on a large scale; and no social machines without the desiring-machines that inhabit them on a small scale. Nor	p 340
or clothed substances, which are distinguished from the full body without organs or the naked matter of molecular desiring-production. If we	p 343
appropriates, thereby determining the selections, the accumulations, and the attractions without which these forces would not assume a social	p 343
character. It	

works, but for the immortality of the system. A violence without purpose, a joy, a pure joy in feeling oneself a state of forces does not prevail over the former state without preserving or reviving the old full body as a residual	p 346
the unconscious revolutionary break implies for its part the body without organs as the limit of the socius that desiring-production subordinates	p 347
regime of desiring-production as an overthrown power on the body without organs, It is not the same state of flows and	p 347
coefficients of transversality to the symbolic determinations of subjugation, coefficients without a hierarchy or a group superego. What	p 348
complicates everything, it	p 349
that merely designate zones of libidinal intensity on the body without organs, and that are emitted, captured, intercepted by the being	p 352
nonfamily, the index of what is nonhuman in sex, and without which the libido would not assemble its desiring-machines. Class struggle	p 355
allocation of gradients or zones of intensity on the body without organs: it is in relation to the parents that in	p 355
its oedipalization, its system of impasses, its delegated psychic repression, without which social repression would never find docile and	p 361
resigned subjects	
only to take refuge in primal repression, closing the body without organs around itself and silencing his desiring-machines. Catatonia rather	p 363
than	
And the resistance to Oedipus, the return to the body without organs was still an artificial sphere, O asylum! So that	p 363
aggregate it forms on one surface of the full body without organs, enslaving it by that very fact to a form	p 364
was grounded in the socius itself as a full body without organs, beyond the preconscious aims and interests that it assigns	p 367
the schizorevolutionary pole, since this action could not be accomplished without overthrowing power, without reversing subordination, without	p 367
returning production itself to	
since this action could not be accomplished without overthrowing power, without reversing subordination, without returning production itself to	p 367
desire: for it	
could not be accomplished without overthrowing power, without reversing subordination, without returning production itself to desire: for it is	p 367
only desire	
reproduce, on the outside, an interplay of forces by themselves without aim or end whose combinations obtain such and such a	p 368
in all directions, playing the role of a full body without organs, a locus of connection for all the machines of	p 369
Even homosexual Christs. Organs become direct powers of the body without organs, and emit flows on it that the myriad wounds	p 369
period, something that achieves a breakthrough—art as a process without goal, but that attains completion as such. The codes and	p 370
little secret, even in abstract painting where the axiomatic does without figures: a style of painting whose secret essence is scatological	p 370
or structured, and reproduce or produce an interplay of phenomena without aim or end: science as experimentation, as previously defined. In	p 371
an exile, desire is a desert that traverses the body without organs and makes us pass from one of its faces	p 377
schiz came into existence only by means of a desire without aim or cause that chartered it and sided with it	p 378
it and sided with it. While the schiz is possible without the order of causes, it becomes real only by means	p 378
WITNESS	10
parents, when by its very nature it is such eloquent witness of its own self-production, of its own engendering of itself	p 15
that resistances of an hysterical or an obsessional form bear witness to the anoedipal quality of the flows of desire on	p 67
there emerge the two accursed and guilty series that bear witness to the same castration with two nonsuperimposable sides, the Sodom	p 69
of making the unconscious guilty. In short, we are not witness here to a system of two terms where we could	p 115
prevent the signifier from reintroducing its transcendence, and from bearing witness for a vanished despot who still functions in modern	p 207
imperialism	
financing, a system of differential quotients of production that bear witness to a prospective force or to a long-term evaluation, not	p 228
analytical and regressive, but explores a global field of coexistence. Witness a film by Nicolas Ray, supposedly representing the formation of	p 274
the model of production. Even in Louis Althusser we are witness to the following operation: the discovery of social production as	p 306
people, animals, and things—to a point where we will witness a new race of sick people implore by reaction that	p 319
the old full body as a residual and subordinated territoriality (witness how the capitalist machine revives the despotic Urstaat, or how	p 347
WITNESSES	3
desiring-production where the parents play the role of partial objects, witnesses, reporters, and agents, in a process that outflanks them on	p 100
and economic units—the very point on which, moreover, the witnesses try to mislead them. Divination becomes a form of social	p 167
of private property, then of commodity production, that the State witnesses its decline. Land enters into the sphere of private property	p 218
WITNESSING	1
here replaces the old code simply signifies that one is witnessing a breakdown of the subsisting codes and territorialities for the	p 228
WITOLD	1
the articulations. Structures exist in the immediate impossible real. As Witold Grombrowicz says, the structuralists search for their structures in	p 97
culture	
WITTFOGEL	1
in more recent examples, we have to go along with Wittfogel when he shows the degree to which modern capitalist and	p 220
WITTFOGEL'S	1
on stones, parchments, pieces of currency, and lists. According to Wittfogel's law of diminishing administrative returns, wide sectors are left	p 211
semiautonomous	
WIVES	3
superior or inferior ranks of the givers and receivers of wives). The surplus value of code carries out the diverse operations	p 150
the great coders. Wherever men meet and assemble to take wives for themselves, to negotiate for them, to share them, etc	p 164
that come to compensate the disequilibrium of the prestations of wives, and generally the original manner in which the aggregate of	p 187
WOLF	4
throb in the depths of the unconscious: Irma's injection, the Wolf Man's ticktock, Anna's coughing machine, and also all the explanatory	p 54
function at the other extremity of the chain. Fourthly, the Wolf Man demonstrates a marked taste for the poor woman: the	p 353
understood as compromises and substitutes for incest? (Thus in The Wolf Man, the peasant girl as a substitute for the sister	p 354
with lung and Adler. And after having ascertained in the Wolf Man case the existence of an intention of debasing the	p 354
WOLFLI'S	1
the disjunctions that this code was designed to eliminate. Adolf Wolfl's drawings reveal the workings of all sorts of clocks, turbines	p 15
WOMAN	69
order to do so Schreber must transform himself into a woman. But Schreber experiences only a residual share of this pleasure	p 16
its content—an I feel that I am becoming a woman, that I am becoming a god, and so on, which	p 18
to varying degrees—states through which Schreber-the-subject passes, becoming a woman and many other things as well, following an	p 19
endless circle	
eating my afternoon snack—a chocolate bar that a certain woman known as my mother gave me—I asked myself what	p 48
to the child that will perhaps be related to the woman known as mommy, but that is not formulated in terms	p 48
merely the one in whom the male part, and the woman the one in whom the female part, dominates statistically. So	p 69
a man can communicate with the female part of a woman, but also with the male part of a woman, or	p 69
a woman, but also with the male part of a woman, or with the female part of another man, or yet	p 69
For in their relations with women, they play—for the woman who prefers women—the role of another woman, and at	p 70
for the woman who prefers women—the role of another woman, and at the same time a woman offers them approximately	p 70
role of another woman, and at the same time a woman offers them approximately what they find in a man. The	p 70

that ensures the transmission of this figure. I take a woman other than my sister in order to constitute the differentiated on the other sides of the triangle; being man or woman, being dead or alive. Oedipus must not know whether it not know whether it is alive or dead, man or woman, any more than it knows whether it is parent or or alive; the hysterical person, whether he is man or woman. In short, the familial triangulation represents the minimum condition under or, instead of either/or. The schizophrenic is not man and woman. He is man or woman, but he belongs precisely to schizophrenic is not man and woman. He is man or woman, but he belongs precisely to both sides, man on the precisely to both sides, man on the side of men, woman on the side of women. Likable Jayet (Albert Desire, matriculation by a faceless and transpositional subject. Schreber is man and woman, parent and child, dead and alive: which is to say he is himself this distance that transforms him into a woman, and at its terminal point he is already the mother I feel that) I am becoming God, I am becoming woman, I was Joan of Arc and I am Heliogabalus and wait until he is a man to invest the rich woman and the poor woman who constitute the actual factor of a man to invest the rich woman and the poor woman who constitute the actual factor of his obsession. For inadmissible relation to the female crowd; Luther plays the role of woman in relation to the God of the Christians. Naturally, to really exist, since even the primitive prefers a pretty young woman to his mother or his grandmother. If Jung betrayed everything sound: The circulation of women is not the problem ... A woman circulates of herself. She is not at one's disposal, but -) sign, according to whether this couple results from a woman being lost to or acquired by line A or B transferred outside, whether the sons have the right to a woman or owe a sister. Certainly, in real life this difference receive a wife except from the group from which a woman can be claimed, because in the previous generation a sister a father, a daughter) to the outside world if a woman was gained in the previous generation ... The pivot-couple, formed by pivot-couple, formed by an A man married to a B woman, obviously has two signs, according to whether it is envisaged position of his maternal uncle, the designated husband of this woman. Doubtless all the dramatis personae will be found to come marriage is not an alliance between a man and a woman, but an alliance between two families, a transaction between men the excision is placed on the body of the young woman. Furnished by the husband's lineage, the calabash serves as a signs inscribed on her, on the other hand. The young woman must become physically saturated with the signs of procreation and real objective reality ... our Kodak-vision: . . . To every man, to every woman, the universe is just a setting to the absolute little the famous formula of Marx?—the relationship between man and woman is the direct, natural, and necessary relation of person to That is, the relationship between the two sexes (man and woman) is only the measure of the relationship of sexuality in their separation (the two homosexual series of man and man, woman and woman) and in their statistical relations within this aggregate the two homosexual series of man and man, woman and woman) and in their statistical relations within this aggregate? But Marx only one sex, the masculine, in relation to which the woman, the feminine, is defined as a lack, an absence. It rather the statistical aggregate of intersexual loves. For if the woman is defined as a lack in relation to the man man in his turn lacks what is lacking in the woman, simply in another fashion: the idea of a single sex disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the woman containing as many men as the man, and the man	p 71 p 75 p 75 p 75 p 76 p 76 p 76 p 77 p 77 p 85 p 100 p 100 p 102 p 114 p 142 p 156 p 156 p 156 p 156 p 156 p 158 p 165 p 188 p 189 p 266 p 294 p 294 p 294 p 294 p 294 p 295 p 295 p 295
and infinite resignation to, bad conscience, which consists for the woman of the appeased wish for a penis ... destined to be at the conclusion of this statement. This man and this woman seen from the back, all black, whose shadows are not over them. Anyone can see that this man and this woman are no longer alive. There is no pessimism here either dry up, drained by bad conscience and resentment. ... sticking a woman on a pedestal, or the reverse, sticking her beneath notice All mere devices for avoiding any contact with her. A woman is not a model anything. She is not even a She is not even a distinct and definite personality.... A woman is a strange soft vibration on the air, going forth of the libido. The desiring sexual relationships of man and woman (or of man and man, or woman and woman) are of man and woman (or of man and man, or woman and woman) are the index of social relationships between people and woman (or of man and man, or woman and woman) are the index of social relationships between people. Love and of the family, and the thievish maid as the poor woman. Secondly, the familial romance and fantasy activity in general will neurosis to oscillate between two poles constituted by the rich woman and the poor woman, under the effect of a strange two poles constituted by the rich woman and the poor woman, under the effect of a strange unconscious communication with the of a splitting of the sexual object into a rich woman and a poor woman—and at other times ensures the the sexual object into a rich woman and a poor woman—and at other times ensures the unity of the object the Wolf Man demonstrates a marked taste for the poor woman: the peasant girl on all fours washing some clothes, or Man case the existence of an intention of debasing the woman as love object, he concludes that it is merely a social production and desiring-production: the mother herself functions as rich woman or poor woman, maid or princess, pretty girl or old desiring-production: the mother herself functions as rich woman or poor woman, maid or princess, pretty girl or old lady, animal or For example, the analysis reveals the unconscious conflicts of a woman with her husband, but the husband is paying for his Freud says, the human sex, and the necessity for the woman to renounce her desire for the penis and for the his male protest. We maintain that there is not one woman—more particularly, not one child—who can as such assume castration, but directly concerns an unbearable economic dependence. And the woman and the children who succeed in assuming do so only mean, of course, that one need only invest the poor woman, the maid, or the whore to have revolutionary loves. There fiancée, mistress, wife, saint or whore, princess and maid, rich woman and poor woman—are dependents of Oedipus, even in their saint or whore, princess and maid, rich woman and poor woman—are dependents of Oedipus, even in their reversals and their	p 311 p 317 p 317 p 351 p 351 p 351 p 352 p 352 p 352 p 353 p 353 p 353 p 353 p 353 p 353 p 353 p 354 p 355 p 355 p 355 p 356 p 356 p 356 p 357 p 365 p 366 p 366
WOMAN'S 3	
body that repels or attracts them: vaginas riveted on the woman's body, an immense penis shared by the men, an independent graphism must be traced by a member of the young woman's clan. The articulation of the two elements takes place on and a production of desire: In order for the young woman's transformation to be fully effective, a direct contact must take	p 142 p 189 p 189
WOMB 2	
than labour as such, and seem to issue from the womb of capital itself. What is specifically capitalist here is the with each line I write that I am scouring the womb, giving it the curette, as it were. Behind this process	p 11 p 298
WOMEN 41	
maneuver where men answer that this itself is proof that women are castrated—or even console women by saying that men itself is proof that women are castrated—or even console women by saying that men are castrated, too, all the while say that the question is not that of knowing if women are castrated, but only if the unconscious believes it, since level of elementary combinations, at least two men and two women must be made to intervene to constitute the multiplicity in perhaps less exclusively under Saturn's satellite, for in their case women are not entirely excluded.... But those in the second group entirely excluded.... But those in the second group seek out women who prefer women, women who suggest young men ... indeed, they those in the second group seek out women who prefer women, women who suggest young men ... indeed, they can take, with in the second group seek out women who prefer women, women who suggest young men ... indeed, they can take, with such who suggest young men ... indeed, they can take, with such women, the same pleasure as with a man.... For in their pleasure as with a man.... For in their relations with women, they play—for the woman who prefers women—the role relations with women, they play—for the woman who prefers women—the role of another woman, and at the same time absent that is just as lacking in men as in women). It is this conversion that makes the whole of sexuality on the side of men, woman on the side of women. Likable Jayet (Albert Desire, matriculation number 54161001) intones the litany productions of recording, and the productions of consumption. Flows of women and children; flows of herds and of seed, sperm flows remark that is joyous and refreshingly sound: The circulation of women is not the problem ... A woman circulates of herself. She are in a state of perpetual relativity: their elements vary—women, consumer goods, ritual objects, rights, prestige, status. If one postulates matrilineal. In a patrilineal or patrilocal regime, for example, related women are women lost; women brought in by marriage are women a patrilineal or patrilocal regime, for example, related women are women lost; women brought in by marriage are women gained. Each or patrilocal regime, for example, related women are women lost; women brought in by marriage are women gained. Each family descended women are women lost; women brought in by marriage are women gained. Each family descended from these marriages thus bears a an alliance between two families, a transaction between men concerning women, Georges Devereux drew the correct conclusion of a basic homosexual of a basic homosexual motivation of a group character. Through women, men establish their own connections; through the man-woman disjunction, which	p 61 p 61 p 61 p 69 p 70 p 70 p 70 p 70 p 70 p 70 p 70 p 70 p 73 p 76 p 142 p 142 p 149 p 156 p 156 p 156 p 156 p 165 p 165

with the germinal influx, resulting in the enclosed position of women in the midst of extended filiations (filiation hysteria as opposed plugged into social organization and disorganization; sexuality itself, through the women and the marriages, was just such an investment of desire	p 165 p 168
codes three kinds of flows: consumer goods, prestige goods, and women and children. When money supervenes, it can only be coded hold of sectors of consumer goods traditionally held by the women: all the codes vacillate. Doubtless, to begin with money and of the relations of production, in fact, the circulation of women appears as a distribution of labor capacity, but in the signs of procreation and she must incorporate them. The young women are never taught the meaning of the ideograms during their example, the three circuits of consumer goods, prestige goods, and women and children); the characteristic object of codes is therefore to in the second type of anxiety, namely, the rarity of women that explains how it is that the adults no less flows of the social field in its entirety, flows of women and of food, recordings and distributions. Never is the adult and makes the two sexes communicate in a common absence-castration. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man	p 176 p 176 p 188 p 189 p 247 p 275 p 275 p 295
universal belief that brings together and disperses both men and women under the yoke of one and the same illusion of many men as the man, and the man as many women, all capable of entering—men with women, women with men man as many women, all capable of entering—men with women, women with men—into relations of production of desire that as many women, all capable of entering—men with women, women with men—into relations of production of desire that overturn The perverse lands of homosexuality, where the exclusive disjunctions of women with women, and men with men, are established, likewise break	p 295 p 296 p 296 p 296 p 318
lands of homosexuality, where the exclusive disjunctions of women with women, and men with men, are established, likewise break apart in a reinforcement of bondage). Do these psychoanalysts who are oedipalizing women, children, blacks, and animals know what they are doing? We	p 318 p 357
a profound way: it is certain that neither men nor women are clearly defined personalities, but rather vibrations, flows, schizzes, and the desiring children, the Virgin stands for all the desiring women, a joyous activity of profanation extends beneath this generalized privatization	p 362 p 369
WOMEN'S	3
it knows nothing of parents, gods, the law, lack. The Women's Liberation movements are correct in saying: We are not castrated side that is not superimposable—it should be recognized that Women's Liberation movements contain, in a more or less ambiguous state capable of negotiating for men perhaps finds its reply in women's affinity with the germinal influx, resulting in the enclosed position	p 61 p 61 p 165
WON	1
I am not vindictive.... In any case, if I have won, there will be no more struggles between the Father and	p 124
WON'T	7
sums up by saying: they're fucking me over again. I won't say I any more, I'll never utter the word again happen to remember to. If it amuses them. And it won't make one bit of difference. And if he does chance he does chance to utter the word I again, that won't make any difference either. He is too far removed from the patient: Tell me a little bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I speak to aren't you ashamed to be happy? follow my example, I won't let go before you say, It's my fault, O ignoble discovery of sexuality by saying to us: at least it won't go any further than the family! The dirty little secret that has been discovered; fascist colonels start reading Mao, we won't be fooled again; Castro has become impossible, even in relation	p 23 p 23 p 23 p 45 p 268 p 270 p 378
WONDER	7
despite some fine books by certain disciples of Lacan, we wonder if Lacan's thought really goes in this direction. Is it mixing and sweeping along races, cultures, continents, and kingdoms; some wonder whether this long drift merely constitutes a derivative of Oedipus with whom the same story begins all over again)? We wonder if Oedipus in fact expresses desire; if Oedipus is desired two machinic species. It is true that one might instead wonder how these conditions of dispersion, of real distinction, and of organs or the naked matter of molecular desiring-production. If we wonder where these forms of force come from, it is evident group within this complexity of social investments? Every time we wonder when it started going bad, it is always necessary to all sides and are not familial. From the start we wonder if the libido knows father-mother, or rather if it makes	p 53 p 88 p 114 p 324 p 343 p 349 p 355
WONDERED	1
was eight years old, and even before that, I always wondered who I was, what I was, and why I was	p 48
WONDERING	3
the Freudian argument is of a nature to leave us wondering: Freud quotes a remark by Sir J. G. Frazer according rules and the procedures of the law, that leaves us wondering. The immortal father of Celine's Death on the Installment Plan reproduces itself. There is, then, no longer any call for wondering which is first, the father or the child, because such	p 114 p 114 p 276
WONDERS	1
He thinks Miller is unaware of these things, and never wonders for a second why Nietzsche himself broke with The Birth	p 299
WONDERSTRUCK	1
a conjunctive synthesis of consummation in the form of a wonderstruck So that's what it was! Michel Carrouges has identified a	p 18
WOOL	1
celibate boxes, with metallic inner walls lined with cotton and wool. Psychic repression distinguishes itself from social repression by the unconscious	p 119
WORD	51
they appear to be miraculated (miracle) by it. In a word, the socius as a full body forms a surface where not become an organism in the ordinary sense of the word. It remains fluid and slippery. Agents of production likewise alight The Subject and Enjoyment Conforming to the meaning of the word process, recording falls back on (se rabat sur) production, but strength of attraction and repulsion as determining factors. In a word, the opposition of the forces of attraction and repulsion produces a neurological mechanism in the most general sense of the word, rather than a process of economic production involving desiring-machines. As	p 10 p 15 p 16 p 19 p 22
will maintain that the schizo is incapable of uttering the word I, and that we must restore his ability to pronounce that we must restore his ability to pronounce this hallowed word. All of which the schizo sums up by saying: they're I won't say I any more, I'll never utter the word again; it's just too damn stupid. Every time I hear of difference. And if he does chance to utter the word I again, that won't make any difference either. He is productivity of desire (theory of an underlying support). In a word, when the theoretician reduces desiring-production to a production of fantasy dairy cattle (and then ... and then ... and then ...). In a word, every machine functions as a break in the flow in and constantly watches the expression on his mother's face. The word relate in this case does not designate a natural productive political, social, and historical content of Schreber's delirium not one word is retained, as though the libido did not bother itself the Symbolic. It would also be necessary to heed Lacan's word of caution concerning the Freudian myth of Oedipus, which has the familial complex and becoming internalized in it. In a word, the family is never a microcosm in the sense of to the interior of Oedipus, between its two poles.) One word here on the disgrace of psychoanalysis in history and politics is already an application, in the strictest sense of the word. And when the best psychoanalysts forbid themselves historico-political applications, we one another, separated by the sublime presumption of the little word and. Coextensiveness is another matter entirely, the coextension of man	p 23 p 23 p 23 p 23 p 26 p 36 p 48 p 57 p 83 p 97 p 102 p 103 p 107

I am careful not to speak of chemical laws, the word has a moral aftertaste)? From the moment desire is made	p 111
one, the clinical entity that lacks Oedipus. Why the same word, schizo, to designate both the process insofar as it goes	p 136
the limit and pounds endlessly away there? Why the same word to designate both the eventual breakthrough and the possible breakdown	p 136
in the very movement that counteracts the tendency). In a word, universal history is not only retrospective, it is also contingent	p 140
assuring order in the city. When Lewis Mumford coins the word megamachine to designate the social machine as a collective entity	p 141
of language, and gives him a memory of the spoken word. 2 The Primitive Territorial Machine The notion of territoriality merely	p 145
affect were repressed, in the most general sense of the word (suppressed, inhibited, or transformed)—at the same time as the	p 172
types of sexual relations, blocking the other paths. In a word, the repression of incest is not born of a repressed	p 172
means does not tell what purpose it serves. In a word, there is no ethnological interpretation for the simple reason that	p 180
affliction the patient does not speak, but receives the spoken word. He does not act, but is passive under the graphic	p 189
be created for man—a collective memory of the spoken word and of alliances that declines the alliances with the extended	p 190
Deal: that heavy taxes are good for business.) In a word, money—the circulation of money—is the means for rendering	p 197
the order of connotation is an order in which the word (le mot) as a vocal sign designates something, but where	p 203
might be said of this eye that it sees the word—it sees it, it does not read it—insofar as	p 204
to describe such a system in another context, where the word has only a designating function but does not of itself	p 204
on it, traced by the graphism that responds to the word. The gap between the two elements is bridged by the	p 204
two elements is bridged by the eye, which sees the word without reading it, inasmuch as it appraises the pain emanating	p 204
an order of connotation, a system of cruelty where the word has an essentially designating function, but where the graphism itself	p 204
plane of coimotation of animist values: The divine or prophetic word, written or recited, is the foundation of this universe; the	p 206
inscribed flush with the body—body representation subordinates itself to word representation: sister and mother are the voice's signifieds. But	p 209
to	
Schmitt says, a deformation, a convulsion, an explosion—in a word, a movement of extreme violence. There results, finally, a fourth	p 250
has a tendency rather to reply: when I hear the word desire, I pull out my gun.) Desire can never be	p 257
parasite of machines, an accessory of vertebra-machine desire. In a word, the real difference is not between the living and the	p 285
coherence and efficiency upon the cell or organism. In a word, the very gratuitousness of these systems, giving molecular evolution a	p 288
has shown this more clearly than Charles Fourier. In a word, the social as well as biological surroundings are the object	p 292
application, for which political economy is the axiomatic. In a word, psychoanalysis disengages the second pole in the very movement of	p 304
but instead to the lottery drawings that sometimes cause a word to be chosen, sometimes a design, sometimes a thing or	p 309
of this axiomatic is carried out: Oedipus as the last word of capitalist consumption—sucking away at daddy-mommy, being blocked and	p 312
deteritorialization. And if perversion in the narrowest sense of the word performs a certain very specific type of reterritorialization within the	p 315
the immanent substance, in the most Spinozist sense of the word; and the partial objects are like its ultimate attributes, which	p 327
repression, a psychic repression in the proper sense of the word could not be delegated in the unconscious by the molar	p 339
the most positive of events: What is this escape? The word is poorly chosen to please. Courage consists, however, in agreeing	p 341
me, I'll no longer say daddy-mommy—and he keeps his word. Now the question is, first, if that is what makes	p 362
WORDS 25	
counterflow of amorphous, undifferentiated fluid. In order to resist using words composed of articulated phonetic units, it utters only gasps and	p 9
to treat them more or less as animals. They mistake words for things, he says. They are apathetic, narcissistic, cut off	p 23
Gerard Mendel, Doctors Stephane). What kind of disquieting play on words is it that can make the analyst a promoter of	p 108
egos, a perpetual absorption of capitalist surplus value, flows of words against flows of money, the interminable story—psychoanalysis. The	p 111
three	
is a natural instinct in favor of it. In other words: if it is prohibited, this is because it is desired	p 114
sperm, river, drainage, inflamed genital mucus, or a stream of words that do not let themselves be coded, a libido that	p 133
an other memory, one that is collective, a memory of words (paroles) and no longer a memory of things, a memory	p 144
one biofilative, the other a memory of alliances and of words. While production is recorded in the network of filiative disjunctions	p 147
extended system is like a memory of alliance and of words, implying an active repression of the intense memory of filiation	p 155
an order that the myth narrates and explains. In other words, one reasons as if the myth placed on the stage	p 161
halts and fresh departures, flows of all sorts, flows of words and breaks: the members of the village come to talk	p 168
a shred of clothing, an image of daddy, formulas and words: we shall not ask what it means, but what kind	p 181
by means of debt, creates for man a memory of words (paroles). It is alliance that represses the great, intense, mute	p 185
cruelst mnemotechnics, in naked flesh, to impose a memory of words founded on the ancient biocosmic memory. That is why it	p 185
voice and graphism: the former is like the representation of words constituted in lateral alliance, while the latter is like the	p 203
manner with a network wherein one is continually jumping from words to things, and from bodies to appellations, according to the	p 203
be selected; including disjunctions; consuming remains; extracting surplus values; connecting words, bodies, and sufferings, and formulas,	p 204
things, and affects; connoting voices	
economist of the caliber of Bernard Schmitt finds strange lyrical words to characterize this flow of infinite debt: an instantaneous creative	p 237
letters as breaks, as shattered partial objects—and sometimes the words as undivided flows, as nondecomposable blocks, or full bodies	p 243
having	
the characteristics of the letters and the qualities of the words are in the service of a signifier, whose effects they	p 243
gives rise to configurations of images that make use of words, making them flow and cutting them according to flows and	p 244
signs—crushing the signifiers as well as the signifieds, treating words as things, fabricating new unities, creating from nonfigurative figures	p 244
configurations	
debt. I too am a slave—these are the new words spoken by the master. Only as personified capital is the	p 254
eyes of lobotomy with your eyes of divorce.... Why these words, paranoia and schizophrenia, which are like talking birds and girls'	p 279
such, not appropriated as such—nonpossession and nonwealth, in the words of Bernard Schmitt, who among modern economists has for us	p 374
WORK 71	
1 THE DESIRING-MACHINES 1 Desiring-Production It is at work everywhere, functioning smoothly at times, at other times in fits	p 1
of that process, but the completion thereof. ... The process should work to a completion, not to some horror of intensification and	p 5
nothing rustic, nothing contrived, not a kitchen table or a work table. A table which lent itself to no function, self-protective	p 6
itself is the result of a process of abstraction. Desiring-machines work only when they break down, and by continually breaking down	p 8
there are larvae and loathsome worms, and a God at work messing it all up or strangling it by organizing it	p 9
dynamos, celestial machines, house-machines, and so on. And these machines work in a connective fashion, from the perimeter to the center	p 15
regime between them. In the first place, technical machines obviously work only if they are not out of order; they ordinarily	p 31
cause desiring-machines to undermine technical machines. Even more important, the work of art is itself a desiring-machine. The artist stores	p 32
up	
number of pieces always left over. It is a schizoid work par excellence: it is almost as though the author's guilt	p 43
because its source is madness. This is why in Proust's work the apparent theme of guilt is tightly interwoven with a	p 43
bring about genuine liberation, psychoanalysis is taking part in the work of bourgeois repression at its most far-reaching level, that is	p 50
adequate to the formations of the unconscious, even if the work of transformation is taken into account? Groddeck remained more faithful	p 54
point. Yet it cannot be said that psychoanalysis set to work unaware of desiring-production. The fundamental notions of the economy of	p 55
of desiring-production. The fundamental notions of the economy of desire—work and investment—keep their importance, but are subordinated	p 55
to the	
in myths and religions (taking into account, of course, the work of transformation), there are two ways of reading this adequation	p 57
the same time a serenity, a certitude in the finished work. It is Freud's testament. He is going to die, and	p 65
serenity of the person who senses what a treasure his work is, but senses too the poisons that have already filtered	p 65
aberrant communication following a transversal that runs through the whole work; an immense flow that each partial object produces and cuts	p 69
part of a manifest content and formally depend on a work of elaboration, or if, on the contrary, this content should	p 89
striking to us, given our great admiration for Maud Mannoni's work and for the manner in which she poses antipsychiatric and	p 90
took off with a military man; a cousin out of work, bankrupt, or a victim of the Crash; an anarchist grandfather	p 97
saying that, far from being the author of an intimate work, he goes further than the proponents of a populist or	p 98
not What does it mean? but rather How does it work? How do these machines, these desiring-machines, work—yours and mine	p 109
How does it work? How do these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns as a	p 109
the greatest force of language was only discovered once a work was viewed as a machine, producing certain effects, amenable to	p 109
amenable to a certain use. Malcolm Lowry says of his work: it's anything you want it to be, so long as	p 109

reactionary compromises of Freudianism, and even its theoretical surrender: this work has been accomplished several times, in a profound way, rigorously	p 117
the master. What has come to be called the monumental work of Ernest Jones does not penetrate censorship, it codifies it	p 118
prisoner or the concentration-camp victim or the worker harassed by work? It is not certain that they would furnish a large	p 127
that split asunder the catholic and despotic signifier of his work, and that necessarily nourish a revolutionary machine on the horizon	p 133
the Oedipal form to which one attempts to enslave the work itself, to make of it this minor expressive activity that	p 133
activity that secretes ideology according to the dominant codes. The work of art is supposed to inscribe itself in this fashion	p 133
and sublimation, desire and truth—the one regressive, where the work hashes out and redistributes the nonresolved conflicts of childhood, and	p 133
conflicts of childhood, and the other prospective, by which the work invents the paths leading toward a new solution concerning the	p 134
concerning the future of man. It is said that the work is constituted by a conversion interior to itself as cultural	p 134
no longer even any need for applying psychoanalysis to the work of art, since the work itself constitutes a successful psychoanalysis	p 134
for applying psychoanalysis to the work of art, since the work itself constitutes a successful psychoanalysis, a sublime transference with	p 134
exemplary	
hypocritical warning resounds: a little neurosis is good for the work of art, good material, but not psychosis, especially not psychosis	p 134
literature, since the neurotic pure and simple produces a solitary work, irresponsible, illegible, and nonmarketable, which on the contrary must	p 134
pay	
Ey would say, referring to other cases where a psychic work of selection, refinement, and calculation was manifested. And this is	p 149
matters little that this image is impossible: it does its work from the moment that desire lets itself be caught as	p 162
have psychotherapists who sincerely believe they are engaged in progressive work when they apply new methods for triangulating the child:	p 170
but	
but what purpose does it serve and how does it work in the very formation that makes use of the symbol	p 179
the couple voice-audition and hand-graphics. How does such a machine work? For it does work: the voice is like a voice	p 188
hand-graphics. How does such a machine work? For it does work: the voice is like a voice of alliance to which	p 188
a mere imitator, the artisan of the signs accomplishes a work that calls to mind the divine creation. But how does	p 189
convincing, too sudden, too different even to be hated. Their work is an instinctive creation and imposition of forms; they are	p 191
bronze and knows itself justified to all eternity in its work, like a mother in her child. It is not in	p 191
it reacts on them in producing the conditions for major work projects that exceed the capacities of the separate communities. What	p 198
with the great collective designs of this same unity: major work projects, extortion of surplus value, tributes, generalized servitude. Two	p 199
inscriptions	
befalls the subjects of the State, but is also at work in the highest machinery of the apparatus. The revenge becomes	p 214
finally, the decoding of the worker in favor of the work itself or of the machine. And for capital: the deterritorialization	p 225
able to interpret the general principle according to which things work well only providing they break down, crises being the means	p 230
the basis for capitalist production, while recognizing that machines too work or produce value, that they have always worked, and that	p 232
produce value, that they have always worked, and that they work more and more in proportion to man, who thus ceases	p 232
some very beautiful pages, Lyotard shows that what is at work in dreams is not the signifier but a figural dimension	p 243
from getting round the break by continuing its veritable mole work, always effecting breaks of breaks that allowed it to integrate	p 256
not good, that it isn't effective, and that one must work for reforms. But the revolutionary knows that escape is revolutionary	p 277
is made with them, what they make in themselves. Desiring-machines work according to regimes of syntheses that have no equivalent in	p 288
indifferent to this reaction. The way in which allosteric interactions work hence permits a complete freedom in the choice of controls	p 288
field. And this subrepresentative field will continue to survive and work, even through Oedipus, even through myth and tragedy, which	p 300
nevertheless	
the capitalist being, or the being in capitalism, desires to work or that he works according to his desire. But the	p 302
the unknown land, which alone is created by his own work in progress, the Search of Lost Time in progress, functioning	p 318
into these machines, what is the output, how does it work, what are your nonhuman sexes? The schizoanalyst is a mechanic	p 322
silence them, but also, impelled by the working parts that work in an autonomous or stereotyped fashion, to reactivate the organs	p 329
working parts on the body without organs, the putting to work of other adjacent parts on the periphery that have as	p 331
myth is the myth of zombies—mortified schizos, good for work, brought back to reason. In this sense the primitive and	p 335
that of learning what a subject's desiring-machines are, how they work, with what syntheses, what bursts of energy in the machine	p 338
car, credit, a loan, girl-boy relationships) ahead of their interests (work, savings, a good marriage). But what appears to other people	p 350
form—the same tendency in more disguised forms is at work in other trends. It is not by chance that Lacan's	p 359
and technicians and even artists, and science and art themselves, work so closely with the established sovereignties—if only because of	p 368
WORKED 3	
point of view it would be much better if nothing worked, if nothing functioned. Never being born, escaping the wheel of	p 7
on their libidinal investment (from the age of thirteen I've worked hard, rising on the social ladder, getting promotions, being a	p 103
machines too work or produce value, that they have always worked, and that they work more and more in proportion to	p 232
WORKER 20	
decoded flows of labor in the form of the free worker. Hence, unlike previous social machines, the capitalist machine is incapable	p 33
neuroses] in the prisoner or the concentration-camp victim or the worker harassed by work? It is not certain that they would	p 127
encounter of two principal elements: on one side, the deterritorialized worker who has become free and naked, having to sell his	p 225
decoding and deterritorialization having very different origins. For the free worker: the deterritorialization of the soil through privatization; the	p 225
decoding of	
family and the corporation; and finally, the decoding of the worker in favor of the work itself or of the machine	p 225
adapted to the situation within personified capital (the capitalist, the worker, the merchant, the banker). But on the other hand, and	p 232
so-called intellectual labor distinct from the manual labor of the worker (the evolution of the technical object). In this sense, it	p 233
knowledge capital) as is the most elementary labor of the worker. And just as we found, on the side of human	p 234
Here Andre Gorz's double portrait of the scientific and technical worker takes on its full meaning. Although he has mastered a	p 236
has no purchasing power. Who is robbed? Certainly not the worker who is not even bought, since the reflux or salary	p 238
capitalism the full body becomes truly naked, as does the worker himself who is attached to this full body. In this	p 250
difference in class between the industrialist or banker and the worker, but only a fusion into one and the same flow	p 253
the capitalist as a function derived from capital, and the worker as a function derived from labor capacity, etc., in such	p 263
a function derived from the flow of capital; and the worker as personified labor capacity—i.e., a function derived from	p 264
of capital (Mister Capital, Madame Earth, and their child the Worker), with the result that these images are no longer recognized	p 264
the priest, the tax collector, the cop, the soldier, the worker, all the machines and territorialities, all the social images of	p 265
images filling the capitalist field of immanence, the capitalist, the worker, etc. In other terms, capitalism indeed implies the collapse of	p 303
exercise that prepares for the conduct—also psychotic—of the worker trapped in the machine, with only his upside-down head sticking	p 317
the personal relations deriving from it, where everyone, like the worker called to war, abandons his machines and sets to fighting	p 323
the soldier, the technocrat, the bureaucrat, and why not the worker, the trade-unionist. Desire is agape. Not only can the libidinal	p 347
WORKERS 11	
of convertible wealth owned by capitalists and a flow of workers possessing nothing more than their labor capacity (here again, two	p 140
by illiterates. It goes by way of illiterates, those unconscious workers. The signifier implies a language that overcodes another language, while	p 208
means of production making ready in the shadows, flows of workers becoming deterritorialized: the encounter of all these flows will be	p 223
The encounter might not have taken place, with the free workers and the money-capital existing virtually side by side. One of	p 225
be said in varying degrees of many millions of other workers who produce, and create wants for, goods and services which	p 236
as it acquires a purchasing power through its distribution to workers or production factors, through its allotment in the form of	p 237
or monarchic—from the standpoint of the flow of free workers: the control of manual labor and of wages; from the	p 252
Spanish War with your voice singing for the decaying overbroken workers.... with your eyes with your eyes of Russia with your	p 279
flow of so-called free labor, as the property of the workers (so that the State restrictions on the substance or the	p 303
in his leaping through unheard-of and unnamable things: other horrible workers will come; they will begin on the horizons where the	p 331
of their aims is questioned (It's clear that you're not workers, you have no idea whatsoever of real struggles, let's attack	p 374

WORKERS' 1

drawing incomes that, however enormous, differ only arithmetically from the workers' wages-income, whereas this class functions on a more profound level p 372

WORKING 25

Lindner, Boy with Machine, shows a huge, pudgy, bloated boy working one of his little desiring-machines, after having hooked it up it desires life, because the organs of life are the working machine. We shall not inquire how all this fits together p 7
if they are not out of order; they ordinarily stop working not because they break down but because they wear out p 8
narration and as event take precedence over dream as a working over of thoughts.... Sticky transference.... According to Type II (liquidity p 31
gear, and the villagers at its base, serving as its working parts. The stocks form the object of an accumulation, the p 66
machine subsist, but are no longer anything more than the working parts of the State machine. The objects, the organs, the p 194
machine, which it reduces to the state of bricks, of working parts henceforth subjected to the cerebral idea. In this sense p 196
say you want an axiom for wage earners, for the working class and the unions? Well then, let's see what we p 219
short-circuit the signifier's coded gaps, inserting itself between them, and working under the conditions of identity of their elements. In p 238
language p 243

decisive factor in this evolution the organization of a powerful working class that required a high and stable level of employment p 253
new axioms to the old ones: an axiom for the working class, for the unions, and so on. But it is p 253
of formation of such machines—in indefinitely superimposed relays, in working cycles that mesh with each other—which, once assembled, will p 286
derives; and inversely, the theater forces the play and the working of machines into the wings, behind a limit that has p 307
up the parts of the desiring-machines; partial objects define the working machine or the working parts, but in a state of p 323
the desiring-machines; partial objects define the working machine or the working parts, but in a state of dispersion such that one p 323
every link undone, they function as raw partial objects, dispersed working parts of a machine that is itself dispersed. In short p 324
the one as the immobile motor, the others as the working parts; the one as the giant molecule, the others as p 327
immobilize them, to silence them, but also, impelled by the working parts that work in an autonomous or stereotyped fashion, to p 329
there is also life that desires, by virtue of the working organs. There we do not have two desires but two p 329
other attractions, other functionalities, the setting in motion of other working parts on the body without organs, the putting to work p 331
regime. Here are the desiring-machines, with their three parts: the working parts, the immobile motor, the adjacent part; their three forms p 338
name as she, or the girl on hands and knees, working, as a substitute for the mother surprised in the coitus p 354
that, contrary to the movement, proves itself only by not working, by being interminable. Psychoanalysis has become quite a stupefying drug p 357
prepared by a subterranean labor of causes, aims, and interests working together; of course this order of causes runs the risk p 378
does not destroy it, since it is the same production working under the difference in regime; if there is, and how p 380

WORKINGS 6

code was designed to eliminate. Adolf Wolfli's drawings reveal the workings of all sorts of clocks, turbines, dynamos, celestial machines, p 15
house-machines
it form a type of inscription for experiences and the workings of mechanisms that extend far beyond it in every direction p 48
Parents have been put in their true places within the workings of the unconscious, as inductors of an indifferent nature, yet p 92
and mechanism revolves: the machine's ability to account for the workings of the organism, but its fundamental inability to account for p 284
desire: the parts of the desiring-machine function in the very workings of the social machine; the flows of desire enter and p 336
series, or a social machine contains desiring-machine parts within its workings. The desiring micromultiplicities are no less collective than the p 340
large

WORKS 28

his ass. A solar anus. And rest assured that it works: Judge Schreber feels something, produces something, and is capable of p 2
then there is the function of the bicycle in Beckett's works: what relationship does the bicycle-horn machine have with the mother-anus p 2
of fantastic machines—celibate machines—that he has discovered in works of literature. The examples he points to are of many p 18
things as a materialist, there is no history in his works, and whenever he takes history into account, he no longer p 22
Wall of China. But the schizo continually detaches them, continually works them loose and carries them off in every direction in p 40
was elaborated in the perspective of institutional analysis—in the works of the team at La Borde Clinic, assembled around Jean p 62
model, but as revolutionary action and passion. In his recent works Klossowski indicates to us the only means of bypassing the p 63
to describe the social and the political in willfully expressive works. For his part, he is interested in the manner in p 98
differing regimes. In this regard let us consider three important works about children: L'Enfant by Jules Valles, Bas les coeurs by p 99
represents nothing, but it produces. It means nothing, but it works. Desire makes its entry with the general collapse of the p 109
anything you want it to be, so long as it works—It works too, believe me, as I have found out p 109
want it to be, so long as it works—It works too, believe me, as I have found out—a machinery p 109
of it by a social order. People are co-opted, not works, which will always come to awake a sleeping youth, and p 133
it breaks down, the more it schizophrenizes, the better it works, the American way. But this is already the point of p 151
any more than by the determination of signifieds. How it works is the sole question. Schizoanalysis foregoes all interpretation because it p 180
a cortisone delirium: an overworked father, a high-school teacher who works overtime for a radio-taxi service and is being treated for p 274
not only its functioning, but formation and autoproduction? A machine works according to the previous intercommunications of its structure and p 283
the
the being in capitalism, desires to work or that he works according to his desire. But the identity of desire and p 302
is the axiomatic in profound opposition to codes; since it works on the decoded flows, it cannot itself proceed except by p 327
on repulsion is clear to us, inasmuch as it all works only by breaking down. One is then able to say p 330
wins. So too does death. The law of large numbers works for death. It is now or never that we must p 335
we had left hanging. Once it is said that capitalism works on the basis of decoded flows as such, how is p 335
is not for himself or his children that the capitalist works, but for the immortality of the system. A violence without p 346
a relation with the nonhuman sex? For whether the mother works or not, whether the mother is from a richer or p 355
of persons and the integrity of the ego, the whole works being blessed by successful castration in a sacred triangular form p 359
true rationality of this pathological state, this insanity, the machine works too, believe me. The capitalist machine does not run the p 373
assembled, on what foundation of decoding and deterritorialization; how it works, always more decoded, always more deterritorialized; how its p 373
operation grows
studies, does admirably well in a third-level class, provided he works some in mechanics. He has a passion for mechanics. The p 381

WORKSHOP 1

unconscious ceases to be what it is—a factory, a workshop—to become a theater, a scene and its staging. And p 55

WORKSHOPS 1

and a whole theater installed there where there were fields, workshops, factories, units of production? The psychoanalyst parks his circus in p 298

WORLD 98

A breath of fresh air, a relationship with the outside world. Lenz's stroll, for example, as reconstructed by Buchner. This walk p 2
to speak, but of her who brought me into the world, through the hole in her arse if my memory is p 3
fragmentation of the object. Doubtless each organ-machine interprets the entire world from the perspective of its own flux, from the point p 6
a means of extorting surplus labor. But a perverted, bewitched world quickly comes into being, as capital increasingly plays the role p 11
recording surface, an apparent objective movement, a fetishistic, perverted, bewitched world are characteristic of all types of society as a p 11
constant
body the litany of disjunctions, and creates for himself a world of parries where the most minute of permutations is supposed p 12
as the contemplative alienation of Holderlin ... The vision of the world granted to Nietzsche does not inaugurate a more or less p 21
the delirium itself or the complete withdrawal from the outside world, the detachment from reality, accompanied by a relative or an p 23
discovering or rediscovering the delirious person in his own specific world. What is common to these three concepts is the fact p 23
ego, another time as an ego cut off from the world, and yet again—most temptingly—as an ego that had p 24
in the most specific way, but in his very own world, though he might reveal himself to a clever psychiatrist, a p 24

suffers from as a way of defining its object, the world acquires as its double some other sort of world, in the world acquires as its double some other sort of world, in accordance with the following line of argument: there is an object that desire feels the lack of; hence the world does not contain each and every object that exists; there place that contains the key to desire (missing in this world). If desire produces, its product is real. If desire is is productive, it can be productive only in the real world and can produce only reality. Desire is the set of or become a parasite of passive syntheses in whatever vague world they may happen to exist in. It is no use and kin, or the preservation of the State ... The phantasmal world is the world which has never been fully conquered over the preservation of the State ... The phantasmal world is the world which has never been fully conquered over. It is the which has never been fully conquered over. It is the world of the past, never of the future. To move forward that have come from the internal codes, from the outside world, from one region to another of the organism, all intersect to carry out real operations of desire in the material world. 6 The Whole and Its Parts In desiring-machines everything functions was responsible for the marvelous discovery of partial objects, that world of explosions, rotations, vibrations. But how can we explain the It is as if Freud had drawn back from this world of wild production and explosive desire, wanting at all costs same history as that of Capital, with its enchanted, miraculated world. (Also at the beginning, said Marx, the first capitalists could back to the sources: Freud never managed to escape the world of the father, or of guilt... While offering the possibility been quick to slip into the expected clinical mold. Dark world, growing desert: a solitary machine hums on the beach, an the living organism was thought to be similar to the world, this was attributed to the fact that it was or opening up both ends. If the living being resembles the world, this is true, on the contrary, insofar as it opens insofar as it opens itself to the opening of the world; if it is a whole, this is true to the is true to the extent that the whole, of the world as of the living being, is always in the process in the manner in which the Dreyfus Affair and then World War I cut across families, introducing into them new breaks races, and continents, and intensely feeling the becoming of the world. There is no signifying chain without a Chinaman, an Arab or Engels: We now laugh when we find Man and World placed beside one another, separated by the sublime presumption of itself in the identity of nature and man, of the world and man. The question of the father, the question of trying to disclose in what sense the disorder of the world is manifested in the subjective disorder, even if it is strangely stationary, in place. He does not speak of another world, he is not from another world: even when he is not speak of another world, he is not from another world: even when he is displacing himself in space, his is remains here. For here is the desert propagated by our world, and also the new earth, and the machine that hums technique inherited from Poussin, Lorrain, or the Dutch tradition: the world is reconstructed through archaisms having a modern function. But something

of the limit, in order to create a little colonial world of one's own. But others want virgin lands, more truly a sister (or a father, a daughter) to the outside world if a woman was gained in the previous generation ... The gave birth to him. She was the matrix of the world, and he considered himself to be placed on the same he becomes united by replacing Amma. In short, a whole world of ambiguous signs, included divisions and bisexual states. I am the expression of the desire or the nostalgia for a world where such relations would be possible or would meet with where the decoded flows run free, the end of the world, the apocalypse. Secondly, however, the relative limit is no more as in the Yourougou myth, which introduces disorder into the world by acting as the representative of desire. Whence, in the tremendous quantity of freedom had not been expelled from the world, or at least from the visible world, and made as expelled from the world, or at least from the visible world, and made as it were latent under their hammer blows there is indeed a break that changes everything in the world of representation, between this writing in the narrow sense and tremendous quantity of freedom must have been expelled from the world, or at least from the visible world, and made as expelled from the world, or at least from the visible world, and made as it were latent under their hammer blows beginnings, between the sovereign power and the genesis of the world; the myth constitutes itself within this distance, it makes it elements they found in the immanence of the objective Roman world, and the purists, who wanted a fresh start in the its narrow Cape of Asia, was to have needed the world, to have needed to venture outside its own front door to the undeveloped countries, which do not constitute a separate world, but rather an essential component of the world-wide capitalist machine

defined the United States as a fragment of the Third World that has succeeded and has preserved its immense zones of codes and overcodes that have disappeared: the axiomatic of the world capitalist market. In brief, the flows of code that are career to be: Gregory Bateson begins by fleeing the civilized world, by becoming an ethnologist and following the primitive codes and the revolutionary path? Is there one?—To withdraw from the world market, as Samir Amin advises Third World countries to do withdraw from the world market, as Samir Amin advises Third World countries to do, in a curious revival of the fascist question of binding the schizophrenic charges and energies into a world axiomatic that always opposes the revolutionary potential of decoded flows

so much as a privatization of the public: the whole world unfolds right at home, without one's having to leave the related to its father-mother, is truly the center of the world. Much more underhanded than the subterranean reign of the fetishes existence as little men on his body. Artaud says: this world of microbes, which is nothing more than coagulated nothingness. The back into the most miserably arranged territorialities of the modern world as simulacra of the preceding planes, getting caught up in now here and now there, in various parts of the world). But there is a Butlerian manner for carrying each of revert to myth? ... This ideational rubbish out of which our world has erected its cultural edifice is now, by a critical said—until the process is completed the belly of the world shall be the Third Eye. Now, Brother Ambrose, just what that? What could I mean except that from this intellectual world in which we are swimming there must body forth a which we are swimming there must body forth a new world; but this new world can only be bodied forth in there must body forth a new world; but this new world can only be bodied forth in so far as it what break (coupure) introduced the irruption of production into the world of representation. Production can be that of labor or that of representation. And this collapse or sinking of the classical world of representation is assigned a date by Foucault; the end the rays of the subjective libido: it is indeed the world of representation that crumbles, or tends to crumble. It follows universal interior essence, but it does not thereby escape the world of representation. It merely performs a vast conversion of this of representation. It merely performs a vast conversion of this world, by attributing to it the new form of an infinite of social production as machine or machinery, irreducible to the world of objective representation (Vorstellung); but immediately the reduction of the

where homosexuality and heterosexuality cannot be distinguished any longer: the world of transverse communications, where the finally conquered nonhuman sex mingles

cease being artificial images to become indices of the new world. That is what the completion of the process is: not is: not a promised and a pre-existing land, but a world created in the process of its tendency, its coming undone says, when psychoanalysis began to speak of Eros, the whole world breathed a sigh of relief: one knew what this meant you actually enrich others (instead of infecting them) The phantasmal world is the world which has not been fully conquered over others (instead of infecting them) The phantasmal world is the world which has not been fully conquered over. It is the which has not been fully conquered over. It is the world of the past, never of the future. To move forward the link between his discovery of the death instinct and World War I, which remains the model of capitalist war. More switchboard with thirteen telephones. He gives his orders to the world. He doesn't care for the ladies. He is brave, too which gives them precisely an apparent revolutionary position.) In a world such as this, there is no living desire that could morals, homelands, religions, and private certitudes? There is a whole world of difference between the schizo and the revolutionary: the difference

generously on us, have as many deceptive sojourns as the world arranges for those who think they are standing straight and of identity, escaping the intersubjective co-ordinates as well as the world of meanings? Long live the Ndembu, for if we follow institutions. Why this appeal to art and science, in a world where scientists and technicians and even artists, and science and out in this painting: what would appear to be another world opens up, an other art, where the lines are deterritorialized A painter such as Tintoretto paints the creation of the world like a race represented in its whole length with God are prepared down to the last detail, and the Third World is organized as an integral part of capitalism. The reproduction state, just as it is not Russian socialism that troubles world capitalism.) There is no metaphor here: the factories are prisons converted into a reflux of means of payment. The Third World is deterritorialized in relation to the center of capitalism but

WORLD'S 1

the fountainhead where the psychoanalyst washes his hands of the world's iniquities.) In an altogether different direction, if we consider the	p 128
WORLD-HISTORICAL 2	
from its oscillations on the circle. All delirium possesses a world-historical, political, and racial content, mixing and sweeping along races, cultures	p 88
to strangle desiring-production and suffocate its problems. The political, cultural, world-historical, and racial content is left behind, crushed in the Oedipal	p 95
WORLD-WIDE 3	
a separate world, but rather an essential component of the world-wide capitalist machine. It must be added, however, that the center are reproduced on a wider scale (always more reterritorialization—local, world-wide, planetary). That is why the law of the falling tendency an absolute threshold. They recode with all their might, with world-wide dictatorship, local dictators, and an all-powerful police, while decoding—or	p 231 p 259 p 260
WORLDS 2	
mechanization of the passions.) But we always make love with worlds. And our love addresses itself to this libidinal property of either close himself off or open up to more spacious worlds, to masses and large aggregates. There is always something statistical	p 294 p 294
WORM 4	
Freud and his Oedipus. Perhaps it's by trying to be Worm that I'll finally succeed in being Mahood.... Then all I'll be being Mahood.... Then all I'll have to do is be Worm. Which no doubt I shall achieve by trying to be by being something else. He is Mahood only by being Worm, and Worm only by being Jones. He is a girl something else. He is Mahood only by being Worm, and Worm only by being Jones. He is a girl only by	p 85 p 85 p 87 p 87
WORMS 2	
Beneath its organs it senses there are larvae and loathsome worms, and a God at work messing it all up or is like the cosmic egg, the giant molecule swarming with worms, bacilli, Lilliputian figures, animalcules, and homunculi, with their organization and	p 9 p 281
WORRIES 1	
not a god but a human being like yourself, with worries, defects, ambitions, frailties, that he is not the repository of	p 334
WORSE 8	
from life—that he is so often thought to be? Worse still: how can psychiatric practice have made him this sort preformation, or a cultural symbolic a priori linked to prematuration? Worse yet: it is clear that by invoking such an a is Oedipus who makes us man, for better or for worse, say those who would make fools of us all. The the perversion of the exotic territorialities, then drugs, alcohol—or worse still an old fascist dream. Never has delirium oscillated more nothing. A concerted destruction of all the primitive codings, or worse yet, their derisory preservation, their reduction to the condition of code, with the familial territoriality and the signifier of castration. Worse yet, it will happen that psychoanalysis itself wants to act life, since Thanatos was now the partner of Eros, for worse but also for better. Psychoanalysis becomes the training ground of way? What abjectness—become a desire to be loved, and worse, a sniveling desire to have been loved, a desire that	p 20 p 92 p 108 p 133 p 192 p 329 p 332 p 334
WORST 3	
puissance) breaks free, sometimes even in the midst of the worst archaisms; inversely, the way in which everything turns fascist or mechanisms, and an ordinary familial logic, i.e., neuroticizing at worst. In so-called schizophrenic familial monographs everyone easily recognizes his own dissolution of the normal ego, he falls back into the worst familialist, personological, and egoic postulates, so that the remedies invoked	p 277 p 360 p 360
WORTH 5	
affect him. Here, what is, what would a psychiatrist be worth? In the whole of psychiatry only Jaspers, then Laing have which can have all sorts of particular values or be worth all sorts of quanta. This abstract quantity nonetheless must have ought to be a song of life, or else be worth nothing at all. It ought, practically, to teach us to better days? And aren't all the destructions performed by schizoanalysis worth more than this psychoanalytic conservatory, aren't they more a part if our society can handle that, and what it is worth if it can't. And this is indeed the direction the	p 131 p 226 p 331 p 334 p 381
WORTHY 1	
right to remind us that, even in the case of worthy Oedipus, it was already a matter of politics. They are	p 98
WOULD 244	
all over again. From a certain point of view it would be much better if nothing worked, if nothing functioned. Never nothingness and thus allow us to return to nothingness? It would seem, however, that the flows of energy are still too partial objects still too organic, for this to happen. What would be required is a pure fluid in a free state the body without organs (as from labor to capital), it would seem that they then come under another law that expresses 1... The series is completely refractory to a transcription that would transform and mold it into a specifically ternary and triangular machine. But the opposition between attraction and repulsion persists. It would seem that a genuine reconciliation of the two can take produce? What is produced by means of it? The answer would seem to be: intensive quantities. There is a schizophrenic experience fantasies as illustrations of this definition of desire: as Kant would have it, we are well aware that the real object only connections that could be established between these two productions would be secondary ones of introjection and projection, as though all	p 7 p 8 p 8 p 12 p 14 p 17 p 18 p 25 p 28
Reich was sorely in need of: that of desiring-production, which would apply to the real in both its so-called rational and of the real inorganization of the passive syntheses, where we would search in vain for something that might be labeled the of particular concern to it here, a state that we would label a legitimate status within society. Nothing in the life status within society. Nothing in the life of any subject would sacrifice a very large part of its interests. Like all mechanics. There is no sort of evolution of drives that would cause these drives and their objects to progress in the parents are present all this time, and that the child would have nothing were it not for them. But that is to a field of production directly invested by libido. It would seem obvious that parents indeed make their appearance on the the greater when we are dealing with psychotic syndromes that would appear to be the most animal-like and the most desocialized amounts to injecting something religious into the unconscious. (And what would Freudian analysis be without the celebrated guilt feelings ascribed to	p 30 p 39 p 41 p 41 p 44 p 47 p 47 p 49 p 58
of the churches and psychoanalysis, the moment when the Church would train its own psychoanalysts, and when it would become possible the Church would train its own psychoanalysts, and when it would become possible to write in the history of the movement immediately orphan. And doubtless an examination of the first argument would lead us to a similar conclusion. By joining sexuality to We prefer not to follow a recent suggestion that it would be better to translate Analysis Finite, Analysis Infinite, since finite-infinite senses too the poisons that have already filtered in. Everything would be fine if the economic problem of desire were merely if the economic problem of desire were merely quantitative; it would be a matter of reinforcing the ego against the drives considerations—concerns a type of resistance that is nonlocalizable. It would seem that certain subjects have such a viscous libido, or a liquid one, that nothing succeeds in taking hold. It would be a mistake to see in this remark of Freud's give their material pleasure certain imperious localizations. The second group would shock most people by their avowals. They live perhaps less	p 58 p 58 p 58 p 65 p 65 p 65 p 65 p 65 p 70
incest and homosexuality, it is certain that the Oedipal triangle would have no way of transmitting and reproducing itself without this	p 71

But here no biunivocal process is in fact produced that would fit production into the mold of representatives; no triangulation appears p 72
mold of representatives; no triangulation appears at this level that would refer the objects of desire to global persons, or desire p 72
One of the transcendent phallus without which the terms considered would not take the form of a triangle. It is as p 73
the problem has nothing to do with pre-oedipal stages that would still revolve around an Oedipal axis, but rather with the p 74
unknown force of the disjunctive synthesis, an immanent use that would no longer be exclusive or restrictive, but fully affirmative, p 76
nonrestrictive
positive, at the same time as the included disjunctions. It would be a total misunderstanding of this order of thought if p 76
Man: it is not a matter of a synthesis that would go beyond the negative disjunctions of the derived reality, in p 77
usage. Nothing original or derived, but a generalized drift. It would seem that the schizo liberates a raw genealogical material, nonrestrictive p 78
instead a common situation, oedipalizing par excellence. And although it would require formalization, the other type of non-sense spoken of by p 80

what sense Oedipus is strictly undecidable (indecidable), as the mathematicians would put it. We are extremely tired of those stories where p 81
the contrary, in the possibility of an internal reversal that would make the analytic machine into an indispensable part of the p 82
schizo, and to show that a gap in the Symbolic would bring us back to the Imaginary, and inversely that imaginary p 83
to the Imaginary, and inversely that imaginary drive or confusions would lead us to the structure! As a famous predecessor said p 83
of the Imaginary or the values of the Symbolic. It would also be necessary to heed Lacan's word of caution concerning p 83
families be taken as a sort of familial romance that would indeed bring us back again to families and refer us p 89
stir up similar historical, geographic, and racial masses. The error would lie in concluding, for example, that fascists are mere paranoiacs p 89
in concluding, for example, that fascists are mere paranoiacs. This would be an error precisely because, in the current state of p 89
error precisely because, in the current state of affairs, this would still amount to leading the historical and political content of p 89
in the familial structure serving as a matrix. This origin would exist therefore in the symbolic void or in the initial p 90
disorganizer) from which the floating contents of the historical delirium would derive, as so many glittering reflections in an imaginary mirror p 91
order of an expanded family, where not only each person would combine to a greater or lesser extent his or her p 93
others, but where the entirety of the extended family also would oscillate between the two poles of a healthy triangulation, structuring p 93
political and social psychoanalysis, a militant analysis: not because it would go about generalizing Oedipus in culture, under the ridiculous p 98
conditions

that at times goes as far as madness, and that would have no way of including itself in the Oedipal apparatus p 100
Oedipus and segregation. Not, however, in the sense where segregation would be a consequence of Oedipus, subjacent to the fraternity of p 104
death of the father, news doesn't travel very fast: it would be a mistake to embark Nietzsche on that particular voyage p 106
Athena. The same reproach applies even better to psychoanalysts: it would seem that they believe in all of this—in myth p 107
us man, for better or for worse, say those who would make fools of us all. The tone may vary, but p 108
Or, in line with a suggestion made by Henri Gobard, would it be better to translate this as double hold like p 110
law, it is a sign of strength (puissance). And who would dare use the term law for the fact that desire p 111
of consciousness, and of a belief too sure of itself? Would it be an exaggeration to say that in the unconscious p 112
psychoanalyst enter into the domains of the productive unconscious, he would feel as out of place with his theater as an p 113
because, if psychic repression did bear on incestuous desires, it would thereby gain a certain independence and primacy, as a condition p 113
exchange or any society, in relation to social repression, which would then concern only the returns of the psychically repressed in p 113
it is prohibited, this is because it is desired—there would be no need to prohibit what is not desired. Once p 114
psychoanalysis expects to gain from claiming a link, where Oedipus would be the object of repression, and even its subject through p 117
married his mother or kept his sister for himself? there would no longer be any differentiation, any exchanges possible). We must p 120
do have, however, the elements of a response. Social production would need at its disposal, on the recording surface of the p 120
by my mother. So I decided that one day I would show them. If even artists give in to this, it p 121
show them. If even artists give in to this, it would be a mistake to stand on ceremony and hold to p 121
the familial themes often erupt into the psychotic consciousness, we would be all the more surprised—in line with a remark p 123
some tolerate oedipalization less well than others? Thus the schizo would not be ill within the Oedipus complex, from an Oedipus p 123
journey? Hence another possible formulation of an inverse relationship: there would be something like two groups, the psychotics and p 124
neurotics, those

opposition between the two groups is inadequate, an opposition that would allow one to define neurosis as an intra-oedipal disorder, and p 125
in this fashion that the question must be posed. It would be inaccurate to maintain an Oedipal interpretation for the neuroses p 126
worker harassed by work? It is not certain that they would furnish a large quota.... Our systematic tendency is not to p 127
because it designates what is most recent and because it would be opposed to former or infantile; it is used in p 129
regression, in order to give him indirect symbolic satisfactions that would allow him to resume a progression, to take up a p 130
that will no longer affect him. Here, what is, what would a psychiatrist be worth? In the whole of psychiatry only p 131
it is the dread they feel of a flow that would elude their codes. Then again, if we say that capitalism p 140
Hence the social machine fashions a memory without which there would be no synergy of man and his (technical) machines. The p 141
first of all a milieu for exchange where the essential would be to circulate or to cause to circulate, but rather p 142
of the body were consulted to see which of them would take charge of the burial ... The unities in question are p 142
alliance from filiation, the alliances from the filiative lines. It would be erroneous to ascribe to alliance no more than an p 146
matrimonial connections between elements that the disjunction of two moieties would forbid from the strict viewpoint of structure: The third p 147
term

behaves as if he were ignorant of the compensation that would result from the closing of the cycle, and everyone stresses p 148
primitive territoriality: a normal or nonpathological perversity, as Henry Ey would say, referring to other cases where a psychic work of p 149
physically, as though it were a question of attrition that would cause the social machine to lose its capacity to wield p 151
materials. But here too it seems that the correct interpretation would be, above all, actual and functional: it is in order p 151
motor of the whole? And what is this fear? It would appear that social formations experienced a morbid and mournful foreboding p 152
and will overcode all their codes. But the greatest danger would be yet another dispersion, a scission such that all the p 153
dispersion, a scission such that all the possibilities of coding would be suppressed: decoded flows, flowing on a blind, mute, deterritorialized p 153
logical combinative apparatus governing an interplay of exchanges, as Levi-Strauss would have it, than one of establishing a physical system p 157
that

that resorting to myth is indispensable, not because the myth would be a transposed or even an inverse representation of real p 157
Marcel Griaule's, which looks to myth for a principle that would explain the avunculate, seems decisive to us, and seems to p 157
desire or the nostalgia for a world where such relations would be possible or would meet with indifference, or as the p 161
for a world where such relations would be possible or would meet with indifference, or as the expression of a structural p 161
is not impossible in the same sense that the Real would be impossible, but quite the contrary, in the sense that p 161
is prohibited? The problem lies elsewhere. The possibility of incest would require both persons and names—son, sister, mother, brother, father p 161

person and the name at the same time—yet this would be the condition for incest. Granted, incest is a lure p 162
itself by means of a psychic repression without which it would have no grip on desire. What is desired is the p 162
desired is the intense germinal or germinative flow, where one would look in vain for persons or even functions discernible as p 162
is precisely the problem; one cannot confound incest as it would be in this intensive nonpersonal regime that would institute it p 162
as it would be in this intensive nonpersonal regime that would institute it, with incest as represented in extension in the p 162
to, in its capacity as representative, is a flow that would not be codable, that would not let itself be coded p 163
representative, is a flow that would not be codable, that would not let itself be coded—specifically, the terror of the p 163
No chain could be detached, nothing could be selected; nothing would pass from filiation to descent, but descent would be perpetually p 163
selected; nothing would pass from filiation to descent, but descent would be perpetually reduced to filiation in the act of re-engendering p 163
filiation in the act of re-engendering oneself; the signifying chain would not form any code, it would only emit ambiguous signs p 163
oneself; the signifying chain would not form any code, it would only emit ambiguous signs and be perpetually eroded by its p 163
and be perpetually eroded by its own energetic support; what would flow on the full body of the earth would be p 163
what would flow on the full body of the earth would be as unfettered as the noncoded flows that shift and p 163
that it amounts to the same to say that everything would pass or flow with it, or on the contrary, that p 163
or flow with it, or on the contrary, that everything would be blocked. For the flows to be codable, their energy p 163
the relations between families coextensive with the social field. It would not even be exact to say that the family determinations p 166
it possible to establish one-to-one relations between the two that would confer on any familial complex whatever an expressive value and p 166
same applies to them as to certain psychotherapists here: it would seem that they don't know what they are doing. We p 170
of the universal there are two poles: one—outdated, it would seem—that makes of Oedipus an original affective constellation, and p 171
repression), and the meaning and scope of psychic repression (refoulement), would vary. This story of psychic repression is quite complicated. p 172

Things vary. This story of psychic repression is quite complicated. Things would be simpler if the libido or the affect were repressed	p 172
primitives repress the representation and keep the affect intact? And would the contrary be true in our case, in the patriarchal	p 172
in our case, in the patriarchal organization where the representation would remain clear, but with the affects suppressed, inhibited, or transformed	p 172
what enables one to speak of an Oedipal representation that would be the object of repression? Is it because incest is	p 172
is desired because it is prohibited. The prohibition of incest would therefore imply an Oedipal representation, and it would be born	p 172
of incest would therefore imply an Oedipal representation, and it would be born of the repression of this representation and of	p 172
not enter into social production or reproduction. It is what would introduce disorder and revolution into the socius, the noncoded flows	p 173
production and reproduction. Even an author like Marcuse, whom one would not suspect of complaisance in this regard, acknowledges that	p 173
culturalism	
the familial stimuli coming from the adult: all the conditions would then be given for an adequate (extrafamilial) understanding of the	p 174
money and flows of production from assuming an autonomy that would destroy their codes. Such is the real limit . When such	p 176
detached object—no reduction whatever, no application is possible that would answer to the formula 3+1 (the four corners of the	p 178
to which it will be applied, and without which it would have no hold on the productions of the unconscious. Given	p 179
A social sector of symbols, and a sexual sector that would constitute a kind of private universal, a kind of individual-universal	p 179
is unquestionably due to the influence of psychoanalysis. But it would seem that psychoanalysis offers them just as many reasons for	p 182
to take into account political, economic, and religious dimensions that would go beyond sexuality. So long as the problem is put	p 182
no corresponding value can develop as an exchange value that would introduce the nightmare of a commodity economy. The primitive market	p 186
operates through bargaining rather than by fixing an equivalent that would lead to a decoding of flows and a collapse of	p 186
in bodies, and its blocks of debts. The soft structure would never function, would never cause a circulation, without the hard	p 188
its blocks of debts. The soft structure would never function, would never cause a circulation, without the hard machinic element that	p 188
in advance, of being a future bad debtor; the contrary would be closer to the truth. It is the bad debtor	p 191
has foreseen everything—except for the way its own death would come to it from without. They come like fate, without	p 191
the bad conscience developed, that goes without saying—but it would not have developed if a tremendous quantity of freedom had	p 192
seeing in the State the principle of a territorialization that would inscribe people according to their residence, we should see in	p 195
Emperor. But not about the present one; or rather we would think about the present one if we knew who he	p 199
the previous formations: the dread of flows of desire that would resist coding, but also the establishment of a new inscription	p 199
impossibility. This infinitivatori (infinitivation) cannot be understood exactly as Nietzsche would have it—that is, as a consequence of the	p 199
interplay	
l'appareil refoulant repressif), a new mark, a new severity. It would be easy, too easy, if it were enough to make	p 201
exercise of psychic repression and the service of social repression would be made to end. The royal barbarian incest is merely	p 201
or more infinite with respect to desiring-production. But this migration would never be possible if there did not occur correlatively a	p 202
mysterious fashion. But we see nothing in this link that would lead us to conclude in favor of the constancy of	p 203
mother the despot simulates a superforce where the two sexes would be at the maximum [degree of externalization] of their specific	p 210
exist doubts regarding even the name of the dynasty)? This would mean that the death instinct is even more deeply rooted	p 214
of a regression, and even though it meant the unconscious would be kept under the weight of the despotic apparatus, that	p 217
kept under the weight of the despotic apparatus, that it would be reinterpreted starting from this apparatus, the Law, and the	p 217
preventing commodities from introducing the decoding of flows that alone would be ruinous to the system under consideration. And in more	p 220
alliance, a rediscovery of the Egyptian and Syriac inspiration that would provide the impetus for a transcendent Urstaat. What strange	p 222
machines	
determined mathematically. Yet they have little cause to rejoice. They would be better off concluding in favor of the very thing	p 228
operations, and to the specific circulation of credit money—which would be the meaning of a return to Marx, to the	p 230
proletariat in relation to that of the center. For it would be a great error to think that exports from the	p 231
distribution creates the purchasing power, instead of presupposing it. Who would be capable of stealing? Certainly not the industrial capitalist	p 238
as	
two disciplines highly regarded in our modern societies. Yet it would be a serious error to consider the capitalist flows and	p 245
such close surveillance—as though they risked unleashing flows that would be dangerous for capitalist production and charged with a	p 245
revolutionary	
that, assuming it is translated in terms of a code, would not lay bare its own unavowable nature, that is, its	p 247
flows, but these quantities do not enter into equivalences that would presuppose an unlimited something; they simply form composites that are	p 247
quantity cannot be divorced from a becoming-concrete without which it would not become capital and would not appropriate production. We	p 249
have	
a becoming-concrete without which it would not become capital and would not appropriate production. We have seen that this	p 249
becoming-concrete appeared	
from their conjunction as decoded flows; outside this conjunction they would remain purely virtual; this conjunction is also the disjunction of	p 249
other than as merchant, financial, and commercial capital, where money would take on functions other than those deriving from its form	p 249
and falls back on production without interposing extraeconomic factors that would be inscribed in the form of a code. With the	p 249
objective class interest, to which a kind of potential spontaneity would be ascribed, suffocated by the agents claiming to represent that	p 256
One sometimes has the impression that the flows of capital would willingly dispatch themselves to the moon if the capitalist State	p 258
in labor or production—and in desire as well, it would seem. (It was an immense step forward for Adam Smith	p 258
machine, these societies are caught between the Urstaat that they would like to resuscitate as an overcoding and reterritorializing unity, and	p 260
not make it flee through one end or another that would escape the axiomatic and throw the machine into a panic	p 260
the psychiatrists (they have no ideas on the subject—why would they?). Capitalism, and socialism as well, are as though torn	p 260
field, is coextensive with it, and countersects its co-ordinates, it would appear that the family is now merely a simple tactic	p 264
dream: it always expresses the displacement of the limit.) Oedipus would be nothing if the symbolic position of an object from	p 267
primal position of the father of the horde. Oedipus itself would be nothing without the identifications of the parents with the	p 273
being crushed in the psychiatric and psychoanalytic treadmill. Judge Schreber would not deny this (nor his father, who invented the	p 274
Pangymnastikon	
instead of the perspectives of the large aggregates. Doubtless it would be a mistake to contrast these two dimensions in terms	p 280
living. Why speak of machines in this domain, when there would seem to be none, strictly speaking—no structural unity nor	p 286
alongside the parts, as a part apart or, as Butler would say, in another department that fits the whole over the	p 287
intra-atomic, and at the same time as directly sociohistorical. It would be futile to say that love has to do with	p 291
that love has to do with proteins and society. This would amount to reviving yet once more the old attempts at	p 291
kind of socialized energy capable of all the investments. Or would we do better to review Reich's final attempt, involving a	p 291
machinic elements, their arrangements and their syntheses, without which there would be neither a human sex specifically determined in the	p 294
large	
in the law. It is doubtless true that the psychoanalyst would be the first to say that, everything considered, belief is	p 296
the psychoanalyst who believes—the psychoanalyst in each of us? Would belief then be an effect on the conscious material that	p 296
play no role whatever in the Freudian analysis. Perhaps it would have been more difficult to crush the entire sociopolitical content	p 297
nature or abstract essence of labor, beyond all representations that would bind it to objects, to aims, or even to particular	p 300
an application of this axiomatic to the privatized family. Representation would never be able to ensure its own conversion without this	p 303
on them. To trace back from images to the structure would have little significance and would not rescue us from representation	p 308
from images to the structure would have little significance and would not rescue us from representation, if the structure did not	p 308
not an orphan in the sense that the father's name would designate an absence, but in the sense that the unconscious	p 311
it, and breaks a flow that another produces. But how would these decoded and deterritorialized flows of desiring-production keep from being	p 315
desiring-production keep from being reduced to some representative territoriality, how would they keep from forming for themselves yet	p 315
another such territory	
image is without optimism. One does not see what optimism would be doing at the conclusion of this statement. This man	p 317
they can only be evaluated each within the other. How would the schizo's voyage be possible independent of certain circuits, how	p 319
a good circuit for the deterritorialized schizo? Such a thing would be very surprising, to say the least: the therapeutic potentialities	p 319
tires out and proposes the image of a subject-group that would become immediately repurposed, with former schizos guiding the most recent	p 320
the mental illnesses). A true politics of psychiatry, or antipsychiatry, would consist therefore in the following praxis: (1) undoing all the	p 321
knowledge, and creation in their most profound tendency. Here, madness would no longer exist as madness, not because it would have	p 321
madness would no longer exist as madness, not because it would have been transformed into mental illness, but on the contrary	p 321

transformed into mental illness, but on the contrary because it would receive the support of all the other flows, including science	p 321
mad. In this perspective Foucault announced an age when madness would disappear, not because it would be lodged within the controlled	p 321
announced an age when madness would disappear, not because it would be lodged within the controlled space of mental illness (great	p 321
on the contrary because the exterior limit designated by madness would be overcome by means of other flows escaping control on	p 321
rat's ass. Let's not rush to introduce a term that would be like a phallus structuring the whole and personifying the	p 323
do not refer in the least to an organism that would function phantasmatically as a lost unity or a totality to	p 324
are not the expression of a fragmented, shattered organism, which would presuppose a destroyed totality or the freed parts of a	p 326
expression of a de-differentiated (de-differencie) organism stuck back together that would surmount its own parts. The organs-partial objects	p 326
and the body	
as its reverse side the real inorganization of desire. It would seem that the genetic code points to a genic decoding	p 328
it is absurd to speak of a death desire that would presumably be in qualitative opposition to the life desires. Death	p 329
how could what is in life still desire life? Who would want to call that a desire?) But desire must turn	p 333
not of itself cause the system to explode, or that would not make the system dissolve at one end where everything	p 338
not make the system dissolve at one end where everything would end up following behind and being swallowed up—a question	p 338
not merely repelled by an agency of psychic repression that would enter into compromises with them, but actually covered over by	p 338
pious, psychoanalysis remains in the precritical age. Doubtless these illusions would not take hold if they did not benefit from a	p 339
identity in nature. There are fundamentally two poles; but we would not be satisfied if we had to present them merely	p 340
he tries to take this movement as his own. He would like to personally withdraw. He lives on the fringe [But]	p 342
selections, the accumulations, and the attractions without which these forces would not assume a social character. It is indeed in this	p 343
own wish to have been born of poor parents who would cleanse him of his crime.) Must these be understood as	p 354
what is nonhuman in sex, and without which the libido would not assemble its desiring-machines. Class struggle goes to the heart	p 355
be granted afterward. It is only afterward that the libido would invest the social field, and that it would participate in	p 357
the libido would invest the social field, and that it would participate in the social and the metaphysical. Which permits the	p 357
of gears and parts of machines of desire, where one would have a hard time recognizing mother or father or me	p 358
invests this social field, not in a form where it would be expressed and translated by means of a family-microcosm, but	p 361
of impasses, its delegated psychic repression, without which social repression would never find docile and resigned subjects, and would not	p 361
succeed	
social repression would never find docile and resigned subjects, and would not succeed in choking off the flows' lines of escape	p 361
incredible scope of this voyage. With the result that schizoanalysis would come to nothing if it did not add to its	p 362
prepersonal singularities they enclose and repress; mobilizing the flows they would be capable of transmitting, receiving, or intercepting;	p 362
establishing always further	
delirious ideas. There is room for doubting that the decision would have been the same if Schreber had been schizophrenic rather	p 364
as these terms cease to have a familial connotation that would make them into simple projections, and from the moment delirium	p 366
for their brute force, their violence, and their absurdity? They would not survive such an investment. Even the most overt fascism	p 367
the unconscious reactionary investment as if devoid of an aim, would be enough to transform it completely, to make it pass	p 367
only desire that lives from having no aim. Molecular desiring-production would regain its liberty to master in its turn the molar	p 367
an active utopia, is able to write: Every sovereign formation would thus have to foresee the destined moment of its disintegration	p 368
a plot whose ends were no less suspect, industrial society would seem to foil this conspiracy in advance by the kind	p 368
the evolution of societies. In this perspective, art and science would then emerge as sovereign formations that Nietzsche said constituted the	p 368
of its decline, something breaks out in this painting: what would appear to be another world opens up, an other art	p 369
there in the middle of the fifteenth, since the same would have to be said of the Byzantine code underneath which	p 369
aware of the immediate possibility of a proletarian revolution that would not follow the anticipated causal order of the relations of	p 377
anticipated causal order of the relations of forces, but that would singularly precipitate things by plunging into a breach (the escape	p 377
with the schizo; for falling into familiar, all-too-familiar traps. This would be a bad reading, and we don't know which is	p 379
manifestations of interest, but not one manifestation of desire, which would be enough to make its fundamental structures explode, even at	p 379
political program to propose. If it did have one, it would be grotesque and disquieting at the same time. It does	p 380
been since the start. We are still too competent; we would like to speak in the name of an absolute incompetence	p 380
WOULD-BE 1	
relinquish the throne for fear of being bewitched, and his would-be heir, intelligent and ambitious, does not exercise the power; the	p 167
WOULDN'T 5	
knowing if, indeed, that is where the difference enters in. Wouldn't the real difference be between Oedipus, structural as well as	p 52
it a question of something else, and even the contrary? Wouldn't it be better to schizophrenize—to schizophrenize the domain of	p 53
re-encountering the father as the symbolic representative of the separation? Wouldn't this be tantamount to remaining at the level of what	p 182
formation as Nietzsche analyzes it. And according to his prophecy, wouldn't the State itself be that dog which wants to die	p 215
the richest and the poorest, and sometimes both at once. Wouldn't the Great Other, indispensable to the position of desire, be	p 354
WOUND 4	
same time on the body without organs: not the gaping wound represented in castration, but the myriad little connections, disjunctions, and	p 315
one and the same penalty, one and the same ridiculous wound for all—castration. This entire struggle for the phallus, this	p 323
wounds himself, this master of destruction, of self-destructing—the very wound itself compels him to live. . . . It is Oedipus, the marshy	p 333
decay and death; and it is castration, the pious ascetic wound, the signifier, that makes of this death a conservatory for	p 333
WOUNDS 2	
an artifice for the preservation of life ... even when he wounds himself, this master of destruction, of self-destructing—the very wound	p 333
without organs, and emit flows on it that the myriad wounds, such as Saint Sebastian's arrows, come to cut and cut	p 369
WOVEN 2	
between which an entire network of new syntheses is now woven, marking the surface off into co-ordinates, like a grid. The	p 12
the agents of production, with the factors of antiproduction are woven, in accordance with the laws of desiring-production as a whole	p 49
WRAPPING 1	
all that—the development of the democratic signified or the wrapping of the despotic signifier—nevertheless forms part of the same	p 213
WRAPS 1	
the technopsychanalyst, the reform psychoanalyst obsessed with the triangle, who wraps the splendid gifts of civilization in Oedipus-identity,	p 108
manic-depression, and liberty	
WREAKED 1	
madness of our patients is an artifact of the destruction wreaked on them by us and by them on themselves. Let	p 132
WREAKS 1	
i.e., the stubborn maintenance of a familialist perspective, which wreaks havoc everywhere. For if the institution is first understood as	p 174
WRESTLER 1	
these organ-machines were medals pinned onto the jersey of a wrestler who makes them jingle as he starts toward his opponent	p 11
WRESTLERS 1	
of another nature, their locking embrace similar to that of wrestlers, that keeps the triangle from closing up again, from being	p 96

WRESTLING	1	
this as double hold like a full nelson hold in wrestling, so as to better describe the treatment forced on the		p 110
WRETCHED	1	
from being able to get by with anything like the wretched maneuver where men answer that this itself is proof that		p 61
WRITE	6	
its own psychoanalysts, and when it would become possible to write in the history of the movement: so even we are		p 58
us the memory of extinct signs with which we still write. The reason for this is simple: writing implies a use		p 240
in opposition to codes. The axiomatic does not need to write in bare flesh, to mark bodies and organs, nor does		p 250
other means of control, capitalism does not even need to write in books to make up for the vanished body markings		p 250
itself.) Actually, in process, I believe with each line I write that I am scouring the womb, giving it the curette		p 298
within the category of an active utopia, is able to write: Every sovereign formation would thus have to foresee the destined		p 368
WRITER	3	
could be sufficiently explained by the familial complex? Even a writer like Reich—so careful to situate desire in relation to the		p 127
the aphasiacs, the illiterate. At least spare us sublimation. Every writer is a sellout. The only literature is that which places		p 134
one more axiom is added—for the books of a great writer whose lexical and stylistic characteristics can always be computed by		p 246
WRITES	10	
the whole as some inspired fragment composed separately.... So Proust writes of the unity of Balzac's creation, though his remark is		p 42
question of suggestion, but of sheer terrorism. Melanie Klein herself writes: The first time Dick came to me ... he manifested no		p 45
the son, consequently, toward the mother. One of Lacan's disciples writes: we are going to consider the means by which the		p 52
unconscious. Thus in the 1936 letter to Romain Rolland, Freud writes: Everything unfolds as if the essential were to go beyond		p 80
to the resources of a flux from the Orient.) Cooper writes: Families mediate social reality to their children. If the social		p 95
the same marketable neurotic conception of literature. A shrewd critic writes: one need understand nothing of the concept of the signifier		p 135
marriages in spectral form, coming to demand its due. Löffler writes of a specific case: Among the Mru, the patrilineal model		p 164
of In the Penal Colony, it is the penalty that writes both the verdict and the rule that has been broken		p 212
up the eternal refrain of Oedipus, the eternal lullaby, he writes: A child pays no regard to social distinctions, which have		p 354
schizophrenics to produce. In her Lettre aux ministres, Maud Mannoni writes: One of these adolescents, declared unfit for studies, does		p 381
admirably		
WRITING	55	
the great disjunctive synthesis. If this constitutes a system of writing, it is a writing inscribed on the very surface of		p 39
If this constitutes a system of writing, it is a writing inscribed on the very surface of the Real: a strangely		p 39
very surface of the Real: a strangely polyvocal kind of writing, never a biunivocalized, linearized one; a transcursive system of writing		p 39
writing, never a biunivocalized, linearized one; a transcursive system of writing, never a discursive one; a writing that constitutes the entire		p 39
a transcursive system of writing, never a discursive one; a writing that constitutes the entire domain of the real inorganization of		p 39
made up of elements that are themselves nonsignifying—of polyvocal writing and detachable fragments—were the object of a special		p 73
treatment		
identification is a nomination, a designation, then simulation is the writing corresponding to it, a writing that is strangely polyvocal, flush		p 87
designation, then simulation is the writing corresponding to it, a writing that is strangely polyvocal, flush with the real. It carries		p 87
does not spread his values. Artaud puts it well: all writing is so much pig shit—that is to say, any		p 134
fettered, subjugated; therefore in all respects the contrary of textual writing. But what is this enormous textual archaism,. The signifier, that		p 135
if one wants to call this inscription in naked flesh writing, then it must be said that speech in fact presupposes		p 145
then it must be said that speech in fact presupposes writing, and that it is this cruel system of inscribed signs		p 145
machine; the synthesis of inscription, with the accounting machine, the writing machine, and the monument machine; and finally the synthesis		p 195
of		
graphism: it is the despot who establishes the practice of writing (the most ancient authors saw this clearly); it is the		p 202
the imperial formation that makes graphism into a system of writing in the proper sense of the term. Legislation, bureaucracy, accounting		p 202
it retains and makes reverberate in the linear code of writing. In short, graphism in one and the same movement begins		p 202
graphism. It is by subordinating itself to the voice that writing supplants it. Jacques Derrida is correct in saying that every		p 202
Derrida is correct in saying that every language presupposes a writing system from which it originates, if by that he means		p 202
the existence and the connection of some sort of graphism—writing in the largest sense of the term. He is also		p 202
the term. He is also right in saying that, within writing in the narrow sense, hardly any breaks can be established		p 202
elaborate the mute signifier. He is again correct in linking writing to incest in a mysterious fashion. But we see nothing		p 203
that changes everything in the world of representation, between this writing in the narrow sense and writing in the broad sense		p 203
of representation, between this writing in the narrow sense and writing in the broad sense—that is, between two completely different		p 203
on the voice, falls back on the voice, and becomes writing. At the same time it induces the voice no longer		p 205
voice from beyond that expresses itself in the flow of writing as direct filiation. These two fundamental despotic categories are also		p 205
dances, it ceases to animate bodies, but is set into writing on tablets, stones, and books; the eye sets itself to		p 205
tablets, stones, and books; the eye sets itself to reading. (Writing does not entail but implies a kind of blindness, a		p 205
high which, inversely, no longer expresses itself except through the writing signs that it emits (revelation). This is perhaps the first		p 205
all the signs uniformly flow in a deterritorialized flow of writing. Men have even been seen drinking this flow. Andras Zempleni		p 206
with it, and one's hands will be washed with it. Writing—the first deterritorialized flow, drinkable on this account: it flows		p 206
the presence of the Akkadians determined the phoneticization of the writing system ... and that the contact of two peoples is almost		p 208
peoples is almost necessary before the spark of a new writing can spring forth. One cannot better show how an operation		p 208
that a phonetic and alphabetical chain flows from it. Alphabetical writing is not for illiterates, but by illiterates. It goes by		p 208
of the object on high, the simulation is indeed the writing that corresponds to it, the flux that flows from this		p 210
to the wave of shit in his sewer tomb—all writing is so much pig shit, all writing is this simulation		p 211
sewer tomb—all writing is so much pig shit, all writing is this simulation, sperm and excrement. One might think that		p 211
paper, the tablet and the currency on which the new writing is able to mark its figures, its phonetism, and its		p 212
that lays hold of the State itself, and where the writing system sometimes disappears. It is beneath the blows of private		p 218
profit of capital that inscribes itself with another sort of writing. In this respect the knowledge flow and the labor flow		p 234
is that we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism is profoundly illiterate.		p 240
The		
been capitalism's thing. Capitalism is profoundly illiterate. The death of writing is like the death of God or the death of		p 240
which we still write. The reason for this is simple: writing implies a use of language in general according to which		p 240
the withdrawal of the despot—all this is evidence that writing belongs to imperial despotic representation. Once this is said, what		p 240
course capitalism has made and continues to make use of writing; not only is writing adapted to money as the general		p 240
and continues to make use of writing; not only is writing adapted to money as the general equivalent, but the specific		p 240
specific functions of money in capitalism went by way of writing and printing, and in some measure continue to do so		p 240
measure continue to do so. The fact nonetheless remains that writing typically plays the role of an archaism in capitalism, the		p 240
language does not go by way of the voice or writing; data processing does without them both, as does that discipline		p 241
signifier determined in relation to a phonic substance on which writing even confers a secret privilege. We believe that, from all		p 242
conditions of identity of their elements. In language and in writing itself, sometimes the letters as breaks, as shattered partial objects		p 243
and cries. (In particular, formal investigations concerning manual or printed writing change their meaning according to whether the		p 243
characteristics of the		
through the wall: which again shows that the death of writing is infinite, so long as it arises and arrives from		p 243
this movement.) Moreover, if it is not a question of writing the history of political economy, but the real history of		p 259
given its poetic immolation, its mythos, through a kind of writing which, because it is of the disease and therefore beyond		p 298
of the parameters, across a structure reduced to impotence; a writing with pneumatic, electronic, or gaseous indifferent supports, and that		p 370
appears		

WRITING'S	1	
it must be said that this graphic system is linear writing's contrary: civilizations cease being oral only through losing the independence		p 188
WRITTEN	7	
but it is still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines at the door, give up your orphan		p 56
of psychoanalysis: similar books—a lot of them—are still written today. Let's not say that it is merely a question		p 103
pertinent historical break (coupure), but that perhaps the oral, the written, or even the capitalist civilizations were such breaks with which		p 172
State monopoly, imperial justice, the functionaries' activity, historiography: everything is written in the despot's procession. Let us return to the		p 202
paradox		
not align themselves on it. In return barbarian civilizations are written, not because the voice has been lost, but because the		p 202
of coimotation of animist values: The divine or prophetic word, written or recited, is the foundation of this universe; the transparence		p 206
conquest, the leveling operations (les operations de rabatement) that constitute written language indeed presuppose two inscriptions that do		p 208
not speak the		
WRONG	10	
a certain degree, the traditional logic of desire is all wrong from the very outset: from the very first step that		p 25
going to die, and knows it. He knows something is wrong in psychoanalysis. The cure tends to be more and more		p 65
it was already a matter of politics. They are simply wrong in concluding from this that the libido has nothing to		p 98
from the conscious investments coexisting with it. Proust is not wrong in saying that, far from being the author of an		p 98
already in vogue in his Hegelian epoch. Alas, he was wrong: the discourses have continued. But Nietzsche wanted us finally to		p 106
the earth, and incest is an infinite renaissance. (He is wrong only in thinking that he has thus transcended sexuality.) The		p 162
intense bisexual filiation. However, Devereux seems to us to be wrong on two occasions. First, when he admits having recoiled too		p 165
beyond the patricentric-acquisitive culture. Then what caused culturalism to go wrong? And here again there is no contradiction in the fact		p 173
it started on the right track, and that it went wrong from the start. Perhaps the answer lies in the postulate		p 173
was a liquidation of the libido. Reich did not go wrong here, and was perhaps the only one to maintain that		p 331
WRONGED	1	
relationship between the voice of alliance that the criminal has wronged, and the mark that had not sufficiently penetrated his body		p 191
WRONGLY	1	
he takes exception to all statistical interpretations of what is wrongly called his test. What is more, he calls for going		p 290
WRONGS	2	
at least, Freud exonerates the real exterior family of any wrongs, the better to internalize the family and the wrongs in		p 270
any wrongs, the better to internalize the family and the wrongs in the person of the family's smallest member, the child		p 270
WROTE	1	
windows. It was not midnight. It was not raining. Nijinsky wrote: I am God I was not God I am a		p 77
X	2	
is precisely that they are not to the same power (x and y ² for example), and that the relation is established		p 249
overlap: their production remains distinct in relation to the objects x and y that emit them, but not the fields of		p 325
X+DX	1	
flows, from their conjunction, that the filiative form of capital, x+dx, results. The differential relation expresses the fundamental capitalist		p 228
phenomenon of		
XVII	7	
blind? We often hear it said: he thinks he's Louis XVII. Not true. In the Louis XVII affair, or rather in		p 88
he thinks he's Louis XVII. Not true. In the Louis XVII affair, or rather in the finest case, that of the		p 88
genius is not simply that he takes into account Louis XVII, or that he takes other pretenders into account by denouncing		p 88
too into states through which he passes: I am Louis XVII, but I am also Hervagault and Mathurin Bruneau, who claimed		p 88
also Hervagault and Mathurin Bruneau, who claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to		p 88
claimed to be Louis XVII. Richemont doesn't identify with Louis XVII, he lays claim to the premium due the person who		p 88
of the series converging around the machine for kidnapping Louis XVII. There is no ego at the center, any more than		p 88
Y	1	
production remains distinct in relation to the objects x and y that emit them, but not the fields of presence in		p 325
Y2	1	
that they are not to the same power (x and y ² for example), and that the relation is established between a		p 249
YEAR	3	
certain initiation ceremony, he shows that they are produced each year as a sample taken from an infinite series that theoretically		p 36
their way into France. Not this one, however; that same year Capgras and Carrette presented a case of schizophrenia with a		p 122
paternalism of the first group placed me from the second year in a socially difficult position that was growing more and		p 124
YEARS	8	
and privation that has been mine for so many past years. Just as a part of the libido as energy of		p 16
landscapes or still lifes, extending over a period of forty years or so; it is, rather, a parody of the process		p 21
find it everywhere, to extend it to the very earliest years of life. If we here choose the example of the		p 45
family relations. I remember that ever since I was eight years old, and even before that, I always wondered who I		p 48
eat or have a drink at his place, after several years of analysis, as if this were not a tiny sign		p 64
that the father died over a period of thousands of years (well, well!) and that the internalization corresponding to the paternal		p 106
up until the start of the Neolithic, approximately 8,000 years ago. One analyzes historically or one doesn't. But honestly, as		p 106
is foreign to the film (Chaplin had invented it twenty-two years before the film), is merely the formal, absolute exercise that		p 317
YES	36	
by a policeman: Your name is Molloy, said the sergeant. Yes, I said, now I remember. And your mother? said the		p 14
the model put before him and undermining it from within (Yes, that's my mother, all right, but my mother's the Virgin		p 14
Mary, you know). One can easily imagine Schreber answering Freud: Yes, I quite agree, naturally the talking birds are young girls		p 14
and disjunctions are established, independent of any sort of projection. Yes, I have been my father and I have been my		p 15
office and projected upon the full body of the psychoanalyst (yes, my boss is my father, and so is the Chief		p 35
analysis be ended, can the process of analysis be terminated, yes or no? Can it be completed, or is it condemned		p 65
It was in this fashion that Nijinsky kept his diary: yes, I was my father and I was my son. The		p 78
without organs and in the unconscious that remains an orphan (yes, I was ...); rather, they designate global persons who do not		p 78
never been of this people, I have never been Christian, ... yes my eyes are closed to your light. I am a		p 86
the family, in order to attain the immediate productive unconscious. Yes, the family is a stimulus—but a stimulus that is		p 98

an incarnation of the race in person or in spirit: yes, I am one of you. It is not a question	p 104
society is identical with its structures—an amusing hypothesis—then yes, desire threatens its very being. It is therefore of vital	p 116
go no further! No errors for lack of tact! Werther yes, Lenz no! The Oedipal form of literature is its commodity	p 134
indeed the axis of the Dogon myth related by Griaule. Yes, I have been my mother and I have been my	p 158
Oedipal nevertheless, in a certain way—and in what way? Yes, it becomes Oedipal in part, under the effect of colonization	p 168
that will be subjected to a new order of reproduction. Yes, then, an Oedipal framework is outlined for the dispossessed primitives	p 169
be evaluated in terms of the degree of oedipalization, then yes, whites think too much. The competence, the honesty, and the	p 170
a thousand shallow little streams. Oedipus is this displaced limit. Yes, Oedipus is universal. But the error lies in having believed	p 177
this apparatus, the Law, and the signifier—phallus and castration, yes! Oedipus, no!—the despotic age of the unconscious.) 8 The	p 217
that, despite his attempt at linking desire to a fundamental yes, Lyotard reintroduces lack and absence into desire; maintains desire under	p 244
but father-mother—this Oedipal filth that sticks to our skin. Yes, I desired my mother and wanted to kill my father	p 269
to re-enslave desire, this time from within: an intimate theater. Yes, Oedipus is nevertheless the universal of desire, the product of	p 271
or the periphery; and disinvests every free figure of desire—yes, I am your kind, and I belong to the superior	p 277
He talks like a psychoanalyst, or like a nineteenth-century Hellenist: yes, myth, tragedy, Oedipus, and Hamlet are good expressions, pregnant	p 299
forms	
there arises the most austere song in honor of castration—yes, yes, we enter the order of desire through the gates	p 306
arises the most austere song in honor of castration—yes, yes, we enter the order of desire through the gates of	p 306
them in the name of its own absence or withdrawal. Yes, in fact, there the production of desire can be represented	p 310
substitute, we have learned the song of castration, the lack-of-being-that-is-life; yes it is through castration / that we gain access /	p 312
concluding from the prohibition as to what is actually prohibited). Yes, Oedipus is indeed the displaced represented; yes, castration is indeed	p 313
is actually prohibited). Yes, Oedipus is indeed the displaced represented; yes, castration is indeed the representative, the displacing agency	p 313
(le déplacé)	
relation to the territorial representations. Take the example of dreams: yes, dreams are Oedipal, and this comes as no surprise, since	p 316
his head—a psychotic gesture—he provokes the spectator's laughter. Yes, but what laughter is this? And what spectator? For example	p 317
reader always risks stopping at a given plane and saying yes, that is where Proust is explaining himself. But the narrator-spider	p 318
meaning of that? Perhaps a turd wants to come out. ... Yes, yes, turd, I know you, I see you, I feel	p 325
of that? Perhaps a turd wants to come out. ... Yes, yes, turd, I know you, I see you, I feel you	p 325
it, feel it, deeper than delirium and further than hallucination: yes, the return to repulsion will condition other attractions, other functionings	p 331
YET 99	
we are given is a geometrical description of it? Or yet another example: on being confronted with a complete machine made	p 3
from another, industry extracts its raw materials from nature; from yet another, it returns its refuse to nature; and so on	p 3
body without organs belongs to the realm of antiproduction; but yet another characteristic of the connective or productive synthesis is the	p 8
and consummation, and therefore, sensual pleasure. But this is not yet the case for a subject that can situate itself only	p 16
recording surface, in what is left after each division. Returning yet again to the case of Judge Schreber, we note that	p 16
but approach it once again, only to retreat from it yet again: such is the nature of the violent oscillations that	p 20
time as an ego cut off from the world, and yet again—most temptingly—as an ego that had not ceased	p 24
desire of the masses that needs to be accounted for. Yet Reich himself never manages to provide a satisfactory explanation of	p 29
itself straight to the moon: we really haven't seen anything yet! When we say that schizophrenia is our characteristic malady, the	p 34
been lost), or to a subsequent totality that may not yet have come about? It is only the category of multiplicity	p 42
as a product that is produced apart from them and yet at the same time is related to them. Geneticists have	p 44
They eventually came to a total parting of the ways, yet Jung's initial reservation was a telling one. The same remark	p 46
that eventually made the break between Freud and Jung irreconcilable. Yet at the same time the two of them continued to	p 46
the discovery of Oedipus? Oedipus is the idealist turning point. Yet it cannot be said that psychoanalysis set to work unaware	p 55
we have introduced a third element—the desiring-machine in person. Yet every psychoanalyst should know that, underneath Oedipus, through	p 56
Oedipus, behind	
takes form precisely at the moment when Oedipus has not yet received its full theoretical formulation as the nuclear complex and	p 56
they afford us in our attempt to understand the delirium. Yet the more Freud states such scruples, the more he thrusts	p 57
disquieting strangeness. Never was the paternal theme less visible, and yet never was it affirmed with as much passion and resolution	p 58
fantasy, the first is such that the father does not yet appear, while in the third the father no longer appears	p 58
since the vegetal theme—the innocence of flowers—brings us yet another message and another code: everyone is bisexual, everyone has	p 69
woman, or with the female part of another man, or yet again with the male part of the other man, etc	p 69
and reproduces itself in the conjugal use. We do not yet know what forces bring about this triangulation that interferes with	p 72
partial objects have lost nothing of their virulence and efficacy . Yet the reference to the penis gives its full meaning to	p 73
is that at root every name in history is I. Yet it was never a question of identifying oneself with personages	p 86
this cancerous development of the mother and the sister? And yet, as we have seen, if there is one problem that	p 91
openings in the mask, a different adventure—that of desiring-production. Yet it cannot be said that psychoanalysis was unaware of this	p 92
or a cultural symbolic a priori linked to prematuration? Worse yet: it is clear that by invoking such an a priori	p 92
workings of the unconscious, as inductors of an indifferent nature, yet the role of organizer continues to be entrusted to symbolic	p 92
infantile sexuality, or you abandon all positions of sexuality. And yet, not even in the shadow of a transcendent phallus are	p 100
power), if only to see in them parental images of yet another order, associating the father and the mother, who will	p 102
existences—the father, the mother, the begetters—that do not yet comprise their elements as internal elements of desire. The question	p 107
of what is prohibited. There we have a typical paralogism—yet another, a fourth paralogism that we shall have to call	p 114
the 1908 article on civilized sexual morality: Oedipus is not yet named here; psychic repression is considered in terms of social	p 117
but this experience is not related to them as such. Yet this is precisely where the operation arises. Under the precocious	p 120
factor that coexists with it and to which it reacts. Yet this is what psychoanalysis does when it closets itself in	p 129
reality depend on a state of forces that is changing, yet always actual and contemporary, within anoedipal desiring-production.	p 130
Desiring-production has solely	
new sun. These men of desire—or do they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and	p 131
one understands what it means to scale the wall, and yet to remain behind; to cause flows to pass through, without	p 132
to maintain the sign within the order of the signifier. Yet it has been a long time since Engels demonstrated, already	p 133
and substitutes a geographic organization for the organization of gens. Yet even where kinship seems to predominate over the earth, it	p 145
socius is as if adjacent to production; it has not yet brought production under its sway. The space of the encampment	p 148
constantly reproduced in the process of production, but has not yet appropriated this process. The apparent objective movement of inscription	p 148
has	
overcode all their codes. But the greatest danger would be yet another dispersion, a scission such that all the possibilities of	p 153
an energy of filiation, for this intense filiation is not yet extended, and does not as yet comprise any distinction of	p 155
intense filiation is not yet extended, and does not as yet comprise any distinction of persons, nor even a distinction of	p 155
most profoundly inspired by psychoanalysis in the whole of anthropology. Yet it leads to conclusions that cause the whole of Oedipus	p 160
Incest, that slandered shallow stream—always crossed already or not yet crossed. For incest is like this motion, it is impossible	p 161
enjoy the person and the name at the same time—yet this would be the condition for incest. Granted, incest is	p 162
component in the territorial machine. Since familial reproduction is not yet a simple means, or a material at the service of	p 166
current organization be capable of conducting its own criticism. And yet Oedipus's autocritique is something rarely seen in our organization, of	p 175
it can only be coded as an object of prestige, yet merchants use it to lay hold of sectors of consumer	p 176
This is because in the primitive socius desire is not yet trapped, not yet introduced into a set of impasses, the	p 184
in the primitive socius desire is not yet trapped, not yet introduced into a set of impasses, the flows have lost	p 184
their polyvocality, and the simple represented in representation has not yet taken the place of the representative. In order to evaluate	p 185
are secondary compared with a totality that is more real? Yet exchange is known, well known in the primitive socius—but	p 186
A concerted destruction of all the primitive codings, or worse yet, their derisory preservation, their reduction to the condition of secondary	p 192
themselves. A time will come when the creditor has not yet lent while the debtor never quits repaying, for repaying is	p 197
and imply the existence of dominant classes that do not yet manifest themselves as classes, but are merged with a State	p 199
the apparatus, it changes only the parts of the machine; yet it is still as the displaced represented that incest now	p 201
one hand, the repressed this-side-of of appellations that do not yet designate persons, but only intensive germinal states; on the other	p 204
state; they invented vengeance and incited resentment, that counter-vengeance. And yet Nietzsche says about them what he has already	p 215
said about	

the representative of direct filiation. Father and son are not yet born. All sexuality functions in terms of the conjoined operations	p 216
the repressing action of the incestuous representation, which is not yet by any means a complex in the sense of repressed	p 216
Mycenaean under the Greeks, an Etruscan under the Romans. And yet their origin sinks into oblivion, a latency that lays hold	p 218
forms that lend it a concrete existence. A protean State, yet there has never been but one State. Whence the variations	p 220
as surplus-value; as the father differentiates himself qua the son, yet both are one and of one age: for only by	p 227
when they ascertain that surplus value cannot be determined mathematically. Yet they have little cause to rejoice. They would be better	p 228
implied question that echoes Clavel's ironic question, Who is alienated? Yet no one is or can be robbed—just as, according	p 238
of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of a	p 239
this matter, the truth is that we haven't seen anything yet. 10 Capitalist Representation Writing has never been capitalism's thing. Capitalism	p 240
and ethnology two disciplines highly regarded in our modern societies. Yet it would be a serious error to consider the capitalist	p 245
payment signifies that the power has become directly economic. And yet, as regards paid labor, it is evident that there is	p 249
pushing back and exorcising this limit. And it also has, yet does not have, interior limits: it has interior limits under	p 250
is the incest committed by the hero with the mother. Yet the idea that he is guilty seems to exist mainly	p 274
is rare, and that, moreover, its origins are not reconstructible. Yet it is evident that there is never a delirium that	p 274
begins in a domain where by definition there are as yet no statistical laws At this level, functioning and formation are	p 286
do with proteins and society. This would amount to reviving yet once more the old attempts at liquidating Freudianism, by substituting	p 291
such a hypothesis founds the omnipotence of a male homosexuality. Yet this is not at all the case; what is founded	p 294
the family—and a familial presentation of myth and tragedy. Yet aren't myth and tragedy, too, productions—forms of production? Certainly	p 297
seem to be straying from the main concern of psychoanalysis, yet never have we been so close. For here again, as	p 303
representative territoriality, how would they keep from forming for themselves yet another such territory, even if on the body without organs	p 315
a superpowerful and superarchaized ego (the Urszene of the Urstaat)? Yet at the heart of dreams themselves—as with fantasy and	p 316
most recent ones, and, as relays, little chapels, or better yet, a convent in Ceylon. The only thing that can save	p 320
enough in the direction of deterritorialization: you haven't seen anything yet—an irreversible process. And when we consider what there is	p 321
has not arrived at these disparate elements, it has not yet discovered the partial objects as the ultimate elements of the	p 324
that play freely on the body without organs and as yet form no structured configuration—or rather, they form one no	p 328
with the familial territoriality and the signifier of castration. Worse yet, it will happen that psychoanalysis itself wants to act as	p 329
to the point of self-mutilation, to the point of suicide. Yet there is no real opposition between the body without organs	p 329
desiring-machine parts, in the dispersion of the machine itself. And yet the problem persists: how can all that function together? For	p 329
how can all that function together? For it is not yet a functioning, but solely the (nonstructural) condition of a molecular	p 329
prohibitions, the barbarian law, and the rights of antiproduction. And yet the difference in regime, far from being accentuated and deepened	p 336
for the absorption of a surplus value not even produced yet—which gives them precisely an apparent revolutionary position.) In a	p 338
can already have reassumed the form of a subjugated group, yet be determined under certain conditions to continue to play the	p 349
even be disinfected, treated in a psychoanalytic or scientific manner, yet thereby one stands a greater chance of killing desire, or	p 350
other societies, ancient or contemporary, remote or vanished, dead or yet to be born. Africas and Orients, always following the underground	p 352
to social distinctions, which have little meaning for it as yet; and it classes people of inferior rank with its parents	p 354
which to sharpen the sacred blade of a successful castration. Yet what was the other direction, glimpsed for a moment by	p 354
and creates those interests that rationalize the paranoiac investment; or yet again, an effectively revolutionary preconscious investment fully	p 376
maintains a paranoiac	
reversal of power such that desiring-production subjugates social production and yet does not destroy it, since it is the same production	p 380
YIELD 1	
body as the foundation of the intense earth, which must yield its place to the socius in extension, into which the	p 203
YIELDS 1	
foundation of this universe; the transparency of the animist prayer yields to the opacity of the rigid Arab verse; speech (le	p 206
YOKE 9	
that is to say, keeping European humanity harnessed to the yoke of daddy-mommy and making no effort to do away with	p 50
if the first disciples were tempted to reclose the Oedipus yoke, didn't they do so to the extent that Lacan seemed	p 83
depend on the signifier, it is put back under the yoke of a despotism whose effect is castration, there where one	p 112
is true of the psychoanalysts in Africa who apply the yoke of a structural or problematical Oedipus, in the service of	p 170
attempt as profound as Lacan's at shaking loose from the yoke of Oedipus has been interpreted as an un hoped-for means of	p 175
one helped me, as Lacan says, to shake loose the yoke of Oedipus and carry it to the point of its	p 268
brings together and disperses both men and women under the yoke of one and the same illusion of consciousness, and makes	p 295
the same illusion of consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman nature of sex—for	p 295
does Freud do, if not maintain sexuality under the morbid yoke of the little secret, while finding medical means for rendering	p 351
YOU'D 2	
at least of the nineteenth-century Hellenists, about whom Engels said: you'd think they really believed in all that—in myth, in	p 297
way? For never has Engels's remark regained so much meaning: you'd think the psychoanalysts really believed in all this—in myth	p 297
YOU'LL 2	
of being wetted with water. Say that it's Oedipus, or you'll get a slap in the face. The psychoanalyst no longer	p 45
knows whether it is parent or child. Commit incest and you'll be a zombie and a hermaphrodite. In this sense, indeed	p 75
YOU'RE 2	
daddy? Is it mommy? (You are neglecting the mother! No, you're the one who fails to see the father off to	p 174
the nature of their aims is questioned (It's clear that you're not workers, you have no idea whatsoever of real struggles	p 374
YOU'VE 2	
the structure! As a famous predecessor said to these creatures, you've already made this into an old refrain. As for us	p 83
contradictory injunctions—Let's be friends, son, I'm the best friend you've got, and Watch out, son, don't treat me like one	p 360
YOUNG 21	
which, as we shall see, is what even the very young child does. Producing, a product: a producing/product identity. It is	p 7
Freud: Yes, I quite agree, naturally the talking birds are young girls, and the superior God is my daddy and the	p 14
little by little he will surreptitiously reimpregnate the series of young girls with all talking birds, his father with the superior	p 14
The Empty Fortress, Bruno Bettelheim paints the portrait of this young child who can live, eat, defecate, and sleep only if	p 37
group seek out women who prefer women, women who suggest young men ... indeed, they can take, with such women, the same	p 70
subsist, where everything is permitted until the age when the young man in turn submits to the principle of pairing that	p 72
not really exist, since even the primitive prefers a pretty young woman to his mother or his grandmother. If Jung betrayed	p 114
as the astonishing distribution proposed by lung attests: for the young, whose problems concern the family and love, Freud's method! For	p 128
concern the family and love, Freud's method! For those less young, whose problems have to do with social adaptation, Adler! And	p 128
it is evident that the individual in the family, however young, directly invests a social, historical, economic, and political field that	p 166
the administration, the elders who curse the White Man, the young people who enter into a political struggle, etc. Both are	p 169
of the excision is placed on the body of the young woman. Furnished by the husband's lineage, the calabash serves as	p 188
the graphism must be traced by a member of the young woman's clan. The articulation of the two elements takes place	p 189
position and a production of desire: In order for the young woman's transformation to be fully effective, a direct contact must	p 189
the signs inscribed on her, on the other hand. The young woman must become physically saturated with the signs of procreation	p 189
the signs of procreation and she must incorporate them. The young women are never taught the meaning of the ideograms during	p 189
choose the stone that will make a man of the young Guayaki, with enough pain and suffering, by cleaving the length	p 190
of recitation, pure textuality, and superior scientificity (scientificite). Like the young palace dogs too quick to drink the verse water, and	p 208

to their eminent cause. Occasionally it still happens that the young dogs will call for a return to the despotic signifier	p 213
The night of the battle, Colonel Lawrence lines up the young naked corpses on the full body of the desert. Judge	p 280
In the generation-gap conflict we hear old people reproach the young, in the most malicious way, for putting their desires (a	p 350

YOUR 85

him are formulated in terms of the existing social code: your name, your father, your mother? In the course of his	p 14
formulated in terms of the existing social code: your name, your father, your mother? In the course of his exercises in	p 14
terms of the existing social code: your name, your father, your mother? In the course of his exercises in desiring-production, Beckett's	p 14
exercises in desiring-production, Beckett's Molloy is cross-examined by a policeman: Your name is Molloy, said the sergeant. Yes, I said, now	p 14
said the sergeant. Yes, I said, now I remember. And your mother? said the sergeant. I didn't follow. Is your mother's	p 14
And your mother? said the sergeant. I didn't follow. Is your mother's name Molloy too? said the sergeant. I thought it	p 14
name Molloy too? said the sergeant. I thought it over. Your mother, said the sergeant, is your mother's— Let me think	p 14
I thought it over. Your mother, said the sergeant, is your mother's— Let me think! I cried. At least I imagine	p 14
cried. At least I imagine that's how it was. Take your time, said the sergeant. Was mother's name Molloy? Very likely	p 14
says to the patient: Tell me a little bit about your desiring-machines, won't you? Instead he screams: Answer daddy-and-mommy when I	p 45
is still daddy-mommy. Over the consulting-room door is written, Leave your desiring-machines at the door, give up your orphan and celibate	p 56
is written, Leave your desiring-machines at the door, give up your orphan and celibate machines, your tape recorder and your little	p 56
at the door, give up your orphan and celibate machines, your tape recorder and your little bike, enter and allow yourself	p 56
up your orphan and celibate machines, your tape recorder and your little bike, enter and allow yourself to be oedipalized. Everything	p 56
mommy begins, there daddy, and there you are—stay in your place. Oedipus's misfortune is indeed that it no longer knows	p 75
have never been Christian, ... yes my eyes are closed to your light. I am a beast, a Negro. And can Zarathustra	p 86
the conjunctive synthesis, leading to the statement, So it was your father, so it was your mother ... It is not at	p 101
the statement, So it was your father, so it was your mother ... It is not at all surprising that only afterward	p 101
either in order to tell us you will not surpass your father, or you will surpass him to find our forefathers	p 104
delirium, of setting continents ablaze. No, I am not of your kind I am the outsider and the deterritorialized, I am	p 105
a generation progressing (or regressing) from one body to another: your father, your father's father, and so on. The organized body	p 108
progressing (or regressing) from one body to another: your father, your father's father, and so on. The organized body is the	p 108
structure to the false movement of infinite progression and regression: your father, and your father's father, a snowball gathering speed as	p 108
false movement of infinite progression and regression: your father, and your father's father, a snowball gathering speed as it moves from	p 108
message remains basically the same: you will not escape Oedipus, your sole choice is between the neurotic outlet and the nonneurotic	p 108
mommy, we must substitute a malevolent, an openly malevolent activity: your Oedipus is a fucking drag, keep it up and the	p 112
uterine lips, uterine mustache. In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly proves	p 112
these flows. The law tells us: You will not marry your mother, and you will not kill your father. And we	p 114
will not marry your mother, and you will not kill your father. And we docile subjects say to ourselves: so that's	p 114
there's daddy, there's mommy, there you are, and then there's your sister. Cut into the flow of milk here, it's your	p 125
your sister. Cut into the flow of milk here, it's your brother's turn, don't take a crap here, cut into the	p 125
besides: the chieftainship is only a beginning). The colonizer says: your father is your father and nothing else, or your maternal	p 168
is only a beginning). The colonizer says: your father is your father and nothing else, or your maternal grandfather—don't mistake	p 168
says: your father is your father and nothing else, or your maternal grandfather—don't mistake them for chiefs; you can go	p 168
them for chiefs; you can go have yourself triangulated in your corner, and place your house between those of your paternal	p 168
can go have yourself triangulated in your corner, and place your house between those of your paternal and maternal kin; your	p 168
in your corner, and place your house between those of your paternal and maternal kin; your family is your family and	p 168
your house between those of your paternal and maternal kin; your family is your family and nothing else; sexual reproduction no	p 169
those of your paternal and maternal kin; your family is your family and nothing else; sexual reproduction no longer passes through	p 169
no longer passes through those points, although we rightly need your family to furnish a material that will be subjected to	p 169
if one hadn't had oneself analyzed. And that is why your daughter is mute, which is to say: the tribes, daughters	p 172
the devil that Marx describes—the industrial eunuch: so it's your fault if ...) At the heart of Capital, Marx points to	p 225
these quantities that are marked, no longer the persons themselves: your capital or your labor capacity, the rest is not important	p 251
are marked, no longer the persons themselves: your capital or your labor capacity, the rest is not important, we'll always find	p 251
and the subject of enunciation, the private person. So it's your father, so it's your mother, so it's you: the familial	p 265
enunciation, the private person. So it's your father, so it's your mother, so it's you: the familial conjunction results from the	p 265
father is dead, it's my fault, who killed him? it's your fault, it's the Jews, the Arabs, the Chinese, all the	p 269
that what you want, to kill me, to sleep with your mother? It is first of all a father's idea: thus	p 273
and disinvests every free figure of desire—yes, I am your kind, and I belong to the superior race and class	p 277
fashion from that of the other pole: I am not your kind, I belong eternally to the inferior race, I am	p 277
shoe farewell with Communist Party and a broken stocking.... with your sagging belly with your fear of Hitler with your mouth	p 279
Party and a broken stocking.... with your sagging belly with your fear of Hitler with your mouth of bad short stories	p 279
with your sagging belly with your fear of Hitler with your mouth of bad short stories.... with your belly of strikes	p 279
of Hitler with your mouth of bad short stories.... with your belly of strikes and smokestacks with your chin of Trotsky	p 279
short stories.... with your belly of strikes and smokestacks with your chin of Trotsky and the Spanish War with your voice	p 279
with your chin of Trotsky and the Spanish War with your voice singing for the decaying overbroken workers.... with your eyes	p 279
with your voice singing for the decaying overbroken workers.... with your eyes with your eyes of Russia with your eyes of	p 279
singing for the decaying overbroken workers.... with your eyes with your eyes of Russia with your eyes of no money . with	p 279
workers.... with your eyes with your eyes of Russia with your eyes of no money . with your eyes of starving India	p 279
eyes of Russia with your eyes of no money . with your eyes of starving India . with your eyes of Czechoslovakia attacked	p 279
of no money . with your eyes of starving India . with your eyes of Czechoslovakia attacked by robots with your eyes being	p 279
India . with your eyes of Czechoslovakia attacked by robots with your eyes being led away by policemen to an ambulance with	p 279
eyes being led away by policemen to an ambulance with your eyes with the pancreas removed with your eyes of appendix	p 279
an ambulance with your eyes with the pancreas removed with your eyes of appendix operation with your eyes of abortion with	p 279
the pancreas removed with your eyes of appendix operation with your eyes of abortion with your eyes of ovaries removed with	p 279
eyes of appendix operation with your eyes of abortion with your eyes of ovaries removed with your eyes of shock with	p 279
eyes of abortion with your eyes of ovaries removed with your eyes of shock with your eyes of lobotomy with your	p 279
eyes of ovaries removed with your eyes of shock with your eyes of lobotomy with your eyes of divorce.... Why these	p 279
your eyes of shock with your eyes of lobotomy with your eyes of divorce.... Why these words, paranoia and schizophrenia, which	p 279
He also misses the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the	p 290
syntheses	
legs, lips and mustache: In tracing back the memory deaths your ego becomes a sort of mineral theorem which constantly proves	p 312
the factory. As Charlus says, A lot we care about your grandmother, you little shit! Oedipus and castration are no more	p 314
functioning of his desiring-machines, independently of any interpretations. What are your desiring-machines, what do you put into these	p 322
machines, what is	
what is the output, how does it work, what are your nonhuman sexes? The schizoanalyst is a mechanic, and schizoanalysis is	p 322
analysis will be exacting enough for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns like fire	p 325
exacting enough for this? Mozart's desiring-machine? Raise your ass to your mouth, ... ah, my ass burns like fire, but what can	p 325
Look at you, stumbling and staggering with no use in your legs And it's nothing but your wanting to be loved	p 334
with no use in your legs And it's nothing but your wanting to be loved which does it. A maudlin crying	p 334
does it. A maudlin crying to be loved, which makes your knees go all ricky. Just as there are two stomachs	p 334
out like a sewer, however melodious it may sound to your ears, and rise up on your own two legs and	p 334
it may sound to your ears, and rise up on your own two legs and sing with your own God-given voice	p 334
rise up on your own two legs and sing with your own God-given voice [Numen]. To confess, to whine, to complain	p 334
in Oedipus—namely, in yourself: the horrible circle. Shit on your whole mortifying, imaginary, and symbolic theater. What does schizoanalysis	p 334
ask	
invested than in the paranoiac formula: I am one of your kind, from the same place as you, I am a	p 340
and Watch out, son, don't treat me like one of your buddies? There is nothing there with which to make a	p 360

YOUROUGOU 4

does not express but conditions. As Griaule relates it, the Yourougou, breaking into the piece of placenta he has stolen, is which relates him to his feminine part. And if the Yourougou son carries away a part of the placenta in his that moment can the son marry his own sister—the Yourougou female twin will be delivered over to the Nommos as the intense germinal influx, the this-side-of incest, as in the Yourougou myth, which introduces disorder into the world by acting as	p 157 p 158 p 159 p 176
YOURS 1	
does it work? How do these machines, these desiring-machines, work—yours and mine? With what sort of breakdowns as a part	p 109
YOURSELF 7	
your tape recorder and your little bike, enter and allow yourself to be oedipalized. Everything follows from that, beginning with the Hamlet? Or did you not rather create the type in yourself? Whether this be so or not, what seems infinitely more grandfather—don't mistake them for chiefs; you can go have yourself triangulated in your corner, and place your house between those Hamlet? Or did you not rather create the type in yourself? Whether this be so or not, what seems infinitely more he is not a god but a human being like yourself, with worries, defects, ambitions, frailties, that he is not the You weren't born Oedipus, you caused it to grow in yourself; and you aim to get out of it through fantasy turn you have caused to grow in Oedipus—namely, in yourself: the horrible circle. Shit on your whole mortifying, imaginary, and	p 56 p 113 p 168 p 298 p 334 p 334 p 334
YOUTH 1	
not works, which will always come to awake a sleeping youth, and which never cease extending their flame. As for ideology	p 133
ZARATHUSTRA 2	
your light. I am a beast, a Negro. And can Zarathustra be separated from the grand politics, and from the bringing of desire—or do they not yet exist?—are like Zarathustra. They know incredible sufferings, vertigos, and sicknesses. They have their	p 86 p 131
ZEMPLENI 1	
writing. Men have even been seen drinking this flow. Andras Zempleni shows how, in certain regions of Senegal, Islam superimposes a	p 206
ZEN 1	
groupuscule) and must live as such—or rather, like the Zen tea box broken in a hundred places, whose every crack	p 362
ZERO 12	
the contrary, they are all positive in relationship to the zero intensity that designates the full body without organs. And they and repulsion on the body without organs produce, starting from zero, a series of states in the celibate machine; and the projection that defines paranoia, this strength to start again from zero, to objectify a complete transformation: the subject leaps outside the reconstituted, re-created intensity. With his sister the despot simulates a zero state from which the phallic force will arise, like a rest, it will be a question of starting again from zero: the founding of a spiritual empire there where forms exist it is catatonic schizophrenia that gives its model to death. Zero intensity. The death model appears when the body without organs very nature of every intensity to invest within itself the zero intensity starting from which it is produced, in one moment themselves, these intensive emotions are closest to the matter whose zero degree they invest in itself. They control the unconscious experience the while undoing the intensity, carrying it back to the zero that envelops it. From one aspect to the other, there placed, perhaps next to egoism. It takes the place of zero in roulette. The house always wins. So too does death failures in the attractive functioning, as well as enveloping the zero degree in the intensities produced; and thereby causing the desiring-machines of which the ego encounters its own death, as the zero term of a pure abolition that has haunted oedipalized desire	p 19 p 20 p 194 p 210 p 222 p 329 p 330 p 330 p 331 p 335 p 339 p 359
ZIGZAG 2	
that are solely intensive, and that correspond to the internal zigzag of the Dogon egg. Each one intensively repeats the entire neither pictogram nor ideogram, it is rhythm and not form, zigzag and not line, artifact and not idea, production and not	p 154 p 203
ZIONIST 1	
socialist formations. (It is not kibbutz-style socialism that troubles the Zionist state, just as it is not Russian socialism that troubles	p 374
ZOMBIE 2	
it rather than dying all alone, incestuous, homosexual, and a zombie. Thus the parental or familial use of the synthesis of is parent or child. Commit incest and you'll be a zombie and a hermaphrodite. In this sense, indeed, the three major	p 71 p 75
ZOMBIES 1	
the flights. The only modern myth is the myth of zombies—mortified schizos, good for work, brought back to reason. In	p 335
ZONE 3	
they designate, first of all, a band of intensity, a zone of intensity on his body without organs. The body without it does not represent them, any more than a predestined zone in the egg resembles the organ that it is going the parents again appear, allocated to such and such a zone, but under a different rubric from that of parents. And	p 19 p 19 p 355
ZONES 17	
historical personages, but rather identifying the names of history with zones of intensity on the body without organs; and each time was in fact an egg, crisscrossed with axes, banded with zones, localized with areas and fields, measured off by gradients, traversed races and cultures designate regions on this body—that is, zones of intensities, fields of potentials. Phenomena of individualization and sexualization of being and becoming according to domains of presence or zones of intensity (voluptas). For desiring-machines are precisely that: the microphysics Third World that has succeeded and has preserved its immense zones of underdevelopment.) And if it is true that the tendency human surplus value on the periphery and in the appropriated zones of the center, but also because it engenders for its the center to the periphery while nevertheless maintaining vast residual zones at the center; (2) the one that extracts machinic surplus Ndembu schizophrenia). This is the case even in the peripheral zones of capitalism, where the colonizer's efforts at oedipalizing the indigenous is at the soft center of capitalism, in the temperate zones of the bourgeoisie, that the colony becomes intimate and private Thus in order to keep an effective grip on the zones of production, representation must inflate itself with all the power becoming—in the becoming-another-sex, the becoming-god, the becoming-a-race, etc., forming zones of intensity on the body without organs. Every intensity controls rediscover the molecules—even the giant molecule—their paths, their zones of presence, and their own syntheses, amid the large accumulations of socius that do not portray anything, that merely designate zones of libidinal intensity on the body without organs, and that an indifferent value that trigger the allocation of gradients or zones of intensity on the body without organs: it is in is the social field of desire, which alone designates the zones of intensity, with all the beings that populate these zones zones of intensity, with all the beings that populate these zones and determine their libidinal investment. Secondly, the parents as parents what must be retained in terms of market needs and zones of technical innovation: the great social aggregate that makes the	p 21 p 84 p 85 p 183 p 231 p 235 p 237 p 269 p 269 p 296 p 330 p 338 p 352 p 355 p 355 p 356 p 371

[=CODE]	1	
that he is not the repository of an all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path, perhaps you will		p 334
[A	1	
Jean Nougayrol describes just such a situation: For the Sumerians, [a given sign] is water; the Sumerians read this sign a		p 208
[BUT]	1	
would like to personally withdraw. He lives on the fringe [But] perhaps that is what the fall is, that it can		p 342
[CONSIDER	1	
great immobile movement. An escape in advance of the escape. [Consider the example of one of these men] who, having had		p 341
[DEGREE	1	
superforce where the two sexes would be at the maximum [degree of externalization] of their specific natures; the B-A Ba of		p 210
[DETERRITORIALIZED]	1	
of an all-encompassing wisdom [=code] but a wanderer, along the [deterritorialized] path, perhaps you will cease pouring it out like a		p 334
[HOWEVER]	1	
of both parents and not because his parents were married ... [However] the cross ties linking the different patrilineages laterally are not		p 146
[ILLUSTRATING	1	
in its turn (the double-impasse formula): Could one find examples [illustrating the diagram of actual neuroses] in the prisoner or the		p 127
[INDICATING]	1	
between instinctual and economic structure; and at the same time [indicating] the possibility of progress beyond the patricentric-acquisitive culture. Then what		p 173
[INTEGRATE	1	
back in question, these groups take science back in hand ... [integrate it] into the diverse industrial schemes; its autonomy appears strictly		p 368
[NUMEN]	1	
own two legs and sing with your own God-given voice [Numen]. To confess, to whine, to complain, to commiserate, always demands		p 334
[OF]	1	
of the orgone, St. Elmo's fire, and the bluish formations [of] sunspot activity, fluids and flows, matter and particles, in the		p 292
[SUBJECTING]	1	
for the man in assuming his passive attitude and in [subjecting] himself to a father substitute ? We are all the more		p 312
[THE	6	
reality, accompanied by a relative or an absolute predominance of [the schizophrenic's] inner life. The third concept is a descriptive one		p 23
basic text in this connection is his La lettre volée [The Purloined Letter].) But how very strange this domain seems, simply		p 38
suture, the concatenation of bound elements.... Every interpretation furnished by [the patient] can offer itself as an already-signified awaiting its		p 66
meaning		
since the very beginning ... from the lowest form of life [the body without organs] to the present time, ... I was looking		p 84
knew who he was or knew anything definite about him.... [The people] do not know what emperor is reigning, and there		p 199
but on the despot himself, his dynasty, and his name ([The people] do not know what emperor is reigning, and there		p 214
[WHICH]	1	
action....This has nothing to do with the active unconscious [which] sparkles, vibrates, travels ... we realize that the unconscious contains		p 115
nothing		
£10	1	
and of one age: for only by the surplus-value of £10 does the £100 originally advanced become capital. It is solely		p 227
£100	1	
age: for only by the surplus-value of £10 does the £100 originally advanced become capital. It is solely under these conditions		p 227